

'Prophet^{-saww} is the Warner and Imam^{-asws} is the Guide'

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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^{-azwj}

La: - Laan Allah^{-azwj}

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ، وَسَلَّمْ 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 Mohammed^{-saww} and his^{-saww} Purified Progeny^{-asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنِ أَعْدَاءَهُمْ أَجْمَعِينَ

'Prophet^{-saww} is the Warner and Imam^{-asws} is the Guide'

Summary:

Allah^{-azwj} Sent Down Prophets^{-as} to promise the happiness of the eternal life in the Paradise for the submitters and warned against punishment in the Fire for the nonbelievers. The successors (Imams^{-as}) of the Prophets^{-as} implemented the manifesto of the Prophets^{-as} and guided masses to the religion of Allah^{-azwj}.

In Holy Quran we find: ***The Prophets (were sent) as bearers of glad tidings and as warner(s) [2:213] and Allah^{-azwj} Says in And We did not Send a warner to a town but its affluent ones (who preferred world) said, 'We are disbelievers in what you are Sent with' [34:34]***

At another place, Allah^{-azwj} Says:

And similar to that, We did not Send any warner into a town before you, except its affluent ones said, 'We found our fathers upon a religion, and we are being rightly guided upon their footsteps' [43:23]; Those who are committing Kufr are turning away from what they are being warned of [46:3].

Previous nations were punished for disobeying the Warner(s) of their time when they insisted on their disbeliefs and persisted on the unholy rituals of their forefathers, e.g., Allah^{-azwj} sent torment, after Giving them some respite, after they committed grave crimes against their Prophet^{-as}, either by killing them^{-as}, or violating the Sanctities of Allah^{-azwj}. As an example, Allah^{-azwj} Cites in the Holy Quran, the punishment of the nation of Prophet Nuh^{-as}, who remained in their disobedience and insulted and mocked (God Forbid) the Prophets^{-as} of Allah^{-azwj}, e.g., Holy Quran,10:73.

At another place, Allah^{-azwj} Quotes the words of a Prophet^{-as} as:

(The warner - Prophet) said: 'Even though if I have come to you with better Guidance than what you found your fathers to be upon?' They said, 'We are disbelievers in what you are Sent with' [43:24]

For the last era we are living in, Allah^{-azwj} Sent Prophet Mohammed^{-saww} as a warner and twelve successors as 'Guides', and gave people a respite, by withholding the Torment, although the evil acts of the Muslims were far draconian than that of the previous Nations. The postponement of the 'Glad Tidings and Punishment' has been closer to the end of the time – the time of Rajjat,¹ during which all 'pending', present and future matters will be dealt

¹ <https://hubeali.com/article/rajja-rajjat-return-to-life>

with by Justice and ‘Vice and injustice’ will be removed from the earth. Therefore, we are living in the time of respite:

وَ اللَّهُ مَا عَذَّبَ اللَّهُ بِشَيْءٍ أَشَدَّ مِنَ الْإِمْلَاءِ وَ اللَّهُ يَا حَسْبُنَا مَا عَذَّبَهُمُ اللَّهُ بِشَيْءٍ أَشَدَّ مِنَ الْإِمْلَاءِ

(8th Imam^{-asws} says): By Allah^{-azwj}! Allah^{-azwj} does not Punish with something severer than the respite. By Allah^{-azwj}, O Husayn! Allah^{-azwj} does not Punish them with anything severer than the respite”.²

Therefore, being from the last nation, in the last era before the reckoning, it’s a matter of a little time lapse, before Allah^{-azwj} Announces the arrival of the last (12th) Imam^{-ajfj}, through the tongue of Angel Gabriel^{-as} to each and every inhabitant of the earth in their own languages, e.g., as we find in the Ahadith;

فَلَمْ يَزَلِ الْقُرْآنُ يُصَدِّقُ بَعْضُهُ بَعْضًا بِإِجْمَاعِهِمْ حَتَّى دَلُّوا بِأَنَّ عَلِيًّا خَيْرُهُ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا الْعَلَوِيِّ الْبَصْرِيِّ وَ لَوْ يَسْتَوِي بِالنُّهُوضِ الْجُلُوسُ لَمَا بَيَّنَّ اللَّهُ فَضْلَ الْجِهَادِ

(Imam^{-asws} said): The Quran did not cease to ratify part of it by part, by their consensus until it points upon that Ali^{-asws} is best of this community after its Prophet^{-saww}, the lofty, the insightful, and had the ones getting up been equated with the ones sitting back, Allah^{-azwj} would not have Explained the merits of Jihad.

قَوْلُهُ تَعَالَى يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَ الْمُنَافِقِينَ فَجَاهِدَ النَّبِيُّ ص الْكُفَّارَ فِي حَيَاتِهِ وَ أَمَرَ عَلِيًّا بِجِهَادِ الْمُنَافِقِينَ قَوْلُهُ تُقَاتِلِ النَّكَثِينَ وَ الْقَاسِطِينَ وَ الْمَارِقِينَ وَ حَدِيثُ حَاصِفِ النَّعْلِ وَ حَدِيثُ كِلَابِ الْحَوَابِ وَ حَدِيثُ تَفْتُلِكَ الْفَهْمَةُ الْبَاغِيَّةُ وَ حَدِيثُ ذِي التُّدْبِيَّةِ وَ غَيْرُ ذَلِكَ

Words of the Exalted Allah^{-azwj}: ***O you Prophet! Fight the Kafirs and the hypocrites [9:73]***. The Prophet^{-saww} fought the Kafirs during his^{-saww} lifetime and instructed Ali^{-asws} with fighting the hypocrites as per his^{-saww} words: ‘You^{-asws} (Ali^{-asws}) will fight the allegiance-breakers, and the deviants, and the renegades’, and the Hadeeth of ‘Repairer of the slipper’, and Hadeeth of ‘Dogs of Al-Howab’, and Hadeeth of ‘You (Ammar^{-ra}) will be killed by the rebel group’, and Hadeeth of ‘Zul Saday’, and other than that (an extract).³

The hypocrites bounced back into power after assassinating Imam Ali^{-asws}, and during the ‘Imamat’ tenure of the rest of the Imam^{-asws}, who were also martyred by the evil Muslim rulers, so Allah^{-azwj} Left to the last Imam^{-ajfj} (12th successor of the Holy Prophet^{-saww}) to reestablish the justice, eradicate the vice and tyranny and punish the enemies of Allah^{-azwj}.

In Ahadith, Prophet Mohammed^{-saww} prophesised about the last Imam^{-ajfj} (12th successor^{-ajfj}) as being the revival of the religion of Allah^{-azwj}, for example:

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ ص الْمَهْدِيُّ مِنِّي أَجْلَى الْجُنْبَةِ أَقْنَى الْأَنْفِ يَمْلَأُ الْأَرْضَ قِسْطًا وَ عَدْلًا كَمَا مُلِمَتْ جُورًا وَ ظُلْمًا بِمَلِكٍ سَبْعَ سِنِينَ

² Bihar Al-Anwaar – V 5, The book of Justice, Ch 8 H 3

³ Bihar Al-Anwaar – V 41, The book of History – Amir Al-Momineen^{-asws}, Ch 106 H 1 a

From Abu Saeed Al-Khudri who said, 'Rasool-Allah^{-saww} said: 'Al-Mahdi^{-ajtf} is from me^{-saww}, being of shiny forehead, curved nose. He^{-ajtf} will fill the earth with fairness and justice just as it would have had been filled with tyranny and injustice. He^{-ajtf} will rule for seven years'.

قال هذا حديث حسن صحيح أخرجه الحافظ أبو داود السجستاني في صحيحه و رواه غيره من الحفاظ كالتبراني وغيره.

He said, 'This Hadeeth is good, correct. It is extracted by Al Hafiz Abu Dawood Al Sijistany in his 'Saheeh', and others from the memorisers have reported it, like Al Tabrani and others'.⁴

غط، الغيبة للشيخ الطوسي أحمد بن إدريس عن علي بن الفضل عن أحمد بن عثمان عن أحمد بن رزق عن يحيى بن العلاء الرزي قال سمعت أبا عبد الله ع يقول يُنتج الله في هذه الأمة رجلاً مبي و أنا منه يسوق الله به بركات السماوات و الأرض فتنبزل السماء قطرها و يخرج الأرض بذرهما و تأمن و وحوشها و سباعها و يملأ الأرض قسطاً و عدلاً كما ملئت ظلماً و جوراً و يقتل حتى يقول الجاهل لو كان هذا من ذرية محمد لرحم

(The book) 'Ghayba' of the Sheykh Al Tusi – Ahmad Bin Ibrahim, from Ali Bin Al Fazl, from Ahmad Bin Usman, from Ahmad Bin Rizq, from Yahya Bin Al A'ala Al Razy who said,

'I heard Abu Abdullah^{-asws} saying: 'Allah^{-azwj} will Bring into being a man from me^{-asws} into this community, and I^{-asws} am from him^{-ajtf}. Allah^{-azwj} will Usher the blessings of the skies and the earth through him^{-ajtf}. The sky will send down its drops and the earth will bring forth its vegetation, and its beasts and its predators would be safe, and he^{-ajtf} will fill the earth with fairness and justice just as it would have been filled with injustice and tyranny, and he^{-ajtf} will kill to the extent that the ignorant one would say, 'If this one were from the offspring of Mohammed^{-saww}, he^{-ajtf} would have been merciful'.⁵

Therefore, we are living in the time of 'respite', those who side with the tyrants and work for evil governments and remain indifferent after observing the injustices and adopt the norms instigated by the Satan^{-la}, may not be able to join the awaited campaign of the 12th Imam^{-ajfj}, as Allah^{-azwj} does not Accept the remorse and beseeching from those who deliberately procrastinate submission until the 'hour of retribution comes', e.g.,

خص، منتخب البصائر بهذا الإسناد عن أبي جعفر ع أن أمير المؤمنين صلوات الله عليه كان يقول إن المدثر هو كائن عند الرجعة فقال له رجل يا أمير المؤمنين أ حياة قبل القيامة ثم موت

(The book) 'Muntakhab Al Basaair', by this chain,

'From Abu Ja'far^{-asws}: 'Amir Al-Momineen^{-asws} was saying: '**Al-Muddasir! (the covered one) [74:1]**, he^{-saww} would be existing during the *Raj'a*'. So, a man said to him^{-asws}, 'O Amir Al-Momineen^{-asws}! Would he^{-saww} be living (again) before the *Qiyamah*, then die?'

قال فقال له عند ذلك نعم و الله لكفر من الكفر بعد الرجعة أشد من كفرات قبلها

⁴ Bihar Al Anwaar – V 51 The book of History – Imam Al Mahdi^{ajtf}, Ch 6 H 38 / 20

⁵ Bihar Al Anwaar – V 51 The book of History – Imam Al Mahdi^{ajtf}, Ch 10 (6) H 17

He^{-asws} said: 'So he^{-asws} said to him at that: 'Yes, by Allah^{-azwj}! The Kufr of the ones who commit Kufr after the *Raj'a* is severer than the Kufr being committed before it''.⁶

Also, in a Hadith, we learn;

- وَقَالَ ع كُلُّ مُعَاجِلٍ يَسْأَلُ الْإِنظَارَ وَ كُلُّ مُؤَجَّلٍ يَتَعَلَّلُ بِالتَّسْوِيفِ

And he^{-asws} said: 'Every one (the death) is hastened with, (so he) asks for the respite, and (when for) every one (whose death is) delayed (from), (finds) excuses with the procrastination (hence keeps on doing the acts of disobedience)''.⁷

In another Hadith,

كتاب حسين بن سعيد و النوادر النَّصْرُ عَنْ مُحَمَّدِ بْنِ هَاشِمٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ قَوْمًا يَمُنُّ بِمُوسَى صَلَّى اللَّهُ عَلَيْهِ قَالُوا لَوْ أَتَيْنَا عَسْكَرَ فِرْعَوْنَ وَ كُنَّا فِيهِ وَ نَلْنَا مِنْ دُنْيَاهُ فَإِذَا كَانَ الَّذِي نَرْجُوهُ مِنْ ظُهُورِ مُوسَى صِرْنَا إِلَيْهِ فَفَعَلُوا

The book of Husayn Bin Saeed, and 'Al Nawadir' – Al Nazr, from Mohammed Bin Hashim, from a man,

'From Abu Abdullah^{-asws} having said: 'A group of people from the ones who had believed with Musa^{-as}, may the Salawaat of Allah^{-azwj} be upon him^{-as}, said, 'If we could go to the army of Pharaoh^{-la} and be with it, we would attain from his^{-la} world. When it will be that which is hoped for from appearance of Musa^{-as}, we will go to him^{-as}'. So, they did.

فَلَمَّا تَوَجَّهَ مُوسَى وَ مَنْ مَعَهُ هَارِبِينَ رَكِبُوا دَوَابَّهُمْ وَ أَسْرَعُوا فِي السَّيْرِ لِيُؤَافُوا مُوسَى وَ مَنْ مَعَهُ فَيَكُونُوا مَعَهُمْ فَبَعَثَ اللَّهُ مَلَائِكَةً فَضَرَبَتْ وُجُوهُ دَوَابِّهِمْ فَرَدَّتْهُمْ إِلَى عَسْكَرِ فِرْعَوْنَ فَكَانُوا فِيهِمْ عَرِقَ مَعَ فِرْعَوْنَ

When Musa^{-as} and the ones with him^{-as} headed fleeing, they rode their animals and quickened in the travelling in order to meet with Musa^{-as} and the ones with him^{-as} to be with them. Allah^{-azwj} Send Angels who struck the faces of their animals and returned them to the army of Pharaoh^{-la}. So, they became among the ones who drowned with Pharaoh^{-la}''.⁸

Additional Ahadith on 'Warner and Guides' are included in the Appendix I.

The Punishment of Allah^{-azwj}:

We learn from the Holy Quran that where Allah^{-azwj} describes the behaviour of the previous nations - to whom Prophets were Sent as warner(s) but who remained arrogant - they were eventually destroyed by torment.

فَكَذَّبُوهُ فَجَعَلْنَاهُ وَمَنْ مَعَهُ فِي الْفُلْكِ وَجَعَلْنَاهُمْ خَلَائِفَ وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُتَكَبِّرِينَ {10:73}

⁶ Bihar ul Anwar, Vol. 53, Chapter 29, H. 11

⁷ Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 125 H 4 d

⁸ Bihar Al-Anwaar V 72 - The book of relationships - Ch 82 H 42

But they belied him (Prophet Nuh), so We Delivered him and the ones with him in the ship and We Made them remain behind and We Drowned those who were belying Our Signs. So Look, how was the end result of the warned ones [10:73].

وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا لَهَا مُنْذِرُونَ {26:208}

And We did not Destroy any town except there were Warner(s) for it [26:208]

رُسُلًا مُبَشِّرِينَ وَمُنْذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ ۗ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا {4:165}

(We Sent) Rasools as the givers of glad tidings and as warner(s), lest there would happen to be an argument for the people against Allah after the (coming of) Rasools; and Allah was always Mighty, Wise [4:165]

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنْذِرِينَ ۗ فَمَنْ آمَنَ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ {6:48}

And We do not Send Rasools except as bearers of glad tidings and as warner(s). So the ones who believe and amend, there would neither be fear upon them nor would they be grieving [6:48]

In a Hadith, the punishment of the nation of Prophet Nuh^{-as} is briefly explained:

وعنه، قال: حدثنا أحمد بن زياد بن جعفر الهمداني (رضي الله عنه)، قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن عبد السلام بن صالح الهروي، عن الرضا (عليه السلام) قال: قلت له: لأي علة أغرق الله عز وجل الدنيا كلها في زمن نوح (عليه السلام)، وفيهم الأطفال ومن لا ذنب له؟

And from him (Ibn Babuwayh), 'Ahmad Bin Ziyad Bin Ja'far Al-Hamdany narrated to us from Ali Bin Ibrahim Bin Hashim, from his father, from Abdul Salam Bin Salih Al-Harwy, who has reported:

'I said to Al-Reza^{-asws}, 'What was the reason for Allah^{-azwj} Mighty and Majestic to Drown all of the world during the era of Noah^{-as}, and among them were children and ones who had no sin upon them?'

فقال: «ما كان فيهم الأطفال، لأن الله عز وجل أعمق أصلاب قوم نوح وأرحام نسائهم أربعين عاما، فانقطع نسلهم، فاغرقوا ولا طفل فيهم، ما كان الله عز وجل ليهلك بعذابه من لا ذنب له

Therefore, he^{-asws} said: 'There were no children among them, because Allah^{-azwj} Mighty and Majestic Sterilised the backbones of the people of Noah^{-as} and the wombs of their women for forty years. So, their offspring were cut off. They drowned and there were no children among them. Allah^{-azwj} Mighty and Majestic did not Destroy by His^{-azwj} Punishment, the one who did not have a sin upon him.

و أما الباقون من قوم نوح (عليه السلام) فاغرقوا لتكذيبهم نبي الله نوحا (عليه السلام)، و سائرهم اغرقوا برضاهم تكذيب المكذبين، و من غاب عن أمر فرضي به كان كمن شاهده و آتاه»

And as for the remainder of them, from the people of Noah^{-as}, He^{-azwj} Drowned them due to their belying the Prophet^{-as} of Allah^{-azwj} - Noah^{-as}, and the rest of them drowned due to their

being pleased with the belying of the beliers. And the one who was absent from a matter and was happy with it, is like the one who was present and came to it (participated in it)'.⁹

Also, Allah^{-azwj} Says:

But rather, you are a Warner, and for every people there is a Guide [13:7]

تفسير فرات بن إبراهيم الحسن بن عبد الله بن البراء بن عيسى التميمي رَفَعَهُ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص لِعَلِيٍّ ع أَنَا الْمُنذِرُ وَأَنْتَ يَا عَلِيُّ الْهَادِي إِلَى أَمْرِي

Tafseer Furaat Bin Ibrahim – Al-Hassan Bin Abdullah Bin Al Bara'a Bin Isa Al Tameemi, raising it,

'From Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} said to Ali^{-asws}: 'I^{-saww} am the warner, and you^{-asws} O Ali^{-asws}, are the guide to my^{-saww} matters''.¹⁰

The Warnings and the Respite:

كش، رجال الكشي حَلَفَ بِنُ حَمَارٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيٍّ بْنِ أَسْبَاطٍ عَنِ الْحُسَيْنِ بْنِ الْحَسَنِ قَالَ: قُلْتُ لِأَبِي الْحَسَنِ الرِّضَا ع إِنِّي تَرَكْتُ ابْنَ قِيَامَا مِنْ أَعْدَى خَلْقِ اللَّهِ لَكَ قَالَ ذَلِكَ شَرٌّ لَهُ قُلْتُ مَا أَعْجَبَ مَا أَسْمَعُ مِنْكَ جُعِلْتُ فِدَاكَ

Khalaf Bin Hamar, from Sahl Bin Ziyad, from Ali Bin Asbat, from Al Husayn Ibn Al Hassan who said,

'I said to Abu Al-Hassan Al-Reza^{-asws}, 'I left Ibn Qayama as one most inimical of the creatures of Allah^{-azwj} to you^{-asws}'. He^{-asws} said: 'That is evil for him?' I said, 'How strange what I hear from you^{-asws}, may I be sacrificed for you^{-asws}?'

قَالَ أَعْجَبَ مِنْ ذَلِكَ إِنْ لَيْسَ كَانَ فِي جِوَارِ اللَّهِ عَزَّ وَ جَلَّ فِي الْقُرْبِ مِنْهُ فَأَمَرَهُ فَأَبَى وَ تَعَزَّزَ وَ كَانَ مِنَ الْكَافِرِينَ فَأَمَلَى اللَّهُ لَهُ وَ اللَّهُ مَا عَذَّبَ اللَّهُ بِشَيْءٍ أَشَدَّ مِنَ الْإِفْلَاءِ وَ اللَّهُ يَا حُسَيْنُ مَا عَذَّبَهُمُ اللَّهُ بِشَيْءٍ أَشَدَّ مِنَ الْإِفْلَاءِ.

He^{-asws} said: 'Stranger than that is Iblees^{-la}. He^{-la} was in the vicinity of Allah^{-azwj} Might and Majestic, in the nearness from Him^{-azwj}, so He^{-azwj} Commanded him^{-la}, but he^{-la} refused and was arrogant, and he^{-la} was from the *Kafirs*, and Allah^{-azwj} Respited for him^{-la}. By Allah^{-azwj}! Allah^{-azwj} does not Punish with something severer than the respite. By Allah^{-azwj}, O Husayn! Allah^{-azwj} does not Punish them with anything severer than the respite''.¹¹

النحل " 16 " ولو يؤاخذ الله الناس بظلمهم ما ترك عليها من دابة ولكن يُوخِرُهُمْ إِلَى أَجَلٍ مُسَمًّى فإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ

61

(Surah) Al Nahl: ***And if Allah were to Seize people due to their injustices, He would not Leave upon it from a single creature, but He Respites them to a Specified term. So, when their term comes, they will neither be delaying it nor will they be bringing it forward [16:61]***

⁹ (علل الشرائع: 1/30).

¹⁰ Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen^{-asws}, Ch 20 H 10

¹¹ Bihar Al-Anwaar – V 5, The book of Justice, Ch 8 H 3

العدد " 13 " ولقد استهزئ برسل من قبلك فأمليت للذين كفروا ثم أخذتهم فكيف كان عقاب 32

(Surah) Al Ra'ad: **And Rasools from before you were mocked at, but I Respited those who committed Kufr, then I Seized them. So how then was the end-result? [13:32]**

الحج " 22 " وكأين من قرية أمليت لها وهي ظالمة ثم أخذتها وإلي المصير 48 "

(Surah) Al Hajj: **And how many a town I Respited while it was unjust, then I Seized it, and to Me is the destination [22:48]**

المنافقين " 63 " ولن يؤخر الله نفسا إذا جاء أجلها 11

(Surah) Al Munafiqeen: **And Allah never Respites a soul when its term comes [63:11]**

أحمد بن إدريس، عن أحمد بن محمد، عن الحسين بن سعيد، عن النضر بن يحيى الحلبي، عن هارون بن خارجة، عن أبي بصير، عن أبي جعفر عليه السلام في قول الله: ولن يؤخر الله نفسا إذا جاء أجلها قال: إن عند الله كتبا موقوفة يقدم منها ما يشاء ويؤخر فإذا كان ليلة القدر أنزل فيها كل شيء يكون إلى مثلها فذلك قوله: " ولن يؤخر الله نفسا إذا جاء أجلها " إذا أنزله وكتبه كتاب السماوات وهو الذي لا يؤخره

Ahmad Bin Idrees, from Ahmad Bin Mohammed, from Al Husayn Bin Saeed, from Al Nazar Bin Yahya Al Halby, from Haroun Bin Kharjat, from Abu Baseer,

'From Abu Ja'far^{-asws} regarding the Words of Allah^{-azwj}: **And Allah never Respites a soul when its term comes [63:11]**. He^{-asws} said: 'There is a Book of Suspended (matters) in the Presence of Allah^{-azwj}. He^{-azwj} Brings forward from it whatever He^{-azwj} Desires and Delays. So, whenever it would be the Night of Pre-determination, it is Revealed everything which would be happening up to its like (next year), and these are His^{-azwj} Words: **And Allah never Respites a soul when its term comes [63:11]**. When it is Revealed and Written in the Book of the skies, it is which cannot be delayed"¹².

الاعراف " 7 " والذين كذبوا بآياتنا سنستدرجهم من حيث لا يعلمون * وأملى لهم إن كيدي متين 182 - 183

(Surah) Al A'raf: **And those who belied Our Signs, We Let them be gradually enticed from where they are not knowing [7:182] And I Respite them. Surely, My Plan is Robust [7:183]**

أبي، عن حنان بن سدير، عن عبد الله بن الفضل الهمداني، عن أبيه، عن جده، عن أمير المؤمنين عليه السلام قال: مر عليه رجل عدو لله ولرسوله فقال: " فما بكت عليهم السماء والأرض وما كانوا منظرين "

My father, from Hanan Bin Sudey, from Abdullah Bin al Fazl Al Hamdany, from his father, form his grandfather,

'From Amir Al-Momineen^{-asws}, he (the narrator) said, 'A man from the enemies of Allah^{-azwj} and His^{-azwj} Rasool^{-saww} passed by him^{-asws}, so he^{-asws} said: **'So the sky and the earth did not weep upon them, nor were they Respited [44:29]**'.

¹² Bihar Al-Anwaar – V 5, The book of Justice, Ch 4 H 2

ثم مر عليه الحسين بن علي عليهما السلام فقال: لكن هذا لتبكين عليه السماء والارض، وقال: وما بكت السماء والارض إلا على يحيى بن زكريا والحسين بن علي عليهما السلام

Then Al-Husayn^{-asws} Bin Ali^{-asws} passed by him^{-asws}, so he^{-asws} (Amir Al-Momineen^{-asws}) said: 'But this is the one^{-asws} upon whom the sky and the earth will be weeping'. And he^{-asws} said: 'And the sky and the earth will not weep upon anyone except for Yahya^{-as} Bin Zakariyya^{-as}, and Al-Husayn Bin Ali^{-asws}'.¹³

Respite for the Arabs of Today:

أبو علي الأشعري، عن محمد بن عبد الجبار، عن محمد بن إسماعيل، عن علي بن النعمان، عن سعيد الاعرج، عن أبي عبد الله عليه السلام قال: إن العرب لم يزالوا على شيء من الحنيفية يصلون الرحم ويقرون الضيف، ويحجون البيت، ويقولون: اتقوا مال اليتيم فإن مال اليتيم عقاب، ويكفون عن أشياء من المحارم مخافة العقوبة، وكانوا لا يملئ لهم إذا انتهكوا المحارم. وكانوا يأخذون من لحاء شجر الحرم فيعلقونه في أعناق الابل

Abu Ali Al Ashary, from Mohammed Bin Abdul Jabbar, from Mohammed Bin Ismail, from Ali Bin Al Numan, from Saeed Al A'araj,

'From Abu Abdullah^{-asws} having said: 'The Arabs did not cease to be upon something from the uprightness (The Religion of Ibrahim^{-as}). They were maintaining relationships, and were entertaining the guests, and performing Hajj of the House (Kabah), and they were saying, 'Fear (of consuming) the wealth of the orphans is a shackle', and they were refraining from certain things of the Prohibitions fearing the consequential Punishment, and would not find any respite if they violated the Prohibitions, and they were taking from the bark of a tree of the Sanctuary, so they were hanging it in the neck of the camel (gifted to the Kabah).

فلا يجترئ أحد أن يأخذ من تلك الابل حيث ما ذهبت، ولا يجترئ أحد أن يعلق من غير لحاء شجر الحرم، أيهم فعل ذلك عوقب،

No one had the audacity that he would take it from that camel, wherever it may go to, nor was anyone audacious enough that he would hand something other than the bark of a tree of the Sanctuary. Whoever did that, faced punishment.

وأما اليوم فاملي لهم. ولقد جاء أهل الشام فنصبوا المنجنيق على أبي قبيس فبعث الله عليهم سحابة كجناح الطير فأمرت عليهم صاعقة فأحرقت سبعين رجلاً " حول المنجنيق

And as for today, so it has been respited for them; and the people of Syria had come, so they had set up the catapult upon (Mount) Abu Qubays. Allah^{-azwj} Sent a cloud upon them like the wing of a bird, so it rained thunderbolts upon them. Seventeen men were incinerated around the catapult".¹⁴

People use to be like one Community on disobeying Allah^{-azwj}:

Allah^{-azwj} says in the Holy Quran:

¹³ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 15 H 6

¹⁴ Bihar Al-Anwaar – V 15, The book of our Prophet^{-saww}, Ch 1 H 98

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ ۗ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ ۗ فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ ۗ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ {2:213}

The people were one community (upon disobedience to God); so Allah Sent the Prophets as bearers of glad tidings and as warner(s), and He Revealed with them the Book with the Truth, in order to judge between the people regarding what they were differing in (belief) and Allah Guides the one He so Desires to the Straight Path (as extract complete Verse and its explaining Hadith to follow) [2:213].

وَبِحَدِّثِ الْإِسْنَادِ عَنْ أَبِي بَانَ عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ

And by this chain, from Abaan, from Yaquob Bin Shuayb.

أَنَّ سَأَلَ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَقَالَ كَانَ النَّاسُ قَبْلَ نُوحٍ أُمَّةً ضَالَّةً قَبْدًا لِلَّهِ فَبَعَثَ الْمُرْسَلِينَ وَ لَيْسَ كَمَا يَقُولُونَ لَمْ يَزَلْ وَ كَذَّبُوا

He asked Abu Abdullah^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: ***The people were one community [2:213]***. So he^{-asws} said: 'Before (the era of) Noah^{-as} the people were a misguided community. So there was a change of (people's) destiny for Allah^{-azwj} Decided to He^{-azwj} Sent the Rasools^{-as} and it isn't as they are saying it to be, 'He^{-saww} does not stumble', and they are lying.

يَفْرُقُ اللَّهُ فِي لَيْلَةِ الْقَدْرِ مَا كَانَ مِنْ شِدَّةٍ أَوْ رَخَاءٍ أَوْ مَطَرٍ يَقْدِرُ مَا يَشَاءُ اللَّهُ عَزَّ وَجَلَّ أَنْ يُقَدِّرَ إِلَى مِثْلِهَا مِنْ قَابِلٍ

Allah^{-azwj} Differentiates in the Night of Pre-determination (*Laylat Al-Qadr*) whatever was from the hardships, or ease, or rain in accordance with what Allah^{-azwj} Mighty and Majestic so Desires until the similar (Night) like it from the coming year (next *Laylat Al-Qadr*)'.¹⁵

عن مسعدة، عن أبي عبد الله (عليه السلام) في قول الله: كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ. فقال: «كان ذلك قبل نوح».

From Mas'ada,

(It has been narrated) from Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj}: ***The people were one community; so Allah Sent the Prophets as bearers of glad tidings and as warner(s) [2:213]***. So he^{-asws} said: 'That happened before Noah^{-as}'.

فقيل: فعلى هدى كانوا؟ قال: «بل كانوا ضاللا، و ذلك أنه لما انقرض آدم (عليه السلام) و صالح ذريته، بقي شيث وصيه لا يقدر على إظهار دين الله الذي كان عليه آدم (عليه السلام) و صالح ذريته،

So it was said, 'So were they upon Guidance?' He^{-asws} said: 'But they were straying, and that was that when Adam^{-as} and his^{-as} righteous offspring became extinct, and there remained Shees^{-as}, his^{-as} successor^{-as}, he^{-as} was not able upon manifesting the Religion of Allah^{-azwj} which Adam^{-as} and his^{-as} righteous offspring were upon.

¹⁵ Al Kafi – H 14488

و ذلك أن قاييل توعدده بالقتل، كما قتل أخاه هايبيل، فسار فيهم بالتقية و الكتمان،

And that is because Qabeel^{-la} threatened him^{-as} with the murder, just as he^{-la} had killed his^{-la} brother Habeel^{-as}. So, the dissimulation and the concealment came into them.

فازدادوا كل يوم ضلالة حتى لم يبق على الأرض معهم إلا من هو سلف، و لحق الوصي بجزيرة في البحر يعبد الله، فبدا لله تبارك و تعالى أن يبعث الرسل،

So, every day the misguidance increased until there did not remain upon the earth along with them except one who was the previous generation. And the successor^{-as} went to an island in the sea to worship Allah^{-azwj}. Thus, there was a change of mind for Allah^{-azwj} Blessed and Exalted that He^{-azwj} Sends the Rasools^{-as}.

و لو سئل هؤلاء الجهال لقالوا: قد فرغ من الأمر، و كذبوا، إنما شيء يحكم به الله في كل عام».

And if these ignoramus were to ask by saying, 'He^{-azwj} is Free from the Commands', and they are lying. But rather it is a thing which Allah^{-azwj} Judges by every year (Laylat Al-Qadr)'.
 ثم قرأ: فيها يُفَرَّقُ كُلُّ أَمْرٍ حَكِيمٍ «فيحكم الله تبارك و تعالى ما يكون في تلك السنة من شدة أو رخاء أو مطر أو غير ذلك».

Then Imam^{-asws} recited: ***Therein is made distinct, every Wise affair [44:4]***. So Allah^{-azwj} Blessed and Exalted Decides what would be happening during that year, from the difficulties, or prosperity, or rain, or other than that'.

قلت: أفضلالا كانوا قبل النبيين أم على هدى؟ قال: «لم يكونوا على هدى، كانوا على فطرة الله التي فطرهم عليها، لا تبدل لخلق الله، و لم يكونوا ليهتدوا حتى يديهم الله، أ ما تسمع يقول إبراهيم: لَيْسَ لِي يَهْدِيَنِي رَبِّي لِأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ أَي ناسيا للميثاق».

I said, 'Was the straying before the Prophets^{-as} or upon (after receiving) Guidance?' The Imam^{-asws} said: 'They were not coming upon Guidance. They used to be upon ***the nature Made by Allah in which He has Made the people; there is no altering of Allah's Creation [30:30]***, and they did not become Guided by their own selves until Allah^{-azwj} Guided them. Have you not heard Ibrahim^{-as} saying: ***If my Lord had not Guided me I would have happened to be from the straying people [6:77]***, i.e., forgetful of the Covenant (regarding the Wilayah of Mohammed^{-saww} and Ali^{-asws})'.¹⁶

يَا هَذَا يَزْحَمُكَ اللَّهُ إِنَّ اللَّهَ تَعَالَى لَمْ يَخْلُقِ الْخَلْقَ عَبَثًا وَ لَا أَهْلَهُمْ سُدى بَلْ خَلَقَهُمْ بِقُدْرَتِهِ وَ جَعَلَ لَهُمْ أَسْمَاعًا وَ أَبْصَارًا وَ قُلُوبًا وَ أَلْبَابًا ثُمَّ بَعَثَ إِلَيْهِمُ النَّبِيِّينَ مُبَشِّرِينَ وَ مُنذِرِينَ وَ يَأْمُرُهُمْ بِطَاعَتِهِ وَ يَنْهَوُهُمْ عَنِ مَعْصِيَتِهِ وَ يُعَرِّفُهُمْ مَا جَهَلُوهُ مِنْ أَمْرِ خَلْقِهِمْ وَ دِينِهِمْ

(In a letter of the 12th Imam^{-ajfj} it is written) O this, may Allah^{-azwj} have Mercy on you! Allah^{-azwj} the Exalted did not Create the creatures in vain nor neglecting them in vain, but He^{-azwj} Created them by His^{-azwj} Power and Made hearing and sight and a heart and understanding to be for them. **Then He^{-azwj} Sent to them the Prophets as bearers of glad tidings and as warner(s) [2:213]**, and Commanded them (people) with obeying him^{-as} (the Prophet) and

Forbade them from disobeying him^{-as}, and Introduced to them what they were ignorant of from the matters of their Creator, and their religion (an extract).¹⁷

Also, Allah^{-azwj} Says:

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا ۚ بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ {3:169} فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ {3:170}

And do not reckon those who are killed in Allah's Way as dead; but they are alive being sustained in the Presence of their Lord [3:169] Rejoicing in what Allah has Given them from His Grace and they are receiving glad tidings of those whom have yet to join them from the ones they left behind. There would neither be fear upon them nor would they be grieving [3:170]

So, who were the ones, who nor paid heed to the Glad Tidings nor to the warnings of the Prophets^{-as}, Allah^{-azwj} Says:

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِنْ نَذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ {34:34}

And We did not Send a warner to a town but its affluent ones (those who were lost in the worldly affairs) said, 'We are disbelievers in what you are Sent with' [34:34]

At another place, Allah^{-azwj} Quotes the dialog between the Prophets and their nation:

وَكَذَلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرْيَةٍ مِنْ نَذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَارِهِمْ مُقْتَدُونَ {43:23}

And similar to that, We did not Send any warner into a town before you, except its affluent ones said, 'We found our fathers upon a religion, and we are being rightly guided upon their footsteps' [43:23]

قَالَ أَوْلُو جِنَّتِكُمْ بِأَهْدَىٰ مِمَّا وَجَدْتُمْ عَلَيْهِ آبَاءَكُمْ ۖ قَالُوا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ {43:24}

(The warner - Prophet) said: 'Even though if I have come to you with better Guidance than what you found your fathers to be upon?' They said, 'We are disbelievers in what you are Sent with' [43:24]

عَلِيٌّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي أَيُّوبَ الْخِزَّازِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ فَبَيْنَمَا إِخْوَتُهُ يَعْمَلُونَ يَوْمًا مِنَ الْأَيَّامِ الْأَصْنَامِ إِذَا أَخَذَ إِبْرَاهِيمُ (عليه السلام) الْقُدُومَ وَ أَخَذَ خَشَبَةً فَنَحَرَ مِنْهَا صَنَمًا لَمْ يَرَوْا قَطُّ مِثْلَهُ فَقَالَ آزَرَ لِأُمِّهِ إِنِّي لَأَرْجُو أَنَّ نُصِيبَ خَيْرًا بِرِكَتَةِ ابْنِكَ هَذَا

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin salim, from Abu Ayyub Al-Khazzaz, from Abu Baseer, who has said the following:

¹⁷ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 5 H 4

Abu Abdullah^{-asws} said; ‘One day from the days during which, his^{-as} (Ibrahim^{-as}’s half-brothers were in the middle of carving the idols, Ibrahim^{-as} took the tool, and took a piece of wood, and carved such an idol from it the like of which they had never seen before at all. So, Azar said to his^{-as} mother, ‘I hope that we receive good luck from the blessings of this son^{-as} of yours’.

قَالَ فَبَيْنَمَا هُمْ كَذَلِكَ إِذَا أَخَذَ إِبْرَاهِيمُ الْقُدُومَ فَكَسَرَ الصَّنَمَ الَّذِي عَمِلَهُ فَفَرَعَ أَبُوهُ مِنْ ذَلِكَ فَرَعًا شَدِيدًا فَقَالَ لَهُ أَبِي شَيْءٌ عَمِلْتَ فَقَالَ لَهُ إِبْرَاهِيمُ (عليه السلام) وَ مَا تَصْنَعُونَ بِهِ فَقَالَ آزَرَ نَعْبُدُهُ فَقَالَ لَهُ إِبْرَاهِيمُ (عليه السلام) أَ تَعْبُدُونَ مَا تَنْجُتُونَ فَقَالَ آزَرَ لِأُمِّهِ هَذَا الَّذِي يَكُونُ ذَهَابٌ مُلْكِنَا عَلَى يَدَيْهِ.

He^{-asws} said; ‘But when they were in the middle of that, Ibrahim^{-as} grabbed hold of the tool and broke the idol which he^{-as} had carved. So his^{-as} father got scared and was overcome with severe panic. He said to him^{-as}, ‘What would you^{-as} have done with it?’ Ibrahim^{-as} said to him: ‘And what would you have done with it?’ Azar said, ‘People would have worshipped it’. So Ibrahim^{-as} said to him: ‘Are you worshipping what you yourself have carved?’ So Azar said to his^{-as} mother, ‘This is the one^{-as} by whose hand our kingdom will be destroyed’.¹⁸

Soul will either be Punished or Rewarded Prior to the resurrection

بَعْضُ أَصْحَابِنَا عَنْ عَلِيِّ بْنِ الْعَبَّاسِ عَنِ الْحَسَنِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي الْحَسَنِ ع قَالَ إِنَّ الْأَخْلَامَ لَمْ تَكُنْ فِيهَا مَضَى فِي أَوَّلِ الْخَلْقِ وَ إِنَّمَا حَدَّثَتْ فُقُلْتُ وَ مَا الْعِلَّةُ فِي ذَلِكَ فَقَالَ إِنَّ اللَّهَ عَزَّ ذِكْرُهُ بَعَثَ رَسُولًا إِلَى أَهْلِ زَمَانِهِ فَدَعَاهُمْ إِلَى عِبَادَةِ اللَّهِ وَ طَاعَتِهِ فَقَالُوا إِنْ فَعَلْنَا ذَلِكَ فَمَا لَنَا فَوَ اللَّهُ مَا أَنْتَ بِأَكْثَرِنَا مَالًا وَ لَا بِأَعَزَّنَا عَشِيرَةً فَقَالَ إِنْ أَطَعْتُمُونِي أُدْخِلُكُمْ اللَّهُ الْجَنَّةَ وَ إِنْ عَصَيْتُمُونِي أُدْخِلُكُمْ اللَّهُ النَّارَ فَقَالُوا وَ مَا الْجَنَّةُ وَ النَّارُ فَوَصَفَ لَهُمْ ذَلِكَ فَقَالُوا مَتَى نَصِيرُ إِلَى ذَلِكَ فَقَالَ إِذَا مِتُّمْ فَقَالُوا لَقَدْ رَأَيْنَا أَمْوَاتِنَا صَارُوا عِظَامًا وَ رُفَاتًا فَازْدَادُوا لَهُ تَكْذِيبًا وَ بِهِ اسْتِخْفَافًا فَأَخْبَدَتْ اللَّهُ عَزَّ وَ جَلَّ فِيهِمُ الْأَخْلَامَ فَأَتَوْهُ فَأَخْبَرُوهُ بِمَا رَأَوْا وَ مَا أَنْكَرُوا مِنْ ذَلِكَ فَقَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَرَادَ أَنْ يَجْتَنِبَ عَلَيْكُمْ بِهَذَا هَكَذَا تَكُونُ أَرْوَاهُكُمْ إِذَا مِتُّمْ وَ إِنْ بَلَيْتُمْ أَبْدَانَكُمْ تَصِيرُ الْأَرْوَاهُ إِلَى عِقَابٍ حَتَّى تُبْعَثَ الْأَبْدَانُ

Certain persons of our people have narrated from Ali ibn al-‘Abbas from Al-Hassan ibn ‘Abd Al-Rahman who has narrated the following:

‘Abu Al-Hassan^{-asws} has said: ‘Dream did not exist in the past in the beginning of the creation. It came into being later.’ I then asked, ‘What is the reason for that?’

The Imam^{-asws} said, ‘Allah^{-azwj} sent a messenger to the people of his time and he^{-as} called them to worship Allah^{-azwj}. They said: ‘If we worship Him^{-azwj} what then we get for it? You do not have more wealth than we do and your tribe also is not stronger than our tribe.’ He^{-as} said, ‘If you follow me Allah^{-azwj} will Admit you in the Garden (Paradise) and if you disobey me^{-as} Allah^{-azwj} will Send you to the Fire’.

They asked, ‘What are the Garden and the Fire?’ He^{-as} explained it for them and they asked, ‘When will we go there?’ He^{-as} said: ‘This will happen when you die’. They said: ‘We see our dead people turn into bones and dust.’ They became worse in their rejecting and insults toward him^{-as}, Allah^{-azwj} then Enabled them to have dream. They came to him^{-as} and informed him^{-as} about what they had seen and what they did not know about it. He^{-as} told them that Allah^{-azwj} Wants to establish His^{-azwj} Argument against you. This is how your spirits are. When

¹⁸ Al Kafi – H 15005 (Extract) -

الكافي (ط - الإسلامية)، ج8، ص: 90

you die, even though your bodies will decay, the spirits will face suffering until the bodies are raised (resurrection).¹⁹

What are the Glad Tidings?

Here, we first look at the scope of ‘Glad Tidings’:

منتخب البصائر سعدٌ عن أحمدَ و عبد الله ابني محمد بن عيسى و ابن أبي الخطاب عن الحسن بن محبوب عن أبي أيوب عن أبي بصير عن أبي عبد الله ع في قول الله عزَّ و جلَّ إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَ لَا تَحْزَنُوا قَالَهُمْ الْأَيْمَةُ وَ يَجْرِي فِيْمِنِ اسْتِقَامَ مِنْ شِيعَتِنَا وَ سَلَّمَ لِأَمْرِنَا وَ كُنْتُمْ حَدِيثَنَا عِنْدَ عَدُوِّنَا تَسْتَقْبِلُهُ الْمَلَائِكَةُ بِالْبُشْرَى مِنَ اللَّهِ بِالْجَنَّةِ

(The book) ‘Muntakhab Al Basaair’ – Sa’ad, from Ahmad and Abdullah two sons of Mohammed Bin Isa, and Ibn Abu Al Khattab, from Al Hassan Bin Mahboub, from Abu Ayoub, from Abu Baseer,

‘From Abu Abdullah^{-asws} regarding Words of Allah^{-azwj} Mighty and Majestic: **Surely, those who say, ‘Our Lord is Allah!’**, then they are steadfast, the Angels would descend unto them (saying): ‘Do not fear, and do not grieve, [41:30], he^{-asws} said: ‘They^{-asws} are the Imams^{-asws}, and it flows regarding ones from our^{-asws} Shias who are steadfast and submit to our^{-asws} commands, and conceal our^{-asws} Ahadeeth in the presence of our^{-asws} enemies, the Angels would welcome them with ‘بِالْبُشْرَى مِنَ اللَّهِ بِالْجَنَّةِ’ the glad tidings from Allah^{-azwj} with the Paradise.

وَ قَدْ وَ اللَّهُ مَضَى أَقْوَامٌ كَانُوا عَلَى مِثْلِ مَا أَنْتُمْ عَلَيْهِ مِنَ الدِّينِ اسْتَقَامُوا وَ سَلَّمُوا لِأَمْرِنَا وَ كَتَمُوا حَدِيثَنَا وَ لَمْ يُدْبِعُوهُ عِنْدَ عَدُوِّنَا وَ لَمْ يَشْكُوا فِيهِ كَمَا شَكَّكُمْ فَاسْتَقْبَلَتْهُمُ الْمَلَائِكَةُ بِالْبُشْرَى مِنَ اللَّهِ بِالْجَنَّةِ.

And by Allah^{-azwj}, people have passed having been upon the like of what you (Shias) are upon, from the Religion. They were steadfast, and they submitted to our^{-asws} commands, and concealed our^{-asws} Ahadeeth, and did not broadcast these in the presence of our^{-asws} enemies, and did not doubt in it, just as you all are doubting, so the Angels received them with the glad tidings from Allah^{-azwj} with the Paradise”.²⁰

The Paradise is guaranteed when one submits to Allah^{-azwj}, His Prophet^{-saww} and His Appointed Imams^{-asws}, see for example:

قَالَ أَبُو هَاشِمٍ فَمَلْتُ فِي نَفْسِي اللَّهُمَّ اجْعَلْنِي فِي حِزْبِكَ وَ فِي رُؤْمَتِكَ فَأَقْبَلْ عَلَيَّ أَبُو مُحَمَّدٍ ع فَقَالَ أَنْتَ فِي حِزْبِهِ وَ فِي رُؤْمَتِهِ إِذْ كُنْتَ بِاللَّهِ مُؤْمِنًا وَ لِرَسُولِهِ مُصَدِّقًا وَ لِأَوْلِيَائِهِ عَارِفًا وَ لَهُمْ تَابِعًا فَأَبْشِرْ ثُمَّ أَبْشِرْ.

Abu Hashim said, ‘I said within myself, ‘O Allah^{-azwj}! Make me to be in Your^{-azwj} party and in Your^{-azwj} group!’ (Imam) Abu Mohammed^{-asws} (10th Imam) turned to me and said: ‘You^{-asws} are already in His^{-azwj} party and in His^{-azwj} group, when you were a believer in Allah^{-azwj} and a ratifier of His^{-azwj} Rasool^{-saww}, and a recognise of His^{-azwj} Guardians^{-asws}, and a follower of theirs^{-asws}. So, ‘فَأَبْشِرْ ثُمَّ أَبْشِرْ’ receive glad tidings! Then receive glad tidings (an extract)!”²¹

¹⁹ Al-Kafi, Vol. 8, H. 14505

²⁰ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 5

²¹ Bihar Al-Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 72 e

See, additional Ahadith on glad tidings are in Appendix II.

What are the Warnings?

The Warners (Prophet^{-as}) were Sent by Allah^{-azwj} to people and they^{-as} invited them submit to the Commands of Allah^{-azwj} (i.e., the Message (Books) and to not follow the footsteps of Iblis (Satan) who, out of arrogance, declined to act upon the Command of Allah^{-azwj}. Allah^{-azwj} Says:

فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ ۗ أُعِدَّتْ لِلْكَافِرِينَ {2:24}

But if you do not do it, and you will never be doing it, then fear the Fire the fuel of which are the people and stones; (it is) prepared for the unbelievers [2:24]

ثُمَّ قَالَ عَزَّ وَجَلَّ فَإِنْ لَمْ تَفْعَلُوا أَيْ [إِنْ لَمْ تَأْتُوا يَا أَيُّهَا الْمُفْرَعُونَ بِحُجَّةٍ رَبِّ الْعَالَمِينَ وَ لَنْ تَفْعَلُوا أَيْ] وَ لَا يَكُونُ هَذَا مِنْكُمْ أَبَدًا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا- حَطَبُهَا النَّاسُ وَ الْحِجَارَةُ تَوْقُدُ [ف] تَكُونُ عَذَابًا عَلَىٰ أَهْلِهَا أُعِدَّتْ لِلْكَافِرِينَ الْمُكَذِّبِينَ بِكَلَامِهِ وَ نَبِيِّهِ، النَّاصِبِينَ الْعِدَاةَ لَوْلِيهِ وَ وَصِيِّهِ.

Then the Mighty and Majestic Said: ***But if you do not do it [2:24]*** – i.e. if you are not coming, O you faulters of a Proof of the Lord^{-azwj} of the worlds ***and you will never be doing it***, i.e. and this will not be happening from you, ever, ***then fear the Fire the fuel*** – and its firewood - ***of which are the people and stones***, ignited to become a Punishment upon its inhabitants ***(it is) prepared for the unbelievers***, beliers of His^{-azwj} Speech and His^{-azwj} Prophet^{-saww}, the establishers of hostility to His^{-azwj} Guardian, and his^{-saww} successor^{-asws}.

قَالَ: فَاعْلَمُوا بِعَجْرِكُمْ عَنْ ذَلِكَ أَنَّهُ مِنْ قِبَلِ اللَّهِ تَعَالَى- وَ لَوْ كَانَ مِنْ قِبَلِ الْمَخْلُوقِينَ لَقَدَرْتُمْ عَلَىٰ مُعَارَضَتِهِ. فَلَمَّا عَجَزُوا بَعْدَ التَّفْرِيعِ وَ التَّحْدِي، قَالَ اللَّهُ عَزَّ وَجَلَّ قُلْ لَعِنَ اجْتَمَعَتِ الْإِنْسُ وَ الْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ، لَا يَأْتُونَ بِمِثْلِهِ وَ لَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا.

He^{-asws} said: ‘Know from your frustrations about that, it is from Allah^{-azwj} the Exalted, and had it been from the creatures, they would have been abled upon opposing it. When they were frustrated after the scorn and the defiance, Allah^{-azwj} Mighty and Majestic Said ***Say: If humans and jinn should combine together upon coming with the like of this Quran, they would not (be able to) come with the like of it, even though they were aiders of each other’ [17:88].***²²

ثُمَّ قَالَ اللَّهُ عَزَّ وَجَلَّ: فَإِنْ لَمْ تَفْعَلُوا هَذَا الَّذِي تَحْدِيثُكُمْ بِهِ وَ لَنْ تَفْعَلُوا [أَيْ] وَ لَا يَكُونُ ذَلِكَ مِنْكُمْ، وَ لَا تَقْدِرُونَ عَلَيْهِ، فَاعْلَمُوا أَنَّكُمْ مُبْطِلُونَ، وَ أَنَّ مُحَمَّدًا الصَّادِقَ الْأَمِينُ- الْمَخْصُوصَ بِرِسَالَةِ رَبِّ الْعَالَمِينَ، الْمُؤَيَّدَ بِالرُّوحِ الْأَمِينِ، وَ بِأَخِيهِ أَمِيرِ الْمُؤْمِنِينَ وَ سَيِّدِ الْوَصِيِّينَ، فَصَدِّقُوهُ فِيمَا يُخْبِرُكُمْ بِهِ عَنِ اللَّهِ مِنْ أَوَامِرِهِ وَ نَوَاهِيهِ وَ فِيمَا يَذْكُرُهُ مِنْ فَضْلِ [عَلِيِّ] وَصِيِّهِ وَ أَخِيهِ.

Then the Mighty and Majestic Said ***But if you do not do it [2:24]*** - this which you have been challenged with – i.e. – and that will not be happening from you, nor are you able upon it, then know that you are false and that Mohammed^{-saww} is the truthful, the trustworthy, the one particularized with the Message of the Lord^{-azwj} of the world, the one assisted by the Trustworthy Spirit, and by his^{-saww} brother^{-asws}, the Emir of the *Momineen*, and the chief of the successors^{-as}. Therefore, ratify him^{-saww} regarding what he^{-saww} is informing you with from

²² Tafseer Imam Hassan Al Askari^{asws} – S 76

Allah^{-azwj}, or His^{-azwj} Commands and His^{-azwj} Prohibitions, and regarding what he^{-saww} is mentioning from the merits of Ali^{-asws}, his^{-saww} successor^{-asws} and his^{-saww} brother^{-asws}.

فَاتَّقُوا بِذَلِكَ عَذَابَ النَّارِ الَّتِي وَقُودُهَا حَطَبُهَا النَّاسُ وَ الْحِجَارَةُ حِجَارَةُ الْكِبْرِيَّتِ أَشَدُّ الْأَشْيَاءِ حَرًّا أَعِدَّتْ تِلْكَ النَّارُ لِلْكَافِرِينَ بِمُحَمَّدٍ وَ الشَّاكِكِينَ فِي نُبُوَّتِهِ، وَ الدَّافِعِينَ لِحَقِّ أَخِيهِ عَلِيِّ، وَ الْجَاهِدِينَ لِإِمَامَتِهِ.

Then fear– that Punishment **the Fire, the fuel of which** – and its firewood - **are the people and stones** sulphuric stones being the most intense of the things in heat (**it is**) **prepared** that Fire **for the unbelievers** in Mohammed^{-saww} and the doubters of his Prophet-hood, and those denying the right of his^{-saww} brother Ali^{-asws} and the rejecters of his^{-asws} Imamate.²³

The accountability and the rewards

قَالَ أَبَانٌ قَالَ سُلَيْمٌ وَ سَمِعْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ ع يَقُولُ

يُحَاسَبُونَ مِنْهُمْ مَنْ يُعْتَرُ لَهُ وَ يُدْخَلُهُ الْجَنَّةَ بِالْإِقْرَارِ وَ التَّوْحِيدِ وَ مِنْهُمْ مَنْ يُعَدَّبُ فِي النَّارِ ثُمَّ يَشْفَعُ لَهُ الْمَلَائِكَةُ وَ الْأَنْبِيَاءُ وَ الْمُؤْمِنُونَ فَيَخْرُجُونَ مِنَ النَّارِ وَ يَدْخُلُونَ الْجَنَّةَ فَيُسَمَّوْنَ فِيهَا الْجَهَنَّمِيِّينَ [الْجَهَنَّمِيِّينَ] مِنْهُمْ أَصْحَابُ الْإِقْرَارِ وَ لَيْسَتْ الْمَوَازِينُ وَ الْحِسَابُ إِلَّا عَلَيْهِمْ لِأَنَّ أَوْلِيَاءَ اللَّهِ الْعَارِفِينَ لِلَّهِ وَ لِرَسُولِهِ وَ الْحُجَّةِ فِي أَرْضِهِ وَ شَهَدَاءَهُ عَلَى خَلْقِهِ الْمُقَرَّرِينَ لَهُمُ الْمُطِيعِينَ لَهُمْ يَدْخُلُونَ الْجَنَّةَ ... بِعَيْرِ حِسَابٍ وَ الْمُعَانِدِينَ لَهُمُ الْمُكَابِرِينَ الْمُنَاصِبِينَ أَغْدَاءَ اللَّهِ يَدْخُلُونَ النَّارَ بِعَيْرِ حِسَابٍ وَ أَمَّا مَا بَيْنَ هَذَيْنِ فَهُمْ جُلُ النَّاسِ وَ هُمْ أَصْحَابُ الْمَوَازِينِ وَ الْحِسَابِ وَ الشَّفَاعَةِ

(Aban narrates that Sulaym said: I heard Ali^{-asws} ibn Abi Talib^{-asws}, say:) They will be reckoned with. Among them will be the one for whom will be Forgiveness and he will be Made to enter the Paradise, due to their acceptance and the Oneness of Allah^{-azwj}, and among them will be the one who will be Punished in the Fire, then there will be intercession for him from the Angels, and the Prophets^{-as} and the Believers. They will be taken out from the Fire and will be made to enter the Paradise. Therein they will be called Hell-dwellers, among whom will be people who accepted, and there is no Scale set up and the Reckoning except for them, because the friends of Allah^{-azwj}, the ones who recognised Allah^{-azwj} (A'arifeen), and friends of His^{-azwj} Messenger^{-saww}, and the Proofs^{-asws} on His^{-azwj} earth and witnesses over His^{-azwj} creation, those who accepted them^{-asws} and obeyed them^{-asws}, will be entering the Paradise without reckoning.

And the obstinate to whom the Warners (Prophets^{-as}) warned, and the arrogant and the Naasibis, the enemies of Allah^{-azwj} will be entering the Fire without Reckoning. But, as for those that are in between these, and they are most of the people, and they are the people of the Scale, and the Reckoning, and the Intercession' (An extract).²⁴

In another Hadith,

فُنُوتُ الْإِمَامِ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ مُوسَى ع

²³ Tafseer Imam Hassan Al Askari^{asws} – S 92

²⁴ The Book Of Sulaym Bin Qays Al-Hilali, H. 7

لَقَدْ خَدَّرْتَ اللَّهُمَّ عَدَابَكَ وَ بَيَّنْتَ نَكَالَكَ وَ وَعَدْتَ الْمُطِيعِينَ إِحْسَانَكَ وَ قَدَّمْتَ إِلَيْهِمْ بِالنُّذْرِ قَامَنَّتْ طَائِفَةٌ وَ أَيَّدْتَ اللَّهُمَّ الَّذِينَ آمَنُوا عَلَى عَدُوِّكَ وَ عَدُوِّ أَوْلِيَانِكَ فَأَصْبَحُوا ظَاهِرِينَ وَ إِلَى الْحَقِّ دَاعِينَ وَ لِلْإِمَامِ الْمُنْتَظَرِ الْقَائِمِ بِالْقِسْطِ تَابِعِينَ

(In the Qunut of Salat, Imam Mohammed^{-asws} Ibn Ali^{-asws} Ibn Musa^{-asws} supplicates as:) O Allah^{-azwj}! You^{-azwj} have Warned of Your^{-azwj} Punishment, and Clarified Your^{-azwj} Torment, and Promised the obedient ones of Your^{-azwj} Favours, and Advance to them with the vows. A group believed, and O Allah^{-azwj}, You^{-azwj} Aided those who believed against Your^{-azwj} enemies and enemies of Your^{-azwj} friends, for they (enemies) became prevalent (dominant), but they (believers) called to the truth and were followers of the awaited Imam^{-ajfi} Al-Qaim^{-ajfi}.

وَ جَدِّدِ اللَّهُمَّ عَلَى أَعْدَائِكَ وَ أَعْدَائِهِمْ نَارَكَ وَ عَدَابَكَ الَّذِي لَا تَدْفَعُهُ عَنِ الْقَوْمِ الظَّالِمِينَ

And, O Allah^{-azwj}, Renew Your^{-azwj} Fire upon Your^{-azwj} enemies and their (Your^{-azwj} friends') enemies, which You^{-azwj} will not Avert from the wrongdoing people (an extract)!²⁵

The Justice will be based on Trials in the world:

After sending the 'Glad tidings' and Warners (Prophets^{-as}), Allah^{-azwj} Tested people. The Holy Quran reveals that most of the people turned out to be from the rebellious ones, so they were punished. For example, Allah^{-azwj} Says:

وَأَنْ أَتَلُوا الْقُرْآنَ ۚ فَمَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ۚ وَمَنْ ضَلَّ فَقُلْ إِنَّمَا أَنَا مِنَ الْمُنذِرِينَ {27:92}

And that I should recite the Quran. Therefore, one who goes aright, so rather he goes aright for his own self, and one who strays, then say: 'But rather, I am from the warner(s)' [27:92]

And, as for the punishment, Allah^{-azwj} Says:

وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا لَهَا مُنذِرُونَ {26:208}

And We did not Destroy any town except there were Warner(s) for it [26:208]

Sunnah of Rasool Allah^{-saww} would never change due to the fact the Sunnah of Allah^{-azwj} does not change, e.g., Allah^{-azwj} Says in the Holy Quran:

سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ ۚ وَلَنْ يَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا {62}

Being a Sunnah of Allah regarding those who have gone before, and you will never find any alteration in the Sunnah of Allah [33:62]

Also, Allah^{-azwj} Says at another place in the Holy Quran:

²⁵ Bihar Al-Anwaar V 82 – The Book Salat – Ch 55 H 1

اسْتَكْبَارًا فِي الْأَرْضِ وَمَكْرَ السَّيِّئِ ۚ وَلَا يَحِيقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ ۚ فَهَلْ يَنْظُرُونَ إِلَّا سُنَّتِ الْأَوَّلِينَ ۗ فَلَنْ نَجِدَ لِسُنَّتِ اللَّهِ تَبْدِيلًا ۖ وَلَنْ نَجِدَ لِسُنَّتِ اللَّهِ تَحْوِيلًا {43}

Behaving arrogantly in the earth and plotting the evil, and the evil plot does not affect any except its perpetrators. So, are they awaiting except for the ways of the former ones? You will never find a replacement in the Sunnah of Allah, and you will never find an alteration in the Sunnah of Allah [35:43]

Those who adhered to the warnings and Glad Tidings:

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ بُنْدَارٍ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ سَهْلِ بْنِ الْحَارِثِ عَنِ الدَّهْلَاقِ مَوْلَى الرِّضَا (عليه السلام) قَالَ سَمِعْتُ الرِّضَا (عليه السلام) يَقُولُ لَا يَكُونُ الْمُؤْمِنُ مُؤْمِنًا حَتَّى يَكُونَ فِيهِ ثَلَاثُ خِصَالٍ سُنَّةٌ مِنْ رَبِّهِ وَ سُنَّةٌ مِنْ نَبِيِّهِ وَ سُنَّةٌ مِنْ وَلِيِّهِ

Ali Bin Mohammed Bin Bundar, from Ibrahim Bin Is'haq, from Sahl Bin Al Haris, from;

Al-Dilhah, a slave of Al-Reza^{-asws} who said, 'I heard Al-Reza^{-asws} saying: 'A *Momin* cannot happen to be (a *Momin*) until there happen to be three characteristics in him – a Sunnah from his Lord^{-azwj}, and a Sunnah from His^{-azwj} Prophet^{-saww}, and a Sunnah from His^{-azwj} Guardian^{-asws} (Imam^{-asws}).

فَأَمَّا السُّنَّةُ مِنْ رَبِّهِ فَكَفَيْتُمَا مِنْ سِرِّهِ قَالَ اللَّهُ عَزَّ وَ جَلَّ عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا إِلَّا مَنِ ارْتَضَى مِنْ رَسُولٍ

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

وَ أَمَّا السُّنَّةُ مِنْ نَبِيِّهِ فَمُدَارَاةُ النَّاسِ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ أَمَرَ نَبِيَّهُ (صلى الله عليه وآله) بِمُدَارَاةِ النَّاسِ فَقَالَ لِحَدِ الْعَفْوِ وَ أَمْرٍ بِالْعُرْفِ وَ أَمَّا السُّنَّةُ مِنْ وَلِيِّهِ فَالصَّبْرُ فِي الْبُؤْسَاءِ وَ الضَّرَاءِ .

And as for the Sunnah from His^{-azwj} Prophet^{-saww}, so it is the politeness with the people, for Allah^{-azwj} Mighty and Majestic Commanded His^{-azwj} Prophet^{-saww} with being polite with the people, so He^{-azwj} Said ***Take to Forgiveness and enjoin good and turn aside from the ignorant [7:199]***. And as for the Sunnah of His^{-azwj} Guardian^{-asws}, so it is the patience during the destitution and the adversities'.²⁷

The Rebellious ones followed the footsteps of Satan^{-la}

قَالَ الْإِمَامُ ع وَصَفَ اللَّهُ هَؤُلَاءِ الْمُتَّبِعِينَ لِحُطُوتِ الشَّيْطَانِ فَقَالَ وَ إِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا أَنْزَلَ اللَّهُ فِي كِتَابِهِ مِنْ وَصْفٍ مُحَمَّدٍ ص، وَ حَلِيَّةٍ عَلِيٍّ ع، وَ وَصْفٍ فَضَائِلِهِ، وَ ذِكْرٍ مَنَاقِبِهِ وَ إِلَى الرَّسُولِ،

²⁶ The complete Verse 72:27 is: {72:27} إِلَّا مَنِ ارْتَضَى مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا

Except one He Chooses from a Rasool, for He would Make a guard (Amir ul Momineen^{-asws}) to travel in front of him and from behind him [72:27]

²⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 99 H 39

The Imam^{-asws} (Al-Hassan Al-Askari^{-asws}) said: 'Allah^{-azwj} Described these followers of the footsteps of Satan^{-la}, so He^{-azwj} Said: "And when it is said to them" – Come to what Allah^{-azwj} Revealed in His^{-azwj} Book from the description of Mohammed^{-saww} and features of Ali^{-asws}, and Described his^{-asws} merits, and mentioned his^{-asws} good deeds, and (his^{-asws} good deeds) to the Rasool^{-saww}.

وَتَعَالَوْا إِلَى الرَّسُولِ لِتَقْبَلُوا مِنْهُ مَا يَأْمُرُكُمْ بِهِ - قَالُوا: «حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا مِنَ الدِّينِ وَ الْمَذْهَبِ»

And come to the Rasool^{-saww} to be accepting from him^{-saww} what he^{-saww} is ordering you with, they are saying, 'It is sufficient what we found our fathers to be upon, from the religion and the doctrine'.

فَاقْتَدُوا بِآبَائِهِمْ فِي مُحَالَفَةِ رَسُولِ اللَّهِ ص وَ مُنَابَذَةِ عَلِيِّ وَ لِئِذَا لَمْ يَأْتِ الْوَعْدَ فَاتَّبَعُوا مَا نَالُوا مِنَ الْآبَاءِ مِنْ دِينٍ وَ أَلْحَقُوا بِهِمْ فِي مَا تَلَاَوْا مِنْ كِتَابِهِمْ وَ وَجَدُوا عَلَيْهِ آيَاتِنَا وَ لَوْ كَانُوا يَعْلَمُونَ شَيْئًا وَ لَا يَهْتَدُونَ .

So, they were following their forefathers in the opposition of Rasool-Allah^{-saww} and the deputyship of Ali^{-asws}, Guardian^{-asws} of Allah^{-azwj}.²⁸

Unbelievers claimed that they were on the faith of their forefathers:

When Prophet^{-saww} would invite unbelievers to Islam, they would say we have seen our forefather on our religion, how could all of them be on the wrong path? Allah^{-azwj} Says in response to their statement:

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا ۖ أُولَٰئِكَ كَانُوا فِي الْأُولَىٰ لَا يَعْلَمُونَ شَيْئًا وَلَا يَهْتَدُونَ (5:104)

And when it is said to them, 'Come to what Allah Revealed and to the Rasool', they are saying, 'It suffices us what we found our fathers being upon'; and even though their fathers were neither knowing anything nor were they rightly guided [5:104]

تفسير الإمام عليه السلام وَ إِذَا قِيلَ لَهُمْ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا أَوْ لَوْ كَانُوا يَعْلَمُونَ شَيْئًا وَ لَا يَهْتَدُونَ

Tafseer Imam^{-asws} (Hassan Al-Askari^{-asws}) - **And when it is said to them, 'Follow what Allah has Revealed!', they are saying, 'But, we follow what we found our fathers to be upon', even though their fathers were neither understanding anything nor were they Guided [2:170].**

قَالَ الْإِمَامُ ع وَصَفَ اللَّهُ هَؤُلَاءِ الْمُتَّبِعِينَ لِخَطُوبَاتِ الشَّيْطَانِ فَقَالَ وَ إِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنْزَلَ فِي كِتَابِهِ مِنْ وَصْفِ مُحَمَّدٍ وَ جَلِيَّةِ عَلِيِّ وَ وَصْفِ فَضَائِلِهِ وَ ذَكَرِ مَنَاقِبِهِ وَ إِلَى الرَّسُولِ وَ تَعَالَوْا إِلَى الرَّسُولِ لِتَقْبَلُوا مِنْهُ مَا يَأْمُرُكُمْ بِهِ قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا مِنَ الدِّينِ وَ الْمَذْهَبِ

The Imam^{-asws} said: 'Allah^{-azwj} Described these followers of the footsteps of Satan^{-la}, so He^{-azwj} Said: **And when it is said to them** – Come to what Allah^{-azwj} Revealed in His^{-azwj} Book from the description of Mohammed^{-saww} and features of Ali^{-asws}, and Described his^{-asws} merits, and mentioned his^{-asws} good deeds, and (his^{-asws} good deeds) to the Rasool^{-saww}. And come to the

²⁸ Tafseer Imam Hassan Al-Askari^{-asws} – S 344 (Extract)

Rasool^{-saww} to be accepting from him^{-saww} what he^{-saww} is ordering you with, they are saying, 'It is sufficient what we found our fathers to be upon, from the religion and the doctrine'.

فَاقْتَدُوا بِأَبَائِهِمْ فِي مُخَالَفَةِ رَسُولِ اللَّهِ صَ وَ مُنَابَذَةِ عَلِيِّ وَ لِئِذَا قَالَ اللَّهُ عَزَّ وَ جَلَّ أَوْ لَوْ كَانَ آبَاؤُهُمْ لَا يَعْلَمُونَ شَيْئاً وَ لَا يَهْتَدُونَ إِلَى شَيْءٍ مِنَ الصَّوَابِ.

So, they were following their forefathers in the opposition of Rasool-Allah^{-saww} and the deputyship of Ali^{-asws}, Guardian^{-asws} of Allah^{-azwj}. Allah^{-azwj} Mighty and Majestic Said **even though their fathers were neither understanding-** not knowing, **anything nor were they Guided [2:170]** – to anything from the correctness.

قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع قَالَ رَسُولُ اللَّهِ ص يَا عِبَادَ اللَّهِ اتَّبِعُوا أَحِي وَ وَصِيَّ عَلِيِّ بْنِ أَبِي طَالِبٍ بِأَمْرِ اللَّهِ وَ لَا تَكُونُوا كَالَّذِينَ اتَّخَذُوا آبَاءَهُمْ مِنْ دُونِ اللَّهِ تَقْلِيداً لِجَهَالِ آبَائِهِمْ الْكَافِرِينَ بِاللَّهِ فَإِنَّ الْمُقَلِّدَ دِينَهُ مِمَّنْ لَا يَعْلَمُ دِينَ اللَّهِ يَبُوءُ بِعَصَبٍ مِنَ اللَّهِ وَ يَكُونُ مِنْ أَسْرَاءِ إِبْلِيسَ لَعِينِ اللَّهِ

Ali^{-asws} Bin Al-Husayn^{-asws} said: 'Rasool-Allah^{-saww} said: 'O servants of Allah^{-azwj}! Follow my^{-saww} brother, my^{-saww} successor Ali^{-asws} Bin Abu Talib^{-asws} by the Command of Allah^{-azwj}, and do not become like those who are taking lords from besides Allah^{-azwj}, in Taqleed of the ignorance of their forefathers, the disbelievers in Allah^{-azwj}, for the Muqallid (the emulator) in his religion is from the ones who does not know the Religion of Allah^{-azwj}, engulfed by the Wrath from Allah^{-azwj}, and becomes from the captives of Iblees^{-la}, may Allah^{-azwj} Curse him^{-la}'.

وَ اعْلَمُوا أَنَّ اللَّهَ عَزَّ وَ جَلَّ جَعَلَ أَحِي عَلِيّاً أَفْضَلَ زِينَةً عِزَّتِي فَقَالَ وَ مَنْ وَالَاهُ وَ وَالِي أَوْلِيَاءَهُ وَ عَادَى أَعْدَاءَهُ جَعَلْتَهُ مِنْ أَفْضَلِ زِينَةِ جَنَانِي وَ مِنْ أَشْرَفِ أَوْلِيَائِي وَ خُلَصَائِي

And know that Allah^{-azwj} Mighty and Majestic Made my^{-saww} brother Ali^{-asws} as the most superior of adornments of my^{-saww} family. So, Allah^{-azwj} Said: "The one who befriends him^{-asws}, and shakes his^{-asws} hand, and befriends his^{-asws} friends, and is inimical to his^{-asws} enemies, I^{-azwj} shall Make him to be from the most superior of the adornments of My^{-azwj} Gardens, and from the noblest of My^{-azwj} friends and My^{-azwj} Purified ones".

وَ مَنْ أَدَمَّنَ مَحَبَّتَنَا أَهْلَ الْبَيْتِ فَتَحَ اللَّهُ عَزَّ وَ جَلَّ لَهُ مِنَ الْجَنَّةِ ثَمَانِيَةَ أَبْوَابٍ وَ أَبَاحَهُ جَمِيعَهَا يَدْخُلُ بِمَا شَاءَ مِنْهَا وَ كُلُّ أَبْوَابِ الْجَنَّةِ تُنَادِيهِ يَا وَلِيَّ اللَّهِ أُمَّمُ تَدْخُلِي أُمَّمُ تَخْصِي مِنْ بَيْتِنَا.

And the one who is continuously upon our^{-asws} love of the People^{-asws} of the Household, Allah^{-azwj} Mighty and Majestic would Open for him eight gates of the Paradise, and Permit all of them for him. He can enter from whatever (gate) he so desires to, and each gate of the Gardens would be calling out to him: 'O friend of Allah^{-azwj}! Will you not enter through me? Will you not specialise me from between us (gates)?'²⁹

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَ مُنذِرِينَ وَ أَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِيمَا اخْتَلَفُوا فِيهِ . وَ مَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ بَغْياً بَيْنَهُمْ . فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ لِأَذِينِهِ . وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ {2:213}

The people were one community; so Allah Sent the Prophets as bearers of glad tidings and as warner(s), and He Revealed with them the Book with the Truth, in order to judge between

²⁹ Bihar Al-Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 107

the people regarding what they were differing in; and none differed in it except those who were Given it from after what came to them of the proofs, (but) rebelling between them. So Allah Guided those who were believing to what they were differing in from the Truth, by His Permission; and Allah Guides the one He so Desires to the Straight Path [2:213]

Allah^{-azwj} Guides to the Straight Path (صِرَاطٍ مُسْتَقِيمٍ)

و في كتاب معاني الأخبار- أيضا- بإسناده الى أبي عبد الله- عليه السلام- قال: الصراط المستقيم، أمير المؤمنين.

And in the Book Ma'any Al Akhbar as well,

By his chain up to Abu Abdullah^{-asws} having said: (Regarding ***and Allah Guides the one He so Desires to the Straight Path [2:213]***) - 'The Straight Path is Amir Al-Momineen^{-asws}'.

و بإسناده الى محمد بن سنان، عن الفضل بن عمر، قال: حدثني ثابت الثمالي، عن سيد العابدين، علي بن الحسين- عليهما السلام- قال: نحن أبواب الله. و نحن الصراط المستقيم.

And by his chain to Mohammed Bin Sinan, from Al Mufazzal Bin Umar, from Sabi Al Sumaly,

(It has been narrated) from the Chief of the worshippers, Ali^{-asws} Bin Al-Husayn^{-asws} having said: 'We^{-asws} are the doors of Allah^{-azwj} and we^{-asws} are the Straight Path'.³⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ سُمِّلَ أَبُو عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ لَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَ لَا يَزَالُونَ مُخْتَلِفِينَ إِلَّا مَنْ رَحِمَ رَبُّكَ فَقَالَ كَانُوا أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ لِيَتَّخِذَ عَلَيْهِمُ الْحُجَّةَ.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdullah Bin Sinan who said:

'Abu Abdullah^{-asws} was asked about the Statement of Allah^{-azwj}: ***And if your Lord had pleased He would certainly have made people a single nation, and they shall not cease to differ***"[11:118] ***Except those on whom your Lord has mercy***" [11:119], so he^{-asws} said: 'They were one community, so Allah^{-azwj} Sent the Prophets^{-as} to take the Proof against them'.³¹

Allah^{-azwj} Seals the hearts of the Transgressors:

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِ رُسُلًا إِلَى قَوْمِهِمْ فَجَاءَهُمْ بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا بِهِ مِنْ قَبْلُ ۚ كَذَلِكَ نَطْبَعُ عَلَى قُلُوبِ الْمُعْتَدِينَ { 10:74 }

Then We Sent Rasools from after him to their people, and they came with the clear proofs, but they did not believe due to what they had belied with from before. Like that We Seal upon the hearts of the transgressors [10:74]

³⁰ تفسير كنز الدقائق و بحر الغرائب، ج1، ص: 70

³¹ Al-Kafi, Vol. 8, H. 15020

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرِيعٍ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ الْجَعْفَرِيِّ عَنْ أَبِي جَعْفَرٍ (عليه السلام) وَ عَنْ عُقْبَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنَّ اللَّهَ خَلَقَ الْمَخْلُوقَ فَخَلَقَ مَا أَحَبَّ مِمَّا أَحَبَّ وَ كَانَ مَا أَحَبَّ أَنْ خَلَقَهُ مِنْ طِينَةِ الْجَنَّةِ وَ خَلَقَ مَا أَبْغَضَ مِمَّا أَبْغَضَ وَ كَانَ مَا أَبْغَضَ أَنْ خَلَقَهُ مِنْ طِينَةِ النَّارِ ثُمَّ بَعَثَهُمْ فِي الظَّلَالِ

Mohammed Bin Yahya, from Mohammed Bin Al Husayn, from Mohammed Bin Ismail Bin Bazie, from Salih Bin Uqba, from Abdullah Bin Mohammed Al Ja'fary,

(It has been narrated) from Abu Ja'far^{-asws}, and from Uqba, from Abu Ja'far^{-asws} having said: 'Allah^{-azwj} Created the creatures. He^{-azwj} Created whatever He^{-azwj} Loved from what He^{-azwj} Loved, and it was so that what He^{-azwj} Loved, He^{-azwj} Created from the clay of the Paradise. And He^{-azwj} Created whatever He^{-azwj} Hated from what He^{-azwj} Hated, and it was so that what He^{-azwj} Hated, He^{-azwj} Created from the clay of the Fire. Then He^{-azwj} Sent them into the shadows'.

فَقُلْتُ وَ أَيُّ شَيْءِ الظَّلَالُ قَالَ أَمْ تَرَى إِلَى ظِلِّكَ فِي الشَّمْسِ شَيْءٌ وَ لَيْسَ بِشَيْءٍ ثُمَّ بَعَثَ اللَّهُ فِيهِمُ النَّبِيِّينَ يَدْعُوهُمْ إِلَى الإِقْرَارِ بِاللَّهِ وَ هُوَ قَوْلُهُ وَ لَيْنَ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ

I said, 'And which thing is 'the shadows'?' He^{-asws} said: 'Do you not see your own shadow in the sun, it is something, but it isn't a thing? Then He^{-azwj} Sent the Prophets^{-as} among them, calling them to the acknowledgment of Allah^{-azwj}, and these are His^{-azwj} Words: **And if you were to ask them who created them, they would certainly say, 'Allah'. Then why are they deluded? [43:87].**

ثُمَّ دَعَاهُمْ إِلَى الإِقْرَارِ بِاللَّيْبِيِّينَ فَأَقْرَرَّ بَعْضُهُمْ وَ أَنْكَرَ بَعْضُهُمْ ثُمَّ دَعَاهُمْ إِلَى وَلايَتِنَا فَأَقْرَرَّ بِهَا وَ اللَّهُ مِنْ أَحَبِّ وَ أَنْكَرَهَا مَنْ أَبْغَضَ وَ هُوَ قَوْلُهُ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا بِهِ مِنْ قَبْلُ ثُمَّ قَالَ أَبُو جَعْفَرٍ (عليه السلام) كَانَ التَّكْذِيبُ ثُمَّ .

Then He^{-azwj} Called them to the acknowledgment with the Prophets^{-as}. So some of them acknowledged, and some of them denied. Then He^{-azwj} Called them to our^{-asws} Wilayah. So the one who acknowledges it, by Allah^{-azwj}, is the one whom He^{-azwj} Loved, and the one who denied it, he is the one whom Allah^{-azwj} Hated. And these are His^{-azwj} Words: **but they did not believe due to what they had belied with from before [10:74]**'. Then Abu Ja'far^{-asws} said: 'It was so that the belying was then and there'.³²

عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قوله: ثُمَّ بَعَثْنَا مِنْ بَعْدِهِ رُسُلًا إِلَى قَوْمِهِمْ إِلَى قَوْلِهِ بِمَا كَذَّبُوا بِهِ مِنْ قَبْلُ، قال: «بعث الله الرسل إلى الخلق و هم في أصلاب الرجال و أرحام النساء، فمن صدق حينئذ صدق بعد ذلك، و من كذب حينئذ كذب بعد ذلك».

From Abu Baseer,

(It has been narrated) from Abu Abdullah^{-asws} regarding His^{-azwj} Words: **Then We Sent Rasools from after him to their people, and they came with the clear proofs, but they did not believe due to what they had belied with from before [10:74]**. He^{-asws} said: 'Allah^{-azwj} Sent the Rasools^{-as} to the creatures and they were in the loins of the men and the wombs of the

³² Al Kafi V 1 – The Book Of Divine Authority CH 109 H 2

women. So, the one who ratified at that time, ratified after that (upon coming to the world), and the one who belied at that time, belied after that (upon coming to the world)'.³³

Who are the Guides After Amir Al-Momineen^{-asws}?

الكافي بإسناده عن أبي بصير قال: فُلْتُ لِأبي عَبْدِ اللَّهِ عَ إِذَا أَنْتَ مُنْذِرٌ وَ لِكُلِّ قَوْمٍ هَادٍ فَقَالَ رَسُولُ اللَّهِ الْمُنْذِرُ وَ عَلِيٌّ الْهَادِي يَا بَا مُحَمَّدٍ هَلْ مِنْ هَادٍ الْيَوْمَ فَقُلْتُ بَلَى جُعِلْتُ فِدَاكَ مَا زَالَ مِنْكُمْ هَادٍ مِنْ بَعْدِ هَادٍ حَتَّى دُفِعَتْ إِلَيْكَ

(The book) 'Al Kafi' – By his chain from Abu Baseer who said,

'I said to Abu Abdullah^{-asws}, **But rather, you are a Warner, and for every people there is a Guide [13:7]**. He^{-asws} said: 'Rasool-Allah^{-saww} is the warner and Ali^{-asws} is the guide. O Abu Mohammed! Is there any guide today?' I said, 'Yes, may I be sacrificed for you^{-asws}! There has not ceased to be from you^{-asws} all a guide after a guide, until it was handed over to you^{-asws}'.

فَقَالَ رَبِّكَ اللَّهُ يَا بَا مُحَمَّدٍ لَوْ كَانَتْ إِذَا نَزَلَتْ آيَةٌ عَلَى رَجُلٍ ثُمَّ مَاتَ ذَلِكَ الرَّجُلُ مَاتَتِ الْآيَةُ مَاتَ الْكِتَابُ لَكِنَّهُ حَيٌّ يَجْرِي فِي مَنْ بَقِيَ كَمَا جَرَى فِي مَنْ مَضَى.

He^{-asws} said: 'May Allah^{-azwj} have Mercy on you, O Abu Mohammed! If a Verse had been Revealed upon a man, then that man were to die, the Verse would die, the Book would die. But, it is alive, flowing among the ones remaining just as it had flowed among the ones passed'.³⁴

تفسير العياشي عن عبد الرّحيم القصير قال: كُنْتُ يَوْمًا مِنَ الْأَيَّامِ عِنْدَ أَبِي جَعْفَرٍ عَ فَقَالَ يَا عَبْدَ الرَّحِيمِ قُلْتُ لَبَيْكَ قَالَ قَوْلُ اللَّهِ إِذَا أَنْتَ مُنْذِرٌ وَ لِكُلِّ قَوْمٍ هَادٍ إِذْ قَالَ رَسُولُ اللَّهِ صَ أَنَا الْمُنْذِرُ وَ عَلِيٌّ الْهَادِي مِنَ الْهَادِي الْيَوْمَ

Tafseer Al Ayyashi – From Abdul Raheem Al Qaseyr who said,

'One day from the days I was in the presence of Abu Ja'far^{-asws}. He^{-asws} said: 'O Abdul Raheem!' I said, 'At your^{-asws} service!' He^{-asws} said: 'Words of Allah^{-azwj}: **But rather, you are a Warner, and for every people there is a Guide [13:7]**. Then Rasool-Allah^{-saww} said: 'I^{-saww} am the warner and Ali^{-asws} is the guide'. Who is the guide today?'

قَالَ فَسَكَتُ طَوِيلًا ثُمَّ رَفَعْتُ رَأْسِي فَقُلْتُ جُعِلْتُ فِدَاكَ هِيَ فِيكُمْ تَوَارَثُوهَا رَجُلٌ فَرَجُلٍ حَتَّى انْتَهَتْ إِلَيْكَ فَأَنْتَ جُعِلْتُ فِدَاكَ الْهَادِي

He (the narrator) said, 'I was silent for a long time. Then I raised my head and I said, 'May I be sacrificed for you^{-asws}! It is among you, being inherited by a man to a man until it ended up to you^{-asws}. So, you^{-asws}, may I be sacrificed for you^{-asws}, are the guidance'.

قَالَ صَدَقْتَ يَا عَبْدَ الرَّحِيمِ إِنَّ الْقُرْآنَ حَيٌّ لَا يَمُوتُ وَ الْآيَةُ حَيَّةٌ لَا تَمُوتُ فَلَوْ كَانَتْ الْآيَةُ إِذَا نَزَلَتْ فِي الْأَقْوَامِ مَاتُوا مَاتَتِ الْآيَةُ لَمَاتَ الْقُرْآنُ وَ لَكِنْ هِيَ جَارِيَةٌ فِي الْبَاقِينَ كَمَا جَرَتْ فِي الْمَاضِينَ

³³ تفسير العياشي 2: 36 / 126.

³⁴ Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen^{asws}, Ch 20 H 13

He^{-asws} said: 'You speak the truth, O Abdul Rahman! The Quran is alive, will not be dying, and the Verses are alive, will not be dying. If the Verse, when it was Revealed regarding (a certain) people, (and) they died, so the Verse would have died, the Quran would die. But it flows in the remainder, just as it had flowed in the past'.

وَقَالَ عَبْدُ الرَّحِيمِ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ الْقُرْآنَ حَيٌّ لَمْ يَمُتْ وَإِنَّهُ يَجْرِي كَمَا يَجْرِي اللَّيْلُ وَالنَّهَارُ وَكَمَا يَجْرِي الشَّمْسُ وَالْقَمَرُ وَيَجْرِي عَلَى آخِرِنَا كَمَا يَجْرِي عَلَى أَوَّلِنَا.

And Abdul Rahman said, 'Abu Abdullah^{-asws} said: 'The Quran is alive, not dead, and it flows just as the night and the day flows, and just as the sun and the moon flow, it flows upon our^{-asws} last one just as it had flowed upon our^{-asws} first one''³⁵

الكَافِي بِإِسْنَادِهِ عَنْ عَبْدِ الرَّحِيمِ الْقَصِيرِ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ تَعَالَى إِنَّمَا أَنْتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ فَقَالَ رَسُولُ اللَّهِ الْمُنذِرُ وَعَلِيٌّ الْهَادِي أَمَا وَاللَّهِ مَا دَهَبَتْ بِنَا وَمَا زَالَتْ فِينَا إِلَى السَّاعَةِ.

(The book) 'Al Kafi' – By his chain from Abdul Raheem Al Qaseyr,

'From Abu Ja'far^{-asws} regarding Words of the Exalted: **But rather, you are a Warner, and for every people there is a Guide [13:7]**. He^{-asws} said: 'Rasool-Allah^{-sawww} is the warner and Ali^{-asws} is the guide. But, by Allah^{-azwj}! It (Guidance) does not go away with us^{-asws}, and it does not cease to be among us^{-asws} up to now''³⁶

Waiting for the Relief is from the best of the deeds:

وَمَا كَتَبَ ع إِلَى عَلِيِّ بْنِ الْحُسَيْنِ بْنِ بَابُوَيْهِ الْقُمِّيِّ وَاعْتَصَمْتُ بِحَبْلِ اللَّهِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالْعَاقِبَةُ لِلْمُتَّقِينَ وَالْجَنَّةُ لِلْمُؤَحِّدِينَ وَ النَّارُ لِلْمُلْجِدِينَ وَ لَا عُذْوَانَ إِلَّا عَلَى الظَّالِمِينَ وَ لَا إِلَهَ إِلَّا اللَّهُ أَحْسَنُ الْخَالِقِينَ وَ الصَّلَاةُ عَلَى خَيْرِ خَلْقِهِ مُحَمَّدٍ وَ عِتْرَتِهِ الطَّاهِرِينَ مِنْهَا

And from what he^{-asws} wrote to Ali Bin Al Husayn Bin Babuwayh Al Qummi –

'And hold fast with the Rope of Allah^{-azwj}. In the Name of Allah^{-azwj} the Beneficent, the Merciful, and the Praise is for Allah^{-azwj} Lord^{-azwj} of the worlds, and the end-result is for the pious, and the Paradise is for the Unitarians, and the Fire is for the Atheists, and there is no hostility except against the oppressors, and there is no god except Allah^{-azwj}, most excellent of the creators, and the Salawaat be upon the best of His^{-azwj} creatures Mohammed^{-sawww} and his^{-sawww} pure Progeny^{-asws} from them.

وَ عَلَيْكَ بِالصَّبْرِ وَ انْتِظَارِ الْفُرَجِ فَإِنَّ النَّبِيَّ ص قَالَ أَفْضَلُ أَعْمَالٍ أَمِّي انْتِظَارُ الْفُرَجِ وَ لَا تَزَالُ شَيْعَتُنَا فِي حُزْنٍ حَتَّى يَظْهَرَ وَ لَدَيْ الْأَيْدِي بِشَرِّ بِهِ النَّبِيِّ ص بِمَلَأُ الْأَرْضَ قِسْطاً وَ عَدْلًا كَمَا مُلِثَتْ جُوراً وَ ظُلْماً

And upon you is to be with the patience and awaiting the relief (of Al-Qaim^{-ajtf}), for the Prophet^{-sawww} had said: 'The most superior of the deeds of my^{-sawww} community is awaiting the relief', and our^{-asws} Shias will not cease to be in grief until my^{-asws} son^{-asws} appears, the one

³⁵ Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen^{asws}, Ch 20 H 21

³⁶ Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen^{asws}, Ch 20 H 14

who the Prophet^{-saww} had given the glad tidings with. He^{-ajtf} will fill the earth with fairness and justice just like it would have had been filled with tyranny and injustices.

فَاصْبِرْ يَا شَيْخِي يَا أَبَا الْحُسَيْنِ عَلَى أَمْرِ جَمِيعِ شِيعَتِي بِالصَّبْرِ فَإِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ وَالْعَاقِبَةُ لِلْمُتَّقِينَ وَالسَّلَامُ عَلَيْكَ وَعَلَى جَمِيعِ شِيعَتِنَا وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ.

So, be patient O my^{-asws} elder, O Abu Al-Hassan, upon a matter of entirety of my^{-asws} Shias are, with the patience, ***Surely the earth is for Allah, He Causes it to be inherited by the one He so Desires to from His servants, and the end-result is for the pious [7:128].*** And the greeting be upon you and upon entirety of our^{-asws} Shias, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings and may Allah^{-azwj} Salawaat of Allah^{-azwj} be upon Mohammed^{-saww} and his^{-saww} Progeny^{-asws}'.³⁷

For further reading on our responsibilities during the occultation of the 12th Imam-ajfj, please see: [Our Responsibilities and Conduct during the Occultation of Imam-e-Zaman-\(ajfi\) \(asws\) | Hubeali.com](http://www.hubeali.com/Our-Responsibilities-and-Conduct-during-the-Occultation-of-Imam-e-Zaman-(ajfi)-(asws).htm)

Appendix I: Additional Ahadith on the Warner and the Guide:

تَهْدِيبُ الْأَحْكَامِ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي الدُّعَاءِ بَعْدَ صَلَاةِ الْعَدِيرِ رَبَّنَا أَجْبِنَا دَاعِيَتِكَ النَّذِيرِ الْمُنذِرِ مُحَمَّدًا ص عَبْدَكَ وَرَسُولَكَ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع الَّذِي أَنْعَمْتَ عَلَيْهِ وَجَعَلْتَهُ مَثَلًا لِبَنِي إِسْرَائِيلَ أَنَّهُ أَمِيرُ الْمُؤْمِنِينَ وَوَلَاهُهُمْ وَوَلِيَّهُمْ إِلَى يَوْمِ الْقِيَامَةِ يَوْمَ الدِّينِ فَإِنَّكَ قُلْتَ إِنَّهُ هُوَ إِلَّا عَبْدًا أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِبَنِي إِسْرَائِيلَ.

(The book) 'Tahzeeb Al Ahkaam' –

'From Abu Abdullah^{-asws} in the supplication after Salat of Al-Ghadeer: 'Our Lord^{-azwj}! We answered Your^{-azwj} caller, the warner, the warner, Mohammed^{-saww} Your^{-azwj} servant and Your^{-azwj} Rasool^{-saww} to Ali^{-asws} Bin Abu Talib^{-asws} whom You^{-azwj} Favoured upon and Made him^{-asws} an example for the children of Israel that he^{-asws} is Amir Al-Momineen and their master^{-asws}, and their guardian up to the Day of Qiyamah, the Day of Religion, for You^{-azwj} Said: ***'Surely he is only a servant We Favoured upon and We Made him an example for the Children of Israel [43:59]'***.³⁸

الْأَمَالِي لِلصَّدُوقِ الطَّلَقَانِي عَنِ الْجَلُودِيِّ عَنِ الْمُغَيْرَةِ بْنِ مُحَمَّدٍ عَنِ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ عَنِ قَيْسِ بْنِ الرَّبِيعِ وَ مَنْصُورِ بْنِ أَبِي الْأَسْوَدِ عَنِ الْأَعْمَشِ عَنِ مِنْهَالِ بْنِ عَمْرٍو عَنْ عَبَّادِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ عَلِيُّ ع مَا نَزَلَتْ مِنَ الْقُرْآنِ آيَةٌ إِلَّا وَ قَدْ عَلِمْتُ أَتَيْنَ نَزَلَتْ وَ فِيْمَنْ نَزَلَتْ وَ فِي أَيِّ شَيْءٍ نَزَلَتْ وَ فِي سَهْلِ نَزَلَتْ أَمْ فِي جَبَلٍ نَزَلَتْ

(The book) 'Al Amaali' of Al Sadouq – Al talaqany, from Al Jaloudy, from Al Mugheira Bin Mohammed Bin Ibrahim Bin Mohammed, from Qays Bin Al Rabie, and Mansour Bin Abu Al Aswad, from Al Amsh, from Minhal Bin Amro, from Abbad Bin Abdullah who said,

³⁷ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{asws}, Ch 3 H 14 c

³⁸ Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen^{asws}, Ch 10 H 12

'Ali^{-asws} said: 'No Verse from the Quran has been Revealed except and I^{-asws} know where it was Revealed, and regarding who it was Revealed, and regarding which thing it was Revealed, and whether it was Revealed in a coast or it was Revealed in a mountain'.

قِيلَ فَمَا نَزَلَ فِيكَ فَقَالَ لَوْ لَا أَنْتُمْ سَأَلْتُمُونِي مَا أَحْبَبْتُكُمْ نَزَلَتْ فِي آيَاتِهِ إِنَّمَا أَنْتَ مُنذِرٌ وَ لِكُلِّ قَوْمٍ هَادٍ فَرَسُولُ اللَّهِ الْمُنذِرُ وَ أَنَا الْهَادِي إِلَى مَا جَاءَ بِهِ.

It was said, 'So what has been Revealed regarding you^{-asws}?' He^{-asws} said: 'If you had not asked me^{-asws}, I^{-asws} would not have informed you. The Verse: **But rather, you are a Warner, and for every people there is a Guide [13:7]**. So, Rasool-Allah^{-saww} is the warner and I^{-asws} am the guide to what he^{-saww} had come with".³⁹

الْحَسْكَانِيُّ فِي شَوَاهِدِ التَّنْزِيلِ وَ الْمَرْزُبَانِيُّ فِيمَا نَزَلَ مِنَ الْقُرْآنِ فِي أَمِيرِ الْمُؤْمِنِينَ ع قَالَ أَبُو بَرزَةَ دَعَا لَنَا رَسُولُ اللَّهِ ص بِالطَّهْرِ وَ عِنْدَهُ عَلِيٌّ بِنُ أَبِي طَالِبٍ ع فَأَخَذَ يَبْدِ عَلِيٍّ بَعْدَ مَا تَطَهَّرَ فَأَلْصَقَهَا بِصَدْرِهِ ثُمَّ قَالَ إِنَّمَا أَنَا مُنذِرٌ ثُمَّ رَدَّهَا إِلَى صَدْرِ عَلِيٍّ ثُمَّ قَالَ وَ لِكُلِّ قَوْمٍ هَادٍ

Al Haskany in (the book) 'Shawahid Al Tanzeel' and Al Marzabani in 'Ma Nazal Min Al Quran Fi Amir Al-Momineen^{-asws}', Abu Hureyra (well-known fabricator) said,

'Rasool-Allah^{-saww} called for water for Wud'u for us and Ali^{-asws} Bin Abu Talib^{-asws} was with him^{-saww}. He^{-saww} grabbed a hand of Ali^{-asws} after having cleansed and stuck it to his^{-saww} chest, then said: 'But rather I^{-saww} am a warner', then he^{-saww} returned it to the chest of Ali^{-asws}, then said: '**and for every people there is a Guide [13:7]**.

ثُمَّ قَالَ أَنْتَ مَنَارُ الْأَنَامِ وَ رَايَةُ الْهُدَى وَ أَمِينُ الْقُرْآنِ وَ أَشْهَدُ عَلَى ذَلِكَ أَنَّكَ كَذَلِكِ.

Then he^{-saww} said: 'You^{-asws} are a minaret of the people and the flag of guidance, and trustee of the Quran, and I^{-saww} testify upon that, you^{-asws} are like that!"⁴⁰

وَ عَنْهُ فِيمَا نَزَلَ فِي أَمِيرِ الْمُؤْمِنِينَ ع بِالْإِسْنَادِ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ وَ عَنْ شَيْبَانَ فِي الْفِرْدَوْسِ عَنْ ابْنِ عَبَّاسٍ وَ اللَّفْظُ لِأَبِي نُعَيْمٍ قَالَ رَسُولُ اللَّهِ ص أَنَا الْمُنذِرُ وَ الْهَادِي عَلِيٌّ يَا عَلِيُّ بِكَ يَهْتَدِي الْمُتَهْتِدُونَ.

And from in (the book) 'Ma Nazal Fi Amir Al-Momineen^{-asws}' – By the chain from Ata'a Bin Al Saib, from Saeed Bin Jubeyr, from Ibn Abbas, and from Sheyrawiya in (the book) 'A; Firdows', from Ibn Abbas, and the words are of Ibn Nueym,

'I^{-saww} am the warner and the guide is Ali^{-asws}. O Ali^{-asws}! By you^{-asws} are the guided ones guided".⁴¹

المناقب لابن شهر آشوب أبو هريرة عن النبي ص قال: أنا المنذر و أنت الهادي لكل قوم.

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Abu Hureyra (well-known fabricator),

³⁹ Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen^{asws}, Ch 20 H 5

⁴⁰ Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen^{asws}, Ch 20 H 7 b

⁴¹ Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen^{asws}, Ch 20 H 7 d

'From the Prophet^{-saww} having said: 'I^{-saww} am the warner and you^{-asws} are a guide for every people".⁴²

سَعِيدُ بْنُ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ص عَنْ هَذِهِ الْآيَةِ فَقَالَ لِي هَادِي هَذِهِ الْأُمَّةِ عَلَيُّ بْنُ أَبِي طَالِبٍ ع.

Saeed Bin Al Musayyab, from Abu Hureyra (well known fabricator) who said,

'I asked Rasool-Allah^{-saww} about this Verse, he^{-saww} said to me: 'Guide of this community is Ali^{-asws} Bin Abu Talib^{-asws}".⁴³

الْعَلْبِيُّ عَنِ السُّدِّيِّ عَنْ عَبْدِ خَيْرٍ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: الْمُنْدِرُ النَّبِيُّ وَ الْهَادِي رَجُلٌ مِنْ بَنِي هَاشِمٍ يَعْنِي نَفْسَهُ.

Al Sa'alby, from Al Sudy, from Abd Khayr,

'From Ali^{-asws} Bin Abu Talib^{-asws} having said: 'The warner is the Prophet^{-saww}, and the guide is a man from the Clan of Hashim^{-as} – meaning himself^{-asws}".⁴⁴

الْحَافِظُ أَبُو نُعَيْمٍ بِالْإِسْنَادِ عَنْ عَبْدِ خَيْرٍ عَنِ ابْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص أَنَا الْمُنْدِرُ وَ الْهَادِي رَجُلٌ مِنْ بَنِي هَاشِمٍ.

Al Hafiz Abu Nueym, by the chain from Abd Khayr, from Ibn Jubeyr, from Ibn Abbas who said,

'Rasool-Allah^{-saww} said: 'I^{-saww} am the warner and the guide is a man from the Clan of Hashim^{-as}".⁴⁵

تفسير فرات بن إبراهيم علي بن محمد بن مخلد الجعفي مضعنا عن ابن مسعود قال قال رسول الله ص لَمَا أُسْرِيَ بِي إِلَى السَّمَاءِ لَمْ يَكُنْ بَيْنِي وَ بَيْنَ رَبِّي مَلَكٌ مُقَرَّبٌ وَ لَا نَبِيٌّ مُرْسَلٌ مَا سَأَلْتُ رَبِّي حَاجَةً إِلَّا أَعْطَانِي خَيْرًا مِنْهَا

Tafseer Furaat Bin Ibrahim – Ali Bin Mohammed Bin Makhlad Al Jufy, transmitting from Ibn Masoud who said,

'Rasool-Allah^{-saww} said: 'When there was an ascension with me^{-saww} to the sky, between me^{-saww} and my^{-saww} Lord^{-azwj} there neither happened to be an Angel of Proximity, nor any Messenger Prophet^{-as}. I^{-saww} did not ask my^{-saww} Lord^{-azwj} for any need except He^{-azwj} Granted to me^{-saww} better than it.

فَوَقَعَ فِي مَسَامِعِي إِذَا أَنْتَ مُنْدِرٌ وَ لِكُلِّ قَوْمٍ هَادٍ فَعُلْتُ إِلَيَّ أَنَا الْمُنْدِرُ فَمَنْ الْهَادِي فَقَالَ اللَّهُ يَا مُحَمَّدُ ذَاكَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَايَةُ الْمُؤْمِنِينَ وَ إِمَامُ الْمُتَّقِينَ وَ قَائِدُ الْعَرِّ الْمُحَجَّلِينَ مِنْ أُمَّتِكَ بِرَحْمَتِي إِلَى الْجَنَّةِ.

It occurred in my^{-saww} ears: **But rather, you are a Warner, and for every people there is a Guide [13:7].** I^{-saww} said: 'My^{-saww} God^{-azwj}! I^{-saww} am the warner, so who is the guide?' Allah^{-azwj} Said: "O Mohammed^{-saww}! That is Ali^{-asws} Bin Abu Talib^{-asws}, peak of the guided ones, and Imam⁻

⁴² Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen^{asws}, Ch 20 H 8 a

⁴³ Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen^{asws}, Ch 20 H 8 b

⁴⁴ Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen^{asws}, Ch 20 H 8 c

⁴⁵ Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen^{asws}, Ch 20 H 8 d

asws of the pious, and guide of the resplendent from your^{-saww} community by My^{-azwj} Mercy to the Paradise!"⁴⁶

Appendix II: receive 'فأبشروا' glad tidings, then receive glad tidings (again)

مِنْ كِتَابِ اللَّبَابِ [اللَّبَابُ] لِابْنِ الشَّرِيفَةِ الْوَاسِطِيِّ، يَرْفَعُهُ إِلَى مِيشَمِ التَّمَّارِ قَالَ: بَيْنَمَا أَنَا فِي السُّوقِ إِذْ أَتَى أَصْبَغُ بْنُ نُبَاتَةَ قَالَ وَيْحَكَ يَا مَيْسَمُ لَقَدْ سَمِعْتُ مِنْ أَمِيرِ الْمُؤْمِنِينَ عَ حَدِيثًا صَعْبًا شَدِيدًا قُلْتُ وَ مَا هُوَ قَالَ سَمِعْتُهُ يَقُولُ إِنَّ حَدِيثَ أَهْلِ الْبَيْتِ صَعْبٌ مُسْتَصَعَبٌ لَا يَحْتَمِلُهُ إِلَّا مَلَكٌ مُقَرَّبٌ أَوْ نَبِيٌّ مُرْسَلٌ أَوْ عَبْدٌ مُؤْمِنٌ ائْتَحَنَ اللَّهُ قَلْبَهُ لِلْإِيمَانِ

From Kitab Al Labaat of Ibn Shareefa Al Wasity, raising it to Meysam al Tammar who said,

“While I was in the market, Asbagh Bin Nubata came to me and he said, ‘Woe be to you, O Maysam! I have heard a Hadeeth from Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} which is intensely difficult, so where can we happen to be like that? I heard him^{-asws} saying: ‘Our^{-asws} Ahadeeth, of the People of the Household are difficult, becoming more difficult. None can bear it except for an Angel of Proximity, or a Messenger Prophet^{-as}, or a servant whose heart Allah^{-azwj} has Tested for the *Eman*’.

فَقُمْتُ مِنْ فُورَتِي فَأَتَيْتُ عَلِيًّا عَ قُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ حَدِيثٌ أَخْبَرَنِي بِهِ أَصْبَغُ عَنْكَ قَدْ ضَمْتُ بِهِ ذَرْعًا فَقَالَ عَ مَا هُوَ فَأَخْبَرْتُهُ بِهِ فَتَبَسَّمَ ثُمَّ قَالَ اجْلِسْ يَا مَيْسَمُ أَوْ كُلُّ عِلْمٍ يَحْتَمِلُهُ عَالِمٌ

I immediately stood up and went over to Ali^{-asws} and I said, ‘O Amir Al-Momineen^{-asws}! A Hadeeth which Al-Asbagh Bin Nubata informed me with, (reporting) from you^{-asws}, I am constricted by it, and I am uneasy’. He^{-asws} said: ‘And what is it?’ I informed him^{-asws}, and he^{-asws} smiled, then said: ‘Be seated, O Maysam! Or, is every knowledge borne by a scholar?’

إِنَّ اللَّهَ تَعَالَى قَالَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَ نَحْنُ نُسَبِّحُ بِحَمْدِكَ وَ نُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ فَهَلْ رَأَيْتَ الْمَلَائِكَةَ ائْتَمَلُوا الْعِلْمَ قَالَ قُلْتُ وَ إِنَّ هَذَا أَعْظَمُ مِنْ ذَلِكَ

Allah^{-azwj} the Exalted Said to the Angels ***And when your Lord said to the Angels: I am going to Make a Caliph in the earth. They said: Are You going to Make in it one who will make mischief therein and shed the blood, and we Glorify with Your Praise and we extol Your Holiness? He said: I Know what you do not know [2:30].*** So, do you see that the Angels were (not) bearing the knowledge?’ I said, ‘By Allah^{-azwj}! This is greater than that’.

قَالَ وَ الْأُخْرَى أَنْ مُوسَى بْنُ عِمْرَانَ أَنْزَلَ اللَّهُ عَلَيْهِ التَّوْرَةَ فَظَنَّ أَنْ لَا أَحَدًا أَعْلَمُ مِنْهُ فَأَخْبَرَهُ أَنَّ فِي خَلْقِهِ أَعْلَمُ مِنْهُ وَ ذَلِكَ إِذْ خَافَ عَلَى نَبِيِّهِ الْعُجْبَ قَالَ فَدَعَا رَبَّهُ أَنْ يُرْسِدَهُ إِلَى الْعَالِمِ قَالَ فَجَمَعَ اللَّهُ بَيْنَهُ وَ بَيْنَ الْحَضِيرِ عَ فَحَرَقَ السَّفِينَةَ فَلَمْ يَحْتَمِلْ ذَلِكَ مُوسَى وَ قَتَلَ الْغُلَامَ فَلَمْ يَحْتَمِلْهُ وَ أَقَامَ الْجِدَارَ فَلَمْ يَحْتَمِلْهُ

He^{-asws} said: ‘And another is Musa^{-as}. Allah^{-azwj} Mighty and Majestic Revealed the Torah unto him^{-as}, so he^{-as} thought that there is no one more knowledgeable than him^{-as}. But, Allah^{-azwj} Mighty and Majestic Informed: “There is someone among My^{-azwj} creatures who is more knowledgeable than you^{-as}”, and that is because He^{-azwj} Feared the self-conceitedness upon His^{-azwj} Prophet^{-as}. So he^{-as} called upon his^{-as} Lord^{-azwj} (to introduce) him^{-as} to the scholar. So

⁴⁶ Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen^{asws}, Ch 20 H 11

Allah^{-azwj} Gathered him^{-as} with Al-Khizr^{-as}. He (Al-Khizr^{-as}) punctured the ship, and Musa^{-as} could not bear that. And he^{-as} killed the boy and Musa^{-as} could not bear that. And he^{-as} straightened the wall, and he^{-as} could not bear it.

وَأَمَّا النَّبِيُّونَ فَإِنَّ نَبِيَّنَا صَ أَحَدَ يَوْمَ غَدِيرِ حُمِّ بِيَدِي فَقَالَ اللَّهُمَّ مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ فَهَلَنْ رَأَيْتَ احْتَمَلُوا ذَلِكَ إِلَّا مَنْ عَصَمَ اللَّهُ مِنْهُمْ فَأَبْشِرُوا ثُمَّ
أَبْشِرُوا فَإِنَّ اللَّهَ قَدْ حَصَّكُمْ بِمَا لَمْ يُحْصَ بِهِ الْمَلَائِكَةُ وَ النَّبِيِّينَ وَ الْمُرْسَلِينَ فِيمَا احْتَمَلْتُمْ ذَلِكَ فِي أَمْرِ رَسُولِ اللَّهِ ص وَ عَلَيْهِ

And as for the *Momineen*, so our Prophet^{-saww} grabbed me^{-asws} by my^{-asws} hand on the Day of Ghadeer khumm and he^{-saww} said: 'O Allah^{-azwj}! The one whose Master I^{-saww} was, so Ali^{-asws} is his Master'. So, do you see them bearing that, except for the one whom Allah^{-azwj} Rescued from them? Therefore, receive 'فَأَبْشِرُوا' glad tidings, then receive glad tidings (again), for Allah^{-azwj} has Particularised you all with what He^{-azwj} did not Particularise the Angels with, and the Prophets^{-as}, and the Mursils^{-as} with regards to what you are bearing from the orders to Rasool-Allah^{-saww} and his^{-saww} knowledge.

فَحَدِّثُوا عَنْ فَضْلِنَا وَ لَا حَرَجَ وَ عَنْ عَظِيمِ أَمْرِنَا وَ لَا إِثْمَ

So, narrate of our^{-asws} merits and there is no blame, and of our^{-asws} great matters and there is no sin'.

قَالَ قَالَ رَسُولُ اللَّهِ ص أَمْرِنَا مَعَاشِرَ الْأَنْبِيَاءِ أَنْ نُحَاطَبَ النَّاسَ عَلَى قَدْرِ عُقُولِهِمْ.

He^{-asws} said: 'Rasool-Allah^{-saww} said: 'We^{-asws} are the community of the Prophets^{-as}, we^{-asws} address the people upon a measurement of their intellects''.⁴⁷

وَمَا كَتَبَ عَ إِلَى عَلِيِّ بْنِ الْحُسَيْنِ بْنِ بَابُوَيْهِ الْقُمِّيِّ وَ اعْتَصَمْتُ بِحَبْلِ اللَّهِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ الْعَاقِبَةُ لِلْمُتَّقِينَ وَ الْجَنَّةُ
لِلْمُؤَحِّدِينَ وَ النَّارُ لِلْمُلْحِدِينَ وَ لَا عُذْوَانَ إِلَّا عَلَى الظَّالِمِينَ وَ لَا إِلَهَ إِلَّا اللَّهُ أَحْسَنُ الْخَالِقِينَ وَ الصَّلَاةُ عَلَى خَيْرِ خَلْقِهِ مُحَمَّدٍ وَ عَرَّتِيهِ الطَّاهِرِينَ مِنْهَا

And from what he^{-asws} wrote to Ali Bin Al Husayn Bin Babuwayh Al Qummi –

'And hold fast with the Rope of Allah^{-azwj}. In the Name of Allah^{-azwj} the Beneficent, the Merciful, and the Praise is for Allah^{-azwj} Lord^{-azwj} of the worlds, and the end-result is for the pious, and the Paradise is for the Unitarians, and the Fire is for the Atheists, and there is no hostility except against the oppressors, and there is no god except Allah^{-azwj}, most excellent of the creators, and the Salawaat be upon the best of His^{-azwj} creatures Mohammed^{-saww} and his^{-saww} pure Progeny^{-asws} from them.

وَ عَلَيْكَ بِالصَّبْرِ وَ انْتِظَارِ الْفَرَجِ فَإِنَّ النَّبِيَّ ص قَالَ أَفْضَلُ أَعْمَالِ أُمَّتِي انْتِظَارُ الْفَرَجِ وَ لَا تَزَالُ شَيْعَتُنَا فِي حُزْنٍ حَتَّى يَظْهَرَ وَ لَدِي الْيَدِي بِشَرِّهِ النَّبِيِّ ص
بِمَلَأُ الْأَرْضَ قِسْطًا وَ عَدْلًا كَمَا مَلِئْتُ جَوْرًا وَ ظُلْمًا

And upon you is to be with the patience and awaiting the relief (of Al-Qaim^{-ajfj}), for the Prophet^{-saww} had said: 'The most superior of the deeds of my^{-saww} community is awaiting the relief', and our^{-asws} Shias will not cease to be in grief until my^{-asws} son^{-asws} appears, the one

⁴⁷ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 38

who the Prophet^{-saww} had given the glad tidings with. He^{-ajtf} will fill the earth with fairness and justice just like it would have had been filled with tyranny and injustices.

فَاصْبِرْ يَا شَيْخِي يَا أَبَا الْحَسَنِ عَلَى أَمْرِ جَمِيعِ شِيعَتِي بِالصَّبْرِ فَإِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ وَالْعَاقِبَةُ لِلْمُتَّقِينَ وَالسَّلَامُ عَلَيْكَ وَعَلَى جَمِيعِ شِيعَتِنَا وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ.

So, be patient O my^{-asws} elder, O Abu Al-Hassan, upon a matter of entirety of my^{-asws} Shias are, with the patience, ***Surely the earth is for Allah, He Causes it to be inherited by the one He so Desires to from His servants, and the end-result is for the pious [7:128].*** And the greeting be upon you and upon entirety of our^{-asws} Shias, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings and may Allah^{-azwj} Salawaat of Allah^{-azwj} be upon Mohammed^{-saww} and his^{-saww} Progeny^{-asws}".⁴⁸

فَقَالَ أَبُو جَعْفَرٍ عَ أَفَلَا أُخْبِرُكَ بِمَا هُوَ أَعْظَمُ مِنْ هَذَا وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِلنَّاسِ بِشِيرَاءٍ وَنَذِيرًا— لَا تَبْقَى أَرْضٌ إِلَّا نُودِيَ فِيهَا بِشَهَادَةٍ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ صَ وَأَشَارَ بِيَدِهِ إِلَى آفَاقِ الْأَرْضِ.

Abu Ja'far^{-asws} said: 'Shall I^{-asws} inform you with what is mightier than this? ***And We did not Send you except to all of the people as a bearer of glad tidings and a warner (Imam), [34:28].*** No land will remain except there would be a call in it with the testimony that there is no god except Allah^{-azwj} and that Mohammed^{-saww} is Rasool^{-saww} of Allah^{-azwj}' – and he^{-asws} indicated by his^{-asws} hand to the horizons of the earth (an extract)".⁴⁹

⁴⁸ Bihar Al-Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 3 H 14 c

⁴⁹ Bihar Al Anwaar – V 53 The book of History – Imam Al Mahdi^{-ajtf}, Ch 29 H 138 / 17