

'Quran's Apparent and hidden'

Table of Contents

Summary:.....	3
Explanation of every letter from the Quran is upon its perspective	4
The Apparent (exoteric) and Hidden (esoteric) of the Quran:	6
Examples of Apparent and Hidden meaning of the Holy Verses:.....	8
Looking at their Lord [75:23]:.....	8
Never! On that Day they would be Veiled from their Lord [83:15]	11
Are they only waiting that the Angels should come to them, [6:158]	11
But, Allah Came to them from where they had not anticipated [59:2]	12
Meeting with Allah ^{-azwj} [32:10, 2:46, 9:77, 18:110, 29:5]	12
Righteous Guidance and the Righteous Deeds (21:94, 20:82)	14
And ask ones We Sent from before you from Our Rasools, [43:45]	14
<i>Adam disobeyed his Lord [20:121] - The Infallibility of the Prophets^{-as}</i>	16
Infallibility of Prophets ^{-as} :	17
The Side, Face and Right Hand of Allah ^{-azwj} [39:56, 2:115, 56:27]	18
Meanings of Hand of Allah ^{-azwj} :	20
Surely, Allah and His Angels are Sending Salawat upon the Prophet [33:56]	22
And she had desired him, and he would have desired her [12:24]	24
So, he was (at a distance of) two bows or nearer [53:9]	25
Surely, I am your Lord, therefore remove your slippers! [20:12]	27
Appendix: The Debate of Imam Ali^{-asws} ibn Musa Al-Reza^{-asws} with Muslim scholars on infallibility of Prophet^{-as}	29

Abbreviations:

saww: - Sa 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، وَسَلَّم 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 فَرَجَهُمْ وَالْعَنُ أَعْدَاءَهُمْ أَجْمَعِينَ

Quran's Apparent and hidden

Summary:

The Holy Quran is the last Book, Revealed by Allah^{-azwj} unto Mohammed^{-saww} (Rasool Allah^{-saww}, the Prophet of Allah^{-azwj}). There will neither come another Prophet after Mohammed^{-saww}, nor another Book after the Holy Quran until the day of Resurrection and Accountability of all people. The Quran replaces all previous Divine books due to those being changed and distorted by the people to justify some of their or their ruler's actions and policies, e.g.,

(In a Hadith, when the 7th Imam^{-asws} was asked by a scholar of the previous Books -, he^{-asws} explained that they (who forcefully got hold of the Books) have been wrongly changing, altering and the rejecting (Commands of Allah^{-azwj}), for a long time'¹

The Holy Quran is commonly interpreted as per people's opinion (*Tafseer Bil Ra'yi*) as a majority of them believe that 'مُحْكَمًا' (the Decisive) Verses can be easily understood from apparent meanings and Ahadith are only needed when it comes to the interpretation of 'مُتَشَابِهًا' (allegorical) Verses. Also there has been an emphasis, in some study groups, to explain meanings of the Verses through looking at the 'Root' of Arabic words or in extreme cases, assigning the numerical values to the Arabic words and deriving the meaning based on the similarity principles. However, all of these approaches will lead to the false and ambiguous meanings. Only through Ahadith, can one realise the differences between the apparent and hidden meanings of the Holy Verses of the Quran. For example:

وَعَنِ الْفَضْلِ عَنْ مُوسَى بْنِ الْقَاسِمِ عَنِ ابْنِ أَبِي عَمِيرٍ أَوْ غَيْرِهِ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: تَفْسِيرُ الْقُرْآنِ عَلَى سَبْعَةِ أَوْجُهٍ مِنْهُ مَا كَانَ وَمِنْهُ مَا لَمْ يَكُنْ بَعْدُ تَعْرِفُهُ الْأَيْمَةُ ع.

And from him, from Al Fazl, from Musa Bin Al Qasim, from Ibn Abu Umeyr, or someone else, from Jameel Bin Daraaj, from Zurara,

¹ Al Kafi V 1 – The Book Of Divine Authority CH 120 H 4

مِنْ الْقَوْمِ أَصْفُ لَكَ مَا يَجْرُجُ مِنْ تَسْلِيهِ وَ إِنَّهُ عِنْدَكُمْ لَفِي الْكُتُبِ الَّتِي نَزَلَتْ عَلَيْكُمْ إِنْ لَمْ تُعَيِّرُوا وَ تُحَرِّفُوا وَ تُكْفِرُوا وَ قَدِيمًا مَا فَعَلْتُمْ

(The 7th Imam asws) said when asked by a scholar of the previous Books: I-asws shall describe to you, what came out from his-asws (Imam Ali-asws) lineage, and he-asws is with you all in the Books which were Revealed unto you, if you have not changed, altered and the rejected (these), and for long (this is) what you have been doing'.

(It has been narrated) from Abu Ja'far^{-asws} having said; 'The explanation of the Quran is upon seventy perspectives. From it is what is past, and from it what has not yet transpired. Thereafter, the Imams^{-asws} recognise it'.²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنِ يَحْيَى الْحَلَبِيِّ عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) إِنْ كِتَابَ اللَّهِ أَصْدَقُ الْحَدِيثِ وَ أَحْسَنُ الْقِصَصِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Bureyd Bin Muawiya, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{-asws}: 'The Book of Allah^{-azwj} is the most Truthful Hadeeth, and the best of the narrations'.³

Additional details and interpretation of the Holy Verses of Quran, Ahadith based explanation of Quran should be consulted, e.g., <https://www.hubeali.com/tafseerhubeali/>

Explanation of every letter from the Quran is upon its perspective

الْعِيَّاشِيُّ فِي تَفْسِيرِهِ عَنْ عَبْدِ الرَّحْمَنِ السُّلَمِيِّ أَنَّ عَلِيًّا عَمَّرَ عَلَى قَاضٍ فَقَالَ أَتَعْرِفُ النَّاسِخَ مِنَ الْمُنْسُوخِ قَالَ لَا فَقَالَ هَلَكْتَ وَ أَهْلَكَتَ تَأْوِيلُ كُلِّ حَرْفٍ مِنَ الْقُرْآنِ عَلَى وَجْهِهِ.

From Abu Abdul Rahman Al Salmi,

'Ali^{-asws} passed by a judge, so he^{-asws} said: 'Do you recognise the Abrogating (Verse) from the Abrogated (Verse)?' He said, 'No'. So, he^{-asws} said: 'You are destroyed and will cause others to be destroyed. The explanation of every letter from the Quran is upon its perspective'.⁴

و عنه: عن أحمد بن الحسن القطان (رحمه الله) قال: حدثنا أحمد بن يحيى، عن بكر بن عبدالله بن حبيب، قال: حدثني أحمد بن يعقوب بن مطر، قال: حدثني محمد بن الحسن بن عبد العزيز الأحمد الجندیسابوري، قال: وجدت في كتاب أبي بخطه: حدثنا طلحة بن زيد، عن عبدالله بن عبيد، عن أبي معمر السعداني،

And from him, from Ahmad Bin Al Hassan Al Qatan, from Ahmad Bin Yahya, from Bakr Bin Abdullah Bin Habeeb, from Ahmad Bin Yaqoub Bin Matar, from Muhammad Bin Al Hassan Bin Abdul Aziz Al Ahdab Al Jandaysapouri, from the book of his father, from Talha Bin Zayd, from Abdullah Bin Ubeyd, from Abu Ma'mar Al Sa'dany,

أن رجلا قال أمير المؤمنين ع إِيَّاكَ أَنْ تُفَسِّرَ الْقُرْآنَ بِرَأْيِكَ حَتَّى تَفْقَهُهُ عَنِ الْعُلَمَاءِ فَإِنَّهُ رَبٌّ تَنْزِيلَ يُشْبِهُ بِكَلَامِ الْبَشَرِ وَ هُوَ كَلَامُ اللَّهِ وَ تَأْوِيلُهُ لَا يُشْبِهُ كَلَامَ الْبَشَرِ كَمَا لَيْسَ شَيْءٌ مِنْ خَلْقِهِ يُشْبِهُهُ

'There was a man, to whom, Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} said: 'Beware of interpreting the Quran by your opinion until you understand it from the knowledgeable ones^{-asws}, for it is such that the Lord^{-azwj} Revealed it in a Speech of the humans, and it is the Speech

² بصائر الدرجات: 8 /216

³ Al Kafi V 3 – The Book of Salāt CH 70 H 6 (Extract)

⁴ تفسير العياشي 1: 9 /12

of Allah^{-azwj}. And its explanation cannot be resembled with the speech of the humans just as there isn’t anything from His^{-azwj} creatures resembling Him^{-azwj}.

كَذَلِكَ لَا يُشْبِهُهُ فِعْلُهُ تَعَالَى شَيْئاً مِنْ أفعالِ الْبَشَرِ وَ لَا يُشْبِهُهُ شَيْءٌ مِنْ كَلَامِهِ بِكَلَامِ الْبَشَرِ فَكَلَامُ اللَّهِ تَبَارَكَ وَ تَعَالَى صِفَتُهُ وَ كَلَامُ الْبَشَرِ أفعالُهُمْ فَلَا تُشْبِهُهُ كَلَامَ اللَّهِ بِكَلَامِ الْبَشَرِ فَتَهْلِكُ وَ تَضِلُّ.

Similar to that, His^{-azwj} Deed, the Blessed and Exalted, nothing can resemble it from the deeds of the humans, nor can anything from His^{-azwj} Speech resemble the speech of the humans. And the Speech of Allah^{-azwj} is His^{-azwj} Attribute, and the speech of the humans is their deed. Therefore, do not resemble the Speech of Allah^{-azwj} with the speech of the humans, for you will be destroyed and stray’.⁵

عيون أخبار الرضا عليه السلام لي، الأمايلي للصدوق ابن المثنوي عن علي بن أبيه عن الرزيان عن الرضا عن أبيه عن أمير المؤمنين ع قال قال رسول الله ص قال الله جل جلاله ما آمن بي من فسّر برأيه كلامي و ما عرفني من شبّهي بخلقي و ما على ديني من استعمل القياس في ديني.

(The books) ‘Uyoun Akhbar Al-Reza^{-asws}’, may the greeting be upon him^{-asws}, (and) ‘Al Amaali’ of Al Sadouq – Ibn Al Mutawakkil, from Ali, from his father, from Al Rayyan,

‘From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}, from Amir Al-Momineen^{-asws} having said: ‘Rasool-Allah^{-saws} said that ‘Allah^{-azwj}, says: “He has not believed in Me^{-azwj}, the one who interprets My^{-azwj} Speech by his opinion, and he has not recognised Me^{-azwj}, the one who resembles Me^{-azwj} with My^{-azwj} creation, and he is not upon My^{-azwj} religion, the one who utilises the analogy in My^{-azwj} religion!”⁶

معاني الأخبار أبي عن محمد العطار عن سهل عن علي بن سليمان عن القندي عن عبد الله بن سنان عن ذريح المحاربي قال: قلت لأبي عبد الله ع إن الله قد أمرني في كتابه بأمر فأحب أن أعلمه

(The book) ‘Ma’any Al Akhbaar’ – My father, from Muhammad Al Attar, from Sahl, from Ali Bin Suleyman, from Al Qandy, from Abdullah Bin Sinan, from Zareeh Al Muhariby who said,

‘I said to Abu Abdullah^{-asws}, ‘Allah^{-azwj} has Commanded me in His^{-azwj} Book with a Command, I would love to know it!’

قال و ما ذاك

He^{-asws} said: ‘And what is that?’

قلت قول الله عز و جل ثم ليضضوا نفعهم و ليوثوا نذرهم

⁵ التوحيد: 264 / 5.

⁶ Bihar Al-Anwaar V 89 – The Book of Quran – Ch 10 H 1

I said, ‘Word Allah^{-azwj} Mighty and Majestic: **Then let them accomplish their rituals, and let them fulfil their vows [22:29]**’.

قَالَ لِيَقْضُوا تَفَنَّهُمْ لَمَّى الْإِمَامِ وَ لِيُوفُوا نُذُورَهُمْ تِلْكَ الْمَنَاسِكُ

He^{-asws} said: ‘**Then let them accomplish their rituals**, - meet their Imam^{-asws} - **and let them fulfil their vows [22:29]** – are those rituals’.

قَالَ عَبْدُ اللَّهِ بْنُ سِنَانَ فَأَتَيْتُ أَبَا عَبْدِ اللَّهِ ع فَعُلْتُ جَعَلَنِي اللَّهُ فِدَاكَ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ ثُمَّ لِيَقْضُوا تَفَنَّهُمْ وَ لِيُوفُوا نُذُورَهُمْ

Abdullah Bin Sinan (the narrator) said, ‘I came to Abu Abdullah^{-asws}. I said, ‘May Allah^{-azwj} Make me to be sacrificed for you^{-asws}! Words of Allah^{-azwj} Mighty and Majestic: **Then let them accomplish their rituals, and let them fulfil their vows [22:29]**’.

قَالَ أَخَذُ الشَّارِبِ وَ قَصُّ الْأُظْفَارِ وَ مَا أَشْبَهَ ذَلِكَ

He^{-asws} said: ‘Taking (trimming) the moustache and clipping the nails, and what resembles that’.

قَالَ قُلْتُ جَعَلْتُ فِدَاكَ فَإِنَّ دَرِيحاً الْمُحَارِبِيِّ حَدَّثَنِي عَنْكَ أَنَّكَ قُلْتَ لَهُ ثُمَّ لِيَقْضُوا تَفَنَّهُمْ لَمَّى الْإِمَامِ وَ لِيُوفُوا نُذُورَهُمْ تِلْكَ الْمَنَاسِكُ

He (the narrator) said, ‘I said, ‘May I be sacrificed for you^{-asws}! Zareeh Al-Muhariby (the narrator) narrated to me from you^{-asws} that you^{-asws} had said to him: ‘**Then let them accomplish their rituals**, - meet their Imam^{-asws} - **and let them fulfil their vows [22:29]** – are those rituals!’

فَقَالَ صَدَقَ دَرِيحٌ وَ صَدَقَتْ إِنْ لِلْقُرْآنِ ظَاهِراً وَ بَاطِئاً وَ مَنْ يَحْتَمِلُ مَا يَحْتَمِلُ دَرِيحٌ.

He^{-asws} said: ‘Zareeh spoke the truth and you speak the truth. For the Quran there is an apparent (exoteric) and a hidden (esoteric), and who can tolerate what Zareeh can tolerate?’⁷

The Apparent (exoteric) and Hidden (esoteric) of the Quran:

تفسير العياشي عن جابر قال: سألت أبا جعفر ع عن شيء في تفسير القرآن فأجابني ثم سألته ثانية فأجابني بآخر فقلت جعلت فداك كنت أجبت في هذه المسألة بآخر بآخر غير هذا قبل اليوم

Tafseer Al Ayyashi – from Jaber who said,

‘I asked Abu Ja’far^{-asws} about something from interpretation of the Quran. He^{-asws} answered me. Then I asked him for a second time. He^{-asws} answered me with another answer. I said,

⁷ Bihar Al-Anwaar V 89 – The Book of Quran – Ch 8 H 15

‘May I be sacrificed for you^{-asws}! You^{-asws} had answered regarding this issue with an answer other than this, before today!’

فَقَالَ لِي يَا جَابِرُ إِنَّ لِلْقُرْآنِ بَطْنًا وَ لِلْبَطْنِ بَطْنٌ وَ لَهُ ظَهْرٌ وَ لِلظَّهْرِ ظَهْرٌ

He^{-asws} said to me: ‘O Jabir! For the Quran there is an esoteric (hidden), and for the esoteric there is an esoteric, and there is an apparent for it, and for the apparent there is an apparent!’

يَا جَابِرُ وَ لَيْسَ شَيْءٌ أَبْعَدَ مِنْ عُقُولِ الرِّجَالِ مِنْ تَفْسِيرِ الْقُرْآنِ إِنَّ الْآيَةَ لَتَكُونُ أَوْلَهَا فِي شَيْءٍ وَ آخِرُهَا فِي شَيْءٍ وَ هُوَ كَلَامٌ مُتَّصِلٌ يَتَصَرَّفُ عَلَى وَجُوهِ.

O Jabir, and there isn’t anything further from the intellects of men than interpretation of the Quran. The Verse, it’s beginning could be regarding a thing, and its ending regarding a thing, and it is a connected Speech articulated upon (various) aspects”^{.8}

تفسير العياشي عن حمران بن أعين عن أبي جعفر ع قال: ظهر القرآن للذين نزل فيهم و بطنه للذين عملوا بمثل أعمالهم.

Tafseer Al Ayyashi – from Humran Bin Ayn,

‘From Abu Ja’far^{-asws} having said: ‘The Apparent of the Quran is for the ones^{-asws} it was Revealed, and its esoteric is for those who work with the likes of their^{-asws} deeds”^{.9}

تفسير العياشي عن الفضيل بن يسار قال: سألت أبا جعفر ع عن هذه الرواية ما في القرآن آية إلا و لها ظهر و بطن و ما فيه حرف إلا و له حد و لكل حد مطلع ما يعني بقوله لها ظهر و بطن

Tafseer Al Ayyashi – from Al Fuzeyl Bin Yasaar who said,

‘I asked Abu Ja’far^{-asws} about this report, ‘There is no Verse in the Quran except and for it is an apparent and an esoteric, and there is no letter in it except and there is a limit for it, and for every limit there is a notification of what is meant by His^{-azwj} Word, having an apparent and an esoteric for it’.

قال ظهره و بطنه تأويله منه ما مضى و منه ما لم يكن بعد تجري كما تجري الشمس و القمر كلما جاء منه شيء وقع قال الله تعالى و ما يعلم تأويله إلا الله و الراسخون في العلم نحن نعلمه.

He^{-asws} said: ‘It’s apparent and it’s esoteric, it’s interpretation. From it is what is past, and from it is what has not happened yet. It flows like what the sun and the moon flow. Every time something comes from it, it (interpretation) occurs. Allah^{-azwj} the Exalted Said: **And none knows its interpretation except Allah, and those who are firmly rooted in the Knowledge. [3:7].** We^{-asws} know (all of) it”^{.10}

⁸ Bihar Al-Anwaar V 89 – The Book of Quran – Ch 8 H 48

⁹ Bihar Al-Anwaar V 89 – The Book of Quran – Ch 8 H 46

¹⁰ Bihar Al-Anwaar V 89 – The Book of Quran – Ch 8 H 47

Examples of Apparent and Hidden meaning of the Holy Verses:

There are numerous examples in the Holy Quran where taking the apparent meaning of a Verse would be misleading. For example:

In another Hadith, Amir Al-Momineen^{-asws} explains:

فَقَالَ ع وَ أَمَّا قَوْلُهُ هَلْ تَعْلَمُ لَهُ سَمِيًّا فَإِنَّ تَأْوِيلَهُ هَلْ تَعْلَمُ لَهُ أَحَدًا اسْمُهُ اللَّهُ غَيْرُ اللَّهِ تَبَارَكَ وَ تَعَالَى فَإِيَّاكَ أَنْ تُفَسِّرَ الْقُرْآنَ بِرَأْيِكَ حَتَّى تَفْقَهُهُ عَنِ الْعُلَمَاءِ

He^{-asws} said: ‘And as for His^{-azwj} Words: **Do you know for Him a (similar) Name? [19:65]**. Its interpretation is, ‘Do you know of anyone whose name is ‘Allah’ apart from Allah^{-azwj} Blessed and Exalted?’ Therefore, beware of interpreting the Quran by your opinions until you understanding it from the Scholars^{-asws}!

فَإِنَّهُ رَبُّ تَنْزِيلٍ يُشْبِهُ بِكَلَامِ الْبَشَرِ وَ هُوَ كَلَامُ اللَّهِ وَ تَأْوِيلُهُ لَا يُشْبِهُ كَلَامَ الْبَشَرِ كَمَا لَيْسَ شَيْءٌ مِنْ خَلْقِهِ يُشْبِهُهُ كَذَلِكَ لَا يُشْبِهُ فِعْلَهُ تَعَالَى شَيْئاً مِنْ أَعْمَالِ الْبَشَرِ وَ لَا يُشْبِهُ شَيْءٌ مِنْ كَلَامِهِ بِكَلَامِ الْبَشَرِ

Sometimes the Revelation resembles with speech of the ‘الْبَشَرِ’ people, but it is Speech of Allah^{-azwj}, and its interpretation does not resemble speech of the people, just as there isn’t anything from His^{-azwj} creation resembling Him^{-azwj}, like nothing from Actions of the Exalted resembles actions of the people, nor does anything from His^{-azwj} Speech resembles with speech of the people. (An extract)¹¹

Some examples of such Verses are cited below:

Looking at their Lord [75:23]:

In a lengthy Hadith, Imam Ali^{-asws} Ibn Abi Talib^{-asws} explains that Allah^{-azwj} cannot be visualised through the eyes. When looking at Him^{-azwj} is mentioned in some of the Holy Verses, **it** means to anticipate His^{-azwj} Rewards in the Hereafter.

قَالَ عَلِيُّ ع وَ أَمَّا قَوْلُهُ وَجُوهٌ يَوْمَئِذٍ نَاضِرَةٌ إِلَىٰ رَبِّهَا نَاطِرَةٌ ذَلِكَ فِي مَوْضِعٍ يَنْتَهِي فِيهِ أَوْلِيَاءُ اللَّهِ عَزَّ وَ جَلَّ بَعْدَ مَا يُفْرَعُ مِنَ الْحِسَابِ إِلَىٰ نَهْرٍ يُسَمَّى نَهْرَ الْحَيَوَانَ فَيَغْتَسِلُونَ مِنْهُ وَ يَشْرَبُونَ مِنْ آخَرٍ فَتَبَيَّضُ وَجُوهُهُمْ فَيَذْهَبَ عَنْهُمْ كُلُّ أَدَىٰ وَ قَدَىٰ وَ وَعَثٌ ثُمَّ يُؤْمَرُونَ بِدُحُولِ الْجَنَّةِ

Ali^{-asws} said: ‘And as for His^{-azwj} Words: **(Some) faces on that Day would be radiant [75:22] Looking at their Lord [75:23]**. That is a place wherein the friends of Allah^{-azwj} Mighty and Majestic would end up to (in the Hereafter), after being free from the Reckoning up to a river named as ‘the river Haywaan’. They will wash from it and drink from another. Their faces will become bright, and every harm, dirt and grudge will be removed from them. Then they will enter the Paradise.

¹¹ Bihar Al-Anwaar V 90 – The Book of Quran – Ch 129 H 2

فَمِنْ هَذَا الْمَقَامِ يَنْظُرُونَ إِلَى رَبِّهِمْ كَيْفَ يُنِيبُهُمْ وَ مِنْهُ يَدْخُلُونَ الْجَنَّةَ فَذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ فِي تَسْلِيمِ الْمَلَائِكَةِ عَلَيْهِمْ - سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ

From this position, they will be looking at their Lord^{-azwj} (in anticipation) of how He^{-azwj} will be Rewarding them, and from it they will be entering the Paradise. That is the Word of Mighty and Majestic regarding the salutation of the Angels upon them: ***‘Peace be upon you! You are good, therefore enter it to abide eternally [39:73].***

فَعِنْدَ ذَلِكَ أَتَيْبُوا بِدُخُولِ الْجَنَّةِ وَ النَّظَرِ إِلَى مَا وَعَدَهُمُ اللَّهُ عَزَّ وَ جَلَّ فَذَلِكَ قَوْلُهُ تَعَالَى إِلَى رَبِّهَا نَاطِرَةٌ وَ النَّاطِرَةُ فِي بَعْضِ اللُّغَةِ هِيَ الْمُتَنظِرَةُ أَمْ تَسْمَعُ إِلَى قَوْلِهِ تَعَالَى فَنَاطِرَةٌ بِمَ يَرْجِعُ الْمُرْسَلُونَ أَيُّ مُتَنظِرَةٌ بِمَ يَرْجِعُ الْمُرْسَلُونَ

During that, they will be Rewarded with entering the Paradise and looking at what Allah^{-azwj} Mighty and Majestic had Promised them. That is Word of the Exalted: ***Looking at their Lord [75:23]***, and the ‘looking’ in some of the languages, it is the awaiting (anticipating). Have you not listened to the Words of the Exalted: ***then we shall see what the messengers return with’ [27:35]***, i.e., awaiting what the messengers would be returning with.

وَ أَمَّا قَوْلُهُ لَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ يُخْبِرُ أَنَّهُ لَا يُصِيبُهُمْ بِخَيْرٍ وَ قَدْ يَقُولُ الْعَرَبُ وَ اللَّهُ مَا يَنْظُرُ إِلَيْنَا فَلَانَّ وَ إِنَّمَا يَعْنُونَ بِذَلِكَ أَنَّهُ لَا يُصِيبُنَا مِنْهُ بِخَيْرٍ فَذَلِكَ النَّظَرُ هَاهُنَا مِنَ اللَّهِ تَبَارَكَ وَ تَعَالَى إِلَى خَلْقِهِ فَتَنْظُرُهُ إِلَيْهِمْ رَحْمَةً لَهُمْ

And as for His^{-azwj} Words: ***nor will He Look at them on the Day of Qiyamah***, He^{-azwj} Inform that He^{-azwj} will not Deal with them with goodness, and the Arabs tend to say, ‘By Allah^{-azwj}! So and so is not looking at us!’, and rather they mean by that, ‘We are not achieving anything goodness from him’. So that is the ‘looking’ over here from Allah^{-azwj} Blessed and Exalted to His^{-azwj} creatures. His^{-azwj} Looking at them is Mercy for them.

وَ أَمَّا قَوْلُهُ وَ لَقَدْ رَأَاهُ نَزْلَةً أُخْرَى - عِنْدَ سِدْرَةِ الْمُنْتَهَى يَعْنِي مُحَمَّدًا ص حِينَ كَانَ عِنْدَ سِدْرَةِ الْمُنْتَهَى حَيْثُ لَا يُجَاوِزُهَا خَلْقٌ مِنْ خَلْقِ اللَّهِ عَزَّ وَ جَلَّ

And as for His^{-azwj} Words: ***And he had seen him in another descent [53:13] At the Lote Tree [53:14]***, meaning Muhammad^{-sawww} when he^{-sawww} was at the Lote tree whereby no creature from creatures of Allah^{-azwj} Mighty and Majestic had surpassed it.

وَ قَوْلُهُ فِي آخِرِ الْآيَةِ مَا زَاغَ الْبَصَرُ وَ مَا طَعَى - لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى رَأَى جَبْرَائِيلَ ع فِي صُورَتِهِ مَرَّتَيْنِ هَذِهِ الْمَرَّةَ وَ مَرَّةً أُخْرَى وَ ذَلِكَ أَنَّ خَلْقَ جَبْرَائِيلَ ع خَلْقٌ عَظِيمٌ فَهُوَ مِنَ الرُّوحَانِيِّينَ الَّذِينَ لَا يُدْرِكُ خَلْقُهُمْ وَ لَا صِفَتُهُمْ إِلَّا رَبُّ الْعَالَمِينَ

And His^{-azwj} Words in another Verse: ***Neither did the sight deviate nor did it exceed [53:17] He saw from the greatest Signs of his Lord [53:18]***. He^{-sawww} saw Jibraeel^{-as} in his^{-as} own image twice. This time and another time, and that is because the physique of Jibraeel^{-as} is a mighty physique. He^{-as} is from the spiritual beings, those whose physiques cannot be realised nor described except by Lord^{-azwj} of the worlds’

وَ أَمَّا قَوْلُهُ لَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ يُخْبِرُ أَنَّهُ لَا يُصِيبُهُمْ بِخَيْرٍ وَ قَدْ يَقُولُ الْعَرَبُ وَ اللَّهُ مَا يَنْظُرُ إِلَيْنَا فَلَانَّ وَ إِنَّمَا يَعْنُونَ بِذَلِكَ أَنَّهُ لَا يُصِيبُنَا مِنْهُ بِخَيْرٍ فَذَلِكَ النَّظَرُ هَاهُنَا مِنَ اللَّهِ تَبَارَكَ وَ تَعَالَى إِلَى خَلْقِهِ فَتَنْظُرُهُ إِلَيْهِمْ رَحْمَةً لَهُمْ

And as for His^{-azwj} Words: **nor will He Look at them on the Day of Qiyamah**, He^{-azwj} Inform that He^{-azwj} will not Deal with them with goodness, and the Arabs tend to say, ‘By Allah^{-azwj}! So and so is not looking as us!’, and rather they mean by that, ‘We are not achieving anything goodness from him’. So that is the ‘looking’ over here from Allah^{-azwj} Blessed and Exalted to His^{-azwj} creatures. His^{-azwj} Looking at them is Mercy for them.

قَالَ فَرَجَحْتُ عَنِّي فَرَجَحَ اللَّهُ عَنكَ وَ حَلَلْتُ عَنِّي عُقْدَةً فَعَظَّمَ اللَّهُ أَجْرَكَ يَا أَمِيرَ الْمُؤْمِنِينَ

He said, ‘You have relieved from me, may Allah^{-azwj} Relieve you^{-asws}, and you^{-asws} have untied a knot, may Allah^{-azwj} Magnify your^{-asws} Recompense, O Amir Al-Momineen^{-asws}!’

وَ قَدْ قَالَ رَسُولُ اللَّهِ ص يَا جِبْرَائِيلُ هَلْ رَأَيْتَ رَبَّنَا عَزَّ وَ جَلَّ

And Rasool-Allah^{-saww} had said: ‘O Jibraeel^{-saww}! Have you^{-as} seen your^{-as} Lord^{-azwj} Mighty and Majestic?’

فَقَالَ جِبْرَائِيلُ ع إِنَّ رَبِّي عَزَّ وَ جَلَّ لَا يُرَى

‘Jibraeel^{-as} said: ‘My^{-azwj} Lord^{-azwj} Mighty and Majestic cannot be seen!’

فَقَالَ رَسُولُ اللَّهِ ص مِنْ أَيْنَ تَأْخُذُ الْوَحْيَ

Rasool-Allah^{-saww} said: ‘Where do you^{-as} take the Revelation from?’

قَالَ آخُذُهُ مِنْ إِسْرَافِيلَ

He^{-as} said: ‘I^{-as} take it from Israfeel^{-as}’.

قَالَ وَ مِنْ أَيْنَ يَأْخُذُهُ إِسْرَافِيلُ

He^{-saww} said: ‘And where does Israfeel^{-as} take it from?’

قَالَ يَأْخُذُهُ مِنْ مَلَكٍ مِنْ فَوْقِهِ مِنَ الرُّوحَانِيِّينَ

He^{-as} said: ‘He^{-as} takes it from above him^{-as}, from Al-Rouhneen’.

قَالَ فَمِنْ أَيْنَ يَأْخُذُهُ ذَلِكَ الْمَلَكُ

He^{-saww} said: ‘Where does that Angel take from?’

قَالَ يُقَدِّفُ فِي قَلْبِهِ قَدْفًا

He^{-as} said: ‘It is cast into his heart with a casting’.

فَهَذَا وَحْيٌ وَ هُوَ كَلَامُ اللَّهِ عَزَّ وَ جَلَّ وَ كَلَامُ اللَّهِ عَزَّ وَ جَلَّ لَيْسَ بِنَحْوِ وَاحِدٍ مِنْهُ مَا كَلَّمَ اللَّهُ عَزَّ وَ جَلَّ بِهِ الرَّسُولَ وَ مِنْهُ مَا قَدَّفَ فِي قُلُوبِهِمْ وَ مِنْهُ رُؤْيَا يَرَاهَا الرَّسُولُ وَ مِنْهُ وَحْيٌ وَ تَنْزِيلٌ يُتْلَى وَ يُفْرَأُ فَهُوَ كَلَامُ اللَّهِ عَزَّ وَ جَلَّ

So, this is Revelation, and it is Speech of Allah^{-azwj} Mighty and Majestic, and the Speech of Allah^{-azwj} Mighty and Majestic, not one of it is similar to what Allah^{-azwj} Mighty and Majestic Spoke to the Messengers^{-as} with – from it is what is cast into their^{-as} hearts, and from it is a dream the Messengers^{-as} see, and from it is Revelation, and descent of recitation and read. It is Speech of Allah^{-azwj} Mighty and Majestic’

مِنْ ذَلِكَ قَوْلُ إِبْرَاهِيمَ عِزِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيَهْدِينِ فَذَاهَبُهُ إِلَىٰ رَبِّهِ تَوَجُّهُهُ إِلَيْهِ عِبَادَةً وَاجْتِهَاداً وَفُرْتَةً إِلَىٰ اللَّهِ جَلَّ وَعَزَّ أَلَا تَرَىٰ أَنَّ تَأْوِيلَهُ عَزَّزَ تَنْزِيلِهِ

From that are words of Ibrahim^{-as}: **‘I am going to my Lord. He would be Guiding me’ [37:99].** His^{-as} ‘going’ to his^{-as} Lord^{-azwj} is his^{-as} concentrating to Him^{-azwj} in worship and striving, and his^{-as} drawing closer to Allah^{-azwj} Majestic and Mighty. Don’t you see its interpretation is other than its Revelation?

وَقَالَ فِي آيَةٍ أُخْرَىٰ فَأَتَاهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا يَعْنِي أَرْسَلَ عَلَيْهِمْ عَذَابًا وَكَذَلِكَ إِثْبَانُهُ بُنْيَانُهُمْ وَقَالَ اللَّهُ عَزَّ وَجَلَّ فَأَتَىٰ اللَّهُ بُنْيَانَهُمْ مِنَ الْقَوَاعِدِ فَإِثْبَانُهُ بُنْيَانَهُمْ مِنَ الْقَوَاعِدِ إِزْسَالُ الْعَذَابِ

And He^{-azwj} Said in another Verse: **But, Allah Came to them from where they had not reckoned, [59:2]**, meaning Sent Punishment upon them, and like that is His^{-azwj} ‘Coming’ to their foundations, and Allah^{-azwj} Mighty and Majestic Said: **Allah Came to (Demolished) their building from the foundations, [16:26]**. His^{-azwj} ‘Coming’ to their foundation is Sending the Punishment.

وَكَذَلِكَ مَا وَصَفَ مِنْ أَمْرِ الْآخِرَةِ تَبَارَكَ اسْمُهُ وَتَعَالَىٰ عُلُوًّا كَبِيرًا وَتَجْرِي أُمُورُهُ فِي ذَلِكَ الْيَوْمِ الَّذِي كَانَ مِثْقَالُهُ حَمْسِينَ أَلْفَ سَنَةٍ كَمَا تَجْرِي أُمُورُهُ فِي الدُّنْيَا لَا يَلْعَبُ وَلَا يَأْفُلُ مَعَ الْآفِلِينَ

And like that is what He^{-azwj} Described from matters of the Hereafter. Blessed is His^{-azwj} Name and Exalted, Lofty, Great, and His^{-azwj} Commands will flow during that Day which its measurement would be of fifty thousand years, just as His^{-azwj} Commands flow in the world. He^{-azwj} neither Plays nor Dallies with the idle ones. (An extract).¹²

Never! On that Day they would be Veiled from their Lord [83:15]

قَالَ عَلِيُّ ع وَ أَمَّا قَوْلُهُ كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ فَإِنَّمَا يَعْنِي بِهِ يَوْمَ الْقِيَامَةِ عَنْ ثَوَابِ رَبِّهِمْ لَمَحْجُوبُونَ

Ali^{-asws} said: ‘And as for His^{-azwj} Words: **Never! On that Day they would be Veiled from their Lord [83:15]**, rather He^{-azwj} Means the Day of Qiyamah by it. They would be veiled (barred) from Rewards of their Lord^{-azwj} (an extract).¹³

Are they only waiting that the Angels should come to them, [6:158]

فَقَالَ هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ يَعْنِي بِذَلِكَ الْعَذَابَ يَأْتِيهِمْ فِي دَارِ الدُّنْيَا كَمَا عَذَّبَ الْقُرُونِ الْأُولَىٰ فَهَذَا حَبْرٌ يُخْبِرُ بِهِ النَّبِيُّ ص عَنْهُمْ

¹² Bihar Al-Anwaar V 90 – The Book of Quran – Ch 129 H 1

¹³ Bihar Al-Anwaar V 90 – The Book of Quran – Ch 129 H 1

He^{-azwj} Said: ***Are they only waiting that the Angels should come to them, or your Lord should come, or some of the Signs of your Lord should come? [6:158]***, meaning by that the Punishment coming to them in house of the world, just as the former generations had been Punished. So, this is the news He^{-azwj} Informed the Prophet^{-saww} with about them (an extract).¹⁴

But, Allah Came to them from where they had not anticipated [59:2]

وَقَالَ فِي آيَةِ أُخْرَى فَأَتَاهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا يَعْنِي أُرْسِلَ عَلَيْهِمْ عَذَابًا وَكَذَلِكَ إِثْبَانُهُ بُنْيَانُهُمْ حَيْثُ قَالَ فَأَتَى اللَّهُ بُنْيَانَهُمْ مِنَ الْقَوَاعِدِ يَعْنِي أُرْسِلَ عَلَيْهِمُ الْعَذَابُ

And He^{-azwj} Said in another Verse: ***But, Allah Came to them from where they had not anticipated [59:2]***, meaning Sending the Punishment upon them. And like that He^{-azwj} Came to their foundations whereby He^{-azwj} Said: ***Allah Came to (Demolished) their building from the foundations, [16:26]***, meaning He^{-azwj} Sent the Punishment upon them’ (an extract).¹⁵

Meeting with Allah^{-azwj} [32:10, 2:46, 9:77, 18:110, 29:5]

There are several Holy Verses having apparent meanings of meeting Allah^{-azwj} but the hidden meanings are totally different than the apparent ones:

قَالَ عَلِيٌّ ع وَ أَمَّا قَوْلُهُ عَزَّ وَ جَلَّ بَلْ هُمْ بِلِقَاءِ رَبِّهِمْ كَافِرُونَ وَ قَوْلُهُ الَّذِينَ يَتَّبِعُونَ أَهْمَ مُلَاقُوا رَبِّهِمْ وَ قَوْلُهُ إِلَى يَوْمِ يَلْقَوْنَهُ وَ قَوْلُهُ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا يَعْنِي الْبَعْثُ فَسَمَّاهُ اللَّهُ لِقَاءً

Ali^{-asws} said: ‘And as for Words of Mighty and Majestic: ***But, they are disbelievers in the meeting of their Lord [32:10]***; and His^{-azwj} Words: ***Those who are thinking that they would be meeting their Lord, [2:46]***; and His^{-azwj} Words: ***until the Day they meet Him, [9:77]***; and His^{-azwj} Words: ***So the one who wishes to meet his Lord, let him do righteous deeds [18:110]***, meaning the Resurrection. Allah^{-azwj} Named it as ‘meeting’.

وَ كَذَلِكَ قَوْلُهُ مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ فَإِنَّ أَجَلَ اللَّهِ لَآتٍ يَعْنِي مَنْ كَانَ يُؤْمِنُ أَنَّهُ مَبْعُوثٌ فَإِنَّ وَعْدَ اللَّهِ لَآتٍ مِنَ الثَّوَابِ وَ الْعِقَابِ فَالْلِقَاءُ هَاهُنَا لَيْسَ بِالرُّؤْيَا وَ اللَّقَاءُ هُوَ الْبَعْثُ

And like that are His^{-azwj} Words: ***One who was hopeful of meeting Allah, so the term of Allah shall come, [29:5]***, meaning one who had believed that he would be Resurrected, for the Promise of Allah^{-azwj}, from the Reward and Punishment, will come. The ‘meeting’ over here isn’t the seeing, and the meeting, it is the Resurrection.

وَ كَذَلِكَ حَيْثُ يَوْمِ يَلْقَوْنَهُ سَلَامٌ يَعْنِي أَنَّهُ لَا يُرْوَلُ الْإِيمَانُ عَنْ قُلُوبِهِمْ يَوْمَ يُبْعَثُونَ

¹⁴ Bihar Al-Anwaar V 90 – The Book of Quran – Ch 129 H 1

¹⁵ Bihar Al-Anwaar V 90 – The Book of Quran – Ch 129 H 1

And like that: ***Their salutation on the Day that they meet Him shall be, Peace! [33:44]***, meaning the Eman will not decline from their hearts on the Day they are Resurrected’ (an extract).¹⁶

و في التوحيد عن أمير المؤمنين عليه السلام: يعني من كان يؤمن بأنه مبعوث فإن وعد الله آتٍ من الثواب و العقاب

And in (the book) Al Tawheed –

‘From Amir Al Momineen^{-asws} (having said re: ***One who was hopeful of meeting Allah, so the term of Allah shall come, and He is the Hearing, the Knowing [29:5]***): It means, one who believed that he would be Resurrected, so the Promise of Allah^{-azwj} will Come, from the Reward and the Punishment’.

قال فاللقاء هاهنا ليس بالرؤية و اللقاء هو البعث و هو السميع لاقوال العباد العليم بعقائدهم و أعمالهم.

He^{-asws} said: ‘So the meeting (with Allah^{-azwj}) over here, isn’t with the sighting, and the meeting (with Allah^{-azwj}), it is the Resurrection, ***and He is the Hearing*** – of the speech of the servant, ***the Knowing [29:5]*** – with their beliefs and their deeds’.¹⁷

In another Hadith;

فَأَمَّا قَوْلُهُ بَلْ هُمْ بِلِقَاءِ رَبِّهِمْ كَافِرُونَ يَعْنِي الْبَعْثَ فَسَمَّاهُ اللَّهُ عَزَّ وَ جَلَّ لِقَاءَهُ وَ كَذَلِكَ ذِكْرُ الْمُؤْمِنِينَ - الَّذِينَ يَتَطَوَّنُونَ أَحْمَمٌ مُلَافُوا رَبِّهِمْ يَعْنِي يُوقِنُونَ أَنَّهُمْ يُبْعَثُونَ وَ يُحْشَرُونَ وَ يُحْاسَبُونَ وَ يُجْزَوْنَ بِالثَّوَابِ وَ الْعِقَابِ وَ الظُّلُّ هَاهُنَا الْيَقِينُ

As for His^{-azwj} Words: ***But, they are disbelievers in the meeting of their Lord [32:10]***, meaning the Resurrection. Allah^{-azwj} Mighty and Majestic Name is as ‘Meeting Him^{-azwj}’, and like that is His^{-azwj} Mentioning the believers: ***Those who are thinking that they would be meeting their Lord [2:46]***, meaning they are convinced they will be Resurrected and Gathered and Reckoned with and Recompensed with the Reward and the Punishment, and the ‘thinking’ over here is the certainty.

وَ كَذَلِكَ قَوْلُهُ فَمَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ فَإِنَّ أَجَلَ اللَّهِ لَآتٍ يَعْنِي فَمَنْ كَانَ يُؤْمِنُ بِأَنَّهُ مَبْعُوثٌ فَإِنَّ وَعْدَ اللَّهِ لَآتٍ مِنَ الثَّوَابِ وَ الْعِقَابِ فَاللقاء هَاهُنَا لَيْسَ بِالرؤية وَ اللقاء هُوَ البعث فَافهم جميع ما في كتاب الله من لقاء فإنه يعني بذلك البعث

And like are His^{-azwj} Words: ***So, the one who wishes to meet his Lord, let him do righteous deeds [18:110]***; and His^{-azwj} Words: ***One who was hopeful of meeting Allah, so the term of Allah shall come, [29:5]***, meaning the one who was believing that he would be Resurrected, so the Promise of Allah^{-azwj} will come, of the Rewards and the Punishment. The ‘meeting’ over here isn’t with the seeing, and the ‘meeting’, it is the Resurrection, therefore understand entirety of what is in the Book of Allah^{-azwj} ‘من لقاء’ of ‘meeting’, it means the Resurrection with that. (An extract)¹⁸

¹⁶ Bihar Al-Anwaar V 90 – The Book of Quran – Ch 129 H 1

¹⁷ تفسير الصافي، ج 4، ص: 111

¹⁸ Bihar Al-Anwaar V 90 – The Book of Quran – Ch 129 H 2

Righteous Guidance and the Righteous Deeds (21:94, 20:82)

Who is a Momin, the one who carries out righteous deeds or the one who follows the righteous guidance and then performs the righteous deeds?

وَأَجِدُهُ يَقُولُ فَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَ هُوَ مُؤْمِنٌ فَلَا كُفْرَانَ لِسَعْيِهِ وَيَقُولُ وَ إِنِّي لَعَفَّارٌ لِمَنْ تَابَ وَ آمَنَ وَ عَمِلَ صَالِحًا ثُمَّ اهْتَدَى أَعْلَمَ فِي الْآيَةِ الْأُولَى أَنَّ الْأَعْمَالَ الصَّالِحَةَ لَا تُكْفِّرُ وَ أَعْلَمَ فِي الْآيَةِ الثَّانِيَةِ أَنَّ الْإِيمَانَ وَ الْأَعْمَالَ الصَّالِحَةَ لَا يَنْفَعُ إِلَّا بَعْدَ الْإِهْتِدَاءِ

And I find Him^{-azwj} Saying: ***So, one who does from the righteous deeds and he is a Momin, then there will be no denying his exertion, [21:94];*** and He^{-azwj} Says: ***And I am Forgiving to the one who repents and believes and does righteous deeds, then (follows) righteous Guidance [20:82].*** Know that in the first Verse, the righteous deeds are not denied, and know that in the second Verse the Eman and the righteous deeds do not benefit except after the righteous Guidance (an extract).¹⁹

And ask ones We Sent from before you from Our Rasools, [43:45]

How can one ask from the dead ones? See for example Allah^{-azwj} Says:

وَأَجِدُهُ يَقُولُ وَ سَأَلَ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا فَكَيْفَ يَسْأَلُ الْحَيُّ الْأَمْواتِ قَبْلَ الْبَعْثِ وَ الشُّشُورِ

And I find Him^{-azwj} Saying: ***And ask ones We Sent from before you from Our Rasools, [43:45].*** How can the living one ask the dead ones, before the Resurrection and the Publication of deeds?

In a lengthy Hadith, Amir Al-Momineen^{-asws} explains:

وَ أَمَا قَوْلُهُ وَ سَأَلَ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا فَهَذَا مِنْ بَرَاهِينِ نَبِينَا ص الَّذِي آتَاهُ اللَّهُ إِيَّاهَا وَ أَوْجَبَ بِهِ الْحُجَّةَ عَلَى سَائِرِ خَلْقِهِ لِأَنَّهُ لَمَّا خَتَمَ بِهِ الْأَنْبِيَاءَ وَ جَعَلَهُ اللَّهُ رَسُولًا إِلَى جَمِيعِ الْأُمَمِ وَ سَائِرِ الْعَالَمِ

And as for His^{-azwj} Words: ***And ask ones We Sent from before you from Our Rasools [43:45],*** so this is from proofs of our^{-asws} Prophet^{-saww} which Allah^{-azwj} had Given to him^{-saww} and Obligated the argument with it upon rest of His^{-azwj} creatures, because when He^{-azwj} Ended the Prophets^{-as} with him^{-saww} and Allah^{-azwj} Made him^{-saww} him^{-saww} a Rasool^{-saww} to entirety of the communities and rest of the nations.

حَصَّهُ اللَّهُ بِالْإِرتِقَاءِ إِلَى السَّمَاءِ عِنْدَ الْمِعْرَاجِ وَ جَمَعَ لَهُ يَوْمَئِذٍ الْأَنْبِيَاءَ فَعَلِمَ مِنْهُمْ مَا أُرْسِلُوا بِهِ وَ حَمَلُوهُ مِنْ عِزَائِمِ اللَّهِ وَ آيَاتِهِ وَ بَرَاهِينِهِ

Allah^{-azwj} Particularised him^{-saww} with being raised to the sky during the Ascension, and on that day He^{-azwj} Gathered the Prophets^{-as} to him^{-saww}. He^{-saww} came to know from them^{-as} what they

¹⁹ Bihar Al-Anwaar V 90 – The Book of Quran – Ch 129 H 1

as had been Sent with and loaded with from Determinations of Allah^{-azwj}, and His^{-azwj} Signs, and His^{-azwj} Proofs.

وَأَقْرَبُوا أَجْمَعِينَ بِفَضْلِهِ وَفَضْلِ الْأَوْصِيَاءِ وَالْحُجَجِ فِي الْأَرْضِ مِنْ بَعْدِهِ وَفَضْلِ شَيْعَةٍ وَصِيَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ الَّذِينَ سَلَّمُوا لِأَهْلِ الْفَضْلِ فَضْلَهُمْ
وَلَمْ يَسْتَكْبِرُوا عَنْ أَمْرِهِمْ وَعَرَفَ مَنْ أَطَاعَهُمْ وَعَصَاهُمْ مِنْ أُمَّيْهِمْ وَسَائِرِ مَنْ مَضَىٰ وَ مِنْ عَبَّرَ أَوْ تَقَدَّمَ أَوْ تَأَخَّرَ

And they all accepted his^{-sawww} merit and merits of the successors^{-asws} and the Divine Authorities in the earth from after him^{-sawww}, and merit of Shias of his^{-sawww} successor^{-asws}, from the believing men and the believing women, those who had submitted to the people of merit of their^{-asws} merits and did not become too arrogant from their^{-asws} orders, and he^{-sawww} came to know who from their^{-as} communities had obeyed them^{-as} and disobeyed them^{-as}, and reasons of the ones past and remaining, or went ahead or stayed back.

وَأَمَّا هَفَوَاتِ الْأَنْبِيَاءِ عَ وَ مَا بَيَّنَّهُ اللَّهُ فِي كِتَابِهِ وَ وَفُوعُ الْكِنَايَةِ عَنْ أَسْمَاءِ مِنْ اجْتَرَمَ أَعْظَمَ مِمَّا اجْتَرَمَتْهُ الْأَنْبِيَاءُ مِمَّنْ شَهِدَ الْكِتَابُ بِظُلْمِهِمْ

And as for lapses by the Prophets^{-as} and what Allah^{-azwj} has Stated in His^{-azwj} Book, and occurrence of the metaphors about names of the ones who had committed crimes is mightier than what the Prophets^{-as} had done, from the ones the Book has testified of their injustice.

فَإِنَّ ذَلِكَ مِنْ أَدَلِّ الدَّلَائِلِ عَلَىٰ حِكْمَةِ اللَّهِ عَزَّ وَ جَلَّ الْبَاهِرَةِ وَ قُدْرَتِهِ الْقَاهِرَةِ وَ عَزَّتِهِ الظَّاهِرَةِ لِأَنَّهُ عَلِمَ أَنَّ بَرَاحِينَ الْأَنْبِيَاءِ تَكْبُرُ فِي صُدُورِ أُمَّيْهِمْ وَ أَنَّ مِنْهُمْ مَنْ يَتَّخِذُ بَعْضُهُمْ لَهَا كَالَّذِي كَانَ مِنَ النَّصَارَىٰ فِي ابْنِ مَرْيَمَ فَذِكْرُهَا دَلَالَةٌ عَلَىٰ تَخْلُفِهِمْ عَنِ الْكَمَالِ الَّذِي تَقَرَّرَ بِهِ عَزَّ وَ جَلَّ

That is from the most convincing of the evidences upon the dazzling Wisdom of Allah^{-azwj} Mighty and Majestic and His^{-azwj} Forceful Power, and His^{-azwj} apparent Might, because He^{-azwj} Knew that proofs of the Prophets^{-as} would be too grievous in the chests of their^{-as} communities, and that from them would be one who will take some of them^{-as} as gods like that which had happened from the Christians regarding the son^{-as} of Maryam^{-as}. Thus, its mention evidences upon their staying behind from the perfection which the Mighty and Majestic had Individualised him^{-sawww} with.

أَلَمْ تَسْمَعْ إِلَىٰ قَوْلِهِ فِي صِفَةِ عِيسَىٰ عَ حَيْثُ قَالَ فِيهِ وَ فِي أُمِّهِ- كَانَا يَأْكُلَانِ الطَّعَامَ يَعْنِي مَنْ أَكَلَ الطَّعَامَ كَانَ لَهُ نُفْلٌ وَ مَنْ كَانَ لَهُ نُفْلٌ فَهُوَ بَعِيدٌ جَمًّا
أَدْعَتْهُ النَّصَارَىٰ لِابْنِ مَرْيَمَ

Have you not listened to His^{-azwj} Words in Describing Isa^{-as} whereby He^{-azwj} Said regarding him^{-as} and regarding his^{-as} community: **they were both eating the food. [5:75]**, meaning the one who eats the food, there would be excretion for him, and one who had excretion for him would be remote from what the Christians are claiming for the son^{-as} of Maryam^{-as}.

وَ لَمْ يَكُنْ عَنْ أَسْمَاءِ الْأَنْبِيَاءِ جَبْرًا وَ تَعَزُّزًا بَلْ تَعْرِيفًا لِأَهْلِ الْإِسْتِئْصَارِ أَنَّ الْكِنَايَةَ عَنْ أَسْمَاءِ ذَوِي الْجُرَائِرِ الْعَظِيمَةِ مِنَ الْمُنَافِقِينَ فِي الْقُرْآنِ لَيْسَتْ مِنْ فِعْلِهِ
تَعَالَىٰ وَ أَهْمًا مِنْ فِعْلِ الْمُعْتَرِينَ وَ الْمُتَبَدِّلِينَ الَّذِينَ جَعَلُوا الْقُرْآنَ عَضِيْبًا وَ اعْتَضُوا الدُّنْيَا مِنَ الدِّينِ

And about names of the Prophets^{-as}, these did not happen out of Forcefulness and Self-Exaltation, but as an Introduction to the people of insight that the metaphors of the names of the hypocrites from the ones with the mighty crimes in the Quran aren't from the Actions of the Exalted, and rather it is from actions of the distorters and the manipulators, those who made the Quran as a commodity and traded (sold) it from the religion for the world.

وَقَدْ بَيَّنَّ اللَّهُ تَعَالَى قِصَصَ الْمُعْجِرِينَ بِقَوْلِهِ - لِلَّذِينَ يَكْتُمُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا وَ يَقُولِهِ وَ إِنَّ مِنْهُمْ لَفَرِيقًا يَلُؤُونَ أَلْسِنَتَهُمْ بِالْكِتَابِ

And Allah^{-azwj} the Exalted has Narrated story of the distorters by His^{-azwj} Words: ***So woe be unto those who are writing the Book with their own hands, then they are saying, ‘This is from the Presence of Allah’, in order to be taking a small price through it [2:79];*** and by His^{-azwj} Words: ***Most surely there is a party among those who are twisting their tongues with the Book [3:78].***

وَ يَقُولِهِ إِذْ يُبَيِّنُونَ مَا لَا يَرْضَى مِنَ الْقَوْلِ بَعْدَ فَقْدِ الرَّسُولِ مَا يُقِيمُونَ بِهِ أَوْدَ بَاطِلِهِمْ حَسَبَ مَا فَعَلَتْهُ الْيَهُودُ وَ النَّصَارَى بَعْدَ فَقْدِ مُوسَى وَ عِيسَى ع مِنْ تَغْيِيرِ التَّوْرَةِ وَ الْإِنْجِيلِ وَ تَحْرِيفِ الْكَلِمِ عَنْ مَوَاضِعِهِ

And by His^{-azwj} Words: ***when they are spending the nights in what does not Please Him from the words; [4:108],*** after loss of the Rasool^{-saww} what they were establishing the pillars of their falsehood by it, just as the Jews and the Christians had done after the loss of Musa^{-as} and Isa^{-as}, from changing the Torah and the Evangel, and altering the Speech from its place.

وَ يَقُولِهِ يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَ يَأْتِي اللَّهُ إِلَّا أَنْ يُنِيمَ نُورُهُ يَعْنِي أَهْمَ أَتَيْتُوا فِي الْكِتَابِ مَا مَ يَقُلُهُ اللَّهُ لِيَلْبِسُوا عَلَى الْخَلِيقَةِ

And by His^{-azwj} Words: ***They are intending to extinguish the Light of Allah with their mouths, and Allah Refused except that He would Complete His Light, [9:32],*** meaning they are affirming in the Book what Allah^{-azwj} had not Said in order to confuse upon the people. (An extract)²⁰

Adam disobeyed his Lord [20:121] - The Infallibility of the Prophets^{-as}

One would consider Prophets^{-as} as having committed sins (Nouzobillah) by taking apparent meanings of the Holy Verses of the Quran:

وَ أَجْدُهُ قَدْ شَهَرَ هَفْوَاتِ أَنْبِيَائِهِ بِقَوْلِهِ وَ عَصَى آدَمُ رَبَّهُ فَغَوَى وَ بِتَكْذِيبِهِ نُوحًا لَمَّا قَالَ إِنَّ ابْنِي مِنْ أَهْلِي بِقَوْلِهِ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ

And I find Him^{-azwj} to have Publicised the lapses of His^{-azwj} Prophets^{-as} by His^{-azwj} Words: ***And Adam disobeyed his Lord, so he strayed [20:121];*** and His^{-azwj} Belying Noah^{-as} when he^{-as} said: ***Surely, my son is from my family, [11:45]*** by His^{-azwj} Words: ***He is not from your family; [11:46].***

وَ بَوَّضَ إِبْرَاهِيمَ بِأَنَّهُ عَبْدَ كَوْكَبًا مَرَّةً وَ مَرَّةً قَمَرًا وَ مَرَّةً شَمْسًا وَ يَقُولِهِ فِي يُوسُفَ ع وَ لَقَدْ هَمَّتْ بِهِ وَ هَمَّ بِهَا لَوْ لَا أَنْ رَأَى بُرْهَانَ رَبِّهِ

And by His^{-azwj} Describing Ibrahim^{-as} that he^{-as} worshipped a star at times, and at times the moon, and at times the sun; and by His^{-azwj} Words regarding Yusuf^{-as}: ***And she had desired him, and he would have desired her, had he not seen the convincing Proof of his Lord. [12:24].***

²⁰ Bihar Al-Anwaar V 90 – The Book of Quran – Ch 129 H 1

وَبَتَّهِجِيهِ مُوسَىٰ حَيْثُ قَالَ رَبِّ أَرِنِي أَنْظُرْ إِلَيْكَ قَالَ لَنْ تَرَانِي الْأَيَّةُ وَ يَبْعَثُهُ عَلَىٰ دَاوُدَ عَ جَبْرِيْلَ وَ مِيكَائِيْلَ حَيْثُ تَسَوَّرَا الْمِحْرَابَ إِلَىٰ آخِرِ الْقِصَّةِ وَ بِحَبْسِهِ يُؤْتَسَّرُ فِي بَطْنِ الْحَوْتِ حَيْثُ ذَهَبَ مُغَاضِبًا مُذْنِبًا فَأَظْهَرَ خَطَأَ الْأَنْبِيَاءِ وَ زَلَّلَهُمْ

And by His^{-azwj} His^{-azwj} being Irritated by Musa^{-saww} when he^{-as} had said, **“Lord! Show me (Yourself), to look at You’.** He Said: **“You can never see Me, [7:143],** the Verse; and by His^{-azwj} Sending Jibraeel^{-as} and Mikaeel^{-as} to Dawood^{-as} whereby they^{-as} imaged the prayer niche, up to end of the story, and by His^{-azwj} Imprisoning Yunus^{-as} in the belly of the whale whereby he^{-as} went away angrily as a sinner. Hence, mistakes of the Prophets^{-as} and their^{-as} slips are apparent.

Infallibility of Prophets^{-as}:

All Prophets^{-as} and their^{-as} successors^{-asws} are infallible (Masoom), including the last Prophet Mohammed^{-saww} and his^{-saww} successors^{-asws}. However, some Muslims who superficially read and interpret the Holy Quran raise some questions on the infallibilities of the Prophets^{-as}.

A centuries old topic, which was discussed in the court of Al-Ma'mum Al-Rashid (an Abbasi Caliph) when he invited some Muslim scholars to question Imam Ali^{-asws} ibn Musa Al-Reza^{-asws} regarding the infallibility of Prophet^{-as}. Prior to presenting the debate we start with a Holy Verse and some Ahadith in its explanation, the Holy Verse is frequently quoted by some Muslims in opposition to the infallibility of the Prophet Mohammed^{-saww}. See the Hadith in the Appendix, we briefly touch upon that which is related to Prophet Mohammed^{-saww}.

لِيُغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيكَ صِرَاطًا مُسْتَقِيمًا {2}

For Allah to Forgive you (your community) what has preceded from your (community's) sins and what is delayed, and Complete His Favour upon you and Guide you on a Straight Path [48:2]

في كتاب الخصال عن الاعمش عن جعفر بن محمد عليهما السلام قال: هذا شرايع الدين إلى ان قال عليه السلام: والانبيا وواصياؤهم لا ذنوب لهم، لانهم معصومون مطهرون.

In the book Al-Khisal, from Al-Amsh,

'Ja'far^{-asws} Bin Muhammad^{-asws} has said: 'These are the Laws of the Religion' – until he^{-asws} said: 'And the Prophets^{-as}, and their^{-as} successors^{-as}, there are no sins to them, because they^{-as} are (all) Infallible, Purified'.²¹

علي بن إبراهيم: حدثنا محمد بن جعفر، قال: حدثنا محمد بن أحمد، عن محمد بن الحسين، عن علي بن النعمان، عن علي بن أيوب، عن عمر بن يزيد بياع السابري، قال: قلت لأبي عبد الله (عليه السلام): قول الله في كتابه: لِيُغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَ مَا تَأَخَّرَ، قال: «ما كان له ذنب، و لا هم بذنب، و لكن الله حملة ذنوب شيعته ثم غفرها له».

²¹ Tafseer Noor Al Saqalayn – CH 48 H 19

Ali Bin Ibrahim, from Muhammad Bin Ja'far, from Muhammad Bin Ahmad, from Muhammad Bin Al-Husayn, from Ali Bin Al-No'man, from Ali Bin Ayoub, from Umar Bin Yazeed who said,

'I said to Abu Abdullah^{-asws}, '(What about) the Words of Allah^{-azwj} in His^{-azwj} Book **For Allah to Forgive you what has preceded from your sins and what is delayed [48:2]**. He^{-asws} said: 'There was no sin on him^{-saww}, nor was he^{-saww} with a sin, but Allah^{-azwj} burdened him^{-saww} with the sins of his^{-saww} Shias, then Forgave them for his^{-saww} sake'.²²

قال شرف الدين النجفي: و يؤيده ما روي مرفوعا عن أبي الحسن الثالث (عليه السلام): أنه سئل عن قول الله عز و جل: لِيُعْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَ مَا تَأَخَّرَ، فقال (عليه السلام): و أي ذنب كان لرسول الله (صلى الله عليه و آله) متقدما أو متأخرا؟ و إنما حمله الله ذنوب شيعة علي (عليه السلام)، من مضى منهم و من بقي، ثم غفرها له.»

Sharaf Al-Deen Al-Najafi said,

'And it is supported by what has been reported from Abu Al-Hassan^{-asws} the Third having said about the Words of Allah^{-azwj} Mighty and Majestic: **For Allah to Forgive you what has preceded from your sins and what is delayed [48:2]**, so he^{-asws} said: 'And which sin was committed by Rasool-Allah^{-saww}, before or after?' But rather, Allah^{-azwj} Burdened him^{-saww} with the sins of the Shias of Ali^{-asws}, from the past among them and the ones who remain, then Forgave them on his^{-saww} behalf'.²³

الطبرسي: روى المفضل بن عمر، عن الصادق (عليه السلام)، قال: سأله رجل، عن هذه الآية، فقال: «و الله ما كان له ذنب، و لكن الله سبحانه ضمن له أن يغفر ذنوب شيعة علي (عليه السلام) ما تقدم من ذنبهم و ما تأخر.»

Al-Tabarsy – It has been reported by Al-Mufazzal-Bin Umar,

'A man asked Al-Sadiq^{-asws} about this Verse, so he^{-asws} said: 'By Allah^{-azwj}, there was no sin for him^{-saww}, but Allah^{-azwj} the Glorious, Guaranteed him^{-saww} that He^{-azwj} would Forgive the sins of the Shias of Ali^{-asws}, whatever had preceded from their sins and whatever is to follow'.²⁴

The Side, Face and Right Hand of Allah^{-azwj} [39:56, 2:115, 56:27]

The Holy Verses which mention the Hand, Face and Side of Allah^{-azwj} cannot be interpreted from their apparent meanings, e.g.,

وَ أَجِدُهُ يُقُولُ يَا حَسْرَتِي عَلَى مَا فَرَطْتُ فِي جَنْبِ اللَّهِ وَ فَأَيْنَمَا تُؤَلُّوا فَتَمَّ وَجْهُ اللَّهِ وَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ وَ أَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الشِّمَالِ مَا أَصْحَابُ الشِّمَالِ مَا مَعْنَى الْجَنْبِ وَ الْوَجْهِ وَ الْيَمِينِ وَ الشِّمَالِ فَإِنَّ الْأَمْرَ فِي ذَلِكَ مُلْتَبَسٌ جِدًّا

And I find Him^{-azwj} Saying: '**O my regret, upon what I wasted regarding the Side of Allah, [39:56]; therefore, wherever you turn to, so there would be the Face of Allah; [2:115]; All**

²² تفسير القمّي 2: 314.

²³ تأويل الآيات 2: 593 / 4.

²⁴ مجمع البيان 9: 168.

things will perish except for His Face [28:88]; And the Companions of the right hand - what are the Companions of the right hand? [56:27]; And the companions of the left hand, what are the companions of the left hand? [56:41]. What is the meaning of ‘الْجَنْبُ’ ‘the side’, and ‘الْوَجْهَ’ ‘the face’, and ‘الْيَمِينِ’ the ‘right hand’, and ‘الشِّمَالِ’ the ‘left hand’? The matter regarding that is very confusing.

Amir Al-Momineen Ali^{-asws} explained:

وَهُمْ وَجْهَ اللَّهِ الَّذِي قَالَ - فَأَيْنَمَا تُوَلُّوا فَوَجْهَ اللَّهِ هُمْ بَقِيَّةُ اللَّهِ الَّذِي يَعْنِي الْمَهْدِيَّ الَّذِي يَأْتِي عِنْدَ انْقِضَاءِ هَذِهِ النَّظَرَةِ فَيَمْلَأُ الْأَرْضَ عَدْلًا كَمَا مَلَأَتْ ظُلْمًا وَ جَوْرًا

And they are the Face of Allah^{-azwj} which He^{-azwj} Said: **therefore wherever you turn to, so there would be the Face of Allah; [2:115].** They^{-asws} are remainders of Allah^{-azwj}, meaning the Mahdi^{-ajfi}, the one who will come at the expiry of this deferment of time. He^{-ajfi} will fill the earth with justice just as it would have been filled with injustice and tyranny.

وَمِنْ آيَاتِهِ الْغَيْبَةَ وَالْإِخْتِثَامَ عِنْدَ عُمُومِ الطُّغْيَانِ وَ حُلُولِ الْإِنْتِقَامِ وَ لَوْ كَانَ هَذَا الْأَمْرُ الَّذِي عَزَمْتُكَ نَبَأَهُ لِلنَّبِيِّ دُونَ غَيْرِهِ لَكَانَ الْخَطَابُ يَدُلُّ عَلَى فِعْلِ حَاصٍ غَيْرِ دَائِمٍ وَ لَا مُسْتَقْبَلٍ وَ لَقَالَ نَزَلَتِ الْمَلَائِكَةُ وَ فُرِقَ كُلُّ أَمْرٍ حَكِيمٍ وَ لَمْ يَقُلْ نَزَّلَ الْمَلَائِكَةُ وَ يُفَرِّقُ كُلَّ أَمْرٍ حَكِيمٍ

And from his^{-ajfi} signs is the occultation and the concealment during the prevalence of tyranny and the permeation of revenge, and had this matter which I^{-asws} have introduced you to were news to the Prophet^{-saww} only besides others, the Address would have evidenced upon a special (temporary) action, not permanent, nor of the future, and He^{-azwj} would have Said: ‘The Angels have descended and made distinct every wise matter’, and would not have said: **The Angels and the Spirit descend [97:4], and During it, every wise matter is made distinct [44:4].**

وَ قَدْ زَادَ حَلَّ ذِكْرِهِ فِي التَّيْبَانِ وَ إِثْبَاتِ الْحُجَّةِ بِقَوْلِهِ فِي أَصْفِيَائِهِ وَ أَوْلِيَائِهِ عَ أَنْ تَقُولَ نَفْسٌ يَا حَسْرَتِي عَلَى مَا فَرَطْتُ فِي جَنْبِ اللَّهِ تَعْرِيفًا لِلْخَلِيقَةِ فُرَيْحَمَ

And He^{-azwj}, Majestic is His^{-azwj} Book, has Increased in the explanation and the proof of the argument by His^{-azwj} Words regarding His^{-azwj} elites and His^{-azwj} Guardians^{-asws}: **‘O my regret, upon what I wasted regarding the Side of Allah, [39:56],** as an introduction to the people of their^{-asws} closeness (to Allah^{-azwj}).

أَ لَا تَرَى أَنَّكَ تَقُولُ فُلَانٌ إِلَى جَنْبِ فُلَانٍ إِذَا أَرَدْتَ أَنْ تَصِفَ قُرْبَهُ مِنْهُ: وَ إِنَّمَا جَعَلَ اللَّهُ تَبَارَكَ وَ تَعَالَى فِي كِتَابِهِ هَذِهِ الرُّمُوزَ الَّتِي لَا يَعْلَمُهَا غَيْرُهُ وَ غَيْرِ أَنْبِيَائِهِ وَ حُجَجِهِ فِي أَرْضِهِ لِعَلِمِهِ بِمَا يُحْدِثُهُ فِي كِتَابِهِ الْمُبَدَّلُونَ مِنْ إِسْقَاطِ أَسْمَاءِ حُجَجِهِ مِنْهُ وَ تَلْيِيسِهِمْ ذَلِكَ عَلَى الْأُمَّةِ لِيُعِينُوهُمْ عَلَى بَاطِلِهِمْ

Don’t you see that (when) you tend to say, ‘So and so is to the side of so and so’, when you intend to describe his closeness to him? And rather, Allah^{-azwj} Blessed and Exalted has Made to be in His^{-azwj} Book these codes which no one knows of apart from Him^{-azwj} and His^{-azwj} Prophets^{-as} and His^{-azwj} Divine Authorities in His^{-azwj} earth, due to His^{-azwj} Knowledge of what the distorters would be innovating in His^{-azwj} Book, from dropping names of His^{-azwj} Divine Authorities from it and confusing them of that upon the community in order to assist them upon their falsehoods.

Meanings of Hand of Allah^{-azwj}:

وعنه، قال: حدثنا محمد بن محمد بن عصام الكليني، قال: حدثنا محمد بن يعقوب الكليني، قال: حدثنا أحمد بن إدريس، عن أحمد بن محمد بن عيسى، عن علي بن سيف، عن محمد بن عبيد، قال: سألت الرضا (عليه السلام) عن قول الله عز و جل لإبليس: ما مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِيَدَيَّ؟ قال: «يعني بقدرتي [و قوتي]».

And from him, from Muhammad Bin Muhammad Bin Asaam Al-kulayni, from Muhammad Bin Yaqoub Al-Kulayni, from Ahmad Bin Idrees, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Sayf, from Muhammad Bin Ubeyd who said,

'I asked Al-Reza^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic to Iblees^{-la}: **What prevented you from doing Sajdah to what I Created by My Hands? Were you arrogant or were you from the exalted ones?" [38:75].** He^{-asws} said: 'He^{-azwj} Means – By My^{-azwj} Power and My^{-azwj} Strength'.²⁵

ابن بابويه، قال: حدثنا علي بن أحمد بن محمد بن عمران الدقاق (رحمه الله)، قال: حدثنا محمد ابن أبي عبد الله الكوفي، قال: حدثنا محمد بن إسماعيل، قال: حدثنا الحسين بن الحسن، قال: حدثنا بكر، عن أبي عبد الله البرقي، عن عبد الله بن بحر، عن أبي أيوب الخزاز، عن محمد بن مسلم، قال: سألت أبا جعفر (عليه السلام) فقلت: قوله عز و جل: يا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِيَدَيَّ؟

Ibn Babuwayh said, 'It was narrated to us by Ali Bin Ahmad Bin Muhammad Bin Umran Al Daqaq, from Muhammad Ibn Abu Abdullah Al Kufy, from Muhammad Bin Ismail, from Al Husayn Bin Al Hassan, from Bakr, from Abu Abdullah Al Barqy, from Abdullah Bin Bahr, from Abu Ayoub Al Khazaz, from Muhammad Bin Muslim who said,

'I asked Abu Ja'far^{-asws}, so I said, 'The Words of the Mighty and Majestic: **He said: O Iblees! What prevented you performing Sajda to what I Created with My Two hands? [38:75]'**.

فقال: «اليد في كلام العرب القوة و النعمة. قال: وَ اذْكُرْ عَبْدَنَا دَاوُدَ ذَا الْأَيْدِ و قال: وَ السَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ أَيْ بِقُوَّةٍ وَ إِنَّا لَمُوسِعُونَ و قال: وَ أَيَدُهُمْ بِرُوحٍ مِنْهُ أَيْ قُوَاهُمْ. و يقال: لفلان عندي يد بيضاء، أي نعمة».

So he^{-asws} said: 'The 'hand' in the speech of the Arabs is (means) the strength and the favour. He^{-azwj} Said: **and remember Our servant Dawood, the possessor of the hand (strength) [38:17].** And Said: **And the sky, We Built it by Hand** – i.e. by Strength **and We are the Expanders [51:47].** And Said: **and He Supported them with a Spirit from Him [58:22],** i.e. Strengthened them. And it is said, 'For so and so there is a white hand with me', i.e. a favour'.²⁶

وعنه، قال: حدثنا علي بن الحسن، قال: حدثنا أبو محمد هارون بن موسى، قال: حدثني محمد بن همام، قال: حدثني عبد الله بن جعفر الحميري، قال: حدثني عمر بن علي العبدي، عن داود بن كثير الرقي، عن يونس بن ظبيان، قال: دخلت على الصادق جعفر بن محمد (عليه السلام)، فقلت: يا ابن رسول الله، إني دخلت على مالك و أصحابه، فسمعت بعضهم يقول: إن الله وجهها كالوجه، و بعضهم يقول: له يدان، و احتجوا في ذلك بقوله تعالى: بِيَدَيَّ أَسْتَكْبِرُ، و بعضهم يقول: هو كالشباب من أبناء ثلاثين سنة، فما عندك في هذا، يا ابن رسول الله!؟

²⁵ التوحيد: 2 / 153.

²⁶ معاني الأخبار: 8 / 15، التوحيد: 1 / 153.

And from him, from Ali Bin Al-Hasaan, from Abu Muhammad Haroun Bin Musa, from Muhammad Bin Hamaam, from Abdullah Bin Ja'far Al-Humeyri, from Umar bin Ali Al-Abdy, from Dawood Bin Kaseer Al-Raqy, from Yunus Bin Zibyan who said,

'I came up to Al-Sadiq Ja'far^{-asws} Bin Muhammad^{-asws}, so I said, 'O son^{-asws} of Rasool-Allah^{-saww}! I went to Maalik and his companions and I heard some of them saying, 'Allah^{-azwj} has a Face like the faces', and some of them were saying, 'He^{-azwj} has Hands', and they were arguing that by the Words of the Exalted: **by My Hands? Were you arrogant [38:75]**, and some of them were saying, 'He^{-azwj} is like a youth like a thirty year old son'. So what is with you^{-asws} regarding this, O son^{-asws} of Rasool-Allah^{-saww}?'

قال: و كان متكئا، فاستوى جالسا، و قال: «اللهم عفوك عفوك». ثم قال: «يا يونس من زعم أن لله وجهها كالوجه فقد أشرك، و من زعم أن لله جورحا كجوارح المخلوقين فهو كافر بالله،

He^{-asws} said, and he^{-asws} had been reclining, so he^{-asws} sat upright and said: 'May Allah^{-azwj} Pardon you, Pardon you!' Then he^{-asws} said: 'O Yunus! The one who alleges that there is a Face for Allah^{-azwj} like the faces, so he has associated, and the one who alleges that Allah^{-azwj} has organs like the organs of the creatures, so he is a Kafir with Allah^{-azwj}.

فلا تقبلوا شهادته، و لا تأكلوا ذبيحته، تعالى الله عما يصفه المشبهون بصفة المخلوقين، فوجه الله أنبأؤه و أولياؤه،

Thus, neither accept his testimony, nor eat his slaughtered (meat). Allah^{-azwj} is more Elevated than what they are describing Him^{-azwj} with the description of the creatures, for the Face of Allah^{-azwj} are His^{-azwj} Prophets^{-as}, and His^{-azwj} Guardians^{-asws}.

و قوله تعالى: خَلَقْتُ بِيَدَيَّ أَسْتَكْبِرُ فَالِدِ الْقَدْرَةِ، كقوله تعالى: وَ أَيْدِيكُمْ بِنَصْرِهِ

And the Words of the Exalted: **by My Hands? Were you arrogant [38:75]**, so the Hand is the Power, just like the Words of the Exalted: **and Supported you with His Help [8:26]**.

فمن زعم أن الله في شيء، أو على شيء، أو تحول من شيء إلى شيء، أو يخلو من شيء، أو يشغل به شيء، فقد وصفه بصفة المخلوقين، و الله خالق كل شيء، لا يقاس بالمقياس، و لا يشبه بالناس، و لا يخلو منه مكان، و لا يشغل به مكان، قريب في بعده، بعيد في قربه،

So the one who alleges that Allah^{-azwj} is inside something, or upon something, or transfers from something to something, or empty from something, or pre-occupied by something, so he would have Described Him^{-azwj} with the description of the creatures. And Allah^{-azwj} is the Creator of everything, not being compared by analogies, and not resembling the people, and no place is empty from Him^{-azwj}, nor is a place occupied by Him^{-azwj}. He^{-azwj} is near in His^{-azwj} remoteness, and remote in His^{-azwj} nearness.

ذلك الله ربنا لا إله غيره، فمن أراد الله و أحبه بمهذه الصفة، فهو من الموحدين، و من أحبه بغير هذه الصفة فالله منه بريء، و نحن منه برآء.

That is our Lord^{-azwj}, there is not god apart from Him^{-azwj}. So the one who intends Allah^{-azwj} and Loves Him^{-azwj} with these Attributes, so he is from the Monotheists, and the one who Loves Him^{-azwj} with other than these Attributes, so Allah^{-azwj} is Disavowed from him, and we^{-asws} are also disavowed from him'.

ثم قال: «يا يونس، إذا أردت العلم الصحيح فعندنا أهل البيت، فإننا ورثناه، وأوتينا شرح الحكمة، و فصل الخطاب». فقلت: يا ابن رسول الله، وكل من كان من أهل البيت، ورث كما ورثتم من علي و فاطمة (عليهما السلام)؟

Then he^{-asws} said: 'O Yunus! If you want the correct Knowledge, so it is with us^{-asws} the People^{-asws} of the Household, for we^{-asws} are its inheritors, and we^{-asws} have been Given the explanation of the Wisdom, and the Decisive Speech'.

فقال: ما ورثه إلا الأئمة الإثنا عشر».

So I said, 'O son^{-asws} of Rasool-Allah^{-saww}! And does everyone from the People^{-asws} of the Household inherit like you^{-asws} have inherited from Ali^{-asws} and (Syeda) Fatima^{-asws}?' So he^{-asws} said: 'It does not get inherited except by the twelve Imams^{-asws}'.

فقلت: سمهم يا ابن رسول الله؟ فقال: «أولهم علي بن أبي طالب و بعده الحسن، و بعده الحسين، و بعده علي ابن الحسين، و بعده محمد بن علي، ثم أنا، و بعدي موسى ولدي، و بعد موسى علي ابنه، و بعد علي محمد، و بعد محمد علي، و بعد علي الحسن، و بعد الحسن الحجة، اصطفانا الله و طهرنا و آتانا ما لم يؤت أحدا من العالمين».

So I said, 'Name them, O son^{-asws} of Rasool-Allah^{-saww}'. So he^{-asws} said: 'The first of them^{-asws} is Ali^{-asws} Bin Abu Talib^{-asws}, and after him^{-asws} is Al-Hassan^{-asws}, and after him^{-asws} is Al-Husayn^{-asws}, and after him^{-asws} is Ali Ibn Al-Husayn^{-asws}, and after him^{-asws} is Muhammad Bin Ali^{-asws}, then myself^{-asws}, and after me^{-asws} is Musa^{-asws} my^{-asws} son^{-asws}, and after Musa^{-asws} is Ali^{-asws} his^{-asws} son^{-asws}, and after Ali^{-asws} is Muhammad^{-asws}, and after Muhammad^{-asws} is Ali^{-asws}, and after Ali^{-asws} is Al-Hassan^{-asws}, and after Al-Hassan^{-asws} is The Divine Authority (الحجة). Allah^{-azwj} has Chosen us^{-asws}, and Purified us^{-asws}, and Gave us^{-asws} what no one from the Worlds has been Given'.

ثم قلت: يا ابن رسول الله، إن عبد الله بن سعد دخل عليك بالأمس، فسألك عما سألتك، فأجبتة بخلاف هذا؟!!

Then I said, 'O son^{-asws} of Rasool-Allah^{-saww}! Abdullah Bin Sa'd came up to you^{-asws} yesterday, and he asked you^{-asws} about what I asked you^{-asws}, but you^{-asws} answered him differently to this?'

فقال: «يا يونس، كل امرئ و ما يحتمله، و لكل وقت حديثه، و إنك لأهل لما سألت، فإكتمه إلا عن أهله، و السلام».

So he^{-asws} said: 'O Yunus! Each person is with what he can bear, and for each time is its Hadeeth, and you are deserving of what you have asked, therefore conceal it, except from its deserving ones. Greetings!'”²⁷

Surely, Allah and His Angels are Sending Salawat upon the Prophet [33:56]

The meanings of Allah^{-azwj}'s Sending Salawat upon His Prophet^{-saww} are different than its apparent interpretation.

²⁷ (Extract) كفاية الأثر: 255

فَأَمَّا مَا عَلِمَهُ الْجَاهِلُ وَالْعَالِمُ مِنْ فَضْلِ رَسُولِ اللَّهِ ص مِنْ كِتَابِ اللَّهِ وَ هُوَ قَوْلُ اللَّهِ سُبْحَانَهُ- مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَ قَوْلُهُ إِنَّ اللَّهَ وَ مَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَ سَلِّمُوا تَسْلِيمًا وَ هَذِهِ آيَةٌ ظَاهِرٌ وَ بَاطِنٌ

As for what the ignorant one and the knowledgeable one knows of the merits of Rasool-Allah^{-sawww} from the Book of Allah^{-azwj}, and it is Word of Allah^{-azwj} the Glorious: **There is one who obeys the Rasool, so he has obeyed Allah, [4:80]**; and His^{-azwj} Words: **Surely, Allah and His Angels are Sending Salawat upon the Prophet. O you those who believe! Send Salawat upon him and submit submissively [33:56]**, and for this Verse there is an apparent and an esoteric (interpretation).

فَالظَّاهِرُ قَوْلُهُ صَلُّوا عَلَيْهِ وَ الْبَاطِنُ قَوْلُهُ وَ سَلِّمُوا تَسْلِيمًا أَيُّ سَلِّمُوا لِمَنْ وَصَّاهُ وَ اسْتَخْلَفَهُ عَلَيْكُمْ فَضْلُهُ وَ مَا عَهَدَ بِهِ إِلَيْهِ تَسْلِيمًا وَ هَذَا بِمَا أَخْبَرْتَنَا أَنَّهُ لَا يَعْلَمُ تَأْوِيلَهُ إِلَّا مَنْ لَطَفَ حِسَّهُ وَ صَفَا ذَهْنَهُ وَ صَحَّ قَلْبُهُ

The apparent is His^{-azwj} Words: **Send Salawat upon him**, and the esoteric is: **submit submissively [33:56]** to the merits of the one whom he^{-sawww} has chosen as successor^{-asws} and a caliph upon you all, and what has been covenanted with to him^{-asws}, submissively, and this is from what I^{-asws} have informed you that no one knows its interpretation except one whose perception is subtle and his mind is clear and his distinguishing is correct.

وَ كَذَلِكَ قَوْلُهُ سَلَامٌ عَلَى آلِ يَاسِينَ لِأَنَّ اللَّهَ سَمَّى النَّبِيَّ ص بِهَذَا الْإِسْمِ حَيْثُ قَالَ- يَسَ وَ الْقُرْآنِ الْحَكِيمِ إِنَّكَ لَمِنَ الْمُزْسَلِينَ لِعَلِمِهِ بِأَنَّهُمْ يُسْقِطُونَ قَوْلَ سَلَامٌ عَلَى آلِ مُحَمَّدٍ كَمَا أُسْقِطُوا غَيْرُهُ

And like that are His^{-azwj} Words: **‘Greetings be on Progeny of Yaseen [37:130]**, because Allah^{-azwj} has Named the Prophet^{-sawww} with this name whereby He^{-azwj} Said: **Ya Seen [36:1] By the Wise Quran [36:2] You are one of the Rasools [36:3]**, due to His^{-azwj} Knowledge that they would be dropping the words: **‘Greetings be on Progeny^{-asws} of Muhammad^{-sawww}’,** just as they have dropped others.

وَ مَا زَالَ رَسُولُ اللَّهِ ص يَتَأَلَّفُهُمْ وَ يُفَرِّغُهُمْ يُجْلِسُهُمْ عَنْ يَمِينِهِ وَ شِمَالِهِ حَتَّى أَذِنَ اللَّهُ عَزَّ وَ جَلَّ لَهُ فِي إِبْعَادِهِمْ بِقَوْلِهِ وَ اهْجُرْهُمْ هَجْرًا جَمِيلًا وَ يَقُولُهُ فَمَا لِ الَّذِينَ كَفَرُوا قَبْلَكَ مُهْطِعِينَ عَنِ الْيَمِينِ وَ عَنِ الشِّمَالِ عِزِينَ- أَيْ يَطْمَعُ كُلُّ امْرِئٍ مِنْهُمْ أَنْ يُدْخَلَ جَنَّةَ نَعِيمٍ- كَلَّا إِنَّا خَلَقْنَاهُمْ مِمَّا يَعْلَمُونَ

And Rasool-Allah^{-sawww} did not cease to unite them and draw them closer. He^{-sawww} would make them sit on his^{-sawww} right and his^{-sawww} left until Allah^{-azwj} Mighty and Majestic Permitted for him^{-sawww} in distancing them by His^{-azwj} Words: **and avoid them with a beautiful avoidance [73:10]**; and by His^{-azwj} Words: **So what is the matter with those who commit Kufr racing ahead before you, [70:36] On the right and on the left in separate groups? [70:37] Does every person from them desires that he should enter the Garden of Bliss? [70:38] Never! Surely, We Created them of what they know [70:39].**

وَ كَذَلِكَ قَالَ اللَّهُ عَزَّ وَ جَلَّ يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ وَ لَمْ يُسَمَّ بِأَسْمَائِهِمْ وَ أَسْمَاءِ آبَائِهِمْ وَ أُمَّهَاتِهِمْ

And like that Allah^{-azwj} Mighty and Majestic Said: **On the Day (of Qiyamah), We will be Calling every human being with their Imam. [17:71]**, and He^{-azwj} did not Name them^{-asws} with their^{-asws} names, and names of their^{-asws} fathers^{-asws} and their^{-asws} mothers^{-asws}.

وَأَمَّا قَوْلُهُ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ فَإِنَّمَا أُنزِلَتْ كُلُّ شَيْءٍ هَالِكٌ إِلَّا دِينَهُ لِأَنَّهُ مِنَ الْمُحَالِ أَنْ يَهْلِكَ مِنْهُ كُلُّ شَيْءٍ وَ يَبْقَى الْوَجْهُ هُوَ أَجَلٌ وَ أَعْظَمٌ وَ أَكْرَمٌ مِنْ ذَلِكَ

And as for His^{azwj} Words: **All things will perish except for His Face [28:88]**. But rather it was Revealed as: “All things will perish except His^{azwj} religion”, for it is from the impossibilities that all things from Him^{azwj} would perish and the face would remain. He^{azwj} is more Majestic and more Magnificent and more Honourable than that.

إِنَّمَا يَهْلِكُ مَنْ لَيْسَ مِنْهُ أَلَا تَرَى أَنَّهُ قَالَ- كُلُّ مَنْ عَلَيْهَا فَانٍ وَ يَبْقَى وَجْهُ رَبِّكَ فَفَصَلَ بَيْنَ خَلْقِهِ وَ وَجْهِهِ

But rather, he will be destroyed, one who isn’t from Him^{azwj}. Don’t you see He^{azwj} Said: **Everyone upon it will perish [55:26] And there will remain the Face of your Lord, [55:27]**. He^{azwj} Detached between His^{azwj} creatures and His^{azwj} Face.

وَ أَمَّا ظُهُورُكَ عَلَى تَنَازُرِ قَوْلِهِ- وَ إِنِ حِفْظُهُمْ أَلَا تُفْسِدُوا فِي الْيَتَامَى فَانْكِحُوا مَا طَابَ لَكُمْ مِنَ الْيَتَامَى وَ لَيْسَ يُشْبِهُ الْقِسْطَ فِي الْيَتَامَى نِكَاحَ الْيَتَامَى وَ لَا كُلُّ الْيَتَامَى أَيْتَامًا فَهُوَ بِمَا قَدَّمْتُ ذِكْرَهُ مِنْ إِسْقَاطِ الْمُنَافِقِينَ مِنَ الْقُرْآنِ وَ بَيِّنُ الْقَوْلِ فِي الْيَتَامَى وَ بَيِّنُ نِكَاحِ الْيَتَامَى مِنَ الْحُطَابِ وَ الْقِصَصِ أَكْثَرُ مِنْ ثُلُثِ الْقُرْآنِ وَ هَذَا وَ مَا أَشْبَهَهُ بِمَا ظَهَرَتْ حَوَادِثُ الْمُنَافِقِينَ فِيهِ لِأَهْلِ النَّظَرِ وَ التَّأَمُّلِ

And as for your appearance upon the denial, are His^{azwj} Words: **And if you fear that you cannot act equitably regarding the orphans, then marry such women as seem good to you, [4:3]**, and the fairness among the orphans isn’t similar to marrying the women, and not all women are orphans. It is from what its mention has preceded, from dropping the hypocrites from the Quran, and between the words **regarding the orphans**, and **marry such women**, from the Address and the story (which are dropped) are more than a third of the Quran, and this and what resembles it is from what reveals the innovations by the hypocrites in it, for the people of consideration and the contemplation.

وَ وَجَدَ الْمُعْطَلُونَ وَ أَهْلَ الْمَلِكِ الْمُخَالِفَةَ مَسَاعًا إِلَى الْقُدْحِ فِي الْقُرْآنِ وَ لَوْ شَرَحْتُ لَكَ كُلَّ مَا أَسْقَطَ وَ حَرِيفَ وَ بُدِّلَ بِمَا يَجْرِي هَذَا الْمَجْرَى لَطَالَ وَ ظَهَرَ مَا تَحْتَظُرُ التَّقِيَّةَ إِظْهَارَهُ مِنْ مَنَاقِبِ الْأَوْلِيَاءِ وَ مَثَالِبِ الْأَعْدَاءِ

And the obstructors and the people of the opposing sects found a way to casting the doubts in the Quran, and if I^{asws} were to comment upon all what has been dropped and distorted and replaced from what flows this flow, it would be prolonged, and it would appear what the Taqiyya would reveal the virtues of the Guardians^{asws} and vices (sins) of the enemies (an extract).²⁸

And she had desired him, and he would have desired her [12:24]

In the above verse a completely wrong interpretation is derived from the apparent meanings of the Verse 12:24

وَلَقَدْ هَمَّتْ بِهِ ۖ وَهَمَّ بِهَا لَوْلَا أَنَّ رَأَى بُرْهَانَ رَبِّهِ ۖ كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ ۗ إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ {24}

²⁸ Bihar Al-Anwaar V 90 – The Book of Quran – Ch 129 H 1

And she had desired him, and he would have desired her, had he not seen the convincing Proof of his Lord. Like that We Turned away from him the evil and the immorality. He was from Our sincere servants [12:24]

ابن بابويه، قال: حدثنا أحمد بن زياد بن جعفر الهمداني، و الحسين بن إبراهيم بن أحمد بن هشام المكتب، و علي بن عبد الله الوراق (رضي الله عنهم)، قالوا: حدثنا علي بن إبراهيم بن هاشم، قال: حدثنا القاسم بن محمد البرمكي، قال: حدثنا أبو الصلت الهروي، قال: لما جمع المأمون لعلي بن موسى الرضا (عليه السلام) أهل المقالات، من أهل الإسلام و الديانات من اليهود و النصارى و المجوس و الصابئين و سائر أهل المقالات، فلم يبق أحد إلا و قد ألزمه حجته، كأنه القم حجرا،

Ibn babuwah said, 'Ahmad Bin Ziyad Bin Ja'far Al Hamdany narrated to us, and Al Husayn Bin Ibrahim Bin Ahmad Bin Hisham Al Maktab, and Ali Bin Abdullah Al Waraq, from Ali Bin Ibrahim Bin Hashim, from Al Qasim Bin Muhammad Al Barmakky, from Al Al Salt Al Harawy who said,

'When Al-Mamoun gathered the people of debate to Ali^{-asws} Bin Musa Al-Reza^{-asws}, from the people of Al-Islam, and the Religions of the Jews, and the Christians, and the Magians, and the Sabeans, and the rest of the debaters, so no one stood up except that he was defeated in his argument, as if he had swallowed a stone.

قام إليه علي بن محمد بن الجهم، فقال: يا بن رسول الله، أتقول بعصمة الأنبياء؟ قال: «نعم». فقال له: فما تقول في قوله عز و جل في يوسف. وَ لَقَدْ هَمَّتْ بِهِ وَ هَمَّ بِهَا؟

(Then) Ali Bin Muhammad Al-Jaham stood up, so he said, 'O son^{-asws} of Rasool-Allah^{-saww}! Are you^{-asws} speaking for the infallibility of the Prophets^{-as}?' He^{-asws} said: 'Yes'. So he said to him^{-asws}, 'So what are you^{-asws} saying regarding the Words of the Mighty and Majestic regarding Yusuf^{-as}: ***And she had desired him, and he would have desired her [12:24]***?'

فقال (عليه السلام): «أما قوله تعالى في يوسف (عليه السلام): وَ لَقَدْ هَمَّتْ بِهِ وَ هَمَّ بِهَا فَإِنَّمَا هَمَّت بِالْمَعْصِيَةِ، وَ هَمَّ يُوْسُفُ بِقَتْلِهَا إِن أُجْرِبَتْ، لِعَظَمِ مَا تَدَاخَلَهُ، فَصَرَفَ اللَّهُ عَنْهُ قَتْلَهَا وَ الْفَاحِشَةَ، وَ هُوَ قَوْلُهُ عَزَّ وَ جَلَّ: كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَ الْفَحْشَاءَ وَ السُّوءَ: الْقَتْلُ، وَ الْفَحْشَاءُ: الزُّنَا».

So he^{-asws} said: 'As for the Words of the Exalted regarding Yusuf^{-as}: ***And she had desired him, and he would have desired her [12:24]***, so she had desired with the disobedience (in sin), and Yusuf^{-as} had desired to kill her if she had compelled him^{-as}. It was grievous what he^{-as} was considering. Therefore, Allah^{-azwj} Turned away from him^{-as}, the matter of killing her, and the immorality. And these are the Words of the Mighty and Majestic: ***Like that We Turned away from him the evil and the immorality [12:24]***. The evil – the killing, and the immorality – the adultery'.²⁹

So, he was (at a distance of) two bows or nearer [53:9]

When interpreting Holy Verses (53:7-9), apparent meanings are far from the hidden meanings:

²⁹ عيون أخبار الرضا (عليه السلام) 1: 1/191 .1

And he was in the highest horizon [53:7], Then he approached, so he bowed [53:8]

فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ {9}

So he was (at a distance of) two bows or nearer [53:9]

و عنه، قال: حدثنا محمد بن أحمد السناني، و علي بن أحمد بن محمد الدقاق، و الحسين بن إبراهيم بن هاشم المؤدب، و علي بن عبد الله الوراق (رضي الله عنهم)، قالوا: حدثنا محمد بن أبي عبد الله الكوفي الأسدي، عن موسى بن عمران النخعي، عن عمه الحسين بن يزيد النوفلي، عن علي بن سالم، عن أبيه، عن ثابت ابن دينار، قال: سألت زين العابدين علي بن الحسين بن علي بن أبي طالب (عليهم السلام)، عن الله جل جلاله، هل يوصف بمكان؟ فقال: «تعالى الله عن ذلك».

And from him, from Muhammad Bin Ahmad Al-Sanany, from Ali Bin Ahmad Bin Muhammad Daqaq, and Al-Husayn Bin Ibrahim Bin Hisham Al-Mowdab, and Ali Bin Abdullah Al-Waraq, from Muhammad Bin Abu Abdullah Al-Kufy Al-Asady, from Musa Bin Umran Al-Nakha'ie, from his uncle Al-Husayn Bin Yazeed Al-Nowfaly, from Ali Bin Salim, from his father, from Sabit Ibn Dinar who said,

‘I asked Zayn Al-Abideen^{-asws} Ali^{-asws} Bin Al-Husayn^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws} about Allah^{-azwj} Majestic is His^{-azwj} Majesty, can He^{-azwj} be described as being in a (particular) place?’ So he^{-asws} said: ‘Allah^{-azwj} is Higher than that’.

قلت: لم أسرى بنبيه (صلى الله عليه و آله) إلى السماء؟ قال: «ليريه ملكوت السماوات و ما فيها من عجائب صنعه و بدائع خلقه».

I said, ‘Why did He^{-azwj} Make His^{-azwj} Prophet^{-saww} to ascend to the sky?’ He^{-asws} said: ‘To Make him^{-saww} see the Kingdoms of the skies and whatever is in these from the wonders of His^{-azwj} Making and His^{-azwj} creatures’.

قلت: فقول الله عز و جل: ثُمَّ دَنَا فَتَدَلَّى فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ؟

I said, ‘So (what about) the Words of Allah^{-azwj} Mighty and Majestic: **Then he approached, so he bowed [53:8] So he was (at a distance of) two bows or nearer [53:9]?**’

قال: «ذاك رسول الله (صلى الله عليه و آله)، دنا من حجب النور، فرأى ملكوت السماوات، ثم تدلى (صلى الله عليه و آله) فنظر من تحته إلى ملكوت الأرض، حتى ظن أنه في القرب من الأرض كقاب قوسين أو أدنى».

He^{-asws} said: ‘That is Rasool-Allah^{-saww}, approaching the Veils of the Light. So he^{-saww} saw the Kingdoms of the skies, then he^{-asws} bowed, so he^{-saww} looked underneath him^{-saww} to the kingdoms of the earth until he^{-saww} thought he^{-saww} was near to the earth: **So he was (at a distance of) two bows or nearer [53:9]**’.³⁰

الطبرسي في (الاحتجاج): عن يعقوب بن جعفر الجعفري قال: سأل رجل يقال له عبد الغفار السلمى أبا إبراهيم موسى بن جعفر (عليه السلام) عن قول الله تعالى: ثُمَّ دَنَا فَتَدَلَّى فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ، قال: أرى هاهنا خروجاً من حجب، و تدلياً إلى الأرض، و أرى محمداً رأى ربه بقلبه، و نسب إلى بصره، فكيف هذا؟

Al Tabarsy, in (the book) Al Ihtijaj – ‘From Yaqoub Bin Al Ja’fary who said,

‘A man called Abdul Ghaffar Al-Salmy asked Abu Ibrahim Musa^{-asws} Bin Ja’far^{-asws} about the Words of Allah^{-azwj} the Exalted: **‘Then he approached, so he bowed [53:8] So he was (at a distance of) two bows or nearer [53:9]**. He said, ‘I see over here an exiting from the Veils and approaching towards the earth, and I see Muhammad^{-saww} seeing his^{-saww} Lord^{-azwj} by his^{-saww} heart, and being attributed to his^{-saww} sight. So how is this so?’

فقال أبو إبراهيم (عليه السلام): «دَنَا فَتَدَلَّى فَإِنَّهُ لَمْ يَزَلْ مِنْ مَوْضِعٍ، وَ لَمْ يَتَدَلَّ بِبَدَنِهِ».

So, Abu Ibrahim^{-as} said: **‘Then he approached, so he bowed [53:8]** – he^{-saww} did not move from his^{-saww} place, and did not bow with his^{-saww} body’.

فقال عبد الغفار أصفه بما وصف به نفسه حيث قال: دَنَا فَتَدَلَّى، فلم يتدل بدن عن مجلسه، و إلا قد زال عنه، و لو لا ذلك لم يوصف بذلك نفسه؟

Abdul Ghaffar said, ‘I am describing it with what He^{-azwj} has Described it Himself^{-azwj}. He^{-azwj} Said: **‘Then he approached, so he bowed [53:8]**. So (if) he^{-saww} did not bow with his^{-saww} body from his^{-saww} place, or else he^{-saww} has moved from it, and had it not been that, He^{-azwj} would not have Described by that Himself^{-azwj}?’

فقال أبو إبراهيم (عليه السلام): «إن هذه لغة قريش، إذا أراد الرجل منهم أن يقول: قد سمعت، يقول: قد تدليت و إنما التدلي: الفهم».

So, Abu Ibrahim^{-asws} said: ‘Surely this is the language of Quraysh. Whenever the man from them wants to say, ‘I have heard’, he is saying, ‘I have ‘Tadalayyat (bowed)’. And rather ‘Al-Tadla’ is the understanding (i.e. Rasool-Allah^{-saww}’s understanding approached nearer to Allah^{-azwj}’³¹.

Surely, I am your Lord, therefore remove your slippers! [20:12]

Did Prophet Musa^{-as} carry on without removing his^{-as} shoes when Allah^{-azwj} Called him^{-as}, as per the apparent meanings? Of Course, the hidden meanings are different to the apparent meaning, and beyond our imagination.

فَلَمَّا أَنَا نُودِيَ يَا مُوسَى {11}

So when he came to it, We Called out: “O Musa! [20:11]

إِنِّي أَنَا رَبُّكَ فَاحْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى {12}

Surely, I am your Lord, therefore remove your slippers! You are in the Holy valley of Tuwa! [20:12]

و عنه، قال: حدثنا محمد بن علي بن محمد بن حاتم النوفلي المعروف بالكرماني، قال: حدثنا أبو العباس أحمد بن عيسى الوشاء البغدادي، قال: حدثنا أحمد بن طاهر القمي، قال: حدثنا محمد بن بحر بن سهل الشيباني، قال: حدثنا أحمد بن مسرور، عن سعد بن عبد الله القمي، عن القائم الحجة (عليه

الاحتجاج: 386. 31

(السلام)- في حديث طويل يتضمن مسائل كثيرة- قال: قلت: فأخبرني، يا بن رسول الله، عن أمر الله تعالى لنبيه موسى (عليه السلام): فَأَخْلَعُ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى فَإِنَّ فُقَهَاءَ الْفَرِيقَيْنِ يَزْعُمُونَ أَنَّهَا كَانَتْ مِنْ إِهَابِ الْمَيْتَةِ.

And from him, from Muhammad Bin Ali Bin Muhammad Bin Hatim Al Nowfaly Al Ma’rouf At Al karmany, from Abu Al Abbas Ahmad Bin Isa Al Washa Al Baghdady, from Ahmad Bin Tahir Al Qummi, from Muhammad Bin Bahr Bin Sahl Al Sahybani, from Ahmad Bin masrou, from Sa’ad Bin Abdullah Al Qummi,

(It has been narrated) from Al-Qaim Al-Hujjat^{-asws} – in a lengthy Hadeeth including many issues, (the narrator) said, ‘So inform me, O son^{-asws} of Rasool-Allah^{-saww}, about the Command of Allah^{-azwj} the Exalted: to His^{-azwj} Prophet^{-as} Musa^{-as}: **Surely I am your Lord, therefore remove your slippers! You are in the Holy valley of Tuwa! [20:12]**, for the Jurists are of two groups claiming that these were (made) from dead skin’.

فقال (عليه السلام): «من قال ذلك فقد افتري على موسى (عليه السلام)، و استجهله في نبوته، لأنه ما خلا الأمر فيها من خصلتين: إما أن تكون صلاة موسى فيها جائزة أو غير جائزة، فإن كانت صلاته جائزة، جاز له لبسها في تلك البقعة إذ لم تكن مقدسة، و إن كانت مقدسة مطهرة، فليست بأقدس و أظهر من الصلاة،

So he^{-asws} said: ‘The one who says that, so he has forged (a lie) against Musa^{-as} and considered him^{-as} to be ignorant in his^{-as} Prophet-hood, because apart from the Command with regards to it, it has two characteristics. Either the *Salat* of Musa^{-as} was allowed or not allowed. So if his^{-as} *Salat* was allowed, then it would be allowed for him^{-as} to wear these in a spot which is not Holy. And if it was Holy, Pure, then it was not Holier and Purer than the *Salat* (itself).

و إن كانت صلاته غير جائزة فيها، فقد أوجب على موسى (عليه السلام) أنه لم يعرف الحلال من الحرام، و ما علم ما تجوز فيه الصلاة و ما لم تجز، و هذا كفر».

And if his^{-as} *Salat* was not allowed therein, so it would be more than Obligated upon Musa^{-as} that he^{-as} should recognise the Permissible and the Prohibited, and (how come) he^{-as} did not know what is allowed in the *Salat* and what is not allowed? And this is Kufr’.

قلت: فأخبرني- يا مولاي- عن التأويل فيها؟

I said, ‘So inform me – O my Master^{-asws} – about the explanation regarding it?’

قال: «إن موسى (عليه السلام) ناجى ربه بالوادي المقدس، فقال: يا رب، إني قد أخلصت لك المحبة مني، و غسلت قلبي عن سواك- و كان شديد الحب لأهله- فقال الله تبارك و تعالى: فَأَخْلَعُ نَعْلَيْكَ أَي انزع حب أهلِكَ من قلبك إن كانت محبتك لي خالصة، و قلبك من الميل إلى من سواي مغسولا».

He^{-asws} said: ‘Musa^{-as} whispered to his^{-as} Lord^{-azwj} at the Holy Valley, so he^{-as} said: ‘O Lord^{-azwj}! I^{-as} am sincere in my^{-as} love for You^{-azwj}, and have washed my^{-as} heart from everyone else apart from You^{-azwj}’ – and he^{-as} (also) had intense love for his^{-as} wife – so Allah^{-azwj} Blessed and Exalted Said: **therefore remove your slippers! [20:12] [20:12]**, i.e., remove the love for your

ibn Ibrahim ibn Hashem quoted on the authority of Al-Qasim ibn Muhammad al-Barmaki on the authority of Abu Salt al-Harawi:

'When Al-Ma'mun gathered together the rhetoricians and men of religions from the Jews, the Christians, the Magi, the Sabians, and other scholars around Ali^{-asws} ibn Musa Al-Reza^{-asws}, each person stood up to ask a question, got a firm answer, and received such an answer that he got quiet as if they had put a stone in his mouth.

Then Ali ibn Muhammad ibn Al-Jahm stood up and asked, 'O son of the Prophet of Allah^{-asws}! Do you believe in the Infallibility of the Prophets^{-as}?' 'Yes,' replied the Imam^{-asws}.

He said, 'Then what do you have to say about the following Verses? what do you have to say about what the Honourable the Exalted Allah^{-azwj} said, '... **Thus did Adam disobey his Lord, and allow himself to be seduced (20:121)**; and about what the Honourable the Exalted Allah^{-azwj} said, '**And remember Thun-nun (Yunus-Jonah), when he departed in wrath: He imagined that We had no power over him! (21:87)**, and about what the Honourable the Exalted Allah^{-azwj} Told Joseph^{-as}, '**And (with passion) did she desire him, and he would have desired her .(12:24)**

And about what the Honourable the Exalted Allah^{-azwj} told David (s), '**and David gathered that We had tried him .(38:24)**.. , and about what the Sublime (Allah^{-azwj}) told His Prophet Muhammad^{-saww}' ... **But thou didst hide in thy heart that which Allah was about to make manifest ... (33:37)**

Al-Reza^{-asws} said, 'Woe be to you! Fear Allah^{-azwj}. Do not ascribe transgressions to the Prophets^{-as}, and do not interpret Allah^{-azwj}'s Book according to your own opinion. Indeed the Honourable the Exalted Allah^{-azwj} said, '... **but no one knows its hidden meanings except Allah^{-azwj}. And those who are firmly grounded in knowledge ... ,(3:7)** And regarding His^{-azwj} Words about Adam, '... **Thus did Adam disobey his Lord, and allow himself to be seduced ,(20:121)** it must be noted that the Honourable the Exalted Allah^{-azwj} Created Adam^{-as} as His^{-azwj} Proof on Earth, and as His^{-azwj} Successor in the towns.

However, Allah^{-azwj} had not created Adam for Paradise and Adam^{-as}'s act of disobedience occurred in Paradise, not on the Earth. Adam^{-as}'s being Infallible was a must for him^{-as} to fully implement the Decrees of Allah^{-azwj}. Once he^{-as} was sent down to the Earth as Allah^{-azwj}'s Proof and Successor, he^{-as} was Infallible according to what the Honourable the Exalted Allah^{-azwj} said, '**Allah did Choose Adam and Noah, the family of Abraham, and the family of Imran above all people. (3:33)** And regarding the Honourable the Exalted Allah^{-azwj}'s Words, '**And remember Thun-noon (Jonah), when he departed in wrath: He imagined that We had no power over him! (21:87)**

Here what is meant by 'imagine' is 'to be sure.' That means 'We will not restrict his sustenance.' Have you not heard the Honourable the Exalted Allah^{-azwj}'s Words, '**But when He tried him, restricting his subsistence for him ... (89:16)**. This means Allah^{-azwj} will Restrict his sustenance. Had Yunus thought that Allah had no power over him, he would certainly have turned into an atheist.

And regarding what the Honourable the Exalted Allah^{-azwj} said about Joseph^{-as}, **'And (with passion) did she desire him, and he would have desired her ...'** This means that he^{-as} got upset and decided that if she tries to force him to commit sin, he would try to kill her. Then Allah^{-azwj} Changed his (Joseph's) mind and turned him away from killing her and all shameful deeds. This is what is meant by the Honourable the Exalted Allah's words, **• ... thus (did We order) that We might turn away from him (all) evil and shameful deeds ... (12:24)** meaning killing and adultery.

The Imam^{-asws} said, 'And regarding David^{-as}, what do the people on your side say about him? Ali ibn Muhammad ibn Al-Jahm said, 'They say that David^{-as} was in his praying niche when Satan appeared in front of him in the form of a very beautiful bird. David^{-as} stopped praying and stood up to go catch the bird. The bird left the room and went into the courtyard. Then it flew up to the top of the house. David climbed up to the roof looking for it. Then the bird flew into the house of Uryah ibn Hannan. David followed the bird with his eyes, and suddenly saw Uryah's wife who was making major ritual ablutions. Once he looked at her, he fell in love with her. As for Uryah, he had been sent to a battle. David^{-as} wrote to his commander, 'Place Uryah in front of the coffin.' Thus he was placed in front of it. Uryah defeated the pagans. That was hard on David, so he wrote to his commander again and ordered him to place Uryah ahead of the coffin. Then Uryah was placed ahead of it and was killed. Then David^{-as} married his wife.'

The narrator added, 'Al-Reza^{-asws} hit himself on the forehead and said, 'From Allah^{-azwj} we are, and unto Him^{-azwj} is our return! You have ascribed neglecting prayers and going out and looking for the bird's tracks, fornication and killing to one of the Prophets of Allah^{-azwj}.'" Ali ibn Al-Jahm said, 'O son of the Prophet of Allah^{-asws}! Then what was his sin?'

The Imam^{-asws} said, 'Woe be to you! David thought that the Honourable the Exalted Allah^{-azwj} had not Created anyone more learned than himself. Therefore, the Honourable the Exalted Allah^{-azwj} sent two angels towards him^{-as} who climbed up the walls of the prayer niche and said, '**... Fear not: we are two disputants, one of whom has wronged the other: Decide now between us with truth, and treat us not with injustice, but guide us to the even Path. This man is my brother: He has nine and ninety ewes, and I have (but) one: Yet he says, 'commit her to my care,' and is (moreover) harsh to me in speech. (38:22-23)**

Then David turned to the one against whom a claim was made and said, **'He (Dawood) said: 'He has wronged you by asking for your ewe to (be added) to his ewes, ... (38:24)** He did not turn to the claimant to ask him for any evidence. Thus, this was just a fault in the way he judged, not a fault in the way you think about it. Have you ever heard that the Honourable the Exalted Allah^{-azwj} said, **"O Dawood! Surely, We Made you a Caliph in the earth, therefore judge between the people with the Truth and do not follow the vain desires, for you will stray from the Way of Allah. Surely, those who stray from the way of Allah, for them is a severe Punishment due to their forgetting the Day of Reckoning!" (38:26)**

He then asked: 'O son of the Prophet of Allah^{-asws}! What was behind the story of Uryah?'

Al-Reza^{-asws} said, 'When a woman's husband died or got killed during the time of David^{-as}, she never married again. The first man who was permitted to marry a widow whose husband was

killed was David^{-as}. He married Uryah’s wife when after Uryah’s husband got killed and after her waiting period was over. This was what was hard on the people regarding Uryah.’

And regarding Muhammad^{-saww} and the Honourable the Exalted Allah^{-azwj}’s Words, ***‘and you concealed within yourself what Allah would be Manifesting, and you feared the people while Allah is more deserving that you fear Him. (33:37)***

The Honourable the Exalted Allah^{-azwj} had already informed His Prophet^{-saww} about the names of his wives in this world, and the names of his wives in the Hereafter, and that they will be the mothers of the believers. One of them was called Zaynab - the daughter of Jahsh who was married to Zayd ibn Haritha at that time. The Prophet^{-saww} kept her name a secret to himself and did not say anything fearing that the hypocrites might say that Muhammad^{-saww} considers a married woman to be his own wife and one of the mothers of the believers.

He^{-saww} feared what the hypocrites might say. The Honourable the Exalted Allah^{-azwj} said, ***‘and you concealed within yourself what Allah would be Manifesting, and you feared the people while Allah is more deserving that you fear Him (33:37)*** meaning in himself. And the Honourable the Exalted Allah^{-azwj} has not Taken charge of marrying off any of His^{-azwj} creatures Himself except for the marriage of Eve with Adam, and Zaynab with Allah’s Prophet^{-saww} as He^{-azwj} said, ***‘ ... Then when Zayd had dissolved (his marriage) with her, with the necessary (formality), We joined her in marriage to you .’ (33:37) So did We^{-azwj} Join (the Blessed Lady) Fatima^{-asws} in marriage to Ali^{-asws}.***

The narrator added, ‘Then Ali ibn Muhammad ibn Al-Jahm cried and said, ‘O son of the Prophet of Allah^{-asws}! I turn to the Honourable the Exalted Allah^{-azwj} in repentance and from now on will never say anything about the Prophets^{-as} of Allah^{-azwj} other that what you have mentioned.’³³

³³ 192 : ص 1 : ج : عيون أخبار الرضا (ع), Vol. 1. Chapter 14, H. 1