

'Sabeel-Allah' (Way of Allah^{azwj})

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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: Ajal 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^{sawww} and his^{sawww} Purified Progeny^{asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنْ أَعْدَاءَهُمْ أَجْمَعِينَ

‘Sabeel-Allah’ (Way of Allah^{azwj})

Introduction:

Allah^{azwj} has Mentioned ‘سَبِيلِ اللَّهِ’ (Sabeel-Allah) in the Holy Quran in 65 places, it literally means ‘Way of Allah’. However, there is no physical ‘Way of Allah’ so it’s the path or one’s conduct which leads one to the proximity of Allah^{azwj}. How can we achieve this? Simply, one can follow the ‘Way of Allah’ by tracing the foot-steps of the Divine representatives Sent Down by Allah^{azwj}— to follow their^{asws} Sunnah (traditions), and to submit to their ‘Wilayah’ (Commands) as revealed in the Holy Quran and explained through the Ahadith. For example, Allah^{azwj} Says:

ثَانِي عَطْفِهِ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ ۖ لَهُ فِي الدُّنْيَا خِزْيٌ ۖ وَنُذِيقُهُ يَوْمَ الْقِيَامَةِ عَذَابَ الْحَرِيقِ {22:9}

The second (one)¹ in pride turned away from the Way of Allah. For him would be disgrace in the world, and on the Day of Judgment We will Make him taste the Punishment of burning [22:9]

شرف الدين النجفي: تأويله جاء في باطن تفسير أهل البيت (صلوات الله عليهم)، عن حماد بن عيسى، قال: حدثني بعض أصحابنا حديثنا يرفعه إلى أمير المؤمنين (عليه السلام) أنه قال: وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِعَيْرِ عِلْمٍ وَ لَا هُدًى وَ لَا كِتَابٍ مُنِيرٍ ثَانِي عَطْفِهِ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ قَالَ: هو الأول، ثاني عطفه إلى الثاني، و ذلك لما أقام رسول الله (صلى الله عليه و آله) الإمام عليا علما للناس، و قالوا: و الله لا نفي له بهذا أبدا.

Sharaf Al Deen Al Najafy – Its esoteric explanation has come in the explanations of the People^{asws} of the Household, from Hamaad Bin Isa, from one of his companions raising it to,

Regarding this: ***‘And from the people there is one who disputes regarding Allah with neither having knowledge nor a Guidance nor an illuminating Book [22:8] The second (one) in pride turned away from the Way of Allah [22:9], Amir-Al-Momineen^{asws} has said: “He is the first one (Abu Bakr), turning away haughtily towards the second one (Umar), and***

¹ Umar

that is (happened) when Rasool-Allah^{saww} nominated the Imam Ali^{asws} as a Guide for the people and they both said: ‘By Allah^{azwj}! We will deny this for him^{saww} forever’.²

ابن شهرآشوب: عن جعفر، و أبي جعفر (عليهما السلام)، في قوله تعالى: الَّذِينَ كَفَرُوا: يعني بني أمية.

Ibn Shehr Ashub,

Ja’far^{asws} and Abu Ja’far^{asws} regarding the Words of the Exalted: **Those who commit Kufr [47:1]** - Meaning the Clan of Umayya,

وَ صَدُّوا عَنْ سَبِيلِ اللَّهِ عَنْ وَلايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ (عليه السلام)»

And hinder from the ‘سَبِيلِ اللَّهِ’ - from the Wilayah of Ali^{asws} Bin Abu Talib^{asws}.³

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مَنْصُورِ بْنِ يُوسُفَ عَنْ زَيْدِ بْنِ الْجَهْمِ الْهَلَالِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَمِعْتُهُ يَقُولُ لَمَّا نَزَلَتْ وَلايَةُ عَلِيِّ بْنِ أَبِي طَالِبٍ (عليه السلام) وَ كَانَ مِنْ قَوْلِ رَسُولِ اللَّهِ (صلى الله عليه وآله) سَلَّمُوا عَلَيَّ بِأَمْرَةِ الْمُؤْمِنِينَ فَكَانَ مِمَّا أَكَّدَ اللَّهُ عَلَيْهِمَا فِي ذَلِكَ الْيَوْمِ يَا زَيْدُ قَوْلُ رَسُولِ اللَّهِ (صلى الله عليه وآله) هُكَمَا قَوْمًا فَسَلَّمَا عَلَيْهِ بِأَمْرَةِ الْمُؤْمِنِينَ فَقَالَ أَمِنْ اللَّهِ أَوْ مِنْ رَسُولِهِ يَا رَسُولَ اللَّهِ فَقَالَ هُكَمَا رَسُولُ اللَّهِ (صلى الله عليه وآله) مِنْ اللَّهِ وَ مِنْ رَسُولِهِ

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Ismail, from Mansour Bin Yunus, from Zayd Bin Al Jahm Al Hilaly,

(It has been narrated) from Abu Abdullah^{asws}: ‘When the Wilayah of Ali^{asws} Bin Abu Talib^{asws} was Revealed, it was from the words of Rasool-Allah^{saww}: ‘Greet upon Ali^{asws} as Amir Al-Momineen (The Commander of the Believers)’. And this was from what Allah^{azwj} had Affirmed upon them both (Abu Bakr and Umar) during that day, O Zayd. The words of Rasool-Allah^{saww} to them both (Abu Bakr and Umar) were: ‘Arise you both and greet upon him^{asws} as Amir Al-Momineen^{asws}’. So they said, ‘Is it from Allah^{azwj} or from His^{azwj} Rasool^{saww}, O Rasool-Allah^{saww}?’ So Rasool-Allah^{saww} said to them: ‘(It is) from Allah^{azwj} and His^{azwj} Rasool^{saww}’. (An extract, see the rest of the Hadith in Appendix).⁴

The Enemies of the ‘Sabeel Allah’:

الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ أَضَلَّ أَعْمَاهُمْ {47:1}

² تأويل الآيات 1: 333 / 1

³ المناقب 3: 72.

⁴ Al Kafi V 1 – The Book Of Divine Authority CH 65 H 1

Those who commit Kufr and hinder from the Way of Allah, their deeds would be lost [47:1]

و عنه، قال: حدثنا أحمد بن محمد الكاتب، عن حميد بن الربيع، عن عبید بن موسى، قال: أخبرنا فطر بن إبراهيم، عن أبي الحسن موسى (عليه السلام)، أنه قال: «من أراد أن يعلم فضلنا على عدونا، فليقرأ هذه السورة التي يذكر فيها الَّذِينَ كَفَرُوا وَ صَدُّوا عَنْ سَبِيلِ اللَّهِ فِينَا آيَةٌ، وَ فِيهِمْ آيَةٌ، إِلَى آخِرِهَا».

And from him, from Ahmad Bin Muhammad Al-Katib, from Hameed Bin Al-Rabi'e, from Ubeyd Bin Musa, from Fatar Bin Ibrahim,

Abu Al-Hassan^{asws} Musa^{asws} has said: 'The one who intends to know our^{asws} merits upon our^{asws} enemies, so he should recite this Chapter in which is Mentioned: **Those who commit Kufr and hinder from the Way of Allah [47:1]**. Regarding us^{asws} is a Verse, and regarding them is a Verse, up to its end'.⁵

ابن شهرآشوب: عن جعفر، و أبي جعفر (عليهما السلام)، في قوله تعالى: الَّذِينَ كَفَرُوا: يعني بني أمية وَ صَدُّوا عَنْ سَبِيلِ اللَّهِ عن ولاية علي بن أبي طالب (عليه السلام)».

Ibn Shehr Ashub,

Ja'far^{asws} and Abu Ja'far^{asws} regarding the Words of the Exalted: **Those who commit Kufr [47:1]** - Meaning the Clan of Umayya, **and hinder from the Way of Allah** - from the Wilayah of Ali^{asws} Bin Abu Talib^{asws}.⁶

The 'سَبِيلِ اللَّهِ' (Way of Allah) is Ali^{asws} Ibn Abi Talib^{asws}:

ابن بابويه: عن أبيه، قال: حدثنا سعد بن عبد الله، عن محمد بن الحسين، عن محمد بن سنان، عن عمار بن مروان، عن المنخل، عن جابر، عن أبي جعفر (عليه السلام)، قال: سألته عن هذه الآية في قول الله عز و جل: وَ لَئِنْ قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مُتُّمْ. قال: فقال: «أ تدري ما سبيل الله؟» قلت: لا و الله حتى أسمع منه. قال: «سبيل الله: علي (عليه السلام) و ذريته، من قتل في ولايته قتل في سبيل الله، و من مات في ولايته مات في سبيل الله».

Ibn babuwayh, from his father, from Sa'ad Bin Abdullah, from Muhammad Bin Al Husayn, from Muhammad Bin Sinan, from Amaar Bin Marwaan, from Mankhal, from Jabir, from

Abu Ja'far^{asws}, said, 'I asked him^{asws} about this Verse regarding the Words of Allah^{azwj} Mighty and Majestic **And whether you are slain in the Way of Allah or you die [3:157]**. He^{asws} said: 'Do you know what is the Way of Allah^{azwj}? I said, 'No, by Allah^{azwj}, until I hear it from you^{asws}.'

⁵ تأويل الآيات 2: 584 / 3.

⁶ المناقب 3: 72.

He^{asws} said: ‘سَبِيلِ اللَّهِ’ (The Way of Allah) is Ali^{asws} Bin Abu Talib^{asws} and his^{asws} descendants. The one who is killed in his^{asws} Wilayah has been killed in the Way of Allah^{azwj}, and the one who dies in his^{asws} Wilayah has died in the Way of Allah^{azwj}.⁷

سعد بن عبد الله القمي: عن محمد بن الحسين بن أبي الخطاب، عن عبد الله بن المغيرة، عن حدثه، عن جابر بن يزيد، عن أبي جعفر (عليه السلام)، قال: سئل عن قول الله عز وجل: «وَلَيْسَ فِي سَبِيلِ اللَّهِ أَوْ مُتُّمٌ». قال: «يا جابر، أ تدري ما سبيل الله؟ قلت: لا والله إلا إذا سمعت منك.

Sa’ad Bin Abdullah Al Qummy, from Muhammad Bin Al Husayn Bin Abu Al Khattab, from Abdullah Bin Al Mugheira, from the one who narrated it, from Jabir Bin Yazeed,

(It has been narrated) from Abu Ja’far^{asws}, said, ‘He^{asws} was asked about the Words of Allah^{azwj} Mighty and Majestic: **And whether you are slain in the Way of Allah or you die [3:157]**. He^{asws} said: ‘O Jabir! Do you know what is the Way of Allah^{azwj}?’ I said, ‘No, by Allah^{azwj}, except when I hear from you^{asws}’.

فقال: «القتل في سبيل الله في ولاية علي (عليه السلام) و ذريته، فمن قتل في ولايته قتل في سبيل الله، و ليس من أحد يؤمن بهذه الآية إلا و له قتلة و ميتة، إنه من قتل ينشر حتى يموت، و من يموت ينشر حتى يقتل».

So he^{asws} said: ‘Being killed in the Way of Allah^{azwj} ‘سَبِيلِ اللَّهِ’ is being killed in the Wilayah of Ali^{asws} and of his^{asws} offspring. So the one who is killed in his^{asws} Wilayah is killed in the Way of Allah^{azwj}, and there isn’t anyone who believes in this Verse except and for him would be a killing and a (natural) death. The one who is killed would be Resurrected until he dies (a natural death), and the one who is dying (a natural death) would be Resurrected until he is killed (martyred)’.⁸

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ ابْنِ حُبُوبٍ عَنْ مُحَمَّدِ بْنِ الْقُضَيْلِ عَنْ أَبِي الْحَسَنِ الْمَاضِي (عليه السلام) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ قَالَ يُرِيدُونَ لِيُطْفِئُوا وَ لَآئِيَةَ أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) بِأَفْوَاهِهِمْ قُلْتُ وَ اللَّهُ مُتِمُّ نُورِهِ قَالَ وَ اللَّهُ مُتِمُّ الْإِمَامَةِ لِقَوْلِهِ عَزَّ وَ جَلَّ الَّذِينَ قَامُوا بِاللَّهِ وَ رِسُولِهِ وَ النُّورِ الَّذِي أَنْزَلْنَا فَالْتَوْرُ هُوَ الْإِمَامُ

Ali Bin Muhammad, from some of our companions, from Ibn Mahboub, from Muhammad Bin Al Fuzayl, from

Abu Al-Hassan Al-Maazy^{asws} (7th Imam^{asws}), said, ‘I asked Him^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[61:8] They are intending to extinguish the Light of Allah with their mouths**. He^{asws} said: ‘They are intending to extinguish the Wilayah of Amir Al-Momineen^{asws} with their mouths (talking against it)’. I said, ‘**but Allah will Complete His light**’. He^{asws} said: ‘And Allah^{azwj} will Complete the Imamate due to His^{azwj} Words, the Mighty and Majestic **[64:8] Therefore believe in Allah and His Rasool and the Light which We have Sent down**. So the Light; it is the Imam^{asws}’.

⁷ معاني الأخبار: 167 / 1.

⁸ مختصر بصائر الدرجات: 25.

قُلْتُ هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَ دِينِ الْحَقِّ قَالَ هُوَ الَّذِي أَمَرَ رَسُولَهُ بِالْوَلَايَةِ لَوْصِيَّتِهِ وَ الْوَلَايَةُ هِيَ دِينُ الْحَقِّ قُلْتُ يُظْهِرُهُ عَلَى الدِّينِ كُلِّهِ قَالَ يُظْهِرُهُ عَلَى جَمِيعِ الْأَدْيَانِ عِنْدَ قِيَامِ الْقَائِمِ

I said, ‘[61:9] **He it is Who sent His Messenger with the Guidance and the true Religion**’. He^{asws} said: ‘He^{azwj} is Who Commanded His^{azwj} Rasool^{saww} with the Wilayah of his^{saww} successor^{asws}, and the Wilayah - is the true Religion’. I said, ‘**That He may make it overcome the religions, all of them**’. He^{asws} said: ‘Overcome upon the entirety of the Religions during the rising of Al-Qaim^{asws}’.

قَالَ يَقُولُ اللَّهُ وَ اللَّهُ مُتِمُّ نُورِهِ وَ لَوَايَةِ الْقَائِمِ وَ لَوْ كَرِهَ الْكَافِرُونَ بِوَلَايَةِ عَلِيٍّ قُلْتُ هَذَا تَنْزِيلٌ قَالَ نَعَمْ أَمَّا هَذَا الْحَرْفُ فَتَنْزِيلٌ وَ أَمَّا غَيْرُهُ فَتَأْوِيلٌ

He^{asws} said: ‘Allah^{azwj} is Saying: **but Allah will Complete His light**, the Wilayah of Al-Qaim^{asws} **though the unbelievers may be averse to it**, the Wilayah of Ali^{asws}’. I said, ‘This is the Revelation?’ He^{asws} said: ‘Yes. As for these words, so it is Revelation, and as for other than it, so it is explanation’.

قُلْتُ ذَلِكَ بِأَنَّهُمْ آمَنُوا ثُمَّ كَفَرُوا قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى سَمَّى مَنْ لَمْ يَتَّبِعْ رَسُولَهُ فِي وَلَايَةِ وَصِيَّتِهِ مُنَافِقِينَ وَ جَعَلَ مَنْ جَحَدَ وَصِيَّتِهِ إِمَامَتَهُ كَمَنْ جَحَدَ مُحَمَّدًا وَ أَنْزَلَ بِذَلِكَ قُرْآنًا فَقَالَ يَا مُحَمَّدُ إِذَا جَاءَكَ الْمُنَافِقُونَ بِوَلَايَةِ وَصِيَّتِكَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَ اللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَ اللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ بِوَلَايَةِ عَلِيٍّ لَكَاذِبُونَ. اتَّخَذُوا أَيْمَانَهُمْ حُنَّةً فَصَدُّوا عَنِ سَبِيلِ اللَّهِ وَ السَّبِيلُ هُوَ الْوَصِيُّ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ذَلِكَ بِأَنَّهُمْ آمَنُوا بِرِسَالَتِكَ وَ كَفَرُوا بِوَلَايَةِ وَصِيَّتِكَ فَطُبِعَ اللَّهُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ

I said, ‘[63:3] **That is because they believe, then disbelieve**. He^{asws} said: ‘Allah^{azwj} Blessed and High has Named the one who does not follow His^{azwj} Rasool^{saww} regarding the Wilayah of his^{saww} successor^{asws}, as a hypocrite, and Made the one who rejects the Imamate of his^{saww} successor^{asws} like the one who rejects Muhammad^{saww}, and the Quran was Revealed with that. So He^{azwj} Said: “O Muhammad^{saww}! [63:1] **When the hypocrites come to you**, with the Wilayah of Ali^{asws} **they say: We testify that you are Rasool-Allah; and Allah knows that you are His Rasool, and Allah Testifies that the hypocrites** with the Wilayah of Ali^{asws}, **are liars [63:2] They are making their oaths to be a cover, and thus turning away from Allah's Way**, and Allah^{azwj} Way, it is the successor^{asws}. **surely evil is that which they are doing**. That is because they are believing in your^{saww} Messenger-ship and are disbelieving in the Wilayah of your^{saww} successor^{asws}. **Thus a seal is set upon their hearts so that they do not understand**. ... (An extract)⁹

⁹ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 91

Momineen Strive towards the ‘Sabeel Allah’

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ ۖ أُولَٰئِكَ هُمُ الصَّادِقُونَ {15}

But rather, the Momineen are those who believe in Allah and His Rasool, then they do not doubt, and they strive with their wealth and their selves in the Way of Allah. Those, they are the truthful [49:15]

علي بن إبراهيم: قوله تعالى: إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا أَي لَمْ يَشْكُوا وَ جَاهَدُوا بِأَمْوَالِهِمْ وَ أَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ الْآيَةَ، قال: نزلت في أمير المؤمنين (عليه السلام).

Ali Bin Ibrahim –

The Words of the Exalted: **But rather, the Momineen are those who believe in Allah and His Rasool, then they do not doubt [49:15]** - i.e., do not complain, **and they strive with their wealth and their selves in the Way of Allah** – the Verse, was Revealed regarding Amir-Al-Momineen^{asws},¹⁰

The Shias are on the ‘Sabeel Allah’

مُحَمَّدُ بْنُ جَعْفَرِ الرَّزَّازِ عَنْ مُحَمَّدِ بْنِ عَيْسَى وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عَيْسَى بْنِ عُبَيْدٍ عَنِ الْحَسَنِ بْنِ رَاشِدٍ قَالَ سَأَلْتُ الْعَسْكَرِيَّ (عَلَيْهِ السَّلَام) بِالْمَدِينَةِ عَنْ رَجُلٍ أَوْصَى بِمَالٍ فِي سَبِيلِ اللَّهِ فَقَالَ سَبِيلُ اللَّهِ شِيعَتُنَا .

Muhammad Bin Ja'far Al Razaaz, from Muhammad Bin Isa and Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Muhammad Bin Isa Bin Ubeyd, from Al-Hassan Bin Rashid who said,

‘I asked (Imam) Al-Askari^{asws} at Al-Medina about a man who had bequeathed wealth to be in the Way of Allah^{azwj}. So he^{asws} said: ‘The Way of Allah^{azwj}, is (a reference to) our^{asws} Shias’.¹¹

¹⁰ تفسير القمي 2: 322.

¹¹ Al Kafi – V 7 – The Book of Bequests Ch 12 H 2

Appendix:

فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ وَ لَا تَنْفُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَ قَدْ جَعَلْتُمْ اللَّهَ عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ يَعْنِي بِهِ قَوْلَ رَسُولِ اللَّهِ (صلى الله عليه وآله) هُمَا وَ قَوْلُهُمَا أ مِنَ اللَّهِ أَوْ مِنْ رَسُولِهِ وَ لَا تَكُونُوا كَالَّتِي نَقَضَتْ غَزَاهَا مِنْ بَعْدِ قُوَّةٍ أَنْكَاثًا تَتَّخِذُونَ أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ أَنْ تَكُونَ أُمَّةٌ هِيَ أَرْكَبُ مِنْ أُمَّتِكُمْ

So Allah^{azwj} Mighty and Majestic Revealed [16:91] **and do not break the oaths after affirming them, and you have indeed made Allah a surety for you; surely Allah Knows what you are doing**, Meaning by it the words of Rasool-Allah^{saww} to the two of them, and their words, ‘It is from Allah^{azwj} or from His^{azwj} Rasool^{saww}?’ [16:92] **And be not like her who unravels her yarn, disintegrating it into pieces after having spun it strongly. You make your oaths to be means of deceit between you so that the Imams would happen to be more virtuous than your own leaders’**. (Note – The words in red are different in the current Version of the Holy Quran).

قَالَ قُلْتُ جَعَلْتَ فِدَاكَ أُمَّةً قَالَ إِي وَ اللَّهُ أُمَّةٌ قُلْتُ فَإِنَّا نَقْرَأُ أَرْبَى فَقَالَ مَا أَرْبَى وَ أَوْمَأَ بِيَدِهِ فَطَرَحَهَا إِنَّمَا يَبْلُوكُمُ اللَّهُ بِهِ يَعْنِي بِعَلِيٍّ (عليه السلام) وَ لَيَسِّرَنَّ لَكُمْ يَوْمَ الْقِيَامَةِ مَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ. وَ لَوْ شَاءَ اللَّهُ لَجَعَلَكُمُ أُمَّةً وَاحِدَةً وَ لَكِنِ يُضِلُّ مَنْ يَشَاءُ وَ يَهْدِي مَنْ يَشَاءُ وَ لَتَسْتَأْذِنَنَّ يَوْمَ الْقِيَامَةِ عَمَّا كُنْتُمْ تَعْمَلُونَ. وَ لَا تَتَّخِذُوا أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ فَتَرِلَّ قَدَمٌ بَعْدَ ثُبُوتِهَا يَعْنِي بَعْدَ مَقَالَةِ رَسُولِ اللَّهِ (صلى الله عليه وآله) فِي عَلِيٍّ (عليه السلام) وَ تَذَوُّقُوا السُّوءَ بِمَا صَدَدْتُمْ عَنْ سَبِيلِ اللَّهِ يَعْنِي بِهِ عَلِيًّا (عليه السلام) وَ لَكُمْ عَذَابٌ عَظِيمٌ .

He (the narrator) said, ‘I said, ‘May I be sacrificed for you^{asws}! Imams^{asws}?’ He^{asws} said: ‘Yes, by Allah^{azwj}, Imams^{asws}’. I said, ‘But we are reciting ‘More beneficial’ (أَرْبَى)!’ So he^{asws} said: ‘What is (this word) ‘أَرْبَى’? And he^{asws} gestured by his^{asws} hand, so he^{asws} discarded them (indicatively) [16:92] **But rather, Allah is Testing you by this**, Meaning by Ali^{asws} **and He will Clarify to you on the Day of Judgement that which you were differing in [16:93] And had Allah so Desired it He would Make you a single nation, but He Lets err whomsoever He Desires to and Guides whomsoever He Desires to; and you will be Questioned about what you had been doing [16:94] And do not make your oaths a means of deceit between you, lest a foot should slip after its stability** Meaning after the words of Rasool-Allah^{saww} regarding Ali^{asws} **and you would taste evil because you turned away from Allah's Way** Meaning by it ‘Ali^{asws}’, **and a grievous Punishment would be for you**¹²

¹² Al Kafi V 1 – The Book Of Divine Authority CH 65 H 1