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CHAPTER 61

AL-SAFF

(Battle Arrays)

(14 VERSES)

VERSES 1 - 14

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Brief Introduction of Al-Saff (61):

Sura Al-Saff (14 verses) was revealed in Madinah.¹ The name of Chapter 61 'Al-Saff' comes from the Verse 61:4: *Surely, Allah loves those who fight in His Way in rows as if they were like a solid structure [61:4].* In a Hadeeth, 'Whenever (Imam) Ali^{-asws} stood in a row during the fighting, he^{-asws} was: like a solid structure [61:4]. He^{-asws} followed whatever Allah^{-azwj} Said with regards to it. Thus, Allah^{-azwj} Praised him^{-asws}, and no one killed the Polytheists like he^{-asws} did'.²

Tafseer Al-Qummi - *O you those who believe! Why do you say that which you do not do? [61:2]* – Addressing to companions of Rasool-Allah^{-saww}, the ones who had promised him^{-saww} that they would help him^{-saww} and will not oppose his^{-saww} orders, nor will they break his^{-saww} pact regarding Amir Al-Momineen^{-asws}. Allah^{-azwj} Knew they will not be loyal with that they are saying. He^{-azwj} Said: *Why do you say that which you do not do? [61:2] It is most Hateful to Allah [61:3]* – the Verse. And Allah^{-azwj} has Named them as 'Believers (Momineen)' due to their acceptance, and even if they do not ratify".³

Abu Al-Hassan Al-Maazy^{-asws} (7th Imam^{-asws}), said about Words of Allah^{-azwj} Majestic and Mighty: *They are intending to extinguish the Light of Allah with their mouths [61:8].* He^{-asws} said: 'They are intending to extinguish the Wilayah of Amir Al-Momineen^{-asws} with their mouths (by talking against it)'. And it was asked about the Word of Allah^{-azwj}: *but Allah will Complete His light [61:8]*'. He^{-asws} said: 'And Allah^{-azwj} will Complete the Imamate. And the Imamate, it is the Light (النور), and these are the Words of the Mighty and Majestic: *Therefore*

¹ تفسير القمي، ج 2، ص: 365

² تأويل الآيات 2: 686 / 3.

³ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 32 H 16

believe in Allah and His Rasool and the Light which We Sent down [64:8]. He^{-asws} said: 'The Light (النور), it is the Imam^{-asws}'.

I said, '**He is the One Who Sent His Rasool with the Guidance and the Religion of Truth [61:9]**'. 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 Religion of the Truth'.

I said, '**in order to prevail it upon all the Religions [61:9]**'. He^{-asws} said: 'Prevail it upon the entirety of the Religions during the rising of Al-Qaim^{-asws}'.

He^{-asws} said: 'Allah^{-azwj} is Saying: **but Allah will Complete His light [61:8]**, the Wilayah of Al-Qaim^{-asws}, **and even if the Kafirs abhor [61:8]** - the Wilayah of Ali^{-asws}'.⁴

Imam Abu Abdullah^{-asws} (6th Imam) reports that 'Amir Al-Momineen^{-asws} said: "I^{-asws} am the profitable trade which saves from the painful Punishment which Allah^{-azwj} has Pointed to in His^{-azwj} Book, so He^{-azwj} Said: **O you those who believe! Shall I point you upon a trade rescuing you from a painful Punishment? [61:10]**".⁵

MERITS

ابن بابويه: بإسناده، عن أبي بصير، عن أبي جعفر (عليه السلام)، قال: «من قرأ سورة الصف و أدام قراءتها في فرائضه و نوافله، صفه الله مع ملائكته و أنبيائه المرسلين إن شاء الله تعالى».

Ibn Babuwayh, by his chain, from Abu Baseer,

Abu Ja'far^{-asws} has said: 'The one who recites *Surah Al-Saff* (Chapter 61), and habitually recites it in his Obligatory (Salat) and his optional (Salat), Allah^{-azwj} would Place him in the rows of His^{-azwj} Angels, and His^{-azwj} Prophets^{-as}, and the Rasools^{-as}, if Allah^{-azwj} the Exalted so Desires it'.⁶

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) إنه قال: «من قرأ هذه السورة كان عيسى (عليه السلام) مصليا عليه و مستغفرا له ما دام في الدنيا، و إن مات كان رفيقه في الآخرة».

And from Khawas Al Quran –

It has been reported from the Prophet^{-saww} having said: 'The one who recites this Surah (Al-Saff), Isa^{-as} would send Salawat upon him, and seek Forgiveness for him for as long as he stays in the world, and if he were to die, he would be his^{-as} friend in the Hereafter.

و من أدام قراءتها في سفره حفظه الله، و كفي طواره حتى يرجع».

⁴ Bihar Al-Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 59

⁵ Bihar Al-Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 52

⁶ ثواب الأعمال: 118.

And one who habitually recites in his travels, Allah^{-azwj} would Protect him, and Suffice for him in his journey until he returns'.⁷

VERSE 1

سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۖ وَهُوَ الْعَزِيزُ الْحَكِيمُ {1}

Whatever is in the skies and whatever is in the earth Glorifies Allah, and He is the Mighty, the Wise [61:1]

عن مسعدة بن صدقة، عن جعفر بن محمد، عن أبيه (عليهما السلام) أنه دخل عليه رجل فقال له: فداك أبي وامي، إني أجد الله يقول في كتابه: وَ إِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَ لَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ؟ فقال له: «هو كما قال الله تعالى».

From Mas'adat Bin Sadaqat,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}. A man came up to him^{-asws} and said to him^{-asws}, 'May my father and my mother be sacrificed for you^{-asws}! I have found Allah^{-azwj} Saying in His^{-azwj} Book: **and there is nothing except it Glorifies with His Praise, but you are not understanding their Glorification [17:44]?**' So, he^{-asws} said to him: 'It is just as Allah^{-azwj} Exalted has Said it to be'.

عن الحسن، عن النوفلي، عن السكوني، عن جعفر بن محمد، عن أبيه (عليهما السلام) قال: «نحى رسول الله (صلى الله عليه و آله) عن أن توسم البهائم في وجوهها، و أن تضرب وجوهها، فإنها تسبح بحمد ربها».

From Al Hassan, from Al Nowfaly, from Al Sakuny,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws} having said: 'Rasool-Allah^{-saww} prohibited from branding the animals upon their faces, and hitting them on their faces, for it Glorifies its Lord^{-azwj} with Praise'.⁸

[أبو نعيم الاصبهاني] حدثنا عبد الله بن محمد بن جعفر، حدثنا إسماعيل بن موسى الحاسب، حدثنا عبد الملك بن عبد ربه الطائي، حدثنا حصين بن القاسم، حدثنا أبو حمزة الثمالي، قال: قال لي محمد بن علي بن الحسين رضي الله تعالى عنهم - وسمع عصفير يصحن - فقال: تدري يا أبا حمزة ما يقلن؟ قلت: لا! قال: تسبحن ربي عزوجل ويطلبن قوت يومهن.

Abu Naeem Al Asbahany – Abdullah Bin Muhammad Bin Ja'far narrated to us, from Ismail Bin Musa Al Hasib, from Abdul Malik Bin Abd Rabihi Al Ta'aiy, from Hasen Bin Al Qasim, from Abu Hamza Al Sumaly who said,

'Muhammad^{-asws} Bin Ali^{-asws} Bin Al-Husayn^{-asws} said to me, and he^{-asws} heard the chirping of the sparrows, so he^{-asws} said: 'Do you know, O Abu Hamza, what they are saying?' I said, 'No!' The Imam^{-asws} said: 'They are Glorifying my^{-asws} Lord^{-azwj} Mighty and Majestic and seeking the provision for their day'.⁹

⁷ Tafseer Al Burhan – H 10679

⁸ تفسير العياشي 2: 82 / 294

⁹ Tafseer Abu Hamza Al Sumaly - H 180

قال: أ تسبح الشجرة اليابسة؟ فقال: «نعم، أما سمعت خشب البيت كيف ينقص، و ذلك تسبيحه، فسبحان الله على كل حال!».

He said, 'Does the dried-up tree Glorify?' So he^{-asws} said: 'Yes. Have you not heard the timber of the house how it cracks? And that is its Glorification. So Allah^{-azwj} is Glorified upon every situation'.¹⁰

VERSES 2 & 3

يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ {2}

O you those who believe! Why do you say that which you do not do? [61:2]

كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ {3}

It is most Hateful to Allah that you should say that which you do not do [61:3]

فس: (يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ) مُحَاطَبَةٌ لِأَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ الَّذِينَ وَعَدُوهُ أَنْ يَنْصُرُوهُ وَ لَا يُخَالِفُوهُ أَمْرُهُ وَ لَا يَنْقُضُوا عَهْدَهُ فِي أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ، فَعَلِمَ اللَّهُ أَنَّهُمْ لَا يَقُونَ بِمَا يَقُولُونَ، فَقَالَ: (لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ كَبُرَ مَقْتًا عِنْدَ اللَّهِ ...) الْآيَةُ، وَ قَدْ سَمَّاهُمُ اللَّهُ مُؤْمِنِينَ بِإِقْرَارِهِمْ وَ إِنْ لَمْ يَصْدُقُوا.

Tafseer Al-Qummi - ***O you those who believe! Why do you say that which you do not do? [61:2]*** – Addressing to companions of Rasool-Allah^{-saww}, the ones who had promised him^{-saww} that they would help him^{-saww} and will not oppose his^{-saww} orders, nor will they break his^{-saww} pact regarding Amir Al-Momineen^{-asws}. Allah^{-azwj} Knew they will not be loyal with that they are saying. He^{-azwj} Said: ***Why do you say that which you do not do? [61:2] It is most Hateful to Allah [61:3]*** – the Verse. And Allah^{-azwj} has Named them as 'Believers (Momineen)' due to their acceptance, and even if they do not ratify".¹¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ عِدَّةُ الْمُؤْمِنِ أَخَاهُ نَذْرٌ لَا كَفَّارَةَ لَهُ فَمَنْ أَخْلَفَ فَيُخْلِفِ اللَّهُ بَدَأَ وَ لِمَقْتِهِ تَعَرَّضَ وَ ذَلِكَ قَوْلُهُ يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim who said,

'I heard Abu Abdullah^{-asws} saying: 'A promise of the *Momin* to his brother is a vow with no expiation for it. So, the one who breaks, then he has opposed Allah^{-azwj} Initiating to meet Him^{-azwj} being exposed, and these are His^{-azwj} Words: ***O you those who believe! Why do you say that which you do not do? [61:2] It is most Hateful to Allah that you should say that which you do not do [61:3]***'.¹²

In a letter written to Al-Ashtar Al-Nakhaie, Amir Al-Momineen^{-asws} says:

¹⁰ تفسير العياشي 2: 294 / 84

¹¹ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 32 H 16

¹² Al Kafi V 2 – The Book Of Belief and Disbelief CH 154 H 1

وَإِيَّاكَ وَالْمَنْ عَلَى رَعِيَّتِكَ بِإِحْسَانِكَ أَوْ التَّزِيدَ فِيمَا كَانَ مِنْ فِعْلِكَ أَوْ أَنْ تَعِدَهُمْ فَتُتْبِعَ مَوْعُودَكَ بِخُلْفِكَ فَإِنَّ الْمَنْ يُبْطِلُ الْإِحْسَانَ وَالتَّزِيدَ يَذْهَبُ بِنُورِ الْحَقِّ وَالْخُلْفَ يُوجِبُ الْمَقْتَّ عِنْدَ اللَّهِ وَعِنْدَ النَّاسِ قَالَ اللَّهُ سُبْحَانَهُ كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ

And beware of reminding the conferment upon your citizens with your favours or magnification regarding what had happened from your deeds, or that you should make promises to them then follow your promise with your breaking it, for the reminding of the conferment would invalidate the favours, and magnification would do away with the radiance of the truth, and the breaking (of the promise) would obligate the hatred in the Presence of Allah^{-azwj} and presence of the people. Allah^{-azwj} the Glorious Said: **It is most Hateful to Allah that you should say that which you do not do [61:3]** (an extract).¹³

VERSE 4

إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَأَنَّهُمْ بُنْيَانٌ مَرْصُوصٌ {4}

Surely, Allah loves those who fight in His Way in rows as if they were like a solid structure [61:4]

و عنه، قال: حدثنا عبد العزيز بن يحيى، عن ميسرة بن محمد، عن إبراهيم بن محمد، عن ابن فضيل، عن حسان بن عبيد الله، عن الضحاك بن مزاحم، عن ابن عباس (رضي الله عنه)، قال: كان علي (عليه السلام) إذا صف في القتال كأنه بنيان مرصوص، يتبع ما قال الله فيه، فمدحه الله، و ما قتل من المشركين، كقتله أحد.

And from him, from Abdul Aziz Bin Yahya, from Maysara Bin Muhammad, from Ibrahim bin Muhammad, from Ibn Fazeyl, from Hisan Bin Ubeydullah, from Al Zahak Bin Mazahim,

Ibn Abbas narrates: 'Whenever Ali^{-asws} stood in a row during the fighting, he^{-asws} was: **like a solid structure [61:4]**. He^{-asws} followed whatever Allah^{-azwj} Said with regards to it. Thus, Allah^{-azwj} Praised him^{-asws}, and no one killed the Polytheists like he^{-asws} did'.¹⁴

و فِي حَدِيثِ مَالِكِ بْنِ أَعْيَنَ قَالَ خَرَّصَ أَمِيرُ الْمُؤْمِنِينَ (صَلَوَاتُ اللَّهِ عَلَيْهِ) النَّاسَ بِصِفِّينَ فَقَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ دَلَّكُمْ عَلَى تِجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابٍ أَلِيمٍ وَ تُشْفِي بِكُمْ عَلَى الْخَيْرِ الْإِيمَانَ بِاللَّهِ وَ الْجِهَادِ فِي سَبِيلِ اللَّهِ وَ جَعَلَ ثَوَابَهُ مَغْفِرَةً لِلذَّنْبِ وَ مَسَاكِينَ طَيِّبَةً فِي جَنَّاتِ عَدْنٍ

And in a Hadeeth of Maalik Bin Ayn who said,

'Amir Al-Momineen^{-asws} called the people at (the battle of) Siffeen, so he^{-asws} said: 'Allah^{-azwj} Mighty and Majestic Pointed you all to be upon a trade which would salvage you from the Painful Punishment, and Heal you to be upon the goodness of the belief in Allah^{-azwj} and the Jihad in the Way of Allah^{-azwj}, and Made its Rewards to be Forgiveness of the sins, and goodly dwellings in the Gardens of Eden'.

¹³ Bihar Al-Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 30 H 744

تأويل الآيات 2: 686 / 3. ¹⁴

وَقَالَ عَزَّ وَجَلَّ إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَأَنَّهُمْ بُنْيَانٌ مَرْصُوصٌ فَنُفِثُوا صُفُوفَكُمْ كَالْبُنْيَانِ الْمَرْصُوصِ فَقَدِمُوا الدَّارِعَ وَ أَخْرُجُوا الْحَاسِرَ وَ عَضُّوا عَلَى التَّوَاجِدِ فَإِنَّهُ أَنْبَأَ لِلسُّيُوفِ عَلَى الْهَامِ وَ التَّوَوَّا عَلَى أَطْرَافِ الرِّمَاحِ فَإِنَّهُ أَمُورٌ لِلْأَسِنَّةِ وَ غَضُّوا الْأَبْصَارَ فَإِنَّهُ أَرْبَطَ لِلْجَاشِ وَ أَشَكَّنَ لِلْقُلُوبِ وَ أَمِيتُوا الْأَصْوَاتَ فَإِنَّهُ أَطْرَدَ لِلْفَشَلِ وَ أَوَّلَى بِالْوَقَارِ

And the Mighty and Majestic Said: ***Surely Allah loves those who fight in His Way in rows as if they were like a solid structure [61:4]***. Therefore, even out your rows to be like a solid structure. Place the armoured ones in front and the unarmoured to be next, and grit your teeth for it is stronger for the swords upon the heads (of the enemies), and be quick in launching the sides of the spears for it is more violent for the spikes, and lower your eyes for it is linked to the composure and a tranquillity for the hearts, and deaden your voices for it drives out the failure and closer with the dignity.

وَلَا تَمِيلُوا بِرَايَاتِكُمْ وَلَا تَرْيُلُوهَا وَلَا تَحْمِلُوهَا إِلَّا مَعَ شُجْعَانِكُمْ فَإِنَّ الْمَانِعَ لِلذَّمَّارِ وَ الصَّابِرَ عِنْدَ نُزُولِ الْحَقَائِقِ هُمْ أَهْلُ الْحِفَاطِ

Neither incline your flags nor let them fall, and do not make these to be with any except for your bravest ones, for the defenders of the honour and the patient during the descent of the realities, they are the protecting people.¹⁵

فِي مَصْنَحِ شَيْخِ الطَّائِفَةِ قُدِّسَ سِرُّهُ حُطْبَةً لِأَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ خُطِبَ يَوْمَ الْعَدِيرِ يَقُولُ فِيهَا عَلَيْهِ السَّلَامُ وَ اعْلَمُوا أَيُّهَا الْمُؤْمِنُونَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ قَالَ: «إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَأَنَّهُمْ بُنْيَانٌ مَرْصُوصٌ» أَ تَذَرُونَ مَا سَبِيلُهُ؟ أَنَا سَبِيلُ اللَّهِ الَّذِي نَصَبَنِي لِلْإِتِّبَاعِ بَعْدَ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ.

In (the book) Misbah of Sheykh Al Ta'ifa –

‘There is a sermon of Amir Al-Momineen^{-asws} he^{-asws} preached with on the Day of Al-Ghadeer. He^{-asws} is saying in it: ‘And know, O you Momineen, that Allah^{-azwj} Mighty and Majestic Said: ***Surely Allah loves those who fight in His Way in rows as if they were like a solid structure [61:4]***. Do you know what is His^{-azwj} Way? I^{-asws} am the Way of Allah^{-azwj} which He^{-azwj} Established me for the obedience (of the people) after His^{-azwj} Prophet^{-saww}’.¹⁶

VERSES 5 & 6

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَا قَوْمِ لِمَ تُوذُونَنِي وَقَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ {5}

And when Musa said to his people: ‘O my people! Why are you hurting me, and you know I am a Rasool of Allah to you all? But when they deviated, Allah Deviated their hearts, and Allah does not Guide the transgressing people [61:5]

¹⁵ Al Kafi – V 5 – The Book of Jihaad Ch 14 H 4 (Extract)

¹⁶ H 9 – تفسير نور الثقلين، ج 5، ص: 311

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ
التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ
مُبِينٌ {6}

And when Isa Ibn Maryam said: 'O Children of Israel! I am a Rasool of Allah to you all, in ratification of what is before me from the Torah, and giving glad tidings of a Rasool to come after me, his name being Ahmad'. But when he came with them with clear proofs, they said, 'This is clear sorcery!' [61:6]

بإسناده عن الحسن بن علي عليه السلام قال: جاء نفر من اليهود إلى رسول الله صلى الله عليه وآله - وساق الحديث الطويل إلى أن قال -: قال اليهودي فأخبرني عن خمسة أشياء مكتوبات في التوراة - وساقه إلى أن قال -: فقال النبي صلى الله عليه وآله: أول ما في التوراة مكتوب: محمد رسول الله، وهي بالعبرانية طاب، ثم تلا رسول الله صلى الله عليه وآله هذه الآية " :يجدونه مكتوبا عندهم في التوراة والانجيل، ومبشرا برسول يأتي من بعدي اسمه أحمد "

By his chain,

'From Al-Hassan^{-asws} Bin Ali^{-asws} having said: 'A number of Jews came to Rasool-Allah^{-saww} – and continued the lengthy Hadeeth up to he said, 'The Jew said, 'Inform me about five things written in the Torah' – and continued it until he said, 'So, the Prophet^{-saww} said: 'The first of what is written in the Torah is: "Muhammad^{-saww} is a Rasool^{-saww} of Allah^{-azwj}", and in Hebrew it is 'Taab". Then Rasool-Allah^{-saww} recited this Verse: **Those who are following the Rasool, the Prophet, the Ummy (Makkan) whom they are finding written with them in the Torah and the Evangel [7:157] and giving glad tidings of a Rasool to come after me, his name being Ahmad'. [61:6].**

وفي السطر الثاني اسم وصيي علي بن أبي طالب، وفي الثالث والرابع سبطي الحسن والحسين، وفي السطر الخامس امهما فاطمة سيدة نساء العالمين، وفي التوراة اسم وصيي إيلياء، واسم السبطين شير وشبير وهما نورا فاطمة. قال اليهودي: صدقت يا محمد.

And in the second line is the name of the successor Ali^{-asws} Bin Abu Talib^{-asws}, and in the third and the fourth are the two grandsons Al-Hassan^{-asws} and Al-Husayn^{-asws}, and in the fifth line is their^{-asws} mother Fatima^{-asws}, Chieftess of the women of the worlds. And in the Torah the name of the successor^{-asws} is Eliya, and names of the two grandsons are Shabbar and Shabbir, and they^{-as} are both lights of (Syeda) Fatima^{-asws}. The Jew said, 'You^{-saww} speak the truth, O Muhammad^{-saww}!'¹⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْقُضَيْلِيِّ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ فَجَرَى بَيْنَ كُلِّ نَبِيٍّ عَشْرَةُ أَنْبِيَاءَ وَتِسْعَةٌ وَتَمَانِيَةُ أَنْبِيَاءَ كُلُّهُمْ أَنْبِيَاءُ وَجَرَى لِكُلِّ نَبِيٍّ مَا جَرَى لِنُوحٍ (صلوات الله عليه) وَكَمَا جَرَى لِأَدَمَ وَهُودٍ وَصَالِحٍ وَشُعَيْبٍ وَإِبْرَاهِيمَ (صلوات الله عليه) حَتَّى انْتَهَتْ إِلَى يُوسُفَ بْنِ يَعْقُوبَ (عليهما السلام)

¹⁷ Bihar Al-Anwaar – V 13, The book of Prophet-hood, Ch 11 H 11

Ali Bin Ibrahim, from his father, from Al-Hassan Bin Mahboub, from Muhammad Bin Al-Fuzeyl, from Abu Hamza, who has said:

Abu Ja'far^{-asws} having said: 'So there came in between every two Prophets^{-as}, ten, or nine, or eight Prophets^{-as}, and all of them were Prophets^{-as}, and there happened for every Prophet^{-as} what happened for Noah^{-as}, as is what had happened to Adam^{-as}, and Hud^{-as}, and Salih^{-as}, and Shuayb^{-as}, and Ibrahim^{-as} until it ended up to Yusuf Bin Yaqoub^{-as}.

فَلَمَّا نَزَلَتِ التَّوْرَةُ عَلَى مُوسَى (عليه السلام) بَشَّرَ مُحَمَّدٌ (صلى الله عليه وآله) وَكَانَ بَيْنَ يُوسُفَ وَ مُوسَى مِنَ الْأَنْبِيَاءِ وَكَانَ وَصِيُّ مُوسَى يُوشَعَ بْنِ نُونٍ (عليهما السلام) وَهُوَ فَتَاهُ الَّذِي ذَكَرَهُ اللَّهُ عَزَّ وَ جَلَّ فِي كِتَابِهِ فَلَمْ تَزَلِ الْأَنْبِيَاءُ تُبَشِّرُ مُحَمَّدٌ (صلى الله عليه وآله) حَتَّى بَعَثَ اللَّهُ تَبَارَكَ وَ تَعَالَى الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ

So when the Torah was Revealed unto Musa^{-as}, it gave the glad tidings of Muhammad^{-saww}, and in between Yusuf^{-as} and Musa^{-as} were Prophets^{-as}. And Musa^{-as} had bequeathed to Yoshua bin Noon^{-as} and he^{-as} was the young man whom Allah^{-azwj} Mentioned in His^{-azwj} Book. The Prophets^{-as} never ceased to give the glad tidings of Muhammad^{-saww} until Allah^{-azwj} Blessed and Exalted Sent the Messiah Isa Bin Maryam^{-as}.

فَبَشَّرَ مُحَمَّدٌ (صلى الله عليه وآله) وَ ذَلِكَ قَوْلُهُ تَعَالَى يَجِدُونَهُ يَغْنِي الْيَهُودَ وَ النَّصَارَى مَكْتُوباً يَغْنِي صِفَةَ مُحَمَّدٍ (صلى الله عليه وآله) عِنْدَهُمْ يَغْنِي فِي التَّوْرَةِ وَ الْإِنْجِيلِ يَأْمُرُهُمُ بِالْمَعْرُوفِ وَ يَنْهَاهُمْ عَنِ الْمُنْكَرِ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ يُخْبِرُ عَنْ عِيسَى وَ مُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ وَ بَشَّرَ مُوسَى وَ عِيسَى مُحَمَّدٌ (صلى الله عليه وآله) كَمَا بَشَّرَ الْأَنْبِيَاءُ (عليهم السلام) بَعْضُهُمْ بَعْضٍ حَتَّى بَلَغَتْ مُحَمَّدًا (صلى الله عليه وآله)

So he^{-as} gave glad tidings of Muhammad^{-saww} and these are the Words of the Exalted: **they are finding [7:157]** - meaning the Jews and the Christians, **written with them** meaning the description of Muhammad^{-saww} **in the Torah and the Evangel (that) he would be instructing them with the good things and forbidding them from the evil**, and these are the Words of Allah^{-azwj}: **And when Isa Ibn Maryam said: . . . and giving glad tidings of a Rasool to come after me, his name being Ahmad' [61:6]**, and Musa^{-as} and Isa^{-as} (both) gave the glad tidings of Muhammad^{-saww} just as the Prophets^{-as} had given to one another until it reached Muhammad^{-saww}.¹⁸

VERSES 7 & 8

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ الْكَذِبَ وَهُوَ يُدْعَى إِلَى الْإِسْلَامِ ۚ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ {7}

And who is more unjust than the one who fabricates the lie upon Allah while he is being invited to (embrace) Al-Islam? And Allah does not Guide the unjust people [61:7]

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

¹⁸ Al Kafi – 14540 (Extract)

They are intending to extinguish the Light of Allah with their mouths but Allah will Complete His Light, and even if the Kafirs abhor it [61:8]

The Light of Allah^{-azwj} & the altered Verse

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنِ ابْنِ مُحَبُّوبٍ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي الْحَسَنِ الْمَاضِي (عليه السلام) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ قَالَ يُرِيدُونَ لِيُطْفِئُوا وَلَايَةَ أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) بِأَفْوَاهِهِمْ

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: ***They are intending to extinguish the Light of Allah with their mouths [61:8]***. He^{-asws} said: ‘They are intending to extinguish the Wilayah of Amir Al-Momineen^{-asws} with their mouths (by talking against it)’.

قُلْتُ وَ اللَّهُ مُتِمُّ نُورِهِ قَالَ وَ اللَّهُ مُتِمُّ الْإِمَامَةِ لِقَوْلِهِ عَزَّ وَ جَلَّ الَّذِينَ قَامُوا بِاللَّهِ وَ رَسُولِهِ وَ النُّورِ الَّذِي أَنْزَلْنَا فَالنُّورُ هُوَ الْإِمَامُ

I said, ‘The Words of the Exalted: ***but Allah will Complete His light [61:8]***. He^{-asws} said: ‘And Allah^{-azwj} will Complete the Imamate. And the Imamate, it is the Light (النُّور), and these are the Words of the Mighty and Majestic: ***Therefore believe in Allah and His Rasool and the Light which We Sent down [64:8]***. He^{-asws} said: ‘The Light (النُّور), it is the Imam^{-asws}’.

قُلْتُ هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَ دِينِ الْحَقِّ قَالَ هُوَ الَّذِي أَمَرَ رَسُولَهُ بِالْوَلَايَةِ لِوَصِيِّهِ وَ الْوَلَايَةُ هِيَ دِينُ الْحَقِّ

I said, ‘***He is the One Who Sent His Rasool with the Guidance and the Religion of Truth [61:9]***. 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 Religion of the Truth’.

قُلْتُ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ قَالَ يُظْهِرُهُ عَلَى جَمِيعِ الْأَدْيَانِ عِنْدَ قِيَامِ الْقَائِمِ

I said, ‘***in order to prevail it upon all the Religions [61:9]***. He^{-asws} said: ‘Prevail it upon the entirety of the Religions during the rising of Al-Qaim^{-asws}’.

قَالَ يَقُولُ اللَّهُ وَ اللَّهُ مُتِمُّ نُورِهِ وَلَايَةَ الْقَائِمِ وَ لَوْ كَرِهَ الْكَافِرُونَ **بِوَلَايَةِ عَلِيٍّ**

He^{-asws} said: ‘Allah^{-azwj} is Saying: ***but Allah will Complete His light [61:8]***, the Wilayah of Al-Qaim^{-asws}, ***and even if the Kafirs abhor the Wilayah of Ali [61:8]*** - the Wilayah of Ali^{-asws}’.

قُلْتُ هَذَا تَنْزِيلٌ قَالَ نَعَمْ أَمَّا هَذَا الْحَرْفُ فَتَنْزِيلٌ وَ أَمَّا غَيْرُهُ فَتَأْوِيلٌ

I said, ‘This is Revelation?’ He^{-asws} said: ‘Yes. As for this word (Wilayah of Ali^{-asws}), so it is Revelation, and as for other than it, so it is explanation’.¹⁹

الكافي 1: 358 / 91، تأويل الآيات 2: 686 / 5 19

محمد بن العباس، قال: حدثنا علي بن عبد الله، عن إسماعيل بن إسحاق، عن يحيى بن هاشم، عن أبي الجارود، عن أبي جعفر (عليه السلام)، أنه قال: «يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَ اللَّهُ مُتِمُّ نُورِهِ وَ اللَّهُ لَوْ تَرَكْتُمْ هَذَا الْأَمْرَ، مَا تَرَكَهُ اللَّهُ».

Muhammad Bin Al Abbas, from Ali Bin Abdullah, from Ismail Bin Is'haq, from Yahya Bin Hisham, from Abu Al Jaroud,

Abu Ja'far^{-asws} has said: **'They are intending to extinguish the Light of Allah with their mouths but Allah will Complete His Light [61:8].** By Allah^{-azwj}! If you were to neglect this matter (Al-Wilayah), Allah^{-azwj} did not neglect it'.²⁰

فِي تَفْسِيرِ الْعَيْشِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ قَالَ: وَقَفَ عَلَيَّ أَبُو الْحَسَنِ الثَّانِي عَلَيْهِ السَّلَامُ فِي بَنِي زُرَيْقٍ فَقَالَ لِي وَ هُوَ رَافِعٌ صَوْتَهُ: يَا أَحْمَدُ! قُلْتُ: لَبَّيْكَ، قَالَ: إِنَّهُ لَمَّا قُبِضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ جَهَدَ النَّاسُ عَلَى إِطْفَاءِ نُورِ اللَّهِ فَأَتَى اللَّهُ إِلَّا أَنْ يُتِمَّ نُورَهُ بِأَمِيرِ الْمُؤْمِنِينَ.

In Tafseer Al Ayyashi, from Ahmad Bin Muhammad who said,

'Ali Abu Al-Hassan^{-asws} the 2nd paused among the clan of Zureyq and he^{-asws} said to me, and he^{-asws} was raising his^{-asws} voice: 'O Ahmad!' I said, 'At your^{-asws} service!' He^{-asws} said: 'It is so that when Rasool-Allah^{-saww} passed away, the people endeavoured: **to extinguish the Light of Allah with their mouths, and Allah Refused except that He would Complete His Light [9:32]** – with Amir Al-Momineen^{-asws}'.²¹

VERSE 9

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ {9}

He is the One Who Sent His Rasool with the Guidance and the Religion of Truth in order to prevail it upon all the Religions, and even if the Polytheists abhor it [61:9]

كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ أَحْمَدَ بْنِ هُوْدَةَ عَنْ إِسْحَاقَ بْنِ إِبْرَاهِيمَ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ أَبِي بَصِيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ قَوْلِ اللَّهِ تَعَالَى فِي كِتَابِهِ هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَ دِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَ لَوْ كَرِهَ الْمُشْرِكُونَ

(The book) 'Kanz Jamie Al Fawaid', and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ahmad Bin Howzat, from Is'haq Bin Ibrahim, from Abdullah Bin Hammad, from Abu Baseer who said,

'I asked Abu Abdullah^{-asws} about the Words of Allah^{-azwj} the Exalted in His^{-azwj} Book: **He is the One Who Sent His Rasool with the Guidance and the Religion of Truth in order to prevail it upon all the Religions, and even if the Polytheists dislike it [9:33].**

فَقَالَ وَ اللَّهُ مَا أُنْزِلَ تَأْوِيلُهَا بَعْدُ قُلْتُ جُعِلْتُ فِدَاكَ وَ مَتَى يُنْزَلُ

He^{-asws} said: 'By Allah^{-azwj}! It's interpretation has yet to be revealed'. I said, 'May I be sacrificed for you^{-asws}! And when would it be revealed?'

²⁰ تأويل الآيات 2: 686/4

²¹ تفسير نور الثقلين، ج2، ص: 211

قَالَ حَتَّى يَفُومَ الْقَائِمُ إِنْ شَاءَ اللَّهُ فَإِذَا خَرَجَ الْقَائِمُ لَمْ يَبْقَ كَافِرٌ وَ لَا مُشْرِكٌ إِلَّا كَرِهَ خُرُوجَهُ حَتَّى لَوْ كَانَ كَافِرٌ أَوْ مُشْرِكٌ فِي بَطْنِ صَخْرَةٍ لَقَالَتِ الصَّخْرَةُ يَا مُؤْمِنُ فِي بَطْنِي كَافِرٌ أَوْ مُشْرِكٌ فَأَقْتُلْهُ

He^{-asws} said: 'Until Al-Qaim^{-ajfj} rises, if Allah^{-azwj} so Desires. When Al-Qaim^{-ajfj} does emerge, there will neither remain any Kafir nor Polytheist except he will dislike his^{-ajfj} emergence, to the extent that even if there was a Kafir or a Polytheist in the belly of a rock, the rock would say, 'O Momin! There is a Kafir or a Polytheist (hiding) in my belly (inside me), so kill him!'

قَالَ فَيَنْجِيهِ اللَّهُ فَيَقْتُلُهُ.

He^{-asws} said: 'So he would attack him and kill him''^{.22}

سعد بن عبد الله، قال: حدثني محمد بن الحسين بن أبي الخطاب، عن محمد بن سنان، عن عمار بن مروان، عن المنخل بن جميل، عن جابر بن يزيد، عن أبي جعفر (عليه السلام)، في قوله تعالى: هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَ دِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَ لَوْ كَرِهَ الْمُشْرِكُونَ، قال: «يظهره الله عز و جل في الرجعة».

Sa'ad Bin Abdullah, from Muhammad Bin Al Husayni Bin Abu Al Khattab, from Muhammad Bin Sinan, from Amaar bin Marwan, from Al Munkhal Bin Jameel, from Jabir Bin Yazeed,

Abu Ja'far^{-asws} regarding the Words of the Exalted: ***He is the One Who Sent His Rasool with the Guidance and the Religion of Truth in order to prevail it upon all the Religions, and even if the Polytheists abhor it [61:9]***, he^{-asws} said: 'Allah^{-azwj} Mighty and Majestic would Make it overcome during the Return (الرجعة)'^{.23}

أَقُولُ قَالَ الشَّيْخُ حَسَنُ بْنُ سُلَيْمَانَ رَحِمَهُ اللَّهُ فِي كِتَابِ الْمُخْتَصَرِ، رَوَى بَعْضُ عُلَمَاءِ الْإِمَامِيَّةِ فِي كِتَابِ مَنْهَجِ التَّحْقِيقِ إِلَى سَوَاءِ الطَّرِيقِ بِإِسْنَادِهِ عَنْ سَلْمَانَ الْفَارِسِيِّ قَالَ: كُنْتُ أَنَا وَ الْحَسَنُ وَ الْحُسَيْنُ ع وَ مُحَمَّدُ بْنُ الْحَنَفِيَّةِ وَ مُحَمَّدُ بْنُ أَبِي بَكْرٍ وَ عَمَّارُ بْنُ يَاسِرٍ وَ الْمُقْدَادُ بْنُ الْأَسْوَدِ الْكِنْدِيُّ رَضِيَ اللَّهُ عَنْهُمْ فَقَالَ لَهُ ابْنُهُ الْحَسَنُ ع يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ سُلَيْمَانَ بْنَ دَاوُدَ ع سَأَلَ رَبَّهُ مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِهِ فَأَعْطَاهُ ذَلِكَ فَهَلْ مَلَكَتْ بِمَا مَلَكَ سُلَيْمَانُ بْنُ دَاوُدَ شَيْئاً

I (Majlisi) am saying, 'The sheykh Hassan Bin Suleyman said in his book 'Al Mukhtasar' – 'It is reported by one of the Imamite scholars in the book 'Manhaj Al Tahqeeq Ila Sawa'a Al Tareeq', by his chain,

'From Salman Al-Farsi^{-ra} having said, 'I^{-ra}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}, and Muhammad Bin Al-Hanafiyya, and Muhammad Bin Aby Bakr, and Ammar Bin Yasser, and Al-Miqdad Bin Al-Aswad Al-Kindy were (in the presence of Amir Al-Momineen^{-asws}). His^{-asws} son^{-asws} Al-Hassan^{-asws} said to him^{-asws}: 'O Amir Al-Momineen^{-asws}! Suleyman^{-as} Bin Dawood^{-as} asked his^{-as} Lord^{-azwj} for a kingdom not befitting for anyone from after him^{-as}, so He^{-azwj} Gave him^{-as} that. Have you^{-asws} any Rule from what Suleyman^{-as} Bin Dawood^{-as} ruled, anything?'

فَقَالَ ع وَ الَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ إِنَّ سُلَيْمَانَ بْنَ دَاوُدَ سَأَلَ اللَّهَ عَزَّ وَ جَلَّ الْمُلْكَ فَأَعْطَاهُ وَ إِنَّ أَبَاكَ مَلَكَ مَا لَمْ يَمْلِكْهُ بَعْدَ جَدِّكَ رَسُولِ اللَّهِ ص أَحَدٌ قَبْلَهُ وَ لَا يَمْلِكْهُ أَحَدٌ بَعْدَهُ

²² Bihar Al Anwaar – V 51 The book of History – Imam Al Mahdi^{-ajfj}, Ch 5 H 58 a

²³ مختصر بصائر الدرجات: 17.

So he^{-asws} said: 'By the One Who Split the Seed and Formed the person, Suleyman^{-as} Bin Dawood^{-as} asked Allah^{-azwj} Mighty and Majestic for the kingdom and was Given it, and your^{-asws} father^{-asws} has a kingdom which no one possessed before him^{-asws} from after your^{-asws} grandfather^{-saww}, nor would anyone possess it after him^{-asws}'.

فَقَالَ الْحَسَنُ نُرِيدُ ثَرِينًا مِمَّا فَضَّلَكَ اللَّهُ عَزَّ وَ جَلَّ بِهِ مِنْ الْكَرَامَةِ فَقَالَ ع أَفْعَلُ إِنْ شَاءَ اللَّهُ

Al-Hassan^{-asws} said to him^{-asws}: 'We would like you^{-asws} to show us, from what Allah^{-azwj} the High has Graced you^{-asws} with, from the prestige'. So he^{-asws} said: 'I^{-asws} will do it, if Allah^{-azwj} so Desires it'.

فَقَامَ أَمِيرُ الْمُؤْمِنِينَ ع وَ تَوَضَّأَ وَ صَلَّى رُكْعَتَيْنِ وَ دَعَا اللَّهَ عَزَّ وَ جَلَّ بِدَعَوَاتٍ لَمْ نَفْهَمْهَا ثُمَّ أَوْمَأَ بِيَدِهِ إِلَى جِهَةِ الْمَغْرِبِ فَمَا كَانَ بِأَسْرَعَ مِنْ أَنْ جَاءَتْ سَحَابَةٌ فَوَقَفَتْ عَلَى الدَّارِ وَ إِلَى جَانِبِهَا سَحَابَةٌ أُخْرَى

Amir Al-Momineen^{-asws} arose and performed Wudu and prayed two Cycles Salat and supplicated to Allah^{-azwj} Mighty and Majestic with supplications we did not understand it. Then he^{-asws} gestured by his^{-asws} hand toward the direction of the west, and a cloud came as quick as can be and paused at the hour, and to its side was another cloud.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَتَيْتُهَا السَّحَابَةُ اهْبِطِي بِإِذْنِ اللَّهِ عَزَّ وَ جَلَّ فَهَبَطَتْ وَ هِيَ تَقُولُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَ أَنَّكَ خَلِيفَتُهُ وَ وَصِيُّهُ مِنْ شَكِّ فَيْكَ فَقَدْ هَلَكَ وَ مَنْ تَمَسَّكَ بِكَ سَلَكَ سَبِيلَ النَّجَاةِ

Amir Al-Momineen^{-asws} said: 'O you cloud! Descend by the Permission of Allah^{-azwj} Mighty and Majestic!' It descended and it was saying, 'There is no god except Allah^{-azwj}, and Muhammad^{-saww} is Rasool-Allah^{-saww}, and you^{-asws} are his^{-saww} caliph and his^{-saww} successor^{-asws}. One who doubts regarding you^{-asws}, so he is destroyed, and one who adheres with you^{-asws}, would travel the road of Salvation'.

قَالَ- ثُمَّ انْتَبَسَطَتِ السَّحَابَةُ إِلَى الْأَرْضِ حَتَّى كَانَتْهَا بِسَاطٌ مَوْضُوعٌ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع اجْلِسُوا عَلَى الْعِمَامَةِ فَجَلَسْنَا وَ أَخَذْنَا مَوَاضِعَنَا فَأَشَارَ إِلَى السَّحَابَةِ الْأُخْرَى فَهَبَطَتْ وَ هِيَ تَقُولُ كَمَقَالَةِ الْأُولَى وَ جَلَسَ أَمِيرُ الْمُؤْمِنِينَ ع عَلَيْهَا مُفْرَدَةً ثُمَّ تَكَلَّمَ بِكَلَامٍ وَ أَشَارَ إِلَيْهَا بِالْمَسِيرِ نَحْوَ الْمَغْرِبِ وَ إِذَا بِالرَّيْحِ قَدْ دَخَلَتْ تَحْتَ السَّحَابَتَيْنِ فَرَفَعَتْهُمَا رَفْعًا رَفِيقًا

He^{-ra} said, 'Then the cloud spread itself out on the ground until as if it was a placed rug. Amir Al-Momineen^{-asws} said: 'Be seated upon the cloud'. We sat and took our places. He^{-asws} gestured towards the other cloud, and it descended and it was saying like the words of the first one, and Amir Al-Momineen^{-asws} sat upon it, individually. Then he^{-asws} spoke with a speech and indicated to it with the travelling around the west, and there, a wind entered beneath the two clouds and raised these with a gentle raising.

فَتَأَمَّلْتُ نَحْوَ أَمِيرِ الْمُؤْمِنِينَ ع وَ إِذَا بِهِ عَلَى كُرْسِيِّ وَ الثُّورُ يَسْطَعُ مِنْ وَجْهِهِ يَكَادُ يَخْطَفُ الْأَبْصَارَ فَقَالَ الْحَسَنُ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ سُلَيْمَانَ بْنِ دَاوُدَ كَانَ مُطَاعًا بِجَنَاتِهِ وَ أَمِيرُ الْمُؤْمِنِينَ بِمَا دَا بُطَاعُ

I^{-ra} inclined towards Amir Al-Momineen^{-asws} and he^{-asws} was upon a chair and light was shining from his^{-asws} face almost blinding the sight. Al-Hassan^{-asws} said: 'O Amir-Al-

Momineen^{-asws}! Suleyman^{-as} Ibn Dawood^{-as} commanded obedience by his^{-as} ring, and Amir Al-Momineen^{-asws}, by what would he^{-asws} command obedience?

فَقَالَ عَنَا عَيْنُ اللَّهِ فِي أَرْضِهِ أَنَا لِسَانُ اللَّهِ النَّاطِقُ فِي خَلْقِهِ أَنَا نُورُ اللَّهِ الَّذِي لَا يُطْفَأُ أَنَا بَابُ اللَّهِ الَّذِي يُؤْتَى مِنْهُ وَحُجَّتُهُ عَلَى عِبَادِهِ

He^{-asws} said: 'I^{-asws} am the Eyes of Allah^{-azwj} in His^{-azwj} earth, and I^{-asws} am the Speaking Tongue of Allah^{-azwj} among His^{-azwj} creatures, and I^{-asws} am the Light of Allah^{-azwj} which will not be extinguished, and I^{-asws} am the Door of Allah^{-azwj} which (everything) is given out from it, and a divine Authority of Allah^{-azwj} over His^{-azwj} servants'.

ثُمَّ قَالَ أَتُحِبُّونَ أَنْ أُرِيَكُمْ خَاتَمَ سُلَيْمَانَ بْنِ دَاوُدَ فَلْنَا نَعَمْ فَأَدْخَلَ يَدَهُ إِلَى جَيْبِهِ فَأَخْرَجَ خَاتَمًا مِنْ ذَهَبٍ فَصُهُ مِنْ يَافُوتَةٍ حَمْرَاءَ عَلَيْهِ مَكْتُوبٌ مُحَمَّدٌ وَعَلِيٌّ

Then he^{-asws} said: 'Would you all like me^{-asws} to show you the ring of Suleyman Bin Dawood^{-as}? We said: 'Yes'. So he^{-asws} inserted his^{-asws} hand in his^{-asws} pocket, and brought out a ring of gold, embedded with red sapphire, on which was the inscription: 'مُحَمَّدٌ وَعَلِيٌّ' 'Muhammad^{-saww} and Ali^{-asws}'.

قَالَ سَلْمَانٌ فَتَعَجَّبْنَا مِنْ ذَلِكَ فَقَالَ مِنْ أَيِّ شَيْءٍ تَعَجَّبُونَ وَمَا الْعَجَبُ مِنْ مِثْلِي أَنَا أُرِيكُمْ الْيَوْمَ مَا لَمْ تَرَوْهُ أَبَدًا

Salman^{-ra} said, 'We were astonished from that'. He^{-asws} said: 'Which thing are you astonished from, and what is the astonishment from the like of me^{-asws}? I^{-asws} will show you today what will not see (again) ever!'

فَقَالَ الْحَسَنُ أُرِيدُ تُرِينِي يَأْجُوجَ وَ مَاْجُوجَ وَ السِّدَّ الَّذِي بَيْنَنَا وَ بَيْنَهُمْ فَسَارَتْ الرِّيحُ تَحْتَ السَّحَابَةِ فَسَمِعْنَا لَهَا دَوِيًّا كَدَوِيِّ الرَّعْدِ وَ عَلَتْ فِي الْهَوَاءِ وَ أَمِيرُ الْمُؤْمِنِينَ ع يَقْدُمُنَا حَتَّى انْتَهَيْنَا إِلَى جَبَلٍ شَامِخٍ فِي الْعُلُوِّ وَ إِذَا شَجَرَةٌ جَائِفَةٌ قَدْ تَسَاقَطَتْ أَوْرَاقُهَا وَ جَفَّتْ أَغْصَانُهَا

I^{-asws} want you^{-asws} to show me^{-asws} Gog and Magog, and the barrier which is between us and them'. The wind travelled beneath the cloud and we heard a rumbling for it like the rumbling of the thunder, and we arose in the air, and Amir Al-Momineen^{-asws} preceded us until we ended up to a mountain, majestic in its height, and there was a tree which had dried up and its leaves had fallen off, and its branches were dry.

فَقَالَ الْحَسَنُ مَا بَالُ هَذِهِ الشَّجَرَةِ قَدْ نَيْسَتْ فَقَالَ ع سَلَهَا فَإِنَّهَا تُجِيبُكَ فَقَالَ الْحَسَنُ أَتَيْتُهَا الشَّجَرَةُ مَا بَالُكَ قَدْ حَدَثَ بِكَ مَا نَرَاهُ مِنَ الْجَفَافِ فَلَمْ تُجِبْهُ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع بِحَقِّي عَلَيْكَ إِلَّا مَا أَجَبْتَنِيهِ

Al-Hassan^{-asws} said: 'What is the matter with this tree to have dried up?' He^{-asws} said: 'Ask it, for it will answer you^{-asws}'. Al-Hassan^{-asws} said: 'O you tree! What is the matter the dryness has occurred with you what we see?' But it did not answer him^{-asws}. Amir Al-Momineen^{-asws} said: 'By my^{-asws} right upon you! Why did you not answer him^{-asws}?'

قَالَ الرَّاَوِي وَ اللَّهُ لَقَدْ سَمِعْتُهَا وَ هِيَ تَقُولُ لَبَّيْكَ لَبَّيْكَ يَا وَصِيَّ رَسُولِ اللَّهِ وَ خَلِيفَتَهُ

The reporter (Salman^{-ra}) said, 'We heard it and it was saying, 'At your^{-asws} service! At your^{-asws} service, O successor^{-asws} of Rasool-Allah^{-saww} and his^{-saww} caliph!'

ثُمَّ قَالَتْ يَا أَبَا مُحَمَّدٍ إِنَّ أَمِيرَ الْمُؤْمِنِينَ ع كَانَ يَجِيئُنِي فِي كُلِّ لَيْلَةٍ وَقَدْ السَّحَرُ وَ يُصَلِّي عِنْدِي رَكْعَتَيْنِ وَ يَكْثُرُ مِنَ التَّسْبِيحِ فَإِذَا فَرَغَ مِنْ دُعَائِهِ جَاءَتْهُ غَمَامَةٌ بَيْضَاءُ يَنْفُخُ مِنْهَا رِيحُ الْمِسْكِ وَ عَلَيْهَا كُرْسِيٌّ فَيَجْلِسُ فَتَسِيرُ بِهِ وَ كُنْتُ أَعِيشُ بِرُكْنِهِ فَانْقَطَعَ عَنِّي مُنْذُ أَرْبَعِينَ يَوْمًا فَهَذَا سَبَبُ مَا تَرَاهُ مِنِّي

Then it said, 'O Abu Muhammad-asws! Amir Al-Momineen-asws used to come to me during every night at the time of pre-dawn and pray two Cycles Salat in my presence and frequent from the glorification. When he-asws was free from his-asws supplication, a white cloud came to him-asws blowing the aroma of musk from it, and upon it was a chair, and he-asws would sit and travel with it, and I used to live by its blessings. It has been cut-off from me since forty days, and this is the reason of what you-asws see from me'.

فَقَامَ أَمِيرُ الْمُؤْمِنِينَ ع وَ صَلَّى رَكْعَتَيْنِ وَ مَسَحَ بِكَفِّهِ عَلَيْهَا فَاحْضَرَّتْ وَ عَادَتْ إِلَى حَالِهَا وَ أَمَرَ الرِّيحَ فَسَارَتْ بِنَا وَ إِذَا نَحْنُ بِمَلِكٍ يَدُهُ فِي الْمَغْرِبِ وَ الْآخَرَى بِالْمَشْرِقِ

Amir Al-Momineen-asws stood up and prayed two Cycles and wiped upon it by his-asws palm, and it became green and returned to its state, and he-asws ordered the wind and it travelled with us and there we were with an Angel, its one hand was in the west and the other in the east.

فَلَمَّا نَظَرَ الْمَلَكُ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع قَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ أَرْسَلَهُ بِالْهُدَى وَ دِينَ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَ لَوْ كَرِهَ الْمُشْرِكُونَ وَ أَشْهَدُ أَنَّكَ وَصِيُّهُ وَ خَلِيفَتُهُ حَقًّا وَ صِدْقًا

When the Angel looked at Amir Al-Momineen-asws, he said, 'I testify that there is no god except Allah-azwj, there is no associate for Him-azwj, and I testify that Muhammad-saww is His-azwj servant and His-azwj Rasool-saww. He-azwj Sent him-saww **with the Guidance and the Religion of Truth in order to prevail it upon all the Religions, and even if the Polytheists abhor it [61:9];** and I testify that you-asws are his-saww successor-asws and his-saww caliph truly and sincerely'.

فَقُلْنَا يَا أَمِيرَ الْمُؤْمِنِينَ مَنْ هَذَا الَّذِي يَدُهُ فِي الْمَغْرِبِ وَ الْآخَرَى بِالْمَشْرِقِ فَقَالَ ع هَذَا الْمَلَكُ الَّذِي وَكَّلَهُ اللَّهُ عَزَّ وَ جَلَّ بِظُلْمَةِ اللَّيْلِ وَ النَّهَارِ لَا يَزُولُ إِلَى يَوْمِ الْقِيَامَةِ وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ جَعَلَ أَمْرَ الدُّنْيَا إِلَيْنَا وَ إِنَّ أَعْمَالَ الْخَلْقِ تُعْرَضُ فِي كُلِّ يَوْمٍ عَلَيَّ ثُمَّ تُرْفَعُ إِلَى اللَّهِ عَزَّ وَ جَلَّ

We said, 'O Amir Al-Momineen-asws! Who is this whose one hand is in the west and the other in the east?' He-asws said: 'This is an Angel whom Allah-azwj Mighty and Majestic Allocated with darkness of the night and the day, not ceasing until the Day of Qiyamah, and Allah-azwj Mighty and Majestic Made the matters of the world to me-asws, and the deeds of the creatures are presented to me-asws during every day, then these are raised to Allah-azwj Mighty and Majestic'.

ثُمَّ سَرْنَا حَتَّى وَفَقْنَا عَلَى سَدٍّ يَأْجُوجُ وَ مَا جُوجُ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ لِلرِّيحِ اهْبِطِي بِنَا يَمَّا بَلَى هَذَا الْجَبَلِ وَ أَشَارَ بِيَدِهِ إِلَى جَبَلٍ شَامِخٍ فِي الْعُلُوِّ وَ هُوَ جَبَلُ الْخَضِرِ ع فَنَظَرْنَا إِلَى السَّدِّ وَ إِذَا ارْتِفَاعُهُ مَدُّ الْبَصَرِ وَ هُوَ أَسْوَدُ كَقِطْعَةِ لَيْلٍ دَامِسٍ يُخْرُجُ مِنْ أَرْجَائِهِ الدُّخَانُ

Then we travelled until we arrived at the barrier of Gog and Magog. Amir Al-Momineen-asws said to the wind: 'Descend us from what follows this mountain', and he-asws indicated by his-asws hand towards a mountain, majestic in its peak, and it is the mountain of Al-Khizr-as. We

looked at the barrier and it had been raised to the extent of the sight, and it was black like a piece of the dark night, smoke coming out from its valves.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع يَا أَبَا مُحَمَّدٍ هَذَا الْأَمْرُ عَلَى هَؤُلَاءِ الْعَبِيدِ قَالَ سَلَمَانٌ فَرَأَيْتُ أَصْنَافًا ثَلَاثَةً طُولُ أَحَدِهِمْ مِائَةٌ وَ عِشْرُونَ ذِرَاعًا وَ الثَّانِي طُولُ كُلِّ وَاحِدٍ سَبْعُونَ ذِرَاعًا وَ الثَّالِثُ يَفْرِشُ أَحَدُ أُذُنَيْهِ تَحْتَهُ وَ الْأُخْرَى يَلْتَجِفُ بِهِ

Amir Al-Momineen^{-asws} said: 'O Abu Muhammad^{-asws}! I^{-asws} am in charge of this matter upon these servants'. Salman^{-ra} said, 'We saw three types, a length of one of them was of one hundred and twenty cubits, and the second, tallness of each one was of seventy cubits, and the third was making a bed out of his one ear under him and the other to cover himself with it.

ثُمَّ إِنَّ أَمِيرَ الْمُؤْمِنِينَ ع أَمَرَ الرِّيحَ فَسَارَتْ بِنَا إِلَى جَبَلٍ قَافٍ فَانْتَهَيْتُ إِلَيْهِ وَ إِذَا هُوَ مِنْ زُمْرَةِ خَضِرَاءَ وَ عَلَيْهَا مَلَكٌ عَلَى صُورَةِ النَّسْرِ فَلَمَّا نَظَرَ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع قَالَ الْمَلَكُ السَّلَامُ عَلَيْكَ يَا وَصِيَّ رَسُولِ اللَّهِ وَ خَلِيفَتَهُ أَ تَأْذُنُ لِي فِي الْكَلَامِ فَقَرَدَ عَلَيْهِ السَّلَامُ وَ قَالَ لَهُ إِنَّ شَيْئًا تَكَلَّمَ وَ إِنَّ شَيْئًا أَحْبَبْتُكَ عَمَّا تَسْأَلُنِي عَنْهُ

Then Amir Al-Momineen^{-asws} ordered the wind and it travelled with us to a mountain of **Qaf!** [50:1], and ended up to it, and there is was of green aquamarine, and upon it was an Angel upon an image of the eagle. When he looked at Amir Al-Momineen^{-asws}, the Angel said, 'The greetings be unto you^{-asws}, O successor^{-asws} of Rasool-Allah^{-saww} and his^{-saww} caliph! Will you^{-asws} allow me to speak?' He^{-asws} returned the greetings and said to him: 'Speak if you so like to, and if you like, I^{-asws} can inform you what you want to ask me^{-asws} about'.

فَقَالَ الْمَلَكُ بَلَى تَقُولُ أَنْتَ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ تُرِيدُ أَنْ آذَنَ لَكَ أَنْ تَزُورَ الْخَضِرَ ع قَالَ نَعَمْ فَقَالَ ع قَدْ آذَنْتُ لَكَ فَأَسْرِعِ الْمَلَكُ بَعْدَ أَنْ قَالَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Angel said, 'But, you^{-asws} say it, O Amir Al-Momineen^{-asws}'. He^{-asws} said: 'you want me^{-asws} to allow you to visit Al-Khizr^{-as}'. He said, 'Yes'. He^{-asws} said: 'I^{-asws} hereby permit for you'. The Angel flew away after saying, 'In the Name of Allah^{-azwj} the Beneficent, the Merciful'.

ثُمَّ تَمَشَّيْنَا عَلَى الْجَبَلِ هُنَيْئَةً فَإِذَا بِالْمَلَكِ قَدْ عَادَ إِلَى مَكَانِهِ بَعْدَ زِيَارَةِ الْخَضِرِ ع فَقَالَ سَلَمَانُ يَا أَمِيرَ الْمُؤْمِنِينَ رَأَيْتُ الْمَلَكَ مَا زَارَ الْخَضِرَ إِلَّا حِينَ أَخَذَ إِذْنَكَ

Then we walked upon the mountain for a while, and there was the Angel having had returned to its place after his visitation of Al-Khizr^{-as}. Salman^{-ra} said, 'O Amir Al-Momineen^{-asws}! I^{-ra} view that Angel has not visited Al-Khizr^{-as} except when he took your^{-asws} permission'.

فَقَالَ ع وَ الَّذِي رَفَعَ السَّمَاءَ بِغَيْرِ عَمَدٍ لَوْ أَنَّ أَحَدَهُمْ زَامَ أَنْ يُزُولَ مِنْ مَكَانِهِ بِقَدْرِ نَفْسٍ وَاحِدٍ لَمَا زَالَ حَتَّى آذَنَ لَهُ وَ كَذَلِكَ يَصِيرُ خَالٌ وَلَدِي الْحَسَنِ وَ بَعْدَهُ الْحُسَيْنُ وَ تِسْعَةٌ مِنْ وَلَدِ الْحُسَيْنِ تَأْسِعُهُمْ قَائِمُهُمْ

He^{-asws} said: 'By the One^{-azwj} Who Raised the sky without pillars! If one of them were to think from moving from his place by a measurement of one breath, he would not (be able to) move until I^{-asws} permit for him, and like that is the state of my^{-asws} son^{-asws} Al-Hassan^{-asws}, and after him^{-asws} Al-Husayn^{-asws} and nine from the sons^{-asws} of Al-Husayn, ninth of them^{-asws} being their^{-asws} Qaim^{-asws}'.

فَقُلْنَا مَا اسْمُ الْمَلَكِ الْمُوَكَّلِ بِقَافٍ فَقَالَ ع تَرَجَائِيلُ فَقُلْنَا يَا أَمِيرَ الْمُؤْمِنِينَ كَيْفَ تَأْتِي كُلَّ لَيْلَةٍ إِلَى هَذَا الْمَوْضِعِ وَ تَعُودُ فَقَالَ كَمَا أَتَيْتُ بِكُمْ وَ الَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ إِنِّي لَأَمْلِكُ مِنْ مَلَكَوَتِ السَّمَاوَاتِ وَ الْأَرْضِ مَا لَوْ عَلِمْتُمْ بِبَعْضِهِ لَمَا احْتَمَلْتُمْ جَنَائِكُمْ

We said, 'What is the name of the Angel allocated with **Qaf!** [50:1]?' He^{-asws} said: 'Tarjaeel'. We said, 'O Amir Al-Momineen^{-asws}! How do you^{-asws} come to this place every night and return?' He^{-asws} said: 'Just as I^{-asws} came with you all. By the One^{-azwj} Who Split the seed and Formed the person! I^{-asws} rule from the kingdoms of the skies and the earth what, if you were to know with part of it, your shoulder would not bear it.

إِنَّ اسْمَ اللَّهِ الْأَعْظَمَ عَلَى اثْنَيْنِ وَ سَبْعِينَ حَرْفًا وَ كَانَ عِنْدَ آصَفَ بْنِ بَرْخِيَا حَرْفٌ وَاحِدٌ فَتَكَلَّمَ بِهِ فَحَسَفَ اللَّهُ عَرْ وَ جَلَّ الْأَرْضُ مَا بَيْنَهُ وَ بَيْنَ عَرْشِ بِلْقِيسَ حَتَّى تَنَاقَلَ السَّرِيرَ ثُمَّ عَادَتْ الْأَرْضُ كَمَا كَانَتْ أَسْرَعَ مِنْ طَرْفِ النَّظَرِ

The Magnificent Name of Allah^{-azwj} is upon seventy-two (three) letters, and with Aasif Bin Barkhiya^{-as} was one letter. He^{-as} spoke with it and Allah^{-azwj} Mighty and Majestic Submerged the ground what was between him^{-as} and the throne of Bilquis until he^{-as} grabbed the throne, then the ground returned to just as it had been, quicker than the blink of the eye.

وَ عِنْدَنَا نَحْنُ وَ اللَّهُ اثْنَانِ وَ سَبْعُونَ حَرْفًا وَ حَرْفٌ وَاحِدٌ عِنْدَ اللَّهِ عَرْ وَ جَلَّ اسْتَأْثَرَ بِهِ فِي عِلْمِ الْغَيْبِ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ عَرَفْنَا مَنْ عَرَفْنَا وَ أَنْكَرْنَا مَنْ أَنْكَرْنَا

And with us^{-asws}, by Allah^{-azwj} are seventy-two letters, and one letter is with Allah^{-azwj} Mighty and Majestic, He^{-azwj} Chooses with it regarding the hidden matters, and there is neither any might nor strength except with Allah^{-azwj}, the Exalted, the Magnificent. He recognises us^{-asws}, one who recognises us^{-asws}, and he denies us^{-asws} one who denies us^{-asws}.

ثُمَّ قَامَ ع وَ قُمْنَا فَإِذَا نَحْنُ بِشَاةٍ فِي الْجَبَلِ بُصَلَى بَيْنَ قَبْرَيْنِ فَقُلْنَا يَا أَمِيرَ الْمُؤْمِنِينَ مَنْ هَذَا الشَّابُّ فَقَالَ ع صَالِحُ النَّبِيِّ فَقَالَ ع وَ هَذَانِ الْقَبْرَانِ لِأُمِّهِ وَ أَبِيهِ وَ إِنَّهُ يَعْبُدُ اللَّهَ بَيْنَهُمَا

Then he^{-asws} arose and we stood up, and there we were with a youth in the mountain praying Salat between two graves. We said, 'O Amir Al-Momineen^{-asws}! Who is this youth?' He^{-asws} said: 'The Prophet^{-as} Salih^{-as}, and these two graves are of his^{-as} mother and his^{-as} father, and he^{-as} worships Allah^{-azwj} between the two'.

فَلَمَّا نَظَرَ إِلَيْهِ صَالِحٌ لَمْ يَتِمَّاكَ نَفْسُهُ حَتَّى بَكَى وَ أَوْمَأَ بِيَدِهِ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع ثُمَّ أَعَادَهَا إِلَى صَدْرِهِ وَ هُوَ يَبْكِي فَوَقَفَ أَمِيرُ الْمُؤْمِنِينَ ع عِنْدَهُ حَتَّى فَرَغَ مِنْ صَلَاتِهِ

When Salih^{-as} looked at him^{-asws}, could not control himself^{-as} until he^{-as} cried and gestured by his^{-as} hand towards Amir Al-Momineen^{-asws}, then returned it to his^{-as} chest, and he^{-as} was crying. Amir Al-Momineen^{-asws} paused by him^{-as} until he^{-as} was free from his^{-as} Salat.

فَقُلْنَا لَهُ مَا بَكَؤُكَ قَالَ صَالِحٌ إِنَّ أَمِيرَ الْمُؤْمِنِينَ ع كَانَ يَمْرُ بِِي عِنْدَ كُلِّ عِدَاةٍ فَيَجْلِسُ فَتَزْدَادُ عِبَادَتِي بِنَظَرِي إِلَيْهِ فُقِطِعَ ذَلِكَ مُدَّ عَشْرَةِ أَيَّامٍ فَأَقْلَفَنِي ذَلِكَ

We said to him^{-as}, 'What make you^{-as} cry?' Salih^{-as} said: 'Amir Al-Momineen^{-asws} used to pass by me^{-as} during every morning, and he^{-asws} would sit, so my^{-as} worship was increased by my^{-as} looking at him^{-asws}. That has been cut off since ten days. That has worried me^{-as}'.

فَتَعَجَّبْنَا مِنْ ذَلِكَ فَقَالَ ع نُرِيدُونَ أَنْ أُرِيَكُمْ سُلَيْمَانَ بْنِ دَاوُدَ قُلْنَا نَعَمْ فَقَامَ وَ نَحْنُ مَعَهُ حَتَّى دَخَلَ بُسْتَانًا مَا رَأَيْنَا أَحْسَنَ مِنْهُ وَ فِيهِ مِنْ جَمِيعِ الْفَوَاكِهِ وَ الْأَعْنَابِ وَ أَنْهَارُهُ تَجْرِي وَ الْأَطْيَارُ يَتَجَاوَزْنَ عَلَى الْأَشْجَارِ

We were astonished from that. He^{-asws} said: 'Do you want me^{-asws} to show you Suleyman^{-as} Bin Dawood^{-as}?' We said, 'Yes'. He^{-asws} stood up and we went with him^{-asws} until he^{-asws} entered an orchard, we had not seen any more beautiful than it, and in it were the entirety of the fruits, and grapes, and rivers flowing, and birds perched upon the trees.

فَحِينَ رَأَى الْأَطْيَارَ أَنْتَ تَرْفُفُ حَوْلَهُ حَتَّى تَوْسُطْنَا الْبُسْتَانَ وَ إِذَا سَرِيرٌ عَلَيْهِ شَابٌّ مُلْقًى عَلَى ظَهْرِهِ وَاضِعٌ يَدَهُ عَلَى صَدْرِهِ فَأَخْرَجَ أَمِيرُ الْمُؤْمِنِينَ ع الْحَاتِمَ مِنْ جَنَبِهِ وَ جَعَلَهُ فِي إصْبَعِ سُلَيْمَانَ بْنِ دَاوُدَ فَتَهَضَّ قَائِمًا وَ قَالَ السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ وَصَّى رَسُولُ رَبِّ الْعَالَمِينَ

When the birds saw him^{-asws}, they came fluttering around him^{-asws} until we were in the middle of the orchard, and there was a throne, upon it was a youth sitting upon its back, placing his head upon his chest. Amir Al-Momineen^{-asws} brought out the ring from his^{-asws} pocket and made it to be in the finger of Suleyman^{-as} Bin Dawood^{-as}. He^{-as} got up to stand and said: 'The greetings be unto you^{-asws}, O Amir Al-Momineen^{-asws}, and successor^{-asws} of Rasool^{-saww} of Lord^{-azwj} of the worlds!

أَنْتَ وَ اللَّهُ الصِّدِّيقُ الْأَكْبَرُ وَ الْفَارُوقُ الْأَعْظَمُ قَدْ أَفْلَحَ مَنْ تَمَسَكَ بِكَ وَ قَدْ خَابَ وَ خَسِرَ مَنْ تَخَلَّفَ عَنْكَ وَ إِنِّي سَأَلْتُ اللَّهَ عَزَّ وَ جَلَّ بِكُمْ أَهْلَ الْبَيْتِ فَأَعْطَيْتُ ذَلِكَ الْمُلْكَ

By Allah^{-azwj}! You^{-asws} are the greatest truthful, and the magnificent distributor. He has succeeded, one who adheres with you^{-asws}, and he has failed and incurred a loss, one who stays behind from you^{-asws}, and I^{-as} asked Allah^{-azwj} Mighty and Majestic by you^{-asws}, People^{-asws} of the Household, so I^{-as} was given that kingdom'.

قَالَ سَلْمَانٌ فَلَمَّا سَمِعْنَا كَلَامَ سُلَيْمَانَ بْنِ دَاوُدَ لَمْ أَتَمَالِكْ نَفْسِي حَتَّى وَقَعْتُ عَلَى أَقْدَامِ أَمِيرِ الْمُؤْمِنِينَ ع أَقْبَلَهَا وَ حَمَدْتُ اللَّهَ عَزَّ وَ جَلَّ عَلَى جَزِيلِ عَطَائِهِ بِهَدَايَتِهِ إِلَى وَلَايَةِ أَهْلِ الْبَيْتِ الَّذِينَ أَذْهَبَ اللَّهُ عَنْهُمْ الرِّجْسَ وَ طَهَّرَهُمْ تَطْهِيرًا وَ فَعَلَ أَصْحَابِي كَمَا فَعَلْتُ

Salman^{-ra} said, 'When we heard the speech of Suleyman^{-as} Bin Dawood^{-as}, I^{-ra} could not control myself^{-ra} until I^{-ra} fell upon the feet of Amir Al-Momineen^{-asws}. I^{-ra} kissed them and praised Allah^{-azwj} Mighty and Majestic upon the abundance of His^{-azwj} Grants by His^{-azwj} Guiding to the Wilayah of People^{-asws} of the Household, those from whom Allah^{-azwj} Kept Away the uncleanness from them^{-asws} and Purified them^{-asws} with a Purification; and my^{-ra} companions did just as I^{-ra} had done.

ثُمَّ سَأَلْتُ أَمِيرَ الْمُؤْمِنِينَ مَا وَرَاءَ قَافٍ قَالَ ع وَرَاءَهُ مَا لَا يَصِلُ إِلَيْكُمْ عِلْمُهُ قُلْنَا تَعْلَمُ ذَلِكَ يَا أَمِيرَ الْمُؤْمِنِينَ فَقَالَ ع عِلْمِي بِمَا وَرَاءَهُ كَعِلْمِي بِحَالِ هَذِهِ الدُّنْيَا وَ مَا فِيهَا وَ إِنِّي الْحَفِيطُ الشَّهِيدُ عَلَيْهَا بَعْدَ رَسُولِ اللَّهِ ص وَ كَذَلِكَ الْأَوْصِيَاءُ مِنْ وَلَدِي بَعْدِي

Then I^{-ra} asked Amir Al-Momineen^{-asws}, 'What is behind **Qafi** [50:1]?' He^{-asws} said: 'Behind it is what its knowledge cannot arrive to you'. We said, 'You^{-asws} know that, O Amir Al-

Momineen-asws?’ He-asws said: ‘My-asws knowledge of what is behind it is like my-asws knowledge with the state of this world and what is in it, and I-asws am the protector, the witness upon it after Rasool-Allah-saww, and like that are the succesors-asws from my-asws sons-asws after me-asws’.

ثُمَّ قَالَ عَ إِنِّي لَأَعْرِفُ بِطُرُقِ السَّمَاوَاتِ مِنْ طُرُقِ الْأَرْضِ نَحْنُ الْإِسْمُ الْمَخْزُونُ الْمَكْنُونُ نَحْنُ الْأَسْمَاءُ الْحُسْنَى الَّتِي إِذَا سُئِلَ اللَّهُ عَزَّ وَ جَلَّ بِهَا أَجَابَ نَحْنُ الْأَسْمَاءُ الْمَكْتُوبَةُ عَلَى الْعَرْشِ

Then he-asws said: ‘I-asws am more knowing with the roads of the skies than the roads of the earth. We-asws are the Name, the treasured, the hidden. We-asws are the Magnificent Names which when Allah-azwj Mighty and Majestic is asked by it, He-azwj Answers. We-asws are the names inscribed upon the Throne.

وَلَا خَلِقْنَا خَلَقَ اللَّهُ عَزَّ وَ جَلَّ السَّمَاءَ وَ الْأَرْضَ وَ الْعَرْشَ وَ الْكُرْسِيَّ وَ الْجَنَّةَ وَ النَّارَ وَ مِنَّا تَعَلَّمَتِ الْمَلَائِكَةُ التَّسْبِيحَ وَ التَّقْدِيسَ وَ التَّوْحِيدَ وَ التَّهْلِيلَ وَ التَّكْبِيرَ وَ نَحْنُ الْكَلِمَاتُ الَّتِي تَلَقَّاها آدَمُ مِنْ رَبِّهِ فَتَابَ عَلَيْهِ

And for our-asws reason, Allah-azwj Mighty and Majestic Created the sky and the earth, and the Throne and the Chair, and the Paradise and the Fire, and from us-asws the Angels learnt the glorification and the extollation of Holiness, and the Tawheed, and the extollation of Oneness, and the exclamation of Greatness, and we-asws are the Words which Adam-as received from his-as Lord-azwj, so He-azwj Turned to him-as’.

ثُمَّ قَالَ أ تُرِيدُونَ أَنْ أُرِيَكُمْ عَجَبًا قُلْنَا نَعَمْ قَالَ غُضُّوا أَعْيُنَكُمْ فَفَعَلْنَا ثُمَّ قَالَ افْتَحُوهَا فَفَتَحْنَاهَا فَإِذَا نَحْنُ بِمَدِينَةٍ مَا رَأَيْنَا أَكْبَرَ مِنْهَا الْأَسْوَاقُ فِيهَا قَائِمَةٌ وَ فِيهَا أَنْاسٌ مَا رَأَيْنَا أَعْظَمَ مِنْ خَلْقِهِمْ عَلَى طُولِ النَّخْلِ قُلْنَا يَا أَمِيرَ الْمُؤْمِنِينَ مَنْ هَؤُلَاءِ

Then he-asws said: ‘Do you want me-asws to show you a wonder?’ We said, ‘Yes’. He-asws said: ‘Close your eyes’. We did so, then he-asws said: ‘Open them!’ We opened them, and there we were in a city, we had not seen any larger than it. The markets had been established in it, and therein were people we had not seen any larger than their bodies, the tallness of the palm tree. We said, ‘O Amir Al-Momineen-asws! Who are they?’

قَالَ بَيِّنَةٌ قَوْمٍ عَادٍ كُفَّارٌ لَا يُؤْمِنُونَ بِاللَّهِ عَزَّ وَ جَلَّ أَحَبَبْتُ أَنْ أُرِيَكُمْ إِيَّاهُمْ وَ هَذِهِ الْمَدِينَةُ وَ أَهْلُهَا أُرِيدُ أَنْ أَهْلِكَهُمْ وَ هُمْ لَا يَشْعُرُونَ قُلْنَا يَا أَمِيرَ الْمُؤْمِنِينَ هَلِكُهُمْ بِغَيْرِ حُجَّةٍ قَالَ لَا بَلْ بِحُجَّةٍ عَلَيْهِمْ

He-asws said: ‘Remainder of the people of Aad. They do not believe in Allah-azwj Mighty and Majestic. I-asws loved to show them to you, and this city and its inhabitants. I-asws intend to destroy them, and they are not aware’. We said, ‘O Amir Al-Momineen-asws! You-asws will destroy them without any argument?’ He-asws said: ‘No, but with an argument against them’.

فَدَنَا مِنْهُمْ وَ تَرَاءَى لَهُمْ فَهَمُّوا أَنْ يَقْتُلُوهُ وَ نَحْنُ نَرَاهُمْ وَ هُمْ يَرَوْنَ ثُمَّ تَبَاعَدَ عَنْهُمْ وَ دَنَا مِنَّا وَ مَسَحَ بِيَدِهِ عَلَى صُدُورِنَا وَ أَبْدَانِنَا وَ تَكَلَّمَ بِكَلِمَاتٍ لَمْ نَفْهَمْهَا وَ عَادَ إِلَيْهِمْ ثَانِيَةً حَتَّى صَارَ بِإِزَائِهِمْ وَ صَعِقَ فِيهِمْ صَعْفَةً

Then he-asws went near them and appeared to them, and they thought of killing him-asws, and we could see them and they were seeing (us). Then he-asws distance from them and came near us and wiped his-asws hand upon our chests and our bodies, and spoke with (certain)

phrases we did not understand, and repeated to them for a second time until he-asws came with their attire, and there was a lightning among them with a thunderbolt.

قَالَ سَلْمَانُ- لَقَدْ ظَنَنَّا أَنَّ الْأَرْضَ قَدْ انْقَلَبَتْ وَ السَّمَاءُ قَدْ سَقَطَتْ وَ أَنَّ الصَّوَاعِقَ مِنْ فِيهِ قَدْ خَرَجَتْ فَلَمْ يَبْقَ مِنْهُمْ فِي تِلْكَ السَّاعَةِ أَحَدٌ فَلَمَّا
يَا أَمِيرَ الْمُؤْمِنِينَ مَا صَنَعَ اللَّهُ بِهِمْ قَالَ هَلَكُوا وَ صَارُوا كُلُّهُمْ إِلَى النَّارِ فَلَمَّا هَذَا مُعْجَزٌ مَا رَأَيْنَا وَ لَا سَمِعْنَا بِمِثْلِهِ

Salman-ra said, 'We thought that the earth had overturned and the sky had collapsed and that the lightning has come out from his-asws mouth. There did not remain anyone from them in that moment. We said, 'O Amir Al-Momineen-asws! What has Allah-azwj Done with them?' He-asws said: 'They are destroyed and all of them came to be in the Fire'. We said, 'This is a miracle we have neither seen or heard the like of it'.

فَقَالَ عَ أُتْرِيدُونَ أَنْ أُرِيَكُمْ أَعْجَبَ مِنْ ذَلِكَ فَقُلْنَا لَا نُطِيقُ بِأَسْرِنَا عَلَى اخْتِمَالِ شَيْءٍ آخَرَ فَعَلَى مَنْ لَا يَتَوَالَاكَ وَ [لَا] يُؤْمِنُ بِفَضْلِكَ وَ عَظِيمِ
قَدْرِكَ عَلَى اللَّهِ عَزَّ وَ جَلَّ لَعْنَةُ اللَّهِ وَ لَعْنَةُ اللَّاعِنِينَ وَ الْمَلَائِكَةِ وَ الْخَلْقِ أَجْمَعِينَ إِلَى يَوْمِ الدِّينِ

He-asws said: 'Do you want me-asws to show you more wondrous than that?' We said, 'We cannot tolerate upon bearing something another, so upon the one who does not befriend you, nor believing in your-asws merits, and your-asws great worth to Allah-azwj Mighty and Majestic, the Curse of Allah-azwj be upon him, and the curses of the cursing ones, and the Angels, and the entirety of the creatures, up to the Day of Qiyamah'.

ثُمَّ سَأَلْنَا الرُّجُوعَ إِلَى أَوْطَانِنَا فَقَالَ أَفْعَلُ ذَلِكَ إِنْ شَاءَ اللَّهُ فَأَشَارَ إِلَى السَّحَابَتَيْنِ فَدَنَّتَا مِنَّا فَقَالَ عَ خُذُوا مَوَاضِعَكُمْ فَجَلَسْنَا عَلَى سَحَابَةٍ وَ جَلَسَ
عَ عَلَى الْأُخْرَى وَ أَمَرَ الرِّيحَ فَحَمَلَتْنَا حَتَّى صِرْنَا فِي الْجَوِّ وَ رَأَيْنَا الْأَرْضَ كَالدِّرْهَمِ ثُمَّ حَطَّتْنَا فِي دَارِ أَمِيرِ الْمُؤْمِنِينَ عَ فِي أَقَلِّ مِنْ طَرْفِ النَّظَرِ

Then we asked for the return to our homeland. He-asws said: 'I-asws shall do that, if Allah-azwj so Desires'. He-asws gestured towards the two clouds, and they came near us. He-asws said: 'Take your places!' We sat upon a cloud and he-asws sat upon the other and ordered the wind and it carried us until we came to be in the air and we saw the earth being like a Dirham. Then we descended in the house of Amir Al-Momineen-asws in less than the blink of an eye.

وَ كَانَ وَصُولُنَا إِلَى الْمَدِينَةِ وَقْتُ الظُّهْرِ وَ الْمُؤَذِّنُ يُؤَذِّنُ وَ كَانَ خُرُوجُنَا مِنْهَا وَقْتُ غَلَبِ الشَّمْسِ فَقُلْنَا بِاللَّهِ الْعَجَبُ كُنَّا فِي جَبَلٍ قَافٍ مَسِيرَةً
خَمْسِ سِنِينَ وَ عُذْنَا فِي خَمْسِ سَاعَاتٍ مِنَ النَّهَارِ

And our arrival at Al-Medina was at the time of Al-Zohr and the Muezzin was proclaiming the Azaan, and our exit from it was at the time of the rising of the sun. We said, 'By Allah-azwj! We were in the mount Qaf at a travel distance of five years, and we return in five hours from the day'.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَ لَوْ أَنَّنِي أَرَدْتُ أَنْ أَجُوبَ الدُّنْيَا بِأَسْرِهَا وَ السَّمَاوَاتِ السَّبْعَ وَ أَزْجَعَ فِي أَقَلِّ مِنَ الطَّرْفِ لَفَعَلْتُ بِمَا عِنْدِي مِنْ اسْمِ اللَّهِ
الْأَعْظَمِ فَقُلْنَا يَا أَمِيرَ الْمُؤْمِنِينَ أَنْتَ وَ اللَّهُ الْآيَةُ الْعُظْمَى وَ الْمُعْجَزُ الْبَاهِرُ بَعْدَ أَخِيكَ وَ ابْنِ عَمِّكَ رَسُولَ اللَّهِ ص.

Amir Al-Momineen-asws said: 'If I-asws wanted to cut through the world in its travel and the seven seas, and return in less than the blink of an eye, I-asws could have done so due to what is with me-asws from the Magnificent Name of Allah-azwj'. We said, 'O Amir Al-Momineen-asws!'

By Allah^{-azwj}, you^{-asws} are the Magnificent Sign, and the dazzling miracle after your^{-asws} brother^{-saww} and son^{-saww} of your^{-asws} uncle^{-as}, Rasool-Allah^{-saww}".²⁴

و عنه: عن أحمد بن إدريس، عن عبد الله بن محمد، عن صفوان بن يحيى، عن يعقوب بن شعيب، عن عمران بن ميثم، عن عباية بن ربيعي، أنه سمع أمير المؤمنين (عليه السلام) يقول: «هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَ دِينَ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَ لَوْ كَرِهَ الْمُشْرِكُونَ أَظْهَرَ ذَلِكَ بَعْدَ؟ كَلَّا- وَ الَّذِي نَفْسِي بِيَدِهِ- حَتَّى لَا تَبْقَى قَرْيَةٌ إِلَّا وَ نُوْدِي فِيهَا بِشَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، بِكَرَّةٍ وَ عَشْيَا».

And from him, from Ahmad Bin Idrees, from Abdullah Bin Muhammad, from Safwan Bin Yahya, from Yaquob Bin Shuayb, from Imran Bin Maysam, from Abaya Bin Rabie,

‘He heard Amir Al-Momineen^{-asws} saying: ***‘He is the One Who Sent His Rasool with the Guidance and the Religion of Truth in order to prevail it upon all the Religions, and even if the Polytheists abhor it [61:9].*** Did that prevail afterwards? No way! By the One^{-azwj} in Whose Hand is my^{-asws} soul, (it would be) to the extent that there would not remain a town except there would be calls therein with the testimony that there is no god except Allah^{-azwj} and that Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}, morning and evening”.²⁵

VERSES 10 - 13

يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابٍ أَلِيمٍ {10}

O you those who believe! Shall I point you upon a trade rescuing you from a painful Punishment? [61:10]

تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ {11}

You should believe in Allah and His Rasool, and struggle in the Way of Allah with your wealth and your selves. That is better for you if only you knew [61:11]

يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتٍ عَدْنٍ ۚ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ {12}

He will Forgive your sins for you and Enter you into Gardens beneath which the rivers flow, and goodly dwellings in the Gardens of perpetuity. That is the mighty success [61:12]

وَأُخْرَىٰ تُحِبُّونَهَا ۖ نَصْرٌ مِنَ اللَّهِ وَفَتْحٌ قَرِيبٌ ۖ وَبَشِيرٌ لِّلْمُؤْمِنِينَ {13}

²⁴ Bihar Al-Anwaar – V 27, The book of Imamate, P 5 Ch 14 H 5

²⁵ تأويل الآيات 2: 689/8

And another thing you love – Help from Allah and a near victory. And give glad tidings to the Momineen [61:13]

الحسن بن أبي الحسن الديلمي (رحمه الله): عن رجاله، بإسناد متصل إلى النوفلي، عن أبي عبد الله (عليه السلام)، قال: «قال أمير المؤمنين (عليه السلام): أنا التجارة المربحة المنجية من العذاب الأليم التي دل الله عليها في كتابه، فقال: «يا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَى تِجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابٍ أَلِيمٍ».

Al Hassan Bin Abu Al Hassan Al Daylami, from his men, by a continuous chain going up to Al Nowfali,

‘Abu Abdullah^{-asws} having said that ‘Amir-al-Momineen^{-asws} said: ‘I^{-asws} am the lucrative trade which saves from the painful Punishment which Allah^{-azwj} has Pointed to in His^{-azwj} Book, so He^{-azwj} Said: **O you those who believe! Shall I point you upon a trade rescuing you from a painful Punishment? [61:10]**’.²⁶

و عن الشيخ أبي جعفر الطوسي: عن عبد الواحد بن الحسن، عن محمد بن محمد الجويني، قال: قرأت على علي بن أحمد الواحدي حديثا مرفوعا إلى النبي (صلى الله عليه وآله) أنه قال: «لمبارزة علي لعمر بن عبد ود أفضل من عمل أمي إلى يوم القيامة، و هي التجارة المربحة المنجية من العذاب الأليم،

And from Al Sheikh Abu Ja’far Al Toosy, from Abdul Wahid Bin Al Hassan, from Muhammad Bin Muhammad Al Juweyni who said,

‘I recited a Hadeeth to Ali Bin Ahmad, with an unbroken chain going up to the Prophet^{-saww} having said: ‘The duel of Ali^{-asws} against Umar Bin Abd Wadd is the best of the deeds of my^{-saww} community up to the Day of Judgement, and it is the lucrative trade which saves from the painful Punishment.

يقول الله تعالى: هَلْ أَدُلُّكُمْ عَلَى تِجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابٍ أَلِيمٍ تُؤْمِنُونَ بِاللَّهِ وَ رَسُولِهِ وَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَ أَنْفُسِهِمْ ذَلِكَمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ يَغْفِرَ لَكُمْ ذُنُوبَكُمْ وَ يُدْخِلَكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَ مَسَاكِنَ طَيِّبَةً فِي جَنَّاتٍ عَدْنٍ ذَلِكَ الْفَوْزُ الْعَظِيمُ».

Allah^{-azwj} the Exalted is Saying: **O you those who believe! Shall I point you upon a trade rescuing you from a painful Punishment? [61:10] You should believe in Allah and His Rasool, and struggle in the Way of Allah with your wealth and your selves. That is better for you if only you knew [61:11] He will Forgive your sins for you and Enter you into Gardens beneath which the rivers flow, and goodly dwellings in the Gardens of perpetuity. That is the mighty success [61:12]**’²⁷

علي بن إبراهيم: في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله تعالى: يا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَى تِجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابٍ أَلِيمٍ: «فقالوا: لو نعلم ما هي لبذلنا فيها الأموال و الأنفس و الأولاد،

Ali Bin Ibrahim, in a report of Abu Al Jaroud,

‘From Abu Ja’far^{-asws} regarding the Words of the Exalted: **O you those who believe! Shall I point you upon a trade rescuing you from a painful Punishment? [61:10]**, (he^{-asws} said):

²⁶ تأويل الآيات 2: 689 / 10.

²⁷ تأويل الآيات 2: 690 / 11.

‘They said, ‘If only we knew what it is, we would spend the wealth and the selves and the children regarding it’.

فَقَالَ تَعَالَى: تَوَكَّلُوا بِاللَّهِ وَرَسُولِهِ وَجَاهِدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ إِلَى قَوْلِهِ تَعَالَى: ذَلِكَ الْفَوْزُ الْعَظِيمُ وَآخَرَى تُحِبُّوهُمَا نَصْرٌ مِنَ اللَّهِ وَفَتْحٌ قَرِيبٌ يَعْنِي فِي الدُّنْيَا بَفَتْحِ الْقَائِمِ، وَ أَيْضًا فَتْحُ مَكَّةَ».

So the Exalted Said: **You should believe in Allah and His Rasool, and struggle in the Way of Allah with your wealth and your selves [61:11] – up to His^{-azwj} Words: That is the mighty success [61:12] And another thing you love – Help from Allah and a near victory. And give glad tidings to the Momineen [61:13]**²⁸.

فس، تفسير القمي وَ آخَرَى تُحِبُّوهُمَا نَصْرٌ مِنَ اللَّهِ وَ فَتْحٌ قَرِيبٌ يَعْنِي فِي الدُّنْيَا بِفَتْحِ الْقَائِمِ ع.

Tafseer Al-Qummi –

And another thing you love – Help from Allah and a near victory. And give glad tidings to the Momineen [61:13] – meaning in the world with the victory of Al-Qaim^{-ajfj}²⁹.

A Hadeeth quoting the supplication of Amir Al-Momineen^{-asws} with mentioning of 61:13 is cited in the Appendix.

VERSE 14

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا أَنْصَارَ اللَّهِ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لِلْحَوَارِيِّينَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ ۖ فَأَمْنَتْ طَائِفَةٌ مِنْ بَنِي إِسْرَائِيلَ وَكَفَرَتْ طَائِفَةٌ فَأَيَّدْنَا الَّذِينَ آمَنُوا عَلَى عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ {14}

O you those who believe! Become helpers of Allah, just as Isa Ibn Maryam said to the disciples: ‘Who are my helpers to Allah?’ The disciples said, ‘We are helpers of Allah!’ Then a party from the Children of Israel believed, and a party committed Kufr, so We Aided those who believed against their enemies, and they became prevalent [61:14]

حَدَّثَنَا ابْنُ حُبُوبٍ عَنْ أَبِي يَحْيَى كَوْكَبِ الدَّم عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ حَوَارِيَّ عِيسَى (عليه السلام) كَانُوا شِيعَتَهُ وَ إِنَّ شِيعَتَنَا حَوَارِيُّونَا وَ مَا كَانَ حَوَارِيَّ عِيسَى بِأَطْوَعَ لَهُ مِنْ حَوَارِيَّتِنَا لَنَا

Narrated to us Ibn Mahboub, from Abu Yahya Kowkab Al-Dam, who has said:

Abu Abdullah^{-asws} having said that: ‘The disciples of Isa^{-as} were his^{-as} Shias, and that our^{-asws} Shias are our^{-asws} disciples and the disciples of Isa^{-as} were not more obedient to him^{-as} than our^{-asws} Shias are to us^{-asws}.

²⁸ تفسير القمي 2: 365.

²⁹ Bihar Al Anwaar – V 51, The book of History – Imam Al Mahdi^{-ajfj}, Ch 5 H 17

وَإِنَّمَا قَالَ عِيسَى (عليه السلام) لِلْحَوَارِيِّينَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ فَلَا وَ اللَّهِ مَا نَصَرُوهُ مِنَ الْيَهُودِ وَلَا قَاتَلُوهُمْ دُونَهُ وَ شِيعَتُنَا وَ اللَّهُ لَمْ يَزَلُوا مِنْذُ قَبَضَ اللَّهُ عَزَّ وَكَبَّرَ رَسُولَهُ (صلى الله عليه وآله) يَنْصُرُونَنَا وَ يُقَاتِلُونَ دُونَنَا وَ يُجْرِفُونَ وَ يُعَذِّبُونَ وَ يُشَرِّدُونَ فِي الْبُلْدَانِ جَزَاهُمْ اللَّهُ عَنَّا خَيْرًا

And rather, Isa^{-as} said to the disciples: **'Who are my helpers to Allah?' The disciples said, 'We are helpers of Allah!'** So No, by Allah^{-azwj}, none from the Jews helped him^{-as} nor did they fight for him^{-as}. By Allah^{-azwj}! Since Allah^{-azwj} Made Rasool-Allah^{-saww} to pass away, our^{-asws} Shias have never ceased to help us^{-asws}, and they fought for us^{-asws}, and they were burnt, and tortured, and displaced in the cities. May Allah^{-azwj} Recompense them goodly from us^{-asws}.

وَ قَدْ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) وَ اللَّهُ لَوْ ضَرَبْتُ خَيْشُومَ مُحِبِّينَا بِالسَّيْفِ مَا أَبْغَضُونَا وَ وَ اللَّهِ لَوْ أَدْنَيْتُ إِلَى مُبْغِضِينَا وَ حَثَوْتُ هُمْ مِنَ الْمَالِ مَا أَحْبَبُونَا.

And Amir-ul-Momineen^{-asws} has said: 'By Allah^{-azwj}! Even if I^{-asws} were to strike the noses of those who love us^{-asws} with the sword, they will not hate us^{-asws}, and by Allah^{-azwj}, if I^{-asws} were to approach those that hate us^{-asws} and urge them by the wealth, they will still not love us^{-asws}'.³⁰

أبو الحسين بن عبيد الله عن ابن أبي يعفور قال: دخلت على أبي عبد الله عليه السلام - وعنده نفر من أصحابه - فقال لي: يا بن أبي يعفور هل قرأت القرآن؟ قال: قلت: نعم هذه القراءة قال: عنها سألتك ليس عن غيرها قال: فقلت: نعم جعلت فداك ولم؟

Abu Al Husayn Bin Ubeydullah, from Ibn Abu Yafour who said,

'I went over to Abu Abdullah^{-asws}, and in his^{-asws} Presence were a number of his^{-asws} companions. So he^{-asws} said to me: 'O Ibn Abu Yafour! Have you read the Quran?' I said, 'Yes, this recitation'. He^{-asws} said, '(It is) about it that I^{-asws} am asking you, it isn't about other than it'. I said, 'Yes, may I be sacrificed for you^{-asws}! And why (are you^{-asws} asking)?'

قال: لان موسى عليه السلام حدث قومه بحديث لم يحتملوه عنه فخرجوا عليه بمصر فقاتلوه فقاتلهم فقتلهم ولان عيسى عليه السلام حدث قومه بحديث فلم يحتملوه عنه فخرجوا عليه بتكريت فقاتلوه فقاتلهم فقتلهم وهو قول الله عز وجل: (فأمنت طائفة من بني إسرائيل وكفرت طائفة فأيدتنا الذين آمنوا على عدوهم فأصبحوا ظاهرين)

He^{-asws} said: 'Because Musa^{-as} narrated his^{-as} people with a Hadeeth, they did not tolerate it from him^{-as}, so they went out against him^{-as} in Egypt, and they fought against him^{-as}, and he^{-as} fought against them, so he^{-as} killed them; and because Isa^{-as} narrated his^{-as} people with a Hadeeth. They could not tolerate it from him^{-as}, so they went out against him^{-as} in Takrit, and they fought against him^{-as}, and he^{-as} fought against them, so he^{-as} killed them. And these are the Words of Allah^{-azwj} Mighty and Majestic: **Then a party from the Children of Israel believed, and a party committed Kufr, so We Aided those who believed against their enemies, and they became prevalent [61:14].**

وانه أول قائم يقوم منا أهل البيت يحدثكم بحديث لا تحتملونه فتخرجون عليه برميلة الدسكرة فتقاتلونه فيقاتلكم فيقتلكم وهي آخر خارجة يكون

³⁰ Al Kafi – H 14844

And it would be so that at first, Qaim^{-asws} would be rising from us^{-asws}, the People^{-asws} of the Household. He^{-asws} would narrate to you all with a Hadeeth. You will not be tolerating it, so you would be going out against him^{-asws} at Rameela Al-Daskara, and you would be fighting against him^{-asws}, and he^{-asws} would be fighting against you all, so he^{-asws} would be killing you all, and it would be the last revolt which would happen.

ثم يجمع الله - يا بن أبي يعفور - الأولين والآخرين ثم يجاء بمحمد صلى الله عليه وآله في أهل زمانه فيقال له: يا محمد بلغت رسالتى واحتججت على القوم بما أمرتك أن تحدثهم به؟ فيقول: نعم يا رب فيسأل القوم هل بلغكم واحتج عليكم؟ فيقول قوم: لا

Then Allah^{-azwj} would be Gathering – O Ibn Yafour – the former ones and the latter ones. Then they would come with Muhammad^{-saww} among the people of his^{-saww} era, and He^{-azwj} would Say to him^{-saww}: “O Muhammad^{-saww}! Did you^{-saww} deliver My^{-azwj} Message and argued upon the people with what I^{-saww} had Commanded that you^{-saww} should narrated (the Hadeeth) to them with?” So he^{-saww} would be saying: ‘Yes, O Lord^{-azwj}’. Then He^{-azwj} would Ask the people: “Did he^{-saww} deliver to you all and argue upon you?’ But they would be saying, ‘No’.

فيسأل محمد صلى الله عليه وآله فيقول: نعم يا رب - وقد علم الله تبارك وتعالى انه قد فعل ذلك - يعيد ذلك ثلاث مرات فيصدق محمداً و يكذب القوم ثم يساقون إلى نار جهنم

So He^{-azwj} would Ask Muhammad^{-saww}, and he^{-saww} would be saying: ‘Yes O Lord^{-azwj}’. And Allah^{-azwj} would Know that he^{-saww} had indeed done that. He^{-azwj} would Repeat that three times, and Muhammad^{-saww} would ratify but the people would belie. Then they would be ushered to the Fire of Hell.

ثم يجاء بعلى عليه السلام في أهل زمانه فيقال له: كما قيل لمحمد صلى الله عليه وآله ويكذبه قومه ويصدق الله ويكذبهم يعيد ذلك ثلاث مرات

Then they would come with Ali^{-asws} among the people of his^{-asws} era, and He^{-azwj} would be Saying to him^{-asws} just as He^{-azwj} had Said to Muhammad^{-saww}, and his^{-asws} people would belie him^{-asws}, and Allah^{-azwj} would Ratify him^{-asws} and Belie them. He^{-azwj} would Repeat that three times.

ثم الحسن ثم الحسين ثم علي بن الحسين وهو أقلهم أصحابا كان أصحابه أبا خالد الكابلي ويحيى بن أم الطويل وسعيد بن المسيب وعامر بن وائلة وجابر بن عبد الله الأنصاري وهؤلاء شهود له على ما احتج به

Then it would be Al-Hassan^{-asws}, then Al-Husayn^{-asws}, then Ali^{-asws} Bin Al-Husayn^{-asws}, and he^{-asws} would be the least of them^{-asws} of companions. His^{-asws} companions were Abu Khalid Al-Kabily, and Yahya Bin Umm Al-Taweel, and Saeed Bin Al-Musayyab, and Aamir Bin Wasila, and Jabir Bin Abdullah Al-Ansary, and they would testify for him^{-asws} upon what he^{-asws} had argued with.

ثم يؤتى بأبي يعنى محمد بن علي على مثل ذلك ثم يؤتى بي وبكم فأستل وتسألون فانظروا ما أنتم صانعون - يا بن أبي يعفور - ان الله عز وجل هو الأمر بطاعته و طاعة رسوله وطاعة أولي الأمر الذين هم أوصياء رسوله - يا بن أبي يعفور -

Then they would come with my^{-asws} father^{-asws}, meaning Muhammad^{-asws} Bin Ali^{-asws}, upon the like of that. Then they would come with me^{-asws} and with you all, so I^{-asws} would be Asked

and you would be Questioned, therefore consider what you are doing, O Ibn Yafour! Allah^{-azwj} Mighty and Majestic, He^{-azwj} Commanded with His^{-azwj} obedience, and obedience to His^{-azwj} Rasool^{-saww}, and the obedience to the Masters^{-asws} of the Command (أولي الأمر), they^{-asws} being the successors^{-asws} of His^{-azwj} Rasool^{-saww}, O Ibn Yafour!

فنحن حجج الله في عبادته وشهادته على خلقه وامنائه في ارضه وخزانه على علمه والداعون إلى سبيله والعاملون بذلك فمن أطاعنا أطاع الله ومن عصانا فقد عصى الله

Thus, we^{-asws} are the Divine Authorities of Allah^{-azwj} among His^{-azwj} servants, and His^{-azwj} Witnesses upon His^{-azwj} creatures and His^{-azwj} Trustees regarding His^{-azwj} earth, and as Treasurers upon His^{-azwj} Knowledge, and the Callers to His^{-azwj} Way, and the workers with that. Therefore, the one who obeys us^{-asws}, obeys Allah^{-azwj}, and the one who disobeys us^{-asws}, so he has disobeyed Allah^{-azwj}.³¹

Appendix: Veil of Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ قُلِ الْمَلِكُ تُوْفِي الْمَلِكُ مَنْ تَشَاءُ وَ تَنْزِعُ الْمَلِكُ مَنْ تَشَاءُ وَ تُعِزُّ مَنْ تَشَاءُ وَ تُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

‘In the Name of Allah^{-azwj} the Beneficent, the Merciful! **Say: ‘O Allah, Master of the Kingdom! You Give the Kingdom to whomsoever You so Desire to and Remove the Kingdom from the one You so Desire to, and You Honour the one You so Desire to and Humiliate whom You so Desire to. In Your Hand is the good; surely, You are Able upon everything [3:26].**

تُولِجُ اللَّيْلَ فِي النَّهَارِ وَ تُولِجُ النَّهَارَ فِي اللَّيْلِ وَ تُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَ تُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَ تَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ

You Insert the night into the day and You Insert the day into the night, and You Extract the living from the dead and You Extract the dead from the living, and You Give sustenance to whomsoever You Desire to without measure [3:27].

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ خَضَعَتِ الْبَرِّيَّةُ لِعَظَمَةِ جَلَالِهِ أَجْمَعُونَ وَ ذَلَّتْ لِعَظَمَتِهِ عِزَّةُ كُلِّ مُتَعَاطِلٍ مِنْهُمْ وَ لَا يَجِدُ أَحَدٌ مِنْهُمْ إِلًا مَخْلَصًا بَلْ يَجْعَلُهُمُ اللَّهُ شَارِدِينَ مُتَمَرِّقِينَ فِي عِزِّ طُغْيَانِهِمْ هَالِكِينَ

Allah^{-azwj} is Greatest! Allah^{-azwj} is Greatest! Allah^{-azwj} is Greatest! The Created beings in their entirety humble to the Magnificence of His^{-azwj} Majesty, and the honour of every honourable one is disgraced to His^{-azwj} Magnificence, and not one of them is found to be sincere to me, but Allah^{-azwj} Makes them distracted, torn apart in the might of their arrogance, destroyed!

بِ قُلْ أَعُوذُ بِرَبِّ النَّاسِ مَلِكِ النَّاسِ إِلَهِ النَّاسِ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ مِنَ الْغَيْبَةِ وَ النَّاسِ

By Say: ‘I seek Refuge with Lord of the people [114:1] King of the people [114:2] God of the people [114:3] From the evil of doubts insinuated by the wicked one [114:4] Who insinuates into the chests of people [114:5] Being from the Jinn and the people [114:6].

³¹ Kitab Al Zohad – Ch 19 H 286

انْغَلَقَ عَنِّي بَابُ الْمُتَأَخِّرِينَ مِنْكُمْ وَ تَهْتَمُ ضَالِّينَ مَطْرُودِينَ بِالصَّافَّاتِ بِالذَّارِيَّاتِ بِالْمُرْسَلَاتِ أَرْجُكُمْ عَنِ الْحَرَكَاتِ كُوتُوا رَمَاداً لَا تَبْسُطُوا إِلَيَّ يَدًا

The doors of the ones from you lagging behind have been closed from me, and the care of the straying ones, the expelled by the **By the ones lined out in rows [37:1]**, by **By the (winds) scattering far [51:1]**, by **(I Swear) by the emissaries (messengers) Sent consecutively [77:1]**, by **(I Swear) by the snatchers snatching out [79:1]**! I rebuke you all from the movements! Be ashes, do not extend a hand towards me!

الْيَوْمَ نَخْتِمُ عَلَى أَفْوَاهِهِمْ وَ نُكَلِّمُنَا أَيْدِيهِمْ وَ تَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ هَذَا يَوْمٌ لَا يَنْطَفُونَ وَ لَا يُؤَدُّنَ لَهُمْ فَيَعْتَذِرُونَ جَمَدَتِ الْأَعْيُنُ وَ خَرِسَتِ الْأَلْسُنُ وَ خَضَعَتِ الرِّقَابُ لِلْمَلِكِ الْخَلَاقِ

On the Day We shall Seal upon their mouths and Cause their hands to speak to us, and their legs would testify with what they had been earning [36:65]. This is a Day they will not be speaking [77:35] Nor will there be any Permission for them to be offering excuses [77:36]. The eyes will be frozen, and the tongues muted, and the necks humbled to the King^{azwj}, the Creator^{azwj}!

اللَّهُمَّ بِالْعَيْنِ وَ الْمِيمِ وَ الْقَاءِ وَ الْحَاءِ بِنُورِ الْأَشْبَاحِ وَ بِنَلَّالِ ضِيَاءِ الْإِصْبَاحِ وَ بِتَقْدِيرِكَ لِي يَا قَدِيرُ فِي الْعُدُوِّ وَ الرُّوَحِ أَكْفِنِي شَرَّ مَنْ دَبَّ وَ مَشَى وَ تَجَبَّرَ وَ عَنَّا اللَّهُ اللَّهُ الْعَالِبُ لَا لَجَأَ مِنْهُ لِحَارِبٍ

O Allah^{azwj}! By the (letters) ‘Ayn’, and the ‘Meem’, and the ‘Fa’! By the light of the resemblances, and by the brilliance of the illumination of the morning, and by Your^{azwj} Determination for me! O Powerful in the morning and the evening! Suffice me from evil of the one that crawls, and walks, and dominates, and Allah^{azwj} is Mighty, Allah^{azwj} is the Overcomer! There is no shelter from Him^{azwj} for a fleer!

نَصْرٌ مِنَ اللَّهِ وَ فَتْحٌ قَرِيبٌ إِذَا جَاءَ نَصْرُ اللَّهِ وَ الْفَتْحُ إِنَّ نِصْرَكُمْ اللَّهُ فَلَا غَالِبَ لَكُمْ كَتَبَ اللَّهُ لَأَعْلَى أَنَا وَ رُسُلِي إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ أَمِنْ مَنْ اسْتَجَارَ بِاللَّهِ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

Help from Allah and a near victory [61:13] When Help of Allah comes and the victory [110:1] If Allah Helps you, then there is none that can overcome you, [3:160] Allah has Ordained: “Neither I nor My Rasool would be overcome!” Surely, Allah is Strong, Mighty [58:21]. Secure is the one seeking shelter with Allah^{azwj}. There is neither might nor strength except with Allah^{azwj}!”³²

³² Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 52 H 1 b