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## CHAPTER 86

### AL-TARIQ

#### (Shooting Brightness - Piercing brightness)

#### (17 VERSES)

#### VERSES 1 - 17

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

#### Brief Introduction of Al-Tariq (86):

Sura Al-Tariq (17 verses) was revealed in Makkah.<sup>1</sup> Imam Jafar Sadiq<sup>-asws</sup> says regarding His<sup>-azwj</sup> Words: **(I Swear) by the sky and Al-Tariq [86:1]**, he<sup>-asws</sup> said: 'The sky in this subject is Amir Al-Momineen<sup>-asws</sup>, and 'Al-Tariq' is the coming to the Imams<sup>-asws</sup>, from the Presence of their<sup>-asws</sup> Lord<sup>-azwj</sup>, what occurs by the night and the day, and it is the Spirit which is with the Imams<sup>-asws</sup> informing them<sup>-asws</sup>'. And was asked, 'And: **(It is) the star of piercing brightness [86:3]?**' He<sup>-asws</sup> said: 'That is Rasool-Allah<sup>-saww</sup>'.<sup>2</sup> Next Allah<sup>-azwj</sup> Talks about the creation of human being and his recreation before the Day of Judgement when his secrets will be revealed.<sup>3</sup> Imam Jafar Sadiq<sup>-asws</sup> says regarding the Words of the Exalted: **'So there would neither be any strength for him nor a helper [86:10]**, he<sup>-asws</sup> said: 'There will be no strength to him by which he can strengthen himself against his Creator, nor a helper from Allah<sup>-azwj</sup> to help him, if He<sup>-azwj</sup> Intends evil with him'. It was asked, **'They would be plotting a plot [86:15]**'. He<sup>-asws</sup> said: 'They plotted against Rasool-Allah<sup>-saww</sup>, and plotted against Ali<sup>-asws</sup>, and plotted against (Syeda) Fatima<sup>-asws</sup>, so Allah<sup>-azwj</sup> Said: **They would be plotting a plot [86:15] And I would be Planning a plan [86:16] So respite the Kafirs, O Muhammad<sup>-saww</sup>, respiting them gently for a while [86:17]**, - up to the time of the Sending of Al-Qaim<sup>-ajfj</sup>, so he<sup>-asws</sup> will avenge for Me<sup>-azwj</sup> against the mighty and the tyrants of Quraysh, and the clan of Umayyad, and the rest of the people".<sup>4</sup>

#### MERITS

ابن بابويه: بإسناده، عن أبي عبد الله (عليه السلام)، قال: «من كانت قراءته في فرائضه و السَّمَاءِ وَ الطَّارِقِ، كانت له يوم القيامة عند الله جاه و منزلة، وكان من رفقاء المؤمنين و أصحابهم في الجنة».

<sup>1</sup> تفسير القمي، ج2، ص: 415

<sup>2</sup> Bihar Al-Anwaar – V 24, The book of Imamate, P 1 Ch 30 H 3

<sup>3</sup> تفسير القمي، ج2، ص: 415

<sup>4</sup> Bihar Al-Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 40

Ibn Babuwayh, by his chain, who has narrated:

'Abu Abdullah<sup>-asws</sup> has said: 'The one who recites it in his Obligatory Salats: **(I Swear) by the sky and Al-Tariq [86:1]**, there would be for him a Prestige and a Status on the Day of Judgement, and he would be from the friends of the Momineen, and their companions in the Paradise'.<sup>5</sup>

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة كتب الله له عشر حسنات بعدد كل نجم في السماء،

And from Khawas Al-Quran —

It has been reported from the Prophet<sup>-saww</sup> having said: 'One who recites this Surah (Al-Tariq), Allah<sup>-azwj</sup> would Write for him ten Rewards by the number of the stars in the sky.

و من كتبها و غسلها بالماء، و غسل بها الجراح لم ترم،

And one who writes it (Surah Al Tariq), and showers (bathes) with its water, and showers (bathes) with it on the open wounds it will not swell.

و إن قرئت على شيء حرسه و أمن صاحبه عليه».

And if it (Surah Al Tariq) is recited upon something which is guarded, its owner would be secure with it'.<sup>6</sup>

و قال الصادق (عليه السلام): «من غسل بمائها الجراح سكنت و لم تقح،

And Al-Sadiq<sup>-asws</sup> said: 'One who showers (bathes) with its (Surah Al Tariq) water, the open wounds would settle and not swell.

و من قرأها على شيء يشرب دواء يكون فيه الشفاء».

And one who recites it upon something, and drinks it as medication, there would be a healing in it'.<sup>7</sup>

## VERSES 1 - 3

وَالسَّمَاءِ وَالطَّارِقِ {1}

**(I Swear) by the sky and (I Swear) Al-Tariq [86:1]**

وَمَا أَدْرَاكَ مَا الطَّارِقُ {2}

<sup>5</sup> (ثواب الأعمال: 122).

<sup>6</sup> Tafseer Al Burhan – H 11527

<sup>7</sup> (خواص القرآن: 13 «نحوه»)

**And what will make you realise what is Al-Tariq? [86:2]****النَّجْمُ الثَّاقِبُ {3}****(It is) the star of piercing brightness [86:3]**

ابن بابويه، قال: حدثنا محمد بن موسى بن المتوكل، قال: حدثنا علي بن الحسين، السعدآبادي، عن أحمد بن أبي عبد الله، عن أبيه، و عن محمد بن سليمان الصنعاني، عن إبراهيم بن الفضل، عن أبان بن تغلب، قال: كنت عند أبي عبد الله (عليه السلام) إذ دخل عليه رجل من أهل اليمن فسلم عليه فرد عليه السلام، و قال له: «مرحبا بك يا سعد» فقال له الرجل: بهذا الاسم سميتني أمي، و ما أقل من يعرفني به! فقال له أبو عبد الله (عليه السلام): «صدقت، يا سعد المولى» فقال له الرجل: جعلت فداك، بهذا كنت ألقب.

Ibn Babuwayh, from Muhammad Bin Musa Bin Al-Mutawakkil, from Ali Bin Al-Husayn, Al-Sa'adabady, from Ahmad Bin Abu Abdullah, from his father, and from Muhammad Bin Suleyman Al-Sana'any, from Ibrahim Bin Al-Fazl, from Aban Bin Taghlab who said:

'I was in the presence of Abu Abdullah<sup>-asws</sup>, when a man from the people of Al-Yemen came up to him<sup>-asws</sup>. He greeted him<sup>-asws</sup>, and he<sup>-asws</sup> returned his greeting, and then said to him: 'Welcome to you, O Sa'ad'. So, the man said to him<sup>-asws</sup>, 'It is with this name that my mother had named me, and very few recognise me by it!' So Abu Abdullah<sup>-asws</sup> said to him: 'You speak the truth, O Sa'ad Al-Mowla'. The man said to him, 'May I be sacrificed for you<sup>-asws</sup>, it is this very teknonym that I had'.

فقال له أبو عبد الله (عليه السلام): «لا خير في اللقب، إن الله تبارك و تعالى يقول في كتابه: وَ لَا تَنَابَرُوا بِالْألقَابِ بِقَسِيسِ الْإِسْمِ الْفُسُوقُ بَعْدَ الْإِيمَانِ ،

Abu Abdullah<sup>-asws</sup> said to him: 'There is no good in the nickname. Allah<sup>-azwj</sup>, Blessed and High is Saying in His<sup>-azwj</sup> Book: **nor should you insult each other, nor call each other with nicknames. Evil is the false name after the Eman; and ones who do not repent, so these ones, they are the unjust [49:11].**

ما صنعك يا سعد؟». فقال: جعلت فداك، أنا من [أهل] بيت نظر في النجوم، لا نقول إن باليمن أحدا أعلم بالنجوم منا.

What is your work, O Sa'ad?' He said, 'May I be sacrificed for you<sup>-asws</sup>, I am from a family, we look in the stars (astrologers). We say (believe) that there is no one more knowledgeable of the stars than we are'.

فقال له أبو عبد الله (عليه السلام): «فما زحل عندكم في النجوم؟». فقال اليماني: نجم نحس. فقال أبو عبد الله (عليه السلام): «مه، لا تقولن هذا، فإنه نجم أمير المؤمنين (عليه السلام) و هو نجم الأوصياء (عليهم السلام) و هو النجم الثاقب الذي قال الله عز و جل في كتابه».

Abu Abdullah<sup>-asws</sup> said to him: 'What is Saturn with you all, with regards to the stars?' The Yemeni said, 'A star of jinx (bad luck)'. Abu Abdullah<sup>-asws</sup> said: 'Muh! (Shh!) Do not say this, for it is a star of Amir-Al-Momineen<sup>-asws</sup>, and it is a star of the successors<sup>-as</sup>, and it is: **(It is) the star of piercing brightness [86:3]**, which Allah<sup>-azwj</sup> Mighty and Majestic has Spoken of in His<sup>-azwj</sup> Book'.

فقال [له] اليماني: فما يعني بالثاقب؟ قال: «إن مطلعته في السماء السابعة، وإنه ثقب بضوئه حتى أضاء في السماء الدنيا، فمن ثم سماه الله عز و جل النجم الثاقب».

So, the Yemeni said to him<sup>-asws</sup>, 'What is the meaning of 'Al-Saaqib?' He<sup>-asws</sup> said: 'It's beginning is in the seventh sky, and it pierces by its illumination to the extent that it illuminates in the sky of the world. Hence, Allah<sup>-azwj</sup> Mighty and Majestic has Named it as: **The star of piercing brightness [86:3] (Al-Saaqib)**'.<sup>8</sup>

و عنه، قال: حدثني أبي (رحمه الله)، قال: حدثنا سعد بن عبد الله، عن أحمد بن أبي عبد الله، عن أبيه، عن أحمد بن النضر، عن محمد بن مروان، عن الضحاك بن مزاحم، قال: و سئل علي (عليه السلام) عن الطارق؟ قال: «هو أحسن نجم في السماء، و ليس تعرفه الناس، و إنما سمي الطارق لأنه يطرق نوره سماء سماء إلى سبع سماوات، ثم يطرق راجعا حتى يرجع إلى مكانه».

And from him, from his father, from Sa'd Bin Abdullah, from Ahmad Bin Abu Abdullah, from his father, from Ahmad Bin Al-Nazar, from Muhammad Bin Marwan, from Al-Zahaak Bin Mazahim who said:

'I asked Ali<sup>-asws</sup> about 'Al-Tariq'? He<sup>-asws</sup> said: 'It is the best star in the sky, and the people do not recognise it. But rather, it has been Named as Al-Tariq because its light hits the sky after sky up to the seventh sky, then it bounces back until it returns to its place'.<sup>9</sup>

علي بن إبراهيم، قال: حدثنا جعفر بن أحمد، عن عبد الله بن موسى، عن الحسن بن علي بن أبي حمزة، عن أبيه، عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قوله: وَ السَّمَاءِ وَ الطَّارِقِ، قال: «السماء في هذا الموضع: أمير المؤمنين (عليه السلام)، و الطارق: الذي يطرق الأئمة (عليهم السلام) من عند ربهم مما يحدث بالليل و النهار، و هو الروح الذي مع الأئمة (عليهم السلام) يسددهم».

Ali Bin Ibrahim, from Ja'far Bin Ahmad, from Abdullah Bin Musa, from Al-Hassan Bin Ali Bin Abu Hamza, from his father, from Abu Baseer, who has narrated:

'Abu Abdullah<sup>-asws</sup> regarding His<sup>-azwj</sup> Words: **(I Swear) by the sky and Al-Tariq [86:1]**, he<sup>-asws</sup> said: 'The sky in this subject is Amir-Al-Momineen<sup>-asws</sup>, and 'Al-Tariq' is the coming to the Imams<sup>-asws</sup>, from the Presence of their<sup>-asws</sup> Lord<sup>-azwj</sup>, what occurs by the night and the day, and it is the Spirit which is with the Imams<sup>-asws</sup> informing them<sup>-asws</sup>'.

قال: و النُّجْمُ الثَّاقِبُ قال: «ذاك رسول الله (صلى الله عليه و آله)».

He said, 'And: **(It is) the star of piercing brightness [86:3]?**' He<sup>-asws</sup> said: 'That is Rasool-Allah<sup>-saww</sup>'<sup>10</sup>

#### VERSE 4

إِنَّ كُلَّ نَفْسٍ لَمَّا عَلَيْهَا حَافِظٌ {4}

**[86:4] There is not a soul but over it is a protector**

<sup>8</sup> (الخصال: 68 /489)

<sup>9</sup> (علل الشرائع: 1/577)

<sup>10</sup> (تفسير القتي: 2: 415)

وَقَالَ عِزُّ بْنُ أَبِي سُرَيْبٍ إِنَّ مَعَ كُلِّ إِنْسَانٍ مَلَكََيْنِ يَحْفَظَانِهِ فَإِذَا جَاءَ الْقَدْرُ خَلَّيَا بَيْنَهُ وَبَيْنَهُ وَإِنَّ الْأَجَلَ جُنَّةٌ حَصِينَةٌ

And Ali Amir Amir Al-Momineen<sup>-asws</sup> said: 'With every human being there are two Angels protecting him, so when the Pre-determination comes, they leave him with it, and that the term is a shield protecting him'.<sup>11</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ مُحَمَّدِ بْنِ الْمُضَيْلِ عَنْ أَبِي حَمْرَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) يَقُولُ لِكُلِّ مُؤْمِنٍ حَافِظٌ وَ سَائِبٌ قُلْتُ وَ مَا الْحَافِظُ وَ مَا السَّائِبُ يَا أَبَا جَعْفَرٍ

Al-Husayn Bin Muhammad Al-Ashary, from Moalla Bin Muhammad, from Al-Hassan Bin Ali Al-Washa, from Muhammad Bin Al-Fazeyl, from Abu Hamza who said:

'I heard Abu Ja'far<sup>-asws</sup> saying: 'For every Momin there is a Protector and an Informer (Sa'ib)'. I said, 'And what is the Protector, and what is the Informer, O Abu Ja'far<sup>-asws</sup>?'

قَالَ الْحَافِظُ مِنَ اللَّهِ تَبَارَكَ وَ تَعَالَى حَافِظٌ مِنَ الْوَلَايَةِ يَحْفَظُ بِهِ الْمُؤْمِنَ أَيْنَمَا كَانَ وَ أَمَّا السَّائِبُ فَمِشَارَةٌ مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) يُبَشِّرُ اللَّهُ تَبَارَكَ وَ تَعَالَى بِهَا الْمُؤْمِنَ أَيْنَمَا كَانَ وَ حَيْثُمَا كَانَ.

He<sup>-asws</sup> said: 'The Protector from Allah<sup>-azwj</sup> Blessed and Exalted, Protecting by Al-Wilayah by which the Momin is protected wherever he may be. And as for the Informer, so it is the glad tidings/inspiration (of good news) of Muhammad<sup>-saww</sup> which Allah<sup>-azwj</sup> Blessed and Exalted Gives to the Momin wherever he may be whatever situation he may be in'.<sup>12</sup>

## The Scope of Wilayah:

Amir-ul-Momineen<sup>-asws</sup> says, while introducing the qualities and scope of a 'Wali' (Wilayah of a Divine Imam<sup>-asws</sup>) to one of his<sup>-asws</sup> companions named 'Tairq' in a sermon:

الرُّبَيْعِيُّ فِي مَشَارِقِ الْأَنْوَارِ عَنْ طَارِقِ بْنِ شَهَابٍ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ قَالَ: يَا طَارِقُ الْإِمَامُ كَلِمَةُ اللَّهِ وَ حُجَّةُ اللَّهِ وَ وَجْهُ اللَّهِ وَ نُورُ اللَّهِ وَ حِجَابُ اللَّهِ وَ آيَةُ اللَّهِ يَحْتَاؤُهُ اللَّهُ وَ يَجْعَلُ فِيهِ مَا يَشَاءُ وَ يُوجِبُ لَهُ بِذَلِكَ الطَّاعَةَ وَ الْوَلَايَةَ عَلَى جَمِيعِ خَلْقِهِ فَهُوَ وَلِيُّهُ فِي سَمَاوَاتِهِ وَ أَرْضِهِ أَحَدٌ لَهُ بِذَلِكَ الْعَهْدِ عَلَى جَمِيعِ عِبَادِهِ فَمَنْ تَقَدَّمَ عَلَيْهِ كَفَرَ بِاللَّهِ مِنْ قَوْقِ عَرْشِهِ فَهُوَ يَفْعَلُ مَا يَشَاءُ وَ إِذَا شَاءَ اللَّهُ شَاءَ . . . .

"O Tariq! The Imam<sup>-asws</sup> is the 'Kalima-tul-Allah' Words of Allah<sup>-azwj</sup>; 'Hujat-ul-Allah' the Proof of Allah<sup>-azwj</sup>; 'Wajh-Allah' the Direction to Allah<sup>-azwj</sup>; 'Noor-Allah' the Light of Allah<sup>-azwj</sup>; 'Hijab-Allah' the Veil of Allah<sup>-azwj</sup> and 'Ayat-Allah' the Sign of Allah<sup>-azwj</sup>.

He<sup>-asws</sup> is Chosen by Allah<sup>-azwj</sup> who bestows onto him<sup>-asws</sup> whatever qualities He<sup>-azwj</sup> chooses, and Makes it compulsory on all His<sup>-azwj</sup> creatures to obey him-the Imam<sup>-asws</sup>.

Thus, he<sup>-asws</sup> is Allah<sup>-azwj</sup>'s Appointed Ruler in the Heavens and on the earth. Allah<sup>-azwj</sup> has Taken a covenant regarding this from all His<sup>-azwj</sup> servants. Whosoever, precedes the Imam<sup>-</sup>

<sup>11</sup> Nahj Al Balagah – Saying 201

<sup>12</sup> Al Kafi – H 14643

<sup>asws</sup> has denied established Kingdom of Allah<sup>-azwj</sup>. An Imam<sup>-asws</sup> can act as he<sup>-asws</sup> finds it appropriate; however his<sup>-asws</sup> actions only correspond to the Will of Allah<sup>-azwj</sup>. .....

فَهِيَ مَرْتَبَةٌ لَا يَنَالُهَا إِلَّا مَنْ اخْتَارَهُ اللَّهُ وَ قَدَّمَهُ وَ وَلَّاهُ وَ حَكَّمَهُ فَالْوَلَايَةُ هِيَ حِفْظُ التُّغُورِ وَ تَدْبِيرُ الْأُمُورِ وَ تَعْدِيدُ الْأَيَّامِ وَ الشُّهُورِ

The Imamate is a station that none can reach except those whom Allah<sup>-azwj</sup> has Chosen and has Given them precedence (over others), investing them with the authority to Rule and to Judge (on behalf of Allah<sup>-azwj</sup>).

Thus, 'Wilayah' is no other than safeguarding people from danger and disaster and the management of their all affairs (to fulfil their all kinds of needs), (even down to) demarcating (defining) the days and months.

وَ إِنَّ اللَّهَ لَمْ يَخْلُقْ أَحَدًا إِلَّا وَ أَحَدَ عَلَيْهِ الْإِقْرَارَ بِالْوَحْدَانِيَّةِ وَ الْوَلَايَةَ لِلذُّرِّيَّةِ الرَّكْبِيَّةِ وَ النِّزَاعَةَ مِنْ أَعْدَائِهِمْ وَ إِنَّ الْعَرْشَ لَمْ يَسْتَقِرَّ حَتَّى كُتِبَ عَلَيْهِ بِالنُّورِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ عَلِيُّ وَليُّ اللَّهِ.

In fact, Allah<sup>-azwj</sup> did not create anything until He<sup>-azwj</sup> Made them declare the oneness (of Allah<sup>-azwj</sup>), the 'Wilayah' of the pure progeny<sup>-asws</sup> and revulsion (dislike) for their<sup>-asws</sup> enemies. The Throne (of Allah<sup>-azwj</sup>) did not attain stability until it was inscribed with Divine Noor (Light); There is no deity except Allah<sup>-azwj</sup>, Muhammad<sup>-saww</sup> is the Messenger of Allah<sup>-azwj</sup>, and Ali<sup>-asws</sup> is the Wali of Allah<sup>-azwj</sup> (an extract, complete Hadith-e-Tariq is cited in Appendix ).<sup>13</sup>

## VERSES 5 - 7

فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ {5}

***So let the human being consider from what he is Created [86:5]***

خُلِقَ مِنْ مَّاءٍ دَافِقٍ {6}

***He is Created from of water ejected [86:6]***

يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ {7}

***Coming from between the loins and the ribs [86:7]***

في كتاب الاحتجاج للطبرسي (ره) قال أبو محمد الحسن العسكري عليه السلام سأل عبد الله بن سوريا رسول الله فقال: أخبرني يا محمد الولد يكون من الرجل أو المرأة؟

In the Book Al-Ihtijaj Al-Tabarsy, who has narrated:

Abu Muhammad<sup>-asws</sup> Al-Hassan Al-Askari<sup>-asws</sup> said: ‘Abdullah Bin Sowriya asked Rasool-Allah<sup>-saww</sup>, ‘Inform me, O Muhammad<sup>-saww</sup>! The child becomes from the man or the woman?’

فقال النبي صلى الله عليه وآله: اما العظام والعصب والعروق فمن الرجل واما اللحم والدم والشعر فمن المرأة،

So, the Prophet<sup>-saww</sup> said: ‘As for the bones, and the nerves, and the veins, so these are from the man, and as for the flesh, and the blood, and the hair, so these are from the woman’.

قال: صدقت يا محمد، ثم قال: فما بال الولد يشبه اعمامه ليس فيه من شبه أخواله شيء، ويشبه أخواله ليس فيه من شبه اعمامه شيء

He said, ‘You<sup>-saww</sup> have spoken the truth, O Muhammad<sup>-saww</sup>’. Then said, ‘What about the boy who resembles his paternal uncles and there is nothing in him which resembles his maternal uncle, and he resembles his maternal uncles and there is nothing in him which resembles his paternal uncle?’

فقال رسول الله صلى الله عليه وآله: ايهما علا مائه ماء صاحبه كان الشبه له فقال: صدقت يا محمد.

So Rasool-Allah<sup>-saww</sup> said: ‘Whichever water is higher, it would have resemblance to its owner’. He said, ‘You<sup>-saww</sup> have spoken the truth, O Muhammad<sup>-saww</sup>!’<sup>14</sup>

وعن ثوبان قال: ان يهوديا قال لرسول الله صلى الله عليه وآله: أفلا اسألك عن شيء لا يعلمه الا نبي؟ قال: وما هو؟ قال: عن شبه الولد بأبيه وامه،

And from Sowban who said:

‘A Jew said to the Rasool-Allah<sup>-saww</sup>, ‘Shall I not ask you<sup>-saww</sup> about something which no one would know except a Prophet<sup>-as</sup>?’ He<sup>-saww</sup> said: ‘And what is it?’ He said, ‘About the resemblance of the son to his father and his mother’.

قال: ماء الرجل أبيض غليظ وماء المرأة أصفر رقيق، فإذا علا ماء الرجل ماء المرأة كان الولد ذكرا باذن الله عزوجل، ومن قبل ذلك يكون الشبه، وإذا علا ماء المرأة ماء الرجل خرج الولد انثى باذن الله عزوجل، ومن قبل ذلك يكون الشبه، والحديث طويل أخذنا منه موضع الحاجة.

He<sup>-saww</sup> said: ‘The water of the man is white and thick, and the water of the woman is yellow and thin. So if the water of the man were higher than the water of the woman, the child would be male by the Permission of Allah<sup>-azwj</sup> Mighty and Majestic, and before that it becomes similar. And if the water of the woman is higher than the water of the man, so the female child would come out by the Permission of Allah<sup>-azwj</sup> Mighty and Majestic, and before that it becomes similar’. – And the Hadeeth is lengthy and we have taken from it the necessary subject’.<sup>15</sup>

وباسناده إلى محمد بن عبد الله بن زرارة عن علي بن عبد الله عن أبيه عن جده عن أمير المؤمنين عليه السلام قال: تتعلج النطفتان في الرحم فإيهما كانت أكثر جاءت تشبهها فان كانت نطفة المرأة أكثر جاءت تشبه أخواله، وان كانت نطفة الرجل أكثر جاءت تشبه أعمامه،

And by his chain going up to Muhammad Bin Abdullah Bin Zurara, from Ali Bin Abdullah, from his father, from his grandfather, who has narrated:

<sup>14</sup> Tafseer Noor Al Saqalayn – CH 86 H 6

<sup>15</sup> Tafseer Noor Al Saqalayn – CH 86 H 7

'Amir-Al-Momineen<sup>-asws</sup> has said: 'Two seeds occupy the womb. So whichever of the two is more, it would adopt its resemblance. So, if it was the sperm of the woman which is more, it would come to resemble its maternal uncle, and if the sperm of the man was more, it would come to resemble its paternal uncle'.

وقال: تجول النطفة في الرجل أربعين يوماً فمن أراد أن يدعو الله عزوجل ففي تلك الأربعين قبل ان يخلق، ثم يبعث الله عزوجل ملك الارحام فيأخذها فيصعد بها إلى الله عزوجل، فيقف ما شاء الله فيقول: يا الهى اذكر ام انتى؟ فيوحى الله عزوجل ما يشاء ويكتب الملك.

And he<sup>-asws</sup> said: 'The sperm wanders in the man for forty days. So the one who intends (to have a child) should supplicate to Allah<sup>-azwj</sup> Mighty and Majestic, during those forty (days) before He<sup>-azwj</sup> Creates. Then Allah<sup>-azwj</sup> Mighty and Majestic Sends an Angel of the womb who takes it, and ascends by it to Allah<sup>-azwj</sup> Mighty and Majestic. So it pauses for as long as Allah<sup>-azwj</sup> so Desires it to. He (the Angel) says: 'O my God<sup>-azwj</sup>! Male or female?' So Allah<sup>-azwj</sup> Reveals what He<sup>-azwj</sup> so Desires to, and the Angels writes it'.<sup>16</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَلِيِّ بْنِ يَقْطِينٍ عَنْ أَبِي الْحَسَنِ مُوسَى (عَلَيْهِ السَّلَامُ) قَالَ قُلْتُ لَهُ إِنِّي قَدْ أَشْفَقْتُ مِنْ دَعْوَةِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَلَى يَقْطِينٍ وَمَا وَلَدَ فَقَالَ يَا أَبَا الْحَسَنِ لَيْسَ حَيْثُ تَذْهَبُ إِنَّمَا الْمُؤْمِنُ فِي صُلْبِ الْكَافِرِ بِمَنْزِلَةِ الْحِصَاةِ فِي اللَّيْنَةِ بِحِيءِ الْمَطَرِ فَيَغْسِلُ اللَّيْنَةَ وَلَا يَضُرُّ الْحِصَاةَ شَيْئاً.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ali Bin Yaqteen,

(It has been narrated) from Abu Al-Hassan Musa<sup>asws</sup>, said, 'I said to him<sup>asws</sup>, 'I pitied from a supplication of Abu Abdullah<sup>asws</sup> against Yaqteen and what he begot'. So he<sup>asws</sup> said: 'O Abu Al-Hassan! It is not where you are going with it. But rather, the Believer in the back of the disbeliever is at a status of the pebbles among the block. The rain comes and it washes the block, and it does not harm the pebbles anything'.<sup>17</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَ الْحُسَيْنِ بْنِ سَعِيدٍ جَمِيعاً عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَبْدِ الصَّمَدِ بْنِ بَشِيرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قُلْتُ أَصْلَحَكَ اللَّهُ مَنْ أَحَبَّ لِقَاءَ اللَّهِ أَحَبَّ اللَّهُ لِقَاءَهُ وَمَنْ أَبْغَضَ لِقَاءَ اللَّهِ أَبْغَضَ اللَّهُ لِقَاءَهُ قَالَ نَعَمْ قُلْتُ فَوَ اللَّهِ إِنَّا لَنَكْرَهُ الْمَوْتَ فَقَالَ لَيْسَ ذَلِكَ حَيْثُ تَذْهَبُ إِنَّمَا ذَلِكَ عِنْدَ الْمُعَايَنَةِ إِذَا رَأَى مَا يُحِبُّ فَلَيْسَ شَيْءٌ أَحَبَّ إِلَيْهِ مِنْ أَنْ يَتَقَدَّمَ وَ اللَّهُ تَعَالَى يُحِبُّ لِقَاءَهُ وَ هُوَ يُحِبُّ لِقَاءَ اللَّهِ حِينَئِذٍ وَ إِذَا رَأَى مَا يَكْرَهُ فَلَيْسَ شَيْءٌ أَبْغَضَ إِلَيْهِ مِنْ لِقَاءِ اللَّهِ وَ اللَّهُ يُبْغِضُ لِقَاءَهُ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid and Al Husayn Bin Saeed, altogether from Al Qasim Bin Muhammad, from Abdul Samad Bin Basheer, from one of his companions,

(It has been narrated) from Abu Abdullah<sup>-asws</sup>, said, 'I said, 'May Allah<sup>-azwj</sup> Keep you<sup>-asws</sup> well! The one who loves to meet Allah<sup>-azwj</sup>, Allah<sup>-azwj</sup> Loves to meet him, and the one who hates meeting Allah<sup>-azwj</sup>, Allah<sup>-azwj</sup> would Hate to meet him?' He<sup>-asws</sup> said: 'Yes'. I said, 'By Allah<sup>-azwj</sup>! I dislike the death'. So he<sup>-asws</sup> said: 'That is not where you are going with it. But rather, that is during the eye-witnessing when he sees what he loves. So there would be nothing more beloved to him than him proceeding, and Allah<sup>-azwj</sup> the Exalted would Love to meet him, and he would love to meet Allah<sup>-azwj</sup>, then and there. And when he sees what he dislikes, so

<sup>16</sup> Tafseer Noor Al Saqalayn – Ch 86 H 9

<sup>17</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 7 H 2

there would be nothing more hateful to him than meeting Allah<sup>-azwj</sup> and Allah<sup>-azwj</sup> would Hate to meet him'.<sup>18</sup>

## VERSES 8 - 10

إِنَّهُ عَلَىٰ رَجْعِهِ لَقَادِرٌ {8}

**Surely, He is Able upon Returning him [86:8]**

يَوْمَ تُبْلَى السَّرَائِرُ {9}

**On the day when the secrets would be Revealed [86:9]**

فَمَا لَهُ مِنْ قُوَّةٍ وَلَا نَاصِرٍ {10}

**So there would neither be any strength for him nor a helper [86:10]**

عن النبي صلى الله عليه وآله قال: أما إن من شيعة علي عليه السلام لمن يأتي يوم القيامة وقد وضع له في كفة سيئاته من الآثام ما هو أعظم من الجبال الرواسي و البحار السيارة، تقول الخلائق: هلك هذا العبد، فلا يشكون أنه من الهالكين وفي عذاب الله من الخالدين،

From the Prophet<sup>-saww</sup> having said: 'But, from the Shias of Ali<sup>-asws</sup> would be the one who would come on the Day of Judgment, and there would be placed for him in the scale of his evil deeds from the sins what is greater than the mountain peaks and the waves of the ocean. The creatures would be saying, 'This servant is destroyed. There is no doubt he is from the destroyed ones, and would be from the eternal ones in the Punishment of Allah<sup>-azwj</sup>.

فيأتيه النداء من قبل الله تعالى: يا أيها العبد الجاني هذه الذنوب الموقفات فهل بإزائها حسنة تكافئها وتدخل الجنة برحمة الله، أو تزيد عليها فتدخلها بوعده الله، يقول العبد: لا أدري،

Then, there would come a call from Allah<sup>-azwj</sup> Mighty and Majestic: "O you servant, the wrong-doer, the offender! These are major sins (upon you). So, are there, in their stead, any good deeds to suffice these, so you can enter the Paradise of Allah<sup>-azwj</sup> by the Mercy of Allah<sup>-azwj</sup>, or an increase upon these (good deeds), so you can enter it?" The servant would be saying, 'I don't know'.

فيقول منادي ربنا عزوجل: إن ربي يقول: ناد في عرصات القيامة: ألا إن فلان بن فلان من بلد كذا وكذا وقرية كذا وكذا قد رهن بسيئاته كأمثال الجبال والبحار ولا حسنة بازائها، فأبي أهل هذا المحشر كانت لي عنده يد أو عارفة فليغثني بمجازاتي عنها، فهذا أوان شدة حاجتي إليها

So, the caller of our Lord<sup>-azwj</sup> Mighty and Majestic would call out: ‘My Lord<sup>-azwj</sup> is saying: “Call out in the plains of the Day of Judgment, ‘I am so and so from the people of such and such city. I have been mortgaged by evils deeds which are like the mountain and the sea and there are no good deeds for me in my account. So, which one the people of this plain who has a hand (of favour) for me, or knows me, so let him help me with my being rescued from it, for this is the time of my most intense need to it’.

فينادي الرجل بذلك، فأول من يجيبه علي بن أبي طالب: لبيك لبيك لبيك أيها الممتحن في محبتي، المظلوم بعداوتي،

So, the man would call out with that, and the first one who answer him would be Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>: ‘Here I<sup>-asws</sup> am! Here I<sup>-asws</sup> am, O you, the one being tried regarding my<sup>-asws</sup> love, the one oppressed by my<sup>-asws</sup> enemies’.

ثم يأتي هو ومن معه عدد كثير وجم غفير و إن كانوا أقل عددا من خصماته الذين لهم قبله الظلمات

Then he<sup>-asws</sup> would come, and with him<sup>-asws</sup> would be a large number and a myriad (of people), and even though they would be fewer in number than his<sup>-asws</sup> disputants – those who had grievances before him<sup>-asws</sup>.

فيقول ذلك العدد: يا أمير المؤمنين نحن إخوانه المؤمنون، كان بنا بارا ولنا مكرما، وفي معاشرته إيانا مع كثرة إحسانه إلينا متواضعا، وقد نزلنا له عن جميع طاعاتنا وبذلناها له،

So, that number would be saying, ‘O Amir Al-Momineen<sup>-asws</sup>! We are his brothers, the Momineen. He was righteous with us, and he was honourable to us, and in his community, he was assisting us along with a lot of his favours to us, he was modest, and we have brought down for him the entirety of our acts of obedience and make it to be for him’.

فيقول علي عليه السلام: فيماذا تدخلون جنة ربكم؟ فيقولون: برحمة الله الواسعة التي لا يعدمها من والاك ووالى آلك يا أخا رسول الله،

(At that), Ali<sup>-asws</sup> would be saying: ‘Then by what would you be entering the Paradise of your Lord<sup>-azwj</sup>?’ They would be saying, ‘By His<sup>-azwj</sup> Mercy, the Capacious, which there is no remoteness from the one who loves you<sup>-asws</sup> and befriends your<sup>-asws</sup> friends, O brother<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>!’.

فيأتي النداء من قبل الله تعالى: يا أخا رسول الله هؤلاء إخوانه المؤمنون قد بذلوا له فأنت ماذا تبذل له؟ فيأتي أنا الحكم، ما بيني وبينه من الذنوب قد غفرتها له بمولاته إياك، وما بينه وبين عبادي من الظلمات فلا بد من فصلي بينه وبينهم،

So, a call would come from Allah<sup>-azwj</sup> Mighty and Majestic: “O brother<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! These are your<sup>-asws</sup> brothers, the Momineen. They have made it to be for him (what could rescue him), so what is that which you<sup>-asws</sup> are making it to be for him, for I<sup>-azwj</sup> am the Judge of what is between Me<sup>-azwj</sup> and him, from the sins which I<sup>-azwj</sup> have Forgiven for him due to his being in your<sup>-asws</sup> Wilayah, and whatever is between him and My<sup>-azwj</sup> servants from the wrongs, so it is inevitable from the Judgmental decision between him and them”.

فيقول علي عليه السلام: يا رب أفعل ما تأمرني،

Ali<sup>-asws</sup> would be saying: 'O Lord<sup>-azwj</sup>! I<sup>-asws</sup> will do whatever You<sup>-azwj</sup> Command me<sup>-asws</sup> to'.

فيقول الله: يا علي اضمن لخصمائه تعويضهم عن ظلاماتهم قبله،

Allah<sup>-azwj</sup> Mighty and Majestic would be Saying: "O Ali<sup>-asws</sup>! Guarantee to his disputants that you<sup>-asws</sup> would be compensating them for his wrongdoings upon them".

فيضمن لهم علي عليه السلام ذلك ويقول لهم: اقترحوا علي ما شئتم اعطكم عوضا من ظلاماتكم قبله،

Ali<sup>-asws</sup> would be guaranteeing that to them and he<sup>-asws</sup> would be saying to them: 'Suggest to me<sup>-asws</sup> whatever you so desire to, I<sup>-asws</sup> shall give it to you instead for the wrongdoings from him'.

فيقولون: يا أبا رسول الله تجعل لنا بإزاء ظلامتنا قبله ثواب نفس من أنفاسك ليلة بيتوتك علي فراش محمد صلى الله عليه وآله،

They would be saying, 'O brother<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! (We want) you<sup>-asws</sup> to make it to be for us, as a compensation of his wrongdoings to us, the Rewards of one breath of your<sup>-asws</sup> breathing on the night you<sup>-asws</sup> spent upon the bed of Muhammad<sup>-saww</sup>, (the night of Hijra)'.

فيقول علي عليه السلام: قد وهبت ذلك لكم،

Ali<sup>-asws</sup> would be saying: 'I<sup>-asws</sup> have gifted that to you all'.

فيقول الله عزوجل: فانظروا يا عبادي الآن إلى ما نلتموه من علي، فداء لصاحبه من ظلاماتكم، ويظهر لهم ثواب نفس واحد في الجنان من عجائب قصورها وخيراتهما، فيكون ذلك ما يرضي الله به خصماء اولئك المؤمنين،

So, Allah<sup>-azwj</sup> Mighty and Majestic would be Saying: "Look now, O My<sup>-azwj</sup> servants, at what you have attained from Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, as expiation for the wrongdoings of your companion on you!". And there would be displayed for them, the Rewards of one breath (of Ali<sup>-asws</sup>), in the Gardens, from its wonderful castles and its goodness(es). Thus, there would be happen to be from that, what Allah<sup>-azwj</sup> would Please them with – the disputants to those *Momineen*.

ثم يريهم بعد ذلك من الدرجات والمنازل مالا عين رأت، ولا اذن سمعت، ولا خطر على بال بشر،

Then, after that, they would be shown from the levels and the stations – that which neither has an eye seen, nor has an ear heard, nor has the mind of a human conceived of.

يقولون: يا ربنا هل بقي من جناتك شيء؟ إذا كان هذا كله لنا فأين تحمل سائر عبادك المؤمنين والانبياء والصديقون والشهداء والصالحون؟ وبخيل إليهم عند ذلك أن الجنة بأسرها قد جعلت لهم،

They would be saying, 'O our Lord<sup>-azwj</sup>! Does there remain anything from Your<sup>-azwj</sup> paradise (for anybody else), when it was so that all of this is for us? So, whereabouts would Your<sup>-azwj</sup> servants, the Momineen, and the Prophets<sup>-as</sup>, and the truthful, and the martyrs, and the

righteous would be?’ And they would be thinking during that, that the Paradise in its entirety has been Made to be for them (only).

فِيَأْتِي النداء من قبل الله تعالى: يا عبادي هذا ثواب نفس من أنفاس علي بن أبي طالب الذي اقترحمتموه عليه قد جعله لكم فخذوه وانظروا،

(At that), a call would come from Allah<sup>-azwj</sup> Mighty and Majestic: “O My<sup>-saww</sup> servants! This is the Reward of one breath from the breathing of Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> which you had suggested to him<sup>-asws</sup>. He<sup>-asws</sup> has made it to be for you all. Therefore, take it and look around!”

فيصرون هم وهذا المؤمن الذي عوضه علي عليه السلام في تلك الجنان ثم يرون ما يضيفه الله عزوجل إلى ممالك علي عليه السلام في الجنان ما هو أضعاف ما بذله عن وليه الموالي له مما شاء من الاضعاف التي لا يعرفها غيره.

So, they would be coming - them and this *Momin* whom Ali<sup>-asws</sup> compensated on his behalf, to those Gardens. Then they would be seeing what Allah<sup>-azwj</sup> Mighty and Majestic has Added to the kingdoms of Ali<sup>-asws</sup> in the Garden, what would be a multiple of what he<sup>-asws</sup> made to be on behalf of his<sup>-asws</sup> friend, to the friends of his<sup>-asws</sup>, from whatever Allah<sup>-azwj</sup> Mighty and Majestic so Desires, from the additions which none knows apart from Him<sup>-azwj</sup>.

ثم قال رسول الله صلى الله عليه وآله: أذلك خيرنزلًا أم شجرة الزقوم المعدة لمخالفني أخي ووصيي علي بن أبي طالب عليه السلام؟.

Then Rasool-Allah<sup>-saww</sup> said: ‘***Is that a better lodgement or the tree of Zaqqum? [37:62] –*** The (lodgement) prepared for the adversaries of my<sup>-saww</sup> brother<sup>-asws</sup>, and my<sup>-saww</sup> successor Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>’.<sup>19</sup>

أَبِي رَجْمَهُ اللَّهُ قَالَ حَدَّثَنَا سَعْدُ بْنُ عَبْدِ اللَّهِ قَالَ حَدَّثَنَا الْقَاسِمُ بْنُ مُحَمَّدٍ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الشَّاذِكُونِيِّ عَنْ أَحْمَدَ بْنِ يُونُسَ عَنْ أَبِي هَاشِمٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنِ الْخُلُودِ فِي الْجَنَّةِ وَ النَّارِ قَالَ إِنَّمَا حُلِدَ أَهْلُ النَّارِ فِي النَّارِ لِأَنَّ نِيَّتَهُمْ كَانَتْ فِي الدُّنْيَا لَوْ حُلِدُوا فِيهَا أَنْ يَعْصُوا اللَّهَ أَبَدًا وَ إِنَّمَا حُلِدَ أَهْلُ الْجَنَّةِ فِي الْجَنَّةِ لِأَنَّ نِيَّتَهُمْ كَانَتْ فِي الدُّنْيَا لَوْ بَعُثُوا أَنْ يُطِيعُوا اللَّهَ أَبَدًا مَا بَعُثُوا فَالْبَيِّنَاتُ تُحْلَدُ هَؤُلَاءِ وَ هَؤُلَاءِ ثُمَّ تَلَا قَوْلَهُ تَعَالَى فَلَنْ كُلُّ يَعْصِلُ عَلَيَّ شَاكِلَتِيهِ قَالَ عَلَيَّ نَبِيِّهِ.

My father said, ‘Sa’ad Bin Abdullah narrated to us, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood Al Shazkown, from Ahmad Bin Yunus, from Abu Hashim who said,

‘I asked Abu Abdullah<sup>-asws</sup> about the eternity in the Paradise and the Fire. He<sup>-asws</sup> said: ‘But rather eternity is for the people of the Fire in the Fire because their intentions when they were in the world was such that had they remained therein eternally, they would have disobeyed for ever; and the eternity for the people of the Paradise in the Paradise is because their intentions when they were in the world were such that had they remained they would have obeyed Allah<sup>-azwj</sup> forever, for as long as they had remained. Thus, the intentions of those ones and these ones were eternal’. Then he<sup>-asws</sup> recited the Words of the

<sup>19</sup> Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 82

High [17:84] Say: *Every one acts according to his own disposition*. He<sup>-asws</sup> said: 'Upon his intention'.<sup>20</sup>

### VERSES 11 - 14

وَالسَّمَاءِ ذَاتِ الرَّجْعِ {11}

*(I swear) by the sky with its cycle [86:11]*

وَالْأَرْضِ ذَاتِ الصَّدَعِ {12}

*And the earth with the crevices (cracks) [86:12]*

إِنَّهُ لَقَوْلٌ فَصْلٌ {13}

*Surely, it is a Decisive Word [86:13]*

وَمَا هُوَ بِالْهَزْلِ {14}

*And it is not an amusement/mockery [86:14]*

في جمع البيان: انه لقول فصل يعنى ان القرآن يفصل بين الحق والباطل بالبيان عن كل واحد منهما وروى ذلك عن الصادق عليه السلام.

In Majma Al-Bayan, who has narrated:

***Surely, it is a Decisive Word [86:13]*** – He<sup>-azwj</sup> Means the Quran which Decides between the Truth and the Falsehood with the explanation of each one of the two - and that has been reported from Al-Sadiq<sup>-asws</sup>.<sup>21</sup>

### VERSES 15 - 17

إِنَّهُمْ يَكِيدُونَ كَيْدًا {15}

*They would be plotting a plot [86:15]*

وَأَكِيدُ كَيْدًا {16}

*And I would (too) be Planning a plan [86:16]*

<sup>20</sup> ILLAL AL SHARAIE – V 2 Ch 299 H 1

<sup>21</sup> Tafseer Noor Al Saqalayn – CH 86 H 18

## فَمَهِّلِ الْكَافِرِينَ أَمْهَلُهُمْ رُوَيْدًا {17}

### **So, respite the Kafirs, respiting them gently for a while [86:17]**

ثم قال علي بن إبراهيم: حدثنا جعفر بن أحمد، عن عبد الله بن موسى، عن الحسن بن علي بن أبي حمزة، عن أبيه، عن أبي بصير، في قوله: **إِنَّهُمْ يَكِيدُونَ كَيْدًا وَأَكِيدُ كَيْدًا**..

Then Ali Bin Ibrahim (Tafseer Qummi) said:

'It has been narrated to us from Ja'far Bin Ahmad, from Abdullah Bin Musa, from Al-Hassan Bin Ali Bin Abu Hamza, from his father, from Abu Baseer regarding His<sup>-azwj</sup> Words: **They would be plotting a plot [86:15]**.

قال: «كادوا رسول الله (صلى الله عليه وآله) وكادوا عليا (عليه السلام)، وكادوا فاطمة (عليها السلام)، فقال الله: يا محمد إِنَّهُمْ يَكِيدُونَ كَيْدًا وَأَكِيدُ كَيْدًا فَمَهِّلِ الْكَافِرِينَ يَا مُحَمَّدُ أَمْهَلُهُمْ رُوَيْدًا لَوْ قَتَلَ بَعَثَ الْقَائِمَ (عليه السلام) فَيَنْتَقِمَ لِي مِنَ الْجَبَابِرَةِ وَالطَّوَاغِيَةِ مِنْ قُرَيْشٍ وَبَنِي أُمَيَّةٍ وَسَائِرِ النَّاسِ».

He<sup>-asws</sup> said: 'They plotted against Rasool-Allah<sup>-saww</sup>, and plotted against Ali<sup>-asws</sup>, and plotted against (Syeda) Fatima<sup>-asws</sup>, so Allah<sup>-azwj</sup> Said: **They would be plotting a plot [86:15] And I would be Planning a plan [86:16] So respite the Kafirs**, O Muhammad<sup>-saww</sup> **respiting them gently for a while [86:17]**, - up to the time of the Sending of Al-Qaim<sup>-asws</sup>, so he<sup>-asws</sup> will revenge revenge for Me<sup>-azwj</sup> against the mighty and the tyrants of Quraysh, and the clan of Umayya, and the rest of the people'.<sup>22</sup>

The Traditions of Allah<sup>-azwj</sup> are based upon the Love and Kindness, as Allah<sup>-azwj</sup> neither Withholds from the unjust people nor Punishes them but gives them a Respite so they may repent and correct their affairs. In the Book, Allah<sup>-azwj</sup> Says:

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِظُلْمِهِمْ مَا تَرَكَ عَلَيْهَا مِنْ ذَاتِهِ وَلَكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى ۖ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْذِنُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ {16:61}

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

The respite is for all, the believers as well as for the non-believers, but once it's over, the Retribution is severe for those who did not repent and asked for forgiveness and its intensity is based on the levels of crimes. A hadith below, quite comprehensively explains the importance of observing patience during the time of respite and that respite is from the most severe punishments.

<sup>22</sup> (تفسير القمي 2: 416)

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

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

‘I said to Abu Al-Hassan Al-Reza<sup>-asws</sup> (8<sup>th</sup> successor of the Prophet) ‘I left Ibn Qayama as one of the most inimical of the creatures of Allah<sup>-azwj</sup> to you<sup>-asws</sup>’. He (Al-Reza<sup>-asws</sup>) said: ‘That is evil for him?’ I said, ‘How strange what I hear from you<sup>-asws</sup> (without any defence strategy) may I be sacrificed for you<sup>-asws</sup>?’

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

He<sup>-asws</sup> said: ‘Stranger than that is Iblees<sup>-la</sup> (Satan) He<sup>-la</sup> was in the vicinity of Allah<sup>-azwj</sup> Might and Majestic, in the nearness from Him<sup>-azwj</sup>, so He<sup>-azwj</sup> Commanded him<sup>-la</sup>, but he<sup>-la</sup> refused and was arrogant, and he<sup>-la</sup> was from the *Kafirs*, and Allah<sup>-azwj</sup> Respited for him<sup>-la</sup>. By Allah<sup>-azwj</sup>! Allah<sup>-azwj</sup> does not Punish with something severer than the respite. By Allah<sup>-azwj</sup>, O Husayn! Allah<sup>-azwj</sup> does not Punish them with anything severer than the respite’.<sup>23</sup>

## Appendix: Hadith e Tariq

الْبُرْسِيُّ فِي مَشَارِقِ الْأَنْوَارِ عَنْ طَارِقِ بْنِ شِهَابٍ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ قَالَ: يَا طَارِقُ الْإِمَامُ كَلِمَةُ اللَّهِ وَ حُجَّةُ اللَّهِ وَ وَجْهُ اللَّهِ وَ نُورُ اللَّهِ وَ حِجَابُ اللَّهِ وَ آيَةُ اللَّهِ

Al Bursy in (the book) ‘Mashariq Al Anwaar, from Tariq Bin Shihab,

‘From Amir Al-Momineen<sup>-asws</sup> having said: ‘O Tariq! The Imam<sup>-asws</sup> is Word of Allah<sup>-azwj</sup>, and Divine Authority of Allah<sup>-azwj</sup>, and Face of Allah<sup>-azwj</sup>, and Noor of Allah<sup>-azwj</sup>, and Veil of Allah<sup>-azwj</sup>, and Sign of Allah<sup>-azwj</sup>.

يَخْتَارُهُ اللَّهُ وَ يَجْعَلُ فِيهِ مَا يَشَاءُ وَ يُوجِبُ لَهُ بِذَلِكَ الطَّاعَةَ وَ الْوَلَايَةَ عَلَى جَمِيعِ خَلْقِهِ فَهُوَ وَلِيُّهُ فِي سَمَاوَاتِهِ وَ أَرْضِهِ أَخَذَ لَهُ بِذَلِكَ الْعَهْدَ عَلَى جَمِيعِ عِبَادِهِ فَمَنْ تَقَدَّمَ عَلَيْهِ كَفَرَ بِاللَّهِ مِنْ فَوْقِ عَرْشِهِ فَهُوَ يَفْعَلُ مَا يَشَاءُ وَ إِذَا شَاءَ اللَّهُ شَاءَ

Allah<sup>-azwj</sup> Chooses him<sup>-asws</sup> and Makes to be in him<sup>-asws</sup> whatever He<sup>-azwj</sup> so Desires to, and due to that, Obligates the obedience to him<sup>-asws</sup> and the Wilayah upon the entirety of His<sup>-azwj</sup> creatures. Therefore, he<sup>-asws</sup> is His<sup>-azwj</sup> Guardian (in charge) in His<sup>-azwj</sup> skies and His<sup>-azwj</sup> earth, having Taken the Pact with that for him<sup>-asws</sup> upon the entirety of His<sup>-azwj</sup> servants. So, the one who precedes upon him has disbelieved in Allah<sup>-azwj</sup> from above His<sup>-azwj</sup> Throne, and he<sup>-asws</sup> does whatever He<sup>-azwj</sup> so Desires, and when Allah<sup>-azwj</sup> Desires (anything), he<sup>-asws</sup> desires (as well).

<sup>23</sup> Bihar Al-Anwaar – V 5, The book of Justice, Ch 8 H 3

و يُكْتَبُ عَلَى عَضُدِهِ وَ تَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَ عَدْلًا فَهُوَ الصِّدْقُ وَ الْعَدْلُ وَ يُنْصَبُ لَهُ عَمُودٌ مِنْ نُورٍ مِنَ الْأَرْضِ إِلَى السَّمَاءِ يَرَى فِيهِ أَعْمَالَ الْعِبَادِ وَ يُلَبِّسُ الْهَيْبَةَ وَ عِلْمَ الصَّمِيرِ وَ يَطَّلِعُ عَلَى الْغَيْبِ وَ يَرَى مَا بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ فَلَا يَخْفَى عَلَيْهِ شَيْءٌ مِنْ عَالَمِ الْمَلِكِ وَ الْمَلَكُوتِ وَ يُعْطَى مِنْطِقَ الطَّيْرِ عِنْدَ وِلَايَتِهِ

And it is written upon his<sup>-asws</sup> upper arm: **'And the Word of your Lord has been Completed, truly and justly; [6:115].** He<sup>-asws</sup> is the true and the just, and a pillar of light is set up for him<sup>-asws</sup>, from the earth to the sky. He<sup>-asws</sup> sees in it the deeds of the servants, and he<sup>-asws</sup> adorns the prestige, and knows the consciences, and is notified upon the hidden matters, and he<sup>-asws</sup> sees what is between the east and the west. So, nothing is hidden to him<sup>-asws</sup> from the realms of the kingdom and the Kingdoms; and he<sup>-asws</sup> is Given the talk (language) of the birds at his<sup>-asws</sup> Wilayah.

فَهَذَا الَّذِي يَخْتَارُهُ اللَّهُ لَوْحِيهِ وَ يَرْتَضِيهِ لِعَيْبِهِ وَ يُؤَيِّدُهُ بِكَلِمَتِهِ وَ يُلَقِّنُهُ حِكْمَتَهُ وَ يَجْعَلُ قَلْبَهُ مَكَانَ مَشِيئَتِهِ وَ يُنَادِي لَهُ بِالسُّلْطَنَةِ وَ يُدْعِي لَهُ بِالْإِمَامَةِ وَ يَخُكِّمُ لَهُ بِالطَّاعَةِ وَ ذَلِكَ لِأَنَّ الْإِمَامَةَ مِيرَاثُ الْأَنْبِيَاءِ وَ مَنْزِلَةُ الْأَصْفِيَاءِ وَ خِلَافَةُ اللَّهِ وَ خِلَافَةُ رُسُلِ اللَّهِ

So, this is the one whom Allah<sup>-azwj</sup> Chooses for His<sup>-azwj</sup> Face, and Selects him<sup>-asws</sup> for His<sup>-azwj</sup> hidden matters, and Supports him<sup>-asws</sup> with His<sup>-azwj</sup> Word, and Indoctrinates him<sup>-asws</sup> (with) His<sup>-azwj</sup> Wisdom, and Makes his<sup>-asws</sup> heart a place of His<sup>-azwj</sup> Desire, and Calls for him<sup>-asws</sup> with the Authority, and Submits (creatures) for him<sup>-asws</sup> with the Command, and Judges with the obedience to him<sup>-asws</sup>, and that is because the Imamate is inheritance of the Prophets<sup>-as</sup>, and status of the elites, and Caliphate of Allah<sup>-azwj</sup> and caliphate of Rasool-Allah<sup>-saww</sup>.

فَهِيَ عِصْمَةٌ وَ وِلَايَةٌ وَ سُلْطَنَةٌ وَ هِدَايَةٌ وَ إِنَّهُ تَمَامُ الدِّينِ وَ رُجْحُ الْمَوَازِينِ الْإِمَامُ دَلِيلٌ لِلْقَاصِدِينَ وَ مَنَارٌ لِلْمُهْتَدِينَ وَ سَبِيلُ السَّالِكِينَ وَ شَمْسٌ مُشْرِقَةٌ فِي قُلُوبِ الْعَارِفِينَ وَ لَا يَتَّبِعُ سَبَبٌ لِلنَّجَاةِ وَ طَاعَتُهُ مُفْتَرَضَةٌ فِي الْحَيَاةِ وَ عُدَّةٌ بَعْدَ الْمَمَاتِ وَ عِزٌّ الْمُؤْمِنِينَ وَ شَفَاعَةٌ الْمُدْنِينَ وَ نَجَاةٌ الْمُجِبِّينَ

So, it is a protection, and Wilayah, and authority, and guidance, and it is the complete Religion, and outweighing of the scales. The Imam<sup>-asws</sup> is evidence of the aimers, and a minaret of the guided, and way of the travellers, and a sun shining in the hearts of the spiritualists. His<sup>-asws</sup> Wilayah is a cause for the salvation, and obedience to him<sup>-asws</sup> is Obligatory during the lifetime, and an apparatus after the deaths, and honour of the Momineen, and intercession of the sinners, and salvation of the ones who love them<sup>-asws</sup>.

وَ قَوْزُ التَّابِعِينَ لِأَنَّ رَأْسَ الْإِسْلَامِ وَ كَمَالُ الْإِيمَانِ وَ مَعْرِفَةُ الْحُدُودِ وَ الْأَحْكَامِ وَ تَبْيِينُ الْحَلَالِ مِنَ الْحَرَامِ فَهِيَ مَرْتَبَةٌ لَا يَنَالُهَا إِلَّا مَنْ خِتَارَهُ اللَّهُ وَ قَدَّمَهُ وَ وَلَّاهُ وَ حَكَّمَهُ

And he<sup>-asws</sup> is success of the repentant, because it is head of Al-Islam, and perfection of the Eman, and recognition of the limits and the rulings, and clarification of the Permissible(s) from the Prohibitions. It is a rank that cannot be attained except by one<sup>-asws</sup> whom Allah<sup>-azwj</sup> Chooses, and Advances him<sup>-asws</sup>, and Places him<sup>-asws</sup> in charge and Makes him a judge.

فَالْوِلَايَةُ هِيَ حِفْظُ التُّعُورِ وَ تَدْبِيرُ الْأُمُورِ وَ تَعْدِيدُ الْأَيَّامِ وَ الشُّهُورِ الْإِمَامُ الْمَاءُ الْعَدْبُ عَلَى الظَّمِ وَ الدَّلَالُ عَلَى الْهُدَى الْإِمَامُ الْمُطَهَّرُ مِنَ الدُّنُوبِ الْمُطَّلِعُ عَلَى الْغُيُوبِ الْإِمَامُ هُوَ الشَّمْسُ الطَّالِعَةُ عَلَى الْعِبَادِ بِالْأَنْوَارِ فَلَا تَنَالُهُ الْأَيْدِي وَ الْأَبْصَارُ وَ إِلَيْهِ الْإِشَارَةُ بِقَوْلِهِ تَعَالَى وَ لِلَّهِ الْعِزَّةُ وَ لِرَسُولِهِ وَ لِلْمُؤْمِنِينَ

His<sup>-asws</sup> Wilayah, it is a protection of the frontiers, and management of the affairs, and counter of the days and the months. The Imam<sup>-asws</sup> is the fresh water to the thirsty, and pointer upon the guidance. The Imam<sup>-asws</sup> is Purified from the sins, notified upon the hidden matter. The Imam<sup>-asws</sup>, he<sup>-asws</sup> is the sun emerging upon the servants with the rays, so neither the hands not the sights can attain him<sup>-asws</sup>, and it is an indication with Words of the Exalted: **And for Allah is the Honour, and for His Rasool, and for the Momineen, [63:8].**

وَالْمُؤْمِنُونَ عَلَيَّ وَ عَثْرَتُهُ فَالْعِزَّةُ لِلنَّبِيِّ وَ لِلْعِزَّةِ وَ النَّبِيُّ وَ الْعِزَّةُ لَا يَفْتَرِقَانِ فِي الْعِزَّةِ إِلَى آخِرِ الدَّهْرِ فَهُمْ رَأْسُ دَائِرَةِ الْإِيمَانِ وَ قُطْبُ الْوُجُودِ وَ سَمَاءُ الْجُودِ وَ شَرَفُ الْمَوْجُودِ وَ ضَوْؤُهُ سَمَسُ الشَّرَفِ وَ نُورُ قَمَرِهِ وَ أَصْلُ الْعِزِّ وَ الْمَجْدِ وَ مَبْدُؤُهُ وَ مَعْنَاهُ وَ مَبْنَاهُ

And the Mominoun (is a reference to) Ali<sup>-asws</sup> and his<sup>-asws</sup> family. The honour is for the Prophet<sup>-saww</sup> and the family<sup>-asws</sup>, and the Prophet<sup>-saww</sup> and the family are not separate regarding the honour up to the end of times. They<sup>-asws</sup> are the head of the circle of Eman, and pivot of the existence, and sky of generosity, and nobility of the existing ones, and noble illumination of the sun, and light of His<sup>-azwj</sup> moon, and origin of the honour, and the glory, and initiation, and its meaning and its construction.

فَالْإِمَامُ هُوَ السِّرَاجُ الْوَهَّاجُ وَ السَّبِيلُ وَ الْمِنْهَاجُ وَ الْمَاءُ الْعَجَّاجُ وَ الْبَحْرُ الْعَجَّاجُ وَ الْبَدْرُ الْمُشْرِقُ وَ الْعَدِيرُ الْمُغْدِقُ وَ الْمَنْهَجُ الْوَاضِحُ الْمَسَالِكُ وَ الدَّلِيلُ إِذَا عَمَّتِ الْمَهَالِكُ وَ السَّحَابُ الْهَاطِلُ وَ الْعَيْثُ الْهَامِلُ وَ الْبَدْرُ الْكَامِلُ وَ الدَّلِيلُ الْفَاضِلُ وَ السَّمَاءُ الطَّلِيلَةُ وَ التَّعْمَةُ الْجَلِيلَةُ وَ الْبَحْرُ الَّذِي لَا يَنْزِفُ

The Imam<sup>-asws</sup>, he<sup>-asws</sup> is the glow of the lantern, and the way, and the manifesto, and the streaming water, and the overflowing ocean, and the shining moon, and the abundant well, and the clear manifesto of the paths, and the evidence of the blindness of the destroyed ones, and the pouring cloud, and the roaming rain, and the perfect full moon, and the meritorious evidence, and the shading sky, and the majestic bounty, and ocean which does not deplete;

وَ الشَّرْفُ الَّذِي لَا يُوصَفُ وَ الْعَيْنُ الْعَزِيْزَةُ وَ الرُّوضَةُ الْمَطِيْرَةُ وَ الرَّهْمُ الْأَرِيحُ وَ الْبَدْرُ الْبَهِيحُ وَ النَّيْرُ اللَّامِحُ وَ الطَّيْبُ الْفَائِحُ وَ الْعَمَلُ الصَّالِحُ وَ الْمَنْجُرُ الرَّابِحُ وَ الْمَنْهَجُ الْوَاضِحُ وَ الطَّيْبُ الرَّيْفِيُّ وَ الْأَبُ الشَّفِيْقِيُّ

And the nobility which cannot be described, and the abundant spring, and the garden rained upon, and the fragrant flower, and the beautiful moon, and the luminous regulations, and the aromatic scent, and the righteous deed, and the profitable store, and the clear manifesto, and the delicate perfume, and the compassionate father.

مَفْرَعُ الْعِبَادِ فِي الدَّوَاهِي وَ الْحَاكِمُ وَ الْأَمْرُ وَ النَّاهِي مُهَيِّمُ اللَّهِ عَلَى الْخَلَائِقِ وَ أَمِينُهُ عَلَى الْحَقَائِقِ حُجَّةُ اللَّهِ عَلَى عِبَادِهِ وَ حَجَّتُهُ فِي أَرْضِهِ وَ بِلَادِهِ مُطَهَّرٌ مِنَ الذُّنُوبِ مُبْرَأٌ مِنَ الْغُيُوبِ مُطَّلَعٌ عَلَى الْغُيُوبِ

He<sup>-asws</sup> is a shelter of the servants during the difficulties, and the judge, and the instructor and the forbidden, a custodian of Allah<sup>-azwj</sup> upon the creatures and His<sup>-azwj</sup> trustee upon the creatures, a Divine Authority of Allah<sup>-azwj</sup> upon His<sup>-azwj</sup> servants, and praised in His<sup>-azwj</sup> earth and His<sup>-azwj</sup> country, Purified from the sins, freed from the faults, notified upon the hidden matters.

ظَاهِرُهُ أَمْرٌ لَا يُمْلِكُ وَ بَاطِنُهُ غَيْبٌ لَا يُدْرِكُ وَاحِدٌ دَهْرِهِ وَ خَلِيفَةُ اللَّهِ فِي نَهْيِهِ وَ أَمْرِهِ لَا يُوجَدُ لَهُ مِثِيلٌ وَ لَا يُقَوْمُ لَهُ بَدِيلٌ فَمَنْ ذَا يَنْأَلُ مَعْرِفَتَنَا أَوْ يَعْرِفُ دَرَجَتَنَا أَوْ يَشْهَدُ كَرَامَتَنَا أَوْ يُدْرِكُ مَنَزَلَتَنَا

His<sup>-asws</sup> apparent is an uncontrollable matter, and his<sup>-asws</sup> esoteric is a hidden matter one of his<sup>-asws</sup> time cannot be realised, and he<sup>-asws</sup> is a Caliph of Allah<sup>-azwj</sup> regarding His<sup>-azwj</sup> Forbiddance, and his<sup>-asws</sup> order, no example can be found for it nor can it be established for him<sup>-asws</sup> with evidence. So, who is that who can attain our<sup>-asws</sup> recognition or recognise our<sup>-asws</sup> rank, or witness our<sup>-asws</sup> prestige, or realise our<sup>-asws</sup> status?

حَارَتِ الْأَنْبَابُ وَ الْعُمُولُ وَ تَاهَتِ الْأَفْهَامُ فِيمَا أَقُولُ تَصَاعَرَتِ الْعُظْمَاءُ وَ تَقَاصَرَتِ الْعُلَمَاءُ وَ كَلَّتِ الشُّعْرَاءُ وَ حَرَسَتِ الْبُلَغَاءُ وَ لَكِنَتِ الْحُطْبَاءُ وَ عَجَزَتِ الْمُصْحَاءُ وَ تَوَاضَعَتِ الْأَرْضُ وَ السَّمَاءُ عَنِ الْوَصْفِ شَأْنِ الْأَوْلِيَاءِ

The understandings and the intellects are confused, and the understandings are lost in what I<sup>-asws</sup> am saying. The great ones are belittled, and the scholars fall short, and the poets are frustrated, and the eloquent are muted, and the preachers are contradictory, and the linguists are frustrated, and the earth and the sky are humbled from describing the glory of the Guardians<sup>-asws</sup>.

وَ هَلْ يُعْرِفُ أَوْ يُوصِفُ أَوْ يُعَلِّمُ أَوْ يُفَهِّمُ أَوْ يُدْرِكُ أَوْ يُمْلِكُ مَنْ هُوَ شُعَاعُ جَلَالِ الْكِبْرِيَاءِ وَ شَرَفُ الْأَرْضِ وَ السَّمَاءِ جَلَّ مَقَامُ آلِ مُحَمَّدٍ ص عَنْ وَصْفِ الْوَاصِفِينَ وَ نَعَتِ النَّاعِتِينَ وَ أَنْ يُقَاسَ بِهِمْ أَحَدٌ مِنَ الْعَالَمِينَ كَيْفَ

And can he<sup>-asws</sup> be recognised, or described, or known, or understood, nor realised, or controlled, one<sup>-asws</sup> who is a ray of the Majesty of the Greatness, and nobility of the earth and the sky. More majestic is the position of Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> from the description of the describers, and attribution of the attributers.

وَ هُمْ الْكَلِمَةُ الْعَلِيَاءُ وَ التَّسْمِيَةُ الْبَيْضَاءُ وَ الْوَحْدَانِيَّةُ الْكُبْرَى الَّتِي أَعْرَضَ عَنْهَا مَنْ أَدْبَرَ وَ تَوَلَّى وَ حَجَابُ اللَّهِ الْأَعْظَمُ الْأَعْلَى فَأَيْنَ الْإِخْتِيَارُ مِنْ هَذَا وَ أَيْنَ الْعُمُولُ مِنْ هَذَا وَ مَنْ ذَا عَرَفَ أَوْ وَصَفَ مَنْ وَصَفْتُ

And if anyone from the world is compared with them<sup>-asws</sup>, how (can this be so), and they<sup>-asws</sup> are supreme word, and the white names, and the great oneness which are turned away from by the **ones who turned and fled [70:17]**, and the Magnificent, the Exalted Veil of Allah<sup>-azwj</sup>. So, where is the choosing from this? And where are the intellects from this? And who is who can recognise, or describe one<sup>-asws</sup> whom I<sup>-asws</sup> have described?

ظَنُّوا أَنَّ ذَلِكَ فِي غَيْرِ آلِ مُحَمَّدٍ كَذَّبُوا وَ زَلَّتْ أَقْدَامُهُمْ اتَّخَذُوا الْعِجْلَ رَبًّا وَ الشَّيَاطِينَ حِزْبًا كُلُّ ذَلِكَ بَعْضُهُ لِبَيْتِ الصَّفْوَةِ وَ دَارِ الْعِصْمَةِ وَ حَسَدًا لِمَعْدِنِ الرِّسَالَةِ وَ الْحِكْمَةِ وَ زَيْنِ هُمْ الشَّيْطَانُ أَعْمَاهُمْ فَتَبَّأَ هُمْ وَ سُخْقًا

They thought that (Imamate) is in other than Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>. They lied and their feet slipped, and they took the calf as a lord, and the Satan<sup>-la</sup> as a party. All that is in hatred for the house of elites, and house of the Infallibles, and envy of the mines of the Message and the Wisdom, **And when the Satan adorned their deeds for them [8:48]**, there was destruction for them and remoteness.

كَيْفَ اخْتَارُوا إِمَامًا جَاهِلًا غَائِبًا لِلأَصْنَامِ جَبَانًا يَوْمَ الرِّحَامِ وَ الإِمَامُ يَجِبُ أَنْ يَكُونَ عَالِمًا لَا يَجْهَلُ وَ شَجَاعًا لَا يَنْكُلُ لَا يَغْلُو عَلَيْهِ حَسَبٌ وَ لَا يُدَانِيهِ نَسَبٌ فَهُوَ فِي الدَّرَجَةِ مِنْ قُرَيْشٍ وَ الشَّرَفِ مِنْ هَاشِمٍ وَ البَقِيَّةِ مِنْ إِبْرَاهِيمَ وَ التَّهَجُّجِ مِنَ النَّبِيِّ الكَرِيمِ وَ النَّفْسِ مِنَ الرَّسُولِ وَ الرِّضَى مِنَ اللَّهِ وَ الْقَوْلِ عَنِ اللَّهِ

How can they (people) choose an imam, an ignoramus, an idol worshipper, a coward on the day of crowding, and the Imam<sup>-asws</sup> is such that it is Obligatory that he<sup>-asws</sup> happens to be knowledge not ignorant, and brave not an abstainer (from battling), neither is an affiliation higher upon him<sup>-asws</sup> nor can any lineage condemn him<sup>-asws</sup>. So, he<sup>-asws</sup> is among the peaks of Quraysh, and the nobility from Hashim<sup>-asws</sup>, and the remaining ones from Ibrahim<sup>-as</sup> and the peak from the honourable springs, and the self from the Rasool<sup>-saww</sup>, and the Pleased from Allah<sup>-azwj</sup>, and the Word from Allah<sup>-azwj</sup>.

فَهُوَ شَرَفُ الأَشْرَافِ وَ الفَرْعُ مِنْ عَبْدِ مَنَافٍ عَالِمٌ بِالسِّيَاسَةِ قَائِمٌ بِالرِّئَاسَةِ مُفْتَرَضُ الطَّاعَةِ إِلَى يَوْمِ السَّاعَةِ أودَعَ اللهُ قَلْبَهُ سِرَّهُ وَ أَطْلَقَ بِهِ لِسَانَهُ فَهُوَ مَعْصُومٌ مُؤَقَّفٌ لَيْسَ بِجَبَانٍ وَ لَا جَاهِلٍ

He<sup>-asws</sup> is the noblest of the nobles, and the branch from Abd Manaf<sup>-as</sup>, a knower of the politics, one standing with the government of Obligatory obedience up to the Day of the House. Allah<sup>-azwj</sup> Deposits His<sup>-azwj</sup> Secrets in his<sup>-asws</sup> heart and Notifies his<sup>-asws</sup> tongue with it. He<sup>-asws</sup> is infallible, harmonised, not being a coward, nor ignorant.

فَتَرَكُوهُ يَا طَارِقُ وَ اتَّبَعُوا أَهْوَاءَهُمْ وَ مَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بَعِيرٍ هُدًى مِنَ اللَّهِ

But they (people) left him<sup>-asws</sup>, O Tariq, **they are following their own whims. And who is more straying than the one who follows his own whims without a Guidance from Allah? [28:50].**

وَ الإِمَامُ يَا طَارِقُ بَشَرٌ مَلَكِيٌّ وَ جَسَدٌ سَمَاوِيٌّ وَ أَمْرٌ إلهِيٌّ وَ رُوحٌ قُدْسِيٌّ وَ مَقَامٌ عَلِيٌّ وَ نُورٌ حَلِيٌّ وَ سِرٌّ خَفِيٌّ

And the Imam<sup>-asws</sup>, O Tariq, is a royal human, and of heavenly body, and a Divine Command, and a Holy soul, and of lofty position, and a majestic Noor, and a hidden secret.

فَهُوَ مَلِكُ الدَّاتِ إلهِيٌّ الصِّفَاتِ زَائِدُ الحَسَنَاتِ عَالِمٌ بِالمَعْتَبَاتِ خَصًّا مِنْ رَبِّ العَالَمِينَ وَ نَصًّا مِنَ الصَّادِقِ الأَمِينِ وَ هَذَا كُلُّهُ لِأَلِ مُحَمَّدٍ لَا يُشَارِكُهُمْ فِيهِ مُشَارِكٌ لِأَنَّهُمْ مُعَدُّنُ التَّنْزِيلِ وَ مَعْنَى التَّأْوِيلِ وَ حَاصَّةُ الرَّبِّ المَجْلِبِ وَ مَهْبِطُ الأَمِينِ جَبْرئِيلَ صَفْوَةَ اللهِ وَ سِرَّهُ وَ كَلِمَتُهُ

He<sup>-asws</sup> is a king of the Divine Self, of additional beautiful attributes, a knower with the hidden matters specialised from Lord<sup>-azwj</sup> of the worlds, and Nominated from the truthful, the trustworthy (Rasool<sup>-saww</sup>), and all this is for Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>. No participant participates in it, because they<sup>-asws</sup> are the mines of Revelation, and meaning of the interpretation, and special ones of the Majestic Lord<sup>-azwj</sup>, and landing place of the trustworthy Jibraeel<sup>-as</sup>, elites of Allah<sup>-azwj</sup> and His<sup>-asws</sup> Word.

شَجَرَةُ النَّبُوَّةِ وَ مَعْدِنُ الصَّفْوَةِ عَيْنُ المَقَالَةِ وَ مُنْتَهَى الدَّلَالَةِ وَ مُحْكَمُ الرِّسَالَةِ وَ نُورُ المَجَالَةِ جَنَّبُ اللهِ وَ وَدِيعَتُهُ وَ مَوْضِعُ كَلِمَةِ اللهِ وَ مِفْتَاحُ حِكْمَتِهِ وَ مَصَابِيحُ رَحْمَةِ اللهِ وَ يَنَابِيعُ نِعْمَتِهِ السَّبِيلُ إِلَى اللهِ وَ السَّلْسَبِيلُ وَ الفَسْطَاطُ المُسْتَقِيمُ وَ المُنْهَاجُ القَوِيمُ وَ الدِّكْرُ الحَكِيمُ وَ الوَجْهُ الكَرِيمُ وَ النُّورُ القَدِيمُ

(They<sup>-asws</sup>) are the tree of the Prophet-hood, and the mine of elites, the spring of words, and the peak of evidence, and the decisive Message, and Noor of the Majesty, Side of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Depository, and a place of Words of Allah<sup>-azwj</sup>, and the keys of wisdom, and lantern of Mercy of Allah<sup>-azwj</sup> and springs of His<sup>-azwj</sup> Bounties, the Way to Allah<sup>-azwj</sup>, and the Salsabeel, and the fairness of the straightness, and the upright manifesto, and the Zikr of the Wise, and the honourable Face, and the ancient Noor.

أَهْلُ التَّشْرِيفِ وَ التَّقْوِيمِ وَ التَّقْدِيمِ وَ التَّعْظِيمِ وَ التَّمْضِيلِ خُلَفَاءُ النَّبِيِّ الْكَرِيمِ وَ أُنْبَاءُ الرَّؤُوفِ الرَّحِيمِ وَ أُمْنَاءُ الْعَلِيِّ الْعَظِيمِ ذُرِّيَّةٌ بَعْضُهَا مِنْ بَعْضٍ وَ اللَّهُ سَيِّعٌ عَلَيْهِمُ السَّنَاءُ الْأَعْظَمُ وَ الطَّرِيقُ الْأَقْوَمُ

(They<sup>-asws</sup> are) the people of nobility, and the uprightness, and the advancement, and the reverence, and the superiority, caliphs of the honourable Prophet<sup>-saww</sup>, and sons of the Kind, the Merciful, and trustees of the Exalted, the Magnificent, **Offspring, one being from the other; and Allah is Hearing, Knowing [3:34]**, the magnificent peak, and the straightest path.

مَنْ عَرَفَهُمْ وَ أَخَذَ عَنْهُمْ فَهُوَ مِنْهُمْ وَ إِلَيْهِ الْإِشَارَةُ بِقَوْلِهِ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي خَلَقَهُمُ اللَّهُ مِنْ نُورٍ عَظَمْتِهِ وَ وَلَاهُمْ أَمْرٌ مَمْلُوكِيهِ فَهُمْ سِرُّ اللَّهِ الْمَحْزُونُ وَ أَوْلِيَاؤُهُ الْمُتَّقُونَ وَ أَمْرُهُ بَيْنَ الْكَافِ وَ التَّوَنِ إِلَى اللَّهِ يَدْعُونَ

One who recognizes them<sup>-asws</sup> and takes from them<sup>-asws</sup>, so he would be from them<sup>-asws</sup>, and to it is the indication with His<sup>-azwj</sup> Words: **So, the one who follows me, then he is from me, [14:36]**. Allah<sup>-azwj</sup>) Created them<sup>-asws</sup> from the Noor of His<sup>-azwj</sup> Magnificence and Made them in charge of the affairs of His<sup>-azwj</sup> Kingdom. Thus, they<sup>-asws</sup> are treasured Secrets of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Guardians<sup>-asws</sup>, the ones of Proximity, and His<sup>-azwj</sup> Command between the (letter) 'Kaaf' and the (letter) 'Noon' (Kun = Be).

وَ عَنْهُ يَقُولُونَ وَ بِأَمْرِهِ يَعْمَلُونَ عِلْمُ الْأَنْبِيَاءِ فِي عِلْمِهِمْ وَ سِرُّ الْأَوْصِيَاءِ فِي سِرِّهِمْ وَ عِزُّ الْأَوْلِيَاءِ فِي عِزِّهِمْ كَالْقَطْرَةِ فِي الْبَحْرِ وَ الذَّرَّةُ فِي الْقَمَرِ وَ السَّمَاءَاتُ وَ الْأَرْضُ عِنْدَ الْإِمَامِ كَيْدِهِ مِنْ رَاحَتِهِ

And they<sup>-asws</sup> are speaking on His<sup>-azwj</sup> behalf, **and they are only acting by His Command [21:27]**. The knowledge of the Prophets<sup>-as</sup> is in their<sup>-asws</sup> know, and secrets of the successors<sup>-as</sup> are among their<sup>-asws</sup> secrets, and honour of the Guardians in among their<sup>-asws</sup> honour, like the drop is in the ocean, and the particle in the wilderness, and the skies and the earth in the presence of the Imam<sup>-asws</sup> are like his<sup>-asws</sup> hand from his<sup>-asws</sup> palm.

يَعْرِفُ ظَاهِرَهَا مِنْ بَاطِنِهَا وَ يَعْلَمُ بَرِّهَا مِنْ فَاجِرِهَا وَ رَطْبَهَا وَ يَابِسَهَا لِأَنَّ اللَّهَ عَلَّمَ نَبِيَّهُ عِلْمَ مَا كَانَ وَ مَا يَكُونُ وَ وَرِثَ ذَلِكَ السِّرَّ الْمَصُونِ الْأَوْصِيَاءِ الْمُتَّبِعُونَ وَ مَنْ أَنْكَرَ ذَلِكَ فَهُوَ شَقِيٌّ مَلْعُونٌ يَلْعَنُهُ اللَّهُ وَ يَلْعَنُهُ الْأَعْيُنُ

He<sup>-asws</sup> recognises its apparent from its hidden, and knows its righteous from its immoral, and its wet from its dry, because Allah<sup>-azwj</sup> Taught His<sup>-azwj</sup> Prophet<sup>-saww</sup> knowledge of had happened and what is to happen, and the successors<sup>-asws</sup>, the Selected ones<sup>-asws</sup> inherited that preserved secret, and one who denies that, so he is wretched, accursed. Allah<sup>-azwj</sup> Curses him, and the cursing ones cures him.

وَ كَيْفَ يَفْرُضُ اللهُ عَلَى عِبَادِهِ طَاعَةَ مَنْ يُجِئُ عَنْهُ مَلَكُوتُ السَّمَاوَاتِ وَالْأَرْضِ وَإِنَّ الْكَلِمَةَ مِنْ آلِ مُحَمَّدٍ تَنْصَرِفُ إِلَى سَبْعِينَ وَجْهًا وَ كُلُّ مَا فِي الذِّكْرِ الْحَكِيمِ وَالْكِتَابِ الْكَرِيمِ وَالْكَلَامِ الْقَدِيمِ مِنْ آيَةٍ تُذَكِّرُ فِيهَا الْعَيْنُ وَالْوَجْهَ وَالْيَدَ وَالْجَنْبَ فَالْمُرَادُ مِنْهَا الْوَلِيُّ لِأَنَّهُ جَنْبُ اللهِ وَ وَجْهَ اللهِ يَعْنِي حَقَّ اللهِ وَ عِلْمَ اللهِ

And how can Allah<sup>-azwj</sup> Obligate upon His<sup>-azwj</sup> servants, the obedience of one from whom the kingdoms of the skies and the earth are hidden from? And if the words from Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> were to be scattered to seventy directions, and all what is in the Zikr of the Wise, and the Honourable Book, and the ancient speech from a Verse mentioning in it the Eye, and the Face, and the Hand, and the Side, so the intended from it is the Guardian<sup>-asws</sup>, because he<sup>-asws</sup> is the Side of Allah<sup>-azwj</sup>, and Face of Allah<sup>-azwj</sup> meaning Right of Allah<sup>-azwj</sup> and Knowledge of Allah<sup>-azwj</sup>.

وَ عَيْنَ اللهِ وَ يَدَ اللهِ فَهُمْ الْجَنْبُ الْعَلِيُّ وَ الْوَجْهَ الرَّضِيُّ وَ الْمَنْهَلُ الرَّوِيُّ وَ الصِّرَاطُ السَّوِيُّ وَ الْوَسِيلَةُ إِلَى اللهِ وَ الْوَسِيلَةُ إِلَى عَفْوِهِ وَ رِضَاهُ سِرُّ الْوَاحِدِ وَ الْأَخِذِ

And the Eye of Allah<sup>-azwj</sup> and Hand of Allah<sup>-azwj</sup>, so they are the Side of the Exalted and the Face of the Pleasure, and the saturating fountain, and the even path, and the means to Allah<sup>-azwj</sup>, and the means to His<sup>-azwj</sup> Pardon and His<sup>-azwj</sup> Pleasure, secret of the One, the First.

فَلَا يُقَاسُ بِهِمْ مِنَ الْخَلْقِ أَحَدٌ فَهُمْ حَاصَّةُ اللهِ وَ خَالِصَتُهُ وَ سِرُّ الدِّيَانِ وَ كَلِمَتُهُ وَ بَابُ الْإِيمَانِ وَ كَعْبَتُهُ وَ حُجَّةُ اللهِ وَ مَحَجَّتُهُ وَ أَعْلَامُ الْهُدَى وَ رَايَتُهُ وَ فَضْلُ اللهِ وَ رَحْمَتُهُ وَ عَيْنُ الْبَقِيَّةِ وَ حَقِيقَتُهُ وَ صِرَاطُ الْحَقِّ وَ عِصْمَتُهُ وَ مَبْدَأُ الْوُجُودِ وَ غَايَتُهُ وَ قُدْرَةُ الرَّبِّ وَ مَشِيئَتُهُ وَ أُمُّ الْكِتَابِ وَ خَاتَمَتُهُ

So, no one from the creatures can be compared with them<sup>-asws</sup>, for they<sup>-asws</sup> are the special ones of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Sincere ones, and secret of the Judge and His<sup>-azwj</sup> Word, and the door of Eman, and His<sup>-azwj</sup> Kabah, and Divine Authorities of Allah<sup>-azwj</sup>, and the flags of guidance, and His<sup>-azwj</sup> flag, and Grace of Allah<sup>-azwj</sup>, and His<sup>-azwj</sup> Mercy, and the eye of certainty, and His<sup>-azwj</sup> reality, and the Path of truth, and His<sup>-azwj</sup> Protection, and beginning of the existence and its peak, and Power of the Lord<sup>-azwj</sup> and His<sup>-azwj</sup> Desire, and Mother of the Book and its Seal;

وَ فَضْلُ الْخِطَابِ وَ دَلَالَتُهُ وَ حَزَنَةُ الْوَحْيِ وَ حَفِظَتُهُ وَ آيَةُ الذِّكْرِ وَ تَرَاجُحَتُهُ وَ مَعْدِنُ التَّنْبِيلِ وَ نَهَائَتُهُ فَهُمْ الْكَوَاكِبُ الْعُلُويَّةُ وَ الْأَنْوَارُ الْعُلُويَّةُ الْمَشْرِقَةُ مِنْ شَمْسِ الْعِصْمَةِ الْفَاطِمِيَّةِ فِي سَمَاءِ الْعِظَمَةِ الْمُحَمَّدِيَّةِ وَ الْأَعْصَانُ النَّبَوِيَّةِ النَّابِتَةِ فِي دَوْحَةِ الْأَحْمَدِيَّةِ وَ الْأَشْرَارُ الْإِلَهِيَّةِ الْمُوَدَّعَةِ فِي الْهِيَائِلِ الْبَشَرِيَّةِ وَ الدَّرَجَةُ الرَّكِيَّةُ وَ الْعِزَّةُ الْهَاشِمِيَّةُ الْهَادِيَّةُ الْمَهْدِيَّةُ أَوْلَيْكَ هُمْ خَيْرُ الْبَرِيَّةِ

And the decisive address, and His<sup>-azwj</sup> evidence, and treasure of the Revelation, and its preservation, and the Verse of Zikr, and its translation, and the mine of Revelation, and its termination. They<sup>-asws</sup> are the top stars, and the top Noors, shining from the sun of (Syeda) Fatima<sup>-asws</sup>'s infallibility in the sky, the magnificence of Muhammad<sup>-saww</sup>, and the branches of the Prophet-hood growing in the lofty tree, the praise-worthy, and secrets of Divinity, deposited in the structures of the mortals, and his<sup>-asws</sup> pure offspring and the Hashemite family, the guides, the guided, **they are the best of the Created beings [98:7].**

فَهُمُ الْأَيْمَةُ الطَّاهِرُونَ وَ الْعِزَّةُ الْمُعْصَمُونَ وَ الدَّرَجَةُ الْأَكْرَمُونَ وَ الْخَلْفَاءُ الرَّاشِدُونَ وَ الْكِبْرَاءُ الصِّدِّيقُونَ وَ الْأَوْصِيَاءُ الْمُتَّبِعُونَ وَ الْأَسْبَاطُ الْمَرْصُوبُونَ وَ الْهُدَاةُ الْمَهْدِيُونَ وَ الْعُرَى الْمَيَامِينُ مِنْ آلِ طه وَ يَاسِينَ وَ حُجَجُ اللهِ عَلَى الْأُولِيِّينَ وَ الْأَحْرَبِينَ

So, they<sup>-asws</sup> are the Imams<sup>-asws</sup>, the pure, and the family are the infallibles, and the offspring are the honourable, and the rightly guided caliphs, and the great ones, the truthful, and the selected successors<sup>-asws</sup>, and the tribe Pleased with, and the Guided guides, and the resplendent from the family of Ta Ha (Muhammad<sup>-saww</sup>), and Yaseen (Muhammad<sup>-saww</sup>), and Divine Authorities of Allah<sup>-azwj</sup> upon the formers ones and the latter ones.

اسْمُهُمْ مَكْتُوبٌ عَلَى الْأَحْجَارِ وَ عَلَى أَوْزاقِ الْأَشْجَارِ وَ عَلَى أَجْبِحَةِ الْأَطْيَارِ وَ عَلَى أَبْوَابِ الْجَنَّةِ وَ النَّارِ وَ عَلَى الْعَرْشِ وَ الْأَفْلاكِ وَ عَلَى أَجْبِحَةِ الْأَمْلاكِ وَ عَلَى حُجُبِ الْجَلالِ وَ سُرادِقَاتِ الْعِزِّ وَ الْجَمالِ

Their<sup>-asws</sup> names are Inscribed upon the trees, and upon the leaves of the trees, and upon the wings of the birds, and upon the doors of the Paradise, and the Fire, and upon the Throne, and the skies, and upon the wings of the Angels, and upon the Veils of Majesty, and the pavilions of honour, and the Beauty.

وَ بِاسْمِهِمْ تُسَبِّحُ الْأَطْيَارُ وَ تَسْتَغْفِرُ لِشَيْعَتِهِمُ الْحَيْثَانُ فِي لُججِ الْبِحارِ وَ إِنَّ اللَّهَ لَمْ يَخْلُقْ أَحَدًا إِلَّا وَ أَحَدَ عَلَيْهِ الْإِقْرَارُ بِالْوَحْدَانِيَّةِ وَ الْوَلَايَةِ لِلدَّرِيَّةِ الرَّكْبِيَّةِ وَ الْبِرَاءَةِ مِنْ أَعْدَائِهِمْ وَ إِنَّ الْعَرْشَ لَمْ يَسْتَقِرَّ حَتَّى كُتِبَ عَلَيْهِ بِالنُّورِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ عَلِيُّ وَليُّ اللَّهِ.

And the birds glorify with their<sup>-asws</sup> names and the fish in the depths of the oceans seek Forgiveness for their<sup>-asws</sup> Shias, and that Allah<sup>-azwj</sup> did not Create anyone except and He<sup>-azwj</sup> Took the acknowledgment upon him with the Lordship<sup>-azwj</sup>, and the Wilayah for the pure offspring, and the disavowing from their<sup>-asws</sup> enemies, and the earth did not calm down until it was written upon it with the Light: "There is no god except Allah<sup>-azwj</sup>, Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>, Ali<sup>-asws</sup> is Guardian<sup>-asws</sup> of Allah<sup>-azwj</sup>".<sup>24</sup>

<sup>24</sup> Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 4 H 39