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CHAPTER 87

AL-AA'LA

(The Highest)

(19 VERSES)

VERSES 1 - 19

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Brief Introduction of Al-Aala (87):

Sura Al-Aala (19 verses) was revealed in Makkah.¹ 'Ali Amir Al-Momineen^{-asws} was asked about the Words of Allah^{-azwj} Mighty and Majestic: ***Glorify the Name of your Lord, the Most Exalted [87:1]***. He^{-asws} said: 'It is inscribed upon the Pillar of the Throne before Allah^{-azwj} Created the skies and the earths, by two thousand years: "There is no god except Allah^{-azwj} Alone, there being no associates for Him^{-azwj}, and that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}". Testify with them^{-asws}, and that Ali^{-asws} is successor^{-asws} of Muhammad^{-saww}".² Imam Ali Ibn Abi Talib loved reciting Al-Aala (87), so when Ali^{-asws} arrived at Al-Kufa, he^{-asws} prayed Salat with them for forty morning reciting with them: ***Glorify the Name of your Lord, the Most Exalted [87:1]***. The hypocrites said, 'By Allah^{-azwj}! The son^{-asws} of Abu Talib^{-asws} is not good at reciting the Quran, and had he^{-asws} been good in reciting, he^{-asws} would have recited with other than this Chapter'. The narrator said, 'That reached him^{-asws}, so he^{-asws} said: 'Woe be to them! I^{-asws} am more recognising with its Abrogating, and its Abrogated, and its Decisive, and its Allegorical, its separate from its connected, and its letters from its meaning. By Allah^{-azwj}! There is no letter that has been Revealed unto Muhammad^{-saww} except and I^{-asws} know regarding who it was Revealed, and in which day it was Revealed, and in which place it was Revealed. Woe be unto them! Are they not reciting: ***Surely this is in the former Parchments [87:18] The Parchments of Ibrahim and Musa [87:19]***? By Allah^{-azwj}! These are in my^{-asws} possession, and I^{-asws} inherited these two from the Rasool-Allah^{-saww}, and the Rasool-Allah^{-saww} handed over to me^{-asws} the Scriptures of Ibrahim^{-as} and Musa^{-as}. Woe be unto them! By Allah^{-azwj}, I^{-asws} (am the one) about whom Allah^{-azwj} Revealed: ***"And that the retaining ear would retain it" [69:12]***. But rather, we used to be in the presence of the Rasool-Allah^{-saww}, so he^{-saww} would inform us by the Revelation, I^{-asws} would hear it and retain it. But when we would go out, they would say: ***"What was it that he said just now?" [47:16]***".³

¹ تفسير القمي، ج 2، ص: 416

² Bihar Al Anwaar – V 2, The book of our Prophet^{-saww}, Ch 11 H 69

³ Bihar Al-Anwaar V 89 – The Book of Quran – Ch 8 H 24

MERITS

ابن بابويه: بإسناده، عن أبي عبد الله (عليه السلام)، قال: «من قرأ سَبَّحَ اسْمَ رَبِّكَ الْأَعْلَى في فريضة أو نافلة، قيل له يوم القيامة: ادخل من أي أبواب الجنة شئت». ⁴

Ibn Babuwayh, by his chain, the following:

'Abu Abdullah^{-asws} has said: 'The one who recites: **Glorify the Name of your Lord, the Most Exalted [87:1]** (Surah Al A'ala) in his Obligatory (Salats) or his optional (Salats), it will be Said to him on the Day of Judgement: 'Enter through whichever Door of the Paradise you so desire to'.⁴

الطبرسي: روى العياشي بإسناده، عن أبي خميص، عن علي (عليه السلام)، قال: صليت خلفه عشرين ليلة، فليس يقرأ إلا سَبَّحَ اسْمَ رَبِّكَ الْأَعْلَى، و قال: «لو تعلمون ما فيها لقرأها الرجل كل يوم عشرين مرة،

Al-Tabarsy, a report of Al-Ayyashi, by his chain, from Abu Khamees , who has narrated:

(The narrator) says, 'I prayed Salat behind Ali^{-asws} for the past twenty nights, and he^{-asws} did not recite except: **Glorify the Name of your Lord, the Most Exalted [87:1]** (Surah Al-Aa'la), and said: 'If only you knew what was in it for the man who recites it twenty times every day.

و إن من قرأها فكأنما قرأ صحف موسى و إبراهيم الذي وثي».

And one who recites (Surah Al-Aa'la), it would be as if he has recited the Parchments of Musa^{-as} and Ibrahim^{-as} who fulfilled'.⁵

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة أعطاه الله من الأجر بعدد كل حرف أنزل على إبراهيم و موسى و محمد (صلى الله عليه و آله)،

And from Khawas Al-Quran, who has narrated:

It has been reported from the Prophet^{-saww} having said: 'One who recites this Surah (Al-Aa'la), Allah^{-azwj} would Give him from the Recompense of the number of every letter which was Revealed upon Ibrahim^{-as} and Musa^{-as}, and Muhammad^{-saww}.

و إذا قرئت على الأذن الوجعة زال ذلك عنها،

And when it (Surah Al-Aa'la) is recited upon a painful illness, that would decline from him.

و إن قرئت على البواسير قلعتهم و برىء صاحبهن سريعاً».

And if (Surah Al-Aa'la) is recited upon the haemorrhoids (piles), it would free the person from it very quickly'.⁶

⁴ (ثواب الأعمال: 122).

⁵ (مجمع البيان 10: 717).

و قال الصادق (عليه السلام): «قراءتها على الأذن الدوية التي فيها الدوائر تزيلها، و قراءتها على الموضوع المفسخ تزيله، و قراءتها على البواسير تقطعها بإذن الله تعالى».

And Al-Sadiq^{-asws} said: 'Its (Surah Al-Aa'la) recitation upon the spoil inner ear wherein is the blockage, it would remove it; and its recitation upon the disruptive place would remove it; and its recitation upon the haemorrhoids (piles), it would cut it by the Permission of Allah^{-azwj} the Exalted'.⁷

ابن بابويه: بإسناده، عن سيف بن عميرة، عن منصور بن حازم، عن أبي عبد الله (عليه السلام)، قال: «الواجب على كل مؤمن - إذا كان لنا شيعة - أن يقرأ في ليلة الجمعة بالجمعة و سبح اسم ربك الأعلى، و في صلاة الظهر بالجمعة و المنافقين،

In Babuwayh, by his chain, from Sayf Bin Umeyra, from Mansour Bin Hazim:

Abu Abdullah^{-asws} having said: 'It is Obligatory upon every Momin – if he was our^{-asws} Shias – that he should recite during the night of the Friday (Thursday evening) with (Surah) Al-Jumm'a (Chapter 62), and: **Glorify the Name of your Lord, the Most Exalted [87:1]** (Surah Al-A'ala), and during Al-Zohr Salat with (Surah) Al-Jumm'a (Chapter 62) and (Surah) Al-Munafiqeen (Chapter 63).

فإذا فعل ذلك فكأنما يعمل كعمل رسول الله (صلى الله عليه و آله)، و كان جزاؤه و ثوابه على الله الجنة».

So, when he does that, it would be as if he has done like what Rasool-Allah^{-saww} had done, and his Recompense and his Reward upon Allah^{-azwj} would be the Paradise'.⁸

VERSES 1 – 7

سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى {1}

Glorify the Name of your Lord, the Most Exalted [87:1]

الَّذِي خَلَقَ فَسَوَّى {2}

Who Created, then Completed [87:2]

وَالَّذِي قَدَّرَ فَهَدَى {3}

And the One Who Determined, then Guided [87:3]

وَالَّذِي أَخْرَجَ الْمَرْعَى {4}

⁶ Tafseer Al Burhan – H 11537

⁷ خواص القرآن: 13 «نحوه».

⁸ ثواب الأعمال: 118

And the One Who Brings forth the pasture [87:4]

فَجَعَلَهُ غُثَاءً أَحْوَى {5}

Then Makes it stubble, dried up [87:5]

سُنُقْرُوكَ فَلَا تَنْسَى {6}

We will Make you read, so you will not forget [87:6]

إِلَّا مَا شَاءَ اللَّهُ ۚ إِنَّهُ يَعْلَمُ الْجُحْرَ وَمَا يَخْفَى {7}

Except what Allah so Desires. He Knows the declared, and what is hidden (remains undeclared) [87:7]

The Speech of Allah^{-azwj} is unlike the speech of people and there are 'النَّاسِخُ' the abrogating Verses superseding the earlier instructions 'الْمَنْسُوخُ' the abrogated Verses, which were meant to be for a specific time or an event. Hence one has to be very careful, see for example, below a Holy Verse where Allah^{-azwj} Talks about 'النَّاسِخُ مِنَ الْمَنْسُوخِ' the abrogating from the abrogated.

مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلَهَا ۚ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {2:106}

Whatever We Abrogate from a Verse or Cause it to be forgotten, We Come with better than it or similar to it. Do you not know that Allah is Able upon all things? [2:106].

The 6th Imam^{-asws} instructed a group of Suffis to learn about the abrogating and the abrogated Verses:

فَتَأَذَّبُوا أَنفُسَهُم بِأَدَابِ اللَّهِ عَزَّ وَ جَلَّ لِلْمُؤْمِنِينَ وَ افْتَصَرُّوا عَلَىٰ أَمْرِ اللَّهِ وَ هَمِّهِ وَ دَعَا عَنْكُمْ مَا اشْتَبَهَ عَلَيْكُمْ مِمَّا لَا عِلْمَ لَكُمْ بِهِ وَ رُدُّوا الْعِلْمَ إِلَىٰ أَهْلِهِ تَوَجُّرُوا وَ تَعَذَّرُوا عِنْدَ اللَّهِ تَبَارَكَ وَ تَعَالَىٰ

(Imam Jafar e Sadiq^{-asws} said): So educate yourselves, O group, by the Education of Allah^{-azwj} Mighty and Majestic for the Believers, and moderate yourselves upon the Commands of Allah^{-azwj}, and His^{-azwj} Prohibitions, and leave from yourselves what is doubtful upon you, from what there is no knowledge for you of it, and refer the knowledge to its rightful ones, so you would be Recompensed, and Excused in the Presence of Allah^{-azwj} Blessed and High.

وَ كُونُوا فِي طَلَبِ عِلْمِ نَاسِخِ الْقُرْآنِ مِنْ مَنْسُوحِهِ وَ مُحْكَمِهِ مِنْ مُتَشَابِهِهِ وَ مَا أَحَلَّ اللَّهُ فِيهِ مِمَّا حَرَّمَ فَإِنَّهُ أَقْرَبُ لَكُمْ مِنَ اللَّهِ وَ أَبْعَدُ لَكُمْ مِنَ الْجَهْلِ وَ دَعُوا الْجَهْلَةَ لِأَهْلِهَا فَإِنَّ أَهْلَ الْجَهْلِ كَثِيرٌ وَ أَهْلَ الْعِلْمِ قَلِيلٌ وَ قَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ فَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ .

And become the seekers of the knowledge of the Abrogating (Verses) of the Quran from its Abrogated, and its Decisive from its Allegorical, and what Allah^{-azwj} has Permitted regarding it from what is Prohibited. Thus, it would take you all closer to Allah^{-azwj} and remote from the ignorance. And leave the ignorance to its people, for the people of the ignorance are many, and the people of the knowledge are a few. And Allah^{-azwj} Mighty and Majestic has Said **[12:74] and above every one possessed of knowledge, is the All-knowing one**.⁹

The reason for Abrogating a Verse:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ صَفْوَانَ بْنِ يَحْيَى الْأَزْرَقِيِّ عَنْ حَمَّادِ بْنِ بَشِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى رَفِيقٌ يُحِبُّ الرِّفْقَ فَمِنْ رَفْقِهِ بَعَادَهُ تَسْلِيلُهُ أَضْعَانَهُمْ وَ مُضَادَّتَهُمْ لِهَوَاهُمْ وَ قُلُوبَهُمْ وَ مِنْ رَفْقِهِ بِهِمْ أَنَّهُ يَدْعُهُمْ عَلَى الْأَمْرِ يُرِيدُ إِزَالَتَهُمْ عَنْهُ رَفْقاً بِهِمْ لِكَيْلَا يُلْقِيَ عَلَيْهِمُ غُرَى الْإِيمَانِ وَ مُثَاقَلَتَهُ جُمْلَةً وَاحِدَةً فَيَضَعُوهَا فَإِذَا أَرَادَ ذَلِكَ نَسَخَ الْأَمْرَ بِالْآخِرِ فَصَارَ مَنْسُوخاً .

Ali Bin Ibrahim, from his father, from Safwan Bin Yahya, from Yahya Al Arzaq, from Hammad Bin Bashir, from;

Abu Abdullah^{-asws} has said: 'Allah^{-azwj} Blessed and High is Kind, He^{-azwj} Loves the kindness. So, from His^{-azwj} Kindness with His^{-azwj} servants is to Ease their grudges and their antagonisms for their wish and their hearts. And from His^{-azwj} Kindness with them is that He^{-azwj} Calls them upon the matter, Intending their Removal from the evil (practice) as being Kind to them, so that the ring and the weight of Eman do not fall upon them at once to make them weak. When, Allah^{-azwj} Wants to make such a decision (of easing up on them), He^{-azwj} Cancels one Command by another Command and it becomes abrogated'.¹⁰

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ ابْنِ فَضَّالٍ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَمَّنْ حَدَّثَهُ عَنْ أَحَدِهِمَا (عليهما السلام) قَالَ إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرِّفْقَ وَ مِنْ رَفْقِهِ بِكُمْ تَسْلِيلُ أَضْعَانِكُمْ وَ مُضَادَّةُ قُلُوبِكُمْ وَ إِنَّهُ لَيُرِيدُ تَحْوِيلَ الْعَبْدِ عَنِ الْأَمْرِ فَيَتَرَكُهُ عَلَيْهِ حَتَّى يُجَوِّلَهُ بِالنَّاسِخِ كَرَاهِيَةً تَتَأَقَّلُ الْحَقُّ عَلَيْهِ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Sa'alba Bin Maymoun, from the one who narrated it, from;

(It has been narrated) from one of the two (5th or 6th Imam^{-asws}) having said: 'Allah^{-azwj} is Kind, He^{-azwj} Loves the kindness, and from His^{-azwj} Kindness with you is the Easing of your grudges and your antagonism in your hearts, and He^{-azwj} when Intending the changing of the servant from the matter, so He^{-azwj} Leaves it upon him until He^{-azwj} Changes it by the Abrogating, Disliking the heaviness of the truth upon him'.¹¹

ابن الفارسي في (الروضة): روى جعفر بن محمد، عن أبيه، عن جده (عليهم السلام)، أنه قال: «في العرش تمثال جميع ما خلق الله في البر و البحر، و هذا تأويل قوله تعالى: وَ إِنَّ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ.

Ibn Al-Farsy in Al-Rowzat, reported:

⁹ Al Kafi – V 5 – The Book of Subsistence Ch 1 H 1

¹⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 58 H 3

¹¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 58 H 14

'Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} having said: 'In the Throne there is a resemblance (similarity) of all that Allah^{-azwj} Created in the land and the sea. And this is the explanation of the Words of the Exalted: **And there is not a thing except in Our Presence is its store [15:21]**'.

و إن بين القائمة من قوائم العرش، و القائمة الثانية خفقان الطير المسرع مسيرة ألف عام، و العرش يكسى كل يوم سبعين ألف لون من النور، لا يستطيع أن ينظر إليه خلق من خلق الله.

And in between the established Pillar of the Throne and to the second Pillar, there is a distance of a thousand years of the flight of a bird. And every day the Throne is Coated with a thousand colours of Light. There is no creature from the creatures of Allah^{-azwj} who has the ability to look at it'.

و الأشياء كلها في العرش كحلقة في فلاة، و إن لله ملكا يقال له حزقائيل، له ثمانية عشر ألف جناح، ما بين الجناح إلى الجناح خمسمائة عام، فخطر له خاطر، هل فوق العرش شيء؟ فزاده الله مثلها أجنحة أخرى، فكان له ست و ثلاثون ألف جناح، ما بين الجناح، إلى الجناح خمسمائة عام،

And all the things in the Throne are like a ring in the desert. And Allah^{-azwj} Called Hizkaeel who has eighteen thousand wings on him, between the wing to the (next) wing is (a distance of) five hundred years. So, a thought came to his mind, 'Is there anything above the Throne?' So Allah^{-azwj} Increased for him (the number of) more wings, the like of what he had before. So, he had thirty-six thousand wings, with what is in between one wing to another (a distance of) five hundred years.

ثم أوحى الله إليه: أيها الملك طر، فطار مقدار عشرين ألف عام، لم ينل رأسه قائمة من قوائم العرش، ثم ضاعف الله له في الجناح و القوة و أمره أن يطير، فطار مقدار ثلاثين ألف عام، و لم ينل أيضا، فأوحى الله إليه: أيها الملك، لو طرت إلى نفخ الصور مع أجنحتك و قوتك لم تبلغ إلى ساق العرش.

Then Allah^{-azwj} Revealed unto him: "O you Angel, fly!" So, it flew for a period of twenty thousand years, and it could not get its head to a Pillar from the Pillars of the Throne. Then Allah^{-azwj} Doubled his wings and his strength, and Commanded him to fly. So, he flew for a period of thirty thousand years, and he still could not get there as well. Then Allah^{-azwj} Revealed unto him: "O you Angel! Even if you had flown up to the (time of) the Blowing of the Trumpet, with your wings and your strength, you would not have reached the base of the Throne'.

فقال الملك: سبحان ربي الأعلى: فأنزل الله عز و جل: سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى فقال النبي (صلى الله عليه و آله): اجعلوها في سجودكم».

So, the Angel said: 'Glory be to my Lord^{-azwj}, the Exalted'. So Allah^{-azwj} Mighty and Majestic Revealed: **Glorify the Name of your Lord, the Most Exalted [87:1]**. So the Prophet^{-saww} said: 'Make it to be in your Sajdahs'.¹²

علي بن إبراهيم، قال: أخبرنا الحسين بن محمد، عن معلى بن محمد، عن بسطام بن مرة، عن إسحاق بن حسان، عن الهيثم بن واقد، عن علي بن الحسين العبدى، عن سعد الإسكاف، عن الأصبغ، أنه سأل أمير المؤمنين (عليه السلام)، عن قوله عز و جل: سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى، فقال:

روضة الواعظين: 47¹²

«مكتوب على قائمة العرش قبل أن يخلق الله السماوات والأرضين بألفي عام: لا إله إلا الله، وحده لا شريك له، وأن محمدا عبده ورسوله، فاشهدوا بهما، وأن عليا وصي محمد (صلى الله عليه وآله)».

Ali Bin Ibrahim, from Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Bustaan Bin marat, from Is'haq Bin Hasaan, from Al-Haysam bin Waqad, from Ali Bin Al-Husayn Al-Abdy, from Sa'd Al-Askaaf, from Al-Asbag, who asked:

Amir-Al-Momineen^{-asws} about the Words of the Mighty and Majestic: ***Glorify the Name of your Lord, the Most Exalted [87:1]***, he^{-asws} said: 'It has been written upon the Pillars of the Throne a thousand years before He^{-azwj} Created the skies and the earth: "There is no god except for Allah^{-azwj}, One with no associates to Him^{-azwj}, and that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}, so testify by these two, and that Ali^{-asws} is the successor^{-asws} of Muhammad^{-saww}'.¹³

سعد بن عبد الله: عن أحمد بن محمد بن عيسى، و محمد بن الحسين بن أبي الخطاب وغيرهما، عن أحمد بن محمد بن أبي نصر، عن هشام بن سالم، عن سعد بن طريف الخفاف، قال: قلت لأبي جعفر (عليه السلام): ما تقول فيمن أخذ عنكم علما فنسيه؟ قال: «لا حجة عليه، إنما الحجة عليه، إنما الحجة على من سمع منا حديثا فأنكره، أو بلغه فلم يؤمن به وكفر،

Saeed Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, and Muhammad Bin Al-Husayn Bin Abu Al-Khataab and others, from Ahmad Bin Muhammad Bin Abu Nasr, from Hisham Bin Salim, from Saeed Bin Tareyf Al-Khafaf who said:

'I said to Abu Ja'far^{-asws}, 'What do you^{-asws} say for the one who takes knowledge from you^{-asws} and forgets it?' He^{-asws} said: 'There is no argument against him. But rather, the argument is against the one who hears a Hadeeth from us^{-asws}, but he denies it, or if it reaches him (from another source), so he does not believe in it and commits Kufr.

و أما النسيان فهو موضوع عنكم، إن أول سورة نزلت على رسول الله (صلى الله عليه وآله) سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى، فنسيها، فلا يلزمه حجة في نسيانه، و لكن الله تبارك و تعالى أمضى له ذلك، ثم قال: سَنُقْرِئُكَ فَلَا تَنْسَى».

And as for the forgetfulness, it is you who are subjected to it. The first (complete) Chapter Revealed unto the Rasool-Allah^{-saww} was: ***Glorify the Name of your Lord, the Most Exalted [87:1]*** but they (Muslims) forgot it. So, no argument was obliged upon the leaving of it. But, Allah^{-azwj} Blessed and Exalted Made that Happen again, then Said: ***We will Make you read, so you will not forget [87:6]***.¹⁴

محمد بن إدريس في آخر (السرائر) نقلا من كتاب مسائل الرجال لعلي بن محمد (عليه السلام)، أن محمد بن علي بن عيسى كتب إليه، يسأله عن العلم المنقول إلينا عن آبائنا وأجداد (عليهم السلام)، قد اختلف علينا فيه، فكيف العمل به على اختلافه؟ أو الرد إليك فيما اختلف فيه؟ فكتب (عليه السلام): ما علمتم أنه قولنا فالزموه، وما لم تعلموا فردوه إلينا.

Muhammad Bin Idrees at the end of his letter, has copied from the book Masaael Al-Rijaal to Ali Bin Muhammad^{-asws}:

¹³ (تفسير الققي 2: 417).

¹⁴ (مختصر بصائر الدرجات: 93).

Muhammad Bin Isa had written to him^{-asws} asking, 'About the knowledge that gets copied over to us from your forefathers^{-asws}, there are differences for us therein, how shall we act upon those if there are differences? Or shall we return them to you^{-asws} when there are differences in them?'

Imam^{-asws} wrote back: 'When you come to know that it is our^{-asws} statement it necessitates you to act by that, and that which you do not know, return them back to us^{-asws}'.¹⁵

وَعَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي بَكْرٍ الْخَضْرَوِيِّ عَنِ الْحَجَّاجِ بْنِ الصَّبَّاحِ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ ع إِنَّا نَحْدِثُ عَنْكَ بِالْحَدِيثِ فَيَقُولُ بَعْضُنَا قَوْلُنَا قَوْلُهُمْ قَالَ فَمَا تُرِيدُ أَمْ تُرِيدُ أَنْ تَكُونَ إِمَامًا يُفْتَدَى بِكَ مَنْ رَدَّ الْقَوْلَ إِلَيْنَا فَقَدْ سَلِمَ

And from Ahmad Bin Muhammad from Ali Bin Al Hakam from Abu Bakr Al Hazramy from Al Hajjaj Bin Al Sabbah who has narrated the following from Abu Ja'far^{-asws}:

'We narrate Ahadith from you^{-asws}. Some of us say that our words are your^{-asws} words'. He^{-asws} said: 'What do you intend? Do you want to be Imams and be followed? The one who returns the words back to us^{-asws} will be safe'.¹⁶

قَالَ الْإِمَامُ ع: قَالَ مُحَمَّدُ بْنُ عَلِيٍّ بْنِ مُوسَى الرِّضَا ع مَا نَنْسَخُ مِنْ آيَةٍ بِأَنْ نَرْفَعَ حُكْمَهَا أَوْ نُنْسِيهَا بِأَنْ نَرْفَعَ رِسْمَهَا، وَ نُزِيلَ عَنِ الْقُلُوبِ حِفْظَهَا وَ عَنْ قَلْبِكَ يَا مُحَمَّدُ كَمَا قَالَ اللَّهُ تَعَالَى سَنُقْرِئُكَ فَلَا تَنْسَى - إِلَّا مَا شَاءَ اللَّهُ أَنْ يُنْسِيكَ فَرَفَعَ ذِكْرُهُ عَنْ قَلْبِكَ.

The Imam (Hassan Al-Askari^{-asws}) said: 'Muhammad^{-asws} Bin Ali^{-asws} Bin Musa Al-Reza^{-asws} said: ***'Whatever We Abrogate from a Verse – if We^{-azwj} Lift its Ordinance, or Cause it to be forgotten – or Lift its tradition, and Remove its memorisation from the hearts, and from your^{-saww} heart, O Muhammad^{-saww}, just as Allah^{-azwj} the Exalted Said: ***We will Make you read, so you will not forget [87:6] except what Allah so Desires [87:7], if We^{-azwj} Make you^{-saww} forget (if we Abrogate), so We^{-azwj} Lift its remembrance from your^{-saww} heart (Abrogated Verse).******

نَأْتِ بِخَيْرٍ مِنْهَا بِعَيْنٍ لَكُمْ، فَهَذِهِ الثَّانِيَةُ أَكْبَرُ لِتَوَابِكُمْ، وَ أَجَلُ لِصَلَاحِكُمْ مِنَ الْآيَةِ الْأُولَى الْمَنْسُوخَةِ أَوْ مِثْلِهَا مِنَ الصَّلَاحِ لَكُمْ، أَيْ إِنَّا لَا نَنْسَخُ وَ لَا نُبَدِّلُ إِلَّا وَ عَرْضْنَا فِي ذَلِكَ مَصَالِحَكُمْ.

We Come with better than it (Abrogating Verse) – meaning, better for you all. Thus, this second one is greater for your Rewards, and more immediate for your correction that the first Verse, the Abrogated one, ***or similar to it*** – from the correction for you – i.e., We^{-azwj} neither Abrogate nor do We^{-azwj} Replace except Our^{-azwj} Purpose in that is your correction (betterment).¹⁷

¹⁵ Wasail ul Shia, H 33369

¹⁶ Wasail ul Shia, H 33400

¹⁷ Tafseer Imam Hassan Al Askari^{-asws} – S 311 (Extract)

روى في كتابه المعروف ب (روضة الواعظين) عن أبي جعفر الباقر (عليه السلام)، قال: «حج رسول الله (صلى الله عليه و آله) من المدينة، و قد بلغ جميع الشرائع قومه ما خلا الحج و الولاية،

He reports in his famous book Rowzat Al-Waizeen, from Abu Ja'far Al-Baqir^{-asws} having said: 'Rasool-Allah^{-saww} went for Hajj from Al-Medina, and he^{-saww} had already delivered the entirety of the Laws to his^{-saww} people apart from the Hajj and the Wilayah.

فخشى رسول الله (صلى الله عليه و آله) قومه و أهل النفاق و الشقاق أن يتفرقوا و يرجعوا جاهلية لما عرف من عداوتهم، و ما يطنون عليه أنفسهم لعلي (عليه السلام) من البغضاء، و سأل جبرئيل (عليه السلام) أن يسأل ربه العصمة من الناس و انتظر أن يأتيه جبرئيل بالعصمة من الناس من الله عز و جل،

But Rasool-Allah^{-saww} feared his^{-saww} people and the people of hypocrisy and the wretchedness that they would be dividing and returning to (the ways of the) Pre-Islamic period when he^{-saww} recognise their enmity and what they were concealing within themselves for Ali^{-asws}, of the hatred, and he^{-saww} asked Jibraeel^{-as} to ask his^{-saww} Lord^{-azwj} for the Protection from the people, and he^{-saww} awaited for Jibraeel^{-as} to come to him^{-saww} with the Protection from the people, from Allah^{-azwj} Mighty and Majestic. ¹⁸

محمد بن يعقوب: عن أبي محمد القاسم بن العلاء (رحمه الله)، رفعه، عن عبد العزيز بن مسلم، قال: كنا مع الرضا (عليه السلام) بمرو، فاجتمعنا في الجامع يوم الجمعة في بدء مقدمنا، فأداروا أمر الإمامة، وكثرة اختلاف الناس فيها، فدخلت على سيدي (عليه السلام)، فأعلمته في خوض الناس فيه، فبسم (عليه السلام)، ثم قال: «يا عبد العزيز، جهل القوم، و خدعوا عن أديانهم،

Muhammad Bin Yaqoub, from Abu Muhammad Al-Qasim Bin Al-A'la, raising it, from Abdul Aziz Bin Muslim who said,

'I was with Al-Reza^{-asws} as Merv, and we had gathered in the Mosque on Friday during the beginning of our arrival. So they were narrating the matter of the Imamate, and there was a lot of differing by the people with regards to it. So I went over to my Master^{-asws} and informed him^{-asws} of the quarrelling of the people regarding it. So he^{-asws} smiled at me, then said: 'O Abdul Aziz! The people are ignorant and have been deceived about their religions.

إن الله عز و جل لم يقبض نبيه (صلى الله عليه و آله) حتى أكمل له الدين، و أنزل عليه القرآن فيه تبيان كل شيء، بين فيه الحلال و الحرام، و الحدود و الأحكام، و جميع ما يحتاج إليه الناس كملاً،

Allah^{-azwj} Mighty and Majestic did not Cause His^{-azwj} Prophet^{-saww} to pass away until Completing the Religion for him^{-saww}, and Revealed the Quran unto him^{-saww} in which is the explanation of everything, regarding the Permissibles, and the Prohibitions, and the Legal punishment, and the Ordinances, and the entirety of what the people would be needy to from him^{-saww} in totality.

و قال عز و جل: ما فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ و أنزل فيه ما أنزل في حجة الوداع- و هي آخر عمره (صلى الله عليه و آله)-: الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَ أَتَمَّمْتُ عَلَيْكُمْ نِعْمَتِي وَ رَضِيتُ لَكُمُ الْإِسْلَامَ دِيناً، و أمر الإمامة من تمام الدين،

(Extract) روضة الواعظين: 89. ¹⁸

And the Mighty and Majestic Said: ***We did not neglect in the Book of anything [6:38];*** and Revealed in it what He^{-azwj} Revealed during the Farewell Pilgrimage – and it was at the end of his^{-saww} lifetime: ***Today I Perfected your Religion for you and Completed My Favour upon you, and am Pleased with Al Islam as a Religion for you [5:3].*** And the matter of Imamate is from the Completion of the Religion.

و لم يمض رسول الله (صلى الله عليه و آله) حتى بين لامته معالم دينهم، و أوضح لهم سبيلهم، و تركهم على قصد سبيل الحق، و أقام لهم عليا (عليه السلام) علما و إماما، و ما ترك شيئا تحتاج إليه الامة إلا بينه، فمن زعم أن الله عز و جل لم يكمل دينه فقد رد كتاب الله، و من رد كتاب الله فهو كافر به.

And Rasool-Allah^{-saww} did not leave (this world) until he^{-saww} had explained to his^{-saww} community, then the matters of their Religion, and clarified for them their way, and left them facing the Way of the Truth. And he^{-saww} nominated for them Ali^{-asws} as a flag and an Imam^{-asws}. And he^{-saww} did not leave anything out which the community would need from him^{-saww} except that he^{-saww} explained it. So the one who claims that Allah^{-azwj} Mighty and Majestic did not Complete His^{-azwj} Religion, so he has rejected the Book of Allah^{-azwj}, and the one who rejects the Book of Allah^{-azwj} so he is a Kafir with it'.¹⁹

VERSES 8 - 13

وَنُيَسِّرُكَ لِلْيُسْرَىٰ {8}

And We will (Make it) Easy (for) you to (take) the ease (The Way) [87:8]

فَذَكِّرْ إِن نَّفَعَتِ الذِّكْرَىٰ {9}

Therefore, do Zikr, surely the Zikr is beneficial [87:9]

سَيَذَكَّرُ مَنْ يَخْشَىٰ {10}

He would be doing Zikr, the one who fears [87:10]

وَيَتَجَنَّبُهَا الْأَشْقَىٰ {11}

And the one who leaves it (the Zikr) will be (among) wretched [87:11]

الَّذِي يَصِلَى النَّارَ الْكُبْرَىٰ {12}

The one who will arrive to the great Fire [87:12]

(Extract) الكافي 1: 154 / 1¹⁹

ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى {13}

Then they will neither be dying therein nor living [87:13]

Zikr and Ahl Al-Zikr

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ عَبْدِ اللَّهِ بْنِ عَجَلَانَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَسْئَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) الذِّكْرُ أَنَا وَالْأَئِمَّةُ أَهْلُ الذِّكْرِ

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washha, from Abdullah Bin Ajlan,

(It has been narrated) from Abu Ja'far^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: ***therefore ask the people of Al-Zikr if you don't know [16:43]***. He^{-asws} said: 'Rasool-Allah^{-saww} is the Zikr (Reminder). I^{-asws} and the Imams^{-asws} are the People of the Reminder (Ahl Al-Zikr)'.²⁰

حدثنا عبد الله بن جعفر عن محمد بن عيسى عن محمد بن سنان عن اسمعيل بن جابر وعبد الكريم عن عبد الحميد بن ابي الديلم عن ابي عبد الله عليه السلام في قول الله تعالى فاستلوا اهل الذكر ان كنتم لا تعلمون قال كتاب الله الذكر واهله آل محمد الذين امر الله بسؤالهم ولم يؤمروا بسؤال الجهال

Narrated to us Abdullah Bin Ja'far, from Muhammad Bin Isa, from Muhammad Bin Sinan, from Ismail Bin Jaabir and Abdul Kareem, from Abdul Hameed Bin Abu Al-Dalam who has reported the following:

Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} the Exalted: ***therefore ask the people of Al-Zikr if you don't know [16:43]***. He^{-asws} said: 'The Book of Allah^{-azwj} is the Zikr, and its People^{-asws} are the Progeny^{-asws} of Muhammad^{-saww} are the ones whom Allah^{-azwj} has Commanded to ask them^{-asws} and did not Command to ask the ignorant ones'.²¹

VERSES 14 & 15

قَدْ أَفْلَحَ مَنْ تَزَكَّى {14}

He has succeeded, the one who purifies himself [87:14]

وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى {15}

And the one who does Zikr (mentioned) the Name of Lord, so he sends Salawat [87:15]

In a Hadith,

إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَ لَذِكْرُ اللَّهِ أَكْبَرُ

²⁰ الكافي 1: 163 / 1. (Extract)

²¹ Basaair Al Darajaat – P 1 Ch 19 H 19 (Extract)

Surely, the Salat prevents from the immoralities and the evil, and the Zikr of Allah is the greatest [29:45].

فَالْتَهَي كَلَامَ وَ الْفَحْشَاءَ وَ الْمُنْكَرَ رَجَالٌ وَ نَحْنُ ذِكْرُ اللَّهِ وَ نَحْنُ أَكْبَرُ

(6th Imam^{-asws} said in a lengthy Hadith) So the prevention is a speech, and the immoralities and the evil are (two) men, and we^{-asws} are the Remembrance of Allah^{-azwj}, and we^{-asws} are the greatest (Remembrance)^{.22}

محمد بن يعقوب: عن علي بن محمد، عن علي بن العباس، عن الحسين بن عبد الرحمن، عن سفيان الحريري، عن أبيه، عن سعد الخفاف، عن أبي جعفر (عليه السلام) - في حديث طويل - قلت: يا أبا جعفر، هل يتكلم القرآن؟ فتبسم، ثم قال: «رحم الله الضعفاء من شيعتنا، إنهم أهل تسليم». ثم قال: «نعم يا سعد، و الصلاة تتكلم، و لها صورة و خلق، تأمر و تنهى».

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from Ali Bin Al-Abbas, from Al-Husayn Bin Abdul Rahman, from Sufyan Al-Hureyri, from his father, from Sa'ad Al-Khafaf,

(It has been narrated) from Abu Ja'far^{-asws} – in a lengthy Hadeeth – 'I said, 'O Abu Ja'far^{-asws}! Does the Quran speak?' So he^{-asws} smiled, then said: 'May Allah^{-azwj} have Mercy upon our^{-asws} weak Shias, they are the people who have submitted'. Then he^{-asws} said: 'Yes, O Sa'ad! And the Salat (also) speaks, and it has an image and a creation, and it enjoins and forbids'.

قال سعد: فتغير لذلك لوني، و قلت: هذا شيء لا أستطيع أن أتكلم به في الناس.

Sa'ad said, 'My colour changed due to that, and I said, 'This is a thing which does not have the ability to speak among the people!'

فقال أبو جعفر (عليه السلام): «و هل الناس إلا شيعتنا، فمن لم يعرف الصلاة فقد أنكر حقنا». ثم قال: «يا سعد، أسمعك كلام القرآن؟». قلت: بلى، (صلى الله عليك).

So, Abu Ja'far^{-asws} said: 'And are there any people, except for our^{-asws} Shias? So the one who does not recognise the Salat, he has denied our^{-asws} rights'. Then he^{-asws} said: 'O Sa'ad! Shall I^{-asws} make you listen to the speech of the Quran?' I said, 'Yes, may Allah^{-azwj} Bless you^{-asws}'.

قال: «إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَ الْمُنْكَرِ وَ لَذِكْرِ اللَّهِ أَكْبَرُ، فَالْتَهَي كَلَامَ، وَ الْفَحْشَاءَ وَ الْمُنْكَرَ رَجَالٌ، وَ نَحْنُ ذِكْرُ اللَّهِ، وَ نَحْنُ أَكْبَرُ».

He^{-asws} said: '***Surely, the Salat prevents from the immoralities and the evil, and the Zikr of Allah is the greatest [29:45].*** So the prevention is speech, and the 'immoralities and the evil' are men (enemies of the Progeny^{-asws} of Muhammad^{-saww}), and we^{-asws} are the Zikr of Allah^{-azwj}, we^{-asws} are the greatest'.^{.23}

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ الرِّيَّانِ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ الدِّهْقَانِ قَالَ دَخَلْتُ عَلَى أَبِي الْحَسَنِ الرِّضَا (عليه السلام) فَقَالَ لِي مَا مَعْنَى قَوْلِهِ وَ ذَكَرَ اسْمَ رَبِّهِ فَصَلَّى قُلْتُ كُلَّمَا ذَكَرَ اسْمَ رَبِّهِ قَامَ فَصَلَّى

²² Al Kafi V 2 – The Book Of Merits of the Quran CH 1 H 1

²³ الكافي 2: 437 / 1.

Ali Bin Muhammad, from Ahmad Bin Al Husayn, from Ali Bin Al Rayyan, from Ubeydullah Bin Abdullah Al Dihqan who said,

'I went over to Abu Al-Hassan Al-Reza^{-asws}, so he^{-asws} said to me: 'What is the meaning of His^{-azwj} Words: **And does Zikr of a Name of his Lord, so he sends Salawat [87:15]** (فَصَلَّى)?' I said, 'Every time he mentions the Name of his Lord^{-azwj}, he prays *Salāt*'.

فَقَالَ لِي لَقَدْ كَلَّفَ اللَّهُ عَزَّ وَ جَلَّ هَذَا شَطَطًا فَقُلْتُ جُعِلْتُ فِدَاكَ فَكَيْفَ هُوَ فَقَالَ كُلَّمَا ذَكَرَ اسْمَ رَبِّهِ صَلَّى عَلَى مُحَمَّدٍ وَ آلِهِ .

So he^{-asws} said to me: 'So Allah^{-azwj} Mighty and Majestic has Encumbered him with an enormous burden'. So, I said, 'May I be sacrificed for you^{-asws}! So how is it?' So he^{-asws} said: 'Every time he mentions the Name of his Lord^{-azwj}, he sends *Salawāt* upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}'.²⁴

الشيخ في (التهذيب): بإسناده، عن ابن أبي عمير، عن أبي بصير، عن زرارة، عن أبي عبد الله (عليه السلام)، أنه قال: «من تمام الصوم إعطاء الزكاة، كالصلاة على النبي (صلى الله عليه و آله) فإنها من تمام الصلاة،

Al-Sheykh in Al-Tehzeeb, by his chain from Ibn Abu Umeyr, from Abu Baseer, from Zurara, who has said:

'Abu Abdullah^{-asws} has said: 'The one who completes the Fasts, gives the Zakat, should send Salawat upon the Prophet^{-saww}, for it is from the completion of the Salat.

و من صام و لم يؤدها فلا صوم له إذا تركها متعمدا،

And the one who Fasts but does not recite it (Salawat), so there is no Fast for him if he has avoided it deliberately.

و من صلى و لم يصل على النبي (صلى الله عليه و آله) و ترك ذلك متعمدا فلا صلاة له، إن الله عز و جل بدأ بها قبل الصلاة، فقال: قَدْ أَفْلَحَ مَنْ تَزَكَّى وَ ذَكَرَ اسْمَ رَبِّهِ فَصَلَّى».

And one who prays Salat and does not send Salawat upon the Prophet^{-saww}, and leaves that deliberately, so there is no Salat for him. Allah^{-azwj} Mighty and Majestic has Begun by it before the Salat: **He has succeeded, one who purifies himself [87:14] And does Zikr of a Name of his Lord, so he sends Salawat [87:15]**'.²⁵

VERSES 16 - 19

بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا {16}

But, you (hypocrites) are preferring the life of the world [87:16]

وَالْآخِرَةُ خَيْرٌ وَأَبْقَى {17}

²⁴ Al Kafi V 2 – The Book Of Supplication CH 20 H 18

²⁵ (التهذيب 2: 625 / 159).

And the Hereafter is better and more lasting (by adhering to the Zikr) [87:17]

إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى {18}

Surely, this is (also written) in the former Parchments [87:18]

صُحُفِ إِبْرَاهِيمَ وَمُوسَى {19}

The Parchments of Ibrahim and Musa [87:19]

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن عبد الله بن إدريس، عن محمد بن سنان، عن المفضل بن عمر، قال: قلت لأبي عبد الله (عليه السلام): قوله عز و جل: **إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى**؟ قال: «ولا يتهم».

Muhammad Bin Yaqoub, from Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Abdullah Bin Idrees, from Muhammad Bin Sinan, from Al-Mufazzal Bin Umar who said:

'I said to Abu Abdullah^{-asws}, '(What about) the Words of the Mighty and Majestic: **But, you are preferring the life of the world [87:16]?**' He^{-asws} said: 'Their wilayah (enemies of Ahl Al-Bayt^{-asws})'.

وَالْآخِرَةُ خَيْرٌ وَأَبْقَى قَالَ: «ولاية أمير المؤمنين (عليه السلام): إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى صُحُفِ إِبْرَاهِيمَ وَمُوسَى».

And the Hereafter is better and more lasting [87:17] - He^{-asws} said: 'Wilayah of Amir Al-Momineen^{-asws}- Surely this is in the former Parchments [87:18] The Parchments of Ibrahim and Musa [87:19]'.²⁶

العياشي: عن الأصمعي بن نباتة قال: [لما] قدم أمير المؤمنين (عليه السلام) الكوفة، صلى بهم أربعين صباحاً يقرأ بهم: **سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى** قال: فقال المنافقون: لا والله، ما يحسن ابن أبي طالب أن يقرأ القرآن، ولو أحسن أن يقرأ القرآن لقرأ بنا غير هذه السورة.

Al-Ayyashi – From Al-Asbagh Bin Nabata who said:

'When Amir-Al-Momineen^{-asws} proceeded to Al-Kufa, he^{-asws} Prayed with them for forty morning reciting with them **"Glorify the name of your Lord, the Most High" [87:1]**. The hypocrites said, 'No, by Allah^{-azwj}! The son^{-asws} of Abu Talib^{-asws} is not being good in reciting the Quran, and it would be better if he^{-asws} were to recite the Quran with us by other than this Chapter'.

قال: قبله ذلك، فقال: «ويل لهم، إني لأعرف ناسخه من منسوخه، و محكمه من متشابهه، و فصله من فصاله، و حروفه من معانيه. و الله ما من حرف نزل على محمد (صلى الله عليه و آله) إلا أني أعرف فيمن نزل، و في أي يوم، و في أي موضع.

He (Al-Asbagh) said, 'That reached him^{-asws}, so he^{-asws} said: 'Woe be unto them! I^{-asws} recognise its Abrogating from its Abrogated, and it's Decisive from its Allegorical, and its Separated from its Joint, and its Letters from its Meanings. By Allah^{-azwj}! There is no letter

²⁶ (الكافي 1: 30 / 345).

which was Revealed unto Muhammad^{-saww} except that I^{-asws} recognise for which one it was Revealed, and in which day, and regarding which subject.

ويل لهم، أما يقرءون إِنَّ هذا لَفِي الصُّحُفِ الْأُولَى صُحُفِ إِبْرَاهِيمَ وَ مُوسَى و الله عندي، ورثتهما من رسول الله (صلى الله عليه و آله)، و قد أُنْهِى لِي رسول الله (صلى الله عليه و آله) [صحف] إبراهيم و موسى (عليهما السلام). ويل لهم- و الله- أنا الذي أنزل الله في: وَ تَعِيَهَا أُذُنٌ وَاعِيَةٌ، فَإِنَّمَا كُنَّا عِنْدَ رَسُولِ اللَّهِ (صلى الله عليه و آله) فيخبرنا بالوحي فأعياه أنا و من يعيه، فإذا خرجنا قالوا: ما ذا قال آنفا؟».

Woe be unto them! But they are reciting ***Surely this is in the former Parchments [87:18] The Parchments of Ibrahim and Musa [87:19]***. By Allah^{-azwj}! These are in my^{-asws} possession, and I^{-asws} inherited these two from the Rasool Allah^{-saww}, and the Rasool Allah^{-saww} handed over to me^{-asws} the Scriptures of Ibrahim^{-as} and Musa^{-as}. Woe be unto them! By Allah^{-azwj}, I^{-asws} (am the one) about whom Allah^{-azwj} Revealed: ***“And that the retaining ear would retain it” [69:12]***. But rather, we used to be in the presence of the Rasool Allah^{-saww}, so he^{-saww} would inform us by the Revelation, so I^{-asws} would hear it and retain it. So when we would go out, they would say: ***“What was it that he said just now?” [47:16]***.²⁷

Add Imam Sadiq asws put his ring down and Tabarukat came out of it

حدثنا محمد بن عيسى عن محمد بن سنان عن اسماعيل بن جابر عن عبد الكريم بن عمرو عن عبد الحميد بن أبي الديلم عن أبي عبد الله عليه السلام قال أوصى موسى إلى يوشع بن نون و أوصى يوشع بن نون إلى ولد هارون ولم يوصى إلى ولد موسى لأن الله له الخيرة يختار من يشاء ممن يشاء وبشر موسى يوشع بن نون بالمسيح

It has been narrated to us by Muhammad Bin Isa, from Muhammad Bin Sinan, from Ismail, Bin Jabir, from Abdul Kareem Bin Amro, from Abdul Hameed Bin Abu Al-Daylam, who has said:

‘Abu Abdullah^{-asws} having said: ‘Musa^{-as} bequeathed to YOSHUA^{-as} BIN NOON^{-as}, and YOSHUA^{-as} BIN NOON^{-as} bequeathed to the son of Haroun^{-as}, and did not bequeath to the son of Musa^{-as}, because to Allah^{-azwj} **has the choice**, He^{-azwj} Choses whosoever that He^{-azwj} so Wishes to, and Musa^{-as} gave the good news to YOSHUA BIN NOON^{-as} of the Messiah^{-as}.

فلما ان بعث الله المسيح قال لهم انه سيأتي رسول الله صلى الله عليه وآله من بعدى اسمه احمد من ولد اسماعيل يصدقني ويصدقكم وجرت بين الحواريين في المستحفظين وانما سماهم الله المستحفظين لانهم استحفظوا الاسم الاكبر وهو الكتاب الذي يعلم به كل شئ الذي كان مع الانبياء

When Allah^{-azwj} Sent the Messiah^{-as}, He^{-azwj} Said to him^{-as} that he^{-saww}, the Rasool-Allah^{-saww} will come afterwards, his^{-saww} name will be Ahmad^{-saww} from the son of Ismail. He^{-saww} will ratify Me^{-azwj}, and ratify you^{-as}. And (a meeting) took place between the disciples among the Mustahfizeen (The guardians), and Allah^{-azwj} had Named them as *Al-Mustahfizeen* because they were guarding the Great Name (Al-Ism Al-Akbar), and it is the Book by which everything can be known which was with the Prophets^{-as}.

يقول الله تعالى لقد ارسلنا رسلنا بالبينات و انزلنا معهم الكتاب والميزان الكتاب الاسم الاكبر وانما عرف مما يدعى العلم التوراة والانجيل والفرقان فما كان كتب نوح وما كتاب صالح وشعيب وابراهيم وقد اخبر الله ان هذا لفي الصحف الاولى صحف ابراهيم وموسى

²⁷ (تفسير العياشي 1: 14 / 1، ينباع المودة: 120)

Allah^{-azwj} the Exalted has Said: ***We had Sent Our Rasools with the clear proofs, and We sent down the Book and the Scale with them [57:25]***, and the Book is the Great Name (Al-Ism Al-Akbar). And they also knew from what is called the knowledge of the Torah, and the Evangel and the Furqan. What was written by Nuh^{-as}, and what Saleh^{-as} wrote, and Shuayb^{-as}, and Ibrahim^{-as}, and this has been Informed by Allah^{-azwj} that: ***Surely this is in the former Parchments [87:18] The Parchments of Ibrahim and Musa [87:19]***.

فاين صحف ابراهيم (فقال ظ) اما صحف ابراهيم فالاسم الاكبر وصحف موسى الاسم الاكبر فلم تزال الوصية يوصيها عالم بعد عالم حتى دفعوها إلى محمد صلى الله عليه وآله

So, where is the Parchment of Ibrahim^{-as}? But, the Parchment of Ibrahim^{-as} is the Great Name (Al-Ism Al-Akbar), and Scriptures of Musa^{-as} is the Great Name (Al-Ism Al-Akbar). The successors^{-as} never ceased to bequeath these to knowledgeable one after knowledgeable, until they were handed over to Muhammad^{-saww}.

ثم اتاه جبرئيل فقال له انك قد قضيت نبوتك واستكملت ايامك فاجعل الاسم الاكبر وميراث العلم وآثار النبوة عند علي عليه السلام فاني لا اترك الارض الاولى فيها عالم يعرف به طاعتي ويعرف به ولايتي

Then Jibraeel^{-as} came to him^{-saww}. He said to him^{-saww}: 'You^{-saww} have come to the end of your^{-saww} Prophet-hood, and your^{-saww} days are completed. Transfer the Great Name (Al-Ism Al-Akbar), and inheritance of the knowledge, and effects of the Prophet-hood to be in the possession of Ali^{-asws}, for I^{-azwj} do not Leave the Earth without My^{-azwj} Guardian who is the most knowledgeable one^{-asws} and has My^{-azwj} utmost recognition, by whom^{-asws} My^{-azwj} obedience and My^{-azwj} Wilayah can be recognised.

فيكون حجة لمن ولد بين قبض نبي إلى خروج آخر فأوحى بالاسم الاكبر وميراث العلم وآثار النبوة إلى علي بن ابي طالب عليه السلام.

Thus, he^{-asws} would become a Divine Authority to the ones to be born between the passing away of the Prophet^{-saww} up to the coming out of the last one^{-asws}. He^{-azwj} Revealed that the Great Name (Al-Ism Al-Akbar), and inheritance of the knowledge, and effect of knowledge of the Prophet-hood be transferred to Ali^{-asws} Bin Abu Talib^{-asws}.²⁸

و روى حميد بن زياد، عن الحسن بن محمد بن سماعة، عن ابن رباط، عن ابن مسكان، عن أبي بصير، عن أبي جعفر (عليه السلام) قال: «يا [أبا] محمد، إن عندنا الصحف التي قال الله سبحانه: صُحُفِ إِبْرَاهِيمَ وَ مُوسَى».

It is reported by Humejd Bin Zayd, from Al Hassan Bin Muhammad Bin Sama'at, from Ibn Rabat, from Ibn Muskan, from Abu Baseer,

'From Abu Ja'far^{-asws} having said: 'O Abu Muhammad! In our^{-asws} possession are the Parchment which Allah^{-azwj}, Glorious is He^{-azwj}, Spoke of: ***The Parchments of Ibrahim and Musa [87:19]***'.

قال: قلت. جعلت فداك، و إن الصحف هي الألواح؟ قال: «نعم».

²⁸ Basaair Al Darajaat – Part 9 CH 22 H 4

He (the narrator) said, 'I said, 'May I be sacrificed for you^{-asws}! And the Parchments, these are the Tablets?' He^{-asws} said: 'Yes''.²⁹

و عنه: عن محمد بن يحيى، عن أحمد بن محمد، عن ابن محبوب، عن محمد بن الفضيل، عن أبي الحسن (عليه السلام)، قال: «ولاية علي (عليه السلام) مكتوبة في جميع صحف الأنبياء، و لن يبعث الله رسولا إلا بنو محمد (صلى الله عليه و آله) و وصية علي (عليه السلام)».

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Muhammad Bin Al-Fazeyl, who has said:

'Abu Al-Hassan^{-asws} has said: 'The Wilayah of Ali^{-asws} is written in all the Books of the Prophets^{-as}. And Allah^{-azwj} never Sent a Rasool^{-as} except with the Prophet-hood of Muhammad^{-saww} and the successor-ship of Ali^{-asws}'.³⁰

إكمال الدين علي بن أحمد الدقاق عن حمزة بن القاسم عن علي بن الجندب الرازي عن أبي عوانة عن الحسين بن علي عن عبد الرزاق عن أبيه عن مينا [ميناء] مولى عبد الرحمن بن عوف عن عبد الله بن مسعود قال: قلت للنبي ص يا رسول الله من يعصيك إذا مات فقال يعصيك كل نبي وصيه قلت فمن وصيك يا رسول الله قال علي بن أبي طالب

(The book) 'Ikmaal Al Deen' – Ali, Bin Ahmad Al Daqqaq, from Hamza Bin Al Qasim, from Ali Bin Al Juneid Al Razy, from Abu Awanah, from Al Husayn Bin Ali, from Abdul Razaq, from his father, from Masya a slave of Abdul Rahman Bin Awf, from Abdullah Bin Masoud who said,

'I said to the Prophet^{-saww}, 'O Rasool-Allah^{-saww}! Who will wash you^{-saww} when you^{-saww} pass away?' He^{-saww} said: 'Every Prophet^{-saww} is washed by his^{-as} successor^{-as}'. I said, 'So, who is your^{-saww} successor^{-asws}?' He^{-saww} said: 'Ali^{-asws} Bin Abu Talib^{-asws}'.

فقلت كم يعيش بعدك يا رسول الله قال ثلاثين سنة فإن يوشع بن نون وصي موسى عاش من بعده ثلاثين سنة و خرجت عليه صفراء [صفوراء] بنت شبيب زوج موسى فقالت أنا أحق بالأمر منك فقالتكها فقتل مقاتلتها وأسرها فأحسن أسرها

I said, 'How long will he^{-asws} live for after you^{-saww}, O Rasool-Allah^{-saww}?' He^{-saww} said: 'Thirty years, for Yoshua Bin Noon^{-as}, successor^{-as} of Musa^{-as} lived for thirty years from after him^{-as}, and Safra'a daughter of Shuayb^{-as}, wife of Musa^{-as}, came out against him^{-as} and said, 'I am more rightful with the command than you^{-as} are. So, he^{-as} fought her in a battle and made her a captive, and was good to her in her captivity.

و إن ابنة أبي بكر ستخرج على علي في كذا و كذا ألفاً من أمتي فيقاتلها فيقتل مقاتلتها و يأسرها فيحسن أسرها و فيها أنزل الله تعالى و قرن في بيوتكن و لا تخرجن تبرج الجاهلية الأولى يعني صفراء [صفوراء] بنت شبيب.

And the daughter of Abu Bakr will be going out against Ali^{-asws} among such and such thousand from my^{-saww} community, and he^{-asws} will be fighting her and kill her fighters, and make her a captive, and be good to her in her captivity, and regarding her Allah^{-azwj} the Exalted has Revealed: **And stay in your houses and do not display your finery like the displaying of the Pre-Islamic period before;** [33:33] – meaning Safra daughter of Shuayb^{-as}'.³¹

²⁹ - تأويل الآيات 2: 785 / 2.

³⁰ (الكافي 1: 363 / 6).

³¹ Bihar Al Anwaar – V 22, The book of our Prophet^{-saww}, P 5 Ch 2 H 12