

Unity Among Muslims is Upon the Truth

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ، وَسَلَّم تَسْلِيمًا.

In the Name of Allah^{-azwj} the Beneficent, the Merciful. The Praise is for Allah^{-azwj} Lord^{-azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{-saww} and his^{-saww} Purified Progeny^{-asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنِ أَعْدَاءَهُمْ أَجْمَعِينَ

Unity Among Muslims is Upon the Truth

Summary:

Leaving politics and current affairs aside, unity among Muslims ‘*Itihad bayn ul Muslimeen*’ has predominantly been the desire of Shia Muslims¹ to get closer and friendly with the majority Sunni Muslims. On the other hand, Sunni Muslims have less of an interest in making such attempts since they do not find any need to strike a friendship with a minor Islamic faction (a sect). Instead, they keep aloof from minor sects, while some of their extreme members (i.e., Salafis) consider Shias heretics and killing them is from one of their acts of worship, i.e., Jihad (Holy War).

Since a long, Shias have written many articles and made speeches in favour of unity among Muslims, for example, the following link, where the emphasis on unity among Muslims is built through an opinion-based interpretation of the Words of Allah^{-azwj} ‘***Surely this community of yours is one community***’ – the same phrase has appeared in two Holy Verses of Quran (21:92 and 23:52):

<https://www.al-islam.org/shia-rebuts-sayyid-rida-husayni-nasab/introduction>

The Holy Verses, interpreted wrongly in favour of unity among Muslims are the following:

إِنَّ هُدَىٰ أُمَّتِكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ {92}

¹ Also called Turrabiyah, 86

سَعِيدٌ إِنَّ طَائِفَةً مِّنْهُمْ سَمَّيَتِ الْمُرْجِيَّةَ وَ طَائِفَةً مِّنْهُمْ سَمَّيَتِ الْحَوَارِجَ وَ سَمَّيَتِ الْتُرَابِيَّةَ

Surely, this community of yours is one community, and I am your Lord, therefore worship Me [21:92]

And

وَأَنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ {52}

And this community of yours is one community and I am your Lord, so fear Me [23:52]

However, the true meanings of the Holy Verses, from Ahadith are quite opposite, Allah-azwj has Referred ' أُمَّتُكُمْ أُمَّةً وَاحِدَةً (this community of yours is one community) to the Pious and Holy Progeny of Mohammed-saww, e.g.,

أَبُو الْجَارُودِ عَنِ الْبَاقِرِ عَ وَ إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً قَالَ آلُ مُحَمَّدٍ.

Abu Al-Jarud from Al-Baqir-asws said: And this nation of yours is one nation. He-asws (the Imam-asws) said: The family of Muhammad-saww.²³

Allah-azwj Declares Verse 49:10 that Momineen (believers) are the brothers of Momineen:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ، وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ {10}

But rather, the Momineen are brothers therefore reconcile between your brethren and fear Allah, perhaps you would be Shown Mercy [49:10]

حدثنا الحسن بن علي بن معاوية عن محمد بن سليمان عن ابيه عن عيسى بن اسلم عن معاوية بن عمار قال قلت لابي عبد الله عليه السلام جعلت فداك هذا الحديث الذي سمعته منك ما تفسيره قال وما هو قال ان المؤمن ينظر بنور الله فقال يا معاوية ان الله خلق المؤمنين من نوره وصبغهم في رحمته واخذ ميثاقهم لنا بالولاية على معرفته يوم عرفهم نفسه فالمؤمن اخو المؤمن من لايه وامه ابوه النور وامه الرحمة وانما ينظر بذلك النور الذي خلق منه

Narrated to us Al-Hassan Bin Ali Bin Muawiya, from Muhammad Bin Suleyman, from his father, from Isa Bin Aslam, from Muawiya Bin Amaar who said:

'I said to Abu Abdullah-asws, 'May I be sacrificed for you-asws, this Hadeeth which I have heard from you-asws, what is its interpretation?' He-asws said: 'And what is it?' He said: 'The Momin sees by the Light of Allah-azwj.' He-asws said: 'O Muawiya, Allah-azwj Created the Momin from the Light and Covered him by His-azwj Mercy and Took from him the covenant of our-asws Wilayah on the same day when he recognised his existence, for the Momin is the brother of the Momin as (similar to) from the same father and mother. His father is the Light and his mother is the Mercy, but rather he sees by that Light which he has been Created from.'⁴

² مناقب آل أبي طالب عليهم السلام (لابن شهرآشوب)، ج 4، ص: 130

³ قَالَ مُحَمَّدُ بْنُ الْعَبَّاسِ رَحِمَهُ اللَّهُ حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ حُصَيْنِ بْنِ مُحَمَّدٍ عَنْ أَبِي الْوَرْدِ وَ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ عَ فِي قَوْلِهِ وَ إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً قَالَ آلُ مُحَمَّدٍ ع. (تأويل الآيات الظاهرة في فضائل العترة الطاهرة، ص: 350)

⁴ Basaair Al Darajaat – P 2 CH 11 H 2

For additional Ahadith related to 49:10, see Appendix I.

In some reports, from a sermon of Rasool Allah^{-sawww} at Masjid Al-Kheifis, it is cited that a Muslim is a brother of another Muslim. In contrast, most variations of the same Ahadith mention that a Momin (one with Eman) is a brother of a Momin. In either case, it is clear from multiple Ahadith that brotherhood is established among the followers of a Divine Imam^{-asws} who leads them to the Truth, e.g.,

الأماالي للصدوق الهمداني عن علي عن أبيه عن نصر بن علي الجهضمي عن علي بن جعفر عن أخيه موسى عن أبيه ع قال قال رسول الله ص من فارق جماعة المسلمين فقد خلع رنقة الإسلام من عنقه

(The book) 'Al Amaali' of Al Sadouq Al Hamdany, from Ali, from his father, from Nasr Bin Ali Jahzamy,

'From Ali son of Ja'far^{-asws}, from his brother^{-asws} Musa^{-asws}, from his^{-asws} forefathers^{-asws} having said; 'Rasool-Allah^{-sawww} said: 'One who separated from the community of Muslims, so he has vacated the noose of Islam from his neck'.

قِيلَ يَا رَسُولَ اللَّهِ وَ مَا جَمَاعَةُ الْمُسْلِمِينَ قَالَ جَمَاعَةُ أَهْلِ الْحَقِّ وَ إِنْ قَلُّوا.

It was said, 'O Rasool-Allah^{-sawww}! And what is the community of the Muslims?' He^{-sawww} said: 'Community of the people of Truth, and even if they are a few'.⁵

Who are 'the people of the Truth'? Allah^{-azwj} Mentions them in the Holy Quran:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ {119}

O you who believe! Fear Allah and be with the truthful ones [9:119]

وعنه عن معلى بن محمد عن الحسن عن احمد بن محمد قال سئلت الرضا عليه السلام عن قول الله تعالى يا ايها الذين آمنوا اتقوا الله وكونوا مع الصادقين قال الصادقون الائمة الصديقون بطاعتهم

And from him, from Moala Bin Muhammad, from Al-Hassan, from Ahmad Bin Muhammad Bin Muhammad who said:

'I asked Al-Reza^{-asws} regarding the Words of Allah^{-azwj} the Exalted: ***O you who believe! Fear Allah and be with the truthful ones [9:119]***, he^{-asws} said: 'The truthful are the Imams^{-asws}, the righteous in their^{-asws} (acts of) obedience.'⁶

Additional Ahadith on 'the People of the Truth' and highlighting the unity among the followers of the Infallible Progeny of Rasool Allah^{-sawww} are cited in Appendix II:

⁵ Bihar Al-Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 1

⁶ Basaair Al Darajaat – P 1 Ch 14 H 2

When it comes to dealing with Muslims, we find Ahadith specifying the rights of Muslims over each other, as they are under the protection of Islam, as one has to respect the rights of people of the Book and other religions, e.g.,

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ قَالَ قُلْتُ لَهُ كَيْفَ يَبْغِي لَنَا أَنْ نَصْنَعَ فِيمَا بَيْنَنَا وَ بَيْنَ قَوْمِنَا وَ بَيْنَ حُلَاطَانِنَا مِنَ النَّاسِ مَنْ لَيْسُوا عَلَى أَمْرِنَا قَالَ تَنْظُرُونَ إِلَى أَيْمَتِكُمُ الَّذِينَ تَقْتُلُونَ بِهِنَّ فَتَصْنَعُونَ مَا يَصْنَعُونَ فَوَ اللَّهُ إِنَّهُمْ لَيَعُودُونَ مَرْضَاهُمْ وَ يَشْهَدُونَ جَنَائِزَهُمْ وَ يَقِيمُونَ الشَّهَادَةَ لَهُمْ وَ عَلَيْهِمْ وَ يُؤَدُّونَ الْأَمَانَةَ إِلَيْهِمْ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Muawiya Bin Wahab who said,

‘I said to him^{-asws}, ‘How is it befitting for us that we behave regarding what is between us and our people, and between those who intermingle with us from the people, from the ones who are not upon our matter (Al-Wilayah)?’ He^{-asws} said: ‘You should be looking at your Imams^{-asws}, those whom you are being Guided with, so you should be doing what they^{-asws} are doing. By Allah^{-azwj}! They^{-asws} are consoling their sick ones, and they^{-asws} are attending their funerals, and they^{-asws} are establishing the testimonies for them and against them, and they^{-asws} are paying back the entrustments to them’.⁷

The rest of the Holy Verses, wrongly interpreted to favour Muslim unity (regardless of beliefs), are presented in the next section.

Introduction:

Opinionated interpretation of the Holy Verses has no benefits but destroys one’s Hereafter. Adhering to the Ahadith is important for better understanding the meaning of the Holy Verses, since Allah^{-azwj}’s Speech is unlike that of His^{-azwj} Creation.

Words of Allah^{-azwj} are unlike the Speech of People:

التوحيد في خبر الزنديقي المدعي للتناقض في القرآن قال أمير المؤمنين ع إياك أن تُفسر القرآن برأيك حتى تفقهه عن العلماء فإنه رُبَّ تَنزِيلٍ يُشْبِهُ بِكَلَامِ الْبَشَرِ وَ هُوَ كَلَامُ اللَّهِ وَ تَأْوِيلُهُ لَا يُشْبِهُ كَلَامَ الْبَشَرِ

(The book) ‘Al Tawheed’ –

‘In a Hadeeth of the atheist claiming the contradictions being in the Quran, Amir Al-Momineen^{-asws} said: ‘Beware of interpreting the Quran by your opinion until you have understood it from the scholars, for sometimes the Revelation resembles speech of ‘البَشَرِ’ the *Bashar* (people), and it is Speech of Allah^{-azwj}, and its interpretation cannot resemble speech of the people!

⁷ Al Kafi V 2 – The Book Of Social Relationships CH 1 H 4

كَمَا لَيْسَ شَيْءٌ مِنْ خَلْقِهِ يُشْبِهُهُ كَذَلِكَ لَا يُشْبِهُهُ فِعْلُهُ تَعَالَى شَيْئاً مِنْ أَعْمَالِ الْبَشَرِ وَلَا يُشْبِهُهُ شَيْءٌ مِنْ كَلَامِهِ بِكَلَامِ الْبَشَرِ

Just as there isn't anything from His^{azwj} creatures resembling Him^{azwj}, like that there is nothing resembling the Actions of the Exalted from the actions of people, nor can anything from His^{azwj} Speech resemble with speech of people!

فَكَلَامُ اللَّهِ تَبَارَكَ وَتَعَالَى صِفَتُهُ وَكَلَامُ الْبَشَرِ أَعْمَالُهُمْ فَلَا تُشَبِّهُ كَلَامَ اللَّهِ بِكَلَامِ الْبَشَرِ فَتَهْلِكُ وَتَضِلُّ.

The Speech of Allah^{azwj} Blessed and Exalted is His^{azwj} Attribute while the speech of people is their actions, therefore the Speech of Allah^{azwj} cannot be resembled with the speech of people. You^{azwj} are destroyed and have strayed!"⁸

Allah^{azwj} Refers to Ibrahim^{as} a community

A community as per the Holy Verses 21:92 and 23:52 may be of a few pious people (Progeny of Prophet^{saww}) or even one righteous representative of Allah^{azwj}, e.g., Allah^{azwj} has Addressed Prophet Ibrahim^{as} as a 'Nation' in the Holy Quran:

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَمَلَّمْ يَكُ مِنَ الْمُشْرِكِينَ {120}

Surely, Ibrahim was a community, obedient to Allah, upright, and he was not from the Polytheists [16:120]

علي بن إبراهيم، قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله: إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا. قال: «و ذلك أنه كان على دين لم يكن عليه أحد غيره، فكان امة واحدة»

Ali Bin Ibrahim said, 'And in a report of Abu Al Jaroud,

(It has been narrated) from Abu Ja'far^{asws} regarding His^{azwj} Words: ***Surely, Ibrahim was a community, obedient to Allah, upright [16:120]***. He^{asws} said: 'And that is because he^{as} was upon a Religion which no one else was on. So he^{as} was one community'.⁹

Additional Ahadith, interpreting Holy Verse 16:120 are cited in Appendix III.

In the Holy Verse 23:52 Allah^{azwj} Says:

وَإِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ {52}

And this community of yours is one community and I am your Lord, so fear Me [23:52]

محمد بن العباس، قال: حدثنا أحمد بن محمد، عن أحمد بن الحسين، عن أبيه، عن الحصين بن مخارق، عن أبي الورد، و أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: وَ إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً قال: «آل محمد (عليهم السلام)

⁸ Bihar Al-Anwaar V 89 – The Book of Quran – Ch 10 H 2

⁹ (Extract) تفسير القتيبي 1: 392.

Muhammad Bin Al Abbas, from Ahmad Bin Muhammad, from Ahmad Bin Al Husayn, from his father, from Al Haseyn Bin Makariq, from Abu Al Warad, and Abu Al Jaroud,

(It has been narrated) from Abu Ja'far^{-asws} regarding the Words of the Exalted: **And this community of yours is one community [23:52]**, he^{-asws} said: The Progeny^{-asws} of Muhammad^{-saww'}.¹⁰

فعلى هذا يكون الخطاب بقوله: امتكم لآل محمد صلى الله عليه وآله وقوله (امة واحدة) أي غير مفترقة لاني أقوال ولا في الافعال، بل على طريقة واحدة لا تفترق ولا تختلف أبداً،

(Sharaf Al-Deen Al-Najafy – the author of the book said), 'So upon this happens to be the Address by His^{-azwj} Words : **community of yours [23:52]** and His^{-azwj} Words: **is one community [23:52]** – i.e. without separation, neither in the words nor in the deeds, but being upon one way, neither separating nor differing, ever!

ولو كان المعنى بما امة محمد صلى الله عليه وآله جميعا لما قال (واحدة) لان - النبي - صلى الله عليه وآله قال: ستفترق امتي من بعدي (على) ثلاثة وسبعين فرقة، فرقة منها ناجية والباقي في النار. والفرقة الناجية هي الامة الواحدة، وهم آل محمد صلوات الله عليهم وشيعتهم.

And if the meaning of it was the community of Muhammad^{-saww'}, He^{-azwj} would not have Said: **one community [23:52]**, because the Prophet^{-saww'} said: 'My^{-saww'} community would be separating from after me to be upon seventy-three sects, a sect from these being salvaged and the rest would be in the Fire'. And the salvaged sect, it is the **one community [23:52]**, and they^{-asws} are the Progeny^{-asws} of Muhammad^{-saww'}.¹¹

Allah^{-azwj} Reiterates to be 'one community' in Verses 2:213 and they do not differ in 2:285

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيُحْكُمَ بَيْنَ النَّاسِ فِي مَا اختلفُوا فِيهِ ۖ وَمَا اختلف فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ ۗ فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اختلفُوا فِيهِ مِنْ الْحَقِّ بِإِذْنِهِ ۗ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ {213}

The people were one community; so Allah Sent the Prophets as bearers of glad tidings and as warners, and He Revealed with them the Book with the Truth, in order to judge between the people regarding what they were differing in; and none differed in it except those who were Given it from after what came to them of the proofs, (but) rebelling between them. So Allah Guided those who were believing to what they were differing in from the Truth, by His Permission; and Allah Guides the one He so Desires to the Straight Path [2:213]

The People were one community upon the Misguidance:

عن مسعدة، عن أبي عبد الله (عليه السلام) في قول الله: كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ. فقال: «كان ذلك قبل نوح

From Mas'ada,

¹⁰ تأويل الآيات 1: 352 / 2.

¹¹ Taweel Al Ayaat – P 352 H 3

(It has been narrated) from Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj}: ***The people were one community; so Allah Sent the Prophets as bearers of glad tidings and as warners [2:213]***. So he^{-asws} said: 'That happened before Noah^{-as}'.

فقيل: فعلى هدى كانوا؟ قال: «بل كانوا ضاللا، و ذلك أنه لما انقرض آدم (عليه السلام) و صالح ذريته، بقي شيث وصيه لا يقدر على إظهار دين الله الذي كان عليه آدم (عليه السلام) و صالح ذريته،

It was asked, 'So were they upon Guidance?' He^{-asws} said: 'But they were straying, and that was that when Adam^{-as} and his^{-as} righteous offspring became extinct, and there remained Shees^{-as}, his^{-as} successor^{-as}, he^{-as} was not able upon manifesting the Religion of Allah^{-azwj} which Adam^{-as} and his^{-as} righteous offspring were upon.

و ذلك أن قابيل توعده بالقتل، كما قتل أخاه هابيل، فسار فيهم بالتقية و الكتمان

And that is because Qabeel^{-la} threatened him^{-as} with the murder, just as he^{-la} had killed his^{-la} brother Habeel^{-as}. So, the dissimulation and the concealment came into them.

فازدادوا كل يوم ضلالة حتى لم يبق على الأرض معهم إلا من هو سلف، و لحق الوصي بجزيرة في البحر يعبد الله

So, every day the misguidance increased until there did not remain upon the earth along with them except one who was the previous generation. And the successor^{-as} went to an island in the sea to worship Allah^{-azwj} (an extract).¹²

In Verse 2:285,

آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ ۚ وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۚ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ {285}

(Allah Said): "The Rasool believes in what is Revealed unto him from his Lord". (The Rasool said), 'And (so do) the Momineen. They all believe in Allah, and His Angels, and His Books. They do not differentiate between any one of His Rasools'. (Allah Said): "And they are saying, 'We hear and we obey"'. (The Rasool said): 'Yours is the Forgiveness, our Lord, and to You is the Destination'. [2:285]

محمد بن إبراهيم النعماني: بإسناده عن أبي أيوب المؤدب، عن أبيه

Muhammad Bin Ibrahim Al-No'mani, by his chain from Abu Ayoub Al Mowdab, from his father,

و كان مؤدبا لبعض ولد جعفر بن محمد (عليهما السلام)، قال: قال: «لما توفي رسول الله (صلى الله عليه و آله) دخل المدينة يهودي- و ذكر مسائل مع علي (عليه السلام)- و كان فيما سأله اليهودي أن قال له: ما أول حرف كلم به نبيكم لما أسري به و رجع من عند ربه؟

And he was one of the polite ones to Ja'far^{-asws} Bin Muhammad^{-asws}, said, 'He^{-asws} said: 'When Rasool-Allah^{-saww} passed away, a Jew entered Al-Medina' – and he^{-asws} mentioned questions of his with Ali^{-asws} – and among what the Jew asked was that he said to him^{-asws}, 'What is the

first word which Allah^{-azwj} Spoke by with your^{-asws} Prophet^{-saww} when he^{-saww} ascended and returned from the Presence of his^{-saww} Lord^{-azwj}?’.

فقال له علي (عليه السلام): أما أول ما كلم به نبينا (عليه و آله السلام)، قول الله تعالى: آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ قَالَ: ليس هذا أردت

Ali^{-asws} said to him: ‘As for the first of what our Prophet^{-saww} was Spoken to with are the Words of Allah^{-azwj} the High **(Allah Said): The Rasool believes in what has been Revealed unto him from his Lord [2:285]**. He said, ‘This is not what I intended’.

قال: فقول رسول الله (صلى الله عليه و آله): وَ الْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ قَالَ: ليس هذا أردت. فقال: اترك الأمر مستورا. قال: لتخبرني، أو لست أنت هو

He^{-asws} said: ‘So the words of Rasool-Allah^{-saww} were **(The Rasool said), ‘And (so do) the Momineen; they all believe in Allah’**. He said, ‘This is not what I intended’. So, he^{-asws} said: ‘Leave the matter as veiled’. He said, ‘Tell me, is that not you^{-asws}?’

فقال: أما إذا أبيت فإن رسول الله (صلى الله عليه و آله) لما رجع من عند ربه، و الحجب ترفع له قبل أن يصير إلى موضع جبرئيل، ناداه ملك: يا أحمد قال: لبيك، فقال: إن الله يقرأ عليك السلام، و يقول لك: اقرأ على السيد الولي السلام. فقال رسول الله (صلى الله عليه و آله): من السيد الولي؟ قال الملك: علي بن أبي طالب

He^{-asws} said: ‘But if you insist, so when Rasool-Allah^{-saww} returned from his^{-saww} Lord^{-azwj}, and the Veils were Lifted for him^{-saww} before he^{-saww} came to the place of Jibraeel^{-as}, an Angel Called out: ‘O Ahmad^{-saww}!’ He^{-saww} said: ‘Yes, Here I^{-saww} am!’ He said: ‘Allah^{-azwj} Conveys His^{-azwj} Greetings to you^{-saww} and is Saying to you^{-saww}: “Convey the Greetings to the Chief of the Guardians^{-asws}!”. So Rasool-Allah^{-saww} said: ‘Who is the Chief of the Guardians^{-asws}?’ The Angel said: ‘Ali^{-asws} Bin Abu Talib^{-asws}’.

قال اليهودي: صدقت و الله، إنى لأجده في كتاب أبي، و اليهودي من ولد داود

The Jew said, ‘By Allah^{-azwj}! You^{-asws} have spoken the truth. I found it in the book of my father’. And the Jew was from the children of Dawood^{-as}.¹³

See Appendix IV for additional Ahadith in the explanation of 2:285.

Allah^{-azwj} Made people as Nations and Tribes:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ {13}

O you people! We Created you from a male and a female and Made you as nations and tribes in order to recognise each other. Surely, the most honourable of you in the Presence of Allah is the most pious of you. Surely Allah is Knowing, Aware [49:13]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ حَنَانٍ قَالَ سَمِعْتُ أَبِي يَرْوِي عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ كَانَ سَلْمَانُ جَالِسًا مَعَ نَفَرٍ مِنْ قُرَيْشٍ فِي الْمَسْجِدِ فَأَقْبَلُوا يَنْتَسِبُونَ وَيَرْفَعُونَ فِي أَنْسَابِهِمْ حَتَّى بَلَغُوا سَلْمَانَ فَقَالَ لَهُ عُمَرُ بْنُ الْخَطَّابِ أَخْبِرْنِي مَنْ أَنْتَ وَمَنْ أَبُوكَ وَمَا أَصْلُكَ

Ali Bin Ibrahim, from Abdullah Bin Muhammad Bin Isa, from Safwan Bin Yahya, from Hanaan who said:

'I heard my father narrated from Abu Ja'far^{-asws} having said: 'Salman^{-ra} was seated with a number of people from Quraysh in the Masjid. They started priding over their lineages and ancestry until they reached Salman^{-ra}. Umar Bin Al-Khattab said to him^{-ra}, 'Inform me, who you^{-ra} are, and who your^{-ra} father is, and what is your^{-ra} origin'.

فَقَالَ أَنَا سَلْمَانُ بْنُ عَبْدِ اللَّهِ كُنْتُ ضَالًّا فَهَدَانِي اللَّهُ عَزَّ وَجَلَّ بِمُحَمَّدٍ (صلى الله عليه وآله) وَكُنْتُ عَائِلًا فَأَعْتَانِي اللَّهُ بِمُحَمَّدٍ (صلى الله عليه وآله) وَكُنْتُ مَمْلُوكًا فَأَعْتَقَنِي اللَّهُ بِمُحَمَّدٍ (صلى الله عليه وآله) هَذَا نَسَبِي وَهَذَا حَسَبِي

He^{-ra} said: 'I^{-ra} am Salman^{-ra} son of a servant of Allah^{-azwj}. I^{-ra} had strayed, so Allah^{-azwj} Mighty and Majestic Guided me^{-ra} by Muhammad^{-saww}, and I^{-asws} was needy, so Allah^{-azwj} Made me^{-ra} to be self-sufficient by Muhammad^{-saww}, and I^{-ra} was a slave, so Allah^{-azwj} Freed me^{-ra} by Muhammad^{-saww}. This is my^{-ra} lineage, and this is my^{-asws} nobility'.

قَالَ فَخَرَجَ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ سَلْمَانُ رَضِيَ اللَّهُ عَنْهُ يَكْلِمُهُمْ فَقَالَ لَهُ سَلْمَانُ يَا رَسُولَ اللَّهِ مَا لَقِيتُ مِنْ هَؤُلَاءِ جَلَسْتُ مَعَهُمْ فَأَخَذُوا يَنْتَسِبُونَ وَيَرْفَعُونَ فِي أَنْسَابِهِمْ حَتَّى إِذَا بَلَغُوا إِلَيَّ قَالَ عُمَرُ بْنُ الْخَطَّابِ مَنْ أَنْتَ وَمَا حَسَبُكَ

He^{-asws} said: 'The Rasool Allah^{-saww} came out and Salman^{-ra} spoke to him^{-saww}. Salman^{-ra} said to him^{-saww}, 'O Rasool Allah^{-saww}, what has been meted out to me^{-ra} from those when I^{-ra} was seated with them. They took to priding themselves over their lineages and ancestry to the extent that they reached me^{-ra}. Umar Bin Al-Khattab said to me, 'Who are you^{-ra}, and what is your^{-ra} origin, and what is your^{-ra} status?'

فَقَالَ النَّبِيُّ (صلى الله عليه وآله) فَمَا قُلْتَ لَهُ يَا سَلْمَانُ قَالَ قُلْتُ لَهُ أَنَا سَلْمَانُ بْنُ عَبْدِ اللَّهِ كُنْتُ ضَالًّا فَهَدَانِي اللَّهُ عَزَّ وَجَلَّ بِمُحَمَّدٍ (صلى الله عليه وآله) وَكُنْتُ عَائِلًا فَأَعْتَانِي اللَّهُ عَزَّ وَجَلَّ بِمُحَمَّدٍ (صلى الله عليه وآله) وَكُنْتُ مَمْلُوكًا فَأَعْتَقَنِي اللَّهُ عَزَّ وَجَلَّ بِمُحَمَّدٍ (صلى الله عليه وآله) هَذَا نَسَبِي وَ هَذَا حَسَبِي

Prophet^{-saww} said: 'What did you^{-ra} say to him, O Salman^{-ra}?' He^{-ra} said, 'I^{-ra} said, "I^{-ra} am Salman^{-ra} son of a servant of Allah^{-azwj}. I^{-ra} had strayed, so Allah^{-azwj} Guided me^{-ra} through Muhammad^{-saww}, and I^{-asws} was needy, so Allah^{-azwj} Made me^{-ra} to be self-sufficient through Muhammad^{-saww}, and I^{-ra} was a slave, so Allah^{-azwj} Freed me^{-ra} through Muhammad^{-saww}. This is my^{-ra} lineage, and this is my^{-asws} nobility'.

فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) يَا مَعْشَرَ قُرَيْشِ إِنَّ حَسَبَ الرَّجُلِ دِينُهُ وَ مُرُوءَتُهُ خُلُقُهُ وَ أَصْلُهُ عَقْلُهُ وَ قَالَ اللَّهُ عَزَّ وَ جَلَّ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَ أَنْثَى وَ جَعَلْنَاكُمْ شُعُوبًا وَ قَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ

Rasool Allah^{-saww} said: 'O group of Quraysh, the nobility of a man is his Religion, and his chivalry is in his mannerisms, and his origin is his intellect. And Allah^{-azwj} Mighty and Majestic has Said: **O you people! We Created you from a male and a female and Made you as nations and tribes in order to recognise each other. Surely the most honourable of you in the Presence of Allah is the most pious of you [49:13]**'.

ثُمَّ قَالَ النَّبِيُّ (صلى الله عليه وآله) لِسُلَيْمَانَ لَيْسَ لِأَحَدٍ مِنْ هَؤُلَاءِ عَلَيْكَ فَضْلٌ إِلَّا بِتَقْوَى اللَّهِ عَزَّ وَجَلَّ وَ إِنْ كَانَ التَّقْوَى لَكَ عَلَيْهِمْ فَأَنْتَ أَفْضَلُ

Then the Prophet^{-saww} said to Salman^{-ra}: 'There is no merit over you^{-ra} from any of these ones except by fear of Allah^{-azwj} Mighty and Majestic, and if there is piety for you^{-ra} over them, then you^{-ra} are more meritorious'.¹⁴

Ahadith related to 49:13 are cited in Appendix V.

Rasool Allah^{-saww} said: Like Christians and Jews, Muslims too will be divided into several sects; see, for example,

علي بن محمد الخزاز في كتابه (الكفاية) في النصوص على عدد الأئمة (عليهم السلام) عن الحسين بن محمد بن سعيد، عن محمد بن أحمد الصفواني، عن مروان بن محمد السنجاري، عن أبي يحيى التميمي، عن يحيى البكاء، عن علي (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله): ستفترق امتي على ثلاث وسبعين فرقة، فرقة منها ناجية والباقيون هالكون، والناجون الذين يتمسكون بولايتكم، ويقتبسون من علمكم، ولا يعملون برأيهم، فاولئك ما عليهم من سبيل

The Holy Imam Ali^{-asws} said: 'The Holy Prophet^{-saww} said: 'My nation will divide into seventy-three Sects, only one of which will achieve salvation whilst the rest will be destroyed. The successful will be the ones who will adhere to your Mastership (Wilayah) and quote from your knowledge, and they will not act according to their opinion. They are the ones on the right Path.¹⁵

The above noble Hadeeth clearly states that we should only quote from the knowledge of the Holy Imams^{-asws} and should not interpret Holy Verses from opinion.

See additional Ahadith in Appendix VI.

A famous Holy Verse related to our topic is also frequently presented in favour of Muslim unity, which we review next:

Quran: Hold on to the Rope of Allah^{-azwj} and do not Divide

واعتصموا بحبل الله جميعاً ولا تفرقوا، واذكروا نعمت الله عليكم إذ كنتم أعداء فألف بين قلوبكم فأصبحتم بنعمته إخواناً وكنتم على شفا حفرة من النار فأنقذكم منها كذلك يبين الله لكم آياته لعلكم تهتدون { 103 }

And hold firmly with the Rope of Allah all together and do not be disunited, and remember the Favour of Allah upon you when you were enemies, so He United between your hearts and (it was) by His Favour you became brethren and you were on the brink of a pit of the fire, so He Saved you from it. Like that Allah Clarifies His Signs for you all perhaps you may be rightly Guided [3:103]

¹⁴ Al Kafi – H 14651

¹⁵ BIHAR UL ANWAAR – VOL 36, H. 198, باب 336 36 بحار الأنوار نصوص الرسول ص عليهم ع

Allah^{-azwj} commands us to hold on to the 'Rope of Allah' and not be disunited regarding it. Who is the Rope of Allah? Let's learn from the Ahadith:

Who does Allah^{-azwj} Mean by 'the Rope of Allah'?

السيد الرضي في (الخصائص): قال: حدثني هارون بن موسى، قال: حدثني أحمد بن محمد بن عمار، قال: حدثنا أبو موسى عيسى الضرير البجلي، عن أبي الحسن (عليه السلام) في خطبة خطبها رسول الله (صلى الله عليه وآله) في مرضه، وفي الخبر: «فقال رسول الله (صلى الله عليه وآله): ادعوا لي عمي - يعني العباس (رحمه الله) - فدعي له، فحمله و علي (عليه السلام)، حتى أخرجاه، فصلى بالناس و إنه لقاعد، ثم حمل فوضع على المنبر بعد ذلك،

Al Syed Al Razy in Al Khasaaais, from Haroun Bin Musa, from Ahmad Bin Muhammad Bin Amaar, from Abu Musa Isa Al Zareer Al Bajaly,

(It has been narrated) from Abu Al-Hassan^{-asws} in a sermon – preached by Rasool-Allah^{-saww} during his^{-saww} illness, and in the Hadeeth: 'Rasool Allah^{-saww} said: 'Call my^{-saww} uncle for me' – meaning Al-Abbas. So, they called him. He and Ali^{-asws} carried him^{-saww} until they brought him^{-saww} out. He^{-saww} Prayed with the people and he^{-saww} was seated. Then they carried him^{-saww} and placed him^{-saww} upon the Pulpit after that.

فاجتمع لذلك جميع أهل المدينة من المهاجرين و الأنصار، حتى برزت العواتق من خدورها، فبين باك و صائح و مسترجع [و واجم] و النبي (صلى الله عليه و آله) يخطب ساعة و يسكت ساعة، و كان فيما ذكر من خطبته أن قال:

The people of Al-Medina gathered for that, from the Emigrants and the Helpers, to the extent that adolescent girls came out from their veils. They wailed and cried out and were gloomy. And the Prophet^{-saww} was addressing for a while, and was silent for a while (due to weakness from the illness). And among what he^{-saww} mentioned from his sermon was that he^{-saww} said:

يا معاشر المهاجرين و الأنصار، و من حضر في يومي هذا و ساعتى هذه من الإنس و الجن، ليلبع شاهدكم غائبكم، ألا إني قد خلفت فيكم كتاب الله فيه النور و الهدى، و البيان لما فرض الله تبارك و تعالى من شيء، حجة الله عليكم و حجتي و حجة وليي،

'O group of the Emigrants and the Helpers! And the one who is present on this day and this time of mine^{-saww}, from the human beings and the Jinn, those present should make it reach to the absentees that indeed I^{-saww} have left behind among you all the Book of Allah^{-azwj} in which is the Noor (Light) and the Guidance, and the explanation of what Allah^{-azwj} Blessed and Exalted has Obligated from the things, an Argument of Allah^{-azwj} to you, and my^{-saww} argument and of my^{-saww} Guardian^{-asws}.

و خلفت فيكم العلم الأكبر، علم الدين و نور الهدى و ضياءه، و هو علي بن أبي طالب، ألا و هو جبل الله و اعتصموا بجبل الله جميعاً و لا تفرقوا و اذكروا نعمت الله عليكم إذ كنتم أعداء فألف بين قلوبكم فأصبحتم بنعمته إخواناً و كنتم على شفا حفرة من النار فأنقذكم منها كذلك يبين الله لكم آياته لعلكم تهتدون.

And I^{-saww} leave behind among you the great flag, the flag of the Religion and the light of Guidance and its illumination, and he^{-asws} is Ali^{-asws} Bin Abu Talib^{-asws}. Indeed, he^{-asws} is the Rope of Allah^{-azwj} **And hold firmly with the Rope of Allah altogether and do not be disunited, and remember the Favour of Allah upon you when you were enemies, so He United between your hearts so by His Favour you became brethren and you were on the brink of a pit of the**

fire, so He Saved you from it. Like that Allah Clarifies His Signs for you all perhaps you may be rightly Guided [3:103].

أيها الناس، هذا علي، من أحبه و تولاه اليوم و بعد اليوم فقد أوفى بما عاهد عليه الله، و من عاداه و أبغضه اليوم و بعد اليوم جاء يوم القيامة أصم و أعمى، لا حجة له عند الله».

O you people! This is Ali^{-asws}! The one who loves him^{-asws} and befriends him^{-asws} today and after today, so he has fulfilled what Allah^{-azwj} has Covenanted upon him. And the one who is inimical to him^{-asws} and hates him^{-asws} today and after today, would come on the Day of Judgement deaf and blind, not having an argument for him in the Presence of Allah^{-azwj}.¹⁶

عن جابر، عن أبي جعفر (عليه السلام) قال: «آل محمد (عليهم السلام) هم حبل الله الذي أمرنا بالاعتصام به، فقال: وَ اعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعاً وَ لَا تَفَرَّقُوا».

From Jabir,

(It has been narrated) from Abu Ja'far^{-asws} having said: 'The Progeny^{-asws} of Muhammad^{-saww}, they^{-asws} are the Rope of Allah^{-azwj} which He^{-azwj} has Commanded with the holding firmly to, so Allah^{-azwj} Said **And hold firmly with the Rope of Allah altogether and do not be disunited [3:103]**'.¹⁷

For additional Ahadith in the Tafseer of 3:103, see Appendix VII.

Allah^{-azwj} Warns from Disunity about Prophet and his Successor

أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ وَيَتْلُوهُ شَاهِدٌ مِّنْهُ وَمِنْ قَبْلِهِ كِتَابٌ مُّوسَىٰ إِمَامًا وَرَحْمَةً ۗ أُولَٰئِكَ يُؤْمِنُونَ بِهِ ۗ وَمَنْ يَكْفُرْ بِهِ ۗ مِنَ الْأَحْزَابِ ۗ فَالنَّارُ مَوْعِدُهُ ۗ فَلَا تَكُ فِي مِرْيَةٍ مِّنْهُ ۗ إِنَّهُ الْحَقُّ مِنْ رَبِّكَ ۗ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ {17}

So, the one (Rasool Allah) who was upon a clear Proof from his Lord, and a witness from him (Successor) recites it, and from before it was the Book of Musa, an Imam and a Mercy, they are believing in it; and the one who commits Kufr with it from the factions, then the Fire is its Promised place. Therefore, do no be in doubt from it, it is the Truth from your Lord, but most of the people do not believe [11:17]

وَ بَدَا الْإِسْنَادُ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنِ أَحْمَدَ بْنِ عُمَرَ الْحَلَّالِ قَالَ سَأَلْتُ أَبَا الْحُسَيْنِ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ وَيَتْلُوهُ شَاهِدٌ مِّنْهُ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ الشَّاهِدُ عَلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ رَسُولُ اللَّهِ (صلى الله عليه وآله) عَلَى بَيِّنَةٍ مِّن رَّبِّهِ .

And by this chain, from Moalla Bin Muhammad, from Al Hassan Bin Ali, from Ahmad Bin Umar Al Hallal who said,

'I asked Abu Al-Hassan^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **So, the one who was upon a clear Proof from his Lord, and a witness from him recites it [11:17]**. So he^{-asws}

¹⁶ خصائص أمير المؤمنين: 74

¹⁷ تفسير العياشي 1: 123 / 194.

said: 'Amir Al-Momineen^{-asws} is the witness upon Rasool-Allah^{-saww}, and Rasool-Allah^{-saww} is upon a clear Proof from his^{-saww} Lord^{-azwj}'¹⁸

Additional Ahadith are given in Appendix VIII.

Do not Divide Regarding Who is Nominated by Allah^{-azwj} Verses 42:13-15

شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ ۚ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ ۗ اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ {13}

He has Legislated for you from the Religion what He Bequeathed with to Noah, and which We Revealed to you (Mohammed), and what We Bequeathed with to Ibrahim, and Musa, and Isa that: "Establish the Religion and do not be divided in it!" Greatly difficult it is upon those who associate what you are calling them to. Allah Chooses to the ones He so Desires to and He Guides ones who are penitent [42:13]

وَمَا تَفَرَّقُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعْيًا بَيْنَهُمْ ۚ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ إِلَىٰ أَجَلٍ مُسَمًّى لَفُضِّي بَيْنَهُمْ ۚ وَإِنَّ الَّذِينَ أُورِثُوا الْكِتَابَ مِنْ بَعْدِهِمْ لَفِي شَكٍّ مِنْهُ مُرِيبٍ {14}

And they did not become divided except from after the Knowledge had come to them in rivalry between them. And, had not a Word preceded from your Lord to a specified term, it would have been Decided between them. And surely, those whom We Made to inherit the Book from after them were in anxious doubt about it [42:14]

فَلِذَلِكَ فَادَعُ ۖ وَاسْتَقِمْ كَمَا أُمِرْتَ ۖ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ ۖ وَقُلْ آمَنْتُ بِمَا أَنْزَلَ اللَّهُ مِنْ كِتَابٍ وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمْ ۖ اللَّهُ رَبُّنَا وَرَبُّكُمْ ۖ لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ ۖ لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمْ ۖ اللَّهُ يَجْمَعُ بَيْنَنَا ۖ وَإِلَيْهِ الْمَصِيرُ {15}

Therefore, due to that, so invite, and be steadfast as you are Commanded, and do not follow their whims, and say: 'I believe in whatever Allah Reveals in the Book, and I am Commanded to do justice between you. Allah is our Lord and your Lord. For us are our deeds and for you are your deeds. There is no argument between us and you. Allah would Gather us and to Him is the journey' [42:15]

قَالَ فَحَدَّثَنِي أَبِي عَنْ عَلِيِّ بْنِ مَهْزَبَانَ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ أَنْ أَقِيمُوا الدِّينَ قَالَ الْإِمَامُ - وَ لَا تَتَفَرَّقُوا فِيهِ كِنَايَةٌ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع

Ali Bin Ibrahim said, 'My father narrated to me from Ali Bin Mahziyar, from one of our companions,

(It has been narrated) from Abu Abdullah^{-asws} regarding the Words of the Exalted: ***"Establish the Religion [42:13],*** he^{-asws} said: 'The Imam^{-asws}, ***and do not be divided in it!"*** - an allusion to Amir Al-Momineen^{-asws}.

ثُمَّ قَالَ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ مِنْ أَمْرٍ وَلَا يَتَّبِعُ عَلِيٌّ ع اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ كِنَايَةٌ عَنْ عَلِيِّ ع - وَ يَهْدِي إِلَيْهِ مَنْ يُنِيبُ

¹⁸ Al Kafi V 1 – The Book Of Divine Authority CH 9 H 3

Then He^{-azwj} Said: **Greatly difficult it is upon those who associate what you are calling them to** - from the Wilayah of Ali^{-asws}. **Allah Chooses to it ones He so Desires to** - an allusion to Amir Al-Momineen^{-asws}, **and He Guides towards it ones who are penitent [42:13].**

ثُمَّ قَالَ - فَلذَلِكَ فَادْعُ وَ اسْتَقِمَّ كَمَا أَمَرْتَ يَغْنِي إِلَى أَمِيرِ الْمُؤْمِنِينَ ع - وَ لَا تَتَّبِعْ أَهْوَاءَهُمْ فِيهِ وَ قُلْ آمَنْتُ بِمَا أَنْزَلَ اللَّهُ مِنْ كِتَابٍ وَ أَمَرْتُ لِأَعْدِلَ بَيْنَكُمْ اللَّهُ رَبُّنَا وَ رَبُّكُمْ إِلَى قَوْلِهِ وَ إِلَيْهِ الْمَصِيرُ

Therefore due to that, so invite [42:15] - Meaning to the Wilayah of Ali Amir Al-Momineen^{-asws}, and do not follow their whims, and say: 'I believe in whatever Allah Book Allah Reveals, and I am Commanded to do justice between you. Allah is our Lord and your Lord - up to His^{-azwj} Words: and to Him is the journey [42:15].

ثُمَّ قَالَ عَزَّ وَ جَلَّ وَ الَّذِينَ يُحَاجُّونَ فِي اللَّهِ أَيْ يَحْتَجُّونَ عَلَى اللَّهِ بَعْدَ مَا شَاءَ اللَّهُ أَنْ يَنْعَتَ عَلَيْهِمُ الرُّسُلَ فَبَعَثَ اللَّهُ إِلَيْهِمُ الرُّسُلَ وَ الْكُتُبَ فَعَيَّرُوا وَ بَدَّلُوا ثُمَّ يَحْتَجُّونَ يَوْمَ الْقِيَامَةِ عَلَى اللَّهِ فَ حُجَّتْهُمْ دَاحِضَةٌ أَيْ بَاطِلَةٌ عِنْدَ رَبِّهِمْ وَ عَلَيْهِمْ عَذَابٌ شَدِيدٌ

Then the Mighty and Majestic Said: **And those who are arguing regarding Allah** – i.e., arguing against Allah^{-azwj} after Allah^{-azwj} had Desired that He^{-azwj} would Send the Rasools^{-as} to them. So, He^{-azwj} Sent the Rasools^{-as} and the Books, but they altered and replaced. Then they would be arguing against Allah^{-azwj} on the Day of Qiyamah, **their argument is invalid** - i.e., nullified, **in the Presence of their Lord, and upon them is Wrath, and for them is severe Punishment [42:16]’.**

ثُمَّ قَالَ اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ وَ الْمِيزَانَ قَالَ الْمِيزَانَ أَمِيرُ الْمُؤْمِنِينَ ع وَ الدَّلِيلُ عَلَى ذَلِكَ قَوْلُهُ فِي سُورَةِ الرَّحْمَنِ - وَ السَّمَاءَ رَفَعَهَا وَ وَضَعَ الْمِيزَانَ قَالَ يَغْنِي الْإِمَامَ ع.

‘Then the Mighty and Majestic Said: **Allah is the One Who Revealed the Book and the Scale with the Truth [42:17]**, said, ‘The Scale (المِيزَانَ) is Amir Al-Momineen^{-asws}, and the evidence upon that are His^{-azwj} Words in Surah Al-Rahman (Chapter 55): **And the sky, He elevated it, and He Placed the Scale [55:7]** - Meaning the Imam^{-asws}’¹⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ الْعَزِيزِ بْنِ الْمُهْتَدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ جُنْدَبٍ أَنَّهُ كَتَبَ إِلَيْهِ الرِّضَا (عَلَيْهِ السَّلَام) أَمَا بَعْدُ فَإِنَّ مُحَمَّدًا (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) كَانَ أَمِيرَ اللَّهِ فِي خَلْقِهِ فَلَمَّا قُبِضَ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) كُنَّا أَهْلَ الْبَيْتِ وَرَثَتَهُ فَخُجْنَا أَمْنَاءُ اللَّهِ فِي أَرْضِهِ

Ali Bin Ibrahim, from his father, from Abdul Aziz Bin Al Muhtady,

‘From Abdullah Bin Jundab that Al-Reza^{-asws} wrote to him: ‘As for after this, so Muhammad^{-saww} was a trustee of Allah^{-azwj} among His^{-azwj} creatures. When he^{-saww} passed away, it was us^{-asws}, the People^{-asws} of the Household who inherited him^{-saww}. Thus, we^{-asws} are the trustees of Allah^{-azwj} in His^{-azwj} earth.

عِنْدَنَا عِلْمُ الْبَلَايَا وَ الْمَنَايَا وَ أَنْسَابُ الْعَرَبِ وَ مَوْلِدُ الْإِسْلَامِ وَ إِنَّا لَنَعْرِفُ الرَّجُلَ إِذَا رَأَيْنَاهُ بِحَقِيقَةِ الْإِيمَانِ وَ حَقِيقَةِ التَّفَاقُحِ وَ إِنَّا شَيْعَتُنَا لَمَكْتُوبُونَ بِأَسْمَائِهِمْ وَ أَسْمَاءِ آبَائِهِمْ أَحَدًا اللَّهُ عَلَيْنَا وَ عَلَيْهِمُ الْمِيثَاقُ يَرُدُّونَ مَوْرِدَنَا وَ يَدْخُلُونَ مَدْخَلَنَا لَيْسَ عَلَى مِلَّةِ الْإِسْلَامِ غَيْرُنَا وَ غَيْرَهُمْ

¹⁹ Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen^{-asws}, Ch 39 H 9 b

With us^{-asws} is the knowledge of the calamities and the deaths, and the lineages of the Arabs, and the birth of Al-Islam. And we^{-asws} tend to recognise the man when we^{-asws} see him, by the reality of the *Eman* and the reality of the hypocrisy, and that our^{-asws} Shias are recorded with their names and the names of their fathers. Allah^{-azwj} Took the Covenant upon us^{-asws} and upon them. They are intending our^{-asws} intentions and are entering our entries. There isn't upon the nation of Al-Islam apart from us^{-asws} and them.

نَحْنُ النَّجْبَاءُ النَّجَاهُ وَ نَحْنُ أَفْرَاطُ الْأَنْبِيَاءِ وَ نَحْنُ أَبْنَاءُ الْأَوْصِيَاءِ وَ نَحْنُ الْمَحْضُوصُونَ فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ وَ نَحْنُ أَوْلَى النَّاسِ بِكِتَابِ اللَّهِ وَ نَحْنُ أَوْلَى النَّاسِ بِرَسُولِ اللَّهِ (صلى الله عليه وآله)

We^{-asws} are the saviours for the salvation, and we^{-asws} are the amplified of the Prophets^{-as}, and we^{-asws} are the sons^{-asws} of the successors^{-as}, and we^{-asws} the ones particularised in the Book of Allah^{-azwj} Mighty and Majestic, and we^{-asws} are the closest of the people with the Book of Allah^{-azwj}, and we^{-asws} are the closest of the people with Rasool-Allah^{-saww}.

وَ نَحْنُ الَّذِينَ شَرَعَ اللَّهُ لَنَا دِينَهُ فَقَالَ فِي كِتَابِهِ شَرَعَ لَكُمْ يَا آلَ مُحَمَّدٍ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا قَدْ وَصَّانَا بِمَا وَصَّى بِهِ نُوحًا وَ الَّذِي أَوْحَيْنَا إِلَيْكَ يَا مُحَمَّدُ وَ مَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَ مُوسَى وَ عِيسَى

And we^{-asws} are those for whom Allah^{-azwj} Legislated His^{-azwj} Religion for us^{-asws}, so He^{-azwj} Said in His^{-azwj} Book: ***He has Legislated to you - O Progeny^{-asws} of Muhammad^{-saww}, from the Religion what He Bequeathed with to Noah, and which We Revealed to you - O Muhammad^{-saww}, and what We Bequeathed with to Ibrahim, and Musa, and Isa [42:13].***

فَقَدْ عَلَّمْنَا وَ بَلَّغْنَا عِلْمَ مَا عَلَّمْنَا وَ اسْتَوْدَعْنَا عِلْمَهُمْ نَحْنُ وَرَثَةُ أَوْلِي الْعِزْمِ مِنَ الرُّسُلِ أَنْ أَقِيمُوا الدِّينَ يَا آلَ مُحَمَّدٍ وَ لَا تَتَفَرَّقُوا فِيهِ وَ كُونُوا عَلَى جَمَاعَةٍ كَبُرَ عَلَى الْمُشْرِكِينَ مَنْ أَشْرَكَ بِوَلَايَةِ عَلِيٍّ مَا تَدْعُوهُمْ إِلَيْهِ مِنْ وَلَايَةِ عَلِيٍّ إِنَّ اللَّهَ يَا مُحَمَّدُ يَهْدِي إِلَيْهِ مَنْ يُنِيبُ مَنْ يُجِيبُكَ إِلَى وَلَايَةِ عَلِيٍّ (عليه السلام)

He^{-azwj} has Taught us^{-asws}, and Delivered to Us^{-asws} the Knowledge what we^{-asws} know, and Entrusted us^{-asws} their^{-as} knowledge. We^{-asws} are the inheritors of the Determined Ones (Ul Al-Azam) from the Rasools^{-as} that you^{-asws} would, ***“Establish the Religion - O Progeny^{-asws} Muhammad^{-saww}, and do not be divided in it!”*** And be as one group. ***Greatly difficult it is upon the associators - the ones who associate others with the Wilayah of Ali^{-asws}, what you are calling them to - from the Wilayah of Ali^{-asws}. Allah, O Muhammad^{-saww}, Guides towards it ones who are penitent [42:13]*** - the one who answers you to the Wilayah of Ali^{-asws}.²⁰

حدثنا محمد بن الحسين عن النضر عن عبد الغفار عن ابي عبد الله عليه السلام قال ان الله تعالى قال لنبيه ولقد وصيناك بما وصى به آدم ونوحا وابراهيم من قبلك ان اقيموا الدين ولا تتفرقوا فيه انا يعني الولاية كبر على المشركين ما تدعوهم اليه يعني كبر على قومك يا محمد ما تدعوهم من تولية علي عليه السلام

It has been narrated to us by Muhammad Bin Al-Husayn, from Al-Nazar, from Abdul Ghaffar, who has narrated:

Abu Abdullah^{-asws} having said that: 'Allah^{-azwj} the High Said to His^{-azwj} Prophet^{-saww}: ***He has Legislated for you from the Religion what He Bequeathed with to Noah, and which We Revealed to you, and what We Bequeathed with to Ibrahim, and Musa, and Isa that: “Establish the Religion and do not be divided in it!” [42:13]*** - It means 'Al-Wilayah', and

²⁰ Al Kafi V 1 – The Book Of Divine Authority CH 33 H 1

Greatly difficult it is upon the associators what you are calling them to - meaning, it is hard on your^{-saww} community, O Muhammad^{-saww}, of what you^{-saww} are calling them to the nomination of Ali^{-asws}.

قال ان الله قد اخذ ميثاق كل نبي وكل مؤمن ليؤمنن بمحمد صلى الله عليه وآله وعلى وبكل نبي وبالولاية ثم قال لمحمد صلى الله عليه وآله اولئك الذين هدى الله فبهداهم اقتده يعني آدم ونوحا وكل نبي بعده

Allah^{-azwj} had Taken the Covenant from every Prophet^{-as}, and every Momin to believe in Muhammad^{-saww} and Ali^{-asws}, and with every Prophet^{-as} by 'Al-Wilayah'. Then He^{-azwj} Said to Muhammad^{-saww}: **They are those whom Allah Guided, therefore follow with their guidance [6:90]**, meaning Adam^{-as} and Noah^{-as} and every Prophet^{-as} after him^{-as}.²¹

محمد بن إبراهيم النعماني، قال: أخبرنا أحمد بن محمد بن سعيد، قال: حدثنا القاسم بن محمد ابن الحسن بن حازم، قال: حدثنا عبيس بن هشام الناشرى، قال: حدثنا عبد الله بن جبلة، عن عمران بن قطن، عن زيد الشحام، قال: سألت أبا عبد الله (عليه السلام): هل كان رسول الله (صلى الله عليه وآله) يعرف الأئمة (عليهم السلام)

Muhammad Bin Ibrahim Al Nu'mani, from Ahmad Bin Muhammad Bin Saeed, from Al Qasim Bin Muhammad Ibn Al Hassan Bin Hazim, from Isa Bin Hisham Al Nashary, from Abdullah Bin Jabalat, from Umran Bin Qatan, from Zayd Al Shahaam who said,

'I asked Abu Abdullah^{-asws}, 'Did Rasool-Allah^{-saww} introduce the Imams^{-asws}?'

قال: «قد كان نوح (عليه السلام) يعرفهم، الشاهد على ذلك قول الله عز وجل في كتابه: شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَ الَّذِي أُوحِيَنا إِلَيْكَ وَ ما وَصَّينا بِهِ إبراهيمَ وَ موسى وَ عيسى». «

He^{-asws} said: 'In fact Noah^{-as} had introduced them^{-asws}. The testimony upon that are the Words of Allah^{-azwj} Mighty and Majestic in His^{-azwj} Book: **He has Legislated for you from the Religion what He Bequeathed with to Noah, and which We Revealed to you, and what We Bequeathed with to Ibrahim, and Musa, and Isa [42:13]**'.

قال: «شَرَعَ لَكُمْ مِنَ الدِّينِ يا معشر الشيعة ما وَصَّى بِهِ نُوحًا».

He^{-asws} said: '**He has Legislated to you [42:13]**, O community of Shias, **what He Bequeathed with to Noah**'.²²

علي بن إبراهيم: حدثني أبي، عن علي بن مهزيار، عن بعض أصحابنا، عن أبي عبد الله (عليه السلام)، في قول الله تعالى: أَنْ أَقِيمُوا الدِّينَ، قال: «الإمام وَ لا تَتَفَرَّقُوا فِيهِ كناية عن أمير المؤمنين (عليه السلام)

Ali Bin Ibrahim said, 'My father narrated to me from Ali Bin Mahziyar, from one of our companions,

²¹ Basaair Al Darajaat – P 10 CH 18 H 35

²² الغيبة: 6 / 113.

(It has been narrated) from Abu Abdullah^{-asws} regarding the Words of the Exalted: **“Establish the Religion [42:13], he^{-asws} said: ‘The Imam^{-asws}, and do not be divided in it!’** - an allusion to (deny) Amir Al-Momineen^{-asws}.

ثم قال: كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ مِنْ وِلَايَةِ عَلِيٍّ (عليه السلام) اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ كِتَابَةَ عَنْ عَلِيٍّ (عليه السلام) وَ يَهْدِي إِلَيْهِ مَنْ يُنِيبُ،

Then He^{-azwj} Said: **Greatly difficult it is upon those who associate what you are calling them to** - from the Wilayah of Ali^{-asws}. **Allah Chooses to it ones He so Desires to** - an allusion to Amir Al-Momineen^{-asws}, **and He Guides towards it ones who are penitent [42:13].**

ثم قال: فَلِذَلِكَ فَادْعُ بِنِي إِلَى وِلَايَةِ عَلِيٍّ أَمِيرِ الْمُؤْمِنِينَ (عليه السلام)، وَ لَا تَتَّبِعْ أَهْوَاءَهُمْ فِيهِ وَ قُلْ آمَنْتُ بِمَا أَنْزَلَ اللَّهُ مِنْ كِتَابٍ وَ أُمِرْتُ لِأَعْدِلَ بَيْنَكُمْ اللَّهُ رَبُّنَا وَ رَبُّكُمْ إِلَى قَوْلِهِ: وَ إِلَيْهِ الْمَصِيرُ».

Therefore, due to that, so invite [42:15] - Meaning to the Wilayah of Ali Amir Al-Momineen^{-asws}, **and do not follow their whims, and say: ‘I believe in whatever Allah Book Allah Reveals, and I am Commanded to do justice between you. Allah is our Lord and your Lord** - up to His^{-azwj} Words: **and to Him is the journey [42:15]’**.²³

The Meaning of ‘Differing’ is not the Divisions:

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُوا كَافَّةً ۚ فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ {122}

And it was not for the Momineen to go forth altogether, so why don’t a group of them from every sect from them go forth to obtain understanding in the Religion and let them warn their people when they return to them, perhaps they would be cautious [9:122]

و عنه، قال: حدثنا علي بن أحمد بن محمد (رحمه الله)، قال: حدثنا محمد بن أبي عبد الله الكوفي، عن أبي الخير صالح بن أبي حماد، عن أحمد بن هلال، عن محمد بن أبي عمير، عن عبد المؤمن الأنصاري، قال: قلت لأبي عبد الله (عليه السلام): إن قوما يروون أن رسول الله (صلى الله عليه و آله) قال: «اختلاف امتي رحمة؟» فقال: صدقوا

And from him (Al Sadouq) who said, ‘It has been narrated to us by Ali Bin Ahmad Bin Muhammad, from Muhammad Bin Abu Abdullah Al Kufy, from Abu Al Khayr Salih Bin Abu Hamaad, from Ahmad Bin Hilar, from Muhammad Bin Abu Umeyr, from Abdul Momin Al Ansary who said,

‘I said to Abu Abdullah^{-asws} that, ‘A (group of) people are reported that Rasool-Allah^{-saww} said: ‘Differings of my^{-saww} community is a Mercy?’ So, he^{-asws} said: ‘They are speaking the truth’.

فقلت: إن كان اختلافهم رحمة فاجتماعهم عذاب؟ فقال: «ليس حيث تذهب و ذهبوا، إنما أراد قول الله تعالى: فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَ لِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ فَأمرهم الله أن ينفروا إلى رسول الله (صلى الله عليه و آله)، و يختلفوا إليه فيتعلموا، ثم يرجعوا إلى قومهم فيعلموهم، إنما أراد اختلافهم من البلدان لا اختلافاً في الدين، إنما الدين واحد، إنما الدين واحد

So, I said, ‘If their differences are a Mercy, so is their unity a Punishment?’ So he^{-asws} said: ‘This is not where you are going with it, and (where) they are going. But rather, the Intended Meaning of the Words of Allah^{-azwj} the Exalted: **so why don’t a group of them from every sect**

²³ تفسير القمي 2: 273

from them go forth to obtain understanding in the Religion and let them warn their people when they return to them, perhaps they would be cautious? [9:122] – Allah^{-azwj} Commanded them that a number of them should go to Rasool-Allah^{-saww}, place their disputes to him^{-saww} and he^{-saww} would teach them, then they should go back to their people, and teach them. But rather, what is intended is them being from different cities, not differing in their Religion. But rather, the Religion is one, but rather, the Religion is one'.²⁴

عنه، عن عثمان بن عيسى، عن علي بن أبي حمزة قال: سمعت أبا عبد الله (عليه السلام) يقول: تفقهوا في الدين فإنه من لم يتفقه منكم فهو أعرابي، إن الله عز وجل يقول في كتابه: " فليتفقهوا في الدين وليندروا قومهم إذا رجعوا إليهم لعلهم يحذرون

From him, from Usman Bin Isa, from Ali Bin Abu Hamza who said,

'I heard Abu Abdullah^{-asws} saying: 'Ponder in the Religion, for the one who does not ponder, from among you, so he is a Bedouin. Allah^{-azwj} Mighty and Majestic is Saying in His^{-azwj} Book: **obtain understanding in the Religion and let them warn their people when they return to them, perhaps they would be cautious? [9:122]**'.²⁵

عن أحمد بن محمد، عن أبي الحسن الرضا (عليه السلام)، قال: كتب إلي: «إنما شيعتنا من تابعنا و لم يخالفنا، فإذا خفنا خاف، و إذا أمنا أمن، قال الله: فَسْتَقْلُوا أَهْلَ الدِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ فَلَوْ لَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لَيُبَيِّنَ الْآيَةَ، فقد فرضت عليكم المسألة و الرد إلبنا، و لم يفرض علينا الجواب

From Ahmad Bin Muhammad,

'From Abu Al-Hassan Al Reza^{-asws}. He (the narrator) said, 'He^{-asws} wrote to me: 'But rather, our^{-asws} Shias are the ones who follow us^{-asws} and do not oppose us^{-asws}. So whenever we^{-asws} fear, they fear, and whenever we^{-asws} are safe, they feel safe. Allah^{-azwj} Says: **therefore, ask the people of the Reminder if you don't know [16:43]. so why don't a group of them from every sect from them go forth [9:122]** – the Verse. Thus, the asking has been Obligated upon you and the referring to us^{-asws}, and the answering has not been Obligated upon us^{-asws}'.²⁶

الطبرسي: قال الباقر (عليه السلام): «كان هذا حين كثر الناس فأمرهم الله سبحانه أن تنفر منهم طائفة و تقيم طائفة للتفقه، و أن يكون الغزو نوبا

Al-Tabarsy –

'Al-Baqir^{-asws} said: 'This was when the people became numerous, so Allah^{-azwj} the Glorious Commanded that a party from them should go forth for obtaining the understanding, lest it becomes an invasion, and they should (send) representatives (a delegation)'.²⁷

Additional Ahadith are given in Appendix IX.

²⁴ علل الشرائع: 4 / 85

²⁵ Al Mahaasin – V 1 Bk 5 H 163

²⁶ تفسير العياشي 2: 160 / 117

²⁷ مجمع البيان 5: 126

Appendix I: The Momineen (believers) are brothers Verse 49:10

و عنه، قال: أخبرنا جماعة، عن أبي المفضل، قال: حدثنا أبي عبد الله بن محمد بن المطلب الشيباني، سنة ست عشرة و ثلاثمائة، و فيها مات، قال: حدثنا إبراهيم بن بشر بالكوفة، قال: حدثنا منصور بن أبي نويرة الأسدي، قال: حدثنا عمرو بن شمر، عن إبراهيم بن عبد الأعلى، عن سعد بن حذيفة بن اليمان، عن أبيه، قال: أخى رسول الله (صلى الله عليه و آله) بين الأنصار و المهاجرين اخوة الدين، و كان يؤاخي بين الرجل و نظيره، ثم أخذ بيد علي بن أبي طالب (عليه السلام)، فقال: «هذا أخي»

And from him, who said, 'A group informed us, from Abu Al-Mufazzal, from Abu Abdullah Bin Muhammad Bin Al-Muttalib Al-Shaybani, in the three hundred and sixteen, in which he died, from Ibrahim Bin Bishr at Al-Kufa, from Mansour Bin Abu Nuweyra Al-Asady, from Amro Bin Shimr, from Ibrahim Bin Abdul A'la, from Sa'd Bin Huzeifa Bin Al-Yamaan, from his father who said,

'Rasool-Allah^{-sawww} established brotherhood between the Helpers and the Emigrants, a brotherhood of the Religion, and he^{-sawww} had established brotherhood between the man and his peer. Then he^{-sawww} grabbed the hand of Ali^{-asws} Bin Abu Talib^{-asws}, so he^{-sawww} said: 'This is my^{-sawww} brother^{-asws}'.

قال حذيفة: فرسول الله (صلى الله عليه و آله) سيد المرسلين، و إمام المتقين، و سيد ولد آدم «1»، و رسول رب العالمين، الذي ليس له في الأنام شبه و لا نظير، و علي بن أبي طالب أخوه

Huzeifa said, 'So Rasool-Allah^{-sawww} is the Chief of the Rasools^{-as}, and Imam of the Pious, and Chief of the Children of Adam^{-as}, and a Rasool^{-sawww} of the Lord^{-azwj} of the Worlds, for whom there is no similarity, nor a peer among the creatures, and Ali^{-asws} Bin Abu Talib^{-asws} is his^{-sawww} brother'.²⁸

الشيخ في (مجالسه)، قال: أخبرنا جماعة، عن أبي المفضل، قال: حدثنا أبو حامد محمد بن هارون، و أحمد بن عبيد الله بن محمد بن عمار الثقفي، قال: حدثنا علي بن محمد بن سليمان النوفلي، قال: حدثنا أبي، عن أبيه، عن إسحاق بن عبد الله بن الحارث، عن أبيه، عن عبد الله بن العباس، قال: لما نزلت إِيْمًا الْمُؤْمِنُونَ إِخْوَةٌ، أخى رسول الله (صلى الله عليه و آله) بين المسلمين، فأخى بين أبي بكر و عمر، و بين عثمان و عبد الرحمن، و بين فلان و فلان حتى أخى بين أصحابه أجمعهم على قدر منازلهم

Al-Sheykh in his Majaalis said, 'A group informed us from Abu Al-Mufazzal, from Abu Hamaad Muhammad Bin Haroun, and Ahmad Bin Ubeydullah Bin Muhammad Bin Amaar Al-Saqafy, from Ali Bin Muhammad Bin Suleyman Al-Nowfaly, from his father, from his father, from Is'haq Bin Abdullah Bin Al-Haris, from his father,

'Abdullah Bin Al-Abbas who said, 'When the Verse: **But rather, the Momineen are brothers [49:10]**, was Revealed, Rasool-Allah^{-sawww} established brotherhood between the Muslims. So he^{-sawww} established brotherhood between Abu Bakr and Umar, and between Usman and Abdul Rahman, and between so and so and so and so, until he^{-sawww} established it between all of his^{-sawww} companions in accordance to their status.

ثم قال لعلي بن أبي طالب (عليه السلام): «أنت أخي و أنا أخوك»

Then he^{-saww} said to Ali^{-asws} Bin Abu Talib^{-asws}: 'You^{-asws} are my^{-saww} brother, and I^{-saww} am your^{-asws} brother'.²⁹

Appendix II: Ahadith the People of the Truth and Unite Behind a Divine Imam

ثم قال علي عليه السلام: أنشدكم الله، هل تعلمون أن الله جل اسمه أنزل في كتابه: (يا أيها الذين آمنوا اتقوا الله وكونوا مع الصادقين)، فقال سلمان: يا رسول الله، أعمامة هي أم خاصة؟ فقال: (أما المأمورون فعمامة لأن جماعة المؤمنين أمروا بذلك، وأما الصادقون فخاصة لأخي علي بن أبي طالب وأوصيائي من بعده إلى يوم القيامة)

(Suleym Bin Qays said), 'Then Ali^{-asws} said: 'I^{-asws} adjure you all to Allah^{-azwj}, do you know that Allah^{-azwj}, Majestic is His^{-azwj} Name, Sent down in His^{-azwj} Book: **O you who believe! Fear Allah and be with the truthful ones [9:119]**, so Salman^{-ra} said, 'O Rasool Allah^{-saww}, is this general or special?' He^{-saww} said: 'But rather, the ones who have been Ordered are the general, being the group of the Momineen who have been Ordered with that, and as for the 'Truthful', so it is specially for my^{-saww} brother Ali^{-asws} Bin Abu Talib^{-asws}, and my^{-saww} successors^{-asws} from after him^{-asws} up to the Day of Judgement'.

قال علي عليه السلام: وقلت لرسول الله صلى الله عليه وآله في غزوة تبوك: يا رسول الله، لم خلفتني؟ فقال: يا علي، إن المدينة لا تصلح إلا بي أو بك، وأنت مني بمنزلة هارون من موسى إلا النبوة فإنه لا نبي بعدي. فقام رجال ممن معه من المهاجرين والأنصار فقالوا: نشهد أنا سمعنا ذلك من رسول الله صلى الله عليه وآله في غزوة تبوك

Ali^{-asws} said: 'And I^{-asws} said to the Rasool Allah^{-saww} during the (military) expedition of Tabuk: 'O Rasool Allah^{-saww}, why did you^{-saww} leave me^{-asws} behind?' He^{-saww} said: 'O Ali^{-asws}, Al-Medina cannot be in a correct state except by me^{-saww} and by you^{-asws}, and you^{-asws} are from me^{-saww} of the status which Haroun^{-as} had from Musa^{-as} except for the Prophet-hood, that there will be no Prophet^{-as} after me^{-saww}'. Some men from the Emigrants and the Helpers stood up and said, 'We testify that we heard that from the Rasool Allah^{-saww} during the (military) expedition of Tabuk'.³⁰

الحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ أَحْمَدَ بْنِ عَائِدٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ الْعِجْلِيِّ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ قَالَ إِيَّانَا عَنِّي

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washha, from Ahmad Bin Aiz, from Ibn Azina, from Bureyd Bin Muawiya Al Ijaly who said,

'I asked Abu Ja'far^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **O you who believe! Fear Allah and be with the truthful ones [9:119]**. He^{-asws} said: 'It Means us^{-asws}'.³¹

الشيخ في (أماليه): عن أبي عمير، قال: أخبرنا أحمد، قال: حدثنا يعقوب بن يوسف بن زياد، قال: حدثنا حسن بن حماد، عن أبيه، عن جابر، عن أبي جعفر (عليه السلام)، في قوله: يا أيها الذين آمنوا اتقوا الله وكونوا مع الصادقين، قال: «مع علي بن أبي طالب (عليه السلام)

²⁹ الكافي 5: 1/16.

³⁰ Kitaab Sulaym Bin Qays Al Hilali – H 25 (Extract)

³¹ Al Kafi V 1 – The Book Of Divine Authority CH 19 H 1

Al Sheykh (Al Sadouq) in his Amaali, from Abu Umeyr, from Ahmad, from Yaqoub Bin Yusuf Bin Ziyad, from Hassan Bin Hamaad, from his father, from Jabir,

(It has been narrated) from Abu Ja'far^{-asws} regarding His^{-azwj} Words: **O you who believe! Fear Allah and be with the truthful ones [9:119]**, said: '(Be) with Ali^{-asws} Bin Abu Talib^{-asws}'.³²

و فيه أيضا: روي أن النبي (صلى الله عليه وآله) سئل عن الصادقين ها هنا، فقال: «هم علي و فاطمة و الحسن و الحسين و ذريتهم الطاهرون إلى يوم القيامة»

And in it as well –

'It has been reported that the Prophet^{-sawww} was asked about the truthful over here (in this Verse), so he^{-sawww} said: 'They^{-asws} are Ali^{-asws}, and Fatima^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}, and their^{-asws} Purified offspring^{-asws} up to the Day of Judgement'.³³

Being with the truthful along with disavowing from their enemies

العياشي: عن أبي حمزة الثمالي، قال: قال أبو جعفر (عليه السلام): «يا أبا حمزة، إنما يعبد الله من عرف الله، و أما من لا يعرف الله كأنما يعبد غيره، هكذا ضالا»

Al-Ayyashi, from Abu Hamza Al Sumaly who said,

'Abu Ja'far^{-asws} said: 'O Abu Hamza! But rather, he has worshipped Allah^{-azwj}, the one who recognised Him^{-azwj}, and as for the one who did not recognise Allah^{-azwj}, it is as if he has worshiped other than Him^{-azwj}. This is how he is lost'.

قلت: أصلحك الله، و ما معرفة الله؟ قال: «يصدق الله و يصدق محمدا رسول الله (صلى الله عليه وآله) في موالاة علي (عليه السلام)، و الائتمام به و بأئمة الهدى من بعده، و البراءة إلى الله من عدوهم، و كذلك عرفان الله»

I said, 'May Allah^{-azwj} Keep you^{-asws} well, and what is the recognition (معرفة) of Allah^{-azwj}? He^{-asws} said: 'Affirming Allah^{-azwj}, and affirming Muhammad^{-sawww} regarding being in the Wilayah of Ali^{-asws}, and following him^{-asws} and the Imams^{-asws} of Guidance from after him^{-asws}, and the disavowing to Allah^{-azwj} from their^{-asws} enemies, and it is like that Allah^{-azwj} is recognised'.

قال: قلت: أصلحك الله، أي شيء إذا عملته أنا استكملت حقيقة الإيمان؟ قال: «توالي أولياء الله، و تعادي أعداء الله، و تكون مع الصادقين كما أمرك الله»

I said, 'May Allah^{-azwj} Keep you^{-asws} well! Which thing is it if I were to do, it would complete the reality of the Eman?' He^{-asws} said: 'Be in the Wilayah of the friends of Allah^{-azwj}, and leaving the enemies of Allah^{-azwj}, and being with the truthful as Allah^{-azwj} has Commanded you to do so'.

³² الأماالي 1: 261

³³ نهج البيان 2: 142 «مخطوط».

قال: قلت: و من أولياء الله، و من أعداء الله؟ فقال: «أولياء الله محمد رسول الله، و علي و الحسن و الحسين و علي بن الحسين، ثم انتهى الأمر إلينا، ثم ابني جعفر - و أوماً إلى جعفر و هو جالس - فمن وإلى هؤلاء فقد وإلى الله، و كان مع الصادقين كما أمره الله

I said, 'And who are the friends of Allah^{-azwj}, and who are the enemies of Allah^{-azwj}?' So he^{-asws} said: 'The friends of Allah^{-azwj} are Muhammad Rasool-Allah^{-saww}, and Ali^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}, and Ali^{-asws} Bin Al-Husayn^{-asws}, then the matter ends up with us^{-asws}, then my^{-asws} son^{-asws} Ja'far^{-asws}' – and he^{-asws} gestured towards Ja'far^{-asws}, and he^{-asws} was seated – 'So the one who befriends them^{-asws}, so he has befriended Allah^{-azwj}, and he would be with the truthful just as Allah^{-azwj} has Commanded him to be'.

قلت: و من أعداء الله، أصلحك الله؟ قال: «الأوثان الأربعة». قال: قلت: من هم؟ قال: «أبو الفصيل و رمع و نعتل و معاوية، و من دان بدينهم، فمن عادى هؤلاء فقد عادى أعداء الله

I said, 'And who are the enemies of Allah^{-azwj}, may Allah^{-azwj} Keep you^{-asws} well?' He^{-asws} said: 'The four idols'. I said, 'And who are they?' He^{-asws} said: 'Abu Al-Fazeyl, and Rama'a, and Na'sal (Abu Bakr, Umar and Usmaan), and Muawiya, and the one who makes his Religion to be by their Religion. So the one who is inimical to them, then he is being inimical to the enemies of Allah^{-azwj}'.³⁴

عن هشام بن عجلان، قال: قلت لأبي عبد الله (عليه السلام): أسألك عن شيء لا أسأل عنه أحدا بعدك، أسألك عن الإيمان الذي لا يسع الناس جهله

From Hisham Bin Ajlaan who said,

'I said to Abu Abdullah^{-asws}, 'I ask you^{-asws} about something which I shall not ask anyone after you^{-asws}. I ask you^{-asws} about the Eman which there is no leeway for the people to be ignorant of?'

قال: «شهادة أن لا إله إلا الله، و أن محمدا رسول الله، و الإقرار بما جاء من عند الله، و إقام الصلاة، و إيتاء الزكاة، و حج البيت، و صوم شهر رمضان، و الولاية لنا، و البراءة من عدونا، و تكون مع الصادقين

He^{-asws} said: 'Testifying that there is no god except for Allah^{-azwj}, and that Muhammad^{-saww} is Rasool-Allah^{-saww}, and the acceptance of what he^{-saww} came with from the Presence of Allah^{-azwj}, and the establishment of the Salat, and the giving of the Zakat, and Hajj of the House (Kabah), and Fasting in the Month of Ramazan, and the Wilayah for us^{-asws}, and the disavowing from our^{-asws} enemies, and being with the truthful'.³⁵

تفسير العياشي 2: 155 / 116

تفسير العياشي 2: 157 / 117

Be United Behind a Divine Imam

الأمامي للشيخ الطوسي المفيد عن علي بن خالد عن أحمد بن إسماعيل بن ماهان عن زكريا بن يحيى عن بندار بن عبد الرحمن عن سفيان عن سهل بن الجراح عن عطاء بن زيد عن تميم الرازي قال قال رسول الله ص الذين نصيحة قيل لمن يا رسول الله قال لله و لرسوله و لكتابه و للأئمة في الدين و لجماعة المسلمين

(The book) 'Al Amaali' of the sheykh Al Tusi Al Mufeed, from Ali Bin Khalid, from Ahmad Bin Ismail Bin Mahan, from Zakariya Bin Yahya, from Bundar, from Abdul Rahman, from Sufyan, from Sahl Bin Jarrah, from Ata'a Bin Zayd, from Tameem Al Razy who said,

'Rasool-Allah^{-saww} said: 'The Religion is advice'. It was said, 'Of whom, O Rasool-Allah^{-saww}?' He^{-saww} said: 'Of Allah^{-azwj}, and of His^{-azwj} Rasool^{-saww}, and of His^{-azwj} Book, and of the Imams^{-asws} regarding the Religion and of a community of Muslims".³⁶

الخصال ابن المتوكل عن السعدآبادي عن البرقي عن البرنطي عن حماد بن عثمان عن ابن أبي يعفور عن الصادق جعفر بن محمد ع قال: خطب رسول الله ص الناس في حجة الوداع بمي في مسجد الخيف فحمد الله و أتى عليه ثم قال نصر الله عبدا سمع مقالتي فوعاها ثم بلغها من لم يسمعها فرب حامل فقه غير فقيه و رب حامل فقه إلى من هو أفقه منه

(The book) 'Al Khisaal' – Ibn Al Mutawakkal, from Al Sa'ad Abady, from Al Barqy, from Al Bazanty, from Hammad Bin Usman, from Ibn Abu Yafour,

'From Al-Sadiq Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'Rasool-Allah^{-saww} addressed the people during the farewell Hajj at Mina, in Masjid Al-Khief. He^{-saww} praised Allah^{-azwj} and extolled upon Him^{-azwj}, then said: 'May Allah^{-azwj} Freshen a servant who hears my^{-saww} words and retains it, then delivers it to the one who did not hear it, for sometimes his understanding would be carrier it to one who is without understanding, and sometimes his understanding would be carried to one who is more understanding than him.

ثلاث لا يغلب عليهن قلب امرئ مسلم إخالص العمل لله و النصيحة لأئمة المسلمين و اللزوم لجماعتهم فإن دعوتهم محيطه من ورائهم المسلمون إخوة تتكافأ دماؤهم يسعى بذمتهم أدناهم هم يد على من سواهم.

Three would have no grudge upon them – heart of a Muslim person sincere in the deed for Allah^{-azwj}, and the advice of the Imams^{-asws} of the Muslims, and the necessitation of their^{-asws} group, for their^{-asws} call is inclusive of (the ones to come) behind them. The Muslims are brethren, their blood suffices each other. Their lowest strive with their responsibilities, they have a hand (favour) upon those beside them".³⁷

الكافي محمد بن الحسين عن بعض أصحابنا عن علي بن الحكم عن الحكم بن مسكين عن رجل من قريش من أهل مكة قال قال سفيان الثوري أذهب بنا إلى جعفر بن محمد قال فذهب معي إليه فوجدناه قد ركب دابته فقال له سفيان يا عبد الله حدثنا بحديث خطبة رسول الله ص في مسجد الخيف قال دعني حتى أذهب في حاجتي فإنني قد ركبت فإذا جئت حدثتك

³⁶ Bihar Al-Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 2

³⁷ Bihar Al-Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 3

(The book) 'Al Kafi' – Muhammad Bin Al Hassan, from one of our companions, from Ali Bin Al Hakam, from Al Hakam Bin Miskeen, from a man from Quraysh, from the people of Makkah who said,

'Sufyan Al-Sowry said, 'Come with us to Ja'far^{-asws} Bin Muhammad^{-asws}'. So I went with him to him^{-asws}, and we found him^{-asws} to have ridden his^{-asws} animal. So Sufyan said to him^{-asws}: 'O Abu Abdullah^{-asws}! Narrate to us with the Hadeeth of the address of Rasool-Allah^{-saww} in Masjid Al- Khief'. He^{-asws} said: 'Leave me^{-asws} until I^{-asws} go regarding my^{-asws} need, for I^{-asws} have already mounted. So when I^{-asws} come back, I^{-asws} shall narrate to you'.

فَقَالَ أَسْأَلُكَ بِقُرَابَتِكَ مِنْ رَسُولِ اللَّهِ ص لَمَّا حَدَّثْتَنِي قَالَ فَتَزَلَّ فَقَالَ مُرِّي بِدَوَايِجِ وَ قِرْطَاسٍ حَتَّى أَتَيْتَهُ فَدَعَا بِهِ ثُمَّ قَالَ أَكْتُبْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ حُطْبَةً
رَسُولِ اللَّهِ ص فِي مَسْجِدِ الْخَيْفِ نَصَرَ اللَّهُ عَبْدًا سَمِعَ مَقَالَتِي فَوَعَاهَا وَ بَلَّغَهَا مَنْ لَمْ تَبْلُغْهُ

He said: 'I ask you^{-asws} by your^{-asws} relationship from Rasool-Allah^{-saww} why not narrate to me?' So, he^{-asws} descended, and Sufyan said to him^{-asws}, 'Order with the ink and the paper until I affirm it'. He^{-asws} called for it, then said: 'Write! In the Name of Allah^{-azwj} the Beneficent, the Merciful. Rasool-Allah^{-saww} addressed the people in Masjid Al- Khief: 'May Allah^{-azwj} Flourish a servant who hears my^{-saww} speech, so he retains it and delivers it to the one whom it has not reached.

يَا أَيُّهَا النَّاسُ لِيُبَلِّغَ الشَّاهِدُ الْغَائِبَ قُرْبَ حَامِلٍ فِيهِ لَيْسَ بِفَقِيهِ وَ رُبَّ حَامِلٍ فِيهِ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ ثَلَاثٌ لَا يُغَلُّ عَلَيْهِنَّ قَلْبُ امْرِئٍ مُسْلِمٍ إِخْلَاصُ
الْعَمَلِ لِلَّهِ وَ النَّصِيحَةُ لِأَيِّمَةِ الْمُسْلِمِينَ وَ اللُّزُومُ لِحَمَاعَتِهِمْ فَإِنْ دَعَوْهُمْ مُحِيطَةً مِنْ وَرَائِهِمْ الْمُؤْمِنُونَ إِخْوَةٌ تَتَكَافَأُ دِمَائِهِمْ وَ هُمْ يَدُّ عَلَى مَنْ سِوَاهُمْ يَسْعَى
بِدِينِهِمْ أَدْنَاهُمْ

O you people! Let the ones present deliver it to the absent ones, so sometimes the bearer isn't with his understanding, and sometimes the bearer delivers it to the one who is more understanding than him. Three would not be begrudged upon by a heart of a Muslim person – Sincerity of the deed for Allah^{-azwj}, and the advice of the Imams^{-asws} of the Muslims, and the necessity to their^{-asws} gatherings, for their^{-asws} invitation would be encompassing from their backs. The *Momineen* are brethren, their bloods are a match for each other and they are one hand against the ones besides them, their lowest one striving for their responsibilities".

فَكَتَبَهُ ثُمَّ عَرَضَهُ عَلَيْهِ وَ رَكِبَ أَبُو عَبْدِ اللَّهِ ع وَ جِئْتُ أَنَا وَ سُفْيَانُ فَلَمَّا كُنَّا فِي بَعْضِ الطَّرِيقِ فَقَالَ لِي كَمَا أَنَّكَ حَتَّى أَنْظُرَ فِي هَذَا الْحَدِيثِ فَقُلْتُ لَهُ قَدْ
وَ اللَّهُ أَلَزَمَ أَبُو عَبْدِ اللَّهِ ع رَقَبَتَكَ شَيْئًا لَا يَذْهَبُ مِنْ رَقَبَتِكَ أَبَدًا فَقَالَ وَ أَيُّ شَيْءٍ ذَلِكُ

Sufyan wrote it, then displayed it to him^{-asws}, and Abu Abdullah^{-asws} mounted, and I and Sufyan came back. When we were in one of the roads, he said to me, 'Stay as you are until I look into this Hadeeth'. I said to him, 'But, by Allah^{-azwj}, Abu Abdullah^{-asws} has necessitated something on your neck which will never go away from your neck, ever!' He said, 'And which thing is that?'

فَقُلْتُ لَهُ ثَلَاثٌ لَا يُعْلَى عَلَيْهِنَّ قَلْبُ امْرِئٍ مُسْلِمٍ إِخْلَاصُ الْعَمَلِ لِلَّهِ قَدْ عَرَفْنَاهُ وَ النَّصِيحَةُ لِأَيِّمَةِ الْمُسْلِمِينَ مِنْ هَؤُلَاءِ الْأَيِّمَةِ الَّذِينَ يَجِبُ عَلَيْنَا نَصِيحَتُهُمْ مُعَاوِيَةَ بْنُ أَبِي سُفْيَانَ وَ يَزِيدُ بْنُ مُعَاوِيَةَ وَ مَرْوَانَ بْنَ الْحَكَمِ وَ كُلُّ مَنْ لَا يَجُوزُ شَهَادَتُهُ عِنْدَنَا وَ لَا يَجُوزُ الصَّلَاةُ خَلْفَهُمْ

I said to him, 'Three would not be begrudged upon by a heart of a Muslim person – Sincerity of the deed for Allah^{-azwj}. We have recognised it. And the advice of the Imams^{-asws} of the Muslim. Who are these Imams^{-asws} whose advice is obligated upon us? Muawiya Bin Abu Sufyan, and Yazeed Bin Muawiya, and Marwan Bin Al-Hakam, and every one who testimony is not allowed with us, and praying *Salat* behind them is not allowed?

وَ قَوْلُهُ وَ اللُّزُومُ لِحِمَاةِهِمْ فَأَيُّ الْجَمَاعَةِ مُرْجِيٌّ يَقُولُ مَنْ لَمْ يُصَلِّ وَ لَمْ يَصُمْ وَ لَمْ يَغْتَسِلْ مِنْ جَنَابَةٍ وَ هَدَمَ الْكَعْبَةَ وَ نَكَحَ أُمَّهُ فَهُوَ عَلَى إِيْمَانٍ جَبْرِيٍّ وَ مِيكَائِيلَ أَوْ قَدْرِيٍّ يَقُولُ لَا يَكُونُ مَا شَاءَ اللَّهُ عَزَّ وَ جَلَّ وَ يَكُونُ مَا شَاءَ إِبْنِيسُ أَوْ حُرُورِيٍّ يَبْرَأُ مِنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ وَ شَهِدَ عَلَيْهِ بِالْكَفْرِ أَوْ جَهْمِيٍّ يَقُولُ إِنَّمَا هِيَ مَعْرِفَةُ اللَّهِ وَحْدَهُ لَيْسَ الْإِيْمَانُ شَيْءٌ غَيْرَهَا

And his^{-saww} words: 'and the necessity to their^{-asws} gatherings'. So, which gathering? The Murjiites are saying, 'The one who does not pray *Salat*, and does not Fast, and does not wash from sexual impurities, and demolishes the Kabah, and marries his own mother, so he is upon the faith of Jibraeel^{-as} and Mikaeel^{-as}? Of the Qadiriites who are saying, 'What Allah^{-azwj} Mighty and Majestic Desires may not happen and what Iblees^{-la} so desires may happen'? Or the Harouriyya who are disavowing from Ali^{-asws} Bin Abu Talib^{-asws} and are testifying upon him^{-asws} with the disbelief? Or the Jahmiys who are saying, 'But rather it is the recognition that Allah^{-azwj} is One, there isn't the *Eman* anything other than it?'

قَالَ وَجَلَّتْ وَ أَيُّ شَيْءٍ يَقُولُونَ فَقُلْتُ يَقُولُونَ إِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ وَ اللَّهُ الْإِمَامُ الَّذِي يَجِبُ عَلَيْنَا نَصِيحَتُهُ وَ لُزُومُ جَمَاعَتِهِمْ أَهْلُ بَيْتِهِ قَالَ فَأَخَذَ الْكِتَابَ فَخَرَقَهُ ثُمَّ قَالَ لَا تُخْبِرْ بِهَا أَحَدًا

He said, 'Woe be unto you! And which thing was he^{-asws} saying: 'I said, 'He^{-asws} is saying that Ali^{-asws} Bin Abu Talib^{-asws}, by Allah^{-azwj}, is the Imam^{-asws} whose advice is Obligated upon us, and the necessitation of their^{-asws} gatherings, the People^{-asws} of his^{-saww} Household'. He brought out the letter and burnt it, then said, 'Do not inform anyone with it''³⁸

الكَافِي عَلِيُّ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ بُرَيْدٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَا نَظَرَ اللَّهُ عَزَّ وَ جَلَّ إِلَى وَلِيٍّ لَهُ يُجَاهِدُ نَفْسَهُ بِالطَّاعَةِ لِإِمَامِهِ وَ النَّصِيحَةِ إِلَّا كَانَ مَعَنَا فِي الرَّفِيقِ الْأَعْلَى.

(The book) 'Al Kafi' – Ali, from his father and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether from Hareez, from Bureyd,

³⁸ Bihar Al-Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 6

‘From Abu Ja’far^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Allah^{-azwj} Mighty and Majestic continues Looking to a friend of His^{-azwj}, who strived himself with obedience to his Imam^{-asws} and the advice until he will find himself with us^{-asws} among the lofty friends’’.³⁹

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَ إِذَا الْمُؤْمِنُونَ إِخْوَةٌ بَنُو أَبِي وَ أُمِّ وَ إِذَا ضُرِبَ عَلَى رَجُلٍ مِنْهُمْ عِرْقٌ سَهَرَ لَهُ الْأَخْرُونَ

Several of our companions narrated on the authority of Ahmad ibn Muhammad ibn Khalid, on the authority of Uthman ibn Isa, on the authority of al-Mufaddal ibn Umar, who said:

Abu Abdullah^{-asws} said: The believers are brothers, sons of the same father and mother. If a vein is struck on one of them, the others stay awake for him.

الْخِصَالُ أَبِي عَنْ سَعْدِ بْنِ الرَّبِيعِ عَنِ الْبَرْثَطِيِّ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنِ ابْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: حَطَبَ رَسُولُ اللَّهِ ص النَّاسَ بِيَمِينِي فِي حَجَّةِ الْوُدَاعِ فِي مَسْجِدِ الْحَيْفِ فَحَمِدَ اللَّهُ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ نَصَّرَ اللَّهُ عَبْدًا سَمِعَ مَقَالِي فَوَعَاهَا ثُمَّ بَلَّغَهَا إِلَيَّ مَنْ لَمْ يَسْمَعْهَا

(The book) ‘Al Khisaal’ – My father, from Sa’ad, from Al Barqy, from Al Bazanty, from Hammad Bin usman, from Ibn Abu Yafour,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} addressed the people at Mina during the farewell Hajj in Masjid Al Khief. He^{-saww} praised Allah^{-azwj} and extolled upon Him^{-azwj}, then said: ‘May Allah^{-azwj} Bless a servant hearing my^{-saww} words, so he retains it, then he delivers it to the one who had not heard it!

قُرْبَ حَامِلٍ فَفِيهِ عَيْزٌ فَقِيهِ وَ رَبِّ حَامِلٍ فَفِيهِ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ

Sometimes, a carrier of jurisprudence is without understanding, and sometimes he carries jurisprudence to the one who is more understanding than him.

ثَلَاثٌ لَا يُعْلَى عَلَيْهِنَّ قَلْبُ امْرِئٍ مُسْلِمٍ إِخْلَاصُ الْعَمَلِ لِلَّهِ وَ النَّصِيحَةُ لِأَيِّمَةِ الْمُسْلِمِينَ وَ اللُّزُومُ لِجَمَاعَتِهِمْ فَإِنَّ دَعْوَتَهُمْ مُحِيطَةٌ مِنْ وَرَاءِهِمْ الْمُسْلِمُونَ إِخْوَةٌ تَتَكَافَأُ دِمَائُهُمْ يَسْعَى بِدِمَائِهِمْ أَذْنَاهُمْ وَ هُمْ يَدُّ عَلَى مَنْ سِوَاهُمْ.

Three, there are no shackle upon them – a heart of a Muslim person sincere of the deeds for Allah^{-azwj} and the goodly advice to the Imams^{-asws} of the Muslims, and sticking to their congregations, for their call surrounds the ones behind them. The Muslims are brothers, their bloods are equivalent. Their lowest one will strive with their responsibilities, and they are one hand against the ones besides them’’.⁴⁰

Appendix III: Additional Ahadith in the interpretation of Holy Verse 16:120

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن محمد بن سنان، عن عمار بن مروان، عن سماعة بن مهران، قال: قال لي عبد صالح (صلوات الله عليه): «يا سماعة، أمنوا على فرسهم و أخافوني، أما و الله لقد كانت الدنيا، و ما فيها إلا واحد يعبد الله، و لو كان معه غيره لأضافه الله عز و جل إليه حيث يقول: إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَ لَمْ يَكُ مِنَ الْمُشْرِكِينَ فصبر بذلك ما شاء الله، ثم إن الله أنسه بإسماعيل و إسحاق

³⁹ Bihar Al-Anwaar – V 27, The book of Imamate, P 6 Ch 3 H 7

⁴⁰ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 54 H 8 b

فصاروا ثلاثة، أما والله إن المؤمن لقليل، وإن أهل الكفر لكثير، أ تدري لم ذلك؟» فقلت: لا أدري، جعلت فداك. فقال: «صبروا أنسا للمؤمنين، يثون إليهم ما في صدورهم فيستريحون إلى ذلك و يسكنون إليه».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Amaar Bin Marwan, from Sama'at Bin Mahran who said,

'Abd Salih^{-asws} (7th Imam^{-asws}) said to me: 'O Sama'at! They are feeling secure upon their beds and are frightening me^{-asws}. By Allah^{-azwj}! The world was such, and there was no one in it except for one (man) who worshipped Allah^{-azwj}, and had there been someone else, Allah^{-azwj} would have Supplemented it where He^{-azwj} is Saying: **Surely Ibrahim was a community, obedient to Allah, upright, and he was not from the Polytheists [16:120]**. And that (situation) remained for as long as Allah^{-azwj} so Desired. Then Allah^{-azwj} Comforted him^{-as} with Ismail^{-as}, and Is'haq^{-as}, and so they^{-as} became three.

أما والله إن المؤمن لقليل، وإن أهل الكفر لكثير، أ تدري لم ذلك؟» فقلت: لا أدري، جعلت فداك. فقال: «صبروا أنسا للمؤمنين، يثون إليهم ما في صدورهم فيستريحون إلى ذلك و يسكنون إليه».

By Allah^{-azwj}! The Momineen are few, and the people of Kufr are numerous. Do you know why that is?' So I said, 'I do not know, may I be sacrificed for you^{-asws}!' So he^{-asws} said: 'It becomes a source of comfort for the Momineen when they narrate what is in their chests to them (others), so they find rest upon that, and feel tranquil to it'.⁴¹

العياشي: عن زرارة و حمران و محمد بن مسلم، عن أبي جعفر و أبي عبد الله (عليهما السلام) عن قوله: إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا، قال: «شيء فضله الله به».

Al Ayyashi, from Zarara, and Hamran, and Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{-asws} and Abu Abdullah^{-asws} about His^{-azwj} Words **Surely Ibrahim was a community, obedient to Allah, upright [16:120]**. He^{-asws} said: 'Something which Allah^{-azwj} had Preferred him^{-as} with'.⁴²

Appendix IV: Additional Ahadith in the Interpretation of 2:285

و روى صاحب كتاب (المقتضب في إمامة الاثني عشر): [عن أبي الحسن علي بن سنان الموصلي المعدل]، عن أحمد بن [محمد الخليلي الأملي، عن] محمد بن صالح، عن سليمان بن محمد، عن زياد بن مسلم، عن عبد الرحمن بن يزيد بن جابر، عن سلام بن أبي عمرة

And it is reported by the author of the book 'The brief regarding the Imamate of the twelve', from Abu Al Hassan Ali Bin Sinan Al Mowsaly Al Ma'dal, from Ahmad Bin Muhammad Al Khaleeli Al Amily, from Muhammad Bin Salih, from Suleyman Bin Muhammad, from Ziyad Bin Muslim, from Abdul Rahman Bin Yazeed Bin Jabir, from Salam Bin Abu Umra,

⁴¹ الكافي 2: 190 / 5.

⁴² تفسير العياشي 2: 81 / 274.

عن أبي سلمى راعي رسول الله (صلى الله عليه وآله)، قال: سمعت رسول الله (صلى الله عليه وآله) يقول: «ليلة أسري بي إلى السماء، قال لي الجليل جل جلاله: آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ. فقلت: و المؤمنون. فقال تعالى: صدقت - يا محمد - من خلفت في أمتك؟ قلت: خيرها. قال الله تعالى علي بن أبي طالب؟ قلت: نعم

(It has been narrated) from Abu Salmy, a herder or Rasool-Allah^{-sawww} who said, 'I heard Rasool-Allah^{-sawww} saying: 'On the night of my^{-sawww} Ascension (Mi'raj) to the sky, the most Majestic Said to me^{-sawww}: **"The Rasool believes in what is Revealed unto him from his Lord [2:285]**. So I^{-sawww} said: **'And (so do) the Momineen**. So the Exalted Said: "You^{-sawww} speak the truth, O Muhammad^{-sawww}! Who have you^{-sawww} left behind as a Caliph in your^{-sawww} community?". I^{-sawww} said: 'The best one of it'. Allah^{-azwj} the Exalted Said: "Ali^{-asws} Bin Abu Talib^{-asws}?". I^{-sawww} said: 'Yes'.⁴³

و كانت الآية قد عرضت على الأنبياء من لدن آدم (عليه السلام) إلى أن بعث الله تبارك اسمه محمدا (صلى الله عليه وآله)، و عرضت على الأمم فأبوا أن يقبلوها من ثقلها، و قبلها رسول الله (صلى الله عليه وآله) و عرضها على أمته فقبلوها، فلما رأى الله تبارك و تعالى منهم القبول علم أنهم لا يطيقونها

(Amir Al-Momineen^{-asws} said): 'And the Signs which were Presented upon the Prophets^{-as} since Adam^{-as} that Allah^{-azwj} the Blessed would Send one^{-sawww} whose name would be 'Muhammad', and Presented it to the (other) communities. But, they refused to accept it due to its weight, and Rasool-Allah^{-sawww} accepted it, and it was Presented to his^{-sawww} community, so they accepted it. So when Allah^{-azwj} Blessed and High Saw the acceptance from them, Knew that they would not tolerate it.

فلما أن سار إلى ساق العرش كرر عليه الكلام ليفهمه، فقال: آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ، فأجاب (صلى الله عليه وآله) مجيبا عنه و عن أمته، فقال: وَ الْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَ مَلَائِكَتِهِ وَ كُتُبِهِ وَ رُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ

So when he^{-sawww} came to the Base of the Throne, Repeated to him^{-sawww} the Speech for his^{-sawww} understanding, so He^{-azwj} Said: **The Rasool believes in what is Revealed unto him from his Lord [2:285]**. So he^{-sawww} answered from himself^{-sawww} and on behalf of his^{-sawww} own community **and (so do) the Momineen. They all believe in Allah, and His Angels, and His Books. They do not differentiate between any one of His Rasools.**

فقال جل ذكره: لهم الجنة و المغفرة علي إن فعلوا ذلك، فقال النبي (صلى الله عليه وآله): أما إذا فعلت بنا ذلك عُفْرَانِكَ رَبَّنَا وَ إِلَيْكَ الْمَصِيرُ يعني المرجع في الآخرة

He^{-azwj}, Majestic is His^{-azwj} Mention, Said: "For them is the Paradise and the Forgiveness is upon Me^{-sawww} if they were to do that". So the Prophet^{-sawww} said: 'So if You^{-azwj} were to do that with us^{-asws} **Yours is the Forgiveness, our Lord, and to You is the Destination [2:285]** – meaning the return in the Hereafter.

قال: فأجابه الله جل ثناؤه: و قد فعلت ذلك بك و بأمتك. ثم قال عز و جل: أما إذا قبلت الآية بتشديدها و عظم ما فيها، و قد عرضتها على الأمم فأبوا أن يقبلوها، و قبلتها أمتك، فحق علي أن أرفعها عن أمتك

مقتضب الأثر: 10، فرائد السمطين 2: 571 / 319 ⁴³

He^{-asws} said: ‘Allah^{-azwj} Majestic is His^{-azwj} Praise, Answered him^{-saww}: “And I^{-azwj} have Done that with you^{-saww} and your^{-saww} community”. Then the Mighty and Majestic Said: “But if they accept the Signs with its difficulties and magnify what is in these, and I^{-azwj} has Presented it to the (other) communities, but they refused to accept it, and your^{-saww} community accepted it. So, it is a right upon Me^{-azwj} that I^{-azwj} should Lift it from your^{-saww} community”.⁴⁴

Appendix V: Additional Ahadith explaining Verse 49:13

و عنه، قال: أخبرنا أبو عبد الله الحسين بن إبراهيم القزويني، قال: أخبرنا أبو عبد الله محمد بن وهبان الهنائي البصري، قال: حدثني أحمد بن إبراهيم بن أحمد، قال: أخبرني أبو محمد الحسن بن علي بن عبد الكريم الزعفراني، قال: حدثني أحمد بن محمد بن خالد البرقي أبو جعفر، قال: حدثني أبي، عن محمد بن أبي عمير، عن هشام بن سالم، عن أبي عبد الله (عليه السلام)، في قوله تعالى: **إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاهُمْ**، قال: «أعملكم بالتقية»

And from him who said, ‘Abu Abdullah Al-Husayn Bin Ibrahim Al-Qazwimy informed us, from Abu Abdullah Muhammad Bin Wahban Al-Hanai’e Al-Basry, from Ahmad Bin Ibrahim Bin Ahmad, from Abu Muhammad Al-Hassan Bin Ali Bin Abdul Kareem Al-Za’frany, from Ahmad Bin Muhammad Bin Khalid Al-Barqy Abu Ja’far, from his father, from Muhammad Bin Abu Umeyr, from Hisham Bin Salim,

‘Abu Abdullah^{-asws} regarding the Words of the Exalted: ***Surely the most honourable of you in the Presence of Allah is the most pious of you [49:13]***. He^{-asws} said: ‘Your deeds by Taqiyya (dissimulation)’.⁴⁵

أحمد بن محمد بن خالد البرقي، عن أبيه، عن حماد بن عيسى، عن عبد الله بن حبيب، عن أبي الحسن (عليه السلام)، في قول الله تعالى: **إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاهُمْ**، قال: «أشدكم تقية»

Ahmad Bin Muhammad Bin Khalid Al-Barqy, from his father, from Hamaad Bin Isa, from Abdullah Bin Habeeb,

‘Abu Al-Hassan^{-asws} regarding the Words of Allah^{-azwj} the Exalted: ***Surely the most honourable of you in the Presence of Allah is the most pious of you [49:13]***, he^{-asws} said: ‘The strongest among you in Taqiyya (dissimulation)’.⁴⁶

في تفسير علي بن إبراهيم - قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يَوْمَ فَتْحِ مَكَّةَ يَا أَيُّهَا النَّاسُ إِنَّ اللَّهَ قَدْ أَذْهَبَ عَنْكُمْ بِالْإِسْلَامِ نَجْوَةَ الْجَاهِلِيَّةِ. وَ تَقَاخُرَهَا بِأَبَائِهَا، إِنَّ الْعَرَبِيَّةَ لَيْسَتْ بِأَبٍ وَالِدٍ، وَ إِنَّمَا هُوَ لِسَانٌ نَاطِقٌ، فَمَنْ تَكَلَّمَ بِهِ فَهُوَ عَرَبِيٌّ، إِلَّا أَنْتُمْ مِنْ آدَمَ وَ آدَمُ مِنَ التُّرَابِ، وَ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاهُمْ

In Tafseer of Ali Bin Ibrahim (Qummi) –

‘Rasool-Allah^{-saww} said on the day of the conquest of Makkah: ‘O you people! Allah^{-azwj} has Done away the haughtiness of the days of ignorance by Al-Islam, and priding by its forefathers. Surely, the Arabian isn’t with a parental father, and rather it is a speaking tongue. So, one who speaks by it, so he is an Arab, except you are from Adam^{-as}, and Adam^{-as} was from the soil, and ***Surely, the most honourable of you in the Presence of Allah is the most pious of you [49:13]***’.⁴⁷

⁴⁴ الاحتجاج: 220

⁴⁵ أمالي الطوسي 2: 274.

⁴⁶ المحاسن: 302 / 258.

⁴⁷ H 83 – تفسير نور الثقلين، ج5، ص: 97

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ حَنَانٍ عَنْ عُقْبَةَ بْنِ بَشِيرٍ الْأَسَدِيِّ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) أَنَا عُقْبَةُ بْنُ بَشِيرٍ الْأَسَدِيِّ وَأَنَا فِي الْحَسَبِ الضَّخِيمِ مِنْ قَوْمِي قَالَ فَقَالَ مَا تَمُنُّ عَلَيْنَا بِحَسَبِكَ إِنَّ اللَّهَ رَفَعَ بِالْإِيمَانِ مَنْ كَانَ النَّاسُ يُسْمُونَهُ وَضِعًا إِذَا كَانَ مُؤْمِنًا وَوَضَعَ بِالْكَفْرِ مَنْ كَانَ النَّاسُ يُسْمُونَهُ شَرِيفًا إِذَا كَانَ كَافِرًا فَلَيْسَ لِأَحَدٍ فَضْلٌ عَلَى أَحَدٍ إِلَّا بِالتَّقْوَى

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Muhammad Bin Ismail, from Hanan, from Uqba Bin Bashir Al Asady who said,

'I said to Abu Ja'far^{-asws}, 'I am Uqba Bin Bashir Al-Asady and I am in the marvellous lineage from my people'. He^{-asws} said: 'There is no wish for us^{-asws} with your lineage. Allah^{-azwj} Raised by the *Emān* the ones whom the people had named as ignoble, when he was a *Momin*; and He^{-azwj} Ignoble by the disbelief the one whom the people had named as noble, when he was a disbeliever. There is no merit for anyone upon anyone except by the piety'.⁴⁸

The honour and lineage of the Prophet^{-saww}

ثم قال: علي بن إبراهيم: أخبرنا الحسن بن علي، عن أبيه، عن الحسين بن سعيد، عن الحسين ابن علوان الكلبي، عن علي بن الحسين العبدي، عن أبي هارون العبدي، عن ربيعة السعدي، عن حذيفة بن اليمان: أن رسول الله (صلى الله عليه وآله) أرسل إلى بلال، فأمره أن ينادي بالصلاة قبل وقت كل يوم في رجب ثلاث عشرة خلت منه، قال: فلما نادى بلال بالصلاة فرع الناس من ذلك فرعاً شديداً و ذعروا، و قالوا: رسول الله بين أظهرنا، لم يغب عنا، و لم يموت

Then (Ali Bin Ibrahim) said, 'Al-Hassan Bin Ali informed us, from his father, from Al-Husayn Bin Saeed, from Al-Husayn Ibn Alwaan Al-kalby, from Ali Bin Al-Husayn Al-Abdy, from Abu Haroun Al-Abdy, from Rabi'at Al-Sa'ady, from Huzeyfa Bin Al-Yaman who said,

'Rasool-Allah^{-saww} sent a message to Bilal ordering him to call for the Salat, before its time of every day in Rajab, with thirteen days left from it. So when Bilal called for the Salat, the people panicked due to that with an intense panic and were alarmed, and they said, 'Rasool-Allah^{-saww} is present amongst us, and is not absent from us, and had not died!'

فاجتمعوا و حشدوا، فأقبل رسول الله (صلى الله عليه وآله) يمشي حتى انتهى إلى باب من أبواب المسجد، فأخذ بعضادتيه، و في المسجد مكان يسمى السدة، فسلم ثم قال: «هل تسمعون أهل السدة؟» فقالوا: سمعنا و أطينا. فقال: «هل تبلغون؟» قالوا ضمننا ذلك لك يا رسول الله

They gathered and mobilised. Rasool-Allah^{-saww} came walking until he^{-saww} ended up at a door from the doors of the Masjid. Then he^{-saww} grabbed its handle, and it the Masjid was a place called 'Al-Sadat'. So He^{-saww} greeted, then said: 'Are you listening, O people of Al-Sadat?' So they said, 'We hear and we obey'. So he^{-saww} said: 'Are you preaching?' They said, 'That is for you^{-saww}, O Rasool-Allah^{-saww}!'

ثم قال رسول الله (صلى الله عليه وآله): «أخبركم أن الله خلق الخلق قسمين، فجعلني في خيرهما قسماً، و ذلك قوله: وَ أَصْحَابُ الْيَمِينِ وَ أَصْحَابُ الشِّمَالِ، فَأَنَا مِنْ أَصْحَابِ الْيَمِينِ، و أنا من خير أصحاب اليمين

Then Rasool-Allah^{-saww} said: 'I^{-saww} am informing you that Allah^{-azwj} Created the creatures, so He^{-azwj} Made me^{-saww} to be in the better of the two types, and these are His^{-azwj} Words: **companions of the right hand? [56:8]** and **companions of the left hand [56:9]**. So I^{-saww} am

⁴⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 134 H 3

from the companions of the right hand, and I^{-saww} am the best of the companions of the right hand.

ثم جعل القسامين اثلاثا، فجعلني في خيرها ثلثا، و ذلك قوله: فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ وَأَصْحَابُ الْمَشْأَمَةِ مَا أَصْحَابُ الْمَشْأَمَةِ وَالسَّابِقُونَ السَّابِقُونَ، فأنا من السابقين، و أنا خير السابقين

Then He^{-azwj} Made the two types into three, so He^{-azwj} Made me^{-saww} to the best of the third (type), and these are His^{-azwj} Words: ***So the companions of the right hand - what are the companions of the right hand? [56:8] And the companions of the left hand - what are the companions of the left hand? [56:9] And the foremost are the foremost [56:10].*** So I^{-saww} am from the foremost ones, and I^{-saww} am the best of the foremost ones.

ثم جعل الأثلاث قبائل، فجعلني في خيرها قبيلة، و ذلك قوله تعالى: يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاهُمْ،

Then He^{-azwj} Made three tribes, so He^{-azwj} Made me^{-saww} to be in the best tribe, and these are the Words of the Exalted: ***O you people! We Created you from a male and a female and Made you as nations and tribes in order to recognise each other. Surely the most honourable of you in the Presence of Allah is the most pious of you. [49:13].***

فقبيلتي خير القبائل، و أنا سيد ولد آدم و أكرمهم على الله و لا فخر

Thus, my^{-saww} tribe is the best of the tribes, and I^{-saww} am the Chief of the Children of Adam^{-as}, and the most honourable one of them to Allah^{-azwj}, and no pride.⁴⁹

Appendix VI: One sect of Muslims out of 73 will be Successful

قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ بْنِ مُحَمَّدٍ قَالَ: حَدَّثَنَا أَبُو عَبْدِ اللَّهِ قَالَ قَالَ الْمُجَاشِعِيُّ وَ حَدَّثَنَا الرِّضَا ع عَنْ أَبِيهِ مُوسَى عَنْ أَبِيهِ أَبِي عَبْدِ اللَّهِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ لِرَأْسِ الْيَهُودِ عَلَى كَمِ افْتَرَقْتُمْ؟ فَقَالَ عَلَى كَذَا وَ كَذَا فِرْقَةً فَقَالَ عَلِيٌّ ع كَذَبْتَ

He said, 'It was narrated to us by Muhammad, son of Ja'far Bin Muhammad^{-asws} saying, 'Abu Abdullah^{-asws} narrated to us. Al-Mujashy said, 'And it was narrated to us by Al-Reza^{-asws}, from his^{-asws} father^{-asws} Musa^{-asws}, from his^{-asws} father^{-asws} Abu Abdullah Ja'far^{-asws}, from his^{-asws} forefathers^{-asws} saying: 'I^{-asws} heard Ali^{-asws} saying to the Chief of the Jews: 'Upon how many sects would you be segmenting?' So, he said, 'Upon such and such (number of) sects'. Ali^{-asws} said: 'You are lying'.

ثُمَّ أَقْبَلَ عَلِيٌّ عَلَى النَّاسِ فَقَالَ وَ اللَّهُ لَوْ تَبَيَّنَتْ لِي الْوَسَادَةُ لَقَضَيْتُ بَيْنَ أَهْلِ التَّوْرَةِ بِتَوْرَاتِهِمْ وَ بَيْنَ أَهْلِ الْإِنْجِيلِ بِالْإِنْجِيلِهِمْ وَ بَيْنَ أَهْلِ الْقُرْآنِ بِقُرْآنِهِمْ افْتَرَقَتْ الْيَهُودُ عَلَى إِحْدَى وَ سَبْعِينَ فِرْقَةً سَبْعُونَ مِنْهَا فِي النَّارِ وَ وَاحِدَةٌ نَاجِيَةٌ فِي الْجَنَّةِ وَ هِيَ الَّتِي اتَّبَعْتُ يُوشَعَ بْنَ نُونٍ وَصِيَّ مُوسَى

Then Ali^{-asws} faced towards the people and he^{-asws} said: 'By Allah^{-azwj}! If the platform was to be set up for me^{-asws}, I^{-asws} would judge between the people of the Torah by their Torah, and between the people of the Evangel, by their Evangel, and between the people of the Quran by their Quran! The Jews would be separating upon seventy-one sect, seventy of these would

⁴⁹ تفسير القمي 2: 346

be in the Fire and one would attain salvation and be in the Paradise and it is (the sect) which followed Yoshua Bin Noon^{-as}, the successor^{-as} of Musa^{-as}.

وَ افْتَرَقَتِ النَّصَارَى عَلَى اثْنَتَيْنِ وَ سَبْعِينَ فِرْقَةً إِحْدَى وَ سَبْعُونَ فِرْقَةً فِي النَّارِ وَ وَاحِدَةً فِي الْجَنَّةِ وَ هِيَ الَّتِي اتَّبَعَتْ شَمْعُونَ وَصِيَّ عِيسَى

And the Christians would be separating upon seventy two sects, seventy-one sects would be in the Fire and one would be in the Paradise, and it is which followed Shamoun^{-as}, successor^{-as} of Isa^{-as}.

وَ تَفَرَّقَتْ هَذِهِ الْأُمَّةُ عَلَى ثَلَاثٍ وَ سَبْعِينَ فِرْقَةً اثْنَتَانِ وَ سَبْعُونَ فِي النَّارِ وَ وَاحِدَةً فِي الْجَنَّةِ وَ هِيَ الَّتِي اتَّبَعَتْ وَصِيَّ مُحَمَّدٍ وَ ضَرَبَ يَدَهُ عَلَى صَدْرِهِ ثُمَّ قَالَ ثَلَاثَ عَشْرَةَ فِرْقَةً مِنَ الثَّلَاثِ وَ السَّبْعِينَ فِرْقَةً كُلُّهَا تَنْتَحِلُ مَوَدَّتِي وَ حُبِّي وَاحِدَةً مِنْهَا فِي الْجَنَّةِ وَ هُمُ النَّمَطُ الْأَوْسَطُ وَ اثْنَتَا عَشْرَةَ فِي النَّارِ.

And this community would be separating upon seventy-three sects, seventy-two would be in the Fire and one would be in the Paradise, and it is which followed the successor^{-asws} of Muhammad^{-sawww} – and he^{-asws} struck by his^{-asws} hand upon his^{-asws} own chest, then said: ‘Thirteen sects from the seventy-three sects, all of these would be arrogating my^{-asws} cordiality and my^{-asws} love, one of these would be in the Paradise, and they are the middle category (neither exaggerators nor derogators), and twelve would be in the Fire’.⁵⁰

مُحَمَّدٌ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ ابْنِ مَجْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ أَبِي خَالِدٍ الْكَاثِلِيِّ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ ضَرَبَ اللَّهُ مَثَلًا رَجُلًا فِيهِ شُرَكَاءُ مُتَشَاكِسُونَ وَ رَجُلًا سَلَمًا لِرَجُلٍ هَلْ يَسْتَوِيَانِ مَثَلًا قَالَ أَمَا الَّذِي فِيهِ شُرَكَاءُ مُتَشَاكِسُونَ فَلَأَنَّ الْأَوَّلَ يَجْمَعُ الْمُتَفَرِّقُونَ وَلَا يَتَنَّهُ وَ هُمْ فِي ذَلِكَ يَلْعَنُ بَعْضُهُمْ بَعْضًا وَ يَبْرَأُ بَعْضُهُمْ مِنْ بَعْضٍ فَأَمَّا رَجُلٌ سَلِمَ رَجُلٍ فَإِنَّهُ الْأَوَّلُ حَقًّا وَ شِيعَتُهُ

Muhammad Bin yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Jameel Bin Salih, from Abu Khalid Al-Kabuly, who has narrated the following:

Abu Ja’far^{-asws} having said: “[39:29] Allah sets forth an example: There is a slave in whom are (several) partners differing with one another, and there is another slave wholly owned by one man. Are the two alike in condition?” He^{-asws} said: ‘But rather it is the one who has associates with regards to whom they doubt because he was the first one who gathered them for his leadership, so they differed regarding it and some of them cursed each other for that, and some of them distanced themselves from each other. As for the man^{-asws} of peace, he is the first one for the ‘حَقًّا’ Just and his Shites’.

ثُمَّ قَالَ إِنَّ الْيَهُودَ تَفَرَّقُوا مِنْ بَعْدِ مُوسَى (عَلَيْهِ السَّلَامُ) عَلَى إِحْدَى وَ سَبْعِينَ فِرْقَةً مِنْهَا فِرْقَةٌ فِي الْجَنَّةِ وَ سَبْعُونَ فِرْقَةً فِي النَّارِ وَ تَفَرَّقَتْ هَذِهِ الْأُمَّةُ بَعْدَ نَبِيِّهَا (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) عَلَى ثَلَاثٍ وَ سَبْعِينَ فِرْقَةً اثْنَتَانِ وَ سَبْعُونَ فِرْقَةً مِنْهَا فِي الْجَنَّةِ وَ إِحْدَى وَ سَبْعُونَ فِي النَّارِ وَ تَفَرَّقَتْ هَذِهِ الْأُمَّةُ بَعْدَ نَبِيِّهَا (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) عَلَى ثَلَاثٍ وَ سَبْعِينَ فِرْقَةً اثْنَتَانِ وَ سَبْعُونَ فِرْقَةً فِي النَّارِ وَ فِرْقَةً فِي الْجَنَّةِ وَ مِنَ الثَّلَاثِ وَ سَبْعِينَ فِرْقَةً ثَلَاثَ عَشْرَةَ فِرْقَةً تَنْتَحِلُ مَوَدَّتَنَا وَ لَا يَتَنَّهُ وَ اثْنَتَا عَشْرَةَ فِرْقَةً مِنْهَا فِي النَّارِ وَ فِرْقَةً فِي الْجَنَّةِ وَ سِتُونَ فِرْقَةً مِنْ سَائِرِ النَّاسِ فِي النَّارِ

Then he^{-asws} said: ‘The Jews differed, from after Musa^{-as} and separated into seventy-one sects, one of which will be in the Paradise and seventy sects would be in the Fire. And the Christians separated, from after Isa^{-as} into seventy-two sects, one of which would be in the Paradise and

⁵⁰ Bashaarat Al Mustafa^{sawww} Li Shia Al Murtaza^{asws} - P 7 H 22

seventy-one of the sects would be in the Fire. And this community will separate after its Prophet^{-saww} into seventy-three sects. Seventy-two sects would be in the Fire and one sect would be in the Paradise. And from these seventy-three sects, thirteen would be of those who claim to be in our^{-asws} Wilayah and show affection to us^{-asws}. Twelve sects from these would be in the Fire and one sect would be in the Paradise. And sixty sects from the rest of the people would be in the Fire'.⁵¹

سَهْلٌ عَنِ ابْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ وَ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ سَعِيدِ بْنِ يَسَارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ الْحَمْدُ لِلَّهِ صَارَتْ فِرْقَةً مُرْجِئَةً وَ صَارَتْ فِرْقَةً حُرُورِيَّةً وَ صَارَتْ فِرْقَةً قَدْرِيَّةً وَ سُمِّيَتْهُمُ الرُّزَائِيَّةَ وَ شِيعَةَ عَلِيٍّ أَمَا وَ اللَّهُ مَا هُوَ إِلَّا اللَّهُ وَخَدَهُ لَا شَرِيكَ لَهُ وَ رَسُولُهُ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ آلَ رَسُولِ اللَّهِ (عَلَيْهِمُ السَّلَامُ) وَ شِيعَةُ آلِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ مَا النَّاسُ إِلَّا هُمْ كَانَ عَلِيٌّ (عَلَيْهِ السَّلَامُ) أَفْضَلَ النَّاسِ بَعْدَ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ أَوْلَى النَّاسِ بِالنَّاسِ حَتَّى قَالَهُمْ ثَلَاثًا .

Sahl, from Ibn Fazzaal, from Ali Bin Uqba and Abdullah Bin Bukeyr, from Saeed Bin Yasaar who said:

'I heard Abu Abdullah^{-asws} saying: 'The Praise is to Allah^{-azwj}. They have become the Murjiyya sect, and the Haruriyya sect, and the Qadiriyya sect, and you have been named as the Tarabiyya and the Shiites of Ali^{-asws}. But, by Allah^{-azwj} and what is that except for that there is no god except Allah^{-azwj}, One with no associates to Him^{-azwj}, and His^{-azwj} Messenger^{-saww}, and the Progeny^{-asws} of the Messenger, and the Shiites of the progeny^{-asws} of the Messenger^{-saww} of Allah^{-azwj}. And what are the people except that it was Ali^{-asws} the best of the people after the Messenger^{-saww} of Allah^{-azwj}, and the highest of the people than the people themselves'. He^{-asws} said it three times.⁵²

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ سَلْمٍ بْنِ أَبِي سَلَمَةَ عَنْ مُحَمَّدِ بْنِ سَعِيدِ بْنِ عَزْرَانَ قَالَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ الْمُغِيرَةِ قَالَ قُلْتُ لِأَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) إِنَّ لِي جَارَيْنِ أَحَدَهُمَا نَاصِبٌ وَ الْآخَرُ زَيْدِيٌّ وَ لَا بُدَّ مِنْ مُعَاشَرَتِهِمَا فَمَنْ أَعَاشِرُ فَقَالَ هُمَا سَيِّئَانِ مَنْ كَذَّبَ بِآيَةٍ مِنْ كِتَابِ اللَّهِ فَقَدْ نَبَذَ الْإِسْلَامَ وَرَاءَ ظَهْرِهِ وَ هُوَ الْمُكَذِّبُ بِجَمِيعِ الْقُرْآنِ وَ الْأَنْبِيَاءِ وَ الْمُرْسَلِينَ قَالَ ثُمَّ قَالَ إِنَّ هَذَا نَصَبَ لَكَ وَ هَذَا الرَّيْدِيُّ نَصَبَ لَنَا

Al-Husayn Bin Muhammad Al-Ashary, from Ali Bin Muhammad Bin Saeed, from Muhammad Bin Saalim Bin Abu Salma Muhammad Bin Saeed Bin Gazwaan, from Abdullah Bin Al-Mugheira who said:

I said to Abu Al-Hassan^{-asws} that, 'I have two neighbours, one of them is a Hostile one (Nasibi) and one is a Zaydiite (A sect) and it is necessary to keep relations with them, so whom shall I keep relations with?' He^{-asws} said: 'They are both the same. The one who belies the Verses from the Book of Allah^{-azwj}, so he has thrown Al-Islam behind his back and he has belied the whole of the Quran, and the Prophets^{-as}, and the Messengers^{-as}'. Then he^{-asws} said: 'This one is hostile to you, and this Zaydiite is hostile to us^{-asws}'.⁵³

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ دَاوُدَ بْنِ سُلَيْمَانَ الْحَمَّارِ عَنْ سَعِيدِ بْنِ يَسَارٍ قَالَ اسْتَأْذَنَّا عَلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَا وَ الْحَارِثُ بْنُ الْمُغِيرَةِ النَّصْرِيُّ وَ مَنْصُورُ الصَّبَّيْقَلِيُّ فَوَاعَدْنَا دَارَ طَاهِرِ مَوْلَانَا فَصَلَّيْنَا الْعَصْرَ ثُمَّ رُحْنَا إِلَيْهِ فَوَجَدْنَاهُ مُتَّكِعًا عَلَى سَرِيرٍ قَرِيبٍ مِنَ الْأَرْضِ فَجَلَسْنَا حَوْلَهُ ثُمَّ اسْتَوَى جَالِسًا ثُمَّ أَرْسَلَ رِجْلَيْهِ حَتَّى وَضَعَ قَدَمَيْهِ عَلَى الْأَرْضِ ثُمَّ قَالَ الْحَمْدُ لِلَّهِ الَّذِي ذَهَبَ النَّاسُ يَمِينًا وَ شِمَالًا فِرْقَةً مُرْجِئَةً وَ فِرْقَةً حَوَارِجَ وَ فِرْقَةً قَدْرِيَّةً وَ

⁵¹ Al-Kafi, Vol. 8, H. 14731

⁵² Al Kafi, Vol. 8, H. 14484

⁵³ Al Kafi, Vol. 8, H. 14762

سَمِعْتُمْ أَنْتُمْ التُّرَابِيَّةَ ثُمَّ قَالَ بِيَمِينٍ مِنْهُ أَمَا وَاللَّهِ مَا هُوَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَرَسُولُهُ وَآلُ رَسُولِهِ (صلى الله عليه وآله) وَ شِعْبَتُهُمْ كَرَّمَ اللَّهُ وُجُوهُهُمْ وَ مَا كَانَ سِوَى ذَلِكَ فَلَا كَانَ عَلَيَّ وَ اللَّهُ أَوْلَى النَّاسِ بِالنَّاسِ بَعْدَ رَسُولِ اللَّهِ (صلى الله عليه وآله) يَقُولُهَا ثَلَاثًا

From him, from Ahmad Bin Muhammad, from Al-Hassan Bin Ali, from Dawood Bin Suleyman Al-Hammaar, from Saeed Bin Yasaar who said:

We sought permission to see Abu Abdullah^{-asws}, I, and Al-Haris Bin Al-Mugheira Al-Nasry, and Mansour Al-Sayaqal. So we agreed to meet at the house of Tahir, his^{-asws} slave. We Prayed Al-Asr, then we went to him^{-asws}. We found him^{-asws} leaning against a bed near to the ground. We seated ourselves around him^{-asws}. Then he^{-asws} sat upright and stretched his^{-asws} legs until he^{-asws} placed his^{-asws} feet upon the ground, then said: 'The Praise is due to Allah^{-azwj} Who Made the people to go to the right and left as a Murjiite sect, and a Khwarijite sect, and a Qadiriyya sect, and you have been named as the Turabiyya'. Then said to the one seated on his^{-asws} right: 'And Allah^{-azwj}, there is no god except for Him^{-azwj}, One with no associates to Him^{-azwj}, and His^{-azwj} Messenger^{-saww}, and the Progeny^{-asws} of His^{-azwj} Messenger^{-saww} and their^{-asws} Shites, may Allah^{-azwj} honour their faces, and he who was not upon that was not upon anything. By Allah^{-azwj}, Ali^{-asws} was higher to the people than their own selves after the Rasool Allah^{-saww}'. He^{-asws} said it thrice'.⁵⁴

Appendix VII: The Rope of Allah

العياشي: عن ابن يزيد، قال: سألت أبا الحسن (عليه السلام) عن قوله: وَ اعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا. قال: «علي بن أبي طالب حبل الله المتين

Al Ayyashi, from Ibn Yazeed who said,

'I asked Abu Al-Hassan^{-asws} about His^{-azwj} Words **And hold firmly with the Rope of Allah altogether [3:103]**. He^{-asws} said: 'Ali^{-asws} Bin Abu Talib^{-asws} is the Rope of Allah^{-azwj} - the solid - undetectable'.⁵⁵

الشيخ في (أماليه): بالإسناد، قال: أخبرنا أبو عمر، قال: حدثنا أحمد، قال: حدثنا جعفر بن علي ابن نجيح الكندي، قال: حدثنا حسن بن حسين، قال: حدثنا أبو حفص الصائغ- قال أبو العباس: هو عمر بن راشد أبو سليمان- عن جعفر بن محمد (عليهما السلام)، في قوله: وَ اعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا قال: «نحن الحبل».

Al Sheykh in his Amaaly, by the chain, said, 'Abu Amr informed us, from Ahmad, from Ja'far Bin Ali Ibn Najeeh Al Kindy, from Hassan Bin Husayn, from Abu Hafs Al Sa'ig (Abu Al Abbas said he is Amr Bin Rashid Abu Suleyman),

From Ja'far^{-asws} Bin Muhammad^{-asws} regarding His^{-azwj} Words: **And hold firmly with the Rope of Allah altogether and do not be disunited [3:103]**. He^{-asws} said: 'We^{-asws} are the Rope'.⁵⁶

ابن شهر آشوب: عن محمد بن علي العنبري، بإسناده عن النبي (صلى الله عليه وآله) أنه سأل أعرابي عن هذه الآية: وَ اعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا، فأخذ رسول الله (صلى الله عليه وآله) بيد علي (عليه السلام)، و قال: «يا أعرابي، هذا حبل الله فاعتصم به» فدار الأعرابي من خلف علي (عليه السلام) و

⁵⁴ Al Kafi, Vol. 8, H. 14968

⁵⁵ تفسير العياشي 1: 122 / 194.

⁵⁶ الأماي 1: 278، الصواعق المحرقة: 151، شواهد التنزيل 1: 180 / 131، بنابيع المودة: 274.

احتضنه، و قال: اللهم إني أشهدك أني قد اعتصمت بملكك. فقال رسول الله (صلى الله عليه و آله): «من سره أن ينظر إلى رجل من أهل الجنة فلينظر إلى هذا».

Ibn Shehr Ashub, from Muhammad Bin Al Anbary, by his chain,

(It has been narrated) from the Prophet^{-saww} who was asked by a Bedouin about this Verse **And hold firmly with the Rope of Allah altogether [3:103]**. So Rasool-Allah^{-saww} grabbed the hand of Ali^{-asws} and said: 'O Bedouin! This is a Rope of Allah^{-azwj} so hold firmly with him^{-asws}'. So the Bedouin walked from behind Ali^{-asws} and embraced him^{-asws}, and said: 'Our Allah^{-azwj}! I hereby testify that I have held firmly to Your^{-azwj} Rope'. So Rasool-Allah^{-saww} said: 'Whoever wishes to look at a man from the people of the Paradise should look at this one'⁵⁷.

محمد بن إبراهيم النعماني - المعروف بابن زينب - قال: حدثنا محمد بن عبد الله بن معمر الطبراني بطبرية سنة ثلاث و ثلاثين و ثلاثمائة - و كان هذا الرجل يوالي يزيد بن معاوية و من النصاب - قال: حدثنا أبي، قال: حدثنا علي بن هاشم، و الحسن بن السكن، قال: حدثنا عبد الرزاق بن همام، قال: أخبرني أبي، عن ميناء مولى عبد الرحمن بن عوف، عن جابر بن عبد الله الأنصاري، قال: و قد على رسول الله (صلى الله عليه و آله) أهل اليمن، فقال النبي (صلى الله عليه و آله): فقالوا: يا رسول الله، و من وصيك؟ فقال: «هو الذي أمركم الله بالاعتصام به، فقال عز و جل: وَ اعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعاً وَ لَا تَفَرَّقُوا».

Muhammad Bin Ibrahim Al No'mani - well known as Ibn Zaynab - from Muhammad Bin Abdullah Bin Moamar Al Tabrany at Tabariyya in the year three hundred and thirty three - and this man used to befriend Yazeed^{-la} Bin Muawiya and was from the Hostile ones (Naasibi), from his father, from Ali Bin Hashim, and Al Hassan Bin Al Sakan, from Abdula Razaq Bin Hamaam, from his father, from Mayna'a a slave of Abdul Rahman Bin Awf,

(It has been narrated) from Jabir Bin Abdullah Al-Ansary who said, 'The people of Yemen sent a delegation to Rasool-Allah^{-saww}, and they said, 'O Rasool-Allah^{-saww}, and who is your^{-saww} successor^{-asws}?' So he^{-saww} said: 'He^{-asws} is the one whom Allah^{-azwj} has Commanded everyone to hold firmly to. Allah^{-azwj} Mighty and Majestic Said **And hold firmly with the Rope of Allah altogether and do not be disunited [3:103]**'.

فقالوا: يا رسول الله، بين لنا ما هذا الحبل؟ فقال: «هو قول الله: إِلَّا بِحَبْلِ مِنَ اللَّهِ وَ حَبْلِ مِنَ النَّاسِ فَالْحَبْلِ مِنَ اللَّهِ كِتَابُهُ، وَ الْحَبْلِ مِنَ النَّاسِ وَصِيٌّ».

They said, 'O Rasool-Allah^{-saww}! Explain to us what this Rope is?' He^{-saww} said: '**[3:112] except with a Rope from Allah and a Rope from the people**. So the Rope from Allah^{-azwj} is His^{-azwj} Book, and the Rope from the people is my^{-saww} successor^{-asws}'.

فقالوا: يا رسول الله، و من وصيك؟ فقال: «هو الذي أنزل الله فيه: أَنْ تَقُولَ نَفْسٌ يَا حَسْرَتِي عَلَى مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ

So they said, 'O Rasool-Allah^{-saww}! And who is your^{-saww} successor^{-asws}?' So he^{-saww} said: 'He^{-asws} is the one regarding whom Allah^{-azwj} Revealed **Lest a soul should say: O regret, for what I wasted regarding the Side of Allah [39:56]**'.

فقالوا: يا رسول الله، و ما جنب الله هذا؟ فقال: «هو الذي يقول الله فيه: وَ يَوْمَ يَعْصُ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلاً هو وصي و السبيل إلي من بعدي».

So they said, 'O Rasool-Allah^{-sawww}! And what is this Side of Allah^{-azwj} (جنب الله)?' So he^{-sawww} said: 'He^{-asws} is the one regarding whom Allah^{-azwj} Says **And on the Day when the unjust one shall bite his hands saying: Alas! If only I had grabbed hold of Sabeel along with the Rasool [25:27]** – He^{-asws} is my^{-sawww} successor^{-asws} and the Way from after me^{-sawww}'.

فقالوا: يا رسول الله، بالذي بعثك بالحق نبيا، أرناهُ فقد اشتقنا إليه. فقال: «هو الذي جعله الله آية للمتوسمين، فإن نظرتم إليه نظر من كان له قلب، أو ألقى السمع وهو شهيد، عرفتم أنه وصي كما عرفتم أبي نبيكم، فتخللوا الصفوف و تصفحوا الوجوه، فمن أهوت إليه قلوبكم فإنه هو، لأن الله عز و جل يقول في كتابه: فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَإِلَى ذُرِّيَّتِهِ».

So they said, 'O Rasool-Allah^{-sawww}! By the One^{-azwj} Who Sent you with the Truth as a Prophet^{-sawww}, show him^{-asws} to us for we long for him^{-asws}'. So he^{-sawww} said: 'He^{-asws} is the One for whom Allah^{-azwj} Made **Signs for those who distinguish (the marks) [15:75]**. So those who look at him^{-asws} from the ones who have a heart, or a hearing and he sees him^{-asws}, would know that he^{-asws} is my^{-sawww} successor^{-asws} just as you know that I^{-sawww} am your Prophet^{-sawww}. So make rows and browse the faces, for the one to whom your hearts incline to, so it is him^{-asws}, because Allah^{-azwj} Mighty and Majestic is Saying in His^{-azwj} Book **therefore make the hearts of some people yearn towards them [14:37]** – towards him^{-asws} and his^{-asws} descendants'.

ثم قال: فقام أبو عامر الأشعري في الأشعريين، و أبو غرة الخولاني في الخولانيين، و ظبيان و عثمان بن قيس في بني قيس، و عرفة الدوسي في الدوسيين، و لا حق به علاقة، فتخللوا الصفوف، و تصفحوا الوجوه، و أخذوا بيد الأصلع البطين، و قالوا: إلى هذا أهوت أفئدتنا يا رسول الله.

Then (the narrator) said, 'So Abu Aamir Al-Ashary stood up among the Asharites, and Abu Gharat Al-Khowlany among the Khowlanis, and Zibyan and Usman Bin Qays among the Clan of Qays, and Arfat Al-Dowsy among the (can on) Dowsis, so they left alone the rows and browsed the faces, and grabbed the hand of the shaven headed one^{-asws} and said, 'It is to this our hearts incline towards, O Rasool-Allah^{-sawww}!'

فقال النبي (صلى الله عليه و آله): «أنتم نخبة الله حين عرفتم وصي رسول الله قبل أن تعرفوه، فبم عرفتم أنه هو؟» فرفعوا أصواتهم ليكون، و قالوا: يا رسول الله، نظرنا إلى القوم فلم نحن لهم [قلوبنا]، و لما رأيناه رجفت قلوبنا ثم اطمأنت نفوسنا، فانجاشت أكبادنا، و هملت أعيننا، و تبلجت صدورنا حتى كأنه لنا أب و نحن عنده بنون.

So the Prophet^{-sawww} said: 'You are the elite of Allah^{-azwj} whereby you recognised the successor^{-asws} of Rasool-Allah^{-sawww} before having been introduced to him^{-asws}, so how did you come to recognise that it is him^{-asws}?' So they wailed in raised voices and said, 'O Rasool-Allah^{-sawww}! We looked at the people, so our hearts did not incline towards them, and when we saw him^{-asws}, our hearts quivered, then ourselves were reassured, so our hearts were convinced, and our eyes were filled (with tears), and our chests were lightened to the extent as if he^{-asws} was a father to us and we were his^{-asws} sons in his^{-asws} presence'.

فقال النبي (صلى الله عليه و آله): «و ما يعلم تأويله إلا الله و الراسخون في العلم أنتم منه بالمنزلة التي سبقت لكم بها الحسنى، و أنتم عن النار مبعدون».

So, the Prophet^{-sawww} said: '**but none knows its interpretation except Allah, and those who are firmly rooted in the Knowledge [3:7]** and you all are from it at the status which the good preceded for you, and you are remote from the Fire'.

قال: فبقي هؤلاء القوم المسمون حتى شهدوا مع أمير المؤمنين الجمل و صفين فقتلوا بصفين (رحمهم الله)، و كان النبي (صلى الله عليه و آله) بشرهم بالجنة و أخبرهم أنهم يستشهدون مع علي بن أبي طالب (عليه السلام).

He (the narrator) said, 'So those people remained (alive) until they witnessed along with Amir-Al-Momineen^{-asws}, the (battles of) the Camel and Siffeen. They were killed at Siffeen, and the Prophet^{-saww} has given them the good news of the Paradise and informed them that they would be achieving martyrdom with Ali^{-asws} Bin Abu Talib^{-asws}'.⁵⁸

عنه، قال: أخبرنا محمد بن همام بن سهيل، قال: حدثنا أبو عبد الله جعفر بن محمد الحسيني، قال: حدثنا أبو إسحاق إبراهيم بن إسحاق الحميري، قال: حدثنا محمد بن زيد بن عبد الرحمن التميمي، عن الحسن بن الحسين الأنصاري، عن محمد بن الحسين، عن أبيه، عن جده، قال:

From him, said, 'It was informed to us by Muhammad Bin Hamam Bin Saheyl, from Abu Abdullah Ja'far Bin Muhammad Al Hasny, from Abu Is'haq Ibrahim Bin Is'haq Al Humeiry, from Muhammad Bin Zayd Bin Abul Rahman Al Tameemi, from Al Hassan Bin Al Husayn Al Ansay, from Muhammad Bin Al Husayn, from his father, from his grandfather who said,

قال علي بن الحسين (عليه السلام): «كان رسول الله (صلى الله عليه و آله) ذات يوم جالسا و معه أصحابه في المسجد، فقال: يطلع عليكم من هذا الباب رجل من أهل الجنة يسأل عما يعنيه،

Ali^{-asws} Bin Al-Husayn^{-asws} said: 'One day Rasool-Allah^{-saww} was seated along with his^{-saww} companions in the Masjid, and he^{-saww} said: 'There would be emerging to you all from this door, a man from the inhabitants of the Paradise asking about what he means it'.

فطلع عليه رجل، طوال شبيه برجال مضر، فتقدم فسلم على رسول الله (صلى الله عليه و آله) و جلس، فقال: يا رسول الله، إني سمعت الله عز و جل يقول فيما أنزل: وَ اعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعاً وَ لَا تَفَرَّقُوا فَمَا هَذَا الحبل الذي أمرنا الله بالاعتصام به و ألا تنفرق عنه؟

So there emerged to him^{-saww} a tall man resembling the men of (the tribe of) Muzar. He came forwards and greeted upon Rasool-Allah^{-saww} and sat down. He said, 'O Rasool-Allah^{-saww}! I heard Allah^{-azwj} Mighty and Majestic Saying in what is Revealed: '**And hold firmly with the Rope of Allah altogether and do not be disunited [3:103]**. So what is this rope which Allah^{-azwj} Commanded us with the holding firmly with and we should not be separated from it?'

فأطرق رسول الله (صلى الله عليه و آله) مليا ثم رفع رأسه و أشار بيده إلى علي بن أبي طالب (عليه السلام)، و قال: هذا حبل الله الذي من تمسك به عصم به في دنياه، و لم يضل به في آخرته.

So Rasool-Allah^{-saww} left it for a moment, then raised his^{-saww} head and indicated by his^{-saww} hand towards Ali^{-asws} Bin Abu Talib^{-asws} and said: 'This is the Rope of Allah^{-azwj} which the one who attaches with him^{-asws} would be saved by him^{-asws} in his world and will not stray by him^{-asws} in his Hereafter'.

فوثب الرجل إلى علي (عليه السلام) فاحتضنه من وراء ظهره و هو يقول: اعتصمت بحبل الله و حبل رسوله، ثم قام فولى فخرج.

So, the man leapt up towards Ali^{-asws} and embraced him^{-asws} from behind him^{-asws} and he was saying, 'I hereby hold firmly with the rope of Allah^{-azwj} and rope of His^{-azwj} Rasool^{-saww}'. Then he arose and turned around, and went out.

فقام رجل من الناس فقال: يا رسول الله، ألقه فأسأله أن يستغفر الله لي؟ فقال رسول الله (صلى الله عليه و آله): إذن تجده موفقا.

Then a man from the people stood up and he said, 'O Rasool-Allah^{-saww}! Can I catch up with him and ask him to seek Forgiveness of Allah^{-azwj} for me?' So Rasool-Allah^{-saww} said: 'If you are successful in finding him'.

قال: فلحقه الرجل فسأله أن يستغفر الله له، فقال له: أ فهمت ما قال لي رسول الله (صلى الله عليه و آله) و ما قلت له؟ قال: نعم. قال: فإن كنت متمسكا بذلك الحبل يغفر الله لك، و إلا فلا يغفر الله لك».

He^{-asws} said: 'So the man caught up with him and asked him to seek Forgiveness of Allah^{-azwj} for him. He said to him, 'Did you understand what Rasool-Allah^{-saww} said to me and what I said to him^{-saww}?' He said, 'Yes'. He said, 'So if were to be attached with that rope, Allah^{-azwj} would Forgive (your sins) for you, or else Allah^{-azwj} would not Forgive (your sins) for you"⁵⁹.

السيد الرضي في (الخصائص): قال: حدثني هارون بن موسى، قال: حدثني أحمد بن محمد بن عمار، قال: حدثنا أبو موسى عيسى الضرير البجلي، عن أبي الحسن (عليه السلام) في خطبة خطبها رسول الله (صلى الله عليه و آله) في مرضه، و في الخبر: «فقال رسول الله (صلى الله عليه و آله): ادعوا لي عمي - يعني العباس (رحمه الله) -».

Al Seyyid Al Razy in Al Khasaaais, said, 'It was narrated to me by Haroun Bin Musa, from Ahmad Bin Muhammad Bin Ammar, from Abu Musa Isa Al Zareyr Al Bajaly,

From Abu Al-Hassan^{-asws} regarding a sermon addressed by Rasool-Allah^{-saww} during his^{-saww} illness, and in the Hadeeth: 'So Rasool-Allah^{-saww} said: 'Call my^{-saww} uncle for me^{-saww}!' – meaning Al-Abbas.

فدعي له، فحمله و علي (عليه السلام)، حتى أخرجاه، فصلى بالناس و إنه لقاعد، ثم حمل فوضع على المنبر بعد ذلك، فاجتمع لذلك جميع أهل المدينة من المهاجرين و الأنصار، حتى برزت العواتق من خدورها، فبين باك و صائح و مسترجع [و واجم] و النبي (صلى الله عليه و آله) يخطب ساعة و يسكت ساعة،

So, they called for him^{-saww}, so he and Ali^{-asws} carried him^{-saww} until they brought him^{-saww} out. He^{-saww} prayed *Salat* with the people while he^{-saww} being seated. Then he^{-saww} was carried and placed upon the Pulpit after that. Therefore, due to that, the entirety of the people of Al-Medina gathered, from the Emigrants and the Helpers, to the extent the young girls came out from their houses. So they were between crying, and shrieking, and saying, 'We are from Allah^{-azwj} and to Him^{-azwj} we are returning', and intense grief; and the Prophet^{-saww} was addressing for a while and was silent for a while (due to illness).

و كان فيما ذكر من خطبته أن قال: يا معاشر المهاجرين و الأنصار، و من حضر في يومي هذا و ساعتى هذه من الإنس و الجن، ليبلغ شاهدكم غائبكم،

الغيبية: 2 / 41. ⁵⁹

And among what he^{-saww} mentioned from his^{-saww} address, he^{-saww} said: 'O group of the Emigrants and the Helpers! And the one who is present during this day of mine^{-saww}, and this time of mine^{-asws}, from the humans and the Jinn, let your present ones deliver to your absentees.

ألا إني قد خلفت فيكم كتاب الله فيه النور والهدى، والبيان لما فرض الله تبارك وتعالى من شيء، حجة الله عليكم وحجتي وحجة وليي، وخلفت فيكم العلم الأكبر، علم الدين ونور الهدى وضيائه، وهو علي بن أبي طالب،

Indeed! I^{-saww} am leaving behind among you all the Book of Allah^{-azwj} wherein is the Light and the Guidance, and the explanation of what Allah^{-azwj} Blessed and Exalted Obligated from the things. It is a Proof of Allah^{-azwj} upon you and proof and proof of my^{-saww} custodian (of the Religion). And I^{-saww} am leaving behind among you all the great flag, flag of Religion and guiding light and its illumination, and he is Ali^{-asws} Bin Abu Talib^{-asws}.

ألا وهو حبل الله واعتصموا بحبل الله جميعاً ولا تفرقوا وادكروا نعمت الله عليكم إذ كنتم أعداء فألف بين قلوبكم فأصبحتم بنعمته إخواناً وكنتم على شفا حفرة من النار فأنقذكم منها كذلك يبين الله لكم آياته لعلكم تهتدون.

Indeed! And he^{-asws} is the Rope of Allah^{-azwj} ***And hold firmly with the Rope of Allah altogether and do not be disunited, and remember the Favour of Allah upon you when you were enemies, so He United between your hearts and (it was) by His Favour you became brethren and you were on the brink of a pit of the fire, so He Saved you from it. Like that Allah Clarifies His Signs for you all perhaps you may be rightly Guided [3:103].***

أيها الناس، هذا علي، من أحبه وتلاه اليوم وبعد اليوم فقد أوفى بما عاهد عليه الله، ومن عاداه وأبغضه اليوم وبعد اليوم جاء يوم القيامة أصم وأعمى، لا حجة له عند الله».

O you people! This Ali^{-asws}, the one who loves him^{-asws} and befriends him^{-asws} today and after today, so he has fulfilled with what Allah^{-azwj} Covenanted upon him, and the one who is inimical to him^{-asws} and hates him^{-asws} today and after today, would come on the Day of Judgment as deaf and blind, there being no argument for him in the Presence of Allah^{-azwj}”.⁶⁰

علي بن إبراهيم، قال: في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: «و لا تفرقوا. قال: «إن الله تبارك وتعالى علم أنهم سيفترقون بعد نبهم و يختلفون، فنهاهم عن التفرق كما نهى من كان قبلهم، فأمرهم أن يجتمعوا على ولاية آل محمد (عليهم الصلاة والسلام)، و لا يتفرقوا».

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

'From Abu Ja'far^{-asws} regarding His^{-azwj} Words ***and do not be disunited [3:103]***, said: 'Allah^{-azwj} Blessed and Exalted Knew that they would be disuniting after their Prophet^{-saww} and be differing, thus He^{-azwj} Forbade them from the disunity just as He^{-azwj} Forbade the ones who were before them. So He^{-azwj} Commanded them that they would be gathering upon the Wilayah of the Progeny^{-asws} of Muhammad^{-saww} and not be disunited”’.⁶¹

60 خصائص أمير المؤمنين: 74.

61 تفسير القمي 1: 108.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَوْلُهُ تَعَالَى وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا مُحَمَّدٌ هَكَذَا وَ اللَّهُ نَزَلَ بِهَا جِبْرَائِيلُ (عليه السلام) عَلَى مُحَمَّدٍ (صلى الله عليه وآله).

Ali Bin Ibrahim, from Ahmad Bin Muhammad Bin Khalid, from his father, who has narrated:

Abu Abdullah^{-asws} regarding the Words of the High^{-azwj}: **and you were on the brink of a pit of the fire, so He Saved you from it by Muhammad^{-saww} [3:103].** By Allah^{-azwj}, this is how Jibraeel^{-as} descended with it unto Muhammad^{-saww}.⁶²

عَنْهُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نُجْرَانَ عَنْ أَبِي هَارُونَ الْمَكْفُوفِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِذَا ذَكَرَ رَسُولَ اللَّهِ (صلى الله عليه وآله) قَالَ بِأَبِي وَ أُمِّي وَ قَوْمِي وَ عَشِيرَتِي عَجَبْتُ لِلْعَرَبِ كَيْفَ لَا تَحْمِلُنَا عَلَى رُءُوسِهَا وَ اللَّهُ عَزَّ وَ جَلَّ يَقُولُ فِي كِتَابِهِ وَ كُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا فِرْسُوقُ اللَّهِ (صلى الله عليه وآله) أَنْقَذُوا.

From him, from Abdul Rahman Bin Abu Najraan, from Abu Haroun Al-Makfouf, who has narrated the following:

Whenever Abu Abdullah^{-asws} mentioned the Rasool Allah^{-saww}, he would say: 'By my^{-asws} father^{-asws}, and my^{-asws} mother^{-as}, and by my^{-asws} people, and my^{-asws} relatives! It is strange of the Arabs, how they have not carried us^{-asws} upon their heads, and Allah^{-azwj} Mighty and Majestic is Saying in His^{-azwj} Book: **and you were on the brink of a pit of the fire, so He Saved you from it [3:103].** So it was by the Rasool Allah^{-saww} that they were saved'.⁶³

Neglecting The Rope of Allah^{-azwj}

فُرَاتٌ قَالَ حَدَّثَنِي الْحَسَنُ بْنُ الْعَبَّاسِ النَّجَلِيُّ مُعْتَمِدًا عَنْ أَبِيهِ عَنْ أَبِي تَالِبٍ ع الْحَبْلِ الَّذِي قَالَ اللَّهُ [تَعَالَى فِيهِ] وَ اعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَ لَا تَفَرَّقُوا فَمَنْ تَمَسَّكَ بِهِ كَانَ مُؤْمِنًا وَ مَنْ تَرَكَهُ خَرَجَ مِنَ الْإِيمَانِ.

Furat said, 'It was narrated to me by Al Hassan Bin Al Abbas Al Bajaly, from Aban Bin Taghlab who said,

'Abu Ja'far^{-asws} said: 'The Wilayah of Ali^{-asws} Bin Abu Talib^{-asws} is the Rope which Allah^{-azwj} the Exalted Said with regards to it **And hold firmly with the Rope of Allah altogether and do not be disunited [3:103].** Thus, the one who attaches with it would be a *Momin*, and the one who neglects it would have exited from the *Eman*'.⁶⁴

أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الصُّوفِيُّ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ أَحْمَدَ بْنِ مُحَمَّدٍ، قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ يَحْيَى بْنِ أَحْمَدَ الْجَلُودِيُّ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ سَهْلٍ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَمْرٍو، قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ الْحَسَنِ، قَالَ حَدَّثَنَا يَحْيَى بْنُ عَلِيِّ بْنِ الرَّبِيعِيِّ عَنْ أَبِيهِ تَعَلَّبَ

Muhammad Bin Abdullah Al Sowfy informed us, from Muhammad Bin Ahmad Bin Muhammad, from Abdul Aziz Bin Yahya Bin Ahmad Al Jaloudy, from Muhammad Bin Sahl, from Abdul Aziz Bin Amro, from Al Hassan Bin Al Hassan, from Yahya Bin Ali Al Rabi'e, from Aban Bin Taghlab,

عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ قَالَ: نَحْنُ حَبْلِ اللَّهِ - الَّذِي قَالَ اللَّهُ: وَ اعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا آيَةً - فَأَلْمَسْتُمْ سِكِّ بِوَلَايَةِ عَلِيِّ بْنِ أَبِي تَالِبٍ الْمُسْتَمْسِكِ بِالرِّبِّ [كَذَا] فَمَنْ تَمَسَّكَ بِهِ كَانَ مُؤْمِنًا، وَ مَنْ تَرَكَهُ كَانَ خَارِجًا مِنَ الْإِيمَانِ.

⁶² Al Kafi – H 14656

⁶³ Tafseer Noor Al Saqalayn – V 3 P 162 H 314

⁶⁴ Tafseer Furaat – V 1 P 96 H 72

From Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'We^{-asws} are the rope of Allah^{-azwj} for which Allah^{-azwj} Said: **And hold firmly with the Rope of Allah altogether and do not be disunited [3:103]** – the Verse. Thus, the one attached with the Wilayah of Ali^{-asws} Bin Abu Talib^{-asws} is the one attached with the righteousness. Like that, the one who is attached with him^{-asws} would be a *Momin*, and the one who neglects him^{-asws} would have exited from the *Eman*'.⁶⁵

Appendix VIII: Additional Ahadith in the interpretation of 11:17

حدثنا محمد بن الحسين عن عبد الله بن حماد عن أبي الجارود عن الأصمغ بن نباته قال قال أمير المؤمنين عليه السلام لو كسرت لي وسادة فقعدت عليها لقضيت بين أهل التوراة بتوريتهم وأهل الأنجيل بانجيلهم وأهل الزبور بزبورهم وأهل الفرقان بفرقانهم بقضاء يصعد إلى الله يزهو

It has been narrated to us Muhammad Bin Al-Hassan, from Abdullah Bin Hamaad, from Abu Al-Jaroud, from Al-Asbagh Bin Nabata who said:

'Amir-Al-Momineen^{-asws} said: 'If you set up for me^{-asws} a platform, I^{-asws} would have from there judged between the people of the Torah by their Torah, and the people of the Evangel by their Evangel, and the people of the Psalms by their Psalms, and the people of the 'Furqan' (Quran) by the Furqan, decreeing them to follow Allah^{-azwj}.

والله ما نزلت آية في كتاب الله في ليل أو نهار الا وقد علمت فيمن انزلت ولا ممن مر على راسه المواسي من قریش الا وقد نزلت فيه آية من كتاب الله تسوقه إلى الجنة أو إلى النار

By Allah^{-azwj} no Verse Came down in the Book of Allah^{-azwj} in the night or day, except that I^{-asws} knew for whom it Came down, and there is no 'Al-Mawasy', head from the (Quraysh), who passed by but a Verse Came down regarding him from the Book of Allah^{-azwj} herding him to the Paradise or to the Fire'.

فقام إليه رجل فقال يا أمير المؤمنين ما الآية التي نزلت فيك قال له اما سمعت الله يقول افمن كان على بينة من ربه ويتلوه شاهد منه قال رسول الله صلى الله عليه وآله على بينة من ربه وانا شاهد له فيه واتلوه معه

A man stood up to him^{-asws} and said, 'O Amir-ul-Momineen^{-asws}, what is the Verse which has been Revealed regarding you^{-asws}?' He^{-asws} said to him: 'But you heard Allah^{-azwj} Say **So the one who was upon a clear Proof from his Lord, and a witness from him recites it [11:17]**', Rasool-Allah^{-saww} said: 'Ali^{-asws} is Evidence from his^{-asws} Lord^{-azwj}, and I^{-saww} am a witness for him^{-asws} with regard to this, and I^{-saww} recited with him^{-asws}'.⁶⁶

الطبرسي، قال: بالإسناد يرفعه إلى الثقات الذين كتبوا الأخبار أنهم أوضحوا ما وجدوا بأن لهم من أسماء أمير المؤمنين (عليه السلام)، فله ثلاث مائة اسم في القرآن، منها ما رووه بالإسناد الصحيح عن ابن مسعود، قوله تعالى: أَلَمْ يَكُنْ عَلَى بَيِّنَةٍ مِنْ رَبِّهِ وَ يُتْلُوهُ شَاهِدٌ مِنْهُ فَالْبَيِّنَةُ مُحَمَّدٌ (صلى الله عليه وآله)، والشاهد علي (عليه السلام)

Al-Tabrasy said,

⁶⁵ Shawaheed Al Tanzeel V 1 P 169 H 178

⁶⁶ Basaair Al Darajaat – P 3 Ch 9 H 2

'By the unbroken chain going up to the trustworthy ones who wrote the News (Hadeeth), they have made it clear from what they found of the names of Amir-ul-Momineen^{-asws} (in the Quran). So for him^{-asws} (were found) three hundred names in the Quran. From these, what has been reported by the correct chain from Ibn Masoud –the Words of the Exalted: **So the one who was upon a clear Proof from his Lord, and a witness from him recites it [11:17]**, so the clear proof (Bayyina) is Muhammad^{-saww}, and the witness (Al-Shahid) is Ali^{-asws}'.⁶⁷

الشيخ المفيد (في أماليه)، قال: أخبرنا أبو الحسن علي بن بلال المهلب، قال: حدثنا علي بن عبد الله بن أسد الإصفهاني، قال: حدثنا إبراهيم بن محمد الثقفي، قال: حدثنا إسماعيل بن أبان، قال: حدثنا الصباح بن يحيى المزني، عن الأعمش، عن المنهال بن عمرو، عن عباد بن عبد الله، قال: قام رجل إلى أمير المؤمنين (عليه السلام) فقال: يا أمير المؤمنين، أخبرني عن قول الله تعالى: أَمْ مَنْ كَانَ عَلَى بَيْتَةٍ مِنْ رَبِّهِ وَ يُتْلُوهُ شَاهِدٌ مِنْهُ

Al Sheykh Al Mufeed, in his Amaali, said, 'Abu Al Hassan Ali Bin Bilal Al Mahalby informed us, from Ali Bin Abdullah Bin Asan Al Isfahani, from Ibrahim Bin Muhammad Al Saqafy, from Ismail Bin Aban, from Al Sabaah Bin Yahya Al Mazny, from Al Amsh, from Al Minhal Bin Amro, from Abaad Bin Abdullah who said,

'A man stood up to Amir-Al-Momineen^{-asws}, so he said, 'O Amir-Al-Momineen^{-asws}! Inform me about the Words of Allah^{-azwj}: **So the one who was upon a clear Proof from his Lord, and a witness from him recites it [11:17]**'.

قال: قال: «رسول الله (صلى الله عليه و آله) الذي كان على بيته من ربه، و أنا الشاهد له و منه، و الذي نفسي بيده ما أحد جرت عليه المواشي من قريش إلا و قد أنزل الله فيه من كتابه طائفة. و الذي نفسي بيده لمن تكونوا تعلمون ما قضى الله لنا أهل البيت على لسان النبي الامي أحب إلي من أن يكون لي ملء هذه الرحبة ذهباً، و الله ما مثلنا في هذه الامة إلا كمثل سفينة نوح و كباب حطة في بني إسرائيل

He^{-asws} said: 'Rasool-Allah^{-saww} was the one upon a clear Proof from his^{-saww} Lord^{-azwj}, and I^{-asws} am the witness for him^{-saww} and from him^{-saww}. By the One in Whose^{-azwj} Hand is My^{-asws} soul, there is not one from the Quraysh against whom it flowed, except that Allah^{-azwj} Revealed it from His^{-azwj} Book, (against) a whole group. By the One in Whose^{-azwj} Hand is my^{-asws} soul, if that were to transpire what Allah^{-azwj} has Decreed for us^{-asws} the People^{-asws} of the Household, upon the tongue of the Prophet^{-saww}, would be more beloved to me^{-asws} than this (whole) place filled with gold. By Allah^{-azwj}! There is no example for us^{-asws} in this community except like the example of the ship of Noah^{-as} and like the door of *Hitta* among the Children of Israel'.⁶⁸

العباشي: عن بريد بن معاوية العجلي، عن أبي جعفر (عليه السلام)، قال: «الذي على بيته من ربه رسول الله (صلى الله عليه و آله)، و الذي تلاه من بعده الشاهد منه أمير المؤمنين (عليه السلام) ثم أوصياؤه واحدا بعد واحد

Al Ayyashi, from Yazeed Bin Muawiya Al Ajaly,

(It has been narrated) from Abu Ja'far^{-asws} having said: 'The one who was upon a clear Proof from his Lord^{-azwj} is Rasool-Allah^{-saww}, and the one who recited it from after him^{-saww}, the witness from him^{-saww}, is Amir-Al-Momineen^{-asws}, then his^{-asws} successors^{-asws}, one^{-asws} after one^{-asws}'.⁶⁹

⁶⁷ (Extract) الفضائل لابن شاذان: 174

⁶⁸ الأمالي: 5/145، شواهد التنزيل 1: 375/276

⁶⁹ تفسير العياشي 2: 12/142.

The highest merit of Amir Al-Momineen^{-asws}

سليم قال: جاء رجل إلى علي بن أبي طالب وأنا أسمع، فقال: أخبرني يا أمير المؤمنين بأفضل منقبة لك؟ قال: ما أنزل الله في من كتابه. قال: وما أنزل الله فيك

Sulaym (Bin Qays Al-Hilali) said, 'A man came up to Ali^{-asws} Bin Abu Talib^{-asws}, and I was listening, so he said, 'Inform me, O Amir-Al-Momineen^{-asws}, of the highest merit for you'. He^{-asws} said: 'What Allah^{-azwj} has Revealed regarding me^{-asws} from His^{-azwj} book'. He asked, 'And what has Allah^{-azwj} Revealed regarding you^{-asws}?'

قال: قوله: (أفمن كان على بينة من ربه ويتلوه شاهد منه)، أنا الشاهد من رسول الله صلى الله عليه وآله. وقوله: (ومن عنده علم الكتاب)، إياي عنى. ولم يدع شيئاً مما ذكر الله فيه إلا ذكره

He^{-asws} said: 'His^{-azwj} Words: **So the one who was upon a clear Proof from his Lord, and a witness from him recites it [11:17]**, I^{-asws} am the Witness from the Rasool-Allah^{-saww}. And His^{-azwj} Words: **and one with whom is Knowledge of the Book [13:43]**, it means me^{-asws}'. And he^{-asws} did not leave out anything from what Allah^{-azwj} had Mentioned regarding him^{-asws}, except that he^{-asws} mentioned it'.⁷⁰

Appendix IX: The 'Differing is not the Divisions in Verse 9:122

عن عبد الأعلى، قال: قلت لأبي عبد الله (عليه السلام): بلغنا وفاة الإمام؟ قال: «عليكم النفر». قلت: جميعاً؟ قال: «إن الله يقول: قَلَوْ لا نَقَرَّ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ» الآية

From Abdul A'ala who said,

'I said to Abu Abdullah^{-asws}, '(What should we do when the news of) the passing away of the Imam^{-asws} reaches us?' He^{-asws} said: 'Upon you is the going forth'. I said, 'Altogether?' He^{-asws} said: 'Allah^{-azwj} is saying: **so why don't a group of them from every sect from them go forth to obtain understanding in the Religion [9:122]** – the Verse.

قلت: نفرنا فمات بعضنا في الطريق؟ قال: فقال: وَ مَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَ رَسُولِهِ إِلَى قَوْلِهِ: أَجْرُهُ عَلَى اللَّهِ

I said, 'We go forth and one of us dies in the road?' So he^{-asws} said: **and the one who goes out from his would emigrating to Allah and His Rasool, then death overtakes him, so his Recompense would fall upon Allah [4:100]**'.

قلت: فقدمنا المدينة فوجدنا صاحب هذا الأمر مغلقاً عليه بابه مرخى عليه ستره؟ قال: «إن هذا الأمر لا يكون إلا بأمر بين، هو الذي إذا دخلت المدينة، قلت: إلى من أوصى فلان؟ قالوا: إلى فلان

I said, 'We proceed to the city and we find the Master^{-asws} of this Command, his^{-asws} door being locked upon him^{-asws}, the curtain having been drawn upon it?' He^{-asws} said: 'This matter cannot happen except with the clear Command. It is which, when you enter the city, you said, 'To

⁷⁰ Kitaab Sulaym Bin Qays Al Hilali – H 60

whom did so and so (Imam^{-asws}) bequeath to?' They would say, 'To so and so (the next Imam^{-asws})'.⁷¹

محمد بن يعقوب: عن محمد بن يحيى، عن محمد بن الحسين، عن صفوان، عن يعقوب بن شعيب، قال: قلت لأبي عبد الله (عليه السلام): إذا حدث، على الإمام حدث، كيف يصنع الناس؟ قال: «أين قول الله عز و جل: فَلَوْ لَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَ لِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ!» - قال - هم في عذر ما داموا في الطلب، و هؤلاء الذين ينتظرونهم في عذر حتى يرجع إليهم أصحابهم».

Muhammad Bin Yaquob, from Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan, from Yaquob Bin Shuayb who said,

'I said to Abu Abdullah^{-asws}, 'If an event (of death) were to occur, upon the Imam^{-asws} (passes away), what should the people do?' He^{-asws} said: 'The Words of Allah^{-azwj} Mighty and Majestic: **so why don't a group of them from every sect from them go forth to obtain understanding in the Religion and let them warn their people when they return to them, perhaps they would be cautious [9:122]** – they would be in a state of being excused for as long as they are in the state of searching (as to who the successor^{-asws} of the Imam^{-asws} is), and (also) those who were awaiting them would be in a state of being excused until they (those who went forth) return back to their companions'.⁷²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنِ يَحْيَى الْحَلَبِيِّ عَنِ بُرَيْدِ بْنِ مُعَاوِيَةَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) أَصْلَحَكَ اللَّهُ بَلَّغْنَا شُكْرَكَ وَ أَشْفَقْنَا فَلَوْ أَعْلَمْنَا أَوْ عَلَّمْنَا مَنْ قَالَ إِنَّ عَلِيًّا (عليه السلام) كَانَ عَلِيمًا وَ الْعِلْمُ يُتَوَارَثُ فَلَا يَهْلِكُ عِلْمٌ إِلَّا بِحَيٍّ مِنْ بَعْدِهِ مَنْ يَعْلَمُ مِثْلَ عِلْمِهِ أَوْ مَا شَاءَ اللَّهُ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Bureyd Bin MUawiya, from Muhammad Bin Muslim who said,

'I said to Abu Abdullah^{-asws}, 'May Allah^{-azwj} Keep you^{-asws} well! Your^{-asws} complaint (illness) has reached us and we are compassionate, so if you^{-asws} could let us know, or tell us who (is the Imam^{-asws} after you^{-asws})?' He^{-asws} said: 'Ali^{-asws} was a knowledgeable one, and the knowledge is inherited. So the knowledgeable one will not depart except that there would remain from after him^{-asws}, the one^{-asws} who knows the like of his^{-asws} knowledge or whatever Allah^{-azwj} so Desires'.

قُلْتُ أَ فَيَسَعُ النَّاسُ إِذَا مَاتَ الْعَالِمُ أَلَّا يَعْرِفُوا الَّذِي بَعْدَهُ فَقَالَ أَمَا أَهْلُ هَذِهِ الْبَلَدِ فَلَا يَعْنِي الْمَدِينَةَ وَ أَمَا غَيْرُهَا مِنَ الْبُلْدَانِ فَيَقْدِرُ مَسِيرُهُمْ إِنَّ اللَّهَ يَقُولُ وَ مَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً فَلَوْ لَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَ لِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ

I said, 'Is there a leeway for the people, when the knowledgeable one^{-asws} passes away, except that they should recognise the one^{-asws} who is after him^{-asws}?' So he^{-asws} said: 'As for the people of this city, so no, meaning Al-Medina, and as for others from the cities, so in accordance of their travel distance. Allah^{-azwj} is Saying: **And it was not for the Momineen to go forth altogether, so why don't a group of them from every sect from them go forth to obtain understanding in the Religion and let them warn their people when they return to them, perhaps they would be cautious [9:122]**'.

71 تفسير العياشي 2: 118 / 161
72 الكافي 1: 309 / 1

قَالَ قُلْتُ أَرَأَيْتَ مَنْ مَاتَ فِي ذَلِكَ فَقَالَ هُوَ بِمَنْزِلَةِ مَنْ خَرَجَ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَ رَسُولِهِ ثُمَّ يُدْرِكُهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ

He (the narrator) said, 'I said, 'What is your^{-asws} view of the one who dies during that?' So he^{-asws} said: 'He would be at the status of: **and the one who goes out from his would emigrating to Allah and His Rasool, then death overtakes him, so his Recompense would fall upon Allah [4:100]**'.

قَالَ قُلْتُ فَإِذَا قَدِمُوا بِأَيِّ شَيْءٍ يُعْرِفُونَ صَاحِبَهُمْ قَالَ يُعْطَى السَّكِينَةَ وَالْوَقَارَ وَالْهُيْبَةَ

He (the narrator) said, 'I said, 'So how do they proceed, by which thing they would be recognising their Master^{-asws}?' He^{-asws} said: 'They would be granted the tranquillity, and the dignity, and the awe (in his^{-asws} presence)'.⁷³

ابن بابويه، قال: حدثنا أبي (رحمه الله)، قال: حدثنا عبد الله بن جعفر، عن علي بن إسماعيل، و عبد الله بن محمد بن عيسى، عن صفوان بن يحيى، عن يعقوب بن شعيب، عن أبي عبد الله (عليه السلام) قال: قلت له: إذا هلك الإمام فبلغ قوما ليسوا بحضرته؟ قال: «يخرجون في الطلب، فإنهم لا يزالون في عذر ما داموا في الطلب

Ibn Babuwayh said, 'My father narrated to us, from Abdullah Bin Ja'far, from Ali Bin Ismail, and Abdullah Bin Muhammad Bin Isa, from Safwan Bin Yahya, from Yaqoub Bin Shuayb,

(It has been narrated) from Abu Abdullah^{-asws}, said, 'I said to him^{-asws}, 'When the Imam^{-asws} passes away and (its news) reaches a people who were not in his^{-asws} presence?' He^{-asws} said: 'They should go forth in search (as to who the successor^{-asws} is). Thus they would not cease to be in a state of being excused for as long as they are in their search'.

قلت: يخرجون كلهم أو يكفيهم أن يخرجوا بعضهم؟ قال: «إن الله عز و جل يقول: فَلَوْ لَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَ لِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ» قال - هؤلاء المقيمون في السعة حتى يرجع إليهم أصحابهم

I said, 'Should all of them go forth or would it suffice for some of them to go forth?' Surely Allah^{-azwj} Mighty and Majestic is Saying: **so why don't a group of them from every sect from them go forth to obtain understanding in the Religion and let them warn their people when they return to them, perhaps they would be cautious? [9:122]**. Those (remaining ones) should be staying in their places until their companions return back to them'.⁷⁴

⁷³ Al Kafi V 1 – The Book Of Divine Authority CH 89 H 3

⁷⁴ 41 /591 علل الشرائع: