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BIHAR AL-ANWAAR

24

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Bihar Al-Anwaar – The summary of the pearls of the Ahadeeth of the Pure Imams

تأليف العلامة فخر الإمة المولى الشيخ محمد باقر المجلسي

Author – The Allama, the pride of the community, the Mullah, the Sheikh Muhammad Baqir Al Majlisi
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Bab 23 أنهم عليهم السلام الأبرار و المتقون و السابقون و المقربون و شيعتهم أصحاب اليمين و أعداؤهم الفجار و الأشرار و أصحاب الشمال


‘From Abu Ja’far asws regarding Words of Mighty and Majestic: (Then it would be said): ‘So peace is for you from companions of the right hand!’ [56:91]. He asws said: ‘They are the Shi’as. Allah aswj the Glorious Said to His aswj Prophet asaw: (Then it would be said): ‘So peace is for you from companions of the right hand!’ [56:91] – meaning you aswaw are safe from them, they will not be killing your saww children’.

(From Imam Al Taifa, by his chain to Al Fazl Bin Shazan,)

1 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 23 H 1
2 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 23 H 2
‘Raising it to Abu Ja’far asws having said: ‘Allahazwj Mighty and Majestic is Saying: “No one from Myazwj creatures will face towards Meazwj, is more Beloved to Meazwj, than a supplicator supplicating by the right of Muhammadas and Peopleasws of hisasww Household’.

And the words which Adamas received from hisas Lordazwj. Heas said: ‘O Allahazwj! Youazwj are in Charge of myas bounties, and Able upon myas seeing, and Youazwj Know myas needs, so Ias ask Youazwj by the right of Muhammadas and Progenyasws of Muhammadas, except Youazwj Mercy meas and Forgive myas slips’.

Allahazwj Revealed to himas: "O Adamas! Iazwj am in Charge of youras Bounties and am Able upon youras seeing, and Ias have Known youras needs, so how come youas are asking Meazwj by the right of themas".

Heas said: ‘O Lordazwj! When Youazwj Blew the Spirit into meas, Ias raised myas head towards Yourazwj Throne, and there was Inscribed around it: ‘There is no god except Allahazwj, Muhammadas is Rasoolas of Allahazwj’. So, Ias knew that heas is the most honourable of Youras creatures to Youazwj.

Then Youazwj Presentled the names unto meas, and it so happened that from the ones who passed by meas, from companions of the right hand were Progenyasws of Muhammadas and theirasws Shias. So Ias knew theyasws are the closest of Youras creatures to Youasw.

Heasw Said: ‘Youas speak the truth, O Adamas’, 3

And it is reported by the sheykh Al Tusi, by his chain from Jabir,

‘From Abu Ja’farasws, from hisasws fatherasws, from hisasws grandfatherasws: ‘Rasool-Allahasw said to Aliasws: ‘Youasws are the one who Allahazwj Argued the creatures by in the beginning when Heazwj Stood them as resemblances.

فَسْأَلْتَنِِ بَِِقِّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ إِلََّ مَا رَحُِْتَنِِ وَ غَفَرْتَ زَلَّتِِ

3 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 23 H 3
He azwj Said to them: “Am I not your Lord?” They said, ‘Yes, we testify’ [7:172]. He azwj Said: “And Muhammad saww is My azwj Rasool saww?” They said, ‘Yes’. He azwj Said: “And Ali asws is Emir of the Momineen?” They said, ‘Yes’. He azwj Said: “And Muhammad saww is My azwj Rasool saww?” They said, ‘Yes’. He azwj Said: “And Ali asws is Emir of the Momineen?” The creatures refused, all of them in their entirety only out of arrogance, and they revolted from your asws Wilayah, except for a small number, and they were few of the few, and they are companions of the right”.4

5- كنّوا كنّوا جمع الفوائد وتّأويل الآيات الظاهرة محمد بن الحسن بن مالك عن محمد بن الحسن بن علّي عن محمد بن عليّ عن عليّ بن عبد الله عن إثراهم عن محمد بن حزن عن محمد بن الحسن بن عليّ بن مرّة بن الهلال عن أبي مالك.

4 The books) ‘Kunz Jamie Al Fawaid’ and Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Ja’far Bin Muhammad Bin Malik, from Muhammad Bin Al Husayn, from Muhammad Bin Ali, from Muhammad Al Fuzeyl, from Abu Hamza,

‘From Abu Ja’far asws regarding Words of Mighty and Majestic: Surely the righteous would be in Bliss [82:13] And surely the immoral would be in the Blazing Fire [82:14]. He asws said: ‘The righteous are us asws, and the immoral, they are our asws enemies’.5

5- كنّوا كنّوا جمع الفوائد وتّأويل الآيات الظاهرة محمد بن الحسن بن مالك عن محمد بن الحسن بن عليّ عن محمد بن عليّ عن عليّ بن عبد الله عن إثراهم عن محمد بن حزن عن محمد بن الحسن بن عليّ بن مرّة بن الهلال عن أبي مالك.

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‘Never! Surely the Book of the righteous would be in Illiyeen [83:18] And what will make you realise what Illiyeen is? [83:19] A numbered Book [83:20], (numbered) with the good, numbered with love of Muhammad saww and Progeny asws of Muhammad saww.6 (Not a Hadeeth)

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their\textsuperscript{asws} descendants who followed them\textsuperscript{asws} by their Eman. It shall be given to them\textsuperscript{asws} from high above”.\textsuperscript{7}

It is reported from him\textsuperscript{asws} having said: ‘\textit{Tasneem [83:27]} is the noldest of drinks in the Paradise. Muhammad\textsuperscript{saww} and Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww} will drink it pure and it will be mixed for companions of the right and for rest of the people of Paradise’.\textsuperscript{8}

\textbf{From Al-Hassan\textsuperscript{asws} Bin Ali\textsuperscript{asws}} having said: ‘All what is in the Book of Allah\textsuperscript{azwj} Mighty and Majestic \textit{the righteous}, so by Allah\textsuperscript{azwj}, none are Intended by it except Al\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} and (Syeda) Fatima\textsuperscript{asws} and Al-Husayn\textsuperscript{asws}, because we\textsuperscript{asws} are the righteous with our\textsuperscript{asws} forefathers\textsuperscript{as} and our\textsuperscript{asws} foremothers\textsuperscript{as}, and our\textsuperscript{asws} hearts are lofty with obedience, and the righteousness, and disavowment from the world and its love, and we\textsuperscript{asws} obey Allah\textsuperscript{azwj} in the entirety of His\textsuperscript{azwj} Obligations, and we\textsuperscript{asws} believe in His\textsuperscript{azwj} Oneness, and we\textsuperscript{asws} ratify His\textsuperscript{azwj} Rasool\textsuperscript{saww}.\textsuperscript{9}

\begin{quote}
\textit{Al-Baqir\textsuperscript{asws} regarding Words of the Exalted: \textit{Never! Surely the Book of the righteous would be in Iliyeen [83:18]} – up to His\textsuperscript{azwj} Words: \textit{The ones of Proximity [83:21]}: ‘It is Rasool-Allah\textsuperscript{saww}, and Al\textsuperscript{asws}, and (Syeda) Fatima\textsuperscript{asws}, and Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws},\textsuperscript{10} And from Al-Sadiq\textsuperscript{asws} regarding Words of the Exalted: \textit{And the foremost are the foremost [56:10]}, he\textsuperscript{asws} said: ‘We\textsuperscript{asws} are the foremost, and we\textsuperscript{asws} are the latter ones’’.\textsuperscript{11}

And from Al-Kazim\textsuperscript{asws} regarding Words of the Exalted: \textit{And surely the immoral would be in the Blazing Fire [82:14]}, those who were immoral regarding the rights of the Imams\textsuperscript{asws} and transgressed upon them\textsuperscript{asws}.\textsuperscript{12}
\end{quote}

\textsuperscript{7} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 23 H 7
\textsuperscript{8} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 23 H 8
\textsuperscript{9} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 23 H 9
\textsuperscript{10} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 23 H 10
\textsuperscript{11} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 23 H 11
'I asked Rasool-Allah saww about Words of Allah azwj Mighty and Majestic: \textit{And the foremost are the foremost [56:10] These are the ones of proximity [56:11],} so he saww said: ‘Jibraeel as said to me that is Ali asws and his asws Shias, they will be the foremost to the Paradise, the ones of proximity from Allah azwj by His aswj Prestige for them’.\footnote{13}

'I asked Abu Ja’far asws about Words of Mighty and Majestic: \textit{So if he is from the ones of proximity [56:88] Then there would be cool breeze and aroma and a Blissful Garden [56:89].} He asws said: ‘This is regarding Amir Al-Momineen asws and the Imams asws from after him asws, may the Salawat of Allah azwj be upon them asws all’.\footnote{14}

'I asked Abu Ja’far asws about the Words of the Mighty and Majestic: \textit{So if he is from companions of the right hand [56:90]?}’ He asws said: ‘That is the one who has a status for him in the presence of the Imam asws.

\begin{center}
\textit{قلئلاو أتاما إنا ذاك من أصحاب النبيين قال ذلك من وصف هذا الأمر.}
\end{center}

I said, \textit{(What about): And if he is from companions of the right hand [56:90]?}’ He asws said: ‘That is the quality gained by this matter (Al-Wilayah).’

\begin{center}
\textit{قلئلاو أتاما إنا ذاك من المنكثرين الطالبين قال المجددن لإمام.}
\end{center}
I said, ‘And if he were from the beliers, the straying ones, [56:92]?’ He asws said: ‘The ones who fight against the Imam asws’.

And if he were from the beliers, the straying ones, [56:92]?’ He asws said: ‘The ones who fight against the Imam asws’.

And what will make you realise what Sijjeen is? [83:8] up to Hisazwj Words: Those who are belying the Day of the Religion [83:11] – the first (caliph) and the second (caliph).

And none belie it except every excessive sinner [83:12] When Our Verses are recited to him, he says, ‘Stories of the former ones’ [83:13] – and it is the first (caliph) and the second (caliph), they were both belying Rasool-Allah saww, up to Hisazwj Words: Then they would arrive to the Blazing Fire [83:16] – the two of them, Then it would be said: ‘This is the one you had been belying!’ [83:17], (belying) Rasool-Allah saww – meaning both of them and the ones who followed them.

Never! Surely the Book of the righteous would be in Illiyeen [83:18] And what will make you realise what Illiyeen is? [83:19] A numbered Book [83:20] The ones of Proximity would witness it [83:21] – up to Hisazwj Words: A spring, the ones of Proximity would be drinking from [83:28], and it is Rasool-Allah saww and Amir Al-Momineen asws, and (Syeda) Fatima asws, and Al-Hassan asws, and Al-Husayn asws.

Surely, those who committed crimes (criminals)– the first (caliph) and the second (caliph) and ones who followed them both, used to laugh at those who believed [83:29] And when he passed by them, they winked at each other [83:30], from Rasool-Allah saww – up to the end of the Chapter is regarding them’.

15 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 23 H 15
16 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 23 H 16
‘From Abu Ja’far\textsuperscript{asws} having said: ‘Allah\textsuperscript{azwj} Blessed and Exalted Created us\textsuperscript{asws} from the high Illiyyeen, and Created the hearts of our\textsuperscript{asws} Shias from what He\textsuperscript{azwj} Created us\textsuperscript{asws}, and Created their bodies from besides that. (Therefore) their hearts incline towards us\textsuperscript{asws}, because these have been Created from what we\textsuperscript{asws} have been Created from’.\textsuperscript{17}

Then he\textsuperscript{asws} recited these Verses: \textit{Never! Surely the Book of the righteous would be in Illiyyeen [83:18] And what will make you realise what Illiyyeen is? [83:19] – up to His\textsuperscript{azwj} Words: \textit{The ones of Proximity would witness it [83:21] They would be Quenched from sealed nectar [83:25] Its sealing being of musk, [83:26]. He\textsuperscript{asws} said: ‘Water, when the Momin drinks it, would find aroma of musk in it’}.\textsuperscript{18}

And Abu Abdullah\textsuperscript{asws} said: ‘One who neglects the wine, Allah\textsuperscript{azwj} would Quench him from the Sealed Nectar’. He (the narrator) said, ‘O son\textsuperscript{asws} of Rasool - Allah\textsuperscript{saww}! (What about) one who leaves it for the sake of other than Allah\textsuperscript{azwj}?’ He\textsuperscript{asws} said: ‘Yes, by Allah\textsuperscript{azwj}, it would be maintenance (better sustenance/health) for himself: and regarding that, so let the aspiring ones aspire [83:26]’.\textsuperscript{19}

He (the narrator) said, ‘Among what we mentioned form the rewards which the Momineen would see is: \textit{And its mixture would be from Tasneem [83:27]}. He\textsuperscript{asws} said: ‘Noblest of the drinks of the inhabitants of the Paradise, brought to them from the high part of Tasneem in their houses, and it is A spring, the ones of Proximity would be drinking from [83:28], purely.\textsuperscript{20}

And the ones of proximity are Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww}. Allah\textsuperscript{azwj} Says: \textit{And the foremost are the foremost [56:10] These are the ones of proximity [56:11] – Rasool-Allah\textsuperscript{saww}, and (Syeda) Khadeeja\textsuperscript{asws}, and Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} and their\textsuperscript{asws} offspring, will be united with them\textsuperscript{asws}. Allah\textsuperscript{azwj} Says: We will Unite their offspring to be with them}

\textsuperscript{17} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 23 H 17

\textsuperscript{18} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 23 H 17

\textsuperscript{19} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 23 H 17

\textsuperscript{20} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 23 H 17
[52:21], and the ones of proximity would be drinking from Tasneem purely, in its pure form, and the rest of the Momineen, its admixture’. 18

قال على عيني أن هؤلاء المغرمين الذين يسخرون واليهود وينممون ويعتلون على أنهم النؤليس كفروا، قالوا: إن الله تعالى خلق هذه النؤلوس يعني كفروا، ولكن الصادق وغيره كان عليه لله مثلاً: إن الله تعالى ينظر إلى كل سخرون ويندمجون بينهم، وينعمون عليهم فكلنا أت_OLD_ أن نكون كفرين. 19

- كأن القاضي عليه أن يكون عن سخرين، عن إنساءين عن حمسن الفقرين عن عظين عن عبد الله عن النبي ﷺ، قال: سأقل عن تفسير هذه الآية ما سلوكه في منقارها، ما نكل من الفصلين

(The book) ‘Al Kafi’ – Ali Bin Muhammad, from Sahl, from Ismail Bin Mihran, from Al Hassan Al Zummi, from Idrees Bin Abdullah,

From Abu Abdullahasws, the (the narrator) said, ‘I asked about the interpretation of this Verse: What brought you into Saqar (Inferno)? [74:42] They shall say, ‘We were not from the Musalleen [74:43].

قال على عيني ما لم ينكن من النؤ ليس الذين قال الله تعالى: إن الله تعالى ينظر إلى كل سخرون. وينعمون عليهم فكلنا أت_OLD_ أن نكون كفرين. 19

Heasws said: ‘It Means, ‘We were not the ones who followed the Imamsasws, those for whom Allahaswj Blessed and Exalted Said regarding themasws: And the foremost are the foremost [56:10] These are the ones of proximity [56:11]. But, have you not seen the people naming the one who follows the preceding one in the (horse) race as ‘Musally’? So that is what they mean when they would be saying, ‘We were not of the ‘Musalleen’, i.e., we were not the ones who followed the foremost onesasws’. 19

- كتب، كتب علي بن محمد بن عمرو بن漉ن بن قصيد بن عمرو، كل من يسائل عن الآية. يطلق على أنه أن يكون عن سخرين، عن إنساءين عن حمسن الفقرين عن عظين عن عبد الله عن النبي ﷺ، قال: سأقل عن تفسير هذه الآية ما سلوكه في منقارها، ما نكل من الفصلين


'Regarding Words of Mighty and Majestic: Or should We Make those who believe and do righteous deeds – Alasws, and Hamzaasws, and Ubyeida, to be like the mischief-makers in the earth, - Utba, and Shayba and Al Waleed, or Make the pious ones – Alasws and Hisasws companions, to be like the immoral? [38:28] – so and so and his companions’. 20 (Not a Hadeeth)

18 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 23 H 18
19 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 23 H 19
20 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 23 H 20
The foremost ones are three – Hizkeel, a believer among the people of Pharaoh (being foremost to) Musa (saw), and Habeeb, righteous one of Yaseen (being foremost to) Isa (as), and Ali (asws) Bin Abu Talib (asws) (being foremost to) Muhammad (saw), and he (asws) is superior to them, may the Salawat of Allah be upon them all’.  

(Not a Hadeeth)
Except companions of the right hand [74:39] In Gardens, they would be asking [74:40]
From the criminals [74:41] What brought you into Saqar (Inferno)? [74:42] – and the criminals are the deniers of your Wilayah.

They shall say, ‘We were not from the Musalleen [74:43] And we did not used to feed the poor [74:44] And we used to indulge in vanities along with the indulgers in vanities [74:45] – The companions of the right would say to them, ‘This isn’t what brought you (into Saqar), What brought you into Saqar (Inferno)? [74:42], O wretched ones?’

They would say, ‘And we used to belie the Day of Religion [74:46] Until the certainty came to us (now) [74:47].’ They (companions of the right) would say to them, ‘This is which brought you into Saqar, O wretched ones!’ And the day of Religion, is the Day of the Covenant, when they rejected and belied your Wilayah, and transgressed upon you and were arrogant’.

I (Majlisi) am saying, ‘Al-Tabarsy said, ‘Al-Baqir said: ‘We and our Shias are companions on the right’.”

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24 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 23 H 24
CHAPTER 24 – THEY*asws ARE THE WAY, AND THE (STRAIGHT) PATH, AND THEM*asws AND THEIR*asws SHIAS ARE ONES WOULD BE CORRECTLY UPON IT

1– م، تفسير الإمام عليه السلام مع، معاني الأخبار المعتمدة إلى أبي محمد التصويري، في قولهما الحد يمنعفه المسمى، قال: يقول، أمن لنا تأويلات، ألي بي أطعنك في ماضي أينما تطولل تلك في سبيلنا أهمنا

Tafseer Imam (Hassan Al-Askari*asws) (and the book) ‘Ma’any Al-Akhbar’ – The interpreter by his chain to Muhammad Al-Askari*asws regarding His*azwj Words: Guide us to the Straight Path [1:6] – i.e., perpetuate for us Your*azwj Inclination by which we obeyed You*azwj in our past days, until we obey You*azwj like that in our future lives.

و*azwj العصر الموطن هو طريق مصطفى في الدنيا و طريق في الأمرة فإما الطريق الموتن في الدنيا فهو ما فضل من العقل، و رفع عن التقصير و استقلال، ثم يبتدل إلى شيء من الباطل

And the Straight Path [1:6] – are two paths – a path in the world and a path in the Hereafter. So, as for the Straight Path in the world, so it is what is reduced from the lofty (exaggeration), and higher than the derogation – and the Straight, so it does not incline towards anything from the falsehood.

و*azwj أمان الطريق الآخر هو طريق المؤمنين إلى الجنة الذي هو الفصل لا يعدلون عن الجنة إلى النار و لا إلى غير النار سوى الجنة

And the other path – is the path (taken by the) Momineen to the Paradise which is straight, not deviating away from the Paradise to the Fire, nor to (anywhere) other than the Paradise (which is) besides the Fire’.  

قال: و قال جعفر بن محمد الصديق قال: لا يعدلون عن الجنة إلى النار و لا إلى غير النار سوى الجنة

He*asws said: ‘Ja’far*asws Bin Muhammad Al-Sadiq*asws said: ‘The Words of the Mighty and Majestic: Guide us to the Straight Path [1:6] – He (the speaker) is saying, ‘Guide us to the Straight Path, Guide us to the Necessitated Path, that leads to Your*azwj Love and reaches to Your*azwj Religion, and the preventer from us following our personal desires so we would (end up) being corrupted, or if we take to our opinions so we would be destroyed’.

2– م، تفسير الإمام عليه السلام مع، معاني الأخبار بإذا الإشارة إليه ع في قول الله عز و جل صرط الذين عنت عليه أي قولوا الحد يمنعفه。

Tafseer Imam (Hassan Al-Askari*asws) (and the book) ‘Ma’any Al-Akhbar’ – By this chain from him*asws regarding Words of Allah*azwj Mighty and Majestic: The path of those You have

26 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 24 H 1
**Bestowed Bounties upon** - i.e., they are saying, ‘Guide us to the path of those who have been Bestowed Bounties upon – with the inclination to Your Religion and Your obedience.

And they are those (for whom) Allah the Exalted Said: And the one who obeys Allah and the Rasool, so they would be with those whom Allah has Bestowed Bounties upon, from the Prophets, and the truthful, and the martyrs, and the righteous, and they are good friends – and He Related this exclusively for Amir-Al-Momineen.

He (the narrator) said, ‘Then he (Imam Hassan Al-Askari) said: ‘It isn’t so that they have been Favoured upon with the wealth and the well-being of the body, and even though all of this is a Bounty from Allah apparently. Are you not seeing that these (Bounties) have happened to be (also) in the Kafirs and the immoral ones? Thus, you have not been called upon that you should be supplicating to be Guided to their path.

But rather, you have been Commanded with the supplication, because you are seeking Guidance to the path of those whom Allah has Favoured upon – with the Eman in Allah and the ratification of His Rasool and the Wilayah of Muhammad and his goodly Progeny, and his good companions, the Chosen ones, and with the excellent dissimulation which you can be safe with it, from the enemies of Allah and from the excesses of the days (rule) of the enemies of Allah and their Kufr, that you have to put up with them.

Therefore, do not be lured by them with that and harm the Momineen, and the recognition of the rights of the brethren from the Momineen, for there is none from a servant or a maid who befriends Muhammad and the Progeny of Muhammad and is inimical to their enemies except he would have taken an impregnable fortress from the Punishment of Allah and a fortified shield.
And there is none from a servant nor a maid who is benevolent to the servants of Allah with excellent benevolence, and does not enter by into a falsehood and does not exit by it from a right, except Allah the Exalted would Make his breaths as Glorifications (Tasbeeh), and Purify his deeds, and Grant him insight upon the concealment of our secrets, and bearing the anger due to what he hears from our enemies, and Rewards of the one rolling his blood in the Way of Allah.

And there is none from a servant who take himself to be with the rights of his brethren, so he fulfils their rights by his striving, and gives them his abilities and is pleased from them of their fulfilment, and leaves the investigating upon them, in what happens to be from their slips (mistakes), and he forgives these for them, except Allah Mighty and Majestic would Say to him on the Day he Meets Him:

"O my servant! You fulfilled the rights of your brethren, and did not investigate upon them with regards to what was for you upon them, so I am more Generous, and more Honourable, and Foremost with the likes of what you did from the forgiveness and the honouring. Therefore, I shall Fulfil for you today upon the rights of what I Promised you with, and I shall Increase you from My Extensive Grace, and (also) will not Investigate upon you regarding your shortcomings of some of My Rights”.

He said: ‘So he would be joined up with Muhammad, and his Progeny, and his companions, and (Allah) will Make him to be from the best of their Shias’.

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3 - مع، معاني الأخبار الطائفة عن عبد الرحمن بن محمد الحسن عن أحمد بن بشير المعلمي عن أحمد بن عبد الله辌 عن عبد الله الخزاعي عن علي بن حامان عن المفسطي قال: سألت أنا عبد الله ع عن الطريق فقال هو الطريق إلى مقربة الله عز وجل و هما مرابطين سرافين في الدنيا و سرافين في الآخرة

(The book) ‘Ma’any Al Akhbar’ – Al Qatan, from Abdul Rahman Bin Muhammad Al Hasany, from Ahmad Bin Isa Al Ijaly, from Muhammad Bin Ahmad Bin Abdullah Al Arzamy, from Ali Bin Hatim, from Al Mufazzal who said,

‘I asked Abu Abdullah about the (Straight) Path. He said: ‘It is the road to recognise Mighty and Majestic, and there are two paths – a path in the world and a path in the Hereafter.

‘أنا عن الطريق الكتب الديني الذي فيه الإمام العظيم الطائفة من عزوة في الدنيا و لا تدعا له منصوراً على الطريق الذي هو جسر جهين في الآخرة و من المغفرة في الدنيا رأيت قادمة من الطريق في الارض فألذى في نار جهنم.

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27 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 24 H 2
As for the path which is in the world, it is the Imam of the Obligatory obedience, one who recognises him in the world and is guided by his guidance would pass upon the path (Bridge) which is a bridge of Hell in the Hereafter, and one who does not recognise him in the world, his feet would slip from the Bridge in the Hereafter and he would fall into the Fire of Hell”.

4– مع، معانِ الْخبار أَحَْدوُ بْنُهِب عَلِّي بْنِ إِبْرَاهِيمَ بْنِ هَاشِمَ عَنْ أَبِيهِ عَنْ جََُّادِ بْنِ عِيسَى عَنْ أَبِِ عَبْدِ اللَّهِ فِِ قَوْلِ اللَّهِ عَزَّ وَ جَلَاهْدِنَا الصِّراطَ الْمحسْتَقِيمَ قَالَ هحوَ أَمِيرح الْمحُْمِنِيَ ع وَ مَعْرِف َتحهح وَ الدَّلِيلح عَلَى أَنَّهح أَمِيرح الْمحُْمِنِيَ ع ق َوْلحهح عَزَّ وَ جَلَ وَ إِنَّه فِِ أحمِّ الْكِتَابِ لَدَيْنا لَعَلِيٌ هَكِيمٌ وَ هحوَ أَمِيرح الْمحُْمِنِيَ ع فِِ أحمِّ الْكِتَابِ فِِ قَوْلِهِ اهْدِنَا الصِّراطَ الْمحسْتَقِيمَ .

5– مع، معانِ الْخبار أَبِِ عَنْ سَعْدٍ عَنِ ابْنِ أَبِِ الَْْطَّابِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنِ الْمحفَضَّلِ عَنِ الثُّمَالَِِّ عَنْ عَلِّي بْنِ اْْح سَيِْ ع قَالَ: لَيْسَ ب َيَْ اللَّهِ وَ ب َيَْ ححجَّتِهِ حِجَابٌ فَلاَ لِلَّهِ دحونَ ححجَّتِهِ سِتٌَْ نََْنح أَب ْوَابح اللَّهِ وَ نََْنح الصِّرَاطح الْمحسْتَقِيمح وَ نََْنح عَيْبَةح عِلْمِهِ وَ نََْنح ت َرَاجََِةح وَحْيِهِ وَ نََْنح أَرْكَانح ت َوْحِيدِهِ وَ نََْنح مَوْضِعح سِرِّهِ وَ نح أَرْكَانح ت َوْحِيدِهِ وَ نََْنح مَوْضِعح سِرِّهِ وَ نح أَرْكَانح ت َوْحِيدِهِ وَ نََْنح مَوْضِعح سِرِّهِ .

6– مع، معانِ الْخبار أَبِِ عَنْ سَعْدٍ عَنِ ابْنِ أَبِِ الَْْطَّابِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنِ الْمحفَضَّلِ عَنِ الثُّمَالَِِّ عَنْ عَلِّي بْنِ اْْح سَيِْ ع قَالَ: سأَلْتحهح عَنْ هَذِهِ الآْيَةِ فِِ قَوْلِ اللَّهِ عَزَّ وَ جَلَ وَ لَئِ نْ قحتِلْتحمْ فِِ سَبِيلِ اللَّهِ أَوْ محتُّمْ قَالَ ف َقَالَ ع أَ تَدْرِي مَا سَبِيلح اللَّهِ قَالَ ق حلْتح لََ وَ اللَّهِ إِلََّ أَنْ أَسَْْعَهح مِنْكَ .

28 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 24 H 3
29 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 24 H 4
30 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 24 H 5
قَالَ سَبِيلَ اللَّهِ هَوَّ عَلِيٌّ عَلَيْهِ ﺔَّ ﻗَوْلح اللَّهِ مَنْ قَتَلَ فِِ وَلََيَتِهِ قَتَلَ فِِ سَبِيلِ اللَّهِ وَ مَنْ مَاتَ فِِ وَلََيَتِهِ مَاتَ فِِ سَبِيلِ اللَّهِ.

He asws said: ‘The Way of Allah azwj is Ali asws Bin Abu Talib asws and his asws descendants. The one who is killed in his asws Wilayah has been killed in the Way of Allah azwj, and the one who dies in his asws Wilayah has died in the Way of Allah azwj.

We were informed by Al Hassan Bin Ali, from his father, from Al Husayn Bin Saeed, from Muhammad Bin Sinan, from Abu Kkhaid Al Qammat, from Abu Baseer,

‘From Abu Ja’far asws regarding His aswj Words: And surely this one is My Straight Path, therefore obey him, and do not be following the ways (of others), for they will separate you from His Way [6:153] – He asws said: ‘We asws are the way, so the one who can refuse this is the way?’ Then He saww Said: That is (what you) are Bequeathed with, perhaps you would be fearing [6:153] – meaning perhaps you will fear.'
Tafseer Al Qummi - **and surely Allah would Guide those who believe to the Straight Path [22:54]** – meaning to the Straight Imam asws, 35 (Not a Hadeeth)

Tafseer Al Qummi - **to the (Straight) Path of the Mighty, the Praised [14:1]** – The Path, the clear road, and Imamate of the Imams asws. 36 (Not a Hadeeth)

Tafseer Al Qummi – My father, from Ibn Mahboub, from Ibn Raib who said,

‘(He asws) said: ‘By Allah azwj! By Allah azwj! We asws are those Allah azwj Commanded the servant with obeying them asws. So, the one who so desires to, let him take over here, and one who so desires to let him take over there. By Allah azwj, they will not be finding any escape from us asws.

ثم قال ﷺ! ﷺ! نحن ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ.

Then he asws said: ‘By Allah azwj! We asws are the way which Allah azwj has Commanded you all with following it, and by Allah azwj we asws are the Straight Path’. 37

11 - فس، تفسير القمي إلى رسالة إلَصِّراطِ الْعَزِيزِ اَْْمِيدِ ﷺ ﷺ ﷺ.

Tafseer Al Qummi - **And you are calling them to a Straight Path [23:73]**. He said, ‘To the Wilayah of Amir Al-Momineen asws’.

قال ﷺ! ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ.

He aswj Said: And surely those who are not believing in the Hereafter are deviating from the (Straight) Path [23:74]. He said, ‘(Deviating) away from the guiding Imams asws’. 38 (Not a Hadeeth)

12 - فس، تفسير القمي أي ﷺ! ﷺ! ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ.

Tafseer Al Qummi – From Sa’ad,

‘From Abu Ja’far asws, **And surely this one is My Straight Path, therefore follow him [6:153]**. He asws said: ‘Progeny asws of Muhammad saww are the Path which He aswj is Pointing upon’ 39

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35 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 24 H 10
36 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 24 H 11
37 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 24 H 12
38 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 24 H 13
39 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 24 H 14
While we were in the presence of Rasool-Allah (saww) when he said and gestured by his hand towards Ali (asws): And surely this one is My Straight Path, therefore follow him, and do not be following the ways (of others), [6:153] – up to the end of the Verse.

A man said, ‘Doesn’t Allah (azwj) rather mean the superiority of this way (Islam) over whatever is besides it?’

The Prophet (saww) said: ‘This is your disloyalty, O so and so! As for your words, superiority of Al-Islam over whatever is besides it, it is like that; and as for the Words of Allah (azwj): this one is My Straight Path [6:153], so I first said to my Lord (azwj), while returning from the military expedition of Tabuk: ‘O Allah (azwj)! I have made Ali (asws) to be at the status of Haroun (as) from Musa (as) except that there is no Prophet-hood for him from after me.

So Ratify my words and Fulfil my promise, and Mention Ali (asws) just as You (azwj) Mentioned Haroun (as), for You (azwj) have Mentioned his name in the Quran and Recite a Verse’.

A Ratification of my words was Revealed: this one is My Straight Path [6:153], seated in my presence, therefore accept his advice, and listen to his words, for the one who insults me so he has insulted Allah (azwj), and one who insults Ali (asws) so he has insulted me.

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'I said to Abu Ja’far asws asking him asws about Words of Allahazwj the Exalted: And surely this one is My Straight Path, therefore follow him, and do not be following the ways (of others), [6:153] - up to the end of the Verse'.

He (the narrator) said, ‘Abu Ja’far asws spread out his asws left hand them circled hisasws right hand in it, then said: ‘Weasws are the Straight Path, therefore follow him, and do not be following the ways (of others), [6:153], right and left’. Then heasws drew a line with hisasws hand’. 41

17- فر فتفسير فرات بن إبراهيم جَعْفَرح بْنح مُحَمَّدٍ الْفَزَّارِيُّ محعَنْعَنا عَنْ حُحْرَانَ قَالَ سَِْعْتح أَبَا جَعْفَرٍ ع ي َقحولح فِِ ق َوْلِ اللَّهِ ت َعَالََ وَ أَنَّ هذا صِراطِي محسْتَقِيمَ فَاتَّبِعحوهح وَ لَ تَتَّبِعحوا السُّبحلَ قَالَ عَلِيُّ بْنح أَبِِ طَالِبٍ وَ الَْْئِمَّةح مِنْ وحلْدِ فَا طِمَةَ هحمْ صِرَاطِ اللَّهِ فَمَنْ أَبَاهحمْ سَلَكَ السُّبحلَ.

Tafseer Furat Bin Ibrahim – Ja’far Bin Muhammad Al Fazary transmitting from Humran who said,

41 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 24 H 16

18- قَب، المناقب لَبن شهرآشوب مِنْ ت َفْسِيرِ وَكِيعِ بْنِ الَْْرجِ عَنْ سحفْيَانَ الثَّوْرِيِّ عَنِ السُّدِّيِّ عَنْ أَسْبَاطٍ وَ مُحَاهِدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ فِِ ق َوْلِهِ اهْدِنَا الصِّراطَ الْمحسْتَقِيمَ قَالَ صِرَاطَ مُحَمَّدٍ وَ آلِهِ.

(The book) of Ibn Shehr Ashub, from Tafseer of Waie Bin Al Jarrah, from Sufyan Al Sowry, from Al Sudy, from Asbat and Mujahid, from Abdullah Bin Abbas,


19- تفسير النَّبِيّ، وكتبنا النَّباً شاهدًا، عن رجاء بن جعفر عن الشيخ الكُرْمِي عن النَّبِيّ عن الوائط، ومجاهد عن عَبْدِ اللَّهِ بن عَبَّاس في قوله: الاهنِيا السَّمَتْرُ الْمُتَقَيِّيمِ قَالَ فِي أُمُورِ الْأَصْحَابِ الْمُتَقَيِّمِينَ عَنْ نَبِيِّهِ ﷺ وَ أَهْلِ بَيْتِهِ.

Tafseer Al Sa’alby and Kitab of Ib Shaheen – From his ment, from Muslim Bin Hiban, from Abu Bureyda,


20- الأَصْحَابُ عَنْ أَبي صَالِحِ عن أبي عَبَّامٍ في قوله: فسَتَعْلَمونَ مَا أَصْحَابُ الْخَطْرُ الْعَظِيمُ وَ اللَّهُ هُوَ الْعَلِيمُ وَ أَلْهُ بَيْتُهُ وَ أَمْرُهُ مُقَدَّمُ فِي أُمُورِ أَصْحَابِ الْخَطْرِ الْعَظِيمِ مُقَدَّمٍ مُعَلِّمٍ.

42 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 24 H 17
43 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 24 H 18
44 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 24 H 19
'Regarding His\textsuperscript{awj} Words: Say: ‘Every one is awaiting, therefore wait, for soon you will come to know who is the companion of the Even Path’ – by Allah\textsuperscript{azwj}! It is Muhammad\textsuperscript{saww} and People\textsuperscript{asws} of his\textsuperscript{saww} Household, and who is Guided’ [20:135] – so they are companions of Muhammad\textsuperscript{saww}. \textsuperscript{45} (Not a Hadeeth)

\begin{itemize}
  \item [45] Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 24 H 20
\end{itemize}
‘From Abu Ja’far asws regarding His awj Words: And surely this one is My Straight Path, therefore follow him, - he asws said: ‘Way of the Imamate, therefore follow it, and do not be following the ways (of others), [6:153], i.e., ways of others’.

26- conceive, consider the prophethood and the foundation of the foundations of the luminous sun in the book of the leaders, the straight path of me is Ali, may Allah make it straight for him and do not follow the paths of others, for they separate you from His way.

(The books) ‘Kunz Jamie Al Fawaid’ and Taweel Al Ayaat Al Zaahira’ – Ali Bin Yusuf Bin Jubeyr mentioned in the book ‘Nahj al Eman’, he said,

‘The Straight Path, it is Ali asws Bin Abu Talib asws due to what is reported by Ibrahim Al-Saqafy in his book by his chain to Bureyda Al-Aslamay who said, ‘Rasool-Allah asaw said: And surely this one is My Straight Path, therefore obey him, and do not be following the ways (of others), for they will separate you from His Way. [6:153]. I asaw has asked Allah azwj that He azwj Make it for Ali asws, and He azwj did so’.

(The books) ‘Kunz Jamie Al Fawaid’ and Taweel Al Ayaat Al Zaahira’ – from Hisham Bin Al Hakam,

‘From Abu Abdullah asws having said: ‘Recite this Verse like this: “This Path of Ali is Straight” [15:41]’.

28 Muhammad Bin Al Abbas, from Ahmad Bin Al Qasim, from Al Sayyari, from Muhammad Bin Kkhalid, from Hammad, from Hareyz,


And by this chain from Muhammad Bin Kkhalid, from Muhammad Bin Ali, from Muhammad Bin Ali, from Muhammad Bin Al Fuzeyl, from Al Sumaly,

‘From Abu Ja’far asws – similar to it’.

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50 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 24 H 25
51 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 24 H 26
52 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 24 H 27
53 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 24 H 28
54 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 24 H 29
Tafseer Imam (Hassan Askari asws) – ‘Rasool-Allah saww said: “There is none from a servant nor from a maid who gave allegiance to Amir-Al-Mumineen asws in the apparent, and broke it in the hidden, and stood upon being hypocritical to him asws – except that when the Angel of death comes to capture his soul – Iblees la and his la assistants are resembled for him.

And the Fires and the types of its Punishments are resembles for his sight, and his heart, and his seat from its narrowness. And there are resembled for him as well, the Gardens and its houses therein – had he remained upon his Eman and been loyal with his allegiance.

So, the Angel of death is saying to him, ‘Look! Those are the Gardens which cannot be measured, the extent if its extensiveness, and its joys and its pleasures, except by Allah azwj, Lord azwj of the worlds. These had been prepared for you, if only you had remained upon the Wilayah of the brother asws Muhammad saww, Rasool saww of Allah azwj, your destination would have been to it on the day of Decisive Judgment.

But you broke (the allegiance) and opposed, therefore those Fires and the verities of its Punishments, and the its Zabaniyya (Angels of Hell), and their hammers, and its open-mouthed serpents, and its scorpions with their pointed tails, and its predators their long tentacles, and the rest of the types of its Punishments, it for you and to it is your destination.

So, during that he would be saying, Alas! If only I had grabbed hold of the way along with (leading to) the Rasool [25:27], by accepting whatever he asws had ordered me for and necessitated the friendship of Ali asws what was necessitated upon me”.  

The books ‘Kunz Jamie Al Fawaid’ and Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, by his chain from Ja’far Bin Muhammad Al Tayyar, from Abu Al hattab,

55 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 24 H 30
‘From Abu Abdullah asws having said: ‘By Allah azwj! Allah azwj did not Tekronym in Hisazwj Book until Heazwj Said: Oh! I wish I had not taken so and so as a friend! [25:28], and rather it(name) is in the Parchment (Quran) of Ali asws as: ‘Oh! I wish I had not taken the second (Umar) as a friend! [25:28], and one day it will appear’.  

(The books) ‘Kunz Jamie Al Fawaid’ and Taweel Al Ayaat Al Zaahira’ – From him, by his chain from Muhammad Bin Jamhour, from Hammad, from Hareez, from a man, 

‘From Abu Ja’far asws having said: And on the Day, the unjust one would bite upon his hand saying, ‘O I wish I had taken Sabeel along with the Rasool!’ [25:27] Oh! I wish I had not taken so and so as a friend! [25:28] He asws said: ‘The first one (Abu Bakr) would be saying to the second (Umar)’.

Al Kafi – By his chain, from Jabir, 

‘From Abu Ja’far asws having said: ‘Amir Al-Momineen asws said in a sermon of his asws: And in a sermon he asws: And in a sermon he asws: And in a sermon he asws: And in a sermon he asws: And in a sermon he asws: And in a sermon he said: ‘Hit the way of the unjust one, and the way of the just one; and the fire of the unjust one, and the Paradise of the just one. And the unjust one would bite upon his hand saying, ‘O I wish I had taken Sabeel along with the Rasool!’ [25:27] Oh! I wish I had not taken so and so as a friend! [25:28] He asws said: ‘The first one (Abu Bakr) would be saying to the second (Umar)’.

And about me asws, two miserable ones before me asws disputed with me asws regarding that in which they had no rights over it, and they rode its misguidance, and believed in the ignorance. So evil is what was to them, what they returned to, and evil is what they made as a cradle for themselves. They cursed each other in their own houses, and each one of them distanced himself from his companion saying to him when he met him, ‘Oh! If only between me and you was the distance of the east and the west!’ So evil is the associate [43:38].

So evil is the friend who answered him, the miserable one upon his ragged condition, Oh! I wish I had not taken so and so as a friend! [25:28] He strayed me away from the Zikr after when it had come to me; and the Satan has always abandoned the human being! [25:29].

So I asws am the Zikr from which he went astray, and the Way from which he deviated, and the Eman which he denied, and the Quran from which he fled, and the Religion which he

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56 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 24 H 31
57 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 24 H 32
belied, and the Path from which he digressed’ – up to the end of the sermon transmitted in Al-Rowza (Al-Kafi V 8)’. 58

Tafseer Al Qummi – My father, from Hammad, from Hareez,

‘From Abu Abdullahasws, heasws recited: The path of those You have Bestowed Bounties other than of those You are Wrathful upon and other than of the straying ones [1:7]. Heasws said: ‘The ones (who are) Wrathed upon are the Hostile ones (Nasibis), and the straying ones are the Jews and Christians’. 59

Tafseer Al Qummi – My father, from Abu Umeyr, from Ibn Uzina,

‘From Abu Abdullahasws – Hisasws Words: other than of those You are Wrathful upon and other than of the straying ones [1:7], heasws said: ‘The ones Wrathed upon are the Hostile ones (Nasibis), and the straying ones are the doubtful, those who do not recognise the Imamasws’. 60

Tafseer Al Qummi – Muhammad Bin Abdullah, from his father, from Muhammad Bin Al Husayn, from Muhammad Bin Sinan, from Ammar Bin Marwan, from Munakhal, from Jabir Al Jufy who said,

‘Abu Ja’farasws said: ‘Jibraeelasw descended unto Rasool-Allahasws with this Verse like this: And the unjust ones to the Progeny of Muhammad of their rights, say, ‘You are only following a man bewitched!’ [25:8] – Look at how the examples are being struck for you. They have strayed, therefore they are unable to find a way [25:8] - to the Wilayah of Aliasws, and Aliasws, heasws is the way (Sabeel)’. 61

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub,
‘From Al-Sadiq asws regarding Words of Exalted: and do not be following the ways (of others), [6:153]: ‘We asws are the way for the one who is guided by us asws, and we asws are the guides to the Paradise, and we asws are the pure Al-Islam’. 62

And from him asws regarding Words of the Exalted: And those who are striving regarding Us, We will Guide them in Our Ways, [29:69], he asws said: ‘It was Revealed regarding Progeny asws of Muhammad asaww and their asws Shias’. 63

And from him asws regarding Words of the Exalted: and follow the way of the one who is penitent to Me, [31:15], said: ‘Follow the way of Muhammad asaww and Ali asws’. 64

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Muhammad Bin Muslim,

‘From Abu Abdulla asws regarding Words of Exalted: Surely those who say, ‘Our Lord is Allah!’, then they are steadfast, - upon the Imams asws, one after one, the Angels would descend unto them [41:30] – the Verse’. 65

(The books) ‘Al Manaqib’ of Ibn Shehr Ashub, from Zayd son of Ali (Bin Al Husayn asws) regarding Words of the Exalted: And upon Allah is to Direct to the Way, [16:9]. He said, ‘People asws of the Household are the Direction and the clear way’. 66 (Not a Hadeeth)

(The book) ‘Al Kafi’ – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Al Ahowl, from Sallam Bin Al Mustaneer,

‘From Abu Ja’far asws regarding His azwj Words: Say: ‘This is my way. I call to Allah upon an insight, I and the one who follows me, [12:108]. He asws said: ‘That is Rasool-Allah asaww and Amir Al-Momineen asws, and the successors asws from after them asws’. 67

62 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 24 H 37
63 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 24 H 38
64 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 24 H 39
65 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 24 H 40
66 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 24 H 41
67 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 24 H 42
From Zayd son of Musa\textsuperscript{asws}, from his father Musa\textsuperscript{asws} Bin Ja'far\textsuperscript{asws}, from his\textsuperscript{asws} forefathers\textsuperscript{asws} regarding Words of Mighty and Majestic: \textit{And surely those who are not believing in the Hereafter are deviating from the (Straight) Path [23:74].} He\textsuperscript{asws} said: ‘(Deviating) away from our\textsuperscript{asws} Wilayah, People\textsuperscript{asws} of the Household’\textsuperscript{68}.

From Ali\textsuperscript{asws} regarding Words of Mighty and Majestic: \textit{And surely those who are not believing in the Hereafter are deviating from the (Straight) Path [23:74],} he\textsuperscript{asws} said: ‘(Deviating) away from our\textsuperscript{asws} Wilayah’ \textsuperscript{69}.

From Abu Ja'far\textsuperscript{asws}, he (the narrator) said: ‘This Verse was Recited: \textit{Is one who walks prone upon his face more guided, or one who walks upright on a Straight Path? [67:22].} He\textsuperscript{asws} said: ‘By Allah\textsuperscript{asw}! It means Ali\textsuperscript{asws} and the successors\textsuperscript{asws}’\textsuperscript{70}.

From Ja'far Bin Muhammad\textsuperscript{asws} regarding Words of the Exalted: \textit{Say: This is my way. I call to Allah upon an insight, I and the one who follows me, [12:108].} He\textsuperscript{asws} said: ‘It is our\textsuperscript{asws}
Wilayah, People asws of the Household. No one will deny it except he will stray, nor derogate Ali asws except he will stray”.


From Abu Ja’far asws having said: ‘Allah azwj Revealed unto His aswj Prophet saws. Therefore adhere with that which is Revealed unto you, surely you are upon a Straight Path [43:43]. He asws said: ‘You saws are upon Wilayah of Ali asws, and Ali asws, he asws is the Straight Path”.

From Abu Abdullah asws having said: “This Path of Ali is Straight” [15:41].”

He used to recite the phrase: “This Path of Ali is Straight” [15:41]. I said to Al-Hassan, ‘What is it meaning?’ He said, ‘This is the way of Ali asws Bin Abu Talib asws, and his asws Religion is a way and a straight Religion, therefore follow him asws and adhere with him asws, for he asws is clear, there is no crookedness in him asws, (Not a Hadeeth)

Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 24 H 46
Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 24 H 47
Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 24 H 48
Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 24 H 49
Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 24 H 50
‘From Abu Ja’far asws regarding Words of Exalted: Are they equal, him and the one who orders with the justice, and he is upon the Straight Path? [16:76]. He asws said: ‘It is Amir Al-Momineen asws, ordering with the justice, and he asws is upon the Straight Path’. 76

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – From Hammad Bin Isa, from one of his companions, raising it to,

‘Amir Al-Momineen asws said: And from the people there is one who disputes regarding Allah with neither having knowledge nor a Guidance nor an illuminating Book [22:8] Twisting his neck haughtily in order to stray (others) from the Way of Allah [22:9], he asws said: ‘He is the first one (Abu Bakr), turning away haughtily towards the second one (Umar)’, and that is when Rasool-Allah saww nominated the Amir Al-Momineen asws as a Guide for the people and they both said: ‘By Allah asww! We will deny this for him saww forever’. 77

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Muhammad Bin Al Qasim, from Al ayyari, from Muhammad Bin Khalid, from Al Sayrafi, from Muhammad Bin Al Fuzeyl, from Al Sumali,

‘From Abu Ja’far asws having recited and said: And the unjust ones to the Progeny of Muhammad of their rights, say, ‘You are only following a man bewitched!’ [25:8] – meaning Muhammad saww. So the Mighty and Majestic Said to His asw Rasool saww: Look at how the examples are being struck for you. They have strayed, therefore they are unable to find a way [25:8] - to the Wilayah of Ali asws, and Ali asws, he asws is the way (Sabeel)’. 78

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Ali Bin Abdullah, from Ibrahim Bin Muhammad, from Ali Bin Hilal, from Al Hassan Bin Wahab Al Habashy, from abir Al Jufy,
‘From Abu Ja’far asws regarding Words of Allah azwj Mighty and Majestic: 
but We Made it a ‘Noor’ (Light) We Guide with one We so Desire from Our servants; [42:52] – he asws said: ‘That is Ali asws Bin Abu Talib asws.

And regarding His azwj Words: and surely you (Rasool) guide to the Straight Path [42:52], he asws said: ‘To the Wilayah of Ali asws Bin Abu Talib asws’.

(55) – كنزة جامع الفوائد و تأويل الآيات الظاهرة - Muhammad Bin Al Abbas, from Ali Bin Abdullah, from Ibrahim Bin Muhammad, from Ali Bin Hilal, from Al Hassan Bin Wahab, from Jabir Bin Yazeed,

‘Regarding Words of Allah azwj Mighty and Majestic: Therefore adhere with that which is Revealed unto you, [43:43]. He asws said: ‘Regarding Ali asws Bin Abu Talib asws’.

(56) – كنزة جامع الفوائد و تأويل الآيات الظاهرة - Muhammad Bin Al Abbas, from Abdul Aziz Bin Yahya, from Amro Bin Muhammad Bin Turky, from Muhammad Bin Al Fazl, raising it from Al Zahha who said,

‘When Qureyh saw the Prophet saww advancing Ali asws (on every occasion) and his saww reverence for him asws, they discredited Ali asws and say: ‘Muhammad saww is bewitched by him asws’.

Allah azwj the Exalted Revealed: Noon and the Pen, and what they will be writing! [68:1], a swear Allah azwj Swore with: You are not, by the Favour of your Lord, insane! [68:2] And surely, for you there shall be an unrestricted Recompense [68:3] – up to Words of the Exalted: Surely, your Lord, He is more Knowing with one who strays from His Way and He is more Knowing with the rightly guided [68:7] – and His azwj Way is Ali asws Bin Abu Talib asws+.

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79 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 24 H 53
80 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 24 H 54
CHAPTER 25 — ANOTHER REGARDING THAT THE CORRECTNESS RATHER IT IS UPON THE WILAYAH

1- كنز، كنز جامع العوناء وتلوين الآيات الطاهرة متحفظ بنوعي علمني عن خطيب بن عبد الله المخضدي يعني كن كنز، كنز جامع العوناء وتلوين الآيات الطاهرة متحفظ بنوعي علمني عن خطيب بن عبد الله المخضدي يعني كن

Surely those who say, ‘Our Lord is Allah’, then they are steadfast, - He is Saying you should complete the obedience to Allah and His Rasool, and Wilayah of Progeny of Muhammad, then they are steadfast upon it, the Angels would descend unto them (saying): - on the Day of Qiyamah, ‘Do not fear, and do not grieve! We are those who were with you in the life of the world. We will not separate from you until you enter the Paradise, and receive glad tidings of the Paradise which you were Promised [41:30].

Those ones, they are those who when they panic on the Day of Qiyamah when they are Resurrected, the Angels would meet them and say to them: ‘Don not fear, and do not grieve! We are those who were with you in the life of the world. We will not separate from you until you enter the Paradise, and receive glad tidings of the Paradise which you were Promised [41:30]’.  

2- كنز، كنز جامع العوناء وتلوين الآيات الطاهرة متحفظ بنوعي علمني عن خطيب بن عبد الله المخضدي يعني كن كنز، كنز جامع العوناء وتلوين الآيات الطاهرة متحفظ بنوعي علمني عن خطيب بن عبد الله المخضدي يعني كن

From Abu Abdullah regarding Words of Allah Mighty and Majestic: Surely those who say, ‘Our Lord is Allah’, then they are steadfast, [41:30] – the Verse. He said: ‘Steadfast upon the Imams, one after one’.

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81 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 25 H 1
82 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 25 H 2
I asked Abu Ja’far, asws, about Words of Allah, aswjl: **Surely those who say, ‘Our Lord is Allah’, then they are steadfast, [41:30].** He, asws said: ‘By Allah, aswjl! It is what you (Shias) are upon, and it is the Word of the Exalted: **And if they are steadfast upon the right Way, We would Quench them (with) abundant water [72:16].**’

I said, ‘When would the Angels descend unto them with: **Do not fear, and do not grieve, and receive glad tidings of the Paradise which you were Promised [41:30] We are your Guardians in the life of the world and in the Hereafter, [41:31]’’? He, asws said: ‘At death and on the Day of Qiyamah’.

Tafseer Imam (Hassan Al-Askari, asws) – The Imam, asws said: ‘Rasool-Allah, asaw said: ‘The Momin does not cease to be fearing from the evil consequences, nor is he convinced of the arrival to the Pleasure of Allah, aswjl – until it happens to be the time of snatching of his soul and the appearance of the Angel of death to him.

And that is that the Angel of death comes unto the Momin – and he is in the severity of his illness and great constriction of his chest with what he is leaving behind from his wealth, and due to what he is upon from the severity of the desperation of his state – in his affairs and his dependants, and there remains within himself the impact of its regret, and the cutting off of his wishes and he did not attain these.

The Angel of death is saying to him, ‘What is the matter with you ruminating angrily?’ So he is saying, ‘Due to the desperation of my state, and your cutting off to me to be without my wealth and my aspirations’.

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83 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 25 H 3
the Angel of death is saying to him, ‘And would a sensible one grieves from the loss of a fake Dirham and being compensated by a thousand (by) thousand (million) fold multiple of the world?’ So he is saying, ‘No’.

فَيَقَالُ لِلَّهِ مَلَكِ الْمَوْتِ انْظَرْ فَوَقَكَ فَيَنْظَرُ الْجَنَّةَ وَ قَصِيرَةُ اِنْظَرْ فَوَقَكَ وَأَمْوَالَكَ وَ أَهْلَكَ وَ عِيَالَكَ وَ مَنْ كَانَ مِنْ أَهْلِكَ هَاهِنَا وَ فَرَّكَ صَانِعًا فِيهِمْ هَذَا النَّانِ بِلَّادُ الْأَنْبَاءِ وَ لَا يَعْمَلُ أَقْضَاءٌ يَبْنَ بَيْنَ مَا هَاهِنَا يَقُولُ بَلْ وَ اللَّهُ

So, the Angel of death is saying, ‘Then look above you!’. So he looks and he sees levels of the Gardens and its castles which his own aspirations fell short of, and the Angel of death is saying, ‘Those are your houses and your bounties – and your wealth, and your family, and your dependants, and the ones who were from your family over here and your righteous offspring, so they would be there with you over there. Are you (now) please with it in exchange from what is over here?’ So he is saying, ‘Yes, by Allahazwj!’

فَذَلِكَ مَا قَالَ اللَّهِ تُمَّعَالَ إِنَّ الَّذِينَ قالوا رَبُّنَا اللَّهُ ثُكَّلْهُمُ الْمَلائِكَةُ أَلََّ تََّافحوا فَمَا أَمَامَكَ عِنْدَهُمَا فَقَدْ كَحَلَّلْوَا وَ لَ تََْزَنحوا عَلَى مَا تَّحَلِّفونَهَا وَ أَبْشِرحوا بِالَّذِي شَاهَدْتَ وَ هَذَا الَّذِي شَاهَدْتَ عِنْدَهَا بَدَلَ مِنْهَا وَ أَبْشِرحوا بِالَّذِي شَاهَدْتَ هَذِهِ مَنَازِلِكَ وَ هَُحلََِِ سَادَاتِكَ وَ أَئِمَّتَكَ وَ جَنَّةَكَ وَ أَنَاسِكَ أَفَا تَرْضَى بِهِ بَدَلَ مَا هَاهِنَا يَقُولُ بَلْ وَ رَبِّ

Then he is saying, ‘Look!’ So, he looks and he sees Muhammadasws and Aliasws, and the goodly ones from their asws Progeny asws in the lofty Iliyeeen. Then he is saying to him, ‘Do you see themasws? They are your Mastersasws and yourasws Imamasws. Theyasws over there, would be your companions and your comforters. So, are you not pleased with themasws in exchange from what you are being separated from over here?’ He would be saying, ‘Yes, by my Lordaswj’!

فَذَلِكَ مَا قَالَ اللَّهِ تُمَّعَالَ إنَّ الَّذِينَ قالوا رَبُّنَا اللَّهُ ثُكَّلْهُمُ الْمَلائِكَةُ أَلََّ تََّافحوا فَمَا أَمَامَكَ عِنْدَهُمَا فَقَدْ كَحَلَلْوَا وَ لَ تََْزَنحوا عَلَى مَا تَّحَلِّفونَهَا وَ أَبْشِرحوا بِالَّذِي شَاهَدْتَ وَ هَذَا الَّذِي شَاهَدْتَ عِنْدَهَا بَدَلَ مِنْهَا وَ أَبْشِرحوا بِالَّذِي شَاهَدْتَ هَذِهِ مَنَازِلِكَ وَ هَُحلَََِِ سَادَاتِكَ وَ أَئِمَّتَكَ وَ جَنَّةَكَ وَ أَنَاسِكَ أَفَا تَرْضَى بِهِ بَدَلَ مَا هَاهِنَا يَقُولُ بَلْ وَ رَبِّ

So that is what Allahazwj Mighty and Majestic Says: Those that are saying, ‘Our Lord is Allahazwj!’ Then they are steadfast – the Angels would be descending unto them saying, ‘Do not be fearing nor be grieving [41:30] – for whatever is in front of you from the states, so you would be sufficed (with) these, and do not be grieving upon what you are leaving behind from the offspring and the dependants, and the wealth, for this, which you are witnessing to be in the Gardens, is in exchange from them and receive glad tidings of the Paradise which you were Promised [41:30]. These are your dwelling, and theyasws are your Mastersasws and your comforters, and your companions’.

We are your Guardians in the life of the world and in the Hereafter, and for you therein is whatever your souls desire, and for you therein would be whatever you call for [41:31] Being a hospitality from the Forgiving, Merciful [41:32]’.

84 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 25 H 4
5- كنّ خير جامع الفوائد وأكل الابوات الظاهرة مُحمَّد بن حُمَّاد بن أَحْمَد بن عُمَّان بن مُحَمَّد بن إِبراهيم بن إِسْحَاق عن عَبْد الله حمّاد عن حَمّام قَالَ: سألتُهُ عن قول الله عزّ وجلّ: وَأَنْ لَوِ اسْتَقامحوا عَلَى الطَّرِيقَةِ لَسْقَيْناهْ مَاِ غَدَقاً، يعني إذا استقاموا على الطريق، لما سقيهم الله منhydrates

6- كنّ خير جامع الفوائد وأكل الابوات الظاهرة مُحمَّد بن حُمَّاد بن أَحْمَد بن عُمَّان بن مُحَمَّد بن إِبراهيم بن إِسْحَاق عن عَبْد الله حمّاد عن حَمّام قَالَ: سألتُهُ عن قول الله عزّ وجلّ: وَأَنْ لَوِ اسْتَقامحوا عَلَى الطَّرِيقَةِ لَسْقَيْناهْ مَاِ غَدَقاً، يعني إذا استقاموا على الطريق، لما سقيهم الله منhydrates

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Ahmad Bin Al Qasim, from Ibrahim Bin Is’haq, from Abdullah Hammad, from Sama’at who said,

‘I heard Abu Abdullah asws saying regarding Words of Mighty and Majestic: And if they are steadfast upon the right Way, We would Quench them (with) abundant water [72:16] – meaning steadfast upon the Wilayah in the origin in the (realm of the) shadows, when Allah azwj took the Covenant upon the offspring of Adam as, We would Quench them (with) abundant water [72:16] – meaning, We azwj would Quench them from the fresh water of the Euphrates’.

From Abu Abdullah asws, he (the narrator) said, ‘I asked him asws about Words of Mighty and Majestic: And if they are steadfast upon the right Way, We would Quench them (with) abundant water [72:16] – meaning Extend them in Knowledge which they would be learning from the Imams asws.

‘I asked Abu Abdullah asws about Words of Mighty and Majestic: And if they are steadfast upon the right Way, - he asws said: ‘It means (steadfast) upon the Way (Wilayah), We would Quench them (with) abundant water [72:16] – he asws said: ‘We azwj shall Make them taste a lot of Knowledge they would be learning from the Imams asws.

I said, ‘His azwj Words: For Us to Try them regarding him. [72:17]. He asws said: ‘But rather they were Tried regarding him asws, meaning the hypocrites’.

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86 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 25 H 6
87 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 25 H 7
And it is reported as well from Ali Bin Abdullah, from Ibrahim Bin Muhammad, from Ismail Bin Yasaar, from Ali Bin Hafs, from Jabir,

‘From Abu Ja’far asws regarding Words of Mighty and Majestic: And if they are steadfast upon the right Way, We would Quench them (with) abundant water [72:16] For Us to Try them regarding him. [72:17]. He asws said: ‘Allah azwj Made their shadows to be in the fresh water in order to Try them regarding it, and their Trial regarding Ali asws, and they were not Tried regarding him asws and disbelieved except with what was Revealed regarding his Wilayah’. 88

88 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 25 H 8
CHAPTER 26 – THEIR\textsuperscript{asws} WILAYAH IS THE TRUTHFULNESS, AND THEY\textsuperscript{asws} ARE THE TRUTHFUL, AND THE HONEST, AND THE WITNESSES, AND THE RIGHTEOUS

The Verses – (Surah) Al Tawbah: \textit{O you who believe! Fear Allah and be with the truthful ones [9:119]}

Tafseer Al Qummi - \textit{And the one who obeys Allah and the Rasool, so they are those upon whom Allah has Bestowed Favours from the Prophets and the Truthful and the Martyrs and the Righteous; and a goodly company are they! [4:69]. He said, \textit{As for the Prophets} – Rasool-Allah\textsuperscript{saww}, \textit{and the Truthful} – Ali\textsuperscript{asws}, \textit{and the Martyrs} – Al Hassan\textsuperscript{asws} and Al Husayn\textsuperscript{asws}, \textit{and the Righteous} – The Imams\textsuperscript{asws}, \textit{and a goodly company are they!} – Al Qaim\textsuperscript{asws} of Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww}, \textit{89 (Not a Hadeeth)}}
3. I asked Abu Ja’far, ASW, about Words of Allah, the Exalted: *You who believe! Fear Allah and be with the truthful ones* [9:119]. He, ASW, said: ‘It means us’.

4. — Questioning one another about the ancestors. The descendants of Al-Hasan (RA) and Al-Abbas (RA) were with the truthful ones: ‘The truthful ones are the Imams, the righteous; those who are in their obedience’.

5. — I wanted to mention a Hadeeth. So Ali (RA) said to me: ‘I did not say this except and I wanted to mention it’.

6. — ‘When Allah gathers the formers ones and the latter ones, it would be so that the most superior of them would be seven of us, the sons of Abdul Muttalib.

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91 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 26 H 3
92 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 26 H 4
93 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 26 H 5
The Prophets\textsuperscript{as} are the most prestigious of the creatures to Allah\textsuperscript{azwj}, and our\textsuperscript{asws} Prophet\textsuperscript{saww} is the most superior (most prestigious) of the Prophets\textsuperscript{as}. Then the successors\textsuperscript{as} are the most superior of the communities after the Prophets\textsuperscript{as}, and his\textsuperscript{saww} successor\textsuperscript{asws} is the most superior of the successors\textsuperscript{as}.

Then the martyrs are the most superior of the communities after the Prophets\textsuperscript{as} and the successors\textsuperscript{as}, and Hamza\textsuperscript{asws} is the chief of the martyrs and Ja'far\textsuperscript{asws} with the two wings flies along with the Angels. A martyr cannot be attributed before him (the two of them) at all. And rather, that is a thing Allah\textsuperscript{azwj} has Honoured by it the face of Muhammad\textsuperscript{saww}.

Then he\textsuperscript{asws} said: ‘so they are those upon whom Allah has Bestowed Favours from the Prophets and the Truthful and the Martyrs and the Righteous; and a goodly company are they! [4:69] That is the Grace from Allah, and Suffice with Allah as a Knower [4:70]. Then the two grandsons\textsuperscript{asws}, Hassan\textsuperscript{asws} and Husayn\textsuperscript{asws} and Al-Mahdi\textsuperscript{asws} upon them\textsuperscript{asws} be the greetings, and the salutations and the honour. Allah\textsuperscript{azwj} Made them\textsuperscript{asws} to be from the one He\textsuperscript{azwj} so Desires to from the People\textsuperscript{asws} of the Household’.’\textsuperscript{94}

He\textsuperscript{asws} mentioned some words, then said: ‘O Abu Muhammad! Allah\textsuperscript{azwj} has Mentioned you all in His\textsuperscript{azwj} Book. He\textsuperscript{azwj} Said: so they are those upon whom Allah has Bestowed Favours from the Prophets and the Truthful and the Martyrs and the Righteous; and a goodly

\textsuperscript{94} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 26 H 6
company are they! [4:69]. So Rasool-Allah saww in the Verse is ‘from the Prophet’, and we saww, in this place are the ‘truthful and the martyrs’, and you (Shias) are the ‘righteous’, therefore adopt this name by the righteousness as Allah azwj Mighty and Majestic has Named you, O Abu Muhammad!’

8 Qib, the lawyer, hereafter, takes a position that they have no proof, and he says: ‘...on the day of resurrection, will they be standing on the right side of the river, in the company of the Prophet?’ He said: ‘...from the Prophet’s companions’, and we saww, in this place are the ‘truthful and the martyrs’, and you (Shias) are the ‘righteous’, therefore adopt this name by the righteousness as Allah azwj Mighty and Majestic has Named you, O Abu Muhammad!’


96 I (Majlisi) say, ‘A group, by their chains from Jabir Bin Abdullah Al Ansari regarding Words of the Exalted: and be with the truthful ones [9:119]. He said, ‘With Muhammad saww and People asws of his saww Household’’. [Not a Hadeeth]


98 Allah aswj the Exalted Said: From the Momineen there are men who ratified what they made a pact with Allah upon. So, from them is one who fulfilled his vow, - and he is Hamza asws Bin Abdul Muttalib asws, and from them is one who awaits, and he is Ali asws Bin Abu Talib asws. Allah aswj Said: and they did not change with any alteration [33:23], and Allah aswj Said: Fear Allah and be with the truthful ones [9:119], and they, over here, are Progeny asws of Muhammad saww’. [Not a Hadeeth]
‘From Al-Reza asws, from his asws forefathers asws regarding Words of the Exalted: So who is more unjust than the one who lies upon Allah and belies the truth when it comes to him? Isn’t in Hell an abode for the Kafirs? [39:32]: ‘The truth is our asws Wilayah, People asws of the Household’.”

And the Angel was called Mahmoud, and there, between his shoulders was inscribed: ‘There is no god except Allah aswj, Muhammad asws is Rasool asww of Allah aswj, Ali asws is the greatest truthful’. The Prophet asww said to him: ‘My beloved Mahmoud! Since how long has this been inscribed between your shoulders?’ He said, ‘From before Allah aswj Created your asww father as Adam as, by twelve thousand years’.

I (Majlisi) say, ‘It is reported by Al Tabary, from Al Ayyashi, by his chain from Minhal Al Qassab who said,

‘I said to Abu Abdullah asws, ‘Supplicate to Allah aswj that He aswj Graces me the martyrdom’.

99 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 26 H 11
100 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 26 H 12
101 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 26 H 13
He asws said: ‘The Momin is a martyr’. Then he asws recited: *And those who believe in Allah and His Rasool, they are the truthful and the martyrs in the Presence of their Lord. For them would be their Recompense and their Light. [57:19]’.

Then he asws said: ‘But, as if he fought alongside Rasool-Allah sallallahu alaihi wasallam with his sword’. Then he asws said, for the third time: ‘But, by Allah sallallahu alaihi wasallam, like the one who was martyred alongside Rasool-Allah sallallahu alaihi wasallam in his marquee, and regarding you all is a Verse from the Book of Allah azwj.

I said, ‘May I be sacrificed for you asws, and which Verse?’ He asws said: ‘The Words of Allah azwj Mighty and Majestic: *And those who believe in Allah and His Rasool, those, they are the truthful and the martyrs in the Presence of their Lord*. Then he asws said: ‘By Allah azwj! All you (Shias) would become the truthful, the martyrs in the presence of your Lord azwj.’

(The book) ‘Al Amaali’ of Al Sadouq – Ibn Musa, from Al Asady, from Sahl, from Mubara,

‘A slave of Al-Reza asws, from Al-Reza asws having said: “A Momin cannot become a Momin until there are three characteristics in him (that he adheres to) – A Sunnah from his Lord asw, and a Sunnah from his Prophet sallallahu alaihi wasallam, and a Sunnah from his Guardian asws.

فأنا المكثمة من زهير فلان مسلم قال الله جزاه خالدًا ما علّمه إلا من الفقه ممن رسول

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102 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 26 H 14
103 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 26 H 15
As for the Sunnah from his Lord \textsuperscript{azwj}, so it is the concealment of the secret. Allah \textsuperscript{azwj} Mighty and Majestic Says: (\textit{He is}) Knower of the unseen, and \textit{He does not Reveal His hidden matters upon anyone} [72:26] Except one \textit{He Chooses from a Rasool} [72:27].

وَ أَمَّا السُّنَّة مِنْ نَبِيِّهِ فَمِحدَارَاةِ النَّاسِ فَقَالَ خَذِ الْعَفْوَ وَ أْمحرْ بِالْعحرْفِ وَ أَعْرِضْ عَنِ الْْاهِلِيَ

And as for the Sunnah from his Prophet \textsuperscript{saww}, so it is the concealment from the people, for Allah \textsuperscript{azwj} Mighty and Majestic Commanded His \textsuperscript{saww} Prophet \textsuperscript{saww} for concealment from the people, so \textsuperscript{azwj} He Said: \textit{Take to the Forgiveness and enjoin good and turn away from the ignorant ones} [7:199].

وَ أَمَّا السُّنَّة مِنْ وَلِيِّهِ فَالصَّبِْحِ فِِ الْبَأْسَاِ وَ الضَّرَّاِِ وَ ي َقحولح اللَّهح جَلَّ جَلاَلحهح وَ الصَّابِرِينَ فِِ الْبَأْساِ وَ الضَّرَّاِِ وَ حِيَ الْبَأْسِ أحولئِكَ الَّذِينَ صَدَقحوا وَ أحولئِكَ هحمح الْمحتَّقحونَ

And as for the Sunnah from his Guardian \textsuperscript{asws}, so it is the patience upon the evil and adversities. Allah \textsuperscript{azwj} Mighty and Majestic Says: \textit{and the patient ones during the adversity and the desperation and when distressed; they are those who are true, and these, they are the fearing ones} [2:177]\textsuperscript{104}.

\textsuperscript{104} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 26 H 16
CHAPTER 27 – ANOTHER REGARDING INTERPRETATION OF WORDS OF THE EXALTED: for them would be a ‘true footing’ in the Presence of their Lord. [10:2]

‘From Abu Abdullah\textsuperscript{asws} regarding Words of the Exalted: \textit{for them would be a ‘true footing’ in the Presence of their Lord} [10:2]. He\textsuperscript{asws} said: ‘It is Rasool-Allah\textsuperscript{saww} and the Imams\textsuperscript{asws},\textsuperscript{105}

And it is said, (True footing) is intercession of Muhammad\textsuperscript{saww} during the Qiyamah – and it is reported from Abu Abdullah\textsuperscript{asws},\textsuperscript{107}

\textit{Tafseer Al Qummi – My father, from Hammad Bin Isa, from Ibrahim Bin Al Yamani,}

‘From Abu Abdullah\textsuperscript{asws} regarding Words of Allah\textsuperscript{azwj} Mighty and Majestic: \textit{and give glad tidings to those who believe that, for them would be a ‘true footing’ in the Presence of their Lord} [10:2]. He\textsuperscript{asws} said: ‘Wilayah of Amir Al-Momineen\textsuperscript{asws},\textsuperscript{106}

What is reported by Al Kulayni, from Al Husayn Bin Muhammad, from Al Moalla, from Muhammad Bin Jamhour, from Yunus, from the one who raised it,

\textit{Tafseer Al Ayyashi – From Yunus, from the one who mentioned it – regarding Words of Allah\textsuperscript{aswj}: \textit{and give glad tidings to those who believe, [10:2]} – up to the end of the Verse. He\textsuperscript{asws} said: ‘The Wilayah’}.\textsuperscript{108}

\textsuperscript{105} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 27 H 1
\textsuperscript{106} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 27 H 2
\textsuperscript{107} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 27 H 3
\textsuperscript{108} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 27 H 4
CHAPTER 28 – ‘THE GOOD DEED’ AND ‘THE MOST EXCELLENT’ IS THE WILAYAH, AND THE ‘EVIL DEED’ IS ENMITY TO THEM

1- Shi’i, Tafsir Al-Ayyashi – Muhammad Bin Isa said in a report of Shareef from Muhammad Bin Ali, and I have not seen any person of Muhammadiya lie him at all – regarding Words of the Exalted: One who comes with the good deed, then for him would be ten the likes of it [6:160]. He said, ‘The good deed which Allah Means is our Wilayah, People of the Household, and the evil deed is our enmity, People of the Household’.

Tafseer Al-Ayyashi – Muhammad Bin Isa in a report of Shareef from Muhammad Bin Ali, and I have not seen any person of Muhammadiya lie him at all – regarding Words of the Exalted: One who comes with the good deed, then for him would be ten the likes of it

2- (The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas in his Tafseer, from Al Munzir Bin Muhammad, from his father, from Al Husayn Bin Saeed, from Aban Bin Taghlub, from Fuzyel Bin Al Zubeyr, from Abu Al aroud, from Abu Dawood Al Sabie, from Abu Abdullah Al Jadaly who said,

‘Amir Al-Momineen asws said to me: ‘O Abu Abdullah! Do you know what is the good deed which if one who comes with it, and they would be secure from the panic of that Day [27:89] And one who comes with the evil deed, they would be thrown upon their faces into the Fire. [27:90]’ I said, ‘No’. He asws said: ‘The good deed is our cordiality, People of the Household, and the evil deed is our enmity, People of the Household’.

3- (The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas – from Ali Bin Abdullah, from Ibrahim Bin Muhammad Al Saqafy, from Abdullah Bin abala Al inany, from Sallam Bin Abu Amra Al hurasany, from Abu Al aroud, from Abu Abdullah Al Jadaly who said,

‘Amir Al-Momineen asws said to me: ‘Shall I inform you with the good deed which, one who comes with I would be secured from the panic of the Day of Qiyamah, and the evil deeds which, one who comes with it would be flung upon his face into the Fire?’ I said, ‘Yes,
O Amir Al-Momineen\textsuperscript{asws}! He\textsuperscript{asws} said: ‘The good deed is our\textsuperscript{asws} love, People\textsuperscript{asws} of the Household, and the evil deed, is our\textsuperscript{asws} hatred, People\textsuperscript{asws} of the Household’\textsuperscript{111}.

I was in the presence of Abu Abdullah\textsuperscript{asws} and Abdullah Bin Abu Yafour asked him\textsuperscript{asws} about Words of Allah\textsuperscript{azwj} Mighty and Majestic: \textit{One who comes with the good deed, for him would be better than it, and they would be secure from the panic of that Day [27:89].} He\textsuperscript{asws} said: ‘And do you know what is the good deed? But rather the good deed is recognition of the Imam\textsuperscript{asws} and obeying him\textsuperscript{asws}, and obeying him\textsuperscript{asws} is obedience to Allah\textsuperscript{azwj}.’\textsuperscript{112}

And by the mentioned chain from him, said, ‘The good deed is Wilayah of Amir Al-Momineen\textsuperscript{asws}’. \textsuperscript{113} (Not a Hadeeth)

‘He asked Abu Ja’far\textsuperscript{asws} about Words of Allah\textsuperscript{azwj} Mighty and Majestic: \textit{One who comes with the good deed, for him would be better than it, and they would be secure from the panic of that Day [27:89].} And one who comes with the evil deed, they would be thrown upon their faces into the Fire. [27:90].’ He\textsuperscript{asws} said: ‘The good deed is Wilayah of Ali\textsuperscript{asws}, and the evil deed is being inimical to him\textsuperscript{asws} and hating him\textsuperscript{asws}.’\textsuperscript{114}

I said to Abu Abdullah\textsuperscript{asws}, ‘Abu Umayya Yusuf Bin Sabit narrated from you\textsuperscript{asws} that you\textsuperscript{asws} said: ‘With the Eman, neither can any deed harm, nor with the Kufr can any deed benefit’.”

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\textsuperscript{111} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 28 H 3
\textsuperscript{112} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 28 H 4
\textsuperscript{113} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 28 H 5
\textsuperscript{114} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 28 H 6
He asws said: ‘Surely, Abu Umayya did not as me asws for its interpretation. But rather what I asws meant by this is that one who recognises the Imam asws from Progeny of Muhammad saww and be in his asws Wilayah, then does any deed for himself from the good deeds, that would be Accepted from him, with a lot of multiple, and he would benefit with the good deed along with the recognition. So, this is what I asws meant with that.

And similar to that, Allah azwj does not Accept the righteous deeds from the servant which they perform when they are in the wilayah of the tyrannous imam who isn’t from Allah azwj the Exalted’.

Abdullah Bin Abu Yafour said to him asws, ‘Doesn’t Allah azwj the Exalted Say: One who comes with the good deed, for him would be better than it, and they would be secure from the panic of that Day [27:89]. So, how can there be no benefit of the righteous deeds for the ones who are in the wilayah of the tyrannical imams?’

Abu Abdullah asws said to him: ‘Do you know what is the good deed which Allah azwj the Exalted means in this Verse? It is recognition of the Imam asws and obeying him asws.

And Allah azwj the Exalted has Said: And one who comes with the evil deed, they would be thrown upon their faces into the Fire. Will you be Recompensed except for what you had been doing? [27:90]. And rather, what He azwj Meant by the evil deed is denial of the Imam asws, one who is from Allah azwj the Exalted’.

Then Abu Abdullah asws said: ‘One whom comes on the Day of Qiyamah with the wilayah of a tyrannical imam who isn’t from Allah asw and comes as a denier of our asw rights, a rejecter of our asw Wilayah, Allah azwj the Exalted would Fling him on the Day of Qiyamah into the Fire’.

115 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 28 H 7
‘From Abu Abdullaha\textsuperscript{asws} regarding Words of the Exalted: \textit{So, as for one who gives and fears [92:5] And ratifies the most excellent [92:6] And belies the most excellent [92:9]}. He\textsuperscript{asws} said: ‘(Ratifies) the Wilayah, \textit{So We will be Facilitating him to the ease [92:7]’}.\textsuperscript{116}

\textit{And as for one who is stingy and (considers himself) needless [92:8].} He\textsuperscript{asws} said: ‘(Needless) of the Wilayah, \textit{So We will be Facilitating him to the difficulties [92:10]’}.\textsuperscript{116}

(The book) ‘Al-Manaqib’ of Ibn Shehr Ashub – Sahh, from Al-Hassan\textsuperscript{asws} Bin Ali\textsuperscript{asws} having addressed the people. He\textsuperscript{asws} said in his\textsuperscript{asws} address: ‘Surely, from People\textsuperscript{asws} of the Household are those Allah\textsuperscript{awj} has Obligated their\textsuperscript{asws} cordiality upon every Muslim. The Exalted Said: \textit{Say: ‘I do not ask you for recompense over it, except for the cordiality to be for my relatives’. And one who earns good, We will Increase the good for him therein. [42:23] – The earning of the ‘good’ is our\textsuperscript{asws} cordiality, People\textsuperscript{asws} of the Household”’.\textsuperscript{117}

\textsuperscript{116} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 28 H 8  
\textsuperscript{117} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 28 H 9  
\textsuperscript{118} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 28 H 10  
\textsuperscript{119} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 28 H 11  
\textsuperscript{120} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 28 H 12
And Zayd son of Ali\textsuperscript{asws} (Bin Al-Husayn\textsuperscript{asws} and Abu Abdullah Al-Jadaly said, ‘Ali\textsuperscript{asws} said: ‘\textit{One who comes with the good deed, [27:89]} - He\textsuperscript{asws} said: ‘Our\textsuperscript{asws} love’, \textit{And one who comes with the evil deed, [27:90]} – he\textsuperscript{asws} said: ‘Our\textsuperscript{asws} hatred‘’.\textsuperscript{121}

And from Suleyman Bin Abdullah son of Al-Hassan, from his father, from his forefathers\textsuperscript{asws} regarding Words of Exalted: \textit{And one who earns good, [42:23]}. He\textsuperscript{asws} said: ‘Cordiality of Progeny\textsuperscript{asws} of Muhammad\textsuperscript{aww},\textsuperscript{122}

\textsuperscript{121} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 28 H 13
\textsuperscript{122} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 28 H 14
\textsuperscript{123} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 28 H 15
\textsuperscript{124} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 28 H 16
then for him would be ten the lie of it, and when he comes with the evil deed, so he would not be Recompensed except the like of it, [6:160].

And as for His Words: One who comes with the good deed, for him would be better than it, and they would be secure from the panic of that Day [27:89]. So, the good deed is our Wilayah and our love; And one who comes with the evil deed, they would be thrown upon their faces into the Fire. [27:90], so it is our hatred, People of the Household. Allah will neither Accept any deed of theirs, nor an exchange, nor a replacement, and they would be in the Fire of Hell, neither will they be exiting from it [45:35] and the Punishment would not be Lightened from them Helped [2:86].

Surely, upon Us is to Guide [92:12] – for Ali is to guide, And surely for Us is the Hereafter and the closeness [92:13] So I warn you of a Fire set ablaze [92:14] – Al-Qaim, when he rises with the sword, he will ill one thousand nine hundred and ninety nine.

None shall arrive to it except the most wretched [92:15] The one who belied, with the Wilayah, and turned his back [92:16], away from it, And the pious would be kept away from it [92:17], the Momin, The one who gives his wealth and purifies [92:18], the one who give the knowledge to its rightful ones, And there is no favour for anyone with him to be Recompensed for [92:19], to draw closer to Allah the Exalted: And soon he will be pleased [92:21], when he witnesses the Rewards.”.

125 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 28 H 17
And Abu Abdullahasws said: *And ratifies the most excellent [92:6] – i.e. (ratifies) with the Wilayah, And belies the most excellent [92:9] – i.e., with the Wilayah*.126

19—Khnar, kind of money and repulsion of evil. The most excellent [92:5]—i.e. (believes) with the Wilayah;

And belies the most excellent [92:9]–i.e., with the Wilayah.

So We will be facilitating him to the ease [92:7]. So he will not want anything from the evil except it would be eased for him.

And as for one who is stingy - with the Khums, and (considers himself) needless [92:8] with his opinion from the Guardiansasws of Allahazwj, And belies the most excellent [92:9] – (believes) with the Wilayah, So We will be facilitating him to the difficulties [92:10], he would not want anything from the evil, except it would be eased for him.

And as for Hisazwj Words: *And the pious would be kept away from it [92:17], Rasool-Allahsaww said: ‘And the one who follows himasws, The one who gives his wealth and purifies [92:18], heasws said: ‘That is Amir Al-Momineenasws, and it is the Words of the Exalted: and are giving the Zakat while they are performing Ruku [5:55].

And Hisazwj Words: *And there is no favour for anyone with him to be Recompensed for [92:19], so it is Rasool-Allahsaww who, there isn’t any favour for anyone with himsaww he could be Recompensed for, and hissaww favour upon the entirety of the creatures is to be Recompensed for’*.127

20—Khnar, kind of money and repulsion of evil. The most excellent [92:5]—i.e. (believes) with the Wilayah;
‘From Al-Abd Al-Salih (7th Imam asws), he (the narrator) said, ‘I asked him asws about Words of Allah asw Mighty and Majestic: And the good and the evil are not equal. [41:34]. He asws said: ‘We asws are the good, and clan of Umayya are the evil’. 128

And the good and the evil are not equal. [41:34]. He asws said: ‘We asws are the good, and clan of Umayya are the evil’.

21 - كه أُزِعَ الْيَتَابُةُ وَ تَأْوِيلُ الْأَيَاتُ الْظَاهرَةُ مُحَمَّدٌ بْنَ حَبْلَانَ عَنْ مُحَمَّدٍ بْنِ أَحْمَدٍ مَالِكِيِّ عَنْ أَحْمَدٍ بْنِ حَبْلَانَ عَنْ أَبِيهِ عَلِيٌّ عَلِيَّ».

22 - أَقْحَلَ مَرَّةً بِالْطَّرِيقِ فِي الْعُمْلَةِ عَنْ تَفَسِّيرِ الْثَّعْلَبِِِّ بِإِسْنَادِهِ عَنِ ابْنِ عَبَّاسٍ. ﴿وَمَنْ يُقْتِلْ حَسَنَةً نَزِدْ لَهٌ فِيها حَسَنَةً﴾ ﴿وَلَسَوْفَ يَعْطِيكَ رَبُّكَ فَتَضَى﴾ ﴿وَلَسُوفَ يَعْطِيكَ رَبُّكَ فَتَضَى﴾ 

And it is reported from Al Magazily as well, by his chain from Al Sudy, similar to it, and there is an addition in its end, and he said regarding Words of the Exalted: And soon your Lord will Give you, so you will be pleased [93:5]. He said, ‘Muhammad asaw would be pleased that he asaw would enter the People of his asaw Household into the Paradise’. 131 (Not a Hadeeth)

128 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 28 H 20
129 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 28 H 21
130 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 28 H 22
131 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 28 H 23
CHAPTER 29 – THEY asws ARE FAVOUR OF ALLAH azwj, AND THE WILAYAH IS ITS THANKS, AND THEY asws ARE GRACE OF ALLAH azwj, AND HIS azwj MERCY, AND THAT THE BLISS IT IS THE WILAYAH, AND DECLARATION IS THE MIGHTY FAVOUR UPON THE CREATURES WITH THEM asws

The Verses – (Surah) Ibrahim as: Do you not see those who replaced the Favour of Allah for Kufr and released their people into the abode of perdition? [14:28].

Notes –

And it is reported from Al-Sadiq asws having said: ‘By Allah azwj! We asws are the Favour of Allah azwj which He azwj has Favoured with upon His azwj servants, and by us asws he succeeds, the one who succeeds’.

And a man asked Amir Al-Momineen asws about this Verse and he asws said: ‘These are two immoral ones from Qureyh – clan of Umayya and clan of Al-Mugheira. As for the clan of Umayya, so they are being respited for a while, and a for the clan of Al-Mugheira, they were sufficed with on the day of (battle of) Badr’.

And it is reported by Al Ayyashi, by his chain in a lengthy Hadeeth, said,

‘Abu Haneefa asked Abu Abdullah asws about this Verse. He asws said: ‘What is the ‘Favour’ with you, O Numan?’ He said, ‘The daily subsistence from the good and the cold water’.

He asws said: ‘If Allah azwj were Make you stand in front of Him azwj on the Day of Qiyamah, until He azwj Asks you about every meal you had eaten or drink you had drunk, your stand would be long in front of Him azwj’. He said, ‘So what is the ‘Favour’, may I be sacrificed for you!’

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He asws said: 'We asws, People asws of the Household are the ‘Favour’ which Allah azwj has Favoured with us asws upon the servants, and by us asws they were united after they had differed, and by us asws Allah azwj United between their hearts and Made them brethren after they had been enemies, and by us asws Allah azwj Guided them to Al-Islam, and it is the Favour which will not be cut-off. Allah azwj have Favoured upon them, and it is the Prophet saws and his saws family asws.

One day we were in front of Ali asws Bin Musa Al-Reza asws, so he asws said: ‘There is no real bounty in the world’.

One of the Jurists from the ones who were in his asws presence, said to him asws, ‘The Words of Allah azwj Mighty and Majestic: Then you will be Questioned on that Day about the boons [102:8], but this is the Bounty in the world and it is the cold water?’

Al-Reza asws said to him in a raised voice: ‘Such is how you are interpreting it as, and you are making it upon (various) examples. So, a group says, ‘It is the cold water’, and others say, ‘It is the good food’, and others say, ‘It is the good sleep’.

And my asws father asws has narrated to me asws from Abu Abdullah asws that these words of yours were mentioned in his asws presence regarding the Words of Allah azwj the Exalted: Then you will be Questioned on that Day about the boons [102:8], so he asws got annoyed and said: ‘Allah azwj will not Question His azwj servants about what He azwj had Granted them of His azwj Grace, nor what He azwj Conferred upon them with that, and the gratitude of the creatures would become repugnant for them. So how can it be furthered to the Creator Mighty and Majestic, what the creatures are not agreeable with?'
But the Bounty is our\textsuperscript{asws} love, the People\textsuperscript{asws} of the Household, and to be in our\textsuperscript{asws} Wilayah. Allah\textsuperscript{azwj} would Question you all about it after the Tawheed and the Prophet-hood, because if the servant is loyal to that, the bounties would be added to him of the Paradise, where these would never decline.

And my\textsuperscript{asws} father\textsuperscript{asws} has narrated that to me\textsuperscript{asws}, from his\textsuperscript{asws} father\textsuperscript{asws}, from Muhammad\textsuperscript{asws} Bin Ali\textsuperscript{asws}, from his\textsuperscript{asws} father\textsuperscript{asws} Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws}, from his\textsuperscript{asws} father\textsuperscript{asws} Al-Husayn\textsuperscript{asws}, from his\textsuperscript{asws} father\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{asws} said: ‘O Ali\textsuperscript{asws}! The first Question which the servants would be asked after their death is the testimony that there is no god except Allah\textsuperscript{azwj}, and that Muhammad\textsuperscript{asws} is the Rasool-Allah\textsuperscript{asws}, and that you\textsuperscript{asws} are the Guardian of the Momineen, by what Allah\textsuperscript{azwj} has Made it (Al-Wilayah) and what He\textsuperscript{azwj} Made it to be for you\textsuperscript{asws}. So, the one who accepts by that, and believed by it would go to boons, which would have no decline for it’’.\textsuperscript{132}

Tafseer Al Qummi – My father, from Ibn Abu Umeyr, from Usman Isa,

‘From Abu Abdullah\textsuperscript{asws}, he (the narrator) said, ‘I asked him\textsuperscript{asws} about Words of Allah\textsuperscript{azwj}: Do you not see those who replaced the Favour of Allah for Kufr and released their people into the abode of perdition? [14:28].

He\textsuperscript{asws} said: ‘It was Revealed regarding the two immoral ones of Quraysh – clan of Umayya and clan of Al-Mugheira. As for the clan of Al-Mugheira, Allah\textsuperscript{azwj} Cut off their tails on the day of (battle of) Badr, and as for clan of Umarra, they are being respite for a while’.

Then he\textsuperscript{asws} said: ‘And we\textsuperscript{asws} are the Favour of Allah\textsuperscript{azwj} which He\textsuperscript{azwj} has Favoured with upon His\textsuperscript{azwj} servant, and by us\textsuperscript{asws} he succeeds, the one who succeed’\textsuperscript{133}.

Tafseer Al Qummi - \textit{They are recognising the Favour of Allah, then they are denying it, [16:83]}. He said, ‘They are recognising the Favour of Allah\textsuperscript{azwj}, and they are the Imams\textsuperscript{asws},

\textsuperscript{132} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 29 H 1
\textsuperscript{133} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 29 H 2
and the evidence upon that the Imams asws are the Favour of Allah azwj: Do you not see those who replaced the Favour of Allah for Kufr [14:28]. (Up to here is not a Hadeeth)

Al-Sadiq asws said: ‘By Allah azwj! We asws are the Favour of Allah azwj which Allah azwj has favoured upon His aswj servants, and by us asws he succeeds, the one who succeeded’.  

(The book) ‘Al-Manaqib’ of Ibn Shehr Ashub – Al-Sadiq asws and Al-Baqir asws regarding Words of Exalted: Do you not see those who replaced the Favour of Allah for Kufr [14:28]: ‘Favour of Allah azwj is His azwj Rasool saww when he saww informed his saww community with the one asws from the Imams asws who will be guiding them, and released their people into the abode of perdition? [14:28]. That is the meaning of the words of the Prophet saww: ‘Do not be returning after me saww becoming Kafirs, striking the necks of each other’.

... (5:92) ...

And the Religion is built upon following the Prophet saww: Say (O Rasool): ‘If you love Allah, then follow me. [3:32], and following the Book: and follow the Light which has descended with him, [7:157], and following the Imams asws from his saww children: and those who followed them with goodness [9:100].

Thus, following the Prophet saww would inherit the love, Allah will Love you’ [3:31], and following the Book would inherit the fortunes, then the one who follows Guidance, he will neither stray nor be wretched [20:123], and following the Imams asws would inherit the Paradise”.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Abu Amro, from Ibn Uqda, from Ja’far Bin Ali, from Hassan Bin Husayn, from Umar Bin Rashid,

‘From Ja’far asws Bin Muhammad aswa regarding His azwj Words: Then you will be Questioned on that Day about the boons [102:8]. We asws are the Boons’.

134 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 29 H 3
135 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 29 H 4
And regarding His Words: And hold firmly with the Rope of Allah altogether and do not be disunited [3:103]. He said: ‘We are the rope’.

We are informed by Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Maslama Bin Ata’a, from Jameel, ‘From Abu Abdullah, he (the narrator) said, ‘I said, ‘Then you will be Questioned on that Day about the boons [102:8]’ – i.e. about the Wilayah, and the evidence upon that are His Words: And stop them! They have to be Questioned [37:24]. He said, ‘About the Wilayah’.

By Allah! A people believed in the apparent Bounty and the hidden, and a people believed in the apparent and did not believe in the hidden. So, Allah Revealed: O you Rasool! Do not let them grieve you, those who are hastening into Kufr, from those who are saying, ‘We believe’, with their mouths while their hearts are not believing, [5:41]. Rasool-Allah was joyful at its Revelation when Allah the Exalted did not Accept their belief except by making pact with our Wilayah and our cordiality.

136 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 29 H 5
137 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 29 H 6
138 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 29 H 7
I asked my Master Musa asws Bin Ja'far asws about Words of Allah aswj Mighty and Majestic: and Bestowed upon you His Bounties, apparent and hidden? [31:20]. He asws said: ‘The apparent Bounty is the apparent Imam asws, and the hidden is the hidden Imam asws’. 139

Then I said to Al-Husayn asws Bin Ali asws and Abdullah Bin Umar performing Tawaaf of the House (Kabah). I asked Ibn Umar saying, ‘Words of Allah aswj: And as for the Favour of your Lord, so do announce (it) [93:11]. He asws said, ‘Commanded him to announce with what Allah aswj had Favoured upon him’.

Then I said to Al-Husayn asws Bin Ali asws: ‘Words of Allah aswj: And as for the Favour of your Lord, so do announce (it) [93:11]. He asws said: ‘Commanded him to announce with what Allah aswj had Favoured upon him from His Religion’ 140.

We were a group in the presence of Abu Abdullah asws, and he asws called for a meal what we had not experienced the pleasure and freshness like it, until we were full, and we were brought dates. We looked into these at (reflection) of our face from its clarity and beauty. A man said, ‘We will be Questioned tomorrow about this bounty which we have been favoured with in the presence of son asws of Rasool-Allah saww.

Abu Abdullah asws said to him: ‘Allah aswj is more Honourable and more Majestic than for Him aswj to Feed you food justifiably, then Question you all about it. But, Allah aswj has Favoured upon them with Muhammad saww and the Progeny asws of Muhammad saww’. 141
Tafseer Al Ayyashi – From Muhammad Bin Suleyman, from his father,

‘From Abu Abdullah asws: and you were on the brink of a pit of the fire, so He Saved you from it. [3:103]: ‘By (saved you) by Muhammad saww’.

Tafseer Al Ayyashi – From Abu Al Hassan Ali Bin Muhammad Bin Maysam,

‘From Abu Abdullah asws having said: ‘Receive glad tidings with the greatest of the Conferment(s) upon you all, the Words of Allah azwj: and you were on the brink of a pit of the fire, so He Saved you from it. [3:103]. So, the saving from Allah azwj is a gift, and Allah azwj does no

t Retract from a gift’.

Tafseer Al Ayyashi, from Ibn Haroun who said,

‘Abu Abdullah asws, whenever he asws remember the Prophet sAWW said: ‘By my asws father asws, and my asws mother asws, and myself asws, and my asws people, and my asws clan! I asws am astonished at the Arabs why they are not carrying us asws upon their heads, and Allah azwj 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]. By Allah azwj, they were saved by Rasool-Allah saww!’


The enlightenment regarding the meaning of the interpretation – Al-Baqir asws and Al-Sadiq asws said: ‘The Boons (is a reference to) Wilayah of Amir Al-Momineen asws.

142 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 29 H 11
143 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 29 H 12
144 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 29 H 13
145 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 29 H 14
146 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 29 H 15
Al-Baqir asws regarding Words of the Exalted: and Bestowed upon you His Bounties, apparent and hidden? [31:20]. He asws said: The apparent bounty is the Prophet saww and what he saww came with, from His azwj recognition and His azwj Tawheed; and as for the hidden bounty, it is our asws Wilayah, People asws of the Household, and pact of our asws cordiality’. 147

Muhammad Bin Muslim, from Al-Kazim asws: The apparent (bounty) is the apparent Imam asws, and the hidden (bounty) is the hidden Imam asws. 148

Tafseer Al Ayyashi – From Al Asbagh Bin Nubara who said,

‘Amir Al-Momineen asws said regarding His azwj Words: Do you not see those who replaced the Favour of Allah for Kufr [14:28]. He asws said: ‘We asws are the Favour of Allah azwj which He azwj Favoured with upon the servants’. 149

Tafseer Al Ayyashi – From Zareeh,

‘From Abu Abdullah asws, he (the narrator) said, ‘I heard him asws saying: ‘Ibn Al-Kawa came to Amir Al-Momineen asws and asked him asws about Words of Allah azwj. Do you not see those who replaced the Favour of Allah for Kufr and released their people into the abode of perdition? [14:28]. He asws said: ‘That is Quraysh. They replaced the Favour of Allah azwj for Kufr, and they belied their Prophet saww on the day of (battle of) Badr’. 150

Tafseer Al Ayyashi – Muhammad Bin Hatim who said, ‘I found in the book of Hamza Al Zayyat, from Amro Bin Murrah who said,

‘Ibn Abbas said to Umar, ‘O commander of the faithful! This Verse: Do you not see those who replaced the Favour of Allah for Kufr and released their people into the abode of perdition? [14:28].’ He said, ‘These are two immoral ones from Quraysh – my maternal uncles and your paternal uncles. As for my maternal uncles, Allah azwj Uprooted them on the

147 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 29 H 16
148 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 29 H 17
149 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 29 H 18
150 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 29 H 19
day of (battle of) Badr, and as for your paternal uncles, Allah\textsuperscript{azwj} has Respited them for a while”. 151 (Not a Hadeeth)

Tafseer Al Ayyashi – From Amro Bin Saeed who said,

‘I asked Abu Abdullah\textsuperscript{asws} about Words of Allah\textsuperscript{azwj}: Do you not see those who replaced the Favour of Allah for Kufr and released their people into the abode of perdition? [14:28]. He\textsuperscript{asws} said: ‘What are you saying regarding that?’ I said, ‘We are saying, these are two immoral ones from Quraysh – clan of Umayya and clan of Al-Mugheira’.

He\textsuperscript{asws} said: ‘Yes, it is Quraysh, all of them. Allah\textsuperscript{azwj} Addressed His\textsuperscript{azwj} Prophet\textsuperscript{saww} and Said: “I\textsuperscript{azwj} have Merited Quraysh over the Arabs and Favoured upon them with My\textsuperscript{azwj} Favour, and Sent a Rasool\textsuperscript{saww} to them, but they replaced My\textsuperscript{azwj} Favour and belied My\textsuperscript{azwj} Rasool\textsuperscript{saww}, 152.

And in a report of Zayd Al Shahham,

‘From him\textsuperscript{asws}, he (the narrator) said, ‘I said to him\textsuperscript{asws}, ‘It has reached me that Amir Al-Momineen\textsuperscript{asws} was asked about it, and he\textsuperscript{asws} said: ‘It means by that the two immoral one from Quraysh, (clans of) Umayya and Makhzum. As for Makhzum, Allah\textsuperscript{azwj} Killed them on the day of Badr, and as for Umayya, they are being respited for a while’.

Abu Abdullah\textsuperscript{asws} said: ‘By Allah\textsuperscript{azwj}! Allah\textsuperscript{azwj} Meant by it Quraysh, all of them, those who were inimical to Rasool-Allah\textsuperscript{saww} and established the war to him\textsuperscript{saww}, 153.

(The book) ‘Al Kafi’ – Al Husayn Bin Muhammad Bin Al Moalla, from Al Washa, from Aban Bin Usman, from Al Haris Al Nazry,

‘From Abu Ja’far\textsuperscript{asws} – similar to the former Hadeeth”. 154

\begin{itemize}
\item[151] Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 29 H 20
\item[152] Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 29 H 21
\item[153] Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 29 H 22
\end{itemize}
‘From Ali son of Ja’farasws, from his brotherasws Musaabsws having been asked about this Verse: They are recognising the Favour of Allah, then they are denying it, [16:83]. Heasws said: ‘They recognised himasws, then denied him’. 155

And he said as well, ‘It was narrated to us by Ahmad Bin Muhammad Al Warraq, from Ja’far Bin Ali Bin Najeeh, from Hassan Bin Husayn, from Abu Hafs Al Saig,

‘From the Imam Ja’farasws Bin Muhammadasws with regard to Words of the Exalted: Then you will be Questioned on that Day about the boons [102:8]. By Allahazwj! It is not the food and the drink, but it is ourasws Wilayah, Peopleasws of the Household’. 156

And he said as well, ‘It was narrated to us by Ahmad Bin Muhammad Al Qasim, from Ahmad Bin Abdul Wahid, from Al Qasim Bin Al Zahrak, from Abu Hafs Al Saig.

‘I said to Abu Abdullahasws, ‘What is the meaning of Words of the Exalted: Then you will be Questioned on that Day about the boons [102:8]. Heasws said: ‘The boon which Allahazwj has Favoured with upon you all of ourasws Wilayah and love of Muhammadasws and Progenyasws of Muhammadaswsw’. 158

154 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 29 H 23
155 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 29 H 24
156 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 29 H 25
157 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 29 H 26
158 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 29 H 27
And he said as well, ‘It was narrated to us by Ahmad Bin Al Qasim, from Ahmad, from Muhammad Bin Khalid, from Muhammad Bin Abu Umeyr,

From Abu Al-Hassan Musa
regarding Words of the Exalted: Then you will be Questioned on that Day about the boons [102:8]. He
said: ‘We are the boons of the Momin, and colocynth of the Kafir’. 

The books ‘Kunz Jami Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Ibn Uqda, from Al Hassan Bin Al Qasim, from Muhammad Bin Abdullah Bin Salih, from Mufazzal Bin Salih, from Saeed Bin Abdullah, from Ibn Nubata,

‘From Ali having said: ‘Then you will be Questioned on that Day about the boons [102:8]: ‘We are the boons’.

And he said as well, ‘It was narrated to us by Ali Bin Abdullah, from Ibrahim Bin Muhammad Al Saqafy, from Ismail Bin Bashar, from Ali Bin Abdullah bin Ghalib, from Abu Khalid Al Kabuly who said,

‘I went to see Muhammad Bin Ali, and he placed forward such a meal to me, I had not eaten any better than it. He said to me: ‘O Abu Khalid! How do you view our meal?’ I said, ‘May I be sacrificed for you! There is nothing better apart from that I recall a Verse in the Book of Allah and I am troubled by it’.

He said: ‘And what is it?’ I said, Then you will be Questioned on that Day about the boons [102:8]. He said: ‘By Allah! You will not be Questioned about this meal, ever!’ Then he laughed until I smiled laughing, and his teeth were manifested, and he said: ‘Do you know what are the boons?’ I said, ‘No’. He said: ‘We are the boon which you will be Questioned about’.

Tafseer Furat Bin Ibrahim, transmitting from Abu Hafs Al Saig who said,
‘I heard from Ja’far asws Bin Muhammad asws saying regarding Words of Allah azwj the Exalted: 

_Then you will be Questioned on that Day about the boons [102:8]_. He asws said: ‘We asws are from the boon which Allah azwj Mentioned’. Then Ja’far asws said: ‘And when you said to the one whom Allah had Favoured upon and you had favoured upon [33:37]’.

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‘I was in the presence of Ja’far asws Bin Muhammad asws and he asws forwarded a meal to us, I had not eaten food the like of it at all! He asws said to me: ‘O Sadeyr! How do you view this meal of ours?’ I said, ‘May my father and my mother be (sacrificed) for you asws, O son asws of Rasool-Allah asww! I have not eaten the like of it, at all, nor do I think that I will be eating the like of it, ever!’

Then my eyes overflowed and I cried. He asws said to me: ‘O Sadeyr! What makes you cry?’ I said, ‘O son asws of Rasool-Allah asww! I remembered a Verse in the Book of Allah azwj: “Then you will be Questioned about the boons”’. He asws said: ‘And what is it?’ I said, ‘Words of Allah azwj in His azwj Book: _Then you will be Questioned on that Day about the boons [102:8]_. I fear that this meal would happen to be which Allah azwj would Question about’.

فضحَكِ حتى بدَدت نِيازَتُهُمُ، ثمَّ قَالَ: ‘أُمِّي أَبِي أَنْتَ وَ أَحْمِي يَا أَبْنَ رَسُولِ اللَّهِ’.

وَقَلَّتُ لِهِ ذَٰلِكَ: ‘يَا أَبَا حَفْصٍ’.

And I said to him asws, ‘May my father and my mother be (sacrificed) for you asws, O son asws of Rasool-Allah asww! So, what are the boons?’ He asws said to me: ‘Love of Amir Al-Momineen Ali asws Bin Abu Talib asws and his asws family. Allah azwj will Question them on the Day of Qiyamah: “How was your gratefulness to Me azwj when I azwj Favoured upon you all with the love of Ali asws and his asws family?”’.

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162 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 29 H 31
163 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 29 H 32
‘Abdullah Bin-Hassan asws said: ‘O Abu Hafs! Then you will be Questioned on that Day about the boons [102:8].’ He asws said: ‘Our asws Wilayah, by Allahazwj, O Abu Hafs!’

He said, ‘May I be sacrificed for you asws, so what is the evil (Al-Munkar)?’ He asws said: ‘The one who wronged his asws right, and blackmailed for its matter, and carried the people upon his shoulder’. He said, ‘Indeed! Who is he that you asws see the man to be on the disobedience of Allahazwj, so that we can forbid from him?’ Abu Abdullah asws said: ‘That is not ‘enjoining to the good’ (Al-Amr Bil Ma’rouf’) nor is it ‘forbidding from the evil’ (Nahiy An Al-Munkar), but rather that is good he sends ahead’.

Abu Hanifa said, ‘May I be sacrificed for you asws, inform me about the Words of Allahazwj Mighty and Majestic: Then you will be Questioned on that Day about the boons (bounties) [102:8].’ He asws said: ‘So what do you have, O Abu Hanifa?’ He said, ‘The security in the flock, and the physical health, and the present livelihood’.

So he asws said: ‘O Abu Hanifa! If Allahazwj were to Pause you on the Day of Judgement until Heazwj Questions you about every food that you have eaten and every drink you have drunk, it would be a very lengthy pause for you’.

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164 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 29 H 33
He said, 'May I be sacrificed for you asws, so what are the boons?' He asws said: 'We asws are the boons which Allah azwj has Saved the people with, by us asws from the misguidance, and Made them to see by us asws from their blindness, and Taught them by us asws from their ignorance'.

He said, 'May I be sacrificed for you asws, so how can the Quran be fresh forever?' He asws said: 'Because there will never come an era where its Verses are not valid, and had it been that, the Quran would perish before the world ceases to be'.

The books 'Kunz Jamie Al Fawaid' and Taweel Al Ayaat Al Zaahira – Muhammad Bin Al Abbas, from Ja’far Bin Muhammad Bin Malik, from Al Hassan Bin Ali Bin Marwan, from Saeed Bin Usman, from Dawood Al Raqy,

‘From Abu Abdullah asws having said: ‘Words of the Exalted: So which of the Favours of your Lord with you two belie? [55:13] – i.e., which of the two Favours will you deny, (favour) of Muhammad saww or (favour) of Al asws? They asws are the two Favours Bestowed upon the servants’'.

‘Regarding Words of Allah aswz Mighty and Majestic: So which of the Favours of your Lord with you two belie? [55:13]: ‘Is it with the Prophet saww or with the successor asws? It was Revealed in (Surah) Al-Rahman’’.  

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165 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 29 H 34
166 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 29 H 35
167 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 29 H 36
168 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 29 H 37
I (Majlisi) am saying, ‘The Sayyad, Muhammad Bin Al Hassan Al Husayni, in a report of (the book), the noble ‘Al Saheefa Al Kameela’, by his chain from Mutawakal Bin Haroun, ‘From Abu Abdullah Al-Sadiqasws having said: ‘Allahazwj Informed Hisazwj Prophetasww with what the Peopleasws of the Household of Muhammadasww and the people of theirasws cordiality and theirasws Shias would be facing from them, meaning clan of Umayyad, during their days and their kingdom’.

Heasws said: ‘And Allahazwj the Exalted Revealed regarding them: Do you not see those who replaced the Favour of Allah for Kufr and released their people into the abode of perdition? [14:28] Into Hell they will be arriving, and evil is the settlement [14:29], and the Favour of Allahazwj is Muhammadasww and Peopleasws of hisasww Household. Theirasws love is Eman and one would enter the Paradise, and hatred for themasws is Kufr and hypocrisy, one would enter the Fire’. 169

(The book) ‘Al-Mahasin’ – One of our companions raising it – Regarding Words of Allahaswj and Exalted: for you to exclaim the Greatness of Allah upon what He has Guided you, and perhaps you would be thanking [2:185]. Heasws said: ‘The thanks is the recognition. And regarding Hisaswj Words: and He is not Pleased with the Kufr of His servants; and if you are grateful, He would be Pleased for you. [39:7], heasws said: ‘The Kufr over here is the opposition, and the thanks is the Wilayah and the recognition’’. 170

Tafseer Al Ayyashi – From Zurara,

‘From Abu Ja’farasws, and Humran from Abu Abdullahasws regarding Words of the Exalted: and had it not been for the Grace of Allah upon you and His Mercy [4:83], said: ‘The Grace of Allahaswj – Hisaswj Rasoolasaww, and Hisaswj Mercy – Wilayah of the Imamsaswsasws’. 171

169 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 29 H 38
170 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 29 H 39
171 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 29 H 40
‘From Al-Reza asws, he (the narrator) said, ‘I said, Say: ‘By the Grace of Allah and by His Mercy – so it is by that, let them be rejoicing. It is better than what they are amassing [10:58].’ He asws said: ‘By Wilayah of Muhammad sallallahu alayhi wasallam (saww) and Progeny asws of Muhammad sallallahu alayhi wasallam is better than what they are amassing from their world’’. 172

‘From Al-Reza asws, he (the narrator) said, ‘I said, Say: ‘By the Grace of Allah and by His Mercy – so it is by that, let them be rejoicing [10:58].’ He asws said: ‘By Wilayah of Muhammad sallallahu alayhi wasallam (saww) and Progeny asws of Muhammad sallallahu alayhi wasallam is better than what they are amassing from their world’’. 172

172 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 29 H 41
173 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 29 H 42
174 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 29 H 43
175 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 29 H 44
‘From Al-Reza\textsuperscript{asws}, from his\textsuperscript{asws} grandfather Ja‘far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws} regarding Words of the Exalted: \textit{and Allah Specialises by His Mercy the one He so Desires to}; \cite{176}:


cال المختصّ بالرحمة بيّ الله و وصیّة منلوان اللّه عليهما إن الله خلق رجاء رّحمة يّباع و يّباع رجاء عينلة مأخوذة لِلمختارين ص و ع على ع و و ع راحة و راحة واحدّة متشوطة على شايل المؤمنين.

‘The Choosing especially with the Mercy is for the Prophet\textsuperscript{saww} of Allah, and his\textsuperscript{saww} successor, and their\textsuperscript{saww} Family. Allah\textsuperscript{azwj} Created one hundred Mercies, so ninety nine of the Mercies in His\textsuperscript{azwj} Presence are treasured for Muhammad\textsuperscript{saww} and Ali\textsuperscript{asws}, and their Family\textsuperscript{asws}, and one Mercy is extended to the rest of the existing ones’. \cite{176}

(The book) of Ibn Shehr Ashub – Al Baqir\textsuperscript{asws} and Al Sadiq\textsuperscript{asws} regarding Words of the Exalted: \textit{That is a Grace of Allah. He Gives it to the one He so Desires, and Allah is Capacious, most Knowing}; \cite{177}.

\(\textit{And do not be coveting what Allah have Graced with some of you above the others}.\) [4:32] ‘These two were Revealed regarding them\textsuperscript{asws}, upon them\textsuperscript{asws} be the benediction (blessing) and the greeting’.

\(\textit{Tafseer Imam (Hassan Al-Askari)\textsuperscript{asws} – ‘Allah\textsuperscript{azwj} Mighty and Majestic Said: Recall My Favour which I Bestowed upon you, by Sending Musa\textsuperscript{as} and Haroun\textsuperscript{as} to your ancestors, with the Prophet-hood. So they\textsuperscript{as} guided them to the Prophet-hood of Muhammad\textsuperscript{saww} and the successorship of Ali\textsuperscript{asws} and the Imamate of the his\textsuperscript{saww} goodly family. And We\textsuperscript{azwj} Took upon you all the Pacts with that and the Covenant - which, if you had fulfilled these, your would have been kings in His\textsuperscript{azwj} Gardens, deserving of His\textsuperscript{azwj} Prestige and His\textsuperscript{azwj} Pleasure.}\) \cite{178}

\(\textit{فَقَالَ الْمِدّتَحُ بِالرَّحَمَةِ نَبُوَّةُ اللَّهِ وَ وَصِيُّهِحَ صَلَوَاتِ اللَّهِ عَلَيْهِمَا إِنَّ اللَّهَ خَلَقَ مِائَةٍ رَحَمَةٍ تِسْعٌ وَ تِسْعَ رِحَمَةٌ عِنْدَهُ مَذْخْوَرَةٌ لِمُحَمَّدٍ ص وَ عَلِيٍّ ع وَ عِتََْتِهِِِمَا وَ رَحَمَةٌ وَاحِدَةٌ مَبْسحوطَ وَ عَلَى سَائِرِ الْمَجْهَدِينَ}.\) [2:105]

\(\textit{فَقَالَ الْمِدّتَحُ بِالرَّحَمَةِ نَبُوَّةُ اللَّهِ وَ وَصِيُّهِحَ صَلَوَاتِ اللَّهِ عَلَيْهِمَا إِنَّ اللَّهَ خَلَقَ مِائَةٍ رَحَمَةٍ تِسْعٌ وَ تِسْعَ رِحَمَةٌ عِنْدَهُ مَذْخْوَرَةٌ لِمُحَمَّدٍ ص وَ عَلِيٍّ ع وَ عِتََْتِهِِِمَا وَ رَحَمَةٌ وَاحِدَةٌ مَبْسحوطَ وَ عَلَى سَائِرِ الْمَجْهَدِينَ}.\) [2:105]

\(\textit{فَقَالَ الْمِدّتَحُ بِالرَّحَمَةِ نَبُوَّةُ اللَّهِ وَ وَصِيُّهِحَ صَلَوَاتِ اللَّهِ عَلَيْهِمَا إِنَّ اللَّهَ خَلَقَ مِائَةٍ رَحَمَةٍ تِسْعٌ وَ تِسْعَ رِحَمَةٌ عِنْدَهُ مَذْخْوَرَةٌ لِمُحَمَّدٍ ص وَ عَلِيٍّ ع وَ عِتََْتِهِِِمَا وَ رَحَمَةٌ وَاحِدَةٌ مَبْسحوطَ وَ عَلَى سَائِرِ الْمَجْهَدِينَ}.\) [2:105]
And I had Graced you all in the two worlds [2:47] - over there, i.e., ‘azwj Did it with your ancestors, Gracing them the Religion and the world. As for their Grace in the Religion, it was for their acceptance of the Prophet-hood of Muhammad saww and the Wilayah of Ali asws and their goodly Progeny asws.

And as for their Gracing them in the world, it was by Shading the clouds upon them, and Sending down upon them the Manna and quails, and Quenching them with fresh water from a rock, and Parting the sea for them. Thus, Iazwj Rescued them and Drowned their enemies, Pharaoh la and his la people. And Iazwj Excelled them upon the communities of their era which opposed their ways and guided away from their way.

Then Allahazwj Mighty and Majestic Said to them: “So when Iazwj have Done this with your ancestors during that era for their acceptance of the Wilayah of Muhammad saww and his saww Progeny asws, so rather Iasws will Increase you all in Grace during this era when you fulfil was Iazwj Took from the Pact and the Covenant upon you.”179

(The book) ‘Al Kafi – Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ahmad Bin Muhammad, from Al Hassan Bin Muhammad Al Hashimy, from his father, from Ahmad Bin Isa,

‘From Ja’far asws Bin Muhammad asws, from his asws father asws, from his asws grandfather asws regarding Words of Mighty and Majestic: They are recognising the Favour of Allah, then they are denying it, [16:83].

Heasws said: ‘When it was Revealed: But rather, your Guardian is Allah, and His Rasool, and those who are believing, those who are establishing the Salat and are giving the Zakat while they are performing Ruku [5:55], a number of companions of Rasool-Allah saww gathered in the Masjid of Al-Medina. One of them said to the other, ‘What are you saying regarding this Verse?’

179 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 29 H 48
One of them said, ‘If we were to disbelieve in this Verse, we will be disbelieving in the rest of them, and if we were to believe, then this would be humiliation when the son of Abu Talib will overcome upon us’. They said, ‘We have known that Muhammad is truthful regarding what he says, but we shall be in his governance and not obey Ali in whatever he orders us’.

He said: ‘So this Verse was Revealed: They are recognising the Favour of Allah, then they are denying it, [16:83] recognising, meaning Wilayah of Ali, and most of them are Kafirs with the Wilayah’. 180

And Allah did not Honour me with any honour except and He Honoured you with similar to it, and Allah specialised me with the Prophet- hood and the Message and Made you my guardian during that regarding His legal punishment and His difficult Commands.

By the One Who Sent me with the Truth as a Prophet! He has not believed in me, one who denies you, nor has he acknowledged with me, one who rejects you, nor has he believed in Allah, one who disbelieves in you, and that your superiority is from my superiority, and my superiority is a Grace of Allah.

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180 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 29 H 49
And it is the Word of my Lord Mighty and Majestic: Say: ‘By the Grace of Allah and by His Mercy – so it is by that, let them be rejoicing. It is better than what they are amassing [10:58]. The Grace of Allah is the Prophet-hood of your Prophet, and His Mercy is Wilayah of Ali Bin Abu Talib.

So it is by that, - he said, ‘With the Prophet-hood and the Wilayah, let them be rejoicing. – meaning the Shias, It is better than what they are amassing [10:58] – meaning their opponents, from the families, and the wealth, and the children in the house of the world.

By Allah, O Ali! You have not been Created except for there to be worship through you, and for the information of the Religion be recognised through you, and the teachings of the way be corrected through you, and he has strayed, the one who strays away from you, and he will never be guided to Allah, the one does not get guided to you and to your Wilayah, and it is the Word of my Lord Mighty and Majestic: And I am Forgiving to the one who repents and believes and does righteous deeds, then (follows) righteous Guidance [20:82] – meaning to your Wilayah.

And my Lord Blessed and Exalted has Commanded me that I obligate from your rights what I has obligated from my rights, and that your rights are obligatory upon the one who believes in me, and had it not been for you, enemies of Allah would not be recognised, and one who does not meet Him being your Wilayah would not meet Him with anything.

And Allah Mighty and Majestic Revealed to me: O you Rasool! Deliver what has been Revealed unto you from your Lord; - meaning regarding your Wilayah, O Ali, and if you don’t do so, then you have not delivered His Message, [5:67], and if I do not deliver what I am Commanded with of your Wilayah, my deeds would be Confiscated, and one who meets Allah Mighty and Majestic without your Wilayah, so his deeds would be Confiscated, there would be remoteness for him, and I am not saying except the Word of my Lord Blessed and Exalted, and that which I am saying is from what Allah Revealed regarding you.

\[\text{\textsuperscript{181}}\text{Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 29 H 50}\]
And from this is what I mentioned in the Tafsir of Al-Askari\textsuperscript{asws} – The Imam\textsuperscript{asws} said: ‘Rasool-Allah\textsuperscript{saww} said: ‘Grace of Allah\textsuperscript{azwj} is the knowledge with its interpretation and its inclination to the Wilayah of Muhammad\textsuperscript{saww} and his\textsuperscript{saww} goodly Progeny\textsuperscript{asws}, and enmity to their\textsuperscript{asws} enemies, and how can that not happen to be better than what they are amassing, and it is from the price of the Paradise, and being in the presence of Muhammad\textsuperscript{saww} and his\textsuperscript{saww} Progeny\textsuperscript{asws}, which is superior than the Paradise itself because Muhammad\textsuperscript{saww} and his\textsuperscript{saww} Progeny\textsuperscript{asws} are the noblest adornment of the Paradise’’.\textsuperscript{182}

\textit{From Abu Abdullah\textsuperscript{asws} having said: ‘Whatever Mercy Allah Opens to the people, so there is none to withhold it, [35:2].} He\textsuperscript{saww} said: ‘What Allah\textsuperscript{azwj} Causes to flow upon the tongue of the Imam\textsuperscript{asws}’\textsuperscript{183}.

\textit{From Ja’far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws} regarding Words of Mighty and Majestic: Surely, there is a Sign in that, but most of them are not Momineen [26:8].} He\textsuperscript{asws} said: ‘The Mercy is Wilayah of All\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}’\textsuperscript{184}.

\textit{It has come in the interpretation of People\textsuperscript{asws} of the Household regarding the esoteric of a Hadeeth of Ahmad Bin Ibrahim, from them\textsuperscript{asws}: ‘And you should be making your livelihood, [56:82], meaning give thanks for the Favour which Allah\textsuperscript{azwj} has Given to you as sustenance, and that is having Sent to you Muhammad\textsuperscript{saww} and the Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww}, (instead) you are belying [56:82] - the successorship.}
فَلَوْلا إِذا بَلَغَتِ الحَلْقَمَ وَ أَنْتُمَ جَيْبُوكُمُ تَنْظُرُونَ إِلَى وَصْبِيَّ أمِرَ الْمُمْلِمِينَ يُبَشَّرُ وَ بَيَانُهُ وَ غَفُورُهُ بالَّذِينَ عَدَّنَهُ وَ نَعْنَ أَقْرَبُ إِلَيْهِ مِنْكُمْ بَعْضُ أَقْرَبَ إِلَيْهِ أَقْرَبَ إِلَى أمِرَ الْمِلْمِمِينَ مِنْكُمْ وَ لَكِنْ لَا تُعْرِفُونَ أَيْ لَا تُصِّفُونَ أَيْ لَا تُعْرِفُونَ.

So why don’t you, when it reaches the throats [56:83] And at that time you are looking on [56:84] - at his successor Amir-Al-Momineen giving glad tidings to his friends of the Paradise, and his enemies of the Fire, And We are nearer to him than you are, but you are not seeing [56:85] - meaning near to Amir-Al-Momineen than you are, but you are not seeing - meaning you are not recognising.” 185

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185 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 29 H 54
CHAPTER 30 – THEY asws ARE THE STARS, AND THE DIRECTIONAL SIGNS, AND IN IT ARE COME OF THE STRANGE INTERPRETATIONS REGARDING THEM asws AND REGARDING THEIR asws ENEMIES

The Verse – (Surah) Al Nahl: And directional signs, and by the star they are being guided [16:16]

Notes:

And Abu Abdullah asws said: ‘We asws are the directional signs and the star(s) of Rasool-Allah saww.

The Prophet saww said: ‘Allah azwj Made the start as a security for the inhabitants of the sky, and Made People asws of my asww Household are a security for inhabitants of the earth’.

Tafseer Al Qummi – My father, from Al Husayn Bin Khalid,


I (the narrator) said, ‘(What about): [55:5] The sun and the moon follow a Reckoning?’ He asws said: ‘They would both be Punished.’ I said, ‘The sun and the moon would be Punished?’
He asws said: ‘If you ask about something, then perfect it. Surely, the sun and the moon are two Signs from the Signs of Allah, flowing by His Command, obedient to Him azwj. Their illumination is from the Light of His Throne and their heat is from heat of Hell.

فِيذَا كَانَتِ الْقِيَامَة حَبِيرٌ نَحُورُهُ حَا وَ حَبِيرٌ النَّارِ حَرُّهُ حَا فَلاَ تَكِننَ فِي النَّارِ وَ اللَّهِ مَا عَنََ غَيرَْهُ حَا وَ لَيْسَ قَدْ رَوَى اَلْنََ نَاسُ إِنَّ رَسُولَ اللَّهِ ص قَالَ إِنَّ الشَّمْسَ وَ الْقَمَرَ نَحُورَانِ فِِ النَّارِ قَالَ اَلْنََ نَاسُ إِنَّ رَسُولَ اللَّهِ ص قَالَ إِنَّ الشَّمْسَ وَ الْقَمَرَ نَحُورَانِ فِِ النَّارِ قَالَ اَلْنََ نَاسُ إِنَّ رَسُولَ اللَّهِ ص قَالَ إِنَّ الشَّمْسَ وَ الْقَمَرَ نَحُورَانِ فِِ النَّارِ قَالَ اَلْنََ نَاسُ إِنَّ رَسُولَ اللَّهِ ص قَالَ إِنَّ الشَّمْسَ وَ الْقَمَرَ نَحُورَانِ فِِ النَّارِ قَالَ اَلْنََ نَاسُ إِنَّ رَسُولَ اللَّهِ ص قَالَ إِنَّ الشَّمْسَ وَ الْقَمَرَ نَحُورَانِ فِِ النَّارِ قَالَ اَلْنََ نَاسُ إِنَّ رَسُولَ اللَّهِ ص قَالَ إِنَّ الشَّمْسَ وَ الْقَمَرَ نَحُورَانِ فِِ النَّارِ قَالَ اَلْنََ نَاسُ إِنَّ رَسُولَ اللَّهِ ص قَالَ إِنَّ الشَّمْسَ وَ الْقَمَرَ نَحُورَانِ فِِ النَّارِ قَالَ اَلْنََ نَاسُ إِنَّ رَسُولَ اللَّهِ ص قَالَ إِنَّ الشَّمْسَ وَ الْقَمَرَ نَحُورَانِ فِِ النَّارِ قَالَ اَلْنََ نَاسُ إِنَّ رَسُولَ اللَّهِ ص قَالَ إِنَّ الشَّمْسَ وَ الْقَمَرَ نَحُورَانِ فِِ النَّارِ قَالَ اَلْنََ نَاسُ إِنَّ رَسُولَ اللَّهِ ص قَالَ إِنَّ الشَّمْسَ وَ الْقَمَرَ نَحُورَانِ فِِ النَّارِ قَالَ اَلْنََ نَاسُ إِنَّ رَسُولَ اللَّهِ ص قَالَ إِنَّ الشَّمْسَ وَ الْقَمَرَ نَحُورَانِ فِِ النَّارِ قَالَ اَلْنََ نَاسُ إِنَّ رَسُولَ اللَّهِ ص قَالَ إِنَّ الشَّمْسَ وَ الْقَمَرَ نَحُورَانِ فِِ النَّارِ قَالَ اَلْنََ نَاسُ إِنَّ رَسُولَ اللَّهِ ص قَالَ إِنَّ الشَّمْسَ وَ الْقَمَرَ نَحُورَانِ فِِ النَّارِ قَالَ اَلْنََ نَاسُ إِنَّ رَسُولَ اللَّهِ ص قَالَ إِنَّ الشَّمْسَ وَ الْقَمَرَ نَحُورَانِ فِِ النَّارِ قَالَ اَلْنََ نَاسُ إِنَّ رَسُولَ اللَّهِ ص قَالَ إِنَّ الشَّمْسَ وَ الْقَمَرَ نَحُورَانِ فِِ النَّارِ قَالَ اَلْنََ نَاسُ إِنَّ رَسُولَ اللَّهِ ص قَالَ إِنَّ الشَّمْسَ وَ الْقَمَرَ نَحُورَانِ فِِ النَّارِ قَالَ اَلْنََ نَاسُ إِنَّ رَسُولَ اللَّهِ ص قَالَ إِنَّ الشَّمْسَ وَ الْقَمَرَ نَحُورَانِ فِِ النَّارِ قَالَ اَلْنََ نَاسُ إِنَّ رَسُولَ اللَّهِ ص قَالَ إِنَّ الشَّمْسَ وَ الْقَمَرَ نَحُورَانِ فِِ النَّارِ قَالَ اَلْنََ نَاسُ إِنَّ رَسُولَ اللَّهِ ص قَالَ إِنَّ الشَّمْسَ وَ الْقَمَرَ نَحُورَانِ فِِ النَّارِ قَالَ اَلْنََ نَاسُ إِنَّ رَسُولَ اللَّهِ ص قَالَ إِنَّ الشَّمْسَ وَ الْقَمَرَ نَحُورَانِ فِِ النَّارِ قَالَ اَلْنََ

He asws said: ‘And have you not heard the words of the people, ‘So and so, and so and so (Abu Bakr and Umar) are two suns of this community and their light?’ So these two are in the Fire, and Allah azwj has not Meant (anything else) other than these two.

I said, ‘(What about): And the tree both perform Sajdahs [55:6]?’

He asws (Abu Al-Hassan Al-Reza asws) said: ‘The star [55:6], is Rasool-Allah saww, and Allah azwj has Named him saww so in other places, so He azwj Said: (I Swear) by the star when it swoops down [53:1]. And He azwj Said: And directional signs, and by the star they are being guided [16:16] – so the directional signs are the successors asws and the star is Rasool-Allah saww.

I said, ‘both performing Sajdahs [55:6]?’ He asws said: ‘They are both worshipping (Allah azwj).’

I said, ‘(What about): And the sky, He Elevated it, and He Placed the Scale [55:7]?’

He asws said: ‘The sky is Rasool-Allah saww. Allah azwj Elevated him saww to Him azwj, and the Scale is Amir-Al-Momineen asws, having Nominated him asws for His azwj creatures.’
I said, ‘(What about): Indeed! You must not transgress regarding the Scale [55:8]?’

He said: ‘Do not disobey the Imam.’

I said, ‘(What about): And establish the weight with the fairness [55:9]?’

(He said): ‘Deal with the Imam by justice.’

I said, ‘(What about): and do not be deficient regarding the Scale [55:9]?’ He said: ‘Do not be deficient with the Imam of his rights, and do not oppress him.

And His Words: And the earth, He Placed it for the creatures [55:10], he said: ‘For the people.’

Therein are fruits, and the palm trees with the sheathed clusters [55:11], he said: ‘Fruit of the palm tree grows in the season, then emerges from it.’

And the Words of the Exalted: And the grain with the husk and the fragrance [55:12], he said: ‘The grain of the wheat, and the barley, and the grain, and the fig, and the basil - what is eaten from it.

And His Words: So which of the Favours of your Lord with you two belie? [55:13], he said: ‘In its apparent it addresses the Jinn and the human beings, and in its hidden (it addresses) that one and that one (Abu Bakr and Umar).’

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186 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 30 H 1
I asked Abu Abdullah asws about Words of Allah azwj: I asked Abu Abdullah asws about Words of Allah azwj. Lord of the two Easts and Lord of the two Wests [55:17], said: ‘The two Easts are Rasool-Allah saww, and Amir-Al-Momineen asws, and the two Wests are Al-Hassan asws and Al-Husayn asws and in these two examples flows: So which of the Favours of your Lord with you two belie? [55:18] - Rasool-Allah saww and Amir-Al-Momineen asws, 187

3- فِس، تفسیر القمي خَطْطَرَ بْنَ ابْنَ الْهَلَلَ الَّذِي مَوسى عَنْ اللَّهِ الْمَلَّاحِي عَلَيْهِ عَبْرَةِ ابْنَ بْنَ أَبْنَ الْمَلَّاحِي عَنْ أَبِهِ عَنْ أَبِِ بَصِيرٍ عَنْ أَبِِ عَبْدِ اللَّهِ ع فِِ ق وْلِهِ وَ السَّماِِ وَ الطَّارِقِ قَالَ السَّمَاِح فِِ هَذَا الْمَ حَدِّثَ الْإِئْمَةِ عَلَيْهِ مِنْ عِنْدِ رَبِِِّمْ مَِِّ ا يََْدحثِ بِاللَّيْلِ وَ النَّهَارِ وَ هحوَ الرُّوحح الَّذِي مَعَ الَْْئِمَّةِ يحسَدِّدحهحمْ

Tafseer Al Qummi – Ja’far Bin Ahmad, from Ubeydullah Bin Musa, from Al Hassan Bin Ali Bin Abu Hamza, from his father, from Abu Baseer,

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

He said, ‘And: (It is) the star of piercing brightness [86:3]?’ He asws said: ‘That is Rasool-Allah saww, 188

4- فِس، تفسیر القمي أَبِِ عَنْ سحلَيْمَانَ الدَّي ْلَمِيِّ عَنْ أَبِِ بَصِيرٍ عَنْ أَبِِ عَبْدِ اللَّهِ ع قَالَ: سَأَلْتحهح عَنْ ق َوْلِ اللَّهِ وَ الشَّمْسِ وَ ضححاها قَالَ الشَّمْسح رَسحولح اللَّهِ ص أَوْضَحَ اللَّهح بِهِ لِلنَّاسِ دِينَهحمْ

Tafseer Al Qummi – My father, from Suleyman Al Daylami, from Abu Baseer,

‘Abu Abdullah asws, he (the narrator) said, ‘I asked him asws about Words of Allah azwj: (I Swear) by the sun and its clarity [91:1], said: ‘The sun (is a reference to) Rasool-Allah saww by whom saww Allah azwj Mighty and Majestic Clarified for the people, their Religion’.

‘He (the narrator) said, ‘I asked, ‘(What about): And the moon when it follows it, [91:2]?’ He asws said: ‘That is Amir-Al-Momineen asws.

‘He (the narrator) said, ‘I asked, ‘(What about): And the day when it displays it, [91:3]?’ He asws said: ‘That (is a reference to) the Imams asws from the descendants of (Syeda) Fatima asws, whenever asked about the Religion of Rasool-Allah saww so they asws clarify it for the one who has asked (from

187 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 30 H 2
188 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 30 H 3
them asws). So Allah azwj has referred it in His aswj Words by Saying: And the day when it displays it, [91:3].

And the night when it covers it, [91:4]

I asked, ‘(What about): And the night when it covers it, [91:4]?’ He asws said: ‘That (is a reference to) the imams of the injustice who tyrannised with the command (government), besides the Progeny asws of the Rasool saww and seated themselves upon a seat which was for the Progeny asws of the Rasool saww who asws were foremost (more deserving) for it than they were. They covered the Religion of Allah azwj by the injustices and the tyranny, therefore Allah azwj has Referred to their deeds by Saying: And the night when it covers it, [91:4] - Darkness of the night covered the illumination of the day.

And a soul and what He Completed [91:7] – he asws said: ‘Created it and Imaged it.

And His aswj Words: Then He Inspired it, it’s immorality and its piety [91:8] – i.e., Introduced it and Inspired it, then Gave it a choice so it chose.

He has succeeded, one who purifies it [91:9] – meaning purified itself; And he has failed, one who corrupts it [91:10] – i.e., seduced it’.

And the day when it displays it, [91:3] – meaning by it Al-Qaim asws, and continued the Hadeeth up to his asws words: ‘The Religion of Allah aswj was covered with the tyranny and the injustices, so Allah aswj the Glorious Re-told of their deeds by Saying: And the night when it covers it, [91:4]’.189

189 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 30 H 4
I asked Abu Ja’far asws about Words of Allahazwj: And the night when it covers it, [91:4]. Heasws said: ‘The ‘night’ in this place is the second (Umar), double-crossing Amir Al-Momineenazwj during his government which flowed to him, and Amir Al-Momineenazwj was patient in their government until it expired’.

And the night when it covers it, [91:4] – And the city when it covers it, [91:4].

Heazwj Said: And the day when it displays it, [91:3], heasws said: ‘The day, it is Al-Qaimazwj from usazwj, Peopleazwj of the Household. When heazwj rises, heazwj will overcome the governments of falsehood, and the Quran struck the examples for the people regarding it, and Hisazwj Prophetasws addressed it with it, and (so do) weasws. Thus, no one know it apart from usasws.

And the day when it displays it, [91:3] – Al-Hassanazwj and Al-Husaynazwj; And the day when it displays it, [91:3] it is rising of Al-Qaimazwj. And the night when it covers it, [91:4] – Hibter (Abu Bakr) and his government, had covered upon the Truth.

And the sky when it follows it, [91:2] – Al-Hassanazwj and Al-Husaynazwj; And the day when it displays it, [91:3] it is rising of Al-Qaimazwj. And the night when it covers it, [91:4] – Hibter (Abu Bakr) and his government, had covered upon the Truth.

And as for Hisazwj Words: And the sky and what He Built [91:5], heasws said: ‘Heasws is Muhammadasws. Heasws is the sky which rises above the creatures regarding the Knowledge’.

And Hisazwj Words: And the earth and what He Spread [91:6], heasws said: ‘The earth – the Shias’.

190 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 30 H 5
And a soul and what He Completed [91:7] - He said: ‘It is the Momin veiled (under cover) and (although) he is upon the Truth’.

And His Words: Then He Inspired it, it’s immorality and its piety [91:8] - He said: ‘Recognised the truth from the falsehood.

He has succeeded, one who purifies it [91:9], he said: ‘He has succeeded, a soul whom Allah Mighty and Majestic Purified, And he has failed, one who corrupts it [91:10], Allah.

(The people of) Samood belied by their transgression [91:11], he said: ‘(People of) Samood were a group of the Shia, as Allah the Glorious Says: And a soul and what He Completed [91:7], He inspired it, it’s immorality and its piety [91:8] - He said: ‘Recognised the truth from the falsehood.

And Words of the Exalted: So a Rasool of Allah said to them:’ [91:13] – and it is the Prophet, ‘(It is) a she-camel of Allah, and quench it’ [91:13]. He said: ‘The camel is the Imam who gives them understanding from Allah Mighty and Majestic: (I Swear) by the sun and its clarity [91:1], said: ‘The sun (is a reference

But they belied him, and they hamstrung it, so their Lord Pounded them due to their sins and Levelled it (their town) [91:14], he said: ‘During the Return (Raj'at)’. And He does not fear its consequence [91:15], he said: ‘He does not fear the like of it when it returns’.

191 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 30 H 6
to) Rasool-Allah⁴⁴⁷ saww by whom⁴⁴⁸ Allah azwj Mighty and Majestic Clarified for the people, their Religion’.  

‘He (the narrator) said, ‘I asked, (What about): And the moon when it follows it, [91:2]? He asws said: ‘That is Amir-Al-Momineenasws following Rasool-Allah⁴⁴⁹ saww, and emitted the knowledge by an emission (like the moon reflects the rays to the earth which fall on its surface from the sun)’.

‘He (the narrator) said, ‘I asked, (What about): And the night when it covers it, [91:4]’? He asws said: ‘That (is a reference to) the Imams⁴⁵⁰ asws of the Rasool⁴⁵¹ saww and seated themselves upon a set which was for the Progeny⁴⁵² asws of the Rasool⁴⁵³ saww who⁴⁵⁴ asws were foremost (more deserving) for it than they were. They veiled the Religion of Allah⁴⁵⁵ azwj by the injustices and the tyranny, therefore Allah⁴⁵⁶ azwj has Referred to their deeds by Saying: And the night when it covers it, [91:4]’.

‘He (the narrator) said, ‘I asked, (What about): And the day when it displays it, [91:3]’? He asws said: ‘That (is a reference to) the Imams⁴⁵⁷ asws from the descendants of (Syeda) Fatima⁴⁵⁸ asws, whenever asked about the Religion of Rasool-Allah⁴⁵⁹ saww so they⁴⁶⁰ asws clarify it for the one who has asked (from them⁴⁶¹ asws). Allah⁴⁶² azwj has referred it in His⁴⁶³ azwj Words by Saying: And the day when it displays it, [91:3]’.


‘Al-Baqira⁴⁶⁴ asws and ‘Al-Sadiq regarding His⁴⁶⁵ azwj Words: (I Swear) by the sun and its clarity [91:1], he⁴⁶⁶ asws said: ‘It is Rasool-Allah⁴⁶⁷ saww, And the moon when it follows it, [91:2] - Al⁴⁶⁸ asws Bin Abu Talib⁴⁶⁹ asws, And the day when it displays it, [91:3] - Al-Hassan⁴⁷⁰ asws and Al-Husayn⁴⁷¹ asws and Progeny⁴⁷² asws of Muhammad⁴⁷³ saww.

192 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 30 H 7
He said: ‘(The Words): And the night when it covers it, [91:4] – Ateeq (Abu Bar), and Ibn Suhaak (Umar), and clan of Umayya, and the ones befriending them’.\footnote{Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 30 H 8}

‘Be guided by the sun, and when the sun is absent, then be guided by the moon, and when the moon is absent, then be guided by the (star) Venus (Al-Zuhra), and when Venus is absent then be guided by the (two stars) ‘Al-Farqadeyn’.

They said, ‘O Rasool-Allah! So, what is the sun, and what is the moon, and what is Al-Zuhra, and what are Al-Farqadeyn?’ He\textsuperscript{194} said: ‘I am the sun, and Ali\textsuperscript{asws} is the moon, and (Syeda) Fatima\textsuperscript{asws} is Al-Zuhra, and Al-Farqadeyn are Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws}.

\footnote{Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 30 H 9}

It was said, ‘O Rasool-Allah! What is the sun, and the moon, and Al-Zuhra and Al-Farqadeyn?’ He\textsuperscript{asws} said: ‘I\textsuperscript{asws} am the sun, and Ali\textsuperscript{asws} is the moon, and (Syeda) Fatima\textsuperscript{asws} is...
Al Zuhra, and Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws} are Al-Farqadeyn, and the Book of Allah\textsuperscript{asw} will not separate until they return to me\textsuperscript{saww} at the Fountain\textsuperscript{195}.

11 - ما الأماذل للشيخ الطوسي جَََاعَةٌ عَنْ أَبِِ الْمحفَضَّلِ عَنِ اَْْسَنِ بْنِ عَلِيِّ بْنِ زَكَرِيَّا عَنْ مُحَمَّدِ بْنِ صَ دَقَةَ عَنْ محوسَى بْنِ جَعْفَ

(From Musa\textsuperscript{asws} Bin Ja’far\textsuperscript{asws}, from his\textsuperscript{asws} father\textsuperscript{asws}, from his\textsuperscript{asws} grandfather\textsuperscript{asws}, from Jabir Al-Ansari who said, ‘One day Rasool-Allah\textsuperscript{saww} prayed Salat Al-Far (leading) us, then turned and faced towards us narrating to us, then said: ‘O you people! One who misses the sun, then let him adhere with the moon, and one who misses the moon, so let him adhere with Al-Farqadeyn (two stars)’).

He (Jabir) said, ‘So, I am Abu Ayoub Al-Ansary stood up and with us was Anas Bin Malik (well known Ahadith fabricator), and we said, ‘O Rasool-Allah\textsuperscript{saww}! Who is the sun?’ He\textsuperscript{saww} said: \textquoteleft\textquoteleft\textsuperscript{saww}. And he\textsuperscript{saww} had struck an example for us saying: ‘Allah\textsuperscript{azwj} the Exalted Created us\textsuperscript{asws} and Made us\textsuperscript{asws} to be at the status of stars of the sky. Every time a star disappears, a star emerges. So I\textsuperscript{saww} am the sun, so when I\textsuperscript{saww} am gone, then adhere with the moon’.

We said, ‘So who is the moon?’ He\textsuperscript{saww} said: ‘My\textsuperscript{saww} brother\textsuperscript{asws}, and my\textsuperscript{saww} successor\textsuperscript{asws}, and my\textsuperscript{saww} Vizier, and payee of my\textsuperscript{saww} debt, and father\textsuperscript{asws} of my\textsuperscript{saww} (grand) children, and my\textsuperscript{saww} Caliph in my\textsuperscript{saww} community and my\textsuperscript{saww} family’.

We said, ‘So who are Al-Farqadeyn (two stars)’? He\textsuperscript{saww} said: ‘Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws}. Then he\textsuperscript{saww} waited for a while, then said: ‘They\textsuperscript{asws} and (Syeda) Fatima\textsuperscript{asws}, and she\textsuperscript{asws} is Al-Zuhra (Venus), are my\textsuperscript{saww} family\textsuperscript{asws}, People\textsuperscript{asws} of my\textsuperscript{saww} Household. They\textsuperscript{asws} are with the Quran, not separating until they return to me\textsuperscript{saww} at the Fountain’\textsuperscript{196}.

\textsuperscript{195} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 30 H 10
\textsuperscript{196} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 30 H 11
Tafseer Al-Qummi - *I Swear* by the star when it swoops down [53:1], he said, ‘The star is Rasool-Allah⁵⁴⁶⁴⁶⁴⁶ saww. when it swoops down [53:1], when there was ascension with him⁵⁴⁶⁴⁶⁴⁶ saww to the sky, and he⁵⁴⁶⁴⁶⁴⁶ asws was in the air’. ¹⁹⁷

¹³- كنّ، كنّ جامع الفوائد و تأويل الآيات الظاهرة محمد بن الحبّاس عن محمد بن أحمد السcribe عن ابن الحسّين بن هارون، عن ليث عن مهايد، عن ابن الحبّاس، قال، ‘كُلُّ اخْتِبَاعٍ عِنْ مَثَلِ الشَّمْسِ وَ مَثَلِ عَلَيٍّ مَثَلِ الْقَمَرِ فَإِذَا غَابَتِ الشَّمْسُ فَاهْتَدَّوا بِالْقَمَرِ’. ¹⁴- كنّ، كنّ جامع الفوائد و تأويل الآيات الظاهرة محمد بن الحبّاس عن محمد بن أحمد السcribe عن ابن الحسّين بن هارون، عن ليث عن مهايد، عن ابن الحبّاس، قال، ‘عَلِيُّ بْنِ أُبِي طَالِبٍ عَلَيْهَ عَلَمَةٌ وَ الشَّمْسِ وَ ضَحَاها، فَالْيَتْحُبُّ بِإِسْنَادِهِ إِلَيْهِ’. ¹⁹⁸

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Muhammad Bin Ahmad the scribe, from Al Husayn Bin Bahram, from Lays, from Mujahid, from Ibn Abbas who said,

‘Rasool-Allah⁵⁴⁶⁴⁶⁴⁶ saww said: ‘My⁵⁴⁶⁴⁶⁴⁶ saww example among you all is an example of the sun, and an example of Ali⁵⁴⁶⁴⁶⁴⁶ asws is an example of the moon. So, when the sun is absent, then be guided with the moon’’. ¹⁹⁸

(And the books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Ahmad Bin Muhammad, from Al Hassan Bin Hammad, by his chain to Mujahid, from Ibn Abbas,

‘Regarding Words of Allah⁵⁴⁶⁴⁶⁴⁶ azwj Mighty and Majestic: *I Swear* by the sun and its clarity [91:1], he said, ‘He⁵⁴⁶⁴⁶⁴⁶ saww is the Prophet⁵⁴⁶⁴⁶⁴⁶ saww.

وَ الْيَتْحُبُّ إِذَا خَلَّاها قَالَ عَلِيُّ بْنِ أُبِي طَالِبٍ عَلَيْهَ عَلَمَةٌ وَ الشَّمْسِ وَ ضَحَاها، فَالْيَتْحُبُّ بِإِسْنَادِهِ إِلَيْهِ’. ¹⁹⁸

And the moon when it follows it, [91:2], he said, ‘Ali⁵⁴⁶⁴⁶⁴⁶ asws Bin Abu Talib⁵⁴⁶⁴⁶⁴⁶ asws.

وَ الْيَتْحُبُّ إِذَا خَلَّاها قَالَ عَلِيُّ بْنِ أُبِي طَالِبٍ عَلَيْهَ عَلَمَةٌ وَ الشَّمْسِ وَ ضَحَاها، فَالْيَتْحُبُّ بِإِسْنَادِهِ إِلَيْهِ’. ¹⁹⁸

And the day when it displays it, [91:3], He said, ‘Al-Hassan⁵⁴⁶⁴⁶⁴⁶ asws and Al-Husayn⁵⁴⁶⁴⁶⁴⁶ asws.

وَ الْيَتْحُبُّ إِذَا بِضَحَاها بِتَوْسِعُ أَمِنَةٍ’. ¹⁹⁸

And the night when it covers it, [91:4] - is the clan of Umayya’.

ثُحَّ أَتَيْتح بِنِ هَاشِمٍ فَأَهْتَمَّ إِنِّ رَسُولُ اللَّهِ إِلَيْكَ فَآمَنَ بِسِرّا وَ جَهْرًا وَ حَانِينِ إِنِّ رَسُولُ اللَّهِ إِلَيْكَ فَآمَنَ بِسِرّا وَ جَهْرًا…’. ¹⁹⁸

Then Ibn Abbas said, ‘Rasool-Allah⁵⁴⁶⁴⁶⁴⁶ saww said: ‘Allah⁵⁴⁶⁴⁶⁴⁶ azwj Sent me⁵⁴⁶⁴⁶⁴⁶ saww as a Prophet⁵⁴⁶⁴⁶⁴⁶ saww, so I⁵⁴⁶⁴⁶⁴⁶ saww came up to the clan of Umayya and said, ‘O clan of Umayya! I⁵⁴⁶⁴⁶⁴⁶ saww am Rasool⁵⁴⁶⁴⁶⁴⁶ of Allah⁵⁴⁶⁴⁶⁴⁶ azwj to you!’ They said, ‘You⁵⁴⁶⁴⁶⁴⁶ saww are lying. You⁵⁴⁶⁴⁶⁴⁶ saww are not Rasool⁵⁴⁶⁴⁶⁴⁶ saww.

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¹⁹⁷ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 30 H 12
¹⁹⁸ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 30 H 13
Then I saww came up to the clan of Hashim, and I saww said: ‘I saww am a Rasool saww of Allah azwj to you. So Aliasws Bin Abu Talibasws believed in me saww privately and openly and Abu Talibasws protected me saww openly, and believed in me saww privately.

Then Allahazwj Sent Jibraeelas with a banner, so it was established in the Clan of Hashimaz. And Ibleesla was sent with a banner, so it was established in the clan of Umayya. Thus our enmity will never cease, and their Shias (adherents) are the enemies of ourasws Shias up to the Day of Judgement’.

Tafseer Al-Qummi - And He is the One Who Made the stars for you to be guided by these in the darkness of the land and the sea. [6:97]. He said, ‘The stars are Progenyasws of Muhammadsaww.’ [Not a Hadeeth]

From Abu Abdullahasws regarding Word of the Exalted: But no! I swear by the Lord of the Easts and the Wests [70:40]. Heasws said: ‘The ‘easts’ are the Prophetsas, and the ‘west’ are the successorsas.’

From Aliasws, he (the narrator) said, ‘Ibn Al-Kawa asked himasws about Words of Mighty and Majestic: But no! I swear by the concealed one [81:15]: ‘Allahazwj did not Swear by anything from Hisazwj creatures, so, as for Hisazwj Words (Al-Khunnas), so it is a Mention of a people who hid the Knowledge of the successorsas and called the people to the cordiality (Mawaddat) of others. And the meaning of ‘Khannasu’ is to conceal’.

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199 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 30 H 14
200 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 30 H 15
201 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 30 H 16
He (Ibn Al-Kawa) said to him \( \text{asws} \), ‘(What about) ‘Al-Kunnas’?’ He \( \text{asws} \) said: ‘It means the Angels, flowing with the Knowledge to the Rasool-Allah \( \text{saww} \), so they raise (the matter) with the successors \( \text{asws} \) from the People \( \text{asws} \) of his \( \text{saww} \) Household, no one knows about it apart from them \( \text{asws} \). And the meaning of ‘Kanasahu’ is to raise it and go into hiding with it’.

He (Ibn Al-Kawa) said, ‘(What about) His \( \text{azwj} \) Words: \emph{And the night when it darkens} [81:17].’ He \( \text{asws} \) said: ‘It Means the darkness of the night, and this is the example Struck by Allah \( \text{azwj} \) for the one who leaves Al-Wilayah for himself, and decided against the Master \( \text{asws} \) of the Command (Wali Al-Amr)’.

He (Ibn Al-Kawa) said, ‘(What about): \emph{And the morning when it brightens} [81:18]?’ He \( \text{asws} \) said: ‘It Means by that, the successors \( \text{asws} \), their \( \text{asws} \) Knowledge is more illuminating and is clearer than \emph{the morning when it brightens} [81:18]’.

(I Swear) by the concealed one \( \text{azwj} \) The one who runs his course, the hidden one [81:16]. He \( \text{asws} \) said: ‘O Umm Hany! An Imam \( \text{asws} \) would be in concealment in the year two hundred and sixty, then he \( \text{asws} \) would appear like the meteor shooting in the dark night. So, if you were to come across his \( \text{asws} \) time, it would delight your eyes, O Umm Hany!’

(I asked Abu Ja’far, \( \text{asws} \) about Words of Allah \( \text{azwj} \) Mighty and Majestic: \emph{But no! I swear by the concealed one} [81:15] \emph{The one who runs his course, the hidden one} [81:16]. He \( \text{asws} \) said: ‘O Umm Hany! An Imam \( \text{asws} \) would be in concealment in the year two hundred and sixty, then he \( \text{asws} \) would appear like the meteor shooting in the dark night. So, if you were to come across his \( \text{asws} \) time, it would delight your eyes, O Umm Hany!’

(I Swear) by the dawn [89:1] - and the dawn, he \( \text{asws} \) is Al-Qaim \( \text{asws} \).
And ten nights [89:2] - are the (ten) Imams\textsuperscript{asws} from Al-Hassan\textsuperscript{asws} (Al-Mujtaba) to Al-Hassan (Al-Askari)\textsuperscript{asws}.

And the even [89:3] - are Amir-Al-Momineen\textsuperscript{asws} and (Syeda) Fatima\textsuperscript{asws} and the odd [89:3] is Allah\textsuperscript{azwj}, One with not associates to Him\textsuperscript{azwj}.

And the night when it passes [89:4] - This is the government of Hibter (Abu Bakr), so it would pass to (be eventually replaced by) the government of Al-Qaim\textsuperscript{asws}.

\textsuperscript{asws} = Allah\textsuperscript{swt} Peace be upon him
\textsuperscript{azwj} = Allah\textsuperscript{swt} Exalted be He

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And ten nights: [89:2]  
And the even: [89:3]  
And the night when it passes: [89:4]  

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Tafseer Furat Bin Ibrahim – Abdul Rahman Bin Muhammad al Alawy, by his chain from Ikrimah (Bin Abu Jahl) and he had been asked about Words of Allah\textsuperscript{azwj} the Exalted: \textit{I Swear} by the sun and its clarity [91:1] And the moon when it follows it, [91:2] And the day when it displays it, [91:3] And the night when it covers it, [91:4].

He said, \textit{I Swear} by the sun and its clarity [91:1] – It is Muhammad\textsuperscript{saww}, Rasool Allah\textsuperscript{saww}, 
And the moon when it follows it, [91:2], Amir Al Momineen Ali Bin Abu Talib\textsuperscript{asws}, And the day when it displays it, [91:3], Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww}, Al Hassan\textsuperscript{asws} and Al Husayn\textsuperscript{asws}, And the night when it covers it, [91:4], clan of Umayya’ [Up to here is not a Hadeeth]

And Ibn Abbas said like that. And Abu Ja’far\textsuperscript{asws} said like that. And Al-Haris Bin Al-Awr said to Al-Husayn\textsuperscript{asws} Bin Ali\textsuperscript{asws}, ‘O Son\textsuperscript{asws} of Rasool Allah\textsuperscript{saww} May I be sacrificed for you\textsuperscript{asws}! Inform me about Words of Allah\textsuperscript{azwj} in His\textsuperscript{azwj} Book, \textit{I Swear} by the sun and its clarity [91:1]. He\textsuperscript{asws} said: ‘Woe be unto you, O Haris! Muhammad\textsuperscript{saww} Rasool Allah\textsuperscript{saww}.

And the moon when it follows it, [91:2]. He\textsuperscript{asws} said: ‘That is Amir Al-Momineen Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, following Muhammad\textsuperscript{saww}.

He (the narrator) said, ‘I said, \textit{And the moon when it follows it, [91:2]. He\textsuperscript{asws} said: ‘That is Amir Al-Momineen Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, following Muhammad\textsuperscript{saww}."

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\textsuperscript{asws} = Allah\textsuperscript{swt} Peace be upon him
\textsuperscript{azwj} = Allah\textsuperscript{swt} Exalted be He

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He (the narrator) said, ‘I said, ‘HisWords: And the day when it displays it, [91:3]. Heazwj said: ‘That is Al-Qaimazwj from Progenyazwj of Muhammadazwj, filling the earth with justice and equity, And the night when it covers it, [91:4], clan of Umayya’”.

bin-Abbas said,

‘Rasool-Allahsaww said: “Allahazwj Sent me asaww as a Prophet, so Iazwj came up to the clan of Umayya and said, ‘O clan of Umayya! Iazwj am Rasoolazwj of Allahazwj to you!’ They said, ‘You are lying. You are not Rasool-Allahazwj’.

Then Iazwj came up to the clan of Hashim, and Iazwj said: ‘O Clan of Hashim! Iazwj am a Rasoolazwj of Allahazwj to you. Their Momin, Amir Al-Momineen Alisaww Bin Abu Talibasws believed in measws privately and openly and their Kafir Abu Talibasws protected measws.

Ibn Abbas said, Rasool-Allahsaww said: ‘Then Allahazwj Sent Jibraaelasw with a banner, so it was established in the Clan of Hashimasws. And Ibleesasw was sent with a banner, so it was established in the clan of Umayya. Thus our enmity will never cease, and their Shias (adherents) are the enemies of ourasws Shias up to the Day of Judgement’.

And the day when it displays it, [91:3] — it means the Imamsasws from usasws Peopleasws of the Household, ruling the earth at the end of times, and theyasws would be filling it with justice and equity. A supporter of theirsasws would be lie a supporter of Musasasw against Pharaohasw, and a supporter against themasws would be like a supporter of Pharaohasw against Musasasw. 205 (P.S. – Derogatory)

And the night when it covers it, [91:4] — it is Al-Qaimazwj, the Peopleasws of the Household, filling the earth with justice and equity.

205 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 30 H 20
206 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 30 H 21
From Abu Abdullah asws regarding Words of Allahazwj Mighty and Majestic: And directional signs, and by the star they are being guided [16:16]. Heasws said: ‘The star is Rasool-Allahsaww, and the directional signs are the Imamsasws from after himasws, and upon themasws be the greetings’.

Tafseer Al Ayyashi – From Moalla Bin Khunays,

‘From Abu Abdullahasws regarding Hisazwj Words: And directional signs, and by the star they are being guided [16:16]. Heasws said: ‘It is Amir Al-Momineenasws’.

Tafseer Al Ayyashi – From Makdiad Al Hannat who said,

‘I said to Abu Ja’farasws And directional signs, and by the star they are being guided [16:16]. Heasws said: ‘The star is Muhammadsaww and the directional sign are the successorasws’.

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207 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 30 H 22
208 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 30 H 23
209 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 30 H 24
210 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 30 H 25
‘From Abu Al-Hassan \textsuperscript{asws} regarding Words of Allah \textsuperscript{aswj} the Exalted: \textit{And directional signs, and by the star they are being guided [16:16].} He \textsuperscript{asws} said: ‘We \textsuperscript{asws} are the directional signs, and the star is Rasool-Allah \textsuperscript{saww}.’ \textsuperscript{211}

\textsuperscript{211} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 30 H 26

Tafseer Al Ayyashi – From Ismail Bin Abu Ziyad,

‘From Abdullah \textsuperscript{asws} regarding Words of the Exalted: \textit{And directional signs, and by the star they are being guided [16:16].} He \textsuperscript{asws} said: ‘For it there is an apparent and an esoteric (hidden meanings). The apparent is Capricorn, and upon it the Qiblah is built, and by it are guided the people of the land and the sea, because it does not decline’.” \textsuperscript{212}

\textsuperscript{212} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 30 H 27

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Abu Al Ward,

‘From Abu Ja’far \textsuperscript{asws} regarding Words of the Exalted: \textit{And directional signs, and by the star they are being guided [16:16].} He \textsuperscript{asws} said: ‘We \textsuperscript{asws} are the star’.” \textsuperscript{213}

\textsuperscript{213} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 30 H 28

And from Al Hayti and Dawood Al Jassas,

‘From Al-Sadiq \textsuperscript{asws}, and Al-Wash from Al-Reza \textsuperscript{asws}: ‘The star is Rasool-Allah \textsuperscript{saww} and the directional signs are the Imams \textsuperscript{asws}.’ \textsuperscript{214}

\textsuperscript{214} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 30 H 29

Abu Al Maza,

‘From Al-Reza \textsuperscript{asws} having said: ‘The Prophet \textsuperscript{saww} said to Ali \textsuperscript{asws}: ‘You \textsuperscript{asws} are a star of Clan of Hashim’ \textsuperscript{as}.’ \textsuperscript{215}

\textsuperscript{215} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 30 H 30

And from him \textsuperscript{asws}: ‘You \textsuperscript{asws} are one of the directional signs’.” \textsuperscript{216}

\textsuperscript{216} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 30 H 31
Abaya,

‘From Ali\(^{\text{asws}}\): ‘An example of People\(^{\text{asws}}\) of my\(^{\text{asws}}\) Household is an example of stars. Every time a star sets, a star appears’.\(^{217}\)

\(^{217}\) Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 30 H 32
CHAPTER 31 – THEY \textsuperscript{asws} ARE THE ‘STRONG ROPE OF ALLAH \textsuperscript{azwj}’ AND ‘THE FIRMEST HANDHOLD’, AND THEY \textsuperscript{asws} WOULD BE HOLDING A ‘SIDE (LIGHT) OF ALLAH \textsuperscript{azwj}’

The Verses – ‘Surah Al Baqarah: \textit{Therefore the one who disbelieves in the tyrant and believes in Allah, so he has grabbed the most trustworthy handhold, there would be no breaking for it}; [2:256]

(Surah) Aal-e- Imran: \textit{And hold firmly with the Rope of Allah altogether and do not be disunited}, [3:103]

And the Exalted Said: \textit{Disgrace would be struck upon them wherever they are found, except (when) with a Rope from Allah and a Rope from the people}, [3:112].

Notes:

And I shall bring in the chapter on the summary of the Verses the Revealed matters, among them being that Al-Sadiq \textsuperscript{asws} said: ‘Our \textsuperscript{asws} enemies in the Book of Allah \textsuperscript{azwj} are (referred to as) the ‘immoral’, and the ‘denier’, and the ‘rebel’, and the ‘idols’, and the ‘images’ and the ‘false gods’, and the ‘tyrants’”.

What is reported by Aban Bin Taghlub,

‘From Ja’far \textsuperscript{asws} Bin Muhammad \textsuperscript{asws} having said: ‘We are the rope of Allah \textsuperscript{azwj} which Allah \textsuperscript{azwj} Said: \textit{And hold firmly with the Rope of Allah altogether and do not be disunited}; [3:103]’. And that which supports it is what is reported by Abu Saeed Al-Khudry, from the Prophet \textsuperscript{saww} having said: ‘O you people! I \textsuperscript{saww} am leaving behind among you all two ropes. If
you were to grab hold of these two you will never stray after me. One of them I greater than the other. The Book of Allah is a rope extended from the sky to the earth, and my family, People of the Household. Indeed! And these two will never separate until they return to me at the Fountain”.

(The books) ‘Kunz Jamie Al-Fawaid’ and ‘Taweel Al-Ayaat Al-Zaahira’ – The author of (the book) ‘Najh Al-Eman’ said regarding the interpretations of Words of the Exalted: so he has grabbed the most trustworthy handhold, there would be no breaking for it; [2:256] – reported by Abu Abdullah Al-Husayn Bin Jubeyr in the book ‘Nukhib Al-Manaqib Li Aal Abu Talib’ – A Hadeeth attributed to Al-Reza asws said: ‘One who to grab hold of the firmest handhold, then let him adhere with the love of Ali asws Bin Abu Talib’.

And it is reported as well in the mentioned book, from Al Husayn Bin ubeyr, by his chain to,

‘Abu Ja’far Al-Baqir asws regarding Words of the Exalted: except (when) with a Rope from Allah and a Rope from the people, [3:112]. He asws said: ‘The rope from Allah is Book of Allah azwj, and the rope from the people is Ali asws Bin Abu Talib asws’. 219

And it is reported as well in the mentioned book, from Al Sa’alby, from Abdullah Bin Muhammad Bin Abdullah, from usman Bin Al Hassan, from Ja’far Bin Muhammad Bin Ahmad, from Hassain Bin Husayn, from Yahya Bin Ali Al Rabie, from Aban Bin Taghlub,

‘From Ja’far asws Bin Muhammad asws having said: ‘We asws are the rope of Allah azwj which Allah azwj the Exalted Said: And hold firmly with the Rope of Allah altogether and do not be disunited [3:103]’’. 220

And it is reported as well in the mentioned book, from Ibn Shehr Ashub, from his forefathers asws, and Abu Al-Jaroud, from Al-Baqir asws, and Zayd son of Ali asws (Bin Al-

218 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 31 H 1
219 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 31 H 2
220 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 31 H 3
Husayn)sws – Words of the Exalted: **so he has grabbed the most trustworthy handhold, [2:256].** He)sws said: ‘Our)sws cordiality, People)sws of the Household’. 221

(The book) ‘Al Amaali’ of the sheykh Al Tusy – Abu Amro, from Ibn Uqda, from Ja’far Bin Ali Bin Najeeh, from Hassan Bin Husayn, from Abu Hafs Al Saig,

‘From Abu Abdullah)sws said regarding His)azwj Words: **And hold firmly with the Rope of Allah altogether [3:103].** He)sws said: ‘We)sws are the rope’. 222

And in a report of Abu Al Jaroud,

‘From Abu Ja’far)sws regarding His)azwj Words: **and do not be disunited [3:103].** He)sws said: ‘Allah)azwj Blessed and Exalted Knew that they would be disuniting after their Prophet)swaw and be differing, so Allah)azwj Forbade them from the disunity just as He)azwj Had Forbidden the ones who were before them, and Commanded them to be united upon the Wilayah of Progeny)azwj of Muhammad)swaw and not to be disunited’. 223

(The books) ‘Jamie Al Fawaid’ and ‘Taweel Al Ayaat’ Al Zaahira – Muhammad Bin Al Abbas, from Ibn Uqda, from Ahmad Bin Al Husayn, from his father Husayn Bin Mukharif,

‘From Abu Al-Hassan Musa)sws, from his)asws forefathers)sws regarding Words of Mighty and Majestic: **so he has grabbed the most trustworthy handhold, [2:256].** He)sws said: ‘Our)azwj cordiality, People)sws of the Household’. 224

And by this chain, from Husayn, from Haroun Bin Saeed,
‘From Zayd son of Ali asws (Bin Al-Husayn) asws, said, ‘The firmest handhold is cordiality of Progeny asws of Muhammad saww’, 225

Tafseer Al-Ayyashi – From Jabir, from Abu Ja’far asws having said: ‘Progeny asws of Muhammad saww, they asws are the rope of Allah azwj which He azwj Commanded with the holding with, so He azwj Said: ‘And hold firmly with the Rope of Allah altogether and do not be disunited [3:103]’. 226

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225 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 31 H 8
226 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 31 H 9
CHAPTER 32 – THE ‘WISDOM’ IS RECOGNITION OF THE IMAM

1 - فس، تفسير القمي المحسن بن محمد عن علي بن محمد عن بكر بن صالح عن خضر بن علي بن القصير عن أبي عذار الله قال: فلما جعلت الله تؤلاء و آنما لفس لسان الحكمة قال: أولى معرفة الإمام إمامةً.

Tafseer Al Qummi – Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ali Bin Muhammad, from Bakr Bin Salih, from Ja’far Bin Yahya, from Ali Bin Al Quseyr,

‘From Abu Abdullahasws, he (the narrator) said, ‘I said, ‘May I be sacrificed for youasws! Hisaswj Words: And We had Given the Wisdom to Luqman: [31:12]. Heasws said: ‘Given the recognition of the Imamasws of hisas time’. 227

2 - سن، المحاسن أبي عن النضر عن الوباب عن أبي بصير قال: سألت أبا عبد الله عن قول الله تعبد و تعالى: ومن نؤته الحكمة فقد أوتي خيرا كثيرا فقال هي طاعة الله و معرفة الإمام.

(The book) ‘Al Mahasin’ – My father, from Al Nazar, from Al Halby, from Abu Baseer who said,

‘I asked Abu Abdullahasws about Words of Allahaswj Blessed and Exalted: And the one who is Given the Wisdom, so he has been Given abundant good [2:269]. So heasws said: ‘The Obedience of Allahaswj and the recognition of the Imamasws’. 228


Tafseer Al Ayyashi – From Abu Baseer,

‘From Abu Ja’farasws, he (the narrator) said, ‘I heard himasws saying: ‘And the one who is Given the Wisdom, so he has been Given abundant good [2:269]. Heasws said: ‘Recognition of the Imamasws and shunning the major sins, which Allahaswj has Obligated the Fire upon’. 229

4 - شي، تفسير العياشي عن سلمان بن خالد عن أبي عبد الله قال: الحكمة المعرفة و القلة في الذين فمن قلة فليكون له حكيم كما أخذ بمثاب من المولعين أخذ إلى إبراهيم من قيام.

Tafseer Al Ayyashi – From Suleyman Bin Kkhalid,

‘Abu Abdullahasws said: ‘The ‘wisdom’ is the recognition (of the Imamasws), and the pondering in the Religion. So the one from you who ponders, then he is wise, and there is none from

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227 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 32 H 1
228 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 32 H 2
229 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 32 H 3
the Momineen who are dying (whose death is) more beloved to Iblees la than a pondering one”. 230

1- فس، نفسر الفصي الفصيُّ فيَّرَحِّبَ بِنَّ حَمْسَعَرَ عَلَيْهِمَا الْلَّهُ مَمْتَحَنِّهِمَا فِي خَالِدِيْهِمَا عَلَيْهِمَا عَلَمُهُمَا فِي أَمْرِهِمَا عَلَيْهِمَا مَمْتَحِّنِّهِمَا فِي النَّصْلِ عَلَيْهِمَا

Tafseer Al Qummi – Muhammad Bin Ja’far, from Abdullah Bin Muhammad Bin Khalid, from Al Abbas Bin Aamir, from Al Rabie Bin Muhammad, from Yahya Bin Muslim,

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘I heard him^{asws} saying: ‘And there is none of us except for him is a known place [37:164]. He^{asws} said: ‘It was Revealed regarding the Imams^{asws} and the successors^{asws} from Progeny^{asws} of Muhammad^{saww}, may the Salawat of Allah^{azwj} be upon them^{asws}.’

2- فس، نفسر الفصي الفصيُّ فيَّرَحِّبَ بِنَّ حَمْسَعَرَ عَلَيْهِمَا الْلَّهُ مَمْتَحَنِّهِمَا فِي خَالِدِيْهِمَا عَلَيْهِمَا عَلَمُهُمَا فِي أَمْرِهِمَا عَلَيْهِمَا مَمْتَحِّنِّهِمَا فِي النَّصْلِ عَلَيْهِمَا

Tafseer Al Qummi – Ahmad Bin Muhammad Al Shaybani, from Muhammad Bin Ahmad Bin Muawiya, from Muhammad Bin Suleyman, from Abdullah Bin Muhammad Al Tafeesi, from Al Hassan Bin Mahboub, from Salih Bin Razeyn, from Shihab Bin Abd Rabbi who said,

‘I heard Al-Sadiq^{asws} saying: ‘O Shihab! We^{asws} are the tree of Prophet-hood, and mine of the Message, and interchange of the Angels, and we^{asws} are a Pact of Allah^{azwj}, and His^{azwj} Guarantee, and we^{asws} are Cordiality of Allah^{azwj} and His^{azwj} Divine Authorities.

We^{asws} were Lights (Noors) arranged in rows around the Throne. We^{asws} glorified (Allah^{azwj}), so the people of the skies glorified with our^{asws} glorification, up to (the time) we^{asws} descended to the earth. We^{asws} glorified, so the people of the earth glorified with our^{asws} glorification: And indeed we are the ones arranged in rows [37:165] And indeed we were the ones Glorifying’ [37:166].

Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 33 H 1
So, the one who was loyal with our pact so he has been loyal with Covenant of Allah Mighty and Majestic, and His Pact, and one who breaks our pact, so he has broken a Pact of Allah Mighty and Majestic and His Covenant.  

From elders of Progeny, from Ali Bin Talib, they said, ‘Ali Bin Abu Talib came. When the Prophet saw him, he smiled in his face and said: ‘Welcome with the one whom Allah Created before Adam by four thousand years’. 

I said, ‘O Rasool-Allah! Can the son be before the father?’ He Yes. Allah the Exalted Created me and Created Ali before He Created Adam."
He\textsuperscript{azwj} Created Noor (Light) and Divided it into two halves. He\textsuperscript{azwj} Created me\textsuperscript{saww} from its half and Created Ali\textsuperscript{asws} from the other half before the things, all of them.

Then He\textsuperscript{azwj} Created the things. There used to be darkness, and it was illuminated by my\textsuperscript{saww} light and light of Ali\textsuperscript{asws}. Then we\textsuperscript{asws} were Made to be on the right of the Throne.

Then He\textsuperscript{azwj} Created the Angels. We\textsuperscript{asws} glorified (Allah\textsuperscript{azwj}), so the Angel glorified, and we\textsuperscript{asws} extolled (Holiness of Allah\textsuperscript{azwj}), so the Angel extolled, and we\textsuperscript{asws} exclaimed Greatness (of Allah\textsuperscript{azwj}), so the Angels extolled the Greatness. That was from my\textsuperscript{saww} teaching and the teaching of Ali\textsuperscript{asws}.

And that was in the preceding Knowledge of Allah\textsuperscript{azwj} that no one will enter the Fire except one who loves me\textsuperscript{saww} and Ali\textsuperscript{asws} , nor will he enter the Paradise, the one who hates me\textsuperscript{saww} and Ali\textsuperscript{asws}.

Indeed! Allah\textsuperscript{azwj} Created Angels having silver pitchers filled from water of life from (Garden of) Al-Firdows. So, there is none from a Shia of Ali\textsuperscript{asws} except and he is of clean parents, pious, pure, a believer in Allah\textsuperscript{azwj}. When one of them wants to sleep with his wife, an Angel comes, from the Angels those having pitchers with them filled with water of the Paradise, and drops that water into the utensil which he (Momin) drinks from, and he drinks from it.

So, by that water is grown the Eman in his heart, just as the plant tends to grow. Thus, they are upon a clear evidence from their Lord\textsuperscript{azwj} and from their Prophet\textsuperscript{saww} and from his\textsuperscript{saww} successor\textsuperscript{asws}, and from my\textsuperscript{saww} daughter\textsuperscript{asws} Al-Zahra\textsuperscript{asws}, then Al-Hassan\textsuperscript{asws}, then Al-Husayn\textsuperscript{asws}, then the Imams\textsuperscript{asws} from sons\textsuperscript{asws} of Al-Husayn\textsuperscript{asws}.

I said, ‘O Rasool-Allah\textsuperscript{saww}! And who are the Imams\textsuperscript{asws}?’ He\textsuperscript{saww} said: ‘Eleven from me\textsuperscript{saww} , and their\textsuperscript{asws} father is Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}.’
Then the Prophet saww said: ‘The Praise is for Allah azwj Who Made love of Ali asws and the belief in him asws as two causes, meaning a cause for entering the Paradise, and a cause for the salvation from the Fire’. 234

Tafseer Al-Qummi - Those who are holding the Throne - meaning Rasool-Allah saww and the successors asws from after him saww are carrying the Knowledge of Allah azwj, and ones around it – meaning the Angels, are Glorifying with Praise of their Lord and are believing in Him and are seeking Forgiveness for those who believe, - meaning Shias of Progeny asws of Muhammad saww, ‘Our Lord! Your Mercy and Knowledge Extends to all things, therefore Forgive those who repent - from the wilayah of so and so, and so and so, and clan of Umayya, and follow Your Way, - i.e. Wilayah of a Guardian asws of Allah azwj, and Save them from the Punishment of the Blazing Fire!’ [40:7].

Our Lord! And enter them into the Gardens of Eden which You Promised them, and one who were righteous from their fathers and their wives and their offspring, surely You are the Mighty, the Wise [40:8] – meaning one who is in Wilayah of Ali asws. That is (for) their righteous ones.

And Save them from evil deeds, and the one You Save from the evil deeds on this Day, so You have been Merciful to him, - meaning on Day of Qiyamah, and that, it is the mighty success [40:9] – for the one Allah azwj Rescues from the wilayah of so and so, and so and so’.

Then He azwj Said: Surely, those who commit Kufr – meaning clan of Umayya, would be Called out to: ‘Your despising Allah when you were called to the Eman – meaning to Wilayah of Ali asws, is greater than your despising yourselves, therefore you committed Kufr [40:10]’. 235 (Not a Hadeeth)

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234 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 33 H 4  
235 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 33 H 5
'From Abu Abdullah asws regarding Words of the Exalted: *In the hands of Scribes [80:15]* **Honourable, righteous [80:16]** – He asws said: 'They are the Imams asws', 236

Tafseeer Al Qummi - *Never! It is a Tazkira [80:11].* He said, ‘The Quran’. (It is) in Honourable Parchments [80:13] Lofty, clean [80:14]. He said, ‘In the Presence of Allah azwj’.

In the hands of Scribes [80:15]. He said, ‘In the hands of the Imams asws’, Honourable, righteous [80:16].''

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8- كتب كتب جامع الفوائد والأحاديث الظاهرة محفوظة بن العظام عن حفظي بن حافظي بن أحمد بن الحسن عن مالك بن دينار عن جعفر بن محمد عن عيسى بن مريم عليه السلام

Tafseer Al Qummi - *Surely those who are in the Presence of your Lord -* meaning the Prophets as and the Messengers as and the Imams as, *are not being arrogant from worshipping Him, and they are Glorifying Him, and to Him they are performing Sajdah [7:206]*. 239 (Not a Hadeeth)

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238 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 33 H 6
237 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 33 H 7
236 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 33 H 8
239 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 33 H 9
his\textsuperscript{asws} hand towards his\textsuperscript{asws} chest and said: ‘\textit{They do not precede Him in speech [21:27]} – up to His\textsuperscript{aswj} Words: \textit{and they are trembling from His fear [21:28]}.’

(11) - عَدَلَ العَقَالَةَ وَ أَمَّا العَرْشُ الَّذِي هُوَ الْعِلْمُ فَمَحْلَطَةٌ أَرْبَعَةٌ مِنَ الْأُولِيَاءِ وَ أَرْبَعَةٌ مِنَ الْآخِرِينَ فَأَمَّا الأَرْبَعَةُ مِنَ الْأُولِيَاءِ فَنَحْوُ نُوحَ وَ إِبَラِيْلَ وَ مُوسَى وَ يَسُوعَ بْنُ مُكَيْرٍ وَ أَمَّا الْآخِرِينَ هُمُ مُحَمَّدٌ وَ عَلِيٌّ وَ اَْْسَنَدٍ وَ اْْحسَيْنٍ عَلَيْهِمُ السَّلاَمُ. كَذَا رَوَى بِالَْْسَانِيدِ الصَّحِيحَةِ عَنِ الَْْئِمَّةِ ع.

(The book) ‘Al Aqaid’ – And as for the Throne which, it is the Knowledge, it is being carried by four from the former ones and four from the latter ones. As for the four from the former ones, it is Noah\textsuperscript{as}, and Ibrahim\textsuperscript{as}, and Musa\textsuperscript{as}, and Isa\textsuperscript{as}; and as for the four from the latter ones – it is Muhammad\textsuperscript{asww}, and Ali\textsuperscript{asws}, and Al Hassan\textsuperscript{asws}, and Al Husayn\textsuperscript{asws}. That is how it has been reported by the correct chains from the Imams\textsuperscript{asws}. \textsuperscript{241} (Not a Hadeeth)

1- فب، المناقب لأن شهراً، ضياء عرفاً الثوابي، قال: سألت أبي عبد الله عن عقوله، فسأله رضوان الله، وقال: منذ صبي، فهمنا إن الله يحب الدارين، جناح الله في كل أمة، وهم، و الآية من الآية، و لا يعدلوا على الذين يغلبونهم و مغزورهم. إضاافتهم لهم الأعمام، و يرفع الله كم الدرب، هو التقوى.

242 (The book) ‘Al Manaqib’ of Ibn Shehr Ashub, from Ammar Al Sabaty who said,

'I asked Abu Abdullahasws about Words of the Exalted: Is the one who pursues the Pleasure of Allah like the one who incurs the Wrath from Allah? And his abode is Hell; and it is an evil destination [3:162] There are (varying) Levels in the Presence of Allah, [3:163]. He said: ‘Those who pursue the Pleasure of Allahazwj, theyasws are the Imamsasws, and by Allahazwj O Ammar, theyasws are the Levels of the Momineen, and by theirasws Wilayah and their recognising usasws their deeds would be multiplied, and Allahazwj will recognise for them the high Levels’.

243 (The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Ali Bin Abdullah, from Ibrahim Bin Muhammad, from Ismail Bin Bashar, from Ali Bin a’far Al Hazramy, from abir Bin Yazeed who said,

'I asked Abu Ja’farasws about Words of Allahazwj Mighty and Majestic: That is because they follow what Angers Allah and abhor His Pleasure, therefore He Nullified their deeds [47:28]. heasws said: ‘They hated Alisws, and Aliasws was the Pleasure of Allahazwj and the pleasure of Hisazwj Rasoolasws. Allahazwj Commanded for the Wilayah of Alliasws on the Day of Badr, and the Day of Hunayn, and under the Palm tree on the Day of Al-Tarwiyya. Twenty two Verses were Revealed with regards to it in rebuttal of the argument in which Rasool-Allahsaww closed (the doors) from the Sacred Masjid at Al-Jofa and at Khumm’.
That is because they follow what Angers Allah - meaning wilayah of so and so, and so and so, two who oppressed Amir Al-Momineen, therefore He Nullified their deeds [47:28] – meaning good (deeds) which they had performed’. \(^{244}\) (Not Hadeeth)

I said, ‘Was Ali\(^{\text{asws}}\) among them?’ He\(^{\text{asws}}\) said: ‘Yes, their chief and their noblest’\(^{\text{245}}\).

‘From Abu Abdullah\(^{\text{asws}}\) regarding Words of Mighty and Majestic: *O you the contented soul! [89:27] Return to your Lord, being well-pleased, He being Well-Pleased [89:28] So enter (to be) among My servants [89:29] And enter into My Garden [89:30]*. He\(^{\text{asws}}\) said: ‘It was Revealed regarding Ali\(^{\text{asws}}\) Bin Abu Talib\(^{\text{asws}}\), \(^{246}\)

And it is reported by Al Hassan Bin Mahboub, from Sandan, from Ibn Farqad who said,

\[\text{‘Abu Abdullah}\(^{\text{asws}}\) : ‘Recite the Chapter ‘Al-Fajr’ in your Obligatory as well as in your optional (Salats), for it is a Chapter of Al-Husayn\(^{\text{asws}}\) Bin Ali\(^{\text{asws}}\), and wish in it, Allah\(^{\text{azwj}}\) would be Merciful to you’.}\]
Abu Asama said to him asws, and he was present in the gathering: ‘How did this Surah come to be for Al-Husayn asws in particular?’

He asws said: ‘Did you not listen to His azwj Words, the Exalted: O you the contented soul! Return to your Lord, being well-pleased (with Him), He being well-pleased (with him) [89:28] So enter (to be) among My servants [89:29] And enter into My Garden [89:30]’

But rather, He aswj Means Al-Husayn asws Bin Ali asws, for he asws was being well-pleased (with Him), He being well-pleased (with him), and his asws companions from the Progeny asws of Muhammad saww are those who will be pleased with Allah aswj on the Day of Judgement, and He aswj being Pleased with them asws.

And this Chapter has been Revealed regarding Al-Husayn asws Bin Ali asws and his asws Shias, and the Shias of the Progeny asws of Muhammad saww especially.

One who habitually recites Al-Fajr would be with Al-Husayn asws among his asws Levels in the Paradise. Surely Allah aswj is Mighty, Wise’.

And it is reported by Al Sadouq, by his chain from Sadeyr who said,

‘I said to Abu Abdullah asws, ‘May I be sacrificed for you asws, O son asws of Rasool-Allah asaww! Does the Momin dislike the capture of his soul?’

He asws said: ‘No. By Allah aswj, when the Angel of death comes over to him in order to capture his soul, he panics during that. So the Angel of death is saying to him: ‘O friend of Allah aswj, do not panic! By the One aswj Who Send Muhammad saww, I will be more good to you and more kind upon you than the parent, meriful with his child!’’

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247 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 34 H 6
He asws said: ‘Then, Rasool-Allah saww and Amir Al-Momineen asws and (Syeda) Fatima asws and Al-Hassan asws and Al-Husayn asws and the Imams asws are resembled for him, and he (Angel of death) says, ‘They asws are your friends’. So, he opens his eyes and looks at them asws.

ثُحَّ ت حنَادَى ن َفْسحهح يا أَي َّتحهَا النَّفْسح الْمحطْمَأَةح إِلََ مُحَّمَّدٍ وَ أَهْلِ بَيْتِهِ عِرْجِعِي إِلَ رَبِّكِ راضِيَة بِالْوَلََيَة مَرْضِيَّة بِالثَّوَابِ فَادْخِلِي فِي عِبادِي بِنُمُعُّ مُمُد

Then a Caller Calls out to his soul, ‘O you the contented soul! [89:27], (contented) to Muhammad saww and the People asws of his saww Household, Return to your Lord, being well-pleased [89:28] with the Wilayah, He being Well-Pleased [89:28] with the (Allocation of the) Rewards. So enter (to be) among My servants [89:29], Meaning Muhammad saww and the People asws of his saww Household, And enter into My Garden [89:30]’. Thus, there would be nothing more beloved to him than the extraction of his soul, and be attached with the Caller’.

248 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 34 H 7
CHAPTER 35 – THEY\textsuperscript{asws} ARE THE PEOPLE (AL-NAAS)

1 - فَفَرَّتْ فَرَاتَ بِنَمْيْنِيٍّ بْنُ شَيْخٍ عَنْ أَحْدَةٍ بْنِ صَبِيحٍ عَنَّ حَسَنَ بْنِ عِلَىٰ عَنْ أَبِي حَسَنَ عَنْ جَعْفَرَ عَنْ أَبِيُّهُ عَنْ جَدٍّ قَالَ: قَامَ رَجَحَلٌ إِلَيْهِ عَلِيٌّ عَنْ عَلِيٍّ عَنْ حَسَنَ عَنْ أَمَامَ اللَّهِ صِدَّٰحًا فِي النَّاسِ عِنْدَ اللَّهِ وَ أَشْبَاهِ النَّاسِ وَ النَّسْنَاسِ

Tafseer Furat Bin Ibrahim – Ubeyd Bin Kaseer, from Ahmad Bin Sabeeh, from Al Husayn Bin Ulwan,

‘From Ja’far\textsuperscript{asws}, from his\textsuperscript{asws} father\textsuperscript{asws}, from his\textsuperscript{asws} grandfather\textsuperscript{asws} having said: ‘A man stood up to Ali\textsuperscript{asws} and said, ‘O Amir Al-Momineen\textsuperscript{asws}! Inform us about the people, and the ones resembling the people, and the Nasnaas (Pre-Adam\textsuperscript{as} people’).

قال عليّ ع نَحْنَ أَشْبَاهُ النَّاسِ وَ نَسْنَاسٍ

He (the narrator) said, ‘Al-Hassan\textsuperscript{asws} said to him: ‘You asked about the people, so Rasool-Allah\textsuperscript{saww} is ‘the people’ because Allah\textsuperscript{azwj} Says: hasten on from the Place from which the people hastened on [2:199], and we\textsuperscript{asws} are from it; and you asked about ones resembling the people, so they are our\textsuperscript{asws} Shias, and they are from us\textsuperscript{asws} and they are our\textsuperscript{asws} resemblances; and you asked about the Nasnaas, and they are thee great multitude, and it is the Word of Allah\textsuperscript{azwj} the Exalted: they are only like the cattle. But, they are more straying of the way [25:44]’.”

2 - كما، الكافِ الْعِدَّةح عَنْ سَهْلٍ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جََِيعا  عَنِ ابْنِ مَُْبحوبٍ عَنْ عَبْدِ اللَّهِ بْنِ غَالِبٍ عَنْ أَبِيهِ عَنْ سَعِيدِ بْنِ الْمحسَيِّبِ قَالَ سَِْعْتح

‘The book) ‘Al Kafi’ – The number, from Sahl and Ali Bin Ibrahim, from his father together from Ibn Mahboub, from Abdullah Bin Ghalib, from his father, from Saeed Bin Al Musayyab who said,

‘I heard Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} saying: ‘A man came to Amir Al-Momineen\textsuperscript{asws} and said, ‘Inform me, if you\textsuperscript{asws} are knowledgeable, about the people, and about ones resembling the people, and about the Nasnaas (pre-Adam\textsuperscript{as} people’).

فِيْتَاجَّالَ اللَّهُ عَلِيٌّ عَنْ عَلِيٍّ عَنْ حَسَنَ عَنْ أَمَامَ اللَّهِ صِدَّٰحًا فِي النَّاسِ عِنْدَ اللَّهِ وَ أَشْبَاهِ النَّاسِ وَ النَّسْنَاسِ

Amir Al-Momineen\textsuperscript{asws} said: ‘O Husayn\textsuperscript{asws}, answer the man!’ Al-Husayn\textsuperscript{asws} said: ‘As for your words, ‘Inform me about the people’, so we\textsuperscript{asws} are the people, and for that Allah\textsuperscript{azwj} Blessed and Exalted is His\textsuperscript{azwj} Mention Said in His\textsuperscript{azwj} Book: Then hasten on from the Place from

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**which the people (Ibrahim and Ismail) hastened on [2:199]**, so it was Rasool-Allah'saww who hastened with the people.

وَ أَمَّا قُوْلُكَ أَشْبَاهُ النَّاسِ فَهُمُ شِيعَتُنا وَ هُمُ مَوَّالُونَا وَ هُمُ مِنْ أَصْلِهِم وَ لِذَلِكَ قَالَ إِبْرَاهِيمُ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمُ قَالَ إِنِّي مِنَّا

And as for your word, ‘Ones resembling the people’, so they are ourasws Shias, and they are ones in our Wilayah, and for that Ibrahimas said: ‘**then whoever follows me, so he is from me [14:36]**.

وَ أَمَّا قُوْلُكَ الْمَسْئُونِ فَهُمُ السَّوَادُ الْأَكْثَرُ وَ أَشَارَ بِيَدِهِ إِلَيْ جَمْعَةِ النَّاسِ ثُمَّ قَالَ إِنِّي مِنْهُمْ إِلَّا كَالَّذِينَ أَتَرَكُوا مَعِيَ’.

And as for your words, ‘The Nasnaas’, so they are the vast majority’ – and heasws gestured by hisasws hand towards a group of the people, then said: **They are nothing except like cattle; but, they are more straying from the way [25:44]’**. 250

Tafseer Al Qummi - **And the human beings says, ‘What is the matter with it?’ [99:3]**. He said, ‘That is Amir Al Momineenasws’ 251 (Not a Hadeeth)

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250 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 35 H 2
251 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 35 H 3

1- كتب كنار جامع الفوائد و تأويل الآيات الظاهرة تحدث بن عباس عن البيت بن مشكين عن ابن جهير عن أبي عبيد الله قال في قوله تعالى: {البحر و اللؤلؤ و المرجان} قال علئا و فاطمة بنينها يزوجان قل لا ينبي علئا على فاطمة و لا ينبي فاطمة على علي بن أبي طالب صلى الله عليه وسلم.

2- (The books) ‘Kunz Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Muhammad bin Ahmad, from Mahfouz Bin Bihr, from Ibn Shimr, from Jabir,

‘From Abu Abdullah asws regarding Words of Mighty and Majestic: He Let loose the two seas to meet [55:19]. He asws said: ‘Ali asws and (Syeda) Fatima asws; Between them is a barrier which they do not violate [55:20], he asws said: ‘Neither does Ali asws violate upon Fatima asws nor does Fatima asws violate upon Ali asws; There come forth from them the pearls and the rubies [55:22] – Al-Hassan asws and Al-Husayn asws."

3- (Not a Hadeeth)

‘Regarding Words of Mighty and Majestic: He Let loose the two seas to meet [55:19] Between them is a barrier which they do not violate [55:20]. He said, ‘He Let loose the two seas [55:19] – Ali asws and (Syeda) Fatima asws; Between them is a barrier which they do not

252 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 36 H 1
253 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 36 H 2
violate [55:20], he said, ‘The Prophet saws; There come forth from them the pearls and the rubies [55:22]. He said, ‘Al-Hassan asws and Al-Husayn asws’. 254

From Abu Zarr ra regarding Words of Mighty and Majestic: He Let loose the two seas to meet [55:19]. He said, ‘Ali asws and (Syeda) Fatima asws; There come forth from them the pearls and the rubies [55:22]. He said, ‘Al-Hassan asws and Al-Husayn asws.

So who has been seen to be like these four – Al asws, and (Syeda) Fatima asws, and Al-Hassan asws, and Al-Husayn asws? None will love them asws except a Momin, nor hate them asws except a Kafir, therefore be loving People asws of the Household and do not be Kafirs with hatred of People asws of the Household, for you will be flung into the Fire’. (Not a Hadeeth)

And it has been reported from Salman Al Farsi ra and Saeed Bin Jubeyr, and Sufyan Al Sowry that the two seas are Ali asws and Fatima asws, between them is a barrier of Muhammad saws. There come forth from them the pearls and the rubies [55:22]. He said, ‘Al Hassan asws and Al Husayn asws, and it is not surprising that they asws happen to be two seas due to the vastness and abundance of their asws merits, for the sea has rather been named as ‘sea’ due to its vastness’. (Not a Hadeeth)

(Not a Hadeeth)
violate upon his counterpart; There come forth from them the pearls and the rubies [55:22] - ‘Al-Hassan asws and Al-Husayn asws, 256

So which of the Favours of your Lord - O community of Jinn and the humans, with you two belie? [55:13] the Wilayah of Amir Al-Momineen asws, or love of Fatima Al-Zahra asws. The pearl is Al-Hassan asws and the coral is Al-Husayn asws because the pearl is bigger and the coral is smaller” 252 (Not a Hadeeth)

256 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 36 H 5
257 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 36 H 6

قَالَ الثَّعْلَبُِِّ وَ رحوِيَ هَذَا الْقَوْلح أَيْضا  عَنْ سَعِيدِ بْنِ جحبَيرٍْ وَ قَالَ ب َيْنَهحما ب َرْزَخٌ مُحَمَّدٌ ص

Al-Sa’alby said, and this word has been reported as well from Saeed Bin Jubeyr, and he Between them is a barrier [55:20] – Muhammadasws. (Not a Hadeeth)

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Tafseer Al Qummi – His aswj Words: Say: ‘Have you considered if your water were to become sunken, so who can come to you with flowing water?’ [67:30]. He asws said: ‘Have you considered if your Imam asws were to be absent, who can come to you with an Imam asws similar to him asws?’ (Up to here is not a Hadeeth)

‘Al-Reza asws was asked about Words of Allah aswj Mighty and Majestic: Say: ‘Have you considered if your water were to become sunken, so who can come to you with flowing water?’ [67:30]. He asws said: ‘Your waters are your doors, i.e., the Imams asws, and the Imams asws are Doors of Allah aswj between Him aswj and His aswj creatures, so who can come to you with flowing water?’ [67:30] – meaning, with knowledge of the Imams asws, 259.

The book) ‘Al Ghayba’ of Sheykh Al Tus – A group, from Al Tal’abary, from Ahmad Bin Ali, from Al Asady, from Sa’ad, from Ibn Isa, from Musa Bin Al Qasim, and Abu Qatada, both together from Ali Bin Hafs,

‘From Ali son of Ja’far asws, from his brother asws Musa asws, said, ‘I said to him asws’, ‘What is the interpretation of Words of Allah aswj: Say: ‘Have you considered if your water were to...

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259 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 37 H 1
become sunken, so who can come to you with flowing water?’ [67:30]’ He\textsuperscript{asws} said: ‘When you lose your Imam\textsuperscript{asws} and do not see him\textsuperscript{asws} (anymore), then what will you do?’\textsuperscript{260}

3- كُنْز جَالِمٍ بْنِ الْعَظِيمِ اَْْسَنُِِّ بِإِسْنَادِهِ إِلََ جَعْفَرٍ عَنْ لوَلِيّ الْمَلَكِ لََْيَـظَهَرَهِ عَلَى الدِّينِ كَكِّلَْهِ لِلَّذِي لََ يحسْتَقَى مِنْهَا وَ لََْمَامِ الَّذِي قَدْ غَابَ فَلاَ ي حقْتَبَس منْهح الْعِلْمح إِلََ وَقْتِ الظُّهحورِ. 

261 (The books) ‘Kunz Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Ahmad Bin Al Qasim, from Ahmad Bin Muhammad Bin Yasar, from Muhammad Bin khalid, al Nazar, from Yahya Al Halby,

‘From Abu Abdullah\textsuperscript{asws} regarding Words of Allah\textsuperscript{azwj} Mighty and Majestic: Say: ‘Have you considered if your water were to become sunken, so who can come to you with flowing water?’ [67:30]. He\textsuperscript{asws} said: ‘If your Imam\textsuperscript{asws} is hiding, then who can come with you with a new Imam\textsuperscript{asws}?’.\textsuperscript{261}

4- فِِ ذَلِكَ فِ نظَافَةِ الْأَمَامِ وَ الْطَّرِيقَةِ هِيَ وَلََ وَفْضَائِلِهِ مح الْمحنْتَشِرَةِ فِِ الْعَالَمِيَ الْمحشْرِفَةِ عَلَى الدُّن ْيَا وَ كحلِّهِ. 

262 (The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Abdul Azee, Al Hasany by his chain to,

‘Ja’far\textsuperscript{asws} regarding Words of the Exalted: And if they are steadfast upon the right Way, We would Quench them (with) abundant water [72:16]: ‘He\textsuperscript{azwj} is Saying: “We\textsuperscript{azwj} shall Make their hearts drink the Eman”, and the ‘right way’, It is Wilayah of Ali Bin Abu Talib\textsuperscript{asws} and the successors\textsuperscript{asws,}.\textsuperscript{262}

5- فِِ ذَلِكَ فِ نظَافَةِ الْأَمَامِ وَ فِي الْقَصْرح الْمَشِيدِ وَ كُنْزُ قَوْهِهِ. 

And the \textit{constructed palace (deserted)}, it is the chosen on (Al Murtaza), and it is an example of Amir Al-Momineen\textsuperscript{asws} and the Imams\textsuperscript{asws}, and their\textsuperscript{asws} merits spread out in the worlds, shining upon the world, and it is His\textsuperscript{azwj} Word, \textit{in order to prevail it upon all the Religions} [9:33].

260 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 37 H 2
261 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 37 H 3
262 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 37 H 4
And the poet said regarding that, ‘abandoned well and a constructed palace (deserted) [22:45], are examples for Progeny asws of Muhammad asw, exquisite. The castle is their glory which has yet to arise, and the well is their asws knowledge which does not dehydrate’.

The book) ‘Ma’any Al Ahbar’ – Muhammad Bin Ibrahim Bin Ahmad Al Laysi, from Ali Bin Fazzal, from his father, from Ibrahim Bin Ziyad who said,

‘I asked Abu Abdullah asws about Words of Allah aswj Mighty and Majestic: and an abandoned well and a constructed palace (deserted) [22:45]. He asws said: ‘The abandoned well is the silent Imam asws, and the constructed palace is the speaking Imam asws’.

The book) ‘Basair Al Darajaat’ – Ali Bin Ismail, from Muhammad Bin Amro Bin Saeed, from one of our companions, from Nasr Bin Qabous,

‘From Abu Abdullah asws – similar to it’.

The book) ‘Al Kafi’ – Muhammad Bin Al Hassan and Ali Bin Muhammad, from Sahl, from Musa Bin Al Qasim,

‘From Ali son of Ja’far asws, from his brother asws – similar to it’.

The book) ‘Ma’any Al Akhbar’ – Al Muzaffar Al Alawy, from Ibn Al Ayyashi, from his father, from Is’haq Bin Muhammad, from Ibn Shamoun, from Al Asamma, from Abdullah Bin Al Qasim, from Salih Bin Sahl having said,

‘Amir Al-Momineen asws, he asws is the constructed palace (deserted) [22:45], and the abandoned well – (Syeda) Fatima asws and her asws children, deactivated from the rule’.
And Muhammad Bin Al-Hassan Bin Abu Khalid Al-Ash’ary titled as ‘Sanbula’, ‘abandoned well and a constructed palace (deserted) [22:45], shining, are examples for Progenyasws of Muhammadasws, exquisite. The speaking oneasws from themasws is the constructed castle and the silent on is the well which does not dehydrate’. (Not a Hadeeth)

And it is reported by Abu Abdullah Al Husayn Bin Jubeyr in the book ‘Nuhab Al Manaqib’,

‘A Hadeeth raised to Al-Sadiqasws in the interpretation of the Words of the Exalted: and an abandoned well and a constructed palace (deserted) [22:45] having said: ‘Rasool-Allahsaww said: ‘The constructed palace and the abandoned well is Aliasws’.

We have Created the human being in an excellent form [95:4], he said, ‘It was revealed regarding the first (caliph), Then We Returned him (to be) as lowest of the low [95:5] Except those who believe and do righteous deeds, - that is Amir Al Momineenasws, so for
them would be Recompense without any restrictions [95:6], i.e. it would not be forbidden unto them. Then He\textsuperscript{aswj} Said to His\textsuperscript{aswj} Prophet\textsuperscript{saww}: So what would make you belie the Religion afterwards? [95:7] – Amir Al Momineen\textsuperscript{asws}, Isn’t Allah the most Decisive of the judges? [95:8].\textsuperscript{270} (Not a Hadeeth)

He said: ‘The Religion, is Wilayah of Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws},’.\textsuperscript{272}

\textsuperscript{270} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 37 H 12
\textsuperscript{271} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 37 H 13
\textsuperscript{272} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 37 H 14
I said, ‘And (mount) Toor of Sinai [95:2]’. He asws said: ‘It isn’t (mount) Toor of Sineen, but it is (mount) Toor of Sinai’.

He (the narrator) said, ‘I said, ‘And (What is) (mount) Toor of Sinai?’ He asws said: ‘It is Amir Al-Momineen asws.

I said, ‘And this secure city [95:3]’. He asws said: ‘It is Rasool-Allah saww, securing the people in it when they obeyed him saww.

I said, ‘We have Created the human being in an excellent form [95:4]’. He asws said: ‘That is Abu Fazeyl, when Allah azwj Took a Covenant for Him azwj with the Lordship, and for Muhammad saww with the Prophet-hood, and for his saww successors asws with the Wilayah, so he accepted and said, ‘Yes’. Do you not see that He asws Said: Then We Returned him (to be) as lowest of the low [95:5] – meaning the lowest level when he broke (the Covenant) and did with Progeny asws of Muhammad saww what he did’.

He (the narrator) said, ‘I said, ‘Except those who believe and do righteous deeds, [95:6]’. He asws said: ‘By Allah azwj! It is Amir Al-Momineen asws and his asws Shias, so for them would be Recompense without any restrictions [95:6]’.

He (the narrator) said, ‘So what would make you belie the Religion afterwards? [95:7]’. He asws said: ‘Shh, no! Shh, no! Do not say it like that. This is kufr with Allah azwj. No, by Allah azwj! Rasool-Allah saww did not belie even for the blink of an eye’.

He (the narrator) said, ‘So, how is it?’ He asws said: ‘So, who would belie you saww after the Religion? And the Religion is Amir Al-Momineen asws, Isn’t Allah the most Decisive of the judges? [95:8]’.

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273 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 37 H 15
I asked Abu Al-Hassan\textsuperscript{asws} about Words of Allah\textsuperscript{azwj} Mighty and Majestic: \textit{(I Swear) by the fig and the olive [95:1]}. He\textsuperscript{asws} said: ‘The fig is Al-Hassan\textsuperscript{asws}, and the olive is Al-Husayn\textsuperscript{asws}. I said, ‘And His\textsuperscript{azwj} Words: \textit{And (mount) Toor of Sinai [95:2]}. He\textsuperscript{asws} said: ‘It is not as Toor Sinear, but rather it is as Toor Sinai. That is Amir Al-Momineen\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}.

I said, ‘His\textsuperscript{azwj} Words: \textit{And this secure city [95:3]}. He\textsuperscript{asws} said: ‘That is Rasool-Allah\textsuperscript{saww}, Then he\textsuperscript{asws} was silent, then said: ‘Why are you not fulfilling your questions up to the end of the Chapter?’ I said, ‘May my father and my mother (be sacrificed) for you\textsuperscript{asws}! His\textsuperscript{azwj} words: \textit{Except those who believe and do righteous deeds, [95:6]}. He\textsuperscript{asws} said: ‘By Allah\textsuperscript{azwj}! It is Amir Al-Momineen\textsuperscript{asws} and his\textsuperscript{asws} Shias, so for them would be Recompense without any restrictions [95:6]’.\textsuperscript{274}

And Abu Al-Hassan Al-Musa\textsuperscript{asws} said regarding His\textsuperscript{azwj} Words: \textit{And this secure city [95:3]}. He\textsuperscript{asws} said: ‘That is Rasool-Allah\textsuperscript{saww}, and we\textsuperscript{asws} are his\textsuperscript{saww} way. Allah\textsuperscript{azwj} Made the people secure in their ways from the Fire when they obeyed him\textsuperscript{saww}.\textsuperscript{275}

Tafseer Al-Qummi - \textit{Surely, Allah is the Splitter of the seed and the stone; [6:95]}. He said, ‘The seed that He\textsuperscript{azwj} Split is the knowledge from the Imams\textsuperscript{asws}, and the stone is what is remote from it’\textsuperscript{276} (Not a Hadeeth).

Tafseer Al-Qummi - \textit{And (as for) the good land, its vegetation comes out by the permission of its Lord, - it is an example of the Imams\textsuperscript{asws}, their\textsuperscript{asws} knowledge comes out by the Permission of their\textsuperscript{asws} Lord\textsuperscript{azwj}, and (as for) that which is bad, - an example of their\textsuperscript{asws}}
enemies, it does not come out – their\textsuperscript{asws} knowledge, except a little; [7:58], i.e., bad, spoilt\textsuperscript{a}.\textsuperscript{277}

Tafseer Al Ayyashi – From Al Mufazzal who said,

‘I asked Abu Abdullah\textsuperscript{asws} about His\textsuperscript{azwj} Words: Splitter of the seed and the stone [6:95], said: ‘The seed is the Momin, and these are His\textsuperscript{azwj} Words: I shall Cast upon you love from Me [20:39]. And the stone (Al-Nawa), he is the Kafir who turns away from the Truth and does not accept it’.\textsuperscript{278}

(The book) ‘Al-Kafi’ – Ahmad Bin Mihran, from Abdul Azeem Al Hasany, from Muhsa Bin Muhammad, from Yunus Bin Yaqoub, from the one who mentioned it,

‘From Abu Ja’far\textsuperscript{asws} regarding Words of Allah\textsuperscript{azwj}. And if they are steadfast upon the right Way, We would Quench them (with) abundant water [72:16]: ‘He\textsuperscript{azwj} is Saying: “We\textsuperscript{azwj} shall Make their drink the Eman”, and the right way, it is Wilayah of Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} and the successors\textsuperscript{asws}.\textsuperscript{279}

\textsuperscript{a}Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 37 H 19
\textsuperscript{b}Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 37 H 20
\textsuperscript{c}Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 37 H 21
CHAPTER 38 – MISCELLANEOUS REGARDING ‘THE BEE’ BY THEM ﷺ

Verse 1 - Tafsir Al Qummi

‘From Abu Abdullah ﷺ regarding Words of Exalted: And your Lord Revealed unto the bee [16:68]. He ﷺ said: ‘We are the ‘Bee’ which Allah azwj Revealed to, “Take houses from the mountains and from the trees and from what they are constructing [16:68]. He ﷺ said: ‘What can reach with the bee if it is Revealed to it? But, it was Revealed regarding us ﷺ, and we ﷺ are the ‘bee’, and we ﷺ are the establishers for Allah azwj in His azwj earth by His azwj Command. And the mountains are our ﷺ Shias, and the trees are the believing women (Mominaat)’.

(Two books) ‘Jamia Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahirah’ – It is reported by Al Hasan Bin Abu Al Hassan Al Daylami, by his chain from his men, from Abu Baseer,

‘From Abu Abdullah ﷺ regarding His azwj Words Mighty and Majestic: And your Lord Revealed unto the bee saying: “Take houses from the mountains and from the trees and from what they are constructing [16:68]. He ﷺ said: ‘What can reach with the bee if it is Revealed to it? But, it was Revealed regarding us ﷺ, and we ﷺ are the ‘bee’, and we ﷺ are the establishers for Allah azwj in His azwj earth by His azwj Command. And the mountains are our ﷺ Shias, and the trees are the believing women (Mominaat)’.

(This is a comment)

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280 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 38 H 1
281 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 38 H 2
282 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 38 H 3
And the first aspect is supported by what is reported by Al Kulayni, by his chain from Ibn Abu Yafour,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘Fear upon your Religion and veil it with the Taqiyyah (dissimulation), for there is no Eman for the one who has no Taqiyyah for him.

But rather, you (Shias) are among the people like the bee is among the birds. If the birds were to know what is in the interior of the bees, nothing would remain from it except it would be eaten up, and if the people were to know what is in your interiors, that you love us\textsuperscript{asws} the People\textsuperscript{asws} of the Household, they would devour you all with their tongues and impersonate you all in the private and in the open. May Allah\textsuperscript{azwj} have Mercy on a servant from you who happens to be upon our\textsuperscript{asws} Wilayah’.\textsuperscript{283}

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\textsuperscript{283} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 38 H 4
And rather, the healing is in the knowledge of the Quran, due to His\textsuperscript{azwj} Words: \textit{And We Reveal from the Quran what is a healing and a Mercy for the Momineen, [17:82].} Thus, healing and Mercy is for its rightful ones, there is neither doubt in it nor any dispute, and its rightful ones are the Imams\textsuperscript{asws} of the guidance, those Allah\textsuperscript{azwj} the Exalted Said: \textit{Then We Gave the Book as an inheritance to those We Chose from among Our servants. [35:32]}\textsuperscript{284}

And in a report of Abu Al Rabie Al Shamy, from him,

‘Regarding Words of Allah\textsuperscript{azwj}: \textit{And your Lord Revealed unto the bee [16:68].} Rasool-Allah\textsuperscript{saww} said (regarding): \textit{“Take houses from the mountains – marry from Quraysh, and from the trees - among the Arabs, and from what they are constructing [16:68] – among the ones in Wilayah. There comes out from their bellies a drink of different colours - variety of knowledge, wherein is healing for the people. [16:69]”}\textsuperscript{285}

Tafseer Furat Bin Ibrahim – Muhammad Bin Al Husayn Bin Ibrahim transmitting from Muhammad Bin Al Fuzeeyl who said,

‘I asked Abu Al-Hassan\textsuperscript{asws} about Words of Allah\textsuperscript{azwj} the Exalted: \textit{And your Lord Revealed unto the bee saying: “Take houses from the mountains, he\textsuperscript{asws} said: ‘From Quraysh’.}

\textit{فَلَّا فِي وَرَكَةٍ وَ فِي مَشَرَابٍ مُحْتَلِفٍ أَلْوَانٍ إِنَّهُ مَيْسُونَ}

I said, ‘His\textsuperscript{azwj} Words: \textit{and from the trees?}’ He\textsuperscript{asws} said: ‘It means, from the Arabs’.

\textit{فَلَّا فِي وَرَكَةٍ وَ فِي مَشَرَابٍ مُحْتَلِفٍ أَلْوَانٍ إِنَّهُ مَيْسُونَ}

He (the narrator) said, ‘I said, \textit{and from what they are constructing [16:68]?}’ He\textsuperscript{asws} said: ‘Meaning, from the ones in Wilayah’.

\textit{فَلَّا فِي وَرَكَةٍ فِي مَشَرَابٍ مُحْتَلِفٍ أَلْوَانٍ إِنَّهُ مَيْسُونَ}

He (the narrator) said, ‘I said, \textit{and travel the Way of your Lord submissively?}’ He\textsuperscript{asws} said: ‘It is the Way which we\textsuperscript{asws} are upon from His\textsuperscript{azwj} Religion’.

\textsuperscript{284} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 38 H 5

\textsuperscript{285} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 38 H 6
I said, ‘wherein is healing for the people [16:69]?’ 

He said: ‘Meaning what comes out from the knowledge of Amir Al-Momineen Ali Bin Abu Talib, so it is the healing just as He Said: a Healing for what is in the chests [10:57]." 286

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286 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 38 H 7
CHAPTER 39 – THEY\textsuperscript{asws} ARE THE ‘SEVEN DOUBLES’

1 - فس، تفسير الفصي أحمد بن إدريس عن أحمد بن محمد عن محمد بن سماج عن سوية بن كلثوم عن أبي حفص عن قال: هُؤلاء السبع المثاني الذين أطعنه الله بنبيّن ووجه الله نزلت في الأرض بين أظهركم عرفنا من عرفنا، وعرفنا من جهيلنا. وأيتيتونا من عرفنا فأطاعناه في فتحه في مثناه في مثناه.

Tafseer Al Qummi – Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Muhammad Bin Sayyar, from Sowrat Bin Kuleyb,

‘From Abu Ja’far\textsuperscript{asws} having said: ‘We\textsuperscript{asws} are the Al-Masany (doubles - 15:87) which Allah\textsuperscript{azwj} Gave to our\textsuperscript{asws} Prophet\textsuperscript{asww}, and we\textsuperscript{asws} are the Face of Allah\textsuperscript{azwj}. We\textsuperscript{asws} move in the earth in your full view. The one who recognised us\textsuperscript{asws} has recognised us\textsuperscript{asws}, and the one who is ignorant of us\textsuperscript{asws} is ignorant of us\textsuperscript{asws}; and one who recognises us, in front of him is the certainty, and one who is ignorant of us\textsuperscript{asws}, in front of him is the Blazing Fire’’.

Tafseer Furat Bin Ibrahim – Ja’far Bin Ahmad, by his chain from Sama’at who said,

‘I asked Abu Abdullah\textsuperscript{asws} about Words of Allah\textsuperscript{azwj} the Exalted: And We have Given you seven from Al-Masaany and the Magnificent Quran [15:87]. He\textsuperscript{asws} said: ‘We\textsuperscript{asws} are the seven ‘Masaany’, and we\textsuperscript{asws} are the Face of Allah\textsuperscript{azwj} having descended in your midst. One who recognises us\textsuperscript{asws}, and one who is ignorant of us, so if in front of him is the certainty’’.

Tafseer Al Tawheed – Al Attar, from his father, form Sahl, from Ibn Yazeed, from Muhammad Bin Sinan, from Abu Sallam, from one of our companions,

‘From Abu Ja’far\textsuperscript{asws} having said: ‘We\textsuperscript{asws} are the ‘Masaany’ which Allah\textsuperscript{azwj} Gave our\textsuperscript{asws} Prophet\textsuperscript{asww}, and we\textsuperscript{asws} are the Face of Allah\textsuperscript{azwj}. We\textsuperscript{asws} turn around in the earth in your midst. The one who recognises us\textsuperscript{asws}, recognises us\textsuperscript{asws}, and the one who is ignorant of us\textsuperscript{asws}, in front of him is the certainty’’.

(The book) ‘Al Tawheed’ – Al Attar, from his father, form Sahl, from Ibn Yazeed, from Muhammad Bin Sinan, from Abu Sallam, from one of our companions,

‘From Abu Ja’far\textsuperscript{asws} having said: ‘We\textsuperscript{asws} are the ‘Masaany’ which Allah\textsuperscript{azwj} Gave our\textsuperscript{asws} Prophet\textsuperscript{asww}, and we\textsuperscript{asws} are the Face of Allah\textsuperscript{azwj}. We\textsuperscript{asws} turn around in the earth in your midst. The one who recognises us\textsuperscript{asws}, recognises us\textsuperscript{asws}, and the one who is ignorant of us\textsuperscript{asws}, in front of him is the certainty’’.

(The book) ‘Basaair Al Darajaat’ – Muhammad Bin Al Husayn, from Musa Bin Sa’adan, from Abdullah Bin Al Qasim, from Haroun Bin Kharja who said,

\textsuperscript{287} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 39 H 1
\textsuperscript{288} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 39 H 2
\textsuperscript{289} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 39 H 3
‘Abu Al-Hassan asws said to me: ‘We asws are the ‘Masaany’ which Rasool-Allah saww was Given, and we asws are the Face of Allah azwj. We asws turn around between your midst, so the one who recognises us asws, and one who does not recognise us asws, in front of him is the certainty’.

5 - ير، بصائر الدرجات أَحَُْدح بْنح اَْْسَنِ عَنِ اْْحسَيِْ بْنِ سَعِيدٍ عَنِ ابْنِ سِنَانٍ عَنْ أَبِِ سَلاَّمٍ عَنْ ب َعِِْ أَصْحَابِهِ عَنْ أَبِِ جَعْفَرٍ قَالَ:

6 - شيء تفسير العياشي عن يحونحسَ بْنِ عَبْدِ الرَّحَُْنِ رَف َعَهح قَالَ:

7 - قال حسان سألت أنا أعطى الله نبئنا و نََْنح وَجْه اللَّهِ ن َتَقَلَّ بِالرْضِ بَيَْ أَظْهَرِكَ حْمْ 。”

Tafseer Al Ayyashi, from Yunus Bin Abdul Rahman, raising it, said,

‘I asked Abu Abdullah asws about Words of Allah azwj: And We have Given you seven from Al Masaany and the Magnificent Quran [15:87]. He asws said: ‘It apparent is (Surah) Al-Hamd, and its esoteric is, son asws of the son asws, and the seventh from it is Al-Qaim asws’.

8 - شيء تفسير العياشي عن الفاصل عن الذي غزى عن أبي خلففر ع في قول الله و قلنا انتماك سبغا من المتنانو الفرزان العظيم قل ليس هكذا إنليلها إنا هوي و قلنا انتماك سبغا من الفرزان العظيم ووالد الولد.

Hassan said,

From Abu Ja’far asws regarding Words of Allah azwj: And We have Given you seven from Al-Masaany and the Magnificent Quran [15:87]. He asws said: ‘Seven Imams asws, and Al-Qaim asws’.
9 - In Tafsir Al Ayyashi: Sama’at said, ‘Abu Al-Hassan said: ‘And We have Given you seven from Al Masaany and the Magnificent Quran [15:87].’ He said: ‘The Prophets have not been Given except for Muhammad, and they are the seven Imams, those the times circle them, and the Magnificent Quran is Muhammad.’

10 - In Tafsir Furat Bin Ibrahim: Ali Bin Yazdad Al Qummi, by his chain from Hassan Al Aamiry who said, ‘I asked Abu Ja’far about Words of Allah: And We have Given you seven from Al Masaany and the Magnificent Quran [15:87].’ He said: ‘It wasn’t Revealed like that. Its Revelation, rather, it is: And We have Given you seven Al-Masaany [15:87], we are they, son of the son, and the Magnificent Quran [15:87] – Ali Bin Abu Talib.’

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295 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 39 H 9
296 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 39 H 10
CHAPTER 40 – THEY are posessors of the intellect

He asws said: 'What Allah azwj had Informed His asws Rasool as with, from what would be transpiring after him saww, from the claimining of the caliphate by Abu so and so, and the staying with it, and the other one from after him, and the third from after them both, and clan of Umayya.

Thus, we asws are the possessors of intellect, those the knowledge of all this ended up to us, and we asws were patient to the Command of Allah aswj. We asws are the custodians of Allah aswj upon His aswj creatures, and treasurers upon His aswj Knowledge. We asws treasure it, and veil it, and conceal it from our asws enemies, just as Rasool-Allah saww had concealed until Allah aswj Permitted for him saww regarding the emigration and he saww fought the Polytheists.

So, we asws are upon the manifesto of Rasool-Allah saww until Allah aswj Permits for us asws regarding the manifestation of His aswj Religion with the sword, and we asws call the people to
it. We\textsuperscript{asws} will strike them upon it repeating just as Rasool-Allah\textsuperscript{saww} had struck them in the beginning\textsuperscript{.} \textsuperscript{297}
CHAPTER 41 – THEY\textsuperscript{\textasciitilde}\textsuperscript{\textasciitilde}\textsuperscript{\textasciitilde} ASWS ARE THE ‘SCHOLARS’ IN THE QURANT, AND THEIR\textsuperscript{\textasciitilde}\textsuperscript{\textasciitilde}\textsuperscript{\textasciitilde} ASWS SHIAS ARE THE ‘ONES OF UNDERSTANDING’

1- بر، بصائر الدرجات أحدهم بن محمد بن الحسن بن السلمان بن حي بن أبي خضير في قول الله عز وجل: فلئن هؤلاء الذين يتعلمون و الذين لا يتعلمون إما يدبرون أولو الآلاب فقال حسن الدین نعلم و عدُونا الذين لا يتعلمون و شيعتنا أولو الآلاب.

(The book) `Basair Al Darajaat` – Ahmad Bin Muhammad, from Al Ahwazy, from Al Nazar, from Al Qasim Bin Suleyman, from Jabir,

‘From Abu Ja’far\textsuperscript{\textasciitilde}\textsuperscript{\textasciitilde} ASWS regarding Words of Allah\textsuperscript{\textasciitilde}\textsuperscript{\textasciitilde} Mighty and Majestic: Say: ‘Are they equal, those who do not know and those do know?’ But rather, the ones of the understanding will heed [39:9].’ He\textsuperscript{\textasciitilde}\textsuperscript{\textasciitilde} ASWS said: ‘We\textsuperscript{\textasciitilde}\textsuperscript{\textasciitilde} ASWS are those who know and our\textsuperscript{\textasciitilde}\textsuperscript{\textasciitilde} ASWS enemies are those not knowing, and our\textsuperscript{\textasciitilde}\textsuperscript{\textasciitilde} ASWS Shias are the ones of understanding’.’\textsuperscript{298}

2- بر، بصائر الدرجات محمد بن الحسن بن أبي داود المصطفى عن محمد بن مروان قال: فقلت لأبي عبد الله عز وجل: هل يسوي الَّذِينَ يَعْلَمحونَ وَ الَّذِينَ لَّ يَعْلَمحونَ إِنَّّا يَتَذَكَّرح أحولحوا الَْْلْبابِ.

(The book) `Basair Al Darajaat` – Muhammad Bin Al Husayn, from Abu Dawood Al Mustariq, from Muhammad Bin Marwan who said,

‘I said to Abu Abdullah\textsuperscript{\textasciitilde}\textsuperscript{\textasciitilde} ASWS, ‘Are they equal, those who do not know [39:9] – the Verse’, and mentioned similar to it’’.\textsuperscript{299}

3- بر، بصائر الدرجات محمد بن الحسن بن علي بن أس拜ت عن أبيه قال: كنت عند أبي عبد الله عز وجل، فقال رجل من أهله فقال: فقل أنت أبي عبد الله عز وجل، فقلت: هل يسوي الَّذِينَ يَعْلَمحونَ وَ الَّذِينَ لَّ يَعْلَمحونَ إِنَّّا يَتَذَكَّرح أحولحوا الَْْلْبابِ.

(The book) `Basair Al Darajaat` – Muhammad Bin Al Husayn, from Ali Bin Asbat, from his father who said,

‘I was in the presence of Abu Abdullah\textsuperscript{\textasciitilde}\textsuperscript{\textasciitilde} ASWS, and a man from the family asked him\textsuperscript{\textasciitilde}\textsuperscript{\textasciitilde} ASWS saying, ‘May I be sacrificed for you\textsuperscript{\textasciitilde}\textsuperscript{\textasciitilde} ASWS! The Words of Allah\textsuperscript{\textasciitilde}\textsuperscript{\textasciitilde} ASWS: Are they equal, those who do not know and those do know?’ But rather, the ones of the understanding will heed [39:9].’ He\textsuperscript{\textasciitilde}\textsuperscript{\textasciitilde} ASWS said: ‘We\textsuperscript{\textasciitilde}\textsuperscript{\textasciitilde} ASWS are those who know, and our\textsuperscript{\textasciitilde}\textsuperscript{\textasciitilde} ASWS enemies are those not knowing, and the ones of understanding, are our\textsuperscript{\textasciitilde}\textsuperscript{\textasciitilde} ASWS Shias’’.\textsuperscript{300}

4- بر، بصائر الدرجات أحمد بن محمد بن الحسن بن معبد بن القاسم بن محمد بن أبي نعير قال: سألت أنا عبد الله عز وجل: هل يسوي الَّذِينَ يَعْلَمحونَ أَلْبَابَ فَأَلْبَابَ الَّذِينَ يَعْلَمحونَ وَ عدُونا الذين لا يتعلمون و شيعتنا أولو الآلاب.

\textsuperscript{298} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 41 H 1
\textsuperscript{299} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 41 H 2
\textsuperscript{300} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 41 H 3
I asked Abu Abdullah\textsuperscript{asws} about Words of Allah\textsuperscript{azwj} Mighty and Majestic: \textit{`Are they equal, those who do not know [39:9]`} – the Verse. He\textsuperscript{asws} said: \textit{`We\textsuperscript{asws} are those who know, and our\textsuperscript{asws} enemies are those who do not know, and our\textsuperscript{asws} Shias are ones of the understanding [39:9]`}.\textsuperscript{301}

Al Husayn Bin Ali, from Al Abbas Bin Aamir, from Asbaat Bin Salim, \textit{`From Al Sadiq\textsuperscript{asws} – similar to it`}.\textsuperscript{302}

Ibn Hashim, from Ibn Al Mugheira, from Abdul Momin Al Ansary, from Sa’ad, from Jabir al Jufy, \textit{from him\textsuperscript{asws} – similar to it`}.\textsuperscript{303}

I asked Abu Abdullah\textsuperscript{asws} about the Words of Allah\textsuperscript{azwj} the Exalted: \textit{And when harm touches the human being, he supplicates to his Lord being penitent to Him [39:8]}, he\textsuperscript{aswn} said: \textit{`This was Revealed regarding Abu Al-Faseyl, who used to consider the Rasool-Allah\textsuperscript{saww} as a sorcerer. And when distress afflicted him, meaning illness, he supplicated to his Lord\textsuperscript{azwj} penitently, meaning repenting to Him\textsuperscript{azwj}, from what he used to say with regards to the Rasool-Allah\textsuperscript{saww}.`}

\textit{Then when He Bestows a Favour from Him} - meaning the restoration of health, \textit{he forgets whatever he had been supplicating from before} - meaning his asking for Forgiveness to Allah\textsuperscript{azwj} from what he used to say regarding the Rasool-Allah\textsuperscript{saww} that he\textsuperscript{saww} was a sorcerer.
And for that are the Words of Allahazwj Mighty and Majestic: ‘Enjoy with your Kufr for a little while! You will be from the inmates of the Fire’ [39:8], meaning your influence which you have over the people with any right from Allahazwj Mighty and Majestic or from Hisawwj Rasool saww.

He (the narrator) said: ‘Then Abu Abdullahasws said: ‘Then Allahazwj Mighty and Majestic Spoke Sympathetically with regards to Ali asws Informing himasws of hisasws situation, and hisasws merits in the Presence of Allahazwj Blessed and Exalted, so Heawwj Said: Safe is He who is obedient during the hours of the night, performing Sajdah and standing, being cautious of the Hereafter and hoping for the Mercy of his Lord. Say: ‘Are they equal, those who do not know - that Muhammad is the Rasool-Allahasws, and (are saying) that Muhammadasws is a lying sorcerer, But rather, the ones of the understanding will heed [39:9].

He (the narrator) said, ‘Then Abu Abdullahasws said: ‘This is its explanation, O Ammar’’.305

‘Abu Ja’farasws regarding Words of the Exalted: And these examples, We Strike these for the people, and none understand these except for the learned ones [29:43]. Heasws said: ‘Usasws’ 306

‘From Abu Ja’farasws regarding Words of Allahazwj: and you are not Given from the knowledge (of it) except a little’ [17:85]. Heasws said: ‘Its interpretation in the esoteric (meaning) is that no one has been Given the knowledge except a few. Heawwj Said: ‘and you are not Given from the knowledge (of it) except a little’ [17:85] from you’’.307

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305 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 41 H 8
306 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 41 H 9
307 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 41 H 10
11- كُنِّ صِمْرُ، كَنِّى جَامِعُ الْفَوْاَزِدَاتَ وَ تَأْوِيلُ الْأَيَّاتِ الْمُهَيْمَنَاتِ مُحَمَّدٌ بْنَ حَبَّةٍ عَنْ مُحَمَّدٍ بْنِ جَعْفَرٍ عَنْ عِبَادُ بْنِ الْحَسَنِيِّ عَنْ أَبِي عُمْرُ عَنْ أَبِي أُذُنَةَ

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Muhammad Bin Ja’far Al Razzaz, from Muhammad Bin Al Husayn, from Ibn Abu Umeyr, from Ibn Uzina, from Bureyd who said,

‘I said to Abu Ja’far asws Words, Mighty and Majestic: **But these are clear Verses in the chests of those Granted the Knowledge, [29:49]**. He asws said: ‘It means us asws’. 308

12- كُنِّى صِمْرُ، كَنِّى جَامِعُ الْفَوْاَزِدَاتَ وَ تَأْوِيلُ الْأَيَّاتِ الْمُهَيْمَنَاتِ مُحَمَّدٌ بْنَ حَبَّةٍ عَنْ مُحَمَّدٍ بْنِ جَعْفَرٍ عَنْ عِبَادُ بْنِ الْحَسَنِيِّ عَنْ أَبِي عُمْرُ عَنْ أَبِي أُذُنَةَ

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Ali Bin Ibrahim Bin Muhammad, from Ja’far Bin Umar, from Muqatil Bin Suleyman, from Al Zahha Bin Muzahim, from Ibn Abbas,

‘Regarding Words of Mighty and Majestic: **But rather, Allah is feared by those from His knowledgeable servants. [35:28]**. He said, ‘It means Ali asws. He asws was a knowledgeable one with Allah azwj and feared Allah azwj, and watching out (being careful), and performing His Obligations, and fighting in His Way, and following the entirety of His Commands with His Pleasure and pleasure of His Rasool saww’. 309

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308 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 41 H 11
309 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 41 H 12
CHAPTER 42 — THEY asws ARE THE DISTINGUISHERS, AND THEY asws RECOGNIZE THE ENTIRETY OF THE STATES OF THE PEOPLE WHEN THEY asws SEE THEM

The Verses – (Surah) Al-Hijr: Surely, in that are Signs for the distinguishers [15:75].

Notes: –

وَ قَالَ مُحَاهِدٌ قَدْ صَحَّ عَنِ النَّبِيِّ ص أَنَّهَ قَالَ:َّ َّّ قَلَّ مَعَ أَبِِ عَبْدِ اللَّهِ ع ف َلَمَّا صِرْنَا فِِ ب َعِِْ الطَّرِيقِ صَعِدَ عَلَى جَبَلٍ فَأَشْرَفَ فََّ نَظَرَ إِلََ النَّاسِ فََّ قَلَّ لَهُ دَاوحدح الرَّقِّيُّ يَا اْْبْنَ رَسحولِ اللَّهِ هَلْ يَسْتَجِيبح اللَّه دحعَاَِ هَذَا الَْْمْعِ الَّذِي أَرَى

And Mujahid said, 'It has been correctly (reported), from the Prophet saww having said: ‘Fear the discernment of the Momin for he looks by the Light of Allah azwj’.

And he (the narrator) said, ‘He saww said: ‘There are servants of Allah azwj who recognise the people by the branding’. Then he saww recited this Verse’.

And it is reported from Abu Abdullah asws having said: ‘We asws are the distinguishers and the Way. In us asws are the endurance and the way, road to the Paradise: And it is on an enduring way [15:76]’.

(Ibn Kaseer) said, ‘I performed a Hajj with Abu Abdullah asws, when we were in one of the roads, he asws climbed on the mountain and surveyed and looked at the people. He asws said: ‘There is more noise than there are pilgrims. Dawood Al-Raqy said to him asws: ‘O son of Rasool-Allah saww, will Allah azwj Answer the supplication of this gathering which I see?’

He asws said: ‘Woe be unto you O Abu Suleiman. Allah azwj does not Forgive the ones who associated partners with Him azwj. The opponent of the Wilayah of Ali asws is like an idol worshipper’. 
I said, ‘May I be sacrificed for you⁹, are you⁹ recognising the ones who love you⁹ and those who hate you⁹?’ He⁹ said: ‘Woe be unto you, O Abu Suleiman. There is no servant who is born, but it is written between his eyes ‘Momin’, or ‘Kafir’. The man, we⁹ let him come to us⁹ with our⁹ Wilayah and keep away from our⁹ enemies, for we⁹ see the writing between his eyes ‘Momin’, or ‘Kafir’, and Allah⁹ Mighty and Majestic has Said regarding that: Surely, in that are Signs for the distinguishers [15:75]. We⁹ recognise our⁹ enemies from our⁹ friends’.

And that is because a man had asked him⁹ about an issue and he⁹ answered him regarding it; and another man asked about that very (same) issue and he⁹ answered him⁹ with another answer to the first; then another one asked about it and he⁹ answered with another answer to the two former ones. Then he⁹ said: ‘This is Our Gift, so either confer or give without a Reckoning [38:39] - and like this it is in the recitation of Ali⁹’.

He (the narrator) said, ‘I said, ‘May Allah⁹ Keep you⁹ well! When he⁹ answered them with this answer, the Imam⁹ recognised them?’ He⁹ said: ‘Glory be to Allah⁹! Have you not heard Words of Allah⁹ the Exalted in His⁹ Book: Surely, in that are Signs for the distinguishers [15:75], and they⁹ are the Imams⁹. (And as for) And it is on an enduring way [15:76], he⁹ said: ‘It will not exit from us⁹, ever!’

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⁹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 42 H 1
Then he asws said: ‘Yes, surely the Imam asws, when he asws looks at a man, recognises his type, and if he asws hears his voice from behind a wall, would recognise him and recognise what he is, because Allah azwj Says: And from His Signs is the Creation of the skies and the earth and the diversity of your tongues and your colours. Surely there are Signs in that for the learned [30:22].

فَهْمُ الْعُلَمَاءِ وَ لَيْسَ تَسْمَعُ شَيْئًا مِنَ الألْسَنِ إِلاً عَرَفَهُ نَاحِيُ أُوَّلَهَا لِفَلَذَّكَ تَبْيِينُهُمْ بِالَّذِي يَبْيِينُهُمْ إِهَامًا نِشْهَرٍ.

So, these are the scholars, and he asws would not hear anything from the tongues except he asws would recognise a rescued one or a destroyed one. So, due to that, he asws answers them with that which he asws answers them with’.

(Basair Al Darajaat’ – Yaqoub Bin Yazeed, from Musa Bin sallam, from Muhammad Bin Muqareen,

‘From Abu Al-Hassan Al-Reza asws having said: ‘There are eyes for us asws not resembling the eyes of the people, and in these is light (Noor), there isn’t any participation for the Satan la in it’.

Tafseer Al Ayyashi – From Abdul Rahman Bin Salim Al Ashal, raising it,

‘Regarding His azwj Words: Signs for the distinguishers [15:75]. He asws said: ‘They are Progeny asws of Muhammad asww and the successors assws,’

Tafseer Al Ayyashi – From Abu Baseer,

‘From Abu Abdullah asws: ‘In the Imam asws, there are Signs for the distinguishers [15:75], and he asws is the enduring way [15:76]. He asws looks by the Light of Allah azwj and speaks on behalf of Allah azwj. Nothing is distant from what he asws wants’.

311 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 42 H 2
312 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 42 H 3
313 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 42 H 4
314 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 42 H 5
(The book) ‘Al Ikhtisas’ – Ibn Abu Al Khattab, and Ibn Hashim, from Amr bin Usman, from Ibrahim Bin Ayoub, from Amro Bin Shimr, from Jabir, ‘From Abu Ja’far asws having said: ‘Amir Al-Momineen asws was explaining in the Mosque of Kufa when a woman came up who had antagonised her husband, saying that her husband was angry with her. She asws told her that her husband was right in being angry with her. She said, ‘By Allah azwj, there is no truth in your asws judgement, you asws have not judged equitably, nor have you asws done justice among your asws citizens, and I will drag you asws for Judgement before Allah azwj until I am satisfied’. He asws looked at her carefully, then said to her: ‘You are lying, O audacious, O evil-tongued, O “Salsala” (the one who does not get impregnated from where women get impregnated from). The woman shrieked and ran away, and was saying, ‘Woe is unto me, woe is unto me, the son asws of Abu Talib asws has violated my secret which had remained covered’.

Amro Bin Haris ran after her and said to her, ‘O mother, you have confronted Ali asws with words that have made me happy, then he asws removed you with words, due to which you invoked woe upon yourself, and ran away shrieking’. She said, ‘Ali asws informed me with the truth which I had kept concealed from my husband since he became the guardian of my protection, and from my father’.

Amro returned to Amir-Al-Momineen asws. He informed him asws of what the woman had said to him, and he said to him asws, ‘By what did you speak, by fortune-telling?’ He asws said to him: ‘Woe be unto you, O Amro, it was not a thing by fortune-telling, but, Allah azwj Created the spirits before the bodies by two thousand years. When He azwj Mounted the spirits into their bodies, He aswj Wrote between their eyes whether he was a believer or an infidel, and what they will be plagued by it, and what they will have to them from evil of their deeds and good, even smaller than a rat’s ear.

Then He aswj Sent down with that the Quran upon His aswj Prophet saww, Surely, in that are Signs for the distinguishers [15:75], and Rasool-Allah saww was the distinguisher, then asws am from after him saww, and the Imams asws from my progeny asws from after me asws, they asws
are the distinguishers. When I asws contemplated on her, I asws distinguished what it was with her by her mark”.

7- كنزة، كنز جامع الفوائد و تأويل الآيات الظاهرة رَوَى الْفَضْلح بْنح شَاذَانَ بِإِسْنَادِهِ عَنْ رِجَالِهِ عَنْ عَمَّارِ بْنِ أَبِِ مَطْرحوفٍ عَنْ أَبِِ عَبْدِ اللَّهِ ع قَالَ... َوْ. Then he asws recited this Verse: Surely, in that are Signs for the distinguishers [15:75]. Then he asws said: ‘We asws are the distinguishers, and by Allah aswj, there isn’t anyone who enters to see us asws except we asws recognise him asws by that marking’.

8- قب، المناقب لَبن شهرآشوب عَنِ الْمَنْصحورِيِّ عَنْ عَمِّ أَبِيهِ عَنْ أَبِِ اَْْسَنِ الثَّالِثِ عَنْ آبَائِهِ عَ لَيْهِمح السَّلاَمح قَالَ قَالَ الْبَاقِرح ع ات َّقحوا فِرَاسَةَ الْمحُْمِنِ فَإِنَّهح ي َنْظحرح بِنحورِ اللَّهِ ثُحَّ تَلاَ هَذِهِ الآْيَةَ إِنَّ فِِ ذلِكَ لآَياتٍ لِلْمحتَوَسِِّْيَ... َوْمِ الْقِيَامَةِ وَ إِنََّا لَبِسَبِيلٍ محقِيمٍ فَذَلِكَ السَّبِيلح الْمحقِيمح هحوَ الْوَصِيُّ ب َعْدَ النَّبِِِّ ص... Then he asws said: ‘We asws are the distinguishers, and the way endures in us asws, and with us asws is the path to the Paradise’.

9- وما، الأمامي للتشييع الطوسي الفقهاء عن المتصورين عن عم أبيه عن أبي الحسن الثانى عن آبه نهضتهم السلام قال قال النبي ع رواة إفادة المعنوي فإنه ينظر بصر الله أثر هذه الآية إنا في ذلك لاباب المتصورين. Tafseer Al-Qummi - Surely, in that are Signs for the distinguishers [15:75] And it is on an enduring way [15:76]. He asws said: ‘We asws are the distinguishers, and the way endures in us asws, and with us asws is the path to the Paradise’. 319
(The book) ‘Al-Manaqib’ of Ibn Shehr Ashub – This meaning has been reported by Baya’a Al-Zutay, and Asbat Bin Salim, and Abdullah Bin Suleyman, from Al-Sadiq asws, and reported by Muhammad Bin Muslim and Jabir from Al-Baqir asws.

And Dawood asked him asws, ‘Do you asws know one who loves you asws from the one who hates you asws?’ He asws said: ‘Yes, O Dawood! No one who hates us asws comes to us asws except we asws find inscribed between his eyes, ‘Kafir’, nor from one who loves us asws except we asws find inscribed between his eyes, ‘Momin’, and that is the Word of Allah azwj the Exalted: 

Surely, in that are Signs for the distinguishers [15:75]. So, we asws are the distinguishers, O Dawood!’

And Allah azwj Mighty and Majestic Said in His aswj Book: 

Surely, in that are Signs for the distinguishers [15:75]. So, the first distinguisher is Rasool-Allah asw, then Ali asws Bin Abu Talib asws from after him asws, then Al-Hassan asws, and Al-Husayn asws, and the Imams asws from sons asws of Al-Husayn asws up to the Day of Qiyamah’. 

320 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 42 H 11
321 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 42 H 12
322 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 42 H 13
14 From Abu Ja'far asws having said: ‘While Amir Al-Momineen asws was seated in Masjid Al-Kufa, and he asws had placed down his asws sword and thrown its sheath behind his asws back, when a woman came to him asws having had antagonised her husband.

He asws judged for the husband and she got angry and said, ‘By Allah azwj! It is not as you asws have judged! By Allah azwj! You asws have not judged with the fairness, nor are you asws just among the citizens, nor is your asws judgment is with the Pleasure in the Presence of Allah azwj.

Amro Bin Haris followed her and said, ‘O maid of Allah azwj! You have faced Ali Bin Abu Talib asws with a speech cheering me with it, then he asws removed you with speech and you turned around fleeing from him asws, turning around’.

He (the narrator) said, ‘She said, ‘O you! This son asws of Abu Talib asws informed me, by Allah azwj, with what is in me. No, by Allah azwj! I have not seen a menstruation just as the woman tends to see’.

He (the narrator) said, ‘Amro Bin Haris returned happily to Amir Al-Momineen asws and said to him asws, ‘O son asws of Abu Talib asws! What is this sooth-saying?’
He \textit{asws} said: ‘Woe be unto you, O son of Haris! This isn’t a sooth-saying from me \textit{asws}. Allah \textit{azwj} Blessed and Exalted Created the souls before the bodies by two thousand years, then Inscribed between its eyes, ‘Momin’, or ‘kafir’. Then Sent down Quran with that upon Muhammad\textit{asww}: \textit{Surely, in that are Signs for the distinguishers [15:75]}. Rasool-Allah\textit{asww} was from the distinguishers, and I \textit{asws} from after him\textit{asww}, and the Imams\textit{asws} from my\textit{asws} offspring’.  

(P.s. – No. 15 is missing)

(\textit{He} \textit{asws} having said: ‘There isn’t any creature except it is inscribed upon his eyes whether he is a Momin or a Kafir, and that is veiled from you all and it isn’t veiled from the Imams\textit{asws} from Progeny\textit{asws} of Muhammad\textit{asww}. No one enters to see them\textit{asws} except they\textit{asws} recognise whether he is a Momin or a Kafir’. Then he\textit{asws} recited this Verse: \textit{Surely, in that are Signs for the distinguishers [15:75]}. So, they\textit{asws} are the distinguishers’).
(The book) ‘Basaair Al-Darajaat’ – Abu Talib, from Hammad – similar to it, except that in it in its end is: ‘Due to the Words of Allahazwj regarding that’.

From Abu Ja’farasws regarding Words of Allahazwj Mighty and Majestic: Sure, in that are Signs for the distinguishers [15:75]. Heasws said: ‘It means usasws’, 327

I was in the presence of Abu Abdullahasws and a man from the family entered and said, ‘May Allahazwj Keep youasws well! The Words of Allahazwj in Hisazwj Book: Sure, in that are Signs for the distinguishers [15:75].’ Heasws said: ‘Weasws are the distinguishers, and the way is enduring in usasws’. 328

From Salman Al-Farsyasws who said, ‘Iasws heard Amir Al-Momineenasws saying regarding Words of Allahazwj Mighty and Majestic: Surely, in that are Signs for the distinguishers [15:75]: ‘Rasool-Allahasws used to recognise the people by their markings, and (so do) asws from after himasws am the distinguisher, and (so are) the Imamsasws from myasws offspring are distinguishers, up to the Day of Qiyamah’’. 329

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326 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 42 H 18
327 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 42 H 19
328 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 42 H 20
329 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 42 H 21
CHAPTER 43 – IT WAS REVEALED REGARDING THEM^{asws} THE WORDS OF THE EXALTED: And the servants of the Beneficent are those who walk on the earth humbly, [25:63] – UP TO HIS^{azwj} WORDS: , and Make us Imams for the pious [25:74]

Notes:

And Abu Abdullah^{asws} said: ‘He is the man who walks with his nature mounted upon it, neither with an attitude nor strutting’.

(Question) ‘Al-Manaqib’, from Saeed Bin Jubeyr regarding Words of the Exalted: And those who are saying, ‘Our Lord! Grant to us from our wives and our offspring, [25:74] – the Verse. He said, ‘This Verse, by Allah^{azwj}, is especially for Amir Al-Momineen Ali^{asws}. He^{asws} was frequently saying in his^{asws} supplications: ‘Our Lord! Grant to us from our wives – meaning (Syeda) Fatima^{asws}, and our offspring, Al-Hassan^{asws} and Al-Husayn^{asws}, delight of our eyes, [25:74].

Amir Al-Momineen^{asws} said: ‘By Allah^{azwj}! I^{asws} did not ask my^{asws} Lord^{azwj} for a son of a beautiful face, nor a son of excellent stature, but I^{asws} asked my^{asws} Lord^{azwj} for a son obedient to Allah^{azwj}, fearing, apprehensive from Him^{azwj}, until when I^{asws} looked at him and he is obedient to Allah^{azwj}, my^{asws} eyes would be delighted by him’.

He^{azwj} Said, ‘and Make us Imams for the pious [25:74], he said, ‘We follow the pious ones before us so the pious ones would follow us from after us. And Said: Those would be Recompensed with chambers for what they had been patient upon, - meaning Ali^{asws} Bin Abu Talib^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws} and (Syeda) Fatima^{asws}, and they would
be met therein with greetings and salutations [25:75] Abiding eternally therein. Excellent is the abode and the resting place [25:76]’.  

Tafseer Al-Qummi – His\textsuperscript{asws} Words: \textit{And the servants of the Beneficent are those who walk on the earth humbly, [25:63].} He said, ‘It was Revealed regarding the Imams\textsuperscript{asws}. 

We were informed by Ahmad Bin Idrees, from Ibn Isa, from Ibn Abu Najran, from Hammad, from Hareyz, from Zurara, 

‘From Abu Ja’far\textsuperscript{asws} regarding Words of Allah\textsuperscript{azwj}: \textit{And the servants of the Beneficent are those who walk on the earth humbly, [25:63]}, he\textsuperscript{asws} said: ‘The Imams\textsuperscript{asws} are walking upon the earth humbly, fearing from their\textsuperscript{asws} enemies’. 

Tafseer Al Qummi – Ahmad Bin Idees, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Suleyman Bin Ja’far who said, 

‘I asked Abu Al-Hassan\textsuperscript{asws} about the Words of Allah\textsuperscript{azwj} Mighty and Majestic: \textit{And the servants of the Beneficent are those who walk on the earth humbly, and when the ignorant one address them, they say, ‘Peace!’ [25:63] And those who spend the night in Sajdah to their Lord, and standing [25:64].} He\textsuperscript{asws} said: ‘They are the Imams\textsuperscript{asws} fearing during their\textsuperscript{asws} walking upon the earth’. 

Tafseer Al Qummi – From Ja’far Bin Ibrahim, 

‘From Abu Al-Hassan Al-Reza\textsuperscript{asws}, he (the narrator) said, ‘It was recited in the presence of Abu Abdullah\textsuperscript{asws}: \textit{And those who are saying, ‘Our Lord! Grant to us from our wives and our offspring, delight of our eyes, and Make us Imams for the pious [25:74].} so he\textsuperscript{asws} said: ‘They have asked Allah\textsuperscript{azwj} for a mighty thing that He\textsuperscript{azwj} Makes them as Imams for the pious’.

\textsuperscript{330} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 43 H 1
\textsuperscript{331} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 43 H 2
\textsuperscript{332} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 43 H 3
It was said to him asws, ‘How is this so, O son asws of Rasool-Allah saww?’ He asws said: ‘But rather Allah aswj Revealed: And those who are saying, ‘Our Lord! Grant to us from our wives and our offspring, delight of our eyes, and Make for us Imams from the pious (25:74)’. 333

5- فس، تفسير الفية محتمل بين أحبب عن الحسن بن محمد بن سهيلة عن حكيم عن أبي بكر بن تغلب قال: سألت أنا عليه ع عن قول و الديين يقولون زينا هيب لنا من أزواجاً و أختنا قوم عهماؤُ و الحسن بلتمثليهم إماماً قال: فقد نهىهم أماً الديين.

Tafseer Al Qummi - Muhammad Bin Ahmad, from Al Hassan Bin Muhammad Bin Sama’at, from Hammad, from Aban Bin Taghlub who said,

‘I asked Abu Abdullah asws about His azwj Words: And those who are saying, ‘Our Lord! Grant to us from our wives and our offspring, delight of our eyes, and Make us Imams for the pious (25:74). He asws said: ‘We asws, People asws of the Household, are they’.

And others reported - our wives, Khadeeja asws, and our offspring, - (Syeda) Fatima asws, delight of our eyes, - Al-Hassan asws and Al-Husayn asws, and Make us Imams for the pious (25:74) - Ali asws Bin Abu Talib asws’. 334

6- كثر، كثر جامع الفوائد و تأويل الأيات الظاهرة محتمل بين أحبب عن الحسن عن حكيم عن أبي بكر بن تغلب بن محمد الحسن بن الحسن عن إبراهيم بن الحكم بن الواليين يشتران عن

أبي الجماع عن أبي سهيلة عن أبي سهيلة قال: قولنا و الديين يقالون زينا هيب لنا من أزواجاً إلا أن أزواجاً الآية تزل في علي بن أبي طالب غ.

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Ibn Uqda, from Hureys Bin Muhammad Al Harisy, from Ibrahim Bin Al Haam Bin Zuheyr, from his father, from Al Sudy, from Abu Malik, from Ibn Abbas who said,

‘His azwj Words: And those who are saying, ‘Our Lord! Grant to us from our wives (25:74), the Verse was Revealed regarding Ali Bin Abu Talib asws’. 335 (Not a Hadeeth)

7- كثر، كثر جامع الفوائد و تأويل الأيات الظاهرة محتمل بين أحبب عن الحسن عن حكيم عن أبي بكر بن تغلب بن محمد الحسن عن حكيم عن أبي الجماع عن أبي سهيلة عن أبي سهيلة قال: قولنا و الديين يقالون زينا هيب لنا من أزواجاً إلا أن أزواجاً الآية تزل في علي بن أبي طالب غ إل إلح شماراً خاصاً.

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Muhammad Bin Al Husayn, from Ja’far Bin Abdullah Al Muhammady, from Kaseer Bin Ayyash, from Abu Al Jaroud,

‘From Abu Ja’far asws regarding Words of Mighty and Majestic: And those who are saying, ‘Our Lord! Grant to us from our wives - up to His azwj Words: and Make us Imams for the pious (25:74) – i.e., guidance, they being guided by us asws, and this is for Progeny asws of Muhammad asww in particular’. 336

8- كثر، كثر جامع الفوائد و تأويل الأيات الظاهرة محتمل بين أحبب عن الحسن عن حكيم عن أبي بكر بن تغلب عن أبي سهيلة عن أبي سهيلة قال: سألت أنا عليه ع عن أحزاب عن أبي سهيلة عن أبي سهيلة عن أبي سهيلة عن أبي سهيلة عن أبي سهيلة عن أحبب عن الحسن بن محمد بن سهيلة عن حكيم عن أبي بكر بن تغلب قال: إن أحبب عليه ع أن يحفظ عن الحسن بن محمد بن سهيلة عن حكيم عن أبي سهيلة عن أبي سهيلة عن أبي سهيلة عن أبي سهيلة عن أبي سهيلة عن أحبب عن الحسن بن محمد بن سهيلة عن حكيم عن أبي بكر بن تغلب.

333 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 43 H 4
334 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 43 H 5
335 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 43 H 6
336 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 43 H 7
‘From Abu Baseer who said to Abu Abdullah asws, ‘and Make us Imams for the pious [25:74]. He asws said: ‘You have asked your Lord for a mighty thing. But rather it is (Revealed) as: and Make us Imams from the pious [25:74], and it means us by that’’. 337

337 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 43 H 8
338 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 43 H 9
339 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 43 H 10
‘I asked Abu Ja’far asws about Words of Allah azwj Mighty and Majestic: And the servants of the Beneficent are those who walk on the earth humbly, [25:63]. He asws said: ‘They are the successors asws, from fearing their enemies’.

340 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 43 H 11
CHAPTER 44 – THEY$^{asws}$ ARE ‘THE GOOD TREE’ IN THE QURAN, AND THEIR$^{asws}$ ENEMIES ARE ‘THE WICKED TREE’

The Verses: (Surah) Ibrahim$^{as}$: Do you not see how Allah Strikes an example of a good word as being like a good tree, its roots are stable and its branches are in the sky [14:24]

Yielding its fruit in every season by the permission of its Lord? And Allah Strikes the examples for the people that they might be mindful [14:25]

And an example of a wicked word is like a wicked tree uprooted from the ground, there would be not stability for it [14:26].

Notes:

And it is reported by Ibn Uqda,

‘From Abu Ja’far$^{asws}$: ‘The (good) tree is Rasool-Allah$^{saww}$ — and continued to Hadeeth like what I (Majlisi) will be coming up with in a report of Jabir’.

The intended with the ‘good word’ is the Eman, and with ‘the good tree’ is the Momin, Yielding its fruit, i.e. this tree brings forth what they are eating from it, every season [14:24], i.e., during every six months’ — from Abu Ja’far$^{asws}$.

And Abu Al-Jaroud reported from Abu Ja’far$^{asws}$: ‘This (wicked tree [14:26]) is an example of clan of Umayya’.

And it is reported from Ibn Abbas, ‘It is a tree Allah$^{azwj}$ has yet to Create, and it is an example He$^{azwj}$ has Struck’. (Not a Hadeeth)
I asked Abu Ja'far\textsuperscript{asws} about Words of Allah\textsuperscript{azwj} Mighty and Majestic: \textit{like a good tree, its roots are stable and its branches are in the sky [14:24] Yielding its fruit in every season by the permission of its Lord? [14:25].} He\textsuperscript{asws} said: ‘As for the (good) tree, it is Rasool-Allah\textsuperscript{saww}, and its trunk is Ali\textsuperscript{asws}, and a branches of the tree is (Syeda) Fatima\textsuperscript{asws} daughter\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}, and its fruits are her\textsuperscript{asws} children, and its leaves are our\textsuperscript{asws} Shias’. 

Then he\textsuperscript{asws} said: ‘The Momin from our\textsuperscript{asws} Shias dies, so a leaf from the tree falls, and when a new-born from our\textsuperscript{asws} Shias is born, the tree sprouts a leaf’. \textsuperscript{341}

\textit{From Abu Ja'far\textsuperscript{asws}, he (the narrator) said, ‘I asked him\textsuperscript{asws} about Words of Allah\textsuperscript{azwj} the Exalted: \textit{an example of a good word [14:24] – the Verse. He\textsuperscript{asws} said: ‘The (good) tree is Rasool-Allah\textsuperscript{saww} and it lineage is stable in the Clan of Hashim\textsuperscript{as}, and trunk of the tree is Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, and branches of the tree is (Syeda) Fatima\textsuperscript{asws}, and its fruits are the Imams\textsuperscript{asws} from sons\textsuperscript{asws} of Ali\textsuperscript{asws} and Fatima\textsuperscript{asws}, and their\textsuperscript{asws} Shias are its leaves. And the Momin from our\textsuperscript{asws} Shias dies, so a leave from the tree falls, and a Momin is born, so the tree sprouts a leaf’.}

I said, ‘What is your\textsuperscript{asws} view of His\textsuperscript{azwj} Words: \textit{Yielding its fruit in every season by the permission of its Lord? [14:25].} He\textsuperscript{asws} said: ‘It means by that what verdicts the Imams\textsuperscript{asws} issue to their\textsuperscript{asws} Shias during every Hajj and Umrah, from the Permissible(s) and the Prohibitions’’. \textsuperscript{342}

\textsuperscript{341} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 44 H 1
\textsuperscript{342} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 44 H 2
From Abu Ja’far\textsuperscript{asws}, he (the narrator) said, ‘I asked him\textsuperscript{asws} about Words of Allah\textsuperscript{azwj} the Exalted: \textit{like a good tree, its roots are stable and its branches are in the sky [14:24] Yielding its fruit in every season by the permission of its Lord? [14:25].}

He\textsuperscript{asws} said: ‘Rasool-Allah\textsuperscript{asww} said: ‘I\textsuperscript{asww} am its roots, and Ali\textsuperscript{asws} its trunk, and the Imams\textsuperscript{asws} its branches, and our\textsuperscript{asws} knowledge is its fruit, and our\textsuperscript{asws} Shias are its leave. O Abu Hamza! Do you see any extra in it?’

He (the narrator) said, ‘By Allah\textsuperscript{azwj}! I do not see any extra in it’. He\textsuperscript{asws} said: ‘O Abu Hamza! By Allah\textsuperscript{azwj}! The new-born from our\textsuperscript{asws} Shias is born, so a leaf sprouts from it, and he dies, so a leaf falls from it’.

‘I asked Abu Ja’far\textsuperscript{asws} about Word of Allah\textsuperscript{azwj} Blessed and Exalted: \textit{like a good tree, its roots are stable and its branches are in the sky [14:24] Yielding its fruit in every season by the permission of its Lord? [14:25].} He\textsuperscript{asws} said: ‘The tree is Rasool-Allah\textsuperscript{asww}, his\textsuperscript{asww} lineage stable in the Clan of Hashim\textsuperscript{as}, and the trunk of the tree is Ali\textsuperscript{asws}, and a root of the tree is (Syeda) Fatima\textsuperscript{asws}, and its branches are Imams\textsuperscript{asws}, and its leaves are the Shias; and the (Shia) man dies, so a leaf falls off from it, and the (Shia) new-born is born, so a leaf sprouts’.

He (the narrator) said, ‘I said, ‘May I be sacrificed for you\textsuperscript{asws}! Words of the Exalted: \textit{Yielding its fruit in every season by the permission of its Lord? [14:25]}.’ He\textsuperscript{asws} said: ‘It is what comes out from the Imam\textsuperscript{asws}, from the Permissible(s) and the Prohibition during every year to his\textsuperscript{asws} Shias’.

\textsuperscript{343} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 44 H 3

\textsuperscript{344} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 44 H 4
5 - I asked Abu Abdullah asws about Words of Allah azwj the Exalted: At the Lote Tree (Sidrat Al Muntaha) [53:14]. He asws said: ‘its roots are stable and its branches are in the sky [14:24]. Rasool-Allah saww is its root, and Ali asws is its peak, and the Imams asws are its branches, and their asws Shias are its leaves’.

He (the narrator) said, ‘I said, ‘May I be sacrificed for you asws! So, what is the meaning of ‘Al-Muntaha’?’ He asws said: ‘By Allah azwj! The Religion ends to it. One who does not happen to be from the tree, so he isn’t a Momin, and he isn’t a Shia of ours’.

6 - I said, ‘No’. He asws said: ‘By Allah azwj! The Momin dies, so a leaf falls from that tree, and he is born, so a leaf sprouts in it’. I said, ‘Yielding its fruit in every season by the permission of its Lord? [14:25]’. He asws said: ‘What comes out to the people from knowledge of the Imam asws during every season he asws is asked about’.

7 - I said, ‘Yielding its fruit in every season by the permission of its Lord? [14:25]’. He asws said: ‘What comes out to the people from knowledge of the Imam asws during every season he asws is asked about’.

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(345) Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 44 H 5
(346) Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 44 H 6
I asked Abu Abdullah\textsuperscript{asws} about this Verse: \textit{its roots are stable and its branches are in the sky [14:24]}. He\textsuperscript{asws} said: 'Its roots is Rasool-Allah\textsuperscript{saww}, and its branches are Amir Al-Momineen\textsuperscript{asws}, and Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws} and nine from sons\textsuperscript{asws} of Al-Husayn\textsuperscript{asws} are its branches, and the Shias are its leaves. By Allah\textsuperscript{azwj}! The man from them (Shias) dies, so a leaf falls from that three’.

I said, ‘Words of Mighty and Majestic: \textit{Yielding its fruit in every season [14:25]’}. He\textsuperscript{asws} said: ‘What comes out from knowledge of the Imams\textsuperscript{asws} to you all during every Hajj and Umrah’.

From Abu Ja’far\textsuperscript{asws} and Abu Abdullah\textsuperscript{asws} regarding Words of Allah\textsuperscript{azwj}: \textit{Allah Strikes an example of a good word as being like a good tree, its roots are stable and its branches are in the sky [14:24]}. He\textsuperscript{asws} said: ‘Meaning the Prophet\textsuperscript{saww} and the Imams\textsuperscript{asws} from after him\textsuperscript{saww}. They\textsuperscript{asws} are the stable roots, and the branch is the Wilayah for the ones who enters into it’.

From Abu Abdullah\textsuperscript{asws} regarding Words of the Exalted: \textit{Allah Strikes an example of a good word [14:24] – the Verse}. He\textsuperscript{asws} said: ‘This is an example Allah\textsuperscript{azwj} Struck for People\textsuperscript{asws} of the Household of His\textsuperscript{azwj} Prophet\textsuperscript{saww}, and for ones inimical to them\textsuperscript{asws}, it is \textit{an example of a wicked word is like a wicked tree uprooted from above the ground, there would be not stability for it [14:26]’.

\begin{footnotesize}
\begin{itemize}
\item 347 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 44 H 7
\item 348 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 44 H 8
\item 349 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 44 H 9
\end{itemize}
\end{footnotesize}
‘I asked Abu Abdullah \( \text{asws} \) about Words of Allah \( \text{azwj} \) the Exalted: like a good tree, its roots are stable and its branches are in the sky [14:24]. He \( \text{asws} \) said: ‘Rasool-Allah \( \text{saww} \), by Allah \( \text{azwj} \), is its root, and Amir Al-Momineen Ali \( \text{asws} \) Bin Abu Talib \( \text{asws} \) its branch, and their \( \text{asws} \) Shias its leave. Do you see any extra in it?’ I said, ‘No’.\(^{350}\)

I (Majlisi) say, ‘It is reported in (the book) ‘Al Mustadrak’, from the book ‘Al Firdows’, by his chain from Ibn Abbas who said,

‘I asked Abu Abdullah \( \text{asws} \) about Words of Allah \( \text{azwj} \): like a good tree, its roots are stable and its branches are in the sky [14:24]. He \( \text{asws} \) said: ‘Rasool-Allah \( \text{saww} \) said: ‘I \( \text{saww} \) am its root, and Amir Al-Momineen \( \text{asws} \) its trunk, and the Imams \( \text{asws} \) from their \( \text{asws} \) offspring are it branches, knowledge of the Imams \( \text{asws} \) its fruit, and their \( \text{asws} \) Shias, the Momin as its leave. Do you see any extra in it?’

He (the narrator) said, ‘I said, ‘No, by Allah \( \text{azwj} \).’ He \( \text{asws} \) said: ‘By Allah \( \text{azwj} \)! The Momin is born, so a leaf sprouts in it, and the Momin dies, so a leaf falls from it’.\(^{352}\)

I (Majlisi) say, ‘It is reported in (the book) ‘Al Mustadrak’, from the book ‘Al Firdows’, by his chain from Ibn Abbas who said,

‘Rasool-Allah \( \text{saww} \) said: ‘I \( \text{saww} \) am a tree, and (Syeda) Fatima \( \text{asws} \) its load (fruit), and Ali \( \text{asws} \) its pollen, and Al-Hassan \( \text{asws} \) and Al-Husayn \( \text{asws} \) its fruit, and the ones loving People \( \text{asws} \) of the Household its leaves, are (all) from the Paradise, truly, truly!’\(^{353}\)

\(^{350}\) Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 44 H 10  
\(^{351}\) Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 44 H 11  
\(^{352}\) Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 44 H 12

1- سن، المحاسن بعض أصحابنا وفقة في قول الله عز وجل وليكروا الله على ما هدمائه قال التكبير التفظيم لله والهدينة الولادة.

(The book) ‘Al-Mahasin’ – One of our companions, raising it, regarding Words of Allahazwj Mighty and Majestic: for you to exclaim the Greatness of Allah upon what He has Guided you, [2:185]. Heasws said: ‘The exclamation of Takbeer is the reverence to Allahazwj, and the rightful guidance is the Wilayah’. 354

2- ب، قرب الاستانا البioni عن البيساطو فيما كتب الإصرعا فق الله عز وجل فإن لم يستجيبوا لك فاعظ تاب من أهلكهم وممن أضلل من

The book) ‘Qurb Al-Asnad’ – Ibn Isa, from Al Bazanty – Among what Al-Rezasws wrote: ‘Allahazwj Mighty and Majestic Said: But if they do not answer you, then know that rather, they are following their own whims. And who is more straying than the one who follows his own whims without a Guidance from Allah? [28:50] – meaning, one who takes his opinion as his religion without an Imamasws from the Imamsasws of the guidance’. 355

3- فس، تفسير القمي و الذين جاهدوا فيما لهديتهم نسائنا. في رواية أبي الجارود عن أبي حزرة عن: هذه الآية للإيامب ص و آشعيهم.

Tafseer Al-Qummi - And those who are striving regarding Us, We will Guide them in Our Ways, [29:69], in a report of Abu Al-Jaroud, from Abu Ja’farasws having said: ‘This Verse is for Progenyasws of Muhammadasws and theirasws Shias’. 356

4- فس، تفسير القمي و من خلقنا أمة يهدنون بالحق و يعذدون فهدها الآية للإياهم ص و آشعيهم.

Tafseer Al-Qummi - And from the ones We Created a community Guiding with the Truth and by it they are dispensing justice [7:181] – This Verse is for Progenyasws of Muhammadasws and theirasws followers’. 357 (Not a Hadeeth)

5- شيء، تفسير العياشي عن حنزا عن أبي خفصر عن في قول الله و من خلقنا أمة يهدنون بالحق و يعذدون فهدها الآية للإياهم ص و آشعيهم.

Tafseer Al Ayyashi, from Humran,

‘From Abu Ja’farasws regarding Words of Allahazwj: And from the ones We Created a community Guiding with the Truth and by it they are dispensing justice [7:181]. Heasws said: ‘They are the Imamsasws’. 358

353 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 44 H 13
354 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 45 H 1
355 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 45 H 2
356 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 45 H 3
357 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 45 H 4
358 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 44 H 13
And Muhammad Bin Ajlan said from him\textsuperscript{359}: ‘We\textsuperscript{asws} are they’.\textsuperscript{359}

Tafseer Al Ayyashi – From Yaqoub Bin Yazeed who said,

‘Amir Al-Momineen\textsuperscript{asws} said: \textit{And from the ones We Created a community Guiding with the Truth and by it they are dispensing justice [7:181]}. He\textsuperscript{asws} said: ‘It means community of Muhammad\textsuperscript{saww}’.\textsuperscript{360}

Clarification – Al Tabarsy said in interpretation of this Verse, ‘It is reported by Ibn Jareeh,

‘From the Prophet\textsuperscript{saww} having said: ‘They are my\textsuperscript{saww} community. They are taking with the truth, and with the truth they are giving, and the people have been Given in front of you is their example: \textit{And from the people of Musa there is a community is guiding with the Truth and by it they are dispensing justice [7:159]’}.\textsuperscript{361}

And Al-Rabie Bin Anas said, ‘The Prophet\textsuperscript{saww} recited this Verse and he\textsuperscript{saww} said: ‘From my\textsuperscript{saww} community there is a group upon the truth, until the descent of Isa\textsuperscript{as} Bin Maryam\textsuperscript{as}’.\textsuperscript{362}

And it is reported by Al-Ayyashi, by his chain, from Amir Al-Momineen Ali\textsuperscript{asws} having said: ‘By the One\textsuperscript{as} in Whose Hand is my\textsuperscript{as} soul! This community will be dividing into seventy three sects, every one of these would be in the Fire except a sect: \textit{And from the ones We Created a community Guiding with the Truth and by it they are dispensing justice [7:181]}, so this is the one attaining salvation’\textsuperscript{363}.

\textsuperscript{358} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 45 H 5
\textsuperscript{359} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 45 H 6
\textsuperscript{360} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 45 H 7
\textsuperscript{361} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 45 H 8
\textsuperscript{362} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 45 H 9
\textsuperscript{363} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 45 H 10
And it is reported from Abu Ja'far\textsuperscript{asws} and Abu Abdullah\textsuperscript{asws}, both having said: ‘We\textsuperscript{asws} are they’.\textsuperscript{364}

’Tafseer Al-Ayyashi – From Al-Mufazzal, from Abu Ja'far\textsuperscript{asws}. \textit{Surely this Quran Guides to that which is most upright [17:9].} He\textsuperscript{asws} said: ‘Guiding to the Imam\textsuperscript{asws}’.

\textsuperscript{365}

And from Abu Is’haq, he said, ‘Guiding to the Imam\textsuperscript{asws}’.

\textsuperscript{366}

’Tafseer Al Qummi – In a report of Abu Al Jaroud, ‘From Abu Ja'far\textsuperscript{asws} regarding His\textsuperscript{aww} Words: \textit{Is the one who guides to the Truth more rightful to be followed or the one who does not guide unless if he is Guided? [10:35]}: As for the one who guides to the truth, it is Muhammad\textsuperscript{saww} and Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww} from after him\textsuperscript{saww}; and as for one who does not guide unless if he is guided, it is the one from Quraysh and others who opposes People\textsuperscript{asws} of the Household from after him\textsuperscript{saww}.

\textsuperscript{368}

‘From Al-Reza\textsuperscript{asws}: ‘A man came to Abdullah Bin Al-Hassan and he was at Al-Sibalah, and asked him about the Hajj. He said, ‘Here is that Ja’far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws} who has

\textsuperscript{364} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 45 H 11
\textsuperscript{365} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 45 H 12
\textsuperscript{366} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 45 H 13
\textsuperscript{367} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 45 H 14
\textsuperscript{368} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 45 H 15
nominated himself \textsuperscript{asws} for this, so ask him \textsuperscript{asws}. The man came to Ja'far \textsuperscript{asws} and asked him \textsuperscript{asws}. He \textsuperscript{asws} said: ‘I \textsuperscript{asws} see you had paused at Abdullah Bin Al-Hassan, so what did he say to you?’

He said, ‘I asked him, and he instructed me that I come to you \textsuperscript{asws}, and he said, ‘Here is that Ja'far \textsuperscript{asws} Bin Muhammad \textsuperscript{asws} who has nominated himself \textsuperscript{asws} for this’. Ja'far \textsuperscript{asws} said: ‘Yes, I \textsuperscript{asws} am from those Allah \textsuperscript{azwj} Said in His \textsuperscript{azwj} Book: They are those whom Allah Guided, therefore follow with their guidance. [6:90]. Ask whatever you like’. So the man asked and he \textsuperscript{asws} informed him about the entirety of what he asked him \textsuperscript{asws}’.

Al-Kafi – Al Husayn bin Muhammad, from Al Moalla, from Al Washa, from Abdullah bin Sinan who said,

‘I asked Abu Abdullah \textsuperscript{asws} about Words of Allah \textsuperscript{azwj} Mighty and Majestic: And from the ones We Created a community Guiding with the Truth and by it they are dispensing justice [7:181]. He \textsuperscript{asws} said: ‘The Imams \textsuperscript{asws}, may the Salawat of Allah \textsuperscript{azwj} be upon them \textsuperscript{asws}, informed me that I come to you, and he \textsuperscript{asws} said, ‘Here is that Ja'far \textsuperscript{asws} who has nominated himself \textsuperscript{asws} for this’. Ja'far \textsuperscript{asws} said: ‘Yes, I \textsuperscript{asws} am from those Allah \textsuperscript{azwj} Said in His \textsuperscript{azwj} Book: They are those whom Allah Guided, therefore follow with their guidance. [6:90]. Ask whatever you like’. So the man asked and he \textsuperscript{asws} informed him about the entirety of what he asked him \textsuperscript{asws}’.

(369) Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 45 H 16

(370) Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 45 H 17

(371) Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 45 H 18
call the Prophet asw and Amir Al-Momineen asws and the Imams asws from his asws sons asws, and they asws will be established for the people. When their asws Shias see them asws, they will say, ‘The Praise is for Allah Who Guided us to this, and we would not have been rightly Guided if Allah had not Guided us. [7:43] – meaning to their asws Wilayah’. 372

(The book) ‘Al Manaqib’ of Ibn Sheher Ashub – Muhammad Bin Salim, from Zayd Bin Ali, and Abu Al Jaroud and Abu Al Sabbah Al Kinany,

‘From Al-Sadiq asws and Abu Hamza from Al-Sajjad asws regarding Words of the Exalted: then (follows) righteous Guidance [20:82]: ‘To us asws, People asws of the Household’. 373

From Zayn Al-Abideen asws regarding Words of the Exalted: , and from the one We Guided and Chose. [19:58]’. 374

And from Zayd, son of Ali (Bin Al-Husayn asws) regarding Words of the Exalted: And those who are striving regarding Us, We will Guide them in Our Ways, [29:69], he said, ‘We are they’. 375 (Not a Hadeeth)

And from him, regarding Words of the Exalted: Is the one who guides to the Truth more rightful to be followed or the one who does not guide unless if he is Guided? [10:35], he said, ‘It was Revealed regarding us’. 376 (Not a Hadeeth)

And from Ali Bin Abdullah who said, ‘A man asked Abu Abdullah asws about Words of the Exalted: then the one who follows Guidance, he will neither stray nor be wretched [20:123]. He said, ‘One who says with the Imams asws and follows their asws orders and does not exceed from their asws obedience’. 377 (Not a Hadeeth)

372 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 45 H 19
373 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 45 H 20
374 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 45 H 21
375 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 45 H 22
376 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 45 H 23
377 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 45 H 24
25 – كتب، كتب جامع الفوائد و تأويل الآيات الظاهرة محمد بن الحسن عن ابن أبي عمرو عن ابن أدنى عنه محمد بن الحسن عن ابن أبي عمرو عن ابن.

The books 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ja’far Bin Muhammad al Razy, from Muhammad Bin Al Husayn, from Ibn Abu Umeyr, from Ibn Uzina, from Bureyd, from Muhammad Bin Muslim,

‘From Abu Ja’far asws having said: ‘Ali asws Bin Al Husayn asws used to perform Sajdah in Surah Maryam as when he asws said: and from the one We Guided and Chose. When the Verses of the Beneficent are recited unto them, they fall down in Sajdah, crying [19:58], and said: ‘We asws are the guidance and the elites’’. 378

26 – كتب، كتب جامع الفوائد و تأويل الآيات الظاهرة محمد بن الحسن عن علي بن الحسن البلخائي عن عباد بن يعقوب عن علي بن الحسن عن حرب.

The books 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ali Bin Al Abbad Bin Yaqoub, from Ali Bin Hashim, from Jabir Bin Al Hurr, from Jabir Al Jufy,

‘From Abu Ja’far asws regarding Words of the Exalted: And I am Forgiving to the one who repents and believes and does righteous deeds, then (follows) righteous Guidance [20:82]. He asws said: ‘To our asws Wilayah’’. 379

27 – كتب، كتب جامع الفوائد و تأويل الآيات الظاهرة محمد بن الحسن عن علي بن الحسن البلخائي عن عباد بن يعقوب عن علي بن الحسن عن حرب عن الزجراءعن حرب.

The books 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Al Husayn Bin Aamir, from Muhammad Bin Al Husayn, from Muhammad Bin inan, from Ammar Bin Mawan, from Al Munhal, from Jabir,

‘From Abu Ja’far asws regarding Words of Allah aswj Mighty and Majestic: And I am Forgiving to the one who repents and believes and does righteous deeds, then (follows) righteous Guidance [20:82]. He asws said: ‘To Wilayah of Amir Al-Momineen asws’’. 380

28 – فقس، تفسير القمي أبى عن ابن أبي عمرو عن ابن أدنى عن محمد بن الحسن عن علي بن السليم بن حمزة بن عطاء بن عمار بن أبي عبيدة.

Tafseer Al Qummi – My father, from Abu Umeyr, from Ibn Uzina, from Al Fuzeyl, from Zurara,

‘From Abu Ja’far asws regarding Words of the Exalted: then (follows) righteous Guidance [20:82]. He asws said: ‘(Follows) righteous guidance to us asws’. 381

378 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 45 H 25
379 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 45 H 26
380 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 45 H 27
381 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 45 H 28
And Abu Ja'far Al-Baqir	extsuperscript{asws}: then (follows) righteous Guidance [20:82], to our	extsuperscript{asws} Wilayah, People	extsuperscript{asws} of the Household. By Allah	extsuperscript{azwj} If a man were to worship Allah	extsuperscript{azwj} his (whole) life in what I between the corner (of the Kabah) and the standing place (of Ibrahim	extsuperscript{as}), then dies and does not come with our	extsuperscript{asws} Wilayah, Allah	extsuperscript{azwj} would Fling him upon his face into the Fire	extsuperscript{382}.

382 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 45 H 29
are the Imams\textsuperscript{asws} from Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww}, and whatever there was an example of it in the Quran”.\textsuperscript{383}

A man asked about Words of the Exalted: \textit{then the one who follows Guidance, he will neither stray nor be wretched [20:123]}. He\textsuperscript{asws} said: ‘One who says with the Imams\textsuperscript{asws} and follows their\textsuperscript{asws} orders and does not betray their\textsuperscript{asws} obedience’.\textsuperscript{384}

‘Al-Baqir\textsuperscript{asws} was asked about Words of Allah\textsuperscript{azwj} Mighty and Majestic: \textit{for soon you will come to known who is the companion of the Even Path and who is Guided} [20:135]. He\textsuperscript{asws} said: ‘Guided to our\textsuperscript{asws} Wilayah’’.\textsuperscript{385}

‘From Abu Ja’far\textsuperscript{asws} regarding Words of the Exalted: \textit{for soon you will come to known who is the companion of the Even Path and who is Guided} [20:135]. He\textsuperscript{asws} said: ‘Ali\textsuperscript{asws} is the Even Path, and one who is guided, i.e., to our\textsuperscript{asws} Wilayah, People of the Household’.\textsuperscript{386}

\textsuperscript{383} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 45 H 30

\textsuperscript{384} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 45 H 31

\textsuperscript{385} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 45 H 32

\textsuperscript{386} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 45 H 33
‘From Musa asws Bin Ja’far asws, from his asws father asws regarding Words of Allah azwj Mighty and Majestic: for soon you will come to known who is the companion of the Even Path and who is Guided’ [20:135]. He asws said: ‘The Even Path, it is Al-Qaim asws, and the guided one is the one guided to his asws obedience, and its example in the Book of Allah azwj Mighty and Majestic is: And I am Forgiving to the one who repents and believes and does righteous deeds, then (follows) righteous Guidance [20:82]. He asws said: ‘To our asws Wilayah’.

The books ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Muhammad Bin Al Husayn Al Khas’amy, from Abbad Bin Yaqoub, from Al Hassan Bin Hammad, from Abu Al Jaroud,

‘From Abu Ja’far asws regarding Words of Mighty and Majestic: And those who are striving regarding Us, We will Guide them in Our Ways, and surely Allah is with the good doers [29:69]. He asws said: ‘It was Revealed regarding us asws’.

The books ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Ahmad Bin Muhammad, from Ahmad Bin Al Hassan, from Husayn Bin Muhariq, from Muslim Al Haza’a,

‘From Zayd son of Ali (Bin Al-Husayn asws) regarding Words of Allah azwj Mighty and Majestic: And those who are striving regarding Us, We will Guide them in Our Ways, and surely Allah is with the good doers [29:69]. He said, ‘We are they’. I said, ‘And if you do not happen to be, who else could it be’? (Not a Hadeeth)

Tafseer Furat Bin Ibrahim – Ja’far Bin Muhammad Bin Saeed, from Al Ahmasy, by his chain,

‘From Abu Ja’far asws regarding Words of Allah azwj the Exalted: And those who are striving regarding Us, We will Guide them in Our Ways, and surely Allah is with the good doers [29:69]. He asws said: ‘It was Revealed regarding us asws, People asws of the Household’.

Tafseer Furat Bin Ibrahim – Al Fazary, from Al Hassan Bin Ali, from Muhammad Bin Al Fuzeyl, from Khaysama who said,

387 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 45 H 34
388 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 45 H 35
389 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 45 H 36
390 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 45 H 37
'I entered to see Abu Ja’far asws and he asws said to me: ‘O Khaysama! Our asws Shias of People asws of the Household, the love for us asws has been cast into their hearts, and they are being inspired by our asws love of People asws of the Household.

وَ إِنَّ الرَّجحلَ يَحِبُّنَا وَ يََْتَمِلح مَا يَأْتِيهِ مِنْ فَضْلِنَا وَ لََْ يَرَنَا وَ لََْ يَسْمَعْ كَلاَمَنَا لِمَا يح 

And the man loves us asws and carried whatever is Given to him of our asws merit, and he has not (even) seen us asws nor heard our asws speech, (it is) due to what Allah azwj Wants with him of the good, and it is the Word of Allah azwj the Exalted: And those who follow the rightf ul Guidance, He Increases them in Guidance and Gives them their piety [47:17], meaning one who meets us asws and hears our asws speech, Allah azwj would Increase him in Guidance upon his (already achieved) guidance’. 391

Tafseer Al Ayyashi – From Abdullah Bin Sinan,

‘From Abu Abdullah asws regarding Words of Allah azwj the Exalted: And from the people of Musa there is a community is guiding with the Truth and by it they are dispensing justice [7:159]. He asws said: ‘People of Musa as, they are the people of Al-Islam’’. 392

Tafseer Al Ayyashi – From Al Mufazzal Bin Salih, from one of his companions,

‘Regarding His azwj Words: Say: We believe in Allah and (in) what is Revealed unto us, and what was revealed to Ibrahim and Ismail and Is’haq and Yaqoub and the tribes, [2:136]. As for His azwj Words: Say:, so they are Progeny asws of Muhammad asaww, and His aszw Words: So if they were to believe with the like of what you are believing in, they would have been Guided; [2:137], so they are the rest of the people”. 393 (Not a Hadeeth)

Tafseer Al Ayyashi – from Sallam,

‘From Abu Ja’far asws regarding His aszw Words: Say: We believe in Allah and (in) what is Revealed unto us, [2:136]. He said, ‘It means by that Ali asws, and Al-Hassan asws, and Al-Husayn asws, and (Syeda) Fatima asws, and after them asws it flows in the Imams asws.

391 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 45 H 38
392 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 45 H 39
393 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 45 H 40
He said, ‘Then the Word from Allah⁵⁴⁴ Returns in the people, so He⁵⁴⁴ Said: So if they were to believe – meaning the people, with the like of what you are believing in, - meaning Ali⁵⁴⁵asws, and (Syeda) Fatimaasws and Al-Hassanasws and Al-Husaynasws and the Imamasasws from after them⁵⁴⁶asws, they would have been Guided; and if they were to turn back, so rather they are in the discord [2:137]’. ⁵⁴⁷ (Not a Hadeeth) ⁴⁴²

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394 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 45 H 41
395 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 45 H 42
396 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 45 H 43
CHAPTER 46 – THEY<sup>asws</sup> ARE THE BEST COMMUNITY, AND
BEST COMMUNITY RAISED FOR THE PEOPLE, AND THAT THE
‘IMAM’ IN THE BOOK OF ALLAH<sup>azwj</sup> THE EXALTED ARE TWO
‘IMAMS’

1- شى، تفسير المعاصي عن خلاق من عيسى عن بعض أصحابه عن أبي عبيد الله ع قال: في قراءة علي ع كنت خير أمة ألخرجت للناس قال لهم آل محمد ص.

Tafseer Al Ayyashi – From Hammad Bin Isa, from one of his companions,

‘From Abu Abdullah<sup>asws</sup> having said: ‘In the recitation of Ali<sup>asws</sup>: You are the best of the communities raised up for the people [3:110] – said: ‘They<sup>asws</sup> are the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>’.

2- شى، تفسير المعاصي عن أبي بصير عن أبي عبد الله ع قال: في قول الله خير أمة ألخرجت للناس قال: ‘أحتحم خير أمة ألخرجت للناس’.

Tafseer Al Ayyashi – From Abu Baseer,

‘From him<sup>asws</sup> having said: ‘But rather, this Verse was Revealed unto Muhammad<sup>saww</sup> regarding himself<sup>saww</sup> and regarding the successors<sup>asws</sup> in particular, so He<sup>azwj</sup> Said You are the best of the communities raised up for the people; you are enjoining with the goodness and forbidding from the evil and are believing in Allah [3:110] – Like this, by Allah<sup>azwj</sup>, Jibraeel<sup>as</sup> descended with it, and it does not Mean by it anyone except for Muhammad<sup>saww</sup> and his<sup>saww</sup> successors<sup>asws</sup>’.

3- شى، تفسير المعاصي عن أبي عيسى عن أبي عبد الله ع في قول الله خير أمة ألخرجت للناس قال: ‘أحتحم خير أمة ألخرجت للناس’.

Tafseer Al Ayyashi, from Abu Amro Al Zubeyri,

‘From Abu Abdullah<sup>asws</sup> regarding Words of Allah<sup>azwj</sup>: You are the best of the communities raised up for the people; [3:110]. He<sup>asws</sup> said: ‘Meaning the community which the supplication of Ibrahim<sup>as</sup> is Obligated upon. So, they are the community which Allah<sup>azwj</sup> Sent in it, and from it, and to it, and they<sup>asws</sup> are the community, and they<sup>asws</sup> the median community, and they<sup>asws</sup> are the best of the communities raised up for the people’.’

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397 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 46 H 1
398 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 46 H 2
399 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 46 H 3
Tafseer Al Qummi – In a report of Abu Al Jaroud,

‘From Ja’far\textsuperscript{asws} regarding His\textsuperscript{awj} Words: \textit{And let there be a community from you all calling to the better [3:104]: ‘So this Verse is for the Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww} and the ones that follow them\textsuperscript{asws} calling to the better and enjoining with the goodness and forbidding from the evil’.} \textsuperscript{400}

I (Majlisi) say, ‘Al Tabary said,

‘It is reported from Abdullah\textsuperscript{asws}. And let there be Imams\textsuperscript{asws} from you\textsuperscript{asws} all, and you\textsuperscript{asws} are the best of the communities raised up for the people’”. \textsuperscript{401}

Tafseer al Qummi – My father, from Ibn Abu Umeyr, from Ibn Sinan,

‘From Abdullah\textsuperscript{asws}, he (the narrator) said, ‘It was recited unto Abdullah\textsuperscript{asws}: \textit{You are the best of the communities [3:110].} Abu Abdullah\textsuperscript{asws} said: ‘Would the best community have killed Amir Al-Momineen\textsuperscript{asws}, and Al-Hassan\textsuperscript{asws} and Al-Husayn Bin Ali\textsuperscript{asws}?’

Then reciter said, ‘May I be sacrificed for you\textsuperscript{asws}! How was it Revealed?’ He\textsuperscript{asws} said: ‘It was Revealed \textit{You are the best of the Imams raised up for the people [3:110].} Do you not see the Praise of Allah\textsuperscript{awj} for them\textsuperscript{asws} you are enjoining with the goodness and forbidding from the evil and are believing in Allah?’\textsuperscript{402}

Tafseer Al Ayyashi – From Abu Amro Al Zubeyri,

‘From Abdullah\textsuperscript{asws}, he (the narrator) said, ‘I said to him\textsuperscript{asws}, ‘Inform me about the community of Muhammad\textsuperscript{saww}, who are they?’ He\textsuperscript{asws} said: ‘The community of Muhammad\textsuperscript{saww}, is the Clan of Hashim\textsuperscript{as} in particular’.

\textsuperscript{400} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 46 H 4
\textsuperscript{401} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 46 H 5
\textsuperscript{402} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 46 H 6
I said, ‘So what is the proof regarding the community of Muhammad saww that they are the People asws of his saww Household who are Mentioned besides the others?’ He asws said: ‘The Words of Allah azwj And when Ibrahim and Ismail raised the foundations of the House (Kabah): (They said): ‘Our Lord! Accept from us; surely You are the Hearing, the Knowing [2:127] Our Lord! And Make us both submissive to You, and from our offspring a community submitting to You, and Show us our rituals and Turn to us, surely You are the Oft-turning, the Merciful [2:128].

When Allahazwj Answered Ibrahim as and Ismail as, and Made from their as offspring a submissive community, and Sent among them a Rasool saww from among them – Meaning from that very community – reciting to them His aswj Verses, and purifying them, and teaching them the Book and the Wisdom, so Ibrahim as succeeded in his as first supplication by his as other supplication.

So he as asked for them to be Purified from the Polytheism and from worshipping of the idols, and the correction of their affairs, and they would not follow others. So he as said and Keep me and my sons away from worshipping the idols [14:35] Lord! These have led many of the people astray; so the one who follows me, he is from me, and the one who disobeys me, so You are Forgiving, Merciful [14:35].

So he asked for them to be Purified from the Polytheism and from worshipping of the idols, and the correction of their affairs, and they would not follow others. So he as said and Keep me and my sons away from worshipping the idols [14:35] Lord! These have led many of the people astray; so the one who follows me, he is from me, and the one who disobeys me, so You are Forgiving, Merciful [14:35].

Thus, in this is the evidence upon the fact that they (general people) would not become Imams and the community of Muslims (submitters) in which Muhammad saww was to be Sent, would only be from the offspring of Ibrahim as, due to His aswj Words [14:35] and Keep me and my sons away from worshipping the idols’.

(The book) ‘Al-Manaqib’ of Ibn Shehr Ashub – Abu Hamza from Al-Baqir asws: You are the best of the communities raised up for the people; [3:110]. He asws said: ‘We asws are they’.

From Abu Al-Jaroud, from Al-Baqir asws: Surely this community of yours is one community, [21:92]. He asws said: ‘Progeny asws of Muhammad saww’.

403 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 46 H 7
404 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 46 H 8
405 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 46 H 9

And Muhammad Bin Mansour said, ‘People of the Household of the Prophet saww are the best family raised up for the people’. 407 (Not a Hadeeth)

(The book) ‘Al-Manaqib’ of Ibn Shehr Ashub – Al-Baqir asws recited: ‘You are the best of the communities raised up for the people; [3:110], with the (letter) ‘Alif’ up to the end of the Verse: ‘Jibraeel as descended with it and none are meant by it except Muhammad asws, and Ali asws and the successors asws from his asws sons asws, 408

Tafseer Al Qummi – Humeyd Bin Ziyad, from Muhammad Bin Al Husayn, from Muhammad Bin Yahya, from Talha Bin Zayd,

‘From Ja’far asws Bin Muhammad asws, from his asws father asws having said: ‘The Imams in the Book of Allah azwj are two (types of) Imams. And We made them as Imams guiding by Our Command [21:73] not by the orders of the people. They are placing forward the Commands of Allah azwj before their asws own orders, and the Decision of Allah azwj before their asws own decisions.

Heazwj Said: And We Made them imams calling to the Fire [28:41]. They are placing forwards their own orders before the Commands of Allahazwj, and their own decisions before the Decision of Allahazwj, and they are taking to their own desires in opposition to what is in the Book of Allahazwj Mighty and Majestic’. 409

406 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 46 H 10
407 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 46 H 11
408 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 46 H 12
409 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 46 H 13

As for the Imams asws of guidance, they asws giving priority to the Commands of Allah azwj before their asws orders, and Judgment of Allah azwj before their asws decisions; and as for the Imams of straying, they are giving priority to their own orders before the Commands of Allah azwj, and their own decisions before the Judgments of Allah azwj, by following their whims and in opposition to what is in the Book’’. 410

And as for the immoral, they are those Allah azwj the Exalted Said: And We made them as Imams guiding by Our Command [21:73].

And We made them Imams calling to the Fire, and on the Day of Judgment, they will not be helped [28:41]’. 411

‘From Abu Abdullah asws having said: ‘The people cannot be corrected except and there is a just Imam asws and an immoral one. Allah azwj Mighty and Majestic Saying: And We made them as Imams guiding by Our Command [21:73], and Said: And We Made them Imams calling to the Fire, [28:41]’. 412

410 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 46 H 14
411 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 46 H 15
412 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 46 H 16
17 - By the book. The Preachers (called) among the Children of Hashim (i.e. the Quraysh tribe), among them are the Righteous (Imams) and among them are the evil ones. 

Al-Ismah Bin Quraish Al Hashimia, from Abu Sadiq, from Rabie Bin Najid, said: “The Imams from the Children of Hashim are the Righteous Imams and it is evil ones. Then he recited this Verse: And We Made them Imams calling to the Fire, and on the Day of Judgment, they will not be helped [28:41].”

18 - By the book. ‘The Preachers (called) among the Children of Hashim (i.e. the Quraysh tribe), among them are the Righteous (Imams) and among them are the evil ones. Then he recited this Verse: And We Made them Imams calling to the Fire, and on the Day of Judgment, they will not be helped [28:41].’

19 - By the book. ‘The Preachers (called) among the Children of Hashim (i.e. the Quraysh tribe), among them are the Righteous (Imams) and among them are the evil ones. Then he recited this Verse: And We Made them Imams calling to the Fire, and on the Day of Judgment, they will not be helped [28:41].’

20 - By the book. ‘The Preachers (called) among the Children of Hashim (i.e. the Quraysh tribe), among them are the Righteous (Imams) and among them are the evil ones. Then he recited this Verse: And We Made them Imams calling to the Fire, and on the Day of Judgment, they will not be helped [28:41].’

Tafseer Furaat Bin Ibrahim – Ahmad Bin Muhammad Bin Ahmad Bin Talha Al Khurasany, by his chain, said: ‘From Abu Ja’far regarding Words of the Exalted: And We made from them Imams guiding by Our Command [21:73].’ He said: ‘It was Revealed regarding sons of (Syeda) Fatima in particular, and Allah Made from them Imams guiding by His Command.’

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413 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 46 H 17
414 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 46 H 18
415 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 46 H 19
416 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 46 H 20
21- كنزة كنز جامع فوائد وتأويل الآيات الظاهرة محمد بن الحسن بن أحمد بن علي بن محمد بن الفضل عن
أبي حنظلة عن أبي حضرة فقهاء فقلنا قال أبو حضرة فقهاء ي),$ب*$Äلأ$ث$م$ن$"<"$د$پ$نعم$ة$ب$ل$ب$ي$тел$ك$في$مشورة$هم$.

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Al Fazary, from Muhammad Bin Al Hassan, from Muhammad Bin Ali, from Muhammad Bin Al Fuzeyl, from Abu Hamza,

‘Regarding Words of the Exalted: And We made from them Imams guiding by Our Command [21:73]. Abu Ja’far asws said: ‘It Means the Imams asws from sons asws of (Syeda) Fatima asws, it is Revealed to them asws by the Spirit in their asws chests’. 417

22- كنزة كنز جامع فوائد وتأويل الآيات الظاهرة محمد بن الحسن بن أحمد بن علي بن الحسن بن أحمد بن الحسن بن النبي محمد عن أبي حنظلة فقهاء عن أبي حضرة فقهاء قال أبو حنظلة فقهاء...

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Ahmad Bin Muhammad, from Ahmad Bin Al Husayn, from his father, from Al Husayn Bin Muhariq, from Abu Al Ward, from Abu Al Jaroud,

‘From Abu Ja’far asws regarding His aswj Words: And this community of yours is one community and I am your Lord, so fear Me [23:52]. He asws said: ‘Progeny asws of Muhammad saww’. 418

23- كنزة كنز جامع فوائد وتأويل الآيات الظاهرة محمد بن الحسن بن وهم العلياني عن حضرة محمد عن أبي حضرة فقهاء قال: تعزى هذه الآية في وقائنا فاطمته خاصة وخطاكم بهم أببهم بعقلتون بالصورة لستا صرتعا وكنابيكم بعينهما.

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Ali Bin Abdullah Bin Asad, from Ibrahim Bin Muhammad Al Saqafy, from Ali Bin Hilal Al Ahmasy, from Al Hassan Bin Wahab Al Absy, from Jabir Al Jufy,

‘From Abu Ja’far asws having said: ‘It was Revealed regarding sons asws of (Syeda) Fatima asws in particular: And We Made Imams from them, guiding by Our Command, due to their being patient, and they were certain of Our Signs [32:24]’. 419

24- كنزة كنز جامع فوائد وتأويل الآيات الظاهرة محمد بن الحسن بن أبي أطعه عن ابن عثمان عن الأئمة عن النبئ عن النبئ عن البطل عن...

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Abdullah Bin Abu Al A’ala, from Ibn hamoun, from Al Asamma, from Al Batl, from Salih Bin Sahl who said,

‘I heard Abu Abdullah asws reciting: and we have Enumerated all things in a clarifying Imam [36:12]. He asws said: ‘(it is) regarding Amir Al-Momineen asws’. 420
CHAPTER 47 – THE SUBMISSION IS THE WILAYAH, AND THEY asws AND THEIR asws SHIAS ARE THE PEOPLE OF THE SUBMISSION WHOLLY TO THEM asws

1– شيء تفسير العياشي عن أبي بصر الصنيف أنهما أتابا أبا عبد الله امتهما الدخول فيسلم كافه و لا تذيعوا مخاطر المنطاق قال أبو فضيل ما السلم قال قللا أنت أعلم

Tafseer Al Ayyashi – From Abu Baseer who said,

‘I heard Abu Abdullah asws saying: *O you those who are believing! Enter into the submission all (of you) and do not follow the footsteps of Satan; he is for you all, a Clarified enemy [2:208]*. He asws said: ‘Do you know what the ‘submission’ is?’ I said, ‘You asws are more knowing’.

2– شيء تفسير العياشي عن زهرارة و حَرَّانَة و محمد بن محسلم عن أبي جعفر و أبي عبد الله قالوا سألناهما عن قول الله: يا أهل السلم فلا تصدوا فعليان و فعليان

He asws said: ‘Wilayah of Ali asws and the Imams asws, the successors asws from after him asws, and ‘footsteps of Satan’ la, by Allah aswj, is the wilayah of so and so, and so and so’. 421

Tafseer Al Ayyashi – From Zurara and Humran and Muhammad Bin Muslim,

‘From Abu Ja’far asws and Abu Abdullah asws, they (the narrators) said, ‘They asws were both asked about the Words of Allah aswj: *O you those who are believing! Enter into the submission all (of you) [2:208]*. He asws said: ‘They have been Commanded to recognise us asws’. 422

3– شيء تفسير العياشي عن جابر عن أبي جعفر عن أبيه قالوا: سألتهما عن قول الله: يا أهل السلم فلا تصدوا فعليان و فعليان

Tafseer Al Ayyashi – From Jabir,

‘From Abu Ja’far asws regarding Words of Allah aswj: *O you those who are believing! Enter into the submission all (of you) [2:208]*. He asws said: ‘The submission, they asws are Progeny asws of Muhammad saww. Allah aswj has Commanded with the entering into it’. 423

4– شيء تفسير العياشي عن أبي بكر الكلبي عن خفرار عن أبيه عن في قول الله: يا أهل السلم فعليان و فعليان

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421 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 47 H 1
422 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 47 H 2
423 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 47 H 3
From Ja’far asw regarding His azwj Words: Enter into the submission all (of you) [2:208]: ‘It is our Wilayah’. 424

From Abu Abdullah asw regarding Words of Allah azwj: And if they incline towards peace, then incline to it and rely upon Allah; surely He is the Hearing, the Knowing [8:61]. He asws was asked, ‘What is the submission?’ He asws said: ‘The entering into your matter (Wilayah)’. 425

Regarding Words of Allah azwj Mighty and Majestic: O you those who are believing! Enter into the submission all (of you) [2:208]. He asws said: ‘Into our Wilayah’. 426

From Abu Ja’far asws, he (the narrator) said, ‘I asked him about Words of Allah azwj Mighty and Majestic: and a man wholly for one man [39:29]. He asws said: ‘The man wholly for one man is Ali asws and his Shias’. 428
He asws said: ‘As for the man in whom there are partners differing with each other, is so and so, the first one. The separated ones gathered upon his wilayah, and they, during that, were cursing each other, and disavowing from each other.

And as for the man wholly for one man, so it is first true ones (Amir Al-Momineen asws) and his asws Shias’.

And it is reported by Abu Al-Qasim Al-Haskany, by the chain from Ali asws having said: ‘I asws am that man wholly for Rasool-Allah asw.

And it is reported by Al-Ayyashi by his chain from Abu Khaled, from Abu Ja’far asws having said: ‘The man wholly for the man – Ali asws truly and his asws Shias’.

And if they incline towards peace, then incline to it [8:61]. I said, ‘What is the ‘peace’?’ He asws said: ‘The entering into our asws matter (Wilayah)’.
Tafseer Al Qummi – Ali Bin Ibrahim said, regarding Words of Mighty and Majestic: *Allah Strikes an example [39:29]* – the Verse. It is an example Allahazwj Mighty and Majestic has Struck for Amir Al Momineenasws, and the partners, those who oppressed himasws and usurped hisasws rights. And the Words of the Exalted: *differing*, i.e. they were hating each other. And Words of the Mighty and Majestic: *and a man wholly for one man [39:29]*, is Amir Al Momineenasws wholly for Rasool-Allahsaww. *(Not a Hadeeth)*

(The book) ‘Ma’any Al Akhbaar’, by his chain from Jabir,

‘From Al-Baqirasws, from Amir Al-Momineenasws having said: ‘Indeed, and Iasws am specialised with names in the Quran, therefore be careful (from) overcoming upon it, (be heedless of it) for you will stray in your Religion. Iasws am the one wholly for Rasool-Allahsaww. Allahazwj Mighty and Majestic is Saying: *a man wholly for one man [39:29]*’.

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433 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 47 H 13
434 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 47 H 14
CHAPTER 48 – THEY**asws** ARE CALIPHS OF ALLAH**azwj**, AND THOSE WHEN THEY**asws** ARE ENABLED IN THE EARTH, THEY**asws** WOULD ESTABLISH LAWS OF ALLAH**azwj**, AND THE RET OF WHAT HAS COME REGARDING RISING OF AL QAIM**asws**, IN ADDITION OF WHAT I (MAJLISI) SHALL COME WITH

1- كنجر جميع الفوشود و تأويل الآيات الظاهرة تحدث عن الخلفاء عن عند الله عن يحيى عن عليّ عن إمام الثلاث عن عليّ عن المعلّم عن بناء في القرن عن نبيّ من الله عن الحسن بن الحسن عن عليّ عن وقدرة قال: قوله عز وجل وحَلْ أَنَّهُ عَلَى مَعْمَرِيَّة وَعَدَّ لَهُ عَلَيْهِ وَ حَزَّةُ عَلِيَّ.

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Abdul Aziz Bin Yahya, from Hisham Bin Ali, from Ismail Bin Ali Al Moallim, from Badl Bin Al Buheyr, from h‘uba, from Aban Bin Taghlub, from Mujahid who said,

‘Words of Mighty and Majestic: *Is the one We Promised with a goodly Promise, so he would come across it, [28:61]: ‘It was Revealed regarding Ali**asws** and Hamza**asws**, 435  (Not a Hadeeth)

And it is supported by what is reported by Al Hassan Bin Abu Al Hassan Al Daylami, by his chain,

‘From Abu Abdullah**asws** regarding Words of Mighty and Majestic: *Is the one We Promised with a goodly Promise, so he would come across it, [28:61]. He**asws** said: ‘The promised one is Ali**asws** Bin Abu Talib**asws**. Allah**azwj** Promised him**asws** that He**azwj** would Avenge for him**asws** from his**asws** enemies in the world, and Promised the Paradise for him**asws** and for ones in his**asws** Wilayah in the Hereafter’’. 436

3- كنجر جميع الفوشود و تأويل الآيات الظاهرة تحدث عن الخلفاء عن عند الله عن يحيى عن عليّ عن إمام الثلاث عن عليّ عن المعلّم عن بناء في القرن عن نبيّ من الله عن الحسن بن الحسن عن عليّ عن وقدرة قال: قوله عز وجل وحَلْ أَنَّهُ عَلَى مَعْمَرِيَّة وَعَدَّ لَهُ عَلَيْهِ وَ حَزَّةُ عَلِيَّ.

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Al Fazary, from Al Qasim Bin Ismail Al Anbary, from Ibn Al Batainy, from Ibrahim,

‘From Abu Abdullah**asws** regarding Words of Mighty and Majestic: *We will be Showing them Our Signs in the horizons and within their own selves, until it becomes clear to them that it

435 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 48 H 1
436 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 48 H 2
is the Truth. [41:53]. He said: ‘Regarding the breakdowns upon them in the horizon, and within themselves with the morphosis until it becomes clear to them, it is Al-Qaim’.

The books ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Ali Bin Abdullah Bin Asad, from Ibrahim Bin Muhammad, from ismail Bin Bashar, from Ali Bin Ja’far, from Zurara who said,

‘I asked Abu Ja’far from Words of Allah Mighty and Majestic: Are they awaiting only for the Hour lest it comes to them suddenly [43:66]. He said: ‘It is hour of Al-Qaim, it would come to them suddenly’.

(The book) ‘Al-Manaqib’ of Ibn Shehr Ashub, Zayd son of Ali (Bin Al-Husayn) regarding Words of the Exalted: Then We Made you replacements (Caliphs) [10:14], he said, ‘We are they’.

And it is reported by Humran, from Abu Ja’far, and Abu Al-Sabbah from Abu Abdullah regarding Words of the Exalted: Those, if We were to Enable them in the land, [22:41]. He said: ‘We are they’.

From the Imam Musa Bin Ja’far, from his forefathers regarding Words of Mighty and Majestic: Those, if We were to Enable them in the land, they would Establish the Salat and give the Zakat, and they would enjoin with the good and forbid from the evil; [22:41]. He said: ‘We are they’.

437 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 48 H 3
438 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 48 H 4
439 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 48 H 5
440 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 48 H 6
441 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 48 H 7
From Musa\textsuperscript{asws} Bin Ja’far\textsuperscript{asws} having said: ‘\textsuperscript{asws} was in the presence of my\textsuperscript{asws} father\textsuperscript{asws} in the Masjid one day when a man came up and paused in front of him\textsuperscript{asws} and said, ‘O Rasool-Allah\textsuperscript{asws} I am frustrated (at understanding) a Verse in the Book of Allah\textsuperscript{azwj}, so I asked Jabir Bin Yazeed about it, and he guided me to you\textsuperscript{asws}.

The Mighty and Majestic Revealed: 

Then he\textsuperscript{asws} indicated to me\textsuperscript{asws} myself\textsuperscript{asws}. ‘By Allah\textsuperscript{azwj} If Allah\textsuperscript{azwj} were to Enable them\textsuperscript{asws} in the earth, they\textsuperscript{asws} would establish the Salat to its timings, and give the Zakat to their (rightful) places, and enjoin the good, and forbid the evil. But rather, Allah\textsuperscript{azwj} Rubbed the noses of the men hating me\textsuperscript{asws} and hating my\textsuperscript{asws} family\textsuperscript{asws} and my\textsuperscript{asws} offspring.

Allah\textsuperscript{azwj} Mighty and Majestic Revealed: \textit{Those, if We were to Enable them in the land - up to His\textsuperscript{azwj} Words, and to Allah is the end-result of the matters [22:41].} But the people did
not accept that, so Allah the Glorious Revealed: And if they are belying you, so had belied before them, the people of Noah, and Aad, and Samoud [22:42] And the people of Ibrahim, and the people of Lut [22:43] And the companions of Madyan, and Musa (too) was belied, but I Respiited the Kafirs, then I Seized them, so how (severe) was My Punishment [22:44].

(The books) ‘Kunz Jamie Al-Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Muhammad Bin Al Husayn Bin Humeyd, from Ja’far Bin Abdullah, from Kaseer Bin Ayyash, from Abu Al Jaroud,

‘From Abu Ja’farasws regarding Words of Mighty and Majestic: Those, if We were to Enable them in the land, they would Establish the Salat [22:41] – the Verse. Heasws said: ‘This is for Progenyasws of Muhammadasws, Al-Mahdi asws and hisasws companions.

Allah aswj will Cause them to rule the easts of the earth and its west, and the Religion will prevail, and Allahaswj Mighty and Majestic will Cause the innovations and falsehood to die by himasws and hisasws companions, just as foolishness killed the truth, until no trace of injustice would be seen, and they would be enjoining with the good and forbidding from the evil, and to Allah is the end-result of the matters [22:41].’

Tafseer Furat Bin Ibrahim, by his chain,

‘From Abu Ja’farasws regarding Words of the Exalted: Those, if We were to Enable them in the land, they would Establish the Salat [22:41] – the Verse. Heasws said: ‘By Allahaswj, it was Revealed regarding usasws’.

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub,

‘From Musaasws Bin Ja’farasws and Al-Husaynasws Bin Aliasws – similar to it’.

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442 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 48 H 8
443 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 48 H 9
444 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 48 H 10
445 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 48 H 11
Regarding Words of Allah the Exalted: \textit{Allah Promises those of you who believe and do righteous deeds that He will Make them Caliphs in the earth [24:55]} – the Verse. He said: ‘It was Revealed regarding Progeny of Muhammad asws’. 446

I heard Abdullah Bin Muhammad saying: \textit{Allah Promises those of you who believe and do righteous deeds [24:55]} – the Verse. He said, ‘It is for us, People of the Household’. 447

From Al-Qaim: ‘One who supplicates during the nights of (a Month of) Ramazan, ‘O Allah! I begin the praise with Your Praise’ – up to his words, ‘O Allah! And Send Salawat upon the Master of Your Command, the anticipated one to His Words, He would Make him a Caliph in the earth just as He Made Caliphs, those from before him, Enable his Religion for him, the one He is Pleased with for him, Replacing him with security after his fear, not associate anything with You’. 448
CHAPTER 49 – THEY*asws ARE THE WEAKENED ONE, THE ONES PROMISED THE HELP FROM ALLAH*azwj THE EXALTED

The Verses – (Surah) Al-Qasas: And We Intend to Confer upon those who were weakened in the land, and to Make them Imams, and Make them the inheritors [28:5]

And to Enable for them in the land, and to Show Pharaoh and Haman and their armies what they used to beware from them [28:6]

Notes:

The correct reported from Amir Al-Momineen Ali*asws having said: ‘By the One*azwj Who Split the seed and Formed the person! The world will be favourably disposed to us*asws after it being more inflexible, more than the udders are to its children’. And he*asws recited at the end of that: And We Intend to Confer upon those who were weakened in the land, [28:5] – the Verse’.449

And it is reported by Al Ayyashi, by his chain from Al Abbas Al Kinany who said,

‘Abu Ja’far*asws looked at Abu Abdullah*asws and said: ‘By Allah*azwj! This one is from those Allah*azwj Said: And We Intend to Confer upon those who were weakened in the land, [28:5] – the Verse’.

And Sayyad Al-Abideen Ali*asws Bin Al-Husayn*asws said: ‘By the One*azwj Who Sent Muhammad*asws with the truth as a giver of glad tiding and a warner! The righteous ones from us*asws, People*asws of the Household, and their*asws Shias are at the status of Musa*as and his*as Shias; and that our*asws enemies and their adherents are at the status of Pharaoh*la and his*la adherents’.

449 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 48 H 15
1. I heard Abu Abdullah\textsuperscript{asl} saying: ‘Rasool-\textit{Allah}\textsuperscript{saww} looked at Ali\textsuperscript{asl}, and Al-Hassan\textsuperscript{asl} and Al-Husayn\textsuperscript{asl}, and he\textsuperscript{saww} wept and said: ‘You\textsuperscript{saww} will be the weakened ones after me\textsuperscript{saww}.’

Al-Mufazzal said, ‘I said to him\textsuperscript{saww}, ‘What is the meaning of that, O son\textsuperscript{saww} of Rasool-\textit{Allah}\textsuperscript{saww}?’

He\textsuperscript{saww} said: ‘Its meaning is, you\textsuperscript{saww} are the Imams\textsuperscript{saww} after me\textsuperscript{saww}. Allah\textsuperscript{azwj} Mighty and Majestic is Saying: \textit{And We Intend to Confer upon those who were weakened in the land, and to Make them Imams, and Make them the inheritors\textsuperscript{[28:5]}.} So this Verse flows in us\textsuperscript{saww} up to the Day of Qiyamah’.\textsuperscript{450}

2. 2. – Li, the amami for the Isma'ili said: ‘I heard from Muhammad Bin Umar, from Muhammad Bin Husayn, from Ahmad Bin Ghanam Bin Hakam, from hureyh Bin Maslama, from Ibrahim Bin Yusuf, from Abdul Jabbar, from Al Asha Al Saqafy, from Abu Sadiq who said,

‘Alli\textsuperscript{asl} said: ‘It is for us\textsuperscript{asl} or (said) ‘regarding us\textsuperscript{asl}, this Verse: \textit{And We Intend to Confer upon those who were weakened in the land, and to Make them Imams, and Make them the inheritors\textsuperscript{[28:5]}}’.\textsuperscript{451}

\begin{footnotes}
\footnote{Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 49 H 1}
\footnote{Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 49 H 2}
\end{footnotes}
452 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 49 H 3
453 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 49 H 4
454 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 49 H 5
‘From Ali\textsuperscript{asws} having said regarding this Verse: ‘By the One\textsuperscript{azwj} Who Split the seed and Formed the person! This world will be more favourably disposed towards us\textsuperscript{asws}, just as the udders are kind to it children’’.\textsuperscript{455}

Tafseer Furat Bin Ibrahim – By his chain from Ibn Al Mugheira who said,

‘Ali\textsuperscript{asws} said: ‘This Verse was Revealed regarding us: And We Intend to Confer upon those who were weakened in the land, [28:5] – the Verse’.\textsuperscript{456}

Tafseer Furat Bin Ibrahim – Al Husayn Bin Saeed, by his chain to, ‘Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} said to me: ‘Have you read the Quran?’ He said, ‘I said, ‘Yes’. He\textsuperscript{asws} said: ‘Recite Ta Sin Meem [28:1], Chapter of Musa\textsuperscript{as} and Pharaoh\textsuperscript{la}. He said, ‘So I read four Verses from the beginning of the Chapter up to His\textsuperscript{azwj} Words: and to Make them Imams, and Make them the inheritors [28:5].

He\textsuperscript{asws} said: ‘In your place! It suffices you. By the One\textsuperscript{azwj} Who Sent Muhammad\textsuperscript{asws} with the truth as a giver of glad tidings and a warner! The righteous from us\textsuperscript{asws}, People\textsuperscript{as} of the Household, and our\textsuperscript{asws} Shias are at the status of Musa\textsuperscript{as} and his\textsuperscript{as} Shias’.\textsuperscript{457}

Tafseer Furat Bin Ibrahim – Al Husayn Bin Saeed, by his chain to,

‘Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} having said: ‘One who wants to ask about our\textsuperscript{asws} matter and the matter of the people, so we\textsuperscript{asws} and our\textsuperscript{asws} Shias, (since) the day Allah\textsuperscript{azwj} Created the skies and the earth are upon Sunnah (of Musa\textsuperscript{as} and our\textsuperscript{asws} enemies are upon) sunnah of Pharaoh\textsuperscript{la} and his\textsuperscript{as} adherents.

These Verses were Revealed regarding us\textsuperscript{asws}, from the beginning of the Chapter up to His\textsuperscript{azwj} Words: beware from them [28:6]. And I\textsuperscript{asws} swear by the One\textsuperscript{azwj} Who Split the seed and

\textsuperscript{455} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 49 H 6
\textsuperscript{456} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 49 H 7
\textsuperscript{457} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 49 H 8
Formed the person, and Revealed the Book unto Muhammad⁸⁸⁸, truthfully and justly, they will be more favourable upon you all kinder than the udders are to its children⁸⁸⁹.

I entered to see Abu Ja'far⁸⁸⁸ and said, 'May Allah⁸⁸⁸ keep you well! Khaysama Al-Jufy narrated to me from you⁸⁸⁸ that he asked about Words of Allah⁸⁸⁸: and to Make them Imams, and Make them the inheritors [28:5], and you⁸⁸⁸ narrated to him that you⁸⁸⁸ are the Imams⁸⁸⁸ and you⁸⁸⁸ are the inheritors'.

He⁸⁸⁸ said: ‘By Allah⁸⁸⁸, Khaysama spoke the truth. That is how I⁸⁸⁸ narrated to him’."⁸⁹⁰

‘From Abu Ja'far⁸⁸⁸, he (the narrator) said, ‘the weak ones from the men and the women, and the children are saying, ‘Our Lord! Exit us from this town whose inhabitants are oppressors, - up to His⁸⁸⁸ Words: persistent helper [4:75]. He⁸⁸⁸ said: ‘We⁸⁸⁸ are they’’.⁸⁹¹

I asked Abu Abdullah⁸⁸⁸ about: those who were weakened [28:5]. He⁸⁸⁸ said: ‘They are the people of Wilayah’. I said, ‘Which Wilayah do you⁸⁸⁸ mean?’ He⁸⁸⁸ said: ‘It isn’t Wilayah of the Religion, but it is regarding the marriages, and the inheritances, and the mingling, and they aren’t Momineen nor Kafirs, and from them are the ones hoping for the Command of Allah⁸⁸⁸ (Rising of Al-Qaim⁸⁸⁸). So, as for His⁸⁸⁸ Words: Our Lord! Exit us from this town whose inhabitants are oppressors – up to - a persistent helper [4:75], so we⁸⁸⁸ are they (the oppressed)”⁸⁹².

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⁸⁸⁸ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 49 H 9
⁸⁸⁹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 49 H 10
⁸⁹⁰ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 49 H 11
⁸⁹¹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 49 H 12
(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Abu Al Sabbah said,

‘Al-Baqir asws looked at Al-Sadiq asws and said: ‘By Allah azwj! This one is from those Allah azwj Said: And We Intend to Confer upon those who were weakened in the land, [28:5] – the Verse’. 462

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462 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 49 H 13
CHAPTER 50 – THEY\textsuperscript{asws} ARE WORD OF ALLAH\textsuperscript{azwj} AND THEIR\textsuperscript{asws} WILAYAH IS THE ‘GOOD WORD’

The Verses – (Surah) Al Kahf: \textit{Say: ‘If the sea was ink for the Words of my Lord, the sea would be depleted before the Words of my Lord are depleted, and even if We were to bring the like of it as ink’} [18:109]

(Surah) Luqman: \textit{And even if every tree in the earth was a pen and the oceans to ink it, from after it seven (more) oceans, the Words of Allah would not be depleted. Surely, Allah is Mighty, Wise} [31:27]

Note:

And in Tafseer – Ali Bin Ibrahim, from Abu Ja’far\textsuperscript{asws} regarding Words of Exalted: \textit{Say: ‘If the sea was ink for the Words of my Lord, [18:109] – the Verse. He\textsuperscript{asws} said: ‘\textsuperscript{asws} have already informed you that the Words of Allah\textsuperscript{azwj}, there isn’t any end for it, nor a peak, nor will it be terminated, ever!’}’

1- قب، المباحث لاين شهاراً ديف،衢馥 العقول ج، الاحجراح سأل يدي الف، أبا الحسن الالمم ع عن فوئه متغبة أكثر ما تقدت كلمات الله ما حن

(The books) ‘Al-Manaqib’ of Ibn Shehr Ashub (and) ‘Tuhaf Al Uqool’ (and) ‘Al-Ihtijaj’ – Yahya Bin Aksam asked Abu Al-Hassan\textsuperscript{asws} the scholar about His\textsuperscript{azwj} Words: \textit{seven (more) oceans, the Words of Allah would not be depleted. [31:27]. What are these?’}

He\textsuperscript{asws} said: ‘These are a spring of sulphur, and a spring in Al-Yemen, and a spring of Al-Barhout, and a spring of Al-Tabariyya, and a hot spring of Al-Tabariyya, and a hot spring of
Maseydan, and a hot spring of Africa, and a spring of Bahuran; and we asws are the Words which, our asws merits cannot be realised nor investigated”. 463

Tafseer Al-Qummi - And had not a Decisive Word preceded, it would have been Decided between them. [42:21]. The (Decisive) Word is the Imam asws, and the evidence upon that are the Words of the Exalted: And He Made it a Word to remain in his posterity, perhaps they would be returning [43:28] - Meaning the Imamate.

Then He aswj Said: And surely the ones unjust - Meaning the ones who have been unjust to this (Decisive) Word, for them would be a painful Punishment [42:21]. You will see the ones unjust - to the Progeny asws of their asws rights, fearing from what they have earned, said, ‘They are scared of what they had done, and it would befall with them, i.e., what they are afraid of’

Then Allah aswj Mentioned those who believed in the Word and followed it, so He aswj Said: And those who believe and do righteous deeds would be in the Gardens of Paradise. [42:22] - up to His aswj Words: That is the Glad Tidings which Allah Gives to His servants, those who believe – in these Words, and are doing righteous deeds. [42:23], from what have been Commanded to’”. 464 (Not a Hadeeth)

Tafseer Al-Qummi - There is no replacement for the Words of Allah. [10:64]. i.e. there is no alternate for the Imamate”. 465 (Not a Hadeeth)

From Abu Ja’far asws having said: ‘Say: I do not ask you for any recompense over it, nor am I from the pretenders [38:86]. He asww is saying; I asww would be a pretender if I asww were to ask you what you are not deserving of’.
So the hypocrites said to each other, with regards to that, ‘But it did not suffice Muhammad\textsuperscript{saww} after having conquered us for twenty years, to the extent that he intended to burden us with the People\textsuperscript{asws} of his Household upon our necks, and if Muhammad\textsuperscript{saww} were to be killed or dies, we would take it (rule) away from the People\textsuperscript{asws} of his Household, then we would not let it return to be among them ever.

And Allah\textsuperscript{azwj}, Mighty is His Mention Wanted to Teach His Prophet\textsuperscript{saww} that which they were concealing in their chests and were being secretive with it, so He Said in His Book Mighty and Majestic: \textit{Or are they saying, He has fabricated a lie upon Allah? But if Allah so Desires, He would Seal upon your heart, [42:24].} He\textsuperscript{azwj} is Saying, if He so Desires, the Revelation would be Withheld from you (people) so you will not be informed of the merit of People\textsuperscript{asws} of the Household, nor of their\textsuperscript{asws} cordiality.

And Allah\textsuperscript{azwj} Mighty and Majestic Said: \textit{and Allah Deletes the falsehood and Confirms the Truth with His Word.} – He is Saying the truth is People\textsuperscript{asws} of your Household and the Wilayah, \textit{He is All-Knowing with the contents of the chests [42:24].} He\textsuperscript{azwj} is Saying, with what is the strength in their chests from the enmity for People\textsuperscript{asws} of your Household, and the injustices after you\textsuperscript{saww}, 466.

\textbf{466} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 50 H 4

\textbf{467} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 50 H 5

He azwj Said: “O Muhammad saww! Ali asws is the flag of guidance after you saww, and Imam asws of My azwj friend, and Noor (Light) of the ones who obey Me azwj, and He azwj is the Word which I necessitated for the pious. The one who loves him asws, so he has loved Me azwj, and one who hates him asws so he has hated Me azwj. Give him asws glad tidings of that!”'.

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From Abu Abdullah asws regarding His azwj Words: And We had Covenanted to Adam before, [20:115] – Words regarding Muhammad saww, and Ali asws, and Al-Hassan asws, and Al-Husayn asws and the Imams asws from their asws offspring, but he forgot, [20:115], that is how Allah azwj Revealed unto Muhammad saww, 468

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From Al-Sadiq Ja’far asws Bin Muhammad asws, he (the narrator) said, ‘I asked him asws about Words of Allah azwj Mighty and Majestic: And when his Lord Tested Ibrahim with certain words, so He Completed these. [2:124], what are these Words?’

He asws said: ‘These are the (same) words which Adam as received from his as Lord azwj, so He azwj Turned (Mercifully) to him as, and it is that he as said: ‘O Lord azwj! I as ask You azwj by the right of Muhammad saww, and Ali asws, and (Syeda) Fatima asws, and Al-Hassan asws, and Al-Husayn asws,'
until You turn towards me. Therefore Allah Turned to him (Mercifully) for He is the Oft-Turning, the Merciful.

I said to him, ‘O son of Rasool-Allah! So what does the Mighty and Majestic Mean by His Words so He Completed these?’ He said: ‘It Means – So He Completed these up to Al-Qaim, twelve Imams, nine from the sons of Al-Husayn.

Al-Mufazzal said, ‘So I said to him, ‘O son of Rasool-Allah! Inform me about the Words of Allah Mighty and Majestic And He Made it a Word to continue in his posterity’’ He said: ‘It Means by that, the Imamate. Allah Made it to be in the posterity of Al-Husayn up to the Day of Judgement’.

He (Al-Mufazzal) said, ‘So I said to him, ‘O son of Rasool-Allah! So how did the Imamate come to be in the sons of Al-Husayn besides the sons of Al-Hassan, and they both are the sons of Rasool-Allah and his grandsons, and the Chiefs of the youths of the people of the Paradise?’

So he said: ‘Musa and Haroun were both Prophets, Rasools, brothers. So Allah Made the Prophet-hood to be in the posterity of Haroun beside the posterity of Musa, and it was not for anyone to ask, ‘Why did Allah do that?’ And the Imamate is the Caliphate of Allah Mighty and Majestic, and it is not for anyone that he should be saying, ‘Why did He Make it to be in the posterity of Al-Husayn besides the posterity of Al-Hassan?’ This is because He is Allah, He is the Wise in His Deeds: He cannot be questioned concerning what He Does and they shall be questioned’.

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Ali Bin Hadeed, from Jameel Bin Darraj, from Yunus Bin Zabyan,
'From Ja'far asws Bin Muhammad asws, he (the narrator) said, ‘I heard him asws saying: ‘When Allah azwj Wants to Create the Imam asws from the Imam asws, Sends an Angel who takes a drink from beneath the Throne, then arrives with it or hands it over to the Imam asws. He asws remains in the womb not hearing the speech, then he asws hears after that.

فإذا وضعته الله أحمه بح ثَ ذَلِكَ الْمَلَكَ الَّذِي كَانَ أَخَذَ الشَّرْبَةَ وَ يَكْتحبح عَلَى عَضحدِهِ الَْْيمَْنِ وَ تَََّتْ كَلِمَة حَربِكَ صِدْقا  وَ عَدْلَ  لَ محبَدِّلَ لِكَلِماتِهِ وَ هحوَ الالسَّمِيعِ الْعَلِيمِ.

When his asws mother as places him asws, Allah azwj Sends that Angel who had taken the drink, and he writes upon his asws write shoulder: And the Word of your Lord has been Completed, truly and justly; there is no changer of His Words, and He is the Hearing, the Knowing [6:115].

And as for His aswj Words: the Truth be proven true by His Words, so it means the right of Progeny asws of Muhammad saww be proven true.

وَ أَمَّا قَوْلَهُ بِكَلِماتِهِ فَإِنَّهُ يَعْنِِ يَحِقَّ حَقَّ آلِ مُحَمَّدٍ حِيَ ي َقحومح الْقَائِمح وَ أَمَّا قَوْلحهح لِيححِقَّ اَْْقَ فَإِنَّهُ يَعْنِِ لِيححِقَّ حَقَّ آلِ مُحَمَّدٍ حِيَ ي َقحومح الْقَائِمح.

And as for His aswj Words: by His Words, he asws said: ‘His aswj ‘Words’ in the esoteric, is Ali asws. He asws is the Word of Allah aswj in the esoteric (meaning).

وَ أَمَّا قَوْلَهُ وَ ي حبْطِلَ الْباطِلَ ي َ عْنِِ الْقَائِمَ فَإِذَا قَامَ ي حبْطِلح بَاطِلَ بَنِِ أحمَيَّةَ وَ ذَلِكَ لِيححِقَّ اَْْقَ وَ ي حبْطِلَ الْباطِلَ وَ لَوْ كَرِهَ الْمحجْرِحُوَنَ.]

And as for His aswj Words: and to cut off the roots of the Kafirs [8:7]. It means clan of Umayya. They are the kafirs. Allah aswj will Cut-off their roots.

وَ أَمَّا قَوْلَهُ وَ ي حبْطِلَ الْباطِلَ ي َ عْنِِ الْقَائِمَ فَإِذَا قَامَ ي حبْطِلح بَاطِلَ بَنِِ أحمَيَّةَ وَ ذَلِكَ لِيححِقَّ اَْْقَ وَ ي حبْطِلَ الْباطِلَ وَ لَوْ كَرِهَ الْمحجْرِحُوَنَ.

And as for His aswj Words: For the Truth to be proven true [8:8], it means proving true the rights of Progeny asws of Muhammad saww when Al-Qaim asws rises.

وَ أَمَّا قَوْلَهُ وَ ي حبْطِلَ الْباطِلَ ي َ عْنِِ الْقَائِمَ فَإِذَا قَامَ ي حبْطِلح بَاطِلَ بَنِِ أحمَيَّةَ وَ ذَلِكَ لِيححِقَّ اَْْقَ وَ ي حبْطِلَ الْباطِلَ بَنِِ أحمَيَّةَ وَ ذَلِكَ لِيححِقَّ اَْْقَ وَ ي حبْطِلَ الْباطِلَ بَنِِ أحمَيَّةَ وَ ذَلِكَ لِيححِقَّ اَْْقَ وَ ي حبْطِلَ الْباطِلَ بَنِِ أحمَيَّةَ وَ ذَلِكَ لِيححِقَّ اَْْقَ وَ ي حبْطِلَ الْباطِلَ بَنِِ أحمَيَّةَ وَ ذَلِكَ لِيححِقَّ اَْْقَ وَ ي حبْطِلَ الْباطِلَ بَنِِ أحمَيَّةَ وَ ذَلِكَ لِيححِقَّ اَْْقَ وَ ي حبْطِلَ الْباطِلَ بَنِِ أحمَيَّةَ وَ ذَلِكَ لِيححِقَّ اَْْقَ وَ ي حبْطِلَ الْباطِلَ بَنِِ أحمَيَّةَ وَ ذَلِكَ لِيححِقَّ اَْْقَ وَ ي حبْطِلَ الْباطِلَ بَنِِ أحمَيَّةَ وَ ذَلِكَ لِيححِقَّ اَْْقَ وَ ي حبْطِلَ الْباطِلَ بَنِِ أحمَيَّةَ وَ ذَلِكَ لِيححِقَّ اَْْقَ وَ ي حبْطِلَ الْباطِلَ بَنِِ أحمَيَّةَ وَ ذَلِكَ لِيححِقَّ اَْْقَ وَ ي حبْطِلَ الْباطِلَ بَنِِ أحمَيَّةَ وَ ذَلِكَ لِيححِقَّ اَْْقَ وَ ي حبْطِلَ الْباطِلَ بَنِِ أحمَيَّةَ وَ ذَلِكَ لِيححِقَّ اَْْقَ وَ ي حبْطِلَ الْباطِلَ بَنِِ أحمَيَّةَ وَ ذَلِكَ لِيححِقَّ اَْْقَ وَ ي حبْطِلَ الْباطِلَ بَنِِ أحمَيَّةَ وَ ذَلِكَ لِيححِقَّ اَْْقَ وَ ي حبْطِلَ الْباطِلَ بَنِِ أحمَيَّةَ وَ ذَلِكَ لِيححِقَّ اَْْقَ وَ ي حبْطِلَ الْباطِلَ بَنِِ أحمَيَّةَ وَ ذَلِكَ لِيححِقَّ اَْْقَ وَ ي حبْطِلَ الْباطِلَ بَنِِ أحمَيَّةَ وَ ذَلِكَ لِيححِقَّ اَْْقَ وَ ي حبْطِلَ الْباطِلَ بَنِِ أحمَيَّةَ وَ ذَلِكَ لِيححِقَّ اَْْقَ وَ ي حبْطِلَ الْباطِلَ بَنِِ أحمَيَّةَ وَ ذَلِكَ لِيححِقَّ اَْْقَ وَ ي حبْطِلَ الْباطِلَ بَنِِ أحمَيَّةَ وَ ذَلِكَ لِيححِقَّ اَْْقَ وَ ي حبْطِلَ الْباطِلَ بَنِِ أحمَيَّةَ وَ ذَلِكَ لِيححِقَّ اَْْقَ وَ ي حبْطِلَ الْباطِلَ بَنِِ أحمَيَّةَ وَ ذَلِكَ لِيححِقَّ اَْْقَ وَ ي حبْطِلَ الْباطِلَ بَنِِ أحمَيَّةَ وَ ذَلِكَ لِيححِقَّ اَْْقَ وَ ي حبْطِلَ الْباطِلَ بَنِِ أحمَيَّةَ وَ ذَلِكَ لِيححِقَّ اَْْقَ وَ ي حبْطِلَ الْباطِلَ بَنِِ أحمَيَّةَ وَ ذَلِكَ لِيححِقَّ اَْْقَ وَ ي حبْطِلَ الْباطِلَ بَنِِ أحمَيَّةَ وَ ذَلِكَ لِيححِقَّ اَْْقَ وَ ي حبْطِلَ الْباطِلَ بَنِِ أحمَيَّةَ وَ ذَلِكَ لِيححِقَّ اَْْقَ وَ ي حبْطِلَ الْباطِلَ بَنِِ أحمَيَّةَ وَ ذَلِكَ لِيححِقَّ اَْْقَ وَ ي حبْطِلَ الْباطِلَ بَنِِ أحمَيَّةَ وَ ذَلِكَ لِيححِقَّ اَْْقَ وَ ي حبْطِلَ الْباطِلَ بَنِِ أحمَيَّةَ وَ ذَلِكَ لِيححِقَّ اَْْقَ وَ ي حبْطِلَ الْباطِلَ بَنِِ أحمَيَّةَ وَ ذَلِكَ لِيححِقَّ اَْْقَ وَ ي حبْطِلَ الْباطِلَ بَنِِ أحمَيَّةَ وَ ذَلِكَ لِيححِقَّ اَْْقَ وَ ي حبْطِلَ الْباطِلَ بَنِِ أحمَيَّةَ وَ ذَلِكَ لِيححِقَّ اَْْقَ وَ ي حبْطِلَ الْباطِلَ بَنِِ أحمَيَّةَ وَ ذَلِكَ لِيححِقَّ اَْْقَ وَ ي حبْطِلَ الْباطِلَ بَنِِ أحمَيَّةَ وَ ذَلِكَ لِيححِقَّ اَْْقَ وَ ي حبْطِلَ الْبط
And as for His\textsuperscript{awj} Words: \textit{and the falsehood to be falsified, [8:8]}, it means Al-Qaim\textsuperscript{asws} when he\textsuperscript{asws} rises, he\textsuperscript{asws} will invalidate the falsehood of clan of Umayya, and that is: \textit{For the Truth to be proven true and the falsehood to be falsified, and even if the criminals dislike it [8:8]}.\textsuperscript{472}

11- كنزو أن أبي عبيذ في عبادة عبادة شاء أن ينصح فكان: خرج علينا عنا باب أي حائش ع و في الهجر في المسجد فأكثرننا. فقال مالك: فإن المطلب في سبيل عائش بن أبي طالب فإنه على الالهة و لا يقبله المال و لا يقبله إلا الله و لا يساهم في الهجر و لا يساهم في الهجر.

(The book) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Ali Bin Muhammad Al Jufy, from Ahmad Bin Al Qasim Al Kaffany, from Ali Bin Muhammad Bin Marwan, from his father, from Aban Bin Abu Ayyash, from Suelym Bin Qays who said,

‘Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} came out to us and we were in the Masjid, so they (people) made him\textsuperscript{asws} to be in the middle. He\textsuperscript{asws} said: ‘Ask me\textsuperscript{asws} before you lose me\textsuperscript{asws}! Ask me\textsuperscript{asws} about the Quran, for in it is the knowledge of the Former ones and the Later ones, and that the Quran did not leave for any speaker to say anything, \textit{“none knows its interpretation except Allah, and those who are firmly rooted in knowledge [3:7]”}, not even one.

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And Rasool-Allah\textsuperscript{saww} is one of them (those firmly rooted in knowledge). Allah\textsuperscript{azwj} taught him\textsuperscript{saww}, and Rasool-Allah\textsuperscript{saww} made it known to me\textsuperscript{asws}, then it will not cease but to be in our\textsuperscript{asws} lineage up to the establishment of the Hour’. Then he\textsuperscript{asws} recited: \textit{and remnants of what the progeny of Musa and the progeny of Haroun have left, the Angels would be carrying it; [2:248]}. And he\textsuperscript{asws} am from Rasool-Allah\textsuperscript{saww} at the status of Haroun\textsuperscript{as} from Musa\textsuperscript{as}, except for the Prophethood, and the knowledge is in our\textsuperscript{asws} posterity up to the establishment of the Hour’. Then he\textsuperscript{asws} recited: \textit{And He Made it A Word to remain in his posterity, [43:28]}, then said: ‘Rasool-Allah\textsuperscript{saww} was in the posterity of Ibrahim\textsuperscript{as}, and we\textsuperscript{asws} People of the Household are the posterity of Ibrahim\textsuperscript{as} and posterity of Muhammad\textsuperscript{saww}’.\textsuperscript{473}

472 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 50 H 10
473 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 50 H 11
‘From Abu Ja’far asws regarding Words of Allahazwj Mighty and Majestic: And He Made it a Word to remain in his posterity, [43:28]. He asws said: ‘It is regarding Al-Husayn asws. This matter has not ceased since it had gone to Al-Husayn asws, transferring from a father asws to a son asws, and it will not return to a brother or an uncle, and not one of them knew when he exited from the world except and for him is a son, and Abdullah Bin Ja’far exited from the world and there was no son for him, and his companions and he did not remain in the midst of his companions except for a month’.

The books ‘Kunz Jjami Al fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Husayn Bin Ali Bin Mihran, from his father, from his grandfathers, from Al Husayn Bin Saeed, from Muhammad Bin Sinan, from Abu Sallam, from Sowrat Bin Kuleyb, from Abu Baseer,

‘From Abu Ja’far asws regarding Words of Allahazwj Mighty and Majestic: And He Made it a Word to remain in his posterity, [43:28]. He asws said: ‘It is regarding Al-Husayn asws. This matter has not ceased since it had gone to Al-Husayn asws, transferring from a father asws to a son asws, and it will not return to a brother or an uncle, and not one of them knew when he exited from the world except and for him is a son, and Abdullah Bin Ja’far exited from the world and there was no son for him, and his companions and he did not remain in the midst of his companions except for a month’.

The books ‘Kunz Jjami Al fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Husayn Bin Ali Bin Mihran, from his father, from his grandfathers, from Al Husayn Bin Saeed, from Muhammad Bin Sinan, from Abu Sallam, from Sowrat Bin Kuleyb, from Abu Baseer,
He saww said: "You saww speak the truth, O Muhammad saww! Have you saww taken a Caliph for yourself saww, for fulfil on your saww behalf and teach My awj servants from My awj Book what they don't now?"

O Muhammad saww! Ali asws is flag of guidance, and Imam asws of the ones who obey Me awj, and Noor (light) of My awj friends, and he asws is the Word which I awj Necessitated for the pious. One who loves him asws, so he has loved Me awj, and one who hates him asws so he has hated Me awj, so give him asws glad tidings of that, O Muhammad saww!

He (Abu Ja’far asws) said: ‘Ali asws said: ‘I asws am a servant of Allah aswj and in His aswj Grip. If He awj were to Punish me asws, it would be due to my asws sins, He awj would not be unjust to me asws, and if were to complete for me asws what He awj Promised me asws, so Allah awj is the foremost with me asws.

The Prophet saww said: ‘O Allah aswj! Make his asws heart to be loftier and nourish the Eman with You awj. Allah awj the Glorious Said: ‘I awj have Done that with him asws, O Muhammad saww, apart from that I awj have Specialised him asws from the afflictions what I awj have not Specialised anyone else from My awj friends with it”.

He saww said: ‘I asws said: ‘My asws Lord awj is my asws brother asws and my saww companion!’

He awj Said: “It has preceded in My awj knowledge that he asws will be afflicted with it, and had it not been for Ali asws, My saww friends would not be recognised, nor friends of My awj Rasool saww!

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476 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 50 H 14
15. "Know, every command of the Prophet and what he has decreed in the Book. Their mention is a proof in the hearts among the generations. And you were the people of the Book, the rulers, the people of the Book, the predecessors, the people of the Book. And one of them [Abu Bakr] said: ‘The Book is about Allah, Muhammad, and the people of the Book, and God is the best of witnesses’. His words: ‘Surely, those against whom the Word of your Lord has proved True will not be believing [10:96]. Even if every Sign were to come to them, until they (actually) see the painful Punishment [10:97]’. He said, ‘Those who rejected Amir Al-Momineen\textsuperscript{asws}.

16. ‘From Abu Abdullah\textsuperscript{asws} regarding Words of the Exalted: To Him ascend the good words, and the righteous deeds raise it [35:10]. He\textsuperscript{asws} said: ‘Our\textsuperscript{asws} Wilayah, People of the Household’, and he\textsuperscript{asws} gestured by his\textsuperscript{asws} hand to his\textsuperscript{asws} chest, ‘So the one who is not in our\textsuperscript{asws} Wilayah, Allah\textsuperscript{azwj} will not Raise his deeds for him’\textsuperscript{.}

17. ‘From Abu Abdullah\textsuperscript{asws} regarding Words of the Exalted: And He Made it a Word to remain in his posterity, [43:28], i.e. regarding Progeny\textsuperscript{asws} of Muhammad\textsuperscript{asww}, i.e. we would be in their\textsuperscript{asws}

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477 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 50 H 15
478 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 50 H 16
479 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 50 H 17
Wilayah on the Day of Qiyamah and disavow from their enemies to it”.  

(Not a Hadeeth)

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19 - قب، النابق لابن شهرآشوب يََْيََ بْنح عَبْدِ اللَّهِ بْنِ اَْْسَنِ عَنِ الصَّادِقِ ع

فِِ ق َوْلِهِ ت َعَالََ

وَ لَقَدْ سَبَقَتْ كَلِمَتحنا لِعِبادِنَا الْمحرْسَلِيَ إِن َّهحمْ لََحمح

الْمَنْصحورحونَ

قَالَ نََْنح هحمْ.

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub, Yahya Bin Abdullah Bin Hassan, ‘From Al-Sadiq asws regarding Words of the Exalted: And He Made it a Word to remain in his posterity, perhaps they would be returning [43:28]. He asws said: ‘We asws are they’.

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20 - فس، تفسير القمي

وَ جَعَلَها كَلِمَة  باقِيَة  فِِ عَقِبِهِ لَعَلَّهحمْ ي َرْجِعحونَ

ي َعْنِِ فَإِن َّهحمْ ي َرْجِعحونَ إِلََ الَْْئِمَّةِ إِلََ

الدُّن ْيَا.

Tafseer Al-Qummi – Then He azwj Mentioned the Imams asws, so He azwj Said: And He Made it a Word to remain in his posterity, perhaps they would be returning [43:28] – meaning they asws, the Imams asws would be returning to the world”. (Not a Hadeeth)

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21 - مد، العمدة بِإِسْنَادِهِ إِلََ ابْنِ الْمَغَازِلَِِّ مِنْ مَنَاقِبِهِ عَنْ أَحَُْدَ بْنِ مُحَّمَّدِ بْنِ عَبْدِ الْوَه

ابِ عَنْ مُحَّمَّدِ بْنِ عحثْمَانَ عَنْ مُحَّمَّدِ بْنِ سحلَيْمَانَ عَنْ مُحَّمَّدِ بْنِ

عَلِيِّ بْنِ خَلَفٍ عَنْ ححسَيٍْ الَْْشْقَرِ عَنْ عحثْمَانَ بْنِ أَبِِ الْمِقْدَامِ

عَنْ أَبِيهِ عَنِ ابْنِ جحبَيرٍْ عَنِ ابْنِ عَبَّاسٍ قَالَ:

سحئِلَ النَّبُِِّ ص عَنِ

الْكَلِمَاتِ الَّتِِ ت َلَقَّاهَا آدَمح

مِنْ رَبِّهِ فَتابَ عَلَيْهِ

قَالَ سَأَلَهح بَِِقِّ مُحَمَّدٍ وَ عَلِيٍّ وَ فَاطِمَةَ وَ اَْْسَنِ وَ اْْحسَيِْ إِلََّ مَا ت حبْتَ عَلَيَّ ف َتَابَ عَلَيْ

هِ

483  

22 - كا، الكافي بإساده عن أبي حفص عن toplant إلى زمن الآجر لفسائر الأمور سنة تؤثر فيها في أمر تفضّل بكردا، وكذا و في أمر الثامن بكردا، وكذا وت و إبنا يتعددت لؤيٍّ الآجر سوى ذلك كل يهم علم الله عز و جه الخان و في المكتوب LR المفتونون بل م من الآجر ثم قرأا و نو أنا ما في الأرض آليه.

(The book) ‘Al Amda’, by his chain to Ibn Magazily, from Mankaib, from Ahmad Bin Muhammad Bin Abdul Wahab, from Muhammad Bin Usman, from Muhammad Bin Suleyman, from Muhammad Bin Ali Bin halaf, from Husayn Al Ashqar, from Usman Bin Abu Al Miqdam, from his father, from Ibn Jubeyr, from Ibn Abbas who said, ‘The Prophet saww was asked about the Words which Adam as had received from his as Lord azwj, so He Turned to him (Mercifully); [2:37]. He saww said: ‘He as had asked Him azwj by the right of Muhammad saww, and Ali asws, and (Syeda) Fatima asws, and Al-Hassan asws, and Al-Husayn asws, ‘Will You azwj Turn to me as?’ so He Turned to him (Mercifully); [2:37].’

484  

23 - كا، الكافي بإساده عن أبي حفص عن toplant إلى زمن الآجر لفسائر الأمور سنة تؤثر فيها في أمر تفضّل بكردا، وكذا و في أمر الثامن بكردا، وكذا وت و إبنا يتعددت لؤيٍّ الآجر سوى ذلك كل يهم علم الله عز و جه الخان و في المكتوب LR المفتونون بل م من الآجر ثم قرأا و نو أنا ما في الأرض آليه.

(The book) ‘Al-Kafi’ – By his chain, ‘From Abu Ja’far asws: ‘It descends to the Master asws of the Command, interpretation of the matters, year by year. He asws is Commanded during it the matters of his asws own self with such and such, and regarding the matters of the people with such and such, and it occurs newly for the matters besides that every day, Knowledge of Allah azwj Mighty and Majestic,
the special and the hidden, and strange, and treasured, like what descends during that night from the matters’. Then Heazwj Recited: And even if every tree in the earth [31:27] – the Verse’. 484

Tafseer Al-Qummi - And even if every tree in the earth [31:27] – the Verse. He said, ‘And that is that the Jews asked Rasool-Allahsaww about the Spirit. He saw said: ‘The Spirit is from a Command of my Lord, and you are not Given from the knowledge (of it) except a little’ [17:85]. They said, ‘Us in particular?’ He saw said: ‘But, the people in general’.

They said, ‘Then how can you saw gather this, O Muhammad saww! You saw claim that you saw are not Given from the knowledge except a little, and you saw have been Given the Quran, and we are Given the Torah, and you saw have read: and the one who is Given the Wisdom–and it is the Torah, so he has been Given abundant good [2:269]’

So, Allahazwj Blessed and Exalted Revealed: And even if every tree in the earth [31:27] – the Verse. Heazwj is Saying that the Knowledge of Allahazwj is greater than that, and what you have been Given is a lot with you, little with Allahazwj, 485.

(The book) ‘Al Khisal’ – From Ibn Abbas,

‘From the Prophet saww having said in his saww sermon: ‘We asws are the Word of piety and the way of guidance’. 486

The book ‘Al Tawheed’ – By his chain from Abu Baseer,

‘From Abu Abdullahasws having said: ‘Amir-Al-Momineenasws said in his asws sermon: ‘I asws am the handhold of Allahazwj, the firmest, and the Word of piety’. 487

484 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 50 H 22
485 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 50 H 23
486 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 50 H 24
487 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 50 H 25
(The book) ‘Ikmal Al-Deen’ – From Al-Reza asws: ‘We asws are the Word of piety and the firmest handhold’.

488 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 50 H 26
CHAPTER 51 – THEY ASWS ARE SANCTITIES OF ALLAH azwj

The Verse: (Surah) Al-Hajj: and one who magnifies the Sanctities of Allah, so it would be better for him in the Presence of his Lord. [22:30].

1- With, meaning the hadith, the hadith in the nome, the permissible in the permissible, the permissible in the permissible, the one who protects the sanctities of Allah, and the one who protects the sanctities of Allah. Therefore, it would be better for him in the Presence of his Lord. [22:30].

2- From Abdullah asws having said: ‘From Allah azwj there are three Sanctities, there isn’t anything like these – His azwj Book and it is His azwj Wisdom and His azwj Noor (Light); and His azwj House (Kabah) which He azwj has Made it to be a Qiblah (direction) for the people, not Accepting from anyone who heads towards other than it; and family of your Prophet saww.

3- From Abu Abdullah asws having said: ‘For Allah azwj there are three Sanctities. One who preserves these, Allah azwj would Preserve the matters of his Religion and his world, and one who does not preserve these, Allah azwj would not Preserve anything – Sanctity of Al-Islam, and my saww Sanctity, and Sanctity of my saww family’. 490

489 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 51 H 1
490 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 51 H 2
‘I heard Rasool-Allah⁵⁹⁸⁸ saying: ‘Three will come on the Day of Qiyamah complaining – The Parchment (Quran), and the Masjid and the Family (of Rasool-Allah⁵⁹⁸⁸): ‘The Parchment would say: ‘O Lord⁵⁹⁸⁸! They altered me and tore me!’ And the Masjid would say: ‘O Lord⁵⁹⁸⁸! They suspended me and wasted me!’ And the Family⁵⁹⁸⁸ would say: ‘O Lord⁵⁹⁸⁸! They killed us⁵⁹⁸⁸ and expelled us⁵⁹⁸⁸ and made us⁵⁹⁸⁸ homeless, so Make the two knees on their knees for the disputing’. Allah⁵⁹⁸⁸, Majestic is His⁵⁹⁸⁸ Majesty will Say: “I⁵⁹⁸⁸ am foremost with that! (To Do Justice)’.”


He⁵⁹⁸⁸ said: ‘These are three Obligatory Sanctities, so the one who cuts off a Sanctity from these, so he has associated with Allah⁵⁹⁸⁸. The first is violation of Sanctity of Allah⁵⁹⁸⁸ regarding His⁵⁹⁸⁸ Sacred House (Kabah); and the second is suspension of the Book and acting with other than it; and the third is cutting off what Allah⁵⁹⁸⁸ Obligated from Obligation of our⁵⁹⁸⁸ cordiality and obeying us⁵⁹⁸⁸,⁵⁹⁹⁰

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491 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 51 H 3
492 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 51 H 4
493 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 51 H 5
'Rasool-Allah\textsuperscript{saww} said: 'Three will come on the Day of Qiyamah – the Parchment (Quran), and the Masjid, and the Family (of Rasool-Allah\textsuperscript{saww}). The Parchment will say: 'They altered me and tore me', and the Masjid will say: 'They ruined me and suspended me and wasted me', and the Family\textsuperscript{asws} will say: 'O Lord\textsuperscript{azwj} They killed us, and expelled us, and made us homeless, and Make the two to kneel for the disputing'. Allah\textsuperscript{azwj} Blessed and Exalted will Say: “That is to Me\textsuperscript{azwj}, and I\textsuperscript{azwj} am the Foremost with that (To Do Justice)!'\textsuperscript{494}

\textsuperscript{494} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 51 H 6

He \(\text{asws}\) said: ‘The pact is what the Prophet \(\text{asww}\) took upon the people regarding our \(\text{asws}\) cordiality and obedience to Amir Al-Momineen \(\text{asws}\) that they should neither oppose him \(\text{asws}\), nor be ahead of him \(\text{asws}\), nor cut off his \(\text{asws}\) relationship, and He \(\text{azwj}\) Let them know that they will be questioned about it, and about the Book of Allah \(\text{azwj}\) Majestic and Mighty.

And as for the scale, it is the Imam \(\text{asws}\), and he \(\text{asws}\) is the most just from the entirety of the people, and it is the judgment of the Imams \(\text{asws}\). Allah \(\text{azwj}\) Majestic and Mighty Said: that is good and of excellent interpretation \([17:35]\). Allah \(\text{azwj}\), He \(\text{azwj}\) is most Knowing with the interpretation of the Quran and what to Judge and Decree'.

Tafseer Al-Qummi - And Allah Strikes an example of two men – one of them being dumb, not being able upon anything, and he is a burden upon his master. Wherever he sends
him, he does not come with any good. Are they equal, him and the one who orders with the justice, and he is upon the Straight Path? [16:76]. He said, ‘How can they be equal, this one and this one who orders with the justice, meaning Amir Al-Momineen asws and the Imams asws’. 496

Tafseer Al Ayyashi – From Abdul A’ala,

‘From Abu Abdullah asws regarding Words of Allah azwj the Exalted: Take to the Forgiveness and enjoin good and turn away from the ignorant ones [7:199]: ‘Meaning by the Wilayah’. 497

(The book) ‘Al Kafi’ – The number, from Ahmad Bin Muhammad, from Ibrahim Al Hamdany, raising it to,

‘Abu Abdullah asws regarding Words of the Exalted: And We will Place scales of fairness on the Day of Judgment, [21:47]. He asws said: ‘The Prophets as and the successors as’. 498

Tafseer Al Ayyashi – From Muhammad Bin Abu Hamza raising it to,

‘Abu Ja’far asws said: ‘Jibraeel as descended unto Muhammad saww with this Verse: and it does not increase the ones unjust to the Progeny of Muhammad of their rights, except for the loss [17:82]’. 499

Tafseer Al-Qummi – Words of the Exalted: Surely Allah Commands with the justice, and the kindness, and giving to the near of kin, and Forbids from the immoralities, and the evil, and the tyranny. [16:90]. He said, ‘The justice is the testimony that there is no god except Allah azwj and that Muhammad saww is Rasool-Allah saww, and the kindness is Amir Al Momineen asws, and the immoralities and the evil and the tyranny is so and so, and so and so, and so and so’. 500 (Not a Hadeeth)

496 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 52 H 2
497 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 52 H 3
498 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 52 H 4
499 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 52 H 5
500 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 52 H 6
From Abu Ja’far asws regarding Words of the Exalted:  

Surely Allah Commands with the justice, and the kindness, [16:90] – the Verse. He asws said: ‘The justice is the sincere testimony that Muhammad saww is Rasool-Allah saww and the kindness is Wilayah of Amir Al-Momineen, and coming with obeying them saws both, and the ones with near relationships, Al-Hassan asws and Al-Husayn asws and the Imams asws from his asws sons asws, and Forbids from the immoralities, and the evil, and the tyranny. [16:90], it is the one who oppressed them asws and killed them asws and prevented their asws rights’.  

I said to Abu Abdullah asws, ‘Words of Allah aswj: Surely Allah Commands with the justice, and the kindness, and giving to the near of kin, and Forbids from the immoralities, and the evil, and the tyranny. [16:90]’. He asws said: ‘Read it as I asws am saying it to you, O Ismail! Surely Allah Commands with the justice, and the kindness, and giving to the near of kin, his rights, and Forbids’.  

I said, ‘May I be sacrificed for you asws! We do not recite it like that, in the recitation of Zayd’. He asws said: ‘But we asws are reciting like that in the recitation of All aswj’.  

I said, ‘So what is the meaning of with the justice?’ He asws said: ‘Testimony that there is no god except Allah aswj’. I said, ‘And kindness?’ He asws said: ‘Testimony that Muhammad saww is Rasool-Allah saww’. I said, ‘So what is the meaning of and giving to the near of kin, his rights?’ He asws said: ‘Giving by an Imam asws to an Imam asws after an Imam asws, and Forbids from the immoralities, and the evil, [16:90]’. He asws said: ‘wilayah of so and so’.

I said, ‘So what is the meaning of giving to the near of kin?’ He asws said: ‘Wilayah of so and so, and Forbids from the immoralities, and the evil, [16:90]’.
And by this chain, from Muhammad Bin Mansour who said,

'I asked Abu Al-Salih (7th Imam) about Words of Allah Mighty and Majestic: ‘But rather, My Lord Prohibited the immoralities, whatever is apparent from these and whatever is hidden [7:33].

He said: ‘The Quran, there is an apparent for it and a hidden (esoteric). So, the entirety of what Allah has Prohibited in the Quran, it is Prohibited upon its apparent (meaning), just as it is in the apparent, and the hidden (esoteric) from that are the imams of tyranny; and the entirety of what Allah has Permitted in the Book, so it is Permissible, and it is the apparent, and the hidden (esoteric) from that are the Imams of guidance’.

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503 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 52 H 9
504 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 52 H 10
11. - كبر جماع الفوائد و تأويل الآيات الظاهرة محمد بن علي عامر بن عبد العزيز بن يعمر بن محضور بن أبي ثحي بن محضور بن أنبي بن الفضيل عن
محضور في شعب عن قاسم بن الزبير عن محمد بن كورثي عن محضور في الخلافة عن أبيه على قال: يقول الله عز و جل و إن الله لمع المجاهدين فانا
ذلك المجاهدين.

(The books) ‘Kunz Jjamie Al Fawaid’ and ‘Taweel AL Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Abdul Aziz Bin Yahya, from Amro Bin Muhammad Bin Zay, from Muhammad Bin Al Mufazzal, from Muhammad Bin Shuayb, from Qays Bin Al Rabie, from Munzir Al Sowry, from Muhammad Bin Al Hanafiya,

‘From his father,asws Ali,asws having said: ‘Allah,awj Mighty and Majestic Says: and surely Allah is with the good doers [29:69]: ‘Weasws are those good doers’’. 505

12. - فرس تفسير قراة بن إبراهيم الخشني بن سعيد بن عثمان بن أبي حطير عن قال: كنت معه رجلًا فقال لي إنه تعالى يقول إن الله يأمر بالعدل
و الأخلاق و إ 이야 ذي الله قال العباد رضوان الله صلى و الإحسان أمير المؤمنين علي بن أبي طالب ع إتناذ ذي القرن رضوان الله ع

Tafseer Furat Bin Ibrahim – Al Husayn Bin Saeed by his chain,

‘From Abu Ja’far,asws he (the narrator) said, ‘I was seated with himasws and heasws said to me: ‘Allah,awj the Exalted Says: Surely Allah Commands with the justice, and the kindness, and giving to the near of kin, and Forbids from the immoralities, and the evil, and the tyranny. [16:90] Heasws said: ‘The justice is Rasool-Allahsaww, and the kindness is Amir Al-Momineen Aliasws Bin Abu Talibasws, and giving to near of kin, is (Syeda) Fatimaasws . 506

Tafseer Al Ayyashi – From Ata’a Al Hamdany,

‘From Abu Ja’farasws having said: ‘The justice is testimony that there is no god except Allahasw, and the kindness is Wilayah of Amir Al-Momineenasws, and the immorality is the first (caliph), and the evil is the second (caliph), and the tyranny is the third (caliph)’’. 507

13. - هي تفسير عيسى عن عطاء الحمداني عن أبي حطير عن قال: العدل يبهد اله يا الله و الإحسان و ليا مير المؤمنين ع و المفسخاء
الأول و المفكر الثاني و المفكر الثالث.

Tafseer Al Ayyashi – From Ata’a Al Hamdany,

And in the report of Sa’ad Al Askaf,

‘From himasws said: ‘O Sa’ad! Surely Allah Commands with the justice, and hesaww is Muhammadsaww, and the kindness, so hesaww is Aliasws, and the one who in hisasws Wilayah so he has done good and the good doer is in the Paradise; and giving to the near of kin, so they are oursaww near of kin. Allahawj has Commanded the servants to be cordial to usasws and to be obedient to usasws, and Forbids from the immoralities, and the evil, and the tyranny.

505 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 52 H 11
506 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 52 H 12
507 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 52 H 13
[16:90]. One who is tyrannical upon us\textsuperscript{asws} People\textsuperscript{asws} of the Household and calls to other than us\textsuperscript{asws}.\textsuperscript{508}

\textsuperscript{508} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 52 H 14
CHAPTER 53 – THEY\textsuperscript{asws} ARE SIDE (JUNB) OF ALLAH\textsuperscript{azwj} AND FACE OF ALLAH\textsuperscript{azwj} AND HAND OF ALLAH\textsuperscript{azwj}, AND ITS LIKE

1- فَ، المناقب لابن شهرواشوب عن أبي الحازم وَنَبَيٌّ عَلَیْهِمُ السَّلاَمُ جَنْب اللَّهِ وَوجه اللَّهِ وَيد اللَّهِ وَ أمثالها

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub, from Abu Al Jaroud,

‘From Al-Baqir\textsuperscript{asws} regarding Words of Exalted: what I wasted regarding the Side of Allah, [39:56]. He\textsuperscript{asws} said: ‘We\textsuperscript{asws} are the Side of Allah\textsuperscript{azwj}’’. \textsuperscript{509}

2- أَحَبَّ ذَرٍّ فِي جَنْبِ اللَّهِ فَرَّطْتِهَا، وَأَنْبَذْتِهَا، وَاكْتُبْنِيَتْهَا مَعَ الْحَجَّةِ، فَقُلْتُمْ: لَنَصَارَ وَعَشَرَ النَّبِيَّ عَلِيٌّ عَلَیْهِمْ السَّلاَمُ، فَقُلْتُمْ: لَنَصَارَ وَعَشَرَ النَّبِيَّ عَلِيٌّ عَلِيٌّ عَلَیْهِمْ السَّلاَمُ.

Abu Zarr\^{ra} in a Hadeeth from the Prophet\textsuperscript{saww}: ‘O Abu Zarr\^{ra}! They will bring a rejecter of Ali\textsuperscript{asws} on the Day of Qiyamah as blind, mute, groping in the darkness of the Day of Qiyamah calling out, ‘O regret, upon what I wasted regarding the Side of Allah, [39:56]’’. \textsuperscript{510}

3- الصَّادِقُ، وَ الْبَاقِرُ، وَ السَّجَّادُ، عَنْ هَذِهِ الآيَةِ قَالُوا: جَنْبح اللَّهِ عَلِيٌّ وَهَوَّاء اللَّهِ عَلَیْهِمْ السَّلاَمُ.

Al-Sadiq\textsuperscript{asws}, and Al-Baqir\textsuperscript{asws} and Al-Sajjad\textsuperscript{asws} regarding this Verse, they\textsuperscript{asws} said: ‘Side of Allah\textsuperscript{azwj} is Ali\textsuperscript{asws}, and he\textsuperscript{asws} is a Divine Authority of Allah\textsuperscript{azwj} upon the creatures on the Day of Qiyamah’’. \textsuperscript{511}

4- اَلْيَوْمِ الْقِيَامَةِ أَعْمَى أَبْكَمَ يَتَكَبْكَبح

Al-Reza\textsuperscript{asws}: \textit{regarding the Side of Allah, [39:56]}, said: ‘Regarding Wilayah of Ali\textsuperscript{asws},’ \textsuperscript{512}

5- وَ قالَ أَمِيرُ الْمُحْمَمِنِيَّ عَنْهُ آيَةُجَّهَآلَةَ اللَّهِ أَنَا وَجْهَ رَبِّكَ ذَوَّ الْمَاجْيَةَ وَ الْكَرَامَ.

And Amir Al-Momineen\textsuperscript{asws} said: ‘I\textsuperscript{asws} am the Path of Allah\textsuperscript{azwj}, I\textsuperscript{asws} am the Side of Allah\textsuperscript{azwj},’ \textsuperscript{513}

6- وَاكْتُبْنِيَتْهَا مَعَ الْحَجَّةِ، فَقُلْتُمْ: لَنَصَارَ وَعَشَرَ النَّبِيَّ عَلِيٌّ عَلِيٌّ عَلَیْهِمْ السَّلاَمُ.

And His\textsuperscript{azwj} Words: \textit{And there will remain the Face of your Lord, with the Majesty and the Honour [55:27]}. Al-Sadiq\textsuperscript{asws} said: ‘We\textsuperscript{asws} are the Face of Allah\textsuperscript{azwj},’ \textsuperscript{514}

\textsuperscript{509} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 53 H 1
\textsuperscript{510} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 53 H 2
\textsuperscript{511} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 53 H 3
\textsuperscript{512} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 53 H 4
\textsuperscript{513} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 53 H 5
\textsuperscript{514} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 53 H 6
And it is reported by Abu Hamza, from Al-Baqir asws, and Zureys Al-Kunasy from Al-Sadiq asws regarding Words of the Exalted: *All things will perish except for His Face [28:88]*. He asws said: ‘We asws are the Face which Allah azwj can accessed to from it’. 515

From Al-Sadiq asws from his asws forefathers asws regarding Words of Allah azwj the Exalted: *O regret, upon what I wasted regarding the Side of Allah, [39:56]*. He asws said: ‘Allah azwj Created us asws as a part from Side of Allah azwj the Exalted, and that is the speech of the Kafir when he is settled in the House (of the Hereafter), *O regret, upon what I wasted regarding the Side of Allah, [39:56]* – meaning regarding Wilayah of All asws’. 516

And by this chain, from Abdullah Bin Hammad, from Sadeyr who said,

‘I heard Abu Abdullah asws saying, and a man had asked him asws about Words of Allah awj Mighty and Majestic: *O regret, upon what I wasted regarding the Side of Allah [39:56]*, so Abu Abdullah asws said: ‘By Allah azwj! We are Created from the Light of Side of Allah awj the Exalted, and that is the speech of the Kafir when he is settled in the House (of the Hereafter), *O regret, upon what I wasted regarding the Side of Allah [39:56]* – Meaning, Wilayah of Muhammad asw and the Progeny of Muhammad asw, may the Salawat of Allah azwj be upon them all’. 517

From Abu Al-Hassan asws regarding Words of Allah azwj Mighty and Majestic: *O regret, upon what I wasted regarding the Side of Allah [39:56]*. He asws said: ‘Side of Allah azwj is Amir Al-

515 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 53 H 7
516 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 53 H 8
517 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 53 H 9
Momineen Ali asws Bin Abu Talib asws, and like that are the ones asws from after him asws, from the successors asws, with the lofty position, until it ends up to the last one asws of them asws, and Allah awj is more Knowing with what is to happen after it’. 518

11 - كثر جامع الفوائد، و تأويل الآيات الظاهرة محمد بن يحيى بن يعمر بن عبد اللطيف بن جعفر، قال: سألت أبي خفف عن قوله تعالى: حَلَّانَاهُمَا وَخَلَّانَاهُمَا حَتَّى اللَّهَ يَكَفَّرَ عَنْهُمَا بِأَيْضَانِهِ وَهُمْ مَخْلُوقُونَ. حَلَّانَاهُمَا وَخَلَّانَاهُمَا حَتَّى اللَّهَ يَكَفَّرَ عَنْهُمَا بِأَيْضَانِهِ وَهُمْ مَخْلُوقُونَ.

The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Abdullah Bin Hamman, from Abdullah Bin Ja’far, from Ibrahim Bin Hashim, from Muhammad Bin Khalil, from Al Hassan Bin Mahboub Al Ahowl, from Sallam Bin Al Mustaneer who said,

'I asked Abu Ja’far asws about Words of Allah azwj Mighty and Majestic: All things will perish except for His Face [28:88]. He asws said: ‘By Allah azwj! We asws are the ones who have been Spoken about, and we asws will never perish up to the Day of Judgement with what Allah azwj has Commanded with from obedience to us asws, and being in our asws Wilayah.

So that, by Allah azwj is the Face which He azwj Said: All things will perish except for His Face [28:88]. And there is none from us asws who passes away except that he asws leaves behind an offspring from him asws, up to the Day of Judgement’. 519

12 - كثر جامع الفوائد، و تأويل الآيات الظاهرة عبد الله بن الحسن بن عبد الله بن علي بن محمد بن علي بن عبيد بن أبي Collapse sentence: مالك و الله الوجه الذي هو قال كان شهائنا ولوجهه و ليس ما بينهما ينشئ ولا خلقه عافية ملء بينهم و يوم القيامة. بالله تعالى.

The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Abdullah Bin Al A’ala, from Al Mazary, from Ibn Shamoun, from Al Asamma, from Abdullah Bin Al Qasim, from Salih Bin Sahl,

‘From Abu Abdullah asws, he (the narrator) said, I heard him asws saying: ‘All things will perish except for His Face [28:88]. He asws said: ‘We asws are the Face of Allah azwj Mighty and Majestic’. 520

13 - كثر جامع الفوائد، و تأويل الآيات الظاهرة bởi السامع عبد الله بن الحسن بن عبد الله بن علي بن محمد بن علي بن عبيد بن أبي Collapse sentence: فلا يشرع بعومهم إلا و لعنهم عاقبة من يوم القيامة، فحَلَّانَاهُمَا وَخَلَّانَاهُمَا حَتَّى اللَّهَ يَكَفَّرَ عَنْهُمَا بِأَيْضَانِهِ وَهُمْ مَخْلُوقُونَ.

Tafseer Al Qummi – My father, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Abu Hamza,

‘From Abu Ja’far asws regarding His azwj Words: All things will perish except for His Face [28:88]. He asws said: ‘All things will perish and the Face of Allah azwj will remain, more Magnificent than can be described. No, but is meaning is, all things will perish except His azwj Religion, and we asws are the face which Allah azwj can be accessed to from it, not ceasing to be

518 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 53 H 10
519 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 53 H 11
520 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 53 H 12

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among His servants for as long as Allah, for Him there is a ‘Rawiya’ among them. So, when there does not happen to be a ‘Rawiya’ for Him among them, He will Raise us to Him, and will Deal with us what He Loves’.

ق حلْتح جحعِلْتح فِدَاكَ وَ مَا الرَّوِيَّةح قَالَ اَْْاجَةح

I said, ‘May I be sacrificed for you, and what is the ‘Rawiya’?’ He said: ‘The need’.

Tafseer Al-Qummi - And follow the best of what is Revealed to you before the Punishment from your Lord [39:55] – from the Quran and Wilayah of Amir Al-Momineen and the Imams, and the evidence upon that are Words of Allah Mighty and Majestic: Lest a soul should be saying, ‘O regret, upon what I wasted regarding the Side of Allah, 

Tafseer Al Qummi – The Verse is like this: (And follow the best of what is Revealed to you) before the Punishment from your Lord (would fall) suddenly, and (when) you are not aware [39:55] Lest a soul should be saying, [39:56] – the Verse. When Al-Sadiq interpreted ‘Side of Allah as being the Imams, it pointed upon that what Allah had Commanded with following him in the previous Verse inclusive of the Wilayah, therefore ponder’.

I heard Amir Al-Momineen saying: ‘I am an eye of Allah, and I am a Side of Allah, and I am a Hand of Allah, and I am a door of Allah’.

\textit{(The book) ‘Basaair Al Darajaat’ – Muhammad Bin Al Husayn, from Ahmad Bin Bishr, from Hassan Al Jammal, from hashim Bin Abu Ammar who said,}

\textit{I heard Amir Al-Momineen saying: ‘I am an eye of Allah, and I am a Side of Allah, and I am a Hand of Allah, and I am a door of Allah’}

\textit{(The book) ‘Basaair Al Darajaat’ – Ahmad, from Al Husayn, from Fazalat, from Al Qasim, from Al Qasim Bin Bureyd, from Malik Al Juhy who said,}

\textit{521 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 53 H 13}
\textit{522 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 53 H 14}
\textit{523 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 53 H 15}
\textit{524 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 53 H 16}
‘I heard Abu Abdullah asws saying: ‘I asws am a tree from a Side of Allah azwj, so the one who connects with us asws Allah azwj would Connect with him’. Then he asws recited this Verse: *Lest a soul should be saying, ‘O regret, upon what I wasted regarding the Side of Allah, and I was from the mocking ones!’ [39:56]*’. 525

(The book) ‘Bassaair Al Darajaat’ – Ahmad Bin Muhammad, from Ali Bin Al Haam, from Al Musly, from Abdullah Bin Suleyman who said,


(The book) ‘Al-Ihtijaj’ – in a lengthy Hadeeth mentioning in it, a man from the atheist came to Amir Al-Momineen asws and asked him asws about what was confusing to him from the Verses of the Quran, and he thought of the contradiction to be in it. So, he asws answered him and he became a Muslim.

From what he had asked him asws were his words, ‘And I found Him asws Saying: *O regret, upon what I wasted regarding the Side of Allah, [39:56]. therefore wherever you turn to, so there would be the Face of Allah; [2:115], and All things will perish except for His Face [28:88], and 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], what is the meaning of the ‘Side’, and the ‘Face’, and the ‘Right hand’, and the ‘Left hand’, for the matter regarding that is very ambiguous’.

He asws said: ‘Answered him: ‘The hypocrites have changed and altered a lot from the Quran, and they dropped the names of a group Allah azwj had Mentioned with their names, from the successors asws and the hypocrites. But, Allah azwj Blinded their sights and they left a lot of the Verses evidencing upon the merits of His azwj Guardians asws and Obligation of obeying them asws.

525 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 53 H 17
526 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 53 H 18
Then he\textsuperscript{asws} mentioned a lot from that until he\textsuperscript{asws} said: ‘And He\textsuperscript{azwj}, Majestic is His\textsuperscript{azwj} Words regarding His\textsuperscript{azwj} Elites and His\textsuperscript{azwj} Guardians\textsuperscript{asws}. \textit{Lest a soul should be saying, ‘O regret, upon what I wasted regarding the Side of Allah, [39:56] as an introduction of the Caliph, of their proximity. Do you not see that you are saying, ‘So and so is to the side of so and so’ when He\textsuperscript{azwj} Wanted to Describe nearness from Him\textsuperscript{azwj}?}

But rather, Allah\textsuperscript{azwj} the Exalted Made these symbols to be in His\textsuperscript{azwj} Book which He\textsuperscript{azwj} none know apart from Him\textsuperscript{azwj}, and His\textsuperscript{azwj} Prophets\textsuperscript{as} and His\textsuperscript{azwj} Divine Authorities in His\textsuperscript{azwj} earth, due to His\textsuperscript{azwj} Knowledge with what the changers would be innovating in His\textsuperscript{azwj} Book, from the dropping of the names of His\textsuperscript{azwj} Divine Authorities from it and their covering that upon the community in order to assist them upon their falsehood.

Therefore, He\textsuperscript{azwj} Affirmed the symbols in it and Blinded their hearts and their visions (insights) to what is upon them in leaving these (unaltered), and leaving others from the address, the pointers upon what they were innovating in it, and Made the People\textsuperscript{asws} of the Book as the custodians of it and the knowers with its apparent and its hidden (esoteric) of a tree, \textit{its roots are stable and its branches are in the sky [14:24] Yielding its fruit in every season by the permission of its Lord? [14:25].}

(It means), the like of this knowledge will appear to its bearers during the time after the time, and Made their\textsuperscript{asws} enemies as the people of the Accursed tree, those who had attempted to extinguish the Noor (Light) of Allah\textsuperscript{azwj} with their mouths, \textit{and Allah Refused except that He would Complete His Light [9:32]}.\textsuperscript{2}

Then he\textsuperscript{asws} explained that with the clearest of the explanation until he\textsuperscript{asws} said: ‘And as for His\textsuperscript{azwj} Words: \textit{All things will perish except for His Face [28:88].} So, the intended is, all things will perish except His\textsuperscript{azwj} Religion, because it is from the impossibilities that all things from Him\textsuperscript{azwj} should perish and the Face would remain. He\textsuperscript{azwj} is more Majestic and more
Magnificent and more Honourable than that. And rather, it is the one who isn’t from Him azwj would perish. Do you not see that He azwj Said: **Everyone upon it will perish [55:26] And there will remain the Face of your Lord, [55:27].** Thus, He azwj Separated between His azwj creatures and His azwj Face”.

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Tafseer Al Qummi – Ali Bin Al Husayn, from Al Barqy, from Al Bazanty, from Hisham Bin Salim, from Ibn Tareyf, ‘From Abu Ja’far asws regarding Words of Allah azwj the Exalted: **Blessed is the Name of your Lord, with the Majesty and the Honour! [55:78]**. He asws said: ‘We asws are the Majesty of Allah azwj, and His Honour which He azwj has Honoured His azwj servants with being obedient to us asws, 528.

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(The book) ‘Ikmal Al Deen’ – Ibn Al Waleed, from Al Saffar, from Ibn Abu Al Khattab, from Ja’far Bin Bashir, from Umar Bin Aban, from Zureys Al Kunasy, ‘From Abu Abdullah asws regarding Words of Allah Mighty and Majestic: **All things will perish except for His Face [28:88]**. He asws said: ‘We asws are the Face which Allah azwj can be accessed to from it’’. 529

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(The book) ‘Al Tawheed’ – Al Attar, from his father, from Sahl, from Ibn Yazeed, from Muhammad Bin Sinan, from Abu Sallam, from one of our companions, ‘From Abu Ja’far asws having said: ‘We asws are the double (Masaany) which Allah azwj Gave to our Prophet saww, and we asws are the Face of Allah azwj transferring in the earth between your midst. The one who recognises us asws recognises us asws, and one who is ignorant of us asws, so in front of him is the certainty (of Fire)’’. 530

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527 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 53 H 19
528 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 53 H 20
529 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 53 H 21
530 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 53 H 22
‘I asked Abu Abdullah asws about Words of Allah azwj Mighty and Majestic: *All things will perish except for His Face* [28:88]. He asws said: ‘His azwj Religion; and Rasool-Allah azwj and Amir Al-Momineen asws are Religion of Allah azwj, and His azwj Face, and His azwj Eyes among His azwj servants, and His azwj Tongue which He azwj Speaks with, and His azwj Hand upon His azwj creatures.

And we asws are the Face of Allah azwj. He azwj came be come to from it. We asws will never cease to be among His azwj servants for as long as there is a ‘Rawiya’ for Allah azwj among them’. I said, ‘What is the ‘Rawiya’?’ He asws said: ‘The need. So when there does not happen to be any need for Allah azwj regarding them, He azwj will Raise us asws to Him azwj, and Do what He azwj Loves’. 531

Due to us the trees fruited, and by us asws the fruits ripened and the rivers flow, and by us asws the rains of the sky descends and the vegetation of the earth grows, and by our asws worships Allah azwj is worshipped, and had it not been for us asws, Allah azwj would not be worshipped'. 532

531 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 53 H 23
532 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 53 H 24
and the looking eye of Allah\textsuperscript{awj}, and I\textsuperscript{asws} am the side of Allah\textsuperscript{awj}, and I\textsuperscript{asws} am the hand of Allah\textsuperscript{awj}. 533

26 - یر، بصائر الدرجات مُحَمَّدٍ بن حي إِسَّاْْعِيلَ النَّيْشَابِورِيُّ عَنْ أَحُد بن اَْْسَنِ الْكَحُوفٍ عَنْ إِسَّْٰعِيلَ بن نَصْرٍ وَ عَلِيٍّ بنِ عَبْدِ اللَّهِ اَْْشِِِيِّ عَنْ عَبْدِ الرَّحْمَينِ مِثْلِهح

27 - مع، معانِ الْخَبْر يد، التوحيد ابْنح الْوَلِيدِ عَنِ ابْنِ أَبَانٍ عَنِ اْْحسَيِْ بْنِ سَعِي دٍ عَنِ النَّضْرِ عَنِ ابْنِ سِنَانٍ عَنْ أَبِِ بَصِيرٍ عَنْ أَبِِ عَبْدِ اللَّهِ قَالَ أَمِير الحَْمُْمِنِيَ ع فِِ خخطْبَتِهِ أَنَا الََْادِي وَ أَنَا الْمحهْتَدِي وَ أَنَا أَبحو الْيَتَامَى وَ الْمَسَاكِي وَ زَوْجَة الَْْرَامِيلِ وَ أَنَا مَلْجَأٍ كحلِّ ضَعِيفٍ وَ مَأْمَنٍ كحلِّ خَائِفٍ وَ أَنَا قَائِدٍ الْمحُْمِنِيَ إِلََ الَْْنَّةِ وَ أَنَا حَبْل اللَّهِ الْمَتِيح

One who recognises me\textsuperscript{asws} and recognises my\textsuperscript{asws} right, so he has recognises his Lord\textsuperscript{awj}, because I\textsuperscript{asws} am a successor\textsuperscript{asws} of His\textsuperscript{awj} Prophet\textsuperscript{sws} in His\textsuperscript{awj} earth, and His\textsuperscript{awj} Divine Authority upon His\textsuperscript{awj} creatures. None will deny this except a refuter upon Allah\textsuperscript{awj} and His\textsuperscript{awj} Rasool\textsuperscript{sws}, 535

28 - یر، بصائر الدرجات مُحَمَّدٍ بن حي إِسَّاْْعِيلَ النَّيْشَابِورِيُّ عَنْ أَحُد بن اَْْسَنِ الْكَحُوفٍ عَنْ إِسَّْٰعِيلَ بن نَصْرٍ وَ عَلِيٍّ بنِ عَبْدِ اللَّهِ اَْْشِِِيِّ عَنْ عَبْدِ الرَّحْمَينِ مِثْلِهح
‘I heard Abu Abdullah\textsuperscript{asws} saying: ‘I\textsuperscript{asws} am a tree from the Side of Allah\textsuperscript{azwj}, or (said): ‘His\textsuperscript{azwj} part, so the one who connects with us\textsuperscript{asws} connects with Allah\textsuperscript{azwj}’.

(36) – بر، بصائر الدرجات: أحمد بن محمد، من الحسين، من فضال، من البطين، من ابن أميرا، من أبو بصير، من الحارس بن المغيرة، قال: كنا عند أبي

عبد الله، عن فضالة، عن قول الله: ساء لمن طاعوني و مكحببي، ذاك وجه الذي قال، والله ما يموت، إلا وجهه، فقوله، قال: فقلت: ما يقولون، قال: دخلنا إلى شريق، لأنه كان بيده، وهو.

وكل شيء، هالم، إلا وجهه، قال: لست منا يموت، إلا خلف منا، يموت، إلوا، يوم القيامة.

The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Al Husayn, from Fazalat, from Al Batainy, from Ibn Ameyra, from Abu Baseer, from Al Haris Bin Al Mugheira who said,

‘We were in the presence of Abu Abdullah\textsuperscript{asws}, a man asked him\textsuperscript{asws} about Words of Allah\textsuperscript{azwj} Blessed and Exalted: \textit{All things will perish except for His Face \[28:88\]}. He\textsuperscript{asws} said: ‘What are they (people) saying?’ I said, ‘They are saying, all things will perish except His\textsuperscript{azwj} Face’.

فقال سبحانه: لقد قلوا عظيما، إننا عن شيء هالم إلوا وجهه الذي يحتى منه، و نحن وجهه الذي يحتى منه.

He\textsuperscript{asws} said: ‘Glory be to Allah\textsuperscript{azwj}! They have said a grievous (thing). But rather it means all things will perish except His\textsuperscript{azwj} Face which He\textsuperscript{azwj} can access to from it, and we\textsuperscript{asws} are the Face of Allah\textsuperscript{azwj} which He\textsuperscript{asws} can access to from it’.

(37) – بر، بصائر الدرجات: جلال، عن صالح بن السندية، عن ابن يزيد، عن جليل، عن سالم بن المصندر، قال: سألت أبو جعفر، عن قول الله: ساء لمن طاعوني و مكحببي، ذاك وجه الذي قال، والله ما يموت، إلا وجهه، لست منا، يموت، إلوا، يوم القيامة.

The book) ‘Basaair Al Darajaat’ – Al Hajal, from Salih Bin Al Sindy, from Ibn Mahboub, from Al Ahowl, from Sallam Bin Al Mustaneer who said,

‘I asked Abu Ja’far\textsuperscript{asws} about Words of Allah\textsuperscript{azwj}: \textit{All things will perish except for His Face \[28:88\]}. He\textsuperscript{asws} said: ‘We\textsuperscript{asws}, by Allah\textsuperscript{azwj}, are the Face which He\textsuperscript{azwj} Said, and he will never perish on the Day of Qiyamah, one who comes to Allah\textsuperscript{azwj} with what He\textsuperscript{azwj} had Commanded him with, from being obedient to us\textsuperscript{asws} and our\textsuperscript{asws} Wilayah. That is the Face which Allah\textsuperscript{azwj} Said: \textit{All things will perish except for His Face \[28:88\]}. There isn’t any one\textsuperscript{asws} from us\textsuperscript{asws} passing away except and there is a replacement from Him\textsuperscript{azwj}, up to the Day of Qiyamah’.

(38) – بر، بصائر الدرجات: يزيد بن عبد الله، عن أبي شهد بن حمزة، عن جليل، عن محيسن، عن أبي حمزة، قال: قلت لأبي خلف، عن خلفي الله، فذاك

أخبرني عن قول الله: تبارك و تعالى، كأن شهد هو هالم، إلا وجهه.

(The book) ‘Basaair Al Darajaat’ – Al Hajal, from Salih Bin Al Sindy, from Ibn Umeyr, from Mansour, from a companions of Abu Hamza, from Abu Hamza who said,

‘I said to Abu Ja’far\textsuperscript{asws}, ‘May Allah\textsuperscript{azwj} Make me to be sacrificed for you\textsuperscript{asws}! Inform me about Words of Allah\textsuperscript{azwj} Blessed and Exalted: \textit{All things will perish except for His Face \[28:88\]}.

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536 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 53 H 28
537 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 53 H 29
538 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 53 H 30
He asws said: ‘O so and so! All things will perish and the Face would remain, Allahazwj is more Magnificent from being described, but its meaning is all things will perish except Hisazwj Religion. Weasws are the Face which Heazwj can be access to from it. Weasws will not cease to be among servants of Allahazwj for as long as for Allahazwj there is a ‘Rawiya’ for them’.

I said, ‘What is the ‘Rawiya’? He asws said: ‘Need. So when there does not happen to be any need for Himazwj regarding them, Heazwj will Raise us to Himazwj and Do with usasws what Heazwj Loves’.

(The book) ‘Al Tawheed’ – By his chain, from Safwan,

‘From Abu Abdullahasws regarding Words of Mighty and Majestic: All things will perish except for His Face [28:88]. Heasws said: ‘One who comes to Allahazwj with what Heazwj has Commanded with, from obeying Muhammadasws and the Imamasasws from after himasws. Thus, it is the face which will not perish’. Then heasws recited: There is one who obeys the Rasool, so he has obeyed Allah, [4:80]’.

And by his chain as well, from Safwan,

‘From himasws having said: ‘Weasws are the Face of Allahazwj which will not perish’.

I asked Abu Abdullahasws about this Verse. Heasws said: ‘All things will perish except one who takes the road which you (Shias) are upon’.

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539 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 53 H 31
540 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 53 H 32
541 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 53 H 33
542 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 53 H 34
(The book) ‘Uyoon Ahbar Al-Reza asws – In a lengthy Hadeeth from Abu Al-Salt, from Al-Reza asws, he (the narrator) said, ‘I said, ‘O son asws of Rasool-Allah saww! So, what is the meaning of the Hadeeth which is being reported that the Reward of (saying), ‘There is no god except Allah azwj’ is the looking at the Face of Allah azwj the Exalted?’

He asws said: ‘O Abu Al-Salt! One who describes Allah azwj with having a face like the faces (of people), so he has committed Kufr. But, the Face of Allah azwj are His azwj Prophet saww and His azwj Messengers as and His azwj Divine Authorities, those by whom one can divert towards Allah azwj Mighty and Majestic and to His azwj Religion and His azwj recognition.

And Allah azwj Mighty and Majestic: **All things will perish except for His Face [28:88]**. So, the looking at the Prophets as of Allah azwj the Exalted and His azwj Messengers as and His azwj Divine Authorities in their as levels would be a magnificent Reward for the Momineen on the Day of Qiyamah, and the Prophet saww had said: ‘One who hates People asws of my saww Household and my saww family, will not see me saww and I saww will not see him on the Day of Qiyamah’.

And it is reported Al-Kaf’amy, from Al-Baqir asws regarding the interpretation of this speech, he asws said: ‘Its meaning is that there isn’t anything closer to Allah azwj the Exalted than His azwj Rasool saww, nor closer to His azwj Rasool saww than his saww successor asws. So, he asws is regarding the nearness lie the side, and Allah azwj has Explained that in His azwj Words: **Lest a soul should be saying, ‘O regret, upon what I wasted regarding the Side of Allah, [39:56]**, meaning regarding Wilayah of His azwj Guardians asws.

And he asws said regarding their asws, ‘Door of Allah azwj: ‘It’s meaning is that Allah azwj Veils from His azwj creatures through His azwj Prophet saww and the successors asws from after him saww, and Delegates to them from the Knowledge what knowledge the people are needy to it. And when the Prophet saww handed over to All asws the knowledge and the wisdom, he saww said: ‘I saww am the city of knowledge and Ali asws is its door’.

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543 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 53 H 35
And Allah\textsuperscript{azwj} has Obligated upon His\textsuperscript{asws} creatures, the compliance to Ali\textsuperscript{asws} by His\textsuperscript{azwj} Words: \textit{and enter the gate in Sajdah, and be saying, ‘Hitta’. We will Forgive you (for) your wrongs and would Increase (for) the good doers” [2:58]} – i.e., those who do not doubt in the merits of the door, and the loftiness of its worth.

And He\textsuperscript{azwj} Said in another place: \textit{and come to the houses from its doors}; [2:189], meaning the Imams\textsuperscript{asws}, those who are the houses of the knowledge and its mine, and they\textsuperscript{asws} are the doors of Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Means, and callers to the Paradise, and pointers to it up to the Day of Qiyamah”. 544

\footnote{544} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 53 H 36
CHAPTER 54 – THE ‘MERCIED ONES’ IN THE QURAN ARE THEY asws AND THEIR asws SHIAS

1- فس، تفسير العمي في رواية أبي الحجوج عن أبي خفف عن في قوله، ولا يزالون مختمرين في الدين إلا من رجيم رجل يغفي الله فلكل خلقهم فنال عليهم السلام.

Tafseer Al Qummi – In a report of Abu Al Jaroud,


2- شيء تفسير العياشي عن عليّ بن أبي أَسْبَاطٍ عن إِبْرَاهِيمَ بنِ عَبْدِ إِلهِمْ، قال: ‘إن أيها للذين خلقتمهم فكفلتكم الله بين يديه فلا يتفرقون فهم من خلقتمه فكفلتكم الله بين يديه.’

Tafseer Al Ayyashi – From Abdullah Bin Ghalib, from his father, from a man who said,

‘I asked Ali asws Bin Al-Husayn asws about Words of Allah aswj: and they will not stop differing [11:118]. He asws said: ‘It means by that ones from this community who oppose us asws, and all of them are opposing each other in their religion.

فإن من رجيم رجل يغفي الله يقال أُولِيُّهم من المؤمنين وإن الملك خلقهم من الطين طينة ما تشهف لأولئك إبراهيم زيب الخلق هنا بدأ آمنا وازدهر أهلته من النجوم من آمن منهم يقال إياتا خليفة وأولئك يخلقون من الشقاء وشجاعة وصدق وفعالية.

Except the one whom your Lord shows Mercy, and it is for that He Created them [11:119], so they are our asws friends from the Momineen, and it is for that reason He aswj Created them from the good clay. Have you not heard the Words of Ibrahim as: ‘Lord! Make this city safe and Sustain its people from the fruits, the ones from them who believing in Allah. [2:126]? It Means us asws and his as friends, and his as Shias and the Shias of his as successor as.

He said: “And the one who disbelieves, I will Grant him enjoyment for a while, then I will Drive him to the Punishment of the Fire [2:126]. By Allah aswj! It Means by that the ones who fought against him as and his as successor as and did not follow him as from his as community. And similar to that is the state of this community’’. 546

545 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 54 H 1
546 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 54 H 2
‘Abu Abdullah said to me and we were in the road on the night of Friday: ‘Recite Quran for it is the night of Friday’.

I recited: **Surely, the Day of Decision is the appointment of theirs, altogether [44:40] A Day, neither will a friend avail anything from a friend, nor would they be helped [44:41] Except one Allah Mercies. [44:42].** Abu Abdullah** asws** said: ‘By Allah** azwj**! We** asws** are those whom Allah** azwj** Mercied, and by Allah** azwj** we** asws** are those Allah** azwj** Made an exception for, and we** asws** will be availing them’.

‘From Abu Abdullah** asws** regarding Words of Mighty and Majestic: **A Day, neither will a friend avail anything from a friend, nor would they be helped [44:41] Except one Allah Mercies. [44:42].** He** asws** said: ‘By Allah** azwj**! We** asws** are those Allah** azwj** has Mercied (upon), and those an exception is made for, and those our** asws** Wilayah will avail (Shias)”.

‘From Abu Abdullah** asws** regarding Words of the Exalted: **A Day, neither will a friend avail anything from a friend, nor would they be helped [44:41] Except one Allah Mercies. [44:42].** He** asws** said: ‘We** asws** are the people of the Mercy”.

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547 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 54 H 3
548 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 54 H 4
549 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 54 H 5
I was in the presence of Abu Abdullah\textsuperscript{asws} on the night of Friday and he\textsuperscript{asws} said to me: ‘Recite (from the Holy Quran)!’ So I recited. Then he\textsuperscript{asws} said: ‘Recite (more)!’ So I recited (more). Then he\textsuperscript{asws} said: ‘O Shaham! Recite (more) for it is the night of the Quran’.

I recited until I reached: A Day, neither will a friend avail anything from a friend, nor would they be helped [44:41], So he\textsuperscript{asws} said: ‘It is them (adversaries)’.

He said, ‘I said, ‘(What about): Except one Allah Mercies. [44:42]. He\textsuperscript{asws} said: ‘We\textsuperscript{asws} are the people upon whom Allah\textsuperscript{azwj} has Showered Mercy, and we\textsuperscript{asws} are the people whom Allah\textsuperscript{azwj} has Made an Exception for, and by Allah\textsuperscript{azwj}, we\textsuperscript{asws} will avail them (Shias)’.

(7) – The book) ‘Al Ihtijaj’ – From Muhammad and Yahya two sons of Abdullah Bin Al Hassan, from their father, from their grandfather,

‘From All\textsuperscript{asws} having said: ‘When Abu Bakr addressed, Ubay Bin Ka’ab stood up and said, ‘O community of Emigrants!’ Then he mentioned the long sermon in (the book) ‘Al-Ihtijaj’ against Abu Bakr regarding Caliphate of Al\textsuperscript{asws} until he said, ‘I swear by Allah! You could not tolerate for he\textsuperscript{asws} had nominated a flag for you all to permit for you all the Permissible(s), and prohibit upon you the Prohibitions, and if you were to obey him\textsuperscript{asws} you would neither have differed, nor been hostile, nor fought, nor disavowed from each other.

By Allah\textsuperscript{azwj}! After him\textsuperscript{asww}, you will be differing in your rulings, and after him\textsuperscript{asww} you will be breaking the covenant of Rasool-Allah\textsuperscript{asww}, and you will be differing regarding his\textsuperscript{asww} family. If you were to ask this other than the one who knows, he will issue a verdict by his opinion, for you have become distant and audacious and think that the differing is a Mercy.

\textsuperscript{550} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 54 H 6
Far be it! The Book refuses that. Allah azwj Blessed and Exalted is Saying: And do not become like those who disunited and differed from after the clear proofs having come to them, and they, for them is a painful Punishment [3:105]. Then He azwj Informed us of their differing, so He azwj Said: and they will not stop differing [11:118] Except the one whom your Lord shows Mercy, and it is for that He Created them. [11:119], i.e., for the Mercy, and they asws are Progeny asws of Muhammad saww – up to the end of the Hadeeth’’. 551

Tafseer Al-Qummi – Words of Mighty and Majestic: A Day, neither will a friend avail anything from a friend [44:41]. He said, ‘One who befriends other than the friends of Allah azwj, will not be able to avail each other. Then He azwj Made an exception for the ones in the Wilayah of Progeny asws of Muhammad saww so He azwj Said: Except one Allah Mercies. [44:42]’’. 552

‘From Abu Abdullah asws having said to Abu Baseer: ‘O Abu Muhammad! By Allah azwj! Allah azwj, Mighty is His azwj Mention, did not Make an exception for anyone from the successors as of the Prophets as nor their as followers, apart from Amir Al-Momineen asws and his asws Shias, so He azwj Said in His azwj Book, and His azwj Words are true: A Day, neither will a friend avail anything from a friend [44:41] Except one Allah Mercies. [44:42] – meaning by that, Ali asws and his asws Shias’’. 553

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551 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 54 H 7
552 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 54 H 8
553 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 54 H 9
CHAPTER 55 – WHAT IS REVEALED REGARDING THAT THE ANGELS LOVE THEM asws AND ARE SEEKING FORGIVENESS FOR THEIR asws SHIAS

1- «Kunz, Karim Al-fawaid and Ta'weel Al-Ayaat Al-Zahira» said: Those who are holding the Throne and ones around it, he asws said: ‘It means the Angels’, are Glorifying with Praise of their Lord and are believing in Him and are seeking Forgiveness for those who believe, - meaning Shias of Muhammad asww and Progeny asws of Muhammad asww, ‘Our Lord! Your Mercy and Knowledge Extends to all things, therefore Forgive those who repent, from the wilayah of the three tyrants and from clan of Umayya, and follow Your Way [40:7], meaning Wilayah of Ali asws, and he asws is the Way.

2- As cited, Karim, the Imam Al-fawaid and Ta'weel Al-Ayaat Al-Zahira: Muhammad Bin Al-Abbas, from Ibn Uqda, raised it to Ibn Nubata, 'From Amir Al-Mumineen asws having said: ‘Rasool-Allah asww, my asws merits were Sent down to him asww from the sky, and it is this Verse: Those who are holding the Throne and ones around it are Glorifying with Praise of their Lord and are believing in Him and are seeking..."
Forgiveness for those who believe, [40:7], and there was no Momin in the earth on that day other than Rasool-Allahsaww and measws. 555

3- کنر، کنر جامع الفوائد، و تأويل الآيات الظاهرة مَحَّمَّدٌ بْنح الْعَبَّاسِ عَنْ عَلِيٍّ بْنِ عَبْدِ اللَّهِ عَنِ اْْحسَيٍّ بْنِ أَحَُْدَ عَنْ مُحَمَّدٍ بْنِ عِسَى عَنْ يَحَمَّلْ عَندِ اللَّهِ عَنْ إِبْرَاهِيمَ عَنْ مَحََّدَ عَنْ عَلِيٍّ عَنْ إِبْرَاهِيمَ عَنْ عَبْدِ اللَّهِ عَنْ أَبِِ الرَّحَُْنِ عَنْ أَبِِهِ قَالَ قَالَ "لَقَدْ صَلَّتِ الْمَلاَئِكَةِ عَلَى عَلِيٍّ ع وَ سَنَتَيِّ لَِّنَا كحنَّا نحصَلِّي وَ لَيْسَ مَعَنَا أَحَدٌ غَيرْحنَا." (The books) – ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Ali Bin Abdullah Bin Asad, by his chain to Abu Al Jjaroud,

‘From Abu Ja’farasws having said: ‘Aliasws said: ‘The Angels had remained for seven years and some months not seeking Forgiveness except for Rasool-Allahsaww and for measws, and regarding usasws was Revealed: Those who are holding the Throne and ones around it are Glorifying with Praise of their Lord [40:7] – up to Words of the Exalted: Our Lord! And enter them into the Gardens of Eden which You Promised them, and one who were righteous from their fathers and their wives and their offspring, surely You are the Mighty, the Wise [40:8].

4- کنر، کنر جامع الفوائد، و تأويل الآيات الظاهرة مَحَّمَّدٌ بْنح الْعَبَّاسِ عَنِ اْْحسَيٍّ بْنِ أَحَُْدَ عَنْ مُحَمَّدٍ بْنِ عِسَى عَنْ يَحَمَّلْ عَندِ اللَّهِ عَنْ إِبْرَاهِيمَ عَنْ مَحََّدَ عَنْ عَلِيٍّ عَنْ إِبْرَاهِيمَ عَنْ عَبْدِ اللَّهِ عَنْ أَبِِ الرَّحَُْنِ عَنْ أَبِِهِ قَالَ قَالَ "لَقَدْ صَلَّتِ الْمَلاَئِكَةِ عَلَى عَلِيٍّ ع وَ سَنَتَيِّ لَِّنَا كحنَّا نحصَلِّي وَ لَيْسَ مَعَنَا أَحَدٌ غَيرْحنَا." (The books) – ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Ali Bin Abdullah, from Ibrahim Bin Muhammad, from Muhammad Bin Ali, from Husayn Al Ashqar, from Ali Bin Hashim, from Muhammad Bin Ubaydullah Bin Abu Rafie, from Abu Ayoub, from Abdullah Bin Abdul Rahman, from his father who said,

‘Rasool-Allahsaww said: ‘Then Angels have sent Salawat upon Aliasws for two years because weasws used to pray Salat, and there wasn’t anyone with usasws, apart from usasws’. 557

5- کنر، کنر جامع الفوائد، و تأويل الآيات الظاهرة مَحَّمَّدٌ بْنح الْعَبَّاسِ عَنِ اْْحسَيٍّ بْنِ أَحَُْدَ عَنْ مُحَمَّدٍ بْنِ عِسَى عَنْ يَحَمَّلْ عَندِ اللَّهِ عَنْ إِبْرَاهِيمَ عَنْ مَحََّدَ عَنْ عَلِيٍّ عَنْ إِبْرَاهِيمَ عَنْ عَبْدِ اللَّهِ عَنْ أَبِِ الرَّحَُْنِ عَنْ أَبِِهِ قَالَ قَالَ "لَقَدْ صَلَّتِ الْمَلاَئِكَةِ عَلَى عَلِيٍّ ع وَ سَنَتَيِّ لَِّنَا كحنَّا نحصَلِّي وَ لَيْسَ مَعَنَا أَحَدٌ غَيرْحنَا." (The books) – ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Al Husayn Bin Ahmad, from Muhammad Bin Isa, from Yunus, from Abu Baseer who said,
‘Abu Abdullah asws said to me: ‘O Abu Muhammad! For Allah azwj there are Angels, dropping off the sins from the backs of our asws Shias just as the winds tends to drop off the leaves from the tree in the season of its fall, and that is the Words of Mighty and Majestic: and are seeking Forgiveness for those who believe, [40:7], and by Allah azwj, their seeking Forgiveness for you (Shias) is besides these people. O Abu Muhammad! Have I asws cheered you?’ I said, ‘Yes’.”

And in another Hadeeth, by the mentioned chain: ‘And that is the Word of Mighty and Majestic: and are seeking Forgiveness for those who believe, [40:7] – up to the Words of Mighty and Majestic: Punishment of the Blazing Fire!’ [40:7]. The Way of Allah azwj is Ali asws, and those who believe are you (Shias). He azwj has not Intended other than you all”.

Tafseer Al Qummi – My father, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood Al Minqary, from Hammad,

‘From Abu Abdullah asws having been asked, ‘Are the Angels more (in number) or the sons of Adam as?’

He asws said: ‘By the One azwj in Whose Hand is my asws soul! The Angels of Allah azwj in the sky are more than the number of the (grains of) sand in the earth, and there is no place of footing in the sky except in it is an Angels Glorifying Him azwj and extolling His azwj Holiness, and there is neither a tree in the earth nor clod of mud except and in it is an Angel allocated with it, going to Allah azwj every day with its knowledge, and Allah azwj is more Knowing with it.

And there is none from them except and he (Angel) draws closer to Allah azwj every day by our asws Wilayah of the People asws of the Household, and seeking Forgiveness for the ones who love us asws and cursing our asws enemies, and asks Allah azwj to Send the Punishment upon them with a non-stop manner’.”

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558 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 55 H 5
559 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 55 H 6
560 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 55 H 7
‘From Abu Ja’far[AS] regarding His[AS] Words: And like that, the Sentence of your Lord was justified upon those who committed Kufr. They are the inmates of the Fire [40:6] – meaning clan of Umayya.

Those who are holding the Throne – meaning Rasool-Allah[SAW] and the successors[AS] from after him[SAW] and ones around it – meaning the Angels, are Glorifying with Praise of their Lord and are believing in Him and are seeking Forgiveness for those who believe, - i.e., Shias of Progeny[AS] of Muhammad[SAW], ‘Our Lord! Your Mercy and Knowledge Extends to all things, therefore Forgive those who repent – from the wilayah of so and so, and so and so, and clan of Umayya, and follow Your Way, - i.e., Wilayah of Ali[AS] and Save them from the Punishment of the Blazing Fire!’ [40:7].

Our Lord! And enter them into the Gardens of Eden which You Promised them, and one who were righteous from their fathers and their wives and their offspring, surely You are the Mighty, the Wise [40:8] – meaning one who is in the Wilayah of Ali[AS], so that is their righteousness.

And Save them from evil deeds, and the one You Save from the evil deeds on this Day, so You have been Merciful to him, - meaning on the Day of Qiyamah, and that, it is the mighty success [40:9], for the one whom Allah[AS] Rescues from the those, meaning from the wilayah of so and so, and so and so.

The He[AS] Said: ‘Surely, those who commit Kufr – meaning clan of Umayya, would be Called out to: ‘Your despising Allah when you were called to the Eman is greater than your despising yourselves,- meaning to Wilayah of Ali[AS], therefore you committed Kufr [40:10]’.

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561 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 55 H 8
CHAPTER 56 – THEY\textsuperscript{asws} ARE ‘PARTY OF ALLAH\textsuperscript{azwj}’, AND HIS\textsuperscript{azwj} ‘REMAINING ONES’, AND HIS\textsuperscript{azwj} ‘KABAH’, AND HIS\textsuperscript{azwj} ‘QIBLAH’, AND THE TRACES OF THE KNOWLEDGE IS KNOWLEDGE OF THE SUCCESSORS\textsuperscript{asws}

1- قب، المناقب لابن شهرآشوب أبو عبد الله ع في خبر و خبر كعبه الله و خبر قبلاه الله قبلاه الله قبلاه الله قبلاه الله لائم بقية الله حرم لكم نذرت فيهم.

(The book) ‘Al-Manaqib’ of Ibn Shehr Ashub – Abu Abdullah\textsuperscript{asws} in a Hadeeth: ‘And we\textsuperscript{asws} are the Kabah of Allah\textsuperscript{azwj}, and we\textsuperscript{asws} are the Qiblah of Allah\textsuperscript{azwj}. Words of the Exalted: The remaining one of Allah is better for you [11:86], was Revealed regarding them\textsuperscript{asws}."

From Al Kalby,

‘From Abu Abdullah\textsuperscript{asws}, a man asked him\textsuperscript{asws} about Al-Qaim\textsuperscript{asws}, ‘Can one greet him\textsuperscript{asws} as ‘Emir of the Momineen’?’ He\textsuperscript{asws} said: ‘No. That is a name Allah\textsuperscript{azwj} Named Amir Al-Momineen\textsuperscript{asws} with it, not Naming anyone before him\textsuperscript{asws} nor will anyone name himself with it except a Kafir’.

I said, ‘May I be sacrificed for you\textsuperscript{asws}! How should one greet him\textsuperscript{asws}?’ He\textsuperscript{asws} said: ‘By saying, ‘The greeting be upon you\textsuperscript{asws}, O Remaining one\textsuperscript{asws} of Allah\textsuperscript{azwj}’’. Then he\textsuperscript{asws} recited the Verse (11:86)”.

And from it is what I (Majlisi) will be coming with as well in the book of Occultation that Al-Qaim\textsuperscript{asws} said: ‘I\textsuperscript{asws} am the Remaining one of Allah\textsuperscript{azwj} in His\textsuperscript{azwj} earth’.

And in another Hadeeth: ‘When he\textsuperscript{asws} comes out (of Occultation), he\textsuperscript{asws} will recited this Verse (11:86), then he\textsuperscript{asws} will say: ‘I\textsuperscript{asws} am the Remaining one of Allah\textsuperscript{azwj}, and His\textsuperscript{azwj} Divine authority’, until he (Abu Abdullah\textsuperscript{asws}) said: ‘No Muslim will greet upon him\textsuperscript{asws} except he will say, ‘The greetings be upon you\textsuperscript{asws}, O Remaining one of Allah\textsuperscript{azwj} in His\textsuperscript{azwj} earth’.”
And in a Hadeeth, related to the (time of) Al-Reza\textsuperscript{asws} being Blessed: ‘His\textsuperscript{asws} mother\textsuperscript{as} gave him\textsuperscript{asws} to Al-Kazim\textsuperscript{asws} and said: ‘Take him\textsuperscript{asws}, for he\textsuperscript{asws} is the Remaining one of Allah\textsuperscript{azwj} Mighty and Majestic in His\textsuperscript{azwj} earth’.

وَ سَيَأْتِِ أَيْضا  إِنْ شَاَِ اللَّهح فِِ بَابِ ذَهَابِ الْبَاقِرِ ع إِلََ الشَّامِ بِأَسَانِيدَ جَََّةٍ أَنَّ أَهْلَ مَدْيَنَ لَمَّا أَغْلَقحوا عَلَيْهِ الْبَابَ صَعِدَ جَبَلا  يحشْرِفح عَلَيْهِمْ ف َقَالَ بِأَعْلَى صَوْتِهِ يَا أَهْلَ الْمَدِينَةِ الظَّالَِِ أَهْلحهَا أَنَا بَقِيَّةح اللَّهِ ي َقحولح اللَّهح بَقِيَّتح اللَّهِ خَيرٌْ لَكحمْ إِنْ كحنْتحمْ محُْمِنِيَ

And I (Majlisi) as well, if Allah\textsuperscript{azwj} so Desires in the chapter of going of Al-Baqir\textsuperscript{asws} to Syria, by the abundant chains: ‘The people Madeyn, when they locked their doors to him\textsuperscript{asws}, he\textsuperscript{asws} climbed upon a hill overlooking upon them and said at the top of his\textsuperscript{asws} voice: ‘O people of the city whose inhabitants are unjust! I\textsuperscript{asws} am the Remaining one of Allah\textsuperscript{azwj}! Allah\textsuperscript{azwj} Says: The remaining one of Allah is better for you if you were Momineen, [11:86]’.

The party of Allah, they are the successful ones [58:22]".

Tafseer Al-Qummi - They are the party of Allah. – meaning the Imams\textsuperscript{asws} are the assistants of Allah\textsuperscript{azwj}, Indeed! Surely the party of Allah, they are the successful ones [58:22]".

I asked Abu Ja’far\textsuperscript{asws} about Words of Allah\textsuperscript{azwj} Mighty and Majestic: Come to me with a Book from before this or traces of knowledge, if you were truthful’ [46:4]’.

Come to me with a Book from before this or traces of knowledge, if you were truthful’ [46:4]. He\textsuperscript{asws} said: ‘It means by the Book, the Torah and the Evangel, and as for the traces of knowledge, it rather means by that, knowledge of the successors\textsuperscript{asws} of the Prophets\textsuperscript{asw}.

I asked Abu Ja’far\textsuperscript{asws} about Words of Allah\textsuperscript{azwj} Mighty and Majestic: ‘Come to me with a Book from before this or traces of knowledge, if you were truthful’ [46:4]. He\textsuperscript{asws} said: ‘It means by that, knowledge of the successors\textsuperscript{asws} of the Prophets\textsuperscript{asw}.

562 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 56 H 1
563 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 56 H 2
564 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 56 H 3
565 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 56 H 4
‘From Ali\textsuperscript{asws}, he (the narrator) said, ‘Salman Al-Farsi\textsuperscript{ra} said, ‘O Abu Al Hassan\textsuperscript{asws}! I\textsuperscript{ra} did not emerge to Rasool-Allah\textsuperscript{saww} except and he\textsuperscript{saww} struck between my\textsuperscript{ra} shoulders and said: ‘O Salman\textsuperscript{ra}! This one (Ali\textsuperscript{asws}) and his\textsuperscript{asws} party, they are the successful ones’’.\textsuperscript{566}

(The books) – ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahi\textsuperscript{ra}’ – It is reported by Abu Nueym the memoriser, from Muhammad Bin Humeyd, by his chain from Isa Bin Abdullah Bin Ubeydullah Bin Umar Bin Abu Talib, from his father, from his grandfather,

‘From Ali\textsuperscript{asws}, he (the narrator) said, ‘Salman Al-Farsi\textsuperscript{ra} said, ‘O Abu Al Hassan\textsuperscript{asws}! I\textsuperscript{ra} did not emerge to Rasool-Allah\textsuperscript{saww} except and he\textsuperscript{saww} struck between my\textsuperscript{ra} shoulders and said: ‘O Salman\textsuperscript{ra}! This one (Ali\textsuperscript{asws}) and his\textsuperscript{asws} party, they are the successful ones’’.\textsuperscript{566}

(The book) ‘Al-Ihtijajj’ – From Amir Al-Momineen\textsuperscript{asws} in a Hadeeth of the claimant for the demand, he\textsuperscript{asws} said: ‘The guidance, it is the Wilayah, just as Allah\textsuperscript{azwj} Mighty and Majestic Said: And whoever takes Allah and His Rasool and those who believe for a Guardian, then they are the party of Allah, they would be triumphant [5:56]. And ‘those who believe’, in this place, they are the trustworthy upon the people, and the successors\textsuperscript{asws}, in era after era’’.\textsuperscript{567}

(The book) ‘Al-Tawheed’ – By his chain from Abu Abdullah\textsuperscript{asws} having said: ‘We\textsuperscript{asws} and our\textsuperscript{asws} Shias are party of Allah\textsuperscript{azwj}, and the party of Allah\textsuperscript{azwj}, they would be triumphant [5:56]’’.\textsuperscript{568}

\textsuperscript{566} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 56 H 5
\textsuperscript{567} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 56 H 6
\textsuperscript{568} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 56 H 7
CHAPTER 57 – WHAT IS REVEALED REGARDING THEM\textsuperscript{asws} OF THE TRUTH, AND THE PATIENCE, AND THE STEADFASTEDNESS, AND THE DIFFICULTY AND THE EASE

1 - ك، إكمال الدين أَحَُْدح بْنح هَارحونَ وَ ابْنح مَسْرحورٍ وَ ابْنح شَاذَوْيِهِ جََِيعا  عنْ مُحَمَّدٍ اِْْمْيرَِّ عَنْ أَبِِ الَْْطَّابِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الْمحفَضَّلِ

(Question) What is revealed regarding them asws such as truth, patience, steadfastness, difficulty and ease?

(I asked Al-Sadiq\textsuperscript{asws} about Words of Allah\textsuperscript{azwj} Mighty and Majestic: \textit{I Swear} by the time [103:1] Sure, the human being is in loss [103:2]. So, he\textsuperscript{asws} said: 'The time – time of the coming out of Al-Qaim\textsuperscript{asws} (from Occultation).

\begin{quote}
إنَّ الْإِنسَانَ لَفِي خَسَسَرٍ
\end{quote}

(For): Sure, the human being is in loss [103:2], he\textsuperscript{asws} said: 'It means our enemies.

\begin{quote}
إِنَّ الَّذِينَ آمَنَوا بِآيَاتِنَا وَ عَمِلُوا الصَّاِْاتِ وَ تَواصَوْا بِاَْْقِ وَ تَواصَوْا بِالْفَتََْ
\end{quote}

Except those who believe - meaning in Our\textsuperscript{asws} Signs, and are doing the righteous deed – meaning with consoling the brethren, and enjoin each other with the Truth – meaning, with the Imamate, and enjoin each other with the patience [103:3] – meaning during the (Occultation) period'.\textsuperscript{569}

\begin{quote}
فَنَفَس، تفَسِيرُ الْقَمِي بِإِسْنَادِهِ عَنْ أَبِِ جَعْفَرٍ عَنْ يََْيََ بْنِ زَكَرِيَّا عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحَُْنِ بْنِ كَثِيرٍ عَنْ أَبِِ عَبْدِ اللَّهِ ع
\end{quote}

Tafseer Al Qummi – By his chain,

‘From Abu Ja’far\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} in the sermon of Al-Ghadeer: ‘It was Revealed regarding Al\textsuperscript{asws}, by Allah\textsuperscript{azwj}, the Chapter (103) ‘In the Name of Allah\textsuperscript{azwj}, the Beneficent, the Merciful. (I Swear) by the time [103:1], up to its end’.\textsuperscript{570}

\begin{quote}
فَنَفَس، تفَسِيرُ الْقَمِي بِإِسْنَادِهِ عَنْ أَبِِ جَعْفَرٍ عَنْ يََْيََ بْنِ زَكَرِيَّا عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحَُْنِ بْنِ كَثِيرٍ عَنْ أَبِِ عَبْدِ اللَّهِ ع
\end{quote}

Tafseer Al Qummi – Muhammad Bin Ja’far, from Yahya Bin Zakariya, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer,

\textsuperscript{569} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 57 H 1
\textsuperscript{570} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 57 H 2
'From Abu Abdullah asws regarding His azwj Words: Except those who believe and are doing the righteous deeds, and enjoin each other with the Truth, and enjoin each other with the patience [103:3].'

He asws said: ‘Allah azwj Excluded the elite people from His azwj creatures where He azwj Said: Surely the human being is in loss [103:2] Except those who believe [103:3] – He azwj is Saying, belying in the Wilayah of Amir Al-Momineen Ali asws, and enjoin each other with the Truth, their offspring and the ones who oppose the Wilayah, and enjoin each other [103:3] with it, and being patient upon it’.

'I asked Abu Abdullah asws about Words of Allah azwj Mighty and Majestic: O you who believe! Be patient, and excel in patience, and remain steadfast, and fear Allah in order to be successful [3:200]. He asws said: 'Be patient - upon the difficulties, and excel in patience – they are the ones upon the Taqiyya (dissimulation), and remain steadfast – upon what you (Shias) are following, and fear Allah, in order to be successful’.
And it is reported from Abu Ja’far asws having said: ‘Its meaning is, **Be patient** - upon the difficulties, **and excel in patience** upon your asws enemies, **and remain steadfast** against your asws enemies’.\(^574\)

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**Tafseer Al Qummi** – Ali Bin Ibrahim said regarding His aswj Words: ‘**These would be Given their Reward twice due to what they were patient upon [28:54]**. He said, ‘They are the Imams asws. **(Up to here is Not a Hadeeth)**

And Al-Sadiq asws said: ‘We asws are patient, and our asws Shias are more patient than us asws, and that is (because) we asws are patient upon what we asws know and they are being patient upon what they don’t know. And His aswj Words: **and they were spending from what We had Graced them [28:54]**, i.e., they are repelling evil of the one who is evil to them, by their good deeds’.\(^575\)

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**Tafseer Al Ayyashi** – ‘From Mas’ada Bin Sadaqa,

‘From Abu Abdullah asws regarding Words of Allah aswj Blessed and Exalted **Be patient**, He aswj is saying, from the disobedience, **and excel in patience**, upon the Obligations, **and fear Allah in order to be successful [3:200]**. He aswj is Saying, enjoin with the good and forbid from the evil’. Then he aswj said: ‘And which evil is eviler than injustices of the community to us asws and their killing us asws?**

**and remain steadfast** – He aswj is Saying, in the Way of Allah aswj, and we asws are the Way in what is between Allah aswj and His aswj creatures, and we asws the lowest steadfastness. The one who rejects about us asws, has rejected about the Prophet saww and what he saww came with from the Presence of Allah aswj; **in order to be successful [3:200]**. He aswj Saying, perhaps the Paradise would be Obligated for you if you were to do that.

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\(^574\) Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 57 H 6

\(^575\) Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 57 H 7
And its example is from the Words of Allahazwj: ‘And who is better in words than the one who supplicates to Allah and does righteous deeds, and says, ‘I am from the submitters’? [41:33]; and if this Verse was regarding the Muezzins just as the interpreters are interpreting it, the Qadirites would succeed along with the people of innovations with them’’. 576

9- شيء نفس القياس عن ابن أبي بكر عن النبي ﷺ في قول الله ﷺ: «وَلَهُمْ مَا أُمِلْتُوهَا أَلَّا أَعْبُدُوْنَ فَأَصْبِحُوا عَلَى الْقَرْنِّفَاتِ وَ صَابِرُوا عَلَى الْمُصَابِبِ وَ رَابِطُوا عَلَى الأَلِفْبَةِ».

Tafseer Al Ayyashi – From Ibn Abu Yafour,

‘From Abu Abdullahasws regarding Words of Allahazwj: ‘O you who believe! Be patient, and excel in patience, [3:200].’ Heasws said: ‘Be patient upon the Obligations, and excel in patience upon the difficulties and be steadfast upon the Imamsasws’. 577

10- شيء نفس القياس عن عَلَى الأَزْمَمْ بِهِ مُسْلِمَتْ مَغْرَبَ الأَزْمَمْ إِلَيْهِ قَالَ فُقَالَ لِئذَا لَا يَقُولُ اللَّهُ إِنَّ أَزْمَمْ يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِحُوا وَ صَابِرحوا وَ رَابِطْوا إِمَامَكِ وَ اتّقْوا اللَّهَ فِي مَا أَمَرَكُمْ بِهِ وَ افْتَضَعْ عَلَيْكُمْ’

Tafseer Al Ayyashi, from Yaqoub Al Sarraj who said,

‘I said to Abu Abdullahasws, ‘Will the earth ever be empty from a Knowledgeable oneasws from among youasws that the people can resort to regarding their Permissibles and their Prohibitions?’ Heasws said: ‘O Abu Yusuf, No. That has been Explained in the Book of Allahazwj. Heazwj Said: O you who believe! Be patient and excel in patience [3:200], from your enemies that are against you, “and remain steadfast” with your Imamasws and fear Allahazwj, in what Heazwj has Commanded you and Obligated upon you’. 578

11- وَ فِ رِوَايَةٍ أُخْرَى عَنْهُ ﺖَأْصِبْحُوا عَلَى الْآيَةِ فِيُنَا وَ لَيْكِنْ الرِّبَاطْ الَّذِي أُصِبْنَا بِهِ بَعْدَ وَ سَيَكِنِي ذَلِكَ مِنْ نَسْلِنَا الْمُحَرَّبِ وَ مِنْ نَسْلِ ابْنِ نَاتِلٍ الْمُحَرَّبِ.


12- شيء نفس القياس عن أبي الطفيل عن أبي حُفصٍ عِنْدَهُ أُذِينَ لَوُلَّتُ أَثْنَىِٓ أَمُّهُ ﷺ بِنَغْدٍ وَ سَيْكِنُونَ ذَلِكَ مِنْ نَسْلِيّ المُهَدِّبِ وَ مِنْ نَسْلِ أَبِي الْمُهَدِّبِ.

Tafseer Al Ayyashi – From Abu Al Tufeyl,

576 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 57 H 8
577 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 57 H 9
578 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 57 H 10
579 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 57 H 11
From Abu Ja’far asws regarding this Verse, said: ‘It was Revealed regarding us asws, and the steadfastness which we asws are Commanded with has not happened yet, and that will be happening from our asws lineage a spreader (of Islam), and a spreader from the clan of Natil’.

Then he asws said: ‘Do you know what is the meaning of the remaining (steadfast) what we asws are steadfast upon. So when we asws make a move, so you move (as well). and fear Allah, your Lord for what we adhere to so that you may be successful’.

He (the narrator) said, ‘I said, May I be sacrificed for you asws! But rather, we are reciting it as and fear Allah’. He asws said: ‘You all are reciting it like that, and we asws are reciting it like this’.

From Abu Ja’far asws regarding Words of Mighty and Majestic: Be patient, and excel in patience and remain steadfast, [3:200]. He asws said: ‘Be patient upon the Obligations, and excel in patient against your enemies, and remain steadfast upon your Imams asws’.

(The book) Al Ghayba’ of Al Numani – Ali. From Ubeydullah, from Ali Bin Ibrahim, from Ali Bin Ismail, from Hammad Bin Isa, from Ibrahim Bin Umar Al Yamani, from Abu Al Tufeyl,
‘From Abu Ja‘far asws, from his asws father asws: ‘Ibn Abbas sent someone to him asws to ask about this Verse O you who believe! Be patient and excel in patience and remain steadfast [3:200]. Ali asws Bin Al-Husayn asws got upset and said to the questioner: ‘I would have liked it that the one who ordered you with this would face me!’ Then he asws said: It was Revealed regarding my asws father asws and regarding us asws, and the steadfastness has not been Commanded for after it, and that would be happening by our asws descendants, the steadfast ones’.

Then he asws said: ‘But, in his loins’ – meaning Ibn Abbas – ‘are offspring assigned to the Fire of Hell. People would be exiting from the Religion of Allah azwj in armies, and the earth would be stained by the blood of the young ones upon young ones from the Progeny asws of Muhammad asws. Those young ones would be arisen before their time, and would be sought without being aware of it, and those who believe would be steadfast, and observe patience, and excel in patience until Allah Decides, and He is the best of the deciders [10:109]’.

(The books) ‘Kunz Jamie Al Fawaiid’ and ‘Taweel Al Ayaat Al Zaaahira’ – Muhammad Bin Al Abbas, from Muhammad Bin Hammam, from Muhammad Bin Ismail Al Alawy, from Isa Bin Dawood Al Naijar,

‘From Musa asws Bin Ja‘far asws, from his asws father asws having said: “Rasool-Allah saww gathered Amir Al- Momineen Ali asws Bin Abu Talib asws, and (Syeda) Fatima asws, and Al-Hassan asws, and Al-Husayn asws, then locked the door, so he saww said: ‘O my saww people and the people of Allah azwj! Allah azwj Mighty and Majestic Conveys the Greetings to you asws. And this here is Jibraeel as in the house with you asws and he as is saying that: ‘Allah azwj Mighty and Majestic is Saying: “I as have Made your asws enemies to be a trial for you asws, so what are you asws saying?’

‘They asws said: ‘We asws shall be patient – O Rasool-Allah saww – for the Command of Allah azwj, and whatever Descends from His azwj Judgement, until we asws proceed to Allah azwj Mighty and Majestic, and we asws shall sincerely complete His azwj Reward, and we asws have heard it that in patience all is goodness’.

فايما أن رسول الله ﷺ صلى الله عليه وسلم حوّل لقاء الله عز و جل و استكمل جهلى نبوءة فقد صحّت فتى الصبراءين الحزين كنت

[نبعين] آي سيسيرون كما سنة صلوات الله عليهم.

583 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 57 H 15
Rasool-Allah **saww** cried to the extent that his **saww** wailing was heard from outside the house. Then this Verse was Revealed: and We Made some of you a Fitna for some. Will you be patient? And your Lord was Ever-Seeing [25:20]. They **asws** would be observing patience, and they did observe patience just as they **asws** had said”.

(17) – كنّا، كنّا جامع الفوائد و تأويل الآيات الظاهرة محمد بن أحمد بن سبيت، من محمد بن كاسم، من السيرى، من محمد بن القاسم، من أحمد بن عبد الله، عن قوله: تلك آيات للصبر، للصبر، لتموضعه على دماء الظلمة.

(18) – سن، المحاسن بعِن الصَّحَابَةِ فِِ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ يحرِيدح اللَّهح بِكحمح الْيحسْرَ وَ لَ يحرِيدح بِكحمح الْعحسْرَ الْيحسْرح الْوَلَََّةح وَ الْعحسْرح الِْْلاَفح وَ محوَالَةح أَعْدَاِِ اللَّهِ

(19) – كنّا، كنّا جامع الفوائد و تأويل الآيات الظاهرة محمد بن أحمد بن سبيت، من محمد بن كاسم، من أحمد بن القاسم، من محمد بن القاسم، عن ابن أسبات، عن الباطنية، عن أبي بصير، عن أبي عبد الله، عن قوله: يا محمد من تكذيبهم إياك فإنه قائم على ما تقومون باعتلاجهم. إنه قائم على من تكذبهم، إنه قائم على من بني مثله وهو قابض الأذى.

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Muhammad Bin Ahmad Bin Sabit, from Al Qasim Bin Ismail, from Muhammad Bin Sinan, from Sama’aat, from Jabir Bin Yazeed,

‘From Abu Ja’far **asws** regarding Words of the Exalted: **Surely, there are Signs in that for every patient, grateful one [34:19]**. He **asws** said: ‘patient upon whatever befalls from a difficulty or prosperity, patient upon the harm regarding us, thankful to Allah **azwj** upon our **asws** Wilayah of People **asws** of the Household”.

(The book) ‘Al-Mahasin’ – One of the companions regarding Words of Allah **azwj** Mighty and Majestic: **Allah Wants ease with you, and He does not Want the difficulty with you, [2:185]** – The ease is the Wilayah, and the difficulty is the opposition and the adherence with the enemies of Allah **azwj**. **(Not a Hadeeth)**

‘From Abu Abdullah **asws** regarding Words of the Exalted: Be patient upon what they are saying, [38:17]: ‘O Muhammad! From their denial of you (Shias), so a man would be exacting revenge from them, and he **asws** is my **asws** Qaim **asws**, who has authority over (avenging) the unjustly spilt blood”.

The book of Imamate, P 1 Ch 57 H 16

The book of Imamate, P 1 Ch 57 H 17

The book of Imamate, P 1 Ch 57 H 18

The book of Imamate, P 1 Ch 57 H 19
‘From Abu Abdullah asws having said: ‘Be patient, - upon the difficulties, and excel in patience, - upon the Obligations, and remain steadfast, [3:200] – upon the Imams asws’, 588

(588) The book ‘Al Kafi’ – One of our companions, raising it from Muhammad Bin Sinan, from Dawood Bin Kaseer Al Raqy,

‘From Abu Abdullah asws having said: ‘Allah azwj Blessed and Exalted, When He azwj Created His azwj Prophet saww and his saww successor asws and his saww daughter asws and all the Imams asws, and Created their asws Shias, Took the Covenant upon them that they would be patient and excel in patience and be steadfast, and that they should fear Allah azwj’, 589

(589) The book ‘Al Kafi’ – The number, from Sahl, from Ibn Abu Najran, from Hammad Bin Isa, from Abu Al Saffatij,

From Abu Abdullah asws regarding Words of Allah azwj Mighty and Majestic: Be patient, and excel in patience, and remain steadfast, [3:200]. He asws said: ‘Patient upon the Obligations, and excel in patience upon the difficulties, and be steadfast upon the Imams asws’, 590

(590) Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 57 H 20

(591) Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 57 H 21

(592) Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 57 H 22
CHAPTER 58 – THEY asws ARE THE OPPRESSED, AND WHAT IS REVEALED REGARDING THE INJUSTICES TO THEM asws

1- قب، المنافق لابن شهراوش مثنى مثنى عن أبي حضرة عن النبي ﷺ أخبرهم قل بنيذيب عنهم ما نزل في ظلمهم، قال نزلت فينا.

(Al Manaqib) of Ibn Shehr Ashub – Muhammad Bin Muslim,

‘From Abu Ja’far asws: those who went out from their homes [59:8]. He asws said: ‘It was Revealed regarding us’ asws. 591

Ibn Abbas, regarding Words of the Exalted: and you will hear from those who have been Given the Book before you and from those who are Polytheists, much annoying talk [3:186]. It was Revealed regarding Rasool-Allah saww and People asws of his saww Household in particular”, 592 (Not a Hadeeth)

Tafseeer Al Ayyashi – From Abu Hamza,

‘From Abu Ja’far asws having said: ‘Jibraeel as descended with this Verse like this unto Muhammad saww. He as said: ‘And say: ‘The Truth is from your Lord. So the one who so desires to, let him believe, and the one who so desires to, let him disbelieve’. We have Prepared for the ones unjust, - to Progeny asws of Muhammad saww of their asws rights, a Fire [18:29]’. 593

Abu Al-Hassan Al-Maazy (7th Imam asws) regarding Words of the Exalted: and they were not unjust to Us but they were being unjust to themselves. [2:57]: ‘Allahazwj is Mightier and insurmountable than to be oppressed, and that Heazwj should Attribute Himselfazwj to an injustice, but Allahazwj Mingled Himself and Made injustice to usasws and injustice to Himazwj, and ourasws Wilayah as Hisazwj Wilayah’. 594

591 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 58 H 1
592 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 58 H 2
593 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 58 H 3
594 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 58 H 4
From Musa\textsuperscript{595} Bin Ja'far\textsuperscript{asws}, from his\textsuperscript{asws} father\textsuperscript{asws} regarding Words of the Exalted, \textit{and he will be disappointed, one who bore injustice to the Progeny of Muhammad} [20:111]. This is how it was Revealed\textsuperscript{595}.

From Amir Al-Momineen\textsuperscript{asws} having said: ‘Words of Mighty and Majestic: \textit{And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain; and fear Allah from being unjust to the Progeny of Muhammad, surely Allah is Severe of the Punishment} - to the one who is unjust to them\textsuperscript{asws} [59:7]’.\textsuperscript{596}

Tafseer Al-Qummi – Ali Bin Ibrahim said: ‘Regarding Words of the Exalted: \textit{And say: ‘The Truth is from your Lord} [18:29] – the Verse. Abu Abdullah\textsuperscript{asws} said: ‘This Verse was Revealed like this: \textit{And say: ‘The Truth is from your Lord regarding the Wilayah of Ali. So the one who so desires to, let him believe, and the one who so desires to, let him disbelieve’. We have Prepared for the ones unjust to the Progeny of Muhammad of their rights, a Fire} [18:29]’’.\textsuperscript{597}

Tafseer Al Ayyashi – From Zayd Al Sharam, ‘From Abu Ja’far\textsuperscript{asws} having said: ‘Jibraeel\textsuperscript{as} descended with this Verse as: \textit{But those who were unjust to the Progeny of Muhammad of their rights replaced it for a word other than that which had been Said to them, so We Sent upon those who were unjust to the Progeny}’.
of Muhammad of their rights, a plague from the sky, due to what they were corrupting [2:59].

Tafseer Al Qummi – They will be Gathered together, those who were unjust and their wives, [37:22]. He said, ‘Those who were unjust to Progeny of Muhammad and their wives, [37:22], he said, ‘And their like’.

Not a Hadeeth

And it is narrated to us by Muhammad Bin Abu Abdullah, from Sahl, from Al Hassan Bin Al Abbas Bin Al Jareysh,

‘From Abu Ja’far asws the 2nd regarding Hisazwj Words: So that you may not despair over what has escaped you [57:23], heazwj said: ‘Abu Abdullahazwj said: ‘A man asked myasws father asws about that, so heazwj said: ‘It was Revealed regarding Abu Bakr, and his companions, one preceded and one delayed, So that you may not despair over what has escaped you [57:23] from what Allazwj Bin Abu Talibazwj had been specialised with. nor be happy with what has been Given to you [57:23], from the Fitna which has presented to you all after Rasool-Allahazwj.

فقال الرخلان ألم أكنم أصحب الحكم الذي لا أختلاف فيه ثم قام الرخلان فذهب فلم أرى.
The man said, ‘I hereby testify that you asws are the companions of the wisdom in whom there is no differing’. Then the man stood up and went away, and he was not seen (again).” 601

Tafseer Al-Qummi - There is Permission (to fight) - up to His asws Words: is Able [22:39]. He said, ‘It was Revealed regarding Ali asws and Ja’far asws and Hamza asws. Then it flows in Al-Husayn asws And His asws Words: Those who are expelled [22:40] – the Verse. He said, ‘Al-Husayn asws, when Yazeed la, may Allah azwj Curse him la to be carried to Syria, so he asws fled to Al-Kufa, and was killed at Al-Taff (Karbala)’). 602

It was narrated to me by my father, from Ibn Abu Umeyr, from Ibn Musan,

‘From Abu Abdullah asws regarding His Words: There is Permission (to fight) for those who are fought [22:39] – the Verse. He asws said: ‘The general Muslims are saying it was Revealed regarding Rasool-Allah saww when Quraysh expelled him saww from Makkah, and rather it is Al-Qaim asws when he asws comes out seeking the blood of Al-Husayn asws, and it is his asws word: ‘We asws are the guardians of the blood and seekers of the wergild’. 603

(The books) Kunz Jamie Al Fawaid and Taweel Al Ayaat Al Zaahira – It is reported by the Sheykh Al Taifa in the book Misbah Al Anwaar, by his chain from Muhammad Bin Ismail, from Abu Al Hassan Al Maysami, from Ali Bin Mahrawiya, from Dawood Bin Suleyman,

‘From Al-Reza asws, from his asws forefathers asws having said: Rasool-Allah saww said: ‘Allah aswj has Prohibited the Paradise upon the one who is unjust to People asws of my saww Household and their asws killers, and their asws captors, and the aiders against them asws’. Then he asws recited this Verse: there shall be no portion for them in the Hereafter, nor will Allah Speak to them, nor will He Look at them on the Day of Judgement, nor will He Purify them, and for them would be a painful Punishment [3:77]’.” 604
Jibraeel as descended with this Verse upon Muhammad saww, like this But those who were unjust to the Progeny of Muhammad of their rights replaced it for a word other than that which had been Said to them, so We Sent upon those who were unjust to the Progeny of Muhammad of their rights, a plague from the sky, due to what they were corrupting [2:59].

And he asws said: ‘Jibraeel as descended with this Verse, like this Those who are being unjust to the Progeny of Muhammad of their rights, it would not happen that Allah will Forgive for them nor would He Guide them to a path [4:168] Except the Path of Hell, to abide therein for ever, and that would be easy upon Allah [4:169].

Then he asws said: ‘O you people! The Rasool has come to you with the Truth from your Lord regarding the Wilayah of Ali, therefore believe, it would be better for you; and if you are disbelieving in the Wilayah of Ali, then for Allah is whatever is in the skies and the earth [4:170].

I heard Abu Al-Hassan asws saying: ‘When Rasool-Allah as saw (in a dream) the clans of Taym (Abu Bakr’s clan), and Uday (Umar’s clan), and the clan of Umayya riding upon his Pulpit worsening it, Allah the Exalted Revealed a (Verse of) Quran unto him as an example to be followed: And when We said to the Angels: “Do Sajdah to Adam!” So they did Sajdah, except Iblees. He refused [20:116].

605 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 58 H 15 a
Then He azwj Revealed unto him saww: “O Muhammad saww! I azwj Commanded but he la did not obey, so you saww should not be frustrated when you saww order them (the people) with regards to your saww successor asws and they do not obey”.

16- كنر، كثر جامع الفوائد و تعوذ الأزية الظاهرة تحذد بن العلماء عَمَّشَحَب بن خالد البيفي عَمَّشَحَب بن عَمَّشَحَب عن النبأ الشهير عن أبي الحسن موسى عن أبي حفرة قال: وَلَنْ نَّلْزَ مِنْ الْقُرْآنِ مَا وَجَّهَهُ وَ رَحَّمَهُمْ وَ لَا يُزَادَ الطَّالِبِينَ إِلَّا مَحَفُّهُمْ إِلَّا إِسْتَفْتَانَا.

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Muhammad Bin khalid Al Barqy, from Muhammad Bin Al Sayrafi, from Ibn Fuzeyl, from Abu Hamza,

‘From Abu Ja’far asws having said: ‘And We Reveal from the Quran what is a healing and a Mercy for the Momineen, and it does not increase the ones unjust to the Progeny of Muhammad except for the loss (17:82)’.

17- كنر، كثر جامع الفوائد و تعوذ الأزية الظاهرة تحذد بن العلماء عَمَّشَحَب بن خالد البيفي عَمَّشَحَب بن عَمَّشَحَب عن النبأ الشهير عن أبي الحسن موسى عن أبي حفرة قال: وَلَنْ نَّلْزَ مِنْ الْقُرْآنِ مَا وَجَّهَهُ وَ رَحَّمَهُمْ وَ لَا يُزَادَ الطَّالِبِينَ إِلَّا مَحَفُّهُمْ إِلَّا إِسْتَفْتَانَا.

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Muhammad Bin Hammam, from Muhammad Bin Ismail Al Alawy, from Ismael Al Alawy, from Abu Ja’far asws, from his father, from Abu Hamza,

‘From Abu Al-Hassan Musa asws, from his father asws saying: ‘This Verse was Revealed as: And We Reveal from the Quran what is a healing and a Mercy for the Momineen, and it does not increase the ones unjust to the Progeny of Muhammad except for the loss (17:82)’.

18- كنر، كثر جامع الفوائد و تعوذ الأزية الظاهرة تحذد بن العلماء عَمَّشَحَب بن خالد البيفي عَمَّشَحَب بن عَمَّشَحَب عن النبأ الشهير عن أبي الحسن موسى عن أبي حفرة قال: وَلَنْ نَّلْزَ مِنْ الْقُرْآنِ مَا وَجَّهَهُ وَ رَحَّمَهُمْ وَ لَا يُزَادَ الطَّالِبِينَ إِلَّا مَحَفُّهُمْ إِلَّا إِسْتَفْتَانَا.

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Ahmad Bin Muhammad Al Sayyari, from Muhammad Bin khalid Al Barqy, from Al Husayn Bin Sayf, from his father, from Abu Hamza,

‘Words of the Exalted: And say: ‘The Truth is from your Lord regarding the Wilayah of Ali. So the one who so desires to, let him believe, and the one who so desires to, let him disbelieve’. We have Prepared for the ones unjust to the Progeny of Muhammad of their rights, a Fire (18:29)”.

19- كنر، كثر جامع الفوائد و تعوذ الأزية الظاهرة تحذد بن العلماء عَمَّشَحَب بن خالد البيفي عَمَّشَحَب بن عَمَّشَحَب عن النبأ الشهير عن أبي الحسن موسى عن أبي حفرة قال: وَلَنْ نَّلْزَ مِنْ الْقُرْآنِ مَا وَجَّهَهُ وَ رَحَّمَهُمْ وَ لَا يُزَادَ الطَّالِبِينَ إِلَّا مَحَفُّهُمْ إِلَّا إِسْتَفْتَانَا.

606 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch S8 H 15 b
607 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch S8 H 16
608 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch S8 H 17
609 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch S8 H 18
"From Abu Abdullaahas regarding Words of Mighty and Majestic: and they consulted in secret, those who are unjust, [21:3]. Heasws said: ‘Those who were unjust to Progenyasws of Muhammadaswsw of their asws rights’."610

20- كنّوا كنّوا جامع الفوائد و تأويل الآيات الظاهرة بَِِذَا الِْْسْنَادِ عَنْهح ع أَمِيرِ الْمحُْمِنِيَ ع وَ ذحرِّيَّتِهِ وَ مَا ارْتَكَبَ مِنْ أَمْرِ فَاطِمَةَ ع

21- كنّوا كنّوا جامع الفوائد و تأويل الآيات الظاهرة بَِِذَا الِْْسْنَادِ عَنْهح ع أَمِيرِ الْمحُْمِنِيَ ع وَ ذحرِّيَّتِهِ وَ مَا ارْتَكَبَ مِنْ أَمْرِ فَاطِمَةَ ع

22- كنّوا كنّوا جامع الفوائد و تأويل الآيات الظاهرة بَِِذَا الِْْسْنَادِ عَنْهح ع أَمِيرِ الْمحُْمِنِيَ ع وَ ذحرِّيَّتِهِ وَ مَا ارْتَكَبَ مِنْ أَمْرِ فَاطِمَةَ ع

610 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 58 H 19
611 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 58 H 20
612 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 58 H 21
613 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 58 H 22
From Abu Ja'far\textsuperscript{asws} regarding Words of Allah\textsuperscript{awj} Mighty and Majestic: \textit{There is Permission (to fight) for those who are fought against because they are oppressed, and surely Allah is Able upon Helping them} [22:39]. He\textsuperscript{asws} said: ‘It is regarding Al-Qaim\textsuperscript{asws} and his\textsuperscript{asws} companions’.\textsuperscript{614}

614 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 58 H 23

From Al-Husayn\textsuperscript{asws} Bin Ali\textsuperscript{asws}, from his\textsuperscript{asws} father\textsuperscript{asws} having said: ‘When it was Revealed: \textit{Do the people reckon that they will be left alone on saying, ‘We believe’, and they will not be Tried?} [29:2]. He\textsuperscript{asws} said: ‘O Rasool-Allah\textsuperscript{saww}! What is this Trial?’ He\textsuperscript{saww} said: ‘O
Ali asws! You asws would be afflicted by it, and you asws would be antagonised, so be prepared for the antagonism". 617

So when he asws approached him saww, he asws said: ‘O Ali asws! I saww asked my saww Lord aszw for a thousand needs, so He aszw Fulfilled these for me saww. And I saww asked Him awj for you asws, the likes of these and He aszw Fulfilled these for me saww, and I saww asked my saww Lord aszw that my saww community should be gathered for you asws after me saww, so my saww Lord aszw Refused it to me saww and Said: Alif Lam Meem [29:1] Do the people reckon that they will be left alone on saying, ‘We believe’, and they will not be Tried? [29:2]’ 618

‘Regarding Words of Mighty and Majestic: Alif Lam Meem [29:1] Do the people reckon that they will be left alone on saying, ‘We believe’, and they will not be Tried? [29:2] And We have Tested those from before them. So Allah will Make known those who are truthful, he said, ‘Ali asws and his asws companions, and He will Make known the liars [29:3], his asws enemies’. 619
29—كثرٌ كنُى جَمَاعُ الفوائد، وَنَظَرُ الآيات الظاهرة تَحْمَدَ بِنَّ الْاَعْتِمَاسِ عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ عَنْ إِبْراهِيمَ بْنَ حَمَّادَةِ عَنْ عَلِيِّ بِنَّ هَالِلَّ، عَنِ الْأَخْطَرِيِّ عَنْ الصَّادِقِيَّ عَنْ السَّيَّارِيِّ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِِ حَُْزَةَ عَنْ أَبِِ جَعْفَرٍ عِبَادُ اللَّهِ عَزَّ وَ جَلَّ وَ لَمْ تَصَرَّ بِعْدَ ظَلَمِهِ فَأَحْوَلَّهُمْ مِنْ سَبِيلٍ قَالَ ذَٰلِكَ الْقَائِمُ عِبَادُ اللَّهِ عَزَّ وَ جَلَّ إِذَا قَامَ يَفْرَحُ بِهِ الرَّحْمَانُ وَ لَمْ تَصَرَّ بِعْدَ ظَلَمِهِ فَأَحْوَلَّهُمْ مِنْ سَبِيلٍ مِّنْ طَرَفٍ خَفِيٍّ يَعْنِيِ إِلَّا الْقَائِمُ عِبَادُ اللَّهِ عَزَّ وَ جَلَّ.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ali Bin Abdullah, from Ibrahim Bin Muhammad, from Ali Bin Hilal Al Ahmasy, from Al Hassan Bin Wahab, from abir Al Kufy,

‘From Abu Ja’farasws regarding Words of Mighty and Majestic: And the one who triumphs after having been oppressed, so those ones, there is no way (to blame) upon them [42:41]. Heasws said: ‘That is Al-Qaimasws, when heasws rises, heasws would overcome the clan of Umayya, and the beliers, and the Hostile Ones (Nasibis)’. 620

30—كثرٌ كنُى جَمَاعُ الفوائد، وَنَظَرُ الآيات الظاهرة تَحْمَدَ بِنَّ الْاَعْتِمَاسِ عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ عَنْ إِبْراهِيمَ بْنَ حَمَّادَةِ عَنْ عَلِيِّ بِنَّ هَالِلَّ، عَنِ الْأَخْطَرِيِّ عَنْ الصَّادِقِيَّ عَنْ السَّيَّارِيِّ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِِ حَُْزَةَ عَنْ أَبِِ جَعْفَرٍ عِبَادُ اللَّهِ عَزَّ وَ جَلَّ وَ لَمْ تَصَرَّ بِعْدَ ظَلَمِهِ فَأَحْوَلَّهُمْ مِنْ سَبِيلٍ قَالَ ذَٰلِكَ الْقَائِمُ عِبَادُ اللَّهِ عَزَّ وَ جَلَّ إِذَا قَامَ يَفْرَحُ بِهِ الرَّحْمَانُ وَ لَمْ تَصَرَّ بِعْدَ ظَلَمِهِ فَأَحْوَلَّهُمْ مِّنْ طَرَفٍ خَفِيٍّ يَعْنِيِ إِلَّا الْقَائِمُ عِبَادُ اللَّهِ عَزَّ وَ جَلَّ.

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Ahmad Bin Al Qasim, from Al Sayyari, from Muhammad Bin khalid, from Muhammad Bin Ali Al Sayrafi, from Muhammad Bin Al Fuzeiyl, from Abu Hamza,

‘From Abu Ja’farasws: ‘and you will see the ones unjust [42:44], to the Progenyasws of Muhammadasws of theirasws rights, when they do see the Punishment, saying, ‘Is there any way to return?’ [42:44]’ 621

And by this chain from himasws regarding Words of Mighty and Majestic: And surely for those who are unjust – to Progenyasws of Muhammadasws of theirasws rights, there would be Punishment besides that, [52:47]’. 622

31—وَ لَنْ يَفْعَلَكَ الْيَوْمَ إِذْ ظَلَمْتَ آلَ مُحَمَّدٍ حَقَّهْمُ أَنْكَ فِِ الْعَذَابِ حَقَّكَ مِنْ طَرَفٍ خَفِيٍّ يَعْنِيِ إِلَّا الْقَائِمُ عِبَادُ اللَّهِ عَزَّ وَ جَلَّ إِذَا قَامَ يَفْرَحُ بِهِ الرَّحْمَانُ وَ لَمْ تَصَرَّ بِعْدَ ظَلَمِهِ فَأَحْوَلَّهُمْ مِنْ سَبِيلٍ مِّنْ طَرَفٍ خَفِيٍّ يَعْنِيِ إِلَّا الْقَائِمُ عِبَادُ اللَّهِ عَزَّ وَ جَلَّ.

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – By this chain, from Al Barqy, from Muhammad Bin Aslam, from Ayoub Al Bazaz, from Ibn Shimr, from Jabir,

‘From Abu Ja’farasws regarding Words of Mighty and Majestic: And you will see them being presented to it, fearing from the abasement, looking with a fearful glance [42:45], Meaning at Al-Qaimasws’. 623

32—وَ لَنْ يَفْعَلَكَ الْيَوْمَ إِذْ ظَلَمْتَ آلَ مُحَمَّدٍ حَقَّهْمُ أَنْكَ فِِ الْعَذَابِ حَقَّكَ مِنْ طَرَفٍ خَفِيٍّ يَعْنِيِ إِلَّا الْقَائِمُ عِبَادُ اللَّهِ عَزَّ وَ جَلَّ إِذَا قَامَ يَفْرَحُ بِهِ الرَّحْمَانُ وَ لَمْ تَصَرَّ بِعْدَ ظَلَمِهِ فَأَحْوَلَّهُمْ مِنْ سَبِيلٍ مِّنْ طَرَفٍ خَفِيٍّ يَعْنِيِ إِلَّا الْقَائِمُ عِبَادُ اللَّهِ عَزَّ وَ جَلَّ.

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – By this chain, from Al Barqy, from Muhammad Bin Aslam, from Ayoub Al Bazaz, from Ibn Shimr, from Jabir,

‘From Abu Ja’farasws regarding Words of Mighty and Majestic: And you will see them being presented to it, fearing from the abasement, looking with a fearful glance [42:45], Meaning at Al-Qaimasws’. 623

33—وَ لَنْ يَفْعَلَكَ الْيَوْمَ إِذْ ظَلَمْتَ آلَ مُحَمَّدٍ حَقَّهْمُ أَنْكَ فِِ الْعَذَابِ حَقَّكَ مِنْ طَرَفٍ خَفِيٍّ يَعْنِيِ إِلَّا الْقَائِمُ عِبَادُ اللَّهِ عَزَّ وَ جَلَّ إِذَا قَامَ يَفْرَحُ بِهِ الرَّحْمَانُ وَ لَمْ تَصَرَّ بِعْدَ ظَلَمِهِ فَأَحْوَلَّهُمْ مِنْ سَبِيلٍ مِّنْ طَرَفٍ خَفِيٍّ يَعْنِيِ إِلَّا الْقَائِمُ عِبَادُ اللَّهِ عَزَّ وَ جَلَّ.

620 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 58 H 29
621 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 58 H 30
622 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 58 H 31
623 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 58 H 32
And by this chain from him, said, ‘And it will never profit you today, since you were unjust\footnote{Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 58 H 33} – to Progeny\footnote{Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 58 H 34} of Muhammad\footnote{Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 58 H 33} saww of their\footnote{Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 58 H 34} rights, You are (now) sharers in the Punishment [43:39]’.

And by this chain, from Al Barqy, from Muhammad Bin Suleyman, from his father, ‘From Abu Abdullah\footnote{Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 58 H 33} asws regarding Words of Mighty and Majestic: And We were not unjust unto them, but they were unjust [43:76]. He\footnote{Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 58 H 34} said: ‘And We were not unjust to them for their neglecting the Wilayah of People\footnote{Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 58 H 33} of your\footnote{Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 58 H 34} Household, but they were unjust’.

The books ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Ahmad Bin Abdul Rahman, from Muhammad Bin Suleyman Bin Bazie, from Jamie Bin Al Mubari, from Is’haq Bin Muhammad, from his father, ‘From Ja’far\footnote{Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 58 H 33} Bin Muhammad\footnote{Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 58 H 34} asws, from his\footnote{Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 58 H 34} forefathers\footnote{Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 58 H 34} asws having said: ‘The Prophet\footnote{Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 58 H 33} saww said to (Syeda) Fatima\footnote{Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 58 H 34} asws: ‘After me\footnote{Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 58 H 34} saww, your\footnote{Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 58 H 34} husband\footnote{Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 58 H 34} will be facing such and such, and facing such and such’, and informed her\footnote{Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 58 H 34} of what he\footnote{Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 58 H 34} asws would be facing’.

And We were not unjust unto them, but they were unjust [43:39].

34- And this is the guidance of God, the merciful, the compassionate, manifesting His mercy to His servants who believe in Him. And you, the punishment, is for the wrongdoers. And you, the heavens, and you, the angels, are witnesses of what you have done. And you, the heavens, and you, the angels, are witnesses of what you have done. And you, the heavens, and you, the angels, are witnesses of what you have done.

35- And We were not unjust unto them, but they were unjust. He\footnote{Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 58 H 34} said: ‘And We were not unjust to them for their neglecting the Wilayah of People\footnote{Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 58 H 33} of your\footnote{Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 58 H 34} Household, but they were unjust’.

Jibraeel\footnote{Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 58 H 33} descended and said: Allah has Heard the words of she who pleaded you regarding her husband and complained to Allah, and Allah Heard both your dialogues; surely Allah is Hearing, Seeing [58:1], and her\footnote{Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 58 H 34} complaint was for him\footnote{Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 58 H 34} and not from him\footnote{Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 58 H 34} nor against him\footnote{Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 58 H 34}.\footnote{Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 58 H 34}
The report has come that when it was completed for Abu Bakr what was completed, and the one who pledged allegiance had pledged his allegiance, a man came to Amir Al-Momineen asws while he asws was evening-out the grave of Rasool-Allah saww by a spade in his hand, and said to him asws, 'The people have pledged allegiance to Abu Bar and abandonment has occurred among the Helpers and the Emigrants due to their differing and the freed ones (after conquest of Makah) have rushed to the pact to the man (Abu Bakr), fearing from the commands hitting them'.

He asws placed a side of the spade in the ground and his hand upon it, then said: 'In the Name of Allah azwj the Beneficent, the Merciful. 

Alif Lam Meem [29:1] Do the people reckon that they will be left alone on saying, 'We believe', and they will not be Tried? [29:2] And We have Tested those from before them. So Allah will Make known those who are truthful and He will Make known the liars [29:3] Or do those who are doing the evil deeds reckon that they can outrun Us? Evil is what they are judging [29:4]'.
He said: ‘So, Rasool-Allah delegated the command to him.’

627 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 58 H 36
CHAPTER 59 – MISCELLANEOUS REGARDING THE EXPLANATION OF WORDS OF THE EXALTED: “Travel in these during nights and days in security” [34:18]

(The book) ‘Al Ihtijaj’ – From Abu Hamza Al Sumaly who said,

‘Al-Hassan Al-Basry came to Abu Ja’far asws, so he said, ‘I have come to you asws to ask you asws about things from the Book of Allah azwj. So Abu Ja’far asws said : ‘Are you not a jurist of the people of Al-Basra?’ He said, ‘It has been said, that’. Abu Ja’far asws said to him: ‘Is there anyone at Al-Basra whom you take (your knowledge) from?’ He said, ‘No’.

The Imam asws said: ‘So the whole of the people of Al-Basra are taking (knowledge) from you?’ He said, ‘Yes’. So Abu Ja’far asws said: ‘Glory be to Allah azwj! You have collared yourself (offered Taqleed: taken a Great responsibility) with a great matter. A matter has reached me asws from you, so I asws do not know whether it is like that with you, or it has been belied against you?’ He said, ‘What is it?’ The Imam asws said: ‘They are claiming that you are saying, ‘Allah azwj Created the servants, so He azwj Delegated their matters to them’.

Abu Ja’far asws said: ‘I asws am presenting to you a Verse and ending to you the address, and I asws reckon that you have interpreted it upon other than its (correct) aspect. So if you have done that, so you are destroyed and causing others to be destroyed’. He said to him asws, ‘What is it?’

The Imam asws said: ‘What is your view where He azwj is Saying: And We Made between them and the towns which We had Blessed therein, apparent towns, and We Apportioned the
travelling therein: "Travel in these during nights and days in security" [34:18]? O Hassan! It has reached me that you are issuing Verdicts (Fatwas) to the people'. He said, 'It is Makkah'.

Abu Ja'far\textsuperscript{asws} said: ‘Then, is there one who goes for Hajj gets his way cut off (by bandits), and is there fear upon the people of Makkah, and does your wealth go away?’ He said, ‘Yes’. He\textsuperscript{asws} said: ‘So when will they happen to be safe?

But, it is with regards to us\textsuperscript{asws} that Allah\textsuperscript{azwj} has Given Examples in the Quran. So we\textsuperscript{asws} are the towns in which Allah\textsuperscript{azwj} has Blessed, and that is in the Words of Allah\textsuperscript{azwj} Mighty and Majestic. The one who accepts our\textsuperscript{asws} merits that we\textsuperscript{asws} are the apparent town between them and their\textsuperscript{asws} Shias, the town which Allah\textsuperscript{azwj} has Blessed therein, the apparent town is the Rasool\textsuperscript{saww}, and the transferring (transmitting of Hadeeth) from us\textsuperscript{asws} to our\textsuperscript{asws} Shias, and jurists (narrators of Ahadeeth) of our\textsuperscript{asws} Shias, to our\textsuperscript{asws} Shias’.

And the Words of the Exalted: and \textit{We Apportioned the travelling therein}, so the travelling is like the Knowledge, journeying with it nights and days. The example of the one who journeys from the Knowledge during the nights and the days from us\textsuperscript{asws} to them (Shias), regarding the Permissible and the Prohibited, and the Obligations and the Judgements, there is safety in it when it is taken from him\textsuperscript{asws}, safety from the doubt and the straying, and the transferring from the Prohibited to (become) the Permissible, because they are taking the Knowledge from the ones\textsuperscript{asws} whom it is Obligated for them to take it from them\textsuperscript{asws}, with the Forgiveness.

(This is) because they\textsuperscript{asws} are the people\textsuperscript{asws} who inherited the Knowledge from Adam\textsuperscript{as} to where it has ended, children of Mustafa\textsuperscript{saww}, from each other. It has not ended up to you, but it has ended up with us\textsuperscript{asws}, and we\textsuperscript{asws} are the children, the Chosen ones, not you and those that resemble you, O Hassan!

فَإِنَّ اللَّهَ جَلَّ وَ عَزَّ لََْ ي حفَوِّضِ الَْْمْرَ إِلََ خَلْقِهِ وَهْنا  مِنْهح وَ ضَعْفا  وَ لََ أَجْبََِهحمْ عَلَى مَعَاصِيهِ ظحلْما  وَ الَْْبَِح طَوِيلٌ أَخَذْنَ مِنْهح مَوْضِعَ اَْْاجَةِ.
I say to you – what you are claiming is not for you, and is not to you, O ignorant one of the people of Al-Basra! I am not saying regarding you except what I know of from you, and it manifests to me from you. And beware that you should be speaking of the delegation, for Allah Mighty and Majestic does not Delegate the Command to His creatures, and over here would be a weakness from Him, and He does not Compel them upon the disobedience (or) injustice’ – and the Hadeeth is lengthy and I have taken from it the needed matter”.

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A judge from the judges of the people of Al-Kufa entered to see Ali Bin Al-Husayn and said so him, ‘May Allah Make me to be sacrificed for you! Inform me about Words of Allah Mighty and Majestic: And We Made between them and the towns which We had Blessed therein, apparent towns, and We Apportioned the travelling therein: “Travel in these during nights and days in security” [34:18]’.

He said to him: ‘What the people saying regarding it before you at Al-Iraq?’ He said, ‘They are saying it is Makkah’. He said: ‘And have you seen the theft to be more in any place than in Makkah?’ He said, ‘So, what is it?’ He said: ‘But rather it means the men’. He said, ‘And where is that in the Book of Allah?’

He said: ‘Or have you not heard the Words of Mighty and Majestic: And how many a town rebelled against the Command of its Lord and His Messengers, [65:8], and Said: And those towns, We Destroyed them for their being unjust, and We Made an appointed time for their destruction [18:59], and Said: And ask the town (people) which we were in, and the caravan among which we returned, [12:82]. So, is it the town to be asked, or the men, or the caravan?’

He (the narrator) said, ‘And he recited Verses regarding this meaning. He (the narrator) said, ‘May I be sacrificed for you! So, who are they?’ He said: ‘We are they’. And His Words: “Travel in these during nights and days in security” [34:18], he said: ‘Secure from the deviation’.

628 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 59 H 1
629 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 59 H 2
3. One of the interpreters of the Quran entered to see my father. He said to him: ‘You are so and so?’, and named him with his name. He said, ‘Yes’. He said: ‘Are you the one who interprets the Quran?’ He said, ‘Yes’.

He said: ‘So, how do you interpret this Verse: And We Made between them and the towns which We had Blessed therein, apparent towns, and We Apportioned the travelling therein: “Travel in these during nights and days in security” [34:18]? He said, ‘This is between Makkah and Mina’.

Abu Abdullah asws said to him: ‘Does there happen to be in this place, fear and banditry?’ He said, ‘Yes’. He said: ‘So, the place which Allah is Saying to be secure, there happens to be fear and banditry in it’. He said, ‘So, what is it (then)?’ He said: ‘That is us, People of the House. Allah has Named you all as ‘the people’, and us asws as ‘the towns’’. He said, ‘May I be sacrificed for you asws! Find this for me in the Book of Allah aswj, that the ‘towns’ are ‘men’’.

Abu Abdullah asws said: ‘Isn’t Allah the Exalted Saying: And ask the town (people) which we were in, and the caravan among which we returned, [12:82]. So, is the questioning to be to the walls and the gardens, or to the people?’ And the Exalted Said: And there is no town except We will Destroy it before the Day of Judgment or Punish it with a severe Punishment. [17:58]. So, who are the Punished ones, the men or the walls and the gardens?’

630 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 59 H 3
‘From Abu Abdullah asws having said: ‘Al-Hassan Al-Basry entered to see Muhammad Bin Ali asws. He asws said to him: ‘O brother of the people of Al-Basra! It reached me asws and you are interpreting a Verse from the Book of Allah azwj upon other than what it was Revealed. So, if you were doing so, then you are destroyed and will destroy (others)’.

He asws said, ‘And what is it? May I be sacrificed for you asws!’ He asws said: ‘Words of Allah azwj Mighty and Majestic: And We Made between them and the towns which We Had Blessed therein, apparent towns, and We Apportioned the travelling therein: “Travel in these during nights and days in security” [34:18]. Woe be unto you! How can Allah azwj Make security to be for a people and their belongings are being stolen in Makah and Al-Medina and what is between the two, and sometimes a servant is seized, or killed and loses himself?’

Then he asws waited for a while, then gestured by his asws hand to his asws chest and said: ‘We asws are the ‘towns’ which Allah azwj Blessed in these’. He said, ‘May I be sacrificed for you asws! Can this be found in the Book of Allah azwj that the ‘towns’ are men’.

He asws said: ‘Yes, Words of Allah azwj Mighty and Majestic: And how many a town rebelled against the Command of its Lord and His Messengers, so We Reckoned them with a severe Reckoning, and Punished them with a terrible Punishment [65:8]. So, who rebelled against Allah azwj Mighty and Majestic, the gardens or the houses or the men?’ He said, ‘The men’.

Then he said, ‘May I be sacrificed for you asws! Increase for me’”. He asws said: ‘Words of Mighty and Majestic in Surah Yusuf as: And ask the town (people) which we were in, and the caravan among which we returned, [12:82], to whom has He aswj Commanded to ask the town, the caravan or the men?’ He said, ‘May I be sacrificed for you asws! Inform me about the apparent towns’. He asws said: ‘They are our asws Shias, meaning the scholars from them’.

631 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 59 H 4
(The book) ‘Al-Manaqib’ of Ibn Shehr Ashub – Abu Haneefa entered to see Abu Abdullah \(^*\)\(\text{asws}\). He\(^*\)\(\text{asws}\) asked him about issues, he did not know the answer of these. It was among what he\(^*\)\(\text{asws}\) asked him, he\(^*\)\(\text{asws}\) said to him: ‘Inform me\(^*\)\(\text{asws}\) about Words of Allah\(^*\)\(\text{azwj}\) the Exalted: and We Apportioned the travelling therein: “Travel in these during nights and days in security” [34:18], which place it is?’

He said, ‘It is what is between Makkah and Al-Medina’. He\(^*\)\(\text{asws}\) said: ‘We\(^*\)\(\text{asws}\) adjure you with Allah\(^*\)\(\text{azwj}\)! Are they not travelling between Makah and Al-Medina, there being no safety upon their blood from the killing, and upon their wealth from the theft?’

Then he\(^*\)\(\text{asws}\) said: ‘And inform me about His\(^*\)\(\text{azwj}\) Words: and the one who enters it would be secure. [3:97], which place is it?’ He said, ‘That is the Sacred House of Allah\(^*\)\(\text{azwj}\) (Kabah)’. He\(^*\)\(\text{asws}\) said: ‘We\(^*\)\(\text{asws}\) adjure you with Allah\(^*\)\(\text{azwj}\)! Don’t you know that Abdullah Bin Al-Zubeyr and Saeed Bin Jubeyr had both entered it, but were not safe from the killing?’ He said, ‘Pardon me, O son\(^*\)\(\text{asws}\) of Rasool-Allah\(^*\)\(\text{saww}\)!’

(The book) ‘Al Kafi’ – The number, from Al Barqy, from his father, from Muhammad Bin Sinan, from Zayd Al Shaham who said,

‘Qatada Bin Da’ama came up to Abu Ja’far\(^*\)\(\text{asws}\), so he\(^*\)\(\text{asws}\) said: ‘O Qatada! Are you a Faqih (Jurist) of the people of Basra?’ He said, ‘That is what they are alleging’. Abu Ja’far\(^*\)\(\text{asws}\) said: ‘It has reached me\(^*\)\(\text{asws}\) that you are explaining the Quran’. Qatada said to him\(^*\)\(\text{asws}\), ‘Yes’. Abu Ja’far\(^*\)\(\text{asws}\) said to him: ‘You are explaining it by knowledge or by ignorance?’ He said, ‘No, by knowledge’. Abu Ja’far\(^*\)\(\text{asws}\) said to him: ‘So if you are explaining by knowledge, so ‘you are’ ‘who you are’ and I\(^*\)\(\text{asws}\) would like to ask you’. Qatada said, ‘Ask’.

He\(^*\)\(\text{asws}\) said: ‘Inform me\(^*\)\(\text{asws}\) about the Words of Allah\(^*\)\(\text{azwj}\) Mighty and Majestic in (the Chapter 34) Saba: And We Made between them and the towns which We had Blessed therein, apparent towns, and We Apportioned the travelling therein: “Travel in these during nights and days in security” [34:18].

632 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 59 H 5
Qatada said, ‘That is for the one who goes out from his house with lawful provisions, and a camel rented lawfully intending this House (Kabah). He would be safe until he returns back to his family’.

Abu Ja’far asws said: ‘I asws adjure you to Allah azwj, O Qatada! Do you know that if the man comes out from his house with lawful provisions, and a camel rented lawfully, intending this House, he could get cut off (by bandits) on the road, and his provisions would be lost and he could be injured due to that?’ Qatada said, ‘O Allah azwj, Yes!’

Abu Ja’far asws said: ‘Woe be unto you! But rather, you are explaining the Quran from your own self, so you are destroyed and causing others to be destroyed. And if you have taken it from the men (others), you have been destroyed and so have they.

Woe be unto you! (But) that is for the one who comes out from his house with provisions, and lawful means of transportation aspiring for this House while having recognised our asws rights, loving us asws with his heart, just as Allah azwj Mighty and Majestic has Said: Therefore Make the hearts of the people to yearn towards them [14:37] and it does not mean the House, for He azwj is Saying ‘towards them’.

We asws are, by Allah azwj, the (Answered) supplication of Ibrahim as towards whom asws if one loves with one’s heart, his Hajj would be Accepted, otherwise it will not be, O Qatada! So when it will be the Day of Judgment, he would be secure from the Punishment of Hell on the Day of Judgment’.

Qatada said, ‘No offence. By Allah azwj, I will not explain it except like this’. So Abu Ja’far asws said: ‘Woe be unto you, O Qatada! But rather, you should understand the Quran from the ones asws who have been Addressed by it’.

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633 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 59 H 6
CHAPTER 60 - INTERPRETATION OF THE ‘DAYS’, AND THE ‘MONTHS’, BY THE IMAMS \textsuperscript{asws}

1 - لِ،َ الْحَسَّاءَ ابْنِ المُهْتَوَكِّ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ السَّقْرِ بْنِ أَبِِ دِحلَفَ الْكَرْخِيِّ قَالَ: لَمَّا حََُلَ الْمُهْتَوَكِّ سَيِّدَنَا أَبَا اَْْسَنِ الْعَسْكَرِيَّ عَنْ حَائِجٍ لِلْمُهْتَوَكِّ لِفَأَمَرَ أَنْ أحدْخَلَ إِلَيْهِ فَأحدْخِلْتُ إِلَيْهِ ف َقَالَ يَا صَقْرح مَا شَأْنَكَ فَوَحِيَ النَّاسَ عَنْهح ثُحَّ قَالَ لَِ مَا شَأْنَكَ وَ فِيمَ جِئْتح أَي ُّهَا الْْحسْتَادح ف َقَالَ اق ْعحدْ فَأَخَذَنِِ مَا ت َقَدَّمَ وَ مَا تَأَخَّرَ وَ ق حلْتح أَخْطَأْتح فِِ الْمَجِي

قَالَ فَجَلَسْتح ف َلَّاً خَرَجَ قَالَ لِغحلاَمٍ لَهح خحذْ بِيَدِ الصَّقْرِ وَ أَدْخِلْهح إِلََ اْْحجْرَةِ الَّتِِ فِيهَا الْ عِنْدِهِ

قَالَ فَأَدْخَلَنِِ إِلََ اْْحجْرَةِ وَ أَوْمَأَ إِلََ ب َيْتٍ فَدَخَلْتح فَإِذَا هحوَ ع جَالِسٌ عَلَى صَدْرِ حَصِيرٍ وَ بِِِذَاهح ق َبٌِْ مَُْفحورٌ

He got rid of the people away from him, then said to me, ‘What is your concern, and regarding who have you come?’ I said, ‘For good’. He said, ‘Perhaps you as asking about the news of your Master \textsuperscript{asws}. I said to him, ‘And who is my Master \textsuperscript{asws}? My Master \textsuperscript{asws} is Amir Al-Momineen\textsuperscript{asws}. He said, ‘Quiet! Your Master\textsuperscript{asws} is the truth, so do not insult me, for I am upon your doctrine’.

فَقَالَ الْمُحْمِدَ أَمِيرُ الْمُلْمِنِيَّ قَالَ أَ تَحِبُّ أَنْ ت َرَاهح ق حلْتح ن َعَمْ قَالَ اجْلِسْ حَتََّّ يََْرحجَ صَاحِبح الْبَِِيدِ مِنْ عِنْدِهِ

I said, ‘The Praise be to Allahazwj!’ He said, ‘Would you like to see him\textsuperscript{asws}?’ I said, ‘Yes’. He said, ‘Sit until the mailman comes out from him\textsuperscript{asws}.

قَالَ فَسَلَّمْتح ف َرَدَّ ثُحَّ أَمَرَنِِ بِالْْحلحوسِ ثُحَّ قَالَ لَِ يَا صَقْرح مَا أَتَى بِكَ ق حلْتح سَيِّدي جِئْتح أَت َعَ رَّفح خَبََِكَ قَالَ ثُحَّ نَظَرْتح إِلََ الْقَبِِْ ف َبَكَيْتح ف َنَظَرَ إِلَََّ ف َقَالَ يَا صَقْرح لََ عَلَيْكَ لَنْ يَصِلحوا إِلَيْنَا بِسحوٍِ الآْنَ ف َقحلْتح اَْْمْدح لِلَّهِ

He (the narrator) said, ‘So I sat. When he came out, he said to a slave of his, ‘Take the hand of Saqar and enter him into the room wherein is the Alawite, the captive, and vacate between him and him\textsuperscript{asws}. He entered me into the chamber and gestured to a room. So, I entered and there he\textsuperscript{asws} was seated in the middle of the mat and parallel to him\textsuperscript{asws} was a grave dug out.

قَالَ مُهْتَوَكِّ فِي هِامُي بِالْحُلْوِيَّةَ ثُمَّ قَالَ لِي بِنَا مَلَأَمَا أَلَى بِكَ فِي حَبْرَتْ صَبُّي جِئْتح أَلْخَادَمُ حَرَّكَ قَالَ ثُمَّ نَظَرَ إِلَى الْغَرْفِ فُكَتْقَتْ قَنَطَرَ إِلَيْيْ فَقَالَ بِنَا مَلَأَمَا أَلَى بِكَ فِي حَبْرَتْ صَبُّي لَعِينَا بِكَ فِي حَبْرَتْ صَبُّي هُوَ الْحُلْوِيَّةَ
He (the narrator) said, ‘I greeted and he asws replied, then instructed me with being seated, then said to me: ‘O Saqar! What have you come with?’ I said, ‘My Master asws! I have come to know your asws news’. Then I looked at the grave and I cried, so he asws looked at me and said: ‘O Saqar! (It is) not upon you. They will never arrive to us with evil now’. I said, ‘The Praise is for Allah azwj’.

Then I said, ‘O my Master asws! They are reporting from the Prophet saww, I do not know its meaning’. He asws said: ‘And what is it?’ I said, ‘His saww words: ‘Do not be inimical to the day, for they will be your enemies’ What is its meaning?’

He asws said: ‘Yes, the days are us asws, for as long as the skies and the earth stand. The Saturday is a name of Rasool-Allah saww, and Sunday (Ahad – one) is a teknonym of Amir Al-Momineen asws, and Monday (Isneyn - two) are Al-Hassan asws and Al-Husayn asws, and the Tuesday (Salasa - three) are Al asws Bin Al-Husayn asws and Muhammad asws Bin Ali asws and Ja’far asws Bin Muhammad asws, and Wednesday (Arba’a – four) are Musa asws Bin Ja’far asws, and Ali asws Bin Musa asws, and Muhammad asws Bin Ali asws, and I asws, and Thursday (Al-Khamis – five) is my asws son asws Al-Hassan asws Bin Ali asws, and the Friday (Jum’a) is a son asws of my asws son asws, and to him asws will gather (Jam’a) the groups of truth, and he asws is the one who will fill it with fairness and justice just as it had been filled with injustice and tyranny.

Thus, this is the meaning of the days. Do not be their asws enemies in the world, so they asws would be your enemies in the Hereafter’. Then he asws said: ‘Bid farewell, for there is no safety upon you’.

I asked Abu Ja’far asws about interpretation of Words of Allah azwj Mighty and Majestic: *Surely, the number of months in the Presence of Allah is twelve months in the Book of Allah, the day He Created the skies and the earth – from these four are Sacred. That is the upright (Al Qayyim) Religion, therefore do not be unjust to yourselves regarding these [9:36].*
He (the narrator) said, ‘My Master asws breathed a sigh of relief, then said: ‘O Jabir! As for the year, so it is my asws grandfather Rasool-Allah asww, and its months are twelve, so it is Amir Al-Momineen asws up to me asws, and to my asws son Ja’far asws, and his asws son asws Musa asws, and his asws son asws Ali asws, and to his asws son Al-Hassan, and to his asws son asws Muhammad Al-Hadi Al Mahdi asws – twelve Imams asws, Divine Authorities of Allah awj among His awj creatures, and His awj trustees upon His awj Revelation, and His awj Knowledge.

And from these four are Sacred, they asws are those of the upright Religion. Four of them asws came out with one name, ‘Ali’ - Amir Al-Momineen asws, and my asws father Ali asws Bin Al-Husayn asws, and Ali asws Bin Musa asws, and Ali asws Bin Muhammad asws. The acknowledgment with them asws, it is the upright Religion, therefore do not be unjust to yourselves regarding these [9:36], i.e., say with them asws all, you will be rightly guided’.

And in another Hadeeth – Sacred [9:36] are Ali asws, and Al-Hassan asws and Al-Husayn asws and Al-Qaim asws, by the evidence of His awj Words: That is the upright (Al Qayyim) Religion’.

(I was in the presence of Abu Ja’far Muhammad asws Bin Al-Baqir asws one day. When the ones who were in his presence dispersed, he asws said: ‘O Abu Hamza! It is from the inevitable which Allah awj Made to be inevitable, rising of our asws Qaim asws. The one who doubts in what I asws am saying, would meet Allah awj and he would be a Kafir with it, and a rejecter of it’.

Then he asws said: ‘By my asws father asws and my asws mother asws! The one asws named by my asws name, teknonymed with my asws teknonym, the seventh from after me asws will come as the

635 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 60 H 2
636 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 60 H 3
one who will fill the earth with justice and fairness, just as it would have been filled with tyranny and injustice.

O Abu Hamza! One who comes across him\textsuperscript{asws}, so let him submit to him\textsuperscript{asws}, what he submits to Muhammad\textsuperscript{asww}, and one who does not submit, \textit{so Allah would Prohibited the Paradise unto him and his abode would be the Fire}, [5:72] and evil is the abode of the unjust \textsuperscript{[3:151]}:\textsuperscript{637}

\[ \text{The book) } '\text{Al Ghayba'} \text{ of Al Numani – Sala Bin Muhammad, from Abu Al Hassan Ali Bin Ma'mar, from Hamza Bin Al Qasim, from Ja'far Bin Muhammad, from Ubeyd Bin aseer, from Ahmad Bin Musa, from Dawood Bin Kaseer Al Raqy who said,} \]

'I entered to see Abu Abdullah Ja’far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws} at Al-Medina. He\textsuperscript{asws} said to me: ‘What is that which delayed you from (coming to) us\textsuperscript{asws}, O Dawood?’ I said, ‘A need for me presented at Al-Kufa’. He\textsuperscript{asws} said: ‘Whom have you left behind at it?’

\[ \text{I said, ‘May I be sacrificed for you\textsuperscript{asws}! I left behind your\textsuperscript{asws} uncle Zayd. I left him riding a horse wearing a Quran calling out at the top of his voice, ‘Ask me before you lose me, for between my shoulders there is immense knowledge! I recognise the Abrogating, and the Abrogated, and the Double (Masaany), and the Magnificent Quran, and I am a flag between Allah\textsuperscript{azwj} and you all!’} \]

He\textsuperscript{asws} said to me: ‘O Zayd! Those doctrines are gone’. Then he\textsuperscript{asws} called out: ‘O Sama’at Bin Mihran! Bring me\textsuperscript{asws} the dates’. He came to him\textsuperscript{asws} with a basket wherein were dates. He\textsuperscript{asws} took a date and ate it and brought out the seed from his\textsuperscript{asws} mouth and planted it in the ground. It split and grew and became tall, and branched. He\textsuperscript{asws} hit is hand on a cluster from a branch from it, and a white paper came out from it. He\textsuperscript{asws} opened it and handed it to me and said: ‘Read it’.

\[ \text{فرAGMENT\textsuperscript{637} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 60 H 4} \]
I read it and there in it were inscribed two lines. The first was: ‘There is no god except Allahazwj, MuhammadSaww is Rasool-AllahSaww.

And the second: *Surely, the number of months in the Presence of Allah is twelve months in the Book of Allah, the day He Created the skies and the earth – from these four are Sacred. That is the upright Religion, [9:36] –* Amir Al-Momineen Alasws Bin Abu Talibasws, Al-Hassanasws Bin Aliasws, Al-Husaynasws Bin Aliasws, Aliasws Bin Al-Husaynasws, Muhammadasws Bin Aliasws, Ja’farasws Bin Muhammadasws, Musaasws Bin Ja’farasws, Aliasws Bin Musaasws, Muhammadasws Bin Aliasws, Aliasws Bin Muhammad, Al-Hassanasws Bin Aliasws, after himasws is Al-Hujjasws.

Then heasws said: ‘O Dawood! Do you know when this was inscribed in this?’ I said, ‘Allahazwj and Hisazwj RasoolSaww and youasws (Imamsasws) are more knowing’. Heasws said: ‘Before Allahazwj Created Adamas, by two thousand years’, 638

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638 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 60 H 5
CHAPTER 61 – WHAT HAS BEEN REVEALED FROM THE PROHIBITION FROM TAKING EVERY SHARER OR SECRET, OR CONFIDANT, OR FRIEND FROM BESIDES ALLAHazwj AND HISazwj Divine Authoritiesasws

1- كَانَ الكَافِئُ الْعَلَّامَةُ مَنْ تَمَشَّى عَنْ الْحَكِيمِ عَنْ الْحَكِيمِ عَنْ عَمَّاءِ الْحَكِيمِ عَنْ أَبِي حَجَرٍ عِنْيَ عَلَى مَلَكِيَّةٍ أَلْهَةٍ وَ أَلْهَةٍ

2- كَانَ الكَافِئُ الْعَلَّامَةُ مَنْ تَمَشَّى عَنْ الْحَكِيمِ عَنْ الْحَكِيمِ عَنْ عَمَّاءِ الْحَكِيمِ عَنْ أَبِي حَجَرٍ عِنْيَ عَلَى مَلَكِيَّةٍ أَلْهَةٍ وَ أَلْهَةٍ

3- كَانَ الكَافِئُ الْعَلَّامَةُ مَنْ تَمَشَّى عَنْ الْحَكِيمِ عَنْ الْحَكِيمِ عَنْ عَمَّاءِ الْحَكِيمِ عَنْ أَبِي حَجَرٍ عِنْيَ عَلَى مَلَكِيَّةٍ أَلْهَةٍ وَ أَلْهَةٍ

(The book) ‘Al Kafi’ – Al Husayn Bin Muhammad, from Al Moalla, from Al Washa, from Musanna, from Abdullah Bin Ijlan,

‘From Abu Ja’farasws regarding Words of Exalted: Are you reckoning that you would be left alone while Allah has not yet Known those of you who have struggled hard; and do not take as a confidant any one from besides Allah, nor His Rasool, nor the Momineen; [9:16]: ‘Meaning with the Momineen, the Imamsasws. Do not take confidants from besides them’. 639

(I wrote to Abu Muhammadasws asking himasws about the confidant, and it is the Word of Allahazwj: ‘and do not take as a confidant any one from besides Allah, nor His Rasool, nor the Momineen; [9:16], and I said within myself, ‘There is no one in the Book, one I can see as being the Momineen, over here’.

The answer came back: ‘The confidant is one who is established besides a Master of the Command (Wali Al-Amr), and you discussed within yourself about the Momineen, who they might be in this place, so they are the Imamsasws, those ones believing in Allahazwj, and Heazwj Authorises their safety’. 640

(The book) ‘Al-Kafi’ – By his chain, ‘Abu Ja’farasws said: ‘Do not take anyone from besides Allahazwj as a confidant, for you will not be Momineen, as every means, and lineage, and

639 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 61 H 1
640 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 61 H 2
kinship, and confidant, and innovation, and doubt would be terminated, vanishing like the vanishing of the dust which happens to be upon the solid rock when the new rain hits it, except what the Quran affirmed'.

4- كنّز، كنّز جامع الفوائد و تأويل الآيات الظاهرة عَنْ أَبِِ الْعَبَّاسِ عَنْ أَبِِ عَبْدِ اللَّهِ ع قَالَ أَتَى

641 The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – From Abu Al Abbas,

642 Rasool-Allah saww said: ‘Now you will never take as a confidant any one from besides Allah, nor His Rasool, nor the Momineen; [9:16]. We saww do not order you to kill your parents, but we saww order you to honour them both’.

643 Tafseer Al Ayyashi – From Abu Al Sabbah Al Kinany said,

644 ‘Abu Ja’far saww said: ‘O Abu Al-Sabbah! Beware of the confidants, for every confidant besides us saws, so he is a tyrant’, or said: ‘Adversary’.

645 Tafseer Al Ayyashi – From Abu Baseer,

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641 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 61 H 3
642 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 61 H 4
643 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 61 H 5
644 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 61 H 6
‘From Abu Abdullah\textsuperscript{asws} regarding Words of Allah\textsuperscript{azwj} the Exalted: They are taking their Rabbis and their Monks as lords besides Allah [9:31]. He\textsuperscript{asws} said: ‘But, by Allah\textsuperscript{azwj}, they neither Fasted nor prayed Salat (for them), but they (priests) permitted the Prohibitions for them, and they prohibited upon them the Permissible(s), and they (people) followed them (priests)’. 645

And in another Hadeeth from him\textsuperscript{asws}: ‘But they obeyed them in the (acts of) disobedience to Allah\textsuperscript{azwj}, 646

Tafseer Al Ayyashi – From Jabir, ‘From Abu Abdullah\textsuperscript{asws}, he (the narrator) said, ‘I asked him\textsuperscript{asws} about Words of Allah\textsuperscript{azwj}: They are taking their Rabbis and their Monks as lords besides Allah [9:31]. He\textsuperscript{asws} said: ‘But they did not take them as gods except that they (priests) permitted the Permissibles, so they (people) took with it, and they prohibited the Permissibles, so they took with it. They were their lords from besides Allah\textsuperscript{azwj}, 647

And Abu Baseer said, ‘Abu Abdullah\textsuperscript{asws} said: ‘They (priests) did not call them (people) to worship them, and had they called them to worship them, they would not have answered them, but they (priests) permitted for them Permissibles, and they prohibited upon them Permissible, and they (people) became worshipping them from where they were not aware’’. 648

Tafseer Al-Ayyashi – From Huzeyfa having been asked about Words of Allah\textsuperscript{azwj}: They are taking their Rabbis and their Monks as lords besides Allah [9:31]. He said, ‘They did not become worshipping them, but when they (priests) permitted things for them (which were forbidden), they (people) considered it as permissible, and they prohibited unto them (which was permissible), they considered it as prohibited’’. 649

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645 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 61 H 7
646 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 61 H 8
647 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 61 H 9
648 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 61 H 10
649 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 61 H 11
Tafseer Al Qummi – In a report of Abu Al Jaroud,

‘From Abu Ja’far asws regarding Words of the Exalted: *and do not take as a confidant any one from besides Allah, nor His Rasool, nor the Momineen; [9:16] – meaning by the Momineen, Progeny asws of Muhammad saww, and the confidant is the co-sharer of secrets’.”

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650 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 61 H 12
CHAPTER 62 – THEY<sup>asws</sup> ARE THE PEOPLE OF THE HEIGHTS (RECOGNISERS), THOSE ALLAH<sup>azwj</sup> MENTIONED IN THE QURAN. NONE WILL ENTER THE PARADISE EXCEPT ONE WHO RECOGNISES THEM<sup>asws</sup> AND THEY<sup>asws</sup> RECOGNISE HIM

1. From the Tafseer of Al Qummi: My father, from Ibn Mahboub, from Bureyd, ‘From Abu Abdullah<sup>asws</sup> having said: “The heights, (these are) dunes between the Paradise and the Fire, and the men are the Imams<sup>asws</sup> pausing upon the heights along with their<sup>asws</sup> Shias, and the Momineen would have been escorted to the Paradise without Reckoning. So the Imams<sup>asws</sup> would be saying to their<sup>asws</sup> Shias from the committees of the sins: ‘Look at your brethren in the Paradise! They have (already) been escorted to it without Reckoning’, and it is His<sup>azwj</sup> Speech, the Blessed and Exalted: ‘Peace be on you’ (although) they shall not have entered it yet, but they would be hoping to [7:46].

Then they<sup>asws</sup> would say to them: ‘Look at your enemies in the Fire!’ And it is His<sup>azwj</sup> Speech: And when their eyes turn towards the inmates of the Fire, they would say: ‘Our Lord! Do not Make us to be with the unjust’ [7:47]. And the companions of the heights shall call out to men whom they would be recognising by their marks saying: ‘Your amassing in the world - will not avail you and what you used to be arrogant about [7:48].

Then they<sup>asws</sup> would be saying to the ones in the Fire from their<sup>asws</sup> enemies: ‘Is it these Shias of mine<sup>asws</sup> and my<sup>asws</sup> brethren, the ones whom you were swearing in the world that they will not attain Allah’s Mercy? [7:49]. Then the Imams<sup>asws</sup> would be saying to their<sup>asws</sup> Shias: Enter the Paradise! There will neither be fear upon you nor will you be grieving!’ [7:49].

2. ج، الإحتجاج عن الأشعث بن بثابة قال: كنت خالصة وقد أمر比我ء الدينين ع فتحاة ابن أثاثر فقال يا أمير المؤمنين فقل الله عز وجل و ليس أيها أن تذويا البين من ظهورها و لكن أيها من الين و آثأر البين من أهابها

651 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 62 H 1
He asws said: ‘We asws are the Houses which Allah azwj has Commanded that you should be coming from its Doors. We asws are the Door of Allah azwj, and His asws Houses, which you should be coming from these. So the one who has pledged his allegiance to us asws, and acknowledges our asws Wilayah, so he has come to the Houses from its Doors; and the one who has opposed us asws, and preferred others over us asws, so he has come to the Houses from its backs (like a thief)’.

And that is because Allah azwj Mighty and Majestic, if He azwj so Desired, would have Caused the people to recognise Himself azwj until they would have recognised Him azwj, and come to Him azwj from His azwj Door, but He azwj Made us as His azwj Doors, and His azwj Path, and His azwj Way, and His azwj Door which He azwj can be access to from it’.

He asws said: ‘So the one who turns away from our asws Wilayah and prefers others over us asws, so they are deviating from the (Straight) Path [23:74]’.

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652 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 62 H 2
I was seated in the presence of Amir Al Momineen\textsuperscript{asws}, a man came and said to him\textsuperscript{asws}, 'O Amir Al Momineen\textsuperscript{asws}: ‘And upon the heights would be men [7:46] – up to his\textsuperscript{asws} words: ‘And His\textsuperscript{azwj} Door which He\textsuperscript{azwj} can access to from it’”\textsuperscript{653}

And he mentioned the Hadeeth in its complete form up to his\textsuperscript{asws} words: ‘And His\textsuperscript{azwj} Door which He\textsuperscript{azwj} can access to from it’.

He\textsuperscript{asws} said: 'So the one who turns away from our\textsuperscript{asws} Wilayah, and prefers others over us\textsuperscript{asws}, so they are deviating from the (Straight) Path [23:74]. So, they are not equal, one who is held fast with, the ones held, not equal to the one the people hold fast to, nor are they equal, the ones who go the ones who go. But rather, the people are (going) to turbid (chaotic/muddled) springs, emptying (confused knowledge) into each other, and the ones who come to us\textsuperscript{asws}, comes to clear springs flowing upon them, by the Permission of Allah\textsuperscript{azwj} the Exalted, and there is neither any interruption for it nor depletion’\textsuperscript{654}. 

From Abu Ja’far\textsuperscript{asws} regarding Words of Allah\textsuperscript{azwj} Mighty and Majestic: And upon the heights would be men recognising all by their marks [7:46]. He\textsuperscript{asws} said: 'We\textsuperscript{asws} are those men. The Imams\textsuperscript{asws} from us\textsuperscript{asws} recognise ones who will enter the Fire and ones who will enter the Paradise, just as you tend to recognise among your tribes the man from you, recognising the ones in it from a righteous one or an evil one’\textsuperscript{655}. 

\textsuperscript{653} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 62 H 3
\textsuperscript{654} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 62 H 4
\textsuperscript{655} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 62 H 5
(The books) ‘Muntahab Al Basaair’ (and) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Muhammad Bin Al Husayn, from Muhammad Bin Al Fuzeyl, from Abu Hamza,

‘From Abu Ja’farasws, and Is’haq Bin Ammar, from Abu Abdullahasws regarding Words of Allahazwj Mighty and Majestic: *And upon the heights would be men recognising all by their marks [7:46]*, heasws said: ‘They are the Imamsasws, 656

And upon the heights would be men recognising all by their marks [7:46], heasws said: ‘They are the Imamasws’. 656

Basaair Al Darajaat – Ahmad Bin Muhammad, from Al Washa, from Ahmad Bin Aaiz, from Abu Zayd, from Al Hiliqam,

‘From Abu Ja’farasws, he (the narrator) said, ‘I asked himasws about Words of Allahazwj Mighty and Majestic: *And upon the heights would be men recognising all by their marks [7:46]*, ‘What is the meaning of Hisazwj Words: *And upon the heights would be men*’?’

Heasws said: ‘Aren’t you recognising there is a recogniser upon your tribes for recognise the ones in it from a righteous one or an evil one?’ I said, ‘Yes’. Heasws said: ‘So, weasws are those men, the ones recognising all by their marks [7:46]’. 657

(The books) ‘Muntahab Al Basaair’ (and) ‘Basaair Al Darajaat’ – Al Munaya, from Al Husayn Bin Ulwan, from Sa’ad Bin Tareyf,

‘From Abu Ja’farasws, he (the narrator) said, ‘I asked himasws about this Verse: *And upon the heights would be men recognising all by their marks [7:46]*. Heasws said: ‘O Sa’ad, the Progenyasws of Muhammadasws will not let anyone enter the Paradise except the one who recognises themasws and theyasws recognise him, nor will they let anyone enter the Fire except the one who has denied themasws, and theyasws denied him, and the ‘Heights’. Allahazwj cannot be Recognised, except by the way of theirasws recognition’. 658

656 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 62 H 6
657 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 62 H 7
658 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 62 H 8
Rasool-Allah said to Ali: ‘O Ali! Three (aspects), I swear, these are true. You are the successors are such recognisers, Allah cannot be recognised except by your recognition; and such recognisers, none can enter the Paradise except the one who recognises you and you recognise them; and such recognisers, none can enter the Fire except one who denies you and you deny him’.  

From Abu Abdullah, he (the narrator) said, ‘I asked him about His Words: And upon the heights would be men recognising all by their marks [7:46]. He said: ‘We are the companions of the heights. The one we recognise would be from us, and one who was from us would be in the Paradise, and the one we deny would be in the Fire’. 

I asked Abu Ja’far about Words of Allah the Exalted: And upon the heights would be men recognising all by their marks [7:46]. He said: ‘The Imams, O Sa’ad’.

From Abu Ja’far, he (the narrator) said, ‘I asked him about the recognisers, ‘What are they?’ He said: ‘They are the most prestigious of the creatures to Allah’.

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659 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 62 H 9
660 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 62 H 10
661 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 62 H 11
662 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 62 H 12
663 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 62 H 13
I was in the presence of Abu Abdullah \textsuperscript{asws} and Sufyan Bin Mus'ab Al-Abdy entered to see him \textsuperscript{asws} and said, ‘May Allah \textsuperscript{azwj} Make me to be sacrificed for you \textsuperscript{asws}! What are you \textsuperscript{asws} saying regarding His \textsuperscript{azwj} Words, Exalted is His \textsuperscript{azwj} Mention: And upon the heights would be men \textsuperscript{[7:46]} – the Verse?’

He \textsuperscript{asws} said: ‘They \textsuperscript{asws} are the successors \textsuperscript{asws} from Progeny \textsuperscript{asws} of Muhammad \textsuperscript{saww}, the twelve. Allah \textsuperscript{azwj} cannot be recognised except by the one who recognises them \textsuperscript{asws} and they recognise him’.

He said, ‘So what are the heights? May I be sacrificed for you \textsuperscript{asw}!’ He \textsuperscript{asws} said: ‘Dunes of musk. Upon it would be Rasool-Allah \textsuperscript{saww} and the successors \textsuperscript{asws}, recognising all by their marks \textsuperscript{[7:46]}. Sufyan said, ‘I will not say anything regarding that’.

He said, ‘From Salman Al-Farsi \textsuperscript{ra} having said, ‘I \textsuperscript{ra} swear by Allah \textsuperscript{awj}, I \textsuperscript{ra} heard Rasool-Allah \textsuperscript{saww} and he \textsuperscript{saww} said to Ali \textsuperscript{asws}: ‘You \textsuperscript{asws} and the successors \textsuperscript{asws} from after me \textsuperscript{saww}, or said: ‘From after you \textsuperscript{asws}, are such recognisers, Allah \textsuperscript{awj} cannot be recognised except by way of your \textsuperscript{asws} recognition, and such recognisers, none can enter the Paradise except the one recognising you \textsuperscript{asws} and you \textsuperscript{asws} recognise him, nor enter the Fire except one denying you \textsuperscript{asws} and you \textsuperscript{asws} deny him’.'

The books ‘Muntaha Al Basaair’ (and) ‘Basaair Al Darajaat’ – Ahmad Bin Al Hassan Bin Ali bin Fazzal, from Ali Bin Asbat, from Ahmad Bin Hanan, from one of his companions, raising it to Al Asbagh Bin Nubata,

‘From Salman Al-Farsi \textsuperscript{ra} having said, ‘I \textsuperscript{ra} swear by Allah \textsuperscript{awj}, I \textsuperscript{ra} heard Rasool-Allah \textsuperscript{saww} and he \textsuperscript{saww} said to Ali \textsuperscript{asws}: ‘You \textsuperscript{asws} and the successors \textsuperscript{asws} from after me \textsuperscript{saww}, or said: ‘From after you \textsuperscript{asws}, are such recognisers, Allah \textsuperscript{awj} cannot be recognised except by way of your \textsuperscript{asws} recognition, and such recognisers, none can enter the Paradise except the one recognising you \textsuperscript{asws} and you \textsuperscript{asws} recognise him, nor enter the Fire except one denying you \textsuperscript{asws} and you \textsuperscript{asws} deny him’.”

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\textsuperscript{664} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 62 H 14
\textsuperscript{665} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 62 H 15
I heard Abu Abdullah asws saying: ‘Ibn Al-Kawa came to Amir Al-Momineen asws and said: ‘O Amir Al-Momineen, And upon the heights would be men recognising all by their marks [7:46]’.

He asws said: ‘We asws recognisers. We asws recognise our asws helpers by their marks, and we asws are such recognisers, Allah aswj Mighty and Majestic cannot be recognise except by way of our asws recognition, and we asws are the recognisers whom Allah aswj Mighty and Majestic will Introduce on the Day of Qiyamah upon the Bridge, so one will enter the Paradise except one who recognises us asws and we asws recognise him, nor enter the Fire except one who denies us asws and we asws deny him.

Surely, if Allah aswj Blessed and Exalted had Desired to, would have Introduce Himself aswj to the servant. But, He aswj Made us asws to be His aswj Door, and His aswj Bridge, and His aswj Way, and the Face which comes from Him aswj. So the one who turns away from our asws Wilayah, or prefers others over/to us asws, so they would be falling off from the Bridge.

So they are not equal, the one who clings to the people with it, nor is it the same where the people are going to the turbid (muddled up) springs, draining (confusion/knowledge) into each other, however, the going of the one who comes over to us asws, to clear springs flowing by the Command of its Lord aswj, neither there being a depletion for it nor a termination’.

For Ali asws Bin Abu Talib asws, in the Book of Allah aswj, there are names the people do not recognise.'
He (the narrator) said, ‘We said, ‘What are these?’ He said, ‘Names Allah \textsuperscript{azwj} Named in the Quran, ‘Muezzin’ and ‘Azaan’. As for Words of the Exalted: \textit{Then a proclaimer would proclaim among them: ‘The Curse of Allah is on the unjust, [7:44].} He \textsuperscript{asws} is the proclaimer between them saying: ‘Indeed! Curse of Allah \textsuperscript{azwj} is upon those who belied my \textsuperscript{asws} Wilayah and belittled my \textsuperscript{asws} rights’’.\footnote{Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 62 H 17}

Ibn Al-Kawa came to Ali \textsuperscript{asws} and said, ‘O Amir Al-Momineen\textsuperscript{asws}! There are two Verses in the Book of Allah \textsuperscript{azwj} the Exalted have exhausted me and made me doubt in my religion’. He \textsuperscript{asws} said: ‘And what are these two?’

He said, ‘Words of Allah \textsuperscript{azwj} the Exalted: \textit{And upon the heights would be men recognising all by their marks [7:46].} He \textsuperscript{asws} said: ‘And you have not understood this until now?’ He said, ‘No’. He \textsuperscript{asws} said: ‘We\textsuperscript{asws} are the recognisers. One who recognises us\textsuperscript{asws} would enter the Paradise and one who denies us\textsuperscript{asws} would enter the Fire’.

He said, ‘And His \textsuperscript{azwj} Words: \textit{Do you not see that Allah, there Glorify to Him the ones in the skies and the earth, and the birds in rows? Each has known its Salat and its Glorification, [24:41].} He \textsuperscript{asws} said: ‘And you have not understood it until now?’ He said, ‘No.

He \textsuperscript{asws} said: ‘Surely, Allah \textsuperscript{azwj} Blessed and Exalted Created the Angels in various images, except that Allah \textsuperscript{azwj} Blessed and Exalted has an Angel in the image of a rooster, hoarse and grizzly, whose clutches are in the seventh firmament, the lowest, and is recognised by the two, beneath the Throne. It has two wings for it – A wing in the east, and a wing in the west. One of them is of fire and the other one from snow.

Neither does the one of fire melt the snow, nor does the wing of snow extinguishes the fire. When it is every pre-dawn, it flaps its wings and shouts, ‘Glorious, Holy is Lord \textsuperscript{azwj} of the Angels and the Spirit! Muhammad\textsuperscript{saww} is best of the ‘Al-Bashar’ (Sent down to earth,
Heavens, in the outfit of human being) and Ali\textsuperscript{asws} is the best of the successors\textsuperscript{asws}!’ So the rooster (of the world) shouts”\textsuperscript{668}.

19 - For, Tafsir Furat Bin Ibrahim\textsuperscript{–} Al Husayn Bin Saeed transmitting, ‘From Abu Ja’far\textsuperscript{asws} having said: ‘There is no one in the Torah, nor in the Evangel, nor in the Psalms except and his name is with us\textsuperscript{asws}, and name of his father, and that is the Word of the Exalted: recognising all by their marks’\textsuperscript{669}.

20 - For, Tafsir Furat Bin Ibrahim\textsuperscript{–} Muhammad Bin Al Fazl Bin Ja’far Bin Al Fazl Al Abbasy transmitting, ‘From Ibn Abbas regarding Words of the Exalted: And upon the heights would be men recognising all by their marks [7:46], said, ‘The Prophet\textsuperscript{saww} and Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, and (Syeda) Fatima\textsuperscript{asws}, and Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws} would be upon a wall between the Paradise and the Fire, recognising the one who loves them\textsuperscript{asws} by the whiteness of his face, and the one hating them\textsuperscript{asws} by the blackness of his face’\textsuperscript{670}.

21 - Kanz, Kanz Jamia Al Fawaid and Taweil Al Ayaat Al Zaahira – It is reported by the sheikh Abu Ja’far Al Tusi, from his men, ‘From Abu Abdullah\textsuperscript{asws}, and he\textsuperscript{asws} had been asked about Words of Allah\textsuperscript{azwj} Mighty and Majestic: And between the two there shall be a veil. [7:46]. A wall between the Paradise and the Fire, standing upon it would be Muhammad\textsuperscript{saww}, and Ali\textsuperscript{asws}, and Al-Hassan\textsuperscript{asws}, and Al-Husayn\textsuperscript{asws}, and (Syeda) Fatima\textsuperscript{asws}, and (Syeda) Khadeeja\textsuperscript{asws}. They\textsuperscript{asws} will be calling out: ‘Where are ones who love us\textsuperscript{asws}? Where are our\textsuperscript{asws} Shias?’

They will be coming to them\textsuperscript{asws}, and they\textsuperscript{asws} would be recognising them by their names and names of their fathers, and that is the Word of the Exalted: recognising all by their marks.”\textsuperscript{690}
[7:46]. Then they asws grab them by their hands and come out with them upon the Bridge and enter them into the Paradise" 671

Nahj Al-Balagah – Amir Al-Momineenasws said: ‘But rather, the Imamsasws are the Custodians of Allahazwj upon Hisazwj creatures, and Hisazwj recognisers upon Hisazwj servants. None can enter the Paradise except one recognising themasws and theyasws recognise him, nor enter the Fire except one who denies themasws and theyasws deny him’ 672
CHAPTER 63 – THE VERSES EVIDENCING UPON LOFTINESS OF THEIR ASWS OCCUPATION, AND SALVATION OF THEIR ASWS SHIAS IN THE HEREAFTER, AND THE QUESTION ABOUT THEIR ASWS WILAYAH

1- قب، المناقب لابن شهرآشوب عن الكاظم ع في قوله تعالى: إِنَّمَا يُمَامُ الْمُكَذِّبِينَ مَنْ كَانَ شَفَأً لَهُمْ مِنْ رَحِمَةِ اللَّهِ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَةُ الَّتِي كَانَ شَفَأً لَهُمْ مَنْ وَلَدَى اللَّهُ فَيَلْهَبُهُمُ الْيَوْمُ الْيَلِيمُ لِيُذَهَّبَ عَنْهُمْ ظَلَّةَ الْعَذَابِ. (The book) ‘Al Manaqib’ of Ibn Shehr Ashub,

‘From Al-Kazim asws regarding Words of the Exalted: except one the Beneficent Permits for him, [78:38]. He asws said: ‘By Allah azwj! We asws are the Permitted ones on the Day of Qiyamah, and the speakers of the correct thing [78:38]’.

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2- وَ غَنِيٌّ عَنْ عِبَادِ اللَّهِ مِنْ خُبُولٍ عَنْ عَلِيٍّ عَنْ قَوْلِهِ تَعَالََ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَةُ مِنْ وَلَدَى اللَّهِ الْمَأْذِقُونَ عِنْصَارًا مَنْ أَذِنَ لَهُ الرَّحْمَةُ مِنْ وَلَدَى اللَّهِ الْمَأْذِقُونَ عِنْصَارًا. And from Abdullah Bin Khaleel,

‘From Ali asws regarding Words of the Exalted: And We shall Remove whatever is in their chests from grudges, [15:47] – the Verse. He asws said: ‘It was Revealed regarding us asws/ (as we asws will remove grudges from the chests of believers in the Hereafter).

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3- وَ غَنِيٌّ عَنْ عِبَادِ اللَّهِ مِنْ خُبُولٍ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ يَوْمَئِذٍ لَ يَنْفَعَ الشَّفاعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَةُ وَ رَضِيَ لَهُ قَوْلُ. And from Zayd Al Shahaam who said,

‘Abu Abdullah asws said: ‘Regarding Words of the Exalted: Surely, the Day of Decision is the appointment of theirs, altogether [44:40] A Day, neither will a friend avail anything from a friend, nor would they be helped [44:41] Except one Allah Mercies. Surely He is the Mighty, the Merciful [44:42]. He asws said: ‘Our asws Shias are those Allah azwj will Mercy upon, and by Allah azwj, we asws are those Allah azwj has Made an exception for, and we asws will avail them’.

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4- كُنْ زَىْ، كُنْ زَىْ جَ اِمْعَّانُ الفِوْاَيَّاتِ وَ تَأْوِيْلِ الْآيَاتِ الْأَظَّاهِرِ تَحْكَمُ الْعَلَّامِيَّةُ عَلَىٰ عُقُوبِ عَلَيْهِمْ عَلَىٰ مَثَالِ عَلَيْهِمْ عَلَىٰ مَثَالِ عُقُوبِ عِينِي نَبِيّ قَدْ دَأَبَ عَلَىٰ أَبِي الْحَسَنِ مُوسَى عَلَىٰ فَالْمَضْعُوبَ إِبَابُ عَبْدُ اللَّهِ عَزَّ وَ جَلَّ يُهَبُّهَا عَلَىٰ قَبْلِ الْغَرْقِ عِنْصَارَ عِينِي نَبِيّ قَدْ دَأَبَ عَلَىٰ أَبِي الْحَسَنِ مُوسَى عَلَىٰ فَالْمَضْعُوبَ إِبَابُ عَبْدُ اللَّهِ عَزَّ وَ جَلَّ يُهَبُّهَا عَلَىٰ قَبْلِ الْغَرْقِ. (The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Muhammad Bin Hammam, from Muhammad Bin Ismail Al Alawy, from Isa Bin Dawood,
‘From Abu Al-Hassan Musa’saww having said: ‘Iasws heard myasws fatherasws saying and a man had asked himasws about Words of Allahazwj Mighty and Majestic: On that Day the Intercession will not benefit except one for whom the Beneficent Permits and is Pleased with his word [20:109].

Heasws said: ‘He will not attain intercession of Muhammadasws on the Day of Qiyamah except the one who is Permitted for it by obedience to Progenyasws of Muhammadasws and his word is pleased with and deeds regarding themasws. So, he lives upon theirasws cordiality and dies while being upon it so Allahazwj will be Pleased of his words and deeds regarding themasws.

ثم قال: و عنده الوجه لحي القيوم و قد خاب من حان ظلمًا لآل محمد و رضي الله وقال و عملا فيهم قال: ‘And the faces shall be humbled to the Living, the Eternal, and he will be disappointed, one who bore injustice to Progeny of Muhammad [20:111] – it was Revealed like this’.

And by this chain from himasws, from his fatherasws, said: ‘Iasws asked myasws fatherasws Abu Ja’farasws about Words of Allahazwj Mighty and Majestic: So, ones whose scale is heavy, then those, they would be the successful ones [23:102]. Heasws said: ‘It was Revealed regarding usasws. Allahazwj Mighty and Majestic Said: Did not My Verses happen to be recited unto you, - regarding Alliasws, but you were belying these? [23:105]’.”

676 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 4
677 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 5
'From Ja'far asws Bin Muhammad asws having said: 'This Verse was Revealed regarding us asws and our asws Shias, and that is Allah azwj the Glorious has Merited us asws and Merited our asws Shias. We asws will be interceding and they will be interceding. So when they, for whom it wouldn't be so, see that, they will say, So, there is none for us from the intercessors [26:100] Nor an intimate friend [26:101].'

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(I asked Abu Abdullah asws about Words of Allah azwj Mighty and Majestic: So, there is none for us from the intercessors [26:100] Nor an intimate friend [26:101]. He asws said: 'By ‘friend’ it means the recognition, and by the ‘intimate’, the next of kin'.

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(There are) the books ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Ahmad Bin Idrees, from Ibn Isa, from Muhammad Al Barqy, from a man, from Suleyman Bin K Khalid who said,

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‘Abu Ja'far asws said: 'There will be no excuse for anyone on the Day of Qiyamah to say, 'O Lord azwj! I did not know that the sons asws of (Syeda) Fatima asws, they asws are the governors, and regarding the sons asws of (Syeda) Fatima asws in particular Allah azwj has Revealed this Verse: Say: ‘O My servants, those who have been extravagant upon themselves! Do not despair from Mercy of Allah, surely Allah Forgives the sins altogether. Surely, He is the Forgiving, the Merciful [39:53]’."

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(There are) the books ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – From Al Sadouq, by his chain to Suleyman Al Daylami who said,

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‘Abu Abdullah asws said to Abu Baseer: ‘Allah azwj Mighty and Majestic has Mentioned you (Shias) in His azwj Book when He azwj Quoted the words of your enemies while they would be in the Fire: And they will say, ‘What is the matter with us, we do not see men whom we used to count as being from the evil ones?’ [38:62].

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The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ahmad Bin Idrees, from Ibn Isa, from Al Ahwazy, from Ibn Fazzal, from Muhammad Bin Al Fuzeyl, from Al Sumal who said,
By Allah \textsuperscript{azwj} They will not mean nor intend with it other than you (Shias), when you had been patient in the world upon evil of the people while you were the best of the people, and by Allah \textsuperscript{azwj}, you will be sought in the Fire, and by Allah \textsuperscript{azwj} you will be in the Paradise being delighted”. 681

And it is reported by the sheikh in his (book) ‘Amaali’, from Abu Muhammad Al Fahham, from an uncle of his father who said,

‘Sama’at Bin Mihran entered to see Al-Sadiq \textsuperscript{asws}, and he \textsuperscript{asws} said to him: ‘O Sama’at! Who is the evilest of the people in the presence of the people?’ He said, ‘We (Shias) are, O son \textsuperscript{asws} of Rasool-Allah \textsuperscript{asws}!’

He (the narrator) said, ‘He \textsuperscript{asws} got angered until his \textsuperscript{asws} cheeks turned red, then he \textsuperscript{asws} sat up straight, and he \textsuperscript{asws} had been reclining, and he \textsuperscript{asws} said: ‘O Sama’at! Who are the evilest people in the presence of the people?’ I said, ‘By Allah \textsuperscript{azwj}! I have not lied to you \textsuperscript{asws}, O son \textsuperscript{asws} of Rasool-Allah \textsuperscript{asws}! We (Shias) are the evilest of the people in the presence of the people, because they have named us as Kafirs and rejecters’.  

He \textsuperscript{asws} looked at me then said: ‘How will be with you (Shias) when they will usher you to the Paradise and usher them to the Fire, and they will be looking at you And they will say, ‘What is the matter with us, we do not see men whom we used to count as being from the evil ones?’ [38:62]? 

O Sama’at Bin Mihran! It is so, by Allah \textsuperscript{azwj}, the one from you who has been abused with an abuse would be walking with us \textsuperscript{asws} to Allah \textsuperscript{azwj} the Exalted on the Day of Judgement, by our \textsuperscript{asws} feet (walk), and we \textsuperscript{asws} shall intercede for him and our \textsuperscript{asws} intercession for him would be Accepted.

By Allah \textsuperscript{azwj}, there will not be Entering into the Fire (even) ten men from you. By Allah \textsuperscript{azwj}! There will not be entering into the Fire (even) three men from you. By Allah \textsuperscript{azwj}! There will

\footnote{Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 9}
not be entering into the Fire (even) one man from you! So, compete for the (higher) ranks and suppress your enemies with the devoutness\(^\text{682}\).

And it is reported by Al Ayyashi, by the chain from Jabir,

‘From Abu Abdullah\(^\text{asws}\) having said.’ The people of the Fire would be saying: ‘What is the matter with us, do not see men whom we used to count as being from the evil ones?’ [38:62]? They will be meaning you (Shias), not seeing you in the Fire. By Allah\(^\text{azwj}\)! They will not see even one of you in the Fire!’\(^\text{683}\)

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – It is reported by Sadouq, by his chain, from Muhammad Bin Suleyman Al Daylami, from his father who said,

‘Abu Abdullah\(^\text{asws}\) said to Abu Baseer: ‘Allah\(^\text{azwj}\) has Mentioned you (Shias) in His\(^\text{azwj}\) Book where He\(^\text{azwj}\) is Saying: Say: ‘O My servants, those who have been extravagant upon themselves! Do not despair from Mercy of Allah, surely Allah Forgives the sins altogether. Surely, He is the Forgiving, the Merciful [39:53]. By Allah\(^\text{azwj}\)! He\(^\text{azwj}\) has not Intended with that other than you all. O Abu Muhammad! Have I\(^\text{asws}\) cheered you?’ He said, ‘Yes’.)\(^\text{684}\)

‘From Abu Abdullah\(^\text{asws}\) regarding Words of Allah\(^\text{azwj}\) Mighty and Majestic: Do not despair from Mercy of Allah, surely Allah Forgives the sins altogether. [39:53]. He\(^\text{asws}\) said: ‘Surely Allah Forgives for you the sins altogether’.

I said, ‘This is not how we read it!’ So he\(^\text{asws}\) said: ‘O Abu Muhammad! If Allah\(^\text{azwj}\) were to Forgive the faults of everyone, so whom will He\(^\text{azwj}\) Punish? By Allah\(^\text{azwj}\)! He\(^\text{azwj}\) does not
Mean from His azwj servants except for us asws and our asws Shias, and it was not Revealed except like this – *Surely Allah Forgives **for you** the faults altogether* [39:53].

From Amir Al-Momineen asws: ‘Rasool-Allah saww recited this Verse: *They are not equal, the inmates of the Fire and the dwellers of the Garden* [59:20] – the Verse. He saww said: ‘The companion of the Paradise is the one who obeys me saww and submits to Ali asws after me saww, and acknowledges with his asws Wilayah; and the companion of the Fire is the one who denies the Wilayah and breaks the pact from after me saww’. 685

From Majrouh Bin Zayd Al-Duhly, and he was among a delegation to the Prophet saww, and he saww recited this Verse: *They are not equal, the inmates of the Fire and the dwellers of the Garden - the dwellers of the Garden are the victorious* [59:20]. He said, ‘We asked, ‘O Rasool-Allah saww! Who are the companions of the Paradise?’

He saww said: ‘One who obeys me saww and submits to this one asws from after me saww, and Rasool-Allah saww grabbed a palm of Ali asws, and on that day he saww was to his saww side, and raised it and said: ‘Indeed! Ali asws is from me saww and I saww am from him asws. One who is bad to him asws so he has been bad to me saww, and one who is bad to me saww, so he has Angered Allah azwj Mighty and Majestic’.

Then he saww said: ‘O Ali asws! Your asws war is my saww war and your asws peace is my saww peace, and you asws are the flag between me asws and my saww community’. 687

685 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 13
686 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 14
687 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 15
‘Abu Abdullah asws said to me: ‘O Hisham! My asws father asws narrated to me asws, and he asws was better than me asws, from his asws grandfather Rasool-Allah saww having said: ‘There is none from the men from the poor Momineen from our asws Shias except that he does not have a liability upon him’.

I said, ‘May I be sacrificed for you asws, and what is the liability?’ He asws said: ‘From the fifty one cycles (of Prayer), and from Fasting thirty days from the Month (of Ramazan).

So when it will be the Day of Judgement, they will come out from their graves, and their faces would be like the moon on the night of the full moon, and it will be said to the man from among them: ‘Ask, and you shall be given it’. So, he will be saying, ‘I ask my Lord aswj, to be able to look at the face of Muhammad saww’. So Allah aswj Mighty and Majestic would Grant Permission to the people of the Paradise that they should visit Muhammad saww.

He asws said: ‘Then He aswj would Establish a Pulpit of Light for the Rasool-Allah saww, upon a carpet from the carpets of the Paradise which would have a thousand grades to it. In between one grade to the other is like a horse track. Then Muhammad saww and Amir-Al-Momineen asws would ascend it’.

He asws said: ‘The Shias of the Progeny asws of Muhammad saww would be surrounding that Pulpit. So Allah aswj Would Look at them, and these are the Words of the High: (Some) faces on that Day would be radiant [75:22] Looking at their Lord [75:23]’.

He asws said: ‘The Light would have such an effect upon them, that when one of them returns, the Hourie would not be able to look at him and her eyes would be filled from him’.

Then Abu Abdullah asws said: ‘O Hisham! For the like of this, so let the workers be working [37:61]’. 688

688 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 16
كان، كتب جامع الفوائد و تأويل الآيات الظاهرة محمد بن علي بن مسلم عن جعفر بن حمزة عن محمد بن علي بن مسلم وعن محمد بن أحمد بن خالد عن أبو عبد الله بن حسن بن علي عن زيد بن علي عن سعد بن مسلم عن أبو داود بن الوليد عن أبي عبد الله بن علي عن محمد بن علي عن أحمد بن محمد بن علي بن سعد بن علي عن محمد بن أحمد بن علي بن أحمد بن عبد الرحمن بن عامر بن حسن بن علي عن محمد بن علي بن علي بن علي بن عبد الرحمن بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن علي بن محمد بن Ali Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 17
690 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 18
‘From Abu Abdullah asws having said: ‘Words of the Exalted: on the Day the person would see what his hands had sent ahead, and the Kafir would be saying, ‘O! I wish I was dust!’ [78:40] - It Means ‘Alawiyya’ the ones who befriended Abu Turaab (Ali asws)’. 691

20 - And it has come in esoteric interpretation of People asws of the Household what supports this explanation regarding the explanation of Words of Exalted:

He said: ‘As for one who is unjust, then soon We will Punish him, then he will return to His Lord and He will Punish him with a terrible Punishment [18:87]. He said, ‘It refers to Amir Al-Momineen asws, and he asws will punish with a terrible punishment until he says, ‘O! I wish I was dust!’ [78:40] – i.e., from the Shias of Abu Turaab (Ali asws).’ 692

(And the losing matter is my saww enmity and neglecting my saww instructions, and enmity of Ali asws and the successors asws from after him asws, Allah awj would Enter them, in the Fire among the lowest of the low’). 693

And it has come in esoteric interpretation of People asws of the Household what supports this explanation regarding the explanation of Words of Exalted: He said: ‘As for one who is unjust, then soon We will Punish him, then he will return to His Lord and He will Punish him with a terrible Punishment [18:87]. He said, ‘It refers to Amir Al-Momineen asws, and he asws will punish with a terrible punishment until he says, ‘O! I wish I was dust!’ [78:40] – i.e., from the Shias of Abu Turaab (Ali asws).’ 692

21 - ‘From Abu Ja’far asws having said: ‘Rasool-Allah saww said: ‘The Blessed matter, the beneficial to its owner on the Day of Reckoning is my saww Wilayah, and following my saww instructions, and Wilayah of Ali asws and the successors asws from after him asws, and following their instructions. Allah awj will Enter them into the Paradise due to it along with me saww and with Ali asws my saww successor asws and the successors asws from after him asws.

And the losing matter is my saww enmity and neglecting my saww instructions, and enmity of Ali asws and the successors asws from after him asws, Allah awj would Enter them, due to it, in the Fire among the lowest of the low’.

22 - ‘From Abu Ja’far asws having said: ‘Rasool-Allah saww said: ‘The Blessed matter, the beneficial to its owner on the Day of Reckoning is my saww Wilayah, and following my saww instructions, and Wilayah of Ali asws and the successors asws from after him asws, and following their instructions. Allah awj will Enter them into the Paradise due to it along with me saww and with Ali asws my saww successor asws and the successors asws from after him asws.

And the losing matter is my saww enmity and neglecting my saww instructions, and enmity of Ali asws and the successors asws from after him asws, Allah awj would Enter them, due to it, in the Fire among the lowest of the low’.

The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Muhammad Bin Ahmad, from Al Qasim Bin Ismail, from Muhammad Bin Sinan, from Sama’at, from Jabir Bin Yazeed,

And the losing matter is my saww enmity and neglecting my saww instructions, and enmity of Ali asws and the successors asws from after him asws, Allah awj would Enter them, due to it, in the Fire among the lowest of the low’.

(And the losing matter is my saww enmity and neglecting my saww instructions, and enmity of Ali asws and the successors asws from after him asws, Allah awj would Enter them, due to it, in the Fire among the lowest of the low’).

691 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 19
692 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 20
693 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 21
‘From Abu Ja’far asws, from Jabir Bin Abdullah having said: ‘Rasool-Allah saww said to (Syeda) Fatima, during his saww illness in which he saww passed away: ‘O daughter asws! May my saww father and my saww mother be (sacrificed) for you asws! Send a message to your asws husband and call him asws to me saww.’

(Syeda) Fatima asws said to Al-Hassan asws! Go to your asws father asws and say to him asws, ‘My asws grandfather is calling you asws’. Al-Hassan asws went to him asws and called him asws. Amir Al-Momineen asws came unto he asws entered to see Rasool-Allah saww, and (Syeda) Fatima asws was with him saww and she asws was saying: ‘O the distress to your saww distress, O father saww!’

Rasool-Allah saww said: ‘There will be no distress upon your asws father saww after today, O Fatima asws! The Prophet saww, neither tear the pocket upon him saww, nor scratch the face upon him saww, nor call with the woe upon him saww, but say just as your asws father saww said upon Ibrahim as: ‘The eyes cry and the heart has pained, and we asws do not say what Angers the Lord azwj, and I saww am with you as O Ibrahim as, the grieving ones’, and had Ibrahim as lived, he as would have been a Prophet as.

Then he saww said: ‘O Ali asws! Come near me saww!’ He asws went near to him saww. He saww said: ‘Bring your asws ear in my saww mouth’. He asws did so. He saww said: ‘O my asws brother! Have you asws not heard the Words of Allah aswj Mighty and Majestic in His aswj Book: Surely those who believe and are doing righteous deeds, those, they are the best of the Created beings [98:7]?’ He asws saww said: ‘Yes, O Rasool-Allah asww!’

He saww said: ‘They are you asws and your asws Shias. You all will be coming as resplendent (of faces), satiated, saturated. Have you asws not heard the Words of Allah aswj Mighty and Majestic in His aswj Book: Surely, those who commit Kufr from the People of the Book and the Polytheists would be in Fire of Hell, being eternally therein. Those, they are the worst of the Created beings [98:6]?’ He asws saww said: ‘Yes, O Rasool-Allah asww!’
He saww said: ‘They are your asws enemies and their adherents will be coming on the Day of Qiyamah, blackened of faces, hungry, thirsty, wretched, punished, Kafirs, hypocrites. That was for you asws and your asws Shias and this is for your asws enemies and their adherents’.

The book ‘Al Amda’ – From Abdullah Bin Ahmad Bin Hanbal, from his (book) ‘Musnad’, from his father, from Sufyan, from Abu Musa, having said: ‘Regarding us asws was Revealed: And We shall Remove whatever is in their chests from grudges, as brethren upon couches face to face [15:47]’.

The book ‘Uyoon Akhbar Al-Reza asws, by the three chains from Al-Reza asws, from his asws forefathers asws having said: ‘Rasool-Allah saww said: ‘Regarding Words of Allah azwj Blessed and Exalted: On the Day of (Judgment), We will be Calling every human being with their Imam [17:71]. He asws said: ‘Every people with the Imam asws of their time, and Book of their Lord azwj, and Sunnah of their Prophet saww,.

From Abu Ja’far asws regarding Words of Allah azwj Blessed and Exalted: On the Day (of Judgment), We will be Calling every human being with their Imam [17:71]. He asws said: ‘Rasool-Allah saww would come among his saww people, and Ali asws among his asws people, and Al-Hassan asws among his asws people, and Al-Husayn asws among his asws people, and every one who dies between a people would be coming with him asws.

And Ali Bin Ibrahim said regarding Words of the Exalted: On the Day (of Judgment), We will be Calling every human being with their Imam [17:71], he said, ‘That will be on the Day of Qiyamah, A caller would call out: ‘Let Abu Bakr and his adherents, and Umar and his

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694 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 22
695 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 23
696 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 24
697 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 25
adherents, and Usman and his adherents, and Ali asws and his asws Shias (adherents), stand". 698 (Not a Hadeeth)

698 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 26

699 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 27

(Not a Hadeeth)

27 سن، المحاسن ابنها فضال عن بن علبة عن بشير العطار قال: أبى عبد الله فلن تدعوا كحلل الناس بملاكهم علي امامهم قال: قلت أبى عبد الله تعالى فلن تدعوا كحلل الناس بملاكهم علي امامهم كم من امام بنى ملاكهم فينصح وينفع؟

(The book) ‘Al Mahasin’ – Ibn Fazzal, from Sa’alba, from Bashir Al Attar,

‘Abu Abdullah asws said: ‘On the Day of Judgment, We will be Calling every human being with their Imam [17:71].’ Rasool-Allah saww said: ‘And Ali asws is your Imam asws, and how many an imam would come on the Day of Qiyamah, cursing his companions and they will be cursing him.

We asws are the offspring of Muhammad saww, and our asws mother asws is (Syeda) Fatima asws, and Allah azwj has not Given anything to anyone from the Messengers as except that He azwj has Given it to Muhammad saww, just as He azwj had Given it to the ones as before him saww. Then he asws recited: And We had Sent Rasools from before you and We Made wives and offspring to be for them. [13:38]”.

28 سن، المحاسن ابنها فضال عن بن علبة عن بشير العطار قال: أبى عبد الله فلن تدعوا كحلل الناس بملاكهم علي امامهم قال: كم من انتمت بنى ملاكهم فينصح وينفع؟ أبى عبد الله تعالى فلن تدعوا كحلل الناس بملاكهم علي امامهم.

(The book) ‘Al Mahasin’ – Ibn Mahboub, from Abdullah Bin Ghalib, from Jabir Al Jufy,

‘Abu Ja’far asws having said: ‘When it was Revealed: On the Day of Judgment, We will be Calling every human being with their Imam [17:71].’ the Muslims said, ‘O Rasool-Allah saww! Aren’t you saww the Imam of the people, all of them in their entirety?’

فقال رسول الله صلى الله عليه وسلم: ألا أقرر أن ندعوا كحلل الناس بملاكهم علي امامهم؟ قال: أنتم بنى ملاكهم فينصح وينفعكم

He asws said: ‘So Rasool-Allah saww said: ri saww am a Rasool saww of Allah azwj to the people in their entirety, but there will be coming from after me saww, Imams asws upon the people from Allah azwj, from the People asws of my saww Household, who would be standing among the people but they would be belying them asws and oppressing them asws - the imams of the Kufr and the straying, and their adherents.

آلا أقرأ وآفاقهم ومضمونهم فهو ميِّ وصديقه أبى وفلكتهم إلى رحمتهم وأعام على طلهم وكتبهم فليس بيِّ ولا مي وآنا مره

Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 27
So the one who befriends them \(^{\text{asws}}\), and follows them \(^{\text{asws}}\), and ratifies them \(^{\text{asws}}\), so he is from me \(^{\text{saww}}\), and with me \(^{\text{saww}}\), and would be meeting me \(^{\text{saww}}\). Indeed! The one who oppresses them \(^{\text{asws}}\), and belies them \(^{\text{asws}}\), so he is neither from me \(^{\text{saww}}\), nor with me \(^{\text{saww}}\), and I disavow from him’. 700

And it is reported by Al Hassan Bin Suleyman in the book ‘Al Mukhtasar’, from Tafseer Muhammad Bin Al Abbas Bin Marwan, from Ahmad Bin Muhammad, from Muhammad Bin Al Hassan, from his father, from Husayn Bin Mukhariq, from Abu Al Warad, ‘From Abu Ja’far\(^{\text{asws}}\) having said: ‘Tasneem is the noblest of the drinks of the people of the Paradise. It will be drunk by Muhammad \(^{\text{saww}}\) and Progeny \(^{\text{asws}}\) of Muhammad \(^{\text{saww}}\) purely, and a mixed for the companions of the right and for the rest of the people of the Paradise’’. 701

Tafseer Furat Bin Ibrahim Al Fazary – By his chain from Abu Saeed Al Madainy who said,

‘I said to Abu Abdullah\(^{\text{asws}}\) ‘What is the meaning of Words of the Exalted: And you were not by the side of the (mount) Toor when We Called out [28:46]?’

He\(^{\text{asws}}\) said: A Book which Allah\(^{\text{azwj}}\) Mighty and Majestic Wrote in a Parchment Demonstrating in it, before Allah\(^{\text{azwj}}\) Created the creatures by two thousand years. In it was Inscribed: ‘O Shias of the Progeny\(^{\text{asws}}\) of Muhammad\(^{\text{saww}}\)! I\(^{\text{azwj}}\) Give you before you ask Me\(^{\text{azwj}}\), and Forgive you before you seek Forgiveness from Me\(^{\text{azwj}}\) – the one from you whom comes with the Wilayah of Muhammad\(^{\text{saww}}\) and the Progeny \(^{\text{asws}}\) of Muhammad \(^{\text{saww}}\) I\(^{\text{azwj}}\) shall Settle him in My\(^{\text{azwj}}\) Paradise by My\(^{\text{azwj}}\) Mercy’. 702

Kitab ‘Al Rowza’ (and) ‘Al Fazail’ of Ibn Shazan – Abu Tumama said,

‘I was in the presence of Abu Abdullah\(^{\text{asws}}\) on the night of Friday and he\(^{\text{asws}}\) said: ‘Recite!’ So, I recited until I reached: A Day, neither will a friend avail anything from a friend, nor would

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700 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 28
701 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 29
702 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 30
they be helped [44:41] Except one Allah Mercies. [44:42]. He⁶⁰⁸ said: ‘We⁶⁰⁹ are those Allah⁶⁰⁸ Mercies due to us⁶⁰⁸. We⁶⁰⁹ are those Allah⁶⁰⁸ Made and exception for⁶⁰⁶.’⁶⁰⁵

From Abu Abdullah⁶⁰⁶ having said: ‘When it will be the Day of Qiyamah, Allah⁶¹⁰ will Allocate to us⁶¹⁰ the Reckoning of our⁶¹⁰ Shias. So, whatever was for Allah⁶¹⁰, we⁶¹⁰ shall ask Allah⁶¹⁰ to Gift it to us⁶¹⁰, so it would be for them; and whatever was for the human being, we⁶¹⁰ shall ask Allah⁶¹⁰ to compensate them with a replacement, so it would (also) be for them; and whatever was for us⁶¹⁰, so it would (also) be for them’. Then he⁶¹⁰ recited: Surely to Us is their return [88:25] Then surely upon Us is their Reckoning [88:26]’.⁶¹ⁱ

Ja’far⁶¹⁰ Bin Muhammad⁶¹⁰, from his⁶¹⁰ father⁶¹⁰, from his⁶¹⁰ grandfather⁶¹⁰ regarding Words of the Exalted: Surely to Us is their return [88:25] Then surely upon Us is their Reckoning [88:26]. He⁶¹⁰ said: ‘When it will be the Day of Qiyamah, Allah⁶¹⁰ will Allocate to us⁶¹⁰ the Reckoning of our⁶¹⁰ Shias. We⁶¹⁰ will ask Him⁶¹⁰ to Gift it to us⁶¹⁰, and it would be for them; and whatever would be for their adversaries, it would (also) be for them; and whatever would be for us⁶¹⁰, it would (also) be for them’. Then he⁶¹⁰ said: ‘They (Shias) will be with us⁶¹⁰ wherever we⁶¹⁰ will be’.⁶¹³

I said to Abu Al-Hassan⁶¹⁰, ‘Can I narrate to them with the Tafsir of Jabir?’ He⁶¹⁰ said: ‘Do not narrate with it to the foolish ones, for they would waste it. Have you not read: Surely to Us is their return [88:25] Then surely upon Us is their Reckoning [88:26]’? I said, ‘Yes’.⁶¹⁴
He\textsuperscript{asws} said: ‘When it will be the Day of Qiyamah and Allah\textsuperscript{azwj} Gathers the former ones and the latter ones, he\textsuperscript{asws} will Make us\textsuperscript{asws} to be in charge of the Reckoning of our\textsuperscript{asws} Shias. So, whatever would be between them and Allah\textsuperscript{azwj}, we\textsuperscript{asws} shall judge upon what had been missed for (from the Rights of) Allah\textsuperscript{azwj} (to be forgiven for the Shia), and Allah\textsuperscript{azwj} will Allow our\textsuperscript{asws} decision, and whatever would be between them and the people, we\textsuperscript{asws} shall gift it to them and gift it from us\textsuperscript{asws}, and whatever would be between us\textsuperscript{asws} and them, so we\textsuperscript{asws} would be more rightful of whom to pardon and excuse’

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\textsuperscript{706} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 34
\textsuperscript{707} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 35
\textsuperscript{708} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 36
Allah\textsuperscript{azwj}, from the proximity, the faces of those who committed Kufr will despair [67:27].

\begin{itemize}
\item [38-] "Surely those who believe and do (the) righteous deed, for them would be Gardens of Al-Firdows as a lodging [18:107] Abiding therein eternally. They
\end{itemize}

\begin{itemize}
\item [39-] "It was narrated to us by my Master Bin Musa\textsuperscript{asws}, from his\textsuperscript{asws} forefathers\textsuperscript{asws}, from Amir Al-Momineen\textsuperscript{asws} having said: 'Rasool-Allah\textsuperscript{saww} said: 'Jibraeel\textsuperscript{as} came to me from my\textsuperscript{saww} Lord\textsuperscript{azwj} and he\textsuperscript{as} said: 'My\textsuperscript{as} Lord\textsuperscript{azwj} Conveys the greetings to you\textsuperscript{saww} and Says to you\textsuperscript{saww}: "O Muhammad\textsuperscript{as}! Give glad tidings with the Paradise to the Momineen and those doing righteous deeds and believe in you\textsuperscript{saww} and People\textsuperscript{asws} of your\textsuperscript{saww} Household, and for them in My\textsuperscript{azwj} Presence is a goodly Recompense, they will be entering the Paradise''.'
\end{itemize}

\begin{itemize}
\item [40-] "It was narrated to us by my Master D. Bin Musa\textsuperscript{asws}, from his\textsuperscript{asws} forefathers\textsuperscript{asws}, from Amir Al-Momineen\textsuperscript{asws} having said: 'Rasool-Allah\textsuperscript{saww} said: 'Jibraeel\textsuperscript{as} came to me from my\textsuperscript{saww} Lord\textsuperscript{azwj} and he\textsuperscript{as} said: 'My\textsuperscript{as} Lord\textsuperscript{azwj} Conveys the greetings to you\textsuperscript{saww} and Says to you\textsuperscript{saww}: "O Muhammad\textsuperscript{as}! Give glad tidings with the Paradise to the Momineen and those doing righteous deeds and believe in you\textsuperscript{saww} and People\textsuperscript{asws} of your\textsuperscript{saww} Household, and for them in My\textsuperscript{azwj} Presence is a goodly Recompense, they will be entering the Paradise''.'
\end{itemize}
will not be seeking a transfer from it [18:108]. He asws said: ‘It was Revealed regarding Progeny asws of Muhammad asw, 712

41- كنوز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحْمَّد حبْن ح الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ اْْحسَيِّ عَنْ عْلَمَ السَّاعِيَ لَا لِيَشْتَكي وَ آَلِ مُحَمَّدٍ كُنْ عَنْ الصُّنْحِ عَنْ أَبِي إِسْحَاقَ عَنْ عَلِيٍّ عَنْهُمْ. لَيْكُنْ شَيْءٌ ذُوّةَ ذَوَةَ الْأَجْنَثِ الْمَيْتِ وَ هِيَ لِيُشْتَكي وَ آَلِ مُحَمَّدٍ كُنْ عَنْ الصُّنْحِ عَنْ أَبِي إِسْحَاقَ عَنْ عَلِيٍّ عَنْهُمْ.

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Muhammad Bin Al Husayn Al Khas’amy, from Muhammad Bin Yahya Al Hajary, from Umar Bin Sakhar Al Huzaly, from Al Sabah Bin Yahya, from Abu Is’haq, from Al Haris,

‘From Ali asws having said: ‘For every thing there is a peak and the peak of Paradise is Al-Firdows, and it is for Muhammad asw and Progeny asws of Muhammad asw, may the Salawat of Allah azwj be upon him and them, 713

42- كنوز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحْمَّد حبْن ح الْعَبَّاسِ عَنْ حُحَيْدِ بْنِ زِيَادٍ رَفَعَه إِلَى أَبِِ جََِِّ عَنْ عْلَمَ السَّاعِيَ لَا لِيَشْتَكي وَ آَلِ مُحَمَّدٍ كُنْ عَنْ الصُّنْحِ عَنْ أَبِي إِسْحَاقَ عَنْ عَلِيٍّ عَنْهُمْ. لَيْكُنْ شَيْءٌ ذُوّةَ ذَوَةَ الْأَجْنَثِ الْمَيْتِ وَ هِيَ لِيُشْتَكي وَ آَلِ مُحَمَّدٍ كُنْ عَنْ الصُّنْحِ عَنْ أَبِي إِسْحَاقَ عَنْ عَلِيٍّ عَنْهُمْ.

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Humeyd Bin Ziyad, raising it to Abu Jameela, from Umar Bin Rusheyd,

‘From Abu Ja’far asws having said in a Hadeeth: ‘Rasool-Allah asw said: ‘On the Day of Qiyamah, Ali asws and his Shias would be upon dunes of yellow musk. The people will panic and they will not be panicking, and the people will grieve and they will not be grieving, and it is the Word of Allah azwj Mighty and Majestic: The great terror shall not grieve them, and the Angels would meet them: ‘This is your Day which you were Promised’ [21:103].’ 714

43- ما، الالماني للشيخ الطوسي المفيد، عن الجلابي: عن أبي عقيلة عن النبي ﷺ بن بكر عن محمد بن كرير عن أبي حثرة عن الله ﷺ قال: إن علَى عبده نُودحن يدَعُونَ الْيَوْمَ ثَنَانِيَ وَ يَدْعُونَ ثَنَانِيَ كَثِيرًا. سألت زيد بن

(The book) ‘Al Amaali’ of sheikh Al Tusi Al Mufeed, from Al JIany, from Abu Uqda, from Al Abbas Bin Bakr, from Muhammad Bin Zakariya, from Kaseere Bin Tariq who said,

‘I asked Zayd son of Ali asws Bin Al-Husayn asws about Words of Allah azwj Mighty and Majestic: Do not call for one destruction today, and call for many destructions! [25:14].’

فقال إلهُي يا أكرم ملٍّ جنّ صانعين وَ نَسِبُ بُكْرِهِمْ وَ إِلَى خُلُقِ عَلَّمُهُمْ أنَّهُمْ إِذْ قَامُوا بِيَوْمِ الْقِيَامَةِ أَمَرَ اللَّهُ عَزَّ وَ جَلَّ النَّاسَ بِأَتْبَاعِهِ الْيَوْمِ لَتَدْعُونَ كَثِيرًا وَ لَتَدْعُونَ ثَنَانِيَ وَ لَا تَدْعُونَ ثَنَانِيَ وَ لَا تَدْعُونَ ثَنَانِيَ وَ لَا تَدْعُونَ ثَنَانِيَ.

Zayd said, ‘O Kaseer! You are a righteous man and aren’t with accusation, and I fear upon you that you will be destroyed. When it will be the Day of Qiyamah, Allah azwj Mighty and
Majestic will Command the people with following every tyrannical imam (leader) to the Fire, so they would be calling with the doom and the destruction and saying to their imams, 'O one who destroyed us! Come now and finish us off from what (predicament) we are in'. So, during it, it would be Said to them: Do not call for one destruction today, and call for many destructions! \[25:14\]. (Up to here is not a Hadeeth)

Then he said, 'My father\textsuperscript{asws} narrated to me from his\textsuperscript{asws} father\textsuperscript{asws} Al-Husayn\textsuperscript{asws} having said: 'Rasool-Allah\textsuperscript{saww} said to Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}: 'O Ali\textsuperscript{asws}! You\textsuperscript{asws} and your\textsuperscript{asws} companions will be in the Paradise. O Ali\textsuperscript{asws}! You\textsuperscript{asws} and your\textsuperscript{asws} companions will be in the Paradise'\textsuperscript{715}.

\[715\] Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 43

Then he said, 'My father\textsuperscript{asws} narrated to me from his\textsuperscript{asws} father\textsuperscript{asws} Al-Husayn\textsuperscript{asws} having said: 'Rasool-Allah\textsuperscript{saww} said to Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}: 'O Ali\textsuperscript{asws}! You\textsuperscript{asws} and your\textsuperscript{asws} companions will be in the Paradise. O Ali\textsuperscript{asws}! You\textsuperscript{asws} and your\textsuperscript{asws} companions will be in the Paradise'\textsuperscript{715}.

\[716\] Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 44

Then he said, 'My father\textsuperscript{asws} narrated to me from his\textsuperscript{asws} father\textsuperscript{asws} Al-Husayn\textsuperscript{asws} having said: 'Rasool-Allah\textsuperscript{saww} said to Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}: 'O Ali\textsuperscript{asws}! You\textsuperscript{asws} and your\textsuperscript{asws} companions will be in the Paradise. O Ali\textsuperscript{asws}! You\textsuperscript{asws} and your\textsuperscript{asws} companions will be in the Paradise'\textsuperscript{715}.

\[717\] Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 45

Then he said, 'My father\textsuperscript{asws} narrated to me from his\textsuperscript{asws} father\textsuperscript{asws} Al-Husayn\textsuperscript{asws} having said: 'Rasool-Allah\textsuperscript{saww} said to Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}: 'O Ali\textsuperscript{asws}! You\textsuperscript{asws} and your\textsuperscript{asws} companions will be in the Paradise. O Ali\textsuperscript{asws}! You\textsuperscript{asws} and your\textsuperscript{asws} companions will be in the Paradise'\textsuperscript{715}.

\[718\] Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 46
Al-Reza asws: ‘The Prophet saww recited: \textit{Surely the ears, and the eyes, and the heart, each of these would be Questioned about it [17:36].} He saww was asked about that, and he saww gestured to the three and said: ‘They are the hearing, and the sight, and the heart, and they will be Questioned about this successors asws of mine asws, and indicated to Ali asws Bin Abu Talib asws.

Then he saww said: 'By the Might of my saww Lord azwj! The entirety of my saww community will be paused on the Day of Qiyamah and Questioned about his Wilayah, and that is the Word of Allah azwj: \textit{And stop them! They have to be Questioned [37:24]}.’ 719

48 - Tafsir by Walid Ibn Sufyan, from Al-Sudy:

‘Regarding His azwj Words: \textit{So, by your Lord! We will be Questioning them altogether [15:92], ‘About Wilayah of Amir Al Momineen asws. Then He azwj Said: About what they were doing [15:93], about their deeds in the world, (found in) the parchment of People asws of the Household’}. 720 (Not a Hadeeth)

Amir Al Momineen asws said: ‘This Verse was Revealed regarding me asws: \textit{Surely, to Us is their return [88:25] Then surely upon Us is their Reckoning [88:26]’}. 721

50 - Abu Abdullah asws: ‘When it will be the Day of Qiyamah, we asws will be Allocated with the Reckoning of our asws Shias. So, whatever would be for Allah azwj we asws shall ask Allah azwj to Gift it to us asws, and whatever would be for us asws, we asws shall gift it to them’. Then he asws recited this Verse’.

51 - ف، فسير فرقات من إبراهيم جعله من مهبه من لبسته بإسم الله سالم لله ساق هذه الفرقات قل سمعت أنا الحسن عليه السلام يقول إلى إلهامه هذا المثل: علاجنا حسنهم.

Tafseer Furat Bin Ibrahim – Ja’far Bin Muhammad Bin Yusuf, by his chain from Safwan who said,

719 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 47
720 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 48
721 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 49
722 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 50
‘I heard Abu Al-Hassan\textsuperscript{asws} saying: ‘To us\textsuperscript{asws} is the return of these people and upon us\textsuperscript{asws} is their Reckoning’\textsuperscript{723}.

52 - ف، تفسير فرات بن إبراهيم جَعْفَرح بنح مُحَمَّدٍ الْفَزَارِيُّ بِإِسْنَادِهِ عَنْ قَبِيصَةَ الْْحعْفِيِّ قَالَ سَأَلَ الحَمْ生命周期َهُمُ اللَّهُ تَعَالََ إِنَّ إِلَيْنا إِياب َهحمْ ثُحَّ إِنَّ عَلَيْنا حِساب َهحمْ قَالَ فِينَا التَّنْزِيلح ق حلْتح إِنََّّا أَسْأَلحكَ عَنِ التَّفْسِيرِ

He\textsuperscript{asws} said: ‘Yes, O Qabeysa! When it will be the Day of Qiyamah, Allah\textsuperscript{azwj} will Make the Reckoning of our\textsuperscript{asws} Shias upon us\textsuperscript{asws}. So, whatever will be between them and Allah\textsuperscript{azwj}, It will be Gifted to Muhammad\textsuperscript{as} from Allah\textsuperscript{azwj}, and whatever will be between them and the people, from the injustices, Muhammad\textsuperscript{saww} will fulfil it on their behalf, and whatever will be between us\textsuperscript{asws} and the, we\textsuperscript{asws} shall gift it to them, until they will enter the Paradise without any Reckoning’\textsuperscript{724}.

I (Majlisi) am saying, ‘It is reported by Al Bursy in (the book) ‘Al Mashariq’, by his chain from Al Mufazzal,

‘Regarding Words of the Exalted: Surely, to Us is their return [88:25] Then surely upon Us is their Reckoning [88:26]. Abu Abdullah\textsuperscript{asws} said: ‘Whom do you see? We\textsuperscript{asws}. By Allah\textsuperscript{azwj}, they will be returning to us\textsuperscript{asws}, and presented to us\textsuperscript{asws}, and judged in our\textsuperscript{asws} presence, and questioned about our\textsuperscript{asws} love’\textsuperscript{725}.

54 - أَفْلَأَنْ رُوِىُ الْبِنْيَنُ إِفْكَ لِلنَّاسِ مِنَ الْمَظَالَِِ أَدَّاهح مُحَمَّدٌ ص عَنْهحمْ وَ مَا كَانَ فِيمَا ب َيْنَنَا وَ ب َيْنَهحمْ وَهَبْنَاهح لََحمْ حَتََّّّا يَدْخلحوا الَْْنَّةَ بِغَيرِْ حِسَابٍ،

And it is reported by Al-Barqy in ‘Kitab Al-Ayaat’, from Abu Abdullah\textsuperscript{asws}: ‘Rasool-Allah\textsuperscript{saww} said to Amir Al-Momineen\textsuperscript{as}: ‘O Ali\textsuperscript{as}! You\textsuperscript{asws} are a judge of this community, and in charge of their Reckoning, and you\textsuperscript{asws} are the greatest pillar of Allah\textsuperscript{azwj} on the Day of Qiyamah. Indeed! And the returning is to you\textsuperscript{asws}, and the Reckoning is up to you\textsuperscript{asws}, and the Path is your\textsuperscript{asws} path, and the Scale is your\textsuperscript{asws} scale, and the pausing is your\textsuperscript{asws} pausing’\textsuperscript{726}.

\textsuperscript{723} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 51
\textsuperscript{724} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 52
\textsuperscript{725} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 53
\textsuperscript{726} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 54
And from Muhammad Bin Sinan, from Abu Baseer,

‘From Abu Abdullah asws having said: ‘Allah azwj Legalised the intercession to be for Muhammad saww regarding his community, and Gave us asws the intercession regarding our Shias, and for our Shias is the intercession regarding their families, and to it is the indication by His azwj Words: So, there is none for us from the intercessors [26:100]’.

He asws said: ‘We asws shall be interceding regarding our Shias until our enemies would say, So, there is none for us from the intercessors [26:100]’. By Allah azwj! Our Shias will be interceding regarding their families until the adherents of our enemies say, Nor an intimate friend [26:101]’.

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaay Al Zaahira’ – It is reported by sheikh Al Taifa in (the book) ‘Misbah al Anwaar’, by his chain to Ibn Abbas who said,

‘Rasool-Allah saww said: ‘When it will be the Day of Qiyamah, i saww and Ali asws shall stand upon the Bridge. In the hand of each one of us asws will be a sword, and we asws will not let anyone from the creatures of Allah azwj pass unless we asws ask him about Wilayah of Ali asws’. So the one who will have something from it with him will attain salvation and succeed, or else we asws shall strike his neck and throw him into the Fire’. Then he saww recited: And stop them! They have to be Questioned [37:24] What is the matter with you that you are not helping each other? [37:25] But they, on the Day, would be submissive [37:26]’.

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaay Al Zaahira’ – It is reported that,

‘Abu Al-Hassan asws the 3rd was asked about Words of Allah azwj Mighty and Majestic: For Allah to Forgive you what has preceded from your sins and what is delayed, the Complete His Favour upon you and Guide you on a Straight Path [48:2]. He asws said: ‘And which sin was there for Rasool-Allah saww, be it preceding or delayed? But rather, Allah azwj Loaded upon

727 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 55
728 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 56
him\textsuperscript{saww} sins of the Shias of Ali\textsuperscript{asws}, from the ones past from them, and remaining, then Forgive them for him\textsuperscript{saww}, 729

(\textit{The books}) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaay Al Zaahira’ – Muhammad Bin Al Abbas, from Ahmad Bin Howzat, from Ibrahim Bin Is’haq, from Abdullah Bin Hammad, from Shareek who said,

‘Al-Amsh sent a message to us and he was severely ill, so we went to him, and the people of Al-Kufa had gathered in his present, and among them was Abu Haneefa and Ibn Qays Al-Maasir.

فقال لائنهما يا بنين أحشهاي فأخلصا فتقلبنا يا أهل الكوفة إن أبا خيفة و أبنى قسي الماسير أتياني فقاكم إن في حسن في عيني كأبي طالب ع أخذت النوبة ما دامت النوبة في البعد فقلت قم مثلكما يقول ليختي هذا

He said to his son, ‘O my son! Sit me up’. So, he sat him up, and he said, ‘O people of Al-Kufa! Abu Haneefa and Qays Al-Maasir both came to me and said, ‘You have narrated a Hadeeth regarding Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} retract from it, for the repentance is Acceptable for as long as the soul is in the body’. I said to them, ‘The likes of you two are saying this to the likes of me?

أشهجمنا يا أهل الكوفة فإني في أجر يوم من أيام الدنيا وأول يوم من أيام الآخرة أوصف عبدي بن زينب وقال سألت رسول الله صلى الله عليه وسلم: “أنت على جهنم من عذاب

I keep you as witnesses, O people of Al-Kufa, for I am in the last day from the days of the world and the first day from the days of the Hereafter! I heard Ata’a Bin Rabah saying, ‘I asked Rasool-Allah\textsuperscript{saww} about Words of Allah\textsuperscript{azwj} Mighty and Majestic: \textit{Both (of you), throw into Hell every stubborn Kafir! [50:24]}, so Rasool-Allah\textsuperscript{saww} said: ‘I\textsuperscript{saww} and Ali\textsuperscript{asws}, we\textsuperscript{asws} shall throw into Hell every one who is inimical to us’.

فقال أبو ختيفة لابنsci Qays ثمنًا يا بني يا هو أخطم من هذا فقامت وأصرها.

Abu Haneefa said to Ibn Qays, ‘Arise with us! He cannot come with what is greater than this’. They both stood up and left’’. 730

بillet 58: كنزة، كنز جامع الفوائد و تأويل الآيات الظاهرة محمد بن عباس عن أحمد بن محمد عن عبد الله بن عثمان عن أبي بكر، وعن عثمان بن عفان، وعن علي باشا، فقلت قم مثلهما يقول ليختي هذا

59- كنزة، كنز جامع الفوائد و تأويل الآيات الظاهرة محمد بن عباس عن أحمد بن محمد عن عبد الله بن عثمان عن أبي بكر، وعن عثمان بن عفان، وعن علي باشا، فقلت قم مثلهما يقول ليختي هذا

729 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 57
730 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 58
We were in the presence of Abdullah Bin Umar discussing merits. We said, ‘Abu Bakr, and Umar, and Usman’, and their speaker said, ‘So and so, and so and so’. A man said to him, ‘O Abu Abdul Rahmān! So (what about) Ali? ’ He said, ‘Ali is from People of the Household, no one from the people can be compared to them. Ali is with the Prophet’s rank, and Ali is with Fatima’s’. 731 (Not a Hadeeth)

So the first one to be garmented and will be welcomed from Al-Firdows by twelve thousand Houries having fifty thousand Angels with them upon rides of ruby, its wings being of aquamarine, and its reins being of wet pearls. Upon these would be saddles of gems, upon each saddle being cushions of brocade until she crosses over the Bridge and come to Al-Firdows. The people of Paradise will be joyful within her (empire) and she would sit upon a throne of light, and they will sit (down) around her.

And in the interior of the Throne there are two castles, a white castle and a yellow castle, of pearls from one marble; and in the white castle there are seventy thousand houses, as dwellings of Muhammad and Progeny of Muhammad, and in the yellow castle are seventy thousand houses as dwellings for Ibrahim and Progeny of Ibrahim.

731 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 59
And Allah\textsuperscript{aww} will Send an Angel to her\textsuperscript{asws} not having been Sent before to anyone before it and will not Send to anyone after it, and he would be saying to her\textsuperscript{asws}: 'Your\textsuperscript{asws} Lord\textsuperscript{aww} Conveys the Greetings and Says to you\textsuperscript{asws}: "Ask Me\textsuperscript{asws}, I\textsuperscript{aww} shall Give you\textsuperscript{asws}!"

She\textsuperscript{asws} will say: 'His\textsuperscript{aww} Bounties upon me\textsuperscript{asws} are complete and He\textsuperscript{aww} has Sanctioned His\textsuperscript{aww} Paradise to me\textsuperscript{asws}, and Granted me\textsuperscript{asws} His\textsuperscript{aww} Prestige, and Preferred me\textsuperscript{asws} over the women of His\textsuperscript{aww} creation. I\textsuperscript{asws} ask Him\textsuperscript{aww} to Interceded for me\textsuperscript{asws} regarding my\textsuperscript{asws} children and my\textsuperscript{asws} offspring, and one who loved them\textsuperscript{asws} after me\textsuperscript{asws}, and protected them\textsuperscript{asws} after me\textsuperscript{asws}.'

He\textsuperscript{asws} said: 'Allah\textsuperscript{aww} would Revealed to that Angel from without him having transferred from his place: "Inform her\textsuperscript{asws} that I\textsuperscript{aww} have Interceded for her\textsuperscript{asws} regarding her\textsuperscript{asws} children, and her\textsuperscript{asws} offspring, and one who loved them\textsuperscript{asws} and protected them after her\textsuperscript{asws}!"'

He\textsuperscript{asws} said: 'So she\textsuperscript{asws} would say: 'The Praise is for Allah\textsuperscript{aww} Who Removed the grief from me\textsuperscript{asws} and Delighted my\textsuperscript{asws} eyes'.

Then Ja'far\textsuperscript{asws} said: 'It was so that whenever my\textsuperscript{asws} father\textsuperscript{asws} mentioned this Hadeeth, recited this Verse: \textit{And those who believe and their offspring follow them with Eman, We will Unite their offspring to be with them and We will not Deprive them of anything from their deeds. Every person is pledged with what he earns [52:21]}.’

732 (The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Ayaay Al Zaahira’ – It is reported by Al Sadouq, by his chain from Maysara who said,

'I heard Al-Reza\textsuperscript{asws} saying: ‘By Allah\textsuperscript{aww}! No two of you would be seen in the Fire! No, by Allah\textsuperscript{aww}, and not even one!’

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732 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 60
He (the narrator) said, ‘I said, ‘So, where is that from the Book of Allah aswj?’ He asws withheld from me for a year. One day I was with him asws in the Tawaf when he asws said to me: ‘O Maysarah! Allow me asws in answering you your such and such question’.

He (the narrator) said, ‘So where is it from the Quran?’ He asws said: ‘In Surah Al-Rahman, and these are the Words of Allah azwj, Mighty and Majestic: So on that Day, neither a human being nor Jinn from you (Shias) would be Questioned about his sin [55:39].’

So I said to him asws, ‘There isn’t in it ‘from you’?’ He asws said: ‘The first one who altered it was Ibn Arwa 733, and that it is a proof against him and against his companions; and if (the words) ‘from you’ do not happen to be in it, the Punishment of Allah azwj Mighty and Majestic would be Dropped from His creatures, when neither a human being nor a Jinn would be Questioned about his sin. Then whom would Allah azwj Punish on the Day of Judgment?’ 734

He asws said: ‘But rather, it was Revealed regarding us asws and regarding our asws Shias, and regarding the Kafirs. But, when it will be the Day of Judgement, and the creatures would be Imprisoned on the Plains of Resurrection, Allah aswj would Bring down a wall of darkness in which there would be a gate. On the inside of it would be the Mercy – Meaning the Light – and on the outside of it would be the Punishment – Meaning the darkness. Allah aswj would

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733 The intended is – son of Usman Bin Affan, as Arwa was his mother.
734 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 61
Cause us \textit{asws} and our \textit{asws} Shias to be in the inside of the wall in which is the Mercy, and Cause our \textit{asws} enemies and the Kafirs to be on the outside of it, wherein would be darkness.

So, our \textit{asws} enemies and your enemies would be calling out to you all from the gate which is on the outside of the wall wherein would be Punishment: \textit{They will call out to them, ‘Were we not with you?’ \cite{57:14}} - in the world. Our Prophet \textit{saww} and your Prophet \textit{saww} was one, and our Salats and your Salats were one, and our Fasts and your Fasts were one, and our Hajj and your Hajj were one’.

He \textit{asws} said; ‘So the Angel would Call out to them from the Presence of Allah \textit{azwj}: \textit{Yes! But you fell into temptation \cite{57:14}} - after your Prophet \textit{saww}, then you turned back from him \textit{saww} and abandoned the following of the one \textit{asws} whom your Prophet \textit{saww} had ordered you to, \textit{and you waited} - for the misfortune to hit him \textit{saww}, \textit{and doubted} - what your Prophet \textit{saww} had said with regards to him \textit{asws} (Ali \textit{asws}, and your \textit{wishful thinking deceived you} - when you formed a consensus upon it of opposing the people of the Truth.

And Allah \textit{azwj}, and the Forbearance of Allah \textit{azwj} deceived you in that state, until there came the Truth – meaning with the Truth, the appearance of Ali \textit{asws} Bin Abu Talib \textit{asws}, and the appearance of the Imams \textit{asws} from after him \textit{asws} with the Truth.

And the Words of the Mighty and Majestic: \textit{and the arch deceiver deceived you about Allah} \cite{57:14} - Meaning the Satan\textsuperscript{11} \textit{So today, neither will ransom be taken from you nor from those who committed Kufr} - Meaning you will not find a good deed with which you would be able to ransom yourselves, \textit{Your abode is the Fire. It is your guardian, and evil is the destination} \cite{57:15}’.

\textsuperscript{11}The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaay Al Zaahira’ – Muhammad Bin Al Abbas, from Ahmad Bin Muhammad Al Hashimy, from Muhammad Bin Isa Al Ubeydi, from Abu Muhammad Al Ansary, and he was good, from Shareek, from Al Amsh, from Ata’a, from Ibn Abbas who said,
'I asked Rasool-Allah\textsuperscript{saww} about Words of Allah\textsuperscript{azwj} Mighty and Majestic: Then, a gate would be struck between them having a wall for it – inside it would be the Mercy and outside there would be the Punishment in front of it [57:13]. Rasool-Allah\textsuperscript{saww} said: ‘I\textsuperscript{saww} am the wall and Ali\textsuperscript{asws} is its door’.”\textsuperscript{736}

\textsuperscript{736} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 63

\textsuperscript{737} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 64
CHAPTER 64 – WHAT IS REVEALED OF WHAT IS IN CONNECTING WITH THEM^{asws} AND FULFILLING THEIR^{asws} RIGHTS

1 - فس، تفسير الفصيض ولا يقضى على طعام المسكين خلقهم آي تحشيد أي يغصبوا.

Tafseer Al-Qummi - *And he does not urge upon feeding the poor [107:3] – rights of Progeny^{asws} of Muhammad^{asw} which they usurped*^{738} (Not a Hadeeth)

2 - كنا الكحالي نحن عبد الله بن الصبل بن يوسف و عن عبد المهدود بن عبد الله عن رجلي عن أبي الحسن الناصحي ع في قوله تعالى من ذا الذي يقرض الله فرضه خصموا فṣاعله له و له آخز كريم قال صيحة الإمام في ذوئ السفقة.

(The book) ‘Al Kafi’ – Muhammad Bin Ahmad, from Abdullah Bin Al Salt, from Yunus, and from Abdul Aziz Bin Al Muhtady, from a man,

‘From Abu Al-Hassan Al-Maazy (7th Imam^{asws}) regarding Words of the Exalted: *Who is that who will lend Allah a goodly loan, so He would double it for him, and for him would be an honourable Recompense [57:11].* He^{asw} said: ‘Helping (connecting with) the Imam^{asws} during the government of the mischief’^{739}.

3 - فس، تفسير الفصيض لن تنانوا أزه حتى تلبقو بما تلبون أي لن تنانوا الثواب حتى تلبقو على آي تحشيد حقهم من الألفاف والمحسنين والسقئة.

Tafseer Al-Qummi - *You will never attain to righteousness until you are spending from what you are loving; [3:92] – i.e., you will never attain the Rewards until you return to the Imams^{asws} their^{asws} rights, from the war booty, and the Khums, and the Fey*^{740} (Not a Hadeeth)

4 - فب، استقبل لامن شهادتكم عن الأقر ع في قوله تعالى لقد سمع الله قول النذرين قالا الأية قال لهم إلههم يغشون أن الإمام يتعج منهم إلى ما يغشون إليه.

(The book) ‘Al Manaqib’ of Ibn Sheher Ashub,

‘From Al-Baqi^{asws} regarding Words of the Exalted: *Allah has Heard the words of those who said, [3:182] –* the Verse. He^{asw} said: ‘They are alleging that the Imam^{asws} is need of them to what they are carrying to him^{asws}s’^{741}.

5 - كنا الكحالي المهدود بن عبد الله بن الصبل بن يوسف بن عبد الله عن عني عن رجلي عن أبي الحسن الناصحي عن رجلي عن أبي عبد الله ع في قوله تعالى و افتعلوا أما وحشتم من شيء فأتى الله خسية و لعذاب و الذي ألقى قال أمير convs الذين والآن ع عن أبي عبد الله ع.

738 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 64 H 1
739 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 64 H 2
740 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 64 H 3
741 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 64 H 4
From Abu Abdullah\textsuperscript{asws} regarding Words of Allah\textsuperscript{azwj} the Exalted: \textit{And know that whatever booty you gain from anything, so a fifth of it is for Allah, and for the Rasool, and for the near of kin, [8:41]}. He\textsuperscript{asws} said: ‘Amir Al-Momineen\textsuperscript{asws} and the Imams\textsuperscript{asws}.

742

(I asked Abu Abdullah\textsuperscript{asws} about Words of Allah\textsuperscript{azwj} Mighty and Majestic: [57:11] \textit{Who is that who will lend Allah a goodly loan}, he\textsuperscript{asws} said: ‘Regarding maintaining good relations with relatives, and the relatives are relatives of the Progeny\textsuperscript{asws} of Muhammad\textsuperscript{asw} in particular’

Then he\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} the Glorious Says: \textit{Who is that who will lend Allah a goodly loan, so He would double it for him, and for him would be an honourable Recompense [57:11]}. Then he\textsuperscript{asws} said: ‘By Allah\textsuperscript{azwj}! It is regarding helping the Imam\textsuperscript{asws} in particular’

From Abu Al-Hassan Musa\textsuperscript{asws}, from his\textsuperscript{asws} father\textsuperscript{asws}, a man asked his\textsuperscript{asws} father\textsuperscript{asws} Muhammad Bin Ali\textsuperscript{asws} about Words of Allah\textsuperscript{azwj} Mighty and Majestic: \textit{And those in whose wealth there is a known right [70:24] For the beggar and the deprived [70:25]}.
My asws father asws said to him: ‘O you, preserve and consider how you are reporting from me asws. The beggar (Asker) and the deprived (السائل و المحروم) (the asker and the deprived) their glory is great. As for the asker, so he saww is the Rasool-Allah saww in asking Allah aswj to them regarding his saww rights.

And the deprived – He saws is the one who has been deprived of the Khums – Amir Al-Momineen asws Ali asws Bin Abu Talib asws, and his asws descendants, the Imams asws. Did you hear and understand it? This isn’t as what the people are saying (about it)’.

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – It is reported by Ahmad Bin Ibrahim Bin Abbad, by his chain to Abdulbin Bukayr, raising it to,

‘Abu Abdullah asws regarding Words of Mighty and Majestic: Woe be unto the fraudsters [83:1], meaning your saww Khums (20%), O Muhammad saww. Those, when they take a measure from the people, they take it fully [83:2] - i.e., when they go for their (share) of the war booty, they take it fully. But when they measure out them, or weigh out to them, they are being deficient [83:3] - i.e., when they are asked for the Khums of the Progeny asws of Muhammad asw, they are deficient to them asws.

And Words of the Exalted: Woe on that Day would be unto the beliers [83:10]: ‘(Belying) your saww successor asws, O Muhammad saww, Words of the Exalted: When Our Verses are recited to him, he says, ‘Stories of the former ones’ [83:13], he asws said: ‘It means belying Al-Qaim asws, when they say for him asws, “We do not recognise you asws”, and he asws is not from the sons asws of (Syeda) Fatima asws, just as the Polytheists had said to Muhammad asw.

745 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 64 H 8
746 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 64 H 9
CHAPTER 65 – INTERPRETATION OF SURAH AL-BALAD IS REGARDING THEM

(From Abu Ja’far asws regarding the Words of the Exalted: Have We not Made two eyes for him, [90:8] And a tongue and two lips? [90:9] And Guided him (to) the two ways? [90:10]. He asws said: ‘The two eyes is Rasool-Allah saww, and the tongue is Amir Al-Momineen asws, and the two lips are Al-Hassan asws and Al-Husayn asws, And Guided him (to) the two ways? [90:10] – to all their asws Wilayah, and to the disavowment from all their asws enemies’.

Then he asws said: ‘O Aban! Shall I asws increase a phrase for you being better for you than the world and whatever is in it’. I said, ‘Yes’. He asws said: ‘Freening a neck [90:13]. The people, all of them, are the slaves of the Fire, apart from you and your companions, for Allah azwj has Freed them from it’. I said, ‘By what has Heazwj Freed us from it?’ He asws said: ‘By your being in the Wilayah of Amir-Al-Momineen asws Ali asws Bin Abu Talib asws’.

\[747\] Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 65 H 1
\[748\] Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 65 H 2
3. The books 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ahmad Bin Al Qasim, from Ahmad Bin Muhammad Bin Kkhalid, from Muhammad Bin Umar, from Abu Bakr Al Hazramy, regarding Words of the Exalted: *Freeing a neck [90:13].* He asws said: 'The people, all of them are slaves of the Fire one who enters into our asws obedience and our asws Wilayah, so his asws neck has been freed from the Fire, and the uphill road [90:11] is our asws Wilayah'.

4. Then he asws was silent, then said to me: 'Shall I increase for you asws a phrase which is better for you than the world and whatever is in it?' – Then he mentioned like what has passed’.

5. The books 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Muhammad Bin Al Tabarsy, from Muhammad Bin Al Fuzeyl, from Aban Bin Taglib who said, regarding Words of Mighty and Majestic: *But he does not attempt the uphill road [90:11].* He asws struck his asws hand to his asws chest and said: 'We asws are the uphill road which one who attempts it, would attain salvation'.

6. Then he asws said: 'We asws are the uphill road, and the one who attempts it would attain salvation, and through us asws Allah aswj Frees their necks from the Fire'.
Tafseer Al Qummi – Ja’far Bin Ahmad, from Ubeydullah Bin Musa, from Ibn Al Batainy, from his father, from Abu Baseer,

‘From Abu Abdullah\textsuperscript{asws} regarding Words of the Exalted: \textit{Freeing a neck [90:13]}. He\textsuperscript{asws} said: ‘It is by us\textsuperscript{asws} the necks are freed (from the Fire), and by having recognised us\textsuperscript{asws}, and we\textsuperscript{asws} are the feeders in the days of the hunger, and it is the starvation’.\textsuperscript{752}

Tafseer Al-Qummi - \textit{And what will make you realise what the uphill road is? [90:12]}. He said, ‘The uphill road are the Imams\textsuperscript{asws}. One who climbs it, his neck would be freed from the Fire; \textit{Or a poor person with destitution [90:16]}. He said, ‘There is nothing saving him from the dust.

His\textsuperscript{aswj} Words: \textit{companions of the right hand [90:18]}. He said, ‘Companions of Amir Al-Momineen\textsuperscript{asws}; 
\textit{And those who disbelieve in Our Signs}, those who opposed Amir Al-Momineen\textsuperscript{asws} \textit{they are the companions of the left hand [90:19]}. He said, ‘The left hand are the enemies of Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww}, \textit{Upon them would be a Fire closed over (from all sides) [90:20]}, i.e., layered’.\textsuperscript{753}

We were informed by Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Ismail Bin Abbad, from Al Husayn Bin Abu Yaqoub, from one of his companions,

“Abu Ja’far\textsuperscript{asws} regarding the Words of the Exalted: \textit{Does he reckon that no one will ever be able upon him? [90:5]} – meaning Na’sal (Umar), regarding his killing the daughter\textsuperscript{asws} of the Prophet\textsuperscript{saww}.

He is saying, ‘I have destroyed abundant wealth’ [90:6] - meaning which he supplied the Prophet\textsuperscript{saww} with regarding an army, (complaining of) the (financial) hardship.

\textit{Does he reckon that no one sees? [90:7]} – he\textsuperscript{asws} said: ‘Mischief which was within him’.

\begin{footnotes}
\item[752] Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 65 H 6
\item[753] Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 65 H 7
\end{footnotes}
Have We not Made two eyes for him, [90:8] - meaning Rasool-Allah(saww) And a tongue – meaning Amir Al-Momineen(asws), and two lips? [90:9] – meaning Al-Hassan(asws) and Al-Husayn(asws). And Guided him (to) the two ways? [90:10] – to both their(asws) Wilayahs.

Have We not Made two eyes for him, [90:8] - meaning Rasool-Allah(saww) And a tongue – meaning Amir Al-Momineen(asws), and two lips? [90:9] – meaning Al-Hassan(asws) and Al-Husayn(asws). And Guided him (to) the two ways? [90:10] – to both their(asws) Wilayahs.

But he does not attempt the uphill road [90:11] And what will make you realise what the uphill road is? [90:12] He(asw) Says, what would make you know and all things are in the Quran? what will make you realise, so it is, what will make you know. (To) an orphan, possessing relationship [90:15] – meaning Rasool-Allah(saww) and the relationships are his(saww) relatives.

Or a poor person with destitution [90:16] – meaning Amir Al-Momineen(asws), cultivated with the knowledge’.  

Or a poor person with destitution [90:16] – meaning Amir Al-Momineen(asws), cultivated with the knowledge’.

But he does not attempt the uphill road [90:11] And what will make you realise what the uphill road is? [90:12] He(asw) Says, what would make you know and all things are in the Quran? what will make you realise, so it is, what will make you know. (To) an orphan, possessing relationship [90:15] – meaning Rasool-Allah(saww) and the relationships are his(saww) relatives.

Tafseer Furat Bin Ibrahim – Muhammad Bin Al Qasim Bin Ubeyd by his chain from Ibn Taglib,

‘From Abu Abdullah(asws). I (the narrator) said to him(asws), ‘My I be sacrificed for you(asws)! Freeing a neck [90:13]’. He(asws) said: ‘The people, all of them are slaves of the Fire apart from you and your companions, for Allah(aswj) has Freed your necks from the Fire by our(asws) Wilayah, People(asws) of the Household’.

Tafseer Furat Bin Ibrahim – Ali Bin Muhammad Bin Ali Bin Umar Al Zuhry, by his chain from Ibrahim Bin Abu Yahya who said,

‘Abu Abdullah(asws) was asked about Words of Allah(aswj) the Exalted: ‘No! I do Swear by this city! [90:1] And you are a dweller in this city [90:2]. He(asws) said: ‘Quraysh used to consider the city (Makkah) sacred, and were wearing the bark of the tree’. And Hammad (a reported) said, ‘Its branches, when they went out from the Sanctuary, and permit the reviling and the belying the Prophet(asw) of Allah(aswj), so He(aswj) Said: ‘No! I do Swear by this city! [90:1] And you are a dweller in this city [90:2]. They were revering the city and per permitting what Allah(aswj) the Exalted had Prohibited’.

754 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 65 H 8
755 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 65 H 9
‘From Abu Abdullah\textsuperscript{asws} having said: ‘Quraysh used to revere the city and permitting (killing of) Muhammad\textsuperscript{saww} in it. So, He\textsuperscript{azwj} Said: *No! I do Swear by this city!* [90:1] And you are a dweller in this city *[90:2]*, Intending: “They are permitting (killing) you\textsuperscript{saww} in it, and are belying you\textsuperscript{saww} and reviling you\textsuperscript{saww}. And it was so that whenever they seized the man from it in it, a killer of his father, and he wore bark of a tree of the Sanctuary, he would be safe due to them putting it (the bark) on him, but they permitting from Rasool-Allah\textsuperscript{saww} what they had not permitted from other, so Allah\textsuperscript{azwj} Refused that upon them”.\textsuperscript{756}

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756 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 65 H 10

757 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 65 H 11
for you\textsuperscript{asws}!\textsuperscript{758} He\textsuperscript{asws} said: ‘His\textsuperscript{azwj} Words: *Freeing a neck [90:13]*'. Then he\textsuperscript{asws} said: ‘The people, all of them are slaves of the Fire apart from you and your companions, for Allah\textsuperscript{azwj} has Freed your necks from the Fire, by our\textsuperscript{asws} Wilayah, People\textsuperscript{asws} of the Household’\textsuperscript{758}.

Then he\textsuperscript{asws} said: ‘The people, all of them are slaves of the Fire apart from you and your companions, for Allah\textsuperscript{azwj} has Freed your necks from the Fire, by our\textsuperscript{asws} Wilayah, People\textsuperscript{asws} of the Household’\textsuperscript{758}.

\begin{verse}
13 - كَا، الكَايْي الكَايْي السُّمْيَا بْنُ مَحْمَّدٍ عَنْ مُحَلْلَي بْنِ مُحَمَّدٍ عَنْ أَحْدَ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ رَفِعَهُ بِقُوْلِهِ تَعَالََ لَ أَعْفََسُ بِذَا الْبَلَدِ وَ أَلْتُ حَرَّ بِذَا الْبَلَدِ وَ وَالِدُ وَ مَآ وَلَدَ قَالَ أَمِيرُ الْمُمَيْمِيَ وَ مَا وَلَدَ مِنَ الْأَوْلَادِ عَ
\end{verse}

(The book) ‘Al-Kafi’ – Al-Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ahmad Bin Muhammad Bin Abdullah raising it,

‘Regarding Words of the Exalted: *No! I do Swear by this city! [90:1] And you are a dweller in this city [90:2] And (I Swear by) a father and what he begot [90:3]*, he\textsuperscript{asws} said: ‘Amir Al-Momineen\textsuperscript{asws} and what he\textsuperscript{asws} begot from the Imams\textsuperscript{asws}\textsuperscript{759}.

\begin{verse}
758 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 65 H 12
759 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 65 H 13
\end{verse}

Surely, the one who fears Allah azwj, so he has protected himself from the Fire by the Permission of Allah azwj and attained the good, all of it, in the world and the Hereafter; and one who instructs with the piety so he has delivered the advice. May Allah azwj Make us to be from the pious ones by His azwj Mercy.

Your letter came to me asws and I asws praise Allah azwj upon your safety and health Covering us asws and you by Allah azwj, health in the world and the Hereafter.

You wrote mentioning a group. I asws know them. They have astounded you by their manners and their dealings, and you have delivered from them the matters you have seen from them which you disliked for them, and you did see with them except good modes, and
devoutness, and humbleness; and you delivered that they are claiming that the Religion, but rather, it is recognition of the men, then after that when they had recognised them, they can do whatever they like.

And you mentioned that you have recognised that the root of the Religion is recognition of the men. May Allah azwj Harmonise you. And you mentioned that it reached you that they are claiming that the Salat and the Zakat and Fasts of Month of Ramazan, and the Hajj, and the Umrah, and the Sacred Masjid, and the Sacred House, and Sacred Months, it is a man (men), and that the cleaning, and the washing from the sexual impurity, it is a man, and every Obligation Allah azwj has Obligated upon His awj servant, it is a man.

And they mentioned that claiming that one who recognises that man, so is sufficed with his knowledge with him from without (having to do) any deed, and so he has prayed Salat, and given the Zakat, and Fasted, and performed Hajj and Umrah, and washed from the sexual impurity, and cleansed, and revered the Sanctities of Allah azwj, and the Sacred Months and the Sacred Months.

And they mentioned that one who recognises this exactly and with its limits and affirmed in his heart, it is allowed for him that he be negligent, so it isn’t for him that he strives in the deeds; and they claim that when they have recognised that man, then these limits are Accepted from them to its timings, and even if they have not performed these.

And it reached you that they are claiming that the immoralities which Allah azwj has Forbidden from, the wine, and the gambling, and the usury, and the blood, and the dead, and the flesh of swine, it is a man (men), and they mentioned that whatever Allah azwj has Prohibited from marrying the mothers and the daughters and the paternal aunts and the maternal aunts, and the daughters of the brother and daughters of the sister, and whatever from the women Allah azwj has Prohibited unto the Momineen from what Allah azwj has Prohibited, rather what is meant by that is marrying wives of the Prophet saww, and whatever is besides that is legalised, all of it.
And you mentioned that it reached you, they are going to one woman, and testifying with the falsities to each other, and they are claiming that for this is an apparent and a hidden (esoteric) they are recognising. The apparent is what they are ending from and are taking with as a defence from them. And the esoteric, it is which they are seeking the matters with it with their claims.

And you wrote mentioning which is more grievous upon you than that, when it reached you, and you wrote asking me\(^\text{asws}\) about their words regarding that, ‘Is it Permissible or is it Prohibited?’ And you wrote asking me\(^\text{asws}\) about interpretation of that, and I\(^\text{asws}\) shall explain it until there does not happen from that in blindness nor in doubt, and I\(^\text{asws}\) am writing to you in this letter of mine\(^\text{asws}\) the interpretation of what you asked about, therefore preserve it, all of it, as Allah\(^\text{azwj}\) Said in His\(^\text{azwj}\) Book, \textit{and the retaining ear is preserving it} [69:12].

And I\(^\text{asws}\) shall describe it for you with its state and negate its Prohibition from you, if Allah\(^\text{azwj}\) so Desires, just as you described and introduced it until you will understand it, if Allah\(^\text{azwj}\) do Desires, so you will not deny it, if Allah\(^\text{azwj}\) so Desires, and there is no strength except with Allah\(^\text{azwj}\), and the strength is for Allah\(^\text{azwj}\) in its entirety.

\(\text{I}^{\text{asws}}\) hereby inform you that one who was making is a religion with these description which you have written asking me\(^\text{asws}\) about, so he is in my\(^\text{asws}\) presence, an associate (Mushrik) with Allah\(^\text{azwj}\) Blessed and Exalted, manifesting the Shirk, there is no doubt in it; and \(\text{I}^{\text{azwj}}\) hereby inform you that this word was from a people who had heard what they did not understand it from its rightful ones, and were not given the understanding of that, and they did not recognise any limit of what had heard.

Thus, they placed the limits of those things by analogising with their opinions and logic of their intellects, and they did not place it upon the limits of what they had been Commanded, falsely, and fabricated upon Allah\(^\text{azwj}\) and His\(^\text{azwj}\) Rasool\(^\text{asww}\) and being
audacious upon the disobedience. So, it sufficed for them with this as ignorance, and have they placed it upon their limits which had been limited for them, and accepted it, there would have been no problem with it, but they altered it and exceeded, and belied, and belittled with the Commands of Allah ﷺ and His obedience.

But ﷺ inform you that Allah ﷺ has Limited these with its limits lest anyone exceeds its limits. And had the matter been as they are mentioning it, the people would have been excused due to their ignorance of what they do not recognise a limit of what is limited for them, and both the deficient and the exceeder of the Limits of Allah ﷺ would be excused. But, He ﷺ Made its limits as a limitation, none would exceed it except a Mushrik (associator), a Kafir.

Then He ﷺ Said: These are the Limits of Allah, therefore do not exceed these; and the one who exceeds the Limits of Allah, so those, they are the unjust ones [2:229].

I ﷺ shall inform you of the realities. Allah ﷺ Blessed and Exalted Chose al Islam for Himself ﷺ as a Religion, and was Pleased from its creatures, so He ﷺ will not Accept from anyone except with it, and with it He ﷺ Sent His ﷺ Prophets ﷺ and His ﷺ Rasools ﷺ .

Then He ﷺ Said: ‘And with the Truth have We Revealed it, and with the Truth it descended; [17:105]. So upon it and with it He ﷺ Sent His ﷺ Prophets ﷺ and His ﷺ Rasools ﷺ , and His ﷺ Prophet ﷺ Muhammad ﷺ . Thus, the most superior of the Religion is recognising the Rasools ﷺ and their Wilayah.

And ﷺ inform you that Allah ﷺ Permitted Permissible(s) and Prohibited Prohibitions up to the Day of Qiyamah, so the recognition of the Rasools ﷺ and their Wilayah, and obeying them, it is the Permissible. Permissible is what they permitted, and the Prohibited is what they prohibited, and they are its root; and from them is the branch of the Permissible and that is their strving.
And from their branches is their enjoining their Shias and people of their Wilayah with the Permissible(s), from establishing the Salat, and giving the Zakat, and Fasting Month of Ramazan, and Hajj of the House (Kabah), and Umrah, and revering the Sanctities of Allah 

Then He Mentioned after that so He Said in His Book: 

Surely Allah Commands with the justice, and the kindness, and giving to the near of kin, and Forbids from the immoralities, and the evil, and the tyranny. He Advises you, perhaps you would be mindful [16:90].

So their enemies, they are the Prohibitions, the Prohibited, and their friends are included in their affairs up to the Day of Qiyamah. They are the immoralities, whatever is apparent from these and whatever is hidden, [7:33], and the wine and the gambling, and the adultery, and the usury, and the blood, and the dead, and the flesh of swine. So they are the Prohibition, the Prohibited, and the root of every Prohibition, and they are the evil and root of all evil, and from them are the branches of evil, all of them, and from that is the branch of the Prohibition, and their permitting these.

And from their branches is belying the Prophets, and rejecting the successors, and perpetrating the immoralities, the adultery, and the theft, and drinking the wine, and the wine and the intoxicant, and devouring wealth of the orphan, and consuming the usury, and the deceiving, and the treachery, and perpetrating the Prohibitions, all of them, and violations of the (acts of) disobedience.

Surely Allah Commands with the justice, and the kindness, and giving to the near of kin, - meaning cordiality of next of kin (of Rasool-Allah 

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And I\textsuperscript{a}saw\textsuperscript{s} inform you, if I\textsuperscript{a}saw\textsuperscript{s} were to say to you that the immoralities, and the wine, and the gambling, and the adultery, and the dead, and the blood, and the flesh of swine, it is a man, and \textsuperscript{a}saw\textsuperscript{s} do know that Allah\textsuperscript{a} has Prohibited this, the root, and Prohibited its branch, and Forbidden from it, and Made his wilayah to be like the one who worshipped an idol from besides Allah\textsuperscript{a} and Shirk, and the one who calls to worship of himself is like Pharaoh\textsuperscript{a} when he\textsuperscript{a} said, \textit{'I am your lord, the most exalted!'} [79:24].

Then I inform you that the Religion, and root of the Religion, it is a man, and that man, he is the certainty, and he is the Eman, and he is the Imam\textsuperscript{a}saw\textsuperscript{s}, and the people of his\textsuperscript{a}saw\textsuperscript{s} time were to recognise him\textsuperscript{a}saw\textsuperscript{s}, would have recognised Allah\textsuperscript{a} and His\textsuperscript{a} Religion, and one who denies him\textsuperscript{a}saw\textsuperscript{s} would have denied Allah\textsuperscript{a} and His\textsuperscript{a} Religion, and one who is ignorant of him\textsuperscript{a}saw\textsuperscript{s}, is ignorant of Allah\textsuperscript{a} and His\textsuperscript{a} Religion, and Allah\textsuperscript{a} and His\textsuperscript{a} Religion, and His\textsuperscript{a} limits, and His\textsuperscript{a} Laws cannot be recognised without that man\textsuperscript{a}saw\textsuperscript{s}.

Similar to that, it flows that the recognition of ‘the men\textsuperscript{a}saw\textsuperscript{s} is Religion of Allah\textsuperscript{a}. And the recognition is upon two aspects, a recognition affirmed upon insight, Religion of Allah\textsuperscript{a} being recognised by it to the recognition of Allah\textsuperscript{a}, and this is the esoteric recognition, affirmed exactly, its right being Obligatory (which is) Obligated upon its people the thanks for Allah\textsuperscript{a} Who Conferred upon them with it, a Conferment from Allah\textsuperscript{a} Conferring with it upon ones He\textsuperscript{a} so Desires to, along with the apparent recognition, and recognition in the apparent.
So the people of the recognition in the apparent are those who know our\textsuperscript{asws} order - with the truth upon without (them) being upon having (apparent) knowledge, not adhering with the people of the recognition in the esoteric upon their insights, nor having access to that recognition, the deficient to the true recognition of Allah\textsuperscript{azwj}, just as He\textsuperscript{azwj} has Said in His\textsuperscript{azwj} Book: \textit{And those they are suppling to from besides Allah cannot control intercession, except one who testifies with the Truth and they know (him) [43:86].}

The one who testified, with a testimony of truth, his heart not pacting upon it nor seeing what he speaks with, and he will not be Rewarded upon it like the Reward of the one who pacts his heart upon it upon an insight in it. Similar to that is one who speaks with tyranny, his heart not adhering upon it, and he will not be punished upon it the Punishment of the one whose heart is certain upon it and affirmed upon insight.

You have recognised how was the state of the men of the people of recognition in the apparent, and the acknowledgment with the truth upon knowledge, in the ancient times, and its occurrence up to the matter ending to the Prophet\textsuperscript{saww} of Allah\textsuperscript{azwj} and after him\textsuperscript{saww} up to the one it came to the ones it ended up to it, their\textsuperscript{saww} recognition. But rather they\textsuperscript{saww} are recognised by their\textsuperscript{saww} deeds and their\textsuperscript{saww} Religion which Allah\textsuperscript{azwj} has Made a Religion with, the good doer with his good deeds, and the evil doer with his evil deeds.

And it is said that the one who enters into this matter (Wilayah) without conviction and no insight will exit from it just as he had entered it. May Allah\textsuperscript{azwj} Grace us\textsuperscript{asws} and you the firm recognition upon insight.

And I\textsuperscript{asws} inform you that if I\textsuperscript{asws} were to say that the Salat, and the Zakat, and Fasts of Month of Ramazan, and the Hajj, and the Umrah, and the Sacred Masjid, and the Sacred House (Kabah), and the Sacred Monuments, and the cleansing, and the washing from the sexual impurity, and every Obligation was that, it is the Prophet\textsuperscript{saww} who came with it from the Presence of his\textsuperscript{saww} Lord\textsuperscript{azwj}, I\textsuperscript{asws} would be speaking the truth, because all of that rather is recognised through the Prophet\textsuperscript{saww}. 

وَ قَدْ يَقُولُ إِنَّنَّا مِنْ دَخُلِ فِي هَذَا الْمَرَّةِ يَغْفِرُ يَقِيٌْ وَ لَا يَغْفِرُ خَرَجُ مِنْهُ وَ ذَلِكَ مَعْرِفَةٌ تَأْثِرَةٌ عَلَى بَصِيرَةٍ
And if the recognition of that is not the Prophet sas and the Eman with him sas and the submission to him sas, that would not be recognised, for that is a Conferment from Allah azwj upon ones He azwj Confers upon, and had it not been that, nothing from this would be recognised. Therefore, all of this, that is the Prophet sas, and its root, and he sas is its branch, and he sas called me asws to Him azwj, and Pointed me asws upon Him azwj, and Introduced me asws and Commanded me asws with it, and obligated upon me asws the obedience to Him azwj among what He asws has Commanded me asws with.

There is no leeway for me asws to be ignorant of it, and how can there be leeway for me asws to be ignorant of the one who is between me asws and Allah azwj, and how can it be affirmed for me asws. And if I asws were not to describe that my asws Religion, it is which was brought to me asws by that Prophet saww, then I asws would be describing the Religion other than it, and how can that not be recognition of the man, and rather he saww is the one who came with it from Allah azwj?

But rather, he denies the Religion the one who denies him sasw, as they said, ‘Has Allah Sent a human as a Rasool?’ [17:94], then they said, Would a human being be guiding us?’ [64:6]. So, they denied the man sasw by that and they belied him sasw, and they said, ‘Why has not an Angel Sent down unto him?’ [6:8].

Allah azwj Said: Say: ‘Who Revealed the Book which Musa came with, being a Light and a Guidance for the people?’ [6:91]. Then He azwj Said in another Verse: And had We Sent an Angel, the matter would have been Decided, then they would not be Respited [6:8] And had We Made it to be an Angel, We would have Made him a man [6:9].

Allah azwj Blessed and Exalted rather Loves to be recognised by the men asws and be obeyed by their asws being obeyed, so He azwj Made them to be His asw Way and His asw Face which He azwj can be access to from it. Allah azwj does not Accept from the servants other than that. He cannot be questioned about what He Does, and they would be Questioned [21:23].
He said regarding what Obligated that from his love for that: *There is one who obeys the Rasool, so he has obeyed Allah, and there is one who turns back, so We have not Sent you as a keeper over them [4:80].* So the one who says to you that this is the necessity, all of it, but rather it is a man, and he recognises a limit of what he speaks with, so he has spoken the truth; and one who says upon the description of what you mentioned, without (acts of) obedience, so the adhering with the root will not avail him by neglecting the branches, just as the testimony that there is no god except Allah does not avail by neglecting the testimony that Muhammad is Rasool of Allah.

And Allah did not send any Prophet at all except with the righteousness and the justice, and the nobilities, and the good mannerisms, and good deeds, and forbidding from the immoralities, and *Prohibited the immoralities, whatever is apparent from these and whatever is hidden, [7:33]*. So, the hidden from it is wilayah of the people of falsehood, and the apparent from it is their branches.

And Allah did not Send any Prophet at all calling to recognition not having obedience with it regarding the orders and the forbiddances. But rather, Allah accepts from the deeds from the servants with the Obligations which Allah has Obligated upon its limits with recognition of the one who came to them with it from His Presence, and called them to Him.

The first of that is recognition of the one who calls to Him, then obeying him in whatever draws him closer be the Conferment of the obedience to him, and one who recognises would obey and one who obeys would prohibit the Prohibition, its apparent and its hidden; and the prohibition of the hidden cannot happen to be and the permitting of the apparent. But rather the apparent would be Prohibited along with the hidden, and the hidden with the apparent, both together.
Umrah, nor the Sacred Masjid, and the entirety of the Sanctities of Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Monuments, and that you would neglect recognition of the hidden because it's hidden is apparent. And it is not correct if you neglect one from it, when the hidden was Prohibited, wicked, so that apparent from it, rather, would resemble the hidden.

So the one who claims that, rather that is the recognition, and when he recognises, it would suffice without (acts of) obedience, so he has lied and associated that. He has neither recognised and has not obeyed. And rather, it is said, recognise and work whatever you like to from the good (deeds), for it is such that, that will not be Accepted from you without recognition. When you have recognised, so work for yourself whatever you like from the (acts of) disobedience, little or more, and it would be Accepted from you.

And one who understand would shun the major sins and prohibit the immoralities, whatever is apparent from these and whatever is hidden, [7:33], and would prohibit the Prohibitions, all of them, because recognition of the Prophet\textsuperscript{saww} and with his\textsuperscript{saww} obedience, he would enter into what the Prophet\textsuperscript{saww} entered into, and exit from what the Prophet\textsuperscript{saww} exited from; and one who claims that he will permit the Permissible and prohibit the Prohibition without recognising the Prophet\textsuperscript{saww}, did not permit a Permissible for the Sake of Allah\textsuperscript{azwj}, and did not prohibit a Prohibition for Him\textsuperscript{azwj}.

And it is so, one who prays Salat, and gives Zakat, and performs Hajj and Umrah, and does all of that without recognising the one Allah\textsuperscript{azwj} has Obligated his\textsuperscript{azwj} obedience upon him, nothing from that will be Acceptable from him, and he would not have prayed Salat, and not given Zakat, and not performed Hajj, and not performed Umrah, and not washed from the
sexual impurity, and not cleansed, and not prohibited a Prohibition for Allah\textsuperscript{azwj}, and not permitted a Permissible for Allah\textsuperscript{azwj}, and there isn’t any Salat for him and even though he would have performed Ruku’ and Sajdah, nor is there any Zakat for him, and even if he has extracted one Dirham for every forty Dirhams, and one who recognises him\textsuperscript{saww} and takes from him\textsuperscript{saww}, has obeyed Allah\textsuperscript{azwj}.

And as for what you mentioned that they are permitting marriages with the ones of sanctity which Allah\textsuperscript{azwj} has Prohibited in His\textsuperscript{azwj} Book, and they are claiming that rather it is Prohibited upon us with that marrying the wives of the Prophet\textsuperscript{saww}, so the most rightful of what is begun with is reverence of the Rights of Allah\textsuperscript{azwj} and Honour of His\textsuperscript{azwj} Raso\textsuperscript{ol}saww, and revering his\textsuperscript{saww} occupation, and what Allah\textsuperscript{azwj} Prohibited upon his\textsuperscript{saww} followers, and marrying his\textsuperscript{saww} wives from after (him\textsuperscript{saww}) due to His\textsuperscript{azwj} Words: \textit{And it was not for you that you should hurt Rasool-Allah, nor that you marry his wives from after him, ever! Surely, that would be grievous in the Presence of Allah [33:53]}. And Allah\textsuperscript{azwj} Blessed and Exalted Said: \textit{The Prophet is foremost with the Momineen than their own selves, and his wives are their mothers; [33:6], and he\textsuperscript{saww} is a father,\textsuperscript{saww} to them. Then He\textsuperscript{azwj} Said: And you cannot marry from the women whom your fathers married except for what has passed; it was immoral and hateful and an evil way [4:22]}. So the one who prohibits the wives of the Prophet\textsuperscript{saww} due to that Prohibition of Allah\textsuperscript{azwj}, so he would have prohibited what Allah\textsuperscript{azwj} has Prohibited in His\textsuperscript{azwj} Book, from the mothers, and the daughters, and the sisters, and the paternal aunts, and the maternal aunts, and daughters of the brother, and daughters of the sister, and what Allah\textsuperscript{azwj} Prohibited from the breast-feeding, because that Prohibition is like the Prohibition of the wives of the Prophet\textsuperscript{saww}.

So the one who prohibits what Allah\textsuperscript{azwj} Prohibited from the mothers, and the daughters, and the sisters, and the paternal aunts from marrying the wives of the Prophet\textsuperscript{saww} and permits what Allah\textsuperscript{azwj} has Prohibited from marrying the rest of what Allah\textsuperscript{azwj} has Prohibited, so he has committed Shirk when he takes that as a religion.
And as for what you mentioned that the Shias are going after one woman, so I seek Refuge with Allah from that happening to be from Religion of Allah and His Rasool. But rather His Religion is that he permits what Allah has Permitted, and prohibits what Allah has Prohibited; and from what Allah has Permitted is the Mut’ah from the women in His Book and Mut’ah during the Hajj. He Permitted both, then did not Prohibit them.

So when the Muslim man wants to enjoy from the women, it would be upon the Book of Allah and the Sunnah, a marriage without fornication, both being in agreement upon what they love from the recompense, and the term, just as Allah Said: **So whatever (Women) you enjoy with, give them their Obligatory recompense, and there is no blame upon you regarding what you make them agreeable with after the Obligatory (dower);** [4:24].

If they both love to extend in the term upon that would be the recompense. So, the last day from its term, before the expiry of the term before setting of the such, there is an extension in it, and increasing in the term what they like. But if the last day from it expires, it is not correct except by a future matter, and there wouldn’t be any waiting period between the two except from besides it. So, if she wants besides him, she would wait for forty five days, and there wouldn’t be any inheritance between them. Then if she so desires, she can enjoy from another.

So this is Permissible up to the Day of Qiyamah. If she so desires, (she can marry) from seven, and if she desires, from twenty, for as long as she remains in the world. All this is Permissible for them both upon the limits of Allah and the one who exceeds the Limits of Allah, so those, they are the unjust ones [2:229].

And when you want the Mutah regarding the Hajj, so wear Ihram from Al-Aqeeq, and Make it to be a Mut’ah to when you proceed Tawaaf of the House (Kabah) and kiss the Hajar Al-
Aswad, and begin with it and end the seven circuits, then you pray two cycles Salat by the Standing Place of Ibrahim as. Then go out from the House and perform Sa’ee between Al-Safa and Al-Marwa, seven circuits, beginning with Al-Safa and ending at Al-Marwa.

So when you do that, shorten (Salat) until it is the day of Tarwoyyah, you do what is done at Al-Aqeeq. Then wear Ihraam between Al-Rukn and Al-Maqam with the Hajj, and do not cease to be in Ihram until you pause at the pausing station. Then you pelt the rocks and slaughter (animal), and shave (head), and take off Ihraam and wash. Then you visit the House (Kabah). When you have done that, you have been free, and it is Word of Allah azwj: and one who combines with the Umrah to the Hajj, then whatever is easy from the sacrifice [2:196] to slaughter.

And as for what you mentioned that they are permitting the testimonies for each other against other, so that isn’t except it is the Word of Allah azwj: O you who believe! Keep witness between you when death approaches one of you, during bequeathing, two (men) from you possessing justice, or two other from others (non-Muslims). If you go about in the land and the calamity of death befalls you, [5:106] - when you were a traveller and the death presents, (then) two just ones in this religion, and if you cannot find, then two others from the ones who read the Quran from other than his wilayah.

detain both of them after the Salat. If you doubt them then they should both swear by Allah, ‘We will neither take a price for it – small price, even if it was a relative, nor would we conceal a testimony of Allah, surely then we would be from the sinners’ [5:106] Then if it was stumbled upon that they both earned a sin, then two others should be standing in their places, from those the guardians have a right upon. – from the people of his wilayah, So they should swear by Allah, ‘Our testimony is more rightful than their testimonies and we did not exceed, for them we would be from the unjust ones’ [5:107] That is closer that then coming with the testimony upon its aspect, or fearing that you would want an oath after their oaths; and fear Allah and listen; [5:108].
And Rasool-Allah saww used to judge by the testimony of one man with an oath of the claimant, and did not invalidate a right of a Muslim nor refuted a testimony of a Momin. When he saww took an oath of the claimant and testimony of the man, he saww judged for him with his right, and this is not being acted upon.

So, when there was a right for a Muslim man in front of another he rejected, and there did not happen to be any witness for him other than one, when he raises it to a tyrannous rules, his right would be invalidated, and he would not judge regarding it with the judgment of Rasool-Allah saww, the right would be unjust, and a right of a man would not be invalidated. So, Allah azwj extracted upon his saww hands, a right of a Muslim man, and Allah azwj would recompense him and Revive justice what Rasool-Allah saww had been acting with.

And as for what you mentioned at the end of your letter, they are claiming that Allah azwj, Lord azwj of the worlds, it is the Prophet saww, and you resembled their words with the words of those who said regarding Isa as what they said, so I asws have recognised that the Sunnahs and the examples as lasting.

There is nothing in what has passed except the like of it would be happening, to the extent that if there was a ‘Barsha’ sheep, similar to it would come into being over here, and know that a people will be straying upon the straying of the ones who were before them.

You wrote asking me asws about an example of that, what is He azwj and what they mean by Him azwj. I asws inform you that Allah azwj Blessed and Exalted, He azwj Created the creatures, there is no associate for Him azwj. For Him azwj is the creating and the Command, and the world and the Hereafter, and He azwj is Lord azwj of all things, and it’s Creator. He azwj Created the creatures and Loved that they recognise Him azwj through His azwj Prophets and Argued upon people by them as.

So, the Prophet saww, he saww is the pointer upon Allah azwj, a Created servant, Nourished. He azwj Chose him saww for Himself saww with His azwj Message, and Honoured him saww with it. He azwj Made him saww His azwj Caliph, and His azwj tongue among them, and His azwj trustee upon them,
and His\textsuperscript{azwj} treasurer in the skies and the Earths. His\textsuperscript{saww} word is the Word of Allah\textsuperscript{azwj}. He\textsuperscript{saww} did not say upon Allah\textsuperscript{azwj} except the truth.

One who obeys him\textsuperscript{saww} obeys Allah\textsuperscript{azwj} and one who disobeys him\textsuperscript{saww} disobeys Allah\textsuperscript{azwj}, and he\textsuperscript{saww} is Master of the one who Lord\textsuperscript{azwj} was Allah\textsuperscript{azwj} and his Guardian. One who refuses to acknowledge to him\textsuperscript{saww} with the obedience so he has refused to acknowledge to his Lord\textsuperscript{azwj} with the obedience and with the servitude, and the one who acknowledges with obeying him\textsuperscript{saww} has obeyed Allah\textsuperscript{azwj}, and He\textsuperscript{azwj} will Guide him.

The Prophet\textsuperscript{saww} is Master of the creatures altogether, whether they recognise that or deny him\textsuperscript{saww}, and he\textsuperscript{saww} is the father of the righteous. So, the one who loves him\textsuperscript{saww} and obeys him\textsuperscript{saww}, he is the righteous servant and shunner of the major sins.

And I\textsuperscript{asws} have explained what you had asked me\textsuperscript{asws} about, and I\textsuperscript{asws} have known that there are a people who hear these attributes of ours\textsuperscript{asws} and does not mind it, but alters it and wastes it upon its limits upon an approximate of what has reached you, and Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Rasool\textsuperscript{asws} have disavowed from a people who are permitting their wicked deeds through us\textsuperscript{asws}, and the people have accused us\textsuperscript{asws} with it.

And Allah\textsuperscript{azwj} will Judge between us\textsuperscript{asws} and them for He\textsuperscript{azwj} Says: \textit{Surely those who accuse chaste married women, the unaware Mominat, would be Cursed in the world and the Hereafter, and for them is a grievous Punishment [24:23] On the Day, their tongues will testify against them, and their hands, and their legs, with what they had been doing [24:24] On that day Allah will Fulfil them, - their evil deeds, and they will come to know that Allah, He is the Manifest Truth [24:25].}

And as for what you wrote with, and approximate to it, and your fear that their attributes would become from His\textsuperscript{azwj} Attributes, so Allah\textsuperscript{azwj} has Honoured him from that. Exalted is our Lord\textsuperscript{azwj} from what they are saying, Great. This description of mine\textsuperscript{asws} is a description of our Master\textsuperscript{azwj} and from Him\textsuperscript{azwj} have we\textsuperscript{asws} taken it. May Allah\textsuperscript{azwj} Recompense him\textsuperscript{saww} on
our behalf, the superior Recompense, for his Recompense is upon Allah. Understand this letter of mine, and the strength is for Allah.

2 - حَصٍّ، منتحب البصائر مَحْمُود بن عبد الحميد عن مَنْصوب بن يَوْسَف عن أبي نصر عن أبي عبد الله عَلَيْهِمْ السَّمَاعَ وَ حَلَّ لَهُمْ كَمَا عَلَى إِرَاءَهِمْ النِّسَاءِ وَ الْجَيْبِينَ مَكْلَٰلًا عَضْيَا فَلَتَّ أَنْ أَعْلَمَ قَالَ طَاعَةٌ الله مَعْرِفَة الْرَّسُولِ وَ لَوْ كَنَّهُمْ مِنَ الْحَرَّاتِ فَلَهُمْ مَا خَلَلُوا إِلَى أَجْرٍ

(The book) ‘Muntakhab Al Basaair’ – Muhammad Bin Abdul Hameed, from Mansour Bin Yunus, from Abu Baseer,

‘From Abu Abdullah, he (the narrator) said, ‘I said to him, ‘Words of Allah Mighty and Majestic: So We have Given the Progeny of Ibrahim, the Book and the Wisdom, and have Given them a grand kingdom [4:54]. You are more knowing’. He said: ‘Obedience of Allah, recognition of the Rasools and their Wilayah, it is the Permissible. The Permissible is what they permitted’ – up to the end of the Hadeeth’.

3 - كَشٍّ، رَجُلٌ الْكَشِي طَاهِرٌ بْنِ عِيسَى عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ الشُّجَاعِيِّ عَنِ اَْْمَّادِي

(The book) ‘Rijal’ of Al Kshy – Hamdawiya, from Muhammad Bin Isa, from Yunus, from Bashir Al Dahhan,

‘From Abu Abdullah, he (the narrator) said, ‘Abu Abdullah wrote to Abu Al-Khattab: ‘It has reached me that you are claiming that (in the Quran) the adultery (is a reference to) a man, and that the wine is a man, and that the Salat is a man, and the Fasts is a man, and that the immoralities is a man, and it isn’t as you are saying.

إنَّا أَصْلح اَْْقِ وَ ف حرحوعح اَْْقِّ طَاعَةح اللَّهِ وَ عَدحوُّنَا أَصْلح الشَّرِّ وَ ف حرحوعحهحمح الْفَوَاحِشح وَ كَيْفَ يحطَاعح مَنْ لََ ي حعْرَفح وَ كَيْفَ ي حعْرَفح مَنْ لََ يحطَ

We are the origin of the truth, and a branch of the truth is obedience to Allah, and our enemies are origin of the evil and their branches are the immoralities; and how can he obey, one who does not recognise, and how can he recognise, one who does not obey?’

4 - كَشٍّ، رَجُلٌ الْكَشِي طَاهِرٌ بْنِ عِيسَى عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ الشُّجَاعِيِّ عَنِ اَْْمَّادِي

(The book) ‘Rijal’ of Al Kashi – Tahir Bin Isa, from Ja’far Bin Muhammad, from Al Shujaie, from Al Hammady, raising it to,

‘Abu Abdullah, it was said to him, ‘It is being reported that (in the Quran), the wine, and the gambling, and the stone altars (to make idols), and the arrows (are a reference to)}
men’. He asws said: ‘Allah azwj Mighty and Majestic would not Address His azwj creatures with what they do not know’.763

From Abu Abdullah asws regarding Words of the Exalted: What brought you into Saqar (Inferno)? [74:42] They shall say, ‘We were not from the Musalleen [74:43], he asws said: ‘It Means, ‘We were not the ones who followed the Imams asws’, those for whom Allah azwj Blessed and Exalted Said regarding them asws: And the foremost are the foremost [56:10].

But, have you not seen the people naming the one who follows the preceding one in the (horse) race as ‘Musally’? So that is what they mean when they would be saying, ‘We were not of the ‘Musalleen’, i.e., we were not the ones who followed the foremost one asws.764

Abu Ja’far asws and Abu Abdullah asws regarding Words of the Exalted: Those who are shunning the major sins and the immoralities [53:32]: ‘It was Revealed regarding Progeny asws of Muhammad saww,765

I asked Abd Al-Salih asws (7th Imam asws) about Words of Allah azwj Blessed and Exalted: Say: ‘But rather, My Lord Prohibited the immoralities, whatever is apparent from these and whatever is hidden [7:33]. He asws said: ‘The Quran is such that for it there is an apparent and a hidden (meaning). So the entirety of what Allah azwj Prohibited in the Quran, it is the apparent, and the hidden from that are the tyrannical imams (leaders); and the entirety of what Allah azwj the Exalted Permitted in the Book, it is the apparent, and the hidden from that are the Imams asws of the truth’.766
Abu Abdullah\textsuperscript{asws} wrote to Abu Al-Khattab: ‘It has reached me that you are claiming that (in the Quran), the wine is a (reference to) a man, and that the adultery is a man, and that the Salat is a man, and that the Fast is a man, and it isn’t as you are saying. We\textsuperscript{asws} are the root of the good and its branch is obedience of Allah\textsuperscript{azwj}, and our\textsuperscript{asws} enemies are the root of the evil and its branch is disobedience of Allah\textsuperscript{azwj}.

Then he\textsuperscript{asws} wrote: ‘How can he obey, one who does not recognise, and how can he recognise, one who does not obey?’\textsuperscript{767}

Abu Abdullah\textsuperscript{asws} said: ‘Do not say for every Verse, ‘This is (a reference to) a man, and this is a man’. From the Quran there is Permissible, and from it there is a Prohibition, and from it are news of what (happened) before you, and Judgments of what is between you, and news of what (is to happen) after you. So, it is like that’.\textsuperscript{768}

I mentioned to Abu Abdullah\textsuperscript{asws} of what Abu Al-Khattab has been saying. He\textsuperscript{asws} said: ‘Some have mentioned to me\textsuperscript{asws} what he has been saying’. I said, ‘With regards to the Words of Allah\textsuperscript{azwj} Mighty and Majestic: And when Allah Alone is mentioned, the hearts of those who do not believe in the Hereafter shrink [39:45], he says, ‘And when Allah Alone is mentioned, this is Amir-ul-Momineen\textsuperscript{asws}, and when those from besides Him are mentioned, so and so, and so and so, (Abu Bakr and Umar)’.

\textsuperscript{767} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 66 H 8
\textsuperscript{768} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 66 H 9
Abu Abdullah asws said: ‘The one who says this is a Polytheist’, three times. ‘I asws, O Allah awj disavow from him’ - three times. ‘But, by that it means Allah awj Himself awj, but, by that it means Allah awj Himself awj, and He awj has Informed in (Surah) Ha Meem: That is because when you were called to Allah Alone, you disbelieve [40:12]. I said, ‘Does it mean by that Amir Al-Momineen asws?’.

Abu Abdullah asws said: ‘The one who says this, is a Polytheist. I am to Allah awj, disavowed from him’, - three times. ‘But, by that it means Himself awj."

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad Bin Isa, from Adam Bin Is’haq, from Hisham, from Al Haysam Al Tameemi who said,

‘Abu Abdullah asws said: ‘O Maysam Al-Tameemi! A people believe in the apparent and disbelieved the esoteric, so nothing benefited them, and a people came from after them and they believed in the esoteric and disbelieved in the apparent, so that did not benefit them anything; and there is no belief in the apparent except with the esoteric, nor in the esoteric except with the apparent’.

Tafseer Al Ayyashi – From Abdul Rahman Bin Kaseer,

‘From Abu Abdullah asws regarding Words of Exalted: Maintain your Salat(s) and (in particular) the middle Salat, and be standing obedient to Allah [2:238]; ‘obedient to the Imams asws’.

Tafseer Al-Qummi - My Lord Prohibited the immoralities, whatever is apparent from these and whatever is hidden [7:33]. He said, ‘From that are the tyrannical imams (leaders)’.

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769 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 66 H 10
770 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 66 H 11
771 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 66 H 12
772 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 66 H 13
The books 'Kunz Jamie Al Fawaid' and 'Taweel al Ayaat Al Zaahira' – It is reported by the sheikh By Ja'far Al Tusi, by his chain to Al Fazl Bin Shazaan, from Dawood Bin Kaseer who said,

'I said to Abu Abdullah asws, ‘You asws (Imams asws) are the Salat in the Book of Allah azwj Mighty and Majestic, and your asws are the Zakat, and you asws are the Pilgrimage?’ He asws said: 'O Dawood! We asws are the Salat in the Book of Allah azwj Mighty and Majestic, and we asws are the Zakat, and we asws are the Fasts, and we asws are the Hajj, and we asws are the Sacred Months, and we asws are the Sacred cities, and we asws are the Kabah of Allah azwj, and we asws are the direction (Qiblah) of Allah azwj, and we asws are the Face of Allah azwj. Allah azwj Said: therefore wherever you turn to, so there would be the Face of Allah [2:115], and we asws are the Signs, and we asws are the Evidence'.

And our asws enemies in the Book of Allah azwj are: - The immoral, and the deniers, and the oppressors, and the intoxicants, and the gambling, and the stone altars (idol makers), and the divining arrows, and the idols, and the images, and the false deities, and the dead and the blood, and the flesh of the swine.

O Dawood! Allah azwj Created us asws, and our asws creation is the most honourable, and Preferred us asws and Made us asws to be His azwj trustees, and His azwj preservers, and His azwj treasurers upon whatever is in the skies and whatever is in the earth, and Made opposites for us asws and enemies. So, He azwj Named us asws in His azwj Book and teknonymed our asws names with the rest of the names, and most Beloved to Him azwj, and Named our asws opposites and our asws enemies in His azwj Book and teknonymed their names and Struck examples for them in His azwj Book in the most hateful of the names to Him azwj and to His azwj pious servants'.

And it is reported by the sheikh as well by his chain, from Al Fazl by his chain,
And our enemies are the root of every evil and from their branches is every ugliness and immorality. From them is the lying, and the gossiping, and the stinginess, and the cutting off (relationships), and consuming the usury, and devouring wealth of the orphans without its right, and transgressing the limits which Allah Mighty and Majestic has Commanded, and perpetrating the immoralities, whatever is apparent from these and whatever is hidden, and the sin, [7:33], from the adultery and the theft and all what is concordant with that from the mischief from the ugliness; and he has lied, one who says that he is with us, and he is hanging to a branch of others”. 774

He (the narrator) said, ‘He said, ‘We, all of us are good for as long as Allah Makes your cordiality last for us’. He said: ‘O Husayn! Do not belittle our cordiality for it is from the ever-lasting good deeds’. He said, ‘O son of Rasool! I am not belittling it, but I praise Allah upon it’”. 775

774 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 66 H 15
775 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 66 H 16
‘Abu Abdullah<sup>asws</sup> said and had recited this Verse: **And woe be unto those who associate!**

[41:6] **Those who are not giving the Zakat and they are disbelievers in the Hereafter**

[41:7]: ‘O Aban! Do you see Allah<sup>azwj</sup> the Glorious would seek from the Polytheists Zakat of their wealth and they are worshipping a god other than Him<sup>azwj</sup> along with Him<sup>azwj</sup>?'

He (the narrator) said, ‘I said, ‘So who are they?’ He<sup>asws</sup> said: ‘Woe be to the associator, those who are associating with the first Imam<sup>asws</sup> and are not referring to the other what the first ones<sup>asws</sup> said regarding him<sup>asws</sup>, and they disbelieved in him<sup>asws</sup>.’ 776

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776 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 66 H 17
CHAPTER 67 – SUMMARY OF INTERPRETATION OF WHAT IS REVEALED REGARDING THEM\textsuperscript{asws} AND ITS MISCELLANEOUS

1- كنوز، كنز جامع الفوائد و تأويل الآيات الظاهرة زوب الخصاصة و الأغلالة عن أبا طالب، قال فأمير المؤمنين عليه السلام نزل القرآن، أرباعاً، فينا و فينا عدونا و فينا أمناء و فينا قرآنا و أحكاماً و لنا كرائم القرآن.

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel al Ayaat Al Zaahira’ – It is reported by the special ones (Shias) and the general Muslims (non-Shias), from Ibn Abbas who said,

‘Amir Al-Momineen\textsuperscript{asws} said: ‘The Quran was Revealed in quarters – a quarter regarding us\textsuperscript{asws}, and a quarter regarding our\textsuperscript{asws} enemies, and a quarter regarding Sunnahs and the examples, and a quarter are Obligations and Rulings, and for us\textsuperscript{asws} are the prestige of the Quran’’.\textsuperscript{777}

2- فرع تفسير قرآني: ‘استناداً إلى أبنا عباس، قايل: أمير الحميين عليه السلام، نزل القرآن أربعة أجزاء، فينا و فينا عدونا و فينا أمانة و فينا قرآن و أحكاماً و لنا كرائم القرآن’.

Tafseer Furat Bin Ibrahim – Ahmad Bin Al Hassan Bin Ismail and Al Hassan Bin Ali Bin Al Hassan Bin Ubeida both together from Muhammad Bin Al Hassan Bin Mutahara, from Salih Bin Al Aswad, from Jameel Bin Abdullah Al Nakhaie, from Zakariya Bin Maysara, from Ibn Nubata, from him\textsuperscript{asws} – similar to it’.\textsuperscript{778}

3- فرع تفسير قرآني: ‘من تفسير قرآن: ‘فمن أبا عباس، قايل: إن الله جعل القرآن موردًا لما أراده، فإذا أراد شيئًا أراده، فكان كله ليس إلا أن يشاء الله رب العالمين’.

Tafseer Al Qummi – Muhammad Bin Ja’far, from Muhammad Bin Ahmad Bin Muhammad Bin Al Sayyari, from so and so who said,

‘From Amir Al-Momineen\textsuperscript{asws} having said: ‘The Quran is in four quarters – a quarter is regarding us\textsuperscript{asws}, and a quarter is regarding our\textsuperscript{asws} enemies, and a quarter is Obligations and Rulings, and a quarter is Permissible(s) and Prohibitions, and for us\textsuperscript{asws} are the prestige of the Quran’’.\textsuperscript{779}

4- فرع تفسير الفعلي: ‘من تفسير الفعلي: ‘إذا كن rezdaً، فإذا ما قصدت فعليًا و هو قوبل، فمناتي إلهي فلا يشا إلهي، لأن يشاء الله ربي العالمين’.

Tafseer Al Qummi – Muhammad Bin Ja’far, from Muhammad Bin Ahmad Bin Muhammad Bin Al Sayyari, from so and so who said,

\textsuperscript{777} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 1
\textsuperscript{778} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 2
\textsuperscript{779} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 3
‘It came out from Abu Al-Hassan asws having said: ‘Allah azwj Mighty and Majestic has Made the hearts of the Imams asws as a resource for His azwj Intentions. So if Allah azwj Desires something, they asws desire it (same desire), and these are His azwj Words: And you (Imams) are not desiring except if Allah so Desires, Lord of the worlds [81:29]’ 780.

Regarding His azwj Words: And those before them belied (the truth), and they have not even reached a tenth of what We had Given them, and they are (already) belying My Rasools? So how was My Disapproval? [34:45], He asws said: ‘Those from before them belied the Rasools as. We azwj did not Give their Rasools as (even) a tenth of what We azwj Gave Muhammad saww and Progeny asws of Muhammad saww, may the Salawat of Allah azwj be upon them asws all’. 781

Regarding His azwj Words: So when their Rasools come (on the Day of Judgment), it would be Decided between them with the fairness and they would not be dealt with unjustly [10:47].

He asws said: ‘Its esoteric interpretation is that, for every generation from this community (of Muslims) is a Rasool asws from the Progeny asws of Muhammad saww, coming out to the generation to which he asws is Rasool asws for, and they asws are the Guardians asws, and they asws are the Rasools asws.

And as for His azwj Words: So when their Rasools come (on the Day of Judgment), it would be Decided between them with the fairness, he asws said: ‘Its Meaning is that he asws would be judging equitably and they would not be dealt with unjustly [10:47] just as Allah azwj Says’.

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780 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 4
781 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 5
782 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 6
'From Abu Ja’far\textsuperscript{asws} having said: ‘As for His\textsuperscript{aswj} Words: \textit{Is it not so that every time Muhammad came to you with that which your souls did not desire regarding Wilayah of Ali you were arrogant so a group you belied from the Progeny of Muhammad, and a group you are killing? [2:87]}.’

\textit{783}

\textit{8} - Shi, Tafseer Al Ayyashi, from Jabir, having said: ‘Is it not so that every time the Rasools came to you with what your hearts do not desire [2:87] – the Verse, up to: \textit{what they are doing [2:96]}. Abu Ja’far\textsuperscript{asws} said: ‘That is an example of Musa\textsuperscript{as}, and the Rasools\textsuperscript{as} from after him\textsuperscript{as}, and Isa\textsuperscript{as}, Striking an example for community of Muhammad\textsuperscript{asww}.}

Allah\textsuperscript{azwj} Said to them: ‘Allah\textsuperscript{azwj} Said to them: “So when Muhammad\textsuperscript{saww} came to you with what your hearts do not desire, with the Wilayah of Ali\textsuperscript{asws}, you were arrogant so you belied a group from the Progeny\textsuperscript{asww} of Muhammad\textsuperscript{asww} and a group you are killing? So that is its esoteric interpretation”.

\textit{784}

\textit{9} - Shi, Tafseer Al Ayyashi – From Khalid Bin Zayd, from one of his companions,

\textit{Abu Abdullah\textsuperscript{asws} regarding the Words of Allah\textsuperscript{azwj} Mighty and Majestic: \textit{And they reckoned that strife would not be happening [5:71].}} He\textsuperscript{asws} said: ‘This was when the Rasool-Allah\textsuperscript{saww} was present among them. \textit{so they were blinded and deafened} when Rasool-Allah\textsuperscript{saww} passed away. Then Allah\textsuperscript{azwj} Turned (Mercifully) towards them when He\textsuperscript{aswj} Established Amir Al-Momineen\textsuperscript{asws}. \textit{then many of them were blinded and deafened [5:71] - up to this time}’.

\textit{785}
I was in the presence of Abu Abdullah\textsuperscript{asws} and a man came and said to him\textsuperscript{asws}, 'O Abu Abdullah\textsuperscript{asws}! Do not be astounded from Isa Bin Zayd Bin Ali claiming that he is not in the Wilaya\textsuperscript{asws} of Ali\textsuperscript{asws} except upon the apparent and he does not know perhaps he was worshipping seventy gods from besides Allah\textsuperscript{azwj}.

He (the narrator) said, 'He\textsuperscript{asws} said: 'And what can\textsuperscript{asws} do Allah\textsuperscript{azwj} Says: But if they commit Kufr with it, then We have Allocated with it a people who wouldn’t be Kafirs with it [6:89], and gestured by his\textsuperscript{asws} hand towards us'. I said, 'We understand it, by Allah\textsuperscript{azwj}!''

He\textsuperscript{asws} said: 'O Dawood! You have asked about a matter, so suffice with what is referred to you. The sun and the moon are two Signs from the Signs of Allah\textsuperscript{azwj} flowing by His\textsuperscript{azwj} Command. Then Allah\textsuperscript{azwj} Struck that example for the ones who leapt upon us\textsuperscript{asws} and violated our\textsuperscript{asws} sanctities and oppressed us\textsuperscript{asws} of our\textsuperscript{asws} rights, so He\textsuperscript{azwj} Said these two are both with Reckonings (calculations) [55:5]. He\textsuperscript{asws} Said: “These two are in My\textsuperscript{azwj} Punishment”.'
He (the narrator) said, ‘I said, ‘And the star and the tree are both performing Sajdahs [55:6]’. He asws said: ‘The star is Rasool-Allah saww and the tree is Amir Al-Momineen asws and the Imams asws. They did not disobey Allah azwj even for the blink of an eye’. He (the narrator) said, ‘And the sky, He Elevated it, and He Placed the Scale [55:7]? He asws said: ‘Names of Rasool-Allah saww. Allah azwj Expired him, then Raised him saww to Him azwj, and He Placed the Scale [55:7], and the Scale is Amir Al-Momineen asws, having nominated him asws for them from after him saww.

I said, ‘Indeed! You must not transgress regarding the Scale [55:8]? He asws said: ‘Do not transgress regarding the Imam asws with the disobedience and the opposition’. I said, “and do not be deficient regarding the Scale [55:9]? He asws said: ‘Obey the Imams asws with the justice and do not be deficient to him asws of his rights’.

I said, ‘So which of the Favours of your Lord will you two belie? [55:13]? He asws said: ‘i.e., “Which of My awj Favours will you two belies, Muhammad saww or Ali asws? With these two I azwj Favoured upon the servants!”’

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Ahmad Bin Muhammad al Nowfaly, from Muhammad Bin Abdullah Bin Mihran, from Muhammad Bin Kkhalid Al Barqy, from Muhammad Bin Suleyman who said,

I said to Abu Abdullah asws, ‘What is the meaning of Words of the Exalted: ‘Woe would be for every slanderer, defamer [104:1]?’ He asws said: ‘The ones who slander the Progeny asws of Muhammad saww for their asws rights and defame them asws, and sit in gatherings in which the Progeny asws of Muhammad saww have a more deserving right for it than them’. ’

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788 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 12
789 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 13
I heard Abu Abdullah asws saying: ‘Allahazwj Mighty and Majestic did not Leave usasws to ourselvesasws, and had Heazwj Left usasws to ourselvesasws, weasws would be like the other people. But, weasws are the ones for whom Allahazwj Mighty and Majestic Says “Supplicate to Me, I will Answer you [40:60]’.’

He (the narrator) said, ‘Faces on that day will be humiliated [88:2]’ Heasws said: ‘They will be so humiliated that they will not be able to bear the refusals’.

He (the narrator) said, ‘(What about): toiling [88:3]’ Heasws said: ‘Labouring for other than what Allahazwj Revealed’.

He (the narrator) said, ‘(What about): Nasibis (Hostile ones) [88:3]’ Heasws said: ‘(Those who) established another master of the command (Wali Al Amr)’.

He (the narrator) said, ‘(What about): Arriving to a scorching Fire [88:4]’ Heasws replied: ‘Entering into the fire of the war in the world during the era of the Al-Qaimasws, and in the Hereafter the Fire of Hell’.

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790 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 14
791 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 15
From Abu Ja’far asws, he (the narrator) said, ‘I said to him asws, ‘Some of our companions are fabricating and slandering ones who oppose them’. He asws said: ‘Refraining from them is more beautiful’.

Then he asws said: ‘By Allah azwj, O Abu Hamza! The people, all of them, are the children of adultery except for our asws Shias’. I said, ‘How can there be a way out for me, from this?’

So he asws said to me: ‘The Revealed Book of Allah azwj has Evidences against them. Surely, Allah azwj Made for us asws the People asws of the Household three portions in the whole of the spoils of war (Al-Fey). Then Allah azwj Said: And know that whatever booty you gain from anything, so a fifth of it is for Allah, and for the Rasool, and for the near of kin, and the orphans, and the needy and the wayfarer [8:41]. So we asws are the owners of Al-Khums (the fifth), and the spoils of war (Al-Fey), and we asws have made it Prohibited unto all the people except for our asws Shias.

By Allah azwj, O Abu Hamza! There is no land which has been conquered, and no fifth (Khums) has been applied on anything from it except that it was unlawful for the one who received it for his genitals or assets. And if the truth were to appear (Al-Qaim asws) the man would be desperate to sell himself cheaply to the extent that the man from among them would be prepare to ransom himself with all of his wealth, and seek the salvation for himself. So he will not achieve anything from that. And they have taken us asws and our asws Shia out from those rights of ours without an excuse, or right, or proof’.

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792 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 16
I said, 'The Words of the Mighty and Majestic: Say: ‘Are you waiting with us except for one of the two excellent things? [9:52]. He asws said: ‘But it is death in obedience to Allah azwj or coming across the appearance of Imam asws (Al-Qaim asws), And we are waiting with you that Allah would Afflict you with a Punishment from Him - and it is metamorphosis, or by our hands - and it is the killing. Allah azwj Said to His asww Prophet: Therefore wait, we (too) are waiting along with you’ [9:52]. And the waiting is for the befalling of the affliction upon their enemies’.

Ibn Al-Kaofi asws – By this chain,

‘From Abu Ja’far asws regarding the Words of the Mighty and Majestic: Say: ‘I do not ask you for any recompense over it, nor am I from the pretenders [38:86] Surely, he is only a Zikr to the worlds [38:87]. He asws said: ‘He asws (the Zikr) is Amir Al-Momineen asws.

And you will come to know his News after a while [38:88] - He asws said: ‘During the coming out (appearance) of Al-Qaim asws.

And as for Words of Mighty and Majestic: And had not a Decisive Word preceded, it would have been Decided between them. And surely, for the ones unjust, there would be a painful Punishment [42:21]. He asws said: ‘Had it not been for what had preceded among them from Allah azwj Mighty and Majestic, Al-Qaim asws would not let remain any one among them’. And regarding Words of Mighty and Majestic: And those who are ratifying the Day of Religion [70:26], he asws said: ‘(Ratifying) the rising of Al-Qaim asws.

793 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 17
And Words of Mighty and Majestic: ‘By Allah, our Lord! We were not associators’ [6:23], he asws said: ‘They would be meaning (they were not associating anyone with) the Wilayah of Ali asws.

And regarding Words of Mighty and Majestic: ‘The Truth came and the Falsehood vanished, surely the falsehood would always vanish’ [17:81], he asws said: ‘When Al-Qaim asws rises, the governments of the falsehood would vanish’.

794 (The book) ‘Al Kafi’ – By this chain from Al Hassan, from Mansour, from Hareez Bin Abdullah, from al Fuzayl who said,

‘I entered the Sacred Masjid with Abu Ja’far asws, he asws was leaning (on a stick) and after looking around at the people whilst we were at the Door of the Clan of Shaeba, he asws said: ‘O Fazeyl, this is how they used to perform Tawaaf during the era of ignorance, neither understanding the truth, nor having a Religion.

O Fazeyl! Look at them falling down upon their faces (doing Sajdah). May Allah azwj Curse these ridiculed creatures falling down upon their faces’.

Then he asws recited this Verse: Is one who walks prone upon his face more guided, or one who walks upright on a Straight Path? [67:22]. By Allah azwj, it means Ali asws, and the successors asws.

O Fazeyl! It is Amir Al- Momineen asws. No one has been named with this name apart from Ali asws, except for the imam, a prior up to the Day of Judgement. But this, by Allah azwj O Fazeyl, there is no Hajj apart from yours, and no Forgiveness of sins except for you (Shias), and no Acceptance (of deeds) except from you (Shias).

794 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 18
And you (Shias) are the rightful ones of this Verse: *If you shun the major sins which you are Forbidden from, We will Remove your (small) sins and Cause you to enter an honourable place of entering* [4:31]. O Fuzeyl! Are you not pleased that you are establishing the Salat and giving the Zakat, and restraining your tongues, and will be entering the Paradise?’

Then he asws recited: **Have you not seen those to whom it was said: ‘Restrain your hands, and establish the Salat and give the Zakat; [4:77]**? You (Shias), by Allah azwj, are the rightful ones of this Verse’.

(The book) ‘Al-Aqaid’ – Al-Sadiq asws said: ‘There is none from a Verse in the Quran beginning with: ‘ *O you those who believe*’, except and Ali asws Bin Abu Talib asws is their Emir, and their guide, and their noblest one, and their first one; and there is none from a Verse ushering to the Paradise except and it is regarding the Prophet saww, and the Imams asws, and their asws Shias, and their asws followers.

And there is none from a Verse ushering to the Fire except and it is regarding their asws enemies, and the adversaries of theirs asws, and even though the Verse may be regarding the mention of the former ones. So, whatever there was from it from good, so it flows among the good people and whatever from it was from evil, it flows among the evil people’.

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub Al Shirazy in his book, by the chain from Al Huzeyl, from Muqatal, from Muhammad Bin Al Hanafiya,

‘From Al-Hassan asws Bin Ali asws regarding Words of the Exalted: *Into whichever image what He so Desires, He Constitutes you* [82:8]. He asws said: ‘Allah azwj Mighty and Majestic Constituted Ali asws Bin Abu Talib asws in the bloodline of Abu Talib asws to be upon the likeness of Muhammad saww.

Thus Ali asws Bin Abu Talib asws used to be one who resembled the Rasool-Allah saww the most, from the people. And Al-Husayn asws Bin Ali asws resembled (Syeda) Fatima asws the most, from
the people. And I am the one who resemble Khadeeja Al-Kubra, the most, from the people'.

They said, ‘And the Call from Allah are three (types) – A Call from Allah to the creatures approximately, and their Lord Called out to them both [7:22], And We Called out to him: ‘O Ibrahim! [37:104] And We Called to him from the right side of the (mount) Toor, [19:52].

And the second is a call from the creatures to Allah, approximately, And Noah had called out to Us, [37:75]; and he called out in the darkness [21:87]; And Zakariya, [21:89]; And remember Our servant Ayoub, when he called out to his Lord: ‘The Satan has touched me with toil and torment!’ [38:41].

And the third is a call of the people to the people, approximately, So the Angels called out to him [3:40] So he (the child) called out to her from beneath her: [19:24]; They will call out to them, ‘Were we not with you?’ [57:14]; And the dwellers of the paradise will call out [7:44] And We shall Call out to them: “This is the Paradise [7:43]; And they would call out, ‘O Malik! [43:77]; And the Prophet called out among his offspring: Our Lord! We heard a caller calling to the Eman: [3:193]’.

And it was Revealed regarding them, One who was hopeful of meeting Allah, so the term of Allah shall come, and He is the Hearing, the Knowing [29:5] And one who strives, so he
rather strives for himself. Surely, Allah is needless of the worlds [29:6]. He said, ‘Regarding Ali [Not a Hadeeth].’

From Abu Abdullah [regarding Words of Mighty and Majestic: Allah did not Make two hearts for a man to be inside him [33:4]. He [said: ‘Ali Bin Abu Talib [said: ‘There isn’t a servant from the servants of Allah, from the ones whose Heart Allah has Tested for the Eman, except and he will find our affection in his heart. Thus, he would be affectionate towards us.

And there is none from a servant from the servants of Allah, from the ones whom Allah is Wrathful upon, except and he will find hatred for us upon his heart. Thus, he would hate us.

So we become joyful with the love for us by the one who loves us, and we seek Forgiveness for him, and we hate the hater. And the one who loves us becomes such that he awaits the Mercy of Allah Majestic and Mighty. It is as if the doors of the Mercy have opened up for him.

And one who hate us have come to be upon the verge of a hot cliff from the Fire. It is as if that cliff is about to collapse with him into the Fire of Hell.

So, congratulations to the people of the Mercy, for their Mercy, and miserableness for the people of the Fire for their misery. Allah Mighty and Majestic is Saying: and evil is the abode of the arrogant ones [16:29].

798 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 22
And it is such that there isn’t a servant from the servants of Allah \textsuperscript{asws} who is deficient in our \textsuperscript{asws} love, for goodness which Allah \textsuperscript{azwj} Made to be with him, when he does not equate the one who loves us \textsuperscript{asws} and one who hates us \textsuperscript{asws}, nor can the two (ever) be together in the heart of a man, ever! \textit{Allah did not Make two hearts for a man to be inside him [33:4]}, (that) he would love with this (heart) and he would hate with this (other heart).

As for the one who loves us \textsuperscript{asws}, so he would be of pure the love for us \textsuperscript{asws} just as the gold is purified by the fire, there being no sludge (impurity) in it. And one who hates us \textsuperscript{asws} is (also) upon that status. And we \textsuperscript{asws} are the captains, and our \textsuperscript{asws} ways are the ways of the Prophets \textsuperscript{as}, and I \textsuperscript{asws} am a successor \textsuperscript{asws} of the successors \textsuperscript{as}, and the category of the rebels are from the party of Satan \textsuperscript{la}, and the Satan \textsuperscript{la} is from them.

Therefore, the one who intends to know our \textsuperscript{asws} love, so let him examine his own heart, for the one who participate with our \textsuperscript{asws} love, the love for our \textsuperscript{asws} enemies, isn’t from us \textsuperscript{asws}, and we \textsuperscript{asws} aren’t from him, and Allah \textsuperscript{azwj} is his enemy, and (so are) Jibraeel \textsuperscript{as}, and Mikaeel \textsuperscript{as}, and: \textit{Allah is an enemy of the Kafirs [2:98]}.

And Ali \textsuperscript{asws} said: ‘Our \textsuperscript{asws} love and love for our \textsuperscript{asws} enemies will not be gathered in the interior of a human being. Allah \textsuperscript{azwj} Mighty and Majestic Says: \textit{Allah did not Make two hearts for a man to be inside him [33:4]}’.

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Ahmad Bin Idrees, from Ibn Isa, from Ibn Hadeed, from Ibn Baze, from Buzurj Bin Baseer, and Al Kinanay both said,

‘We said to Abu Abdullah \textsuperscript{asws}, ‘May Allah \textsuperscript{azwj} Make us to be sacrificed for you \textsuperscript{asws}! Words of the Exalted: \textit{And like that We Sent down a Spirit unto you from Our Command. You (people) did not know what the Book was, nor the Eman, but We Made it a ‘Noor’ (Light) We Guide with one We so Desire from Our servants; and surely you (Rasool) guide to the Straight Path [42:52]’}.

799 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 23
800 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 24
He ⁷said: ‘O Abu Muhammad! The Spirit is a creature more magnificent than Jibraeel ⁷and Mikaeel ⁷. It was with Rasool-Allah ⁸⁷informing him ⁷⁷and protecting him ⁷, and it is with the Imams ⁷informing them ⁷⁷and protecting them ⁷.

The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Ahmad Bin Howzat, from Al Nahawandy, from Abdullah Bin Hammad, from Amro Bin Shimr who said,

‘Abu Abdullah ⁷said: “Rasool-Allah ⁷ordered Abu Bakr, and Umar, and Ali ⁷that they should go to the cave at Al-Raqeem. So Abu Bakr performed Wudu and cleaned his feet and prayed two Cycles Salat, and called out three times, but it did not respond to him. And Umar said similar to that, and it did not respond to him. And Ali ⁷went and spoke similar to that, and did what Rasool-Allah ⁷had ordered him ⁷to do.

So it neither responded to Abu Bakr nor Umar, but when Ali ⁷arose and did that, it responded to him and said, ‘At your disposal, at your disposal!’ three times’.

So he ⁷said to it: ‘What is the matter that you did not respond to the first one (Abu Bakr) and the second one (Umar), and responded to the third?’ So it said, ‘I am under instructions that I shall not respond to any except to a Prophet ⁷or a successor ⁷(of a Prophet ⁷).’

Then they went to the Prophet ⁷, so he ⁷asked them of what they had done’. They informed him ⁷. Then Rasool-Allah ⁷brought out a red Parchment, and said to them: ‘Write down your testimonies by your handwriting in it regarding what you saw and heard’.

Thus Allah ⁷Mighty and Majestic Revealed: Their testimonies would be recorded and they would be Questioned [43:19] - on the Day of Judgement’.

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Al Husayn Bin Ahmad Al Maliky, from Muhammad Bin Isa, from Yunus, from Khalaf Bin Hammad, from Abu Baseer who said,
‘Abu Ja’far asws mentioned the written agreement which they (Abu Bakr, Umar, Ubaydullah Bin Jarrah, Saalim Mawla, and Ma’az Bin Jabal) had agreed upon in the Kabah, and testified to it, and sealed it by their seals, so he asws said: ‘O Abu Muhammad! Allah azwj informed His asww Prophet of what they had done before they had written it, and Allah azwj Revealed it in His azwj Book’.

I said, ‘And Revealed it in His azwj Book?’ He asws said: ‘Yes. Have you not heard the Words of Allah azwj the Exalted: Their testimonies would be recorded and they would be Questioned [43:19]?’. 803

I was in the presence of Abu Al-Hassan Musa asws, when a Christian man came and asked him asws questions about issues. It was among what he asked him asws, he said to him asws, ‘Inform me about Ha Meem! [44:1] (I Swear) by the Clarifying Book [44:2] Surely We Revealed during a Blessed Night. Surely, We are ever Warning [44:3] During it, every wise matter is made distinct [44:4], what is its esoteric explanation?’

He asws said: ‘As for: Ha Meem! [44:1] - So it is Muhammad as, and it is in the Book of Hud as which was Revealed unto him as, and these are Abbreviated Letters.

And as for: the Clarifying Book [44:2], so it is Amir Al-Momineen asws.

And as for: the (Blessed) Night [44:3] - so it is (Syeda) Fatima asws.

And as for the Words of the Exalted: During it, every wise matter is made distinct [44:4], He azwj is Saying: “A lot of good comes out from it, so it is a wise man asws, and a wise man asws, and a wise man asws (The Imams asws) – up to the end of the Hadeeth with its length”. 804

803 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 27
804 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 28
Regarding Words of the Exalted: **One who acts righteously, so it is for himself**, - Intending the Momineen, and **one who does evil, so it would be against him**, - Intending the hypocrites and the Polytheists, then you will be returning to your Lord [45:15] – Intending returning to Him azwj''.

And they asws both said: ‘His aswj Words: **Surely, I only follow what is Revealed unto me, regarding Ali [46:9]**: ‘That is how it was Revealed’.

Then he asws recited: **They are those Allah has Cursed, so He Made Deafened them** - from the Religion, and **Blinded their visions [47:23]**, from the successor asws'.

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805 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 29
806 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 30
Then he recited: **Surely, those who turned back upon their back** – after Wilayah of Ali, *from after the Guidance having become clarified to them, the Satan had enticed for them and dictated to them [47:25].*

Then he recited: **And those who follow the rightful Guidance,** by Wilayah of Ali, *He Increases them in Guidance, where He Introduces them to the Imams from after him and Al-Qaim, and Gives them their piety [47:17] i.e., Reward of their piety being safety from the Fire.***

And he said: And His Words, Mighty and Majestic: *So know that there is no god except Allah, and seek Forgiveness for your sin and for the Momineen and they are Ali and his companions, and the Mominaat; and it is Khadeeja and her companions*.***

And he said: ‘And His Words: *And those who believe and do righteous deeds, and believe in what is Revealed unto Muhammad regarding Ali, and it is the Truth from their Lord, their evil deeds would be expiated from them and their state would be corrected [47:2].***

Then he said: ‘*And those who commit Kufr – with Wilayah of Ali, are enjoying – with their hands, and eating just as the animals eat, and the Fire would be an abode for them [47:12].***

Then he said: ‘*An example of the Paradise which the pious are Promised [47:15] – and they are Progeny of Muhammad and their Shias*.***

Then he (the narrator) said, ‘*Abu Ja’far said: As for His Words: Therein are rivers – the rivers are (a reference to men). And His Words: of water without stagnation, so it is Ali in the esoteric (meaning).***
And His\textsuperscript{azwj} Words: \textit{and rivers of milk the taste of it does not change,} – it is the Imam\textsuperscript{asws}. And as for His\textsuperscript{azwj} Words: \textit{and rivers of wine pleasurable for the drinkers,} – it is their\textsuperscript{asws} knowledge, their\textsuperscript{asws} Shias would derive pleasure from it.

\textsuperscript{807}Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 31
Regarding Words of Mighty and Majestic: *like a plant whose shoot comes out. So it strengthens and thickens, and stands even upon its stem, fascinating the planters, in order to enrage the Kafirs by them.* [48:29]. He said, *His* \( \text{aww} \) *Words: like a plant whose shoot comes out* – the rood of the plant is Abdul Muttalib \( \text{asws} \) and its shoot is Muhammad \( \text{saww} \), and the fascinating plant is Ali \( \text{asws} \) Bin Abu Talib \( \text{asws} \). *(Not a Hadeeth)*

A man from Quraysh said, ‘By Allah \( \text{azwj} \) He \( \text{aww} \) spares no effort in the praise of his \( \text{saww} \) cousin \( \text{asws} \). So Allah \( \text{azwj} \), the Glorious Revealed: *(I Swear) by the star when it swoops down* [53:1] *Your companion does not err, and does not deviate* [53:2] *And he does not speak out of (personal) desire* [53:3] - and these words which he \( \text{saww} \) speaks about his \( \text{asws} \) cousin \( \text{asws} \) are not by the (personal) desires, *Surely it is only a Revelation He Revealed* [53:4].

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808 *Bihar Al Anwaar* – V 24, The book of Imamate, P 1 Ch 67 H 32
809 *Bihar Al Anwaar* – V 24, The book of Imamate, P 1 Ch 67 H 33
‘From Abu Ja’far asws regarding Words of Mighty and Majestic: *(I Swear) by the star when it swoops down [53:1]* – you will not be Tried except by hatred of Progeny asws of Muhammad saww when he saww passes away, *Your companion does not err, [53:2]*, with his saww preferring People asws of his saww Household – up to His saww Words: *Surely it is only a Revelation He Revealed [53:4]*’.

35 – كنذ, كنذ جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدٌ بْنَك العَبَّاسِ عَنْ أَحَذَ بْنِ الْقَاسِمِ عَنْ مَنْ صحورِ بْنِ الْعَبَّاسِ عَنْ دَاوحَةَ بْنِ اْْحَصَيِّ عَنِ الْفَضْلِ بْنِ عَبْدِ الْمَلِكِ عَنْ أَبِِ عَبْدِ اللَّهِ قَالَ:

36 - كنذ، كنذ جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدٌ بْنَك العَبَّاسِ عَنْ أَحَذَ بْنِ هَوْذَةَ عَنِ النَّهَاوَنْدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ حََُّادٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ جَعْفَارِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُوْلُ اللَّهِ صَلَّى اللَّهِ عَلَيْهِ وَ آلِهِ لَيْلَةَ أحسْرِيَ بِِ إِلََ السَّمَاِِ صِرْتح إِلََ سِدْرَةِ الْمحنْتَهَى فَقَالَ لَِ جَبَِْئِيلح ت َقَدَّمْ يَا مُحَمَّدَ مَنْ خَلَّفْتَ فِِ الَْْرْضِ
Caliph in my Family’. He said to me: “Convey to him the Greetings from Me, and tell him: ‘His strike is mighty and his approval is wise’.

O Muhammad! I am Allah. There is no god except Me, the most Exalted of the exalted ones, and I have Gifted to your brother a Name from My Names, so I Named him Ali, and I am the most Exalted of the exalted ones.

O Muhammad! I am Allah. There is no god except for Me, I am the Originator of the Skies and the earth. And I have Gifted to your daughter a Name from My Names, so I Named her Fatima, and I am the Originator of everything.

O Muhammad! I am Allah. There is no god except Me, I am the Beauty spread out, and have Gifted two Names from My Names, so I Named them Al-Hassan and Al-Husayn, and I am the Beauty spread out”.

He said: ‘So when the Prophet narrated this Hadeeth to the Quraysh, the people said, ‘Allah has not Revealed to Muhammad anything. But rather, he speaks from his own whims’.

Therefore Allah Blessed and Exalted Revealed the explanation of that: (I Swear) by the star when it swoops down [53:1] Your companion does not err, and does not deviate [53:2] – up to the end of the Verses’.

From Abu Abdullah said: ‘We shall soon Deal with you (with) the two weighty things! [55:31], he said: ‘The two weighty things – Us and the Quran’.

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812 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 36
813 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 37
I asked Abu Ja’far\textsuperscript{asws} about Words of Allah\textsuperscript{azwj} Mighty and Majestic: \textit{We shall soon Deal with you (with) the two weighty things!} \cite{38}. He\textsuperscript{asws} said: ‘Book of Allah\textsuperscript{azwj} and \textit{us}\textsuperscript{asws}’.\cite{39}

‘From Abu Ja’far\textsuperscript{asws} regarding Words of Mighty and Majestic: \textit{Know that Allah Revives the earth after its death} \cite{40}. It mean by its death, the Kufr of its people, and the Kafir is a dead (person), so Allah\textsuperscript{azwj} will Revive it by Al-Qaim\textsuperscript{asws}, who\textsuperscript{asws} will do justice in it. Thus the earth would be revived, and its people would be revived, after their death’.

‘A man said to Al-Hassan\textsuperscript{asws}, ‘There is greatness in you\textsuperscript{asws}'. He\textsuperscript{asws} said: ‘Never! The greatness is for Allah\textsuperscript{azwj} the One. But, in me\textsuperscript{asws}, there is honour. Allah\textsuperscript{azwj} Mighty and Majestic Says: \textit{And for Allah is the Honour, and for His Rasool, and for the Momineen} \cite{41}'.

‘It has come in the interpretation of People\textsuperscript{asws} of the Household, from Amro Bin Shimr, from Jabir from Abu Ja’far\textsuperscript{asws} regarding Words of Mighty and Majestic: \textit{Leave me and the one I Created as Al-Waheed} \cite{42}, he\textsuperscript{asws} said: ‘The Meaning of this verse is the Accursed Iblees\textsuperscript{la} who was Created alone, without a father or mother’.
And His\textit{azwj} Words: \textit{And Made extensive wealth to be for him} [74:12] - Means this government up to the Day of known time, the day of the rising of Al-Qaim\textit{asws}.

\textit{And boys as witnesses} [74:13] – up to His\textit{azwj} Words: \textit{Never! Surely he was stubborn to Our Signs} [74:16]. He\textit{azwj} is Saying: “He\textit{azwj} disobeyed the Imams\textit{asws}, called to other than their\textit{asws} ways, and repelled the people from it, and they\textit{asws} are the Signs of Allah\textit{azwj}.”

\textit{Soon I will Overtake him with an ever-increasing Punishment} [74:17]. Abu Abdullah\textit{asws} said: ‘Saoud’ is a mountain of brass in the Fire. Hibter (Abu Bakr) would be carried to it in order to climb it unwillingly. When he hits his hand upon the mountain, it (his hand) would melt, until they adhere with the two knees. When he raises them, they would return. It will not cease to be like that for as long as Allah\textit{azwj} so Desires.

And His\textit{azwj} Words: \textit{He pondered and plotted} [74:18] \textit{So he would be killed, how (much) he plotted!} [74:19] – up to His\textit{azwj} Words: \textit{Surely these are only words of the human’} [74:25]. He\textit{asws} said: ‘This is his arrangement, and his view, and his thoughts, and his arrogance within himself, and his claiming the truth for himself besides its rightful ones’.

The Allah\textit{azwj} the Exalted Said: ‘\textit{I will Make him arrive to Saqar (Inferno)}’ [74:26] – up to His\textit{azwj} Words: \textit{Scorching for the person} [74:29]. The people of the east would see it just as the people of the west would see it. When he will be in Saqar, the people of the east and the west will see him and his state would be manifested, and the meaning in all these Verses is Hibter (Abu Bakr).

Regarding His\textit{azwj} Words: \textit{Upon it are nineteen} [74:30] – i.e., nineteen men happening to be from the people, all of them in the east and the west.
And His azwj Words: *And have not Made the wardens of the Fire, except the Angels, [74:31].* He asws said: ‘So the Fire, it is Al-Qaim asws whose illumination and his asws coming out would be a fire for the people of the east and the west; and the Angels, they are those who learnt the Knowledge of the Progeny asws of Muhammad saww.

And for His aswj Words: *and We have not Made their number except as a Fitna for those who commit Kufr* – he asws said: ‘It means the Murjiites’.

And the Words of the Exalted: *and for those Given the Book to be certain [74:31],* he asws said: ‘They are the Shias, and they are the People of the Book, and they are the ones who have been Given the Book and the Wisdom and the Prophet-hood’.

And the Words of the Exalted: *and increase the Eman of those who believe, and (although) those Given the Book and Momineen do not doubt* - i.e. the Shias do not doubt in anything from the Matter of Al-Qaim asws, *And for those in whose hearts there is a sickness, and the Kafirs to be saying, “What is that which Allah Intends with these examples?”*

So Allah azwj Mighty and Majestic Said to them. *Like that, Allah Lets stray one He so Desires to and Guides one He so Desires to* - So the Momin submits, and the Kafir doubts.

And the Words of the Exalted: *And none know the armies of your Lord except Him* - So the armies of your Lord azwj, they are the Shias, and they are the witnesses of Allah azwj in the earth.

And His aswj Words: *and it is not, except a Zikr for the humans [74:31] For one of you who desires can either go ahead or stay behind [74:37].* He asws said: ‘It means the day before emergence of Al-Qaim asws. One who so desires can face the truth and go ahead to it, and one who so desires, can stay behind from it.

وَ قُولْنِ أَنْ تَقْدُمْ أَوْ تَأَخَّرْ قَبْلَ اَْْقَّ وَ تَقَدَّمَ إِلَيْهِ وَ مَنْ شَاَِ تَأَخَّرَ عَنْهُ
And His\textsuperscript{azwj} Words: *Every soul would be held for what it earns* [74:38] *Except companions of the right hand* [74:39]. He\textsuperscript{asws} said: ‘They are children of the Momineen. Allah\textsuperscript{azwj} Said: *their offspring follow them with Eman, We will Unite their offspring to be with them* [52:21]. He\textsuperscript{asws} said: ‘They believe in the Covenant’. 

And His\textsuperscript{azwj} Words: *And we used to belie the Day of Religion* [74:46]. He\textsuperscript{asws} said: ‘The Day of religion is the day of emergence of Al-Qaim\textsuperscript{asws}.

And His\textsuperscript{azwj} Words: *So what is the matter with them, turning away from the Tazkira?* [74:49] – meaning by the Tazkira and the Sign is Amir Al-Momineen\textsuperscript{asws}.

And His\textsuperscript{azwj} Words: *As if they were frightened donkeys* [74:50] *Fleeing from a lion* [74:51]. He\textsuperscript{asws} said: ‘meaning as if they are wild donkeys fleeing from the lion when they see it, and like that are the Murjiites, when they hear the merits of Progeny\textsuperscript{asws} of Muhammad\textsuperscript{asw}w, they flee from the truth.

Then Allah\textsuperscript{azwj} the Exalted Said: ‘*But, every person from them wants to be Given pages spread out*’ [74:52]. He\textsuperscript{asws} said: ‘Every man from the adversaries wants that a Book be Revealed unto him from the sky.

Then Allah\textsuperscript{azwj} the Exalted Said: ‘*Never! But, they are not fearing the Hereafter*’ [74:53]. He\textsuperscript{asws} said: ‘It is the government of Al-Qaim\textsuperscript{asws} (they are not fearing).

The Allah\textsuperscript{azwj} the Exalted, after Making them recognise that the ‘Tazkira’, it is the Wilayah of Ali\textsuperscript{asws} Said: *Never! It is a Tazkira* [74:54] *So the one who desires it, would pay heed* [74:55] *And they will not be paying heed except if Allah so Desires. He is rightful to be feared and rightful for (Granting) the Forgiveness* [74:56]. He\textsuperscript{asws} said: ‘So the piety is this place is the Prophet\textsuperscript{asw}w, and the Forgiveness is Amir Al-Momineen\textsuperscript{asws}.

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\textsuperscript{817} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 41
42- كنّه، كنز جامع الفوائد و تأويل الآيات الظاهرة رحوٰي عن البَِْقِيِّ عن خَلَفِ بْنِ حََُّادٍ عَنْ أَبَا عَبْدِ اللَّهِ عِي َقْرَاحبَ يُحرِيدح النَّسَانح لِيَفْجحرَ إِمَامَهح أَيْ يحكَذِّبَهح.

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat al Zaahira’ – It is reported from Al Barqy, from Khalaf bin Hammad, from Al Halby who said,

‘I heard Abu Abdullahasws reciting: But, the human being wants to undermine his Imam [75:5], i.e., belie himasws, 818.

43- وقال بعض أصحابنا عنهم صلوات الله عليهم: إن قوله عزّ وجلّ يحرِيدح النَّسَانح لِيَفْجحرَ إِمَامَهح قَالَ يحرِيدح أن يفجحرَ أميرَ اْلْمحُْمِمِيَ ع يَعْنِِ يَكِيدَهح.

And one of our companions said:

‘From himasws, ‘The Words of Allahazwj Mighty and Majestic: But, the human being wants to undermine his Imam [75:5], heasws said: ‘But he intends that he should undermine Amir Al-Momineenasws, in the meaning of plotting against himasws, 819.

44- كنّه، كنز جامع الفوائد و تأويل الآيات الظاهرة رحوٰي عن البَِْقِيِّ عن خَلَفِ بْنِ حََُّادٍ عَنْ أَبَا عَبْدِ اللَّهِ عِي َقْرَاحبَ يُحرِيدح النَّسَانح لِيَفْجحرَ إِمَامَهح أَيْ يحكَذِّبَهح.

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Ali Bin Abdullah, from Ibrahim Bin Muhammed, from Saeed Bin Usman Al Khazaz who said,


818 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 42
819 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 43
820 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 44
821 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 45
‘From Abu Ja’far asws regarding Words of the Exalted: The day some of the Signs of your Lord do come, a soul will not benefit from its Eman [6:158] – up to the end of the Verse. He asws said: ‘It means our cordiality, and our asws help’.

I said, ‘But rather, Allah azwj Determined from it with the tongue, and the hands, and the heart’. He asws said: ‘Oh Khaysama! Helping us with the tongue is like helping us with the sword, and helping us with the hands is superior.

O Khaysama! The Quran is Revealed in thirds. A third is regarding us, and a third is regarding our enemies, and a third is Obligations and Rulings; and had a Verse been Revealed regarding a (particular) people, then they died, the Verse would die, then nothing of the Quran would remain. The Quran flows from its beginning to its end for as long as the skies and the earth stand, so for every people there is a Verse they can be reading it.

O Khaysama! Al-Islam began as unknown and will be returning to be unknown, so beatitude to the unknown people.

O Khaysama! There will be coming a time upon the people, they will not be recognising Allah azwj, what He azwj is, and the Tawheed, until the Dajjal la emerges, and until Isa as descends from the sky and Allah azwj Kills the Dajjal la upon his as hand, and a man asws from us asws People asws of the Household prays Salat leading them. Can’t you see that Isa as would be praying Salat behind us asws, and although he as is a Prophet as? Indeed, and we asws are superior than him asw.

O Khaysama! The book of Imamate, P 1 Ch 67 H 46
corruption in the earth, [11:116] – up to the end of the Verse. He said, ‘A group from us and like us would emerge like the ones who were before us from the generation. From them would be one who will be killed, and from them a people will remain in order to revive that matter, one day’. 823 (Not a Hadeeth)

And from Ja’far Bin Muhammad Al Fazary transmitting,

‘From Zayd son of Ali(asws) (Bin Al-Husayn(asws)), from his forefather(asws), from Ali(asws) Bin Abu Talib(asws) having said: ‘This Verse was Revealed regarding us(asws),

Tafseer, from Sa’alba,

‘From Abu Abdullah(asws) said: ‘Allah(asw) Blessed and Exalted Said: There has come to you a Rasool from yourselves [9:128]: ‘It is regarding us(asws); It is grievous upon him what is distressing upon you: ‘It is regarding us(asws), being full of concern upon you: ‘It is regarding us(asws); With the Momineen he is kind, merciful [9:128], said: ‘The Momineen have been associated with us(asws) in this fourth (point), and the three are for us(asws),

Tafseer Al Ayyashi – From Abdullah Bin Suleyman,

‘From Abu Ja’far(asws), he(asw) recited this Verse: There has come to you a Rasool from yourselves [9:128], said: ‘From among us(asws). It is grievous upon him what is distressing upon you, said: ‘What is burdening us(asws). being full of concern upon you, said: ‘(Concerned) for us(asws). With the Momineen he is kind, merciful [9:128], said: ‘With our(asws) Shias he is kind, merciful. Thus, for us is three-quarters of it, and for our(asws) Shias is a quarter’.

Tafseer Al Ayyashi – From Khattab Bin Salama who said,
‘Abu Ja’far asws said: ‘Allahazwj did not Send any Prophetas at all except with ourasws Wilayah, and the disavowment from ourasws enemies, and that is the Word of Allahazwj in Hisazwj Book: And We had Sent a Rasool in every community saying: ‘Worship Allah and shun the tyrants’. But, from them were ones Allah Guided, and from them were ones straying was deserved upon. [16:36], due to their belying Progenyasws of Muhammadasw. Then Heazwj Said: Therefore, travel in the land and look at how was the end result of the beliers! [16:36]’.

The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – It is reported by Al Hassan Bin Abu Al Hassan Al Daylami, raising it to Al Nofaly,

‘From Abu Abdullahasws having said: ‘Amir Al-Momineenasws said: ‘Iasws am the lucrative trade which saves from the painful Punishment which Allahazwj has Pointed to in Hisazwj Book, so Heazwj Said: O you those who believe! Shall I point you upon a trade rescuing you from a painful Punishment? [61:10]’.

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Muhammad Bin Al Qasim, from Ubeyd Bin Kaseer, from Husayn Bin Nasr Bin Muzahim, from his father, from Aban Bin Abu Ayyash, from Suleym Bin Qays,

‘From Aliasws having said: ‘Weasws are the ones, Allahazwj Sent a Rasoolasws among usasws reciting Hisazwj Verses to usasws, and purifying usasws and teaching usasws the Book and the Wisdom’.

Tafseer Al Qummi - from Ahmad Bin Ali, from Al-Husayn Bin Ahmad, from Ahmad Bin Hilal, from Umar Al-Kalby, from Abu Al-Saamit who said,

‘Abu Abdullahasws said: ‘The night and the day are of twelve hours, and Aliasws Bin Abu Talibasws is the noblest from those twelve Hours, and these are the Words of Allahazwj the Exalted: But they are belying the Hour, and We have Prepared a Blazing Fire for the one belies the Hour [25:11]’.

827 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 51
828 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 52
829 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 53
830 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 54
Tafseer Al Qummi – Al Husayn Bin Muhammad, from Al Moalla, from Al Wasa, from Muhammad Bin Al Fuzeyl, from Abu Hamza,

‘From Abu Ja’far\textsuperscript{asws} regarding Words of the Exalted: \textit{Surely, it is the great one [74:35] A warning to the humans [74:36].} He\textsuperscript{asws} said: ‘It means (Syeda) Fatima\textsuperscript{asws}.\textsuperscript{831}

56- كا، الكافى العيدوى عن أحمد بن محمد بن عبد الرحمن بن عبد الرحمن بن أحمد بن يعقوب عن بن أبي خراط عن أبي الحسن ع في قول الله عز وجل\\n
\textit{إِنَّا لِْحْدَى}\\

الْكحبَِِ نَذِيرا  لِلْبَشَرِ\\

قَالَ يَعْنِِ فاطِمَةَ ع\\

إِنََّا لَِْحْدَى\\

الْكحبَِِ نَذِيرا  لِلْبَشَرِ

The book ‘Al Kafi’ – Ahmad Bin Idrees, from Muhammad Bin Ahmad, from Yaqoub Bin Yazeed, from Ibn Mahboub Bin Al Fuzeyl,

‘From Abu Al-Hassan\textsuperscript{asws} regarding Words of Allah\textsuperscript{azwj} Mighty and Majestic: \textit{They are fulfilling the vows [76:7],} he\textsuperscript{asws} said: ‘They fulfil the vows which were taken upon them of our\textsuperscript{asws} Wilayah’\textsuperscript{833}.

57- كا، الكافى محمد بن إدريس عن أحمد بن محمد بن عبد الرحمن بن عبد الرحمن بن أحمد بن يعقوب عن بن أبي خراط عن أبي الحسن ع في قول الله عز وجل\\

جُعَوفحونَ بِالنَّذْرِ\\

الَّذِي أَخَذَ عَلَيْهِمْ مِنْ وَلََيَتِنَا.\\


‘From Abu Abdullaah\textsuperscript{asws} regarding Words of Allah\textsuperscript{azwj} Mighty and Majestic: \textit{And when Our clear Verses are recited unto them, those who commit Kufr say to those who believe, ‘Which of the two groups is better in position and best in assembly?’ [19:73].} He\textsuperscript{asws} said: ‘Rasool-Allah\textsuperscript{saww} had called the Quraysh to our\textsuperscript{asws} Wilayah, but they turned away and denied it.\textsuperscript{834}.

58- كا، الكافى محمد بن يعقوب عن سلمة بن الطاب عن أسيا بن عبد الرحمن بن علي بن أبي خراط عن أبي الحسن ع في قول الله عز وجل\\

وَ إِذا ت حتْلى\\

عَلَيْهِمْ آياتِنَا بَيِّناتٍ سَمَّى الَّذِينَ كَفَرحوا لِلَّذِينَ آمَنحوا أَيُّ الْفَرِيقَيِْ خَيرٌْ مَقاما  وَ أَحْسَننَديًّا\\

قَالَ الَّذِينَ كَفَرحوا لِلَّذِينَ آمَنحوا أَيُّ الْفَرِيقَيِْ خَيرٌْ مَقاما  وَ أَحْسَننَديًّا\\

وَلََيَتِنَا فَنَفَرحوا وَ أَنْكَرحوا\\

وَلََيَتِنَا فَنَفَرحوا وَ أَنْكَرحوا\\

(\textsuperscript{831} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 55)\\

(\textsuperscript{832} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 56)\\

(\textsuperscript{833} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 57)
(And) **those who commit Kufr** – from the Quraysh, **say to those who believe** – those who accept the Wilayah of Amir Al-Momineen\(^{\text{asws}}\) and of our\(^{\text{asws}}\) the People\(^{\text{asws}}\) of the Household, ‘**Which of the two groups is better in position and best in assembly?**’ [19:73] – being a taunt from them.

Allah\(^{\text{aswj}}\) Said in Rebuttal against them: **And how many of the generations** – from the communities of the past, **have We Destroyed before them? They were better equipped and in appearance [19:74].**

I said, ‘(What about) His\(^{\text{azwj}}\) Words: ‘**One who was in the straying, so let the Beneficent Extend his term for him [19:75]?**’

He\(^{\text{asws}}\) said: ‘All of them were in the straying, not believing in the Wilayah of Amir Al-Momineen\(^{\text{asws}}\), nor in our\(^{\text{asws}}\) Wilayah. So they were (leading others) astray and straying (themselves), so they were prolonged in their straying and their insolence until they died. Thus they came to be in an evil place and a weaker army’.

I said, ‘(What about) His\(^{\text{azwj}}\) Words: **until when they see what they are being Threatened with, either the Punishment or the Hour, then they would come to know who was in a more evil position and of a weaker army’ [19:75]?’

He\(^{\text{asws}}\) said: ‘As for His\(^{\text{azwj}}\) Words: **until when they see what they are being Threatened with [19:75], so it is the rising of Al-Qaim\(^{\text{asws}}\), and the Hour. Thus, they will come to know on that Day, and what has Descended upon them from Allah\(^{\text{azwj}}\) upon the hands of His\(^{\text{azwj}}\) Guardian\(^{\text{asws}}\). So these are His\(^{\text{azwj}}\) Words: **who was in a more evil position - Meaning, in the presence of Al-Qaim\(^{\text{asws}}, and of a weaker army’ [19:75].’

I said, ‘His\(^{\text{azwj}}\) Words: **And Allah would Increase in Guidance those who (seek) Guidance [19:76].** He\(^{\text{asws}}\) said: ‘He\(^{\text{azwj}}\) would Increase them on that day, Guidance upon Guidance, due to their following Al-Qaim\(^{\text{asws}}, when they will neither be rejecting him\(^{\text{asws}}\) nor denying him\(^{\text{asws}}\).’
I said, 'His\textsuperscript{azwj} Words: \textit{They shall not be controlling the intercession, except one who takes a Pact with the Beneficent [19:87]}. He\textsuperscript{asws} said: 'Except the one who made it a Religion of Allah\textsuperscript{azwj} by the Wilayah of Amir Al-Momineen\textsuperscript{asws} and the Imams\textsuperscript{asws} from after him\textsuperscript{asws}, so it is the Pact with Allah\textsuperscript{azwj}'.

I said, 'His\textsuperscript{asws} Words: \textit{Surely, those who are believing and are doing righteous deeds, the Beneficent would Make cordiality to be for them [19:96]}. He\textsuperscript{asws} said: 'Wilayah of Amir Al-Momineen\textsuperscript{asws}, it is the cordiality which Allah\textsuperscript{azwj} the Exalted Speaks of'.

I said, 'But rather We have Eased it by your tongue to give the glad tidings to the pious with it and to warn by it a contentious people [19:97]'. He\textsuperscript{asws} said: 'But rather, Allah\textsuperscript{azwj} Made it to be easy upon his\textsuperscript{saww} tongue when he\textsuperscript{saww} established Amir Al-Momineen\textsuperscript{asws} as a flag, so the Momineen were given glad tidings of it and the Kafirs were warned of it, and they are those whom Allah\textsuperscript{azwj} Mentioned in His\textsuperscript{azwj} Book as ‘contentious’, i.e., Kafirs'.

And he (the narrator) said, 'And I asked him\textsuperscript{asws} about the Words \textit{For you to warn a people what their fathers had been warned about, but they are heedless [36:6]}. He\textsuperscript{asws} said: 'In order to warn the people whom you\textsuperscript{saww} are among just as their fathers were warned, but they were heedless from Allah\textsuperscript{azwj}, and from His\textsuperscript{asws} Rasool\textsuperscript{saww}, and from His\textsuperscript{asws} Threats.

\textit{The Word has proved true upon most of them, by they are not believing [36:7] - from the ones who are not acknowledging the Wilayah of Amir Al-Momineen\textsuperscript{asws} and the Imams\textsuperscript{asws} from after him\textsuperscript{asws}. Thus, they do not believe in the Imamate of Amir Al-Momineen\textsuperscript{asws} and the successors\textsuperscript{asws} from after him\textsuperscript{asws}.}

\textit{So when they were not acknowledging, their consequential Punishment was what Allah\textsuperscript{azwj} Mentioned: \textit{Surely We Made shackles to be in their necks, so these are up to their chins, so their heads are raised [36:8] - in the Fire of Hell."}
Then Heazwj Said: And We Made a barrier to be from their front and a barrier from their back, and We Covered them, so they are not seeing [36:9] - the consequential Punishment for them when they denied the Wilayah of Amir Al-Momineenasws and the Imamsasws from after himasws. This is in the world, and in the Hereafter it is the Fire of Hell with their heads raised aloft’.

ثم قال يا محمدربناพวกเขา مدة من النعى لأولئك الذين لا يؤمنون بله و بولاية علي و من بعده.

Then Heazwj Said: “O Muhammadasws! And it is the same upon them, whether you warn them or do not warn them, they will not believe [36:10] - in the Wilayah of Aliasws and the onesasws from after himasws.

ثُحَّ قَالَ يَا مُحَمَّدح وَ سَواٌِ عَلَيْهِمْ أَ أَنْذَرْهحمْ أَمْ لََْ ي حُْمِنحونَ بِاللَّهِ وَ بِوَلََيَةِ عَلِيٍّ وَ مِنْ ب َعْدِهِ

Then Heazwj Said: But rather, you warn one who follows the Zikr – meaning Amir Al Momineen asws, and fears the Beneficent in private, therefore give him glad tidings – O Muhammadasws, of Forgiveness and an honourable Recompense [36:11]’.

ثُحَّ قَالَ إِنََّّا ت حنْذِرح مَنِ ات َّبَعَ الذِّكْرَ ي َعْنِِ أَمِيرَ الْمحُْمِنِيَ وَ خَشِيَ الرَّحُْنَ بِالْغَيْبِ ف َبَشِّرْهح يَا مُحَمَّدح بَِغْفِرَةٍ وَ أَجْرٍ كَرِيمٍ

Just as it has been reported by Ali Bin Ibrahim,

‘From Al-Sadiqasws having said: ‘The reasons for the Revelation of this Verse is that Amir Al-Momineen asws was seated in front of Rasool-Allahsaww, and heasws said to himasws: ‘Say, O Aliasws, ‘O Allahazwj Make cordiality for measws to be in the hearts of the Momineen’. So Allahazwj the Exalted Revealed the Verse’.”

59- كأ كأ اكرأ أو كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ كأ K

I said, ‘The Words of the Exalted: but Allah will Complete His light [61:8]’. Heasws said: ‘And Allahazwj will Complete the Imamate. And the Imamate, it is the Light (إثر), and these are the

834 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 58
Words of the Mighty and Majestic: *Therefore believe in Allah and His Rasool and the Light which We Sent down [64:8]*. His Exalted Name said: ‘The Light (النور), it is the Imam of the believers.

I said, ‘He is the One Who Sent His Rasool with the Guidance and the Religion of Truth [61:9]’. His Exalted Name said: ‘He is the Imam, it is the successor, and the Wilayah - is the Religion of the Truth’.

I said, ‘in order to prevail it upon all the Religions [61:9]’. His Exalted Name said: ‘Prevail it upon the entirety of the Religions during the rising of Al-Qaim’. His Exalted Name said: ‘Allah is Saying: but Allah will Complete His light [61:8], the Wilayah of Al-Qaim, and even if the Kafirs abhor [61:8] - the Wilayah of Al’. His Exalted Name said: ‘This is Revelation?’ He said: ‘Yes. As for this word (Wilayah of Al), so it is Revelation, and as for other than it, so it is explanation’.

I said, ‘That is because they believed then they disbelieved [63:3]?’. His Exalted Name said: ‘Allah Exalted Named ones who did not obey His Rasool regarding the Wilayah of his successor as the hypocrites.

And His Exalted Name Made the ones who denied his successor and his Imamate as being like one who denied Muhammad, and He Revealed Quran (Verses) for that, so He Said: “O Muhammad! When the hypocrites come to you, they say, ‘We testify that you are a Rasool of Allah’. And Allah Knows that you are indeed His Rasool, and Allah Testifies that the hypocrites – regarding the Wilayah of Al - are lying [63:1].

They are taking their oaths as a shield, so they are blocking from the Way of Allah – and the Way of Allah, it is the successor, It is evil what they have been doing [63:2].

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That is because they believed then they disbelieved – in the Wilayah of your successor, so Allah Sealed upon their hearts, therefore they are not understanding [63:3].

I said, ‘What is the meaning of ‘they are not understanding [63:3]?’ He said: ‘He is Saying: “They are not understanding your Prophet-hood.”

‘I said, (What about): Come! Rasool-Allah will seek Forgiveness for you’ [63:5]? He said: ‘And when it is said to them: - return to the Wilayah of Ali, the Prophet would seek Forgiveness for you of your sins, they turn back they heads. Allah is Saying: “The ones who are unjust to your successor.’

Then the Words from Allah Complimented His Recognition of them: It is same upon them, whether you seek Forgiveness for them or do not seek Forgiveness for them, Allah will never Forgive them; surely, Allah does not Guide the mischief-making people [63:6]. Allah is Saying: “The ones who are unjust to your successor.”

I asked him about: Is one who walks prone upon his face more guided, or one who walks upright on a Straight Path? [67:22].

He said: ‘Allah has Struck an example of the one who is away from the Wilayah of Ali to be like the one who walks upon his face, not being guided in his affairs and Made the one who follows him to be upon the Straight Path. And: the Straight Path is Amir Al-Momineen.

‘I asked, (What about): Surely it is a word of an honourable Rasool [69:40]?’ He said: ‘It Means Jibraeel, from Allah, regarding the Wilayah of Ali.'
He (the narrator) said, ‘I said, ‘(What about): And it is not the word of a poet. Little is what you are believing in [69:41]?’ He asws said: ‘They were saying, ‘Muhammad saww is lying upon his Lord aszw. And Allah azwj has not Commanded by this regarding Ali asws’.

Allah azwj Revealed the Quran (Verses) with that, so He azwj said: “Surely Wilayah of Ali asws, It is a Revelation from Lord of the Worlds [69:43] And if he – Muhammad saww, were to say (fabricate) upon Us some of the sayings [69:44] We would have Seized him by the right hand, [69:45] Then We would certainly have cut off the aorta (vein) from him [69:46]”.

Therefore Glorify, O Muhammad saww, the Name of your Lord, the Magnificent [69:52]. He azwj is Saying: ‘Thank your Lord aszw the Magnificent, Who Gave you saww this Grace’.

I said, ‘(What about) His aswj Words: And we, when we heard the Guidance, we believed in it [72:13], he asws said: ‘The Guidance is the Wilayah. (They said), ‘We believed in our Master (Ali asws), so the one who believes in the Wilayah of his Master asws, so he should neither fear loss nor Punishment’. I said, ‘(This is) Revelation?’ He asws said: ‘No, interpretation’.

I asked Him asws about the Words of Allah azwj Mighty and Majestic: Say: ‘I cannot not control for you, neither harm nor rightful Guidance’ [72:21]. He asws said: ‘Rasool-Allah saww called the people to the Wilayah of Ali asws. So the Quraysh gathered to him saww and they said, ‘O Muhammad saww! Excuse us from this!’ But Rasool-Allah saww said to them: ‘This is up to Allah asws, it isn’t to me saww’. So they accused him saww and went out from his saww presence.

Thus, Allah azwj Revealed: Say: ‘I cannot not control for you, neither harm nor rightful Guidance’ [72:21] Say: ‘Surely no one can ever protect me from Allah, and I will never find
a shelter from besides Him' [72:22] It is only a delivery from Allah and His Message regarding Ali [72:23].’ I said, ‘This is Revelation?’ He asws said: ‘Yes’.

‘I asked Him asws about the Words of Allah azwj Mighty and Majestic: Until when they see what they are being threatened with, then they would come to know who is with weaker helpers and fewer number [72:24].’ (He asws said): ‘It Means by that Al-Qaim asws and his asws helpers’.

‘I asked Him asws about the Words of Allah azwj Mighty and Majestic: ‘And be patient upon what they are saying [73:10]?’ He asws said: ‘What they are saying regarding you saww and avoid them with a beautiful avoidance [73:10] And leave Me, O Muhammad, and the believers of your successor, possessors of the bounties, and their respite is (only) a little [73:11]’. I said, ‘This is Revelation?’ He asws said: ‘Yes’.

‘I asked Him asws about the Words of Allah azwj Mighty and Majestic: and for those Given the Book to be certain [74:31]’. He asws said: ‘That they would become convinced that Allah azwj and His azwj Rasool saww and his saww successor asws are true’.

I said, ‘and increase the Eman of those who believe’. He asws said: ‘And they would be increased in Eman of the Wilayah of the successor asws’.

‘I asked Him asws about the Words of Allah azwj Mighty and Majestic: ‘And for those Given the Book and Momineen do not doubt’. He asws said: ‘In the Wilayah of Ali asws. I said, ‘What is this doubt?’ He asws said: ‘It Means by that the People of the Book and the Momineen whom Allah azwj Mentioned, and He azwj Said: “And they shall not be doubting regarding the Wilayah”.

I asked Him asws about the Words of Allah azwj Mighty and Majestic: ‘When they see what they are being threatened with they would know who is with weaker helpers and fewer number’ [72:23].’ (He asws said): ‘It Means by that Al-Qaim asws and his asws helpers’.

‘I asked Him asws about the Words of Allah azwj Mighty and Majestic: ‘I said ‘This is Revelation?’ He asws said: ‘Yes’.

‘And leave Me, O Muhammad, and the believers of your successor, possessors of the bounties, and their respite is (only) a little’ [73:11]. I asked Him asws about the Words of Allah azwj Mighty and Majestic: ‘And for those Given the Book to be certain [74:31]’. He asws said: ‘That they would become convinced that Allah azwj and His azwj Rasool saww and his saww successor asws are true’.

I said, ‘and increase the Eman of those who believe’. He asws said: ‘And they would be increased in Eman of the Wilayah of the successor asws’.

‘And (although) those Given the Book and Momineen do not doubt’. He asws said: ‘In the Wilayah of Ali asws. I said, ‘What is this doubt?’ He asws said: ‘It Means by that the People of the Book and the Momineen whom Allah azwj Mentioned, and He azwj Said: “And they shall not be doubting regarding the Wilayah”.

I asked Him asws about the Words of Allah azwj Mighty and Majestic: ‘And they shall not be doubting regarding the Wilayah’.

I said, ‘and increase the Eman of those who believe’. He asws said: ‘And they would be increased in Eman of the Wilayah of the successor asws’.
I said, ‘and it is not, except a Zikr for the humans [74:31]?’ He asws said: ‘Yes, Wilayah of Ali asws.

I asked Him asws about the Words of Allah azwj Mighty and Majestic: Surely it is the great one [74:35]. He asws: ‘The Wilayah’.

I asked Him asws about the Words of Allah azwj Mighty and Majestic: They shall say, ‘We were not from the Musalleen [74:43]’. He asws said: ‘(They would be saying), ‘We did not (have) the Wilayah of the successor asws of Muhammad saww and the successors asws from after him asws, nor did we send Salawat upon them asws.

I said, ‘For one of you who desires go ahead or stay behind [74:37]’. He asws said: ‘The one who goes forward to our asws Wilayah would remain away from ‘Saqar’ (inference of Hell), but the one who remains behind from us asws, would go towards the Saqar, Except companions of the right hand [74:39]’. He asws said: ‘They, by Allah azwj, are our asws Shias.

I asked Him asws about the Words of Allah azwj Mighty and Majestic: They shall say, ‘We were not from the Musalleen [74:43]’. He asws said: ‘(They would be saying), ‘We did not (have) the Wilayah of the successor asws of Muhammad saww and the successors asws from after him asws, nor did we send Salawat upon them asws.

I said, ‘So what is the matter with them, turning away from the Tazkira? [74:49]?’ He asws said: ‘Turning away from the Wilayah of Amir Al-Momineen asws.

I said, ‘(What about): Surely this is a Tazkira?’ He asws said: ‘The Wilayah’.

I said, ‘They are fulfilling the vows [76:7] has said: ‘They are fulfilling to Allah azwj with the vows which were Taken upon them during the Covenant regarding our asws Wilayah.’

I said, ‘Surely We Revealed unto you the Quran in stages [76:23]?’ He asws said: ‘With the Wilayah of Ali asws, in stages’. I said, ‘This is Revelation?’ He asws said: ‘No. That is an interpretation’.

I said, ‘(What about): Surely this is a Tazkira?’ He asws said: ‘The Wilayah’.
I said, ‘(What about): [76:31] He Makes whom He pleases to enter into His Mercy?’ He asws said: ‘Into our asws Wilayah, and (for) the unjust ones, He has Prepared for them a painful Punishment [76:31]. Do you not see that Allah azwj is Saying: and they were not unjust to Us but they were being unjust to themselves. [2:57]? ’

He asws said: ‘Surely, Allah azwj is Mightier and Insurmountable than to be unjust to, and that He azwj should link the injustice to Himself azwj. But, Allah azwj Referred/Counted us asws with Himself azwj, so He azwj Made the injustice to us asws and being injustice to Himself azwj, and our asws Wilayah as being His azwj Wilayah. Then He azwj Revealed Quran (Verses) for that upon His azwj Prophet saww, so He azwj Said: and they were not unjust to them, but they were being unjust to themselves [2:57]. ’ I said, ‘This is Revelation?’ He asws said: ‘Yes’.


Did We not destroy the former ones? [77:16] Then We followed them up with the latter ones [77:17]. He asws said: ‘The former ones are the ones who belied the Rasool saww regarding the obedience of the successors aswss.

Like that We Deal with the criminals [77:18], he asws said: ‘The ones who committed crimes against the Progeny aswss of Muhammad saww, and perpetrated with his saww successor aswss what they perpetrated’.

I said, ‘Surely pious [77:41]. He asws said: ‘Us aswss, by Allah azwj, and our aswss Shias. There isn’t anyone upon the Religion of Ibrahim as apart from us aswss, and the rest of the people are away from it’.

A Day on which the Spirit and the Angels would be standing in rows, not speaking [78:38] – the Verse. He asws said: ‘By Allah azwj! We aswss are the ones aswss Permitted for on the Day of Qiyamah and the speakers of the correct thing’.
I said, 'What will you be saying when you do speak?' He said: 'We shall praise our Lord and send Salawat upon our Prophet, and we shall intercede for our Shias, and our Lord will not refute us'.

I said, 'Never! Surely the book of the immoral is in Siijeen [83:7]’. He said: ‘They are those who were wicked with regards to the rights of the Imams and they transgressed against them.

I said, 'Then it would be said: 'This is the one you had been belying!' [83:17]? He said: ‘Meaning Amir Al-Momineen. I said, ‘(This is) Revelation?’ He said: 'Yes’. [835]

I said, 'and We will Resurrect him on the Day of Judgment as blind [20:124]’? He said: ‘It Means blind of vision in the Hereafter, and blind of the heart in the world from the Wilayah of Amir Al-Momineen.

And he would be confused on the Day of Judgment: He shall say, 'Lord! Why did You Resurrect me as blind, and I used to be a seeing one? [20:125] He will say: “Like that, We Gave you Our Signs, but you forgot them! He said: ‘The Signs are the Imams, but you forgot them! And Like that, today We will Forget you!’ You forgot, meaning neglected them, and similarly you will be neglected in the Fire just as you neglected the Imams, as you did not obey their orders and did not listen to their words’.

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835 Bihar Al Anwaar – V 24, The book of Imam, P 1 Ch 67 H 59
I said, ‘And Like that We Recompense one who is extravagant and does not believe in the Signs of his Lord, and the Punishment of the Hereafter is more severe and Lasting [20:127].

He\textsuperscript{asws} said: ‘It Means the one who associates someone else with the Wilayah of Amir Al-Momineen\textsuperscript{asws}, and does not believe in the Signs of his Lord\textsuperscript{asw}, and deliberately neglects the Imams\textsuperscript{asws}. So he neither follows their\textsuperscript{asws} Ahadeeth, nor acknowledges their\textsuperscript{asws} Wilayah’.

'I said, (What about): \textit{Allah is Gentle with His servants. He Graces one He so Desires to [42:19]}?' He\textsuperscript{asws} said: '(The Grace) is Amir Al-Momineen\textsuperscript{asws}'.

I said, (What about): \textit{One Who wants the harvest of the Hereafter [42:20]}?' He\textsuperscript{asws} said: 'Recognition of Amir Al-Momineen\textsuperscript{asws} and the Imams\textsuperscript{asws}. \textit{We will increase in his harvest for him}, he\textsuperscript{asws} said: 'We\textsuperscript{asws} will Give him more from it'. He\textsuperscript{asws} said: 'Fulfilling his share from their\textsuperscript{asws} governance'.

\begin{quote}
and one who wants the harvest of the world, \textit{We would Give to him from it}, and there would not be a share for him in the Hereafter [42:20], he\textsuperscript{asws} said: 'There would be no portion for them in the government of Al-Qaim\textsuperscript{asws}'.
\end{quote}

Tafseer Al-Qummi - \textit{And the even [89:3]}: He said, ‘The even are two Cycles (of Salat’, and \textit{the odd [89:3]} is one Cycle (of Salat)’.

And in another narration he said, ‘The even are Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws}, and the ‘\textit{Watr’} (Single) is Amir Al-Momineen\textsuperscript{asws}, \textsuperscript{837} (Not a Hadeeth)

\begin{quote}
and in both\textsuperscript{836} All The prophets, \textit{Qayyim}\textsuperscript{asw} and the \textit{Watr’} (Single) are Amir Al-Momineen\textsuperscript{asws}, \textsuperscript{837} (Not a Hadeeth)
\end{quote}

\textsuperscript{836} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 60
\textsuperscript{837} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 61
‘From Abu Abdullah\textsuperscript{asws} regarding His\textsuperscript{azwj} Words: \textit{O you the contented soul!} [89:27], It Means Al-Husayn\textsuperscript{asws} Bin Ali\textsuperscript{asws}, 838

\begin{align*}
\text{O you the contented soul!} & \\
\text{It Means} & \\
\text{Al-Husayn Bin Ali\textsuperscript{asws}.} & 
\end{align*}

(89:27)

\begin{align*}
\text{The books} & \text{ ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat’ – Muhammad Bin Al Abbas, from Al Husayn Bin Ahmad, from Muhammad Bin Isa, from Yunus Bin Yaqoub,} & 839
\end{align*}

‘From Abu Abdullah\textsuperscript{asws} having said: ‘the even [89:3], it is Rasool-Allah\textsuperscript{saww} and Ali\textsuperscript{asws}, and \textit{the odd [89:3], it is Allah\textsuperscript{azwj} the One, Mighty and Majestic’}. 840

\begin{align*}
\text{The book} & \text{ ‘Al Kafi’ – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Jameel Bin Salih, from Zurara,} & 841
\end{align*}

‘From Abu Ja’far\textsuperscript{asws} regarding His\textsuperscript{azwj} Words: \textit{You will be indulging in a state after a state} [84:19]. He\textsuperscript{asws} said: ‘O Zurara! And didn’t this community, after its Prophet\textsuperscript{saww} enter into one state after another with regards to the matter of so and so, and so and so, and so and so (Abu Bakr, Umar, and Usman)?’ 842

\begin{align*}
\text{The book} & \text{ ‘Al Kafi’ – The number, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al Mufazzal Bin Salih, from Jabir,} & 843
\end{align*}

‘From Abu Ja’far\textsuperscript{asws} regarding Words of Allah\textsuperscript{azwj} the Exalted: \textit{And We had Covenedanted to Adam before, but he forgot, and We did not find for him having determination} [20:115]. He\textsuperscript{asws} said: ‘We\textsuperscript{azwj} Covenedanted to him\textsuperscript{as} regarding Muhammad\textsuperscript{saww}, and the Imams\textsuperscript{asws} from after him\textsuperscript{saww}, but he\textsuperscript{as} neglected and there did not happen to be any determination for him\textsuperscript{as} that they\textsuperscript{asws} are like this.

839 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 63
840 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 64
And rather, the Determined Ones (Ul Al Azam) have been named as such because it was Covenanted to them regarding Muhammad and the successors from after him, and the Mahdi, and his way, and gathered their determination upon that, that is like that, and the acknowledgment with it.’’  

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(The book) ‘Al Kafi’ – Al Husayn Bin Muhammad, from Al Moalla, from Ja’far Bin Muhammad Bin Ubeydullah, from Muhammad bin Isa Al Qummi, from Muhammad Bin Suleyman, from Abdullah Bin Sinan, ‘From Abu Abdullah regarding His Words: And We had Given a Covenant to Adam before, words regarding Muhammad, and Ali, and Fatima, and Al-Hassan, and Al-Husayn, and the Imams from their offspring [20:115] – like this, by Allah, it was Revealed unto Muhammad.  

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(The book) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – It is reported by Al Husayn Bin Jubeyr in (the book) Nujab Al Manaqib’, by his chain, ‘From Al-Baqir regarding Words of the Exalted: And they are asking you for information, Is it true?’ Say: ‘Yes, by my Lord! It is true, and you will not be escaping it [10:53]. He said: ‘They are asking you regarding Ali’. Say: ‘Yes, by my Lord, he is my successor’.  

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(The book) ‘Al Kafi’ – Ali, from his father, from Al Qasim Bin Muhammad Al Jowhari, from one of his companions, ‘From Abu Abdullah regarding His Words: And they are asking you for information, Is it true? [10:53]. He said: ‘What you are saying regarding Ali’. Say: ‘Yes, by my Lord! It is true, and you will not be escaping it [10:53]’.  

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Tafseer Al Qummi – My father, from Abu Umeyr, from Jameel Bin Salih, from Al Mufazzaal, from Jabir,
'From Abu Ja'far asws having said: 'Alif Lam Meem [2:1], and every abbreviated letter in the Quran are from letter of a Magnificent Name of Allah azwj which the Rasools as and the Imams asws compose and supplicate with it, and it is Answered'.

قَالَ ق حلْتح ق َوْلحهح ذلِكَ الْكِتابح لَ رَيْبَ فِيهِ قَالَ الْكِتَابح أَمِيرح الْمحُْمِنِيَ لََ شَكَّ فِيهِ أَنَّهح إِمَامٌ هحدى لِلْمحتَّقِيَ فَالآْي َتَانِ لِشِيعَتِنَا هحمح الْمحتَّقحونَ الَّذِينَ ي حُْمِنحونَ بِالْغَيْبِ وَ هحوَ الْبَعْثح وَ النُّشحورح وَ قِيَامح الْقَائِمِ وَ الرَّجْعَةح وَ مَِِّا رَزَقْناهحمْ ي حنْفِقحونَ قَالَ مَِِّا عَلَّمْنَاهحمْ مِنَ الْقحرْآنِ ي َتْلحونَ.  

He (the narrator) said, 'I said, 'His Words: That is the Book. There is no doubt in it is Guidance for the pious [2:2]. He asws said: 'The Book is Amir Al-Momineen asws, there is no doubt in it that he asws is the Imam. These two Verses are for our asws Shias, they are the pious, those who are believing in the unseen' [2:3] and that is the Resurrection, the publicising (of deeds), and the rising of Al-Qaim asws, and the Return (Raj'at) and from what We have Given them they are spending - from what we asws have taught them from the Quran, they are reciting’.

(Books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Aya at Al Zaahira’ – It is reported by Al Hassan Bin Abu Al Hassan Al Daylami, by his chain from Faraj Bin Abu Shayba who said,

‘I heard Abu Abdullah asws saying, and he asws had recited this Verse: And when Allah Took a Covenant of the Prophets: “When I have Given you from a Book and Wisdom - then a Rasool comes to you verifying to what is with you, you must believe in him, - meaning Rasool-Allah saww, and you must help him’. [3:81] – meaning his saww successor asws Amir Al-Momineen asws, and Allah azwj did not Send any Prophet as or a Messenger as except and He azwj Took a Covenant upon him as for Muhammad saww with the Prophet-hood, and for Ali asws with the Imamate’.

(Books) ‘Kafi’ – Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Awrama and Muhammad Bin Abdullah, from Ali Bin Hassan, from Abdullah Bin Kaseer,


و سأله عن قولهما العلامة إله الحق فالمراقبين أبهم.
And I asked him\textsuperscript{asws} about His\textsuperscript{azwj} Words: \textit{Over there, the Wilayah for Allah is the Truth. [18:44].} He\textsuperscript{asws} said: ‘Wilayah of Amir Al-Momineen\textsuperscript{asws}, \textsuperscript{847}

\begin{align*}
\text{72–73} & \quad \text{And We will Place scales of fairness on the Day of Judgment, [21:47].} \text{ He\textsuperscript{asws} said: 'The Prophets\textsuperscript{as} and the successors\textsuperscript{asws}.'}
\end{align*}

\text{(The book) ‘Al Kafi’ – The number, from Ahmad Bin Muhammad, from Ibrahim Al Hamdany, raising it to,)

‘Abu Abdullah\textsuperscript{asws} regarding Words of the Exalted: \textit{And We will Place scales of fairness on the Day of Judgment, [21:47].} He\textsuperscript{asws} said: ‘The Prophets\textsuperscript{as} and the successors\textsuperscript{asws}.\textsuperscript{848}

\begin{align*}
\text{73–74} & \quad \text{I asked Abu Ja'far\textsuperscript{asws} about the capability and the words of the people. So he\textsuperscript{asws} said and recited this Verse: 'and they will not stop differing [11:118] Except the one whom your Lord shows Mercy, and it is for that He Created them [11:119].'} \text{ He\textsuperscript{asws} said: 'O Abu Ubeyda! The people are differing regarding the correct words, and all of them are destroyed'.}
\end{align*}

He (the narrator) said, ‘I said, (But what about) His\textsuperscript{azwj} Words \textit{Except the one whom your Lord shows Mercy [11:119]?’ He\textsuperscript{asws} said: ‘These are our\textsuperscript{asws} Shias, and it is for His\textsuperscript{azwj} Mercy did He\textsuperscript{azwj} Create them, and it is in His\textsuperscript{azwj} Words: \textit{and it is for that He Created them [11:119].}

\begin{align*}
\text{He\textsuperscript{azwj} is Saying for the obedience of the Imam\textsuperscript{asws} of the Mercy which He\textsuperscript{azwj} is Saying: [7:156] and My Mercy Extends to all things [7:156].} \text{ He\textsuperscript{azwj} is Saying that the knowledge of the Imam\textsuperscript{asws} and that which is from his\textsuperscript{asws} knowledge encompasses everything, they being our\textsuperscript{asws} Shias'.}
\end{align*}

\begin{align*}
\text{Then He\textsuperscript{azwj} Said: ‘So, We Ordained it for those who are fearing [7:156] – meaning wilayah of other imam and obeying him. Then He\textsuperscript{azwj} Said whom they are finding written with them in the Torah and the Evangel [7:157] - Meaning the Prophet\textsuperscript{azwj} and the successor\textsuperscript{asws} and}
\end{align*}

\textsuperscript{847} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 71
\textsuperscript{848} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 72
Al-Qaim\textsuperscript{asws} \textit{(that) he would be instructing them with the good things} when he\textsuperscript{asws} rises \textit{and forbidding them from the evil}, the one who denies the merits of the Imam\textsuperscript{asws} and rejects it, \textit{and permitting for them the good things}, taking of the knowledge from its rightful ones, \textit{and prohibiting upon them the bad}, and the bad things are the words of the one who opposes (the Imams\textsuperscript{asws}).

\textit{and removing from them their burdens} - and these are the sins which they used to be in before their recognition of the merits of the Imam\textsuperscript{asws}, \textit{and their shackles which would be upon them} - and the shackles of what they were saying from what they did not happen to have been ordered with, from neglecting the merits of the Imams\textsuperscript{asws}. So when they do recognise the merits of the Imam\textsuperscript{asws}, their offences would be removed from them, and the offence is the sin, and it is the offence’.

Then He\textsuperscript{azwj} Linked them, so He\textsuperscript{azwj} Said \textit{So those who believe in him} - Meaning the Imam\textsuperscript{asws}, \textit{and assist him, and help him, and follow the Light which descends with him, they would be the successful ones} \textsuperscript{[7:157]} - Meaning those who kept aside from the ‘Jibt’ and ‘Taghoot’. And the ‘Jibt’ and ‘Taghoot’ is so and so, and so and so, and the worship is the obedience of the people to them’.

Then Said: \textit{And return to your Lord time after time and submit to Him} \textsuperscript{[39:54]}. Then He\textsuperscript{azwj} Recompensed them so He\textsuperscript{azwj} Said \textit{For them is good news in the life of the world and in the Hereafter} \textsuperscript{[10:64]}. And the Imam\textsuperscript{asws} gives them the good news of the rising of Al-Qaim\textsuperscript{asws} and of his\textsuperscript{asws} appearance, and of the killing of their enemies, and of the salvation in the Hereafter, and the return to Muhammad\textsuperscript{saww}, may Allah\textsuperscript{azwj} Send \textit{Salawat} upon Muhammad\textsuperscript{saww} and his\textsuperscript{saww} Progeny\textsuperscript{asws}, the truthful, at the Fountain’. 849

\textsuperscript{849} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 73
"I asked Abu Ja'far asws about the Words of the Exalted: And the servants of the Beneficent are those who walk on the earth humbly [25:63], he asws said: ‘They are the successors asws, from the fear of their enemies’.

75–76, 79–80: As the saints of Allah are those who walk on the earth humbly and see the fear of their enemies, they are the successors of the Almighty. (The book) ‘Al Kafi’ – Ali Bin Muhammad and others, from Sahl, from Ibn Yazeed, from Ziyad Al Qandy, from Ammar Al Asady.

From Abu Abdullah asws regarding Words of Allahazwj Mighty and Majestic: To Him ascend the good words, and the righteous deeds raise it [35:10], he asws said: ‘Our Wilayah, of the People of the Household’ – and he asws gestured by his own hand to his own chest. ‘So the one who does not befriend us, Allah would not Raise a (single) deed of his to Him’.

851

And it is reported from Al-Reza asws having said: ‘(Regarding this Verse: To Him ascend the good words [35:10]): The good words are, 'There is no god but Allah, Muhammad is Rasool of Allah, Ali asws is the Guardian of Allah, and Caliph of Muhammad truly, and his Caliphs are the Caliphs of Allah’.

852

77–78: As the saints of Allah are those who walk on the earth humbly and see the fear of their enemies, they are the successors of the Almighty. (The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Ahmad Bin Muhammad, from Ahmad Bin Al Hassan, from Al Hassan Bin Mukhariq, from Abu Al Ward,

From Abu Ja'far asws having said: the earth, My righteous servants shall inherit it [21:105], they are Progeny of Muhammad.

850 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 74
851 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 75
852 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 76
853 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 77
854 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 78
The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Muhammad Bin Ali, from his father, from his grandfather, from Ali Bin Hakeem, from Sufyan Bin Ibrahim Al Jariry, from Abu Sadiq who said,

'I asked Abu Ja'far\textsuperscript{asws} about the Words of Allah\textsuperscript{azwj} Mighty and Majestic: And We had Written in the Psalms from after the Zikr, that the earth, My righteous servants shall inherit it [21:105]. He\textsuperscript{asws} said: 'They\textsuperscript{asws} are us\textsuperscript{asws}'.\textsuperscript{855}

He (the narrator) said, 'I said, '(What about) Surely, in this there is a Message for a worshipping people [21:106]' He\textsuperscript{asws} said: 'They are our\textsuperscript{asws} Shias'.'\textsuperscript{855}

From Abu Al-Hassan Musa\textsuperscript{asws} Bin Ja'far\textsuperscript{asws} regarding the Words of Allah\textsuperscript{azwj} Mighty and Majestic: And We had Written in the Psalms from after the Zikr, that the earth, My righteous servants shall inherit it [21:105], he\textsuperscript{asws} said: 'The Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww} and those that follow them\textsuperscript{asws} upon their\textsuperscript{asws} Manifesto. And the earth, it is the land of the Paradise'.\textsuperscript{856}

From him\textsuperscript{asws}, from his\textsuperscript{asws} father\textsuperscript{asws}, from his\textsuperscript{asws} grandfather\textsuperscript{asws} Abu Ja'far\textsuperscript{asws} that the Prophet\textsuperscript{saww} said one day: "My\textsuperscript{saww} Lord\textsuperscript{azwj} Promised me\textsuperscript{saww} His\textsuperscript{azwj} Help, and that He\textsuperscript{azwj} would Supply me\textsuperscript{saww} with Angels and that He\textsuperscript{azwj} would Help me\textsuperscript{saww} by them and by Ali\textsuperscript{asws} my\textsuperscript{saww} brother in particular from among my\textsuperscript{saww} family.'\textsuperscript{856}

\textsuperscript{855} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 79
\textsuperscript{856} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 80
So that was difficult upon the people that Ali\textsuperscript{asws} had been particularised for the help, and that angered them. Therefore Allah\textsuperscript{azwj} Mighty and Majestic Revealed: \textit{One who thought that Allah will never Help him in the world and the Hereafter, so let him extend a rope to the sky, then let him cut off. Then let him look, did his plan remove what enraged him? [22:15].} Let him place a rope around his neck to the sky (ceiling) of his house and hang himself until he chokes. So he would die, \textit{Then let him look, did his plan remove what enraged him? [22:15].}\textsuperscript{857}

\begin{verse}
82- كنّرّ كبير جامع الفوائد و تأويل الآيات الظاهرة هذا الإنشاد عنّه ع في قوله تعالى و ظهر نبّي للطائفين و العظماء و النقي السهود يمّى فيمّ ألمَّ محدّث.
\end{verse}

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – By this chain,

‘From him\textsuperscript{asws} regarding Words of the Exalted: \textit{and Purify My House for the Tawaaf performers, and the ones standing (for the Salat), and the performers of the Rukus and the Sajdahs!” [22:26]. He\textsuperscript{azwj} Means by them, the Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww},}\textsuperscript{858}

\begin{verse}
83- كنّرّ كبير جامع الفوائد و تأويل الآيات الظاهرة هذا الإنشاد عنّه ع في قوله عزّ و خال و لولو دفّع الله الناس بيضّههم يبغيّهم قلّدّمت صواعِ و ينهّ و صلواتً و مصاحشّ تذكر فيها اسم الله كثيراً.
\end{verse}

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – By this chain,

‘From him\textsuperscript{asws} regarding Words of Mighty and Majestic: \textit{And if Allah does not Repel the people, some of them by the others, the Monasteries and Churches, and Synagogues and Masjid would have been demolished, wherein the Name of Allah is mentioned a lot [22:40].}\textsuperscript{859}

قَالَ هِمّ الايّام ع و همّ الأعاص و لولو نفّعهم و انطّالهم الأمّر أن يّمنعهم من الله فجعلوا جميعاً قال الله عزّ و خال و لينصّر الله من يّنصره فإن الله لقويّ غزير.

He\textsuperscript{asws} said: ‘They\textsuperscript{asws} are the Imams\textsuperscript{asws}, the Flags. And had it not been for their\textsuperscript{asws} patience, and their\textsuperscript{asws} awaiting the matter (Al-Qaim\textsuperscript{asws}) that would be coming to them from Allah\textsuperscript{azwj}, all of them\textsuperscript{asws} would have been murdered in their\textsuperscript{asws} entirety. Allah\textsuperscript{azwj} Mighty and Majestic Says: \textit{And Allah will Help the one who Helps him, surely Allah is Strong, Mighty [22:40].}\textsuperscript{860}

قَالَ هّمّ ابنه الله ع قوله تعالى ثم لينصّرهم أنّوهوا لله و قلبيّهنّ أثراً إنّ الله لقويّ غزّير.

I said to Abu Abdullah\textsuperscript{asws}, ‘Words of the Exalted: \textit{Then let them accomplish their rituals, and let them fulfil their vows [22:29].} He\textsuperscript{asws} said: ‘It is meeting the Imam\textsuperscript{asws}.’

\begin{footnotes}
\footnote{857}{Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 81}
\footnote{858}{Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 82}
\footnote{859}{Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 83}
\end{footnotes}
And it is supported by what is reported by Al-Kulayni from Abdullah Bin Sinan, from Zareeh who said,

‘I said to Abu Abdullahasws, ‘Allahazwj has Commanded me in Hisazwj Book with a Command and I would love to know it’. Heasws said: ‘And what is that?’ I said, ‘Words of Allahazwj Mighty and Majestic: Then let them accomplish their rituals, and let them fulfil their vows [22:29]’. Heasws said: ‘Then let them accomplish their rituals, and let them fulfil their vows [22:29] – those rituals’.

Abdullah Bin Sinan said, ‘I went to Abu Abdullahasws and said, ‘May I be sacrificed for youasws! Words of Allahazwj Mighty and Majestic: Then let them accomplish their rituals, and let them fulfil their vows [22:29]’. Heasws said: ‘Taking (reducing) the moustaches and clipping the nails and what resembles that’.

He (the narrator) said, ‘I said, ‘May I be sacrificed for youasws! Zareeh Al-Maharaby narrated to me from youasws that youasws said to him: Then let them accomplish their rituals [22:29], meeting the Imamasws and let them fulfil their vows [22:29], that is a ritual (of Hajj)?’

So heasws said: ‘Zareeh spoke the truth, and you speak the truth. Surely the Quran has an apparent and a hidden. And who can tolerate the like of what Zareeh (a devout companion) can?’.

860 – (The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Muhammad Bin Ziyad, from Al Hassan Bin Sama’at, from Safwan, from Ibn Muskan, from Hujr Bin Zaida, from Humran,

‘From Abu Ja’farasws, he (the narrator) said, ‘I asked himasws about Words of Allahazwj Mighty and Majestic: And if Allah does not Repel the people, some of them by the others, [22:40] –
the Verse. He said: ‘They were a righteous people. They emigrated from an evil people fearing they might corrupt them. So, Allah Repelled them from the righteous ones, and did not Recompense those by what they had been repelled with, and in us is their example’.

And he said: ‘I heard my father repeat this Verse many times: and one who retaliates with what he had been afflicted with, then he is punished upon it, Allah will Help him. [22:60], so I said: ‘O father! May I be sacrificed for you! I reckon this Verse was Revealed regarding Amir Al-Momineen in particular’. He said: ‘Yes’.

And by this chain from Al-Kazim, from his father having said: “When this Verse was Revealed: For every community We Made rituals which they are performing [22:67], Rasool-Allah gathered them, then said: ‘O group of the Emigrants and the Helpers! Allah is Saying: For every community We Made rituals which they are performing [22:67]. And the ritual, he is the Imam for every community after its Prophet, until a Prophet comes across him.

Indeed! And the necessity of the Imam and being obedience to him, it is the Religion. And he is the ritual, and he is Ali Bin Abu Talib, your Imam after me. I therefore, call you all to his Guidance, for he is upon a Straight Guidance [22:67].

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861 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 85
862 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 86
So the people stood up being astounded from that and they were saying, ‘By Allahazwj! Then we shall snatch the command, and we will not be pleased to be obedient to himasws, ever!’

فَأَن ْزَلَ اللَّهح عَزَّ وَ جَلَ ادْعح إِلَ رَبِّكَ إِنَّكَ لَعَلى هحدى  محسْتَقِيمٍ وَ إِنْ جادَلحوكَ ف َقحلِ اللَّهح أَعْلَمح بِا ت َعْمَلح

And by this chain from himasws, from hisasws fatherasws regarding Words of Allahazwj Mighty and Majestic: 

And heasws said regarding Words of Mighty and Majestic: O you who believe! Perform Ruku and Sajdah [22:77] – the Verse: ‘Heazwj Commanded them with performing Ruku and Sajdah and worship Allahazwj, and Heazwj had already Obligated it upon them. And as for the good deeds, so it is obedience to the Imamasws, Amir Al-Momineen Aliasws Bin Abu Talibasws after Rasool-Allahsaww.

And strive hard in (the Way of) Allah, with a striving which He is Rightful of. He Chose you – O Shias of Progenyasws of Muhammadasw.
And did not Make any hardship upon you in the Religion, he said: ‘straitness’, being a sect of your father Ibrahim. He named you all as the Muslims from before. And regarding this, the Rasool happens to be a witness upon you, O Progeny of Muhammad, O ones being called as Muslims, and obedience to you has been Obligated upon them.

And you happen to be witnesses upon the people. – with what they have cut-off from their relationships, and wasted from your rights, and they ripped off from the Book of Allah, and adopted the rulings of others with you, Therefore, necessitate the earth, establish the Salat and give the Zakat, and adhere with Allah, O Progeny of Muhammad and People of his Household, He is your Master. – of you and your Shias, So, Excellent is the Master, and Excellent is the Helper! [22:78]”.

864 (The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Muhammad Bin Al Qasim Bin Ubeyd, from Ja’far Bin Abdullah Al Muhammady, from Ahmad Bin Ismail, from Al Abbas Bin Abdul Rahman, from Suleyman, from Al Kalby, from Abu Salih, from Ibn Abbas who said,

‘When the Prophet proceeded to Al-Medina, He gave Ali and Usman a land, the higher part of is for Usman and its lower one for Ali. So Ali said to Usman: ‘My land will not be correct unless if it is with your land, therefore either buy from me or sell to me’. He said to him, ‘I shall sell to you’. So Ali bought it from him.

فقال له أصحابه أي شيء صنعت بِعْتَ أَرْضَكَ مِنْ عَلِيٍّ وَ أَنْتَ لَوْ أَمْسَكْتَ عَنْهِ الْمَاَِ مَا أَنْبِتَتْ أَرْضَكَ شَيْئاً حَتََّّ يَبِيعَكَ بِِحكْمِكَ

But his companion (Abdul Rahman Bin Awf) said to him, ‘Which thing did you do? You sold your land to Ali! And you, had you withheld the water from him, nothing would have grown on his land, until he would have sold in according to your decision (price)’.

فقال فِحَادُ عَلِيٍّ إِلََ عَلِيٍّ فَقَالَ لَهَ أَصْحَابهُ أَيَّ شَيْ طَبَّاَتْ بِعْتَ أَرْضَكَ مِنْ عَلِيٍّ وَ أَنْتَ لَوْ أَمْسَكْتَ عَنْهِ الْمَاَِ مَا أَنْبِتَتْ أَرْضَكَ شَيْئاً حَتََّّ يَبِيعَكَ بِِحكْمِكَ

He (the narrator) said, ‘So Usman came to Ali and said to him, ‘The sale is not allowed’. He said to him: ‘You sold and were pleased, and (now) that isn’t for you (to withdraw from it)’’. He said, ‘Then make another man to be (a judge) between you and

864 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 88
you asws. Ali asws said: ‘I asws will not take the judgment to any other than the Prophet saww, and the Prophet saww would be a witness upon us!’

But he refused that, so Allah azwj Revealed these Verses up to His azwj Words: And they are saying, ‘We believe in Allah and in the Rasool and we obey!’ Then a group of them turned back after this, and they are not with the Momineen [24:47] And when they are called to Allah and His Rasool for him to judge between them, then a group of them are turning aside [24:48] – up to His azwj Words: they would be the successful ones [24:51]’.

From Abu Ja’far asws regarding Words of Allah azwj Mighty and Majestic: And they are saying, ‘We believe in Allah and in the Rasool and we obey!’ [24:47] – the Verses. He asws said: ‘But rather, it was revealed regarding a man who bought a land from Ali asws Bin Abu Talib asws, then regretted it, and his companion (also) regretted it. So he said to Ali asws, ‘I have no need with regards to it’. But he asws said to him: ‘You have bought it and were happy with it, so take your dispute to Rasool-Allah saww’.

His companion said to him asws, ‘Do not take his asws dispute to Rasool-Allah saww’, and he said, ‘Take your asws dispute to Abu Bakr, and Umar, whichever of the two you like, to be between me and you asws. Ali asws said: ‘No, by Allah! But Rasool-Allah saww would be between me asws and you. I asws will not be happy with someone else’.

Thus Allah azwj Mighty and Majestic Revealed these Verses: they are saying, ‘We hear and we obey!’ And these, they would be the successful ones [24:51] – up to His azwj Words: so these, they would be the victorious ones [24:52]’.

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865 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 89
866 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 90
‘Abu Abdullah\textsuperscript{asws} regarding Words of Mighty is His\textsuperscript{azwj} Mention: \textit{And one who fears Allah, He would Make an outlet for him [65:2] And He would Sustain him from where he does not reckon. [65:3].}

He\textsuperscript{asws} said: ‘These are our\textsuperscript{asws} weak Shias who do not have the means in order to take it (directly) from us\textsuperscript{asws}. So they hear our\textsuperscript{asws} Hadeeth and they try to accumulate from our\textsuperscript{asws} Knowledge. A people who are higher than them, (are those) who spend their wealth, tiring their bodies to the extent that they came up to us\textsuperscript{asws}, hear our\textsuperscript{asws} Hadeeth and transmit these to them. So those ones (the weak) preserve them, while these ones waste them. So they are the ones for whom Allah\textsuperscript{azwj} Mighty is His\textsuperscript{azwj} Mention Makes an outlet for them and Gives them Sustenance (Ahadeeth) from a source which they had not even considered beforehand’.

And regarding Words of Allah\textsuperscript{azwj} Mighty and Majestic: \textit{Has there come to you a Hadeeth of the overwhelming event?} [88:1], he\textsuperscript{asws} said: ‘The one who will overwhelm (them) is the Imam\textsuperscript{asws}, - up to Words of Mighty and Majestic: \textit{Neither fattening nor availing from hunger} [88:7], he\textsuperscript{asws} said: ‘It will neither benefit them (health wise), nor avail them (from hunger), nor benefit them for copulation, nor avail them of the sitting back (resting)”\textsuperscript{867}

\textit{From Abu Abdullah\textsuperscript{asws} regarding Words of Allah\textsuperscript{azwj} Mighty and Majestic: \textit{There does not happen to be a secret counsel of three, except He is their fourth one, nor of five except He is their sixth one, nor less than that nor more except He is with them, wherever they may happen to be. Then He would Inform them on the Day of Judgment of what they had been doing. Surely Allah is Knower of all things [58:7].}}

\textsuperscript{867} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 91
He asws said; ‘This was Revealed regarding so and so and so and so (Abu Bakr and Umar), and Abu Ubeyda Ibn Al-Jarrah, and Abdul Rahman Ibn Awf, and Saalim Mawla Abu Huzeyfa, and Al-Mugheira Bin Sho’ba, when they wrote the agreement in between them and took a pledge and agreed that if Muhammad saww were to pass away, they would not let the Caliphate to be in the Clan of Hashim asws, nor the Prophet-hood ever. So, Allah azwj Mighty and Majestic Revealed this Verse with regards to them.

قَالَ ق حلْتح ق َوْلحهح عَزَّ وَ جَلَّ أَمْ أَبْراَمحوا أَمْرا  فَإِنَّنا محبِِْمحونَ أَمْ يََْسَبحونَ أَنَّا لَ نَسْمَعح سِرَّهمْ وَ نََْواهْمٍ بَلى وَ رحسح

He (the narrator) said, ‘I said, ‘The Words of the Mighty and Majestic: Or are they (trying to) conclude a matter? But We are the Concluders [43:79] Or are they reckoning that We cannot Hear their secrets and their whisperings? Yes! And our Messengers (who are) with them, are recording [43:80]. He asws said: ‘And these two Verse were (also) Revealed regarding them on that day’.

ق حلْ

Abu Abdullah asws said: ‘Hopefully you will see that it was a day resembling the day of the writing of the agreement except for the day Al-Husayn asws was martyred, and thus it had preceded in the Knowledge of Allah azwj Mighty and Majestic which He azwj Made known to the Rasool-Allah asw that when the agreement is written down, Al-Husayn asw would be martyred, and the kingdom would exit from the Clan of Hashim asws. So, all of that did take place’.

ق حلْ

I (the narrator) said, ‘The Verse: And if two parties from the Momineen fight, then reconcile between them. But, if one of them were to oppress the other, then fight the one which oppresses until it returns to the Command of Allah. So when it does return, then reconcile between them with the justice [49:9]’.

ق حلْ

He asws said: ‘The two parties - rather its explanation came on the day of Al-Basra (The battle of the Camel), and they are the ones belonging to this Verse, and they are the ones who rebelled against Amir Al-Momineen asws. Thus, it was Obligatory upon him asws to fight them, and he asws fought them until they submitted to the Command of Allah azwj.

وَ لَوْ لََْ يَفِيئحوا لَكَانَ الْوَاجِبح عَلَيْهِ فِيمَا أَن ْزَلَ اللَّهح أَنْ لََ ي َرْفَعَ السَّيْفَ عَنْهحمْ حَتََّّ يَفِيئح

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And had they not been submitted, it would have become Obligatory upon him asws with regards to what Allah azwj Revealed, that he asws should not raise his sword (stop fighting) until they had complied and returned from their opinions, because they had pledged their allegiances willingly, without compulsion. And it is the rebel group just as Allah azwj the Exalted Said.

فَكَانَ الْوَاجِبح عَلَى أَمِيرِ الْمحُْمِنِيَ ع أَنْ ي َعْدِلَ فِيهِمْ حَيْثح كَانَ ظَفِرَ بِِِِمْ كَمَّا عَدَلَ رَسحولح اللِّهِ ص فِِ أَهْلِ مَكَّةَ إِنَََّّّا مَنَّ عَلَيْهِمْ وَ عَفَا وَ كَذَلِكَ صَنَعَ

So, it was obligatory upon Amir Al-Momineen asws that he asws should deal with justice among them when he asws was victorious over them, just as the Rasool-Allah saww had been just among the people of Mecca, he saww was benevolent upon them and forgave them. And that is what Amir Al-Momineen asws did with the people of Al-Basra when he asws was victorious over them similar to what the Rasool-Allah saww had done with the people of Mecca. Like a sandal follows a sandal (same footsteps).

I said, ‘(What about) the Words of the Mighty and Majestic: And the overthrown cities He Overthrew [53:53]’. He asws said: ‘These are the people of Al-Basra. It is the overthrown city’.

I said, ‘(What about) and the overthrown cities? Their Rasools came to them with the clear proofs [9:70]. He asws said: ‘They were the people of Lut as, their town was overturned upon them’.

He recited: And when souls are paired [81:7]. He said, ‘By the One azwj in Whose Hand is my soul! If a man were to worship Allah azwj between the corner (of the Kabah) and the Standing Place (of Ibrahim as) until his two eyebrows meet, Allah azwj would Resurrect him with the ones he loves’ [Not a Hadeeth]

(The book) ‘Al Kafi’ – Ali Bin Muhammad, from Ali Bin Al Abbas, from Ali Bin Hammad, from Amro Bin Shimr, from Jabir,
‘From Abu Ja’far\textsuperscript{asws} regarding Words of Allah\textsuperscript{azwj} Mighty and Majestic: \textit{And one who earns good, We will Increase the good for him therein [42:23]}. He\textsuperscript{asws} said: ‘One who is in the Wilayah of successors\textsuperscript{asws} from Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww} and follows their\textsuperscript{asws} Hadeeth, so that one will be increased with Wilayah of the ones past from the Prophets and former Momeeneen, until their Wilayah connect to Adam\textsuperscript{as}, and these are the Words of Allah\textsuperscript{azwj}: \textit{One who comes with the good deed, for him would be better than it [27:89]}.\textit{He} \textsuperscript{azwj} will Enter him into the Paradise, and these are the Words of Allah\textsuperscript{azwj}: \textit{Whatever recompense I ask you for, so it is for yourselves [34:47]}. He\textsuperscript{saww} is saying that the recompense of the cordiality (أَجْرح الْمَوَدَّةِ) which I\textsuperscript{saww} never asked for anything other than it, so it is for you to be Guided by it, and to be Rescued by it from the Punishment on the Day of Judgement’.

And he\textsuperscript{saww} said to the enemies of Allah\textsuperscript{azwj}, the friends of Satan\textsuperscript{la}, the people of the belying and the denial: \textit{Say: ‘I do not ask you for any recompense over it, nor am I from the pretenders [38:86]}. He\textsuperscript{saww} is saying; ‘saww would be a pretender if I\textsuperscript{saww} were to ask you what you are not deserving of’.

So the hypocrites said to each other, with regards to that, ‘But it did not suffice Muhammad\textsuperscript{saww} after having conquered us for twenty years, to the extent that he\textsuperscript{saww} now wants to burden us with the People\textsuperscript{asws} of his\textsuperscript{saww} Household upon our necks’.

And they said, ‘Allah\textsuperscript{azwj} has not Revealed this, nor is it anything except for his\textsuperscript{saww} words, intending to raise the People\textsuperscript{asws} of his\textsuperscript{saww} Household upon our necks, and if Muhammad\textsuperscript{saww} were to be killed or dies, we would take it (rule) away from the People\textsuperscript{asws} of his\textsuperscript{saww} Household, then we would not let it return to be among them ever’.

And Allah\textsuperscript{azwj} Wanted to Let His\textsuperscript{azwj} Prophet\textsuperscript{saww} know that which they were hiding in their chests and being secretive with, so He\textsuperscript{azwj} Said in His\textsuperscript{azwj} Book, Mighty and Majestic: \textit{Or are they saying, He has fabricated a lie upon Allah? But if Allah so Desires, He would Seal upon your heart, [42:24]}. He\textsuperscript{azwj} is Saying: “If I\textsuperscript{azwj} so Desired, I\textsuperscript{azwj} would have Withheld the
Revelation from you \( \text{sa}\) would not be able to speak with the merits of People \( \text{as} \) Households, nor of their \( \text{as} \) cordiality”.

And Allah \( \text{azwj} \) has said: and Allah Deletes the falsehood and Confirms the Truth with His Word, Saying: “The truth is for People \( \text{as} \) of your \( \text{sa} \) Household, the Wilayah, \( \text{He is All-Knowing with the contents of the chests [42:24]} \). And He \( \text{as} \) says: “With what is cast in their chests from the enmity to People \( \text{as} \) of your \( \text{sa} \) Household, and the injustices after you \( \text{sa} \)”, and it is Words of Allah \( \text{azwj} \) Mighty and Majestic: Their hearts are distracted, and they consulted in secret, those who are unjust, ‘Is this one except a human being like you all? Will you be going to the sorcery while you are seeing?’ [21:3].

And regarding Words of Allah \( \text{azwj} \) Mighty and Majestic: (I Swear) by the star when it swoops down [53:1]. He \( \text{as} \) said: “(I Swear) by the grave of Muhammad \( \text{sa} \) when he \( \text{as} \) passes away, Your companion does not err, with his \( \text{sa} \) meritng People \( \text{as} \) of his \( \text{sa} \) Householder”, and does not deviate [53:2] And he does not speak out of (personal) desire [53:3]. He \( \text{as} \) is Saying he \( \text{sa} \) does not speak the merits of People \( \text{as} \) of his \( \text{sa} \) Householder by his \( \text{sa} \) own desired, and it is the Word of Allah \( \text{azwj} \) Mighty and Majestic: Surely, it is only a Revelation He Revealed [53:4].

Say: ‘If it was with me, what you are hastening with, the matter would have been decided between me and you, [6:58]. He \( \text{sa} \) said: ‘Had I \( \text{sa} \) been Commanded to, I \( \text{sa} \) would have informed you all of what you are hiding in your chests of the hastening of my \( \text{sa} \) death, so that you would perpetrate injustices to the People \( \text{as} \) of my \( \text{sa} \) Household from after me \( \text{sa} \).

So your example is as Allah \( \text{azwj} \) Mighty and Majestic Said: Their example is like the example of those who kindled a fire, but when it had illumined all around them [2:17] He \( \text{as} \) said: ‘When the earth illuminated by the light of Muhammad \( \text{sa} \) just as the sun illuminates. So Allah \( \text{azwj} \) Struck an example of Muhammad \( \text{sa} \) as being the sun, and example of the successor \( \text{as} \) as being the moon. And these are the Words of Mighty and Majestic \( \text{He is the} \)
(One) Who Made the sun a brightness and the moon a light [10:5]. And a sign to them is the night: We draw forth from it the day, so they are in the darkness [36:37].

And the Words of the Mighty and Majestic: Allah Took away their light, and left them in darkness – not seeing [2:17] – Meaning the passing away of Muhammad saww, and the darkness appeared, so they were not seeing the merits of the People asws of his saww Household, and these are the Words of the Mighty and Majestic And if you invite them to Guidance, they are not listening and you see them looking towards you, and they are not seeing [7:198].

And His azwj Words: the lamp is in a glass, He azwj is Saying: "I azwj Wanted to Make you saww pass away, and Make that which is with you saww to be with the successor asws just as the lamp is made to be in a glass, and the glass is as if it is a brightly shining star, ignited from a Blessed tree of olives. So the origin of the Blessed tree is Ibrahim as and these are the Words of the Mighty and Majestic: The Mercy of Allah and His Blessings are upon you, the People of the Household, surely He is Praised, Glorious [11:73].

And these are the Words of Allah azwj Mighty and Majestic: Surely, Allah chose Adam and Noah and the progeny of Ibrahim and the progeny of Imran above the worlds [3:33] Offspring, one being from the other; and Allah is Hearing, Knowing [3:34].

(As for): neither eastern nor western [24:35] - He azwj is saying: “You are neither Jews so that you pray in the direction of the west, nor are you Christians, so that you pray in the direction of the east, but you are the nation of Ibrahim asw, and Allah azwj Mighty and Majestic
has Said: *Ibrahim was neither a Jew nor a Christian, but he was (an) upright (man), a Muslim (submitter), and he was not from the Polytheists* [3:67].

And the Words of the Mighty and Majestic: *Its oil almost illuminates and even though fire does not touch it. Light upon Light. Allah Guides to His Light ones He so Desires to [24:35].* He\textsuperscript{asws} is Saying: “The example of your\textsuperscript{asws} children from you\textsuperscript{asws}, those who are born unto you\textsuperscript{asws} is like the example of the oil which comes out from the olive, *Its oil almost illuminates and even though fire does not touch it. Light upon Light. Allah Guides to His Light ones He so Desires to [24:35].* He\textsuperscript{asws} is saying that they\textsuperscript{asws} almost speak with the Prophet-hood even though that has not been Revealed unto them\textsuperscript{asws}.\textsuperscript{870}

\textsuperscript{870} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 94

\textsuperscript{871} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 95

\textsuperscript{872} Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 96
From Abu Ja’far asws regarding Words of Mighty and Majestic: And your transfer among the Sajdah performers [26:219], he asws said: ‘Regarding Ali asws, and (Syeda) Fatima asws, and Al-Hassan asws, and Al-Husayn asws, and the People asws of his asww Household’.873

And your transfer among the Sajdah performers [26:219], he asws said: ‘Regarding Ali asws, and (Syeda) Fatima asws, and Al-Hassan asws, and Al-Husayn asws, and the People asws of his asww Household’.

Neither the multiple darkness nor the light [35:20] - so the multiple darkness is Abu Jahl, and the light is Amir Al-Momineen asws.

Neither the shade nor the heat [35:21] - the shade is the shade of Amir Al-Momineen asws in the Paradise, and the heat means Hell for Abu Jahl, then all of them were Gathered together.

Then Heazwj Said: And neither are the living equal to the dead [35:22], so the living are Aliasws, and Hamzaasws, and Ja’farasws, and Al-Hassanasws, and Al-Husaynasws, and (Syeda) Fatimasws, and Khadeejasws. And the dead are the Kafirs of Makkah’.874 (Not a Hadeeth)

And neither are the living equal to the dead [35:22], so the living are Aliasws, and Hamzaasws, and Ja’farasws, and Al-Hassanasws, and Al-Husaynasws, and (Syeda) Fatimasws, and Khadeejasws. And the dead are the Kafirs of Makkah’.874 (Not a Hadeeth)
Abdul Gaffar Al Fuqeymi, from Muhammad, from Abu Al Hakam Bin Al Mukhtar, from al Kalby, from Abu Salih, from Ibn Abbas who said,

**‘Ha Meem [42:1],** is a Name from Names of Allah azwj Mighty and Majestic. **Ayn Seen Qaf [42:2] – knowledge of Ali asws with the mischief of every community and hypocrisy of every sect’. (Not a Hadeeth)

By the deleted chain, raising it to Muhammad Bin Jamhour, from Al Sakuny,

‘From Abu Ja’far asws having said: “Ha Meem [42:1] is Ordained, and: Ayn [42:2] is Punishment, and: Seen are years like the years of Yusuf as, and: Qaf is the repelling and the swallowing (by the earth) and the metamorphosis which would happen during the end of the times with Al-Sufyani and his companions, and the thirty thousand dogs of the people who would come out with him, and that is when Al-Qaim asws would emerge at Makkah, and he asws is the Mahdi asws of this community”.

(The books) ‘Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Muhammad Bin Hammam, from Sahl, from Muhammad Bin Ismail al Alawy, from Isa Bin Dawood Al Najjar who said,

‘It is narrated to me by Abu Al-Hassan Musa asws Bin Ja’far asws having said: ‘One day I asws was seated with my asws father asws until a man came and paused at him asws and said, “Is there among you “Expounder of the knowledge” and its chief Muhammad asws Bin Ali asws?” It was said to him, ‘Yes’.

He sat for a long time, then stood up to him asws and said: ‘O son asws of Rasool-Allah saww! Inform me about Words of Allah azwj Mighty and Majestic in the story of Zakariya: *And I fear my successors from after me, and my wife is barren,* [19:5] – the Verse’.

He asws said: ‘Yes. The successors were the sons of the uncles, and he asws loved it that Allah azwj should Gift to him as a successor from his asown bloodline, and that he asws knew of the merits of Muhammad saww. He asws said: ‘O Lord! Did You aswj not Give nobility to Muhammad saww,’

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875 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 99
876 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 100
and Honoured him said, and Elevated his mention to the extent that You Joined it with Your Mention? So what is Preventing You – O my Master – to Endow him an offspring from his bloodline, so the Prophet-hood would come to be in him?’

He said: “O Zakariyya! I have (already) Done that with Muhammad, and there is no Prophet-hood after him, and he is the final of the Prophets. But, the Imamate is for the son of his uncle, and his brother Ali Bin Abu Talib from after him.

And will Bring out the offspring from the rib of to the lap of Fatima the daughter of Muhammad, and render one from the other. So shall Bring out from it the Imams as My Divine Authorities over My creatures. And shall Bring out from your bloodline, a son who shall inherit you and inherit from the Progeny of Yaqoub”. Thus, endowed Yahya to him.

The books ‘Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Muhammad Bin Hammam, from Sahl, from Muhammad Bin Ismail Al Alawy, from Isa Bin Dawood Al Najjar, ‘From Abu Al-Hassan Musa as, he (the narrator) said, ‘They are those whom Allah Favoured upon, from the Prophets from the offspring of Adam and from the ones We Carried along with Noah, [19:58].

He said: ‘We are the offspring of Ibrahim, and we are the elites of Allah. And as for His Words: and of those whom We Guided and Chose, so they, by Allah, are our Shias whom Guided to our cordiality, and Chose them for our Religion. So they live upon it, and die upon it, and described them with the worship, and the humbleness, and the tender-heartedness, so He Said: When the Verses of the Beneficent are recited unto them, they fall down in Sajdah, crying.'
Then the Mighty and Majestic Said: *Then there succeeded from after them a succeeding (generation) who wasted the Salat and followed the lustful desires, so they will soon be facing Ghayya [19:59]* - and it is a revolving yellow (sulphuric) mountain in Hell.

ثُحَّ قَالَ عَزَّ وَ جَلَ إِلَّ مَنْ تابَ مَنْ غَشَّ آلَ مُحَمَّدٍ وَ آمَنَ وَ عَمِلَ صَالِحًا فَأَحولئِكَ يَدْخِلُونَ الَّذِينَ إِنَّهُمْ لَيْلَاءَ الْحَمْيَةَ وَ لَ يُؤْمِنُوا بِهِ إِنَّهُمْ لَهُمْ عَزَازُهُمْ مِنْ كَانَ لَهُمْ

Then the Mighty and Majestic Said: *Except for the one who repents [19:60]* - from having cheated the Progeny of Muhammad, and believes and does righteous deeds, so they would be entering the Paradise, and they will not be wronged of anything [19:60] - up to His Words: *ones who were pious [19:63]*.

"From Abu Ja’far asws having said: ‘A man came over to my father Ali asws Bin Al-Husayn asws and he said, ‘Ibn Abbas is claiming that he knows every Verse Revealed in the Quran, in which day it was Revealed, and regarding whom it was Revealed’.

فُسِرَ القَصَص ابْنُ عَبَّاسٍ أَنَّهَ يَعْلَمُ كُلَّ آيَةٍ نُزِّلَتْ فِيمَنْ نُزَلَتْ وَ مَنْ كانَ فِهمَآ أَعْمَى فِيمَنْ نُزَلَتْ وَ مَنْ كانَ فِهِمَآ أَعْمَى فِيمَنْ نُزَلَتْ"...

So my father asws said: ‘So ask him, regarding whom it was Revealed: *And one who was blind regarding this, so he would be blind in the Hereafter and more straying from the way [17:72]*; and regarding whom was it Revealed: *And my advice will not benefit you if I intend to advise you and Allah Intends to Let you stray [11:34]*; and regarding whom was it Revealed: *O you who believe! Be patient, and excel in patience, and remain steadfast [3:200]*?’

فَأَنْصَرَفَ الرَّجُل إِلَى أَبِي عَلِيّ بْنِ اْْحسَيِّ حَلَّ آيَةً نُزَلَتْ فِِ الْقُرْآنِ فِِ أَيِّ يَوْمٍ نُزَلَتْ وَ مَنْ كانَ فِِ هذِهِ أَعْمَى فِينَانَ أَعْمَى فِِ الْآَخِرَةِ أَعْمَى فِيمَنْ نُزَلَتْ وَ لَ يُفْعَلْ عَلَيْهِمْ إِنْ كَانَ اللَّهَ يَدْعُوهُمْ إِنَّهُمْ لَهُمْ عَزَازُهُمْ مِنْ كَانَ لَهُمْ عَزَازُهُمْ

So the man went to him and asked him. He said, ‘I wish you to go to the one who instructed you with this, and have an encounter with him, so ask him about the Throne – where did Allah Create it, and when was it Created, and How much (size) is it, and how is it (in description)?’

فَالصَّرَفُ الرَّجُل إِلَى أَبِي عَلِيّ بْنِ اْْحسَيِّ فَسَأَلَهُ فَقَالَ وَدِيدْنَ أَنَّ الَّذِي أَمَرَكَ بِذَا وَاجَهَنِ بِهِ فَأَسْأَلَهُ عَنِ الْعَرْشِ مِنْ خَلَقَهُ اللَّهُ وَ مَتَّ خَلَقَ وَ كَمْ هُوَ وَ كَيْفَ هُوَ فِيمَنْ نُزَلَتْ أَيَّاً"...

So the man came to my father, and my father said: ‘So, did he answer you regarding the Verses?’ He said, ‘No’. My father said: ‘But, will answer you regarding these with knowledge and it cannot be defended against, nor falsified.

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As for His\textsuperscript{azwj} Words: \textit{And one who was blind regarding this, so he would be blind in the Hereafter and more straying from the way [17:72]} – so it was Revealed regarding him (Ibn Abbas) and regarding his father (Al Abbas). And as for His\textsuperscript{azwj} Words: \textit{And my advice will not benefit you if I intend to advise you and Allah Intends to Let you stray [11:34]}, so it was Revealed regarding his father, and as for the other, so it was Revealed regarding his son.

And regarding us\textsuperscript{asws}, and the steadfastness has not happened, what which we\textsuperscript{asws} are Commanded with, and that steadfastness would be happening from our\textsuperscript{asws} lineage, and from his lineage would be the stalling.

And as for what he has asked about, the Throne, from what Allah\textsuperscript{azwj} Created it. So, Allah\textsuperscript{azwj} Created as a fourth. He\textsuperscript{azwj} did not Create before it except for three – the atmosphere, and the Pen, and the Light.

Then He\textsuperscript{azwj} Created different types of colours of lights – and from that light is the green light, and from it is the greenery of the green; and yellow light, and from it is the yellowness of the yellow; and red light, and from it is the redness of the red; and white light, and it is the light of the lights, and from it is the illumination of the day.

Then He\textsuperscript{azwj} Made seventy thousand layers, the thickness of each layer being like the beginning of the Throne to its lowest bottom, and there isn’t a layer from that except it and Glorifies with the Praise of its Lord\textsuperscript{azwj}, and Extols His\textsuperscript{azwj} Holiness in different sounds (voices), and languages not resembling each other. If one of the tongues was Permitted to be heard by something from what is beneath it, it would demolish the mountains, and the cities, and the fortresses, and the oceans would subside and it would be destroy whatever is beneath it.
and if they could feel something from what is above it, they would not be able to withstand even for the blink of an eye. And in front of it is the sense of the Supremeness, and the Greatness, and the Magnificence, and the Holiness, and the Mercy, and the Knowledge, and there aren’t any words behind this.

ف َقَالَ لَقَدْ طَمِعَ اَْْائِرح فِِ غَيرِْ مَطْمَعٍ أَمَا إِنَّ فِِ صحلْبِهِ وَدِيعَة  قَدْ ذحرِئَتْ لِنَارِ جَهَنَّمَ
ف َيحخْرِجحونَ أَق ْوَاما  مِنْ دِينِ اللَّهِ وَ سَتحصْبَغح الَْْرْضح بِدِمَاِِ أَف ْرَاخٍ مِنْ أَف ْرَاخِ
آلِ مُحَّمَّدٍ ت َنْهَِح تِلْكَ الْفِرَاخح فِِ غَيرِْ وَقْتٍ وَ تَطْلحبح غَيرَْ محدْرَكٍ وَ ي حرَابِطح الَّذِينَ آمَنحوا وَ يَصْ
بِِحونَ وَ يحصَابِرحونَ حَ
تََّّ يََْكحمَ اللَّهح ب َيْنَنا وَ هحوَ خَيرْح اْْاكِمِيَ

So the confused one (Ibn Abbas) has coveted from without greed. But, in his loins is a deposit which is for the Fire of Hell. Thus, a people would be exiting from the Religion of Allah azwj, and the earth would be dyed with blood of the fledglings from the fledglings of the Progeny asws of Muhammad saww. Those fledglings would rise up in other than its time and would be sought without realising, and those who believe would be steadfast, and they would be patient and excel in patience until Allah azwj Decides between us asws and He azwj is the Best of the Judges’.

ف َقالَ لَقَدْ طَمِعَ اَْْائِرح فِِ غَيرِْ مَطْمَعٍ أَمَا إِنَّ فِِ صحلْبِهِ وَدِيعَة  قَدْ ذحرِئَتْ لِنَارِ جَهَنَّمَ
ف َيحخْرِجحونَ أَق ْوَاما  مِنْ دِينِ اللَّهِ وَ سَتحصْبَغح الَْْرْضح بِدِمَاِِ أَف ْرَاخٍ مِنْ أَف ْرَاخِ
آلِ مُحَّمَّدٍ ت َنْهَِح تِلْكَ الْفِرَاخح فِِ غَيرِْ وَقْتٍ وَ تَطْلحبح غَيرَْ محدْرَكٍ وَ يحرَابِطح الَّذِينَ آمَنحوا وَ يَصْ
بِِحونَ وَ يحصَابِرحونَ حَ
تََّّ يََْكحمَ اللَّهح ب َيْنَنا وَ هحوَ خَيرْح اْْاكِمِيَ

I said, ‘(What about) His aswj Words Those whose eyes were under a cover from My Zikr (Mention) [18:101]?’ He asws said: ‘What is Meant by the Zikr is the Wilayah of Amir Al-Momineen asws, and it is His aswj Words: My Zikr’. I said, ‘(What about) His aswj Words: and they

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were unable to hear [18:101]? He asws said: ‘They could not (bear to) hear, whenever there was a mention of Ali asws in their presence due to the severity of their hatred for him asws, and their enmity for him asws the his asws family asws.

I said, ‘(What about) His aswj Words: Do they reckon, those who commit Kufr, that they can take My servants as guardians from besides Me? Surely We have Prepared Hell as a lodging [18:102]?’

He asws said: ‘It Means those two (Abu Bakr and Umar) and the adherents of those two, whom they took as guardians besides Allah aswj, and they used to see the two of them with they love for them, that these two would Rescue them from the Punishment of Allah aswj, and they were Kafirs due to their love for those two’.

I said, ‘(What about) His aswj Words: Surely, We have Prepared Hell as a lodging [18:102]?’

He asws said: ‘i.e., a house. So it is Prepared for the both of them (Abu Bakr and Umar), and the adherents of these two, in the Presence of Allah aswj’.

Tafseer Al Ayyashi – From Abu Al Tufayl Aamir Bin Wasilah,

‘From Abu Ja’far asws having said: ‘A man came over to my asws father asws Ali asws Bin Al-Husayn asws and he said, ‘Ibn Abbas is claiming that he knows every Verse Revealed in the Quran, in which day it was Revealed, and regarding whom it was Revealed’.

So my asws father asws said: ‘So ask him, regarding whom it was Revealed: And one who was blind regarding this, so he would be blind in the Hereafter and more straying from the way [17:72]; and regarding whom was it Revealed: And my advice will not benefit you if I intend to advise you and Allah Intends to let you stray [11:34]; and regarding whom was it Revealed: O you who believe! Be patient, and excel in patience, and remain steadfast [3:200]?’

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So the man went to him and asked him. He said, ‘I wish you to go to the one asws who instructed you with this, and have an encounter with him asws, so ask him about the Throne – where did Allahazwj Create it, and when was it Created, and how is it (in description)?’

فَانْصَرَفَ الرَّجْحَلح إِلََ أَبِِ ف َقَالَ مَا قِيلَ لَهح ف َقَالَ هَلْ أَجَابَكَ فِِ الآْيَاتِ قَالَ لََ قَالَ لَكِِّ أحجِيبحكَ فِيهَا بِنحورٍ وَ عِلْمٍ غَيرِْ الْمحدَّعَى وَ لََ الْمحنْتَحَلِ

So the man came to my asws father asws, and my asws father asws said: ‘So, did he answer you regarding the Verses?’ He said, ‘No’. My asws father asws said: ‘But, I asws will answer you regarding these with knowledge and it cannot be defended against, nor falsified.

أَمَّا الْْحولَيَانِ فَٰ نَزَلَتَا فِيهِ وَ فِِ أَبِيهِ وَ أَمَّا الْْحخْرَى فَٰ نَزَلَتْ فِِ أَبِِ

As for the first two Verses, these were Revealed regarding him and his father, and as for the other, it was Revealed regarding my asws father asws and us asws, steadfastness would be happening from our asws lineage, and from his lineage would be the stalling’.

106 م، تفسير الإمام عليه السلام يا أَيُّهَا النَّاسح كحلحوا مَِِّا فِِ الَْْرْضِ حَلالَ  طَيِّبا  وَ لَ تَّتَّبِعحوا خحطحواتِ الشَّيْطانِ إِنَّهح

Tafseer Imam asws (Hassan Al-Askari asws) - O you people! Eat from what is in the earth, lawful, good, and do not follow the footsteps of Satan; he, for you all, is a Clarified enemy [2:168] But rather, he is instructing you with the evil and the immoralities, and that you should be saying against Allah what you do not know [2:169].

قال أَي ُّهَ ى أَي ُّهَا النَّاسح كحلحوا مَِِّا فِِ الَْْرْضِ حَلالَ  طَيِّبا

‘Allahazwj Mighty and Majestic Said: O you people! Eat from what is in the earth – from the varieties of its fruits and its foods, lawful, good – for you all when your Lordazwj Feeds you, in reverence of the one Heazwj Magnifies, and taking lightly with the one Heazwj Humiliates and Belittles.

وَ لَ تَّتَّبِعحوا خحطحواتِ الشَّيْطانِ ما يََْطحو بِكحمْ إِلَيْهِ وَ ي حغْرِيكحمْ بِهِ مِنْ مُحَالَفَةِ مَنْ جَعَلَهح اللَّهح رَسحولَ  أَفْضَلَ الْمحرْسَلِيَ وَ أَ

and do not follow the footsteps of Satan – what he laid out for you leading to him, and deceiving you with it to oppose the one whom Allahazwj Made him asaww as a Rasool asaww as being the most superior of the Mursils, and Commanded him asaww to appoint the one whom Allahazwj Made him asws as the most superior of the successors asws, and the rest of His azwj Caliphs and His azwj Guardians asws.

إِنَّهْ لَكُم عَدْوَةُ مِنْ أَنفُسَكُمْ وَ لَكُم مَعِيَادَةُ أَفْضَلِ النَّبِيِّينَ وَ مَعِيَادَةُ أَفْضَلِ الْوَصِيِّيَنَّ

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he, for you all, is a Clarified enemy [2:168] – his la enmity having been explained to you, and he la is instructing you to oppose the most superior of the Prophets as and to be inimical to the noblest of the successors asws.

But rather, he is instructing you – the Satan la, with the evil – with the evil doctrine and the beliefs with regards to the best of the creatures of Allah azwj – Muhammad saww Rasool saww of Allah azwj and to reject the Wilayah of the most superior of the Guardians asws of Allah azwj after Muhammad saww, Rasool saww of Allah azwj, and that you should be saying against Allah what you are not knowing [2:169] – with the imamate of the one whom Allah azwj did not Make a share to be for him in the Imamate, and the one whom Allah azwj Made to be the most despicable of His enemies and the greatest of them in Kufr with Him asws.

Ali asws Bin Al-Husayn asws said: ‘Rasool-Allah saww said: ‘I saww have been Preferred over the entirety of the creatures, and Ennobled upon the entirety of the Prophets as, and Particularised with the Magnificent Quran, and Honoured with Ali asws as the Chief of the successors as, and Dignified with his asws Shias as being the best of the Shias of the Prophets as and the successors as.

And He aswj Said to me saww: “O Muhammad saww! Speak of My saww Bounties upon you saww with the thankfulness continuously, for the increase”. So I saww said: ‘O my saww Lord aswj! And what is the most superior of what I saww can thank You saww with?” He aswj Said to me saww: ‘O Muhammad saww! The most superior of that is your saww brother Ali asws, and Sent you saww to the rest of My aswj servants upon revering him asws and reverence of his asws Shias.

And for you saww to order them not to be inimical except for My aswj Sake, nor to hate each other except for My aswj Sake, nor to be friends or enemies except for My aswj Sake, and that they should be establishing the war against Iblees la and the hardened ones of his la renegades, the callers to opposing Me aswj, and that they should be making their shield from them, the enmity to the enemies of Muhammad saww and Ali asws, and that they should make the best of their weapons against Iblees la and his la armies, the preferring of Muhammad saww over the entirety of the Prophets as, and the preference of Ali asws over the rest of his saww.
community in their entirety, and their beliefs that he is the truthful not a liar, and the wise not an ignorant ones, and the correct not being heedless’.

And the one, by (having) his love, the scales of the Momineen would be heavier, and by (having) his hatred, the scales of the Nasibis would be light. So, when they would be doing that, Iblees’ armies of despicable renegades would be vanquished and be the weakest of the weak’.

Tafseer Imam (Hassan Al-Askari) - And when it is said to them, 'Follow what Allah has Revealed!', they are saying, 'But, we follow what we found our fathers to be upon', even though their fathers were neither understanding anything nor were they Guided

The Imam said: ‘Allah Described these followers of the footsteps of Satan, so He Said: And when it is said to them – Come to what Allah Revealed in His Book from the description of Muhammad and features of Ali, and Described his good deeds, and (his good deeds) to the Rasool. And come to the Rasool to be accepting from him what he is ordering you with, they are saying, 'It is sufficient what we found our fathers to be upon, from the religion and the doctrine'.

So they were following their forefathers in the opposition of Rasool-Allah and the deputyship of Ali, Guardian of Allah. Allah Mighty and Majestic Said even though their fathers were neither understanding anything nor were they Guided – to anything from the correctness.

Ali Bin Al-Husayn said: ‘Rasool-Allah said: ‘O servants of Allah! Follow my brother, my successor Ali Bin Abu Talib by the Command of Allah, and do not become like those who are taking lords from besides Allah, in Taqleed of the ignorance of their forefathers, the disbelievers in Allah, for the Muqallid (the emulator) in his religion

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is from the ones who does not know the Religion of Allahazwj, engulfed by the Wrath from Allahazwj, and becomes from the captives of Ibleesla, may Allahazwj Curse himla.

And know that Allahazwj Mighty and Majestic Made mysaww brother Aliasws as the most superior of adornments of mysaww family. So, Allahazwj Said: "The one who befriends himasws and shakes hisasws hand, and befriends hisasws friends, and is inimical to hisasws enemies, Iazwj shall Make him to be from the most superior of the adornments of Myazwj Gardens, and from the noblest of Myazwj friends and Myazwj Purified ones".

And the one who is continuously upon ourasws love of the Peopleasws of the Household, Allahazwj Mighty and Majestic would Open for him eight gates of the Paradise, and Permit all of them for him. He can enter from whatever (gate) he so desires to, and each gate of the Gardens would be calling out to him: ‘O friend of Allahazwj! Will you not enter through me? Will you not specialise me from between us (gates)?’

Tafseer Imamasws (Hassan Al-Askariasws) – Words of Mighty and Majestic: It isn’t righteousness that you should be turning your faces facing the east and the west, but the righteous is the one who believes in Allah, and the Last Day, and the Angels, and the Book, and the Prophets, and gives the wealth over his own love (for it) to the ones with relationships, and the orphans, and the poor, and the travellers, and the beggars, and regarding the necks (freeing slaves), and establishes the Salat, and gives the Zakat, and they fulfil their promises when they are promising, and the patient ones during the adversity and the desperation and when distressed; they are those who are true, and these, they are the fearing ones [2:177].

The Imam (Hassan Al-Askariasws) said: ‘Aliasws Bin Al-Husaynasws said: ‘It isn’t righteousness that you should be turning – the Verse. When Rasool-Allahsaww preferred Aliasws and informed about hisasws majesty in the Presence of hisasws Lordazwj Mighty and Majestic, and clarified about the merits of hisasws Shias and the helpers of hisasws call, and Rebuked the
Jews and the Christians upon their Kufr and their concealment of the mention of Muhammad saww, and Ali asws, and their asws Progeny asws, (which were) in their Books of their asws merits and their asws beauties, the Jews and the Christians prided against them asws.

So the Jews said, ‘We have prayed this Salat towards our Qiblah numerously, and among us are ones who revive the night (stay awake) praying towards it, and it is the Qiblah of Musa as which he as has ordered us with’.

And the Christians said, ‘We have prayed this Salat numerously towards our Qiblah, and among us are ones who revive the night (stay awake) praying towards it, and it is a Qiblah which Isa as ordered us with’.

And each one of the two groups said, ‘Do you saww view that our Lord sawwj would Invalidate these numerous deeds of ours, and our prayers towards our Qiblah because we are not following Muhammad saww upon his saww personal desires with regards to himself saww and his saww brother Ali asws?

Allah aswj the Exalted Revealed: “Say, O Muhammad sawwj It isn’t righteousness – the obedience by which you would be achieving the Gardens with and be deserving the Forgiveness and the (Divine) Pleasure with it, that you should be turning your faces – by your prayers - facing the east - O you Christians – and - facing the west - O you Jews, and you are opposing the Command of Allah aswj are enraged upon the Guardian asws of Allah aswj.

But the righteous is the one who believes in Allah – that He aswj is the One, the Alone, the Individual, the Solid. He aswj Reverses the one He aswj so Desires to, and Honours the one He aswj so Desires to, and Disgraces the one He aswj so Desires to and Humiliates him. There is neither a repeller of His aswj Command, nor is there an overturner of His aswj Decision.

And - believe in, the Last Day – Day of Judgment in which the most superior one to be Fulfilled with, would be Muhammad sawwj, Chief of the Mursils as, and after him asws would be Ali asws, his sawwj brother, and his sawwj successor asws, Chief of the successors asws. And (the Day) in
which no one from his Shias would be present except there would be an increase in his light during it, so they will be travelling in it to the Gardens of Bliss, him and his brothers, and his wives, and his offspring, the doer of good to him, and the defenders of his in the world.

Nor would anyone from the enemies of Muhammad be present except its darkness would overwhelm him, so he would travel in it to the painful Punishment, him and his associates in his beliefs, and his religion, and his doctrines, and those who were going closer to them when they were in the world, without there being dissimulation, to get their rights (from him).

(And the Day) in which the Gardens would be calling out: ‘To us! To us, O friends of Muhammad and Ali and their shias!’ And ‘Away from us! Away from us, enemies of Muhammad and Ali and the people who opposed them!’

And the Fires would be calling out: ‘Away from us! Away from us, friends of Muhammad and Ali and their shias!’ And, ‘To us! To us, enemies of Muhammad and Ali and their shias!’

The Day (in which) the Gardens would be saying: ‘O Muhammad, and O Ali! Allah the Exalted Commanded us with being obedient to you both, and that we (only) Permit the entry into us the ones whom you (permit to) enter. Therefore fill us with your Shias. Welcome to them, welcome to them!’

And the Fires would be saying: ‘O Muhammad and O Ali! Allah the Exalted Commanded us with being obedient to you both, and he should be incinerated with us, the one whom your both order with his incineration. Therefore fill us with your enemies!’

and the Angels – And the one who believes in the Angels that they are infallible servants, not disobeying Allah Mighty and Majestic is whatever He Commands them and they
are doing whatever they are being Commanded with, and that the noblest of their deeds regarding their ranks is what which they are being ranked with, from the earth to the Throne, is the Salawat upon Muhammad \( \text{saww} \) and his \( \text{asws} \) goodly Progeny, and to supplicate for the Mercy of Allah \( \text{azwj} \) for their \( \text{asws} \) pious Shias, and (supplicating for) the consecutive Curses for their \( \text{asws} \) outspoken enemies, the hypocrites.

**and the Book** – and believing in the Book which Allah \( \text{azwj} \) Revealed, inclusive upon the mention of the merits of Muhammad \( \text{saww} \) and Ali \( \text{asws} \), Chief of the Muslims and the successors \( \text{as} \), the one particularised with what no one from the worlds has been particularised with, and (inclusive) of the mention of the merits of the one who follows them \( \text{asws} \) and obeys them \( \text{asws} \), from the Momineen, and hate the one opposes them \( \text{asws} \) from the enemies and the hypocrites.

**and the Prophets** – and the one who believes in the Prophets \( \text{as} \) that they \( \text{as} \) are the most superior of the creatures of Allah \( \text{azwj} \) in their entirety, and they \( \text{as} \), all of them \( \text{as} \), pointed upon the merits of Muhammad \( \text{saww} \), the Chief of the Mursils \( \text{as} \), and the merits of Ali \( \text{asws} \), Chief of the successors \( \text{as} \), and merits of their \( \text{asws} \) Shias over the rest of the believers in the Prophets \( \text{as} \), and that they (the previous Prophets \( \text{as} \) were acknowledging the merits of Muhammad \( \text{saww} \) and Ali \( \text{asws} \), and they \( \text{as} \) were submitting to them \( \text{asws} \) both with what Allah \( \text{azwj} \) had Particularised them \( \text{asws} \) with.

And that Allah \( \text{azwj} \) the Exalted Gave Muhammad \( \text{saww} \), from the nobility and the merits, what no one from the Prophets \( \text{as} \) have named with, except Allah \( \text{azwj} \) the Exalted Forbid him \( \text{as} \) from that, and Rebuked him \( \text{as} \), and Commanded him \( \text{as} \) that he \( \text{as} \) submits to Muhammad \( \text{saww} \) and Ali \( \text{asws} \), and their \( \text{asws} \) goodly Progeny \( \text{asws} \) of their \( \text{asws} \) merits. And Allah \( \text{azwj} \) has Graced Muhammad \( \text{saww} \) with the Opening of the Book over the entirety of the Prophets \( \text{as} \), and did not Give to anyone before him \( \text{saww} \) except what He \( \text{azwj} \) Gave to Suleyman \( \text{as} \) Bin Dawood \( \text{as} \) from it, *In the Name of Allah \( \text{azwj} \) the Beneficent, the Merciful [1:1]*, so he \( \text{as} \) viewed it as the noblest than the entirety of his \( \text{as} \) kingdom, what he \( \text{as} \) had been Given.
So he (Suleyman) as said: ‘O Lord azwj! How noble are these from the words. These are more preferable in my presence that the entirety of my kingdom which You azwj have Granted to me as. Allah azwj the Exalted Said: “O Suleyman as! And how can it not happen to be like that, and there is none from a servant nor a maid who names Me azwj with it except I shall Obligate for him, from the Rewards, a thousand multiple of what I azwj would Obligate for the one who gives in charity with a thousand multiple of your kingdom. O Suleyman as! These are seven (Verses) what I azwj would be Granting to Muhammad saww, Chief of the Prophets as, complete Opening of the Book, up to its end”.

And beware of suggesting upon Me azwj a level of Muhammad saww, and his saww merits, and his saww majesty, for azwj will Exit you as from your as kingdom just as azwj Exitcd Adam as from those Gardens due to what he as suggested of the level of Muhammad regarding the tree which azwj had Commanded Him azwj that he as should not go near it. He as (also) wishing that their asws merits would happen to be for him as.

So during that, Suleyman as said: ‘O Lord azwj! Cause me as to be content with whatever You azwj have Graced me as. So He azwj Caused him as to be content. He as said: ‘O Lord azwj! as submit, and am pleased, and am content, and know that there isn’t for anyone the like of the levels of Muhammad saww.

And gives the wealth over his own Love (for it) – gives for the Sake of Allah azwj to the deserving ones from the Momineen upon His saww love over his own lover for the wealth and the intensity of his own need to it, (although) he hopes for the life and fears the poverty, because it is correct, scarce (hard to come by).
To the ones with relationships – gives to the relatives of the Prophet 
\( ^{saww} \), the poor ones, as a gift or (as an act of righteousness), not as charity, for Allah \(^{azwj} \) Mighty and Majestic has Deemed them as being loftier that (be recipients) of the charity. And gives to his own relatives as charity, and (as an act of) righteousness, and upon whichever cause he so wants to.

And the orphans – and gives to the orphans from the Clan of Hashim \(^{as} \), the poor ones, as (an act of) righteousness, not charity, and gives to the orphans of others as charity and as a help.

And the poor – the poor ones of the (general) people.

And the travellers – The one who travelled more than he anticipated, the ones cut-off from his means, there being no expense monies with him.

And the beggars – those who are begging and are asking for the charities.

And regarding the necks (freeing slaves) – the contracted ones, assisting them to pay off (their outstanding contract) so they would be liberated.

He \(^{asws} \) said: ‘So if there does not happen to be wealth for him, he should carry the sympathy, so let him renew the acknowledgment of the Tawheed of Allah \(^{azwj} \), and the Prophet-hood of Muhammad \(^{saww} \), Rasool \(^{saww} \) of Allah \(^{azwj} \), and let him be vocal with our \(^{asws} \) merits, and the acknowledgement with the Obligatory of our \(^{asws} \) rights, the People \(^{asws} \) of the Household, and with our \(^{asws} \) preferences over the rest of the progenies of the Prophets \(^{as} \), and the preference of Muhammad \(^{saww} \) over the rest of the Prophets \(^{as} \), and the friendship of our \(^{asws} \) friends and the enmity of our \(^{asws} \) enemies, and the disavowment from them, whoever they may be, (whether they are) their fathers, and their mothers, and the ones with their relationships
and their cordiality, for the Wilayah of Allah **azwj** cannot be attained except by the Wilayah of His **azwj** friends and the enmity of His **azwj** enemies.

And establishes the Salat – And the righteousness. And act of righteousness of the one who establishes the Salat with its limits, and knows that the greatest of its limits entering into it, and the exiting from it, is acknowledgment of the merits of Muhammad **saww** as the Chief of His **azwj** servants and His **azwj** maids, and the Wilayah of the Chief of the successors **as**, and the best of the pious ones, Ali **asws**, Chief of the righteous ones, and guide of the chosen ones, and the most superior of the inhabitants of the House of Bliss after the Prophet **saww**, the Pure, the Chosen one.

And gives the Zakat – the Obligatory upon him, to his Momineen brethren. So, if there does not happen to be wealth for him to pay Zakat with, so the Zakat of his body and his intellect, and it is that he should be vocal with the merits of Ali **asws** and the goodly ones from his **asws** Progeny **asws** when he is able to, and he should utilise the dissimulation during the affliction when they prevail, and the tribulations when they descend, and the enemies when they overcome, and interact with the servants of Allah **azwj** with what neither would be Religion be dented with, nor would his honour be slandered with and with what his Religion would be safe with and (as well as) his world.

So, it is the utilization of the dissimulation, to save himself (to be) upon the obedience of his Master **asws** and protect the honour which Allah **azwj** has Necessitated upon him to protect it, and preserves his wealth upon himself which Allah **azwj** has Made to him as a standing, and for his Religion, and his honour, and his body as a strength.

And curse be upon the ones (Allah **azwj** is) Wrathful upon, the seizers of the characteristics with its disgrace, and traits of its anger, in order to repel the rights from its rightful ones, and their submission of the Master-ship to other than its rightful ones.

*And establishes the Salat – And the righteousness. And act of righteousness of the one who establishes the Salat with its limits, and knows that the greatest of its limits entering into it, and the exiting from it, is acknowledgment of the merits of Muhammad **saww** as the Chief of His **azwj** servants and His **azwj** maids, and the Wilayah of the Chief of the successors **as**, and the best of the pious ones, Ali **asws**, Chief of the righteous ones, and guide of the chosen ones, and the most superior of the inhabitants of the House of Bliss after the Prophet **saww**, the Pure, the Chosen one.*
Then He azwj Said: **and they fulfil their promises when they are promising** – and from the greatest of their promises is that they will not conceal what they are knowing from the nobilities of the one whom Allah azwj Ennobled, and the merits of the one whom Allah azwj Merited, and that they will not be wasting the noble names upon the one who is not rightful of it, from the derogators, and the extravagant ones, the straying ones, those who are straying from the one asws whom Allah azwj Pointed upon with His azwj Evidence, and Particularised with His azwj Prestige, those who are describing him asws with opposite to his asws description, and the deniers to what they are recognising from his asws evidences and his asws signs, those who are naming with their asws names the ones who aren’t with the qualifications, from the derogators and the insurgents.

**And the patient ones during the adversity** – meaning during the wars of the enemies, and there is no enemy more inimical than Iblees and his renegades cheering him, and one can repel him and them with the Salawat upon Muhammad saww and his saww goodly Progeny asws.

**And the desperation** – the poverty and the difficulties, and there is no poverty more intense that the poverty of the Momin, leading him to the sufficing from the enemies of the Progeny asws of Muhammad saww.

He should be patient upon that, and he should view what he takes from his wealth as booty to cursing them with, and he should seek assistance with what he is taking upon renewing the mention of the Wilayah of the goodly, the Pure (Masumeen asws).

**And when distressed** – during the intensity of the fighting, he mentioned Allah azwj and sends Salawat upon Muhammad saww, Rasool saww of Allah azwj and upon Ali asws, Guardian asws of Allah azwj, and befriend with his hear and his tongue, the friends of Allah azwj, and be inimical like that to the enemies of Allah azwj.

Allah azwj Mighty and Majestic Said: **they** – the ones of this description which asws mentioned, and the ones described with these, **are those who are true** – in their Eman, so they are ratifying their words with their deeds.
And these, they are the fearing ones [2:177] – Due to what they had been Commanded with fearing from the Punishment of the Fire, and due to what they had been Commanded with the fearing from the evil deeds of the Nasibis, the Kafirs”.

109 بـ بـ بصائر الدرجات أحمد بن محمد عن الحسن بن علي بن النعيم عن محمد بن باز عن تراه عن أبي حذافة في قول الله يا أهل البيت يا من ترى من شاهد منك و من آثر إليكم كل سير فما أثر إليكم من ذلك

اتى الكتاب لتشهد على شيء حتى فيشرت الدهر والأنجيل وما أثر إليكم من ذلك فما آثر إليكم من ذلك

110 بـ بصائر الدرجات ابن حموف عن حادي عن ربيعي عن محمد بن محسن عن أبي حذافة في قول الله يا أهل البيت يا من ترى من شاهد منك و من آثر إليكم كل سير فما آثر إليكم من ذلك

And these, they are the fearing ones [2:177] – Due to what they had been Commanded with fearing from the Punishment of the Fire, and due to what they had been Commanded with the fearing from the evil deeds of the Nasibis, the Kafirs”.

(The book) ‘Basaair al Darajaat’ – Ahmad Bin Muhammad, from Al Hassan Bin Ali Bin Al Numan, from Muhammad bin Marwan, from Al Fuzeyl,

‘From Abu Ja’far asws regarding Words of Allah azwj: O People of the Book! You wouldn’t be upon anything until you observe the Torah and the Evangel and what is Revealed to you from your Lord; [5:68]. He asws said: ‘It is the Wilayah, and it is the Word of Allah azwj the Exalted: O you Rasool! Deliver what has been Revealed unto you from your Lord; [5:67], and it is the Wilayah’.

(885) (The book) ‘Basaair Al Darajaat’ – Ibn Marouf, from Hammad, from Rable, from Muhammad bin Muslim,

‘From Abu Ja’far asws regarding Words of Allah azwj Blessed and Exalted: And if they had observed the Torah and the Evangel and what was Revealed to them from their Lord, [5:66] – it is the Wilayah’.

(886) (The book) ‘Al Mahasin’ – Ibn Fazzal, from Ali Bin Uqba, from his father, from Suleyman Bin K Khalid who said,

‘I was in the carriage reciting when Abu Abdullah asws called out: ‘Recite, O Suleyman!’ and I was in the end of these Blessed Verses: And those who are not supplication to another god along with Allah, and are not killing the soul which Allah Forbade except with the right, nor are they committing adultery. And one who does that, indulges in sin [25:68]. He asws said: ‘This is regarding us asws, and Allah azwj has Preached to us asws, and He azwj Knows that we asws do not commit adultery. Recite, O Suleyman!’

884 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 108
885 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 109
886 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 110
So, I recited until I ended up to His\textsuperscript{azwj} Words: \textit{Except one who repents, and believes, and does righteous deeds, so those ones, Allah would Replace their evil deeds with good deeds}, [25:70]. He\textsuperscript{asws} said: 'Pause! This is regarding you all. They will come with the Momin, the sinner, on the Day of Qiyamah until he pauses in front of Allah Mighty and Majestic, and He\textsuperscript{azwj} will be the one in charge of his Reckoning.

فَسَيَقْطَعَ وَيْلَتَهُمْ إِلَّا الَّذِينَ يَعْفُونَ، وَمَا يَقْصِدُونَ فِيۡهَا مِثَالًا أَكَثَّرَ مِنَ الْقَرُونِ عَلَى سَيِّئَاتِهِ. وَيُعْفِفَ عَنۡهُمَا بِمَوَافِقَةٍ كَبِيرٍ، ثُمَّ يَعْفِفُ عَنَّهُمَا بِمَوَافِقَةٍ كَبِيرٍ، وَيَقْطَعُ عَنۡهُمَا بِمَوَافِقَةٍ كَبِيرٍ.

He will be paused upon his evil deeds, thing by thing and He\textsuperscript{azwj} be Saying: “You did such during such a time’. He will say, ‘I recognise, O Lord\textsuperscript{azwj}’, until He\textsuperscript{azwj} Pauses him upon his evil deeds, all of them, (during) all that he will say, ‘I recognise’. He\textsuperscript{azwj} will Say: ‘I\textsuperscript{azwj} Veiled these upon you in the world and I\textsuperscript{azwj} Forgive these for you today. I\textsuperscript{azwj} shall Replace these to be good deeds for My\textsuperscript{azwj} servant”.

Then I recited: ‘And those who are saying, ‘Our Lord! Grant to us from our wives and our offspring, delight of our eyes, [25:74] – up to the end of the Chapter. He\textsuperscript{asws} said: ‘These are regarding us\textsuperscript{asws}.


Then, I recited: And those who are saying, ‘Our Lord! Grant to us from our wives and our offspring, delight of our eyes, [25:74] – up to the end of the Chapter. He\textsuperscript{asws} said: ‘These are regarding us\textsuperscript{asws}.

Then, I recited: And those who are saying, ‘Our Lord! Grant to us from our wives and our offspring, delight of our eyes, [25:74] – up to the end of the Chapter. He\textsuperscript{asws} said: ‘These are regarding us\textsuperscript{asws}.

Tafseer Imam\textsuperscript{asws} (Hassan Al-Askari\textsuperscript{asws}) – His\textsuperscript{azwj} Words: Surely Allah has no Reservations from Striking an example - (that of) a mosquito or what is above it; then as for those who believe, they are knowing that it is the Truth from their Lord, and as for those who disbelieve, they are saying: What is it that Allah which Means by this example: He is Straying many by it and Guiding many by it! And He does not Let Stray by it (any) except the transgressors [2:26] Those who are breaking the Pact of Allah from after Covenanting

\textsuperscript{Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 111}
it and are cutting asunder what Allah has Commanded to be joined, and are making mischief in the land; those are the losers [2:27].

Al-Baqir asws said: 'When Allah azwj the Exalted Said: O you people! An example is Struck, and Mentioned the fly in His azwj Words surely those whom you call upon besides Allah will never be (able to) create a fly [22:73] - the Verse. And when He azwj Said: The example of those who take guardians besides Allah is as the example of the spider taking a house; and the frailest of the houses is a house of the spider, if only they knew [29:41].

And He azwj Struck two Examples in this Chapter by those who kindled a fire [2:17] and rainstorm from the sky [2:19], the unbelievers and the Nasibis (Hostile to Friends of Allah asws) said: ‘So what are these examples He azwj is Striking?’. They intended this to be a snide (hurtful) upon Rasool-Allah saww.

Allah azwj Said: 'O Muhammad saww! Surely, Allah has no Reservations [2:26] - He saww does not avoid embarrassment from Striking an example so the Truth may be manifested to the Momineen servants (that of) a mosquito i.e., be it an example of a mosquito or what is above it or something bigger and that is of a fly. He azwj Strikes an example when He azwj Knows that in it is correction of His azwj servants and their benefit.

Then as for those who believe in Allah azwj and the Wilayah of Muhammad saww and Ali asws and their asws goodly Progeny asws, and submit to Rasool-Allah saww and to the Imams asws, to their asws orders and their asws Ahadeeth and their asws situations and do not confront them asws in their asws affairs and do not interfere in their asws secrets and do not disclose anything given to them in trust from them asws without their asws permission. They know those Momineen of these characteristics, that it – the example being struck is the Truth from their Lord intended to manifest the Truth and explain it, and the uncovering from it and its clarification.

it and are cutting asunder what Allah has Commanded to be joined, and are making mischief in the land; those are the losers [2:27].

قَالَ الْبَاقِرح عَفَّانَةَ الَّذِينَ يَلَاءُونَ بِهِ مَثَلَ الْعَنْكَبحَاتِانَهَا عَلَيْهِ إِنَّ الَّذِينَ يَتَذْهَبُونَ مِنْ هَذَا الْمَثَلِ كِبَرُواْ إِنَّ اللَّهَ يَضْلِعُ بِهِمْ كَثِيراً إِنَّ اللَّهَ لَيْيَضْرِبُ مَثَلاً يَضْرِبُ مَثَلاً كَثِيراً إِذَا عَلِمَ أَنَّ فِيهِ صَلاَحَ عِبَادِهِ وَ ن َفْعَهْ
And as for those who disbelieve in Muhammad saww by their objections to him saww regarding Ali asws, (by questioning) ‘Why?’ and ‘How?’ and yielding to him saww in the rest of what he saww ordered with, they are saying: What is it that Allah which Means by this example: He is Straying many by it and Guiding many by it! Those who disbelieved said: ‘Allah azwj Strays many with these examples and Guides many by it – i.e., – So what is the meaning of these examples, for if He azwj Profits many by Guiding them then many also incur losses due to Him azwj Causing them to go astray by it (as they deny the Clear Proofs due to their Kufr-disbelief).’

And as for those who disbelieve in Muhammad saww by their objections to him saww regarding Ali asws, (by questioning) ‘Why?’ and ‘How?’ and yielding to him saww in the rest of what he saww ordered with, they are saying: What is it that Allah which Means by this example: He is Straying many by it and Guiding many by it! Those who disbelieved said: ‘Allah azwj Strays many with these examples and Guides many by it – i.e., – So what is the meaning of these examples, for if He azwj Profits many by Guiding them then many also incur losses due to Him azwj Causing them to go astray by it (as they deny the Clear Proofs due to their Kufr-disbelief).’

And as for those who disbelieve in Muhammad saww by their objections to him saww regarding Ali asws, (by questioning) ‘Why?’ and ‘How?’ and yielding to him saww in the rest of what he saww ordered with, they are saying: What is it that Allah which Means by this example: He is Straying many by it and Guiding many by it! Those who disbelieved said: ‘Allah azwj Strays many with these examples and Guides many by it – i.e., – So what is the meaning of these examples, for if He azwj Profits many by Guiding them then many also incur losses due to Him azwj Causing them to go astray by it (as they deny the Clear Proofs due to their Kufr-disbelief).’

Then He azwj Described the characteristics of these transgressors who exited from the Religion of Allah azwj and His azwj obedience from them, the Mighty and Majestic Says: Those who are breaking the Pact of Allah [2:27] – the one Allah azwj Took upon them with the Lordship, and for Muhammad saww of the Prophet-hood and for Ali asws of the Imamate, and for their Shias with their asws love and prestige after Covenanting it – its Rulings and strictly obeying it.

And are cutting asunder what Allah has Commanded to be joined - from the womb relationships and the relatives that they should be compacting and fulfilling their rights. And the most superior of the relationships and the most Obligatory right is the relationship with Muhammad saww, for their rights with Muhammad saww are just as the rights of the relatives of the person with his father and his mother, but Muhammad saww is of greater rights than his parents. And similar to that the rights of his saww relatives are greater (than the rights of a Believer’s own family), and it’s cutting off is more severe, and more outrageous and more flagrant.

And are making mischief in the land - By disavowing from the ones whose Imamate Allah azwj has Obligated, and believing in the Imamate of the ones Allah azwj has Necessitated opposition to, these it is – the people of these descriptions they are the losers. They would be incurring losses themselves when they go into the Fires, and are deprived the Gardens.
So, what a loss it would be when the eternal Punishment is necessitated upon them, and their being deprived of the eternal Bliss.

قَالَ وَ قَالَ الْبَاقِرح ع أَلََ وَ مَنْ سَلَّمَ لَََ يَدْرِيهِ ثِقَة  بِأَنَّا مُحِقُّونَ عَالِمحونَ لََ نَقِفح بِهِ إِلََّ عَلَى أَوْضَحِ الْمَحَجَّاتِ سَلَّمَ اللَّهح ت َعَالََ إِلَيْهِ مِنْ قحصحورِ الَْْنَّةِ أَيْضا مَا لَََ يَعْلَمح قَدْرَهَا هحوَ وَ لََ ي حقَادِرح قَدْرَهَا إِلََّ خَالِقحهَا وَ وَاهِبحهَا

He asws said: ‘And Al-Baqir asws said: ‘Indeed! And the one who submits to us asws what he does not know, trusting that we asws are rightful, knowing that we asws would not pause with it except upon clear proofs, Allah azwj the Exalted would Submit to him from the castles of the Paradise as well what he does not know it’s worth, nor can anyone evaluate it except its Creator and its Endower.

أَلََ وَ مَنْ ت َرَكَ الْمِرَا وَ الِْْدَالَ وَ اقَتَصَرَ عَلَى التَّسْلِيمِ لَََ يَدْرِيهِ ثِقَة  بِأَنَّا مُحِقُّونَ عَالِمحونَ لََ نَقِفح بِهِ إِلََّ عَلَى أَوْضَحِ الْمَحَجَّاتِ سَلَّمَ اللَّهح ت َعَالََ إِلَيْهِ مِنْ قحصحورِ الَْْنَّةِ أَيْضا مَا لَََ يَعْلَمح قَدْرَهَا هحوَ وَ لََ ي حقَادِرح قَدْرَهَا إِلََّ خَالِقحهَا وَ وَاهِبحهَا

Indeed! And the one who leaves a bitter argument and the controversy – and confines upon the submission to us asws, and leaves the harming, Allah azwj would Withhold him upon the Bridge. So the Angels would come to him arguing upon his deeds and his indulging upon his sins, and there would be a Call from Allah Mighty and Majestic: “O My azwj Angels! This servant of Mine aswj did not argue, and submitted the matter to his Imams asws, therefore do not argue with him and submit him to be in My azwj Garden to his Imams asws to be residing therein, in proximity to them asws, just as he was submissive to them asws in the world’.

وَ أَمَّا مَنْ عَارَضَ بِلِمَ وَ كَيْفَ وَ نَقََِ الْْحمْلَةَ بِالتَّفْصِيلِ قَالَتْ لَهح الْمَلاَئِكَةح عَلَى الصِّرَاطِ وَا قِفْنَا يَا عَبْدَ اللَّهِ وَ جَادِلْ نَا عَلَى أَعْمَالِكَ كَمَا جَادَلْتَ فِِ الدُّن ْيَا اَْْاكِمِيَ لَكَ عَنْ أَئِمَّتِكَ فَسَيَأْتِيهِ مح وَ جِنَانِِ إِلََ أَئِمَّتِهِ يَكحونح فِيهَا بِقحرْبِِِمْ كَمَّا كَانَ محسَلِّما  فِِ الدُّن ْيَا لََحمْ

And as for the one who raises objections to us asws by ‘why’, and ‘how’, and overturn the sentence in detail, the Angels would say to him upon the Bridge, ‘Pause with us, O servant of Allah aswj, and argue with us upon your deeds – just as you had argue in the world with the judges to you from your Imams asws’. A call would come: ‘You speak the truth! So make him world with what he has done’.

فَيِقْوَافَ وَ يَطحولح حِسَابحهح وَ يَشْتَدُّ فِِ ذَلِكَ اِْْسَابِ عَذَابحهح فَمَا أَعْظَمَ هحنَاكَ نَدَامَتَهح وَ أَشَدَّ حَ سَرَاتِهِ لََ ت حنْجِيهِ هحنَاكَ إِلََّ رَحَُْةح اللَّهِ إِنْ لََْ يَكحنْ فَ

So he would be paused, and his Reckoning would be prolonged, and during that Reckoning, his Punishment would be intensified. How great would be his regret over these, and how intense would be his sorrows. Nothing would rescue him over there except the Mercy of Allah azwj – if the total of his Religion did not separate from him in the world – or else he would be in the Fire forever and ever’.
And Al-Baqir asws said: ‘And He azwj would Say to the fulfiller of his pact – in the world regarding his vows, and his oaths, and his promises: “O you Angels! This servant fulfilled his pacts in the world, therefore fulfil for him over here with what We azwj had Promised him, and excuse him and do not discuss with him (too much about his sins)”. So this is where the Angels would take him to the Gardens.

And as for the one who cuts off his relationships, so if he was maintaining with the relatives of Muhammad saww, and he had cut off his own relatives, the relatives of Muhammad saww would intercede to his relative, and they would be saying to him, ‘For you are our good deeds and our (acts of) obedience whatever you so desire, therefore forgive him’. And they would be forgiving him from these whatever you so desires, and he would forgive them, and Allah azwj would Give to the giver what would benefit them and He azwj would not be deficient with them.

And if he had maintained relationships of his own relatives and cut off the relatives of Muhammad saww, by rejecting their asws rights, and repelling them asws from what Obligates for them asws, and name others with their asws names, and entitle others with their asws titles, and denounce with the ugly titles his adversaries from the people of their asws Wilayah, it would be said to him, ‘O servant of Allah azwj! You earned the enmity of the Progeny asws of Muhammad saww, the clean, your Imams asws, in your ratification of these ones, so seek assistance with them no to assist you’. But he would not (be able to) find an aide, nor a helper, and he would come to the painful, abasing Punishment.

Al-Baqir asws said: ‘And the one who names us asws with our asws names, and entitles us asws with our asws titles, and does not name our asws opposites (adversaries) with our asws names, and does not entitle them with our asws titles, except during necessity – which we asws would name our asws names, and we asws would entitle our asws enemies with our asws titles – then Allah azwj Mighty and Majestic would be Saying to us asws on the Day of Judgment: “Suggest for these friends of yours asws what you asws can be assisting them with”.

So we asws would (then) be suggesting to Allah azwj Mighty and Majestic for them – what would happen to be a worth of the world, all of it, (and whatever) is in it – it’s worth being
like a mustard seed in the skies and the earth, so Allah \(\text{azwj}\) would Give it to them and Multiply it for them with a manifold multiples’.

It was said to Al-Baqir asws, ‘But there is one who pretends to have your friendship, he is claiming that the mosquito [2:26] - is Ali asws, and that or what is above it [2:26] – it is the fly, Muhammad saww, Rasool saww of Allah \(\text{azwj}\). So Al-Baqir asws said: ‘They have heard something and (but) did not place it upon its (correct) perspective.

But rather, one day Rasool-Allah saww, he saww and Ali asws were seated, when he saww heard someone saying, ‘Whatever Allah \(\text{azwj}\) so Desires, and Muhammad saww so desires’. And he saww heard another one saying, ‘Whatever Allah \(\text{azwj}\) so Desires, and Ali asws desires’.

Rasool-Allah saww said: ‘Do not pair Muhammad saww nor Ali asws with Allah \(\text{azwj}\) Mighty and Majestic. But, you should be saying, ‘Whatever Allah \(\text{azwj}\) so Desires, then Muhammad saww desires what Allah \(\text{azwj}\) Desired, then Ali asws desires’. The Desire of Allah \(\text{azwj}\), it is the conquering which can neither be equalled, nor matched, nor be near to’.

But, one day Rasool-Allah saww, he saww and Ali asws were seated, when he saww heard someone saying, ‘Whatever Allah \(\text{azwj}\) so Desires, and Muhammad saww so desires’. And he saww heard another one saying, ‘Whatever Allah \(\text{azwj}\) so Desires, and Ali asws desires’.

Rasool-Allah saww said: ‘Do not pair Muhammad saww nor Ali asws with Allah \(\text{azwj}\) Mighty and Majestic. But, you should be saying, ‘Whatever Allah \(\text{azwj}\) so Desires, then Muhammad saww desires what Allah \(\text{azwj}\) Desired, then Ali asws desires’. The Desire of Allah \(\text{azwj}\), it is the conquering which can neither be equalled, nor matched, nor be near to’.

And Muhammad saww, the Rasool saww of Allah \(\text{azwj}\) is not in the Religion of Allah \(\text{azwj}\), and in His \(\text{azwj}\) Power, except like a fly flying around in these vast kingdoms. And Ali asws is not in the Religion of Allah \(\text{azwj}\) and in His \(\text{azwj}\) Power except like a mosquito in the totality of these kingdoms.

Along with that, the Grace of Allah \(\text{azwj}\) the Exalted upon Muhammad saww and Ali asws is the Grace which cannot be matched by His \(\text{azwj}\) Grace upon the entirety of His \(\text{azwj}\) creatures, from the beginning of the time to its end. This is what Rasool-Allah saww regarding the mention of the fly and the mosquito – in this place, therefore do not include it in His \(\text{azwj}\) Words Surely Allah has no Reservations from Striking an example - (that of) a mosquito [2:26] (i.e., it has nothing to do with the Verse)’.
It is negated in the apparent is what is reported by Ali Bin Ibrahim, from his father, from Al Nazar Bin Suweyd, from Al Qasim Bin Suleyman, from Al Moala Bin Khunays, ‘From Abu Abdullah asws: ‘This is the example Allah azwj has Struck for Amir Al-Momineen asws. So, the mosquito is (a reference to) Amir Al-Momineen asws, and what is above it, is (a reference to) Rasool-Allah saww, and the evidence upon that are His Words: then as for those who believe, they are knowing that it is the Truth from their Lord [2:26] – meaning Amir Al-Momineen asws, just as Rasool-Allah saww took the Covenant upon them for him asws.

What is it that Allah which Means by this example: He is Straying many by it and Guiding many by it! [2:26].

Allah azwj Responded against them Saying: And He does not Let Stray by it (any) except the transgressors [2:26] Those who are breaking the Pact of Allah from after Covenanting it and are cutting asunder what Allah has Commanded to be joined, [2:27] – meaning one who connects with Amir Al-Momineen asws and the Imams asws, and are making mischief in the land; those are the losers [2:27].

Tafseer Imam asws (Hassan Al-Askari asws) - And the Words of the Mighty and Majestic: And believe in what I have Revealed, a ratification of what is with you, and do not become the first disbeliever by it, and do not be exchanging My verses for a small price; and from Me you should be fearing [2:41].

The Imam (Hassan Al-Askari asws) said: ‘Then Allah azwj Mighty and Majestic Said to the Jews And believe O you Jews! in what I have Revealed unto Muhammad saww My Prophet saww from the mention of his Prophet-hood and the news of the Imamate of his brother Ali saww and his goodly Progeny saww, the purified, a ratification of what is with you, for the example of this Remembrance in your Books that Muhammad saww is the Chief of the former ones and the latter ones, the one supported by the Chief of the successors as, the Caliph of the Rasool saww of the Lord saww of the Worlds, the differentiator of this community, the door to the city of wisdom, and the Successor asws of the Rasool saww of the Lord saww of Mercy’. 

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888 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 112
And do not be exchanging My verses - the Revelation of the Prophet-hood of Muhammad asw and the Imamate of Ali asws and the goodly from his asw Family asws for a small price – by your rejecting the Prophet-hood of the Prophet Muhammad asw, and the Imamate of Imam Ali asws and their Progeny asws – and be substituting instead the display of the world, for that, even if it is a lot, it would enter you into losses and failures.

Then the Mighty and Majestic Said: And from Me you should be fearing in the concealment of the matter of Muhammad asw and the matter of his asw successor asws. So if you are fearing, you will not be slandering regarding the Prophet-hood of the Prophet asw, nor regarding the successorship of the successor asws. But, the arguments have been established upon you all, and His proofs with that are clear. Your excuses have been cut off and your camouflage has been invalidated.

And those Jews of Al-Medina rejected the Prophet-hood of Muhammad asw and betrayed him asw, and they said, ‘We know that Muhammad asw is a Prophet asw, and that Ali asws is his asw successor asws, you asw aren’t that one, nor is he asw this one’ –gesturing towards Ali asws.

Allah azwj Caused their clothes which were upon them, and their shoes which were in their legs to speak, each one saying to its wearer, ‘You are lying, O enemy of Allah azwj! But, the Prophet asw Muhammad asw is this one, and the successor Ali asws is this one, and had Allah azwj Permitted us we would have squeezed you, and cut you, and killed you’.

Rasool-Allah asw said: ‘Allah azwj Mighty and Majestic gave them Respite in accordance with His azwj Knowledge that He azwj would be Bringing out from their backs, goodly offspring, Momineen. And had they slipped, Allah azwj could have Punished them with a painful Punishment. But rather, hasty is the one who fears the loss of opportunity’.

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889 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 113
And establish the Salat and give the Zakat and perform Ruku with the Ruku performers [2:43]. He asws said: ‘And establish the Salat [2:43]

The prescribed ones which Muhammad saww came with, and establish as well the Salawat upon Muhammad saww and his saww goodly Progeny asws, the clean ones asws - who Ali saww is their asws Chief and their asws superior.

And give the Zakat – from your wealth when you can find it, and from your bodies when required, and from your assistances when sought.

And perform Ruku with the Ruku performers – In reverence along with the revering ones to the Magnificence of Allah azwj Mighty and Majestic in subjugation to the Guardians asws of Allah azwj – to Muhammad saww the Prophet saww of Allah azwj, and to Ali saww the Guardian asws of Allah azwj, and to the Imams asws after them asws, being the Chiefs of the elites of Allah azwj.

And seek Assistance through the patience and the Salat [2:45] – i.e., by the patience about the Prohibitions and upon the paying back of the entrustments, and by the patience upon the governments of the falsehood, and upon the acknowledgment to Muhammad saww of his saww Prophet-hood, and to Ali asws of his saww successor-ship.

And seek Assistance through the patience [2:45] on serving both of them asws and serving the one that they asws order you with serving him to be deserving of the Divine Pleasure and the Forgiveness, and the eternal Bliss of the Gardens in the vicinity of the Beneficent, and the friendship of the best of the best of the Morimineen, and the enjoyment of looking at the honour (Bestowed upon) Muhammad saww, the Chief of the former ones and the latter ones, and (looking at) Ali asws, the Chief of the successors as and the Chiefs (Imams asws), the best of the

Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 114
Chosen ones asws, for that would be delightful to your eyes and completion of your joyfulness, and the most perfect of your gifts than the rest of the Bounties of the Gardens.

And seek Assistance as well with the five (daily) Salat and with the Salawat upon Muhammad saww and his asws goodly Progeny asws (upon the nearness of the access to the Gardens of Bliss). and it – i.e., the performance of the five (daily) Salat, and the Salawat upon Muhammad saww and his asws goodly Progeny asws, along with the submission to their asws orders, and the Eman in their asws secrets and their asws public notifications, and leaving out the objections to them asws with (asking), 'Why?', and 'How?' is certainly a difficult thing – grievous except upon the humble ones, the ones fearing from the Punishment of Allah azwj in opposing Him azwj in the greatest of His azwj Obligations.

(The book) ‘Muntakhab Al Basair Al Darajaat’ – Ahmad, from Al Bazanty, from hisham Bin Salim, from Sa’ad, 116

‘From Abu Ja’far asws, he (the narrator) said, ‘We were eighty men in his asws presence, so we mentioned ‘Ramazan’. So he asws said: ‘Do not be saying, ‘This is Ramazan’, nor ‘Ramazan is gone’, nor ‘Ramazan is come’, for ‘Ramazan’ is a Name from the Names of Allah azwj Mighty and Majestic. ‘It’ neither comes nor does ‘It’ go. But rather it is the transient (thing) which comes and goes. But, you should be saying, ‘Month of Ramazan’, for the ‘Month’ is an adverb to the Name, and the Name is a Name of Allah azwj Mighty is His azwj Mention, and it is the Month in which the Quran was Revealed, Made to be an example and a Festival’.

Indeed! And one who goes out during a Month of Ramazan from his house in the Way of Allah azwj, and we asws are the Way of Allah azwj which one who enters it, would be encircled by the fortress, and the fortress, it is the Imam asws. So, exclaim Takbeer at seeing him asws. One the Day of Qiyamah, he asws will have for him asws a rock heavier than the seven skies and the seven earths in his asws Scale, and what is between them, and what is between them, and what is beneath them’.

891 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 115
I said, ‘O Abu Ja’far asws! And what is the Scale?’ He asws said: ‘You have increased in strength and consideration, O Sa’ad! Rasool-Allah saww is the rock, and we asws are the Scale, and that is the Word of Allah azwj regarding the Imam asws: *in order for them to establish justice with the people [57:25]*.

He asws said: ‘And the one who exclaims Takbeer in front of the Imam asws and says, ‘There is no god except Allah. Alone, there is no associate for Him. Allah would Write for him His greatest Pleasure, the greatest, and one for whom Allah Writes His greatest Pleasure for him, He azwj will Gather between him and Ibrahim as and Muhammad saww and the Messengers as in the House of the Majesty’.

I said to him asws, ‘And what is the House of Majesty?’ He asws said: ‘We asws are the House, and that is the Word of Allah azwj: *That is the House of the Hereafter. We Make it to be for those who are not wanting to exalt themselves in the land nor make mischief, and the end-result is for the pious [28:83]*. We asws are the end-result, O Sa’ad!'

And as for our asws cordiality for the pious, Allah azwj Blessed and Exalted Said: *Blessed is the Name of your Lord, with the Majesty and the Honour! [55:78]*, so he asws said: ‘We asws are the Majesty of Allah azwj, and His Honour which He azwj has Honoured His servants with being obedient to us asws’.

Tafseer Al Ayyashi – From Haroun Bin Muhammad Al Halby who said,

‘I heard Abu Abdullah asws about Words of Allah azwj: *O Children of Israel!*, he asws said: ‘They are us asws in particular’.

Tafseer Al Ayyashi – From Muhammad Bin Ali,

‘From Abu Abdullah asws, he (the narrator) said, ‘I asked him asws about His azwj Words: *O Children of Israel!* He asws said: ‘It is especially for Progeny asws of Muhammad saww’.

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892 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 116
893 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 117
‘From the one who heard Rasool-Allah swt saying: ‘I am a servant of Allahazwj. My name is ‘Ahmad’, and I am a servant of Allahazwj, my name is ‘Israel’. So, whatever Heazwj has Commanded it, so Heazwj has Commanded me, and whatever Heazwj Meant it, so Heazwj has Meant me.’

And Hisazwj Words: So, as for one who gives and fears [92:5] – give the truth to himself and fears the falsehood; So We will be Facilitating him to the ease [92:7], i.e., the Paradise.

And as for one who is stingy and (considers himself) needless [92:8] – meaning with himself from the truth and is needless with the falsehood from the truth, And belies the most excellent [92:9] – (belying) the Wilayah of Aliasws Bin Abu Talibasws and the Imamsasws from after himasws.

So We will be Facilitating him to the difficulties [92:10] – meaning the Fire; and as for Hisaswj Words: Surely, upon Us is to Guide [92:12] – meaning Aliasws, hesws is the guide, and that for himasws is the Hereafter and the closeness [92:13].

So I warn you of a Fire set ablaze [92:14], hesws said: ‘Heasws is Al-Qaimasws when heasws rises with the anger, and heasws will kill nine hundred and ninety nine from a thousand.'
None shall arrive to it except the most wretched [92:15], he\\textsuperscript{asws} said, ‘He is an enemy of Progeny\\textsuperscript{asws} of Muhammad\\textsuperscript{asww}.

And the pious would be kept away from it [92:17], he\\textsuperscript{asws} said: ‘That is Amir Al-Momineen\\textsuperscript{asws} and his\\textsuperscript{asws} Shias’.

It is reported by the chain connected to Suleyman Bin Sama’at, from Abdullah Bin Al Qasim, from Sama’at Bin Mihran who said,

‘Abu Abdullah\\textsuperscript{asws} said: ‘(I Swear) by the night when it overcomes [92:1] And the day when it is displayed [92:2]. He\\textsuperscript{asw} Created the pairs, the male and the female, and for Ali\\textsuperscript{asws} is the Hereafter and the closeness’.

And it is reported by Muhammad Bin Kkhaliq al Barqy, from Yunus Bin Zabyan, from Ali Bin Abu Hamza, from Fayz Bin Mukhtar,

“Abu Abdullah\\textsuperscript{asws} that he\\textsuperscript{asws} recited: Surely, Ali is for the Guidance, and surely for him is the Hereafter and the closeness [92:12], and that is when he\\textsuperscript{asws} was asked about the Quran. He\\textsuperscript{asws} said: ‘The wonders are in it: and Allah Sufficed the Momineen in the battle, by Ali, and Allah would always be Strong, Mighty [33:25], and in it is: Surely Ali is for the Guidance [92:12], and that for him\\textsuperscript{asws} is the Hereafter and the closeness”.

And it is supported by what is reported with an unbroken chain, by his chain from Muhammad Bin Awrama, from Al Rabie Bin Bakr, from Yunus Bin Zabyan who said,
‘Abu Abdullah asws recited: ‘(I Swear) by the night when it overcomes [92:1] And the day when it is displayed [92:2] Allah Created the two pairs, the male and the female [92:3] And for Ali is the Hereafter and the closeness [92:13]’.”

And it is supported by what is reported by Ismail bin Mihran, from Ayman bin Muhriz, from Sama’at, ‘From Abu Abdullah asws having said: ‘By Allah azwj, it was Revealed like this: “Allah is the Creator of the pairs, the male and the female [92:3] and for Ali is the Hereafter and the closeness [92:13]”’.

I (Majlisi) am saying, ‘The signs are reported in (the book) ‘Kashf Al-Haq’, regarding Words of the Exalted: and do not kill your selves; Allah was always Merciful with you all [4:29] – from Ibn Abbas, ‘Do not kill People asws of the Household of your Prophet saww’. (Not a Hadeeth)

(The book) ‘Al Ikhtisas’, from Jabir Al Jufy who said,

‘Abu Ja’far asws said: ‘O Jabir, why was the Jumm’a named as the day of Jumm’a?’ I said, ‘You saww inform me, may Allah aswj make me to be your asws sacrifice.’ He asws said: ‘Shall I asws tell you it’s magnificent explanation?’ I said, ‘Yes, may Allah aswj make me to be your asws sacrifice.’

He asws said: ‘Allah aswj has Named the Friday as Jumm’a because Allah aswj Mighty and Majestic Gathered (Jumm’a) in that day the former ones and the later ones, and Gathered what Allah aswj had Created from the Jinn, and the Humans, and everything our Lord aswj had Created, and the skies, and the earths, and the oceans, and the Paradise, and the Fire, and everything Allah aswj had Created, for the Covenant.

899 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 123
900 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 124
901 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 125
Heazwj Took the covenant from them for Hisazwj Lordship, and to Muhammadas for hissaww Prophet- hood, and to Aliasws for hisasws Wilayah, and on that Day Allahazwj Said to the Heavens and the earth: *so He Said to it and to the earth: “Come, willingly or unwillingly!” They both said: ‘We come willingly’* [41:11]. Allahazwj Named that day as Al-Jumm’a, because the former ones and the later ones had gathered therein.

Then the Mighty and Majestic Said: **O you those who believe! When there is a call for the Salat on the day of Friday [62:9]** - from your days in which you have gathered together. And the Salat is the Amir Al-Momineenasws, meaning by the ‘Salat’ as being the Wilayah’, and this is the great Wilayah, for during that day were brought (together) the Rasoolsas, and the Prophetsas, and the Angels, and everything Created by Allahazwj, and the two races of the Jinn and the humans, and the skies and the earths, and the Momineen by their acceptance of Allahazwj Mighty and Majestic.

And the Momineen, with the Talbiyya of Allahazwj Mighty and Majestic: **so be determined (for) the Zikr of Allah [62:9]**, and the Zikr of Allahazwj (Aliasws) is better for you than the allegiance of the first one (Abu Bakr) and his wilayah, *if you only knew [62:9].*

‘**But when you have accomplished the Salat** – meaning the allegiance has been pledged to Amir Al-Momineenasws, *then disperse in the earth* – meaning by the ‘earth’, the successorsasws. Allahazwj Commanded with obeying themasws, and theirasws Wilayah, just as Heazwj had Commanded with the obedience to the Rasoolasaww, and obedience to Amir Al-Momineenasws.

Allahazwj (Utilised) teknonyms about theirasws names regarding that, so Heazwj Named themasws as the ‘earth’, *and seek from the Grace of Allah [62:10].*

Jabir said, *‘and seek from the Grace of Allah [62:10]?’* Heasws said: ‘An alteration! This is how it was Revealed: *and seek the Grace of Allah to be upon successors and remember Allah much, that you may be successful [62:10].’*
Then Allah \(\text{azwj}\) Mighty and Majestic, in that position, Addresses Muhammad \(\text{saww}\), so He \(\text{azwj}\) Said: *And when they see [62:11]* i.e., the doubters and the ungrateful ones, *trade* - meaning the first one (Abu Bakr) or *sport* - meaning the second one (Umar), *they dispense to go to them*. 

\[\text{ق حلْتح ان ْفَضُّوا إِلَيْها قَالَ تََْرِيفٌ هَكَذَا ن َزَلَتْ} \]

I said, *(It is): *they break (the Sala\(\text{t}\)) to (go) to it [62:11]'. He \(\text{asws}\) said: ‘An alteration. This is how it was Revealed! 

\[\text{قَالَ ق حلْتح لَيْسَ فِيهَا لِلَّذِينَ ات َّقَوْا} \]

He (the narrator) said, ‘I said, ‘There aren’t (the Words): *For those who are pious*’ in it?’ 

\[\text{قَالَ ف َقَالَ ب َلَى هَكَذَا ن َزَلَتْ وَ أَن ْتحمْ هحمح الَّذِينَ ات َّقَوْا} \]

He (the narrator) said, ‘So he \(\text{asws}\) said: ‘Yes, this is how the Verse was Revealed, and you (Shias), are those who are pious, *and Allah is the best of the sustainers [62:11]*’. 

Tafseer Al-Qummi – His \(\text{azwj}\) Words: *He has succeeded, one who purifies it [91:9]* – Abu Abdullah \(\text{asws}\) said: ‘Amir Al-Momineen Ali \(\text{asws}\) bin Abu Talib \(\text{asws}\), the prophet \(\text{saww}\) purified him \(\text{asws}\)’. 

\[\text{كَا كَانَ الَّكَانُ الَّذِي} \]

From Abu Abdullah \(\text{asws}\) regarding Words of Allah \(\text{azwj}\) the Exalted: *a soul will not benefit from its Eman which had not believed from before [6:158]* – Meaning during the Covenant, or *earned goodness during its Eman [6:158]*. He \(\text{asws}\) said: ‘The acknowledgement with the
Prophets and the successors as and Amir Al-Momineen asws in particular’. He asws said: ‘Its Eman would not benefit it because it would have been Confiscated’.  

(From Abu Ja’far asws having said: ‘Is the one who knows that what has been Revealed unto you from your Lord is the Truth (like the one who is blind) But rather, the ones with the understanding will be mindful [13:19]. He asws is Ali asws Bin Abu Talib asws, and the blind over here, he is his asws enemy, and the ones of understanding are his asws Shias, the ones described by the Words of the Exalted: Those who are fulfilling the Pact with Allah and are not breaking the Covenant [13:20]. Taken upon them in the (realm of the) particles of his asws Wilayah, and on the day of Al-Ghadeer’.  

‘From Abu Abdullah’asws regarding Words of the Exalted: And those are giving what they are giving, and their hearts are fearful that they would be returning to their Lord [23:60]. He’asws said: ‘What is that which they are giving? By Allahazwj! They are giving the obedience along with the love and the Wilayah, and they, along with that, are fearful. Their fear isn’t fear of doubt, but they are fearing that they might happen to be deficient in obeying us’asws and our Wilayah’. 908

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