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CHAPTER 112**AL-TAWHEED****(4 VERSES)****VERSES 1 - 4**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MERITS

Note – Due to the high number of the merits of this Surah, only a selected few have been included for the sake of brevity.

For recitation upon the deceased

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة و أصغى لها أحبه الله، و من أحبه الله نجى،

And from *Khawaas Al Quran*, it has been reported

(It has been narrated) from the Prophet^{saww} that he^{saww} said: 'One who recites this Surah (Al-Tawheed) and listens to it would be Loved by Allah^{azwj}, and one who is Loved by Allah^{azwj} achieves salvation.

و قراءتها على قبور الأموات فيها ثواب كثير، و هي حرز من كل آفة».

And recite it upon the graves of the deceased for there are a lot of Rewards in this, and it is an amulet from every affliction'.¹

و قال الصادق (عليه السلام): «من قرأها و أهداها للموتى كان فيها ثواب ما في جميع القرآن،

And Al-Sadiq^{asws} said: 'One who recites it and gifts it to the dead, it would contain the Reward of whatever is in the whole of the Quran.

و من قرأها على الرمد سكنه الله و هدأه بقدرة الله تعالى».

And the one who recites is upon the conjunctivitis (illness of the eye), Allah^{azwj} Would Calm it down, and he will be Relieved by the Power of Allah^{azwj}.²

¹ Tafseer Al Burhan – 12015

الرضا (عليه السلام) في (صحيفته)، قال: «قال رسول الله (صلى الله عليه وآله): من مر على المقابر و قرأ: (قل هو الله أحد) إحدى عشرة مرة ثم وهب أجره للأموات أعطي من الأجر بعدد الأموات».

Al-Reza^{asws} in his^{asws} Parchment, said: 'Rasool-Allah^{saww} said: 'One who passes by the graves and recites: **Say: 'He, Allah, is One [112:1]** (Surah Al-Tawheed) eleven times, then gifts it for the Reward of the deceased, will be given the Rewards of the number of the deceased'.³

Effect of frequent recitation

و عنه: عن علي بن إبراهيم، عن أبيه، عن النوفلي، عن السكوني، عن أبي عبد الله (عليه السلام): «أن النبي (صلى الله عليه وآله) صلى على سعد بن معاذ فقال: لقد وافى من الملائكة سبعون ألفاً و فيهم جبرئيل (عليه السلام) يصلون عليه، فقلت له: يا جبرئيل، بما يستحق صلاتكم عليه؟

And from him, from Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said; 'The Prophet^{saww} said with regards to Sa'd Bin Mu'az: 'There came to him seventy thousand Angels, and among them was Jibraeel^{as} as to pray (Salat) over him. So I^{saww} said: 'O Jibraeel^{as}! Due to what does he deserve you praying Salat over him?'

فقال: بقراءته (قل هو الله أحد) قائماً، و قاعداً، و راكباً، و ماشياً، و ذاهباً، و جائياً».

He^{as} said: 'Due to his recitation of: **Say: 'He, Allah, is One [112:1]** (Surah Al-Tawheed) while standing, and sitting, and riding, and walking, and going, and coming'.⁴

Forgiveness of sins

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَ الْحُسَيْنِ بْنِ سَعِيدٍ جَمِيعاً عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى الْحَلَبِيِّ عَنْ أَبِي أُسَامَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ مَنْ قَرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ مِائَةَ مَرَّةٍ حِينَ يَأْخُذُ مَضْجَعَهُ غُفِرَ لَهُ مَا عَمِلَ قَبْلَ ذَلِكَ خَمْسِينَ عَاماً

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid and Al Husayn Bin Saeed, altogether from Al Nazar Bin Suweyd, from Yahya Al Halby, from Abu Asama who said,

² (خواص القرآن: 17 «مخطوط».)

³ (صحيفة الإمام الرضا (عليه السلام): 28 / 94.)

⁴ (الكافي 2: 13 / 455)

'I heard Abu Abdullah^{asws} saying: 'The one who recites: **Say: 'He, Allah, is One [112:1]** (Surah Al-Tawheed), one hundred times when he takes to his bed, Allah^{azwj} would Forgive for him whatever he had done fifty years before that'.

وَقَالَ يَحْيَىٰ فَسَأَلْتُ سَمَاعَةَ عَنْ ذَلِكَ فَقَالَ حَدَّثَنِي أَبُو بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ ذَلِكَ وَ قَالَ يَا أَبَا مُحَمَّدٍ أَمَا إِنَّكَ إِن جَرْتَهُ وَجَدْتَهُ سَدِيداً .

And Yahya (the second narrator) said, 'So I asked Sama'at (a narrator), about that, and he said, 'Abu Baseer (a narrator) narrated to me saying, 'I heard Abu Abdullah^{asws} saying that, and he^{asws} said: 'O Abu Muhammad! But, if you were to try it out, you would find it to be always effective'.⁵

و عنه: بهذا الإسناد، عن الحسن بن سيف بن عميرة، عن أبي بكر الحضرمي، عن أبي عبد الله (عليه السلام)، قال: «من كان يؤمن بالله و اليوم الآخر فلا يدع أن يقرأ في دبر الفريضة ب (قل هو الله أحد) فإن من قرأها جمع الله له خير الدنيا و الآخرة، و غفر له و لوالديه و ما ولد.

And from him, by this chain, from Al Hassan Bin Sayf Bin Umeyra, from Abu Bakr Al Hazramy,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who believed in Allah^{azwj} and the Last Day should not leave reciting: **Say: 'He, Allah, is One [112:1]** (Surah Al-Tawheed) in the Obligatory (Prayers), for the one who recites it, Allah^{azwj} would Gather for him the good of the world and the Hereafter, and Forgive him, and his parents, and what children he has begotten'.⁶

و روي أنه من قرأ في الركعتين الأوليين من صلاة الليل في كل ركعة: الحمد مرة، و (قل هو الله أحد) ثلاثين مرة، انفتل و ليس بينه و بين الله عز و جل ذنب إلا غفر له.

And it is reported (Al Tehzeeb), that

(He^{asws}) said: 'One who recites in the first two Cycles of the night Salat, in each Cycle (Surah) Al-Hamd once, and **Say: 'He, Allah, is One [112:1]** (Surah Al-Tawheed) thirty times, and departs (dies), there would be no sin between him and Allah^{azwj} Mighty and Majestic except that he^{azwj} would have Forgiven him'.⁷

⁵ Al Kafi V 2 – The Book Of Supplication CH 49 H 15

⁶ (الكافي 2: 455 / 11).

⁷ (التهذيب 2: 470 / 124).

For Protection (of Allah^{azwj} against a tyrant)

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ الْحَسَنِ بْنِ الْجُهْمِ عَنْ إِبْرَاهِيمَ بْنِ مِهْزَمٍ عَنْ رَجُلٍ سَمِعَ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَام) يَقُولُ مَنْ قَدَّمَ قُلْ هُوَ اللَّهُ أَحَدٌ بَيْنَهُ وَ بَيْنَ جَبَّارٍ مَنَعَهُ اللَّهُ عَزَّ وَ جَلَّ مِنْهُ يَفْرَأُهَا مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ وَ عَنْ يَمِينِهِ وَ عَنْ شِمَالِهِ فَإِذَا فَعَلَ ذَلِكَ رَزَقَهُ اللَّهُ عَزَّ وَ جَلَّ خَيْرَهُ وَ مَنَعَهُ مِنْ شَرِّهِ

A number of our companions, from Ahmad Bin Muhammad, from Al Hassan Bin Ali, from Al Hassan Bin Al Jahm, from Ibrahim Bin Mihzam,

(It has been narrated) from a man who heard Abu Al-Hassan^{asws} saying: ‘One who precedes (with the recitation of): **Say: ‘He, Allah, is One [112:1]** (Surah Al-Tawheed) between him and a tyrant, Allah^{azwj} Mighty and Majestic would Defend him due to his recitation of it, from in front of him, and from behind him, and from his right, and from his left. So when he does that, Allah^{azwj} Mighty and Majestic would Grace him his goodness and Defend him from his (tyrant’s) evil’.⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحَسَنِ بْنِ عَطِيَّةَ عَنْ عُمَرَ بْنِ زَيْدٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) مَنْ قَرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ حِينَ يُخْرُجُ مِنْ مَنْزِلِهِ عَشْرَ مَرَّاتٍ لَمْ يَزَلْ فِي حِفْظِ اللَّهِ عَزَّ وَ جَلَّ وَ كِلَاءَتِهِ حَتَّى يَرْجِعَ إِلَى مَنْزِلِهِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Al Hassan Bin Atiyya, from Umar Bin Yazeed who said,

‘Abu Abdullah^{asws} said: ‘The one who recites: **Say: ‘He, Allah, is One [112:1]** (Surah Al-Tawheed) ten times when he goes out from his house, will not cease to be in the Protection of Allah^{azwj} Mighty and Majestic and His^{azwj} Custody until he returns to his house’.⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ إِدْرِيسَ الْحَارِثِيِّ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ مُفَضَّلِ بْنِ عُمَرَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَا مُفَضَّلُ اخْتَجِزْ مِنَ النَّاسِ كُلِّهِمْ بِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ يَقُلْ هُوَ اللَّهُ أَحَدٌ اقْرَأْهَا عَنْ يَمِينِكَ وَ عَنْ شِمَالِكَ وَ مِنْ بَيْنِ يَدَيْكَ وَ مِنْ خَلْفِكَ وَ مِنْ فَوْقِكَ وَ مِنْ تَحْتِكَ فَإِذَا دَخَلْتَ عَلَى سُلْطَانٍ جَائِرٍ فَاقْرَأْهَا حِينَ تَنْظُرُ إِلَيْهِ ثَلَاثَ مَرَّاتٍ وَ اعْقِدْ يَدَيْكَ الْيُسْرَى ثُمَّ لَا تُفَارِقْهَا حَتَّى تَخْرُجَ مِنْ عِنْدِهِ .

A number of our companions, from Sahl Bin Ziyad, from Idrees Al Harsy, from Muhammad Bin Sinan, from Mufazzal Bin Umra who said,

‘Abu Abdullah^{asws} said: ‘O Mufazzal! Protect yourself from the people, all of them by: **In the Name of Allah the Beneficent, the Merciful [1:1]**, and by **Say: ‘He, Allah, is One [112:1]** (Surah Al-Tawheed), reciting it on your right, and on your left, and in front of you, and from behind you, and from above you, and from beneath you. So whenever you go over to a tyrannous ruling

⁸ Al Kafi V 2 – The Book Of Merits of the Quran CH 13 H 8

⁹ Al Kafi V 2 – The Book Of Supplication CH 50 H 8

authority, then recite it when you look at him, three times, and close your left hand, nor releasing it until you come out from his presence'.¹⁰

Effects of non-recitation

وباسناده إلى سليمان بن خالد قال: سمعت أبا عبد الله عليه السلام يقول: من مضت به ثلاثة أيام لم يقرأ فيها قل هو الله أحد فقد خذل ونزع ريقه الايمان من عنقه، فان مات في هذه الثلاثة أيام كان كافراً بالله العظيم.

And by its chain going up to Suleyman Bin Khalid who said:

'I head Abu Abdullah^{asws} say: 'One for whom three days pass by and he does not recite: **Say: 'He, Allah, is One [112:1]** (Surah Al-Tawheed) has abandoned and the noose of the Eman would be Removed from his neck. So if he were to die during these three days, he would be a Kafir with Allah^{azwj} the Magnificent'.¹¹

في كتاب ثواب الاعمال باسناده عن ابي عبد الله عليه السلام قال: من مضت له جمعة ولم يقرأ فيها بقل هو الله احد ثم مات مات على دين ابي لهب.

In the book Sawaab Al Amaal by its chain

(It has been narrated) from Abu Abdullah^{asws}, said: 'One for whom Friday passes away and he did not recite in it: **Say: 'He, Allah, is One [112:1]** (Surah Al-Tawheed) then dies, he would have died on the religion of Abu Lahab^{la}.¹²

وباسناده عن ابي عبد الله عليه السلام قال: من اصابه مرض أو شدة ولم يقرأ في مرضة أو شدته بقل هو الله احد ثم مات في مرضه أو في تلك الشدة التي نزلت به فهو من اهل النار.

And by its chain

(It has been narrated) from Abu Abdullah^{asws} having said: 'One who has been struck by severe illness or pain, and does not recite in his illness or pain: **Say: 'He, Allah, is One [112:1]** (Surah Al-Tawheed), then dies in his illness or in that pain which had come down upon him, would be from the inhabitants of the Fire'.¹³

¹⁰ Al Kafi V 2 – The Book Of Merits of the Quran CH 13 H 20

¹¹ Tafseer Noor Al Saqalayn – CH 112 H 17

¹² Tafseer Noor Al Saqalayn – CH 112 H 8

¹³ Tafseer Noor Al Saqalayn – CH 112 H 9

عن أبي علي الأشعري، عن محمد بن حسان، عن إسماعيل بن مهران، عن الحسن بن علي بن أبي حمزة، عن منصور بن حازم، عن أبي عبد الله (عليه السلام)، قال: «من مضى به يوم واحد فصلى فيه بخمس صلوات و لم يقرأ فيها ب (قل هو الله أحد) قيل له: يا عبد الله، لست من المصلين».

From Abu Ali Al Ashary, from Muhammad Bin Hasaan, from Ismail Bin Mahraan, from Al Hassan Bin Ali Bin Abu Hamza, from Mansour Bin Hazim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one for whom a day passes by in which he has Prayed five Salats, and did not recite: **Say: 'He, Allah, is One [112:1]** (Surah Al-Tawheed), it is said to him: 'O servant of Allah^{azwj}, you are not from the 'Musalleen' (praying ones)'.¹⁴

The Salat of the Penitent ones

و عنه: عن أبي داود، عن علي بن مهزيار، بإسناده، عن صفوان الجمال، قال: سمعت أبا عبد الله (عليه السلام) يقول: «صلاة الأوابين كلها ب (قل هو الله أحد)».

And from him, from Abu Dawood, from Ali Bin Mahziyar, by his chain from Safwan Al Jamaal who said,

'I heard Abu Abdullah^{asws} saying: 'The Salat of all the Penitents is with: **Say: 'He, Allah, is One [112:1]** (Surah Al-Tawheed)'.¹⁵

Immunity from Shirk (Association)

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ قَالَ مَنْ قَرَأَ إِذَا أُوِيَ إِلَى فِرَاشِهِ قُلْ يَا أَيُّهَا الْكَافِرُونَ وَ قُلْ هُوَ اللَّهُ أَحَدٌ كَتَبَ اللَّهُ عَزَّ وَ جَلَّ لَهُ بَرَاءَةً مِنَ الشِّرْكِ .

A number of our companions, from Sahl Bin Ziyad, from Ismail Bin Mihran, from Safwan Bin Yahya, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who recites when he retires to his bed: **Say: 'O you Kafirs!' [109:1]** (Surah Al Kafiroun), and: **Say: 'He, Allah, is One [112:1]** (Surah Al-Tawheed), Allah^{azwj} Mighty and Majestic would Write for him an immunity from the Shirk (association with Allah^{azwj})'.¹⁶

¹⁴ (الكافي 2: 455 / 10).

¹⁵ (الكافي 3: 314 / 13).

¹⁶ Al Kafi V 2 – The Book Of Merits of the Quran CH 13 H 23

Inscription on a bowl of food

عنه، عن يحيى بن إبراهيم بن أبي البلاد، عن أبيه، عن بزيع بن عمرو بن بزيع، قال: دخلت على أبي جعفر (ع) وهو يأكل خلا وزيتا في قصعة سوداء مكتوب في وسطها بصفرة " قل هو الله أحد "

From him, from Yahya Bin Ibrahim Bin Abu Al Balaad, from his father, from Bazi'e Bin Amro Bin Bazie who said,

'I came to Abu Ja'far^{asws} and he^{asws} was eating *Khal* (a vinegar paste) and oil in a black bowl, in the middle of which was inscribed in yellow: '**Say: 'He, Allah, is One [112:1]** (Surah Al-Tawheed).'

فقال: ادن يا بزيع، فدنوت فأكلت معه، ثم حسا من الماء ثلاث حسيات حتى لم يبق من الخبز شيء ثم ناولني فحسوت البقية.

He^{asws} said: 'Come nearer, O Bazi'e! So I approached and ate with him^{asws}. Then he^{asws} sipped three sips from the water until there did not remain anything from the bread.¹⁷

Negation of poverty

عنه، عن يعقوب بن يزيد، عن أبي خالد الكوفي، عن عمران بن البختری، عن أبي عبد الله (ع) أنه قال: من قرأ " قل الله أحد " نفت عنه الفقر، واشتدت أساس دوره، ونفعت جيرانه.

From him, from Yaqoub Bin Yazeed, from Abu Khalid Al Kufy, from Imran Bin Al Bakhtary,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who recites: **Say: 'He, Allah, is One [112:1]** (Surah Al-Tawheed), the poverty would be negated from him, and the foundation of his house would be strengthened, and his neighbours would benefit him'.¹⁸

Those Who Cannot Recite

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمِنْقَرِيِّ عَنْ حَفْصِ بْنِ حَفْصٍ قَالَ سَمِعْتُ مُوسَى بْنَ جَعْفَرٍ (ع) عَلَيْهِ السَّلَامُ يَقُولُ لِرَجُلٍ أَ تُحِبُّ الْبَقَاءَ فِي الدُّنْيَا فَقَالَ نَعَمْ فَقَالَ وَ لِمُ قَالَ لِقِرَاءَةِ قُلْ هُوَ اللَّهُ أَحَدٌ

¹⁷ Al Mahaasin – V 2 Bk 3 H 300

¹⁸ Al Mahaasin – V 2 Bk 6 H 73

Ali Bin Ibrahim, from his father, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood, from Hafs who said,

'I heard Musa^{asws} Bin Ja'far^{asws} saying to a man: 'Would you love to remain in the world?' So he said, 'Yes'. So he^{asws} said: 'And why?' He said, 'In order to recite: **Say: 'He, Allah, is One [112:1]** (Surah Al-Tawheed)'.
 فَسَكَتَ عَنْهُ فَقَالَ لَهُ بَعْدَ سَاعَةٍ يَا حَفْصُ مَنْ مَاتَ مِنْ أَوْلِيَائِنَا وَ شِيعَتِنَا وَ لَمْ يُحْسِنِ الْقُرْآنَ عُلِّمَ فِي قَبْرِهِ لِيَرْفَعَ اللَّهُ بِهِ مِنْ دَرَجَتِهِ فَإِنَّ دَرَجَاتِ الْجَنَّةِ عَلَى قَدْرِ آيَاتِ الْقُرْآنِ يُقَالُ لَهُ اقْرَأْ وَ ارْزُقْ فَيَقْرَأُ ثُمَّ يَرْقَى

So he^{asws} was silent from him, and said to him after a while: 'O Hafs! The one from our^{asws} friends and our^{asws} Shias who dies and is not good (at reciting) the Quran, would be taught in his grave, in order for Allah^{azwj} to Raise his status by it, from his (current) level, for the Levels of the Paradise are upon a measurement of the Verses of the Quran. It would be said to him: 'Recite and ascend'. So he would recite, then he would ascend'.
 قَالَ حَفْصٌ فَمَا رَأَيْتُ أَحَدًا أَشَدَّ خَوْفًا عَلَى نَفْسِهِ مِنْ مُوسَى بْنِ جَعْفَرٍ (عليه السلام) وَ لَا أَرْجَى النَّاسِ مِنْهُ وَ كَانَتْ قِرَاءَتُهُ حُزْنًا فَإِذَا قَرَأَ فَكَأَنَّهُ يُخَاطَبُ إِنْسَانًا .

Hafs said, 'So I did not see anyone more intensely fearful upon himself than Musa^{asws} Bin Ja'far^{asws}, nor anyone more hopeful of the people than him^{asws}, and it was so that his^{asws} recitation was (full of) grief. So whenever he^{asws} recited, it was as if he^{asws} was addressing the people'.¹⁹

Manner of recitation

وفي باب ذكر اخلاق الرضا عليه السلام ووصف عبادته وكان إذا قرأ " قل هو الله احد " قال: هو احد، فإذا فرغ منها قال: كذلك الله ربنا ثلاثا.

And in the Chapter of Morals of Al Ridha^{asws} and his^{asws} worship, and he^{asws} used to read: **Say: 'He, Allah, is One [112:1]** (Surah Al-Tawheed). He^{asws} said: 'He^{azwj} is One'. And when he had finished from this, said: 'And such is Allah^{azwj} our Lord^{azwj}', three times'.²⁰

مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ رَفَعَهُ عَنْ عَبْدِ الْعَزِيزِ بْنِ الْمُهْتَدِيِّ قَالَ سَأَلْتُ الرَّضَا (عليه السلام) عَنِ التَّوْحِيدِ فَقَالَ كُلُّ مَنْ قَرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ آمَنَ بِهَا فَقَدْ عَرَفَ التَّوْحِيدَ

Muhammad Bin Abu Abdullah, raising it from Abdul Aziz Bin Al Muhtady who said,

¹⁹ Al Kafi V 2 – The Book Of Merits of the Quran CH 2 H 10

²⁰ Tafseer Noor Al Saqalayn – CH 112 H 6

'I asked Al-Reza^{asws} about the *Tawheed* (Oneness). So he^{asws} said: 'The one who recites: **Say: 'He, Allah, is One [112:1]** (Surah Al-Tawheed), and believes in it, so he has recognised the *Tawheed* (Oneness)'.

قُلْتُ كَيْفَ يَقْرَأُهَا قَالَ كَمَا يَقْرَأُهَا النَّاسُ وَ زَادَ فِيهِ كَذَلِكَ اللَّهُ رَبِّي كَذَلِكَ اللَّهُ رَبِّي .

I said, 'How should one recite it?' He^{asws} said: 'Just as the people are reciting it, and increase in it, 'Like that is Allah^{azwj} my Lord^{azwj}, like that is Allah^{azwj} my Lord^{azwj}}'²¹.

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ الْأَسَدِيِّ عَنِ أَحْمَدَ بْنِ الْحَسَنِ الْمِثْبَوِيِّ عَنِ أَبِي بَانَ بْنِ عُثْمَانَ عَنِ مُحَمَّدِ بْنِ الْمُضْبِلِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) يُكْرَهُ أَنْ يُقْرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ بِنَفْسٍ وَاحِدٍ .

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad Al Asady, from Ahmad Bin Al Hassan Al Maysami, from Aban Bin Usman, from Muhammad Bin Al Fuzayl who said,

'Abu Abdullah^{asws} said: 'It is disliked to recite: **Say: 'He, Allah, is One [112:1]** (Surah Al-Tawheed), in one breath'²².

How to recite Surah Al-Tawheed?

حَدَّثَنَا عَلِيُّ بْنُ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِمْرَانَ الدَّقَاقُ رَضِيَ اللَّهُ عَنْهُ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ الْكُوفِيُّ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ الْبَرْمَكِيُّ قَالَ حَدَّثَنِي الْحُسَيْنُ بْنُ الْحَسَنِ قَالَ حَدَّثَنِي بَكْرُ بْنُ زِيَادٍ عَنِ عَبْدِ الْعَزِيزِ بْنِ الْمُهْتَدِيِّ قَالَ: سَأَلْتُ الرَّضَا عَ عَنِ التَّوْحِيدِ فَقَالَ كُلُّ مَنْ قَرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ آمَنَ بِهَا فَقَدَ عَرَفَ التَّوْحِيدَ قُلْتُ كَيْفَ يَقْرَأُهَا قَالَ كَمَا يَقْرَأُهَا النَّاسُ وَ زَادَ فِيهِ كَذَلِكَ اللَّهُ رَبِّي كَذَلِكَ اللَّهُ رَبِّي ثَلَاثًا.

It has been narrated from Ali Ibn Ahmed Ibn Mohammed Ibn Imran who from Muhammad Bin Abu Abdullah, raising it from Abdul Al-Kufi, who said,

'I asked Al-Reza^{asws} about the *Tawheed* (Oneness). So he^{asws} said: 'The one who recites **[112:1] Say: He Allah is One** and believes in it, so he has recognised the *Tawheed* (Oneness)'. I said, 'How should one recite it?' He^{asws} said: 'Just as the people are reciting it, and increase in it,

كَذَلِكَ اللَّهُ رَبِّي كَذَلِكَ اللَّهُ رَبِّي كَذَلِكَ اللَّهُ رَبِّي

'Like that is Allah^{azwj} my Lord^{azwj}, like that is Allah^{azwj} my Lord^{azwj}, like that is Allah^{azwj} my Lord^{azwj}}'²³, **(three times)**.

²¹ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 7 H 4

²² Al Kafi V 2 – The Book Of Merits of the Quran CH 9 H 12

Preferred Surah of Ali^{asws} in his^{asws} Salat

ابن بابويه، قال: حدثنا أبو نصر أحمد بن الحسين المرواني، قال: حدثنا أبو أحمد محمد بن سليمان بفارس، قال: حدثنا محمد بن يحيى، قال: حدثنا محمد بن عبد الله الرقاشي، قال: حدثنا جعفر بن سليمان، عن يزيد الرشك، عن مطرف بن عبد الله، عن عمران بن الحصين: أن النبي (صلى الله عليه وآله) بعث سرية، و استعمل عليها عليا (عليه السلام)، فلما رجعوا سأهم عنه؟ فقالوا كل خير فيه، غير أنه قرأ بنا في كل الصلوات ب (قل هو الله أحد)!

Ibn Babuwayh said, 'It was narrated to us by Abu Nasr Ahmad Bin Al Husayn Al Marwany, from Abu Ahmad Muhammad Bin Surelyman at Persian, from Muhammad Bin Yahya, from Muhammad Bin Abdullah Al Raqashy, from Ja'far Bin Suleyman, from Yazeed Al Rashk, from Matraf bin Abdullah, from Imran Bin Al Haseyn,

'The Prophet^{saww} sent a brigade and made Ali^{asws} in charge over it. So when they returned, he^{saww} asked them about him^{asws}. They said, 'Everything was good regarding him^{asws}, apart from that he^{asws} recited with us during every Salat with: **Say: 'He, Allah, is One [112:1]** (Surah Al-Tawheed)!'

فقال: «يا علي لم فعلت هذا؟» فقال: «لحي ل (قل هو الله أحد)» فقال النبي (صلى الله عليه وآله): «ما أحببتها حتى أحبك الله عز وجل».

So he^{saww} said: 'O Ali^{asws}! Why did you^{asws} do this?' He^{asws} said: 'Due to my^{asws} love for: **Say: 'He, Allah, is One [112:1]** (Surah Al-Tawheed)'. So the Prophet^{saww} said: 'You^{asws} did not love it until Allah^{azwj} Mighty and Majestic Loved you^{asws}.'²⁴

Equation with the rest of the Quran

و عنه، قال: حدثنا الحسين بن إبراهيم بن أحمد بن هاشم المكتب، قال: حدثنا محمد بن أبي عبد الله الكوفي، قال: حدثنا موسى بن عمران النخعي، عن عمه الحسين بن يزيد النوفلي، عن علي بن سالم، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «من قرأ (قل هو الله أحد) مرة واحدة فكأنما قرأ ثلث القرآن، و ثلث التوراة، و ثلث الإنجيل، و ثلث الزبور».

And from him, from Al Husayn Bin Ibrahim Bin Ahmad Bin Hisham Al Maktab, from Muhammad Bin Abu Abdullah Al Kufy, Musa Bin Imran Al Nakha'ie, from his uncle Al Husayn Bin Yazeed Al Nowfaly, from Ali Bin Saalim, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who recites: **Say: 'He, Allah, is One [112:1]** (Surah Al-Tawheed), once, it is as if

²³ 134 ص: 1، ج: 1، عيون أخبار الرضا عليه السلام، H. 30, Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj})

CH 7 H 4

²⁴ التوحيد 11 / 94 .

he has recited a third of the Quran, and a third of the Torah, and a third of the Evangel, and a third of the Psalms'.²⁵

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) (قَالَ كَانَ أَبِي (صلوات الله عليه) يَقُولُ قُلْ هُوَ اللَّهُ أَحَدٌ ثُلُثُ الْقُرْآنِ وَ قُلْ يَا أَيُّهَا الْكَافِرُونَ رُبُعُ الْقُرْآنِ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Yaqoub Bin Shuayb,

(It has been narrated) from Abu Abdullah^{asws} having said: 'My^{asws} father^{asws} was saying: **Say: 'He, Allah, is One [112:1]** (Surah Al-Tawheed) is a third of the Quran (in Rewards), and: **Say: 'O you Kafirs!' [109:1]** (Surah Al Kafiroun) is a quarter of the Quran (in Rewards)'.²⁶

Equation with having the love for Ali^{asws}

و عنه: عن علي بن عبد الله، عن إبراهيم بن محمد، عن إسحاق بن بشر الكاهلي، عن عمرو ابن أبي المقدام، عن سماك بن حرب، عن نعمان بن بشير، قال: قال رسول الله (صلى الله عليه و آله): «من قرأ (قل هو الله أحد) مرة فكأنما قرأ ثلث القرآن، و من قرأها مرتين فكأنما قرأ ثلثي القرآن، و من قرأها ثلاث مرات فكأنما قرأ القرآن كله،

And from him, from Ali Bin Abdullah, from Ibrahim Bin Muhammad, from Is'haq Bin Bishr Al Kahily, from Amro and Ibn Abu Al Maqdaam, from Samaak Bin Harb, from No'man Bin Basheer who said,

'Rasool-Allah^{saww} said; 'The one who recites: **Say: 'He, Allah, is One [112:1]** (Surah Al-Tawheed), once, so it is as if he has recited a third of the Quran. And the one who recites it twice, so it is as if he has recited two thirds of the Quran. And the one who recites it thrice, so it is as if he has recited all of the Quran.

و كذلك من أحب عليا بقلبه أعطاه الله ثلث ثواب هذه الأمة، و من أحبه بقلبه و لسانه أعطاه الله ثلثي ثواب هذه الأمة كلها، و من أحبه بقلبه و لسانه و يده أعطاه الله ثواب هذه الأمة كلها».

And similarly, one who loves Ali^{asws} by his heart, Allah^{azwj} will Give him a third of the Rewards of this community, and the one who loves Ali^{asws} by his heart and his tongue, Allah^{azwj} will Give him two thirds of the Rewards of the whole this community. And the one who loves him^{asws} by his heart and his tongue and his hands, Allah^{azwj} will Give him all of the Rewards of this community'.²⁷

Ibn Babuwayh said, 'It has been narrated to us by Ahmad Bin Muhammad Bin Yahya Al Ataar, from his father, from Ahmad Bin Muhammad Bin Isa, from Nuh Bin Shuayb Al

²⁵ (التوحيد: 15 /95).

²⁶ Al Kafi V 2 – The Book Of Merits of the Quran CH 13 H 7

²⁷ (تأويل الآيات 2: 3 /861).

Neyshabouri, from Ubeydullah Bin Abdullah Al Dahqan, from Urwat Bin Akhay Shuayb Al Aqarquqy, from Shuayb, from Abu Baseer who said,

ابن بابويه، قال: حدثنا أحمد بن محمد بن يحيى العطار، قال: حدثنا أبي، عن أحمد بن محمد بن عيسى، عن نوح بن شعيب النيسابوري، عن عبيد الله بن عبد الله الدهقان، عن عروة بن أخي شعيب العرقوفي، عن شعيب، عن أبي بصير، قال: سمعت الصادق جعفر بن محمد (عليهما السلام) يحدث، عن أبيه، عن آبائه (عليهم السلام)، قال: «قال رسول الله (صلى الله عليه و آله) يوماً لأصحابه: أيكم يصوم الدهر؟ فقال سلمان (رحمه الله): أنا يا رسول الله.

'I heard Al-Sadiq Ja'far^{asws} Bin Muhammad^{asws} narrating, from his^{asws} father^{asws}, from his^{asws} forefathers^{asws} having said: 'One day Rasool-Allah^{saww} said to his^{saww} companions: 'Which ones of you Fasts all the time?' Salman^{ra} said, 'I^{ra} do, O Rasool-Allah^{saww}!'

فقال رسول الله (صلى الله عليه و آله): فأأيكم يحيي الليل؟ قال سلمان: أنا يا رسول الله.

Then Rasool-Allah^{saww} said: 'So which ones of you revives (stays awake praying Salat all) the night?' Salman^{ra} said, 'I^{ra} do, O Rasool-Allah^{saww}!'

قال: فأأيكم يختم القرآن في كل يوم؟ فقال سلمان: أنا يا رسول الله.

He^{saww} said: 'So which ones of you completes the Quran during every day?' Salman^{ra} said, 'I^{ra} do, O Rasool-Allah^{saww}!'

فغضب بعض أصحابه، فقال: يا رسول الله، إن سلمان رجل من الفرس، يريد أن يفتخر علينا معاشر قريش، قلت: أيكم يصوم الدهر؟ فقال: أنا. و هو أكثر أيامه يأكل،

So, one of his^{saww} companions got angered and he said, 'O Rasool-Allah^{saww}! Salman^{ra} is a man from the Persians, intending to pride over us, community of Quraysh. You^{saww} said: 'Which ones of you Fasts all the time?' He^{ra} said, 'I^{ra} do', and on most of the days he eats.

و قلت: أيكم يحيي الليل؟ فقال: أنا، و هو أكثر ليله نائم.

And you^{saww} said: 'Which ones of you revives the night?' He^{ra} said, 'I^{ra} do', and he^{ra} sleeps most of the night'.

و قلت: أيكم يختم القرآن في كل يوم؟ فقال: أنا، و هو أكثر أيامه صامت.

And you^{saww} said: 'Which ones of you completes the Quran during every day?' He^{ra} said, 'I^{ra} do', and he tends to be silent most of his^{ra} days'.

فقال النبي (صلى الله عليه و آله): [مه] يا فلان، أنى لك بمثل لقمان الحكيم، سله فإنه ينبئك.

The Prophet^{saww} said: 'Shh, O so and so! I^{saww} am an example for you of Luqman^{as} the wise. Ask him^{ra}, and he^{ra} will inform you'.

فقال الرجل لسلمان: يا أبا عبد الله، أليس زعمت أنك تصوم الدهر؟ فقال: نعم، فقال: رأيتك في أكثر حمارك تأكل!

So the man said to Salman^{ra}, 'O Abu Abdullah! Didn't you^{ra} claim that you^{as} tend to Fast all the time?' He^{ra} said, 'Yes'. He said, '(But) I see you^{ra} during most of your^{ra} days to be eating!'

فقال: ليس حيث تذهب، إني أصوم الثلاثة في الشهر، وكما قال الله عز و جل: مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا، و أصل شهر شعبان بشهر رمضان، و ذلك صوم الدهر.

He^{ra} said, 'It isn't where you are going (thinking). I^{ra} Fast three (days) during the month, and just as Allah^{azwj} Mighty and Majestic Said: **One who comes with the good deed, then for him would be ten the likes of it [6:160]**. And I^{ra} consolidate the month of Shaban with the Month of Ramazan, and that (makes) Fasting all the time'.

فقال أليس زعمت أنك تحيي الليل؟ فقال: نعم، فقال: إنك أكثر ليلك نائم!

So he said, 'Didn't you^{ra} claim that you^{ra} tend to revive the (whole) night?' He^{ra} said, 'Yes'. He said, '(But) most of your^{ra} nights you^{ra} sleep!'

فقال: ليس حيث تذهب، و لكني سمعت حبيبي رسول الله (صلى الله عليه و آله) يقول: من بات على طهر فكأنما أحيا الليل كله. و أنا أبيت على طهر.

He^{ra} said, 'It isn't where you are going (thinking). But, I^{ra} heard my^{ra} beloved Rasool-Allah^{saww} saying: 'One who spends the night upon cleanliness, so it is as if he revived the night, all of it. And I^{ra} tend to spend the night upon cleanliness'.

فقال: أليس زعمت أنك تحتتم القرآن في كل يوم؟ قال: نعم. قال: فإنك أكثر أيامك صامت!

So he said, 'Didn't you^{ra} claim that you^{ra} complete the Quran during every day?' He (a.) said, 'Yes'. He said, '(But) you^{ra} are silent most of your^{ra} days!'

فقال: ليس حيث تذهب، و لكني سمعت رسول الله (صلى الله عليه و آله) يقول: لعلي (عليه السلام): يا أبا الحسن، مثلك في أمي مثل: (قل هو الله أحد)

He^{ra} said, 'It isn't where you are going (thinking). But I^{ra} heard Rasool-Allah^{saww} saying to Ali^{asws}: 'O Abu Al Hassan^{asws}! An example of you^{asws} in my^{saww} community is an example of: **Say: 'He, Allah, is One [112:1]** (Surah Al-Tawheed).

فمن قرأها مرة فقد قرأ ثلث القرآن، و من قرأها مرتين فقد قرأ ثلثي القرآن، و من قرأها ثلاثا فقد ختم القرآن،

So, one who recites it once, then he has recited a third of the Quran, and one who recites it twice, then he has recited two-thirds of the Quran, and one who recites it thrice, then he has completed the Quran.

فمن أحبك بلسانه فقد كمل له ثلث الإيمان، و من أحبك بلسانه و قلبه فقد كمل له ثلثا الإيمان، و من أحبك بلسانه و قلبه و نصرته فقد استكمل الإيمان،

So, one who loves you^{asws} with his tongue, then a third of the Eman is completed for him, and one who loves you^{asws} with his tongue and his heart, then two-thirds of the Eman is completed for him, and one who loves you^{asws} with his tongue and his heart and helps you^{asws} with his hands, so the Eman is completed for him.

و الذي بعثني بالحق يا علي، لو أحبك أهل الأرض كمحبة أهل السماء [لك]، لما عذب الله أحدا بالنار.

By the One^{azwj} Who Sent me^{saww} with the Truth, O Ali^{asws}! If the inhabitants of the earth were to love you^{asws} like the love of the inhabitants of the sky for you^{asws}, Allah^{azwj} would not Punish anyone with the Fire’.

و أنا أقرأ (قل هو الله أحد) في كل يوم ثلاث مرات.

And I^{ra} tend to recite: **Say: ‘He, Allah, is One [112:1]** (Surah Al-Tawheed), three times every day’.

فقام وكأنه قد ألقى القوم حجرا».

So the man arose (to leave), and it was as if he had swallowed a stone’.²⁸

VERSES 1 - 4

قُلْ هُوَ اللَّهُ أَحَدٌ {1}

Say: ‘He, Allah, is One [112:1]

اللَّهُ الصَّمَدُ {2}

Allah is Al-Samad [112:2]

لَمْ يَلِدْ وَلَمْ يُولَدْ {3}

²⁸ أمالي الصدوق: 5/37.

He does not beget and is not begotten [112:3]

وَمَا يَكُنْ لَهُ كُفُوًا أَحَدٌ {4}

And there does not happen to be anyone a match for Him' [112:4]

Allah^{azwj} is 'Ahad'

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ أَبِي أَيُّوبَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ الْيَهُودَ سَأَلُوا رَسُولَ اللَّهِ (صلى الله عليه وآله) فَقَالُوا انْسِبْ لَنَا رَبَّنَا فَلَبِثَ ثَلَاثًا لَا يُجِيبُهُمْ ثُمَّ نَزَلَتْ قُلْ هُوَ اللَّهُ أَحَدٌ إِلَى آخِرِهَا .

Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Safwan Bin yahya, from Abu Ayoub, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Jews asked Rasool-Allah^{saww} and they said, '(Describe the) Lineage (of) your^{saww} Lord^{azwj} for us'. So he^{saww} waited for three (days) and did not answer them. Then it was Revealed: **Say: 'He, Allah, is One [112:1] – up to the end of it'**.²⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى وَ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ ابْنِ مَجْبُوبٍ عَنْ حَمَّادِ بْنِ عَمْرٍو النَّصَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنْ قُلْ هُوَ اللَّهُ أَحَدٌ فَقَالَ نَسَبُهُ اللَّهُ إِلَى خَلْقِهِ أَحَدًا صَمَدًا أَرْزِيًّا صَمَدِيًّا لَا ظِلَّ لَهُ يُمَسِّكُهُ وَ هُوَ يُمَسِّكُ الْأَشْيَاءَ بِأَظْلَتِهَا عَارِفٌ بِالْمَجْهُولِ مَعْرُوفٌ عِنْدَ كُلِّ جَاهِلٍ فَزَدَانِيًّا لَا خَلْفَهُ فِيهِ وَ لَا هُوَ فِي خَلْقِهِ غَيْرٌ مَحْسُوسٍ وَ لَا مَحْسُوسٍ لَا تُدْرِكُهُ الْأَبْصَارُ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa and Muhammad Bin Al Husayn, from Ibn Mahboub, from Hammad Bin Amro Al Naseybi,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked Abu Abdullah^{asws} about: **Say: 'He, Allah, is One [112:1]**. So he^{asws} said: 'Lineage of Allah^{azwj} to His^{azwj} creatures. One, Everlasting, Eternal, Perpetual, there being no support to Hold Him^{azwj}, and He^{azwj} Withholds the things by His^{azwj} Hold. He^{azwj} Recognises the unknown and is well-known with every ignorant one. An Individuality. Neither are His^{azwj} creatures inside Him^{azwj} nor is He^{azwj} inside His^{azwj} creatures. He^{azwj} can neither be felt nor discerned. The visions cannot envisage Him^{azwj}.

عَلَا فَعَرَبَ وَ دَنَا فَبَعَدَ وَ عُصِي فَعَفَرَ وَ أُطِيعَ فَشَكَرَ لَا تَحْوِيهِ أَرْضُهُ وَ لَا تُغْلِيهِ سَمَاوَاتُهُ حَامِلُ الْأَشْيَاءِ بِعُدْرَتِهِ دَبْمُومِيٌّ أَرِيٌّ لَا يَنْسَى وَ لَا يَلْهُو وَ لَا يَغْلُطُ وَ لَا يَلْعَبُ وَ لَا لِإِرَادَتِهِ فَضْلٌ وَ فَضْلُهُ جَزَاءٌ وَ أَمْرُهُ وَاقِعٌ لَمْ يَلِدْ فَيُورَثْ وَ لَمْ يُولَدْ فَيُشَارَكَ وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ .

²⁹ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 7 H 1

He^{azwj} is High, so is nearby, and close-by, so is remote, and is disobeyed, so Forgives, and is obeyed, so is Grateful. Neither does His^{azwj} earth contain Him^{azwj} nor do His^{azwj} skies bear Him^{azwj}. He^{azwj} Carries the things by His^{azwj} Power forever, eternally. He^{azwj} neither forgets, nor plays, nor mistakes, nor is His^{azwj} Intention in vain. His^{azwj} Grace is Recompense, and His^{azwj} Command Occurs. He^{azwj} does not beget, so would leave an inheritance, and is not begotten, so He^{azwj} would be participated with, and there does not happen to be for Him^{azwj} anyone as a match'.³⁰

A limitation on investigating Tawheed

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ عَاصِمِ بْنِ حُمَيْدٍ قَالَ قَالَ سُنَيْلٌ عَلِيُّ بْنُ الْحُسَيْنِ (عَلَيْهِ السَّلَام) عَنِ التَّوْحِيدِ فَقَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ عَلِمَ أَنَّهُ يَكُونُ فِي آخِرِ الزَّمَانِ أَقْوَامٌ مُتَعَمِّقُونَ فَأَنْزَلَ اللَّهُ تَعَالَى قُلْ هُوَ اللَّهُ أَحَدٌ وَ الْآيَاتِ مِنْ سُورَةِ الْحَدِيدِ إِلَى قَوْلِهِ وَ هُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ فَمَنْ زَامَ وَرَاءَ ذَلِكَ فَقَدْ هَلَكَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Aasim Bin Humeyd who said,

'Ali^{asws} Bin Al-Husayn^{asws} was asked about the *Tawheed* (Oneness), so he^{asws} said: 'Allah^{azwj} Mighty and Majestic Knows that there would happen to be a people at the end of times who would be investigating in depth. So Allah^{azwj} the Exalted Revealed: **Say: 'He, Allah, is One [112:1]** (Surah Al-Tawheed), and the Verses from Surah Al-Hadeed (Chapter 57) up to His^{azwj} Words: **He is a Knower with the contents of the chests [11:5]**. So whoever aims behind (any more than) that, then he would be is destroyed'.³¹

Explanation of 'Al-Samad'

علي بن محمد، ومحمد بن الحسن، عن سهل بن زياد، عن محمد بن الوليد ولقبه شباب الصيرفي، عن داود بن القاسم الجعفري قال: قلت لابي جعفر الثاني عليه السلام: جعلت فداك ما الصمد؟ قال: السيد المصمود إليه في القليل والكثير.

Ali ibn Muhammad and Muhammad ibn al-Hassan has narrated from Sahl ibn Ziyad from Muhammad ibn al-Walid, whose title was Shabab al-Sayrafi from Dawud ibn al-Qasim al-Ja'fari who said the following:

"Once I asked Imam Abu Ja'far Al-Sani^{asws}, 'May Allah keep my soul in your^{asws} service, what is the meaning of the word *Al-Samad*?' The Imam

³⁰ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 7 H 2

³¹ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 7 H 3

replied, 'Al-Samad means the Lord^{azwj} to Whom one turns for help, in a big or small matter.'³²

قال وهب بن وهب القرشي: قال زين العابدين عليه السلام: الصمد الذي إذا أراد شيئاً قال له كن فيكون، والصمد الذي أبداع الأشياء فخلقها اضداداً واشكالاً وازواجاً وتفرد بالوحدة بلا ضد ولا شكل ولا مثل ولا ند.

Wahab Bin Wahab the Qureyshi said that,

Zayn Ul-Abideen^{asws} said: 'Al-Samad is One Who Says Be, and it is. And Al-Samad is One Who Originated all things, Created their opposites, and the forms, and the pairs, and He^{azwj} is Unique by being One with no adversary, and no form, and no one similar and no match'.³³

قال وهب بن وهب القرشي: وحدثني الصادق جعفر بن محمد، عن أبيه الباقر، عن أبيه (عليهم السلام): «إن أهل البصرة كتبوا إلى الحسين بن علي (عليهما السلام) يسألونه عن الصمد، فكتب إليهم: بسم الله الرحمن الرحيم، أما بعد، فلا تخوضوا في القرآن ولا تجادلوا فيه ولا تتكلموا فيه بغير علم،

And Wahab Bin Wahab Al Qarshi said,

'And it is narrated to me by Al-Sadiq Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws} Al-Baqir^{asws}, from his^{asws} father^{asws} (having said): 'The people of Al-Basra wrote to Al-Husayn^{asws} Bin Ali^{asws} asking him^{asws} about 'Al-Samad'. So he^{asws} wrote to them: 'In the Name of Allah^{azwj} the Beneficent, the Merciful. Having said this, do not run in the Quran and do not hold arguments in it and do not speak regarding it without knowledge.

فقد سمعت جدي رسول الله (صلى الله عليه وآله) يقول: من قال في القرآن بغير علم فليتبوأ مقعده من النار.

I^{asws} have heard from my^{asws} grandfather Rasool-Allah^{saww} saying: 'One who regarding the Quran without knowledge has reserved a seat for himself in the Fire'.

وإن الله سبحانه وتعالى قد فسر الصمد، فقال: اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ ثم فسره فقال: لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

And surely. Allah^{azwj}, Glorious is He^{azwj}, has Explained 'Al-Samad', so He^{azwj} Said: **Allah, is One [112:1] Allah is Al-Samad [112:2].** Then He^{azwj} Explained it, and He^{azwj} Said: '**He does not beget and is not begotten [112:3] And there does not happen to be anyone a match for Him' [112:4].**

³² Al Kafi - H 319

³³ Tafseer Noor Al Saqalayn – CH 112 H 69

لَمْ يَلِدْ لَمْ يَخْرُجْ مِنْهُ شَيْءٌ كَثِيفٌ كَالْوَلَدِ وَ سَائِرَ الْأَشْيَاءِ الْكَثِيفَةِ الَّتِي تَخْرُجُ مِنَ الْمَخْلُوقِينَ، وَ لَا شَيْءٌ لَطِيفٌ كَالنَّفْسِ، وَ لَا يَتَشَعَّبُ مِنْهُ الْبَدَوَاتُ كَالسَّنَةِ وَ النَّوْمِ وَ الْخَطَرَةَ وَ الْهَمَّ وَ الْحُزْنَ وَ الْبُهْجَةَ وَ الضَّحْكَ وَ الْبُكَاءَ وَ الْخَوْفَ وَ الرَّجاءَ وَ الرِّغْبَةَ وَ السَّامَةَ وَ الْجُوعَ وَ الشَّبْعَ،

He does not beget - (means), there does not come out from Him^{azwj} anything turbid like the new-born which tends to come out from the creatures, and there is nothing subtle like the soul. And do not be confused from Him^{azwj} of the attributes like the slumber, and the sleep, and the danger, and the, and the worry, and the grief, and the jubilation, and the laughter, and the crying, and the fear, and the hope, and the desire, and being fed-up, and the hunger, and the satiation.

تعالى أن يخرج منه شيء، و أن يتولد منه شيء كثيف أو لطيف،

He^{azwj} is Exalted from something coming out from Him^{azwj}, and something be born from Him^{azwj}, be it thick or subtle.

وَ لَمْ يُؤَلِّدْ لَمْ يَتَوْلَدْ مِنْ شَيْءٍ، وَ لَمْ يَخْرُجْ مِنْ شَيْءٍ، كَمَا تَخْرُجُ الْأَشْيَاءُ الْكَثِيفَةُ مِنْ عُنَاصِرِهَا، كَالشَّيْءِ مِنَ الشَّيْءِ، وَ الدَّابَّةُ مِنَ الدَّابَّةِ، وَ النَّبَاتُ مِنَ الْأَرْضِ، وَ الْمَاءُ مِنَ الْبِنَائِيعِ، وَ الثَّمَارُ مِنَ الْأَشْجَارِ،

And is not begotten [112:3] (means), He^{azwj} was not born from something, and did not come out from something, just as the turbid things tend to come out from their components, like the thing from the thing, and the animal from the animal, and the plants from the ground, and the water from the springs, and the fruits from the trees.

لَا كَمَا تَخْرُجُ الْأَشْيَاءُ اللَّطِيفَةُ مِنْ مَرَاكِزِهَا، كَالْبَصَرِ مِنَ الْعَيْنِ، وَ السَّمْعَ مِنَ الْأُذُنِ، وَ الشَّمَّ مِنَ الْأَنْفِ، وَ الذَّوْقَ مِنَ الْفَمِ، وَ الْكَلَامَ مِنَ اللِّسَانِ، وَ الْمَعْرِفَةَ وَ التَّمْيِيزَ مِنَ الْقَلْبِ، وَ كَالنَّارَ مِنَ الْحَجَرِ،

Nor like the subtle things coming out from their locations, like the sight from the eyes, and the hearing from the ears, and the smell from the nose, and the taste from the mouth, and the speech from the tongue, and the recognition and the discernment from the heart, and like the fire from the rock.

وَلَا، بَلْ هُوَ اللَّهُ الصَّمَدُ الَّذِي لَا مِنْ شَيْءٍ وَ لَا فِي شَيْءٍ وَ لَا عَلَى شَيْءٍ، مُبْدِعُ الْأَشْيَاءِ وَ خَالِقُهَا، وَ مَنْشِئُ الْأَشْيَاءِ بِقُدْرَتِهِ، يَتَلَاشَى مَا خَلَقَ لِلْفَنَاءِ بِمَشِيئَتِهِ، وَ يَبْقَى مَا خَلَقَ لِلْبَقَاءِ بِعِلْمِهِ،

And no! But, He^{azwj} is Allah^{azwj}, *Al-Samad*, Who is neither from a thing, nor in anything, nor upon anything. Initiator of the things and their Creator, and Grower of the things by His^{azwj} Power. It fades to perish what He^{azwj} Creates by His^{azwj} Desire, and there remain what He^{azwj} Creates for the remaining by His^{azwj} Knowledge.

فذلكم الله الصمد الذي لم يلد و لم يولد و لم يكن له كفوا أحد».

So that is Allah^{azwj}, *Al-Samad*, Who **does not beget and is not begotten** [112:3] **And there does not happen to be anyone a match for Him** [112:4]³⁴.

وباسناده إلى هارون بن عبد الملك عن أبي عبد الله عليه السلام انه قال: في حديث طويل: والله نور لا ظلام فيه وصمد لا مدخل فيه.

And by its chain going up to Abdul Malik,

(It has been narrated) from Abu Abdullah^{asws} said in a lengthy Hadeeth: 'And Allah^{azwj} is Light with no darkness in it, and *Samad* (means) - there is nothing inside Him^{azwj}'.³⁵

قال الباقر (عليه السلام): «الصمد: السيد المطاع الذي ليس فوقه أمر و ناه».

Al-Baqir^{asws} said: '*Al-Samad* stands for – The Chief of the obeyed ones above whom there is none to command or forbid'.³⁶

و عنه: عن أبيه، قال: حدثنا سعد بن عبد الله، قال: حدثنا أحمد بن محمد بن عيسى، عن ابن فضال، عن الحلبي و زرارة، عن أبي عبد الله (عليه السلام)، قال: «إن الله تبارك و تعالى أحد صمد ليس له خوف، و إنما الروح خلق من خلقه، نصر و تأييد و قوة يجعله الله في قلوب الرسل و المؤمنين».

And from him, from his father, from Sa'd Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazaal, from Al Halby, and Zurara,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Blessed and Exalted, is One (Ahad), '*Samad*' having no interior for Him^{azwj}. But rather, the spirit is a creature from His^{azwj} creatures, having Made by Allah^{azwj} for helping and supporting, and strengthening the hearts of the Rasools^{as} and the Momineen'.³⁷

قال وهب بن وهب القرشي: سمعت الصادق (عليه السلام) يقول: «قدم وفد من [أهل] فلسطين على الباقر (عليه السلام) فسألوه عن مسائل، فأجابهم، ثم سألوه عن الصمد، فقال: تفسيره فيه: الصمد خمسة أحرف،

Wahab Bin Wahab Al Qarshy said,

'I heard Al-Sadiq^{asws} saying: 'A delegation from the people of Palestine came to Al-Baqir^{asws}, and they asked him^{asws} certain questions. So he^{asws} answered them. Then they asked him^{asws} about *Al-Samad*, and he^{asws} said: 'Its interpretation is upon five letters: -

³⁴ التوحيد: 5 /90.

³⁵ Tafseer Noor Al Saqalayn – CH 112 H 75

³⁶ (التوحيد: 3 /90) Tafseer Al Burhan – 12032

³⁷ (التوحيد: 2 /171) Tafseer Al Burhan – 12039

فالألف دليل على إنيته، و هو قوله عز و جل: شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ، و ذلك تنبيه و إشارة إلى الغائب عن درك الحواس.

The (letter) 'Alif' is evidence upon His^{azwj} Self-Attribution, and these are the Words of the Mighty and Majestic: **Allah Testifies that there is no god except Him [3:18]**, and that is His^{azwj} Admonition, and an indication to the hidden from the realisation of the sensory perceptions.

و اللام دليل على إلهيته بأنه [هو] الله،

And (the letter) 'Lam' evidences upon His^{azwj} Divinity, that indeed He^{azwj} is Allah^{azwj}.

و الألف و اللام مدغمان، لا يظهران على اللسان و لا يقعان في السمع، و يظهران في الكتابة، دليلان على أن إلهيته بلطفه خافية لا تدرك بالحواس،

And the (letter) 'Alif', and the (letter) 'Lam' are both embedded, not appearing upon the tongue nor occurring in the hearing, and they both appear in the writing, both evidencing upon that His^{azwj} Divinity, by His^{azwj} Subtleness cannot be realised by the sensory perceptions.

و لا تقع في اللسان واصف و لا أذن سامع، لأن تفسير الإله: هو الذي أله الخلق عن درك ماهيته و كفيته بحس أو بوهم، لا، بل هو مبدع الأوهام و خالق الحواس،

And they do not occur in the tongue of the describer nor an ear of the listener, because the interpretation of the God – He^{azwj} is the God, the Creator (being more Exalted) from His^{azwj} Instincts and His^{azwj} Qualitative State being realised by sensory perceptions of imaginations. No! But, He^{azwj} is the Initiation of the imaginations and the Creator of the sensory perceptions.

و إنما يظهر ذلك عند الكتابة، دليل على أن الله سبحانه أظهر روبيته في إبداع الخلق و تركيب أرواحهم اللطيفة في أجسادهم الكثيفة، فإذا نظر عبد إلى نفسه لم ير روحه. كما أن لام الصمد لا تتبين، و لا تدخل في حاسة من الحواس الخمس،

And rather, that appears during the writing, evidencing upon that Allah^{azwj}, Glorious is He^{azwj}, His^{azwj} Lordship appears in the Initiation of the creation and the Installation of their subtle souls into their coarse bodies. So when the servant looks at himself, he does not see his own soul, just as the (letter) 'Lam' in (the word) 'Al-Samad' is not discerned, and does not enter into a sensory perception of the five senses.

فإذا نظر إلى الكتابة ظهر له ما خفي و لطف، فمتى تفكر العبد في ماهية البارئ و كلفيته، أله فيه و تحير، و لم تحط فكرته بشيء يتصور له، لأنه عز و جل خالق الصور، فإذا نظر إلى خلقه تثبت له أنه عز و جل خالقهم، و مركب أرواحهم في أجسادهم.

But, when he looks as the writing, it appears to him what was hidden and subtle. So when the servant ponders regarding the essence of the Creator and His^{azwj} Qualitative state, he would be stupefied and confused, and his thinking would not encompass anything he images for Him^{azwj}, because the Mighty and the Majestic is the Creator of the images. Therefore, when he looks into his own creation, it would be proved to him that He^{azwj}, Mighty and Majestic is their Creator, and their souls have been Installed into their bodies.

و أما الصاد فدلليل على أنه عز و جل صادق، و قوله صدق و كلامه صدق، و دعا عباده إلى اتباع الصدق بالصدق، و وعد بالصدق دار الصدق.

And, as for the (letter) 'Saad', it evidences upon that He^{azwj}, Mighty and Majestic, is True (Sadiq), and His^{azwj} Words are True, and His^{azwj} Speech is Truth, and He^{azwj} Calls His^{azwj} servants to follow the Truth with the Truth, and Promised with the Truth, a House of the Truth.

و أما الميم فدلليل على ملكه، و أنه الملك الحق، لم يزل و لا يزال و لا يزول.

And as for the (letter) 'Meem', it evidences upon His^{azwj} Kingdom (Mulk), and He^{azwj} is the True King, neither having declined, nor declining, nor will be declining (ever)".

و أما الدال فدلليل على دوام ملكه، و أنه عز و جل دائم، تعالى عن الكون و الزوال، بل هو عز و جل مكون الكائنات، الذي كان بتكوينه كل كائن.

And as for the (letter) 'Daal', it evidences upon the permanence of His^{azwj} Kingdom, and He^{azwj}, Mighty and Majestic, is Permanent, Exalted from the coming into being and the non-existence. But, He^{azwj}, Mighty and Majestic is the Creator of the existence, which, by His^{azwj} Existence, everything exists'.

ثم قال (عليه السلام): لو وجدت لعلمي الذي آتاني الله عز و جل حملة، لنشرت التوحيد و الإسلام و الإيمان و الدين و الشرائع من الصمد،

Then he^{asws} said: 'If I^{asws} were to find a bearer for my^{asws} knowledge which Allah^{azwj} Mighty and Majestic has Given me^{asws}, I^{asws} would publicise the Tawheed, and Al Islam, and the Eman, and the Religion, and the Laws, (all from) 'Al-Samad'.

و كيف لي بذلك و لم يجد جدي أمير المؤمنين (عليه السلام) حملة لعلمه حتى كان يتنفس الصعداء و يقول على المنبر:
سلوني قبل أن تفقدوني، فإن بين الجوانح مني علما جما، هاه هاه ألا لا أحد من يحمله، ألا و إني عليكم من الله الحجة
البالغة، فلا تتولوا قوما غضب الله عليهم قد يئسوا من الآخرة كما يئس الكفار من أصحاب القبور.

And how can it happen to be for me^{asws} with that, and my^{asws} grandfather^{asws},
Amir Al-Momineen^{asws} could not find a bearer of his^{asws} knowledge until he^{asws}
breathed a sigh and he^{asws} was saying from the Pulpit: 'Ask me^{asws} before you
all lose me^{asws}, for in between the two wings of mine^{asws} is immense
knowledge. Haah! Haah! I^{asws} cannot, cannot find one to bear it. Indeed, and
I^{asws} am the conclusive Proof from Allah^{azwj}. So not people turned away,
Allah^{azwj} being Wrathful upon them, and they despaired from the Hereafter just
as the Kafirs despair from the occupants of the graves'.

ثم قال الباقر (عليه السلام): الحمد لله الذي من علينا و وقفنا لعبادة الأحد الصمد الذي لم يلد و لم يولد و لم يكن
له كفوا أحد، و جنبنا عبادة الأوثان، حمدا سرمدا و شكرا واصبا،

Then Al-Baqir^{asws} said: 'The Praise is for Allah^{azwj}, Who Conferred upon us^{asws}
and Harmonised us^{asws} to worship the One, the Samad, Who does not beget
and is not begotten, and there does not happen to be anyone a match for
Him^{azwj}, and Kept us^{asws} aside from worshipping the idols – continuous Praise
and constant thanks.

و قوله عز و جل لَمْ يَلِدْ وَ لَمْ يُولَدْ يَقُول: لم يلد عز و جل فيكون له ولد يرثه ملكه، و لم يولد فيكون له والد يشركه
في ربوبيته و ملكه، و لم يكن له كفوا أحد فيضاده في سلطانه».

And the Words of the Mighty and Majestic: **He does not beget and is not begotten [112:3]** – He^{azwj} is Saying, that He^{azwj}, the Mighty and Majestic does
not beget, so there would happen to be a son for Him^{azwj} to inherit His^{azwj}
Kingdom, and He^{azwj} is not begotten for a parent to be for Him^{azwj}, associating
Him^{azwj} in His^{azwj} Lordship and His^{azwj} Kingdom, and there does not happen to
be anyone a match for Him^{azwj}, so he could oppose Him^{azwj} in His^{azwj}
Authority”³⁸.

Imam Ali^{asws} Says about Masomeen^{asws} :

وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع: «لَا تَتَحَاوَرُوا بِنَا الْعُبُودِيَّةَ، ثُمَّ قُولُوا مَا شِئْتُمْ وَ لَنْ تَبْلُغُوا وَ إِيَّاكُمْ وَ الْعُلُوَّ كَعُلُوِّ النَّصَارَى، فَإِنِّي
بِرِيءٍ مِنَ الْعَالِينَ».

And Amir Al-Momineen^{asws} said: 'Do not exceed with us^{asws} (any more than)
the servitude (to Allah^{azwj}), then you can be saying whatever you so desire to,
and you will never be reaching (our description). And beware of the

³⁸ التوحيد: 6 /92

exaggeration like the exaggeration of the Christians, for I^{asws} am disavowed from the exaggerators’.

قَالَ: فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ لَهُ: يَا ابْنَ رَسُولِ اللَّهِ صِفْ لَنَا رَبَّكَ، فَإِنَّ مَنْ قَبَّلَنَا قَدِ اخْتَلَفُوا عَلَيْنَا فَقَالَ الرَّضَا ع: إِنَّهُ مَنْ يَصِفُ رَبَّهُ بِالْقِيَاسِ، لَا يَزَالُ فِي الدَّهْرِ فِي الْإِلْتِبَاسِ مَاثِلًا عَنِ الْمُنْهَاجِ، طَاطِيًا فِي الْإِعْوَجَاجِ، ضَالًّا عَنِ السَّبِيلِ، قَائِلًا غَيْرَ الْجَمِيلِ.

He^{asws} said: ‘So a man stood up to him^{asws} and said to him^{asws}, ‘O son^{asws} of Rasool-Allah^{saww}! Describe your^{asws} Lord^{azwj} to us, for the ones before (among) us are differing upon us’. So Al-Reza^{asws} said: ‘It is so that the one who describes his Lord^{azwj} with the analogy, would not cease to be in confusion in his lifetime, inclining away from the Program, and would be overwhelmingly in the distortions, straying from the Way, speaking other than the beautiful’.

ثُمَّ قَالَ ع: أَعْرِفُهُ بِمَا عَرَفَ بِهِ نَفْسَهُ، أَعْرِفُهُ مِنْ غَيْرِ رُؤْيَةٍ، وَ أَصِفُهُ بِمَا وَصَفَ بِهِ [نَفْسَهُ] مِنْ غَيْرِ صُورَةٍ «لَا يُدْرِكُ بِالْحَوَاسِّ، وَ لَا يُقَاسُ بِالنَّاسِ، مَعْرُوفٌ بِالْآيَاتِ بَعِيدٌ بِغَيْرِ تَشْبِيهِ، وَ مُتَدَانٍ فِي بُعْدِهِ بِأَلَّا تَطْيِرُ،

Then he^{asws} said: ‘Recognise Him^{azwj} with what He^{azwj} has Introduced Himself^{azwj} as. Recognise Him^{azwj} from other than sighting, and describe Him^{azwj} with what He^{azwj} Described Himself^{azwj} with, (but) from without an image. He^{azwj} cannot be grasped by the sensory perception, and cannot be compared with the people. He^{azwj} is known by the remote signs without resembling Him^{azwj}, and He^{azwj} is close by in His^{azwj} remoteness without an equal (Who can be far but near at the same time).

لَا يُتَوَهَّمُ دِمُومِيَّتُهُ، وَ لَا يُمْتَلَأُ بِخَلْقِيَّتِهِ، وَ لَا يُجُورُ فِي قَضِيَّتِهِ الْخَلْقُ إِلَى مَا عَلِمَ مِنْهُمْ مُنْقَادُونَ، وَ عَلَى مَا سَطَرَهُ فِي الْمَكْنُونِ مِنْ كِتَابِهِ مَا ضَوَّنَ لَا يَعْمَلُونَ بِخِلَافِ مَا عَلِمَ مِنْهُمْ، وَ لَا غَيْرَهُ يُرِيدُونَ

Neither can His^{azwj} eternity be visualised, nor can He^{azwj} be resembled with His^{azwj} creatures, nor is He^{azwj} unjust in His^{azwj} Judging the creatures to what He^{azwj} Knows from them of their submissions, and upon what He^{azwj} Veils in the hidden of His^{azwj} past Books, they are not doing any differently to what He^{azwj} (already) Knew from them, nor are they intending other than Him^{azwj}.

فَهُوَ قَرِيبٌ غَيْرٌ مُلْتَرِقٍ، وَ بَعِيدٌ غَيْرٌ مُتَقَصِّصٍ، مُحَقَّقٌ وَ لَا يُمْتَلَأُ، [وَ] يُوَحَّدُ وَ لَا يُبَعَّضُ، يُعْرَفُ بِالْآيَاتِ، وَ يُنْبِئُ بِالْعَلَامَاتِ، فَلَا إِلَهَ غَيْرُهُ الْكَبِيرُ الْمُتَعَالِ

Thus, He^{azwj} is close by without being attached, and remote without being detached. He^{azwj} is real and (but) cannot be resembled. He^{azwj} is the One but without being of several (subdivided parts). He^{azwj} is known by the Signs and is affirmed by the marks. So there is no god apart from Him^{azwj}, the Greatest, the Loftiest’.

فَقَالَ الرَّجُلُ: يَا أَبِي أَنْتَ وَ أُمِّي يَا ابْنَ رَسُولِ اللَّهِ، فَإِنَّ مَعِي مَنْ يَنْتَحِلُ مُوالاتِكُمْ [وَ] يَزْعُمُ أَنَّ هَذِهِ كُلُّهَا صِفَاتٌ عَلَيَّ ع، وَ أَنَّهُ هُوَ اللَّهُ رَبُّ الْعَالَمِينَ.

So the man said, 'May my father and my mother (be sacrificed for) you^{asws}, O son^{asws} of Rasool-Allah^{saww}! There is one with me who is pretending your^{asws} *Wilayah* and is claiming that these, all of these are descriptions of Ali^{asws}, and that he^{asws} is Allah^{azwj}, Lord^{azwj} of the worlds'.

قَالَ: فَلَمَّا سَمِعَهَا الرَّضَا عِ ارْتَعَدَتْ فَرَائِصُهُ وَ تَصَبَّبَ عَرْقًا، وَ قَالَ: سُبْحَانَ اللَّهِ [سُبْحَانَ اللَّهِ] عَمَّا يَقُولُ الظَّالِمُونَ، وَ الْكَافِرُونَ.

He (Imam Hassan Al-Askari^{asws}) said: 'So when Al-Reza^{asws} heard it, his^{asws} limbs trembled and his^{asws} veins sweated, and he^{asws} said: 'Glorious is Allah^{azwj}! Glorious is Allah^{azwj} from what the unjust ones and the *Kafirs* are saying!'

أ وَ لَيْسَ عَلَيَّ ع كَانَ أَكْبَلًا فِي الْأَكْبَلِينَ، [وَ] شَارِبًا فِي الشَّارِبِينَ، وَ نَاكِحًا فِي النَّاكِحِينَ، وَ مُحَدِّثًا فِي الْمُحَدِّثِينَ وَ كَانَ مَعَ ذَلِكَ مُصَلِّيًا- خَاشِعًا [خَاضِعًا] بَيْنَ يَدَيِ اللَّهِ عَزَّ وَ جَلَّ ذَلِيلًا- وَ إِلَيْهِ أَوْهَاءٌ مُنِيبًا، أ فَمَنْ [كَانَ] هَذِهِ صِفَتَهُ يَكُونُ إِلَهًا! [فَإِنْ كَانَ هَذَا إِلَهًا] فَلَيْسَ مِنْكُمْ أَحَدٌ إِلَّا وَ هُوَ إِلَهٌ- لِمُشَارَكَتِهِ لَهُ فِي هَذِهِ الصِّفَاتِ الدَّلَالَتِ عَلَى خُذُوثِ كُلِّ مَوْصُوفٍ بِهَا.

Or wasn't Ali^{asws} eating among the eating ones, and drinking among the drinking ones, and marrying among the marrying ones, and discussing among the discussing ones? And along with that, he^{asws} was praying *Salat*, humbly, submissively in front of Allah^{azwj} Mighty and Majestic, abjectly, and to Him^{azwj} he^{asws} was supplicating frequently, penitently. Is the one who was upon these characteristics happen to be God?' So if this one is a god, then there wouldn't be anyone from you except and he would be a god, due to his participation in these characteristics evidencing upon the occurrence of every one described with these'.

ثُمَّ قَالَ ع: حَدَّثَنِي أَبِي، عَنْ جَدِّي، عَنْ رَسُولِ اللَّهِ ع أَنَّهُ قَالَ: مَا عَرَفَ اللَّهُ تَعَالَى مِنْ شَبَّهَهُ بِخَلْقِهِ، وَ لَا عَدَلَهُ مِنْ نَسَبَ إِلَيْهِ ذُنُوبَ عِبَادِهِ.

Then he^{asws} said: 'My^{asws} father^{asws} narrated to me^{asws} from Rasool-Allah^{saww} that he^{saww} said: 'Allah^{azwj} the Exalted cannot be recognised from His^{azwj} being resembled with His^{azwj} creatures, nor has he done justice to Him^{azwj}, the one to whom are linked the sins of His^{azwj} creatures'.

فَقَالَ الرَّجُلُ: يَا ابْنَ رَسُولِ اللَّهِ إِنَّهُمْ يَزْعُمُونَ أَنَّ عَلِيًّا ع لَمَّا أَظْهَرَ مِنْ نَفْسِهِ الْمُعْجَزَاتِ- الَّتِي لَا يَقْدِرُ عَلَيْهَا غَيْرُ اللَّهِ تَعَالَى- دَلَّ ذَلِكَ عَلَى أَنَّهُ إِلَهٌ، وَ لَمَّا أَظْهَرَ لَهُمْ بِصِفَاتِ الْمُحَدِّثِينَ الْعَاجِزِينَ- لَبَسَ بِذَلِكَ عَلَيْهِمْ، وَ امْتَحَنَهُمْ لِيَعْرِفُوهُ، وَ لِيَكُونَ إِيمَانُهُمْ بِهِ اخْتِيَارًا مِنْ أَنْفُسِهِمْ.

So, the man said, 'O son^{asws} of Rasool-Allah^{saww}! They are claiming that Ali^{asws}, when he^{asws} manifested the miracles from himself^{asws} – which none is able upon apart from Allah^{azwj} the Exalted –so he^{asws} is god, and when he^{asws} appeared to them with the characteristics of the one who can create (make people born again), the frustrated ones (normal people), he^{asws} clothed (himself^{asws} with that upon them, and tested them in order for them to recognise him^{asws} (as being god), and for their *Eman* in him^{asws} (as being god) be a matter of choice from their own selves'.

فَقَالَ الرِّضَا ع: أَوَّلُ مَا هَاهُنَا - أَنَّهُمْ لَا يَنْفَصِلُونَ مِّنْ قَلْبِ هَذَا عَلَيْهِمْ.

So Al-Reza^{asws} said: 'The first of what is over here – they are not distancing from the ones, this (argument) can be turned over upon them'.

فَقَالَ: لَمَّا ظَهَرَ مِنْهُ الْفَقْرُ وَالْفَقَاةُ - دَلَّ عَلَى أَنَّ مَنْ هَذِهِ صِفَاتُهُ وَ شَارَكَهُ فِيهَا الضُّعْفَاءُ الْمُحْتَاجُونَ - لَا تَكُونُ الْمُعْجَزَاتُ فِعْلَهُ، فَعَلِمَ بِهَذَا أَنَّ الَّذِي ظَهَرَ مِنْهُ [مِنْ] الْمُعْجَزَاتِ إِنَّمَا كَانَتْ فِعْلَ الْقَادِرِ الَّذِي لَا يُشْبِهُ الْمَخْلُوقِينَ، لَا فِعْلَ الْمُحَدَّثِ الْمُحْتَاجِ - الْمُشَارِكِ لِلضُّعْفَاءِ فِي صِفَاتِ الضَّعْفِ.

So he^{asws} said: 'When there appeared from it, the poverty and destitution (bereft of answers) from them – it pointed upon that the one of these characteristics and his associates in it are the weak ones (of understanding), the needy ones – the miracles did not happen to be his^{asws} deeds (but from Allah^{azwj}). Therefore, known by this that those which were manifest from him^{asws}, from the miracles, rather were the Deed of the All-Powerful Who cannot be resembled with His^{azwj} creatures, not the deed of the one Brought into being, the needy, the participant of the weak ones in the characteristics of the weak'.³⁹

³⁹ Tafseer Imam Hassan Al Askari^{asws} – S 24

APPENDIX

The Original Salat included recitation of Surah Al-Tawheed

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ مَا تَرَوِي هَذِهِ النَّاصِبَةُ فَقُلْتُ جُعِلْتُ فِدَاكَ فِيمَا دَا فَقَالَ فِي أَذَانِهِمْ وَرُكُوعِهِمْ وَسُجُودِهِمْ فَقُلْتُ إِنَّهُمْ يُقُولُونَ إِنَّ أَبِيَّ بْنَ كَعْبٍ رَأَى فِي النَّوْمِ فَقَالَ كَذَبُوا فَإِنَّ دِينَ اللَّهِ عَزَّ وَجَلَّ أَعَزُّ مِنْ أَنْ يَرَى فِي النَّوْمِ

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'What are these Hostile Ones (Nasibis) reporting?' So, I said, 'May I be sacrificed for you^{asws}! With regards to what?' So he^{asws} said: Regarding their *Azans*, and their *Rukū* and their *Sajdahs*. So I said, 'They are saying that Abayy Bin Ka'ab saw it during the sleep (dream)'. So he^{asws} said: 'They are lying, for the Religion of Allah^{azwj} Mighty and Majestic is more Honourable than for it to be seen during the sleep (dreamt)'.

قَالَ فَقَالَ لَهُ سُدَيْرُ الصَّبْرِيِّ جُعِلْتُ فِدَاكَ فَأَخْبَرْتَنِي لَنَا مِنْ ذَلِكَ ذِكْرًا فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِنَّ اللَّهَ عَزَّ وَجَلَّ لَمَّا عَرَجَ بِنَبِيِّهِ (صلى الله عليه وآله) إِلَى سَمَاوَاتِهِ السَّبْعِ أَمَّا أَوْلَاهُنَّ فَبَارَكَ عَلَيْهِ وَالثَّانِيَةَ عَلَّمَهُ فَرَضَهُ فَأَنْزَلَ اللَّهُ مَحْمَلًا مِنْ نُورٍ فِيهِ أَرْبَعُونَ نَوْعًا مِنْ أَنْوَاعِ النُّورِ كَانَتْ مُحَدِقَةً بِعَرْشِ اللَّهِ تَغْشَى أَبْصَارَ النَّاطِرِينَ

He (the narrator) said, 'So Sudeyr Al-Sayrafi said to him^{asws}, 'May I be sacrificed for you^{asws}! So narrate to us a reminder of that'. So Abu Abdullah^{asws} said: 'When Allah^{azwj} Mighty and Majestic Ascended His^{azwj} Prophet^{saww} to the seven skies, so as for the first of these, He^{azwj} Blessed upon him^{saww}, and (in) the second, Taught him^{saww} his^{saww} Obligations. So Allah^{azwj} Sent down a carriage of Light wherein were forty varieties from the varieties of Light which engulf the Throne of Allah^{azwj}, overwhelming the sights of the onlookers.

أَمَّا وَاحِدٌ مِنْهَا فَأَصْفَرُ فَمِنْ أَجْلِ ذَلِكَ اصْفَرَّتِ الصُّفْرَةُ وَوَاحِدٌ مِنْهَا أَحْمَرُ فَمِنْ أَجْلِ ذَلِكَ احْمَرَّتِ الْحُمْرَةُ وَوَاحِدٌ مِنْهَا أَبْيَضُ فَمِنْ أَجْلِ ذَلِكَ ابْيَضَّ الْبَيْضُ وَالْبَاقِي عَلَى سَائِرِ عَدَدِ الْخَلْقِ مِنَ النُّورِ وَالْأَلْوَانِ فِي ذَلِكَ الْمَحْمَلِ خَلَقَ وَ سَلَابِلُ مِنْ فِضَّةٍ

As for one of these, so it was yellow, and due to that is the yellowness of the yellow; and one of these was red, and due to that is the redness of the red; and one of these was white, and due to that is the whiteness of the white; and the remainder were upon the number of the rest of the creatures of light; and the colours in that carriage, the ring, and the chain were from silver.

ثُمَّ عَرَجَ بِهِ إِلَى السَّمَاءِ فَنَفَرَتِ الْمَلَائِكَةُ إِلَى أَطْرَافِ السَّمَاءِ وَ خَرَّتْ سُجَّدًا وَ قَالَتْ سُبُوحٌ قُدُوسٌ مَا أَشْبَهَ هَذَا النُّورَ
بِنُورِ رَبِّنَا فَقَالَ جِبْرَائِيلُ (عَلَيْهِ السَّلَام) اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ ثُمَّ فُتِحَتْ أَبْوَابُ السَّمَاءِ وَ اجْتَمَعَتِ الْمَلَائِكَةُ فَسَلَّمَتْ
عَلَى النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَفْوَاجًا وَ قَالَتْ يَا مُحَمَّدُ كَيْفَ أَخُوكَ إِذَا نَزَلَتْ فَأَقْرَبُهُ السَّلَامَ

Then he^{saww} was ascended with to the sky, so the Angels alienated towards the horizons of the sky and fell down in *Sajdah* and said, 'Glorious One! Holy One! How resembling is this light with the Light of our Lord^{azwj}!' So Jibraeel^{as} said: 'Allah^{azwj} is the Greatest!' Then the door of the sky were opened and the Angels gathered around. So, they greeted upon the Prophet^{saww} in droves, and said, 'O Muhammad^{saww}! How is your^{saww} brother^{asws}? When you^{saww} descend, so convey the greetings to him^{asws}'.

قَالَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَ فَتَعْرِفُونَهُ قَالُوا وَ كَيْفَ لَا نَعْرِفُهُ وَ قَدْ أَحَدَ مِيثَاقَكَ وَ مِيثَاقَهُ مِنَّا وَ مِيثَاقَ شِيعَتِهِ إِلَى
يَوْمِ الْقِيَامَةِ عَلَيْنَا وَ إِنَّا لَنَتَصَفَّحُ وَجْهَهُ شِيعَتِهِ فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ خَمْسًا يَعْنُونَ فِي كُلِّ وَقْتِ صَلَاةٍ وَ إِنَّا لَنُصَلِّي عَلَيْكَ وَ
عَلَيْهِ

The Prophet^{saww} said: 'Do you all recognise him^{asws}?' They said, 'And how can we not recognise him^{asws}, and he^{asws} has taken your^{saww} Covenant and his^{saww} own Covenant from us, and the Covenant of his^{asws} Shias upon us up to the Day of Judgement, and we browse through the faces of his^{asws} Shias five times during every day and night, meaning during every time for *Salāt*, and we send Blessings upon you^{saww} and upon him^{asws}'.

قَالَ ثُمَّ زَادَنِي رَبِّي أَرْبَعِينَ نَوْعًا مِنْ أَنْوَاعِ النُّورِ لَا يُشْبِهُهُ النُّورُ الْأَوَّلُ وَ زَادَنِي حَلَقًا وَ سَلَاسِلَ وَ عَرَجَ بِي إِلَى السَّمَاءِ الثَّانِيَةِ
فَلَمَّا قَرَيْتُ مِنْ بَابِ السَّمَاءِ الثَّانِيَةِ نَفَرَتْ الْمَلَائِكَةُ إِلَى أَطْرَافِ السَّمَاءِ وَ خَرَّتْ سُجَّدًا وَ قَالَتْ سُبُوحٌ قُدُوسٌ رَبُّ
الْمَلَائِكَةِ وَ الرُّوحِ مَا أَشْبَهَ هَذَا النُّورَ بِنُورِ رَبِّنَا فَقَالَ جِبْرَائِيلُ (عَلَيْهِ السَّلَام) أَ شَهِدْتُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ فَاجْتَمَعَتِ الْمَلَائِكَةُ وَ قَالَتْ يَا جِبْرَائِيلُ مَنْ هَذَا مَعَكَ قَالَ هَذَا مُحَمَّدٌ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَالُوا وَ قَدْ بُعِثَ
قَالَ نَعَمْ

He^{saww} said: 'Then my^{saww} Lord^{azwj} Increased for me^{saww} forty types from the verities of the Light, non resembling the earlier Lights (Given to me^{saww} before), and Increased me^{saww} with a ring, and chain, and Ascended with me to the second sky. So when I^{saww} was near to the door of the second sky, the Angels alienated towards the horizons of the sky and fell down in *Sajdah*, and said: 'Glorious One! Holy One! Lord^{azwj} of the Angels and the Spirit! How resembling is this light with the Light of our Lord^{azwj}!' So Jibraeel^{as} said: 'I testify that there is no god except for Allah^{azwj}'. So the Angels gathered around and said, 'O Jibraeel^{as}! Who is this one with you^{as}?' He^{as} said: 'This is Muhammad^{saww}'. They said: 'And he^{saww} has (already) been sent (with the Prophet-hood)?' He^{as} said: 'Yes'.

قَالَ النَّبِيُّ (صلى الله عليه وآله) فَخَرَجُوا إِلَيَّ شِبْهَ الْمَعَانِيْقِ فَسَلَّمُوا عَلَيَّ وَ قَالُوا أَقْرَىٰ أَخَاكَ السَّلَامَ قُلْتُ أ تَعْرِفُونَهُ قَالُوا وَ كَيْفَ لَا نَعْرِفُهُ وَ قَدْ أَحَدَ مِيثَاقَكَ وَ مِيثَاقَهُ وَ مِيثَاقُ شِيعَتِهِ إِلَىٰ يَوْمِ الْقِيَامَةِ عَلَيْنَا وَ إِنَّا لَنَتَصَفَّحُ وَجْهَهُ شِيعَتِهِ فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ خَمْسًا يَعْثُونَ فِي كُلِّ وَقْتٍ صَلَاةٍ

The Prophet^{saww} said: 'So they came out towards me^{saww} resembling the swarms, and they greeted upon me^{saww} and said: 'Convey the greetings to your^{saww} brother^{asws}'. I^{saww} said: 'Do you all recognise him^{asws}?'. They said: 'How can we not recognise him^{asws}, and he^{asws} has taken your^{saww} Covenant, and his^{asws} own Covenant, and the Covenant of his^{asws} Shias upon us up to the Day of Judgement, and we browse through the faces of the Shias five times during every day and night, meaning during every time for *Salāt*'.

قَالَ ثُمَّ زَادَنِي رَبِّي أَرْبَعِينَ نَوْعًا مِنْ أَنْوَاعِ النُّورِ لَا تُشْبِهُهُ الْأَنْوَارُ الْأُولَىٰ ثُمَّ عَرَجَ بِي إِلَىٰ السَّمَاءِ الثَّلَاثَةِ فَتَمَرَّتِ الْمَلَائِكَةُ وَ خَرَّتْ سُجَّدًا وَ قَالَتْ سُبُوْحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَ الرُّوحِ مَا هَذَا النُّورُ الَّذِي يُشْبِهُهُ نُورٌ رَبَّنَا فَقَالَ جَبْرَائِيلُ (عليه السلام) أَشْهَدُ أَنَّ مُحَمَّدًا رَسُوْلُ اللَّهِ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُوْلُ اللَّهِ

He^{saww} said: 'Then my^{saww} Lord^{azwj} Increased me with forty types from the varieties of the Light, non resembling the earlier Lights (Given to me^{saww} before). Then I^{saww} was ascended with to the third sky. So the Angels alienated and fell down *Sajdah*, and said: 'Glorious One! Holy One! Lord^{azwj} of the Angels and the Spirit! What is this light which resembles the Light of our Lord^{azwj}?'. So Jibraeel^{as} said: 'I^{as} testify that Muhammad^{saww} is Rasool-Allah^{saww}! I^{as} testify that Muhammad^{saww} is Rasool-Allah^{saww}!'.

قَالَ فَاجْتَمَعَتِ الْمَلَائِكَةُ وَ قَالَتْ مَرْحَبًا بِالْأَوَّلِ وَ مَرْحَبًا بِالْآخِرِ وَ مَرْحَبًا بِالْحَاشِرِ وَ مَرْحَبًا بِالنَّاشِرِ مُحَمَّدٌ خَيْرُ النَّبِيِّينَ وَ عَلَيٌّ خَيْرُ الْوَصِيِّينَ

He^{saww} said: 'So the Angels gathered around and said: 'Welcome to the first one! And welcome to the last one! And welcome to the Resurrector (of souls)! And welcome to the Publisher (of the deeds), Muhammad^{saww}, the best of the Prophets^{as}, and Ali^{asws} the best of the successors^{as}'.

قَالَ النَّبِيُّ (صلى الله عليه وآله) ثُمَّ سَلَّمُوا عَلَيَّ وَ سَأَلُونِي عَنْ أَخِي قُلْتُ هُوَ فِي الْأَرْضِ أ تَعْرِفُونَهُ قَالُوا وَ كَيْفَ لَا نَعْرِفُهُ وَ قَدْ نَحْنُ الْبَيْتِ الْمَعْمُورِ كُلِّ سَنَةٍ وَ عَلَيْهِ رَقٌّ أَبْيَضٌ فِيهِ اسْمُ مُحَمَّدٍ وَ اسْمُ عَلِيٍّ وَ الْحُسَيْنِ وَ الْحُسَيْنِ وَ الْأَيْمَةِ (عليهم السلام) وَ شِيعَتِهِمْ إِلَىٰ يَوْمِ الْقِيَامَةِ وَ إِنَّا لَنُبَارِكُ عَلَيْهِمْ كُلَّ يَوْمٍ وَ لَيْلَةٍ خَمْسًا يَعْثُونَ فِي كُلِّ صَلَاةٍ وَ يَمْسُحُونَ رُءُوسَهُمْ بِأَيْدِيهِمْ

The Prophet^{saww} said: 'Then they greeted upon me^{saww} and asked me^{asws} about my^{saww} brother^{asws}'. I^{saww} said: 'He^{asws} is in the earth. Do you all recognise him^{asws}?'. They said: 'And how can we not recognise him^{asws} and we perform the Hajj of the Bayt Al-Mamour (The Frequent House) every year, and upon it is a white Parchment wherein is the name of Muhammad^{saww}, and name of Ali^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and the Imams^{asws}, and their^{asws} Shias up to the Day of Judgement, and we Bless upon them five

times during every day and night, during the time for every *Salāt*, and we wipe their heads by their hands' (while performing *Wuzu*).

قَالَ ثُمَّ زَادَنِي رَبِّي أَرْبَعِينَ نَوْعًا مِنْ أَنْوَاعِ النُّورِ لَا تُشْبِهُ تِلْكَ الْأَنْوَارَ الْأُولَى ثُمَّ عَرَجَ بِي حَتَّى انْتَهَيْتُ إِلَى السَّمَاءِ الرَّابِعَةِ فَلَمْ تَقُلِ الْمَلَائِكَةُ شَيْئًا وَ سَمِعْتُ دَوِيًّا كَأَنَّهُ فِي الصُّدُورِ فَاجْتَمَعَتِ الْمَلَائِكَةُ فَفُتِحَتْ أَبْوَابُ السَّمَاءِ وَ خَرَجَتْ إِلَيَّ شِبْهَ الْمَعَانِقِ فَقَالَ جِبْرَائِيلُ (عَلَيْهِ السَّلَام)

He^{saww} said: 'Then my^{saww} Lord^{azwj} increased for me forty types from the varieties of Light not resembling the earlier Lights (Given to me^{saww} before). Then I^{saww} was ascended with to the sky until I^{saww} ended up to the fourth sky. Where the Angels were quiet, and I heard a vibration as if it is in the chests. So the Angels gathered around, and the doors of the sky were open, and they came out towards me^{saww} resembling the hordes. So Jibraeel^{as} said:

حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الْفَلَاحِ حَيَّ عَلَى الْفَلَاحِ فَقَالَتِ الْمَلَائِكَةُ صَوْتَانِ مَقْرُونَانِ مَعْرُوفَانِ فَقَالَ جِبْرَائِيلُ (عَلَيْهِ السَّلَام) قَدْ قَامَتِ الصَّلَاةُ قَدْ قَامَتِ الصَّلَاةُ فَقَالَتِ الْمَلَائِكَةُ هِيَ لِشِيعَتِهِ إِلَى يَوْمِ الْقِيَامَةِ

'Hasten to the *Salāt*! Hasten to the *Salāt*! Hasten to the success! Hasten to the success!' So the Angels said: 'These two voices are paired and well-known'. So Jibraeel^{as} said: 'The *Salāt* has been established! The *Salāt* has been established!' So the Angels said: '(These phrases) are for his^{saww} Shias up to the Day of Judgement'.

ثُمَّ اجْتَمَعَتِ الْمَلَائِكَةُ وَ قَالَتْ كَيْفَ تَرَكْتَ أَخَاكَ فَعُلْتُ لَهُمْ وَ تَعْرِفُونَهُ قَالُوا نَعْرِفُهُ وَ شِيعَتَهُ وَ هُمْ نُورٌ حَوْلَ عَرْشِ اللَّهِ وَ إِنَّ فِي الْبَيْتِ الْمَعْمُورِ لَرَقًّا مِنْ نُورٍ فِيهِ كِتَابٌ مِنْ نُورٍ فِيهِ اسْمُ مُحَمَّدٍ وَ عَلِيٍّ وَ الْحَسَنِ وَ الْحُسَيْنِ وَ الْأَيَّمَةِ وَ شِيعَتِهِمْ إِلَى يَوْمِ الْقِيَامَةِ لَا يَرِيدُ فِيهِمْ رَجُلٌ وَ لَا يَنْقُصُ مِنْهُمْ رَجُلٌ وَ إِنَّهُ لَمِثْلَانَا وَ إِنَّهُ لَيَفْرَأُ عَلَيْنَا كُلَّ يَوْمٍ جُمُعَةٍ

The Angels gathered around and said: 'How did you^{saww} leave your^{saww} brother^{asws}? So I^{saww} said to them: 'And you all recognise him^{asws}? They said: 'We recognise him^{asws}, and his^{asws} Shias when they were lights around the Throne of Allah^{azwj}, and in the Bayt Al-Mamour (The Frequent House) is a Parchment of light wherein is writing of light, in which are names of Muhammad^{saww}, and Ali^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and the Imam^{asws}, after the Imam^{asws}, and their^{asws} Shias up to the Day of Judgement. Neither is a man increased among them nor is a man reduced from them; and it is our Covenant which is read out to us every Friday'.

ثُمَّ قِيلَ لِي ارْفَعْ رَأْسَكَ يَا مُحَمَّدُ فَرَفَعْتُ رَأْسِي فَإِذَا أَطْبَاقُ السَّمَاءِ قَدْ خُرِقَتْ وَ الْحُجُبُ قَدْ رُفِعَتْ ثُمَّ قَالَ لِي طَاطُئُ رَأْسَكَ انظُرْ مَا تَرَى فَطَاطُئْتُ رَأْسِي فَانظَرْتُ إِلَى بَيْتٍ مِثْلِ بَيْتِكُمْ هَذَا وَ حَرَمٍ مِثْلِ حَرَمِ هَذَا الْبَيْتِ لَوْ أَلْقَيْتُ شَيْئًا مِنْ يَدِي لَمْ يَقَعْ إِلَّا عَلَيْهِ

Then it was Said to me^{saww}: "O Muhammad^{saww}! Raise your^{saww} head!" So I^{saww} raised my^{saww} head, and there were the layers of the sky which had been pierced and the veils had been raised. Then He^{azwj} Said to me^{saww}: "Lower

your^{saww} head, look! What do you^{saww} see?" So I^{saww} lowered my^{saww} head and looked at a house similar to these houses of yours, and a Sanctuary like the Sanctuary of this House (Kabah). If I^{saww} had thrown something from my^{saww} hand, it would not have fallen except upon it.

فَقِيلَ لِي يَا مُحَمَّدُ إِنَّ هَذَا الْحَرَمُ وَ أَنْتَ الْحَرَامُ وَ لِكُلِّ مِثْلِ مِثَالٌ ثُمَّ أَوْحَى اللَّهُ إِلَيَّ يَا مُحَمَّدُ اذْنُ مِنْ صَادٍ فَاعْسِلْ
مَسَاجِدَكَ وَ طَهَّرْهَا وَ صَلِّ لِرَبِّكَ

So it was Said to me^{saww}: "O Muhammad^{saww}! This is the Sanctuary and you^{saww} are the sanctimonious, and for every like there is a like". Then Allah^{azwj} Revealed unto me^{saww}: "O Muhammad^{saww}! Approach Sa'ad (a river) and wash your^{saww} places of *Sajdah*, and clean these, and pray *Salāt* to your^{saww} Lord^{azwj}".

فَدَنَا رَسُولُ اللَّهِ (صلى الله عليه وآله) مِنْ صَادٍ وَ هُوَ مَاءٌ يَسِيلُ مِنْ سَاقِ الْعَرْشِ الْأَيْمَنِ فَتَلَمَّى رَسُولُ اللَّهِ (صلى الله عليه وآله) الْمَاءَ بِيَدِهِ الْيُمْنَى فَمِنْ أَجْلِ ذَلِكَ صَارَ الْوُضُوءُ بِالْيَمِينِ

So Rasool-Allah^{saww} approached Sa'ad (a river), and it is water which flows from the right Pillar of the Throne. So Rasool-Allah^{saww} scooped the water with his^{saww} right hand, and due to that the *Wuzu* came to be performed with the right hand.

ثُمَّ أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ أَنْ اعْسِلْ وَجْهَكَ فَإِنَّكَ تَنْظُرُ إِلَى عَظْمَتِي ثُمَّ اغْسِلْ ذِرَاعَيْكَ الْيُمْنَى وَ الْيُسْرَى فَإِنَّكَ تَلَمَّى
بِيَدِكَ كَلَامِي ثُمَّ امْسَحْ رَأْسَكَ بِفَضْلِ مَا بَقِيَ فِي يَدَيْكَ مِنَ الْمَاءِ وَ رِجْلَيْكَ إِلَى كَعْبَيْكَ فَإِنَّ أَبَارِكُ عَلَيْكَ وَ أَوْطَأُكَ
مَوْطِئاً لَمْ يَطَّأهُ أَحَدٌ غَيْرُكَ فَهَذَا عَلَهُ الْأَذَانِ وَ الْوُضُوءِ

Then Allah^{azwj} Mighty and Majestic Revealed unto him^{saww}: "Wash your^{saww} face for you^{saww} would be looking at My^{azwj} Magnificence. Then wash your^{saww} right arm and the left for you^{saww} would be receiving My^{azwj} Speech with your^{saww} hands. Then wipe your head with the remnants of what remain in your hands from the water, and the feet up to your ankles, for I^{azwj} would Bless upon you^{saww}, and Make you^{saww} to tread upon a place where not one had trod upon before apart from you". Thus this is the reason for the *Azan* and the *Wuzu*.

ثُمَّ أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ يَا مُحَمَّدُ اسْتَقْبِلِ الْحَجَرَ الْأَسْوَدَ وَ كَبِّرْ بِي عَلَى عَدَدِ حُجْبِي فَمِنْ أَجْلِ ذَلِكَ صَارَ التَّكْبِيرُ
سَبْعاً لِأَنَّ الْحُجْبَ سَبْعٌ فَافْتَتِحْ عِنْدَ انْقِطَاعِ الْحُجْبِ فَمِنْ أَجْلِ ذَلِكَ صَارَ الْإِفْتِتَاحُ سَبْعاً وَ الْحُجْبُ مُتَطَابِقَةٌ بَيْنَهُنَّ بِحَارِ
النُّورِ وَ ذَلِكَ النُّورُ الَّذِي أَنْزَلَهُ اللَّهُ عَلَى مُحَمَّدٍ (صلى الله عليه وآله) فَمِنْ أَجْلِ ذَلِكَ صَارَ الْإِفْتِتَاحُ ثَلَاثَ مَرَّاتٍ لِإِفْتِتَاحِ
الْحُجْبِ ثَلَاثَ مَرَّاتٍ فَصَارَ التَّكْبِيرُ سَبْعاً وَ الْإِفْتِتَاحُ ثَلَاثاً

Then Allah^{azwj} Mighty and Majestic Revealed unto him^{saww}: "O Muhammad^{saww}! Face the Black Stone and exclaim My^{azwj} Greatness upon the number of My^{azwj} Veils". So due to that, the exclamations of *Takbir* came to be seven, because the Veils are seven. So he^{saww} commenced at the

intermission of the Veils, and due to that the commencement came to be a Sunnah; and the Veils are layered, there being oceans of Light between them, and that is the Light which descended unto Muhammad^{saww}, and due to that, the commencement is three times because of the opening of the Veils three times. Thus the exclamations of the *Takbeers* (altogether before commencement) came to be seven, and the commencement, three.

فَلَمَّا فَرَعَ مِنَ التَّكْبِيرِ وَ الْإِفْتِاحِ أَوْحَى اللَّهُ إِلَيْهِ سَمِّ بِاسْمِي فَمِنْ أَجْلِ ذَلِكَ جُعِلَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فِي أَوَّلِ السُّورَةِ
ثُمَّ أَوْحَى اللَّهُ إِلَيْهِ أَنْ اْحْمَدِي فَلَمَّا قَالَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ قَالَ النَّبِيُّ فِي نَفْسِهِ شُكْرًا فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ
فَقَطَعْتَ حَمْدِي فَسَمِّ بِاسْمِي فَمِنْ أَجْلِ ذَلِكَ جُعِلَ فِي الْحَمْدِ الرَّحْمَنِ الرَّحِيمِ مَرَّتَيْنِ

So when you are free from the exclamations of *Takbīr*' and the commencement, Allah^{azwj} Revealed unto him^{saww}: "Name Me^{azwj} by My^{azwj} Name". So due to that, 'In the Name of Allah^{azwj} the Beneficent, the Merciful' is in the first Chapter. Then Allah^{azwj} Revealed unto him^{saww}: "Praise Me^{azwj}". So when he^{saww} said: 'The Praise is for Allah^{azwj}, Lord^{azwj} of the worlds', the Prophet^{saww} said within himself^{saww}: 'Thanks'. So Allah^{azwj} Mighty and Majestic Revealed unto him^{saww}: "Now you discontinued speaking of Me^{azwj}. Call Me^{azwj} by My^{azwj} Name". So due to that 'The Beneficent, the Merciful' was Made to be twice in Al-Hamd (Chapter 1).

فَلَمَّا بَلَغَ وَ لَا الضَّالِّينَ قَالَ النَّبِيُّ (صلى الله عليه وآله) الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ شُكْرًا فَأَوْحَى اللَّهُ إِلَيْهِ فَطَعْتَ دِكْرِي
فَسَمِّ بِاسْمِي فَمِنْ أَجْلِ ذَلِكَ جُعِلَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فِي أَوَّلِ السُّورَةِ

So when he^{saww} reached 'nor of those who has strayed', the Prophet^{saww} said: 'The Praise is for Allah^{azwj} the Lord^{azwj} of the worlds, thanks'. So Allah^{azwj} Revealed unto him^{saww}: "Revealed unto him^{saww}: "Now you discontinued speaking of Me^{azwj}. Call Me^{azwj} by My^{azwj} Name". So due to that, 'In the Name of Allah^{azwj} the Beneficent, the Merciful was made to be in the first Chapter.

ثُمَّ أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ اَفْرَأَ يَا مُحَمَّدُ نَسَبَةَ رَبِّكَ تَبَارَكَ وَ تَعَالَى قُلْ هُوَ اللَّهُ أَحَدٌ. اللَّهُ الصَّمَدُ. لَمْ يَلِدْ وَ لَمْ يُولَدْ. وَ
لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

Then Allah^{azwj} Mighty and Majestic Revealed unto him^{saww}: "Read, O Muhammad^{saww}, a Relationship of your^{saww} Lord^{azwj} Blessed and Exalted. Read: **Say: 'He, Allah, is One [112:1] Allah is the He on Whom all depend [112:2] He does not beget and is not begotten [112:3] And there does not happen to be anyone a match for Him [112:4].**

ثُمَّ اَمْسَكَ عَنْهُ الْوَحْيَ فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) الْوَاحِدُ الْاَحَدُ الصَّمَدُ فَأَوْحَى اللَّهُ إِلَيْهِ لَمْ يَلِدْ وَ لَمْ يُولَدْ. وَ
لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ .

Then the Revelation was Withheld from him, so Rasool-Allah^{saww} said: 'The Alone, the One, the Depended upon'. So Allah^{azwj} Revealed until him^{saww}: **He**

does not beget and is not begotten [112:3] And there does not happen to be anyone a match for Him [112:4].

ثُمَّ أَمْسَكَ عَنْهُ الْوَحْيَ فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) كَذَلِكَ اللَّهُ كَذَلِكَ اللَّهُ رَبُّنَا فَلَمَّا قَالَ ذَلِكَ أَوْحَى اللَّهُ إِلَيْهِ
ارْكَعْ لِرَبِّكَ يَا مُحَمَّدُ فَرَكَعَ فَأَوْحَى اللَّهُ إِلَيْهِ وَ هُوَ رَاكِعٌ قُلْ سُبْحَانَ رَبِّيَ الْعَظِيمِ فَفَعَلَ ذَلِكَ ثَلَاثًا

Then the Revelation was Withheld from him^{saww}, so Rasool-Allah^{saww} said: 'Like that is our Lord^{azwj}! Like that is our Lord^{azwj}!' So when he^{saww} said that, Allah^{azwj} Revealed unto him^{saww}: "Perform *Rukū* to your^{saww} Lord^{azwj}, O Muhammad^{saww}!" So he^{saww} went down into *Rukū*, and Allah^{azwj} Revealed unto him^{saww}: "Say Glorious is my^{saww} Lord^{azwj}, the Magnificent". So he^{saww} did that three (times).

ثُمَّ أَوْحَى اللَّهُ إِلَيْهِ أَنْ اِرْفَعْ رَأْسَكَ يَا مُحَمَّدُ فَفَعَلَ رَسُولُ اللَّهِ (صلى الله عليه وآله) فَقَامَ مُنْتَصِبًا فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ
إِلَيْهِ أَنْ اسْجُدْ لِرَبِّكَ يَا مُحَمَّدُ فَخَرَّ رَسُولُ اللَّهِ (صلى الله عليه وآله) سَاجِدًا فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ قُلْ سُبْحَانَ رَبِّي
الْأَعْلَى فَفَعَلَ ذَلِكَ ثَلَاثًا

Then Allah^{azwj} Revealed unto him^{saww}: "Raise your^{saww} head, O Muhammad^{saww}!" So Rasool-Allah^{saww} stood upright and Allah^{azwj} Mighty and Majestic Revealed unto him^{saww}: "Perform *Sajdah* to your^{saww} Lord^{azwj}, O Muhammad^{saww}!" So Rasool-Allah^{saww} fell down in *Sajdah*, and Allah^{azwj} Mighty and Majestic Revealed unto him^{saww}: "Say: Glorious is my^{saww} Lord^{azwj}, the Exalted". So he^{saww} did that three (times).

ثُمَّ أَوْحَى اللَّهُ إِلَيْهِ اسْتَوِ جَالِسًا يَا مُحَمَّدُ فَفَعَلَ فَلَمَّا رَفَعَ رَأْسَهُ مِنْ سُجُودِهِ وَ اسْتَوَى جَالِسًا نَظَرَ إِلَى عَظَمَتِهِ بَحَثًا لَهُ
فَخَرَّ سَاجِدًا مِنْ تَلَقَّاءِ نَفْسِهِ لَا لِأَمْرِ بِه فَسَبَّحَ أَيْضًا ثَلَاثًا فَأَوْحَى اللَّهُ إِلَيْهِ انْتَصِبْ قَائِمًا فَفَعَلَ فَلَمْ يَرَ مَا كَانَ رَأَى
مِنَ الْعَظَمَةِ فَمِنْ أَجْلِ ذَلِكَ صَارَتْ الصَّلَاةُ رُكْعَةً وَ سَجْدَتَيْنِ

Then Allah^{azwj} Revealed unto him^{saww}: "Sit upright, O Muhammad^{saww}!" So he^{saww} did. So when he^{saww} raised his^{saww} head from his *Sajdah* and sat upright, he^{saww} looked at His^{azwj} Magnificence being Manifested to him^{saww}, so he^{saww} fell down in *Sajdah* from his own self, not to a Command he^{saww} been Commanded with, and he Glorified three (times) as well. So Allah^{azwj} Revealed unto him^{as}: "Stand upright!" So he^{saww} did, but could not see what he^{saww} had seen from the Magnificence. Thus, from the reason of that, the *Salāt* came to be with one *Rukū* and two *Sajdahs*.

ثُمَّ أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ اقْرَأْ بِالْحَمْدِ لِلَّهِ فَقَرَأَهَا مِثْلَ مَا قَرَأَ أَوَّلًا ثُمَّ أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ اقْرَأْ إِنَّا أَنْزَلْنَاهُ فِانَهَا
نَسْبُتَكَ وَ نَسْبُهُ أَهْلِ بَيْتِكَ إِلَى يَوْمِ الْقِيَامَةِ وَ فَعَلَ فِي الرُّكُوعِ مِثْلَ مَا فَعَلَ فِي الْمَرَّةِ الْأُولَى

Then Allah^{azwj} Mighty and Majestic Revealed unto him^{saww}: "Read the Praise for Allah^{azwj}". So he^{saww} recited it similar to what he^{saww} had recited firstly. Then Allah^{azwj} Mighty and Majestic Revealed unto him: "Read: **Surely We revealed it [97:1]** (Chapter 97), for it is your^{saww} relationship and the relationship of the People^{asws} of your^{saww} Household, up to the Day of

Judgement". And he^{saww} did in the *Rukū* the like of what he^{saww} had done the first time.

ثُمَّ سَجَدَ سَجْدَةً وَاحِدَةً فَلَمَّا رَفَعَ رَأْسَهُ بَخَلَّتْ لَهُ الْعُظْمَةُ فَخَرَّ سَاجِدًا مِنْ تَلْقَاءِ نَفْسِهِ لَا لِأَمْرِ أَمْرٍ بِهِ فَسَبَّحَ أَيْضًا

Then he prostrated (and performed) one *Sajdah*. So when he^{saww} raised his^{saww} head, the Magnificence Manifested to him^{saww}, so he^{saww} fell down in *Sajdah* from his^{saww} own self, not to a Command he^{saww} had been Commanded with, and he^{saww} Glorified, as well.

ثُمَّ أَوْحَى اللَّهُ إِلَيْهِ ارْفَعْ رَأْسَكَ يَا مُحَمَّدُ تَبَّتْكَ رُبُّكَ فَلَمَّا ذَهَبَ لِيَقُومَ قَبِلَ يَا مُحَمَّدُ اجْلِسْ فَجَلَسَ فَأَوْحَى اللَّهُ إِلَيْهِ يَا مُحَمَّدُ إِذَا مَا أَنْعَمْتُ عَلَيْكَ فَسَمِّ بِاسْمِي فَأُلْهِمْ أَنْ قَالَ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ الْأَسْمَاءُ الْحُسْنَى كُلُّهَا لِلَّهِ

Then Allah^{azwj} Revealed unto him^{saww}: "Raise your^{saww} head, O Muhammad^{saww}, your^{saww} Lord^{azwj} has Affirmed you^{saww}". So when he^{saww} went on to stand, He^{azwj} Said: "O Muhammad^{saww}! Be seated". So he^{saww} sat, and Allah^{azwj} Revealed unto him^{saww}: "O Muhammad^{saww}! Whenever I^{azwj} Favour upon you^{saww}, so Name Me^{azwj} by My^{azwj} Name". So he^{saww} was inspired that he^{saww} should say: 'In the Name of Allah^{azwj}, and by Allah^{azwj}, and there is no god except for Allah^{azwj}, and the beautiful Names, all of them are for Allah^{azwj}'.

ثُمَّ أَوْحَى اللَّهُ إِلَيْهِ يَا مُحَمَّدُ صَلِّ عَلَى نَفْسِكَ وَ عَلَى أَهْلِ بَيْتِكَ فَقَالَ صَلَّى اللَّهُ عَلَيَّ وَ عَلَى أَهْلِ بَيْتِي وَ قَدْ فَعَلَ ثُمَّ انْتَفَتَ فَإِذَا بِصُفُوفٍ مِنَ الْمَلَائِكَةِ وَ الْمُرْسَلِينَ وَ النَّبِيِّينَ فَقِيلَ يَا مُحَمَّدُ سَلِّمْ عَلَيْهِمْ فَقَالَ السَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

Then Allah^{azwj} Revealed unto him^{saww}: "O Muhammad^{saww}! Send Blessings upon yourself^{saww} and upon the People^{asws} of your^{saww} Household". So he^{saww} said: 'May Allah^{azwj} Send Blessings upon me^{saww} and upon the People^{asws} of my^{saww} Household', and it had been done. Then he^{saww} turned, and he^{saww} was with rows of Angels, and the Mursil Prophets^{as}, and the Prophets^{as}. So it was said: "O Muhammad^{saww}! Greet upon them!" So he^{saww} said: 'The greetings be upon you, and the Mercy of Allah^{azwj} and His^{azwj} Blessings'.

فَأَوْحَى اللَّهُ إِلَيْهِ أَنْ السَّلَامَ وَ التَّحِيَّةَ وَ الرَّحْمَةَ وَ الْبَرَكَاتِ أَنْتَ وَ ذُرِّيَّتَكَ

So Allah^{azwj} Revealed unto him^{saww}: "The greetings, and the salutation, and the Mercy, and the Blessings, are you^{saww} and your^{saww} children^{asws}".

ثُمَّ أَوْحَى اللَّهُ إِلَيْهِ أَنْ لَا يَلْتَفِتْ يَسَارًا وَ أَوَّلُ آيَةٍ سَمِعَهَا بَعْدَ قَوْلِ هُوَ اللَّهُ أَحَدٌ وَ إِنَّا أَنْزَلْنَاهُ آيَةً أَصْحَابِ الْيَمِينِ وَ أَصْحَابِ الشِّمَالِ

Then Allah^{azwj} Revealed unto him^{saww}: "Do not turn towards the left!" And the first Verse he^{saww} heard after: **Say: 'He, Allah, is One [112:1]** (Chapter 112) and: **Surely, We revealed it [97:1]** (Chapter 97), was the Verse of the companions of the right and the companions of the left (Chapter 56).

فَمِنْ أَجْلِ ذَلِكَ كَانَ السَّلَامُ وَاحِدَةً مُجَاهَةً الْقِبْلَةَ وَ مِنْ أَجْلِ ذَلِكَ كَانَ التَّكْبِيرُ فِي السُّجُودِ شُكْرًا وَ قَوْلُهُ سَمِعَ اللَّهُ لِمَنْ
حَمِدَهُ لِأَنَّ النَّبِيَّ (صلى الله عليه وآله) سَمِعَ ضَجَّةَ الْمَلَائِكَةِ بِالتَّسْبِيحِ وَ التَّحْمِيدِ وَ التَّهْلِيلِ

Thus, it was due to that, the *Salām* is one with you facing the Qiblah, and due to that the exclamation of *Takbīr* in the *Sajdah* is the thanks, and His^{azwj} Words: “Allah^{azwj} Hears the one who Praise Him^{azwj}”, is because the Prophet^{saww} heard the sounds of the Angels with the Glorifications, and the Praises, and the Extollation of Holiness.

فَمِنْ أَجْلِ ذَلِكَ قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ وَ مِنْ أَجْلِ ذَلِكَ صَارَتِ الرَّكْعَتَانِ الْأُولَيَانِ كُلَّمَا أُخِذَتْ فِيهِمَا حَدَثًا كَانَ عَلَى
صَاحِبَيْهِمَا إِعَادَتُهُمَا فَهَذَا الْفَرَضُ الْأَوَّلُ فِي صَلَاةِ الزُّوَالِ يَعْنِي صَلَاةَ الظُّهْرِ .

Thus, it was due to that He^{azwj} Said: “Allah^{azwj} Hears the one who Praises Him^{azwj}”, and it was due to that the first two Rak'at of *Salāt* came to be such that every time your *Wudu* breaks in these two, it would be upon its performer that he repeats it. So this is the first necessity (Obligation) during *Salāt* of midday, meaning *Salāt Al-Zohr*.⁴⁰

⁴⁰ Al Kafi V 3 – The Book Of *Salāt* CH 100 H 1