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HAYAT AL-QULUB

Succession to Muhammad (s.a.w.s.)

VOL. 3

By: ALLAMAH MUHAMMAD BAQIR AL-MAJLISI

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vol. 3

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IN THE NAME OF ALLAH, THE BENEFICENT, THE MERCIFUL

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A Brief Introduction

The third volume deals with the topic of Imamate, the appointment of the Imam (a.s.), the inerrancy of the Imams and the obligation of the people to obey them. After this the Author has collected all the verses of the Holy Quran whose Exegesis (Tafsir) points towards Ahlul Bayt (a.s.). He has supported his statements with traditions. This volume can be said to be a Special Tafsir of the Holy Quran.

CHAPTER ONE

There is an Imam in every age and his obedience is compulsory

[Which mentions that the existence of Imam is essential in every period of the time and that no age ever remains without an Imam and that it is obligatory to obey him and that people do not get guidance but through the Imam and that it is necessary that the Imam must be clear of all sins and that he ought to be appointed by Allah. Also a brief description of the Divine texts (Nusoos) revealed regarding the Imams. So also some of their virtues. There are several Parts in this.]

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PART 1

Essentiality of the Imam and there not being any period without an Imam

We should know that there is a difference of opinion among the religious scholars whether the appointment of an Imam is essential or not after the passing of the period of Prophethood. If it is obligatory, on whom: on Allah or on the community? Anyhow, its being essential is a demand of reason, that is, does mind call for his essentiality or the essentiality is based on the heard arguments? All the Shia scholars are unanimous that it is essential for Allah both from the viewpoint of reason and the divine texts that He should appoint the Imam. Some Mutazilite Ahle Sunnah and all Khawarij believe that it is not at all necessary for either Allah or the people to appoint an Imam. While the Ashairah, Ahle Hadith, Ahle Sunnah and some Mutazilites say that people must appoint an Imam as a demand of textual proof and not of intelligence. A group of the Mutazilites is of the opinion that it is necessary for the people to appoint an Imam in the time of peace to save them in the time of turmoil; that if there is a danger of mischief then it is not necessary and some opine contrary to this also.

In the Arab lexicon, Imam means a leader and commander, and in the terminology of the Najiyah Imamiyah group (Shias) mostly Imam means the one who leads the group prayer and according to Scholastic theology (Ilme Kalam) Imam means a man who has been appointed by Allah for the deputyship of the messenger and sometimes this word applies to the prophet too and it will, Insha Allah be known hereafter in the following pages that, according to some reliable traditions the rank of an Imam is higher than that of a messenger as Allah has, after (granting him Prophethood) said to Ibrahim (a.s.):

قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا.

"I will make you an Imam of men. 2:124"[1]

Some researchers have said that Imam is the one who may be a ruler in the worldly and religious affairs, from Allah through a man like a messenger, but the messenger is one who, without the mediation of man, (directly) quotes Allah's commandments and that Imam quotes through a man who is a messenger.[2]

Relevant verses are as follows:

First Verse

Allah Almighty says:

إِنَّمَا أَنْتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ.

You are only a warner (Munzir) and (there is) a guide (Haad) for every people... 13:7

Some commentators have said: It means: (O prophet!) You are a warner for every people from the divine punishment and are a guide. In this case '***Guide'*** is connected to '***Warner***' and some commentators have said that it means that you are a warner for the apostates and the transgressors and for every community there is a guide. In this case one phrase will refer to

another one, which proves that no period of time remains without an Imam. According to this explanation there are many traditions among both the Ahle Sunnat and Shias. Hence the Ahle Sunnat have narrated from Ibne Abbas that when this verse was revealed the Holy Prophet (s.a.w.s.) said:

I am the warner and Ali is the guide. O Ali, the pathfinders will find the path (will be guided) through you.

Abul Qasim Haskani has, in book Shawahidut Tanzil quoted Abi Buraida Aslami that the Holy Prophet (s.a.w.s.) called for water to make ablution. Ali (a.s.) presented it. When the Holy Prophet (s.a.w.s.) concluded the ablution he caught the hand of Ali (a.s.) and, placing it on his own chest, said: "I am the warner," Then placed his own hand on the chest of Ali (a.s.) and said: "After me you are the guide for all the people," and added, "you will provide light to people, you are the sign of guidance and the king of the reciters of Quran and I give witness that you are so."

Imam Muhammad Baqir (a.s.) is quoted in *Basairud Darajat* through authentic narrations that the Prophet of Allah is 'Munzir' (warner) and that, after him, there is a guide from us for every period that guides the people to those things, which the Prophet (s.a.w.s.) has brought from Allah. After the Holy Prophet (s.a.w.s.) the first 'Hadi' is Ali (a.s.) and after him, the holy Imams will, one after another, be guiding people until Qiyamat.

It is authentically quoted from Imam Sadiq (a.s.) that, explaining this very verse, he said that every Imam is a guide for his people among whom he lives.

It is narrated authentically through Imam Baqir (a.s.) that the Holy Prophet (s.a.w.s.) is 'Munzir' and Ali is 'Hadi' and, by Allah, not a guide from us is ever suspended, rather he will always be from us till Qiyamat.

It is authentically reported from Imam Sadiq (a.s.) that, explaining this very verse, he said: The Prophet of Allah is Munzir and Ali (a.s.) is Hadi. Then he asked the narrator: Is there any Hadi today among us? That narrator replied: Why not, may I be sacrificed for you, the Hadi is coming one by one from among you until that (rank) reached you. Imam (a.s.) said: May Allah's mercy be on you. Had it been so that after the revelation of this verse to someone that person died and, after him, there would not have been anyone to know the meaning of this verse and to make this command applicable to the people, verily the Book of Allah would have become dead, that is, meaningless and its command would have been suspended. But the Book of Allah is alive till Qiyamat, that is, the Divine Command, through the agreement of the Ummah, is to exist till Qiyamat and the duty imposed by Allah is never lifted up from or cancelled for the people and if there is no such conveyer of Divine commands who is sinless (never erring) and if anyone else explains the Divine command to the people the Book of Allah will be rendered fruitless and if duty remains it will entail ignorance and it is injustice and Allah never commits injustice. This is one of the clear arguments, which makes it essential that Allah has to appoint an Imam.

Ibne Babawayh has, in his book, *Akmaluddeen*, authentically quoting Imam Baqir (a.s.) while explaining the verse (13:7) writes that it means Imams who are the guides of people in their times in which they live. Ali bin Ibrahim has also authentically quoted him saying that Munzir is the

Prophet of Allah and Hadi is Amirul Momineen, thereafter the holy Imams, that is, in every age there is an Imam who guides people towards Allah's path and tells them what is permissible and what is prohibited.

Second verse

The Lord of the worlds says:

وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُونَ.

And certainly We have made the word to reach them so that they may be mindful… 28:51

That is We joined for them one verse after another and one story after another and the promise with the warning and the admonishments through stories which may provide lessons to them so that they may obtain advice. In this connection many narrations are recorded from the Ahlul Bayt (a.s.) to explain that it means the appointment of one Imam after another as Ali Ibne Ibrahim has mentioned in his commentary and by Shaykh Tusi in *Majalis* with authentic chains. He has said that, explaining this verse; Imam Sadiq (a.s.) said that it means that We appointed one Imam after another. There are some probabilities in this explanation. First: it might mean that We, by appointing one Imam after another, applied the word, that is, statement of Truth and the propagation of the truthful commands and codes, to the people. Second: By the consecutive appointment of the Imams We made the word, that is, the statement of Truth and the propagation of the truthful commands and the clear code for the people. Third: this may be a hint towards the verse wherein Almighty Allah, at the time of determining to create Adam (a.s.), said to the angels:

إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً.

I am going to place in the earth a khalif. 2:30

That is, this promise of making a caliph in the earth is not exclusively for the time of Adam (a.s.), rather it will continue till Qiyamat and that there will be no period without an Imam therein. But the first reason is clearer and, anyhow, perhaps this may be the explanation of the inner meaning of this verse which, however, is not against the apparent meaning as mentioned by commentators, Allah knows better.

In *Basairud Darajat*, there is a narration from Imam Baqir (a.s.) in the explanation of the Almighty's verse:

وَمِمَّنْ خَلَقْنَا أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ.

And of those whom We have created are the people who guide with the Truth and thereby do justice. 7:181

Its apparent translation is: In the group created by Us there is a batch who guide people with Truth and issue command to them with justice, Imam (a.s.) said that this batch means the truthful Imams. The explanation of this verse, Allah willing, will be given afterwards. According to traditions in this regard, Ibne Babawayh has in his books *Majalis* and *Kamaluddeen*, quoted Imam Zainul Aabedeen saying: We are the leaders of the Muslims and the evidences of Allah for the worlds and we are the Sadat (leaders) and the Mominoon (believers) and the bright faces of Paradise and the chiefs of those having white hands and feet, whose faces and hands and feet will be

shining owing to the radiance of Wuzoo (ablution for prayers) that is of the Shias and that the Masters and Chiefs of the Muslims are we and we are the means of protection of the residents of the earth from divine chastisement just as the stars are shelters for the residents of the sky. It means so long as we are on the earth Qiyamat will not occur and punishment will not rain on people and so long as the stars are in the sky the angels need not fear the occurrence of Qiyamat. Our being lifted up is a sign of the suspension of the earthly arrangement and the death of the people on earth just as the wiping off of the stars in the sky is a sign indicating the upheaval in the skies and of the displacement of angels from their stations. The Hazrat said again that: We are the shelter: Because of our blessing Allah protects the skies from falling on earth. But at the time of Qiyamat, by His command alone, the skies will also be destroyed. Allah keeps the earth safe because of our blessing from its tumbling and falling along with its residents. And Allah sends rain with our blessings and expands His vast Mercy and Allah shows the bounties of earth due to us and if none of us is there on earth the earth undoubtedly will go underground along with its residents. In short the earth is never without the evidence of Allah ever since He created Adam (a.s.). Be that argument of proof (Hujjat) apparent and known or hidden and unknown, the earth will not remain without an Imam till Qiyamat. If there is no Hujjat in the earth there will be no worship of Allah because people learn the way of worship only from him and only he orders people to worship Allah. The narrator asked how do people benefit from Hujjat who are hidden from them? He replied: Just as people benefit from the sun even when it is hidden behind clouds.[3]

Kulaini and Ibne Babawayh etc. have with reliable chains of narrators narrated that Imam Ja'far Sadiq (a.s.) once asked Hisham bin Salim, who was one of the scholars of his companions: What questions did you put up before Amr bin Ubaid Basri, a Sunni Sufi scholar? Hisham said: May I be sacrificed for you, O son of the Holy Prophet (s.a.w.s.)! I feel ashamed in narrating them to your honour and my tongue has no strength to describe the same to you. The Hazrat said: When I am giving you a command, you should comply with it. Hisham said: Very well. When I knew about the claim of Amr's "grace" and his sitting in the mosque of Basrah and of his talking nonsense in the matter of religion, it pained me much. So I went there to Basra on a Friday and attended the mosque where he was sitting in the midst of a very big circle of people. He had wrapped a black cloth on his waist and had also covered himself with a black sheet and people were asking him questions. So I also advanced towards him and sat on by knees in the last row. Then I said: O scholar! I am an outsider and want to ask you a question if you permit. He said: You may ask. So I asked him: Do you have eyes? He retorted: O boy! What a question is this? I said: My question is only like that. He replied: All right, then ask, though it is foolish to ask such things. I repeated: Have you eyes? He said: Yes. I asked: What do you do with them? He said: through them I see colors and the faces of people. Then I asked: Do you have a nose? He replied: Yes. I asked: What do you do with it? He replied: I smell fragrances. I asked: Do you also have a mouth. He said: Yes. I asked: What do you do with it? He said: I get tastes

of things. I asked: Do you have a tongue too? He said: Yes. I asked: What do you do with it? He said: I talk with it. I asked: Do you have ears? He said: Yes. I asked: What you do with them? He said: I hear things. I asked: Do you also have hands? He said: Yes. I asked: What do you do with them? He replied: I hold things with them. I asked: Do you also have a heart? He said: Yes. I asked: Of what use is it to you? He replied: I remove with its help if there is anything doubtful to my other organs. I asked: Are your organs not sufficient as you refer matters to your heart? He replied: No. I asked: Why? Why are they not needless of the heart when all of them are hale and healthy? He said: O boy! Whenever these limbs fall in any doubt about anything touched or seen or smelled or heard they refer it to the heart and it decides the matter, removes the doubt and creates certainty. I asked: Then Allah has placed the heart in human body so that it may remove the doubts faced by the limbs and organs. He said: Yes. Then I asked: If it is so, then heart must always be in the body and if it is not there then the knowledge of the organs is not firm and reliable. He said: Of course. Then I said: O Abu Marwan! Do you believe that the Lord of the universe Who has not left your bodily organs without a leader or chief for the pronouncement of truth, and the removal of doubts, but He has left the entire creation in doubts, differences and bewilderments and did not appoint any leader for them so that they may turn to him and so that he (Imam) may keep them on the right path and may remove their doubts and bewilderment? When I said this he kept quiet and did not give any reply. Then turning towards me, he asked: Are you not Hisham? I said: No. He asked: Did you live with him? I said: No. Then he asked: Where are you from? I said: From Kufa. Then he said: Then you are definitely Hisham. He got up from his place, lifted me up and placed me in his place and did not utter a word until I sat there. When I concluded the narration of this event, Imam Sadiq (a.s.) became very pleased and asked: O Hisham! From where did you get this argument? I replied: O son of the Holy Prophet (s.a.w.s.)! it came to my tongue like that. In another version it is written that Hisham said: I obtained these things from your honour and then joined them approximately with one another. Hazrat said: By Allah! This subject is written in the scrolls of Ibrahim and Moosa (a.s.).[4]

Kulaini and Shaykh Tabarsi have narrated from Yunus bin Yaqoob that once a Syrian came to Imam Sadiq (a.s.) and said: I am expert in the religious knowledge of Ilme Kalam (Scholastic theology) and Fiqh (Jurisprudence) and Duties and Inheritance and so I desire to have a dialogue with your companions. The Hazrat asked him: Is your knowledge derived from the words of the Holy Prophet (s.a.w.s.) or it is what your heart says. He replied: Some things are taken from the words of the Holy Prophet (s.a.w.s.) and some are what my heart believes. The Hazrat then asked: Then are you a partner of the Holy Prophet (s.a.w.s.)? He said: Of course not. The Hazrat said: Have you yourself heard the revelation of Allah whereby He has conveyed to you His Commands directly? He said: No. Then the Hazrat asked: Then is obedience to you as compulsory as it is to obey the messenger of Allah. He said: No, please. Yunus says: Then Imam Sadiq (a.s.) turned towards me and said: O Yunus! This gentleman has,

before starting his dialogue nullified his talk because, a man on whom Allah's revelation does not come and whom Allah has not made commander whose commands must be obeyed by the Faithful his talk in the matter of religion will be void, rather, he will be claiming to be a partner of Allah. At that very moment Hisham bin Hakam, who was a very wise and well-informed youth among the Hazrat's companions, arrived. The Hazrat welcomed him and made him sit in his own place and said: You are our helper through your tongue and pen. Thereafter when the companions of the Hazrat talked with the Syrian and could not succeed, the Hazrat said to the Syrian: Have a dialogue with this youth. The Syrian then said to Hisham: Talk with me about this man (Imam Sadiq). Hisham became furious hearing such disrespectful words of the Syrian and said: O man! Is Allah more merciful to people or to Himself? He replied: Allah is more merciful. Hisham asked: What did He do to His servants by way of His Mercy? The Syrian replied: He created a Hujjat (argument/proof) and a guide for them so that they may not be disintegrated and no difference may arise between them, and the Hujjat and Guide may keep them disciplined and may inform them about Allah's Commands, and our duty towards Allah. Hisham asked: Who is that person (Hujjat or Guide)? The Syrian said: He is the Messenger of Allah. Hisham asked: After the Prophet? The Syrian said: Kitab (Holy Quran) and Sunnah (Prophet's traditions). Hisham asked: Has Kitab and Sunnah given us any profit in the matter of removing our differences. He said: Yes. Hisham said: Then why even now there is a difference between you and we. It is due to this difference that you have come all the way from Syria unto here to have a dialogue. The Syrian kept quiet, as he could not give any reply. Hazrat asked him as to why he did not reply? He said: If I say that we have no differences then I will be lying and if I say that the Book and the Traditions will remove the differences, if referred to them, then also it will be wrong because there can be doubts in the minds of both regarding several matters and each one can follow his own opinion. If I say that we do have differences but both of us are on the right then the Kitab and Sunnah have not benefited us at all. But what I can do is that I may return these things to him. Hazrat said: Do it so that you may hear its reply also. The Syrian said: Is Allah more merciful to people or people are more merciful to themselves then Allah? Hisham said: Allah is more Merciful. The Syrian asked: Has He created someone who may remove difference from people and reform their affairs and make truth and falsehood manifest for them? Hisham asked: Are you inquiring about the time of the Holy Prophet (s.a.w.s.) or regarding today? The Syrian said: In those days, the Holy Prophet (s.a.w.s.) was available himself. Tell me who is in that position today? Hisham said: This honourable person (Imam Sadiq a.s.) who is sitting here, and to whom people come from far off places. He gives us news about heaven because of the inheritance, which he has inherited, from his father and forefathers. The Syrian asked: How can I understand this? Hisham said: Ask him whatever you may. The Syrian said: You made me silent. Now I must ask only him. Hazrat said: May I tell you how was your journey? What happened to you en route? Then the Hazrat told him all that he had passed through during his journey. The Syrian said: You have said

the truth. Now I have believed in you and become a Muslim. Hazrat said: Rather you have followed now. Before this when you were reciting the Kalimaate Shahaadatain (attestation of beliefs) you were merely Muslim but Islam (submission) comes always before Imaan (Faith). Commands regarding inheritance, marriage, etc are based on it and the reward of Hereafter is the result of Imaan. Until they do not have faith in the Imamate of the holy Imams people are not eligible for Paradise. The Syrian said: You have said the truth. Now I attest to the oneness of Allah and the Messengership of the holy Prophet and give witness that you are one of his legatees.

Kulaini, Babawayh and Kishi have, from authentic chains narrated from Mansoor bin Hazim that he said: I said to Imam Sadiq (a.s.) that Allah Almighty is above (the position) than we may recognize Him due to the creation, rather we must recognize or know the creation because of Allah.[5] The Hazrat said: You have said the truth. I said: A man who knows that he has a Lord should also know that the Lord also has anger and pleasure, that is, some deeds make Him angry and some make Him happy. Then it must also be understood that His pleasure or unhappiness can be known only through Revelation or a messenger. So the one who does not get Revelation should seek prophets and when he meets them he must accept them as the arguments of Allah along with the miracles and signs given to them by Allah and that it is a must to obey them. Mansoor says: I told the Ahle Sunnat: Was the Holy Prophet (s.a.w.s.) a Hujjat (proof) of Allah for the people? They said: Yes. Thereafter I asked: After his departure who was the Hujjat? They said the Holy Quran. Then I noticed that the fatalists and atheists who do not believe in the Holy Quran also argue with people through this Quran and win. So I understood that Quran cannot be the Hujjat of Allah but it must be through a man who is able to explain the Quranic verses and who is fully aware of their meanings and who can explain it thoroughly. Then I asked the Ahle Sunnat: Who is such interpreter of the Holy Quran? He said: Ibne Masood knows, Umar knows, Huzaifah knows. I asked: Do they know the explanation of the entire Quran? He said: They know partly. In short, I could not find anybody except Ali Ibne Abi Talib (a.s.) who knew the meaning and the explanation of the whole Quran. So when in a community if there is a thing about which everyone of them says: “I do not know the whole of it” and if only one says that “I know it” and he describes it correctly then it is only Ali Ibne Abi Talib (a.s.). Therefore, I testify that he is the protector, explanator and maintainer of the Holy Quran and his obedience is a compulsory duty of the entire creation and he is the Hujjat of Allah after the Holy Prophet (s.a.w.s.) and whatever meaning of the Quran he may show or whatever commands he may draw from it are all correct and true. Imam Sadiq (a.s.) said:

O Mansoor! May Allah have mercy on you.

Hearing this I got up and kissed his holy head and said: Imam Ali (a.s.) did not pass away from this world until he appointed a Hujjat behind him and that Hujjat after Ali (a.s.) was Imam Hasan (a.s.) and I give witness that Imam Hasan was a Hujjat of Allah and his obedience was compulsory for the creation. Then Imam Sadiq (a.s.) said:

May Allah shed His mercy on you.

So I kissed his holy head, and said: I testify that Imam Hasan (a.s.) also did not leave this world without nominating a Hujjat after him just as was done by the Holy Prophet (s.a.w.s.) and by his respected father and after Imam Hasan (a.s.) Imam Husain (a.s.) was the Hujjat of Allah and his obedience too was obligatory for the creation. Hearing this the Hazrat again said:

May Allah be kind to you.

So again I kissed his head and said: I testify that Imam Husain (a.s.) also did not depart from this world without nominating a Hujjat of Allah behind him and that he was Ali bin Husain (a.s.) and to obey him also was a must for all. The Hazrat said:

May Allah be Graceful to you.

So I once again kissed his holy head and said: I give witness that Imam Ali bin Husain (a.s.) too did pass away before nominating a Hujjat of Allah behind him and he was Muhammad bin Ali bin Husain (a.s.) and to obey him also was the duty of the creation. Then the Hazrat said:

May Allah be pleased with you.

And I once again kissed his head and he smiled and this continued until his own turn came and he knew that I was about to mention his name. In short, I said: Your respected father did not leave this world until he nominated his legatee as the Hujjat of Allah after him just as his father had done and I give witness that, by Allah, that Hujjat are you and it is the duty of all to obey you. Then the Hazrat said:

This is enough for you. May Allah be pleased with you.

I said: Kindly extend your holy head so that I may kiss it and he smiled and said, “Inquire from me whatever you may want because after this I will not keep anything hidden from you.”

Ibne Babawayh has narrated authentically from Jabir that Jabir said: I asked Imam Muhammad Baqir (a.s.): Why people need a prophet and an Imam? He said,

“So that the world may continue on the right path because the Merciful Allah keeps the chastisement away from the people of the earth so long as there is a prophet or an Imam among them as He says in the Holy Quran:

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ.

“But Allah was not going to chastise them while you were among them. 8:33”

The Holy Prophet (s.a.w.s.) said,

“The stars are the shelter for the inhabitants of the sky so that they may not move from their places and my Ahlul Bayt are shelters for the residents of the earth. When stars will be dispersed the residents of the sky will witness what they do not like and when my Ahlul Bayt will go away from the earth the people of the earth will see what they do not like.”

Ibne Babawayh says Ahlul Bayt means the holy Imams about whom Allah has said that obedience to them is obedience to Allah. It is mentioned in the Holy Quran:

أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُوْلِي الْأَمْرِ مِنْكُمْ.

Obey Allah and obey the Apostle and those in authority from among you. 4:59

They are infallible and clear of defects. They never sin. They are the confirmers and the successful and the obstructers. Allah gives sustenance to His servants because of their blessings and flourishes His cities because of their mediation, pours rain, grows bounties from earth; gives respite to sinners, does not hasten to chastise them. The Holy Spirit does not separate itself from the Imams nor do they depart from it and neither do they separate themselves from the Holy Quran nor the Holy Quran separates itself from them.

There is an authentic narration from Imam Sadiq (a.s.) that when the period of the Prophethood of Prophet Adam (a.s.) came to conclusion and his life was about to end Allah Almighty revealed to Him: O Adam! The period of your Messengership has concluded and your age finished. So now whatever you possess of knowledge, faith and prophet's heritage and the Isme Aazam etc, hand over all of it to Hibbatullah because I will not leave the earth without a scholar through whom people may know about worship and the religion of Muhammad (s.a.w.s.) and salvation is for him who may obey that scholar.

It is authentically quoted from Amirul Momineen (a.s.) that in his supplication he said: O My Sustainer! Do not leave the creation on earth without a Hujjat, be he manifest or hidden, so that Your arguments and proofs may not vanish.

It has been mentioned authentically by Yaqoob Sarraj that he says: I inquired from Imam Sadiq (a.s.): Can the earth remain balanced without a living scholar, whose Imamate may be manifest and in whom people may take shelter and from whom they may know what is permissible and what is prohibited? He said: If it so happens then there will be no worship of Allah.

Ibne Babawayh, Saffar and Mufeed have authentically narrated from Imam Sadiq (a.s.) that the earth will not remain balanced unless there is a scholar who may know about the benefit or harm to religion so that if the believers make any addition in religion he may make them return towards the divine limits and if they curtail anything in religion he may make it perfect. In short, that scholar will say: Take up the religion totally and perfectly. If it is not so then the religion of the faithful will become doubtful in their eyes and they will not be able to differentiate between truth and falsehood. Again he has said with many proofs that if the earth is left without an Imam even for a moment it will doubtlessly be pushed down.[6]

Kulaini and Ibne Babawayh etc. have authentically narrated from the same Imam (a.s.) that if only two men are left on earth one of them will be the Imam and that the one who will die last will be the Imam so that no one may be able to argue with Allah that "You left me without a Hujjat".

Ibne Babawayh and others have authentically narrated from Imam Sadiq (a.s.) that Jibraeel (a.s.) came to the Holy Prophet (s.a.w.s.) and brought news from Allah: "O Muhammad! I have not left the earth but in such a condition that there has been a scholar between the period of one prophet's departure and next one's arrival so that people may continue to ascertain My Path and may get salvation. I never give total freedom to Satan to misguide

people in the absence of My Hujjat. There always has to be a Hujjat calling people towards Me, who may be knowing My religion. Therefore I have appointed a guide for every community so that I may guide the lucky ones and the unlucky may also have a Hujjat. Moreover he has also narrated authentically from Imam Sadiq (a.s.) that people do not get guidance but through an Imam and that even if only two men are left on earth one of them must be the Imam, the Hujjat of Allah.

According to yet another narration Imam Sadiq (a.s.) said: By Allah, by Allah! Allah has never left the earth without an Imam ever since Adam (a.s.) passed away from the world so that people may get the path leading to Allah through that Imam and there may be a Hujjat from Allah and the earth cannot remain without a Hujjat at any time. Who does not obey that Hujjat is destroyed and who obeys him gets salvation. This is a must for Allah. Again the same Hazrat has said that the earth must always have an Imam, either manifest or hidden. Another tradition says that ever since Allah created the earth and skies they have never remained without an Imam nor will they remain so till Qiyamat.

Kulaini, Ibne Babawayh and Shaykh Tusi have authentically narrated from Abu Hamza Thumali that he says: I asked Imam Sadiq (a.s.): Will the earth ever remain in place without an Imam? He said: If it so happens it will be destroyed.

Many authentic sources say that Imam Baqir (a.s.) has said that Allah has never left the earth without an Imam who adds what has been diminished (by wrongdoers) and what has been wrongly added in the religion. Had He not done so, people would certainly remain in doubt all the time.

Sulaiman Ja'fari once asked Imam Reza (a.s.): Can the earth ever remain without a Hujjat? He replied: If it remains without an Imam ever for a split second it would certainly sink along with its inhabitants.

In another authentic tradition he says: Allah's argument (Hujjat) is neither established nor concluded but because of a living Imam whom people know.

Humairi has narrated that Imam Sadiq (a.s.) said: The Holy Prophet (s.a.w.s.) has said: In my Ummat there is, in every age, a just Imam from my Ahlul Bayt who removes the changes made by excessive people, false claims of liars and wrong explanation of the ignorants.

Ibne Babawayh has narrated from Fazl Bin Shazan and he from Imam Reza (a.s.) that he (Imam Reza) said that if somebody asks me why Allah has appointed an Ulil Amr (one who is authorized to command) and why has He ordained his obedience I will reply to him that there are several reasons:

First: Allah has fixed for the people of the world a certain limit for utilization so that they may not exceed that limit and thereby cause corruption. Hence it has been necessary that an honest person must be appointed over them who may prevent the people from crossing the limit of permissible and from entering into the impermissible. Had he not been there nobody would give up his self interest and pleasure to save others from loss and trouble. In such circumstances there would be quarrel and hostility

among people. Therefore He appointed a strong leader who may prevent mischief and keep people within the limits fixed by Allah.

Second: No community or group can remain lively in the religious and worldly affairs without a chief or a ruler. Hence it was unbecoming on the part of the Most Wise Allah to ignore this, which is essential for the welfare and management of all. So it became incumbent that He may appoint a man who say fight against his enemies and may distribute war booty among people and may establish and maintain Friday and Congregation prayers and may protect people from the oppressions of the oppressors.

Third: Had Allah not appointed for the creation, such a firm, honest and trustworthy Imam who may maintain public affairs and protect the religion of Allah selflessly, and keep the secrets of the trusts of the Holy Prophet (s.a.w.s.), verily the society would become old and stagnant and the religion of Allah would be displaced. There would enter changes in the Sunnah and commands of the Prophet and innovators would add new things in the religion of Allah as do the Sufis and the atheists would make curtailments in the religion as did the Ismailis and would make religion doubtful for Muslims who would find the society imperfect and lacking in a proper trainer and incomplete due to differences in thinking and desires. Therefore, had Allah not appointed among them a Qaem and a protector who may protect whatever the Prophet brought from Allah the people would definitely have been misguided and the Shariats and Sunnahs (traditions) and divine commandments and faith would have been altered and such alterations would have resulted in wide-scale corruption.

It is reported from Imam Sadiq (a.s.) that there had been a gap of five hundred years between Isa (a.s.) and the Holy Prophet (s.a.w.s.) and for two and a half hundred years there was neither a prophet nor a manifest scholar. The narrator asked: What were then the people doing? He said: They had clinged to the religion of Isa (a.s.). He asked: How was their condition? He said: They were believer, and added that the earth can never remain without a scholar, that is, if the scholar is not manifest, he is hidden.

Kulaini and Ibne Babawayh etc have authentically narrated from Imam Muhammad Baqir (a.s.) that he said: If the Imam separates himself from the earth even for a moment, the earth, along with all its inhabitants, would begin to waver just like a sea in storm.

Ibne Babawayh has authentically reported from Imam Sadiq (a.s.) that: Had the Hujjat of Allah not been on earth, the earth would certainly have shaken and thrown down with all that is on or in it, because the earth does not remain without an Imam even for a second.

It is also narrated from Imam Reza (a.s.) that he said: We are the Hujjats of Allah on earth, we are Allah's trustees with His permission and we are the caliphs of Allah among His servants and we are the Word of Righteousness (Kalimah Taqwa) as mentioned in the Holy Quran:

وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَى.

"And made them keep the word of guarding (against evil) 48:26"

That is to say, our Wilayat is the means of protection from the chastisement of Allah and we are the 'Urwatul Wuthqa' meaning our

Wilayat and obedience is the strong chain which, if held by people will not break, rather it leads them to Paradise. And we are the witnesses of Allah among the people and the signs of His guidance. Allah keeps the skies and the earth protected from moving or shaking from their places and He pours rain because of our presence and He widens His bounty and the earth can never remain without the existence of any of us and that Imam is either visible or hidden. If the earth remains without an Imam even for a day it will be stormed and it may drown along with all its inhabitants; just as a storm in the sea destroys all.

It is reported with reliable chains of narrators that Imam Baqir (a.s.) said: If the earth remains without an Imam even for a day it may get pushed down along with all living on it and Allah may punish them with His most severe chastisement because Allah has appointed us as His Hujjat for the residents of the earth so that they may not be punished and they may live in safety and peace, and safe from being drowned so long as we are among them. When Allah will decide to destroy them without giving them any respite He will lift us up from them and thereafter He will enact His chastisement or punishment, as He wants.

It is authentically reported that Imam Sadiq (a.s.) has said that ever since the earth was created it has never been without a scholar and a Hujjat who enlivens the truths destroyed by people and then he recited this verse of the Holy Quran:

يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَنْ يُتِمَّ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ.

They desire to put out the light of Allah with their mouths and Allah will not consent save to perfect His light, though the unbelievers are averse. 9:32

It is mentioned in another narration that the Hujjat of Allah, meaning the guide for the creation, was there before the creation and is with the creation and will be there after the creation.

It also has been authentically reported from Imam Ja'far Sadiq (a.s.) that the knowledge which Adam (a.s.) had brought did not return because the inheritance of knowledge reaches (is given to) us and whatever knowledge and information is obtained through any sources other than the prophets and messengers and the Ahlul Bayt of the Holy Prophet (s.a.w.s.) is false because Ali (a.s.) was the scholar of this Ummah and none from us who are Ahlul Bayt, ever passes away from this world without appointing someone in our place who knows similar knowledge as desired by Allah.

It is reported authentically from Imam Sadiq (a.s.) that Allah Almighty has never left the world without a scholar whose knowledge is needed by the people of the world and who needs nothing from their knowledge and who knows what is permissible (Halaal) and what is Haraam (prohibited). The narrator asked: May I be sacrificed for you, from where does he gets that knowledge? He replied: Because of the heritage he acquired from the Holy Prophet (s.a.w.s.) and from Ali Ibne Abi Talib (a.s.).

Ibne Babawayh, Saffar and Barqi have narrated from Imam Ja'far (a.s.) that, in the world, there always has been a Hujjat or a messenger or an Imam who knew the permissible and the prohibited and who guided people

towards Allah and that the earth will not be without a Hujjat and a guide but for the forty days immediately prior to Qiyamat. In short, when that Hadi will be lifted the door of repentance will be closed and thereafter the belief of a new believer will not give him any benefit. Those who will believe after the passing away of the Hujjat will be the worst of creation and thereafter will be Qiyamat.

It is authentically recorded from Imam Baqir (a.s.) that the Holy Prophet (s.a.w.s.) has said that in this Ummat the example of my Ahlul Bayt is like the stars in the sky (for every star that sets another star rises). Likewise whenever anyone of our Ahlul Bayt (a.s.) passes away from this world as Imam, another takes his place.

Ibne Babawayh has authentically narrated from Imam Sadiq (a.s.) that Amirul Momineen, in his sermon delivered in the mosque of Kufa said: My Lord! Verily Your earth is in need of a Hujjat who may be from You for the creation and who may guide them towards Your religion and may teach Your knowledge to them so that my Hujjat (argument) may not become nullified and Your obedient friends may not go astray after being guided. Thereafter that Hujjat will appear and will be obeyed by people or he will remain hidden and awaited for his appearance. Though in the time of the government of falsehood he will remain hidden, his knowledge and his viewpoint will remain firm in the hearts of the faithful and they will act according to it till his appearance and they will cling only to those things which antagonize others from them and because of which the party of the misguided oppose them.

There is a narration from Imam Sadiq (a.s.) in *Basairud Darajat* that people asked him: Can there be two Imams on earth at a time? He replied: No, but in case when one Imam may remain silent and another Imam may claim Imamate before him and he may be the Imam after his passing away from the world.[7]

PART 2

The Imam should be Infallible (inerrant/sinless) from all sins

We should know that the Imamite scholars have all agreed that an Imam is always immaculate from all small or big sins right from his childhood to the end of his life. He commits no sin either wilfully or by mistake. None except Ibne Babawayh and his teacher Muhammad bin Al Hasan (r.a.) have differed from this opinion. These gentlemen have justified that excepting the Divine Commandments and the propagation of Divine Messages, it is permissible that due to some hidden wisdom they (Imams) can commit a sahv (slight oversight). For example Sahv is allowed in Prayer and all other worship acts. But white explaining or describing of the orders (divine) and in the propagation of the divine message, they do not admit any kind of mistake on the part of Imam. Excepting the Ismailis all Islamic sects do not consider infallibility as a condition of Imamate.

According to the Imamis there are many logical as well as Naqali (narrative) arguments in support of this belief. Some of them have been described in volume one. Yet we quote some arguments below:

First Argument

The Imam is appointed because the people can make a mistake. So there must be someone to protect them. But if that person were also likely to make mistake then he too will be in need of another Imam, leader or guide. Therefore it will require either continuity of such appointments which is impossible or, ultimately, such an Imam will have to be there who cannot err and then only will he be the Imam.

Second Argument

The Imam is the guardian or protector of the Shariat because the Holy Quran does not contain details of the Shariat rules. Similarly each and every detail of Divine code of conduct cannot be drawn from the Sunnah and traditions of the Holy Prophet (s.a.w.s.) nor can they be known through the Ijma (consensus) of the Ummah. It is so because, in a gathering wherein there is no Imam, and when everyone can err the entire gathering of such fallible persons can also err. The required details cannot be known from Qiyas (analogy) because, in arguments, in principles, deeds done according it have been proved wrong. Even if it is taken for granted it is impossible to guard and guide all the orders of the Shariat nor of the original clearance (Baraat-e-Asaliyah) because had it been possible to be acted upon it, the appointment of prophet would not have been necessary. Therefore the Shariat cannot be protected without an Imam. If it is believed that he can also make a mistake then his word cannot be relied upon in the matter of worship and responsibility fixed by Allah, and this is against the aim of takleef (responsibility viz. the obedience of Divine Commandments).

Third Argument

That if he can make a mistake then people must deny him, and this is against his obedience being compulsory, vide Divine commandments:

Obey Allah and obey the messenger and the Ulil Amr (those in command) in you. 4:59

Moreover, if he is not Infallible, it is possible that he may order a sin and may prevent from Allah's obedience and the people will have to obey him and by obeying him in a sinful act it will result in one and the same act being a worship on one hand and an offence on the other. This is not possible.

Fourth Argument

That if he can make an offence then the aim of the appointment of an Imam and the obedience of his words and deeds will become invalid and this is against the appointments of an Imam. In short, it is not possible to collect all the arguments based on reason in this book. So whatever has been mentioned in the beginning of this book and also here is enough for the purpose of the subject.

The Ahle Sunnat scholars that do not believe that an Imam must be Infallible and also believe that oppression and wrongdoing cannot nullify Imamate. That is why, they believe in the Imamate of the caliphs of Bani Umayyah and Bani Abbas despite their tyranny, injustices and oppression. One of their famous scholars even says that an Imam cannot be dismissed due to his oppression and injustice and Mulla Sa'duddin who has written an explanatory book about his beliefs argues that, after the rightly guided caliphs (Khulafaa-e-Raashideen) the Imams committed injustice and tyranny though the earlier people were obedient and submissive to them. Then he further explains that the wise men of the Ummah have agreed upon the eligibility of the caliphs of Bani Abbas. Then Mulla Sa'duddin writes in *Sharhe Maqasid* that Imamate gets established through force and power even if he is a wrongdoer and a sinner. Then he writes that if someone becomes an Imam by force and thereafter someone else overpowers him and dismisses him then the latter one (who overpowers the former) will become the Imam. These are senseless words. Which wise one will believe that Imam can be a man of the Hell? Allah has said that a transgressor is a man of Hell. At one place He says:

وَأَمَّا الَّذِينَ فَسَقُوا فَمَأْوَاهُمْ النَّارُ.

And as for those who transgress, their abode is the fire; 32:20

At another place Allah says: do not rely on the news given by a transgressor:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَإٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلَى مَا فَعَلْتُمْ نَادِمِينَ.

O you who believe! If an evil-doer comes to you with a report, look carefully into it, lest you harm a people in ignorance, then be sorry for what you have done. 49:6

and says:

إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ.

Surely Allah does not guide the transgressing people. 63:6

So when it is proved that Infallibility is a condition for an Imam then the Imamate of the first caliph became invalid because all agree that he was not infallible and the Imamate of Amirul Momineen is proved correct indirectly

because the entire Ummah agrees that, after the Holy Prophet (s.a.w.s.), Imamate was disputed between Amirul Momineen and Abu Bakr and if that of one is not proved, necessarily that of the other is confirmed.

It must be known that those who believe in Infallibility have disputed whether the Infallible has control over his act of Infallibility or not. So those who believe that the Imam has no control, some of them say these is a speciality in the body or spirit of the Imam which demands that it is impossible for the Imam to sin. Some say that to be able to obey and not to be able to disobey (sin) is Infallibility. Most of the scholars believe that Imam can sin (is able to sin) and some of them have defined Infallibility saying that it is a favor of Allah which brings a servant near obedience because of which a servant cannot go forward in sinning, provided that it does not extend to the extent of atheism and compulsion and coercion and some have said that it is a spiritual power and that whosever attains it cannot commit a sin and some have said that it is a Divine favor on a servant because of which he cannot entertain a wish to disobey and to sin and that there are four reasons for it:

First: There is such a speciality in his heart or body which gives him power that prevents him from sinning and committing offences.

Second: He gets knowledge of the harms of sinning and blessings of obedience.

Third: Being subordinate to Wahy (revelation) and Ilhaam (inspiration) this knowledge becomes more effective.

Fourth: Allah's arresting him on account of doing an undesirable thing and of avoiding a desirable thing so that he may know that when Allah catches hold of him because of avoiding non-obligatory deeds He would surely not be lenient to him in the matter of obligatory duties, that is, in avoiding compulsory things and indulging in prohibited matters. In short, when these qualities join together in somebody he will be sinless and it is true that his strength is not wasted in sinful deeds otherwise he would not be worthy of praise for giving up sins. For him there will be neither reward nor chastisement. In such circumstance he will get out of responsibility. This is wrong according to Divine principles and consensus of scholars. Moreover, in these circumstances Infallibility will not have any distinction or perfection and grace, because, in that case only he will be Infallible whom Allah will put under pressure (no free will). Research shows that it is because of man's intelligence and wisdom and maximum engagement in worship and self-discipline and Allah's guidance that man reaches a stage where his total attention is only to his Lord of Lords; rather his heart becomes totally devoid of personal wishes and desires as has been mentioned in the Divine Verses:

وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ.

You do not desire anything except what Allah wants… 76:30

And, the servant sees through My eyes and hears with My ears and walks with My legs. In this state it is impossible for one to give up worship, indulging in sins and even avoiding a desired thing For example, suppose there is a man who enjoys maximum love and kindness and gifts and reward

from the king. At the same time he is also well convinced of the king's power and strength and also loves the king wholeheartedly. In these circumstances it is impossible for such person to do anything against the liking of the king even if that thing is very easy for three reasons:

First - extreme love, because, when a lover reaches the truth of love it becomes totally impossible for him to do anything against the liking of his beloved.

Second - feeling of shame and modesty, which does not allow him to go against the wish of the beloved even in the absence of the latter. How then will he do anything disliked by the beloved in his presence?

Third - fear and fright, because despite this speciality and ability and free will if he does not care for His pleasure he would certainly be liable to His wrath and he would not be safe from extreme punishment. In the case of such a person which punishment can be more than a change in love and being degraded from the position of nearness. It is quite clear that it is impossible for such a person to do anything sinful. Compulsion (Jabr) is also impossible because compulsion is a state wherein man's power and intention has no scope at all. At this stage such a man's ability and strength is never less than any other's as is the case with all sinners. For example, they can go forward in drinking wine. An Infallible also has this strength (ability) and can do so. Therefore, there is not even an iota of compulsion here. The verses which prove the existence of Imam include the one in which Allah Almighty has addressed Ibrahim (a.s.) saying:

إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَمِنْ ذُرِّيَّتِي قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ.

Surely I will make you an Imam of men. 2:124
Ibrahim said: And of my offspring?
My covenant does not include the unjust, said He.

Every sinner is oppressing his own self. Many traditions about Infallibility have been quoted in the first volume of this book.

Ibne Babawayh has, in his book *Khisal*, writes under the Tafsir of the captioned verse that a man who had ever worshipped idols and who had, even for a second, made anything or anybody a partner of Allah is not qualified for being an Imam, even if he had become a Muslim thereafter. The definition of injustice or oppression is to put or place anything at an improper or unfitting place, and the greatest injustice is to make anyone or anything a partner of Allah. Allah Almighty says:

إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ.

Surely polytheism is the greatest injustice. 31:13

Similarly, unfit for Imamate is one who had ever committed a prohibited deed, be it small or big; even if he had repented thereafter. And a man who was ever convicted cannot convict anyone else. Thereafter it is essential that an Imam must be Infallible and this Infallibility cannot be known unless it is declared by Allah through a messenger in explicit wording because such declaration (Nass) is not visible in creation like whiteness or blackness etc. rather it is a hidden thing which is unknown except when shown by Allah Who knows the unseen. Traditions relating to this matter have also been quoted in the first volume of this book.

Ibne Babawayh has, in *Uyoon Akhbar Ar Reza,* reported from Imam Reza (a.s.) that the Holy Prophet (s.a.w.s.) said:

Whoever wants to see and touch the tree of red ruby which has been planted by Almighty's own hand himself should believe in the Imamate of Ali (a.s.) and his sons because they are the Imams who have been, among the creations, selected by Allah and are free from every sin and fault.

Moreover, he has in most of his books, reported from Hasan bin Umair that: During the companionship of Hisham bin Hakam, I have not obtained anything better than this. One day I asked him whether an Imam is Infallible. He replied: Yes. I asked him on which argument should he be considered Infallible? He replied: There are always four reasons for the commitment of a sin and never a fifth one. The four things are greed, envy, anger and passion. An Imam has none of them. It is not possible that an Imam can be greedy of the world because the entire world is under him and he is the treasurer of Muslims so for what will he have any greed? He cannot be envious also because a man envies the one who is higher than him. So when no one is higher than Imam why should he envy anyone? Thirdly it is not possible that he should be angry about any worldly thing as his anger is only for the sake of Allah because Allah had appointed him to maintain limits (divine commands), that is, no one can ever come in the way of the issuance of divine commands and in the Divine religion mercy does not prevent the issuance of commands (punishments). Fourth it is not possible that an Imam may submit himself to the worldly pleasures and passions and to adopt the world instead of the Hereafter because Allah has made the Hereafter the most beloved thing in his eyes just as this world is dear to us. So the Imam fixes his eyes only on the Hereafter as our eyes are focused on this world. Have you ever seen anybody who rejects a beautiful face for the sake an ugly one or who gives up eating tasty foods for the sake of bitter things or who may leave soft dress in exchange of coarse clothing and who rejects the everlasting blessing and picks up a passing one?

In *Maniul Akhbar,* Imam Zainul Aabedeen (a.s.) is quoted saying that an Imam is always Infallible and that Infallibility is not an apparent creation which can be seen. So Imam can be only one who has been appointed through a Nass (clear statement) by Allah and His messenger. People asked: O son of the prophet! Then what is the meaning of Infallible? He said: Infallible is the one who is Motasim (immune from sin) and who clings to the rope of Allah and the rope of Allah is the Holy Quran and the Imam. The Imam and the Quran will not depart from one another till the Day of Qiyamat. The Imam guides people towards the Quran and the Quran directs people to the Imam. The Almighty Allah says:

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا.

Surely this Quran guides to that which is most upright and gives good news to the believers who do good that they shall have a great reward. 17:9

That is, the path of following and believing in the true Imams.[8]

It is also narrated that once Hisham bin Hakam asked about the meaning of Infallible from Imam Sadiq (a.s.). He replied: Infallible is the one who, by the guidance of Allah, prevents himself from all those things which have been prohibited by Allah. Allah says:

وَمَنْ يَعْتَصِمْ بِاللَّهِ فَقَدْ هُدِيَ إِلَى صِرَاطٍ مُسْتَقِيمٍ.

And whoever holds fast to Allah, he indeed is guided to the right path. 3:101

According to the hidden meaning (Ta'wil) explained by Imam Sadiq (a.s.) the meaning of this verse is: A man who, under Allah's Guidance, keeps himself safe from every sin is doubtlessly guided towards the Right Path,'

Karajiki has, in *Kanzul Fawaid*, reports from the Messenger of Allah that he says: Jibraeel (a.s.) has informed me that the writers (two angels appointed for recording the deeds) of Amirul Momineen say that ever since we are with Hazrat we had found no occasion to write any sin committed by him.

And he has, through the Ahle Sunnat sources, narrated that Ammar Yasir said: the Holy Prophet (s.a.w.s.) said: Those angels who are writing the deeds of Amirul Momineen (a.s.) feel proud over all other writers of deeds because they are in company of the one, none of whose deeds which we took to sky was ever to the dislike of Allah.

It is mentioned in *Aqaide Imamiyah* that Imam Sadiq (a.s.) said to A'mash that all the messengers and all the Wasis (legatees) are clean of sins and of all undesirable (lowly) habits.

It is mentioned in the *Aqaide Ahlul Bayt (a.s.)* that Imam Reza (a.s.) had written to Mamoon Rashid that Allah never makes it obligatory for the creation to obey a man about whom He knows that he will become disbeliever (apostate) and who will worship Him while obeying the devil.

It is written in *Ilalush Sharai* with reliable chains of narrators through Sulaym Ibne Qays Hilali that Amirul Momineen (a.s.) said:

Obedience of only Allah and the Messenger and the Ulil Amr is obligatory and the obedience of the Ulil Amr is ordered only because they are pure of sins and clean of evils, that is, only because they are thus Infallible and never order to disobey Allah.

Shaykh Tabarsi has in *Majalis* and Ibne Maghazali Shafei has, through Ahle Sunnat sources, reported from Ibne Masood that the Holy Prophet (s.a.w.s.) said:

I am the supplication (dua) of my father Ibrahim (a.s.).

I asked: O Prophet of Allah! How are you his Dua? The Prophet (s.a.) replied:

The Lord Almighty revealed to Ibrahim (a.s.): 'I am going to make you the Imam of the people. Ibrahim (a.s.) became very pleased to hear this and wishing this rank also to remain in his progeny, he prayed for it. Allah revealed: I will not give you any promise that I may not fulfil? Ibrahim (a.s.) asked: O Lord! What is that promise which You do not wish to fulfil? Allah said: I will not give the word that I will make anyone from your progeny who is a tyrant an Imam. Ibrahim (a.s.) asked: O Lord!

Who is that tyrant who will not be an Imam? Allah replied: Anyone who may have prostrated before an idol. I will never make such a person an Imam. Then Ibrahim (a.s.) prayed: 'Protect me and my progeny from worshipping idols. O Lord, these idols have misguided many people. 14:35-36

The Holy Prophet (s.a.w.s.) said:

Thereafter the prayer of Ibrahim (a.s.) extended upto me and my brother Ali (a.s.) because neither of us have at any time bowed before an idol. So Allah made me the messenger and Ali my legatee.

Ibne Babawayh has quoted Ibne Abbas saying that he said: I have heard the Holy Prophet (s.a.w.s.) saying:

I, Ali, Hasan, Husain and nine sons of Husain (a.s.) are clean of every defect and are Infallible (clean) of sins.

Ayyashi and others have narrated from Safwan Jamal that he said: We were in Mecca when there began a discussion about the meaning of the captioned verses. Imam Sadiq (a.s.) said:

Allah has concluded Imamate by Muhammad (s.a.w.s.) and Ali (a.s.) and sons of Ali (a.s.) saying that ***Offspring one of the other; and Allah is Hearing, Knowing.*** (3:34) And then said:

إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَمِنْ ذُرِّيَّتِي قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ.

Surely I will make you an Imam of men. Ibrahim said: And of my offspring? My covenant does not include the unjust, said He. 2:124

Ibrahim (a.s.) said: O Lord! Fulfil the promise soon which You have given to me about Muhammad (s.a.w.s.) and Ali (a.s.) and make haste in aiding and assisting them. This is an indication towards the Lord's words:

وَمَنْ يَرْغَبُ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ وَلَقَدْ اصْطَفَيْنَاهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنْ الصَّالِحِينَ.

And who forsakes the religion of Ibrahim but he who makes himself a fool, and most certainly We chose him in this world, and in the hereafter he is most surely among the righteous. 2:130

What it conveys is that who is there who will go against the religion (Millat) of Ibrahim (a.s.) except who makes himself unwise and senseless? Verily We have selected him in this world and, in the Hereafter too, he is among the gentlemen. The Hazrat said: here Millat means Imamate. When Ibrahim (a.s.) made his progeny to live in Mecca he said:

رَبَّنَا إِنِّي أَسْكَنتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِنْ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنْ الثَّمَرَاتِ.

O our Lord! Surely I have settled a part of my offspring in a valley unproductive of fruit near Thy Sacred House, our Lord! That they may keep up prayer; therefore make the hearts of some people yearn towards them and provide them with fruits… 14:37

At another place it is mentioned:

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنْ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَى عَذَابِ النَّارِ وَبِئْسَ الْمَصِيرُ.

And when Ibrahim said: My Lord, make it a secure town and provide its people with fruits, such of them as believe in Allah and the last day. He said: And whoever disbelieves, I will grant him enjoyment for a short while, then I will drive him to the chastisement of the fire; and it is an evil destination. 2:126

The apparent translation of the first verse is: 'O Lord! I have made some of my family members (progeny) to live near Your Holy House in such a desert where no vegetation grows. O our Lord! So that they may maintain Prayer. So make people's hearts incline towards them and provide fruits to them. The translation of the other verse is: O Lord! Make this city a place of peace and provide fruits to its inhabitants who may believe in Allah and in the Day of Justice. The Hazrat said: When Ibrahim (a.s.) reserved this prayer in favor of only believers fearing that, like the request about Imamate, this prayer may also not be answered in favor of all residents (of Mecca) as Allah has said: This promise of Mine will not include the oppressor. In short, Allah said: I will give little provision only in this worldly life to the one who will become disbeliever (unbelievers), then I will torture him through a painful punishment of Hell which is a very bad place of return. (2:126) When Allah said this, Ibrahim (a.s.) asked: Who are those whose return will be to Hell? Allah revealed to him that they will be tyrant caliphs and their followers.

Kulaini, Shaykh Mufeed and others have narrated from Imam Sadiq (a.s.) that the Lord of the universe has mentioned Ibrahim's (a.s.) servanthood before his Prophethood and called him a Rasool before calling him a Prophet and He made him His Rasool before making him His Khaleel and made him His Khaleel before making him Imam. So, when He gave him these five high ranks then said: I made you Imam of the people. So as in the sight of Ibrahim (a.s.) this rank appeared very high he wished that this grace should not be detached from his progeny, he said: O Lord! Give this Grace to people of my progeny also. Allah replied: This promise of Mine will not apply to oppressors. Imam (a.s.) said: A fool and a senseless man cannot be the leader of people.

It has also been narrated from the Infallible Imam (a.s.) that there are four ranks of Prophets and Messengers:

First: there is the one who is a prophet only for himself and who does not preach to others. He sees an angel in the sleep but not when awake and hears only the voice of the angel and he is not appointed over others and an Imam oversees him. For example Lut (a.s.) whose Imam was Ibrahim (a.s.).

Second: A prophet who sees the angel both in sleep and when awake. He also hears his voice. He is appointed over a group, be it a big group or a small one. Allah Almighty says about Yunus (a.s.):

وَأَرْسَلْنَاهُ إِلَى مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ.

And We sent him towards a hundred thousand or more people. And there was an Imam over him. 37:147

Third: The prophet who sees in dream and hears the voice also of the angel and himself is an Imam. In the beginning Ibrahim (a.s.) was a prophet, not an Imam until Allah told him: I have made you an Imam of the people, and when he made a request regarding his progeny Allah said: My Covenant shall not reach the unjust: meaning a man who will worship any idol or a picture or a figure (cannot be an Imam).

Thalabi has narrated from Imam Ja'far Sadiq (a.s.) that Allah has, by saying Rijs (impurity), which is doubt and sin, hinted towards Ahlul Bayt's (a.s.) being pure (clean). He has said in the verse of purification:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمْ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا.

Allah only desires to keep away the uncleanness from you, O people of the House! and to purify you a (thorough) purifying. 33:33

Muhammad Bin Abbas and Ibne Mahyar have, in their Tafsir, narrated from Imam Sadiq (a.s.) that he said: The Lord of the Worlds does not leaves us to our own condition. If He leaves us to ourselves, we also may become like others in the matter of sin and error. But Allah has said about us:

ادْعُونِي أَسْتَجِبْ لَكُمْ.

Call upon Me, I will answer you. 40:60

That is, Allah answers whatever supplication we make.[9]

PART 3

Imamate is established through the explicit mention

Imamate is established through the explicit mention (Nass) of Allah and His Messenger, not through the choice and allegiance of the community (Ummah)

It is a must for every Imam to give a Nass (explicit mention) about his successor Imam (who must be obeyed after him). Some arguments about this have been mentioned in the First part. It must be remembered that the Imamiyah scholars are unanimous on this point that Imam is always appointed by Allah and His Rasool (messenger). The Abbasids say that it is through Nass or Meeraas (inheritance) and the Zaidis say either through Nass or through an invitation given by himself (Imam). All the Ahle Sunnat say that Imam is appointed either through Nass or through the choice of the leading people of the community. There are many arguments based on logic in favor of the stand of the Imamites:

First argument

As is known by now that the Imam must be Infallible and Infallibility is an unseen or hidden matter which is known to none but Allah. It is essential that the Nass should be from Allah because only He knows about Infallibility, none else.

Second argument

It becomes known by observing the habits of the children of Adam (mankind) and the nature and leanings of the people of the world that when they do not have, over them, a powerful ruler or a strong king who can prevent them from injustice, oppression, lust and such other evils, many people become desirous of suppressing and exploiting the members of their own species and to overpower others through highhandedness and murder etc. which will cause all sorts of corruption and chaos for the entire society and deprivation of peace and tranquillity. It is certain that Allah Almighty does not like such a situation as He says:

وَاللَّهُ لَا يُحِبُّ الْفَسَادَ.

And Allah does not like mischief… 2:204

So it is for Allah Almighty to remove corruption and this does not occur automatically. Rather it is necessary that the administration and management of the mankind must be entrusted to a person who may never deviate from the path of welfare, truthfulness and justice and fairplay and who may protect the interests of all in the matter of both this world and the Hereafter in accordance with the Divine Shariat (code of life). So, if Allah does not appoint such an Imam, in every age it would imply that He is pleased with corruption. But corruption is an ugly thing. Allah cannot be pleased with an ugly and improper thing.

Third argument

It has been be proved through both texts and logic that Allah always cares the most, on account of His extremes love for them, for the guidance towards the right path of welfare of His servants, in the matter of their lives

in both the worlds (on earth and in the Hereafter). It is mentioned in the Holy Quran:

وَاللَّهُ رَءُوفٌ بِالْعِبَادِ.

Verily the merciful Allah is very kind to the servants. 2:207

The proof of His being extremely kind and merciful for His servant is that he never allows any shortcoming in the details of acts and deeds. Therefore He has made His servants aware of even little things like depilation and moustache cutting and about cleaning of private parts with stone and water and even about copulating, through His merciful and kind messengers explicitly. Thus it becomes clear that it is extremely essential for the messenger to appoint his caliph or successor who may protect the laws, rules and regulations of the Shariat after his (messenger's) departure and who may defend his followers from enemies and opponents and that this is more important and essential than the aforesaid details. Now when Allah is never slack even in the matter of things of little importance then how can He neglect the most important need of perfecting such great essentiality, which is the greatest pillar of religion? So it must be believed that Allah has appointed such an Imam who is the ruler of all servants. So when He revealed to the Holy Prophet (s.a.w.s.) to appoint his successor (Imam) all the Muslims agreed that the Nass was in favor of none but Amirul Momineen (a.s.).

Fourth argument

The Ahle Sunnat agree that, according to the Divine rule, Allah has never called back (made to die) any of His messenger, right from Adam (a.s.) to Khatam (Prophet Muhammad s.a.w.s.), without appointing their successor. The same had been the rule of the Holy Prophet (s.a.w.s.) too. He had never left for any travel or any battlefield, without first appointing his caliph. Even when he did not go out of town he used to appoint rulers for every place where Muslims lived either in a small numbers or big. Even while sending someone for a battle he never failed to appoint a chief or leader and this appointment never depended on the liking of the people. He himself used to make such appointment according to the divine command. This was his rule during his every absence, be it a long or a short one. How then could he leave the administration, according to Shariat rules of all the Muslims of the world till Qiyamat (without appointing an Imam)?

Fifth argument

The office of Imamate is like Prophethood because both have to do with an administration and governance and are concerned with all responsible elements in all the worldly and otherworldly matters. It is not possible for the people to recognize such a person who may qualify for this office, (because), even if it is their unanimous choice about a person that selection will be according only to their defective mind (reasoning) and wrong selfishness (self-interest) which cannot be in accordance with an overall common interest and the divine wisdom. Everyone will propose the name of only that person who will be, in his opinion, useful for him or his community. Of course such unanimity is possible under pressure such as in the government of tyrant, oppressor kings and dictators. It cannot be

Imamate (leadership) of the general public and so not a religious rule. Again, if the masses can, according to divine strategy, select an Imam they can also select a messenger (prophet), which is wrong unanimously. It is worth noting that, suppose, at some place, a king dismisses the governor but does not appoint anybody else in that post or if the administrator of some place goes out of station but appoints no one in charge of his office to take care of the public but leaves the matter to the choice of the people, then, certainly those who do not believe that an Imam must be appointed by Allah, will criticize the above mentioned governor or ruler severely. How strange that those who find fault with the above-mentioned situation think that it is all right in the case of Allah and the Messenger and say that the Holy Prophet (s.a.w.s.) passed away from the world but he did not appoint anyone as his successor but left such selection to the public.

Sixth argument

Take for granted that the Ummat (community) gives up all selfishness and desires and selects an Imam after a serious and sincere thought. But since to err is human it is possible that someone makes some mistake in selection and they may leave aside a proper person and select an unworthy fellow, as often happens in kingdoms and dictatorships and general elections wherein they elect a person for a period, considering him quite fit but subsequently their choice proves to be erroneous. This matter will, Insha Allah, be discussed in depth in the description of Hazrat Sahibul Amr (a.t.f.s.).

Seventh argument

Take it for granted that the selection of an Imam by an Ummat itself is correct and all right, but it is quite obvious that the Most Merciful Allah is the knower of all open and hidden matters and is most aware of His servants and of who is appropriate for which work or job. Verily this is quite easy for Him. Then despite this fact, to give it up and to entrust it to others who hardly know these things is like preferring a less preferable thing and it is improper and ugly and impossible on the part of the Omniscient, Omnipotent and the All Wise Allah.

Eight argument

If the selection of Imam is at the discretion of the Ummat then there are two possibilities. Their selection will be erroneous. Now since the Creator knew beforehand that they will be making mistakes it will be extremely ugly on the part of the Omniscient and All wise (Allah who is very Kind and Merciful) to entrust such important matters of managing religious affairs and training of the Ummat to those who err and select tyrant rulers. The Omniscient can never do this. Moreover, when the divine knowledge had encompassed that people would be selecting a worthy person for Imamate, though it is extremely difficult to recognize such a man and to make the people recognize him and to prepare them for his obedience and to remove the enmity of the quarrelling and the envy of the envious for people. But as it is quite easy for the Lord of the Universe, it is extremely ugly on His part to leave so much hard work to others and to appoint a group of weak

persons for such a big job. It is totally impossible on the part of the Omnipotent and Omniscient. He Himself asserts:

يُرِيدُ اللَّهُ بِكُمْ الْيُسْرَ وَلَا يُرِيدُ بِكُمْ الْعُسْرَ.

Allah likes ease for you and does not want hardship. 2:185

Again He says:

وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ.

He has not laid upon you a hardship in religion. 22:78

And what is more difficult than the above-mentioned task? This argument combines the past two arguments.

Verses that mention the appointment of the Imams (a.s.)

The First Verse:

The Lord of the universe asserts:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي.

Today I have perfected for you your religion and have concluded My bounties on you. 5:3

The entire Ummah agrees that, after Prophethood nothing is more essential than Imamate (overall leadership) for them because if there is no Imam there will very soon be no sign of either religion or the believers (Islam of Muslims). Thus both the religion and the Ummah (Millat) will still remain in dire need of an Imam without whom they will remain imperfect. So if Allah did not appoint an Imam and did not inform the Ummah about him and lifted His messenger from this world then it would only mean that both the religion and Ummah (community) would remain imperfect and whoever did so has denied Allah, Prophet and Quran and has become a disbeliever (denier), notwithstanding the widely related tradition which is narrated by both Shias and The Ahle Sunnat, that this verse was revealed after the Nass showing the appointment of Amirul Momineen (a.s.) as the Caliph.

We shall mention them now. Those Verses are: The Almighty has said in many verses that "We have" mentioned everything in the Quran, such as: Surah Anam 6:38[10] and Surah Nahl 16:89[11] and similar other verses which convey that there is nothing about which We have not said in the Holy Quran. Now the command about Imamate and his appointment is the most important command and also very essential which has certainly been mentioned and not left out. He must not have left it to others to decide and whoever will say in opposition to this will deny Quran and become an apostate.

There are also many such verses in the Holy Quran wherein Allah has said that all affairs are in the control of Allah that others have no choice in it. For example, when the hypocrites were asking "have we any choice in this matter?" Allah responded: 'O Messenger! Tell them that the choice (authority) of all affairs is in the control of Allah that you have no choice in any matter.'

So when even the Messenger has no choice, the matter of Imamate is also included therein. So others deserve more to be powerless. It is mentioned through the sources of Ahlul Bayt (a.s.) that this verse is revealed in the matter of Imamate. So Ayyashi has, quoting Jabir Jufi, said: I read this ***('O Messenger! Tell them that the choice (authority) of all affairs is in the control of Allah that you have no choice in any matter.)*** before Imam Muhammad Baqir (a.s.) and the Hazrat (a.s.) said: By Allah, the Holy Prophet (s.a.w.s.) had choice over everything that the meaning of this verse is not what you think. I tell you the cause of the revelation of this verse. The truth is that when Allah commanded His messenger to announce the Imamate and Wilayat of Ali (a.s.), the Prophet began to worry about the enmity of his community as he knew that Allah had given Ali (a.s.)

preference over all other companions because Amirul Momineen had testified Allah and His Prophet before all others and he was the first to put Faith and it was he who aided Allah and His Messenger and it was he who killed the enemies of Islam before all others and his knowledge was more than all others. His graces were innumerable. So the Messenger (s.a.w.s.) worried about the enmity of the community due to these virtues of Ali (a.s.) and also because of people's envy against Ali (a.s.) he feared that people would not obey him. At that moment Allah the Almighty informed him that you have no choice in the matter of Imamate and Khilafat. Only Allah has authority in this matter and Allah has made Ali (a.s.) his legatee. Thereafter he (the Prophet) entrusted the Imamate of public affairs to Ali (a.s.). This is the meaning of this verse.

Then with evidence Jabir has narrated that he sought the explanation (meaning) of this verse from Imam Baqir (a.s.). The Hazrat said: O Jabir! The Holy Prophet (s.a.w.s.) wanted that caliphate may be with Ali (a.s.) after him and it was in the knowledge that He would leave the people themselves for a test and that He may not apply force in this matter and He knew that they would grab caliphate. So Jabir asked as to what was the meaning of this verse. The Imam (a.s.) replied: it means that Allah said: O Muhammad! You have no choice in the matter of Imamate and Khilafat of Ali (a.s.) nor in the matter of its being snatched by others. Whatever choice (authority) is, it is with Me, and it is I Who has revealed this verse to you:

أَحَسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ. وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ.

Do men think that they will be left alone on saying, We believe, and not be tried? And certainly We tried those before them, so Allah will certainly know those who are true and He will certainly know the liars. 29:2-3

Another Verse is:

وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِنْ الْقَرْيَتَيْنِ عَظِيمٍ.

And they (the unbelievers of Quraysh) say: Why was not this Quran revealed to a man of importance in the two towns (Mecca and Taif)? 43:31

That is, to Walid bin Mughira and Urwah bin Masood Thaqafi who are rich in the matter of wealth and pomp. As the office of Prophethood is great it is fit for only high-ranking men. They did not understand that this office or rank is spiritual and that it demands greatness of soul and pious gracefulness not of gathering the trifling material things of this passing worldly life. Therefore Allah Almighty said:

أَهُمْ يَقْسِمُونَ رَحْمَةَ رَبِّكَ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَتَّخِذَ بَعْضُهُمْ بَعْضًا سُخْرِيًّا وَرَحْمَةُ رَبِّكَ خَيْرٌ مِمَّا يَجْمَعُونَ.

Will they distribute the mercy of your Lord? We distribute among them their livelihood in the life of this world, and We have exalted some of them above others in degrees, that some of them may take others in subjection; and the mercy of your Lord is better than what they amass. 43:32

That is do they want that they should distribute the mercy of Allah, which is Prophethood, to whosoever they like, just as We have distributed their provision among them in the worldly life and have raised the rank of some over others keeping disparity in their provision (belongings) so that some may take service from others for fulfilling their needs and there may develop love between them and the worldly system may remain in proper order and hence there is no room for any objection to this arrangement of Ours. The Mercy of your Lord which is Messengership and connected matters is better than what people collect from the worldly wealth and property. The purport of this verse is that Messengership or Prophethood is higher than money and that its rank is also higher. We have not left its distribution to them. Rather We Ourself distribute (allot) it and grant it to whomsoever We like. Then the rank of Imamate, which is like that of Prophethood and, after Prophethood no other grace and mercy of Allah is greater. Thus when the most insignificant matter like distribution of worldly wealth, is not left by Us to the lowly servants and We keep it only with Us for allotment, then, doubtlessly, Allah will not leave the office of Imamate which, in fact, is similar to Prophethood, to the choice of the Ummat.

The Second Verse

وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ.

Your Lord creates whatever He likes and He Himself selects whomsoever He wishes for every job. 28:68

The people of the world have no authority to do whatever they wish by themselves and the Lord of the World is clean and pure of what these people attribute to Him and who imagine that they and others are partners in choice and think that they are in authority.

The commentators (Mufassirin) agree that this verse was revealed when the people of Quraysh said:

وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِنْ الْقَرْيَتَيْنِ عَظِيمٍ.

And they say: Why was not this Quran revealed to a man of importance in the two towns? 43:31

As has been explained earlier the cause of arguing on the basis of this verse is clear and there are many traditions explaining it as given below.

Ibne Shahar Aashob has, in *Manaqib*, quoted Imam Sadiq (a.s.) while explaining the verse: *Your Lord creates whatever He likes and He Himself selects whomsoever He wishes for every job,* said that Allah has selected Muhammad (s.a.w.s.) and his progeny (Ahlul Bayt).

Also according to both The Ahle Sunnat and Shia, Anas bin Malik has narrated and Ibne Tawoos too, has, in *Taraif*, narrated from *Tafsir Ibne Momin,* from Anas, who says that I asked the meaning of this verse from the Holy Prophet (s.a.w.s.) and he said:

Allah created Adam from earth as He liked and then said: Allah selected me and my household (a.s.) and raised them above the entire creation and granted us authority over all. So He made me the messenger and appointed Ali Ibne Abi Talib (a.s.) as my Wasee (legatee) and then said: He did not give to the people the choice of electing whomsoever they

like, but I choose whomsoever I like. So I and my household have been selected and raised by Allah over the creation and thereafter said: Subhanallah meaning Allah is clean of all the things which the deniers of Mecca attribute to Him making some His partners. '(O Muhammad!) Your Lord knows all of that what they have hidden in their hearts. 16:74

The Prophet (s.a.) said: The meaning is that (He knows) the enmity and jealously of the hypocrites against you and the Ahlul Bayt (a.s.) and Wa Maa Yu'linoon means that too of the (fake) friendship and love for you which they express (falsely) by their tongues.

Humairi has, in *Qurbul Asnaad*, with proofs, quoted Imam Reza (a.s.) saying that:

It is incumbent for the Imam, to declare clearly, before his passing away, about the Imam who is to follow him making his arguments complete. The Lord of the worlds mentions in His Holy Book:

وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَاهُمْ حَتَّى يُبَيِّنَ لَهُمْ مَا يَتَّقُونَ.

Allah does not mislead any community after showing them the right path until He declared all those things from which they should desist. 9:115

In short, the narrator asked whether an Imam wills his successor Imam according to his wish. The Hazrat said: In this matter Allah appoints whomsoever He likes (the Imams name the legatee according to Allah's command). This matter is mentioned with proofs and authentic sources in *Basairud Darajat* too.

Shaykh Tabarsi etc. have narrated in *Darajat* that Saeed bin Abdullah went to Imam Hasan Askari (a.s.) to inquire about some problems. There he saw a child sitting in the lap of the Hazrat. When he asked about his problems the Imam pointed to the child and said: Ask this Master of yours, that is, ask the Sahibul Amr (a.s.). One of that man's questions was: O Master! Just let us know why an Ummat (community) cannot select their Imam for themselves? The Hazrat replied: About which Imam are you asking, about the one who reforms the society or the one who corrupts it? He submitted: I am asking about the reformer Imam. The Hazrat asked: Is it possible that his selection (choice) may result in corruption and in (people's) opinion he may be a reformer and about whom people may not know whether he has reform in his heart or corruption. He replied: Yes it is possible. The Hazrat said: It is because of this that the selection of an Imam is not in their ability. I am now explaining this thing further with the help of an example. You will then understand it. He said: Please do elaborate. The Hazrat said: Tell me about those messengers whom Allah chose and gave them a high rank and revealed Holy Divine Books to them and strengthened them through revelation and Infallibility because they are the guides of the Ummah. They include Moosa and Isa (a.s.) also. Is it proper on their part that they may, despite their wisdom and perfect knowledge, select, when they want, a wrong group (which is hypocrite) imagining that they are believers? He said: No it is not so (not permissible). Then the Hazrat said: Moosa Kaleemullah (a.s.) has, despite all of his a wisdom and divine knowledge, selected seventy people from his community for a term fixed by

Allah imaging them as doubtlessly faithful and honest. Yet he knew afterwards that all of them were hypocrites as Allah Almighty has said:

وَاخْتَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا لِمِيقَاتِنَا فَلَمَّا أَخَذَتْهُمْ الرَّجْفَةُ...

And Musa chose out of his people seventy men for Our appointment; so when the earthquake overtook them… 7:155

The interpretation of which has been written in volume one of this book. Thereafter Imam (a.s.) said: When we come to know that the selection made by a man whom Allah has selected as a prophet resulted in the choosing of the worst corrupted men, while he was thinking them as most righteous and reliable ones, we realize that a man who does not know the things hidden in people's hearts cannot select properly. So only he can make selection who knows all open and secret things of the people. Now when a prophet could not elect the best ones how could the migrants (muhajirs) and helpers (ansars) elect the Imam? This matter will be presented in detail in the chapter about the events of Sahibul Amr - (Insha Allah).

Ibne Babawayh has, with the authority of reliable sources narrated from Imam Sadiq (a.s.) that the Lord of the worlds took the Holy Prophet (s.a.w.s.) above the sky a hundred and twenty times and told him about the Wilayat (guardianship) of Amirul Momineen (a.s.) and about his twelve successor Imams and Allah emphasized this matter more than all other issues and duties.

It is narrated from Imam Moosa Kazim (a.s.) in *Qurbul Asnaad* that Allah Almighty has not put as much emphasis on any matter as He has put regarding the confirmation of Imamate and people did not deny any other matter more than this issue.

Ibne Babawayh and Kulaini etc. have, through reliable sources narrated that Imam Sadiq (a.s.) was asked by some people as to why Imamate was given to children of Imam Husain (a.s.) and not of Imam Hasan (a.s.) when both were the sons of the Holy Prophet (s.a.w.s.) and sons of his daughter and both were the best youths of Paradise? The Hazrat replied: Moosa and Haroon (a.s.) too were brothers and also both were sent prophets. Yet Allah Almighty put prophethood in the lineage of Haroon (a.s.) and not in that of Moosa (a.s.) and no one has any authority to ask as to why Allah did so because Imamate is the vicegerancy of Allah, of none else. So none can also ask why Imamate was put in the progeny of Imam Husain (a.s.) because Allah is knowing more than others and He is the Wisest in all affairs. No one can question His choice whereas others can be asked.

Kulaini, Ibne Babawayh and Saffar and more than twenty others have, with reliable chains of narrators, narrated from Imam Sadiq (a.s.) that he said: You people imagine that the authority of Imamate is with the Imams themselves, that is, we may give it to anyone of our choice. No, by Allah, it is not so. Rather Imamate is an oath or undertaking of the messenger of Allah, about each and everyone from the first (Imam) to the last one.

The reliable references from Imam Sadiq (a.s.), narrate that he said: None from us (Imams) passes away from this world unless Allah shows him whom he should make his legatee.

According to another narration, every Imam knows his successor Imam and gives only to him his will.

According to another report, an Imam does not pass away from this world before knowing who is to be his successor Imam.

Ibne Shahar Aashob has, quoting Muhammad Ibne Jurair Tabari, in *Manaqib*, that when the Holy Prophet (s.a.w.s.) presented himself before the Arab tribes and asked for allegiance from them, he went to Bani Kalaab and asked them to embrace Islam and demanded allegiance. They replied: We will accept on condition that you will entrust the Caliphate to us after you. The Holy Prophet (s.a.w.s.) replied: This matter is entirely with Allah. If He wishes He will give it to you and if He so desires He will entrust it to others. Hearing these words, they did not give allegiance and said: Should we come and fight in favor of others and you may appoint others as our rulers?

It is also narrated that once Abul Hasan Rafa asked a Sunni scholar: When the Holy Prophet (s.a.w.s.) went out of Medina did he appoint anyone as his caliph? He said: Yes, he had appointed Ali (a.s.) as his caliph. Abul Hasan asked: Why did he not tell the people of Medina to select themselves someone as their caliph because you will never agree unanimously on waywardness? That scholar said: Because the Holy Prophet (s.a.w.s.) was apprehensive of those people's feud among themselves and he feared about the possibility of mischief. Abul Hasan said: Had it been so, he would have reformed the affairs after his return. That scholar said: It was better on the part of the Holy Prophet (s.a.w.s.) to appoint his caliph for the protection from any trouble. Abul Hasan said: Did then the Holy Prophet (s.a.w.s.) appoint anyone as his caliph finally? That man said: No. Abul Hasan said: The absence due to death was longer than the absence during any journey for the requirement of a caliph, then why did he not fear of any dispute or mischief among the Ummah? He had made a provision for a lesser evil which was likely to come up during a shorter travel absence? That scholar kept quiet. He could not give any answer.

PART 4

It is mandatory to know the Imam of the time

It is mandatory to know the Imam of the time, that people are not helpless in the matter of discarding the obedience of the true Imam, that the one who dies without knowing the Imam of his time will die a death of Kufr and Nifaq (Disbelief and Hypocrisy).

It must be understood that among the Shias, the confession of (belief) in the Imam is one of the principles of faith, and that the one who discards it will be, in the hereafter, with the disbelievers and the polytheists. It should also be known that, in the worldly affairs, they are being dealt with like Muslims. But those who display and express enmity against the Ahlul Bayt (a.s.), like the Kharijis, are considered like disbelievers in the matter of worldly affairs. It is understood from some narrations that, at a time when the Imam is not in power, such inimical fellows too, for relief to the Shias, are being apparently considered as Muslims so that there may be no difficulty in social dealings with them. But on the reappearance of Hazrat Sahibul Amr (Imam Mahdi a.s.) they will be considered as disbelievers. Most of the Shia scholars are of the opinion that, excepting those who are very weak in their faith, all of such people will remain permanently in Hell. There is hardly anyone among Shia scholars who believes that such inimical people will also get salvation from Hell after remaining therein for a long time. The Mustadaf (having weak belief) if the one who cannot distinguish between truth and falsehood because of weak sense or the one whom the argument proving the truthfulness of the true faith has not convinced despite the absence of guilt. For example, those who might have been grown up in the palaces of Sunni kings and might not have heard about the difference in faith and who might not have found anyone who could have shown them the truth about of the Shia belief. Such people can hope to be forgiven in the hereafter. The truth is that none save the weak ones (Mustadafeen) can hope to get salvation from the divine chastisement. They will suffer Allah's punishment forever.

Both the Ahle Sunnat and the Shias have reported through continuing narrations that the Holy Prophet (s.a.w.s.) says: The one who dies but does not know the Imam of his time will have died the death of ignorance. [Those who died on ignorance and disbelief before the appointment of the Holy Prophet (s.a.w.s.) being ignorant of the roots and branches of the faith.] As regards some prejudiced Sunni speakers who have said that Imam of the time means the Quran, every wise man knows that, to take Book as Imam is against both the open and the hidden knowledge. Moreover the addition of the word 'Zamana' (time) makes it clear that there is an Imam in every time and Quran is the same for all times. So this second reason defeats the arguments that what the Prophet of Allah meant by Imam is the Holy Quran. Moreover, an Imam of the past is not called 'Imam-e-Zaman' (leader of the time). So it is understood that there must be an Imam for every age whom people may recognize. Excepting the sect of Imamiyah, no sect believes that there is an Imam in every time and that no age remains without an Imam.

Barqui has narrated with reliable chains of narrators through Imam Sadiq (a.s.) that the Holy Prophet (s.a.w.s.) said: One who dies but does not know the Imam of his time has died on the religion of ignorance. So it is compulsory for you to obey the Imam of your time. Doubtlessly you have seen companions of Amirul Momineen. What happened to those who did not follow him? So you should not follow anyone else because you are not unable to recognize what is ignorance and who is the Imam. There are verses in the Quran praising us, that is, the verses which talk about our gracefulness and we are the group the obedience of whom has been made compulsory by Allah. All the lands are our booty and the chosen booty is due to us.

It is reported through reliable sources that Imam Sadiq (a.s.) said: The earth does not possess the ability to remain still and to exist but due to the Imam and that the one who died without knowing the Imam of his time has died the death of ignorance. Everyone of you is in a dire need of the knowledge about the Imam when his soul reaches here (pointing his hand to his chest) and said: he will say at that moment that I was on the proper path and the right faith and this is the time when the events of the Hereafter come before his eyes and he observes his condition clearly.

It is narrated with good chains of narrators that Husain bin Abil Ulaa said: I asked Imam Sadiq (a.s.) about this word of the Holy Prophet (s.a.w.s.) that if a man who dies without knowing his Imam, his death is the death of ignorance. The Imam replied: Yes, it is true. Had the people followed Imam Ali bin Husain (a.s.) and had they left Abdul Malik Marwani, they would have gained the guidance. We said that the one who dies and does not recognize his Imam dies the death of disbelief. The Hazrat said: No, rather he dies on a path other than that of his prophet.[12]

Moreover, it is mentioned with reliable chains of narrators, that Imam Baqir (a.s.) said if a man dies and he did not have any Imam, he had died a death of ignorance and people are not unable to recognize the Imam and a man who dies while knowing his Imam will not be harmed by the appearance of the Imam, be it before that person's death or after it and a man who dies knowing his Imam is like the one who is with the Imam in his tent [camp].

It is written in *Akmaluddeen* with reliable chains of narrators that people asked Imam Reza (a.s.): If a man dies without knowing his Imam has he died the death of ignorance? The Hazrat said: Yes, a man who doubts the Imamate of the Imam or desists from him is a denier and the one who denies the Imamate of the Imam or shows enmity towards the Imam is a polytheist, that is, like an idol-worshipper.

Kulaini and Nomani have, with reliable chains of narrators, narrated from Ibne Baseer that people sought the Tafsir of this verse from Imam Reza (a.s.):

وَمَنْ أَضَلُّ مِمَّنْ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِنْ اللَّهِ.

And who is more erring than he who follows his low desires without any guidance from Allah? 28:50

The Imam replied: It means the man who acts, in his religion, according to his own opinion without following any of the right guidance of an Imam.

Also Imam Sadiq (a.s.) has said that if a man associates the Imamate of an Imam who has been appointed by Allah with the Imamate of anyone else who is not appointed by Allah is a Mushrik (polytheist) and is like the one who has associated someone with Allah.

Nomani has, with strong chains, narrated from Ibne Abi Yaqoob: I asked Imam Sadiq (.a.s): What about a man who loves you and is fed up with those who are your enemies, recognizes your Halaal as Halaal and your Haraam as Haraam and also believes that Imamate does not go anywhere else from your lineage, but, at the same time, he also says that there are leaders who have differed from this and so, when all will become unanimous I will also become believer in their Imamate. The Hazrat replied: If he dies with this state of mind, he will die a death of ignorance.

Many other similar narrations are there in this connection.

Ali bin Ibrahim and Ibne Babawayh etc have, with reliable chains of narrators, narrated from Imam Baqir (a.s.) that the Lord of the universe will, on the Day of Qiyamat, not let anyone remain so helpless as to say that: O Nourisher! I did not know that the sons of Bibi Fatima (s.a.) are the rulers and guides over all the creation. This verse has been revealed in favor of the Shias of Fatima (s.a.):

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ.

O my servants who have oppressed yourselves by committing numerous sins! Do not be disappointed about the mercy of Allah. Verily, if Allah wishes, He will forgive all sins. Doubtlessly He is the Forgiver and most Kind. 39:53

What the Hazrat means to say is that they are only the Shias of Ahlul Bayt (a.s.) who are entitled to be forgiven. Others do not have this right and that the others will always remain in Hell.

Humairi has, through correct chains of narrators, conveyed from Imam Reza (a.s.) that the one who likes that there should not be any curtain or veil between him and Allah and who wants to get the mercy of Allah and wishes that Allah also may look mercifully at him should love and befriend the Aale Muhammad (a.s.) and should be aloof from their enemies and follow the Imamate of one of the twelve Imams. Hence the one who does like this will always look towards the mercy and kindness of Allah and the Divine look of mercy and kindness will also not ignore him.

The same gentleman has mentioned in *Uyoon Akhbar* that the Hazrat has, quoting his forefathers, said that the Amirul Momineen (a.s.) said that if a person dies without having faith in anyone of the Imams from our progeny, dies the death of ignorance and Allah will punish him for all his deeds during Islam and ignorance (during his entire life).

In connection with the verse,

وَإِنِّي لَغَفَّارٌ لِمَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَى.

Verily I will forgive the one who left bad deeds and believed and did good deeds and got guidance… 20:82

Shaykh Tusi (r.a.) has written in *Majalis* that the Hazrat said: By Allah, if someone repents from polytheism and puts faith in Allah and the Day of Judgement and does good deeds but does not get guidance through our Wilayat and love and through understanding our grace, he will not get any benefit. So the better faith and its part and perfection are the belief in the true Imams and their obedience.

It is mentioned in *Ilalush Sharai* that Hannan bin Sudair asked Imam Sadiq (a.s.): Why is it necessary to know all the Imams who came after the Holy Prophet (s.a.w.s.) and not those who were before him? The Hazrat replied:

The reason for this is that the code of life of the Imams who were prior to the Holy Prophet (s.a.w.s.) was different from his Islamic Shariat and hence we are not bound to follow their codes. Therefore, it is not compulsory to have their recognition (Ma'refat). On the contrary, the Imams who came after the Holy Prophet (s.a.w.s.) are the protectors of his Shariat and hence it is obligatory to know them.

It is mentioned in *Maniul Akhbar* with reliable chains of narrators that Sulaym bin Qays asked Amirul Momineen Ali (a.s.) about the smallest thing which misguides a man. The Imam (a.s.) replied: It is not to be aware of the man whose obedience is made a must by Allah Almighty and whose guardianship and love has been made obligatory and who has been designated as His Proof on the earth and also His witness over the creations. Sulaym asked: Who are those persons? Imam (a.s.) replied: They are the ones about whom Allah has said that their obedience is His obedience and His Messenger's obedience and has mentioned:

Obey Allah and obey the Messenger and the Ulil Amr who are from you… 4:59

Hearing this, Sulaym kissed his holy head and said: You have convinced me and have removed my confusion and all doubts from my mind and heart.

In *Ilalush Sharai*, it is narrated from Imam Sadiq (a.s.) that one day Imam Husain (a.s.) came out of his house and went to his companions and said: O People! Allah has not created His servants for any other purpose except that they may know Him. When they will know Him they will worship Him and when they will worship Him this worship of His will make them needless of worshipping others. Hearing this someone asked: O son of the holy Messenger! May my parents be sacrificed for you, what does the recognition (Ma'refat) of Allah means? The Imam replied: It means knowing the Imam of every time whose obedience is compulsory for the people.[13]

It is mentioned in *Iqabul Amaal* through Sunni chains of narrators quoting Abu Saeed Khudri that once the Holy Prophet (s.a.w.s.) was sitting along with Amirul Momineen Ali (a.s.) and the companions when the Holy Prophet (s.a.w.s.) said: One who said *Laa Ilaaha Illallaah* will enter Paradise. Hearing this the Shaykhain (Abu Bakr and Umar) said: we do say *Laa Ilaah Illallaah.* The Hazrat said: Saying *Laa Ilaah Illallaah* will not be accepted because of this, that is, because of Amirul Momineen (a.s.) and his

Shias. Then both the persons (Shaykhain) repeated: We say *Laa Ilaah Illallaah.* Then the Messenger of Allah (s.a.w.s.) passed his holy hand over the head of Ali (a.s.) and said:

The sign of the acceptance of your witness is that you should not break his allegiance and should not snatch his rank and should not ascribe falsehood to his word.

According to reliable sources, Imam Sadiq (a.s.) said: From us only is the Imam whose obedience is obligatory. One who denies this and dies, dies the death of either a Jew or a Christian. Allah has never left the earth without an Imam ever since He sent Adam (a.s.) in the world. There always has been an Imam because of whom people got guidance from Allah and he was a Hujjat (proof) of Allah over people. Whoever opposed his obedience was being destroyed and whoever obeyed him used to get salvation. It is incumbent on Allah that it should be so always.

Kulaini has, with reliable chains of narrators narrated from Imam Baqir (a.s.) that: He does not worship Allah who does not know Allah. But the one, who does not know Allah, does worship with deviation (misguidance).

The narrator asked: What is the knowledge (Ma'refat) of Allah? The Imam (a.s.) replied: He should testify Allah, testify His messenger and have faith in the Imamate of Ali (a.s.) and also obey them and also obey the Imam's guidance. He must also be disgusted with their enemies. This is how Allah should be known.

Kulaini, Barqui and Nomani have, with true and reliable chains of narrators, narrated from Imam Baqir (a.s.) that if someone worships Allah and takes trouble in his worship with utmost care but who does not believe in the just Imam who has been appointed by Allah then. Surely, his trouble and care in worship of Allah will not be accepted. He is misguided and wayward. His example is like that of a lamb which has gone away from its shepherd and its folk and it might have wandered throughout the day. Then at night it saw another fold of lambs with another shepherd and joined it and passed the night with it. Next morning when that shepherd took his lambs to the grassland it realized that neither that fold is its own nor that shepherd. Therefore it departed from them and wandered for the whole day in search of its own group and shepherd. Then it saw another fold and wanted to join it but that shepherd rebuked it saying 'Go and join your fold as you lost your group and are anxiously wandering.' Hearing this it returned worried and fearful, as it had neither a shepherd who would lead it to the grazing land nor to its home. Suddenly a wolf saw it and in such condition attacked and devoured it taking the benefit of its loneliness. Similarly if there is a man in this Ummah who has no divinely appointed Imam and who may be just, he too will go on wandering in misguidance anxiously and if he dies in such condition he will have died the death of Kufr (blasphemy) and Nifaq (hypocrisy). So understand that the true Imams and their followers are on the path of Allah and those false Imams who are away from Allah's Path and who are deviated and who also misguide others are like the ash that is scattered by whirlwind. Such people are not in control of whatever they earn except a far-fledged misguidance.[14]

Ibne Babawayh has, with reliable chains of narrators, narrated from Imam Sadiq (a.s.) that the Imam is an Alam (standard) and a Sign between the Creator and the creation. So the one who recognizes (knows) him is a believer and the one who does not know him is a disbeliever (denier).

Nomani has, with reliable chains of narrators, narrated that Muhammad bin Muslim asked Imam Baqir (a.s.): Please inform me about the condition of a man who denies any Imam among you. The Imam said:

A man who denies (disbelieves) an Imam who has been appointed by Allah and who shows disgust towards our faith is a disbeliever and he is an apostate who has left Islam because the Imam is from Allah and his faith is the faith of Allah. So when that fellow shows disgust towards the faith of Allah his blood becomes permissible(to be shed) unless he returns to the faith and repents before Allah for whatever he had said.

PART 5

The one who denies one Imam is like the one who denies all Imams

Kulaini and others have, with reliable chains of narrators, narrated from Imam Sadiq (a.s.) that:

One who denied one Imam has denied all Imams.

Ibne Babawayh, Nomani and others have, with reliable chains of narrators, narrated from Aban bin Uqaab that: I asked Imam Sadiq (a.s.) is he a believer who knows all the past Imams but denies (does not recognize) the Imam of his own time? He replied: No. I asked: Is he a Muslim? He said: Yes. Ibne Babawayh says that Islam means confession of three facts whereby his life and property become secure and the reward of the Hereafter depends on Faith. The Holy Prophet (s.a.w.s.) has said: The one who testified to the Oneness of Allah and my Prophethood has secured his life and property, (from being executed or confiscation of property) and his accountability is with Allah on the Day of Judgement.

He has also narrated from Imam Sadiq (a.s.) that: You should know that if someone denies the Messengership of Isa (a.s.) and believes in the Prophethood of all other messengers is not a believer. Seek the path of Allah by search and want of that Imam whose sign is Haqq (truth) and when your Imam is hidden, search for the signs, writings and words of the Imams, which are before you and perfect your religious affairs. Then you will have believed in your Lord.

He has narrated with authentic chains of narrators from Imam Reza (a.s.) that the Holy Prophet (s.a.w.s.) said:

O Ali! You and the Imams from among your sons are, after me, the Hujjat (proofs) of Allah over the creation and they are the signs of the path of Allah for the people. The one who denied anyone of them denied me and who disobeyed anyone of them disobeyed me and the one who oppressed any of them has oppressed me and the one who behaved nicely and righteously with them has behaved, loved fully and affectionately with me. Whoever obeyed you has obeyed me who befriended you has befriended me and who became your enemy has become my enemy because you are born of me and my loins and I am from you.

Nomani has narrated from Bin Numaa, that I said to Imam Reza (a.s.) that such and such person is your slave and a Shia and sends salutation (Salaam) to your honour and says: You please be my surety in Qiyamat and assure that you will intercede in my favor. The Hazrat asked: Is he from our Shias and friends? I said: Yes. Then the Hazrat said: He does not need to make a request for intercession. Then I said: There is a man who befriends Ali (a.s.) but does not recognize the legatees (Wasis) thereafter. The Hazrat said: He is misguided. Then I said: He believes in all the Imams but the denies the Imam of the last age (Aakhiruz Zaman). The Hazrat said: He is like the man who testifies the Messengership of Isa (a.s.) but denies the Prophethood of Muhammad (s.a.w.s.) or believes in Muhammad (s.a.w.s.) but denies Isa (a.s.). I seek refuge of Allah against the one who denies any of the Proofs (Hujjats) of Allah.[15]

Kulaini and Nomani have narrated with reliable chains of narrators from Muhammad bin Muslim that he said to Imam Sadiq (a.s.) that a Yemeni says that if you know the last Imam of the time (your time) it is enough and that there is no harm if you do not recognize the prior (earlier) Imams. The Hazrat said: Curse of Allah be on him. I look at him, as an enemy even though I do not either knows him or do not recognize him. He cannot know the last Imam but through the earlier Imam.

Kulaini has narrated with authentic chains of narrators from Imam Baqir (a.s.) that the Hazrat said: A servant (anybody) cannot be a believer unless he knows Allah and the Messenger and all the Imams and the Imam of his time and turns towards him for clarification of doubtful matters and obeys him. Then he added: How can he know the last Imam when he does not know the first Imam and is not aware of his Imamate?

Moreover, he has narrated from Zurarah (r.a.) with correct chains of narrators from Imam Baqir (a.s.) that he says: I asked Imam Baqir (a.s.): Will you kindly let me know whether it is compulsory for the entire creation to know the Imam? The Hazrat replied: The Lord of the worlds has appointed Prophet Muhammad (s.a.w.s.) with His Messengership over the entire creation and he was the Hujjat of Allah for the entire creation on earth. So who believes in Allah and His Prophet, obeys him and has testified about him is required to know the Imam. And a man who did not put faith in Allah and does not follow and testify him and does not recognize his right, how can such a person be made incumbent to know the hidden Imam when he neither believed in Allah and His Prophet nor recognized their rights? Zurarah said: Then what do you say about a man who put faith in Allah and His Messenger and testified to all the things revealed to His messenger? Is it incumbent on such person to know you? The Hazrat said: Yes. Do not the Ahle Sunnat, consider it necessary and compulsory to recognize Abu Bakr and Umar despite their weakness? Zurarah said: Yes, they do. Then the Hazrat said: Do you imagine that Allah has put the recognition of the two in their hearts? No, by Allah, none but the devil has put it in their hearts and, by Allah, none but Allah has put our recognition in the hearts of the believers.

He has also narrated with reliable chains of narrators from Jabir who says that he heard Imam Baqir (a.s.) saying: No one either knows or worships Allah but the one who knows Allah and knows the Imam of his time from us Ahlul Bayt (a.s.). And the person who does not recognize Allah and Imam of his time from we Ahlul Bayt (a.s.), of course knows [believes in] others than Allah and worships other than Allah and, by Allah, he goes astray due to ignorance and misguidance.

Also he has narrated with reliable chains of narrators from Imam Sadiq (a.s.) that the Hazrat said: You people cannot be righteous and good until you know the Imam and you cannot get the required knowledge unless you do not testify and you did not testify until you obey and follow the four things mentioned in the verse.

The four things which are true are repentance, faith, good deeds and the guidance gained through the guardianship (Wilayat) and obedience of the Imams. Then he added….their beginning is not improved but through the

end of Imamate and they cannot benefit but through Wilayat and those who do not believe in the said three things are wayward. Verily Allah does not accept but good deeds but then He does not accept the good deeds but with the completion and fulfilment of the conditions mentioned in the verse. Therefore the one who fulfils the conditions put by Allah and acts upon the things about which Allah has taken an undertaking from them in the Holy Quran, then only he gets the rewards which have been promised to him by the Lord of the world. Verily Allah has made His servants aware of the true path and He has also put signs on that path and has informed them how to proceed on this path saying:

إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنْ الْمُتَّقِينَ.

Allah only accepts from those who guard (against evil). 5:27

So the one who fears Allah regarding the matters commanded by Allah meets Allah with Faith in the things brought by Muhammad (s.a.w.s.). Alas, alas, how distant this group is from Grace. Many groups passed away before gaining guidance through the obedience and Wilayat of the true Imams and their people were imaging that they had believed in Allah though they had, due to their ignorance, indulged in polytheism by associating others with Allah. The one who enters the house from its door is rightly guided and the one who enters from any other door treads the path of destruction and the gate of the knowledge of the messenger are the true Imams, as the Holy Prophet (s.a.w.s.) has said: I am the city of knowledge and wisdom and Ali is its gate and Allah has said:

وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنْ اتَّقَى وَأْتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ.

And it is not righteousness that you should enter the houses at their backs, but righteousness is this that one should guard (against evil); and go into the houses by their doors and be careful (of your duty) to Allah, that you may be successful. 2:189

Allah has connected the obedience of the Ulil Amr (one vested with authority), that is, of the true Imams, with the obedience of the Prophet and joined the obedience of the prophet with His own obedience saying:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُوْلِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا.

O you who believe! Obey Allah and obey the Apostle and those in authority from among you; then if you quarrel about anything, refer it to Allah and the Apostle, if you believe in Allah and the last day; this is better and very good in the end. 4:59

So the one who discards the obedience of the true Walis has obeyed neither Allah nor the messenger. And their obedience is the confession of what Allah has said:

خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ.

Decorate yourself near every mosque… 7:31

It is understood from traditions that the mosque means prayer and decoration means both bodily as well as spiritual beauty and among the spiritual beauties, the best is the beliefs of faith without which worships are not accepted and among them the best is Wilayat and obedience of the true Imams. Then added: Seek those houses about which, Allah has said, in Surah Noor, which is revealed in praise of the Ahlul Bayt (a.s.):

فِي بُيُوتٍ أَذِنَ اللَّهُ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ.

In houses which Allah has permitted to be exalted and that His name may be remembered in them; there glorify Him therein in the mornings and the evenings… 24:36

Which, according to the explanation by traditions, means that this Radiance (Noor) is found in those houses in which Allah has allowed it and decided that they should always remain high in fame and rank and that the remembrance of Allah must continue therein. Thereafter the Hazrat said: You have been certainly informed as to which are those houses and who are their residents. It is mentioned:

رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ.

Men whom neither merchandise nor selling diverts from the remembrance of Allah and the keeping up of prayer and the giving of poor-rate; they fear a day in which the hearts and eyes shall turn about… 24:37

Then the Hazrat said:

Surely Allah has chosen the messengers and prophets for His affairs, viz for the guidance of the creation and for the explanation of the conditions of Shariat (religion). Then He selected a group from them who may testify to the warning given by the messenger as Allah has expressed through the tongue of his messenger:

There is no community in which Allah did not send a warner of chastisement. The one who is unwise is restlessly wandering and the one who is wise is guided and that here sight means the heart as says the Lord of the universe:

فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ.

Eyes are not blind but blind hearts within their chests. 22:46

How can the one get guidance whose heart is blind and how can one be seeing who does not ponder over verses and traditions? Follow the Holy Prophet (s.a.w.s.) and his Ahlul Bayt (a.s.) and confess what has been revealed by Allah and follow the signs of guidance which are the true Imams. Doubtlessly they are the signs of trust, religiousness and righteousness.

Also it has been reliably narrated from Imam Sadiq (a.s.) that Abdullah bin Alkawar, who was a Khariji, went to Ali (a.s.) and requested for the explanation of the verse:

وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ وَنَادَوْا أَصْحَابَ الْجَنَّةِ أَنْ سَلَامٌ عَلَيْكُمْ لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ.

And on the most elevated places there shall be men who know all by their marks, and they shall call out to the dwellers of the garden: Peace be on you; they shall not have yet entered it, though they hope. 7:46

The Hazrat said: It is we who will be in the elevated planes (Araaf) and who will recognize our friends from the signs on their foreheads. We are the Araaf whom the world-lovers cannot know except through our recognition. We are the Araaf through whom Allah will send our friends and foes to the Sirat bridge. So no one will enter Paradise but the one who will recognize us and whom we know and none will go to Hell but the one whom neither we know nor who knows us. Had Allah so willed He would have Himself made His slaves recognize Him but it is His strategy that He made us the door for His recognition and it the straight road and the path of salvation. We are the cause of Allah whereby one can reach Allah. So the one who denies our Wilayat or gives preference to others over us has strayed from the true path. Those whom people have begun to follow are not equal to us because those non-Shias have joined muddy ponds who commit envy upon envy and those who have come towards us have come to such a clear springs which are always running by the order of Allah the Lord of the universe. These springs never dry up nor ever interrupted.[16]

It is also narrated with reliable chains from Abu Hamza Thumali that Imam Baqir (a.s.) told him: Whenever anyone of you goes on a journey of even a few miles he is accompanied by a guide so that he may not go astray. You are less aware of the heavenly paths in comparison with the earthly roadways. So search for a guide from you for your guidance. What is meant by the heavenly paths is that they are some beliefs and deeds whereby man attains higher ranks near Allah and in heavens (Paradise).

Moreover, it is narrated with reliable sources that Imam Sadiq (a.s.) was asked to explain the meaning of the holy verse:

وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا.

Who is given wisdom has been granted a great good. 2:269

The Hazrat replied that what is meant by wisdom is the obedience of Allah and the recognition of the Imam.[17]

Moreover, it is reported with authentic chains of narrators that someone had asked Imam Baqir (a.s.) to explain the meaning of the verse:

أَوَمَنْ كَانَ مَيْتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَنْ مَثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِنْهَا.

Is the dead man whom We make alive creating a Noor (light) for him wherein he walks among people is like the one who is in the darkness of unbelief and ignorance wherefrom he never comes outs? 6:122

The Hazrat replied: Here dead means the one who knows nothing and who does not obtain the knowledge of true beliefs. The Noor (Light) in which he walks among people is the Imam whom people follow. The man who is in darkness is the one who does not recognize his Imam.

It is authentically narrated from Imam Sadiq (a.s.) that Abu Abdullah Jadali went to Amirul Momineen (a.s.). The Hazrat told him: O Abu Abdullah! Do you want me to explain to you the purport of the verse:

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَهُمْ مِنْ فَزَعٍ يَوْمَئِذٍ آمِنُونَ. وَمَنْ جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وُجُوهُهُمْ فِي النَّارِ هَلْ تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ.

Whoever brings good, he shall have better than it; and they shall be secure from terror on the day. And whoever brings evil, these shall be thrown down on their faces into the fire; shall you be rewarded (for) aught except what you did? 27:89-90

Meaning: The one who brings good in the presence of Allah has a reward better than it because (he gets) the higher in place of lower and the everlasting in place of the passing, rather Allah grants him upto ten or even upto seven hundred times more reward and such people will have no feeling of fear and horror on the Day of Judgement. And the one who brings forth evil and sins (many scholars say here evil means polytheism) (should know that) such people will be thrown head down in Hell. Will you not be given the reward of only those deeds, which you were doing?

Abu Abdullah replied: Yes, O Amirul Momineen, may my parents be sacrificed for you. The Hazrat said: Here ‘good’ means our Imamate and Wilayat and also the love of we Ahlul Bayt (a.s.). And here ‘evil’ means denial of our Imamate and Wilayat and enmity against we Ahlul Bayt (a.s.), which drives them with disgrace from this world to Hereafter to be thrown in Hell.

PART 6

It is obligatory to obey the True Imams

Kulaini and others have with reliable chains of narrators, narrated from Imam Baqir (a.s.) that the loftiness of religious affairs, its greatness, its key and the door of all good affairs and the pleasure of the Merciful Allah is to obey the Imam after recognizing him. Then he said: Allah Almighty has said:

مَنْ يُطِعْ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا.

Whoever obeys the Apostle, he indeed obeys Allah, and whoever turns back, so We have not sent you as a keeper over them. 4:80

Meaning: One who obeys the messenger has obeyed Allah and if one disobeys him then (it does not matter), O Messenger! We have not sent you as their watchman, (so that you may be responsible for his deeds, nor have you to take their account). Your only job is to convey Our commandments and the job of taking their accounts and to reward or punish them is Our job.[18]

According to reliable source Abu Sabah has narrated that I give witness that I have heard Imam Sadiq (a.s.) saying: Ali (a.s.) was the Imam whose obedience was made obligatory by Allah, and similarly Hasan, Husain and Ali bin Husain (a.s.) were the Imams whose obedience was made compulsory by Allah.

Also the same Imam Baqir (a.s.) is reported to have said that: We are same group of Imams whose obedience has been made obligatory by Allah for the people and you should follow those (Imams) for knowing whom is not impossible for the people.

The same gentleman is reported to have said that Imam Baqir (a.s.) has, explaining the Divine words about the descendants of Abraham (Aale Ibrahim), meaning:

وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا.

We have granted them a great kingdom… 4:54

said the great kingdom means compulsory obedience. We have made their obedience a must for the entire creation and that the Holy Prophet (s.a.w.s.) and his Ahlul Bayt (a.s.) are included in Aale Ibrahim.

Imam Sadiq (a.s.) is reported to have said to Abul Hasan Attar: Include the prophets and their legatees in the said obedience, that is, just as the obedience of the prophets is compulsory so is the obedience of their legatees (Awsiya).

Moreover, according to reliable sources, he is reported to have also said: We are the group whose obedience has been made obligatory for all by the Creator of the universe, and He has allotted booty (Anfal) to us, that is, the produce of all mountains and lands etc which has been mentioned at relevant places. And so also we are entitled to the war booty and that we are perfect in knowledge and steadfast and that our knowledge is certain and that we are the envied about whom Allah has said:

أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمْ اللَّهُ مِنْ فَضْلِهِ.

Are the people envious of what We have granted to them out of Our Grace? 4:54

Likewise, it is reported by Husain bin Alaa that he said: I presented the beliefs of the Shias to Imam Sadiq (a.s.) that the obedience of legatees has been made obligatory by Allah. The Hazrat said: Yes, the legatees are the people about whom Allah has ordained:

Obey Allah and obey the Messenger and those vested with authority (Ulil Amr) among you. 4:54

After this, Allah willing, we would mention and explain that Ulil Amr means the Infallible Imams who are related to Imamate and the obedience of whose orders is obligatory and that only they are the persons about whom Allah has said:

إِنَّمَا وَلِيُّكُمْ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ.

Your Guardian is only Allah and His Messenger and those who establish Prayer and who pay Zakat while they are bowing. 5:55

All have agreed among Shias and Ahle Sunnat that none except Amirul Momineen (a.s.) has ever paid Zakat (sadaqah-alms) while bowing in Prayer and, according to some narrations, this giving of alms while bowing down (in Rukoo) is a clear reference to the holy Imams and the use of plural sign (those) is in support of it.

It is narrated according to reliable chains of narrators that a man from Fars asked Imam Reza (a.s.): Is your obedience compulsory? He said: Yes. He asked: Is it obligatory as was the case with Amirul Momineen (a.s.). He replied: Yes.

Again, according to reliable sources, Abu Baseer has reported that he asked Imam Reza (a.s.): Are all the Imams (a.s.) like one person in the matter of Imamate and is the obedience to them compulsory? Does the command apply to all of them? He replied: Yes.

Moreover, according to reliable chains of narrators, Kulaini and others have narrated from Muhammad bin Zaid Tabari that: I was standing behind Imam Reza (a.s.) in Khorasan when a number of people of Bani Hashim were present including Ishaq bin Moosa bin Isa Abbasi. The Hazrat asked him: I have heard that people say that we claim that people are our slaves because of our near relation with the Holy Prophet (s.a.w.s.)? I have never said this nor have I heard it from any of our ancestors nor have I ever got news that anyone of our elders said so. But we do say that, in the matter of obedience people are our slaves meaning servants, that is, they are like slaves because it is compulsory for them to obey and thus all of them are our slaves in the affairs of Religion, that is, they have been freed from hellfire on account of obeying us. Hence it is incumbent on those who are present here to convey this to all those who are absent.

Kulaini has, according to reliable chains of narrators, narrated from Abi Salmah that he said: I have heard Imam Sadiq (a.s.) saying: We are the group whose obedience has been made a must for the creation by the Lord Almighty and people must recognize us (they cannot do without our recognition) and people are not helpless in knowing us and the one who knows us with our Imamate is a believer and the one who denies is a

disbeliever and the one who neither knows us nor denies us is like a man of weak belief and misguided until he returns to our compulsory obedience, the obedience which has been made obligatory by Allah. If such a fellow dies in a condition of this misguidance, it is for the Almighty Allah either to punish him or to forgive him.

Also it has been reliably reported that people asked Imam Reza (a.s.) about the best thing by which servants (human beings) can get nearer to Allah. He replied: The best way to get closer to Allah is to obey Allah and to obey the Messenger and to obey the Ulil Amr and Imam Baqir (a.s.) said: Our friendship is faith and our enmity (being our enemy) is disbelief.

Likewise, he reports through reliable sources that: I asked Imam Baqir (a.s.): I want to describe before you my religion through which I worship Allah. He said: Do describe. I submitted: I give witness that Allah is One and that Muhammad (s.a.w.s.) is His messenger and I believe in all the things brought by the Holy Prophet (s.a.w.s.) from the Almighty Allah and I also accept (believe) that Ali (a.s.) was the Imam whose obedience was made obligatory by Allah and that after him was Imam Hasan (a.s.) who was such Imam and thereafter Imam Husain (a.s.) whose obedience was made compulsory by Allah and that after him was Imam Ali bin Husain (a.s.) whose obedience was a must according to Divine Command and thereafter I described the names of all the subsequent Imams until I mentioned his name and said that I accept his Imamate as a must. He said: Yes, this is the religion of Allah and the religion of the angels of Allah.[19]

PART 7

No guidance except through the True Imams

No guidance except through the True Imams who are the medium (Wasilah) between Allah and His creation. No salvation from Divine chastisement but through them

It is reported by Ibne Babawayh in *Majalis* and by other scholars with reliable chains of narrators quoting Imam Sadiq (a.s.) that he said: We are very much worried because of the people because when we call them towards us they do not respond and if we leave them to themselves they do not get guidance without us.

Similarly it is mentioned in *Khisal* that the Holy Prophet (s.a.w.s.) said to Amirul Momineen (a.s.): There are three things which I can say on oath that they are absolutely true. One, the knowledge of Allah (Ma'refat) cannot be obtained but through you and through your legatees who know Allah truly. Two, since you are those who know Allah fully no one can enter Paradise but the one who knows you and whom you know. Third, since you are those who know Allah fully no one can enter Hell but the one who doesn't know you and whom you don't know.

It is mentioned in *Ilalush Sharai* with true chains of narrators that Imam Hasan Askari (a.s.) wrote to Ishaq bin Ismail that the Lord of the Might, through His Mercy and kindness, made some things obligatory for you. It was not because Allah needed it. Rather it is Grace from Allah except Whom there is no Allah for you, so that He may separate the unholy from the holy and so that He may take your trial about the things which are in your hearts and may make pure the things which are in your hearts through it so that you may advance towards His Mercy and so that He may raise your ranks in Paradise. Therefore, He made it obligatory for you to establish Prayer and observe fasts and to perform Hajj and Umrah and to pay Zakat and to have faith in the Wilayat of Ahlul Bayt (a.s.) and He has kept a house so that through it the duties may be made available and so that they (Imams) may be the key to that house. If they would not have been from Muhammad (s.a.w.s.) and from the progeny of his legatees, you would be, certainly, wandering like the quadrupeds and you would have not known anything from your obligatory duties. Can you ever enter a city but through the gate? So Allah has been kind to you so profoundly by appointing, after His messenger, the Imams as your commanders. He declared on the Day of Ghadeer:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا.

Today, I have perfected your Religion for you and concluded My Mercy on you and selected for you the religion of Islam. 5:3

We ordered you to observe some rights of Our friends so that it may be lawful for you to keep your wives and your wealth and whatever you eat and drink and also so that you may recognize and know Us and so that We may grant abundance and increase in these said things so as to see who among you is obeying His commands both openly and privately. And then He said:

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى.

(O Messenger!) Tell (them that) I do not want any remuneration from you for this Messengership except that you should love my near relatives. 42:23

So understand that whoever will be stingy in loving them will be showing stinginess towards his own self because it (love for my relatives) benefits only them and Allah is indeed needless and you are in dire need of Him. So now, when the truth has been revealed clearly you may do whatever you like. Hereafter Allah and His Messenger and the Faithful will observe your attitude because you are surely to return to the One Who knows every open and secret thing and who will show you your deeds and the better consequence is for the righteous and praise be to Allah the Lord of the worlds.

It is mentioned in *Maniul Akhbar* that Imam Baqir (a.s.) is reported to have said that the Holy Prophet (s.a.w.s.) said: O Ali! On the day of Judgement, you and Jibraeel will sit on the Sirat Bridge and none will cross it but the one who will have the order of relief from hellfire due to you Wilayat.

Shaykh Tabarsi has, quoting Imam Sadiq (a.s.), narrated in *Majalis* that he (Imam) said: It is we who are the medium (Wasilah) between you and Allah.

He also has narrated from Imam Hasan (a.s.) that the Holy Prophet (s.a.w.s.) addressed Amirul Momineen (a.s.): O Ali! You and your companions and followers will be in Paradise.

He has also narrated from Abdullah bin Sulaiman in *Ihtijaj* that he says: I was with Imam Baqir (a.s.) when a man from Basra told him that Hasan Basri says that those who hide their knowledge (faith) will harm the dwellers of Hell by their bellies. The Hazrat said: If it is so then believer of the people of Firon will be destroyed about whom Allah has said:

وَقَالَ رَجُلٌ مُؤْمِنٌ مِنْ آلِ فِرْعَوْنَ...

And a believing man of Firon's people who hid his faith 40:28

Whereas Allah has praised him for hiding his belief. From the day Allah has sent Nuh (a.s.) with Messengership the knowledge has always remained hidden. So Hasan Basri may go either in the right or the left direction, the truth is that, by Allah knowledge cannot be availed but from the Ahlul Bayt (family members) of the Messenger. Therefore the Hazrat said: It is due to only such people, that our calamity has increased. If we call them to us they do not come and if we leave them alone they do not get guidance.

It is narrated with true chains of narrators in *Basairud Darajat* that Imam Baqir (a.s.) said: Allah is being worshipped due to us; it is only due to us that people recognize Allah with His attribute of being One and Only and the Prophet Muhammad (s.a.w.s.) is in a veil, that is he is a medium between Allah and His creation.

And it is reported in *Basharatul Mustafa* with reliable chains of narrators that Imam Baqir (a.s.) said: A man who calls Allah through our mediation (Wasilah) gets success and welfare and the one who calls Allah without our mediation destroys himself and also others.

PART 8

Hadith Thaqalayn (Tradition of the Two weighty things) and similar Traditions

It is mentioned in *Basharatul Mustafa*, through Ahle Sunnat sources, from Rafe, a freed slave of Abu Zar Ghiffari (r.a.) that he said: I saw Abu Zar (r.a.) clinging to the wall of Ka'ba and saying: The one who knows me knows. But who does not know me may know that I am Abu Zar Ghiffari (r.a.). I have heard from the Messenger of Allah Muhammad (s.a.w.s.) that: The man who will fight with me for the first time and on another occasion fight with my Ahlul Bayt (a.s.) will be, on the third occasion, made by Allah to rise with Dajjal on the Day of Judgement. Doubtlessly, the example of my Ahlul Bayt (a.s.) among you is like the Ark of Nuh (a.s.), that is, who boarded it got salvation and those who turned away drowned. My Ahlul Bayt (a.s.) is the Gate of Hitta (repentance) of Bani Israel. Whoever entered that door got salvation and who did not enter was destroyed.

Shaykh Tusi (r.a.) has narrated this tradition in a number of ways from Abu Zar Ghiffari (r.a.) and, in some narrations, these words are added: The Holy Prophet (s.a.w.s.) said thrice: Have I conveyed the message of Allah?

Sayyid Ibne Tawoos has, in *Taraif*, narrated from *Musnad* of Ahmad bin Hanbal that Abu Saeed Khudri says that the Holy Prophet (s.a.w.s.) said: I am leaving behind me two very weighty things for you. So long as you will remain connected with them you will never go astray after my departure and they (the two things) are heavier than one another. One of them is the Book of Allah and it is a rope which hangs from the heavens to the earth and the other is my progeny, my Ahlul Bayt (a.s.). Doubtlessly they will never be separated from one another until they come to me at the side of the pond of Kauthar in Paradise.

He has also narrated from Ahmad that Israel bin Uthman said: I saw Zaid bin Arqam in the house of Mukhtar, I asked him: Did you hear this Hadith Thaqalayn from the Holy Prophet (s.a.w.s.)? He said: Similarly.

Ahmad has narrated from Zaid bin Thabit that the Holy Prophet (s.a.w.s.) used to say: I am leaving among you two great things who are my successors among you after me: One is the Book of Allah which is a rope extended from sky to the earth and the other is my progeny who are my family members. Surely these two will never separate from each other until they reach me at the Pond of Kauthar. The Shaykh has also reported these traditions in *Amadah* in this same manner.

Similarly, Sayyid Ibne Tawoos has, through Ahle Sunnat sources, quoted from the book *Jamiul Usool*, which is the most reliable book of this time, and the said Sayyid has quoted from the original book. I am quoting his exact words. I have also seen in the tradition that it is reported from Yazid bin Hayyan that he says: I and Haseen bin Sabrah and Umar bin Muslim went to Zaid bin Arqam. When we sat down near him, Haseen told him: O Zaid! You have narrated many traditions and have also seen the Holy Prophet (s.a.w.s.) with your eyes and also heard his words and have waged Jihad with him and have offered Prayers behind him and have met him many times. Please tell me those traditions that you yourself have heard

from the Holy Prophet (s.a.w.s.). Zaid said: O my nephew! By Allah, I have become very aged and a long time has passed since I was with the Holy Prophet (s.a.w.s.). I have forgotten a number of traditions which I had heard from him. So accept whatever I may now narrate to you and do not put pressure on me about what I may not narrate. Then he said: One day the Holy Prophet (s.a.w.s.) rose up before us and gave a Sermon on the bank of the pond Khum, situated between Mecca and Medina. After praising Allah he gave some admonitions and reminded us of the Hereafter and said: O People! I am also a human being. Very soon my Lord will call me to Him. That is, the angel of death will come so I will respond to the Divine call and go away from this world. Doubtlessly, I am leaving behind me for you two great things. One of them is the Book of Allah that has Guidance and light (Noor). So adopt the Book of Allah and hold it. Then the Hazrat encouraged and inspired us to act according to the commands of the Holy Quran and then said: The other thing is my Ahlul Bayt (a.s.). Then he said thrice that I am asking you to remember Allah in the matter of the rights of my Ahlul Bayt (a.s.), that is, never give them any trouble and observe their respect and never usurp their right of being the Imams. Hearing this, Haseen asked: O Zaid! Who are his Ahlul Bayt (a.s.)? Is his wife not included in his Ahlul Bayt (a.s.)? Zaid said: Of course she is from the members of his house, but here Ahlul Bayt (a.s.) means those persons for whom alms (sadaqah) is impermissible (Haraam). He asked: Who are they? Zaid said: They are the progeny of Ali, the progeny of Aqeel, the progeny of Ja'far and the progeny of Abbas. Haseen asked: Is sadaqah Haraam for all of them? Zaid said: Yes.[20]

Similarly, this subject has been narrated with little variance in *Jamiul Usool* and all other books and Sayyid has, reported it from some in some ways from Ibne Maghazali Shafei that the Holy Prophet (s.a.w.s.) said: The time has arrived when I will be called in the holy world and I will respond that call. Verily I am leaving behind me for you two things, one is the Book of Allah which is a rope stretched from the sky down to the earth and my Progeny which is my Ahlul Bayt (a.s.) and the Omniscient Allah has informed me that these two will not separate from one another until they arrive to me on the Hauze Kauthar. So just ponder how will you act regarding these two.

Likewise Sayyid has, in *Fazailul Quran* narrated from Ibne Abi Duniya that the Holy Prophet (s.a.w.s.) said: I will reach the Hauze Kauthar ahead of you so that I may make provision for you. So when you will arrive I will ask you about the two weighty things (Thaqalayn) as to how did you act for me regarding them? The narrator says that they could not follow what was meant by Thaqalayn until a migrant got up and said: O Messenger of Allah! May my parents be sacrificed for you what are Thaqalayn? The Hazrat said: The greater of them is the Book of Allah, one end of which is in the hand of Allah and another in your hands. So keep holding it fast so that you may not err (and so astray) and the thing smaller than it is my Progeny. Those from them who remain in the direction of Qibla and may accept my invitation should not be killed nor should they be cheated because I has asked for a thing from the Omniscient and Omnipotent Allah which has been accepted

by Him and it is that these two weighty things may come to me on the Hauz of Kauthar jointly like this (the Holy Prophet (s.a.w.s.) joined his two fingers) and Allah has told me that: O Messenger! The one who helps the two is the one who helps you and those who degrade them are those who venture to degrade Me, being the enemies of the two. O people! No community before you had been destroyed but for acting upon their selfish desires who had helped one another in harming their prophet and who had killed those who were issuing just orders.

The author of *Taraif* has reported in some ways from Thalabi who is one of the Ahle Sunnat commentators, the explanation of the verse:

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا.

And hold fast by the covenant of Allah all together and be not disunited… 3:103

The Holy Prophet (s.a.w.s.) said:

O people! I am leaving behind me for you two great things who are my successors and caliphs among you. If you will adopt them and will act accordingly and follow them, you will never go astray after me. One of them is greater than the other. The greater one is the Book of Allah that is a rope stretched from sky to earth and another is my Ahlul Bayt (a.s.). These two will not be separated from one another until they come to me on the Hauze Kauthar.

Ibne Kathir has, in *Jamiul Usool* which is in vogue among the Ahle Sunnat, has quoted Tirmidhi wherein it is mentioned that Jabir bin Abdullah said: I heard the Messenger of Allah (s.a.w.s.) giving a sermon on the back of a camel on the Day of Arafah. He was saying that I am leaving among you a thing which, if you will cling to it, you will never go astray and it is the Book of Allah and my Progeny who are my family members (Ahlul Bayt a.s.).

Similarly, from *Sahih Tirmidhi*, Zaid bin Arqam is quoted saying that the Prophet of Allah (s.a.w.s.) said:

I am leaving for you a thing which if you will keep hold of, you will never go astray after me and those two things which are greater and higher than one another. One of them is the Book of Allah which is a rope drawn from earth up to the sky and another one is my Progeny who are my Ahlul Bayt (a.s.). These two will never get separated from one another until they arrive to me on the Hauz of Kauthar. So just think how you will act for me on their matter.

It is reported from Sulaym Ibne Qays Hilali in *Ihtijaj* that Sulaym says: Once during the time of Hajj, when I and Jaish Ibnul Maqar were in Mecca, Abu Zar (r.a.) got up suddenly and holding the chain of Ka'ba proclaimed loudly:

O People! The one who knows me knows but the one who does not know me should know that I am Jundab bin Junadah and I am Abu Zar. O people! I have heard the Messenger of Allah saying: The example of my Ahlul Bayt (a.s.) among my Ummat is like that of the Ark of Nuh. Those from his community who rode it were saved and those who remained separate got drowned and the example of my Ahlul Bayt (a.s.) is like the

Gate of Repentance (Babe Hitta) that was in Bani Israel. O people! I have heard the Holy Prophet (s.a.w.s.) saying: I am leaving behind me two things for you. You will not be misguided so long as you will remain attached to them; they are the Book of Allah and my Ahlul Bayt (a.s.)…to the end of the tradition. Thereafter when Abu Zar came to Medina, the third caliph sent someone and called him and asked him: What made you announce these traditions rising up during the Hajj season? Abu Zar replied: This was a promise which was taken from me by the Holy Prophet (s.a.w.s.) and I was ordered to do so. Uthman asked him: Who is the witness to your claim? Hearing this, Amirul Momineen (a.s.) and Miqdad got up and testified and when all the three gentlemen went out, Uthman pointed towards Amirul Momineen (a.s.) saying: These companions of him are of the opinion that they will succeed in their aim and that they will get something.

Ibne Babawayh has, with reliable chains of narrators, quoted Ibne Abbas saying that the Holy Prophet (s.a.w.s.) said: A man who believes in my religion and who acts according to my way and who follows my tradition should also have faith in the Imams from my Ahlul Bayt (a.s.) who are the best in my entire Ummah. Certainly their example in this community of mine is like Bani Israel's Bab-e-Hitta.

The Hazrat has also been quoted in *Uyoon ul Akhbar* with reliable chains of narrators that the Holy Prophet (s.a.w.s.) said: Among you the example of my Ahlul Bayt (a.s.) is like the Ark of Nuh. Whoever sat in this ship following the Ahlul Bayt (a.s.) got salvation and those who turned their face from them will be beheaded and thrown into Hell fire.

This same tradition has also been quoted in *Nihaya* by Ibne Athir, a great Ahle Sunnat scholar.

It is written in Sahifa Reza and Ayyashi has quoted Imam Reza (a.s.) in explaining the verse:

وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةٌ.

And when We said: Enter this city, then eat from it a plenteous (food) wherever you wish, and enter the gate making obeisance, and say, forgiveness (Hitta). 2:58

Imam Baqir (a.s.) said for you the Bab-e-Hitta are we.[21]

Thereafter Imam Baqir (a.s.) said: Amirul Momineen (a.s.) said that: Allah had fixed Bab-e-Hitta for Bani Israel and, O community of Muhammad (s.a.w.s.) for you, He has fixed the door of Ahlul Bayt (a.s.) and you have been ordered to follow them and to adopt their ways so that He may forgive your sins and may give a greater reward to those of you who do good deeds and your Bab-e-Hitta is better than Bani Israel's Bab-e-Hitta because their door was made of some wood planks and we are the truth tellers and we are the Faithful and the guides and higher and loftier. As has said the Holy Prophet (s.a.w.s.): The stars are the sanctuaries in the sky for the sky and my Ahlul Bayt (a.s.) are sanctuaries for my Ummah. They will not be destroyed in the world because of being misguided so long as anyone from my Ahlul Bayt (a.s.) is there whom they will be following in their

manners and behaviours. Likewise, the Holy Prophet (s.a.w.s.) has said: Whoever wants to live like me and to leave the world like me and to reach the tree which has been planted by Allah with His hand of Might and about which He has said 'be' and it was, and who wants to reside in the Paradise of Adn which has been promised to me by my Lord, should adopt the Wilayat of Ali (a.s.) and accept his Imamate and be a friend of his friend and an enemy of his enemy and adopt the Wilayat of his Graceful sons after him who are always obedient to Allah because they are created from my essence and because Allah has granted them my knowledge and wisdom. So woe unto those people of my Ummah who deny their Grace and who may not maintain the respect of their rights. May Allah not grant them my intercession.

The Hadith Safinah has been recorded by Sayyid in *Taraif* from *Kitabe ibne Maghazali Shafei* in many ways from Ibne Abbas and Salmah Ibnul Akwah Abu Zar and others and the tradition of Hitta has been narrated by Sulaym bin Qays from Ali Ibne Abi Talib (a.s.) and he has told the Hazrat: I have heard this tradition from more than a hundred scholar companions.

Ibne Babawayh has, in *Amali* and *Akmaluddeen*, narrated from Ibne Abbas that the Holy Prophet (s.a.w.s.) told Ali Ibne Abi Talib (a.s.): O Ali! I am the city of wisdom and you are its gate and entrance to a city is not possible save through its gate. He who is your enemy is lying in his claim that he loves me and that he is my friend because you are from me and I am from you, your flesh is from my flesh and your blood is from my blood and your soul is from my soul and your inner is my inner and your outer is my outer. You are the Imam of my Ummah after me and you are my successor and my caliph after me. Lucky is he who obeys you and unlucky and stonehearted is he who disobeys you and fortunate is he who adopts your Wilayat and the loser is he who maintains enmity with you and he has attained salvation who does not detach himself from you and destroyed is, he who gets separated from you. You and your sons are like the Ark of Nuh after me. The one who rode it gained salvation and the one who defied you got drowned. You are like the stars in the sky. When one stars faints another takes its place and it will continue like that till the Day of Qiyamat.

Zaid bin Thabit has narrated that the Holy Prophet (s.a.w.s.) said:

Verily, I leave behind among you two weighty things, the Book of Allah and my Progeny, my Ahle Bayt and they are two successors after me and they will not separate till they reach me at the Pond.

It is narrated by Abu Saeed Khudri in *Akmaluddeen*, *Maniul Akhbar* and *Khisal* that the Holy Prophet (s.a.w.s.) said: I am leaving behind me for you two heavy things one of which is more precious than the other. One is the Book of Allah which is a rope stretched from the sky to the earth and other is my Progeny (Progeny). Surely these two will not get separated from one another until they come to me on the Hauz (Pond) of Kauthar. The narrator says: I asked Abu Saeed: Who is his Progeny? He said: His family members (Ahlul Bayt a.s.)).

Likewise, I have heard from Abu Amr Masahib Abul Abbas Nahvi Laghvi the two have been called *Thiql* (heavy) because *tamassuk* with them is serious and difficult.

Ibne Babawayh has quoted Hadith Thaqalayn in *Akmaluddeen* etc. from Abu Saeed Khudri with twenty-five chains of narrators from Thalabi, Abu Hurairah, Amirul Momineen (a.s.), Zaid bin Arqam, Jabir bin Abdullah Ansari, Abu Zar Ghiffari, Zaid bin Thabit and other companions of the Holy Prophet (s.a.w.s.). Ali Bin Ibrahim has recorded in his Tafsir (commentary) that the Holy Prophet (s.a.w.s.) had said in the Farewell Hajj at Masjid Kheef that I am your Way-mark and I will reach Hauz-e-Kauthar before you. You will arrive after me. This Hauz is so large that its span is equal to the distance between Basra and Sham upto Sanaa-e-Yaman. On its bank there are so many cups of pure silver, their number is equal to the number of stars in the sky. There I will definitely ask you about the two weighty things, as to how you behaved with them? People asked: What are the two weighty things? He replied: One is the Book of Allah, which is the greater weighty thing and one of its end is with Allah and another in your hands. So hold it fast so that you may not go astray and never fall in fault. Another is my Progeny which is my Ahle Bayt (a.s.) (family members). Verily I have been informed by the Kind and Merciful Knower of the apparent and the hidden that both of these two will not get separated from one another until they come to me on the Pond of Kauthar like the closeness of my these two fingers, he said this joining the index and the middle fingers and then said: I do not say that you should consider one of them bigger or greater than the other, exactly like my these two fingers one of which is bigger than other. (He said this joining his forefinger with his thumb).[22]

Ibne Babawayh has, in most of his books, narrated from the Chief of the Martyrs, Imam Husain (a.s.) that people once asked Ali (a.s.): Who are the Progeny? He replied: I, Hasan, Husain, and nine Imams from the descendants of Husain and the ninth of them is Mahdi and Qaem (a.s.). Neither they will get separated from Quran nor the Book of Allah will get separated from them until they come to me on Hauze Kauthar.

Saffar has, in *Basairud Darajat* and Ayyashi in *Tafsir* narrated the tradition of two weighty things with a number of chains from the Ahlul Bayt (a.s.). It is narrated in *Basair* from Imam Muhammad Baqir (a.s.) that the Almighty Allah has made three things sacred in the world: Quran, my Progeny and Holy Ka'ba. But people made alterations in the Quran and changed it. Similarly, people ruined Ka'ba and likewise killed my Progeny. All these three were trusts of Allah and people sabotaged all of them.

It should be remembered that the traditions of two weighty things, the Ark and the gate of repentance are all Mutawatir (Narrated by exceedingly large number of narrators) and all the traditionists of the Ahle Sunnat have quoted it and Ibne Maseer has said in *Nihaya* that it has been mentioned in tradition that:

I leave among you two heavy things…

Here they are called Heavy (*Thiql*) because it is difficult to get attached with them and to act according to them. Every nice and better thing is called *Thiql*. That is why they are called *Thiql* as they are great and high ranking. Then it is mentioned in *Nihaya*

The simile of my Ahle Bayt (a.s.) is like the simile of the Ark of Nuh (a.s.). Whosoever will dissociate from it will be pushed into the Fire by the Almighty Allah.

It is mentioned in *Qamoos* that Thiql-e-Mahrika is that beautiful thing which is kept hidden by people after obtaining it. So this is the meaning of:

I leave among you two heavy things; the book of Allah and my progeny.

Sayyid Murtuza has written in *Shafi* that the proof of the authenticity of this tradition is that the entire Ummah has accepted it and none has differed from it except in deriving its meaning *(Tawil).* It is a rule among the scholars that if there is any doubt about the authenticity of a tradition they first discuss about it and thereafter derive interpretations. Their turning back from this rule is the proof of the matter that they have not doubted about this tradition being true. Thereafter Sayyid Murtuza writes that a man's progeny is, according to dictionary, his progeny like his sons and their children. Some lexicographers have widened its meaning saying that a man's progeny are those who, in his lineage are the near most to him. So, according to the first definition, it is very clear that the truth about the word progeny applies to Imam Hasan, Husain (a.s.) and their progeny. According to the second saying it will apply to them as well as to those like them who are closest to them in their lineage.

PART 9

Different traditions that mention the nomination of all the Imams together

Abu Hurairah has narrated in the book *Basharatul Mustafa* that the Holy Prophet (s.a.w.s.) said the best among you is the one who is the best in favor of my Ahlul Bayt (a.s.).

Likewise Jabir bin Abdullah Ansari has narrated that the Holy Prophet (s.a.w.s.) said that people are known according to their paternal relation except the progeny of my daughter Fatima (s.a.) because I am their guardian (Wali) and their Usbah (close relative). They are my Progeny who are born of my essence (*Teenat*). Woe unto them who deny their gracefulness. Allah befriends those who befriend them (my Progeny) and Allah is the enemy of those who are their enemy.

Similarly, according to reliable chains of narrators, Ali (a.s.) is reported to have said that certainly, Allah has made five things obligatory for His slaves which are the best of all deeds. They are Prayer, Fasting, Zakat, Hajj and the Wilayat of we Ahlul Bayt (a.s.). People acted upon the first four things but they insulted and disregarded the fifth one. By Allah, acting upon the said four things cannot be considered complete unless the fifth one is also acted upon, that is until they do not have the belief in the Imamate of we Ahlul Bayt (a.s.) which a condition for the acceptance of all the four.

Similarly, it is also related by Ali (a.s.) that: We are Najeeb (excellent) and Shareef (Noble) and our progeny is the prophet's and our group is group of Allah and the group which rises against us is the group of the devil and the one who considers us like others is not from us.

The author of the book *Misbahul Anwar* has narrated from Imam Sadiq (a.s.) that the Holy Prophet (s.a.w.s.) said:

I am the balance of knowledge and Ali (a.s.) is like its two scales and Hasan and Husain (a.s.) are its two strings and Fatima (s.a.) is its beam. The Imams following them will measure (weigh) their friends and foes with this balance. Those who are their enemies are condemned by Allah and by those who condemn.

Ibne Athir has, in *Jamiul Usool*, quoted from *Tirmidhi* the words of Ali (a.s.): The Holy Prophet (s.a.w.s.) held the hands of Imams Hasan and Husain (a.s.) and said: The one who befriends me and these two children and their parents will be with me and in my company on the Day of Qiyamat.

Likewise, in *Sahih Tirmidhi*, there is a narration from Zaid bin Arqam that the Holy Prophet (s.a.w.s.) said about Amirul Momineen (a.s.), Fatima (s.a.), Imams Hasan and Husain (a.s.) that: I am to fight with those who fight with you and I make peace with those who make peace with you."

Dailami, one of the Ahle Sunnat traditionists quotes Imam Ali (a.s.) in *Firdausul Akhbar* that the Holy Prophet (s.a.w.s.) said: We are the Ahlul Bayt (a.s.) from whom Allah Almighty has kept away all evils, and that the Holy Prophet (s.a.w.s.) said: We are the Ahlul Bayt (a.s.) for whom Allah has preferred the Hereafter in place of this world.

Sayyid Razi (r.a.) has narrated in *Nahjul Balagha* that in a sermon in which Imam Ali (a.s.) has described Aale Muhammad (a.s.) has said that he (Ali) is the preserver and custodian of the secrets of the Holy Prophet (s.a.w.s.) and also the shelter in connection with the affairs of Prophethood and is the treasure of knowledge and the resounding of his command and the library of his books and the rope of his Religion; that Allah has retained the straightness of His Religion through them (a.s.); that Allah has removed fear from Religion; that the Aale Muhammad (a.s.) cannot be compared with any other persons of this Ummah nor can any other group equal them because Muslims have got blessings only through them and also only through them the people received guidance. They alone are the solid foundation of religion and the sound pillar of Faith. Everyone should look only at them, that is, should remain connected with them. If anyone has made excess and crossed limits in their praise should return towards them properly and if anyone has lagged behind in appreciating them should rush forward and join other moderates. Specialities of the right of Wilayat are reserved only for them and it is incumbent on every creature to love them. The Holy Prophet (s.a.w.s.) has willed only in their favor and they alone are his heirs.

In *Amali* Ibne Babawayh has quoted Imam Reza (a.s.) that the Holy Prophet (s.a.w.s.) said:

Allah has informed me through Jibraeel that Allah says: Ali Ibne Abi Talib (a.s.) is My Hujjat over the creation and he alone would maintain My Religion; I will create many Imams from his loins who will live among people with My Command and invite people towards My Path. I will forgive My male and female slaves because of their blessings and will waive punishment from them and I will shower My Mercy on My creation because of them.

Likewise, according to a reliable narration Umme Salma says: I have heard the Holy Prophet (s.a.w.s.) saying:

After me, Ali Ibne Abi Talib (a.s.) and the Imams from their sons are most graceful among the creation on the earth and only they will lead all people to Paradise.

Similarly, it is narrated authentically that the Holy Prophet (s.a.w.s.) said:

When I was taken, during the night of ascension '(Meraj)', to the seventh sky and therefrom to the farthest lote-tree (Sidratul Muntaha), and therefrom to the folds of Radiance my Lord called out to me: O Muhammad! You are My slave and I am your Lord. So be submissive to Me and worship Me and rely on Me and put trust in Me and in none else and that is all. I have chosen you and your brother Ali (a.s.) who is your Vicegerent and deputy and the gate of your city of knowledge. So he is My Hujjat on My servants and My creation and he is their leader and My friends and foes will be identified only through him and (through him) the group of devil will be differentiated from My group and only through him will my religion be established and My Religion's frontiers will be defined and My Commands will be issued and I will pour My Mercy on My male and female slaves through the Imams who will be from his sons. I will fill up My earth with the pronouncements of Tasbeeh and Taqdees and Takbeer and Tamjeed and will clean the earth of My enemies through him

and I will grant My earth to My friends as heritage. I will bring down the word of deniers and raise up the word of My Religion and Kalimah and I will enliven My male and female servants through him and I will open up My mines and treasures for him through My knowledge and I will reveal the hidden hearts' secrets of people to him through My Will and I will help him with My angels so that those angels may strengthen him for the task of issuing My Commands and the proclamation of My Religion. In fact he is my friend and he is My Mahdi for guiding My servants truthfully.

Similarly they have quoted Imam Sadiq (a.s.) authentically that the Holy Prophet (s.a.w.s.) said:

O Ali, you are, in my Ahlul Bayt (a.s.) and in my Ummah, both during my lifetime and after my demise, my brother, my legatee, my heir and my Vicegerent and caliph. Your friend is my friend and your enemy is my enemy. O Ali! You and the Imams from your sons are the leaders and commanders of the creation in this world and kings in the Hereafter. Those who recognized us have recognized Allah and those who denied us have definitely denied the Almighty Allah.

Likewise, it is reliably quoted through Imam Baqir (a.s.) that the Holy Prophet (s.a.w.s.) said:

Catch hold of this Nazaah (skirt) of Ali (a.s.) (as his forehead was wide he was called Nazaa Inzaa) Verily he is Siddiq-e-Akbar (that is, it is he who testified to the Prophethood of the Prophet first of all) and he is most high ranking among all Siddiqs and he is Farooq as he separates truth from falsehood. Allah has guided the one who befriends him and Allah despises him who despises him and Allah destroys him who turns away from him. From him only will be born the two grandsons of the Holy Prophet (s.a.w.s.) (i.e. Hasan and Husain (a.s.) who are my sons) and guiding Imams will be born of Husain (a.s.). Allah has granted him my knowledge and intelligence. So do befriend them and make them your rulers and keep nothing secret from them otherwise you will be caught in Allah's great anger and chastisement and the one who will be caught in Allah's anger will be entangled in the web of misguidance and will be targeted by Divine wrath. (Know that) the worldly life is nothing but only a delusion which has no real actuality.

Ali bin Ibrahim has, in his *Tafsir* quoted Imam Ali (a.s.) that the Imam (a.s.) in one of his sermons said:

Verily those of the companions of the Holy Prophet (s.a.w.s.) who remember the traditions of the Holy Prophet (s.a.w.s.) know well enough that the Holy Prophet (s.a.w.s.) has said: I and my Ahle Bayt (a.s.) are most purified and Infallible so do not try to go ahead of them in any matter otherwise you will go astray and do not turn away from them otherwise you will deviate from the right path and do not oppose them otherwise you will be deemed ignorant and do not try to teach them anything because they know better than you and are much higher than you in rank and despite (even in) their short age they are more tolerant than all the people. So follow the truth and the men of truth wherever they may be.

Likewise it has been reliably narrated from Imam Sadiq (a.s.) that when Qiyamat will be brought forth Muhammad (s.a.w.s.) will be called and he will be adorned with a rose coloured robe and he would be made to sit on the right side of the Throne (Arsh). Thereafter Ibrahim (a.s.) will be called and he will be adorned with a white robe and he would be made to remain on the left side of the Arsh. Thereafter Ali (a.s.) will be called and he will be adorned with a red robe and he would be made to stand on the right side of the Holy Prophet (s.a.w.s.). Then Hazrat Ismail (a.s.) will be called and he would be adorned with a white robe and made to stand on the left side of Ibrahim (a.s.). Then Imam Hasan (a.s.) will be called and he would be adorned with a green robe and will be made to stand on the right side of Amirul Momineen (a.s.). Then Imam Husain (a.s.) will be called and he will be adorned with a crimson robe and will be made to stand on the right side of Imam Hasan (a.s.). Then the Shias of these dignitaries will be called and they will be made to stand before them. Then Fatima (s.a.) will be called and so also the women and children of their Shias who will be admitted to Paradise in an innumerable number. Then a proclaimer will proclaim (standing in the middle of the Arsh) from the high horizon according to Divine Command: O Muhammad (s.a.w.s.) how nice is your father Ibrahim (a.s.) and how nice is your brother Ali (a.s.) and how nice are your sons who are sons of your daughter, namely Hasan and Husain (a.s.) and how nice is your son Mohsin who was aborted during the days of pregnancy who is the son of Ali and Fatima (s.a.) and from their sons are the best and most rightly-guided Imams. Then everyone will be called by name. Then will come an announcement that the best Shias are your Shias. Doubtlessly Muhammad (s.a.w.s.), his legatee and both of his sons Hasan and Husain (a.s.) and the Imams from their sons have attained salvation. Then they will be ordered that all of them be led to Paradise. This is the meaning of the Divine words:

فَمَنْ زُحْزِحَ عَنْ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ.

Then whoever is removed far away from the fire and is made to enter the garden he indeed has attained the object… 3:185

Saffar has, with reliable chains of narrators, quoted Imam Baqir and Imam Sadiq (a.s.) that the Holy Prophet (s.a.w.s.) said: A man who wants to lead a life like my life and to die a death like my death and wants to enter the Paradise which has been promised by my Lord and that Paradise is Garden of Adn which is my destination in which my Lord has planted a tree with the hand of His Might (that is, He said ‘Be’ and it became), should befriend Ali (a.s.) and should have faith, after me, in their Imamate and should have faith in the Imamate of my sons whom my Lord has granted my knowledge and intelligence and they are my progeny. They are born of my flesh and blood I will complain to Allah against those who opposed them in my Ummah that they have denied their gracefulness and have cut off my nearness and relationship. By Allah, they will kill my son. May Allah not make my intercession reach them.

In another narration Imam Baqir (a.s.) is reported to have said that the Holy Prophet (s.a.w.s.) said: Whoever wants to live like me and to die like

me and to enter Garden of Adn should make Ali (a.s.) his master and Imam and his legatees after me. It is so because they will neither make you enter any deviation nor expel you from any guidance. Do not venture to teach them anything because they know more than all of you and I have requested my Lord not to allow any gap between them and Quran until both come to me on the side of the Pond of Kauthar. The Holy Prophet (s.a.w.s.) joined his two fingers and said: The expanse of that Pond is equal to the distance between Basra and Syria upto Yemen and golden and silvery cups equal to the number of the stars are kept on its bank.

Ibne Bitreeq has written similar traditions from *Hilyatul Awliya* with a number of evidences quoting Abbas and Zaid bin Arqam.

The author of *Kashaful Ghumma* has from *Manaqib* of Khwarizmi, quoted Imam Sadiq (a.s.) and Shaykh Mufeed has, in *Majalis*, quoted Imam Reza (a.s.) that the Holy Prophet (s.a.w.s.) said: O Ali! Allah has initiated Imamate through you and He will conclude it through you only. So be patient against the extortion of the extorters and the oppression of the oppressors because a good end is only for the God-fearing virtuous people. You are the group of Allah and your enemies do not belong to the group of Allah. They are the mob of Satan. Lucky is he who may follow you and woe unto he who may disobey you. Only you are the Hujjat (argument) of Allah on His creation and you are His sound rope. The one who will hold it firmly will get salvation and the one who will leave it will go astray and I beseech Paradise for you from Allah. No one can surpass you in obeying Allah rather you deserve to be obedient to Allah more than all others.

Similarly, Ali (a.s.) is reported to have said that the Holy Prophet (s.a.w.s.) said: O Ali! Allah will conclude the Religion on us as He initiated it on us and it is because of us, O people! It is because of us that Allah creates our love in your hearts after enmity and hatred.

In the book *Kitabul Fazail*, Imam Sadiq (a.s.) and his pious elders have been quoted saying that Jabir bin Abdullah Ansari said: The Holy Prophet (s.a.w.s.) had said: Fatima is the happiness of my hearts and both her sons Hasan and Husain (a.s.) are the fruits of my soul and her husband is the light of my eyes and the Imams from their sons are my trust and rope which has been extended from the heaven to the earth. Anyone who will keep hold on it will get salvation and the one who will turn his face from them will get stuck in the quagmire of deviation.

In the book *Rawdatul Fazail*, it is narrated from Ibne Abbas that after returning from the Farewell Hajj, we were sitting with the Holy Prophet (s.a.w.s.) when he said:

Beware! The Almighty One has favored the religious people by guiding them through me and my favor on them is that I guide them through Ali (a.s.) who is my cousin and the father of my sons. Whoever will get guidance from them will get salvation and whoever will turn away from them will go wayward. O people Remember Allah regarding my Ahlul Bayt (a.s.) and fear Him. Verily Fatima is a part of my body. Both of her sons are my two arms and I and her husband are the two lamps on the road of guidance. O Lord! Shed mercy on those who are kind to them and

do not forgive those who oppress them. Then he began to weep saying: It is as if I am observing how they will be oppressed.

In *Uyoon Akhbar Reza*, it is mentioned from the same reliable source that the Holy Prophet (s.a.w.s.) said:

O Ali! You and your sons are the chosen ones from Allah's creation.

Likewise the same sources say that the Holy Prophet (s.a.w.s.) said:

The one whose Master and authority is I, Ali is also the Master and authority for him. O Allah! befriend him who befriends Ali and help him who helps Ali and degrade his enemy and be helper of Ali and his sons and be sustainer of his sons and grant abundance in what You have given to them and assist them through Ruhul Quds (The Holy Sprit- an angel). Protect them wherever they proceed in the earth from all sides and keep Imamate only in them and grant real life to those who obey them and destroy those who disobey them. Doubtlessly You are close to those who invoke You and You answer their prayers.

Ibne Babawayh has, in *Fazailush Shia*, quoted Imam Sadiq (a.s.) that: People forgot the Holy Prophet's (s.a.w.s.) order in favor of Ali (a.s.) on the day of Ghadeer Khum just as the Holy Prophet (s.a.w.s.) had said in favor of Ali (a.s.) in the room of Ibrahim's mother when people were visiting him (prophet) during his illness. Ali (a.s.) also had arrived and he wanted to sit near the Holy Prophet (s.a.w.s.) but he could not get space. When the Holy Prophet (s.a.w.s.) saw that people did not give room to Ali (a.s.) he said: O people! He is my Ahlul Bayt (a.s.). So do not decrease their honour. At present I am living among you. If I go out of your sight, Allah will not go away from you. Do remember that ease and comfort and happiness and good tidings and love is for the one who follows Ali Ibne Abi Talib (a.s.) and who believes in his Imamate and who after him follows his successors. It will be incumbent on me to include in my intercession those who follow them because in fact they will be following me and the one who follows me is from me and this is the example which has been given in the case of Ibrahim (a.s.):

فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَحِيمٌ.

Then whoever follows me, he is surely of me, and whoever disobeys me, Thou surely are Forgiving, Merciful: 14:36

Because I am from Ibrahim (a.s.) and Ibrahim is from me. My Religion is his Religion and my Sunnah is his Sunnah and my grace is his grace and I am more graceful than him and my grace is his grace according to the testification of my Lord as His Words convey:

إِنَّ اللَّهَ اصْطَفَى آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ.

Surely Allah chose Adam and Nuh and the descendants of Ibrahim and the descendants of Imran above the nations. 3:33

CHAPTER TWO

Description of Verses revealed summarily about the status of the Imams

Description of Verses which have been revealed summarily about the status of the Imams will be discussed in this chapter, and there are some Parts in this.

PART 1

Interpretation of “Peace be upon Ilyasin”

The Lord of the worlds has said:

يس.

Ya Seen. (36:1)

And said:

سَلَامٌ عَلَى إِلْ يَاسِينَ.

“Peace be upon Ilyasin. 37:130”

Commentators have narrated quoting Amirul Momineen Ali and Imam Baqir (a.s.) that Yasin is the name of the Holy Prophet (s.a.w.s.) and in another narration, Fakhruddin Razi has said that Nafe bin Aamir and Yaqoob have read it Aale Yasin, adding the word aal to the word Yasin. Other reciters have read it ‘IL’. About the first recitation, three reasons have been given:

(1) Ilyas is the son of Yasin and so Ilyas is Aale Yasin (progeny of Yasin).

(2) Aal is Aale Muhammad and Yasin is the name of Quran. There are many Ahle Sunnat and Shia traditions that is should read Aale Yasin which means the Aal (progeny) of Muhammad (s.a.w.s.).

Ibne Hajar has, in *Sawaiqul Mohreqa,* quoted Fakhruddin Razi that the Ahlul Bayt (a.s.) are equal to the Holy Prophet (s.a.w.s.) in five matters:

1- In Salaam: The words Assalaamo A’laika ayyohan nabi… are for the Ahlul Bayt (a.s.): Salamun A’laa Aale Yasin

2- In Tashahhud: There is Durood on the Prophet and the Progeny of the Prophet.

3- In Purity: [Taha] has been said about the dignity of the Prophet and so also [to purify you a (thorough) purifying…] for the dignity of Ahlul Bayt (a.s.).

4- Sadaqah is Haraam (prohibited) for both.

5- In love: For the Prophet it is said: Say: If you love Allah, then follow me and so also Say: I do not ask of you any reward for it but love for my near relatives about the Ahlul Bayt (a.s.).

Ali bin Ibrahim has said in his *Tafsir* quoting Imam Sadiq (a.s.) that ‘Yasin’ is the blessed name of the Holy Prophet (s.a.w.s.). The proof of it is that thereafter Allah Almighty has said:

إِنَّكَ لَمِنْ الْمُرْسَلِينَ.

Most surely you are one of the apostles. 36:3

Also he has written explaining “Peace be upon Ilyasin” that ‘Yasin’ means the Holy Prophet (s.a.w.s.) and Aale Muhammad are the holy Imams (a.s.).

In *Amali*, *Maniul Akhbar* and *Tafsir Ayyashi*, Imam Sadiq (a.s.) is quoted explaining the verse “Peace be upon Ilyasin” that Amirul Momineen (a.s.) said: Yasin is Prophet Muhammad (s.a.w.s.) and Aale Yasin are we.

In *Amali* and *Maniul Akhbar*, Abi Malik has mentioned that Yasin is Prophet Muhammad (s.a.w.s.). Again in both these books, Ibne Abbas is quoted to have said that Aale Yasin means Aale Muhammad.

In *Maniul Akhbar*, in the explanation of "Peace be upon Ilyasin" Ibne Abbas is quoted to have said that (it means) Salaam from the Lord of the worlds on Muhammad and his Aal (progeny) and that on the Day of Qiyamat protection from the punishment of Allah is for those who accepted their Wilayat and loved them.

In *Maniul Akhbar*, Abdul Rahman Salami is quoted to have said that Umar bin Khattab used to recite Salamun A'laa Aale Yasin; that Abu Abdul Rahman said Aale Yasin are Aale Muhammad.

Ibne Mahyar has, in his commentary, quotes Sulaym Ibne Qays Hilali that Ali (a.s.) said that one of the good names of the Holy Prophet (s.a.w.s.) is Yasin and it is we in whose praise Allah has said Salamun A'laa Aale Yasin.

Ibne Mahyar and Furat have in their respective commentaries in a number of ways quoted Ibne Abbas that in a lengthy tradition in which Imam Reza (a.s.) has disputed the stand of Ahle Sunnat Scholars regarding the dignity of Ahlul Bayt (a.s.), saying that the Hazrat asked them to tell him about the Divine words "Yasin…. Mustaqeem" as to who are Yasin? The scholars replied that it was Muhammad (s.a.w.s.) and that nobody has any doubt about it. Then the Hazrat said: Then Allah has, because of this, granted to Muhammad and Aale Muhammad such a dignity that no one can praise them appropriately except the one who may ponder over it properly because Allah has sent Salam only on Prophet and said: "Peace be upon the progeny of Yasin" and "Peace be upon Ibrahim" and "Peace be upon Moosa and Haroon" and "Peace be upon Nuh" and not said Peace be upon the progeny of Ibrahim and Peace be upon the progeny of Moosa and Haroon but He has said "Peace be upon the progeny of Yasin" that is Salam on the progeny of Muhammad (a.s.).

PART 2

Describing that “Zikr” (remembrance) means Ahlul Bayt (a.s.) and that Shias are duty-bound to ask them but that they are not bound to answer them

The Creator of the world says:

فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ.

If you do not know ask Ahle Zikr (the people of remembrance) 16:43

At another place, He says:

هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ.

This is Our free gift, therefore give freely or withhold, without reckoning. 38:39

And then says:

وَإِنَّهُ لَذِكْرٌ لَكَ وَلِقَوْمِكَ وَسَوْفَ تُسْأَلُونَ.

And most surely it is a reminder for you and your people, and you shall soon be questioned. 43:44

The apparent meaning of the first and second verse is that inquire from the knowledgeable if you do not know. Commentators have different opinions about the term Ahle Zikr (the people of remembrance). Some say they are those who have knowledge. Some have said they are People of the Book (Ahle Kitab). But in many traditions, it is mentioned that they are the Pure Imams (a.s.) because of two reasons: First, Ahlul Bayt (a.s.) have the perfect and complete knowledge of the Holy Quran. Hence the Lord of the universe in the subsequent Surah Nahl, says:

وَأَنزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ.

And We have revealed to you the ‘Reminder’ (Quran) that you may make clear to men what has been revealed to them, and that haply they may reflect. 16:44

The second reason is that the Pure Imams (a.s.) are the Ahlul Bayt (a.s.) of the Prophet as He has said:

قَدْ أَنزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا رَسُولًا.

Allah has sent to you a messenger who is Zikr. 65:10-11

As regards the third verse, many commentators are of the opinion that this is an address to Sulaiman meaning that this kingship is a gift from Us which has been given to you. If you want you may favor anybody by giving it to anyone of your choice or you may retain it for you (may not give it to anyone). You will not have to account for it, either about keeping it or giving it away. The traditions to be described in future will show that ‘Ataa’ means knowledge.

In the fourth verse most the commentators have held that the Holy Quran is a thing of honour for you and your people. On the Day of Qiyamat people will be asked about thanksgiving due to revealing of this Quran and about acting upon its commandment. It has been mentioned in the traditions to be

narrated in future that what is that you will be questioned are the sciences and commands.

Ali bin Ibrahim and Saffar have narrated through many reliable chains of narrators that Zurarah asked Imam Muhammad Baqir (a.s.) about Ahle Zikr (the people of remembrance). The Hazrat said that they are we. Zurarah inquired: Should we ask you? He replied: Yes. He said: Then it is your duty to give reply to them. He said: We have the choice, that is, we may reply or we may not. Then he recited the verse:

هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ.

This is Our free gift, therefore give freely or withhold, without reckoning. (38:39)[23]

In *Uyoon Akhbar Reza* it is mentioned regarding the grace of the holy Progeny that (if as held by the Ahle Sunnat) the Holy Prophet (s.a.w.s.) has said that Ahle Zikr are Jews and Christians, then Imam Reza (a.s.) has said: Is it permissible to ask them? If we will ask them, they will invite us towards their religion saying that their religion is better than Islam. Mamoon once asked the Imam: Have you any statement or argument against their word? The Hazrat said: Yes, the Holy Prophet (s.a.w.s.) and we Ahlul Bayt (a.s.) are Zikr and this is quite clear when Allah Almighty says in Surah Talaq:

يَا أُوْلِي الْأَلْبَابِ الَّذِينَ آمَنُوا قَدْ أَنزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا رَسُولًا يَتْلُو عَلَيْكُمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ لِيُخْرِجَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْ الظُّلُمَاتِ إِلَى النُّورِ وَمَنْ يُؤْمِنْ بِاللَّهِ وَيَعْمَلْ صَالِحًا يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا قَدْ أَحْسَنَ اللَّهُ لَهُ رِزْقًا.

O men of understanding who believe! Allah has indeed revealed to you a reminder. An Apostle who recites to you the clear communications of Allah so that he may bring forth those who believe and do good deeds from darkness into light; and whoever believes in Allah and does good deeds, He will cause him to enter gardens beneath which rivers now, to abide therein forever, Allah has indeed given him a goodly sustenance. 65:10-11

So Zikr is Allah's Prophet and we are his Ahlul Bayt.

It is narrated with true chains of narrators in *Qurbul-Asnaad, Basairud Darajat* and *Kafi* that Imam Reza (a.s.) wrote to Ibne Abi Baseer that the Lord of the universe says:

If you do not know ask Ahle Zikr (the people of remembrance) 16:40

He has also said:

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

And it does not beseem the believers that they should go forth all together; why should not then a company from every party from among them go forth that they may apply themselves to obtain understanding in religion, and that they may warn their people when they come back to them that they may be cautious? 9:122

The Imam said that this command has made it a must for you to approach and to inquire from us. But it has not compelled us to give you a reply. The Lord has said:

فَإِنْ لَمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَاءَهُمْ وَمَنْ أَضَلُّ مِمَّنْ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِنْ اللَّهِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ.

But if they do not answer you, then know that they only follow their low desires; and who is more erring than he who follows his low desires without any guidance from Allah? 28:50

In *Basairud Darajat,* the Imam has, according to several reliable sources said: You are Shias. The narrator says that he submitted that: You have been appointed so that we may ask you.

Then I understood that when the position will be known to us we will ask him whatever we like. Hearing this, the Imam said: You have been ordered to ask us but we are not bound to reply or not to reply.

Saffar has in *Basairud Darajat,* dealt with this subject, through thirty reliable sources quoted Zurarah and Allamah Hilli has in *Kashaful Haqq* narrated after going through twelve Tafsirs quoted from the commentary of Muhammad bin Moosa Shirazi who is a Ahle Sunnat scholar, the words of Ibne Abbas that the Ahle Zikr are Muhammad, Ali, Fatima, Hasan and Husain (a.s.) only. They are Ahle Zikr (People of remembrance), Ahle Ilm (People of knowledge), Ahle Aql (People of intellect) and only they are Ahlul Bayt (a.s.) and the mines of divine message and angels visit them. By Allah, He has given the name 'Momin' (believer) to the Muslims due to the dignity of Amirul Momineen (a.s.).

Sufyan Thawri has also quoted this narration through Saddi and Harith Awar.

Imam Ja'far (a.s.) is quoted in *Basairud Darajat* through four true sources about the explanation of verse:

وَإِنَّهُ لَذِكْرٌ لَكَ وَلِقَوْمِكَ وَسَوْفَ تُسْأَلُونَ.

And most surely it is a reminder for you and your people, and you shall soon be questioned. 43:44

Imam said: Zikr means Quran and we are the people who are being asked about the meanings and commands of the Holy Quran. In another true narrator Imam Baqir (a.s.) has said that who are mentioned in this verse are we.

In another true narration Imam Baqir (a.s.) has said: It is we who are meant by this verse and we are Ahle Zikr (People of remembrance), we can be asked and should be asked.

In yet another tradition, Imam Baqir (a.s.) has explaining this verse said that the Holy Prophet (s.a.w.s.) and his Ahlul Bayt (a.s.) are Ahle Zikr (People of remembrance) and these are the great person who can be asked.

According to a reliable and true narration Ali (a.s.) is reported to have said: We are community of the Holy Prophet (s.a.w.s.).

In his *Tafsir,* Ibne Mahyar has quoted a similar narration from Amirul Momineen (a.s.) through Sulaym Ibne Qays that he recited this verse and said: The Holy Prophet (s.a.w.s.) and his Ahlul Bayt (a.s.) are Ahle Zikr

(People of remembrance); that only they can be asked (for guidance). Allah has commanded people to ask them (about issues and problems).

They only are the rulers of the people and are the people in charge of their affairs. Therefore it is not lawful for anyone to snatch from them this right which Allah has ordained for them.

Likewise, it has been similarly narrated in the same reliable tradition that Ali (a.s.) said: Imam Ali (a.s.) is the Community (Qaum) of the Holy Prophet (s.a.w.s.) and on the Day of Qiyamat, people will be asked about his Wilayat.

In *Kafi*, there is a narration from Moosa bin Aseem that he says that once I was present before Imam Sadiq (a.s.) when a man asked for the explanation of this verse. The Imam (a.s.) replied to him. Another man also came at that time and asked about the same verse. The Hazrat replied him differently. Only Allah knows how much perplexed I was after hearing this. I was feeling that my heart was being cut into pieces. I said to myself that I had seen in Syria that there never was a difference of even a single word in the statement of Abu Qatada. Now how much injustice this man is showing. I was thinking like this when yet another person came and he also asked about the meaning of the same verse. The Imam (a.s.) gave him a third interpretation. It was different from the two earlier ones. Hearing it I was satisfied. I realized that this is no mistake but a wilful statement based on the demands of Taqaiyyah (dissimulation) and Maslihat (expedience). When the Imam (a.s.) understood that my hearts was full of confusion he turned towards me and said: O Aseem's son! Allah has commanded:

وَمَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا.

And whatever the Apostle gives you, accept it, and from whatever he forbids you, keep back. 59:7

Whatever was bestowed to the Holy Prophet (s.a.w.s.) has been bestowed to us too.

This tradition has been mentioned in *Kitab Ikhtisas* also and it is added at the end that when the audience dispersed, the Imam (a.s.) turned to me and said: It seems you are confused. I said: Yes, may I be sacrificed for you. I am confused due to your three different replies to one and the same question. He said: O son of Aseem! Verily, Allah gave kingdom and rule to Sulaiman (a.s.) and said:

This is Our free gift, therefore give freely or withhold, without reckoning. 38:39

And He has bestowed His Religion to Muhammad (s.a.w.s.) and said:

And whatever the Apostle gives you, accept it, and from whatever he forbids you, keep back. 59:7

And He has bestowed to us all that was bestowed on the Holy Prophet (s.a.w.s.). So do not be perplexed.

It is mentioned in *Basairud Darajat*, with authentic and true chains of narrators that Safwan asked Imam Reza (a.s.): Is it ever possible that an Imam is asked about the Halaal and Haraam (lawfulness and unlawfulness) of something and the Imam may not have its reply? The Imam (a.s.) said: It

so happens, sometimes that the Imam does have the reply but he does not respond because of some expedience.

Imam Sadiq (a.s.) is according to reliable sources, reported to have said: We are Ahle Zikr (People of remembrance) and the owners of knowledge and we do possess the knowledge of every lawful and unlawful thing.

Ali bin Ibrahim (r.a.) is reported to have said in explanation of the verse:

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ.

Those who believe and whose hearts are set at rest by the remembrance of Allah; now surely by Allah's remembrance are the hearts set at rest. 13:28

That: The Zikr of Allah is Amirul Momineen (a.s.) and the holy Imams (a.s.), that is, their love and Wilayat, because their remembrance is Allah's remembrance.

Ibne Mahyar has quoted Imam Kazim (a.s.) regarding the explanation of the verse:

لَقَدْ أَنزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ أَفَلَا تَعْقِلُونَ.

Certainly We have revealed to you a Book in which is your good remembrance; what! do you not then understand? 21:10

It means that Verily we have revealed to you the book in which there is your Zikr means the obedience to the Imam, who has after the Prophet, the Grace and Honour of both the worlds (this world and the Hereafter).

PART 3

In the description that those who have the knowledge of the Quran and who are perfect in knowledge and who fear the Quran are the Imams

Ibne Mahyar has, through reliable sources, quoted Imam Baqir (a.s.) explaining the verse:

فَالَّذِينَ آتَيْنَاهُمْ الْكِتَابَ يُؤْمِنُونَ بِهِ وَمِنْ هَؤُلَاءِ مَنْ يُؤْمِنُ بِهِ.

(As to) those whom We gave the Book before it, they are believers in it. 28:52

In this verse, what is meant by 'those who are given the book' are Aale Muhammad (a.s.) who have been given the knowledge of Quran. And some from this group are those who have believed in the book, the Hazrat said that Ahle Imaan means some people of the tribe.

Kulaini and others have, from many sources reported that in explanation of the Verse:

بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ.

Nay! these are clear communications in the breasts of those who are granted knowledge... 29:49

Imam Sadiq (a.s.) said: Some clear signs (verses) of Quran are in the hearts of those who have been given the knowledge, are the holy Imams from Aale Muhammad (a.s.) and in their hearts are both the words and the meanings of the Quran.

In *Basairud Darajat*, through reliable chains of narrators, Abu Baseer reports that Imam Baqir (a.s.) recited this verse and then said: Allah has not said that the Mushaf (text of Quran) is between two hardboard covers. Rather He has said that it is in the hearts of those who have been given the knowledge of it. Abu Baseer asked: are you those people? The Imam replied: Who else can be?

This narration is quoted with nearly twenty chains showing that this verse is describing their greatness. It is also possible that what is meant by the aforementioned verse by the Hazrat is that the clarification of Quran is in the hearts of the Imams and that none else knows its meanings and secrets. Therefore only they must be approached for understanding the Quran properly.

Ayyashi has, quoted Imam Sadiq (a.s.) as saying in the explanation of the verse:

الَّذِينَ آتَيْنَاهُمْ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ أُوْلَئِكَ يُؤْمِنُونَ بِهِ.

Those whom we have given the Book recite it as it should be recited and only they are the ones who have faith in it. 2:21

That those who have been given the book are the Holy Imams (a.s.).[24]

Kulaini has, with reliable chains of narrators, quoted Imam Sadiq (a.s.), saying while explaining verse:

وَأُوحِيَ إِلَيَّ هَذَا الْقُرْآنُ لِأُنذِرَكُمْ بِهِ.

This Quran has been revealed to me so that I may warn you through it. 6:19

And in the explanation of "those who" (reach this rank), said that it means those from the Progeny of Muhammad (s.a.w.s.) who may reach Imamate. He also warns people through Quran as the Holy Prophet (s.a.w.s.) used to warn. Ali bin Ibrahim has narrated that "those who reach this rank" means the Imam. The Hazrat said that Muhammad (s.a.w.s.) was warning (about Allah's anger) and so also do we.[25]

Ali bin Ibrahim has narrated with reliable chains of narrators from Imam Sadiq (a.s.) that the Holy Quran is the warner which creates love for Paradise and make one try to save oneself from Hell. There are clear-cut verses which give clear evidence of the meaning and the aim. And there also are some verses which are not so clear (allegorical) from which many meanings can be derived. Hence it is difficult to know their meanings and aims. But you can act upon the Clear verses and put only faith on the allegorical ones but you cannot act upon them. This is the word of Allah:

فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ.

Then as for those in whose hearts there is perversity they follow the part of it which is allegorical, seeking to mislead and seeking to give it (their own) interpretation. But none knows its interpretation except Allah, and those who are firmly rooted in knowledge. 3:7

And those who are perfect in knowledge are Aale Muhammad.

Likewise, Ali bin Ibrahim, the author of *Ikhtisas* has, with reliable chains of narrators, quoted Imam Baqir (a.s.) saying that the Holy Prophet (s.a.w.s.) was most perfect in the knowledge and he knew what Allah has sent to him in Quran and also its meaning, that is, he knew both the apparent and the hidden of the Holy Quran, it had never so happened that Allah sent him a verse but did not show him its meaning. Similarly his legates who came after him also knew both the revelation and interpretation of the Holy Quran.

In *Kafi* and *Basair*, a conclusion is made that Shias do not know its interpretation but whenever anyone from *those who are firmly rooted in knowledge* tell it to them they say: We have put faith in it; that all of it is from Allah though the Holy Quran contains the special, common, clear, allegorical, abrogator, abrogated, everything and all of it is known to those who are *those who are firmly rooted in knowledge*.[26]

Kulaini has, with true chains of narrators, quoted the Imam saying: We are the one firmly rooted in knowledge, we know the meaning of Quran and another reliable tradition says that the firmly rooted in knowledge is Amirul Momineen (a.s.) and after him the Imams (a.s.).

In *Basairud Darajat*, it is mentioned with reliable chains of narrators that Imam Baqir (a.s.) said: In the Holy Quran, there is not a single verse which does not have its outward and inward meaning and that there is not a single letter which is not a sign showing what is happening and its happening and appearing is being made known to the Imam of the time and its meaning is known to the living and present Imam and so also to the earlier Imam as

Allah says: Its meaning is not known to anyone but Allah and those who are firmly rooted in knowledge and it is we who know it.

Ali bin Ibrahim has said that Imam Sadiq (a.s.) while explaining the meaning of the verse:

قَالَ الَّذِينَ أُوتُوا الْعِلْمَ إِنَّ الْخِزْيَ الْيَوْمَ وَالسُّوءَ عَلَى الْكَافِرِينَ.

The people of that group who have been given knowledge will say that today's disgrace and adversity is for the deniers (disbelievers) 16:27

which reads 'the group who have been given the knowledge are the Imams (a.s.).

Similarly, while explaining the verse:

وَيَرَى الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ هُوَ الْحَقَّ.

Those who have been given knowledge know what, O Messenger, has been revealed to you from your Lord. 34:6

The Hazrat said that it means Amirul Momineen (a.s.) who has testified to whatever Allah sent to the Holy Prophet (s.a.w.s.).

Kulaini has, with reliable chains of narrators, quoted Imam Baqir (a.s.) saying that no one has ever claimed but falsely that he knows the entire Quran as it has been revealed to the Holy Prophet (s.a.w.s.) and that he has collected it and that he has remembered (learnt) it by heart except Ali Ibne Abi Talib (a.s.) and the Imams after him (they only have made such a claim truly).

In another narration it is said that no one except the legatee of the Prophet can claim that he has both the inward and outwards meanings of the whole Quran.

In yet another tradition, it is mentioned: Among all the knowledge given to us by Allah is the explanation and the commandments of the Holy Quran and that we have also been given the knowledge of the changes taking place in every time and age or era. And then added: We used to tell it whenever we found any writer who would not reveal our secrets or to any such person who could be informed of the secrets.

Likewise, with reliable chains of narrators, Imam Sadiq (a.s.) is quoted that he said: By Allah, I know the Book of Allah from beginning to end so thoroughly as if they are the two palms of the hand. In the Holy Quran are the news of the earth and the heavens and the past and the future. The Almighty Allah says that it has:

تِبْيَانًا لِكُلِّ شَيْءٍ.

A distinct explanation of all things. 12:111

It is mentioned in yet another tradition that: Allah said in praise of Asif bin Barkhiya, the vizier of Hazrat Sulaiman (a.s.) that the person who had knowledge of the Book said: I will bring for you the throne of Bilqis before your eye twinkles. Then the Imam placed his Holy hand on his heart (the treasure of truths) and said: By Allah, we have the knowledge of the entire Book.

It is also mentioned from true sources that Imam Baqir (a.s.) said that Muawiyah bin Ammar asked him the explanation of the verse:

وَيَقُولُ الَّذِينَ كَفَرُوا لَسْتَ مُرْسَلًا قُلْ كَفَى بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ.

And those who disbelieve say: You are not a messenger. Say: Allah is sufficient as a witness between me and you and whoever has knowledge of the Book. 13:43

The Imam replied: After the Prophet, they are we and the one who is better than us (Ali a.s.).

It is mentioned in *Basair* that a man came to Imam Kazim (a.s.) and said: You are giving such explanation of Allah's Book the like of which we have never heard before from anyone else. The Hazrat replied: The Holy Quran came to us before all others and we got its explanation before it reached anyone else. Therefore it is we who know the Halaal (legal) and Haraam (illegal) and Nasikh (abrogator) and Mansookh (abrogated) of the Quran and we know which verse was revealed while in journey and which at home and which at night and which in the day. Hence we are the possessor of wisdom and intelligence from Allah and we are the witness of Allah on the creation and this is according to the words of Allah:

سَتُكْتَبُ شَهَادَتُهُمْ وَيُسْأَلُونَ.

Very soon we will write down their testimony and they will be asked. 43:19

The Hazrat said: the testimony is for us and questioning is for those who include the entire Ummah (community). Therefore, this is the knowledge of which you have been made aware and proof has been completed which was incumbent on me. So if you accept it, be thankful and if you reject, then Allah is witness to everything.

PART 4

The Signs and Proofs as mentioned in the Holy Quran and also what is meant by the Book of Allah (according to their inner meaning) are the Holy Imams (a.s.)

Ali bin Ibrahim has, narrated with reliable chains of narrators that Imam Baqir (a.s.) had said, while explaining the verse:

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمٌّ وَبُكْمٌ فِي الظُّلُمَاتِ مَنْ يَشَأْ اللَّهُ يُضْلِلْهُ وَمَنْ يَشَأْ يَجْعَلْهُ عَلَى صِرَاطٍ مُسْتَقِيمٍ.

And they who reject Our communications are deaf and dumb, in utter darkness; whom Allah pleases He causes to err and whom He pleases He puts on the right way. 6:39

The apparent meaning of which is: Those who belied our verses are such deaf that they do not hear the verses as they should be heard so that they may benefit by them and who are so dumb that they do not speak the true word. They are groping restlessly in the darkness of blasphemy and waywardness. Allah deviates whom He wants to deviate, that is He leaves the one who is not capable of Divine Mercy to Himself and He guides to the right path one whom He wants. The Imam (a.s.) said that this verse has been revealed for the group which belied messengers and their legatees and it is only those who are deaf and dumb. As Allah says, they are surrounded by darkness. The one who is an offspring of Satan does not testify the legatees and does not put faith in them. They are those whom Allah deviates. The one who is from the progeny of Adam (a.s.) and in whose seed Satan has not participated, puts faith in messengers and their legatees and he is on the right path.

The narrator says that he heard the Hazrat saying that wherever the words: *who reject Our communications* are mentioned what is meant is the belying of all the legatees.[27]

Similarly in the explanation of the verse:

وَالَّذِينَ هُمْ عَنْ آيَاتِنَا غَافِلُونَ.

And those who are heedless of Our communications. 10:7

It is narrated that here ‘communications’ means Amirul Momineen (a.s.) and the Infallible Imams (a.s.) and that the evidence of this statement is the word of Imam Ali (a.s.): No sign of Allah is greater than I am.

Likewise, according to reliable chains of narrators, Imam Sadiq (a.s.) is reported to have said, in the explanation of the verse:

وَمَا تُغْنِي الْآيَاتُ وَالنُّذُرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ.

The verses and the warners do not give any benefit to those waywards who have no Faith. 10:101

‘Ayaat’, here, means Imams (a.s.) and ‘Nuzur’ (warners) means the messengers. Then in further explanation he added that:

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا فَأُوْلَئِكَ لَهُمْ عَذَابٌ مُهِينٌ.

And (as for) those who disbelieve in and reject Our communications, these it is who shall have a disgraceful chastisement. 22:57

This verse refers to those people who became disbelievers and who belied our signs. So for them is the humiliating chastisement. It means the group which did not put faith in the Wilayat of Amirul Momineen and the Holy Imams (a.s.). Then added that the Divine words: "Very soon Allah will show you His signs (ayats) and that at that time you will recognize them." Here 'them' means Amirul Momineen and the Holy Imams (a.s.) when they will return in Raja't (Second coming). Then their enemies will recognize them when they see them.

Again with a good chain of narrators Imam Sadiq (a.s.) is reported to have said, in explanation of the verse:

إِنْ نَشَأْ نُنَزِّلْ عَلَيْهِمْ مِنْ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ.

If We wish We may send down from sky an ayat which may make them bow before it 26:4

Here the meaning of 'those who will bow down' is the 'necks of proud Bani Umayyah'. They will bow when a voice from sky will be heard in the name of Sahibul Amr (a.s.). At that time they will have to obey.

Similarly, it has been mentioned in the explanation of the divine commandment: ***"No one denies our verses but the disbelievers"*** that 'who do not deny' means Amirul Momineen (a.s.).

Likewise, according to trustworthy chains of narrators, Imam Kazim (a.s.) is reported to have said, while explaining the verse:

ذَلِكَ بِأَنَّهُمْ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَكَفَرُوا فَأَخَذَهُمْ اللَّهُ إِنَّهُ قَوِيٌّ شَدِيدُ الْعِقَابِ.

That was because there came to them their apostles with clear arguments. 40:22

"Clear arguments" means Imams (a.s.).

According to Kulaini, while explaining the verse:

وَإِذَا تُتْلَى عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا ائْتِ بِقُرْآنٍ غَيْرِ هَذَا أَوْ بَدِّلْهُ.

And when Our clear communications are recited to them, those who hope not for Our meeting say: Bring a Quran other than this or change it. 10:15

Imam Sadiq (a.s.) is reported to have said that it means bring a Quran in which there is no mention of the Wilayat of Ali or make, in this Quran, mention of those other than Ali (a.s.).

In many traditions from Ibne Mahyar and others, Imam Sadiq and Imam Reza (a.s.) are reported to have said, while explaining the verse that it implies that the Quran in the protected tablet is with Us. It is protected from any changes or alterations and it is the highest in rank among all Divine scriptures and it is full of wisdom, that is, it contains many words of wisdom or it is Mohkam (clear) and it is not cancelled or amended but by itself. These gentleman have said that it means that Ali (a.s.) is mentioned in Surah Fatiha which is Ummul-Kitab (Mother of the Book) who is both wise and intelligent. And it depends upon the fact that Imam Ali (a.s.) is the straight path in the path of guardianship and following. Hence it is said that when people asked Imam Reza (a.s.) as to where Imam Ali Ibne Abi Talib has

been mentioned in Ummul-Kitab. He replied: in “Guide us” because Ali (a.s.) is the Sirate Mustaqeem and it is mentioned in the prayer of the day of Ghadeer that: I give witness that Ali (a.s.) is the guiding Imam and that he is the Master of the Believers whose mention has been made by Allah in His book, saying:

وَإِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلِيٌّ حَكِيمٌ.

And surely it is in the original of the Book with Us, truly elevated, full of wisdom. 43:4

PART 5

The Infallible Imams (a.s.) are the most exalted of the creatures and the most respected of Ibrahim's progeny. There are some verses in this.

The First Verse:

The Lord Almighty says:

ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ بِإِذْنِ اللَّهِ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ. جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ.

Then We gave the Book for an inheritance to those whom We chose from among Our servants; but of them is he who makes his soul to suffer a loss, and of them is he who takes a middle course, and of them is he who is foremost in deeds of goodness by Allah's permission; this is the great excellence. Gardens of perpetuity, they shall enter therein. 35:32-33

It means: We gave the book in heritage which is Quran or Torah or the wholly books of Allah.

whom We chose from among Our servants

Some have said that the selected servants are the messengers of Allah and some say that they are scholars in the Ummah of the Holy Prophet (s.a.w.s.). After this will be mentioned many traditions which will show that these gentlemen are, specially, the Ahle-Bayt (a.s.).

but of them is he who makes his soul to suffer a loss

There is a difference of opinion about the source of the pronoun "of them". Sayyid Murtuza (r.a.) and a group of commentators have said that this pronoun refers to "Servants" which means some among Our slaves are oppressing themselves and some have said it refers to the selected people.

but of them is he who makes his soul to suffer a loss, and of them is he who takes a middle course, and of them is he who is foremost in deeds of goodness by Allah's permission; this is the great excellence.

Commentators have differed about the three groups mentioned in the verse. Some say all of them will get salvation. Some say that those who are oppressors will not be saved from the Divine punishment. Thus Qatada said that the oppressors are "companions of the left hand" and the "middle course" are "companions of the right hand" and "foremost" are among the "who are drawn nigh (to Allah)". Garden of And is their abodes wherein they will enter. The commentators have differed as to what the pronoun of "they shall enter therein" refers. Some say that it refers to all the three groups and hence all of them would be admitted to Paradise and some say it refers to those selected persons about whom it has been said: "those whom We chose." And some are of the opinions that it refers to he who takes a middle course and "foremost" and that he who makes his soul to suffer a loss is not included in it as some traditions related to this matter show. For instance it is reported in Maniul Akhbar that Imam Sadiq (a.s.) said that the oppressor always obeys his desires and that a he who takes a middle course

always goes on thinking in his heart, that is, he is always trying to improve his beliefs or is busy reforming his soul or he worships constantly and that even in the matter of worldly affairs he keeps religion in his mind. And the "he who is foremost in deeds of goodness" revolves round his Lord and he empties his soul of all desires and ambitions and is not concerned with anything but the pleasure of his Lord.

Likewise, Imam Baqir (a.s.) is reported to have said that among the pure progeny of the Messenger (s.a.w.s.) of Allah the oppressor is the one does not recognise the rights of the Imam and the middle course is one who believes in the leadership of the Imam and the foremost in deeds of goodness is the Imam himself.

Imam Sadiq (a.s.) is quoted in *Majmaul Bayan* that he adds after the aforesaid quotation "all of them will be pardoned" and that ***Gardens of perpetuity, they shall enter therein…*** means that the foremost and the middle course ones would be admitted to the Gardens of Adn.

Similarly, according to reliable sources, Imam Baqir (a.s.) is reported to have said that, (when people asked from him the explanation of the above mentioned verse): It has been revealed in praise of we, Ahlul Bayt (a.s.).

Abu Hamza Thumali (r.a.) says I asked: Who from among you is the one who oppresses his soul? The Hazrat replied: From us Ahlul Bayt such person is he whose sins and rewards would be equal. He would be considered as the one who oppressed his self as he has been found wanting in the Worship of Allah. I asked: Who from you is of the middle course? He replied: He is the one who worships Allah both in difficulties and in ease or both when truth is dominant or untruth is in power until he breathed his last. Then I asked: Who is the foremost in deeds of goodness among you? He replied: He who commands the people to walk on the straight path of Allah and guides them to good deeds and the worship of Allah and prevents them from evil and sins and does not help the deviated ones and does is angry upon anyone on behalf of those who betray the trust and is not pleased with the command of the oppressors except him who fears harm to himself or to his religion at a time when he does not have helpers who may oppose the sinners and hence he mixes with them by way of Taqaiyyah [dissimulation].

Ali bin Ibrahim says that ***"whom We chose from among Our servants"*** means the Imams (a.s.) and the oppressors among Aale Muhammad are, excepting the Imams (a.s.) those who deny the right of the Imam but accept the leadership of the Imam (a.s.). The foremost are the Imams.

And there is a narration from Imam Sadiq (a.s.) regarding ***"about those whom We chose from among Our servants"*** that they are Aale Muhammad and that the 'foremost' are the Imams.

Imam Baqir (a.s.) is reported to have said that this verse has been revealed in our praise and that the 'foremost' is the Imam (a.s.).

According to another report, he has also said that 'foremost' is the Imam and that this verse has been revealed in the praise of the sons of Fatima and Ali (a.s.)

In *Kashaful Ghumma*, there is a narration from *Dalaile Humairi* that Abu Hashmi Ja'fari said that I requested Imam Askari (a.s.) to explain this verse. He said that all the three groups are from Aale Muhammad and the one who

is oppressor himself is he who does not accept the Imam. Abu Hashim says: Hearing this, tears rolled down from my eyes and I wondered what kind of 'greatness' is this which has been granted by Allah to Aale Muhammad?! The honourable Imam understood my confusion and said looking at me: The matter of Imam is higher and the rank of the Imam is greater than what has come to your mind about the honour and dignity of Muhammad (s.a.w.s.). So praise Allah for having connection with them and for you belief in their Imamate. On the Day of Qiyamat, you will be called with them. So, O Abu Hashim! Be happy because you are on the right path.

In *Majmaul Bayan*, Abu Darda is reported to have said: In the explanation of this verse, I have heard the Holy Prophet (s.a.w.s.) saying that the 'foremost' would enter Paradise without questioning and the questioning of the middle course ones would be easy and the oppressor of his own soul would be detained during interrogation for a long time and thereafter he would be admitted to Paradise. In short, these are the people who would say:

الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزَنَ.

(All) praise is due to Allah, Who has made grief to depart from us. 35:34

Imam Baqir (a.s.) said that the oppressor of his own soul is the one who commits both good and bad actions and the one of the middle course is one who endeavours a lot in worship and the foremost are Ali, Hasan, Husain (a.s.) and those from Aale Muhammad (a.s.) imply the martyrs.

Sayyid Ibne Tawoos has, in *Kitabus Saadus Saood* quoted from the *Tafsir* of Muhammad bin Abbas and similarly, the author of *Tawilul Aayaatul Bahira* has also narrated with his authority from Abi Ishaq Sabeei that: I went for Hajj and met Muhammad bin Ali, that is, Muhammad bin Hanafiya and asked him about the explanation of this verse. He asked me: What does your community say about the meaning of this verse? [He meant the people of Kufa]. I said: They say it means the Shias. He said: Why do they fear when they are the people of Paradise? I replied: I may be sacrificed for you, what do you say? He said: O Abu Ishaq. It refers specially to us, Ahlul Bayt (a.s.). But the foremost are Ali, Hasan and Husain (a.s.) and also every Imam who would be from us.

It is said in some books that he added 'also every martyr from us' and the middle course one is he who fasts during the day and rises for worship at night and the oppressor refers to those who repent and, according to some narrations, which are for all, they are those who have been mentioned as the forgiven ones. So, O Abu Ishaq! The merciful Allah dispels your sins because of us and He frees your necks from the ropes of disgrace and pardons your sins because of us or repays your debts and initiates Caliphate and the Imamate through us and also concludes it on us not on you. And like the People of the cave it is only we who are the cave and the place of shelter for you. And only we are like the Ark of Nuh (a.s.), the Ark of salvation for you and, like the Gate of repentance of Bani Israel, we are the Gate of repentance for you.

The Sayyid (r.a.) says that Muhammad bin Ayyash has narrated the meaning of this verse in twenty manners with a slight addition or omission and Furat bin Ibrahim has also quoted from the commentary of Muhammad bin Ayyash with a little variance in the book *Aayaatul Bahira.*

It is narrated with trustworthy chains from Surah bin Kaleeb that: I asked Imam Baqir (a.s.), the explanation of this verse. He replied: The oppressor is one who does not know the Imam. I asked: Then who is the middle course one? He said: One who knows the Imam. I further inquired: Who is the foremost? He replied: He is the Imam. Then I asked: What about your Shias? He said: They will be pardoned and their debts will be paid and we are their Bab-e-Hitta and their sins will be forgiven because of us.

Similarly, trustworthy chains quote Imam Baqir (a.s.) that: ***"those whom We chose from among Our servants"*** are the Aale Muhammad (a.s.) who have been selected by Allah and the one who does injustice to himself will be destroyed and the ones of the middle course are the pious and righteous people and the foremost is Ali (a.s.). The Lord of the worlds says: ***this is the great excellence. Gardens of perpetuity, they shall enter therein*** meaning that the Aale Muhammad will enter the palaces of Paradise each one of which is made of a single pearl having no hole or joint. It will accommodate all the faithful collectively. Their rooms are made of Emeralds having two corridors, each one of which will be twelve miles long. Therefore Allah Almighty says that, while entering them, they will say: ***Praiseworthy is the Lord who removed grief and sorrow from us.*** The Hazrat (a.s.) said: The grief is what they had to suffer in the world, that is, the troubles given to them by the people of their time.[28]

The Second Verse:

إِنَّ اللَّهَ اصْطَفَى آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ. ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ وَاللَّهُ سَمِيعٌ عَلِيمٌ.

Surely Allah chose Adam and Nuh and the descendants of Ibrahim (Aale Ibrahim) and the descendants of Imran (Aale Imran) above the nations. Offspring one of the other; and Allah is Hearing, Knowing. 3:33-34

Meaning that Allah selected Adam and Nuh and Aale Ibrahim from all the people of the worlds and so the Holy Prophet (s.a.w.s.) as well as the guiding Imams who are from his progeny are also included in them. But there is difference of opinions about Aale Imran as to who are they. Some have said they are Moosa and Haroon and their progeny because Moosa and Haroon are the sons of Imran. Some say they are Mary am and Isa (a.s.) because Maryam was the daughter of Imran.

Shaykh Tabarsi (r.a.) says that in the *Furat* of Ahlul Bayt (a.s.) instead of the descendants of Imran is mentioned the descendants of Muhammad (a.s.) above the nations. And that as mentioned by the Imams (a.s.) Aale Ibrahim (a.s.) means Aale Muhammad (a.s.)

Similarly Tabarsi (r.a.) has said that the people of a group which has been selected by Allah should necessarily be free from all sins and drawbacks and that they must be purified as well as infallible, because Allah

does not choose anyone but like them and He never selects those whose inward may not be like their outward (appearance) and that Infallibility, on the basis of "We chose" would be reserved for the one who is from Aale Ibrahim and Aale Imran, be they Prophets or Imams. 'Descendants' means some of the sons and children. 'They are some from some' means they are assisting one another in the affairs of religion or they are from the race of one another because, indeed, they are the progeny of Adam then of Nuh, then of Ibrahim. Hence Imam Sadiq (a.s.) is reported to have said that those whom Allah has selected are some from the progeny of some.

Here end the words of Tabarsi (r.a.).

Ali bin Ibrahim (a.s.) has mentioned that Imam Moosa Kazim (a.s.) said that this verse was revealed as follows:

"And the descendants of Ibrahim (Aale Ibrahim) and the descendants of Imran (Aale Imran) and the descendants of Muhammad (Aale Muhammad) above the nations…"

The Aale Muhammad has been removed from the Quran.

Shaykh Tusi (r.a.) has, in ***Majalis***, reliably quoted Ibrahim Abdus Samad that he said: I have heard Imam Sadiq (a.s.) reciting this verse in this way: "Surely Allah chose Adam and Nuh and the descendants of Ibrahim (Aale Ibrahim) and the descendants of Imran (Aale Imran) above the nations."

But Aale Muhammad (a.s.) has been removed from Quran.

The Hazrat said: This verse has been revealed like this only.

Imam Baqir (a.s.) is quoted in ***Kitab Tawilul Aayaat*** that the Holy Prophet (s.a.w.s.) said: Woe unto those people who become happy when they mention Aale Ibrahim and Aale Imran but when Aale Muhammad are mentioned their hearts become unhappy. By the same Allah in Whose control is the life of Muhammad (s.a.w.s.), if anyone of them had performed the good deeds of seventy messengers, Allah will not accept them if the love and Wilayat of me and of Ali (a.s.) is absent.

Similarly, Ibne Abbas is quoted that: I went to Amirul Momineen (a.s.) and said: O Abul Hasan! Please let me know of the will which the Holy Prophet (s.a.w.s.) has made to you. The Amir (Ali) said: Doubtlessly, Allah has selected the True Faith for you and preferred it for you and completed His bounty on you because you were the most eligible among all for it. And verily, Allah revealed to His Messenger that he should give me a will. So he (the Holy Prophet (s.a.w.s.)) told me: O Ali! Remember my will. Maintain my surety, fulfil my promise, complete my oath, keep my Sunnah alive and go on inviting people towards my faith because Allah Almighty has selected me and preferred me. So I remembered the prayer of my brother Moosa and I prayed: O Allah! Appoint a vizier for me from my family as you had made Haroon, the vizier of Moosa. Then Allah revealed to me that 'I have made Ali your vizier and your helper and, after you, your Caliph and your vicegerent. O Ali! You are from the Imams of Guidance and so also from your progeny, are Imams like you. So, O Ali! You people are those who attract people towards guidance and forgiveness and you people are the tree the root of which is I and you people are its trunk and branches and whoever will turn from it would be destroyed and enter the lowest region of Hell and you are the people whose love and affection is made compulsory and He has

made the acceptance of your Imamate compulsory and you are the group whose mention has been made for you by Allah in His Book saying: ***Surely Allah chose Adam and Nuh and the descendants of Ibrahim (Aale Ibrahim) and the descendants of Imran (Aale Imran) above the nations.*** So you people are selected by Allah from Adam and Nuh and Aale Imran and Aale Ibrahim and you are the best tribe and group of Ismail (a.s.) and you are the Progeny of Muhammad (s.a.w.s.) who are to guide the creation.

Ayyashi has reported that Imam Baqir (a.s.), explaining the verse: Surely Allah chose Adam and Nuh and the descendants of Ibrahim (Aale Ibrahim) and the descendants of Imran (Aale Imran) above the nations. That: We are from the said descendants and Progeny.

According to another narration the Holy Prophet (s.a.w.s.) said that peace, ease, help, comfort and richness and pleasure and conquest over enemies and the nearness to Allah and his Prophet are for him who befriends Ali (a.s.) and who, after Ali (a.s.), obeys his legatees. I am bound to intercede for them and it is incumbent on my Lord to accept my mediation in their favor because they are my followers and the one who follows me is from me. My case is just like that of Ibrahim who had said: ***then whoever follows me, he is surely of me (14:36)*** because Ibrahim is from me and I am from him and his religion is my religion and my religion is his religion and his way (Sunnah) is my way and my way is his way and my grace is his grace and I am superior to him and the testimony to it is my Lord's statement:

Offspring one of the other; and Allah is Hearing, Knowing.

Ibne Bitreeq in *Kitab Amadah*, quotes Thalabi through Abu Waail that he said: I have read: And the descendants of Ibrahim (Aale Ibrahim) and the descendants of Imran (Aale Imran) and the descendants of Muhammad (Aale Muhammad) above the nations… in Abdullah bin Masood's copy of Quran

The Third Verse:

قُلْ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَى عِبَادِهِ الَّذِينَ اصْطَفَى أَاللَّهُ خَيْرٌ أَمَّا يُشْرِكُونَ.

Praise be to Allah and peace on His servants whom He has chosen. 27:59

Ali bin Ibrahim said the selected servants are Aale Muhammad (a.s.).

The Fourth Verse:

رَبَّنَا إِنِّي أَسْكَنتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِنْ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنْ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ.

O our Lord! surely I have settled a part of my offspring in a valley unproductive of fruit near Thy Sacred House, our Lord! that they may keep up prayer; therefore make the hearts of some people yearn towards them and provide them with fruits; haply they may be grateful. 14:37

This refers to the time when Ismail (a.s.) and his respected mother Hajrah (s.a.) were taken by Ibrahim (a.s.) to Mecca by the order of Allah and he had prayed to Allah saying: O Lord! Verily I have made some of my family members dwell in a barren valley where there is no agriculture nor is it

tillable, it being mountainous [stony]. Near Your House which is respectable since eternity. O our Lord! So that they may establish Prayer. So make some people's hearts incline towards them enthusiastically and lovefully or they may become their fast friends, and grant thus provision of food, so they may thank Thee for these bounties.

Ayyashi and Ibne Shahr Aashob have quoted Imam Baqir (a.s.) that: We are the remnants of that Progeny.

In *Tafsir Furat Bin Ibrahim*, Ibne Abbas is quoted that the Holy Prophet (s.a.w.s.) said: The hearts of our Shias who race in our love and turn towards us. And Imam Baqir (a.s.) is quoted that the Lord of the world said: ***make the hearts of some people*** yearn towards them wherein the pronoun refers to the Progeny because He has not used the words "towards it" which would have made the pronoun refer to the Ka'ba. Thus you imagine that Allah has made it a must for you to come towards stones and rub your hands on it, and not to turn towards us and ask us questions and to love us, the Ahlul Bayt (a.s.)?! By Allah, Allah has not made it compulsory for you to follow any religion except our religion.

The Fifth Verse:

إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ.

Most surely the nearest of people to Ibrahim are those who followed him and this Prophet and those who believe and Allah is the guardian of the believers. 3:68

In *Kafi*, Imam Baqir (a.s.) is quoted that: "Those who put faith" are the Imam (a.s.) and their followers.

In *Majmaul Bayan*, Umar bin Yazid is reported to have said that Imam Sadiq (a.s.) said: O Umar bin Yazid! You people are from Aale Muhammad (a.s.). Umar bin Yazid asked: We ourselves? The Imam (a.s.) averred thrice: Yes, by Allah, you people are. Then the Hazrat looked at me and I looked at him when the Hazrat said: O Umar! The Almighty Lord has said in His Book: ***Most surely the nearest of people.***

The Sixth Verse:

أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنْ النَّبِيِّينَ مِنْ ذُرِّيَّةِ آدَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِنْ ذُرِّيَّةِ إِبْرَاهِيمَ وَإِسْرَائِيلَ وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا إِذَا تُتْلَى عَلَيْهِمْ آيَاتُ الرَّحْمَانِ خَرُّوا سُجَّدًا وَبُكِيًّا.

These are they on whom Allah bestowed favors, from among the prophets of the seed of Adam, and of those whom We carried with Nuh, and of the seed of Ibrahim and Israel, and of those whom We guided and chose; when the communications of the Beneficent God were recited to them, they fell down making obeisance and weeping. 19:58

The apparent translation of which is: They are group on whom Allah has bestowed Reward. They are from prophets, from the progeny of Adam and from the group whom We made ride the Ark of Nuh and from the progeny of Ibrahim and Israel (Yaqoob) and from the group whom we guided and whom We selected. These are the people who, when Allah's verses are read out before them they fall down in prostration, weeping.

With reliable chains of narrators, Muhammad bin Ilyas has narrated from Imam Moosa bin Ja'far (a.s.) that people asked for the explanation of this verse from him and he replied: We are the progeny of Ibrahim (a.s.) we are those who rode the Ark with Noah (a.s.) and we are the chosen ones of Allah and by these words of Allah: ***"and of those whom We guided and chose"*** are meant our Shias whom Allah has guided towards our love and affection and He has selected them for our religion. So they live on our religion and die on our religion. Allah has praised them and they worship Allah with courtesy and humility as He has said: ***"When the communications of the Beneficent God were recited to them."***[29]

The Seventh Verse:

وَلَقَدْ اخْتَرْنَاهُمْ عَلَى عِلْمٍ عَلَى الْعَالَمِينَ.

And certainly We chose them, having knowledge, above the nations. 44:32[30]

Muhammad bin Al-Ayyash has in his commentary quoted Imam Baqir (a.s.) that in the explanation of this verse, he said that it means: We have granted to the Imams superiority over others.

PART 6

Necessity of having love and devotion for Ahlul Bayt (a.s.) because their love is the recompense of Messengership.

Allah Almighty says:

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً.

And certainly We sent apostles before you and gave them wives and children. 13:38

And says:

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى وَمَنْ يَقْتَرِفْ حَسَنَةً نَزِدْ لَهُ فِيهَا حُسْنًا إِنَّ اللَّهَ غَفُورٌ شَكُورٌ.

Say: I do not ask of you any reward for it but love for my near relatives; and whoever earns good, We give him more of good therein; surely Allah is Forgiving, Grateful. 42:23

In the explanation of the first verse, Shaykh Tabarsi has quoted Ibne Abbas that the unbelievers taunted about the multiple marriages of the Holy Prophet (s.a.w.s.) saying that had he been a messenger of Allah he would have engaged only in spreading the message instead of marrying many women.

It is narrated from Imam Sadiq (a.s.) that he recited this verse and pointing towards his chest, said: By Allah, we are the progeny of Allah's Prophet (s.a.w.s.).

And explaining the other verse he said that people have differed in the matter of the cause of the revelation of this verse:

First opinion:

O Muslim! I do not want any return for the propagation work from you but want love and affection of the thing which may be means of nearness to Allah.

Second opinion:

That it may mean: Befriend me because of my nearness to you.

Third opinion:

The meaning may be that: I do not want from you any remuneration for the job of Messengership except that you may befriend and love my relatives who are my progeny and protect my honour in their favor.

Regarding this meaning Ali bin Husain (a.s.) and Saeed bin Jubair, Amr bin Shuaib, Imam Baqir and Imam Sadiq (a.s.) and also a group have been quoted and in *Shawahidut Tanzil*, Ibne Abbas is quoted that when this verse was revealed the companions asked: O Messenger of Allah! who are the people whom we have been commanded to love? The holy Prophet (s.a.w.s.) replied: They are Ali and Fatima and Hasan and Husain (a.s.).

Likewise, it is narrated from Abu Amama Baahili that the Holy Prophet (s.a.w.s.) said that the Lord Almighty Allah created the messengers from various trees and I and Ali are the products of one and the same tree. So I am the root of that tree and is its branches and Hasan and Husain are its fruits and our Shias are its leaves. So whoever will hold any of its braches

will get salvation and whoever rejects them would be destroyed and caught in the chastisement of Allah. If one engages in worship for a thousand years between Safa and Marwah until one breaks down, but without our love and affection in his heart, Allah will hurl one into Hell, face down. Then he recited this verse:

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى.

Say: I do not ask of you any reward for it but love for my near relatives. 42:23

Zaadaan has narrated from Amirul Momineen (a.s.) that in the Ha Mim Surahs there is a verse which calls for our Mawaddat (love) which only every believer remember. Then he recited this verse.

Shaykh Tabarsi said in anyway there are two statements regarding this Mawaddat. The first is that the exception (ILLA) is disconnected; meaning this Mawaddat is because of Islam. Another statement is that the exception is continual which means I require no wages from you except Mawaddat because I am happy only with it and only you will be benefited by this Mawaddat. In others words, I have not wished from you any wages for myself.

Abu Hamza Thumali has, in his commentary narrated from Ibne Abbas that when the Holy Prophet (s.a.w.s.) arrived in Medina and Islam was established firmly and when the Ansars jointly decided to see the Holy Prophet (s.a.w.s.) to tell him that: As your expenses are on the increase we are putting our wealth at your disposal so that you may utilize it as you please. You will not have to keep any account of it nor is there any restriction for you. When they put forth this proposal respectfully, this verse was revealed to the Holy Prophet (s.a.w.s.):

Say: I do not ask of you any reward for it but love for my near relatives. 42:23

The Holy Prophet (s.a.w.s.) read it out to them and said: You should, after my departure be friendly, that is not inimical with these people nor should you harm or harass them. Then they returned from the Holy Prophet (s.a.w.s.) giving him a promise of obedience. At that time the hypocrites said: Muhammad has fabricated this verse because he wants to degrade us by making us obey his near relatives. At that moment came this Verse:

أَمْ يَقُولُونَ افْتَرَى عَلَى اللَّهِ كَذِبًا فَإِنْ يَشَأْ اللَّهُ يَخْتِمْ عَلَى قَلْبِكَ وَيَمْحُ اللَّهُ الْبَاطِلَ وَيُحِقُّ الْحَقَّ بِكَلِمَاتِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ.

Or do they say: He has forged a lie against Allah? But if Allah pleased, He would seal your heart; and Allah will blot out the falsehood and confirm the truth with His words; surely He is Cognizant of what is in the breasts. 42:24

The Holy Prophet (s.a.w.s.) called those hypocrites and recited this verse before them. They started weeping as they considered it too difficult to act upon this or to obey this command. So came the Verse:

وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنْ السَّيِّئَاتِ وَيَعْلَمُ مَا تَفْعَلُونَ.

And He it is Who accepts repentance from His servants and pardons the evil deeds and He knows what you do. 42:25

So the Holy Prophet (s.a.w.s.) conveyed this verse also to them and gave them good tidings then he said that this means those people who were ready to respond to the command of Allah beforehand.

وَيَسْتَجِيبُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَيَزِيدُهُمْ مِنْ فَضْلِهِ وَالْكَافِرُونَ لَهُمْ عَذَابٌ شَدِيدٌ.

And He answers those who believe and do good deeds, and gives them more out of His grace. 42:26

Abu Hamza Thumali has narrated from Saddi that: ***those who believe and do good deeds*** means the friendship of and affection for Aale Muhammad (a.s.).

Imam Hasan Mujtaba (a.s.) is quoted in a correct Tradition saying in a sermon which he gave to people that: I am from those Ahlul Bayt whose Mawaddat has been must by Allah for every Muslim. He said: ***Say: I do not ask of you any reward for it but love for my near relatives…*** And added *good deeds* is the love of (for) us (we) Ahlul Bayt. Imam Sadiq (a.s.) has also been quoted saying that: This verse has been revealed in praise of us (Ahlul Bayt) as we are Ashabe Aba (those whom the Holy Prophet (s.a.w.s.) had covered in his coat) here end the words of Tabarsi (r.a.).

Allamah Hilli (a.s.) has written in *Kashful Haqaiq* that it is written in Ahle Sunnat books like *Sahih Bukhari* and *Muslim* and in the *Musnad* of Ahmad bin Hanbal and in the *Tafsir* of Thalabi that when this verse was revealed the Companions inquired: O Messenger of Allah! Who are your near ones, the love for whom has been made obligators by Allah for us? The Holy Prophet (s.a.w.s.) replied: They are Ali, Fatima and their two sons. Now making love obligatory also makes obedience to them a must.

Allamah Baidhawi has also mentioned this narration in his *Tafsir*. Fakhruddin Razi who also is a great Ahle Sunnat scholar has narrated from Ibne Abbas in his *Tafsir* that when the Holy Prophet (s.a.w.s.) came to Medina, he had to spend a lot of money because many Arab delegations were visiting him and he had to entertain them suitably as guests and his monetary condition was not so good. Therefore the Ansars held consultations among themselves and thought that since Allah guided us through this gentleman (the Holy Prophet) who is our nephew also and he has come to you in your town. So let us save and collect something from our wealth. Then they brought some amount to the Holy Prophet (s.a.w.s.). The Holy Prophet (s.a.w.s.) did not accept that amount and returned it to them. at that moments came down this Divine verse:

Say: I do not ask of you any reward for it but love for my near relatives. 42:23

Then he encouraged them to love his relatives.

He also quotes the author of *Tafsir Kashaf* that the Hazrat said: One who dies with love in his hearts for Aale Muhammad dies a martyr’s death and the one who dies with the love of Aale Muhammad in his heart dies with repentance (with Tawbah) and the one who dies with the love of Aale Muhammad in his hearts dies with full faith and the one who dies with the

love of Aale Muhammad in his hearts is given good tidings of Paradise by the angel of death, then Munkir and Nakeer also give him good news. One who dies with the love of Aale Muhammad in his hearts will be led to Paradise just as a bride is taken with embellishments to the house of her groom. One who dies with love of Aale Muhammad in heart dies in the path of the Sunnah (prophetic practice) and Jamat (congregation). And one who dies with hostility towards Aale Muhammad dies the death of a disbeliever and the one who dies with enmity towards Aale Muhammad in heart will not even smell the fragrance of Paradise.

Fakhruddin Razi says that these traditions have been narrated by Kashaf and I say that the Aale Muhammad are those people whose affairs are taken to the Holy Prophet (s.a.w.s.) and such people must be his Aal and there is no doubt that Ali and Fatima and Hasan and Husain (a.s.) have the strongest and closest relations with the Holy Prophet (s.a.w.s.). This is known through Tawaatur (widely narrated traditions) and it is certain that they are his Aal.

People have differed in the meaning of Aal. Some say that the Holy Prophet's (s.a.w.s.) blood relatives are his Aal. So according to it we may considered them as his Aal. If we believe that those who accepted the Holy Prophet's (s.a.w.s.) call (message) are his Aal even then they are his Aal. Regarding others there are difference of opinion. Therefore as per agreement, they are the Aale Muhammad (a.s.).

The author of *Kashaf* has narrated that when this verse was revealed the people asked: O Messenger of Allah! Who from your near and dear ones are those whose love has been made mandatory for us. The Holy Prophet (s.a.w.s.) replied: They are Ali and Fatima and both of their sons (a.s.). So it is proved that these four persons are the Prophet's near and dear ones. When this is proved it also becomes obviously compulsory that they must be given maximum respect and honour. There are several reasons for this respect and honour.

The first reason is the Divine word ***'but love for my near relatives…'***

Another reason: When it is proved that the Holy Prophet (s.a.w.s.) used to love Fatima (s.a.) very much and when he has said that: Fatima is a piece of my liver, the one who harms her, harms me. It is proved by widely related traditions that the Holy Prophet (s.a.w.s.) had the maximum affection and love for Ali (a.s.), Fatima, Hasan and Husain (a.s.). Therefore it also becomes obligatory for the entire Ummah to act upon the verse: ***Follow the Holy Prophet so that you may succeed*** and Allah has said:

فَلْيَحْذَرْ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ.

Therefore let those beware who go against his order lest a trial afflict them or there befall them a painful chastisement. 24:63

And Allah has said:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمْ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ.

Say: If you love Allah, then follow me , Allah will love you and forgive you your faults. 3:31

Then He said:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا.

Certainly you have in the Apostle of Allah an excellent exemplar for him who hopes in Allah and the latter day and remembers Allah much. 33:21

Third reason: To pray in favor of the Aal of the Holy Prophet (s.a.w.s.) is the best duty of Muslims. Therefore, this Dua concludes Tashahhud in every Prayer: O Allah bless Muhammad and the progeny of Muhammad. And this respect has not been given to anyone except the Aale Muhammad (a.s.). All this proves that love is compulsory for Aale Muhammad (a.s.).

Following is couplets composed Shafei:

If the love for Aale Muhammad (a.s.) is Rafz,[31]

Then let both the worlds be witness that I am a Rafizi.

The author of *Tafsir Kashaf* goes to say that Amirul Momineen (a.s.) once complained to the Holy Prophet (s.a.w.s.) about envy of the people against him. The Holy Prophet (s.a.w.s.) said: Ali! Are you not pleased with the fact that you will be the fourth of those four persons who will enter Paradise?

You, Hasan, Husain and our women will be on my right and left and our sons will be behind our women.

It is narrated from the Holy Prophet (s.a.w.s.) that Paradise is Haraam (prohibited) for the one who may oppress my Ahlul Bayt (a.s.) and who may give me sorrow regarding my Progeny and anyone who will do good to any one of the sons of Abdul Muttalib and who may not repay that good I will give him reward of that good.

Explaining the verse (42:23) Imam Baqir (a.s.) said that the Holy Prophet (s.a.w.s.) asked his followers to befriend his near and dear ones and not to give them any pain. At that time this verse was sent by Allah:

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى وَمَنْ يَقْتَرِفْ حَسَنَةً نَزِدْ لَهُ فِيهَا حُسْنًا إِنَّ اللَّهَ غَفُورٌ شَكُورٌ.

Say: I do not ask of you any reward for it but love for my near relatives; and whoever earns good, We give him more of good therein. 42:23

It is authentically mentioned in *Kafi*, *Manaqib Shahr Aashob*, *Qurbul Asnaad* and *Khasais* that Imam Sadiq (a.s.) asked Mominuttaaq: Have you been to Basra? He replied: Yes. Then the Imam asked: How did you find those people's inclination towards and enthusiasm for Shiaism and towards the True Faith? He replied: By Allah, very less. Some in Basra have paid attention to it but they are very few. The Hazrat said: You should do reform work in the direction in which youth are inclined more than the aged people. Then the Hazrat asked: What do the people of Basra say about the verse (42:23)? That companion replied: May I be sacrificed for you, they say that this verse has been revealed concerning the near relatives and Ahlul Bayt of the Holy Prophet (s.a.w.s.). The Hazrat said: This verse is revealed only in

respect of we Ahlul Bayt (a.s.) and they are Ali, Fatima, Hasan, Husain (a.s.) and they are Ashabe Kisa (People of the Cloak).

In *Qurbul Asnad* and *Ikhtisas* it is mentioned authentically that Imam Sadiq (a.s.) said: When this verse (42:23) was revealed the Holy Prophet (s.a.w.s.) was standing amidst his companions. He said: O people! The Almighty Allah has made a thing about us obligatory for you. Will you obey the command? Hearing this, none of them replied. So the Holy Prophet (s.a.w.s.) returned. He came the next day and repeated the same question standing among his companions but again nobody responded. The same thing happed the third day and again there was no response. Then the Holy Prophet (s.a.w.s.) said: That duty is not of any monetary value like gold and silver. They said: Please state, we are prepared to accept it, and take upon ourselves the love of your Ahlul Bayt (we accept as our duty). Then the Holy Prophet (s.a.w.s.) said: By Allah, no one has fulfilled this promise except seven, and they are Salman, Abu Zar, Ammar, Miqdad bin Aswad Kindi, Jabir bin Abdullah Ansari, Shabeet (freed slave of the Holy Prophet (s.a.w.s.)) and Zaid bin Arqam.

Ali bin Ibrahim has quoted Imam Baqir (a.s.) authentically, in the explanation of the verse of Mawaddat that it is regarding the Ahlul Bayt of the Holy Prophet (s.a.w.s.). The Imam said that once the Ansars (Helpers) came to the Holy Prophet (s.a.w.s.) and said: We gave you shelter and assistance, so in order to meet your expenses, kindly also accept some money from us. At that time Allah sent down this verse: I do not require any wages of Prophethood (message) from you except my wish that you should love and befriend my Ahlul Bayt (a.s.). Thereafter the Imam said: Is it not a fact that if one has a friend and that friend entertains enmity and ill will towards the Ahlul Bayt (a.s.) (family members) of the former, then his heart is not clear in the matter of his friends. Likewise Allah wished that the Holy Prophet (s.a.w.s.) may not feel any doubt in his hearts from the Ummah and hence He made it obligatory for the Ummat to love and befriend his Ahlul Bayt (a.s.). So if they accept it they accepted a duty and if they disobey, they disobeyed the command. Thus when the Holy Prophet (s.a.w.s.) recited this verse before his companions and they got up and went away from the Holy Prophet (s.a.w.s.), some of them said: We present to you some of our wealth. The Holy Prophet (s.a.w.s.) said: You should maintain friendship and love (affection) for my Ahlul Bayt (a.s.) after my departure. Some said: The Holy Prophet (s.a.w.s.) has said this of his own and did not accept the affection of Ahlul Bayt (a.s.). It was at that time this verse was revealed:

أَمْ يَقُولُونَ افْتَرَى عَلَى اللَّهِ كَذِبًا.

Or do they say: He has forged a lie against Allah? 42:24

After this Allah said:

فَإِنْ يَشَأْ اللَّهُ يَخْتِمْ عَلَى قَلْبِكَ وَيَمْحُ اللَّهُ الْبَاطِلَ.

But if Allah pleased, He would seal your heart; and Allah will blot out the falsehood. 42:24

And:

وَيُحِقُّ الْحَقَّ بِكَلِمَاتِهِ.

And confirm the truth with His words…42:24

'With His words' means through the Imams and Qaem Aale Muhammad (a.s.).

وَيَسْتَجِيبُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ.

And He answers those who believe and do good deeds,

The Hazrat said: Those who testified and said that the word of the messenger is the word of Allah and said: good deeds (Hasanah) is the acceptance of Ahlul Bayt (a.s.) and to behave nicely with them and to be kind to them.

وَيَزِيدُهُمْ مِنْ فَضْلِهِ.

and gives them more out of His grace. 42:26

It means 'We will add to their goodness'.

It is mentioned in *Basair* that while explaining this verse, Imam Baqir (a.s.) said that the Holy Prophet said: By Allah! Love for Muhammad and his near and dear ones is the divinely imposed duty on His servants and according to *Mahasin*, the Imam also said that 'Qurba' means the Infallible Imams to whom Sadaqah is made impermissible.

Likewise it is narrated that Imam Sadiq (a.s.) asked Abu Ja'far: What do Ahle Sunnat Scholars living near you say about the meaning of this verse? He replied: Hasan Basri says it means all Arab relatives of the Holy Prophet (s.a.w.s.). The Imam said: Those from Quraishi who live near us say that this verse applies both to you and to us. So we say: Tell us, whenever the Holy Prophet (s.a.w.s.) found himself in hardship whom did he call for confronting the enemy? At the time when it was time to invoke curse during talks with Najran Christians, Holy Prophet (s.a.w.s.) took Ali, Fatima, Hasan, Husain (a.s.) with him and presented them for being cursed mutually (inviting Allah's anger) and the one whom the Holy Prophet (s.a.w.s.) sent to fight first during the battle of Badr were Ali and Hamza (a.s.) and Ubaidullah bin Hafs. Thus you have been selected for sweet things and we for the bitter.

In *Tafsir Furat*, Imam Baqir (a.s.) is quoted saying: we are the tree whose root is the Holy Prophet (s.a.w.s.) and the trunk Ali (a.s.) and the branch Fatima (s.a.) and the fruits Hasan and Husain (a.s.). So we are the tree of Prophethood, house of mercy, key to wisdom, treasure of knowledge, abode of Messengership, pathway of angels, place of Divine secrets and that trust of Allah which, when presented before the skies and the earth and the mountain and Allah's great Sanctuary and the Holy House and we have knowledge of people's death and difficulties. We are the decisions of Allah and the wills of the Holy Prophet (s.a.w.s.) and we are 'Faslul Khitab' meaning the separators of truth from falsehood and we know who is born Muslim and we know the race of the Arabs. Undoubtedly the Imams were the radiance all around the divine thrones. So when they glorified Him, the dwellers in sky joined their praise. The 'Saafoon' and 'Musabbehoon' (in Holy Quran) means these people, who fulfilled Allah's oath and who recognized Allah's right and who denied the right of those who denied Allah's right. These people are the guardians of Allah's affairs and the treasures of Allah revelation and heirs to Allah's Book, the Holy Prophet's

(s.a.w.s.) Progeny and his Ahlul Bayt (a.s.). They are those who are liked by the flying angels and they are the ones whom Jibraeel gave food by Allah's command and they are the ones who reside in Allah's house and whom Allah has made the graceful and has granted them His honour and strengthened them with His power and made them steadfast by His revelation and made them the guiding leaders and light for dispelling the darkness of mischief and has selected and reserved them for His revelation and has made them superior in His knowledge and granted to them that which has not been given to anyone of His creation and He has made them the praised ones of His religion and has entrusted His mysteries to them and has seated them on the pulpit of His revelation and made them witness for His creation and has chosen them and has made them light for cities and pillars for people and made them His great signs and the salvaged ones and His near and dear ones. These are the just and truthful judges appointed by Allah and the guiding stars and they are the straight path and they are the way which is the most straight. One who deviates from this path has, so to say, strayed away from the true path of religion and the one who stays back has, so to say, remained untrue and one who follows this path joins them. These people are the divine light in the souls of the faithful and the rivers for the thirsty and a shelter for those who want safety and they are the gates of safety who join with them and they invite people towards Allah for the pleasure of Allah and remain obedient and submissive to the Almighty Allah and act according to the commandments of Allah and who speak according to the orders of Allah. He has appointed His Messengers only from them and angels came down to them and calmness (Sakina) came to their souls from Allah and Jibraeel (a.s.) was sent to them. This is Divine Reward on them that He gave them preference over others and bestowed His bounties on them and granted them piety and righteousness and gave them strength with wisdom. They are the people who are pious and holy and the trustees of pure and clean knowledge and forbearance and they are the divine light of intelligence and they are heirs and legatees of Prophets and the remnants of the legatees. Among them is the holy and clean and pious and chosen and unlettered Messenger Muhammad Mustafa (s.a.w.s.) and from them also is the lion-like man named Hamza bin Abdul Muttalib. Among them is the Holy Prophet's (s.a.w.s.) uncle Abbas and also Ja'far Tayyar whom Allah gifted two wings and who prayed towards two Qiblas and who migrated twice to Abyssinia and who gave two Bayats (oaths of allegiance). Also from them are the Holy Prophet's (s.a.w.s.) friend and his brother who is, after him, the arguer and the explainer and the Amir (leader) of the faithful and their Wali and the guardian of their affairs and the legatee of the Holy Prophet (s.a.w.s.), that is, Ali Ibne Abi Talib. These are the people whose love and affection has been made obligatory for every faithful man and woman by Allah. Explaining the verse 42:23 the Hazrat (a.s.) said here 'do good deeds' means affection for us Ahlul Bayt (a.s.).

Likewise, Amirul Momineen (a.s.) is quoted that when Jibraeel (a.s.) brought this verse, he said: Every religion has a root, a pillar, a branch and a foundation. The pillar of this Religion is the confession 'There is no god but

Allah' and root and branch are the love for the Holy Prophet (s.a.w.s.) and his Ahlul Bayt (a.s.) and his following according to Haqq (truth).[32]

Among the verses aiming at the love of Ahlul Bayt (a.s.), according to reliable traditions, is also:

وَإِذَا الْمَوْءُودَةُ سُئِلَتْ. بِأَيِّ ذَنْبٍ قُتِلَتْ.

And when the female infant buried alive is asked, For what sin she was killed, 81:8-9

Herein though the famous recitation is with Hamza, (on the weight of Mafool), the Ahlul Bayt (a.s.) have recited it with Fath (a) on the letter Waw and Tashdeed on Daal and Shaykh Tabarsi has said that MAWADDAH is a girl child who was buried alive and it was so done in the time of ignorance (pre-Islam) that when the time of child-birth came, the pregnant woman used to dig a pit and to sit on its brink. If the new born was a girl she threw it in that pit and filled the pit with earth making that pit that baby girl's grave and if the new born was a boy she maintained and nourished him, the translation of this verse is: On the Day of Qiyamat that baby girl will be asked as to for what reason (crime) she was killed. The aim of this verse is to threaten the killer of the child as to why the poor girl was murdered. Some have opined that this question will be asked to the killer.

Imam Baqir and Imam Ja'far (a.s.) are reported to have said that they used to recite with Fath on Meem and Waw. Ibne Abbas has also narrated likewise. The Imam says that the fact is that 'Sile Rahm' and care and concern for the near and dear ones is for us and that the one who did Qat-e-Rahm will be asked as to why did he do so?

Ibne Abbas also has narrated that the question will be asked about the person who will be killed due to his affection for Ahlul Bayt (a.s.).

Imam Baqir (a.s.) is reported to have said that what is meant by this verse is nearness to the Holy Prophet (s.a.w.s.) and the one who got killed in a Holy war.

And in another narration: The man who was murdered due to affection for us Ahlul Bayt (a.s.) (in love and guardianship).

Ali bin Ibrahim has, authentically quoted Imam Baqir (a.s.) that this verse points out to the one who got killed in our love (Mawaddat) and Muhammad bin Ayyash has, in his *Tafsir*, quoted from Zain bin Ali bin Husain (a.s.) that it means, by Allah, love for us and this verse has been revealed only in our praise and Hazrat Sadiq (a.s.) is quoted to have said that it means the one who is killed in our love and his killer will be asked as to why he killed him. And he has quoted Imam Baqir (a.s.) that it means the one who gets killed for loving us and in another narration he said: It means the Shias of Aale Muhammad who will be asked for which fault were they killed.

With proper proofs it is also narrated by the same Imam that it means our love and this verse is revealed in our appreciation and he has quoted Imam Sadiq (a.s.) that it refers to Imam Husain (a.s.).

In *Tafsir Furat*, Muhammad bin Hanafiya is reported to have said that it means our love and Imam Baqir (a.s.) has said that it means: O Muslims you

will be asked about the love which has been revealed for you as a grace as to for what sin did you kill those who loved us.

Imam Sadiq (a.s.) is quoted to have said that it means our love and it is our right which is obligatory for the people and it is our love which is compulsory for the creation and they killed our love.[33]

PART 7

Parents/Children denote the Holy Prophet (s.a.w.s.) and Imams and their followers

The Almighty Allah says:

وَوَالِدٍ وَمَا وَلَدَ.

And the begetter and whom he begot. 90:3

Some commentators have said that here begetter means Prophet Adam (a.s.) and 'whom he begot' are his sons, be they the prophets themselves or their legatees. Some have opined that begetter means Ibrahim (a.s.) and 'whom he begot' is his progeny and according to some others it means every father and his children.

Ibne Shahar Aashob has narrated from Sulaym bin Qays that the begetter is the Prophet (s.a.w.s.) and 'whom he begot' refers to his legatees and progeny.

In *Tafsir Muhammad bin al Ayyash* and *Kafi*, Imam Baqir (a.s.) is quoted with reliable chains of narrators that begetter is Hazrat Ali (a.s.) and 'whom he begot' are the Infallible Imams.

Likewise with reliable chains of narrators Imam Sadiq (a.s.) is quoted that he has, while explaining the Divine verse:

وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ. وَوَالِدٍ وَمَا وَلَدَ.

And you shall be made free from obligation in this city. And the begetter and whom he begot. 90:2-3

Imam (a.s.) said that the 'two begetters' means the Holy Prophet (s.a.w.s.) and Imam Ali (a.s.) and 'whom he begot' denotes the children of Imam Ali (a.s.).

In *Kafi*, according to reliable chains of narrators, Asbagh bin Nubatah is reported to have asked Amirul Momineen (a.s.) about the Tafsir of the verse:

أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ.

Be grateful to Me and to both your parents; to Me is the eventual coming. 31:14

He replied that the parents who must be thanked according to Allah's order are the fathers from whom knowledge is born and from whom wisdom is obtained as heritage and whose obedience has been made obligatory for the people. Thereafter Allah has said 'the return of the servants is towards Me' and the basis of this explanation is the word parents. Then Ali (a.s.) turned the direction of the word towards the first and the second, and said:

وَإِنْ جَاهَدَاكَ عَلى أَنْ تُشْرِكَ بِي...

And if they contend with you that you should associate with Me… 31:15

Meaning: 'If they dispute with you to adopt polytheism, that is, to include others in the legateeship ordered by Allah to make your legatee, that is, Ali Ibne Abi Talib (a.s.) then O Prophet (s.a.w.s.)! You should not do so and you should not hear them. Then the Hazrat turned the statement towards

the parents and said: ‘Make people aware of his grace and order them to obey him.’ This is the meaning of Allah’s command:

وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ.

And follow the way of him who turns to Me. 31:15

And then the Hazrat said: Fear Allah and do not oppose and disobey parents because their pleasure is the cause of Allah’s pleasure and their anger is the reason of Allah’s anger.[34]

In *Tafsir Furat*, Imam Ja’far (a.s.) is quoted in the explanation of the verse:

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَى.

And serve Allah and do not associate any thing with Him and be good to the parents and to the near of kin. 4:36

Imam Sadiq (a.s.) said that the Holy Prophet and Ali Ibne Abi Talib (a.s.) are two fathers and ‘the near of kin’ denotes Hasan and Husain (a.s.).

In the *Tafsir* of Imam Hasan Askari (a.s.), while explaining the divine words:

لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَى.

You shall not serve any but Allah and (you shall do) good to (your) parents, and to the near of kin. 2:83

The Holy Prophet (s.a.w.s.) said: Your best parents and those who are most entitled to get good and thanks from you are Muhammad (s.a.w.s.) and Ali (a.s.).

Ali (a.s.) said: I have heard from the Holy Prophet (s.a.w.s.) that I and Ali (a.s.) are two fathers of this Ummah and our right on them is much more higher than that of their parents who gave them birth because we will free them from Hell-fire if they obey us and we will lead them to Paradise which is the place to dwell and we will release them from the slavery of desires and join them with the best free persons.

Fatima (s.a.) says: The two fathers of this Ummah are Muhammad and Ali (a.s.) who remove their crookedness and who deliver them from painful torment if they obey them and they make the eternal bounties of Paradise available to them if they agree with them.

Imam Hasan (a.s.) said that Muhammad and Ali (a.s.) are the two father of the Ummah so how lucky are those who recognise their right and remain always obedient to them. Allah will entitle him to Paradise and will bestowed His pleasure and happiness on him.

Imam Husain (a.s.) said that the one who recognizes the right of his two noblest fathers and who obeys them as they are entitled to be obeyed will on the day of Qiyamat be told to dwell at any place in the vast and spacious Paradise.

Imam Zainul Aabedeen (a.s.) has said that if the reason of parent’s right on their children is very much due to the fact that they have done good to him and then the good and the favor which Muhammad and Aale Muhammad (a.s.) have done to this Ummah are much more than those of the biological parents. Therefore both of them are far more entitled to be fathers and more entitled to observation of their right on the Ummah.

Imam Baqir (a.s.) said that a man who knows the honour and respect of his Lord should think as to how much respect and honour he should give to his two noblest fathers Muhammad and Ali (a.s.) and consequently his respect for Allah will be according to his respect to the two honourable persons.

Imam Sadiq (a.s.) said that a man who observes the right of his noblest fathers, Muhammad and Ali (a.s.) even if he had neglected the rights of the biological parents and of all other servants of Allah, will not be harmed because the aforesaid two spiritual parents will, on the day of justice, make his biological parents' pleased with him.

Imam Moosa Kazim (a.s.) has said that the more rewarding is the Prayer the more the performer of Prayer sends Salawat on his two nobler spiritual fathers Muhammad and Ali (a.s.).

Imam Reza (a.s.) asked: Does anyone of you not dislike that his parents who gave birth to him may not be accepted by people as his parents? They replied: Why not? By Allah, it seems very repugnant. The Imam said that such a person tries that people should refuse to recognize Muhammad and Ali (a.s.), who are nobler than his biological parents, as his two fathers.

Once a man said to Imam Taqi (a.s.): I love Muhammad and Ali (a.s.) so intensely that I cannot stop loving them even if my body is torn apart or cut into pieces with scissors. The Hazrat replied: They (the holy ones) will reward you according to (in proportion with) your affection for them and they will, on the Day of Qiyamat, plead for high honours and rank for you and that even a little portion of it will be million times greater than the level of your love.

Imam Ali Naqi (a.s.) said that a man in whose sight his two spiritual fathers, Muhammad and Ali (a.s.) will not be more lovable than his biological parents, will not earn any respectability in the view of Allah the Almighty.

Imam Askari (a.s.) has said that a man who gives preference (in obedience) to his two spiritual fathers, Muhammad and Ali (a.s.) over his biological parents is addressed by the Almighty Allah: I chose you and gave you honour before (in front of) your spiritual parents as you opted for their respect compared to your biological parents. Then the Imam said: According to the Divine word 'and the near of kin', those respected personalities are your religious relatives, Allah has ordered you to recognize their right as we took promise from Bani Israel and O followers of Muhammad! I have taken similar promise from you that you must recognize the near ones of Muhammad (s.a.) who are, after Muhammad, the Infallible Imams and the people from selected ones in religion after their rank, that is, the Shias!

The Holy Prophet (s.a.w.s.) said: Allah will, in Paradise, give a thousand-fold honour to the one who will recognize and honour the rights of his parents and these heavenly ranks will be such that the distance between any two of them would be equal to a hundred-year journey for fast running horses. One of the said ranks will be of silver, another of gold, then of pearl then another of topaz then another of emerald and another of musk and another of ambergris and another of camphor and like this every rank will

be different from another and the one who will honour the right of Muhammad and Ali (a.s.) Allah will raise and multiply his rank proportionately and will reward him profoundly and this grant will be in proportion to the preference he had given to his spiritual parents (two fathers) over his biological parents.

Fatima (s.a.) told some women: In order to nullify the displeasure of your biological parents, make your two religious fathers Muhammad and Ali (a.s.) happy. But never please your biological parents by displeasing your two spiritual fathers because if your real parents become angry with you, your two spiritual fathers will make them pleased, in exchange of one-thousandth part of the reward you earn for an hour passed in their obedience and if your two religious fathers become angry your biological parents would not be able to please them because the rewards of the entire world can not withstand their displeasure and anger.

Imam Hasan (a.s.) says that it is obligatory for you to do good to the near and dear ones of your two religious fathers, Muhammad and Ali (a.s.) even if it entails the ignoring of the rights of the near and dear ones of your biological parents you should never disgrace the rights of your two religious (spiritual) fathers because of the honouring of the rights of your biological parents because your gratitude towards this group is better than your being thankful to your biological parents because when they will thank you in front of Muhammad and Ali (a.s.) even a little happiness of these two personalities will cause the removal of all your sins even if they had filled the space (from earth to heaven), and if your racial relatives show their thankfulness to you in front of Muhammad and Ali (a.s.) while you had dishonoured the rights of your two (spiritual) fathers then their thankfulness to you will be of no avail.

Imam Zainul Aabedeen (a.s.) has said that the rights of our two spiritual fathers, Muhammad and Ali (a.s.) are more worth honouring in comparison with the right of biological relatives because our spiritual fathers will make our biological parents pleased.

Imam Baqir (a.s.) said that a man who honours the two spiritual fathers, Muhammad and Ali (a.s.) more than his biological parents and in whose eyes the relatives of his two religious fathers will be more respectable compared to the relatives of his physical parent’s relatives then Allah addresses them saying: As you have honoured the most honourable personalities and due to your adopting those personalities who are higher than all others in rank, I will make you their companion and friend in Paradise which is the everlasting home.

Imam Sadiq (a.s.) says that a man for whom it is not possible to honour the right of the relatives of both of their racial and spiritual relatives, it is better for him to give preference to the right of the relatives of his two spiritual fathers, Muhammad and Ali (a.s.) over the rights of his biological parents’ relatives because, by so doing, Allah will, on the Day of Qiyamat, tell him: Since you gave preference to your religious fathers against your relatives, I am asking My angels to give preference to you in escorting you to My Paradise and at that time they (angels) will make a thousand-fold increase in the bounties of heaven.

Imam Moosa Kazim (a.s.) said that two things are offered to a person and if the price of either of the two is over a thousand dirhams and if that person has only one thousand dirhams, then he will ask which of the two is more beneficial to me and he will be told this one is a thousand-fold harmful compared to the other, then, in such circumstances, will he not choose the thing which is more beneficial and better? The audience replied: Why not, he will surely adopt the better thing. Then the Hazrat said: Likewise, your adoption of your two spiritual fathers, Muhammad and Ali (a.s.) is much more rewarding than your adoption of your biological parents because the grace of its reward is as higher as is the superiority of Muhammad and Ali (a.s.) over his biological parents.

Once a man asked Imam Reza (a.s.): May I inform you about a man who is one of the biggest losers? The Hazrat asked: Who is he? He said: One who had ten thousand gold coins and yet he exchanged them for ten thousand dirhams. The Hazrat asked: Is not the man losing more who sells ten thousand dirhams to buy ten thousand dirhams? The audience responded: Certainly. Then the Hazrat said: May I not make you aware of a man who is even a greater loser and whose lament is greater than that of the one who sold a thousand golden mountains to buy a thousand pieces of false silver. Is the misfortune of the former not greater than that of this one? The people said: Of course, it is certainly so. The Hazrat said: Still more at loss and pitiable is the man who gives preference in doing good to the physical relatives of his parents over the relatives of his two spiritual fathers, Muhammad and Ali (a.s.). It is so because the grace of the relatives of Muhammad and Ali (a.s.) is higher than the grace of the value of a thousand mountains of gold over the value of a thousand pieces of silver.

Imam Taqi (a.s.) said: One who prefers the near ones of his or her two spiritual fathers, Muhammad and Ali (a.s.) over the relatives of his biological parents, will be, on the Day of Qiyamat, adorned by the Lord of the universe with His clothing of honour so that the entire creation can see him and he will make him famous among the people, and will give him grace over His other servants except those who may be equal or higher than him in this matter.

Imam Naqi (a.s.) said: One of the conditions of acknowledging Allah's grace and greatness is that you should prefer your two spiritual fathers Muhammad and Ali (a.s.) over your physical or biological parents and it is to lower the greatness and grace of Allah if you give preference (in honouring and following) to your biological parents over your two spiritual fathers, Muhammad and Ali (a.s.).

Imam Askari (a.s.) said: A man's children were hungry. He came out of his house to find some food for them. He earned a dirhams and began walking back with a little food for his children. In the way, he met relatives of Muhammad and Ali (a.s.) who also were very hungry. He thought that these two are more deserving than his own children and so he gave what he had purchased to them. He was also confused as to what he would tell his wife and children? In the meanwhile he saw a messenger who was searching for him and he handed over a letter and 500 gold coins saying: This is from the property of your uncle who expired in Egypt and some traders in Mecca

and Medina have yet to pay a million dirhams to him and he left much more valuable land and property in Egypt. That man took the 500 gold coins and spent that amount on his family. At night he saw Muhammad and Ali (a.s.) in his dream who told him that you have seen how we have enriched you when you gave preference to our near ones to your dear ones. Thereafter those in Mecca and Medina who had to pay a one hundred thousand dirhams to the deceased Egyptian also saw Muhammad and Ali (a.s.) in their dreams who told them: If you do not pay the dues to of the deceased to his nephew by next morning we would destroy you and deprive you of all your belongings and wipe out your credit and honour. So the next morning all such persons came to that man and gave him all the aforesaid dues of his deceased uncle. Thus he got as much as one a hundred thousand dirhams. Thereafter all those in Egypt with whom the property and land of the deceased was, were also forcefully asked in dreams to return the property to the nephew of the deceased. Then once again that person was congratulated in dream informing him: See the might of Allah, we have ordered all concerned in Egypt to hand over your share of inheritance to you. Do you want that we may ask the governor of Egypt to sell your late uncle's property and to sent the proceeds to you so that you may buy property in Medina? He replied: Yes, O Messenger of Allah! and O Amirul Momineen! I would like it. So the governor sold all that property and fetched three hundred thousand dirhams and sent that amount to that man and thus the latter became the wealthiest man in Medina. Then the Holy Prophet (s.a.w.s.) told him again in dream: O servant of Allah! Since you have given preference to my near ones to those of yours, we have given you its value in the world (worldly value or reward) and, in Hereafter I will give you a thousand palaces for every grains that you gave to my relatives in the world and the smallest of those palaces would be much bigger than this whole world, and every needle (smallest thing) of that heavenly palace will be better than all that is found in this world.

Likewise Imam Askari (a.s.) said, explaining Surah Rahman, that Rahman is from Rahmat (mercy). In some copies it is mentioned that it is from Rahm (womb relations) and Amirul Momineen (a.s.) said that: I have heard the Holy Prophet (s.a.w.s.) saying: The Lord of the universe says that I am Rahman and I have taken one of My names and named it Rahm (kindness to relatives). The one who joins My Rahm (kindness to relatives) I join him with My Rahmat (mercy) and the one who cuts off My Rahm(cuts off relations), I cut off My Rahmat (mercy) from him. Thereafter Amirul Momineen (a.s.) asked one of his companions: Do you know what this Rahm is? He replied: Allah Almighty has encouraged every community to behave kindly with its relatives and to honour them. The Hazrat said: Has He encouraged to behave kindly with the unbeliever relatives also and to honour those who considered Him (Allah) unimportant? He replied: No, but He has inspired to be kind with believing relatives. The Hazrat said: Has kind behaviour been made compulsory for them because they are racially connected with their parents? He replied: Yes, O brother of the Messenger of Allah. Then the Hazrat said: Then does this show that Sile Rahm (kindness to relatives) includes the rights of the parents? He replied: Yes, O

brother of the Prophet. Amirul Momineen (a.s.) said: Their parents have protected them from worldly troubles and evils in the world and these few bounties are perishable and few difficulties are also to pass away and the Prophet of Allah is leading all towards the eternal bounties which would never end. So which of these two bounties is greater? He replied: The bounty of the Messenger of Allah is very great and better. Then the Hazrat asked: Then how is it possible that the Holy Prophet (s.a.w.s.) may encourage the honouring of the one whose right has been declared greater by Allah? He said: It is not admissible. Then the Hazrat said: The right of the Messenger of Allah is greater than the right of parents. So the Rahm (relationship) of the Messenger of Allah is very valuable for honouring and very painful for being cut off (disregarded). Hence punishment and full punishment is due for the one who may cut it and Hell and the greater chastisement is due for the one who may cut off the honour of his sanctity. Perhaps you do not know that the respect of the Messenger of Allah is the respect of Allah and right of Allah is greater than the right of all other benefactors because every benefactor other than Him does not give any bounty but by His guidance and Allah addressed Moosa (a.s.): O Moosa! Do you know how great is my Rahmat (mercy) on you? Moosa (a.s.) replied: Your Mercy did not do like that of my mother on me. The Lord said: You mother did not do Mercy to you but only because of the abundance of My Mercy because it was I who had made her kind to you and I had made her sacrifice her sweet sleep for you just to nourish you. Had I not made her do so she would have been just like all others without any difference. O Moosa! Do you know that a servant of Mine, sometimes, indulges in so many sins that they would fill all the skies and I forgive his sins and disregard those sins. Moosa (a.s.) asked: O Lord! Why so? The Lord replied: Because of a good habit which I like and that virtue is that he befriends his believing brothers and knows their conditions and considers himself equal to them and he does not behave proudly with them. When he behaves like this I forgive his sins and disregard his faults. O Moosa! Pride is my sheet and if anyone becomes proud it hurts Me and if anyone comes in contrast with Me in these two matters, I chastise him with My fire of anger. O Moosa! One of the ways of honouring Me is that, when I have given the worldly wealth, he must love My faithful servants so that his hand may remain short from worldly wealth and if he shows pride to a faithful person then it is as if he has considered My grace and greatness valueless. Thereafter the Amirul Momineen (a.s.) said: The Raham (Mercy) which Allah took from Rahman is Muhammad and to know the greatness of his near and dear ones. Doubtlessly everyone from our Shias, every faithful man and every faithful woman is from Rahm (relations) of Muhammad (s.a.w.s.) and their honour is to honour Muhammad (s.a.w.s.). So woe unto one who insults the Rahm (relations) of Muhammad (s.a.w.s.) in any way and good news for the one who values the honour of Muhammad (s.a.w.s.) and behaves nicely and kindly with his near and dear ones.

In *Kafi* and in all books, it is written about traditions explaining Allah's verse: "***And know that whatever thing you gain, a fifth of it is for Allah and for the Apostle and for the near of kin and the orphans and the needy***

and the wayfarer, (8:41) that near of kin means the Infallible Imams and that half of the Khums money is the share of the Imam of the time and the other half is that of the orphans and the poor and the wayfarers among the Sadat (Sayyids).

Likewise, in the explanation of the verse: ***"Whatever Allah has restored to His Apostle from the people of the towns, it is for Allah and for the Apostle, and for the near of kin and the orphans and the needy and the wayfarer (59:7)",*** it is reported that the near of kin mean the Infallible Imams (a.s.).

Similarly, in many reports it is written in the explanation of the Verse: ***"The Prophet has a greater claim on the faithful than they have on themselves, and his wives are (as) their mothers; and the possessors of relationship have the better claim in the ordinance of Allah to inheritance, one with respect to another, than (other) believers, and (than) those who have fled (their homes) (33:6)"*** that this verse has been revealed in praise of the sons of Imam Husain (a.s.) and that it is about their Imamate and rulership and caliphate as this position is available to the son, not to the brother or uncle. And in some narrations it is mentioned that it means that the near relatives of the Prophet are more entitled than others.

It is mentioned in the *Tafsir* of Ali bin Ibrahim and of Ayyashi that Imam Kazim (a.s.) was once asked about the meaning of the verse: ***'Those who join what has been commanded to be joined'*** the Hazrat replied that the Rahm (Relationship) of the Aale Muhammad adheres to the Arsh (throne) of Allah and it says: O Allah! Join with the one who joins with me and cut off from one who cuts off from me and this verse applies to other relatives.

It is narrated in *Maniul Akhbar* that the Rahm (relations) of the Imams from Aale Muhammad and the relations of believers on the Day of Judgement, say holding the Divine Arsh: O Lord! Join Your Rahmat (Mercy) with those who joined us and cut off your Mercy from the one who cut it off from us. Then Allah would say: I am Rahman (Beneficent) and you are Rahm (relationship). I have taken My name from the root of your name and made up your name from My name. Who joined with you, I will make my Mercy vast with him and who cut off from you I will cut off from him. Therefore, the Holy Prophet (s.a.w.s.) said that 'Rahm' is a relation between Allah and His servants and Ayyashi has, explaining this verse, narrated from Imam Sadiq (a.s.) that Sile Rahm (kindness to relatives) is included in this verse, and its extreme explanation, is you do Sile Rahm and kindness regarding we Ahlul Bayt (a.s.).

Ibne Shahr Aashob has explaining this verse, quoted Imam Muhammad Baqir (a.s.) that in the verse:

وَاتَّقُوا اللهَ الَّذِي تَسَاءَلُونَ بِهِ وَالأَرْحَامَ.

"And be careful of (your duty to) Allah, by Whom you demand one of another (your rights), and (to) the ties of relationship. 4:1"

'Arham' means the near and dear ones of the Holy Prophet (s.a.w.s.) and their Chief and leader is Amirul Momineen (a.s.). Allah has ordered their love but people disobeyed what they were commanded.

In *Tafsir Furat*, Ibne Abbas quotes that this verse was revealed in praise of the Holy Prophet (s.a.w.s.) his near and dear ones because every cause (Sabab) and Nasab (race) will be cut off on the Day of Judgement except whose cause and genealogy reaches to the Holy Prophet (s.a.w.s.).[35]

Ayyashi has, in explanation of the verse: ***"And upon Allah it rests to show the right way, and there are some deviating (ways); and if He please He would certainly guide you all aright 16:9"*** quoted Imam Baqir (a.s.) which means Allah orders justice, that is the middle course between both extremes in the matter of beliefs for example, Amr Bainal Amrain (affair between two affairs) between compulsion and free will, that is moderation and He orders kindness which means sincerity in worship or good behaviour with His servants and good attitude towards one's relatives, that is to give that thing to one's relatives which they need and to prevent them from bad things, that is from following excessive desires and from submitting to evils, that is from exceeding in falling prey to anger and from rebellion, that is from suppressing the servants of Allah and from attacking them. These meanings are according to the apparent words of the commentators. Imam said that justice (Adl) is Muhammad (s.a.w.s.) who provided foundation for Adl (justice) and goodness is Ali Ibne Abi Talib (a.s.) who concluded the laws and worship acts on creations and said that 'Zil Qurba' means nearness to us through which Allah ordered His servants to have love of us and to observe our rights and prohibited them from evil and bad deeds and rebellion, that is from rebelling against Ahlul Bayt (a.s.), or making people inclined towards other than them.

Muhammad bin Ayyash and others have with reliable chains of narrators, narrated that Jibraeel (a.s.) came to the Holy Prophet (s.a.w.s.) and said: You will get a son whom vicious people would martyr after you. The Holy Prophet (s.a.w.s.) said: I do not need such a child. Jibraeel (a.s.) said: Imams will be born from him. According to another narration, Jibraeel (a.s.) went back to heaven on hearing the Holy Prophet's (s.a.w.s.) reply but soon returned to say: Your Lord says Salam to you and gives you good tidings that Imamate and guardianship (Wilayat) and Legateeship (Wasiyat) have been provided in his (your son's) progeny. The Hazrat said: I am pleased. Then the Holy Prophet (s.a.w.s.) went to Fatima (s.a.) and said: You would give birth to a son who shall be killed by my Ummah after me. Fatima (s.a.) said: I do not need such a child. The Holy Prophet (s.a.w.s.) gave this tiding thrice and every time received the same reply. Finally he said that Imams and legatees would be born through him. Then Fatima (s.a.) said: I am pleased. Then she conceived Imam Husain (a.s.). Allah protected him in the Holy womb from the evils of Satan. Imam Husain was born after six months. No one had ever heard of a six-month pregnancy child's safe birth and His remaining alive except in this case of Imam Husain (a.s.) and of Hazrat Yahya (a.s.). When Imam Husain (a.s.) was born, the Holy Prophet (s.a.w.s.) put his holy tongue in the mouth of the baby and the latter began to suck getting the (elements of) milk and honey thereby. Imam Husain (a.s.) has not suckled from any woman. His blood and flesh were made up (nourished) by the saliva of the Holy Prophet (s.a.w.s.). A hint of this is found in the divine words:

وَوَصَّيْنَا الْإِنسَانَ بِوَالِدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا وَحَمْلُهُ وَفِصَالُهُ ثَلَاثُونَ شَهْرًا حَتَّى إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَى وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنْ الْمُسْلِمِينَ.

And We have enjoined on man doing of good to his parents; with trouble did his mother bear him and with trouble did she bring him forth; and the bearing of him and the weaning of him was thirty months; until when he attains his maturity and reaches forty years, he says: My Lord! grant me that I may give thanks for Thy favor which Thou hast bestowed on me and on my parents, and that I may do good which pleases Thee and do good to me in respect of my offspring; surely I turn to Thee, and surely I am of those who submit. 46:15

This verse conforms to the conditions of Imam Husain (a.s.) because of several reasons. Firstly, only his is the case in which the unwillingness of pregnancy and of delivery has been shown as news with witness. Secondly, the period of conception and of suckling being of thirty months, because another verse says that the period of suckling is two years. So, this is a hint towards the fact that the period of his stay in the holy womb was six months and if is known that in this Ummah this thing has been only in his case. Thirdly, thereafter the lord of the universe says that: ***until when he attains his maturity*** meaning 'Till he became adult and when he reached the age of forty years he said: My Lord! Give inspiration to me and guide me so that I may be thankful for the bounties which you have gifted to me and to me of you liking.' All this fits only in the case of this Hazrat's case because he had become Imam of the age of forty and he said thereafter, ***and do good to me in respect of my offspring*** meaning 'Reform for me, some from my progeny from Imams from his progeny. So he prayed for 'some' because it was not possible that all of them could be Imams. Hence Imam Sadiq (a.s.) says that had it been 'Aslih Zurriyyati', then verily the entire progeny would have been Imams.

And, in the explanation of the Holy Verse:

وَآتِ ذَا الْقُرْبَى حَقَّهُ وَالْمِسْكِينَ.

And give to the near of kin his due and (to) the needy. 17:26

Many traditions have been quoted by both Shias and Ahle Sunnat that 'Zavil Qurbaa' mean Fatima (s.a.) and 'due' means 'Fadak' and after the arrival of this verse the Holy Prophet called Fatima (s.a.) and gave Fadak to her and everyone of the said tradition's mention have their own places which will be described at their occasions—Insha Allah.

PART 8

Trust (Amanat) denotes Imamate in Quran. There are two verses on this.

First verse

The Almighty Allah says:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَى أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا.

Surely Allah commands you to make over trusts to their owners and that when you judge between people you judge with justice; surely Allah admonishes you with what is excellent; surely Allah is Seeing, Hearing. 4:58

Commentators have differed about the circumstances of the revelation of this verse. There are several opinions. The first is that it is about every person to whom anybody entrusts something. The trust of Allah is his commands and prohibitions and the trusts of people are the things like property for which some make others their trustees. This has been mentioned in a number of traditions of Imams Baqir and Sadiq (a.s.). So much so that in some narrations it is mentioned that: Even if the murderer of Amirul Momineen entrusts me the killer sword to me, I will return it to him (on demand).

Secondly, Shaykh Tabarsi (r.a.) has said about Caliphs and the people (rulers) in charge (Vaaliyaan-e-Amr) that Allah has ordered them to rule the masses with justice and to keep them obedient to the Religion and the Shariah. People have quoted Imams Baqir and Sadiq (a.s.) that: Allah has ordered every Imam to hand over the Imamate to his successor Imams and it is so because Allah has ordered the masses to obey those in authority and the Imams have said that there are two verses: One is for us and the other for you. One is the aforesaid verse and another is:

O you who believe! obey Allah and obey the Apostle and those in authority from among you. 4:59

Tabarsi says that this statement is also included in the first statement because this also is from among the things on which Allah has made the truthful Imams (a.s.) the trustees.

Likewise Imam Baqir (a.s.) has said that the offering of Prayer, Fasting, Zakat and Hajj also come under trusts and so also the distribution of booty and charities as well as all the things concerning the rights of the public as orders by Allah to the rulers-in-charge.

Thirdly, that the Holy Prophet (s.a.w.s.) is being addressed to hand over the key of the Ka'ba to Uthman bin Talha from whom it was taken when Mecca was conquered and which was intended to be given to Abbas (r.a.).

In *Basairud Darajat* it is mentioned from reliable chains of narrators that Imam Baqir (a.s.) said that this verse is revealed in our praise (regarding us) and we seek help from Allah.

Likewise he is quoted that: It is obligatory for the Imam to hand over Imamate to the next Imam and that he should not take it back from him to pass it to another one.

According to another true narration he said that it means: We, the Imams, and it is obligatory that the former Imam must hand over to his successor the books which are with him and also the arms (weapons) of the Holy Prophet (s.a.w.s.): ***and that when you judge between people you judge with justice,*** meaning 'when you are appointed as Imam decide according to the just commandments which are with you.

It is reported with reliable chains of narrators that Imam Sadiq (a.s.) said, while explaining the verse: ***Surely Allah commands you to make over trusts to their*** that it means handing over of the trust of Imamate and the carrying out of legateeship.

It also is authentically reported that Imam Baqir (a.s.) asked Malik Jahni as to about whom this verse has been revealed, he replied that the people say that it is about all the people. The Hazrat said: Then all can decide for (and issue orders) to all because, in this verse the address is being made in plural, but it is not so, you must know that it is revealed in our praise.

With authentic chains Imam Sadiq (a.s.) is reported to have said that the Imam can be recognized due to three virtues.

Firstly, from the aspect of lineage he should be better and nobler than all like the Imam before him. Secondly, he must have Zulfiqar, which is the weapon of the Holy Prophet (s.a.w.s.). Thirdly, the previous one should have made him his legatee (Wasee) as regards this the Almighty Allah has said: ***Surely Allah commands you to make over trusts*** and said that the weapon is with us like the Chest (Taboot) of Bani Israel and that the Imamate and kingship is with the weaponry of the Prophet of Allah. The Imamate is exclusively for him who has the weapons of the Holy Prophet (s.a.w.s.) as was the chest (Taboot) with Bani Israel and that to whomsoever the Taboot went he became the ruler.

Imam Moosa Kazim (a.s.) is quoted in *Maniul Akhbar* in reply to people's query the meaning of this verse that: This is an address to us alone. Allah has ordered all of us Imams that we must hand over the Imamate to our successor Imam and to make him our legatee. Then this verse applied to all the trusts of the people. My great father heard from his father Ali bin Husain (a.s.) that the Hazrat told his companions that making over trusts is a must for you so much so that had my father, Imam Husain's killer given me that killer sword as a trust I would have returned it to him unhesitatingly.

Nomani has quoted Imam Baqir (a.s.) from authentic chains of narrators that: This verse has been revealed in our praise. Allah has ordered all of us, Imams, to entrust Imamate to his successor Imam. He should not give it to anyone else. Have you not heard that after this, Allah says: ***and that when you judge between people you judge with justice*** which shows that the address is about orders (Ahkam).

Furat has quoted Shoba in *Tafsir* that he said about the meaning of ***Surely Allah commands you to make over trusts*** that: I say without anyone's fear (other than Allah) that by Allah, this means the Wilayat of Ali Ibne Abi Talib (a.s.).

Second Verse

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا.

Surely We offered the trust to the heavens and the earth and the mountains, but they refused to be unfaithful to it and feared from it, and man has turned unfaithful to it; surely he is unjust, ignorant. 33:72

There are many traditions in the explanation of this verse.

The first: It points to the previous verse:

يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِعْ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا.

He will put your deeds into a right state for you, and forgive you your faults; and whoever obeys Allah and His Apostle, he indeed achieves a mighty success. 33:71

The obedience to Allah and His messenger has been called ‘Amanat’ (Trust) because its carrying out is compulsory and that the meaning (or aim) is that the greatness of obedience is so high (and weighty) that if it is put on huge bodies (like mountains) having intelligence, they would deny to carry it fearfully. Yet despite his weakness and inability, man took it up. Therefore, its reward is very much both in this world and in the hereafter. Doubtlessly he has oppressed himself, as he did not do as he should have and he was unaware of the consequence. This attribute (of weakness) refers to the majority of people.

Secondly, ‘Amanat’ (trust) means obedience be it natural or intentional and presenting, means demanding, be the demand addressed to the man in power or otherwise and ‘Haml’ (carrying) means dishonestly concerning the trust and its non-fulfilment. He who misappropriates the trust and does not fulfil its conditions is called the Hamil-e-Amanat. It also includes not doing the needful despite being able to do and to misbehave by way of injustice, oppression and ignorance.

Thirdly, when Allah created these (celestial) bodies, He endowed them also with intelligence and said: I am making a thing obligatory, I have created Paradise for the one who obeys Me and I created Hellfire for one who disobeys Me. All said: We are under the thing for which You have created us and we have no ability to fulfil the duty and (therefore) we do not require either reward or punishment. Therefore when He created Adam and proposed to him the same things, Adam accepted and he was to oppress himself, because he was loaded with a burden which was hard for him to bear and he was unaware of its evil consequences.

Fourthly ‘Amanat’ means intelligence along with the responsibility and the meaning of offering it to him is the consideration or taking into account his ability to perform that job. The meaning of his refusal is the natural disinclination, meaning inability and disqualification. Man’s ‘Haml’, ‘Juhool’ means his being subject to passion and anger. Some have said that ‘Amanat’ is indicating ‘Muhabbat’ (love). Sufis have mentioned other causes and some of its explanations found in traditions are like this; In *Kafi* and other books Imam Baqir (a.s.) is quoted as saying that ‘Amanat’ means the Wilayat of Amirul Momineen (a.s.).

It is reported in *Uyoon* and *Maniul Akhbar* that when people sought the meaning of this verse the Imam said that 'Amanat' means Wilayat and that the one who claims it falsely (without entitlement) is a disbeliever.

It is narrated from Imam Sadiq (a.s.) with reliable chains of narrators in *Maniul Akhbar* that 'Amanat' means Wilayat and that man is very naughty and a hypocrite who made a false claim.

Ali Ibne Ibrahim has reported that 'Amanat' means Imamate and commands and prohibitions, and the proof of its meaning Imamate is that Allah has addressed the Holy Imams (a.s.) saying: ***Surely Allah commands you to make over trusts to their owners…*** therefore its meaning is 'Amanat' was offered to the skies and earth but all of them declined to claim it falsely or to snatch it from the one who has its right. So they feared its rightful possessor and man took it up (means snatched it unlawfully) because he was an oppressor and ignorant so that the Lord of the universe may punish the polytheist men and women and He may accept the repentance of believer men and women and Allah is the Forgiver and the Kind. This is the translation of the subsequent verse.

In *Basair* and *Kafi* with reliable chains of narrators it is reported that Imam Sadiq (a.s.) said: 'Amanat' mean the Wilayat of Amirul Momineen Ali (a.s.).

It is also mentioned in *Basair* that Imam Sadiq (a.s.) said that the meaning of 'Amanat' is Wilayat. The sky, earth and mountains denied to carry it and thereby to become disbelievers. And the man who took it up without his right was that same notorious hypocrite.

Ibne Shahar Aashob has reported from *Maqatil* in *Manaqib* that Muhammad bin Hanafiya heard from Imam Ali (a.s.) that he, explaining this verse said the Almighty Allah presented my Imamate to all the seven skies with conditions of reward and punishment. They replied: O Lord! We cannot bear it with the conditions of reward and punishment. We are ready to carry it without reward and punishment. Then my Imamate and Wilayat was presented to the birds. The first of the birds who believed were while eagles and falcons and the first who refused were owls and phoenix.

Therefore the owl cannot come out during the day due to the jealously of all other birds for him and the phoenix hid himself in seas and hence nobody sees it. And doubtlessly Allah presented my Imamate to the earths. So the lands which believed have been made holy and pure by Allah and He made their fruits and vegetable, sweet and made its water also pure and sweet. And He made those parts the land which desired my Imamate and Wilayat, barren arid and their fruits distasteful and bitter and also made their water salty. Then He said: ***and man has turned unfaithful to it;*** meaning: O Muhammad! Your community has taken up Amirul Momineen and his Imamate and Wilayat together with all its rewards and punishment. No doubt man was very cruel (unjust) to himself and unaware of the order of his Lord, that is, he did not honour the right of Wilayat along with its obligations as he aught to have. So he was an oppressor who did injustice to himself.

Imam Sadiq (a.s.) has been quoted in *Basair* that our Wilayat was presented to the skies, earths, mountains and cities but they refused like the people of Kufa.

It is mentioned in *Tafsir Furat* that Fatima (s.a.) said that the Holy Prophet (s.a.w.s.) said: During the Night of Ascension I was taken to the skies and I passed through the farthest lote tree (Sidratul Muntaha) and reached the stage of two bows (Qaabe Qausain) and I did not see Allah with my physical eyes but saw Him through the internal eyes of my heart and I heard the voice of Azan (call for prayer) and Iqamat and I also heard an announcer saying: O My angels, and the residents of My skies and earths and the bearers of My Arsh! All of you give witness that I am the only one Allah and that I have no partners. All said: We give witness and confess.

Imam Baqir (a.s.) says that whenever Ibne Abbas mentioned this verse, he used to say that this is the Amanat (trust) which has been mentioned by Allah in the verse: ***Surely We offered the trust to the heavens and the earth and the mountains*** meaning, by Allah (in Amanat) Allah did not give to anything from dinar or dirham or any of the underground treasures before He created Adam and He revealed that I am making the progeny of Muhammad (s.a.w.s.) the Caliph so what will you do when he calls you? You should accept and help him in confronting his enemies and obey his orders. Hearing this, the sky, earth, mountains all became afraid of the obedience ordered by Allah but the progeny of Adam accepted it and so this responsibility was imposed on them. Then Imam Baqir (a.s.) said that though the children of Adam did accept it they did not fulfil it.[36]

PART 9

Quranic verses that prove the necessity of following the path of Ahlul Bayt (a.s.).

Allah Almighty says:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُوْلِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا.

O you who believe! obey Allah and obey the Apostle and those in authority (Ulil Amr) from among you; then if you quarrel about anything, refer it to Allah and the Apostle, if you believe in Allah and the last day; this is better and very good in the end. 4:59

And He says:

وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوْ الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُوْلِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمْ الشَّيْطَانَ إِلَّا قَلِيلًا.

And when there comes to them news of security or fear they spread it abroad; and if they had referred it to the Apostle and to those in authority among them, those among them who can search out the knowledge of it would have known it... 4:83

And:

أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمْ اللَّهُ مِنْ فَضْلِهِ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا.فَمِنْهُمْ مَنْ آمَنَ بِهِ وَمِنْهُمْ مَنْ صَدَّ عَنْهُ وَكَفَى بِجَهَنَّمَ سَعِيرًا.

Or do they envy the people for what Allah has given them of His grace? But indeed We have given to Ibrahim's children the Book and the wisdom, and We have given them a grand kingdom. So of them is he who believes in him, and of them is he who turns away from him, and hell is sufficient to burn. 4:54-55

We should know that Commentators have differed in explaining Ulil Amr. From the Ahle Sunnat commentators, some have said that they are chiefs and commanders of army and kings, and again some of them have also said that Ulil Amr means the learned of the Ummat. Imamite scholars are unanimous that they are the Imams of Aale Muhammad (a.s.). On the basis of narrations which will be mentioned henceforth Ulil Amr is one who has authority in affairs and there is no limit to this. It means that he should possess authority in all the affairs of religion and the world and so he can be only the Imam. If a person has authority only in one matter his obedience would be obligatory only in that matter and one who has absolute authority in all affairs only he would be the person whose obedience is absolute and only he is the Imam.

To mention the Messenger and Ulil Amr by only one word 'obey' means that the position of the Imam is similar to that of the Prophet. Rather, just as Prophethood is from Allah (promulgated) through the angel so is really, the Imamate is an appointment through the Prophet and only because of this the observance of the Imam is like obedience of the Prophet. This is why the word 'obey' has not been used between 'Rasool' and 'Ulil Amr'. Contrary

to it, though the rank of Prophethood is a very high rank, it is not similar to the rank of divinity. The word ‘obey’ between ‘Allah’ and ‘Rasool’ points towards this.

When Allah Himself has joined the obedience of this group with the obedience of Himself and of His Prophet, then doubtlessly a group must have been appointed by them (Allah and the Prophet) whose command (Amr) would be the Amr of Allah and His Prophet so that their obedience may join with the obedience of Allah and His Prophet. Otherwise it will be construed that the obedience of oppressive and cruel kings like the king of Byzantine will be called (and understood) the obedience of Ulil Amr, which is like obedience of Allah and His messenger. The ugliness of this is not hidden from my wise person. As Shaykh Tabarsi has said: it is not possible that Allah the All-wise can permit the absolute obedience of a person except that of a person whose obedience be proved. Allah knows that man’s internal condition is just like his outward appearance and about him He may be satisfied that he will neither commit any mistake nor will do any ugly deed and these virtues are not possessed by scholars and rulers except the Infallible Imams. Allah can never command the obedience of any person who may disobey Him and may order the obedience of a group whose deeds may be different from their words because the obedience of the differing group is impossible just as their agreement on a matter in which they have differed. One of all the proofs which we have given is this one also that Allah Almighty has made the obedience of His Messenger, His obedience because the Ulil Amr are higher than the entire creation just as the Messenger is higher than the Ulil Amr and the entire creation and this virtue is in the Imams from Aale Muhammad whose Imamate and infallibility has been proved and the Ummah has unanimously agreed on their high ranks and their justice.

Then if you quarrel about anything then submit that difference or dispute to the Book of Allah and Sunnah of the Holy Prophet (s.a.w.s.). And we Shias say that, after the passing away of the Holy Prophet (s.a.w.s.) turn towards the Imams who are the vicegerents of the Prophet. Turning towards them (for guidance) is like it was to seek guidance from the Holy Prophet (s.a.w.s.) during his lifetime, because they are the protectors of the Hazrat and his Caliphs in the Ummah. Here ends the words of Tabarsi.

In the first part of the verse there was the mention of Ulil Amr but, at the end of the verse, due to the prevalent recitation (mode of reading), they are not mentioned and only the point stated by Tabarsi has been mentioned. It may be to point out that any disagreement or dispute regarding Imamate should also be referred to the Book and the Sunnah. Therefore the Imam must be nominated by Allah and His Prophet, not in the way adopted by the opponents, who believe that Imamate should be based on consensus and think that the appointment of an Imam is by the Imam, but it is mentioned in some traditions that in the Qirat (recitation) of Ahle bayt (a.s.) there was Ulil Amr at the end as Ali Ibne Ibrahim has said that Ulil Amr means Amirul Momineen.

In short, it has been mentioned in a near true narration that this verse was revealed as: then if you quarrel about anything, refer it to Allah and the Apostle and those in authority from among you…

Ayyashi has also narrated that Imam Baqir (a.s.) had recited it like this. Kulaini has on the basis of near right sources said that Imam Baqir (a.s.) recited this verse as: ***then if you quarrel about anything, refer it to Allah and the Apostle and those in authority from among you…*** then the Hazrat said: How can He (Allah) order to obey them and also to quarrel (oppose) them? This was addressed to a group which has been ordered to obey Allah and His Prophet.[37]

Ayyashi has, with another chain of narrators related that Imam Baqir (a.s.) recited this verse like this: then if you quarrel about anything, refer it to Allah and the Apostle and those in authority from among you…

In *Uyoon Akhbar Reza*, Imam Baqir (a.s.) is quoted saying that the Holy Prophet (s.a.w.s.) made a will to Imam Ali and Imam Hasan and Imam Husain (a.s.) and then said about this word of Allah (4:59) that Ulil Amr means Ali and the Imams from the progeny of Fatima who will remain till Qiyamat.

In *Akmaluddeen* also this subject has been mentioned with true chains of narrators quoting Imam Baqir (a.s.) as saying (as above) and in *Elamul Waraa* and *Manaqib Shahr Aashob*, the *Tafsir* of Jufi is quoted wherein Jabir Ansari says: I inquired about this verse from the Holy Prophet (s.a.w.s.) saying: We have recognized (known) Allah and His Messenger, but who are these Ulil Amr? The Holy Prophet (s.a.w.s.) replied: O Jabir! They are my Caliphs and the Imams of Muslims after me. Among them the first is Ali Ibne Abi Talib then Hasan, after him Husain, and after him Ali bin Husain, then Muhammad bin Ali, who has been called Baqir in Torah. O Jabir! You will meet him. Convey my Salam (greeting) to him. Thereafter Ja'far bin Muhammad Sadiq then Moosa bin Ja'far then Ali bin Moosa then Muhammad bin Ali then Ali bin Muhammad then Hasan bin Ali (a.s.). His son will have my name and my agnomen. All of them will be Allah's proofs on the earth and will be, in His slaves, the remainders of Caliphs and the son of Hasan bin Ali is the one whom Allah will make conquer the east and the west of the earth and he will be the one who will go out of sight of his Shias as is the right of becoming invisible. Only those people will remain believers in his Imamate whose inner faith has been tested by Allah.

Kulaini and Ayyashi have narrated from Zaid bin Muawiyah that he said: I asked for the explanation of this verse from Imam Baqir (a.s.). He began explaining the preceding verses viz.:

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِنْ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ.

Have you not seen those to whom a portion of the Book has been given? They believe in idols (jibt) and false deities (taghoot). 4:51

Jibt and taghoot were two idols of Quraysh. The commentators say it means Kaab bin Ashraaf and a group of Jews who went to Mecca and bowed (prostrated) before idols of the Quraysh. The Hazrat said: By Jibt and Taghoot are meant the two notorious idols. And say of those who disbelieve. According to commentators these Jews were saying that the

disbelievers, who are the companions of Abu Sufyan, are better guided in the matter of religion than Muhammad and his companions. The Hazrat said: This means those unjust Caliphs and Imams who call people towards Hell and who say that this group is more guided than the group of Aale Muhammad.

أُوْلَئِكَ الَّذِينَ لَعَنَهُمْ اللَّهُ وَمَنْ يَلْعَنْ اللَّهُ فَلَنْ تَجِدَ لَهُ نَصِيرًا. أَمْ لَهُمْ نَصِيبٌ مِنْ الْمُلْكِ فَإِذًا لَا يُؤْتُونَ النَّاسَ نَقِيرًا.

Those are they whom Allah has cursed, and whomever Allah curses you shall not find any helper for him. Or have they a share in the kingdom? But then they would not give to people even the speck in the date stone. 4:52-53

The Hazrat said: Here Naas (people) means us Ahlul Bayt (a.s.) whom they will not give anything and what 'Naqeer' means is the tiny dot which is found on the seed of a date fruit.

أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمْ اللَّهُ مِنْ فَضْلِهِ.

Or do they envy the people for what Allah has given them of His grace? 4:54

Some have said it means those who are envious of his Messengership and also because Allah has made it permissible for him to take a wife.

Others have said that it means Prophet Muhammad and his Progeny and that 'grace' means his Prophethood and the Imamate of his Progeny and Imam Baqir and Imam Sadiq (a.s.)have been quoted, as will be mentioned hereafter, that the Hazrat said that it means us and that people envy us because Allah has reserved Imamate for us and has not given it to anyone else.

فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا.

But indeed We have given to Ibrahim's children the Book and the wisdom, and We have given them a grand kingdom. 4:54

The Hazrat said that this means that: We have appointed messengers and Imams from the progeny of Ibrahim. Now when people accept it in the matter of progeny of Ibrahim, why they do not accept it for the progeny of Muhammad!

فَمِنْهُمْ مَنْ آمَنَ بِهِ وَمِنْهُمْ مَنْ صَدَّ عَنْهُ وَكَفَى بِجَهَنَّمَ سَعِيرًا.

So of them is he who believes in him, and of them is he who turns away from him, and hell is sufficient to burn. 4:55

Certain people say that some from the People of the book (Ahle Kitab) believed and some denied the Prophethood of Muhammad (s.a.w.s.). The narrator says: I asked what is the great kingdom which Allah says He has given to Aale Ibrahim? The Hazrat said that it means that Allah created among them such people that whoever obeyed them has, in fact, obeyed Allah and the one who defied them, in reality defied Allah. This is the great kingdom. Then the Hazrat said that Allah has said thereafter which means that they are us and so it is necessary for us that the earlier Imam from us should hand over the books, the knowledge and the Prophet's arms to the following Imam.

وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ.

And that when you judge between people, you judge with justice. 4:58

Thereafter Allah has addressed all the people saying:

O you who believe!

In this address Allah has gathered all faithful persons till the day of judgement. ***O you who believe! obey Allah and obey the Apostle and those in authority (Ulil Amr) from among you;*** Here Ulil Amr means us.

The following verse: then if you quarrel about anything, refer it to Allah and the Apostle, if you believe in Allah and the last day; this is better and very good in the end. has also been revealed like that and how could it to be possible that Allah might have ordered the obedience of the Ulil Amr and also permitted to quarrel (dispute) with them? This is an address to those people who have been commanded to obey.

Ayyashi has narrated that Aban bin Taghlab came to Imam Reza (a.s.) and asked: Who are the Ulil Amr? The Hazrat replied: Ali Ibne Abi Talib. Then he kept silent. Aban asked: Who after him? The Hazrat said: Imam Hasan (a.s.) and became silent. When asked again he said: Husain and then kept quiet. Aban asked: Who thereafter? Imam said: Imam Ali bin Husain. Likewise he (Imam Reza) was stopping after giving every name and I was asking about the next. It went on like this until he gave the name of the last Imam.

Imran Halabi also is reported to have said that Imam Sadiq (a.s.) told him: You group of the Shias have achieved the root of religion according to Allah's command as He has said: ***O you who believe! obey Allah and obey the Apostle and those in authority (Ulil Amr) from among you.*** And, according to the instruction of your Prophet, as he said: I am leaving two weighty things among you. So long as you adhere to them, you will never deviate because you have not accepted faith (religion) in response to hypocrites and similar other people.

Also, in explaining this verse, Imam Baqir (a.s.) said that it has been revealed in the honour of Amirul Momineen and of the Imams from his progeny. Allah has appointed them in place of Prophets. The only difference is that these people (Imams) do not make anything Halaal (permissible) or anything Haraam (prohibited), rather they convey the Shariat of Muhammad (s.a.w.s.) to people.

Again, Hakim is reported to have said that he asked Imam Sadiq (a.s.): May I be sacrificed for you, please let me know who is the Ulil Amr who have to be obeyed. He replied: They are Ali Ibne Abi Talib and Hasan and Husain and Ali bin Husain and Muhammad bin Ali and Ja'far bin Muhammad, that is I. So thank Allah Who made you know and recognize your leaders when other people denied them.

According to another narration, Imam Reza (a.s.) is reported to have said that Ulil Amr are Ali Ibne Abi Talib (a.s.) and some legatees after him.

Furat bin Ibrahim has quoted Imam Sadiq (a.s.) that Ulil Amr means those who have knowledge and wisdom. People asked: Is this thing reversed for you people or is it a common thing? He replied: It is reserved for us Ahle Bayt.

Imam Baqir (a.s.) is reported to have said that in this verse Ulil Amr means the Progeny of Muhammad (s.a.w.s.).

It is mentioned in *Kitabe Ikhtisas* that people asked Imam Sadiq (a.s.): Is the obedience of the legatees obligatory? The Imam replied: Yes. They are the people about whom Allah has said:

O you who believe! obey Allah and obey the Apostle and those in authority (Ulil Amr) from among you. 4:59

And the people regarding whom He said:

إِنَّمَا وَلِيُّكُمْ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ.

Only Allah is your Guardian and His Apostle and those who believe, those who keep up prayers and pay the poor-rate while they bow. 5:55

Furat and Kulaini have narrated that people asked Imam Sadiq (a.s.) about those pillars of Islam in knowing whom none lag behind and if one so remains behind (in recognizing them) will get his religion corrupted and that his deeds will not be accepted (by Allah) and that if people know them then their ignorance about other things would not harm them, the Hazrat said: To testify: There is no god but Allah, to believe in the Messenger of Allah and to confess (accept) those things which the Holy Prophet (s.a.w.s.) brought from Allah and to pay from the wealth which is called Zakat and the payment of which is obligatory and to accept the Wilayat which Allah has ordained and it is the Wilayat of Aale Muhammad (a.s.). They asked again: Is there any proof about Wilayat which should be adhered to and which could be an argument? The Hazrat said: Why not? It is Allah's words:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُوْلِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا.

O you who believe! obey Allah and obey the Apostle and those in authority (Ulil Amr) from among you; then if you quarrel about anything, refer it to Allah and the Apostle, if you believe in Allah and the last day; this is better and very good in the end. 4:59

The Holy Prophet (s.a.w.s.) has said: One who dies without recognizing the Imam of his time dies the death of ignorance. So, in his time, the Holy Prophet (s.a.w.s.) himself was that Imam. After him was Imam Ali. But some people believe that Muawiyah was the Imam and not Ali. Then, after Ali, was Hasan (a.s.), then Husain (a.s.). Others have considered Imam Husain (a.s.) equal in rank to the accursed Yazid though they can never be equal. Then after Husain (a.s.) was Ali bin Husain (a.s.) and Imam Muhammad Baqir (a.s.) and the Shias (who were living a life of Taqaiyyah or dissimulation due to government oppression) did not know their rituals of Hajj until Imam Baqir (a.s.) opened the floodgates of knowledge for them and described the rituals of Hajj and the Halaal and Haraam. Then also came a time when the Ahle Sunnat scholars felt a dire need of these Shias which was not the case earlier and it has always so happened that in the face of every scholar belonging to Ahlul Bayt (a.s.) all the false Caliphs were ignorant and cruel. In the light of the verse and tradition it is necessary that there must be an Imam in every time and the one who may not know him (the Imam of his time) dies in ignorance and disbelief. You will see in every

age that before the Imams from Ahlul Bayt (a.s.) there were some people whom every wise and intelligent person will consider inferior to the Imams and that the Imams were more rightfully to be the possessors of Imamate (leadership and guidance) and it essential that they alone should be the Ulil Amr and Imams. Then the Hazrat said: You will be more in need of the true religion when your soul will reach unto here (he pointed to his throat) and added: At that moment the world will discard you and the signs of the true religion will begin to appear before you and then you will say: My Religion was far better.

In the explanation of the verse: ***"And if they had referred it to the Apostle and to those in authority among them, those among them who can search out the knowledge of it would have known it, 4:83"*** Ayyashi has quoted Imam Reza (a.s.) that they are Aale Muhammad and that these are the people who know the Halaal and Haraam of the Holy Quran and these noble souls are the proofs of Allah for the creation.

Moreover, Imam Baqir (a.s.) is quoted that in this verse, Ulil Amr are the Infallible Imams.

Ibne Shahr Aashob has written in *Manaqib* that in the explanation of the verse: ***Obey***, there are two interpretations. The first is that Ulil Amr means the Imams and second is that they are the chiefs of the army and that when one of the two meanings will be proved false the other would be regarded as proved. Otherwise it will be understood that truth has gone out of the Ummah. The proof of the statement that we are the Imams is that from the apparent meaning of the words of the verse, a general obedience of the Ulil Amr is meant to be the case. From this angle, Allah has turned the command to obey them (Imams) towards His obedience that of His Messenger's just as the obedience of the Messenger is general and is obligatory in every matter. So it is necessary that their obedience also should be general in scope. Had it been special, then it was necessary to mention it along with a special order. When obedience to them has been proved as obligatory in every matter then their Imamate is also proved because this is the meaning of Imamate. Now when this verse makes it obligatory to obey the Ulil Amr in every matter, then it is necessary that they (Imams) must be Infallible. Otherwise it would mean that Allah has ordered an evil thing because one who is not an Imam is not protected from doing evil. When he commands an evil, his obedience would also follow. So it does not mean the chiefs of the army, because it is agreed that their being infallible is not a condition and the verse does not show the specialty of any matter. Some have said that Ulil Amr means the scholars of the Ummah. This is also wrong because they also differ in their opinions and the obedience of some becomes the defiance of some others. Allah can never issue such commands.

Likewise, Allah has defined Ulil Amr with such an attribute which applies to both knowledge and leadership as He says: And when there comes to them news of security or fear they spread it abroad; and if they had referred it to the Apostle and to those in authority among them, those among them who can search out the knowledge of it would have known it …He has referred peace and security and danger or fear towards the rulers and

deduction towards scholars and both these things can be found together only in the one who is a scholar.

Shobi says that Ibne Abbas used to say that this means the amirs or chiefs of the army and that the first of them is Imam Ali (a.s.).

When Hasan bin Saleh asked Imam Sadiq (a.s.) to explain Ulil Amr the Hazrat said that they are the Imams of the Ahlul Bayt (a.s.).

Mujahid has mentioned in his *Tafsir* that this verse was revealed in praise of Imam Ali when the Holy Prophet (s.a.w.s.) had appointed him his Caliph in Medina. At that time Imam Ali (a.s.) had said: You are proceeding to war and leaving me among women and children! At that time the Holy Prophet (s.a.w.s.) had replied: O Ali! Are you not pleased with the fact that you are to me what Haroon was to Moosa (a.s.) when Moosa had told Haroon: ***'Be my Caliph in my community and reform them. (7:142)***' Ali said: Yes, at that time this verse was revealed: ***and those in authority from among you.*** The Ulil Amr is Ali Ibne Abi Talib whom Almighty Allah has entrusted the affairs of the Ummah after the Holy Prophet (s.a.w.s.) and appointed him Caliph in Medina. Then Allah commanded the servants to consider his obedience obligatory and not to oppose him.

Falki has narrated in *Abana* that this verse was revealed when Abu Burda complained against Imam Ali (a.s.). Here end the words of Ibne Shahr Aashob.

Ibne Shahr Aashob, Ayyashi and others have reported with reliable chains of narrators that Imam Sadiq (a.s.) said: We are the group whose obedience has been made obligatory for people by Allah and the windfall and the pure wealth is only for us. We are deeply rooted in knowledge and we are the envied ones in whose praise Allah has said:

Or do they envy the people for what Allah has given them of His grace? 4:54

Ayyashi and others have, while explaining this verse said:

But indeed We have given to Ibrahim's children the Book and the wisdom, and We have given them a grand kingdom. 4:54

The Hazrat said: Great kingdom means He appointed great Imams in them (from them) and made their obedience Allah's obedience and their defiance Allah's defiance. Only this is the great kingdom.

In Basairud Darajat, it is reported through correct chains of narrators that Imam Baqir (a.s.) while explaining the meaning of the verse:

Or do they envy the people for what Allah has given them of His grace? But indeed We have given to Ibrahim's children the Book and the wisdom, and We have given them a grand kingdom. 4:54

He said: Those who are envied by people are we Ahlul Bayt (a.s.).

According to a true-like chain of narrators Imam Sadiq (a.s.) said that the Hazrat pointed towards his chest and said: We are the people who are envied by others.

According to yet other true chains of narrators, he said, while explaining this verse that we are those persons who are being envied by people because of the Imamate which Allah has granted to us and that no one else is included in this grace.

It has also been reported on the basis of other reliable chains of narrators that Mulke Azeem (great kingdom) means the obligatory obedience that is Allah has made obeying their orders obligatory for the creation.

According to another reliable source people asked Imam Sadiq (a.s.): What is the great kingdom? He replied: It is the obligatory obedience, so much so that, in the hereafter, even the Hell would obey their orders. Hell would catch those whom they will ask to catch and likewise relieve those whom they (Imams) will ask Hell to relieve, so that they may pass over the Sirat bridge.

According to other reliable chain, the Hazrat said, while explaining the verse:

But indeed We have given to Ibrahim's children the Book and the wisdom, and We have given them a grand kingdom.

'Book' means Prophethood or Messengership and to have intellect and to judge between people and about ***and We have given them a grand kingdom*** he said it means the compulsory obedience.

In yet another reliable tradition it is mentioned: By Allah only we are the ones who are being envied by people and only we are entitled to the kingdom which we will get during the time of the Qaem (Imam Mahdi).

Ayyashi has reported from Imam Baqir (a.s.) that 'Book' means Prophethood and 'wisdom' means the chosen wise messengers and 'grand kingdom' means the chosen and guiding Imams. There are many traditions on this subject but I have considered these sufficient.

Ayyashi has reported that Dawood bin Farqad (a.s.) told Imam Sadiq (a.s.) that according to Allah's words:

قُلْ اللَّهُمَّ مَالِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ.

Say: O Allah, Master of the Kingdom! Thou givest the kingdom to whomsoever Thou pleasest and takest away the kingdom from whomsoever Thou pleasest, 3:26

Allah has given the kingdom to Banu Umayyah. The Hazrat replied: It is not so as people have understood. Allah has given the kingdom to us and Banu Umayyah have snatched it from us. It is as if one has a dress but another person takes it from him by force. In this case the dress would not become the property of the one who has snatched it.

Likewise the Imam Sadiq (a.s.) is reported to have said that Allah taught His Messenger discipline, according to his wish and love. Then, told him:

وَإِنَّكَ لَعَلى خُلُقٍ عَظِيمٍ.

And most surely you conform (yourself) to sublime morality. 68:26

Thereafter, addressing the people He said:

وَمَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا.

And whatever the Apostle gives you, accept it, and from whatever he forbids you, keep back. 59:7

Then He says:

مَنْ يُطِعْ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا.

Whoever obeys the Apostle, he indeed obeys Allah, and whoever turns back, so We have not sent you as a keeper over them. 4:80

Thereafter the Imam said: Allah has entrusted the matter of obedience to Ali (a.s.) and has made him the trustee of the religion of Allah and of divine commandments and of the affairs of the Ummah and you have accepted this. But the entire Ummah refused to accept. Therefore, by Allah, what we want from you is that whenever we may say something, you may also say and when we remain silent, you may also remain silent. We are the intercessors between Allah and His creation and, by Allah, Allah has not given any good to the one who opposes us.

In the explanation of the verse:

وَاللَّهُ يُؤْتِي مُلْكَهُ مَنْ يَشَاءُ.

And Allah grants His kingdom to whom He pleases, 2:247

Ibne Shahr Aashob has reported that it means He (Allah) gives His kingdom to whom He wishes, the Hazrat said that this verse is revealed in our praise.

Furat has, in his *Tafsir*, quoted Imam Sadiq (a.s.), in explanation of the verse:

وَمَنْ يُطِعْ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا.

And whoever obeys Allah and His Apostle, he indeed achieves a mighty success. 33:7

The Imam said that here obedience means the obedience of Amirul Momineen and, after him, the Imams.

It is mentioned in the Tafsir of Muhammad bin Ayyash, about the meaning of the verse:

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِنْ تَوَلَّوا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ وَإِنْ تُطِيعُوهُ تَهْتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ.

Say: Obey Allah and obey the Apostle; but if you turn back, then on him rests that which is imposed on him and on you rests that which is imposed on you; and if you obey him, you are on the right way; and nothing rests on the Apostle but clear delivering (of the message). 24:54

Imam Moosa bin Ja’far (a.s.) said that it means: O Prophet! Say: Obey Allah and the Prophet and if you refuse and do not accept, then the Prophet is responsible for only what he has been asked to do, that is, conveying the message and you are commanded to fulfil your responsibility which is to obey him and he added: What is obligatory for the Prophet is to hear (listen) and to obey (Allah) and may not be dishonest in conveying the Message and to be patient against the trouble given by the Ummah and it is obligatory for you to accept and to fulfil the oath and covenant which Allah has taken from you about the Imamate of Ali and what is mentioned in the Holy Quran about his obedience: and if you obey him…if you will obey Ali you will get guidance and nothing rests on the Apostle and nothing is obligatory for the Prophet except to convey the divine message.

PART 10

Exegesis of the verse of Noor - Luminosities denote these divine personalities and the exalted houses denote the houses of Ahlul Bayt (a.s.). Darkness denotes their enemies.

First verse:

اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ مَثَلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي زُجَاجَةٍ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونِةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ.

Allah is the light of the heavens and the earth; a likeness of His light is as a niche in which is a lamp, the lamp is in a glass, (and) the glass is as it were a brightly shining star, lit from a blessed olive-tree, neither eastern nor western, the oil whereof almost gives light though fire touch it not — light upon light — Allah guides to His light whom He pleases, and Allah sets forth parables for men, and Allah is Cognizant of all things. 24:35

This holy verse is one of the allegorical verses having hidden meanings and there are several aspects in its explanation. The apparent translation is: It is Allah who grants light to the skies and the earths from the light of His existence and knowledge and Guidance as well as the outward shine of the stars etc. The attribute and quality and example of Allah's light is like the niche and it is the hole in which the lamp is kept. Some have said that there is a sphere in that lantern which contains a wick and as if there is a lamp in that niche and that the lamp may be in a lantern made of glass and that lantern may be shinning like a very bright star or Venus and that lamp has been lighted by the bounteous tree of olive and that olive tree is neither eastern nor western. Some have said that it might not have grown either in the east or in the west that the sunshine may or may fall on it sometimes and sometimes may not fall on it, rather it might have grown in some expansive desert on top of a mountain where it might be receiving sunshine all the time so that its fruit might be ripe and its oil extremely pure. Some have said that it may not be either on the east or on the west of habitation but in the middle of it which is Syria and the olive oil wherefrom is the best of all olive oils the world over. Some have said that it must not have grown where sun remains shinning all the time to burn it down nor in a land where sun may not shine at all keeping it unripe. It should have grown at a place where the sun may shine and may not shine alternately and it seems as if it (the oil) will light up all by itself without any approach of fire and its radiance may go on increasing, light upon light because the purity of olive oil and the brightness of the lantern and the safety of the lamp-holder and thus its light (brightness) multiplies. Allah guides whomsoever He wishes towards His light and provides examples for the people and Allah is All-knowing.

The commentators have explained the meaning of this verse from many angles. The first is that Allah has described this example for His Prophet. The niche is the Holy heart of the Holy messenger and the lamp is his

wisdom-filled soul and the glass is the Messengership which is neither eastern nor western, neither Christian nor Jewish because Christians face east and Jews towards the west while praying. The bountiful tree is Ibrahim (a.s.) and the light Muhammad which is about to come before people, visibly though not audibly.

Second: That niche may mean Ibrahim (a.s.) and lamp may be Ismail (a.s.) and glass may be Muhammad and the blessed tree may mean Ibrahim (a.s.) because the Holy Prophet (s.a.w.s.) was born from his loins and they have been neither eastern nor western. ***The oil whereof almost gives light though fire touch it not*** may mean it is likely that the niceties of Muhammad (s.a.w.s.) may become visible and apparent very soon before he gets revelation. ***Light upon light*** may mean that Messengership is a kind of light which is from the lineage of messengers.

Third: The niche is Abdul Muttalib and lamp is Abdullah and glass is the Holy Prophet (s.a.w.s.) who is neither eastern nor western, rather he is a Meccan and Mecca is situated in the middle of the world map.

Fourth: This example has been given by Allah for the believer and the niche is his soul and the lamp his chest (heart) and the glass is faith and the Quran which is in his heart and it brightens or shines through that bountiful tree which is sincerity about Allah. So that tree remains ever green like the tree around which other trees have grown and the shine of the sky does not reach that tree at the time of sunrise nor at the time of sunset and this is the example of a believer. No trail or tribulation affects him adversely as he lives with four virtues (attributes): If Allah grants him something he thanks Him and if he is caught in some difficulty, he remains patient and when he gives a judgement or issues an order he does so with justice and when he speaks he tells the truth. Thus his example among all people is like a living man who walks through the graves of the dead ones. Light above light means his word is light and his deed or act is light. His entering every affair is light and coming out of it is also light and so also is his return towards light on the day of judgement.

Fifth: Allah has given this example regarding the Holy Quran. Thereby the niche is the Quran, the lamp is a believer's heart, the glass is his tongue and mouth and the bountiful tree is the revelation. ***the oil whereof almost gives light though fire touch it not*** means it is likely that soon the argument of Quran will become clear even if it is not recited or that the proofs of Allah may become clear to the creations and for a man who ponders over it even if Quran is not revealed and 'It is light above light' means that the Quran is the light along with all those which were before it. '***Allah guides to His light whom He pleases'*** means Allah guides whom He wills towards Messengership and Imamate.

Apart from these, other explanations have also been given by the commentators but they would be too lengthy to mention them here.

Traditions available in the explanation of this verse are also of a various kinds:

First: Ali bin Ibrahim has quoted Imam Sadiq (a.s.) in the explanation of this verse that the niche is Fatima Zahra and 'in her is the lamp' means Imam Hasan and 'the lamp is in the glass' means Imam Husain and since

both these gentlemen are from one and the same Noor (light) both of them have been compared with the glass. The Imam (a.s.) said that the glass is also Fatima; meaning Fatima (s.a.) is like a shining star among all the women of this world and the heavens and the blessed tree is Ibrahim. ***Neither eastern nor western*** means he is neither a Jew nor a Christian. ***The oil whereof almost gives light though fire touch it not*** means it is as if very soon knowledge would gush out from them and their progeny. ***Light upon light*** means Imams will be born one after the other. ***Allah guides to His light whom He pleases*** means Allah guides whomsoever He wills towards the Imams.

Kulaini and Furat bin Ibrahim have also narrated this report in some ways and Allamah Hilli has, in *Kashaful Haqq,* and Ibne Bitreeq has, in *Aamadah* and Sayyid Tawoos in *Taraif* have narrated similarly from Ibne Maghazali Shafei and he has said that the niche means Fatima and lamp means Hasan and Husain and that Fatima is like a shining star (Kaukabun Duriiyun) among all the women of the world till the end.

The writer says: In order to make the matter more clear we say that when Ibrahim was the root of prophets and the best man and that prophets are like its branches and that from that branch many different branches sprouted (of messengers and legatees) in the progeny of Hazrat Ishaq who are the Bani Israel and in the children of Ismail, the best in whom are the Holy Prophet (s.a.w.s.) and his legatees and because of them three branches of Ahle Kitab (people of the book) viz. Jews Christian and Muslims came into being. Therefore, Ibrahim (a.s.) is the branch and on the basis of both like the olive tree and since fulfilment of the fruits of this tree and the permeation of the radiances of the olive oil was more perfect and to the maximum level, because these great personalities were more graceful than all the messengers and legatees and as these honourable personalities were the medium nation (Ummate Wusta) and the moderate Imams (Aimma Wusta) and since their Shariat and laws, characters and manners were most judicious as Almighty Allah and said: ***And thus We have made you a medium (just) nation (2:143)*** their being moderate is being moderate in laws; for example, the Christians face the west and the Jews face the east at the time of their prayers, but the prayer direction of this Ummah is in the middle of the two. Likewise the laws of retaliation and blood money and all other rules of Muslims are moderate. Therefore, the Almighty Allah has compared Ibrahim with the olive because of these great brightnesses saying that it is neither eastern nor western, which means it does not go to any extremity but remains middle and balanced (as is the case with the Jews and the Christians). The Christians have been called eastern and the Jews western looking at their prayer directions. It is also possible that the verse may mean olive which remains in the middle of the tree which may not be either in the east as the sun does not shine over it at mid-day or in the west of the world where the sun shines over them at the time of sunrise. Thus the simile becomes more perfect and more conclusive. And in doubt olive means the remote matter and its knowledge which is for Imamate and Khilafat, the origin whereof is Ibrahim (a.s.). Therefore, the Almighty Allah addressed him saying: ***Surely I will make you an Imam of men (2:124)*** which has

been transmitted into their holy progeny and olive means the rare elements of revelation and inspiration and the brightness and radiance of olive means the spreading of knowledge from those elements. ***Though fire touch it not*** means either revelation or asking because asking also brightens the fire of knowledge and ***light upon light*** has been explained as the Imams arriving one after another because every Imam who comes after his predecessor increases the knowledge and wisdom and light in the creation just as we have described. The equanimity and excellence of this explanation is as bright as the day.

Secondly, Ibne Babawayh has, in *Tawheed* and *Maniul Akhbar*, with reliable chains of narrators, quoted Fuzail bin Yasir that he asked Imam Sadiq (a.s.) about the verse: ***Allah is the light of the heavens and the earth…*** In reply the Imam said: The entire sky and earth are radiant by the light of Almighty Lord Allah. I asked what does ***'a likeness of His light'*** means? He said: His Noor is Muhammad. Then I inquired about the niche and he replied: The niche means the soul of Muhammad. I questioned: What does the lamp means? He replied: It contains the light of knowledge, meaning Messengership or Prophethood. I asked: What does 'the lamp is in the glass' means and he explained: The transmission of the light of Muhammad into the heart of Amirul Momineen. I asked about: ***'as it were'*** and he said: Why do you recite ***'as it were'***? I asked: What should I read? He said: ***'(and) the glass is as it were a brightly shining star'***. I asked what is meant by: ***'lit from a blessed olive-tree, neither eastern nor western'***? He said: These are the virtues of Ali Ibne Abi Talib (a.s.) who was neither a Jew nor a Christian. I asked about: ***'The oil whereof almost gives light though fire touch it not'*** and he explained that very soon knowledge may come out from the mouth of a scholar from Aale Muhammad (a.s.) even before its asking or he may know of it even before that through inspiration. Then I asked about: ***'light upon light'*** and he said the advent of the Imams, one after another.[38]

In *Basair* and *Ikhtisas*, Imam Baqir (a.s.) is reported to have said that ***'a likeness of His light'*** is the Holy Prophet (s.a.w.s.); that ***as a niche in which is a lamp*** is Ilm (knowledge) and ***the lamp is in a glass*** is Amirul Momineen and that the knowledge of the Holy Prophet (s.a.w.s.) is only with him.

Likewise, Furat has, in *Tafsir*, quoted Imam Baqir (a.s.) saying that ***'a likeness of His light'*** means the knowledge is in the heart of the Holy Prophet (s.a.w.s.) and ***a glass*** is the heart of Ali (a.s.), ***lit from a blessed olive-tree...*** here lit means knowledge, and ***neither eastern nor western*** that the knowledge came from Aale Ibrahim towards Prophet Muhammad (s.a.w.s.) and from him Ali (a.s.) got it. He is neither eastern nor western means neither a Jew nor a Christian what is meant by ***the oil whereof almost gives light though fire touch it not*** is that very soon a scholar will speak with knowledge even before he is asked.

In *Kashful Ghummah*, there is a narration from *Dalail Humairi* that people asked for the meaning of ***niche*** (Mishkat) from Imam Askari (a.s.). The Imam wrote in response that ***niche*** is the soul of Muhammad (s.a.w.s.).

Moreover, in *Tawheed*, there is narration from Imam Baqir (a.s.) that, in ***niche*** means the heart (chest) of the Holy Prophet (s.a.w.s.). The knowledge of the Prophet came in the heart of Ali (a.s.) which means the Holy Prophet (s.a.w.s.) taught everything to Ali (a.s.). In ***lit from a blessed olive-tree*** it is meant Ilm (knowledge), ***neither eastern nor western*** means he is neither a Jew nor a Christian. ***the oil whereof almost gives light though fire touch it not*** means it is likely that soon a scholar from Aale Muhammad (a.s.) may be describe his knowledge even before he is asked about it. ***Light upon light*** means one Imam will be followed by another who will be supported by knowledge and wisdom and that this routine has continued ever since the time of Prophet Adam (a.s.) and will continue till the Day of Qiyamat and that only those gentlemen are the legatees (Awsiya) whom Allah has appointed His Caliphs and made them His Hujjat (proof) on His creation. The world will never be without them.

In *Kafi*, with reliable chains of narrators, it is narrated from Imam Baqir (a.s.) that the Holy Prophet (s.a.w.s.) transferred the knowledge which was with him to Ali (a.s.), that is, to his Wasee. This is the meaning of the divine word ***Allah is the light of the heavens and the earth…*** Allah says: I am the Guide of the residents of the sky and the earth. The example of this knowledge, which I have given to him is My light from which people get guidance like the niche which contains a lamp. The niche is the heart of Muhammad and the lamp is the light of knowledge which is in his heart.

And the word of the Lord of the universe which says that ***the lamp is in a glass,*** it means that I will call Muhammad to Me and give the knowledge which is with him to his legatee. Just as people keep a lamp in a lantern made of glass. ***(And) the glass is as it were a brightly shining star*** means the grace of his legatee Ali Ibne Abi Talib (a.s.). ***Lit from a blessed olive-tree*** is the original bountiful lineage of Ibrahim as the Lord of the Universe has said about him: ***The mercy of Allah and His blessings are on you, O people of the house, surely He is Praised, Glorious. (11:73)*** And also stated: ***Surely Allah chose Adam and Nuh and the descendants of Ibrahim and the descendants of Imran above the nations. (3:33)*** meaning you are not a Jew who may pray towards the east, not are you a Christian who may pray facing west. But you are on the path of Ibrahim as has Allah Almighty said: ***Ibrahim was not a Jew nor a Christian but he was (an) upright (man), a Muslim, and he was not one of the polytheists. (3:67)*** But what is meant by the Divine words: ***the oil whereof almost gives light though fire touch it not*** is that the example of your progeny is like oil which is being extracted from olive. Very soon they will speak with the Prophetic knowledge though no angel may come to him (with revelation).

Third: Ali bin Ibrahim and Furat have narrated from Abdullah bin Jundab that he wrote to Imam Reza (a.s.): May I be sacrificed on you. I have become old and weak and am no more able to do things which I could perform earlier. May I be sacrificed for you. Kindly teach me things which may make me near my Lord and may increase my wisdom and my knowledge and intelligence. The Hazrat wrote in response: Read the letter which I am sending to you and understand it fully. There is health in it for

the one whom Allah like and therein is guidance for the one whom Allah wants to give it. You should read again and again:

In the name of Allah the Beneficent the Merciful; There is no power or might except with Allah the High and the Mighty. Imam Ali bin Husain (a.s.) said doubtlessly Muhammad was the trustee of Allah on earth. After he was taken up from the world we Ahle Bayt are the trustees on the earth. We have the knowledge of people's calamities and death and the lineage of people and of the one who was born on Islam and who know merely by looking at anyone whether he is a believer or a hypocrite. Our Shias have, with them the names of all of their elders. Allah has taken a covenant and an oath from us and from them that they will go wherever we go and wherever we will enter they will also enter. None save us and they are on the community (Millat) of Ibrahim and we will benefit by the Light of the Prophet on the Day of Qiyamat and the Prophet will benefit from the light of Allah. And our Shias will catch hold of our light. Whoever will remain detached from us will be destroyed and whosoever will follow us will get salvation and whoever will deny our Imamate is a disbeliever and verily we guide the one who follows us and he also gets guidance who does not love us and the one who does not love us is not from us and he has nothing to do with Islam. Allah has initiated Religion with us and He has also concluded it on us. It is due to our grace that Allah grows your provision from the earth and it is due to our grace that Allah pours down water from the sky and it is due to our grace that Allah saves you from drowning in the sea and from sinking in the earth and it will be due to our grace that Allah will give you the benefit in your life and in your grave and in the field of gathering (Hashr) and on the Bridge (Sirat) and near the balance (Mizan) and make you enter Paradise. In the Book of Allah, our example is that of ***a niche*** and that ***niche*** has in it a lamp. So we are that ***niche*** wherein is the lamp and the lamp is the Prophet Muhammad (s.a.w.s.) and the lamp is in a glass, the apparent meaning of which is the Hazrat.

According to the report of Furat, we are the ***glass, (and) the glass is as it were a brightly shining star, lit from a blessed olive-tree, neither eastern nor western*** which means there is no defect of any kind in his Holy lineage which may be sometimes related to the east and some times to the west and in the words: ***the oil whereof almost gives light though fire touch it not*** fire means Quran.[39] ***Light upon light*** means the arrival of Imam after Imam. ***Allah guides to His light whom He pleases*** means the light of the Imamate and it is the resolve of Allah to appoint our Wali and our Shia in such a manner that his face may be bright and his argument clear and his proof may be precious in the sight of Allah. Our enemy will appear with a dark face on the Day of Judgement. His arguments will be false and it is the decision of Allah to make our friends the companions of the messengers, the truthful ones, martyrs and the righteous people and how nice are his friends of satans and disbelievers and how bad are their friends. And it is the resolution of Allah to make our enemies the friends of Satan and disbelievers and how bad are their friends. Our martyrs have a ten-fold grace over all other martyrs. So we are the noble ones and we are the sons and legatees of the prophets and the legatees. We are the dignitaries in the

Book of Allah and we are, among all peoples, along with Prophet of Allah, the best and the highest and it is we for whom Allah has reserved His Religion. ***He has made plain to you of the religion what He enjoined upon Nuh and that which We have revealed to you and that which We enjoined upon Ibrahim and Musa and Isa that keep to obedience and be not divided therein… (42:13)*** that is, remain steadfast on the religion of Muhammad (s.a.w.s.). ***Hard to the unbelievers is that which you call them to (42:13);*** that is, who deny the Wilayat of Ali which you invite them to accept (Wilayat of Ali) is hard for them. ***Allah chooses for Himself whom He pleases, and guides to Himself him who turns (to Him), frequently (42:13).*** The Imam said: Allah draws whom He likes towards Him and He guides whom He wills, meaning: O Prophet! Allah guides him who accepts your Wilayat.

Similarly, Muhammad bin Ayyash has narrated from Imam Sadiq (a.s.) that Imam Zainul Aabedeen (a.s.) said: Our example, in the Book of Allah, is like niche. So we are the niche and niche is the hole wherein a lamp is placed and the lamp is in a glass and the glass is Muhammad (s.a.w.s.) ***(And) the glass is as it were a brightly shining star*** is Ali ibne Abi Talib. ***Light upon light*** is the holy Quran and ***Allah guides to His light whom He pleases*** means Allah guides towards our Wilayat everyone whom he loves.

Fourth: Ali bin Ibrahim has narrated from Imam Sadiq (a.s.) that Imam Baqir (a.s.) has, in the explanation of the verse of Noor (24:35) said that Allah began His light as is His guidance in the heart of a believer. ***As a niche in which is a lamp*** is the chest of the believer and glass is his heart and the lamp is the radiance that Allah has put in his heart. ***Lit from a blessed olive-tree*** is the lineage of the believer. ***Neither eastern nor western*** means that it is in the middle of the mountain so that it may be neither eastern, where sunrays may not fall on it at the time of sunset, nor is it western where it may not receive sunrays at the time of daybreak. Rather it is at a point where it gets light at all times. ***The oil whereof almost gives light though fire touch it not*** means it is likely that very soon the light which Allah has placed in his heart may begin to spread brightness without saying anything by the tongue. ***Light upon light*** means duty after duty and Sunnah (tradition) over Sunnah. ***Allah guides to His light whom He pleases*** means Allah leads whom He likes towards His obligatory duties and the recommended deeds. He said: ***And Allah sets forth parables for men*** means Allah has given the example for the faithful. The business of every faithful is to go round (keep going round) five Noors (Lights). His entering in everyone of the said works is a Noor and to come out of it (conclusion) is also Noor. His talking is Noor and his knowledge is Noor. On the Day of Judgement, his returning towards his lord is also Noor. The Hazrat said: Subhanallah, Allah has no examples. So: ***Therefore do not give likenesses to Allah. 16:74***

Second verse:

فِي بُيُوتٍ أَذِنَ اللَّهُ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ. رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ

وَالْأَبْصَارُ. لِيَجْزِيَهُمْ اللَّهُ أَحْسَنَ مَا عَمِلُوا وَيَزِيدَهُمْ مِنْ فَضْلِهِ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ.

In houses which Allah has permitted to be exalted and that His name may be remembered in them; there glorify Him therein in the mornings and the evenings, Men whom neither merchandise nor selling diverts from the remembrance of Allah and the keeping up of prayer and the giving of poor-rate; they fear a day in which the hearts and eyes shall turn about; That Allah may give them the best reward of what they have done, and give them more out of His grace; and Allah gives sustenance to whom He pleases without measure. 24:36-38

This verse is only the continuation of the previous verse, which has been just discussed. It means that these guiding lights and the Radiant Imamate and Khilafat shine in some houses and in some families as permitted by Allah and Allah has decided that due to their make up and for honouring them to raise them high or He has ordered to recognize the dignified heights of these families and to believe in their Imamate and Khilafat. Some have said that what is meant by 'their houses' is the mosques as it has been said that the Mosques are the houses of Allah on the earth which provide light to those in the sky just as the stars provide light to those who are on the earth. And some have said that they are the houses of the prophets, as the Lord Almighty says:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمْ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا.

Allah only desires to keep away the uncleanness from you, O people of the House! and to purify you a (thorough) purifying. 33:33

And He has also said:

رَحْمَةُ اللَّهِ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ مَجِيدٌ.

The mercy of Allah and His blessings are on you, O people of the house… 11:73

Shaykh Tabarsi has said that: ***In houses which Allah has permitted to be exalted*** are those houses that belong to the messengers and the absolute legatees and that ***permitted to be exalted*** means giving honour and removal of impurities and to keep them clean of disobediences and sins. Some have said that ***permitted to be exalted*** means asking of their needs from Allah and ***that His name may be remembered in them*** means the name of Allah is being recited in them. They say Quran is being recited therein or Allah's beautiful names are being read therein. ***There glorify Him therein in the mornings and the evenings*** means in them, every morn and eve, Allah's holiness is being described. Some have said that it means offering of prayer and some have said that it means Allah's being clean of those things which cannot be attributed to Him and to relate those attributes to Allah which rightfully belong to Him, all of which are made up of wisdom and reason. Then it is mentioned as to who are the reciters of glorification. So Allah says:

رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ.

Men whom neither merchandise nor selling diverts from the remembrance of Allah and the keeping up of prayer and the giving of poor-rate; they fear a day in which the hearts and eyes shall turn about; That Allah may give them the best reward of what they have done, and give them more out of His grace; and Allah gives sustenance to whom He pleases without measure. 24:37

This is the literal translation of the verse and now some traditions are being given below in this regard.

Both Shias and the Ahle Sunnat have narrated from Buraidah that when the Holy Prophet (s.a.w.s.) recited this verse, a man got up and asked: O Messenger of Allah! Which are those houses? The Hazrat replied: They are the houses of the messengers. Thereafter Abu Bakr got up and asked, pointing towards the houses of Ali (a.s.) and Fatima, are these houses also included in those ones? The Holy Prophet (s.a.w.s.) replied: Yes, rather they are the best of them.

Shazan has narrated from Ibne Abbas that: I was in the Mosque when someone recited this verse. I asked: O Messenger of Allah! Which are those houses? The Holy Prophet (s.a.w.s.) replied: They are the houses of messengers pointing towards the noble house of Fatima (s.a.).

Muhammad bin Ayyash has, with reliable chains of narrators, narrated from Muhammad bin Fuzail that Imam Moosa Kazim (a.s.) was asked about the meaning of this verse. He replied that here house means the houses of Muhammad the Prophet of Allah and that the house of Imam Ali (a.s.) is also included in them.

From other reliable chains the same Imam is reported to have said that here houses means the houses of Aale Muhammad which means the houses of Ali (a.s.) and Fatima and Hasan and Husain and Hamza and Ja'far (a.s.). ***They glorify Him therein in the mornings and the evenings*** means the prayer which is being offered in the hours of grace. Then in praise of them, Allah says: ***Men whom neither merchandise nor selling diverts from the remembrance of Allah and the keeping up of prayer and the giving of poor-rate; they fear a day in which the hearts and eyes shall turn about…*** That they are a few males and that none else has been included in them and has, thereafter, said: ***That Allah may give them the best reward of what they have done, and give them more out of His grace; and Allah gives sustenance to whom He pleases without measure…*** which mean the things which have been reserved for them like making their love and obedience obligatory and calling their residence Paradise.

Kulaini has narrated from Abu Hamza Thumali that once Qatada Basri came to Imam Baqir (a.s.). The latter asked him: Are you the jurisprudent (Faqih) of Basra? He replied: Yes. The Hazrat told him: Woe unto you Qatada! Doubtlessly the Creator of the universe has created a group and has given it His Hujjat (proof) over His creation. So they (the group said) are the pegs (like mountains) on earth who stand (keep steadfast) on the Command of Allah. They are noble because of the knowledge of Allah and Allah chose

them before creating the universe. Those fine bodies were on the right side of the Throne (Arsh). Hearing this, Qatada remained silent for quite sometime and then said: By Allah, I have remained in the company of religious jurisprudents (Faqihs) and have also sat with Ibne Abbas. But at no time have I ever experienced the restlessness before them as I am experiencing now in front of you. The Hazrat asked: Do you know before whom are you sitting now? You are sitting before the residents of those houses in praise of which Allah has said: ***In houses which Allah has permitted to be exalted and that His name may be remembered in them…*** You are sitting there and are before the one of that group about whom Allah has mentioned this verse. Qatada said: By Allah, you have told the truth. May Allah sacrifice me for you. By Allah, this house is not made up of bricks and cement, rather this is the house of nobility and high grace.

Kulaini has narrated from Imam Sadiq (a.s.) in the explanation of the verse of Houses (24:36) that it means the houses of prophets said that Allah has made four of them the noblest of all houses as He has said:

إِنَّ اللَّهَ اصْطَفَى آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ.

Surely Allah chose Adam and Nuh and the descendants of Ibrahim and the descendants of Imran above the nations. 3:33

It is narrated in Ihtijaj that Ibne Kawaa has narrated from Amirul Momineen, about the meaning of this verse that: ***and it is not righteousness that you should enter the houses at their backs, but righteousness is this that one should guard (against evil); and go into the houses by their doors…(2:189)*** The Hazrat said: We are houses about which Allah has ordered to enter through doors and we are the threshold of Allah and His houses through the doors whereof people should proceed towards Allah. So the one who obeyed and followed us and believed in our Imamate and Wilayat, entered these houses through proper doors and the one who opposes us and gives grace to others over us is entering the houses through the back.[40]

The third and the fourth verses:

وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بِقِيعَةٍ يَحْسَبُهُ الظَّمْآنُ مَاءً حَتَّى إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا حَتَّى إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ اللَّهَ عِنْدَهُ فَوَفَّاهُ حِسَابَهُ وَاللَّهُ سَرِيعُ الْحِسَابِ.

And (as for) those who disbelieve, their deeds are like the mirage in a desert, which the thirsty man deems to be water; until when he comes to it he finds it to be naught, and there he finds Allah, so He pays back to him his reckoning in full; and Allah is quick in reckoning; Or like utter darkness in the deep sea: there covers it a wave above which is another wave, above which is a cloud, (layers of) utter darkness one above another; when he holds out his hand, he is almost unable to see it; and to whomsoever Allah does not give light, he has no light. 24:39-40

As, in the previous verses, faith, knowledge, Messengership and Imamate have been compared with Noor or Light. Now these two verses give the examples for the behaviour of disbelievers who are contrary to the Holy personalities. It is mentioned that those people who belie Allah and His Prophet, their deeds are like a mirage in deserts. The thirsty considered them

water bodies and when he reaches there he finds nothing but Allah's chastisement and the reward of his misdeeds from Allah and very soon Allah is to take an account from the creations. Or the example of the deniers is like the darkness in deep seas and the surface of the sea may be covered by a big wave then another wave over it and then by dark clouds overhead, that is, darkness over darkness, and when he (the drowning person) stretches out his hand (which is the most apparent of all his body organs) he is unable to see it even and the one whom Allah does not give light has no light at all.

Ibne Mahyar has, with reliable chains of narrators, narrated from Imam Baqir (a.s.) that: ***And (as for) those who disbelieve*** means Banu Umayyah and what is meant by ***which the thirsty man deems to be water*** is the thirsty hypocrite who leads Bani Umayyah towards the mirage (making them believe that it is water) and when they reach there they get nothing except divine punishment.

In the *Tafsir* of Ali Bin Ibrahim, Imam Baqir (a.s.) is quoted that ***which the thirsty man deems to be water*** points towards the first and the second mischief and that by ***utter darkness in the deep sea*** is meant the third mischief and that by ***there covers it a wave above which is another wave*** is meant Talha and Zubair. ***Above which is a cloud, (layers of) utter darkness*** means the trouble raised by Muawiyah and all Banu Umayyah. When the faithful draws out his hand in the midst of the darkness of these troubles, it is not possible to see. ***And to whomsoever Allah does not give light*** means the one for whom Allah has not made an Imam from Bani Fatima, will not have any Imam in Qiyamat in whose light he can walk.

And as has been mentioned in another verse:

يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ بُشْرَاكُمُ الْيَوْمَ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ.

On that day you will see the faithful men and the faithful women—their light running before them and on their right hand—good news for you today: gardens beneath which rivers flow, to abide therein, that is the grand achievement. 57:12

The Imam said that on the day of Qiyamat, the Imams will be lights for the faithful who will walk before them and on their right so as to lead the Shias to the palaces in Paradise.

Kulaini has, somewhat differently, yet with reliable chains of narrators, narrated this tradition and so also Ibne Mahyar has, with reliable chains of narrators, narrated it from Imam Sadiq (a.s.) that ***Or like utter darkness in the deep sea*** is an indication to the first and the second and that by; ***there covers it a wave*** means the people of Jamal (Battle of the camel), Siffeen and Naharwan. ***Above which is another wave*** means Banu Umayyah. ***When he holds out his hand, he is almost unable to see it*** means when Amirul Momineen took out his hand in their mischief and darkness it was not possible to see, that is, he was giving them good counsels but people did not accept except the one who believed in his Imamate and Wilayat. ***And to whomsoever Allah does not give light, he has no light*** means the one for whom Allah did not provide an Imam in this world will not have any light in the hereafter, that is, he will have no Imam to guide him towards Paradise.

The fifth verse:

فَآمِنُوا بِاللَّهِ وَرَسُولِهِ وَالنُّورِ الَّذِي أَنزَلْنَا وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ.

Therefore believe in Allah and His Apostle and the Light which We have revealed. 57:12

Most commentators have said that in this verse, Light means the Quran.

Kulaini and others have, with reliable chains of narrators, quoted Imam Baqir (a.s.) that he said: By Allah! In this verse, what is meant by light are the Imams from the Aale Muhammad till the Day of Judgment and by Allah, only they are the light of Allah both in the skies and on the earth whom Allah has sent. By Allah, in the hearts of the believers, the light of the Imam is shining more brightly than the sun and, by Allah, these dignitaries are keeping the hearts of the faithful shining and Allah hides their light from those whom He wills whereby their hearts remain dark and nobody befriends us and none believes in our guardianship (Wilayat) unless Allah makes his heart clean and Allah does not clean the heart of anyone until one becomes obedient to us and does not come in our company in the place of safety. When he becomes obedient to us, Allah protects him from hardships and keeps him safe from the severe terror of the Day of Qiyamat.[41]

The sixth verse:

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَاةِ وَالْإِنجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنْ الْمُنكَرِ وَيُحِلُّ لَهُمْ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمْ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ أُوْلَئِكَ هُمْ الْمُفْلِحُونَ.

Those who follow the Apostle-Prophet, the Ummi, whom they find written down with them in the Taurat and the Injeel (who) enjoins them good and forbids them evil, and makes lawful to them the good things and makes unlawful to them impure things, and removes from them their burden and the shackles which were upon them; so (as for) those who believe in him and honor him and help him, and follow the light which has been sent down with him, these it is that are the successful. 7:157

Allah Almighty, with reference to the virtues of the righteous people, for whom He has reserved His mercy, says:

Those who follow and obey the Prophet who did not read and write or was the resident of Ummul Qura (Meccan), find the mention of this Prophet and his attributes and his Messengership in Torah and Bible which are with them, who commands them to do good deeds and prevents them from evils and makes clean and pure things permitted for them and makes bad and dirty things prohibited (Haram) and decreases the burden of difficult matters which were on their heads (weight of heavy covenants etc). So now only those people are successful who trusted him and gave respect to him and helped him and followed the light which has been sent down with this prophet.

Many commentators have said that Light means the Quran and Kulaini has quoted Imam Ja'far (a.s.) that here Light means Amirul Momineen (a.s.) and so also the Infallible Imams.

Ali bin Ibrahim has narrated that Light means Amirul Momineen. So Allah took promise from His Prophets about His Prophet that they will inform their people about the advent of the last Prophet (s.a.w.s.) and may help him. Thus the Prophets helped by word and gave their communities the covenant and very soon, on the time of the second coming (Raja't) the Holy Prophet (s.a.w.s.) and all the messengers will return to this world and will help the Hazrat.

Kulaini also has, in another tradition, narrated from Imam Sadiq (a.s.) that: so (as for) those who believe in him means 'have believed in the Imam' and from: and honor him and help him, and follow the light which has been sent down with him, these it is that are the successful… means 'they did not keep away from 'Jibt' and 'Taaghoot' who are the first and the second (usurpers of caliphate) and their worship denotes their obedience.

Ayyashi has narrated from Imam Baqir (a.s.) that in this verse Light means Ali Ibne Abi Talib (a.s.).[42]

The Seventh verse:

يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَنْ يُتِمَّ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ.

They desire to put out the light of Allah with their mouths but Allah will perfect His light, though the unbelievers may be averse. 61:8

It means that 'the deniers and the hypocrites want to puff out the light of Allah with a blow of their mouth and to suppress Religion with their false religions like a man who wants to puff our the light of the sun with a blow of his mouth and Allah is to complete His Noor even though the deniers may dislike it.'

Kulaini and others with reliable chains of narrators narrated from Imam Baqir (a.s.) that people asked the meaning of this verse from Imam (a.s.) and he said: People wanted to wipe out the Wilayat of Amirul Momineen with their talks and Allah completes the Imamate as has been mentioned in another verse:

Light of Allah means Imamate. People asked for the explanation of the subsequent verse:

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ.

He it is Who sent His Apostle with the guidance and the true religion, that He may make it overcome the religions, all of them, though the polytheists may be averse. 61:9

The Imam said that Allah is He Who ordered His Messenger to make Ali Ibne Abi Talib his legatee as Wilayat is the True religion so that (He will) complete His Light along with the Wilayat of the Qaem Aale Muhammad (Imam Mahdi) though the polytheists may be averse to the Wilayat of Ali. That is even though the deniers may not like the Wilayat of Ali. People asked: Was this verse revealed like this? He said: Yes.

Ali bin Ibrahim has, explaining the verse: ***Allah will perfect His light, though the unbelievers may be averse…*** narrated that Allah will complete

His Light through the Qaem Aale Muhammad (Imam Mahdi) until, at last, there will not be worship of anyone (or anything) at any place except the worship of only one Allah as the Holy Prophet (s.a.w.s.) has said that he (Qaem Aale Muhammad) would fill up the world with justice and equity just as it was formerly full of injustice and oppression.

It is narrated in *Akmaluddeen* from Imam Sadiq (a.s.) that the earth never remains without an Imam who is wise and who enlivens and establishes, through true affairs (orders), that which people destroy. Then he recited the verse:

They desire to put out the light of Allah with their mouths but Allah will perfect His light, though the unbelievers may be averse. 61:8

Muhammad bin Ayyash has narrated that Imam Baqir (a.s.) recited this very verse and said: By Allah, if you people give up the true religion and the Wilayat of Ahlul Bayt (a.s.), Allah will not give up, that is, verily He will create groups who will adopt this religion or He will make the Qaem of Aale Muhammad appear, who would make the entire creation enter this religion.

Likewise, it is narrated from Amirul Momineen that one day the Holy Prophet (s.a.w.s.) ascended the pulpit and said: Allah looked at people of the world as it should be seen and then selected me from among all. Then He looked again and chose Ali who is my brother, my heir, my legatee and my Caliph in my Ummah and the guardian (Wali) and Imam of every believer. Whoever befriends him has befriended Allah and whoever becomes his enemy has become an enemy of Allah. By Allah, no one befriends him except a believer and no one becomes his enemy except an infidel. He is, after me, the Light of the earth and he is the pillar of the earth. He alone is the word of piety (Kalima Taqwa) and firmest handle/rope (Urwatul Wuthqa) as mentioned by Allah. Then he (s.a.) recited the verse: ***They desire to put out the light of Allah with their mouths…*** till the end and said: O People! Those of you who are present here should convey my message to those who are not present. O Allah! I make You witness in this matter. (Then he begins the continuation of tradition in his speech). Thereafter, Allah looked at the earth for the third time and, after me and after my brother Ali, chose eleven Imams who will arrive one after another as his vicegerents. They are like stars in the sky as when a star sets another one rises in its place. They are guides as well as rightly-guided. No one can harm them, except the one who cheats them and may not help them. These Imams are all proofs of Allah on earth and His witness before the creation. Whoever obeyed them obeyed Allah and whoever disobeyed them disobeyed Allah. They are with the Quran and the Quran is with them. They will not get separated from the Quran until they come to me on the pond of Kauthar.

The Eighth verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَآمِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ وَيَجْعَلْ لَكُمْ نُورًا تَمْشُونَ بِهِ وَيَغْفِرْ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ.

O you who believe! Be careful of (your duty to) Allah and believe in His Apostle: He will give you two portions of His mercy, and make for you a light with which you will walk, and forgive you, and Allah is Forgiving, Merciful. 57:28

Commentators have translated it like this: O those people who have believed in the Oneness of Allah and who testify Moosa and Isa, refrain from Allah's anger and believe in the Messenger of Allah, or: O those who have apparently believed in Allah and His Messenger, believe in the Messenger from your heart so that Allah may grant you two parts of that Light by His Mercy, two parts of that Light (noor) in the light of which you may walk on the Day of Qiyamat and Allah may forgive you and Allah is Forgiving, Kind. Some have said that here Light (Noor) means the Holy Quran.

Kulaini and Mahyar and others have, with many chains of narrators, narrated that 'two portions' (Kaflain) means Imams Hasan and Husain (a.s.) and: ***And make for you a light with which you will walk…*** means He may appoint an Imam for you whom you may follow.

Ibne Mahyar has, with another chain, reported that Imam Baqir (a.s.) said that 'two portions' (Kaflain) means Hasnain (Imams Hasan and Husain). ***And make for you a light with which you will walk…*** means a just Imam whom they follow and he is Imam Ali (a.s.).

Likewise, Jabir bin Abdullah Ansari is reported to have said, from reliable chains of narrators, that 'two portions' (Kaflain) means Hasnain (a.s.) and then added: The one whom Allah grants grace or makes our Shia, no calamity facing him in the world can harm him even if he may have nothing but grass to eat.[43]

The Ninth verse:

يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ بُشْرَاكُمُ الْيَوْمَ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ. يَوْمَ يَقُولُ الْمُنَافِقُونَ وَالْمُنَافِقَاتُ لِلَّذِينَ آمَنُوا انْظُرُونَا نَقْتَبِسْ مِنْ نُورِكُمْ قِيلَ ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا فَضُرِبَ بَيْنَهُمْ بِسُورٍ لَهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ. يُنَادُونَهُمْ أَلَمْ نَكُنْ مَعَكُمْ قَالُوا بَلَى وَلَكِنَّكُمْ فَتَنْتُمْ أَنْفُسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ وَغَرَّتْكُمُ الْأَمَانِيُّ حَتَّى جَاءَ أَمْرُ اللَّهِ وَغَرَّكُمْ بِاللَّهِ الْغَرُورُ. فَالْيَوْمَ لَا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ وَلَا مِنَ الَّذِينَ كَفَرُوا مَأْوَاكُمُ النَّارُ هِيَ مَوْلَاكُمْ وَبِئْسَ الْمَصِيرُ.

On that day you will see the faithful men and the faithful women—their light running before them and on their right hand—good news for you today: gardens beneath which rivers flow, to abide therein, that is the grand achievement. On the day when the hypocritical men and the hypocritical women will say to those who believe: Wait for us, that we may have light from your light; it shall be said: Turn back and seek a light. Then separation would be brought about between them, with a wall having a door in it; (as for) the inside of it, there shall be mercy in it, and (as for) the outside of it, before it there shall be punishment. They will cry out to them: Were we not with you? They shall say: Yea! but you caused

yourselves to fall into temptation, and you waited and doubted, and vain desires deceived you till the threatened punishment of Allah came, while the arch deceiver deceived you about Allah. So today ransom shall not be accepted from you nor from those who disbelieved; your abode is the fire; it is your friend and evil is the resort. 57:12-15

Meaning: That day you will see that the light (Noor) of the believing men and women (everyone of them) will be walking fast both in front of them and on their right side and angels will tell them: Good tidings of Paradise for you beneath which rivers flow. You will live in them forever. This is the great success. And on that Day the hypocrite men and hypocrite women will say to the faithful ones: Just wait for us or just look at us so that we may also benefit from your light. In response they will be told: Go back to the world and gain light through faith and good deeds or return to the field of gathering (Mahshar) or go wherever you like because you will not get any share from us. Then a wall will be raised between those believers and hypocrites having a door of divine mercy which is Paradise and beyond it would be divine anger which is called Hell. The hypocrites will say to the faithful: Were you not with us in the world? The faithful will say: Doubtlessly you were but you were indulging in hypocrisy and were awaiting calamities to fall on the faithful and you were in doubt about the religion and aspirations had deceived you until the Divine Command came up, that is, death overtook you. And Satan made you unmindful of Allah. So now you will not get any ransom neither from Allah not from the deniers. Your dwelling place is Hell and only it is more suitable to you and it is a very bad place for your return.

It is mentioned at another place:

يَا أَيُّهَا الَّذِينَ آمَنُوا تُوبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحًا عَسَى رَبُّكُمْ أَنْ يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ آمَنُوا مَعَهُ نُورُهُمْ يَسْعَى بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ رَبَّنَا أَتْمِمْ لَنَا نُورَنَا وَاغْفِرْ لَنَا إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

O you who believe! Turn to Allah a sincere turning; maybe your Lord will remove from you your evil and cause you to enter gardens beneath which rivers flow, on the day on which Allah will not abase the Prophet and those who believe with him; their light shall run on before them and on their right hands; they shall say: Our Lord! make perfect for us our light, and grant us protection, surely Thou hast power over all things. 66:8

Meaning: O Faithful people! Repent for your sins from the bottom of your heart on the threshold of Allah that is such repentance (Taubah) after which you may not repeat those sins. It is hoped that your Lord will have mercy on you and will forgive your sins and will admit you to gardens beneath which rivers flow. On that day Allah will not put His Messenger and the faithful people to disgrace. On that day their Light (Noor) would be walking before them and on their right side and they will be humming: O Our Lord! Complete our Light for us and forgive us. Verily You are able to do everything.

Ali bin Ibrahim has, in the explanation of this verse, quoted Imam Sadiq (a.s.) regarding the Divine Words that the Imam of the faithful will be their

Light (Noor) which will be walking ahead of them and on their right until it will lead them into Paradise.

In the *Tafsir* of Furat, Imam Baqir (a.s.) is quoted when asked the meaning (Tafsir) of: ***On that day you will see the faithful men and the faithful women—their light running before them*** that he said: The Holy Prophet (s.a.w.s.) has said that Noor (Radiance or Light) will be that of the Imam of the faithful which will, on the Day of judgment, walk before them when Allah will permit the Imam to go to their dwellings in the Paradise of permanence (Jannatul Adn) and the faithful will be behind them until they enter Paradise. And about Allah's words: ***and on their right hand***, he said that you will take mediation (Wasilah) of the Aale Muhammad holding their skirts and they will catch hold of the skirt of Hasan and Husain (a.s.) and they will hold the skirt of Amirul Momineen and he will be holding the skirt of the Holy Prophet (s.a.w.s.) until they enter Paradise along with these dignitaries.

This is the Tafsir of the words of Allah: ***good news for you today: gardens…***

Ibne Shahar Aashob has, in *Manaqib*, quoted Imam Baqir (a.s.) that the meaning of 'complete our Light (Noor) for us' is 'make our Shias join us'.

Imam Sadiq (a.s.) has, explaining the verse: ***Wait for us, that we may have light from your light…*** said that the Lord of the universe will divide (curtail) the Light for the hypocrites and that it will appear in the toes of their left feet and will soon disappear and that is why the faithful will pray 'complete our Light for us'.

Ali bin Ibrahim has quoted Imam Sadiq (a.s.) that the one who will have Light in Qiyamat will get salvation and that every believer will surely have the Light.

Likewise, it is narrated in the explanation of the captioned verse that Allah, on the Day of Judgment and in the hereafter divide the Light among the people in proportion of their faith and of the hypocrites. Then the Light of the hypocrites will appear in their left toes and it will disappear soon. At that time the hypocrites will tell the faithful: Just keep standing where you are for a while so that we may also get some benefit of your Light. The faithful will reply: Go back from where you have come and ask for light from there. So they (the hypocrites) will return and a wall will come up between them. The hypocrites will call out to the faithful from the other side of that wall and ask: Were you not with us in the world? They will respond: Indeed we were. But your hearts made you incline towards sins by deceit and you fell in doubt regarding the faith and you were waiting for calamities to fall on the faithful.

The tenth verse:

فَالْيَوْمَ لَا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ وَلَا مِنَ الَّذِينَ كَفَرُوا.

So today ransom shall not be accepted from you nor from those who disbelieved…57:15

About the above verse the Imam said: By Allah, what is meant by this verse is neither the Jews nor the Christians; and Allah has not aimed here at anyone except the Ahle Qibla (those having common prayer direction).

مَأْوَاكُمْ النَّارُ هِيَ مَوْلَاكُمْ وَبِئْسَ الْمَصِيرُ.

Your abode is the fire; it is your friend and evil is the resort…

This means the Hell-fire is more deserving for you.

It is mentioned in Amirul Momineen's sermon of Ghadeer: Race towards what pleases your Lord before a wall is raised in front of you within which may be mercy and without which, chastisement. At that time your complaint will not be heard and you will cry and weep but no notice will be taken.

It is narrated at length in a tradition in *Khisal* according to which Prophet of Allah said that on the Day of Judgment there will be five flags for my Ummah:

The first flag will come with the Pharaoh of this Ummah who is the first hypocrite. The second banner will be with Samri of this community who is the second hypocrite. The third pennant will be that of the Jaaseeq of this Ummah who is the third hypocrite, the fourth flag will be of Muawiyah and the fifth will be, O Ali! Yours under which will gather the faithful and you will be their Imam. Then the holders of the aforesaid four flags would be asked: Go back and seek Light and then a wall will be raised between them with a door in it. Inside it will be mercy wherein will be my Shias and devotees and those who would be with me will be those who had remained with me and fought against the rebel group. The door of mercy means my Shias. The rebels, others and the hypocrites would cry to my Shias asking: Were we not with you in the world (till end as mentioned above). Then the Hazrat said: My Shias and the believers of my Ummah will arrive on the pond of Kauthar and I will have a staff of the Awsaj tree in my hand with which I will drive away my enemies from Kauthar just as camels are being driven away.

It is narrated by Jabir Ansari in *Khisal* that: I was with the Holy Prophet (s.a.w.s.) when the latter told to Amirul Momineen (a.s.): Allah has given seven virtues to your Shias and your friends: Ease at the time of death, comfort in the horrible time in grave, light in darkness, safety from fear and anxiety at the time of Qiyamat, justice near the balance of deeds, crossing the bridge (Sirat) easily and to be the first while entering Paradise. Then he recited the verse:

…their light running before them and on their right hand…

The Eleventh verse:

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنْ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمْ الطَّاغُوتُ يُخْرِجُونَهُمْ مِنْ النُّورِ إِلَى الظُّلُمَاتِ أُوْلَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ.

Allah is the guardian of those who believe. He brings them out of the darkness into the light; and (as to) those who disbelieve, their guardians are Shaitans who take them out of the light into the darkness; they are the inmates of the fire, in it they shall abide. 2:257

Meaning: Allah is the guardian (Wali) or the master of the affair (Waliyul Amr) of those who have believed. He brings them out of the darkness of disbelief, misguidance and ignorance and brings them in the light of faith, guidance and knowledge. And those who have become deniers, their friend and helper is the false deity (Taghoot), that is, the devil

Satan who is the leader of the deniers and deviators and the leaders of infidelity and misguidance drives them out of their light of faith, knowledge and guidance or their ability in these things and take them into the darkness of committing disbelief and transgression or takes them out of the light of reasons and proofs and drowns them in the darkness of doubts and uncertainties.

Imam Sadiq (a.s.) is quoted in the *Tafsir* of Ayyashi that, in this verse Light (Noor) means Aale Muhammad and darkness means their enemies.

Then it is narrated from Imam Sadiq (a.s.) that what it means is that the one who puts faith in those Imams who have been appointed by Allah, even if the deeds of that person are bad, Allah takes him out of the darkness of the Day of Qiyamat and leads him towards the light of forgiveness and pardon and admits him to Paradise and those who have denied the true Imams and who believe in those leaders who have not been appointed by Allah will remain in the Hell forever even if they were righteous and steadfast in their deeds and (good) in character.

Kulaini has narrated with reliable chains of narrators from Yafoor that: I said to Imam Sadiq (a.s.): I find it very strange that some people who have no connection or relation with your Wilayat and have the Wilayat of other hypocrites and yet they are honest and faithful and also wonder about some who are your friends and believe in your Wilayat but are neither honest, faithful nor true. Hearing this, the Imam sat up straight and said in fiery tone: He has no religion who worships Allah with a love for an oppressor Imam (leader) who has not been appointed by Allah. But there is no chastisement for the one who does not worship (does not pray) but believes in the Imamate of the just Imams who has been appointed by Allah. I asked rather astonishingly: No religion for them and no punishment? The Imams said: Yes, perhaps you have not heard this word of Allah: ***Allah is the guardian of those who believe. He brings them out of the darkness into the light;*** It means: Takes him out of the darkness of sins and brings him towards Taubah (repentance) and pardon because they (such people) were believing in every just Imam's Imamate who has been appointed by Allah. And it is said: ***and (as to) those who disbelieve, their guardians are Shaitans who take them out of the light into the darkness;*** The narrator said that I asked: Does it not mean the denier-disbelievers? The Imam replied: Do the deniers ever possess any Noor or light from which they might be brought into darkness? Rather what is meant in this verse are those who do have the light of Islam. Yet, since they accepted the love and Wilayat of every oppressor Imam who is not appointed by Allah, they left the light of Islam and entered the darkness of deviation. Therefore, Allah made Hell-fire their punishment. So they are the people of Hell. They will live in it forever.

Shaykh Tusi has, in *Majalis*, quoted Amirul Momineen that the Holy Prophet (s.a.w.s.) recited this till: ***in it they shall abide.*** People asked: Who are the people of Hell? The Prophet replied: Those who will, after my passing away, fight against Ali and only they will dwell in Hell along with the disbelievers because they rejected the truth after the proof was complete for them.

The twelfth verse:

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِنْ رَبِّكُمْ وَأَنزَلْنَا إِلَيْكُمْ نُورًا مُبِينًا فَأَمَّا الَّذِينَ آمَنُوا بِاللَّهِ وَاعْتَصَمُوا بِهِ فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِنْهُ وَفَضْلٍ وَيَهْدِيهِمْ إِلَيْهِ صِرَاطًا مُسْتَقِيمًا.

O people! surely there has come to you manifest proof from your Lord and We have sent to you clear light. Then as for those who believe in Allah and hold fast by Him, He will cause them to enter into His mercy and grace and guide them to Himself on a right path. 4:174-175

Meaning: O People! The proof (of truth) has come for you from your Lord and We have sent down to you the Noor (Light which shows the truth). So now those who believed in Allah and joined with that light, Allah will soon admit them to His mercy which has been promised to them and will also shower additional bounties on them and guide them towards that Straight Path which has been promised to them, that is the right path which, in the world, is submission, faith and obedience, and, in the hereafter it leads to Paradise.

Some commentators have said that proof (Burhan) means miracles. Some have said it means the Holy Prophet (s.a.w.s.) and according to yet some others, Light (Noor) is Quran.

In the book *Tawilul Aayaat,* Dailami has narrated that the Hazrat said: Burhan means the Holy Prophet (s.a.w.s.) and the manifest light (Noorum Mubeen) means Amirul Momineen (a.s.) and Ali bin Ibrahim has said that it means the light of the Imamate of Amirul Momineen (a.s.).

Then as for those who believe in Allah and hold fast by Him

It means those people who accepted the Wilayat of Amirul Momineen and of the Infallible Imams.

In *Majmaul Bayan,* Imam Sadiq (a.s.) is reported to have said that proof (Burhan) means Muhammad (s.a.w.s.) and Light (Noor) and the Straight Path (Sirate Mustaqeem) means Ali Ibne Abi Talib (a.s.).

The Thirteenth verse:

أَوَمَنْ كَانَ مَيْتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَنْ مَثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِنْهَا كَذَلِكَ زُيِّنَ لِلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ.

Is he who was dead then We raised him to life and made for him a light by which he walks among the people, like him whose likeness is that of one in utter darkness whence he cannot come forth? Thus what they did was made fair seeming to the unbelievers. 6:122

Meaning: The man who was dead (denier), him we made alive so to lead him towards faith and we appointed (provided) a Light (Noor) for him by which he walks among people. Some have said that Light means wisdom and intelligence, some have opined that it means the Holy Quran and yet some others have said it means faith. Can he be like the one who is lying in the darkness of disbelief, misguidance and ignorance and is totally unable to come out of it? In this way their deeds have been made beautiful for the deniers.

Kulaini has, with reliable chains of narrators, quoted Imam Sadiq (a.s.) that it means the light of Imamate whom the Imam leads and: ***Like him***

whose likeness is that of one in utter darkness whence he cannot come forth? means the one who does not know the Imam.

Kulaini has narrated through another reliable chain that when Allah decided to create Adam, on a Friday in the first hour, He sent Jibraeel (a.s.) who took some earth from the seventh sky upto the first sky in his right hand fist and likewise took the earth of the earths from first to the seventh earth in his left hand fist. At that time Allah addressed to what was in the right hand of Jibraeel: I will create out of you the messengers, their legatees, the truthfuls, the believers and the fortunate ones. Then He told to what was in Jibraeel's left hand: I will create the oppressors, the polytheists, the disbelievers and the stonehearted people out of you. Then He mixed the two dispositions (Teenat) and with regard to the guardianship (Wilayat) they became different from each other. As He says: 'He takes out the living from the dead and the dead from the living.' The Hazrat said: The living who is being created from the dead is a believer who is being brought our from the nature (Teenat) of the disbeliever and the dead which He brings our from the living is the disbeliever who comes our of a believer's essence (Teenat). Therefore, the living is the believer and the dead is the disbeliever. This is the meaning of the Divine words: ***Is he who was dead then We raised him to life…*** Therefore, the basic material (Teenat) of the believer is mixed up with the basic material (Teenat) of the disbeliever and he gets life when Allah, by His Power separates his material from that of the disbeliever. Likewise, the Almighty Lord, at the time of birth, brings the believer out from the dark material of the disbeliever towards light (Noor). Therefore when it has entered in, it brings the disbeliever from light, which is the basic material of the believer towards the darkness of denial. As He has said: He sent the messenger so that he may warn (frighten) who is alive', that is, the believer and so that the warning of chastisement may come true for the deniers or may complete arguments (Hujjat) to them.

Ayyashi has, in the explanation of this verse quoted Imam Baqir (a.s.) that here 'Mayyit' (dead) means he who does not know our affair of Imamate and meaning of life (Hayat) is that he came to know the truth about Imamate and Light (Noor) means Imam Ali Ibne Abi Talib and darkness (Zulumat) is like that of those in the creation who know nothing and do not recognize their Imam and he pointed towards them by his hand.

Ibne Shahr Aashob has narrated almost like this and Ali bin Ibrahim has said that: ***Is he who was dead…*** means he is ignorant of the truth. ***Then We raised him to life…*** means We guide him towards truth and ***made for him a light by which he walks among the people…*** here Light (Noor) means Wilayat and ***like him whose likeness is that of one in utter darkness whence he cannot come forth…*** means they are devoid of truth in the matter of the Wilayat of the Imams.

The Fourteenth verse:

رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِيَ مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلَا تَزِدْ الظَّالِمِينَ إِلَّا تَبَارًا.

My Lord! forgive me and my parents and him who enters my house believing, and the believing men and the believing women; and do not increase the unjust in aught but destruction! 71:28

Meaning: O my Lord! Forgive me and my father and also the one who may enter my house with faith and the believer men and the believer women and do not increase for the oppressors anything but destruction.

Ali bin Ibrahim has narrated from Imam Sadiq (a.s.) that here house means guardianship (Wilayat), that is, whoever accepts Wilayat is like the one who enters the house of the Prophets.[44]

Shaykh Tabarsi has said that house means either the house of the Prophet or the ship (ark) and some have said that it is the house of Muhammad (s.a.w.s.) and the 'believers' means either all the faithful or the Ummat of Muhammad (s.a.w.s.).

Kulaini and Ibne Mahyar have narrated from Imam Kazim (a.s.) in the explanation of the verse: ***And that the mosques are Allah's, therefore call not upon any one with Allah: (72:18)*** that Mosques means the legatees of Allah.

Ali bin Ibrahim has quoted Imam Reza (a.s.) that Mosques means the Imams.

Likewise, Ibne Mahyar has quoted Imam Kazim (a.s.) that: I have heard from my honourable father that Mosque means the legatees and the Imams, one after one. So what is meant is that you should call and invite people to towards no one but them, otherwise you will be like the one who called (invoked) someone or something other than Allah.[45]

Ayyashi has, in the explanation of the verse: ***and set upright your faces at every Masjid… (7:29)*** given a narration the translation of which is: Bow your heads (faces) in every Mosque meaning at every place of prayer or at the time of Prayer. The Imam said: Here Masjid means the Imams. It is possible that it may mean that mosques are the houses of the Imams so it is to turn towards their Holy houses for gaining religious knowledge and for obeying and following them and, after their passing away, you should go to their Holy shrines. Or Mosque may mean the people of Mosque as only these people are the ones who build and inhabit the Mosques. It is also likely that these noble souls have been metaphorically called Mosques as Allah has commanded to become lowly and humble before them and to give them respect. There are many traditions wherein it is mentioned that it means turning towards (facing) the Qibla (Ka'ba) at the time of prayer or absolutely (always).

Ayyashi has quoted Imam Sadiq (a.s.) in the explanation of the Divine words: ***Attend to your embellishments at every Masjid… (7:31)*** that the Imam said: Here Masjid means the Imams.

This tradition can be further explained in several ways:

First: That by Mosque the houses of these Holy personalities and graves may be meant as is mentioned in some traditions.

Second: In this verse the addressees may be these Holy dignitaries. It is mentioned in some traditions that this verse is specifically for the prayers of Friday and Eids and that when they are present they must be given preference.

Third: Embellishments might means guardianship (Wilayat) as is mentioned in some traditions. But in the traditions what is mentioned is to wear good quality clothes at the time of offering the prayer. In some traditions it is mentioned that it means applying perfume and combing the hair at the time of every prayer.[46]

PART 11

The Purified Imams (a.s.) are witnesses upon the creatures and the deeds of people are shown to them

There are the following verses in this connection:

First verse:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا.

And thus We have made you a medium (just) nation that you may be the bearers of witness to the people and (that) the Apostle may be a bearer of witness to you. 2:143

Second verse:

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا.

How will it be, then, when We bring from every people a witness and bring you as a witness against these? 4:41

Third verse:

وَقُلْ اعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ إِلَى عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ.

And say: Work; so Allah will see your work and (so will) His Apostle and the believers; and you shall be brought back to the Knower of the unseen and the seen, then He will inform you of what you did. 9:105

Fourth verse:

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَى هَؤُلَاءِ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَى لِلْمُسْلِمِينَ.

And on the day when We will raise up in every people a witness against them from among themselves, and bring you as a witness against these and We have revealed the Book to you explaining clearly everything, and a guidance and mercy and good news for those who submit. 16:89

Fifth verse:

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ.

And strive hard in (the way of) Allah, (such) a striving as is due to Him; He has chosen you and has not laid upon you a hardship in religion; the faith of your father Ibrahim; He named you Muslims before and in this, that the Apostle may be a bearer of witness to you, and you may be bearers of witness to the people; therefore keep up prayer and pay the poor-rate and hold fast by Allah; He is your Guardian; how excellent the Guardian and how excellent the Helper! 22:78

Sixth verse:

وَنَزَعْنَا مِنْ كُلِّ أُمَّةٍ شَهِيدًا فَقُلْنَا هَاتُوا بُرْهَانَكُمْ فَعَلِمُوا أَنَّ الْحَقَّ لِلَّهِ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ.

And We will draw forth from among every nation a witness and say: Bring your proof; then shall they know that the truth is Allah's, and that which they forged shall depart from them. 28:75

Seventh verse:

وَأَشْرَقَتْ الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ الْكِتَابُ وَجِيءَ بِالنَّبِيِّينَ وَالشُّهَدَاءِ وَقُضِيَ بَيْنَهُمْ بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ.

And the earth shall beam with the light of its Lord, and the Book shall be laid down, and the prophets and the witnesses shall be brought up, and judgment shall be given between them with justice, and they shall not be dealt with unjustly. 39:69

Eighth verse:

وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا أُوْلَئِكَ يُعْرَضُونَ عَلَى رَبِّهِمْ وَيَقُولُ الْأَشْهَادُ هَؤُلَاءِ الَّذِينَ كَذَبُوا عَلَى رَبِّهِمْ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ.

And who is more unjust than he who forges a lie against Allah? These shall be brought before their Lord, and the witnesses shall say: These are they who lied against their Lord. Now surely the curse of Allah is on the unjust. 11:18

Ninth verse:

أَفَمَنْ كَانَ عَلَى بَيِّنَةٍ مِنْ رَبِّهِ وَيَتْلُوهُ شَاهِدٌ مِنْهُ وَمِنْ قَبْلِهِ كِتَابُ مُوسَى إِمَامًا وَرَحْمَةً أُوْلَئِكَ يُؤْمِنُونَ بِهِ وَمَنْ يَكْفُرْ بِهِ مِنْ الْأَحْزَابِ فَالنَّارُ مَوْعِدُهُ فَلَا تَكُنْ فِي مِرْيَةٍ مِنْهُ إِنَّهُ الْحَقُّ مِنْ رَبِّكَ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ.

Is he then who has with him clear proof from his Lord, and a witness from Him recites it and before it (is) the Book of Musa, a guide and a mercy? These believe in it; and whoever of the (different) parties disbelieves in it, surely it is the truth from your Lord, but most men do not believe. 11:17

Tenth verse:

وَجَاءَتْ كُلُّ نَفْسٍ مَعَهَا سَائِقٌ وَشَهِيدٌ.

And every soul shall come, with it a driver and a witness. 50:21

Shaykh Tusi has said that there are three statements regarding their being witness: The first is that they are witness over people in the matter of their deeds in this world and in the hereafter which might have been done against truth has been said: ***and the prophets and the witnesses shall be brought up. 39:69***

Secondly, it may mean that you are proof (Hujjat) on people so put before them the truth and the religion and the messenger may be witness over you and may put (describe) the truth and religion.

Thirdly, these noble ones will give witness about the messengers that they conveyed the Divine Commands and that their communities belied them, and that the meaning of the messenger's being witness over them is that they will give witness about their deeds or will be proofs over them or will give witness about them on the Day of Judgment that they had given true testimony. In this case 'upon' would be in the meaning of 'for', that is, 'upon you' will mean 'for you'.[47]

Kulaini, Saffar, Ibne Shahr Aashob and Ayyashi have, with reliable chains of narrators, quoted Imams Baqir and Sadiq (a.s.) that they have while explaining this verse they said: We are the medium nation (Ummate Wusta) and we are Allah's witness over the creation and Allah's proof (Hujjat) on the earth.

Furat has, with reliable chains of narrators, about the meaning of this verse, quoted Imam Baqir (a.s.) that there always is a witness from us Ahlul Bayt (a.s.) in every age. Imam Ali was in his time and Imam Hasan was in his days and Imam Husain was in his period and likewise every Imam who guides people towards Allah is in his time the witness of Allah.

Likewise in *Basair*, Imam Baqir (a.s.) is reported to have said that he said: The 'medium nation' means the Imams who are witnesses over the people and: ***and (that) the Apostle may be a bearer of witness to you…*** means the messenger will be a witness over you.

Imam Sadiq (a.s.) is reported to have said that we are the witnesses over the people about their Halaal (permissible) and Haraam (prohibited) and about whichever of Divine Commandments have been broken by them.

In *Kafi* and in *Basair*, Imam Ali (a.s.) is reported to have said: Allah has made us clean of evils and also infallible and made us witnesses over the creation and also proof (Hujjat) in His earth and also He has made Quran with us and us with the Quran. Neither we will separate ourselves from it nor will it separate itself from us.

Ayyashi has narrated from Imam Baqir (a.s.) that: We are the most moderate in all manners and we are the best of all, that is, of the angles and the couches which are being spread in presidential places with the qualities of the creation as has been said by Allah: ***And thus We have made you a medium (just) nation…*** So it is necessary that the one who makes excesses should return towards us.

He has also narrated from Imam Sadiq (a.s.) that he recited this verse and said: Do you think that what is meant in this verse is all the people of Qibla (Muslims) who believe in Allah's oneness? It is not so. Do you think that the witness of the one whose testimony is not being accepted in world even for a little quantity of dates will be called in the Hereafter to give testimony by Allah and He will accept it before all the communities of the past? It is not so, Allah has not desired like that but it is regarding only that community in whose favor the prayer of Ibrahim (a.s.) has been answered. They are those who have been addressed by Allah thus:

You are the best of the nations raised up for (the benefit of) men… 3:110

Thereafter He describes their attributes saying they order the performance of good deeds and prohibit the commitment of evil deeds and

by it what is meant is the Imams, as only they are the most moderate of all people and also the best of all. He is also reported to have said that no one is the witness to people except the messengers and the Imams because it is not comprehensible that Allah will call on the entire community for giving witness because in it there also are some such people whose testimony is not worth even a little green stem of a tree.

Abul Qasim Haqqani has quoted Imam Ali (a.s.) in *Shawahidut Tanzil* that the Lord of the universe had mentioned us in the verse: ***…that you may be the bearers of witness to the people…*** and He has addressed us in it. So the Holy Prophet (s.a.w.s.) is witness over us and we are, from Allah, witnesses over the creation and we are the Proof (Hujjat) of Allah on the earth and it is only us about whom Allah has said: ***And thus We have made you a medium (just) nation…***

The commentators have said that they are the messengers who are the witnesses of their communities.

O Muhammad! We will make you the witness over all of them.

Some have said:

O Messenger! Be witness over your Ummat.

And some others have said:

You are the witness over those witnesses from us over that community and Muhammad is the witness over us.

In *Ihtijaj*, in a lengthy tradition, Amirul Momineen is reported to have said showing the attribute of the Ahle Muqif (the halted ones) that Prophets will be made to halt and they will be questioned: Did you convey My message to your communities over whom you were appointed by Me? All the messengers will reply: We did convey. Then those communities will be asked: Did My messengers made you aware of My message? The disbelievers would deny as mentioned by Allah:

فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْأَلَنَّ الْمُرْسَلِينَ.

Most certainly then We will question those to whom (the apostles) were sent, and most certainly We will also question the apostles; 7:6

The disbelievers would say:

(أَنْ تَقُولُوا) مَا جَاءَنَا مِنْ بَشِيرٍ وَلَا نَذِيرٍ.

There came not to us a giver of good news or a warner…5:19

At that time the messengers will request the Holy Prophet (s.a.w.s.) to give witness and the Holy Prophet (s.a.w.s.) will testify that the messengers are telling the truth and those of their community are telling a lie who have denied the conveyance of message. Then the community of every messenger will be addressed:

فَقَدْ جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

So indeed there has come to you a giver of good news and a warner; and Allah has power over all things. 5:19

Imam (a.s.) said: He has power enough to make your organs speak in order to testify on your behalf that the messengers of Allah had conveyed the message to you. This is pointer to the Divine Word:

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا.

How will it be, then, when We bring from every people a witness and bring you as a witness against these? 4:41

At that time they will not be able to reject the witness given by the Holy Prophet (s.a.w.s.) because of the fear that their lips may be sealed and then their organs may testify. Thereafter the Holy Prophet (s.a.w.s.) will give witness about the deniers and the hypocrites of his Ummah that they had become atheists and turned away from religion and they became enemies of the legatees of the Holy Prophet (s.a.w.s.) and broke covenants and changed their habits and oppressed his family members and turned their back to the religion and became apostates and followed those communities who had been dishonest to their Prophets in earlier times and had oppressed their legatees. At that time all will confess their denial and misguidance and say: O Allah! Our hearts had become stony and we were of the misguided groups. Thereafter:

يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُوا وَعَصَوُا الرَّسُولَ لَوْ تُسَوَّى بِهِمُ الْأَرْضُ وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا.

On that day will those who disbelieve and disobey the Apostle desire that the earth were levelled with them, and they shall not hide any word from Allah. 4:42

Ali bin Ibrahim has narrated that it means those who had grabbed the right of Amirul Momineen (a.s.) will wish they had sunk in the ground at the place where they had gathered to grab the right of Amirul Momineen (a.s.), and that they will not be able hide from Allah what the Holy Prophet (s.a.w.s.) had said in favor of Amirul Momineen and about their deviation.

The subject matter of the third and the fourth verses is almost similar.

The translation of the third verse is:

وَقُلِ اعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ إِلَى عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ.

And say: Work; so Allah will see your work and (so will) His Apostle and the believers; and you shall be brought back to the Knower of the unseen and the seen, then He will inform you of what you did. 9:105

Commentators have differed in interpreting the word ‘believers’. Some have said they are the martyrs and some opined that they are angels who record human deeds. There are many Shias as well as Ahle Sunnat traditions that mention that here ‘believers’ means the Holy Imams (a.s.).

Accordingly Saffar, Ibne Shahr Aashob, Ayyashi, Kulaini and others have with reliable chains of narrators narrated that Imams Baqir and Sadiq (a.s.) have said that everywhere the word ‘believers’ means us, the Imams.

In *Majalis* of Shaykh Tusi, *Basairud Darajat* and in the *Tafsir Ayyashi* Imam Baqir (a.s.) is reported to have said that one day the Holy Prophet (s.a.w.s.) was sitting among his companions when he said: My being in the midst of you is good for you and my leaving this place is also good for you. Hearing this Jabir bin Abdullah Ansari got up and said: O Messenger of Allah! We know that your presence among us is good for us but how is it good for us when you are not present among us?! The Prophet said: My

presence before you is better on the basis of Allah's words: ***But Allah was not going to chastise them while you were among them, (8:33)*** and it is also not so that ***Allah is going to chastise them while yet they ask for forgiveness. (8:33)***

The Hazrat said they are being punished by the sword. And my separation from you is better for you in this way that your deeds are being presented before us every Monday and Thursday. When I see that your deeds are good, I thank Allah and when I notice that your deeds are evil, I seek Allah's pardon for you.

It is narrated in *Majalis* of the Shaykh and *Basairud Darajat* with reliable chains of narrators that Ibne Uzniyaa once requested Imam Sadiq (a.s.) to explain the meaning of the Divine Words:

And say: Work; so Allah will see your work and (so will) His Apostle and the believers. 9:105

The Imam replied: Here 'believers' means us.

The Shaykh has in *Majalis* and others have with reliable chains of narrators, narrated from Dawood ibne Kathir that he says that one day I was with Imam Sadiq (a.s.) when, without my asking the Imam (a.s.) began to say: O Dawood! Your deeds were presented to me on Thursday and when I saw that you behaved nicely with your such and such cousin I became very glad and I imagined that this good attitude with relatives might be because of the realization of the fact that very soon his life would end and his death arrive.

Dawood says that I had a cousin who was very bad natured and inimical towards me. I came to know that he and his family members are in big trouble. So before proceeding to Holy Mecca, I made some arrangement for the removal of his difficulties. Then when I reached Medina Imam (a.s.) informed me about this.

Ali bin Ibrahim has, with reliable chains of narrators, narrated from Imam Sadiq (a.s.) that, in this verse, 'believers' means the Holy Imams, and also that the deeds of righteous and evil servants are presented to the Holy Prophet (s.a.w.s.) every morning. So, all of you should avoid presentation of your evil deeds to the Holy Prophet (s.a.w.s.).

The same Imam is reported to have said that no believer or disbeliever is ever buried before the presentation of his deeds to the Holy Prophet (s.a.w.s.), Amirul Momineen and all the Holy Imams whose obedience has been made obligatory for the creatures by Allah and that this is the meaning of the Divine words:

And say: Work; so Allah will see your work and (so will) His Apostle and the believers. 9:105

In *Maniul Akhbar* and *Tafsir Maashi,* Abu Baseer is reported to have visited Imam Sadiq (a.s.) and said: Abul Khattab was saying that, every Thursday, the deeds of the Ummah are being presented to the Holy Prophet (s.a.w.s.).

The Imam said: Not so but the good and bad deeds of the Ummah are being presented to the Holy Prophet (s.a.w.s.) every morning (so refrain from misdeeds). Then he recited this verse and remained silent. Abu Baseer said 'believers' means the Holy Imams.

In *Basair,* Imam Sadiq (a.s.) is reported to have said that the good and bad deeds of servants are being presented before the Holy Prophet (s.a.w.s.) so (refrain from sins).

According to another narration, Muhammad bin Muslim asked the same Imam whether the deeds of the Ummah are being presented to the Holy Prophet (s.a.w.s.)? The Hazrat replied: There is no doubt about it. Then, in response to an inquiry about this verse, the Imam said: 'Believers' are the Imams who have been appointed by Allah over the people of the earth as witness.

Similarly, the said Imam is reported to have said that the deeds of servants are presented to the Holy Prophet (s.a.w.s.) every Thursday.

According to yet another narration he said that every Thursday they are presented to the Holy Prophet (s.a.w.s.) as well as the Holy Imams.

And according to yet another narration, every Thursday, the deeds of people are presented to the Holy Prophet (s.a.w.s.) and when the Day of Arafat arrives, Allah nullifies the deeds of the enemies of us and of our Shias as He has said:

وَقَدِمْنَا إِلَى مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَنْثُورًا.

And We will proceed to what they have done of deeds, so We shall render them as scattered floating dust. 25:23

That is, We looked at their deeds and We crushed them like atoms which are swept away by the wind and none of them are of any gain or benefit.

According to another tradition, he said: 'Believers' means Imams before whom the deeds of the people will continue to be presented every day till the Day of Judgment.

Similarly, it is reported that Imam Reza (a.s.) was once requested by one of his near companions for praying for him and for his family members. The Hazrat told him: Don't I pray for you? By Allah your deeds are presented to me every night and every day. That companion says: I gave extraordinary importance to these words of the Holy Imam. Then the Hazrat said: Perhaps, you have not read the Holy verse:

And say: Work; so Allah will see your work and (so will) His Apostle and the believers. 9:105

It is also reported that once Imam Sadiq (a.s.) addressed his companions: Why are you making the Holy Prophet (s.a.w.s.) sorrowful? One from the audience asked: May I be sacrificed for you. How are we grieving the Holy Prophet (s.a.w.s.)? The Imam replied: Perhaps you do not know that your deeds are presented to the Holy Prophet (s.a.w.s.). When he sees disobedience and sin in your deeds he becomes sorrowful. So do not give sorrow to the Holy Prophet (s.a.w.s.) by your misdeeds; rather make him happy through your good deeds.

Kulaini has reported that once a man recited this verse before Imam Sadiq (a.s.). Imam said: This verse is not like this. It is not ***and the believers (mominoon)*** but it is the trusted ones (mamoonoon) we Imams are the Maamoonoon, that is the trustees of Allah's religion and of the knowledge, codes and commands of Allah's religion.

Sayyid Ibne Tawoos has, in his work *Risala Muhaasabtun Nafs,* quoted from Ibne Mahyar's *Tafsir* and said that once Ammar bin Yasir requested the Holy Prophet (s.a.w.s.): It is my aspiration and I earnestly wish that you may live among us the long life of Nuh (a.s.). The Holy Prophet (s.a.w.s.) replied: O Ammar! For you both my life and my death are good. Life is better because when you commit a misdeed, I pray for your forgiveness. But fear Allah after my death and continue to send more and more Salawat on me and on my Ahlul Bayt (a.s.). Surely your deeds, along with your and your parents and forefathers names are being presented to me. When I see your good deeds, I praise Allah and when I see your misdeeds, I pray for your forgiveness. Hearing this, all those who were hypocrites and who had doubts about the Messengership of the Holy Prophet (s.a.w.s.) and whose hearts were affected by the illness of disbelief and hypocrisy began to say: Can you imagine that, after his death, your deeds along with your full names will be presented to him. No, never, it cannot be so. This is a lie. At that time Allah revealed this verse: ***And say: Work***… till end. People asked: O Messenger of Allah! Who are 'believers'? The Holy Prophet (s.a.w.s.) replied: They are Aale Muhammad and then added:

وَسَتُرَدُّونَ إِلَى عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ.

And you shall be brought back to the Knower of the unseen and the seen, then He will inform you of what you did. 9:105

Allah will show each and every good and bad deeds done by you. There are many traditions regarding every such subject. We have considered this much as sufficient.

Shaykh Tabarsi and Ali bin Ibrahim have, in explanation of this verse, quoted Imam Sadiq (a.s.) that there will be a community and an Imam in every age and every community will be raised with its Imam.

In *Manaqib* Ibne Shahr Aashob says that Imam Baqir (a.s.) in the explanation of this verse said: We are the witness of this Ummat.

Ali bin Ibrahim has said that the witness is the Imams and added that Allah said to His Messenger: O Muhammad! Thereafter, We will make you witness over them, that is, the Messenger of Allah will be a witness over the Imams and the Holy Imams will be the witness over all people.

About fifth verse, Ali bin Ibrahim has narrated that this verse is exclusively for the Aale Muhammad and the Messenger of Allah is witness over Aale Muhammad and the Aale Muhammad are witness over the Ummat and Isa (a.s.) will say to Allah: I was the witness over my Ummat till I lived among them and when You lifted me up from the world only your were the witness over them and you are the witness to everything. And Allah has, for this Ummat, after the messenger, made his Ahlul Bayt and Progeny the witness until even one of them is present in the world. When they leave the world; all in earth will perish and the Holy Prophet (s.a.w.s.) has said that Allah has made the stars shelter for those in the sky and my Ahlul Bayt (a.s.) for those in the world.

Ibne Shahr Aashob has narrated that: ***He named you Muslims before and in this***… in the prayer of Ibrahim and Ismail (a.s.), who were the servants of the House of Allah is an indication towards Muhammad and

Aale Muhammad (a.s.) when they believed in the last messenger of Allah. Prophet Muhammad (s.a.w.s.) is a witness over Aale Muhammad and those gentlemen are witness over those who came after him.

It is narrated in *Tafsir Furat* that people asked the explanation of this verse from Imam Baqir (a.s.). He said: It is we who are meant in this verse and we are the chosen ones of Allah and it is due to us that Allah has not made any difficulty in religion and the severest blames are hardships.

By ***the faith of your father*** is meant we and that's all. Allah named us Muslims. '***Before'*** means in earlier Books and '***in this'*** means in this Quran. ***That the Apostle may be a bearer of witness to you***… So the messenger is the witness over us in the matter of those things which we conveyed from Allah and we are witnesses over people. So, on the Day of Qiyamat, we will testify the one who will tell the truth and we will negate the one who lies.

In *Qurbul Asnaad*, there is a narration from Imam Sadiq (a.s.) that the Holy Prophet (s.a.w.s.) said that the honour bestowed by Allah on the Lord of the universe to my Ummat is such that was not given to any of the earlier Ummats excepts to the messengers.

The first honour is that Allah used to tell each of His messengers: Strive in religion; there is no blame on Us. But while addressing my Ummat He said: ***and has not laid upon you a hardship in religion***… wherein Haraj means doubt.

The second honour is that whenever Allah sent any messenger He used to reveal to him: Whenever you confront a situation disliked by you pray to Me so that I may answer your prayer. He gave the same honour to this Ummat saying: ***Call upon Me, I will answer you… 40:60***

The third honour is that whenever Allah sent any messenger He used to make him a witness over his community. But He made my Ummah witness over the entire creation. He said: ***and you may be bearers of witness to the people***…

Ibne Babawayh has narrated in *Akmaluddeen* that Amirul Momineen had, in the time of the caliphate of Uthman, said addressing a group of Emigrants and Helpers: Tell me taking oath of Allah, do you know that Allah sent the verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ. وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ.

O you who believe! Bow down and prostrate yourselves and serve your Lord, and do good that you may succeed. And strive hard in (the way of) Allah, (such) a striving as is due to Him; He has chosen you and has not laid upon you a hardship in religion; the faith of your father Ibrahim; He named you Muslims before and in this, that the Apostle may be a bearer of witness to you, and you may be bearers of witness to the people; therefore keep up prayer and pay the poor-rate and hold fast by Allah; He is your

Guardian; how excellent the Guardian and how excellent the Helper! 22:77-78

And Salman (r.a.) got up and asked: O Messenger of Allah! Who are those people on whom you are a witness and whom Allah has chosen and for whom there is no hardship in religion and whom Allah made the faith of their father Ibrahim? The Holy Prophet (s.a.w.s.) replied; by this Ummat is meant the certain thirteen persons and not the entire Ummah. Salman said: O Messenger of Allah! Who are they? Please make us aware of them. The Holy Prophet (s.a.w.s.) replied: I and my brother Ali and eleven persons from his progeny. All (Emigrants and Helpers present in the assembly of Uthman) said: Yes, we have heard.

In the explanation of the sixth verse Ali bin Ibrahim has narrated from Imam Baqir (a.s.) that: (We) will call the Imam of every group of this Ummah to give testimony to them.

About the seventh verse, commentators have also said this and Ali bin Ibrahim has quoted Imam Sadiq (a.s.) saying: 'Its Lord' is its Imam. People asked: How will be the Imam who comes? Imam said: He would be such that due to his radiance at his arrival the people of the earth will become needless of the sun and the moon?

In *Irshad* of Shaykh Mufeed, the same Imam is reported to have said that when Qaem Muntazar (Imam Mahdi) will appear the earth will become bright with the light of its Lord and the servants of Allah will not need the light of the sun and moon and darkness will vanish.

And: ***and the Book shall be laid down, and the prophets and the witnesses shall be brought up***… Commentators have said that the witnesses are either the angels or the believers and Ali bin Ibrahim has said that the witnesses are the Imams.

And judgment shall be given between them with justice…means judgment based on justice will be proclaimed between them and they shall not be dealt with unjustly.

About the eighth verse, Ali bin Ibrahim has said that the witnesses mean the Imams (a.s.) and the 'unjust' means those people who oppressed the Aale Muhammad and grabbed their rights.

About the ninth verse, According to Most commentators it is the man who possesses the true knowledge and reason granted by Allah and for whom a witness may come from Allah is like the one who may not be like him but who may be a slave of the world and its temptation?

Some have said that '***clear proof'*** means Quran and the witness means Jibraeel who is reciting the Quran.

Some have said that the witness is Muhammad (s.a.w.s.) and some have said that it means an angel who protects him (Muhammad) and keeps him on the right path and some have said that the witness is Ali Ibne Abi Talib who testifies the truth about the Holy Prophet (s.a.w.s.). There many more traditions from on this matter.

Thus Shaykh Tabarsi has narrated from Imams Reza and Taqi (a.s.) and Kulaini from Imam Reza (a.s.) that Amirul Momineen is witness of the Prophet of Allah and the Holy Prophet (s.a.w.s.) is the Proof from his Lord.

It is mentioned in *Basairud Darajat* that Amirul Momineen said: By Allah, there is not a single verse which might not have been revealed during day or night but that I know it and there is none among the companions who might have been hit by a sword on his head but that any verse might have been revealed in his praise and which is about his entering Paradise or Hell. Hearing this, a man got up and asked: O Amirul Momineen! Which verse has been revealed in your praise? The Hazrat said: Did you not hear Allah's words: ***Is he then who has with him clear proof from his Lord, and a witness from Him recites it***… The Prophet of Allah is of the Proofs from his Lord and I am his witness and I am from him only.

Shaykh Tusi has also described this subject in *Majalis* and it is narrated in *Tafsir Ayyashi* from Imam Baqir that the one who is on clear truth (Bayyinat) from his Lord is the Holy Prophet (s.a.w.s.) and the one who is to come after him and who is his witness and who is only from him is Amirul Momineen. After him are his legatees one after another and there are many traditions on this subject some of which will be, Insha Allah, mentioned in the forthcoming volume based on the events of Amirul Momineen (a.s.).

About the tenth verse, it is written in the *Tafsir* of Ali bin Ibrahim and in *Nahjul Balagha* that the puller will pull him towards Mahshar (great gathering ground in the Hereafter) and the witness will give testimony to his deeds.

In the book *Tawilul Aayaat* it is mentioned that Imam Sadiq (a.s.) said that the puller will be Amirul Momineen and witness is the Prophet of Allah (s.a.w.s.).

PART 12

Traditions that discuss believers and belief, Muslims and Islam and Ahlul Bayt (a.s.) and their Wilayat as mentioned in the Quranic verses. Traditions that discuss disbelief, polytheism and idol worship and those who leave all these things.

While explaining the verse:

بِئْسَمَا اشْتَرَوْا بِهِ أَنفُسَهُمْ أَنْ يَكْفُرُوا بِمَا أَنزَلَ اللَّهُ بَغْيًا أَنْ يُنَزِّلَ اللَّهُ مِنْ فَضْلِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ فَبَاءُوا بِغَضَبٍ عَلَى غَضَبٍ وَلِلْكَافِرِينَ عَذَابٌ مُهِينٌ.

Evil is that for which they have sold their souls—that they should deny what Allah has revealed, out of envy that Allah should send down of His grace on whomsoever of His servants He pleases; so they have made themselves deserving of wrath upon wrath, and there is a disgraceful punishment for the unbelievers. 2:90

Ibne Shahr Aashob has quoted Imam Zainul Aabedeen (a.s.) that here envy is against the Wilayat of Amirul Momineen and the legatees from his progeny.

Regarding the meaning of Allah's words:

وَكَذَلِكَ أَنْزَلْنَا إِلَيْكَ الْكِتَابَ فَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يُؤْمِنُونَ بِهِ وَمِنْ هَؤُلَاءِ مَنْ يُؤْمِنُ بِهِ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الْكَافِرُونَ.

And thus have We revealed the Book to you. So those whom We have given the Book believe in it, and of these are those who believe in it, and none deny Our communications except the unbelievers. 29:47

Ali bin Ibrahim has narrated that what is meant by 'those to whom the book has been given' are the Aale Muhammad because its words and meanings are only with them and 'by this group' is meant all the believers facing the same prayer direction (Qibla).

In the explanation of the verse:

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ.

Certainly Allah conferred a benefit upon the believers when He raised among them an Apostle from among themselves… 2:90

It is narrated that here 'believers' means Aale Muhammad and this explanation is better than what some commentators have ceremoniously said that 'their selves' means is race, which is, Arab.

Also, in the explanation the verse:

وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ.

And (as for) those who believe and their offspring follow them in faith, We will unite with them their offspring and We will not diminish to them aught of their work; every man is responsible for what he shall have wrought. 52:21

It is narrated that it is popular opinion among the commentators that this verse is about the children of the believers whom Allah will admit to Paradise along with their parents and forefathers. This explanation is mentioned in our commentary also.

Ali bin Ibrahim has narrated that what is meant by: ***And (as for) those who believe*** is the Holy Prophet (s.a.w.s.), the Amirul Momineen and their legatees from their children and progeny whom Allah has included in Caliphate and Imamate with Amirul Momineen and that Nass (Clear cut Divine Command) which has been described in favor of Amirul Momineen has not been decreased in the matter of his progeny, and their proof (Hujjat) and Imamate is the same and it is obligatory to follow all of them, and Allah Almighty says:

قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَى وَعِيسَى وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ.

Say: We believe in Allah and (in) that which had been revealed to us, and (in) that which was revealed to Ibrahim and Ismail and Ishaq and Yaqoob and the tribes, and (in) that which was given to Musa and Isa, and (in) that which was given to the prophets from their Lord, we do not make any distinction between any of them, and to Him do we submit. 2:136

That is we have not discriminated against anyone of them and we are obedient to Allah. So if they also believe as you have believed then doubtlessly they are rightly guided and if they deviate and disbelieved then they are in the state enmity and envy. Then, O Messenger! Allah will protect you from their evil and He hears and knows everything.

Kulaini, Ayyashi and others have narrated from Imam Baqir (a.s.) that, in this verse, 'Say' is the address to the Aale Muhammad, that is, to Ali, Fatima, Hasan and Husain and thereafter the Imams from their progeny and condition of 'if they believe' means all other people. It is essential that their faith should be like the faith of the Imams and they should also follow them in beliefs and actions (deeds).

Most commentators have opined that the address of 'Say' is to all the faithful people. 'If they believe' means 'if they believe in their opinion', it is about the People of the Book, that is, the Jews and the Christians and what is found in the explanation of the of the traditions is more convincing than their explanation because '***that which had been revealed to us***' is more fitting with this Tafsir as Quran was first revealed to the Holy Prophet (s.a.w.s.) and to their Ahlul Bayt (a.s.) who were present in the house of revelation and thereafter it reached other people and with it has been mixed (joined) what had been revealed to Ibrahim and Ismail and to other Prophets. Therefore, as there is the description in these two phrases of the Prophets and Messengers it is fitting with this (revealed to us) also because the grade of 'towards them' should be like the messengers and their legatees.

Kulaini and Nomani say that when the explanation of the verse: *And there are some among men who take for themselves objects of worship besides Allah, whom they love as they love Allah…* ***(2:165)*** was inquired from Imam Baqir (a.s.) he said: They are the first and the second whom

people made their Imams leaving the one whom Allah had made Imam for the people.

In the explanation of the verse:

وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرَوْنَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ. إِذْ تَبَرَّأَ الَّذِينَ اتُّبِعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوُا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ. وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّءُوا مِنَّا كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ.

And O, that those who are unjust had seen, when they see the chastisement, that the power is wholly Allah's and that Allah is severe in requiting (evil). When those who were followed shall renounce those who followed (them), and they see the chastisement and their ties are cut asunder. And those who followed shall say: Had there been for us a return, then we would renounce them as they have renounced us. Thus will Allah show them their deeds to be intense regret to them, and they shall not come forth from the fire. 2:165-167

It is said that: By Allah, they are the leaders in oppression those who had led oppression by grabbing the rights of Ahlul Bayt (a.s.) and those who obeyed the grabbers.

In *Tawilul Aayaat,* it is mentioned in the explanation of the verse:

أَإِلَهٌ مَعَ اللَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ.

Is there a god with Allah? Nay! most of them do not know! 27:61

Imam Sadiq (a.s.) asked: Can a leader in deviation be a partner of the leader of guidance so that they may join one another?

Also, in *Tafsir Ibne Mahyar,* it is narrated with reliable chains of narrators that the Amirul Momineen (a.s.) said: When the Holy Prophet (s.a.w.s.) told me: O Ali! There is no distance between the one who loves you and the one by looking at whom his eyes become cool, but that death comes to him (meaning for the whole life there will be no distance). Then he recited this verse: O Lord! Bring us out of Hell so that we may do good deeds with the Wilayat of Ali contrary to what we were doing in the world earlier due to his enmity… and said that when our enemies will enter Hell and say this, they will be told:

أَوَلَمْ نُعَمِّرْكُمْ مَا يَتَذَكَّرُ فِيهِ مَنْ تَذَكَّرَ وَجَاءَكُمُ النَّذِيرُ فَذُوقُوا فَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ.

Did We not preserve you alive long enough, so that he who would be mindful in it should mind? And there came to you the warner; therefore taste; because for the unjust, there is no helper. 35:37

The Imam said: There will be no helper for those who oppressed Aale Muhammad (a.s.) who may assist them and save them from the Divine punishment.

And the Almighty Allah says:

وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَنْ يَعْبُدُوهَا وَأَنَابُوا إِلَى اللَّهِ لَهُمُ الْبُشْرَى فَبَشِّرْ عِبَادِ.

And (as for) those who keep off from the worship of the idols and turn to Allah, they shall have good news… 39:17

Ibne Mahyar has narrated from Imam Sadiq (a.s.) that the latter addressed the Shias saying: It is you who refrained from worshipping Taghoot (others than Allah) by not obeying the tyrant Caliphs and whoever obeyed an oppressor has doubtlessly worshipped him.

Moreover, Ibne Mahyar has narrated that Imam Sadiq (a.s.) was requested to explain the Divine words:

(وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ) لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنْ الْخَاسِرِينَ.

…If you associate (with Allah), your work would certainly come to naught and you would certainly be of the losers. 39:65

Commentators have said that it means that if you associated anyone with Allah then surely your deed will become null and void and doubtlessly you will be among the losers.

It is mentioned in some traditions that here apparent address is to the Holy Prophet (s.a.w.s.) but it is aimed to warn others as a proverb goes: We tell you so that the neighbour may hear. In this tradition the Imam said that what is meant is not what you think and imagine. When Allah revealed to His messenger to introduce Amirul Momineen (a.s.) as a sign of knowledge and guidance to the people and to make him his legatees so that people may hear him and testify to him. At that time, Allah sent this verse about the appointment of Amirul Momineen: O Messenger! Convey the command (to the Ummat) which has been revealed to you by your Lord. At that time the Holy Prophet (s.a.w.s.) complained to Jibraeel and said: People are giving me a lie regarding the Caliphate of Ali (a.s.) and they are not obeying my word. So Allah revealed this verse: That if you associate anyone with Ali then your deeds will be nullified (and cancelled). It is impossible that Allah may send a messenger to the people of the world and then he may be a friend of the sinners and then fear that they will assign associates to Allah. In the sight of Allah, a messenger is more reliable and trustworthy than one to whom He may say: If you will associate someone with me whereas he comes to eradicate polytheism and for making people give up every false deity. So what is meant is that if you will associate anyone in the Wilayat of Ali (a.s.) then your deeds will become null and void.

Moreover, it is narrated from Imam Baqir (a.s.) with reliable chains of narrators that, in the explanation of the verse:

وَكَذَلِكَ حَقَّتْ كَلِمَةُ رَبِّكَ عَلَى الَّذِينَ كَفَرُوا أَنَّهُمْ أَصْحَابُ النَّارِ.

And thus did the word of your Lord prove true against those who disbelieved that they are the inmates of the fire. 40:6

He said, it means that in this way the command of Allah has become fully applicable for those who become disbeliever as they are the people of Hell. It means it is the Bani Umayyah who became disbelievers and they alone are the people of Hell. Thereafter Allah has said: ***Those who are upholding the Arsh (throne).*** The Hazrat said that the Holy Prophet (s.a.w.s.) and his legatees are the upholders of the throne of Divine knowledge (its loftiness and greatness). Allah has said: ***The angels are glorifying their Lord and praying for the forgiveness of the faithful.*** The

Imam said that they are the Shias of Aale Muhammad, saying: O our Lord! You have covered everything with Your knowledge and Mercy. So forgive those who repent, that is, those who repented for having loved the tyrant Caliphs of Banu Umayyah and they followed Your Path. The Hazrat said: They followed and obeyed Ali Murtuza (a.s.), because he is the Path of Allah.

وَقِهِمْ عَذَابَ الْجَحِيمِ. رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتِ عَدْنٍ الَّتِي وَعَدْتَهُم وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ وَقِهِمْ السَّيِّئَاتِ.

And save them from the punishment of the hell: Our Lord! and make them enter the gardens of perpetuity which Thou hast promised to them and those who do good of their fathers and their wives and their offspring, surely Thou are the Mighty, the Wise. And keep them from evil deeds…40:9

The Imam said that here by evils are meant Banu Umayyah and all of their tyrant Caliphs, and those who believed in them (followed them).

وَمَنْ تَقِ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ. إِنَّ الَّذِينَ كَفَرُوا يُنَادَوْنَ لَمَقْتُ اللَّهِ أَكْبَرُ مِنْ مَقْتِكُمْ أَنْفُسَكُمْ إِذْ تُدْعَوْنَ إِلَى الْإِيمَانِ فَتَكْفُرُونَ. قَالُوا رَبَّنَا أَمَتَّنَا اثْنَتَيْنِ وَأَحْيَيْتَنَا اثْنَتَيْنِ فَاعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَى خُرُوجٍ مِنْ سَبِيلٍ.

…And whom Thou keepest from evil deeds this day, indeed Thou hast mercy on him, and that is the mighty achievement. Surely those who disbelieve shall be cried out to: Certainly Allah's hatred (of you) when you were called upon to the faith and you rejected, is much greater than your hatred of yourselves. They shall say: Our Lord! twice didst Thou make us subject to death, and twice hast Thou given us life, so we do confess our faults; is there then a way to get out (of Hell)? 40:9--11

The Imam said: It means Banu Umayyah who became disbelievers and faith means Ali Ibne Abi Talib.

ذَلِكُمْ بِأَنَّهُ إِذَا دُعِيَ اللَّهُ وَحْدَهُ كَفَرْتُمْ وَإِنْ يُشْرَكْ بِهِ تُؤْمِنُوا فَالْحُكْمُ لِلَّهِ الْعَلِيِّ الْكَبِيرِ.

That is because when Allah alone was called upon, you disbelieved, and when associates were given to Him, you believed; so judgment belongs to Allah, the High, the Great. 40:12

Meaning: The confirmation of punishment for you is because of the fact that when, in the world, the faithful were remembering Allah with His oneness, you were denying and when the polytheists were making associates for Allah you believed them. So today command is only for Almighty Allah.

The Imam said this address is to the opponents, that is, when they were mentioning Ali's Wilayat you were denying and when they were associating others in the Khilafat of Ali and were mentioning the name of any other Imam you were agreeing and were accepting his Imamate.

Likewise, Imam Baqir (a.s.) has said explaining the Divine words:

فَلَنُذِيقَنَّ الَّذِينَ كَفَرُوا عَذَابًا شَدِيدًا وَلَنَجْزِيَنَّهُمْ أَسْوَأَ الَّذِي كَانُوا يَعْمَلُونَ. ذَلِكَ جَزَاءُ أَعْدَاءِ اللَّهِ النَّارُ لَهُمْ فِيهَا دَارُ الْخُلْدِ جَزَاءً بِمَا كَانُوا بِآيَاتِنَا يَجْحَدُونَ.

Therefore We will most certainly make those who disbelieve taste a severe punishment, and We will most certainly reward them for the evil deeds they used to do. That is the reward of the enemies of Allah—the fire; for them therein shall be the house of long abiding; a reward for their denying Our communications. 41:27-28

Doubtlessly to those who became unbelievers because of rejecting the Wilayat of Amirul Momineen (a.s.), We will make them taste severe punishment in the world and surely will give the worst reward of their misdeeds which they were doing in the world. The punishment for the enemies of Allah and their permanent dwelling is Hell, that is, they will never come out of it. This is the reward of those people who were denying our 'communications' in the world. The Imam said here 'communications' means the Holy Imams.

Ibne Mahyar has narrated from Imam Zainul Aabedeen (a.s.) that he said: By Allah, only we are the guardians (Wali) of the people and we are most perfect in religion among all the people for whom religion has been made manifest and explained as Allah has said:

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

He has made plain to you of the religion what He enjoined upon Nuh and that which We have revealed to you and that which We enjoined upon Ibrahim and Musa and Isa that keep to obedience and be not divided therein; hard to the unbelievers is that which you call them to; Allah chooses for Himself whom He pleases, and guides to Himself him who turns (to Him), frequently

He has made plain to you of the religion…

That is: O Aale Muhammad We have made manifest and described Religion for you.

…what He enjoined upon Nuh…

Of what He willed to Nuh (a.s.).

…and that which We have revealed to you and that which We enjoined upon Ibrahim and Musa and Isa…

And O Muhammad! What we have revealed to you is the same which was willed to Ibrahim and Moosa and Isa.

The Imam said: We are aware of their knowledge and we have conveyed whatever we knew and we are the trustees of knowledge. Hence we are the heirs of messengers and of the great Prophets.

…that keep to obedience…

O Aale Muhammad! Establish religion.

…and be not divided therein…

And there should be no difference in the matter of true religion. Rather remain united and satisfied.

…hard to the unbelievers is that which you call them to…

Towards that which, O Messenger! You are inviting them, is very hard for the polytheists.

The Imam said that it is the Wilayat of Ali (a.s.).

Allah chooses for Himself whom He pleases, and guides to Himself him who turns (to Him), frequently. 42:13

That is, O Prophet, the one who believes in your word regarding Ali Ibne Abi Talib and accepts it.

Likewise, Ibne Mahyar has narrated that Imam Baqir (a.s.) said to Muhammad bin Hanafiya that: Love of us Ahlul Bayt (a.s.) is a thing which is written by Allah on the right side of the believer's heart and the one on whose heart Allah wrote this nobody can ever erase it. Have you heard Allah's words:

أُوْلَئِكَ كَتَبَ فِي قُلُوبِهِمْ الْإِيمَانَ.

…these are they into whose hearts He has impressed faith… 58:22

And the love for us Ahlul Bayt (a.s.) is faith.

Likewise, it is mentioned in many reports with reliable chains of narrators explaining the verse:

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالدِّينِ.

Have you considered him who calls the judgment a lie? 107:1

Imam Sadiq (a.s.) said: Have you seen the man who denied religion and gave it a lie? Then the Imam said that religion means the Wilayat of Ali (a.s.).

Furat bin Ibrahim has, with reliable chains of narrators said, while explaining the verse:

صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنْ اللَّهِ صِبْغَةً.

(Receive) the colouring of Allah, and who is better than Allah in colouring? 2:138

Imam Sadiq (a.s.) said: Seek Allah's colouring and, in the matter of faith and religion, who is better than Allah? These timid people cannot add colour to their children, who by immersing their babies in water, say that we are colouring them in Christianity. The Imam said colouring means to colour the faithful in the colour of the Wilayat of Ahlul Bayt (a.s.) and to make them believe in their Imamate and affirm their Imamate that, on the Day of Covenant a covenant about Ali's Wilayat was taken from them.

Similarly, it is reported from Aban bin Taghlab that I sought from Imam Baqir (a.s.) the meaning of the verse:

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُوْلَئِكَ لَهُمْ الْأَمْنُ وَهُمْ مُهْتَدُونَ.

Those who believe and do not mix up their faith with iniquity, those are they who shall have the security and they are those who go aright. 6:82

The Imam said: O Aban! You say that what is mentioned in this verse is Shirk (polytheism) with Allah. But we say that this verse is revealed in praise and honour of Ali Ibne Abi Talib and his Ahlul Bayt (a.s.) because, they have not indulged in polytheism even for a split second and they never worshipped Lat and Uzza as was done by the three false Caliphs and Ali was the very person who offered Prayer along with the Holy Prophet (s.a.w.s.), and testified him. So this verse is revealed in his praise.

Kulaini has, while explaining this verse, quoted Imam Sadiq (a.s.) that who are meant here are those who believed in whatever was brought by the Holy Prophet (s.a.w.s.) about Amirul Momineen and the Wilayat of Amirul Momineen and his progeny and regarding their Imamate and they do not mix their love with the affection for false Caliphs. So mixed with injustice is a faith which includes love for tyrants.

Similarly, in *Tafsir Furat,* in the commentary on the verse:

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ.

Those who believe and whose hearts are set at rest by the remembrance of Allah; now surely by Allah's remembrance are the hearts set at rest. 13:28

Imam Sadiq (a.s.) said that the Holy Prophet (s.a.w.s.) had said Ali (a.s.): Do you know in whose praise is this verse revealed? Ali (a.s.) replied: Allah and His Prophet know better. The Holy Prophet (s.a.w.s.) said: It is revealed in praised of the one who testifies me and puts faith in me and loves you and, after you, your children and believes after you, in the Imamate of your sons.

Ayyashi has narrated from Imam Sadiq (a.s.) in the explanation of this verse that the remembrance of Allah means the Holy Prophet (s.a.w.s.). It is only from him that hearts get satisfaction and that he same remembrance of Allah and veil (Hijab) of Allah.

Ali bin Ibrahim has narrated that: 'Those who believe' means Shias and remembrance of Allah is Amirul Momineen and the Holy Imams.

Likewise, Furat has narrated from Imam Baqir (a.s.) that: Our love is faith and enmity towards us and hostility against us is disbelief and then he recited this verse:

وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمْ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمْ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ أُوْلَئِكَ هُمْ الرَّاشِدُونَ.

But Allah has endeared the faith to you and has made it seemly in your hearts, and He has made hateful to you unbelief and transgression and disobedience; these it is that are the followers of a right way. 49:7

Kulaini and Ali bin Ibrahim have, in the meaning of this same verse, narrated that here faith is Amirul Momineen and 'unbelief' means the first tyrant and by 'transgression' is meant the second oppressor and from 'disobedience' is meant the third tyrant.

In the explanation of this verse:

وَهُدُوا إِلَى الطَّيِّبِ مِنْ الْقَوْلِ وَهُدُوا إِلَى صِرَاطِ الْحَمِيدِ.

And they are guided to goodly words and they are guided into the path of the Praised One. 22:24

Kulaini has quoted that Imam said that this verse was revealed in the dignity of Hamza, Ja'far, Ubaidah, Salman, Abu Zar, Miqdad and Ammar who are rightly guided towards the Imamate of Amirul Momineen (a.s.).

In the explanation of the Divine verse:

إِنَّهُمْ يَكِيدُونَ كَيْدًا.

Surely they will make a scheme. 86:15

He has quoted Imam Sadiq (a.s.) that those who are meant here are the first, the second and all the hypocrites who conspired against the Holy Prophet (s.a.w.s.), Amirul Momineen and Fatima Zahra (s.a.) and: ***And I (too) will make a scheme. (86:16)*** means, in the world I subject them to the commandments of Islam and in the hereafter I will push them into Hell along with the deniers or that I give them the reward of their disbelief.

فَمَهِّلْ الْكَافِرِينَ أَمْهِلْهُمْ رُوَيْدًا.

So grant the unbelievers a respite: let them alone for a while. 86:17

The Imam said: When Imam Qaem (Mahdi) will come up, he will take our revenge from the tyrants and the false leaders of Quraysh, Banu Umayyah and all the enemies.

Ibne Mahyar has, with reliable chains of narrators, quoted Imam Baqir (a.s.) in the explanation of the verse:

لَمْ يَكُنْ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنفَكِّينَ...

Surely those who disbelieve from among the followers of the Book and the polytheists shall be in the fire of hell…98:6

That is means the group to whom the Holy Quran was revealed and yet, after the Holy Prophet (s.a.w.s.), they turned backsliders and disobeyed the Amirul Momineen (a.s.).

According to another narration, the meaning of: ***Surely those who disbelieve*** is those who refute the Shias and 'polytheists' are those who associate others with Amirul Momineen in Caliphate, that is, they deny the Shias and reject the Caliphate of Ali (a.s.) and those who brought down Ali (a.s.) from the first to the fourth rank in Caliphate are no different from unbelievers and polytheists until

حَتَّى تَأْتِيَهُمْ الْبَيِّنَةُ.

…there had come to them the clear evidence… 98:6

An apostle from Allah means Prophet Muhammad (s.a.w.s.).

Reciting pure pages… means they recite Holy scripture that is, they invite people towards Ulil Amr after him who are the Holy Imams and only they are: ***Wherein are all the right ordinances*** means they have clear truth.

And those who were given the Book did not become divided except after clear evidence had come to them (98:4) means the refuters of Shias did not get separated after truth had come to them.

And they were not enjoined anything except that they should serve Allah, being sincere to Him in obedience, upright, and keep up prayer and pay the poor-rate…. (98:5) means such Muslims were not commanded but to worship Allah making religion reserved specially only for Him, believing in Allah, Messenger of Allah and the Holy Imams.

…And that is the right religion (98:5) means only this is the stable religion. It is said that religion indicates Fatima (s.a.) and according to another narration, Aale Muhammad.

(As for) those who believe and do good, (98:7) means those who believed in Allah and the Prophet and obeyed the Ulil Amr in the ordered affairs.

Surely they are the best of men (98:7) meaning they are the best of creation. According to another report it is said that this verse is revealed in praise of the Prophet Muhammad (s.a.w.s.).

In *Amali*, it is reported by the Shaykh that Jabir bin Abdullah Ansari said: Once we were with the Holy Prophet (s.a.w.s.) when Amirul Momineen arrived. The Holy Prophet (s.a.w.s.) said: My brother has come to you and added: By Allah in Whose power is my soul he and his Shias will get salvation on the Day of Judgment. Doubtlessly he (Ali) is the best dispenser of justice and the best in the matter of observing the rights of all and in the sight of Allah, his nobility and compassion is the highest. At that time the verse was revealed:

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُوْلَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ.

Surely they are the-best of men. (98:7)

Thereafter whenever Ali (a.s.) arrived the companions of the Holy Prophet (s.a.w.s.) used to say: 'The best of men' has arrived.

Likewise, it is reported from Amirul Momineen that the Prophet of Allah said that on the wings of every Hud Hud bird, it is written the Syrian language that Aale Muhammad are 'the best of men'.

Similarly, Yaqoob son of Mitham Tammar has narrated that once I went to Imam Baqir (a.s.) and said: O son of the Holy Prophet (s.a.w.s.)! May I be sacrificed for you; I have read in my father's writings that Amirul Momineen had told my father, Mitham, that you should befriend a lover (friend) of Aale Muhammad even if he is a transgressor and an adulterer and be inimical to the enemy of Ahlul Bayt (a.s.) even if he is a great worshipper and observer of fasts. I have heard the Holy Prophet (s.a.w.s.) reciting the verse: ***(As for) those who believe and do good, surely they are the best of men*** and saying: O Ali! This verse hints at your Shias. O Ali! The promised place for you and your Shia friends is the pond of Kauthar where they will arrive with radiant faces wearing crowns.

Imam Baqir (a.s.) said: The same thing is written in the book of Ali.

There are many traditions indicating that this verse was revealed in praise of Ali (a.s.). We will mention some of them while narrating the events of the Holy Prophet (s.a.w.s.). Thereafter Almighty Allah said:

جَزَاؤُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ.

Their reward with their Lord is gardens of perpetuity beneath which rivers flow, abiding therein for ever; Allah is well pleased with them and they are well pleased with Him; that is for him who fears his Lord. (98:8)

Imam Ja'far Sadiq (a.s.) has said that Allah is pleased with the believer both in this world and in the Hereafter and though the believer is pleased with Allah in this world there remains some dissatisfaction at the beginning of troubles and trials. But when, on the Day of Judgment, he will see the rewards reserved for him, he will become pleased as he should with the Almighty Allah.

Likewise, Aban bin Taghlab has narrated that Imam Sadiq (a.s.) recited the verse:

وَوَيْلٌ لِلْمُشْرِكِينَ. الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ.

…and woe to the polytheists; (To) those who do not give poor-rate and they are unbelievers in the hereafter. 41:6-7

Then he said: O Aban! Do you think that Allah will ask for poor rate (Zakat) of the wealth of the polytheists and the idolaters, even though they associate others with Allah in worship? Aban asked: Then who are they (who are mentioned in this verse)? The Imam said: Woe has been said in respect of those who associated others with the first Imam and who rejected what the first Imam told them about the last Imam.

Ali bin Ibrahim has narrated about the Divine words:

وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيثَاقَهُ الَّذِي وَاثَقَكُمْ بِهِ إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ.

And remember the favor of Allah on you and His covenant with which He bound you firmly, when you said: We have heard and we obey... 5:7

Meaning: Remember the bounty of your Lord and the covenant deeply when you had said: 'We have heard and we have obeyed' when the Holy Prophet (s.a.w.s.) took promise from you about the Wilayat and Imamate of Ali (a.s.) but after the Holy Prophet (s.a.w.s.), they broke the promise.

Kulaini has quoted Imam Sadiq (a.s.) thus in the explanation of the Divine words:

هُوَ الَّذِي خَلَقَكُمْ فَمِنْكُمْ كَافِرٌ وَمِنْكُمْ مُؤْمِنٌ.

He it is Who created you, but one of you is an unbeliever and another of you is a believer… 64:2

Allah had taken the covenant from you on that very day when you were merely a particle in the loin of Adam and knew about your belief and disbelief about our Wilayat.

It is also narrated from Imam Baqir (a.s.) that Allah has addressed Amirul Momineen in the verse:

وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا. فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا.

…And had they, when they were unjust to themselves, come to you and asked forgiveness of Allah and the Apostle had (also) asked forgiveness for them, they would have found Allah Oft-returning (to mercy), Merciful. But no! by your Lord! they do not believe (in reality) until they make you a judge of that which has become a matter of disagreement among them, and then do not find any straitness in their hearts as to what you have decided and submit with entire submission. 4:64-65

The Imam said that this address is about the cursed scripture which the first and the second hypocrites and their group wrote and decided among themselves that when Allah will call up Muhammad (s.a.w.s.) from the world they will not allow Caliphate to pass in the hands of Banu Hashim. (The Imam said that) by the Divine words: ***a matter of disagreement among***

them is meant that those people oppressed their own hearts who became apostates due to this deed and that their faith will not be legitimate until they come to Amirul Momineen and seek pardon from Allah. This hints at the point that these words are not addressed to the Holy Prophet (s.a.w.s.), otherwise, Allah would have used the words: 'their repentance will be accepted'. Then He described how their repentance should be that their it is not accepted and their faith is not proper unless they come to Amirul Momineen and confess their sins and may make him their adjudicator saying that if he may either kill them because of this sin or may forgive them and pardon them. In short, whatever he orders will be acceptable to them and they will be happy with it without feeling grudge in their hearts. When they repent in this way then only their repentance will be accepted. Thereafter He said: ***and then do not find any straitness in their hearts as to what you have decided and submit with entire submission***… and the Hazrat explained that it means that if they do as they have been advised to do regarding Ali (a.s.) doubtlessly it will be better for them.

Similarly, as regards the verse:

بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا.

Nay! You prefer the life of this world, 87:16

Imam Sadiq (a.s.) said that that here what is meant is those people who adopt the Wilayat of the first and the second and the third (caliph) and all the false tyrant Caliphs who ruled over the world.

وَالْآخِرَةُ خَيْرٌ وَأَبْقَى.

While the hereafter is better and more lasting. 87:17

Imam said: It means the Wilayat of Amirul Momineen (a.s.) which results in reward in the hereafter.

Likewise, Imam Baqir (a.s.) is reported to have said in the explanation of the Holy verse:

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا.

Then set your face upright for religion in the right state…30:30

Meaning, set your faces rightly towards the true religion whereby inclining towards religion from the false world.

فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا

…the nature made by Allah in which He has made men… 30:30

Meaning, on which Allah created people.

Ali bin Ibrahim, Saffar and Ibne Babawayh have, with many chains of narrators , quoted Imam Reza and Imam Sadiq (a.s.) that on the Day of the Covenant Allah created the people with His awareness and also on the faith that: There is no god except Allah, Muhammad is the Messenger of Allah, Ali is the Wali of Allah. Thus accepting the Oneness of Allah without acceptance of the Imamate of Amirul Momineen makes one a polytheist (Mushrik).

Similarly, in the explanation of the verse:

إِنَّ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ ازْدَادُوا كُفْرًا لَمْ يَكُنْ اللَّهُ لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ سَبِيلًا.

Surely (as for) those who believe then disbelieve, again believe and again disbelieve, then increase in disbelief, Allah will not forgive them nor guide them in the (right) path. 4:137

It is reliably reported that Imam Sadiq (a.s.) said: This verse has been revealed about the first, second and the third (caliphs) who believed orally in the beginning and then became deniers, that is, they displayed their disbelief when the Holy Prophet (s.a.w.s.) put before them the Wilayat of Amirul Momineen saying: Ali is Master and the leader of the one whose Master and leader I am. Then when the Holy Prophet (s.a.w.s.) ordered to give oath of allegiance (Bayat) they confessed by compulsion and also gave the oath. But thereafter, when the Holy Prophet (s.a.w.s.) passed away, they broke the allegiance and progressed in disbelief and put pressure on those who had given the allegiance to Amirul Momineen on the Day of Ghadeer that they should give allegiance to such and such one or put pressure on Amirul Momineen for allegiance. Thus surely no share of goodness and faith remained for them.

About the meaning of the verse:

إِنَّ الَّذِينَ ارْتَدُّوا عَلَى أَدْبَارِهِمْ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ الْهُدَى الشَّيْطَانُ سَوَّلَ لَهُمْ وَأَمْلَى لَهُمْ.

Surely (as for) those who return on their backs after that guidance has become manifest to them, the Shaitan has made it a light matter to them; and He gives them respite. 47:25

The Imam said that they are the first, second and the third (caliph) who turned away from faith after accepting the Wilayat of Amirul Momineen.

Similarly, the same Imam has, in the explanation of the Divine words:

إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَالْمَسْجِدِ الْحَرَامِ الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً الْعَاكِفُ فِيهِ وَالْبَادِي وَمَنْ يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ نُذِقْهُ مِنْ عَذَابٍ أَلِيمٍ.

Surely (as for) those who disbelieve, and hinder (men) from Allah's way and from the Sacred Mosque which We have made equally for all men, (for) the dweller therein and (for) the visitor, and whoever shall incline therein to wrong unjustly, We will make him taste of a painful chastisement. 22:25

Meaning: The one who intends to do a Haraam (impermissible) thing and may turn from truth tyrannically and unjustly to him We will give a painful punishment, said that this verse has been revealed about so and so and so and Abu Ubaidah who had they had entered Ka'ba and made an agreement about their denial and the on the rejection of what was revealed in the praise of Amirul Momineen. They became apostates (Mulhid) because of the oppression they had meted out to the Holy Prophet (s.a.w.s.) and His legatee Ali Ibne Abi Talib. So the group of oppressors has been distanced from the Mercy of Allah.

Similarly it is narrated from Imam Sadiq (a.s.) in the explanation of the verse:

إِنَّكُمْ لَفِي قَوْلٍ مُخْتَلِفٍ.

Most surely you are at variance with each other in what you say…51:8

That their discussion was regarding the Wilayat of Ali (a.s.). One who turns away from the Wilayat of Ali (a.s.) is turned away from Paradise.

Likewise, Kulaini and Ibne Mahyar have quoted Imam Baqir (a.s.) that the verse was revealed in this way:

فَأَبَى أَكْثَرُ النَّاسِ إِلَّا كُفُورًا.

…but most men do not consent to aught but denying (the Wilayat of Ali) . 17:89

And this verse was revealed thus:

وَقُلْ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيَكْفُرْ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا.

And say (O Messenger): The truth (about the Wilayat of Ali) is from your Lord, so let him who please believe, and let him who please disbelieve; surely We have prepared for the iniquitous (oppressors of Aale Muhammad) a fire, the curtains of which shall encompass them about…18:29

In *Tawilul Ahadith,* Akhtab Khwarizmi, a Sunni scholar, has reported that, according to Ibne Abbas, a group of people asked the Holy Prophet (s.a.w.s.) that in whose praise is the verse:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ.

Allah has promised to those who believe and do good deeds (that) they shall have forgiveness and a mighty reward. 5:9

The Prophet replied: On the day of Judgement a white bright flag will be prepared and an announcer will announce that the believers and their leader (chief) may get up and also along with them all those who believed in the Messengership of Muhammad. At that time Ali Ibne Abi Talib will get up and the said flag will be given in his hands. Under that flag all the former and latter Emigrants (Muhajirs) and Helpers (Ansars) will gather without inclusion of anyone else. Then Ali (a.s.) will sit on a radiant pulpit and everyone of the aforesaid persons will be made to stand before him one by one and the Hazrat will give them rewards and light. When the last one them will have got it they shall be told: You have already seen your rank and abode in Paradise and recognized the same. The Lord of the universe says the reward and great prize is with Me. Then the Hazrat will take those under the flag to Paradise and send the others to Hell. And the meaning of the following verse is also the same:

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُوْلَئِكَ هُمْ الصِّدِّيقُونَ وَالشُّهَدَاءُ عِنْدَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُوْلَئِكَ أَصْحَابُ الْجَحِيمِ.

And (as for) those who believe in Allah and His apostles, these it is that are the truthful and the faithful ones in the sight of their Lord: they shall have their reward and their light, and (as for) those who disbelieve and reject Our communications, these are the inmates of the hell. 57:19

The Hazrat said: The '***truthful and the faithful ones'*** are those whose hearts have the love of Amirul Momineen therein. And ***'those who disbelieve and reject Our communications'*** Means they become apostates and did not believe in the Wilayat of Ali and rejected the right of Amirul Momineen (a.s.).[48]

PART 13

Traditions that confirm that Imams (a.s.) are the ‘helpers of Allah’, ‘pious ones’ and ‘the foremost’. And their Shias are ‘the companions of the right’ and their enemies are ‘the companions of the left’.

Ibne Mahyar says regarding the following words of the Almighty Allah:

وَالسَّابِقُونَ السَّابِقُونَ. أُوْلَئِكَ الْمُقَرَّبُونَ. فِي جَنَّاتِ النَّعِيمِ.

And the foremost are the foremost, these are they who are drawn nigh (to Allah), in the gardens of bliss. 56:10-12

Commentators have said that those who were foremost in faith and obedience of Allah, in the hereafter they would be foremost to go to Paradise and these are the very people who are the proximate ones in the gardens of bliss.

It is narrated from Amirul Momineen (a.s.) that he said: Among all those who precede towards Allah and the Messenger I am the foremost and I am the most proximate to the Almighty.

It is narrated from Ibne Abbas that there are three who are the foremost: Hizqeel, the believer from the people of Firon, who was the first to believe in Moosa (a.s.), Habib the person of Yasin who was the first to believe in Isa (a.s.) and Ali Ibne Abi Talib (a.s.) who was the first to believe in Prophet Muhammad (s.a.w.s.), and he is better than other two.

Ibne Shahr Aashob narrates from Imam Sadiq (a.s.) that: we are the foremost. We are foremost in perfection over the whole Ummah and we are the last as our rule and government shall be the last.

Ibne Mahyar from Shaykh Tusi with his chains of narrators has narrated from Abu Abbas that he asked the Holy Prophet (s.a.w.s.) the explanation of the following verse:

وَالسَّابِقُونَ السَّابِقُونَ. أُوْلَئِكَ الْمُقَرَّبُونَ. فِي جَنَّاتِ النَّعِيمِ.

And the foremost are the foremost, these are they who are drawn nigh (to Allah)… 56:10-12

The Prophet (s.a.) replied that Jibraeel has said that they are Ali and his Shias are foremost in heading towards Paradise, and due to their respect for Allah, they are the proximate ones of Allah.

Imam Muhammad Baqir (a.s.) said in the explanation of the verse:

فَأَمَّا إِنْ كَانَ مِنْ الْمُقَرَّبِينَ. فَرَوْحٌ وَرَيْحَانٌ وَجَنَّةُ نَعِيمٍ.

Then if he is one of those drawn nigh (to Allah), then happiness and bounty and a garden of bliss. 56:88-89

If a person who is dying is from the proximate ones then for him there is ‘happiness’ meaning comfort or the evening breeze of Paradise and ‘bounty’ which means the pure sustenance or the flowers of Paradise which are brought to him that he may smell it and acquire the blessings and (thirdly) there is Paradise for him containing all the bounties. The Prophet (s.a.w.s.) said that this verse is revealed in praise of Amirul Momineen (a.s.) and Imams succeeding him.

Amirul Momineen (a.s.) is quoted in *Uyoon Akhbar Reza* that he said: The verse revealed ***And the foremost are the foremost*** was revealed in my praise.

Also there is a tradition in the book of Sulaym Ibne Qays Hilali that this verse is in praise of Amirul Momineen (a.s.). It is of those proofs which he completed for Muhajirs and Ansars, and said that I put you under the oath of Allah do you know when was the following verse revealed?

وَالسَّابِقُونَ الْأَوَّلُونَ مِنْ الْمُهَاجِرِينَ وَالْأَنصَارِ...

And (as for) the foremost, the first of the Muhajirs and the Ansars… 9:100

And

And the foremost are the foremost, these are they who are drawn nigh (to Allah)… 56:10-11

People asked the explanation of both the verses from the Holy Prophet. He replied that Allah has revealed them in praise of the Prophets and their successors and I am the best of all the Prophets and Ali Ibne Abi Talib, my successor is the best of all the successors. The people said: Indeed, we have heard it.

Shaykh Tabarsi in *Majmaul Bayan* narrates from Imam Muhammad Baqir (a.s.) that four people are the foremost: The first is Habeel, son of Adam (a.s.) who was killed, the second is from the Ummat of Moosa, called believer of the people of Firon, the third is from the community of Isa called Habib Najjar and the fourth from the Ummah of Muhammad (s.a.w.s.), Ali Ibne Abi Talib (a.s.)

Kulaini has narrated that Imam Muhammad Baqir (a.s.) told a group of Shias that you are the Shias of Allah, you are the helpers of Allah and you are the first of the foremost and the last of the foremost, foremost in the world and you are the foremost in the hereafter to go to Paradise. For you Allah has given the guarantee and also the Holy Prophet (s.a.w.s.) has guaranteed Paradise for you.

It is narrated by Ali Ibne Ibrahim that ‘companions of the right hand’ (Ashab-e-Maimana) are those believers who did sins and they will be stopped at the accounting and from them those are the foremost would head towards Paradise in innumerable numbers.

Kulaini has narrated from Asbagh bin Nubatah that a person came to Amirul Momineen (a.s.) and said: O Amirul Momineen a group says that a servant of Allah doesn’t do fornication while he is a believer, and does not kill anyone when is a believer, and doesn’t steal when he is a believer. And these things are difficult for me as this person prays like me and gives me his daughter in marriage and I give my daughter in marriage to him, he inherits from me and I inherit from him, just because of few sins he goes out of the pale of Islam? Imam said: What you have said is true. And I have heard from the Holy Prophet (s.a.w.s.), that he used to say the same and for this there is the proof of book of Allah. Allah, the Almighty has created three types of people and made three stages for them, and said in Quran about ‘the companions of the right hand’, ‘the companions of the left hand’ and ‘the foremost ones’. The foremost ones are the Prophets, some are

messengers and some are non-messengers. And Allah has given the people five spirits:

(i) Ruhul Quds (ii) Ruhul Iman (iii) Ruhul Quvvat (iv) Ruhul Shahvat (v) Ruhul Badan. The Prophets are raised on the Ruhul Quds. Some of them are messengers and some are non-messenger. They get revelations through this Ruh. Due to Ruhul Iman they worship Allah and do not make anyone a partner with Allah. With the help of Ruhul Quvvat they fight against their enemies, and acquire sustenance for themselves. From Ruhul Shahvat they eat delicious foods and marry young and permissible women. With the help of Ruhul Badan they walk the way. This group would get salvation. Of them some are infallible and if anyone of them rarely commits Tark-e-Awla (leaving the preferable option) or does anything undesirable Allah forgives them and then there is no effect of it on them. After this the Hazrat said that Allah says:

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ.

We have made some of these apostles to excel the others among them are they to whom Allah spoke, and some of them He exalted by (many degrees of) rank; and We gave clear miracles to Isa son of Maryam, and strengthened him with the holy spirit. 2:253

It means that amongst the Prophets some have superiority over others. Some Prophets were superior from the fact that Allah had literally spoken to them like Prophet Moosa (a.s.) and Prophet Muhammad (s.a.w.s.) and for some Allah has increased their stages, and that is Prophet Muhammad and Allah had given a clear miracle to Isa Ibne Maryam (a.s.) and bestowed him strength through the Ruhul Quds

About all the Prophets He says:

وَأَيَّدَهُمْ بِرُوحٍ مِنْهُ.

…whom He has strengthened with an inspiration (spirit) from Him… 58:22

It means those who are His chosen ones or on whom He has sent blessings. The Imam said that He has given them respect due to this Ruh (spirit), and then He gave them superiority over others.

Then he says about ‘companions of the right hand’ that they are the believers, as the faith demands. Allah has given them four spirits (i) Ruhul Iman (ii) Ruhul Quvvat, (iii) Ruhul Shahvat, (iv) Ruhul Badan. And he always tries to perfect these spirits, till some stages pass upon him. Hearing all this the man said: O Amirul Momineen what are those stages? The Imam replied that the first amongst them is as Allah has said:

وَمِنْكُمْ مَنْ يُرَدُّ إِلَى أَرْذَلِ الْعُمُرِ لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا.

…and of you is he who is brought back to the worst part of life, so that after having knowledge he does not know anything…

The Imam said that for such a person all the spirits decrease but he doesn’t go out from the religion of Allah, because Allah has made him reach this age of ignorance. That is why he doesn’t know the time of Prayer and

doesn't get up for the Prayer in the day and at night and he cannot stand in the rows with other people in congregation prayers. All this is due to the paucity of Ruhul Iman and no harm is caused by this.

In some the Ruhul Quvvat decreases so they cannot wage a war against the enemies and are unable to work for their daily bread. In some the Ruhul Shahvat is reduced to such an extent that even if the most beautiful women are sent to him, he is not attracted and does not consent. He has the Ruhul Badan by which they move about and walk on the road, till the angels of death reach him. The condition of this man is better because Allah has made his condition better than the other. Sometimes it so happens that he has those capabilities in his youth and he intends to commit a sin and the Ruhul Quvvat encourages him and the Ruhul Shahvat makes it attractive to him and the Ruhul Badan prepares him and then he does fornication. Now as he has committed a Haraam act the Ruhul Iman leaves him and till he doesn't repent it does not return. If he repents Allah accepts his repentance and if he does not repent He punishes him for it and makes him enter Hell.

The 'Companions of the left hand' are Jews and Christians and Allah says about them:

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ.

Those whom We have given the Book recognize him as they recognize their sons…2:146

It means they recognize Muhammad (s.a.w.s.) and have read about the Wilayat of his Ahlul Bayt's in Taurat and Injeel. Just as they recognize their sons in their houses:

وَإِنَّ فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ.

…and a party of them most surely conceal the truth while they know (it). 2:146

It means that their one community conceals the truth although they know it very well:

الْحَقُّ مِنْ رَبِّكَ.

The truth is from your Lord…2:147

He said that the truth is from your Lord and you are the Prophet for them from your Lord:

فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ.

…therefore you should not be of the doubters. 2:147

Thus those who were knowing but deliberately refused it, Allah made them fight among themselves and then took away the Spirit of Faith (Ruhul Iman) from them and gave them only three spirits into their body—Spirit of strength, Spirit of sensuality, Spirit of body and then added to it and compared them to the quadrupeds and said:

أُولَئِكَ كَالْأَنْعَامِ.

…they are as cattle…7:179

Because a quadruped carries the load with the help of the Spirit of Strength (Ruhul Quvvat) and eats due to the Spirit of Sensuality (Ruhul Shahvat) and walks due to the Spirit of the body (Ruhul Badan).

Hearing all this the man said: O Amirul Momineen, by the command and blessings of Allah you have enlivened my heart.

In the explanation of the verse:

وَأَمَّا إِنْ كَانَ مِنْ أَصْحَابِ الْيَمِينِ. فَسَلَامٌ لَكَ مِنْ أَصْحَابِ الْيَمِينِ.

And if he is one of those on the right hand, then peace to you from those on the right hand. 56:90-91

Ibne Mahyar has narrated from Imam Muhammad Baqir (a.s.) that if the departed person is from 'those on the right hand' then peace be on you O 'those on the right hand' and also peace be on you from 'those on the right hand' who are your brothers.

As Most commentators have said and the Imam has also stated in this tradition that 'those on the right hand' are the Shias of Ali (a.s.). The Almighty Allah says to His Prophet: Peace be on you from 'those on the right hand'; that is you are safe from those who slay your progeny.

In another tradition the Imam said that they are our Shias and friends.

In the *Tawilul Ahadith* there is a tradition from Imam Muhammad Baqir (a.s.) that Allah says: Indeed none is more proximate to me than the one who prays and invokes Me in the name of Muhammad (s.a.w.s.) and his progeny, in the words that Adam had learnt and due to which his repentance was accepted. Adam had prayed:

O Allah you are the Lord of my blessings from You. Have mercy on me and surely You know my desire, so I ask You in the name of Muhammad and his progeny, that have mercy on me and forgive my mistakes.

Allah revealed to him: O Adam! I am the Master of your blessings and I can fulfil your desires and know your problems, tell Me why did you ask Me through these people? Adam replied: O my Sustainer, when You blew the spirit into my body, I raised my head and looked towards the throne and on it was written:

There is no god but Allah. Muhammad is the Messenger of Allah.

I thought that Muhammad (s.a.w.s.) is the best of Your creatures, then You told me the names which passed by me which were from 'those on the right hand' the Aale Muhammad and his Shias so I thought that they were the nearest creatures to You. Allah said: O Adam you have said the truth.

There is also a tradition of from the Prophet (s.a.) that he said to Amirul Momineen (a.s.): You are that due to whom Allah, in the initial stage of creation, completed the proof on His creation when He made them stand near Him and that were some images. So He asked them: Am I not your Lord? All of them replied: Why not! Then Allah asked: Is Muhammad not My messenger? They all replied: Indeed, he is. Then He asked: Is Ali not the chief and the ruler of the believers? So all the creatures refused and were arrogant of your Wilayat and they disobeyed except for some few people and they are very few and it is they who are 'those on the right hand'.

Also it is narrated that people asked from Imam Muhammad Baqir (a.s.) the explanation of this verse:

فَأَمَّا إِنْ كَانَ مِنْ الْمُقَرَّبِينَ.

Then if he is one of those drawn nigh (to Allah)… 56:88

Imam (a.s.) said: ‘those drawn nigh (to Allah)’ are the ones who are near and have a position with the Imam. People asked about ‘those on the right hand’. He said: All those who accept the Imamate of the rightful Imams are all included in ‘those on the right hand’. Then:

وَأَمَّا إِنْ كَانَ مِنْ الْمُكَذِّبِينَ الضَّالِّينَ.

And if he is one of the rejecters, the erring ones…56:92

It means that if the dying person is the one who has not accept the Prophethood of the Holy Prophet (s.a.w.s.) and is amongst the astrayed ones, he would be welcomed in Hell with boiling water and scorching fire. The Imam said they will be those who have denied the Imam.

There is tradition by Kulaini from Imam Ja’far as-Sadiq (a.s.) on the verse:

فِي جَنَّاتٍ يَتَسَاءَلُونَ. عَنْ الْمُجْرِمِينَ. مَا سَلَكَكُمْ فِي سَقَرَ. قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ.

In gardens, they shall ask each other about the guilty: What has brought you into hell? They shall say: We were not of those who prayed…74:40-43

In this tradition the Imam said that in this verse ‘those who prayed’ is not in the meaning of ‘those who pray the Prayer Salat’. Rather it is in comparison of the former. In the horse race there are ten horses, and each horse has a name, the horse which is the first is called the foremost (Sabiq) and it is also called “Majli” and after that comes ‘Musalli’ whose head is parallel to the right and left bones of the ‘sabiq’. Thus ‘sabiq’ are the Imams who have got precedence over all the people.

In beliefs and actions, Shias are those who like to align themselves to the Imams and follow them and this meaning is more appropriate for the captioned verse because to oppose the conditions of the sinners and polytheists is in the principles of faith rather than the branches of faith, that is, Prayer. In the same way:

وَلَمْ نَكُ نُطْعِمُ الْمِسْكِينَ.

And we used not to feed the poor…74:44

It is also narrated that it means the payment of Khums, which is the right of the Aale Muhammad (a.s.) which can also be referred to the roots of religion.

Ibne Mahyar has narrated from Imam Sadiq (a.s.) about the verse:

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ. إِلَّا أَصْحَابَ الْيَمِينِ.

Every soul is held in pledge for what it earns, except the people of the right hand…74:38-39

It means every soul is mortgaged to its deeds except ‘those on the right hand’, because they are the Shias of we Ahle Bayt.

And in the explanation of the last part of the verse he said:

In gardens, they shall ask each other about the guilty: 74:40-41

The Holy Prophet (s.a.w.s.) told Imam Ali (a.s.): O Ali! The ‘guilty’ are those who have refused your Mastership (Wilayat) and said: When they would be asked: what has brought you to Hell? They will say: We did not pray, nor we fed the poor and we were in unlawful deeds with those who

commit these deeds. When they say all these things to 'those on the right hand' they would tell them: All these things cannot be the basis for going to Hell and remaining therein forever. Now tell us what exactly you were doing? They will say:

وَكُنَّا نُكَذِّبُ بِيَوْمِ الدِّينِ. حَتَّى أَتَانَا الْيَقِينُ.

And we used to call the Day of Judgment a lie; till death overtook us. 74:46

The Prophet said that they say this, 'those on the right hand' will tell them: O tyrants! This is the reason, why you are brought to Hell.

And said that '***day of judgment'*** is the day of the covenant on which oath was taken for your Wilayat and they all refused it and did not trust it and also displayed arrogance.

Ali Ibne Ibrahim has narrated from Imam Muhammad Baqir (a.s.) about the explanation of this verse:

كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينٍ.

Nay! most surely the record of the wicked is in the Sijjin. 83:7

It is not like that the day of Qiyamat will not come, undoubtedly the deeds of transgressors are in a prison or written in their book of records and their spirit is there and it is seventh level or it is a well in Hell or that Sijjin is the name of their record of deeds. Hazrat said that 'Fujjar' denotes the first and the second (caliph) and their followers. After this the Quran says:

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ. الَّذِينَ يُكَذِّبُونَ بِيَوْمِ الدِّينِ.

Woe on that day to the rejecters, Who give the lie to the day of judgment. 83:10-11

The Hazrat said that it means the first and the second (caliph).

وَمَا يُكَذِّبُ بِهِ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ. إِذَا تُتْلَى عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ.

And none gives the lie to it but every exceeder of limits, sinful one. When Our communications are recited to him, he says: Stories of those of yore. 83:12-13

ثُمَّ إِنَّهُمْ لَصَالُوا الْجَحِيمِ.

Then most surely they shall enter the burning fire. 83:16

Hazrat said that all these verses were revealed for the first and the second (caliphs), because they used to falsify the Holy Prophet (s.a.w.s.) then he recited the verse:

عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ.

A fountain from which drink they who are drawn near (to Allah). 83:28

The Hazrat said that '***they who are drawn near (to Allah).'*** means Ali, Fatima, Hasan and Husain (a.s.).

Also from reliable chain of narrators from the same Imam it is narrated that: The Almighty Allah created us from the most highest stages (Illiyin) and made the heart of our Shias from the same thing or from which our body was made. After that he recited the following verse:

كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عِلِّيِّينَ. وَمَا أَدْرَاكَ مَا عِلِّيُّونَ. كِتَابٌ مَرْقُومٌ. يَشْهَدُهُ الْمُقَرَّبُونَ.

Nay! Most surely the record of the righteous shall be in the Illiyin. And what will make you know what the highest Iliyin is? It is a written book, Those who are drawn near (to Allah) shall witness it. 83:18-21

It is a written and clear book and those who are near to Allah recite it, or they will witness for it on the day of the Judgement. Or Illiyin is the seventh heaven, that is 'the farthest lote-tree' (Sidratul Muntaha) or the Paradise. Then he said:

يُسْقَوْنَ مِنْ رَحِيقٍ مَخْتُومٍ. خِتَامُهُ مِسْكٌ.

They are made to quaff of a pure drink that is sealed (to others). The sealing of it is (with) musk…83:25-26

The Hazrat said that the drink is a water, which when the faithful will drink, it would give out the fragrance of musk.

وَفِي ذَلِكَ فَلْيَتَنَافَسْ الْمُتَنَافِسُونَ.

…and for that let the aspirers aspire. 83:26

Hazrat said that the verses that I have mentioned carry lots of rewards, which the faithful aspire.

وَمِزَاجُهُ مِنْ تَسْنِيمٍ.

And the admixture of it is a water of Tasnim…83:27

The Hazrat said that Tasnim is the best wine of the people of Paradise. It is called Tasnim because it drops in their houses from a height.

عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ.

A fountain from which drink they who are drawn near (to Allah). 83:28

The Hazrat said that Tasnim is that spring from which the sincere and the near ones drink and do not mix it with anything else and 'those who are drawn near' are all the Aale Muhammad (s.a.w.s.).

Allah says:

وَالسَّابِقُونَ السَّابِقُونَ. أُوْلَئِكَ الْمُقَرَّبُونَ.

And the foremost are the foremost, these are they who are drawn nigh (to Allah). 56:10-11

It means Holy Prophet (s.a.w.s.) and Khadijah, Ali Ibne Abi Talib and Imams from his progeny.

Allah says:

وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ.

…and their offspring follow them in faith…52:21

It means that their progeny would be linked to them and 'those who are drawn nigh' would drink from the pure Tasnim and the other believers would drink a wine mixed with Tasnim.

Ali Ibne Ibrahim says that Allah has described in the following way the guilty ones who make fun of the believers and gesture with their eyes. Then He said:

إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنْ الَّذِينَ آمَنُوا يَضْحَكُونَ.

Surely they who are guilty used to laugh at those who believe. 83:29

It means those who are sinners and were polytheists and used to laugh on those who has accepted faith:

وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ.

And when they passed by them, they winked at one another. 83:30

And when the faithful used to pass by them they used to gesture with their eyes.

وَإِذَا انقَلَبُوا إِلَى أَهْلِهِمْ انقَلَبُوا فَكِهِينَ.

And when they returned to their own followers they returned exulting. 83:31

When they returned to families they enjoyed in criticising them.

وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَؤُلَاءِ لَضَالُّونَ.

And when they saw them, they said: Most surely these are in error. 83:32

And when they saw the faithful they used to say that they were astrayed.

وَمَا أُرْسِلُوا عَلَيْهِمْ حَافِظِينَ.

And they were not sent to be keepers over them.

Allah says that they were not sent to supervise the deeds of the believers.

فَالْيَوْمَ الَّذِينَ آمَنُوا مِنْ الْكُفَّارِ يَضْحَكُونَ.

So today those who believe shall laugh at the unbelievers. 83:33

Today, on the day of the judgement the faithful will laugh on the unbelievers.

عَلَى الْأَرَائِكِ يَنظُرُونَ. هَلْ ثُوِّبَ الْكُفَّارُ مَا كَانُوا يَفْعَلُونَ.

On thrones, they will look. Surely the disbelievers are rewarded as they did. 83:34

While sitting with their backs on the pillow they would be seeing the condition of the inmates of Hell:

The Hazrat said: Did I give the news to the unbelievers about what they have done?

According to another tradition he said: ‘Those who are guilty’ means are the first and the second (caliph) and their followers. Who used to laugh on the Holy Prophet (s.a.w.s.) and his followers and wink at them.

There is a tradition in *Majmaul Bayan* about the verse:

Surely they who are guilty used to laugh at those who believe. 83:29

That it was revealed in the praise of Imam Ali (a.s.) it was due to the fact that one day when he was among a gathering of Muslims who had all come to the Holy Prophet (s.a.w.s.) the hypocrites started making fun of them and laughed on them and winked to each other, and then went to their friends and said: Today we have seen ‘Aslah’ [means Amirul Momineen] that there were few hair on his head and, we made fun of him. At that time this verse was revealed.

A tradition is quoted from *Maqatil* through Kulaini and Abul Qasim Haskani has quoted it in *Shawahidut Tanzil* from Ibne Abbas that: ***'they who are guilty'*** means the hypocrites of Quraysh and ***'those who believe'*** means Ali Ibne Abi Talib (a.s.).

Ibne Shahr Aashob has narrated that Imam Hasan Mujtaba (a.s.) said that in the Book of Allah wherever there is: '***the righteous***' (Abrar) then by Allah! Allah has intended no one but Ali Ibne Abi Talib, Fatima and Hasnain (a.s.) because we are 'the righteous' (Abrar) and the doers of good with our forefathers and mothers and our hearts were raised high due to our worship and good deeds and are fed up with the world and its love and we have obeyed His Prophet (s.a.w.s.).

It is narrated from Imam Moosa Kazim (a.s.) that 'guilty' are those who have committed offence to right of the Holy Imams and disobeyed and oppressed them.

In *Majmaul Bayan* it is narrated from the Holy Prophet (s.a.w.s.) that 'Sijjin' is the deepest well in the Hell whose mouth is open and 'Falaq' is also a well in the Hell whose top is covered.

There is a tradition from Imam Muhammad Baqir (a.s.) that the deeds and the souls of the believers are taken to the heaven with their Imam. The doors of heaven open for them but when the deeds and the souls of the unbelievers are taken that they may reach the heaven an announcer announces: Take them to 'Sijjin'; which is a valley called Barhoot in the area of Hadramaut.

Ali Ibne Ibrahim has narrated from Imam Baqir (a.s.) that 'Sijjin' is the seventh layer of the earth and 'Illiyin' is the seventh heaven.

It is narrated from Imam Hasan (a.s.) that people will gather near the Saqr (huge rock) Baitul Muqaddas. Then the people of Paradise would gather at the right side of the Saqra and Hell would be fixed in the seventh layer of the earth on the left side of the huge rock and 'Faal' and 'Sijjin' are at that very place.

Kulaini has narrated from Imam Sadiq (a.s.) that the Holy Prophet (s.a.w.s.) said: The angel happily takes the deed of the worshipper to the sky. When his good deeds are taken up, Allah says: Take it towards Sijjin. He had not performed this deed for My pleasure. Rather he did it for show-off.

Ibne Mahyar from authentic chains has narrated from Imam Muhammad Baqir (a.s.) about the verse of Allah:

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ. وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ.

Most surely the righteous are in bliss. And most surely the wicked are in burning fire. 82:13-14

Hazrat said that we are good (Abrar) and our enemies are bad (Fujjar). Also in the explanation of:

وَمَا أَدْرَاكَ مَا عِلِّيُّونَ.

And what will make you know what the highest Illiyin is? 83:19

There is a tradition that goodness is the Love of Muhammad (s.a.w.s.) and his progeny.

Also from Ibne Abbas is narrated the explanation of the following verse: ***Shall We treat those who believe and do good like the mischief-makers in the earth? Or shall We make those who guard (against evil) like the wicked? 38:28***

Ibne Abbas said that Ali, Hamza and Ubaidah accepted Faith and performed the good deed and the 'mischief-makers' people were Utbah, Shaiba, and Walid who were killed by them and the pious are Ali and his followers and evil (Fujjar) are Muawiyah and his followers.

PART 14

Traditions that interpret words like Sirat (Path), Sabil (way) to signify the Imams (a.s.)

It is mentioned in the *Tafsir* of Imam Hasan Askari (a.s.) and *Maniul Akhbar* that in the explanation of the words of Allah: ***Keep us on the right path. (1:5)*** The Hazrat said that it means: Make the divine opportunity (tawfeeq) permanent for us by which we have worshipped You in the past so that in the future life also we may obey You. There are two right paths (Siratul Mustaqeem). One is the path in this world and the other is in the hereafter. The straight path of the world is one which is much lower than a high type of life and it higher than the life of shortage, and it is so straight that there should be no attraction towards any wrong deed. And the second path in the hereafter is the way of the believer towards the Paradise, which is straight and neither does it turn towards Hell nor in any other direction. The Hazrat said that it means our guidance which takes to the right path and towards the way the follower of which is taken to Your love and Your religion and it restrains us from following our selfish desires or that we act according to our opinion and be destroyed.

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ.

The path of those upon whom Thou hast bestowed favors. 1:6

Imam Sadiq (a.s.) said: Say (O Allah!) Guide us to the group whom You have given the divine help (tawfeeq) for Your religion and obedience and thus favored them. It is that group in whose praise the Almighty Allah has said:

وَمَنْ يُطِعْ اللَّهَ وَالرَّسُولَ فَأُوْلَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنْ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُوْلَئِكَ رَفِيقًا.

And whoever obeys Allah and the Apostle, these are with those upon whom Allah has bestowed favors from among the prophets and the truthful and the martyrs and the good, and a goodly company are they! 4:69

Amirul Momineen (a.s.) said that these are not those people to whom Allah has given blessings of wealth and physical health, although they also have apparent blessings, even though some are unbelievers and some sinners, and Allah does not command you to pray for guidance to the path of this group, but rather He commands you to pray for guidance to the path of those whom Allah blessed, to bring faith on their Lord and to testify to His Prophets, and to accept the Mastership of Muhammad and the Progeny of Muhammad and their good and chosen companions. And due to the result of their appropriate following remain safe from the mischief of men and the sins and disbelief of the enemies of Allah. In this way be polite to them and do not make them trouble you or the other believers. And recognize the rights of your believing brothers because no one from the male or female servants of Allah are such who befriends Muhammad and Aale Muhammad be inimical to their enemies but that they have secured a strong fort against the punishment of Allah. And every male or female servant of Allah who

does this favor to people which is very good, that is its should not have any illegality or harm then Allah gives for each breath the rewards of glorification (Tasbeeh) and accepts their deeds. And for the patience he has maintained to keep our secrets and for restraining their anger which they have controlled after listening to unsuitable talks of Our enemies. Allah gives them the reward similar to one who has smeared himself in his blood in the way of Allah. And that person who depending upon his capacity fulfils the rights of believing brothers and helps them as much as possible and remains pleased with them, in a way that they forgive their faults and mistakes they commit and does not exaggerate them, and forgive their defects then surely the Almighty Allah, on the day of Judgment, will say to them: O My servant, you have fulfilled the rights of your believing brothers and did not force them to fulfil your rights. I am more forgiving and merciful than this. Whatever facility and favor you have given them, I will bestow upon you all that today, which I had promised. Rather due to My vast grace I will give you more than this and whatever shortcomings you had in the fulfilment of my rights, I will not make any reduction in My bestowals upon you. After that Allah will join him to Muhammad (s.a.w.s.) and Aale Muhammad and make him one of their proximate Shias.

There is an authentic tradition in *Maniul Akhbar* that Imam Sadiq (a.s.) was asked by some people about 'Sirat'. He replied that it is the way of Allah and His Ma'refat (recognition) and there are two 'Sirats'—'Sirat' of this world and the 'Sirat' of the hereafter. The Imam is Sirat of this world is that whose following is incumbent, for one who recognizes him and follows his guidance. Then he will pass over this Sirat in the Hereafter which is bridge over Hell, and one who does not recognize him in the world, his foot would stumble and he would fall into Hell fire.

Also according to a good chain of narrators Imam Sadiq (a.s.) said in the explanation of this verse:

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ.

Keep us on the right path. 1:5

That 'the Right Path' is Ali (a.s.) and the proof of his recognition is that the Almighty Allah says:

وَإِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلِيٌّ حَكِيمٌ.

And surely it is in the original of the Book with Us, truly elevated, full of wisdom. 43:4

That Ali (a.s.) is the 'original of the book' (mother of the book), which is the chapter of 'The Opening' (Al-Hamd) whose verse: ***Keep us on the right path***… mentions him and 'Siratul Mustaqeem' is Ali. He is the knower of the laws and the learned one of divine realities.

The commentators have referred the pronoun to Quran and considered 'original of the book' (Ummul Kitab) to be the Protected Tablet (Lauhe Mahfuz), which is with us, which has a esteemed position and stability, or which is to show the wisdom. On the basis of this whatever we have derived earlier that Ali (a.s.) is the 'speaking book of Allah' can be matched with the apparent meaning of the verse also.

Also it is narrated from Imam Zainul Aabedeen (a.s.) that the Imam of the time is between Allah and his hujjat (proof), there is no veil or curtain between them. We are doors of divine knowledge, and we are the Straight Path and we are the treasure chest of the Allah's knowledge and we the informants of divine revelation and we are the pillars of the oneness of Allah (monotheism) and we are the repositories of divine secrets.

Also according to authentic sources Imam Sadiq (a.s.) said in the explanation of: ***The path of those upon whom Thou hast bestowed favors. (1:7)***

The Imam said that it means Muhammad (s.a.w.s.) and his progeny.

Ali Ibne Ibrahim has authentically narrated from Imam Sadiq (a.s.), that he said: Those whose obedience has been commanded by Allah, and whoever wants to choose that path, by Allah there is no way for them except to turn to us. By Allah! The path and the way, that you have been commanded to follow by Allah are we; and by Allah we are the Straight Path.

Also from the same Imam according to a reliable tradition, the last of the Surah was read like this:

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ. صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

Keep us on the right path. The path of those upon whom Thou hast bestowed favors. Not (the path) of those upon whom Thy wrath is brought down, nor of those who go astray. 1:7

The Imam said: Those who were the recipients of Allah's wrath are the Nasibi, that is all the opponents (of the Shias), except those who are weak in faith and those harbour enmity to the Ahlul Bayt (a.s.) and the astrayed are the Jews and the Christians.

Also according to authentic tradition from the same Imam '***upon whom Thy wrath is'*** are the Nasibi and '***those who go astray'*** are those who doubt and who do not recognize the Imam.

Ibne Shahr Aashob has quoted from *Tafsir* of Wakee, who is Sunni commentator regarding this verse:

Keep us on the right path. 1:6

That Ibne Abbas said: O! People say: Guide us towards the love of Prophet (s.a.w.s.) and His Ahle Bayt (a.s.).

In *Tafsir* of Thalabi it is narrated by Abu Buraida that 'the Straight Path' is the path of Muhammad (s.a.w.s.) and Aale Muhammad.

In *Kashful Ghumma* Muhaddith Haski has quoted from others that Anas has narrated in the same way from Buraida.

Ali Ibne Ibrahim says in the explanation of the verse:

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ.

And (know) that this is My path, the right one therefore follow it, and follow not (other) ways, for they will lead you away from His way; this He has enjoined you with that you may guard (against evil). 6:153

The Imam said that in this verse ‘this is My path, the right one’ is the Imam, and the different paths which are mentioned in the verse —to follow which has been prohibited - are the paths of other than the Imam.

…for they will lead you away from His way…

It means be not divided on the matter of Imamate and do not create a difference.

It is narrated in the explanation of this that Imam Muhammad Baqir (a.s.) said: We are the path of Allah. Those who dislike it are on the other paths (Sobol), whom Allah has restrained to follow.

Also in the explanation of the verse:

وَإِنَّ اللَّهَ لَهَادِ الَّذِينَ آمَنُوا إِلَى صِرَاطٍ مُسْتَقِيمٍ.

…and most surely Allah is the Guide of those who believe into a right path. 22:54

The Imam said that it means Allah guides the believers towards the Imam.

In the book *Tawilul Aayaat* an authentic narration from Imam Baqir (a.s.) says in explanation of the verse:

And (know) that this is My path…6:153

That it means the path of Imamate, so you must follow it.

…and follow not (other) ways…6:153

They are those paths other than that of the Imamate.

In *Nahjul Iman* there is a tradition by Buraida Aslami, that when this verse was revealed the Holy Prophet (s.a.w.s.) said: I prayed to Allah to make this verse (exclusive) in praise of Ali Ibne Abi Talib (a.s.), and He did so.

In *Tafsir* of Furat, there is a tradition from Imam Baqir (a.s.) about:

And (know) that this is My path, the right one…6:153

That it means Ali Ibne Abi Talib and the Pure Imams (a.s.), who are from the descendants of Fatima (s.a.). Only they are the path of Allah. Those who love them, do not tread other paths.

Ibne Shahr Aashob has narrated from Imam Sadiq (a.s.) regarding the verse:

…and follow not (other) ways…6:153

That we are the path of Allah, for one follows us, and we are the ones who guide towards Paradise, and we are the chains and ropes of Islam.

Also, it is narrated from the same Imam regarding verse:

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا.

And (as for) those who strive hard for Us, We will most certainly guide them in Our ways… 29:69

The Imam said that this verse was revealed in praise of Aale Muhammad and their Shias.

Also from the same Imam:

وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ.

…and follow the way of him who turns to Me…31:15

It means: Follow the way (path) of Muhammad and Ali.

Ali Ibne Ibrahim narrates in the explanation of the following verse:

وَإِنَّكَ لَتَدْعُوهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ.

And most surely you invite them to a right way. 23:73

That the Imam said that it means to the Wilayat of Amirul Momineen (a.s.).

Also regarding the verse:

وَإِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ عَنْ الصِّرَاطِ لَنَاكِبُونَ.

And most surely those who do not believe in the hereafter are deviating from the way. 23:74

It is narrated that they are the ones who turn away from the Imam.

In *Manaqib* it is narrated from Imam Baqir (a.s.) that the 'way' denotes the Wilayat of Ahle Bayt (a.s.).

Also it is quoted in *Manaqib* from Ibne Abbas regarding the verse:

فَسَتَعْلَمُونَ مَنْ أَصْحَابُ الصِّرَاطِ السَّوِيِّ وَمَنْ اهْتَدَى.

So you will come to know who is the follower of the even path and who goes aright. 20:135

That the Imam said: By Allah! The 'follower of the even path' are Muhammad (s.a.w.s.) and His Ahle Bayt and those 'who go aright' are the companions of Muhammad (s.a.w.s.).

It is narrated in the *Tafsir* of Imam Hasan Askari (a.s.) that the Holy Prophet (s.a.w.s.) said: Among the servants of Allah, every servant and from the maids of Allah that maid who has apparently given oath of allegiance to Amirul Momineen but broken the oath inwardly and is firm on his/her hypocrisy, when the angel of death comes to take his soul, at that time Satan and his helpers will appear and show the fire of Hell and different types of Chastisements. And also show the Paradise and its stages which was fixed for them if he had remained steadfast on his oath and faith; then he would have settled there. At this the angels of death will say: See the Paradise, the luxury and the blessings, whose value is known only to Allah, which was reserved for you if you had remained firm on the allegiance of the Wilayat (Mastership) of Muhammad's brother. You would have gone towards those blessings on the day of Qiyamat, but you broke your oath and opposed them, that is why this Chastisement, fire, open-mouthed snakes, scorpions ready to sting, fangs barred wild animals and all such types of punishments are for you and your return is to them. He would say:

يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا.

O! Would that I had taken a way with the Apostle… 25:27

Alas if only I had followed the path of the Prophet (s.a.w.s.), and accepted whatever he had said and made incumbent upon me regarding the Wilayat (Mastership) of Ali (a.s.).

Ibne Mahyar has narrated from Muhammad Baqir (a.s.) regarding the verse:

وَيَوْمَ يَعَضُّ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا. يَا وَيْلَتِي لَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا.

And the day when the unjust one shall bite his hands saying: O! Would that I had taken a way with the Apostle. O woe is me! Would that I had not taken such a one for a friend! 25:27-28

That the first tyrant will say this to the second tyrant.

In another tradition from Imam Sadiq (a.s.): By Allah at no other place in the Quran has Allah used the allusion of 'fulan' (such a one). Rather it is in this way: ***O woe is me! Would that I had not taken (the second caliph) for a friend!*** And very soon when that Quran becomes apparent the people would recite it this same way.

Kulaini has narrated from Imam Baqir (a.s.) that Imam Ali (a.s.) recited a Sermon and said that the two greatest tyrants removed the dress of caliphate from my body and donned it themselves and debated with me in the matter in which they had no right at all. And due to ignorance and misguidance they committed that evil deed. Thus they chose for themselves a very bad place and arranged punishment for themselves. They will curse each other and will express disdain for each other. The second one will say to his companion and confidant, the first one, when they meet each other:

يَا لَيْتَ بَيْنِي وَبَيْنَكَ بُعْدَ الْمَشْرِقَيْنِ فَبِئْسَ الْقَرِينُ.

O would that between me and you there were the distance of the East and the West; so evil is the associate! 43:38

Hearing this that tyrant would reply in a terrible condition:

يَا وَيْلَتِي لَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا. لَقَدْ أَضَلَّنِي عَنْ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي وَكَانَ الشَّيْطَانُ لِلْإِنسَانِ خَذُولًا.

O woe is me! Would that I had not taken such a one for a friend! Certainly he led me astray from the reminder after it had come to me; and the Shaitan fails to aid man. 25:28-29

After that the Imam said: I am that 'reminder of Allah', from which they were 'led astray'. And I am that path and way of Allah, from which they turned away. And I am that faith, which they denied and I am that Quran from which they distanced themselves and I am that religion which they falsified and I am that right path from which they turned away.

From *Manaqib* a tradition of Imam Sadiq (a.s.) says regarding this verse:

أَفَمَنْ يَمْشِي مُكِبًّا عَلَى وَجْهِهِ أَهْدَى أَمَّنْ يَمْشِي سَوِيًّا عَلَى صِرَاطٍ مُسْتَقِيمٍ.

What! Is he who goes prone upon his face better guided or he who walks upright upon a straight path? 67:22

Those 'who goes prone upon his face' are our enemies and those who 'walk upright' are Salman, Abu Zar, Miqdad, Ammar, and the special companions of Ali (a.s.).

Muhammad Ibne Abbas has narrated from Imam Baqir (a.s.) that the person who walks on the right path at night, by Allah it is Ali Ibne Abi Talib (a.s.) and his successors.

Ali Ibne Ibrahim narrates from Imam Baqir (a.s.) regarding this verse:

إِذْ يَقُولُ الظَّالِمُونَ إِنْ تَتَّبِعُونَ إِلَّا رَجُلًا مَسْحُورًا. انظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا.

…when the unjust say: You follow only a man deprived of reason. See what they liken you to! So they have gone astray and cannot find the way. 17:47-48

The Imam said that this verse was revealed in this way:

…when the unjust (on the Aale Muhammad and those who grabbed their rights) say and said that the second verse is in this way:

…when the unjust (towards Aale Muhammad) say:

It means that they do not find any way to the Wilayat of Ali and Ali is the path towards Allah.[49]

Kulaini has narrated with authentic chains from Imam Baqir (a.s.) regarding the verse:

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنْ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنْ الْمُشْرِكِينَ.

Say: This is my way: I call to Allah, I and those who follow me being certain, and glory be to Allah, and I am not one of the polytheists. 10:108

The Imam said it is those who follow the Holy Prophet (s.a.w.s.) and in place of the Holy Prophet (s.a.w.s.) invite people to the true religion (and they are we the Ahlul Bayt).

In *Tafsir Furat* there is a tradition from Imam Baqir (a.s.) that in this verse 'way' (Sabil) denotes the Wilayat of Ahlul Bayt (a.s.), none denies this except the astrayed ones and none condemns Ali except those who are astrayed.

According to another tradition regarding this verse:

فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ إِنَّكَ عَلَى صِرَاطٍ مُسْتَقِيمٍ.

Therefore (O Apostle) hold fast to that which has been revealed to you; surely you are on the right path. 43:43

The Imam said that it is the Wilayat of Ali Ibne Abi Talib, and Ali is 'the right path'. And the Almighty Allah says in Surah Hijr:

قَالَ هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ.

He said: This is a right way with Me: 15:41

Often reciters put fatha (a) on the 'laam' in 'Alaa' and the 'yaa' is having tashdeed (doubling a letter). This means that the Oneness of Allah is the way incumbent upon me to follow. Some reciters put 'kasra' (i) on the 'laam' in 'Alaa' and use 'rafa' or 'tanvin' on the 'yaa' which means the esteemed path. And in *Taraif* it is narrated from Hasan Basri that he use to recite it by 'Kasre' (e) on the 'laam' and tashdid on the 'yaa' and used to say this is the path of Ali Ibne Abi Talib and his path and his religion is straight and clear and there is no crookedness in it. So follow it and be attached to it.

Kulaini has also chosen this recitation. And narrated from Imam Sadiq (a.s.) regarding this recitation:

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمْ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ. نَحْنُ أَوْلِيَاؤُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهِي أَنفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَّعُونَ.

(As for) those who say: Our Lord is Allah, then continue in the right way, the angels descend upon them, saying: Fear not, nor be grieved, and receive good news of the garden which you were promised. We are your guardians in this world's life and in the hereafter, and you shall have therein what your souls desire and you shall have therein what you ask for. 41:30-31

Also Ibne Mahyar and Kulaini have narrated from Imam Sadiq (a.s.), he said: By Allah! 'then continue in the right way' means the mastership (Wilayat) of the Pure Imams one after the other; that is to believe in all the Imams.

Ibne Mahyar has narrated through reliable chain of narrators from Imam Baqir (a.s.) that he said: By Allah! It means the True Religion. That which you Shias follow and the angels would descend and give the good news at the time of death and on the day of Judgement.

In *Majmaul Bayan* it is narrated from Imam Reza (a.s.) that it means the Shias. It is related from Imam Sadiq (a.s.) that the giving of good news by the angels shall be at the time of death.[50]

Also it is narrated from Imam Muhammad Baqir (a.s.) regarding the explanation of the verse:

We are your guardians in this world's life and in the hereafter… 41:31

In the *Tafsir* of Imam Hasan Askari (a.s.) there is a tradition from the Holy Prophet (s.a.w.s.) that the faithful are always afraid about the hereafter and when the angels of death arrive to capture their soul, they were not having the certainty of reaching upto the pleasure of Allah because the angels of death come to the believer when he is in a severe pain and he is shocked due to the separation from his wealth and family. He is worried about all those who were connected to him and in his heart remain the aspirations and longings for his wife and children that had not materialised, at that time the angels of death say to him: Why are you so much aggrieved? He says: Because of the nervousness and worry and the breaking up of the ambitions. The angels of death say: Does any sane person laments the loss of a spurious (dirham) coin, in exchange of which, he is given thousands of dinars. The man will say: No. Then the angels of death would tell him to look up and when he does so he sees the palaces and levels of Paradise, which are better than what the people desire in this world. The angels say: These houses, blessings, wealth, wife and children are all yours and all those pious wives and children would be with you, do you agree to leave those things of the world to get these in the hereafter? He says: Yes, I agree. Then the angels ask him to look up again. When he looks up, he sees the Prophet (s.a.), Ali and his purified progeny in the most elevated position (Aala-e-Illiyeen), and the angels tell him: These are you masters and guides and they would be with you in these gardens of Paradise and give you company and be your friends, don't you agree that they give you company instead of your worldly companions? He would say: Indeed by Allah, I agree. This is the explanation of the verse:

…the angels descend upon them, saying: Fear not nor be grieved… 41:30

It means do not be aggrieved. Whatever you have left in the world; children, wife, wealth, is compensated by what you have seen in the Paradise. So be happy with the Paradise that you were promised, which you have seen, and all those noble personages would be your friends and companions.

The Almighty Allah says in Surah Jinn:

وَأَلَّوْ اسْتَقَامُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَاهُمْ مَاءً غَدَقًا. لِنَفْتِنَهُمْ فِيهِ.

And that if they should keep to the (right) way, We would certainly give them to drink of abundant water. So that We might try them with respect to it… 72:16-17

In the explanation of this verse, the following points have come in the traditions of Ahlul Bayt (a.s.).

Firstly, that Ibne Mahyar narrates from Imam Sadiq (a.s.) that if they had in the spiritual plane (Aalam-e-Arwah), when Allah has taken oath for His oneness, the Prophethood of the Holy Prophet (s.a.w.s.) and the Imamate of the purified Imams (a.s.). Then if they remained steadfast on Wilayat, then surely We would put plenty of sweetness in their dust ‘Teenat’(from which they are created) and not the bitter water which We put in the ‘Teenat’ of the unbelievers and the hypocrites.

Imam Baqir (a.s.) has been reported to have said in similar terms and said that at the end that the examination and tests are in the Wilayat of Ali Ibne Abi Talib (a.s.).

Secondly the metaphor of water refers to knowledge because knowledge is the basis of the life of the soul just as the water is the basis for the life of the body. Thus in many authentic traditions it is narrated from Imam Sadiq (a.s.) that: If they remain firm on the Wilayat of Ahle Bayt (a.s.), surely We would shower them heavily with knowledge, that they learn from the Imams (a.s.).

In some traditions it is mentioned that the pronoun in ‘try them’ points to the hypocrites, it means: We will examine the hypocrites.

PART 15

Quranic verses based on the variations of the word 'Truth'

There are many verses in this regard:

First Verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ.

O you who believe! be careful of (your duty to) Allah and be with the true ones. 9:119

Shaykh Tabarsi has said that in the recitation of Ibne Masood and Ibne Abbas it is: '***be with the true ones.'*** means that 'follow the religion of the one practices what he preaches and be their friend and companion'.

And it is related from Ibne Abbas that 'be with Ali and his companions'.

It is related from Imam Sadiq (a.s.) that be with the Aale Muhammad.

In Basair it is related from Imam Baqir (a.s.) that 'Sadeqeen' means 'We.

And it is narrated from Imam Reza (a.s.) that 'sadeqoon' means the Holy Imam (a.s.) who with their obedience are going to completely verify Allah and His Prophet (s.a.w.s.).

And in *Manaqib*, from Sunni chains of narrators, it is narrated from Ibne Umar that 'be with Muhammad and Ahle Bayt (a.s.).

In the book *Kamaluddeen* there is a tradition from Imam Ali (a.s.) that when this verse was revealed, Salman (r.a.) asked: O Messenger of Allah, is this verse general or special? The Prophet replied: It is ordered for all general people and all the Believers ordered to this. And 'Sadeqeen' are specially my brother Ali and after him his successors the day of judgement.

Shaykh Tusi in *Majalis* has narrated from Imam Sadiq (a.s.) that '***be with the true ones.***' means 'be with Ali Ibne Abi Talib (a.s.)'.

Ali Ibne Ibrahim has said that 'Sadaqeen' are the Holy Imams.[51]

Second Verse:

وَمَنْ يُطِعْ اللَّهَ وَالرَّسُولَ فَأُوْلَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنْ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُوْلَئِكَ رَفِيقًا.

And whoever obeys Allah and the Apostle, these are with those upon whom Allah has bestowed favors from among the prophets and the truthful and the martyrs and the good, and a goodly company are they! 4:69

In *Misbahul Anwar* it is narrated by Anas, that one day the Holy Prophet (s.a.w.s.) prayed the morning prayers with us and after that turned his holy face towards us, so I asked the Prophet about the Tafsir of this verse. He replied: 'prophets' refers to me, 'the truthful' refers to my brother Ali Ibne Abi Talib (a.s.), 'martyrs' refers to my uncle Hamza, 'pious' refers to my daughter Fatima (s.a.) and both her sons, Hasan and Husain (a.s.).

Kulaini has related from Furat Ibne Ibrahim and he from Imam Ali (a.s.), that when Allah will gather the future and the past people, from them we seven will be the best people who are from the children of Abdul Muttalib. The Prophets (a.s.) are the best amongst the creatures of Allah, and our Prophet are better than all of them. After this are the vicegerents of the

Prophets who are the best in the nations and the Vicegerents of our Prophets are better than all the previous Vicegerents and after the vicegerents our martyrs are best of all the martyrs and Hazrat Hamza is the leader of the martyrs and he is great and Hazrat Ja'far whom Allah has bestowed two wings, with which he flies with the angels in Paradise, Allah has not given this blessing to anyone before him and it is that affair that Allah has blessed the Ummat of Muhammad Mustafa (s.a.w.s.). Then both the grandsons of the Prophet (s.a.w.s.), Hasan and Husain (a.s.) and then is the Mahdi of this Ummat, and Allah will make anyone He wishes the Mahdi from our Ahlul Bayt. And then he recited this verse:

أُوْلَئِكَ الَّذِينَ أَنْعَمَ اللهُ عَلَيْهِمْ.

These are they on whom Allah bestowed favors…19:58

Also Sulaiman Dailami narrated that he says that I was in the presence of Imam Sadiq (a.s.), suddenly his great companion Abu Baseer entered and he was breathing heavily and when he sat down the Imam asked: O! Aba Muhammad, why are you breathing so heavily? He replied: May I be sacrificed for you, my breathing has come up and my bones have become thin and my death has come near. I don't know what would be my condition in the hereafter. Imam said: O, Aba Muhammad, you talk like this! He said: Why I should not say so? The Imam said: Allah has mentioned you in the Quran, when He said:

And whoever obeys Allah and the Apostle, these are with those upon whom Allah has bestowed favors from among the prophets and the truthful and the martyrs and the good, and a goodly company are they! 19:58

In this verse the 'prophets' refers to the Holy Prophet (s.a.w.s.) and we are 'the truthful' and you (all Shias) are the 'good'. After saying this the Imam said: You keep your name 'good' as Allah has named you thus.

Kulaini has narrated from Abu Saba through reliable chains of narrators that Imam Baqir (a.s.) told him: Help me through piety. Whoever from you meets Allah with piety, for him there will be salvation and opening near Allah, because Allah says:

And whoever obeys Allah and the Apostle…

The Apostle is from us; from us are the truthful, martyrs, pious and it is incumbent upon Allah that He gathers our Shias and friends with the prophets, the truthfuls, the martyrs and the pious.

There is a tradition in *Khisal* that the Prophet (s.a.) said that there are three truthful ones: Ali Ibne Abi Talib, Habib Najjar and the believer of the people of Firon.

In Uyoon Akhbar Reza it is narrated from the Hazrat that the Holy Prophet (s.a.w.s.) said that in every Ummah there is one 'truthful' (Siddiq) and one 'discriminator' (Farooq) and the 'truthful' and the 'discriminator' of this Ummah is Ali Ibne Abi Talib (a.s.).

Ali Ibne Ibrahim has narrated that 'prophets' means the Holy Prophet (s.a.w.s.), 'truthful', Ali Ibne Abi Talib (a.s.), 'martyrs', Hasan and Husain (a.s.) and 'good' are the other holy Imams (a.s.).

…***and a goodly company are they***…is the Qaem Aale Muhammad (Imam Mahdi).

Ibne Mahyar has narrated from Abu Ayyub Ansari that 'truthful' (Siddiq) are three: Hizqeel, the believer of the people of Firon, Habib Najjar, the person of Yasin and Ali Ibne Abi Talib (a.s.), and he is the best of all.

It is narrated from Imam Sadiq (a.s.) that once an angel having twenty heads came to the Holy Prophet (s.a.w.s.). The Prophet wanted to kiss his hand but he stopped him and said that you are the most respected one near Allah among all the creatures of this world and of the heavens. The name of that angel was Mahmud. When the angel turned, the Prophet saw that it was written between his shoulders:

There is no god but Allah, Muhammad is the messenger of Allah and Ali is the greatest truthful (Siddiq-e-Akbar).

The Prophet asked him: My friend, since when is this written between your shoulders. He replied: Ten thousand years before Allah created Adam.

Third Verse:

مِنْ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَنْ قَضَى نَحْبَهُ وَمِنْهُمْ مَنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا.

Of the believers are men who are true to the covenant which they made with Allah: so of them is he who accomplished his vow, and of them is he who yet waits, and they have not changed in the least. 33:23

Traditions on the circumstances of the revelation of this verse mention two aspects:

First: the verse was revealed in praise of Imam Ali (a.s.) and his near ones. As mentioned in *Majmaul Bayan* there is a tradition from Imam Ali (a.s.) that: I, my uncle Hamza, my brother Ja'far, the son of my uncle, Ubaidah, had promised to the Holy Prophet (s.a.w.s.) that for the pleasure of Allah and His Prophet they would fulfil the task, so my companions were steadfast and they were the first martyrs in the way of Allah and after that I was left for some assignments that Allah wished to complete through me. So Allah, sent this verse:

…so of them is he who accomplished his vow…

So those who fulfilled their promises were Hamza, Ja'far and Ubaidah and I, by Allah, am waiting for martyrdom because I have not change anything in religion.

In the same way Ibne Mahyar and Ali Ibne Ibrahim have narrated from Imam Baqir (a.s.), and in the tradition of Ali Ibne Ibrahim 'Nahab' denotes death.

Secondly this verse is said to be in praise of the perfect believer as Kulaini narrates in an authentic tradition from Imam Sadiq (a.s.) that the faithful are of two types. The first is the one who has made a covenant to Allah and has fulfilled his promise completely, as Allah says:

Of the believers are men who are true to the covenant which they made with Allah… 33:23

And is that believer who is not afraid of the terrors of this world and the hereafter and his example is like that of stalk of grass, sometimes it bents

due to the wind and sometimes it is straight. In the same way sometimes he is under the pressure of the self and is sometimes he is protected. It is this believer who is fearful of the terror of the world and the hereafter and he is in need of intercession and he himself is unable to intercede for others, but his end is good.

Also, there is a tradition of Imam Sadiq (a.s.) that he said to Abu Baseer that: Allah has mentioned you in the Quran, when He said:

Of the believers are men who are true to the covenant which they made with Allah… 33:23

Then he said: Indeed, you have fulfilled your promise that Allah had taken from you, that is our Wilayat; and you have not chosen others in our place.

Also, it is narrated by the same Imam (a.s.) that the Holy Prophet (s.a.w.s.) said: O Ali one who befriends you has certainly fulfilled his promise and the one who doesn't befriends you, so he waits and everyday the sun which rises on him is related to the sustenance and faith.

It has come in many traditions that when Imam Husain (a.s.) was in the desert of Kerbala, whenever any of his companions was martyred and another used to bid farewell, the Imam used to recite this very verse.

Fourth Verse:

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُوْلَئِكَ هُمْ الصِّدِّيقُونَ وَالشُّهَدَاءُ عِنْدَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ.

And (as for) those who believe in Allah and His apostles, these it is that are the truthful and the faithful ones in the sight of their Lord: they shall have their reward and their light… 57:19

In *Khisal* there is a tradition from Amirul Momineen (a.s.), that there is no Shia who would do such a thing that we have refrained him from. And he would not die until a misfortunate befalls him, so that it will be a compensation for his sins, or his wealth is destroyed or his child dies or some disease inflicts him. Or some misfortune befalls him. And if any sin remains on him, his soul comes out of the body very painfully. Whoever from our Shias dies, he is either a Truthful or a Martyr, because he has verified our Mastership. And his friendship is for us and his enmity is on account of us, and his aim with it, is the pleasure of Allah and he has brought the right faith on Allah and His Prophet. Allah says:

And (as for) those who believe in Allah and His apostles…

In *Majmaul Bayan* there is tradition of the Holy Prophet (s.a.w.s.) in the explanation of this verse:

…they shall have their reward and their light…

That for them there is the reward for their worship and the light for their faith, with which they get the guidance for Paradise.

Ayyashi has narrated from Minahal Qassab that: I said to Imam Sadiq (a.s.): O Hazrat, pray that Allah gives me martyrdom. The Imam replied that on whatever condition a believer dies, he is a martyr. Then to prove his point he recited the same verse.

Also there is a tradition from Haris bin Mughira that once I was present in the service of Imam Baqir (a.s.) when he said that whoever from you is aware of the Shia religion and who awaits for our pleasure and does good

work, he is as if he is in the service of Qaem Aale Muhammad (a.s.) and he has fought with his sword, Nevertheless by Allah he I like that person who has been in the service of the Holy Prophet (s.a.w.s.) has fought along with him with his sword, by Allah it is as if he were with the Holy Prophet (s.a.w.s.) in his tent and then was martyred in the way of Allah. And there is a verse in the Quran in your praise. The narrator asked: May I be sacrificed for you, which verse is it? He replied: ***And (as for) those who believe in Allah and His apostles…***

Then he said by Allah you are the truthful and the martyr in the view of Allah.

There is a tradition in *Tahzib* that a person said that I was in the service of Imam Zainul Aabedeen (a.s.), when a discussion about martyrs was in progress. One of those present said: If a person dies due to dehydration, he is a martyr. Another said: If a wild beast tears a person he is also a martyr. In the same way some other said: I don't believe that a person killed in any way to be a martyr except in the way of Allah. The Imam said: If it is so, martyrs would be very less. Then he recited the above verse and said: This verse is in praise our Shia.

Barqi in *Mahasin* has narrated from Imam Husain (a.s.) that he said: There is no Shia but he is either a 'truthful' or a martyr. Zaid Ibne Arqam said: May I be sacrificed for you, who is a martyr? Although many of them die on the bed. Imam said: May be you have not read the Quran that Allah says in Surah Hadid:

And (as for) those who believe in Allah and His apostles…

Zaid says: I felt as if I have never read this verse in the Quran. Then the Imam said: If martyrdom was limited to what they say, the martyrs would be very few.

Fifth Verse:

فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ وَكَذَّبَ بِالصِّدْقِ إِذْ جَاءَهُ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِلْكَافِرِينَ. وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ أُوْلَئِكَ هُمْ الْمُتَّقُونَ.

Who is then more unjust than he who utters a lie against Allah and (he who) gives the lie to the truth when it comes to him; is there not in hell an abode for the unbelievers? And he who brings the truth and (he who) accepts it as the truth… these are they that guard (against evil). 39:32-33

Shaykh in *Majalis* and Ibne Shahr Aashob in *Manaqib* have narrated from Amirul Momineen (a.s.) that 'Sidq' (truthfulness) refers to the Wilayat of we Ahlul Bayt (a.s.).

Ali Ibne Ibrahim says: After this Imam mentioned about the enemies of Ahlul Bayt (a.s.) and about those who attribute false things to Allah and the Holy Prophet (s.a.w.s.) and claim the position they do not deserve. Then he said:

Who is then more unjust than he who utters a lie against Allah and (he who) gives the lie to the truth when it comes to him…

It means the one who desires the right of Ahlul Bayt (a.s.) which was brought by the Holy Prophet (s.a.w.s.). Then Allah mentioned the Holy

Prophet (s.a.w.s.) and Amirul Momineen (a.s.): ***And he who brings the truth and (he who) accepts it as the truth… 39:33***

In a tradition from Amirul Momineen (a.s.) in *Majmaul Bayan* and according to other Imams (a.s.) it means: '***he who brings the truth***' refers to the Holy Prophet (s.a.w.s.) and '***(he who) accepts it'*** refers to Ali Ibne Abi Talib (a.s.).

Sixth Verse:

وَبَشِّرْ الَّذِينَ آمَنُوا أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ.

…and give good news to those who believe that theirs is a high rank with their Lord. 10:2

Kulaini from Ali Ibne Ibrahim and Ayyashi has narrated that '***a high rank'*** means the Holy Prophet (s.a.w.s.) and the Holy Imams (a.s.) that is their intercession and Mastership. Kulaini has also narrated from the same Imam that it refers to the Wilayat of Imam Ali (a.s.). Ayyashi has also narrated similarly.

PART 16

Traditions that indicate ‘good deeds’ to mean the Wilayat of Ahlul Bayt (a.s.) and ‘evil’ indicates enmity towards them

First Verse:

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَهُمْ مِنْ فَزَعٍ يَوْمَئِذٍ آمِنُونَ وَمَنْ جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وُجُوهُهُمْ فِي النَّارِ هَلْ تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ.

Whoever brings good, he shall have better than it; and they shall be secure from terror on the day. And whoever brings evil, these shall be thrown down on their faces into the fire; shall you be rewarded (for) aught except what you did? 27:89-90

And said in another place:

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى الَّذِينَ عَمِلُوا السَّيِّئَاتِ إِلَّا مَا كَانُوا يَعْمَلُونَ.

Whoever brings good, he shall have better than it, and whoever brings evil, those who do evil shall not be rewarded (for) aught except what they did. 28:84

The context of this verse is near to that of the earlier verse and Ibne Mahyar and Ibne Shahr Aashob have stated in *Umda* and *Mustadrak* from the *Tafsir* of Thalabi and from *Hilya* of Hafiz Abu Nuaim from Abdullah Jadni that Amirul Momineen (a.s.) said to him: Do you want that I should tell you what is that ‘Hasana’ (goodness) that a person will come with it on the day of Judgement, and will be safe from the difficulties and fear of that day and what is that evil with which when a person comes will directly go to Hell? He said: Yes, please tell us O Amirul Momineen (a.s.).

Ibne Mahyar has narrated another from Ammar Saabti through reliable chain of narrators. He said that Ibne Abi Yafoor asked Imam Sadiq (a.s.) the explanation of this verse. Imam replied that in this verse ‘hasana’ (good) is to recognize the Imam and his obedience is the obedience of Allah and in another tradition said that ‘hasana’ is the Wilayat of Imam Ali (a.s.).

It is also related from Imam Baqir (a.s.) through another reliable chain that ‘hasana’ is the Wilayat of Imam Ali (a.s.) and evil is the hatred and enmity towards Ali (a.s.).

Shaykh Tusi quotes Ammar Sabati in book *Majalis* from Imam Sadiq (a.s.) that he said: Allah does not accept the good deeds of a person who has acted by believing in a false and unjust Imam who is not appointed by Allah. Ibne Abi Yafoor said that Allah says:

Whoever brings good, he shall have better than it… 27:89

So how the good deeds will benefit him who has accepted the Wilayat of an unjust and false Imam? Imam replied: Do you know the ‘hasana’ which Allah has mentioned in this verse is the recognition (Ma’refat) and obeying of the Imam and the evil is to deny the Imam appointed by Allah. After that the Imam said: One who comes on the day of Judgement with the Wilayat of an unjust Imam, not appointed by Allah and denies the right of we, Ahlul Bayt (a.s.), Allah would send him directly to Hell.

Second Verse:

وَمَنْ يَقْتَرِفْ حَسَنَةً نَزِدْ لَهُ فِيهَا حُسْنًا.

…And whoever earns good, We give him more of good therein… 42:23

Thalabi and other commentators from the Shia and Ahle Sunnat have narrated from Imam Hasan and Ibne Abbas that 'good' refers to the love and Wilayat of Ahlul Bayt (a.s.). Shia and Sunni scholars have narrated that Imam Hasan (a.s.) signed a peace treaty with Muawiyah and recited a sermon in which he said: We are the Ahlul Bayt whose love is incumbent upon every Muslim. As Allah said:

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى.

Say: I do not ask of you any reward for it but love for my near relatives… 42:23

And said:

…and whoever earns good, We give him more of good therein… 42:23

The 'good' is the love of us, Ahlul Bayt (a.s.).

Third Verse:

وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ.

And not alike are the good and the evil. 41:34

It is narrated from Imam Kazim (a.s.) that: We are the 'good' and Bani Umayyah are the 'evil', because Ahlul Bayt (a.s.) are the source of all goodness and Bani Umayyah are the source of all evils which never ends and which always continues.

It is mentioned in other traditions that 'good' means dissimulation (Taqaiyyah) and 'evil' means exposing the secrets of the Holy Imams (a.s.).

Fourth Verse:

فَأَمَّا مَنْ أَعْطَى وَاتَّقَى. وَصَدَّقَ بِالْحُسْنَى. فَسَنُيَسِّرُهُ لِلْيُسْرَى.

Then as for him who gives away and guards (against evil), and accepts the best. We will facilitate for him the easy end. 92:5-7

Commentators say that those who spend the wealth given by Allah in the way of Allah and keep away from disobeying Allah and verify the 'good', very soon We will arrange the means for him that give ease and peace so that they can enter the Paradise and those who are niggardly in the wealth given by Allah and instead of the bounties of Paradise is involved in worldly matters (desires) and falsifies the 'good' and it is finished, so for them will be created means of difficulties for them. It means that he would be put in Hell. It has come in many traditions that 'good' in both the places means the Wilayat of Ahlul Bayt (a.s.).

In the *Tafsir* of Ali Ibne Ibrahim, *Basairud Darajat* and *Tawilul Aayaat* there is a tradition from Imam Sadiq (a.s.) that he said in the explanation of this verse:

Then as for him who gives away…

That it means that the Khums (1/5) given to Aale Muhammad (a.s.) and: '***and guards (against evil),'*** that is to keep away from the Satans, the false and unjust Caliphs and from their love and friendship and 'And accepts the

best,' that is the Wilayat and Imamate of the true Imams. Thus: 'We will facilitate for him the easy end'. So that such a person when intends to do a good deed would get it by the grace of Allah. And whosoever is niggardly and does not spend in the way of Allah and due to that he becomes needless from the friends of Allah, the true Imams, and does not refer to them for the acquisition of knowledge and ***'And rejects the best, 92:9'*** and one who falsifies the true Imams; when such a person whenever he will intend to commit an evil bad deed, he will act on it very fast. And that person who is more pious will be soon taken away from Hell fire. The Imam said that pious denotes the Holy Prophet (s.a.w.s.) and those who follows him absolutely in words and deeds.

الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى.

Who gives away his wealth, purifying himself… 92:18

It means the one who gives Zakat from his wealth or spends to purify his soul and not for showing-off or to make people aware of it. The Imam said that it refers Ali (a.s.) who gave Zakat while bowing down (Rukoo).

وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى.

And no one has with him any boon for which he should be rewarded…92:19

The Imam said that it denotes the Prophet (s.a.w.s.) who has no obligation upon him whose recompense has to be given, but in fact his obligation is on the whole creation, which is forever.

Furat Ibne Ibrahim has narrated from Imam Sadiq (a.s.) on the verse:

وَكَذَّبَ بِالْحُسْنَى

And rejects the best… 92: 9

That those who falsify and do not accept the Wilayat of Imam Ali (a.s.) 'We will facilitate for him the difficult end.' That is for them is the fire of Hell.

وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى.

And his wealth will not avail him when he perishes. 92:19

Imam (a.s.) said that after death no deeds of his would benefit him.

إِنَّ عَلَيْنَا لَلْهُدَى.

Surely Ours is it to show the way…92:12

The Imam said the recitation of Ahlul Bayt is in this way:

Surely Ali is to show the way…

It means Ali and His Mastership is guidance.

فَأَنْذَرْتُكُمْ نَارًا تَلَظَّى.

Therefore I warn you of the fire that flames… 92:14

The Imam said that it is means the fire of Qaem Aale Muhammad (a.s.) when he will reappear with a sword and kill 1999 people.

لَا يَصْلَاهَا إِلَّا الْأَشْقَى. الَّذِي كَذَّبَ وَتَوَلَّى.

None shall enter it but the unhappiest. Who gives the lie (to the truth) and turns (his) back. 92:15-16

Imam said that only those would be put in the fire of Qaem Aale Muhammad who are the most unjust, who deny the truth and turn away.

وَسَيُجَنَّبُهَا الْأَتْقَى. الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى.

And away from it shall be kept the one who guards most (against evil). Who gives away his wealth, purifying himself… 92:17-18

Imam (a.s.) said that a true believer who imparts knowledge to those deserving it would be kept away from that fire. It means that those pious believers would be safe who are bestowed with the knowledge of Qaem Aale Muhammad.

وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى.

And no one has with him any boon for which he should be rewarded… 92:19

It means that whatever he does is for the pleasure of Allah.

وَلَسَوْفَ يَرْضَى.

And he shall soon be well-pleased. 92:21

Imam said that he will get so much rewards from Allah that he would be satisfied.

PART 17

According to the interpreters of Quran, ‘bounty’ denotes the Wilayat of Ahlul Bayt (a.s.). Also that the greatest bounty are these very personalities. There are some verses about this.

First verse:

أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَةَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ. جَهَنَّمَ يَصْلَوْنَهَا وَبِئْسَ الْقَرَارُ.

Have you not seen those who have changed Allah’s favor for ungratefulness and made their people to alight into the abode of perdition. Into hell, they shall enter into it and an evil place it is to settle in. 14:28-29

Commentators have said that this refers to the unbelievers of Quraysh because the Holy Prophet (s.a.w.s.) was a blessing, and instead of this ‘bounty’ they accepted Disbelief, harboured hatred towards the Prophet (s.a.) and waged war against him.

This explanation is narrated from Ali (a.s.), Abbas (a.r.) and Ibne Jubair.

Some have said that the original ‘bounty’ was converted to disbelief and denied the bounty so the bounty was taken away from them and only their disbelief remained.

The author of *Kashaf* and all the commentators have narrated from Imam Ali (a.s.) and Umar that this verse was revealed for the two greatest sinners of Quraysh: Bani Umayyah and Bani Mughira. Bani Umayyah is having a limited period of grace, but Allah protected from the evils of Bani Mughairah in the battle of Badr, because all the relatives and friends of Abu Jahl were killed there.

It is narrated by Ayyashi and many other traditionists with many chains of narrators that some people asked the explanation of this verse from Imam Sadiq (a.s.). He said: This verse is about the two main tyrants of Quraysh, Bani Umayyah and Bani Mughairah. Allah destroyed Bani Mughairah and their relatives on the day of Badr, but Bani Umayyah remained till a certain period. Then he said: We are the bounty of Allah with which He has blessed His servants and whoever gets salvation, it is through us.

Kulaini has narrated from Amirul Momineen (a.s.) that why do they turn away from the Prophet (s.a.w.s.) and his legatee and go on other side and are not afraid that the chastisement will come on them? After that the Imam recited this same verse and said: We are the ‘bounty’ of Allah which Allah has bestowed His servants and due to our grace they will get the ‘bounty’ on the day of Judgement.

Also there is a narration from Imam Sadiq (a.s.) that this verse is for all the Quraysh who harboured enmity towards the Holy Prophet (s.a.w.s.), fought with him and denied the Imamate of his legatee.

It is related through reliable chains that people asked the Imam the explanation of this verse. The Imam asked: What do the Ahle Sunnat say about this verse? The narrator said: They say it was revealed for Bani Umayyah and Mughairah. Imam said: By Allah! This verse is revealed for all the Quraysh. The Almighty Allah addressed His Prophet: I have given

excellence to Quraysh upon all the Arabs and completed My ‘bounty’ on them and have chosen the religion of Islam for them and have sent a prophet towards them. So they have turned my ‘bounty’ into disbelief and destroyed their nation and made them reach Hell.

There is a tradition from Hasani in Sahifa Kamilah by Imam Sadiq (a.s.) that Allah has given all the news and happenings to the Prophet (s.a.w.s.) which were to take place in the regime of Bani Umayyah on the Ahlul Bayt (a.s.) their friends and Shias. Then Allah revealed the following verse about them:

Have you not seen those who have changed Allah’s favor for ungratefulness… 14:28

In this verse ‘favor’ refers to the Holy Prophet (s.a.w.s.) and his Ahlul Bayt (a.s.). Their love is a part of faith which will take to Paradise and their enmity is disbelief and hypocrisy which will take to Hell.

Second verse:

ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنْ النَّعِيمِ.

Then on that day you shall most certainly be questioned about the boons. 102:8

The commentators say that ‘boon’ means all the blessings which were given in the world and some say that it means peace and health of the body.

There is a tradition from Imams Baqir and Sadiq (a.s.) and also Shaykh Tabarsi, Ayyashi and Qutub Rawandi have narrated in *Daawaat* that Abu Hanifah asked Imam Sadiq (a.s.) about this verse. The Imam asked him what according to your belief is the ‘boon’? He said: Eatables and cool water. If on the day of Judgement Allah makes you stand before Him and questions you about each and every thing you have eaten and drunk and all that you have drunk, then surely you would have to stand for a long time. Abu Hanifah said: May I be sacrificed for you, what is meant by ‘boons’, The Imam said ‘boon’ is Ahlul Bayt, that Allah has made us the boon for His creatures and due to us He has given love between them, whereas there was conflict among them and due to us He has made them loving and made them brothers with each other whereas they were enemy of one another and due to us and this blessing guided them which was bestowed upon them and they are Holy Prophet (s.a.w.s.) and his Progeny.

There is a tradition in *Uyoon Akhbar Reza* that one day a group of people was present before the Holy Prophet (s.a.w.s.). He said that there is a no real ‘bounty’ in the world. One of the Ahle Sunnat scholars who was present in this gathering asked that Allah says:

Then on that day you shall most certainly be questioned about the boons. 102:8

Whether this ‘boon’ is not in the world? The Imam replied loudly that you give this explanation and people have given different explanations about it. A group says that ‘boon’ means cold water. Some say delicious food. And the truth is what my father has told me. All these things were stated before my forefather Imam Sadiq (a.s.), by listening to which he got angry and said Allah will not question His creatures about what He has given by His grace and does not boast of His favors. Whereas the boasting

of favors by the people is considered bad, so why such things are attributed to Allah, which the creatures themselves do not like to be associated with? Listen! 'Boon' means the love of Ahlul Bayt (a.s.) and the acceptance of our Imamate. Allah would after asking him about oneness (Tawheed) and Prophethood ask him about it and if he answers them properly, Allah would send him to the blessings of Paradise which shall never end. Surely my father from his forefathers narrated from Imam Ali (a.s.), that the Holy Prophet (s.a.w.s.) said: When a person dies, the first thing he will be questioned is about Tawheed and Prophethood and that you Ali are their Imam and ruler due to the reason that Allah and I have appointed you and whosoever confesses to it that it was his faith in the world and the hereafter, he will go towards that 'bounty' which will never end.

Abu Zakvan who is one of the narrators of this tradition, says that after listening to this tradition I was busy in eulogical poetry I didn't relate this tradition to anyone and one night I saw Holy Prophet (s.a.w.s.) in the dream that people were saluting him and he was replying to their salutations. When I saluted him, he did not answer me. So I asked: Am I not from your Ummat. He said: You are also from my Ummat, but make my Ummat aware about the tradition of 'the favor' (Naem) which you had heard from me.

Ibrahim and Shaykh Tabarsi have narrated from Imam Sadiq (a.s.) that 'favor' refers to Ahlul Bayt (a.s.) and you will be questioned about it. So at some other place you have:

وَقِفُوهُمْ إِنَّهُمْ مَسْئُولُونَ.

And stop them, for they shall be questioned. 37:24

It means they will be asked about the Wilayat of Ahlul Bayt (a.s.).

Imam Sadiq (a.s.) says in the explanation of this verse that this Ummat will be questioned about our Wilayat which Allah had given and the blessings of Muhammad and his Progeny.

There is a tradition from Imam Moosa Kazim (a.s.) that: We are 'favor' for the believer and 'khantal' (a bitter fruit) in the neck of the disbeliever.

Also there is a tradition from Abu Khalid Kabuli, in which he says that he came to Imam Baqir (a.s.) and food was served for him. He says: Till now I had not tasted such delicious food. The Imam said: Abu Khalid! Did you see our food? He said: It was very good, but I remembered a verse of Quran and the delicious food becomes tasteless for me. He asked: What was that? I recited this verse and the Imam said: By Allah you will never be asked about this food. After this the Hazrat smiled, so much so that his blessed teeth showed. Then he asked: Do you know what is the 'favor'? I don't know, I said. Imam said: We are the 'favor'; it means safety, health and the Wilayat of Imam Ali (a.s.).

According to other traditions of Imams Baqir and Sadiq (a.s.) 'favor' means the Wilayat of Amirul Momineen (a.s.).

There is a tradition in *Kafi* from Abu Hamza Thumali in which he says that we were a group seated before Imam Baqir (a.s.). By the order of the Imam food was brought, which were delicious, smelled good, was soft and clear and so good that we were able to see our faces in it. A person from us said: O son of the Holy Prophet (s.a.w.s.) you will be asked about this

'bounty', which you utilize. Imam said: Allah is much greater, kind and generous than to ask you on the day of Judgement about the food He gives and makes Halaal (pure) for you and to take account of it, but you will be questioned about the blessing of Muhammad and His Progeny which He has given you as a blessing.

There is a tradition from Imam Baqir (a.s.) on this topic which says in the end that you will be asked about that right which is about Wilayat and Imamate. There are many traditions on this topic.

Shias and Ahle Sunnat have narrated that a person will be asked about five things: 1. Filling of the stomach 2. Cold water 3. Sweet sleep 4. About the houses where he lived 5. To be born without any defects.

Third verse:

وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظَاهِرَةً وَبَاطِنَةً.

And made complete to you His favors outwardly and inwardly? 31:20

Some have recited it in the singular and some as plural and added a pronoun to it. Some have said that it is the manifested 'favor'. Some have said about manifest 'favor' which can be touched and sensed, and covered one is the 'favor' of Aql (intelligence). Or the open 'favors' are those whose which are known and the covered 'favors' are those which are not known.

There is a tradition in *Manaqib* and *Kamaluddeen* from Imam Moosa bin Ja'far (a.s.) that he said narrated from Imam Baqir (a.s.) that he said: The 'outward favor' means the Wilayat of we, Ahlul Bayt and to nurture our love in the heart. Then the Imam said: By Allah! Those who accepted this 'favor' only outwardly and did not accept it inwardly and whole heartedly about them Allah says this in this verse:

يَا أَيُّهَا الرَّسُولُ لَا يَحْزُنْكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ مِنْ الَّذِينَ قَالُوا آمَنَّا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِنْ قُلُوبُهُمْ.

O Apostle! Let not those grieve you who strive together in hastening to unbelief from among those who say with their mouths: We believe, and their hearts do not believe…5:41

The Imam said that Allah is not going to accept their faith but with our love and Wilayat.

Fourth verse:

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ.

Which then of the bounties of your Lord will you deny? 55:6

Ali Ibne Ibrahim has stated in its explanation that this address is apparently to human beings and Jinns but actually it is addressed to the first and second (caliph).

There is a tradition from Imam Sadiq (a.s.) that this verse means the two 'bounties', that of Muhammad (s.a.w.s.) and Ali (a.s.), and which one 'bounty' would you deny?

In the report of Kulaini: Do you deny the Prophet of the legatee?

According to the tradition of Ibne Mahyar of the two which ‘bounty’ do you falsify, Muhammad or Ali, because I have bestowed blessings on My servants because of these two.

Kulaini has narrated through reliable chains from Imam Sadiq (a.s.) that he recited this verse:

فَاذْكُرُوا آلَاءَ اللَّهِ لَعَلَّكُمْ تُفْلِحُونَ.

…therefore remember the benefits of Allah, that you may be successful. 7:69

The Imam asked: Do you know what is the ‘benefits of Allah’? The narrator said: No, we don’t know. Hazrat replied: It means the Wilayat of us, Ahlul Bayt, the greatest ‘benefits of Allah’ on the servants of Allah.[52]

Fifth verse:

يَعْرِفُونَ نِعْمَةَ اللَّهِ ثُمَّ يُنكِرُونَهَا وَأَكْثَرُهُمْ الْكَافِرُونَ.

They recognize the favor of Allah, yet they deny it, and most of them are ungrateful. 16:83

Ali Ibne Ibrahim said that the ‘favor’ of Allah are the Holy Imams.

Kulaini has related from Imam Sadiq (a.s.) regarding this verse:

إِنَّمَا وَلِيُّكُمْ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ.

Only Allah is your Vali and His Apostle and those who believe, those who keep up prayers and pay the poor-rate while they bow. 5:55

When it was revealed in the praise and Imamate of Amirul Momineen (a.s.), the hypocrites gathered in the mosque of Medina and asked each other: What do you say to this? Some of them said: If we refuse this verse, we have to refuse many verses of Quran and if we bring faith on this verse, it would be insulting ourselves as this verse empowers the son of Abu Talib. Ultimately they proposed: As we know that Muhammad is a truthful person, we will accept his Wilayat but we will not accept the orders of Ali. At that time this verse was revealed:

They recognize the favor of Allah, yet they deny it, and most of them are ungrateful. 16:83

It means that they are aware of the Wilayat of Ali (a.s.), but many of them are unbelievers in it.

Sixth verse:

قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ.

Say: In the grace of Allah and in His mercy… in that they should rejoice; it is better than that which they gather. 10:58

Ibne Babawayh has narrated from Imam Baqir (a.s.) in *Majalis*, that one day the Prophet (s.a.w.s.) mounted and came out of Medina and Amirul Momineen (a.s.) walked besides him. The Prophet (s.a.w.s.) said: O Abul Hasan! Whenever I ride you should also ride and when I walk you should also walk and whenever I sit you also sit except in those cases where there is a religious limitation. And Allah has granted me status and grandeur and the same has also been given to you. Allah chose me for Prophethood and made you my helper and assistant, as you perform difficult and hard tasks within

the limits of Allah. I swear by that Allah, Who has made me the true Prophet, that person has not brought faith on me who has rejected you and the one who does not accept your Imamate is like that one who has not accepted my Prophethood. That person does not believes in Allah who disbelieves in you. Surely your grace is my grace and my grace is the grace of Allah. This is the statement of my Lord: 'Say: In the grace of Allah…' Thus the grace of Allah is your Prophet (s.a.w.s.) and the mercy of Allah is the Wilayat of Ali Ibne Abi Talib (a.s.). The Hazrat said: 'in that' means due to the Prophethood and Wilayat, and the Shias of Ali should be happy. 'they should rejoice; it is better than that which they gather.' It means that this is better for the Shias of Ali than what their opponents gather in the world of wealth gold and Children. O Ali you were not created but for that due to you people worship your Lord and due to you the science of religion will be known and the ways of guidance get corrected. Indeed that person is astrayed who has strayed away from your Wilayat and he shall never be guided towards Allah that does not get guidance towards you in your Wilayat, and it is the statement of my Lord:

وَإِنِّي لَغَفَّارٌ لِمَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَى.

And most surely I am most Forgiving to him who repents and believes and does good…20:82

Surely my Lord has commanded me that I make your right obligatory just as my right has become incumbent. Indeed your right is incumbent and obligatory on everyone who brings faith in me. If you were not there, Allah's enemy would not have been recognized. One who meets Allah without your Wilayat is as if he met without anything of the world and religion, rather he has left the world sans faith. Indeed Allah has revealed this verse on me:

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ.

O Apostle! Deliver what has been revealed to you from your Lord… 5:67

The Prophet (s.a.w.s.) said: O Ali! It is about your Wilayat.

وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ.

…and if you do it not, then you have not delivered His message… 5:67

The Hazrat said: Indeed, If I had not carried out what was commanded to me about your Wilayat, all my deeds would have been confiscated and anyone who meets Allah without your Wilayat, indeed on the day of Judgement all his deeds shall be confiscated. He will be away from the Mercy of Allah. And whatever I say about you is the saying of my Lord that He has revealed upon me regarding you.

Kulaini has narrated from Imam Reza (a.s.) on the explanation of this verse that it means the Wilayat of Muhammad (s.a.w.s.) and Aale Muhammad is better than what their opponents gather.

Ayyashi has also narrated similarly from Imam Ali (a.s.) that Fazl (grace) is the Holy Prophet (s.a.w.s.) and Rahmat is Amirul Momineen (a.s.). The Shias of Ali should rejoice on this because it is better than gold and silver which is accumulated by the enemies of Ali (a.s.).

Seventh verse:

فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنتُمْ مِنْ الْخَاسِرِينَ.

…so were it not for the grace of Allah and His mercy on you, you would certainly have been among the losers. 2:64

Ayyashi has narrated through two sources from Imam Baqir (a.s.) and Imam Sadiq (a.s.) that the 'grace' of Allah is the Holy Prophet (s.a.w.s.) and the 'mercy' of Allah is the Wilayat of the Purified Imams (a.s.).

Eighth verse:

مَا يَفْتَحْ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا.

Whatever Allah grants to men of (His) mercy, there is none to withhold it…35:2

Ibne Mahyar has narrated from Imam Sadiq (a.s.) that 'mercy' means knowledge and wisdom, which Allah given to the tongue of the holy Imams for guidance of the people.

Ninth verse:

وَلَوْ شَاءَ اللَّهُ لَجَعَلَهُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ وَالظَّالِمُونَ مَا لَهُمْ مِنْ وَلِيٍّ وَلَا نَصِيرٍ.

And if Allah had pleased He would surely have made them a single community, but He makes whom He pleases enter into His mercy, and the unjust it is that shall have no guardian or helper. 42:8

Ali Ibne Ibrahim has said that if Allah wanted He would have made all his creatures infallible like angels and the unjust are those who have done injustice on the Progeny of Muhammad.

Ibne Abbas has narrated from Imam Sadiq (a.s.) that Mercy means the Wilayat of Ali Ibne Abi Talib (a.s.).

Tenth verse:

وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ.

…and Allah chooses especially whom He pleases for His mercy… 2:105

Dailami has narrated from Imam Sadiq (a.s.) that 'mercy' means the Holy Prophet (s.a.w.s.) and his Vicegerent. Indeed Allah has created 100 mercies, of which 99 have been gathered for Muhammad and Aale Muhammad, and only one mercy is distributed among all the creatures.

Eleventh verse:

ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ.

That is Allah's grace; He grants it to whom He pleases… 62:4

And also:

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ.

And do not covet that by which Allah has made some of you excel others…4:32

The Imam said that both these verses were revealed in praise of Ahlul Bayt (a.s.).

Twelfth verse:

وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ.

…and that you should exalt the greatness of Allah for His having guided you and that you may give thanks. 2:185

There is a tradition in *Mahasin* that 'thanks' means the awareness of the roots of religion or the Ma'refat of the Infallible Imams (a.s.).

Also in the explanation of this verse:

وَلَا يَرْضَى لِعِبَادِهِ الْكُفْرَ وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ.

...and He does not like ungratefulness in His servants; and if you are grateful, He likes it in you… 39:7

The Imam says that 'ungratefulness' means the enmity of Ahlul Bayt (a.s.) and 'gratefulness' means the Wilayat of the Holy Imams and their recognition (Ma'refat).

Thirteenth verse:

وَتَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ تُكَذِّبُونَ.

And to give (it) the lie you make your means of subsistence. 56:82

There is a tradition in *Tawilul Aayaat*, that it denotes the 'bounty' which Allah bestowed for the sake of Muhammad and Aale Muhammad. And with it a condition has been stipulated for you. You give thanks but falsify his Vicegerent, Ali Ibne Abi Talib (a.s.).

فَلَوْلَا إِذَا بَلَغَتْ الْحُلْقُومَ. وَأَنْتُمْ حِينَئِذٍ تَنظُرُونَ.

Why is it not then that when it (soul) comes up to the throat. And you at that time look on… 56:83-84

When at the times of death the life is pulled upto the throat, you see the Vicegerent of the Prophet, Ali Ibne Abi Talib (a.s.), who gives good tidings of Paradise to his friends and the bad news of Hell to his enemies.

وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا تُبْصِرُونَ.

And We are nearer to it than you… 56:85

And I am nearer to you than Amirul Momineen (a.s.),

but you do not see… 56:86

But you don't know and you see not.

PART 18

Traditions that explain, Sun, Moon, Stars and the firmament to denote the Holy Imams (a.s.)

Ali Ibne Ibrahim has narrated from Imam Reza (a.s.), that Allah says in Surah Rahman:

الرَّحْمَانُ. عَلَّمَ الْقُرْآنَ.

The Beneficent God. Taught the Quran. 55:1-2

The Imam (a.s.) said that it means Allah has given to Amirul Momineen (a.s.) the knowledge of all the things, which the people usually require.

الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ.

The sun and the moon follow a reckoning. 55:5

It denotes the accursed ones who oppose the sun and the moon, know that they suffer the wrath of Allah.

وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ.

And the stars and the trees do adore (Him). 55:6

It means that the stars and the trees worship Allah. Star denotes the Holy Prophet (s.a.w.s.) and may be due to this context the trees are the Ahlul Bayt (a.s.).

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ.

And the heaven, He raised it high, and He made the balance. 55:7

The sky refers to the Holy Prophet (s.a.w.s.), whom Allah had taken up for ascension (Meraj). And the balance is Amirul Momineen, who is the scale of justice, which Allah has created for His creatures.

أَلَّا تَطْغَوْا فِي الْمِيزَانِ.

That you may not be inordinate in respect of the measure. 55:8

That is, do not be disobedient in the matter of the scale, it means, do not disobey the Imam.

وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ.

And keep up the balance with equity… 55:9

That is, remain steadfast with a just Imam.

وَلَا تُخْسِرُوا الْمِيزَانَ.

…and do not make the measure deficient. 55:9

And do not reduce the rights of Imam and do not do injustice upon him.

Also according to an authentic tradition from Imam Sadiq (a.s.) on the saying of Allah:

رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ.

Lord of the two Easts and Lord of the two Wests. 55:17

The ‘two easts’ refer to the Prophet (s.a.w.s.) and Ali (a.s.) as the divine lights emanate from them. And the ‘two wests’ denotes Hasan and Husain (a.s.) as the lights gather in them. In the same way every Imam is ‘speaking

one' whose knowledge is concealed in the silent Imam, who is the succeeding Imam after him.

In *Tawilul Aayaat* there is a tradition from the same Imam on the saying of Allah:

فَلَا أُقْسِمُ بِرَبِّ الْمَشَارِقِ وَالْمَغَارِبِ.

But nay! I swear by the Lord of the Easts and the Wests… 70:40

That the 'easts' means the Prophet and 'wests' means their vicegerents.

Ali Ibne Ibrahim narrates from the same Imam on these words of Allah:

وَالسَّمَاءِ وَالطَّارِقِ. وَمَا أَدْرَاكَ مَا الطَّارِقُ. النَّجْمُ الثَّاقِبُ.

I swear by the heaven and the comer by night. And what will make you know what the comer by night is? The star of piercing brightness…86:1-3

The Imam said that that here 'heaven' denotes Amirul Momineen (a.s.). and 'comer by the night' is the Holy Spirit (Ruhul Qudus) who is present with the Holy Imams and who conveys from Allah the sciences which occur during the day and night and protects them from mistakes and errors, and the 'star of piercing brightness' refers to the Holy Prophet (s.a.w.s.).[53]

Ali Ibne Ibrahim narrates a tradition from Imam Sadiq (a.s.) in the commentary on Surah Shams that: 'Shams' refers to the Holy Prophet (s.a.w.s.), through whom the Almighty Allah has explained religion to the people.

وَالْقَمَرِ إِذَا تَلَاهَا.

And the moon when it follows the sun, 91:2

The Imam said that 'moon' refers to Amirul Momineen (a.s.) as the light of the moon is from the sun, in the same way the Ali (a.s.) acquired knowledge from the Holy Prophet (s.a.w.s.).

وَالنَّهَارِ إِذَا جَلَّاهَا.

And the day when it shows it, 91:3

It refers to the Imams from the progeny of Fatima (s.a.) and when they are questioned about the religion of the Holy Prophet (s.a.w.s.), so they illuminate it and explain to the one who is posing the questions.

وَاللَّيْلِ إِذَا يَغْشَاهَا.

And the night when it draws a veil over it, 91:4

The Imam said that it means those unjust Imams who have snatched the Caliphate from Aale Muhammad and sat in the gathering in which the Progeny of the Prophet were better than them and they covered the religion of the Holy Prophet (s.a.w.s.) with injustice and cruelty.

وَنَفْسٍ وَمَا سَوَّاهَا.

And the soul and Him Who made it perfect, 91:7

It means by Soul and He that created it and made it properly.

فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا.

Then He inspired it to understand what is right and wrong for it; 91:8

It means they were made to differentiate between truth and falsehood.

قَدْ أَفْلَحَ مَنْ زَكَّاهَا.

He will indeed be successful who purifies it, 91:9

He achieved success whom Allah has purified.

وَقَدْ خَابَ مَنْ دَسَّاهَا.

And he will indeed fail who corrupts it. 91:10

And he despaired whose soul Allah has covered because of his sins and ignorance.

كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا.

Thamud gave the lie (to the truth) in their inordinacy, 91:11

That is the Thamud tribe disbelieved due to their mischief.

The Imam said: Thamud denotes the group Shias who are against the true faith of the Imamiyah, like the Zaidiya etc. as mentioned at another place…

وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَى عَلَى الْهُدَى فَأَخَذَتْهُمْ صَاعِقَةُ الْعَذَابِ الْهُونِ بِمَا كَانُوا يَكْسِبُونَ.

And as to Thamud, We showed them the right way, but they chose error (blindness) above guidance, so there overtook them the scourge of an abasing chastisement for what they earned. 41:17

Imam (a.s.) said that Thamud denotes the deviated group of the Shia and '***the scourge of an abasing chastisement***' stands for the sword of Imam Qaem (a.s.), when he will reappear.

فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ.

So Allah's apostle said to them (Leave alone) Allah's she-camel, 91:12

Imam (a.s.) said that She-camel denotes the Imam who teaches them the divine sciences.

وَسُقْيَاهَا.

…and (give) her (to) drink.

That is, he has the springs of knowledge and wisdom.

فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُمْ بِذَنْبِهِمْ فَسَوَّاهَا.

But they called him a liar and slaughtered her, therefore their Lord crushed them for their sin and levelled them (with the ground). 91:14

Imam said that this denotes their punishment in the second coming (Raja't).

وَلَا يَخَافُ عُقْبَاهَا.

And He fears not its consequence. 91:15

It means that the Imam will not be afraid with the happenings of the world in the second coming (Rajat).[54]

In *Maniul Akhbar*, it is related through many reliable chains from Jabir Ibne Abdullah Ansari, Anas Ibne Malik and Abu Ayyub Ansari that: One day the Holy Prophet (s.a.w.s.) prayed the morning prayers with us, after finishing he turned his blessed face towards us and said: O people! Follow the sun. When the sun sets take benefit from the moon and follow it. And when the moon sets follow the Venus star and Venus is not seen, follow the

Faraqdan (the two stars). People asked about its explanation, and he said: I am the sun, my brother Ali is my Vicegerent and Vizier, and he would repay my debts and is the father of my sons and he is my successor, he is the moon. And Fatima is Zahra and Hasan and Husain are Faraqdan and said that Allah has made us and we are like the stars in the sky. Whenever a star sets, in his place another star rises. In the same way is my progeny who are with the Quran and the Quran is with them, they will not separate with each other till they meet me on the pond of Kauthar.

Ibne Mahyar has narrated from Ibne Abbas that the Holy Prophet (s.a.w.s.) said: My example among you is that of the Sun and Ali's is like that of Moon. When the sun sets people take benefits from the moon.

There is a tradition by Haris Aavar from Imam Husain (a.s.) in the explanation of:

وَالشَّمْسِ وَضُحَاهَا.

I swear by the sun and its brilliance, 91:1

He said that 'sun' means Prophet Muhammad (s.a.w.s.) and 'moon' means Amirul Momineen (a.s.) who in perfection is only next to the Prophet. 'And the day when it shows it,' refers to the Qaem of Aale Muhammad who will fill the earth with justice. 'And the night when it draws a veil over it,' refers to Bani Umayyah.

There is a tradition from Ibne Abbas that the Holy Prophet (s.a.w.s.) said: Allah has sent me with Prophethood, I told Bani Umayyah that I am the Prophet from Allah, for you. They all said: You are a liar (may Allah protect us), you are not the Prophet of Allah. After that I went to Bani Hashim and told them that I am the Messenger of Allah, sent for you. Hearing this Ali Ibne Abi Talib (a.s.) openly and inwardly accepted me and Abu Talib openly helped me and secretly brought faith on me. Then Allah sent Jibraeel. He fixed the standard in Bani Hashim. And the Shaitan fixed the flag in Bani Umayyah and that is why they always remain our enemy and their followers will be always be the enemy of our Shias till the day of Judgement.

'***And the day when it shows it,'*** It means that the Imams from us Ahlul Bayt will remain the owner of the earth and fill the world with justice and equity. One who helps them would be like the one who has helped Moosa to fight against Firon. And the one who will help Bani Umayyah will be like the one who has helped Firon against Moosa.

Ali Ibne Ibrahim reports on the saying of the Almighty Allah:

وَالنَّجْمِ إِذَا هَوَى.

I swear by the star when it goes down. 53:1

That the 'star' is the Holy Prophet (s.a.w.s.) and that Allah is taking the oath of that time when the Prophet was going for ascension (Meraj).

Kulaini has narrated that Ali Ibne Ibrahim swore by the grave of Muhammad (s.a.w.s.) when he had passed away from this world.

Ibne Babawayh has narrated from Imam Sadiq (a.s.) in *Amali* that when the Holy Prophet (s.a.w.s.) fell ill, his Ahlul Bayt and his companions gathered near him and said the terminal disease has affected you, who is your successor among us? Hazrat didn't reply. The other day they again

gathered and again asked the same question. So the Prophet said: Tomorrow a star will come down at the house of one of my companions and he would be my Caliph and my successor. On the fourth day all the companions were waiting in at their houses for the star. Suddenly a star separated from the sky and due to that the whole world was illuminated, and came on the lap of Amirul Momineen (a.s.). Seeing this, the hypocrites started saying that this person has gone crazy in the love of his cousin brother (may Allah protect us) whatever he says, he says according to his whims and fancies. At this time the following verse was revealed:

وَالنَّجْمِ إِذَا هَوَى. مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَى. وَمَا يَنْطِقُ عَنْ الْهَوَى. إِنْ هُوَ إِلَّا وَحْيٌ يُوحَى.

I swear by the star when it goes down. Your companion does not err, nor does he go astray; Nor does he speak out of desire. It is naught but revelation that is revealed… 53:1-4

Ibne Mahyar has narrated that Ibne Kawaa asked about the explanation of the following verse from Amirul Momineen (a.s.):

فَلَا أُقْسِمُ بِالْخُنَّسِ. الْجَوَارِي الْكُنَّسِ. وَاللَّيْلِ إِذَا عَسْعَسَ. وَالصُّبْحِ إِذَا تَنَفَّسَ.

But nay! I swear by the stars (Khannas) that run their course (Javar) (and) hide themselves (Kunnas). And the night when it departs. And the morning when it brightens, 81:15-18

Ali (a.s.) said that 'Khannas' is that group who cover the knowledge of the Vicegerent of the Prophet and call the people for the love of others; 'Javar' is the angel who come down to the Prophet with knowledge; and 'Kunnas' are the Vicegerent of the Prophet who collect together his knowledge. '***And the night when it departs'*** means the darkness of the night. This was the example given by Allah for those persons who wrongfully claim themselves to be the Imam. '***And the morning when it brightens'.*** It refers to the knowledge of the vicegerents, whose knowledge is more illuminated and clear than that of the sun.

Many traditions have been recorded in the explanation of 'Kunnas' that it denotes that Imam who after being concealed from his people would reappear again like a meteor that shines in the darkness of the night. The Almighty Allah says:

وَعَلَامَاتٍ وَبِالنَّجْمِ هُمْ يَهْتَدُونَ.

And landmarks; and by the stars they find the right way. 16:16

According to commentators Allah says that there are some signs for the people on the earth, like the mountain and other things, with the help of which they come to know the ways and are guided in the night with the help of stars. Or with the help of the Capricorn they come to know the prayer direction.

Kulaini, Ali Ibne Ibrahim, Ayyashi and Shaykh Tusi in *Majalis* and Ibne Shahr Aashob in *Manaqib* and Shaykh Tabarsi and other traditionists have narrated from Imam Baqir, Imam Sadiq and Imam Reza (a.s.) that the 'landmarks' are the infallible Imams (a.s.). They are the signposts that guide in the way of religion and the 'star' is the Holy Prophet (s.a.w.s.) and the

apparent meaning of many traditions in this that the pronouns ‘they’ and ‘find the right way’ relate to the ‘landmarks’. It means that the Imams receive guidance from the Holy Prophet (s.a.w.s.).

Ayyashi has narrated from Imam Sadiq (a.s.) that there is an apparent and inward meaning. The apparent meaning is through the Capricorn people in the sea and desert are guided towards the Prayer direction (Qibla) because this stars does not move from its place and it does not hide. The internal meaning of the verse is that the Holy Imams (a s.) are guided by the Holy Prophet (s.a.w.s.).

According to some traditions ‘Najm’ refers to Imam Ali (a.s.).

It is narrated from Imam Reza (a.s.) that the Holy Prophet (s.a.w.s.) said to Amirul Momineen (a.s.): Ali, you are the star (Najm) of Bani Hashim.

The Holy Prophet (s.a.w.s.) said that Allah has made the stars as a safety for the creatures of the heaven and made my Progeny as a safety for the creatures of the earth.

PART 19

The Purified Imams (a.s.) are the Hablul Mateen (strong rope) and Urwatul Wuthqa (firmest handle)

And there are many Quranic verses on this topic.

First verse:

فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ.

…whoever disbelieves in the Shaitan and believes in Allah he indeed has laid hold on the firmest handle, which shall not break off, and Allah is Hearing, Knowing. 2:256

We should know that the Shaitans are all (false) deities other than Allah. In many traditions Imam (a.s.) has compared the false deities to the unjust rulers and enemies of religion whether they be Jibt, Tagut or Uzza and also considered the two hypocrites, the first and the second (caliphs) one as the Sanam (idols) of Quraysh. (And it is narrated from Imam Sadiq (a.s.) that in the book of Allah our enemies are called 'Fahsha', 'Munkir', 'Avsan', 'Jibt' and 'Taghut'.

Kulaini has narrated from Imam Sadiq (a.s.) that 'Urwatul Wuthqa' refers to the faithful man. And in another tradition he says that 'Urwatul Wuthqa' is to bring faith on only one God, Who has no partner.

There is a tradition in *Mahasin* by the same Imam that 'Urwatul Wuthqa' means monotheism and Ibne Shahr Aashob has narrated from Imam Baqir (a.s.) that 'Urwatul Wuthqa' is the love of we Ahlul Bayt (a.s.) and in *Uyoon Akhbar Reza* there is a tradition from the same Hazrat that the Holy Prophet (s.a.w.s.) said that those who want to board the ship of salvation and get attached to 'Urwatul Wuthqa' and 'Hablul matin' hold of Allah, should after me befriend Ali and be inimical to his enemies and follow the Imams from his progeny.

Also from the same Hazrat it is narrated that the Holy Prophet (s.a.w.s.) said that those who want to hold 'Urwatul Wuthqa', should love Ali and my Ahlul Bayt.

Also there is a tradition that the Holy Prophet (s.a.w.s.) said: Those who follow the Imams from the progeny of Imam Husain (a.s.) then without any doubt they have followed Allah and those who disobey them are those who have disobeyed Allah. They are 'Urwatul Wuthqa' and they are Wasilah (medium) for the people to reach Allah.

According to another tradition Imam Reza (a.s.) wrote to Mamoon about Islam, Shariah and religion. It was also written that the earth is never without the Hujjat (proof) of Allah. And they are 'Urwatul Wuthqa' and Imams of guidance and proof of Allah on the people.

There is a tradition in *Tawheed* that Amirul Momineen (a.s.) said that I am 'Hablullah-al-Matin' and I am 'Urwatul Wuthqa'.

There is a tradition in *Kamaluddeen* that Imam Reza (a.s.) said: We are the Hujjat (proof) of Allah on the people and we are the 'words of piety' and 'Urwatul Wuthqa'.

In *Maniul Akhbar* there is a tradition from the Holy Prophet (s.a.w.s.) that those who want to get attached to the 'Urwatul Wuthqa' which shall never break, should attach themselves to my brother and my vicegerent, Ali Ibne Abi Talib's Wilayat. Without any doubt he will not be destroyed that befriends him and has belief in his Imamate. And he will not get salvation that regards him as an enemy.

In *Tawilul Aayaat* there is a tradition from Imam Reza (a.s.) that the Holy Prophet (s.a.w.s.) said that those who want to catch hold of the 'Urwatul Wuthqa', should be attached to the Wilayat of Ali Ibne Abi Talib.

According to another tradition from Zaid Ibne Ali it is the true and intense love for Aale Muhammad (a.s).

Second verse:

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا.

And hold fast by the covenant (rope) of Allah (Hablillah) all together and be not disunited… 3:103

Third verse:

ضُرِبَتْ عَلَيْهِمْ الذِّلَّةُ أَيْنَ مَا ثُقِفُوا إِلَّا بِحَبْلٍ مِنْ اللَّهِ.

Abasement is made to cleave to them wherever they are found, except under a covenant with Allah… 3:112

Many of the traditionists have said that it means those who remain steadfast on the promise of Allah are protected.

There is a tradition from Ayyashi that Imam Moosa Kazim (a.s.) said regarding the verse:

And hold fast by the covenant (rope) of Allah all together and be not disunited… 3:103

That Ali Ibne Abi Talib is 'hablulallah matin'. It means the tight rope of Allah.

Another tradition from Imam Baqir (a.s.) says that the progeny of the Holy Prophet (s.a.w.s.) is the rope of Allah, for whom Allah has commanded in this verse.

Also there is a tradition from Imam Sadiq (a.s.) that he said: We are the rope of Allah.

Ali Ibne Ibrahim has narrated that 'Hablullah' means the Oneness (Tawheed) of Allah and the Mastership (Wilayat) of Ahlul Bayt (a.s.).

Also there is a saying of Imam Baqir (a.s.) on the verse:

and be not disunited… 3:103

The Imam said that Allah was knowing that this nation would be separated from its Prophet and they will have difference with him. That is why he stopped them from the difference as the nation which was before them was prohibited. Therefore they were commanded that they should remain united on the Wilayat of Muhammad and his Progeny and should not disunite.

Ayyashi has narrated from Imam Sadiq (a.s.) that the 'Habl of Allah' is the book of Allah and 'Habl-e-Naas' is Ali Ibne Abi Talib (a.s.).

In *Majalis* of Shaykh Tusi and *Manaqib* of Ibne Shahr Aashob it is narrated from Imam Sadiq (a.s.) that: We are 'Hablullah' - the rope of Allah.

PART 20

Wisdom and ‘those endowed with understanding’ refers to the Holy Imams (a.s.)

Ali Ibne Ibrahim has narrated from Imam Sadiq (a.s.) on the explanation of:

وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا.

…and whoever is granted wisdom, he indeed is given a great good… 2:269

It means that We have give wisdom to Luqman. The Imam said that wisdom means to recognize the Imam of the time.

In *Mahasin* of Barqi, *Kafi* and *Tafsir* of Ayyashi it is narrated from Imam Sadiq (a.s.) on the explanation of this verse:

…and whoever is granted wisdom, he indeed is given a great good… 2:269

That the Imam said that wisdom means worship of Allah and the recognition of the Imam.

Ayyashi has narrated from Imam Baqir (a.s.) that wisdom means the awareness about the roots of religion and those who are learned in jurisprudence and religious matters.

In *Basairud Darajat, Tafsir* of Ibne Mahyar and *Manaqib* of Ibne Shahr Aashob there is a tradition from Imam Sadiq (a.s.) when asked about the explanation of:

إِنَّ فِي ذَلِكَ لَآيَاتٍ لِأُوْلِي النُّهَى.

…most surely there are signs in this for those endowed with understanding. 20:54

The Imam said that Allah had given all the news and information to the Prophet regarding the future events that were to occur after his death. The acquisition of Caliphate by Abu Bakr and after him Umar and then Uthman and all the Caliphate of Bani Umayyah. The Holy Prophet (s.a.w.s.) conveyed all this to Ali (a.s.) and all those things happened exactly as was said. And all the information reached us through Ali (a.s.), about whatever was going to happen through the Caliphs of Bani Umayyah. So this is the meaning of the verse about which Allah has mentioned:

…most surely there are signs in this for those endowed with understanding. 20:54

It means that we are ‘those endowed with understanding.’ because knowledge of all of them reached us and we have obeyed Allah, had patience and submitted to whatever He has destined. So we are the creatures of Allah, we follow and remain firm on His commands and we are the trustees of His religion, and the protector of His religion and knowledge and we keep it concealed from our enemies, in the same way as Holy Prophet (s.a.w.s.) had concealed, till Allah made him to migrate from Mecca to Medina and gave him the permission to wage war against the polytheists to conclude the religion, till Allah gives us the permission. Then we will propagate with the sword of religion and call the people towards Him. This time we will fight the last time with sword in the same way as the Holy

Prophet (s.a.w.s.) fought with the sword after making them aware about Allah at the onset.

Part 21

‘Companions of a Known place’ and ‘Carriers of the Heavens’ denote the Holy Imams (a.s.)

Allah says in the praise of angels:

وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَعْلُومٌ. وَإِنَّا لَنَحْنُ الصَّافُّونَ. وَإِنَّا لَنَحْنُ الْمُسَبِّحُونَ.

And there is none of us but has an assigned place. And most surely we are they who draw themselves out in ranks(‘Saaffoon’). And we are most surely they who declare the glory (of Allah). ‘Musabbehoon’ 37:164-166

The commentators have said that angels say: There is none among whose place of worship is not fixed. Indeed we are from those who glorify.

Ali Ibne Ibrahim, Ibne Shahr Aashob and Furat have narrated from Imam Sadiq (a.s.) about the verse:

And there is none of us but has an assigned place… 37:164

That it refers to the Imams and legatees from the Aale Muhammad (a.s.).

Also in the *Tafsir* of Ali Ibne Ibrahim from other authentic traditions quote the same Imam that he said: We are the tree of Prophet, the mines of prophethood and the place where angels come and go and we are the promise of Allah, it means that we are the promise that Allah has taken from people and we are the Love of Allah, it means our love is the love of Allah. We were some ‘Noor’ (light) and were in the row surrounded by the throne of Allah. The creatures of the sky adored Allah because of us, till we were sent to the earth, so we mentioned the holiness of Allah, so the creatures of the earth learnt adoration from us. We are ‘Saaffoon’ and ‘Musabbehoon’, as Allah has said. Then those who fulfil our oath, without any doubt he has fulfilled the promise of Allah, and whoever breaks the promise with us, he has surely broken his promise with Allah.

Ibne Mahyar has narrated from Amirul Momineen (a.s.) that he said in some of his sermons: We are Aale Muhammad (s.a.). We were some ‘Noor’ (lights) around the throne. Allah gave us the order to glorify (Tasbeeh) Him. We glorified Him. And the angels glorified by imitating us. Then Allah sent us on the earth and commanded us for to glorify Him and we did it, so the creatures of the earth also recited glorifications like us. That is why we are ‘Saaffoon’ and we are ‘Musabbehoon’.

Also, there is a tradition from Ibne Abbas when he was asked the explanation of the above verse. He said that we were present in the company of the Holy Prophet (s.a.w.s.), that Amirul Momineen (a.s.) arrived. When the Holy Prophet (s.a.w.s.) saw the face of the Hazrat, he smiled and said: What to say about the one whom Allah created 40,000 years before Adam. Ibne Abbas says that I asked the Holy Prophet (s.a.w.s.): Was the son before the father? He replied: Yes, Allah created me and Ali before all the Prophets. After that He created all the things, and all the things were created from me and Ali. Then Allah gave us the place near His throne. Then He created the angels. We glorified Allah. When we recited the ‘Takbir’ (Allahu Akbar) the angels also did Takbir and all this was due to my and Ali’s training. And it is from the very beginning in the knowledge of Allah that the friend of mine and Ali will not go to Hell and our enemy will not

enter the Paradise. Indeed Allah has made some angels in whose hands there is a silver vessel containing the nectar of Paradise. From the Shias of Ali, there is no Shia but that his father and mother are pure, pious, chosen ones and believing in Allah. When anyone of them intends to establish sexual relations with his wife, an angel from them who has the water of Paradise in his hands, makes him drink a drop of water due to which faith grows in him like vegetation. That is why they from the side of Allah, from the side of his Prophet, from the side of his Vicegerent, from the side of my daughter Fatima Zahra, from her sons Hasan and Husain, from their children who are the Imams will be on truth and right. I asked: O Messenger of Allah! Who are those Imams (a.s.)? He said: They are eleven persons from the progeny of Ali through Husain (a.s.). Then the Holy Prophet (s.a.w.s.) said: I praise that Allah, who has made the love of Ali the condition to enter Paradise and also for salvation from Hell.

Ali Ibne Ibrahim has narrated that Abu Baseer asked Imam Sadiq (a.s.) that who are more in number, angels or human beings?

The Imam said: By Allah in whose hands is my life, the angels in the heaven are much more than the particles of the earth and in the skies there is no space equal to a feet where there is not an angel who glorifies and magnifies Allah. And there is no tree nor any pebbles on the earth, but that there is an angel on it which everyday informs Allah about its deeds and conditions, although Allah is more aware about the angels and there is no angel but that everyday he goes to the proximity of Allah with our Wilayat and the love of Ahlul Bayt (a.s.) and asks forgiveness for our friends and curses our enemies and all the angels ask Allah to send chastisement upon them as is the right.

After that in the explanation of the verse:

الَّذِينَ يَحْمِلُونَ الْعَرْشَ.

Those who bear the power (arsh)… 40:7

Imam said that he is the Holy Prophet (s.a.w.s.) and after him his Vicegerent who are the bearers of knowledge of Allah and ‘Arsh’ means knowledge.

وَمَنْ حَوْلَهُ.

…and those around Him… 40:7

The Imam said that it is the angels on all the four sides of ‘Arsh’.

يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا.

…celebrate the praise of their Lord and believe in Him and ask protection for those who believe… 40:7

The Imam said that they are the believers and Shias of Aale Muhammad.

رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَعِلْمًا.

Our Lord! Thou embracest all things in mercy and knowledge… 40:7

It means Your mercy reaches everyone and everything and Your knowledge surrounds everything.

فَاغْفِرْ لِلَّذِينَ تَابُوا.

…therefore grant protection to those who turn (to Thee) 40:7

It means forgive the community which has turned its face from the Wilayat and Love of Bani Umayyah and the Unjust Caliphs.

وَاتَّبَعُوا سَبِيلَكَ.

…and follow Thy way… 40:7

The Imam said that the path of Allah means the Wilayat and Imamate of Ali Ibne Abi Talib (a.s.).

وَقِهِمْ عَذَابَ الْجَحِيمِ. رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتِ عَدْنٍ الَّتِي وَعَدْتَهُم وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ.

And save them from the punishment of the hell: Our Lord! and make them enter the gardens of perpetuity which Thou hast promised to them and those who do good of their fathers and their wives and their offspring, surely Thou are the Mighty, the Wise. 40:7-8

The Imam said that good people means those who have the love of Ali Ibne Abi Talib (a.s.).

وَقِهِمْ السَّيِّئَاتِ وَمَنْ تَقِ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ.

And keep them from evil deeds, and whom Thou keepest from evil deeds this day, indeed Thou hast mercy on him, and that is the mighty achievement. 40:9

Imam says that success is for one who saves himself from the love of unjust caliphs. Then Allah says:

إِنَّ الَّذِينَ كَفَرُوا يُنَادَوْنَ لَمَقْتُ اللَّهِ أَكْبَرُ مِنْ مَقْتِكُمْ أَنْفُسَكُمْ إِذْ تُدْعَوْنَ إِلَى الْإِيمَانِ فَتَكْفُرُونَ.

Surely those who disbelieve shall be cried out to: Certainly Allah's hatred (of you) when you were called upon to the faith and you rejected… 40:10

It means you were called towards the Wilayat of Ali Ibne Abi Talib (a.s.).

Also Ibne Mahyar narrated from Imam Baqir (a.s.) that 'for those who believe' refers to the Shias of Muhammad and his progeny and 'those who turn to Thee' are those people who have repented from the Love of Unjust Caliphs of Bani Umayyah. 'Those who disbelieve' means Bani Umayyah and 'faith' refers to the Wilayat of Ali (a.s.).

Kulaini has narrated from Imam Sadiq (a.s.) that there are some angels of Allah who clear the sins from the loins of the Shias as the wind sheds leaves from the tree in autumn. This verse points towards this:

…celebrate the praise of their Lord and believe in Him and ask protection for those who believe: 40:7

Imam (a.s.) said: By Allah! Allah has meant this only for you and no one else.

Ibne Mahyar in *Uyoon Akhbar* has narrated that 'those who believe' are those who brought faith on the Wilayat of Amirul Momineen (a.s.). Hazrat said that angels are our and our Shias' servants.

Ibne Mahyar has narrated from Imam Sadiq (a.s.) that 'those who bear the power (Arsh)' means these eight persons: 1. Muhammad 2. Ali 3. Hasan

4. Husain 5. Ibrahim 6. Ismail 7. Moosa and 8. Isa (may peace be upon them).

Ibne Babawayh has said in *Aqaid* that the throne (Arsh) will be borne by eight people, four from the earlier nations and four from the later ones. The earlier four are Nuh, Ibrahim, Moosa and Isa (a.s.) and four later ones are Muhammad (s.a.w.s.), Ali, Hasan and Husain (may peace be upon them all). And it is conveyed to us from our Imam (a.s.) and reached us in this way only.

Ibne Mahyar has narrated from Amirul Momineen (a.s.) that he said that the fact of my superiority was revealed from the heavens to the Holy Prophet (s.a.w.s.).

…and ask protection for those who believe…

This verse was also revealed at a time when there was no believer except me and the Holy Prophet (s.a.w.s.) in the world.

It is narrated from Imam Baqir (a.s.) that Ali (a.s.) said that the angels continued to invoke blessings (Salawat) on me and the Prophet for seven years and some months and in our praise the following verses were revealed:

الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ. رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتِ عَدْنٍ الَّتِي وَعَدْتَهُم وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ.

Those who bear the power and those around Him celebrate the praise of their Lord and believe in Him and ask protection for those who believe: Our Lord! Thou embracest all things in mercy and knowledge, therefore grant protection to those who turn (to Thee) and follow Thy way, and save them from the punishment of the hell: Our Lord! and make them enter the gardens of perpetuity which Thou hast promised to them and those who do good of their fathers and their wives and their offspring, surely Thou are the Mighty, the Wise. 40:7-8

According to another tradition from the Holy Prophet (s.a.w.s.): Without any doubt, Allah and the angels were sending Salawat on me and Ali for many years, because we used to pray and before us no one prayed.

It is related from many other chains from Imam Sadiq (a.s.) that he said: By Allah! The seeking of forgiveness of the angels is for you, Shias and not for all the creatures.

The Almighty Allah says regarding the greatness of the Quran:

كَلَّا إِنَّهَا تَذْكِرَةٌ. فَمَنْ شَاءَ ذَكَرَهُ. فِي صُحُفٍ مُكَرَّمَةٍ. مَرْفُوعَةٍ مُطَهَّرَةٍ. بِأَيْدِي سَفَرَةٍ. كِرَامٍ بَرَرَةٍ.

Nay! surely it is an admonishment. So let him who pleases mind it. In honored books, Exalted, purified, In the hands of scribes (Safarah) Noble, virtuous. 80:11-16

In the authentic traditions it is mentioned that ‘Sufra’ means the Holy Imams (a.s.).

إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَيُسَبِّحُونَهُ وَلَهُ يَسْجُدُونَ.

Surely those who are with your Lord are not too proud to serve Him, and they declare His glory and throw themselves down in humility before Him. 7:206

It is famous amongst the commentators that they are the angels. But it has come in traditions that it refers to the Prophet and Imams (a.s.). Also the Almighty Allah has said:

وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَانَهُ.

And they say: Allah has taken to himself a son. Glory be to Him… 2:116

He doesn't have any son. But some people are honoured near Allah.

بَلْ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ كُلٌّ لَهُ قَانِتُونَ.

…rather, whatever is in the heavens and the earth is His; all are obedient to Him. 2:116

لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ.

They do not precede Him in speech and (only) according to His commandment do they act. 21:27

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنْ ارْتَضَى وَهُمْ مِنْ خَشْيَتِهِ مُشْفِقُونَ.

He knows what is before them and what is behind them, and they do not intercede except for him whom He approves and for fear of Him they tremble. 21:28

Ibne Mahyar and others have narrated from Imam Baqir (a.s.) that when the Hazrat recited these verses he pointed towards his chest. It means that these verses were revealed in the praise of us, Ahlul Bayt (a.s.).[55]

PART 22

The Satisfied folk in Paradise denote the Imams (a.s.) and the people bearing the punishments of Hell are their enemies

There are some verses in it.

First verse:

أَفَمَنْ اتَّبَعَ رِضْوَانَ اللَّهِ كَمَنْ بَاءَ بِسَخَطٍ مِنْ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ. هُمْ دَرَجَاتٌ عِنْدَ اللَّهِ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ.

Is then he who follows the pleasure of Allah like him who has made himself deserving of displeasure from Allah, and his abode is hell; and it is an evil destination. There are (varying) grades with Allah, and Allah sees what they do. 3:162-163

Ibne Shahr Aashob and Ayyashi have narrated from Imam Sadiq (a.s.) that those ***'who follows the pleasure of Allah'*** are the Imams of Aale Muhammad.

By Allah these personalities are the standards for the believers. Due to their love, friendship and recognition (Ma'refat) of whatever we have, Allah will double the rewards of their deeds in this world and the hereafter.

According to the report of Ayyashi he said: By Allah! Those who involved themselves in the anger of Allah, are those who denied the right of Ali Ibne Abi Talib (a.s.). Due to this Allah was angry with them as they deserved.

There is a tradition from Imam Reza (a.s.) that as the stages of a believer progress, the distances between two stages equals the distance between the earth and the sky.

Second verse:

ذَلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا أَسْخَطَ اللَّهَ وَكَرِهُوا رِضْوَانَهُ فَأَحْبَطَ أَعْمَالَهُمْ.

That is because they follow what is displeasing to Allah and are averse to His pleasure, therefore He has made null their deeds. 47:28

Ibne Mahyar narrated from Imam Baqir (a.s.) that, ***'what is displeasing to Allah and are averse to His pleasure'*** are those who dislike the Wilayat of Ali Ibne Abi Talib (a.s.), although Ali is liked by Allah and the Prophet (s.a.w.s.). And Allah has ordered about the Wilayat of Ali in Badr, Hunain, Batn-e-Nakha and Tarvia and twenty two verses were revealed in his praise in Hudaibiyah, Johfa and Ghadir-e-Khum, although the unbelievers Quraysh had refrained the Prophet (s.a.w.s.) from entering the Masjidul Haram.

Ali Ibne Ibrahim has narrated in the explanation of this verse that the friendship and Wilayat of unjust Caliphs and those who did injustice on Amirul Momineen (a.s.), infuriates Allah. That is why Allah confiscated their deeds and cancelled all the rewards the good deeds performed by them.

Third verse:

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ. ارْجِعِي إِلَى رَبِّكِ رَاضِيَةً مَرْضِيَّةً. فَادْخُلِي فِي عِبَادِي. وَادْخُلِي جَنَّتِي.

O soul that art at rest! Return to your Lord, well-pleased (with him), well-pleasing (Him), So enter among My servants, And enter into My garden. 89:27-30

Ibne Mahyar has narrated from Imam Sadiq (a.s.) that this verse was revealed in praise of Imam Husain (a.s.) and has also narrated from the same Imam that: Recite Surah Fajr in obligatory and recommended prayers because this Surah is for Imam Husain (a.s.) and take interest to recite this Surah so that Allah may have mercy on you. Abu Osama asked: How is this Surah special for Imam Husain? The Imam replied: Have you have heard the verse: ' ***O soul that art at rest!'*** It refers to Imam Husain and he is the soul at rest, who was pleased with the command of Allah and was liked by Him and his companions were from Aale Muhammad (a.s.). And Allah is pleased with him and this Surah is in the praise of Imam Husain (a.s.) and the Shias of Aale Muhammad and it is specially for them. That is why if a person recites this Surah regularly, he will be with the Hazrat in Paradise with his position, and Allah is all powerful and wise.

Kulaini and Ibne Mahyar have narrated from Sudair Sarraf that he asked Imam Sadiq (a.s.): May I be sacrificed for you, O son of the Messenger of Allah, do you feel the pains at the time of death of a believer? The Imam replied: By Allah when the angel of death comes to a believer, he cries and is terrified, so the angel says to him: O friend of Allah, do not scream. By Allah! Who has made Muhammad a Prophet, I am more kind to you than your own father. Open your eyes and see that the Holy Prophet (s.a.w.s.), Amirul Momineen (a.s.), Fatima, Hasan and Husain and all the Holy Imam (a.s.) come to you. The angel of death says: They all are your friends. The believer opens his eyes and sees those blessed personages, then a callers of Allah calls his soul: O calm soul of Muhammad and his progeny, return to your Lord, and due to their Wilayat and rewards you are liked, then you be attached with my special servants. It means Muhammad, Ali and their Ahlul Bayt (a.s.) and enter my Paradise and near believer there is nothing more respected and Loved then this except this that his soul should be taken and that he should get attached to those Holy persons.

Fourth verse:

لَقَدْ رَضِيَ اللَّهُ عَنْ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ.

Certainly Allah was well pleased with the believers when they swore allegiance to you under the tree… 48:18

Ibne Mahyar has narrated that Jabir asked Imam Baqir (a.s.): How many people had taken the oath of allegiance? He said: They were 1200. Jabir asked if Ali was also from that group. He replied: Yes, in fact he was their leader and chief.[56]

PART 23

‘Naas (people)’ refers to the Ahlul Bayt (a.s.) and ‘Semi-Naas’ refers to their Shias and the others are ‘Not-naas’

Kulaini and Furat Ibne Ibrahim from authentic chains narrate from Imam Zainul Aabedeen (a.s.) and Imam Sadiq (a.s.) that a person stood up and asked Amirul Momineen (a.s.): You are an ‘Alim’ (learned), then tell me who is ‘Naas’, ‘Shabih Naas’ and ‘Na-naas’. The Hazrat told Imam Husain (a.s.) to reply. He said: ‘Naas’ is the Holy Prophet (s.a.w.s.) and we are from him only and included in the ‘Naas’ as Almighty Allah says:

ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ.

Then hasten on from the Place from which the people hasten on… 2:199

It means pick up the load and go soon from the place where people load themselves. He said that the Holy Prophet (s.a.w.s.) loaded the things and went away from Arafat with the people. That is why at this place ‘Naas’ refers to the Holy Prophet (s.a.w.s.) and we Ahlul Bayt (a.s.) are included in it. And we are included in what is applicable to the Prophet. ‘Ashbahun Naas’ (resembling the people) are our Shias. They are from us and they are similar to us. That is why Ibrahim said:

فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي.

…then whoever follows me, he is surely of me… 14:36

And ‘Na-naas’ are our enemies and pointed with his hands towards his opponents. And after that he recited the following verse:

أُوْلَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ.

…they are as cattle, nay, they are in worse errors… 7:179

That is they are worse than the quadrupeds.[57]

Part 24

Ocean of pearls and corals denote the Imams (a.s.)

Allah the most high says in Surah Rahman:

مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ. بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ. فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ. يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ.

He has made the two seas to flow freely (so that) they meet together: Between them is a barrier which they cannot pass. Which then of the bounties of your Lord will you deny? There come forth from them pearls (lolo) and corals (marjan). 55:19-22

Most commentators say that two seas denote a salty one and a sweet one. The sweet water enters the salty sea and by the power of Allah they mix together and pearls come into existence where these waters mix together. Some have said that it refers to the sea of the sky and the sea of land and when the rain-bearing cloud rains on the sea the shells open their mouth and pearls are made from it. Others have said that it refers to the sea of Persia and the sea of Rome. In the explanation of these verses many traditions has been narrated from the Ahle Sunnat and Shias.

Thalabi from Ahle Sunnat has narrated from Sufyan Thawri and Ibne Jabir that the two seas are Ali and Fatima (s.a.) and the Holy Prophet (s.a.w.s.) is the ‘barrier’ and ‘pearls’ and ‘corals’ are Hasan and Husain (a.s.). The big pearl refers to Imam Hasan and Husain is compared to a small pearl or with coral, whose redness is associated with the martyrdom of Imam Husain (a.s.).

Shaykh Tabarsi has narrated from Salman Farsi, Saeed Ibne Jubair and Sufyan, and Ibne Mahyar has also narrated this from Ibne Abbas and also from Ahle Sunnat sources it is narrated from Abu Saeed Khudri and from Shia chains from Imam Ja’far as-Sadiq (a.s.) that the two seas are Ali (a.s.) and Fatima (s.a.). It means that neither Ali does injustice on Fatima nor Fatima does injustice on Ali and Hasan and Husain were born from them.[58]

Ibne Mahyar has narrated through Sunni chains from Abu Zar that the two seas are Ali and Fatima (s.a.) and ‘pearls’ and ‘corals’ are Hasan and Husain (a.s.). And who has seen anyone like these four. Only the believer befriends them and only the unbeliever hates them. So remain a believer due to the love of Ahlul Bayt (a.s.) and do not become an unbeliever by hating them, otherwise Allah cast you into Hell.

Ibne Babawayh in *Khisal* has narrated from Imam Sadiq (a.s.) on this verse that Ali and Fatima (s.a.) are the two deep seas of knowledge, none of whom does injustice on the other; and pearls and corals are Hasan and Husain.

Ibne Shahr Aashob has narrated from Ibne Abbas that one day Fatima (s.a.) complained to the Holy Prophet (s.a.w.s.) about her poverty and difficulties. The Prophet (s.a.w.s.) said: O Fatima! Be content with your husband because he is a Sayyid and a leader and he is the best of all the creatures in this world and the hereafter. At that time Allah revealed this verse:

He has made the two seas to flow freely…

Ali Ibne Abi Talib is the sea of knowledge and Fatima is the sea of Prophethood who are connected to each other and I have connected them. It means that there is a barrier between them which is the personality of the Prophet (s.a.w.s.), who refrains Ali from becoming sad in the world due to poverty and refrains Fatima from saying anything against Ali. So, O the nations of people and Jinn, which of the bounty of Allah—it means the Wilayat of Ali (a.s.) or the love of Fatima (s.a.)-would you deny? Because these two are the great blessings of Allah for you, that is why ‘pearl’ means Imam Hasan and ‘coral’ means Imam Husain (a.s.) because ‘lolo’ is big pearl and ‘marjan’ is the small pearl.

Part 25

‘Maa-e-Maeen’ (Flowing water), ‘Be-ar-e-Motala’ (Deserted well), ‘Qasr-e-Mushayyad’(high palace), ‘Sahab, ‘Barish’, and ‘Favakeh’ and all those apparent things which give benefits refer to the Pure Imams (a.s.), their sciences and blessings

There are many verses in this regard.

First verse:

قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ.

Say: Have you considered if your water should go down, who is it then that will bring you flowing water? 67:30

There is a tradition from Ali Ibne Ibrahim that this means if your Imam goes in concealment who is there who can bring an Imam similar to the original one?

There is also a tradition from Imam Reza (a.s.) that he said in the explanation of this verse that your water from your Lord is at your door and the Holy Imams are the doors of Allah towards you whom Allah has opened for His creatures and the flowing water refers to the knowledge of Imam.

Shaykh Tusi in *Ghaibat* narrates from Imam Moosa Kazim on the explanation of this verse that he said: If you do not find your Imam, he goes into occultation and you do not see him, then what will you do?

Ibne Mahyar has narrated from Imam Sadiq (a.s.) that if your Imam goes into occultation because of your bad deeds who will bring a new Imam for you?

There are many traditions on this topic. Water denotes knowledge, as water is necessary for the life of the body and in the same way the Shias have got knowledge from their Imam and it is for keeping the soul alive, because they have the trait of doing good and water is necessary for a brief life on the earth and knowledge is necessary for the everlasting life of the hereafter. And the inner meaning of the verse is not against the outer one and both are applicable, because Quran has seven interiors rather seventy interiors (meanings).

Second verse:

وَأَلَّوْ اسْتَقَامُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَاهُمْ مَاءً غَدَقًا.

And that if they should keep to the (right) way, We would certainly give them to drink of abundant water. 72:16

It means if they had remained steadfast on the right path, and strayed to the path of misguidance We would have made them drink a lot of water. There is a tradition from Imam Muhammad Taqi (a.s.) in *Kafi* and *Manaqib* that had they had remained steadfast on the Wilayat of Ali Ibne Abi Talib and his successors and on their love and had a firm faith in their Imamate, We would have filled their hearts with the pure faith. The inner meaning of this verse is also as mentioned.

Third verse:

فَكَأَيِّنْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ فَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا وَبِئْرٍ مُعَطَّلَةٍ وَقَصْرٍ مَشِيدٍ.

So how many a town did We destroy while it was unjust, so it was fallen down upon its roofs, and (how many a) deserted well and palace (Qasr) raised high. 22:45

Most commentators say that it is the well located at the foot of the mountain, Hadaramaut. And 'Qasr' refers to the palace on the top of that mountain; and they were built by the people of Hanzala Ibne Safwan who were the surviving people from the nation of Prophet Saleh (a.s.). When Hanzala killed their Prophet, Allah destroyed them, and the well and the palace became deserted.[59]

Ibne Babawayh from authentic chains has narrated from Imam Sadiq (a.s.) that the deserted well refers to the silent Imam, whose right has been usurped and due to fear of opposition he was unable to declare his Imamate; whosoever desires can gain wisdom from that well and benefit himself. The 'palace' refers to the speaking Imam, who can speak without dissimulation (Taqaiyyah) and fear and can openly declare his Imamate and that Imam is in occultation who does not speak and whose time of Imamate has not come. The speaking Imam is the one who has appeared.

Also according to another tradition the 'palace raised high' refers to Ali (a.s.) and the 'deserted well' is Fatima (s.a.) and her children and the Imams who are away from rulership and kingship and their right was snatched away.

In *Manaqib* it is narrated from the Holy Prophet (s.a.w.s.) that both 'the palace raised high' and 'the deserted well' refer to Amirul Momineen (a.s.).[60]

Fourth Verse:

وَالْبَلَدُ الطَّيِّبُ يَخْرُجُ نَبَاتُهُ بِإِذْنِ رَبِّهِ وَالَّذِي خَبُثَ لَا يَخْرُجُ إِلَّا نَكِدًا كَذَلِكَ نُصَرِّفُ الْآيَاتِ لِقَوْمٍ يَشْكُرُونَ.

And as for the good land, its Vegetation springs forth (abundantly) by the permission of its Lord, and (as for) that which is inferior (its herbage) comes forth but scantily, thus do we repeat the communications for a people who give thanks. 7:58

It is narrated by Ali Ibne Ibrahim that 'the good land' is a metaphor for the Imams, whose knowledge is effortlessly gained from the Almighty Allah and 'inferior land' denotes their enemies, whose knowledge is dirty and invalid and if a little knowledge of theirs reaches the people that also does not benefit.

Shaykh Tabarsi has narrated from Ibne Abbas that Allah has given these as similes of a believer and a disbeliever. Though all land is of one kind, some are pure as they become soft due to rain and good vegetation grows from them and production is also more from them and some are salty and rocky on which nothing grows and if something grows, it carries no benefit. In the same way the heart is made of flesh and blood, but some hearts become soft due to good advice and some are hard, which do not accept any

advice. That is those whose hearts becomes soft due to the remembrance of Allah, should thank Allah.[61]

Fifth verse:

إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَى يُخْرِجُ الْحَيَّ مِنْ الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ مِنْ الْحَيِّ ذَلِكُمْ اللَّهُ فَأَنَّا تُؤْفَكُونَ. فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ.

Surely Allah causes the grain and the stone to germinate, He brings forth the living from the dead and He is the bringer froth of the dead from the living, that is Allah, how are you then turned away. 6:96

It is narrated from Imam Sadiq (a.s.) that 'grain' refers to the believer whom Allah takes as His friend and 'stone' refers to the unbeliever who is far from everything.

According to another tradition the germinating of seeds refers to the manifestation of the knowledge of the Holy Imams and 'stone' denotes those from whom knowledge is away.

According another tradition 'grain' refers to the original clay (Teenat) of the believer, in whom His love has been created and 'stone' refers to the Teenat of an unbeliever. Allah brings life from the dead one means that the Teenat differentiates an unbeliever from the believer and according to another tradition He brings the believer out from the 'loins' of an unbeliever.

I have given the implicit explanation in *Biharul Anwar*.

Sixth verse:

وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ. فِي سِدْرٍ مَخْضُودٍ. وَطَلْحٍ مَنْضُودٍ. وَظِلٍّ مَمْدُودٍ. وَمَاءٍ مَسْكُوبٍ. وَفَاكِهَةٍ كَثِيرَةٍ. لَا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ. وَفُرُشٍ مَرْفُوعَةٍ.

And the companions of the right hand, how happy are the companions of the right hand. Amid thorn less lote-trees and banana-trees (with fruits) one above another. And extended shade, and water flowing constantly, And abundant fruit, Neither intercepted nor forbidden, and exalted thrones. 56:27-36

There is a tradition in *Basairud Darajat* from Imam Sadiq (a.s.) that all these refer to Imam (a.s.) and their sciences that benefit the people.[62]

Seventh verse:

بِسْمِ اللَّهِ الرَّحْمَانِ الرَّحِيمِ. وَالتِّينِ وَالزَّيْتُونِ. وَطُورِ سِينِينَ. وَهَذَا الْبَلَدِ الْأَمِينِ. لَقَدْ خَلَقْنَا الْإِنسَانَ فِي أَحْسَنِ تَقْوِيمٍ. ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ. إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ. فَمَا يُكَذِّبُكَ بَعْدُ بِالدِّينِ. أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ.

I swear by the fig and the olive, And mount Sinai, And this city made secure, Certainly We created man in the best make.

Then We render him the lowest of the low. Except those who believe and do good, so they shall have a reward never to be cut off. Then who

can give you the lie after (this) about the judgment? Is not Allah the best of the Judges 95:1-8

Commentators have said that Almighty Allah took the oath of Figs and Olive because Fig is a pure fruit which gets digested soon and it is medicinal too and has many uses and Olive is a fruit which is used to make stew and it is a beneficial fruit.

Some have said that they are the names of two mountains.

And mount Sinai,

It is the mountain on which Prophet Moosa prayed.

And this city made secure,

It means the exalted Mecca.

Certainly We created man in the best make.

It means that We have created human beings implicitly and explicitly in the best way.

Except those who believe and do good, so they shall have a reward never to be cut off.

Then who can give you the lie after (this) about the judgment?

Strange things are narrated in the explanation of this Surah.

Ali Ibne Ibrahim narrates 'Fig' refers to the Holy Prophet (s.a.w.s.) and 'olive' refers to Amirul Momineen (a.s.) and 'Mt. Sinai' refers to Imams Hasan and Husain (a.s.) and in this Surah 'man' refers to the first unjust (caliph) who would go into the lowest compartment of Hell.

'Except those who believe..' refers to Amirul Momineen (a.s.). 'so they shall have a reward never to be cut off.' means that Allah does not show the obligation of the reward that He bestows. Thus Allah asks the Prophet what all the people deny in the matter of religion? — it means about the Imamate of Amirul Momineen (a.s.).

Ibne Mahyar has through many sources narrated that 'Fig' refers to Hasan (a.s.) and 'olive' refers to Amirul Momineen (a.s.) and 'the city made secure' refers to the Holy Prophet (s.a.w.s.) because one who follows the Prophet (s.a.) becomes fearless of the punishment of Allah. 'Certainly We created man in the best make.' refers to the first tyrant (caliph), from whom Allah had taken the oath of His Lordship, the Messengership of Muhammad (s.a.w.s.) and the Imamate of his vicegerents, so he apparently accepted those things, but afterwards he usurped the right of the Aale Muhammad and did whatever injustice he liked upon them. So Allah has put him in the lowest section of Hell.

Except those who believe and do good, so they shall have a reward never to be cut off.

These denote Amirul Momineen (a.s.) and his Shias.

Then who can give you the lie after (this) about the judgment?

The Hazrat said that the verse was revealed in this way and 'judgement' refers to the Wilayat of Amirul Momineen (a.s.).

There is a tradition in *Khisal* that 'fig' refers to Medina and 'olive' refers to Baitul Muqaddas and 'Mt. Sinai' is Kufa and 'city made secure' refers to Mecca.[63]

Part 26

‘Nahl’ denotes the Infallible Imams (a.s.)

The Almighty Allah says:

وَأَوْحَى رَبُّكَ إِلَى النَّحْلِ.

And your Lord revealed to the bee… 16:68

Some have said that it was an inspiration to the bee. Some say that it was made in their ‘Teenat’ (life clay) and it was created on this same ‘Teenat’.

أَنْ اتَّخِذِي مِنْ الْجِبَالِ بُيُوتًا وَمِنْ الشَّجَرِ وَمِمَّا يَعْرِشُونَ.

Make hives in the mountains and in the trees and in what they build: 16:68

It means they should make hives on the mountains, and trees of grapes or those compartments and holes that people make for them or they make such hexagonal compartments that even the engineers are astonished at them.

ثُمَّ كُلِي مِنْ كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَتَفَكَّرُونَ.

Then eat of all the fruits and walk in the ways of your Lord submissively. There comes forth from within it a beverage of many colours, in which there is healing for men; most surely there is a sign in this for a people who reflect. 16:69

So eat from different flowers whichever you like and walk on those ways which are appointed by Allah and made easy for you, that is, remain obedient to Allah in that condition.

The bees produce honey of different colours, white, yellow, red, and. There is remedy in honey for pains and sufferings of the people. There are few medicines in which honey is not used.

In the explanation of this verse Ali Ibne Ibrahim has narrated from Imam Sadiq (a.s.) that he said: We are the ‘bees’ on whom Allah sent revelation and ‘mountains’ refers to the Arabs. Allah has commanded us to make the Arab Shias. ‘And in the trees’ means the non-Arabs; and ‘in what they build’ refers to those freed slaves who got mixed in the tribes of Arabs though originally they were non-Arabs. The meaning of the drinking of different colours is that the different sciences that are manifested through us.

Dailami has also narrated from the same Imam on the explanation of this verse that: What is the value of the honeybees that Allah should send revelation on them? This verse was revealed in our praise and Allah has compared us to the honeybee. We are under the command of Allah and ‘mountains’ refers to our Shias and ‘tree’ refers to the believer ladies.

Ayyashi has narrated from the same Imam that ‘bee’ indicates the Holy Imams (a.s.) and ‘mountain’ refers to the Arabs and ‘tree’ refers to the freed slaves and ‘in what they build’ are the boys and servants who are not freed and they have the love of Allah, the Prophet and the Holy Imams, and the different colours of drink means different sciences which are taught by the Imams to their Shias. ‘In which there is healing for men’ means there is a remedy in the knowledge and our Shias are the ‘men’ and Allah knows the

non-Shias best that they are. If this verse means what people think, it is a type of honey that people eat. Therefore when a sick person takes it, he would surely get well because the promise of Allah is not false, but the remedy is from the knowledge of the Quran because Allah says:

وَنُنَزِّلُ مِنْ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا.

And We reveal of the Quran that which is a healing and a mercy to the believers, 17:82

Then the Hazrat said that the Quran is a remedy and mercy for those who are fit for it and the Holy Imams who guide, deserve it the most; about whom the Almighty Allah says:

ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا.

Then We gave the Book for an inheritance to those whom We chose from among Our servants…35:32

Also Ayyashi from other chains from the same Imam has narrated that 'bee' refers to the Holy Prophet (s.a.w.s.).

Make hives in the mountains…

It means marry the women of Quraysh.

and in the trees…

and also from all the Arabs.

and in what they build:

This refers to non-Arabs and slaves and the different colours of drinks refers to the different sciences.

There is a tradition from Imam Moosa Kazim (a.s.) that 'bee' refers to the Holy Imam (a.s.) and 'mountains' refers to Quraysh and 'tree' refers to all Arabs and 'what they build' refers to non-Arabs and slaves.

…in the ways of your Lord… 16:69

It is the true religion that we follow and the different kinds of honey denote the knowledge of Amirul Momineen (a.s.) which has reached the people and which is the cure of the diseases of ignorance and misguidance. Thus Allah says regarding the Quran:

…and a healing for what is in the breasts…10:57

It means it is cure for the diseases of the breasts.[64]

Part 27

Interpretation of the Seven oft repeated verses

The Almighty Allah says:

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِنْ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ.

And certainly We have given you seven of the oft-repeated (verses) and the grand Quran. 15:87

It is well known among the scholars that 'seven of the oft-repeated (verses)' is Surah Fatiha and it is said to be 'oft repeated' because it is recited at least twice in every Prayer or it is between Allah and His creatures or these words should come repeatedly or it is half the praise of Allah and half of it is supplication or because it was revealed twice.

Some have said that 'seven' is Surah Fatiha and 'oft repeated' is the Quran as stories and news are mentioned in it. Others have said 'seven oft-repeated' are the seven chapters at the beginning of the Quran because in addition to the laws news repeatedly occur in them and some say that the whole Quran is 'seven of the oft-repeated' one because it is divided into seven parts.

Ali Ibne Ibrahim, Furat, Saduq and Ayyashi have narrated from Imam Muhammad Baqir (a.s.) that he said: We are those 'oft-repeated' given to the Prophet by Allah we are the proof of Allah on the earth for the people who live in different conditions. Those who know us, knows us, and those who don't know us, then after the death whatever is before him will know us and according to another tradition those who know us then he knows us with proof and belief on the earth and he will see us with the eyes of belief in the hereafter and those persons who do not recognize us, then Hell is before them and they will enter it.

In *Basair* the above words are narrated from Imam Moosa Kazim (a.s.) and Ayyashi has narrated that people asked Imam Sadiq (a.s.) about the explanation of this verse. The Hazrat replied that its apparent meaning is Surah Hamd and inwardly it refers to us and everyone of us after their father is Imam.

Imam Moosa Kazim (a.s.) has narrated that 'seven oft -repeated' and 'the grand Quran' is Hazrat Sahibul Amr (a.s.).[65]

Part 28

In Quran, ‘Scholars’ imply the Imams and ‘people of understanding’ stands for their Shias

قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُوْلُوا الْأَلْبَابِ.

Say: Are those who know and those who do not know alike? Only the men of understanding are mindful. 39:9

This verse directly says that knowledge leads to excellence and superiority and the one who is more learned is more capable and has more right than others to become the Imam and there is no doubt in it that from the Imams, each of them, in his own time, was the most knowledgeable, especially more than those who falsely claimed Imamate and Caliphate. The Imams (a.s.) never went to others for gaining knowledge, but others have come to ask them for it and among all sects, no one disputes that Amirul Momineen (a.s.) was the most knowledgeable amongst all the companions.

Kulaini, Saffar, Ibne Shahr Aashob and others from different chains have narrated from Imam Baqir and Imam Sadiq (a.s.) that they said: ‘Those who know’ are we and ‘those who do not know’ are our enemies and our Shias are ‘the men of understanding’ who differentiate between us and our enemies and they know that we are rightful and more eligible for the caliphate than our enemies.

Saffar has narrated that people asked the explanation of this verse from Imam Sadiq (a.s.). He said: We are ‘those who know’ and our enemies are ‘those who do not know’ and our Shias are ‘the men of understanding’.

Kulaini has narrated authentically from Ammar Sabati, that he says: I asked Imam Sadiq (a.s.) about the verse of Allah:

وَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ.

And when distress afflicts a man he calls upon his Lord turning to Him frequently; 39:8

The Hazrat said this verse was revealed for the first hypocrite who considered the Prophet (s.a.w.s.) as a magician. When he used to fall ill, apparently he used to pray and use to say that I will return from saying that thing again, which he used to regarding the Prophet (s.a.).

ثُمَّ إِذَا خَوَّلَهُ نِعْمَةً مِنْهُ نَسِيَ مَا كَانَ يَدْعُو إِلَيْهِ مِنْ قَبْلُ.

…then when He makes him possess a favor from Him, he forgets that for which he called upon Him before…39:8

Meaning, when he used to get rid of the illness and regain health he used to forget Allah and what he had prayed earlier. The Imam said that he forgot to repent from what he used to say about the Prophet (s.a.) that he was a magician. That is why Allah said:

قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا إِنَّكَ مِنْ أَصْحَابِ النَّارِ

Say: Enjoy yourself in your ungratefulness a little, surely you are of the inmates of the fire. 39:8

The Imam said that ‘ungratefulness’ refers to that building which he had unjustly claimed and usurped the right of Amirul Momineen (a.s.). He was

not the Caliph from Allah nor the Prophet (s.a.w.s.) had appointed him. Then the Hazrat said that after this Allah turns His address to Ali (a.s.) informed the people about his condition and his excellence. Then He said:

أَمَّنْ هُوَ قَانِتٌ آنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُو رَحْمَةَ رَبِّهِ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ.

What! He who is obedient during hours of the night, prostrating himself and standing, takes care of the hereafter and hopes for the mercy of his Lord! Say: Are those who know and those who do not know alike? 39:9

It means are they equal; those who know that Muhammad (s.a.w.s.) is the Prophet of Allah and those who say that he is magician and a liar? O Ammar this is the explanation of this verse.

Then the Almighty Allah says:

وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ.

And (as for) these examples, We set them forth for men, and none understand them but the learned. 29:43

Ibne Mahyar has narrated from Imam Sadiq (a.s.) that he said in this verse the 'learned' refers to us. We know the Quran and we understand its examples.

Also the Almighty Allah says:

وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا.

…and you are not given aught of knowledge but a little. 17:85

The commentators say that it means Allah has give you little knowledge.

Ayyashi has narrated from Imam Baqir (a.s.) that: You are given little knowledge by the Prophet (s.a.) and the Holy Imam— It means others have not received any share of knowledge but on as much as was acquired from these blessed persons.

The Almighty Allah says:

بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ.

Nay! these are clear communications in the breasts of those who are granted knowledge… 29:49

Kulaini, Ibne Mahyar and others have with many chains narrated from Imam Baqir and Sadiq (a.s.) that 'those who are granted knowledge' are we and the words of the Quran and their meaning are in our hearts. That is why Allah did not say that the Quran is between the two covers (binding), but He said it is in our hearts.

Also the Almighty Allah says:

إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ.

…those of His servants only who are possessed of knowledge fear Allah…35:28

Ibne Mahyar has narrated that it was revealed in the praise of Amirul Momineen (a.s.) who was a learned one, having the recognition his Lord, fear of Allah, he always remembering Allah, performed his duties, fought in

the way of Allah, did not do anything except that which pleased Allah and His Prophet.

Part 29

The Imams are ‘those who examine’. They can glance at a person and come to know whether he is a believer or not

The Almighty Allah says:

إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّلْمُتَوَسِّمِينَ.

Surely in this are signs for those who examine. 15:75

The above verses are mentioned after the story of Lut (a.s.). The commentators have said it means: We have mentioned about the destruction of the people of Lut, in which there are signs for those who thinks and ponder and those who derive lesson from it. Some of them said that ‘those who examine’ are those who recognize things through signs and marks and understand the things through intelligence and insight.

There is a tradition from the Holy Prophet (s.a.w.s.) that: Beware of the sagacity of a believer because he sees with the Light of Allah.

It is narrated from the Prophet that he said: There are some servants of Allah who know people through their knowledge and insight then the Hazrat recited this verse:

وَإِنَّهَا لَبِسَبِيلٍ مُّقِيمٍ.

And surely it is on a road that still abides. 15:76

It means that the town of the people of Lut which is between Medina and Syria is on your straight path.

Kulaini, *Basair*, *Manaqib* and the *Tafsir* of Ayyashi and Ali Ibne Ibrahim and all the books quote many traditions from the Infallibles (a.s.) that: We are ‘those who examine’ and the way of Paradise and till Qiyamat we are the ‘road that still abides’ and is firm.

In *Uyoon Akhbar Reza* it is narrated that people asked the Imam that what is the source through which you make people aware about the things that are in their hearts. He said: May be you have not heard that the Holy Prophet (s.a.w.s.) said: Be afraid of the sagacity of the believer as he sees through the light of Allah. The narrator said: Yes O Hazrat I have heard it. He said: There is no believer but that there is a sagacity in him and through whatever amount of light of faith and intelligence that he possess he sees by the light of Allah. And the Almighty Allah has gathered all the sagacity in us that is distributed to all the believers in small measure and has said in the Quran:

إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّلْمُتَوَسِّمِينَ.

Surely in this are signs for those who examine. 15:75

So the first of ‘those who examine’ was the Holy Prophet (s.a.w.s.); after him was Amirul Momineen (a.s.) then Hasan (a.s.) and Husain (a.s.) and after Husain (a.s.) the purified Imams (a.s.) from his descendants, till the day of Judgement.

In *Basair* and *Ikhtisas* Abdul Rahman bin Kathir has narrated, that: I went for Hajj with Imam Sadiq (a.s.). On the way the Hazrat went on a mountain and looked towards the people and said: So many people are reciting the ‘talbiya’ but of them there are very few whose Hajj is accepted.

Abi Sulaiman said: O Son of the Messenger of Allah (s.a.w.s.) would the prayers of all the people that we see be accepted by Allah? Hazrat replied: Allah will not forgive the sins of those who have committed polytheism, and the one who denies the Wilayat and Imamate of Ali (a.s.), is like an idol-worshipper. The narrator said: May I be sacrificed on you, do you recognize your friend and your enemy? Hazrat replied: Woe upon you, when a child is born, it is written between his two eyes. And whoever comes to us with our Wilayat we see on his forehead where 'believer' is written and when a person comes to us with our enmity 'disbeliever' is written on his forehead, which we can read. We are 'those who examine', and Allah has said in our praise:

Surely in this are signs for those who examine. 15:75

And we recognize our friends and foes by this very sagacity.

Also in *Basair* and other books it is narrated that a person came to Imam Sadiq (a.s.) and posed a question. The Hazrat gave him the answer, then another person came and asked the same question and the Hazrat gave a different answer. Then a third person came and the Imam give him a reply different from the first and the second one, then said: The Almighty Allah has left upon us the affairs of the creatures on us and we give them the reply according to their capability and understanding, in the same way Allah had given Hazrat Sulaiman the authority over the world and had said:

This is Our free gift, therefore give freely or withhold, without reckoning. 38:39

The verse is in this way in the recitation of Ali. The narrator asked that whether Imam knows about the religion and capability of each person due to which he gives the suitable answer. Hazrat asked in surprised: Glory be to Allah! May be you have not read the book of Allah that says:

And surely it is on a road that still abides. 15:76

It means that these signs are on the path that abides and they remain established that no one could go out of their circle, that is they are with Imamate and Imamate can never go out of the circle of Ahlul Bayt. Then he said: When the Imam sees anyone, he recognizes him. He knows his colour and type, if he listens to his voice from behind the wall, then also he recognizes him and comes to know who and what it is. He knows his qualities because Almighty Allah says:

وَمِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافُ أَلْسِنَتِكُمْ وَأَلْوَانِكُمْ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِلْعَالِمِينَ.

And one of His signs is the creation of the heavens and the earth and the diversity of your tongues and colors; most surely there are signs in this for the learned. 30:22

The Imam said: The Imams are the 'learned' whom Allah has mentioned in this verse and the Imam knows the language of all the tribes and communities and also knows whether the person who is speaking would get salvation or go to Hell. That is why he gives a reply according to the capability and condition of that person.

Also in *Basair* there is a tradition from Imam Reza (a.s.) that he said: We have eyes which are not like those of the common people. There is a light in our eyes, in which there is no partnership of the Satan.

Ayyashi has narrated from Imam Sadiq (a.s.) in the explanation of this verse that he said: Surely in the Imam there are certain conditions for 'those who examine'. The Imam is firm on the right path and sees through that Noor (light) which Allah has bestowed to his eyes and he speaks from Allah and things are not concealed from him for whatever he intends.

In *Basair, Ikhtisas* and other books there is a tradition from Imam Baqir (a.s.) that one day Amirul Momineen (a.s.) was present in the mosque of Kufa when suddenly a woman arrived, who had had a fight with her husband. The Hazrat judged in favor of the husband. The woman (may curse of Allah be upon her) said: By Allah! It is not like a right judgement that you have given. You have to be equitable and must not do injustice in your kingdom. You judgement was not liked by Allah. Ali (a.s.) because angry and glared at her once and said: O audacious woman! O the abusing one! O one that utters nonsense! O one that does not menstruate like other women. When that cursed woman heard these words, she turned and ran away saying: Woe upon me, woe upon me. The son of Abu Talib revealed the things that were concealed and insulted me. Seeing this Umar Ibne Harith, a leader of the Khawarij who was present there ran after her and said: In the beginning I was pleased when you spoke to the son of Abu Talib in that manner, but when he told you something you started making a hue and cry? The woman said: By Allah, he said those things about me that no one knew. I always menstruate from behind. After listening to this the cursed man came to Amirul Momineen (a.s.) and said: O son of Abu Talib what was this fortune-telling that you did to the woman? Hazrat replied: O son of Hurais it was not fortune-telling, that some Jinn has informed. Indeed, two thousand years before creating this world the Creator of the spirits before He placed the spirits in the bodies, He wrote between their two eyes whether it is a believer or a disbeliever and has also written all that which would afflict him and all their good and bad things, also their record of deeds has been written; whether that person is a believer or a disbeliever and all those things that will afflict him. Then He also revealed upon His Messenger the following verse:

Surely in this are signs for those who examine. 15:75

The Holy Prophet (s.a.w.s.) was of 'those who examine' and after him I am of 'those who examine'. That is why when I looked at the forehead of that woman her all conditions were revealed to me.[66]

Part 30

The interpretation of the last verses of Surah Furqan points towards the Imams

Almighty Allah says in Surah Furqan:

وَعِبَادُ الرَّحْمَانِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمْ الْجَاهِلُونَ قَالُوا سَلَامًا.

And the servants of the Beneficent God are they who walk on the earth in humbleness, and when the ignorant address them, they say: Peace. 25:63

Ali Ibne Ibrahim, Kulaini, Ibne Mahyar and others have narrated from Imam Muhammad Baqir (a.s.) that these verse were revealed in praise of the Imams (a.s.).

It means that in return of their ignorance they say something that keeps them safe from sins or say something good to them or salutes them.

According to traditions this was also revealed in praise of the legatees who do goodness with the enemy.

وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا.

And they who pass the night prostrating themselves before their Lord and standing. 25:64

Traditions say that this verse was revealed in praise of the Holy Imams (a.s.) and Barqi in *Mahasin* from Sulaiman Ibne Khalid has narrated that while reading Quran, when he reached this verse of Surah Furqan:

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا. يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا.

And they who do not call upon another god with Allah and do not slay the soul, which Allah has forbidden except in the requirements of justice, and (who) do not commit fornication and he who does this shall find a requital of sin. The punishment shall be doubled to him on the day of resurrection, and he shall abide therein in abasement; 25:68-69

Imam Sadiq (a.s.) said these verses were revealed for us. And by Allah, He has advised us although He knew we would never commit fornication. Sulaiman says then I read this verse:

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُوْلَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا.

Except him who repents and believes and does a good deed; so these are they of whom Allah changes the evil deeds to good ones… 25:70

The Imam said: Wait! This verse was revealed for you Shias. Surely a sinner believer will be brought on the day of judgement. He would be made to account before Him, and made to count all his sins one by one and would be told, you did that sin at that time. He would accept: Yes, I have done them. At that time Allah, the most forgiving, would tell him: I have concealed all your sins in the world and did not defame you and today I forgive all of them. Then He would command the angels to erase his sins and write rewards and worship instead. After that He would raise his record

of deeds, so that all can see it. At that time people would exclaim in surprise: Glory be to Allah. There is not one sin in his record. This is the meaning of Allah's statement:

…so these are they of whom Allah changes the evil deeds to good ones…25:70

The Shaykh has narrated in *Amali* similarly from the Hazrat. Imam said at end of the tradition that this verse was revealed for our sinner Shias.

In *Basair* it is narrated from the same Imam that the Holy Prophet (s.a.w.s.) said: One who brings faith on their Wilayat and remains away from their enemy, Allah will forgive their minor and major sins and convert their sins into rewards.

There are many traditions on this topic that we shall mention at some other place. Insha Allah.

Sulaiman has said in the tradition of *Mahasin* that I read the remaining verses till I reached the verse:

وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا.

And they who do not bear witness to what is false, and when they pass by what is vain, they pass by nobly. 25:72

It means that those who are not present in the gathering where music is played and vain things are done or do not give false witness, when they pass through useless and meaningless things, they pass with demeanour and do not pay any heed to them. When I read this verse the Hazrat said: This verse is in our praise and our qualities are mentioned in it. After that I read this verse:

وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَعُمْيَانًا.

And they who, when reminded of the communications of their Lord, do not fall down thereat deaf and blind. 25:73

The Imam said: This verse is revealed for you, Shias, that when the verses, which are in our praise, are recited before you, you believe in them and do not doubt it, rather you think and ponder over it. Sulaiman says then I recited:

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا.

And they who say: O our Lord! grant us in our wives and our offspring the joy of our eyes, and make us guides to those who guard (against evil). 25:74

The Imam said: This verse is in our praise and Ali Ibne Ibrahim has narrated that when this verse was recited before Imam Sadiq (a.s.), he said: If it is only like this then a strange thing is being asked from Allah that Allah should make them the leader of the pious people. He was asked: Then how was this verse revealed? He said: ***and make for us guides (Imams) from those who guard (against evil).***

In another tradition Imam says: We are the Leader of the Pious people and according to another tradition 'wives' refers to Khadijah and 'offspring' refers to Fatima (s.a.) and 'joy of the eyes' refers to Hasan (a.s.) and Husain (a.s.) and 'guides' refers to Ali Ibne Abi Talib (a.s.).

Ibne Mahyar has narrated from Ibne Abbas that the Imam recited all the verses and then said: Make us from the guiding people so that people can acquire guidance from us, and this verse was revealed in the praise of Aale Muhammad (a.s.).

Abu Saeed Khudri has also narrated that the Holy Prophet (s.a.w.s.) asked Jibraeel to whom does 'wives' refer? Jibraeel said: Khadijah (a.s.). Then he said: To whom does 'offspring' refer? He replied: Fatima (s.a.). Then he asked: Who are the 'joy of the eyes', that is the light of my eyes? He said: Hasan and Husain (a.s.). Then he asked: To whom does 'make us guides for those who guard' refer? He said: Ali Ibne Abi Talib (a.s.).

Ibne Shahr Aashob has narrated from Saeed Ibne Jubair on the explanation of this verse: 'O our Lord! grant us' that by Allah this verse was revealed in praise of Amirul Momineen and the Hazrat usually supplicated in the same manner. That is: 'O our Lord! Grant us in our wives', which means give me Fatima and 'our offspring' means Hasan and Husain (a.s.) and 'the joy of our eyes' that is the purified Imams should be in the progeny of Husain.

Amirul Momineen (a.s.) said: By Allah I found my sons obedient to Allah so my eyes illuminated and I become happy. Then he said: 'and make us guides to those who guard'. It means we follow the pious ones who were before us and people who came after us should follow us.

أُوْلَئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَامًا.

These shall be rewarded with high places because they were patient…25:75

It means that in exchange of obeying Allah in the world and remaining patient on the harassment of the enemies of Allah they would be given a very high position in the Paradise. Saeed Ibne Jubair says that it refers to Ali Ibne Abi Talib, Hasan, Husain and Fatima (s.a.).

…And shall be met therein with greetings and salutations. 25:75

It means that angels come to welcome them and give them news of peace and salutations from Allah. They will forever remain in elevated houses and palaces of Paradise.

Part 31

Shajrae Tayyiba (The Consecrated Tree) denotes Ahlul Bayt (a.s.) and the Accursed Tree denotes their enemies

The Almighty Allah says:

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ. تُؤْتِي أُكُلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ. وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ.

Have you not considered how Allah set forth a parable of a good word (being) like a good tree, whose root is firm and who branches are in heaven, yielding its fruits in every season by the permission of its Lord? And Allah sets forth parables for men that they may be mindful. And the parable of an evil word is an evil tree pulled up from the earth's surface, it has no stability. 14:24-26

According to some the good word is the formula "There is no god except Allah" (La ilaha illallah) and according to other it denotes all good words. The simile mentioned is that of the 'good tree' which has a good growth and a huge spread, whose roots spread in the earth and are strong and its branches reach upto the skies. By the command of Allah it bears fruits all the year round or every year or every six months.

Some have said that it is the date palm and some say that the example of those trees is given whose roots spread in the earth and whose branches reach the sky and whenever you want you can take fruits from it although apparently no such tree exists.

Others say that the 'good word' is faith and the 'good tree' is also refers to faith. Allah had given this example for people so that they can take advice and the 'evil word' refers to polytheism or every false belief and bad word that Allah has prohibited from. It is like that evil tree which does not grow and its fruit is also bad, its roots grow above and are not firm and strong. Some have said that it is the cactus and some say it is a thorny tree and some opine that it means a tree with a foul odour and very weak tree which does not apparently exist. Both the similes are perfect and clear because the true words and the right beliefs are like the tree whose roots are firm and strong and during times of doubt and unclarity they do not move from their place and their branches reach to the sky and it becomes taller and taller and those words and true belief are accepted in the realm of Allah and everyday due to correct belief and good deeds Allah's grace is showered upon him. That tree bears fruits and immediately bears pure fruits in the world and due to belief and good deeds in abundance and due to good ethics it acquires nearness to the Almighty. The wrong-doers try their best to uproot it and destroy it but they cannot do so and in the hereafter that tree will bear the fruits of everlasting benefits and never-ending pleasures and the false words and wrong beliefs are like cactus for the intelligence, which is bitter in taste and unbearable. Although misguided and ignorant people try to spread it, but it gets uprooted from the ground as it does not have firmness and in the

hereafter its fruits would be destruction and annihilation. In Hell there would be nothing to eat and drink except cactus, blood and pus.

Of the explanations of these verses by Shias and Sunnis there is a traditions of Ibne Abbas from Ahle Sunnat sources that Jibraeel said to the Holy Prophet (s.a.w.s.): You are that tree, and Ali is its branches and Hasan and Husain (a.s.) are its fruits.

In *Firdausul Akbhar* there is a tradition from the Holy Prophet (s.a.w.s.) that: I am the tree and Fatima is its branch and due to Ali and Fatima it has the capability of bearing fruits and Hasan and Husain are its fruits and the friends of Ahlul Bayt (a.s.) are its leaves and all its parts are in Paradise.

Kulaini, Saffar and Ibne Babawayh have narrated from Imam Sadiq (a.s.) that the Holy Prophet (s.a.w.s.) said: I am the base and the root of that tree and Amirul Momineen (a.s.) is its trunk and the Imams from his progeny are its stems, and the knowledge of the Imams are its fruits and the believers are its leaves. Is there anything else in a tree? No, by Allah, said the narrator. The Hazrat said: By Allah when a believer is born a leaf grows from that tree and when a believer dies, a leaf falls off the tree.

In *Maniul Akhbar* there is a tradition from Imam Muhammad Baqir (a.s.) that the tree is the Holy Prophet (s.a.w.s.), its trunk is Amirul Momineen (a.s.), its branch is Fatima (s.a.) and its fruits are their sons and its leaves are our Shias. Surely when a believer from our Shias dies, one of the leaves of that tree falls and when a son is born among our Shias a leaf grows on that tree.

Ali Ibne Ibrahim and Saffar have narrated from the same Hazrat that the tree is the Holy Prophet (s.a.w.s.) whose lineage is proved in Bani Hashim. Its trunk is Ali Ibne Abi Talib (a.s.), its branch is Fatima (s.a.) and its fruits are the sons of Ali and Fatima, and its leaves are their Shias. 'Yielding its fruits in every season by the permission of its Lord' refers to those sciences by which the Holy Imams (a.s.) issue verdicts of permissible and prohibited things to their Shias during Hajj and Umrah.

In *Basairud Darajat* there is a tradition from Imam Sadiq (a.s.) that the tree means the farthest lote-tree (Sidratul Muntaha), the Holy Prophet (s.a.w.s.) is its root, Ali is its trunk, Fatima is its branch, and the Imams from the progeny of Fatima are its branches and its leaves are their Shias. And its fruits which are always available are the sciences that are inquired from the Holy Imams (a.s.) and what they say in reply. People asked why is it called 'farthest'? He replied: Because, by Allah, the religion of Allah ends at him and whoever is not the leaf of that tree, is neither a believer nor from our Shias.

Ayyashi has narrated from Imam Sadiq (a.s.) that the 'good tree' is an example that Allah has mentioned about His Messenger's Ahlul Bayt and the 'evil tree' is the simile that Allah has given about their enemies.

In *Majmaul Bayan* there is a tradition from Imam Baqir (a.s.) that the 'evil tree' refers to Bani Umayyah.

Allah says in Surah Bani Israel:

وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ وَنُخَوِّفُهُمْ فَمَا يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا.

…And We did not make the vision which We showed you but a trial for men and the cursed tree in the Quran as well; and We cause them to fear, but it only adds to their great inordinacy. 17:60

There are many traditions in its explanation that the cursed tree is the lineage of Bani Umayyah. That is why Ayyashi and other narrators with many chains of narrators have related from Amirul Momineen (a.s.), Imam Baqir (a.s.) and Imam Sadiq (a.s.) that the cursed tree is Bani Umayyah.

Ayyashi has also narrated through many chain of narrators in the explanation of this verse that the Holy Prophet (s.a.w.s.) dreamt that a group of people are going on his pulpit and making people aloof from the religion, after that Jibraeel came with this verse that the unjust caliphs and Bani Umayyah would sit on your pulpit and make people aloof from religion.

Ayyashi has also narrated from Imam Sadiq (a.s.) that one day the Holy Prophet (s.a.w.s.) emerged from his house in very aggrieved mood. The companions asked the reason for his grief. He said: Last night I saw a dream that the descendants of Bani Umayyah were mounting my pulpit. When I asked Allah whether this would happen in my lifetime, He said: It would occur after your passing away.

According to other traditions the Holy Prophet (s.a.w.s.) said: I saw twelve persons from Bani Umayyah climbing my Pulpit.

Shaykh Tabarsi has related that the Prophet saw some people going up and down his pulpit. After this, till the Prophet was alive, no one saw him laughing.

There is a tradition is Sahifa Kamilah from Imam Sadiq (a.s.) that one day the Holy Prophet (s.a.w.s.) was on the pulpit and he dozed. He dreamt that some people were jumping up and down his pulpit, as monkeys do and they were sending the people away. Seeing this the Hazrat was astonished and sadness and grief became apparent from his face. Just then Jibraeel brought this verse and the cursed tree refers to Bani Umayyah.

Shaykh Tabarsi in *Ihtijaj*, in the footnotes of the debate between the Imam Hasan (a.s.) and Muawiyah and their companions, has narrated that Imam Hasan (a.s.) said to Marwan Ibne Hakam: Allah has cursed you, your father, your dear ones and your progeny and that curse caused you to commit polytheism, sins and transgression. As Allah says: ‘and the cursed tree in the Quran’. O Marwan you and your Progeny are the cursed tree, whom Quran has cursed and we are the people of the Quran and we know the apparent and hidden meanings of the Quran. We are from that tree praised by Allah in these words: ‘Whose root is firm and who branches are in heaven’ It means the knowledge of the Quran would be expounded to the people of the world and our enemies are from the cursed tree:

يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَنْ يُتِمَّ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ.

They desire to put out the light of Allah with their mouths, and Allah will not consent save to perfect His light, though the unbelievers are averse. 9:32

If the hypocrites had understood the meaning of this verse, that I have mentioned, they would surely have removed it from the Quran as they have

removed many verses which were clearly in our praise and in denouncement of our enemies.[67]

Part 32

Verses whose interpretation points towards the guidance of the Holy Imams

There are some verses regarding this.

First verse:

وَمِمَّنْ خَلَقْنَا أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ.

And of those whom We have created are a people who guide with the truth and thereby they do justice. 7:181

Ali Ibne Ibrahim, Ayyashi, Kulaini, Saffar, Ibne Shahr Aashob and others with many chains of narrators have narrated from Imam Baqir and Sadiq (a.s.) that it refers to the Imams of Aale Muhammad (a.s.).

From Ahle Sunnat traditionists Hafiz Abu Nuaim and Ibne Mardud have narrated from Imam Ali (a.s.) that he said: In this Ummat there will be 73 sects, of whom 72 will go to Hell and only one would go to Paradise and that sect is the one in whose praise Allah says:

And of those whom We have created are a people who guide with the truth and thereby they do justice. 7:181

And that sect is that of our Shias.

Ayyashi has narrated two traditions from Amirul Momineen (a.s.) in this way.

Second verse:

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ.

And (as for) those who strive hard for Us, we will most certainly guide them in Our ways, and Allah is most certainly with the doers of good. 29:69

Ali Ibne Ibrahim has narrated from Imam Baqir (a.s.) that this verse was revealed in praise of Aale Muhammad (a.s.) and their Shias.

Furat has narrated from the same Imam (a.s.) that this verse was revealed in our praise.

Third verse:

أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمَّنْ لَا يَهِدِّي إِلَّا أَنْ يُهْدَى فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ.

Is he then who guides to the truth more worthy to be followed, or he who himself does not go aright unless he is guided? What then is the matter with you, how do you judge? 10:35

Ali Ibne Ibrahim has narrated from Imam Baqir (a.s.) that the one who guides the people towards truth, is the Prophet and after him is his Holy progeny and the one who without guidance does not become guided is the one who opposes the Ahlul Bayt of the Prophet after the passing away of the Prophet (s.a.w.s.).

Ibne Shahr Aashob has narrated from Zaid Ibne Ali and we have mentioned earlier that this verse is very clear about the Imamate of the

Imams (a.s.) because each of them was most knowledgeable in his own time especially in comparison to those who falsely claimed the Caliphate.

Fourth verse:

وَمَنْ أَضَلُّ مِمَّنْ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِنَ اللَّهِ.

And who is more erring than he who follows his low desires without any guidance from Allah? 28:50

Kulaini, Saffar and others have narrated through authentic chains from Imam Reza (a.s.) that it denotes one who accepts religion without the guidance of the guiding Imams. In other tradition it is mentioned that he accepts religion without the guidance of the Imams of guidance.

Kulaini has narrated that Imam (a.s.) said to Sudair Sarraf: Shall I show you those persons who stop people from the religion of Allah? When he looked he saw the leaders of misguided people sitting in the mosque. The Imam (a.s.) said: They are the robbers of the religion of Allah who say that they are from Allah and without any guidance from Allah and the book, they claim to be guides. If these wicked people remain in their houses and people don't find anyone who ascribes falsehood to Allah and His Prophet, they would come to us and we would tell them whatever is the truth from Allah and His Prophet, and they would not be misguided.

Fifth verse:

وَإِنِّي لَغَفَّارٌ لِمَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَى.

And most surely I am most forgiving to him who repents and believes and does good, then continues to follow the right direction. 20:82

The commentators have said that it means he repents from polytheism and brings faith. It means to bring faith on Allah and His Prophet and perform good deeds. That is if he performs the obligatory acts he will receive guidance. Commentators say that he should remain steadfast on faith till he passes away from this world and that he should not doubt after believing or that he should not create innovations in the religion.

Kulaini, Ayyashi and Ibne Mahyar have narrated from Imam Baqir and Sadiq (a.s.) that he is guided towards the Wilayat of we Ahlul Bayt (a.s.). By Allah if a person worships his whole life or till the day of Judgement, and dies between Rukn and Maqam, which is the best place for worship in the whole of world, without our Wilayat, Allah would throw him into Hell on the day of judgement.

Sixth verse:

فَمَنْ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى.

Then whoever follows My guidance, he shall not go astray nor be unhappy. 20:123

Ibne Mahyar, Kulaini and other commentators have narrated from Imam Sadiq (a.s.) that: One who accepts the Wilayat of the Holy Imams (a.s.) and does not disobey their commands would not be misguided in this world and would not suffer in the hereafter.

In another traditions the Holy Prophet (s.a.w.s.) says: O people, follow the guidance of Allah so that you may be guided and acquire goodness and

improvement. Guidance of Allah is my guidance and my guidance is the guidance of Ali (a.s.), one who follows his guidance in my life and after my passing away, he has followed the guidance of Allah. He would never be misguided and a sinner. Then he said:

وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى.

And whoever turns away from My reminder, his shall be a straitened life, and We will raise him on the day of resurrection, blind. 20:124

Just as in this world his hearts was blind from the Wilayat of Ali (a.s.) and perplexed in his religion, in the hereafter also he would remain blind and perplexed.

Seventh verse:

قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنتُ بَصِيرًا. قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيتَهَا وَكَذَلِكَ الْيَوْمَ تُنسَى.

He will say; O my Lord why have you raised Me blind, and I was a seeing one Indeed? He will say: Even so; Our communications came to you, but you neglected them, even thus shall you be forsaken this day. 20:125-126

The Imam said that 'communications' refer to the Holy Imams (a.s.) whose guidance you neglected, so today We would similarly neglect you, it means, I will put you in Hell. Just as you rejected our Caliphs and did not obey them.

وَكَذَلِكَ نَجْزِي مَنْ أَسْرَفَ وَلَمْ يُؤْمِنْ بِآيَاتِ رَبِّهِ وَلَعَذَابُ الْآخِرَةِ أَشَدُّ وَأَبْقَى.

And thus do we recompense him who is extravagant and does not believe in the communications of His Lord. 20:127

The Imam said that it means that We give him such things in exchange of his enmity due to which he left the Imams (a.s.), does not believe in their Imamate and does not follows their sayings and due to enmity towards the Aale Muhammad (s.a.w.s.) he crosses the limit.

Eighth verse:

قُلْ كُلٌّ مُتَرَبِّصٌ فَتَرَبَّصُوا فَسَتَعْلَمُونَ مَنْ أَصْحَابُ الصِّرَاطِ السَّوِيِّ وَمَنْ اهْتَدَى.

So you will come to know who is the follower if the even path and who goes aright. 20:135

Ibne Mahyar with many narrators have related from Imam Baqir (a.s.) that Amirul Momineen (a.s.) is the 'even path' and that person is the guided one, who has accepted our Wilayat.

Ninth verse:

أُوْلَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهُدَاهُمْ اقْتَدِهِ.

These are they whom Allah guided, therefore follow their guidance. 6:90

Ayyashi has narrated from Imam Sadiq (a.s.) that: We are from those, whose guidance is from Allah, and that people should follow us.

Tenth verse:

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ.

Surely this Quran guides to that which is most upright… 17:9

Saffar and Ayyashi have narrated from Imam Baqir and Sadiq (a.s.) that it means the Imam and his Wilayat which is the most correct path.

Eleventh verse:

وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ.

…that you should exalt the greatness of Allah for His having guided you… 2:185

A tradition in *Mahasin* says that to glorify the greatness of Allah is His respect and guidance is the Wilayat of Ahlul Bayt (a.s.).

Twelfth verse:

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ.

They shall say: All praise is due to Allah, who guided us to this and we would not have found the way had it not been that Allah had guided Us. 7:42

Kulaini has narrated from Imam Sadiq (a.s.) that on the day of Qiyamat, the Holy Prophet (s.a.w.s.), Amirul Momineen (a.s.) and all the Holy Imams (a.s.) would be called and they will be stopped for the accounts of the people and for their intercession. When the Shias see them on the esteemed and grand position, they would become happy and thank Allah.

They shall say: All praise is due to Allah, who guided us to this…

It means that Allah guided us towards the Wilayat of Amirul Momineen (a.s.) and after him towards the Wilayat of other purified Imams (a.s.).

Thirteenth verse:

وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا إِذَا تُتْلَى عَلَيْهِمْ آيَاتُ الرَّحْمَانِ خَرُّوا سُجَّدًا وَبُكِيًّا.

And of those whom We guided and chose, when the communications of the beneficent Allah were recited to them, they fell down making obeisance and weeping. 19:59

Tabarsi and Ibne Shahr Aashob have narrated from Imam Zainul Aabedeen (a.s.), that he said: This verse refers to us and it was revealed in our praise.

Part 33

Verses that mention Imam or Ummah; Their interpretation

First verse:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنْ الْمُنْكَرِ وَأُوْلَئِكَ هُمْ الْمُفْلِحُونَ.

And among from you there should be a party who invite to good and enjoin what is right and forbid the wrong, and those it is that shall be successful. 3:104

Shaykh Tabarsi has narrated from Imam Sadiq (a.s.) that he used to recite this verse in this way:

And among from you there should be Imams…

It means that there should be an Imam and leader amongst you, having these qualities.[68]

Second verse:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنْ الْمُنكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمْ الْمُؤْمِنُونَ...

You are the best of the nations raised up for (the benefit of) man, you enjoin what is right and forbid the wrong and believe in Allah, and if the followers of the book had believed it would have been better for them, of them (some) are believers. 3:110

Ali Ibne Ibrahim from good-like chain of narrators has narrated from Ibne Sinan that: I recited this verse before Imam Sadiq (a.s.), and the Hazrat said: Is this nation the best amongst all nations? One which has martyred Amirul Momineen (a.s.), Imam Hasan and Imam Husain (a.s.)? I said: May I be sacrificed for you, then how was this verse revealed? The Imam replied: You are the best of Imams, who were created for the guidance of the people. Then he said: Don't you see that after this Allah has praised them with qualities that are the qualities of the Imams?

Ayyashi has narrated from Imam Sadiq (a.s.) that this verse was revealed in praise of Muhammad (s.a.w.s.) and his vicegerents.

In another authentic tradition from Imam Sadiq (a.s.) in the explanation of this verse it is mentioned that it is the nation on which the prayer of Ibrahim became incumbent, as the Almighty Allah says:

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنْ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ. رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ. رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمْ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ.

And when Ibrahim and Ismail raised the foundations of the house: Our Lord! Accept from us, surely thou art the hearing the knowing, Our Lord and make us both submissive to thee and (raise) from our offspring a nation submitting to thee and show our ways of devotion and turn to us

(mercifully), surely thou art the oft returning (to mercy), the merciful. Our Lord and raise up in them an Apostle from among them who shall recite to them thy communications and teach them the book and the wisdom, and purify them, surely thou art the mighty, the wise. 2:127-129

When Allah accepted the supplication of Ibrahim and Ismail and appointed Imams from his progeny who will be obedient and from that nation and appointed a Prophet who will read the verses of Allah and teach the book and wisdom. After that Ibrahim recited another prayer that keep that progeny away from polytheism and idol-worship and protect them from all these things, so that Imamate can be from them, and that people may follow them, and then said:

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ. رَبِّ إِنَّهُنَّ أَضْلَلْنَ كَثِيرًا مِنْ النَّاسِ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَحِيمٌ.

And when Ibrahim said: My Lord! Make this city secure and save me and my sons from worshipping idols. My Lord! Surely they have led many men astray, then whoever follows me, he is surely of me, and whoever disobeys me, Thou surely art forgiving Merciful. 14:36

The Imam said that Imams and the nation can be only those from whom the Prophet has been raised and they will be from the progeny of Ibrahim. That is why the 'medium nation' and the 'best nation' are the Aale Muhammad from whom the Prophet was raised and the Almighty Allah has turned the hearts of the people towards them and that is the aim of the prayer of Ibrahim:

فَاجْعَلْ أَفْئِدَةً مِنْ النَّاسِ تَهْوِي إِلَيْهِمْ.

…therefore make the hearts of some people yearn towards them… 14:37

Ibne Shahr Aashob has narrated from Imam Baqir (a.s.) that he said: The 'best nation' are Ahle Bayt of the Prophet and according to another tradition the Ahle Bayt of the Prophet are better than all Ahle Bayt who are created for guiding the people.

Also, it is narrated that Imam Baqir (a.s.) recited the verse in this way: ***You are the best nation…*** and said that Jibraeel had brought in this way and it refers to Muhammad, Ali and the vicegerents from their progeny.[69]

Third verse:

وَإِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ.

And surely this your nation is one nation and I am your Lord, therefore be careful (of your duty) to Me. 23:52

Most commentators have said that 'nation' refers to community. Ibne Mahyar and Ibne Shahr Aashob have narrated from Imam Baqir (a.s.) that 'nation' refers to Aale Muhammad (a.s.).

Fourth verse:

وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ.

And we made of them Imams to guide by our command when they were patient and they were certain of our communications. 32:24

At another place after the mention of Firon and his army Allah says:

وَجَعَلْنَاهُمْ أَئِمَّةً يَدْعُونَ إِلَى النَّارِ وَيَوْمَ الْقِيَامَةِ لَا يُنصَرُونَ. وَأَتْبَعْنَاهُمْ فِي هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيَامَةِ هُمْ مِنْ الْمَقْبُوحِينَ.

And we made them Imams who call to the fire and on the day of Qiyamat they shall not be assisted. And we caused a curse to follow them in this world, and on the day of Qiyamat they shall be of those made to appear hideous. 28:41-42

Ali Ibne Ibrahim, Kulaini, Saffar, Ibne Mahyar and others with many chains of narrators have narrated from Imam Sadiq and Baqir (a.s.) that there are two types of Imams according to the book of Allah, because Allah has said:

And we made of them Imams to guide by our command... 32:24

That is they guide people according to Allah's command and not according the wish and will of the people and they give preference to the commands of Allah rather than their own. At another place He says:

And we made them Imams who call to the fire…

It means the leaders of disbelief and deviation who prefer their own opinion to that of Allah and give judgements according to their whims and fancies against the orders of Allah.

In *Basairud Darajat* there is a tradition from Imam Sadiq (a.s.) that the world was never devoid of a good Imam and a bad Imam. The good character Imam is the one who is mentioned in the first verse and the bad character Imam is one who is mentioned in the second verse.

In another tradition he says: Only a just Imam reforms the people and not an unjust Imam. After that Imam (a.s.) recited both the verses.

It is narrated from Amirul Momineen (a.s.) that: From the Quraysh are good character Imams for the good people and of them are bad Imams for the evil people, then Imam read the second verse.

Furat Ibne Ibrahim and Ibne Mahyar relate from Imam Baqir (a.s.) on the explanation of the verse:

And we made of them Imams to guide by our command... 32:24

That this verse was revealed for the Imams from the progeny of Fatima and it is especially for them because they guide people according to the commands of Allah.

Ibne Mahyar has narrated from the same Imam that this verse was revealed for the Imams of the progeny of Fatima and the Holy Spirit (Ruhul Qudus) brings divine revelation in their hearts.[70]

Fifth verse:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ.

In this way we have made you the medium nation so that you be witness for the people. 2:143

There are many traditions narrated by Pure Imams (a.s.) that we are the medium nation and we are witness for the creatures of Allah and His proof on the earth.

Sixth verse:

وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ.

…and We have recorded everything in a manifest Imam. 36:12

Most commentators have said that the 'manifest Imam' refers to the Protected Tablet (Lauh-e-Mahfuz), but in many traditions related by the Holy Imams (a.s.) it is mentioned the Manifest Imam refers to Amirul Momineen (a.s.). The Almighty Allah has gathered the knowledge of all the things in his person.

In *Maniul Akhbar* there is a tradition from Imam Baqir (a.s.) that when this verse was revealed on the Holy Prophet (s.a.w.s.), Abu Bakr and Umar were standing near by and asked whether the manifest Imam refers to Taurat. He replied in the negative. Then they asked whether it is Injeel and he replied in negative. Again they asked that it must be the Quran. He replied: No. At that Ali (a.s.) entered. The Prophet looked at him and pointed towards him and said: He is the manifest Imam, to him Allah has given the knowledge of all things.

There are many traditions on this topic, which will come in the life sketch of that Hazrat, Insha Allah.

Part 34

Regarding the fact that ‘Salam’ and ‘Islam’ denote the Holy Imams and their Shias

There are some verses on this topic:

First verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ.

O you who believe! Enter into submission one and all and do not follow the footsteps of Shaitan, surely he is your open enemy. 2:208

Ayyashi with many chains has related that submission refers to the Wilayat of Ali (a.s.) and after him the Wilayat of his vicegerents and accepting their Imamate and recognition (Ma’refat) and the ‘footsteps of Shaitan’ refers to the Wilayat of the unjust Caliphs.[71]

Second verse:

ضَرَبَ اللَّهُ مَثَلًا رَجُلًا فِيهِ شُرَكَاءُ مُتَشَاكِسُونَ وَرَجُلًا سَلَمًا لِرَجُلٍ هَلْ يَسْتَوِيَانِ مَثَلًا الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ.

Allah sets forth an example: There is a slave in whom are (several) partners differing with one another, and there is another slave wholly owned by one man. Are the two alike in condition? (All) praise is due to Allah. Nay! Most of them do not know. 39:29

Most commentators have said that this example is for the polytheists and the monotheists. The polytheist is like a slave having many masters and all of them are opposed to each other. Each of them issues a different order and each puts the needs of the slave on the other person. This is the condition of a polytheist, if they had intellect and had understood worship, they would have realized all the work performed by them is useless. While the monotheist, who is the slave of only one Allah and worships only one Allah Who is generous, merciful and has all the powers, and Who has the powers to give profit and loss. Indeed this would be better than the one who worships many gods and none from them pays heed.

Kulaini in *Kafi* and *Maniul Akhbar* has narrated that Allah has mentioned this example for the enemies of Amirul Momineen (a.s.). There are two reason for this: The first reason is: ‘There is a slave in whom are (several) partners’ is the first unjust one, all of whose followers are following different ways, because their Imam is not on the right that is why there are different sects among them and: ‘slave wholly owned by one man’ are the followers of Amirul Momineen (a.s.) because their Imam is on the right. And his knowledge is from Allah, that is why all his followers are on one path.

The other reason is that the first one and people like him who apparently follow the Holy Prophet (s.a.w.s.) but actually they follow Satan and their own misguidance. And the second one is Amirul Momineen (a.s.) who followed the Messenger of Allah in all the affairs. Thus Abul Qasim

Haskani has narrated that Amirul Momineen (a.s.) said: I am that man who with the Messenger of Allah in every matter. In another tradition he says that, 'Muslim' is one of my names in the Quran.

Third verse:

وَإِنْ جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ.

And if they incline to peace, then incline to it and trust in Allah, surely He is the Hearing, the Knowing. 8:61

Commentators have said that this verse is has been abrogated by the verse of 'killing' or that it specially with regard to the People of the Book as Jizya can be accepted from them.

Kulaini has narrated through reliable chains from Imam Sadiq (a.s.) that 'Peace' denotes entering our affair, that is accepting our Imamate.[72]

Part 35

The Imams are the appointed Caliphs of Allah; Allah wishes to establish them in the Earth and has promised them help

Some of these verses are revealed in praise of the Qaem Aale Muhammad and they are numerous.

First verse:

نَتْلُو عَلَيْكَ مِنْ نَبَإِ مُوسَى وَفِرْعَوْنَ بِالْحَقِّ لِقَوْمٍ يُؤْمِنُونَ. إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ وَجَعَلَ أَهْلَهَا شِيَعًا يَسْتَضْعِفُ طَائِفَةً مِنْهُمْ يُذَبِّحُ أَبْنَاءَهُمْ وَيَسْتَحْيِي نِسَاءَهُمْ إِنَّهُ كَانَ مِنَ الْمُفْسِدِينَ. وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضْعِفُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ. وَنُمَكِّنَ لَهُمْ فِي الْأَرْضِ وَنُرِيَ فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا مِنْهُمْ مَا كَانُوا يَحْذَرُونَ.

We recite to you from the account of Moosa and Firon with truth for people who believe. Surely Firon exalted himself in the Land and made its people into parties, weakening one party from among them, he slaughtered their sons and let their women live, surely he was one of the mischief-makers. And we desired to bestow a favor upon those who were deemed weak in the land, and to make them the Imams, and to make them the heirs. And to grant them power in the land, and to make Firon and Haman and their hosts see from them what they feared. 28:3-6

Ali Ibne Ibrahim says that Allah informed His Prophet, about the situation of Moosa and his followers and what befell them by Firon's killings, injustice and tyranny, so that it may bring comfort to the Holy Prophet (s.a.w.s.) on the misfortunes of the killings and imprisonments that were to befall the Ahlul Bayt (a.s.). Then after giving assurance, He gave glad tidings that after bearing those atrocities Allah would bestow His favor upon them and make them His caliph on the earth and make them the Imam and the leader so that they can take revenge in the Second Coming (Raja't). That is why He said:

And we desired to bestow a favor upon those who were deemed weak in the land, and to make them the Imams, and to make them the heirs. And to grant them power in the land, and to make Firon and Haman and their hosts see from them what they feared. 28:5-6

It is the metaphor of those who usurped the rights of Muhammad and Aale Muhammad. That is the first and the second caliph and their followers. The pronoun of 'From them' refers to Aale Muhammad (a.s.). 'What they feared' means from whom they were afraid—like killing and calamities. If it had meant the overpowering of Firon by Moosa then what was the purpose of singular pronoun, it would have been plural. That is why Moosa and Firon are mentioned as examples. It means in the way Firon did much injustice on Moosa and his companions for a long period, at last we gave victory to Moosa and destroyed them all, in the same way, different kinds of injustices, will be committed by the Firon of this nation on the Ahlul Bayt (a.s.) but in the end We would bring them in this world again along with their enemies, so that they take revenge from them. Indeed, Ali (a.s.) has pointed towards this in some of his sermons. He says:

O people! The first person to revolted against Allah on the earth was Unaq, the daughter of Adam. The Almighty Allah had given her twenty fingers. Each finger had two long nails like sickles, that are used to cut crops. When she sat she used to cover sixty yards of land. When she revolted against Allah, became an unbeliever and committed injustice on the people, Allah raised a lion as big as an elephant, a Wolf as big a camel and a vulture as big as a donkey to kill her. These animals were so huge since the very beginning. The Almighty Allah made those animals attack her till she was killed. Allah killed Firon and Haman that is the first and the second (caliph) and buried alive Qaroon, it means the third one.

After this Ali (a.s.) in this manner complained about those people that they usurped his rights and said that their repentance is not accepted and they suffer the chastisement of Allah in Barzakh (grave/or intervening period between death and resurrection), till they go to Hell.

How similar is this example of Moosa with Qaem Aale Muhammad (a.s.) who was born in secrecy and was always fearful of the Firon and his followers and was hiding from them. Till he appeared and overpowered them and Imam Qaem Aale Muhammad's reappearance would also be like this. Insha Allah.

In *Maniul Akhbar* there is a tradition from Mufazzal that Imam Sadiq (a.s.) said: One day the Holy Prophet (s.a.w.s.) saw Ali and Imam Hasan and Husain (a.s.) and started weeping and said that after me you would be made weak. Mufazzal asked: What did the Prophet meant by it? Imam Sadiq (a.s.) replied: That is, you would be the Imam after me as Allah Almighty has said:

And we desired to bestow a favor upon those who were deemed weak in the land, and to make them the Imams…

Thus Allah promised the weak that He would make them Imam and till the day of Qiyamat this verse is effective for we, Ahle Bayt and there would be Imams from us in every era.

Also there is a tradition from Amirul Momineen (a.s.) that he said that this verse is in our praise.

Ibne Mahyar, Shaykh Tabarsi and others have narrated from the same Hazrat that he said: By Allah, Who split the seed and created the tree and created the creatures, indeed this treacherous world would bend towards us and be kind, after silence, in the same way as the malicious biting she-camel is kind to its young ones. After that the Imam recited this verse.

Ayyashi has narrated that one day Imam Baqir (a.s.) saw Imam Sadiq (a.s.) and said by Allah he is also from them about whom Allah has mentioned in this verse. Then he recited that verse.

Also there is a tradition from Imam Zainul Aabedeen (a.s.) that he said: By Allah Who sent Muhammad with truth, the good character are we and our Shias just like Moosa (a.s.) and his Shias were of good character. And our enemies and their followers are like Firon and his followers.

Furat Ibne Ibrahim has narrated from Nuwair Ibne Abi Fakhta that Imam Zainul Aabedeen (a.s.) said: Read the Quran. I recited Surah Taa-seen-meem and when I reached: ***'and to make them the heirs 28:5.'*** The Imam

said: Wait, by Allah Who sent Muhammad, the good ones are from us, Ahlul Bayt and our Shias are like Moosa and his Shias.

Ali Ibne Ibrahim and other traditionists have narrated from Minhal Ibne Amr that after the martyrdom of Imam Husain (a.s.), Imam Zainul Aabedeen (a.s.) was asked about his condition. He replied: I am among my people like Bani Israel in among the people of Firon because our men were martyred and our women were made prisoners.

Verses revealed in praise of Ahlul Bayt (a.s.) are supported with numerous traditions and they shall come in the account of Imam Qaem (a.s.), Insha Allah. And the interpretations of the verses are very much clear, as mentioned by us in earlier chapters.

Second verse:

وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنْ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَل لَنَا مِنْ لَدُنْكَ وَلِيًّا وَاجْعَل لَنَا مِنْ لَدُنْكَ وَلِيًّا وَاجْعَل لَنَا مِنْ لَدُنْكَ نَصِيرًا.

And what reason have you that you should not fight in the way of Allah and of the weak among the men and the women and the children, (of) those who say: Our Lord! Cause us to go forth from this town, whose people are oppressors, and give us from thee a guardian and give us from thee a helper. 4:75

Most commentators have said that it refers to that weak community which due to their acceptance Islam was trapped among the unbelievers of Mecca who inflicted injustice upon them while they were unable to migrate. The Almighty Allah encouraged the Muslims to fight against the unbelievers so that they can be saved from their injustice.

Ayyashi has narrated from Imam Baqir and Imam Sadiq (a.s.) that this verse was revealed in praise of the Ahlul Bayt (a.s.) who were made weak by the tyrants of this nation and there was no helper for them. The Almighty Allah commanded the Muslims that they should strive and fight in His away and help them against the enemies. That is why the interpretation fits these noble personages. On the basis of this interpretation ‘town’ means Medina, that is why Ali (a.s.) migrated from there to Kufa and the people of Kufa did not help him. Or it can be said this is the hidden interpretation of the verse and it is not against its apparent meaning.

Third verse:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُم فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمْ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُوْلَئِكَ هُمْ الْفَاسِقُونَ.

Allah has promised to those of you who believe and do good that he will most certainly make them rulers in the earth as He made rulers those before them, and that He will mot certainly establish for them their religion which He has chosen for them, and that He will most certainly establish for them and that he will most certainly, after their fear, give

them security in exchange, they shall serve Me, not associating aught with Me, and whoever is ungrateful after this, these it is who are the transgressors. 24:55

Kulaini and other commentators has narrated with reliable chains from Imam Baqir and Sadiq (a.s.) that this blessed verse is specially for the Imams and those vested with authority whom Allah has promised after the Prophet and given them glad tidings and appointed them His vicegerents for His knowledge and religion, as He has made appointed vicegerents of Adam (a.s.) after him.

Ali Ibne Ibrahim has narrated that this verse was revealed in praise of Qaem Aale Muhammad (a.s.). Ayyashi and others have narrated from Imam Ali Ibne Husain (a.s.) that confidence, comfort, safety and security will be for our Shias in the time of Mahdi and he is the one who about whom the Holy Prophet (s.a.w.s.) has said: Even if a solitary day remains from this world, the Almighty Allah would prolong it so much that a person from my progeny comes to be the ruler, whose name would be my name and he would fill the earth with justice and equity just as it had been filled with injustice and oppression.

Furat Ibne Ibrahim with many chains of narrators has related that this verse was revealed in praise of Aale Muhammad (a.s.). And in many Ziarats and supplications it is mentioned that these verses were revealed in praise of Imam Qaem Aale Muhammad (a.s.). We shall discuss all such traditions here. Insha Allah.

Fourth verse:

الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوْا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنْ الْمُنْكَرِ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ. وَإِنْ يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَثَمُودُ. وَقَوْمُ إِبْرَاهِيمَ وَقَوْمُ لُوطٍ. وَأَصْحَابُ مَدْيَنَ وَكُذِّبَ مُوسَى فَأَمْلَيْتُ لِلْكَافِرِينَ ثُمَّ أَخَذْتُهُمْ فَكَيْفَ كَانَ نَكِيرِ.

Those who, should We establish them in the land, will keep up prayer and pay the poor rate and enjoin good and forbid evil and Allah's is the end of affairs. And if they reject you, then already before you did the people of Nuh and Adam and Thamud reject (Prophets). And the people of Ibrahim and the people of Lut. As well as those of Madayan and Moosa (too) were rejected, but I gave respite to the unbelievers, then did I overtake them, so how (serve) was my disapproval. 22:41-44

Ibne Shahr Aashob, Ibne Mahyar and Furat and others with many chains of narrators have narrated from Imam Baqir and Sadiq (a.s.) that we are those persons, about whom Allah has mentioned in this verse.

Also Ibne Mahyar has narrated from Moosa Ibne Ja'far (a.s.) that he said that one day I was present with my respected father in the mosque, suddenly a person came to him and said: O son of the Messenger of Allah, it is difficult for me to understand this verse of Quran. I should asked Jabir Johfi, but he told me to inquire it from you. The Imam asked: Which verse is it? He said: Those who, should We establish them in the land...till the end. Imam said: It was revealed in our praise and its reason is that some from the companions came to the Prophet (s.a.w.s.) and asked: O Messenger of Allah! Who would succeed to this divine affair of rulership and caliphate,

after you? By Allah if any person will be from your Ahlul Bayt (a.s.), then we feel that our life is in danger and if some other person is there, then may be he would be more generous and be nearer to us. After hearing this the Holy Prophet (s.a.w.s.) became very angry and said: By Allah! Whomsoever He will make the Caliph, he certainly would establish Prayer on the earth and distribute Zakat to the needy people and certainly enjoin towards good and forbid evil. Indeed Allah would degrade and humiliate those who keep enmity with my Ahlul Bayt (a.s.) and my progeny. At this time the Almighty Allah revealed this verse:

وَإِنْ يُكَذِّبُوكَ فَقَدْ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ.

And if they call you a liar, so did those before them indeed call (their apostles) liars… 35:25

Ibne Mahyar has narrated from Imam Baqir (a.s.) that the first verse was revealed in the praise of Qaem Aale Muhammad (a.s.) whom the Almighty Allah would bestow the kingdom from the east to the west and through him manifest the right religion and through his companions destroy and remove the wrong innovations just as the ignorant and unjust people would have removed and destroyed the truth. He would do such that there remains no sign or effect of injustice. He would enjoin good and forbid evil and the return of every affair is Allah.

Fifth verse:

أَفَمَنْ وَعَدْنَاهُ وَعْدًا حَسَنًا فَهُوَ لَاقِيهِ كَمَنْ مَتَّعْنَاهُ مَتَاعَ الْحَيَاةِ الدُّنْيَا ثُمَّ هُوَ يَوْمَ الْقِيَامَةِ مِنْ الْمُحْضَرِينَ.

Is he to whom We have promised a goodly promise which he shall meet with like him whom we have provided with the provision of this world's life, then on the day of Qiyamat he shall be of those who are brought up? 28:61

Ibne Mahyar has narrated that this verse was revealed in the praise of Amirul Momineen (a.s.) and Hamza (a.r.) and Dailami has narrated from Imam Sadiq (a.s.) that the promise is made to Ali Ibne Abi Talib. Allah has promised Paradise for him and his friends and those who bear the chastisement shall be the enemies of the Hazrat who have usurped his right in the world and assumed rulership without having any right to it. The Almighty Allah has given them respite in the world.

Sixth verse:

سَنُرِيهِمْ آيَاتِنَا فِي الْآفَاقِ وَفِي أَنْفُسِهِمْ حَتَّى يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ.

We will soon show them Our signs in the Universe and in their own souls, until it will become quite clear to them that it is the truth. 41:53

Ibne Mahyar has narrated from Imam Sadiq (a.s.) that to show in the 'universe' means that the earth would be made small for the wrong-doers in the period of Imam Qaem (a.s.) and to show their selves means that some of the opponents would be transformed into animals so that it becomes clear to them that He is the true Qaem Aale Muhammad and the truth is with him.

Part 36

Kalimah and Kalam denotes the Wilayat and friendship of Aale Muhammad

There are many verses about it:

First verse:

وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ لَعَلَّهُمْ يَرْجِعُونَ.

And he made it a word to continue in his posterity that they may return… 43:28

It means there would always be from the progeny of Ibrahim a person believing in the Oneness of Allah and he would invite the people towards monotheism that perhaps the polytheists revert to faith.

Many traditions say that it means that Imamate would remain in the progeny of Ibrahim and the Holy Prophet (s.a.w.s.) till the day of Qiyamat. Thus Shaykh Tabarsi says that some have said that 'Kalimah' refers to monotheism and some say that it means Imamate would remain in their progeny.

There is a similar tradition from Imam Sadiq (a.s.) also. Shaykh Tabarsi says that there is difference of opinion that to whom does this refer. Some have said that it is the progeny of Ibrahim till the day of judgement and Saddi has said that it refers to Aale Muhammad (a.s.).

Ibne Mahyar has related from Sulaiman bin Qays that: One day we were in the mosque, Ali (a.s.) arrived and said: Ask me whatever you like before that you don't find me anymore, and ask me the exegesis of the Quran because there is knowledge of the first and the last ones in it and it has left nothing for anyone. And no one knows the meanings of the Quran except Allah and those firmly rooted in knowledge and the firmly rooted in knowledge is not one but many, one of them was the Holy Prophet (s.a.w.s.). Allah had taught him the knowledge of the Quran. The Holy Prophet (s.a.w.s.) taught me and this knowledge shall remain in his progeny till the day of Qiyamat. Then the Hazrat recited this verse:

...فِيهِ سَكِينَةٌ مِنْ رَبِّكُمْ وَبَقِيَّةٌ مِمَّا تَرَكَ آلُ مُوسَى وَآلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ...

…in which there is tranquillity from your Lord and residue of the relics of what the children of Musa and the children of Haroon have left, the angels bearing it… 2:248

Imam Ali (a.s.) recited this verse by way of example. That is just as the sciences and the relics of Moosa and his vicegerent Haroon were in the chest, in the same way the sciences and the relics of the last Prophet and his Caliph are safe with their progeny. That is why he said that I am in relation to the Prophet (s.a.w.s.) what Haroon was to Moosa. Except for Prophethood I am similar to him in all aspects. And the knowledge of the Holy Prophet (s.a.w.s.) is in his progeny till the day of judgement. Then he recited the verse:

And he made it a word to continue in his posterity that they may return… 43:28

Then he said that the Holy Prophet (s.a.w.s.) came after Ibrahim and I am after both Muhammad (s.a.w.s.) and Ibrahim.

Also, there is a tradition from Imam Baqir (a.s.) that this verse was in his praise till Imamate reached him. And that this knowledge is always passed to the son from his father. It does not reach the brother or paternal uncles. And after Imam Husain (a.s.) there would be no Imam but that he would have a son till the twelfth Imam and since Abdullah Aftah left this world without any issue, he is not an Imam.

Ali Ibne Ibrahim has narrated that the 'word' denotes the Second Coming (Raja't), it means that these persons would return to this world before the day of judgement.

It is mentioned in *Kamaluddeen* from authentic chains from Mufazzal Ibne Umar that Imam Sadiq (a.s.) asked the explanation of the verse:

And he made it a word to continue in his posterity that they may return… 43:28

Imam (a.s.) replied: It refers to Imamate which after Imam Husain (a.s.) is appointed in his descendants till the day of judgement. Mufazzal asked: O son of the Messenger of Allah, why was Imamate reposed in the descendants of Imam Husain (a.s.) and not in the progeny of Imam Hasan (a.s.), though both were the sons of the Holy Prophet (s.a.w.s.), both were leaders of the youth of Paradise, and both were brothers? The Hazrat said: Moosa and Haroon both were messenger prophets and were brothers of each other, but Allah appointed the Imamate in the progeny of Haroon and not in the progeny of Moosa. No one has the right to object why it happened like that. Imamate is the vicegerancy of Allah on the earth and no one has the right to object why Allah made Imams from the progeny of Imam Husain (a.s.) and not in the descendants of Imam Hasan (a.s.), because Allah is wise in His actions. Whatever He does it is according to wisdom, as He says:

لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ.

He cannot be questioned concerning what He does and they shall be questioned. 21:23

Second verse:

وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ. إِنَّهُمْ لَهُمُ الْمَنصُورُونَ. وَإِنَّ جُندَنَا لَهُمُ الْغَالِبُونَ.

And certainly Our word has already gone forth in respect of Our servants, the apostles. Most surely they shall be the assisted ones, and most surely our host alone shall be the victorious ones. 37:171-173

Ibne Shahr Aashob has narrated from Imam Sadiq (a.s.) in the explanation of this verse that: We are Allah's host (party).[73]

Third verse:

وَلَوْ أَنَّمَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَامٌ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ.

And were every tree that is in the earth (made into) pens and the see (to supply it with ink), with seven more seas to increase it, the words of Allah would not come to a end, surely Allah is mighty, wise. 31:127

Some have said that ‘words’ refer to the destiny fixed by Allah. Imam Ali Naqi (a.s.) was asked about its explanation and he said: The seven seas refer to the spring of sulphur, the spring of Yemen, the spring of Barhoot, the spring of Tiberia, the ‘Garmaba Rasidaan’, ‘Garmaba Africiya and the spring of ‘Mahooran’. And we are the ‘words’ of Allah, which cannot be counted. This tradition is the sequel to the tradition that is related from the Prophet, both by Shias and Ahle Sunnat, that if all the trees become pens and all the water of the sea becomes ink and all the Jinns and human beings were made to write the merits of Ali Ibne Abi Talib (a.s.) they cannot even write one-tenth of them.

Kulaini and others have narrated from Imam Muhammad Baqir (a.s.) that on the night of power (Lailatul Qadr) the interpretation of all the affairs is revealed to the Imam, which is related to him and to the people of his time and in other times every special knowledge of Allah and all the secret sciences and many strange treasures of knowledge are revealed to the Imam of the time. Then the Hazrat recited this verse. This tradition does not prove that ‘words’ refer to the sciences that Allah reveals on the Prophet and Imams (a.s.). Indeed it is one of the excellences of these gentlemen.

قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا.

Say: If the sea were ink for the words of my Lord, the sea would surely be consumed before the words of my Lord are exhausted, though We were to bring the like of that (sea) to add… 18:109

Imam (a.s.) said that in the interpretation of Ahlul Bayt (a.s.) ‘words’ refer to their merits (Fazail) and their sciences which are always revealed upon them from Allah and would never end, as it would be mentioned after this. There are many traditions in the explanation of ‘word of Allah’ and the ‘words of Allah’.

Fourth verse:

فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ.

Then Adam received (some) words from his Lord, so He turned to him mercifully, surely He is oft returning (to mercy), he merciful. 2:37

There is a lot of difference of opinion regarding these ‘words’ as mentioned in the first volume of this book. Kulaini and Ibne Babawayh have narrated in *Maniul Akhbar* and *Khisal* and Shaykh Tabarsi and others have related from Imam Sadiq (a.s.), Imam Baqir (a.s.), from the Holy Prophet (s.a.w.s.) and from Ibne Abbas that it is the words that Adam said: O Allah, I ask you in the name of Muhammad, Ali, Fatima, Hasan and Husain (a.s.), have mercy on me and forgive me and accept my repentance. So the Almighty Allah accepted his repentance.

According another tradition Adam and Hawwa desired the status of those exalted persons and indulged in this unpreferable action (Tark-e-Awla). When they cried and wept on the earth for a specified period and when Allah wanted to accept their repentance Jibraeel (a.s.) came to them and said: You did injustice on yourself that you desired the status of those exalted and blessed persons, who were given excellence and exalted above

you, that is why now you must pray in the names that you had seen on the firmaments of the heavens so that Allah may accept your repentance. So Adam said: I ask you in the name of Muhammad, Ali, Fatima, Hasan and Husain (a.s.) who are near to You, accept our repentance and have mercy on us. So Allah accepted their repentance and according to another tradition 'by the right of Muhammad and Aale Muhammad'.

And Ibne Maghazali Shafei has also narrated similarly in the explanation of this verse:

وَلَقَدْ عَهِدْنَا إِلَى آدَمَ مِنْ قَبْلُ فَنَسِيَ وَلَمْ نَجِدْ لَهُ عَزْمًا.

And certainly We gave a commandment to Adam before, but he forgot; and We did not find in him any determination. 20:115

The Imam said that this verse was revealed in this way: We had taken from Adam before this an oath by certain words, which were Muhammad, Ali, Fatima, Hasan and Husain (a.s.) and in praise of Imams from their progeny, so he left them and We did not find in him any determination in this regard. Traditions on this topic have been mentioned in the first volume in the account of Prophet Adam.

The Sixth verse:

وَإِذْ ابْتَلَى إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ.

Remember that time when Allah took the examination of Ibrahim with some words, so Ibrahim fulfilled it. 2:124

There is difference of opinion as regards the explanation of 'words'. Some have said it means the 'practice' (Sunnat) of Ibrahim and some that it means all the duties.

Ibne Babawayh and others have narrated from Mufazzal Ibne Umar that he asked Imam Sadiq (a.s.) about the explanation of the 'words'. Imam replied that they are the same words which Adam had learnt from his Lord and due to which his repentance was accepted.

Adam had said: "O Allah, I ask you by the right of Muhammad, Ali, Fatima, Hasan and Husain (a.s.), accept my repentance." Mufazzal asked: Then what is the meaning of 'so Ibrahim fulfilled it.' The Imam said that Ibrahim (a.s.) mentioned the names of each Imam till Qaem Aale Muhammad (a.s.).[74]

The Seventh verse:

فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَى وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا.

But Allah sent down His tranquillity on His Apostle and on the believers and made them keep the word of guarding (against evil), and they were entitled to it and worthy of it, and Allah is Cognizant of all things. 48:26

And the 'word of guarding (against evil)' is the word which would keep them safe from the chastisement of Allah. Or it is the word which is accepted by the pious people. Some have said that the pure word is the formula 'There is no god except Allah', and there are others sayings also

and there are many traditions that it is the Wilayat of Amirul Momineen (a.s.).

Shaykh Mufeed has narrated from Imam Baqir (a.s.) that the Holy Prophet (s.a.w.s.) said: Indeed, Allah wanted to take an oath from me. I said: O our Nourisher, tell me. Allah said: Listen. I said: I am listening. He said: O Muhammad, Ali is the path towards guidance and a signpost after you and the leader for My friends and those who follow Me, for them is victory and that is the 'word' which I have made incumbent for the pious people. Those who befriends them would befriend Me and those who keep enmity with them, would be My enemy. So give them good news of whatever I have said.

Kulaini with authentic chains narrates from Imam Sadiq (a.s.) that the 'word of guarding (against evil)' is faith.

In *Khisal* there is a tradition from the Holy Prophet (s.a.w.s.) that he said at the end of a Sermon: We are the 'word of guarding (against evil)'.

It is narrated in *Tawheed* from Imam Ali (a.s.) that he said in a lengthy Sermon: We are the firmest handle (Urwatul Wuthqa) and the 'word of guarding (against evil)'. There are many traditions regarding this.

Eighth verse:

وَتَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدِّلَ لِكَلِمَاتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ.

And the word of your Lord has been accomplished truly and justly, there is none who can change His words, and He is the Hearing, the Knowing. 6:116

We come to know from the traditions of Ahlul Bayt (a.s.) that the 'word of guarding (against evil)' are the righteous Imams and no one can change their Imamate.

Kulaini and other traditionists have narrated many traditions through many chains of narrators from Imam Sadiq (a.s.) that whenever Allah intends to appoint an Imam He commands an angel and he brings water from below the Arsh (throne) for his father and who drinks it. The seed of that Imam is created from that water. For forty days he does not hear any voice in the womb, after that he does. Then in the womb or after his birth the Almighty sends angels who write on his forehead, or on the right arm or between the shoulders or on all these spots:

And the word of your Lord has been accomplished truly and justly.

When he becomes the Imam, Allah raises a pillar of light for him through which he sees the actions of the people of the cities. Whenever Allah makes anyone an Imam He says the same words. The Almighty Allah says at another place:

لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ.

There is none who can change the words of Allah… 10:64

Ali Ibne Ibrahim says that it means no one can change Imamate.

Ninth verse:

وَإِذْ يَعِدُكُمُ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ الشَّوْكَةِ تَكُونُ لَكُمْ وَيُرِيدُ اللَّهُ أَنْ يُحِقَّ الْحَقَّ بِكَلِمَاتِهِ وَيَقْطَعَ دَابِرَ الْكَافِرِينَ. لِيُحِقَّ الْحَقَّ وَيُبْطِلَ الْبَاطِلَ وَلَوْ كَرِهَ الْمُجْرِمُونَ.

When Allah promised you one of the two parties that it shall be yours and you loved that the one not armed should be yours and Allah desired to manifest the truth of what was true by His words and to cut off the root of the unbelievers. That He may manifest the truth of what was true by His and show the falsehood of what was false, though the guilty disliked. 8:7-8

Commentators have said that 'words' refer to the verses of Allah or the divine will or commanding the angels to help the believers.

Ali Ibne Ibrahim (a.s.) has narrated that 'words' refers to the holy Imams and to cut off the offspring of the unbelievers and it denotes killing their leaders so that the true religion can be proved and destroy falsehood even if sinners and unbelievers detest it.

Ayyashi has narrated from Jabir that Imam Baqir (a.s.) was asked about the explanation of this verse. He said that its inner explanation is that Allah intended for a work and has destined it. In the middle of the verse this 'word' from Allah refers to Ali Ibne Abi Talib and 'unbelievers' refers to Bani Umayyah. Allah would uproot them and 'manifest the truth of what was true' s refers to the right of Aale Muhammad (a.s.), which would revert to them during the time of the Qaem. 'show the falsehood of what was false' refers to the time when the Qaem of Aale Muhammad would reappear and destroy Bani Umayyah and uproot them.[75]

Tenth verse:

فَإِنْ يَشَأْ اللَّهُ يَخْتِمْ عَلَى قَلْبِكَ وَيَمْحُ اللَّهُ الْبَاطِلَ وَيُحِقُّ الْحَقَّ بِكَلِمَاتِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ.

But if Allah pleased, He would seal your heart; and Allah will blot out the falsehood and confirm the truth with His words; surely He is Cognizant of what is in the breasts. 42:24

Kulaini has narrated from Imam Baqir (a.s.) that he said: The Almighty Allah has said for His enemies who were the friends of Satan, who denied the Prophet and did not obey him.

قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنْ الْمُتَكَلِّفِينَ.

Say: I do not ask you for any reward for it; nor am I of those who affect… 38:86

That is, O Messenger, say to the hypocrites that I do not ask the recompense for my Prophethood, that is the love for my Ahle Bayt, from you because I know that you would not accept it and I am not the one who makes things compulsory that I should demand the recompense of something that you do not believe and are not fit for it. Hearing this, the hypocrites said amongst themselves that is it not enough he has compelled us to strictly follow the commands for twenty years that now he desires to put his Ahle Bayt on our neck. And he is lying. Allah has not said that he

should demand the love of Ahlul Bayt as recompense of Prophethood. He is saying it from himself and he wants to make Ahlul Bayt our masters. If he gets killed or dies we would snatch the Caliphate and never return it to them. So Allah wanted to inform His Prophet about whatever they had concealed in their hearts and said:

أَمْ يَقُولُونَ افْتَرَى عَلَى اللَّهِ كَذِبًا فَإِنْ يَشَأْ اللَّهُ يَخْتِمْ عَلَى قَلْبِكَ.

Or do they say: He has forged a lie against Allah? But if Allah pleased, He would seal your heart…42:23

The Imam said that Allah means to say that if I wanted I would have stopped sending revelations, and it would not have been possible to make people aware about the excellence of Ahlul Bayt (a.s.) and their friendship. Then He said:

وَيَمْحُ اللَّهُ الْبَاطِلَ وَيُحِقُّ الْحَقَّ بِكَلِمَاتِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ.

…and Allah will blot out the falsehood and confirm the truth with His words; surely He is Cognizant of what is in the breasts. 42:24

Imam said that it means that Allah knows whatever they have concealed in their hearts regarding your enmity and that of your Ahlul Bayt (a.s.) and they have hatched a plan of committing injustice on them.

Eleventh verse:

وَلَوْلَا كَلِمَةُ الْفَصْلِ لَقُضِيَ بَيْنَهُمْ وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ. تَرَى الظَّالِمِينَ مُشْفِقِينَ مِمَّا كَسَبُوا وَهُوَ وَاقِعٌ بِهِمْ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي رَوْضَاتِ الْجَنَّاتِ لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ.

And were it not for the word of judgment, decision would have certainly been given between them; and surely the unjust shall have a painful punishment. You will see the unjust fearing on account of what they have earned, and it must befall them; and those who believe and do good shall be in the meadows of the gardens; they shall have what they please with their Lord: that is the great grace. 42:21

Ali Ibne Ibrahim has narrated that ‘word’ refers to Imam. ‘Unjust’ denotes those who have done injustice on this ‘word’. For them there is a painful chastisement. ‘You will see the unjust’, that is those who have done injustice on the Aale Muhammad. They will be afraid of their deeds which they have committed in the world. And that of which they are afraid will happen to them. Then it was mentioned about them who brought faith and followed it. For them there are gardens in Paradise and in it there is everything whatever they want, this is that great grace. It is the good news that Allah gives to those of His servants who bring faith on this ‘word’ and do good deeds that they are ordered.

Twelfth verse:

إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَةُ رَبِّكَ لَا يُؤْمِنُونَ. وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّى يَرَوُا الْعَذَابَ الْأَلِيمَ.

Surely those against whom the word of your Lords has proved true will not believe, though every sign should come to them, until they witness the painful chastisement. 10:96-97

Commentators have said that the ‘word’ is this news from Allah that they would not bring faith or it is the promise for the chastisement from Allah.

Ali Ibne Ibrahim has narrated that this verse was revealed for that group which denied the Imamate of Amirul Momineen (a.s.), although the Wilayat of Ali was presented before them and it was made incumbent upon them that they bring faith but they did not bring faith. So ‘word’ refers to the Wilayat of Ali (a.s.).

Thirteenth verse:

إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ.

To Him do ascend the good words and the good deeds, lift them up. 35:10

Ibne Shahr Aashob has narrated from Imam Ja’far as-Sadiq (a.s.) that Hazrat pointed towards his chest and said that it means the Wilayat of we Ahlul Bayt, and the acceptance our Imamate. One who does not know our Wilayat, none of his actions is elevated and is it accepted. These interpretations are explained in other places.

Part 37

In the discussion that the Ahlul Bayt (a.s.) are included in the sanctity of Allah

Almighty Allah says:

ذَلِكَ وَمَنْ يُعَظِّمْ حُرُمَاتِ اللَّهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ.

And whoever respects the sanctified ordinances of Allah, it is better for him with his Lord. 22:30

Respect is a matter in blessing whose observance is necessary and its insult and disrespect is disallowed. Some commentators say that it refers to the rituals of Hajj and some have said that it refers to the Ka'ba, Mecca, the months of Haram (respect) and the Sanctified Mosque (masjidul Haraam).

Ibne Babawayh narrates with authentic chains from Imam Sadiq (a.s.) that there are three sanctities of Allah, and nothing equals them in this regard. (i) the Book of Allah which is Allah's wisdom and light (ii) The holy Ka'ba which is the prayer direction (Qibla) for the people and a person's Prayer is not accepted if he prays in some other direction and (iii) The Aale Muhammad (a.s.).

Among the Ahle Sunnat there is a tradition from Abu Saeed that the Holy Prophet (s.a.w.s.) said: There are some venerated things of Allah, Allah will protect the religion and worldly matters of those who maintain their respect. And one who does not maintain their respect the Almighty would not protect any of his matters and those respects are-(i) Respect of Islam, (ii) My respect and (iii) respect of my Ahlul Bayt (a.s.).

There is a tradition from Jabir Ibne Abdullah Ansari that he says: I heard the Holy Prophet (s.a.w.s.) that on the day of Judgement three things would complain (i) Holy Quran (ii) the Mosque and (iii) My Ahlul Bayt (a.s.). The Quran would say: O Allah, changes have been made in me and I have been torn apart. The Mosque would complain: I was left empty and was disrespected. And my Ahlul Bayt (a.s.) would say: O Allah, we were killed by the unjust people and they removed us from our homes leaving us homeless. At that time I would sit with folded legs to contend with the people and the Almighty Allah would say: In this matter I have more right to contend with these people.

Dailami from the Ahle Sunnat traditionists in *Firdausul Akhbar* has narrated a tradition that Allah has five most celebrated respects (i) Respect for the Holy Prophet (s.a.w.s.) (ii) Respect for the Ahlul Bayt of the Prophet (a.s.) (iii) Respect for the book of Allah (iv) Respect for Ka'ba and (v) Respect of the believer.

Ibne Mahyar from authentic chains has related from Imam Moosa Kazim (a.s.) and he quotes his respected father that: 'And whoever respects the sanctified ordinances of Allah' refers to three venerated objects and their respect is obligatory on everyone and whoever leaves even one of them, has associated someone or something with Allah. First is the respect of the Ka'ba which is made respectful by Allah, second rendering ineffective the book of Allah and acting against it and thirdly to severe our love and obedience which was made incumbent by Allah.[76]

Part 38

Verses that mention Justice, goodness, equity and weighing scales actually mean the Wilayat of Imams and words like disbelief, evil, transgression and disobedience stand for the enmity and rejection of Ahlul Bayt (a.s.)

There are some verses in this:

First verse:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى وَيَنْهَى عَنْ الْفَحْشَاءِ وَالْمُنكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ.

Surely Allah enjoins the doing of Justice and the doing of good (to others) and the giving to the kindred and He forbids indecency and evil and rebellion, He admonishes you that you may be mindful. 16:90

Ali Ibne Ibrahim said that ‘justice’ refers to witnessing the formula of faith: “There is no god except Allah and Muhammad is the Messenger of Allah”. ‘Doing of good’ refers to Amirul Momineen (a.s.) and ‘indecency’, ‘evil’, and ‘rebellion’ refer to the three most unjust persons (That is the Firon, Haman and Qaroon of this nation).

In *Irshad al-Qulub* there is a tradition from Imam Baqir (a.s.) that ‘Justice’ refers the confession to the Oneness of Allah, Prophethood and ‘giving to the kindred’ refers to Hasan and Husain and the Imams from the descendants of Husain. ‘indecency’, evil’ and ‘rebellion’ are those who did injustice on the Ahlul Bayt (a.s.), killed them and usurped their rights.

Ayyashi has narrated from Imam Sadiq (a.s.) that ‘Justice’ refers to confess the Oneness of Allah and ‘giving to the kindred’ refers to the giving of Imamate by the Imam to the next Imam and ‘indecency’, ‘evil’, and ‘rebellion’ is the love of the unjust Imams.

There is a tradition from Imam Baqir (a.s.) that ‘Justice’ refers to two witnesses and ‘doing of good’ refers to the Wilayat of Amirul Momineen (a.s.) and ‘indecency’ the first unjust (caliph), ‘evil’ is the second unjust (caliph) and ‘rebellion’ is the third unjust (caliph).

According another tradition ‘Justice’ refers to the Holy Prophet (s.a.w.s.). Whoever follows the Prophet (s.a.) has done ‘Justice’ and ‘good’ refers to Amirul Momineen (a.s.). Whoever accepts his Wilayat has accepted goodness and the ‘doer of good’ means one who performs good deeds his abode is Paradise. And ‘giving to the kindred’ refers to the observance of our relationship because Allah commanded the love and affection of our sons and prohibited the people from ‘indecency’, ‘evil’ and ‘rebellion’. That is to love those who have revolted against us and committed injustice upon us and called the people towards others.

Furat Ibne Ibrahim has narrated from Imam Baqir (a.s.) that ‘Justice’ is the Prophet, ‘good’ is Amirul Momineen (a.s.) and ‘giving to the kindred’ is Fatima (s.a.).

Second verse:

وَضَرَبَ اللَّهُ مَثَلًا رَجُلَيْنِ أَحَدُهُمَا أَبْكَمُ لَا يَقْدِرُ عَلَى شَيْءٍ وَهُوَ كَلٌّ عَلَى مَوْلَاهُ أَيْنَمَا يُوَجِّهْهُ لَا يَأْتِ بِخَيْرٍ هَلْ يَسْتَوِي هُوَ وَمَنْ يَأْمُرُ بِالْعَدْلِ وَهُوَ عَلَى صِرَاطٍ مُسْتَقِيمٍ.

And Allah sets forth of two men, one of them is dumb, not able to do anything, and he is a burden to his master, whenever he sends him, he brings no good, can he be equal with him who enjoins what is just, and he (himself) is on the right path? 16:76

Some commentators have said that the Almighty Allah has mentioned this example of Himself and the Idols. Some say that it is the example of an unbeliever and a believer. Ali Ibne Ibrahim has narrated that this example is for Amirul Momineen (a.s.) and the Imams (a.s.) and their special companions because Amirul Momineen (a.s.) and the holy Imams (a.s.) used to command the people with justice by their words and deeds and they were on the right path. Allah says or it is the saying of the Holy Prophet (s.a.w.s.) that whatever is your way the same was theirs and the unjust Imams, all of them were dumb in mentioning the right thing and guiding the people. Since no divine matter was effected by them how can the two be equal? On the basis of this interpretation it is possible that master refers to Allah or the Prophet (s.a.w.s.) because in whenever the Prophet (s.a.w.s.) sent them in a battle they used to run away and no good action was performed by them. This interpretation of the verse is much more suitable than others.

Third verse:

إِنَّ الْعَهْدَ كَانَ مَسْئُولًا. وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا.

(Every) promise shall be questioned about. And give full measure out, and weigh with a true balance, this is fair and better in the end. 17:35

Sayyid Ibne Tawoos in the *Tafsir* of Ibne Mahyar relates from Imam Moosa Kazim (a.s.) and he from his Lord that ‘promise’ refers to that which the Prophet (s.a.w.s.) had taken from the people about the love and obedience of Amirul Momineen (a.s.) and that they would not oppose him, not prefer themselves to him in caliphate and neither would they cut of relations with him and he also told the people that on the day of Judgement Allah would question them how they dealt with the Ahlul Bayt (a.s.) of the Prophet (s.a.w.s.) and the book of Allah. ‘Balance refers to the Imam who rules the people with justice and the command of the purified Imams is the scale of Justice, that is why He says that that it is better he knows best the interpretation of the Quran. He knows how rule among the people.

This tradition is supported by the one related by Kulaini in the explanation of the verse:

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ.

And We will set up a just balance on the day of resurrection… 21:47

That the Imam said that the ‘just balance’ is the Prophet and his vicegerents.

Fourth verse:

خُذْ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنْ الْجَاهِلِينَ.

Forgive people and enjoin towards good and remain away from the ignorant ones. 7:199

Ayyashi has narrated from Imam Sadiq (a.s.) that 'good' refers to the Wilayat of the Infallible Imams (a.s.).

Fifth verse:

وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا.

And it adds only to the perdition of the unjust. 17:82

Ayyashi has narrated from Imam Baqir (a.s.) said that it refers to those who have committed injustice on Aale Muhammad and those who have usurped their rights. The verse was brought by Jibraeel in this way: And it adds only to the perdition of the unjust who committed injustice with their right of Aale Muhammad.

Sixth verse:

قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ.

Say: My Lord has only prohibited indecencies, those of them that are apparent as well as those that are concealed. 7:33

Commentators have said that it refers to fornication whether it be apparent or concealed.

And Kulaini and Nomani have narrated that there is the apparent meaning of Quran and there is also the inside and that which is prohibited in Quran, its apparent also prohibited and its inside are the unjust rulers and the enemies of Ahlul Bayt (a.s.) and all those things which are permitted in Quran, its apparent is also permissible and its inside means the right Imams (a.s.).

Seventh verse:

وَإِذَا فَعَلُوا فَاحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا قُلْ إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ.

And when they commit an indecency they say: we found our father doing this, and Allah has enjoined it on us. Say: Surely Allah does not enjoin indecency, do you say against Allah what you do not know. 7:28

Kulaini has narrated that Muhammad Ibne Mansoor asked Imam Sadiq (a.s.) about the meaning of this verse. Imam replied: Have you have seen or heard anyone claiming that Allah has commanded me fornication or drinking wine or to do similar prohibited deed? He said: No. The Imam said: Then what are these indecent acts and bad deeds about which they claim that Allah has ordered them? The narrator said: Allah and His Wali know better. Imam said: This verse was revealed for the unjust rulers about which the opponents claim that Allah has ordered us to follow them, so Allah made it known that they are attributing falsehood to Allah. Allah has mentioned their obedience as indecency because it is a sin that degrades a person.

Part 39

Terms like ‘Side of Allah’, ‘Face of Allah’ and ‘Hands of Allah’ denote the Holy Prophet (s.a.w.s.) and the Holy Imams (a.s.)

There are many verses about them:

First verse:

وَاتَّبِعُوا أَحْسَنَ مَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ بَغْتَةً وَأَنْتُمْ لَا تَشْعُرُونَ. أَنْ تَقُولَ نَفْسٌ يَا حَسْرَتَا عَلَى مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ وَإِنْ كُنْتُ لَمِنَ السَّاخِرِينَ.

And follow the best that has been revealed to you from your Lord before there comes to you the punishment all of a sudden while you do not even perceive lest a soul should say: O woe to me! For what I fell short of my duty to Allah (Jambullah), and most surely I was of those who laughed to scorn. 39:55-56

The dictionary meaning of ‘jamb’ is the side rib, but here it has a metaphorical meaning. Most commentators have said that ‘fell short of my duty’ refers to a decrease in Allah’s obedience or in Allah’s proximity. It has come in many traditions that the ‘Jambullah’ is the metaphor of the holy Prophet and the guiding Imams (Peace be upon them) and their obedience and Wilayat.

Thus Ali Ibne Ibrahim have said in the Tafsir of both the verses that, what ‘has been revealed to you ‘ is the Quran and the ‘best’ thing mentioned in the Quran, is the Wilayat of Amirul Momineen (a.s.) and the pure Imams (a.s.). That is why ‘Jambullah’ refers to the Imam.

Imam Sadiq (a.s.) said that we are ‘Jambullah’.

In *Ihtijaj* there is a tradition from Amirul Momineen (a.s.) that a person asked Ali (a.s.) the explanation of difficult verses of Quran. Imam replied: ‘Jambullah’ refers to the chosen ones and the friends of Allah. He wanted that to appoint a proof for them in the Quran so that the position of the Vicegerent of Allah and his nearness becomes apparent. Don’t you know that when a persons says that a person is sitting by the side of another person, it means he is a near one of him? Similarly it a metaphor used in the Quran to show the nearness of special persons which the Imams appointed by Allah and their friends can understand and their enemies may not make any changes in it, and may not remove it from the Quran as other verses were excluded. Allah has made their eyes and hearts blind and they did not understand this verse.

From the same Hazrat it is narrated that he said: We are the treasurers of the religion of Allah and the lamps of His knowledge. Every Imams that leaves the world, another one appears to guide the people and that person is misguided who does injustice upon us. So do not be separated from us in greed of his things, because they would soon leave you. Whoever gives preference to this world over the hereafter or over us, on the day of the Judgement he shall have a great regret in his heart.

Kulaini has narrated from Imam Moosa Ibne Ja’far (a.s.) in the explanation of this verse that he said: ‘Jambullah’ is Amirul Momineen

(a.s.) and after him his successors with that high status which they shall have till the end.

Also Amirul Momineen (a.s.) has said that: I am 'Ainullah' (eyes of Allah), 'Yadullah' (hands of Allah), 'Jambullah' (side of Allah), 'Babullah' (door of Allah).

Ibne Shahr Aashob has narrated from Abu Zar that the enemy of Ali (a.s.) would be brought blind and dumb and he would fall and get up again and again in the darkness of the day of the Judgement and continue to remember: O woe to me! For what I fell short of my duty to Allah (Jambullah). There would be a collar of fire around his neck.

Ayyashi has narrated from Imam Sadiq (a.s.) that Ali (a.s.) is the 'Jambullah'.

Ibne Mahyar has related from Imam Sadiq (a.s.) that: We are the 'Jambullah', Allah has made us from His Light, that is why when the unbelievers would be cast in Hell they shall say: O woe to me! For what I fell short of my duty to Allah (Jambullah). Alas! I did a mistake in not accepting the Wilayat (Mastership) of Muhammad (s.a.w.s.) and his progeny.

In *Maniul Akhbar* and *Tawheed* it is narrated with authentic chains from Imam Sadiq (a.s.) that Ali said in one of his sermons: I am the guided one and I am the father of orphans and the destitute and the husband of widows. I am the refuge for every weak one and the fort of safety for every fearful one. I am one to make the believers reach Paradise and I am the firm rope of Allah (Hablulla-ul-Matin) and I am the firmest handle (Urwatul Wuthqa). I am the 'word of piety', I am the eyes of Allah, the truthful tongue of Allah and the side of Allah regarding which Allah says: O woe to me! For what I fell short of the side of Allah (Jambullah). And I am the hands of Allah that Allah has made wide for His creatures for mercy and forgiveness and I am the gate of repentance 'Bab-e-Hitta' for this Ummat. Whoever recognizes me and my right has recognized his Lord, because I am the Vicegerent of His Prophet (s.a.) on the earth and the proof on His creations. Only those can deny it, those who reject the statements of Allah and His Prophet.

There is a tradition in *Tawheed* from other sources from the same Imam that Ali (a.s.) said: I am the knowledge of Allah, I am His knowledgeable heart, I am His seeing eyes, I am His speaking tongue, I am His side, I am His hands.

There are many traditions in the same strain. Some have been mentioned and some would be mentioned later. Insha Allah.

Second verse:

(وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا إِلَهَ إِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ) إِلَّا وَجْهَهُ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ.

Except the face of Allah everything will get destroyed. 28:88

Most commentators have said that 'face' means the self of Allah and everything would be destroyed before the day of Judgement and then created again. Some have said that it means the religion of Allah and His worship.

Ibne Babawayh in *Tawheed* has narrated from Ibne Khusaima that I asked Imam Sadiq (a.s.) about its explanation and he replied: The face of Allah is the religion of Allah and the Holy Prophet (s.a.w.s.) and Amirul Momineen (a.s.) were the religion of Allah and creatures of Allah they were the eyes of Allah who used to see their action by the light of Allah and they were the tongue of Allah, as Allah used to converse through them. And these gentlemen used to convey the knowledge of Allah to His creatures. And they were hands of Allah, that is they were His mercy upon His creatures and we are the face of Allah, as people can reach Allah through us. As long as Allah desires that the conditions of His creatures should remain all right He would keep us among and whenever He wants to punish them and does not see any goodness in them, He would remove us from them. After that He would send whatever chastisement He likes upon them.

There is another authentic tradition from the same Imam that: Allah has made us in the best creation and bestowed us the best form (face) and appointed us as the caretaker of His creatures and bestowed us a tongue that testifies for Him and made us His wide hands for His creatures and appointed us as the face of Allah as we guide the people towards Him. And we are the treasurers of Allah in the Heavens and the earth. By our blessings trees bear fruits and reach perfection, and rivers flow. Due to our blessings rain falls from the sky and vegetation grows on the land. The worship of Allah is performed by witnessing our worship. If we were not there Allah would not have been worshipped. That we have taught the people the method of worshipping Allah as complete worship of Allah is not possible by others or because our Wilayat (Mastership) is a condition for acceptance of worship. If our Wilayat was not there no worship would have been accepted.

Ibne Shahr Aashob and other traditionists narrate with many chains of narrators from Imam Baqir and Sadiq (a.s.) on the explanation of this verse that: We are the face of Allah. One should go towards Allah from our side.

Ibne Mahyar and Saffar have narrated that Salaam bin Mustashar asked Imam Baqir (a.s.) about its explanation. The Hazrat said: By Allah, we are the face of Allah. We will remain till the day of Judgement, and would not be removed. Allah has ordered people regarding our obedience and Wilayat. Whenever one from us leaves this world, surely from us other one rises up for Imamate. This shall continue till the day of the Judgement. And according to the tradition of Saffar that he will not get destroyed on the day of Judgement, who believes in our Imamate and also obey and follow us.

Ali Ibne Ibrahim from authentic chains has narrated from Imam Baqir (a.s.) that he said in the explanation of this verse: Do the people think that everything would be destroyed and the face of Allah shall remain? Allah is greater than this, that He should be compared with qualities of His creatures. And that He should have a mouth like others. The verse means that everything will be destructible and mortal, but the religion of Allah would remain established, and we are that face, through which the religion of Allah and His recognition and His worship should be learnt. Till Allah requires the creatures, that is, till He considers them fit for His worship and recognition, He would keep us amongst them and when He sees no goodness in His

creatures, He would take us up towards His mercy and magnanimity. Then He would bring in action whatever He thinks to be fit.

Ibne Babawayh and Kulaini have narrated that Imam Baqir (a.s.) said: The oath that Allah had taken from our Prophet are we, the face of Allah who walk on the earth among you. Whoever recognized us has recognized us and whoever has not recognized, death is before him and he will recognize us after death, at that time the recognition would be of no use.

Third verse:

كُلُّ مَنْ عَلَيْهَا فَانٍ. وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ.

Everyone on it must pass away, and there will endure forever the person of your Lord, the Lord of glory and honour. 55:26-27

The majority says that 'face of Allah' is His divine Being and Ali Ibne Ibrahim has said that it means the religion of Allah.

From authentic chains Imam Ali Ibne Husain (a.s.) said that: We are the face of Allah, that due to us people turn towards Allah.

From authentic sources Imam Baqir (a.s.) says on Allah's statement:

And there will endure forever the person of your Lord, the Lord of glory and honour. 55:27

Imam said: We are the glory of Allah, due to which Allah keeps His creatures honourable, although our obedience is obligatory on them.[77]

Part 40

The Imams (a.s.) and their Shias are the recipients of Divine Grace; They are the Helpers of Allah, the remnants of Allah and the repositories of the Knowledge of the Prophets

There are many verses about it.

First verse:

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ. إِلَّا مَنْ رَحِمَ رَبُّكَ وَلِذَلِكَ خَلَقَهُمْ وَتَمَّتْ كَلِمَةُ رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ مِنْ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ.

And if your Lord had pleased He would certainly have made people a single nation and they shall continue to differ. Except those on whom your Lord has mercy, and for this did He create them. 11:118-119

We should know that there is difference of opinion regarding 'and for this' whether it refers to the differences, that they were created for the controversy or they were created for mercy. The latter view is more acceptable by the Imamiyah and the judicious people and all authentic traditions also prove this. Thus Ali Ibne Ibrahim has narrated from Imam Baqir (a.s.) that: They would always differ in religion except those upon whom Allah has mercy. That is the Aale Muhammad, their Shias, and their followers would never have differences.

…and for this did He create them.

It means the Imams and their Shias are created with as the people of mercy, who do not differ in the religion.

Ayyashi has narrated that a person asked about the explanation of this verse from Imam Zainul Aabedeen (a.s.). The Hazrat replied: Those who differ are our opponent in this Ummat and they all have differences among themselves regarding the religion; and those upon whom Allah had mercy are from the believers our Shias and Allah has created them from our remaining clay (Teenat). Have you not heard that Ibrahim (a.s.) prayed:

رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنْ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ.

My Lord, make it a secure town and provide its people with fruits, such of them as believe in Allah and the last day. 2:126

The Hazrat said it refers to us and our Shias.

And whoever disbelieves, I will grant him enjoyment for a short while, then I will drive him to the chastisement of the fire… 2:126

Imam said that unbelievers are those from his nation who denied the successor of Ibrahim (a.s.) and did not follow his legatee. And by Allah, the condition of this Ummat is also similar. That is those who followed their Prophet got salvation and became believers and those who did not follow their Prophet's successor they are unbelievers and due to the blessings of the Holy Prophet (s.a.w.s.) got some worldly bounties for a few days and in the hereafter their return is towards the Hell fire.

In *Tawheed* there is a tradition in explanation of this verse by Imam Sadiq (a.s.) that:…and for this did He create them...means Allah created

them to perform such deeds that cause the mercy of Allah and may Allah have mercy on them.

Second verse:

إِنَّ يَوْمَ الْفَصْلِ مِيقَاتُهُمْ أَجْمَعِينَ. يَوْمَ لَا يُغْنِي مَوْلًى عَنْ مَوْلًى شَيْئًا وَلَا هُمْ يُنصَرُونَ.

Surely the day of separation is their appointed term, of all of them, the day on which a friend shall not avail (his) friend aught, nor shall they be helped, save those on whom Allah has mercy. 44:40-41

Kulaini and Ibne Mahyar have narrated from Zaid Ibne Shaham that he says: Once during a journey I was in the company of Imam Sadiq (a.s.). On Friday eve he said: Read the Quran as this night is for reading the Quran. I started the reading. When I reached this verse, the Hazrat said: They are our opponents whom neither their friends nor their leaders would be able to benefit. But those whom Allah has excepted by saying 'save those on whom Allah has mercy.' It is we and our intercession shall reach our Shias and our Wilayat would benefit them.

Ibne Mahyar with other chains has narrated from the same Imam that he said: We are the deserving people of Allah's mercy.

Third verse:

بَقِيَّةُ اللَّهِ خَيْرٌ لَكُمْ إِنْ كُنتُمْ مُؤْمِنِينَ.

The remnant of Allah is better for you if you are believers... 11:86

Commentators say that there are many sayings regarding the 'remnant'. Some have said that, that livelihood is permitted which is acquired after refraining from theft and under weighing or it denotes the remaining of divine blessing for you or it may refer to the reward of hereafter which is everlasting. In many tradition from pure Imams (a.s.) it is narrated that it refers to the Prophets and their successor (a.s.) who are left by Allah on the earth for the guidance of mankind or they are the successors of the Prophets who were left in the Ummat after the passing away of the Prophets and best of them is Sahibul Amr (a.s.).

Kulaini has narrated by reliable chains that when Hisham Ibne Abdul Malik took Imam Muhammad Baqir (a.s.) to Syria, when he reached the door of Hisham, that accursed man told his companions etc. that when I finish talking to him and become quiet each one of you should criticise and flay him then ordered the Imam to enter. When the Hazrat entered, he pointed to all present in the gathering and saluted once and sat down. Seeing this, the accursed one became angry on the Imam, that he did not greet him specially and sat down without his permission. So he started talking against the Hazrat in an insulting way and talked a lot. He also said inter alia that: O Muhammad Ibne Ali, there is always from you a person who tries to break the staff of the Muslims, that is he disunites them and calls the people towards himself and claims Imamate; and this is due to ignorance, lack of intelligence and knowledge. It means he said whatever was expected from him and when he became quiet, each of those accursed ones said whatever they liked. When all fell silent, the Hazrat stood up and said: O people! What you have thought and what is this path of misguidance on which you run. Where is Satan taking you. Allah guided your first one through our

blessings and would finish your last one through us. So what if you have got this temporal rule which would soon disappear, we would achieve a great kingdom in the hereafter and there will be no rule after our rule because we are those whose end is good, as Almighty Allah says:

وَالْعَاقِبَةُ لِلْمُتَّقِينَ.

…and the end is for those who guard (against evil). 7:128

After listening to this Hisham issued orders and the Hazrat was taken to the prison. Within a short time the caretakers and the workers of the prison accepted the Wilayat and love of the Hazrat (a.s.). The warden came to Hisham and informed him that I am afraid if this great personality stays in this town for some more days all the Syrians would become his followers and would not let you remain enthroned. After listening to this the accursed one ordered that the Hazrat and his companions should be taken to Medina and emphasised that on the way people of the towns should not be allowed meet him and no one should sell to him any eatables. With great speed they brought the Hazrat to Madayan in three days, and did not give them anything to eat or drink during this time. When they reached Madayan which is the town of Hazrat Shuaib (a.s.) the people of that town closed the town gate and did not give them anything, so the companions of the Hazrat got restless due to hunger and thirst. Many requests were made to the people of the town, but they didn't open the door. When the Hazrat saw this condition he went on the mountain near the city and called out aloud, due to which whole town shook. He said: O the tyrant people of the city, I am your Prophet's 'remnant of Allah' as the Quran has said:

بَقِيَّةُ اللَّهِ خَيْرٌ لَكُمْ إِنْ كُنتُمْ مُؤْمِنِينَ وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ.

The remnant of Allah is better for you if you are believers, and I am not a keeper over you. 11:86

When an old resident of the city heard this voice he came to his people and said, by Allah it is the very voice of your Prophet Shuaib (a.s.), if still you do not open the markets for them the chastisement of Allah would surround you from all sides. Believe me this time even if you do not do so later because I am your well-wisher and advisor. Hearing this people opened the markets and made available many things to eat and drink. When this news reached the accursed Hisham, the old man was caught and brought to him. Then no one came to know what happened to that poor man. This tradition and many miracles and detailed accounts would be mentioned later in the biography of that Hazrat, Insha Allah.

Similar incidents would be mentioned in connection with the birthday of Imam Reza (a.s.), Insha Allah. When Imam Reza (a.s.) was born, Imam Moosa Kazim (a.s.) took the Hazrat in his arms said Azan and Iqamat in his ears and washed his head with the water of Furat then he handed him to his mother, Najma and said: Take him, he is the remnant of Allah on the Earth.

From authentic chains Ahmad Ibne Ishaq has narrated that one day Imam Hasan Askari (a.s.) came out of his house carrying a child on his shoulders whose face shone like the full moon, from his built he seemed to be three years old. The Imam (a.s.) said: This is my child, whose name is same as that of the Messenger of Allah (s.a.w.s.). After that the child started

speaking in eloquent Arabic and said that I am the 'Baqia' (remnant) of Allah on the Earth and I will take revenge from the enemies of Allah.

Also, from Imam Baqir (a.s.) it is narrated that when Hazrat Sahibul Amr (a.s.) will reappear, he will recite this verse in his conversation with everyone: ***The remnant of Allah is better for you if you are believers, and I am not a keeper over you.*** Then he will say I am the 'remnant' of Allah, the proof of Allah and the Caliph of Allah and then whoever would greet the Hazrat he would do so in the following words: "Peace be upon you, O the remnant of Allah upon His earth."

Ibne Shahr Aashob has narrated that Imam Sadiq (a.s.) said: We are the 'Ka'ba' of Allah, we are the 'Qibla' and we are the 'remnant' of Allah.

In *Kafi* there is an authentic tradition that a person asked Imam Sadiq (a.s.) that when people salute Imam Qaem (a.s.) would they address him as Amirul Momineen or not. He replied: No, this title is specialized by Allah for Ali (a.s.). No one was ever name and none shall ever be named thus and except for the unbelievers none would consider this name permissible for himself. The narrator said: May I be sacrificed for you, then how would people greet him? He replied: "Peace be upon you, O the remnant of Allah" After that the Hazrat recited the captioned verse.

Fourth verse:

وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمْ الْغَالِبُونَ.

And whoever takes Allah and this apostle and those who believe for a guardian, then surely the party of Allah are they that shall be triumphant. 5:56

Ali (a.s.) says that believers are the trusted ones of Allah among the Prophet's successors in all ages.

There is a tradition in *Tawheed* from Imam Sadiq (a.s.) that when the Holy Prophet (s.a.w.s.) comes on the day of Judgement, he would benefit from the light of the Lord of the worlds, we would benefit from the light of the Holy Prophet (s.a.w.s.) and our Shias from our light (Noor); our Shias are the party of Allah and they are the victorious ones. So the light of Allah denotes the religion of Allah and our Shias would remain attached to it. The Almighty Allah has mentioned in the characteristics of the hypocrites that:

…they are the Shaitan's party…58:19

Ali Ibne Ibrahim has said that they are the soldiers of Satan and his helpers and indeed the army of Satan is in loss. Then Allah mentions in the quality of the believers:

…these are Allah's party: now surely the party of Allah are the successful ones. 58:22

It means that they are the party of Allah and know that the party of Allah is going to be successful and their enemies are in the party of Satan.

Ali Ibne Ibrahim and Ahle Sunnat traditionists from Hafiz Abu Nuaim have related from Amirul Momineen (a.s.) that Salman (r.a.) said that whenever I visited the Prophet, he used to place his hands on the shoulders of Ali (a.s.) and say: He (Ali) and his party, are the delivered and the successful ones. It means the absolute Shias who follow Salman (r.a.) in

Shiaism and those non-Arabs who cultivate the love and Wilayat of Ahlul Bayt (a.s.); and this is most apparent.

Fifth verse:

قُلْ أَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنْ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَاوَاتِ ائْتُونِي بِكِتَابٍ مِنْ قَبْلِ هَذَا أَوْ أَثَارَةٍ مِنْ عِلْمٍ إِنْ كُنْتُمْ صَادِقِينَ.

Say: Have you considered what you call upon besides Allah? Show me what they have created of the earth or have they a share in the heavens? Bring me a book before this or traces of knowledge, if you are truthful. 46:4

Commentators say that 'traces' of knowledge are the remnants of sciences that is narrated from the past people.

Kulaini, Saffar and others have narrated from Imam Baqir (a.s.) that 'Book' refers to Taurat and Injeel and the 'traces' of knowledge denotes the sciences of the Prophets.

It is narrated from Imam Sadiq (a.s.) that the book of 'Jafr' and Mushaf (scroll) of Fatima are included among the 'traces' of knowledge.

Part 41

Verses that indicate the love and regard of the Angels for the Holy Imams and their Shias

The Almighty Allah says:

الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ. رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتِ عَدْنٍ الَّتِي وَعَدْتَهُم وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ. وَقِهِمْ السَّيِّئَاتِ وَمَنْ تَقِي السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ.

Those who bear the power and those around Him celebrate the praise of their Lord and believe in Him and ask protection for those who believe: Our Lord, thou embraces all things in mercy and knowledge, therefore grant protection to those who turn (to Thee) and follow Thy way, and save them from the punishment of the Hell: Our Lord! And make them enter the gardens of perpetuity which Thou hast promised to them and those who do good of their fathers and their wives and their offspring, surely Thou art the mighty, the wise. And keep them from evil deeds this day, instead Thou hast mercy on him, and that is the mighty achievement. Surely those who disbelieve shall be cried out to: Certainly Allah's hatred (of you) when you were called upon to the faith and you rejected, is much greater than your hatred of yourselves. 40:7-10

Kulaini has from authentic chains related from Abu Baseer who narrated from Imam Sadiq (a.s.) said that there are some angels of Allah who sins of our Shias fall off from their backs like the wind makes the leaves fall from the tree in autumn.

As Allah says in Quran:

And ask protection for those who believe.

By Allah! O Abu Baseer it refers to none but you Shias and their seeking forgiveness is for you.

In *Uyoon* there is a tradition from Imam Reza (a.s.) that he said: Angels are the servants of our Shias. Then the Hazrat recited this verse and said that in this verse 'believers' denote those who brought faith on our Wilayat.

Ali Ibne Ibrahim has narrated from reliable chains that people asked Imam Sadiq (a.s.) whether angels were more numerous of or human beings. The Imam said: By Allah! In Whose hands is my life, there are more angels in the heavens than the particles of the earth. There is not an empty space in the heavens to place a foot where there are no angels who glorify and praise Allah. And there is no tree or pebble on the earth but that an angel is appointed on it who reports its deeds to Allah, even though Allah knows much better about its deeds and every day he seeks the proximity of Allah through expression of the Wilayat of we Ahlul Bayt (a.s.) asks forgiveness for our friends and lovers and curses our enemies and asks Allah to send a terrible chastisement on them.

Also Imam Baqir (a.s.) remarks on the words of Allah:

وَكَذَلِكَ حَقَّتْ كَلِمَةُ رَبِّكَ عَلَى الَّذِينَ كَفَرُوا أَنَّهُمْ أَصْحَابُ النَّارِ.

And thus did the word of your Lord prove true against those who disbelieved that they are the inmates of the fire. 40:6

That they are Bani Umayyah and '***Those who bear the power'*** denotes the Holy Prophet (s.a.w.s.) and after him his successors, who are the carriers of divine knowledge and 'those around him' are the angels who glorify and praise Allah and ask forgiveness for those who brought faith and they are the Shias of the progeny of Muhammad (s.a.w.s.).

…therefore grant protection to those who turn (to Thee)…

That is may Allah forgive the sins of those who have repented from the love of those who committed injustice on the progeny of Muhammad (s.a.w.s.) and the Bani Umayyah.

…and follow Thy way…

That is those who followed the Wali of Allah, Amirul Momineen (a.s.).

…and those who do good of their fathers and their wives and their offspring, surely Thou art the mighty, the wise.

It means those who are good and pious from among his ancestors, grandfathers, children and their women. The Hazrat said that the pious are those who have accepted the Wilayat of Ali Ibne Abi Talib (a.s.) and accepted him and his sons as Imams.

And keep them from evil deeds this day, instead Thou hast mercy on him, and that is the mighty achievement.

It means those who protect their Wilayat in this world would be the recipient of Your mercy on the day of Judgement. This is the great victory for those who are saved from the love and the Wilayat of the enemies of Ahlul Bayt (a.s.).

Surely those who disbelieve

That is the Bani Umayyah.

…when you were called upon to the faith and you rejected...

Faith refers to the Wilayat of Ali Ibne Abi Talib (a.s).

Ibne Mahyar has narrated all the discussions from Jabir Johfi from Imam Muhammad Baqir (a.s.).

It is also narrated from Amirul Momineen (a.s.) that he said: My praise in the context of this verse was revealed to the Holy Prophet (s.a.w.s.). That is:

Those who bear the power…

Because when this verse was revealed no one had yet brought faith on the Holy Prophet (s.a.w.s.) except me.

Also, there is tradition from Imam Muhammad Baqir (a.s.) that the angels did not do repentance for seven years and some months for anyone except the Holy Prophet (s.a.w.s.) and me. That is why these verses were revealed in our praise because there was no believer except us.

Also it is related through the Ahle Sunnat chain of narrators that angels sent Salaams on Ali (a.s.) for many years because except the Hazrat none had brought faith and none had prayed the Prayer.

From authentic sources Imam Sadiq (a.s.) is reported to have said that 'Sabil' (path) refers to Ali Ibne Abi Talib (a.s.) in this verse. 'Those who believe' refers to the Shias of Ali (a.s.).

Part 42

Verses that mention patience and contentment etc. were revealed for the Imams (a.s.) and their Shias

First verse:

وَالْعَصْرِ. إِنَّ الْإِنسَانَ لَفِي خُسْرٍ.

I swear by the time (Asr), Most surely man is in loss… 103:1-2

There is a tradition in *Kamaluddeen* that 'Asr' refers to the time when Sahibul Amr (a.s.) will reappear, as it would be mentioned afterwards.

Some have said that 'Asr' refers to the last day of the world and some say that 'Asr' refers to the Holy Prophet (s.a.w.s.).

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ.

Except those who believe and do good and enjoin on each other truth, and enjoin on each other patience. 103:3

Ali Ibne Ibrahim has narrated that Imam Sadiq (a.s.) used to recite this chapter in this way:

I swear by the time, Most surely man is in loss till the last, Except those who believe and do good, and opted for the truth and adopted patience. 103:1-3.

In *Ihtijaj* there is a tradition from Imam Baqir (a.s.) that the Holy Prophet (s.a.w.s.) said in the sermon of Ghadeer: By Allah! The chapter of 'Asr' is in the praise of Amirul Momineen (a.s.).

In *Kamaluddeen* there is a tradition from Imam Sadiq (a.s.) that 'Asr' refers to the reappearance of Hazrat Qaem (a.s.).

'Most surely man is in loss…' to our enemies who are in loss. ***'Except those who believe'*** the people who brought faith on the verses of Quran. ***'and do good'*** that is they observe equality as regards their wealth among the believing brothers in their wealth. ***'and enjoin on each other truth***' means they advise each other about the Wilayat of the holy Imams and ***'and enjoin each other patience'.***

Ali Ibne Ibrahim, Ibne Mahyar and other commentators with authentic chains have narrated from the same Imam that the Almighty Allah has excepted His chosen servants. That is all the people are in loss except those who brought faith on the Wilayat of Amirul Momineen (a.s.) and performed the duties prescribed by Allah and advised their children and relatives about the Wilayat of the holy Imams (a.s.) and had patience on the injustice that was committed on them due to their acceptance of the true religion.

Second verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ.

O those who have faith have patience and be prepared to fight the enemy and be careful about the chastisement of Allah, so that you get salvation. 3:200

Most commentators have said that it means to have patience on ones religion and to remain steadfast while fighting against the unbelievers and to

be alert against the enemies so that they may not attack the borders Muslim territories.

Ibne Babawayh and others has narrated from Imam Sadiq (a.s.) that he said: Have patience on observing Taqaiyyah against the opponents and do not get separated from your Imam who is your leader.

Ayyashi has narrated from the same Imam that: Have patience on the troubles that you experience while refraining from sins and while performing the worship of Allah and cultivate the connection on the path of Allah, which He has provided between Himself and His creatures and those who think about us and wait for us is like one who has performed the holy war in the defence of the Holy Prophet (s.a.w.s.); and fearing Allah means to enjoin the people goodness and to forbid evil and which evil is worse than the injustice that this Ummat has committed upon us and martyred us.

Also from authentic chains from the same Hazrat there is a tradition that: Have patience on performing worship acts and on the hardships and make yourself steadfast in following the Imams.

Yaqoob Sarraj has also narrated that I asked Imam Sadiq (a.s.) whether the Earth can remain without a scholar, who may be from you, in whom people can take shelter and ask their religions questions. He replied: No, if the Earth is without any Imam there will be no worship of Allah on it. O Yaqoob! The Earth is never devoid of a scholar from us whose Imamate becomes apparent for the people, who ask from him the permissible and the prohibited and this is apparent through the book of Allah. The Hazrat recited this verse and said: Have patience on your religion and have patience upon the injustice of your enemies who are against your religion and keep yourself connected to your Imam and fear Allah regarding that which He has ordered and made incumbent upon you.

According to another tradition he said: Be patient for the sake of our love on the hardships that reaches you and observe Taqaiyyah from your enemy. Follow your Imam and do not be separated from Him.

According to another tradition Imam Baqir (a.s.) said: Have patience while remaining away from sins and observe Taqaiyyah from the enemies of religion and adopt patience and do not disobey your Lord so that you may get salvation.

Nomani, Kulaini and others have related that Abdullah Ibne Abbas sent a person to Imam Zainul Aabedeen (a.s.) to seek the explanation of this verse. The Hazrat got angry and said: I desire that the person who has sent you to me should ask himself so that I can show him in whose praise this verse was revealed. Then he said: This verse was revealed in praise of his children and about us also and the connection which we are ordered, its time has not yet come. From our generations there would be a person who will be ordered this and in his loins will be those who are made for the fire of Hell. And very soon he will become apparent and many groups will be removed from the religion of Allah. And very soon the Earth will be coloured by the blood of the progeny of Muhammad (a.s.) who would fly from their dwellings before time. And they will ask for that which they will not be able to acquire. And the believers in those times would wait for the reappearance of

Imam Qaem (a.s.) and would be patient on the injustice of the opponents. Till Allah decides about them and He is the best Judge.

Kulaini has narrated from Imam Sadiq (a.s.) that when Allah created the holy spirit of the Prophet and his Vicegerent, Ali Ibne Abi Talib (a.s.), his daughter and her children Hasan and Husain (a.s.) and all the holy Imams (a.s.) and the spirits of their Shias were made and He took promise from their Shias that they would be patient on the injustice of the enemies and observe Taqaiyyah and always follow their Imams (a.s.) and refrain from opposing them.

Third verse:

أُوْلَئِكَ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ بِمَا صَبَرُوا وَيَدْرَءُونَ بِالْحَسَنَةِ السَّيِّئَةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ. وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ وَقَالُوا لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ سَلَامٌ عَلَيْكُمْ لَا نَبْتَغِي الْجَاهِلِينَ.

These shall be granted their rewards twice, because they are steadfast and they repel evil with good and spend out of what we have given them. And when they hear idle talk, they turn aside from it and say: we shall have our deeds, peace be upon you, we do not desire the ignorant. 28:54-55

Most commentators have said that this verse was revealed in the praise of those who had brought faith from other religions, like Salman and others like him.

Ali Ibne Ibrahim has narrated that it was revealed in praise of the holy Imams (a.s.) who were patient on the injustice of the opponents and behaved nicely with those who behaved badly with them, and they avoided vain talks, music and lies.

Kulaini has narrated from Imam Sadiq (a.s.) that: Patience denotes dissimulation (Taqaiyyah) and evil refers to those who disclosed the secrets of the holy Imams (a.s.) and abandoned dissimulation.

Fourth verse:

وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَتَصْبِرُونَ وَكَانَ رَبُّكَ بَصِيرًا.

And we have made some of you a trial for others, will you bear patiently, and your Lord is ever seeing. 25:20

Ibne Mahyar has related from Imam Moosa bin Ja'far (a.s.) that one day the Holy Prophet (s.a.w.s.) made Ali, Fatima, Hasan and Husain (a.s.) sit in one place in the house and he himself sat before them and said: O mine and Allah's family. Surely Allah says Salaam to you all and this Jibraeel is present over here and he says that the Almighty Allah says: I have made some of your enemies a trial for you, so what do you say? They said: We would be patient in following the commands of Allah in what is going to befall us, so that when we arrive in His presence, we get extensive rewards because we have heard that surely Allah has promised rewards to those who are patient. Hearing this the Holy Prophet (s.a.w.s.) cried loudly, and it was heard by those outside the house. At that time this verse was revealed:

And your Lord is ever seeing.

It means that Allah was knowing beforehand that they would agree to it and that they would be patient in this test.

Fifth verse:

وَلَقَدْ أَرْسَلْنَا مُوسَى بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ مِنْ الظُّلُمَاتِ إِلَى النُّورِ وَذَكِّرْهُمْ بِأَيَّامِ اللَّهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ.

And certainly We sent Moosa with Our communications saying: Bring forth your people from utter darkness into light and remind them of the days of Allah, most surely there are signs in this for every patient, grateful one. 14:5

Most commentators have said that 'the days of Allah' refers to the days of punishment on the past unbelievers.

Ayyashi has narrated from Imam (a.s.) that 'the days of Allah' refers to His blessings.

Ibne Babawayh has narrated from Imam Sadiq (a.s.) that 'the days of Allah' refers to the reappearance of Qaem (a.s.) and the day of Raja't (coming again) refers to the holy Imams (a.s.) and some of his friends and some of his foes would return on that day and on the day of Qiyamat.

Ali Ibne Ibrahim has related that it is the day of the reappearance of Imam Qaem (a.s.) and the day of death and the day of judgement.

Ibne Mahyar has narrated from Imam Baqir (a.s.) that 'patience' refers to those people who are patient on that which comes from Allah like natural calamities, blessings and they are satisfied with Him on the injustice of the enemies which befall them due to our Love and are grateful to Allah on our blessing that Allah has given them.

Sixth verse:

وَاصْبِرْ عَلَى مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَمِيلًا. وَذَرْنِي وَالْمُكَذِّبِينَ أُولِي النَّعْمَةِ وَمَهِّلْهُمْ قَلِيلًا.

And bear patiently what they say and avoid them with a becoming avoidance. And leave me and the rejecters, the possessors of ease and plenty, and respite them a little. 73:10-11

Ibne Mahyar has narrates: O Muhammad (s.a.w.s.), be patient with those who falsify you. Surely I will take the revenge through one of your descendants who would be My Qaem (one who rises). I will make him overpower the blood of unjust people. It means he would kill them and their blood would flow.

Kulaini has narrated from Imam Kazim (a.s.) that: O Messenger! Be patient on whatever the hypocrites say about you and remain aloof from them as it deserves to be; and leave the case of those who falsify you about your appointing Ali Ibne Abi Talib (a.s.) as your successor, on Me.

And from reliable chains from the same Hazrat (a.s.) it has been related that the Almighty Allah commanded His Prophet (s.a.) to be patient; till the enemies associated with him many bad things but he observed patience.

In *Ihtijaj* there is a tradition from Ali (a.s.) that the Holy Prophet (s.a.w.s.) was always humble towards the hypocrites and used to call them towards him and make them sit on his left side, until Allah told the Prophet (s.a.) to remain aloof from them and said:

And bear patiently what they say and avoid them with a becoming avoidance.

Part 43

Verses that speak of the afflictions and tragedies that befell the Infallible Imams (a.s.)

First verse:

أَحَسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ. وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ.

Do men think that they will be left alone on saying, we believe and not be tried? And certainly we tried those before them, so Allah will certainly know those who are true and He will certainly know the liars. Or do they who work evil think that they will escape us? Evil is it that they Judge! 29:2-3

It is narrated that Amirul Momineen and Imam Ja'far Sadiq (a.s.) used to recite this with a slight variation.

According to traditions these two verses are about the mischief after Holy Prophet (s.a.w.s.) due to the snatching of caliphate of Ali. That those who has accepted Ali as the successor of the Prophet at Ghadeer Khum and paid allegiance to him but then they followed the worldly desires and broke their allegiance, and the believers became distinct from the hypocrites.

Shaykh Mufeed narrates in *Irshad* that when the opponents of Amirul Momineen (a.s.) paid allegiance to someone other than him a man came to Ali (a.s.) while he was giving the finishing touches to the holy grave of the Holy Prophet (s.a.w.s.) with spade. The person said: All have paid allegiance to Abu Bakr and since a difference arose among the Ansars they were left aside and the party of Caliphs that included some hypocrites who had forcefully accepted faith saw this as a good opportunity and they immediately paid allegiance to Abu Bakr, so that it may not happen that you get the Caliphate. When he said all this, the Hazrat put the spade down and recited the captioned verses:

أَحَسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ. وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ. أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ أَنْ يَسْبِقُونَا سَاءَ مَا يَحْكُمُونَ.

Do men think that they will be left alone on saying, we believe and not be tried? And certainly we tried those before them, so Allah will certainly know those who are true and He will certainly know the liars. Or do they who work evil think that they will escape us? Evil is it that they Judge! 29:2-4

Ibne Mahyar has related from Imam Husain (a.s.) that when this verse was revealed, Ali (a.s.) asked: O Prophet of Allah! What is that 'trial' mentioned in this verse? The Prophet (s.a.) replied: O Ali, it is you. That is the Almighty Allah would test the people through your Imamate and you would dispute with those who have usurped your Caliphate and did not accept your Imamate, so you should be ready to dispute with proof and argument.

Imam Sadiq (a.s.) is reported to have said that: The Holy Prophet (s.a.w.s.) spent a night in the mosque and when morning approached Amirul Momineen (a.s.) also arrived. The Prophet (s.a.) called him. Ali (a.s.) said: Labbaik (here I am), O Messenger of Allah. The Prophet said: Come to me. Amirul Momineen (a.s.) went to him and the Hazrat said: O Ali! You saw that I spent the whole night here in the mosque and asked a thousand wishes from Allah. He fulfilled all of them and I asked similar things for you and Allah accepted them all. Then I asked him to unite the whole Ummat on your Imamate so that all may accept your Caliphate and follow you, the Almighty did not accept this wish of mine and He has revealed these verses.

Also Saddi has narrated that 'those who are true' refers to Ali (a.s.) and his companions and 'He will certainly know the liars' means his enemies who are untrue in their claim of being believers.

Second verse:

وَقُلْ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيَكْفُرْ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا وَإِنْ يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا.

And say: The truth is from your Lord, so let him who please believe, and let him who please disbelieve; surely we have prepared for the iniquitous a fire the smoke of which shall encompass them about. 18:29

Kulaini, Ali Ibne Ibrahim and Ayyashi with authentic chains have narrated from Imam Sadiq and Baqir (a.s.) that the 'Haqq' (truth) means Wilayat of Ali Ibne Abi Talib (a.s.) and iniquitous refers to those who did injustice on Aale Muhammad (a.s.) and the verse was revealed like this: Surely We have prepared for the iniquitous who have usurped their rights of Aale Muhammad a fire…

Ibne Mahyar has related from Imam Sadiq (a.s.) that this verse was revealed in this way: And say: the truth is from your Lord about the Wilayat of Ali Ibne Abi Talib, so let him who please believe, and let him who please disbelieve; surely we have prepared for the iniquitous who have usurped from the Aale Muhammad their rights a fire the smoke of which shall encompass them about.

Third verse:

أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظُلِمُوا وَإِنَّ اللَّهَ عَلَى نَصْرِهِمْ لَقَدِيرٌ. الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ.

Permission (to fight) is given to those upon whom war is made because they are oppressed, and most surely Allah is well able to assist them, those who have been expelled from their homes without a just cause except that they say: Our Lord is Allah. 22:39-40

Ali Ibne Ibrahim said that these verses were revealed in the praise of Amirul Momineen (a.s.), Ja'far Tayyar and Hamza and after them they are applicable to Imam Husain (a.s.).

…***those who have been expelled from their homes without a just cause***… was revealed for Imam Husain (a.s.) that Yazid (may Allah's curse

be upon him) sent people to arrest the Hazrat and bring him to Syria. Due to this the Imam fled to Kufa from Medina and was martyred in Kerbala.

Through good-like chains it is narrated from Imam Sadiq (a.s.) that he said that the opponents say that the first verse was revealed in praise of the Holy Prophet (s.a.w.s.), when the unbelievers of Mecca had expelled him from there. Imam (a.s.) said: It is not so. This verse refers to Sahibul Amr (a.s.) when he would arise to take the revenge of the blood of Imam Husain (a.s.) and say: We are the heirs of that Hazrat and we are taking the revenge of his blood.

Ibne Shahr Aashob has narrated from Imam Baqir (a.s.) that "***those who have been expelled from their homes without a just cause"*** is in our praise.

From other chains it is narrated from Imam Muhammad Baqir (a.s.) that these verses were revealed in praise of Imams Hasan and Husain (a.s.).

Also from the same Imam (a.s.) there is the tradition that this is in praise of Imam Qaem (a.s.) and his companions.

There is a tradition in *Majmaul Bayan* from Imam Baqir (a.s.) that this verse was in praise of the Emigrants (Muhajirs) and for all the Aale Muhammad because and was applicable to all the Aale Muhammad because the unjust expelled them from the city and always each of them lived in fear and dissimulation (Taqaiyyah).

Fourth verse:

وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةٌ نَغْفِرْ لَكُمْ خَطَايَاكُمْ وَسَنَزِيدُ الْمُحْسِنِينَ. فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِنْ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ.

And when We said: Enter this city, then eat from it a plenteous (food) whenever you wish, and enter the gate making obeisance, and say, forgiveness. We will forgive you your wrongs and give more to those who do good (to others). But those who were unjust changed it for a saying other than that which had been spoken to them, so We sent upon those who were unjust a pestilence from heaven, because they transgressed. 2:58-59

It is well known among the commentators that this verse was revealed in praise of Bani Israel. Many of them did not ask the permission to enter the city and some of them asked for a worldly blessings, so the calamity of plague was sent upon them, due to which within an hour twenty four thousand people died.

In the traditions of Ahlul Bayt (a.s.) the verse is in this way: But those who were unjust in usurping from the Aale Muhammad their rights changed it for a saying other than that which had been spoken to them, so We sent upon those who were unjust in usurping from the Aale Muhammad their rights a pestilence from heaven, because they transgressed.[78]

Fifth Verse:

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى وَاسْتَكْبَرَ وَكَانَ مِنْ الْكَافِرِينَ.

And when We said to the angels. Make obeisance to Adam they did obeisance but Iblees (did it not). He refused and he was proud, and he was of the unbelievers. 2:34

Kulaini has related through reliable chains from Moosa Ibne Ja'far (a.s.) that when the Holy Prophet (s.a.w.s.) saw in his dream that the unjust Caliphs and Bani Umayyah were mounted on his pulpit, he was much aggrieved that after him they would usurp the right of his successor. At this time the Almighty revealed this verse to comfort him and revealed to him that: O Muhammad! I commanded them, but they did not obey My command therefore do not be sorrowful while these people do not obey you regarding the right of your successor.

Sixth Verse:

إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُنْ اللَّهُ لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ طَرِيقًا. إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا. يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ فَآمِنُوا خَيْرًا لَكُمْ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا.

Surely (as for) those who disbelieve and act unjustly, Allah will not forgive them nor guide them to a path, Except the path of Hell, to abide in it forever, and this is easy to Allah. O people! Surely the apostle has come to you with the truth from your Lord, therefore believe, (it shall be) good for you and if you disbelieve, then surely whatever is in the heavens and the earth is Allah's and Allah is knowing, wise. 4:168-170

Kulaini (r.a.) has narrated from Imam Muhammad Baqir (a.s.) that the verse was revealed in this way: ***Surely (as for) those who acted unjustly on the progeny of Muhammad and usurped their rights*** and the second verse is like this: ***O People! Surely the Apostle has come to you Ali (a.s.) therefore believe (it shall be) good for you and if you disbelieve in the Wilayat of Ali (a.s.) then Allah is needless of you as all that is in the heavens and the earth belongs to Him.***

Seventh Verse:

وَنُنَزِّلُ مِنْ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا.

And we reveal of the Quran which is a healing and a mercy to the believers, and it adds only to the perdition of the unjust. 17:82

Ibne Mahyar has related through many chains of narrated from Imam Baqir and Sadiq (a.s.) that the unjust people denotes those who oppressed the Aale Muhammad (a.s.) and the verse was revealed in this way. And it does not increase for those who were unjust on Aale Muhammad except loss.

Eighth Verse:

وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنفُسَهُمْ يَظْلِمُونَ.

And they did not do us harm, but they made their own souls suffer the loss. 2:57

Kulaini and others have related from Imam Baqir and Kazim (a.s.) that the Almighty is much high and lofty from it that any injustice could be done

on Him. Rather He has included us, Ahlul Bayt (a.s.) and said that injustice on us is like injustice on Him. That is, those who did injustice on My trusts and proofs and whatever pains are caused to them it is all injustice upon yourself and you become eligible for everlasting punishment.

Ninth Verse:

احْشُرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ وَمَا كَانُوا يَعْبُدُونَ.

Gather together those who were unjust and their associates... 37:22

Ali Ibne Ibrahim says it means gather those who were unjust on Aale Muhammad (a.s.), with their associates.

Tenth Verse:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ.

And whatever the Apostles gives you, accept it, and from whatever he forbids you, keep back, and be careful of (your duty to) Allah, surely Allah is severe in retributing (evil). 59:7

Ibne Mahyar has narrated from Ali (a.s.) that be fearful of Allah and do not oppress the Aale Muhammad. Certainly Allah would punish very severely those who are unjust to Aale Muhammad.

Eleventh Verse:

وَعَنَتْ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا.

And he who bears iniquity is indeed a failure. 20:111

Ibne Mahyar quotes Imam Sadiq (a.s.) that it means those who consider oppressing Aale Muhammad legal are those who are hopeless of the mercy of Allah.

Twelfth Verse:

وَلَمَنْ انتَصَرَ بَعْدَ ظُلْمِهِ فَأُوْلَئِكَ مَا عَلَيْهِمْ مِنْ سَبِيلٍ.

And whoever defends himself after his being oppressed. These it is against whom there is no way (to blame). 42:41

Ibne Mahyar has narrated from Imam Baqir (a.s.) that this verse is revealed in the honour of Imam Qaem (a.s.) that when he would reappear he would take revenge from Bani Umayyah, and those who had denied the pure Imams (a.s.) and had been inimical to these noble personages.

Notes

1 The first number refers to the Chapter (Surah) and the other to the Verse (Ayah).

2 The writer says: This definition is also difficult because many Non-Ulul Azm (Non-high ranking) messengers have been under (obeyed) the Ulul Azm (High ranking) messengers and have followed their Shariats (codes) and have been conveying commandments to the people. And we will also quote many traditions stating that the holy Imams (a.s.) used to benefit from the Knowledge of the Ever-existing Almighty Allah through the mediation of angels and the Holy Spirit. Traditions also mention some differences between an Imam and a Nabi (prophet) which will, Allah willing, be stated afterwards. But the truth is that, in the matter of conditions and virtues and attainments there is no difference between a messenger and an Imam except what has been stated in the Traditions, which shows the greatness and highness of the Holy Prophet (s.a.w.s.) and it is that he is the seal (last in series and concluder) of Prophethood. Therefore, it is disallowed to use the name of the Holy Prophet (s.a.w.s.) and the words of equal value for anyone after him (Muhammad [s.a.w.s.]). Shaykh Mufeed (r.a.) has in his book *Masail* mentioned his belief in this matter and has attributed it to 'Firqa Najiya' Imamiyah (the delivered sect) and it is obvious that in previous communities, after the death of a messenger and till the appointment of another Shariat-giving messenger, there used to be a number of prophets who were the legatees of the past messengers and the protectors of their codes of life. Therefore, from the leader of the prophets (a.s.) there is a tradition: "The scholars of my Ummah are like the prophets of Bani Israel and some narrations have explained that here 'ulama' means the Imams' (a.s.). It is obvious that the benefit, which is derived from the existence of a prophet, is also obtained from the existence of an Imam, that is, the deterrence of corruption, protection of Shariat and to restrain people from oppression and sins.

Rational arguments showing that it is incumbent upon Allah to appoint an Imam

The delivered sect of Imamiyah holds many rational arguments to show that it is mandatory on Allah to appoint an Imam and thus arguments have been stated in detail in books like *Shafi* of Sayyid Murtuza (r.a.) and *Talkhees* of Shaykh Tusi (a.r.) etc. and here, I suffice with only two of them because the subject of this book is to mention the narratory traditions (Naqali) which have reached us through the Holy Quran and traditions of both the Shias and the Sunnis.

First Argument

It is a mandatory Lutf (understood divine Mercy) of Allah to appoint an Imam because it is essential for Him to do things which are more beneficial for His servants from the viewpoint that, intelligence demands that all the deeds of Ever-existing Allah should be always based on wisdom and strategy and that a thing which is the best and most preferable and most beneficial when there is no deterrent, giving it up and its replacement except with a better one, is an act of giving preference to a lower thing which, in the opinion of intelligent, does not befit the deeds of the Most Graceful, Wise Almighty Allah. So now when the incumbency of the best thing has been proved it is also essential that Lutf should also be mandatory for Allah because Lutf means a thing which makes it easy for man to obey the divine commands and to refrain from His prohibited things unless in exceptional difficulties because reward or punishment depends on the existence of optional freedom. Therefore, those who are of the opinion that good and evil are rational things and who believe that the best thing is obligatory say that Lutf and Karam (grace and mercy) are obligatory for Allah. The argument in its favour is that whatever Allah has made obligatory for His servants in this world is always the cause of many benefits and interests for people. In other words, duty includes grace and grace is undoubtedly the best and better than anything else. So Lutf, being the best, is mandatory for Allah. It is well known that the existence of an Imam is a Grace (Lutf) because everybody knows that people should have a commander who may prevent them from trouble, mischief, corruption, oppression and sins and make them steadfast on obedience of Allah, worship, justice and kindness. In such circumstances, doubtlessly the affairs of the people will be conforming with rules and well managed and nearer to betterment and farther from evils and corruption.

Second argument

It is necessary that there should be a protector of the Shariat of the Messenger of Allah (s.a.w.s.) who may protect it from deviation, change, addition and curtailment and since the verses of the Holy Quran are comprehensive, many of the commands of the Quran are not discernible from their apparent wordings. So it is necessary to have a clarifier or explainer from Allah who can derive divine commandments from the Holy Book. Contrary to this, when the Holy Prophet (s.a.w.s.), at the time of his demise, called for a pen and an ink-pot, so that he may write down something for the Ummah so that it may never go astray, Umar said: This man (Allah forbid) is talking senselessly. The Book of Allah is enough for us, despite the fact he did not know the explanation of even a single verse of the Holy Quran and whenever any problem arose both he and his companions used to remain helpless and they were obliged to get it solved by Amirul Momineen (a.s.). So much so that the Ahle Sunnah have written that on seventy occasions Umar had said: Had there not been Ali, Umar would have been destroyed. Had the Book been enough, why there would have been so much difference of opinion among the Ummah! In short, many arguments will be presented henceforth while explaining the verses and translating the traditions.

3 The writer says: This tradition shows that people get benefits and graces even from a hidden Imam. If there is a common problem of doubt among the people he guides them in such a manner that they do not recognize him. Many a time it so happens that the hiding of Imam proves to be a mercy or grace of Allah for a group because Allah knows that if the Imam is apparent these people will not believe and most of the people are like that because due to the appearance of the Imam they will be required to carry out duties like jihad or fighting with the enemies of religion while the eyes and hearts of many are almost sightless and hence they will not be able to bear the radiance and dazzle and so also his secrets. For example, bats cannot bear the brightness of the sun. Also there are some rulers and arrogant people who believe in the Imam when he is in concealment and they desire his appearance and when the Hazrat appears and makes a king and a beggar equal in the eyes of justice they cannot bear it and become apostates. For example, when Amirul Momineen had made the hypocrites equal to a slave (while distributing bounty) who was freed only a day before it became the cause of their apostasy, whereby both their religion and faith were harmed. And it is sufficient argument of the hiding of Imam being a mercy for a person that believing in the Imam's existence gives limitless reward. Sayyid Murtuza (r.a.) has, in ***Shafi*** and ***Risala Ghaibat***, given replies to this objection, viz hiding of Imam does not give any benefit to the creations. First: When the people always believe that the Imam can appear at any moment, this possibility prevents them from many evil deeds. Thus the difference between non-existence of Imam and the hiding of Imam is clear.

Second: Though Allah has completed the mercy, which was incumbent for Him but the enemies of the Imam, are preventing the creation from being benefited by the Imam. For example when the Holy Prophet (s.a.w.s.) was in Mecca the Quraysh used to prevent people from being benefited by him, especially in those years when the Holy Prophet (s.a.w.s.) along with all of his relatives belonging to Bani Hashim, was held up in the 'Shobe Abi Talib' and the unbelieving Quraysh were not allowing anyone to meet the Holy Prophet (s.a.w.s.). Similarly when the Holy Prophet (s.a.w.s.) was hiding in a cave till he arrived in Medina and these periods of his non-appearance never came in the way of deriving benefits from his holy being.

Third: It is possible that the reasons of Imam's hiding may be related to friends, as Allah knows that if the Imam appears they will not believe and it will make them apostates.

Fourth: It is not essential that the benefit of the appearance of the Imam must be public and for all. It is also possible that one group sees the Imam and gets benefits from him, as has been reported that there is a city in which the progeny of the Hazrat lives. The Hazrat does visit that city though those people do not see the Hazrat but they do obtain their requirements from him either from behind curtain or in any other way.

After mentioning some reasons Sayyid Murtuza (a.r.) has prepared a preamble. He writes that the benefit of the Ummah is not made complete by the Imam, but that, from the direction of Allah, with certain things to benefit by any of His choice and that some things should be obtained from the Imam and some aught to be from us. The things which must be

from Allah are that He may create the Imam and appoint him with all requisite matters, like knowledge and the conditions of Imamate and that He may issue texts regarding his Imamate and make it obligatory for him to rise for the sake of the affairs of the Ummah with them. And the things, which are from the side of the Imam, are that he accept his responsibility and make it obligatory for him to rise for the sake of the Ummah. And the affairs, which pertain to the Ummah are that they may make the Imam in charge of their affairs and remove the hindrances from his path and obey him and act according to the plans made by him. In short, the things from Allah in this connection only are main and that it is most important that they may be effective first of all. Thereafter the affairs pertaining to the Imam and Ummah are the auxiliaries of this main. Therefore until what is pertaining to Allah and the Imam does not become effective the Ummah is not bound in any way. Thereafter when the things are made clear by Allah and the Imam, if any hindrance comes up from the Ummah and if it makes it necessary for the disappearance of the Imam, then it does no harm to the Grace of Allah. In such a time if the Ummah does not carry out what it should concerning Allah and the Imam then it will be considered at fault. Its details will, Insha Allah, be given in the chapter about the occultation of the Imam.

4 The writer says: Man is a miniature world and a specimen of the greater world as has been said by Amirul Momineen (a.s.):

"Do you think that you are merely a tiny body? A great universe is hidden in you. The bones in your body are like mountains of the earth and the flesh is like dust. The big and small veins are similar to rivulets. Man's head, which is the centre of his strength and intelligence, is like a sky above the body containing stars etc., which throw light on earth. The vapours rising from stomach and reaching brain and after cooling drop from eyes and brain are like those vapours, which rise from the earth and reach the cold strata of upper space and then drop in the form of rain. Moreover, the powers of brain reach the entire body through the back brain nerves just as the starlight affects the earth. Just as there are kings and commanders in the world on earth so also there are some servants and rulers in the body too and their king is the faculty of speech, which is also called Qalb (heart) from the viewpoint that first its relation is with the animal spirit and then it is nourished by the heart. Just, as the world's habitation is in the north so also the heart, which is the cause of the habitation of the body, is in the north. Just as the kings have their ministers who distribute sustenance to the ruled so also whatever is cooked in the kitchen of liver is being distributed in the entire body. Just as some earthly wastes are disposed through rivers such arrangement is also in the human physique. In short, a detailed discussion of this topic demands much space for which this is not an appropriate place.

5 The writer says: There can be several reasons of Mansoor's stating that Allah cannot be known due to creation rather creation should be recognized because of Allah.

First: The knowledge of the maker is both obvious and natural and therefore everyone on reaching the age of understanding comes to understand that someone has created him. Even those Kafirs who deny His existence due to their evil interests and desires turn to Allah in times of calamity and helplessness in sea or desert and seek only His help. When they empty their hearts of selfishness and ponder sincerely they too understand that they are not creators of themselves and they also follow that they are also not created by any being like them as Allah Almighty says in the Holy Quran: *"And should you ask them, who created the heavens and the earth? They would most certainly say: Allah."*

(On the background that this Verse might not be especially concerning the Polytheists of Mecca.)

There are several traditions to elaborate that we know the creation because of Allah, that is, the truth becomes manifest due to some miracles which Allah shows through the hands of His messengers and legatees.

Second: Allah cannot be recognized due to a resemblance with creation. Neither can we say that Allah is like the light of stars nor can we say that some perfections found in creation are in Allah. And we can know creation because of Allah as it is He Who has created them and made them manifest. The knowledge, recognition and truths of all things are all obtained only from Him by the creations.

Third: Perfect knowledge of Allah and His Perfect Attributes cannot be known except through Revelation (Wahy) and intuition (Ilhaam).

Rather we can know Allah through the intelligence given by Him and through the signs which He has shown all around us and within ourselves is a proof of His existence and perfect attributes. So also we can know the truth about His prophets and messengers through the miracles, which He has shown through their hands. Further explanation of this point is available in ***Biharul Anwar*** along with other proofs.

The argument of Mansoor bin Aazim in support of the necessity of the Imam and the truth about the truthful Imams in stronger than all other arguments. It goes to prove that Allah Almighty has not created this creation aimlessly and uselessly. If they have no responsibility of any kind and if they eat and drink and move about merely like animals and if there is no other world, that is, the Hereafter (the getting of the reward where is the main aim) then, of course, this world can be called aimless and useless because the sorrows and grief of this world are more than its happiness and relief and there is not a single pleasure which does not involve or is not accompanied by many sorrows and unhappiness. Even for preparing delicious food one has to undergo a lot of labour and pain and many a time after dining one suffers many troubles and illnesses. Similar is the case with one's wife from whom man gets a little pleasure but he has to undertake a lot of labour and pain for providing her food and clothing and residential accommodation etc. Likewise one has to deal with all social necessities and even tolerate unpalatable behaviour of one's mate. Likewise a riding animal, if bought, does give comfort in a travel but one has to bear many hardships for its maintenance and protection etc and in providing all the things needed by the animal. No different is the case with wealth of the world, which can give benefit, but for its earning and then protecting it from thieves etc one has to take many troubles and precautions etc. Rather each and every worldly pleasure is accompanied by sorrows and grief (always and without fail). Therefore taking food becomes the means of removing the trouble of hunger and drinking water is the cause of quenching the unrest of thirst. Copulation provides the way of removing the distress of semen. Similar is the case with all other pleasures and all these delights turn into troublesome and detestable things at the very thought (of the reality) that this world is transient and passing and that death is sure to arrive and all these things around us are to vanish. A very fitting example of this is that suppose someone invites a group of people for a feast in a dilapidated building about which people are of the opinion that it will fall down any time and all the food etc provided therein will mix with debris and that also many harmful insects and forest animals are likely to pounce upon them. Now if in this condition the only aim of that feast is to taste a few morsels of that food then every wise person will condemn the idea as the Lord Almighty says in the Holy Quran:

What! Did you then think that We had created you in vain and that you shall not be returned to us? **(23:115)**

This verse shows that if there is no reward or punishment on the Day of Qiyamat then the creation of the universe is in vain and also aimless. It is thus known that their creation is for gaining the Hereafter and it is also known that obtaining of that world is not possible by doing anything without understanding. So it is necessary that the Creator of the universe also should appoint guides who may teach people the way of obtaining the Hereafter through knowledge and worship. Therefore, in the time of the prophets the prophets or messengers themselves were such guides. Thereafter it is essential that there must be someone to protect the Shariat and draw commands from the Holy Quran. So every argument, which demands sinlessness and awareness of all commands of Allah in a prophet, also calls for these attributes and qualifications in an Imam too. Hence it is imperative that the Imam must have been appointed by Allah and the entire Ummah is unanimous that such a divine order (Nass) is for none but Amirul Momineen (a.s.). Therefore he is invariably the Imam, and even when the Imamate has become doubtful among Ali (a.s.) and Abu Bakr, Umar and Uthman, Imam Ali (a.s.) was the most courageous, pious and honourable among all. Hence it is essential that he ought to be the most suitable person for Imamate because intelligence says that giving a higher rank to one of a lower capability is improper.

Moreover, the Almighty Lord says:

Are those who know and who do not know alike? Only the men of understanding are mindful. **(39:9)**

And also:

Is he then who guides to the truth more worthy to be followed, or he who himself does not go aright unless he is guided? What then is the matter with you; how do you judge? **(10:35)**

When the angels had imagined that they were more worthy than Adam for caliphate on earth, the Creator of the world had concluded His argument before them through the knowledge of Adam (a.s.) and when Bani Israel did not accept the kingdom and rulership of Taloot, Allah Almighty had described Taloot's superiority on the basis of his knowledge and physique which was a must for courage saying:

And He has increased him abundantly in knowledge and physique. **(2:247)**

And the traditions of both the Shias and Sunnis have constantly agreed that all the companions and the three caliphs used to approach Amirul Momineen for understanding verses and difficult commandments and that he (the Amir) had never to seek guidance from them for the meaning of any verse or about any Islamic commandment. Similarly, in the time of Imam Hasan (a.s.) when caliphate had become a matter of dispute between him and Muawiyah, then, notwithstanding the disbelief of Muawiyah, no wise person could have any doubt in the matter of Imam Hasan's wisdom and perfection and about the defects and shortcomings of Muawiyah. Likewise there never was any doubt regarding the difference between Imam Husain (a.s.) and Muawiyah/Yazid and thereafter between the innocent Imams and the oppressive caliphs of their time. So it is on the basis of this argument that the Imamate of all the Imams is proved.

6 The writer says: This may mean disruption of management.

7 The writer says: A discussion about the continuation of will (Wasiyat) right from Adam (a.s.) to the last legatees has already been made in the first volume of this book and that its repetition is unnecessary.

8 The writer says: The explanation of Ismat which has been mentioned as clinging to the rope of Allah is to show that Allah is to save him from sins due to his clinging to the Quran or it means that the Infallible about whom Allah has said that he is clinging to the Holy Quran, that is he acts according to the whole Quran and knows the meaning and purport of the entire (whole) Quran.

9 The writer says: It must be understood that Scholars of the Imamiyah have unanimously agreed about the Infallibility of the pure Imams from all kinds of sins. But in many prayers, especially in the supplication of *Sahifa Kamilah*, confession of Imams about sins has been mentioned and is some traditions also there is a mention of some matters similar to sins. This can be explained with some reasons:

First: Sometimes committing a detestable deed and giving up of recommended (Mustahab) deed is also called a sin. Rather sometimes doing some admissible deeds, due to the high rank of the doer and the lowliness of that deed, is considered a sin. Hence the author of *Kashful Ghummah* has said that most of their (Imam's) time is passed in the remembrance of Allah and in Maraqaba-e-Ilaahi (watchfulness) and their hearts are attached to the residents of the heavens and so, when they get lowered from this rank and indulge in acts like eating and drinking and copulating and all other admissible things their deeds are called sins and so they do Isteghfar (seek forgiveness). Do you not see that when slaves incline towards such things before their masters it results in the condemnation by the latter and therefore they will beg pardon for it.

Second: When they engage themselves in social affairs and family member's education etc. activities, which, of course, is a God-given responsibility, and thereafter they turn towards remembrance of Allah with prayers and supplication etc., which indeed is a higher thing, they imagine it as a shortcoming and hence they again indulge in seeking forgiveness and pardon by weeping. Again this state too develops with Allah's permission. This condition is, for example, like that of servant who remains always in the court of the king who is sent, by the king himself for some work away from him, which naturally results in

being distanced from his beloved king. Thereafter, when he returns to the king, he thinks himself guilty of being away from his king.

Third: As their knowledge and distinction and sinlessness is entirely due to the Grace and blessing of Allah, they duly feel that, had it not been for the kindness of Allah, they too might have slipped into sins and errors. So they say from the depths of their hearts: O Allah! Had it not been for Your mercy we also would have erred.

Fourth: Since the stages of knowledge (Ma'refat) are countless and as the Prophets, saints, Walis and legatees are always progressing constantly towards perfection, whenever they, even for a moment, engage in any other work, they consider it their shortcoming in the matter in their constant worship and thereafter seek forgiveness. The Holy Prophet's (s.a.w.s.) assertion that he seeks forgiveness seventy times a day, hints towards this state of mind and heart.

Fifth: Since the Imams have a perfect understanding and awareness of Allah and they, more than all others, find themselves grateful to Allah for His blessings and bounties, they, despite all their continuous worships and prayers, find themselves defective and below the desired level of obedience and so they go on seeking pardon from Him imagining their shortcoming as sin. [Except the cause number one above, all other explanations are the result of my own defective reasoning (Author)]. I believe that anyone who has tasted even a drop of the drink of love will testify to them. Ibne Babawayh has in *Risala Aqaid*, said that the prophets, messengers and Imams are totally sinless and faultless and they can never indulge in any big or small sin. They never disobey Allah's command and do only their duty imposed by Allah. The one who does not accept their sinlessness has not recognized them. It is our firm belief that, from the beginning to the end, in their conditions they are perfect in their knowledge and that they have no defect like ignorance, shortcomings and disobedience etc.

10 And there is no animal that walks upon the earth nor a bird that flies with its two wings but (they are) genera like yourselves; We have not neglected anything in the Book, then to their Lord shall they be gathered.

11 And We have revealed the Book to you explaining clearly everything, and a guidance and mercy and good news for those who submit.

12 The writer says: it is possible that what is meant by this tradition is that he cannot be called a Kafir in this world or it means people of weak faith as is narrated by the same gentlemen in other reliable tradition, that is, their death occurs in a state of disbelief, misguidance and hypocrisy.

13 The writer says: The knowledge of the Imam has been called the knowledge of Allah because we cannot know Allah except through the Imam. Or it may be because the knowledge of Allah does not give any benefit but through the knowledge of the Imam. Or it may be because if a man knows Allah as such existence [someone] Who left people wandering and Who did not appoint any guiding Imam for them has not known Allah with His attributes of wisdom, tenderness and Mercifulness.

14 The writer says: This example is given on the basis that, for example, a man who has a true Imam but who does not obey his vicegerent but goes to anyone of the false leaders. There he observes things which are against what he had seen and heard from the true Imam. So he hates his leader and goes to yet another false leader and finds the same wrong things. Then the false leader also, seeing the opposition of that person, drives him away fearing that he would take away his other followers too. This continues until, Satan, who is the wolf on the path of religion, taking benefit of the anxiety of that person, drives him totally out of the fold of religion or destroys him by luring him towards the obedience of any false Imam.

15 The writer says: It is an essential part of Faith to believe in the Prophethood of all the prophets mentioned in the Holy Quran and in those whose Messengership is mentioned continuously in the traditions and Sunnah of the Holy Prophet (s.a.w.s.). One who denies even one of them is a disbeliever. So an overall faith in all the prophets and legatees is essential. It is not compulsory to have specific knowledge. He may believe that all the prophets and their legatees are true.

16 The writer says: The Hazrat has likened knowledge with water because just as water keeps the body alive, knowledge is the cause of the life of spirit (soul). Similarly he has

likened the knowledge of the opponents, because of its being defective and doubtful, with water which is less and jammed in a pit full of mud and other impurities. This is because they have obtained knowledge from one another among themselves which does not reach the source of Allah, the messenger and the true Imams who alone have the true knowledge. The Hazrat has, in his comparison said that they are like the springs which fall into one another and has likened the knowledge of the Ahlul Bayt (a.s.) with pure water springs which flow from the Omniscient Allah because their knowledge is definite and which flows from the source of Revelation and divine inspiration and there is no scope for any doubt or confusion and also because such knowledge is brought by the holy spirit (Jibraeel) and showered on their holy souls endlessly. This will be explained further on – Insha Allah.

17 The writer says: By Hikmat is meant the true knowledge which is related with deeds (action). Therefore, it is said that a Hakim (wise person) is always true and of good character. Hence the Hazrat has used the words 'recognition of Imam' for explaining the meaning of Hikmat (wisdom), which is the fountainhead of every grace and the true and definite knowledge is available only from the Imam and only it enables obedience of Allah because the aim of obedience is to act according to that knowledge. From this it is understood that Hikmat does not mean those false sciences, which have been derived by wayward people from their imperfect minds naming it as Hikmat. It is on the basis of this false wisdom through which the Shariats (codes) of many messengers and many divine books have been altered thus depriving people of the divine knowledge and the traditions of the messenger and the words of Imams. Such people have, without understanding religion and essential problems declared themselves as Scholars and wise men.

18 The writer says: This verse has been referred to because the Holy Prophet (s.a.w.s.) had, on a number of occasions, ordered the people to obey the holy Imams and hence their obedience is the obedience of the prophet and the prophet's obedience is the obedience of Allah.

19 The writer says: By the "angels' religion" is meant that the angels also like this religion for the servants (human) of Allah. It is just as what is meant by religion of Allah is that the angels are bound to accept this belief as is understood from other traditions.

20 The writer says: After this it might also have been written that Zaid made a mistake and that Ahlul Bayt (a.s.) specifically means the Aal-e-Abbas. It is also possible that Zaid might not have erred, but the copiers of the traditions, who are Ahle Sunnat scholars, might have, due to love for Aal-e-Abbas and others included them themselves as has been done by Shaykh Abdul Haqq Muhaddis Dehalvi in *Madarijun Nubuwwat*, while explaining the verse (42:23) by writing with regard to Ali, Fatima and their sons, that they are close relatives of the Holy Prophet (s.a.w.s.) but the truth is that this verse also includes all the wives and the companions of the Prophet.

21 The writer says: There is difference of opinion about the entrance to Bab-e-Hitta. What is prevalent is that the period of Tiyah ended forty years after the death of Moosa (a.s.). His legatee Yusha (a.s.) brought Bani Israel in the city of Areeha for fighting against the community of Amaliqah. Areeha is in Syria. When they conquered Areeha and killed Amaliqah and won the country of Syria, Allah ordered them to enter Areeha with humility, bowing their heads and reciting repentance as mentioned in the holy Quran: (2:58). Many commentators have said that what was meant by bowing was to bend and to show humility and that the meaning of 'Hittatun' was to say 'Allah, forgive our sins.' They say that their sin was that they had defied Moosa's (a.s.) command to enter Areeha because of which they had to suffer many calamities. They have quoted Ibne Abbas that Hittatun means *Laa illah illallaah* and that the meaning of 'Sanazeeddul muhsineen' is that 'Very soon We will increase the reward of their good deeds and that 'those who wronged themselves and altered what was told to them, they did not bow and dragged their beds while sitting thereon and that instead of saying Hitta, uttered (to mock Allah), 'Hanta' that they want red-coloured wheat. So Allah made them suffer darkness and plague and seventy thousand of them died in one hour. Thereafter Allah showed Mercy to them and removed the epidemic from them as He says in the holy Quran: *'We sent chastisement from the sky on those who indulged in offences.* (2:59). In short, the example of Ahlul Bayt (a.s.) is like that door because they are Babullah (Gates of Allah) and one who enters the gate of their following

gets relief from the punishments of both this world and the Hereafter and the one who turns away from accepting their Imamate and does not follow them gets destroyed and becomes misguided and is punished in the worst manner in both the worlds.

As it has been mentioned in the first volume in the Tafsir of the Imam that Allah has showed the pictures of Muhammad (s.a.w.s.) and Ali (a.s.) on the gate of that city and commanded them to bow by way of respect as has already been mentioned earlier.

22 The writer says: When the Holy Prophet (s.a.w.s.) joined his two fingers of his one hand it was meant to show that they will not get separated from one another. For this purpose the comparison or similarity of the forefinger and the middle finger of the same hand is more appropriate. As it was important to show that it was not intended to give preference to one over the other, it was more appropriate to give the simile of the forefingers of both the hands. It is not proper to join the forefinger with the middle finger because the latter is larger than the former, which could mean or imply superiority. Anyway what is meant to convey is that the original words and meanings of the Holy Quran are with Ahlul Bayt (a.s.) and no one else is more aware of them. Moreover, the action of Quran (Quran in action) is, along with all of its command and prohibitions are with these gentleman only as mentioned in the Holy Quran about the virtues of the Holy Prophet (s.a.w.s.) that the Quran is his Character. Likewise these gentleman testify to the truth of the Quran. It is mentioned in a tradition that one third (1/3) of the Quran consists of their grace and one third (1/3) in the condemnation of their enemies, (according to some narrations it is 1/4th). This is in spite of the fact that the Holy Prophet (s.a.w.s.) has limited his words within such limits that all doubts are removed making it crystal clear that: My progeny is my Ahlul Bayt (a.s.). Thus this command has been directed towards that which is entitled to both. We know that, among those of a man's progeny who can be called his Ahlul Bayt (a.s.) are his children and their (grand) children and those who can occupy his seat being nearest to him in blood relation. Despite all this the Holy Prophet (s.a.w.s.) has himself described that as to who are his Ahlul Bayt (a.s.) as seen in successive narrations that the Holy Prophet (s.a.w.s.) gathered Amirul Momineen, Fatima, Hasan and Husain (a.s.) and covered them by a sheet saying: These are my Ahlul Bayt (a.s.) and hence O, Allah! Keep impurity and evil away from them and keep them clean of sins and vices and keep them pious. It was at that moment that this verse was revealed which is called the Verse of Purification. Seeing this, the Holy Prophet's (s.a.w.s.) wife Umme Salma asked: O Prophet of Allah: Am I not among your Ahlul Bayt (a.s.)? The Holy Prophet (s.a.w.s.) replied: No, but you are virtuous. In short, Allah has included only these persons in the Prophet's Ahlul Bayt and none else. Hence it is incumbent that the Hadith Thaqalayn must be considered as related to them or to those who can attract another evidence or proof. Scholars have also agreed that this Divine Command to have attachment ***(Tamassuk)*** and to follow applies to both to them as well as to their progeny because they have taken their place ***(Qaem Maqam).*** Many have said that, because of some probabilities, which have been described, it is necessary that Amirul Momineen (a.s.) must not be included in Ahlul Bayt (a.s.). Our answer is that those among the Shias who say that progeny must be sons and grandsons of the Holy Prophet (s.a.w.s.) also say that though apparently the word progeny does not cover him, he being the father and elder of the progeny who is the best among them, he does come in the meaning of progeny on the basis of outward evidence. And if someone says that infallibility applies to one who is connected with both the Book and the progeny and not only to the progeny, then we would say that, in that case, this word would become senseless, because, when only the Book is the Hujjat (argument) and if a thing is not a Hujjat in itself then there is no sense in joining it with the Book. The progeny will have nothing to do with it. Rather, this applies to every person and everything. If it is in accordance with the Book it will be a Hujjat. Therefore, giving speciality to the progeny and to say in clear terms that the progeny the Book will not get separated from one another till the Day of Qiyamat, is the proof that only their word is Hujjat. The Ahle Sunnat have raised a possibility Ijma (agreement of opinion) of Ahlul Bayt (a.s.) is Hujjat. But it is of no use because it is well known that they have agreement on the issue that after the Holy Prophet (s.a.w.s.) Ali (a.s.) is his Caliph (immediate leader). But there is no harm if, in rare cases, someone differs from this Ijma despite the fact that, it is possible on the basis of the

same tradition it is necessary that in every era there has to be an Imam. Hence we know that the Holy Prophet (s.a.w.s.) addressed us in words only to remove our excuse and so as to complete the proof for us in the matter of religion, and to guide us by pointing to a thing because of which we can get rid of every kind of doubt. It is mentioned in the narration of Zaid bin Thabit: 'Both the Book and the progeny are my Caliphs after me' because it is known that it only aims to convey that: what they were bringing before me (for decision) during my lifetime would henceforth (after me) be brought before them (my progeny). We say that in this case, there will necessarily be either of these two: the first is that their Ijma is Hujjat as has been understood by the Ahle Sunnat and second: there necessarily lives among them, in every age, an Imam whose word is Hujjat. Now if the first thing is meant, then it would mean that (Allah forbid) the Holy Prophet (s.a.w.s.) did not complete the Hujjat for us and did not remove our excuse because it is not necessary that there must be an Ijma on every issue and it is possible that the Ijma is only over one out of a thousand issues of the Shariat. Thus how can Hujjat be complete over a man who may not be able to fulfil our need except a little. Hence this argument that: It is absolutely necessary that in every age, there must be Hujjat from the Ahlul Bayt (a.s.) of the Holy Prophet (s.a.w.s.) who must be Infallible, whose word can satisfy everyone fully. Thus this is a comprehensive proof on the existence of the Hujjat.

The arguments of the Shias provide the details. Since the Holy Prophet (s.a.w.s.) has said that the two will not be separated from one another till Qiyamat the command about the Book and its origin is to remain till the last Day. Therefore it is necessary that that Hujjat too should remain along with its attribute and one of them must be present in every age. (The writer says:) rather the need of the Hujjat is more than the Book because the commands of the Shariat can be derived in a very small number from the apparent Quran and that too with some doubt. That is why some people have said that the most clear cut verse in the Holy Quran is the verse about Wuzoo but there are eighty doubts regarding it also. So the details and original intention of the Divine commands do require a caliph (for complete clarification). Here it also becomes clear that (they are not right) who say that approaching both the Quran and the progeny is not possible because all commands are not seen in the Quran and those which are seen are also doubtful and so their excuse is not removed by both. But the fact that this writing is a *Nass* (clear cut Divine text) on Imamate and Khilafat and obedience being compulsory is such that nobody with an iota of wisdom and justice can deny it. It is as if a king leaves his city for some time and say: "I am leaving such and such person among you behind me". What would it mean except that "you should obey him just as you are obeying me?" Likewise if somebody leaves his house and while proceeding on journey says: I am leaving behind me such and such person between you. Does it not mean that he says nothing but 'he is my substitute or deputy and he is in charge of my house'? Especially when he earlier says that 'I am also a man like you and I am to answer my Allah's invitation very soon and thereafter he says: I am leaving behind me for you the Book and my progeny. Just as many books show the superiority of Book over progeny, so also there are many traditions that show that the progeny is superior to the Book. So it is not doubtful to make a comparison between the two. Clear evidence came to my mind, which I have put forth at length in my book *Ainul Hayat.* In short, there are many clear and hidden meanings of the Quranic words. They are from seven interiors to seventy interiors. According to many traditions the word Quran and the entire Quran refers to Ahlul Bayt (a.s.) and many narrations point out that the meanings of Quran, especially its hidden meaning are related to Ahlul Bayt (a.s.). Rather the knowledge of 'what was' (Ma kaana) and 'what is' and 'will be' (Ma yakoono) till Qiyamat and all codes of life and Divine Commands are in the Holy Quran and all this knowledge is with the Ahlul Bayt (a.s.) because they are clean of all sins and are Infallible and they are perfect in all human virtues. Similarly most of the Holy Quran praises then and condemns their opponents as mentioned earlier. With this meaning also it is clear that the praise of every perfect virtue turns back to the people having those virtues (mentioned in Quran) and since, for good reasons, such perfection is only with these persons (Ahlul Bayt) and as the condemnation of every evil mentioned in the Quran refers to the persons who have such vices are the enemies of Ahlul Bayt (a.s.). As Quran, by itself, is not a personality but an exposition, which has different

pictures in different circumstance. As first the angel was in the knowledge of the Knower (Allah), then it appeared on the Lauhe Mahfooz (The Protected Tablet). From there it was transferred to Jibraeel (a.s.). Thereafter, from Allah, either directly or through Jibraeel it was revealed to the sacred and radiant heart of the Holy Prophet (s.a.w.s.). Therefrom it came to the holy hearts of the Legatee and Momineen (Faithful) and became manifest in the form of the Book. Thus, in reality, the real sacredness is of the origins of the Quran and therefore, it made all those places sacred where it went. The place where it was more manifest became more sacred. Likewise sacred are the ink and the pen and the tablet on which the Quranic words are written. So much so that even the cover of the book containing the said Words also became sacred. It is the place where the Quran's manifestation is the least and yet it is so sacred that anyone who insults or abuses it becomes a disbeliever. Therefore, the heart of the believer whose heart holds the Holy Quran has the sacredness which is higher than the sacredness of the letters and the paper as mentioned that the dignity of the believer is higher than that of the Quran. Hence the character of a man is in accordance with the virtues mentioned in the Quran the more will be his or her honour. On the contrary if someone has evils instead of good virtues the less will be his credit and it will dishonour the Quran to that extent. In short, the Holy Quran and its virtues increase step by step or in stages so much so that when this apparent manifestation of the Quran reaches the Holy Prophet (s.a.w.s.) and his Ahlul Bayt (a.s.) it attains its zenith. Therefore if seen from the viewpoint of truth the real Quran are these gentleman who are actually the place of its words and the places of the meaning of the Quranic virtues. As you have come to know, Quran is that, which contains the signs (letters) of the Quran and the signs of Quran in the meaning of its perfectness are the hearts of the believers as said by Amirul Momineen (a.s.): 'I am the Speaking Quran.' There are many traditions in this regard, some of which I have written in *Ainul Hayat*. In short, the result of research, the essence of all these traditions is that this aspect of these righteous people which is the aspect of their attachment with Quran and its knowledge is higher and better than all aspects as Allah Almighty has said: 'We have granted them (from the aspect of knowledge) dignity over both worlds.' (45:16) and about all the aspects of these great persons, which are like Divine announcements like their sacred lineages, they can also be included in the Quranic aspects (relevant aspects), but among all the Quranic aspects, the best one is the aspect of knowledge.

23 The writer says: To guide the misguided and to prevent evil and to ordain good is compulsory for all without any obstruction when all other conditions are fulfilled, especially for these Imams and religious leaders because they have been appointed for these things. So these Traditions and other similar Traditions are either by way of Taqaiyyah [because they have not been appointed to give up Taqaiyyah they should not express the truth if there is a danger of harm. It is one of the conditions of 'Amr bil Maroof' and 'Nahy anil Munkar' that there should be no risk of a loss. Another condition is that there should be a likelihood of a good response of effectiveness. Or this word of the Imam is based on some interpretation of verses, which the Imam has said about a group who have no intelligence to understand them or it is due to some delicate points of Divine recognition.

Our Imams (a.s.) were doing Taqaiyyah from Ahle Sunnat because some of Shias had become extremists after observing their wonderful miracles and extraordinary conditions and they believed in their godship, that is, just as Prophet Sulaiman was given authority in the worldly affairs as to give or not to give, we have been authorized to increase awareness and facts or that in the case of Sulaiman's story also there may be some speciality of awareness and knowledge or it may also mean worldly affairs or that in the favour of Imam (a.s.) too, both the affairs of Religion and world may be meant generally.

24 The writer says: Some commentators have said that 'Kitab' (book) is Taurat and that those who have been given its knowledge are those among the Jews and Christians who had faith in the Holy Prophet (s.a.w.s.). Some say Kitab means the Quran and those who are given the Book are the believers of this Ummah. The Tafsir given by the Hazrat is based on this and is according to sequence of the verse because the right of recitation depends on its knowledge along with its secrets and mysteries and this is reserved only with these gentlemen. Hence faith in Quran cannot be perfect but only through them.

25 The writer says: Many commentators have said that it means: Because I am warning everyone to whom the Quran reaches till the Day of Judgement and on the basis of what has been mentioned in tradition the pronoun will be connected with the subject.

26 The translator says: These verses begin with "He, Allah, who has sent this Quran to you" (wherein) are clear-cut verses and they are original Quran, and there are some other verses which are similar to one another and their meanings are not quite clear. So those whose hearts are inclined towards untruth they cling only to these allegorical meanings so that they may lead people astray and make them fall in doubts and give meanings to them according to their desires. And no one knows the meanings of the allegorical verse but Allah and those who are firmly rooted in knowledge and the base of whose knowledge is conviction. There is a difference in recitation. Some stop at Allah and consider it the beginning of the Divine words and they regard 'and they say' as its object, that is, 'the firmly rooted in knowledge say: We have put faith in the allegorical; that all of this is from our Lord though we do not know their meaning. Some commentators do not stop at (after) Allah and connect 'and those firmly rooted in knowledge' with Allah meaning the 'firmly rooted in knowledge' also know the meaning of the allegorical verse of the Holy Quran. There are many traditions supporting the derivation of 'firmly rooted' that it means the Holy Prophet (s.a.w.s.) and the Holy Imams. In some narrations it is mentioned that 'they say' is the appellate of the 'dialogue' and its subject are the Shias which means that when the Shias hear from their Imams who are perfect in knowledge the meaning of the allegorical verses, they testify to it and say: all this is from our Lord.

27 The writer says: There are two reasons for explaining that the belying of verses is the belying of the legatees. The first is that verses, '*communications'* means the grandeur and greatness of Allah as will be described in the following verses. Second: it would mean those verses, which are revealed in praise of the Imams (a.s.). Denying them is, therefore the denial of the entire Quran.

28 The writer says: The outcome of these traditions can be one of these two:

First: These pronouns refers to Ahlul Bayt (a.s.) and the entire progeny of the Hazrat will be pure and that the unjust and the corrupt all will be from among them. 'he who takes a middle course' may be their righteous ones and 'he who is foremost' may be the Imam. Thus he will not be included in this division who might have made a false claim of Imamate or his belief might not be correct in any other way. The other possibility is that wherein unjust is he whose beliefs may not be correct and yet he may not have done anything against Iman (Faith). Hence 'they shall enter therein' will refers to 'he who takes a middle course' and to 'he who is foremost', it cannot mean 'he who makes his soul to suffer a loss' only both these will be meant according to the apparent and the hidden meaning of the verse or from various secrets aspects, and 'by Allah's permission' would mean that Almighty Allah has selected them in such way than He made them Legatees and Imams and granted to everyone of them knowledge of the book and their greatness can be for everyone of their progeny provided they do not waste it.

29 The writer says: The explanation given by the Hazrat is based on 'of those whom We guided' is a reply to the query as is the opinion of a group of commentators

30 The writer says: Though the apparent pronoun of this verse refers to Moosa (a.s.) and his community, but since the affair of Bani Israel is similar to this community and as, instead of the prophets who were in their Ummah and were their vicegerent in that Ummah, the vicegerents of the Holy Prophet (s.a.w.s.) are the holy Imams (a.s.).

31 A derogatory term for Shias

32 The writer says: These matters are found in many traditions but we have considered this sufficient.

33 The writer says: The basis of these traditions is the second kind of recitation and in my opinion, this can be supported on four grounds: first a noun in a possessive case be made compulsory in the word which means the people of the love will be asked as to on what ground they were killed.

Secondly: The relation of killing with love maybe figurative and the meaning may be the killing of people of love. Thirdly it may be that in the killings one may have been figurative and the destruction of love might have been called a murder figuratively and the

killing of love might mean negating of it and of not observing its rights. Fourthly, we may take some of the narrations according to the prevailing recitation (Qirat) and the love may mean Nafs (being) or the soul which might have been buried in earth, may be alive or dead and that it might be to convey that as they have been killed in the path of Allah they are not dead, rather they are alive in the sight of Allah and are getting provision as Allah says: And do not speak of those who are slain in Allah's way as dead; nay, (they are) alive, but you do not perceive. (2:154). As if they have been buried and this reason is very subtle.

34 The writer says: It is one of the difficult traditions and one of the many mysteries. In short, the right of the physical father and mother is from the viewpoint that they are related with the perishable and the transient worldly life. It is possible that one may get some benefit from their worldly inheritance. But the two spiritual fathers, the messengers and the Imams are the causes of the eternal knowledge and worship which earn the everlasting bounties of Paradise and their inheritances are Divine wisdoms the effect whereof remains with man till eternity. Hence their right is very great and the observance of their right is much more obligatory because the mere mention of the word 'father' does not call for any preference as the application of 'parents' to father and mother is mostly figurative. On this basis, in the explanation of the word 'father' its application is proposed to the spiritual father also. We have already resolved the doubts (difficulties in understanding of the traditions in the book *Biharul Anwar*.

35 The writer says: Most of the reciters have recited 'Wal Arham' pronouncing it with Fath (Zabar) and Hamza, while one of the seven reciters, has pronounced it with Kasr (Zer) but the basis of both traditions is on the first recitation (pronunciation) meaning 'refrain from cutting off Rahm.'

36 The translator says: The explanation of this tradition and other traditions could be based on some reasons. Firstly 'Amanat' may mean absolute duty and that Wilayat might have been mentioned particularly in the meaning or sense that Imamate is the greatest of all conditions. Also the cause of dispute or difference or disagreement in the Ummah and the specific mention of Abu Bakr and others could be from the viewpoint that though they gave allegiance in a hypocritical manner and then broke it before all others and also became the cause of the breaking by others, that is, their giving allegiance and the breaking of Amirul Momineen's allegiance became the cause of such breaking by others. Therefore lifting, or carrying or taking up means the acceptance of Wilayat. What support this is that Amanat means responsibilities and Haml means accepting it as has been narrated by Ibne Shahr Aashob and other writers that Amirul Momineen (a.s.) was shivering at the time of every Prayer and his face was becoming pale. In reply to people's question about the cause of it, he used to say that the time of repaying of the Amanat (the trust) had arrived which, when it was presented to the skies and the earths, all had declined to lift it and they feared but man accepted it and I do not know whether I will be able or will not be able to repay this burden (trust) which I have taken up. Secondly: The Alif and Laam in Al-Insan are that of Ahd (oath) and it may mean Abu Bakr and that Wilayat may be with Kasra (i) which may denote asking whether you lay a false claim of Imamate and then bear Allah's chastisements; and that they feared and denied and, despite being aware of the punishment, took up the burden on that day.

Thirdly, due to both the reasons, Haml (acceptance) might mean betrayal of trust i.e. not to accept as has been mentioned earlier. But the second reason is more appropriate.

37 The writer says: The Hazrat means to convey that if Ulil Amr is not at the end then if would mean that the Ummah can dispute with them and this is in conflict with what is said in the beginning of the verse.

38 The translator says: The recitation of Ka Annahu has not been quoted from the rare and that being of the masculine gender of the pronoun is by way of predicate or by way of explaining the glass (Zujajah) or it is also likely that Zujajah (second one) might not have been there in the recitation of Ahlul Bayt.

39 The Holy Quran is equated to the fire because proper use of fire is beneficial and its improper use results in loss and destruction. Likewise, is the case with Quran. If its meanings, as intended in the revelations are understood through the appropriate persons then it is the means of welfare and salvation in the Hereafter and if it is obtained from

unqualified people it becomes the cause of eternal destruction and the Imam is all in all, light because he is the cause of success both in this worldly life and in the Hereafter (translator).

40 The writer says: The gist of these verse is that Allah has placed the light of guidance, Prophethood, Imamate and Khilafat in these houses and it (the light or Noor) is, right from the time of Adam (a.s.) to Ibrahim (a.s.) reaching from one to the other and from there it ended (finally reached) the Holy forefathers of Muhammad (s.a.w.s.) and therefrom it reached the Holy Prophet (s.a.w.s.) and from there it was transferred to his honourable Awsiya (Legatees) and Allah decided that this family should remain high ranking and famous still eternity and should remain the residence of Imamate and Khilafat and that the world should continue to shine with their light of knowledge and that their residence and houses should continue to be honoured during their lives and that people should come to them for getting divine knowledge and divine codes of life and that after their passing away their shrines should be honoured and kept clean of impurities and that their houses should be respected and their obedience should be considered compulsory and people should not deviate from following them.

41 The writer says: On the basis of this interpretation, sending them down on earth is from the viewpoint of sending their Holy souls towards their Holy bodies. It is like ordering them, after their attaining the high position of acquiring the highest rank in spiritualism and radiance, to engage in the work of conveying the message and inviting creation. So that association with the creation is like coming down from a high place as Allah says: "We sent down…" or from the angle that as is mentioned in some traditions, that the Almighty Lord made their Holy light live in the loins (sulb) of Adam or it indicates that He sent down their love and Wilayat on the Holy Prophet (s.a.w.s.). It is also possible that the 'Noor' may mean the Quran from the viewpoint that as has been proved earlier, only these people are 'the talking Quran' and 'the Real Quran' and only they are its bearers and explainers and that a large part of the Holy Quran has been revealed in praise of these dignitaries. Hence Noor is compared with them and this reason is the most clear of all reasons and, about this reason, (about the meaning of this verse) there are many traditions that shall be mentioned afterwards.

42 The writer says: All the causes that have been narrated, while explaining the reasons of descent of Noor can be mentioned here also and they are very relevant to the cause of the revelation of this verse. The third and the fifth causes are also relevant from the viewpoint that in the beginning when Allah sent the Messengership, the Wilayat of Amirul Momineen was also sent along with it.

43 The writer says: Rahmat (mercy) means the Mercy in the Hereafter or the worldly mercy. Since the Imam is the greatest of all the bounties of Allah on His servants, in these traditions, he is called both the mercies. It is also possible that the 'talking Imam' and the 'silent Imam' both maybe meant in every age as both were then living and that the description of both may also be as an example and since Imam Hasan (a.s.) was like the greatest of worldly mercy (Rahmat) from the viewpoint that he made a treaty with Muawiyah and saved the life of the Shias and Hazrat Imam Husain (a.s.) was the greatest example of the other worldly bounties whose companions attained the highest degree of martyrdom. That is why both these dignitaries have been mentioned exclusively and the word 'Tamshoon' in this verse, might have been used because of the walking (Masha) on the spiritual path which results in mental perfection and the attainment of heavenly ranks and it is also possible that 'Mashi' is Qiyamat as have been mentioned in the explanation of Yasaa Nooruhum.

44 The writer says: Bait (house) means house in the spiritual sense as mentioned earlier which is the family having honour, respect, Islam and Faith. So one who accepts their Wilayat entered that family and joined them. Therefore the Shias of Ali (a.s.) who believe in his Wilayat have entered this house and are included in the prayer of Nuh.

45 The writer says: Commentators have differed in explaining Masajid (mosques) in this Holy verse. Some say they are the places built for worship and this is mentioned in some traditions also. In some traditions Imam Ali, Imam Sadiq, and Imam Taqi (a.s.) have been quoted that they said that Masjid means the seven parts of the human body which

must touch ground while prostrating before Allah and they are the forehead, palms of both hands, both knees and both the toes of both the feet. But there are some aspects of the explanations made in these traditions.

First: The Holy houses of these impeccable Imams are their life (Hayat) and after their passing away their Holy graves may be meant. So a noun possessed should be fixed in these traditions because it is possible that it may mean all the Holy places, and that the specific mention of one person may be due to his being the most gracious of them all.

Second: The houses may be in the spiritual sense as has been mentioned earlier.

Third: This addition may be destined because only these gentlemen are the real people of mosques.

46 The writer says: In my opinion, these traditions can be taken as correlated if possibly, 'Zeenat' might mean both physical and spiritual adoration, and the Wilayat of Ahlul Bayt (a.s.) is the greatest and the noblest of all spiritual adorations. In every tradition, the narrator has mentioned accordingly to his knowledge and condition.

47 The writer says: It is mentioned in traditions that, in this verse, the address is to the Imams and they are witness to the creation and these traditions can be taken in two aspects:

One: The address may be specifically to these gentlemen and only they be meant by Ummat as mentioned in some traditions that this verse was revealed like this: Wa Ka Zali Ka…

Two: The address may be to the entire Ummah, from the viewpoint given this adjective (of being) wusta or moderate.

48 The writer says: There are many traditions in the explanation of such verses, which have already been mentioned in *Biharul Anwar*. Some of them will also be discussed in the events of Amirul Momineen (a.s.), Insha Allah. Obviously the explanation by the Ahlul Bayt (a.s.) is the one according to which the Wilayat of these Holy personalities is a part of faith and the same Wilayat is also necessary for all other parts of faith because the roots and branches of religious are known only through their statements and this is the reason why faith should be explained through Wilayat. It is so because everyone knows that the faith is in the maximum in them and the meaning of disbelief (Kufr) should also be ascertained only through the Wilayat obviously because taking away the main part of faith (which is Wilayat) will be nothing but disbelief, moreover the rejection of whatever has come from the Prophet of Allah is but total disbelief, and the meaning of polytheist (Mushrik) is to associate anyone with the Wilayat of the Amirul Momineen and to reject it. It is so for some reasons:

To appoint a leader (Imam) against the Imam appointed by Allah is to become a partner of Allah.

To obey a person against the command of Allah is to worship that person as Allah has said in the Holy Quran 'Do not worship Satan'. Here Allah has said that to obey Him is to worship Him and also said: The priests and monks of the People of the Book have declared themselves as god. Thus Allah has considered it worship. Thus the obedience of anyone except Him is considered by Allah as false worship.

Allah has attributed many things related with His friends as related to Himself. For example, to oppress someone is oppress Him and He considers allegiance to His friend as allegiance to Himself. Therefore, it is quite possible that He may have considered association (shirk) with them (Allah's friends) as association (shirk) with Himself.

49 The writer says: May be this verse was revealed in this meaning and not that the words of the verse are in this order.

50 The writer says: There are many traditions in the explanation of this verse. Traditions show that this verse is in praise of Ahlul Bayt (a.s.) and the angels address them in this world. Thus there is an authentic tradition in *Basairud Darajat*, that Imran asked Imam Sadiq (a.s.): May I be sacrificed on you, we have heard that angels descend on you. The Hazrat replied: By Allah! They do descend upon us and they walk on our floors. Perhaps you have not read the book of Allah, that He says: (As for) those who say: ***Our Lord is Allah…*** And some other traditions about the coming of angles to them will be quoted in other chapters, Insha-Allah. On this basis the 'isteqamat' (then continue in the right way) would mean Infallibility and from some traditions it seems that this verse was revealed in

praise of the Shias and the address of the angels to them is at the time of death, in the grave and on the day of Judgement. As Ibne Mahyar has narrated from Imam Baqir (a.s.) regarding the same verse: *(As for) those who say: Our Lord is Allah…* it means those who have perfected the obedience of Allah and the Prophet and completed the Wilayat of Aale Muhammad, only they remained firm and steadfast on it—*the angels descend upon them….* The Imam said that when these people would be raised on the day of Judgement and come out of the graves, the angels would welcome them and say: Do not be afraid and do not grieve. We are those who lived in the world with you and now we would never separate from you, till you enter Paradise. And the good news of Paradise is for you, which had been promised to you.

51 The writer says: This is one of those verses with which the scholars have proved the obedience of the Infallible Imams and the reason is that the Holy Prophet (s.a.w.s.) ordered all the faithful to remain with the 'Sadeqeen' and it is apparent that it does not mean to be with them physically, but to practice and follow their sayings, actions and their ideology. It is well known that the Almighty Allah does not generally order to follow and obey that person who himself sins and transgression. They should be such that they must not on the least commit mistake in words or actions so much so that their obedience in all matters should be incumbent. Also the Ummat has consensus that the address in Quran is general and for all times and not any particular period, so it is necessary that in all times and ages there should be an Infallible Imam (a.s.) that the believers of this age should be able to follow. In *Kitabe Ahwaal Amirul Momineen* we will explain this in more detail, Insha-Allah.

52 The writer says: Though apparently this address is to the past nations, actually it is a warning to this nation. That is why in this nation it refers to the Wilayat of Ahlul Bayt (a.s.). It has come in many traditions that it was the duty of all the nations to accept the Wilayat of the Holy Prophet (s.a.w.s.) and his Progeny.

53 The writer says: May be due to this explanation 'the star of piercing brightness' is a metaphor meaning the owner of 'the star of piercing brightness'. Because when the Holy Spirit reaches them due to the Holy Prophet (s.a.w.s.) it is based on the metaphor.

54 The writer says: Explanation recorded in these tradition are very deep and secret, and are based on whatever is mentioned, that whatever stories are mentioned by Allah in the Quran are by way of warning the Ummah or to encourage good deeds. They also inform that whatever happened in the past nations would similarly occur in this nation too. Therefore as Allah sent the she-camel to the nation of Saleh as a miracle and a sign for them that they can benefit from its milk, but they rejected blessing and killed it and made themselves unfit for the blessings of this world and the hereafter. In the same Allah appointed Amirul Momineen (a.s.) and other Imams as miracle to prove the veracity of the Holy Prophet (s.a.w.s.) and that they may signs among the creatures of Allah; but the worldly people were deprived of this blessing and got engulfed in the chastisement of Allah. Thus it has come in traditions that Amirul Momineen (a.s.) is the Naqatullah (the she-camel of Allah) and from authentic chains it is mentioned that the killer of the Hazrat would be the same as the killer of the she-camel of Saleh, the most wicked person in the past as the latter is the most wicked person in the later people. If you understand this explanation many problems in the traditions can be resolved.

55 The writer says: Most commentators say these verses were revealed for those who claim that angels are the daughters of Allah. That is why 'the obedient ones' means the angels but from the Ziarats like 'Ziarat-e-Jamea' and from many supplications and other authentic traditions it is clear that it refers to the Holy Imams (a.s.). On this basis and there is a possibility that they should be refuted who believe in the divinity of Amirul Momineen (a.s.) and the Holy Imams (a.s.). So 'Ebdun Mukremum' means they are the servants of Allah, whom consider as gods. Another possibility is the refutation of those who believe that angels are sons of Allah. So Allah has negated it, and that there are some nearest persons to Him, whom He has exalted and made Caliphs; and His selection does not mean that they are His children. On this basis it is possible that it denotes the Holy Imams or generally it may be all those who are near to Allah, like the angels, the Prophets and the vicegerents.

56 The writer says: This refers to the allegiance of Rizwan which took place in the Umrah of Hudaibiyah and the Holy Prophet (s.a.w.s.) set out with the intention of Umrah and the Quraysh stopped him and did not allow him to enter Mecca. The Prophet (s.a.) sent a message through Uthman but it was rumoured that infidels have captured him. So the Prophet (s.a.w.s.) gathered his companions under a thorny or a berry tree and took allegiance from them, that they would fight the unbelievers of Quraysh, and not run away. At that time this verse was revealed. Then the Hazrat said that Allah was pleased with the believers, thus the hypocrites were excluded, and the first and the second (caliph) and people like them are not included in this verse. Allah says in the same Surah: *Therefore whoever breaks (his faith), he breaks it only to the injury of his own soul, and whoever fulfills what he has covenanted with Allah, He will grant him a mighty reward.* (48:10). Ali Ibne Ibrahim said that this verse was revealed after verse 18, thus the pleasure of Allah depends on the condition that the oath is not broken. So those who broke the oath of the day of Ghadeer and snatched the right of Ahlul Bayt (a.s.) and refused the 'Nass' of the Holy Prophet (s.a.w.s.) have all become infidels. They are not included in this verse of Rizwan. Other points on this topic shall be discussed later on in some other book, Insha-Allah.

57 The writer says: Regarding this verse there is a difference of opinion among commentators. Some say that Quraysh did not go to the Arafat. During Hajj stayed at Masharil Haraam and then returned to Mina and they used to say that they were the Owners of the sanctuaries of Allah, and not like others that they should go out. When the Prophet (s.a.) also did not stay at Masharil Haraam and went to Arafat, it was unbearable for the Quraysh, thus this verse was revealed. In short, some commentators say that 'Naas' refers to Ibrahim, Ismail, Ishaq, and other Prophets, and the explanation given by the Hazrat shows that it was addressed to Quraysh. It means that do not go with the Prophet to Arafat and from there, and from there itself pick up your things and go to Mashar. So Allah addressed the Prophet as 'Naas' and the Ahle Bayt of the Hazrat are included in it and man who is superior in excellence of knowledge than all living beings. They are Muhammad and his progeny, and their Shias also, as they have followed them and gained some of their qualities. That is why they are also included. Others are neither human nor similar to humans; rather they are animals and apparently seem to be humans. In the field of knowledge and practice they are like 'Na-naas'; animals in human form. There is a difference of opinion about 'Na-naas'. Some say they are Gog and Magog and some say it is a creature in human form, which is not human. The Ahle Sunnat have narrated that a tribe of Aad disobeyed their Prophet, so Allah changed them and they become 'Na-naas'. They have a hand on one side and leg on the other and they graze like quadrupeds. In some traditions 'Insan' refers to Amirul Momineen (a.s.) as Allah says: *When the earth is shaken with her (violent) shaking, And the earth brings forth her burdens, And man says: What has befallen her? On that day she shall tell her news, Because your Lord had inspired her.* (99:1-5). Thus Ibne Babawayh has narrated that during the time of Abu Bakr a severe earthquake occurred in Medina. People came to Abu Bakr and Umar to seek refuge. They saw that these two were also very much afraid and going towards the house of Ali al-Murtuza. The people also went with the two and arriving at his door saw that the Hazrat, calmly and fearlessly was coming towards them. Looking at them the Hazrat said: Are you amazed at my confidence and calmness? Yes, said the people. Imam said: I am the one about whom Allah has said: And man says: What has befallen her. On the day of Judgement I will ask the earth and it will tell me all about itself. According to the tradition of Kulaini, he said that if it were the earthquake of Qiyamat the earth would have answered me.

58 The writer says: On the basis of traditions where there is no mention of the Prophet (s.a.) it is possible that 'Barzakh' denotes the holiness and sinlessness of the two holy souls that restrains them from revolt and oppressing each other.

59 For details refer to Hayatul Qulub, Volume 1

60 The writer says: On the basis explanations recorded in traditions it is possible that the destruction of the town refers to their spiritual destruction, their misguidance and deviation as they have derived any benefit from the Silent Imam and the Talking Imam. These explanations are based on the points stated earlier. The spiritual life is compared to

the apparent life and spiritual benefits are compared to the physical benefits. Since all details are provided in ***Biharul Anwar*** it is not possible to repeat them here.

61 The writer says: From explanations recorded in traditions it is possible that it is an indication towards good or bad; that a person with good 'teenat' accepts the sciences of divine recognition and accepts Allah's graces in life, while those having a bad 'teenat' get only ignorance and evil. They cannot benefit from the divine grace and the guidance of Allah.

62 The writer says: These explanations are deep and it is possible that it may be that Paradise of the believers depends upon the manifested Paradise, which would be bestowed by the Almighty in the hereafter. Rather in this world too there is a spiritual Paradise for them due to the blessings of the Holy Imams (a.s.) and they bestow the shade of sympathy, help and intercession over the heads of the Shias, and due to the spring of their knowledge and sciences the souls of the believers become alive and the abundance of fruits are their different types of wisdoms and recognition which are never ending and there is no restriction for the Shias regarding them. 'And exalted thrones' refers to their good manners and ethics, from which they acquire good manners and happiness, and in the hereafter also their physical and spiritual joy would increase as explained in ***Ainul Hayat*** and other books.

63 The writer says: On the basis of explanations recorded in traditions the word 'teen' (figs) refers to Imam Hasan (a.s.) because the fig is the most delicious fruit and another tradition says that the fig is the fruit of Paradise and it has many benefits and Imam Hasan (a.s.) is created from the fruit of Paradise. It is the knowledge and wisdom of the Prophet that reaches the world and increases the spirit of the Shias. The olive denotes Imam Husain (a.s.) because it has many good qualities. Fine oil is obtained from it that cures physical pains. In the same way Imam Husain is the nearest one to Allah (the most loved person) and his knowledge imparts strength to the hearts of the believers and due to the Holy light of his Imamate which reached his children and due to the Holy light of his children all the near proximate ones of Allah get guidance. It is mentioned in the explanation of the verse of Noor that Allah has compared his Holy light to the olive and the 'mountain' refers to Amirul Momineen (a.s.) due to many reasons. The first reason is that the merits of Imam Ali (a.s.) and his Ahlul Bayt (a.s.) were revealed to Moosa (a.s.) on this mountain as mentioned in many traditions.

The second reason is that Hazrat Moosa was having an exalted status and was steadfast in religious affairs and in magnanimity he was firm like a mountain. Thus on the day of his martyrdom Hazrat Khizr (a.s.) addressed him: You were like a mountain in the matter of religion— strong and firm and even the wind could not move it. In the same way he was firm in belief in times of great calamities.

The third reason is that as mountains are pegs of the earth that hold it firm and do not allow it to shake, in the same way as long as Amirul Momineen (a.s.) or his descendants, the Holy Imams (a.s.), are present on the earth, it would remain firm due to their blessings. As mentioned in many traditions if the Imam is not there on the earth for a fraction of a second, it would surely get destroyed. Shia and Sunni scholars narrate that the Prophet (s.a.) said: Ali is the peg of this earth due to which it is firm and steady.

The fourth reason is that the Prophet (s.a.) is the place where the holy lights are revealed, as it was the Mt. Sina.

The fifth reason is that the two sons of the Holy Prophet (s.a.w.s.) are the example of fig and olive. As the father so are the sons born through him, and these two fruits grow best on mountains.

The 'secure city' denotes the Prophet (s.a.) for many reasons.

Firstly, the Prophet (s.a.) was a resident of Mecca and the holiness of that place is due to his presence.

Secondly the Prophet (s.a.) compared to other prophets is like Mecca having superiority over other cities.

Thirdly, one who brought faith on the Holy Prophet (s.a.w.s.) and his progeny entered the Wilayat (Mastership) of the holy sanctuary and became fearless from the misguidance of this world and punishment of the hereafter, in the same way as a person enters Mecca becomes fearless about the problems and difficulties of this world and if he enters with faith

he would be saved from difficulties of both the worlds. The Holy Prophet (s.a.w.s.) said: I am the city of knowledge and Ali is its door. Now all the explanations of those traditions, which I had given earlier, can be understood easily. But 'Insan' denotes 'na-naas', and it is possible it is for the first one. The reason for its revelation may that the verse is general or because he was the most unjust one to enter the lowest position in Hell and the basis for the evil of all his followers. Just as 'those who believe' denotes Ali (a.s.) because he was the most perfect among believers and his faith excelled over others. In this case the exception would be dropped. The plural is used for respect or it includes all other Holy Imams (a.s.). Allah knows best.

64 The writer says: It is repeatedly mentioned that whenever Quran mentions food, worldly life, apparent tastes and their benefits they denote spiritual food, spiritual tastes, eternal life like water denotes knowledge and the light of wisdom. Therefore it is not unlikely that 'bees' denote the Holy Prophet (s.a.w.s.) or Imams (a.s.) because as bees collect the fine food from which the best food is obtained that helps in curing the physical body and they make their dwellings in different places and their king are so wise that kings of humans take lessons from them, in the same way leaders of religion are the best of the creatures and for the Shias they are the source of divine revelation through which they cure their spiritual problems and diseases like ignorance and misguidance. Also the Imams (a.s.) due to opposition, oppression and injustice on them, kept their knowledge secret and passed it to each and every tribe and family of Shias like the bees in fear of other animals make their homes in places where they remain safe any harm. As narrated from Imam Sadiq (a.s.): Fear about your religion and keep it secret through 'Taqaiyyah' because one that does not practice Taqaiyyah cannot remain safe. You are among your opponents like honeybees among birds. If the birds come to know what is there in the bellies of those bees they would not leave a single bee alive and eat each one. In the same way when opponents come to know what is there in your chest, that is the love of Ahlul Bayt (a.s.), that you love we Ahlul Bayt, they would eat you with their tongues and harm you openly and privately. May Allah have mercy on those who have our love in their hearts and keep it concealed. Arabs are compared to mountains as they are strong, firm and steadfast in religion or that they are tribes and tribes together and the comparison of non-Arabs with trees is because they are spread out or that they are soon obedient and obey the orders and have much ability for perfection. The slaves, the freed ones or those attached to tribes are compared to the honeycombs because they are attached with their lords and tribes as they are artificially made. Such types of similes and metaphors abound in verses that do not contradict the apparent meaning just as many traditions also prove the apparent meaning.

65 The writer says: It is not easy for everyone to understand these traditions as many profound concepts are explained therein because the figure seven is not according to their numbers. This can be explained in certain ways.

Firstly the number seven would be in accordance with the seven names of the Infallibles—Ali, Fatima, Hasan, Husain, Baqir, Ja'far and Moosa Kazim (a.s.).

Secondly the figure seven denotes the fact that mostly the dispersal of knowledge was from the seven persons till Imam Reza (a.s.). Due to severe Taqaiyyah no other knowledge was acquired from Imam Zainul Aabedeen (a.s.) except Duas (supplications). After Imam Reza (a.s.) the Holy Imams (a.s.) spent their life in Taqaiyyah or in prison. Little knowledge was acquired from these Imams in comparison to other Imams. That is why they are not counted. Due to these two reasons 'masani' is from this point of view that these persons were attached to Quran by the Holy Prophet (s.a.w.s.) by saying: I leave among you two weighty things, the book of Allah and my Ahle Bayt.

So the saying of the Imams (a.s.) that we are 'masani' means we are those whom the Prophet (s.a.) has attached to the Quran and made us his second. As Ibne Babawayh has said that Allah made them attached to the Holy Prophet (s.a.w.s.) or may be from this point of view that, those people had praised Allah or that Allah has Praised them. Or from this point of view that those people are double sided. One side is holiness and spiritualism with which they were in contact with angels and acquired knowledge through revelations and inspirations and on the other side they are human beings, in their form, species and some

qualities similar to human beings, for that reason they benefit people with knowledge as stated by us earlier.

Thirdly the number seven after Masani (double) becomes fourteen because 'Sana' means twice. Then the Prophet from one side is the giver and from another not the giver, because from the side of Prophethood and unlimited perfection he is a boon, which has been bestowed, and from the other side he is a person who has bestowed this. Or that including the Quran they become fourteen but there is reservation in this.

Fourthly, Saba Masani may be Surah Hamd, meaning that Allah has made Surah Fatiha equal to the whole Quran. Because this Surah mentions us and we and our path has been praised and it flays our enemies and their way. According to many traditions it is the path of those great people and 'those upon whom is Thy wrath' are those who have usurped their rights and 'the astrayed ones' refers to those who follow the usurpers and accept them as their leaders. Therefore it means that this Surah was revealed for them and it has more excellence over the whole Quran. Among all these explanations, as far as I think, this one is more logical, clear and apparent.

66 The writer says: There are many traditions on this topic and they are all explained in ***Biharul Anwar***. According to most explanations 'this' denotes Quran. Sabeel points towards the Imam and in some instance it is the way towards Paradise.

67 The writer says: From explanations recorded in traditions, it is clear that they are according to the majestic verses, because it is known that Allah has given these examples for faith and true knowledge. These deeds are compared to the tree because in many verses Allah has compared spiritual taste to the physical taste, which is the aim of lowly people and those with less knowledge. He has compared the intellectual with sensible things because that is the only source of knowledge for the ignorant people. In the same way knowledge, faith and good deeds are compared to the firm and strong tree that has kept its head towards the sky. Its root is the Holy Prophet (s.a.w.s.) who is the source of all perfection. As the parts of the tree acquire their food from roots and grow, in the same way the Holy Imams (a.s.) and their followers, as they are related to Holy Prophet (s.a.w.s.) they benefit from him. The stem of that tree is Amirul Momineen (a.s.) which is the first growth of the tree and the tree is recognized through it alone and all the parts get benefit from that only. Fatima (s.a.) is the biggest branch who along with the Holy Prophet (s.a.w.s.) is the progenitor of the Imams and from them the descendants of the Holy Prophet (s.a.w.s.) come into being. Also the light of the Holy Prophet (s.a.w.s.) reached them through her. Other branches that grow from this big branch are the Holy Imams (a.s.) through whom the sciences of the Prophet reach the people. The lights of the Holy Prophet (s.a.w.s.) and Amirul Momineen (a.s.) are gathered in them. Whoever takes hold of one of the branches from them, his status increases to the height of the sky and the sciences that reach the people through them, through whom the hearts and souls of Shias get trained and acquire strength are like the flowers of the high tree, and the Shias who are the protectors of their knowledge and sciences from other people, are the leaves of that good tree that protect the flowers from harm, heat of the sun and dust and keep the flowers concealed amongst them. The enemies of these personages are compared to the cursed tree. Some from them are like the roots. Like the first and the second (caliph) and some are its branches like Bani Abbas and others. Their misguided followers are like leaves of the cursed tree and there are doubts and false information in that cursed tree like 'Khantal' (bitter and of bad taste); which are like fatal poison for the misguided people.

The simile of the former tree is that of one whose roots are in the house of Amirul Momineen (a.s.) and in the house of every Shia there is a branch or that tree is Sidratul Muntaha (the farthest lote tree)

The latter tree is like that of 'Zaqqum' in the hereafter that grows in Hell and its fruits are the enemies of Ahlul Bayt (a.s.). Many things could be mentioned here but space limitations do not allow us to do so.

68 The writer says: Even if this verse has 'Ummat' it would refer to the Imams (because to order good and stop from evil is their effective duty).

69 The writer says: It is clear from traditions that in whichever way the verse may be it addresses the Holy Imams (a.s.) only. Even if the whole Ummat is meant, since they are the best, the verse refers to them alone and not to every person of the Ummat.

70 The writer says: There are many traditions on this topic but these are sufficient for sensible people. If someone doubts that the first verse was revealed after the mention of Moosa and Israel and the other one after the mention of Ishaq and Yaqoob and all the Prophets and similar to that and the other verse came after the incident of Firon and his army. So how it is possible that the first be in the praise of Ahlul Bayt (a.s.) and the second verse about their enemies? The reply answer is that many a times it is stated that Allah mentions the stories of the past people so that this Ummat acquires advice from it and that it should be an example for it. So apparently the verse is about the past people, but in it allegorical meaning it is the example of the Holy Prophet (s.a.w.s.) and after him the Holy Imams (a.s.) and their enemies that they are similar to Firon, Qaroon and Nimrod and people like them would be similar to the Caliphs of this Ummat and they would be enemies of Ahlul Bayt (a.s.). It has thus come that Firon, Haman and Qaroon are the first, second and third (caliphs) and that Samri of this Ummat is the second fellow and the calf is the first one because in Quran there are many verses whose beginning portion is about one and the last portion about some other.

71 The writer says: This explanation is absolutely clear because asking the believers to enter Islam is meaningless, therefore it is addressed to the group that has faith in the Prophet so that whatever orders he gives they would follow it and the best thing Allah and His Messenger has advised is the Wilayat of Ahlul Bayt (a.s.) which is the condition for acceptance of all deeds and the door for all the sciences. Or it may be addressed to the hypocrites who apparently declared faith and inwardly refused the Wilayat of Amirul Momineen (a.s.) and all the commands and sayings of the Holy Prophet (s.a.w.s.) and did not bring faith on all those things, especially the Wilayat of Amirul Momineen (a.s.).

72 The writer says: It can be explained in the way that when the pronoun is pointing towards the hypocrites, it means that even if apparently they accept the Imamate of Ali Ibne Abi Talib (a.s.) you accept their apparent condition, although you know that they are hypocrites and they are pretending.

73 The writer says: It is possible that it means that we are the ‘Kalimah’ and our Wilayat which was presented to the Prophets may be the other word or it may refer to the help that Allah had promised and it includes our help because our help is the help of the Messenger of Allah and in the last times Allah would help us against the enemies.

74 The writer says: This explanation is more appropriate because after this Allah says: I made you an Imam of the people. Ibrahim said: My Lord! Also make Imams from my progeny. Allah said: This covenant of Imamat would not reach the unjust. It means only those of your progeny are made Imams who are infallible. Therefore the verse would mean that Allah informed Ibrahim of the Imamate of the Imams or about the bestowing of Imamat and Ibrahim completed it; that is he asked Imamat for his progeny and Allah gave him the good news that He would make all the infallible ones from his progeny as Imams till Hazrat Qaem (a.s.). Therefore the verse can be interpreted in this way without any problem. On the basis of this explanation it is possible that the pronoun ‘he completed’ may refer to Allah. That is Allah completed the Imamate till the last, that is till the Qaem Aale Muhammad (a.s.). 75 The writer says: The apparent meaning of ‘words of Allah’ also point to the holy Imams (a.s.). As Ali Ibne Ibrahim has narrated it means the holy Imams (a.s.) and this is according to the explanation of the verse, because the battle of Badr was won at the hands of the Holy Prophet (s.a.w.s.) and Amirul Momineen (a.s.) as mentioned in the chapter of war.

76 The writer says: From this verse and from authentic traditions from Shias and Ahle Sunnat it is apparent that to respect the Prophet (s.a.) and the Guiding Imams (a.s.) in their lifetime or after their passing away is obligatory. In the same way it is obligatory to accord respect to all those things that are associated with them like their Mausoleums and their tomb enclosures (Zarih), their relics, sayings, descendants and the Sayyids who follows their way and the narrators of their traditions and the scholars of their sciences, because their respect is due to the respect of those noble personages.

77 The writer says: The Holy Quran was revealed in Arabic and the Arabic language is based on idiom and metaphors, and any spoken or written matter that does not have any idiom, metaphor and simile etc. is not considered eloquent. The Holy Prophet (s.a.w.s.) and the holy Imams (a.s.) also spoke like this. The non-Arabic languages also depend upon this. Therefore it is said, that such and such person's mouth is with the people that is such and such person is respected among the people. Face is used to denote direction and hand mostly denotes blessings, as Arabs say that a person's hand is over someone. That is such and such person is getting benefits from the other. Hand refers to power and strength, that a person has prepared his hand means that the person has acquired strength. In the same way the holy Imams (a.s.) are the face of Allah; that is Allah honours them just as the face is most honourable among all the parts of the body. Also when a person goes towards another, he goes with his face towards him. In the same way those who desire the path of Allah and His nearness should come through them. Also these people are the direction and Allah has ordered the people that they should go towards them and everything would be destroyed except their religion and way. 'Ain' denotes the eyes, a spy and also being concerned with everything. These holy people are the eyes of Allah. It means they are looking at the people and are witnesses of their deeds. Just as a person sees with his eyes and comes to know about the situation, in the same way Allah has authorized them over the people and they know their conditions and supervise them on behalf of Allah. It means they are chosen by Allah. That is why Ibne Athir has narrated from the Ahle Sunnat scholars that a man was staring at Muslim women during the Tawaf. Amirul Momineen (a.s.) slapped him and he complained to Umar who said: An eye from the eyes of Allah has beaten you rightly. Ibne Athir said that it means he was one of the chosen ones of Allah. Also it is said that they are blessing and mercy of Allah for the creatures or the purified power of Allah. They are the side of Allah from the aspect that they are from Allah's side. That Allah has ordered the creatures that they must go towards them. They are the nearest ones to Allah from amongst all the creatures and one who wants to be near to Allah, should acquire their nearness and follow them. Kafami has narrated from Imam Baqir (a.s.) that 'Janbullah' means that no one is nearer to Allah than the Holy Prophet (s.a.w.s.), and no one is nearer to the Prophet than Ali (a.s.), who is his successor. Thus in the nearness of Allah they are as if they are at His side. As mentioned in the Holy Quran: "Woe upon me that I didn't acquire the Wilayat of the friends of Allah." It is said that the holy Imams (a.s.) are the door of Allah, because Allah is unseen due to the holiness of His self and He manifested His Prophets and their successors for the people and gave His knowledge to them so that people may get His Ma'refat (recognition) and whatever is needed by them of the commands and the prohibition from them. That is why they are called the doors of Allah and are His supervisors and protectors, because the Holy Prophet (s.a.w.s.) has taught all knowledge and wisdom to Amirul Momineen (a.s.) and said: I am the city of knowledge and Ali (a.s.) is its gate and Allah has made incumbent the obedience of Imam Ali (a.s.) as mentioned in the incident of Bani Israel that: Enter the gate with humility and respect and say: 'Erase all our sins' so that I can forgive your sins and I am going to reward the good people very soon. And the Prophet said about his Ahlul Bayt (a.s.): My progeny in this Ummat are like the gate of Bani Israel. That is why "Ummat" refers to that Ummat, that people should follow, and respect them. Then he said that 'good people' refers to those who do not doubt the status and position of this gate and at another place Allah says: Enter the houses through their doors. Doors refers to the holy Imams (a.s.) who are the houses of knowledge and mines of wisdom and they are the doors of Allah and the source (Wasilah) to reach Allah and they are those who invite towards Paradise till the day of the Judgement and they guide towards Him.

78 The writer says: This translation is possible with two explanations: (i) First: Allah has mentioned the stories of earlier Prophets in Quran for this nation and many traditions state that whatever has occurred in Bani Israel would also happen in this nation; and many traditions state the example of Hitta of Bani Israel. It means just as they were commanded to enter from the door and show humility and prostrate and whoever did not do so was punished. In the same way is the Wilayat of Ahlul Bayt for this nation. Those who accept their Wilayat (Mastership), respect and obey them would get salvation and one

who does not do so would be chastised. The punishment of the past nations was apparent and the punishment of this Ummat will be misguidance and they would be deprived of good fortune and all types of calamities would befall them like killing, plunder and other such things and there would be difference amongst the people and other types of calamities will come upon them which came to them due to the enmity with Ahlul Bayt (a.s.).

(ii) Second: It is possible that Bani Israel duly accepted the Wilayat Ahlul Bayt (a.s.). As the *Tafsir* of Imam Hasan Askari (a.s.) mentions on the explanation of this verse that the creator of the world had taken the allegiance of the Wilayat of Muhammad (s.a.w.s.) and Ali (a.s.) and the Ahlul Bayt (a.s.) from Bani Israel. When they were saved from the desert of Tiya the Almighty commanded them to enter the gate of Areeha in Syria. They reached the gate of the city and saw that the pictures of Prophet Muhammad and Ali (peace be upon them) were fixed on the gate and the gate was very wide and high. So the Almighty ordered them that when they enter they should bow down to accord respect to these lofty personalities and to renew their allegiance, which I have taken from you. And say: Our Lord! We have performed the prostration of respect for Muhammad and Ali (a.s.) and we have renewed their Wilayat. Therefore You erase my sins and forgive my mistakes. Then I would forgive your past sins. And for the one who has not committed any sin, and would remain steadfast on their Wilayat and love, I would increase his rewards. But most of them did not obey My command and said that it was a joke upon them. Why should we bow down when the gate is so high? And why should we accord respect to those whom we have never seen? Then they turned their backs to the gate and entered it in this manner, and instead of saying Hitta (forgiveness), they uttered Hanta (red wheat) and entered it. Or what we have achieved is better than that which is being made incumbent for us. Then the Almighty sent on them from the heavens the punishment He had fixed for them due to which a hundred and twenty thousand of them perished in a single day of plague and they were such that the Almighty knew they would neither believe nor a believer would be born from their progeny. The tradition ends here. On the basis of these two verses there is no need of any other explanation.

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