

‘Wilayah (Wilayat) - Its Meanings

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Abbreviations:

saww: - Sal lal la ho Allay hay **Wa** Aal lay he **Wasallam**

azwj: - Az Za **Wa** Jalla

asws: - Allay hay Salawat-o-**Wass** **Salam**

ra: - Razi Allah^{azwj}

la: - Laan Allah^{azwj}

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ، وَسَلَامٌ تَسْلِيمًا.

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

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنِ أَعْدَاءَهُمْ أَجْمَعِينَ

Introduction:

Wilayah is the soul of our religion, we frequently refer to it, but what does it mean in terms of fulfilling our obligations towards it- as per Divine Expectations? For example, in a Hadeeth, Imam^{asws} says:

حَدَّثَنِي الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ الزِّيَادِيِّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ قَالَ حَدَّثَنَا أَبَانُ بْنُ عُثْمَانَ عَنْ فُضَيْلٍ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ عَلَى الصَّلَاةِ وَ الزَّكَاةِ وَ الصَّوْمِ وَ الْحَجِّ وَ الْوَلَايَةِ وَ لَمْ يُنَادَ بِشَيْءٍ كَمَا تُودَى بِالْوَلَايَةِ .

Al Husayn Bin Muhammad Al Ashary narrated to me, from Moalla Bin Muhammad Al Ziyadi, from Al Hassan Bin Ali Al Washa who said, 'Aban Bin Usman narrated to us, from Fuzayl Bin Abu Hamza,

(It has been narrated) from Abu Ja'far^{asws} having said: '*Islām* is built upon five (Pillards) – Upon the *Salāt*, and the *Zakāt*, and the *Soām* (Fasts), and the *Hajj*, and the *Wilayah*, and we^{asws} do not call (emphasise) with anything like what we^{asws} called (have emphasised) with the *Wilayah*'.¹

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ جُمُهورٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ أَبِي زَيْدٍ الْحَلَّالِ عَنْ عَبْدِ الْحَمِيدِ بْنِ أَبِي الْعَلَاءِ الْأَزْدِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ فَرَضَ عَلَى خَلْقِهِ خَمْسًا فَرَحَّصَ فِي أَرْبَعٍ وَ لَمْ يُرَحَّصْ فِي وَاحِدَةٍ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Jamhour, from Fazalat Bin Ayoub, from Abu Zayd Al Hallali, from Abdul Hameed Bin Abu Al A'ala Al Azdy who said,

'I heard Abu Abdullah^{asws} saying that Allah^{azwj} Mighty and Majestic Imposed five (matters) upon His^{azwj} creatures, so He^{azwj} has (Given them an) allowance (relaxation) regarding four, but did not (Given them an) allowance regarding one (Al-Wilayah)'.²

¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 13 H 1

² Al Kafi V 2 – The Book Of Belief and Disbelief CH 13 H 12

عَنْهُ عَنْ أَبِي الْجَارُودِ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) يَا ابْنَ رَسُولِ اللَّهِ هَلْ تَعْرِفُ مَوَدَّتِي لَكُمْ وَ انْقِطَاعِي إِلَيْكُمْ وَ مُوَالَاتِي إِيَّاكُمْ قَالَ فَقَالَ نَعَمْ قَالَ فَقُلْتُ فَإِنِّي أَسْأَلُكَ مَسْأَلَةً تُجِيبُنِي فِيهَا فَإِنِّي مَكْفُوفُ الْبَصَرِ قَلِيلُ الْمَشْيِ وَ لَا أَسْتَطِيعُ زِيَارَتَكُمْ كُلَّ حِينٍ قَالَ هَاتِ حَاجَتَكَ قُلْتُ أَخْبِرْنِي بِدِينِكَ الَّذِي تَدِينُ اللَّهُ عَزَّ وَ جَلَّ بِهِ أَنْتَ وَ أَهْلُ بَيْتِكَ لِأَدِينُ اللَّهَ عَزَّ وَ جَلَّ بِهِ

From him, from Abu Al Jaroud who said,

‘I said to Abu Ja’far^{asws}, ‘O son^{asws} of Rasool-Allah^{saww}! Do you^{asws} recognise my cordiality for you^{asws} and my cutting-off (from others) towards you^{asws} and my Wilayah for you^{asws}?’ So he^{asws} said: ‘Yes’. So I said, ‘So I would like to ask you^{asws} a question. You^{asws} answer me regarding it, for I am blind of vision, and little (ability for) walking, and are not able to visit you^{asws} except every now and then’. He^{asws} said: ‘Ask for your need’.

I said, ‘Inform me of your^{asws} Religion which you^{asws} are making it to be as a Religion of Allah^{azwj} Mighty and Majestic with, you^{asws} and your^{asws} family, as a Religion of Allah^{azwj} Mighty and Majestic with’.

قَالَ إِنْ كُنْتُ أَقْصَرْتُ الْخُطْبَةَ فَقَدْ أَعْظَمْتَ الْمَسْأَلَةَ وَ اللَّهُ لَأُعْطِيَنَّكَ دِينِي وَ دِينَ آبَائِي الَّذِي تَدِينُ اللَّهُ عَزَّ وَ جَلَّ بِهِ شَهَادَةً أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ الْإِفْرَازَ بِمَا جَاءَ بِهِ مِنْ عِنْدِ اللَّهِ وَ الْوَلَايَةَ لَوْلِيِّنَا وَ الْبِرَاءَةَ مِنْ عَدُوِّنَا وَ التَّسْلِيمَ لِأَمْرِنَا وَ انْتِظَارَ قَائِمِنَا وَ الْاجْتِهَادَ وَ الْوَرَعَ .

The Imam^{asws} said: ‘Even though you have asked a short question but it spans over an extensive (subject). (However) by Allah^{azwj}! I^{asws} will give you my^{asws} Religion and the Religion of my^{asws} forefathers^{asws} which we^{asws} have embraced to be as a Religion of Allah^{azwj} Mighty and Majestic with – The testimony that there is no god except for Allah^{azwj} and that Muhammad^{saww} is Rasool^{saww} of Allah^{azwj}, and the acknowledgement with whatever he^{saww} came with from the Presence of Allah^{azwj}, and the Wilayah - to befriend us^{asws} (the 12 Imams^{asws}) and disavow from our^{asws} enemies, and the submission to our^{asws} command, and awaiting our^{asws} Qaim^{asws}, and ‘الاجتهاد وَ الْوَرَعَ’ the striving (hard work to fulfil religious obligations) and the piety (Fearing Allah^{azwj}).³

عَنْهُ عَنْ أَبِيهِ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يُسْأَلُ الْمَيِّتُ فِي قَبْرِهِ عَنْ خَمْسٍ عَنْ صَلَاتِهِ وَ زَكَاتِهِ وَ حَجِّهِ وَ صِيَامِهِ وَ وَلَايَتِهِ إِيَّانَا أَهْلَ الْبَيْتِ فَتَقُولُ الْوَلَايَةُ مِنْ جَانِبِ الْقَبْرِ لِلْأَرْبَعِ مَا دَخَلَ فِيكَ مِنْ نَقْصٍ فَعَلَيْ تَمَامِهِ .

From him, from his father, raising it, said,

‘Abu Abdullah^{asws} said: ‘The deceased would be questioned in his grave about five – about his Salāt, and his Zakat, and his Hajj, and his Fasts, and his Wilayah of us^{asws}, the People^{asws} of the Household. So the ‘Wilayah’ would be saying from the side of the grave, to the other four: ‘Whatever enters, and it happens to be deficient, so it would be upon me to complete it’.⁴

³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 13 H 1

⁴ Al Kafi V 3 – The Book Of Funerals CH 86 H 15

Wilayah From the Holy Quran:

Allah^{azwj} Says in the famous Verse of Wilayah (5:55):

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ
{5:55}

But rather, your Guardian is Allah, and His Rasool, and those who are believing, those who are establishing the Salāt and are giving the Zakat while they are performing Ruku [5:55]

The interpretation of Verse 5:55 is included in the Appendix I.

The concept of ‘Wali’ (to whom one must submit – A Divine Imam^{asws}) and the ‘Wilayah’ (expression of submission) is exquisitely explained in the ‘Verse of Kursi’ (2:257), as the one who follows Allah^{azwj}, Allah^{azwj} Brings him to ‘Noor’ (Divine Light- Imam^{asws}) from the ‘Zullumaat’ (darkness of the falsehood) and those who are (already) in the ‘Noor’ (Light of Wilayah of a Divine Imam^{asws}) but if they start to diverge away, by following other than those who are not appointed by Allah^{azwj} are removed from the ‘Noor’ and become eternal inhabitants of Fire.

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ ۚ أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ
{2:257}

Allah is the Guardian of those who believe. He Extracts them from the (multitude of) darkness into the Light; and (as for) those who are committing Kufr, their guardian is the tyrant who extracts them from the Light into the (multitude of) darkness; these are the inmates of the Fire; they would be in it eternally [2:257]

The word “وَلِيٌّ” in the above Verse (2:257) means ‘Guardian/authority’ who has to be followed. For further explanation/interpretation of the Verse is given in Appendix II.

Introducing the ‘Wilayat’ to the Momineen:

ثم قال علي بن إبراهيم: حدثنا أبو القاسم، قال: حدثنا محمد بن عباس، قال: حدثنا عبد الله بن موسى، قال: حدثنا عبد العظيم بن عبد الله الحسيني، قال: حدثنا عمر بن رشيد، عن داود بن كثير، عن أبي عبد الله (عليه السلام)، في قول الله عز و

جل: قُلْ لِلَّذِينَ آمَنُوا يَغْفِرُوا لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ اللَّهِ، قال: قل للذين مننا عليهم بمعرفتنا أن يعرفوا الذين لا يعلمون، فإذا عرفوهم فقد غفروا لهم».

Then Ali Bin Ibrahim said, 'Abu Al-Qasim narrated to us, from Muhammad Bin Abbas, from Abdullah Bin Musa, from Abdul Azeem Bin Abdullah Al-Hasny, from Umra Bin Rasheyd, from Dawood Bin Kaseer,

Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **Say to those who believe, they should be seeking Forgiveness for those who do not hope for the days of Allah [45:14]**, Imam^{asws} said: 'Say to those whom we^{asws} have conferred (granted) our^{asws} Wilayah upon, that they should make it (Wilayah) recognise for those who lack its understanding. So when they do make others (with Eman) understand it (Wilayah), so they have sought Forgiveness for themselves'.⁵

The Scope of the Wilayah:

Amir-ul-Momineen^{asws} says, while introducing the qualities and scope of a 'Wali' (Wilayah of a Divine Imam^{asws}) to one of his^{asws} companions named 'Tairq' in a sermon:

الْبُرْسِيُّ فِي مَشَارِقِ الْأَنْوَارِ عَنْ طَارِقِ بْنِ شَهَابٍ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ قَالَ: يَا طَارِقُ الْإِمَامُ كَلِمَةُ اللَّهِ وَ حُجَّةُ اللَّهِ وَ وَجْهُ اللَّهِ وَ نُورُ اللَّهِ وَ حِجَابُ اللَّهِ وَ آيَةُ اللَّهِ يَخْتَارُهُ اللَّهُ وَ يَجْعَلُ فِيهِ مَا يَشَاءُ وَ يُوجِبُ لَهُ بِذَلِكَ الطَّاعَةَ وَ الْوَلَايَةَ عَلَى جَمِيعِ خَلْقِهِ فَهُوَ وَلِيُّهُ فِي سَمَواتِهِ وَ أَرْضِهِ أَخَذَ لَهُ بِذَلِكَ الْعَهْدَ عَلَى جَمِيعِ عِبَادِهِ فَمَنْ تَقَدَّمَ عَلَيْهِ كَفَرَ بِاللَّهِ مِنْ فَوْقِ عَرْشِهِ فَهُوَ يَفْعَلُ مَا يَشَاءُ وَ إِذَا شَاءَ اللَّهُ شَاءَ

"O Tariq! The Imam^{asws} is the 'Kalima-tul-Allah' Words of Allah^{azwj}; 'Hujat-ul-Allah' the Proof of Allah^{azwj}; 'Wajh-Allah' the Direction to Allah^{azwj}; 'Noor-Allah' the Light of Allah^{azwj}; 'Hijab-Allah' the Veil of Allah^{azwj} and 'Ayat-Allah' the Sign of Allah^{azwj}.

He^{asws} is Chosen by Allah^{azwj} who bestows onto him^{asws} whatever qualities He^{azwj} chooses, and Makes it compulsory on all His^{azwj} creatures to obey him-the Imam^{asws}.

Thus, he^{asws} is Allah^{azwj}'s Appointed Ruler in the Heavens and on the earth. Allah^{azwj} has Taken a covenant regarding this from all His^{azwj} servants. Whosoever, precedes the Imam^{asws} has denied established Kingdom of Allah^{azwj}. An Imam^{asws} can act as he^{asws} finds it appropriate; however his^{asws} actions only correspond to the Will of Allah^{azwj}.

فَهِىَ مَرْتَبَةٌ لَا يَنَالُهَا إِلَّا مَنْ اخْتَارَهُ اللَّهُ وَ قَدَّمَهُ وَ وَلَّاهُ وَ حَكَّمَهُ فَالْوَلَايَةُ هِيَ حِفْظُ الثُّغُورِ وَ تَدْيِيرُ الْأُمُورِ وَ تَعْدِيدُ الْأَيَّامِ وَ الشُّهُورِ⁶

⁵ تفسير القمّي 2: 294.

⁶ (4) في نسخة: [و هي بعدد الأيام و الشهور] و لعله مصحف: و هي بعدد الشهور.

The Imamate is a station that none can reach except those whom Allah^{azwj} has Chosen and has Given them precedence (over others), investing them with the authority to Rule and to Judge (on behalf of Allah^{azwj}).

Thus, ‘Wilayah’ is no other than safeguarding people from danger and disaster and the management of their all affairs (to fulfil their all kinds of needs), (even down to) demarcating (defining) the days and months.

وَ إِنَّ اللَّهَ لَمْ يَخْلُقْ أَحَدًا إِلَّا وَ أَخَذَ عَلَيْهِ الْإِقْرَارَ بِالْوَحْدَانِيَّةِ وَ الْوَلَايَةِ لِلذُّرِّيَّةِ الرَّكِيَّةِ وَ الْبِرَاءَةِ مِنْ أَعْدَائِهِمْ وَ إِنَّ الْعَرْشَ لَمْ يَسْتَقِرَّ حَتَّى كُتِبَ عَلَيْهِ بِالنُّورِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ عَلِيٌّ وَلِيُّ اللَّهِ.

In fact, Allah^{azwj} did not create anything until He^{azwj} Made them declare the oneness (of Allah^{azwj}), the ‘Wilayah’ of the pure progeny^{asws} and revulsion (dislike) for their^{asws} enemies. The Throne (of Allah^{azwj}) did not attain stability until it was inscribed with Divine Noor (Light); There is no deity except Allah^{azwj}, Muhammad^{saww} is the Messenger of Allah^{azwj}, and Ali^{asws} is the Wali of Allah^{azwj}. (complete Hadith-e-Tariq is cited in Appendix III).

The Obligations of Wilayah:

أَخْبَرَنَا الشَّيْخُ أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ الْحُسَيْنِ بْنِ بَابُوَيْهِ رَحِمَهُمُ اللَّهُ عَنْ عَمِّهِ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ أَبِيهِ الْحَسَنِ بْنِ الْحُسَيْنِ عَنْ عَمِّهِ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ بَابُوَيْهِ رَحِمَهُمُ اللَّهُ تَعَالَى قَالَ: حَدَّثَنِي سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ صَفْوَانَ عَنْ خَيْثَمَةَ الْجُعْفِيِّ قَالَ:

It was informed to us by the Sheykh Abu Muhammad Al Hassan Bin Al Husayn Bin Babuwayh, from his uncle Muhammad Bin Al Hassan, from his father Al Hassan Bin Al Husayn, from his uncle Abu Ja'far Muhammad Bin Ali Bin Al Husayn Bin Babuwayh, from Sa'ad Bin Abdullah, from Yaqoub Bin Yazeed, from Muhammad Bin Abu Umeyr, from Safwan, from Khaysama Al Ju'fy who said,

دَخَلْتُ عَلَى الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ ع وَ أَنَا أُرِيدُ الشُّحُوصَ فَقَالَ أُنْبِئْ مَوَالِينَ السَّلَامِ وَ أَوْصِهِمْ بِتَقْوَى اللَّهِ وَ أَنْ يَعُودَ غَنِيَّهُمْ فَقِيرَهُمْ وَ قُوَّتُهُمْ ضَعِيفَهُمْ وَ أَنْ يَعُودَ صَحِيحُهُمْ مَرِيضَهُمْ وَ أَنْ يَشْهَدَ حَيْثُ هُمْ جَنَازَةَ مَيِّتِهِمْ وَ أَنْ يَتَلَقَّوْا فِي بُيُوتِهِمْ فَإِنَّ لِقَاءَ بَعْضِهِمْ بَعْضًا حَيَاةٌ لَأَمْرًا رَحِمَ اللَّهُ أَمْرًا أَحْيَا أَمْرَنَا

‘I went over to Al-Sadiq Ja’far^{asws} Bin Muhammad^{asws} and I was there among many people. So he^{asws} said: ‘Deliver the greetings to our^{asws} friends and advise them with the fear of Allah^{azwj} and that their rich ones should be assisting their poor ones, and their strong ones (assisting) their weak ones, and that their well ones should be assisting their sick ones, and their living ones should be attending the funeral of their dead ones, and they should be meeting each other in their houses, for their meeting each other is a revival of our^{asws} matter. May Allah^{azwj} have Mercy on the one who revives our^{asws} matter.

يَا خَيْثَمَةُ إِنَّا لَا نُغْنِي عَنْكُمْ مِنَ اللَّهِ شَيْئًا إِلَّا بِالْعَمَلِ وَ إِنَّ وَلَا بَتْنَا لَا تُنَالُ إِلَّا بِالْوَرَعِ وَ إِنَّ أَشَدَّ النَّاسِ حَسْرَةً يَوْمَ الْقِيَامَةِ مَنْ وَصَفَ عَدْلًا ثُمَّ يُخَالِفُهُ إِلَى غَيْرِهِ.

O Khaysama! We^{asws} cannot make you needless of anything from Allah^{azwj} except by the deeds, and that our^{asws} Wilayah cannot be attained except with the devoutness, and that the one with the most intense of regrets on the Day of Judgment would be the one who describes justice, then opposes it with something else'.⁷

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ سَالِمٍ وَ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ جَمِيعاً عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ قَالَ لِي يَا جَابِرُ أَ يَكْتَفِي مَنِ انْتَحَلَ التَّشْيِيعَ أَنْ يَقُولَ بِحُبِّنَا أَهْلَ الْبَيْتِ فَوَ اللَّهُ مَا شِيعَتُنَا إِلَّا مَنْ اتَّقَى اللَّهَ وَ أَطَاعَهُ وَ مَا كَانُوا يُعْرِفُونَ يَا جَابِرُ إِلَّا بِالتَّوَّاضِعِ وَ التَّخَشُّعِ وَ الْأَمَانَةِ وَ كَثْرَةِ ذِكْرِ اللَّهِ وَ الصَّوْمِ وَ الصَّلَاةِ وَ الْبِرِّ بِالْأَوْلَادَيْنِ وَ التَّعَاهُدِ لِلْجِيرَانِ مِنَ الْفُقَرَاءِ وَ أَهْلِ الْمَسْكِنَةِ وَ الْعَارِمِينَ وَ الْأَيْتَامِ وَ صِدْقِ الْحَدِيثِ وَ تِلَاوَةِ الْقُرْآنِ وَ كَفِّ الْأَلْسُنِ عَنِ النَّاسِ إِلَّا مِنْ خَيْرٍ وَ كَانُوا أَمَنَاءَ عَشَائِرِهِمْ فِي الْأَشْيَاءِ

Abu Ali Al Ashary, from Muhammad Bin Salim, and Ahmad Bin Abu Abdullah, from his father, altogether from Ahmad Bin Al Nazar, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} having said: 'O Jabir! Is he content, the one who is posing as the Shia that he is speaking of his love for us^{asws}, the People^{asws} of the Household? By Allah^{azwj}! He is not our^{asws} Shia except for the one who fears Allah^{azwj} and obeys Him^{azwj}, and they (the Shia) would not be recognised, O Jabir, except with the devotion (in worship), and the humbleness, and the trustworthiness, and frequency of the Mention of Allah^{azwj}, and the Fasting, and the *Salāt*, and the righteousness with the parents, and the commitment with the neighbours from the poor ones, and the destitute, and the indebted ones, and the orphans, and the truthfulness of the narrations, and the recitation of the Quran, and restraining of the tongues from the people except from goodness, and being trusted by their clan regarding the things (all kind of matters)'.⁷

قَالَ جَابِرٌ فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ مَا نَعْرِفُ الْيَوْمَ أَحَدًا يَحْذِرُ الصِّفَةَ فَقَالَ يَا جَابِرُ لَا تَذْهَبَنَّ بِكَ الْمَذَاهِبُ حَسْبُ الرَّجُلِ أَنْ يَقُولَ أُحِبُّ عَلِيًّا وَ أَتَوَلَّاهُ ثُمَّ لَا يَكُونُ مَعَ ذَلِكَ فَعَالًا فَلَوْ قَالَ إِنِّي أُحِبُّ رَسُولَ اللَّهِ فَرَسُولُ اللَّهِ (صلى الله عليه وآله) خَيْرٌ مِنْ عَلِيٍّ (عَلَيْهِ السَّلَام) ثُمَّ لَا يَتَّبِعُ سِيرَتَهُ وَ لَا يَعْمَلُ بِسُنَّتِهِ مَا نَفَعَهُ حُبُّهُ إِلَّا شَيْئاً

Jabir said, 'So I said, 'O son^{asws} of Rasool-Allah^{saww}! We do not recognise today anyone with these characteristics'.

So he^{asws} said: 'O Jabir! Do not (let) the (other) doctrines (sects) go away with you. The man reckons that he is speaking the love for Ali^{asws}, and being in his^{asws} Wilayah, then he does not happen to be with that in deeds. So if he were to say, 'I love Rasool-Allah^{saww}', so Rasool-Allah^{saww} (is before) Ali^{asws} (regarding) 'خَيْرٌ' (Wilayah) then he does not follow his^{saww} way, and does not act by his^{saww} Sunnah, his love for him^{saww} would not benefit him anything.

⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 77 H 2, Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 3 H 35

فَاتَّقُوا اللَّهَ وَاعْمَلُوا لِمَا عِنْدَ اللَّهِ لَيْسَ بَيْنَ اللَّهِ وَبَيْنَ أَحَدٍ قَرَابَةٌ أَحَبُّ الْعِبَادِ إِلَى اللَّهِ عَزَّ وَجَلَّ وَ أَكْرَمُهُمْ عَلَيْهِ أَتْقَاهُمْ وَ أَعْمَلُهُمْ بِطَاعَتِهِ يَا جَابِرُ وَ اللَّهُ مَا يُتَقَرَّبُ إِلَى اللَّهِ تَبَارَكَ وَ تَعَالَى إِلَّا بِالطَّاعَةِ وَ مَا مَعَنَا بَرَاءَةٌ مِنَ النَّارِ وَ لَا عَلَى اللَّهِ لِأَحَدٍ مِنْ حُجَّةٍ مَنْ كَانَ لِلَّهِ مُطِيعاً فَهُوَ لَنَا وَليٌّ وَ مَنْ كَانَ لِلَّهِ عَاصِياً فَهُوَ لَنَا عَدُوٌّ وَ مَا تُنَالُ وَلَا يُتَنَالُ إِلَّا بِالْعَمَلِ وَ الْوَرَعِ .

Therefore, fear Allah^{azwj} and work for what is in the Presence of Allah^{azwj}. There is no relationship between Allah^{azwj} and anyone. The most Beloved of the servants to Allah^{azwj} Mighty and Majestic and the most prestigious to Him^{azwj} is the most pious of them, the most (hard) working of them in His^{azwj} obedience. O Jabir! By Allah^{azwj}! One cannot get closer to Allah^{azwj} Blessed and High except with the obedience. And what is the meaning of the freedom from the Fire, and there is no argument for anyone against Allah^{azwj}. The one who was obedient to Allah^{azwj} so he would be a friend of ours^{asws}, and the one who was disobedient to Allah^{azwj}, so he would be an enemy of ours^{asws}; **and you cannot attain our^{asws} 'Wilayah' except with the deeds and the piety'.⁸**

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ بْنِ سَمَاعَةَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبَانَ عَنْ عَمْرِو بْنِ خَالِدٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ يَا مَعْشَرَ الشَّيْعَةِ شَيْعَةُ آلِ مُحَمَّدٍ كُونُوا التُّمَرَةَ الْوُسْطَى يَرْجِعُ إِلَيْكُمْ الْعَالِي وَ يَلْحَقُ بِكُمْ النَّالِي فَقَالَ لَهُ رَجُلٌ مِنَ الْأَنْصَارِ يُقَالُ لَهُ سَعْدٌ جَعَلْتُ فِذَاكَ مَا الْعَالِي قَالَ قَوْمٌ يَقُولُونَ فِينَا مَا لَا نَقُولُهُ فِي أَنْفُسِنَا فَلَيْسَ أُولَئِكَ مِنَّا وَ لَسْنَا مِنْهُمْ قَالَ فَمَا النَّالِي قَالَ الْمُرْتَادُ يُرِيدُ الْخَيْرَ يُبْلَغُهُ الْخَيْرُ يُوجِرُ عَلَيْهِ

Humejd Bin Ziyad, from Al Hassan Bin Muhammad Bin Sama'at, from one of his companions, from Aban, from Amro Bin Khalid,

(It has been narrated) from Abu Ja'far^{asws} having said: 'O group of Shia, the Shia of the Progeny^{asws} of Muhammad^{saww}! Take a central position. The exaggerator would return to you and the 'Ta'aly' would catch up with you'.

So a man from the Helpers called Sa'ad, said, 'May I be sacrificed for you^{asws}! What is the exaggerator?' The Imam^{asws} said: 'People who are saying regarding us^{asws} (that which) we^{asws} are not saying regarding ourselves^{asws}. So those are not from us^{asws} and we^{asws} are not from them'. He (Sa'ad) asked, 'So what is the 'النَّالِي' 'Ta'aly'?' He^{asws} said: The one intending the goodness and (eventually) goodness reaches it and he is Recompensed upon it'.

ثُمَّ أَقْبَلَ عَلَيْنَا فَقَالَ وَ اللَّهُ مَا مَعَنَا مِنَ اللَّهِ بَرَاءَةٌ وَ لَا بَيْنَنَا وَ بَيْنَ اللَّهِ قَرَابَةٌ وَ لَا لَنَا عَلَى اللَّهِ حُجَّةٌ وَ لَا نَتَقَرَّبُ إِلَى اللَّهِ إِلَّا بِالطَّاعَةِ فَمَنْ كَانَ مِنْكُمْ مُطِيعاً لِلَّهِ تَنَفَّعَهُ وَلَا يُتَنَالُ وَ مَنْ كَانَ مِنْكُمْ عَاصِياً لِلَّهِ لَمْ تَنَفَّعْهُ وَلَا يُتَنَالُ وَلَا يُتَنَالُ إِلَّا بِالْعَمَلِ وَ يُحْكَمُ لَا تَعْتَرُوا .

Then Imam^{asws} turned to face us and he^{asws} said: 'By Allah^{azwj}! There is no freedom (from the Fire) with us^{asws} from Allah^{azwj}, nor is there between us^{asws} and Allah^{azwj} a relationship, nor is there an argument for us^{asws} against Allah^{azwj}, nor do we^{asws} get closer to Allah^{azwj} except by obedience. So the one from you who was obedient to Allah^{azwj}, our^{asws} **Wilayah would benefit him. But the one from you who was disobedient to Allah^{azwj}, our^{asws} Wilayah**

⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 36 H 3

would not benefit him. Woe be unto you! Do not be deceived. Woe be unto you! Do not be deceived’.⁹

The Blessings of ‘Wilayah’:

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ إِسْحَاقَ بْنِ يَزِيدَ عَنْ مِهْرَانَ عَنْ أَبَانَ بْنِ تَغْلِبَ وَ عِدَّةٍ قَالُوا كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ (عليه السلام) جُلُوسًا فَقَالَ (عليه السلام) لَا يَسْتَحِقُّ عَبْدٌ حَقِيقَةَ الْإِيمَانِ حَتَّى يَكُونَ الْمَوْتُ أَحَبَّ إِلَيْهِ مِنَ الْحَيَاةِ وَ يَكُونَ الْمَرَضُ أَحَبَّ إِلَيْهِ مِنَ الصَّحَّةِ وَ يَكُونَ الْفَقْرُ أَحَبَّ إِلَيْهِ مِنَ الْغِنَى فَأَنْتُمْ كَذَا فَقَالُوا لَا وَ اللَّهُ جَعَلَنَا اللَّهُ فِدَاكَ وَ سَقَطَ فِي أَيْدِيهِمْ وَ وَقَعَ الْيَأْسُ فِي قُلُوبِهِمْ

Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Is'haq Bin Yazeed, from Mahraan, from Abaan Bin Taglub, and a number who said:

We were seated in the presence of Abu Abdullah^{asws}, so he^{asws} said; ‘A servant does not become deserving of the true Eman (belief) until the death becomes more beloved to him than the life, and the illness becomes more beloved to him than the health, and the poverty becomes more beloved to him than the richness. So are you all like this?’ So we said, ‘No, by Allah^{azwj}! May Allah^{azwj} Make us to be sacrificed for you^{asws}’. And (their heads) fell into their hands, and despair filled their hearts.

فَلَمَّا رَأَى مَا دَاخَلَهُمْ مِنْ ذَلِكَ قَالَ أَيْسُرُ أَحَدَكُمْ أَنَّهُ عُمَرَ مَا عُمَرَ ثُمَّ يَمُوتُ عَلَى غَيْرِ هَذَا الْأَمْرِ أَوْ يَمُوتُ عَلَى مَا هُوَ عَلَيْهِ قَالُوا بَلْ يَمُوتُ عَلَى مَا هُوَ عَلَيْهِ السَّاعَةَ قَالَ فَأَرَى الْمَوْتَ أَحَبَّ إِلَيْكُمْ مِنَ الْحَيَاةِ

So when Imam^{asws} saw what had entered into them from that, he^{asws} said: ‘Is it more pleasing for one of you that he lives for as long as he does, then dies upon other than this matter (Al-Wilayah), or he dies what he is upon?’ We said, ‘But, dying what he is at this time’. He^{asws} said: ‘So I^{asws} see that the death is more beloved to you than the life’.

ثُمَّ قَالَ أَيْسُرُ أَحَدَكُمْ أَنْ بَقِيَ مَا بَقِيَ لَا يُصِيبُهُ شَيْءٌ مِنْ هَذِهِ الْأَمْرَاضِ وَ الْأَوْجَاعِ حَتَّى يَمُوتَ عَلَى غَيْرِ هَذَا الْأَمْرِ قَالُوا لَا يَا ابْنَ رَسُولِ اللَّهِ قَالَ فَأَرَى الْمَرَضَ أَحَبَّ إِلَيْكُمْ مِنَ الصَّحَّةِ

Then said: ‘Is it more pleasing for one of you to remain upon what he is and not be struck by anything from these illnesses and the pains until he dies upon other than this matter (Al-Wilayah)’. We said, ‘No, O son^{asws} of the Rasool Allah^{saww}’. He^{asws} said: ‘So I^{asws} see that illness is more beloved to you than the health’.

ثُمَّ قَالَ أَيْسُرُ أَحَدَكُمْ أَنَّ لَهُ مَا طَلَعَتْ عَلَيْهِ الشَّمْسُ وَ هُوَ عَلَى غَيْرِ هَذَا الْأَمْرِ قَالُوا لَا يَا ابْنَ رَسُولِ اللَّهِ قَالَ فَأَرَى الْفَقْرَ أَحَبَّ إِلَيْكُمْ مِنَ الْغِنَى.

⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 36 H 6

Then said: 'Is it more pleasing to one of you that for him should be all that the sun rises upon, and he is upon other than this matter (Al-Wilayah)?' We said, 'No, O son^{asws} of the Rasool Allah^{saww}. He^{asws} said: 'So I^{asws} see that the poverty is more beloved to you than the richness'.¹⁰

– أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ أَبِي الْإِسْعَاقِ عَنْ أَبِي شَيْبَةَ قَالَ صَفْوَانُ وَ لَا أَعْلَمُ إِلَّا أَنِّي قَدْ سَمِعْتُ مِنْ أَبِي شَيْبَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) مَنْ أَحَبَّكُمْ عَلَى مَا أَنْتُمْ عَلَيْهِ دَخَلَ الْجَنَّةَ وَ إِنْ لَمْ يَقُلْ كَمَا تَقُولُونَ.

Abu Ali Al-Ashary, from Muhammad Bin Abdul Jabbar, from Safwaan Bin Yahya, from Abu Al-Yas'a, from Abu Shabl, 'Safwaan said, 'And I do not know except that I have heard from Abu Shabl, that:

Abu Abdullah^{asws} said: 'The one loves you due to what you are upon (Al-Wilayah), would enter the Paradise even if he never said anything similar to what you are saying'.¹¹

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ قَالَ سَمِعْتُ أَبَا الْحَسَنِ (عليه السلام) يَقُولُ لَيْسَ كُلُّ مَنْ قَالَ بِوَلَايَتِنَا مُؤْمِنًا وَ لَكِنْ جُعِلُوا أَنْسَاءً لِلْمُؤْمِنِينَ .

Al Hassan Bin Muhammad, from Moalla Bin Muhammad, from Ahmad Bin Muhammad Bin Abdullah,

(It has been narrated) from Ali son of Ja'far^{asws} who said, 'I heard Abu Al-Hassan^{asws} saying: 'Not everyone who speaks as being with our^{asws} Wilayah is a *Momin*. But, it has been Made to be a comfort for the *Momineen*' (so a Momin does not remain without a company).¹²

Respecting the People of 'Wilayah':

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ مُفَضَّلِ بْنِ عُمَرَ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عليه السلام) مَنْ رَوَى عَلَى مُؤْمِنٍ رَوَايَةً يُرِيدُ بِهَا شَيْنَهُ وَ هَدَمَ مُرُوءَتَهُ لِيَسْقُطَ مِنْ أَعْيُنِ النَّاسِ أَخْرَجَهُ اللَّهُ مِنْ وَلَايَتِهِ إِلَى وَلَايَةِ الشَّيْطَانِ فَلَا يَقْبَلُهُ الشَّيْطَانُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Mufazzal Bin Umar who said,

'Abu Abdullah^{asws} said to me: 'The one who reports upon a *Momin* with a report intending to defame him with it and demolish his personality to drop him from the eyes of the people, Allah^{azwj} would Exit him from His^{azwj} Wilayah to the wilayah of the Satan^{la}, but the Satan^{la} will not accept him'.¹³

¹⁰ Al-Kafi, Vol. 8, H. 14805

¹¹ Al-Kafi, Vol. 8, H. 14815

¹² Al Kafi V 2 – The Book Of Belief and Disbelief CH 100 H 7

¹³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 149 H 1

Sins will Invalidate the Wilayah of a Momin:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ ابْنِ مَحْبُوبٍ عَنْ سَمَاعَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (صَلَوَاتُ اللَّهِ عَلَيْهِ) لَيْسَ بَوْلِي لِي مَنْ أَكَلَ مَالَ مُؤْمِنٍ حَرَاماً .

A number of our companions, from Sahl Bin Ziyad, and Ahmad Bin Muhammad, altogether from Ibn Mahboub, from Sama'at who said,

'Abu Abdullah^{asws} said: 'He is not upon my^{asws} Wilayah, the one who unlawfully consumes the wealth of a Momin'.¹⁴

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَمَّنْ ذَكَرَهُ عَنْ عُبَيْدِ بْنِ زُرَّارَةَ عَنْ مُحَمَّدِ بْنِ مَارِدٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) حَدِيثٌ رَوَيْتُ لَنَا أَنَّكَ قُلْتَ إِذَا عَرَفْتَ فَاعْمَلْ مَا شِئْتَ فَقَالَ قَدْ قُلْتَ ذَلِكَ قَالَ قُلْتُ وَ إِنْ زَنَوْا أَوْ سَرَقُوا أَوْ شَرَبُوا الْخَمْرَ فَقَالَ لِي إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ وَ اللَّهُ مَا أَنْصَفُونَا أَنْ نَكُونَ أَحَدُنَا بِالْعَمَلِ وَ وَضِعَ عَنْهُمْ إِنَّمَا قُلْتُ إِذَا عَرَفْتَ فَاعْمَلْ مَا شِئْتَ مِنْ قَلِيلِ الْخَيْرِ وَ كَثِيرِهِ فَإِنَّهُ يُقْبَلُ مِنْكَ .

Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from the one who mentioned it, from Ubed Bin Zurara, from Muhammad Bin Marid who said,

'I said to Abu Abdullah^{asws}, 'A Hadeeth has been reported to us that you^{asws} said: 'When you recognise (Al-Wilayah) so you can do whatever you so desire to'. So he^{asws} said: 'I^{asws} have said that'. I said, 'And even if they commit adultery, or are stealing, or drinking the wine?' So he^{asws} said to me: 'We are from Allah^{azwj} and to Him^{azwj} we are returning. By Allah^{azwj}! They have not been fair to us^{asws}, that we^{asws} would be Seized with the deed and it has been Dropped from them? But rather, I^{asws} said, 'When you recognise (Al-Wilayah), so do whatever you so desire to, be it from the little goodness and more, for it would be Accepted from you'.¹⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَمْرِو بْنِ أَبِي الْمَقْدَامِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ خَرَجْتُ أَنَا وَ أَبِي حَتَّى إِذَا كُنَّا بَيْنَ الْقَبْرِ وَ الْمِنْبَرِ إِذَا هُوَ بِأَنَاسٍ مِنَ الشَّيْعَةِ فَسَلَّمَ عَلَيْهِمْ ثُمَّ قَالَ إِنِّي وَ اللَّهُ لَأُحِبُّ رِيَاحَكُمْ وَ أَرْوَاحَكُمْ فَأَعِينُونِي عَلَى ذَلِكَ بَوْرَعٍ وَ اجْتِهَادٍ وَ اعْلَمُوا أَنَّ وَلَا يَتَنَا لَا تَنَالُ إِلَّا بِالْوَرَعِ وَ الاجْتِهَادِ وَ مَنْ انْتَمَ مِنْكُمْ بِعَدٍ فَلْيَعْمَلْ بِعَمَلِهِ أَنْتُمْ شِيعَةُ اللَّهِ وَ أَنْتُمْ أَنْصَارُ اللَّهِ وَ أَنْتُمْ السَّابِقُونَ الْأَوَّلُونَ وَ السَّابِقُونَ الْآخِرُونَ وَ السَّابِقُونَ فِي الدُّنْيَا وَ الْآخِرَةِ إِلَى الْجَنَّةِ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Amro Bin Abu Al-Maqdaam who said:

I heard Abu Abdullah^{asws} saying: 'I^{asws} and my^{asws} father^{asws} went out until we^{asws} arrived in between the Grave and the Pulpit (of the Rasool Allah^{saww}). There was a group of Shiites over there, so I^{asws} greeted them, and then said: 'By Allah^{azwj}! I^{asws} love your aromas, and your spirits, so help me^{asws} upon that by being pious and striving.

And know that our^{asws} Wilayah cannot be achieved except by piety (fearing Allah^{azwj}) and the striving (hard work in the Wilayah obligations), and the one from among you who

¹⁴ Al Kafi – V 5 – The Book of Subsistence Ch 156 H 42

¹⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 208 H 5

follows a servant (an Imam^{asws}); he should emulate what he^{asws} does. You are the Shias of Allah^{azwj}, and you are the Helpers of Allah^{azwj}, and you are the foremost of the former ones, and the foremost of the later ones, and the foremost in the world, and the foremost in the Hereafter (and) to the Paradise.

قَدْ ضَمِنَّا لَكُمْ الْجَنَّةَ بِضَمَانِ اللَّهِ عَزَّ وَجَلَّ وَضَمَانِ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ اللَّهِ مَا عَلَى دَرَجَةِ الْجَنَّةِ أَكْثَرُ أَرْوَاحاً مِنْكُمْ فَتَنَافَسُوا فِي فَضَائِلِ الدَّرَجَاتِ أَنْتُمْ الطَّيِّبُونَ وَ نِسَاؤُكُمْ الطَّيِّبَاتُ كُلُّ مُؤْمِنَةٍ حَوْرَاءُ عَيْنَاءُ وَ كُلُّ مُؤْمِنٍ صِدِّيقٌ وَ لَقَدْ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) لِقَنْبَرٍ يَا قَنْبَرُ أَبْشِرْ وَ بَشِّرْ وَ اسْتَبْشِرْ فَوَ اللَّهِ لَقَدْ مَاتَ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ هُوَ عَلَى أُمِّهِ سَاحِطٌ إِلَّا الشَّيْعَةَ

We^{asws} have taken your responsibility for the Paradise on the Guarantee of Allah^{azwj} Mighty and Majestic, and the guarantee of the Rasool Allah^{saww}.

By Allah^{azwj}! There are no Levels of the Paradise where your Spirits are in abundance, so compete for the higher Levels. You are the good ones and your women are the good ones. Every Momina (Believing woman) is a virgin Hourie and every Momin is a Truthful one.

And Amir-ul-Momineen^{asws} has said to Qanbar: 'Receive good news, rejoice with the good news, and convey the good news, for, by Allah^{azwj}, the Rasool Allah^{saww} passed away while he^{saww} was angry with his^{saww} community except for the Shias'.

أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ عِزًّا وَ عِزُّ الْإِسْلَامِ الشَّيْعَةُ أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ دِعَامَةً وَ دِعَامَةُ الْإِسْلَامِ الشَّيْعَةُ أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ ذُرْوَةً وَ ذُرْوَةُ الْإِسْلَامِ الشَّيْعَةُ أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ شَرَفًا وَ شَرَفُ الْإِسْلَامِ الشَّيْعَةُ أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ سَيِّدًا وَ سَيِّدُ الْمَجَالِسِ بِحَالِ الشَّيْعَةِ أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ إِمَامًا وَ إِمَامُ الْأَرْضِ أَرْضٌ تَسْكُنُهَا الشَّيْعَةُ

Indeed! For everything there is an honour and the honour of Al-Islam are the Shias. Indeed! For everything there is a pillar and the pillar of Al-Islam are the Shias. Indeed! For everything there is a chief and the chief of the gatherings is the gathering of the Shias. Indeed! For everything is a prestige, and the prestige of the earth is the land on which the Shias live.

وَ اللَّهِ لَوْ لَا مَا فِي الْأَرْضِ مِنْكُمْ مَا رَأَيْتَ بَعِينَ غُشْبًا أَبَدًا وَ اللَّهِ لَوْ لَا مَا فِي الْأَرْضِ مِنْكُمْ مَا أَنْعَمَ اللَّهُ عَلَى أَهْلِ خِلَافِكُمْ وَ لَا أَصَابُوا الطَّيِّبَاتِ مَا لَهُمْ فِي الدُّنْيَا وَ لَا لَهُمْ فِي الْآخِرَةِ مِنْ نَصِيبٍ كُلُّ نَاصِبٍ وَ إِنَّ تَعَبَدَ وَ اجْتَهَدَ مَنْسُوبٌ إِلَى هَذِهِ الْآيَةِ عَامِلَةٌ نَاصِبَةٌ تَصْلَى نَاراً حَامِيَةً فَكُلُّ نَاصِبٍ مُجْتَهِدٍ فَعَمَلُهُ هَبَاءٌ

By Allah^{azwj}! Had you all not been in the earth, an eye would have never ever see vegetation. By Allah^{azwj}! Had you all not been in the earth, Allah^{azwj} would not have Favoured the people who oppose you nor would they have been in any goodness. They would have nothing for them in the world nor any share for them in the Hereafter. Every hostile one (Nasibi), if he were to worship, and struggle, would be attributed to this Verse: **“[88:3] Toiling, Hostile one [88:4] Entering into burning fire”**. So every Hostile One (Nasibi) who struggles, but his deeds would be wasted.

شَيْعَتُنَا يَنْطِفُونَ بِنُورِ اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ يُخَالِفُهُمْ يَنْطِفُونَ بِتَفَلُّتٍ وَ اللَّهُ مَا مِنْ عَبْدٍ مِنْ شَيْعَتِنَا يَنَامُ إِلَّا أَصْعَدَ اللَّهُ عَزَّ وَ جَلَّ رُوحَهُ إِلَى السَّمَاءِ فَيُبَارِكُ عَلَيْهَا فَإِنْ كَانَ قَدْ أَتَى عَلَيْهَا أَجَلُهَا جَعَلَهَا فِي كُنُوزِ رَحْمَتِهِ وَ فِي رِيَاضِ جَنَّةٍ وَ فِي ظِلِّ عَرْشِهِ وَ إِنْ كَانَ أَجَلُهَا مُتَأَخِّرًا بَعَثَ بِهَا مَعَ أَمْنَتِهِ مِنَ الْمَلَائِكَةِ لِيَرُدُّوَهَا إِلَى الْجَسَدِ الَّذِي خَرَجَتْ مِنْهُ لِتَسْكُنَ فِيهِ

Our^{asws} Shias speak with the 'نُور' Light of Allah^{azwj} Mighty and Majestic, and the one who are opposed to them speak by instinct (biological needs). By Allah^{azwj}! There is none from our^{asws} Shias who sleeps, except that Allah^{azwj} Makes his soul to ascend to the sky to be Blessed. So if its term (death) has come, He^{azwj} Makes it to be within the Treasures of His^{azwj} Mercy, and in the Gardens of Paradise, and in the Shade of His^{azwj} Throne. And if its term (death) has been delayed, He^{azwj} sends it back along with the trusted Angels to return it to the body from which it came out to dwell in it.

وَ اللَّهُ إِنَّ حَاجَّتَكُمْ وَ عُمَارَتَكُمْ لِحَاصَّةِ اللَّهِ عَزَّ وَ جَلَّ وَ إِنَّ فُقَرَاءَكُمْ لِأَهْلِ الْغِنَى وَ إِنَّ أَعْيَاءَكُمْ لِأَهْلِ الْقَنَاعَةِ وَ إِنَّكُمْ كُلُّكُمْ لِأَهْلِ دَعْوَتِهِ وَ أَهْلِ إِجَابَتِهِ.

By Allah^{azwj} those of you who perform the Hajj and the Umrah are the special ones of Allah^{azwj} Mighty and Majestic. And the poor ones among you are the rich ones, and your rich ones are the contented ones. And all of you are the people whom He^{azwj} Invited (to Wilayah) and the people who accepted His^{azwj} Call'.¹⁶

Wilayah of Allah^{azwj} is the Wilayah of Imams^{asws}

مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنْ عَلِيِّ بْنِ سَيْفٍ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنْ أَحْمَدَ بْنِ رَزْقٍ الْعُمَشَانِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ وَلَا يَتَنَبَأُ وَلَا يَنْبَأُ وَلَا يَنْبَأُ إِلَّا بِهَا .

Muhammad Bin Yahya, from Salma Bin Al Khattab, from Ali Bin Sayf, from Al Abbas Bin Aamir, from Ahmad Bin Rizq Al Ghumshany, from Muhammad Bin Abdul Rahman,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Our^{asws} Wilayah is the Wilayah of Allah^{azwj} without which no Prophet^{as} has ever been Sent'.¹⁷

Deeds are not accepted without the Wilayah

عَنْهُ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ عَبْدِ الْحَمِيدِ بْنِ أَبِي الْعَلَاءِ قَالَ دَخَلْتُ الْمَسْجِدَ الْحَرَامَ فَرَأَيْتُ مَوْلَى لِأَبِي عَبْدِ اللَّهِ (عليه السلام) فَمِلْتُ إِلَيْهِ لِأَسْأَلَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فَإِذَا أَنَا بِأَبِي عَبْدِ اللَّهِ (عليه السلام) سَاجِدًا فَانْتَهَضْتُ طَوِيلًا فَطَالَ سُجُودُهُ عَلَيَّ فَمُتُّ وَ صَلَّيْتُ رَكَعَاتٍ وَ انْصَرَفْتُ وَ هُوَ بَعْدُ سَاجِدٌ فَسَأَلْتُ مَوْلَاهُ مَتَى سَجَدَ فَقَالَ مِنْ قَبْلِ أَنْ تَأْتِيَنَا فَلَمَّا سَمِعَ كَلَامِي رَفَعَ

¹⁶ Al-Kafi, Vol. 8, H. 14707

¹⁷ Al Kafi V 1 – The Book Of Divine Authority CH 109 H 3

رَأْسُهُ ثُمَّ قَالَ أَبَا مُحَمَّدٍ ااذُنْ مِنِّي فَدَنَوْتُ مِنْهُ فَسَلَّمْتُ عَلَيْهِ فَسَمِعَ صَوْتًا خَلْفَهُ فَقَالَ مَا هَذِهِ الْأَصْوَاتُ الْمُرْتَفِعَةُ فَقُلْتُ هَؤُلَاءِ قَوْمٌ مِنَ الْمُرْجَةِ وَالْقَدَرِيَّةِ وَالْمُعْتَزِلَةِ فَقَالَ إِنَّ الْقَوْمَ يُرِيدُونِي فَقُمْنَا فَفُتْنَا مَعَهُ

From him, from Hisham Bin Saalim, from Abdul Hameed, Bin Abu Al-A'la who said:

I came up to the Sacred Masjid, so I saw a slave of Abu Abdullah^{asws}. So I went to him to ask him about Abu Abdullah^{asws} and I saw that Abu Abdullah^{asws} was in prostration. So I waited for him^{asws} for a long time as his^{asws} prostration was prolonged. So I stood up and Prayed some cycles of Salāt and finished, and he^{asws} was still in prostration. So I asked the slave, 'From when has he^{asws} been in prostration?' He said, 'From before I came in'. So when he^{asws} overheard our conversation, he^{asws} raised his^{asws} head, then said: 'Abu Muhammad, come closer to me^{asws}'. So I approached and greeted him^{asws}. He^{asws} heard voiced behind him^{asws} so he^{asws} said: 'What are these raised voices?' I said, 'Those are a group of *Murjiites*, and the *Qadiriyya*, and the *Mu'tazila*'. He^{asws} said: 'The people want me^{asws}', so come with me^{asws}. I stood up and went with him^{asws}.

فَلَمَّا أَنْ رَأَوْهُ نَهَضُوا خَوْفَهُ فَقَالَ هُمْ كُفُّوا أَنْفُسَكُمْ عَنِّي وَلَا تُؤْذُونِي وَتَعْرِضُونِي لِلْإِسْلَامِ فَإِنِّي لَسْتُ بِمُتِّ لَكُمْ ثُمَّ أَخَذَ بِيَدِي وَتَرَكْتُهُمْ وَ مَضَى فَلَمَّا خَرَجَ مِنَ الْمَسْجِدِ قَالَ لِي يَا أَبَا مُحَمَّدٍ وَاللَّهِ لَوْ أَنَّ إِبْلِيسَ سَجَدَ لِلَّهِ عَزَّ ذِكْرُهُ بَعْدَ الْمَعْصِيَةِ وَ التَّكْبَرِ عُمُرُ الدُّنْيَا مَا نَفَعَهُ ذَلِكَ وَلَا قَبْلَهُ اللَّهُ عَزَّ ذِكْرُهُ مَا لَمْ يَسْجُدْ لِآدَمَ كَمَا أَمَرَهُ اللَّهُ عَزَّ وَ جَلَّ أَنْ يَسْجُدَ لَهُ وَكَذَلِكَ هَذِهِ الْأُمَّةُ الْعَاصِيَةُ الْمُفْتُونَةُ بَعْدَ نَبِيِّهَا (صلى الله عليه وآله) وَ بَعْدَ تَرْكِ هِمَّ الْإِمَامِ الَّذِي نَصَبَهُ نَبِيُّهُمْ (صلى الله عليه وآله) هُمْ فَلَنْ يَقْبَلَ اللَّهُ تَبَارَكَ وَ تَعَالَى هُمْ عَمَلًا وَ لَنْ يَرْفَعَ هُمْ حَسَنَةً حَتَّى يَأْتُوا اللَّهَ عَزَّ وَ جَلَّ مِنْ حَيْثُ أَمَرَهُمْ وَ يَتَوَلَّوْا الْإِمَامَ الَّذِي أَمَرُوا بِوَلَايَتِهِ وَ يَدْخُلُوا مِنَ الْبَابِ الَّذِي فَتَحَهُ اللَّهُ عَزَّ وَ جَلَّ وَ رَسُولُهُ هُمْ

When they saw him^{asws} they stood up for him^{asws}, so he^{asws} said: 'Restrain yourselves from me^{asws} and do not hurt me^{asws} and expose me^{asws} to the authorities, for I^{asws} am not a Mufti (Issuer of Fatawa for you all'). Then he^{asws} took me by the hand and left them and went away.

So when we came out from the Masjid, he^{asws} said to me: 'O Abu Muhammad! Even if Iblees^{la} has prostrated to Allah^{azwj} Mighty and Majestic after the disobedience and the arrogance for the entire life of the world that would not benefit him^{la} and Allah^{azwj} will not Accept it, as he^{la} did not prostrate to Adam^{as} as Allah^{azwj} had Commanded him^{la} to prostrate to him^{as}, and similar to that is this community, disobedient and mischievous after its Prophet^{saww} and after they having abandoned the Imam^{asws} whom he^{saww} had Established among them for (their benefit). So Allah^{azwj} will never Accept their deeds, and will never Raise their good deeds until they come to Allah^{azwj} from where He^{azwj} had Commanded them, and befriend the Imam^{asws} whose Wilayah they had been Commanded (to submit), and enter through the Door which Allah^{azwj} and His^{azwj} Messenger^{saww} had Opened for them.

يَا أَبَا مُحَمَّدٍ إِنَّ اللَّهَ افْتَرَضَ عَلَى أُمَّةٍ مُحَمَّدٍ (صلى الله عليه وآله) خَمْسَ فَرَائِضَ الصَّلَاةِ وَ الرِّكَاءَ وَ الصِّيَامَ وَ الْحَجَّ وَ وَلَايَتَنَا فَرِيضَةً هُمْ فِي أَشْيَاءَ مِنَ الْفَرَائِضِ الْأَرْبَعَةِ وَ لَمْ يُرَخَّصْ لِأَحَدٍ مِنَ الْمُسْلِمِينَ فِي تَرْكِ وَلَايَتِنَا لَا وَ اللَّهِ مَا فِيهَا رُخْصَةٌ.

O Abu Muhammad! Surely, Allah^{azwj} has Necessitated upon the community of Muhammad^{saww} five Obligations – the Salāt, and the Zakat, and the Fasts, and the Pilgrimage (Hajj), and our^{asws} Wilayah. And He^{azwj} Exempted them from four Obligations but did not Exempt anyone from the Muslims in leaving our^{asws} Wilayah. No, by Allah^{azwj}, there is no Exemption in this'.¹⁸

Never Seek Forgiveness upon Aspects of the Wilayah:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنِ الْحَلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنْ كَانَ مُسْتَضْعَفًا فَقُلِ اللَّهُمَّ اغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَفِيهِمْ عَذَابُ الْجَحِيمِ وَإِذَا كُنْتَ لَا تَدْرِي مَا حَالُهُ فَقُلِ اللَّهُمَّ إِنْ كَانَ يُحِبُّ الْخَيْرَ وَاهْلُهُ فَاعْفِرْ لَهُ وَارْحَمْهُ وَتَجَاوَزْ عَنْهُ وَإِنْ كَانَ الْمُسْتَضْعَفُ مِنْكَ بِسَبِيلٍ فَاسْتَغْفِرْ لَهُ عَلَى وَجْهِ الشَّفَاعَةِ لَا عَلَى وَجْهِ الْوَلَايَةِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad Bin Usman, from Al Halby,

Abu Abdullah^{asws} has said: 'If he (the deceased) was of weak understanding, so say, 'O Allah^{azwj}! **Forgive those who repent and follow Your Way, and Save them from the Punishment of the Blazing Fire!** [40:7] '. And when you do not know what his state is, so say, 'O Allah^{azwj}! If he used to love the good and its People^{asws}, so Forgive him, and be Merciful to him, and Overlook (his sins) from him; and if he was of weaker understanding than yours in the Way (of Allah^{azwj}), so seek Forgiveness for him upon the aspect of intercession, not upon the aspect of the Wilayah'.¹⁹

Salāt with Wilayah is the Most Superior form of Worship:

قَالَ مُحَمَّدُ بْنُ يَعْقُوبَ الْكَلِينِيُّ مُصَنَّفُ هَذَا الْكِتَابِ رَحِمَهُ اللَّهُ حَدَّثَنِي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ مَخْبُوبٍ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ أَفْضَلِ مَا يَتَقَرَّبُ بِهِ الْعِبَادُ إِلَى رَبِّهِمْ وَ أَحَبُّ ذَلِكَ إِلَى اللَّهِ عَزَّ وَ جَلَّ مَا هُوَ فَقَالَ مَا أَعْلَمُ شَيْئًا بَعْدَ الْمَعْرِفَةِ أَفْضَلَ مِنْ هَذِهِ الصَّلَاةِ أَلَا تَرَى أَنَّ الْعَبْدَ الصَّالِحَ عِيسَى ابْنَ مَرْيَمَ (عليه السلام) قَالَ وَ أَوْصَانِي بِالصَّلَاةِ وَ الزَّكَاةِ مَا دُمْتُ حَيًّا .

Muhammad Bin Yaqoub Al Kulayni, the author of this book, may Allah^{azwj} have Mercy on him, says, 'Muhammad Bin Yahya narrated to me, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mhaboub, from Muawiya Bin Wahab who said,

'I asked Abu Abdullah^{asws} about the most superior of what would cause the servants to be closer to their Lord^{azwj} and the most Beloved of that to Allah^{azwj} Mighty and Majestic, 'What is it?' So he^{asws} said: 'I^{asws} do not know of anything, after the recognition (of the Wilayah), anything more superior than this Salāt. Do you not see that the righteous servant Isa^{as} Bin

¹⁸ Al-Kafi, Vol. 8, H. 14483

¹⁹ Al Kafi V 3 – The Book Of Funerals CH 56 H 3

Maryam^{as} said: *'And He has Made me Blessed wherever I may be, and He has Enjoined upon me with the Salāt and the Zakat for as long as I live [19:31]'*?²⁰

Solitude is discouraged from the People of Wilayah

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلٍ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ رَوَاهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ لَهُ رَجُلٌ جُعِلْتُ فِدَاكَ رَجُلٌ عَرَفَ هَذَا الْأَمْرَ لَزِمَ بَيْتَهُ وَ لَمْ يَتَعَرَّفْ إِلَى أَحَدٍ مِنْ إِخْوَانِهِ قَالَ فَقَالَ كَيْفَ يَتَفَقَّهُ هَذَا فِي دِينِهِ

Ali Bin Muhammad, from Sahl Bin Ziyad, from Muhammad Bin Isa, from the one who reported it,

(It has been narrated) from Abu Abdullah^{asws} having said: 'A man said to him^{asws}, 'May I be sacrificed for you^{asws}! A man recognises this matter (Al-Wilayah), necessitates the (staying in) his house and does not introduce (himself) to anyone from his brethren' (people of Wilayah). So Imam^{asws} said: 'How can this one (be able to enhance) understanding in his Religion (without interacting with people of Wilayah)?'²¹

'Wilayah' also means to is Refer to Imams^{asws} (for all matters)

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ ابْنِ سِنَانٍ عَنِ ابْنِ مُسْكَانَ عَنْ سَدِيرٍ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عليه السلام) إِنِّي تَرَكْتُ مَوَالِيكَ مُخْتَلِفِينَ يَتَّبِعُ بَعْضُهُمْ مِنْ بَعْضٍ قَالَ فَقَالَ وَ مَا أَنْتَ وَ ذَاكَ إِنَّمَا كَلَّفَ النَّاسُ ثَلَاثَةَ مَعْرِفَةِ الْأَئِمَّةِ وَ التَّسْلِيمِ لَهُمْ فِيمَا وَرَدَ عَلَيْهِمْ وَ الرَّدِّ إِلَيْهِمْ فِيمَا اخْتَلَفُوا فِيهِ .

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ibn Sinan, from Ibn Muskan, from Sadeyr who said,

'I said to Abu Ja'far^{asws}, 'I left the ones in your^{asws} Wilayah differing, some of them disavowing from the others'. So he^{asws} said: 'And what have you to do with that? But rather, the people have been encumbered (burdened) with three (matters) – recognising the Imams^{asws}, and the submission to them^{asws} with regards to whatever is referred to them^{asws}, and the referring to them^{asws} in whatever they are differing in'.²²

مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِهِ عَزَّ وَ جَلَّ صِبْغَةَ اللَّهِ وَ مَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً قَالَ صَبَغَ الْمُؤْمِنِينَ بِالْوِلَايَةِ فِي الْمِيثَاقِ .

Muhammad Bin Yahya, from Salma Bin Al Khatab, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer,

²⁰ Al Kafi V 3 – The Book of Salāt CH 1 H 1

²¹ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 9

²² Al Kafi V 1 – The Book Of Divine Authority CH 95 H 1

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of the Mighty and Majestic **A Dyeing of Allah; and who is better than Allah in dyeing? [2:138]** He^{asws} said: 'The Momineen were dyed by the 'Wilayah' during the (Taking of the) Covenant'.²³

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ ابْنِ فَضَّالٍ عَنِ الْمُفَضَّلِ بْنِ صَالِحٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْخَلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِهِ عَزَّ وَجَلَّ رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِي مُؤْمِنًا يَغْنِي الْوَلَايَةَ مَنْ دَخَلَ فِي الْوَلَايَةِ دَخَلَ فِي بَيْتِ الْأَنْبِيَاءِ (عليهم السلام)

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzal, from Al Mufazzal Bin Salih, from Muhammad Bin Ali Al Halby,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of the Mighty and Majestic **My Lord! Forgive me and my parents and one who entered into my house being a Momin [71:28]** – Meaning the Wilayah. The one who enters into the Wilayah enters into the House of the Prophets^{asv}.

وَقَوْلُهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا يَغْنِي الْأَئِمَّةَ (عليهم السلام) وَلَا يَتَنَهُمُ مَنْ دَخَلَ فِيهَا دَخَلَ فِي بَيْتِ النَّبِيِّ (صلى الله عليه وآله).

And His^{azwj} Words **But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]** – Meaning the Imams^{asws} and their^{asws} Wilayah. The one who enters into it, enters into the House of the Prophet^{saww}.²⁴

Wilayah and Re-Appearance of 12th Imam^{asws}

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مَنْصُورٍ بْنِ يُوسُفَ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ عَنْ أَبِي خَالِدٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ فَاسْتَبِقُوا الْخَيْرَاتِ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعًا قَالَ الْخَيْرَاتِ الْوَلَايَةُ وَقَوْلُهُ تَبَارَكَ وَتَعَالَى أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعًا يَعْنِي أَصْحَابَ الْقَائِمِ الثَّلَاثِمِائَةِ وَالْبَضْعَةَ عَشَرَ رَجُلًا قَالَ وَهُمْ وَاللَّهُ الْأُمَّةُ الْمَعْدُودَةُ قَالَ يَجْتَمِعُونَ وَاللَّهُ فِي سَاعَةٍ وَاحِدَةٍ فَرَجٌ كَفَرَجِ الْخَرِيفِ.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Ismail Bin Jabir, from Abu Khalid, who has narrated:

Abu Ja'far^{asws} regarding the Statement of Allah^{azwj} Mighty and Majestic: **therefore compete for the good deeds. Wherever you may happen to be, Allah will Bring you all together [2:148]**. He^{asws} said: 'Good deeds' is a reference to '**Al-Wilayah**', and the Words of the Blessed and the High: **Wherever you may happen to be, Allah will Bring you all together [2:148]** means the companions of Al-Qaim^{asws}, three hundred and some ten men'. He^{asws}

²³ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 53

²⁴ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 54

said: 'And they are, by Allah^{azwj}, a numbered community'. He^{asws} said: 'By Allah^{azwj} they would gather together in a single moment, like clouds in the autumn'.²⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنِ الْحَسَنِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (ع) عَلَيْهِ السَّلَامُ (فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ إِذَا تُتْلَى عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَقَامًا وَ أَحْسَنُ نَدِيًّا

Muhammad Bin Yahya, from Salma Bin Al Khattab, from Al Hassan Bin Abdul Rahman, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **And when Our clear Verses are recited unto them, those who commit Kufr say to those who believe, 'Which of the two groups is better in position and best in assembly?'** [19:73]

قَالَ كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) دَعَا قُرَيْشًا إِلَى وَلَايَتِنَا فَتَفَرُّوا وَ أَنْكَرُوا فَقَالَ الَّذِينَ كَفَرُوا مِنْ قُرَيْشٍ لِلَّذِينَ آمَنُوا الَّذِينَ أَقْرَأُوا لِأَمِيرِ الْمُؤْمِنِينَ وَ لَنَا أَهْلُ الْبَيْتِ أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَقَامًا وَ أَحْسَنُ نَدِيًّا تَغْيِيرًا مِنْهُمْ فَقَالَ اللَّهُ رَدًّا عَلَيْهِمْ وَ كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ مِنَ الْأُمَمِ السَّالِفَةِ هُمْ أَحْسَنُ أَثَانًا وَ رِئَاءً

He^{asws} said: 'It was so that Rasool-Allah^{saww} called the Quraysh to our^{asws} Wilayah, but they fled and denied. So those who disbelieved from the Quraysh said to those who believed from the Quraysh, 'Are you acknowledging to Amir Al-Momineen^{asws} and for us there are family members, **'Which of the two groups is better in position and best in assembly?'** [19:73] In order to humiliate from them. So Allah^{azwj} Rebutted upon them: **And how many of the generations have We Destroyed before them? They were better equipped and in appearance** [19:74]

قُلْتُ قَوْلُهُ مَنْ كَانَ فِي الضَّلَالَةِ فَلْيَمْدُدْ لَهُ الرَّحْمَنُ مَدًّا قَالَ كُلُّهُمْ كَانُوا فِي الضَّلَالَةِ لَا يُؤْمِنُونَ بِوَلَايَةِ أَمِيرِ الْمُؤْمِنِينَ (ع) عَلَيْهِ السَّلَامُ وَ لَا بِوَلَايَتِنَا فَكَانُوا ضَالِّينَ مُضِلِّينَ فَيَمْدُدْ لَهُمْ فِي ضَلَالَتِهِمْ وَ طُغْيَانِهِمْ حَتَّى يَمُوتُوا فَيُصِيبَهُمُ اللَّهُ شَرًّا مَكَانًا وَ أَوْضَعُفَ جُنْدًا

I said, 'His^{azwj} Words, **Say: 'One who was in the straying, so let the Beneficent Extend his term for him [19:75].** He^{asws} said: 'All of them used to be in the straying, not believing in the Wilayah of Amir Al-Momineen^{asws} nor in our^{asws} Wilayah. Thus, they were straying, and leading (others) astray. So He^{azwj} Extended for them in their straying and their rebellion until they died, so Allah^{azwj} Caused them to come to an evil place and weakest army'.

قُلْتُ قَوْلُهُ حَتَّى إِذَا رَأَوْا مَا يُوعَدُونَ إِمَّا الْعَذَابَ وَ إِمَّا السَّاعَةَ فَسَيَعْلَمُونَ مَنْ هُوَ شَرُّ مَكَانًا وَ أَوْضَعُفَ جُنْدًا قَالَ أَمَّا قَوْلُهُ حَتَّى إِذَا رَأَوْا مَا يُوعَدُونَ فَهُوَ خُرُوجُ الْقَائِمِ وَ هُوَ السَّاعَةُ فَسَيَعْلَمُونَ ذَلِكَ الْيَوْمَ وَ مَا نَزَلَ بِهِمْ مِنَ اللَّهِ عَلَى يَدَيْ قَائِمِهِ فَذَلِكَ قَوْلُهُ مَنْ هُوَ شَرُّ مَكَانًا يَعْنِي عِنْدَ الْقَائِمِ وَ أَوْضَعُفَ جُنْدًا

I said, 'His^{azwj} Words **until when they see what they are being Threatened with, either the Punishment or the Hour, then they would come to know who was in a more evil position**

²⁵ Al-Kafi, Vol. 8, H. H 14935

and of a weaker army' [19:75]. He^{asws} said: 'As for His^{azwj} Words **until when they see what they are being Threatened with**, so that is the coming out of Al-Qaim^{asws}, and it is the Hour, **then they would come to know** that day and what descends with them from Allah^{azwj} upon the hands of His^{azwj} Qaim^{asws}. Thus, these are His^{azwj} Words **who was in a more evil position**, Meaning in the presence of Al-Qaim^{asws}, and **'and of a weaker army' [19:75]**'.

قُلْتُ قَوْلُهُ وَ يَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى قَالَ يَزِيدُهُمْ ذَلِكَ الْيَوْمَ هُدًى عَلَى هُدًى بِاتِّبَاعِهِمُ الْقَائِمَ حَيْثُ لَا يَجْحَدُونَهُ وَلَا يُنْكِرُونَهُ

I said, 'His^{azwj} Words **And Allah would Increase in Guidance those who (seek) Guidance [19:76]**. He^{asws} said: 'He^{azwj} would Increase them on that day, Guidance upon Guidance, due to their following Al-Qaim^{asws}, when they will neither be rejecting him^{asws} nor denying him^{asws}'.

قُلْتُ قَوْلُهُ لَا يَمْلِكُونَ الشَّفَاعَةَ إِلَّا مَنْ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا قَالَ إِلَّا مَنْ دَانَ اللَّهُ بِوَلَايَةِ أَمِيرِ الْمُؤْمِنِينَ وَ الْأَئِمَّةِ مِنْ بَعْدِهِ فَهُوَ الْعَهْدُ عِنْدَ اللَّهِ

I said, 'His^{azwj} Words **They shall not be controlling the intercession, except one who takes a Pact with the Beneficent [19:87]**. He^{asws} said: 'Except the one who made it a Religion of Allah^{azwj} by the Wilayah of Amir Al-Momineen^{asws} and the Imams^{asws} from after him^{asws}, so it is the Covenant with Allah^{azwj}'.

قُلْتُ قَوْلُهُ إِنَّ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا قَالَ وَ لَا يَهُ أَمِيرِ الْمُؤْمِنِينَ هِيَ الْوُدُّ الَّذِي قَالَ اللَّهُ تَعَالَى

I said, 'His^{azwj} Words **Surely, those who are believing and are doing righteous deeds, the Beneficent would Make cordiality to be for them [19:96]**'. He^{asws} said: 'Wilayah of Amir Al-Momineen^{asws}, it is the cordiality which Allah^{azwj} the Exalted Speaks of'.

قُلْتُ فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لِتُبَشِّرَ بِهِ الْمُتَّقِينَ وَ تُنذِرَ بِهِ قَوْمًا لُدًّا قَالَ إِنَّمَا يَسَّرَهُ اللَّهُ عَلَى لِسَانِهِ حِينَ أَقَامَ أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) عِلْمًا فَبَشِّرَ بِهِ الْمُؤْمِنِينَ وَ أَنْذَرَ بِهِ الْكَافِرِينَ وَ هُمُ الَّذِينَ ذَكَرَهُمُ اللَّهُ فِي كِتَابِهِ لُدًّا أَيْ كُفَّارًا

I said, '**But rather We have Eased it by your tongue to give the glad tidings to the pious with it and to warn by it a contentious people [19:97]**'. He^{asws} said: 'But rather, Allah^{azwj} Made it to be easy upon his^{saww} tongue when he^{saww} established Amir Al-Momineen^{asws} as a flag, so the Momineen were given glad tidings by it and the disbelievers were warned by it, and they are those whom Allah^{azwj} Mentioned in His^{azwj} Book as 'contentious', i.e., disbelievers'.

قَالَ وَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ لِتُنذِرَ قَوْمًا مَا أُنْذِرَ آبَاؤُهُمْ فَهُمْ غَافِلُونَ قَالَ لِتُنذِرَ الْقَوْمَ الَّذِينَ أَنْتَ فِيهِمْ كَمَا أُنْذِرَ آبَاؤُهُمْ فَهُمْ غَافِلُونَ عَنِ اللَّهِ وَ عَنْ رَسُولِهِ وَ عَنْ وَعِيدِهِ

He (the narrator) said, 'And I asked him^{asws} about the Words **For you to warn a people what their fathers had been warned about, but they are heedless [36:6]**. He^{asws} said: 'In order to

warn the people whom you^{saww} are among just as their fathers were warned, but they were heedless from Allah^{azwj}, and from His^{azwj} Rasool^{saww}, and from His^{azwj} Threats.

لَقَدْ حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ مِمَّنْ لَا يُتْرُونَ بِوَلَايَةِ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) وَ الْأَئِمَّةِ مِنْ بَعْدِهِ فَهُمْ لَا يُؤْمِنُونَ بِإِمَامَةِ أَمِيرِ الْمُؤْمِنِينَ وَ الْأَوْصِيَاءِ مِنْ بَعْدِهِ فَلَمَّا لَمْ يُقِرُّوا كَانَتْ عُقُوبَتُهُمْ مَا ذَكَرَ اللَّهُ إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ فِي نَارِ جَهَنَّمَ

The Word has proved true upon most of them, but they are not believing [36:7] from the ones who are not acknowledging with the Wilayah of Amir Al-Momineen^{asws} and the Imams^{asws} from after him^{asws}. Thus, they do not believe in the Imamate of Amir Al-Momineen^{asws} and the successors^{asws} from after him^{asws}. So when they were not acknowledging, their consequential Punishment was what Allah^{azwj} Mentioned **Surely, We Made shackles to be in their necks, so these are up to their chins, so their heads are raised [36:8]** in the Fire of Hell.

ثُمَّ قَالَ وَ جَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَ مِنْ خَلْفِهِمْ سَدًّا فَأَعْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ عُقُوبَةً مِنْهُ هُمْ حَيْثُ أَنْكُرُوا وَلَايَةَ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) وَ الْأَئِمَّةِ مِنْ بَعْدِهِ هَذَا فِي الدُّنْيَا وَ فِي الْآخِرَةِ فِي نَارِ جَهَنَّمَ مُقْمَحُونَ

Then He^{azwj} Said **And We Made a barrier to be from their front and a barrier from their back, and We Covered them, so they are not seeing [36:9]** the consequential Punishment for them when they denied the Wilayah of Amir Al-Momineen^{asws} and the Imams^{asws} from after him^{asws}. This is in the world, and in the Hereafter it is the Fire of Hell with their heads raised aloft.

ثُمَّ قَالَ يَا مُحَمَّدُ وَ سَوَاءٌ عَلَيْهِمْ أَأَنْذَرْتَهُمْ أَمْ لَمْ تُنْذِرْهُمْ لَا يُؤْمِنُونَ بِاللَّهِ وَ بِوَلَايَةِ عَلِيِّ وَ مَنْ بَعْدَهُ ثُمَّ قَالَ إِنَّمَا تُنْذِرُ مَنِ اتَّبَعَ الذِّكْرَ يَعْنِي أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) وَ خَشِيَ الرَّحْمَنَ الْغَيْبِ فَبَشَّرَهُ يَا مُحَمَّدُ بِمَغْفِرَةٍ وَ أَجْرٍ كَرِيمٍ .

Then He^{azwj} Said: "O Muhammad^{saww}! **And it is the same upon them, whether you warn them or do not warn them, they will not believe [36:10]** in the Wilayah of Ali^{asws} and the ones^{asws} from after him^{asws}. Then He^{azwj} Said **But rather, you warn one who follows the Zikr [36:11]** Meaning Amir Al-Momineen^{asws}, **and fears the Beneficent in private, therefore give him O Muhammad^{saww}, glad tidings of Forgiveness and an honourable Recompense [36:11]**".²⁶

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ ابْنِ حُبُوبٍ عَنْ مُحَمَّدِ بْنِ الْقُضَيْلِ عَنْ أَبِي الْحَسَنِ الْمَاضِي (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ قَالَ يُرِيدُونَ لِيُطْفِئُوا وَلَايَةَ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) بِأَفْوَاهِهِمْ قُلْتُ وَ اللَّهُ مُتِمُّ نُورِهِ قَالَ وَ اللَّهُ مُتِمُّ الْإِمَامَةِ لِقَوْلِهِ عَزَّ وَ جَلَّ الَّذِينَ قَامُوا بِاللَّهِ وَ رَسُولِهِ وَ التَّوَرِ الَّذِي أَنْزَلْنَا فَالْتَوَرُّ هُوَ الْإِمَامُ

Ali Bin Muhammad, from some of our companions, from Ibn Mahboub, from Muhammad Bin Al Fuzayl,

(It has been narrated) from Abu Al-Hassan Al-Maazy^{asws} (7th Imam^{asws}), said, 'I asked Him^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[61:8] They are intending to extinguish**

²⁶ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 90

the Light of Allah with their mouths. He^{asws} said: 'They are intending to extinguish the Wilayah of Amir Al-Momineen^{asws} with their mouths (talking against it)'. I said, '**but Allah will Complete His light**'. He^{asws} said: 'And Allah^{azwj} will Complete the Imam^{azwj} due to His Words, the Mighty and Majestic [64:8] **Therefore believe in Allah and His Rasool and the Light which We have Sent down.** So 'Noor' (the Light), it is the Imam^{asws}'.

قُلْتُ هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَ دِينِ الْحَقِّ قَالَ هُوَ الَّذِي أَمَرَ رَسُولَهُ بِالْوَلَايَةِ لَوْصِيَّهِ وَ الْوَلَايَةُ هِيَ دِينُ الْحَقِّ قُلْتُ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ قَالَ يُظْهِرُهُ عَلَى جَمِيعِ الْأَذْيَانِ عِنْدَ قِيَامِ الْقَائِمِ

I said, '**[61:9] He it is Who sent His Messenger with the Guidance and the true Religion**'. He^{asws} said: 'He^{azwj} is Who Commanded His^{azwj} Rasool^{saww} with the Wilayah of his^{saww} successor^{asws}, 'وَالْوَلَايَةُ هِيَ دِينُ الْحَقِّ', **and the Wilayah - is the true Religion**'. I said, '**That He may make it overcome the religions, all of them**'. He^{asws} said: 'Overcome upon the entirety of the Religions during the rising of Al-Qaim^{asws}'.

قَالَ يَقُولُ اللَّهُ وَ اللَّهُ مُتِمُّ نُورِهِ وَ لَايَةِ الْقَائِمِ وَ لَوْ كَرِهَ الْكَافِرُونَ بِوَلَايَةِ عَلِيِّ قُلْتُ هَذَا تَنْزِيلٌ قَالَ نَعَمْ أَمَّا هَذَا الْحَرْفُ فَتَنْزِيلٌ وَ أَمَّا غَيْرُهُ فَتَأْوِيلٌ

He^{asws} said: 'Allah^{azwj} is Saying: **but Allah will Complete His light**, the Wilayah of Al-Qaim^{asws} **though the unbelievers may be averse to it**, the Wilayah of Ali^{asws}'. I said, 'This is Revelation?' He^{asws} said: 'Yes. As for this word, so it is Revelation, and as for other than it, so it is explanation'.

قُلْتُ ذَلِكَ بِأَنَّهُمْ آمَنُوا ثُمَّ كَفَرُوا قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى سَمَّى مَنْ لَمْ يَتَّبِعْ رَسُولَهُ فِي وَ لَايَةِ وَصِيَّهِ مُنَافِقِينَ وَ جَعَلَ مَنْ جَحَدَ وَصِيَّهِ إِمَامَتَهُ كَمَنْ جَحَدَ مُحَمَّدًا وَ أَنْزَلَ بِذَلِكَ قُرْآنًا فَقَالَ يَا مُحَمَّدُ إِذَا جَاءَكَ الْمُنَافِقُونَ بِوَلَايَةِ وَصِيِّكَ قَالُوا نَشْهَدُ إِنَّكَ لِرَسُولِ اللَّهِ وَ اللَّهُ يَعْلَمُ إِنَّكَ لِرَسُولِهِ وَ اللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ بِوَلَايَةِ عَلِيٍّ لَكَاذِبُونَ. اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ وَ السَّبِيلُ هُوَ الْوَصِيُّ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ذَلِكَ بِأَنَّهُمْ آمَنُوا بِرِسَالَتِكَ وَ كَفَرُوا بِوَلَايَةِ وَصِيِّكَ فَطُبِعَ اللَّهُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ

I said, **That is because they believe, then disbelieve**[63:3]. He^{asws} said: 'Allah^{azwj} Blessed and High has Named the one who does not follow His^{azwj} Rasool^{saww} regarding the Wilayah of his^{saww} successor^{asws}, as a hypocrite, and Made the one who rejects the Imamate of his^{saww} successor^{asws} like the one who rejects Muhammad^{saww}, and the Quran was Revealed with that. So He^{azwj} Said: "O Muhammad^{saww}! [63:1] **When the hypocrites come to you, with the Wilayah of Ali^{asws} they say: We testify that you are Rasool-Allah; and Allah knows that you are His Rasool, and Allah Testifies that the hypocrites with the Wilayah of Ali^{asws}, are liars** [63:2] **They are making their oaths to be a cover, and thus turning away from Allah's Way, and Allah^{azwj} Way, it is the successor^{asws}. surely evil is that which they are doing.** That is because they are believing in your^{saww} Messenger-ship and are disbelieving in the Wilayah of your^{saww} successor^{asws}. **Thus a seal is set upon their hearts so that they do not understand.**

قُلْتُ مَا مَعْنَى لَا يَفْقَهُونَ قَالَ يَقُولُونَ بِنُبُوتِكَ قُلْتُ وَ إِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ قَالَ وَ إِذَا قِيلَ لَهُمْ ارْجِعُوا إِلَى وَ لَايَةِ عَلِيٍّ يَسْتَغْفِرْ لَكُمْ النَّبِيُّ مِنْ ذُنُوبِكُمْ لَوَّا رُؤُوسَهُمْ قَالَ اللَّهُ وَ رَأَيْتَهُمْ يَصُدُّونَ عَنْ وَ لَايَةِ عَلِيٍّ وَ هُمْ مُسْتَكْبِرُونَ عَلَيْهِ

I said, 'What is the meaning of **'they do not understand'**?' He^{asws} said: 'He^{azwj} is Saying: "They do not understand your^{saww} Prophet-hood"'. I said, **'[63:5] And when it is said to them: Come, the Messenger of Allah will ask forgiveness for you.** He^{asws} said: 'And when it is said to them: 'Return to the Wilayah of Ali^{asws}, the Prophet^{saww} would seek Forgiveness for you all for your sins **they turn back their heads.** Allah^{azwj} Said: "And you will see them blocking from the Wilayah of Ali^{asws}, **while they are big with arrogance** over it.

ثُمَّ عَظَفَ الْقَوْلَ مِنَ اللَّهِ بِمَعْرِفَتِهِ بِهِمْ فَقَالَ سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ يَقُولُ الظَّالِمِينَ لَوْ صَيَّكَ

Then the Words of Allah^{azwj} Turned by his^{as} understanding with them, so He^{azwj} Said **[63:6] It is Alike to them whether you seek Forgiveness for them or do not seek Forgiveness for them; Allah will never Forgive them; surely Allah does not guide the transgressing people.** He^{azwj} is Saying: "The ones unjust to your^{saww} successor^{asws}".

قُلْتُ أَفَمَنْ يَمْشِي مُكِبًّا عَلَى وَجْهِهِ أَهْدَى أَمَّنْ يَمْشِي سَوِيًّا عَلَى صِرَاطٍ مُسْتَقِيمٍ قَالَ إِنَّ اللَّهَ ضَرَبَ مَثَلًا مَنْ حَادَ عَنْ وَلَايَةِ عَلِيٍّ كَمَنْ يَمْشِي عَلَى وَجْهِهِ لَا يَهْتَدِي لِأَمْرِهِ وَ جَعَلَ مَنْ تَبِعَهُ سَوِيًّا عَلَى صِرَاطٍ مُسْتَقِيمٍ وَ الصِّرَاطُ الْمُسْتَقِيمُ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام)

I said, **'[67:22] Is the one who goes prone upon his face better guided or he who walks upright upon a Straight Path?** He^{asws} said: 'Allah^{azwj} Struck an example of the one who is guided away from the Wilayah of Ali^{asws} to be like the one who falls prone upon his face, having no guidance for his affairs, whereas (Allah^{azwj}) Made the one who follows him^{asws} as walking upright upon the Straight Path, and the Straight Path is Amir Al-Momineen^{asws}.

قَالَ قُلْتُ قَوْلُهُ إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ قَالَ يَعْنِي جَبْرِئِيلَ عَنِ اللَّهِ فِي وَلَايَةِ عَلِيٍّ (عليه السلام) قَالَ قُلْتُ وَ مَا هُوَ يَقُولُ شَاعِرٍ قَلِيلًا مَا تُؤْمِنُونَ قَالَ قَالُوا إِنَّ مُحَمَّدًا كَذَّابٌ عَلَى رَبِّهِ وَ مَا أَمَرَهُ اللَّهُ بِهَذَا فِي عَلِيٍّ فَأَنْزَلَ اللَّهُ بِذَلِكَ قُرْآنًا فَقَالَ إِنَّ وَلَايَةَ عَلِيٍّ تَنْزِيلٌ مِنْ رَبِّ الْعَالَمِينَ. وَ لَوْ تَقَوَّلَ عَلَيْنَا مُحَمَّدٌ بَعْضَ الْأَقَاوِيلِ. لَأَخَذْنَا مِنْهُ بِالْيَمِينِ. ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ

He (the narrator) said, 'I said, **'[69:40] Most surely, it is the Word of an Honoured Messenger'.** He^{asws} said: 'It Means Jibraeel^{as}, from Allah^{azwj}, regarding the Wilayah of Ali^{asws}'. I said, **'[69:41] And it is not the word of a poet; little it is that you believe'.** He^{asws} said: 'They are saying that Muhammad^{saww} is a liar upon his^{saww} Lord^{azwj}, and Allah^{azwj} did not Command him^{saww} with this regarding Ali^{asws}. So Allah^{azwj} Revealed Quran due to that, so He^{azwj} Said: "The Wilayah of Ali^{asws} **[69:43] It is a Revelation from the Lord of the Worlds [69:44] And if he had fabricated against Us some of the sayings, [69:45] We would certainly have seized him by the right hand, [69:46] Then We would certainly have cut off his aorta (vein).**

ثُمَّ عَظَفَ الْقَوْلَ فَقَالَ إِنَّ وَلَايَةَ عَلِيٍّ لَتَذْكُرُهُ لِلْمُتَّقِينَ لِلْعَالَمِينَ وَ إِنَّا لَنَعْلَمُ أَنَّ مِنْكُمْ مُكَذِّبِينَ. وَ إِنَّ عَلِيًّا لَحَسْرَةٌ عَلَى الْكَافِرِينَ. وَ إِنَّ وَلَايَتَهُ لَحَقُّ الْيَقِينِ. فَسَبِّحْ يَا مُحَمَّدُ بِاسْمِ رَبِّكَ الْعَظِيمِ يَقُولُ اشْكُرْ رَبَّكَ الْعَظِيمَ الَّذِي أَعْطَاكَ هَذَا الْفَضْلَ

Then the Speech turned, so He^{azwj} Said **[69:48] And it, the Wilayah of Ali^{asws}, is a Reminder for the pious. [69:49] And We know that some of you are beliers. [69:50] And it the Wilayah of Ali^{asws} is a regret to the unbelievers. [69:51] And most surely it, the Wilayah, is the true certainty [69:52] So Glorify the Name of your Lord, the Magnificent.** He^{azwj} is Saying that you should thank your Lord^{azwj} the Magnificent Who Gave you this Grace’.

قُلْتُ قَوْلُهُ لَمَّا سَمِعْنَا الْهُدَى أَمَّا بِهِ قَالَ الْهُدَى الْوَلَايَةُ أَمَّا بِمَوْلَانَا فَمَنْ آمَنَ بِوَلَايَةِ مَوْلَاهُ فَلَا يَخَافُ بَخْسًا وَ لَا زَهَقًا قُلْتُ تَنْزِيلٌ قَالَ لَا تَأْوِيلَ

I said, ‘**[72:13] And that when we heard the guidance, we believed in it**’. He^{asws} said: ‘The Guidance is the Wilayah. **So whoever believes in the Wilayah of his Lord, he should neither fear loss nor Punishment**’. I said, ‘Revelation?’ He^{asws} said: ‘(sure) without Explanation’.

قُلْتُ قَوْلُهُ لَا أَمْلِكُ لَكُمْ ضَرًّا وَ لَا رَشَدًا قَالَ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) دَعَا النَّاسَ إِلَى وَلَايَةِ عَلِيٍّ فَاجْتَمَعَتْ إِلَيْهِ فُرَيْشٌ فَقَالُوا يَا مُحَمَّدُ أَغَفْنَا مِنْ هَذَا فَقَالَ لَهُمْ رَسُولُ اللَّهِ (صلى الله عليه وآله) هَذَا إِلَى اللَّهِ لَيْسَ إِلَيَّ فَاتَّهَمُوهُ وَ خَرَجُوا مِنْ عِنْدِهِ

I said, ‘His^{azwj} Words **[72:21] Say: I do not control for you evil or good**’. He^{asws} said: ‘Rasool-Allah^{saww} called the people to the Wilayah of Ali^{asws}. So the Quraysh gathered to him^{saww} and they said, ‘O Muhammad^{saww}! Excuse us from this!’ So Rasool-Allah^{saww} said to them: ‘This is to Allah^{azwj}, it isn’t to me^{saww}. So they accused him^{saww} and exited from his^{saww} presence.

فَأَنْزَلَ اللَّهُ قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَ لَا رَشَدًا. قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ إِِنْ عَصَيْتُهُ أَحَدٌ وَ لَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا إِلَّا بَلَاغًا مِنَ اللَّهِ وَ رِسَالَتِهِ فِي عَلِيٍّ قُلْتُ هَذَا تَنْزِيلٌ قَالَ نَعَمْ ثُمَّ قَالَ تَوَكُّدًا وَ مَنْ يَعْصِ اللَّهَ وَ رَسُولَهُ فِي وَلَايَةِ عَلِيٍّ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا

Thus, Allah^{azwj} Revealed **[72:21] Say: I do not control for you evil or good [72:22] Say: Surely no one can protect me against Allah, nor can I find besides Him any place of refuge: [72:23] It is a Preaching from Allah and His Message regarding Ali^{asws}**. I said, ‘This is Revelation?’ He^{asws} said: ‘Yes’. Then he^{asws} said: ‘An emphasis - **and whoever disobeys Allah and His Rasool** regarding the Wilayah of Ali^{asws} **surely he shall have the fire of Hell to abide therein for ever**’.

قُلْتُ حَتَّى إِذَا رَأَوْا مَا يُوعَدُونَ فَسَيَعْلَمُونَ مَنْ أَضْعَفُ ناصِرًا وَ أَقْلُ عَدَدًا يَعْنِي بِذَلِكَ الْقَائِمَ وَ أَنْصَارَهُ

I said, ‘**[72:24] Until when they see what they are threatened with, then shall they know who is weaker in helpers and fewer in number.** (He^{asws} said): ‘It Means by that Al-Qaim^{asws} and his^{asws} helpers’.

قُلْتُ وَ اصْبِرْ عَلَى مَا يَقُولُونَ قَالَ يَقُولُونَ فِيكَ وَ اهْجُرْهُمْ هَجْرًا جَمِيلًا. وَ دَرَبِي يَا مُحَمَّدُ وَ الْمُكَدِّبِينَ بِوَصِيَّتِكَ أُولِي النَّعْمَةِ وَ مَهْلُهُمْ قَلِيلًا قُلْتُ إِنَّ هَذَا تَنْزِيلٌ قَالَ نَعَمْ

I said, ‘**[73:10] And bear patiently at what they are saying**’. He^{asws} said: ‘(What) they are saying regarding you^{saww} **and avoid them with a becoming avoidance. [73:11] And leave to**

Me, O Muhammad^{saww}, the beliers of your successor, the possessors of ease and plenty, and respite them a little'. I said, 'This is Revelation?' He^{asws} said: 'Yes'.

قُلْتُ لِمَسْتَقِينَ الَّذِينَ أُوتُوا الْكِتَابَ قَالَ يَسْتَقِينُونَ أَنَّ اللَّهَ وَرَسُولَهُ وَوَصِيَّهُ حَقٌّ قُلْتُ وَ يَزِدَادَ الَّذِينَ آمَنُوا إِيمَانًا قَالَ وَ يَزِدَادُونَ بِوَلَايَةِ الْوَصِيِّ إِيمَانًا قُلْتُ وَ لَا يَرْتَابُ الَّذِينَ أُوتُوا الْكِتَابَ وَ الْمُؤْمِنُونَ قَالَ بِوَلَايَةِ عَلِيٍّ (عليه السلام) قُلْتُ مَا هَذَا الْإِشْتِيَابُ قَالَ يَغْنِي بِذَلِكَ أَهْلَ الْكِتَابِ وَ الْمُؤْمِنِينَ الَّذِينَ ذَكَرَ اللَّهُ فَقَالَ وَ لَا يَرْتَابُونَ فِي الْوَلَايَةِ

I said, '**[74:31] that those who have been Given the Book may be certain**'. He^{asws} said: 'That they would become convinced that Allah^{azwj} and His^{azwj} Rasool^{saww} and his^{saww} successor^{asws} are true'. I said, '**and those who believe may increase in faith**'. He^{asws} said: 'And they would be increased in faith of the Wilayah of the successor^{asws}'. I said, '**and those who have been Given the Book and the believers may not doubt**'. He^{asws} said: 'In the Wilayah of Ali^{asws}'. I said, 'What is this doubt?' He^{asws} said: 'It Means by that the People of the Book and the Momineen whom Allah^{azwj} Mentioned, so He^{azwj} Said: "And they shall not be doubting regarding the Wilayah"'.

قُلْتُ وَ مَا هِيَ إِلَّا ذِكْرِي لِلْبَشَرِ قَالَ نَعَمْ وَلَايَةُ عَلِيٍّ (عليه السلام) قُلْتُ إِنَّمَا لِي أَخَذَى الْكِبَرِ قَالَ الْوَلَايَةُ قُلْتُ لِمَنْ شَاءَ مِنْكُمْ أَنْ يَتَقَدَّمَ أَوْ يَتَأَخَّرَ قَالَ مَنْ تَقَدَّمَ إِلَى وَلَايَتِنَا أُخِّرَ عَنْ سَقَرٍ وَ مَنْ تَأَخَّرَ عَنَّا تَقَدَّمَ إِلَى سَقَرٍ إِلَّا أَصْحَابَ الْبَيْتِ قَالَ هُمْ وَ اللَّهُ شَيْعَتُنَا

I said, '**and this is naught but a reminder to the humans**'. He^{asws} said: 'Yes, the Wilayah of Ali^{asws}'. I said, '**[74:35] Surely it is one great**'. He^{asws} said: 'The Wilayah'. I said, '**[74:37] To him among you who wishes to go forward or remain behind**'. He^{asws} said: 'The one who goes forward to our^{asws} wilayah would remain away from 'Saqqar' (a valley of Hell), but the one who remains behind from us^{asws}, would go towards the Saqqar **[74:39] Except the people of the right hand**'. He^{asws} said: 'They, by Allah^{azwj}, are our^{asws} Shias'.

قُلْتُ لَمْ نَكُ مِنَ الْمُصَلِّينَ قَالَ إِنَّا لَمْ نَتَوَلَّ وَصِيَّ مُحَمَّدٍ وَ الْأَوْصِيَاءَ مِنْ بَعْدِهِ وَ لَا يُصَلُّونَ عَلَيْهِمْ قُلْتُ فَمَا لَهُمْ عَنِ التَّذْكِرَةِ مُعْرِضِينَ قَالَ عَنِ الْوَلَايَةِ مُعْرِضِينَ قُلْتُ كَلَّا إِنَّمَا تَذَكِّرُهُ قَالَ الْوَلَايَةُ

I said, '**[74:43] They shall say: We were not of those who sent Prayed (Musalleen)**'. He^{asws} said: '(They are saying), 'We did not (have) the Wilayah of the successor^{asws} of Muhammad^{saww} and the successors^{asws} from after him^{asws}, nor did we send Salawat upon them^{asws}'. I said, '**[74:49] What is then the matter with them, that they turn away from the admonition?**' He^{asws} said: '(Turning away) from the Wilayah '. I said, '**[74:54] Nay! it is surely an admonition**'. He^{asws} said: 'The Wilayah'.

قُلْتُ قَوْلُهُ يُؤْفُونَ بِالنَّذْرِ قَالَ يُؤْفُونَ لِلَّهِ بِالنَّذْرِ الَّذِي أَخَذَ عَلَيْهِمْ فِي الْمِيثَاقِ مِنْ وَلَايَتِنَا

I said, 'His^{azwj} Words **[76:7] They fulfil vows**'. He^{asws} said: 'Fulfilling the vows which Allah^{azwj} Took upon them regarding the Covenant, of our^{asws} Wilayah'.

قُلْتُ إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنْزِيلًا قَالَ بِوَلَايَةِ عَلِيٍّ (عليه السلام) تَنْزِيلًا قُلْتُ هَذَا تَنْزِيلٌ قَالَ نَعَمْ ذَا تَأْوِيلٍ قُلْتُ إِنَّ هَذِهِ تَذَكُّرَةٌ قَالَ الْوَلَايَةُ قُلْتُ يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ قَالَ فِي وَلَايَتِنَا قَالَ وَ الظَّالِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا أ لَا تَرَى أَنَّ اللَّهَ يَقُولُ وَ مَا ظَلَمُونَا وَ لَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ

I said, **'[76:23] Surely We Ourselves have Revealed the Quran to you Revealing (it) gradually'**. He^{asws} said: 'By the Wilayah of Ali^{asws} (to be Revealed) gradually'. I said, 'This is Revelation?' He^{asws} said: 'Yes, that is explanation'. I said, **'[76:29] Surely this is a Reminder'**. He^{asws} said: 'The Wilayah'. I said **'[76:31] He Makes whom He pleases to enter into His Mercy'**. He^{asws} said: 'Into our^{asws} Wilayah, **and (as for) the unjust, He has prepared for them a painful Chastisement**. Have you not seen that Allah^{azwj} is Saying **[2:57] and they were not unjust to Us but they were unjust to themselves?**

قَالَ إِنَّ اللَّهَ أَعَزُّ وَ أَمْنَعُ مِنْ أَنْ يَظْلِمَ أَوْ يَنْسُبَ نَفْسَهُ إِلَى ظُلْمٍ وَ لَكِنَّ اللَّهَ خَلَطَنَا بِنَفْسِهِ فَجَعَلَ ظَلَمَنَا ظُلْمَهُ وَ وَلَايَتَنَا وَلَايَتَهُ ثُمَّ أَنْزَلَ بِذَلِكَ قُرْآنًا عَلَى نَبِيِّهِ فَقَالَ وَ مَا ظَلَمْنَاهُمْ وَ لَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ قُلْتُ هَذَا تَنْزِيلٌ قَالَ نَعَمْ

He^{asws} said: 'Allah^{azwj} is more Honourable and more Benevolent than that He^{azwj} should be unjust or link Himself to an injustice, but Allah^{azwj} Mingled us^{asws} with Himself^{saww}, so He^{azwj} Declares the injustice to us^{asws} as being injustice to Him^{azwj}, and our^{asws} Wilayah as being His^{azwj} Wilayah. Then He^{azwj} Revealed Quran upon His^{azwj} Prophet^{saww} with that, so He^{azwj} Said **[2:57] and they were not unjust to Us but they were unjust to themselves'**. I said, 'This is Revelation?' He^{asws} said: 'Yes'.

قُلْتُ وَإِنْ يَوْمَئِذٍ لِلْمُكَذِّبِينَ قَالَ يَقُولُ وَإِنْ لِلْمُكَذِّبِينَ يَا مُحَمَّدُ بِمَا أَوْحَيْتُ إِلَيْكَ مِنْ وَلَايَةِ عَلِيٍّ بْنِ أَبِي طَالِبٍ (عليه السلام) أَمْ لَمْ تُهْلِكِ الْأَوَّلِينَ. ثُمَّ تُشَبِّهُهُمْ الْآخِرِينَ قَالَ الْأَوَّلِينَ الَّذِينَ كَذَّبُوا الرُّسُلَ فِي طَاعَةِ الْأَوْصِيَاءِ كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ قَالَ مَنْ أَجْرَمَ إِلَى آلِ مُحَمَّدٍ وَ رَكِبَ مِنْ وَصِيٍّ مَا رَكِبَ

I said, **'[77:15] Woe on that day to the beliers'**. He^{asws} said: 'He^{azwj} is Saying: "O Muhammad^{saww}, Woe be unto the beliers of what I^{azwj} Revealed unto you^{saww} from the Wilayah of Ali^{asws} Bin Abu Talib^{asws}. **[77:16] Did We not destroy the former ones? [77:17] Then did We follow them up with later ones**. The former ones are those who belied the Rasools^{as} with regards to obedience of the successors^{as}. **[77:18] Even thus shall We deal with the guilty**. The ones who are guilty to the Progeny^{asws} of Muhammad^{saww} and did from his^{saww} successor^{asws} what they did'.

قُلْتُ إِنَّ الْمُتَعِينَ قَالَ نَحْنُ وَ اللَّهُ وَ شِيعَتُنَا لَيْسَ عَلَى مِلَّةِ إِبْرَاهِيمَ غَيْرِنَا وَ سَائِرِ النَّاسِ مِنْهَا بُرَاءٌ

I said, **'Surely, those who guard (against evil)'** **[77:41]**. He^{asws} said: 'Us^{asws}, by Allah^{azwj}, and our^{asws} Shias. There isn't anyone upon the Religion of Ibrahim^{as} apart from us, and the rest of the people are away from it'.

قُلْتُ يَوْمَ يَقُومُ الرُّوحُ وَ الْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا بِمَا قَالَ نَحْنُ وَ اللَّهُ الْمَادُّونَ لَهُمْ يَوْمَ الْقِيَامَةِ وَ الْفَائِلُونَ صَوَابًا قُلْتُ مَا تَقُولُونَ إِذَا تَكَلَّمْتُمْ قَالَ مُجِدُّ رَبَّنَا وَ نُصَلِّي عَلَى نَبِيِّنَا وَ نَشْفَعُ لِشِيعَتِنَا فَلَا يَرُدُّنَا رَبُّنَا

I said, '[78:38] *The Day on which the Spirit and the Angels shall stand in ranks; they shall not speak – the Verse*'. He^{asws} said: 'We^{asws}, by Allah^{azwj} are **he whom the Beneficent Allah permits and who speaks the right thing**'. I said, 'What will you^{asws} be saying when you^{asws} will be speaking?' He^{asws} said: 'We^{asws} would Praise our^{asws} Lord^{azwj}, and we^{asws} would send *Salawat* upon our^{asws} Prophet^{saww}, and we^{asws} would intercede for our^{asws} Shias. So, our^{asws} Lord^{azwj} will not be Preventing us^{asws}'.

قُلْتُ كَلَّا إِنَّ كِتَابَ الْفُجَارِ لَفِي سَجِّينٍ قَالَ هُمُ الَّذِينَ فَجَرُوا فِي حَقِّ الْأَيِّمَةِ وَ اعْتَدُوا عَلَيْهِمْ

I said, **Nay! most surely the record of the wicked is in the Sijjeen**' [83:7]. He^{asws} said: 'They are those who were wicked with regards to the rights of the Imams^{asws} and they transgressed against them^{asws}'.

قُلْتُ ثُمَّ يُقَالُ هَذَا الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ قَالَ يَعْنِي أَمِيرَ الْمُؤْمِنِينَ قُلْتُ تَنْزِيلٌ قَالَ نَعَمْ .

I said, '**Then shall it be said: This is what you gave the lie to**' [83:17]. He^{asws} said: 'Meaning, (belying) Amir Al-Momineen^{asws}'. I said, 'This is Revelation?' He^{asws} said: 'Yes'.²⁷

Religion is only the Love (for Allah^{azwj}) And the Hate (for Allah^{azwj})

From him, from Sahl Bin Ziyad, from Al-Hassan Bin Ali Bin Fazzal, from Ali Bin Uqba and Tha'alba Bin Maymoun and Ghalib Bin Usman and Haroun Bin Muslim, from Bureyd Bin Muawiya who said:

'I was in the presence of Abu Ja'far^{asws} in his^{asws} tent at Mina. He^{asws} looked at the feet of Ziyad which had turned black, so he^{asws} pitied it saying: 'What is the matter with your feet that they are like this?' He said, 'I came upon a weak ride and so had to walk most of the way'. He^{asws} lamented to him and Ziyad said to him^{asws} during that, 'I was in (so much) pain due to my sins to the extent that I thought that I would be destroyed. I remembered my love for you^{asws} which gave me hope for salvation and it brightened my situation'.

فَقَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) وَ هَلِ الدِّينُ إِلَّا الْحُبُّ قَالَ اللَّهُ تَعَالَى حَبَبَ إِلَيْكُمْ الْإِيمَانَ وَ زَيْنَهُ فِي قُلُوبِكُمْ وَ قَالَ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَ قَالَ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ إِنَّ رَجُلًا أَتَى النَّبِيَّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَالَ يَا رَسُولَ اللَّهِ أُحِبُّ الْمُصَلِّينَ وَ لَا أُصَلِّي وَ أُحِبُّ الصَّوْمِيِّينَ وَ لَا أَصُومُ فَقَالَ لَهُ رَسُولُ اللَّهِ أَنْتَ مَعَ مَنْ أَحْبَبْتَ وَ لَكَ مَا أَكْتَسَبْتَ وَ قَالَ مَا تَبْعُونَ وَ مَا تُرِيدُونَ أَمَا إِنَّهَا لَوْ كَانَ فَرْعَةٌ مِنَ السَّمَاءِ فَنَزَعَتْ كُلَّ قَوْمٍ إِلَى مَأْمَنِهِمْ وَ فَرَعْنَا إِلَى نَبِيِّنَا وَ فَرَعْتُمْ إِلَيْنَا .

So Abu Ja'far^{asws} said: 'And is the Religion anything except for the love? Allah^{azwj} the High has Said: "[49:7] **But Allah has endeared the Faith to you, and has made it beautiful in your hearts**", and Said: **Say (O Rasool): 'If you love Allah, then follow me. Allah will Love you [3:31], and Said: "[59:9] love those who have fled to them**". A man came up to the Prophet^{saww} so he said, 'O Messenger^{saww} of Allah^{azwj}, I love the Praying ones but I do not Pray myself, and I love the Fasting ones but I do not Fast myself'. The Messenger^{saww} of

²⁷ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 91

Allah^{azwj} said: ‘You are with the one whom you love, but to you belongs what you have acquired’ (you will be awarded as per your efforts in the way of Wilayah).

And he^{asws} said: ‘What you are seeking and what you want, but it is if there is a scare from the sky, every people would seek protection in its safe place, and we^{asws} will be secured with our Prophet^{saww}, and you will be seeking safety with us^{asws},²⁸’.

²⁸ Al-Kafi, Vol. 8, H 14847

Appendix I: Interpretation of 5:55

For whom was it Revealed in particular?

[يحيى الشجري] [قال: وبالسناد] قال: حدثنا حصين بن مخارق، عن أبي حمزة، عن علي بن الحسين وأبي جعفر: * (إنما وليكم الله ورسوله والذين آمنوا) * نزلت في علي بن أبي طالب (عليه السلام).

Yahya Al Shajary said, 'And by the chain, from Haseyn Bin Makharaq, from Abu Hamza,

(It has been narrated) from Ali^{asws} Bin Al-Husayn^{asws} and Abu Ja'far^{asws} having said (regarding) **But rather, your Guardian is Allah, and His Rasool, and those who are believing [5:55]:** 'It Was Revealed regarding Ali^{asws} Bin Abu Talib^{asws},²⁹

[في تفسير علي بن إبراهيم] [قال] حدثني أبي، عن صفوان، عن أبان بن عثمان، عن أبي حمزة الثمالي عن أبي جعفر (عليه السلام) قال: بينما رسول الله (صلى الله عليه وآله) جالس وعنده قوم من اليهود فيهم عبد الله بن سلام، إذ نزلت عليه هذه الآية فخرج رسول الله (صلى الله عليه وآله) إلى المسجد فاستقبله سائل، فقال: هل أعطاك أحد شيئاً؟ قال: نعم، ذاك المصلي ف جاء رسول الله (صلى الله عليه وآله) فإذا هو علي أمير المؤمنين (عليه السلام).

In the Tafseer of Ali Bin Ibrahim, said, 'My father narrated to me, from Safwan, from Aban Bin Usman, from Abu Hamza Al Sumaly,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Whilst Rasool-Allah^{azwj} was seated and in his^{saww} presence were a people from the Jews, among them being Abdullah Bin Salaam, when this Verse (5:55) was Revealed unto him^{saww}. So Rasool-Allah^{saww} went out to the Masjid, and a beggar faced him^{saww}. So he^{saww} said: 'Did anyone give you anything?' He said, 'Yes, that Praying one'. So Rasool-Allah^{saww} went, and there was Ali^{asws} Amir Al-Momineen^{asws},³⁰

عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أَدِيْنَةَ عَنْ زُرَّارَةَ وَ الْفَضِيلِ بْنِ يَسَارٍ وَ بُكَيْرِ بْنِ أَعْيَنَ وَ مُحَمَّدِ بْنِ مُسْلِمٍ وَ بُرَيْدِ بْنِ مُعَاوِيَةَ وَ أَبِي الْجَارُودِ جَمِيعاً عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ أَمَرَ اللَّهُ عَزَّ وَ جَلَّ رَسُولَهُ بِوَلَايَةِ عَلِيٍّ وَ أَنْزَلَ عَلَيْهِ إِنَّمَا وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَ يُؤْتُونَ الزَّكَاةَ وَ قَرَضُوا لَوْلَايَةَ أُولِي الْأَمْرِ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Zurara and Al Fuzayl Bin Yasar and Bukeyr Bin Ayn and Muhammad Bin Muslim and Bureyd Bin Muawiya and Abu Al Jaroud,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Allah^{azwj} Mighty and Majestic Commanded His^{azwj} Rasool^{saww} with the Wilayah of Ali^{asws} and Revealed unto him^{saww} **But rather, your Guardian is Allah, and His Rasool, and those who are believing, those who are establishing the Salāt and are giving the Zakat [5:55],** and He^{azwj} Necessitated the Wilayah of the Master^{asws} of the Command (Ul Al-Amr).

²⁹ Tafseer Abu Hamza Al Sumaly - H 82

³⁰ Tafseer Abu Hamza Al Sumaly - H 81

فَلَمْ يَدْرُوا مَا هِيَ فَأَمَرَ اللَّهُ مُحَمَّدًا (صلى الله عليه وآله) أَنْ يُفَسِّرَ لَهُمُ الْوَلَايَةَ كَمَا فَسَّرَ لَهُمُ الصَّلَاةَ وَ الزَّكَاةَ وَ الصَّوْمَ وَ الْحَجَّ فَلَمَّا أَتَاهُ ذَلِكَ مِنَ اللَّهِ ضَاقَ بِذَلِكَ صَدْرُ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ تَخَوَّفَ أَنْ يَرْتَدُّوا عَنْ دِينِهِمْ وَ أَنْ يُكَذِّبُوهُ

But they (people) did not know what it was, so Allah^{azwj} Commanded Muhammad^{saww} that he^{saww} should interpret the Wilayah for them just as he^{saww} had interpreted for them the *Salāt*, and the *Zakāt*, and the Fasts, and the Hajj. So when he^{saww} gave them that, the chest of Rasool-Allah^{saww} was constricted by that and he^{saww} was fearing that they would be reneging from their Religion, and that they would be belying him^{asws}.

فَضَاقَ صَدْرُهُ وَ رَاجَعَ رَبَّهُ عَزَّ وَ جَلَّ فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَ إِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ وَ اللَّهُ يَعْصِيكَ مِنَ النَّاسِ

So his^{saww} chest was constricted and he^{asws} referred to his^{saww} Lord^{azwj} Mighty and Majestic, so Allah^{azwj} Mighty and Majestic Revealed unto him^{saww} ***O you Rasool! Deliver what has been Revealed unto you from your Lord; and if you don't do so, then you have not delivered His Message, and Allah will Protect you from the people [5:67].***

فَصَدَعَ بِأَمْرِ اللَّهِ تَعَالَى ذِكْرُهُ فَقَامَ بِوَلَايَةِ عَلِيٍّ (عليه السلام) يَوْمَ غَدِيرِ خُمٍّ فَنَادَى الصَّلَاةَ جَامِعَةً وَ أَمَرَ النَّاسَ أَنْ يُبَلِّغَ الشَّاهِدُ الْعَائِبِ

So he^{saww} implemented the Command of Allah^{azwj}, Exalted is His^{azwj} Mention, so he^{asws} established the Wilayah of Ali^{asws} on the Day of Ghadeer Khumm, so he^{saww} called for the congregational *Salāt* and ordered the people that the ones present should deliver it to the absentees’.

قَالَ عُمَرُ بْنُ أَدِيْنَةَ قَالُوا جَمِيعًا غَيْرَ أَبِي الْجَزَّادِ وَ قَالَ أَبُو جَعْفَرٍ (عليه السلام) وَ كَانَتِ الْفَرِيضَةُ تَنْزِلُ بَعْدَ الْفَرِيضَةِ الْآخَرَى وَ كَانَتِ الْوَلَايَةُ آخِرَ الْفَرَائِضِ فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَ أَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي قَالَ أَبُو جَعْفَرٍ (عليه السلام) (يَقُولُ اللَّهُ عَزَّ وَ جَلَّ لَا أُنْزِلُ عَلَيْكُمْ بَعْدَ هَذِهِ فَرِيضَةً قَدْ أَكْمَلْتُ لَكُمْ الْفَرَائِضَ .

Umar Bin Azina (a narrator) said, ‘All (the above mentioned reporters) said altogether, apart from Abu Al-Jaroud, ‘And Abu Ja’far^{asws} said: ‘And it was so that the Obligatory act was Revealed after the other Obligatory act, and it was so that the Wilayah was the last of the Obligations. So Allah^{azwj} Mighty and Majestic Revealed ***Today I Perfected your Religion for you and Completed My Favour upon you [5:3]***. Abu Ja’far^{asws} said: ‘Allah^{azwj} Mighty and Majestic is Saying: “I^{asws} will not be Revealing upon you, after this Obligation, and I^{asws} have already Completed the Obligations for you all”’.³¹

³¹ Al Kafi V 1 – The Book Of Divine Authority CH 64 H 4

Who was the beggar who begged?

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ الْهَاشِمِيِّ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ عِمْسَى عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا قَالَ إِنَّمَا يَعْنِي أَوْلَىٰ بِكُمْ أَيُّ أَحَقُّ بِكُمْ وَبِأُمُورِكُمْ وَأَنْفُسِكُمْ وَأَمْوَالِكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا يَعْنِي عَلِيًّا وَأَوْلَادَهُ الْأَئِمَّةَ (عليهم السلام) إِلَى يَوْمِ الْقِيَامَةِ

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ahmad Bin Muhammad, from Al Hassan Bin Muhammad Al Hashimy, from his father, from Ahmad Bin Isa,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **But rather, your Guardian is Allah, and His Rasool, and those who are believing [5:55]**. He^{asws} said: 'But rather it Means, 'foremost with you', i.e., 'more rightful with you and with your affairs and your own selves and your wealth', Allah^{azwj} and His^{azwj} Rasool^{saww} and those who believe, Meaning Ali^{asws} and his^{asws} children, the Imams^{asws} up to the Day of Judgment.

ثُمَّ وَصَفَهُمُ اللَّهُ عَزَّ وَجَلَّ فَقَالَ الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَ يُؤْتُونَ الزَّكَاةَ وَ هُمْ رَاكِعُونَ وَ كَانَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) فِي صَلَاةِ الظُّهْرِ وَ قَدْ صَلَّى رَكَعَتَيْنِ وَ هُوَ رَاكِعٌ وَ عَلَيْهِ خُلَّةٌ قِيَمَتْهَا أَلْفُ دِينَارٍ وَ كَانَ النَّبِيُّ (صلى الله عليه وآله) كَسَاهُ إِثَابَهَا وَ كَانَ النَّجَاشِيُّ أَهْدَاهَا لَهُ

Then Allah^{azwj} Mighty and Majestic Described them, so He^{azwj} Said **those who are establishing the Salāt and are giving the Zakat while they are performing Ruku [5:55]**, and it was Amir Al-Momineen^{asws} during the Zohr *Salāt*, and he^{asws} had already prayed two Cycles (of it) and he^{asws} was bowing (performing *Ruku'*) and upon him^{asws} was an apparel the price of which was a thousand Dinars, and it was the Prophet^{saww} who had clothed him^{asws} with it, and it was (the Ethiopian king) Al-Najjashy who had gifted it to him^{saww}.

فَجَاءَ سَائِلٌ فَقَالَ السَّلَامُ عَلَيْكَ يَا وَلِيَّ اللَّهِ وَ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ تَصَدَّقْ عَلَىٰ مِسْكِينٍ فَطَرَحَ الْخُلَّةَ إِلَيْهِ وَ أَوْمَأَ بِيَدِهِ إِلَيْهِ أَنْ أَحْمِلَهَا

So a beggar came over and said, 'The greeting be upon you^{asws}, O Guardian^{asws} of Allah^{azwj}, and the one closest with the Momineen than their own selves, give charity to upon a poor one'. So he^{asws} dropped the apparel to him and gestured with his^{asws} hand towards it that he should carry it away.

فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ فِيهِ هَذِهِ الْآيَةَ وَ صَبَّرَ نِعْمَةً أَوْلَادِهِ بِنِعْمَتِهِ فُكُلٌ مَنْ بَلَغَ مِنْ أَوْلَادِهِ مَبْلَغَ الْإِمَامَةِ يَكُونُ بِهَذِهِ الصَّغَةِ مِثْلَهُ فَيَتَصَدَّقُونَ وَ هُمْ رَاكِعُونَ وَ السَّائِلُ الَّذِي سَأَلَ أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) مِنَ الْمَلَائِكَةِ وَالَّذِينَ يَسْأَلُونَ الْأَئِمَّةَ مِنْ أَوْلَادِهِ يَكُونُونَ مِنَ الْمَلَائِكَةِ .

So Allah^{azwj} Mighty and Majestic Revealed this Verse with regards to it, and the Bounty of his^{asws} children can to be with his^{asws} Bounty. So everyone from his^{asws} children to whom reached the Imamate, happened to be with this characteristic similar to him^{asws}, so they^{asws} (also) were giving charity while they were bowing (performing *Ruku'*); and the beggar who

begged from Amir Al-Momineen^{asws} was from the Angels, and those who are begging the Imams^{asws} from his^{asws} children are (all) happening to be from the Angels'.³²

Most of the people are Kafirs with the Wilayah

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن أحمد بن محمد، عن الحسن بن محمد الهاشمي، قال: حدثني أبي، عن أحمد بن عيسى، قال: حدثني جعفر بن محمد، عن أبيه، عن جده (عليهم السلام) في قوله عز و جل: يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُوهَا.

Muhammad bin Yaqoub, from Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Ahmad Bin Muhammad, from Al Hassan Bin Muhammad Al Hashimy, from his father, from Ahmad Bin Isa who said,

'Ja'far Bin Muhammad^{asws} narrated to me, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws} regarding the Words of the Mighty and Majestic: **They are recognising the Favour of Allah, then they are denying it [16:83]**'.

قال: «لما نزلت: إِنَّمَا وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَ يُؤْتُونَ الزَّكَاةَ وَ هُمْ رَاكِعُونَ اجتمع نفر من أصحاب رسول الله (صلى الله عليه و آله) في مسجد المدينة، فقال بعضهم لبعض: ما تقولون في هذه الآية؟ فقال بعضهم: إن كفرنا بهذه الآية نكفر بسائرهما، و إن آمنا فهذا ذل حين يتسلط علينا ابن أبي طالب

He^{asws} said: 'When the Verse **But rather, your Guardian is Allah, and His Rasool, and those who are believing, those who are establishing the Salāt and are giving the Zakat while they are performing Ruku [5:55]** was Revealed, a number of the companions of Rasool-Allah^{saww} gathered in the Masjid of Al-Medina. So, some of them said to the others, 'What are you saying regarding this Verse?' Some of them said, 'We are disbelieving in this verse, and we disbelieve in the rest of it. And if we were to believe in it, this would be a humiliation where the son^{asws} of Abu Talib^{asws} would overcome upon us'.

فقالوا: قد علمنا أن محمدا (صلى الله عليه و آله) صادق فيما يقول، و لكن نتولا و لا نطيع عليا فيما أمرنا، فنزلت هذه الآية: يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُوهَا يعني ولاية علي بن أبي طالب (عليه السلام) وَ أَكْثَرُهُمُ الْكَافِرُونَ بالولاية».

So they said, 'We know that Muhammad^{saww} is truthful in what he^{saww} is saying, but, neither will we befriend nor obey Ali^{asws} in what he^{saww} is ordering us for'. Thus, this Verse was Revealed **They are recognising the Favour of Allah, then they are denying it [16:83]**, Meaning the Wilayah of Ali^{asws} Bin Abu Talib^{asws} and most of them are Kafirs with the Wilayah'.³³

³² Al Kafi V 1 – The Book Of Divine Authority CH 64 H 3

³³ الكافي 1: 77 / 354

Appendix II: Interpretation of Verse 2:257

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ الْعَزِيزِ الْعَبْدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَعْمُورٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) إِنِّي أَخَالِطُ النَّاسَ فَيَكْثُرُ عَجَبِي مِنْ أَقْوَامٍ لَا يَتَوَلَّوْنَكُمْ وَ يَتَوَلَّوْنَ فَلَانًا وَ فَلَانًا لَهُمْ أَمَانَةٌ وَ صِدْقٌ وَ وَفَاءٌ وَ أَقْوَامٌ يَتَوَلَّوْنَكُمْ لَيْسَ لَهُمْ تِلْكَ الْأَمَانَةُ وَ لَا الْوَفَاءُ وَ الصَّدَقُ

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Abdul Aziz Al Abady, from Abdullah Bin Abu Yafour who said,

‘I said to Abu Abdullah^{asws}, ‘I tend to mingle with the people, and I am frequently astounded from the people who are not in the guardianship (Wilayah) of you^{asws} all (Imams^{asws}) and are in the guardianship of so and so, and so and so. For them is trustworthiness, and truthfulness, and loyalty. And there are a people who are in your^{asws} guardianship (Wilayah), there isn’t that trustworthiness for them, nor the loyalty and the truthfulness’.

قَالَ فَاسْتَوَى أَبُو عَبْدِ اللَّهِ (عليه السلام) جَالِسًا فَأَقْبَلَ عَلَيَّ كَالْعَضْبَانِ ثُمَّ قَالَ لَا دِينَ لِمَنْ دَانَ اللَّهُ بِوَلَايَةِ إِمَامٍ جَائِرٍ لَيْسَ مِنَ اللَّهِ وَ لَا عُتْبَ عَلَى مَنْ دَانَ بِوَلَايَةِ إِمَامٍ عَادِلٍ مِنَ اللَّهِ

He (the narrator) said, ‘Abu Abdullah^{asws} sat upright and turned towards me as if angered, then said: ‘There is no Religion for the one who makes it a Religion by the guardianship of a tyrannous imam (leader) who isn’t from Allah^{azwj}, nor is there any blame upon the one who makes it a Religion by the Wilayah of a Just Imam^{asws} from Allah^{azwj}’.

قُلْتُ لَا دِينَ لِأُولَئِكَ وَ لَا عُتْبَ عَلَى هَؤُلَاءِ قَالَ نَعَمْ لَا دِينَ لِأُولَئِكَ وَ لَا عُتْبَ عَلَى هَؤُلَاءِ

I said, ‘There is no Religion for those ones and there is no blame upon these ones?’ He^{asws} said: ‘Yes! There is no Religion for those ones and there is no blame upon these ones’.

ثُمَّ قَالَ أَلَا تَسْمَعُ لِقَوْلِ اللَّهِ عَزَّ وَ جَلَّ اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ يَعْنِي مِنَ ظُلُمَاتِ الذُّنُوبِ إِلَى نُورِ التَّوْبَةِ وَ الْمَغْفِرَةِ لَوْلَا تَتَبَّهَمُ كُلِّ إِمَامٍ عَادِلٍ مِنَ اللَّهِ

Then he^{asws} said: ‘Have you not listened to the Words of Allah^{azwj} Mighty and Majestic **Allah is the Guardian of those who believe. He Extracts them from the (multitude of) darkness into the Light [2:257]**? It Means, from the darkness of the sins to the light of the repentance and the Forgiveness, due to their Wilayah for every just Imam^{asws} from Allah^{azwj}’.

وَ قَالَ وَ الَّذِينَ كَفَرُوا أُولَئِكَ هُمُ الطَّاغُوتُ يُخْرِجُونَهُمْ مِنَ النُّورِ إِلَى الظُّلُمَاتِ إِنَّمَا وَعَىٰ بِهَذَا أَنَّهُمْ كَانُوا عَلَىٰ نُورِ الْإِسْلَامِ فَلَمَّا أَنَّ تَوَلَّوْا كُلَّ إِمَامٍ جَائِرٍ لَيْسَ مِنَ اللَّهِ عَزَّ وَ جَلَّ خَرَجُوا بِوَلَايَتِهِمْ إِيَّاهُ مِنَ نُورِ الْإِسْلَامِ إِلَى ظُلُمَاتِ الْكُفْرِ فَأَوْجَبَ اللَّهُ لَهُمُ النَّارَ مَعَ الْكُفَّارِ فَ أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ .

And He^{azwj} Said **and (as for) those who are committing Kufr, their guardian is the tyrant who extracts them from the Light into the (multitude of) darkness [2:257]**. But rather it Means by this that they were upon the light of Al-Islam. So when they took as guardians

every tyrannical imam (leader) who wasn't from Allah^{azwj} Mighty and Majestic, they exited from the light of Al-Islam due to their befriending them, to the darkness of the disbelief. Thus, Allah^{azwj} Obligated the Fire for them along with the disbelievers **these are the inmates of the Fire; they would be in it eternally [2:257]**.³⁴

عن مسعدة بن صدقة، قال:

From Mas'adat Bin Sadaqa who said,

قص أبو عبد الله قصة الفريقين جميعا في الميثاق، حتى بلغ الاستثناء من الله في الفريقين، فقال: «إن الخير و الشر خلقان من خلق الله،

'Abu Abdullah^{asws} related the story for the two groups (good and evil) together during the Covenant, until he^{asws} reached the Exclusion (separation) from Allah^{azwj} regarding the two groups, so he^{asws} said: 'The good and the evil are two creatures from the creatures of Allah^{azwj}.

و ذلك أن الله قال في كتابه: اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَ الَّذِينَ كَفَرُوا أُولَئِكَ هُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ فَالنُّورُ هُم آلُ مُحَمَّدٍ (صلوات الله عليهم)، و الظلمات عدوهم».

And that is what Allah^{azwj} Said in His^{azwj} Book: **Allah is the Guardian of those who believe. He Extracts them from the (multitude of) darkness into the Light; and (as for) those who are committing Kufr, their guardian is the tyrant who extracts them from the Light into the (multitude of) darkness [2:257]**. So the Light – they^{asws} are the Progeny of Muhammad^{saww}, and the darkness are their^{asws} enemies'.³⁵

عن مهزم الأسدي، قال: سمعت أبا عبد الله (عليه السلام) يقول: «قال الله تبارك و تعالى: لأعذب كل رعية دانت بإمام ليس من الله، و إن كانت الرعية في أعمالها برة تقية، و لأغفرن عن كل رعية دانت بكل إمام من الله، و إن كانت الرعية في أعمالها سيئة».

From Mahzam Al Asady who said,

'I heard Abu Abdullah^{asws} saying: 'Allah^{azwj} Blessed and High Said: "I^{azwj} will Punish every person who makes a religion by an imam who is not from Allah^{azwj}, and even if that person was benevolent and pious in his deeds. And I^{azwj} shall Forgive every person who makes a Religion by every Imam^{asws} from Allah^{azwj}, and even if the person was evil in his deeds'.

قلت: فيعفو عن هؤلاء، و يعذب هؤلاء؟ قال: «نعم، إن الله يقول: اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ».

I said, 'He^{azwj} would Forgive these ones and Punish those?' He^{asws} said: 'Yes! Allah^{azwj} is Saying **Allah is the Guardian of those who believe. He Extracts them from the (multitude of) darkness into the Light [2:257]**'.

³⁴ Al Kafi V 1 – The Book Of Divine Authority CH 86 H 3

³⁵ تفسير العياشي 1: 461 / 138.

ثم ذكر الحديث الأول - حديث ابن أبي يعفور، برواية محمد بن الحسين - و زاد فيه: «فأعداء علي أمير المؤمنين (عليه السلام) هم الخالدون في النار، و إن كانوا في أديانهم على غاية الورع و الزهد و العبادة، و المؤمنون بعلي (عليه السلام) هم الخالدون في الجنة، و إن كانوا في أعمالهم على ضد ذلك».

Then (the narrator) mentioned the first Hadeeth – A Hadeeth of Ibn Abu Yafour, by the report of Muhammad Bin Al-Husayn – and in was the additional (information) – He^{asws} said: 'So it is the enemies of Ali Amir-Al-Momineen^{asws}, **these are the inmates of the Fire; they would be in it eternally [2:257]**, and even if, in their religion, they were very pious, and ascetic, and the worshippers. And the *Momineen*, along with Ali^{asws}, they would be abiding in the Paradise, and even if they used to be, in their deeds, opposite to that'.³⁶

ابن شهر آشوب: عن الباقر (عليه السلام)، في قوله تعالى: وَ الَّذِينَ كَفَرُوا بولاية علي بن أبي طالب (عليه السلام) أُولِيَاءُ لَهُمُ الطَّاغُوتُ نزلت في أعدائه و من تبعهم، أخرجوا الناس من النور - و النور: ولاية علي - فصاروا إلى ظلمة ولاية أعدائه.

Ibn Shehr Ashoub,

(It has been narrated) from Al-Baqir^{asws}, regarding the Words of the High **and (as for) those who are committing Kufr [2:257]** - in the Wilayah of Ali^{asws} Bin Abu Talib^{asws}, **their guardian is the tyrant who extracts them from the Light into the (multitude of) darkness [2:257]** – it was Revealed regarding his^{asws} enemies and the ones who followed them. They extracted the people from the Light – and the Light is the Wilayah of Ali^{asws} – so took them into the darkness – Wilayah of his^{asws} enemies'.³⁷

³⁶ تفسير العياشي 1: 462 / 139.
³⁷ المناقب 3: 81.

Appendix III: Hadith-e-Tariq

Introduction of an Infallible Imam^{asws}

Hadeeth -e- Tariq³⁸

الرُّسُيُّ فِي مَشَارِقِ الْأَنْوَارِ عَنْ طَارِقِ بْنِ شَهَابٍ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ قَالَ: يَا طَارِقُ الْإِمَامُ كَلِمَةُ اللَّهِ وَ حُجَّةُ اللَّهِ وَ وَجْهُ اللَّهِ وَ نُورُ اللَّهِ وَ حِجَابُ اللَّهِ وَ آيَةُ اللَّهِ يَخْتَارُهُ اللَّهُ وَ يَجْعَلُ فِيهِ مَا يَشَاءُ وَ يُوجِبُ لَهُ بِذَلِكَ الطَّاعَةَ وَ الْوَلَايَةَ عَلَى جَمِيعِ خَلْقِهِ فَهُوَ وَلِيُّهُ فِي سَمَاوَاتِهِ وَ أَرْضِهِ أَخَذَ لَهُ بِذَلِكَ الْعَهْدَ عَلَى جَمِيعِ عِبَادِهِ فَمَنْ تَقَدَّمَ عَلَيْهِ كَفَرَ بِاللَّهِ مِنْ فَوْقِ عَرْشِهِ فَهُوَ يَفْعَلُ مَا يَشَاءُ وَ إِذَا شَاءَ اللَّهُ شَاءَ وَ يُكْتَبُ عَلَى عَضْدِهِ وَ تَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَ عَدْلًا فَهُوَ الصِّدْقُ وَ الْعَدْلُ وَ يُنْصَبُ لَهُ عَمُودٌ مِنْ نُورٍ مِنَ الْأَرْضِ إِلَى السَّمَاءِ يَرَى فِيهِ أَعْمَالُ الْعِبَادِ وَ يُلَبَّسُ الْهَيْبَةُ وَ عِلْمُ الضَّمِيرِ³⁹ وَ يَطْلُعُ عَلَى الْغَيْبِ⁴⁰ وَ يَرَى مَا بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ فَلَا يَخْفَى عَلَيْهِ شَيْءٌ مِنْ عَالَمِ الْمُلْكِ وَ الْمَلَكُوتِ وَ يُعْطَى مَنْطِقُ الطَّيْرِ عِنْدَ وَلايَتِهِ فَهَذَا الَّذِي يَخْتَارُهُ اللَّهُ لِيُوحِيَهُ وَ يَرْتَضِيَهُ لِعَيْنِهِ وَ يُؤَيِّدُهُ بِكَلِمَتِهِ وَ يُلْقِنُهُ حِكْمَتَهُ وَ يَجْعَلُ قَلْبُهُ مَكَانَ مَشِيَّتِهِ وَ يُنَادِي لَهُ بِالسُّلْطَانَةِ وَ يُدْعِنُ لَهُ بِالْإِمْرَةِ⁴¹ وَ يَخْكُمُ لَهُ بِالطَّاعَةِ وَ ذَلِكَ لِأَنَّ الْإِمَامَةَ مِيرَاثُ الْأَنْبِيَاءِ وَ مَنْزِلَةُ الْأَصْفِيَاءِ وَ خِلَافَةُ اللَّهِ وَ خِلَافَةُ رُسُلِ اللَّهِ فَهِيَ عِصْمَةٌ وَ وَلايَةٌ وَ سُلْطَانَةٌ وَ هِدَايَةٌ وَ إِنَّهُ تَمَامُ الدِّينِ وَ رُجْحُ الْمَوَازِينِ الْإِمَامُ دَلِيلٌ لِلْقَاصِدِينَ وَ مَنَارٌ لِلْمُهْتَدِينَ وَ سَبِيلُ السَّالِكِينَ وَ شَمْسٌ مُشْرِقَةٌ فِي قُلُوبِ الْعَارِفِينَ وَلايَتُهُ سَبَبٌ لِلنَّجَاةِ وَ طَاعَتُهُ مُفْتَرَضَةٌ فِي الْحَيَاةِ وَ عُذَّةٌ⁴² بَعْدَ الْمَمَاتِ وَ عِزٌّ الْمُؤْمِنِينَ وَ شَفَاعَةُ الْمُذْنِبِينَ وَ نَجَاهُ الْمُحِبِّينَ وَ قُوَّةُ التَّابِعِينَ لِأَنَّهَا رَأْسُ الْإِسْلَامِ وَ كَمَالُ الْإِيمَانِ وَ مَعْرِفَةُ الْحُدُودِ وَ الْأَحْكَامِ وَ تَبْيِينُ الْحَلَالِ⁴³ مِنَ الْحَرَامِ فَهِيَ مَرْتَبَةٌ لَا يَنَالُهَا إِلَّا مَنْ اخْتَارَهُ اللَّهُ وَ قَدَّمَهُ وَ وَلَّاهُ وَ حَكَّمَهُ فَالْوَلَايَةُ هِيَ حِفْظُ الثُّغُورِ وَ تَدْبِيرُ الْأُمُورِ وَ تَعْدِيدُ الْأَيَّامِ وَ الشُّهُورِ⁴⁴ الْإِمَامُ الْمَاءُ الْعَذْبُ عَلَى الظَّمِّ وَ الدَّلَالُ عَلَى الْهَدْيِ الْإِمَامُ الْمُطَهَّرُ مِنَ الذُّنُوبِ الْمُطْلَعُ عَلَى الْغُيُوبِ الْإِمَامُ هُوَ الشَّمْسُ الطَّالِعَةُ عَلَى الْعِبَادِ بِالْأَنْوَارِ فَلَا تَنَالُهُ الْأَيْدِي وَ الْأَبْصَارُ وَ إِلَيْهِ الْإِشَارَةُ يَقُولُهُ تَعَالَى وَ لِلَّهِ الْعِزَّةُ وَ لِرَسُولِهِ وَ لِلْمُؤْمِنِينَ⁴⁵ وَ الْمُؤْمِنُونَ عَلَيَّ وَ عِزَّتُهُ فَالْعِزَّةُ لِلنَّبِيِّ وَ لِلْعِزَّةِ وَ النَّبِيِّ وَ الْعِزَّةُ لَا يَفْتَرِقَانِ فِي الْعِزَّةِ إِلَى آخِرِ الدَّهْرِ فَهُمْ رَأْسُ دَائِرَةِ الْإِيمَانِ وَ قُطْبُ الْوُجُودِ وَ سَمَاءُ الْجُودِ وَ شَرَفُ الْمَوْجُودِ وَ ضَوْءُ شَمْسِ الشَّرَفِ وَ نُورُ قَمَرِهِ وَ أَصْلُ الْعِزِّ وَ الْمَجْدِ وَ مَبْدُوءُهُ وَ مَعْنَاهُ وَ مَبْنَاهُ فَالْإِمَامُ هُوَ السَّرَاجُ الْوَهَّاجُ وَ السَّبِيلُ وَ الْمُنْهَاجُ وَ الْمَاءُ النَّحَّاجُ وَ الْبَحْرُ الْعَجَّاجُ وَ الْبَدْرُ الْمُشْرِقُ وَ الْعَدِيرُ الْمُغْدِقُ وَ الْمَنْهَجُ الْوَاضِحُ الْمَسَالِكِ وَ الدَّلِيلُ إِذَا عَمَّتِ الْمَهَالِكُ وَ السَّحَابُ الْهَاطِلُ وَ الْغَيْثُ الْهَامِلُ⁴⁶ وَ الْبَدْرُ الْكَامِلُ وَ الدَّلِيلُ الْفَاضِلُ وَ السَّمَاءُ الظَّلِيلَةُ وَ النَّعْمَةُ الْجَلِيلَةُ وَ الْبَحْرُ الَّذِي لَا يُتَزَفُّ وَ الشَّرَفُ الَّذِي لَا يُوصَفُ وَ الْعِزُّ الْغَزِيرَةُ وَ الرُّوضَةُ الْمَطِيرَةُ وَ الرَّهْرُ الْأَرِيحُ وَ الْبَدْرُ الْبَهِيحُ⁴⁷ وَ النَّيِّرُ اللَّائِيحُ وَ الطَّيِّبُ الْفَائِيحُ وَ الْعَمَلُ

³⁸ Khutabah of Amir ul Momineen^{asws.}, Nahjul Asrar

³⁹ (2) في نسخة: و يعلم ما في الضمير.

⁴⁰ (3) زاد في نسخة: و يعطى التصرف على الإطلاق.

⁴¹ (1) الإمرة بالكسر: الإمارة و الولاية.

⁴² (2) العدة: ما أعدته لحوادث الدهر من مال و سلاح.

⁴³ (3) في نسخة: و سنن الحلال.

⁴⁴ (4) في نسخة: [و هي بعدد الأيام و الشهور] و لعله مصحف: و هي بعدد الشهور.

⁴⁵ (5) المنافقون: 8.

⁴⁶ (1) الوهاج: شديد الانتقاد. الشجاج: سيال شديد الانصباب. العجاج: الصباح.

و المدق من غدق عين الماء: غزرت و عذبت و يقال: هطل المطر أي نزل متتابعاً متفرقاً عظيم القطر. و يقال: هملت عينه أي فاضت دموعاً. و السماء: دام مطرها في سكون.

⁴⁷ (2) البهيج: الحسن.

الصَّالِحِ وَ الْمُنْتَجِرِ الرَّابِعِ وَ الْمَنْهَجِ الْوَاضِحِ وَ الطَّيِّبِ الرَّفِيقِ⁴⁸ وَ الْأَبِّ الشَّفِيقِ مُنْزِعِ الْعِبَادِ فِي الدَّوَاهِي⁴⁹ وَ الْحَاكِمِ وَ الْأَمْرِ وَ النَّاهِي مُهَيِّئِ⁵⁰ اللَّهُ عَلَى الْخَلْقِ وَ أَمِينُهُ عَلَى الْحَقَائِقِ حُجَّةُ اللَّهِ عَلَى عِبَادِهِ وَ حَاجَّتُهُ فِي أَرْضِهِ وَ بِلَادِهِ مُطَهَّرٌ مِنَ الذُّنُوبِ مُبَرِّئٌ مِنَ الْغُيُوبِ مُطَّلِعٌ عَلَى الْغُيُوبِ ظَاهِرُهُ أَمْرٌ لَا يُمْلِكُ وَ بَاطِنُهُ غَيْبٌ لَا يُدْرِكُ وَاحِدٌ ذَهَبُهُ وَ خَلِيقُهُ اللَّهُ فِي نَهْيِهِ وَ أَمْرِهِ لَا يُوجَدُ لَهُ مِثِيلٌ وَ لَا يَقُومُ لَهُ بَدِيلٌ فَمَنْ ذَا يَبَالُ مَعْرِفَتَنَا أَوْ يَعْرِفُ دَرَجَتَنَا أَوْ يَشْهَدُ كَرَامَتَنَا أَوْ يُدْرِكُ مَنْزِلَتَنَا حَارَتِ الْأَلْبَابِ وَ الْعُقُولِ وَ تَاهَتِ الْأَفْهَامِ⁵¹ فِيمَا أَقُولُ تَصَاعَرَتِ الْعُظَمَاءُ وَ تَفَاصَرَتِ الْعُلَمَاءُ وَ كَلَّتِ الشُّعْرَاءُ وَ خَرَسَتِ الْبُلْعَاءُ وَ لَكِنَتِ الْخُطَبَاءُ وَ عَجَزَتِ الْقُصَحَاءُ وَ تَوَاضَعَتِ الْأَرْضُ وَ السَّمَاءُ عَنْ وَصْفِ شَأْنِ الْأَوْلِيَاءِ وَ هَلْ يُعْرِفُ أَوْ يُوصَفُ أَوْ يُعْلَمُ أَوْ يُفْهَمُ أَوْ يُدْرِكُ أَوْ يُمْلِكُ مَنْ هُوَ شِعَاعُ جَلَالِ الْكَرْبَاءِ وَ شَرَفُ الْأَرْضِ وَ السَّمَاءِ جَلَّ مَقَامُ آلِ مُحَمَّدٍ ص عَنْ وَصْفِ الْوَاصِفِينَ وَ نَعَتِ النَّاعِتِينَ وَ أَنْ يُقَاسَ بِهِمْ أَحَدٌ مِنَ الْعَالَمِينَ كَيْفَ وَ هُمُ الْكَلِمَةُ الْعَلِيَاءُ وَ التَّسْمِيَةُ الْبَيْضَاءُ وَ الْوَحْدَانِيَّةُ الْكُبْرَى الَّتِي أَعْرَضَ عَنْهَا مِنْ أَدَبٍ وَ تَوَلَّى وَ حِجَابُ اللَّهِ الْأَعْظَمُ الْأَعْلَى فَاتَيْنِ الْإِخْتِيَارُ مِنْ هَذَا وَ أَتَيْنِ الْعُقُولُ مِنْ هَذَا وَ مَنْ⁵² ذَا عَرَفَ أَوْ وَصَفَ مَنْ وَصَفَتْ⁵³ ظَنُّوا أَنَّ ذَلِكَ فِي غَيْرِ آلِ مُحَمَّدٍ كَذَبُوا وَ زَلَّتْ أَقْدَامُهُمْ اتَّخَذُوا الْعَجَلَ رَبًّا وَ الشَّيَاطِينَ حِزْبًا كُلُّ ذَلِكَ بَعْضُهُ لِبَيْتِ الصَّفْوَةِ وَ دَارِ الْعِصْمَةِ وَ حَسَدًا لِمَعْدِنِ الرِّسَالَةِ وَ الْحِكْمَةِ وَ زَيْنَ⁵⁴ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ قَتَبًا لَهُمْ وَ سُخْقًا⁵⁴ كَيْفَ اخْتَارُوا إِمَامًا جَاهِلًا عَابِدًا لِلْأَصْنَامِ جَبَانًا يَوْمَ الرَّحَامِ وَ الْإِمَامُ يَجِبُ أَنْ يَكُونَ عَالِمًا لَا يَجْهَلُ وَ شَجَاعًا لَا يَنْكَلُ لَا يَغْلُو عَلَيْهِ حَسَبٌ وَ لَا يُدَانِيهِ نَسَبٌ فَهُوَ فِي الدَّرَجَةِ مِنْ قُرَيْشٍ وَ الشَّرَفِ مِنْ هَاشِمٍ وَ الْبَقِيَّةِ مِنْ إِبْرَاهِيمَ وَ النَّهْجِ⁵⁵ مِنَ التَّبَعِ الْكَرِيمِ وَ النَّفْسِ مِنَ الرُّسُولِ وَ الرِّضَى مِنَ اللَّهِ وَ الْقَوْلِ عَنِ اللَّهِ فَهُوَ شَرَفُ الْأَشْرَافِ وَ الْفَرْعُ مِنْ عَبْدِ مَنَافٍ عَالِمٌ بِالسِّيَاسَةِ قَائِمٌ بِالرِّئَاسَةِ مُفْتَرِضُ الطَّاعَةِ إِلَى يَوْمِ السَّاعَةِ أَوْدَعَ اللَّهُ قَلْبَهُ سِرَّهُ وَ أَطْلَقَ بِهِ لِسَانَهُ فَهُوَ مَعْصُومٌ مُوَفَّقٌ لَيْسَ بِجَبَانٍ وَ لَا جَاهِلٍ فَتَرَكُوهُ يَا طَارِقُ وَ اتَّبَعُوا أَهْوَاءَهُمْ وَ مَنْ أَضَلُّ⁵⁶ مِمَّنِ اتَّبَعَ هَوَاهُ بَعِيرٌ هُدًى مِنَ اللَّهِ وَ الْإِمَامُ يَا طَارِقُ بَشَرٌ مَلَكِيٌّ وَ جَسَدٌ سَمَويٌّ وَ أَمْرٌ إلهِيٌّ وَ رُوحٌ قُدْسِيٌّ وَ مَقَامٌ عَلِيٌّ وَ نُورٌ جَلِيٌّ وَ سِرٌّ خَفِيٌّ فَهُوَ مَلِكُ الذَّاتِ إلهِيٌّ الصِّفَاتِ زَائِدُ الْحُسْنَاتِ عَالِمٌ بِالْمُعْتَبَاتِ خَصًّا مِنْ رَبِّ الْعَالَمِينَ وَ نَصًّا مِنَ الصَّادِقِ الْأَمِينِ وَ هَذَا كُلُّهُ لِآلِ مُحَمَّدٍ لَا يُشَارِكُهُمْ فِيهِ مُشَارِكٌ لِأَنَّهُمْ مَعْدِنُ التَّنْزِيلِ وَ مَعْنَى التَّأْوِيلِ وَ خَاصَّةُ الرَّبِّ الْجَلِيلِ وَ مَهْبِطُ الْأَمِينِ جَبْرِئِيلَ صَفْوَةُ اللَّهِ وَ سِرُّهُ وَ كَلِمَتُهُ شَجَرَةُ النَّبْوَةِ وَ مَعْدِنُ الصَّفْوَةِ عَيْنُ الْمَقَالَةِ وَ مُنْتَهَى الدَّلَالَةِ وَ مُحْكَمُ الرِّسَالَةِ وَ نُورُ الْجَلَالَةِ حَنْبُ اللَّهِ وَ وَدِيعَتُهُ وَ مَوْضِعُ كَلِمَةِ اللَّهِ وَ مِفْتَاحُ حِكْمَتِهِ وَ مَصَابِيحُ رَحْمَةِ اللَّهِ وَ يَنَابِيعُ نِعْمَتِهِ السَّبِيلُ إِلَى اللَّهِ وَ السَّلْسَبِيلُ وَ الْقُسْطَاسُ الْمُسْتَقِيمُ وَ الْمِنْهَاجُ الْقَوِيمُ وَ الذِّكْرُ الْحَكِيمُ وَ الْوَجْهُ الْكَرِيمُ وَ النُّورُ الْقَدِيمُ أَهْلُ التَّشْرِيفِ وَ التَّقْوِيمِ وَ التَّعْظِيمِ وَ التَّفْضِيلِ خُلَفَاءُ النَّبِيِّ الْكَرِيمِ وَ أَبْنَاءُ الرَّؤُوفِ الرَّحِيمِ⁵⁶ وَ أَمَنَاءُ الْعَلِيِّ الْعَظِيمِ دُرِّيَّةٌ بَعْضُهَا مِنْ بَعْضٍ وَ اللَّهُ سَمِيعٌ عَلِيمٌ السَّنَامُ الْأَعْظَمُ وَ الطَّرِيقُ الْأَقْوَمُ مَنْ عَرَفَهُمْ وَ أَخَذَ عَنْهُمْ فَهُوَ مِنْهُمْ وَ إِلَيْهِ الْإِشَارَةُ بِقَوْلِهِ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي⁵⁷ خَلَقَهُمُ اللَّهُ مِنْ نُورٍ عَظَمَتِهِ وَ وَلَاهُمْ أَمْرَ مَمْلَكَتِهِ فَهُوَ سِرُّ اللَّهِ الْمَخْرُوجُ وَ أَوْلِيَائُهُ الْمُقَرَّبُونَ وَ أَمْرُهُ بَيْنَ الْكَافِ وَ التَّوَنِ⁵⁸ إِلَى اللَّهِ يَدْعُونَ وَ عَنْهُ يَقُولُونَ وَ بِأَمْرِهِ يَعْمَلُونَ عِلْمُ الْأَنْبِيَاءِ فِي عِلْمِهِمُ

⁴⁸ (3) لعله مصحف و الطيب الرفيق.

⁴⁹ (4) الدواهي: المصيبة و النوائب و الشدائد.

⁵⁰ (5) المهيمين بمعنى المؤمن و الشاهد، و القائم على الخلق باعمالهم و أرزاقهم.

⁵¹ (6) حار: تخير. تاه: تخير، ضل.

⁵² (1) في نسخة: و ما ذا عرف.

⁵³ (2) في نسخة: ما وصف.

⁵⁴ (3) تباه أي الزمه الله خسرانا و هلاكاً. و سخقا اي ابعده الله.

⁵⁵ (4) في نسخة: و الشمخ من التبع الكريم.

⁵⁶ (1) المراد به النبي صلى الله عليه و آله.

⁵⁷ (2) إبراهيم: 36.

⁵⁸ (3) زاد في نسخة: لا بل هم الكاف و التون.

و سِرُّ الْأَوْصِيَاءِ فِي سِرِّهِمْ وَ عِزُّ الْأَوَّلِيَاءِ فِي عِزِّهِمْ كَالْقَطَرَةِ فِي الْبَحْرِ وَ الدَّرَّةُ فِي الْقَفْرِ وَ السَّمَاوَاتُ وَ الْأَرْضُ عِنْدَ الْإِمَامِ كَيْدِهِ مِنْ رَاحَتِهِ يَعْرِفُ ظَاهِرَهَا مِنْ بَاطِنِهَا وَ يَعْلَمُ بَرَّهَا مِنْ فَاجِرِهَا وَ رَطْبَهَا وَ يَابِسَهَا لِأَنَّ اللَّهَ عَلَّمَ نَبِيَّهُ عِلْمَ مَا كَانَ وَ مَا يَكُونُ وَ وَرِثَ ذَلِكَ السِّرِّ الْمَصُونِ الْأَوْصِيَاءِ الْمُتَجَبُّونَ وَ مَنْ أَنْكَرَتْ ذَلِكَ فَهُوَ شَقِيٌّ مُلْعُونٌ يَلْعَنُهُ اللَّهُ وَ يَلْعَنُهُ اللَّاعِنُونَ وَ كَيْفَ يَقْرِضُ اللَّهُ عَلَى عِبَادِهِ طَاعَةً مَنْ يُجْحِبُ عَنْهُ مَلَكَوَتِ السَّمَاوَاتِ وَ الْأَرْضِ وَ إِنَّ الْكَلِمَةَ مِنْ آلِ مُحَمَّدٍ تَنْصَرِفُ إِلَى سَبْعِينَ وَجْهًا وَ كُلُّ مَا فِي الدَّكْرِ الْحَكِيمِ وَ الْكِتَابِ الْكَرِيمِ وَ الْكَلَامِ الْقَلِيمِ مِنْ آيَةٍ تُذَكِّرُ فِيهَا الْعَيْنُ وَ الْوَجْهُ وَ الْيَدُ وَ الْجَنْبُ فَالْمُرَادُ مِنْهَا الْوَلِيُّ لِأَنَّهُ جَنْبُ اللَّهِ وَ وَجْهُ اللَّهِ يَعْنِي حَقُّ اللَّهِ وَ عِلْمُ اللَّهِ وَ عَيْنُ اللَّهِ وَ يَدُ اللَّهِ فَهُمْ الْجَنْبُ الْعَلِيُّ وَ الْوَجْهُ الرَّضِيُّ وَ الْمَنْهَلُ الرَّيُّوِيُّ وَ الصِّرَاطُ السَّوِيُّ وَ الْوَسِيلَةُ إِلَى اللَّهِ وَ الْوَصْلَةُ إِلَى عَفْوِهِ وَ رِضَاهُ سِرُّ الْوَاحِدِ وَ الْأَحَدِ فَلَا يُقَاسُ بِهِمْ مِنَ الْخَلْقِ أَحَدٌ فَهُمْ خَاصَّةُ اللَّهِ وَ خَالِصَتُهُ وَ سِرُّ الدِّيَانِ وَ كَلِمَتُهُ وَ بَابُ الْإِيمَانِ وَ كَعْبَتُهُ وَ حُجَّةُ اللَّهِ وَ حُجَّتُهُ وَ أَعْلَامُ الْهُدَى وَ رَأْيَتُهُ وَ فَضْلُ اللَّهِ وَ رَحْمَتُهُ وَ عَيْنُ الْبَقِيَّةِ وَ حَقِيقَتُهُ وَ صِرَاطُ الْحَقِّ وَ عِصْمَتُهُ وَ مَبْدَأُ الْوُجُودِ وَ غَايَتُهُ وَ قُدْرَةُ الرَّبِّ وَ مَشِيئَتُهُ وَ أُمُّ الْكِتَابِ وَ خَاتَمَتُهُ وَ فَصْلُ الْخِطَابِ وَ دَلَالَتُهُ وَ خَزَنَةُ الْوَحْيِ وَ حَقِيقَتُهُ وَ آيَةُ الدَّكْرِ وَ تَرَاجُمُهُ وَ مَعْدِنُ التَّنْزِيلِ وَ نَحَائِطُهُ فَهُمْ الْكَوَاكِبُ الْعُلُويَّةُ وَ الْأَنْوَارُ الْعُلُويَّةُ الْمُشْرِقَةُ مِنْ شَمْسِ الْعِصْمَةِ الْفَاطِمِيَّةِ فِي سَمَاءِ الْعِظَمَةِ الْمُحَمَّدِيَّةِ وَ الْأَعْصَانُ النَّبَوِيَّةِ النَّابِتَةُ فِي دَوْحَةِ الْأَحْمَدِيَّةِ وَ الْأَسْرَارُ الْإِلَهِيَّةِ الْمَوْدَعَةُ فِي الْهَيْكَلِ الْبَشَرِيِّ وَ الدَّرَجَةِ الرَّكْبِيَّةِ وَ الْعِزَّةِ الْهَاشِمِيَّةِ الْهَادِيَّةِ الْمُهَدِيَّةِ **أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ** فَهُمْ الْأَيُّمَةُ الطَّاهِرُونَ وَ الْعِزَّةُ الْمَعْصُومُونَ وَ الدَّرَجَةُ الْأَكْرَمُونَ وَ الْخُلَفَاءُ الرَّاشِدُونَ وَ الْكِبَرَاءُ الصَّدِّيقُونَ وَ الْأَوْصِيَاءُ الْمُتَجَبُّونَ وَ الْأَسْبَاطُ الْمَرْضِيُّونَ وَ الْهَدَاةُ الْمُهْدِيُّونَ وَ الْعُرَّ الْمَيَامِينُ مِنْ آلِ طه وَ ياسين وَ حُجَّجُ اللَّهِ عَلَى الْأَوَّلِينَ وَ الْآخِرِينَ اسْمُهُمْ مَكْتُوبٌ عَلَى الْأَحْجَارِ وَ عَلَى أَوْرَاقِ الْأَشْجَارِ وَ عَلَى أَجْنِحَةِ الْأَطْيَارِ وَ عَلَى أَبْوَابِ الْجَنَّةِ وَ النَّارِ وَ عَلَى الْعَرْشِ وَ الْأَفْلَاكِ وَ عَلَى أَجْنِحَةِ الْأَمْثَالِكِ وَ عَلَى حُجُبِ الْجَلَالِ وَ سُرَادِقَاتِ الْعَرْزِ وَ الْجَمَالِ وَ بِاسْمِهِمْ تُسَبِّحُ الْأَطْيَارُ وَ تَسْتَغْفِرُ لِشَيْعَتِهِمُ الْحَيَاتَانِ فِي لُجْجِ الْبَحَارِ وَ إِنَّ اللَّهَ لَمْ يَخْلُقْ أَحَدًا إِلَّا وَ أَخَذَ عَلَيْهِ الْإِفْرَارَ بِالْوَحْدَانِيَّةِ وَ الْوَلَايَةِ لِلدَّرَجَةِ الرَّكْبِيَّةِ وَ الْبِرَاءَةِ مِنْ أَعْدَائِهِمْ وَ إِنَّ الْعَرْشَ لَمْ يَسْتَقِرَّ حَتَّى كُتِبَ عَلَيْهِ بِالنُّورِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ عَلَيَّ وَآلِي اللَّهِ.

Tariq bin Shihab asked: "O Ameer al-Momineen^{asws} please explain the virtues of an Imam (masoom), Ameer al-Momineen^{asws} replied:

"O Tariq! The Imam^{asws} is the 'Kalima-tul-Allah' Words of Allah^{azwj}; 'Hujat-u-Allah' the Proof of Allah^{azwj}; 'Wajh-Allah' the Direction to Allah^{azwj}; 'Noor-Allah' the Light of Allah^{azwj}; 'Hijab-Allah' the Veil of Allah^{azwj} and 'Ayat-Allah' the Sign of Allah^{azwj}.

He^{asws} is Chosen by Allah^{azwj} who bestows onto him^{asws} whatever qualities He^{azwj} chooses, and Makes it compulsory on all His^{azwj} creatures to obey him-the Imam^{asws}.

Thus, he^{asws} is Allah^{azwj}'s Appointed Ruler in the Heavens and on the earth. Allah^{azwj} has Taken a covenant regarding this from all His^{azwj} servants. Whosoever, precedes the Imam^{asws} has denied established Kingdom of Allah^{azwj}. An Imam^{asws} can act as he^{asws} finds it appropriate; however his^{asws} actions only correspond to the Will of Allah^{azwj}.

Inscribed on his upper limb is the-declaration: The words of Allah^{azwj} are accomplished with truth and justice. For the Imam^{asws} are both the justice and the truth. A column of light (stretching) from the earth to the sky is created for him^{asws}, in which he witnesses the actions of the mankind. He^{asws} is enrobed in the cloak of power and dignity; he^{asws} knows what is in the minds and has access to the unseen-al-ghayb; he^{asws} has been entrusted with absolute Power (in conducting his affairs); he^{asws} beholds all that rests between the

dominions of the East and the West: Nor is anything from the realms of ‘Mulk and Malakoot’ which is hidden from him^{asws}; and he^{asws} has the ability to communicate with the birds, who submit to his^{asws} Wilayah⁵⁹.

Thus, he^{asws} is the only one, whom Allah^{azwj} has chosen for His^{azwj} Revelations, has approved him^{asws} for (knowledge of) the Al-ghaib (Unseen), has strengthened him^{asws} by his^{asws} speech, and Instructed him^{asws} in wisdom. His^{asws} heart has made a station for His^{azwj} Will. (Allah^{azwj}) has Proclaimed His^{azwj} Governance and has Granted him^{asws} the (privilege) to rule, and has Commanded all to obey him. This is because the Imamate is the legacy of the Prophets^{as}, is equal to the rank (Manzilat) of the Awsiyaa (those who instruct to good). Indeed, it is the vicegerency of Allah^{azwj} and His messengers^{as} and therefore is regarded infallible, with (true) dominion and governance. Indeed, it is the (True) guidance since it is the perfection of the ‘deen’ and the benchmark of all virtues.

The Imam^{asws}, is the guide for the seekers of the truth, an inspiration for the rightly guided, an established path for the travellers to Allah^{azwj} and a radiant sun in the hearts of devotees of Allah^{azwj} (al-Arifoon). His^{asws} Wilayah is the vehicle leading to salvation, submission to him^{asws} is obligatory in this life, (and has many benefits) as well as an instrument (of deliverance) in the hereafter, he^{asws} is the source of courage and glory (izza) for the true believers; means of intercession for the sinners; a minarets of deliverance for those who immensely love him^{asws}; a standard of triumph for the obedient.

This is due to the fact that an Imam^{asws}, is the only one who can guide to the real Islamic path, through revealing the virtues of ‘Eman’, recognition of limits of rewards and punishments and clarifying the laws related to permissible and forbidden. Thus this status is only given to no one other than the one who is specially nominated and blessed by Allah^{azwj} and is given a clear distinction and right to administer public affairs and is made sole responsible for people’s sustenance. Indeed, Imam^{asws} provides knowledge of the boundaries and injunctions (of Allah^{azwj}) and makes clear the lawful and unlawful.

The Imamate is a station that none can reach except those whom Allah^{azwj} has chosen and has given them precedence (over others), investing them with the authority to rules and to judge. Thus, **Wilayah** is nothing other than safeguarding people from danger and disaster and the management of their all affairs, (even down to) demarcating the days and months.

The Imam^{asws}, is Fresh and Sweet water for those thirsting (for knowledge & wisdom) A guide to true Guidance. The Imam^{asws}, is ‘Ayat-e-Tatheer’, acquainted with mysteries of the unseen. The Imam^{asws}, is the sun that rises over Allah^{azwj}’s servants with its (illuminating) Rays.

The grasp and understanding of people cannot comprehend his^{asws} attributes. This is mentioned to in the words of Allah^{azwj}, most high (in the Quran): “To Allah^{azwj} belongs fearlessness and glory (Izza) and to his messenger and to the believers”. Here, the believers are being referred to as, Ali^{asws} and his progeny^{asws}. Thus might and glory is for Allah^{azwj}, His Prophet^{saww} and his^{saww} progeny^{asws}. (This verse shows that) the Prophet^{saww} and his^{saww} family^{asws} cannot be separated from one another until the end of the time, they are at the

⁵⁹ Total authority and command on all aspects of life.

centre of the sphere of the faith; they are the poles of existence (i.e. around which all existent/ entities revolve); they^{asws} are the sky of generosity and the honour of all creation; they are the radiance of the sun of tribute, and the illumination of its moon; they^{asws} are the origin of all power and glory and the source of inspiration; they^{asws} are faith's true meaning and its foundation.

The Imam^{asws}, is the bright source of light (to enlighten the dark and cruel) path; the flowing stream leading to Allah^{azwj}; stream of fresh water for the dried land; the swirling sea; the resplendent full moon (badr) and the brimming brook of guidance, the path and the deliverance in places of peril. The torrential cloud, the roving rain the perfect full moon, the noble guide, the shading sky, the glorious blessing, the sea that will never dry. Nobility that cannot be described, a fountain that forever flows, a garden (full of singing) birds, a fragrant and delightful flower (with) the sweetest smell and wafting aroma, the righteous conduct, the successful trade, the clear way, the gentle Physician, the compassionate father, the refuge for people in times of calamity, the judge, the command giver, the Prohibitor, Allah^{azwj}'s ruler over His^{azwj} people, His (Allah^{azwj}'s) confidant on (matters of) reality, Proof of Allah^{azwj} over His^{azwj} servants (He^{asws} is) the object of pilgrimage on Allah^{azwj}'s earth and the universe, 'Informed' of the Unseen. His^{asws} personal qualities cannot be encompassed, his^{asws} inner virtues cannot be imagined and he^{asws} is unfathomable reality. He^{asws} is Unique of his^{asws} age and unparalleled to none. He^{asws} is Allah^{azwj}'s deputy in His^{azwj} injunctions and prohibitions. There is none similar to him^{asws} and no one can take his^{asws} place.

So, who is there that can attain knowledge about us^{asws}; or can reach our^{asws} rank; or can witness our^{asws} miracles; or can ever comprehend our^{asws} status. In this matter, wisdom and intellect are bewildered; understanding becomes perplexed. Our^{asws} status is so eloquent that the great ones appear worthless, and the scholars dwindle (into insignificance); the Poets become exhausted and wary; the genius stutter and are speechless; the noble orators begin to stammer; and the masters of language are humbled.

Who has the ability and perception to recognise even one Divine attribute of an Imam^{asws}, or could image or comprehend as the heavens and the earth are humbled when they (attempt) to describe the reality of the one who is in the focal point of the Universe, the pivot of all that revolve, the secrets of all that is possible to exist, the ray of Divine creator, the majesty of the Most Great and the honour of the heavens and the earth.

The station of the Prophet^{saww}'s progeny is exalted above description of the describers and the qualifications depicted by the highly qualified. Nor can they be compared with anyone in any realm or world. How could it be possible to describe them, since they^{asws} are the first light (created by Allah^{azwj}), the lofty words, the radiant Divine names and the greater oneness of Allah^{azwj}. Thus, whoever turned away from them^{asws} has indeed deserted oneness of Allah^{azwj}, as they^{asws} are the greatest veil of Allah^{azwj}.

Thus who has the merits to select such an Imam^{asws}, who cannot be recognised by the wisdom. Actually, there is no one who had abilities to identify the noble Imam^{asws} or even describe one of his^{asws} virtues. However, those who image that some of the qualities of Prophet^{saww}'s progeny can be found in other people are, in fact, crafty liars and have gone astray from the righteous path and they chose to worship the Calf (false god), as their lord

and have joined the ranks of shaytaan. This is all due to their intense animosity against the house of Devine qualities, and the family^{asws} of the virtuousness and infallibility and jealousy towards the household of Prophet^{saww}.

Shaytaan has made them believe that their (devious) actions, after all, are honourable. May Allah^{azwj} destroy them and destine them towards hellfire. How could they have selected an ignorant as an imam, who used to worship idols and was a well-known deserter on the day of Holly wars (Battle). Although, it is incumbent that the Imam should be the most knowledgeable and not ignorant; brave and not withdrawing individual. And none should be superior to him in (nobility) descent and nor should be inferior (to anyone) in his lineage. Beware; the Imam^{asws} can only be from the best of the Quraysh, the most nobility of Hashim and from the progeny of Ibrahim^{as}. He is from the bloodline of Prophet^{saww} and is the 'Nafs'-e-Rasool^{saww}⁶⁰. He is chosen by the will of Allah^{azwj} and his^{asws} selection is directly executed by Allah^{azwj}.

Thus, he^{asws} is the honour of all nobles and a branch from the (descendants of) Abd Manaaf; he has (complete) knowledge of (worldly) affairs and is well versed in the governance (of all affairs). Obedience to him^{asws} is incumbent until the day of judgement and Allah^{azwj} has made his^{asws} Heart a (vessel) for His^{azwj} mystery and elects to speak through Imam^{asws}'s tongue. Thus, He^{asws} is infallible, represents Allah^{azwj} and is free from any element of ignorance and weakness.

O Tariq, the people have abandoned him and followed their own desires and who can be more astray than the one who follows his whims without any guidance from Allah^{azwj}. O Tariq! the Imam^{asws} may be considered like an angel^{as} in the appearance of human being, a heavenly body, a divine command, a sacred spirit, a lofty station, a manifest light, a hidden secret. He is angelic in essence with attributes of the Divine powers, endowed with unlimited good qualities, possess the knowledge of the realms of the Unseen, specifically chosen by the Lord of the Worlds and is connected with the Truthful and Trustworthy (messenger of Allah^{azwj}). All this is for the household of Muhammad^{saww} alone; nobody else can partake in this with them.

This is because they^{asws} are: the source of revelation and the meaning of its exposition; the elect of the Lord of Majesty; The place of Jibraeel^{as}, Al-Ameen's descent; the words of the attributes of Allah^{azwj}; His^{azwj} Secret and His^{azwj} Words; the tree of Prophet-hood; the source of chivalry; the essence of all opinions; the ultimate meaning and signification; the station of apostolic wisdom; the illumination of majesty in proximity to Allah^{azwj}, and in His^{azwj} Care, the location of Allah^{azwj}'s Word; the key to his wisdom; the lamps of Allah^{azwj}'s mercy; the well springs of His^{azwj} Bounty; the path that leads to Allah^{azwj} - the salsabeel-the Qistaas al-Mustaqeem (the upright scale) the straight path; the remembrance (full) of wisdom; the noble face; the eternal light; possessors of honour and repute; take precedence over all noble and exalted; the successors of the noble Prophet^{saww}; the progeny of the compassionate and gentle (Prophet^{saww}); we are the progeny of one from the other, in the custody of the most High, the most Mighty- Allah^{azwj} knows all and observes all of these.

⁶⁰ Replicating the qualities of Prophet^{saww}

These are the immense and unmistakable signs of guidance and the straight path. Whosoever recognises them^{asws} and takes (guidance) from them^{asws}, he belongs to us. As per Rasool Allah^{sawww}'s statement, "He who follows me^{sawww}, surely he is from me^{sawww}", is an allusion to this (reality). Allah^{azwj} created them (Prophets household) from the illumination of his majesty and entrusted them with the governing of the affairs of His^{azwj} kingdom. (Thus, there is no doubt) they^{asws} are the treasured secret of Allah^{azwj} and His^{azwj} friends, those who are near (Awliya al-Muqarraboon).

Allah^{azwj}'s (creative) command is between the letter 'Kaaf' and the letter 'Nun'. Infact they are the 'Kaaf' and the 'Nun' since they^{asws} invite to Allah^{azwj}, speak only what they^{asws} receive from Him^{azwj} and carry out His^{azwj} Commands. The knowledge of all the Prophets^{as}, the (divine) mysteries of the Awsiyaa and the power and glory of the Awliyaa, in comparison to them^{asws}, is like a drop out of an ocean and a grain out of a desert. Indeed, the heavens and the earth to the Imam^{asws} are like the hand and its palm. He^{asws} recognises what is visible as well as what is hidden; He^{asws} knows the pious among the sinners; what is in the wet and within the dry forms. This is because Allah^{azwj} has taught his Prophet^{sawww} the knowledge of what has been passed and what would appear, and all these protected secrets were inherited by Prophet^{sawww}'s noble Awliyah^{asws}. Whosoever, denies this is a cruel and cursed wretch, and as such is cursed by Allah^{azwj} as well as by all those who also send curse in Allah^{azwj}'s obedience.

How could Allah^{azwj} make Incumbent upon His^{azwj} servants the obedience of the one who is veiled from the mysteries of the heavens and the earth. The reality is that, a single word uttered (in Quran) in the praise of Aal-e-Muhammad^{asws}, exceeds seventy dimensions (of knowledge). (Consider further), How often in the verses of the Noble reminder, the blessed book, the eternal words are mentioned in our praise, i.e., al-Ayn (eye), al-Wajh (face), al-Yadh (hand) and al-Janb (side). (It is obvious that) What is meant by these words is this Wilayah (pointing to himself^{asws}), as Imam^{asws} is the side of Allah^{azwj}, the face of Allah^{azwj}, that is, the reality of Allah^{azwj}, the knowledge of Allah^{azwj}, and the essence of Allah^{azwj}. (As for the phrase) 'Hand of Allah^{azwj}', they are the manifestation of the implicit dimensions of the visible attributes. Thus, their (Ahl Al-Bayt's) implicit is the manifestation of the Allah^{azwj}'s explicit attributes. They^{asws} are the explicit manifestation of the implicit and the implicit dimensions of the explicit. This is alluded to in the saying of the Prophet^{sawww} "Indeed Allah^{azwj} has no eyes and hands, but surely you and me, Ya Ali^{asws}, are from them".

They^{asws} (The Ahl Al-Bayt) are the most elevated side (Al-Janb al-Aliyy); the most agreeable face (al-Wajh ar-Radiyy); the thirst-quenching spring; and the straight path. They^{asws} are the means to (reach) Allah^{azwj}, the link to His^{azwj} pardon and His^{azwj} pleasure. They^{asws} are the mystery of the One, and the Uniqueness of the Unique (Allah^{azwj}). It is not possible to compare anyone from mankind with them^{asws}; They are: the elect of Allah^{azwj} and chosen purely by Him^{azwj}; the secret of religion and its wisdom; the gateway to faith and its Kaaba; the proof of Allah^{azwj} and His destination; the signposts of guidance and its standard; the grace of Allah^{azwj} and His mercy; the absolute certainty and its reality; the path of the Real and His protection; the origin of existence and its goal; the power of the Lord and His will; the source (origin) of the book and its end; the eloquent speech; the symbols and guardians and protectors of the revelation; the verse of Remembrance and its interpretation; the origin of revelation and its final (destiny); they are the lofty stars; they are the elevated

illuminations, kindled from the sun of Fatimah's honour in the sky or Muhammed's majesty; they are the branches of Prophet hood gushing forth from the tree of Ahmed; the divine mysteries placed in the form of a human (body).

The Ahl Al-Bayt^{asws} are: The pure progeny from Hashimite descent; the (truly) guide and the (truly) guided; thus they^{asws} alone are the best of creation; they^{asws} are the pure leaders; the infallible family^{asws} (protected from sin); the noble offspring; the rightly guided successors (of the Prophet^{saww}); the greatest of the Siddiqueen (the truth ones); the noble Awsiyaa; the tribe whom Allah^{azwj} was pleased with; the rightly guided deliverers; the finest of the fine, from the family of Taha and Yaseen; The proof of Allah^{azwj} for the first and last.

Their^{asws} names are etched on (every) stone, on (every) leaf of (every) tree, on the wings of every bird; on the gates of heavens and hell; on the throne (of Allah^{azwj}); on the horizons; on the wings of angels; on the veils of majesty and on the canopies of glory and beauty.

With their^{asws} name the birds glorify (Allah^{azwj}) and fish in the depths of ocean ask for forgiveness on behalf of their followers.

In fact, Allah^{azwj} did not create anything until He^{azwj} Made them declare the oneness (of Allah^{azwj}), the '**Wilayah**' (supremacy) of the pure progeny^{asws} and revulsion for their^{asws} enemies. **The Throne (of Allah^{azwj}) did not attain stability until it was inscribed with Divine light; There is no deity except Allah^{azwj}, Muhammad^{saww} is the messenger of Allah^{azwj}, and Ali^{asws} is the Wali of Allah^{azwj}.**