

THE LUMINOUS FLASHES

THE QUR'ANIC NAMES OF IMAM 'ALI AND HIS HOUSEHOLD

SAYYID HASHIM AL-BAHRANI

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بِسْمِ الرَّحْمَنِ الرَّحِيمِ

**IN THE NAME OF ALLAH,
THE BENEFICENT, THE MERCIFUL**

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PREFACE

In the Name of God, the Compassionate, the Merciful

Praise be to God Who taught Adam the Names, and glory be to Him, God of the earth and the heaven, who has mentioned and honored the *Ahl al-Bayt* in His august Book with explicitness and allusion, who says, “To God belong the Most Beautiful Names, so invoke Him by them”, in exaltation, reverence and elevation. And blessings and peace be upon Muhammad and his household, the folk of selection and choice.

Now then, thus says the poor one towards the Independent, His servant, Hashim ibn Sulayman ibn Isma‘il al-Husayni al-Bahrani: God (majestic be His majesty) has given success to finish the compilation of the book, *al-Burhan fi Tafsir al-Qur’an*, through the *Ahl al-Bayt* (‘a) which contained a great number of the virtues and merits of the *Ahl al-Bayt* (‘a).

The outstanding master Shaykh Muhammad ibn ‘Ali ibn Shahr Ashub in his book *al-Manaqib* thus said: Verily, the Commander of the Faithful ‘Ali ibn Abi Talib (‘a) has three hundred names in the Book of God Most High. As well, Shaykh Rajab al-Bursi in his book reported with a supported chain of transmission, tracing it back to the reliable reporters, thus: Those who wrote the reports clarified what they found; to wit, the Commander of the Faithful (‘a) has three hundred names in the Qur’an.

An example is that which they reported from Ibn Mas‘ud with a sound chain of transmission, namely God’s words: “And indeed it is with Us in the Mother Book sublime and wise”; His words, “and conferred on them a worthy and lofty repute”; His words, “Confer on me a worthy repute among later generations”; His words. “You are only a warner, and for every people a guide”, so the warner is the Messenger of God and ‘Ali ibn Abi Talib the guide. So too are His words, “Is he (to be counted equal) who stands on a manifest proof from his Lord, and whom a witness of his own (family) follows?”, so the manifest proof is Muhammad and the witness ‘Ali; His words, “Indeed with Us rests guidance, and indeed to Us belong the world and the Hereafter”; His words, “Indeed God and His angels bless the Prophet; O you who believe! Invoke blessings on him and invoke peace upon him in a worthy manner”; His words, “Lest any soul should say: Alas for my negligence in the precinct of God! Indeed I was among those who ridiculed”, so the precinct of God is ‘Ali ibn Abi Talib (‘a); His words, “And all things We have kept in a clear register”, that is to say ‘Ali; His words, “You are indeed one of the messengers, on a straight path”; and His words, “on that day you will be questioned concerning bliss”, to wit, love of ‘Ali ibn Abi Talib (‘a).

Therefore, I wished to bring together what I come to know of his names and the names of his descendants, the eleven Imams (‘a), and the number of their names (‘a) in the Qur’an in light of the traditions of the *Ahl al-Bayt* (‘a).

A tradition may sometimes be reported from the path of the Sunnis; so I mention what is stated by 'Ali ibn Ibrahim in his *Commentary* as attributed to our master and Imam, Abu 'Abd Allah Ja'far ibn Muhammad al-Sadiq ('a). It may sometimes be reported from Ibn 'Abbas, who is a disciple of our master and Imam, the master of executors, the Commander of the Faithful, 'Ali ibn Abi Talib ('a).

Know that the name in the Qur'an may specifically be associated with him ('a) or it covers him along with his descendants, the eleven Imams, upon whom be blessings, in which case his name is taken from the absolute expression of the utterance. For an utterance may be common to him and them, but is attributed to him ('a) as we have already mentioned in His words, "You are only a warner, and for every people a guide", wherein he said: The warner is the Messenger of God, upon whom and whose household be blessing and peace, and 'Ali ibn Abi Talib the guide, even though the verse applies to him and his eleven descendants ('a). In the same way, what will be pointed out in the second remark, namely His words, 'I am the good-doer; God (exalted and majestic be He) says: "God is indeed with the good-doer", is a case in point, and so on.

An utterance may sometimes be a verb that is asserted about a pronoun, so it is derived and applied to him ('a) as will be stated in the second remark in His words, I am the rememberer; God (blessed and high exalted be He) says: "Those who remember God standing, sitting, and reclining." As well, it will be clarified, God willing, in the Surah of the Clans (33), in His words, "Of them are some who have fulfilled their pledge, and of them are some who still wait, and they have not changed in the least" it will be related, if God wills, that he ('a) is reported to have said: 'I am the one who still waits and I have not changed in the least.'

And sometimes an utterance is supposed to convey singleness, while it is in reality multiple, as remarked by the words of Abu Ja'far al-Basir ('a) concerning His words, "and the remembrance of God is surely greater", wherein he said: 'We are the remembrance of God, and we are greater.'

Moreover, a single name may be multiple in several verses, so the number we will mention is based on multiplicity. For what is intended in the compilation of this book is to make mention of the verses which contain the names (of Ali and his household). Imam al-Hasan ('a) said that God (exalted and majestic be He) has called his father, the Commander of the Faithful ('a) in the Qur'an a believer in ten verses. As well, a name may be taken from a verbal noun indicative of the given name. When you reflect on this book, you will see that it may make mention of that which implies a name, either through a noun substantive or a personal pronoun, so the name is derived from the verb predicated of the pronoun, as we have already stated. And God (glory be to Him) is the patron of success-giving, and from Him (glorified and high exalted be He) we seek help, and He is sufficient for us; most excellent is He in whom we trust! I have named it *The Luminous Flashes into the Qur'anic Names of 'Ali and His Household*.

INTRODUCTION

The introduction includes (some) remarks.

First Remark: On the Meaning of Muhammad's Progeny

The reliable master Muhammad ibn al-'Abbas ibn 'Ali ibn Marwan ibn al-Mahyar, known as Ibn al-Juham said: Muhammad ibn al-Qasim related to us from Husayn ibn Hakam, from Husayn ibn Nasr ibn Muzahim, from his father, from Aban ibn Abi 'Ayyash, from Sulaym ibn Qays, from 'Ali ('a) who said: The name of the Messenger of God (s) is Ya Sin, and we are those about whom God said: Peace be upon the progeny of Ya Sin (37: 130).

He also said: Muhammad ibn Sahl al-'Attar related from al-Khidr ibn Fatimah al-Bajli, from Wuhayb al-Nafi' ibn Kadih ibn Ja'far, from Imam Ja'far ibn Muhammad, from his father, from his forefathers, from 'Ali ('a), who said concerning God's words, "Peace be upon the progeny of Ya Sin", thus: Ya Sin is Muhammad and we are the people of Muhammad.

It has also been reported by Muhammad ibn 'Ali ibn Babawayh. He said: Muhammad ibn Ibrahim ibn Ishaq al-Talaqani related to us. He said: Abu Ahmad 'Abd al-'Aziz ibn Yahya ibn Ahmad ibn 'Isa al-Jaludi al-Basri related to us. He said: Muhammad ibn Sahl related to us. He said: Al-Khidr ibn Abi Fatimah al-Bajli related to us. He said: Wuhayb ibn Nafi' related to us. He said: Kadih related to us from al-Sadiq Ja'far ibn Muhammad, from his father, from his forefathers, from 'Ali ('a), who said concerning God's words, "Peace be upon the progeny of Ya Sin" (37: 130), thus: Ya Sin is Muhammad (s) and we the progeny of Ya Sin.

Hence, I say: If a verse has been brought down concerning Muhammad's progeny, he ('Ali) is included in them, and he is their master and the best of them.

Second Remark: On that which is Reported from 'Ali ('a) about a Number of His Names in the Qur'an

Muhammad ibn 'Ali ibn Babawayh said: Abu al-'Abbas Muhammad ibn Ibrahim ibn Ishaq al-Talaqani (may God have mercy upon him) related to us. He said: 'Abd al-'Aziz ibn Yahya in Basrah related to us, He said: Al-Mughirah ibn Muhammad related to me, He said: Raja' ibn Salamah related to us from 'Amr ibn Shimr, from Jabir al-Ju'fi, from Abu Ja'far Muhammad ibn 'Ali ('a), who said: The Commander of the Faithful (upon whom blessings) gave a sermon when he left al-Nahrawan, having heard that Mu'awiyah had abused him, found fault with him and killed a number of his companions, so he stood preaching. He mentioned the sermon until he said: Lo! Surely, I am distinguished in the Qur'an with names. Take care not to be overcome, lest you should go astray in your

religion. God (exalted and majestic be He) says: “and be with the truthful” (9: 119); I am that truthful one. I am the caller in this world and the Hereafter. God (exalted and majestic be He) said: “And a caller in between them cries: The curse of God is on the wrongdoers” (4: 44); so I am that caller. In addition, He said: “And a proclamation from God and His Messenger” (9:3); so I am that proclamation. I am the virtuous one; God (exalted and majestic be He) says: “God is with the virtuous” (29: 69). I am the possessor of the heart; God (exalted and majestic be He) says: “There is indeed a reminder for him who has a heart” (50: 37). I am the rememberer; God (blessed and high exalted be He) says, “Those who remember God standing, sitting, and reclining” (3:191). I am the possessor of the Ramparts; to wit, I, my uncle, my brother and my cousin. By God, the splitter of seeds and fruit kernels! He will never enter hellfire who has affection for us and he will never be admitted the Garden who has an aversion to us. God (exalted and majestic be He) says, “Upon the Ramparts are men who know each by their mark” (7: 46). I am the ties of marriage; God (exalted and majestic be He) said: “It is He who created man from water and then invested him with ties of blood and marriage” (25: 54). I am the receptive ears; God (exalted and majestic be He) says: “and that receptive ears might remember it” (69: 12). I am the one who belongs wholly to the Messenger of God (s); God (exalted and majestic be He) says, “and a man belonging wholly to one man” (39: 29). From among my descendants is the guide of this community.

Third Remark: That the Qur'an Has an Outward and an Inward:

Shaykh Abu al-Nadr Muhammad ibn Mas'ud al-'Ayyashi reported from Jabir that he said: I asked Abu Ja'far about something from the commentary on the Qur'an, so he replied to me. Then I asked him again, so he replied to me with another reply. I said: Oh, could I but sacrifice myself for you! You had already replied to this question with a reply other than this a few days ago. He said: O Jabir! Surely the Qur'an has an inward, and the inward has an inward and an outward and the outward has an outward. O Jabir! Nothing is further from the intellects of men than the commentary on the Qur'an. A verse may be about a thing at its beginning, while its end is about another, so it is a closely connected speech that is construed in (several) senses.

He also reported from Jabir, that he said: Thus said Abu 'Abd Allah ('a), O Jabir! Surely, the Qur'an has an inward, and the inward has an outward. Then he said: O Jabir! Nothing is further from the intellects of men than it. A verse may be about a thing at its beginning, while its end is about another, so it is a closely connected speech that is construed in (several) senses. There are many traditions to corroborate the foregoing, which we have mentioned in our book *al-Burhan*.

Hence I say: There may be (several) modes of commentary from the Imams ('a) in respect to a given verse, such as a verse is reported to have been revealed concerning 'Ali and his descendants, or him and the Messenger of God, upon

whom be blessings, but another mode of commentary may be brought otherwise. As is the case with God's words, "The places of worship belong to God, so do not invoke any one along with God" (72: 18). For it has been revealed concerning them and the seven places of prostration upon which man prostrates himself during the ritual prayer. So is the case with His words, "To God belong the Most Beautiful Names, so invoke Him by them" (7: 180). For it refers to His Name (high exalted be He) and to them ('a). In light of this, the Qur'an may be interpreted on the basis of the external sense and may be interpreted on the ground of the internal sense. However, there is no difference in commentary in the sense of contradiction, or rather, it is of the kind of the outward and the inward. Both of the senses are therefore correct and valid. Based on this, when a verse is reported to have been interpreted as concerns 'Ali and another commentary is brought otherwise, it is construed on the basis of the outward and the inward. As well, the two senses are correct, valid, and are two commentaries on the verse.

Fourth Remark: On the Parts that are Revealed Concerning Him in the Qur'an

Muhammad ibn Ya'qub reported from a number of our companions, from Sahl ibn Ziyad and 'Ali ibn Ibrahim, from his father, all - from Ibn Mahbub, from Abu Hamzah, from Abu Yahya, from al-Asbagh ibn Nubatah, who said: I heard the Commander of the Faithful ('a) say: The Qur'an has been revealed in three parts: one-third is about us and about our enemies, one-third consists of wonts and parables, and one-third obligatory observances and rulings.

Al-'Ayyash has also reported from al-Asbagh ibn Nubatah that he said: I heard the Commander of the Faithful ('a), and so on.

He also reported from Abu 'Ali al-Ash'ari, from Muhammad ibn 'Abd al-Jabbar, from Safwan, from Ishaq ibn 'Ammar, from Abu Basir, from Abu Ja'far ('a), who said: the Qur'an has been revealed in four equal parts: one-fourth is about us, one-fourth about our enemies, one-fourth consists of wonts and parables, and one-fourth obligatory observances and rulings.

Al-'Ayyashi reported from Muhammad ibn Khalid al-Hajjaj al-Karkhi, from some of his companions, tracing it back to Khaythamah, who said: Thus said Abu Ja'far ('a): O Khaythamah! The Qur'an has been revealed in three parts: one-third is about us and about our friends, one-third about our enemies and the enemies of those who were before us, and one-third consists of wonts and parables. If a verse were to die with the death of the people concerning whom it came down, nothing would undoubtedly remain of the Qur'an. However, the beginning and the end of the Qur'an run in perfect harmony so long as the heavens and the earth remain. For every people is a verse which they recite: its good or its evil can apply to them.

Through the path of the Sunnis it is reported by Ibn al-Maghazali from Ibn 'Abbas, from the Prophet (s), who said: The Qur'an is of four equal parts: one - fourth is about us, the *Ahl al-Bayt*, in particular, one-fourth includes what is lawful and permissible, one-fourth what is unlawful and impermissible, and one-fourth consists of obligatory observances and rulings; and God has revealed the noblest part of the Qur'an concerning us.

Know that I will mention his names in the surahs according to the order of the Qur'an. God is the success-giver.

SURAH AL-FATIHAH (1)

In the Name of God, the Compassionate, the Merciful

The 1st Name: He is the straight path in His words, “Guide us on the straight path” (1: 6).

Thus said ‘Ali ibn Ibrahim: My father related to me from Muhammad ibn Abi ‘Umayr, from al-Nadr ibn Suwayd, from Abu Basir, from Abu ‘Abd Allah (‘a), who in respect to His words, “Guide us on the straight path” said: It refers to the path and knowledge of the Imam.

He also said: My father related to me from Hammad, from Abu ‘Abd Allah (‘a), who in respect to His words, “the straight path”, said: It refers to the Commander of the Faithful, upon whom be blessings, and knowledge of him. The argument for the fact that it refers to the Commander of the Faithful is His words, “And surely it is with Us in the Mother Book sublime and wise” (43: 4). It is the Commander of the Faithful (‘a) in the Mother Book in His words, “the straight path.”

Muhammad ibn Mas‘ud reported from Dawud ibn Farqad, From Abu ‘Abd Allah (‘a), who said with regard to His words, “Guide us on the straight path”: It refers to the Commander of the Faithful, upon whom be blessing.

Ibn Babawayh said: My father (may God have mercy upon him) related to us. He said: Muhammad ibn Ahmad ibn ‘Ali ibn al-Salt related to us from ‘Abd Allah al-Salt, from Yunus ibn ‘Abd al-Rahman, from one whom he mentioned, from ‘Ubayd Allah al-Halabi, from Abu ‘Abd Allah (‘a), who said: The straight path is the Commander of the Faithful (‘a).

He also said: Ahmad ibn al-Hasan al-Qattan related to us. He said: ‘Abd al-Rahman ibn Muhammad al-Hasani related to us. He said: Abu Ja‘far Ahmad ibn ‘Isa ibn Maryam Abu Maryam al-‘Ijli reported to us. He said: Muhammad ibn Ahmad ibn ‘Abd Allah ibn Ziyad al-‘Azrami related to us. He said: ‘Ali ibn Hatam al-Minqari related to us from al-Mufaddal ibn ‘Umar, who said: I asked Abu ‘Abd Allah (‘a) about the straight path. To which he replied: It is the path to knowledge of God (high exalted and majestic be He). They are two paths: a path in this world and a path in the Hereafter. As for the path that is in this world, it is the Imam towards whom obedience is obligatory; he who knows him in this world and follows his guidance will pass the path, which is a bridge over hell in the Hereafter; and he who does not know him in this world, his foot will stumble over the path in the Hereafter, so it falls in the fire of hell.

He also said: My father related to us. He said: ‘Ali ibn Ibrahim ibn Hashim related to us from his father, from Muhammad ibn Sinan, from al-Mufaddal ibn ‘Umar, who said: Thabit al-Thumali related to me from the master of the worshippers ‘Ali ibn al-Husayn, upon whom be blessings, who said: There is no

veil between God and His proof, nor does God have any cover besides His proof. We are the gates to God; we are the straight path; we are the repository of His knowledge; we are the interpreters of His revelation; we are the pillars of His Unity; and we are the object of His mystery.

Ibn Shahr Ashub reported from the *Commentary* of Waki' ibn al-Jarrah, from Sufyan al-Thawri, from al-Suddi, from Asbat and Mujahid, from Ibn 'Abbas, who in respect to His words, "Guide us on the straight path." Said: say, O you servants! Lead us the way to the love for Muhammad and his household.

In the *Commentary* of al-Tha'labi Ibn Shahin reported from his men of tradition, from Muslim ibn Jabban, from Abu Buraydah, who in respect to His words, "Guide us on the straight path", said: (That is) the path of Muhammad and his household.

SURAH AL-BAQARAH (2)

In the Name of God, The Compassionate, the Merciful

The 2nd Name: “The Book wherein there is no doubt.”

The 3rd Name: He is a guidance unto the Godwary, in His words, “Alif, Lam, Mim. That is the Book wherein there is no doubt, a guidance unto the Godwary” (2: 1-2).

Thus said Abu al-Hasan ‘Ali ibn Ibrahim ibn Hashim: My father related to me from Yahya ibn Abi ‘Imran, from Yunus ibn Sa’dan, from Abu Basir, from Abu ‘Abd Allah, who said, The Book is ‘Ali. His words, “wherein there is no doubt, a guidance unto the Godwary”, are a clear statement to our Shi’a, our partisans. As to His words, “who believe in the Unseen, and establish prayer, and spend of what we have provided them with”, he said: Of what We have taught them they disseminate (report) and of what We have taught them they recite.

Al-‘Ayyashi reported from some of his companions, from Abu ‘Abd Allah (‘a), who in respect to His words, “Alif, Lam, Mim. That is the Book, wherein there is no doubt”, said: ‘Ali’s Book, in which there is no doubt, is a guidance to the Godwary. He added: The Godwary are our Shi’a, our partisans, who believe in the Unseen, establish prayer, spend of what We have provided them with, and disseminate of what We have taught them.

Shaykh al-Bursi reported that the Commander of the Faithful (‘a) spoke in one of his sermons as follows: With me are the keys to the Unseen, which no one knows after the Messenger of God save me. I am Dhul Qarnayn who is mentioned in the former scriptures. I am the possessor of the ring of Solomon, son of David. I am the patron of good deeds. I am the possessor of the Path. I am the possessor of the Station. I am the divider of the Garden and Hell. I am Adam the first. I am Noah the first. I am the sign of the Compeller. I am the reality of mysteries. I am the sprouter of trees. I am the ripener of fruits. I am the burster of springs. I am the runner of rivers. I am the treasurer of knowledge. I am the mountain of wisdom. I am the Commander of the Faithful. I am the wellspring of certainty. I am the proof of God in the heavens and the earths. I am the Quaker. I am the thunderbolt. I am the Cry with the truth. I am the Hour for those who deny it. I am that Book in which there is no doubt. I am the Most Beautiful Names by which God has commanded to invoke. I am that light from which Moses borrowed guidance. I am the possessor of the Trumpet. I am the bringer forth of those who are in the graves. I am the possessor of the Day of Resurrection. I am the companion and saviour of Noah. I am the companion and healer of Jacob. I am the one who has established the heavens at my Lord’s command. I am Abraham’s companion. I am the mystery of the speaker (Moses). I am the spokesman in the Dominion. I am the command of the Living who never dies. I

am the patron of the Truth. I am the rest of the creation. I am the one with whom the word never alters and with whom creatures' reckoning lie. I am the one to whom the affair of the creatures is entrusted. I am the vicegerent of God, the Creator. I am the mystery of God in His cities and His proof against His servants. I am the command of God and the spirit, as stated by God (glory be to Him): "They question you concerning the Spirit. Say: The Spirit is from the command of my Lord." (17: 85). I have set firm the towering mountains and made the flowing springs gush forth. I am the planter of trees and the bringer forth of the sorts of fruits. I am the measurer of provisions. I am the resurrecter of the dead. I am the sender down of raindrops. I am the illuminator of the sun, the moon, and the stars. I am the estimator of value. I am the establisher of the Hour. I am the one to whom obedience is incumbent at God's command. I am the alive who never dies, and if I die, I never die. I am the stored mystery of God. I am the knower of what was and what is. I am the prayer and fasting of the believers. I am the possessor of excellences and exploits. I am the possessor of planets. I am God's permanent punishment. I am the ruinator of the former tyrants. I am the alternator of states. I am the possessor of earthquakes and shakes. I am the possessor of the solar eclipse and the lunar eclipse. I am the destroyer of the Pharaohs with my sword. I am the one whom God established in the shadows and commanded and called them to obey him, and when I appeared, they denied, so God (glory be to Him) said: "and when there came to them that which they know (to be the truth), they disbelieved therein" (2: 89). I am the light of lights. I am the upholder of the Throne along with the pious. I am the possessor of the former scriptures. I am the gate to God, which never opens to him, who denies nor does he taste the Garden. I am the one around whose bed the angels swarm and whom the regions of the world know. I am the one to whom the sun was brought back twice, prayed with the Messenger of God, upon whom and whose household be blessings, to the two *qiblahs*, and pledged allegiance twice. I am the companion of Badr and Hunayn (Battles). I am the Mount. I am the Book inscribed. I am the sea set a fire. I am the House greatly frequented. I am the one to whose obedience God has called the creatures, but they disbelieved and delayed, so they were disfigured; while a community accepted, so it was awarded and brought nigh. I am the one with whose hand are the keys of the Gardens and the clues of the Fires. I am with the Messenger of God in the earth and the heaven. I used to glorify (God) when there was neither a spirit moving nor a soul breathing save I. I am the possessor of the first centuries. I am the silent and Muhammad is the speaker. I brought Moses across the sea and drowned Pharaoh and his troops. I know the hums of beasts and the language of birds. I am the one who passes the seven heavens and the seven earths in the twinkling of an eye. I am the one who spoke from Jesus' mouth when he was yet a baby in the cradle. I am the one behind whom Jesus will pray. I am the one who turns in the forms however God wills. I am the lamp of guidance. I am the key to Godwariness. I am the Hereafter and the first world. I am the one who sees the acts of the servants. I am the

treasurer of the heavens and the earth at the command of the Lord of the worlds. I am the establisher of justice. I am the judge on the Day of Judgement. I am the one without whose friendship acts are not accepted, nor do good deeds avail except with love for him. I am the knower of the tropic of the constantly circling celestial spheres. I am the companion of Michael (and possessor of) raindrops and sands of deserts with the permission of the King, the Compeller. I am the one who is killed twice, is brought to life twice, and appears however I will. I am the enumerator of the creatures, even though they are multiple. I shall call them to account, even though they are great. I am the one with whom are a thousand books from among the prophets' books. I am the one whose friendship was refused by a thousand nations, so they were disfigured. I am the one who is mentioned in former days and the one who will come into sight at the end of the world. I am the crusher of the former tyrants, and I shall bring them forth and punish them at the end of the world. I am the punisher of Yaguth, Ya'uq and Nasr with a severe punishment. I am the speaker with every language. I am the witness over the acts of creatures in the west and the east. I am Muhammad and Muhammad I. I am the meaning to which no name or similitude applies. I am the gate to forgiveness. There is no power and no strength save in God, the High, the Great.

The 4th Name: He is among those who believe and those who are deceived (seemingly), i.e. their master and the best of them, 'Ali ibn Abi Talib ('a), in His words, "They seek to deceive God and those who believe, yet they deceive no one save themselves; but they perceive not" (2: 9).

Imam Abu Muhammad al-'Askari ('a) in his *Commentary* is reported to have said in respect to His words "And of people are some who say: We believe in God and the Last Day, when they believe not" (2: 8): Imam Musa ibn Ja'far ('a) said: When the Messenger of God assumed his well-known generally recognized attitude on the Day of Ghadir concerning the Commander of the Faithful 'Ali ibn Abi Talib ('a) before all the people, he said: O servants of God! Trace my lineage. So they said: You are Muhammad ibn 'Abd Allah ibn 'Abd al-Muttalib ibn Hashim ibn 'Abd Manaf. Then he said: O people! Do I not have a greater claim than your own souls, so I am your Master and have a greater claim than your own souls? To which they replied: Oh yes! O Messenger of God! The Messenger of God (s) looked at the sky and said: O God! I bear witness - he reiterated it thrice and they testified thrice as well. Then he said: Lo! For whoever has me as his *mawla*, master, and considers me to have a greater claim over him, this, 'Ali, is his *mawla*, master. O God! Befriend whoever befriends him, be hostile to whoever shows hostility to him, help whoever helps him, and desert whoever deserts him. Then he said: Stand up, O Abu Bakr and acknowledge his command over the believers, so he stood up, did that, and pledged allegiance. Then he said: Stand up, o 'Umar, and acknowledge his command over the believers. So he stood up and pledged allegiance. Then he addressed nine others and the chiefs of the Emigrants and the Helpers, so they all pledged allegiance. Then 'Umar ibn al-

Khattab, among others, stood up and said: Bravo, bravo, oh son of Abu Talib! You have become my master and the master of every believing man and woman. Then they dispersed. He said: I have taken solemn pledges and undertakings from them.

Moreover, a group of their insubordinates and tyrants conspired with one another, saying: Whoever Muhammad may be, we shall drive this affair away from 'Ali ('a). So they sought not to leave it to him, but God knew that from their innermost thoughts. They used to come to the Messenger of God and say: you have appointed over us the dearest of God's creatures to God, to you and to us. You have saved us through him the trouble of the oppressors and tyrants (the hard taskmasters) in their policies towards us. However, God knows from their hearts what is counter thereto through their conspiracy. Hence, they used to express extreme hostility to him and strive hard to withhold the affair from the worthy, so God (exalted and majestic be He) told Muhammad (s) about them, saying: O Muhammad! "And of people are some who say: we believe in God" who commanded you to appoint 'Ali ('a) an Imam, a leader of your community and a governor, but they believe not in it, or rather, they conspire to ruin you and ruin him, making up their mind to rebel against 'Ali ('a) however it may be., "They seek to deceive God and those who believe, yet they deceive no one but themselves, but they perceive not."

He added: Musa ibn Ja'far ('a) said: The Messenger of God (s) received the news about their evil intent against him, so he called and blamed them. They therefore swore the most solemn oaths. The first of them said: O Messenger of God! I have never put faith in anything as much as I put faith in this pledge of allegiance. I hope that God opens thereby the palaces of the Gardens to me and places me therein from among the best of their settlers and dwellers. The second of them said: Oh, could my father but sacrifice himself for you, oh Messenger of God! I have never placed my trust in entrance to the Garden and salvation from the Fire except through this pledge of allegiance. By God, I shall not be pleased if I break or violate it, however much I am granted and whatever fresh pearls and precious jewels from the ground to the Throne I am awarded. The third of them said: By God, oh Messenger of God! I got so pleased and hopeful of the attainment of God's good pleasure through this pledge of allegiance that were I to assume the sins of the people of the earth - all of it-they would be purified by this pledge of allegiance. Then he took an oath thereof and cursed him who reported to the Messenger of God, upon whom and whose household be blessings, that which is counter to what he swore. After wards, the rest of the insubordinate tyrants proceeded to offer similar excuses. So God (exalted and majestic be He) said to Muhammad, upon whom and whose household be blessings, thus, "They seek to deceive God", that is they seek to deceive the Messenger of God through their oaths, counter to their innermost minds; "and those who believe" too, the master and the best of whom being 'Ali ibn Abi Talib. Then He said: "yet they deceive no one but themselves", so they do not harm anyone by that deceit save

themselves. For God is independent of them and of their help; but for His overlooking, they would not have been able to commit any iniquity or oppression. However, they do not perceive that it is so and that God informs His Prophet about their hypocrisy, unbelief and falsehood. He commands him to curse them when he curses the perfidious wrongdoers. That curse will never leave them in this world, since they used to curse the best of God's creatures, even as they will be afflicted with the hardships of God's punishment.

The 5th Name: He is among those who believe in His words, "And give glad tidings to those who believe and do righteous works" (2: 25).

Through the path of the Sunnis it has been reported by al-Jabr in his book, tracing it back to Ibn 'Abbas, who said: Of the verses that were revealed, in particular, concerning the Messenger of God, 'Ali, and his household rather than the people, from the Surah of the Cow, are His words, "And give glad tidings to those who believe and do righteous works", and so on. For it was revealed concerning 'Ali, Hamzah, Ja'far, and 'Ubaydah ibn al-Harith ibn 'Abd al-Muttalib.

The 6th Name: He is the "gnat" (2: 26) in a tradition, and the Messenger of God "something above it" (2: 26).

The 7th Name: "it is the truth from their lord" (2: 26).

The 8th Name: "thereby He leads many astray" (2: 26).

The 9th Name: "thereby He guides many" (2: 26).

'Ali ibn Ibrahim said: My father related to me from al-Nadr ibn Suwayd, from al-Qasim ibn Sulayman, from al-Mu'alla ibn al-Khunays, from Abu 'Abd Allah ('a), who in respect to the meaning of the verse, said. This is a parable drawn by God concerning the Commander of the Faithful 'Ali ibn Abi Talib ('a). So the 'gnat' is the Commander of the Faithful ('a) and 'something above it' the Messenger of God. The argument thereof is His words, "As for those who believe, they know it is the truth from their Lord" (2: 26), that is the Commander of the Faithful, even as the Messenger of God has taken the pledge from them to him. "And as for those who disbelieve, they say: What does God mean by this parable? Thereby He leads many astray, and thereby He guides many." (2: 26). So God replied to them, saying: "and He leads no one astray thereby except the transgressors - those who break the covenant of God after ratifying it" with 'Ali "and sever that which God has commanded to be joined", that is to join the Commander of the Faithful and the Imams ('a) "and cause corruption on the earth - it is they who are the losers" (2: 26 - 27).

In the *Commentary* of Imam Abu Muhammad al-'Askari ('a) he said: It was thus said to al-Baqir ('a), Some of those who claim friendship with you maintain that the 'gnat' is 'Ali ('a) and that 'something above it', i.e. the fly, is Muhammad, the Messenger of God, upon whom and whose household be blessings. So al-Baqir ('a) said: These men heard something which they failed to understand as it should be. Rather the Messenger of God was sitting one day, when he heard one say:

'Whatever God wishes and Muhammad wishes' and heard another say, 'Whatever God wishes and 'Ali wishes.' So the Messenger of God said: Do not associate Muhammad and 'Ali with God (exalted and majestic be He). But say: "Whatever God wishes, then Muhammad wishes, then 'Ali wishes." God's will is the overwhelming, that is never equalled nor compared nor approached. Muhammad, the Messenger of God, in relation to God and His power is as but a gnat in these paths. Furthermore, God's favour towards Muhammad and 'Ali is one that eclipses His favour to all His creatures forever and ever. This is what has been stated by the Messenger of God (s) in respect to the flies and the gnat on this occasion. So it is not included in His words, "Surely God is not ashamed to draw a parable, whether it is that of a gnat."

The 10th Name: He is the one who was exposed to the angels('a) from among the proofs shown to them when they were spirits, in His words, "then presented them to the angels and said, 'Inform me of the Names of these, if you are truthful' (2: 31).

Ibn Babawayh said: Muhammad ibn Musa ibn al-Mutawakkil (may God be pleased with him) related to us. He said: Muhammad ibn Abi 'Abd Allah al-Kufi related to us from al-Husayn ibn Sa'id, from Muhammad ibn Ziyad, from Ayman ibn Muhriz (or: Muhammad), from al-Sadiq Ja'far ibn Muhammad ('a) who said: God (blessed and high exalted be He) taught Adam the Names of His proofs - all of them - and then He presented them as spirits to the angels, so He said: "inform me of the Names of these, if you are truthful" that you are worthier of vicegerency on the earth out of your glorification and sanctification than Adam. "They said: Glory be to you! We have no knowledge save that which you have taught us. Surely, you are the All-knowing the All-wise." (2: 32) So God (high exalted be He) said: O Adam! Inform them of their Names, and when he had informed them of their Names, they came to understand the tremendousness of their station with God (exalted be His mention), so they knew that they are worthier of being God's vicegerents on His earth and His proofs against His creatures. Then He kept him out of their sights, enslaved them out of their declaration and their friendship, and said to them: "Did I not tell you that I know the Unseen in the heavens and the earth, and I know that which you disclose and which you would conceal?" (2: 33).

Then Ibn Babawayh said: Muhammad ibn a-Hasan al-Qattan also related that to us He said: Al-Hasan ibn 'Ali al-'Askari related to us. He said: Muhammad ibn Zakariyya al-Jawhari related to us. He said: Ja'far ibn Muhammad ibn 'Ammar related to us from his father, from al-Sadiq Ja'far ibn Muhammad ('a), and so on.

In *Rawdat al-Wa'izin* it is reported from Ibn 'Abbas that he said: When 'Ali ibn Abi Talib approached, they said: O Messenger of God! The Commander of the Faithful ('a) has come.' So he said: Surely 'Ali ('a) is before me. Before you, O Messenger of God? asked they. He replied: And before Jesus and Moses. And before Jesus and Moses, O Messenger of God? asked they. He replied: And

before Solomon, son of David - and he continued to count all the prophets down to Adam, then he said: When God created Adam out of clay, He hung a pearl in between his eyes, glorifying and sanctifying God. Then God (exalted and majestic be He) said: I shall settle you in a man whom I set the commander of the creation - all of it -. When God created 'Ali ibn Abi Talib, He settle the pearl in him, so he was called the Commander of the Faithful, before the creation of Adam ('a).

There will come, God willing, in His words, "Surely, We, even We, are they who set the ranks. Surely, We, even We are they who glorify" (37: 165-166) from the Surah of Those Who Set the Ranks that Ibn 'Abbas reported from the Messenger of God (s), in a hadith, that the Commander of the Faithful ('a) was created forty thousand years before Adam.

The 11th Name: He is one of the words in His words, "Then Adam received from his Lord words, and He relented toward him" (2: 37), and so on.

Al-'Ayyashi reported from 'Abd al-Rahman ibn Kathir, from Abu 'Abd Allah ('a) that he said: God (blessed and high exalted be He) exposed to Adam in the Covenant his progeny, so the Prophet (s) passed by him, while he was leaning on 'Ali, followed by Fatimah ('a) and al-Hasan and al-Husayn ('a) were following Fatimah. Thereupon God said: 'O Adam! Take care not to look at them with envy lest I should let you fall down off my neighbourhood. When God made him to dwell in the Garden, the Prophet, 'Ali, Fatimah, al-Hasan and al-Husayn, upon whom be blessings, were impersonated before him, so he looked at them with envy. Then (our) friendship was offered to him, but he denied it, so the Garden threw him with its leaves. When he turned to God in repentance because of his envy, acknowledged friendship, and prayed by the five: Muhammad, 'Ali, Fatimah, al-Hasan and al-Husayn, upon whom be blessings, God relented toward him. These are God's words, "Then Adam received from his Lord words", and so on.

He also reported from Muhammad ibn 'Isa, from 'Abd Allah al-'Alawi, from his father, from his grandfather, from 'Ali ('a), who said: The words that Adam received from his Lord are as follows: O my Lord! I ask you by Muhammad to relent toward me. He asked: How do you come to know Muhammad? To which he replied: I saw him written on your greater pavilion while I was in the Garden.

Ibn Babawayh said: 'Ali ibn al-Fadl ibn al-'Abbas al-Baghdadi related to us. He said: I read to Ahmad ibn Muhammad ibn Sulayman ibn al-Harith. I said: Muhammad ibn 'Ali ibn Khalaf, al-'Attar related to you. He said: Husayn al-Ashqar related to us. He said: 'Amr ibn Abi al-Miqdam related to us from his father, from Sa'id ibn Jubayr, from Ibn 'Abbas, who said: I asked the Prophet (s) about the words which Adam received from his Lord, and He relented toward him. He said: He asked Him by Muhammad, 'Ali, Fatimah, al-Hasan, and al-Husayn to turn to me in repentance, so He relented toward him.

He also said: Muhammad ibn Musa ibn al-Mutawakkil related to us. He said: Yahya ibn Ahmad related to me from al-'Abbas ibn Ma'ruf, from Bakr ibn Muhammad, who said: Abu Sa'id al-Mada'ini related to me, tracing it back, in respect to His words, "Then Adam received from his Lord words", that he said: He asked Him by Muhammad, 'Ali, Fatimah, al-Hasan and al-Husayn ('a).

He also said: Ahmad ibn Muhammad ibn al-Haytham al-'Ijli (may God be pleased with him) related to us. He said: Abu al-'Abbas Ahmad ibn Yahya ibn Zakariyya al-'Attar related to us. He said: Abu Muhammad Bakr ibn 'Abd Allah ibn Habib related to us. He said: Tamim ibn Bahlul related to us from Muhammad ibn Sinan, from al-Mufaddal ibn 'Umar, who said: Abu 'Abd Allah ('a) said: God (blessed and high exalted be He) created the spirits two thousand years before the bodies, so He made the most exalted and the most eminent of them the spirits of Muhammad, 'Ail, Fatimah, al-Hasan, al-Husayn and the Imams after them, upon whom be blessings. Thereupon He exposed them to the heavens, the earth and the mountains, but their light overlaid them. So God (blessed and high exalted be He) said to the heavens, the earth and the mountains: These are My lovers, my friends, my proofs against My creation, and the Imams of my creatures. I have never created any creature dearer to me than them. For them and for those who befriend them I have created My Garden, and for those who oppose them and show hostility to them I have created my Fire. He who claims their station with Me and their position in relation to My tremendousness, I shall punish him with a punishment wherewith I have not punished any of My creatures, and place him along with the idolaters in the lowest reach of My Fire. And He who acknowledges their friendship and does not claim their station with Me and their position in relation to My tremendousness, I shall place him with them in the meadows of My Gardens. They have what they will; I shall let them intercede for the sinners from among my bondsmen and my bondmaids. Their friendship is a trust with my creation. So whoever can carry it with its burdens and claim it beside my choice? Thereupon the heavens, the earth, and the mountains shrunk from bearing it and were apprehensive of claiming its station or desiring its position in relation to the tremendousness of its Lord. When God (high exalted and majestic be He) made Adam and his wife to dwell in the Garden, He said to them, "eat thereof freely whencesoever you wish; but do not approach this tree", that is the wheat tree, "lest you should be from among the wrongdoers." So they looked at the station of Muhammad, 'Ali, Fatimah, al-Hasan, al-Husayn, and the Imams after them, upon whom be blessings, and found the most eminent of the stations of the Garden. So they asked: O our Lord? Whom is this station? To which he (majestic be His majesty) replied: Raise your heads to the side of the Throne', so they raised their heads and saw the names of Muhammad, 'Ali, Fatimah, al-Hasan, al-Husayn, and the Imams ('a) written on the side of the Throne by means of a light from among the lights of the Compeller (majestic be His majesty). Thereupon they said: O our Lord! How honourable the folk of this station are to you and how eminent they are with you!

So God (majestic be His majesty) said: But for them, I would not have created you. These are the treasurers of My knowledge and My trustees over my mystery. Take care not to look at them with envy or desire their station with Me and their position in relation to My generosity, lest you should fall into outlawing and disobeying Me, so you will be from among the wrongdoers. They asked: O our Lord! Who are the wrongdoers? To which He replied: 'Those who claim their station unjustly.' They said: O our Lord! So show us the station of their wrongdoers in Your Fire so that we may see it even as we have seen their station in your Garden. Thereupon God (blessed and high exalted be He) ordered the Fire and It made manifest all its sorts of chastisement and punishment. God (high exalted and majestic be He) said: So of the wrongdoers were those who seek to depreciate their station, so they will be in the lowest reach of the Fire. "Whenever they desire, in anguish, to go forth thereof, they are driven back therein" (22: 22). And "As often as their skins are consumed We shall exchange them for fresh skins that they may taste the punishment" (4: 56). O Adam and o Eve! Do not look at My lights and My proofs with envy lest I let you fall down off My neighbourhood and inflict My humiliating punishment on you. "Then Satan tempted them, to expose to them what was hidden from them of their nakedness, and he said: Your Lord has only forbidden you from this tree lest you should become angels or lest you become immortal. And he swore to them, I am indeed you well-wisher. Thus he brought about their fall by deception" (7: 20-22) and drove them into desiring their station. So they looked at them with envy and they were then forsaken until they ate of the wheat tree, so the place of that which they ate turned barley. Based on this, the root of wheat-all of it-is that from which they did not eat and the root of the barley-all of it-is that which turned in place of what they ate. When they ate of the tree, the places of jewelry and dresses flew off their bodies, they remained naked, "and they began to stitch over themselves with the leaves of the Garden. Their Lord called out to them: Did I not forbid you from that tree, and tell you: Satan is indeed your manifest enemy. They said: Our Lord! We have wronged ourselves! If You do not forgive us and have mercy upon us, we will surely be among the losers" (7: 22-23). He said: Fall down off my neighbourhood, for he never lives next door to Me in My Garden who disobeys Me. So they fell down, having been left to themselves in quest of livelihood. When God (high exalted and majestic be He) desired to relent toward them, Gabriel('a) came to them and said: You have done wrong to yourselves by desiring the station of those who are given preference over you, so your penalty is to incur falling down off the neighbourhood of God (high exalted and majestic be He) to His earth. Ask your Lord by the names you have seen on the side of the Throne so that He may relent toward you. Thereupon they said: O God! We implore You by the most honourable with you: Muhammad, 'Ali, Fatimah, al-Hasan, al-Husayn and the Imams that you relent toward us and have mercy upon us. So God turned to them. Surely He is the All-relenting, the Merciful.

The prophets of God continued to maintain this trust and tell their executors and the pure of their communities, so they shrank from bearing it and were apprehensive of claiming it. But he who you know carried it, and the root of every wrongdoing is attributed to him until the Day of Resurrection. These are the words of God (exalted and majestic be He), "Surely, we offered the trust unto the heavens and the earth and the mountains, but they shrank from bearing it and were apprehensive of it. And man assumed it. Lo! He has proved a tyrant and a fool" (33: 72). There are numerous traditions to corroborate this purport. He who desires to gain knowledge thereof can consult *al-Burhan fi Tafsir a-Qur'an*.

The 12th Name: The guidance of God (exalted be His mention) in His words, "those who follow My guidance shall have no fear, nor shall they grieve" (2: 38).

Al-'Ayyashi reported from Jabir that he said: I asked Abu Ja'far ('a) about the commentary on the following verse in view of the inward sense of the Qur'an: "Yet, should any guidance come to you from Me, those who follow My guidance shall have no fear, nor shall they grieve" (2: 38). He said: Guidance refers to 'Ali ('a). Concerning him God said: "those who follow My guidance shall have no fear, nor shall they grieve."

Al-Bursi reported from Ibn 'Abbas in respect to the meaning of this verse that he said: Guidance refers to 'Ali ibn Abi Talib ('a). As to His words, "Rather We have brought them their reminder" (23: 71), they refer to 'Ali ('a) too.

The 13th Name: The one in whom it is forbidden to disbelieve in His words, "and be not first to disbelieve therein" (2: 41).

Al-'Ayyashi reported from Jabir al-Ju'fi that he said: I asked Abu Ja'far ('a) about the commentary on the following verse in view of the inward sense of the Qur'an, "And believe in that which I have sent down, confirming that which is with you and be not first to disbelieve therein" (2: 41). (He said :) The verse refers to so-and-so and his companion and those who follow them and adopt their style.

Concerning them God said: "and be not first to disbelieve therein", that is 'Ali ('a).

The 14th Name: Those who bow are He and the Messenger of God (s) in His words, "and bow along with those who bow" (2: 43).

In respect to His words, "And do not mix the truth with falsehood, nor conceal the truth while you know. And maintain prayer, and give the zakat, and bow along with those who bow" (2: 42-43), Imam Abu Muhammad al-'Askari ('a) said, God has addressed thereby a group of the Jews, who confounded the truth with falsehood: they claimed that Muhammad was a prophet and 'Ali executor, but they would come five hundreds after our time. So the Messenger of God (s) said to them: 'Do you approve of the Torah as a judgement between me and you? to which they replied: Oh yes. They brought it, but they began to read counter to what was in it. So God turned the scroll wherein they were reading, while it was

in the hands of two readers of them, one of them would hold its beginning and the other its end. So it turned into a serpent, having two head, each of which consumed the right hand of its carrier and began to bruise and crush it, while the two men were shouting and crying. There were also other scrolls: they spoke and said: You shall by no means suffer punishment until you acknowledge what it includes of the attribute and prophethood of Muhammad (s) and the executor ship and Imamate of 'Ali as sent down by God (high exalted be He). Thereupon they began to read correctly, believed in the Messenger of God and acknowledged the Imamate of 'Ali, the friend of God and the executor of the Messenger of God. So God (exalted and majestic be He) said: "Do not mix the truth with falsehood", that is to attest to Muhammad and 'Ali in a certain respect and deny them in another and to conceal the truth of Muhammad's prophethood and 'Ali's Imamate, even though you know that you conceal it and act contrary to your knowledge and your intellects. For God has considered your reports a proof and then you refuse, He will not appoint another proof, or rather, He establishes it through other than you, so you will not be able to overcome your Lord (or: His demonstration) and overwhelm Him. Then God (exalted and majestic be He) said to them: "And maintain prayer, and give the zakat, and bow along with those who bow." He said: Maintain the prescribed prayers which Muhammad (s) brought; maintain also the blessings upon Muhammad and his pure household, of whom 'Ali is the master and the best; pay the zakat of your property when it is payable, of your bodies when it is due, and of your provision when it is required; bow along with those who bow; humble yourselves along with the humble before the tremendousness of God (exalted and majestic be He) and through compliance with the friends of God: Muhammad the Prophet of God, 'Ali the friend of God, and the Imams after them, the masters of the select of God.

Ibn Shahr Ashub reported from Abu 'Ubaydah al-Marzubani and Abu Na'im al-Isfahani in their books on that which was revealed concerning 'Ali ('a) in the Qur'an; al-Naziri also reported in *al-Khasa'is*; as well, our companions related from al-Baqir ('a) in respect to His words, "and bow along with those who bow", that it was revealed concerning the Prophet of God and 'Ali ibn Abi Talib; they are the first to pray and bow.

Through the path of the Sunnis this tradition has also been related by Muwaffaq ibn Ahmad in *al-Manaqib* from Abu Salih, from Ibn 'Abbas, and so on. It has also been reported by al-Jabri, tracing it back to Ibn 'Abbas, and so on.

The 15th Name: The humbly fearful are he and the Messenger of God, upon whom and whose household be blessings.

The 16th Name: Those who know that they will encounter their Lord in His words, "and surely it is hard except for the humbly fearful" (2: 45).

Ibn Shahr Ashub reported from (Imam) al-Baqir and Ibn Abbas, in respect to His words, "And take recourse in patience and prayer, and surely it is hard except for the humbly fearful" That they said: The humbly fearful is he who is submissive

in his prayer and who attends to it, that is the Messenger of God, upon whom and whose household be blessings, and the Commander of the Faithful ('a).

It has also been related through the path of the Sunnis from Ibn 'Abbas, with the addition of His words, "those who know that they will encounter their Lord and that they will return to Him" (2: 46) that he spoke as follows: it was revealed concerning 'Ali, 'Uthman ibn Maz'un, 'Ammar ibn Yasir, and a number of their companions.

The 17th Name: He is among those who believe and do righteous works in His words, "And those who believe and do righteous works" (2: 82), and so one, as reported through the path of the Sunnis.

Ibn 'Abbas is reported to have thus said: "Certainly whoever commits misdeeds and is besieged by his iniquity" (2: 81) was revealed concerning Abu Jahl; "and those who believe and do righteous works - they shall be the inhabitants of the Garden. They shall remain in it forever" (2: 82) was revealed concerning 'Ali in particular; he is the first to believe and the first to pray after the Prophet.

The 18th Name: One of the parents is 'Ali and the other the Messenger of God in His words, "and do good to the parents" (2: 83).

Abu Muhammad al-'Askari said: Thus said God (exalted and majestic be He): "and do good to the parents." Thus said the Messenger of God, the best of your parents and the worthiest of your gratitude are Muhammad and 'Ali. Thus said 'Ali ibn Abi Talib: I heard the Messenger of God say: I and 'Ali are the two fathers of this community. Surely our right against them is greater than their parents' right. For we transfer them, should they obey us, from the Fire to the Enduring Abode, and we shall join (convey) them from servitude to the good free.

In *Rawdat al-Wa'izin* Ibn al-Farisi reported as follows: Thus said al-Sadiq ('a) in respect to His words, "and do good to the parents": The parents are Muhammad and 'Ali ('a).

The 19th Name: He is among the 'group' in His words, "Is it not that whenever a messenger brought you that which was not to your liking, you would act arrogantly; so you would impugn a group of them and slay another group?" (2: 87).

Muhammad ibn Ya'qub reported from Ahmad ibn Idris, from Muhammad ibn Hassan ibn 'Ali, from 'Ammar ibn Marwan, from Jabir, from Abu Ja'far, who said: Muhammad has brought you with that which is not to your liking, i.e. 'Ali's friendship, but you acted arrogantly: a group of Muhammad's progeny you impugn and another group you slay.

Al-'Ayyashi reported from Jabir that Abu Ja'far ('a) said: As for His words, "Is it not that whenever a messenger brought you that which is not to your liking", that is the parable of Moses, the messengers after him, and Jesus('a) drawn for

Muhammad's community as a parable, so God said to them: If Muhammad brings you them that which is not to your liking, namely 'Ali's friendship, you act arrogantly: a group of Muhammad's progeny you impugn and another group you slay. That is its commentary in view of its inward sense.

The 20th Name: The truth known and disbelieved in His words, "so when there came to them that which they know (as the truth), they disbelieved therein" (2: 89).

Al-Bursi reported that the Commander of the Faithful ('a) gave a sermon in which he said: I am the one whom God has established in the shadows and He commanded and called them toward his obedience, but when I appeared, they denied, so God (glory be to Him) said: "so when there came to them that which they knew (to be the truth), they disbelieved therein." The sermon is long, and it has already been mentioned in its entirety in His words, "Alif, Lam, Mim. That is the Book wherein there is no doubt, a guidance to the Godway" (2: 1-2).

Al-'Ayyashi reported from Jabir that he said: I asked Abu Ja'far about this verse, i.e. His words, "so when there came to them that which they knew (to be the truth), they disbelieved therein." He said: Its commentary in view of its inward sense is as follows: When there came to them that which they knew of 'Ali, they disbelieved in him; so God revealed the verse concerning him; it follows that the Umayyads are the disbelievers in the view of the inward sense of the Qur'an. Moreover, we have mentioned traditions in *al-Burhan* that convey that the verse refers to the Messenger of God; however, there is no contradiction between the two commentaries.

The 21st Name: To his name is made allusion as indicated by one of the traditions.

The 22nd Name: The one upon whom God has bestowed of His grace in His words, "Evil is that for which they have sold their souls, by disbelieving in what God has sent down, out of envy, that God should bestow of His grace upon any of His servants whom He wishes" (2: 90), and so on.

Muhammad ibn Ya'qub reported from 'Ali ibn Ibrahim, from Ahmad ibn Muhammad al-Barqi, from his father, from Muhammad ibn Sinan, from 'Ammar ibn Marwan, from al-Munakhhil, from Jabir, from Abu Ja'far ('a) who said: Gabriel revealed this verse unto Muhammad thus: 'Evil is that for which they have sold their souls, by disbelieving what God has sent down concerning 'Ali, out of envy.'

Al-'Ayyashi reported that Abu Ja'far ('a) said: This verse was revealed unto the Messenger of God (s) thus: 'Evil is that for which they have sold their souls, by disbelieving what God has sent down concerning 'Ali, out of envy.' God said concerning 'Ali, "that God should bestow of His grace upon any of His servants whom He wishes" - that is 'Ali ('a). God said, "Thus they yearned wrath upon wrath", that is the Umayyads; "for the disbelievers", that is the Umayyads, "is a shameful doom."

The 23rd Name: To 'Ali is made allusion with God's words, "that which comes after it" (2: 91).

The 24th Name: It is the truth confirming what is with them in His words, "and when they are told: Believe in what God has sent down, they say: we believe in what was sent to us, and they disbelieve in that which comes after it, though it is the truth confirming what is with them" (2: 91).

Al-'Ayyash reported that Jabir said: Abu Ja'far said: This verse was revealed unto Muhammad thus: And when they are told: What did your Lord reveal concerning 'Ali, that is the Umayyads, they said: Do we believe in that which was revealed unto us, that is in their hearts about what God revealed, and they disbelieve in that which comes after it, from that which God revealed concerning 'Ali, though it is the truth confirming what is with them, that is 'Ali.

The 25th Name: He is among the people to whom the abode of the Hereafter with God is exclusive in His words, "Say: If the abode of the Hereafter with God is exclusive to you, not for the people (2: 94).

Abu Muhammad al-'Askari ('a) reported that Al-Hasan ibn 'Ali ibn Abi Talib ('a) said: When God (high exalted be He) rebuked these Jews on the tongue of His Messenger Muhammad (s), advanced excuses against them, and furnished the unmistakable proof for the fact that Muhammad is the Master of the prophets and the best of all the creatures, that 'Ali is the master of the executors and the best to succeed him over the Muslims, and that the good of his progeny are the maintainers of God's religion and the Imams for the servants of God (exalted and majestic be He), they had no longer any excuses and failed to raise any objection or error. So they came in throngs and said: We do not understand what you say, but we maintain that the Garden is exclusive to us, but not to you, O Muhammad, not to 'Ali, and not to the folk of your religion and your community. We are surely tried and tested through you. We are the pure friends of God and His good servants; Our supplication and our need are never frustrated with God. When they said that, God (high exalted be He) said to His Prophet: Say o Muhammad, to those Jews: If the abode of the Hereafter, the Garden and its bliss, were exclusive to you, to the exclusion of people: Muhammad, 'Ali, the Imams, all other Companions, and the believers of the community, that you are tested through Muhammad and his progeny, and that your supplication is answered, not frustrated, then long for death in relation to those who disbelieve you and those who oppose you. For Muhammad and 'Ali as well as their progeny say that they are the friends of God (exalted and majestic be He), to the exclusion of people who oppose them in their faith, that they are the ones whose supplication is answered. Oh you the Jews! If you are as you claim, so long for death in relation to those who disbelieve you and to those who oppose you, if you are truthful and you are right and that your supplication is answered against your proponents. Say, O God! Make the liar and the dissenter from among us to die, so that the truthful may find rest and your proof may be clearer after it has been sound and

valid. After the Messenger of God Muhammad (s) proposed that to them, he said to them: No one of you utters it but he chokes on his saliva and dies at once. Thereupon the Jews said: Our scholars are surely the liars and Muhammad, 'Ali and those who believe them are surely the truthful. They did not venture to pray, because they knew that if they were to pray, they would die. So God (high exalted be He) said: "But they will not long for it because of what their hands sent ahead" (2: 95). That is the Jews will not long for death due to that which their hands sent ahead of unbelief in God, Muhammad His Messenger, His Prophet and His choice, 'Ali His Prophet's brother and his choice, and the pure from among the chosen Imams. God (high exalted be He) said: "and God knows best the wrongdoers" (2: 95), i.e. He knows that the Jews have not the courage to long for death in relation to the liar, as they know that they are surely the liars. It is for this reason that He ordered you to impress them by means of your proof and order them to pray against the liar so that they shrink from prayer and that it may become clear to the weak that they are surely the liars.

The 26th Name: The ones singled out for God's mercy are he, the Messenger of God, and their progeny, in His words, "God singles out for His mercy whomever He wishes" (2: 105).

Al-Hasan ibn Abi al-Hasan al-Daylami reported from him who reported from Abu Salih, from Hammad ibn 'Uthman, from Abu al-Hasan al-Rida, from his father Musa, from his father Ja'far, who in respect to His words, "God singles out for His mercy whomever He wishes", said: The ones singled out for mercy are God's Prophet, his executor, and their progeny. God (high exalted be He) has created one hundred mercies, ninety-nine of which are stored for Muhammad and 'Ali as well as their progeny, and a single mercy is spread over all the created existents.

The 27th and 28th Names: He is among those who believe in it in His words, "Those to whom We have given the Book follow it as it should be followed" (2: 12), and so on.

Muhammad ibn Ya'qub reported from Muhammad ibn Yahya, from Ibn Mahbub, from Abu Wallad, who said: I asked Abu 'Abd Allah ('a) about the words of God (exalted and Majestic be He), "Those to whom We have given the Book follow it as it should be followed: they believe in it", to which he replied: They are the Imams.

Al-Hasan ibn Abi al-Hasan al-Daylami reported that Ja'far ibn Muhammad al-Sadiq, in respect to His words, "Those to whom We have given the Book follow it as it should be followed", said: They recite its verses, understand it fully, act upon its rulings, hope its promises, fear its threats, take lesson in its stories, carry out its order, and refrain from its interdictions. By God, it is not to learn its verses by heart, study its letters, recite its surah, or inquire into its fifths and sixths. They have learnt its letters but missed its bounds. It is only a reflection on its verses and a practice of its ruling. God (high exalted be He) said: "It is a blessed

Book that We have sent down to you, that they may reflect upon its revelations” (38: 29).

The 29th Name: He is a word from among the words with which his Lord tested Abraham, and he fulfilled them.

The 30th Name: He is from the descendants of Abraham in whom Imamate lies in His words, “And when his Lords tested Abraham with words, and He fulfilled them, He said: I am making you an Imam for mankind. Said he, And from among my descendants? He said: My pledge includes not the wrongdoers” (2: 124).

Muhammad ibn ‘Ali ibn Babawayh said: ‘Ali ibn Ahmad ibn Muhammad ibn ‘Imran al-Daqqaq (may God be pleased with him) related to us. He said: Hamzah ibn al-Qasim al-‘Alawi al-‘Abbasi related to us. He said: Ja‘far ibn Muhammad ibn Malik al-Kufi al-Fazari related to us: He said: Muhammad ibn Hasan ibn Zayd al-Zayyat related to us. He said: Muhammad ibn Ziyad al-Azdi related to us from al-Mufaddal ibn ‘Umar, from al-Sadiq Ja‘far ibn Muhammad (‘a) that he said: I asked, him about the words of God (exalted and majestic be He), “and when his Lord tested Abraham with words” - what are these words? To which he replied: These are the words which Adam received from his Lord, so He relented toward him. That is he said: O my Lord! I implore you by Muhammad, ‘Ali, Fatimah, al-Hasan and al-Husayn that you relent toward me. So God relented toward him; surely He is the All-relenting, the Merciful. I asked him: O son of the Messenger of God! What does He then mean by His words, “and he fulfilled them”? To which he replied: He means he fulfilled them until the appearance of al-Qa’im twelve Imams, nine of whom are from al-Husayn’s descendents. He carried on the conversation until he said: The prerequisites for the Imam’s words are taken from that which the ummah needs in view of the exigencies of this world and the Hereafter.

As for Abraham’s words, *wa min dhurriyyati* “and from among my descendants”, *min* is a particle of division, a partitive, so that it may be known that from among the descendants are some who are worthy of the Imamate and some who are not worthy thereof from among the Muslims. It is impossible for Abraham to pray for Imamate on behalf of a disbeliever or a Muslim who is not infallible. So it is safe to say that the domain of division applies to the elect of the believers. The elect have only become elect through keeping away from unbelief. Moreover, he who refrains from the major sins is from among the elect in the specific sense. As for the infallible one, however, he is the elect of the most elect. If there were a higher from of specification, it would be one of the Imam’s attributes. Furthermore, God (exalted and majestic be He) called Jesus from among Abraham’s descendants, and he was his daughter’s son thereafter. As it is true to say that the daughter’s son is from among one’s descendants and that Abraham has prayed for Imamate on behalf of the descendants, it is incumbent on Muhammad (s) to follow him in placing Imamate in his infallible descendants in a completely identical manner. For God (exalted and majestic be He) revealed to him and decided through His

words, “Then We revealed to you (saying), Follow the creed of Abraham, as one by nature upright,” (16: 123), and so on. If he had opposed, he would have been included in His words, “And who will ever renounce Abraham’s creed save one who fools himself” (2: 130). The Prophet of God, upon whom and whose household be blessing, is far too exalted for that. God (exalted and majestic be He) said: ‘Lo! Those of people who have the best claim to Abraham are those who follow him, and this Prophet and those who believe with him” (3: 68). And the Commander of the Faithful is the father of the Prophet’s descendants; so to place Imamate in him is to place it in the descendents of the infallible after him.

As for His words, “My pledge includes not the wrongdoers”, they mean that he who worships a graven image or an idol or associates partners with God in the twinkling of an eye, is not appropriate for Imamate, even though he professes Islam Hereafter. Wrong is to put something out of place, and the most tremendous wrong is association of partners. God (exalted and majestic be He) said: “Surely, association (of partners) is a tremendous wrong” (31: 13). As well, he who commits what is impermissible, be it little or large, is not appropriate for Imamate, even though he repents Hereafter. Also, he who perpetrates a legal offence cannot handle the law. Based on this, the Imam must be infallible. His Imamate cannot be recognized except through the explicit designation by God (exalted and majestic be He) on the tongue of His Prophet (s). For infallibility is not an external appearance that it may be seen as in blackness, whiteness and the like; it is hidden and is never recognized except through the nomination of the Knower of the Unseen (exalted and majestic be He).

Al-‘Ayyashi reported from Safwan al-Jammal that he said: We were in Mecca and the conversation moved on to God’s words, “And when his Lord test Abraham with words, and He fulfilled them.” He (‘a) said: He fulfilled them through Muhammad, ‘Ali and the Imams from among ‘Ali’s sons according to His words, “They are descendants one of another, and God is All-hearing, All-knowing” (3: 34). Then “He said: I am making you an Imam for mankind. Said he: And from among my descendants? He said: My pledge includes not the wrongdoers.” He asked: O my Lord! Will there be a wrongdoer from among my descendants? To which He replied: Certainly. So-and-so, so-and-so, so-and-so, and those who follow them. He said: O my Lord! Then set for Muhammad and ‘Ali that which you have promised me in respect to them and hasten your help to them. To it He alludes with His words, “And who will ever renounce Abraham’s creed except one who fools himself? We have certainly chosen him in this world, and in the Hereafter he will indeed be among the righteous” (2: 130). So the creed is Imamate. When he settled his descendants in Mecca, He said: “Our Lord! I have settled part of my descendants in a barren valley, by Your Sacred House, our Lord, that they may maintain prayer. So make the hearts of a part of the people fond of them, and provide me with fruits” (14: 37). So he excluded those who believe for fear that He may respond to him in the negative, even as He responded to him in the first invocation, “Said he, And from among my

descendants? He said: My pledge includes not the wrongdoers.” When God said: “As for him who disbelieves, I will provide for him for a short time, then I will shove him toward the punishment of the Fire, and it is an evil destination” (2: 126), he said: O my Lord! Who are those whom You will provide for? to which He replied: Those who disbelieve in My revelations and signs; to wit, so-and-so, so-and-so, and so-and-so.

He also reported from Hisham ibn al-Hakam, from Abu ‘Abd Allah, who in respect to His words, “I am making you an Imam for mankind” said: Had God known that there is a name better than it, He would have called us thereby.

The 31st Name: He is among the people of the secure town, who are provided with fruits, such of them as believe in God and the Last Day in His words, “And when Abraham said: My Lord! Make this a secure town, and provide its people with fruits, such of them as believe in God and the Last Day” (2: 126).

Al-‘Ayyashi reported from ‘Abd Allah ibn Ghalib, from his father, from a man, from al-Husayn, who said: As to Abraham's words, “My Lord! Make this a secure town, and provide its people with fruits, such of them as believe in God”, they refer to us along with his friends and the partisans of His executor. As to His words, “He said: As for him who disbelieves, I will provide for him for a short time, then I will shove him toward the punishment of the Fire”, they refer to those who deny his executor and do not follow him from among his community. So is, by God, the case with this community.

The 32nd Name: He is from among the community that is submissive unto God (high exalted be He).

The 33rd Name: He is from among those to whom a messenger has been sent forth in their midst, who should recite to them God’s revelations.

The 34th Name: He is from among those to whom God’s revelations should be recited.

The 35th Name: He is from among those who are taught the Book.

The 36th Name: He is from among those who are taught wisdom.

The 37th Name: He is from among those who are purified in His words, “As Abraham raised the foundation of the House with Ishmael, they prayed: Our Lord, accept it from us! Indeed You are the All-hearing, the All-knowing. Our Lord! Make us submissive to You, and (send forth) from our progeny a community submissive to You, and show us our rites of worship, and turn to us clemently. Surely You are the All-relenting, the Merciful. Our Lord! Send forth amongst them a messenger from among them, who should recite to them Your revelations, and teach them the Book and wisdom, and purify them. Surely You are the All-mighty the All-wise” (2: 127-129).

Al-‘Ayyashi reported from Abu ‘Amr al-Zubayri, from Abu ‘Abd Allah (‘a), that he said: I said to him: Tell me about Muhammad’s community - who are they? To which he replied: Muhammad’s community are the Children of Hashim in particular. I asked: What is then the argument for the fact that Muhammad’s community are his household whom you mention to the exclusion of others? To which he replied: God’s words, “As Abraham raised the foundations of the House with Ishmael, they prayed: Our Lord! Accept it from us. Indeed You are the All-hearing, the All-knowing. Our Lord! Make us submissive to You, and (send forth) from our progeny a community submissive to You, and show us our rites of worship, and turn to us clemently. Surely You are the All-relenting, the Merciful.” When God answered to Abraham and Ishmael, made of their progeny a submissive community, sent forth a messenger from amongst them, that is from that community, to recite unto them His revelations, purify them and teach them the Book and wisdom, Abraham followed his first invocation with his second one. So He asked Him to purify them from association of partners and from the worship of idols so that his affair may be right toward them and that they might not follow other than them. He said: “and save me and my children from worshipping idols. My Lord! Indeed they have misled many people. So whoever follows me belongs surely to me; and as for one who disobeys me, well, You are indeed All-forgiving, Merciful” (14: 35-36). This signifies that the Imams and the submissive community in whose midst Muhammad (s) has been sent forth are only from among Abraham’s progeny, due to His words, “and save me and my children from worshipping idols.”

‘Ali ibn Ibrahim reported that in respect to His words, “Our Lord! Send forth amongst them a messenger from among them”, he (Imam) said: That is from among the sons of Ishmael; it is for this reason that the Messenger of God (s) said: I am the invocation of Abraham (‘a).

The 38th Name: He is among the righteous in His words, “and in the Hereafter he will surely be among the righteous” (2: 130).

Ibn Babawayh said: ‘Ali ibn Ahmad ibn Muhammad ‘Imran al-Daqqaq (may God be pleased with him) related to us. He said: Hamzah ibn al-Qasim al-‘Alawi al-‘Ayyashi related to us. He said: Ja‘far ibn Muhammad ibn Malik al-Kufi al-Fazari related to us. He said: Muhammad ibn al-Husayn ibn Zayd al-Zayyat related to us from Muhammad ibn Ziyad al-Azdi, from al-Mufaddal ibn ‘Umar, from al-Sadiq Ja‘far ibn Muhammad (‘a), who said in one of his traditions: God (exalted and majestic be He) said: “And who will ever renounce Abraham’s creed except one who fools himself?.” Then God (exalted and majestic be He) chose him in this world, then He bears witness in respect to him that in the end he will be among the righteous. As God (exalted and majestic be He) said: “We have certainly chosen him in this world, and in the Hereafter he will surely be among the righteous.” They are the Prophet and the Imams, upon all of whom be God’s blessing, who stick to God’s command and prohibition, who seek righteousness

from Him, who refrain from personal opinion and analogy in His religion. God says: "When his Lord said to him: Submit, he said: I submit to the Lords of all the worlds" (2: 131).

The 39th Name: He is among those who are addressed thus: "Say: We believe" (2: 136).

The 40th Name: He is among those who believe in the like of that which you believe in, so they are rightly guided in His words, "So if they believe in the like of that which you believe in, then they are rightly guided" (2: 13).

Al-'Ayyashi reported from al-Mufaddal ibn Salih, from some of his companions, in respect to His words, "Say: We believe in God and that which has been sent down to us, and that which was sent down to Abraham, Ishmael, Isaac, Jacob, and the Tribes" (2: 136) (he spoke) as follows: As for His words, "Say we believe in God, and that which has been sent down to us, and that which was sent down to Abraham, Ishmael, Jacob", they refer to Muhammad's progeny, "so if they believe in the like of that which you believe in, then they are rightly guided."

Muhammad ibn Ya'qub reported from Muhammad ibn Yahya, from Ahmad ibn Muhammad, from al-Hasan ibn Mahbub, from Muhammad al-Nu'man, from Sallam, from Abu Ja'far, who in respect to His words, "We believe in God, and that which has been sent down to us", said: They refer 'Ali, Fatimah, al-Hasan and al-Husayn, and they apply after them to the Imams ('a). To them then the words return on the part of God, so He addressed people, "So if they believe in that which you believe in", that is in 'Ali, Fatimah, al-Hasan, al-Husayn and the Imams ('a) "then they are rightly guided, and if they turn away, then they are only steeped in defiance."

The 41st Name: The baptism of God in His words, "The baptism of God, and who baptizes better than God" (2: 138).

Al-'Ayyashi reported from 'Umar ibn 'Abd al-Rahman ibn Kathir, the retainer of Abu Ja'far, from Abu 'Abd Allah ('a), who in respect to His words, "The baptism of God, and who baptizes better than God", said: The baptism is the Commander of the Faithful ('a) through friendship in the World of the Covenant.

Muhammad ibn Ya'qub reported from Muhammad ibn Yahya, from Salamah ibn al-Khattab, from 'Ali ibn Hassan, from 'Abd al-Rahman ibn Kathir, from Abu 'Abd Allah ('a), who in respect to His words, "The baptism of God, and who baptizes better than God", said: He has baptized the believers by friendship in the World of the Covenant.

The 42nd Name: He is from among the middle community.

The 43rd Name: He is from among the witnesses to people in His words, "Thus We have made you a middle community, that you may be witnesses against the people and that the Messenger may be a witness to you" (2: 143).

Muhammad ibn Ya'qub reported from al-Husayn ibn Muhammad, from Mu'alla

ibn Muhammad, from al-Hasan ibn Ali al-Washsha', from Ahmad ibn 'A'id, from 'Umar ibn Udhaynah, from Burayd al-'Ijli, who said: I asked Abu 'Abd Allah ('a) about the words of God (exalted and Majestic be He), "Thus We have made you a middle community, that you may be witnesses against the people." To which he replied: We are the middle community; we are God's witnesses against His creation, and His proof in His earth.

He also reported from 'Ali ibn Ibrahim, from his father, from Muhammad ibn Abi 'Umayr, from Ibn Abi Udhaynah, from Burayd al-'Ijli, who said: I said to Abu Ja'far ('a): (What about) the words of God (blessed and high exalted be He), "Thus We have made you a middle community, that you may be witnesses against the people, and that the Messenger may be a witness to you." To which he replied: We are the middle community; we are the witnesses of God (blessed and high exalted be He) against His creation, and His proofs in His earth.

Muhammad ibn al-Hasan al-Saffar reported from Ahmad ibn Muhammad, from his father, from Muhammad ibn Abi 'Umayr, from Burayd al-'Ijli, who said, I asked Abu Ja'far ('a) about the words of God (blessed and high exalted be He), "Thus We have made you a middle community, that you may be witnesses against the people, and that the Messenger may be a witness to you." To which he replied: We are the community of the middle; we are God's witnesses against His creation, and His proof in His earth.

He also reported from 'Abd Allah ibn Muhammad, from Ibrahim ibn Muhammad al-Thaqafi, who said: In the book of Bandar ibn 'Asim, from al-Halabi, from Harun ibn Kharijah, from Abu Basir, from Abu 'Abd Allah ('a) who in respect to the words of God (blessed and high exalted be He), "Thus We have made you a middle community, that you may be witnesses against the people, and that the Messenger may be a witness to you", said: We are the witnesses against people to that which they possess of the lawful and the unlawful and to that which they have neglected thereof.

He also reported from Ya'qub ibn Yazid and Muhammad ibn al-Husayn, from Ibn Abi 'Umayr, from 'Umar ibn Udhaynah, from Burayd ibn Mu'awiyah al-'Ijli, who said: I said to Abu Ja'far ('a) (What about) His words, "Thus We have made you a middle community, that you may be witnesses against the people." To which he replied: We are the middle community and we are God's witnesses against people.

Sa'd ibn 'Abd Allah al-Qummi reported from Ahmad ibn Muhammad ibn 'Isa and Muhammad ibn 'Abd al-Jabbar, from Muhammad ibn Isma'il ibn Buzay', from 'Ali ibn al-Nu'man, from Harun ibn Kharijah, from Abu Basir, from Abu Ja'far ('a), who in respect to the words of God (exalted and majestic be He), "Thus We have made you a middle community, that you may be witnesses against the people, and that the Messenger may be a witness to you", said: We are the witnesses against people to that which we possess of the lawful and the unlawful.

Al-'Ayyashi reported from Burayd ibn Mu'awiyah al-'Ijli, from Abu Ja'far ('a), that he said: I said to him: (What about His words) "Thus We have made you a middle community, that you may be witnesses against people, and that the Messenger may be a witness to you." To which he replied: We are the middle community; we are God's witnesses against His creation, and His proof in His earth.

He also reported from Abu Basir that he said: I heard Abu Ja'far ('a) say: We are the body of al-Hijaz. I asked: What is the body of al-Hijaz? To which he replied: The middle of the bodies. God says: "Thus We have made you a middle community." Then he said: He who exceeds the due bounds shall be brought back to us and he who falls short shall be made to reach them.

He also said: Abu Basir said to Abu 'Abd Allah ('a) (What about His words) "that you may be witness to the people." To which he replied: To that which we possess of the lawful and the unlawful and to that which they have neglected thereof.

He said: 'Umar ibn Hanzalah reported from Abu 'Abd Allah ('a) that he said: They are the Imams.

He also reported from Abu 'Umar al-Zubayri, from Abu 'Abd Allah ('a), who said: Thus said God: "We have made you a middle community, that you may be witnesses against the people, and that the Messenger may be a witness to you." So if you suppose that God refers by this verse to all the people of the *qiblah* from among the professors of God's Unity, then do you think that if it is not permissible for one to bear witness to a sa' (i.e. three kilograms) of dates in this world, then will God ask his testimony on the Day of Resurrection and accept it from him at the presence of all the former communities? Certainly not! God does not refer to creatures of this kind. He refers to the community for which Abraham's invocation was incumbent. "You are the best community ever brought forth for mankind" (3: 110). They are the middle community and they are the best community ever brought forth for mankind.

The 44th Name: He is from among those who believe in His words, "O you who believe! Seek help in steadfastness and prayer. Surely God is with the steadfast" (2: 153).

In the scroll of al-Rida ('a) it is reported that he said: There is not one verse "O you who believe!" in the Qur'an but it is in respect to us.

Through the path of the Sunnis al-Muwaffaq ibn Ahmad, one of the leading scholars of the Sunnis, reported from Mujahid, from Ibn 'Abbas, who said: Thus said the Messenger of God (s): God has never revealed a verse in which "O you who believe!" is included but that 'Ali is its chief and its commander.

He also reported from 'Akramah, from Ibn 'Abbas, who said: God (high exalted be He) has never revealed a verse in which He says: "O you who believe!" but 'Ali ibn Abi Talib is its eminent and its commander.

The 45th Name: He is among those who, when an affliction visits them, say: "Indeed we belong to God, and to Him do we indeed return."

The 46th Name: He is among those who receive blessings from their Lord and mercy.

The 47th Name: He is among the rightly guided.

The 48th Name: He is among the steadfast in His words, "And give good tidings to the steadfast - those who, when an affliction visits them, say: 'Indeed we belong to God, and to Him do we indeed return. It is they who receive blessings from their Lord and mercy, and it is they who are the rightly guided (2: 155-157).

In *al-Manaqib* Ibn Shahr Ashub said: When the Messenger of God (s) announced Ja'far's death in the land of Mu'tah to 'Ali ('a) he said: Indeed we belong to God, and to Him do we indeed return. Thereupon God revealed "those who, when an affliction visits them, say: Indeed we belong to God, and Him do we indeed return. It is they who receive blessings from their Lord", and so on.

The 49th Name: He is among those for whom it is obligatory to make manifest that which has been sent down of the proofs and the guidance.

The 50th Name: He is among the cursers in His words, "Indeed those who conceal what We have sent down of the proofs and the guidance after We have clarified it in the Book for mankind-they shall be cursed by God and cursed by the cursers" (2: 159).

Al-'Ayyashi reported from Ibn Abi 'Umayr, from him whom he mentioned, from Abu 'Abd Allah ('a), who read as follows: Indeed those who conceal what We have sent down of the proofs and the guidance concerning 'Ali.

He also reported from Himran, from Abu Ja'far ('a), who in respect to God's words, "Indeed those who conceal what We have sent down of the proofs and the guidance after We have clarified it in the Book for mankind", said: They refer to us, and it is in God whom we seek help.

He also reported from some of our companions, from Abu 'Abd Allah, that he said: I said to him: Tell me about God's words, "Indeed those who conceal what We have sent down of the proofs and the guidance after We have clarified it in the Book for mankind." He said: They refer to us alone, and it is in God whom we seek help. Surely a man from among ourselves, when it reaches him, is not allowed to or cannot but make manifest to people who is to succeed him.

He also reported from 'Abd Allah ibn Bakir, from him who related to him, from Abu 'Abd Allah ('a), who in respect to God's words, "they shall be cursed by God and cursed by the cursers", said: We are they, and they have said: The vermin of the earth.

The 51st Name: He is among those who are stauncher in their love for God in His words, "Those who believe are stauncher in their love for God" (2: 165).

Al-'Ayyashi reported from Zurarah and Himran as well as Muhammad ibn Muslim, from Abu Ja'far and Abu 'Abd Allah, who in respect to God's words, "Yet of mankind are some who take unto themselves (objects of worship which they set as) rivals to God, loving them with a love like (that which is the due) of God (only). Those who believe are stauncher in their love for God", said: they are the progeny of Muhammad (s).

The 52nd Name: He is among the kinsfolk to whom God has ordered to be kind in His words, "piety is not to turn you faces to the east or the west; rather piety is (personified by) those who believe in God and the Last Day, the angels, the Book, and the prophets, and who give their wealth, for love of Him, to kinsfolk" (2: 177) and so on.

In *Majma' al-Bayan* Abu 'Ali al-Tabarsi said: What is reported from Abu Ja'far and Abu 'Abd Allah ('a) is that the kinsfolk are the Prophet's relatives.

The 53rd Name: The ease in His words, "God desires ease for you" (2: 185).

Al-'Ayyashi reported from al-Thumali, from Abu Ja'far, who in respect to God's words, "God desires ease for you, and He does not desire hardship for you", said: The ease is 'Ali and so-and-so and so-and-so the hardship. So he who is from among the children of Adam will not come along the friendship of so-and-so and so-and-so.

Ibn Shahr Ashub reported that in respect to "God desires ease for you, and He does not desire hardship for you" al-Baqir said: The ease is the Commander of the Faithful and the hardship so-and-so and so-and-so.

Ahmad ibn Muhammad ibn Khalid al-Barqi reported from some of his companions, who traced it back to the Imam, that in respect to God's words, "God desires ease for you, and He does not desire hardship for you", he said: The ease is (our) friendship and the hardship divergence and friendship with God's enemies.

The 54th Name: He is among the houses and gates in His words, "It is not piety that you come into houses from their rear; rather piety is (personified by) one who is Godwary; so come into houses from their gates" (2: 189).

Muhammad ibn Ya'qub reported from al-Husayn ibn Muhammad al-Ash'ari, from Mu'alla, from Muhammad ibn Jumhur, from Sulayman ibn Suma'ah, from 'Abd Allah ibn al-Qasim, from Abu Basir, who said: Abu 'Abd Allah said: The executors are God's gates into which they are come. But for them, God (exalted and majestic be He) would not have been known, and through them God (blessed and high exalted be He) argues against His creation.

Al-'Ayyashi reported from Sa'd, from Abu Ja'far, that he said: I asked him about this verse, "It is not piety that you come into houses from their rear; rather piety is (personified by) one who is Godwary; so come into houses from their gates." To which he ('a) replied: The progeny of Muhammad, upon whom and whose

household be blessings, are God's gates, His way, the callers to the Garden, the leaders to it, and the guides to it until the Day of Resurrection.

He also reported from Jabir, from Abu Ja'far ('a) who in respect to His words, "It is not piety that you come into houses", and so on, said: That is to come to the affair in the right manner, whatever it may be.

He said: Sa'id ibn Munakhhil reported, in one of his traditions, tracing it back, as follows: He said: The houses are the Imams ('a) and the gates their gates.

Muhammad ibn al-Hasan al-Saffar reported from Ahmad ibn Muhammad ibn Abi Nasr, from Muhammad ibn Himran, from Aswad ibn Sa'id, who said: I was in the company of Abu Ja'far ('a), so he began to speak without being asked, saying: We are God's proof and God's gate; we are God's tongues; we are God's face; we are God's eye; and we are the holders of God's authority over His servants.

In *al-Ihtijaj* Ahmad ibn 'Ali ibn Abi Mansur reported from al-Asbagh ibn Nubatah that he said: I was sitting with the Commander of the Faithful ('a), when Ibn al-Kawwa came and asked: O Commander of the Faithful! What is meant by the words of God (exalted and majestic be He), "It is not piety that you come into houses from their rear; rather piety is (personified by) one who is Godwary; so come into houses from their gates"? To which he replied: We are the houses which God has ordered that they be come from its gates; we are God's gate and His houses into which He is come. So he who pledges allegiance to us and acknowledges our friendship has surely come into the houses from their gates. But he who opposes us and prefers others to us has surely come into the houses from their rear.

Abu 'Ali al-Tabarsi said: Abu Ja'far ('a) in respect to the meaning of the verse, said: Muhammad's progeny are God's gates, His way, the callers to the Garden, the leaders to it, and the guides to it until the Day of Resurrection.

In his *Commentary* 'Ali ibn Ibrahim reported the he (Imam) said: The verse was revealed concerning the Commander of the Faithful, due to the words of the Messenger of God, I am the city of knowledge and 'Ali is its gate. Do not come into the city save from its gates.

The 55th Name: He is among the people in His words, "Then stream out from where the people stream out" (2: 199).

Muhammad ibn Ya'qub reported from 'Abd Allah ibn Ghalib, from his father, from Sa'id ibn al-Musayyab, who said: I heard 'Ali ibn al-Husayn ('a) say: A man came to the Commander of the Faithful ('a) and said: Tell me if you are a knower about the people, the quasi-people and about the *nasnas* (eg. monkeys). So the Commander of the Faithful ('a) said: O Husayn! Reply to the man. So al-Husayn, upon whom be place, said: As for your words, 'Tell me about the people', we are the people, and it is for this reason that God (blessed be He and high exalted be His mention) said in the Book: "Then stream out from where the people stream out." For the Messenger of God (s) is the one who streamed out

ahead of the people. As for your words 'quasi-people', they are our partisans and our friends; they are from us, and it is for this reason that Abraham said: "So whoever follows me, he verily is of me" (14: 36). As for your words, 'the *nasnas*', they are the great mass, pointing at the common people. Then he said: They are like the cattle, or rather, they are more astray.

The 56th Name: He is the one who would sell his soul, seeking the pleasure of God in His words, "And of mankind is he who would sell his soul, seeking the pleasure of God, and God is most kind to His servants" (2: 207).

In his *al-Amali* Shaykh Abu Ja'far Muhammad ibn al-Hasan al-Tusi said: A group related to us from Abu al-Mufaddal. He said: Muhammad ibn Ahmad ibn Yahya ibn Safwan al-Aman a (or: al-Imam) in Antakya related to us. He said: Mahfuz ibn Bahr related to us. He said: al-Haytham ibn Jamil related to us. He said: Qays ibn al-Rabi' related to us from Hakim ibn Jubayr, from 'Ali ibn al-Husayn ('a), who in respect to His words, "And of mankind is he who would sell his soul, seeking the pleasure of God", said: The verse was revealed concerning 'Ali ('a) when he spent the night on the bed of the Messenger of God, upon whom and whose household be blessings.

This tradition has also been reported through the path of the Sunnis by Muwaffaq ibn Ahmad in *al-Manaqib* from Hakim ibn Jubayr, from 'Ali ibn al-Husayn ('a) who said: The first to sell his soul, and so on.

He also said: A group reported to us from Abu al-Mufaddal that he said: Muhammad ibn Muhammad ibn Sulayman al-Baghdadi related to us. He said: Muhammad ibn al-Sabah al-Jurjani related to us. He said: Muhammad ibn al-Kathir al-Mala'i related to us from 'Awn al-A'rabi of Basrah, from al-Hasan ibn Abi al-Hasan, from Anas ibn Malik, who said: When the Messenger of God (s) turned his face toward the cave with Abu Bakr, the Prophet, upon whom and whose household be blessings, ordered 'Ali ('a) to spend the night on his bed and wrap himself in his garment. So 'Ali ('a) spent the night, preparing himself for death. The men who were from all the clans of Quraysh came intending to kill the Messenger of God, upon whom and whose household be blessings. When they wanted to put their swords on him, having no doubt that he was Muhammad, they said: Wake him up that he may feel the pain of murder and see the swords seizing him. When they woke him up and found 'Ali instead they left him and scattered in quest of the Messenger of God. Thereupon God (exalted and majestic be He) revealed: "And of mankind is he who would sell his soul, seeking the pleasure of God, and God is most kind to His servants."

He also said: Abu 'Amr reported to us. He said: Ahmad related to us. He said: al-Hasan ibn 'Abd al-Rahman ibn Muhammad al-Azdi related to us. He said: My father related to us. He said: 'Abd al-Nur ibn 'Abd Allah ibn al-Mughirah al-Qarashi related to us from Ibrahim ibn 'Abd Allah ibn Sa'id, from Ibn 'Abbas, who said: 'Ali ('a) spent the night on the bed of the Messenger of God when he left the idolaters so that the reports about him may be kept hidden from the

Quraysh. Concerning him this verse was revealed: “And of mankind is he who would sell his soul seeking the pleasure of God.”

He also said in his *Majalis*: A group reported to us from Abu al-Mufaddal, who said: Al-Hasan ibn ‘Ali ibn Zakariyya al-‘Asimi related to us. He said: Ahmad ibn ‘Ubayd Allah al-Ghamadani (or: al-Ghadani) related to us. He said: Rabi‘ ibn Yasar related to us. He said: Ahmad ibn ‘Ubayd Allah al-Ghadani related to us. He said: Al-A‘mash related to us from Sulaym ibn Abi al-Ja‘d, tracing it back to Abu Dharr (may God be pleased with him), who said: When ‘Umar made a committee (to select a successor) of ‘Ali (‘a), ‘Uthman, Talhah, al-Zubayr, ‘Abd al-Rahman ibn ‘Awf, and Sa‘d ibn Abi Waqqas, he ordered them to go into a house, its door be shut behind them, and to consult with one another. He delayed them for three days: If five agree on a single opinion and a man refuses, that man must be killed; if four agree and two refuse, the two must be killed. When all of them agreed on a single opinion, then ‘Ali ibn Abi Talib (‘a) said to them: I like that you hear what I shall say to you: If it is right, then accept it, and if it is wrong, then deny it. They said: Say! He then mentioned his achievements and they used to reply in the affirmative. (Among His words is the following :) Is there anyone of you concerning whom this verse, “and of mankind is one who would sell his soul seeking the pleasure of God”, was revealed, when I protected the Messenger of God on the night of the bed, other than me? To which they replied: No!

Al-‘Ayyashi reported from Jabir, from Abu Ja‘far (‘a), who said, As for His words, “And of mankind is one who would sell his soul seeking the pleasure of God, and God is most kind to His servants”, they were revealed concerning ‘Ali ibn Abi Talib (‘a), when he dedicated himself to God and His Messenger, at the night when he lay on the bed of the Messenger of God, upon whom and whose household be blessings, being looked for by the disbelievers of the Quraysh.

There are numerous traditions to corroborate the fact that this verse was revealed concerning the Commander of the Faithful. We have mentioned a great number of them, besides that which is stated here, in *al-Burhan fi Tafsir al-Qur’an*. He who likes to gain knowledge thereof can refer to them therein, being reported by the Shiites and the Sunnis.

The 57th Name: He is the submission in Muhammad’s progeny in His words, “Come, all of you, into submission (unto Him)” (2: 208).

Al-‘Ayyashi reported from Jabir, from Abu Ja‘far, that he said: The submission refers to Muhammad’s progeny; God has ordered to come thereinto.

He also reported from Zurarah, Himran, and Muhammad ibn Muslim, from Abu Ja‘far and Abu ‘Abd Allah, that they said: We asked them about His words, “O you who believe! Come, all of you, into submission (unto Him).” To which they replied: They have been ordered to know us.

He also reported from Jabir, from Abu Ja‘far (‘a) who said: It is Muhammad’s

progeny; God has ordered to come thereinto. They are also the cord of God to which He has ordered to hold fast. God (high exalted be He) said, "And hold fast, all of you together, to the cord of God" (3: 103).

He also reported from Mas'adah ibn Sadaqah, from Ja'far ibn Muhammad, from his father, from his grandfather, who said: The Commander of the Faithful ('a) said: Lo! The knowledge that Adam sent down and all that with which the prophets down to the Seal of the prophets and messengers were preferred lies with the progeny of the Seal of the prophets and messengers. So where are you lost and where do you go? O company of those who were scattered out of the offspring of the people of the ship! For this is the similitude of what you possess. Even as he was saved who was saved there, so too he will be saved who will be saved here upon my word. Woe to one who stays behind them! They are to you as the people of the cave, and their similitude is as the gate to forgiveness, and they are the gate of submission. So "Come, all of you, into submission (unto Him), and follow not the footsteps of Satan." The rest of the traditions about the verse are mentioned in *al-Burhan*.

The 58th Name: The midmost prayer in His words, "Be watchful of your prayers, and of the midmost prayer" (2: 238).

Al-Ayyashi reported from 'Abd al-Rahman ibn Kathir, from Abu 'Abd Allah ('a), who in respect to His words, "Be watchful of your prayers, and of the midmost prayer, and stand up with devotion to God", said: The prayers are the Messenger of God, the Commander of the Faithful, Fatimah, al-Hasan, and al-Husayn; the midmost prayer is the Commander of the Faithful ('a); "and stand up with devotion to God", that is in obedience to the Imams ('a).

The 59th Name: He is among the interceders in His words, "Who is that may intercede with Him except with His permission" (2: 255).

Al-'Ayyashi reported from Mu'awiyah ibn 'Ammar, from Abu 'Abd Allah ('a), that he said: I asked: (What about His words) "Who is that may intercede with Him except with His permission?" To which he replied: We are those interceders.

The 60th Name: The firmest handle which will never break in His words, "(he) has held to the firmest handle which will never break" (2: 256).

Ibn Babawayh reported from Hudhayfah ibn Usayd that he said: The Messenger of God said: O Hudhayfah! Surely the proof of God against you after me is 'Ali ibn Abi Talib. Unbelief in him is unbelief in God; to associate partners with him is to associate partners with God; doubt about him is doubt about God; to deviate from him is to deviate from God; to deny him is to deny God; and belief in him is belief in God. For he is the brother of the Messenger of God, his executor, and the Imam of his community. He is the strong cord of God and the firmest handle which will never break. Two will perish for his sake, although he is not blameworthy, an exaggerator and a neglecter. O Hudhayfah! Do not part from 'Ali lest you should part from me, and do not oppose him lest you should oppose

me. Surely 'Ali is of me and I am of him. He who displeases him has verily displeased me, and he who pleases him has verily pleased me.

He also reported that the Messenger of God said: As for the Imams from among al-Husayn's son(s), he who obeys them has verily obeyed God, and he who disobeys them has verily disobeyed God. They are the fist handle and they are the way of approach unto God (high exalted be He).

Sa'd ibn 'Abd Allah al-Qummi reported from Ishaq ibn Ghalib, from Abu 'Abd Allah ('a), who in one of his long sermons said: The Messenger of God passed away and left among his community the Book of God and his executor 'Ali ibn Abi Talib ('a), the Commander of the Faithful, the Imam of the Godwary, the strong cord of God, the firmest handle which will never break, and his deep-rooted pledge. They are two harmonious companions, each of whom attests to the other's assent and truth.

Through the path of the Sunnis Muwaffaq ibn Ahmad reported from 'Abd al-Rahman ibn Abi Layla that he said: the Messenger of God (s) said to 'Ali ('a): You are the firmest handle.

The 61st Name: To him is made reference with God's words, "Those who spend their wealth by night and day, secretly and openly, they shall have their reward with their Lord, and they shall have no fear, nor shall they grieve" (2: 274).

Ibn Babawayh said: Muhammad Ibn 'Umar ibn Muhammad al-Ju'abi related to us. He said: Abu Muhammad al-Hasan ibn 'Abd Allah ibn Muhammad ibn al-'Abbas al-Razi al-Tamimi related to us. He said: My father related to me. He said: My master 'Ali ibn Musa al-Rida related to me from his father, from his fathers, from the Commander of the Faithful ('a), who said: the Messenger of God (s) spoke as follows: (He mentioned several traditions, then said,) His words, "Those who spent their wealth by night and day, secretly and openly), were revealed concerning 'Ali ('a).

Al-'Ayyashi reported from Abu Ishaq that he said: 'Ali ibn Abi Talib ('a) had four dirham; he did not possess anything else. So he gave one dirham as charity by night, one by day, one secretly, and one openly. When the Prophet (s) was informed of the report, he said: O 'Ali! What made you do it? To which he replied: To fulfill God's promise. Thereupon God revealed. "Those who spend their wealth by night and day, secretly and openly", and so on.

In *al-Ikhtisas* Shaykh al-Mufid reported that the Messenger of God (s) said: O 'Ali! What did you do at night? What for, o Messenger of God? asked he. To which he replied: Four traits were revealed concerning you. So he said: You are as dear to me as my own father and mother! I had four dirham, so I gave as charity one by night, one by day, one secretly and one openly. He said: God revealed concerning you: "Those who spend their wealth by night and day, secretly and openly, they shall have their reward with their Lord, and they shall have no fear, nor shall they grieve."

In *al-Manaqib* Ibn Shahr Ashub reported from Ibn 'Abbas, al-Suddi, Mujahid, al-

Kalbi, Abu Salih, al-Wahidi, al-Tusi, al-Tha'labi, al-Tabarsi, al-Mawardi, al-Qushayri, al-Thumali, al-Naqqas, al-Fattal, 'Abd Allah ibn al-Husayn and 'Ali ibn Harb al-Ta'i in their commentaries on the Qur'an that 'Ali ibn Abi Talib ('a) has four silver dirham, so he gave one as charity by night, one by day, one secretly, and one openly. Thereupon "Those who spend their wealth by night and day, secretly and openly" was revealed. Each dirham was called wealth, and He gave him the good tidings of acceptance. It has also been reported by al-Naziri in *al-Khasa'is*.

Abu 'Ali al-Tabarsi said that the occasion of the revelation (of the verse) as reported by Ibn 'Abbas is as follows: This verse was revealed concerning 'Ali ('a). He had four dirham, so he gave one as charity by night, one by day, one secretly, and one openly. Abu 'Ali said: It is also reported from Abu Ja'far and Abu 'Abd Allah ('a).

Through the path of the Sunnis Muwaffaq ibn Ahmad reported in *al-Manaqib* from 'Abd al-Wahhab ibn Mujahid, from his father, who said: 'Ali ('a) had four dirham, so he spent them: one by night, one by day, one secretly, and one openly. Thereupon His words, "Those who spend their wealth by night and day, secretly and openly, they shall have their reward with their Lord, and they shall have no fear, nor shall they grieve", were revealed.

It has also been reported by Ibn al-Maghazali, tracing it back to Ibn 'Abbas, who in respect to His words, "Those who spend their wealth by night and day, secretly and openly", said: They refer to 'Ali ibn Abi Talib ('a): He had four dirham, so he spent one secretly, one openly, one by night, and one by day. Such a report has also been reported in al-Tha'labi's *Commentary* too.

The 62nd Name: "they shall have their reward" (2: 274) in the sense of 'those who are rewarded.'

The 63rd Name: "they shall have no fear" (2:274) in the sense of 'those who are not feared for.'

The 64th Name: "nor shall they grieve" (2: 274) in the sense of 'those who are not grieved.'

SURAH AAL-IMRAN (3)

In the Name of God, The Compassionate, the Merciful

The 65th Name: He is among the definitive verses.

The 66th Name: He is among the firmly grounded in knowledge in His words: “It is He who has sent down to you the Book. Parts of it are definitive verses, which are the mother of the Book, while others are ambiguous. As for those in whose hearts is deviance, they pursue what is ambiguous in it, courting temptation and courting its interpretation. But no one knows its interpretation except God and those firmly grounded in knowledge; they say: We believe in it; all of it is from our Lord. And none takes admonition except those who possess intellect” (3:7).

Muhammad ibn Ya‘qub reported from al-Husyan ibn Muhammad, from Mu‘alla ibn Muhammad, from Muhammad ibn Uramah, from ‘Ali ibn Hassan, from ‘Abd ‘Al-Rahman ibn Kathir, from Abu ‘Abd Allah (‘a), who with respect to His words: “It is He who has sent down to you the Book. Parts of it are definitive verses” said: The ‘definitive verses’ refers to the Commander of the Faithful and the Imams; His words, “while others are ambiguous”, refer to so – and – so, and so – and - so; His words, “As for those in whose hearts is deviance, they pursue what is ambiguous in it, courting temptation and courting its interpretation. But no one knows its interpretation except God and those firmly grounded in knowledge”, refer to the Commander of Faithful and the Imams (‘a).

He also reported from a number of our companions, from Ahmad ibn Muhammad, from al-Husayn ibn Sa‘id, from al-Nadr ibn Suwayd, from Ayyub ibn al-Hurr and ‘Imran ibn ‘Ali, from Abu Basir, from Abu ‘Abd Allah (‘a), who said: We are those firmly grounded in knowledge and we know its interpretation.

He Also reported from ‘Ali ibn Muhammad, from ‘Abd Allah ibn ‘Ali, from Ibrahim ibn Ishaq, from ‘Abd Allah ibn Hammad, from Burayd ibn Mu‘awiyah, from one of them (‘a), who with respect to His words: “But no one knows its interpretation except God and those firmly grounded in knowledge”, said: The Messenger of God is the best of those firmly grounded in knowledge. God has verily taught him all that which has been sent down to him of the revelation and the interpretation. God would not send down to him anything He did not clarify its interpretation. The executors after him know it – all of it -. As for those who do not know its interpretation , when a knower thereof speaks about it with knowledge, so God replies to them, “they say: We believe in it; all of it is from our Lord.” The Qur’an includes what is specific and what is general, the definitive and the ambiguous, and the abrogating and the abrogated; and those firmly grounded in knowledge know it.

He also reported from Ahmad ibn Muhammad, from Muhammad ibn Abi ‘Umayr, from Sayf ibn ‘Umayrah, from Abu al-Sabah al-Kinani, who said: Abu

'Abd Allah ('a) said: We are a people towards whom obedience is made incumbent by God; to us belong the spoils and to us belongs the pure part of property; and we are those firmly grounded in knowledge.

Muhammad ibn Mansur al-Saffar reported from Muhammad ibn 'Abd al-Jabbar, from Muhammad ibn Isma'il, from Mansur, from, Ibn Udhaynah, from Fudayl ibn Yasar, who said: I asked Abu Ja'far about this tradition: There is not a single verse but that it has an outward and an inward. To which he replied, Its outward is its revelation and its inward its interpretation. Part of it has gone and part of it has not come yet. It runs even as the sun and the moon run. Whenever an interpretation of a thing comes, it applies to the dead in the same way that it applies to the living. God (blessed and high exalted be He) said: "But no one knows its interpretation except God and those firmly grounded in knowledge." And we it is who know it.

He also reported from Muhammad ibn al-Husayn, from Wuhayb ibn Hafs, from Abu 'Abd Allah ('a). He said. I heard him say: Surely the Qur'an includes the definitive and the ambiguous. As for the definitive, it is to be believed in and acted upon. As for the ambiguous, however, it is to be believed in but not acted upon. These are the words of God (blessed and high exalted be He): "As for those in whose hearts is deviance, they pursue what is ambiguous in it, courting temptation and courting its interpretation. But no one knows its interpretation except God and those firmly grounded in knowledge." So the Messenger of God (s) and his Household are the best of those firmly grounded in knowledge. God has verily taught him all that which has been sent down to him of the revelation and the interpretation. God would not send down to him anything He did not teach its interpretation. As well, his executors after him know it – all of it -. As for those who do not know its interpretation, when a knower thereof speaks about it with knowledge, and God replies to them, "they say: We believe in it; all of it is from our Lord." So the Qur'an includes what is general and what is specific, the definitive and the ambiguous, and the abrogating and the abrogated And those firmly grounded in knowledge know it. Al-'Ayyashi reported from 'Abd al-Rahman ibn Kathir al-Hashimi, from Abu 'Abd Allah ('a), who with respect to God's words: "It is He who has sent down to you the Book. Part of it are definitive verses" said: The verses refers to the Commander of the Faithful and the Imams; "While others are ambiguous", that is so – and – so, and so – and – so; "As for those in whose hearts is deviance", that is their companions and their friends, "they pursue what is ambiguous in it, courting temptation and courting its interpretation."

He also reported from Abu Basir, from Abu 'Abd Allah ('a), who said: Surely the Qur'an includes the definitive and the ambiguous. As for the definitive, we believe therein, act thereupon, and profess it. As for the ambiguous, however, we believe therein, but do not act thereupon. There are the words of God (exalted and majestic be He): "As for those in whose hearts is deviance, they pursue what

is ambiguous in it, courting temptation and courting its interpretation. But no one knows its interpretation except God and those firmly grounded in knowledge; they say: We believe in it; all of it is from our Lord.” Those firmly grounded in knowledge are Muhammad’s progeny. There are numerous traditions to corroborate that; mention has been made thereof in *al-Burhan Commentary*.

The 67th Name: He is among those who are Godwary in His words: “Say: Shall I inform you of something better than that? For those who are Godwary there will be gardens near their Lord, with streams running in them” (3:15) and so on.

Through the path of the Sunnis Ibn ‘Abbas is reported to have said: The verses, “Say: Shall I inform your of something better than that?”, were revealed concerning ‘Ali, Hamzah, and ‘Ubaydah ibn al-Harth.

The 68th Name: He is among those who possess knowledge.

That 69th Name: He is the maintainer of justice in His words: “God bears witness that there is no god except Him – and so do the angels and those who possess knowledge – maintainer of justice” (3:18).

Muhammad ibn al-Hasan al-Saffar reported from ‘Abd Allah ibn Ja‘far, from Muhammad ibn ‘Isa, from al-Hasan ibn ‘Ali al-Washsha’, from Abu al-Hasan (‘a), who said: Upon the Imams are obligatory observances unlike those which their partisans must assume. As well, upon our partisans is that which God has ordered unlike that which we are required to observe. It is their duty to ask us. “And those who possess knowledge – maintainer of justice” refers to the Imams (‘a).

Al-‘Ayyashi reported from Jabir that he said: I asked Abu Ja‘far about this verse: “God bears witness that there is no god except Him – and so do the angels and those who possess knowledge – maintainer of justice, there is no god but him, the Al-mighty, the All-wise.” To which Abu Ja‘far replied, God bears witness that there is no god except Him, for God (blessed and high exalted be He) is witness thereto in favour of Himself, and He is as He declares. As for His words, “and the angels”, (it is because) He honoured the angels with submission to their Lord, so they attested and bore witness even as He bore witness in favour of Himself. As for His words, “and those who possess knowledge – maintainer of justice”, (it is because) those who possess knowledge are the prophets and their executors. They are maintainers of justice. Justice is equity in the outward sense, and justice in the inward sense is the Commander of the Faithful (‘a).

He also reported from Marzuban al-Qummi that he said: I asked Abu al-Hasan (‘a) about God’s words: “God bears witness that that there is no god except Him – and so do the angels and those who possess knowledge –maintainer of justice”, to which he replied, It refers to the Imam.

Sa’d ibn ‘Abd Allah al-Qummi reported from Muhammad ibn ‘Isa ibn ‘Ubayd, from al-Nadr ibn Suwayd and Ja‘far ibn Bashir al-Bajli, from Harun ibn Kharijah, from ‘Abd al-Malik ibn ‘Ata, who said: I heard Abu Ja‘far (‘a) say: We

are the folk of remembrance and we are the folk of knowledge, and with us rest the lawful and the unlawful.

The 70th Name: He is among those who are given sovereignty in His words. "Say: O God, Master of all sovereignty! You give sovereignty to whomever You wish" (3:26) and so on.

by Muhammad ibn Ya'qub reported from Ibrahim ibn Abu Bakr ibn Abu Sumal, from Dawud ibn Farqad, from 'Abd al-A'la, a retainer of Al-Sam, from Abu 'Abd Allah ('a) who said: I said to him: God says: "Say: O God, Master of all sovereignty! You give sovereignty to whomever You wish, and strip of sovereignty whomever You wish. Is it not that God (exalted and majestic be He) gave sovereignty to the Umayyads? To which he replied: It is not as you suppose. God (exalted and majestic be He) has given us sovereignty, but the Umayyads took it away, even as when a man has a dress, but another takes it away, so it does not belong to the one who has taken it away.

Al-'Ayyashi reported from Dawud ibn Farqad that he said: I said to Abu 'Abd Allah ('a): God's words: "Say: O God, Master of all sovereignty! You give sovereignty to whomever You wish, and strip of sovereignty whomever You wish." So God has given sovereignty to the Umayyads He said: It is not as people suppose. God has given us sovereignty, but the Umayyads took it away, even as when a man has a dress, but another takes it away, so it does not belong to the one who has taken it away.

The 71st Name: He is from among those whom God has chosen of Muhammad's progeny who were omitted from God's words: "Indeed God has chosen Adam and Noah, and the progeny of Abraham and the progeny of Imran above all the nations, some of them are descendants of others, and God is All-hearing, All-knowing."

In his *al-Amali* Shaykh (al-Tusi) reported from Abu Muhammad al-Fahham: He said: Muhammad ibn 'Isa related to me from Harun. He said: Abu 'Abd al-Samad Ibrahim related to me from his father, from his grandfather, i.e. Ibrahim ibn 'Abd al-Samad ibn Muhammad ibn Ibrahim, who said: I heard Ja'far ibn Muhammad say: "Indeed God has chosen Adam and Noah, and the progeny of Imran and the progeny of Muhammad" – thus was it revealed.

'Ali ibn Ibrahim said: The knower ('a) said: It was thus revealed: the progeny of Abraham, and the progeny of Imran, and the progeny of Muhammad above all the nations.

In *Majma' al-Bayan* al-Tabarsi reported a reading from the *Ahl al-Bayt* thus: "and the progeny of Muhammad above all the nations."

Al-'Ayyashi reported from Ayyub that he said: Abu 'Abd Allah, upon whom he peace, heard me saying: "Indeed God has chosen Adam and Noah, and the progeny of Abraham and the progeny of Imran above all the nations", so he said to me, There was 'the progeny of Muhammad', but they erased it and left "the progeny of Abraham and the progeny of Imran."

He also reported from Abu ‘Amr al-Zubayri, from Abu ‘Abd Allah (‘a), that he said: I said to him: What is the argument in God’s Book for the fact that Muhammad’s progeny is his household? To which he replied, The words of God (blessed and high exalted be He), “Indeed God has chosen Adam and Noah, and the progeny of Abraham and the progeny of Imran and the progeny of Muhammad” – Thus it was revealed – “above all the nations; some of them are descendants of other, and God is All-hearing, All-knowing.” The descendants of a people cannot but be their own offspring. He also said: “O house of David! Give thanks. Few of My servants are grateful” (34:13). That is the progeny of ‘Imran and the progeny of Muhammad (s).

He also related from Hisham ibn Sulaym that he said: I asked Abu ‘Abd Allah (‘a) about God’s words: “Indeed God has chosen Adam and Noah”, to which he replied, The verse refers to the progeny of Abraham and the progeny of Muhammad above all the nation’, but they put a name in place of another.

He also reported from Hanan ibn Sadir, from his father, from Abu Ja‘far (‘a) that he said: “Indeed God has chosen Adam and Noah, and the progeny of Abraham and the progeny of ‘Imran above all the nations; some of them are descendants of the other.” He said: We are part of them and are the remnant of that progeny.

Through the path of the Sunnis al-Tha‘labi related in his *Commentary*: He said: Abu Muhammad ‘Abd Allah ibn Muhammad al-Qadi related to us. He said: Abu al-Husayn Muhammad ibn ‘Uthman ibn al-Hasan al-Nasibi related to us. He said: Abu Bakr Muhammad ibn al-Husayn ibn Salih al-Sabi‘i related to me. He said: Ahmad ibn Muhammad ibn Sa‘id reported to us: He said: Ahmad ibn Maytham ibn Na‘im related to us: He said: Abu ‘Ibadah al-Saluli related to us from al-A‘mash, from Abu Wa’il, who said: I read in the Qur’anic version of ‘Abd Allah ibn Mas‘ud thus: Indeed God has chosen Adam and Noah, and the progeny of Abraham and the progeny of Imran and the progeny of Muhammad above all the nations.

Ibn Babawayh said: ‘Ali ibn al-Husayn ibn Shadhawayh al-Mu‘addib and Ja‘far ibn Muhammad ibn Masrur (r) related to us: He said: Muhammad ibn ‘Abd Allah ibn Ja‘far al-Himyari related to us from his father, from al-Rayyan ibn al-Salt, who said: Al-Rida (‘a) attended the gathering of al-Ma’mun, when a group from among the people of Iraq and Khurasan had a meeting with him. He mentioned the report until he said: Al-Ma’mun asked: Did God prefer the progeny (of Muhammad) to the rest of the community? To which Abu al-Hasan (‘a) replied: God (exalted and majestic be He) made manifest the sovereignty of the progeny over all the people in His Book. Al-Ma’mun asked: Where is that in God’s Book? To which al-Rida (‘a) replied: In the words of God (exalted and majestic be He): Indeed God has chosen Adam and Noah, and the progeny of Abraham and the progeny of Imran above all the nations, some of them are descendants of other.”

The 72nd Name: The Commander of the Faithful (‘a) is from descendants one of another from among the progeny of Abraham (‘a).

The 73rd Name: He is the same as the Messenger of God, upon and whose household be blessings, in His words: “Should anyone argue with you concerning him, after the knowledge that has come to you, say: Come! Let us call our sons and your sons, our women and your women, ourselves and yourselves, then let us pray earnestly and call down God’s curse upon the liars” (3:61).

‘Ali ibn Ibrahim said: My father related to me from al-Nadr ibn Suwayd, from Ibn Sinan, from Abu ‘Abd Allah (‘a), who said: When the Christians of Najran came in a delegation to see the Messenger of God (s) (and they included the bishop, the deputy and the chief) and time for their prayer arrived, they came ringing the bell and began to pray. The Companions of the Messenger of God said: O Messenger of God! What’s this in your mosque? He said: Call them! When they finished, they came near the Messenger of God and asked him: To what do you invite us? To which he replied: To testify that there is no god save God, and that I am the Messenger of God, and that Jesus, is a created servant of God: he eats, drinks and defecates. They asked: who is his father? So Gabriel sent down to the Messenger of God (s) and said: Say to them: What do you say concerning Adam: was he a created servant of God, eating, drinking, defecating and marrying? The Prophet (s) asked them and they replied: Certainly yes! He asked them: Then who is his father? They were amazed. Thereupon God revealed: “Indeed the case of Jesus with God is like the case of Adam: He created him from dust, then said to him, ‘Be’, and he was” to His words: “and call down God’s curse upon the liars” (3:59-61). The Messenger of God (s) said: So call on God to witness against me: If I am truthful, (God’s) curse will fall upon you, and if I am a liar, it will fall upon me. They said: You have judged in accordance with justice. They agreed on a time for the earnest prayer. When they came back home, their chiefs, i.e. the chief, the deputy and the bishop, said: If he prays earnestly along with his people, we will call on God to witness against each other, for he is not a prophet. But if he prays earnestly along with his household in particular, then we will not call on God to witness against each other, for he would not bring his household unless he was truthful. On the morning they came to the Messenger of God, while the Commander of the Faithful, Fatimah, al-Hasan and al-Husayn, upon whom be blessing, were in his company. The Christians asked: Who are these? They were told: This is his cousin, his executor, and his son-in-law, ‘Ali ibn Abi Talib; this is his daughter, Fatimah; and these are his sons, al-Hasan and al-Husayn.

They scattered, then came and said to the Messenger of God: We give you our approval, so relieve us from the contest of prayer. So the Messenger of God made peace with them in return for a tribute, and they departed.

In *al-Ikhtisas* Shaykh al-Mufid reported from Muhammad ibn al-Hasan ibn Ahmad, that is Ibn al-Walid, from Ahmad ibn Idris, from Muhammad ibn Ahmad, from Muhammad ibn Isma‘il al-‘Alawi, who said: Muhammad ibn al-Zabraqan al-Damaghani al-Shaykh related to me. He said: Abu al-Hasan Musa

ibn Ja'far,('a) said: The community, the pious and the wicked of them, agreed that when the Prophet, upon whom and whose household be blessings, invited the Christian of Najran to the contest of prayer, there were no one inside the garment except the Prophet, 'Ali, Fatimah, al-Hasan, and al-Husayn ('a). So God (blessed and high exalted be He) said: "Should anyone argue with you concerning him, after the knowledge that has come to you, say: Come! Let us call our sons and your sons, our women and your women, ourselves and yourselves." So the interpretation of 'our sons' was al-Hasan and al-Husayn, 'our women' Fatimah, and 'ourselves' 'Ali ibn Abi Talib.¹

In his *al-Amali* Shaykh (al-Tusi) said: Abu al-Mufaddal reported to us. He said: Abu al-'Abbas Ahmad ibn Muhammad ibn Sa'id ibn 'Abd al-Rahman al-Hamadani, that is Ibn 'Uqdah in Kufa, related to me. He said: Muhammad ibn al-Mufaddal ibn Ibrahim ibn Qays al-Ash'ari related to us. He said: 'Ali ibn Hasan al-Wasiti related to us. He said: 'Abd al-Rahman ibn Kathir related to us from Ja'far ibn Muhammad, from his father, from his grandfather, 'Ali ibn al-Husayn, from his paternal uncle al-Hasan ('a), that he said: Al-Hasan ('a) said: God (high exalted be He) said to Muhammad, when the disbelievers from among the People of the Book, denies him and argued with him, as follows: "Say: Come! Let us call our sons and your sons, our women and your women, ourselves and yourselves, then let us pray earnestly and call down God's curse upon the liars."

So the Messenger of God brought forth of the souls my father, of the sons I and my brother, and of the women Fatimah, my mother, from among all the people. Therefore, we are his people, his flesh, his blood, and his soul, and we are from him and he is from us.

Through the path of the Sunnis it was related by Muslim in the fourth volume of his book, in the third fascicle, in the chapter heading of the merits of 'Ali ('a). He said: Qutaybah and Ibn 'Abbad (with approximate words) related to us. They said: Hatam ibn Isma'il related to us from Bakir ibn Yasar, from 'Amir ibn Sa'd ibn Abi Waqqas, from his father. He said: Mu'awiyah ibn Abi Sufyan ordered Sa'd, and then he said to him: What holds you back from abusing Abu Turab (a description of Imam 'Ali, lit. possessor of dust)? To which he replied: Lo! As I remember three treats expressed by the Messenger of God (s), I will not abuse him: By God to possess one of them would be more beloved to me than the red – coloured cattle. I heard the Messenger of God, upon whom and whose household be blessings, saying to 'Ali, when he appointed him as his deputy in one of his expeditions over his family until he returned, so 'Ali said to him: O Messenger of God! Do you leave me behind along with women and children? To which the Messenger of God, upon whom and whose household be blessings, replied: Are you not content that you have the same rank with regard to me as Aaron had with regard to Moses, except that there is no prophet after me? I also heard him saying

1. *Al-Burhan*, vol.1, p. 286.

on the Day of Khaybar: I shall give the standard to a man God and His Messenger and whom who loves God and His Messenger love. So we sought to reach it, but he said: Bring 'Ali to me. They brought him sore-eyed, so he spat into his eyes, gave him the standard, and God granted victory through him. As well, when this verse was revealed: "Say: Come! Let us call our sons and your sons, our women and your women, ourselves and yourselves", the Messenger of God, upon whom and whose household be blessings and peace, called 'Ali, Fatimah, Hasan, and Husayn, and said: O God! These are my household.

Among their scholars it has also been related by Muwaffaq ibn Ahmad. He said: Qutaybah reported to us. He said: Hatam ibn Isma'il related to us from Bakir ibn Yasar. He carried on the report itself and said: This is a sound, obscure, good tradition in some respect. He, upon whom and whose household be blessings and peace, said: Are you not content that you have the same rank with regard to me as Aaron had with regard to Moses. The two masters have reported it in their *Sahihs* through numerous paths- thus ended the speech of Muwaffaq ibn Ahmad.

Through their path, as well, Ibn al-Maghazali, the Shafi'ite jurist, is reported to have that he said: Muhammad ibn Ahmad ibn 'Uthman reported to us. He said: Muhammad ibn Isma'il al-Warraq reported to us In their hearing. He said: Yahya ibn Hatam al-'Askari related to us. He said: Bishr ibn Mahran related to us. He said: Muhammad ibn Dunya related to us from Dawud ibn Abi Sa'id , from al-Sha'bi, from Jabir ibn 'Abd Allah, who said: The delegation of Najran came to the Prophet. They included, among others, the deputy and the chief. So he invited them to surrender to God (profess Islam). They said: We surrendered to God (ie professed Islam), O Muhammad, before you He said: You are lying. If you wish, I will tell you of that which holds you back from Islam. They said: So bring and tell us! He said: Love for the cross, drinking alcoholic beverages, and eating swine. Then he invited them to the contest of prayer, and they promised him to come on the next morning. In the morning the Messenger of God took 'Ali by the hand along with Fatimah, al-Hasan and al-Husayn. Then he sent for them, but they held back from coming, and agreed to pay the tax. So the Prophet, upon whom and whose household be blessings, said: By Him who sent me forth as a prophet! Had they done, God would have caused the valley to shower them with a rain of fire. Jabir said: Concerning them this verse was revealed: "Say: Come! Let us call our sons and your sons, our women and your women, ourselves and yourselves." Al-Sha'bi said: 'Our sons' are al-Hasan and al-Husayn, 'our women' Fatimah, and 'ourselves' 'Ali ibn Abi Talib.

I say: The traditions of this kind are numerous; we have mentioned a sufficient part of them through the paths of the Shi'a and the non - Shi'a in *al-Burhan*. It suffices you to refer to that which Imam Musa ibn Ja'far ('a) mentioned earlier wherein he reported the unanimity of the community, the pious and the wicked, thereupon.

The 74th Name: He is among those who have the best claim to Abraham in His words: "Indeed those of mankind who have the best claim to Abraham are those

who follow him, and this Prophet and those who believe (with him)” (3:68) and so on.

Muhammad ibn Ya‘qub reported from al-Husayn ibn Muhammad, from Mu‘alla ibn Muhammad, from al-Washsha’, from al-Muthanna, from ‘Abd Allah ibn ‘Ajlan, from Imam Abu Ja‘far, who with regard to His words: “Indeed those of mankind who have the best claim to Abraham are those who follow him, and this Prophet and those who believe (with him)” said: They are the Imams (‘a) and those who follow them.

Al-‘Ayyashi reported from ‘Ali ibn al-Nu‘man, from Imam Abu ‘Abd Allah, who with regard to His words: “Indeed those of mankind who have the best claim to Abraham are those who follow him, and this Prophet and those who believe (with him), and God is the patron of the believers” said: They are the Imams and their followers.

He also reported from Abu al-Sabah al-Kinani that he said: I heard Abu ‘Abd Allah saying with regard to God’s words: “Indeed those of mankind who have the best claim to Abraham are those who follow him, and this Prophet and those who believe (with him)”: ‘Ali, by God, belongs to the religion and path of Abraham, and you have a better claim to him.¹

The 75th Name: He is charged with helping the prophets in His words: “When God took a compact concerning the prophets, He said: ‘Inasmuch as I have given you of the Book and wisdom, should a messenger come to you thereafter, confirming what is with you, you shall believe in him and help him’” (3:81).

‘Ali ibn Ibrahim said: My father related to me from Ibn Abi ‘Umayr, from Ibn Muskan, from Imam Abu ‘Abd Allah, who said: God has not sent forth a prophet from Adam downwards but that he will return to this world and help the Commander of the Faithful. There are His words: “that you shall believe in him”, that is the Messenger of God, and that you shall “help” the Commander of the Faithful. Then He said to them in the world of pre-existence: “Do you pledge and accept My covenant on this condition? that is My pledge. “They said: ‘We pledge.’ God said to the angels: “Then be witnesses and I am also among the witnesses along with you.” This is along with the verse from the Surah of the Clans which reads: “Recall when We took a pledge from the prophets, and from you, and from Noah” (33:7) and so on, as well the verse from the Surah of the Ramparts which reads thus: “When your lord took from the Children of Adam, from their loins, their descendants” (7:172). These there verses have been written in three different surahs.

Sa‘d ibn ‘Abd Allah reported from Ahmad ibn Muhammad ibn ‘Isa, from Muhammad ibn Sinan, from ‘Abd Allah ibn Muskan, from Fayd ibn Abi Shaybah, who said: I heard Imam Abu ‘Abd Allah say: when he was reciting this

1. Refer to *al-‘Ayyashi*, vol. 1, pp. 117-178 and *al-Burhan*, vol.1, p. 291.

verse: "When God took a compact concerning the prophets" and so on, thus: That is that you shall believe in the Messenger of God and that you shall help 'Ali, the Commander of Faithful. He said: Yes, by God, from Adam downwards. God has not sent forth a prophet or a messenger but that all of them will be returned to this world, so that they may fight in front of 'Ali ibn Abi Talib.

Al-'Ayyashi reported from Fayd ibn Abi Shaybah that he said: I heard Imam Abu 'Abd Allah say: when he was reciting this verse: "When God took a compact concerning the prophets, He said: Inasmuch as I have given you of the Book and wisdom" and so on, thus: That you shall believe in the Messenger of God and that you shall help the Commander of Faithful. He said: Yes, from Adam downwards. God never sends forth a prophet or a messenger but that he will be returned to this world, that he may fight in front of the Commander of Faithful ('a).

He also reported from Salam ibn al-Mustanir, from Imam Abu 'Abd Allah, who said: By God, they were named with a name for which God has not named anyone else except 'Ali ibn Abi Talib, but its interpretation has not come yet. I said: Could I but sacrifice myself for you! When does its interpretation come? To which he replied: When it comes, God will assemble the prophets and believers in front of him so that they may help him. As God says: "When God took a compact concerning the prophets, He said: Inasmuch as I have given you of the Book and wisdom" to His words: "I am also among the witnesses along with you." At that time the Messenger of God gives the standard to 'Ali ibn Abi Talib, so he will be the commander of the creatures together, and all the creatures will be under his standard, while he is their commander. This is its interpretation.¹

The author of the book *al-Wahidah* said: Abu Muhammad al-Husayn (or: al-Hasan) ibn 'Abd Allah al-Kufi reported. He said: 'Abd Allah ibn Ja'far ibn Muhammad al-Bajli related to us. He said: Ahmad ibn Muhammad ibn Khalid al-Barqi related to me. He said: 'Abd al-Rahman ibn Abi Najran related to me from 'Asim ibn Humayd, from Abu Hamzah al-Thumali, from Abu Ja'far al-Baqir ('a), who said: The Commander of Faithful ('a) said: Surely God (blessed and high exalted be He) is Unique, One, and singled out by His oneness. Then He spoke a word, so it becomes a light! Then He created of that light Muhammad, upon whom and whose household be blessings, and He created me and my descendants. Then He spoke a word, so it became a spirit. Thereupon God (high exalted be He) settled it in that light and settled it (the light) in our bodies. Hence we are the spirit and words of God; through us He has veiled Himself from His creation. We were ever in a green canopy wherein there was no sun nor moon, no light nor daytime, and no eye to twinkle. We were ever worshipping Him, calling Him holy, and glorifying Him before He created His creation. He took a covenant

1. Refer to *al-'Ayyashi*, vol. 1, p. 181 and *al-Burhan*, vol. 1, p. 295.

with the prophets to believe in us and help us. As God (exalted and majestic be He) says: “When God took a compact concerning the prophets, He said: Inasmuch I have given you of the Book and wisdom, should a messenger come to you thereafter confirming what is with you, you shall believe in him” - that is that you shall help his executor. For they have believed in Muhammad, and they are required to help his executor, and they will surely help him together. Moreover, God took my covenant along with Muhammad’s covenant to help each other. I helped Muhammad, fought in front of him, killed his enemy, and fulfilled to God that which He took from me concerning the covenant, the pledge, and help towards Muhammad, upon whom and whose household be blessing. However, none of His prophets and messengers has helped me, as God made them die, but they shall help me.¹

The 76th Name: He is among those who have submitted to God willingly in His words: “unto Him submits whoever there is in the heavens and the earth, willingly or unwillingly” (3:83).

In his *al-Amali* Shaykh (al-Tusi) said: A group reported to us from Abu al-Mufaddal. He said: Ahmad ibn ‘Abd al-‘Aziz al-Jawhari in Basrah related to us. He said: ‘Ali ibn Muhammad ibn Sulayman al-Nawfali related to us. He said: My father related to me. He said: I heard Muhammad ibn ‘Awn ibn ‘Abd Allah ibn al-‘Abbas, who with regard to this verse: “unto Him submits whoever there is in the heavens and the earth, willingly or unwillingly” said: The angels submitted in the heaven, and so did the believers in the earth willingly. The first and foremost of them from among this community is ‘Ali ibn Abi Talib (‘a), and for each community is a foremost. However, the hypocrites submitted unwillingly. ‘Ali ibn Abi Talib (‘a) was the first to submit (i.e. profess Islam) from among the community and the nearest to the Messenger of God, upon whom and whose household be blessings, in fighting the idolaters. As well, he fought thereafter the hypocrites and those who submitted (professed Islam) unwillingly.²

The 77th Name: He is among the piety in God’s words: “You will never attain piety until you spend out of what you hold dear” (3: 92).

Al-‘Ayyashi reported from Mufaddal ibn ‘Umar that he said: I came to see Abu ‘Abd Allah (‘a) with something in my hand: I put it in front of him, so he asked: What’s this? To which I replied: This is a gift from your followers and servants. He said: So he said to me: O Mufaddal! Surely I will accept that, but I do not accept it out of my need for it, or rather, I accept it to purify it. Then he said: I heard my father say: If one does not confer upon us throughout the year of his property , be it small or large, God will not look at him on the Day of Resurrection unless He pardons him. Then he said: O Mufaddal! It is an obligatory observance God had made incumbent upon our partisans in His Book

1. Refer to *Al-Burhan*, vol.1, p. 294.

2. Refer to *Al-Burhan*, vol. 1, p. 296.

when He says: "You will never attain piety until you spend out of what you hold dear." Hence we are the piety, the Godwariness, the way to guidance and the gate to Godwariness. Our prayers are not disappointed by God. Limit yourselves to what is lawful and what is unlawful and question concerning it. Take care not to ask anyone of the jurisprudents about that which does not concern you or that which God has covered from you.

The 78th Name: He is among those who follow the creed of Abraham in His words: "Say: God has spoken the truth; so follow the creed of Abraham, the upright, and he was not one of the idolaters" (3:95).

Al-'Ayyashi reported from Habbabah al-Walibiyyah that he said: I heard al-Husyan ibn 'Ali ('a) say: I do not know anyone upon the creed of Abraham save us and our partisans. Salih asked: No one is upon the creed of Abraham? To which Jabir replied: (He said) I do not know anyone upon the creed of Abraham.¹

The 79th Name: He is the one who holds fast to God in His words: "And whoever holds fast to God is verily guided to a straight path" (3: 101).

Ibn Babawayh said: 'Ali ibn al-Fadl ibn al-'Abbas al-Baghdadi in al-Ray, known as Abu al-Hasan al-Khayyati (or: Khayuti), related to us. He said: Ahmad ibn Muhammad ibn Sulayman ibn al-Harth related to us. He said: Muhammad ibn 'Ali ibn Khalaf al-'Attar related to us. He said: Al-Husyan al-Ashqar related to us. He asked Hisham ibn al-Hakam: What is the meaning of your words that the Imam must be infallible? He said: I asked Imam Abu 'Abd Allah about that, so he replied: The infallible is the one who refrains by God from all the interdictions of God. God (blessed and high exalted be He) says: "And whoever holds fast to God is verily guided to a straight path."

The 80th Name: He is among those who are wary of God as is His due in His words: "O you who believe! Be wary of God as is His due." (3:102).

Ibn Shahr Ashub reported from al-Waki's Commentary. He said: Safin ibn Murrah related to us from 'Abd Khayr that he said: I asked 'Ali ibn Abi Talib ('a) about His words: "O you who believe! Be wary of God as is His due." To which he replied: By God! No one has acted upon it except the Folk of the House of the Messenger of God. We remember Him, so we have not forgotten Him. We give thanks to Him, so we have been ungrateful for Him. We obey Him so we have not disobeyed Him. When this verse was revealed, the Companions said: We are not able to bear it, so God revealed: "So be wary of God as far as you can" (64:16). Waki' said: That is as far as you bear. Then he said: And "listen" to what you are commanded to do and "obey" – that is obey God, His Messenger, and his household in what they command you to do!

The 81st Name: He is the cable of God in His words: "Hold fast, all together, to the cable of God" (3: 103).

1. *Al-'Ayyashi*, vol. 1, p. 185.

Muhammad ibn Ibrahim al-Nu‘mani, known as Ibn Zaynab, said: Muhammad ibn Hammam ibn Suhayl reported to us. He said: Abu ‘Abd Allah Ja‘far ibn Muhammad al-Hasani related to us. He said: Abu Ishaq ibn Ibrahim Ishaq al-Khaybari related to us. He said: Muhammad ibn Zayd ibn ‘Abd al-Rahman al-Tamimi related to us from al-Hasan ibn al-Husyan al-Ansari, from Muhammad ibn al-Hasan, from his grandfather, who said: ‘Ali ibn al-Husayn said: one day Messenger of God (s) was sitting alone, with his Companions in the Mosque. He said: There will come forth to you from this gate a man from the folk of the Garden, asking about that which concerns him. Thereupon came forth a long man, like the men of Egypt. He approached, greeted the Messenger of God, upon whom and whose household be blessing, sat, and said: O Messenger of God! I heard God (exalted and majestic be He) say in His revelation: “Hold fast, all together, to the cable of God, and do not separate.” So what is this cable which God has commanded us to hold fast to and not to separate from? The Messenger of God, upon whom and whose household be blessing, bowed his head for quite a while, and then he raised his head. He pointed by his hand at ‘Ali and said: This is the cable of God: whoever holds fast to it will be protected thereby in his world and will not go astray in his hereafter. So the man jumped up and ran to ‘Ali (‘a). He embraced him from behind his back and said: I hold fast to the cable of God and the cable of His Messenger. Then he stood, departed, and left. A man from among the people stood up and said: O Messenger of God! I will catch up with him and ask him to plead with God to forgive me. The Messenger of God said: You will then find him felicitous. He said: The man overtook him and asked him to plead with God to forgive him. He said to him: Did you understand what the Messenger of God said to me and what I said to him? To which he replied: Certainly yes! He said: If you then hold fast to that cable, may God forgive you, or else may God not forgive you.

In his *al-Amali* Shaykh (al-Tusi) said: Abu ‘Amr reported to us. He said: Ahmad related to us. He said: Ja‘far ibn ‘Ali ibn Najih al-Kindi related to us. He said: Hasan ibn Husayn related to us. He said: Abu Hafs al-Sa’igh related to us. He said: Abu al-‘Abbas, i.e. ‘Umar ibn Rashid Abu Sulayman, reported from Ja‘far ibn Muhammad (‘a) that he said with regard to His words: “Then, on that day, you will be questioned concerning the blessing” (102:8): We are from among the blessing, and with regard to His words: “Hold fast, all together, to the cable of God” he said: We are the cable.

In *al-Khasa’is* Sayyid al-Radi said: Harun ibn Musa related to me. He said: Abu Ahmad ibn Muhammad ibn ‘Ali related to me. He said: Abu Musa ‘Isa al-Darir al-Bajli related to us from Imam Abu al-Hasan that he said: In one of the sermons delivered by the Messenger of God during his last illness... and so on. It is related that the Messenger of God said: Call my paternal uncle – i.e. al-‘Abbas (may God have mercy upon him) – for me. He was called, and he and ‘Ali (‘a) carried him until they took him out. He led the people in prayer while sitting. Then he was carried and put on the pulpit. All the people of Medina, including

the Emigrants and the Helpers, gathered together for that occasion, even the women emerged from their seclusion. Some were weeping, some crying, and some saying: "Indeed we belong to God, and to Him we will surely return."

The Prophet (s) would deliver a sermon for a while and remain silent for a while. In his sermon he mentioned, among others, the following: O company of the Emigrants and the Helpers and those who have attended on this my day and at this my hour of the men and jinn! Let those present report to those absent that I am surely leaving among you God's Book in which it is light, guidance, and a clarification of that which God (blessed and high exalted be He) has made incumbent. It is God's proof against you, my proof and the proof of my successor. As well, I have left among you the greater knowledge: the knowledge of religion, the light of guidance, and its gleam, that is 'Ali ibn Abi Talib ('a). He is the cable of God, and "hold fast, all together, to the cable of God, and do not separate. And remember God's blessing upon you when you were enemies, then He brought your hearts together, so you become brothers with His blessing. And you were on the brink of a pit of Fire, whereat He saved you from it. Thus does God clarify His signs for you so that you may be guided" (3:103). O people! This is 'Ali! Whoever loves him and follows him today and thereafter has verily fulfilled the covenant he has made with God; however, whoever shows hostility to him and detests him today and thereafter will come on the Day of Resurrection deaf, dumb, and lacking in any argument against God.

He also reported in *al-Manaqib* from Abu al-Mubarak ibn Mansur. He said: 'Ali ibn Muhammad al-Andarkhi related to me while I was reading before him. He said: Abu al-Qasim 'Isa ibn 'Ali al-Mawsili reported from the judge Abu Tahir Muhammad ibn Ahmad ibn 'Umar al-Nahawandi, the judge of Basrah (may God have mercy upon him). He said: Muhammad ibn 'Abd Allah ibn Sulayman ibn Matir reported from al-Hasan ibn 'Abd al-Malik, from Asbat, from al-A'mash, from Sa'd ibn Jubayr, from 'Abd Allah ibn 'Abbas. He said: We were with the Messenger of God (s) when a Bedouin came and said: O Messenger of God! I heard you saying: "Hold fast, all together, to the cable of God" – what is then the cable of God to which we hold fast? So the Prophet put his hand on 'Ali's hand and said: Hold fast you to this, for this is the strong cable.

Al-'Ayyashi reported from Ibn Yazid that he said: I asked Abu al-Hasan ('a) about His words: "Hold fast, all together, to the cable of God." To which he replied: 'Ali ibn Abi Talib is the strong cable of God.

He also reported from Jabir, from Abu Ja'far ('a), who said: Muhammad's progeny ('a) are the strong cable of God to which it has been commanded to hold fast in His words: "Hold fast, all together, to the cable of God."

Ibn Shahr Ashub reported from Muhammad ibn 'Ali al-'Anbari, from the Prophet (s). He said: A Bedouin asked about this verse: "Hold fast, all together, to the cable of God." So the Messenger of God (s) took 'Ali ('a) by hand and said: O Bedouin! This is the cable of God, so hold fast to it. The Bedouin turned at the back of 'Ali and embraced him.

Thereupon he said: O God! I call You to witness that I have held fast to Your cable. So the Messenger of God said: He who wishes to look at a man from among the folk of the Garden, let him look at this.

Then Ibn Shahr Ashub said: It has also been reported from al-Baqir (‘a) with approximate words.

In his *Commentary* al-Tha‘labi reported the following, tracing it back to Imam Ja‘far ibn Muhammad, With regard to His words: “Hold fast, all together, to the cable of God, and do not separate”, he said: We are the cable of God about which God declared: “Hold fast, all together, to the cable of God, and do not separate.”¹

‘Ali ibn Ibrahim said: In a tradition by Abu al-Jarud, Imam Abu Ja‘far is reported to have said with regard to His words: “and do not separate”: God (blessed and high exalted be He) knew that they would separate after their Prophet and disagree. So He forbade them from separation, even as He forbade those who were before them, and commanded them to agree on the friendship (and authority) of Muhammad’s progeny, upon whom be blessing and peace, and not to separate.

The 82nd Name: He is among the community who invite to the good.

The 83rd Name: He is among the community who bid what is right.

The 84th Name: He is among the community who forbid what is wrong.

The 85th Name: He is among those who are felicitous in His words: “There may spring from you a community who invite to the good, bid what is right, and forbid what is wrong. Such are they who are felicitous” (3: 164).

‘Ali ibn Ibrahim said: In a tradition by Abu al-Jarud, Imam Abu Ja‘far (‘a) is reported to have said with regard to His words: “There may spring from you a community who invite to the good”: This verse belongs to Muhammad’s progeny (‘a). And those who follow them invite to the good, bid what is right, and forbid what is wrong. Such are they who are felicitous.

Abu ‘Ali al-Tabarsi reported from ‘Abu ‘Abd Allah (‘a) thus: There may spring from you Imams, and you are the best Imams ever brought forth for mankind.

The 86th Name: He is among those whose face become white in His words: “On the day when (some) faces will turn white and (some) faces will turn black” (3:106) and so on.

The 87th Name: (He is among those who) “shall dwell in God’s mercy, and they will remain in it forever” in His words: “On the day when (some) faces will turn white and (some) faces turn will black” to His words: “they shall dwell in God’s mercy, and they will remain in it forever” (3:106-107).

‘Ali ibn Ibrahim said: My father related to me from Safwan ibn Yahya al-

1. *Al-Burhan*, vol.1, pp. 305-306.

Jammal, from Abu al-Jarud, from Ibrahim ibn 'Imran ibn Haytham, from Malik ibn Dumrah, from Abu Dharr (may God have mercy upon him), who said: When this verse was revealed: "On the day when (some) faces will turn white and (some) faces turn will black" the Messenger of God said: My community will come to me on the Day of Resurrection with five standards: A standard will be with the Calf of this community; I will question them concerning that which they did toward the two precious things I left behind; so they will reply: As for the greater, we have heard it and cast it behind our backs. As for the smaller, we have been at enmity with it, detested it, and wronged it; so I will say: Return to the Fire, thirsty, parched, with your faces blackened.

Then a standard will come to me with the Pharaoh of this community; so I will say to them: What did you do towards the two precious things I left behind? To which they reply: As for the greater, we have altered it, torn it, and opposed it. As for the smaller, we have been at enmity with it and fought it; So I will say: Return to the Fire thirsty, parched, with your faces blackened.

Then a standard will come to me with the *Samiri* of this community; so I will say to them: What did you do towards the two precious things I left behind? to which they reply: As for the greater, we have disobeyed it and abandoned it. As for the smaller, we have deserted it and neglected it; so I say: Return to the Fire thirsty, parched, with your faces blackened.

Then a standard will come to me with the possessor of the breast, the first and last of the *Kharijites*; so I will ask them: What did you do towards the two precious things I left behind?' to which they reply: As for the smaller, we have fought it and killed; so I say: Return to the Fire thirsty, parched, with your faces blackened.

Then there will come to me the standard of the Imam of the Godwary, the eminent, and the executor of the Messenger of the Lord of the worlds; so I will say to them: What did you do towards the two precious things I left behind?' to which they reply: As for the greater, we have followed and obeyed it. As for the smaller, we have held it dear, befriended it, supported it, and helped it until our bloods were shed for its sake; thereupon I say to them: Return to the Garden satisfied, quenched, with your faces whitened. Then the Messenger of God (s) recited this verse: "On the day when (some) faces will turn white and (some) faces turn will black. As for those whose faces turn black, (it will be said to them :) Did you disbelieve after your faith? So taste the punishment because of what you used to disbelieve. But as for those whose faces become white, they shall dwell in God's mercy, and they will remain in it forever."¹

Ibn Babawayh reported from Malik ibn Dumrah al-Rawasi, from Abu Dharr, who said: The vilest of the men of old and the later folk are twelve, six from among those of old and six from among the later folk. Then he named the six from

1. *Al-Burhan*, vol.1, p.308.

among the men of old as follows: Adam's son who killed his brother, Pharaoh, Haman, Korah, al-Samiri, and al-Dajjal (lit. impostor, e.g. Antichrist), whose name is included in the men of old, but who appears in the later folk. As for the six from among the later folk, they are: the Calf, that is Na'thal; Pharaoh, that is Mu'awiyah; the Haman of this community, that is Ziyad; its Korah, that is Sa'id; al-Samiri, that is Abu Musa al-Ash'ari 'Abd Allah ibn Qays, for he will say even as the Samiri of the people of Moses said: "Do not touch me" (20:97), that is to say: no fighting; and the one who is without posterity, that is 'Amr ibn al-'Ass. Then Abu Dharr said to 'Ali ibn Abi Talib ('a), al-Miqdad ibn al-Aswad, 'Ammar ibn Yasir, Hudhayfah ibn al-Yaman, and 'Abd Allah ibn Mas'ud: Do you bear witness to that: They said: Certainly yes. He said: Certainly yes, and I am also among the witnesses to that. He said: Do you not testify that the Messenger of God said: My community will come to me by the Pond with five standards: The first of them is the standard of the Calf. So I stand and take it by hand. When I have it by hand, its face turns black, its feet tremble, and its interiors beat, and he who performs his act will follow it. Thereupon I say: How did you leave behind the two precious things after me? To which they reply: We disbelieved the greater one and tore it, and oppressed the smaller one and took away its right. So I say: Travel to the left; hence they depart thirsty, parched, with their faces blackened, having not tasted a drop thereof.

Then there will come to me the standard of the Pharaoh of my community, who from the majority of the people, and these are the deceptious.

He was asked: O Messenger of God! What is meant by the deceptious? Did they deceive the course? To which he replied: No, but they deceived their faith. They become angry for the sake of this world and for its sake they are pleased (and because of it they are displeased and make every effort). So I stand and take their commander by hand. When I take him by hand, his face turns black, his feet tremble, and his interiors beat, and he who performs his act will follow him. Thereupon I say: How did you leave the two precious things after me? To which they reply: We disbelieved the greater one and tore it, and fought the smaller and killed it. So I said: Travel the path of your companions. They depart thirsty, parched, with their faces blackened, having not tasted a drop thereof.

Then there will come to me the standard of the Haman of my community, that is Ziyad. So I stand and take him by hand. When I take him by hand, his face turns black, his feet tremble, and his interiors beat, and he who performs his act will follow him. Thereupon I say: How did you leave behind the two precious things after me? To which they reply: We disbelieved the greater one and tore it, and abandoned the smaller one, disobeyed it, and turned away thereof. So I say: Travel the path of your companions. They depart thirsty, parched, with their faces blackened, having not tasted a drop thereof.

Then there will be (the standard of) 'Abd Allah ibn Qays (in the version of *al-Bihar*: the standard of so – and – so) leading fifty thousand persons from among

my community. So I stand and take him by hand. When I take him by hand, his face turns black, his feet tremble, and his interiors beat, and he who performs his act will follow him. Thereupon I say to him: How did you leave behind the two precious things after me? To which they reply: We disbelieved the greater one and disobeyed it, and abandoned the smaller one and turned away thereof. So I say: Travel the path of your companions. They depart thirsty, parched, with their face blackened, having not tasted a drop thereof.

Then there will come to me the incomplete with his standard, so I take him by hand. When I take him by hand, his face turns black, his feet tremble, and his interiors beat, and he who performs his act will follow him. Thereupon I say to him: How did you leave behind the two precious things after me? To which they reply: We disbelieved the greater one and disobeyed it, and fought the smaller one and killed it. So I say: Travel the path of your companions. They depart thirsty, parched, with their face blackened, having not tasted a drop thereof.

Then there will come to me the standard of the Commander of the Faithful, the Imam of the Godwary, and the leader of the eminent. So I stand and take him by hand. When I take him by hand, his face becomes white and so do the faces of his companions. I say: How did you leave behind the two precious things after me? He said: They say: We followed the greater one and believed it, and supported the smaller one, helped it, and fought with it. So I say: Return satisfied and quenched. They take a sip after which they will never be thirsty, while the face of their Imam is like the rising sun and the face of his companions is like the full moon and like the gleam of a star in the sky. Then he said: Do you not bear witness to that? They said: Certainly yes. He said: And I am also among the witnesses to that.¹

The 88th Name: He is from among the best community that has ever brought forth for mankind in His words: “You are the best community ever brought forth for mankind” (3:110) and so on.

The 89th Name: “you bid what is right” (3:110)

The 90th Name: “and forbid what is wrong” (3:110).

The 91st Name: “and believe in God” (3:110).

‘Ali ibn Ibrahim said: My father related to me from Ibn Abi ‘Umayr, from Ibn Sinan, from Abu ‘Abd Allah (‘a), that he said: I read to him. “You are the best community ever brought for mankind” and so on. So Abu ‘Abd Allah (‘a) said: The best community: You kill the Commander of the Faithful, al-Hasan and al-Husayn, ‘Ali’s two sons! The reader said: Could I but sacrifice myself for you! How was it revealed? To which he replied: It was revealed thus: ‘You are the best Imams ever brought for mankind.’ Do you not see God’s praise for them: “you bid what is right, forbid what is wrong, and believe in God”?

1. *Bihar al-Anwar*, vol.9, p. 15.

Al-‘Ayyashi reported from Hammad ibn ‘Isa, from some of his companions, from Imam Abu ‘Abd Allah, who said: According to the reading of ‘Ali: ‘You are the best Imams ever brought forth for mankind.’ He said: They are Muhammad’s progeny (‘a).

He also reported from Abu ‘Abd Allah (‘a) that he said: This verse was only revealed upon Muhammad concerning him and the executors in particular, so He said: “You are the best Imams ever brought forth for mankind: you bid what is right and forbid what is wrong.” Thus, by God, was revealed by Gabriel. He only refers thereby to Muhammad and his executors, upon whom be blessings.

He also reported from Abu ‘Amr al-Zubayri, from Abu ‘Abd Allah (‘a) who with regard to God’s words: “You are the best community ever brought forth for mankind. You bid what is right and forbid what is wrong” said: That is the community for which Abraham’s invocations is made obligatory. For they are the community God has sent forth therein, thereof and thereto; they are the middle community; and they are the best community ever brought for mankind.¹

The 92nd Name: He is the rope from men in His words: “Ignominy shall be their portion wherever they are found save (where they grasp) a rope from God and a rope from men” (3:112).

Ibn Shahr Ashub reported from Imam al-Baqir that he with regard to His words: “Ignominy shall be their portion wherever they are found save (where they grasp) a rope from God and a rope from men” said: The ‘rope from God’ refer to the Book of God and the ‘rope from men’ refers to ‘Ali ibn Abi Talib (‘a).

In *al-Ghaybah* Muhammad ibn Ibrahim al-Nu‘mani, known as Ibn Zaynab, said: Muhammad ibn ‘Abd Allah ibn Mu‘ammar al-Tabarsi, one of the retainers of Yazid ibn Mu‘awiyah and one of the enemies of the *Ahl al-Bayt*, related to us in Tiberias in the year 333 A.H. He said: My father related to me. He said: ‘Ali ibn Hashim and al-Hasan ibn al-Sakan related to us. He said: ‘Abd al-Razzaq ibn Hammam related to us. He said: The retainer of ‘Abd al-Rahman ibn ‘Awf reported to me from Jabir ibn ‘Abd Allah al-Ansari. He said: The people of Yemen came to the Messenger of God in a delegation. The Prophet said: The people of Yemen have come to you searching painstakingly. When they came to see the Messenger of God, he said: A people whose hearts are kind and whose faith is deep-rooted; from among them is the victorious who will move along with seventy thousands to help my successor and my executor’s successor; the straps of their swords being the musk. So they asked: O Messenger of God! Who is your executor? To which he replied: He is the one to whom God has commanded you to hold fast him in His words: “Hold fast, all together, to the cable God, and do not separate.” They said: O Messenger of God! Clarify to us what this cable is. He said: To it is made allusion with God’s words: “save a rope from God and a rope from men.” The rope from God is His Book and the rope

1. *Al-‘Ayyashi*, vol.1, p. 195.

from men is my executor. They asked: O Messenger of God! Who is your executor? To which he replied: He is the one concerning whom God revealed "Lest anyone should say: "Alas is for my negligence in the vicinage of God" (39:56). So they asked: O Messenger of God! What is the vicinage of God? To which he replied: It is the one concerning which God says: "A day when the wrongdoer will bite his hands, saying: I wish I had followed the Messenger's way" (25:27). He is my executor and the way to me after me. So they said: O Messenger of God! By Him who has sent you forth with the truth as a prophet, show him to us, because we have yearned for him. He said: He is the one whom God has made a sign for the percipient. When you look at him with the looking of one who has a heart or gives ear with full intelligence, you will come to know that he is my executor, even as you come to know that I am your prophet. So pass through the rows and examine the faces, so he towards whom your hearts incline is he. For God (exalted and majestic be He) says in His Book: "so incline some hearts of men that they may yearn toward them" (14:37) and toward their descendants ('a). Then he said: Thereupon stood Abu 'Amir al-Ash'ari from among the Ash'aris, Abu Ghurrah al-Khawlani from among the Khawlanis, Zabyan, 'Uthman ibn Qays and 'Aziyyah al-Dusi from among the Dusis, and Lahiq ibn 'Alaqah. They passed through the rows, examined the faces, took the paunchy bald person by hand, and said: Toward this our hearts inclined, O Messenger of God. The Prophet (s) said: Surely you are the elite of God as you have recognized the executor of the Messenger of God before you know him. So by which means did you know that it was he? They rouse their voices in weeping and said: O Messenger of God! We looked at the people, so we did not feel awe at them. However, when we saw him, our hearts trembled, then our souls felt a thirst, so our livers stirred, our eyes shed tears and our breasts delighted, as though he was a father for us and we were boys in relation to him. Thereupon the Prophet said: "But no one knows its interpretation except God and those firmly grounded in knowledge." You are to him as those unto whom the promise of the best reward has gone forth beforehand, and you are kept away from the Fire. He said: These people remained until they took part in the battles of the Camel and Siffin with the Commander of the Faithful, and they were slain in Siffin, may God have mercy upon them. The Prophet used to give them the good tidings of the Garden, and told them that they would be martyred with 'Ali ibn Abi Talib, may God honor him.¹

Al-'Ayyashi reported from Yunus ibn 'Abd al-Rahman, from a number of our companions, who traced it back to Abu 'Abd Allah ('a), that with regard to His words: "Save (where they grasp) a rope from God and rope from men" he said: The rope from God is God's Book and the rope from me is 'Ali ibn Abi Talib ('a).

1. *Al-Burhan*, vol.1, p. 305.

The 93rd Name: (He is among) the grateful in His words: “and God will reward the grateful” (3:144).

Ibn Shahr Ashub reported from Sa'id ibn Jubayr, from Ibn 'Abbas, who with regard to His words: “If he dies or is slain, will you turn back on your heels? Anyone who turns back on his heels will not harm God in any way, and God will reward the grateful” said: ‘The grateful’ refers to ‘Ali ibn Abi Talib and ‘those who turn back on their heels’ refers to those who withdrew and apostatized.

Al-'Ayyashi reported from al-Fudayl ibn Yasar, from Abu Ja'far ('a), who said: When the Messenger of God (s) died, all the people turned a folk of pagan Ignorance save four: 'Ali ('a), al-Miqdad, Salman, and Abu Dharr. I said: What about 'Ammar? To which he replied: If you want (to know) those who were not mixed up, then they are those three persons.

In his *al-Amali* Shaykh (al-Tusi) reported from Ibn 'Abbas (may God have mercy upon him), that 'Ali ('a) used to say during the lifetime of the Messenger of God as follows: God (exalted and majestic be He) says: “Muhammad is but a messenger, messengers (the like of whom) have passed away before him. If he dies or is slain, will you turn back on your heels? Anyone who turn back on his heels will not harm God in any way, and God will reward the grateful.” By God, we will never turn back on our heels after God has guided us. If he dies or is slain, I will fight for his sake until I die. By God, I am indeed his brother, his cousin, and his heir. So who is more entitled to him than I am?!¹

The 94th Name: (He is among) the grateful.

The 95th Name: He is among the lordly men.

The 96th Name: He is among those who did not falter for what befall them.

The 97th Name: He is among those who did not weaken.

The 98th Name: He is among those who did not abase themselves.

The 99th Name: He is among the steadfast.

The 100th Name: He is among those who say: “Our Lord, forgive us our sins and our excesses in our affair, and make our feet firm, and help us against the disbelieving folk.”

The 101st Name: He is among those whom God gave the reward of this world.

The 102nd Name: He is among those whom God gave the good reward of the Hereafter.

The 103rd Name: He is among the virtuous (in His words: “And we will reward the grateful. How many a prophet there has been with whom a multitude of lordly men fought. They did not falter for what befell them in the way of God, neither did they weaken, nor did they abase themselves; and God loves the steadfast. All

1. *Al-Burhan*, vol.1, p.319; and *Nur al-Thaqalayn*, vol.1, p.401.

that they said was: Our Lord, forgive us our sins and our excesses in our affairs, and make our feet firm, and help us against the disbelieving folk. So God gave them the reward of this world and the good reward of the Hereafter; and God loves the virtuous" (3:145-148).

In *al-Ikhtisas* Shaykh reported the hadith of the seventy virtues of the Commander of the Faithful ('a), to the exclusion of the Companions, on the authority of Ibn Dab. He ('a) began to make mention of his virtues until he said: Then he abandoned weakening and abasement. He departed from the Battle of Uhud, having eighty wounds, the gauzes were getting into a place and coming out from another. Thereupon the Messenger of God (s) came to see and visit him, while he was like a spice on a half-eaten morsel. When the Messenger of God, upon whom and whose household be blessing, saw him, he wept and said to him: Surely God is entitled to reward and reward a man who is afflicted by this for my sake (or: for the sake of God). He said in reply and in weeping: You are as dear to me as my own father and mother! Praise belongs to God, who has not seen me turning my tracks from you nor running away. You are as dear to me as my own father and mother! Why was I deprived of martyrdom? To which he replied: Surely it is in front of you, God willing. He said: So the Messenger of God (s) said to him: Abu Sufyan has sent us a threat, that Hamra' al-Asad will settle the affair between us and you.' He said: You are as dear to me as my own father and mother! By God, even if I am carried on the hands and feet, I will never leave you. He said: So the Qur'an was revealed: "How many a prophet there has been with whom a multitude of lordly men fought. They did not falter for what they befall them in the way of God, neither did they weaken, nor did they abase themselves; and God loves the steadfast." As well the verse prior to it was revealed concerning him thus: "No soul may die except by God's leave, at an appointed time. Whoever desires the reward of this world, We will give him of it; and whoever desires the reward of the Hereafter, We will give him of it; and We will reward the grateful" (3:145). Then he abandoned complaint about the pain of wounds. However, the two women complained to the Messenger of God (s) about what he received and said: O Messenger of God! We fear for him the gauzes which are getting into the place of wounds from a place to another and his concealment of the pains. He said: The traces of his wounds were calculated upon his departure from us (from the world) and there were one thousand wounds from his head to his foot, upon whom be blessing.¹

The 104th Name: He is the way of God in His words: "If you are slain in the way of God, or die," (3:157) and so on.

Ibn Babawayh reported from his father that he said: Sa'd ibn 'Abd Allah related to us from Muhammad ibn al-Husayn, from Muhammad ibn Sinan, from 'Ammar ibn Marwan, from Munakhhil, from Jabir, from Abu Ja'far ('a), that he said: I

1. *Al-Burhan*, vol.1, p.320.

asked about this verse in His words: “If you are slain in the way of God, or die.” To which he replied: Do you know what the way of God is? I said: No, by God, until I hear from you. He said: The way of God is ‘Ali and his progeny; and whoever is slain in his friendship is verily slain in the way of God.

Sa’d ibn ‘Abd Allah al-Qummi reported from Muhammad ibn al-Husayn ibn Ali al-Khattab, from ‘Abd Allah ibn al-Mughirah, from someone who related to him, for Jabir ibn Yazid, from Imam Abu Ja’far, that he said: He was asked about God’s words: “If you are slain in the way of God, or die”, to which he replied: O Jabir! Do you know what the way of God is? I said: No, by God, unless I hear from you. He said: Slaying in the way of God means slaying for the sake of the friendship of ‘Ali and his progeny. Whoever is slain in his friendship is verily slain in the way of God. No one believes in this verse without having a slaying and a death. He who is slain will be resurrected until he dies, and he who dies will be resurrected until he is slain.

Al-‘Ayyashi has reported these two traditions in his *Commentary* from Jabir, from Abu Ja’far (‘a).

The 105th Name: He is God’s good pleasure.

The 106th Name: He is the degrees with God in His words: “Is he who follows (the course of) God’s good pleasure like him who earns God’s displeasure and whose refuge is hell, an evil destination. There are degrees with God” (3:162-163) and so on.

Muhammad ibn Ya’qub reported from ‘Ali ibn Muhammad, from Sahl ibn Ziyad, from Ibn Mahbub, from Hisham ibn Sulaym, from ‘Ammar al-Sabati, who said: I asked Abu ‘Abd Allah (‘a) about the words of God (exalted and majestic be He): “Is he who follows (the course of) God’s good pleasure like him who earns God’s displeasure and whose refuge is hell, and evil destinations? There are degrees with God.” He said: Those who follow God’s good pleasure are the Imams (‘a). By God, they are, O ‘Ammar, degrees for the believers. Through their friendship and knowledge of us God multiplies their actions and elevates the high degrees for them.

Al-‘Ayyashi reported from ‘Ammar ibn Marwan that he said: I asked Abu ‘Abd Allah (‘a) about God’s words: “Is he who follows (the course of) God’s good pleasure like him who earns God’s displeasure and whose refuge is hell, an evil destination.” He said: The verse refers to the Imams. By God, they are, O ‘Ammar, degrees for the believers with God. Through their friendship and knowledge of us God multiplies their actions and elevates the high degrees for them. As for His words, O ‘Ammar, “like him who earns God’s displeasure” to His words “destination”, they refer, by God, to those who deny the right of ‘Ali ibn Abi Talib and the right of the Imams from among us, the *Ahl al-Bayt* (‘a) so they have therefore earned God’s displeasure.¹

1. *Al-Burhan*, vol.1, p.324 and *al-‘Ayyashi*, vol.1, p.205.

The 107th Name: He is among the believers in His words: “God has verily favoured the believers when He sent forth among them a messenger of their own” (3:164).

‘Ali ibn Ibrahim says: This verse refers, in particular, to the progeny of Muhammad (s).

The 108th Name: (He is among) those who responded to God and the Messenger.

The 109th Name: (He is among) those who have been virtuous.

The 110th Name: (He is among) those who have been Godwary in His words: “Those who responded to God and the Messenger (even) after they had been wounded – for those of them who have been virtuous and Godwary there shall be a great reward” (3:172).

Ibn Shahr Ashub said: The astronomer commentator reported from al-Kulayni, from Abu Salih, from Ibn ‘Abbas and Abu Rafi‘, that the verse above was revealed concerning ‘Ali when he called the Muslims on the second day of Uhud and they responded to him. So ‘Ali (‘a) advanced with the standard of the Emigrants along with seventy men until reached Hamra’ al-Asad in order to frighten the enemy. It is a market three miles from Medina. Then he returned to Medina. Moreover, Abu Sufyan left until he arrived at al-Rawha’ wherein he met Ma‘bad al-Khuza‘i. He asked him: What’s behind you? He recited to him the following:

My camel almost fell down because of the sounds when the earth flew with flocks of shields

So Abu Sufyan said to riders from the tribe of ‘Abd Qays: Tell Muhammad I have slain your valiants and desired to return in order to eradicate you. The Prophet said: God is sufficient for us, and He is an excellent trustee. Then he returned to Medina on Friday.

Ibn Shahr Ashub also referred to the following. Rafi‘ reported through many paths that when the idolaters departed on the Day of Uhud, they arrived at al-Rawha’ and said: You have neither left behind maidens, nor have you slain Muhammad. So return! When the Messenger of God was informed of the news, he sent ‘Ali on their tracks with a troop from al-Khazraj. No sooner did the idolaters depart a camp site than ‘Ali (‘a) settled in it. So God revealed: “Those who responded to God and the Messenger (even) after they had been wounded.”

In the report of Abu Rafi‘ the Prophet spat on his wounds, prayed for him, sent him forth behind the idolaters, and so the verse was revealed concerning him.

Al-‘Ayyahsi reported from Sulaym ibn Abu Maryam that he said: Imam Abu ‘Abd Allah said to me that the Messenger of God sent forth ‘Ali along with ten who “responded to God and the Messenger after they had been wounded” to the end of the verse, which was only revealed concerning the Commander of the Faithful (‘a).¹

1. *Al-Burhan*, vol.1, p.326; and *al-‘Ayyashi*, vol.1, p.206.

The 111th Name: He is among “those to whom the people said: All the people have gathered against you; so fear them. That only increased them in faith, and they said: God is sufficient for us, and He is an excellent trustee. So they returned with God’s blessing and grace, untouched by any evil. They pursued the good pleasure of God, and God is dispenser of a great grace” (3:173-174).

The 112th Name: “and they said: God is sufficient for us, and He is an excellent trustee.”

The 113th Name: “So they returned with God’s blessing and grace.”

The 114th Name: “untouched by any evil.”

The 115th Name: “They pursued the good pleasure of God.”

Al-‘Ayyashi reported from Jabir, from Muhammad ibn ‘Ali (‘a), who said: When the Prophet dispatched the Commander of the Faithful and ‘Ammar ibn Yasir to the people of Mecca, they said: He sent this boy. If only he had sent another to the people of Mecca when in Mecca are the leaders and men of Quraysh. By God, unbelief is more appropriate for us than our existing state of affairs. So they proceeded, spoke to them, frightened them of the people of Mecca, and threw them into panic. ‘Ali (‘a) said: God is sufficient for us, and He is an excellent trustee; and they proceeded. When they entered Mecca, God informed His Prophet of their words to ‘Ali and ‘Ali’s words to them. So God revealed in His Book their names as follows: “Have you not regarded those to whom the people said: All the people have gathered against you; so fear them. That only increased them in faith, and they said: God is sufficient for us, and He is an excellent trustee. So they returned with God’s blessing and grace, untouched by any evil. They pursued the good pleasure of God, and God is dispenser of a great reward.” However, it was thus revealed: Have you not regarded so – and – so and so – and so – who met ‘Ali and ‘Ammar and said: Abu Sufyan, ‘Abd Allah ibn ‘Amir, and the people of Mecca have gathered against you, so fear them. That only increased them in faith, and they said: God is sufficient for us, and He is an excellent trustee.¹

Through the path of the common people it is reported that the Prophet dispatched ‘Ali (‘a) along with a troop in search of Abu Sufyan, so a Bedouin from the Khuza‘ah tribe met him and said: all the people have gathered against you, so fear them; that is Abu Sufyan and his companions. They – that is ‘Ali and his companions – said: God is sufficient for us, and He is an excellent trustee. So this verse was revealed to His words: “dispenser of a great reward.”

The 116th Name: He is among those who were commanded to be steadfast in His words: “You will surely be tested in your property and your souls” to His words: “But if you are steadfast and Godwary” (3:186) and so on.

Muhammad ibn Ibrahim al-Nu‘mani said: Ahmad ibn Muhammad ibn Sa‘id ibn

1. *Al-‘Ayyashi*, vol.1, p.206.

'Uqdah reported to us. He said: Ahmad ibn Yusuf ibn Ya'qub al-Ju'fi related to us. He said: Isma'il ibn Mahran related to us. He said: Al-Hasan ibn Abi Hamzah related to us from al-Hakam ibn Ayman, from Daris al-Kunasi, from Abu Khalid al-Kabuli, who said: 'Ali ibn al-Husayn ('a) said: I wished I had been left, so I would speak to people three words, then God might decree in my interest. However, God determined that we be steadfast. Then he recited this verse: "and you will surely hear from those who were given the Book before you and from the idolaters much affront. But if you are steadfast and Godwary, that is indeed the steadiest of courses."

As well, al-'Ayyashi reported from Abu Khalid al-Kabuli that he said: 'Ali ibn al-Husayn ('a) said: I wished ... to the end of the report.¹

The 117th Name: He is among those who have been delivered from the Fire and admitted to the Garden.

The 118th Name: He is among the triumphant in His words: "Every soul shall taste death, and you will indeed be paid your full rewards on the Day of Resurrection. Whoever is delivered from the Fire and admitted to the Garden, he indeed is triumphant" (3:185).

'Ali ibn Ibrahim said: My father related to me from Sulayman al-Daylami, from Abu Basir, from Abu 'Abd Allah ('a), who said: If the Day of Resurrection comes, Muhammad will be called and dressed in a pink garb, then he will be established on the right of the Throne. Then Abraham will be called, dressed in a white garb, and established on the left of the Throne. Then 'Ali the Commander of the Faithful ('a) will be called, dressed in a pink garb, and established on the right of the Prophet (s). Then Ishmael will be called, dressed in a white garb, and established on the left of Abraham. Then al-Hasan ('a) will be called, dressed in a pink garb, and established on the right of the Commander of the Faithful ('a). Then al-Husayn will be called, dressed in a pink garb, and established on the right of al-Hasan ('a). Then the Imams ('a) will be called dressed pink garbs, and each one will be established on the right of the other. Then the Shi'a will be called, so they will stand in front of them. Then Fatimah will be called along with her women from among her descendants and her partisans (Shi'a), so they enter the Garden without reckoning. Then it will be called from the middle of the Throne on the part of the Lord of Exaltation and the Higher Horizon: What an excellent father your father is, O Muhammad! That is Abraham. What an excellent brother your brother is! That is 'Ali ibn Abi Talib ('a). Most excellent are your grandsons! That is al-Hasan and al-Husayn. What an excellent embryo is your embryo! That is Muhsin. What excellent rightly guided Imams your progeny are! They are so – and – so, so – and – so, and so on. What excellent partisans (Shi'a) are your partisans! Lo! Muhammad, his executor, his two grandsons and the Imams from among his descendants are the triumphant. Then they will be

1. *Al-'Ayyashi*, vol.1, p. 211, with a slight difference.

made enter to the Garden. These are His words: “Whoever is delivered from the Fire and admitted to the Garden, he indeed is triumphant.”

The 119th Name: (He is among) “those who remember God standing, sitting, and reclining, and reflect on the creation of the heavens and the earth (and say): Our Lord, You have not created this in vain! Glory be to You! Save us from the punishment of the Fire. Our Lord, whoever that You make enter the Fire will surely have been disgraced by You, and the wrongdoers will have no helpers. Our Lord, we have indeed heard a summoner calling to faith, declaring: Believe in your Lord! So we believed. Our Lord, forgive us our sins and absolve us of our misdeeds, and make us die with the pious. Our Lord, give us what You have promised us through Your messengers, and do not disgrace us on the Day of Resurrection. Indeed You do not break Your promise.” (3:191-194).

The 120th Name: They remember Him ‘sitting.’

The 121st Name: They remember Him ‘reclining.’

The 122nd Name: They ‘reflect on the creation of the heavens and the earth.’

The 123rd Name: They say: ‘Our Lord, You have not created this in vain.’

The 124th Name: They say: ‘Glory be to You! Save us from the punishment of the Fire.’

The 125th Name: They say: ‘Our Lord, whoever, that You make enter the Fire will surely have been disgraced by You.’

The 126th Name: They say: ‘Our Lord, we have indeed heard a summoner calling to faith, declaring: Believe in your Lord!’

The 127th Name: ‘So we believed, Our Lord.’

The 128th Name: ‘forgive us our sins.’

The 129th Name: ‘And absolve us of our misdeeds.’

The 130th Name: ‘and make us die with the pious.’

The 131st Name: ‘The pious.’

The 132nd Name: They say: ‘Our Lord, give us what You have promised us through Your messengers.’

The 133rd Name: ‘and do not disgrace us on the Day of Resurrection.’

Ibn Babawayh said: Abu al-‘Abbas Muhammad ibn Ibrahim ibn Ishaq al-Talaqani (may God have mercy upon him) related to us. He said: ‘Abd al-‘Aziz related to us in Basrah. He said: Al-Mughirah ibn Muhammad related to me. He said: Raja’ ibn Salamah related to me from ‘Amr ibn Shimr, from Jabir al-Ju‘fi, from Abu Ja‘far (‘a), who said: The Commander of the Faithful ‘Ali ibn Abi Talib (‘a) gave a sermon in Kufa when he departed al-Nahrawan. He mentioned a sermon that included his names in the Book of God (Glory be to Him). He said: among others, the following: I am the rememberer; God (blessed and high exalted be He) says: “Those who remember God standing, sitting, and reclining.”

In *Tafsir al-Nahj* Muhammad ibn al-Hasan al-Shaybani reported from Abu Ja'far and Abu 'Abd Allah ('a) that the verses at the end of the Surah of the Family of Imran (3) were revealed concerning 'Ali ('a) and a group of his companions. For when God commanded the Prophet to emigrate to Medina after the death of his paternal uncle Abu Talib (may God have mercy upon him), at the time that Quraysh had decided to attack him at night in a state of sleep, so they might kill him all at once, in which case it would not be possible to recognize his killer or take vengeance on them for him, God ordered that his cousin 'Ali should spend the night on his bed, and he recommended him to bring his wives to Medina. Thereupon, the idolaters of Quraysh came after they joined in alliance and decided to kill him, but they found 'Ali in place of him, and so they fell back, after God frustrated that which they agreed and were determined to do. Furthermore, 'Ali ('a) brought his womenfolk and wives to Medina. Abu Sufyan was informed about his departure and advance towards Medina, so he followed him in order to drive them back. They had a black slave, who had courage and daring in war. His master ordered him to catch up with him and prevent him from advance until his companions arrive. The slave overtook him and said to him: Do not lead them away further until my master comes. He ('a) said to him: Return to your master, or else I will kill you. He refused to return, so 'Ali ('a) lifted his sword, struck him, and set apart his neck from his body. He then led the wives and womenfolk. When Abu Sufyan came, he found his slave slain, so he followed 'Ali ('a) and caught up with him. He said to him: O 'Ali! You take the daughters of our uncles without our permission and kill our slave. He said: I took them with the permission of him who has the permission, so go your own way. He did not return, and began to fight him with his companions for the whole day; but they failed to let them return, broke down, and went back disappointed. 'Ali ('a) led his companions, while they got tired from the battle and fight. So 'Ali ('a) ordered them to have a stop in order to make a rest and proceed. They dismounted, prayed as much as possible, threw themselves down, remembering God (high exalted be He) in all the cases, and they were preoccupied with praising Him, giving thanks to Him, and worshipping Him. Thereafter, he led them away to Medina to the Prophet (s). Before their arrival, Gabriel descended, related to the Prophet (s) their account, and recited to him the verses at the end of the Surah of the Family of Imran to His words: "Indeed You do not break Your promise." When he ('a) arrived and brought them to the Prophet (s), he said to Him: God (glary be to Him) has revealed a Qur'an concerning you and your companions, and he recited to him the verses at the end of the Surah of the Family of Imran. And praise belongs to God, the Lord of all the worlds.

Al-'Ayyashi reported from 'Umar ibn 'Abd al-Rahman ibn Kathir, from Abu 'Abd Allah ('a), who with regard to His words: "Our Lord, we have indeed heard a summoner calling to faith, declaring: Believe in your lord! So we believed" said: This is Commander of the Faithful ('a) called from the heaven, to believe in the Messenger, so he believed in him.¹

1. *Al-Burhan*, vol.1, pp. 332-333; and *Nur al-Thaqalayn*, vol.1, p.423.

The 134th Name: ‘Then their Lord answered them’ God’s words: “Then their Lord answered them; I do not waste the work of any worker among you, whether male or female” to His words: “and God – with Him is the best of rewards” (3:195).

In *al-Ikhtisas* Shaykh al-Mufid reported from ‘Ali ibn Asbat, from more than one of the companions of Ibn Da’b, who mentioned a tradition that included seventy merits uniquely held by the Commander of the Faithful from among all the Companions of the Messenger of God (s). The first trait is assistance and altruism. They reported thus: The Messenger of God (s) said to ‘Ali (‘a): Quraysh have decided to kill me, so sleep on my bed. He said: You are as dear to me as my own father and mother! I hear and obey God and His Messenger! He slept on his bed, and the Messenger of God (s) went his way. When ‘Ali wake up in the morning, he found Quraysh guarding him. Thereupon they seized him, saying: You are the one who betrayed us as of the last night. They cut off the twigs of trees for him, and he was struck until they were about to eradicate him, but he slipped away from them. Thereafter, the Messenger of God, still in the cave, sent him word that ‘you should rent three camels: one for me, one for Abu Bakr, and one for the guide, and my daughters to the place of my emigration’, and bring he did. He said: ‘What is then the protection and generosity? He said: He walked on foot, carried the daughters of the Messenger of God

On the back; he would seek shelter by day and proceed with them by night, walking on foot. When he got to the Messenger of God, with his feet covered in blood and sores, the Messenger of God said to Him: Do you know what was revealed concerning you? So let you know it such as it is irreplaceable, if a remnant is to remain in the world. He said: O ‘Ali! It was revealed concerning you “Then their Lord answered them, I do not waste the work of any worker among you, whether male or female.” So the male is you and the females are the daughters of the Messenger of God, upon whom and whose household be blessing. God (blessed and high exalted be He) says: “So those who emigrated and were expelled from their homes, and were tormented in My way, and those who fought and were killed. I will surely absolve)” to His words: “and God – with Him is the best of rewards” (3:195).¹

The 135th Name: “Those who emigrated.”

The 136th Name: “were expelled from their homes.”

The 137th Name: “were tormented in My way.”

The 138th Name: “those who fought.”

The 139th Name: “were killed.”

The 140th Name: “I will surely absolve them of their misdeeds.”

1. *Al-Burhan*, vol.1, p.333.

The 141st Name: “I will admit them into Gardens with streams running in them.”

The 142nd Name: “as a reward from God, and God – with Him is the best of rewards” (3:195).

Al-‘Ayyashi reported from al-Asbagh ibn Nubatah, from ‘Ali (‘a), who with regard to His words: “as a reward from God, and that which is with God is better for the pious” (3:198), said: The Messenger of God (s) said: You are the reward and your companions (or: your helpers) are the pious.

God’s words: “O you who believe! Be steadfast, stand firm, and be ready, and be wary of God so that you may be felicitous” (3:200).

Al-‘Ayyashi reported from Abu al-Tufayl, from Abu Ja‘far (‘a), who said: It (the verse above) was revealed concerning us, when there has been no bond to which we were commanded yet. From among our descendants will be the one who is ready, and from among the descendants of Ibn Nathil will also be the one who is ready.

‘Ali ibn Ibrahim said: My father related to me from Hammad ibn ‘Isa, from Ibrahim ibn ‘Umar al-Yamani, from Abu Tufayl, from Abu Ja‘far (‘a) who with regard to the verse said: Concerning the Umayyads and concerning us it was revealed (In the version of *al-Burhan*: It was revealed concerning my father and concerning us, and in the version of *al-Safi* : The verse was revealed concerning al-‘Abbas and concerning us). There was no bond to which we were commanded. From among our descendants will be the one who is ready and from among his descendants will be the readiness.¹

1. *Al-Burhan*, vol. 1, p.334, *Nur al-Thaqalayn*, vol.1, p.427, and *Tafsir al-Safi*, the Surah of Al-Imran.

SURAH AL-NISAA' (4)

In the Name of God, The Compassionate, the Merciful

The 143rd Name: He is among the wombs in His words: “Be wary of God in whose Name you adjure one another and the wombs” (4:1).

Ibn Shahr Ashub reported from al-Marzubani, from al-Kalbi from Abu Salih, from Ibn ‘Abbas, who with regard to His words: “Be wary of God in whose Name you adjure one another and the wombs” said: It was revealed concerning the Messenger of God, his household, and his relatives. For every connection (between people) and relationship by marriage will be detached and disconnected except his connection and relationship.

The 144th Name: He is the same as people in His words: “And kill not one another” (4:29).

Through the path of the Sunnis Ibn al-Maghazali reported, tracing it back to Ibn ‘Abbas, that with regard to His words: “And kill not one another. Indeed God is Merciful to you” he said: (That is) do not kill the household of your Prophet. God says in His Book: “Say: Come! Let us call our sons and your sons, our women and your women, ourselves and yourselves.” He said: The sons of this community were al-Hasan and al-Husayn, their women Fatimah, and their souls (themselves) the Prophet (s) and ‘Ali (‘a).

The 145th Name: It is forbidden to covet the advantage which God has given him in His words: “Do not covet the advantage which God has given some of you over others” (4:32).

Ibn Shahr Ashub reported from Imam al-Baqir and Imam al-Sadiq that His words: “That is God’s grace which He grants to whomever He wishes” (5:54) and His words: “and do not covet the advantage which God has given some of you over others” were revealed concerning ‘Ali (‘a).¹

The 146th Name: He is among those with whom you have made a compact in His words: “as well as those with whom you have made a compact; so give them their share (of heritage)” (4:33).

Muhammad ibn Ya‘qub reported from Muhammad ibn Yahya, from Ahmad ibn Muhammad ibn ‘Isa, from al-Hasan ibn Mahbub, who said: I asked Abu al-Hasan (‘a) about the words of God (exalted and majestic be He): “For everyone We have appointed heirs to what the parents and near relatives leave as well as those with whom you have made a compact.” He said: He only thereby to the Imams. Through them God (exalted and majestic be He) has made your compact.

1. *Al-Burhan*, vol.1, p.336.

Al-'Ayyashi reported from al-Hasan ibn Mahbub that he said: I wrote to al-Rida ('a) and asked him about God's words: "For everyone We have appointed heirs to what the parents and near relatives leave, as well as those with whom you have made a compact." He said: He only refers thereby to the Imams. Through them God has made your compact.¹

The 147th Name: He is one of the parents in His words: "Worship God and do not associate any partners with Him, and be good to parents" (4:36).

Al-'Ayyashi reported from Abu Basir, from Imam Abu 'Abd Allah, who said: Surely the Messenger of the Prophet is one of the parents and 'Ali is the other. I asked: Where is that in the Book of God? To which he replied: Read "Worship God, and do not associate any partners with Him, and be good to parents."

As well, Abu Basir reported from Imam Abu Ja'far that with regard to His words: "and be good to parents" he said: Surely the Messenger of God is one of the parents and 'Ali is the other. He also mentioned that it is the verse that falls into the Surah of Women.²

Ibn Shahr Ashub reported from Aban ibn Taghlib, from Imam al-Sadiq, who with regard to His words: "and be good to parents" said: The parents are the Messenger of God and 'Ali, upon both of whom be peace.

He also reported from Sallam al-Ju'fi, from Imam Abu Ja'far, as well as from Aban ibn Taghlib from Imam Abu 'Abd Allah, that it was revealed concerning the Messenger of God, upon whom and whose household be blessing, and concerning 'Ali ('a). He said: It has also been reported by Ibn Jabalah.³

The 148th Name: He is among the witnesses against the community in His words: "So how shall it be, when We bring from every community a witness against them?" (4:41).

Muhammad ibn Ya'qub reported from 'Ali ibn Muhammad, from Sahl ibn Ziyad, from Ya'qub ibn Yazid, from Ziyad al-Qandi, from Suma'ah, who said: With regard to the words of God (exalted and majestic be He): "So how shall it be, when We bring from every community a witness against them?" Imam Abu 'Abd Allah said: It was revealed concerning the community of Muhammad, upon whom and whose household be blessing, in particular. In each century is an Imam from among us as a witness against them, and Muhammad is a witness against us in each century.

Sa'd ibn 'Abd Allah reported from al-Mu'alla ibn Muhammad al-Basri. He said: Abu al-Fadl al-Madani related to us from Abu Maryam al-Ansari, from al-Minhal ibn 'Umar, from Razin (or: Zayd) ibn Habish, from the Commander of the Faithful ('a) who said: The executors are the possessors of the Path, standing

1. *Al-Burhan*, vol.1, p.366, *al-'Ayyahsi*, vol.1, p.240, and *Nur al-Thaqalayn*, vol.1, p.476.

2. *Al-'Ayyashi*, vol.1, p.241.

3. *Al-Burhan*, vol.1, p.369.

thereupon. No one is admitted to the Garden unless he knows them ('a) when taking the covenant from them. He has described them in His Book, saying: "Upon the Ramparts are men who know each by their mark" (7:46). They are the witnesses against their friends, and the Prophet is the witness against them. He took for them the covenants of the servants to obey and took for the Prophet the covenant to obey, so his prophethood flew forth to them. As God (exalted and majestic be He) said: "So how shall it be, when We bring from every community a witness and We bring you as a witness against them."

Al-'Ayyashi reported from Abu Basir that he said: I asked Imam Abu Ja'far about God's words: "So how shall it be, when We bring from every community a witness." (In the version of *al-Burhan* and *al-'Ayyashi* we thus read: I asked Imam Abu Ja'far about God's words: 'The day when We bring of every community witness') and We bring you as a witness against them? He said: 'That is the Prophet will bring of every community a witness, on the Day of Resurrection, that is the executor of its prophet, and you will be brought, O 'Ali, as a witness against my community of the Day of Resurrection.'¹

The 149th Name: 'Ali's name has been dropped in His words: "O you who were given the Book! Believe in what We have sent down confirming what is with you" (4:47).

Muhammad ibn Ya'qub reported from 'Ali ibn Ibrahim, from Ahmad ibn Muhammad al-Barqi, from his father, from Muhammad ibn Sinan, from 'Ammar ibn Marwan, from Munakhhil, from Jamil, from Jabir, from Abu 'Abd Allah ('a) who said : Gabriel revealed this verse thus: O you who were given the Book! Believe in what We have sent down concerning 'Ali as a manifest light.

It was reported by 'Umar ibn Shimr that Jabir said: Abu Ja'far ('a) said: This verse was revealed upon Muhammad thus: O you who were given the Book! Believe in what We have sent down concerning 'Ali confirming what is with you, before we blot out the faces and turn them backwards, or curse them, to His words: bound to be fulfilled. As for His words: "confirming what is with you", they mean: confirming the Messenger of God (s).²

The 150th Name: God does not forgive one who disbelieves in his friendship in His words: "Surely God does not forgive that any partner should be associated with Him, but He forgives anything besides that to whomever He wishes" (4:48).

Al-'Ayyashi reported from Jabir from Abu Ja'far ('a), who said: As for His words: "Surely God does not forgive that any partner should be associated with Him", they mean that He does not forgive one who disbelieves in the friendship of 'Ali ('a). As for His words: "but He forgives anything besides that to whomever He wishes", they mean: to whomever befriends 'Ali ('a).³

1. *Al-Burhan*, vol.1, pp.369-370; and *al-'Ayyashi*, vol.1, p.242.

2. *Al-Burhan*, vol.1, p.373 and 374; *al-Kafi*, vol.1, p.417; and *al-'Ayyashi*, vol.1, p.245.

3. *Al-Burhan*, vol.1, p.375; and *al-'Ayyashi*, vol.1, p.245.

The 151st Name: He is among those who believe.

The 152nd Name: He is among the people who would not be given the speck on a date-stone.

The 153rd Name: He is among the envied people.

The 154th Name: (He is among those who have been given) a great sovereignty in His words: "Have you not regarded those who were given a share of the Book believing in idols and false deities and saying of the pagans: These are better guided on the way than those who believe? They are the ones whom God has cursed, and whomever God curses, you will never find any helper for him. Or do they have a share in sovereignty? If so, they would not give the people even the speck on a date-stone! Or do they envy the people for what God has given them out of His grace? We have certainly given the progeny of Abraham the Book and wisdom, and We have given them a great sovereignty" (4:51-54).

Muhammad ibn Ya'qub reported from al-Husyan ibn Muhammad ibn 'Amir al-Ash'ari, from Mu'alla ibn Muhammad, who said: Al-Hasan ibn 'Ali al-Washsha' related to me from Ahmad ibn 'A'idh, from Ibn Udhaynah, from Burayd al-'Ijli, who said: I asked Abu Ja'far ('a) about God's words: "Obey God and obey the Messenger and the holders of authority from among you" (4:59). His reply was as follows: "Have you not regarded those who were given a share of the Book believing in idols and false deities and saying of the pagans: These are better guided on the way than those who believe?" They say of the leaders of misguidance and the callers to the Fire: These are better guided on the way than Muhammad's progeny! "They are the ones whom God has cursed, and whomever God curses, you will never find any helper for him. Or do they have a share in sovereignty?" That is Imamate and caliphate. "If so, they would not give the people even the speck on a date-stone." We are the people to whom God refers means; and the *naqir* is the speck in the middle of a date-stone. "Or do they envy the people for what God has given them out of His grace?" We are the people who are envied for that which God has given us of Imamate to the exclusion of all the creatures of God. "We have certainly given the progeny of Abraham the Book and wisdom, and We have given them a great sovereignty." They say: We have appointed the messengers, the prophets, and the Imams from among them. So how do they confirm it in respect to the progeny of Abraham ('a), but they deny it in respect to the progeny of Muhammad ('a)?! "Of them are some who believe in him, and of them are some who deter others from him; and hell suffices for a blaze! Indeed those who disbelieve Our signs, We shall expose them to the Fire: as often as their skins become scorched, We shall replace them with other skins, so that they may taste the punishment. Indeed God is All-mighty, All-wise" (4:55-56).

He also reported from a number of our companions, from Ahmad ibn Muhammad, from al-Husayn ibn Sa'id, from Muhammad ibn Fudayl, from Abu al-Hasan ('a), who with regard to His words: "Or do they envy the people for what God has given them out of His grace?" said: We are the envied.

He also reported from al-Husayn ibn Muhammad, from Mu‘alla ibn Muhammad, from al-Washsha’ from Hammad ibn ‘Uthman, from Abu al-Sabah, who said: I asked Abu ‘Abd Allah (‘a) about the words of God (exalted and majestic be He): “Or do they envy the people for what God has given them out of His grace?” He said: O Abu al-Sabah! We are, by God, the envied people.

He also reported from ‘Ali ibn Ibrahim, from his father, from Muhammad ibn Abi ‘Umayr, from ‘Umar ibn ‘Udhaynah, from Burayd al-‘Ijli, from Imam Abu Ja‘far (‘a), who with regard to His words: “We have certainly given the progeny of Abraham the Book and wisdom, and We have given them a great sovereignty” said: He appointed the messengers, the prophets, and the Imams from among them. So how do they confirm it in respect to the progeny of Abraham, but they deny it in respect to the progeny of Muhammad (s)?! He said: I said: What about His words: “and We have given them a great sovereignty.” He said: The great sovereignty is that He has appointed Imams from among them: whoever obeys them has verily obeyed God, and whoever disobeys them has verily disobeyed God. For it is indeed the great sovereignty.¹

Al-‘Ayyashi reported from Abu Hamzah, from Abu Ja‘far (‘a), who said: As for His words: “We have certainly given the progeny of Abraham the Book”, the verse refer to prophethood and wisdom, for they are the wise men from among the chosen. As to the great sovereignty, it has been given to the rightly guided Imams from among the chosen.²

Ibn Shahr Ashub reported from Abu al-Futuh al-Razi that Abu ‘Abd Allah al-Marzubani related from al-Kalbi, from Abu Salih, from Ibn ‘Abbas, who with regard to His words: “Or do they envy the people for what God has given them out of His grace” said: It was revealed concerning the Messenger of God and ‘Ali.

He said: Abu ‘Ali al-Tabarsi in *Majma‘ al-Bayan* related that what is meant by ‘the people’ is the Prophet and his progeny. Abu Ja‘far (‘a) said: What is meant by ‘grace’ is prophethood in him and Imamate in ‘Ali.

Through the path of the Sunnis it is reported by Ibn al-Maghazali, tracing it back to Muhammad ibn ‘Ali al-Baqir (‘a) that with regard to His words: “Or do they envy the people for what God has given them out of His grace” he said: We are the people, by God.

The traditions about this verse are numerous, a sufficient part of which has been mentioned in *al-Burhan*.

The 155th Name: To him is made reference with His. “Of them are some who believe in him” (4:55).

1 . *Al-Kafi*, vol.1, pp.205-206.

2. *Al-‘Ayyashi*, vol.1, p.248.

'Ali ibn Ibrahim reported that he (Imam) said: The verse refers to the Commander of the Faithful. They (some who believe) are Salman, Abu Dharr, al-Miqdad, and 'Ammar. As for His words: "and of them are some who deter (others) from Him", he said: The verse refers to those concerning whom "and hell suffices for a blaze" was revealed.

Then 'Ali ibn Ibrahim said: Then God (exalted and majestic be He) mentioned that which He prepared for (or: promised) those whose mention has been made and whose usurpation has been investigated. He said: "Indeed those who disbelieve our signs, We shall soon make them enter a Fire."

'Ali ibn Ibrahim reported that the signs are the Commander of the Faithful and the Imams ('a).

The 156th Name: He is among the signs.

The 157th Name: He is among those who were commanded to deliver the trusts to their rightful owners in His words: "Indeed God commands you to deliver the trusts to their (rightful) owners" (4:58).

The 158th Name: He is among those who judge with fairness.

Muhammad ibn Ya'qub reported from al-Husayn ibn Muhammad, from Mu'alla ibn Muhammad, from al-Hasan ibn 'Ali al-Washsha', from Ahmad ibn 'A'idh, from Ibn Udhaynah, from Burayd al-'Ijli, who said: I asked Imam Abu Ja'far about the words of God (exalted be His mention): "Indeed God commands you to deliver the trusts to their (rightful) owners, and, when you judge between people, to judge with fairness."

He said: The verse refers to us alone: the first shall deliver to the Imam who comes after him the books, knowledge, and weapons. And when you judge between people, you are required to judge with the fairness that you hold.

He also reported from al-Husyan ibn Muhammad, from Mu'alla ibn Muhammad, from al-Hasan ibn 'Ali al-Washsha', from Ahmad ibn 'Umar, who said: I asked al-Rida ('a) about the words of God (exalted and majestic be He): "Indeed God commands you to deliver the trusts to their (rightful) owners." He said: They are the Imams from among the progeny of Muhammad (s): the Imam shall deliver Imamate (the trust) to him, who comes after, and he may neither single out therewith other than him, nor may he withdraw it from him.

He also reported from Muhammad ibn Yahya, from Ahmad ibn Muhammad, from al-Husyan ibn Sa'id, from Muhammad ibn Fudhayl, from Abu al-Hasan al-Rida ('a), who with regard to His words: "Indeed God commands you to deliver the trusts to their (rightful) owners" said: They are the Imams: the Imam shall deliver to the Imam who comes after him, and he may neither single out therewith other than him, nor may he withdraw it from him.

He also reported from Muhammad ibn Yahya, from Ahmad ibn Muhammad ibn Sinan, from Ishaq ibn 'Ammar, from Ibn Abi Ya'fur, from Mu'alla ibn Khunays,

who said: I asked Abu ‘Abd Allah (‘a) about the words of God (exalted and majestic be He) : “Indeed God commands you to deliver the trusts to their (rightful) owners.” He said: God has commanded the Imam to hand over whatever he possesses to the Imam who comes after him.

The traditions of this kind are numerous as mentioned in *al-Burhan*.¹

The 159th Name: He is among the holders of authority in God’ words: “O you who believe! Obey God and obey the Messenger and the holders of authority from among you” (4:59).

Ibn Babawayh said: More than one of our companions related to us. They said: Muhammad ibn Hammam related to us from Ja‘far ibn Muhammad ibn Malik al-Fazari, from al-Husayn ibn Muhammad ibn Suma‘ah, from Ahmad ibn al-Harth, who said: I heard Jabir ibn ‘Abd Allah al-Ansari say: When God (exalted and majestic be He) revealed to His Prophet, upon whom and whose household be blessing, “O you who believe! Obey God and obey the Messenger and the holders of authority from among you”, I said: O Messenger of God! We have come to know God and His Messenger, so who are the holders of authority whom God has associated their authority with yours? To which he (s) replied: These are my vicegerents, O Jabir, and the Imams of Muslims after me. The first of them is ‘Ali ibn Abi Talib, then al-Hasan, then al-Husayn, then ‘Ali ibn al-Husayn, then Muhammad ibn ‘Ali known in the Torah as al-Baqir. You will catch up with him, O Jabir. When you meet him, send him my greetings. Then comes al-Sadiq Ja‘far ibn Muhammad, then Musa ibn Ja‘far, then ‘Ali ibn Musa, then Muhammad ibn ‘Ali, then ‘Ali ibn Muhammad, then al-Hasan ibn ‘Ali, then the one who is names with my name and is given my *kunya*, the proof of God in His earth and His remnant among His servants, Ibn al-Hasan ibn ‘Ali. (He is) that one to whom God (high exalted be His mention) grants victory over the easts and wests of the earth. (He is) that one who is hidden from the view of his partisans and friends, such that no one will remain firm toward the doctrine of his Imamate save him whose heart God has tested for faith. Jabir said: I said to him: O Messenger of God! Will his partisans derive benefit from him during his disappearance from view? To which he (‘a) replied: By Him who has sent me forth as a prophet, they will certainly be illuminated by his light and derive benefit from his friendship during his disappearance from view, even as people derive benefit from the sun, even though it is covered by clouds. O Jabir! This is from among the hidden mysteries of God and His stored knowledge, so conceal it except from those who are worthy of it.

He also said: My father (may God have mercy upon him) related to us. He said: ‘Abd Allah ibn Ja‘far al-Himyari related to us. He said: Muhammad ibn al-Husayn ibn Abi al-Khattab related to us from ‘Abd Allah ibn Muhammad al-Hajjal, from Hammad ibn ‘Uthman, from Abu Basir, from Abu Ja‘far (‘a), who

1. *Al-Kafi*, vol.1, pp.276- 277.

with regard to His words: “O you who believe! Obey God and obey the Messenger and the holders of authority from among you” said: (That is) the Imams from among the descendants of ‘Ali and Fatimah, upon whom be pace, until the Hour sets in.

In *al-Ikhtisas* al-Mufid reported from Ahmad ibn Muhammad ibn ‘Isa, from Muhammad ibn Khalid al-Barqi, from al-Qasim ibn Muhammad al-Jawhari, from al-Hasan ibn Abi al-‘Ala’, who said: I said to Abu ‘Abd Allah (‘a): Who are the executors the obedience to whom is made incumbent? To which he replied: They are those about whom God said: “O you who believe! Obey God and obey the Messenger and the holders of authority among you.” And they are those about whom God said: “Your guardian is only God, His Messenger, and those who believe, who maintain prayer, and give the zakat while bowing down” (5:55).

The traditions about this verse are numerous; he who wishes to gain cognizance thereof can refer to them in *al-Burhan*.¹

The 160th Name: He is the one who is made judge in His words: “But nay, by your Lord! They will not believe (in truth) until they make you judge of what is in dispute between them” (4:65).

Muhammad ibn Ya‘qub reported from ‘Ali ibn Ibrahim, from his father, from Ibn ‘Abi ‘Umayr, from Ibn Udhaynah, from Zurarah and Burayd, from Abu Ja‘far (‘a), who said: God has certainly addressed the Commander of the Faithful in His Book. He said: I asked: In which place? To which he replied: In His words: “Had they, when they wronged themselves, come to you and pleaded God for forgiveness, and the Messenger had pleaded for forgiveness for them, they would have surely found God All-repenting, Merciful. But nay, by your Lord! They will not believe (in truth) until they make you judge of what is in dispute between them and find within themselves no dislike of that which you decide, and submit with full submission” (4:64-65).

He also reported from ‘Ali ibn Ibrahim, from his father, from Muhammad ibn Hazim, from Ibn Udhaynah, from ‘Abd Allah al-Nahhas, who said: I heard Abu ‘Abd Allah (‘a) say with regard to the words of God (exalted and majestic be He): “They are the ones whom God knows as to what is in their hearts. So let them alone, and advise them, and speak to them concerning themselves for-reaching words” (4:63) as follows: The verse, by God, refer to so – and – so and so – and – so. As for His words: “We did not send any messenger but to be obeyed by God’s leave. Had they, when they wronged themselves, come to you and pleaded God for forgiveness, and the Messenger had pleaded for forgiveness for them, they would have surely found God All-repenting, Merciful. But nay, by your Lord! They will not believe (in truth) until they make you judge of what is in dispute between them” (4:64-65). So Abu ‘Abd Allah (‘a) said: The verse, by God, refers to the Prophet (s) and ‘Ali (‘a) out of that which they committed. That is: Had

1. *Al-Burhan*, vol.1, p.381, p. 383, and p. 384.

they come to you, O 'Ali, and pleaded God for forgiveness out of that which they committed, and the Messenger had pleaded for forgiveness for them, they would have surely found God All-repenting, Merciful. As for His words: "But nay, by your Lord! They will not believe (in truth) until they make you judge of what is in dispute between them, Abu 'Abd Allah ('a) said: They, by God, allude to 'Ali himself, "and find within themselves no dislike of that which you decide, and submit with full submission" on your tongue, O Messenger of God! That is what you decide as to 'Ali's friendship and guardianship and submit to 'Ali ('a) with full submission.

In *Basa'ir al-Darajat* Sa'd ibn 'Abd Allah al-Qummi reported from Ahmad ibn Muhammad ibn 'Isa, from al-Husayn ibn Sa'id, from Muhammad ibn Abi 'Umayr, from 'Umar ibn Udhaynah, from 'Abd Allah ibn al-Najashi, who said: I asked Abu 'Abd Allah ('a) about the words of God (exalted and majestic be He): "But nay, by your Lord! They will not believe (in truth) until they make you judge of what is in dispute between them and find within themselves no dislike of that which you decide, and submit with full submission." He said: The verse refers to 'Ali. What confirms that is His words: "Had they, when they wronged themselves, come to you", O 'Ali, "and pleaded God for forgiveness and the Messenger had pleaded for forgiveness for them", that is the Prophet (s).

In his *Commentary* 'Ali ibn Ibrahim said: My father related to me from Ibn Abi 'Umayr, from Ibn Udhaynah, from Zurarah, from Abu Ja'far ('a) who said: Had they, when they wronged themselves, come to you, O 'Ali, and pleaded God for forgiveness, and the Messenger had pleaded for forgiveness for them, they would have surely found God All-repenting, Merciful. But nay, by your Lord! They will not believe (in truth) until they make you judge, O 'Ali, of what is in dispute between them; that is concerning that which they undertook and were determined to do, namely, to oppose you and usurp your right; and find within themselves no dislike of that which you decide, O Muhammad, on your tongue, in respect to his friendship and authority, and submit to 'Ali ('a) with full submission.

Al-'Ayyashi reported from Jabir, from Abu Ja'far ('a), who said: But nay, by your Lord! They will not believe (in truth) until they make you judge of what is in dispute between them, and find within themselves no dislike of that which Muhammad and the household of Muhammad decree, and submit with full submission.¹

The 161st Name: To 'Ali's name is made allusion with God's words: "And if they had done as they were advised" (4:66) and so on.

Muhammad ibn Ya'qub reported from 'Ali ibn Ibrahim, from his father, from 'Ali ibn 'Asbat, from 'Ali ibn Abi Hamzah, from Abu Basir, from Abu 'Abd Allah ('a), who said: Had We prescribed for them: Lay down your lives and

1. *Al-Burhan*, vol.1, pp.389-391; *al-'Ayyashi*, vol.1, p.256; and *Nur al-Thaqalayn*, vol.1, p.510.

submit to the Imam with full submission and go forth from your dwellings, out of his pleasure, they would not have done it, except a few of them. And if the folk of opposition had done as they were advised, it would have been better for them and more strengthening. As well, they would find within themselves no dislike of that which you decide, and submit obedience to God with full submission.

He also reported from Ahmad ibn Mihran, from 'Abd al-'Azim ibn Bakkar, from Jabir, from Abu 'Abd Allah ('a), who said: Thus was this verse revealed: And if they had done as they were advised concerning 'Ali, it would have been better for them.

He also reported from 'Ali ibn Muhammad, from Ahmad ibn Muhammad ibn Khalid, from his father, from Abu Talib, from Yunus, (or: Yusuf) ibn Bakkar, from his father, from Imam Abu Ja'far, who said: And if they had done as they were advised concerning 'Ali, it would have been better for them.

Al-'Ayyashi reported from Abu Basir, from Abu 'Abd Allah, who said: Had We prescribed for them: Lay down your lives out of submission to the Imam and go forth from your dwelling out of his pleasure, they would not have done it, except a few of them. And if they had done as they were advised, it would have been better for them; that is concerning 'Ali,('a).¹

The 162nd Name: He is among the truthful.

The 163rd Name: He is among the martyrs.

The 164th Name: He is among the righteous in His words: "Whosoever obeys God and the Messenger, they are with those whom God has blessed, of the prophets and the truthful, the martyrs and the righteous; and excellent companions are they!" (4:69).

Muhammad ibn Ya'qub reported from Muhammad ibn Yahya, from Ahmad ibn Muhammad, from 'Ali ibn al-Hakam,, from Sayf ibn 'Umayrah, from Abu al-Sabah al-Kinani, from Abu Ja'far ('a) who said: Assist us through God-fearing, for he who encounters God (exalted and majestic be He) with God-fearing will have a comfort (or joy) with God. God (exalted and majestic be He) says: "Whosoever obeys God and the Messenger, they are with those whom God has blessed, of the prophets and the truthful, the martyrs and the righteous; and excellent companions are they!" For from among us is the Prophet, from among us is truthful one, from among us are the martyrs, and from among us are the righteous.

He also reported from a number of our companions, from Sahl ibn Ziyad, from Muhammad ibn Sulayman, from his father, from Abu 'Abd Allah ('a) who in his speech to Abu Basir said: O Abu Muhammad! God has certainly made mention of you all in His book and said: "they are with those whom God has blessed, of the prophets and the truthful, the martyrs and the righteous; and excellent

1. *Al-'Ayyashi*, vol.1, p. 256; and *al-Burhan*, vol.1, pp.391-302.

companions are they!” Hence the Messenger of God is in the verse the prophet; we in this place are the truthful and the martyrs; and you all are the righteous. So assume righteousness as God (exalted and majestic be He) has called you.

The tradition is long, and we have reported it in its entirety in our *Commentary* on this verse.

Ibn Babawayh said: Al-Mu‘afi ibn Zakariyya reported to us. He said: Abu Sulayman Ahmad ibn Abi Hirasah related to us from Ibrahim ibn Ishaq al-Nahawandi, from ‘Abd Allah ibn Hammad al-Ansari; from ‘Uthman ibn Abi Shaybah. He said: Hariz related to us from al-A‘mash, from al-Hakam ibn ‘Utaybah, from Qays ibn Abi Hazim, from Umm Salamah, who said: I asked the Messenger of God (s) about the words of God (glory be to Him): “they are with those whom God has blessed, of the prophets and the truthful, the martyrs and the righteous; and excellent companions are they!” He said: These whom God has blessed of the prophets is I, the truthful ‘Ali ibn Abi Talib, the martyrs al-Hasan and al-Husayn, the righteous Hamzah, and ‘excellent companions are they’ refers to the twelve Imams after me.

In his *al-Amali* Shaykh (al-Tusi) said: A group reported to us from Abu al-Mufaddal. He said: Abu ‘Abd Allah Ja‘far ibn Muhammad al-‘Alawi al-Hasani (may God be pleased with him) related to us. He said: Musa ibn ‘Abd Allah ibn Musa ibn ‘Ubayd Allah ibn Hasan related to us. He said: My father related to me from my grandfather, from ‘Abd Allah ibn Hasan, from his father and maternal uncle ‘Ali ibn al-Husayn, from al-Hasan and al-Husayn, the two sons of ‘Ali ibn Abi Talib, from his father ‘Ali ibn Abi Talib, who said: A man of the Helpers came to the Prophet (s) and said: O Messenger of God! I cannot part from you; when I enter my dwelling, I remember you, so I leave my country estate and approach to see you out of love for you. So I recalled: When the Day of Resurrection comes and you are made to enter the Garden and are lifted to the loftiest heights, then how would I reach you, O Prophet of God? Thereupon, His words: “Whosoever, obey, God and the Messenger, they are with those whom God has blessed, of the prophets and the truthful, the martyrs and the righteous; and excellent companions are they!” were revealed. So the Prophet called the man, read it to him, and gave him good tidings thereof.

In *Misbah al-Anwar* Anas ibn Malik is reported to have said: One day the Messenger of God led us in the morning prayer, then approached us with his honorable face. I said: O Messenger of God! May I suggest that you interpret for us the words of God (exalted and majestic be He): “They are with those whom God has blessed, of the prophets and the truthful, the martyrs and the righteous; and excellent companions are they!” He said: The prophets are I, the truthful my brother ‘Ali ibn Abi Talib (‘a), the martyrs my paternal uncle Hamzah(‘a), and the righteous my daughter Fatimah and her sons: al-Hasan and al-Husayn. He said: Al-‘Abbas was present, so he jumped up, sat before the Messenger of God, and said: Are we not I, you, ‘Ali, Fatimah, al-Hasan, and al-Husayn from a single

spring? He said: How is that, O uncle? To which al-'Abbas replied: Because you express admiration for 'Ali, Fatimah, al-Hasan, and al-Husayn to the exclusion of us. So the Prophet smiled and said: As for your words, o uncle, are we not from a single spring?, you have spoken the truth. However, O uncle, God created me, 'Ali, Fatimah, al-Hasan and al-Husayn before He created Adam, wherein there was no heaven erected and no earth levelled, neither darkness nor light, neither Garden nor Fire, neither sun nor moon. Al-'Abbas said: How was the beginning of your creation, O Messenger of God? To which he replied: O uncle! When God desired to create us, He spoke a word, so He created a light thereof. Then He spoke a word, so He created spirit thereof. Thereupon He mixed the light with the spirit, so He created me, my brother, Fatimah, al-Hasan, and al-Husayn. We used to glorify Him when there was no glorification, and sanctify Him when there was no sanctification. When God desired to bring into being the creatures, He parted my light and created the Throne thereof. So the Throne is from my light, and my light is from God's, and my light is better than the Throne. Then He parted the light of my brother 'Ali ibn Abi Talib and created the angels thereof. So the angels are from 'Ali's light, and 'Ali's light is from God's, and 'Ali is better than the angels. Then He parted the light of My daughter Fatimah and created the heavens and the earth thereof. So the heavens and the earth are from the light of my daughter, and the light of my daughter Fatimah is from the light of God (exalted and majestic be He) and my daughter is better than the heaven and the earth. Then He parted the light of my son al-Hasan and created the sun and the moon thereof. So the sun and the moon are from the light of al-Hasan, and the light of my son al-Hasan is from the light of God, and al-Hasan is better than the sun and the moon. Then He parted the light of my son al-Husayn and created the Garden and the houris. So the Garden and the houris are from the light of my son al-Husayn, and the light of my son al-Husayn is from the light of God, and my descendant al-Husayn is better than the Garden and the houris. Then God commanded the darknesses to pass by the clouds of gloom, and the heavens grew dark over the angels. So the angels cried in glorification and sanctification and said: Our God and our Master! Since You have created us and made us to know these apparitions, we have never suffered any misery. So we implore (You) by these apparitions that You unveil this darkness from us. Thereupon God brought forth from the light of my daughter Fatimah lamps and hung them in the middle of the Throne. So the heavens and the earth shone, and then they glow with her light. It is for this reason that she was called al-Zahra (lit. the shining). The angels, thereafter, said: Our God and our Master! For whom is this shining light by which the heavens and the earth shone? God revealed to them: This is a light I devised from the light of My majesty for My servant Fatimah, the daughter of My beloved and the wife of My friend, the brother of My prophet, and the father of My proofs against My servants. I call you to witness, O My angels, that I have appointed the reward of your glorification and your sanctification to this woman, her partisans and her lovers until the Day of Resurrection. When al-'Abbas heard

that from the Messenger of God (s), he jumped up from his seat and kissed 'Ali ibn Abi Talib ('a) on what is between his eyes , and said: By God, you are, O 'Ali, the conclusive proof for him who believes in God and the last day.

The traditions about this verse are mentioned, aside from what is put down here, in our book *al-Burhan*.¹

The 165th Name: He is among the feeble from among men in His words: "Why should you not fight in the way of God and of the feeble from among the men, women, and children, who cry: Our Lord! Bring us out of this town whose people are wrongdoers" (4:75).

Al-'Ayyashi reported from Himran, from Abu Ja'far ('a), who with regard to His words: "the feeble from among the men, women, and children who cry: Our Lord! Bring us out of this town whose people are wrongdoers" to the end of the verse said: We are these (criers).

He also reported from Sama'ah that he said: I asked Abu 'Abd Allah about the feeble. He said: They are the folk of friendship. I asked: Which friendship do you mean? To which he replied: I do not mean (our) friendship, or rather, that which is related to marriage, inheritance, and company. Moreover, they are neither believers nor disbelievers; of them are some who await God's edict. As for His words: "the feeble... who cry: "Our Lord! Bring us out..." and so on, they refer to us alone²!

The 166th and 167th Names: He is among those who say: "appoint for us a guardian from You and appoint for us a helper from You" (4:75).

The 168th Name: He is among the holders of authority.

The 169th Name: He is among those who investigate in His words: "but had they referred it to the Messenger and the holders of authority from among them, those of them who investigate would have ascertained it" (4:83).

Muhammad ibn Ya'qub reported from Muhammad ibn al-Hasan and others, from Sahl, from Muhammad ibn 'Isa and Muhammad ibn Yahya as well as Muhammad ibn al-Husayn, all from Muhammad ibn Sinan, from Isma'il ibn Jabir and 'Abd al-Karim ibn 'Umar, from 'Abd al-Humayd ibn Abi al-Daylam, from Abu 'Abd Allah ('a), who said: God (exalted and majestic be He) said: "Obey God and obey the Messenger and the holders of authority from among you", and He (exalted and majestic be He) said: "but had they referred it" to God "And the Messenger and the holders of authority from among them, those of them who investigate would have ascertained it." So He has referred the affairs of the people to the holders of authority from among them, those whom He has commanded (others) to obey and refer to.

1. *Al-Burhan*, vol.1, pp.392-393.

2. *Al-Burhan*, vol.1, p.394; and *Nur al-Thaqalayn*, vol.1, p.217.

Al-'Ayyashi reported from 'Abd Allah ibn Ajlan, from Abu Ja'far ('a), who with regard to His words: "but had they referred it to the Messenger and the holders of authority from among them" said: They are the Imams.

He also reported from 'Abd Allah ibn Jundab that he said: Abu al-Hasan al-Rida ('a) wrote to me as follows: You mentioned, my God have mercy upon you, these people whom you described, saying that they were brothers for you not long ago, but they turned in opposition to you and tended a show enmity at you and disown you, after they had fabricated lies during the lifetime of my father, upon whom be God's blessings and mercy.... At the end of the letter he mentioned the following: Surely Satan came to their mind and misled them by error, when they abandoned their faith. For their falsity emerged, and they were in agreement, cried lies against their (spiritual) knower, desired guidance of their own accord, and said: why? Who? How? So ruin befell them from the shelter of their precaution. That is what their hands have earned, and your Lord is not tyrannical to the servants. That was neither in favour of them nor against them. However, it was obligatory for them and it was their duty to stop in time of perplexity and refer what they do not know to its knower and its investigator. For God says in His wise Book: "but had they referred it to the Messenger and the holders of authority from among them, those of them who investigate would have ascertained it." That is the progeny of Muhammad. They are the ones who investigate the Qur'an and know the lawful and the unlawful, and they are God's proof against His creatures.¹

In *al-Ikhtisas* Shaykh al-Mufid reported from Ishaq ibn 'Ammar, from Abu 'Abd Allah ('a) who said: The likeness of 'Ali ibn Abi Talib and our likeness thereafter in this community are as the likeness of the prophet Moses and the (divinely inspired) knower('a) when he encountered him, interrogated him, and asked him for company, so their affairs ended up as God has recounted to His Prophet in His Book. For God said to Moses('a): "I have chosen you over the people with My message and My speech. So take what I give you, and be among the grateful" (7:144).

Then He said: "And We wrote for him in the Tablets advice concerning all things and an elaboration of all things" (7:145). However, the (divinely inspired) knower possessed a knowledge that had not been written in the Tablets, and so Moses supposed that all the things which he needed in his prophethood and all knowledge had been written for him in the Tablets. In the same way, those who claim that they are great scholars and jurists suppose that they have been given all the understanding and knowledge of religion of which the community stands in need and which has been reported to them from The Messenger of God, so they came to know and learn it. However, they were not familiar with all the sorts of knowledge of the Messenger of God, nor were they transmitted to them

1. *Al-'Ayyashi*, vol.1, p.260.

by the Messenger of God, or they came to understand from fully. For an issue of the lawful and the unlawful or the rulings may be brought to them and they are questioned concerning it, while they do not have a report thereabout from the Messenger of God. So they feel shame and afraid that people might ascribe them to ignorance, and they dislike that they are questioned but fail to answer. Hence, people sought knowledge from other than its source and used to employ personal opinion and analogy in the religion of God. They thereafter tended to abandon the reports and serve God through innovation, although the Messenger of God said: Every innovation is error. Had they, when they were questioned concerning an issue in the religion of God and they had no report thereabout from the Messenger of God, referred it to God, to the Messenger, and the holders of authority, those who investigate knowledge from Muhammad's households would have known it. What holds them back from the search for knowledge from us enmity and envy toward us. But nay, by God, Moses was not envious of the (divinely inspired) knower when he encountered him, questioned him, and recognized his knowledge, even though Moses was a prophet to whom God reveals. Rather, he acknowledge his knowledge and did not envy him, even as this community envied us after the Messenger of Prophet for the knowledge which we inherited from the Messenger of God. As well, they did not desire to refer to us, even as Moses desired to refer to the (divinely inspired) knower and asked him for company in order to obtain knowledge from him and guide him. When he asked the (divinely inspired) knower for that, he realized that Moses could not accompany him, was unable to bear his knowledge, and would not endure. So the (divinely inspired) knower said to him: Surely you cannot have patience with me. Then he added: And how can you have patience about something you are not in the know of? With (full) humility and feelings of the knower's superiority over him, Moses said to him, seeking his acceptance, the following: You will find me, patient, God willing, and I will not disobey you in any matter. The (divinely inspired) knower was aware that Moses would not bear his knowledge.

So is the case, by God, O Ishaq, with the judges and jurisprudents of these people and their group today: they neither bear, by God, our knower, nor do they accept it, endure it, act thereupon, or have patience therewith, even as Moses could not have patience with knowledge of the (divinely inspired) knower, when he accompanied him and was amazed at his knowledge. However, that was disagreeable to Moses, but it was pleasing to God, and it was the truth. In the same way, our knowledge is disagreeable to the ignorants, not acceptable, even though it is the truth in the sight of God.¹

The 170th Name: He is God's mercy and the Messenger of God His grace (and the reverse has also been reported) in God's verse: "And were it not for God"

1. *Al-Burhan*, vol.1, p.397.

grace upon you and His mercy” (4:83).

Al-‘Ayyashi reported from Muhammad ibn al-Fudayl, from Abu al-Hasan (‘a), who with regard to His words: “And were it not for God’s grace upon you and His mercy” said: The grace is the Messenger of God, upon whom and whose household be blessing, and His mercy the Commander of the Faithful (‘a).

He also reported from Muhammad ibn al-Fudayl, from the Righteous Servant(‘a) who said: The mercy is the Messenger of God (s) and the grace ‘Ali ibn Abi Talib (‘a).

He also reported from Zurarah, from Abu Ja‘far (‘a) as well as from Himran, from Abu ‘Abd Allah (‘a) that he said: “And were it not for God’s grace upon you and His mercy.” They said: God’s grace is His Messenger and His mercy the friendship of the Imams,(‘a).¹

The 171st Name: He is among God’s sings in His words: “Certainly He has sent down to being disbelieved and derided” to the end of the verse (4:140). He said: He meant thereby a man who refuses the truth, disbelieves it, and stands the Imams. So stand up, and leave him, and do not sit with him, whoever may be.

Al-‘Ayyashi reported from Shu‘ayb al-‘Aqarqufi that he said: I asked (Imam) Abu ‘Abd Allah... and he mentioned the tradition itself, except that at its end: “whatever may be.” (I asked about God’s words: “Certainly He has sent down to you in the Book” to His words: “or else you too will be like them.” He said: God only means thereby that when you hear a man deny the truth, disbelieve it, and slander the Imams, then stand up, leave him, and do not sit with him whatever may be.²

The 172nd Name: It is forbidden to believe in the Messenger of God to the exclusion of him as in His words: “Those who disbelieve in God and His messengers and seek to separate God from His messengers and say: We believe in some and disbelieve in some” (4:150).

In his *Commentary* ‘Ali ibn Ibrahim reported that he (Imam) said: They are those who attest to the Messenger of God but repudiate the Commander the Faithful and seek to take a way in between , that is to attain good.

The 173rd Name: He is the one who will be believed in before death.

The 174th Name: He will be a witness on the Day of Resurrection in His words: “There is none among the People on the People of the Book but will surely believe in him before his death; and on the Day of Resurrection he will be a witness against them” (4:159)

Al-‘Ayyashi reported from Jabir, from (Imam) Abu Ja‘far, who with regard to His words: “There is none among the People of the Book but will surely believe

1. *Al-Burhan*, vol.1, p.398; and *al-‘Ayyashi*, vol.1, pp.260-261.

2. *Al-‘Ayyashi*, vol.1, p.282.

in him before his death, and on the Day of Resurrection he will be a witness against them” said: None of (the followers of) all the religions dies without really seeing the Messenger of God and the Commander of the Faithful (‘a) from among men of old or later folk.

He also reported from al-Mufaddal ibn ‘Umar (or: al-Mufaddal ibn Muhammad) that he said: I asked Abu ‘Abd Allah (‘a) about God’s words: “There is none among the People of the Book but will surely believe in him before his death.” He said: This (verse) was revealed concerning us in particular. None of the descendants of Fatimah dies or is brought forth out of this world unless he attests to the Imam his Imamate, even as the descendants of Jacob attested to Joseph when they said: “By God, God has certainly preferred you over us” (12:91).¹

The 175th Name: To ‘Ali’s name is made allusion in His words: “But God bears witness to what He has sent down to you – He sent it down with His knowledge – and the angels witness too, and God suffices as a witness” (4:166).

‘Ali ibn Ibrahim said: My father related to me from Ibn Abi ‘Umayr, from Abu Basir, from Abu ‘Abd Allah (‘a), who said: It was only revealed as follows: But God bears witness to what He has sent down to you concerning ‘Ali – He sent it down with His knowledge – and the angels bear witness too, and God suffices as a witness.

Al-‘Ayyashi reported from Abu Hamzah al-Thumali that he said: I heard Abu Ja‘far (‘a) say: But God bears witness to what He has sent down to you concerning ‘Ali – He sent it down with His knowledge – and the angels bear witness too, and God suffices as a witness.²

The 176th Name: He who wrongs him, God shall never forgive him in His words: “Indeed those who disbelieve and do wrong, God shall never forgive them, nor shall He guide them to any way, except the way to hell” (4:168-169) and so on.

Muhammad ibn Ya‘qub reported from Ahmad ibn Mihran, from ‘Abd al-‘Azim ibn ‘Abd Allah al-Hasani, from Muhammad ibn al-Fudayl, from Abu Hamzah, from Abu Ja‘far (‘a), who said: Gabriel revealed this verse thus: Indeed those who wrong the due right of the progeny of Muhammad, God shall never forgive them, nor shall He guide them to any way except the way to hell, to remain in it forever, and that is easy for God. Then he said: O mankind! The Messenger has certainly brought you the truth from your Lord concerning ‘Ali’s friendship (or: his friendship), (you should know that) to God indeed belongs whatever is in the heavens and the earth.

Al-‘Ayyashi reported from Abu Hamzah al-Thumali that he said: I heard Abu ‘Abd Allah (‘a) (or: Abu Ja‘far) say: Gabriel revealed this verse thus: Indeed those who disbelieve and wrong the due right of the progeny of Muhammad, God

1. *Al-‘Ayyashi*, vol.1, p.284.

2. *Al-‘Ayyashi*, vol.1, p.285; and *al-Burhan*, vol.1, p. 428.

shall never forgive them, nor shall He guide them to any way... to His words: that is easy for God. Then he said: O mankind! The Messenger has certainly brought you the truth from your Lord concerning 'Ali's friendship. So believe! That is better for you. And if you disbelieve in his friendship, (you should know that) to God indeed belongs whatever is in the heavens and the earth, and God is All-knowing, All-wise.

'Ali ibn Ibrahim reported that Abu 'Abd Allah ('a) read thus: Indeed those who disbelieve and wrong the due right of the progeny of Muhammad, God shall never forgive them... to the end of the verse.¹

The 177th Name: He is a manifest light.

The 178th Name: He is a straight path in His words: "O mankind! Certainly a proof has come to you from your Lord, and We have sent down to you a manifest light"... to His words: "and He will guide them on a straight path to Him" (4:174-175). Al-

'Ayyashi reported from 'Abd Allah ibn Sulayman that he said: I said to Abu 'Abd Allah ('a): What about His words: "Certainly a proof has come to you, and We have sent down to you a manifest light"? He said: The proof refers to Muhammad (s) and the light refers to 'Ali ('a). He said: I said to him: What about 'a straight path"? He said: The straight path refers to 'Ali ('a).

'Ali ibn Ibrahim reported that the light is the Imamate of the Commander of the Faithful ('a). Then he (the Imam) said: As for those who believe in God and hold fast to Him, He will admit them to His mercy and grace.

'Ali ibn Ibrahim reported that he (Imam) said: They are those who stick to the friendship of 'Ali, the Commander of the Faithful and the Imams('a).²

1. *Al-Burhan*, vol.1, p.428; and *al-'Ayyashi*, vol.1, p.285.

2. *Al-'Ayyashi*, vol.1, p.285; and *al-Burhan*, vol.1, p. 429.

SURAH AL-MA'IDAH (5)

In the Name of God, the Compassionate, the Merciful

The 179th Name: (He is) the beast of cattle in His words: “The beast of cattle is made lawful unto you” (5:1).

Al-‘Ayyashi reported from al-Mufaddal that he said: I asked al-Sadiq (‘a) about God’s words: “The beast of cattle is made lawful unto you.” He said: The beast here refers to the Friend of God and the cattle refers to the believers.¹

The 180th Name: (He is) faith in His words: “Whosoever denies the faith, his work is vain” (5:5) and so on.

Muhammad ibn al-Hasan al-Saffar reported from Abu ‘Abd Allah al-Barqi, from al-Hasan ibn ‘Uthman, from Muhammad ibn Fudayl, from Abu Hamzah, that he said: I asked Abu Ja‘far (‘a) about the words of God (blessed and high exalted be He): “Whosoever denies the faith, his work is vain, and he will be among the losers in the Hereafter.” He said: Its commentary on the level of the inward sense of the Qur’an is as follows: Whosoever denies the friendship of ‘Ali (‘a); so ‘Ali is the faith.

Al-‘Ayyashi reported from Jabir, from Abu Ja‘far (‘a), that he said: I asked him about the commentary of this verse: “Whosoever denies the faith, his work is vain.” He said: The verse refers to the friendship of ‘Ali (‘a).

In *al-Manaqib* Ibn Shahr Ashub reported from al-Baqir (‘a) and Zayd ibn ‘Ali and in *Rawdat al-Wa‘izin* Ibn al-Farisi reported from Zayd ibn ‘Ali that he said: “Whosoever denies the faith, his work is vain”, that is, denies the friendship of ‘Ali (‘a), and he will be among the losers in the Hereafter.²

The 181st Name: He is among the words in His words: “they alter words from their context” (5:13).

‘Ali ibn Ibrahim reported that with regard to His words, “ And because of their breaking their covenant “ he (the Imam) said: That is breaking the pledge of the Commander of the Faithful. About His words: “We... made their hearts hard: they alter words from their context”, he said: He said: (That is), he who made the Commander of the Faithful to turn away from his (rightful) place. The argument for the words being the Commander of the Faithful (‘a) is His words: “And He made it a lasting word among his posterity” (43:28), that is Imamate.³

The 182nd Name: He is the light in His words: “Certainly there has come to you a light from God and a manifest Book” (5:15).

1. *Al-‘Ayyashi*, vol.1, p.209.

2. *Al-Burhan*, vol.1, p.450.

3. *Al-Burhan*, vol.1, p.454.

'Ali ibn Ibrahim reported that by the light is meant the Prophet, the Commander of the Faithful, and the Imams, upon whom be blessing and peace.

The 183rd Name: To him is made reference with His words: "With it God guides those who follow (the course of) His good pleasure to the ways of peace" (5:16).

The 184th Name: He is among the kings in His words: "and made you kings" (5:20).

Sa'd ibn 'Abd Allah said: A group of our companions related to me from al-Hasan ibn 'Ali ibn Abi 'Uthman and Ibrahim ibn Ishaq, from Muhammad ibn Sulayman al-Daylami, from his father, that he said: I asked Abu 'Abd Allah ('a) about the words of God (exalted and majestic be He): "when He appointed prophets among you and made you kings." He said: The prophets are the Messenger of God (s), Abraham, Ishmael, his progeny, and the kings are the Imams ('a). I asked: Which sovereignty have you been given? To which he replied: The sovereignty of the Garden and the sovereignty of the Fire.

The author of *al-Raj'ah* (lit. Return) has also reported this report with its chain of transmission and its text. However, at the end of the report it reads: The sovereignty of the Garden and the sovereignty of the return.¹

The 185th Name: He is among those whom God will soon bring: whom He loves and who love Him in His words: "O you who believe! Should anyone of you desert his religion, God will soon bring a people whom He loves and who loves Him" (5:54) and so on.

Abu 'Ali al-Tabarsi said: It is said that they are the Commander of the Faithful 'Ali ('a) and his companions, when he fought those who waged war on him, of the Violators, the Unjust, and the Renegades. He said: It has also been reported by 'Ammar, Hudhayfah, and Ibn 'Abbas. Then he said: It has also been reported from Abu Ja'far and Abu 'Abd Allah ('a). He said: 'Ali ('a) is reported to have said: On the day of Basrah, by God, the folk of this verse have never been fought so far.

In *Nahj al-Bayan* by al-Shaybani it is reported from al-Baqir and al-Sadiq ('a) that this verse was revealed concerning 'Ali.

On the meaning of the verse 'Ali ibn Ibrahim reported that he (Imam) said: It is an address to the Companions of the Messenger of God (s) who usurped the right of Muhammad's household and deserted the religion of God. His words "God will soon bring a people whom He loves and who loves Him" were revealed concerning 'Ali.

Through the path of the Sunnis, al-Tha'labi said in his commentary on the verse: His words "God will soon bring a people whom He loves and who loves Him" were revealed concerning 'Ali.

The 186th Name: "those who believe, who maintain prayer and give the zakat

1. *Al-Burhan*, vol.1, p.455.

while bowing down” (5:55).

Muhammad ibn Ya‘qub reported from al-Husayn ibn Muhammad, from Mu‘alla ibn Muhammad, from Ahmad ibn Muhammad, from al-Hasan ibn ‘Ali al-Hashimi. He said: My father related to me from Ahmad ibn ‘Isa. He said: Ja‘far ibn Muhammad related to me from his father, from his grandfather, from ‘Ali (‘a) who with regard to His words: "They recognize the blessing of God and then deny it" (16:83) said: When the verse: “Your guardian is only God, His Messenger, and those who believe, who maintain prayer and give the zakat while bowing down” was revealed, a group of the Companions of the Messenger of God, upon whom and whose household be blessing, assembled in the Mosque of Medina and some of them said to others: What do you say concerning this verse? To which some of them replied: If we disbelieve in this verse, we have certainly disbelieved in the rest of the verses, and if we believe, then this is humiliation (upon us) when ‘Ali ibn Abi Talib (‘a) has been given power over us. So they said: We have come to know that Muhammad tells the truth, so we befriend him, but we will never obey ‘Ali in what he orders. Thereupon this verse, namely, “They recognize the blessing of God and then deny it” was revealed. That is they recognize the friendship of ‘Ali ibn ‘Ali Talib(‘a) but most of them are disbelievers in his friendship.

He also reported from a number of our companions, from Muhammad ibn ‘Abd Allah, from ‘Abd al-Wahhab ibn Bashir, from Musa ibn Qadim, from Sulayman, from Zurarah, from Abu Ja‘far (‘a) that he said: I asked him about God’s words: “We wronged them not, but they did wrong themselves” (2:57). He said: Surely God is too mighty, too majestic, and too dominant to do wrong. However, He has mixed us with Himself, and so He has considered doing wrong to us doing wrong to Him and our guardianship His guardianship. As He says: “Your guardian is only God, His Messenger, and those who believe”; that is the Imams from among us. Then He said in another place: “We wronged them not, but they did wrong themselves” and so on.

He also reported from al-Husayn ibn Muhammad, from Mu‘alla ibn Muhammad, from Ahmad ibn Muhammad, from al-Husayn ibn Muhammad al-Hashimi, from his father, from Ahmad ibn ‘Isa. With regard to His words: “Your guardian is only God; His Messenger, and those who believe” he said: He only means that they are more entitled to you, that is: God, His Messenger and those who believe have the best claim to you, to your affairs, and your property than yourselves. His words ‘those who believe’ refer to ‘Ali and his descendants, the Imams, until the Day of Resurrection. Then God (exalted and majestic be He) described them, saying: “who maintain prayer and give the zakat while bowing down.”

The Commander of the Faithful was performing the noon prayer; when he finished two cycles and while he was bowing – wearing a garb which was worth one thousand dinars and in whom the Prophet attired after al-Najashi had given it to him as a present), a beggar came and said: Peace be upon you, O Friend of God and the one who has the best claim to the Muslims than themselves! Give

alms to a needy person. So he took off the garb and signaled to him to carry it. Thereupon God (exalted and majestic be He) revealed this verse concerning him and made a blessing upon his (i.e. 'Ali's) descendants by means of his blessing. Hence, he who attains the office of Imamate from among his descendants follows his model and gives alms while bowing down. As for the beggar who asked the Commander of the Faithful ('a), he was among the angels. In the same way, those who ask the Imams (from among his descendants) are among the angels.

He also reported from 'Ali ibn Ibrahim, from his father, from Ibn Abi 'Umayr, from 'Umar ibn Udhaynah, from Zurarah, al-Fudayl ibn Yasar, Bakir ibn A'yun, Muhammad ibn Muslim, Burayd ibn Mu'awiyah and Abu al-Jarud, all from Abu Ja'far, who said: God (exalted and majestic be He) commanded His Messenger to proclaim Ali's guardianship and revealed to Him: "Your guardian is only God, His Messenger, and those who believe, who maintain prayer and give the zakat while bowing down." Hence He made the guardianship of the holders of authority incumbent. But they did not understand what it was. So God commanded Muhammad (s) to explain guardianship to them, even as he explained prayer, the zakat, fasting, and the hajj. When the command came to him from God, the Messenger of God (s) felt deeply worried and was afraid that they might desert their faith, or disbelieve him, and so he was upset and referred to His Lord (exalted and majestic be He). So God (exalted and majestic be He) revealed to him: "O Messenger! Communicate that which has been sent down to you from your Lord, and if you do not, you will not have communicated His message, and God shall protect you from the people" (5:67).

Thereupon, he proclaimed the command of God (high exalted be His mention) and communicated friendship and loyalty to 'Ali ('a) on the Day of Ghadir Khumm. He cried out: Assemble for prayer, and instructed those present to report it to those absent. 'Umar ibn Udhaynah said: All except Abu al-Jarud said: Abu Ja'far ('a) said: An obligatory observance after an obligatory observance would be revealed, and our friendship was the last obligatory observance. Thereafter God (exalted and majestic be He) revealed: "Today I have perfected your religion for you, and I have completed My blessing upon you" (5:3). Abu Ja'far ('a) said: God (exalted and majestic be He) said: I shall not reveal any obligatory observance upon you thereafter. I have completed the obligatory observances for you.¹

Ibn Babawayh said: 'Ali ibn Hatam (may God have mercy upon him) related to us. He said: Ahmad ibn Muhammad ibn Sa'id al-Hamadani related to us. He said: Ja'far ibn 'Abd Allah al-Muhammadi related to us. He said: Kathir ibn 'Ayyash related to us from Abu al-Jarud, from Abu Ja'far, who with regard to God's words: "Indeed your guardian is only God, His Messenger, and those who believe" said: A group of the Jews, including 'Abd Allah ibn Sallam, Usayd ibn Tha'labah, Ibn Yamin, and Ibn Surya, professed Islam and came to the Prophet.

1. *Al-Kafi*, vol.1, pp. 288-289.

They said: O Prophet of God! Moses('a) appointed Yushi' ibn Nun as his executor. Who is then your executor, O Messenger of God, and who is our guardian after you? Thereupon this verse was revealed: "Indeed your guardian is only God, His Messenger, and those who believe, who maintain prayer and give the zakat while bowing down." So the Messenger of God (s) said: Stand up! They stood up and came to the mosque, and all of a sudden there was a beggar going forth. He asked: O beggar! Hasn't anyone given you anything? To which he replied: Yes indeed! This ring. He asked: Who has given it to you? To which he replied: That man who is praying has given it to me. He asked: In which state has he given you? To which he replied: He was bowing down. So the Prophet (s) exclaimed "God is the greatest, and so did the people of the mosque. The Prophet (s) said: 'Ali is your guardian after me. They said: We are pleased with God as Lord, Islam as religion, Muhammad as Prophet, and 'Ali ibn Abi Talib ('a) as guardian. Thereupon God (exalted and majestic be He) revealed: "Whoever takes for his guardians God, His Messenger, and those who believe (should know that) the party of God are the victorious" (5:56).

It is reported that 'Umar ibn al-Khattab said: I have given forty rings as charity while bowing, that it may be revealed concerning me that which was revealed concerning 'Ali ibn Abi Talib, but it was not revealed.

'Abi ibn Ibrahim said: My father related to me from Safwan, from Aban ibn 'Uthman, from Abu Hamzah al-Thumali, from Abu Ja'far ('a), who said: While the Messenger of God was sitting, with whom there were a people of the Jews, including 'Abd Allah ibn Sallam, this verse was revealed upon him, so the Messenger of God left for the mosque. On his way, a beggar received him, and he asked: Has anyone given you anything? To which he replied: Yes indeed! That one who is praying. The Messenger of God went forward, and there was 'Ali ('a). In *al-Ihtijaj* Shaykh Ahmad ibn 'Ali al-Tabarsi said: Among the issues to which Abu al-Hasan 'Ali ibn Muhammad al-'Askari replied in his letter to the people of al-Ahwaz, when they asked him about determinism (*jabr*, lit. compulsion) and complete freedom (*tafwid*), is the following: The community have agreed unanimously such that there is no disagreement among them that the Qur'an is true, in which there is no doubt, in the sight of all their sects. Based on this, they are right in case they are agreed thereupon and they are rightly guided in case they confirm what God has revealed. For the Prophet (s) said: My community shall not agree upon error. So he (s) has infirmed that what the community agree upon where some of them do not oppose others is the truth. This is the purport of the hadith, not that which the ignorants have interpreted, nor that which the deviants declared, namely, the cancellation of the judgment of the Book and the following of the judgments of the fabricated traditions and plausible traditions as well as the following of ruinous and destructive desires, which oppose the explicit text of the Book and the verification of the clear and plain revelations. We ask God to give us success to come to know what is correct and guide us to integrity. Then he ('a) said: In light of this, when the Book testifies to the trueness and verification of a report, but a group of the community are disposed

to deny it or bring one of these fabricated traditions to contradict it, they will be through their denial and rejection of the Book disbelievers and misguided. The most authenticated report is that which is verified by the Book. An example is the report agreed upon (by all the community) and related by the Messenger of God when he said: I am leaving behind you two representatives: the Book of God and my progeny. If you hold fast to them, you will never go astray. They will never separate until they come to me at the Pond (on the Day of Judgment). Another purport of this kind is His words: I am leaving among you the two precious things: the Book of God and my progeny, the Folk of my House. They will never be separated until they come to me at the Pond. If you hold fast to them, you will never go astray. Moreover, we have found that which explicitly testifies to the trueness of this hadith from the Book of God, as in His words: "Indeed your guardian is only God, His Messenger, and those who believe, who maintain prayer and give the zakat while bowing down." The words of the scholars have agreed that the Commander of the Faithful (upon gave his ring as charity while bowing down, so God gave thanks to him and revealed the verse concerning him. As well, we have seen that the Messenger of God singled him out from among his Companions with these words: For whomever I am his master and guardian, 'Ali is his master and guardian. O God! Befriend whoever befriends him and show enmity at whoever shows enmity at him. He (s) also said: 'Ali pays my debt and fulfils my promise, and he is my vicegerent over you after me. Also, when he made him his deputy in Medina, he said: O Messenger of God! Do you leave me behind along with women and children? To which he replied: Are you not pleased that your rank in relation to me is that of Aaron in relation to Moses, except that there is no prophet after me. Hence we have come to know that the Book has testified to the trueness of these reports and the verification of these contexts. It is therefore incumbent on the community to attest to them if these reports conform the Qur'an and the Qur'an conforms these reports.

As we come to see that these reports accord with these reports, then compliance with (the purport of) these reports is a duty beyond which no one goes except the folk of deviation and corruption.

The traditions of this kind are numerous; we have mentioned a sufficient part of them in *al-Burhan* through the paths of the Shi'a and the Sunnis. He who wishes to gain cognizance thereof can refer to them there, for this book is based on abridgement.¹

1. *Al-Burhan*, vol.1, pp.479-482.

However, we add here from the sources of the Sunnis the following:

Al-Tha'labi said: Abu al-Hasan ibn al-Qasim the jurist reported to us. He said: Abu 'Abd Allah ibn Ahmad al-Sha'rani related to us. He said: Abu 'Ali Ahmad ibn 'Ali ibn Razin al-Bashani reported to us. He said: Al-Muzaffar ibn al-Husayn al-Ansari related to us. He said: Al-Sari (or: al-Sindi) ibn 'Ali al-Warraq related to us. He said: Yahya ibn 'Abd al-Hamid al-Hammani related to us from Qays ibn al-Rabi', from al-A'mash, from 'Abayah ibn al-Rub'i. He said: While 'Abd Allah ibn 'Abbas (may God be pleased with him) was sitting on the fringe of Zamzam (Spring), he began to say: The Messenger of God said: If a man wrapped in a turban approaches... Moreover, Ibn 'Abbas said: I saw the man wrapped in the turban, and whenever I said: The Messenger of God said, the man used to say: The Messenger of God (s) said. Thereupon Ibn 'Abbas said to him: I implore you by God that you tell me who you are. He said: So he took off the turban from his face and said: O mankind! He who knows me, he has surely known me. He who does not know me, I shall introduce myself to him. I am Jundab ibn Junadah al-Badri, Abu Dharr al-Ghifari. I heard the Messenger of God with these (ears) – or else let them be dumb – and saw him with these (eyes) – or else let them be blind – say: 'Ali is the leader of the pious and the killer of the disbelievers. He is victorious who gives him victory, and he is forsaken who forsakes him. Lo! One day I said the noon prayer with the Messenger of God, and then a beggar asked (for a gift) in the Mosque of the Messenger of God. When no one gave him anything, the beggar raised his hand toward the heavens and said: O God! I bear witness that I have asked in the Mosque of the Messenger of God (s), but no one gave me anything. So 'Ali, while bowing, signalled to him with his right little finger to take the ring. The beggar approached and took the ring from his little finger in the presence of the Prophet. When he finished his prayer, he raised his head towards the heavens and said: O God! My brother Moses asked You, saying: "My Lord! Open my breast for me. Make my affair easy for me. Remove the hitch from my tongue, that they may understand my discourse. Appoint for me a minister from my family, Aaron, my brother. Strengthen my back through him, and make him my associate in my affair" (20:25-32). So You revealed to him revelations which thus read: "We will strengthen your arm by means of your brother and invest both of you with such authority that they will not touch you for Our portents" (28:35). O God! I am Muhammad, Your Prophet and Your choice. O God! Open my breast for me. Make my affair easy for me. Appoint for me a minister from my family, 'Ali. Strengthen my back through him. Abu Dharr said: By God, no sooner did the Messenger of God finish His words than Gabriel descended to him from God (high exalted be He) and said: O Muhammad! Read! He said: What shall I read? He said: Read! "Indeed your guardian is only God, His Messenger, and those who believe, who maintain prayer and give the zakat while bowing down."

He said: I heard Abu Mansur al-Khashshawi say: I heard Muhammad ibn 'Abd Allah al-Hafiz say: I heard Muhammad ibn Mansur al-Tusi say: I heard Ahmad ibn Hanbal say: No one of the Companions of the Messenger of God, upon whom

and whose household be blessing, had merits as 'Ali ibn Abi Talib ('a) had.

In *al-Jam' bayn al-Sihah al-Sittah* by Razin, in the third volume of it (from among three volumes), he referred to the report above in the commentary of the Surah of the Table Spread (5), in His words: "Indeed your guardian is only God, His Messenger, and those who believe, who maintain prayer and give the zakat while bowing down."

In *Sahih al-Nasa'i* Ibn Sallam said: I came to the Messenger of God and said: Our people opposed us when we attested to and believed in God and His Messenger, and swore an oath that they would not speak to us. So God (high exalted be He) revealed: "Indeed your guardian is only God, His Messenger, and those who believe, who maintain prayer and give the zakat while bowing down" and so on. Then Bilal called to the noon prayer, and people began to pray. Some of them were prostrating themselves and some were bowing down. And all of a sudden a beggar (came and) asked, so 'Ali ('a) gave him his ring, while bowing down. The beggar told the Messenger of God, and the Messenger of God read to us : " Your guardian is only God, His Messenger, and those who believe, who maintain prayer and give the zakat while bowing down. Whoever takes for his guardians God, His Messenger, and those who believe, (should know that) the party of God are indeed the victorious."

In *al-Manaqib* Ibn al-Maghazali, the jurist, said: Muhammad ibn Ahmad ibn 'Uthman reported to us. He said: Abu Bakr Ahmad ibn Ibrahim ibn Shadhan al-Bazzaz reported to us. He said: Al-Hasan ibn 'Ali al-'Alawi related to us. He said: Salamah ibn Shabib related to us. He said: 'Abd al-Razzaq related to us. He said: Mujahid reported to us from Ibn 'Abbas that His words: "Your guardian is only God, His Messenger, and those who believe, who maintain prayer and give the zakat while bowing down" were revealed concerning 'Ali ('a).

He also said: Abu Nasr Ahmad ibn Musa al-Tahhal reported to us by permission from the judge Abu al-Farah al-Hunuti 'Abd al-Hamid ibn Musa. He said: Muhammad ibn Ishaq al-Khazzaz related to us. He said: 'Abd Allah ibn Bakkar related to us. He said: 'Ubayd ibn Abi al-Fadhl related to us from Muhammad ibn al-Hasan, from his father, from his grandfather, from 'Ali ('a) that with regard to His words: "Your guardian is only God, His Messenger, and those who believe" said: 'Those who believe' refers to 'Ali ibn Abi Talib ('a).

He also said: Ahmad ibn Muhammad ibn Tawan reported to us in my hearing that Abu Muhammad 'Amr ibn 'Abd Allah ibn Shudhab related to them. He said: My father related to us. He said: Ibrahim ibn 'Abd al-Salam related to us. He said: Muhammad ibn 'Umar ibn Bashir al-'Asqalani related to us. He said: My father related to us. He said: Muttalib ibn Ziyad related to us from Abu 'Isa, from Ibn 'Abbas, who said: A beggar who was wearing a ring on his finger once passed by the Messenger of God. He said: Who gave you this ring? To which he replied: That bower. 'Ali ('a) was praying at that moment. So the Prophet, upon whom and whose household be blessing, said: Praise belongs to God who has placed it among me and the Folk of my House. "Your guardian is only God, His

Messenger, and those who believe” and so on.

He also said: Ahmad ibn Muhammad ibn Tawan reported to us. He said: Abu Ahmad ‘Amr ibn ‘Abd Allah ibn Shudhab reported to us. He said: Muhammad ibn Ahmad al-‘Askari al-Daqqaq related to us. He said: Muhammad ibn ‘Uthman ibn Abi Shaybah related to us. He said: ‘Ibadah related to us. He said: ‘Umar ibn Thabit related to us from Muhammad ibn al-Sa’ib, from Abu Salih, from Ibn ‘Abbas, who said: ‘Ali was bowing down, and then a needy person came, so he gave him his ring.

The Messenger of God, upon whom and whose household be blessing, said: Who gave you this? To which he replied: This bower gave it to me. Thereupon God revealed this verse: “Your guardian is only God, His Messenger, and those who believe” to the end of the verse.

He also said: Ahmad ibn Muhammad ibn Tawan reported to us in my hearing that Abu Ahmad ‘Amr ibn ‘Abd Allah Shudhab told them. He said: Muhammad ibn Ja‘far ibn Muhammad al-‘Askari related to them. He said: Muhammad ibn ‘Uthman related to us. He said: Ibrahim ibn Muhammad ibn Maymun related to us. He said: ‘Ali ibn ‘Abis related to us. He said: I and Abu Maryam came to see ‘Abd Allah ibn ‘Ata.’ Abu Maryam said: Relate to ‘Ali the report which you related to me from Abu Ja‘far. He said: I was sitting next to Abu Ja‘far, when Ibn ‘Abd Allah ibn Sallam passed by him. I said: Could I but sacrifice myself for you! This is the son of the one who has knowledge of the Book? To which he replied: No! But he is your companion, ‘Ali ibn Abi Talib (‘a). Many verses from the Book of God (exalted and majestic be He) were revealed concerning him, as in: “and he with whom is knowledge of the Book”(13:43), “Is he who stands on a manifest proof from his Lord, and whom a witness of his own (family) follows?” (11:17), “Your guardian is only God, His Messenger, and those who believe” and so on.

The reports of this kind are extensively narrated from the two Muslim groups that it was revealed concerning the Commander of the Faithful ‘Ali (‘a). It suffices for you that which has been already reported from Abu al-Hasan ‘Ali ibn Muhammad al-‘Askari (‘a) with regard to this verse, namely, the words of the scholars are agreed that the Commander of the Faithful (‘a) gave his ring as charity while bowing down, so God gave thanks to him and revealed the verse concerning him.

A Remark: ‘Ammar al-Sabati reported from Abu ‘Abd Allah (‘a) said: The ring which the Commander of the Faithful (‘a) gave as charity was four *miskals* in weight; its price is worth the land tax of Syria; the land tax of Syria amounts to three hundred loads of silver and four loads of gold. The ring belonged to Miran (or: Marwan) ibn Tawq, who was slain by the Commander of the Faithful. He took away the ring from his finger and brought it to the Messenger of God as one of the spoils of war. The Prophet (s) ordered him to take the ring, so he took it and approached while wearing it on his finger. He gave it as charity to a beggar while he was bowing down during his prayer behind the Prophet.

In *Sirr al-'Alamin* al-Ghazali mentioned that the ring which the Commander of the Faithful ('a) gave as charity belonged to Solomon son of David('a).

Shaykh al-Tusi said that ring-giving as charity took place on the twenty-fourth of Dhu al-Hijjah. The author of *Masar al-Shi'a* mentioned it too, even as he pointed out that it is the day of the contest of prayer (*al-mubahalah*) as well.¹

The 187th Name: 'Those who believe' in His words: "Whoever takes for his guardians God, His Messenger and those who believe (should know that) the party of God are indeed the victorious" (5:56).

Ibn Shahr Ashub reported from al-Baqir ('a) that it was revealed concerning 'Ali. He said: In *Asbab al-Nuzul* by al-Wahidi it is thus reported: "whoever takes for guardians God", means: whoever loves God, and His Messenger; "and those who believe", that is 'Ali; "the party of God", that is the partisans (Shi'a) of God, His Messenger, and His Friend (*wali*); "are indeed the victorious", that is they are the victorious over all the servants. So He begins in this verse with Himself, then with His Prophet, and then with His Friend; and so is the second verse.

I say: We have already made mention of reports of this kind in our discussion about the seventh verse.²

The 188th Name: To 'Ali's name is made allusion with God's words: "O Messenger! Deliver that which has been sent to you from your Lord" (5:67) and so on.

In *Kashf al-Ghumma* 'Ali ibn 'Isa reported from the path of the Sunnis that Razin ibn 'Abd Allah said: In the era of the Messenger of God we used to read thus: O Messenger! Deliver that which has been sent down to you from your Lord that 'Ali is the guardian (*mawla*, master) of the believers, and if you do not, you will not have communicated His message, and God shall protect you from the people.

Though the path of the Sunnis al-Tha'labi reported as follows: (Imam) Abu Ja'far Muhammad ibn 'Ali said: The verse means: Deliver that which has been sent down to you from your Lord concerning the superiority of 'Ali ibn Abi Talib ('a). In another version He ('a) spoke as follows: O Messenger! Deliver that which has been sent down to you from your Lord concerning 'Ali. He said: Thus it was revealed, as it is reported by (Imam) Ja'far ibn Muhammad. When this verse was revealed, the Messenger of God took 'Ali by hand and said: For whomever I am his master, 'Ali is his master.

The traditions which clarify that it was revealed concerning the Commander of the Faithful ('a) are mentioned in *al-Burhan* and others through the paths of the Shi'a and the Sunnis.³

1. *Al-Burhan*, vol.1, p.485.

2. *Al-Burhan*, vol.1, p.485.

3. Refer to *al-Burhan*, vol.1, pp.488-491.

SURAH AL-AN‘AAM (6)

In the Name of God, the Compassionate, the Merciful

The 189th Name: He is among those whom the Qur’an has been inspired in me that I may warn therewith you and whomever it may reach” (6: 19) and so on.

Muhammad ibn Ya‘qub reported from al-Husayn ibn Muhammad, from Mu‘alla ibn Muhammad, from al-Washsha’, Ahmad ibn ‘A’id, from Ibn Udhaynah, from Malik al-Juhani, who said: The words of God (exalted and majestic be He): “And this Qur’an has been inspired in me that I may warn therewith you and whomever it may reach.” He said: That is to reach (station of) being an Imam from among the progeny of Muhammad, upon whom and whose household be blessing, and warn with the Qur’an, even as the Messenger of God would warn therewith.

This tradition was also reported by Muhammad ibn Ya‘qub, from Ahmad ibn Mahran, from ‘Abd al-‘Azim, from Ibn Udhaynah, from Malik al-Juhani, who said: I said to Abu ‘Abd Allah (‘a)... and so on.

Al-‘Ayyashi reported from Zurarah and Himran, from (Imam) Abu Ja‘far and (Imam) Abu ‘Abd Allah, who with regard to His words: “And this Qur’an has been inspired in me that I may warn therewith you and whomever it may reach” said: That is the Imams after him, and they warn people therewith.

It was also related by him on his authority of Abu Khalid al-Kabuli, that he said: I said to Abu Ja‘far: “And this Qur’an has been inspired in me that I may warn therewith you and whomever it may reach” - Which reality did He mean by His words: “and whomever it may reach”? He said: To which he replied: That is to reach (the station of) being an Imam from among the progeny of the executors, so he warns with the Qur’an, even as the Messenger of God, upon whom and whose household, warned therewith.

It was also related by him, on his authority of ‘Abd Allah ibn Bakir, from Muhammad, from (Imam) Abu Ja‘far, who with regard to His words: “that I may warn therewith you and whomever it may reach” Said: ‘Ali is from among those whom it reaches.

Sa’d ibn ‘Abd Allah reported from Muhammad ibn al-Husayn ibn Abu al-Khattab, from Ahmad ibn al-Nadr al-Khazzaz, from ‘Abd al-Rahman ibn Abi Najran, from Abu Jamilah al-Mufaddal ibn Salih al-Asadi, from Malik al-Juhani, who said: I said to Abu ‘Abd Allah (‘a): “And this Qur’an has been inspired in me that I may warn therewith you and whomever it may reach. Do you indeed bear witness.” He said: (That is) the Imam from among us, even as the Messenger of God, upon whom and whose household be blessing, worn.¹

1. *Al-Burhan*, Vol. 1, pp.519-520; and *al-‘Ayyashi*, vol.1, p. 356.

The 190th Name: He is from the signs in God's words: "Those who deny Our signs are deaf and dumb in a manifold darkness. God leads astray whomever He wishes, and whomever He wishes He puts him on a straight path" (6: 39).

'Ali ibn Ibrahim said: Ja'far ibn Muhammad related to us. He said: 'Abd al-Karim related to us. He said: Muhammad ibn al-Fudayl related to us from Abu Hamzah, who said: I asked Abu Ja'far (s) about God's words: "Those who deny Our signs are deaf and dumb in a manifold darkness. God leads astray whomever He wishes, and whomever He wishes He puts him on a straight path." Abu Ja'far ('a) said: They were revealed concerning those who disbelieved their executors, so they are deaf and dumb in a manifold darkness as God said. He who is from among the descendants of Iblis does not confirm the executors and will never believe in them forever; and they are those whom God has led astray. But he who is from among the descendants of Adam believes has surely believed in the executors; and they are on a straight path. He said: I heard him say: "deny our signs" - all of them - means in the inward sense of the Qur'an: deny the executors - all of them -. ¹

The 191st Name: He is from a people who will never disbelieve in them in God's words: "so if these disbelieve in them, we have certainly entrusted them to a people who will never disbelieve in them" (6: 89).

Muhammad ibn Ya'qub reported from 'Ali ibn Ibrahim, from his father, from al-Hasan ibn Mahbub, from Muhammad ibn al-Fudayl, from Abu Hamzah, from (Imam) Abu Ja'far, who with regard to His words: "They are the ones whom we gave the Book, the judgement, and prophethood, so if these disbelieve in them, we have certainly entrusted them to a people who will never disbelieve in them" said: For He has entrusted superiority to the folk of the House, the brothers, and the progeny, As God (blessed and high exalted be He) said: So if your community disbelieve in them, I have surely entrusted to your household the faith with which I sent you forth, so they will never disbelieve in it forever. I shall never neglect the faith with which I sent you forth, as I have entrusted it to the people of your house, the (divinely inspired) knowers of your community, the holders of my authority after you, and the people who investigate knowledge in which there is neither falsehood, nor offence, nor untruth, arrogance, ostentation. This is a clarification of that with which the affair of this community ends up. Surely God (exalted and majestic be He) has purified the people of His Prophet's house('a) asked the reward for affection for them, provided them with friendship and guardianship, ad appointed them His executors and His beloveds, to be established (for them) after him among his community. So take lessons, O mankind, from what I have said. For God (exalted and majestic be He) has made clear His guardianship, obedience towards Him, affection for Him, investigation into His Knowledge, and His proofs. So He (alone) you have to confirm and to

1. *Al-Burhan*, vol.1, p. 525.

Him (alone) you have to hold fast, so that you may attain deliverance and possess an argument on the Day of Resurrection and on your path to your Lord (exalted and majestic be He). No friendship or guardianship may reach God (exalted and majestic be He) except through them. Hence he who complies therewith, it will be obligatory for God to honour him and not to punish him. But he who comes to God (exalted and majestic be He) in humiliation, keeping away from what God has enjoined, it will be obligatory for God to humiliate and punish him.¹

The foregoing report has also been narrated by al-'Ayyashi, on the authority of al-'Abbas ibn Hilal, from Imam al-Rida to His words: arrogance, ostentation.²

The 192nd Name: He is among those "who God has guided" (6: 90).

The 193rd Name: He is among those about whom God says: "So follow their guidance" (6: 90).

It was related by al-'Ayyashi, on his authority of al-'Abbas ibn Hilal, from Imam al-Rida, who said: A man came to 'Abd Allah ibn Hasan when he was (an Imam) is al-Sabbalah and asked him about the hajj. He said: That is Ja'far ibn Muhammad; he has appointed himself for such affairs. The man approached Ja'far, ('a) and asked him. He said to him: I have seen you standing next to 'Abd Allah ibn al-Hasan. What did he tell you? To which he replied: I asked him about what to do, and he ordered me to come to you and said: That is Ja'far ibn Muhammad; he has appointed himself for such affairs. So Ja'far said: Yes indeed! I am among those about whom God said in His Book: "They are the ones whom God has guided, so follow their guidance."³

The 194th Name: He is among the stars in God's words: "It is He who made the stars for you, so that you may be guided by them in the darkness of land and sea" (6: 97).

'Ali ibn Ibrahim reported that he (Imam) said: The stars are the progeny of Muhammad, upon whom be blessing and peace.

The 195th Name: He is the way of God in God's words: "If you obey most of those on the earth, they will lead you astray from the way of God" (6: 116).

In his *Commentary* 'Ali ibn Ibrahim reported as follows. Then He (exalted and majestic be He) said to His Prophet (s): "If you obey most of those on the earth, they will lead you astray from the way of God"; that is they hold you back from the Imam, for they disagree thereupon. "They follow nothing but conjectures and they do nothing but surmise"; that is they judge without knowledge, or rather, from estimation and indulgence.

1. *Al-Burhan*, vol.1, p.539.

2. *Al-'Ayyashi*, vo.1, p.369.

3. *Al-Burhan*, vol.1, p.369.

The 196th Name: His is a light by which one walks among men in God's words: "Is he who was lifeless, then we gave him life and provided him with a light by which he walks among men" (6: 122).

Muhammad ibn Ya'qub reported from Muhammad ibn Yahya, from Ahmad ibn Muhammad, from Muhammad ibn Isma'il, from Mansur ibn Yunus, from Burayd, who said: I heard Abu Ja'far ('a) say with regard to the words of God (blessed and high exalted be He): "Is he who was lifeless, then we gave him life and provided him with a light by which he walks among men" thus: "lifeless" that is he knows nothing; "a light by which he walks among men" that is an Imam whom he takes as an example' "like one who dwells in a manifold darkness which he cannot leave", that is one who does not know the Imam.

It was related by al-'Ayyashi, on his authority of Burayd al-'Ijli, from Abu Ja'far ('a), that he said: He said: "Is he who was lifeless, then we gave him life and provided him with a light by which he walks among men." He said: Do you know what is meant by "lifeless." He said: I said: Could I but sacrifice myself for you! No indeed! He said: The lifeless is the one who knows nothing, so we gave him life through this affair (ie our friendship and guardianship); "and provided him with a light by which he walks among men"; He said: That is an Imam whom he takes as an example; "like one who dwells in a manifold darkness which he cannot leave; he said: like this creation that does not know the Imam ('a).

In another tradition Burayd al-'Ijli is reported to have said: I asked Abu Ja'far ('a) about God's words: "Is he who was lifeless, then we gave him life and provided him with a light by which he walks among men." He said: The "lifeless" is the one who does not know this matter, that is this affair (and in another version: this Imam); "them we gave him life", that is an Imam whom he takes as an example; to wit, 'Ali ibn Abi Talib.

I said: What about His words: "like one who dwells in a manifold darkness which he cannot leave"? So he signalled by hand, saying: This creation that knows nothing.¹

The 197th Name: He is a part of the conclusive argument in God's words: "say: To God belongs the conclusive argument" (6: 149).

It was reported by al-'Ayyashi, on his authority of al-Husayn, that he said: I heard Abu Talib al-Qummi narrating from Abu 'Abd Allah ('a) as follows: We are the conclusive argument against that which is below the heavens and above the earth.²

The 198th Name: He is the straight way which men are ordered to follow and from which they are forbidden to separate in God's words: "Surely this is my straight path, so follow it" (6: 153) and so on.

1. *Al-Burhan*, vo.1, p.552; and *al-'Ayyahsi*, vol.1, p.376.

2. *Al-'Ayyashi*, vol.1, p.383.

‘Ali ibn Ibrahim reported that with regard His words: “Surely this is my straight path, so follow (other) ways”, that is other than the Imam; “lest you should be parted from his way”, that is you separate and disagree on the Imam.

Then ‘Ali ibn Ibrahim said: Al-Hasan ibn ‘Ali reported to us from his father, from al-Husayn ibn Sa‘id, from Muhammad ibn Sinan, from Abu Khalid al-Qammat, from Abu Basir, from Abu Ja‘far (‘a), who with regard to His words: “Surely this is my straight path, so follow it, and do not follow (other) ways, lest you should be parted from His way” said: We are the way, so he who refuses these ways has verily disbelieved.

Muhammad ibn al-Hasan al-Saffar reported from ‘Imran ibn Musa, from Musa ibn Ja‘far, from ‘Ali ibn Asbat, from Muhammad ibn al-Fudayl, from Abu Hamzah al-Thumali, from (Imam) Abu ‘Abd Allah, that he said: I asked him about the words of God (blessed and high exalted be He): “Surely this is my straight path, so follow it.” He said: It is ,by God, ‘Ali. He is, by God ,the path and the scale.

It was related by al-‘Ayyashi, on his authority of Burayd al-‘Ijli, from (Imam) Abu Ja‘far, that he said: “Surely this is my straight path, so follow it, and do not follow (other) ways, lest you should be parted from His way.” He said: Do you know what is meant by “my straight path?” to which I replied: No indeed! He said: Friendship with ‘Ali and the executors. He said: Do you know what is meant by “so follow it”? To which I replied: No indeed! He said: That is ‘Ali ibn Abi Talib. He said: Do you know what is meant by “and do not follow (other) ways, lest you should be parted from His way”? To which I replied: No indeed! He said: Friendship with so-and-so and so-and-son, by God. He said: Do you know what is meant by “lest you should be parted from His way”? To which I replied: No indeed! He said: That is ‘Ali’s way.

It was also reported by him, on his authority of Sa‘d, from (Imam) Abu Ja‘far, who with regard to His words: “Surely this is my straight path, so follow it” said: The progeny of Muhammad (upon blessing) are the path to which He has directed.

Ibn al-Farisi reported that with regard to His words: “Surely this is my straight path, so follow it, and do not follow (other) ways, lest you should be parted from His way the Messenger of God (upon blessing) said: I asked God to appoint it for ‘Ali, so He did.

In *Ta’wil al-Ayat al-Bahirah fi al-Itrah* Sharaf al-Din said: Its interpretation is that which ‘Ali ibn Ibrahim has mentioned in his commentary.

He said: My father related to me from al-Nadr ibn Suwayd, from Yahya al-Halabi, from Abu Basir, from (Imam) Abu Ja‘far, who in respect to His words: “Surely this is my straight path, so follow it” said: That is the route of Imamate; “so follow it, and do not follow ways”, that is other ways. “This is what He enjoins upon you so that you may be Godwary.”

Then Sharaf al-Din said: 'Ali ibn Yusuf ibn Jubayr in Nahj al-Imam has mentioned the following The straight path is 'Ali ibn Abi Talib in this verse. For Ibrahim al-Thaqafi reported in his book on the authority of Abu Buraydah al-Aslami that he said: The Messenger of God said: "Surely this is my straight path, so follow it, and do not follow ways, lest you should be parted from His way." I asked God to appoint it for 'Ali and He did.

I say" In *al-Manaqib* Ibn Shahr Ashub reported this tradition from Ibrahim al-Thaqafi, from Abu Buraydah al-Aslami, that he said: The Messenger of God said... and so on.

Ibn Shahr Ashub reported from Ibn 'Abbas that he said: The Messenger of God (upon blessing used to judge while 'Ali was before him ,in front of him, a man on his right side, and another on his left. He said: the right and the left are an occasion of misguidance, and the straight route is the main street (then he pointed by hand at 'Ali, saying: "Surely this is my straight path, so follow it" and so on).

Jabir ibn 'Abd Allah related that while the Prophet was sitting with his Companions, he pointed to 'Ali ('a) and said: This is a "straight path, so follow it" and so on.¹

The 199th Name: He is one of the signs in God's words: "Do they await anything but that the angels should come to them, or your Lord should come, or one of you Lord's signs should come' (6: 158) and so on.

Ibn Babawayh said: My father (may God have mercy upon him) related to me. He said: Sa'd ibn 'Abd Allah related us. He said: Muhammad ibn al-Husayn ibn Abi al-Khattab related to us from al-Hasan ibn Mahbub, from 'Ali ibn Ri'ab, from Abu 'Abd Allah, who in respect to God's words: "Then when one of your Lord's sign do come faith shall not benefit any soul that had not believed beforehand" said: The signs are the Imams and the awaited sign is 'al-Qa'im (lit riser and undertaker). On that day faith shall not benefit any soul that had not believed before his rising with the sword, even though it believed in his fore fathers ('a) who preceded him.

Muhammad ibn Ya'qub reported from Muhammad ibn Yahya, from Hamdan ibn Sulayman, from 'Abd Allah ibn Muhammad al-Yamani, from Mani' ibn al-Hajjaj, from Yunus, from Hisham ibn al-Hakam, from Abu 'Abd Allah ('a), who in respect to His words "faith shall not benefit any soul that had not believed beforehand" said: That is in the world of the covenant; in respect to His words: "or had not earned some goodness in its faith" he said" The confirmation of the prophets, executors and the Commander of the Faithful in particular. He (also) said: Faith shall not benefit and soul because it will have been taken away.²

1. *Al-Burhan*, vol.1, p.563.

2. *Al-Burhan*, vol.1, p.564; and *Nur al-Thaqalayn*, vol.1, p.728.

The 200th Name: He is the religion in God's words: "Indeed those who split up their religion and become sects, you will not have anything to do with them" (6: 159).

In his *Commentary* 'Ali ibn Ibrahim reported that in respect to His words: "indeed those who split up their religion" he (Imam) said: that is they parted from the Commander of the Faithful and so were divided into parties.

Then 'Ali ibn Ibrahim said: My father related to me from al-Nadr ibn Suwayd, from Yahya al-Halabi, from al-Mu'alla ibn Khunays, from (Imam) Abu 'Abd Allah, who in respect to His words: "Indeed those who split up their religion and become sect" said: The people, by God, have parted from their religion.

It was related by al-'Ayyashi, on the authority of Kulayb al-Saydawi, who said: I asked Imam Abu 'Abd Allah about the words of God (exalted and majestic be He): "Indeed those who split up their religion and become sects." He said: 'Ali used to read it as follows:... part from their religion. He also said: By God, the people have parted from their religion.¹

The 201st Name: He is part of religion in God's words: "Say: Indeed my Lord has guided me to a straight path, a right religion, the creed of Abraham, the upright, and he was not one of the polytheists" (6: 161).

It was related by al-'Ayyashi, on the authority of Jabir al-Ju'fi, from (Imam) Muhammad ibn 'Ali, who said: No one of this community professes the religion of Abraham except us and our partisans.

It was also related by him, on the authority of 'Umar ibn Abi al-Haytham, that he said: I heard (Imam) al-Husayn ibn 'Ali say: There is not any one upon the creed of Abraham save us and our partisans, and all other people are quit thereof.²

1. *Al-Burhan*, vol.1, p.565; *al-'Ayyashi*, vol.1, p.358; and *Nur al-Thaqalayn*, vol.1, p.783.

2. *Al-'Ayyashi*, vol.1, p.388.

SURAH AL-A'RAAF (7)

In the Name of God, the Compassionate, the Merciful

The 202nd Name: He is among those about whom God says: “Set your heart (on Him) at every occasion of prayer” (7: 29).

It was related by al-‘Ayyashi, on the authority of al-Husayn ibn Mahran, from (Imam) Abu ‘Abd Allah, who in respect to His words: “Set your heart (on Him) at every occasion of prayer” said: That is the Imams.

The 203rd Name: The occasion of prayer in God’s words: “Put on your adornment on every occasion of prayer” (7: 31).

In *al-Tahdhib* Shaykh (al-Tusi) reported from Muhammad ibn Ahmad ibn Dawud, from Muhammad ibn al-Hasan, from Muhammad ibn Yahya, from Muhammad ibn Ahmad ibn Yahya, from a man, from al-Zubayr ibn ‘Aqabah, from Fadal ibn Musa ibn al-Nahdi (or: al-Hindi), from al-‘Ala’ ibn Siyabah, from Abu ‘Abd Allah (‘a), who in respect to His words: “Put on your adornment on every occasion of prayer” said: (That is) full bath upon encounter with every Imam (‘a).

It was related by al-‘Ayyashi, on the authority of al-Husayn ibn Mahran, from Abu ‘Abd Allah (‘a), who in respect to His words: “Put on your adornment on every occasion of prayer” said: That is the Imams (‘a).¹

The 204th Name: He is among the servants for whom adornment and good things have been brought forth.

The 205th Name: He is among those who believe and for whom only such will be on the Day of Resurrection in God’s words: “Say: who has forbidden the adornment of God which He has brought forth for His servants, and the good things of His provision? Say: Such will be only for those who believe during the life of this world, and exclusive for them on the Day of Resurrection” (7: 32).

Muhammad ibn Ya‘qub reported from Ali ibn Muhammad ibn Bandar, from Ahmad ibn Abi ‘Abd Allah, from Muhammad ibn ‘Ali, who, tracing it back, said: Sufyan al-Thawri passed by the Holy Mosque and saw Abu ‘Abd Allah (‘a) putting on expensive elegant dresses. So he said: By God, I shall come to him and rebuke him. He approached him and said: O son of the Messenger of God! By God, the Messenger of God, upon whom and whose household be blessing, had never put on such dresses, nor had ‘Ali (‘a) nor any of your forefathers. Abu ‘Abd Allah (‘a) said to him: The Messenger of God was (living) in times of destitution and deprivation, and so he used to reassure, out of destitution and deprivation, that the world thereafter would witness a period of comfort, wherein

1. *Al-Burhan*, vol.2, pp.8-9, and *al-‘Ayyashi*, vol.2, p.13.

the worthiest of it are the pious. Then he recited His words: "Say: who has forbidden the adornment of God which He has brought forth for His savants, and the Good things of His provision. "So we have more right that we gain that which God (exalted and majestic be He) has provided. O Thawri! I have only put on the dress that you see for people. Then he took Sufyan by hand, drew it to him, lifted the upper dress, and then brought out a thick dress underneath. Thereupon he said: I have dressed this for myself, and that which you have seen for people. Then he pulled the upper dress of Sufyan, and then it was thick and coarse, and brought out a smooth dress underneath. So he said: you have worn this upper dress for people and you have worn this for yourself in order to please it.

He also reported from Muhammad ibn Yahya, from Muhammad ibn Ahmad, from Muhammad ibn 'Abd Allah ibn Ahmad, from 'Ali ibn al-Nu'man, from Salih ibn Hamzah, from Aban ibn Mus'ab, from Yunus ibn Zabyan or al-Mu'alla ibn Khunays, who said: I said to Abu 'Abd Allah, (a): What do you have of this earth? He smiled and said: God (exalted and majestic be He) sent Gabriel (a) and ordered him to split up with his thumb eight rivers in the earth, including Sayhan; Jayhan, which is the river of Balkh; al-Khushu', which is the river of al-Shash; Mahran, which is the river of India; the Nile of Egypt; the Tigris; and the Euphrates. So that which they irrigate and that from which they draw water belong to us, and that which belongs to us belongs to our partisans, There is nothing for our enemies except that which it (the earth) brought out (or: that which they appropriate). Surely our friend is in a state that is ampler than that which is between this and this, that is that which is between the heavens and the earth. Then he recited this verse: "Say: Such will be only for those who believe during the life of this world", those whose rights have been usurped "and exclusive for them on the Day of Resurrection" without any usurpation.

The 206th Name: He is the caller on the Day of Resurrection in God's words: "Then a caller will cry in their midst: 'May God's curse be on the wrongdoers'" (7: 44).

Muhammad ibn Ya'qub reported from al-Husayn ibn Muhammad, from Muhammad ibn al-Fallah ibn Muhammad, from al-Washsha', from Ahmad ibn 'Umar al-Khallal, who said: I asked (Imam) Abu al-Hasan about God's words: "Then a call will cry in their midst: 'May God's curse be on the wrongdoers'." He said: The caller is 'Ali ibn Abi Talib, the Commander of the Faithful (a).

'Ali ibn Ibrahim said: My father related to me from Muhammad ibn al-Fudayl, from Abu al-Hasan (a), who said: The Commander of the Faithful will cry in such a way as to be Heard by all the creatures. The argument for that is the words of God (exalted and majestic be He) in the Surah of Repentance: "(This is) on announcement from God and His Messenger" (9: 3). (After its revelation) the Commander of the Faithful (a) used to say: I was the announcement in the midst of people.

Ibn Babawayh said: Abu al-'Abbas Muhammad ibn Ibrahim al-Talaqani (may God have mercy upon him) related to us. He said: 'Abd al-'Aziz in Basrah related to us. He said: Al-Mughirah ibn Muhammad related to me. He said: Raja' ibn Salamah related to us from 'Amr ibn Shimr, from Jabir al-Ju'fi, from Abu Ja'far Muhammad ibn 'Ali ('a), who said: The Commander of the Faithful ('a) gave a sermon in Kufa when he departed from al-Nahrawan, after he was informed that Mu'awiyah abused him, found fault with him, and killed his companions. So he stood and delivered a sermon. He mentioned the sermon until he said therein: I am the caller in this world and the hereafter. God (exalted and majestic be He) said: "Then a caller will cry in their midst: 'May God's curse be on the wrongdoers'"; I am that caller. And He said: "(This is) an announcement from God and His Messenger"; I am that announcement.

It was related by al-'Ayyashi, on the authority of Muhammad ibn al-Fudayl, from Abu al-Hasan al-Rida ('a), who in respect to His words: "Then a caller will cry in their midst: 'May God's curse be on the wrongdoers'" said: The caller is the Commander of the Faithful ('a).

Abu 'Ali al-Tabarsi said: Al-Hakim ibn al-Qasim al-Haskani narrated, on the authority of Muhammad ibn al-Hanafiyyah, from (Imam), Ali, that he said: I am that caller.

He said: On the authority of Abu Salih Ibn 'Abbas is reported to have said: In The Book of God 'Ali has names of which people have no knowledge. Among them is His words: "Then a caller will cry in their midst." 'Ali will cry: The curse of God is on those who deny my friendship and deem light my claim.

In *al-Rawdah* Ibn al-Farisi reported that (Imam) al-Baqir said: "The inhabitants of the Garden will call out to the inmates of the Fire: 'We found what our Lord promised us to be true; did you find what your Lord promised you to be true?' 'Yes', they will say. Then a caller will cry in their midst: 'May God's curse be on the wrongdoers.'" He said: The caller is 'Ali.¹

The 207th Name: He is among the men of the Ramparts in God's words: "Between them is a veil. Upon the Ramparts are men who know each by their mark" (7: 46).

Muhammad ibn Ya'qub reported from al-Husayn ibn Muhammad, from Mu'alla ibn Muhammad, from Muhammad ibn Jumhur, from 'Abd Allah ibn 'Abd al-Rahman al-Asamm, from al-Haytham ibn Waqid, from Muqrin, who said: I heard (Imam) Abu 'Abd Allah say: Ibn al-Kawwa came to the Commander of the Faithful, upon whom be God's blessings, and said: O Commander of the Faithful! "Upon the Ramparts are men who know each by their mark." He said: We are upon the Ramparts; we know our helpers by their mark; we are the Ramparts without the way of whose knowledge God (exalted and majestic be He) is never

1. *Al-Burhan*, vol.2, p.17.

recognized; we are the Ramparts: God will introduce us (or: make us to stand up) on The Day of Resurrection upon the Path. No one will enter the Garden except him who knows and whom we know. No one will enter the Fire except him who repudiates us and whom we repudiate. If God (blessed and high exalted be He) wishes, He will introduce Himself to people (that they may know His limit and come to Him from His gate). But He had made up His gates, His path, His way, (His doorway), and the face from which it is reached. Whoever turns away from friendship with us or prefers the others to us, they surely deviate from the path. He to whom the people hold fast and he to whom (the rabble) adhere are not equal. For the rabble have turned to muddy springs some of which are poured forth into the other. But he who has recourse to us has had recourse to pure springs that flow at the command of their Lord without exhaustion or cessation.

In *Basa'ir al-Darajat* Sa'd ibn 'Abd Allah has also reported it from al-Mu'alla ibn Muhammad al-Basri, from Muhammad ibn Jumhur, from 'Abd Allah ibn 'Abd al-Rahman al-Asamm, from al-Haytham ibn Waqid, from Muqrin, who said: I heard Abu 'Abd Allah ('a) say: Ibn al-Kawwa came to the Commander of the Faithful, upon whom be God's blessings, and so on.

Ibn Babawayh said: Abu al-'Abbas Muhammad ibn Ibrahim ibn Ishaq al-Talaqani (may God have mercy upon him) related to us. He said: 'Abd al-'Aziz in Basrah related to us. He said: 'Abd Allah ibn al-Mughirah ibn Muhammad related to us. He said: Raja' ibn Salamah related to us from 'Amr ibn Shimr, from Jabir al-Ju'fi, from Abu Ja'far Muhammad ibn 'Ali ('a), from 'Ali ('a), in one of the sermons to which it has been referred in our discussion about the previous verse. He said, among others, the following: We are the men of the Ramparts: I, my paternal uncle, my brother, and my cousin. By God who has split the seed and stone, no lover of us shall enter the Fire and no hater of us shall move into the Garden. God (exalted and majestic be He) says: 'Upon the Ramparts are men who know each by their mark.'

In *Basa'ir al-Darajat* Sa'd ibn 'Abd Allah said: Muhammad ibn al-Husayn ibn Abi al-Khattab related to us from 'Abd al-Rahman ibn Abi Hashim, from Abu Salamah ibn Salim ibn Mukram al-Jammal, from Abu Ja'far ('a) who in respect to His words: "Upon the ramparts are men who know each by their mark" said: we are those men; the Imams from among us know who moves into the Fire and who enters the Garden. Even as you know a man of you in your tribes, so too he knows the righteous and the vicious there.

He also reported Ahmad ibn Muhammad ibn 'Isa, from al-Husayn ibn Sa'id, from Muhammad ibn al-Fudayl al-Sayrafi, from Abu Hamzah al-Thumali, from Abu Ja'far ('a), and from Ishaq ibn 'Ammar, from (Imam) Abu 'Abd Allah, who in respect to His words: "Upon the Ramparts are men who know each by their mark" said: They are the Imams.

He also said: Abu al-Jawz ibn al-Munabbah ibn 'Abd Allah al-Tamimi related to me. He said: Al-Husayn ibn 'Alwan al-Kalbi related to me from Sa'd ibn Tarif,

from Abu Ja'far ('a), that he said: I asked him about this verse: "Upon the Ramparts are men who know each by their mark." He said: O Sa'd! The progeny of Muhammad (upon blessing) are the Ramparts: No one enters the Garden except him who knows them and whom they know, and no one moves into the Fire except him who repudiates them and whom they repudiate. They are the Ramparts: God is never recognized except through the way of knowledge of them.

He also reported from Ahmad and 'Abd Allah, the two sons of Muhammad ibn 'Isa, from al-Hasan ibn Mahbub, from Abu Ayyub al-Khazzaz, from Buraydah ibn Mu'awiyah al-'Ijli, that he said: I asked Abu Ja'far ('a) about God's words: "Upon the Ramparts are men who know each by their mark." He said: This verse was revealed concerning me. The men are the Imams from among the progeny of Muhammad (upon blessing). I asked: What are them the Ramparts? To which he replied: It is a path between the Garden and the Fire, So he for whom the Imam from among us intercedes (out of the sinful believers) will be delivered and he for whom he does not intercede will fall.

He also reported from Ahmad ibn Muhammad ibn 'Isa, from al-Husayn ibn 'Alwan, from Sa'd ibn Tarif, from al-Asbagh ibn Nubatah, who said: I was with the Commander of the Faithful ('a) when a man asked him: "Upon the Ramparts are men who know each by their mark." He said: We are the Ramparts: We know our helpers by their mark. We are the Ramparts without the way of our knowledge God is never recognized. We are the Ramparts: We will be made to stand up on the Day of Resurrection between the Garden and the Fir. No one will enter the Garden except him who know us and whom we know, and no one will move into the Fire except him who repudiates us and whom we repudiate. As it is declared by God (exalted and majestic be He), for had He wished, He would have introduced Himself to people, that they may know His limit and come to Him from His gate. But He has made us His gates, His path, His way, and His doorway from which it is reached.

He also reported from 'Ali ibn Ahmad ibn 'Ali ibn Sa'id al-Ash'ari, from Hamdan ibn Yahya, from Bishr ibn Habib, from Abu 'Abd Allah ('a), who, when he was asked about His words: "Between them is a veil upon the Ramparts are men", said: It is a wall between the Garden and the Fire, upon which stands up Muhammad (upon blessing), 'Ali, al-Hasan, al-Husayn, Fatimah, and Khadijah al-Kubra. They cry: Where are our lovers and where are our partisans? So the approach them, and the know them by their names and their fathers' names. These are the words of God (exalted and majestic be He): "Know each by their mark", that is by their names. Thereupon they take them by hand and cross the Path with them, so they enter the Garden.

He also reported from al-Mu'alla ibn Muhammad al-Basri. He said: Abu al-Fudayl al-Madani related to us from Abu Maryam al-Ansari, from al-Minhal ibn 'Amr, from Razin ibn Habish, from the Commander of the Faithful ('a), that he

said: I heard him say: when a man moves into his hole, two angels whose names are Munkir and Nakir come to him. The first thing which they question him is concerning his Lord, then concerning his prophet, the concerning his Friend. If he answers, he will be delivered, and if he gets confused, they will punish him (or: he will be punished). A man asked: what is then the state of one who knows his Lord and his prophet, but he does not know his friend? To which he replied: "Swaying (between this and that), belonging neither to these nor to those. He whom God leads astray, you will not find a way for him" (4: 143). Hence such has no way. The Prophet (upon blessing) was asked: Who are these, o Prophet of God? To which he replied: Your friend in this period is 'Ali ('a), and after him comes his executor. For every period there is a (divinely inspired) knower though whom God argues, lest it should be even as those who were astray beforehand said, when their prophets part them, "Our Lord! Why did You not send us a messenger so that we might follow Your revelations before we were humiliated and disgraced?" (20: 134). So it was only due to their error, that is their ignorance of the revelations; to wit, the executors. Thereupon God (exalted and majestic be He) replied to them: "Say: 'Each (of us) is awaiting. So await! Soon you will know who are the people of the right path, and who is rightly guided'" (20: 135). Their awaiting consisted in their words: We have a wide scope of action in respect to knowledge of the executors until we come to know an Imam. So God reproached them therefore. The executors are the men of the path, upon which they stand up. No one will enter the Garden except him who knows them ('a) when they took the covenants with them. He describes them in His Book in His words: "Upon the Ramparts are men who know each by their mark." They are the witnesses against their friends, and the Prophet is the witness against them. He has taken the covenants of the servants that they will surely obey them, even as the Prophet (upon blessing) has taken the covenant that they will surely obey, so his prophethood has proceeded to cover them. These are the words of God (exalted and majestic be He): "So how shall it be, when we bring from every community a witness and we bring you as a witness against them? On that day those who disbelieved and disobeyed the Messenger will wish the earth were leveled with them, and they can hide no fact from God" (4: 41-42).

He also reported from Ahmad ibn al-Hasan ibn 'Ali ibn Faddal, from 'Ali ibn Asbat, from Ahmad ibn Hayk (or: Jabak), from some of his companions, from one who related to him, from al-Asbagh ibn Nubatah, from Salman al-Farisi, that he said: He said: Bear witness! I swear by God that I heard the Messenger of God (upon blessing) say to 'Ali ('a): O 'Ali! You and the executors after me (or: after you) are ramparts: God is never recognized except through the way of knowledge of you. You are ramparts: No one will enter the Garden except him whom you know and who knows you, and no one will move into the Fire except him who repudiates you and whom you repudiate.

He also reported from Muhammad ibn al-Husayn ibn Abi al-Khattab, from some of his companions, from Ibn Tarif, who said: I said to Abu Ja'far ('a): The words

of God (exalted and majestic be He): "Upon the Ramparts are men who know each by their mark." He said: O Sa'd! They are ramparts: No one will enter the Garden except him who knows them and whom they know. They are ramparts: No one will move into the Fire except him who repudiates them and whom they repudiate. They are ramparts: God is never recognized except through the way of knowledge of them. He who holds fast to the safety bond (ie the infallibles) is not equal (with others). He who comes to the progeny of Muhammad has truly come to a pure spring that flows with God's knowledge without any exhaustion or cessation. For Had God wished, He would have shown His 'person' to them, that they may come to Him from His gate. However, He has made Muhammad's progeny His gates from which He is reached. These are God's words: "It is not piety that you come into houses from their rear; rather piety is (personified by) one who is Godwary; and come into houses from their doors" (2: 189).

He also reported from Muhammad ibn al-Husayn ibn Abi al-Khattab, from Muhammad ibn Sinan, from 'Uthman ibn Marwan, from al-Munkhal ibn Jamil, from Jabir ibn Yazid, who said: I asked Abu Ja'far('a) about the Ramparts - what are they? To which he replied: They are the noblest of people with God (blessed and high exalted be He).

He also reported from Muhammad ibn al-Husayn ibn Abi al-Khattab, from Safwan ibn Yahya, from 'Abd Allah ibn Muskan, from Abu Basir, from Abu Ja'far('a), who in respect to His words: "Upon the Ramparts are men who know each by their mark" said: They are the Imams from among us, the Folk of the House; there is a gate made of a ruby on the wall of the Garden wherein each Imam of us knows that which comes thereafter. A man then asked: What comes thereafter? To which he replied: From the century in which he settles of the century that follows.

He also reported from Ahmad ibn al-Husayn al-Kinani. He said: Tamim ibn Muhammad al-Majari related to us. He said: Yazid ibn 'Abd Allah al-Khaybari related to us. He said: Al-Husayn ibn Muslim al-'Ijli related to from Abu Basir, from Abu 'Abd Allah('a), who in respect to His words: "Upon the Ramparts are men who know each by their mark" said: we are the men of the Ramparts. He who knows us, his final return is to the Garden, and he who repudiates us, his final return is to the Fire.

The traditions of this kind are numerous and more than that which we have mentioned here. He who wishes to gain cognizance thereof can refer to our book *al-Burhan fi Tafsir al-Qur'an*.¹

The 208th Name: He is a part of the good land in God's words: "As for the good land, its vegetation comes forth by the permission of its Lord." It is a parable of the Imams, upon whom be God's blessings, whose knowledge comes forth by their Lord's permission, "while as for that which is bad, only evil comes forth (from it)" (7: 58), that is muddy and rotten.

1. *Al-Burhan*, vol.2, pp.17-21; and *Nur al-Thaqalayn*, vol.2, pp.32-33.

The 209th Name: He is among those whose mention is written in the Torah and the Gospel.

The 210th Name: He is the light that has been sent down with the Prophet (upon blessing) in God's words: "Those who follow the Messenger, the uninstructed prophet, whose mention they find written with them in the Torah and the Gospel... and follow the light that has been sent down with him, they are the felicitous" (7: 157).

Muhammad ibn Ya'qub reported on the authority of Abu 'Abd Allah ('a) that in respect to His words: "Those who follow the Messenger, the uninstructed prophet, whose mention they find written with them in the Torah and the Gospel, who bids them to do what is right and forbids them from what is wrong, makes lawful to them all the good things and forbids them from all vicious things... and follow the light that has been sent down with him, they are the felicitous" he said: The light in this place is the Commander of the Faithful ('a).

He also reported from a number of our companions, from Ahmad ibn Muhammad, from Ibn Abi Nasr, from Hammad ibn 'Uthman al-Hadhdha', who said: I asked Abu Ja'far ('a) about capability and the wards of people. Reciting this verse: "yet they cease not differing save him on whom your Lord has mercy; and for that He did create them" (11: 118), he said: O Abu 'Ubaydah! People differ as to the truth and the right course, and all of them will perish. He said: I said: His words: "save him on whom your Lord has mercy" (11: 119), He said: They are our partisans, and for His mercy He did create them these are the words of God: "and for that He did create them" (11: 119). That is He (or: God) says: for obedience toward the Imam. As for the mercy about which He says: "but My mercy embraces everything" (7: 156), he says what is meant is Imam's knowledge, and his knowledge which comes from His knowledge embraces everything, including our partisans. Then He said: "soon I shall appoint it for those who are Godwary" (7: 156), that is for those who adhere to friendship with the Imam and obedience towards him. Then He said: "whose mention they find written in the Torah and the Gospel"; that is the Prophet('a) blessing), the executor (ie Imam 'Ali), and al-Qa'im, "bids them to do what is right and forbids them from what is wrong"; the wrong (*al-munkar*) is (personified by) one who denies (*ankara*) and refuses the superiority of the Imam; "and makes lawful to them all the good things"; that is to acquire knowledge from the worthy; "and forbids them from all vicious things (*al-khaba'ith*); the vicious things are the words of those who oppose (the Imam); "and relieves them of their burdens", that is the sins which they used to commit before they came to know the superiority of the Imam; "and the shackles that were upon them"; the shackles are that which they used to say concerning that which they were not ordered to do, namely, to disbelieve the superiority of the Imam; but when they came to know the superiority of the Imam, their burdens were relieved from them, and the burdens are the sins that represent taxes. Then He referred to them, saying: "those who

believe in him”, that is in the Imam, “honour him, and help him, and follow the light that has been sent down with him, they are the felicitous.” That is “those who stay clear of the worship of false deities” (39: 17). The idol and false deities are so-and-so, so-and-so, and so-and-so; the worship is people’s obedience toward them. Then He said: “Turn penitently to your Lord and submit to Him before punishment overtakes you” (39: 54). Then He rewarded them , saying: “there is good news for them” (39: 17) in the this world and the hereafter. As well, the Imam gives them the good news of the rising and appearance of al-Qa’im, the slaying of their enemies, deliverance in the hereafter, and their approach to Muhammad, upon whom and whose household be blessing, and the truthful by the Pond.

It was related by al-‘Ayyashi on the authority of Abu Basir that in respect to God’s words: those who believe in him, honour him, and help him, and follow the light that has been sent down with him” Abu Ja’far (‘a) said: The light is ‘Ali (‘a).

In his *Commentary* ‘Ali ibn Ibrahim reported the following in respect to the meaning of the verse: He said: “those who believe in him”, that is in the Messenger of God (upon blessing); “honour him, help him, and follow the light that has been sent dawn with him”, that is the Commander of the Faithful, (‘a): “they are the felicitous.” God has taken the covenant of His Messenger with the prophets that they shall tell their communities and help him, even as they have helped him in word and ordered their communities that for the Messenger of God, upon whom and whose household be blessing, will return, and they will return and help him in this world as well.¹

The 211st Name: He is among the Most Beautiful Names in God’s words: “To God belong the Most Names, so invoke Him by them” (7: 180).

Muhammad ibn Ya’qub reported from al-Husayn ibn Muhammad al-Ash‘ari and Muhammad ibn Yahya, all from Ahmad ibn Muhammad ibn Yahya, from Ishaq, from Sa’d ibn Muslim, from Mu’awiyah ibn ‘Ammar, from Abu ‘Abd Allah (‘a), who in respect to His words: “To God belong the Most Beautiful Names, so invoke Him by them” said: We are, by God, the Most Beautiful Names concerning which God does not accept (the actions) from the servants except through knowledge of us.

Al-‘Ayyashi reported from Muhammad ibn Abu Zayd al-Razi, from one whom he mentioned, from al-Rida (‘a), who said: When a hardship befalls you, then turn to us for help with God. These are God’s words: “To God belong the Most Beautiful Names, so invoke Him by them). He said: Abu ‘Abd Allah (‘a) said: We are, by God, the names concerning which God does not accept (the action) from anyone except through knowledge of us.

1. *Al-Burhan*, vol.2, pp.39-40.

In *al-Ikhtisas* al-Mufid reported that (Imam) al-Rida said: When a hardship befalls you, then turn to us for help before God (exalted and majestic be He). These are God's words: "To God belong the Most Beautiful Names, so invoke Him by them."

He also reported from Muhammad ibn 'Ali ibn Babawayh, from Muhammad ibn 'Ali Majilawayh, from his paternal uncle Muhammad ibn Abi al-Qasim. He said: Ahmad ibn Muhammad ibn Khalid related to me. He said: Ibn Abi Najran related to me from al-'Ala', from Muhammad ibn Muslims, from Muhammad ibn 'Ali al-Baqir ('a), who said: I heard Jabir ibn 'Abd Allah al-Ansari say: I asked: O Messenger of God! What do you say concerning 'Ali ibn Abi Talib ('a)? To which he replied: That is myself. I asked: What do you then say concerning al-Hasan and al-Husayn? To which he replied: They are my spirit; As for Fatimah, their mother, she is my daughter: It displeases me that which displeases her, and it pleases me that which pleases her. I Call God to witness that I am a war against whomever makes war on them and a peace at whomever makes peace with them. O Jabir! If you desire to invoke God so He responds to you, then Invoke Him by their names, for they are the most beloved names to God (exalted and majestic be He).

Al-Bursi reported that the Commander of the Faithful ('a) said in one of his sermons: I am the Most Beautiful Names by which God (exalted and majestic be He) has ordered to invoke. The sermon has been already mentioned in His words: "Alif , Lam, Mim. That is Book wherein there is no doubt, a guidance to the Godwary" (2: 1-2).¹

The 212nd Name: He is among those who guide with the truth and establish justice there with in God's words: "and of those whom we created is a community who guide with the truth and establish justice therewith" (7: 181).

Muhammad ibn Ya'qub reported from al-Husayn ibn Muhammad, from al-Mu'alla ibn Muhammad, from al-Washsha', from 'Abd Allah ibn Sinan, who said: I asked Abu 'Abd Allah ('a) about the words of God (exalted and majestic be He): "And of those whom We created is a community who guide with the truth and establish justice therewith." He ('a) said: They are the Imams, upon who be peace.

It was related by al-'Ayyashi on the authority of Himran that (Imam) Abu in Ja'far in respect to His words: "And of those whom We created is a community who guide with the truth and establish justice therewith guide said: They are the Imams.

Muhammad ibn 'Ajlani reported that he ('a) said: We are they.

Ibn Shahr Ashub reported from Abu Mu'awiyah al-Darir, from al-A'mash, from Mujahid, from Ibn 'Abbas, who in respect to His words: "And of those whom We

1. *Al-Burhan*, vol. 2, p.52.

created” said: That is of the community of Muhammad (upon blessing), that is ‘Ali ibn Abi Talib; “who guide with the truth, that is they call after you, O Muhammad, to the truth; “and establish justice therewith” concerning caliphate after you. The community means a luminary of good, according to God’s words: “Indeed Abraham was a community obedient to God” (16: 120), that is a luminary of good.

Abu ‘Ali al-Tabari reported from (Imam) Abu Ja‘far and (Imam) Abu ‘Abd Allah that they said: They are we.

In *Kashf al-Ghummah* ‘Ali ibn ‘Isa reported through the path of the Sunnis from ‘Ali (‘a) that he said: The Prophet said: You bear a likeness to Jesus: Some people loved him so (much that) they perished accordingly, and some people hated him so (much that) they perished. The hypocrites said: Has he not chosen a likeness for him except Jesus?! So His words: “And of those whom We created is a community who guide with the truth and establish justice therewith” were revealed.

Zadhan reported from ‘Ali (‘a) that he said: This community will be divided into seventy-three sects, seventy-two of which are in the Fire and one in the Garden. They are those about whom God (high exalted be He) said: “And of those whom We created is a community who guide with the truth and establish justice therewith”, and they are I and my partisans.

Through the path of the Sunnis it was related by Muwaffaq ibn Ahmad, on the authority of Abu Bakr Ahmad ibn Musa ibn Mardawayh, who said: Ahmad ibn Muhammad al-Sari reported to us He said: Al-Mundhir ibn Muhammad ibn al-Mundhir related to us. He said: My paternal uncle al-Husayn ibn Sa‘id related to me. He said: My father related to me from Aban ibn Taghlib, from Fadl ibn ‘Abd al-Malik al-Hamadani, from Zadhan, from (Imam) ‘Ali (may God be pleased with him), who said: This community will be divided into seventy-Three sects, seventy-two of which are in the Fire and one in the Garden. They are those concerning who God (exalted and majestic be He) said: “And of those whom We created is a community who guide with the truth and establish justice therewith”, that is I and my partisans.¹

The 213rd Name: He is among those about whom God say: “Surely those who are with your Lord are not too proud to do Him service, but they glorify Him and prostrate themselves to him” (7: 206).

‘Ali ibn Ibrahim reported that (he said): That is the prophets, the messengers, and the Imams (‘a) are not too proud to do Him service, but they glorify and prostrate themselves to him.

1. *Al-Burhan*, vol.2, p.53.

SURAH AL-ANFAAL (8)

In the Name of God, the Compassionate, the Merciful

The 214th Name: He is among those concerning whom God says: “The believers are only those whose hearts tremble (with awe) when God is mentioned” (8: 2).

The 215th Name: “and when His revelations are recited to them, they increase their faith.”

The 216th Name: “and who put their trust in their Lord.”

The 217th Name: “maintain prayer” (8: 3).

The 218th Name: “and spend out of what we have provided them.”

The 219th and 220th Names: “It is they who are truly the believers. They shall have ranks near their Lord, forgiveness, and a noble provision” (8: 4).

In his *Commentary* ‘Ali ibn Ibrahim reported that the verses above were all revealed concerning the Commander of the Faithful (‘a), Abu Dharr, Salman, and al-Miqdad, (‘a).

The 221st Name: He is the words in God’s words: “But God desires to confirm the truth with His words” (8: 7).

It was related by al-‘Ayyashi on the authority of Jabir that he said: I asked Abu Ja‘far, (‘a), about a commentary on this verse in God’s words: “But God desires to confirm the truth with His words, and cut the root of the disbelievers.” Abu Ja‘far, (‘a), said: Its inward commentary is as follows: God desires because it is something that God desires but He has not carried out yet. As for His words: “confirm the truth with His words”, they mean confirm the truth of Muhammad’s progeny as for His words: “with His words, His words in the inward sense are ‘Ali, (‘a); he is the word of God inwardly. As for His words: “and cut the root of the disbelievers”, they are the Umayyads the root of whom God will cut. As for His words: “to confirm the truth”, they mean to confirm the truth of Muhammad’s progeny when al-Qa’im rises, As for His words: “and bring falsehood to naught”, they mean when al-Qa’im (‘a) rises, he brings the falsehood of the Umayyad to naught in order to “confirm the truth and bring falsehood to naught, even the guilty should be averse” (8: 8).

In his *Commentary* ‘Ali ibn Ibrahim said in respect to the meaning of the words: (They are) the Imams (‘a).¹

The 222nd Name: He is the water in God’s words: “and He sent down water from the sky to purify you therewith” (8: 11).

The 223rd Name: “and to repel from you the defilement of Satan.”

1. *Al-Burhan*, vol.2, p. 68; and *al-‘Ayyashi*, vol.2, p.50.

The 224th Name: “and to fortify your hearts.”

The 225th Name: “and to make (your) feet steady with it.”

It was related by al-‘Ayyashi, on the authority of Jabir, from Abu ‘Abd Allah Ja‘far ibn Muhammad (‘a), that he said: I asked him about the inwards sense of this verse (and God knows best): “and He sent down water from the sky to purify you therewith, and to repel from you the defilement of Satan, and to fortify your hearts, and to make your feet steady with it.” He said: The sky, inwardly, is the Messenger of God and the water ‘Ali. God has made ‘Ali from the Messenger of God, upon whom and whose household be blessing and peace. So these are God’s words: “water... to purify you therewith.” So that is ‘Ali with whom God purifies the heart of whomever befriends him. As for His words: “to repel from you the defilement of Satan”, they mean that he who befriends ‘Ali, God will repel defilement from him and strengthen his heart. As for His words: “to fortify your hearts and to make your feet steady with is”, they mean ‘Ali in the sense that he who befriends him, (‘a), God will fortify his heart by ‘Ali, so he remains firm toward his friendship.¹

The 226th Name: He is among the relatives in God’s words: “know that whatever thing you come by, a fifth of it is for God and the Messenger, for the relatives” (8: 41) and so on.

Muhammad ibn Ya‘qub reported from al-Husayn ibn Muhammad, from Mu‘alla ibn Muhammad, from Muhammad ibn Uramah, from Muhammad ibn ‘Abd Allah, from ‘Ali ibn Hassan, from ‘Abd al-Rahman ibn Kathir, from Abu ‘Abd Allah (‘a), who in respect to His words: “know that whatever thing you come by, a fifth of it is for God and the messenger, for the relatives” said: (That is) the Commander of the Faithful and the Imams (‘a).

He also reported from al-Husayn ibn Muhammad, from Mu‘alla ibn Muhammad, from al-Washsha’, from Aban, from Muhammad ibn Muslim, from (Imam) Abu Ja‘far who in respect to His words: “know that whatever thing you come by, a fifth of it is for God and the messenger, for the relatives” said: They are the relatives of the Messenger of God. The fifth (tax) is for God, for the messenger, and for us.

The traditions about this verse are numerous, as mentioned in our commentary *al-Burhan*.²

The 227th Name: He is God’s Help.

The 228th Name: He is among the believers in God’s words: “But if they desire to deceive you, God is indeed sufficient for you. It is He who strengthened you with his help and with the means of the believers” (8: 62).

1. *Al-‘Ayyashi*, vol.2, p.50; and *al-Burhan*, vol.2, p.69.

2. *Al-Burhan*, vol.2, pp.83-89.

Ibn Babawayh said: Ahmad ibn Ziyad ibn Ja'far al-Hamadani (my God have mercy upon him) related to us. He said: 'Ali ibn Ibrahim ibn Hashim related to us. He said: Ja'far "Salamah al-Ahwazi related to us. From Ibrahim ibn Muhammad al-Thaqafi. He said: Al-'Abbas ibn Bakkar related to us from 'Abd al-Wahid ibn Abi 'Amr, from al-Kalbi, from Abu Salih, from Abu Hurayrah, who said: Thus is written on the Throne: I am God, there is no god but I, I alone, who have no associate with me: Muhammad is my servant and messenger, whom I have strengthened with 'Ali. So God (exalted and majestic be He) revealed: "It is He who strengthened you with His help and with the means of the believers." The help was 'Ali, even as he was included in the believers, so he is included in both aspects.¹

It was also reported by Abu Na'im in *Hilyat al-Awliya'* on the authority of Abu Salih, from Abu Hurayrah.

Ibn Shahr Ashub said: 'Isa ibn Muhammad al-Baghdadi reported from al-Husayn ibn Ibrahim, from Hamid al-Tawil, from Anas, who said: The Messenger of God (upon blessing): when I was ascended to the heavens, I saw on the side of the Throne written thus: There is no god but God, Muhammad is the Messenger of God. I have strengthened him with 'Ali. These are God's words: "It is He who strengthened you with His help and with the means of the believers", that is 'Ali ibn Abi Talib.

The 229th Name: He is among the believers in God's words: "O Prophet! Sufficient for you is God and those of the believers who follow you" (8: 64).

In his *Ma Nazal fi al-'Itrah al-Tahirah* Sharaf al-Din said: Abu Na'im mentioned in *Hilyat al-Awliya'* through his path to Abu Hurayrah that he said: This verse was revealed concerning 'Al ibn Abi Talib ('a) for he is meant in His words: "the believers."

The 230th Name: He is among the blood relatives in God's words: "but the blood relatives are more entitled to inherit from one another in the Book of God" (8:75).

It was related by al-'Ayyashi on the authority of Abu 'Abd Allah, from his father, from his forefathers, ('a), that he said: 'Ali came to see the Messenger of God during his illness, while he fainted with his head in the lap of Gabriel, who was imaginalized in the form of Dahiyyah al-Kalbi. When 'Ali entered, Gabriel said to him: Take your cousin's head, because you are worthier of him than I am. For God says in His Book "but the blood relatives are more entitled to inherit from one another in the Book of God." So 'Ali, ('a), sat, took the head of the Messenger of God (upon blessing), and put it in his lap. The head of the Messenger of God was still in his lap until the sun set. When the Messenger of God recovered consciousness, he lifted his head, looked at 'Ali, and said: O 'Ali! Where is Gabriel? To which he replied: O Messenger of God! I only saw

1. *Al-Burhan*, vol.2, p.91.

Dahiyyah al-Kalbi, who handed over your head to me, saying: O 'Ali! Take your cousin's head, because you are worthier of him than I am. For God says in His Book: "But the blood relatives are more entitled to inherit from one another in the Book of God." So I sat and took your head, which was still in my lap until the sun set. The Messenger of God asked him: Did you then perform the afternoon prayer? To which he replied: No indeed! He asked: What then held you back from praying? To which he replied: You fainted and your head was still in my lap. So I reluctant to trouble you, O Messenger of God, and I reluctant to rise, put aside your head, and pray. The Messenger of God said: O God! It ('Ali's action) was in obedience to you and obedience to Your Messenger until he missed the afternoon prayer. O God! So send back the sun for him so that he may say the afternoon prayer at its proper time. He said: It was sent back for him such that it came into its position in the sky, white and pure, at the time for the afternoon prayer, and the people of Medina could look at it then. 'Ali, ('a), rose and prayed. When he finished, the sun set, and they prayed the sunset prayer.

Ibn Shahr Ashub reported from the commentary of Jabir ibn Yazid that the Imam ('a) said: God has established through this verse the friendship of 'Ali ibn Abi Talib ('a). For 'Ali ('a) has a better claim to the Messenger of God (upon blessing) than others. For he was his brother, as he declared in this world and the hereafter, he came into his inheritance, his weapons, his belongings, his gray female mule, and all that which he left behind, and he inherited his Book after him. God (high exalted be He) said: "Then we made heirs to the Book those whom we chose from Our servants" (35: 32). That is the Qur'an - all of it - as it was revealed to the Messenger of God. He was the most knowledgeable of people after the Prophet, and no one had more knowledge than he did. He used to be questioned, but he never questioned anyone concerning the religion of God.

In respect to His words: "but the blood relatives are more entitled to inherit from one another" Zayd ibn 'Ali ('a) is reported to have said: That is 'Ali ibn Abi Talib: He emigrated and was one of the blood relatives.

Ali-'Ayyashi reported from Abu 'Amr al-Zubayri, from Abu 'Abd Allah ('a), that he said: I said to him: Tell me about the departure of Imamate from the descendants of al-Hasan to the descendants of al-Husayn-how was that and what was the argument therefore? To which he replied: When al-Husayn reached that which came to him of the commend of God, it was not permissible for him to refer it back to his brothers' descendants or to transfer it by will to them, according to God's words: "but the blood relatives are more entitled to inherit from one another in the Book of God." So his descendants were closer in blood relationship to him than to his brother's , and so they were worthier of Imamate. Hence this verse has excluded the descendants of al-Hasan ('a) thereof, so Imamate returned to the descendants of al-Husayn ('a) as decreed by the verse, and it belongs to them until the Day of Resurrection.¹

1. *Al-Burhan*, vol. 2, pp. 98 - 99; and *al-'Ayyashi*, vol. 2, p. 79.

SURAH AL-TAWBAH (9)

The 231st Name: He is the announcement in God's words: "This is an announcement from God and His Messenger to all the people on the day of the greater hajj: that God and His Messenger repudiate the polytheists" (9: 3).

'Ali ibn Ibrahim said: My father related to me from Fadalah ibn Ayyub, from Aban ibn 'Uthman, from Hakim ibn Jubayr, from (Imam) 'Ali ibn al-Husayn, who in respect to His words: "This is an announcement from God and His Messenger" said: The announcement is the Commander of the Faithful ('a). In another tradition he reported that the Commander of the Faithful, ('a), said: I am the announcement to all the people.

In his *al-Amali* Shaykh (a-Tusi) said: Al-Haffar reported to us. He said: Abu Bakr al-Ju'abi al-Hafiz related to us. He said: Abu al-Hasan 'Ali ibn Musa al-Khazzaz related to me from his book. He said: Al-Hasan ibn 'Ali al-Hashimi related to us. He said: Isma'il ibn Aban related to us. He said: Abu Maryam related to us from Thuwayr ibn Abi Fakhitah from 'Abd al-Rahman ibn Abi Layla, from the Prophet (upon blessing), who said to 'Ali, ('a): you are the one concerning whom God revealed: "This is an announcement from God and His Messenger to all the people on the day of the greater hajj."

Ibn Babawayh reported from his father that he said: Sa'd ibn 'Abd Allah related to us from Ahmad ibn Muhammad, from al-Husayn ibn Sa'id, from Fadalah ibn Ayyub, from Aban ibn 'Uthman, from Abu al-Jarud, from Hakim ibn Jubayr, from (Imam), 'Ali ibn al-Husayn, who in respect to His words: "This is an announcement from God and His Messenger" said: The announcement is 'Ali.

He also said: Muhammad ibn al-Hasan (or: Ahmad) ibn al-Walid (may God have mercy upon him) related to us. He said: Muhammad ibn al-Hasan al-Saffar related to us from said Muhammad ibn al-Husayn ibn Abi al-Khattab, from 'Ali ibn Asbat, from Sayf ibn 'Umayrah, from al-Harth ibn al-Mughirah al-Nasri, from Abu 'Abd Allah ('a), that he said: I asked him about the words of God (exalted and majestic be He): This is a announcement from God and His Messenger to all the people on the day of the greater hajj." He said: It is a name conferred by God upon 'Ali (or: God named 'Ali in the heavens) in the heavens. For he is the one who fulfilled the act of repudiation on behalf of the Messenger of God. At first he had given it to Abu Bakr, then Gabriel descended to him and said: O Muhammad! God says: No one is deliver (the act of repudiation) for you except you or a man related to you. So the Messenger of God (upon blessing) sent 'Ali. He came after Abu Bakr, took the letter from his hand, and went therewith to Mecca. Hence God named him an announcement from God. It is a name God conferred upon 'Ali ('a) in the heavens.

He also said: My father (may God have mercy upon him) related to me. He said: Sa'd ibn 'Abd Allah related to us from al-Qasim ibn Muhammad al-Isfahani, from Sulayman ibn Dawud al-Minqari. He said: Al-Fadl ibn 'Ayyad related to us from (Imam) Abu 'Abd Allah, He said: I asked him about the greater hajj. He asked: Do you know anything thereabout? To which I replied: certainly yes! Ibn 'Abbas used to say: The greater hajj is the day of 'Arafah (the Ninth of Dhu al-Hijjah). That is he who arrives on the day of 'Arafah toward the rise of the sun from the day of sacrifice (the tenth of Dhu al-Hijjah), he has truly undertaken the hajj. But he who misses it, he has actually missed the hajj. Based on this, the eve of 'Arafah is a criterion for that which comes before and after it.

The argument for it is that whoever arrives on the eve of sacrifice toward the rise of dawn has truly undertaken the hajj, and it will be sufficient for him, in relation to the day of 'Arafah, (Imam) Abu Abd Allah said: The Commander of the Faithful said: The greater hajj is the day of sacrifice. He argued with the words of God (exalted and majestic be He): "Travel (unmolested) in the land for four months" (9: 2) These (four months) consist of twenty days from Dhu al-Hijjah, Muharram, Safar, Rabi' al-Awwal, and ten days from Rabi' al-Akhir. Had the greater hajj been the day of 'Arafah, travelling would have been four months and a day. He also argued with His words: "This is an announcement from God and His Messenger to all the people on the day of the greater hajj", when I('Ali) was the announcement to all the people. I asked: What is then the meaning of this expression 'the greater hajj'? To which he replied: It is only called greater because it was a year wherein the Muslims and the polytheists undertook the hajj, and the polytheists had not undertaken the hajj, ever since.

He also said: Abu al-'Abbas Muhammad ibn Ibrahim ibn Ishaq al-Talaqani (may God have mercy upon him) related to us. He said: 'Abd al-'Aziz related to us in Basrah. He said: Al-Mughirah ibn Muhammad related to us. he said: Raja' ibn Salamah related to us from 'Amr ibn Shimr, from Jabir al-Ju'fi, from Abu Ja'far Muhammad ibn Ali ('a), who said: The Commander of the Faithful 'Ali ibn Abi Talib gave a sermon in Kufa after he departed from al-Nahrawan, when he was informed that Mu'awiyah abused him, found fault with him, and killed his companions. So he stood up, praised God, celebrated Him, blessed the Messenger of God... He mentioned the sermon until he said: I am the caller in this world and the hereafter. God (exalted and majestic be He) said: "Then a caller will cry in their midst: 'May God's curse be on the wrongdoers'" (7: 44). I am that caller. As well, He said: "This is an announcement from God and His Messenger." I am that announcement.

The traditions of this kind are numerous as mentioned in our book *al-Burhan*.¹

The 232nd Name: He is among the believers besides whom it is forbidden to take a confidant in God's words: "Do you suppose that you will be let off while God

1. *Al-Burhan*, vol.2, pp.100-103.

has not yet ascertained those of you who wage jihad, and those who do not take, besides God and His messenger and the believers, anyone as their confidant?" (9: 16) and so on.

Muhammad ibn Ya'qub reported from al-Husayn ibn Muhammad, from Mu'alla ibn Muhammad, from al-Washsha', from Muthanna, from 'Abd Allah ibn 'Ajlān, from Abu Ja'far (upon, who in respect to His words: "Do you suppose that you will be let off while for has not yet ascertained those of you who wage jihad and those who do not take, besides God and His messenger and the believers, anyone as their confidant?" said: By the believers is meant the Imams ('a) beside whom they may not take as their confidant.

He also reported from 'Ali bin Muhammad and Muhammad ibn Abi 'Abd Allah, from Ishaq ibn Muhammad al-Nakha'i. He said: Sufyan ibn Muhammad al-Dab'i related to me. He said: I wrote to Imam Abu Muhammad questioning about the confidant in God's words: "and those who do not take, besides God and His Messenger and the believers, anyone as their confidant." (I said to myself: No one sees the believers here as reflected in the Book). The reply came as follows. The confidant is the one who assumes power the confidant is the one who assumes power besides the (true) holders of authority. Moreover, you told yourself who they are in this place, so they are the Imams, ('a), who have confidence in God, and He confirms their confidence.

'Ali ibn Ibrahim said: In a tradition by Abu al-Jarud from (Imam) Abu Ja'far ('a) in respect to His words: "and those who do not take, besides God and His words: "and those who do not take, besides God and His Messenger and the believers, any one as their confidant" he said: By the believers is meant Muhammad's progeny, ('a). As for the confidant, it is one's intimates.

It was related by al-'Ayyashi on the authority of Abu al-Sabah, al-Kinani that he said: Abu Ja'far ('a) said: O Abu al-Sabah! Take care not to take confidants, for every confidant is, besides us, a false deity.¹

The 233rd Name: He is the one concerning whom God says: "someone who believes in God and the Last Day."

The 234th Name: "and wages jihad in the way of God."

The 235th Name: "They are not equal with God."

The 236th Name: "Those who believed."

The 237th Name: "and emigrated."

The 238th Name: "and waged jihad in the way of God with their property and souls."

The 239th Name: "have a greater rank near God."

1. *Al-Burhan*, vol.2, p. 109.

The 240th Name: “it is they who are the triumphant.”

The 241st Name: “Their Lord gives them the good news of His mercy and His good pleasure and Gardens.”

The 242nd Name: “where enduring bliss will be theirs.”

The 243rd Name: “to remain in them forever. With God indeed is a great reward” in God’s words: “Do you regard the providing of water to hajj pilgrims and the maintenance of the Holy Mosque as similar in worth to someone who believes in God and the Last Day, and wages jihad in the way of God? They are not equal with God, and God does not guide the wrongdoing lot” (9: 19).

‘Ali ibn Ibrahim said: My father related to me from Safwan, from Ibn Muskan, from Abu Basir, from Abu Ja‘far (‘a), who said: It was revealed concerning ‘Ali, Hamzah, al-‘Abbas, and Shaybah. Al-‘Abbas said: I am better because I am in charge of providing the hajj pilgrims with water. Shaybah said: I am better because I am in charge of attending to (the gate of) the House. Hamzah said: I am better because I am in charge of maintaining the Holy Mosque. ‘Ali, (‘a), said: I am better because I believed before you, emigrated to Medina, and waged jihad. Thereupon the chose the Messenger of God (upon blessing) as a judge. So God (high exalted be He) revealed: “Do you regard the providing of water to hajj pilgrim and the maintenance of the Holy Mosque as similar (in worth) to someone who believes in God and the Last Day and wages jihad in the way of God? They are not equal with God... with God indeed is a great reward” (9: 19-22).

Through the path of the Sunnis al-Tha‘labi said: Al-Hasan, al-Sha‘bi, and Muhammad ibn Ka‘b al-Qurti said: This verse was revealed concerning ‘Ali ibn Ali Talib (‘a), ‘Abbas ibn ‘Abd al-Muttalib (may God be pleased with him), and Talhah ibn Shaybah because they took pride in themselves. So Talhah said: I am the holder of the House; its keys are under my authority; if I wish, I spend the night in the Mosque. Al-‘Abbas said: I am the possessor of the providing of water (for the pilgrims) and the undertaker thereof; if I wish, I spend the night in the Mosque. So ‘Ali (‘a) said: I do not know what you are speaking about. I prayed six months before all the people; I am the commander of jihad. Thereupon God revealed this verse: “Do you regard the providing of water for the hajj pilgrims and the maintenance of the Holy House as similar (in worth) to someone who believes in God and the Last Day, and wages jihad in the way of God. They are not equal with God, and God does not guide the wrongdoing lot.”

In *al-Manaqib* al-Maghazali, a Shafi‘ite jurist, said: Abu Talib Muhammad ibn Ahmad ibn ‘Uthman reported to us. He said: Abu ‘Amr ibn Muhammad ibn al-‘Abbas ibn Hatwiyyah al-Khazzaz reported to us in my hearing. He said: Muhammad ibn Hamdawayh al-Marwazi related to us. He said: Abu al-Marj said: ‘Abdan related to us from Abu Hamzah, from Isma‘il in ‘Amir, who said: This verse: “Do you regard the providing of water for the hajj pilgrims and the maintenance of the Holy Mosque” was revealed concerning ‘Ali and al-‘Abbas.

He also said: Abu Ghalib Muhammad ibn Ahmad ibn Sahl al-Nahwi reported to us. He said: Abu ‘Abd Allah Muhammad ibn ‘Ali al-Siqti reported to us. He said: Abu Muhammad Yusuf ibn Sahl related to us from al-Husayn al-Qadi. He said: Al-Hadrami related to us. He said: Ziyad ibn Abi Ziyad related to us. He said: Musa ibn ‘Ubaydah al-Yazidi reported to us from ‘Abd Allah ibn al-‘Ubaydi al-Yazidi. He said: ‘Ali (‘a) said to al-‘Abbas: O uncle! I wish you emigrated to Medina. He said: Am I not in a state better than emigration? Do I not provide water for the pilgrims to the House of God and maintain the Holy Mosque? So God (blessed and high exalted be He) revealed this verse: “Do you regard the providing of water for the hajj pilgrims and the maintenance of the Holy Mosque” and so on.

In al-Jam‘ bayn al-Sihah al-Sittah by Razin al-‘Abdari, quoting the second volume of Sahih al-Nasa’i, he said: Muhammad ibn Ka‘b al-Qurti related to us. He said: Talhah ibn Shaybah (from Banu ‘Abd al-Dar), ‘Abbas ibn ‘Abd al-Muttalib (may God be please with him), and ‘Ali ibn Abi Talib (‘a) took pride in themselves. So Talhah ibn Shaybah said: With me are the keys of the House; if I wish, I spend the night therein. ‘Abbas (may God be pleased with him) said: I am the one in charge of providing water for the hajj pilgrims and undertaking it; if I wish, I spend the night in the Mosque. ‘Ali (‘a) said: I do not what you are speaking about! I have prayed in the direction of the Qiblah six months before all the people; I am the commander of jihad. So God (high exalted be He) revealed: “Do you regard the providing of water for the hajj pilgrims and the maintenance of the Holy Mosque as similar (in worth) to someone who believes in God and the Last Day, and wages jihad in the way of God. They are not equal with God”, and God does not guide the wrongdoing lot.”

Muhammad ibn Ya‘qub reported from Abu ‘Ali al-Ash‘ari, from Muhammad ibn ‘Abd al-Jabbar, from Safwan ibn Yahya, from Ibn Muskan, from Abu Basir, from one of the two(‘a) who in respect to His words: “Do you regard the providing of water for the hajj pilgrims and the maintenance of the Holy Mosque as similar (in worth) to someone who believes in God and the Last Day?” said: It was revealed concerning Hamzah, ‘Ali, Ja‘far, al-‘Abbas, and Shaybah. They took pride in providing water (for the hajj pilgrims) and attending to the House, so God (exalted be His mention) revealed: “Do you regard the providing of water for the hajj pilgrims and the maintenance of the Holy Mosque as similar (in worth) to someone who believes in God and the Last Day.” ‘Ali (‘a), Hamzah, and Ja‘far, (‘a), were however those who ‘believed in God and the Last Day, and waged jihad in the way of God. They are not equal with God.’ We have mentioned much more information about this verse in *al-Burhan*.

‘Ali ibn Ibrahim said: In a tradition by Abu al-Jarud from Abu Ja‘far (‘a) he said: This verse was revealed concerning ‘Ali ibn Abi Talib (‘a): ‘as similar (in worth) to someone who believes in God and the Last Day, and wages jihad in the way of God. They are not equal with God, and God does not guide the wrongdoing lot.”

Then He described 'Ali ibn Abi Talib ('a) thus: "Those who have believed and emigrated, and waged jihad in the way of God with their property and souls have a greater rank near God, and it is they who are the triumphant" (9: 20). Then He described that which 'Ali the Commander of the Faithful ('a) enjoyed with Him, saying. "Their Lord gives them the good news of His mercy and His good pleasure, and Gardens where enduring bliss will be theirs" (9: 21).¹

The 244th Name: He is a month from among twelve months in God's words: "Indeed the number of months with God is twelve months in God's Book, the day when He created the heavens and the earth. Of these, four are sacred. That is the upright religion. So do not wrong yourselves during them" (9: 36).

In *al-Ghaybah* Muhammad ibn Ibrahim al-Nu'man said: 'Ali ibn al-Husayn reported to us. He said: Muhammad ibn Yahya al-'Attar related to us. He said: Muhammad ibn 'Ali al-Kufi, from Ibrahim ibn Muhammad ibn Yusuf, from Muhammad ibn 'Isa, from Muhammad ibn Sinan, from Fudayl al-Rassan, from Abu Hamzah al-Thumali, who said: One day I was with Abu Ja'far Muhammad ibn 'Ali al-Baqir ('a). When those present scattered, he said to me: O Abu Hamzah! One of the inevitable things that have no change is the rising of our Qa'im ('a). So he who doubts what I say will encounter God while he is a disbeliever in him and a refuser of him. Then he said: You are as dear to me as my own father and mother; who is named with my name and is given my kunyah; the seventh (Imam) after me. You are as dear to me as my own father; who fills the earth with justice and equity even as it has been filled with injustice and oppression. Then he said: O Abu Hamzah! He who catches up with him but does not submit to him even as he submits to Muhammad and 'Ali, God shall forbid him entry into the Garden, and his refuge shall be the Fire, and evil is the final abode of the wrongdoers.

What is clearer than the foregoing, by the praise of God, more luminous, more evident, and more brilliant for one whom God guides and does favour to are the words of God (exalted and majestic be He) in His wise Book: "Indeed the number of months with God is twelve months in God's Book, the day when He created the heavens and the earth. Of these, four are sacred. That is the upright religion. So do not wrong yourselves during them." The verse refers to knowledge of the months: Muharram, Safar, Rabi', and that which follows, including the sacred months, namely, Rajab, Dhu al-Qa'dah, Dhu al-Hijjah, and Muharram. They cannot be an upright religion, for the Jews, the Christians, the Magians, the followers of all other creeds, and all the people, including those who agree and those who disagree, know these months and enumerate them by names. Yet these are the Imams, the maintainers of God's religion('a). The sacred ones from among them are the Commander of the Faithful 'Ali ('a) for whom a name has been derived from His Name: the All-high, even as a name for the

1. *Al-Burhan*, vol.2, pp.109-111; and *Nur al-Thaqalayn*, vol.2, pp193-194.

Messenger of God (upon blessing) has been derived from His Name: the Praiseworthy; and three from among his descendants, namely, his son 'Ali ibn al-Husayn, 'Ali ibn Musa, and 'Ali ibn Muhammad. So this name that is derived from the name of God (majestic and exalted be He) became sacred by him, God's blessing be upon Muhammad and his household, the noble, the honoured.

He also said: Salamah ibn Muhammad reported to us. He said: Abu al-Hasan 'Ali ibn 'Umar, known as al-Haji, related to us. He said: Hamzah ibn al-Qasim al-'Alawi al-'Abbasi al-Razi related to us. He said: Ja'far ibn Muhammad al-Hasani related to us. He said: 'Ubayd ibn Kathir related to me. He said: Ahmad ibn Musa al-Asadi related to us from Dawud ibn Kathir. He said: I dropped in on Abu 'Abd Allah Ja'far ibn Muhammad ('a) in Medina. He asked: What delayed you away from us, o Dawud? To which I replied: An affair occurred to me in Kufa. He asked: who did you leave behind? To which I replied: Could I but sacrifice myself to you! I left behind your paternal uncle Zayd. I left him riding on a horse, carrying a Qur'an, crying as loud as he could: Question me! Question me before you lose me! For in my bosom is abounding knowledge. I have learnt the abrogating and the abrogated, the oft-repeated verses, and the manifest (or: the tremendous) Qur'an. I am knowledge between God and you. He said: O Dawud! You are completely mistaken. Then he called: O Suma'ah ibn Mihran! Bring the Basket of Fresh dates for me. He brought the basket of fresh dates for him, so he ate one of them - and brought out the seed from his mouth. Thereupon he planted it in the ground, and then it sprang up, grew, and loaded with dates. He struck with his hand and unripe date, split it, and brought out a white parchment thereof. He took it away, handed it over to me, and said to me: Read it. I read it and then it includes two lines: the first: There is no god but God, Muhammad is the Messenger of God; the second, Indeed the number of months with God is twelve months in God's Book, the day when He created the heavens and the earth. Of these, four are sacred. That is the upright religion: The Commander of the Faithful 'Ali ibn Abi Talib ('a), *al-Hasan* ibn 'Ali, al-Husayn ibn 'Ali, 'Ali ibn al-Husayn, Muhammad ibn 'Ali, Ja'far ibn Muhammad, Musa ibn Ja'far, 'Ali ibn Musa, Muhammad ibn 'Ali, 'Ali ibn Muhammad, al-Hasan ibn 'Ali, and the Successor the Proof. Then he said: O Dawud! Do you know when this was written in that? To which I replied: God, His Messenger, and you know best. He said: Two thousand years before Adam was created.

Shaykh al-Mufid narrated these two reports in *al-Ghaybah* as well.

He also said: Salamah ibn Muhammad reported to us. He said: Muhammad ibn al-Hasan ibn 'Ali ibn Mahziyar reported to us. He said: Ahmad ibn Muhammad al-Sayyari reported to us from Ahmad ibn Hilal. As well, 'Ali ibn Muhammad ibn 'Abd Allah al-Huba'i (or: al-Hannani) reported to us from Ahmad ibn Hilal, from Umayyah ibn Maymun al-Shu'ayri, from Ziyad al-Qandi. He said: I heard Abu Ibrahim Musa ibn Ja'far ibn Muhammad ('a) say: God (exalted and majestic be He) created a house from light and made its four supports and pillars four

names upon which it was written: Glory be to God a and Praise be to God. The He created four from the four and from the four four. Then He (exalted and majestic be He) said: Indeed the number of months with God is twelve months.

In *al-Ghaybah* Shaykh al-Tusi reported from Jabir al-Ju'fi that he said: I asked Abu Ja'far ('a) about the interpretation of the words of God (exalted and majestic be He): "Indeed the number of months with God is twelve months in God's Book, the day when He created the heaven and the earth. Of these, four are sacred. That is the upright religion. So do not wrong your selves during them." He said: So my master sighed deeply. Then he said: O Jabir! As for the year, it is my grandfather, the Messenger of God (upon blessing). As for its months, they are twelve months, namely, the Commander of the Faithful ('a) down to me, my son Ja'far, his son Musa, his son 'Ali, his son Muhammad, his son Ali, his son al-Hasan, and his son Muhammad, the guided, the rightly guided. These are twelve Imams: the proofs of God against His creatures and His trustees with His revelation and His knowledge. As for the four sacred months that are the upright religion, four of them are brought forth with a single name, namely, 'Ali the Commander of the Faithful, my father 'Ali ibn al-Husayn, 'Ali ibn Musa, and 'Ali ibn Muhammad. To confirm these (Imam) is the upright religion, so do not wrong yourselves in the course of them. That is believe in them together that you will be guided. We have mentioned other traditions (of this kind) in our *al-Burhan*.¹

The 245th Name: He is among the four sacred months.

The 246th Name: He is part of the upright religion.

The 247th Name: "So do not wrong yourselves during them."

The 248th Name: 'Ali's name is meant therein.

The 249th Name: He is among the believes in God's words: "Among them are those who torment the Prophet and say: 'He is an ear.' Say: An ear that is good for you. He believes in God and trusts the believers" (9: 61).

In *al-Ihtijaj* Shaykh Ahmad ibn 'Ali al-Tabarsi said: The worshipful scholar Sayyid Abu Ja'far Mahdi ibn Abi Harth al-Husayni related to me. He said: The late master father Abu Ja'far (may God sanctify his spirit) reported to us. He said: A group reported to me from Abu Muhammad Harun ibn Musa al-Talli'kubri. He said: Abu 'Ali Muhammad ibn Human reported to us. Said: 'Ali al-Suri reported to us. He said: Abu Muhammad al-'Alawi (from the descendant of al-Aftas, and one of the worthy servants of God) reported to us. He said: Muhammad ibn Musa al-Hamadani related to us. He said: Muhammad ibn Khalid al-Tayalisi related to us. He said: Sayf ibn 'Umayrah and Salih ibn 'Aqabah related to me from Qays ibn Sam'an, from 'Alqamah ibn Muhammad al-Hadrami, from Abu Ja'far Muhammad ibn 'Ali ('a). He mentioned the sermon delivered by the Messenger

1. *Al-Burhan*, vol.2, pp.122-123; and *Nur al-Thaqalayn*, vol.2, pp.214-215.

of God (upon blessing) on the Day of Ghadir. The tradition is long. The Messenger of God spoke, among others, as follows: Thereupon He revealed to me: In the Name of God, the Compassionate, the Merciful. O Messenger! Deliver that which has been sent down to you from your Lord, and if you do not, you will not have communicated His message, and God shall protect you from the people” (5: 67). O people! I have not fallen short of communicating that which God has revealed, and I am going to clarify the occasion of the revelation of this verse. Gabriel descended to me three times, commanding me from the Peace, my Lord, who is the source of peace, to rise in this witnessing place and inform every white and black that ‘Ali is my brother, my executor, my successor, and the Imam after me. His station in relation to me is as the station of Aaron in relation to Moses, except that there is no prophet after me. He is your guardian after God and His Messenger. God (blessed and high exalted be He) has revealed to me a verse from His Book concerning that, saying: “Your guardian is only God, His Messenger, and those who believe, who maintain pray and give the zakat while bowing down” (5: 55). And ‘Ali ibn Abi Talib (‘a) maintained prayer and gave the zakat while bowing down, seeking God (exalted and majestic be He) in all cases. I asked Gabriel(‘a) to seek exemption for me from the communication of that affair to you, o people, out of my knowledge of the paucity of the Godwary, the multiplicity of the hypocrites, the corruption of the sinners, and the trickery of the scoffers at Islam, those whom God describes in His Book that they say what is not in their hearts, “supposing it to be a light matter, while it is a grave matter with God” (24: 15). In addition, they have tormented me so many times that they have called me an ear, and claimed that I am so because of ‘Ali keeping close to me and my concern for him, until God (exalted and majestic be He) revealed to me a Qur’an, saying: “Among them are those who torment to Prophet, and say: ‘He is and ear.’ Say: An ear to ‘Ali that is good for those who claim that he is an ear. He believes in God and trusts the believers” and so on. If I wish to call them by names, I will do, to point at them be their characteristics, I will do, and to refer to them, I will. But, be God, I am full of concern for their affairs. In spite of all that he was not pleased unless I communicate that which was revealed to me, then he (upon blessing) recited His words: “O Messenger! Deliver that which has been sent to you from your Lord concerning ‘Ali, and if you do not, you will not have communicated His message, and God shall protect you from the people.” Mention has been made of the tradition in His words: “Today I have perfected your religion for you, and I have completed my blessing upon you, and I have approved Islam as your religion” (5: 3).¹

The 250th Name: He is among the voluntary donors from among the believers concerning the charities in God’s words: “Those who point at the voluntary donors from among the believers concerning the charities” (9: 79).

1. *Al-Ihtijaj*, p. 31; and *al-Burhan*, vol.2, p.139.

The 251st Name: “and as for those who do not find anything except what their means permit.”

The 252nd Name: “they ridicule them.”

It was related by al-‘Ayyashi, on the authority of Abu al-Jarud, from Abu ‘Abd Allah (‘a), who in respect to His words: “Those who point at the voluntary donors from among the believers concerning the charities” said: ‘Ali the Commander of the Faithful (‘a) went and hired himself to water each bucket in return for a date. Thereupon he collected several dates and brought them to the Prophet (s), where ‘Abd al-Rahman ibn ‘Awf was standing by the door, so he pointed at him, that is he slandered him. So this verse was revealed to His words: “Whether you plead for forgiveness for them or do not plead forgiveness for them, seventy times, God shall never forgive them (9: 80).¹

The 253rd Name: He is the “first foremost of the Emigrants and Helpers.”

The 254th Name: “God is pleased with them.”

The 255th Name: “they are pleased with Him.”

The 256th Name: “and He has prepared for them Gardens with streams running in them.”

The 257th Name: “to remain in them forever.”

The 258th Name: “That is the great success...” in God’s words: “The first foremost of the Emigrants and the Helpers” (9: 100) and so on.

In his *Majalis* Shaykh said: A group reported to us from Abu al-Mufaddal. He said: Abu al-‘Abbas Ahmad ibn Muhammad ibn Sa‘id ibn ‘Abd al-Rahman al-Hamadani related to us in Kufa. He said: Muhammad ibn al-Mufaddal ibn Ibrahim ibn Qays al-Ash‘ari related to us. He said: Ali ibn Hassan al-Wasiti related to us. He said: ‘Abd al-Rahman ibn Kathir related to us. He said: ‘Abd al-Rahman ibn Kathir related to us from Ja‘far ibn Muhammad, from his father, from his grandfather ‘Ali ibn al-Husayn (‘a). He said: When al-Hasan ibn ‘Ali (‘a) decided to make peace with Mu‘awiyah, he left and met him. When they came together, Mu‘awiyah rose in order preach. So he ascended the pulpit, ordered al-Hasan (‘a) to stand on a step underneath him, and spoke, After Mu‘awiyah finished his sermon, he said: Stand up, O Hasan! So al-Hasan (‘a) rose, spoke, and mentioned the virtues of his father (‘a). He said, among others, the following: The Messenger of God (upon blessing) continued to send him ahead in every spot and send him forth in ever adversity out of His confidence and his trust in him, as he had full cognizance of his sincerity towards God (exalted and majestic be He): And the foremost in the race, the foremost in the race: Those are they who will be brought near” (56: 10-11). So my father was the first of the foremost toward God (exalted and majestic be He) and to His Messenger (upon blessing) and the

1. *Al-‘Ayyashi, vol.2, p.101.*

nearest of those who are brought near. God (high exalted be He) said: “Not equal to others are those of you who spent and fought before the victory. They are greater in rank” (57: 10). My father was the first to profess Islam and to believe, the first to emigrate to and affiliate with, and the first of them in good faith and great expenses. He (glory be to Him) said: “And those who came in after them, who say: ‘Our Lord, forgive us and our brethren who were our forerunners in faith, and do not put any rancour in our heart toward the believers. Our Lord, You are indeed All-kind and Merciful’” (59: 10). Hence, people from all the communities plead for forgiveness for him as a result of his precedence in belief in the Prophet. For no one has ever taken the lead over him in faith. God (high exalted be He) said: “The first foremost of the Emigrants and the Helpers and those who followed them in virtue, God is pleased with them, and they are pleased with Him” (9: 100). So he is foremost of all the foremost. Even as God (exalted and majestic be He) he preferred the foremost in the race to those who stay back and those who stay behind, so too He has preferred the foremost of the foremost to the foremost.” The sermon is long, and we have mentioned it in its entirety in our commentary on this verse in our book *al-Burhan*.

Ibn Shahr Ashub said: As for the traditions about the fact that ‘Ali (‘a) is the first to profess Islam, books have been compiled thereupon.

Al-Suddi reported from Abu Malik, from Ibn ‘Abbas, that he in respect to His words: “And the foremost in the race, the foremost in the race: Those are they who will be brought near” (56: 10-11) said: The foremost of this community is ‘Ali ibn Abi Talib (‘a).

Malik ibn Anas reported from Abu Salih, from Ibn ‘Abbas, that he said: “The first foremost” was revealed concerning the Commander of the Faithful (‘a): He took the lead over all the people in faith, prayed in the direction of the two Qiblahs, acknowledged the two pledges of allegiance, namely that of Badr and that of Ridwan, and emigrated twice: with Ja‘far from Mecca to Abyssinia, and from Abyssinia to Medina.

Then he said: It was also reported from a group of the commentators that it was revealed concerning ‘Ali (‘a).

In *Nahj al-Bayan*, Imam al-Sadiq (‘a) said: It was revealed concerning ‘Ali and those who followed him of the Emigrants and the Helpers, “and those who followed them in virtue, God is pleased with them, and they are pleased with Him, and He has prepared for them Gardens with streams running in them, to remain in them forever. That is the great success.”

The 259th Name: He is among the believers in God’s words: “And say: ‘Go on working: God will see your conduct, and (so will) His Messenger and the believers’” (9: 105).

Muhammad ibn Ya‘qub reported from a number of our companions, from Ahmad ibn Muhammad, from al-Husayn ibn Sa‘id, from al-Nadr ibn Suwayd, for Yahya

al-Halabi, from 'Abd al-Hamid al-Ta'i, from Ya'qub ibn Shu'ayb, who said: I asked Abu 'Abd Allah ('a) about the words of God (exalted and majestic be He): "An say: Go on working: God will see your conduct, and (so will) His Messenger and the believers." He said: They are the Imams.

He also reported from 'Ali, from his father, from al-Qasim ibn Muhammad al-Zayyat, from 'Abd Allah ibn Aban al-Zayyat, who was respected with al-Rida ('a), that he said: I said to al-Rida ('a): Pray unto God for me and for the people of my house. He said: Have I not been doing that all along? By God, your acts are exposed to me on every morning and evening. He said: So I showed astonishment, at which he said: Have you not read the Book of God (exalted and majestic be He): "And say: 'God on working: God will see your conduct, and (so will) His messenger and the believers.'" He said: "The believers", by God, here refers to 'Ali ibn Abi Talib ('a).

He also reported from Ahmad ibn Mihran, from Muhammad ibn 'Ali, from Abu 'Abd Allah al-Samit, from Yahya ibn al-Musawir, from Abu Ja'far ('a), that he mentioned this verse: "God will see your conduct, and (so will) His Messenger and the believers." So he said: He is, by God, 'Ali ibn Abi. Talib('a).

Muhammad ibn al-Hasan al-Saffar reported from Ahmad ibn Muhammad and Ya'qub ibn Yazid, from al-Hasan ibn 'Ail ibn Faddal, from Abu Jamilah, from Muhammad al-Halabi, from Abu 'Abd Allah ('a), who said: Surely acts are exposed to me on every Thursday. When the new moon comes up, they are summed. When the middle of Sha'ban comes, they are exhibited to the Messenger of God (upon blessing) and to 'Ali ('a), then they are copied in the Wise Reminder. He also reported from Ahmad ibn Musa reported from Ya'qub ibn Yazid, from Muhammad ibn Abi 'Umayr, from Hafs ibn al-Bukhturi, from more than one, who said: The acts of the servants are exposed on Thursday to the Messenger of God and the Imams ('a).

He also reported from Ahmad ibn Musa, from al-Hasan ibn 'Ali ibn Faddal, from 'Abd al-Rahman ibn Kathir, from Abu 'Abd Allah ('a), who in respect to His words: "And say: 'Go on working: God will see your conduct, and (so will) His Messenger and the believers'" said: Every single person who dies, be He a believer or a disbeliever, no sooner is he buried in his grave than his acts are exposed to the Messenger of God (upon blessing), to 'Ali ('a), and to all those toward whom God has made obedience incumbent upon the servants.

He also reported from Muhammad ibn al-Husayn, from Ya'qub ibn Yazid, from Ibn Abi 'Umayr, from Ibn Udhaynah, from Burayd al-'Ijli, who said: I was once sitting in the company of Abu 'Abd Allah ('a), so I asked him about God's words: "And say: 'Go on working: God will see your conduct, and (so will) His Messenger and the believers.'" He said: "The believers" here refers to the Imams.

In his *al-Amali* Shaykh (al-Tusi) reported on the authority of Ibrahim al-Ahmar, from Muhammad ibn al-Husayn, Ya'qub ibn Yazid, 'Abd Allah ibn al-Salt, al-

‘Abbas ibn Ma‘ruf, Mansur and Ayyub and al-Qasim as well as Muhammad ibn ‘Isa, Muhammad ibn Khalid, and others, from Ibn Abi ‘Umayr, from Ibn Udhaynah, who said: I was in the company of Abu ‘Abd Allah (u), so I said to him: Could I but sacrifice myself for you! What about God’s words: “And say: ‘Go on working: God will see your conduct, and (so will) His Messenger and the believers’”? To which he replied: We alone are meant thereby.

Al-‘Ayyashi reported on the authority of Burayd al-‘Ijli that he said: I said to Abu Ja‘far: God says: “Go on working: God will see your conduct, and (so will) His Messenger and the believers.” He said: Every single person who dies, be He a believer or a disbeliever, no sooner is he buried in his grave than his acts are exhibited to the Messenger of God, to ‘Ali, and to all those toward whom God has made obedience incumbent upon the servants. Moreover, Abu ‘Abd Allah (‘a) said: “The believers” are the Imams (‘a).

He also reported on the authority of Muhammad ibn Hassan al-Kufi, from Muhammad ibn Ja‘far, from his father Ja‘far, from his fathers (‘a), who said: When the Day of Resurrection comes a pulpit will be set up on the right of the Throne, consisting of twenty-four steps. So ‘Ali ibn Abi Talib (‘a) comes, with whose hand is the Standard of Praise, ascends it, rides upon it, and exposes himself to the creatures. He who knows him will enter the Garden and he who denies him will move into the Fire. This is in accordance with the Book of God: “And say: ‘Go on working: God will see your conduct, and (so will) His Messenger and the believers.’” He said: By God, “the believers” refers to the Commander of the Faithful, Ali ibn Abi Talib, upon whom be God’s blessings.

He also reported from Yahya ibn Musawir from Abu ‘Abd Allah (‘a) that he said: I said: Relate to me a tradition about ‘Ali. He said: will I state it in detail or summarize it to you? To which I replied: Rather summarize it. He said: ‘Ali is the gate to guidance: He who comes too close to him is a disbeliever, and he who strays too far from him is a disbeliever (as well). I said: Increase my knowledge! He said: When the Day of Resurrection comes, a pulpit will be set up on the right of the Throne, consisting of twenty-four steps. So ‘Ali (‘a) comes, with whose hand is the standard, ascends it, rides upon it, and exposes himself to the creation. He who knows him will enter the Garden and he who denies him will move into the Fire. I asked him: Can you show it to me from the Book of God? To which he replied: Certainly yes! Have you not read this verse wherein God (blessed and high exalted be He) says: “God will see your conduct, and (so will) His Messenger and the believers”? “The believers”, by God, refers to ‘Ali ibn Abi Talib (‘a). The traditions of this kind are numerous, as mentioned in *al-Burhan* with further reports.¹

A Remark: Muhammad ibn Ya‘qub reported from a number of our companions, from Ahmad ibn Muhammad, from ‘Ali ibn Hadid, from Jamil ibn Darraj, who

1. *Al-Burhan*, vol.2, pp.157-159.

said: More than one of our companions reported to me that he (Imam) said: Do not speak on the Imam, for the Imam hears speech while he is inside his mother's abdomen. When she bears him, the angel writes in between his eyes as follows: "The word of your Lord has been fulfilled in truth and justice. Nothing can change His words, and He is the All-hearing, the All-knowing" (6: 115). When he undertakes the affair (of Imamate and authority), a tower of light will be set up in every town from which he looks at the deeds of the servant.

He also reported from 'Ali ibn Ibrahim, from Muhammad ibn 'Isa ibn 'Ubayd, who said: Ibn Faddal and I were once sitting when Yunus approached. He said: I came in before Abu al-Hasan al-Rida ('a) and said to him: Gould I but sacrifice myself for you! People have spoken a lot on the post. He said: So he said to me: O Yunus! Do you suppose that it is a post of iron that is lifted for your companion? To which I replied: I do not know. He said: Rather it is an angel that is entrusted with every town and lifts up the deeds of (the dweller of) that town. He said: So Ibn Faddal rose, kissed his head, and said: My God have mercy upon you, O Abu Muhammad! You never cease to bring a good report with which God drives away grief from us.

The 260th Name: "Indeed God has bought from the believers their souls and their property" (9: 111).

The 261st Name: "for the Garden to be theirs."

The 262nd Name: "they fight in the way of God."

The 263rd Name: "(they) kill."

The 264th Name: "and are killed."

The 265th Name: "And who is truer to him promise than God?"

The 266th Name: "So rejoice in the bargain you have made with Him"

The 267th Name: "and that is the great success."

The 268th Name: "(The believers are) penitent" (9: 112).

The 269th Name: "(the) devout."

The 270th Name: "celebrators of God's praise."

The 271st Name: "wayfarers."

The 272nd Name: "who bow."

The 273rd Name: "(and) prostrate (in prayer)."

The 274th Name: "bid what is right."

The 275th Name: "and forbid what is wrong."

The 276th Name: "and keep God's bounds."

The 277th Name: "and give good news to the believers."

Al-'Ayyashi reported from Sabah ibn Siyabah that he said: God said: "Indeed

God has bought from the believers their souls and their property for the Garden to be theirs.” Then He described them, saying: “(the believers are) penitent, devout, celebrators of God’s praise.” He said: They are the Imams (‘a).

He who looks for further information may refer to *al-Burhan* in our discussion about the meaning of the verse.¹

The 278th Name: “He is among the truthful in god’s words: “O you who believe! Be wary of God and be with the truthful” (9: 119).

Muhammad ibn Ya‘qub reported from al-Husayn ibn Muhammad, from Mu‘alla ibn Muhammad, from al-Washsha’, from Ahmad ibn ‘A’id, from Ibn Udhaynah, from Burayd ibn Mu‘awiyah al-‘Ijli, who said: I asked Abu Ja‘far (‘a) about the words of God (exalted and majestic be He): “Be wary of God and be with the truthful.” He said: We alone are meant thereby.

Al-Saffar has also reported it in *Basa’ir al-Darajat* with the same chain of transmission and text.

He also reported from Muhammad ibn Yahya, from Ahmad ibn Muhammad, from Ibn Abi Nasr, from Abu al-Hasan al-Rida (‘a), that he said: I asked him about the words of God (exalted and majestic be He): “O you who believe! Be wary of God and be with the truthful.” He said: ‘The truthful’ are the Imams (‘a), who are perfectly sincere in their obedience.

Muhammad ibn al-Hasan al-Saffar reported from al-Husayn ibn Muhammad, from Mu‘alla ibn Muhammad, from al-Hasan, from Ahmad ibn Muhammad, who said: I asked al-Rida (‘a) about the words of God (exalted and majestic be He): “Be wary of God and be with the truthful.” He said: The truthful are the Imams, who are perfectly sincere in their obedience.

In his *al-Amali* Shaykh (al-Tusi) reported from Abu ‘Amr (from Ibn Abi ‘Umayr) that he said: Ahmad reported to us. He said: Ya‘qub ibn Yusuf ibn Ziyad related to us. He said: Hasan ibn Hammad related to us from his father, from Jabir, from Abu Ja‘far (‘a), who in respect to His words: “O you who believe! Be wary of God and be with the truthful” said: That is with ‘Ali ibn Abi Talib (‘a).

In the report of earnest appeal (*al-munashadah*) Sulaym ibn Qays al-Hilali reported that the Commander of the Faithful ‘Ali (‘a) said: I implore you by God, do you know that when God revealed: “O you who believe! Be wary of God and be with the truthful”, Salman asked: O Messenger of God! Is it general or specific? To which he replied: As for the common people, they are ordered to be with the truthful believers. However, the truthful are specifically my brother ‘Ali and my executors until the Day of Resurrection.

Al-Ayyashi reported from Abu Hamzah al-Thumali that he said: Abu Ja‘far said: O Abu Hamzah! Only he who knows God worships God. As for him who does

1. *Al-Burhan*, vol.2, pp.163-167.

not know God, it is as though he had worshipped other than Him, going astray. I said: May God set you right! What is then knowledge of God? To which he replied: To be true to God and to be true to Muhammad, the Messenger of God (upon blessing), in befriending 'Ali ('a), following him and the Imams of guidance after him, and disowning their enemies for the sake of God, in addition to knowledge of God. He said: I said: My God set you right! What, if I come to know, helps me perfect the reality of faith? To which he replied: to befriend the friends of God, to show hostility to the enemies of God, and to be with the truthful even as God has ordered you. He said: I asked: Who are the friends of God and who are the enemies of God? To which he replied: The friends of God are Muhammad the Messenger of God, 'Ali, al-Hasan, al-Husayn, 'Ali ibn al-Husayn, and then it continues until it comes to us, then my son Ja'far, pointing at Ja'far, who was sitting. So he who befriends these has truly befriended the friends of God and has been with the truthful even as God has ordered. I asked: Who are the enemies of God, my God set you right? To which he replied: The four idols. He said: I asked: Who are they? To which he replied: Ba'ir, Ruka' Aftakir, al-'Amil¹, and he who professes their religion. So he who shows hostility to these has truly shown hostility to the enemies of God.

Ibn Shahr Ashub reported from the commentary of Abu Yusuf Ya'qub ibn Sufyan as follows: Malik ibn Anas related to us from Nafi', from Ibn 'Umar, who said in respect to His words, "O you who believe! Be wary of God": God has commanded the Companions to fear God. Then he said with regard to His words, "and be with truthful": That is Muhammad and his household.

In *Sharaf al-Nabi* and *al-Kashf* it is reported from al-Kharkushi and al-Tha'labi successively that they say: Al-Asma'i reported from Ibn Abi 'Umar ibn Abi al-'Ula, from Jabir, from Abu Ja'far Muhammad ibn 'Ali ('a), who said in respect to this verse: That is Muhammad and his progeny.

Ali-Tabarsi reported from Jabir, from Abu Ja'far ('a), who said in respect to His words, "and be with the truthful": (That is) with the progeny of Muhammad ('a). He said: But Ibn 'Abbas used to read thus: 'from among the truthful.' He said: It is also reported from al-Sadiq ('a).

In Nahj al-Bayan al-Shaybani reported from Abu Ja'far and Abu 'Abd Allah ('a) as follows: 'The truthful' here refers to the pure Imams from among Muhammad's progeny.

In it, as well, it has been reported that the Prophet (s) when asked about the truthful in this instance thus replied: They are 'Ali, Fatimah, al-Hasan, al-Husayn, and their pure descendants until the Day of Resurrection.

1. In *al-'Ayyashi Commentary* we read: He said: I asked: Who are they? To which he replied: Abu al-Fasil, Ruka', Na'thal, Mu'awiyah, and he who professes their religion and so on, instead of Ba'ir, Ruka' Refer to vol.2, p. 116.

Through the path of the Sunnis Muwaffaq ibn Ahmad reported from Ibn ‘Abbas that he said with regard to His words, “O you who believe! Be wary of God and be with the truthful”: ‘The truthful’ refers to ‘Ali ibn Abi Talib (may God be pleased with him). It has also been reported in *Rumuz al-Kunuz* by ‘Abd al-Razzaq ibn Rizq Allah ibn Khalaf.

Al-‘Ayyashi reported from Hisham ibn ‘Ajlan that he said: I said to Abu ‘Abd Allah: I will ask you about something whereabout I will never ask anyone else after you: I ask you about the faith of which people are not authorized to lack knowledge. To which he replied: To bear witness that there is no god but God and that Muhammad is the Messenger of God, to confirm that which has been brought be God, to maintain prayer, to pay the Zakat, to undertake the hajj, to fast the month of Ramadan, to befriend us, to repudiate our enemies, and to be with the truthful.

The 279th Name: He is among those from whom the Messenger of God is.

The 280th Name: He is among those to whom your suffering is grievous.

The 281st Name: He is among those who are anxious over you.

The 282nd Name: He is among those who are gentle to the believers, merciful in God’s words: “Now there has come to you a Messenger from among yourselves” (9: 128) and so on.

Muhammad ibn Ya‘qub reported from a number of our companions, from Sahl ibn Ziyad, from Yahya ibn al-Mubarak, from ‘Abd Allah ibn Jiblah, from Ishaq ibn ‘Ammar, from Abu ‘Abd Allah, who said: Thus did God (exalted and majestic) reveal: Now there has come to us a Messenger from among ourselves; grieves to him is our suffering; anxious is he over us; gentle to the believers, merciful.

Al-‘Ayyashi reported from Tha‘labah, from Abu ‘Abd Allah (‘a), that he said: God (blessed and high exalted be He) said: “Now there has come to you a Messenger from among yourselves”; he (Imam) said: It refers to us; “grievous to him is your suffering”; he said: It refers to us; “anxious is he over you”; he said: It refers to us; “gentle to the believers, merciful”; he said: The believers share us in this fourth trait and three belong to us.

He also reported from ‘Abd Allah ibn Sulayman, from Abu Ja‘far (‘a), that he said: He recited this verse, “Now there has come to you a Messenger from among yourselves;”, so he said: (That is) from among ourselves. As for His words: “grievous to him is your suffering”, he said: that is our suffering. As for His words, “anxious is he over us”, he said: That is over us. As for His words, “gentle to the believers, merciful”, he said: That is he is gentle to our partisans, merciful. So three-fourths thereof belong to us and one-fourth belongs to our partisans.

SURAH YUNUS (10)

In the Name of God, the Compassionate, the Merciful

The 283rd Name: He is the light in His words: “It is He who made the sun a gleam and the moon a light” (10:5).

Muhammad ibn Ya‘qub reported from ‘Ali ibn Muhammad, from ‘Ali ibn ‘Abbas, from Hammad ibn ‘Amr ibn Shimr, from Jabir, from Abu ‘Abd Allah (‘a), who in respect to His words: “By the star when it falls” said: He swore by (the grave of) Muhammad (s) when he is made to die; “your companion has neither gone astray” by preferring the folk of his house; “nor gone amiss, nor does he speak out of his own desire”, that is, he does not speak about the people of his house out of his own desire. These are God’s words: “It is naught save an inspiration that is inspired” (53:1-4).

As well, God (exalted and majestic be He) said to Muhammad, upon whom and whose household be blessing: “Say: ‘If what you seek to hasten had been with me, the matter would surely have been decided between you and me” (6:58). He said: If I had been ordered to inform you of that which hid in your bosoms, namely, your seeking to hasten my death so that you would wrong my household after me, (the matter would surely have been decided between you and me). So your likeness is - as declared by God – “as the likeness of one who lighted a torch, and when it had lit up all around him...” (2:17). That is the earth has lit through the light of Muhammad (s) and ‘Ali (‘a), even as the sun gleams. Hence God has drawn the parable of Muhammad as the sun and the parable of the executor (‘Ali) as the moon. These are God’s words: “He made the sun a gleam and the moon a light” and His words: “And a sign for them is the night, from which we strip the day, and, behold, they find themselves in the dark” (36:37). As for His words: “God took away their light, and left them sightless in a manifold darkness” (2:17), They mean that Muhammad, upon whom and whose household be blessing, was made to die and darkness appeared, so they could not see the superiority of his household. These are God’s words: “If you call them to guidance, they do not hear; and you see them looking toward you, but they do not see” (7:198).¹

The 284th Name: He is among the signs in His words: “and those who are heedless of Our signs” (10:7).

In his *Commentary* ‘Ali ibn Ibrahim reported as follows: He said: The signs are the Commander of the Faithful and the Imams (‘a). The argument is the words of the Commander of the Faithful (‘a): God has no sign greater than I. There will come, God willing, the interpretation of the signs as the Imams with supported

1. *Al-Burhan*, vol.2, p.178.

traditions in His words: “Say: Observe what is in the heavens and the earth” (10:10) and so on. As well, there will come the words of the Commander of the Faithful (‘a): ‘God has no sign greater than I’ with supported traditions in our commentary on His words: “What is it about which they question each other?! It is about the great tiding” (78:1-2).

The 285th Name: To him is made allusion with His words: “or alter it” (10:15).

‘Ali ibn Ibrahim said: Al-Hasan ibn ‘Ali related to me from his father, from Hammad ibn ‘Isa, from Abu al-Safatij, from Abu ‘Abd Allah (‘a), who in respect to His words: “Bring a Qur’an other than this, or alter it,” said: that is the Commander of the Faithful ‘Ali ibn Abi Talib (‘a). “Say: It is not for me to alter it of my own accord. I follow only what is revealed to me” concerning ‘Ali ibn Abi Talib, the Commander of the Faithful (‘a).

Muhammad ibn Ya’qub reported from ‘Ali ibn Muhammad, from Sahl ibn Ziyad, from Ahmad ibn al-Husayn, from ‘Umar ibn Yazid, from Muhammad ibn Yunus, from Muhammad ibn Jumhur, from Muhammad ibn Sinan, from al-Mufaddal ibn ‘Umar, that he said: I asked Abu ‘Abd Allah (‘a) about God’s words: “Bring a Qur’an other than this, or alter it.” He said: That is, or alter ‘Ali.

Al-Ayyashi reported from al-Thumali, from Abu Ja’far (‘a), who in respect to His words: “When Our manifest signs are recited to them, those who do not expect to encounter Us say: Bring a Qur’an other than this, or alter it. Say: It is not for me to alter it of my own accord, I follow only what is revealed to me” said: That is, if he replaces ‘Ali with Abu Bakr or ‘Umar, we will surely follow him.

He also reported from Abu al-Safatij that Abu ‘Abd Allah (‘a) said with regard to His words: “Bring a Qur’an other than this, or alter it.”¹

The 286th Name: He is among those who guide to the truth (in His words: “Is he who guides to the truth” (10:35). Al-‘Ayyashi reported from ‘Amr ibn al-Qasim that he said: I heard Abu ‘Abd Allah (‘a) make mention of the Companions of the Prophet, then he read: “Is he who guides to the truth worthier to be followed ... How do you judge?” We asked: Who is he, may God set you right? To which he replied: We have been informed that he is ‘Ali (‘a).

Muhammad ibn Ya’qub reported from a number of our companions, from Ahmad ibn Abi ‘Abi ‘Abd Allah, from ‘Amr ibn ‘Uthman, from ‘Ali ibn Hamzah, from Abu Basir, from Abu ‘Abd Allah (‘a), who said: The Commander of the Faithful (‘a) gave judgment on a case about which no one had ever passed judgment, after the death of the Messenger of God. When the Messenger of God (s) died, the affair (of authority) reached Abu Bakr, before whom a man was brought. He had drunk wine. So Abu Bakr asked him: Did you drink it (or: Why did you drink it) although it is prohibited? To which he replied: When I professed Islam, my home was in the midst of a people who used to drink wine and regard it as lawful. Had I know that that it was prohibited, I would have refrained from it.

1. *Al-Burhan*, vol.2, p.180; and *Nur al-Thaqalayn*, vol.2, p.296.

He said: Thereupon Abu Bakr turned his face to 'Umar and asked: What do you say, O Abu Hafs, about this man's case? To which he replied: It is a problem, and Abu al-Hasan is up to it! Abu Bakr said: O slave! Call 'Ali for us. 'Umar said: The decision may be reached at his home! So they came to him in the company of Salman al-Farisi. They told him the account of the man, and he reiterated his story to him. Thereupon 'Ali ('a) said to Abu Bakr: Send with him someone to go around the gatherings of the Emigrants and the Helpers. So he who has recited to him the verse of the prohibition of wine, let him give testimony thereupon. But if no one has recited to him the verse of prohibition, then there is no blame upon him. Abu Bakr did as 'Ali declared. No one gave testimony against him, and he was released. Salman said to 'Ali,('a): You have guided them. 'Ali ('a) said: I only wanted to renew the consolidation of this proof and verse (or: renew a consolidation of this proof against them) concerning me and them, namely: "Is he who guides to the truth worthier to be followed, or he who guides not unless he is (himself) guided? What is the matter with you? How do you judge?" 'Ali ibn Ibrahim reported as follows: In a tradition by Abu al-Jarud Abu Ja'far ('a) is reported to have said in respect to His words: "Is he who guides to the truth worthier to be followed, or he who guides not unless he is (himself) guided? What is the matter with you?

How do you Judge?": As for those who guide to the truth, they are Muhammad and the household of Muhammad after him. And as for those who guide not unless they are themselves guided, they are people of Quraysh and others who have opposed his household after him.¹

The 287th Name: He is among the messengers in His words: "For every community is a messenger" (10:47) and so on.

Al-'Ayyashi reported from Jabir, from Abu Ja'far ('a), that he said: I asked him about his commentary on this verse: "For every community is a messenger; so when their messenger comes, judgment is made between them with justice, and they are not wronged." He said: Its commentary in the inwardness is as follows: For every century in this community is a messenger from among the progeny of Muhammad, who comes forth until the century that follows it. These are the friends (of God) and these are the messengers. As for His words: "So when their messenger comes, judgment is made between them with justice", they mean that messengers judge with justice and they do not wrong, as God declared.²

The 288th Name: He is among those who judge with justice.

The 289th Name: To him is made allusion with His words: "What! Do you believe it when it has befallen" (10:51).

1. *Al-Burhan*, vol.2, pp184-186.

2. *Al-Burhan*, vol.2, p.186; and *Nur al-Thaqalayn*, vol.2, p.305.

‘Ali ibn Ibrahim reported that he (Imam) said: That is, you believe in him during the ‘return’, so it will be said to them: “Now” you believe, that is, in the Commander of the Faithful, when (until now) you have been disbelieving him.

The 290th Name: To him is made reference with God’s words: “Then it will be said to those who wronged” the rights of Muhammad’s household! “Taste the everlasting punishment. Shall you be recompensed except for what you used to earn” (5:52).

The 291st Name: to ‘Ali is made reference in the verse 10:53.

The 292nd Name: It is ‘Ali’s right in His words: “They inquire of you”, O Muhammad, that is people of Mecca, as to ‘Ali: “Is it true” that he is an Imam? “Say! By my Lord,” he is an Imam (5:53).

Muhammad ibn Ya‘qub reported from ‘Ali ibn Ibrahim, from his father, from al-Qasim ibn Muhammad al-Jawhari, from some of his companions, from Abu ‘Abd Allah (‘a) who in respect to His words: “They inquire of you: Is it true?” said: (That is) what do you say concerning ‘Ali? “Say: Yes! By my Lord, it is true, and you cannot thwart (Him).”

Al-‘Ayyashi reported from Yahya ibn Sa‘id, from Abu ‘Abd Allah (‘a), who in respect to His words: “They inquire of you: Is it true?” said: They inquire of you, O Muhammad, i.e. people of Mecca, as to ‘Ali ibn Abi Talib (‘a): Is he an Imam? Say: Yes! By my Lord, he is an Imam.

Ibn Shahr Ashub reported from al-Baqir (‘a) that he said with regard to His words: “They inquire of you: ‘Is it true?’ Say: Yes! By my Lord, it is true, and you cannot thwart (Him)”’: They said: They inquire of you, O Muhammad, as to your executor. Say: Yes! By my Lord, he is truly an executor.¹

The 293rd Name: To him is made allusion in the verse 10:54.

‘Ali ibn Ibrahim reported that he (Imam) spoke as follows: “If any soul that has done wrong” to the rights of Muhammad’s household “had all that is in the earth, it would seek to ransom itself therewith” at that time, i.e. during the ‘return.’

The 294th Name: He is God’s mercy in His words: “Say: In God’s grace and His mercy – let them rejoice in that! It is better than what they amass” (10:58).

Abu ‘Ali al-Tabarsi said: Abu Ja‘far (‘a) said: God’s grace is the Messenger of God and His mercy ‘Ali ibn Abi Talib, upon both of whom be blessings.

Ibn al-Farisi said: Ibn ‘Abbas said with regard to His words: “Say: In God’s grace and His mercy-let them rejoice in that. It is better than what they amass”: The grace from God is the Prophet and His mercy ‘Ali, upon both of whom be peace.

The 295th Name: He is among the signs in His words: “Say: Observe what is in the heavens and the earth. But neither signs nor warnings avail a people who do not believe” (10:101).

1. *Al-Burhan*, vol.2, p.187.

Muhammad ibn Ya'qub reported from al-Husayn ibn Muhammad, from al-Mu'alla ibn Muhammad, from Ahmad ibn Muhammad ibn 'Abd Allah, from Ahmad ibn Hilal, from Umayyah ibn 'Ali, from Dawud al-Raqqi, who said: I asked Abu 'Abd Allah ('a) about God's words: "But neither signs nor warnings avail a people who do not believe." He said: The signs are the Imams and the warnings the messengers, upon all of whom be God's blessings.

In his *Commentary* 'Ali ibn Ibrahim has also reported it with the same chain of transmission and text.¹

1. *Al-Burhan*, vol.2, p.204.

SURAH HUD (11)

In the Name of God, the Compassionate, the Merciful

The 296th Name: To him is made allusion with His words: “and He grants His grace to every meritorious person” (11:3).

‘Ali ibn Ibrahim and Ibn Shahr Ashub reported from Abu al-Jarud, from Abu Ja‘far (‘a) who said with regard to His words: “and He grants His grace to every meritorious person”: That is ‘Ali ibn Abi Talib (‘a).

Through the path of the Sunnis Ibn Mardawayh reported from Ibn ‘Abbas that he said with regard to His words: “and He grants his grace to every meritorious person”: It is a reference to ‘Ali ibn Abi Talib.¹

The 297th Name: He is a witness of his own family in His words: “Is he who stands on a manifest proof from his Lord, and whom a witness of his own family follows?”(11:17).

‘Ali ibn Ibrahim said: My father related to me from Yahya ibn Abi ‘Imran, from Yunus, from Abu Basir and al-Fudayl, from Abu Ja‘far (‘a), that he said: It was only revealed as follows: Is he who stands on a manifest proof from his Lord, that is the Messenger of God, and whom a witness of his own family follows as a guide and mercy? And before it there was the Book of Moses. It is they who believe in it. So they put back and put forward in composition.

Muhammad ibn Ya‘qub reported from al-Husayn ibn Muhammad, from Mu‘alla ibn Muhammad, from al-Hasan ibn ‘Ali, from Ahamd ibn ‘Umar al-Khallal, who said: I asked Abu al-Hasan (‘a) about God’s words: “Is he who stands on a manifest proof from his Lord and whom a witness of his own family follows?” He said: The Commander of the Faithful, upon whom be God’s blessings, is the witness from the Messenger of God, and the Messenger of God (s) stands on a manifest proof from his Lord.

Muhammad ibn al-Hasan al-Saffar reported from Abu al-Jarud, from al-Asbagh ibn Nubatah, who said: The Commander of the Faithful (‘a) said: if the cushion was folded for me to sit on, I would give judgment to the people of the Torah by their Torah, to the people of the Gospel by their Gospel, and to the people of the Criterion (the Qur’an) by their Criterion. By God, there is not a verse in the Book of God that was revealed by day or by night without me knowing concerning whom it was revealed, or a man who shaves off his hair with a razor without a verse from the Book of God being revealed concerning him, driving him into the garden of the Fire. A man rose and asked him: O Commander of the Faithful! Which verse was revealed concerning you? To which he replied: Have you not heard God say: “Is he who stands on a manifest proof from his Lord and whom a

1. *Al-Burhan*, vol.2, p.206.

witness of his own (family) follows?” So the Messenger of God, upon whom and whose household be blessing, stands on a manifest proof, and I am the witness of his own who follows him.

In his *al-Amali* Shaykh (al-Tusi) reported from the Commander of the Faithful (‘a) that he spoke from the pulpit on Friday as follows: By Him who split the seed and brought the soul into being, there is not a man from Quraysh who shaved off his hair with a razor without a verse from the Book of God being revealed concerning him that I know as I know him. A man rose and asked him: O Commander of the Faithful! Which sign was revealed concerning you? To which he (‘a) replied: When you ask, let you understand and do not ask anyone else. Have you read the Surah of Hud? Yes indeed, O Commander of the Faithful!, he replied.

Have you then heard God (exalted and majestic be He) say: “Is he who stands on a manifest proof from his Lord and whom a witness of his own (family) follows?” Yes indeed, he replied. He said: So he who stands on a manifest proof from his Lord is Muhammad, upon whom and whose household be blessing, and I am the witness and I am of his own (family), upon whom and whose household be blessing and peace.

He also said: A group reported to us from Abu al-Mufaddal. He said: Abu al-‘Abbas Ahmad ibn Muhammad ibn Sa ‘id ibn ‘Abd al-Rahman al-Hamadani related to me in Kufa. He said: Muhammad ibn al-Mufaddal ibn Ibrahim ibn Qays al-Ash‘ari related to us. He said: ‘Ali ibn Hassan al- Wasiti related to us. He said: ‘Abd al-Rahman ibn Kathir related to us from Ja‘far ibn Muhammad, from his father, from his grandfather ‘Ali ibn al-Husayn (‘a), from al-Hasan (‘a), who in one of his long sermons which he delivered in the presence of Mu‘awiyah spoke as follows:

I say: O creatures, so hear! You possess hearts and ears, so understand! Surely, God has honoured us, the Folk of the House, with Islam, selected, chose, and singled us out, so He removed all impurity from us and purified us with a thorough purification. Impurity (*al-rijs*) is doubt, so we never doubt God, the Real, and His religion. He has purified us from any stupidity and defect, pure and sincere, to Adam, as a blessing from Him. People were not divided into two groups unless God made us into the best of them, whenever the affairs bring advantage and the years pass. And it continued until God sent forth Muhammad (s) as a Prophet selected him as a messenger, and revealed to him His Book. Then He commanded him to invite to God (exalted and majestic be He), and my father (‘a) was the first to respond to God and His Messenger and the first to believe in God and His Messenger. God (exalted and majestic be He) said in His Book revealed to His sent Prophet: “Is he who stands on a manifest proof from his Lord and whom a witness of his own (family) follows? “So the Messenger of God is the one who stands on a manifest proof from his Lord and my father is the one who follows him and is a witness of his own ... and so on.

In his *al-Amali*, Shaykh al-Mufid said: Abu al-Hasan ‘Ali ibn Bilal al-Muhallabi reported to us. He said: ‘Ali ibn ‘Abd Allah ibn Asad al-Isfahani related to us. He said: Ibrahim ibn Muhammad al-Thaqafi related to us. He said: Isma‘il ibn Aban related to us. He said: Al-Sabah ibn Yahya al-Muzni related to us from al-A‘mash, from al-Minhal ibn ‘Umar, from ‘Abbad ibn ‘Abd Allah, who said: A man rose before the Commander of the Faithful (‘a) and said: O Commander of the Faithful! Tell me about God’s words: “Is he who stands on a manifest proof from his Lord and whom a witness of his own (family) follows?” He said: The Messenger of God (s) is the one who stood on a manifest proof from his Lord and I am the witness for him and from him. By Him in whose hand is my soul, there is not a man of Quraysh who shaved off his hair with a razor without God revealing a group of His verses concerning him. By Him in whose hand is my soul, if you could know that which God has decreed for us, the Folk of the House, on the tongue of the uninstructed Prophet, it would be dearer than all this area of gold. By God, our likeness in this community is but as the likeness of the Ark of Noah and as the gate of forgiveness in the Children of Israel.

The traditions of this kind in relation to the verse are numerous through the paths of the Shi‘a and the Sunnis. Mention has been made of a sufficient part thereof, more than that which is put down here, in our commentary *al-Burhan* through the Shiite and Sunni authorities, for this book is based on abridgement.¹

The 298th Name: He is among the witnesses in His words: “and the witnesses will say: Those are they who lied against their Lord” (11:18).

Al- ‘Ayyashi reported from Abu ‘Abd Allah (‘a) that he said with regard to His words: “and the witnesses will say”: They are the Imams (‘a) who will say: Those are they who lied against their Lord.

‘Ali ibn Ibrahim reported that he (Imam) said in respect to the meaning of the verse thus: By the witnesses is meant the Imams (‘a) who will say: Surely the curse of God shall rest upon those who have done wrong to the rights of Muhammad’s household.²

1. *Al-Burhan*, vol.2 p.212; and *Nur al-Thaqalayn*, vol.2, p.345.

2. *Al-Burhan*, vol.2, p.215.

SURAH YUSUF (12)

In the Name of God, the Compassionate, the Merciful

The 299th Name: He is the follower of the Messenger of God in His words: “Say: This is my way. I call to God with insight – I and he who follows me” (12:108).

Muhammad ibn Ya‘qub reported from Muhammad ibn Yahya, from Ahmad ibn Muhammad ibn ‘Isa, from Ibn Mahbub, from al-Ahwal, from Salman ibn al-Mustanir, from Abu Ja‘far (‘a), who in respect to His words: “Say: this is my way. I call to God with insight – I and he who follows me” said: These are the Messenger of God, the Commander of the Faithful, and the executors after them(‘a).

He also reported from ‘Ali ibn Ibrahim, from his father, who said: ‘Ali ibn Hassan said to Abu Ja‘far (‘a): O my master! People disapprove of youthfulness with regard to you. He said: What do they disapprove thereof?! God has declared to His Prophet: “Say: this is my way.

I call to God with insight-I and he who follows me.” By God no one followed him save ‘Ali when he was then nine years old, and I am nine years of age.

He also reported from ‘Ali ibn Ibrahim, from his father, from Bakr ibn Salih, from al-Qasim ibn Burayd, from Abu ‘Amr al-Zubayri, from Abu ‘Abd Allah (‘a), who in respect to His words: “Say: This is my way. I call to God with insight – I and he who follows me” said: That is ‘Ali, who is the first to follow him in faith and confirmation of his religion and of that which he brought from God (exalted and majestic be He). He is from among the community in which, from which, and to which he was sent forth before creation. He has never ascribed partners to God, nor he tainted his faith with wrongdoing – which is to ascribe partners unto Him.

‘Ali ibn Ibrahim said: My father related to me from ‘Ali ibn Asbat that he said: I said to Abu Ja‘far II(‘a): O my master! People disapprove of youthfulness with regard to you. He said: What do they disapprove thereof?! By God, God has declared to His Prophet (s): “Say: This is my way. I call to God with insight – I and he who follows me.” However none followed him but ‘Ali, who was then nine years old, and I am nine years of age.

He said: In a tradition by Abu al-Jarud from Abu Ja‘far (‘a) it is reported that he said with regard to His words: “Say: This is my way. I call to God with insight – I and he who follows me”: That is, himself and he who followed him ‘Ali ibn Abi Talib (‘a).

Al-‘Ayyashi reported from Isma‘il al-Ju‘fi that he said: Abu Ja‘far (‘a) said with regard to His words: “Say: This is my way. I call to God with insight- I and he who follows me”: (That is) ‘Ali ibn Abi Talib in particular, or else, may God not provide me with Muhammad’s intercession. About the meaning of the verse are further traditions, mention of which is made in our book *al-Burhan*.¹

1. *Al-Burhan*, vol.2, p275.

SURAH AL-RA'D (13)

In the Name of God the Compassionate, the Merciful

The 300th Name: He is among those about whom God says: "In the earth are neighboring terrains (of diverse kinds) and vineyards" (13:4) and so on.

Ibn Shahr Ashub reported from al-Kharkushi in *Sharaf al-Mustafa*, al-Tha'labi in *al-Kashf wa al-Bayan*, and al-Fadl ibn Shadhan in *al-Amali* (to whom the words belong), that Jabir ibn 'Abd Allah said: I heard the Messenger of God (s) say to 'Ali: People are from diverse trees, whereas I and you are from a single tree. Then he read: "and vineyards, farms, and date palms growing from the same root and from diverse roots, irrigated by the same water" (13:4), through the Prophet and through you.

He said: al-Naziri has also reported it in *al-Khasa'is* from Salman. In another tradition we read: I and 'Ali from a (single) tree, while (the rest of) people are from diverse trees.

I say: Al-Tabarsi and 'Ali ibn 'Isa in *Kashf al-Ghummah* have also reported it from Jabir ibn 'Abd Allah.

The 301st Name: He is one of the guides in His words: "You are only a warner, and for every people is a guide" (13:7).

Muhammad ibn Ya'qub reported from a number of our companions, from Ahmad ibn Muhammad, from al-Husayn ibn Sa'id, from al-Nadr ibn Suwayd and Fadal ibn Ayyub, from Musa ibn Bakr, from al-Fudayl, who said: I asked Abu 'Abd Allah ('a) about God's words: "and for every people is a guide." He said: Every Imam is a guide to the century wherein he lives.

He also reported from 'Ali ibn Ibrahim, from his father, from Muhammad ibn Abi 'Umayr, from Ibn Udhaynah, from Burayd al-'Ijli, from Abu Ja'far ('a), who in respect to His words: "You are only a warner, and for every people is a guide" said: The Messenger of God, upon whom and whose household be blessing, is the warner, and for every period is a guide from among us (whose task is) to guide them to that which the Prophet of God brought, then the guides after him: 'Ali and the executors one after another.

He also reported from al-Husayn ibn Muhammad al-Ash'ari, from Mu'alla ibn Muhammad, from Muhammad ibn Jumhur, from Muhammad ibn Isma'il, from Sa'dan, from Abu Basir, who said: I said to Abu 'Abd Allah ('a): (What do you say concerning His words:) "You are only a warner, and for every people is a guide." He said: The Messenger of God (s) is the warner and 'Ali, upon whom and whose household be God's blessings, the guide. O Abu Muhammad! Is there any guide today? To which I replied: Certainly yes, could I but sacrifice myself for you! There is still a guide from the light of a guide until it reached you. He

said: May God have mercy upon you, O Abu Muhammad! If a verse were to die with the death of a man concerning whom it was revealed, then the Book would definitely die. However, it comes to pass concerning those who remain as it came to pass concerning those who passed.

He also reported from Muhammad ibn Ya'qub, from Ahmad ibn Muhammad, from al-Husayn ibn Sa'id, from Safwan, from Mansur, from 'Abd al-Rahim al-Qasir, from Abu Ja'far ('a), who in respect to His words: "You are only a warner, and for every people is a guide." said: The Messenger of God (s) is the warner and 'Ali the guide. Lo! By God, it has never separated from us, and it is still applicable to us until the Hour.

I say: Muhammad ibn al-Hasan al-Saffar has also reported these traditions in *Basa'ir al-Darajat*.

Ibn Babawayh said: Muhammad ibn Ibrahim ibn Ishaq (may God have mercy upon him) related to us. He said: Abu Ahmad ibn 'Abd al-'Aziz ibn Yahya al-Basri related to us.

He said: Al-Mughirah ibn Muhammad related to us. He said: Ibrahim ibn Muhammad ibn 'Abd al-Rahman al-Azdi related to me in the year 116 A.H. He said: Qays ibn al-Rabi' and Mansur ibn Abi Mansur related to us from al-A'mash, from al-Minhal ibn 'Umar, from 'Abbad ibn 'Abd Allah, who said: 'Ali ('a) said: There is not a single verse revealed in the Qur'an without me knowing where it was revealed, concerning whom it was revealed, and wherein it was revealed: whether it was revealed in a plain or on a mountain. He was asked: What was then revealed concerning you? To which he replied: If it weren't for the fact that you asked me, I would never tell you. This verse was revealed concerning me: "You are only a warner and forever people is a guide." So the Messenger of God is the warner and I am the guide to what he has brought.

He also said: My father and Muhammad ibn al-Hasan related to me. They said: Sa'd ibn 'Abd Allah related to us. He said: Muhammad ibn al-Husayn ibn Abi al-Khattab and Ya'qub ibn Yazid related to us from Hammad ibn 'Isa, from Hariz ibn 'Abd Allah, from Muhammad ibn Muslim, who said: I said to Abu 'Abd Allah ('a): (What do you say concerning) God's words: "You are only a warner, and for every people is a guide"? To which he replied: Every Imam is a guide to every people during their period.

He also said: My father related to me. He said: Ahmad ibn Muhammad ibn 'Isa related to us from his father, from Ibn Abi 'Umayr, from Ibn Udhaynah, from Burayd ibn Mu'awiyah al-'Ijli, who said: I said to Abu Ja'far ('a): (what do you say concerning His words:) "You are only a warner, and for every people is a guide"? He said: The warner is the Messenger of God (s) and 'Ali the guide. As well, at every time and age is a guide from among us (whose task is) to guide to that which the Messenger of God has brought.

Muhammad ibn al-Hasan al-Saffar reported from Ahmad ibn Muhammad, from al-Hasan ibn Mahbub, from Abu Hamzah al-Thumali, who said: I heard Abu Ja'far ('a) say: The Messenger of God (s) sent for a pure water in order to make the ablutions. When he finished, he took 'Ali ('a) by hand and attached it to his hand, and then he said: You are only a warner. Then he put his hand on his breast and said: And for every people is a guide. Thereupon he said: O 'Ali! You are the root of religion, the lighthouse of faith, the goal to guidance, and the leader of the fair-faced. I testify thereto in your favour.

'Ali ibn Ibrahim said: My father related to me from Hammad, from Abu Basir, from Abu Allah ('a), who said: The warner is the Messenger of God and the guide the Commander of the Faithful, to be followed by the Imams ('a). These are His words: "and for every people is a guide." That is, at every time is an Imam of manifest guidance. So it serves to refute him who denies that there must be an Imam at every age and time and that the world will never be without a proof (*hujjah*, i.e. an Imam). As the Commander of the Faithful, upon whom be God's blessing, said: The world is never without one upholding the proof for God, either outwardly and known to all, or secretly and in obscurity, so that God's proofs and His illuminating manifestations may not come to naught.

In his *Majalis* Shaykh reported from al-Husayn, from al-Mufaddal, from Abu 'Abd Allah ('a), who said: God never sent forth a Prophet nobler than Muhammad, nor did He create anyone before him, nor did God warn His creatures through any of His creatures prior to Muhammad. These are His words: "This is a warner in the tradition of the warners of old" (53:56), and His words: "You are only a warner, and for every people is a guide". Hence, there was no one before him to whom obedience is due in creation, nor will there be anyone after him until the Hour sets in and God inherits the earth and whomever is thereupon.

The traditions about the meaning of the verse are numerous and exceed that which we have put down here. He who wishes to gain cognizance of them may consult the book *al-Burhan*, wherein there are reports from the Shi'a and Sunni sources.¹

The 302nd Name: He is the one who knows in His words: "Is someone who knows that what has been sent down to you from your Lord is the truth like someone who is blind?" (13:19).

Ibn Shahr Ashub reported from Abu al-Ward, from Abu Ja'far ('a), who said with regard to His words: "Is someone who knows that what has been sent down to you from your Lord is the truth": He is 'Ali ibn Abi Talib.

It is reported from Muhammad ibn Marwan, from al-Suddi, from al-Kalbi, from Abu Salih, from Ibn 'Abbas, who in respect to His words: "Is someone who

1. *Al-Burhan*, vol.2, pp. 279-281.

knows that what has been sent down to you from your Lord is the truth” said: That is, ‘Ali (‘a); and in respect to His words: “like someone who is blind” he said: That is, the first (caliph).

The 303rd Name: He is among those whom God has commanded to join in His words: “those who fulfill God’s covenant and do not break the pledge solemnly made, and those who join what God has commanded to be joined” (13:20-21).

Muhammad ibn Ya‘qub reported from al-Husayn ibn Muhammad, from Mu‘alla ibn Muhammad, from al-Hasan ibn ‘Ali al-Washsha’, from ‘Ali ibn Abi Hamzah, from Abu Basir, from Abu ‘Abd Allah (‘a), that he said: I heard him say: Surely the womb (relationship) is attached to the Throne, saying: O God! Join him who joins me and sever him who severs me. It here refers to the womb relatives of Muhammad’s progeny. These are God’s words: “and those who join what God has commanded to be joined.” So is the case with the womb relatives of every possessor of womb (ties).

He also reported from ‘Ali ibn Ibrahim, from his father, from Ibn Abi ‘Umayr, from Hammad ibn ‘Uthman, Hisham ibn al-Hakam and Durust ibn Abi Mansur, from ‘Umar ibn Yazid, who said: I said to Abu ‘Abd Allah (‘a): (What about His words) “and those who join what God has commanded to be joined.” He said: It was revealed concerning the womb relatives of Muhammad’s progeny. But it could also apply to your kinsmen. So be not one of those who maintain that the verse is related to only one thing.

‘Ali ibn Ibrahim said: My father related to me from Muhammad ibn al-Fudayl, from Abu al-Hasan (‘a), who said: Surely the womb (tie) of Muhammad’s progeny is attached to the Throne, saying: O God! Join him who joins me and sever him who severs me. It also applies to every (possessor of) womb (ties). This verse was revealed concerning Muhammad’s progeny and the covenant that they (i.e. mankind) pledged in the ‘pre-existence world’ as to the friendship of the Commander of the Faithful and the Imams (‘a) after him. These are God’s words: “those who fulfill God’s covenant and do not break the pledge solemnly made” and so on. Then He mentioned their enemies, saying: “But as for those who break God’s compact after having pledged it solemnly” – that is in respect to the Commander of the Faithful (‘a) as taken by God in the ‘pre-existence word’ and taken by the Messenger of God in Ghadir Khumm – “it is such on whom the curse will lie, and for them will be the ills of the (ultimate) abode” (13:25).

The 304th Name: He is among those who will enter the Gardens of Eden.

The 305th Name: He is among those to whom the angels will say: “peace be with you, for your patience.”

The 306th Name: He is among those for whom is the reward of the (ultimate) abode in His words: “the Gardens of Eden, which they will enter along with whoever is righteous from among their forebears, their spouses, and their descendants, and the angels will call on them, from every door: ‘peace be with

you, for your patience', How excellent is the reward of the (ultimate) abode" (13:23-24).

'Ali ibn Ibrahim reported that the verse was revealed concerning the Imams ('a) and their partisans who exercised patience.

The 307th Name: He is God's remembrance in His words: "Look! The hearts find rest in God's remembrance" (13:28).

'Ali ibn Ibrahim reported that he (Imam) said: "those who believe" refers to the Shi'a, partisans and "God's remembrance" refers to the Commander of the Faithful and the Imams ('a).

Al-'Ayyashi reported from Khalid ibn Najih, from Ja'far ibn Muhammad ('a), who said with regard to His words: "Look! The hearts find rest in God's remembrance": That is, through Muhammad, upon whom and whose household be blessing, the hearts find rest, and so he is God's remembrance and His veil.

Ibn 'Abbas reported that the Messenger of God, upon whom and whose household be blessing, said: "those who believe and whose hearts find rest in the remembrance of God. Look! The hearts find rest in God's remembrance." Then he said to me: Do you know, O son of Umm Salim, who they are? I asked: Who are they, O Messenger of God? to which he replied: We, the Folk of the House, and our partisans.

The 308th Name: He is among those for whom is Tuba (lit joy), and good is their ultimate destination (13:29).

'Ali ibn Ibrahim said: My father related to me from al-Hasan ibn Mahbub, from 'Ali ibn Ri'ab, from Abu 'Ubaydah, from Abu 'Abd Allah ('a), who said: Tuba is a tree in the Garden inside the dwelling-place of the Commander of the Faithful ('a). Every single person of our partisans has a twig from among its twigs and a leaf from among its leaves in his dwelling-place, by which a community from among the communities is shaded.

He said: The Messenger of God used to kiss Fatimah ('a) very much, but 'A'ishah would hold that against him. So the Messenger of God said: O 'A'ishah! When I was carried by night to the heaven, I entered the Garden, so Gabriel brought me close to the tree of Tuba and gave me of its fruits. I ate it, and God turned it into water in my back. When I came down to the earth, I had intercourse with Khadijah, and she became pregnant with Faithful ('a). Hence, I have never kissed her without finding the smell of the tree of Tuba from her.

He also reported from his father, from Ibn Abi 'Umayr, from Hisham ibn Salim, from Abu 'Abd Allah ('a), who said-with regard to the report of the night journey of the Prophet: what he saw on the day (or: night) of the night journey, and what is related to the Garden-: And then there was a tree so huge that if a bird is sent forth to cover its trunk, it will not pass it (or: turn around it) in seven hundred years. In, every single house in the Garden is a twig from among its twigs. I

asked: What is this, O Gabriel? To which he replied: This is the tree of Tuba. God said: "Tuba is for them, and good is their (ultimate) destination."

Ibn Babawayh said: Al-Muzaffar ibn Ja'far al-'Alawi related to us. He said: Ja'far ibn Muhammad ibn Mas'ud related to us from his father Ja'far ibn Mas'ud, from Ja'far ibn Ahmad, from al-'Umarki al-Bufaki, from al-Hasan ibn 'Ali ibn Faddal, from Marwan ibn Muslim, from Abu Basir, from Abu 'Abd Allah ('a), who said: Happy (Tuba) is he who holds fast to our affair during the occultation of our Qa'im ('a), so his heart will never swerve after guidance. I asked him: Could I but sacrifice myself for you! What is Tuba? To which he replied: It is a tree whose root is in the dwelling-place of 'Ali ibn Abi Talib. In the dwelling-place of every believer is a twig from among its twigs. These are God's words: "Tuba is for them, and good is their (ultimate) destination."

The traditions of this kind are numerous. He who wishes to gain cognizance of them can refer to *al-Burhan*.¹

The 309th Name: He is the one who rejoices in that which has been sent down to the Messenger of God in His words: "Those whom We have given the Book rejoice in what has been sent down to you."

'Ali ibn Ibrahim said: In a tradition by Abu al-Jarud from Abu Ja'far ('a) is reported to have said with regard to His words: "Those whom We have given the Book rejoice in what has been sent down to you": They rejoice at the Book of God when it is recited to them, and when they recite it, their eyes flow with tears out of terror and fear. The verse refers to 'Ali ibn Abi Talib ('a) in the reading of Ibn Mas'ud it thus came: That which We have sent down to you of the Book is the truth, and he who believes in it, 'Ali ibn Abi Talib, he believes therein. Among the factions are those who deny a part of it. They denied of its interpretation that which he had sent down concerning 'Ali and Muhammad's household, and believed in a part thereof.

As for the polytheists, they denied it all together, from its beginning to its end, and denied that Muhammad is the Messenger of God (s).²

The 310th Name: He is among the edges of the earth in His words: "Have they not seen how We visit the earth diminishing it at its edges?"(13:41).

Ibn Shahr Ashub reported from the Commentary of Waki', Sufyan, al-Suddi, and Abu Salih that 'Abu Allah ibn 'Umar said with regard to His words: "we visit the earth diminishing it at its edges." It refers to the day on which the Commander of the Faithful ('a) was slain. He also said: O Commander of Faithful! You have certainly been the greatest edge in knowledge. Today knowledge of Islam has diminished and the pillar of faith has passed.

1. *Al-Burhan*, vol.2, p.291.

2. *Al-Burhan*, vol.2, p.296.

It is reported from al-Za'farani, from al-Muzni, from al-Shafi'i, from Malik, from Suddi, from Abu Salih, who said: When 'Ali ibn Abi Talib ('a) was slain, Ibn 'Abbas said: Today knowledge has diminished from the land of Medina.

Then he said: The diminution of the earth comes through the diminution of its (divinely inspired) knowers and its best people. God never reduces this knowledge by means of extraction, that is by taking it away from the breasts of men. Rather He reduces knowledge through the death of the (divinely inspired) knowers. So when no knower remains, people take recourse to senseless chiefs, so they ask, and they give decisions without knowledge, and so they go astray and lead others astray.¹

The 311st Name: He is among those who possess "the knowledge of the Book"(13:43).

Muhammad ibn Ya'qub reported from 'Ali ibn Ibrahim, from his father as well as Muhammad ibn Yahya from Muhammad ibn al-Hasan, from one whom he mentioned, all from Ibn Abi 'Umayr, from Ibn Udhaynah, from Burayd ibn Mu'awiyah al-'Ijli, who said: I said to Abu Ja'far ('a): (What about His words) "Say: God suffices as a witness between me and you, and he who possesses the knowledge of the Book." He said: To us alone is made reference ; however, 'Ali is the first, the most excellent, and the best of us after the Prophet (s).

'Ali ibn Ibrahim said: My father related to me from Ibn Abi 'Umayr, from 'Umar ibn Udhaynah, from Abu 'Abd Allah ('a), who said: He who possesses the knowledge of the Book is the Commander of the Faithful ('a). When he was asked whether he who has a knowledge of the Book (27:40) is more knowledgeable than the one who possesses the knowledge of the Book, he replied as follows: The knowledge of him who had a knowledge of the Book in relation to (the knowledge of) him who possesses the knowledge of the Book is but inasmuch as that which a gnat takes from sea water by its wing.

The Commander of the Faithful ('a) said: Look! The knowledge with which Adam got down from the heaven to the earth and all that with which the Prophets down to the Seal of the Prophets were preferred lie with the progeny of the Seal of the Prophets(s).

Muhammad ibn al-Hasan al-Saffar reported from Muhammad ibn al-Husayn, from al-Nadr ibn Shu'ayb, from Muhammad ibn al-Fadl, from Abu Hamzah al-Thumali, from Abu Ja'far ('a), that he said: He said with regard to His words: "and he who possesses the knowledge of the Book": The verse refers to 'Ali ('a).

He also reported from Ahmad ibn Muhammad, from al-Barqi, from al-Nadr ibn Suwayd, from Yahya al-Halabi, from some of our companions, who said: I was in the company of Abu Ja'far ('a) in the mosque. While he was speaking, one of the descendants of 'Abd Allah ibn Sallam passed. So I said: Could I but sacrifice

1. *Al-Burhan*, vo.2, p.302.

myself for you! This is the son of the one about whom people say he possesses the knowledge of the Book! He said: No indeed! That is only 'Ali ibn Abi Talib ('a). Concerning him five verses were revealed, one of which is: "Say: God suffices as a witness between me and you, and he who possesses the knowledge of the Book."

He also reported from 'Abd Allah ibn Muhammad, from him who reported it, from al-Hasan ibn 'Ali ibn al-Nu'man, from Muhammad ibn Marwan, from al-Fudayl ibn Yasar, from Abu Ja'far ('a), who said with regard to His words: "Say: God suffices as a witness between me and you, and he who possesses the knowledge of the Book": It was revealed concerning 'Ali ibn Abi Talib ('a). He is the (divinely inspired) knower of this community after the Messenger of God (s).

He also reported from Muhammad ibn al-Husayn and Ya'qub ibn Yazid, from Ibn Abi 'Umayr, from 'Umar ibn Udhaynah, from Burayd ibn Mu'awiyah, who said: I said to Abu Ja'far ('a): (What about His words:) "Say: God suffices as a witness between me and you, and he who possesses the knowledge of the Book"? He said: To us alone is made reference. However 'Ali is the first, the most excellent, and the best of us after the Prophet (s).

The traditions about the revelation of the verse concerning 'Ali and his household are numerous. He who wishes to gain cognizance of many of them may refer to our book *al-Burhan* in addition to that which is put down here!¹

1. *Al-Burhan*, vol.2, p.303.

SURAH IBRAHIM (14)

In the Name of God, the Compassionate, the Merciful

The 312th Name: He is from the good tree in His words: “Have you not regarded how God has drawn a parable? A good word is like a good tree: its roots are steady and its branches are in the sky”?(14:24).

Muhammad ibn Ya‘qub reported from a number of our companions, from Ahmad ibn Muhammad, from Ali ibn Sayf, from his father, from ‘Amr ibn Hurayth, who said: I asked Abu ‘Abd Allah (‘a) about God’s words: “is like a good tree: its roots are steady and its branches are in the sky.” He said: The Messenger of God (s) is its root, the Commander of the Faithful (‘a) is its branch, the Imams from among their progeny are its twigs, knowledge of the Imams is its fruits, and their Faithful partisans are its leaves. Is there any merit therein? He said: I replied: No indeed, by God! He said: By God, When a believer is born it puts forth a leaf, and when a believer dies, a leaf falls thereof.

Muhammad ibn al-Hasan al-Saffar reported from al-Hasan ibn Musa al-Khashshab, from ‘Amr ibn ‘Uthman, from Muhammad ibn ‘Adhafir, from Abu Hamzah al-Thumali, from Abu Ja‘far (‘a), that he said: I asked him about the words of God (blessed and high exalted be He): “tree: its root is steady and its branch is in the sky? It gives it fruit every season by the leave of its Lord” (14:24-25).

He said: So he said: The Messenger of God (s) is its root, the Commander of the Faithful (‘a) is its branch, the Imams are its twigs, our knowledge is its fruit, and our partisans are its leaves. O Abu Hamzah! Do you see any merit therein? To which I replied: no indeed! By God, I do not see any merit therein. He said: O Abu Hamzah! When a newborn of our partisans is born it puts forth a leaf, and when a believer dies a leaf falls thereof.

He also reported from Ya‘qub ibn Yazid, from al-Hasan ibn Mahbub, from al-Ahwal, from Sallam ibn al-Mustanir, who said: I asked Abu Ja‘far (‘a) about the words of God (blessed and high exalted be He) “like a good tree: its root is steady and its root is in the sky? It gives its fruit every season by the leave of its Lord.” He said: The tree is the Messenger of God (s) whose trace of lineage is fixed in Banu Hashim; the branch of the tree is ‘Ali (‘a); the twig of the tree is Fatimah (‘a); its twigs are the Imams (‘a); and its leaves are the (partisans) Shi‘a. When a man dies his leaf falls, and when a newborn from among them is born his leaf begins to grow. He said: I said to him: Could I but sacrifice myself for you! What about His words: “It gives its fruit every season by the leave of its Lord.” To which he replied: The verse refers to the lawful and the unlawful that is brought forth from the Imam to his partisans every year.

He also reported from Ahmad ibn Muhammad, from al-Husayn ibn Sa‘id, from al-Mufaddal ibn Salih, from Muhammad al-Halabi, from Abu ‘Abd Allah (‘a), who in respect to His words: “a good word is like a good tree: its root is steady and its

branch is in the sky?” said: The Prophet and Imams are the steady root, and the branch is (our) friendship in respect to him who joins it.

Ibn Babawayh said: Muhammad ibn Ibrahim ibn Ishaq (may God have mercy upon him) related to us. He said: ‘Abu al-‘Aziz ibn Yahya reported to us. He said: ‘Abd Allah ibn Muhammad ibn al-Dabi related to us. He said: Muhammad ibn Hilal related to us. He said: Na’il ibn Najih related to us. He said: ‘Amr ibn Shimir related to us from Jabir al-Ju’fi, who said: I asked Abu Ja’far about the words of God (exalted and majestic be He): “like a good tree: its root is steady and its branch is in the sky?”

He said: As for the tree, it is the Messenger of God; its branch is ‘Ali; the twig of the tree is Fatimah, daughter of the Messenger of God; its fruits are her descendants,(‘a); and its leaves are our partisans. Then he said: When a believer from among our partisans dies, a leaf will fall from the tree, and when a newborn from among our partisans is born, the tree will put forth a leaf.

He also said: some of our companions related to us. He said: Ja’far ibn Muhammad ibn Malik al-Fazari related to us. He said: Ja’far ibn Isma’il al-Hashimi related to us. He said: I heard my maternal uncle Muhammad ibn ‘Ali narrate from ‘Abd al-Sabiri, who said: I asked Abu ‘Abd Allah about this verse: “its root is steady and its branch is in the sky?” He said: Its root is the Messenger of God, its branch the Commander of the Faithful, al-Hasan and al-Husayn its fruits, the nine (Imams) from among the descendants of al-Husayn its twigs, and the partisans (Shi’a) its leaves.

By God, when a man from among them dies, a leaf falls from that tree. I said: What about His words: “It gives its fruit every season by the leave of its Lord.” To which he replied: it refers to the knowledge of the Imam that is brought forth to you every year, including the rulings of the hajj (the greater pilgrimage) and the ‘umrah (the lesser pilgrimage).

Al-‘Ayyashi reported from Muhammad ibn ‘Ali al-Halabi, from Zurarah and Himran, from Abu Ja’far and Abu ‘Abd Allah (successively), who said with regard to His words: “God has drawn a parable? A good word is like a good tree: its root is steady and its branch is in the sky”: It refers to the Prophet and the Imams after him. They are the steady root, and the branches (our) friendship in respect to him who joins it.

The rest of the traditions can be taken from our book *al-Burhan*.¹

The 313th Name: He is from among the blessings that have been changed with ingratitude in His words: “Have you not regarded those who have changed God’s blessing with ingratitude, and landed their people in the house of ruin?” (14:28).

Muhammad ibn Ya’qub reported from al-Husayn ibn Muhammad, from Mu’alla ibn Muhammad, from Bastam ibn Murrah, from Ishaq ibn Hassan, from al-Haytham ibn Waqid, from ‘Ali ibn al-Husayn al-‘Abdi, from Sa’d al-Iskaf, from

1. *Al-Burhan*, vol.2, pp.310-312.

al- Asbagh, who said: The Commander of the Faithful (‘a) said: What is the state of peoples who have changed the Sunnah (normative rule) of the Messenger of God and turned away from his executor? Do they not fear that punishment may befall them?! Then he recited this verse: “Have you not regarded those who have changed God’s blessing with ingratitude, and landed their people in the house of ruin?” Then he said: We are the blessing that God has bestowed upon His servants, and through us he triumphs who triumphs on the Day of Resurrection.

He also reported from al-Husayn ibn Muhammad, from Mu‘alla ibn Muhammad, from ibn Muhammad ibn Uramah, from ‘Ali ibn Hassan, from ‘Abd al-Rahman ibn Kathir, who said: I asked Abu ‘Abd Allah (‘a) about the words of God (exalted and majestic be He): “Have you not regarded those who have changed God’s blessing with ingratitude, and landed their people in the house of ruin?” He said: The verse refers to Quraysh all together, who were at enmity with the Messenger of God, declared war on him, and denied the testamentary will of his executor.

‘Ali ibn Ibrahim said: My father related to me from Muhammad ibn Abi ‘Umayr, from ‘Uthman ibn Isa, from Abu ‘Abd Allah (‘a), that he said: I asked him about the words of God (exalted and majestic be He): “Have you not regarded those who have changed God’s blessing with ingratitude?”

He said: The verse was revealed concerning the two wicked tribes from among Quraysh: Banu Umayyah and Banu al-Mughirah. As for Banu al-Mughirah, God rooted them out on the day of Badr Battle As for Banu Umayyah, however, they were given comfort for a while. Then he said: We are God’s blessing that He has bestowed upon His servants, and through us he triumphs who triumphs. Then He said to them: “Enjoy for a while, for your destination is indeed toward the Fire” (14:30).

The rest of the traditions about the verse can be consulted from our book *al-Burhan*.¹

The 314th Name: He is from among the children of Abraham who never prostrated themselves before any idol in His words (on the tongue of Abraham): “and save me and my children from worshipping idols” (12:35).

Al-‘Ayyashi reported from al-Zuhri that he said: A man came to Abu ‘Abd Allah (‘a) and asked him about something, but he did not answer him. So the man said to him: If you are your father’s legitimate son, then you are surely one of the children of the idol-worshippers. He said to him: You are a liar. God commanded Abraham to settle Ishmael in Mecca, and he did. So Abraham said: “My Lord! Make this city a sanctuary, and save me and my children from worshipping idols.” Hence, none of the children of Ishmael has ever worshipped any idol. However, the Arabs are the worshippers of idols. As for the children of Ismael, they said: These are our intercessors with God. So they disbelieved (in them) and never worshipped idols.

Ibn Shahr Ashub reported that he (the Prophet) said with regard to His words: “and

1. *Al-Burhan*, vol.2, p.316.

save me and my children from worshipping idols”: Then they (divine) call ended up with me and with ‘Ali.

In another report we read: I am Abraham’s invocation. Here he only refers to the pure according to His words: I have been transferred from the loins of the pure (men) to the wombs of the pure (women): the fornication of pagan Ignorance has not touched me.

In his *al-Amali*, Shaykh (al-Tusi) reported from al-Haffar that he said: Isma‘il related to us. He said: My father and Ishaq ibn Ibrahim al-Diri related to us. He said: ‘Abd al-Razzaq related to us. He said: My father related to us from Mina, the retainer of ‘Abd al-Rahman ibn ‘Awf, from Abd Allah ibn Mas‘ud, who said: The Messenger of God (s) said: I am the invocation of my father Abraham. We asked: O Messenger of God! How did you become the invocation of your father Abraham? To which he replied God (exalted and majestic be He) revealed to Abraham: “Surely I am setting you an Imam for mankind” (2:124). Abraham was beside himself with joy, and so he said: And from among my descendants will there be Imams like me? So God (exalted and majestic be He) revealed: O Abraham! I will never give you a pledge that I do not fulfill to you. He asked: O Lord! Which pledge you will not fulfill it to me? To which He replied: I will never give you a pledge in respect to the wrongdoers from among your descendants. He asked: O Lord! Who are the unjust from among my offspring to whom Your pledge does not extend? To which He replied: However prostrates himself before an idol beside Me, I shall never set him on Imam, and he is not fit for Imamate. Thereupon, Abraham said: “and save me and my children from worshipping idols, My Lord! Indeed they have misled many people” (14:35-36). The Prophet (s) said: So the invocation ultimately reached me and my brother ‘Ali. Neither of us has ever prostrated himself before an idol, so God has appointed me a Prophet and ‘Ali an executor.

This tradition has also been reported through the path of the Sunnis by Ibn al-Maghazali al-Shafi‘i in his *al-Manaqib*. For he reported, tracing it back to ‘Abd Allah ibn Mas‘ud, that he said: The Messenger of God said: I am the invocation of my father Abraham. I asked: O Messenger of God! How did you become the invocation of your father Abraham? He mentioned the forgoing tradition itself to His words: So the invocation ultimately reached me and ‘Ali. Neither of us has ever prostrated himself before an idol, so God has appointed me a friend and appointed ‘Ali an executor.

The 315th Name: He is from among Abraham’s descendants in His words: “Our Lord! I have settled part of my descendants” (14:37).

‘Ali ibn Ibrahim said: My father related to me from Hannan, from Abu Ja‘far (‘a), who said with regard to His words: “Our Lord I have settled part of my descendants” and so on: We, by God, are the remnant of that progeny.

Al-‘Ayyashi has also reported it from Hannan ibn Sadir, from him(‘a), who said: We are the remnant of that progeny.¹

1. *Al-Burhan*, vol.2, p.319.

The 316th Name: He is from among those about whom the verse says: “that they maintain prayer.”

The 317th Name: He is from among those about whom the verse says: “So make the hearts of a part of people incline towards them.”

The 318th Name: He is from among those about whom the verse says: “and provide them with fruits.”

The 319th Name: He is among the thankful in His words: “that they may be thankful” (14:37).

In *al-Ghaybah* Muhammad ibn Ibrahim, known as Ibn Zaynab, said: Muhammad ibn ‘Abd Allah ibn Mu‘ammar al-Tabarsi, one of the retainers of Yazid ibn Mu‘awiyah and one of the enemies of the *Ahl al-Bayt*, related to us in Tiberias in the year 333 A.H. He said: My father related to me. He said: ‘Ali ibn Hashim and al-Hasan ibn al-Sakan related to us. He said: ‘Abd al-Razzaq ibn Hammam related to us. He said: The retainer of ‘Abd al-Rahman ibn ‘Awf reported to me from Jabir ibn ‘Abd Allah al-Ansari. He said: The people of Yemen came to the Messenger of God in a delegation. The Prophet said: The people of Yemen have come to you searching painstakingly. When they came to see the Messenger of God, he said: A people whose hearts are kind and whose faith is deep-rooted; from among them is the victorious who will move along with seventy thousands to help my successor and my executor’s successor; the straps of their swords being the musk. So they asked: O Messenger of God! Who is your executor? To which he replied: He is the one to whom God has commanded you to hold fast him in His words: “Hold fast, all together, to the cable God, and do not separate.” They said: O Messenger of God! Clarify to us what this cable is. He said: To it is made allusion with God’s words: “save a rope from God and a rope from men.” The rope from God is His Book and the rope from men is my executor. They asked: O Messenger of God! Who is your executor? To which he replied: He is the one concerning whom God revealed “Lest anyone should say: “Alas is for my negligence in the vicinage of God” (39:56). So they asked: O Messenger of God! What is the vicinage of God? To which he replied: It is the one concerning which God says: “A day when the wrongdoer will bite his hands, saying: I wish I had followed the Messenger’s way” (25:27). He is my executor and the way to me after me. So they said: O Messenger of God! By Him who has sent you forth with the truth as a prophet, show him to us, because we have yearned for him. He said: He is the one whom God has made a sign for the percipient. When you look at him with the looking of one who has a heart or gives ear with full intelligence, you will come to know that he is my executor, even as you come to know that I am your prophet. So pass through the rows and examine the faces, so he towards whom your hearts incline is he. For God (exalted and majestic be He) says in His Book: “so incline some hearts of men that they may yearn toward them” (14:37) and toward their descendants(‘a). Then he said: Thereupon stood Abu ‘Amir al-Ash‘ari from among the Ash‘aris, Abu Ghurrah al-Khawlani from among the Khawlanis, Zabyan, ‘Uthman ibn Qays and ‘Aziyyah al-Dusi from among the Dusis, and Lahiq ibn ‘Alaqah. They passed

through the rows, examined the faces, took the paunchy bald person by hand, and said: Toward this our hearts inclined, O Messenger of God. The Prophet (s) said: Surely you are the elite of God as you have recognized the executor of the Messenger of God before you know him. So by which means did you know that it was he? They rouse their voices in weeping and said: O Messenger of God! We looked at the people, so we did not feel awe at them. However, when we saw him, our hearts trembled, then our souls felt a thirst, so our livers stirred, our eyes shed tears and our breasts delighted, as though he was a father for us and we were boys in relation to him. Thereupon the Prophet said: "But no one knows its interpretation except God and those firmly grounded in knowledge." You are to him as those unto whom the promise of the best reward has gone forth beforehand, and you are kept away from the Fire. He said: These people remained until they took part in the battles of the Camel and Siffin with the Commander of the Faithful, and they were slain in Siffin, may God have mercy upon them. The Prophet used to give them the good tidings of the Garden, and told them that they would be martyred with 'Ali ibn Abi Talib, may God honour him.¹

Muhammad ibn Ya'qub reported from 'Ali ibn Ibrahim, from his father, from Ibn Abi 'Umayr, from Ibn Udhaynah, from al-Fudayl, from Abu Ja'far ('a), that he said: He looked at people while they were going around the Ka'bah, so he said: Thus they were going around during the pagan Ignorance.

However, they were commanded to go around it, and then to go forth to us to inform us of their friendship and their affection. Thereupon he read this verse: "So make the hearts of a part of people incline towards them."

Al-'Ayyashi reported from Tha'labah ibn Maymun, from Muyassar, from Abu Ja'far ('a), who said: Our father Abraham has surely imposed as an obligation upon God, saying: "So make the hearts of a part of people incline towards it."

He also reported from al-Fudayl ibn Yasar, from Abu Ja'far ('a), that he said: He looked at people while they were going around the Ka'bah, so he ('a) said: Thus they were going around the pagan Ignorance. However, they were commanded to go around, and then to go forth to us to inform us of their friendship and show their help to us. Thereupon he read this verse: "So make the hearts of a part of people incline towards them." He then added: (the verse refers to) Muhammad's household, Muhammad's household! Then he said: Approach us! Approach us!²

1. *Al-Burhan*, vol.1, p. 305.

2. *Al-Burhan*, vol.2, p.320.

SURAH AL-HIJR (15)

In the Name of God, the Compassionate, the Merciful

The 320th Name: To ‘Ali’s name is made allusion in His words: “He said: This is the path leading straight to Me. Indeed as for My servants, you do not have any authority over them, except the perverse who follow you” (15:41-42).

Muhammad ibn Ya‘qub reported from Ahmad ibn Mihran, from ‘Abd al-‘Azim, from Hisham ibn al-Hakam, from Abu ‘Abd Allah (‘a), who said: This is a sublime straight path (i.e. ‘Ali’s straight path)....

In *Basa’ir al-Darajat* Sa’d ibn ‘Abd Allah (and whatever is in this book, ‘on his authority’, refers to him) said: Musa ibn Ja‘far ibn Wahhab al-Baghdadi related to us from ‘Ali ibn Asbat, from Muhammad ibn al-Fudayl, from Abu Hamzah al-Thumali, from Abu ‘Abd Allah (‘a), that he said: I asked him about the words of God (exalted and majestic be He): “This is the path leading straight to Me.” He said: By God’s words:, (the verse refers to) ‘Ali. He is, by God, the criterion and the (straight) path.

In *Manaqib Amir al-Mu’minin* (the Hundred Merits of the Commander of the Faithful) Abu al-Hasan Muhammad ibn Ahmad ibn ‘Ali ibn al-Husayn ibn Shadhan said: The 85th Merit: It is reported from Ja‘far ibn Muhammad, from his father, from his forefathers (‘a), from ‘Ali ibn al-Husayn (‘a), who said: ‘Umar ibn al-Khattab rose up the Prophet and said: You never cease to say to ‘Ali ibn Abi Talib: You are in relation to me as Aaron is in relation to Moses. But Aaron has been mentioned in the Qur’an in contrast to ‘Ali! The Prophet said: O coarse! O Bedouin! Have you not heard God say: This is ‘Ali’s straight path.

Al-‘Ayyashi reported from Abu Jamilah, from Abu ‘Abd Allah (‘a), and from Jabir, from Abu Ja‘far (‘a) successively, who said with regard to His words: “this is the path leading straight to Me”: The verse refers to the Commander of the Faithful (‘a).

The rest of the commentary of the verse may be taken from our book *al-Burhan*.¹

The 321st Name: He is from among the brothers who rest on couches, facing one another in His words: “We will remove whatever rancor there is in their breasts. As brethren, face to face, they rest on coaches raised” (15:47).

Through the path of the Sunnis, Abu Na‘im al-Hafiz reported from his men of tradition, from Abu Hurayrah, who said: ‘Ali ibn Abi Talib (‘a) said: O Messenger of God! Who is more beloved to you: I or Fatimah (‘a)? To which he replied! Fatimah is more beloved to me than you are, but you are dearer to me than she is. It is as though I saw you by my pond driving away people thereof,

1. *Al-Burhan*, vol.2, p.344.

upon which are jugs as many as the stars of the sky, while you, al-Hasan, al-Husayn, and Ja'far are brethren in the garden resting, face, to face on couches raised. Surely you are with me and so are your partisans. Then the Messenger of God (s) read: "We will remove whatever there is rancor in their breasts. As brethren, they rest face to face on couches raised." Let no one of you look at his companion's back (and harbour rancor against him).

In his *Musnad* Ahmad ibn Hanbal, tracing it back to Zayd ibn Awf, reported that he said: I came to see the Messenger of God, upon whom and whose household be blessing, in a mosque. He then made mention of the Messenger of God brining his companions into fraternal association.

'Ali then said to him, that is, to the Messenger of God: My spirit incurred spiritual death and my back was cut off when I saw you doing to your companions that which you have not done to me. If this comes from displeasure, to you pleasure and honour belong. So the Messenger of God said: By Him who sent me forth as a Prophet, I have only kept you back for myself. For your rank in relation to me is as the rank of Aaron in relation to Moses, except that there is no Prophet after me. You are my brother and my heir. He said: He then asked: What will I inherit from you, O Messenger of God? To which he replied: What the prophets prior to messenger had bequeathed, that is, the Book of God and the Sunnah of their prophet. You are with messenger in my place in the Garden along with my daughter Fatimah, and you are my brother and my companion. Then the Messenger of God (s) recited His words: "As brethren, they rest, face to face, on couches raised." Those who love one another for the sake of God look at one another (in the Garden).

In *al-Manaqib* Ibn al-Maghazali al-Shafi'i, tracing it back to Zayd ibn Arqam, reported that he said: I dropped in on the Messenger of God, so he said: I will bring you into fraternal association, even as God has brought the angels into fraternal association. Then he said to 'Ali ('a): You are my brother. Thereupon he recited this verse: "As brethren, they rest, face to face, on couches raised." Friends for the sake of God look at one another (in the Garden).

The 322nd Name: He is from among those about whom the verse says: "We will remove whatever rancor there is in their breasts" (15:47).

The 323rd Name: He is among the percipient.

The 324th Name: He is upon a road still uneffaced in His words: there are indeed signs in that for the percipient. And lo! It is upon a road still uneffaced" (15:75-76).

Muhammad ibn Ya'qub reported from Ahmad ibn Miharn, from 'Abd al-'Aziz ibn 'Abd Allah al-Hasani, from Ibn Abi Umayr, from Asbat Bayya' al-Zati, who said: I was in the company of Abu 'Abd Allah ('a) when a man asked him about the words of God (exalted and majestic be He): "There are indeed signs in that for the percipient. And lo! It is upon a road still uneffaced." He said: We are the percipient, and the road is still uneffaced for us.

He also reported from Muhammad ibn Yahya, from Salamah al-Khattab, from Yahya ibn Ibrahim, who said: Asbat ibn Salim related to me. He said: I was in the company of Abu ‘Abd Allah (‘a) when a man from among the people of Hit came see him.

He said to him: May God set you right! What do you say concerning God’s words: “There are indeed signs in that for the percipient”? To which he replied: We are the percipient, and the road is still uneffaced for us.

He also reported from Muhammad ibn Isma‘il, from Rub‘i ibn ‘Abd Allah, from Muhammad ibn Muslim, from Abu Ja‘far (‘a), who in respect to His words: “There are indeed signs in that for the percipient” said: They are the Imams (‘a). The Messenger of God (s) said: Beware of the insight and intuitive perception of the believer, for he looks with the light of God.

It has also been reported by Muhammad ibn al-Hasan al-Saffar in *Basa’ir al-Darajat* from al-‘Abbas ibn Ma‘ruf, from Hammad ibn ‘Isa, from Rub‘i, from Muhammad ibn Muslim, from Abu Ja‘far (‘a), and so on.

As well, it has been reported by al-Mufid in al-Ikhtisas with the same chain of transmission and text.

He also reported from Ahmad ibn Idris and Muhammad ibn Yahya, from al-Hasan ibn ‘Ali al-Kufi, from ‘Isa ibn Hisham, from ‘Abd Allah ibn Sulayman, from Abu ‘Abd Allah (‘a), that he said: I asked him about the Imam: Has God entirely entrusted to him even as He entrusted to Solomon son of David? To which he replied: Yes indeed! For a man asked him about an issue, so he replied to him; another one asked him about the same issue, but he replied to him with a different reply; then another asked him thereabout, yet still he replied to him with other than the first two replies. Then he said: This is Our gift, so bestow or give without reckoning, (reference to 38:39). Thus is in the reading of ‘Ali (‘a). He said: I said: May God set you right! When he replied to them with this reply, had the Imam full knowledge of them? To which he replied: Glory be to God! Have you not heard God say: “There are indeed signs in that for the percipient.” These are the Imams, and they are upon a road still uneffaced, wherein they never go forth. Then he said: When the Imam looks at a man, he knows him and knows his colour ; as well, when he hears an utterance from behind a wall, he knows it and know what it is. For God (high exalted be He) says: “And of His signs is the creation of the heavens and the earth, and the difference of your languages and colours. Lo! Herein indeed are signs for men of knowledge” (30:22).

They are the (divinely inspired) knowers: He never hears anything put into words (by anyone) without knowing it, be delivered or perished, and so he replies to them as it should be.

It has also been reported by al-Saffar in *Basa’ir al-Darajat* from ‘Abd Allah ibn Sulayman, from Abu ‘Abd Allah (‘a), in several places of the book.

Muhammad ibn al-Hasan al-Saffar said: Al-Sindi ibn Rabi' related to me from al-Hasan ibn 'Ali ibn Faddal, from 'Ali ibn Ri'ab, from Abu Bakr al-Hadrami, from Abu Ja'far ('a), who said: Verily between the eyes of every single creature is written believer or disbeliever. However, that is veiled from you, but it is not veiled from the Imams from among the progeny of Muhammad. Moreover, no one comes to see them but they know him, be He a believer or a disbeliever, Then he recited this verse: "There are indeed signs in that for the percipient."

He also reported from Ahmad ibn al-Hasan, from Ahmad ibn Ibrahim, from al-Hasan ibn al-Bara', from 'Ali ibn Hassan, from 'Abd al-Rahman ibn Kathir, who said: I undertook the hajj in the company of Abu 'Abd Allah ('a). When we were on the way, he climbed up a mountain and overlooked, looking at people. Thereupon he said: How much clamour is and how few the pilgrims are! Dawud al-Raqqi said to him: O son of the Messenger of God! Does God answer the prayer of this gathering whom I see? To which he replied: Woe to you, O Abu Sulayman! Surely God does not forgive that any partner should be ascribed to Him (4:116). He who denies 'Ali's friendship is like a worshipper of idols. I asked: Could I but sacrifice myself for you! Do you know your friends and your haters? To which he replied: Woe to you, O Abu Sulayman! No servant is born but it is written between his eyes: a believer or a disbeliever. God (majestic and exalted be He) said: "There are indeed signs in that for the percipient." We do know our enemy and our friend.

Ibn Babawayh said: Tamim ibn 'Abd Allah ibn Tamim al-Qarashi (may God be pleased with him) related to us. He said: My father related to me. He said: Ahmad ibn 'Ali al-Ansari related to us from al-Hasan ibn al-Jahm that he said: One day I attended the gathering of al-Ma'mun, in the company of whom was 'Ali ibn Musa al-Rida ('a). Jurisprudents and men of theology from different sects came together as well. Some of them asked him, saying: O son of the Messenger of God! With what can the claim to Imamate be proven true? To which he replied: With explicit designation and argument. He asked: Are there any signs for the Imam to bear testimony to his claim? To which he replied: (Yes indeed!) Through knowledge and prayer-answering. He asked: What is the aspect of your reports about what will be? To which he replies: That is a pledge given to us by the Messenger of God. He said: What is then the aspect of your reports about what lies in the hearts of people? To which he replied: Have you not heard the words of the Messenger of God: Beware of the insight and intuitive perception of the believer, for he looks with the light of God? Certainly yes!, he replied. So he said: Every single believer has insight and intuitive perception by virtue of looking with the light of God, in proportion to his faith, the extent of his intuition, and his knowledge. God has verily brought together for the Imams that which He has distributed between the believers. God (high exalted be He) said in His august Books: "There are indeed signs in that for the percipient." So the first of the percipient is the Messenger of God (s), then the Commander of the Faithful ('a) after him, then al-Hasan, al-Husayn, and the Imams from among al-Husayn's descendants('a) until the Day of Resurrection.

He also said: Abu 'Ali ibn Ahmad ibn Yahya al-Maktab related to us. He said: Ahmad ibn Muhammad al-Warraaq related to us. He said: Bishr ibn Sa'id ibn Filawayh al-'Adl in al-Rafi 'ah related to us.

He said: 'Abd al-Jabbar ibn Kathir al-Tamimi al-Yamani related to us. He said: I heard Muhammad ibn Harb al-Hilali, the Commander of the city, say: I asked Ja'far ibn Muhammad ('a), saying: O son of the Messenger of God! I have a question in myself I desire to address to you. He said: If you wish, I will inform you of your question before you ask me, and if you wish, you may say. I asked: O son of the Messenger of God! With what do you know what lies in myself before I put my question? To which he replied: With insight and intuitive perception. Have you not heard the words of God (exalted and majestic be He): "There are indeed signs in that for the percipient", and the words of the Messenger of God, upon whom and whose household be blessing, Beware of the insight and intuitive perception of the believer, for he looks with the light of God. He said: So I said to him: O son of the Messenger of God! Tell me then about my question! He said: You desire to ask me about the Messenger of God: Why was 'Ali ibn Abi Talib ('a) not able to bear him when he threw down idols from the roof of the Ka'bah and so on?

The traditions of this kind are numerous. He who wishes to gain cognizance thereof can refer to our book *al-Burhan*.¹

The 325th Name: He is among the oft-repeated verses in God's verse: "Certainly We have given you seven of the oft-repeated (verses) and the great Qur'an"(15:87).

'Ali ibn Ibrahim said: Ahmad ibn Ibrahim reported to us. He said: Ahmad ibn Muhammad related to us from Muhammad ibn Sinan, from Surah ibn Kulayb, from Abu Ja'far ('a), who said: We are the oft-repeated (verse) that God has given to our Prophet. We are the face of God, turning in the earth in your midst. He knows us who knows us, and so in front of him is certainty ; but he who is ignorant of us, in front of him is the Flame.

Al-'Ayyashi reported from Surah ibn Kulayb that he said: I heard Abu Ja'far ('a) say: We are the oft-repeated (verses) that He has given to our Prophet.

He also reported from Surah ibn Kulayb, from Abu Ja'far ('a), that he said: I heard him say: We are the oft-repeated (verses) that He has given to our Prophet. We are the face of God in the earth, turning in your midst. He knows us who knows us, and so in front of him is certainty; but he who denies us, in front of him is the Flame.

He also reported from Yunus ibn 'Abd al-Rahman, from him who traced it back, who said: I asked Abu 'Abd Allah ('a) about God's words: "Certainly We have given you seven of the oft-repeated verses and the great Qur'an. He said: Its

1. *Al-Burhan*, vol.2, pp.350-353.

outward sense is praise and its inward sense refers to the descendants of the descendants, the seventh of whom is al- Qa'im ('a).

He also reported from Hassan al-'Abidi (or: al-'Amiri) that he said: I asked Abu Ja'far ('a) about God's words: "Certainly We have given you seven of the oft-repeated verses and the great Qur'an." He said: It was not thus gradually revealed. Rather it reads: "Certainly We have given you seven of the oft-repeated", an allusion to us; "and the great Qur'an", an allusion to the descendants of the descendants.

He also reported from al-Qasim ibn 'Urwah, from Abu Ja'far ('a), who said with regard to His words: "Certainly We have given you seven of the oft-repeated (verses) and the great Qur'an": That is seven Imams and al-Qa'im ('a).

He also reported from Suma'ah that he said: Abu al-Hasan ('a) in respect to His words: "Certainly We have given you seven of the oft-repeated (verses) and the great Qur'an" said: No other Prophets were given save Muhammad, upon whom and whose household be blessing. They are the seven Imams upon whom celestial spheres go around. As for the great Qur'an, it refers to Muhammad (s).¹

1. *Al-Burhan*, vol.2, p.354.

SURAH AL-NAHL (16)

In the Name of God, the Compassionate, the Merciful

The 326th Name: He is among the landmarks in His words: “And landmarks (too), and by the star they find a way” (16:16).

Muhammad ibn Ya‘qub reported from al-Husayn ibn Muhammad al-Ash‘ari, from Mu‘alla ibn Muhammad, from Abu Dawud al-Mustaraq, who said: Dawud al-Jassas related to us. He said: I heard Abu ‘Abd Allah (‘a) say with regard to His words: “And landmarks (too), and by the star they find a way”: The ‘star’ refers to the Messenger of God (s) and the ‘landmarks’ refers to the Imams (‘a).

He also reported from al-Husayn ibn Muhammad, from Mu‘alla ibn Muhammad, from al-Washsha’, from Asbat ibn Salim, who said: Al-Haytham asked Abu ‘Abd Allah (‘a), while I was in his company, about His words: “And landmarks (too), and by the star they find a way.” So he said: The Messenger of God upon whom and whose household be blessing and peace, is the star, and the landmarks are the Imams (‘a).

He also reported from al-Husayn ibn Muhammad, from Mu‘alla ibn Muhammad, from al-Washsha’, who said: I asked al-Rida (‘a) about God’s words: “And landmarks (too), and by the star they find a way.”

He said: We are the landmarks, and the star is the Messenger of God, upon whom and whose household be blessing. ‘Ali ibn Ibrahim said: My father related to me from al-Nadr ibn Suwayd, from al-Qasim ibn Sulayman, from Mu‘alla ibn Khunays, from Abu ‘Abd Allah (‘a), who said: The star is the Messenger of God and the landmarks are the Imams (‘a).

He also said: My father related to me from al-Husayn ibn Khalid, from Abu al-Hasan al-Rida (‘a), who in respect to His words: “And landmarks (too), and by the star they find a way” said: The landmarks are the executors and the star is the Messenger of God.

In his *al-Amali* Shaykh (al-Tusi) said: Muhammad ibn Muhammad reported to us. He said: Abu al-Qasim Ja‘far ibn Muhammad ibn Qawlawayh (may God have mercy upon him) related to me. He said: My father related to me from Sa‘d ibn ‘Abd Allah. He said: Ahmad ibn Muhammad ibn ‘Isa related to me from al-Hasan ibn Mahbub, from Mansur ibn Barzakh(or:Nuh), from Abu Basir, from Abu ‘Abd Allah (‘a), who in respect to His words: “And landmarks (too), and by the star they find a way” said: The star is the Messenger of God and the landmarks are the Imams after him, upon whom and whose household be peace.

The rest of the tradition of this kind may be taken from our book *al-Burhan*.¹

1. *Al-Burhan*, vol.2, p.362.

The 327th Name: To him is made allusion with God's words: "When they are told: What is it that your Lord has sent down? They say: Myths of the ancients" (16:24).

Al-'Ayyashi reported from Abu Hamzah, from Abu Ja'far ('a), who said: Gabriel revealed this verse thus: When they are told: What is it that your Lord has sent down concerning 'Ali? They say: Myths of the ancients'- a reference to the Children of Israel.

He also reported from Jabir, from Abu Ja'far ('a) who in respect to His words: "When they are told: What is it that your Lord has sent down concerning 'Ali? They say: Myths of the ancients" said: The folk of pagan Ignorance spoke in rhymed prose in the time of their Ignorance according to His words: "Myths of the ancients."

'Ali ibn Ibrahim said: Ja'far ibn Muhammad related to me. He said: 'Abd al-Karim ibn 'Abd al-Rahim related to us from Muhammad ibn 'Ali, from Muhammad ibn al-Fudayl, from Abu Hamzah al-Thumali, who said: I heard Abu Ja'far ('a) say with regard to His words: "Those who do not believe in the Hereafter" (16:22) as follows: That is, they do not believe that the 'return' is real; "their hearts are amiss", that is disbelieving ; "and they are proud", that is, they are too proud to accept 'Ali's friendship. He added: This verse was thus revealed: When they are told: What is it that your Lord has sent down concerning 'Ali? They say: Myths of the ancients.¹

The 328th Name: He is among those who were given knowledge in His words: "Those who were given knowledge will say: Indeed today disgrace and distress pursue the disbelievers" (16:27).

'Ali ibn Ibrahim reported that he (Imam) said: Those who were given knowledge are the Imams ('a). They say to their enemies: Where are your partners and those whom you have obeyed in this world

The rest of the commentary on the verse may be taken from our book *al-Burhan*.²

The 329th Name: He is among the Folk of the Remembrance in His words: "Ask the Folk of the remembrance if you do not know" (16:43).

Muhammad ibn Ya'qub reported from al-Husayn ibn Muhammad, from al-Mu'alla ibn Muhammad, from al-Washsha', from 'Abd Allah ibn 'Ajlan, from Abu Ja'far ('a), who in respect to His words: "Ask the Folk of the Remembrance if you do not know" said: The Messenger of God (s) said: The Remembrance is I and the Imams ('a) are the Folk of the Remembrance.

As to His words: "And Lo! It is in truth a Reminder for you and for your folk ; and you will be questioned" (43:44), he said: We are his folk and we are the questionees.

1. *Al-Burhan*, vol.2, p.363.

2. *Al-Burhan*, vol.2, p.367.

He also reported from al-Husayn ibn Muhammad, from Mu‘alla ibn Muhammad, from Muhammad ibn Uramah, from ‘Ali ibn Hassan, from his paternal uncle ‘Abd al-Rahman ibn Kathir, who said: I said to Abu ‘Abd Allah (‘a): (What about His words:) “Ask the Folk of the Remembrance if you do not know”? He said: The Remembrance is Muhammad, upon and whose household be blessing, and we are his folk, who are to be questioned. He said: I said: (What about His words:) “And lo! It is in truth a Reminder for you and for your folk ; and you will be questioned”? He said: To us alone is made allusion; we are the Folk of the Reminder, and we are the questionees.

He also reported from al-Husayn ibn Muhammad, from Mu‘alla ibn Muhammad, from al-Washsha’, who said: I asked al-Rida (‘a), saying: Could I but sacrifice myself for you! (What about His words:)

“Ask the Folk of the Remembrance if you do not know”? To which he replied: We are the Folk of the Remembrance and we are the questionees. I asked You are then the questionees and we are the questioners? To which he replied: Yes indeed! I asked: it is our duty to ask you? To which he replied: Yes indeed! I asked: Is it your duty to answer us? To which he replied: No indeed! It is up to us: If we wish we do, and if we wish we may not do. Have you not heard the words of God (blessed and high exalted be He): “This is Our gift, so bestow or withhold without reckoning” (38:39)?

He also reported from Muhammad ibn Yahya, from Muhammad ibn al-Husayn, from Mansur ibn Yunus, from Abu Bakr al-Hadrami, who said: I was in the company of Abu Ja‘far (‘a) when al-Ward, brother of al-Kumayt, came to see him. He said: Could I but sacrifice myself for you! I have selected seventy questions for you, but I cannot readily recall a single question thereof.

He asked: Not even one of them, O Ward?! To which he replied Certainly yes! I have readily recalled one of them. He asked: What is it? To which he replied: His words: “Ask the Folk of the Remembrance if you do not know”- who are they? To which he replied: We are the Folk of the Remembrance and we are to be questioned. I asked: You are then the questionees and we are the questioners? To which he replied: Yes indeed! I asked: Is it our duty to ask you? To which he replied: Yes indeed! I asked: Is it your duty to answer us? To which he replied: It is up to us.

Muhammad ibn al-Hasan al-Saffar has also reported it in *Basa’ir al-Darajat* from Muhammad ibn al-Husayn. He mentioned the tradition with the same chain of transmission and text, with a slight difference as to the text.

He also reported from Muhammad ibn Yahya, from al-‘Ala’ ibn Razin, from Muhammad ibn Muslim, from Abu Ja‘far (‘a), that he said: There is a group from among us who claim that God’s words: “Ask the Folk of the Remembrance if you do not know” refer to the Jews and the Christians. He (‘a) said: They call you then to their religion. Then he pointed with his hand to his breast and said: We are indeed the Folk of the Remembrance and we are the questionees.

It has also been reported by Muhammad ibn al-'Abbas. He said: 'Ali ibn Sulayman al-Razi related to us from Muhammad ibn Khalid al-Tayalasi, from al-'Ala' ibn Razin, from Muhammad ibn Muslim, from Abu Ja'far ('a), and so on.

The traditions of this kind about this verse are numerous. He who wishes to gain cognizance thereof may refer to our book *al-Burhan*.¹

The 330th Name: He is among the bee in His words: "And your Lord inspired the bee saying: Make your home in the mountains, and on the trees, and the trellises that they erect"(16:68).

'Ali ibn Ibrahim said: My father related to me from al-Hasan ibn 'Ali al-Washsha', from a man, from Hariz ibn 'Abd Allah, from Abu 'Abd Allah ('a), who said with regard to His words: "And your Lord inspired the bee" as follows: We are the bee to which God revealed to make their home in the mountains. He commanded us to single out partisans (Shi'a) from the Arabs; "and on the trees", that is from the non-Arabs; "and the trellises that they erect", that is from the retainers. As for the drink that "comes forth from their bellies, diverse of hues", it refers to knowledge that comes forth from us to you.

Al-'Ayyashi reported from Mas'adah ibn Sadaqah, from Abu 'Abd Allah ('a), who in respect to His words: "And your Lord inspired the bee saying: Make your home in the mountains, and on the trees, and in the trellises that they erect ... Lo! Herein is indeed a sign for people who reflect "(16:68-69) said: The bee are the Imams; the mountains the Arabs; the trees the retainers who are to be freed; the trellises that they erect the children and slaves from among those who have not been freed and who befriend God, His messenger, and the Imams,('a); the fruits of diverse hues the diverse sorts of knowledge that the Imams may teach to their partisans(Shi'a).

As for His words: "wherein is cure for the people ", they mean that in knowledge is cure for the people. The partisans (Shi'a) are the people (alone). As for others, God knows best what they are. He said: Had it been as claimed that it is the same honey that people eat, no (physically) handicapped person would eat or drink thereof but he would have recovered, according to God's words: "wherein is cure for the people", and there is no failing in His words. Rather cure lies in knowledge of the Qur'an, according to His words: "We send down in the Qur'an that which is a cure and mercy for the believers" (17:82). So it is a cure(and mercy) for the worthy beyond a doubt and beyond question. As for the worthy of it, they are the Imams of guidance about whom God says: "Then We made heirs to the Book those whom We chose from Our servants" (35:32).

Ibn Shahr Ashub reported from al-Rida ('a) that he said with regard to this verse: The Prophet said: 'Ali is the Commander of the bee.

1. *Al-Burahn*, vol.2, pp.369-372.

The rest of the traditions about the meaning of the verse may be taken from our book *al-Burhan*.¹

The 331st Name: He is among those who enjoin justice.

The 332nd Name: He is the straight path in His words: “God draws a parable: Two men, one of whom is dumb, having no power over anything, and he is a burden on his master, wherever he directs him, he does not bring any good. Is he equal with one who enjoins justice and is (steady) upon a straight path?” (16:76).

‘Ali ibn Ibrahim reported that he (Imam) said: How can this be equal with that one who enjoins justice, namely, the Commander of the Faithful and the Imams (‘a).

Ibn Shahr Ashub reported from Hamzah ibn ‘Ata from Abu Ja‘far (‘a), who in respect to His words: “Is he equal with one who enjoins justice?” said: He is ‘Ali ibn Abi Talib (‘a) and he is (steady) upon a straight path.²

The 333rd Name: He is God’s blessing in His words: “They recognize God’s blessing and then deny it” (16:83).

Muhammad ibn Ya‘qub reported from al-Husayn ibn Muhammad, from Mu‘alla ibn Muhammad, from Ahmad ibn Muhammad, from al-Hasan ibn ‘Ali al-Hashimi. He said: My father related to me from Ahmad ibn ‘Isa. He said: Ja‘far ibn Muhammad related to me from his father, from his grandfather, from ‘Ali (‘a) who with regard to His words: “They recognize the blessing of God and then deny it” (16:83) said: When the verse: “Your guardian is only God, His Messenger, and those who believe, who maintain prayer and give the zakat while bowing down” was revealed, a group of the Companions of the Messenger of God, upon whom and whose household be blessing, assembled in the Mosque of Medina and some of them said to others: What do you say concerning this verse? To which some of them replied: If we disbelieve in this verse, we have certainly disbelieved in the rest of the verses, and if we believe, then this is humiliation (upon us) when ‘Ali ibn Abi Talib (‘a) has been given power over us. So they said: We have come to know that Muhammad tells the truth, so we befriend him, but we will never obey ‘Ali in what he orders. Thereupon this verse, namely, “They recognize the blessing of God and then deny it” was revealed. That is they recognize the friendship of ‘Ali ibn ‘Ali Talib(‘a) but most of them are disbelievers in his friendship.

Ibn Shahr Ashub reported from al-Baqir (‘a) that he said with regard to His words: “They recognize God’s blessing” and so on. He (the Prophet) informed them of ‘Ali’s friendship and commanded them to befriend him, but they denied after his death.

1. *Al-Burhan*, vol.2, p.375.

2. *Al-Burhan*, vol.2, p.377.

Al-'Ayyashi reported from Ja'far ibn Ahmad, from al-'Amraki al-Naysaburi, from 'Ali ibn Ja'far from his brother Musa ibn Ja'far ('a), who, when asked about this verse: "They recognize God's blessing and then deny it", said: They recognized him and then denied.¹

The 334th Name: He is among the witnesses against the community in His words: "And (bethink of) the day when We raise in every community a witness" (16:89).

'Ali ibn Ibrahim reported that he (Imam) said: For every period is an Imam with whom every community will be raised.

The 335th Name: He is the way of God in His words: "Those who disbelieve and debar from the way of God – We shall add punishment to their punishment:" (16:88).

'Ali ibn Ibrahim reported that he (Imam) said: Those who disbelieved after the Prophet and debarred men from the Commander of the Faithful – "We shall add punishment to their punishment because of the corruption they used to cause."

The 336th Name: He is among the witnesses in the community in His words: "and (bethink of) the day when We raise in every community a witness against them from among themselves" (16:89).

'Ali ibn Ibrahim reported that he (Imam) said: That is, from among the Imams.

The 337th Name: He is from among those to whom the Messenger of God (s) will be a witness in His words: "and We bring you as a witness to these" (16:89).

'Ali ibn Ibrahim reported that he (Imam) said: Then he said: And We bring you, O Muhammad, as a witness to these, that is, the Imams. Hence the Messenger of God is a witness to the Imams and the Imams are, in turn, witness against the people.

It is reported from al-Sadiq ('a) that he said: For every period and community is a witness, and every community will be raised with their Imam.²

The 338th Name: He is from among the kinsfolk in His words: "Indeed God enjoins justice and kindness, and giving to kinsfolk, and forbids indecency, wrong, and aggression. He advises you, so that you may take admonition" (16:90).

'Ali ibn Ibrahim reported that he (Imam) said: 'Justice' is to bear testimony that there is no god but God and that Muhammad is the Messenger of God; 'kindness' refers to the Commander of the Faithful ; whereas 'indecency, wrong, and aggression' refers to so – and – so, so and –so, and so- and – so.

Al-'Ayyashi reported from Sa'd, from Abu Ja'far ('a), who said with regard to His words: "Indeed God enjoins justice and kindness": O Sa 'd! Surely God enjoins 'justice', that is Muhammad, 'kindness', that is 'Ali, and 'giving to

1. *Al-Burhan*, vol.2, p.378.

2. *Al-Burhan*, vol.2, p.378.

kinsfolk', that is our kinsfolk. He enjoins the servants to show affection for us and give us, even as He forbids them from indecency and wrong: such of one as does wrong to the Folk of the House and calls to other than ourselves.

In a tradition by Sa'd al-Iskaf he (i.e. Abu Ja'far, (a)) is reported to have said: O Sa'd! Surely God enjoins 'justice' which is a reference to Muhammad, so he who obeys him has verily acted justly ; and 'kindness', which is a reference to 'Ali, so he who befriends him has verily does good (to others), and he who does good will enter the Garden; and giving to kinfolk, which is a reference to our kinfolk. Hence God has enjoined the servants to show affection for us and to give us, even as He forbids them from indecency and wrong: such of one as does wrong to us, the Folk of the House, and calls to other than ourselves.

He also reported from 'Ata al-Hamadani, from Abu Ja'far (a), who in respect to His words: "Indeed God enjoins justice and kindness, and giving to kinsfolk" said: 'Justice' is to bear testimony that there is no god but God, and 'kindness' refers to the friendship of the Commander of the Faithful (a). As well, He forbids indecency and wrong: 'indecency' refers to the first (caliph), 'wrong' to the second, and 'aggression' to the third.

Al-Hasan ibn Abi al-Hasan al-Daylami reported from 'Atiyah ibn al-Harith, from Abu al-Harith, from Abu Ja'far (a), who in respect to His words: "Indeed God enjoins justice and kindness, and giving to kinsfolk, and forbids indecency, wrong, and aggression" said: 'Justice' refers to the profession of sincere devotion to God and that Muhammad is the Messenger of God ; 'kindness' refers to the friendship of the Commander of the Faithful and adherence to obedience towards both of them, upon whom and whose household be blessing; and 'giving to kinsfolk' refers to al-Hasan, al-Husayn, and the Imams from among his descendants(a).

As well, He forbids indecency, wrong, and aggression": such of one as does wrong to them, kills them, hinders their rights, and befriends their enemies – which is the terrible wrong and the horrible affair.

Al-'Ayyashi reported from (Isma'il) al-Jariri that he said: I said to Abu 'Abd Allah (a): (What about) God's words: "Indeed God enjoins justice and kindness, and giving to kinsfolk, and forbids indecency, wrong, and aggression"? He said: Read as I instruct you, O Isma'il! 'Indeed God enjoins justice and kindness, and giving kinsfolk their right.' I said: Could I but sacrifice myself for you! We do not read so, according to the reading of Zayd. He said: But we read it as indicated, according to the reading of 'Ali (a). I asked: What is then meant by 'justice'? To which he replied: To bear testimony that there is no god but God. I asked: And 'kindness'? To which he replied: to bear testimony that Muhammad is the Messenger of God (s). I asked: what is then meant by 'giving kinsfolk their right'? To which he replied: An Imam after an Imam. I asked: And His words: "and forbids indecency and wrong." To which he replied: They refer to the friendship of so –and-so and so-and-so.¹

1. *Al-Burhan*, vol.2, p.381.

The 340th Name: To him is made allusion with God's words: "making your oaths a means of (mutual) deceit among yourselves" (16:92).

The 341st Name: To him is made allusion with God's words:: "so that one community may be more numerous than another community." (16:92).

The 342nd Name: To him is made allusion with God's words: "God only tries you thereby"(16:92).

The 343rd Name: To him is made allusion with God's words: "and (lest) you suffer ill for debarring from the way of God, and there be a great punishment for you"(16:94).

Muhammad ibn Ya'qub reported from Muhammad ibn Yahya, from Muhammad ibn al-Husayn, from Muhammad ibn Isma'il, from Mansur ibn Yunus, from Zayd ibn al-Jahm al-Hilali, from Abu 'Abd Allah ('a), that he said: I heard him('a) say: When (the verse indicative of) the friendship and guardianship of 'Ali ibn Abi Talib ('a) was revealed, the Messenger of God (s) ordered (the Muslims) to greet him with his position and command over the believers. O Zayd! Moreover, God has confirmed it on that day through the words of the Messenger of God, addressing them: Stand up and greet him with his position and command over the believers. So they asked: Does it come from God or His Messenger, o Messenger of God? To which the Messenger of God replied: Rather it come from God and His Messenger. Thereupon God (exalted and majestic be He) revealed: "And do not break your oaths after pledging them solemnly and having made God a witness over yourselves. Indeed God knows That you do"(16:91). The verse refers to the words of the Messenger of God and their words: whether it arises from God or from His Messenger. "Do not be like her who would undo her yarn, breaking it up after spinning it to strength, making your oaths a means of (mutual) deceit among yourselves, so that Imams may become purer than other Imams." He said: I asked: Could I but sacrifice myself for you! Imams? To which he replied: Yes, by God! Imams. I said: But we read it thus: "more numerous." He said: Woe to you! What is meant by 'more numerous'? Then he pointed with his hand to drop it. "God only tries you thereby", that is by 'Ali, "and He will surely clarify for you on the Day of Resurrection what you used to differ about. Had God wished, He would have made you one community; but He leads astray whomever He wishes and guide whomever He wishes; and you will surely be questioned concerning what you used to do. Do not make your oaths a means of (mutual) deceit among yourselves, lest a leg should slip after being firmly planted", that is, after the speech of the Messenger of God in respect to 'Ali, "and (lest) you suffer ill for debarring from the way of God ", that is, from 'Ali, "and there be a great punishment for you"(16:91-94).

'Ali ibn Ibrahim said: My father related to me, tracing it back (to someone). He said: Abu 'Abd Allah ('a) said: When ('Ali's) friendship and guardianship was revealed and the Messenger of God ordered (the Muslims present) at Ghadir Khumm to greet 'Ali with his position and command over the believers, they (the

first and the second) asked: Does it come from God and the Messenger of God?

To which he replied: O God! Yes indeed! It comes from God and His Messenger. He then added. He is the Commander of the Faithful, the Imam of the Godwary, and the leader of the fair-faced. God shall seat him on the Day of Resurrection upon the path, so he lets his friends enter the Garden and lets his enemies move into the Fire. Thereupon God (exalted and majestic be He) revealed: “and do not break your oaths after pledging them solemnly and having made God a witness over yourselves. Indeed God knows what you do” – that is their words: whether it arises from God and His Messenger. Then God drew a parable for them, saying: “Do not be like her who would undo her yarn, breaking it up after spinning it to strength, making your oaths a means of (mutual) deceit among yourselves.”

Then ‘Ali ibn Ibrahim said: In a tradition by Abu al-Jarud Abu Ja‘far (‘a) is reported to have said: The one who would undo her yarn was a woman from Banu Tamim, Murrah, known as Rabbitah bint Ka‘b ibn Lu‘ay ibn Ghalib. She was a fool, for she used to spin wool, but when she spun it she would undo it, and then she spun it again. Hence God said: “like her who would undo her yarn, breaking it up after spinning it to strength, making your oaths a means of (mutual) deceit among yourselves.”

Then he said: God (blessed and high exalted be He) has surely enjoined fulfillment, and forbidden breach of one’s covenant, so He draw a parable for them.

Then he said: Let us recur to the tradition of ‘Ali ibn Ibrahim. He said: Then he said, quoting God’s words, ‘so that Imams may become purer than your Imams.’ It was said: O son of the Messenger of God! But we read it thus “more numerous than another community.” He said: Woe to you! What is meant by ‘more numerous, pointing with his hand to drop it. “God only tries you thereby “, that is to say: He tests you by ‘Ali ibn Abi Talib; “and He will surely clarify for you on the Day of Resurrection what you used to differ about. Had God wished, He would have made you one community”, that is upon a single doctrine and a single affair; “but He leads astray whomever He wishes and guides whomever He wishes”, so He punishes because of breach of covenant “and guides whomever He wishes.” He said: He said: And ‘He strengthens (or: rewords)’ and “you will surely be questioned concerning what you used to do. Do not make your oaths a means of (mutual) deceit among yourselves” He said: Here he said: It is a parable drawn for the Commander of the Faithful,(‘a); “lest a leg should slip after being firmly planted”, that is after the speech of the Prophet, upon whom and whose household be blessing; “and (lest) you suffer ill for debarring from the way of God,” that is, from ‘Ali,(‘a); “and there be a great punishment for you” (16:92-94). As for His words: “Do not sell God’s covenant for a paltry gain” and so on, these are connected to His (previous) words: “Fulfill God’s covenant when you pledge.”

Then he said: that which you have wastes away, and that which God has remains.” That is to say: What is with you of possessions and blessing will be spent, but what is with God as to good or evil shall last.

Al-'Ayyashi reported from Zayd ibn al-Jahm, from Abu 'Abd Allah ('a), that he said: I heard him say: When they greeted 'Ali ('a) with his position and command over the believers, the Messenger of God, upon whom and whose household be blessing and peace, said to the first: Stand up and greet 'Ali ('a) with his position and command over the believers. So he asked: Does this come from God or from His Messenger? To which he replied: Yes indeed! From God and His Messenger. Then he said to his companion: Stand up and greet 'Ali ('a) with his position and command over the believers. So he asked: Does this come from God or from His Messenger? To which he replied: Yes indeed! From God and His Messenger.

Then he said: O Miqdad! Stand up and greet 'Ali ('a) with his position and command over the believers.

He said: He rose and greeted, but he did not reiterate what they said. Then he said: Stand up, O Abu Dharr, and greet 'Ali ('a), with his position and command over the believers. So he rose and greeted. Then he said: Stand up, O Salman, and greet 'Ali ('a), with his position and command over the believers. so he rose and greeted. When they went forth, they said: No indeed! By God, we will never greet him as indicated. Thereupon God (blessed and high exalted be He) revealed to His Prophet: "And do not break you oaths after pledging it solemnly and having made God a witness over yourselves" by our action (or: by your words): Does this come from God or from His Messenger? "Indeed God knows what you do. Do not be like her who would undo her yarn, breaking it up after spinning it to strength, making your oaths a means of (mutual) deceit among yourselves, so that Imams may become purer than your Imams." He said: I said to him: Could I but sacrifice myself for you! But we read it thus: "so that one community may be more numerous than another community." He said: Woe to you, O Zayd! What is meant by 'more numerous', (by God)?! Rather it is "Imams may become purer than your Imams. God only tries you thereby", that is, by 'Ali, "and He will surely clarify for you on the day of Resurrection what you used to differ about. Had God wished, He would have made you one community; but He leads astray whomever He wishes and guides whomever He wishes; and you will surely be questioned about what you used to do. Do not make your oaths a means of (mutual) deceit among yourselves, lest a leg should slip after being firmly planted" – i.e. after you have greeted 'Ali with his position and Command over the believers – "and (lest) you suffer ill for debarring from the way of God"– that is, from 'Ali – "and there be a great punishment for you."

Then he said to me: When the Messenger of God took 'Ali by hand and proclaimed his friendship and guardianship, both said: By God, it is of his own accord. He only desired to honour his cousin. Thereupon God revealed to him: "Had he invented false sayings concerning Us, We would have assuredly seized him by the right hand and then severed his life-artery, and no one of you could have held Us off from him. Indeed it is a reminder for the Godwary. And lo! We know that some among you will deny (it)" – i.e. so-and-so and so-and-so. "And

lo! It is indeed an anguish for the disbelievers” – that is, in respect to ‘Ali – “So glorify the Name of your Lord, the Tremendous.”(69:44-52).

He also reported from ‘Abd al-Rahman ibn Salim al-Ashal, from him(‘a), who said: The one who undid her yarn, breaking it up after spinning it to strength was ‘A’ishah, for she did break her oaths.¹

The 344th Name: He is among those who believe in His words: “to fortify those who believe, and as a guidance and good tiding for those who have surrendered (to God) “(16:102).

‘Ali ibn Ibrahim said: In a tradition by Abu al-Jarud Abu Ja‘far (‘a) is reported to have said with regard to His words: “the Holy spirit has revealed it” and so on: He is Gabriel, and by ‘the holy’ is meant ‘the pure’ ; “to fortify those who believe” refers to Muhammad’s household, “and as a guidance and good tidings for those who have surrendered (to God).”

1. *Al-Burhan*, vol.2, pp.382-383.

SURAH AL-ISRAA' (17)

In the Name of God, the Compassionate, the Merciful

The 345th Name: He is part of that which is most upright in His words: “indeed this Qur’an guides to that which is most upright”(17:9).

Muhammad ibn Ya‘qub reported, from ‘Ali ibn Ibrahim, from his father, from Bakr ibn Salih, from al-Qasim ibn Yazid, from Abu ‘Amr al-Zubayri, from Abu ‘Abd Allah (‘a), who said with regard to His words: “Indeed this Qur’an guides to that which is most upright”: That is, it invites.

He also reported from ‘Ali ibn Ibrahim, from his father, from Ibn Abi ‘Umayr, from Ibrahim ibn ‘Abd al-Hamid, from Musa ibn (Akil) al-Numayri, from al-‘Ala’ ibn Sayabah, from Abu ‘Abd Allah (‘a), who in respect to His words: “indeed this Qur’an guides to that which is most upright” said: That is to say: it guides to the Imam.

Ibn Babawayh said: Ahmad ibn Muhammad ibn ‘Abd al-Rahman al-Maqri related to us. He said: Abu ‘Amr Muhammad ibn Ja‘far al-Maqri al-Jurjani related to us. He said Abu Bakr Muhammad ibn Abi al-Hasan al-Mawsili related to us in Baghdad. He said: Ahmad ibn ‘Asim al-Turayfi related to us. He said: ‘Ayyash ibn Yazid ibn al-Hasan al-Kahhal, a retained of Zayd ibn Ali, related to us. He said: My father related to me. He said: Musa ibn Ja‘far related to me from his father Ja‘far ibn Muhammad, from his father Muhammad ibn ‘Ali, from his father ‘Ali ibn al-Husayn (‘a) who said: Every Imam from among ourselves must be infallible.

Moreover, infallibility is not manifested in one’s external appearance, so he may be recognized thereby. Hence, it must be through explicit designation. He was then asked: O son of the Messenger of God! What is meant by ‘infallible’ (*ma‘sum*)? To which he reported: He is the one who holds fast (*mu‘tasim*) to the cord of God, and the cord of God is the Qur’an. They will never be separated until the Day of Resurrection. Based on this, the Imam guides to the Qur’an and the Qur’an guides to the Imam. These are God’s words: “indeed this Qur’an guides to that which is most upright.”

Sa‘d ibn ‘Abd Allah said: Ya‘qub ibn Yazid related to us from Muhammad ibn Abi ‘Umayr, from Ibrahim ibn ‘Abd al-Hamid, from Musa ibn Akil al-Numayri, from al-‘Ala’ ibn Sayabah, from Abu ‘Abd Allah (‘a), who in respect to His words: “Indeed this Qur’an guides to that which is most upright” said: (That is), it guides to the Imam (‘a).

Al-‘Ayyashi reported from Abu Ishaq that he (Imam) said with regard to His words: “Indeed this Qur’an guides to that which is most upright” (That is), it leads to the Imam.

He also reported from al-Fadl ibn Yasar, from Abu Ja'far ('a), who in respect to His words: "Indeed His Qur'an guides to that which is most upright" said: (That is), it guides to (our) friendship!¹

The 346th Name: He is among the believers.

The 347th Name: He is among those who do righteous works.

The 348th Name: He is among those for whom there is a great reward in His words: "and gives good tiding to the believers who do righteous works that there is a great reward for them" (17:9).

'Ali ibn Ibrahim reported that he (Imam) said: The verse refers to Muhammad's household ('a).

The 349th Name: He is among the kinsfolk in His words: "Give the kinsfolk their (due) right" (17:26).

Al-'Ayyashi reported from Abu al-Tufayl, from 'Ali ('a), who said on the day of consultation: Is there anyone of you to whose light is made allusion in the heaven with His words: "Give the kinsfolk their (due) right, and the needy (as well)"? To which they replied: No indeed!

The 350th Name: To him is made allusion with God's words: "We have certainly displayed (Our warnings) in this Qur'an so that they may take admonition, but it increases them only in aversion"(17:41).

Al-'Ayyashi reported from 'Ali ibn Abi Hamzah, from Abu Ja'far ('a), who said with regard to His words: "We have certainly displayed (Our warnings) in this Qur'an so that they may take admonition": That is to say: We have verily made mention of 'Ali in the Qur'an, for he is the Reminder, "but it increases them only in aversion."

The 351st Name: He is an Imam from among the Imams in His words: "On the day when We shall summon every group of people with their imam" (17:71).

'Ali ibn Ibrahim said: Ahmad ibn Idris reported to us. He said Ahmad ibn Muhammad ibn 'Isa related to us from al-Husayn ibn Sa'id, from Hammad ibn 'Isa, from al-Fudayl ibn Yasar, from Abu Ja'far ('a), who in respect to His words: "On the day when We shall summon every group of people with their imam" said: The Messenger of God will come with his people, 'Ali with his people, al-Hasan with his people, al-Husayn with his people, and each one (of the Imams) who died in the midst of his people will come too.

Muhammad ibn Ya'qub reported from Muhammad ibn Yahya, from Ahmad ibn Muhammad ibn 'Isa, from al-Hasan ibn Mahbub, from 'Abd al-Rahman ibn Ghalib, from Jabir, from Abu Ja'far ('a), who said: When this verse; "On the day when We shall summon every group of people with their imam" was revealed, the Muslims asked: O Messenger of God! Are you not the Imam of people all together? He said: So he replied: I am the Messenger of God to people all together.

1. *Al-Burhan*, vol.2, p.409.

However, there will be after me Imams over people (appointed by God) from among my household, and they will be disbelieved and maltreated by the leaders of unbelief and misguidance and their followers: So he who befriends, follows, and believes them is part of me, and with me, and will encounter me (in the Garden. But he who wrongs and disbelieves them is not part of me, nor is he with me, and I am quit of him.

Muhammad ibn al-Hasan al-Saffar has also reported it in *Basa'ir al-Darajat* from Ahmad ibn Muhammad, from al-Hasan ibn Mahbub, from 'Abd Allah ibn Ghalib, from Jabir, from Abu Ja'far ('a), and so on.

Ahmad ibn Muhammad ibn Khalid al-Barqi reported from his father, from al-Nadr ibn Suwayd, from Ibn Muskan, from Ya'qub ibn Shu'ayb, who said: I said to Abu 'Abd Allah ('a): (What about His words:) "On the day when We shall summon every group of people with their imam"? He said: We shall summon each era relating to this community with their Imam. So the Messenger of God (s) will come with the people of his era, 'Ali ('a) with the people of his era, al-Hasan ('a) with the people of his era, al-Husayn ('a) with the people of his era, and so will each Imam with the people in whose midst he passed away. He said: Yes indeed!

The traditions about this verse are numerous. He who wishes to gain cognizance thereof can refer to our book *al-Burhan*.¹

The 352nd Name: To him is made allusion with God's words: "They were about to beguile you from what We have revealed to you, so that you may fabricate against Us something other than that" (17:73) and so on.

Muhammad ibn al-'Abbas ibn 'Ali ibn Marwan ibn al-Mahyar said: Abu 'Abd Allah al-Bazzaz, known as Ibn al-Juham, (who was totally reliable, trustworthy, and notable among our companions ; he used to report hadith very much; he had a book about that which was revealed in the Qur'an concerning the Folk of the House,('a); a group of our companions said: It is a book the like of which has never been compiled; it is said that it contains one thousand pages) reported to us from Ahmad ibn al-Qasim (may God have mercy upon him). He said: Ahmad ibn Muhammad al-Sayari, from Muhammad ibn Khalid al-Barqi, from Abu al-Fadl, from Abu Hamzah, from Abu Ja'far ('a), who said: They were about to beguile you from what We have revealed you concerning 'Ali ibn Abi Talib.

He also said: Muhammad ibn Hammam related to us from Muhammad ibn Isma'il al-'Alawi, from 'Isa ibn Dawud al-Najjar, from Abu al-Hasan Musa ibn Ja'far ('a), from his father ('a), who said: People sought to induce the Prophet to change his opinion of 'Ali and to hold him back from him in some way. Some of his wives insisted on him to withhold to such an extent that he was about to incline toward them. Thereupon God (exalted and majestic be He) revealed:

1. *Al-Burhan*, vol.2, p.429.

“They were about to beguile you from what We have revealed to you so that you may fabricate against Us something other than that, whereat they would have befriended you.

Had We not fortified you, you might almost have inclined toward them a little” (17: 73-74).

Muhammad ibn al-‘Abbas said: The Messenger of God is infallible. However, the verse is meant to frighten the believers lest they should incline toward the idolaters.

‘Ali ibn Ibrahim reported that he (Imam) said with regard to His words: “They were about to beguile you from what We have revealed to you, so that you may fabricate against Us something other than that”: That is, other than the Commander of the Faithful. As to His words: “whereat they would have befriended you”, they mean they would then have accepted you as a friend.¹

The 353rd Name: To him is made allusion with God’s words: “so that you may fabricate against Us something other than that”(17:73).

The 354th Name: To him is made allusion with God’s words: “and then you would not have found for yourself any helper against Us”(17:75).

The 355th Name: He is the ‘helper’ (17:75).

Al-‘Ayyashi reported from ‘Abd Allah ibn ‘Uthman al-Bajli, from a man, who said: The two chiefs (of people) and their two daughters came together in the company of the Prophet. They began to speak evil of ‘Ali, and the Prophet was about to give way to their speech a bit. So God revealed: “you might almost have inclined toward them a little. Then We would have surely made you taste a double punishment in this life and a double punishment after death, and then you would not have found for yourself any helper against Us”-that is, you would not have found thereafter any friend like ‘Ali (‘a).

The 356th and 357th Names: He is the favorable authority in His words: “and render me a favourable authority” (17:80). Ibn Shahr Ashub reported from the book of Abu Bakr al-Shirazi that Ibn ‘Abbas Said with regard to His words: “And say : My Lord! Admit me with a worthy entrance and bring me out with a worthy departure, and render me a favorable authority from yourself”: God has verily responded to His Prophet’s prayer by giving him ‘Ali ibn Abi Talib as an authority to help him against his enemies.

The 358th Name: To him is made allusion with God’s words: “and it increases the wrongdoers only in loss” (17:82).

Al-‘Ayyash reported from Ahmad ibn (Muhammad ibn) Abu Hamzah, who traced it back to Abu Ja‘far (‘a), who said: Gabriel descended to Muhammad with this verse thus: and it increases those who do wrong to the (due) rights of Muhammad’s household only in loss.

1. *Al-Burhan*, vol.2, p.434.

Muhammad ibn al-'Abbas said: Muhammad ibn Hammam related to us from Muhammad ibn Isma'il al-'Alawi, from al-Hasan ibn Dawud, from al-Hasan ibn Musa, from his father (Musa ibn Ja'far)(a) who said: This verse was thus revealed: We send down in the Qur'an that which is a cure and mercy for the believers; and it increases those who do wrong to Muhammad's household only in loss.

He also said Muhammad ibn Khalid al-Barqi related to us from Muhammad ibn 'Ali al-Sayrafi, from Ibn al-Fudayl, from Abu Hamzah, from Abu Ja'far (a), who said: We send down in the Qur'an that which is a cure and mercy for the believers ; and it increases those who do wrong to the (due) right of Muhammad's household only in loss.

The 359th Name: He is the Spirit in His words: "They question you concerning the Spirit. Say the Spirit is from the command of my Lord" (17:85).

Al-Bursi reported from Commander of the Faithful that he spoke in one of his sermons as follows: I am the command of God and the Spirit as He (glory be to him) said: "They question you concerning the Spirit. Say the Spirit is from the command of my Lord."

The 360th Name: He is the command of my Lord (17:85).

The sermon is too long, a part of which has already been mentioned in our discussion about the verse 2:1-2: "Alif, Lam, Min. That is the Book wherein there is no doubt."

The 361st Name: To him is made allusion with God's words: "We have certainly interspersed for the people this Qur'an with every kind of parable, but most people refuse all but unbelief" (17:89).

Muhammad ibn Ya'qub reported from Ahmad ibn 'Abd al-'Azim, from Muhammad ibn al-Fudayl, from Abu Hamzah, from Abu Ja'far (a), who said: Gabriel revealed this verse thus: but most people decline 'Ali's friendship and refuse all but unbelief.

Muhammad ibn al-'Abbas (may God have mercy upon him) said: 'Ali ibn 'Abd Allah ibn Asad related to us from Ibrahim al-Thaqafi, from 'Ali ibn Hilal al-Ahmasi, from al-Hasan ibn Wahhab, from Abu Buhayrah (or: from al-Husayn ibn Sa'id, from Abu Buhayrah), from Jabir, from Abu Ja'far (a), who in respect to His words: "but most people refuse all but unbelief" said: The verse was revealed concerning 'Ali's friendship(a).

He also said: Ahmad ibn Hawdhah related to us from Ibrahim ibn Ishaq al-Nahawandi, from 'Abd Allah ibn Hammad al-Ansari, from 'Abd Allah ibn Sinan, from Abu 'Abd Allah (a), who said: 'But most people decline 'Ali's friendship and refuse all but unbelief.'

Al-'Ayyash reported from Abu Hamzah, from Abu Ja'far (a), who said: Gabriel revealed this verse thus: but most people decline 'Ali's friendship and refuse all but unbelief.

SURAH AL-KAHF (18)

In the Name of God, the Compassionate, the Merciful

The 362nd Name: He is a stern punishment.

The 363rd Name: To him is made reference with His words: “to give warning of stern punishment from Him” (18:2).

Muhammad ibn al-‘Abbas said: Ahmad ibn Muhammad ibn ‘Isa related to us from al-Husayn ibn Muhammad, from Muhammad ibn al-Fudayl, from Abu Hamzah, who said: I asked Abu Ja‘far (‘a) about God’s words: “to give warning of stern punishment from Him.” To which he replied: The ‘stern punishment’ refers to ‘Ali ibn Abi Talib. He is also from the Messenger of God and the killer of his enemy. These are God’s words: “to give warning of stern punishment from Him”, i.e. to give warning (the Messenger of God) of stern punishment.

Al-‘Ayyashi reported from al-Barqi, from him who reported it, tracing it back to Abu Basir, from Abu Ja‘far (‘a), who in respect to God’s words: “to give warning of stern punishment from Him” said: The ‘stern punishment’ refers to ‘Ali. He is from the Messenger of God (s), even as he fought his enemy in his company. These are His words: “to give warning of stern punishment.”

Ibn Shahr Ashub reported from al-Baqir and al-Sadiq (‘a) that they said with regard to His words: “to give warning of stern punishment from Him”: The ‘stern punishment’ refers to ‘Ali ibn Abi Talib. He is from the Messenger of God (s), fighting his enemy in his company.¹

The 364th Name: To ‘Ali is made allusion with His words: “Say, It is the truth from the Lord of you all. Then whosoever will, let him believe, and whosoever will, let him disbelieve” (18:29).

The 365th Name: To him is made allusion with His words: “Indeed We have prepared for the wrongdoers a Fire whose curtains will enclose them” (18:29).

The 366th Name: To him is made allusion with His words: “Indeed We do not waste the reward of him who is good in deeds” (18:30).

Muhammad ibn Ya‘qub reported from Ahmad, from ‘Abd al-‘Azim, from Muhammad ibn al-Fudayl, from Abu Hamzah, from Abu Ja‘far (‘a), who said: Gabriel revealed this verse thus: Say: It is the truth from the Lord of you all concerning ‘Ali’s friendship. Then whosoever will, let believe, and whosoever will, let him disbelieve. Indeed We have prepared for those who do wrong to the (due) right of Muhammad’s household a Fire.

Muhammad ibn al-‘Abbas said: Ahmad ibn al-Qasim related to us, from Ahmad ibn Muhammad al-Sayari, from Muhammad ibn Khalid al-Barqi, from al-Husayn ibn Sayf, from his brother, from his father, from Abu Hamzah, from Abu Ja‘far (‘a), who said: Say: It is the truth from the Lord of you all concerning the

1. *Al-Burhan*, vol.2, p.445.

friendship of 'Ali ibn Abi Talib ('a). Then whosoever will, let him believe, and whosoever will, let him disbelieve. Indeed We have prepared for those who do wrong to the (due) right of Muhammad's household a Fire whose curtains will enclose them.

He also said: Muhammad ibn Hammam, related to us from Muhammad ibn Isma'il , from 'Isa ibn Dawud, from Abu al-Hasan Musa ibn Ja'far, from his father ('a), who thus read: Say, it is the truth from the Lord of you all. Then whosoever will, let him believe, and whosoever will, let him disbelieve... who is good in deeds. Then he said: It is said to the Prophet (s). Proclaim what you have been commanded as to the affair of 'Ali ('a), for it is the truth from the Lord of you. Then whosoever will, let him believe, and whosoever will, let him disbelieve. Hence God has held its renunciation to be an act of disobedience and unbelief. He said: Then he read as follows: Indeed We have prepared for those who do wrong to Muhammad's household a Fire whose curtains will enclose them. Then he read: "As for those who believe and do righteous words – indeed We do not waste the reward of him who is good in deeds" – which refer to Muhammad's household('a).

He also reported from Abu Hamzah, from Abu Ja'far ('a), who said: Gabriel revealed this verse to Muhammad thus: Say: it is the truth from the Lord of you all. Then whosoever will, let him believe, and whosoever will, let him disbelieve. Indeed We have prepared for those who do wrong to Muhammad's a Fire whose curtains will enclose them. If they cry out for help, they will be Helped with a water like molten copper – by molten copper (*al-muhl*) is meant that which remains in the substance of boiled oil – which will scald the faces. What an evil drink , and how ill a resting place.¹

The 367th Name: He is the companion in His words: "His companion said to him as he conversed with him: Do you disbelieve in Him who created you from dust, then from a drop of seminal fluid, then fashioned you as a man?"

Muhammad ibn al-'Abbas (may God have mercy upon him) said: Al-Husayn ibn 'Amir related to us from Muhammad ibn al-Husayn, from Ahmad ibn Muhammad ibn Abu Nasr, from Aban ibn 'Uthman, from al-Qasim ibn Ghawth, from Abu 'Abd Allah ('a), who in respect to His words: "Draw for them the parable of two men for one of whom We had made two gardens of vines, and We have surrounded them with date palms, and placed crops between them. Both gardens yielded their produce without stinting anything of it" (18:32-33) said: They refer to two men along with another.

Following this tradition, Sharaf al-Din al-Najafi commented as follows: The foregoing interpretation is apparent and is not in need of a clear statement of the state of these two men. Moreover, he has not made mention of the relative verses down to His words: "nor could he help himself" (18:34-43) for the simple reason that 'Ali's state does not stand in need of further clarification. As for our

1. *Al-Burhan*, vol.2, p.466.

discussion about the other (man), his enemy, God (high exalted be He) has drawn this parable concerning the two men with His words: “for one of whom We had made two gardens.” These two gardens consist of the world, one of which is to be at his disposal during his lifetime and the other is to be left behind for his dependants following his death. For he is a disbeliever, and the world is the prison of the believer and the garden of the disbeliever. Moreover, both gardens were appointed unto him because it was he who grew it, planted its trees, caused its streams to run, and brought forth its fruits by way of figurative speech. Hence the garden is regarded as the words to the effect that the world is harder for him and for his followers to take pleasure therein for a while.

Then God (high exalted be He) said: “So he said”, that is owner of the garden “to his companion”, that is the ‘Ali: “I have more wealth than you”, that is worldly gain and authority, “and am stronger with respect to numbers”, that is in respect to clan and assistants. “He entered his garden”, that is his world, so he built thereupon, was delighted thereat, and inclined thereto, “while he thus wronged himself” by word and deed. But he did not content himself therewith until he said: “I do not think that this will ever perish”, that is his garden and his world. Then he expressed his feelings saying: “and I do not think that the Hour will ever set in. And even if I am returned to my Lord” as you claim back to God, “I will surely find a resort better than this”, that is a resort better than his garden. So “his companion”, that is ‘Ali (‘a), “said to him: Do you disbelieve in Him who created you from dust, then from a drop of seminal fluid, then fashioned you as a man? But I say: He is God, my Lord”, that is to say: You have disbelieved in your Lord, but I say: He is God, my Lord, my Creator, and my Provider; “and I do not associate any partner with my Lord.”

Then he directed him to that which would have been fitter if he had spoken, saying: “If only, when you entered your garden, you had said: That which God wills” in respect to all my affairs “(will come to pass).” There is no strength” on my part over them “save in God.” Thereupon he (‘a) recurred to himself and said: “If you see that I have lesser wealth than you and children”, that is I am poor and dependent on God, “maybe my Lord will give me (something) better than your garden” and your world in this world, through the rise of my son al-Qa’im, so He provides me with power, kingdom, and authority, and in the Hereafter judgment, intercession, gardens, and good pleasure from God, “and He will unleash upon it”, i.e. your garden, “bolts from the sky”, that is a punishment and fires, so they burn it, and one of the swords of al-Qa’im, so it eradicated it, “so that it becomes a hillside”, that is a plantless land, “bare”, upon which a walker is likely to slip. “And ruin closed in on his fruit” that his garden produced, that is his world and his authority vanished away, so he began to wring his hands for what he had spent on it” of his religion, his world, his friends, and his clan, “as it lay fallen on its trellises, and to say: I wish I had not associated any partner with my Lord. And he had no troop of men” nor clan “to help him besides God, nor could he help himself.”

Thereafter, He (glory be to Him) made known 'Ali's state and his enemy's who enjoys in this word power and guardianship from Satan, counter to 'Ali ('a) who has guardianship in this word and the word to come from (God) the Compassionate. As for Satan's guardianship, it is evanescent, while God's is fixed. These are God's words: "There all guardianship belongs to God, the Real" (18:32-44). Here it has been reported that it refers to 'Ali's guardianship.

Muhammad ibn al-'Abbas (may God have mercy upon him) reported from Muhammad ibn Hammam, from 'Abd Allah ibn Ja'far, from al-Hadrami, from Muhammad ibn 'Abd al-Hamid, from Muhammad ibn al-Fudayl, from Abu Hamzah al-Thumali, from Abu Ja'far ('a), that he said: I said to him: (What about God's words) "There all guardianship belongs to God, the Real. He is best in rewarding and best in requiting" (18:44). He said: It refers to 'Ali's guardianship (and friendship): It is best in rewarding and best in requiting, that is in its consequence, in relation to the guardianship (and friendship) of his enemy, the owner of the garden whom God has forbidden the Garden. So to God belongs grace and favour.

What corroborates it is that which Shaykh Muhammad ibn Ya'qub (may God have mercy upon him) reported from al-Husayn ibn Muhammad, from Mu'alla ibn Muhammad, from Muhammad ibn Uramah, from 'Ali ibn Hassan, from 'Abd al-Rahman ibn Kathir, from Abu 'Abd Allah ('a), that he said: I asked him about His words: "There all guardianship belongs to God, the Real." He said: It refers to 'Ali's guardianship (and friendship). Your words, 'there all guardianship belongs to God', convey that the guardianship of the Commander of the Faithful is the guardianship of God. For it has come in the prayer that: he who befriends you befriends God, and he who repudiates you repudiates God. May God place us and you among the believers who befriend Muhammad and his pure household. Here end the words of Sharaf al-Din al-Najafi (may God have mercy upon him).

I say: Shaykh Muhammad ibn Muhammad ibn al-Nu'man al-Mufid reported in his book *al-Ikhtisas* from Ahmad ibn 'Isa, from 'Ali ibn al-Hakam, from al-Rabi' ibn Muhammad al-Musli, from 'Abd Allah ibn Sulayman, from Abu 'Allah ('a), who said: When 'Ali ('a) was taken forth, he stood up by the shrine of the Prophet (s) and said: O son of my paternal uncle! The folk thought me to be weak and were about to kill me. So a hand emerged from the grave of the Messenger of God, and lo! It was his hand, and they heard a voice which they identified to be his voice, pointing to Abu Bakr: O this! "Do you disbelieve in Him who created you from dust, them from a drop of seminal fluid, then fashioned you as a man?"

He also reported in this book from Ahmad ibn Muhammad ibn 'Isa, from 'Ali ibn al-Hakam, from Khalid ibn Mad al-Qalansi and Muhammad ibn al-Hammad, from Muhammad ibn Khalid al-Tayalasi, from his father, from Abu 'Abd Allah ('a), who said: When Abu Bakr was appointed as successor, 'Umar approached 'Ali ('a) and said: Did you not come to know that Abu Bakr was appointed as successor? 'Ali ('a) said to him: Who appointed him? To which he replied: The Muslims were pleased thereto. So 'Ali ('a) said: By God, how quick was their

opposition to the Messenger of God and their breach of his pledge! They have bestowed upon him a title of which he is not worthy. By God, the Messenger of God has not appointed him as successor. ‘Umar said to him: You have uttered a falsehood. God has done to you and He will do. So he said to him: If you wish to know of its argument, I will show it to you. ‘Umar said: You cease not lying to the Messenger of God during his lifetime and after his death. So he said to him: Let’s set out to know who lies to the Messenger of God during his lifetime and after his death! So he set out in his company until they reached the grave, and lo! There was a palm upon which it is thus inscribed: Do you disbelieve, O ‘Umar, in Him who created you from dust, then from a drop of seminal fluid, then fashioned you as a man? Thereupon ‘Ali said to him: Are you pleased? The Messenger of God have disgraced you during his lifetime and after his death.

I say: There are numerous traditions to corroborate the fact that the Messenger of God, after his death, ordered Abu Bakr to give back succession to the Commander of the Faithful (‘a) and that Abu Bakr saw the Messenger of God alive, following his death, and he ordered him to bring it back to him. We have mentioned a great number of them in our commentary on this verse in our book *al-Burhan*.

Muhammad ibn ‘Ali ibn Shahr Ashub reported from *al-Manaqib* by Ishaq al-‘Adl that there was a preacher who used to curse ‘Ali (‘a) on the pulpit during the rule of Hisham, and lo! A palm emerged from the grave of the Messenger of God, and it could be seen, but the arm could not. All of a sudden, words were issued from the grave of the Prophet: Woe to you from my affair! Do you disbelieve in Him who created you from dust, then from a drop of seminal fluid, then fashioned you as a man? Thereupon it threw out what is in it, and lo! There was a blue smoke. He said: No sooner did he climb down the pulpit than he lost his eyesight and he had then been led. He added: It did not take three days until he died.¹

The 368th Name: He is the man in His words: “But is more than anything contentious” (18:54).

Ibn Shahr Ashub reported from Abu Bakr al-Shirazi in his book, from Malik ibn Anas, ‘Umar ibn Shihab, and Abu Yusuf ibn Ya‘qub (Sufyan) in his commentary, and Ahmad ibn Hanbal and Abu Wa’il al-Mawsili in their *Musnads*, that Ibn Shihab said: ‘Ali ibn al-Husayn ibn ‘Ali spoke as follows: ‘Ali ibn Abi Talib reported to him that once the Prophet dropped in on him and Fatimah, daughter of the Messenger of God, and said: Do you not pray? To which I replied: O Messenger of God! Our souls are only at the hand of God. Should He will, He would send us forth and treat us with kindness. So he departed, when I thus replied, and did not mention anything. When he left, I heard him putting his hand on his thighs and saying: “But man.” that is ‘Ali ibn Abi Talib, “is more than anything contentious”, that is, speaking the truth and is sincere.²

1. *Al-Burhan*, vol.2, pp.466-469.

2. *Al-Burhan*, vol.2, p.472.

The 369th Name: He is among the signs in God's words: "Those are they who disbelieve in the signs of their Lord" (18:105).

'Ali ibn Ibrahim reported that he (Imam) said in respect to His words: "Those are they who disbelieve in the signs of their Lord and the encounter with Him. So their works are vain, and on the Day of Resurrection We assign no weight to them": (By 'weight') is meant good deed. "That is their reward: hell, because they disbelieved, and made a jest of My signs and My messengers" (18:106). By the 'signs' is meant the executors of whom they made a jest. He said: Then He reminded the believers of these signs and said: "Surely those who believe and do righteous works, theirs are the Gardens of Paradise for welcome; wherein they will abide, with no desire to shift from thence" (18:107), that is they are not removed nor do they ask for shift thereof.

The 370th Name: He is among those "who believe."

The 371st Name: (He is among those who) "do righteous works."

The 372nd Name: "Theirs the Gardens of Paradise for welcome."

The 373rd Name: "Wherein they will abide."

The 374th Name: "With no desire to shift from thence."

Muhammad ibn al-'Abbas said: Muhammad ibn Hammam ibn Sahl related to us from Muhammad ibn Isma'il al-'Alawi, from 'Isa ibn Dawud al-Najjar. He said: My master Musa ibn Ja'far ('a) related to us. He said: I asked my father about the words of God (exalted and majestic be He): "Those who believe and do righteous works, theirs are the Gardens of Paradise for welcome; wherein they will abide, with no desire to shift from thence." To which he replied: They were revealed concerning Muhammad's household, upon whom be God's blessings. Then he said: Muhammad ibn al-Husayn al-Khath'ami related to us from Muhammad ibn Yahya al-Hajari, from 'Umar ibn Sakhr al-Hudhali, from al-Sabah ibn Yahya, from Abu Ishaq, from Abu al-Harth, from 'Ali ('a), who said: Everything has an apex, and the apex of the Garden is Paradise. Surely it is exclusive to Muhammad and the household of Muhammad.

Al-'Ayyashi reported from 'Akramah, from Ibn 'Abbas, who said: There is not one verse in the Qur'an, "those who believe and do righteous works", without 'Ali being its commander and its chief.

There is not one of the Companions of Muhammad, upon whom and whose household be blessing and peace, without God blaming him; yet, He only speaks well of 'Ali. 'Akramah said: I have cognizance of one of the merits of 'Ali: If I were to speak thereabout, I would be kept away from the regions of the heavens and the earth.¹

1. *Al-Burhan*, vol.2, p.495.

SURAH MARYAM (19)

In the Name of God, the Compassionate, the Merciful

The 375th Name: A 'worthy repute.'

The 376th Name: 'Sublime.'

'Ali ibn Ibrahim reported that he (Imam) said: "So when he had left them", that is Abraham, "and what they worshipped besides God, We gave him Isaac and Jacob, and each We made a prophet. And We gave them out of Our mercy", that is We gave Abraham, Isaac, and Jacob out of Our mercy the Messenger of God, "and conferred on them a worthy repute, sublime" (19:49-50).

Then 'Ali ibn Ibrahim said: Thus related to me my father from Imam al-Hasan ibn 'Ali al-'Askari ('a).

Muhammad ibn al-'Abbas said: Ahmad ibn al-Qasim related to us He said: Ahmad ibn Muhammad al-Sayari related to us from Yunus ibn 'Abd al-Rahman, who said: I said to Abu al-Hasan al-Rida ('a): A group of people demanded of me the name of Commander of the Faithful ('a) in the Book of God (exalted and majestic be He), so I replied to them with His words: "and conferred on them a worthy repute, sublime" (*'aliyyan*). He said: You have spoken the truth. Thus is it.

Ibn Shahr Ashub reported from Abu Basir, from al-Sadiq ('a), who in one of his reports said: Abraham prayed to God to confer on him a worthy repute among the later folk. So God (high exalted be He) said: "We gave him Isaac and Jacob, and each We made a prophet. And We gave them out of Our mercy, and conferred on them worthy repute, sublime" – that is 'Ali ibn Abi Talib ('a).

Ibn Babawayh said: 'Ali ibn Ahmad ibn Muhammad ibn Imran al-Daqqaan (may God be pleased with him) related to us. He said: Hamzah ibn al-Qasim al-'Alawi al-'Ayyashi related to us. He said: Ja'far ibn Muhammad ibn Malik al-Kufi al-Fazari related to us. He said: Muhammad ibn al-Husayn ibn al-Zayyat related to us. He said: Muhammad ibn Ziyad al-Azdi related to us from al-Mufaddal ibn 'Umar, from al-Sadiq Ja'far ibn Muhammad ('a), who in his discussion about the meaning of His words: "And when his Lord tested Abraham with words" (2:124) said: Then judgment and adherence to the righteous through His words: "My Lord Grant me (unerring) judgment and unite me to the righteous" (26:83). By 'the righteous' is meant those who judge only with the judgment of God (exalted and majestic be He) and do not judge with (personal) opinions and analogies, so that the subsequent argument may attest to their truthfulness. As God says: "Confer on me worthy repute among the later folk" (26:84). It refers to 'Ali ibn Abi Talib according to His words: "and (We) conferred on them a worthy repute, sublime."

He also said: My father and Muhammad ibn al-Hasan (may God be pleased with them) related to me. They said: Sa'd ibn 'Abd Allah related to us from Ya'qub

ibn Yazid, from Ibn Abi 'Umayr, from Hisham ibn Salim, from Abu Basir, from Abu 'Abd Allah (upon), who said in respect to the account and occultation of Abraham('a): Then he entered the second state of occultation when the Rebel banished him from his town, saying: "I dissociate myself from you and whatever you invoke besides God. I will pray unto my Lord, It may be that, in prayer unto my Lord. I shall not be unable" (19:48). God (holy be His mention) said: "So when he had left them and what they worshipped besides God, We gave him Isaac and Jacob, and each We made a prophet. And We gave them out of Our mercy, and conferred on them a worthy repute, sublime." By it is meant 'Ali ibn Abi Talib ('a), because Abraham('a) had already prayed to God to confer on him a worthy repute among the later folk. So God (blessed and high exalted be He) conferred on him, Isaac, and Jacob a worthy and sublime repute. Hence 'Ali ibn Abi Talib ('a) has reported that al-Qa'im is the eleventh Imam from among his descendants, that al-Mahdi ('a) is the one who will fill the earth with equity and justice even as it had been filled with inequity and injustice, that he will enter a state of occultation of perplexity wherein a group of people go astray and another group find a way, and that this will be (realized), even as it is created.¹

The 377th Name: He is from among Abraham's progeny.

The 378th Name: (He is from among) those whom God carried with Noah.

The 379th Name: (He is from among those who) would fall down, prostrating themselves.

The 380th Name: To him is made allusion with His words: "and weeping" (19:58).

Muhammad ibn al-'Abbas said: Ja'far ibn Muhammad al-Razi related to us from Muhammad ibn al-Husayn, from Muhammad ibn Abi 'Umayr, from ibn Udhaynah, from Burayd ibn Mu'awiyah, from Muhammad ibn Muslim, from Abu Ja'far ('a) who said: 'Ali ibn al-Husayn ('a) used to prostrate himself when he read His words in the Surah of Mary: "and from among those whom We guided and chose. When the revelations of Companionship were recited to them, they would fall down, prostrating themselves and weeping." He used to say: To us alone the verse refers, and we are the folk of life and choice.

The 381st Name: To him is made allusion with His words: "from among those whom We guided."

The 382nd Name: To him is made allusion with His words: "and chose" (19:58).

Muhammad ibn al-'Abbas said: Muhammad ibn Hammam ibn Sahl related to us from Muhammad ibn Isma'il al-'Alawi, from 'Isa ibn Dawud al-Najjar, from Abu al-Hasan Musa ibn Ja'far ('a), that he said: I asked him about God's words: "Those are they whom God has blessed from among the prophets of Adam's progeny and from (the progeny of) those whom We carried with Noah, and from

1. *Al-Burhan*, vol.3, pp. 13-14.

among the progeny of Abraham and Israel, and from among those whom We guided and chose. "When the revelations of the Compassionate were recited to them, they would fall down, prostrating themselves and weeping." To which he replied: We are Abraham's progeny; we are those who were carried (in the ship) with Noah; and we are the choice of God. As for His words: "and from among those whom We guided and chose", they, by God, refer to our partisans (Shi'a) whom God has guided to our faith, so they live and die upon it. God has described them as having devotion, humble fear, and kind-heartedness, saying: "When the revelation of the Compassionate were recited to them, they would fall down, prostrating themselves and weeping." Then He (exalted and majestic be He) said: "But they were succeeded by an evil posterity, who neglected prayer and followed (their base) appetites. So they will soon encounter *ghay* (lit. perversity)" (19:59). It is a mountain of brass turning around in hell. Then God (exalted and majestic be He) said: "Save him who shall repent" from deception in dealings with Muhammad's household "and believe and do right. Such will enter the Garden, and they will not be wronged in the least... who are Godway" (19:58-63).¹

The 383rd Name: He is among "those who believe."

The 384th Name: "and do righteous works."

The 385th Name: "the Compassionate will appoint for them affection" (19:96).

Muhammad ibn al-'Abbas said: Muhammad ibn 'Uthman related to us from Abu Sayabah, from 'Awn ibn Sallam, from Bashir ibn 'Umarah, from Abu al-Jarud, from al-Dahhak, from Ibn 'Abbas, who said: This verse was revealed concerning 'Ali ('a): "Surely those who believe and do righteous works, the Compassionate will appoint for them affection." He said: That is love in the hearts of the believers.

He said: 'Abd al-'Aziz ibn Yahya related to us from Muhammad ibn Zakariyya, from Ya'qub ibn Ja'far ibn Sulayman, from 'Ali ibn 'Abd Allah ibn al-'Abbas, from Abu 'Abd Allah ('a), who in respect to His words: "Surely those who appoint for them affection" said: The verse was revealed concerning 'Ali ('a) for there is not one believer but in his heart is love for 'Ali.

The traditions about this verse of this kind are numerous as mentioned in the book *al-Burhan*.²

¹ *Al-Burhan*, vol.3, p.18.

² *Al-Burhan*, vol.3, p.26.

SURAH TA-HA (20)

In the Name of God, the Compassionate, the Merciful

The 386th Name: He is among men of thought in His words: “Surely herein are signs for men of thought” (20:54).

‘Ali ibn Ibrahim aid: My father related to me from al-Hasan ibn Mahbub, from ‘Ali ibn Ri’ab, from Marwan, from Abu ‘Abd Allah (‘a), that he said: I asked him about God’s words: “Surely herein are signs for men of though.” He said: We are, by God, the men of thought. I said: Could I but sacrifice myself for you! What is meant by ‘men of thought’? To which he replied: It refers to that which God reported to His Messenger, namely what would happen as concerns so – and – so’s undue assumption of caliphate, its undertaking, the other (person) after him, the third (person) following them, and the Umayyads. So the Messenger of God reported it, and it was as God reported to His Prophet, as the Messenger of God reported to ‘Ali, and as it reached us from ‘Ali concerning the rule of the Umayyads and others after him. Hence this verse of which God has made mention in His Book, “Surely herein are signs for men of though”, conveys that which has reached us of knowledge thereof. So we have endured God’s command, and we are God’s maintainers over His creation and His storehouses of His religion. We store, cover and hide it from our enemies, even as the Messenger of God (s) hid his mission until God allowed him to emigrate and fight the idolaters. We are, as well, upon the path of the Messenger of God until God allows us to manifest His religion with swords, in which case we will call people to it, so we induce them to profess it again just, as the Messenger of God induced them to profess at the beginning.

It has also been reported by Muhammad ibn al-‘Abbas, from Ahmad ibn Idris, from ‘Abd Allah, from Muhammad ibn ‘Isa, from al-Hasan ibn Mahbub, from ‘Ali ibn Ri’ab, from ‘Ammar ibn Marwan, who said: I asked Abu ‘Abd Allah (‘a) about His words: “Surely herein are signs for men of thought”, and so on.

As well, it has been reported by Sa’d ibn ‘Abd Allah al-Qummi in *Basa’ir al-Darajat* from ‘Ali ibn Isma’il ibn ‘Isa, from Abu ‘Abd Allah Muhammad ibn Khalid al-Barqi, from al-Hasan ibn Mahbub, from ‘Ali ibn Ri’ab, from ‘Ammar ibn Marwan, from Abu ‘Abd Allah (‘a), who in respect to His words: “Surely herein are signs for man of thought” said: We are, by God, the men of thought, and so on.

Muhammad ibn al-‘Abbas said: Muhammad ibn Hammam related to us from Muhammad ibn ‘Isma’il al-‘Alawi, from Dawud al-Najjar, from Abu al-Hasan Musa ibn Ja’far (‘a), who in respect to His words: “Surely herein are signs for men of thought” said: They are the Imams from among Muhammad’s progeny(‘a) and so is the case with similar verses in the Qur’an.

‘Ali ibn Ibrahim said: My father related to me from Ibn ‘Abi ‘Umayr and Fadalāh, from Mu‘awiyah ibn ‘Ammār, from Abu ‘Abd Allah (‘a), who said with regard to His words: “Surely herein are sign for men of thought”: We are the men of thought.¹

The 387th Name: He is the summoner.

The 388th Name: To him is made allusion with His words: “On that day they will follow a summoner in whom there will be no deviousness” (20:108).

Muhammad ibn Hammām ibn Sahl related to us from Muhammad ibn Isma‘il al-‘Alawī, from ‘Isa ibn Dawūd, from Abu al-Hasan Musa ibn Ja‘far (‘a), from his father (‘a), who said: I asked my father about God’s words: “On that day they will follow a summoner in whom there will be no deviousness.” He said: The summoner is the Commander of the Faithful, (‘a).²

The 389th Name: To him is made allusion with His words: “and he will fail who bear (a burden of) wrongdoing” (20:111).

Muhammad ibn ‘Abbas said: Muhammad ibn Hammām related to us from Muhammad ibn Isma‘il al-‘Alawī, from ‘Isa ibn Dawūd, from Abu al-Hasan Musa ibn Ja‘far (‘a), from his father (‘a), who said: I heard my father thus saying when a man asked him about God’s words: “Intercession will not avail that day except from him whom the Compassionate allows and approves of His words”: (20:109). No one will attain Muhammad’s intercession on the Day of Resurrection save him whom God has allowed to obey Muhammad’s household and with whom He is pleased with respect to (his) word and deed; so he lives and dies with their affection, and God is pleased with his word and his deed. Then he said: “All faces shall be humbled before the Living, the All-sustainer, and he will fail who bear (a burden of) wrongdoing toward Muhammad’s household, (‘a)” (20:111). Thus it was revealed. Then he said: “But he who has done some righteous works, being a believer, shall neither fear any wrong nor detraction” (20:112). He said: That is, being a believer of love for Muhammad’s household (‘a) and hatred for their enemies.³

The 390th Name: To him is made allusion with His words: “Certainly We had entrusted Adam earlier; but he forgot, and We did not find any resoluteness in him” (20:115).

Muhammad ibn Ya‘qub reported from al-Husayn ibn Muhammad, from Mu‘alla ibn Muhammad, from Ja‘far ibn Muhammad ibn ‘Ubayd Allah, from Muhammad ibn ‘Isa al-Qummi, from Muhammad ibn Sulaymān, from ‘Abd Allah ibn Sinān, from Abu ‘Abd Allah (‘a), who said: Certainly We had entrusted Adam earlier with words in respect to Muhammad, ‘Ali, Fatimah, al-Hasan, al-Husayn, and the

1. *Al-Burhan*, vol.3, pp. 37-38.

2. *Al-Burhan*, vol.3, p.43.

3. *Al-Burhan*, vol.3, p.45.

Imams from among their progeny,('a); but he forgot, and We did not find any resoluteness in him. Thus, by God, it was revealed unto Muhammad (s).

Ibn Shahr Ashub reported from al-Baqir ('a), that he said with regard to His words: "Certainly We had entrusted Adam earlier": (He entrusted him with) words in respect to Muhammad, 'Ali, Fatimah, al-Hasan, al-Husayn, and the Imams from among their progeny. Thus it was revealed unto Muhammad, upon whom and whose household be blessing.¹

The 391st Name: He is among the signs in His words: "So it is. Our signs came to you, but you forgot them, and in like manner you are forgotten this Day. Thus do We requite him who is a profligate and does not believe in the signs of His Lord" (20:126-127).

Muhammad ibn Ya'qub reported from Muhammad ibn Yahya, from Salamah ibn al-Khattab, from al-Husayn ibn 'Abd al-Rahman, from 'Ali ibn Abu Hamzah, from Abu Basir, from Abu 'Abd Allah ('a), who in respect to His words: "But whoever disregards My remembrance, his shall be a wretched life" (20:124) said: That is: (disregard) the friendship of the Commander of the Faithful ('a). I asked: What about His words: "and on the Day of Resurrection We shall raise him blind" (20:124). To which he replied: Blind with respect to the sense of sight of the Day of Resurrection and blind with respect to the heart in this world to the friendship of the Commander of the Faithful. He added: Hence, he is perplexed on the Day of Resurrection, saying: "My Lord! Why have You raised me blind, though I used to see? He will say: So it is. Our signs came to you, but you forgot them, and in like manner you are forgotten this day." That is, you left them, and in like manner you will be left in the Fire, even as you had left the Imams ('a) refused to obey their command, and did not respond to their words: "Thus do We requite him who is a profligate and does not believe in the signs of His Lord. And the punishment of the Hereafter is severer and more lasting" (20:127). He said: The verse refers to him who associates partners with the friendship of the Commander of the Faithful, does not believe in the signs of His Lord, deserts the Imams out of obstinacy, so he has failed to follow their model or befriend them.

Ibn Shahr Ashub reported from Abu Basir, from Abu 'Abd Allah ('a), who said: The verse refers to the friendship of the Commander of the Faithful. I asked: What about His words: "and on the Day of Resurrection We shall raise him blind"? To which he replied: That is: He is blind (with respect to the sense of sight) in the Hereafter and is blind (with respect to the heart) in this world to the friendship of the Commander of the Faithful. He added: He will also be perplexed on the Day of Resurrection, saying: "Why have You raised me blind, though I used to see? He will say: So it is. Our signs came to you"; he said: The 'signs' refers to the Imams ('a) "but you forgot them, and in like manner you are forgotten this day"; that is, you left them, and in like manner you are left this day

1. *Al-Burhan*, vol.3, pp.45-4s6.

in the Fire, even as you had left the Imams (‘a) and failed to obey their command or respond to their words.¹

The 392nd Name: He is from among the family in His words: “And enjoin upon your family prayer, and be steadfast therein” (20:132) and so on.

Muhammad ibn al-‘Abbas (may God have mercy upon him) said: ‘Abd al-‘Aziz ibn Yahya related to us from Muhammad ibn ‘Abd al-Rahman ibn Sallam, from ‘Abd Allah ibn ‘Isa, from Masqalah al-Qummi, from Zurarah ibn A‘yun from Abu Ja‘far (‘a), who in respect to His words: “And enjoin upon your family prayer, and be steadfast therein” said: The verse was revealed concerning ‘Ali, Fatimah, al-Hasan, and al-Husayn (‘a). The Messenger of God used to come to Fatimah’s home every dawn and say: Peace be upon you, the Folk of the House, and God’s mercy and His blessing! (Come to) prayer, may God have mercy upon you! “Indeed God desires to repel all impurity from you, O Folk of the House, and purify you with a thorough purification” (33:33).

The traditions of this kind are numerous as mentioned in our book *al-Burhan*.²

The 393rd Name: He is among the signs in His words: “so that we might follow Your signs before we were abased and disgraced?” (20:134).

The 394th Name: He is among “the possessors of the right path” (20:135).

Sa‘d ibn ‘Abd Allah reported from al-Mu‘alla ibn Muhammad al-Basri (Book 121, Name 207 refer).

Muhammad ibn al-‘Abbas reported from ‘Ali ibn ‘Abd Allah, from Ibrahim ibn Muhammad, from Isma‘il ibn Bashshar, from ‘Ali ibn Ja‘far, from al-Hadrami, from Jabir, from Abu Ja‘far (‘a), who in respect to His words: “Soon you will come to know who are the people of the right path and who is (rightly) guided” (20:135) said: ‘Ali (‘a) is the possessor of the right path. He is guided who is guided to our friendship, the Folk of the House.

He also said: Muhammad ibn Hammam related from ‘Isa ibn Dawud al-Najjar, from Abu al-Hasan Musa ibn Ja‘far (‘a), who said: I asked my father about God’s words: “Soon you will come to know who are the possessors of the right path and who is (rightly) guided.” He said: The path is al-Qa‘im and the (rightly) guided is one who is guided to obedience toward him. So is the case with His words in His Book: “Surely I am all-forgiver toward him who repents, believes and acts righteously, and then is guided” (20:82). He said: (That is :) to our friendship.

Ibn Shahr Ashub reported from al-A‘mash, from Abu Salih, from Ibn ‘Abbas, who said with regard to His words: “Soon you will come to know who are the possessors of the right path.” They are, by God, Muhammad and his household. As for those who are (rightly) guided, they are Muhammad’s Companions.

1. *Al-Burhan*, vol.3, p.47.

2. *Al-Burhan*, vol.3, p.50.

'Ali ibn Ibrahim said: My father related to me from al-Hasan ibn Mahbub, from 'Ali ibn Ri'ab, who said: Abu 'Abd Allah ('a) said: We are, by God, the way of God to which He has commanded you to come; we are, by God, the straight path; and we are, by God, those whom God has commanded to obey. Then whosoever will, let him stick thereto from here, and whosoever will, let him stick thereto from there. You will never, by God, find any (place of) refuge besides us.

SURAH AL-ANBIYAA' (21)

In the Name of God, the Compassionate, the Merciful

The 395th Name: To him is made allusion with His words: “The wrongdoers secretly whisper together” (21:3).

Muhammad ibn al-‘Abbas said: Ahmad ibn al-Qasim related to us from Ahmad ibn Muhammad al-Sayari, from Muhammad ibn Khalid al-Barqi, from Muhammad ibn ‘Ali ibn Hammad al-Azdi, from ‘Amr ibn Shimr, from Jabir, from Abu ‘Abd Allah (‘a), who in respect to His words: “The wrongdoers secretly whisper together” said: They have done wrong to the due right of Muhammad’s household.¹

The 396th Name: He is among the People of the Reminder in His words: “Ask the People of the Reminder if you do not know” (21:7).

‘Ali ibn Ibrahim said: Muhammad ibn Ja‘far related to me. He said: ‘Abd Allah ibn Muhammad related to us from Abu Dawud, from Sulayman ibn Sufyan, from Zurarah, from Abu Ja‘far (‘a), that about God’s words: “Ask the People of the Reminder if you do not know” he thus asked: Who are they? To which he (Imam Abu Ja‘far) replied: We are (they), by God, indeed! I said: We are then the questioners? He said: Yes indeed! I asked : Then it is our duty to ask you? He said: Certainly yes! I asked: Is it then your duty to answer us? He said: No indeed! It is up to us: if we will, we do, and if we will, we do not. Then he said: “This is Our gift, so bestow or withhold, without reckoning” (38:39).

Mention has already been made of the numerous traditions about the meaning of this verse in the Surah of the Bee (16:43).

The 397th Name: He is the “reminder of those with me” in His words: “This is the reminder of those with me and those before me” (21:24).

Muhammad ibn al-‘Abbas said: Muhammad ibn Hammam related to us from Muhammad ibn Isma‘il al-‘Alawi, from ‘Isa ibn Dawud, from our master Abu al-Hasan Musa ibn Ja‘far (‘a), who in respect to His words: “This is the reminder of those with me and those before me” said: ‘The reminder of those with me’ refers to ‘Ali ibn Abi Talib and ‘the reminder of those before me’ refers to the prophets and (their) executors.²

The 398th Name: To him is made reference with His words: “(His) honoured servants.”

The 399th Name: To him is made reference with His words: “They do not venture to speak ahead of Him.”

1. *Al-Burhan*, vol.3, p.52.

2. *Al-Burhan*, vol.3, p.56.

The 400th Name: To him is made reference with His words: “and they act by His command.”

The 401st Name: To him is made reference with His words: “and they do not intercede except for one whom He approves of “.

The 402nd Name: To him his made reference with His words: “and they are apprehensive for fear of Him” in His words: “They say: The Compassionate has taken unto Himself sons. Glory be to Him! Rather they are (His) honoured servants. They do not venture to speak ahead of Him... and they are apprehensive for fear of Him” (21:26-28).

Muhammad ibn al-‘Abbas said: Muhammad ibn al-Hasan ibn ‘Ali ibn Mahziyar related to us. He said: My father related to me from his father, from Ibn Hadid, from Mansur ibn Yunus, from Abu al-Safatij, from Jabir al-Ju‘fi, who said: I heard Abu Ja‘far (‘a) say: “They say: The Compassionate has taken unto Himself sons. Glory be to Him. Rather they are (His) honoured servants”, pointing with his hand to his breast. “They do not venture to speak ahead of Him, and they act by His command. He knows that which is before them and that which is behind them, and they do not intercede except for one whom He approves of, and they are apprehensive for fear of Him.”¹

The 403rd Name: He is among the scales in His words: “We shall set up the scales of justice on the Day of Resurrection, and no soul will be wronged in the least.” (21:47)

Muhammad ibn Ya‘qub reported from a number of our companions, from Ahmad ibn Muhammad, from Ibrahim al-Hamadani, tracing it back to Abu ‘Abd Allah (‘a), who said with regard to His words: “We shall set up the scales of justice on the Day of Resurrection, and no soul will be wronged in the least”: (‘The scales’ refers to) the prophets and (their) executors.

Ibn Babawayh said: Ahmad ibn al-Hasan al-Qattan related to us. He said: ‘Abd al-Rahman ibn Muhammad al-Musli related to us. He said: Abu Ja‘far Ahmad ibn ‘Isa ibn Maryam al-‘Ajmi (or: al-Balkhi) related to us from Muhammad ibn Ahmad ibn Ziyad al-‘Azrami. He said: ‘Ali ibn Hatam al-Minqari from Hisham Salim. He said: I asked Abu ‘Abd Allah (‘a) about His words: “We shall set up the scales of justice on the Day of Resurrection.” He said: The ‘scales of justice’ refers to the prophets and (their) executors.

Ibn Shahr Ashub reported from Jamil ibn Darraj, from Abu ‘Abd Allah (‘a), who in respect to His words: “We shall set up the scales of justice on the Day of Resurrection” said: The ‘scales of justice’ refers to the messengers and Imams from among Muhammad’s household.²

1. *Al-Burhan*, vol.3, p.57.

2. *Al-Burhan*, vol.3, p.61.

The 404th Name: To him is made allusion with His words: "Surely those unto whom kindness has gone forth before from Us."

The 405th Name: To him is made allusion with His words: "they will be far removed from thence."

The 406th Name: To him is made allusion with His words: "They will not hear the slightest sound thereof."

The 407th Name: To him is made allusion with His words: "While they abide in that which their souls desire."

The 408th Name: To him is made allusion with His words: "The supreme Horror will not grieve them."

The 409th Name: To him is made allusion with His words: "and the angels will welcome them, saying: This is your day which you were promised" (21:101-103).

Muhammad ibn al-'Abbas said: Abu Ja'far al-Hasan ibn 'Ali ibn al-Walid al-Faswi related to us from al-Nu'man ibn Bashir. He said: We were in the company of 'Ali ibn Abi Talib ('a) spending the night in pleasant conversation, when he began to read this verse: "Surely those unto whom kindness has gone forth before from Us, they will be far removed from thence." Thereupon he said: I am one of them. When the prayer was about to set in, he continued to read: "They will not hear the slightest sound thereof, while they abide in that which their souls desire." Then he said: 'God is Greater' to announce the commencement of prayer.

It has also been reported through the path of the Sunnis by the author of *Kashf al-Ghumma* from al-Nu'man ibn Bashir, and so on.

He also said: Ibrahim ibn Muhammad ibn al-Sahl al-Naysaburi related to us a tradition which he traced back to Rabi' ibn Buzay'. He said: We were in the company of 'Abd Allah ibn 'Umar when a man from Banu Taym al-Lat, called Hassan ibn Rabidah (or: Radiyah), said to him: I have seen two men speaking evil of 'Ali and 'Uthman. So Ibn 'Umar said: If they used to curse them, then God's curse be upon them. He added: Woe to you, O people of Iraq! How do you abuse a man whose dwelling-place is next to the dwelling-place of the Messenger of God?! He pointed to 'Ali's dwelling-place in the mosque and said: By the Lord of this sanctuary, he is among "those unto whom kindness has gone forth before from Us" – referring to 'Ali ('a).

Ibn Babawayh said: My father (may God be pleased with him) related to me. He said: Sa'd ibn 'Abd Allah related to us. He said: Ahmad ibn Muhammad ibn Khalid related to us from al-Qasim ibn Yahya, from his grandfather, from Abu 'Abd Allah al-Sadiq Ja'far ibn Muhammad, from his father, from his fathers, from the Commander of the Faithful, who said: The Messenger of God, from his pulpit, addressed me.... He referred to a long report in which he said: O 'Ali! You and your partisans (Shi'a) are the maintainers of justice and the choice of

God's creation. O 'Ali! I am the first to have his head's dust strewn (prior to the Day of Judgment), and you are in my company, and then the rest of the creatures. O 'Ali! You and your partisans (Shi'a) will stand up by the Pond: You provide water to whomever you like and withdraw it from whomever you dislike. You will be secure on the Day of Supreme Horror in the shadow of the Throne. People are scared, but you all are not scared, and people grieve, but you do not grieve. Concerning you all this verse was revealed: "The Supreme Horror will not grieve them, and the angles will welcome them, saying: This is your day which you were promised."

Moreover, the report is too long, and we have made mention thereof in its entirety in our commentary on this verse in our book *al-Burhan*.¹

He also said: My father (may God have mercy upon him) related to me. He said: Sa'd ibn 'Abd Allah related to us, tracing it back to Abu Basir, from Abu 'Abd Allah ('a), from his fathers, from the Commander of the Faithful ('a), who spoke in one of his long reports as follows. He referred to the same report by al-Hasan ibn Rashid from Abu 'Abd Allah ('a) with a slight difference. We have made mention of it and of other reports in our discussion about this verse in the book *al-Burhan*.

The 410th Name: He is among God's 'righteous servants' (21:105).

Muhammad ibn al-'Abbas said: Ahmad ibn Muhammad related to us from Ahmad ibn al-Hasan, from al-Hasan ibn Makhariq, from Abu al-Ward, from Abu Ja'far ('a), who said with regard to His words: "Surely My righteous servants shall inherit the earth": They are Muhammad's household.

He also said: Muhammad ibn 'Ali related to us. He said: My father related to me from his father, from 'Ali ibn Hakam, from Sufyan ibn Ibrahim, from Abu Sadiq, who said: I asked Abu Ja'far ('a) about God's words: "Certainly We have written in the Psalms after the Reminder" and so on. He said: They are we (the Folk of the House). He said: I said: What about His words: "There is surely in this a proclamation for a devout folk" (21:106). He said: The 'devout folk' refers to our partisans (Shi'a).

He also said: Muhammad ibn Hammam related to us from Muhammad ibn 'Isma'il, from 'Isa ibn Dawud, from Abu al-Hasan Musa ibn Ja'far ('a), who in respect to His words: "Certainly We have written in the Psalms after the Reminder: Surely My righteous servants shall inherit the earth" said: They are Muhammad's household, upon whom be God's blessings, and those who follow their way. As for the 'earth', it refers to the land of the Garden.

He also reported from Abu Ja'far ('a), that he said with regard to His words: "Surely My righteous servants shall inherit the earth": They are the companions of the Mahdi at the end of the world.

1. *Al-Burhan*, vol.3, pp.72-73.

‘Ali ibn Ibrahim reported that he (Imam) said with regard to the meaning of the verse: All the scriptures are God’s Reminder. As for His words: “Surely My righteous servants shall inherit the earth”, they are al-Qa’im (‘a) and his companions.

Al-Tabarsi reported that Abu Ja‘far (‘a) said: The righteous are the companions of the Mahdi at the end of the world.¹

1. *Al-Burhan*, vol.3, p.75.

SURAH AL-HAJJ (22)

In the Name of God, the Compassionate, the Merciful

The 411th Name: He is the way of God in His words: “turning aside disdainfully to lead others astray from the way of God” (22:9) and so on.

Sharaf al-Din al-Najafi said: The inward interpretation of the ‘way of God’ corresponds to the Folk of the House, upon whom be God’s blessings.

Hammad ibn ‘Isa said: Some of our companions related to me, tracing it back to the Commander of the Faithful (‘a) that he said with regard to His words: “Among the people are those who dispute concerning God without any knowledge or guidance or an enlightening Book, turning aside disdainfully to lead others astray from the way of God” (22:8-9): It refers to the first who has turned aside toward the second. For when the Messenger of God, upon whom and whose household be blessing, installed Imam ‘Ali (‘a) as a leader for mankind, he said: By God, we will never fulfill this (pledge) to him.¹

The 412th Name: He is one of the two opponents who contend concerning their Lord in His words: “These two opponents contend concerning their Lord” (22:19) and so on.

Ibn Babawayh said: Abu Muhammad ‘Ammar ibn al-Hasan al-Atrush (may God be pleased with him) related to us. He said: ‘Ali ibn Muhammad ibn ‘Ismah related to me. He said: Ahmad ibn Muhammad al-Tabari related to us in Mecca. He said: Abu al-Hasan ibn Abu al-Shuja‘ al-Bajli related to us from Ja‘far ibn Muhammad al-Hanafi, from Yahya ibn Hashim, from Muhammad ibn Jabir, from Sadaqah ibn Sa‘id, from al-Nadr ibn Malik, who said: I said to al-Husayn ibn ‘Ali ibn Abi Talib (‘a): O Abu ‘Abd Allah! Relate to me about God’s words: “These two opponents contend concerning their Lord.” He said: the Umayyads and We have contended concerning God (exalted and majestic be He). We say: God has spoken the truth. They say: God has uttered a falsehood. So we and they are the two opponents on the Day of Resurrection.

Muhammad ibn al-‘Abbas reported from Ibrahim ibn ‘Abd Allah ibn Muslim, from Hajjaj ibn al-Minhal, from Qays ibn ‘Ubadah, from ‘Ali ibn Abi Talib (‘a), who said: I am the first to kneel in dispute before the Compassionate. Qays said: Concerning them this verse was revealed: “These two opponents contend concerning their Lord.” As well, they are the ones who contended against one another on the Day of Badr (Battle), namely ‘Ali, Hamzah, ‘Ubaydah, Shaybah, ‘Utbah, and al-Walid.

In his *al-Amali* Shaykh (al-Tusi) said: Muhammad ibn Muhammad reported to us. He said: Abu Yusuf (or: Abu Hafs) ‘Amr ibn Muhammad reported to us. He

1. *Al-Burhan*, vol.3, p.78.

said: Abu Bakr Ahamd ibn ‘Isma’il ibn Mahan related to us. He said: My father related to us. He said: Muslim related to me. He said: ‘Urwah ibn Khalid related from Abu Khalid, related to us. He said: Sulayman al-Tamimi related to me from Abu Makhlad, from Qays ibn Sa’d ibn ‘Ubadah, who said: I heard ‘Ali ibn Abi Talib (‘a) say: I am the first to kneel before God (exalted and majestic be He) in dispute on the Day of Resurrection.

‘Ali ibn Ibrahim reported about the meaning of the verse that he (Imam) said: (The two opponents are) the Umayyads and we. We say: God and His Messenger have spoken the truth, while the Umayyads say: God and His Messenger have told a falsehood. “As for those who disbelieve” that is the Umayyads, “cloaks of fire will be cut out for them.... clubs of iron of them” (22:19-21). He said: He said: That is, They will be wrapped by fire such that man can hardly regain consciousness, his upper lip relaxes until it reaches his navel and his upper lip contracts until it reaches the middle of his head. As for His words: “and there will clubs of iron for them”, they refer to the columns with which they are beaten.

Through the path of the Sunnis, Muslim and al-Bukhari reported in a tradition commenting on His words: “These two opponents contend concerning their Lord” as follows: The verse was revealed concerning ‘Ali, Hamzah, and ‘Ubaydah ibn al-Harith who contended against the idolaters on the Day of Badr (Battle), namely ‘Utbah, Shaybah (two sons of Rabi‘ah), and al-Walid ibn ‘Utbah.¹

The 413th Name: He is the ‘gentle speech’ in His words: “They shall be guided to gentle speech and guided to the path of the All-laudable” (22:24).

Muhammad ibn Ya‘qub reported from al-Husayn ibn Muhammad, from Mu‘alla ibn Muhammad, from Muhammad ibn Uramah, from ‘Ali ibn Hassan, from ‘Abd al-Rahman ibn Kathir, from Abu ‘Abd Allah (‘a), who said with regard to His words: “They shall be guided to gentle speech “: The verse refers to Ja‘far, Hamzah, ‘Ubaydah, Salman, Abu Dharr, al-Miqdad ibn Aswad, and ‘Ammar who were guided to the Commander of the Faithful (‘a).

Ibn Shahr Ashub reported that Abu ‘Abd Allah (‘a) said, and so on, wherein he referred to the tradition itself.²

The 414th Name: He is among those who go around it (God’s House).

The 415th Name: He is among those who stand (for prayer).

The 416th Name: He is among those who bow.

The 417th Name: He is among those who make prostration in His words: “and purify My House for those who go around it, and those who stand (in it for prayer), and those who bow and make prostration)” (22:26).

1. *Al-Burhan*, vol.3, p.81.

2. *Al-Burhan*, vol.3, p.83.

Muhammad ibn al-Abbas said: Muhammad ibn Hammam related to us from Muhammad ibn Isma'il al-'Alawi, from 'Isa ibn Dawud, who said: In respect to His words: "and purify My House for those who go around it, and those who stand (in it for prayer) and those who bow and make prostration" Imam Musa ibn Ja'far ('a) said: The verse refers to Muhammad's household ('a).¹

The 418th Name: He is among the humble in His words: "Gave good news to the humble" (22:34).

The 419th Name: He is among "those whose hearts tremble with awe when God is mentioned" (22:35).

The 420th Name: He is among "those who are patient toward whatever may befall them" (22:35).

The 421st Name: He is among those "who maintain prayer" (22:35).

The 422nd Name: He is among those who "spend out of what We have provided them" (22:35).

Muhammad ibn al-'Abbas said: Muhammad ibn Hammam related to us from Muhammad ibn Isma'il, from 'Isa ibn Dawud, who said: Musa ibn Ja'far ('a), said: I asked my father about God's words: "Give good tidings to the humble" and so on. He said: They were revealed concerning us in particular.²

The 423rd Name: He is among those who believe, so God defends them in His words: "Surely God defends those who have faith" (22:38).

Muhammad ibn al-'Abbas said: Muhammad ibn al-Hasan ibn 'Ali related to us. He said: My father related to me from Ibn Abi 'Umayr, from Mansur ibn Yunus, from Ishaq ibn 'Ammar, who said: I asked Abu 'Abd Allah ('a) about God's words: "Surely God defends those who have faith." He said: We are those whom God defends against that which our partisans (Shi'a) disclose.³

The 424th Name: He is among "those who have been wronged" (22:39).

The 425th Name: He is among "those who have been driven from their homes unjustly only because they said: Our Lord is God" (22:40).

The 426th Name: To him is made allusion with His words: "cloisters" (22:40).

The 427th Name: To him is made allusion with His words: "churches" (22:40).

The 428th Name: To him is made allusion with His words: "oratories" (22:40).

The 429th Name: To him is made allusion with His words: "and mosques wherein God's Name is oft mentioned" (22:40).

1. *Al-Burhan*, vol.3, p.85.

2. *Al-Burhan*, vol.3, p.92.

3. *Al-Burhan*, vol.3, p.93.

The 430th Name: He is among “those who, if We grant them power in the land” (22:41).

The 431st Name: “maintain prayer” (22:41).

The 432nd Name: “give the zakat” (22:41).

The 433rd Name: “and bid what is right.”

The 434th Name: “and forbid what is wrong. And with God rests the outcome of all matters” in His words: “Those who are fought against are permitted to fight because they have been wronged, and God is indeed Able to give them victory” (22:39-41).

Muhammad ibn Ya‘qub reported from Muhammad ibn Yahya , from Ahmad ibn Muhammad ibn ‘Isa , from Ibn Mahbub, from Abu Ja‘far al-Ahwal, from Sallam ibn al-Mustanir, from Abu Ja‘far (‘a), who said with regard to His words: “Those who have been driven from their homes unjustly, only because they said: Our Lord is God”: The verse was revealed concerning the Messenger of God, ‘Ali , Ja‘far , and Hamzah, and it came to pass concerning al-Husayn, upon all of whom be peace.

Muhammad ibn al-‘Abbas said: Muhammad ibn Hammam related to us from Muhammad ibn Isma‘il al-‘Alawi from ‘Isa ibn Dawud. He said: Musa ibn Ja‘far related to us from his father, from his grandfather (‘a), who said: This verse was revealed concerning Muhammad ’s household in particular: “Those who are fought against are permitted to fight because they have been wronged, and God is indeed Able to give them victory. Those who have been driven from their homes unjustly only because they said: Our Lord is God.” He recited down to His words: “And with God rests the outcome of all matters.”

He also said: ‘Abd al-‘Aziz ibn Yahya related to us from Muhammad ibn ‘Abd al-Rahman , from al-Mufaddal, from Ja‘far ibn al-Husayn al-Kufi, from Muhammad ibn Zayd, a retainer of Abu Ja‘far , from his father, who said: I asked my master Ja‘far (‘a) about God’s words: “Those who have been driven from their homes unjustly only because they said: Our Lord is God.” He said: The verse was revealed concerning ‘Ali, Hamzah, and Ja‘far (‘a) and then it came to pass concerning al-Husayn (‘a).

He also said: Muhammad ibn Hammam related to us from Muhammad ibn Isma‘il , from Dawud ibn ‘Isa al-Najjar. He said: Our master Musa ibn Ja‘far related to us from his father, upon both of whom be peace, that he said with regard to His words: “Those who have been driven from their homes unjustly.” The verse was revealed concerning us in particular: the Commander of the Faithful, his progeny(‘a) and that which has been committed in respect to Fatimah (‘a).

‘Ali ibn Ibrahim said: My father related to me from Ibn Abi ‘Umayr, from Ibn Muskan, from Abu ‘Abd Allah (‘a) who in respect to His words: “Those who are

fought against are permitted to fight because they have been wronged, and God is indeed Able to give them victory” said: The common people maintain that the verse was revealed concerning the Messenger of God when Quraysh expelled him from Mecca. Rather it refers to al-Qa'im. When he goes forth to seek revenge for the blood of al-Husayn ('a). To it is made allusion with His words: “We are the executors of your blood feud and the seekers of your blood money. Then he referred to the worship and conduct of the Imams, saying: “Those who, if We grant them power in the land, maintain prayer, give the zakat, and bid what is right and forbid what is wrong. And with God rests the outcome of all matters.”

In *Kamil al-Ziyarat* Abu al-Qasim Ja'far ibn Muhammad ibn Qulawayh said: My father related to me from Sa'd ibn 'Abd Allah, , from Ahmad ibn Muhammad ibn 'Isa, from al-'Abbas ibn Ma'ruf, from Safwan ibn Yahya, from Hakim al-Hannat, from Daris al-Kunasi, from Abu Khalid al-Kabuli, from Abu Ja'far ('a), that he said: I heard him say with regard to His words: “Those who are fought against are permitted to fight, because they have been wronged , and God is indeed Able to give them victory” : The verse refers to 'Ali, al-Hasan, and al-Husayn, upon whom all be peace.

As well, Abu Ja'far ('a) is reported to have said: The verse was revealed concerning the Emigrants, and it came to pass in respect to Muhammad's household('a) who have been driven from their homes and frightened.

Muhammad ibn al-'Abbas reported from Muhammad ibn Hammam, from Muhammad ibn Isma'il, from 'Isa ibn Dawud, from Abu al-Hasan Musa ibn Ja'far , from his father, upon whom all be peace, who said with regard to His words: “Had not God repulsed the people from one another, cloisters, churches, oratories, and mosques wherein God's Name is often mentioned, would assuredly have been pulled down” : The verse refers to the leading Imams. But for their steadfastness and their expectation of the affair from God, they would have been slain all together.

He also said: Hamid ibn Ziyad related to us from al-Hasan ibn Muhammad ibn Sama'ah, from Safwan ibn Yahya, from Ibn Muskan, from Hujr ibn Ziyad, from Hariz, from Abu Ja'far ('a), that he said: I asked him about God's words: “Had God not repulsed the people from one another” and so on. He said: There were a righteous folk who deserted an ill people because they feared that they might corrupt them. So God held their hands back from the righteous and did not reward those people for that which may befall them. The account applies to us too.

He also said: Ahmad ibn Sa'id related to me from Ahmad ibn al-Hasan, from his father, from Husayn ibn Makhariq, from Imam Musa ibn Ja'far ('a), from his father , from his fathers, upon whom all be peace, who said with regard to God's words: “Those who, if We grant them power in the land, maintain prayer, give the zakat, and bid what is right and forbid what is wrong” : They are we (the Folk of the House).

He also said: Ahmad ibn Muhammad related to us from Ahmad ibn al-Husayn, from Husayn ibn Makhariq, from ‘Amr ibn Thabit, from ‘Abd Allah ibn al-Hasan ibn al-Husayn, from his mother, from her father (‘a), who said with regard to His words: “Those who, if We grant them power in the land, maintain prayer, give the zakat, and bid what is right and forbid what is wrong” : This (verse) was revealed concerning us, the Folk of the House.

He also said: Muhammad ibn Hammam related to us from Muhammad ibn Isma’il al-‘Alawi, from ‘Isa ibn Dawud, from Imam Musa ibn Ja‘far (‘a), who said: I was once in the company of my father in the mosque when a man came to see him. He said: O son of the Messenger of God! A verse in the Book of God (exalted and be He) was difficult to me such that I found not the right way. So I asked Jabir ibn Yazid thereabout, and he directed me to you. He asked: What is it? To which he replied: His words: “Those who, if We grant them power in the land, maintain prayer, give the zakat, bid what is right and forbid what is wrong. And with God rests the outcome of all matters.”

My father said: Yes, concerning us it was revealed. For so – and – so and so – and – so along with a group (and he named them) came together to the Prophet (s) and said: O Messenger of God! To whom will this affair (of succession) be committed after you? For, by God, if it is committed to a man from among your household, we shall fear him for our souls. But if it is committed to someone else, maybe He is closer and more merciful to us than he is. So the Messenger of God, upon whom and whose household be blessing, got bitterly angry. Then he said: By God, had you believed in God and His Messenger, you would not have disliked them. For dislike for them is dislike for me, and dislike for me is tantamount to disbelief in God. (Then his death was announced to him). By God, if God grants them power in the land, they will surely maintain prayer, give the zakat, and bid what is right and forbid what is wrong. God shall abase the noses of men who dislike me and dislike the Folk of my House and my progeny. Thereupon God (exalted and majestic be He) revealed: “Those who, if We grant them power in the land, maintain prayer, give the zakat, and bid what is right and forbid what is wrong. And with God rests the outcome of all matters.” But the (common) people were reluctant to accept it, so God (glory be to Him) revealed: “If they deny you, even so the folk of Noah, and the tribes of ‘Ad and Thamud, before you, denied (Our messenger); and the folk of Abraham and the folk of Lot, and the dwellers in Midian, and Moses was also denied. But I gave the disbelievers a respite, then I seized them, and how terrible was My rebuttal! “ (22:42-44).

He also said: Muhammad ibn al-Husayn ibn Humayd related to us from Ja‘far ibn ‘Abd Allah al-Kufi , from Kathir ibn ‘Abbas, from Abu al-Jarud , from Abu Ja‘far (‘a), who said with regard to His words: “Those who, if We grant them power in the land, maintain prayer, give the zakat, bid what is right and forbid what is wrong. And with God rests the outcome of all matters”: This is exclusive

to Muhammad's progeny: God shall make the Mahdi and his companions to rule over the easts and wests of the earth, so religion prevails and God (exalted and majestic be He) eradicates through him and his companions the innovations and falsehood, even as the foolish have eradicated the truth, such that there will not be any trace of wrongdoing. They shall bid what is right and forbid what is wrong. And with God rests the outcome of all matters.¹

'Ali ibn Ibrahim said: In a tradition by Abu al-Jarud it is reported that Abu Ja'far ('a) said with regard to His words: "Those who, if We grant them power in the land, maintain prayer, and give the zakat": This is exclusive to Muhammad's progeny to the end of the verse. God shall make the Mahdi and his companions to rule over the easts and wests of the earth, so religion prevails, and God eradicates through him and his companions the innovations and falsehood, even as the foolish have eradicated the truth, such that there will not be any trace of wrongdoing; and they shall bid what is right and forbid what is wrong.

I say: What I understand in respect to the meaning of the verse according to Hadith is that the 'cloisters, churches, oratories and mosques' refers and alludes to the Imams ('a).

What corroborates it is that which Sharaf al-Din al-Najafi has reported in his book on what was revealed concerning Muhammad's progeny. He said: Abu Ja'far al-Tusi reported from al-Fadl ibn Shadhan, from Dawud ibn Kathir. He said: I said to Abu 'Abd Allah ('a): You are the prayer in the Book of God; you are the zakat; and you are the hajj. He said: O Dawud! We are the prayer in the Book of God (exalted and majestic be He); we are the zakat; we are the fast, we are the hajj; we are the sacred month; we are the sacred land; we are God's Ka'bah; we are God's Qiblah; and we are God's Face. God (high exalted be He) says: "and whithersoever you turn, there is God's Face" (2:115). And we are the signs; and we are the manifest proofs. As for our enemies in the Book of God, they are the indecency, the wrong, the oppression, the wine, the gambling, the idols, the (false) god, the false deities, the carrion, the blood, and the flesh of swine.

O Dawud! Surely God has created us, ennobled our creation, preferred us, and appointed us as His trustees, His storehouses, and His treasurers of all that which is in the heavens and in the earth. He has also appointed adversaries and enemies for us. He has named us in His Book and alluded to our names with the best and dearest names to Him for fear of the enemies. As well, He has named our adversaries and our enemies in His Book, alluded to their names, and drawn the parables for them in His Book with the most loathsome names to Him and to His Godwary servants.

I say: We have referred in one of the sections of our introduction to the book *al-Burhan* to that which explicates the meaning of allusion to them('a) with prayer,

1. *Al-Burhan*, vol.3, pp.94-95.

zakat, etc on the basis of a commentary by Imam Abu ‘Abd Allah Ja‘far ibn Muhammad al-Sadiq (‘a). Whosoever will, let him consult it there.

I also say: Shaykh Sharaf al-Din in the foregoing book has construed the cloisters, churches, and the mosques in their external sense. We have elaborated on His words in our book *al-Burhan*. God knows best, and to Him we refer to come to know His words.¹

The 435th Name: He is the lofty tower in His words: “and (how many) a deserted well and lofty power ! “ (22:45).

Muhammad ibn Ya‘qub reported from Muhammad ibn al-Hasan and ‘Ali ibn Muhammad, from Sahl ibn Ziyad, from Musa ibn al-Qasim al-Bajli, from ‘Ali ibn Ja‘far, from his brother Musa ibn Ja‘far (‘a), who said with regard to His words: “and (how many) a deserted well and lofty tower” : The ‘deserted well’ refers to the ‘silent Imam’ and the ‘lofty tower’ refers to the ‘rational Imam.’

Ibn Babawayh said: Muhammad ibn Ibrahim reported to us. He said: He said: Ahmad ibn Muhammad ibn Sa‘id al-Kufi related to us. He said: ‘Ali ibn al-Hasan ibn Faddal related to us from his father, who said: I asked Abu ‘Abd Allah (‘a), about God’s words: “and (how many) a deserted well and lofty tower.” He said: The ‘deserted well’ refers to the ‘silent Imam’ and the ‘lofty tower’ refers to the ‘rational Imam.’

He also: My father related to me. He said: Ahmad ibn Idris related to us from Muhammad ibn Ahmad ibn Yahya, from ‘Ali ibn al-Sindi, from Muhammad ibn ‘Umar, from some of our companions, from Nasr ibn Qabus, who said: I asked Abu ‘Abd Allah (‘a), about God’s words: “and (how many) a deserted well and lofty tower.” He said: The ‘deserted well’ refers to the ‘silent Imam’ and the ‘lofty tower’ refers to the ‘rational Imam.’

He also said: Al-Muzaffar ibn Ja‘far ibn al-Muzaffar al-‘Alawi al-Samarqandi (may God have mercy upon him) related to us. He said: Ja‘far ibn Muhammad ibn Mas‘ud related to us from his father, from Ishaq ibn Muhammad. He said: Muhammad ibn al-Hasan ibn Shammun, from ‘Abd Allah ibn ‘Abd al-Rahman al-Asamm, from ‘Abd Allah ibn al-Qasim al-Batal, from Salih ibn Sahl, who said: The Commander of the Faithful (‘a) is the ‘lofty tower’, while the ‘deserted well’ refers to Fatimah and her descendants who have no access to their due supreme authority.

Muhammad ibn al-Hasan ibn Abi Khalid al-Ash‘ari surnamed as Shinulah recited:

*A deserted well and honourable tower
An exquisite parable of Muhammad’s household
So the rational is the lofty tower
While the silent the undrainable well*

1. Refer to *al-Burhan*, vol.3, p.94.

In *Basa'ir al-Darajat* Sa'd ibn 'Abd Allah reported from 'Ali ibn Isma'il ibn 'Isa, from Muhammad ibn 'Amr ibn Sa'id al-Zayyat, from some of his companions, from Nasr ibn Qabus, who said: I asked Abu 'Abd Allah ('a) about God's words: "And spreading shade, and water gushing, and fruit in plenty; neither out of reach nor yet forbidden" (56:30-33). He said: O Nasr! By God, it is not as the common people maintain, or rather, it refers to knowledge and what is brought forth thereof. Then I asked him about God's words: "and (how many) a deserted well and lofty tower." He said: The 'deserted well' refers to the 'silent Imam' and the 'lofty tower' refers to the 'rational Imam.'¹

The 436th Name: He is among those who believe.

The 437th Name: He is among those who do righteous works.

The 438th Name: He is among those for whom is forgiveness.

The 439th Name: He is among those for whom is a noble provision in His words: "Those who believe and do righteous works, for them is forgiveness and a noble provision" (22:50).

Muhammad ibn al-'Abbas said: Muhammad ibn Hammam related to us from Muhammad Isma'il al-'Alawi, from 'Isa ibn Dawud, from Imam Musa ibn Ja'far, from his father ('a), who said with regard to His words: "Those who believe and do righteous works, for them is forgiveness and a noble provision." They are Muhammad's household, upon whom all be God's blessing. "But as for those who strive to" sever affection for Muhammad's household, "seeking to thwart" it, "they shall be the inmates of hell" (22:51). He added: The verse refers to the four persons: al-Taymi, al-'Adwi, and the two Umayyads.²

The 440th Name: To him is made allusion with His words: "Never sent We a messenger or prophet before you but when he recited (the scripture) Satan interjected something in his recitation. But God abolishes whatever Satan has interjected, then God confirms His revelations.

The 441st Name: To him is made allusion with His words: "Those who believe cease not to be in doubt thereof" (22:55).

'Ali ibn Ibrahim said: In respect to the meaning of the verse the Shiites reported the following account from Abu 'Abd Allah ('a): Once the Messenger of God was afflicted with grinding poverty, so he came to a man of the Helpers and said to him: Do you have any food? Yes, indeed, O Messenger of God! He replied. He slaughtered a young she-goat for him and broiled it. When he offered it to him, the Messenger of God wished 'Ali, Fatimah, al-Hasan, and al-Husayn had been with him. Thereupon Abu Bakr and 'Umar came, and then 'Ali ('a) came. So God revealed: Never sent We a messenger or a prophet or a divinely inspired relater but when he recited Satan interjected something in his recitation, that is Abu

1. *Al-Burhan*, vol.3, p.97.

2. *Al-Burhan*, vol.3, p.98.

Bakr and ‘Umar. But God abolishes whatever Satan has interjected, that is when ‘Ali came following them, then God confirms His revelations to people, that is through the help of the Commander of the Faithful (‘a). Then He said: “That He may make that which Satan interjects a temptation”, that is so – and – so and so – and – so, “for those in whose hearts is disease”, that is doubt “and those whose hearts are hardened” (22:52-53) that is toward the straight Imam. Then He said: “Those who disbelieve cease not to be in doubt thereof”, that is doubt about the Commander of the Faithful (‘a) “until the Hour comes upon them unawares, or there come unto them the punishment of a disastrous day” (22:55). He said: That is, such that has no likeness whatsoever.

Muhammad ibn ‘Ali related to us. He said: Muhammad ibn al-Hasan ibn ‘Ali related to us. He said: My father related to me from his father, from Hammad ibn ‘Isa, from Hariz, from Zurarah, from Abu Ja‘far (‘a) who in respect to His words: “Never sent We a messenger or a prophet before you but when he recited (the scripture) Satan interjected something in his recitation. But God abolishes whatever Satan has interjected”, and so on said: The Messenger of God (s) went forth when he was afflicted with extreme hunger. He came to a man of the Helpers, so he slaughtered a young she-goat and offered to him a cluster of unripe and ripe dates. The Messenger of God, upon whom and whose household be blessing, wished ‘Ali (‘a) had been in his company. He said: There will drop in upon you a man of the folk of the Garden. Thereupon Abu Bakr came, then ‘Umar, then ‘Uthman, then ‘Ali. So this verse was revealed: “Never sent We a messenger or a prophet before you but when he recited (the scripture) Satan interjected something in his recitation. But God abolishes whatever Satan has interjected, and God confirms His revelations. God is All-knowing, All-wise.”

He also said: Ja‘far ibn Muhammad al-Hasani related to us from Idris ibn Ziyad, from al-Hasan ibn Mahbub, from Jamil ibn Salih, from Ziyad ibn Suqah, from al-Hakam ibn ‘Ayyinah, who said: ‘Ali ibn al-Husayn (‘a) said to me: O Hakam? Do you see (or : know) the sign through which ‘Ali (‘a) used, to recognize his murderer and through which he comes to know the important matters that he used to relate to people? I replied: No indeed, by God! So inform me thereof, O son of the Messenger of God! He said: Those are God’s words: “Never sent We a messenger or a prophet or a divinely inspired relater before you.” I asked: Was ‘Ali (‘a) then a divinely inspired relater? To which he replied: Yes indeed! As well, each Imam from among us, the Folk of the House, is a divinely inspired relater.

He also said: Al-Husayn ibn ‘Amir related to us from Muhammad ibn al-Husayn, from his father Abu al-Khattab, from Safwan ibn Yahya, from Dawud ibn Farqad, from al-Harth ibn al-Mughirah al-Nadari. He said: Al-Hakam ibn ‘Ayyinah said to him: My master ‘Ali ibn al-Husayn (‘a) said to me: ‘Ali’s knowledge-all of it – lies in a single verse. He said: So Himran ibn A‘yun went forth to ask him thereabout, but he found that ‘Ali (‘a) has passed away.

Thereafter, he said to Abu Ja'far: Al-Hakam related to us from 'Ali ibn al-Husayn ('a), that he said: 'Ali's knowledge – all of it – lies in a single verse. Abu Ja'far ('a) said: Do you not know what it is? No indeed! I said. He said: These are God's words: "Never sent We a messenger or a prophet or a divinely aspired relater before you." Then he elaborated on the status of the messenger and the divinely inspired relater, upon whom all be God's blessings.

He also said: Al-Husayn ibn Ahmad related to us from Muhammad ibn 'Isa, from al-Qasim ibn 'Urwah, from Burayd al-'Ijli. He said: I asked Abu Ja'far ('a) about the messenger, the prophet, and the divinely inspired relater (*al-muhaddath*). He said: The messenger is he to whom the angels come (while he sees them) and delivers the message from God.

As for the prophet, he sees things in a vision, and what he sees is (to come true) as he sees (exactly).

The divinely inspired relater is he who hears the sounds and words of the angels, but he sees nothing, or rather, it is blown in his ears and is cast into his heart.

Muhammad ibn al-Hasan al-Saffar reported from al-Hasan ibn 'Ali that he said: 'Isa ibn Hisham related to me. He said: Kiram ibn 'Amr al-Khath'ami related to us from 'Abd Allah ibn Abi Ya'fur. He said: I said to Abu 'Abd Allah ('a): Was anything cast into 'Ali's heart or fixed in his breast? To which he replied: Surely 'Ali was a divinely inspired relater. When I pressed urgently upon him, he said: On the Day of Banu Quraydah and Banu al-Nadir (campaigns), Gabriel and Michael were on 'Ali's right and left successively, speaking to him.

He also reported from 'Ali ibn Isma'il, from Safwan ibn Yahya, from al-Harth ibn al-Mughirah, from Himran. He said: Al-Hakam ibn 'Ayyinah related to us from 'Ali ibn al-Husayn ('a) that he said: Surely 'Ali's knowledge lies in a verse, and we have hidden the verse. He said: We used to come together and exchange views on the Qur'an, but we failed to come to know the verse. He said: so I came to see Abu Ja'far ('a) and said to him: Al-Hakam ibn 'Ayyinah related to us from 'Ali ibn al-Husayn ('a) that he said: 'Ali's knowledge lies in one of the verses of the Qur'an and we have hidden the verse. He said: Read, O Himran, "Never sent We a messenger or a prophet or a divinely inspired relater before you?." I said: 'Ali was a divinely inspired relater, but they said to me: You do nothing unless you ask him about him who relates to him. He said: I asked: Who relates to him? To which he replied: An angel relates to him. He said: Can I say he is a prophet or a messenger? To which he replied: No indeed! Rather you may say that his likeness is as the likeness of the companion of Solomon, the likeness of the companion of Moses, and the likeness of Dhul Qarnayn.

He also reported from Abu Talib, from 'Uthman ibn 'Isa, from Sama'ah. He said: I, Abu Basir, and Muhammad ibn 'Imran were together in a home in Mecca. Muhammad ibn 'Imran said: I heard Abu 'Abd Allah ('a) say: We are twelve divinely inspired relaters. So Abu Basir said to him: Do you swear by God that

you heard Abu ‘Abd Allah (‘a) said so? He said: He made him swear once or twice that he heard him. Thereupon, Abu Basir said: But I heard Abu Ja‘far (‘a) say, and so on.

The traditions about this verse and its reference to the divinely inspired relater are numerous. We have mentioned them in our book *al-Burhan* more than that which is put down here. Whosoever wills, let him refer to them there.¹

The 442nd Name: He is (among) those who emigrate in the way of God in His words: “Those who emigrate in the way of God and then are slain, or die, God will surely provide them with a good provision” (22:58) and so on.

Muhammad ibn al-‘Abbas said: Muhammad ibn Isma‘il related to us from ‘Isa ibn Dawud, from Musa ibn Ja‘far, from his father (‘a), who said with regard to His words: “Those who emigrate in the way of God then are slain, or die,... surely God is All-knowing, All-forbearing” (22:58-59): They were revealed concerning the Commander of the Faithful in particular.

The 443rd Name: To him is made reference with His words: “God will surely provide them with a good provision” (22:58).

The 444th Name: To him is made allusion with His words: “And whoever retaliates with the like of what he has been made to suffer” (22:60).

The 445th Name: To him is made allusion with His words: “and then has again been wronged.” (22:60)

The 446th Name: He is the one whom God will surely help in His words: “And whoever retaliates with the like of what he has been made to suffer” (22:60) and so on.

Muhammad ibn al-‘Abbas said: Muhammad ibn Hammam related to us from Muhammad ibn Isma‘il, from ‘Isa ibn Dawud, from Musa ibn Ja‘far, from his father (‘a). He said: I heard my father Muhammad ibn ‘Ali (‘a) reiterate this verse very often: Whoever retaliates with the like of what he has been made to suffer, and then has again been wronged, God will surely help him.” I said: O my father! Could I but sacrifice myself for you! I believe that this verse was revealed concerning the Commander of the Faithful in particular.

The 447th Name: To him is made allusion with His words: “He will admit them into an abode they are pleased with” (22:59).

The 448th Name: He is a rite of worship in His words: “For each community have We appointed a rite (of worship) which they are to observe” (22:67) and so on.

Muhammad ibn al-‘Abbas said: Muhammad ibn Hammam related to us from Muhammad ibn Isma‘il, from ‘Isa ibn Dawud. He said: Imam Musa ibn Ja‘far related to us from his father (‘a). He said: When this verse was revealed: “For

1. *Al-Burhan*, vol.3, pp.98-102.

every community have We appointed a rite (of worship) which they are to observe”, the Messenger of God (s) called the Muslims together and said: O peoples of the Helpers and the Emigrants! God (high exalted be He) says: “For every community have We appointed a rite (of worship) which they are to observe.” The rite is the Imam. Moreover, for every community is a prophet until another prophet overtakes him. Lo! Adherence and obedience to the Imam represents faith, and it is the rite of worship. The rite is ‘Ali ibn Abi Talib (‘a), who is your Imam after me. I call you to his guidance, for he is upon a straight guidance. So the people rose, wondering thereat and saying: We will surely contend with him in respect to this affair and we will never approve of obedience toward him. The Messenger of God was, however, well pleased therewith. So God (exalted and majestic be He) revealed: “Invite to your Lord. Surely you are on a straight guidance. And if they dispute with you, say: God knows best what you are doing. God will judge between you on the Day of Resurrection concerning that about which you used to differ. Do you not know that God knows whatever there is in the heaven and the earth? That is indeed in a Book. That is indeed easy for God”(22:67-70).

The 449th Name: He is among those whom God has chosen in His words: “God chooses messengers from angels and from mankind” (22:75).

‘Ali ibn Ibrahim reported the following about the meaning of the verse: “God chooses”, that is selects, (“messengers from angels”), and these are Gabriel, Michael, Seraphiel, and the angel of death, “and from mankind”, the prophets and the executors. From among the prophets are Noah, Abraham, Moses, Jesus, and Muhammad, upon whom and whose household be blessing; and from among these five prophets He has chosen the Messenger of God. As for the executors, they are the Commander of the Faithful and the Imams (‘a).

Then ‘Ali ibn Ibrahim said: it has also another interpretation.

The 450th Name: He is among those who believe in His words: “O you who believe! Bow down and prostrate yourselves” (22:77).

The 451st Name: To him is made reference with His words: “and worship your Lord” (22:77).

The 452nd Name: To him is made reference with His words: “and do good so that you may be felicitous” (22:77).

The 453rd Name: To him is made reference with His words: “And strive for God as is His due” (22:78).

The 454th Name: To him is made reference with His words: “He has chosen you” (22:78).

The 455th Name: To him is made reference with His words: “and (He) has not laid upon you in religion any hardship” (22:78).

The 456th Name: To him is made reference with His words: “the creed of your father Abraham” (22:78).

The 457th Name: To him is made reference with His words: “He has named you Muslims” (22:78).

The 458th Name: To him is made reference with His words: “so that the Messenger may be a witness against you” (22:78).

The 459th Name: To him is made reference with His words: “and that you may be witnesses against mankind” (22:78).

Muhammad ibn Ya‘qub reported from al-Husayn ibn Muhammad, from Mu‘alla ibn Muhammad, from al-Hasan ibn ‘Ali al-Washsha‘, from Ahmad ibn ‘A‘id, from ‘Amir ibn Udhaynah, from Burayd al-‘Ijli, from Abu ‘Abd Allah (‘a), that he said: I said (to him): What about His words: “the creed of your father Abraham”? To which he replied: The verse refers to us in particular. “He has named you Muslims of old” in the bygone scriptures and in this Qur’an, “so that the Messenger may be a witness against you and that you may be witnesses against mankind.” So the Messenger of God is the witness to us in respect to that which we have delivered from God (blessed and high exalted be He), and we are the witnesses against people. Hence, he who confirms (the truth), we will confirm him on the Day of Resurrection, and he who denies, we will deny him.

He also reported from ‘Ali ibn Ibrahim, from his father, from Hammad ibn ‘Isa, from Ibrahim ibn ‘Umar al-Yamani, from Sulayman ibn Qays al-Hilali, from the Commander of the Faithful (‘a), who said: Surely God has purified us, protected us, appointed us as witnesses against His creatures and as His proofs in His earth, and set us with the Qur’an and set the Qur’an with us: we never part thereof and it never parts from us.

Muhammad ibn al-‘Abbas said: Muhammad ibn Hammam related to us from Muhammad ibn Isma‘il al-‘Alawi, from ‘Isa ibn Dawud. He said: Imam Musa ibn Ja‘far related to us from his father (‘a), who said with regard to His words : “O you who believe! Bow down and prostrate yourselves” and so on: He has commanded you to bow down, prostrate yourselves, and He has made the worship of God incumbent upon you. As for the ‘doing of good’, it refers to obedience toward the Commander of the Faithful Ali ibn Abi Talib (‘a) after the Messenger of God. “And strive for God as is His due. He has chosen you”, O partisans (Shi‘a) of Muhammad’s household, “and has not laid upon you in religion any hardship”, that is any straitness; “the creed of your father Abraham. He has named you Muslims of old, and in this (scripture), so that the Messenger may be a witness against you”, O Muhammad’s household, O they to whom He has entrusted the Muslims and had made obedience incumbent upon them, “that you may be witnesses against mankind”, concerning your blood ties which they have severed, your right which they have neglected, and the Book of God which they have torn to pieces, so they equate the judgment of others with yours. So keep to the earth, “maintain prayer, give the Zakat, and hold fast to God”, O Muhammad’s progeny and household. “He is your master – an excellent master and an excellent helper.”

Sulayman ibn Qays said: I copied from his book a tradition wherein the Commander of the Faithful ('a) besought a group of the Companions. He ('a) said: I adjure you by God, do you not know that God (exalted and majestic be He) declared in the Surah of the Pilgrimage: "O you who believe! Bow down and prostrate yourselves, and worship your Lord, and do good, so that you may be felicitous. And strive for God as is His due. He has chosen you and has not laid upon you in religion any hardship, the creed of your father Abraham. He has named you Muslims of old, and in this (Scripture), so that the Messenger may be a witness against you and that you may be witnesses against mankind"? So Salman rose and said : O Messenger of God! Who are these against whom you are a witness and who are witnesses against mankind, those whom God has chosen and has not laid upon them a religion any hardship, the creed of their father Abraham? To which the Messenger of God replied:: The verse refers to thirteen nations: I, my brother 'Ali, and eleven men from among the descendants of 'Ali ('a). He said: They replied: Yes indeed! O God! We have heard it from the Messenger of God, upon whom and whose household be blessing.

In his *Commentary* 'Ali ibn Ibrahim reported the following (from the infallible Imam): "O you who believe! Bow down and prostrate yourselves... He has named you Muslims of old." These words are specific to Muhammad's household('a). He said: His words: "that the Messenger may be witness against you" mean a witness to Muhammad's household; "and that you may be witnesses against mankind", that is Muhammad's household will be witnesses against people after the Prophet. Jesus son of Mary said: "And I was a witness against them so long as I was among them. But when You had taken me away, You Yourself were watchful over them, and You are witness to all things" (5:117). Surely God has appointed over this community after the Prophet witnesses from among his household and his progeny so long as there are people on the earth. When they pass away, God will ruin the people of the earth. Hence the Messenger of God said: God has sent the stars a means of security for the folk of the heaven and set my household a means of security for the folk of the earth.¹

The 460th Name: To him is made allusion with His words: "So maintain prayer" (22:78).

The 461st Name: To him is made allusion with His words: "and give the zakat" (22:78).

The 462nd Name: To him is made allusion with His words: "and hold fast to God. He is your master – an excellent master an excellent helper" (22:78).

1. *Al-Burhan*, vol.3, pp.105-106.

SURAH AL-MU'INUUN (23)

In the Name of God, the Companionate, the Merciful

The 463rd Name: He is among the believers in His words: “Prosperous indeed are the believers” (23:1).

The 464th Name: He is among those “who are humble in their prayers” (23:2).

The 465th Name: He is among those “who avoid vain talk” (23:3).

The 466th Name: He is among those “who are payers of the zakat” (23:4).

The 467th Name: He is among those “who guard their private parts” (23:5) and so on.

The 468th Name: He is among those “who are shepherds of their trusts and their covenants” (23:8).

The 469th Name: He is among those “who are watchful of their prayers” (23:9).

The 470th Name: He is among “the heirs, who will inherit Paradise, and will remain in it (forever)” (23:10-11).

Muhammad ibn al-‘Abbas said: Muhammad ibn Hammam related to us from Muhammad ibn Isma‘il, from ‘Isa ibn Dawud, from Imam Musa ibn Ja‘far (‘a) who in respect to His words: “Prosperous indeed are the believers... and will remain in it (forever)” said: These verses were revealed concerning the Messenger of God, the Commander of the Faithful, Fatimah, al-Hasan, and al-Husayn, upon whom all be God’s blessings.

Ibn Babawayh said: Muhammad ibn ‘Umar al-Hafiz related to us. He said: al-Hasan ibn ‘Abd Allah al-Tamimi related to us. He said: My father related to me. He said: My master ‘Ali ibn Musa al-Rida related to me from his father Musa ibn Ja‘far, from his father Ja‘far ibn Muhammad, from his father Muhammad ibn ‘Ali (from his father ‘Ali ibn al-Husayn), from his father al-Husayn ibn ‘Ali. He said: His words: “The foremost, the foremost: Those are they who are brought night” (56:10-11) were revealed concerning me. As well, he said: His words: “Those are the heirs, who will inherit Paradise , and will remain in it (forever)” “ were revealed concerning me.

In his *Majalis* Shaykh al-Tusi reported from ‘Abu ‘Abd Allah Ja‘far ibn Muhammad, from his fathers (‘a) the account of the birth of the Commander of the Faithful. He mentioned it until he said: Then the Messenger of God, upon whom and whose household be blessing, entered. When he entered, the Commander of the Faithful trembled with joy, laughed and said: Peace be upon you, O Messenger of God, and God’s mercy and His blessings. He said: Then he said ‘ahem’ seeking God’s permission and said: “In the Name of God, the Companionate, the Merciful. Prosperous indeed are the believers – those who are humble in their prayers”, to the end of the verses. The Messenger of God said:

They are prosperous through you. He continued to read the rest of the verses down to His words: "those are the heirs, who will inherit Paradise, and will remain in it (forever) ". Thereupon the Messenger of God said: You are, by God, their commander: You give them of your knowledge, so they are conveyed for themselves. You are, by God, their guide, and through you are they guided.

The report is too long. We have referred to it in its entirety in our commentary on this verse in the book *al-Burhan*.¹

The 471st Name: He is part of the community to which is made reference in His words: "Surely this your community is one community, and I am your Lord, so be wary of Me" (23:52).

Muhammad ibn al-'Abbas said: Ahmad ibn Muhammad related to us from Ahmad ibn al-Husayn, from his father, from al-Husayn ibn Makhariq, from Abu al-Ward and Abu al-Jarud, from Abu Ja'far ('a), who said with regard to His words: "Surely this your community is one community": The verse refers to Muhammad's household ('a).²

The 472nd Name: He is among those who are apprehensive for fear of their Lord in His words: "Surely those who are apprehensive for fear of their Lord" (23:57).

The 473rd Name: He is among those "who believe in the signs of their Lord" (23:58).

The 474th Name: He is among those "who do not associate partners with their Lord" (23:59).

The 475th Name: He is among those "who give whatever they give while their hearts tremble with awe that they are going to return to their Lord" (23:60).

The 476th Name: He is among those "who hasten to perform good works" (23:61).

The 477th Name: He is among those who "take the lead therein" (23:61).

Muhammad ibn al-'Abbas said: Muhammad ibn Hammam related to us from Muhammad ibn Isma'il, from 'Isa ibn Dawud. He said: Imam Musa ibn Ja'far ('a) related to us. He said: The following verses were revealed concerning the Commander of the Faithful and his sons('a): "Surely those who are apprehensive for fear of their Lord, and who believe in the signs of their Lord, and who do not associate partners with their Lord, and who give whatever they give while their hearts tremble with awe that they are going to return to their Lord, it is they who hasten to perform good works and take the lead therein."

'Ali ibn Ibrahim said: In a tradition by Abu al-Jarud, Abu Ja'far ('a) is reported to have said with regard to His words: "it is they who hasten to perform good works and take the lead therein": The verse refers to 'Ali ibn Abi Talib: no one has ever preceded him.

1. *Al-Burhan*, vol.3, pp.107-108.

2. *Al-Burhan*, vol.3, p.113.

It has also been reported by Ibn Shahr Ashub from Abu al-Jarud from Imam Muhammad al-Baqir Abu Ja'far ('a).

The 478th Name: He and the Messenger of God, upon both of whom and whose household be blessing, are the Truth in His words: "Had the Truth followed their desires, the heavens and the earth would have surely fallen apart, along with whoever is therein" (23:71).

'Ali ibn Ibrahim reported that he (Imam) said: The 'Truth' refers to the Messenger of God and the Commander of the Faithful, peace be upon them.

The argument therefore is His words: "The Messenger has surely brought you the truth from you Lord" – that is in respect to the friendship of the Commander of the Faithful ('a). Also, His words: "They inquire of you", O Muhammad, that is the people of Mecca, concerning 'Ali, "Is it true?" "that is an Imam, "Say: Yes! By my Lord, it is true" (10:53), that is, he is surely an Imam. There are many similar examples. The argument for the fact that the 'Truth' refers to the Messenger of God and the Commander of the Faithful, upon both of whom be peace, is His words: "Had" the Messenger of God and the Commander of the Faithful "followed" the Quraysh, "the heavens and the earth would have surely fallen apart along with whoever is therein." Hence the falling apart of the heaven comes through lack of rain, the falling apart of the earth comes through shortage of vegetation, and the falling apart of people comes through their corruption (and the desertion of the Messenger and the Imam).¹

The 479th Name: He is the path in His words: "and surely those who do not believe in the Hereafter deviate from the path" (23:74).

'Ali ibn Ibrahim reported that he (Imam) said with regard to His words: "Surely you invite them to a straight path" (23:73): That is, to the friendship of the Commander of the Faithful ('a). With regard to His words: "Surely those who do not believe in the Hereafter deviate from the path" he said: That is, they depart from the Imam.

Muhammad ibn al-'Abbas said: Ahmad ibn al-Mufaddal al-Ahwazi reported to us from Bakr ibn Muhammad, from Ibrahim Ghulam al-Khalil. He said: Zayd ibn Musa related to me from his father Musa, from his father Ja'far, from his father, Muhammad, from his father 'Ali ibn al-Husayn, from his father al-Husayn ibn 'Ali, from his father 'Ali ibn Abi Talib, who said with regard to His words: "Surely those who do not believe in the Hereafter deviate from the path" That is, (they deviate) from our friendship, the Folk of the House. He also said: 'Ali ibn al-'Abbas (may God have mercy upon him) related to us from Ja'far al-Zamani, from Hasan ibn Husayn ibn 'Alwan, from Sa'id ibn Zarif, from al-Asbagh ibn Nubatah, from 'Ali ('a) He said: What about His words: "Surely those who do not believe in the Hereafter deviate from the truth"? To which he replied: That is from our friendship.

1. *Al-Burhan*, vol.3, p.117.

In *al-Khasa'is* Ibn Shahr Ashub reported from al-Asbagh, from 'Ali ('a) – in our books, however, from Jabir, from Abu Ja'far ('a) – who said with regard to His words: “Surely those who do not believe in the Hereafter deviate from the path”: That is from our friendship.¹

The 480th Name: He is the gate of extreme punishment in His words: “Until, when We open they are aghast thereat” (23:77).

In *Basa'ir al-Darajat* Sa'd ibn 'Abd Allah said: Muhammad ibn al-Husayn ibn Abi al-Khattab related to us from Muhammad ibn Sinan, from 'Ammar ibn Marwan, from al-Munakhhil, from Jamil, from Jabir ibn Yazid, from Abu Ja'far ('a), who said with regard to His words: “Until, when We open for them the gate of extreme punishment”: The verse refers to 'Ali ibn Abi Talib ('a) when he reappears in the Return.

The 481st Name: He is from among those whose deeds weigh heavy in the scales.

The 482nd Name: He is among the felicitous in His words: “Then those whose deeds weigh heavy in the scales, it is they who are the felicitous” (23:102).

Muhammad ibn al-'Abbas said: Muhammad ibn Hammam related to us from Muhammad ibn Isma'il, from 'Isa ibn Dawud. He said: Abu al-Hasan Musa related to us from his father, from Abu Ja'far ('a). He said: I asked him about His words: “Then those whose deeds weigh heavy in the scales, it is they who are the felicitous.” He said: The verse was revealed concerning us.²

The 483rd Name: To his name is made allusion with His words: “Were not My revelations recited unto you, but you used to deny them?” (23:105).

Muhammad ibn al-'Abbas said: Muhammad ibn Hammam related to us from Muhammad ibn Isma'il, from 'Isa ibn Dawud. He said: Imam Musa ibn Ja'far related to us from his father, from Abu Ja'far ('a), who read as follows: Were not My revelations recited unto you concerning 'Ali, but you used to deny them?³

The 484th Name: He is among those whom God has rewarded for their patience.

The 485th Name: They are surely the triumphant in His words: “Surely I have rewarded them today for their patience” (23:111) and so on.

Ibn Shahr Ashub reported from Sufyan al-Thawri, from Mansur, from Ibrahim, from 'Alqamah, from Ibn Mas'ud. He said with regard to His words: “Surely I have rewarded them today for their patience”: The verse refers to 'Ali ibn Abi Talib, Fatimah, al-Hasan, and al-Husayn, who endured with patience the acts of obedience in this world along with hunger and poverty, even as they were patient of the trial of God in this world, so “they are surely the triumphant.”⁴

1. *Al-Burhan*, vol.3, p.117.

2. *Al-Burhan*, vol.3, p.121.

3. *Al-Burhan*, vol.3, p.121.

4. *Al-Burhan*, vol.3, p.122.

SURAH AL-NUUR (24)

In the Name of God, the Compassionate, the Merciful

The 486th Name: God's bounty and mercy refer to the Messenger of God and 'Ali (upon whom and whose household be God's blessings) in His words: "But for God's bounty to you and His mercy" (24:10)

Al-'Ayyashi related from (Imam) Abu Ja'far ('a) and Himran from (Imam) Abu 'Abd Allah ('a) that they said in respect to His words: "But for God's bounty to you and His Mercy": God's bounty refers to His Messenger and His mercy to loyalty and friendship to the Commander of the Faithful ('a) – or, as in another version, loyalty and friendship to the Imams ('a).

He also related from Muhammad ibn al-Fudayl, from (Imam) Abu al-Hasan ('a), who in respect to His words: "But for God's bounty to you and His mercy" said: Bounty refers to the Messenger of God and His mercy to 'Ali ibn Abi Talib ('a).

He also related from Muhammad ibn al-Fudayl, from the Righteous Servant ('a), who said: Mercy refers to the Messenger of God and bounty to 'Ali ibn Abi Talib ('a).

Ibn Shahr Ashub related from Ibn 'Abbas and Mujahid that they said in respect to His words: "But for God's bounty to you and His mercy": God's bounty refers to Muhammad (s) and His mercy to 'Ali ('a). He said: It is said: God's bounty refers to 'Ali and His mercy to Fatimah, peace be upon them.¹

The 487th Name: He is among the kinsmen in His words: "Let not those of you who possess bounty and plenty swear off giving kinsmen" (24:22).

'Ali ibn Ibrahim said: In a tradition by Abu al-Jarud it was related that he (Imam Abu Ja'far) ('a) said with regard to His words: "Let not those of you who possess bounty and plenty swear off giving kinsmen": They refer to the kinsmen of the Messenger of God (s). (As to His words:) "and the orphans and the poor and those who emigrate in the way of God, but let them pardon and forgive" (he said:) That is, let one of you pass and forgive another, so when you do, you will be given God's mercy. God says: "Do you not wish that God should forgive you? God is all-forgiving, merciful" (24:22).

The 488th Name: He is the glass in His words: God is the Light of the heavens and the earth, the likeness of His light is as a niche wherein is a lamp, the lamp in a glass" (24:35). In another tradition he is reported to be the lamp.

The 489th Name: To him is made reference with His words: "the glass as it were a glittering star" (24:35).

The 490th Name: He is from Light upon Light (24:35).

1. *Al-Burhan*, vol.3, p.127.

Muhammad ibn Ya'qub related from 'Ali ibn Muhammad, from 'Ali ibn 'Abbas, from 'Ali ibn Hammad, from 'Amr ibn Shimr, from Jabir, from (Imam) Abu Ja'far('a), who said: Surely the Messenger of God (s) established the knowledge which he had with the successor. These are God's words: "God is the light of the heavens and the earth, the likeness of His Light." He says: I am the Guide of the heavens and the earth. The likeness of the knowledge which I have given – and My light is that by which everything is guided – is as a niche wherein is a lamp.

The niche is Muhammad's heart(s) and the lamp is the light wherein is knowledge. As regards His words: "The lamp is in a glass", He means: I desire to make you die and establish that which you have with the successor, even as the lamp is established in the glass, as it were a glittering star – by which I inform them of the successor's virtue. He then said: "(a glittering star) kindled from a Blessed Tree." So the root of the Blessed Tree is Abrahams('a), and these are the words of God (exalted and majestic be He): "The mercy of God and His blessings be upon you, O Folk of the House! Surely He is All-laudable, All-glorious" (11:73). These are also God's words: "God chose Adam and Noah and the Household of Abraham and the Household of Abraham and the Household of Imran above all beings, the seed of one another; God hears and knows" (3:33-34). As to His words: "(an olive) that is neither of the East nor of the West", He means: You are neither Jews, so you turn your faces to the West in prayer, nor Christians, so you turn your faces to the East, or rather, you are upon the creed of Abraham('a). God (exalted and majestic be He) said: "No; Abraham in truth was not a Jew, neither a Christian, but he was a Muslim and one pure of faith; certainly he was never of the idolaters (3:67). Then God said: "whose oil well-nigh would shine, even if no fire touched it-Light upon Light. God guide to His Light whom He will." He means: The likeness of your children who are begotten from you is as the likeness of the oil well nigh that is taken from the olive. So His words: "whose oil well-nigh would shine, even if no fire touched it-Light upon Light. God guides to His Light whom He will" convey that they would proclaim prophecy, even if no revelation had been sent down to them.

He also related from 'Ali ibn Muhammad and Muhammad ibn al-Hasan, from Sahl ibn Ziyad, from Muhammad ibn al-Hasan ibn Shammun, from 'Abd Allah ibn Abd al-Rahman al-Asamm, from 'Abd Allah ibn Qasim, from Salih ibn Sahl al-Hamadani, who said: (Imam) Abu 'Abd Allah ('a) in respect to His words: "God is the Light of the heavens and the earth, the likeness of His Light is as a niche" said: They refer to Fatimah ('a); "wherein is a lamp" refer to al-Hasan ('a); "the lamp is in a glass" refer to al-Husayn ('a); "the glass as it were a glittering star" are a reference to Fatimah ('a), for she is a glittering star among the women of the folk of the world; "kindled from a blessed Tree" refer to Abraham ('a); "an olive that is neither of the East nor of the West" that is, it is neither a Jew nor a Christian; "whose oil well-nigh would shine" that is, knowledge well-nigh would gush forth thereof; "even if no fire touched it-Light upon Light" that is, an Imam after another Imam; God guides to His light whom He will" that is, He guides to

the Imams (‘a) whom He will, “and God strikes similitudes for men” (24:35).

Then I said: (What about His words:) “Or they are as shadows”? To which he replied: They refer to the first (caliph) and his companion; “covered by a billow” refer to the third (caliph); (however, in another version in *al-Burhan* and *al-Safi*, it was related that His words: “above which is a billow above which are clouds, shadows” refer to the second (caliph); “piled one after another” refer to Mu‘awiyah and the trial of the Umayyads. When the believer puts forth his hand during their dark trial, “well-nigh he cannot see it.” “And to whomsoever God assigns no light” - that is an Imam from among the children of Fatimah (‘a) - “no light has he” on the Day of Judgment.

Ibn Babawayh said: Ibrahim ibn Harun al-Haysi related to us in the city of knowledge. He said: Muhammad ibn Ahmad ibn Abi al-Thalj related to us. He said: Al-Husayn ibn Ayyub related to us from Muhammad ibn Ghalib, from ‘Ali ibn al-Husayn ibn Ayyub, from al-Husayn ibn Sulayman, from Muhammad ibn Marwan al-Dhahabi, from al-Fudayl ibn Yasar, who said: I asked (Imam) Abu ‘Abd Allah al-Sadiq (‘a) about His words: “God is the Light of the heavens and the earth”, to which he replied: Such is God (exalted and majestic be He). I asked: (What about His words:) “the likeness of His Light”? To which he replied: They refer to Muhammad. I asked: “is as a niche”? To which he replied: They refer to Muhammad’s breast(s). I asked: “wherein is a lamp”? To which he replied: They mean: wherein is the light of knowledge; that is prophecy. I asked: “the lamp is in a glass”? To which he replied: The knowledge of the Messenger of God (s) has been transferred to ‘Ali’s heart(‘a). I said: “as it were (with a feminine pronoun, *ka annaha*), so he interrupted me, saying: For what do you read: *ka annaha*)? So I asked: How should I read, could I but sacrifice myself for you? To which he replied: Say: “as it were a glittering star (with a masculine pronoun, *ka annahu*) kindled from a Blessed Tree, an olive that is neither of the East nor of the West.” He added: They refer to the Commander of the Faithful (‘a): He is neither a Jew nor a Christian. I asked: “whose oil well-nigh would shine, even if no fire touched it”? To which he replied: They mean: Knowledge well nigh would come forth from the tongue of the divinely inspired knower from among the Household of Muhammad before he pronounces it. I asked: “Light upon Light”? To which he replied: An Imam following another Imam.

He also said: Ibrahim ibn Harun al-Haysi related to us. He said: Muhammad ibn Ahmad ibn Abi al-Thalj related to us. He said: Ja‘far ibn Muhammad ibn al-Husayn al-Zuhri related to us. He said: Ahmad ibn Sabih related to us. He said: Tarif ibn Nasih related to us from ‘Isa ibn Rashid from (Imam) Muhammad ibn ‘Ali ibn al-Husayn (‘a), who said in respect to the words of God (exalted and glorified be He): “as a niche wherein is a lamp”: The niche refers to the light of knowledge in the breast of Muhammad (upon whom and whose household be blessings). As for His words: “the lamp is in a glass”, the glass is ‘Ali’s breast(‘a), for the Prophet’s knowledge(s) has proceeded to ‘Ali’s breast, and the

Prophet (s) has taught 'Ali everything. As for His words: "the glass as it were a glittering star kindled from a blessed Tree", he said: The light of knowledge is neither of the East nor of the West, neither a Jew nor a Christian. As to His words: "whose oil well-nigh would shine, even if no fire touched it", he said: The divinely spiritual knower from among the Household of Muhammad would well nigh pronounce knowledge before he is interrogated. As for His words: "light upon Light", he said: They mean: An Imam confirmed with the light of knowledge and wisdom following another Imam from the Household of Muhammad ('a), from Adam until the Hour rises.

He also said: 'Ali ibn Abd Allah al-Warraaq related to us. He said: Sa'd ibn 'Abd Allah related to us. He said: Muhammad ibn al-Husayn ibn Abi al-Khattab related to us from Muhammad ibn Aslam al-Jabali, from al-Khattab ibn 'Umar (al-Kufi) and Mus'ab ibn 'Abd Allah al-Kufi, from Jabir ibn Yazid, from (Imam) Abu Ja'far ('a), who in respect to the words of God (exalted and glorified be He): "God is the Light of the heavens and the earth, the likeness of His Light is as a niche" said: They refer to the breast of the Prophet of God (s) wherein is the lamp. The lamp is knowledge that is in a glass. The glass in the Commander of the Faithful ('a) with whom is the knowledge of the Prophet of God (s).

Jabir ibn 'Abd Allah al-Ansari related as follows: I entered the Mosque of Kufa while the Commander of the Faithful (upon whom be God's peace and blessings) was writing with his finger and smiling. Then I said to him: O Commander of the Faithful! What makes you laugh? To which he replied: I wonder at one who read this verse but does not understand it as it should be understood. So I asked: Which verse, O Commander of the Faithful? To which he replied: God's words: "God is the Light of the heavens and the earth, the likeness of His light is as a niche." So the niche is Muhammad (s); as to His words: wherein is a lamp", I am the lamp: as to His words: "the lamp is in a glass", the glass refers to al-Hasan and al-Husayn ('a); as to His words: "as it were a glittering star", they refer to 'Ali ibn al-Husayn; as to His words: "kindled from a Blessed Tree", they refer to Muhammad ibn 'Ali; as to His words "an olive", they refer to Ja'far ibn Muhammad; as to His words: "that is neither of the East", they refer to Musa ibn Ja'far; as to His words: "nor of the West", they refer to 'Ali ibn Musa al-Rida; as to His words: "whose oil well-nigh would shine", they refer to Muhammad ibn 'Ali; as to His words: "even if no fire touched it", they refer to 'Ali ibn Muhammad; as to His words: "Light upon Light", they refer to al-Hasan ibn 'Ali; as to His words: "God guides to His Light whom He will", they refer to al-Qa'im al-Mahdi ('a). "And God strikes similitudes for men, and God has knowledge of everything."

The traditions about this verse are numerous. He who wishes to gain cognizance of them may consult our book *al-Burhan*, wherein there are reports from the Shi'a and the Sunnis.¹

1. Refer to *al-Burhan*, vol.3, pp.133-137.

The 491st Name: He is from houses God has allowed to be raised up (24:36).

The 492nd Name: He is from men whom neither commerce nor trafficking diverts from the remembrance of God and to perform the prayer, and to pay the alms (24:37).

The 493rd Name: “fearing a day when hearts and eyes shall be turned about” (24:37).

The 494th Name: “that God may recompense them for their fairest works” (24:38).

The 495th Name: “and give them increase of His bounty” (24: 38).

Muhammad ibn Ya‘qub related from a number of our companions, from Ahmad ibn Muhammad ibn Khalid, from his father, from one whom he mentioned, from Muhammad ibn ‘Abd al-Rahman ibn Abi Layla, from (Imam) Abu ‘Abu Allah (‘a), who said: You will not be righteous until you know; you will not come to know until you believe; and you will not believe until you surrender to four things, each of which is applicable only after the realization of the previous one. The followers of the three have lost their way and gone astray into far error. Surely God (blessed and exalted be He) accepts only the righteous work, and is not pleased save with the fulfillment of the conditions and covenants. He who fulfils his condition for God (blessed and exalted be He) and concludes what he has described in his covenant will attain what is with Him and realize what He has promised. Surely God (blessed and exalted be He) has informed the servants of the path to guidance, made known to them the straight road, and let them know how to proceed. So He said: “Yet I am All-forgiving to him who repents and believes, and does righteousness, and at last is guided” (20: 82). He also said: “God accepts only of the Godwary” (5: 27). So he who is wary of God in respect to that which He has commanded will encounter God, believing in that which Muhammad (s) has brought. Away, Away! A people died and perished before they were guided, but they supposed they had faith; yet they associated (with God) from whence they do not know. Surely he who comes to the houses by their doors will be guided. He who follows others will enter upon the course of ruin, since he has not joined obedience to the holder of spiritual authority to obedience to God and His Messenger. So he who abandons obedience to the holders of spiritual authority, he has not obeyed God nor His Messenger, even as he has not acknowledged that which has been sent down from God (exalted and glorified be He). (In another version, it is thus written, acknowledgement to what is with God).

So “take your adornment at every place of worship” (7:31) and look for “houses God has allowed to be raised up and His Name to be commemorated therein” (24:36), for He has told you that they are “men whom neither commerce nor trafficking diverts from the remembrance of God and to perform the prayer, and to pay the alms, fearing a day when hearts and eyes shall be turned about (24:37).

Surely God has singled out the messengers for a certain affair, then He has chosen them to confirm His warning, so He says: "Not a nation there is, but there has passed away in it a warner (35:24). Whoso proceeds without knowledge will lose the way, but whoso sees clearly and understands will be guided. God says: "It is not the eyes that are blind, but blind are the hearts within the breasts (22:46). How shall he who has not seen clearly be guided and how shall he who has not reflected see clearly?!

Follow the Messenger of God and his Household, acknowledge to that which God has sent down, and observe the traces of guidance, for they are the signs of trust and Godwariness. Let you know that whoso denies Jesus, son of Mary('a), but acknowledges other messengers, he has not had faith. So follow the course by looking for the straight road and look for, beyond the proof, the traces, so you shall make perfect your religion and have faith in God your Lord.

He also related from a number of our companions, from Ahmad ibn Muhammad ibn Khalid, from Muhammad ibn 'Ali, from Muhammad ibn al-Fudayl, from Abu Hamzah al-Thumali, who said as follows: I was sitting in the Mosque of the Messenger, when a man came and greeted me. He asked: Who are you, O servant of God.' To which I replied: I am a man of Kufa. What is your need? He said: Do you know Abu Ja'far Muhammad ibn 'Ali? To which I replied: Yes indeed! What is your need with him? To which he replied: I have prepared forty questions to inquire about of him. Where there is truth therein, I will adopt and where there is error, I will abandon. Abu Hamzah said: Then I asked him: Do you distinguish between truth and error? To which he replied: O people of Kufa! You are an unbearable people. When you see Abu Ja'far ('a), tell me. No sooner had he finished his speech than Abu Ja'far ('a) come forward, around whom people of Khurasan and others, who were inquiring about the rites of the hajj. He proceeded until he sat down in his sitting-place, where the man sat down next to him. Abu Hamzah said: Then I sat where I can hear their speech, around whom a great number of people.

When he fulfilled their wishes and they left, he turned his face to him and asked: Who are you? To which he replied: I am Qatadah ibn Da'amah al-Basri. Abu Ja'far ('a) asked: Are you the jurisprudent of the people of Basrah? To which he replied: Yes indeed! Abu Ja'far said: Woe to you, O Qatadah! Surely God (exalted and glorified be He) has created creatures from among His creatures and appointed them proofs against His creatures. They are stumps in His earth, securers of His command, the distinguished in His knowledge. He has chosen them before His creatures, shadows on the right side of His Throne. He said: Qatadah kept silent for a long time, then he said: May God set you right! By God, I have sat in the company of jurisprudents and before Ibn 'Abbas, but my heart has never been confused before anyone of them as it became confused before you. Abu Ja'far ('a) said: Do you know where are you? You are before "houses God has allowed to be raised up, and His Name to be commemorated therein;

therein glorifying Him, in the mornings and the evenings, are men whom neither commerce nor trafficking diverts from the remembrance of God and to perform the prayer, and to pay the alms”, and these (houses) refer to us. Qatadah said: You have spoken the truth, by God! May I sacrifice myself for you! By God, they are not houses made of stone or clay. Qatadah said: Tell me about cheese. Abu Ja‘far (‘a) smiled and said: You have gone over and over your questions. He said: They have gone astray from me! He said: It doesn’t matter. He asked: The rennet of carrion may be put therein. He replied: There is no objection to it, for the rennet has neither veins nor blood nor bones. It only comes forth out of filth and blood. The rennet is like a dead hen from which an egg has come forth, so shall that egg be eaten? To which Qatadah replied: No, indeed! I do not instruct to eat it either. Abu Ja‘far (‘a) asked: What for? To which he replied: Because it is part of carrion. He said: Then if that egg is hatched out and a young bird comes forth thereof, shall you eat it? To which he replied: Yes, indeed! He asked: So what makes the egg unlawful and the hen lawful? He added: So too the rennet is like the egg. In light of this, purchase from the bazaars of Muslims, from the hands of those who pray, and do not inquire about it unless you are informed thereof.

The 496th Name: He is from the believers in His words: “All that the believers say, when they are called to God and His Messenger, that he may judge between them (24:51).

The 497th Name: He is from among those who “say, we hear” (24:51).

The 498th Name: “and we obey” (24:51).

The 499th Name: “they are the prosperers (24:51).

The 500th Name: “whoso obeys God and His Messenger” (24:52).

The 501th Name: “and fears God and is wary of Him” (24:52).

The 502th Name: “they are the triumphant” (24:52).

‘Ali ibn Ibrahim said: My father related to me from Ibn Abi ‘Umayr, from Ibn Sinan, from (Imam) Abu ‘Abd Allah (‘a), who said: This verse has been sent down concerning the Commander of the Faithful (‘a) and ‘Uthman, for they had already disputed over a meadow. The Commander of the Faithful (‘a) said: Are you pleased with the judgement of the Messenger of God? ‘Abd al-Rahman ibn ‘Awf said to ‘Uthman: Do not take your dispute to the Messenger of God, for he will award by judicial sentences against you, but summon him to the judgement of Ibn Abi Shaybah, the Jew. ‘Uthman said to the Commander of the Faithful (‘a): I am only pleased with ibn Abi Shaybah as a judge. Ibn Abi Shaybah said: You have trusted the Messenger of God with respect to the Revelation, but you entertain doubt over his judgements. Then God sent down to His Messenger: “When they are called to God and His Messenger that he may judge between them ... they are the evildoers (24: 48 - 50). Then God made mention of the believers, saying: “All that the believers say, when they are called to God and His Messenger, that he may judge between them ... they are the triumphant (24: 51 - 52).

Muhammad ibn al-'Abbas said: Muhammad ibn al-Qasim related to us from 'Ubayd, from Ja'far ibn 'Abd Allah al-Mahdi, from Ahmad ibn Isma'il, from al-'Abbas ibn 'Abd al-Rahman, from Sulayman, from al-Kalbi, from Abu Salih, from ibn 'Abbas, who said: When the Prophet (s) came to Medina, he gave 'Ali ('a) and 'Uthman a land, the upper part of which to 'Uthman and the lower part to 'Ali ('a). 'Ali ('a) said to 'Uthman: My land can only be fit with your land, so buy my share or sell yours to me. He said: I will sell to you. So 'Ali ('a) bought from him. Thereafter, his companions said to him: What did you do? You have sold your land to 'Ali? Had you withheld water from him, his land would not have produced anything, in which case you would give him to sell according to your wish. He said: So 'Uthman came to 'Ali ('a) and said: I make the sale to have no effect. 'Ali ('a) said: You have sold with pleasure, so you have not the right to withdraw. He said: Appoint a man to judge between me and you. 'Ali ('a) said: The Prophet (s). But 'Uthman said: He is your cousin, so appoint another to judge between us. 'Ali ('a) said: I will not summon you to the judgement of anyone else except the Prophet (s), for he bears witness to us. When he refused, God (exalted and glorified be He) sent down these verses toward His words: "they are the prosperers."

He also said: Muhammad ibn al-Husayn ibn Hamid related to us from Ja'far ibn 'Abd Allah al-Mahdi al-Muhammadi, from Kathir ibn 'Ayyash, from Abu al-Jarud, from (Imam) Abu Ja'far ('a), who in respect to the words of God (exalted and glorified be He): "They say: We believe in God and the Messenger, and we obey. Then after that a party of them turn away those - they are not believers ... (a part of them are) swerving aside" (24: 47 - 48) said: These words were sent down concerning a man from whom 'Ali ibn 'Abi Talib ('a) bought a land, but he felt sorry thereabout at the instigation of his companions. He said to 'Ali ('a): I have no need to them. 'Ali said: I have bought and you have sold with pleasure, so let us proceed to apply to the Messenger of God (s) for the decision of the cause. His companions said to him: Do not summon him to the Messenger of God (s). Then he said: Proceed to take our dispute to Abu Bakr and 'Umar - whomever you wish - to judge between me and you. 'Ali ('a) said: No, indeed. But (let us proceed) to the Messenger of God, that he may judge between me and you. I will not be pleased with anyone else. Afterwards, God (exalted and glorified be He) sent down these verses: "They say: We believe in God and the Messenger, and we obey ... they are the prosperers" (24: 47 - 51).

Through the path of the Sunnis, they have reported as follows in respect to commentary on this verse: It was revealed concerning 'Uthman ibn 'Affan: When the Messenger of God (s) conquered (the territory of) Banu al-Nazir and divided their possessions, 'Uthman said to 'Ali ('a): Come forward to the Messenger of God (s) and ask him to confer such and such a land upon you; if he gives it, I will share it with you. Or I come forward to him and demand it of him; if he gives it to me, you will share it with me. Thereafter, 'Uthman (went and) demanded it first, and he gave it to him. 'Ali ('a) said: Let me share you. Yet 'Uthman refused

partnership. He said: Between me and you shall be the Messenger of God (s). He refused to take their dispute to the Prophet (s). He was asked: Why do you not proceed to the Prophet (s) with him? To which he replied: He is his cousin, so I am afraid that he should judge in his favour. Then God's words: "When they are called to God and His Messenger that he may judge between them, lo, a party of them are swerving aside; but if they are in the right, they will come to him submissively. What, is their sickness in their hearts, or are they in doubt, or do they fear that God may be unjust towards them and His Messenger? Nay, but those - they are the evildoers" (24: 48 - 50) were revealed. When that which was revealed concerning him came to his knowledge, he came to the Prophet (s), acknowledged the truth to him, and made him his partner in the land.

Ibn 'Abbas related that these words were revealed concerning 'Ali ('a) and a man of Quraysh who sold a land.

Abu 'Ali al-Tabarsi reports from (Imam) Abu Ja'far ('a) that the verse refers to the Commander of the Faithful ('a).

He said: Al-Balkhi related as follows: There was a dispute between 'Ali and 'Uthman over a land which he bought from 'Ali ('a). When it appeared it had stones, he wanted to withdraw it out of defect, but he declined. He said: Between me and you is the Messenger of God. Al-Hakim ibn Abi al-'As said: If he takes your dispute to his cousin, he will judge in his favour, so do not appeal to him for a legal decision. Thereupon the verses were revealed. He said: Such was related by (Imam) Abu Ja'far ('a) or similar to it in content.¹

The 503th Name: To 'Ali ('a) is made allusion with His words: "If you obey him, you will be guided" (24: 54).

Muhammad ibn al-'Abbas said: Muhammad ibn Hammam related to us from Muhammad ibn Isma'il, from Isa ibn Dawud al-Najjar, from Imam Abu al-Hasan Musa ibn Ja'far ('a), from his father ('a), who in respect to the words of God (exalted and glorified be He): "Say: Obey God and obey the Messenger; then if you turn away, only upon him rests what is laid on him" said: "That's what is laid of hearing, obedience, trust and patience and upon you rests what is laid on you of the covenants which God has taken with you in respect to 'Ali ('a) and that which He has made clear to you in the Qur'an concerning obedience to him through His words: "If you obey him, you will be guided." That is, if you obey 'Ali, you will be guided. "It is only for the Messenger to deliver the manifest message" (24: 54). Such was revealed.²

The 504th Name: He is from among those who believe in His words: "God has promised those of you who believe" (24: 55).

The 505th Name: "and do righteous deeds" (24: 55).

1. *Al-Burhan*, vol. 3, pp. 144 - 145.

2. *Al-Burhan*, vol. 3, p. 145.

The 506th Name: “that He will surely make you successors in the land, even as He made those who were before them successors” (24: 55).

The 507th Name: “and that He will surely establish their religion for them that He has approved for them (24: 55).

The 508th Name: “and will give them in exchange, after their fear, security” (24: 55).

The 509th Name: “They shall serve Me, not associating with Me anything” (24: 55).

Muhammad ibn Ya‘qub related from al-Husayn ibn Muhammad, from Mu‘alla ibn Muhammad, from al-Washsha’, from ‘Abd Allah ibn Sinan, who said: I asked (Imam) Abu ‘Abd Allah (‘a) about the words of God (majestic be His majesty): “God has promised those of you who believe and do righteous in the land, even as He made who were before them successors.” To which he replied: They refer to the Imams (‘a).

Muhammad ibn al-‘Abbas related from al-Husayn ibn Muhammad, from Mu‘alla ibn Muhammad, from al-Washsha’, from ‘Abd Allah ibn Sinan, who said: I asked (Imam) Abu ‘Abd Allah (‘a) about the words of God (exalted and glorified be He): “God has promised those of you who believe and do righteous deeds that he will surely make you successors in the land, even as He made those who were before them successors.” To which he replied: These (words) were revealed concerning ‘Ali ibn Abi Talib and the Imams from among his sons (‘a). (I said: What about His words:) “and that He will surely establish their religion for them that He has approved for them, and will give them in exchange, after their fear, security”? To which he replied: These words refer to the reappearance of the Qa’im (‘a).

The traditions that convey the revelation of this verse concerning the Imams (‘a) are numerous, as cited in our book *al-Burhan*. Whose wishes to gain cognizance of them may refer to it.¹

The 510th Name: God has forbidden going beyond his command in His words: “so let those who go beyond His Command beware” (24: 63).

Muhammad ibn Ya‘qub related from Muhammad ibn Yahya, from Ahmad ibn Muhammad, from ‘Ali ibn al-Hakam, from Hassan ibn ‘Ali, who said: I heard (Imam) Abu ‘Abd Allah (‘a) say: Do not make mention of our secrecy contrary to our publicity or our publicity contrary to our secrecy. Enough for you is to say what we say and remain silent from that about which we remain silent. You have surely seen that God (exalted and glorified be He) assigns not any good to anyone of people going against us. Surely, God (exalted and glorified be He) says: “so let those who go against His Command beware, lest a trial befall them, or there befall them a painful chastisement.”²

1. *Al-Burhan*, vol. 3, p. 146.

2. *Al-Burhan*, vol. 3, p. 154

SURAH AL-FURQAAN (25)

In the Name of God, the Compassionate, the Merciful

The 511th Name: To him is made allusion with His words: “The evildoers say: You are only following a man bewitched!” (25: 8).

The 512th Name: He is the way in His words: “and (they) are unable to find a way” (25: 9).

‘Ali ibn Ibrahim said: Muhammad ibn ‘Abd Allah related to me from his father, from Muhammad ibn al-Husayn, from Muhammad ibn Sinan, from ‘Ammar ibn Marwan, from Munakhhil ibn Jamil al-Ruqay, from Jabir ibn Yazid al-Ju‘fi, who said: (Imam) Abu Ja‘far (‘a) said: Gabriel revealed to the Messenger of God this verse as follows: “The evildoers in respect to the claims of Muhammad’s Household say: You are only following a man bewitched. Behold, how they strike similitudes for you, and go astray, and are unable to find a way” to ‘Ali’s loyalty and friendship. ‘Ali (‘a) is the way.

He also said: Muhammad ibn Hamman related to us from Ja‘far ibn Malik, He said: Muhammad ibn al-Muthanna related to me from his father, from ‘Uthman ibn Yazid, from Jabir ibn Yazid, from (Imam) Abu Ja‘far (‘a), and he reiterated the same report.

Muhammad ibn al-‘Abbas said: Muhammad ibn al-Qasim related to us from Ahmad ibn Muhammad al-Sayyari, from Muhammad ibn Khalid, from Muhammad ibn ‘Ali al-Sayrafi, from Muhammad ibn Fudayl, from Abu Hamzah al-Thumali, from Abu Ja‘far Muhammad ibn ‘Ali (‘a), that he read as follows: The evildoers in respect to the claims of Muhammad’s Household say: You are only following a man bewitched, that is Muhammad. So God (exalted and glorified be He) said: Behold, how they strike similitudes for you, and go astray, and are unable to find a way to Ali’s loyalty and friendship. ‘Ali is the way.

‘Ali ibn Ibrahim said: He said: Gabriel revealed this verse and said: The evildoers in respect to the claims of Muhammad’s Household say: You are only following a man bewitched. Behold, how they strike similitudes for you, and go astray, and are unable to find a way. He said: He said: That is, to ‘Ali’s loyalty and friendship. ‘Ali is the way.¹

The 513th Name: He is the Hour in His words: “Nay, but they cry lies to the Hour. We have prepared for him who cries lies to the Hour a blaze” (25: 10).

Muhammad ibn Ibrahim al-Nu‘mani in his book *al-Ghaybah* said: ‘Abd al-Wahid ibn ‘Abd Allah related to us. He said: Muhammad ibn Ja‘far al-Qarashi reported to us. He said: Muhammad ibn al-Husayn ibn Abi al-Khattab related to us, from

1. *Al-Burhan*, vol. 3, p. 156.

'Amr ibn Marwan al-Kalbi, from Abi al-Samit, who said: Abu 'Abd Allah Ja'far ibn Muhammad ('a) said: The night is twelve hours, the day twelve hours, the months twelve, the Imams twelve, and the chieftains twelve. Surely 'Ali is an hour from among the twelve hours. These are the words of God (exalted and glorified be He): "Nay, but they cry lies to the Hour. We have prepared for him who cries lies to the Hour a blaze."

He also said: 'Abd al-Wahid ibn 'Abd Allah ibn Yunus al-Mawsili reported to us. He said: Ahmad ibn Muhammad ibn Riyah al-Zuhri related to us. He said: Ahmad ibn 'Ali al-Himyari related to us. He said: Al-Hasan ibn Ayyub related to me from 'Abd al-Karim bin 'Amr al-Khath'ami, from al-Mufaddal ibn 'Umar, who said: I said to (Imam) Abu 'Abd Allah ('a): (What about) the words of God (exalted and glorified be He): "Nay, but they cry lies to the Hour. We have prepared for him who cries lies to the Hour a blaze"? to which he replied: Surely God has made the year twelve months, the night twelve hours, the day twelve hours, and appointed from among us twelve divinely spiritual relaters. The Commander of the Faithful is an hour from among those hours.

'Ali ibn Ibrahim said: Ahmad ibn 'Ali related to us. He said: Al-Husayn ibn Ahmad related to me from Ahmad ibn Hilal, from 'Amr al-Kalbi, from Abi al-Samit, who said: (Imam) Abu 'Abd Allah ('a) said: Surely the night and the day are twelve hours, and surely 'Ali ibn Abi Talib is the most eminent of these twelve hours. These are the words of God (exalted and glorified be He): "Nay, but they cry lies to the Hour. We have prepared for him who cries lies to the Hour a blaze."

Ibn Shahr Ashub reported from 'Ali ibn Hatam - in the book *al-Akhbar* by Abu al-Faraj ibn Shadhan - that His words: "Nay, but they cry lies to the Hour" mean that they cry lies to 'Ali's loyalty and friendship. He said: It has thus been related by (Imam) al-Rida ('a).¹

The 514th Name: His enemy has been appointed to be a trial for him in His words: "And we appointed some of you to be a trial for others" (25: 20). 'Ali ibn Ibrahim related that 'trial' means 'test.'

The 515th Name: He is from among those who have endured in His words: "Will you endure? Your Lord is ever All-seeing" (25: 20).

Muhammad ibn al-'Abbas said: Muhammad ibn Hamman related to us from Muhammad ibn Isma'il al-'Alawi, from 'Isa ibn Dawud al-Najjar, that he said: My master Abu al-Hasan Musa ibn Ja'far ('a) related to me from his father ('a), from Abu Ja'far ('a), who said as follows: The Messenger of God collected together the Commander of the Faithful 'Ali ibn Abi Talib, Fatimah, al-Hasan, and al-Husayn (upon all of whom be peace), closed the door on them, and said: O my folk and the folk of God! God (exalted and glorified be He) extends greetings

1. *Al-Burhan*, vol. 3, p. 157.

to you, and this is Gabriel in your company in the house, saying: God (exalted and glorified be He) says: Surely I have appointed your enemy to be a trial for you. What do you say? To which they replied: We shall endure, O Messenger of God, the affair of God and His decree that has been sent down, until we come forward to God (exalted and glorified be He) and attain His considerable reward. We Have heard Him promising the patient good - all of it. Then the Messenger of God (s) wept so bitterly that his weeping could be Heard from behind the house. Thereupon this verse: "And we appointed some of you to be a trial for others: Will you endure? Your Lord is ever All-seeing" was revealed. That is, they will surely endure as they maintained (upon all of whom be God's blessings).¹

The 516th Name: He is the clouds in His words: "Upon the day the heaven is split asunder with the clouds" (25: 25).

'Ali ibn Ibrahim said: Muhammad ibn Hammam related to us. He said: Ja'far ibn Muhammad ibn Malik related to us from Muhammad ibn Hamadan, from Muhammad ibn Sinan, from Yunus ibn Zabyan, from (Imam) Abu 'Abd Allah ('a), that he said: I asked him about the words of God (exalted and glorified be He): "Upon the day the heaven is split asunder with the clouds." To which he replied: They refer to the Commander of the Faithful ('a).²

The 517th Name: He is the way in His words: "Upon the day the evildoer shall bite his hands, saying: Would that I had taken a way along with the Messenger!" (25: 27).

The 518th Name: He is the Remembrance in His words: "He indeed let me astray from the Remembrance, after it had come to Me" (25: 29).

The 519th Name: He is the Qur'an in His words: "The Messenger says: O my Lord, behold, my people have taken this Qur'an as a thing to be shunned" (25: 30).

In his *Majma' al-Bayan* al-Tabarsi, in respect to His words: "Upon the day the evildoer shall bite his hands", reported that they meant as follows: He shall eat his hands until they disappear towards the elbows; then they will grow anew; he ceases not to eat his hands whenever they grow, as an expression of regret at his action.

Muhammad ibn al-'Abbas said: Muhammad ibn al-Qasim related to us from Ahmad ibn Muhammad al-Sayyari, from Muhammad ibn Khalid, from Hammad ibn Hariz, from (Imam) Abu 'Abd Allah ('a), who in respect to His words: "Would that I had taken a way along with the Messenger" said: These words refer to 'Ali ibn Abi Talib ('a).

He also related from Muhammad ibn Khalid, from Muhammad ibn 'Ali, from Muhammad ibn Fudayl, from Abu Hamzah al-Thumali, from (Imam) Abu Ja'far

1. *Al-Burhan*, vol. 3, p. 158.

2. *Al-Burhan*, Vol. 3, p. 162.

(‘a), who in respect to His words: “Would that I had taken a way along with the Messenger” said: These words refer to ‘Ali ibn Abi Talib (‘a).

Muhammad ibn Isma‘il (may God have mercy upon him) related from Ja‘far ibn Muhammad al-Tayyar, from Abu al-Khattab, from (Imam) Abu ‘Abd Allah (‘a), who said: “By God, God has never spoken allusively until He has stated “Alas, would that I had not taken so-and-so for a friend!” (25: 28). However, it is thus in the Codex of ‘Ali (‘a): ‘Alas, would that I had not taken the second (caliph) for a friend.’ It (ie its interpretation) will appear some day.

Muhammad ibn Jumah related from Hammad ibn ‘Isa, from Hariz, from a man, from (Imam) Abu ‘Abd Allah (‘a), who in respect to His words: “Would that I had taken a way along with the Messenger! Alas, would that I had not taken so-and-so for a friend” said: He refers to the first and the second.

Muhammad ibn Ya‘qub related from Muhammad ibn ‘Ali ibn Mu‘ammar, from Muhammad ibn ‘Ali ibn ‘Ikayah al-Tamimi, from al-Husayn ibn al-Nadr al-Fihri, from Abu ‘Amr al-Uza‘i, from ‘Umar ibn Shimr, from Jabir ibn Yazid, from (Imam) Abu Ja‘far (‘a), (from his fathers), from the Commander of the Faithful (‘a), who - in a long sermon wherein he is reported to have made mention of his excellencies - said: Then the Messenger of God (s) went forth to the Farewell Pilgrimage, then he proceeded to Ghadir Khumm. He ordered, and they set up for him a semi-pulpit which he climbed, took my arms, raised them so aloft that the whiteness of his armpits could be seen, and said (in a loud voice) in his assembly: For whoever has me as his master, ‘Ali is his master. O God, be the friend of whoever is ‘Ali’s friend, and the enemy of whoever is ‘Ali’s enemy (so my friendship is equivalent to God’s friendship and enmity towards me is equivalent to enmity towards God). On that day God revealed: “Today I have perfected your religion for you, and I have completed My blessing upon you, and I have approved Islam for your religion (5: 3). So my friendship has represented the perfection of religion and the approval of the Lord (majestic be His mention). God (blessed and exalted be He) has revealed (verses concerning me) as a token of specification, honour, exaltation and preference conferred upon me by the Messenger of God (as well). These are the words of God: “Then They are restored to God their Protector, the True. Surely His is the judgment; He is the Swiftest of reckoners” (6: 62).

I have excellencies which should I make mention of, they will be considered too great, and they will take too long. However, the wretched have taken on its clothes, disputed with me over that which they have no right to, committed excesses out of error, and accepted it as true out of ignorance. Evil then is that to which they have come forward, and evil is that for which they have prepared for themselves, that they swear at each other in their houses and renounce each other, so he says to his comrade: “Would there had been between me and you the distance of the two Easts! An evil comrade!” (43: 48). The wretched one will answer in his dishonour: “Alas, would that I had not taken so-and-so for a friend!

He indeed led me astray from the Remembrance, after it had come to me. Satan is ever a forsaker of men” (25: 28-29).

I am the remembrance from which he has gone astray, the way from which he has inclined, the faith which he has repudiated, the Qur'an which he has shunned, the religion which he has denied, and the right path from which he has deviated.

You may consult our book *al-Burhan* on our commentary on the verse in question for further information. We have moreover reported a good tradition in His words: “except they be in a bond of God, and a bond of the people” (3: 112) and His words: “and make hearts of me yearn towards them” (14: 37). The traditions of this kind are numerous, as reported in our book *al-Burhan*.¹

The 520th Name: To him is made allusion with His words: “We have indeed turned it about amongst them, so that they may remember; yet most men refuse all but unbelief (25: 50).

In his *Ma Nazal fi al-'Itrah al-Tahirah* Sharaf al-Din al-Najafi said: Muhammad ibn 'Ali related from Muhammad ibn Fudayl, from Abu Hamzah, from (Imam) Abu Ja'far('a), who said: Gabriel revealed this verse to Muhammad (s) thus: ‘yet most men of your community refuse ‘Ali’s loyalty and friendship (and chose nothing) but unbelief.’

The 511st and 512nd Names: He is the kindred of blood and marriage in His words: “And it is He who created of water a mortal, and made him kindred of blood and marriage; your Lord is All-powerful” (25: 54).

Muhammad ibn al-'Abbas said: 'Ali ibn 'Abd Allah ibn Asad related to us from Ibrahim ibn Muhammad al-Thaqafi, from Muhammad (or Ahmad) ibn Mu'ammal al-Asadi, from al-Hasan ibn Muhammad al-Asadi, from al-Hakam ibn Zahir, from al-Suddi, from Abu Malik, from Ibn 'Abbas, who said: His words: “And it is He who created of water a mortal, and made him kindred of blood and marriage” were revealed concerning the Prophet (s) and 'Ali ('a): The Prophet (s) married his daughter to 'Ali his cousin, so he was kindred of blood and marriage to him.

He also said: 'Abd al-'Aziz ibn Yahya related to us. He said: Al-Mughirah ibn Muhammad related to us from Raja' ibn Salamah, from Nayl ibn Najih, from 'Amr ibn Shimr, from Jabir al-Ju'fi, from 'Ikrimah, from Ibn 'Abbas, who in respect to the words of God (exalted and glorified be He): “and it is He who created of water a mortal, and made him kindred of blood and marriage” said: When God created Adam, (He created his sperm of water), mixed it with His Light, and entrusted it to him. He, in turn, entrusted it to his son, (who entrusted it) to Anush, (who entrusted it to) Qinan, father after father downwards to Abraham('a). He entrusted it to Ishmael('a), mother after mother and father after father, from pure loins to pure wombs, until it proceeded to 'Abd al-Muttalib,

1. *Al-Burhan*, vol. 3, p. 163.

where that light was split asunder into two parts, one of which to 'Abd Allah, so Muhammad (s) was born, while the other to Abu Talib, so 'Ali ('a) was born. Then God brought their hearts to marriage, so He married 'Ali ('a) to Fatimah ('a). These are His words: "And it is He who created of water a mortal, and made him kindred of blood and marriage; your Lord is All-powerful."

Ibn Babawayh said: Abu al-'Abbas Muhammad ibn Ibrahim ibn Ishaq al-Talaqani (may God have mercy upon him) related to us. He said: 'Abd al-'Aziz ibn Yahya related to us in Basrah. He said: Al-Mughirah ibn Muhammad related to us. He said: Raja' ibn Salamah related to us from 'Amr ibn Shimr, from Jabir al-Ju'fi, from (Imam) Abu Ja'far ('a), who said: "The Commander of the Faithful 'Ali ibn Abi Talib ('a) delivered a sermon at Kufa after he left Nahrawan, having heard that Mu'awiyah used to swear at him, find fault with him, and kill his companions. He stood up and said: ... I am the kindred of blood, a point to which God (exalted and glorified be He) alludes with His words: "And it is He who created of water a mortal, and made him kindred of blood and marriage."

In his *al-Amali* Shaykh (Tusi) said: Muhammad ibn 'Ali ibn Khunays related to us. He said: Abu al-Hasan 'Ali ibn al-Qasim ibn Ya'qub ibn 'Isa ibn al-Hasan ibn Ja'far ibn Ibrahim al-Qaysi al-Khazzaz related to us in dictation at his house. He said: Abu Zayd Muhammad ibn al-Husayn ibn Muta' al-Musli related to us in dictation. He said: Abu al-'Abbas Ahmad ibn al-Hasan al-Qawwas (ibn Kurdi) related to us. He said: Muhammad ibn Salamah al-Wasiti related to us. He said: Hammad ibn Salamah related to us. He said: Thabit related to us from Anas ibn Malik that he said as follows: One day the Messenger of God (s) rode his mule and set out towards the Mountain of the tribe of so-and-so. He said: O Anas, take the mule and rush to such and such a place where you will find 'Ali sitting and glorifying with pebbles. Extend my greetings to him, provide him with the mule and bring him to me.

Anas said: I went and found 'Ali ('a) as the Messenger of God told me. I provided him with the mule and brought him to him. When he saw the Messenger of God (s), he said: Peace be upon you, O Messenger of God. He said: Peace be upon you, O Abu al-Hasan. Sit down, for this is a place wherein seventy sent prophets had settled down. No one of the prophets settled down therein but I am better than he is. As well, there settled down in the place of each prophet a brother of his; however, no one of the brothers settled down therein but you are better than he is.

Anas said: I looked and saw a cloud shading them and getting close to their heads. The Prophet (s) stretched his hand to the cloud, picked up a bunch of grapes put it between him and 'Ali, and said: Eat, O my brother, for this is a gift from God (exalted be He) to me and then to you.

Anas said: I asked: O Messenger of God, is 'Ali your brother? To which he replied: Yes, 'Ali is my brother. I asked: O Messenger of God! Describe to me how 'Ali is your brother. He said: God (exalted and glorified be He) created

water under the Throne three thousand years before He created Adam, and entrusted it to a green pearl in His hidden knowledge until He created Adam. When He created him, he transferred that water from the pearl and caused it to flow in Adam's loins until God made him to die, wherein he transferred it to the loins of Shith. That water continued to transfer from back to back until it proceeded to 'Abd al-Muttalib. Then God (exalted and glorified be He) split it into two parts, one of which proceeded to my father 'Abd Allah ibn 'Abd al-Muttalib while the other proceeded to Abu Talib. I am of the half of the water and 'Ali is of the other half, so 'Ali is my brother in this world and the hereafter. Then the Messenger of God (s) read: "And it is He who created of water a mortal, and made him kindred of blood and marriage."

You may refer to our book *al-Burhan* to gain cognizance of the rest of the traditions.¹

The 523rd Name: He is the lord in loyalty and friendship in His words: "and the unbeliever is ever a partisan against his Lord" (25: 55).

'Ali ibn Ibrahim said: Man may be called such (ie a lord), as in His words: "mention me in your lord's presence" (12: 42). As well, every owner of a thing is called its lord. As regards His words: "and the unbeliever is ever a partisan against his Lord" he ('a) is reported to have said: That is, the second unbeliever is ever a partisan against the Commander of the Faithful.

Muhammad ibn al-Hasan al-Saffar related from 'Abd Allah ibn 'Amir, from Abu 'Abd Allah al-Barqi, from al-Hasan ibn 'Uthman, from Muhammad ibn al-Fasil, from Abu Hamzah, that he said: I asked (Imam) Abu Ja'far ('a) about the words of God (blessed and exalted be He): "and the unbeliever is ever a partisan against his Lords", to which he replied: Its commentary as far as the inward meaning of the Qur'an is concerned is as follows: 'Ali is his lord in guardianship and friendship. The Lord is the Creator who cannot be described. Abu Ja'far ('a) also said: Surely 'Ali is a sign for Muhammad (s), even as Muhammad (s) calls to loyalty and friendship to 'Ali ('a). Have you not heard the words of the Messenger of God: For whoever has me as his master, 'Ali is his master. O God! Be the friend of whoever is 'Ali's friend, and be the enemy of whoever is 'Ali's enemy?²

The 524th Name: He is from the servants of the compassionate in His words: "The servants of the Compassionate" (25: 63).

The 525th Name: "those who walk in the earth modestly" (25: 63).

The 526th Name: "who, when the ignorant address them, say: Peace" (25: 63).

The 527th Name: "who pass the night prostrate to their Lord and standing" (25: 64).

1. *Al-Burhan*, vol. 3, p. 120.

2. *Al-Burhan*, vol. 3, p. 172.

The 528th Name: “who say: Our Lord, turn You from us the chastisement of Gehenna, surely its chastisement is torment most terrible. Evil it is as a lodging-place and an abode” (25: 65-66).

Muhammad ibn Ya‘qub related from Muhammad ibn Yahya, from Ahmad ibn Muhammad ibn ‘Isa, from Ibn Mahbub, from Muhammad ibn al-Nu‘man, from Sallam, that he said. I asked (Imam) Abu Ja‘far (‘a) about His words. “The servants of the Compassionate are those who walk in the earth modestly”, to which he replied: The verse refers to the (spiritual) successors for fear of their enemy.

‘Ali ibn Ibrahim said: Ahmad ibn Idris reported to us. He said: Ahmad ibn Muhammad ibn ‘Isa reported to us from Ibn Abi Najran, from Hammad, from Hariz, from Zurarah, from (Imam) Abu Ja‘far (‘a), who in respect to His words: “The servants of God are those who walk in the earth modestly” said: That is, for fear of their enemy.

He also related from Ahmad ibn Idris, from Ahmad ibn Muhammad, from ‘Ali ibn al-Hakam, from Sulayman ibn Ja‘far, that he said: I asked (Imam) Abu al-Hasan (‘a) about the words of God: “The servants of God are those who walk in the earth modestly and who, when the ignorant address them, sa: Peace, who pass the night prostrate to their Lord and standing”, to which he replied: These (words) refer to the Imams (‘a) who are wary of God in their walk in the earth.

Muhammad ibn al-‘Abbas said: Al-Husayn ibn Ahmad related to us from Muhammad ibn ‘Isa, from Yunus, from al-Mufaddal ibn Salih, from Muhammad al-Halabi, from Zurarah and Muhammad ibn Muslim, from (Imam) Abu Ja‘far (‘a), who in respect to the words of God: “The servants of God are those who walk in the earth modestly and who, when the ignorant address them, say: Peace” said: These verses refer to the spiritual successors downwards to His words: “fair it is as a lodging - place and an abode” (25: 63 - 76).

Abu ‘Ali al-Tabarsi, in his commentary on His words: “The servants of the Compassionate are those who walk in the earth modestly”, said: (Imam) Abu ‘Abd Allah (‘a) said: The verse refers to the one who walks as he is naturally disposed to, so he neither affects nor struts.

‘Ali ibn Ibrahim said: In a tradition by Abu al-Jarud, it is reported that (Imam) Abu Ja‘far (‘a) said with regard to His words: “surely its chastisement is torment most terrible”: That is, abiding, inseparable.¹

The 529th Name: He is from those “who, when they expend, are neither prodigal nor parsimonious, but between that is a just stand” (25: 67).

The 530th Name: “who call not upon another god with God” (35: 68).

The 531st Name: “nor slay the soul God has forbidden except by right” (25: 68).

1. *Al-Burhan*, vol. 3, p. 173.

The 532nd Name: “neither fornicate” (25: 68).

The 533rd Name: “And those who bear not false witness” (25: 72).

The 534th Name: “and, when they pass by idle talk, pass by with dignity” (25: 72).

The 535th Name: “who say: Our Lord, give us refreshment of our wives and seed” (25: 74).

The 536th Name: “and make us a model to the Godwary” (25: 74).

The 537th Name: “Those shall be recompensed with the highest heaven, for that they endured patiently” (25: 75).

The 538th Name: “and they shall receive therein a greeting and peace” (25: 75).

The 539th Name: “Therein they shall dwell forever; fair it is as a lodging - place and an abode” (25: 76).

Ahmad ibn Muhammad ibn Khalid al-Barqi in *al-Mahasin* related from Ibn Faddal, from ‘Ali ibn ‘Uqbah, from Sulayman ibn Khalid, that he said: I was in a place reading, when (Imam) Abu ‘Abd Allah (‘a) called me, saying: Read, O Sulayman. I was at the end of the surah, ie His words: “who call not upon another god with God, nor slay the soul God has forbidden except by right, neither fornicate, for whosoever does that shall meet the price of sin”, so he said: This verse refers to us. Truly He has exhorted us although He knows that we never fornicate. Read, O Sulayman! Thereupon I read until I came to His words: “save him who repents, and believes, and does righteous work, those God will change their evil deeds into good deeds” (25: 70). He interrupted and said: Stop! This verse refers to you: The guilty believer shall be brought on the Day of Judgement until he stands forth before God (exalted and glorified be He), so it is He who will reckon him. He will make him to know his evil deeds one by one, saying: You did such and such on such and such a day at such and such an hour, so he says: I know, O my Lord. He continues to make him to know his evil deeds - all of them - and he says: I know. Thereupon He says: I covered them from you in the world, and I forgive them today: Change my servant’s evil deeds into good deeds. He said: Thereupon his scroll is uplifted before people, who will say: Glory be to God! Look, this servant has not had any evil deed. These are the words of God (exalted and glorified be He): “those, God will change their evil deeds into good deeds.”

He said: Then I read until I came to His words: “And those who bear not false witness and, when they pass by idle talk, pass by with dignity.” He thereupon said: This verse refers to us. Then I read: “who, when they are reminded of the signs of their Lord, fall not down thereat deaf and blind” (25: 73). He said: This verse refers to you: When our virtue is made mention of, you should not entertain doubt. Then I read: “who say: Our Lord, give us refreshment of our wives and seed” up to the end of the verse, so he said: These words refer to us.

Muhammad ibn al-'Abbas said: Ahmad ibn Muhammad related to us from Huwayrith ibn Muhammad al-Harithi, from Ibrahim ibn al-Hakam Zahir, from his father, from al-Suddi Abu Malik, from Ibn 'Abbas, who in respect to His words: "who say: Our Lord, give us refreshment of our wives and seed ..." said: These verse were revealed concerning 'Ali ibn Abi Talib ('a).

He also said: Muhammad ibn al-Husayn related to us from Ja'far ibn 'Abd Allah al-Muhammadi, from Kathir ibn al-'Abbas, from Abu al-Jarud, from (Imam) Abu Ja'far ('a), who with regard to His words: "who say: Our Lord, give us refreshment of our wives and seed, and make us a model to the Godwary" said: That is, guides through whom men are guided. This belongs exclusively to Muhammad's Household.

He also said: Muhammad ibn al-Qasim ibn Sallam related to us from 'Ubayd ibn Kathir, from al-Hasan ibn Muzahim, from 'Ali ibn Zayd al-Khurasani, from 'Abd Allah ibn Wahab al-Kufi, from Abu Harun al-'Abdi, from Abu Sa'id al-Khudri, who in respect to the words of God (exalted and glorified be He): "give us refreshment of our wives and seed, and make us a model to the Godwary" said: The Messenger of God (s) said to Gabriel ('a): Who are 'my wives'? To which he replied: Khadijah. He said: (What about 'our' seed)? Fatimah ('a), he replied. He said: (What about) 'refreshment'? Al-Hasan and al-Husayn, he replied. He said: (what about His words:) "and make us a model to the Godwary? The Commander of the Faithful ('a), he replied.

He also related from Muhammad ibn Jumhur, from al-Hasan ibn Mahbub, from Abu Ayyub al-Hadhdha', from Abu Basir, that he said: I asked (Imam) Abu 'Abd Allah ('a) about His words: "and make us a model to the Godwary", to which he replied: Surely the tellers are the Imams ('a).

'Ali ibn Ibrahim said: Ahmad ibn Muhammad related to me. He said: Al-Hasan ibn Muhammad ibn Sama'ah related to us from Hammad, from Aban ibn Taghlib, that he said: I asked (Imam) Abu 'Abd Allah ('a) about God's words: "who say: Our Lord, give us refreshment of our wives and seed, and make us a model to the Godwary", to which he replied: The verse refers to us, the Folk of the House, in particular.

It has also been related that 'our wives' refers to Khadijah ('a), 'seed' to Fatimah ('a), 'refreshment' al-Hasan ('a) and al-Husayn ('a), and 'And make us a model to the Godwary', 'Ali ibn Abi Talib ('a).

In *Tuhfat al-Ikhwan* it has been related from Ibn Mas'ud and Umm Salamah, the Prophet's wife, in a tradition wherein he said: O Ibn Mas'ud, Surely the folk of the highest heaven are 'Ali ibn Abi Talib ('a) and his Shi'a (partisans), who takes him for friend and renounces his enemy, a point to which He alludes with His words: "Those shall be recompensed with the highest heaven, for that they endured patiently" the hurt of this world.¹

1. *Al-Burhan*, vol. 3, p. 177 - 178.

SURAH AL-SHU'ARAA' (26)

In the Name of God, the Compassionate, the Merciful

The 540th Name: He is a sign in His words: "If we will, we shall send down on them out of heaven a sign, so their necks will stay humbled to it" (26: 4).

Muhammad ibn al-'Abbas said: Al-Husayn ibn Muhammad related to us from Muhammad ibn Isa, from Yunus, from some of our companions, from (Imam) Abu Ja'far ('a), that he said: I asked him about the words of God (exalted and glorified be He): "If we will, we shall send down on them out of heaven a sign, so their necks will stay humbled to it." To which he replied: That is, The necks of the Umayyads will stay humbled to it. He added: That person will go forth before the sun. He added: That is 'Ali ibn Abi Talib ('a): He will go forth by noon, when the sun rises over the heads of men for a period of time, until his face goes forth and men come to know his (noble) descent and lineage. Then he said: A man of the Umayyads shall hide away behind a tree, so it says: Behind me is a man of the Umayyads, so slay him.

The foregoing report has also been related by the contemporary master in his book *al-Raj'ah* on the authority of al-Husayn ibn Ahmad, from Muhammad ibn 'Isa, from Yunus, from some of our companions, from Abu Basir, from (Imam) Abu Ja'far ('a), that he said: I asked him about the words of God (exalted and glorified be He): "If we will, we shall send down on them", and he carried on the report to its end.

The rest of the reports are cited in our book *al-Burhan*.¹

The 541st Name: He is from the righteous (26: 83).

The 542nd Name: He is a tongue of truthfulness among the others in His words: "My Lord, give me judgement, and join me with the righteous, and appoint me a tongue of truthfulness among the others (26: 83-84).

Ibn Babawayh said: 'Ali ibn Ahmad ibn Muhammad ibn 'Imran al-Daqqaq (may God be pleased with him) related to us. He said: Hamzah ibn al-Qasim al-'Alawi al-'Abbasi related to us. He said: Ja'far ibn Muhammad ibn Malik al-Kufi al-Fazari relate to us. He said: Muhammad ibn al-Husayn ibn Zayd al-Zayyat related to us. He said: Muhammad ibn Ziyad al-Azdi related to us from al-Mufaddal ibn 'Umar, from al-Sadiq Ja'far ibn Muhammad ('a), that he said: I asked him about the words of God (exalted and glorified be He): "And when His Lords tested Abraham with words, and he fulfilled them" (2: 124). He made mention of the aspect of test until he said: To it He alludes with His words: "who created me, and Himself guides me, and Himself gives me to eat and drink, and, whenever I am sick heals me, who makes me to die, then gives me life, and who I

1. *Al-Burhan*, vol. 3, p. 180.

am eager shall forgive me my offence on the Day of Doom. My Lord, give me judgement, and join me with the righteous” (26: 78-83). By ‘The righteous’ is meant those who judge only with the judgement of God (exalted and majestic be He) and do not judge with (personal) opinions and analogies, so that the subsequent arguments may attest to their truthfulness. To it He alludes with His words: “and appoint me a tongue of truthfulness among the others” (26: 84). He meant: among this superior community, so God responded to him, and appointed to him and to the other prophets “a tongue of truthfulness among the others.” That is, ‘Ali ibn Abi Talib (‘a), a point to which He alludes with His words: “and We appointed unto them a tongue of truthfulness, sublime” (19: 50).

The report is too long, and we have made mention thereof in its entirety in our commentary on His words: “And His Lord tested Abraham with words, and he fulfilled them” (2: 124) in our book *al-Burhan*.

He also said: My father and Muhammad ibn al-Hasan (may God be pleased with them) related to me. They said: Sa’d ibn ‘Abd Allah related to us from Ya’qub ibn Yazid, from Ibn Abi ‘Umayr, from Hisham ibn Salim, from Abu Basir, from Abu ‘Abd Allah (upon), who said in respect to the account and occultation of Abraham(‘a): Then he entered the second state of occultation when the Rebel banished him from his town, saying: “I dissociate myself from you and whatever you invoke besides God. I will pray unto my Lord, It may be that, in prayer unto my Lord. I shall not be unable” (19:48). God (holy be His mention) said: “So when he had left them and what they worshipped besides God, We gave him Isaac and Jacob, and each We made a prophet. And We gave them out of Our mercy, and conferred on them a worthy repute, sublime.” By it is meant ‘Ali ibn Abi Talib (‘a), because Abraham(‘a) had already prayed to God to confer on him a worthy repute among the later folk. So God (blessed and high exalted be He) conferred on him, Isaac, and Jacob a worthy and sublime repute. Hence ‘Ali ibn Abi Talib (‘a) has reported that al-Qa’im is the eleventh Imam from among his descendants, that al-Mahdi (‘a) is the one who will fill the earth with equity and justice even as it had been filled with inequity and injustice, that he will enter a state of occultation of perplexity wherein a group of people go astray and another group find a way, and that this will be (realized), even as it is created.¹

Through the path of the Sunnis, Ja’far ibn Muhammad (‘a) is reported to have said concerning His words: “and appoint me a tongue of truthfulness among the others” thus: The verse refers to ‘Ali ibn Abi Talib (‘a), when his friendship was offered to Abraham, so he said: O God, make him one of my seed, so God did that.

‘Ali ibn Ibrahim related in his commentary on His words: “and appoint me a tongue of truthfulness among the others” that he (‘a) said: It is the Commander of the Faithful.²

1. *Al-Burhan*, vol. 3, p. 184.

2. *Al-Burhan*, vol. 3, p. 184.

The 543rd Name: He is from the intercessors in His words: “so now we have no intercessors, nor a loyal friend” (26: 100 - 101).

Muhammad ibn al-‘Abbas said: Muhammad ibn ‘Uthman related to us from Abu Shaybah, from Muhammad ibn al-Husayn al-Khath‘ami, from ‘Abbad ibn Ya‘qub, from ‘Abd Allah ibn Yazid, from al-Hasan ibn Muhammad, from Abu ‘Asim, from ‘Abd Allah ibn Muhammad ibn ‘Umar ibn ‘Ali ibn Abi Talib, from his father, from Ja‘far ibn Muhammad (‘a), who said: This verse was revealed concerning us and our partisans. For God (glorified and exalted be He) shall prefer us and prefer our partisans so greatly that we will intercede and they will intercede as well. So when one who is not part of them sees, he will say: “so now we have no intercessors, nor a loyal friend.”

Al-Barqi related from Ibn Sayf, from his brother, from his father, from ‘Abd al-Karim ibn ‘Amr, from Sulayman ibn Khalid, that he said: We were in the company of (Imam) Abu ‘Abd Allah (‘a), when he read: “So now we have no intercessors” and said: By God, we shall intercede (three times) and we shall intercede for our intercessors (three times), until our enemy says: “so now we have no intercessors, nor a loyal friend.”

Ahmad ibn Muhammad ibn Khalid al-Barqi related from ‘Umar ibn ‘Abd al-‘Aziz, from Mufaddal or someone else, from (Imam) Abu ‘Abd Allah (‘a), who in respect to His words: “so now we have no intercessors, nor a loyal friend” said: The intercessors are the Imams and the most truthful one from among the believers.

‘Ali ibn Ibrahim said: My father related to me from al-Hasan ibn Mahbub, from Abu Usamah, from (Imam) Abu ‘Abd Allah (‘a) and (Imam) Abu Ja‘far (‘a), that they said: By God, we shall intercede for the sinners from among our partisans, until our enemies say-when they see that - : “so now we have no intercessors, nor a loyal friend. O that we might return again, and be among the believers” (26: 100 - 102). He said: That is, among the rightly - guided, for faith became incumbent upon them through (their) acknowledgement.

Abu ‘Ali al-Tabarsi related from Himran ibn A‘yun, from (Imam) Abu ‘Abd Allah (‘a), who said: By God, we shall intercede for our partisans (three times) until men say: “so now we have no intercessors, nor a loyal friend.”¹

The 544th Name: He is among the tribe in His words: “And warn your tribe of near kindred” (26: 214).

The 545th Name: To Him is made allusion with His words: “and your sincere clan.”

Muhammad ibn al-‘Abbas said: ‘Abd Allah ibn Yazid related to us from Isma‘il ibn Ishaq al-Rashidi and ‘Ali ibn Muhammad ibn Khalid al-Dahhan, from al-Hasan ibn ‘Ali ibn ‘Affan. He said: Abu Zakariyya Yahya ibn Hashim al-

1. *Al-Burhan*, vol. 3, pp. 186 - 187.

Shamsawi related to us from Muhammad ibn 'Abd Allah ibn 'Ali ibn Abu Rafi', a retainer of the Messenger of God (s), that he said as follows: When the Messenger of God (s) gathered members of the clan of 'Abd al-Muttalib in the mountain path, they were forty men from among the direct descendants and tribal kin of 'Abd al-Muttalib. He ordered food to be set for them, a leg of an ewe with a measure of wheat. He measured a *sa'* of milk. Abu Lahab said: By God, each one of us is known to be able to eat a lamb in one sitting and to drink a farq of drink in the same sitting. This is nothing but manifest sorcery. (He intended by preparing little food and drink for their gathering to reveal a clear sign to them through satisfying them and quenching their thirst with what would not normally satisfy and quench the thirst of one of them). He ordered the food and drink to be offered to them. From that little amount the whole group ate and drank until they were full, and what had eaten and drunk was not clear.

He said: Thereupon he called them, saying: God (exalted and majestic be He) has ordered me: And warn your tribe of near kindred and your sincere clan. You are my tribe of near kindred and my sincere clan. God has not sent any prophet without appointing from among his own folk a brother, and inheritor, a familiar, and a trustee. So which of you will stand forth and pledge allegiance to me, to be my brother, my familiar, my inheritor beside my family, my trustee, and my successor among my family (and my community), and to be in relation to me as Aaron is in relation to Moses (in rank) except that there is no prophet after me. The whole group kept silent. Thereupon he said: By God, one of you shall stand forth, or else, one from other than you shall, and then you will feel sorry.

He said: Thereupon 'Ali ibn Abi Talib stood up, when they were all looking at him. He pledged allegiance to him and answered that to which he called. He said: Come near to me. When he came near to him, he said to him: Open your mouth. When he opened his mouth, he cast of his saliva into his mouth and spat between his shoulders and his breasts. Abu Lahab said: Evil is that which you have favoured your cousin with: He has responded to that which you have called, but you have filled his mouth and face with spittle. Thereupon the Messenger of God (s) said: Rather I have filled it with knowledge, wisdom, and understanding.

He also related from Muhammad ibn al-Husayn al-Khath'ami, from 'Abbad ibn Ya'qub, from al-Husayn ibn Hammad, from Abu al-Jarud, from (Imam) Abu Ja'far ('a), who with regard to His words "and your sincere clan" said: That is, 'Ali, Hamzah, Ja'far, al-Hasan, al-Husayn, and the Household of Muhammad, upon all of whom be God's blessings.

Ibn Babawayh said: 'Ali ibn al-Husayn ibn Shadhawayh al-Mu'ddib and Ja'far ibn Muhammad ibn Masrur (may God be pleased with them) related to us. He said: Muhammad ibn 'Abd Allah ibn Ja'far al-Himyari related to us from his father, from al-Rayyan ibn al-Salt, that he said: (Imam) al-Rida ('a) attended the gathering of al-Ma'mun, when a group from among the people of Iraq and Khurasan had a meeting with him. He carried on the report until he said:

Thereupon the scholars said to al-Rida ('a): Tell us: Has God given an explanation of choice in His Book? To which al-Rida ('a) said: Yes indeed! In twelve occurrences as long as the literal, not the inward, meaning is concerned. The first is His words: And warn you your tribe of near kindred and your sincere clan. It is thus written down in the Codex of Ubayyah ibn Ka'b, as it is fixed down in the Codex of Ibn Mas'ud. It is a lofty rank, a great virtue, and a considerable distinction. He means thereby the Household, and the Messenger of God (s) has made mention thereof.

The traditions about this verse are numerous, as cited in our book *al-Burhan*.¹

The 545th Name: He is from among those who prostrated themselves in His words: "Put your trust in the All-mighty, the Merciful, who sees you when you stand and when you turn about among those who prostrate themselves (26: 217: 219).

Muhammad ibn al-'Abbas said: Muhammad ibn al-Husayn al-Khath'ami related to us from 'Abbad ibn Ya'qub, from al-Hasan ibn Hammad, from (Imam) Abu Ja'far ('a), who in respect to His words: "and when you turn about among those who prostrate themselves" said: That is, among 'Ali, Fatimah, al-Hasan, al-Husayn, and his Household, upon all of whom be God's blessings.

The 546th Name: He is from among those who believe in His words: "save those that believe" (26: 227).

The 547th Name: "and do righteous deeds (26: 227).

The 548th Name: "and remember God oft" (26: 227).

The 549th Name: "and help themselves after being wronged" (26: 227).

The 550th Name: "and those who do wrong shall surely know be what overturning they will be overturned" (26: 227).

'Ali ibn Ibrahim in his commentary on His words: "And the poets - the perverse follow them" to the end of the surah (26: 224 - 227) related that he ('a) said: These verses were revealed concerning those who had altered God's religion and gone against God's command. Have you ever seen a poet followed by anyone?! Nay, indeed! He means thereby those who fabricated a religion through their (personal) opinions, so men followed them. What strengthens it is His words: "Have you not seen how they wander in every valley?" (26: 225). That is, they challenge with error, dispute with the arguments of the misleaders, and take on every road. As regards His words: "and how they say that which they do not?" (26: 226), that mean: They exhort men, but they do not take advice; they forbid what is wrong, but they do not abstain thereof; they bid what is right, but they do not do righteous deeds. It is they who have the denied claims of Muhammad's Household. Then God has made mention of Muhammad's Household ('a) and

1. *Al-Burhan*, vol. 3, pp. 190 - 191.

their right-guided partisans, saying: "Save those that believe, and do righteous deeds, and remember God oft, and help themselves after being wronged." Then He made mention of their enemies and those who have done wrong to them, saying: and those who do wrong to the claim of Muhammad's Household shall surely know by what overturning they will be overturned. By God, it was thus revealed!¹

1. *Al-Burhan*, vol. 3, p.194.

SURAH AL-NAML (27)

In the Name of God, the Compassionate, the Merciful

The 551st Name: He is from His servants whom He has chosen in His words: “say: Praise belongs to God, and peace be on His servants whom He has chosen” (27: 59).

‘Ali ibn Ibrahim reported that he (‘a) said: These are the Household of Muhammad (‘a).

The 552nd Name: To him is made allusion with His words: “Is there a god with God? Nay, but most of them have no knowledge” (27: 61).

In his *Ma Nazal fi al-‘Itrah al-Tahirah* Sharaf al-Din al-Najafi Said: ‘Ali ibn Asbat related from Ibrahim al-Ja‘fari, from Abu al-Jarud, from (Imam) Abu ‘Abd Allah (‘a), who in respect to His words: “Is there a god with God? Nay, but most of them have no knowledge” said: That is, an Imam of guidance with an imam of error in a single century.

The 553rd Name: He is from the successors in the earth in His words: “He who answers the constrained, when he calls unto Him, and removes the evil, and appoint you to be successors in the earth” (27: 62).

In his *al-Amali* Shaykh al-Mufid said: Abu Bakr Muhammad ibn ‘Umar al-Ji‘abi related to us. He said: Abu al-‘Abbas Ahmad ibn Muhammad ibn Sa‘id related to us. He said: Ja‘far ibn Muhammad ibn Marwan related to us. He said: My father related to me. He said: Ibrahim ibn al-Hakam related to us from al-Mas‘udi. He said: Al-Harith ibn Husayn related to us from ‘Imran ibn al-Husayn, that he said: I and ‘Umar ibn al-Khattab were sitting in the company of the Prophet (s), while ‘Ali was next to him. The Messenger of God (s) unexpectedly began to read His words: “He who answers the constrained, when he calls unto Him, and removes the evil, and appoints you to be successors in the earth. Is there a god with God? Little indeed do you remember” (27: 62).

He said: So ‘Ali (‘a) jumped to his feet and shook as a bird shook. The Prophet (s) said to him: What’s the matter with you?! Why are you impatient?! To which he replied: Why should I not be impatient when God asserts that He shall appoint us to be successors in the earth? Thereupon the Prophet (s) said to him: Don’t be impatient! For, by God, only believers will love you and only hypocrites will hate you.

It has been related by al-Shaykh in his *al-Amali* thus: Muhammad ibn Muhammad ibn al-Nu‘man, ie al-Mufid, related to us. He said: Abu Bakr Muhammad ibn ‘Umar al-Ji‘abi related to us, and he carried on the report to it end with the same chain of transmission and text.

The rest of the traditions can be referred to in our book *al-Burhan*.

The 554th Name: He is the beast in His words: “When the word falls on them, We shall bring forth for them out of the earth a beast that shall speak unto them: Mankind had no faith in Our signs (27: 82).

The 555th Name: He is from among the signs in His words: “Mankind had no faith in Our signs” (27: 82).

‘Ali ibn Ibrahim said: My father related to me from Ibn Abi ‘Umayr, from Abu Basir, from (Imam) Abu ‘Abd Allah (‘a), who said: The Messenger of God (s) proceeded to the Commander of the Faithful (‘a), who was in the mosque, having collected sand and put it on his head. He stirred him with his leg, saying: Stand forth, O beast of the earth! One of his companions asked: O Messenger of God, can some of us call the others by this name? To which he replied: Nay, indeed! By God, it is specific to him. He is the beast God has mentioned in His Book: “When the Word falls on them, We shall bring forth for them out of the earth a beast that shall speak unto them: Mankind had no faith in Our Signs.” Then he said: O ‘Ali, when the end of the world comes, God will bring you forth in the best from, having a brand by which you name your enemies.

A man said to Abu ‘Abd Allah (‘a): The common people say that this beast shall wound them. Abu ‘Abd Allah (‘a) said. Let it wound them in the fire of Gehenna! Rather it is derived from speech. The argument for its occurrence during the Return is His words: “Upon the day when We shall muster out of every nation troop of those that cries lies to Our Signs, duly disposed till, when they come, He shall say, Did you cry lies to My signs not comprehending them in knowledge, or what have you been doing?” (27: 83).

He said: The ‘Signs’ refers to the Commander of the Faithful and the Imams (‘a).

The man said to Abu ‘Abd Allah (‘a): The common people allege that His words: “Upon the day when We shall muster out of every nation troop” refer to the Day of the Judgement. Abu ‘Abd Allah (‘a) said: Shall God muster out to every nation troop and leave the others?! Nay, indeed! It refers to the Return. As for the verse of the Judgment, it is as follows: “and We muster them so that We leave not so much as one of them behind” (18: 47).

He also said: My father related to me. He said: Ibn Abi ‘Umayr related to me from al-Mufaddal, from (Imam) Abu ‘Abd Allah (‘a), who in respect to His words: “Upon the day when We shall Muster out of every nation troop” said: There is not any one of the believers slain but that he will return and live until he dies, and no one will return except him who is pure in faith and him who is pure in unbelief.

Abu ‘Abd Allah (‘a) added: A man said to ‘Ammar ibn Yasir: O Abu al-Yaqzan, there is a verse in the Book of God that has rendered my heart unsettled and filled me with doubt. ‘Ammar asked” Which verse? To which he replied: His words: “When the words falls on them, We shall bring forth for them out of the earth a beast that shall speak unto them: Mankind had no faith in Our Sings.” Which

beast is it? To which ‘Ammar replied: By God, I will neither sit nor eat nor drink unless I show it to you. So ‘Ammar and the man came to the Commander of the Faithful (‘a) who was eating dates and butter. He said: O Abu al-Yaqzan, come on! ‘Ammar sat down and started to eat. The man wondered at him and said: Glory be to God! O Abu al-Yaqzan, you have sworn you will neither sit nor eat nor drink unless you show it to me! ‘Ammar said: I have shown it to you, should you understand.

Muhammad ibn al-‘Abbas said: Ja‘far ibn Muhammad al-Halabi related to us from Abu ‘Abd Allah ibn Muhammad al-Zayyat, from Muhammad ibn al-Walid, from Mufaddal, from Jabir ibn Yazid, from Abu ‘Abd Allah al-Jadali, that he said: I entered unto ‘Ali (‘a), so he said: I am the beast of the earth.

The traditions of this kind are numerous, as cited in our book *al-Burhan*.

In *Basa’ir al-Darajat* Sa’d ibn ‘Abd Allah related from Ibrahim ibn Hashim, from Muhammad ibn Khalid al-Barqi, from Muhammad ibn Sinan and others, from ‘Abd Allah ibn Yasar, that he said: (Imam) Abu ‘Abd Allah (‘a) said: The Messenger of God (s), in a divine saying, said: O Muhammad, ‘Ali is the first to take compact with from among the Imams (‘a). ‘Ali is the last to make to die from among the Imams (‘a). He is the beast that shall speak unto men.¹

The 556th Name: He is among those who shall be secure from terror in His words: “whosoever comes with a good deed, he shall have better than it; and they shall be secure from terror that day” (27: 89).

‘Ali ibn Ibrahim said: My father related to me from Muhammad ibn Abi ‘Umayr, from ‘Umar ibn Abi Shaybah, from Imam Abu Ja‘far (‘a), that he said: I heard him say (without being questioned) as follows: When God wills He makes His creatures to die and collects them together for that which cannot be escaped, He shall order a caller to call, so the men and the jinn gather in the twinkling of the eye. Then He gives leave to the lower heaven, so it moves down from behind men. Then He gives leave to the second heaven, so it moves down, being the double of the previous one. When the folk of the lower heaven see it, they will say: Our Lord has come. They also say: He is coming, that is His Command. So each Heaven moves down, one after the other, each being the double of the previous one. Then the Command of God moves down in the cloud - shadows and along with angels. The matter is determined, and unto God all matters are returned (2: 210). Then God shall order a caller to call: O tribe of jinn and of men, if you are able to pass through the confines of heaven and earth, pass through them! You shall not pass through except with an authority (55: 33).

He said: Then he (‘a) wept for a while and remained silent. He said: I said: Could I but sacrifice myself for you! Where is the Messenger of God, the Commander of the Faithful, and his partisans then? To which Abu Ja‘far (‘a) replied: Upon a

1. *Al-Burhan*, vol. 3, pp. 210 - 211.

heap of greasy musk, upon a pulpit of light; men sorrow, but they do not; and men are terrified, but they are not.

Then he recited this verse: "Whosoever comes with a good deed, he shall have better than it; and they shall be secure from terror that day." In light of this, the good deed is 'Ali's friendship. Then he said: "The greatest terror shall not grieve them, and the angels shall receive them: This is your day that you were promised" (21: 103).

The traditions about this verse are numerous, as cited in our book *al-Burhan*.¹

The 557th Name: He is among the signs in His words: "He shall show you His signs and you will recognize them" (27: 93).

'Ali ibn Ibrahim reported that he ('a) said: The 'signs' are the Commander of the Faithful and the Imams ('a): When they return, their enemies will recognize them if they see them.

The argument for the signs being the Imams ('a) is the words of the Commander of the Faithful ('a): By God, there is not any sign greater than I am. So when they return to this world, their enemies will recognize them if they see them in this world.

Muhammad ibn Ya'qub related from Muhammad ibn Yahya, from Ahmad ibn Muhammad ibn Abi 'Umayr and others, from Mahmud ibn al-Fudayl, from Abu Hamzah, from (Imam) Abu Ja'far ('a), that he said: I said: Could I but sacrifice myself for you! The Shi'a (partisans) ask you about your commentary on this verse: "Of what do they question one another? Of the Mighty Tiding" (78: 1 - 2). To which he replied: It is up to me: If I will, I will tell them, and if I will, I will not. Then he said: However, I shall tell you about its commentary. I said: "Of what do they question one another?" He said: It refers to the Commander of the Faithful ('a). He added: The Commander of the Faithful used to say: God has no greater sign than I and God has no mightier tiding than I.

We have already made clear the applicability of the verses to the Imams ('a) in His words: "Say: Behold what is in the heavens and in the earth! But neither sings nor warnings avail a people who do not believe: (10: 101).

1. *Al-Burhan*, vol. 3, pp. 214.

SURAH AL-QASAS (28)

In the Name of God, the Compassionate, the Merciful

The 558th Name: He is from among those who were abased in the land in His words: “Yet We desired to be gracious to those that were abased in the land” (28: 5).

The 559th Name: “and to make them Imams” (28: 5).

The 560th Name: “and to make them the inheritors” (28: 5).

The 561st Name: “and to grant them power in the land.” (28/6)

The 562nd Name: “and to show Pharaoh and Haman, and their hosts, what they were dreading from them” (28: 6).

Muhammad ibn Ya‘qub related from al-Husayn ibn Muhammad, from Mu‘alla ibn Muhammad, from al-Washsha’, from Aban ibn ‘Uthman, from Abu al-Sabah al-Kinani, that he said: (Imam) Abu Ja‘far (‘a) looked at (Imam) Abu ‘Abd Allah (‘a) and said: Do you see this? This is one of those concerning whom God (exalted and majestic be He) said: “Yet We desired to be gracious to those that were abased in the land, and to make them Imams, and to make them to inheritors.”

Ibn Babawayh said: Ahamd ibn Muhammad ibn al-Haytham al-‘Ijli related to us. He said: Abu al-‘Abbas Ahmad ibn Yahya ibn Zakariyya al-Qattan related to us. He said: Bakr ibn ‘Abd Allah ibn Habibi related to us. He said: Tamim ibn Buhlul related to us from his father, from Muhammad ibn Sinan, from al-Mufaddal ibn ‘Umar, that he said: I heard (Imam) Abu ‘Abd Allah (‘a) said: The Messenger of God (s) looked at ‘Ali, al-Hasan, and al-Husayn and wept. Then he said: You shall be abased after me.

Al-Mufaddal said: I said to him: What is the meaning of that? To which he replied: The meaning is: You are the Imams and leaders after me. God (exalted and majestic be He) says: “Yet We desired to be gracious to those that were abased in the land, and to make them Imams, and to make them the inheritors.” So this verse applies to us till the Day of Resurrection.

He also said: Muhammad ibn ‘Umar related to us. He said: Muhammad ibn Husayn related to us. He said: Ahmad ibn Tamim ibn Hakim related to us. He said: Shurayh ibn Salamah related to us. He said: Ibrahim ibn Yusuf related to us from ‘Abd al-Jabbar ibn al-A’sha al-Thaqafi, from Abu Sadiq, that he said: (Imam) ‘Ali (‘a) said: The (following) verse refers and applies to us: “Yet We desired to be gracious to those that were abased in the land, and to make them Imams, and to make them the inheritors.”

Muhammad ibn ‘Abbas related from ‘Ali ibn ‘Abd Allah ibn Asad, from Ibrahim ibn Muhammad, from Yunus ibn Kulayb (Kalb al-Mas‘udi), from ‘Amr ibn ‘Abd

al-Ghaffar, from Rabi'ah ibn Najid, that he said: I heard (Imam) 'Ali ('a) say, after reading His words: "Yet We desired to be gracious to those that were abased in the land", as follows: This world shall favourably incline to the Folk of the House as the fierce she - camel inclines to her young.

He also said: 'Ali ibn 'Abd Allah related to us from Ibrahim ibn Muhammad, from Yahya ibn Salih al-Huwayzi, from Abu Salih, from (Imam) 'Ali ('a), who in respect to His words: "Yet We desired to be gracious to those that were abased in the land, and to make them Imams, and to make them the inheritors" said as follows: By Him who split the seed and brought the soul into being, this world shall favourably incline to us as the fierce she - camel inclines to her young.

A fierce she - camel is one whose young dies or is slaughtered and its skin is filled, so it draws near and inclines to it.

In *Nahj al-Bayan* al-Shaybani Muhammad ibn al-Hasan, in respect to His words: "and to show Pharaoh and Haman, and their hosts, what they were dreading from them", said: It has been related from al-Baqir ('a) and al-Sadiq ('a) that by 'Pharaoh and Haman' are meant two persons from among the tyrants of Quraysh, whom God will bring to life upon the rising of the Qa'im, from among the Household of Muhammad, at the end of the world, so he takes vengeance on them for what they have done.

Abu 'Ali al-Tabarsi related that the Master of the Worshippers 'Ali ibn al-Husayn ('a) said: By Him who has sent Muhammad, a bringer of glad tidings and a warner, the pious from among us, the Folk of the House, and their partisans are similar to Moses and his partisans, and our enemies and their partisans are similar to Pharaoh and his partisans.

In respect to His words: "Yet We desired to be gracious to those that were abased in the land, and to make them Imams, and to make them the inheritors, and to establish them in the land, and to show Pharaoh and Haman, and their hosts", 'Ali ibn Ibrahim related that he ('a) said as follows: It refers to those who denied and seized the claim of Muhammad's Household. His words, "them", refer to Muhammad's Household. His words "what they were dreading from" mean: from slaying and torment. If the verse had been revealed concerning Moses and Pharaoh, He would have said: 'and to show Pharaoh and Haman and their hosts... him.' However, as He has already stated: "Yet we desired to be gracious to those that were abased in the land, and to make them Imams", we have come to know that it addresses the Prophet (s) and refers to that which God has promised His Messenger, even as it applies to the Imams from among his descendants.

Moreover, God has struck for them a similitude on the subject of Moses and Children of Israel as well as their enemies, ie Pharaoh, Haman, and their hosts: As Pharaoh killed the Children of Israel, and then God made Moses victors over Pharaoh and his companions, until God ruined them, so too the Folk of the House

of the Messenger of God were exposed to slaying and seizure by their enemies; however, God will revive them and revive their enemies in this world, so that they may kill them.

‘Ali ibn Ibrahim carried on the report, as cited in our book *al-Burhan*.¹

The 563rd Name: He is an authority in His words: “We strengthen your arm by means of your brother, and We shall appoint to you an authority” (28: 35).

In his book Shaykh Rajab al-Bursi said: It has been related that when Aaron caught up with his brother Moses, they entered unto Pharaoh and conceived a fear of him. A knight unexpectedly came and stood before them, dressed in gold, with a sword of gold in hand, since Pharaoh used to like gold oft. He said to Pharaoh: Answer these two men, or else, I will kill you. Pharaoh got upset and said: The matter will be settled tomorrow. When they went forth, he called the gatekeepers, punished them, and said: How did this knight enter unto me without permission?! They swore by the might of Pharaoh that no one entered save those two men.

The knight was the image of ‘Ali (‘a), with whom God confirmed the prophets in secret and confirmed Muhammad in public. Truly, he is the great word of God that he showed to His friends in the forms He will. With that word He makes them victors, and therewith they pray to God, so He answers and delivers them, a point to which He alludes with His words: “and We shall appoint to you an authority, so that they shall not reach you because of Our Signs.”

Ibn ‘Abbas said: The great sign refers to that knight.

Al-Bursi also said: Historians related that the Messenger of God (s) was once sitting, in the company of whom was a jinn who came to ask about certain problems. When the Commander of the Faithful (‘a) came forward, the jinn shrank until it became like a bird, and said: Grant me protection, O Messenger of God. He asked: From whom? To which he replied: From this young man who is coming forward. He asked: What for? To which he replied: I came to drown the Arc of Noah on the Day of Flood, so when I seized it, he struck me and cut my hand. Then he brought forth his cut-off hand. The Prophet (s) said: You have spoken the truth.

Al-Bursi also said: It has also been related that a jinn was sitting next to the Messenger of God (s), when the Commander of the Faithful (‘a) came forward. The jinn cried to him to aid him, saying: Grant me protection, O Messenger of God, from this young man who is coming forward. He asked: What did he do with you? To which he replied: I rebelled against Solomon, so he sent a number of jinn for me. When I got hold of them, this knight came, captured me, and wounded me. This is the place of blow that has not healed up yet.²

1. *Al-Burhan*, vol. 3, pp. 220.

2. *Al-Burhan*, vol. 3, p. 226.

The 564th Name: He is guidance from God in His words: “And who is further astray than he who follows his caprice without guidance from God? Surely God guides not the people of the evildoers” (28: 50).

Muhammad ibn Ya‘qub related from a number of our companions, from Ahmad ibn Muhammad ibn Abu Nasr, from (Imam) Abu al-Hasan (‘a), who in respect to His words: “And who is further astray than he who follows his caprice without guidance from God?” said: That is, one who has taken his (personal) opinion to be his religion, without an Imam from among the Imams of guidance.

It has also been related by Muhammad ibn Ibrahim al-Nu‘mani in (his book) *al-Ghaybah*, from Muhammad ibn Ya‘qub, from a number of our companions, from Ahmad ibn Muhammad, from Ibn Abi Nasr, from (Imam) Abu al-Hasan (‘a), to the end of the report.

Muhammad ibn al-Hasan al-Saffar related from Ahmad ibn Muhammad, from al-Husayn ibn Sa‘id, from al-Nadr ibn Suwayd, from al-Qasim bin Sulayman, from al-Mu‘alla ibn Khunays, from (Imam) Abu ‘Abd Allah (‘a), who in respect to His words: “And who is further astray than he who follows his caprice without guidance from God” said: That is, one who has taken his religion for ostentation, without an Imam from among the Imams of guidance.

He also related from ‘Abbad ibn Sulayman, from Sa‘d ibn Sa‘d, from Muhammad ibn al-Fudayl, from (Imam) Abu al-Hasan (‘a), who in respect to His words: “And who is further astray than he who follows his caprice without guidance from God” said: That is, one who has taken His caprice to be his religion, without guidance from the Imams of guidance.

‘Ali ibn Ibrahim related from al-Qasim ibn Sulayman, from al-Mu‘alla ibn Khunays, from (Imam) Abu ‘Abd Allah (‘a), who in respect to His words: “And who is further than he who follows his caprice without guidance from God” said: That is, one who has taken religion according to his (personal) opinion, without an Imam (by God) from among the Imams of guidance, upon whom be God’s blessings.¹

The 565th Name: He is from among those who “shall be given their wage twice over for that they patiently endured” (28: 54).

The 566th Name: “and avert evil with good” (28: 54).

The 567th Name: “and expend of that We have provided them” (28: 54).

The 568th Name: “When they hear idle talk, they turn away from it” (28: 55).

‘Al ibn Ibrahim related that in respect to His words: “These shall be give their wage twice over for that they patiently endured” He said: It refers to the Imams (‘a). Al-Sadiq (‘a) also said: We are patience, and our Shi‘a are more patient than we are. For we have patiently endured for that which we know, while they have patiently endured for that which they do not know.

1. *Al-Burhan*, vol. 3, p. 229.

‘Ali ibn Ibrahim also said: My father related to me from Ibn Abi ‘Umayr, from Jamil, from (Imam) Abu ‘Abd Allah (‘a), who said: We are patience, and our Shi‘a are more patient than we are. For we have patiently endured with knowledge, while they have patiently endured with that which they do not know. He said: As to His words: “and avert evil with good”, they mean: They repel the evil of him who does wrong to them with their good deeds. As to His words: “and expend of that we have provided them. When they hear idle talk, they turn away from it”, he said: He said: Idle talk consists in falsehood, diversion and singing. It is the Imams (‘a) who turn away from that - all of it.¹

The 569th Name: He is from among those to whom God has “promised a fair promise...” (28: 61).

Te 570th Name: “and he receives it” (28: 61).

Muhammad ibn al-‘Abbas said: ‘Abd al-‘Aziz ibn Yahya related to us from Hisham ibn ‘Ali, from Isma‘il ibn ‘Ali al-Mu‘allim, from Badal ibn al-Buhayr, from Shu‘bah, from Aban ibn Taghlib, from Mujahid, that he said: His words: “What, is he to whom We have promised a fair promise, and he receives it” were revealed concerning ‘Ali and Hamzah(‘a).

Al-Hasan ibn Abi al-Hasan al-Daylami related from (Imam) Abu ‘Abd Allah (‘a) that he said in respect to His words: “What, is he to whom We have promised a fair promise, and he receives it” as follows: The one promised is ‘Ali ibn Abi Talib: God has promised him to take vengeance for him on his enemies in this world and promised Garden for him and his friends in the hereafter.

The 571st Name: He is a witness in His words: “And We shall draw out from every nation a witness...” (28: 75).

‘Ali ibn Ibrahim said: In a tradition by Abu al-Jarud, (Imam) Abu Ja‘far (‘a) is reported to have said concerning His words: “And We shall draw out from every nation a witness”: as follows: That is, from every group from among this nation their Imam, “and (we) say: Produce your proof. Then will they know that Truth is God’s, and there shall go astray from them that they were forging.”

The 572nd Name: He is part of Last Abode in His words: “That is the Last Abode; We appoint it for those who desire not exorbitance in the earth, nor corruption The issue ultimate is to the Godwary” (28: 83).

In *Basa’ir al-Darajat* Sa’d ibn ‘Abd Allah - whatever is in this book is reported from him - said: Ahmad ibn Muhammad ibn ‘Isa related to us from Ahmad ibn Muhammad ibn Abi Nasr, from Hisham ibn Salim, from Sa’d ibn Zarif, from (Imam) Abu Ja‘far (‘a), that he said: We were eight men in his company. When they made mention of Ramadan, he said: Do not say: This is Ramadan or Ramadan came or Ramadan passed. For the month of Ramadan is attributed to the Name of God, and it is the month wherein the Qur’an was sent down. God

1. *Al-Burhan*, vol. 3, p. 230.

has made it a similitude, a promise, and a threat. It is not recommended to go forth in the month of Ramadan in order to visit the Imams (upon whom be God's blessings) out of threat. Lo, whosoever goes forth from his house in the way of God - and we are the way of God that whosoever enters unto will be surrounded by a fortress, and the fortress in is the Imam - and magnifies God when he sees, he shall have on the Day of Resurrection a rock in his Balance heavier than the seven heavens and the seven earths, and all that is in them, and all that is between them, and all that is under them.

I said: O Abu Ja'far, what is the Balance? To which he replied: You have surely increased in potency and reflection. O Sa'd, the Messenger of God is the rock and we are the Balance, a point to which He alludes with His words concerning the Imam: "so that men might uphold justice" (57: 25).

He added: Whosoever magnifies (God) before the Imam and says: There is no god but God alone, who has no associate, God shall write down for him His greater pleasure. He for whom His greater pleasure is written down, God will bring him together with Abraham and Muhammad (upon both of whom be peace) as well as the messengers in the Abode of Majesty.

I asked: What is the Abode of Majesty? To which he replied: We are the Abode, a point to which God (exalted and majestic be He) alludes with His words: "That is the Last Abode; We appoint it for those who desire no exorbitance in the earth, nor corruption. The issue ultimate is to the Godwary." God (exalted and majestic be He) says: "Blessed be the Name of your Lord, Possessor of Majesty and Splendour" (55: 78). Thus we are God's Majesty and Splendour through obedience to whom God (blessed and exalted be He) has honoured the servants.¹

The 573rd Name: To him is referred with His words: "He who imposed the Recitation upon you shall surely restore you to a place of homing" (28: 85).

Muhammad ibn al-'Abbas said: Hamid ibn Ziyad related to us from 'Abd Allah ibn Ahmad ibn Nuhayk, from Ubays ibn Hisham, from Aban, from 'Abd al-Rahman ibn Sayabah, from Salih ibn Maytham, from (Imam) Abu Ja'far ('a) that he said: I said to Abu Ja'far ('a): Relate to me. He said: Have you not heard from your father? To which I replied: My father passed away while I was a child. He said: I said: I will say, so if I am right, you say: Yes, indeed, and if I am wrong, you set it right. He said: How strict is your condition! I said: Then I will say: If I am right, you remain silent, and if I am wrong, you set it right. He said: This is easier.

I said: I claim that 'Ali is the best of the earth. He remained silent. Then he said: I think, by God, that you wish to claim 'Ali will return to us and declare (or read) as follows: "He who imposed the Recitation upon you shall surely restore you to a place of homing."

1. *Al-Burhan*, vol. 3, p. 239.

He said: I said: I have made it one of those about which I desire to ask you, but I have forgotten it. Abu Ja'far ('a) said: Shall I not tell you what is greater than that? His words: "We have not sent you save as a bringer of good tidings and a warner to all mankind" (34: 28). For there shall be no land but the testimony that 'there is no god but God and Muhammad is the Messenger of God' is proclaimed therein - and he pointed with his hand at the horizons of the earth.

He also said: Ja'far ibn Muhammad ibn Malik related to us from al-Hasan ibn 'Ali ibn Marwan, from Sa'd ibn 'Umar, from Abu Marwan, that he said: I asked (Imam) Abu 'Abd Allah ('a) about the words of God (exalted and majestic be He): "He who imposed the Recitation upon you shall surely restore you to a place of homing." He said: So he said to me: By God, the present world shall not proceed or pass unless the Messenger of God (s) and 'Ali ('a) are brought together in al-Thawiyah, so they encounter and erect therein a mosque, having twelve thousand gates.

Al-Thawiyah is a place near Kufa.

You can refer to our book *al-Burhan* to gain cognizance of the rest of the reports.¹

The 574th Name: He is part of the Face in His words: "all things perish, except His Face" (28: 88).

Muhammad ibn Ya'qub related from Muhammad ibn Yahya, from Ahmad ibn Muhammad ibn 'Isa, from 'Ali ibn al-Nu'man, from Sayf ibn 'Umayrah, from one whom he mentioned, from al-Harth ibn al-Mughirah al-Nadri, that he said: (Imam) Abu 'Abd Allah ('a) was asked about His words: "all things perish, except His Face", to which he replied: What do they say concerning them? I said: They say: Everything shall perish save the Face of God. He said: Glory be to God! They have spoken an awful word. He only means thereby God's Face from which He is come.

It has also been related by Muhammad ibn al-Hasan al-Saffar in *Basa'ir al-Darajat*, from Ahmad, ibn Muhammad, from al-Husayn ibn Sa'id, from Fadal ibn Ayyub, from 'Ali ibn Abi Hamzah, from Sayf ibn 'Umayrah, from al-Harth ibn al-Mughirah, that he said: We were in the company of (Imam) Abu 'Abd Allah ('a), when a man asked him about the words of God (blessed and exalted be He): "all things perish, except His Face", to which he replied: What do they say? He made mention of the foregoing tradition itself.

Ibn Babawayh said: Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid related to us. He said: Muhammad ibn al-Hasan al-Saffar related to us from Muhammad ibn al-Husayn ibn Abi al-Khattab, from Ja'far ibn Bashir, from 'Umar ibn Aban, from Durays al-Kunasi, from (Imam) Abu 'Abd Allah, who in respect to His words: "all things perish, except His Face" said: We are the Face from which God (exalted and majestic be He) is come

1. *Al-Burhan*, vol. 3, pp. 239 - 240.

He also said: Muhammad ibn 'Ali Majilawayh (may God have mercy upon him) related to us from Muhammad ibn Yahya al-'Attar, from Sahl ibn Ziyad, from Ahmad ibn Muhammad ibn Abi Nasr, from Safwan al-Jammal, that he said: (Imam) Abu 'Abd Allah ('a) said: We are the Face of God that never perishes.

He also said: Muhammad ibn Musa ibn al-Mutawakkil related to us. He said: 'Ali ibn Musa ibn al-Mutawakkil related to us. He said: 'Ali ibn al-Hasan al-Surbadi (or al-Sa'd Abadi) related to us from Ahmad ibn Abi 'Abd Allah al-Barqi, from his father, from Rabi' al-Warraq, from Salih ibn Sahl, from (Imam) Abu 'Abd Allah ('a), who in respect to His words: "all things perish, except His Face" said: The verse refers to us.

Muhammad ibn al-'Abbas said: 'Abd Allah ibn Hamman, from 'Abd Allah ibn Ja'far, from Ibrahim ibn Hashim, from Muhammad ibn Khalid, from al-Hasan ibn Mahbub, from al-Ahwal, from Sallam ibn al-Mustanir, that he said: I asked (Imam) Abu Ja'far ('a) about the words of God (exalted and majestic be He): "all things perish, except His Face." To which he replied: We are, by God, His Face to which He has referred, and we shall not perish till the Day of Resurrection. Whosoever puts into practice obedience to us and friendship with us as God has enjoined, then that will be, by God, the Face about which He declares: "all things perish, except His Face." There is not any one of us dying, but he shall leave behind descendants till the Day of Resurrection. He also said: Abd Allah ibn al-'Ala' related to us from al-Madari, from Muhammad ibn al-Hasan ibn Shammun, from 'Abd Allah ibn 'Abd al-Rahman ibn 'Abd Allah ibn al-Qasim, from Salih ibn Suhayl, from (Imam) Abu 'Abd Allah ('a), that he said: I heard him say concerning His words: "all things perish, except His face" as follows: We are the Face of God (exalted and majestic be He).

He also said: Al-Hasan ibn Ahmad related to us from Muhammad ibn 'Isa, from Yunus ibn 'Abd al-Rahman, from Yunus ibn Ya'qub, from one who related to him, from (Imam) Abu 'Abd Allah ('a), who in respect to His words: "all things perish, except His Face" said as follows: By it is not meant the Face of God, or rather, His Face is 'Ali ('a).

The rest of the reports are cited in our book *al-Burhan*.

SURAH AL-‘ANKABUT (29)

In the Name of God, the Compassionate, the Merciful

The 575th Name: He is from among those who look “to encounter God” (29: 5).

The 576th Name: He is from among those who struggle to his own gain in His words “Whoso looks to encounter God, God’s term is coming; He is the All-hearing, the All-knowing. Whosoever struggles, struggles only to his own gain (29: 5 - 6).

Muhammad ibn al-‘Abbas said: ‘Abd al-‘Aziz ibn Yahya related to us from Muhammad ibn Zakariyya, from Ayyub ibn Sulayman, from Muhammad ibn Marwan al-Kalbi, from Abu Salih, from Ibn ‘Abbas, that he said: His words: “Or do they reckon, those who do evil deeds, that they will outstrip Us? Ill they judge” (29: 4) were revealed concerning ‘Uthman, Shaybah, and al-Walid ibn ‘Utbah who went forth in the field to encounter ‘Ali, Hamzah, and ‘Ubaydah in the Battle (of Badr). Even so, His words: “Whose looks to encounter God, God’s term is coming; He is the All-hearing, the All-Knowing. Whosoever struggles, struggles only to his own gain” were revealed concerning ‘Ali (‘a) and his two companions.¹

The 577th Name: He is one of the parents, besides the Messenger of God (s), in His words: “We have charged man, that he be kind to his parents” (29: 8).

‘Ali ibn Ibrahim related that he (‘a) said concerning the meaning of the verse as follows: They (ie the parents) are the ones who have begotten him. Then He said: “But if they strive - that is the parents - with you to make you associate with Me that whereof you have no knowledge, then do not obey them. Unto Me you shall return, and I shall tell you what you were doing. And those who believe and do righteous deeds, assuredly we shall admit them among the righteous” (29: 8 - 9).

Then he said: Al-Husayn ibn Muhammad reported to us from Mu‘alla ibn Muhammad, from Bastam ibn Murrah, from Ishaq ibn Hassan, from al-Haytham ibn Waqid, from ‘Ali ibn al-Husayn al-‘Abdi, from Sa‘d al-Iskaf, from al-Asbagh ibn Nubatah, that he asked the Command of the Faithful (‘a) about the words of God: “Be thankful to Me and to your parents; to Me is the homecoming” (31: 14). To which he replied: The parents to whom God has made thanks-giving incumbent are the ones who impart knowledge and inherit wisdom (or forbearance), and whom men are enjoined to obey. Then He said: “to Me is the homecoming”, in that the homecoming of the servants is to God...

Then God turned to Ibn Hantamah and his companion, so he said in this connection: “but if they strive with you to make you associate with Me.” He means: thereby succession, so you deviate from him whom you have been enjoined to obey, in which case “do not obey them” and do not listen to their words.

1. *Al-Burhan*, vol. 3, p. 244.

Then He turned to the parents, saying: "keep them company honourable in this world." That is, make clear their virtue and excellence and call (them) to their way, a point to which He alludes with His words: "but follow the way of him who turns to Me. Then unto Me you shall return" (31 - 14 - 15). He means: To God, then to us. So be wary of God, and do not disobey the parents, for their pleasure is God's and their anger is God's.

In *al-Khasa'is* Sayyid al-Radi related from Sahl ibn Kuhayl, from his father, that he said concerning His words: "We have charged man, the he be kind to his parents" as follows: One of the parents is 'Ali ibn Abi Talib ('a).¹

The 578th Name: He is from among those who know in His words: "but none understands them save those who know" (29: 43).

'Ali ibn Ibrahim related that he ('a) said: That is, Muhammad's Household ('a).

Muhammad ibn al-'Abbas said: A-Husayn ibn 'Amir related to us from Muhammad ibn 'Isa, From Ibn Abi 'Umayr, from Malik ibn 'Atiyyah, from Muhammad ibn Marwan, from al-Fudayl ibn Yasar, from (Imam) Abu Ja'far ('a), who said concerning His words: "But none understands them save those who know" as follows: The verse refers to us in particular.

The 579th Name: He is part of God's remembrance (29: 45).

The 580th Name: He is greater in His words: "God's remembrance is greater" (29: 45).

Muhammad ibn Ya'qub related from 'Ali ibn Muhammad, from 'Ali ibn 'Abbas, from al-Husayn ibn 'Abd al-Rahman, from Sufyan al-Hariri, from his father, from Sa'd al-Khaffaf, from (Imam) Abu Ja'far ('a) - in a long tradition - that he said: O Abu Ja'far, does the Qur'an speak?

He smiled and said: May God have mercy upon the weak from among our Shi'a (partisans), for they are a folk of submission.

Then he said: Yes, indeed, O Sa'd! Prayer speaks as well, and it has a form and an image, bidding and forbidding.

Sa'd said: So my colour altered.

Thereupon I said: This is a matter about which I cannot speak to men (in public).

Abu Ja'far ('a) said: Are men but our partisans?! Whosoever does not know prayer has truly denied our claim (and virtue). Then he said: O Sa'd, shall I recite to you the words of the Qur'an? I said: Yes, indeed. He said: "Prayer forbids indecency and dishonour. God's remembrance is greater." So forbiddennes applies to speech, and indecency and honour refer to men, while we are God's remembrance, and we are greater.²

1. *Al-Burhan*, vol. 3, p. 244.

2. *Al-Burhan*, vol. 3, p. 253.

The 581st Name: He is from among those to whom We have given the Book, so they believe in it in His words: “Even so We have sent down to you the Book. Those to whom We have given the Book believe in it” (29: 47).

Muhammad ibn al-‘Abbas said: Muhammad ibn al-Husayn al-Khath‘ami related to us from ‘Abbad ibn Sulayman, from al-Husayn ibn Hammad, from Abu al-Jarud, from (Imam) Abu Ja‘far (‘a), that he said concerning His words: “Those to whom We have given the Book believe in it” as follows: These are the Household of Muhammad (‘a). As for those who believe, they are the folk of faith from among the folk of the Qiblah (ie Muslims).

He also said: Abu Sa‘id related to us from Ahmad ibn Muhammad, from His father, from al-Husayn ibn Mukhariq, from (Imam) Abu Ja‘far (‘a), who said concerning His words: “Those to whom We have given the Book believe in it” as follows: They are the Household of Muhammad (‘a).

‘Ali ibn Ibrahim said: In a tradition by Abu al-Jarud, (Imam) Abu Ja‘far (‘a) is reported to have said concerning His words: “Those to whom We have given the Book believe in it” as follows: They are the Household of Muhammad. As regards His words: “and some of these believe in it” (29: 47), they refer to the folk of faith from among the folk of the Qiblah (ie Muslims).¹

The 582nd Name: He is from among those who have been given knowledge in His words: “Nay, rather it is clear signs in the breasts of those who have been given knowledge” (28: 49).

Muhammad ibn Ya‘qub related from Ahmad ibn Mihran, from Muhammad ibn ‘Ali from Ibn Mahbub, from ‘Abd al-‘Aziz al-Abdi, from (Imam) Abu ‘Abd Allah (‘a), who said concerning His words: “Nay; rather it is clear signs in the breasts of those who have been given knowledge” as follows: They are the Household of Muhammad (‘a).

He also related from Muhammad ibn Yahya, from Muhammad ibn al-Musayn, from Yazid ibn Sha‘r, from Harun ibn Hamzah al-Ghanawi, from (Imam) Abu ‘Abd Allah (‘a), that he said: I heard him say concerning His words: “Nay; rather it is clear signs in the breasts of those who have been given knowledge” as follows: They are the Imams (‘a) in particular.

He also related from a number of our companions, from Ahmad ibn Muhammad, from al-Husayn ibn Sa‘id, from Muhammad ibn al-Fudayl, that he said: I asked him about His words: “Nay; rather it is clear signs in the breasts of those who have been given knowledge”, to which he replied: They are the Imams in particular.

It has also been related by al-Saffar in *Basa’ir al-Darajat*, from Ahmad ibn Muhammad, from al-Husayn ibn Sa‘id, from Muhammad ibn al-Fudayl, that he said: I asked him ... to the end of the tradition itself.

1. *Al-Burhan*, vol. 3, p. 254.

Muhammad ibn al-'Abbas said: Ahmad ibn Hawdhah al-Bahili related to us from Ibrahim ibn Ishaq, from 'Abd al-'Aziz al-'Abdi, that he said: I asked (Imam) Abu 'Abd Allah about the words of God (exalted and majestic be He): "Nay; rather it is clear signs in the breasts of those who have been given knowledge." To which he replied: They are the Imams from among the Household of Muhammad, upon all of whom be God's blessings. Traditions of this kind are numerous, as cited in our book *al-Burhan*.¹

The 583rd Name: He is among the signs in His words: "and none denies Our Signs but the evildoers" (29: 49).

'Ali ibn Ibrahim reported that he ('a) said: That is, None denies the Commander of the Faithful and the Imams but the evildoers.

The 584th Name: He is from among those who struggle in God's cause in His words: "But those who struggle in Our cause" (29: 69).

The 585th Name: "Surely We shall guide them in Our ways" (29: 69).

The 586th Name: He is among the good - doers (29: 69).

Ibn Babawayh said: Abu al-'Abbas Muhammad ibn Ibrahim ibn Ishaq al-Talaqani (may God have mercy upon him) related to us. He said: 'Abd al-'Aziz ibn Yahya in Basrah related to us, He said: Al-Mughirah ibn Muhammad related to me, He said: Raja' ibn Salamah related to us from 'Amr ibn Shimr, from Jabir al-Ju'fi, from Abu Ja'far Muhammad ibn 'Ali ('a), who said: The Commander of the Faithful (upon whom blessings) gave a sermon when he left al-Nahrawan, having heard that Mu'awiyah had abused him, found fault with him and killed a number of his companions, so he stood preaching. He mentioned the sermon until he said: Lo! Surely I am distinguished in the Qur'an with names. Take care not to be overcome, lest you should go astray in your religion. Then he made mention of the names until he said: I am the good-doer; God (exalted and majestic be He) says: "God is with the good-doers."

We have already made mention of the names in the introduction to the present book in the second remark:

Muhammad ibn al-'Abbas said: 'Abd al-'Aziz ibn Yahya related to us from 'Umar ibn Muhammad ibn Zaki, from Muhammad ibn al-Fudayl, from Muhammad ibn Shu'ayb, from Qays ibn Rabi', from Mundhir al-Thawri, from Muhammad ibn al-Hanafiyyah, from his father 'Ali ('a), who said: As regards the words of God (exalted and majestic be He): "and God is with the good - doers", I am that good - doer.

He also said: Muhammad ibn al-Husayn al-Khath'ami related to us from 'Abbad ibn Ya'qub, from al-Hasan ibn Hammad, from Abu al-Jarud, from (Imam) Abu Ja'far ('a), who said concerning His words: "But those who struggle in Our cause,

1. *Al-Burhan*, vol. 3, pp. 254 - 256.

surely We shall guide them in Our ways, and God is with the good - doers” as follows: The verse was revealed concerning us.

He also said: Ahmad ibn Muhammad related to us from Ahmad ibn al-Hasan, from his father, from al-Husayn ibn Mukhariq, from Muslim al-Hadhdha', from Zayd ibn 'Ali ('a), who said concerning His words: “But those who struggle in Our cause, surely We shall guide them in Our ways, and God is with the good - doers” as follows: The verse refers to us (in particular). I said: If it applies not to you, to whom then?!

In *al-Ikhtisas* al-Mufid said: Abu Ja'far Muhammad ibn 'Ali ('a) is reported to have said concerning His words: “But those who struggle in Our cause, surely We shall guide them in Our ways, and God is with the good - doers” as follows: It was revealed concerning us, the Folk of the House.

'Ali ibn Ibrahim said: In a tradition by Abu al-Jarud, (Imam) Abu Ja'far ('a) is reported to have said: This verse is specific to the Household of Muhammad and their partisans.¹

1. *Al-Burhan*, vol. 3, p. 257.

SURAH AL-RUUM (30)

In the Name of God, the Compassionate, the Merciful

The 587th Name: He is among the men of knowledge in His words: “And of His signs is the creation of the heavens and earth and the variety of your tongues and hues. Surely in that are signs for men of knowledge (30: 22).

Muhammad ibn Ya‘qub related from Ahmad ibn Idris and Muhammad ibn Yahya, from al-Hasan ibn ‘Ali al-Kufi, from ‘Ubays ibn Hisham, from ‘Abd Allah ibn Sulayman, from (Imam) Abu ‘Abd Allah (‘a), that he said:

I asked him about the Imam: Has God entirely entrusted to him even as He entrusted to Solomon son of David? To which he replied: Yes indeed! For a man asked him about an issue, so he replied to him; another one asked him about the same issue, but he replied to him with a different reply; then another asked him thereabout, yet still he replied to him with other than the first two replies. Then he said: This is Our gift, so bestow or give without reckoning, (reference to 38:39). Thus is in the reading of ‘Ali (‘a). He said: I said: May God set you right! When he replied to them with this reply, had the Imam full knowledge of them? To which he replied: Glory be to God! Have you not heard God say: “There are indeed signs in that for the percipient.” These are the Imams, and they are upon a road still uneffaced, wherein they never go forth. Then he said: When the Imam looks at a man, he knows him and knows his colour ; as well, when he hears an utterance from behind a wall, he knows it and know what it is. For God (high exalted be He) says: “And of His signs is the creation of the heavens and the earth, and the difference of your languages and colours. Lo! Herein indeed are signs for men of knowledge” (30:22). They are the (divinely inspired) knowers: The Imam never hears anything put into words (by anyone) without knowing it, be delivered or perished, and so he replies to them as it should be.¹

It has also been related by al-Saffar in *Basa’ir al-Darajat*.

The 588th Name: He is from among those who have been given knowledge and faith in His words: “But those who have been given knowledge and faith shall say: You have tarried in God’s Book till the Day of the Uprising” (30: 56).

Muhammad ibn Ya‘qub related from Abu al-Qasim ibn al-‘Ula, who traced it back from ‘Abd al-‘Aziz ibn Muslim, from (Imam) al-Rida (‘a), who, in a report wherein he speaks about the characteristic traits of the Imam and him who merits Imamate apart from all the creatures, said as follows: It continued to be among his seed - that is, Imamate among the seed of Abraham the Friend - some of them would inherit from the others, century after century, until God (exalted and majestic be He) bequeathed it on the Prophet (s), so He said: “Surely the people

1. *Al-Burhan*, vol. 3, p. 206.

standing closest to Abraham are those who followed him, and this Prophet, and those who believe; and God is the Protector of the believers” (3: 68).

It was specific to him, so the Messenger of God (s) entrusted it to ‘Ali (‘a) at the commandment of God (exalted and majestic be He) according to that which God enjoined. Then it proceeded to his seed, the successors, whom God had given knowledge and faith, a point to which He (majestic and exalted be He) made allusion with His words: “But those who have been given knowledge and faith shall say: You have tarried in God’s Book till the Day of the Uprising” It is specific to ‘Ali (‘a) till the Day of Resurrection, as there is no prophet after Muhammad (upon whom and whose Household be peace and blessing).

It has also been related by Ibn Babawayh in his book *Ma‘ani al-Akhbar* as follows: He said: Abu al-‘Abbas Muhammad ibn Ibrahim ibn Ishaq al-Talaqani (may God be pleased with him) related to us. He said: Abu al-Qasim Ahmad ibn Muhammad ibn ‘Ali al-Haruni related to us. He said: Abu Hamid ‘Imran ibn Musa ibn Ibrahim related to us from al-Hasan related to us from his brother ‘Abd al-‘Aziz ibn Muslim, from (Imam) al-Rida (‘a) He carried on the foregoing tradition.

We have also made mention thereof in its entirety in our commentary on His words: “Your Lord creates whatsoever He will and He chooses; they have not the choice” (28: 68) in our books *al-Burhan* and *al-Hadi*.¹

1. *Al-Burhan*, vol. 3, p. 268.

SURAH LUQMAN (31)

In the Name of God, the Compassionate, the Merciful

The 589th Name: He is one of the parents in His words: “And We have charged man concerning his parents” (31: 14).

Muhammad ibn Ya'qub related from al-Husayn ibn Muhammad, from Mu‘alla ibn Muhammad, from Bastam ibn Murrah, from Ishaq ibn Hassan, from al-Haytham ibn Waqid, from ‘Ali ibn al-Husayn al-‘Abdi, from Sa‘d al-Iskaf, from al-Asbagh ibn Nubatah.

He asked the Command of the Faithful (‘a) about the words of God: “Be thankful to Me and to your parents; to Me is the homecoming” (31: 14). To which he replied: The parents to whom God has made thanks-giving incumbent are the ones who impart knowledge and inherit wisdom (or forbearance), and whom men are enjoined to obey. Then He said: “to Me is the homecoming”, in that the homecoming of the servants is to God...

The God turned to Ibn Hantamah and his companion, so he said in this connection: “but if they strive with you to make you associate with Me.” He means: Concerning succession, so you deviate from him whom you have been enjoined to obey, in which case “do not obey them” and do not listen to their words.

Then He turned to the parents, saying: “keep them company honourable in this world.” He make clear their virtue and excellence to me and call (them) to their way, a point to which He alludes with His words: “but follow they way of him who turns to Me. Then unto Me you shall return” (31 - 14 - 15). He means: To God, then to us. So be wary of God, and do not disobey the parents, for their pleasure is God’s and their anger is God’s.

Muhammad ibn al-‘Abbas said: Ahmad ibn Idris related to us from Ahmad ibn Muhammad ibn ‘Isa, from al-Husayn ibn Sa‘id, from Fadalah ibn Ayyub, from Aban ibn ‘Uthman, from ‘Abd Allah ibn Sulayman, that he said: I caught sight of Jabir al-Ju‘fi in the company of (Imam) Abu Ja‘far (‘a), who was relating that the Messenger of God and ‘Ali (upon both of whom be peace) were the parents.

‘Abd Allah ibn Sulayman said: I heard Abu Ja‘far (‘a) say: From among us the one who makes the one - fifth (tax) lawful. From among us the one who has come with the very truth. For us affection is made incumbent in the Book of God (exalted and majestic be He). ‘Ali and the Messenger of God are the parents, and God has ordered their seed to be thankful to them.

He also said: Ahmad ibn Durust related to us from Ahmad ibn Muhammad ibn ‘Isa, from al-Husayn ibn Sa‘id, from al-Nadr ibn Suwayd, from Yahya al-Halabi, from Ibn Muskan, from Zurarah, from ‘Abd al-Wahid ibn Mukhtar, that he said:

We entered unto (Imam) Abu Ja'far ('a), so he said: Have you not known that 'Ali ('a) is one of the parents, concerning whom God (exalted and majestic be He) said: "Be thankful to Me and to your parents."

Zurarah said: I did not know which verse (he meant): that which is in the Surah of the children of Israel (17: 23) that in the Surah of Luqman (13: 14). He said: Then I happened to go forth for the hajj, so I entered unto Abu Ja'far ('a). When I was alone with him, I said to him: Could I but sacrifice myself for you! I wish to ask you about a tradition transmitted by 'Abd al-Wahid. He said: Please! I said: Which verse is it? Is it in Luqman or in the Children of Israel? To which he replied: It is in Luqman.

He also said: Ahmad ibn Idris related to us from Ahmad ibn Muhammad, from al-Husayn ibn Sa'id, from 'Amr ibn Shimr, from al-Mufaddal, from Jabir, from (Imam) Abu Ja'far ('a), that he said: I heard him say: His words: "And We have charged man concerning his parents" refer to the Messenger of God and 'Ali (upon whom be God's blessings).

He also said: Ahmad ibn Idris related to us from Ahmad ibn Muhammad ibn 'Isa, from al-Husayn ibn Sa'id, from Fadalāh ibn Ayyub, from Aban ibn 'Uthman, from Bashir al-Dahhan, that he head (Imam) Abu 'Abd Allah ('a) say: The Messenger of God (s) is one of the parents. He said: I asked: And the other? To which he replied: He is 'Ali ibn Abi Talib ('a).

In *al-Khasa'is* Sayyid al-Radi related from Sahl ibn Kuhayl, from his father, that he said (: He said) concerning His words: "We have charged man, that he be kind to his parents" (28: 8) as follows: One of the parents is 'Ali ibn Abi Talib ('a).¹

The 590th Name: He is part of blessings in His words: "He has lavished on you His blessings, outward and inward" (31: 20).

Ibn Babawayh said: Ahmad ibn Ziyad ibn Ja'far al-Hamadani related to us. He said 'Ali ibn Ibrahim ibn Hashim related to us from his father, from Abu Ahmad Muhammad ibn Ziyad al-Azdi, that he said: I asked my Master Musa ibn Ja'far ('a) about the words of God (exalted and majestic be He): "He has lavished on you His blessings, outward and inward." To which he ('a) replied: The outward blessing is the outward Imam, and the inward the Hidden Imam.

I said to him: Shall there be from among the Imams one who is to conceal himself? To which he replied: Yes, indeed! He will be hidden from view of men, but his remembrance will not cease from the hearts of the believers. He is the twelfth Imam, for whom God shall ease every difficulty, help overcome every obstacle, make visible all the treasures of the earth, and bring close whatever is far. Through him, He shall ruin every refractory tyrant and destroy every rebel Satan. That is the son of the lady of the bondmaids, whose birth will be concealed from men and whom they are not permitted to name, until God (exalted and

1. *Al-Burhan*, vol. 3, p. 274.

majestic be He) brings him to light, so he fills the earth with justice and fairness after it has been filled with oppression and tyranny.

Then Ibn Babawayh (may God sanctify his secret) said: I have not heard this tradition except from Ahmad ibn Ziyad (may God have mercy upon him) in Hamadan, after I finished the pilgrimage to the Sacred House of God. He was a reliable, pious, and eminent man (God's mercy and good pleasure be upon him).¹

The 591st Name: He "submits his will to God" (31: 22).

The 592nd Name: "being a good - doer" (31: 22).

The 593rd Name: He is the firmest handle in His words: "And whosoever submits his will to God, being a good - doer, has laid hold of the firmest handle" (31: 22).

Ibn Shahr Ashub related from Sufyan ibn 'Uyaynah from al-Zuhri, from Anas ibn Malik, who said concerning His words: "And whosoever submits his will to God, being a "good - doer" as follows: These words were revealed concerning 'Ali ('a): He was the first to be pure and sincere towards God. By being a good - does" is meant 'being a believer.' His words: "has laid hold of the firmest handle" refer to the fact that there is no god but God. As to His words: "and unto God is the issue of all affairs", by God, 'Ali ibn Abi Talib ('a) was only slain for their cause.

Through the path of the Sunnis, Muwaffaq ibn Ahmad related from 'Abd al-Rahman ibn Abi Layla that he said: The Messenger of God (s) said to 'Ali ('a): You are the firmest handle.

We have made mention of the meaning of the firmest handle in our commentary on His words: "whosoever ... has laid hold of the firmest handle, unbreaking" (2: 256).

The 594th Name: He is from among the Words of God in His words: "yet would the words of God not be spent" (31: 27).

In *al-Ihtijaj* al-Tabarsi related that Yahya ibn Aktham asked (Imam) Abu al-Hasan al-'Askari, the divinely spiritual knower, about His words: "seven seas after it ..., yet would the Words of God not be spent", saying: What is meant by the Words of God? To which he replied: The spring of Sulfur, the Spring of the Right, the spring of al-Barhut, the Spring of Tiberias, the Muddy Spring of Ma Sidan, the Muddy Spring of Africa, the Spring of Bahuran. And we are the Words, whose virtues and excellencies can never be recognized or exhausted.

Shaykh al-Mufid has also related it in his book *al-Ikhtisas* with a slight difference.²

1. *Al-Burhan*, vol. 3, p. 277.

2. *Al-Burhan*, vol. 3, p. 279.

SURAH AL-SAJDAH (32)

In the Name of God, the Compassionate, the Merciful

The 595th Name: He is the believer in His words: “What? Is he who has been a believer like unto him who has been ungodly? They are not equal” (32: 18).

The 596th Name: To him is made reference in His words: “As for those who believe” (32: 19).

The 597th Name: To him is made reference in His words: “and do deeds of righteousness” (32: 19).

The 598th Name: To him is made reference in His words: “there await them the Gardens of the Refuge, in hospitality for that they were doing” (32: 19).

In his *Majalis* Shaykh (Tusi) said: A group reported to us from Abu al-Mufaddal. He said: Al-Hasan ibn ‘Ali ibn Zakariyya al-‘Asimi related to us. He said: Ahmad ibn ‘Ubayd Allah al-Ghadani related to us. He said: Al-Rabi‘ ibn Sayyar related to us. He said: Al-A‘mash related to us from Salim ibn Abi al-Ja‘d. He traced it up to Abu Dharr (may God be pleased with him), who related a tradition wherein the Commander of the Faithful (‘a) argued against the folk of consultation and made mention of his virtues and excellencies that had come down from the mouth of the Messenger of God, while they were acknowledging to him, confirming that he was singled out for virtues instead of them. He carried on the tradition until ‘Ali (‘a) said: Is there any one of you concerning whom His words “What? Is he who has been believer like unto him who has been ungodly? They are not equal” were revealed... save me? To which they replied: Nay, indeed, by God.

‘Ali ibn Ibrahim said: In a tradition by Abu al-Jarud, (Imam) Abu Ja‘far (‘a) is reported to have said concerning His words: “What? Is he who has been a believer like unto him who has been ungodly? They are not equal” as follows: ‘Ali ibn Abi Talib (‘a) and al-Walid ibn ‘Uqbah ibn Abi Ma‘it disputed, so al-Walid ibn ‘Uqbah ibn Abi Ma‘it, the ungodly, said: By God, I am more eloquent, more powerful in battle, and more cruel in affliction in the battalion than you are. ‘Ali (‘a) said: Keep silent, for you are ungodly. So God sent down His words: “What? Is he who has been believer like unto him who has been ungodly? They are not equal. As for those who believe, and do deeds of righteousness, there await them the Gardens of the Refuge, in hospitality for that they were doing.” It refers to ‘Ali ibn Abi Talib (‘a). “But as for the ungodly, their refuge shall be the Fire. As often as they desire to come forth from it, they shall be restored into it, and it shall be said to the: Taste the chastisement of the Fire, which you cried lies to” (32: 18 - 20).

He said: He said: When they enter Gehenna, they shall fall down a seventy years’ journey; when they reach its bottom, Gehenna shall blow them off, so when they

reach its top, they shall be restrained by hooked iron rods. This is their state.

Muhammad ibn al-'Abbas said: Ibrahim ibn 'Abd Allah related to us from al-Hajjaj ibn Manhal, from Hammad ibn Salamah, from al-Kalbi, from Abu Salih, from Ibn 'Abbas, that he said: Al-Walid ibn 'Uqbah ibn Abi Ma'it said to 'Ali ('a): I am more eloquent, more powerful in battle, and more cruel in affliction in the battalion than you are. 'Ali ('a) said: Keep your tongue in check, O ungodly! So God (majestic be His Name) revealed His words: "What? Is he who has been a believer like unto him who has been ungodly? They are not equal... which you cried lies to."

He also said: Ali ibn 'Abd Allah ibn Asad related to us from Ibrahim ibn Muhammad al-Thaqafi, from 'Umar ibn Hammad, from his father, from Fudayl, from al-Kalbi, from Abu Salih, from Ibn 'Abbas, that he said concerning His words: "What? Is he who has been a believer like unto him who has been ungodly? They are not equal" as follows: These words were revealed concerning two men, one of whom was a companion of the Messenger of God (s) and was a believer, while the other was ungodly. The ungodly said to the believer: By God, I am more powerful in battle, more eloquent, and more cruel in affliction in the battalion than you are. The believer said to the ungodly: Keep silent, O ungodly! So God (exalted and majestic be He) revealed His words: "What? Is he who has been a believer like unto him who has been ungodly? They are not equal." Then He made clear the state of the believer, saying: "As for those who believe, and do deeds of righteousness, there await them the Gardens of the Refuge, in hospitality for that they were doing." Then He made clear the state of the ungodly, saying: "But as for the ungodly, their refuge shall be the Fire. As often as they desire to come forth from it, they shall be restored into it, and it shall be said to them: Taste the chastisement of the Fire, which you cried lies to."

In *al-Ihtijaj* al-Tabarsi, in a tradition, made mention of what happened between al-Hasan ibn 'Ali ('a) and a number of the followers of Mu'awiyah in his presence. Al-Hasan ibn 'Ali ('a) said: As for you, O Walid ibn 'Uqbah, by God, I do not blame you for going beyond 'Ali, after he had scourged you with eighty stripes for drinking alcohol and killed your father in captivity on the Day of Badr. How do you abuse him, though God has named him a believer in ten verses of the Qur'an and named you ungodly. These are God's words: "What? Is he who has been a believer like unto him who has been ungodly? They are not equal", and His words: "if an ungodly man comes to you with a tidings, make clear, lest you afflict a people unwittingly, and then repent of what you have done" (49: 6).

Moreover, what has Quraysh to do with you? Rather you are a son of an uncouth from among the people of Saffuriyah, called Dhakwan.

As for your claim that we have slain 'Uthman, by God, Talhah, al-Zubayr, and 'A'ishah could not say that to 'Ali ('a), so how do you maintain it?!

If you ask your mother: 'Who is your father?', when she left Dhakwan and

affiliated you to ‘Uqbah ibn Ma‘it, you will surely attain splendour and high rank with her, not to mention humiliation and dishonour God has promised you in the present world and the hereafter, and God is never unjust unto His servants.

Furthermore, by God, you are, O Walid, too great in birth to be affiliated to your true father, so how do you abuse ‘Ali?! Should you look after your own soul, you will come to know your descent and relation to your true father, not to him whom you are affiliated to; even so, she said to you: O my son, your father is more wicked and worse than ‘Uqbah.

Ibn Shah Ashub related from al-Kalbi, from Abu Salih, and from Ibn Lahi‘ah, from ‘Umar ibn Dinar, from Abu al-‘Aliyah, from ‘Ikrimah, and from Abu ‘U Ubaydah, from Yunus, from Abu ‘Amr, and from Mujahid, all of them from Ibn ‘Abbas. The authors of *al-Aghani* and *Taj al-Tarajum* have also related from Ibn Jubayr Ibn ‘Abbas and Qatadah. As well, (Imam) al-Baqir (‘a) is reported to have said as follows: al-Walid ibn ‘Uqbah said to ‘Ali (‘a): I am more powerful in battle, more eloquent, and more cruel in affliction in the battalion than you are. So the Commander of the Faithful (‘a) said: It is not as you have said, O ungodly man (or, as in many reports, keep silent, for you are but an ungodly man).

Afterwards the verses were revealed as such: “What? Is he who has been an unbeliever, ie ‘Ali ibn Abi Talib, like unto him who has been ungodly, ie al-Walid? They are not equal.” “As for those who believe and do deeds of righteousness” was revealed concerning ‘Ali (‘a), while “But as for the ungodly” was revealed concerning al-Walid.

So Hassan said: God revealed, and the Book is sublime, concerning ‘Ali and al-Walid a Qur’an.

So al-Walid gained ungodliness thereof while ‘Ali gained faith.

A believer who knows God is not like him who is a treacherous ungodly man.

Al-Walid shall be recompensed with dishonour and fire while ‘Ali shall doubtless be recompensed with gardens.

Through the path of the Sunnis, Muwaffaq ibn Ahmad said: The ascetic chief hafiz, the adornment of the leaders, Abu al-Hasan ‘Ali ibn Ahmad al-‘Asimi al-Kharizmi related to us. He said: The spiritual leader, the chief of the judges, Isma‘il ibn Ahmad ibn al-Wahid related to us. He said: My father, the Chief of the Sunnis, Abu Baker Ahmad ibn al-Husayn al-Bayhaqi related to us. He said: Abu Sa‘id al-Malini related to us. He said: Abu Muhammad ibn ‘Adi related to us. He said: Abu Mu‘alla related to us. He said: Ibrahim ibn al-Hajjij related to us. He said: Hammad ibn Salamah related to us from al-Kalbi, from Abu Salih, from Ibn ‘Abbas, that he said as follows: Al-Walid ibn ‘Uqbah said to ‘Ali (may God be pleased with him): I am more eloquent, more powerful in battle, and more cruel in affliction in the battalion than you are. ‘Ali (‘a) said: Take it easy, for you are ungodly! So God (exalted and majestic be He) revealed His words: “What? Is he who has been a believer like unto him who has been a believer like unto him

who has been ungodly? They are not equal.” The verse refers to ‘Ali and al-Walid, the ungodly man.

It has also been related in *Tafsir al-Wahidi* and *Asbab al-Nuzul*. As well, the traditions of this kind are numerous.¹

The 599th Name: He is part of the nearer chastisement in His words: “And We shall surely let them taste the nearer chastisement, before the greater” (32: 21).

Muhammad ibn al-‘Abbas said: Al-Husayn ibn Ahmad related to us from Muhammad ibn ‘Isa, from Yunus, from Mufaddal ibn ‘Umar, from Zayd, from (Imam) Abu ‘Abd Allah (‘a), who said: The nearer chastisement is the beast of the earth

We have already made mention of the interpretation of the beast of the earth and its applicability to the Commander of the Faithful in His words “When the Word falls on them, We shall bring forth for them out of the earth a beast that shall speak unto them” (27: 82).

In *Nahj al-Bayan* Abu ‘Ali al-Tabarsi said that many of the traditions transmitted from Abu Ja‘far and Abu Abd Allah (upon both of whom be peace) convey that the nearer chastisement refers to the beast and the Antichrist.²

The 600th Name: He is among the Imams in His words: “We appointed from among them Imams” (32: 24).

The 601th Name: “guiding by Our Command” (32: 24).

The 602th Name: “when they endured patiently” (32: 24).

The 603th Name: “and had sure faith in Our signs” (32: 24).

‘Ali ibn Ibrahim related that he said: God has had full cognizance of their patience for what they might befall them, so He has appointed them Imams.

‘Ali ibn Ibrahim then said: Hamid ibn Ziyad related to us. He said: Muhammad ibn al-Husayn related to us from Muhammad ibn Yahya, from Talhah ibn Zayd, from Ja‘far ibn Muhammad, from his father, who said: The Imams in the Book of God are of two varieties: Imam of justice and imam of injustice, a point to which God alludes with His words: “We appointed from among them Imams guiding by Our Command”, not by men’s command, so they give precedence to God’s Command before theirs and give precedence to God’s judgement before theirs. He also says: “And We appointed them imams, calling to the Fire” (28: 41), so they give precedence to their command before God’s and their judgement before God’s, and follow their caprice, contrary to what is in God’s Book.

1. *Al-Burhan*, vol. 3, p. 286, and *Nur al-Thaqalayn*, vol. 4, p. 231.

2. In *al-Bihar*, vol. 13, they (a.s.) are reported to have said that the nearer chastisement refers to high level of prices, and the greater refers to the Mahdi (a.s.) and his rising with the sword.

It has also been related by Muhammad ibn Ya‘qub, from Muhammad ibn Yahya, from Ahmad ibn Muhammad, and Muhammad ibn al-Husayn from Muhammad ibn Yahya, from Talhah ibn Zayd, from (Imam) Abu ‘Abd Allah, who said: The Imams in the Book of God (exalted and majestic be He) are of two varieties... He made mention of the tradition itself.

It has also been related by Shaykh Mufid in *al-Ikhtisas*, from Muhammad ibn al-Hasan, from Ahmad ibn al-Walid, from Muhammad ibn al-Hasan, al-Saffar, from Ahmad ibn Muhammad ibn ‘Isa, from Muhammad ibn Sinan, from Talhah ibn Zayd, from Ja‘far, from his father (upon both of whom be peace), who said: The Imams in the Book of God are of two varieties... He made mention of the tradition to its end with such a little difference in wording that it does not affect the meaning.

Muhammad ibn al-‘Abbas said: ‘Ali ibn ‘Abd Allah ibn Asad related to us from Ibrahim ibn Muhammad al-Thaqafi, from ‘Ali ibn Hilal al-Ahmasi, from al-Hasan ibn Wahab al-‘Absi, from Jabir al-Ju‘fi, from Abu Ja‘far Muhammad ibn ‘Ali (‘a), who said: This verse was revealed concerning the descendants of Fatimah (‘a) in particular: “We appointed from among them Imams guiding by Our Command, when they endured patiently and had sure faith in Our Signs.”

He also said: Ja‘far ibn Muhammad ibn Malik related to us from Muhammad ibn al-Hasan, from Muhammad ibn ‘Ali, from Muhammad ibn al-Fudayl, from Abu Hamzah, from (Imam) Abu Ja‘far (‘a), who said concerning His words: “We appointed them to be Imams guiding by Command” (21: 73) as follows: The verse refers to the descendants of Fatimah (‘a): They are inspired with the spirit in their breasts. Then it made mention of what God honoured them, saying: “the doing “of good deeds.”¹

I say: The correct place of this tradition is the Surah of the Prophets (21: 73), but it passed away from me there.

The 604th Name: To him is made reference with His words: “and We inspired in them the doing of good deeds, and to perform the prayer, and to pay the alms, and they were worshippers of Us (alone)” (21: 73).

The 605th Name: He is among the worshippers (21: 74).

1. *Al-Burhan*, vol.3, p.288, and *Nur al-Thaqalayn*, vol.4, p.233.

SURAH AL-AHZAAB (33)

In the Name of God, the Compassionate, the Merciful

The 606th Name: He is from among those who are bound by blood in His words: “Those who are bound by blood are nearer to one another in the Book of God” (33: 6).

Ibn Babawayh said: Muhammad ibn ‘Isam al-Kulayni related to us. He said: Muhammad ibn Ya‘qub al-Kulayni related to us. He said: Qasim bin al-‘Ala’ related to us. He said: Isma‘il ibn ‘Ali al-Qazwini related to us. He said: ‘Ali ibn Isma‘il related to me from ‘Asim ibn Hamid al-Hannat, from Muhammad ibn Qays, from Thabit al-Thumali, from ‘Ali ibn al-Husayn, from his father, from ‘Ali ibn Abi Talib (‘a), who said as follows: Concerning us (alone) this verse was revealed: “Those who are bound by blood are nearer to one another in the Book of God.” Even so, this verse was revealed concerning us (alone): “And he made it a word enduring among his posterity” (43: 28). For Imamate shall be enduring among the posterity of al-Husayn (‘a) till the Day of Resurrection. Moreover, the Qa’im shall have two occultations, one of which is longer than the other. As for the first occultation, it takes six days or six months or six years. As for the other, it lasts so long that most of those who believe in him will turn away from this affair, so no one will be firm about it save him who possesses strong certitude and sound knowledge, and finds in himself no impediment touching our verdict, but shall surrender to us, the Folk of the House.

He also said: Muhammad ibn ‘Abd Allah al-Muttalib al-Shaybani (may God be pleased with him) reported to us. He said: Muhammad ibn Abu Bakr ibn Harun al-Daynuri related to us. He said: Muhammad ibn ‘Abbas al-Misri related to us. He said: ‘Abd Allah ibn Ibrahim al-Ghifari related to us. He said: Hariz ibn ‘Abd Allah al-Hadhdha’ related to us. He said: Isma‘il ibn ‘Abd Allah related to us. He said: Al-Husayni ibn ‘Ali (‘a) said: When God (blessed and exalted be He) sent down this verse: “Those who are bound by blood are nearer to one another in the Book of God”, I asked the Messenger of God (s) about its interpretation. He said: By God, He only means you (all), for you are those who are bound by blood. When I die, then your father is nearer to me and has a greater claim over my position. When your father passes away, your brother al-Hasan is near to him and has a greater claim over his position. When al-Hasan passes away, you are nearer to him and have a greater claim over his position.

I asked: O Messenger of God, who is after me? To which he replied: Your son ‘Ali is nearer to you and has a greater claim over your position after you. When he passes away, his son Muhammad is nearer to him and has a greater claim over his position after him. When Muhammad passes away, his son Ja‘far is nearer to him and has a greater claim over his position after him. When Ja‘far passes away, his son Musa is nearer to him and has a greater claim over his position after him.

When Musa passes away, his son Musa is nearer to him and has a greater claim over his position after him. When ‘Ali passes away, his son Muhammad is nearer to him and has a greater claim over his position after him. When Muhammad passes away, his son ‘Ali is nearer to him and has a greater claim over his position after him. When ‘Ali passes away, his son al-Hasan is nearer to him and has a greater claim over his position after him. When al-Hasan passes away, there will be an occultation for the ninth (Imam) of your descendants. So these nine Imams descend from your loins. God has given them my knowledge and my understanding. Their clay and origin is of my clay and origin. Why should a people hurt me through (offending) them? May God not grant them my intercession!

Muhammad ibn al-Abbas said: Abd al-‘Aziz ibn Yahya related to us from Muhammad ibn ‘Abd al-Rahman ibn al-Fadl, from Ja‘far ibn al-Husayn al-Kufi, from his father, from Muhammad ibn Zayd, from (Imam) Abu Ja‘far (‘a), that he said: I asked my master (Abu Ja‘far), saying: What about His words: “Those who are bound by blood are nearer to one another in the Book of God”, to which he replied: It refers to ‘Ali ibn Abi Talib (‘a) (in particular).

The rest of the traditions are cited in our book *al-Burhan*.¹

The 607th Name: He is among the believers (33: 23).

The 608th Name: He is from among men who were true to their covenant with God in His words: “Among the believers are men who were true to their covenant with God, some of them have fulfilled their vow by death, and some are still awaiting; and they have not changed in the least” (33: 23).

The 609th Name: He is from among “those who wait” (33:23).

The 610th Name: “and they have not changed in the least” (33: 23).

Muhammad ibn al-‘Abbas said: ‘Abd al-‘Aziz ibn Yahya related to us from Muhammad ibn Zakariyya, from Ahmad ibn Muhammad ibn Yazid, from Sahl ibn ‘Amir al-Bajli, from ‘Amr ibn Abi al-Miqdam, from Abu Ishaq, from Jabir, from (Imam) Abu Ja‘far (‘a) and (Imam) Abu ‘Abd Allah (‘a), from Muhammad ibn al-Hanafiyyah (may God be pleased with him), who said as follows: ‘Ali (‘a) said: I have covenanted with God - I, my paternal uncle, my brother Ja‘far, and my cousin ‘Ubaydah ibn al-Harith - concerning an affair which we have fulfilled to God and His Messenger. My companions have preceded me and I have been left behind them as God (exalted and majestic be He) desires. So God (glory be to Him) has revealed concerning us His words: “Among the believers are men who were true to their covenant with God; some of them have fulfilled their vow by death”, that is, Hamzah, Ja‘far, and ‘Ubaydah, “and some are still awaiting; and they have not changed in the least” - I am the awaiting and I have not changed in the least.

1. *Al-Burhan*, vol. 3, pp. 291 - 294.

He also said: 'Ali ibn 'Abd Allah ibn Asad related to us from Ibrahim ibn Muhammad al-Thaqafi, from Yahya ibn Salih, from Malik ibn Khalid al-Asadi, from al-Hasan ibn Ibrahim, from his grandfather, from 'Abd Allah ibn al-Hasan, from his fathers ('a), who said: They - 'Ali ibn Abi Talib ('a), Hamzah ibn 'Abd al-Muttalib ('a), and Ja'far ibn Abi Talib ('a) made covenant with God that they would never turn their backs marching, so they fulfilled - all of them. So God (exalted and majestic be He) sent down His words: "Among the believers are men who were true to their covenant with God, some of them have fulfilled their vow by death" - Hamzah was martyred on the Day of Uhud and Ja'far on the Day of Mu'tah; and some are still awaiting" - that is, 'Ali ibn Abi Talib ('a); "and they have not changed in the least" - that is, concerning that which they made covenant with God.

Ibn Babawayh said: My father (may God be pleased with) and Muhammad ibn al-Hasan (may God be pleased with) related to us. They said: Sa'd ibn 'Abd Allah related to us. He said: Ahmad ibn al-Husayn ibn Sa'id related to us. He said: Ja'far ibn Muhammad al-Nawfali related to me from Ya'qub ibn Yazid. He said: Abu 'Abd Allah Ja'far ibn Ahmad ibn Muhammad ibn 'Isa ibn Muhammad ibn 'Ali ibn 'Abd Allah ibn Ja'far ibn Abi Talib said: Ya'qub ibn 'Abd Allah al-Kufi said: Musa ibn 'Abd (or 'Ubayd) Allah related to us from 'Amr ibn Abi al-Miqdam, from Abu Ishaq, from al-Harth, from Muhammad ibn al-Hanafiyyah (may God be pleased with him) and 'Amr ibn Abi al-Miqdam, from Jabir, from (Imam) Abu Ja'far ('a), from the Commander of the Faithful ('a), who in a long tradition said as follows. I made covenant with God (exalted and majestic be He) and His Messenger - I, my paternal uncle Hamzah, my brother Ja'far, and my cousin 'Ubaydah - concerning an affair which we fulfilled to God (exalted and majestic be He). Therefore, God sent down concerning us His words: "men who were true to their covenant with God; some of them have fulfilled their vow by death; and some of them are still awaiting; and they have not changed in the least" - that is, Hamzah, Ja'far, and 'Ubaydah, while I am, by God, the awaiting.

The traditions of this kind are numerous, as cited in our book *al-Burhan*.¹

The 611st Name: To him is made allusion with His words: "God spared the believers of fighting" (33: 25).

Muhammad ibn al-'Abbas said: 'Ali ibn 'Abbas related to us from Abu Sa'id, from 'Abbad ibn Ya'qub, from al-Fadl ibn al-Qasim al-Barrad, from Sufyan al-Thawri, from Zubayd al-Nami, from Murrah, from 'Abd Allah ibn Mas'ud, that he would read as follows: God spared the believers of fighting through 'Ali. Surely God is All-strong, All-mighty.

He also said: Muhammad ibn Yunus ibn al-Mubarak related to us from Yahya ibn 'Abd al-Hamid al-Khamani, from Yahya ibn Mu'alla al-Aslami, from Muhammad ibn 'Ammar ibn Zurayq, from Abu Ishaq, from Abu Ziyad ibn

1. *Al-Burhan*, vol. 3, p. 303.

Mutrib. He said: ‘Abd Allah ibn Mas‘ud used to read as follows: God spared the believers of fighting through ‘Ali.

Ibn Shah Ashub said: (Imam) al-Sadiq (‘a) and Ibn Mas‘ud are reported to have said: “God spared the believers of fighting” through ‘Ali ibn Abi Talib (‘a) and his slaying ‘Amr ibn ‘Abd Wudd.

He said: It has also been related by Abu Na‘im al-Isfahani in his composition on the revelation of the Qur’an, from Sufyan al-Thawri, from a man, from Murrah, from ‘Abd Allah... (as mentioned above).

He said: A group of the commentators (of the Qur’an) have asserted that His words: “remember God’s blessing upon you when hosts came against you” (33: 9) were revealed concerning ‘Ali (‘a) on the Day of the Confederates.¹

The 612nd Name: He is from among those God desires to put away abomination (33: 33).

The 613rd Name: To him is made reference with His words: “God only desires to put away from you, Folk of the House, abomination and to cleanse you” (33: 33).

The 614th Name: “and to cleanse you” (33: 33).

Muhammad ibn Ya‘qub related from a number of our companions, from Ibn Faddal, from al-Mufaddal ibn Salih, from Muhammad ibn ‘Ali al-Halabi, from (Imam) Abu ‘Abd Allah (‘a), who said concerning His words. “God only desires to put away from you, Folk of the House, abomination and to cleanse you” as follows: It refers to the Imams and their friendship and authority. He who enters unto it has truly entered unto the Prophet’s house(‘a).

Ibn Babawayh said: ‘Ali ibn al-Husayn ibn Muhammad related to us. He said: Harun ibn Musa al-Talli’kubri related to us. He said: ‘Isa ibn Musa al-Hashimi related to us in Surra man ra’a. He said: My father related to us from his father, from his fathers, from al-Husayn ibn ‘Ali (‘a), from ‘Ali (‘a), who said: I entered unto the Messenger of God (s) in the house of Umm Salamah, when this verse was revealed: “God only desires to put away from you, Folk of the House, abomination and to cleanse you.” The Messenger of God (s) said: O ‘Ali, this verse refers to you and to my two grandsons and to the Imams from among your descendants. I said: O Messenger of God, how many Imams will there be after you? To which he replied: They are, O ‘Ali, you, then your two sons al-Hasan and al-Husayn; after al-Husayn is ‘Ali his son; after ‘Ali Muhammad his son; after Muhammad Ja‘far his son; after Ja‘far Musa his son; after Musa ‘Ali his son; after ‘Ali his Muhammad his son; after Muhammad ‘Ali his son; after ‘Ali al-Hasan his son; and al-Hujjah (the Proof) is of the descendants of al-Hasan (‘a). Their names are such written upon the trunk of the Throne. When I asked God (exalted be He) about that, He replied, saying: These are the Imams after you; they are pure and infallible, while their enemies are cursed.

1. *Al-Burhan*, vol. 3, pp. 303 - 304.

He also said: My father related to Me. He said: Sa'd ibn 'Abd Allah related to me from al-Hasan ibn Musa al-Khashshab, from 'Ali ibn Hassan al-Wasiti, from his paternal uncle 'Abd Allah (or al-Rahman) ibn Kathir, who said: I said to (Imam) Abu 'Abd Allah ('a): What does God mean by His words: "God only desires to put away from you, Folk of the House, abomination and to Cleanse you"? To which he replied: The verse was revealed concerning the Prophet, the Commander of the Faithful, al-Hasan, al-Husayn, and Fatimah (upon all of whom be peace). When God (exalted and majestic be He) made His Prophet to die, the Commander of the Faithful became an Imam, then al-Hasan became, then al-Husayn. Thereafter, the interpretation of this verse: "Those who are bound by blood are nearer to one another in the Book of God" (33: 6) fell, so 'Ali ibn al-Husayn became an Imam, then it came to pass in the Imams from among the descendants of the spiritual successors ('a). Therefore, to obey them is to obey God and to disobey them is to disobey God (exalted and majestic be He).

He also said: My father and Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid (may God be pleased with them) related to us. They said: 'Abd Allah ibn Ja'far al-Himyari related to us from Muhammad ibn al-Husayn ibn Abi al-Khattab He said: Nadr ibn Shu'ayb related to us from 'Abd al-Ghaffar al-Hijazi, from (Imam) Abu 'Abd Allah ('a), who said concerning His words: "God only desires to put away from you, Folk of the House, abomination and to cleanse you" as follows: By abomination is meant doubt.

Through the path of the Sunnis, Ahmad ibn Hanbal in his *Musnad* said: 'Abd Allah ibn Sulayman related to us. He said: Ahmad ibn Muhammad ibn 'Umar al-Hanafî related to us. He said: 'Umar ibn Yunus related to us. He said: Sulayman ibn Abi Sulayman al-Zuhri related to us. He said: Ibn Abi Kathir related to us. He said: 'Abd al-Rahman ibn Abi 'Amr related to us. As well, Shaddal ibn 'Abd Allah related to me. He said: I heard (the following from) Wa'ilah ibn al-Aska', when the head of al-Husayn ibn 'Ali ('a) was brought. He said: He encountered a man of the people of Sham (Syria) and he expressed delight thereat, so he got angry and said: By God, I ceased not to love 'Ali, al-Hasan, and al-Husayn, after I heard the Messenger of God (s) in the house of Umm Salamah say concerning them what he said.

Wa'ilah said: It happened that I came to see the Messenger of God (s) in the house of Umm Salamah, when al-Hasan ('a), came so he made him to sit on his right leg and kissed him. Then came al-Husayn ('a), so he made him to sit on his left leg and kissed him. Then came Fatimah ('a), so he made her to sit in front of him. Then he called 'Ali ('a) and when he came, he laid down a Khaybari garment on them, as it looked to me. Then he said: "God only desires to put away from you, Folk of the House, abomination and to cleanse you."

I said to Wa'ilah: What is meant by abomination? To which he replied: Doubt about God (exalted and majestic be He).

We have made mention of a great number of reports of this kind in our book *al-Burhan*, through the paths of the Shi'a and the Sunnis, such that nothing can be added. He who wishes to gain cognizance thereof may refer to them there, for this book is based on abridgement.¹

The 615th Name: 'Ali ibn Ibrahim related that he ('a) said: Then He turned to Muhammad's Household ('a), saying: "Man and women who have surrendered" (33: 36).

The 616th Name: "believing men and believing women (33: 35).

The 617th Name: "obedient men and obedient women" (33: 35).

The 618th Name: "truthful men and truthful women" (33: 35).

The 619th Name: "enduring men and enduring women" (33: 35).

The 620th Name: "humble men and humble women" (33: 35).

The 621st Name: "men and women who give in charity" (33: 35).

The 622nd Name: "men who fast and women who fast" (33: 35).

The 623rd Name: "men and women who guard their private parts" (33: 35).

The 624th Name: "men and women who remember God oft" (33: 35).

The 625th Name: "for them God has prepared forgiveness and a mighty wage" (33: 35).

The 626th Name: He is among the believing men in His words: "and those who hurt believing men and believing women, without that they have earned it, have laid upon themselves calumny and manifest sin" (33: 58).

Ibn Shah Ashub transmitted from al-Waqidi in his *Asbab al-Nuzul* and from Muqatil ibn Sulayman and Abu al-Qasim al-Qushayri in their commentaries that His words: "And those who hurt believing men and believing women, without that they have earned it, have laid upon themselves" were revealed concerning 'Ali ibn Abi Talib ('a), in that a company of the hypocrites would hurt him, revile him, and disbelieve him.

Ibn Mardawayh related from Muhammad ibn 'Abd Allah al-Ansari and Jabir al-Ansari, and from Dhu al-Fada'il, from Abu al-Muzaffar, from Jabir al-Ansari, and in *al-Khasa'is* from al-Naziri, from Jabir - all of them from 'Umar ibn al-Khattab, who said as follows: I used to withdraw from 'Ali ('a), so the Messenger of God (s) encountered me and said: You have hurt me, O 'Umar. I said: I seek protection by God from hurting the Messenger of God. He said: You have hurt 'Ali ('a), and whosoever hurts him has truly hurt me.

Through the path of the Sunnis as well, al-Tirmidhi in his *al-Jami'*, Abu Na'im in his *al-Hilya*, al-Bukhari in his *Sahih*, al-Mawsili in his *Musnad*, Ahmad (ibn

1. *Al-Burhan*, vol. 3, pp. 309 - 318, and *Nur al-Thaqalayn*, vol. 4, pp. 270 - 267.

Hanbal) in his *al-Fada'il* and *Musnad*, and al-Khatib in his *al-Arba'in*, related from 'Imran ibn Husayn, Ibn 'Abbas, and Buraydah that 'Ali desired a bondmaid from the spoils of war, so Hatib ibn Abi Balta'ah and Buraydah al-Aslami made a higher bid than him. When price rose so high, he ('Ali) paid and took her. When they returned, Buraydah stood in front of the Messenger (s) and complained about 'Ali's conduct. The Prophet (s) turned away from him, so he came to him from the right, from the left, and from behind, complaining. When he turned away from him, he stood in front of him and found fault, so the Prophet (s) became furious, his hue altered, and his jugular veins swelled, and then he said: Why have you, O Buraydah, hurt the Messenger of God? Have you not heard God (exalted be He) say: "Those who hurt God and His Messenger - them God has cursed in the present world and the world to come, and has prepared for them a humbling chastisement"? Have you not come to know that 'Ali is from me and I am from him and that whosoever hurts 'Ali has truly hurt me, and whosoever hurts me has truly hurt God? As is His bounden duty, God shall hurt him with His hurtful chastisement in the Fire of Gehenna. O Buraydah, do you know best or God?! Do you know best or the readers of the Preserved Tablet?! Do you know best or the angel of wombs?! Do you know best, O Buraydah, or the watchers over 'Ali ibn Abi Talib?! To which he replied: Rather his watchers. He said: This is Gabriel reporting to me from the watchers over 'Ali that they have not written down any offence since he was born. Then he (s) said: Surely 'Ali is from me and I am from him, and he is the Protector of every believer after me.

(Imam) al-'Askari ('a) has made mention of Buraydah's account with the Prophet (s) in his *Commentary*.¹

The 627th Name: He is the way in His words: "and they led us astray from the way" (33: 67).

Concerning His words: "Upon the day when their faces are turned about in the Fire" 'Ali ibn Ibrahim related that he ('a) said: It alludes to those who took over the claims of Muhammad's Household, so "they shall say: Ah, would we have obeyed God and the Messenger!" They are the two men. As for the chiefs and the great ones, they were the first (two) to do wrong to them and take over their due. As for His words: "and they led us astray from the way", they refer to the way of Garden, and the way is the Commander of the Faithful. They shall say: "Our Lord, give them chastisement twofold, and curse them with a mighty curse" (33: 66 - 68).²

The 628th Name: To him is made allusion with His word: "O believers, be not as those who hurt Moses, but God declared him quit of what they said, and he was high honoured with God" (33: 69).

1. *Al-Burhan*, vol. 3, p. 338.

2. *Al-Burhan*, vol. 3, p. 339.

‘Ali ibn Ibrahim related from al-Husayn ibn Muhammad, from al-Mu‘alla ibn Muhammad, from Ahmad ibn al-Nadr, from Muhammad ibn Marwan, who traced it back to them, saying: O believer, do not hurt the Messenger of God concerning ‘Ali and the Imams (‘a), as those who hurt Moses, but God declared him quit of what they said, and he was high honoured with God.

It has also been related by Muhammad ibn Ya‘qub, from al-Husayn ibn Muhammad, from Mu‘alla ibn Muhammad... etc.

The 629th Name: To him is made allusion with His words: “Whoever obeys God and His Messenger has won a mighty triumph” (33: 71).

Muhammad ibn Ya‘qub related from al-Husayn ibn Muhammad, from Mu‘alla ibn Muhammad, from ‘Ali ibn Asbat, from ‘Ali ibn Abi Hamzah, from Abu Basir, from (Imam) Abu ‘Abd Allah (‘a), who said as follows: Whosoever obeys God and His Messenger concerning friendship and loyalty to ‘Ali and the Imams after him has won a mighty triumph.

It has also been related by ‘Ali ibn Ibrahim with the same text and chain of transmission; however, in some of its versions it is thus written: Thus was, by God, revealed.

Muhammad ibn al-‘Abbas related from Ahmad ibn al-Qasim, from Ahmad ibn Muhammad al-Sayyari, from Muhammad ibn ‘Ali ibn Asbat, from Abu Hamzah, from Abu Basir, from (Imam) Abu ‘Abd Allah (‘a), who said as follows: Whosoever obeys God and His Messenger concerning friendship and loyalty to of ‘Ali and the Imams after him has won a mighty triumph.

Ibn Shahr Ashub has also related from Abu Basir, from (Imam) Abu ‘Abd Allah (‘a), as is reported by Muhammad ibn Ya‘qub above.¹

1. *Al-Burhan*, vol. 3, p. 304, and *Nur al-Thaqalayn*, vol. 4, p. 309.

SURAH SABA' (34)

In the Name of God, the Compassionate, the Merciful

The 630th Name: He is from among those cities which God has blessed in His words: “And We set between them and the cities that We have blessed, cities apparent” (34: 18).

Muhammad ibn Ya‘qub related from a number of our companions, from Ahmad ibn Muhammad ibn Khalid, from his father, from Muhammad ibn Sinan, from Zayd al-Shahham, that he said: Qatadah ibn Da‘amah entered unto (Imam) Abu Ja‘far (‘a), so he said to him: Are you the jurist of the people of Basrah? To which he replied: Thus they claim. Abu Ja‘far (‘a) said: It has come to my knowledge that you comment on the Qur’an. Qatadah said: Yes, indeed! Abu Ja‘far (‘a) said: If you comment on it with knowledge, you are then a great scholar. So let me ask you. Qatadah said: Ask! He said: Tell me about God’s words concerning Sheba: “and well We measured the journey between them. Journey among them by night and day in security” (34: 18). To which Qatadah replied: Whosoever comes forth from his house, having provision, a camel, and licit wages, seeking this House, he will be secure until he returns home. Abu Ja‘far (‘a) said: I implore you by God, O Qatadah: Have you not come to know that a man may come forth from his house with licit provision and licit wages, seeking this House, but someone cuts off his way, so its property passes away or he may be beaten to death?! To which Qatadah replied: Yes, indeed, by God! Abu Ja‘far (‘a) said: Woe to you, O Qatadah! If you comment on the Qur’an according to your personal opinion, then you have perished and led others to perishment. If you seek to know it according to other people, you have then perished and led others to perishment as well.

O Qatadah, whosoever comes forth from his home with provision, a camel, and licit wages, seeking this House, having full knowledge of our claim and virtue, yearning towards us with all his heart, as God (exalted and majestic be He) said: “and make hearts of men yearn towards them” (14: 38). He does not mean thereby the House as such, for we are the prayer of Abraham, so whoso yearns towards us with all his heart, his hajj will be accepted, or else, it will not. O Qatadah, if that is the case, he shall be secure from the chastisement of Gehenna on the Day of Resurrection.

Qatadah said: By God, you may not comment on it except in this way. Abu Ja‘far (‘a) said: only those to whom the Qur’an has been addressed know it (as it should be known).

In his book *al-Ghaybah* Shaykh Tusi said Muhammad ibn ‘Abd Allah ibn Ja‘far al-Himyari related from his father, from Muhammad ibn Salih al-Hamadani, that he said: I wrote to the Leader of the Time (*Sahib al-Zaman*) that my household

hurt me and shock me with the tradition related from your fathers that runs as follows: Our servants and attendants are the evilest of the creatures of God. In reply he wrote: Woe unto you! Why do you not read what God has said, ie "And We set, between them and the cities that We have blessed, cities apparent"?! We are, by God, the cities that God has blessed, and you are the cities apparent.

It has also been related by Ibn Babawayh in his *Ghaybah*, saying: My father and Muhammad ibn al-Hasan related to me. They said: 'Abd Allah ibn Ja'far al-Himyari related to us from Muhammad ibn Salih al-Hamadani, from the Leader of the Time ('a), etc.

Muhammad ibn al-'Abbas related from Ahmad ibn Hawdhah al-Bahili, from Ibrahim ibn Ishaq al-Nahawandi, from 'Abd Allah ibn Hammad al-Ansari, from 'Abd Allah ibn Sinan, from (Imam) Abu 'Abd Allah ('a), that he said as follows:

Al-Hasan al-Basri entered unto Muhammad ibn 'Ali ('a), so he said to him: O brother of the people of Basrah, it came to my knowledge that you had commented on a verse from the Book of God in contradiction to its revelation. If you have done, you have then perished and led others to perishment. He asked: Which verse, could I, my father, and my mother but sacrifice ourselves for you? To which he replied: His words: "And We set, between them and the cities that We have blessed, cities apparent and we measured the journey between them. Journey among them by night and day in security." Woe unto you! How do God provide a people with security, though their personal belongings may be robbed in Mecca, Medina, and what is between them?! A bondman may therein be seized, slain, and put to death.

He remained silent for quite a while, and then he pointed with his hand to his breast, saying: We are the cities that God has blessed, He said: Could I but sacrifice myself for you! Have you ever seen cities in the sense of men in the Book of God? To which he replied.

Yes, indeed! As in His words: "How many a city turned in disdain from the Commandment of its Lords and His Messengers; and then We made with it a terrible reckoning and chastised it with a horrible chastisement" (65: 8). Who has turned in disdain from God (exalted and majestic be He): the walls or the houses or the men?!

He said: Could I but sacrifice myself for you! Increase me (in knowledge). He said: God (exalted and majestic be He) has said in the Surah of Joseph: "Enquire of the city wherein we were, and the caravan in which we approached" (12: 82). So who is to be enquired: the city or the caravan or the men?

He said: Could I but sacrifice myself for you! Tel me about the 'cities apparent.' He said: They are our Shi'a, that is, the learned people from among them, so "journey among them by night and day in security."

He also related from al-Husayn ibn 'Ali ibn Zakariyya al-Misri, from al-Haytham ibn 'Abd Allah al-Rummani. He said: 'Ali ibn Musa ('a) related to me. He said:

My father Musa ('a) related to me from his father Ja'far ('a). He said: Some of those who comment on the Qur'an entered unto my father, so he said to him: Are you so-and-so (and he named him)? To which he replied: Yes, indeed! He said: Are you the one who comments on the Qur'an? To which he replied: Yes, indeed! He said: How do you comment on this verse: "And We set, between them and the cities that We have blessed, cities apparent, and well We measured the journey between them. Journey among them by night and day in security"? To which he replied: The 'cities' refers to that which is between Mecca and Mina. (Imam) Abu 'Abd Allah ('a) said: Is there any fear or robbery therein? To which he replied: Yes, indeed! He said: How can then a place described by God (exalted and majestic be He) as secure have fear and robbery?! He asked: What is it then? To which he replied: It refers to us, the Folk of the House. God has called you men and called us cities. He said: Could I but sacrifice myself for you! Have you seen cities in the sense of men in the Book of God? To which Abu 'Abd Allah ('a) replied: God has truly called you men and called these cities. Abu 'Abd Allah ('a) added: Does God not say: "Enquire of the city wherein we were, and the caravan in which we approached" (12: 82)? Is enquiry then addressed to the walls and enclosures or to men?!

As well, God says: "Not city is there but We shall destroy it before the Day of Resurrection, or We shall chastise it with a terrible chastisement" (17: 58). To whom is chastisement: to men or to the cities and enclosures?!

Abu Hamzah al-Thumali related from 'Ali ibn al-Husayn ('a) that he said: They are 'in security' from swerving, that is, in respect to knowledge they acquire from them in the present world and the hereafter.

In *al-Ihtijaj* al-Tabarsi related from Abu Hamzah al-Thumali that he said as follows: A judge from among the judges of the people of Kufa entered unto 'Ali ibn al-Husayn ('a), so he said to him: Could I but sacrifice myself for you! Tell me about God's words: "And We set, between them and the cities We have blessed, cities apparent, and well We measured the journey between them. Journey among them by night and day in security." He ('a) said to him: What do men say concerning these words in Iraq? To which he replied: They say that it refers to Mecca. He said: Have you ever seen a place more abounded with robbery than Mecca?!

He said: What is it then? To which he replied: He only meant men. He asked: Where is that in the Book of God? To which he replied: Do you not hear His words: "How many a city turned in disdain from the Commandment of its Lords and His Messengers" (65: 8)? He also says: "And those cities, we destroyed them" (18: 58). As well, He says: "Enquire of the city wherein we were, and the caravan in which we approached" (12: 82). So let him ask the city, the men, and the caravan!

He said: He recited to him verses of this kind. Then he said: Could I but sacrifice myself for you! Who are they? To which he replied: The 'cities' refers to us

(alone). By His words: "Journey among them by night and day in security" are meant in security from swerving.'

He also related in *al-Ihtijaj* from Abu Hamzah al-Thumali that he said: Al-Hasan al-Basri came to (Imam) Abu Ja'far ('a) and said: O Abu Ja'far, shall I ask you about things from the Book of God? To which Abu Ja'far replied: Are you not the jurist of the people of Basrah? He said: It may be said so. Abu Ja'far ('a) asked: Is there anybody in Basrah from whom you acquire knowledge? To which he replied: No, indeed! He asked: Then all the people of Basrah learn from you, don't they? To which he replied: Yes, indeed!

Abu Ja'far ('a) said: Glory be to God! You have assumed a mighty affair. There came to my knowledge an affair, so I don't know whether it applies to you or they are crying lies to you. He asked: What is it? To which he replied: They claim that you say God created the servants and entrusted to them their affairs. He said: So al-Hasan kept silent. He said: What do you think? When God says to one: 'You are secure', will he then experience any fear? To which al-Hasan replied: No, indeed! Abu Ja'far ('a) said: I will offer to you a verse and then I will let you know the truth, though I am certain you have not commented on it in a proper way. If you do that, then you have perished and led others to perishment.

He asked: What is it? To which he replied: Have you ever seen God's words: "And We set, between them and the cities that We have blessed, cities apparent, and well We measured the journey between them. Journey among them by night and day in security"? O Hasan, it came to my knowledge that you would declare to people it was Mecca.

Abu Ja'far ('a) added: Do they cut off the way of him who makes the pilgrimage to Mecca or not? Do the people of Mecca fear or not? Are their possessions taken over or not? So when shall they be secure?! Rather, concerning us God strikes similitudes; we are the cities that God have blessed; to us is made allusion with His words. Whosoever acknowledges our virtue and excellence has truly followed God's command, for He has enjoined upon men to come to us, saying: "And we set, between them and the cities that We have blessed" - that is, We have set, between them and their Shi'a, ie the cities that We have blessed, cities apparent. The cities apparent are the reporters and transmitters to our Shi'a and the jurists of our Shi'a to our Shi'a. As for His words: "and well We measured the journey between them", the journey is like knowledge with which it is journeyed "by night and day in security." It is a similitude for knowledge imparted from us by night and day to them in respect to what is lawful and permissible, what is unlawful and impermissible, the obligations, and the rulings, so they shall be "in security" therein if they receive them from its source from which they have been ordered to receive, in security from doubt, error, or deviation from the lawful to the unlawful. For they have received knowledge from God, and He has made forgiveness incumbent for them, in that they have received it from them.

They are the folk of the inheritors of knowledge from Adam downwards, for they have been chosen descendants one of another. Choice has not ended up with you all, or rather, with us, for we are the true descendants, but not you, nor people like you, O Hasan. Should I say to you, when you have claimed that which is not to you nor for you, O ignorant of the people of Basrah, I would not say concerning you except that which I have come to know of you and that which has appeared to me about you. Take care not to expound the doctrine of delegation, for God (exalted and majestic be He) has neither delegated the whole affair to His creatures out of His powerlessness or His weakness nor has He obliged them to disobey Him out of injustice.¹

The 631st Name: He is one of those to whom God gives leave to intercede in His words: “Intercession will not avail with Him save for him to whom He gives leave” (34: 23).

In his commentary on this verse ‘Ali ibn Ibrahim related that he (‘a) said: No one of the prophets and messengers of God shall intercede on the Day of Resurrection unless God gives leave to him, except the Messenger of God (s), in that God has given leave to him to intercede before the Day of Resurrection. Moreover, intercession belongs to him, the Imams from his descendants, and thereafter the prophets(‘a).

‘Ali ibn Ibrahim then said: My father related to me from Ibn Abi ‘Umayr, from Mu‘awiyah ibn ‘Ammar, from Ibn al-‘Abbas al-Mukabbar, that he said: A retainer of the wife of ‘Ali ibn al-Husayn (‘a), called Abu Ayman, entered unto (Imam) Abu Ja‘far(‘a), and said: O Abu Ja‘far, you lead on people and say: Muhammad’s intercession, Muhammad’s intercession! Abu Ja‘far (‘a) became so angry that his hue altered. Then he said: Woe unto you, O Abu Ayman! Have you been misled by the self-restraint of your stomach and your private parts?! Should you see the terrors of Resurrection, you will definitely stand in need of Muhammad’s intercession. Woe unto you! Shall there be any intercession except for him for whom the Fire is made incumbent! He added: Each one of the men of old shall stand in need of the intercession of Muhammad, the Messenger of God, on the Day of Resurrection.

Then Abu Ja‘far (‘a) said: Surely the Messenger, of God (s) shall intercede for his community, we shall intercede for our Shi‘a, and our Shi‘a shall intercede for their families. He added: The believer shall intercede for as many as the members of Rabi‘ah and Mudar tribes. The believer shall intercede for his servant, saying: O my Lord, (I ask of you) the right of my servant: He used to guard me against heat and coldness.

Sharaf al-Din al-Najafi said: ‘Ali ibn Ibrahim (may God have mercy upon him) related from (Imam) Abu ‘Abd Allah (‘a) that he said: God Shall not accept intercession on the Day of Resurrection from any of the prophets and messengers

1. *Al-Burhan*, vol. 3, pp. 397 - 399, and *Nur al-Thaqalayn*, vol. 4, pp. 329 - 331.

unless He gives him leave to intercede, save the Messenger of God (s), for God has already given him leave to intercede before the Day of Resurrection. Intercession belongs to him, to the Commander of the Faithful ('a), to the Imams from among his descendants('a), and thereafter to the prophets('a).¹

The 632nd Name: He is from among those whom God gave in His words: “yet they reached not a tenth of what We gave them” (34: 45).

'Ali ibn Ibrahim said: 'Ali ibn al-Husayn related to me. He said: Ahmad ibn Abi 'Abd Allah related to me from 'Ali ibn al-Hakam, from Sayf ibn 'Umayrah, from Hassan, from Hisham ibn 'Ammar, who traced it back to him. He ('a) said concerning His words: “Those that were before them also cried lies, yet they reached not a tenth of what We gave them; they cried lies to My Messengers; how was My horror!” (34: 45) as follows: Those that were before them cried lies to their messengers, yet that which we had given to their messengers did not reach a tenth of what We have given Muhammad and His Household('a).²

1. *Al-Burhan*, vol. 3, p. 351, and *Nur al-Thaqalayn*, vol. 4, p. 335.

2. *Al-Burhan*, vol. 3, p. 353.

SURAH FAATIR (35)

In the Name of God, the Compassionate, the Merciful

The 633rd Name: He is the seer in His words: “The blind man is not equal with the seer” (35: 19).

The 634th Name: He is the light in His words: “Nor is darkness (tantamount to) light” (35: 20).

The 635th Name: He is the shade in His words: “Nor is the shade equal with the sun’s full heat” (35: 21).

The 636th Name: He is among the living in His words: “Nor are the living equal with the dead” (35: 22).

Through the path of the Sunnis, it has been related from Malik ibn Anas, from Ibn Shahab, from Abu Salih, from Ibn ‘Abbas, that he said concerning His words: “The blind man is not equal with the seer”: The blind man is Abu Jahl and the seer the Command of the Faithful (‘a); “Nor is darkness (tantamount to) light”, for ‘darkness’ refers to Abu Jahl, while ‘light’ refers to the Commander of the Faithful (‘a); “Nor is the Shadow equal with the sun’s full heat”, for the ‘shadow’ refers to the shadow of the Commander of the Faithful (‘a) in the Garden, while the ‘sun’s full heat’ conveys that Gehenna belongs to Abu Jahl. Thereafter He has collected them together and said: “Nor are the living equal with the dead.” The living are ‘Ali, Hamzah, Ja‘far, al-Hasan, al-Husayn, Fatimah, and Khadijah, while the dead are the unbelievers of Mecca.¹

The 637th Name: He is among the warners in His words: “not a nation there is, but there has passed away in it a warner” (35: 24).

‘Ali ibn Ibrahim related that he (‘a) said concerning His words: “not a nation there is, but there has passed away in it a warner”: For every time is an Imam.

The 638th Name: He is the (divinely spiritual) knower in His words: “only those of His servants fear God who are (divinely spiritual) knowers” (35: 28).

Muhammad ibn al-‘Abbas said: ‘Ali ibn Abi Talib related to us from Ibrahim ibn Muhammad, from Ja‘far ibn ‘Umar, from Muqatil ibn Sulayman, from al-Dahhak ibn Muzahim, from Ibn ‘Abbas, who said concerning His words: “only those of His servants fear God who are (divinely spiritual) knowers”: The verse refers to ‘Ali (‘a): He was a (divinely spiritual) knower of God, he would fear God, stand in awe of Him, put into practice His duties, strive in His way, and observe in all his affairs the good pleasure of God and His Messenger.

In *Rawdat al-Wa‘izin* Ibn al-Faris related that Ibn ‘Abbas said concerning His words: “only those of His servants fear God who are (divinely spiritual)

1. *Al-Burhan*, vol. 3, p. 361.

knowers”: ‘Ali (‘a) would fear God, stand in awe of Him, put into practice His duties, and strive in His way. When he battled in ranks, he was as if he were a solid structure, seeking in all his affairs the good pleasure of God and His Messenger (s). No one slew the idolaters as he did.¹

The 639th Name: He is from among those upon whom God bequeathed the Book in His words: “Then We bequeathed the Book upon those whom We chose of Our servants” (35: 32).

The 640th Name: He is from among “those whom We chose of Our servants” (35: 32).

The 641st Name: He is among the outstrippers in good works in His words: “and some are outstrippers in good works” (35: 32).

The 642nd Name: He is from among those to whom is the great bounty (35: 32).

Muhammad ibn al-‘Abbas said: ‘Ali ibn Abd Allah ibn Asad related to us from Ibrahim ibn Muhammad, from ‘Uthman ibn Sa‘id, from Ishaq ibn Burayd al-Farra’, from Ghalib al-Hamadani, from Abu Ishaq al-Subay‘i, that he said:

I went forth to make the pilgrimage to Mecca, so I encountered Muhammad ibn ‘Ali (‘a) and asked him about this verse: “Then We bequeathed the Book upon those whom We chose of Our servants.” He said: What do your people say concerning it, O Abu Ishaq - that is, the people of Kufa - ? He said: In reply I said: They say it refers to them. He said: Why do they fear then, if they are of the folk of the Garden?! I said: Could I but sacrifice myself for you? What do you say then? To which he replied: It refers to us alone, O Abu Ishaq. As for the ‘outstrippers in good works’, they are ‘Ali, al-Hasan, al-Husayn, and the Imams from among us. As for the ‘lukewarm’, they are the ones who fast by day and keep vigil by night. As for those who ‘wrong themselves’, they are the rest of men and they will be forgiven. O Abu Ishaq, through us God set you free, unfetter the chains of bondage from your necks, and forgive your sins. With us He begins and with us He concludes. We are your cave, as is the case with the cave of the Men of the Cave. We are your arc, as is the case with the Arc of Noah. We are the gate to your forgiveness, as is the case with the gate to the children of Israel’s forgiveness.

He also said: Muhammad ibn al-Hasan ibn Hamid related to us from Ja‘far ibn ‘Abd Allah al-Muhammadi, from Kathir ibn ‘Ayyash, from Abu al-Jarud, from (Imam) Abu Ja‘far (‘a), who said concerning His words: “Then We bequeathed the Book upon those We chose of Our servants”: They are Muhammad’s Household, the choice of God. As for those who wrong themselves, they shall perish; as for the lukewarm, they are the righteous; as for the outstrippers in good works by the leave of God, they are ‘Ali ibn Abi Talib (‘a). God (exalted and majestic be He) says: “that is the great bounty” - that is, the Qur’an. God (exalted

1. *Al-Burhan*, vol. 3, p. 361.

and majestic be He) also says: "Gardens of Eden they shall enter" - that is, Muhammad's Household shall enter palaces of gardens, each of which consists in a pearl, having neither sea shells nor joints. If all the people of Islam are brought together in it, that palace will surely hold them. It has domes, of green jewels, each of which has two leaves, each of which is twelve miles in length. God (exalted and majestic be He) says: "therein they shall be adorned with bracelets of gold and with pearls, and their apparel there shall be of silk. And they shall say: Praise belongs to God who has put away all sorrow from us. Surely our Lord is All-forgiving, All-thankful" (35: 32 - 34). 'Sorrow' refers to fear and hardship they have experienced.

Ibn Shahr Ashub related from Muhammad ibn 'Abd Allah ibn al-Hasan, from his fathers, and from al-Suddi, from Abu Malik, from Ibn 'Abbas and Muhammad al-Baqir ('a), that they said concerning His words: "and some are outstrippers in good words by the leave of God": It refers to 'Ali ibn Abi Talib ('a) alone.

Abu 'Ali al-Tabarsi related from Ziyad ibn al-Mundhir, from (Imam) Abu Ja'far ('a), who said: As for those who wrong themselves from among us, they are the ones who mix a righteous deed with another evil. As for the lukewarm, they are the earnest devotees. As for the outstrippers in good works, they are 'Ali, al-Hasan, al-Husayn (upon all of whom be peace), and whoever is martyred from among the Household of Muhammad.

The traditions about this verse are numerous, as cited in our book *al-Burhan*. Whoso wishes to gain cognizance of them, let him refer to them there.¹

The 643rd Name: (To him is made allusion in His words:) "Garden of Eden they shall enter" (35: 33).

The 644th Name: "Therein they shall be adorned with bracelets of gold and with pearls" (35: 33).

The 645th Name: "and their apparel there shall be of silk" (35: 33).

The 646th Name: "And they shall say: Praise belongs to God who has put away all sorrow from us" (35: 34).

The 647th Name: "Surely our Lord is All forgiving, All - thankful" (35: 34).

The 648th Name: "who of His bounty has made us to dwell in the abode of everlasting life" (35: 35).

The 649th Name: "wherein no weariness assails us" (35: 35).

The 650th Name: "nor can fatigue affect us" (35: 35).

1. *Al-Burhan*, vol. 3, pp. 362 - 365, and *Nur al-Thaqalayn*, vol. 4, pp. 361 - 365.

SURAH YA-SEEN (36)

In the Name of God, the Compassionate, the Merciful

The 651st Name: He is the remembrance in His words: “You only warn him who follows the Remembrance and who fears the Compassionate in the Unseen, so give him the good tidings of forgiveness and a generous wage” (36: 11).

Muhammad ibn Ya‘qub related from Muhammad ibn Yahya, from Salamah ibn al-Khattab, from al-Hasan ibn ‘Abd al-Rahman, from ‘Ali ibn Abi Hamzah, from Abu Basir, from (Imam) Abu ‘Abd Allah (‘a), that he said: I asked him about God’s words: “that you may warn a people whose fathers were never warned, so they are heedless.” He said: That is, that you may warn the people within whom you are (living) as their fathers have been warned, so they are heedless of God, His Messenger, and His promise. “The Word has been realized against most of them” from among those who do not acknowledge the friendship and authority of the Commander of the Faithful and the Imams after him (upon whom de peace); “yet they do not believe” in the Imamate of the Commander of the Faithful and the successors after him. When they failed to acknowledge, their punishment was as God made mention of. “Surely We have put on their necks fetters up to the chin, so their heads are raised” in the Fire of Gehenna. Then He said: “And We have put before them a barrier and behind them a barrier; and We have covered them, so they do not see”, as a punishment from Him, in that they have denied the friendship and authority of the Commander of the Faithful (‘a) and the Imams after him in the present world and in the hereafter, so their heads are raised in the Fire of Gehenna. Then He said: O Muhammad! “Alike it is to them whether you have warned them or you have not warned them, they do not believe” in God and in the friendship and authority of ‘Ai and those who succeed him. Then He said: “You only warn him who follows the Remembrance”, that is, the Commander of the Faithful, “and who fears the Compassionate in the Unseen, so give him the good tidings of forgiveness and a generous wage” (36: 6 - 11).¹

The 652nd Name: He is the clear Register in His words: “everything We have numbered in a clear Register (36: 12).

Ibn Babawayh said: Ahmad ibn Muhammad ibn al-Sughr al-Sa’igh related to us. He said: ‘Isa ibn Muhammad al-‘Alawi related to us. He said: Ahmad ibn Sallam al-Kufi related to us. He said: Al-Husayn ibn ‘Abd al-Wahid related to us. He said: Harb ibn al-Husayn related to us. He said: Ahmad ibn Isma’il ibn Sadaqah related to us from Abu al-Jarud, from Abu Ja‘far Muhammad ibn ‘Ali al-Baqir (‘a), from his father (‘a), from his grandfather (‘a), who said: When this verse was revealed to the Messenger of God (s) - ie “everything We have numbered in a clear Register”, Abu Bakr and ‘Umar stood forth and said: O Messenger of God,

1. *Al-Burhan*, vol. 4, p. 4, and *Nur al-Thaqalayn*, vol. 4, p. 375.

it refers to the Torah. He said: No, indeed! They said: It refers to the Gospel. He said: No, indeed! They said: It refers to the Qur'an. He said: No, indeed! He said: Then 'Ali the Commander of the Faithful ('a) came forward, so the Messenger of God said: Look at that one! He is the Register wherein God (blessed and exalted be He) have numbered and kept knowledge of all things.

Muhammad ibn al-'Abbas said: 'Abd Allah ibn Abi al-'Ala' related to us from Muhammad ibn al-Hasan ibn Shammun, from 'Abd Allah ibn al-Qasim, from Salih ibn Sahl, that he said: I heard Abu 'Abd Allah ('a) say concerning His words: "everything We have numbered in clear Register": It refers to the Commander of the Faithful ('a).

In *Misbah al-Anwar* it has been related from Abu Dharr that he said: I was moving forward in the company of the Commander of the Faithful ('a), when we passed by a valley filled with ants marching out as a flood. I was astonished at what I saw and said: God is greater! Majestic be their Numberer! The Commander of the Faithful ('a) said: Don't say so, O Abu Dharr. Rather say: Majestic be their Author! For by Him who has shaped you, I truly number them and know the male and the female from among them by the leave of God (exalted and majestic be He).

It has been related from 'Ammar ibn Yasir (may God be pleased with him) that he said: I was in the company of the Commander of the Faithful ('a) in one of his military expeditions, when we passed by a valley filled with ants. I said: Commander of the Faithful! Is there anyone of the creatures of God who have knowledge of the number of these ants? To which he replied: Yes, indeed, O 'Ammar! I know a man who knows how many they are and how many males and females they include. I asked? Who is that man, O my master? To which he replied: O 'Ammar, have you not read His words in the Surah of Ya Sin: "everything We have numbered in a clear Register"? I said: Oh yes, O my master! He said: I am that clear Register.

Al-Bursi related from Ibn 'Abbas that he said: When this verse, "everything We have numbered in a clear Register", was revealed, two men stood forth and said: O Messenger of God, is it the Torah? He replied: No! They said: Is it then the Gospel? He replied: No! They said: Is it then the Qur'an? He replied: No!

He said: Thereupon the Commander of the Faithful ('a) came forward, so he (s) said: It is he in whom God has numbered and kept knowledge of all things. Surely the possessor of felicity is he who loves 'Ali in his lifetime and after his death, and the possessor of wretchedness is he who hates him in his lifetime and after his death.¹

1. *Al-Burhan*, vol. 4, pp.6 - 7.

SURAH AL-SAAFFAAT (37)

In the Name of God, the Compassionate, the Merciful

The 653rd Name: Abraham is of the party of the Commander of the Faithful (‘a) in His words: “of his party was also Abraham” (37: 83).

Sharaf al-Din al-Najafi said: It has been related from our master al-Sadiq (‘a) that he said. His words, “Of his party was also Abraham”, convey that Abraham is of the party of ‘Ali (‘a).

He said: What corroborates this interpretation, that is, Abraham(‘a) is of the party of the Commander of the Faithful (‘a), is the following report.

Muhammad ibn al-Hasan related from Muhammad ibn Wahban, from Abu Ja‘far Muhammad ibn ‘Ali ibn Rahim, from al-‘Abbas ibn Muhammad. He said: My father related to me from al-Hasan ibn ‘Ali ibn Abi Hamzah, from Abu Basir Yahya ibn Abi la-Qasim. He said: Jabir ibn Yazid al-Ju‘fi asked Ja‘far ibn Muhammad al-Sadiq (‘a) about the commentary on the verse: “Of his party was also Abraham.” So he replied, saying: When God (glory be to Him) created Abraham, He unveiled to his sight, so he looked and saw a light next to the Throne. He asked: My God, what is this light? It was said to him: This is the light of Muhammad, the choicest of My creatures. Even so, he saw a light next to him, so he asked: My God, what is then this light? It was said to him: This is the light of ‘Ali ibn Abi Talib, the supporter of My religion. Even so, He saw three lights next to them, so he asked: My God, what are then these lights? It was said to him: This is (the light of) Fatimah (‘a) - She has rescued her true friends from the Fire - and the light of her two sons al-Hasan and al-Husayn. He said: My God and My Master, I see lights (or nine lights) encircling them (or surrounding them). It was said to him: O Abraham, these are the Imams from among the descendants of ‘Ali and Fatimah (‘a). Abraham said: My God, I implore You by these five persons to make known to me who these nine (lights) are. It was said to him: O Abraham, the first of them is ‘Ali ibn al-Husayn, then his son Muhammad, then his son Ja‘far, then his son Musa, then his son ‘Ali, then his son Muhammad, then his son ‘Ali, then his son al-Hasan, then al-Hujjah al-Qa’im his son. Abraham said: My God and my Master, I see lights encircling them such that no one can number them save You. It was said: O Abraham, these are their party (ie partisans), the party of the Commander of the Faithful ‘Ali ibn Abi Talib (‘a). Abraham said: By which are his party recognized? It was said: By praying fifty - one cycles, saying ‘In the Name of God, the Compassionate, the Merciful’ with an open voice, standing in supplication before bowing, and putting on a ring in the right hand. At that time Abraham said: O God, make me one of the party (ie partisans) of the Commander of the Faithful. He said: So God declared in His Book: “Of his party was also Abraham.”

Sharaf al-Din added: What corroborates the fact that Abraham and all the messengers and prophets are of the party and partisans of the Folk of the House ('a) is the report transmitted from Imam al-Sadiq ('a) that runs as follows: There is none (in the straight path) save God, His Messenger, we and our party (ie partisans), while the rest are in the Fire.

In his *Commentary* (Imam) Abu Muhammad al-'Askari ('a), in a long report, said: A man said to 'Ali ibn al-Husayn ('a): O son of the Messenger of God! I am one of your sincere partisans (and party). He said to him: O servant of God! You are then like Abraham the Friend! For God (high exalted be He) says: "of his party was also Abraham, when he came unto his Lord with a pure heart" (37: 83 - 84). If your heart is as his heart, you are of our party. But if your heart is not as his heart - that is, pure from treachery and spite - then if you know you are crying lies, you shall be afflicted with hemiplegia that will never part from you till death or leprosy, so that it might be an atonement for your falsehood.¹

The 654th Name: He is from among the Family of Ya Sin (or Elias) in His words: "Peace be upon the Family of Ya sin (or Elias))" (37: 130).

Ibn Babawayh said: Muhammad ibn Ibrahim ibn Ishaq al-Talaqani (may God be pleased with him) related to us. He said: Abu Ahmad 'Abd al-'Aziz ibn Yahya related to us from Ahmad ibn 'Isa al-Jaludi al-Basri. He said: Muhammad ibn Sahl related to us. He said: Al-Khidr ibn Abi Fatimah al-Balkhi related to us. He said: Wuhayb ibn Nafi' related to us. He said: Kadih related to us from al-Sadiq Ja'far ibn Muhammad ('a) from his fathers ('a), from 'Ali ('a), who said concerning His words: "Peace be upon (the Family of Ya Sin) Elias": Ya Sin is Muhammad (upon whom and whose Household be peace) and we are his family.

He also related from 'Abd Allah ibn Muhammad ibn 'Abd al-Wahhab. He said: Abu Muhammad 'Abd Allah ibn Yahya ibn 'Abd al-Baqi related to us. He said: My father related to us. He said: 'Ali ibn al-Hasan ibn 'Abd al-Ghani al-Ma'ani related to us. He said: 'Abd al-Razzaq related to us from Mandal, from al-Kalbi, from Abu Salih, from Ibn 'Abbas, who said concerning His words: "Peace be upon Elias (or the Family of Ya Sin)": peace from the Lord of the world be upon Muhammad and his Family, and security be for those who follow them on (the Day of) Resurrection.

Muhammad ibn al-'Abbas said: Muhammad ibn al-Qasim related to us from Husayn ibn al-Hakam, from Husayn ibn Nasr ibn Muzahim, from his father, from Aban from Abu 'Ayyash, from Sulaym ibn Qays, from (Imam) 'Ali ('a), who said: The name of the Messenger of God is Ya Sin, and we are those about whom He said: "peace be upon the Family of Ya Sin (or Elias)."

He also related from Muhammad ibn Sahl, from Ibrahim ibn Dahir, from al-A'mash, from Yahya ibn Waththab, from Abu 'Abd al-Rahman al-Aslami, from

1. *Al-Burhan*, vol. 4, pp.20-22.

‘Umar ibn al-Khattab, that he use to read: Peace be upon the Family of Ya Sin and said: Upon the Family of Muhammad.

The traditions of this kind are numerous, as cited in our *book al-Burhan*.¹

The 655th Name: To him is made reference in His words: “None of us is there, but has a known station” (37: 164).

The 656th Name: To him is made reference in His words: “we are the rangers (to God)” (37: 165).

The 657th Name: “we are they that give glory” (37: 166).

‘Ali ibn Ibrahim said: Muhammad ibn Ja‘far related to us. He said: ‘Abd Allah ibn Muhammad ibn Khalid related to us from al-‘Abbas ibn ‘Amir, from al-Rabi‘ ibn Muhammad, from Yahya ibn Muslim, from (Imam) Abu ‘Abd Allah (‘a), that he said: I heard him say: His words, “None of us is there, but has a known station”, refer to the Imams and successors from among Muhammad’s Household(‘a).

He also said: Ahmad ibn Muhammad al-Shaybani related to us. He said: Muhammad ibn Ahmad ibn Maymunah related to us. He said: Muhammad ibn Sulayman related to us. He said: Ahmad ibn Muhammad al-Shaybani also related to us. He said: ‘Abd Allah ibn Ahmad ibn Muhammad al-Taflisi related to us from al-Hasan ibn Muhib, from Salih ibn Razin, from Shahab ibn ‘Abd Rabbah, that he said: I heard al-Sadiq Abu ‘Abd Allah (‘a) say: O Shahab! We are the tree of prophethood, the source of messengership, and the visiting place of the angels. We are God’s pledge and compact, and we are God’s trusts and proofs. We were lights in ranks around the Throne, glorifying God, so the angels would glorify with our glorification, until we got down to the earth, wherein we glorified, so the people of the earth glorified. Surely we are the rangers and we are those that give glory. Whosoever fulfils our compact has truly fulfilled God’s pledge and compact, and whosoever honours our compact has truly honoured God’s pledge and compact.

Muhammad ibn al-‘Abbas said: ‘Abd al-‘Aziz ibn Yahya related to us from Ahmad ibn Muhammad, from ‘Umar ibn Yunus al-Hanasi (or al-Hanafi) al-Yamani, from Dawud ibn Sulayman al-Marwazi, from al-Rabi‘ ibn ‘Abd Allah al-Hashimi, from chiefs of the family of ‘Ali ibn Abi Talib (‘a), who said: ‘Ali ibn Abi Talib (‘a), in one of his sermons, said: We, the Household of Muhammad, were lights around the Throne, so God commanded us to give glory, and we gave glory, so the angels gave glory with our glorification. Then He brought us down and commanded us to give glory, and we gave glory, so the people of the earth gave glory with our glorification. Surely we are the rangers and we are those that give glory.

1. *Al-Burhan*, vol. 4, pp.33 - 34.

He said: It has also been related, tracing it back to Muhammad ibn Ziyad, that he said: Ibn Mihran asked 'Abd Allah ibn al-'Abbas about the commentary on His words: "we are the rangers (to God), and we are they that give glory." Ibn 'Abbas said: We were in the company of the Messenger of God (s), when 'Ali ibn Abi Talib ('a) came forward. When the Prophet (s) saw him, he smiled at him and said: Welcome to him whom God created forty thousand years before Adam. I said: O Messenger of God! Was the son before the father?! To which he (s) replied: Yes, indeed! God created me and created 'Ali before He created Adam as mentioned. He created a light and divided it into two halves, so He created me from one of the two halves and created 'Ali from the other half before the things. Then He created the things which were dark, so He enlightened them through my light and 'Ali's. Then He set us on the right side of the Throne. Then He created the angels, and we glorified, so the angels glorified, and we said: 'There is no god but God', so the angels said: 'There is on god but God', and we magnified, so the angels magnified. Therefore, that (celebration) proceeded from my teaching and 'Ali's. It was in God's foreknowledge that a friend of mine and of 'Ali shall not enter unto the Fire. Look! God (exalted and majestic be He) have created angels in whose hands pitchers of silver, filled with water of life from Paradise. Not one of the Shi'a (ie partisans) of 'Ali there is, but he is pure in respect to his parents, Godwary, chaste, and convinced of God. So when the father of one of them desires to have intercourse with his wife, one of the angels in whose hands are pitchers of water of the Garden shall come and cast of water into his container from which he drinks. When he drinks from that water, faith shall grow in his heart as crops grow. They therefore stand upon a clear sign from their Lord, from their Prophet, from his successor 'Ali, from his daughter al-Zahra, then al-Hasan, al-Husayn, and the Imams from among the descendants of al-Husayn ('a).

I said: O Messenger of God! Who are the Imams? To which he replied: They are eleven (Imams) descending from me, and their father is 'Ali ibn Abi Talib ('a).

Then the Prophet (s) said: Praise belongs to God who has made affection for 'Ali and faith two reasons, that is, a reason for entry into the Garden and a reason for delivery from the Fire.

Muhammad ibn Khalid al-Tayyasi and Muhammad ibn 'Isa ibn 'Ubayd related from Jabir ibn Yazid al-Ju'fi that he said: Abu Ja'far Muhammad ibn 'Ali al-Baqir ('a) said: God was and there was nothing save He; even so there was nothing to be known or to be unknown. The first to create out of His creatures was Muhammad, and He created us, the Folk of the House, with him, from His light and His might. He made us to stand forth as green shadows in His presence, when there was neither heaven nor earth nor place nor night nor day nor sun nor moon. Our light in relation to God's light is as the ray of the sun in relation to the sun. We would glorify God, call Him holy, praise Him, and worship him as He should be worshipped. Then God (high exalted be He) will that He created

‘place’, so He created it and wrote down thereupon: ‘There is no god but God, Muhammad is the Messenger of God, ‘Ali the Commander of the Faithful is his successor. Through him I have confirmed him, and through him I have helped him.’ Then God fashioned the Throne and wrote down on the pavilions of the Throne like that. Then He created the heavens and wrote down on their sides like that. Then He created the Garden and the Fire and wrote down on them like that. Then He created the angels and made them to dwell in the heaven. Then He disclosed Himself to them and took compact with them that they believe in His Lordship, Muhammad’s prophet, and ‘Ali’s authority. The angels’ flanks quivered, so God became angry at the angels and veiled Himself from them. They took refuge in the Throne for seven years, seeking protection with God from His wrath, confirming that which He took from them, and requesting His pleasure. He was thus well pleased with them after they confirmed that, so He made them, due to their confirmation, to dwell in the heaven, singled them out for Himself, and chose them for His worship.

Then God (high exalted be He) ordered our lights to give glory, and we gave glory, so the angels gave glory through our glorification. Had it not been for the glorification of our lights, they would not have come to know how to give glory to God or call Him holy.

Then God created the air and wrote upon it: ‘There is no god but God, Muhammad is the Messenger of God, and ‘Ali, the Commander of the Faithful, is his successor. Through him I have confirmed and through him I have helped him.’

Then God created the jinn, made them to dwell in the air, and took compact with them that they believe in His Lordship, Muhammad’s prophethood and ‘Ali’s authority. So part of them confirmed and part of them refused. The first to refuse was Iblis (may God curse him), so God sealed for him with wretchedness and that to which he proceeded.

Then God (high exalted be He) ordered our lights to give glory, and they gave glory, so they gave glory through our glorification. Had it not been for that (glorification), they would not have come to know to give glory to God.

Then God created the earth and wrote upon its sides: ‘There is no god but God, Muhammad is His Messenger, ‘Ali the Commander of the Faithful is his successor. Through him I have confirmed him and through him I have helped him.’ Therewith, O Jabir, the heavens stood forth without pillars and the earth stood firm.

Then God (high exalted be He) created Adam from the surface of the earth, breathed His spirit in him, brought forth his seed from his loins, and took compact with them that they believe in His Lordship, Muhammad’s prophethood, and ‘Ali’s authority. So part of them confirmed and part of them refused. We were the first to confirm.

Then He said to Muhammad: By My mightiness, My majesty, and My high station, if it hadn't been for you, for 'Ali, and for your progeny, the guides, the rightly guided, and the followers of the right way, I would not have created the Garden or the Fire or place or the earth or the heaven or the angels or creatures to serve Me. O Muhammad! You are My beloved, My friend, My choicest, My select from My creatures, and the first to originate from My creatures. Then is the most truthful 'Ali ibn Abi Talib, the Commander of the Faithful, your successor; through him I have confirmed you and helped you; I have made him the firmest handle, the light of My friends, and the source of guidance. Then are these, the guides and the rightly guided.

For your sake I have originated the creation of what I have created, so you are the selected persons from My creatures, My friends, My beautiful words, My agents, My great signs, and My proof between Me and My creatures.

I have created you from the light of My mightiness, veiled Myself through you from all the other creatures, and made you (spirits) through whom I am implored and requested. So all things are bound to perish, except My face, and you are My Face. You shall neither be ruined nor perish, and whosoever follows and befriends you shall neither perish nor be ruined. Whosoever advances towards Me without you has truly gone astray and is hurled to ruin.

You are the select from My creatures, the bearers of My secret, the treasures of My knowledge, and the masters of the folk of the heaven and folk of the earth.

Then God (high exalted be He) descended to the earth in cloud - shadows accompanied by the angels, and brought down our lights, the Folk of the House, with Him. He made us to stand forth in ranks before Him, giving glory to Him in His earth, as we would give glory to Him in His heaven, calling Him holy in His earth, as we would call Him holy in His heaven, and worshipping Him in His earth, as we would worship Him in His heaven.

When God desired to bring forth the seed of Adam in order to take compact with them, He inserted the light in him. Then He brought forth his seed from his loins, waiting (at His service) and answering (His command). We gave glory, so they gave glory through our glorification. Had it not been for that glorification, they would not have come to know how to give glory to God (exalted and majestic be He).

Then He disclosed Himself to them in order to take compact with them concerning Lordship. We were the first to say: 'Yes' upon His words: "Am I not your Lord?" (7: 172). Then He took compact with them concerning Muhammad's prophethood and 'Ali's authority, so part of them confirmed and part of them refused.

Then Abu Ja'far ('a) said: We are, therefore, the first of the creatures whom God originated and the first to worship God and give glory to Him. We are the reason for the creation of the creatures and the reason for the angels and human beings

glorification and worship. Through us God has been known, through us God's Unity has been professed, through us God has been served, through us God has honoured him whom He has honoured of all His creatures, and through us God has rewarded and punished.

Then he recited His words: "we were the rangers (to God), and we are they that give glory." "Say: If the Compassionate has a son, then I am the first to serve him" (43: 81). Surely the Messenger of God (upon whom and whose Household be peace and blessing) is the first to serve God and the first to deny that He should have a son or an associate.

Moreover, He entrusted our light unto Adam's loin, and that light ceased not to transfer from the loins and wombs, and from loin to loin, nor did it settle in a loin but it transferred to a more eminent resting - place, until it proceeded to 'Abd al-Muttalib. So he had intercourse with Fatimah (then 'Abd Allah's mother), and the light was separated into two parts, one of which in 'Abd Allah and the other in Abu Talib, a point to which God alludes with His words: "when you turn about among those who fall prostrate" (26: 219), that is, in the loins of the prophets and wombs of their wives. Therefore God made us to flow in the loins and wombs until He brought us forth at the beginning of our age and time. Whosoever claims that we are not of those who have been transferred in the loins and wombs, etc.

SURAH SSAAD (38)

In the Name of God, the Compassionate, the Merciful

The 658th Name: He is from among those who believe in His words: “Or shall We make those who believe and do righteous deeds as the workers of corruption in the earth, or shall We make the Godwary as the transgressors?” (38: 28).

The 659th Name: “and do righteous deeds” (38: 28).

The 660th Name: He is among the Godwary (38: 28).

Muhammad ibn al-‘Abbas said: ‘Ali ibn ‘Ubayd and Muhammad ibn al-Qasim ibn Sallam related to us. He said: Husayn ibn Hakam related to us from Hasan ibn Husayn, from Ghiyath ibn ‘Ali, from al-Kalbi, from Abu Salih, from Ibn ‘Abbas, who said as follows: “Or shall We make those who believe and do righteous deeds”, that is, ‘Ali Hamzah, and ‘Ubaydah, as the workers of corruption in the earth”, that is, ‘Utbah, Shaybah, and al-Walid, “or shall We make the Godwary”, that is, ‘Ali and his companions, “as the transgressors,” that is, so-and-so and his companions.

It has also been related by Ibn Shahr Ashub from the commentary of Abu Yusuf al-Nasawi (or al-Fasawi) Qubaysh ibn ‘Uqbah, from al-Thawri, from Mansur, from Mujahid, from Ibn ‘Abbas, as mentioned above up to His words: al-Walid.

‘Ali ibn Ibrahim said: Muhammad ibn Ja‘far related to us. He said: Yahya ibn Zakariyya al-Lu‘lu‘i related to us from ‘Ali ibn Hassan, from ‘Abd al-Rahman ibn Kathir, that he said: I asked (Imam) al-Sadiq (‘a) about His words: “Or shall We make those who believe and do righteous deeds”, to which he replied: It refers to the Commander of the Faithful and his companions, while the workers of corruption in the earth are Habtar, Zurayq, and their companions. Even so, His words: “or shall We make the Godwary” refer to the Commander of the Faithful (‘a) and “as the transgressors” refer to Habar, Zurayq, (Dallam), and their companions.¹

The 661st Name: He is among the signs in His words: “that they may ponder its signs” (38: 29).

The 662nd Name: “and that men possessed of minds may remember” (38: 29).

‘Ali ibn Ibrahim related that he (‘a) said concerning His words: “A Book We have sent down to you, blessed, that they may ponder its signs”: The ‘signs’ refers to the Commander of the Faithful and the Imams (‘a). As for His words: “And that men possessed of minds may remember”, they convey that they are the remaining men possessed of minds. He added: The Commander of the Faithful (‘a) used to glory in it and say: None has been given before me or after me as I have been given.²

1. *Al-Burhan*, vol. 4, p. 46.

2. *Al-Burhan*, vol. 4, p. 47.

The 663rd Name: He is the mighty tiding in His words: “Say: It is a mighty tiding from which you are turning away” (38: 67 - 68).

Muhammad ibn Ya‘qub related from Muhammad ibn Yahya, from Ahmad ibn Muhammad, from Muhammad ibn Abi ‘Umayr or someone else, from Muhammad ibn al-Fudayl, from (Imam) Abu Ja‘far (‘a), that he said: I said to him: Could I but sacrifice myself for you! The Shi‘a ask you about the commentary on this verse. “of what do they question one another? Of the Mighty Tiding” (78: 1 - 2). To which he replied: It is up to me: If I will, I tell them, and if I will, I will not. However, I shall tell you about its commentary. I said: “Of what do they question one another?” He said: In reply he said: It was concerning the Commander of the Faithful (‘a). The Commander of the Faithful (upon whom be God’s blessings) used to say: God has not any greater sign than I am, nor has God any tiding mightier than I am.

Muhammad ibn al-Hasan al-Saffar related from ‘Abbad ibn Sulayman, from Muhammad ibn Sulayman, from his father Sulayman, from Sadir, from (Imam) Abu ‘Abd Allah (‘a) I said to him: (What do you say concerning) His words: “Say: It is a mighty tiding from which you are turning away”? To which he replied: Those who have been given knowledge are the Imams, and the tiding is a reference to Imamate.

‘Ali ibn Ibrahim related that he (‘a) said: O Muhammad! “Say: It is a mighty tiding”, that is, the Commander of the Faithful (‘a), “from which you are turning away.”¹

The 664th Name: He is among the lofty ones (38: 75).

Ibn Babawayh related from ‘Abd Allah ibn Muhammad ibn ‘Abd al-Wahhab, from Abu al-Hasan Muhammad ibn Ahmad al-Qawariri,, from Abu al-Husayn Muhammad ibn ‘Ammar, from Isma‘il ibn Thawiyah, from Ziyad ibn ‘Abd Allah al-Bakka‘i, from Sulayman al-A‘mash, from Abu Sa‘id al-Khudri, who said: We were sitting next to the Messenger of God (s), when a man came forward to him and said: O Messenger of God! Tell me about God’s words to Satan: “have you waxed proud, or are you of the lofty ones?” Who are, O Messenger of God, those who are loftier than the angels brought nigh? To which the Messenger of God (s) replied: I, ‘Ali, Fatimah, al-Hasan, and al-Husayn were in the pavilions of the Throne, giving glory to God, so the angels gave glory through our glorification, two thousand years before God created Adam. When God created Adam(‘a), He commanded the angels to prostrate themselves before Adam - even though they were only commanded to prostrate themselves for our sake - so the angels fell prostrate all together, save Iblis who refused to prostrate himself. God (blessed and high exalted be He) said: “Iblis, what prevented you to prostrate yourself before that I created with My own hands? Have you waxed proud, or are you of the lofty ones?” (38: 73 - 75). He said: We are these five

1. *Al-Burhan*, vol. 4, p. 63, and *Nur al-Thaqalayn*, vol. 4, p. 469.

persons whose names are written in the pavilions of the Throne. We are the gate of God from which it is come. Through us are guided the rightly guided. Whosoever loves us, God shall love him and make him to dwell in His Garden. Whosoever hates us, God shall hate him and make him to dwell in His Fire. Only those who enjoy good birth (ie legitimate status) have affection for us.

I say: It has also been related by Ibn Babawayh in his book *Bisharat al-Shi'a*, from Abu Sa'id, from the Messenger of God (s), to the end of the tradition itself.¹

1. *Al-Burhan*, vol. 4, p. 64.

SURAH AL-ZUMAR (39)

In the Name of God, the Compassionate, the Merciful

The 665th Name: He is the obedient one in His words: “Or is he who is obedient in the watches of the night, prostrating himself and standing, bewaring of the Hereafter and hoping for the mercy of his Lord (and the disobedient alike)? Say: Are they equal - those who know and those who know not? Only men possessed of minds remember” (39: 9).

The 666th Name: “prostrating himself” (39: 9).

The 667th Name: “standing” (39: 9).

The 668th Name: “bewareing of the Hereafter” (39: 9).

The 669th Name: “hoping for the mercy of his Lord” (39: 9).

The 670th Name: He is among men possessed of minds” (39: 9).

Muhammad ibn Ya‘qub related from Muhammad ibn Yahya, from Ahmad ibn Muhammad ibn ‘Isa, from al-Hasan ibn Mahbub, from Hisham ibn Salim, from ‘Ammar al-Sabati, that he said: I asked (Imam) Abu ‘Abd Allah (‘a) about God’s words: “When some affliction visits a man, he calls upon his Lord, turning unto Him” (39: 8). He replied: These words were revealed concerning Abu al-Fasil. He would consider the Messenger of God (s) a sorcerer. When some affliction, that is an illness, visited him, he used to call upon God, turning unto Him, that is, in repentance for his unkind words about the Messenger of God. “Then when He confers on him a blessing from Him”, that is well - being, “he forgets that he was calling to”, that is, he forgot repentance to God from what he used to say concerning the Messenger of God, namely he is a sorcerer. For this reason God (exalted and majestic be He) said: “Say: Enjoy your unbelief a little; you shall be among the inhabitants of the Fire,” that is, your authority over men without right from God and the Messenger of God.

Then Abu ‘Abd Allah (‘a) said: Then God (exalted and majestic be He) shifted onto ‘Ali (‘a), telling about his state and his virtue with God (blessed and high exalted be He) thus: “Or is he who is obedient in the watches of the night, prostrating himself and standing, bewaring of the Hereafter and hoping for the mercy of his Lord (and the disobedient alike)?. Say: Are they equal - those who know” that Muhammad is the Messenger of God (s), “and those who know not” that Muhammad is the Messenger of God. “Only men possessed of minds remember” (39: 8 - 9).

Then Abu ‘Abd Allah (‘a) said: This is its interpretation, O ‘Ammar.

He also related from ‘Ali ibn Ibrahim, from his father, from ‘Abd Allah ibn al-Mughirah, from ‘Abd al-Mu‘min ibn al-Qasim al-Ansari, from Sa‘d, from Jabir, from (Imam) Abu Ja‘far (‘a), who said concerning His words: “Say: Are they

equal - those who know and those who know not? Only men possessed of minds remember”: We are those who know in particular, while those who know not are our enemies. As for men possessed of minds, they are our partisans.

He also related from a number of our companions, from Ahmad ibn Muhammad, from al-Husayn ibn Sa'id, from al-Nadr ibn Suwayd, from Jabir, from (Imam) Abu Ja'far ('a), who said concerning His words: “Say: Are the equal - those who know and those who know not? Only men possessed of minds remember”: We are those who know (in particular), our enemies are those who know not, and our partisans are men possessed of minds.

He also related from a number of our companions, from Sahl ibn Ziyad, from Muhammad ibn Sulayman, from his father, that he said: I was with (Imam) Abu 'Abd Allah ('a), when Abu Basir entered unto him. He carried on the report until he ('a) said: O Abu Muhammad! God (exalted and majestic be He) has truly made mention of us and our partisans in a verse from the Book of God. He (exalted and majestic be He) said: “Say: Are they equal - those who know and those who know not? Only men possessed of minds remember.” For we are those who know (in particular), our enemies are those who know not, and our partisans are men possessed of minds.

The traditions of this kind are numerous. We have restricted ourselves to the foregoing traditions for fear of prolixity. Whosoever wishes to gain cognizance of them can refer to our book *al-Burhan*.¹

Ibn Shahr Ashub related from al-Naysaburi in *Rawdat al-Wa'izin* that 'Urwah ibn al-Zubayr said as follows: One of the Successors of the Companions heard Anas ibn Malik saying: His word: “Is he who is obedient in the watches of the night, prostrating himself and standing...” were revealed concerning 'Ali ('a).

The man said: So I came to Ali (a') at the sunset and found him praying and reciting (the Qur'an) until dawn. Then he reperformed the ritual ablution, went forth to the mosque, led people in the morning prayer, and sat down supplicating after the prayer until the sunrise. Then people called upon him, so he set out to fulfill their needs until the time for the noon prayer set in. He reperformed the ritual ablation, led his companions in prayer, and sat down supplicating thereafter until the time for the afternoon prayer came. Then he would sit in judgement and make known to people the rulings of their religion until the sunset.

'Ali ibn Ibrahim related that he (a') said concerning His words: “Say: Enjoy your unbelief a little; you shall be among the inhabitants of the Fire” as follows: These words were revealed concerning so-and-so. As for His words: “Is he who is obedient in the watches of the night, prostrating himself and standing, beware of the Hereafter”, they were revealed concerning the Commander of the Faithful ('a), as is the case with His following words: “and hoping for the mercy of his

1. *Al-Burhan*, vol. 4, p. 69, and *Nur al-Thaqalayn*, vol. 4, p. 479.

Lord. Say: Are they equal - those who know and those who know not? Only men possessed of minds remember.”

The 671st Name: He is from among those whose breast God has expanded unto Islam” (39: 22).

The 672nd Name: He walks in a light from his Lord in His words: “Is he whose breast God has expanded unto Islam, so he walks in a light from his Lord (and the hard - hearted alike)? “ (39: 22).

‘Ali ibn Ibrahim related that he (‘a) said: The verse was revealed concerning the Commander of the Faithful (‘a).

Ibn Shahr Ashub said: In *Asbab al-Nuzul* and *al-Wasit* ‘Ata is reported to have said concerning His words: “Is he whose breast God has expanded unto Islam, so He walks in a light from his Lord (and the hard - hearted alike)?”: They were revealed concerning ‘Ali and Hamzah, while His words: “But woe to those whose hearts are hardened” were revealed concerning Abu Jahl and his descendants.

Sharaf al-Din al-Najafi said: In *Asbab al-Nuzul* al-Wahidi related from ‘Ata that he said in his commentary: The verse was revealed concerning ‘Ali and Hamzah (upon both of whom be peace).

The 673rd Name: He is a man belonging wholly to one man in His words: “God has struck a similitude: A man in relation to whom are several part-owners quarrelling, and a man belonging wholly to one man. Are the two equal in likeness? Praise belongs to God! Nay, but most of them do not know.”

Muhammad ibn Ya‘qub related from Muhammad ibn Yahya, from Ahmad ibn Muhammad ibn ‘Isa, from Ibn Mahbub, from Jamil ibn Salih, from Abu Khalid al-Kabuli, from (Imam) Abu Ja‘far (‘a), who said: God has struck a similitude: A man in relation to whom are several part-owners quarrelling, for, in connection with the first, the diverse men brought together his authority, cursing one another and renouncing one another. As for the one belonging wholly to one man, he is the first in reality and his partisans.

Then he said: The Jews were separated after Moses(‘a) into seventy - one sects, one of which shall be in the Garden and seventy in the Fire. The Christians were separated after Jesus(‘a) into seventy - two sects, one of which shall be in the Garden and seventy - one in the Fire. This community has been separated after its Prophet (s) into seventy - three sects, seventy - two of which shall be in the Fire and one in the Garden. Of these seventy - three sects are thirteen, assuming unduly our friendship and our affection, twelve of which shall be in the Fire, one in the Garden, and sixty belonging to all the other men.

Ibn Babawayh said: Abu al-‘Abbas Muhammad ibn Ibrahim ibn Ishaq al-Talaqani (may God have mercy upon him) related to us. He said: ‘Abd al-‘Aziz ibn Yahya related to us in Basrah. He said: Al-Mughirah ibn Muhammad related to us. He said: Raja’ ibn Salamah related to us from Jabir al-Ju‘fi, from (Imam) Abu Ja‘far

Muhammad ibn 'Ali ('a), from the Commander of the Faithful ('a), who in a sermon, made mention of his names in the Qur'an, saying, among others, as follows: I am the man belonging wholly to the Messenger of God (s). God (exalted and majestic be He) says: "and a man belonging wholly to one man."

Muhammad ibn al-'Abbas said: 'Abd al-'Aziz ibn Yahya related to us from 'Amr ibn Muhammad Turki, from Abu Muhammad ibn al-Fadl, from Muhammad ibn al-Fudayl, from Muhammad ibn Shu'ayb, from Quraysh ibn al-Rabi', from al-Mundhir al-Thawri, from Muhammad ibn al-Hanafiyyah, from his father ('a), who said concerning His words: "and a man belonging wholly to one man": I am that man belonging wholly to the Messenger of God (s).

He also said: Ahmad ibn Idris related to us from Ahmad ibn Muhammad ibn 'Isa, from al-Hasan ibn 'Ali ibn Faddal, from Ibn Bukayr, from Himran, that he said: I heard (Imam) Abu Ja'far ('a) say concerning His words: "God has struck a similitude: A man in relation to whom are several part-owners quarreling, and a man belonging wholly": The man is 'Ali ibn Abi Talib ('a), so he belongs wholly to one man, that is, the Prophet (s). By His words: "several part-owners quarrelling" are meant partners disagreeing, while the companions of 'Ali agree upon his friendship.

He also said: 'Abd al-'Aziz ibn Yahya related to us from Muhammad ibn 'Abd al-Rahman ibn Sallam, from Ahmad ibn 'Abd Allah ibn 'Isa, from Masqalah al-Qummi, from Bukayr ibn al-Fadl, from Abu Khalid al-Kabuli, from (Imam) Abu Ja'far ('a), that he said: I asked him about God's words: "and a man belonging wholly to one man", to which he replied: The man belonging wholly to one man is 'Ali and his partisans.¹

Ibn Shahr Ashub and Abu 'Ail al-Tabarsi related from al-'Ayyashi, from Abu Khalid, from (Imam) al-Baqir ('a), who said: The man belonging wholly (to one man) is in truth 'Ali and his partisans.

Al-Hasan ibn Zayd related from his fathers that they said concerning His words: "and a man belonging to one man": This is a similitude for us.

Abu 'Ali al-Tabarsi said: Al-Hakim Abu al-Qasim al-Haskani related from 'Ali ('a) that he said: I am that man belonging wholly to the Messenger of God (s).

In his commentary on His words: "God has struck a similitude: A man in whom are several part-owners quarrelling", 'Ali ibn Ibrahim related that he ('a) said: It is a similitude struck by God from the Commander of the Faithful and his partners who did wrong to him and took over his due. By 'quarrelling' is meant 'hating one another.' Even so, His words: "and a man belonging wholly to one man" allude to the Commander of the Faithful ('a) who belongs entirely to the Messenger of God. Hence, God says: "Are the two equal in likeness? Praise belongs to God. Nay, but most of them do not know."²

1. Refer to *Majma' al-Bayan* by al-Tabarsi.

2. *Al-Burhan*, vol. 4, p. 75.

The 674th Name: He is from among those who shall dispute in His words: “Then on the Day of Resurrection before your Lord you shall dispute” (39: 31).

‘Ali ibn Ibrahim related that he (‘a) said: The verse refers to the Commander of the Faithful (‘a) and those who have denied his right.

We have already made mention of a report on ‘Ali’s dispute with his enemies in our commentary on His words “These are two disputants who have disputed concerning their Lord” (22: 19).

The 675th Name: He is the one who has come with the very truth in His words: “And he who has come with the very truth and confirms it” (39: 33).

The 676th Name: “they are the Godwary” (39: 33).

The 677th Name: “They shall have whatsoever they will with their Lord” (39: 34).

The 678th Name: “that is the recompense of the good - doers” (39: 34).

The 679th Name: “that God may acquit them of the worst of what they did” (39: 35).

The 680th Name: “and recompense them with the wages of the fairest of what they were doing” (39: 35).

Muhammad ibn al-‘Abbas said: Ahmad ibn Idris related to us from Ahmad ibn Muhammad ibn ‘Isa, from al-Husayn ibn Sa‘id, from Isma‘il ibn Hammam, from (Imam) Abu al-Hasan (‘a), who said: Concerning God’s words: “And he who has come with the very truth and confirms it”, (Imam) Abu ‘Abd Allah said: He who has come with the very truth is the Messenger of God (s) and he who has confirmed it is ‘Ali ibn Abi Talib (‘a).

Ibn Shahr Ashub related from Shiite scholars, from al-Baqir, al-Sadiq, al-Kazim, al-Rida, and Zayd ibn ‘Ali (upon whom all be peace), that they said concerning His words: “And he who has come with the very truth and confirms it, those - they are the Godwary”: They refer to ‘Ali (‘a).

In *Rawdat al-Wa‘izin* Ibn al-Faris said: Ibn ‘Abbas said: His words: “And he who has come with the very truth” refer to Muhammad (s) and “confirms it” to ‘Ali ibn Abi Talib (‘a).

Abu ‘Ali al-Tabarsi said: His words: “And he who has come with the very truth” refer to Muhammad (s) and “confirms it” to ‘Ali ibn Abi Talib, as transmitted from Mujahid. It has also been related from al-Dahhak, from Ibn ‘Abbas. He added: It is also related from the Imams of guidance from the Household of Muhammad (upon whom and whose Household be God’s blessings).

‘Ali ibn Ibrahim related that he (‘a) said: Then He made mention of the Messenger of God (s) and the Commander of the Faithful (‘a), saying: “and he who has come with the very truth and confirms it” - a reference to the Commander of the Faithful - “those - they are the Godwary.”

Through the path of the Sunnis, Ibn al-Maghazali in his book *al-Manaqib* traced it back to Mujahid, that he said concerning His words: "And he who has come with the very truth and confirms it": Muhammad (s) has come with it and 'Ali ('a) has confirmed it.

It has also been related in al-Jabri's book, tracing it back to Ibn 'Abbas. Even so, Abu Na'im has transmitted it in his book *Hilyat al-Awliya*.'

In his *al-Amali* Shaykh (al-Tusi) related from 'Ali ibn Abi Talib ('a) that he said concerning God's words: "But who does greater evil than he who lies against God and cries lies to the very truth, when it comes to him?" (39: 32) as follows: They very truth is friendship and loyalty to the Folk of the House ('a).

Through the path of the Sunnis Ibn Mardawayh has related a tradition that goes back to Imam Musa ibn Ja'far ('a), who said: He who cried lies to the very truth is he who rejected the words of the Messenger of God (s) about 'Ali ('s authority and friendship).

'Ali ibn Ibrahim related that he ('a) said: Then He made mention of the enemies of Muhammad's Household and of those who lied against God and His Messenger and claimed that which was not their due, so He said: "But who does greater evil than he who lies against God and cries lies to the very truth, when it comes to him?" That is, (crying lies) to truth and friendship to the Commander of the Faithful ('a), as brought by the Messenger of God (s).

The 681st Name: To him is made reference in His words: "O My servants who have been prodigal against yourselves... surely He is the All - forgiving, the Merciful" (39: 53).

Sharaf al-Din al-Najafi related from Muhammad ibn 'Ali, from 'Amr ibn 'Uthman, from Imran ibn Sulayman, from Abu Basir, from (Imam) Abu 'Abd Allah, who said concerning His words: "do not despair of God's mercy; surely God forgives sins altogether" (39: 53) as follows: Rather it is thus: Surely God forgives your sins altogether sins. He said: so I said: We do not read it thus. He said: O Abu Muhammad! If God is to forgive sins altogether, then He shall never chastise (anyone). By God, He only meant us and our partisans from among His servants, and it was verily revealed as follows: surely God forgives your sins altogether.

Ibn Babawayh said: My father related to us. He said: Muhammad ibn Yahya al-'Attar related to us from al-Husayn ibn Ishaq al-Tajir, from 'Ali ibn Mahziyar, from al-Husayn ibn Sa'id, from Muhammad ibn al-Fudayl, from Yahya al-Thumali, from (Imam) Abu Ja'far ('a), who said: No one shall be excused on the Day of Resurrection by saying: O my Lord! I had no knowledge that the descendants of Fatimah ('a) are the (true) holders of authority, seeing that concerning the descendants of Fatimah ('a) alone was this verse revealed by God: "O My servants who have been prodigal against yourselves, do not despair of God's mercy; surely God forgives sins altogether; surely He is the All-forgiving, the Merciful."

‘Ali ibn Ibrahim said: Ja‘far ibn Muhammad related to us. He said: ‘Abd al-Karim related to us from Muhammad ibn ‘Ali, from Muhammad ibn al-Fudayl, from Abu Hamzah, that he said: (Imam) Abu Ja‘far (‘a) said: No one shall be excused on the Day of Resurrection, saying: I had no knowledge that the descendants of Fatimah (‘a) are the (true) holders of authority over all people, seeing that concerning the partisans of the descendants of Fatimah (‘a) alone was this verse revealed to God: “O My servants who have been prodigal against yourselves, do not despair of God’s mercy.”

Muhammad ibn al-‘Abbas said: Ahmad ibn Idris related to us from Ahmad ibn Muhammad ibn ‘Isa, from al-Husayn ibn Sa‘id, from Ibn Faddal, from Muhammad ibn al-Fudayl, from Abu Hamzah al-Thumali, from (Imam) Abu Ja‘far (‘a), that he said: Abu Ja‘far (‘a) said: God shall not excuse anyone on the Day of Resurrection by saying: I had no knowledge that the descendants of Fatimah (‘a) are the (true) holders of authority, seeing that concerning the descendants of Fatimah (‘a) alone was this verse revealed: “O My servants who have been prodigal against yourselves, do not despair of God’s mercy; surely God forgives sins altogether, surely He is the All - forgiving, the Merciful.”¹

The 682nd Name: He is the precinct of God, and so are the successors from among his descendants(‘a), in His words: “Lest any soul should say: Alas for me, in that I neglected my duty in the precinct of God” (39: 56).

Muhammad ibn Ya‘qub related from Muhammad ibn Yahya, from Muhammad ibn al-Husayn, from Muhammad ibn Isma‘il ibn Bazi‘, from Hamzah ibn Bazi‘, from ‘Ali ibn Suwayd, from Abu al-Hasan Musa ibn Ja‘far (‘a), that he said concerning His words: “Alas for me, in that I neglected my duty in the precinct of God” as follows: The precinct of God refers to the Commander of the Faithful (‘a) the successors, in a lofty station, so it continues until the matter ends up with the last of them.

He also related from Muhammad ibn Yahya, from Muhammad ibn al-Husayn, from Ahmad ibn Muhammad ibn Abi Nasr, from Hassan al-Jammal. He said: Hashim ibn Abi ‘Ammar al-Husayni related to us. He said: I heard the Commander of the Faithful (‘a) say: I am the eye of God, I am the precinct of God, I am the gate of God, etc.

Ibn Babawayh said: Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid related to us. He said: Al-Husayn ibn al-Hasan ibn Aban related to us from al-Husayn ibn Sa‘id, from al-Nadr ibn Suwayd, from Ibn Sinan, from (Imam) Abu ‘Abd Allah (‘a), who said: The Commander of the Faithful (‘a), in a sermon, spoke as follows: I am the guide; I am the rightly guided; I am the father of the orphans and the needy and husband of the widows; I am the refuge of every weak person and shelter of every fearful; I am the leader of the believers to the Garden; I am the strong bond of God; I am the firmest handle and the word of Godwariness; I

1. *Al-Burhan*, vol. 4, pp. 78-79, and *Nur al-Thaqalayn*, vol. 4, p. 493.

am the eye of God, His truthful tongue and His hand; I am the precinct of God about which a soul shall say: Alas for me, in that I neglected my duty in the precinct of God; I am the hand of God that is stretched out to His servants with mercy and forgiveness; I am the gate to forgiveness. Whosoever knows me and recognizes my due has truly come to know his Lord, for I am the successor to His Prophet in His earth and His proof against His creatures. Only a disputant with God shall deny these words.

He also said: 'Ali ibn Ahmad ibn Muhammad ibn 'Imran al-Daqqaq (may God have mercy upon him) related to us. He said: Muhammad ibn Ja'far al-Kufi related to us. He said: Musa ibn 'Imran al-Nakha'i al-Kufi related to us from his paternal uncle al-Husayn ibn Yazid, from 'Ali ibn al-Husayn, from someone who related to him, from 'Abd al-Rahman ibn Kathir, from (Imam) Abu 'Abd Allah ('a), who said: The Commander of the Faithful ('a) said: I am the knowledge of God; I am the heeding heart of God and His speaking tongue; I am the eye of God; I am the precinct of God; and I am the hand of God.

Muhammad ibn Ibrahim al-Nu'mani, known as Abu Zaynab, said: Muhammad ibn 'Abd Allah ibn al-Mu'ammal al-Tabarani in Tiberias in 383 AH, who was a follower of Yazid ibn Mu'awiyah and an enemy of the Folk of the House, related to us. He said: 'Ali ibn Hashim and al-Hasan ibn Sakan related to us. They said: 'Abd al-Razzaq ibn Hamman related to us. He said: My father reported to me from Mina, a retainer of 'Abd al-Rahman ibn 'Awf, from Jabir ibn 'Abd Allah al-Ansari, from the Messenger of God (s), who in reply to a question - raised by a group, saying: O Messenger of God! Who is your successor? - said: He is the one concerning whom God revealed His words: "lest a soul should say: Alas for me, in that I neglected my duty in the precinct of God." Then he made known to them the Commander of the Faithful ('a).

The report is long, and we have made mention of it in its entirety in His words: "and make hearts of men yearn towards them" (14: 37).

Muhammad ibn al-'Abbas said: Muhammad ibn Hawdhah al-Bahili related to us from Ibrahim ibn Ishaq, from 'Abd Allah ibn Hammad, from Himran ibn A'yun, from Aban ibn Taghlib, from (Imam) Ja'far ibn Muhammad, from his father, from his fathers (upon whom all be peace), who said concerning His words: "Alas for me, in that I neglected in the precinct of God" as follows: We were, by God, created from the light of the precinct of God. God created us as part of the precinct of God, a point to which He refers in His words: "Alas for me, in that I neglected my duty in the precinct of God", that is, in respect to friendship and loyalty to 'Ali ('a).

He also said: 'Ali ibn 'Abbas related to us from Hasan ibn Muhammad, from Husayn ibn 'Ali ibn Nahish, from Musa ibn Abi al-Ghadir, from 'Ata al-Hamadani, from (Imam) Abu Ja'far ('a), who said concerning His words: "lest a soul should say: Alas for me, in that I neglected my duty in the precinct of God" as follows: 'Ail('a) said: I am the precinct of God and I am a grief for men on the Day of Resurrection.

He also said: Ahmad ibn Idris related to us from Ahmad ibn Muhammad ibn ‘Isa, from al-Husayn ibn Sa‘id, from Muhammad ibn Isma‘il, from Hamzah ibn Bazi‘, from ‘Ali al-Sa‘i, from (Imam) Abu al-Hasan (‘a), who said concerning His words: “Alas for me, in that I neglected my duty in the precinct of God” as follows: The precinct of God refers to the Commander of the Faithful ‘Ali ibn Abi Talib and the successors after him, in a lofty station, so it continues until it ends up with the last of them. God knows best what will be thereafter.

He also said: Ahmad ibn Hawdhah related to us from Ibrahim ibn Ishaq, from ‘Abd Allah ibn Hammad, from Sadir al-Sayrafi, that he said: I heard (Imam) Abu ‘Abd Allah (a‘) say to a man who asked him about God’s words: “Alas for me, in that I neglected my duty in the precinct of God” as follows: We were, by God, created from the light of the precinct of God, a point to which the unbeliever, after he stays fast in his abode (in the Fire), refers in His words: “Alas for me, in that I neglected my duty in the precinct of God”, that is, friendship and loyalty to Muhammad and his Household.

He also said: Al-Husayn ibn ‘Abd Allah reported to us from ‘Ali ibn Muhammad al-‘Alawi. He said: Ahmad ibn Muhammad related to us from Ahmad ibn Muhammad ibn ‘Isa, from Ahmad ibn Muhammad ibn Abi Nasr, from Abu al-Maghra‘, from Abu Basir, from Khathimah, that he said: I heard (Imam) al-Baqir (‘a) say: We are the precinct of God; we are the choicest of God; we are the select of God; we are the repository of the legacies of prophets; we are the trustees of God (exalted and majestic be He); we are the proof of God; we are the bond of God; we are part of God’s mercy upon His creatures; we are those by whom God begins and concludes; we are the Imams of guidance; we are the lamps of darkness; we are the lighthouse of guidance; we are knowledge uplifted to the people of the earth; we are the first; we are the last. Whoso holds fast to us shall join, and whoso falls behind us shall drown. We are the leaders of those having a whiteness on the forehead, wrists and ankles; we are the sanctuary of God; we are the road and straight path to God (exalted and majestic be He); we are of the blessings of God upon His creatures; we are the right course; we are the source of prophethood; we are the place of messengership; we are the roots of religion. To us the angels come and go frequently. We are a lamp to him who seeks enlightenment by us. We are the way to him who follows our model. We are the guides to the Garden. We are the handles of Islam. We are the bridges and we are the archways. Whoso stays behind us shall be effaced. We are the highest part (in respect of glory). Through us is sent down mercy and through us you are poured with rain. We are those by whom God (exalted and majestic be He) drive away chastisement from you. Whoso sees us clearly, knows us, recognizes our due, and adheres to our command is part of us and belongs to us.

Ibn Shahr Ashub related from al-Sajjad, al-Baqir, al-Sadiq, and Zayd ibn ‘Ali (upon whom all be peace), that they said concerning this verse: The precinct of God is ‘Ali, and he is the proof of God against the creatures on the Day of

Resurrection. Al-Rida ('a) is reported to have said concerning His words: "Lest a soul should say: Alas for me, in that I neglected my duty in the precinct of God": That is, in friendship and loyalty to 'Ali ('a).

Abu Dharr is reported to have quoted the Prophet (s) as saying: O Abu Dharr! A person who refuses 'Ali's authority and friendship shall be brought on the Day of Resurrection blind and deaf, bowing down in the shadows of Resurrection, calling: Alas for me, in that I neglected my duty in the precinct of God, having a necklace of fire in his neck.

In *al-Ihtijaj* al-Tabarsi, in a long speech, said: He (majestic be His mention) has added to clarification and verification His words about His choicest and His friends ('a): "lest a soul should say: Alas for me, in that I neglected my duty in the precinct (*janb*) of God" in order to make clear their proximity to all the creatures. You say: So-and-so is beside (*janb*) so-and-so when you like to describe his proximity to him. God (blessed and high exalted be He) has made use of these symbols of which no one has knowledge save Him, His prophets and His proofs in His earth, because He knows what the alterers shall undertake, such as the omission of His proofs' names and creation of confusion and obscurity in the community, so they may assist them in their falsehood. In light of this, He has established certain symbols and rendered their hearts and sights blind, since He knows they shall turn away from such articulations and fabricate lies to them.

Muhammad ibn al-Hasan al-Saffar related from Ahmad ibn Muhammad, from al-Husayn ibn Sa'id, from Fadal al-Tabarsi, from al-Qasim ibn Burayd, from Malik al-Juhani, that he said: I heard (Imam) Abu 'Abd Allah ('a) say: We are a tree from the precinct of God. Whoso joins us, God shall join him. He said: Then he recited this verse: "lest a soul should say: Alas for me, in that I neglected my duty in the precinct of God, and I was indeed among the scoffers."

He also related from Ahmad ibn Muhammad, from al-Husayn ibn Sa'id, from Muhammad ibn Isma'il, from Hamzah ibn Bazi', from 'Ali al-Sa'i, that he said: I asked (Imam) Abu al-Hasan ('a) about God's words: "lest a soul should say: Alas for me, in that I neglected my duty in the precinct of God" He replied: The precinct of God is the Commander of the Faithful ('a) and the successors to follow, in lofty station, so it continues until it ends up with the last of them. God knows best what will be thereafter.

Al-Tabarsi said: Al-'Ayyashi related from Abu al-Jarud, from (Imam) Abu Ja'far ('a), that he said: We are the precinct of God.¹

The 683rd Name: He is among the signs in His words: "Yes indeed! My signs did come to you, but you have cried them lies, and you have waxed proud, and become one of the unbelievers" (39: 59).

'Ali ibn Ibrahim said: By the 'signs' is meant the Imams ('a), and by His words:

1. *Al-Burhan*, vol. 4, pp. 79 - 98, and *Nur al-Thaqalayn*, vol. 4, pp. 494 - 495.

“and you have waxed proud and become one of the unbelievers” are meant disbelief in God.

The 684th Name: He is the lord of the earth in His words: “And the earth shall shine with the light of its Lord” (39: 69).

The 685th Name: He is among the witnesses in His words: “and Prophets and witnesses shall be brought, and justly the issue be decided between them, and they not wronged” (39: 69).

‘Ali ibn Ibrahim said: Muhammad ibn Abi ‘Abd Allah related to us. He said: Ja‘far ibn Muhammad related to us. He said: Al-Qasim ibn Rabi‘ related to us. He said: Sabah al-Mada’ini related to us. He said: Al-Mufaddal ibn ‘Umar related to us that he heard (Imam) Abu ‘Abd Allah (‘a) say concerning His words: “and the earth shall shine with the light of its Lord” as follows: The Lord of the earth refers to the Imam of the earth. I said: What happens if it comes forth? To which he replied: Then people shall dispense with the gleam of the sun and light of the moon and restrict themselves to the light of the Imam (‘a).

Muhammad ibn Ya‘qub related from a number of our companions, from Sahl ibn Ziyad, from al-Hasan ibn Mahbub, from ‘Ali ibn Ri‘ab, from Abu ‘Ubaydah al-Hadhdha’, from Thuwayr ibn Abi Fakhitah, that he said: I heard ‘Ali ibn al-Husayn (‘a) relate in the Mosque of the Messenger of God (s), saying: My father (‘a) related to me that he heard his father ‘Ali (‘a) relate and say: When the Day of Resurrection comes... until they (men) end up with the an open area, the All-compeller (blessed and high exalted be He) being on the Throne, so the registers shall be unrolled, the scales set up, and the prophets and witnesses brought. These are the Imams, each of whom shall bear witness to the folk of his time that he has undertaken the command of God (exalted and majestic be He) among them and called them unto the way of God.

The report is long, and we have made mention of it in its entirety in our commentary on this verse in *al-Burhan*.¹

‘Ali ibn Ibrahim, in his commentary on His words: “and the Book shall be set in place, and Prophets and witnesses shall be brought”, related that he (‘a) said: The witnesses are the Imams. What corroborates it is His words: “that the Messenger might be a witness against you, and that you might be witnesses against mankind” (22: 78).

1. *Al-Burhan*, vol. 4, p. 88.

SURAH GHAAFIR (40)

In the Name of God, the Compassionate, the Merciful

The 686th Name: He is among the bearers of the Throne in His words: “Those who bear the Throne, and those round about it” (40: 7).

The 687th Name: He is from among those for whom the angels ask forgiveness in His words: “and they ask forgiveness for those who believe” (40: 7).

The 688th Name: He is from among those who “follow Your way” (40: 7).

The 689th Name: He is the way as well (40: 7).

The 690th Name: He is from among those whom He guards against “the chastisement of Hell” (40: 7).

The 691st Name: To him is made reference in His words: “Our Lord, and admit them to the Gardens of Eden that You have promised them” (40: 8).

The 692nd Name: To him is made reference in His words: “And guard them against evil deeds” (40: 8).

The 693rd Name: He is among the triumphant in His words: “and that is indeed the mighty triumph” (40: 9).

Muhammad ibn al-‘Abbas related from Ja‘far ibn Muhammad ibn Malik, from Ahmad ibn al-Husayn al-‘Alawi, from Muhammad ibn Hatam ibn Harun ibn al-Jahm, from Muhammad ibn Muslim, from (Imam) Abu Ja‘far (‘a), who said concerning His words: “Those who bear the Throne, and those round about it” as follows: That is Muhammad, ‘Ali, al-Hasan, and al-Husayn (‘a), and Noah, Abraham, Moses, and Jesus (‘a). These are round about the Throne.

He also said: Ahmad ibn Muhammad ibn Sa‘id related to us, tracing it back to al-Asbagh ibn Nubatah, that he said: ‘Ali (‘a) said: God has revealed my excellence to the Messenger of God from the heaven, according to this verse: “Those who bear the Throne, and those round about it proclaim the praise of their Lord, and believe in Him, and they ask forgiveness for those who believe.” There was not any believer in the earth save the Messenger of God and I, a point to which he (s) refers with His words: The angels asked forgiveness for me - before all men from the community of Muhammad - for seven years and eight months.

He also said: ‘Ali ibn Abd Allah ibn Asad related to us, tracing it back to Abu al-Jarud, that he said: (Imam) Abu Ja‘far (‘a) said: ‘Ali (‘a) said: The angels remained for seven years and eight months, asking forgiveness for the Messenger of God and for me in particular. Concerning us were these verses revealed: “Those who bear the Throne, and those round about it proclaim the praise of their Lord, and believe in Him, and they ask forgiveness for those who believe: Our Lord, You embrace everything in mercy and knowledge; therefore forgive those who have repented, and follow Your way, and guard them against the chastisement of Hell. Our Lord,

and admit them to the Gardens of Eden that You have promised them and those who were righteous of their fathers, and their wives, and their seed; surely You are the All-mighty, the All-wise” (40: 7 - 9). So a group of the hypocrites said: Who is ‘Ali’s father and his seed, concerning whom these verses were revealed? ‘Ali (‘a) replied: Glory be to God! As for our fathers, they are Abraham and Ishmael.

He also said: ‘Ali ibn ‘Abd Allah related to us from Ibrahim ibn Muhammad, from Muhammad ibn ‘Ali, from Husayn al-Ash‘ari, from ‘Ali ibn Hashim, from Muhammad ibn ‘Ubaydah, from Abu Rafi‘, from Abu Ayyub, from ‘Abd Allah ibn ‘Abd al-Rahman, from his father, that he said: The Messenger of God (s) said: The angels blessed me and ‘Ali for years, because we would pray, when there were no one to pray except we.

He also related from al-Husayn ibn Ahmad (or Muhammad), from Muhammad ibn ‘Isa, from Yunus ibn ‘Abd al-Rahman, from Abu Basir, that he said: (Imam) Abu ‘Abd Allah (‘a) said to me concerning His words: “and they ask forgiveness for those who believe... and guard them against the chastisement of Hell” as follows: The “way of God” refers to ‘Ali (‘a) and “those who believe” refers to you; He does not mean thereby anyone other than you all.

‘Ali ibn Ibrahim said: Muhammad ibn ‘Abd Allah al-Himyari related to us from his father, from Muhammad ibn al-Husayn and Muhammad ibn ‘Abd al-Jabbar, both from Muhammad ibn Sinan, from al-Munakhhil ibn Jamil al-Raqqi, from Jabir, from (Imam) Abu Ja‘far (‘a), who said as follows: His words: “Even so the Word of Your Lord was realized against the unbelievers, that they are the inhabitants of the Fire” (40: 6), refer to the Umayyads. His words: “Those who bear the Throne, and those round about it” mean that the Messenger of God and the successors after him bear God’s knowledge, and “those round about it” refers to the angels. His words: “proclaim the praise of their Lord and believe in Him, and they ask forgiveness for those who believe” mean they ask forgiveness for the partisans of Muhammad’s Household. “Our Lord, You embrace everything in mercy and knowledge; therefore forgive those who have repented from friendship to so-and-so, so-and-so, and the Umayyads, “and follow Your way”, that is, friendship to ‘Ali, the Friend of God. As for His words: “and guard them against the chastisement of Hell” to His words: “Our Lord, and admit them to the Gardens of Eden that You have promised them and those who were righteous of their fathers, and their wives, and their seed”, they mean: Whoso befriends ‘Ali (‘a) has truly attained righteousness. “And guard them against evil deeds; whomsoever You guard against evil deeds on that day”, namely on the Day of Resurrection, “on him You have had mercy, and that is indeed the mighty triumph” for those who were delivered from friendship to so-and-so and son-and-so. Then He said: “It shall be proclaimed to the unbeliever”, that is, the Umayyads, “Surely God’s hatred is greater than your hatred one another, when you were called unto belief”, that is, unto friendship with ‘Ali (‘a), “but did disbelieve” (40: 6 - 10).

Ibn Shahr Ashub related from Ibn Fayyad in *Sharh al-Akhbar*, from Abu Ayyub al-Ansari, that he said: I heard the Messenger of God (s) say: The angels had blessed me and 'Ali ibn Abi Talib for seven years. For no male had faith in me before him, a point to which God alludes with His words: "Those who bear the Throne, and those round about it proclaim the praise of their Lord, and believe in Him, and they ask forgiveness" for those who are on the earth.

Harun ibn al-Jahm and Jabir related from (Imam) Abu Ja'far ('a) that he said: "therefore forgive those who have repented" from friendship to the Umayyads and their followers, "and follow Your way", that is, have faith in friendship to 'Ali ('a), and 'Ali ('a) is the way.

You can refer to our book *al-Burhan* to gain cognizance of the rest of the traditions about these verses.¹

The 694th Name: He is among the signs in His words: "It is He who shows you His signs and sends down to you out of heaven provision" (40: 13).

'Ali ibn Ibrahim related that he ('a) said: It refers to the Imams of whom God and His Messenger have infirmed.

The 695th Name: He is among His servants in His words: "casting the spirit of his bidding upon whomever He will of His servants" (40:15).

'Ali ibn Ibrahim related that he ('a) said: By the 'spirit' is meant the 'Spirit of Holiness' that is specific to the Messenger of God and the Imams (upon whom all be peace and blessing).

I say: We will make mention of reports about the spirit concomitant with the Messenger of God (s) and the Imams ('a) in His words: "Even so We have revealed to you a Spirit of Our bidding" (42:52), even as we have dealt with it in the Surah of the Bee (16).

The 696th Name: He is from among those who are helped in His words: "Surely we shall help our messengers and those who have believed" (40:51).

The 697th Name: He is among the witnesses in His words: "and upon the day when the witnesses arise" (40:51).

'Ali ibn Ibrahim said: Ahmad ibn Idris reported to us from Ahmad ibn Muhammad, from 'Umar ibn 'Abd al-'Aziz, from Jamil, from (Imam) Abu 'Abd Allah ('a), that he said: I said: What do you say concerning His words: "Surely We shall help Our messengers and those who have believed, in the present life, and upon the day when the witnesses arise"? To which he replied: That shall be, by God, during the Return. Have you not come to know that a great number of the prophets (of God) were not helped in the present world, and were slain, as there were Imams after them who were fought (or slain) and were not helped? Hence, the verse alludes to the Return.

1. *Al-Burhan*, vol. 4, pp. 91 - 93.

Sa'd ibn 'Abd Allah related from Ahmad ibn Muhammad ibn 'Isa, from 'Umar ibn 'Abd al-'Aziz, from a man, from Jamil ibn Darraj, from (Imam) Abu 'Abd Allah ('a), that he said: I said to him: What about God's words: "Surely we shall help our messengers and those who believe, in the present life, and upon the day when the witnesses arise"? He replied: That shall be, by God, during the Return. Have you not come to know that the prophets of God (blessed and high exalted be He) were not helped in the present world, and were slain, as the Imams were slain, and were not helped? Therefore, it alludes to the Return.

On the meaning of the verse 'Ali ibn Ibrahim said: It refers to the Return, when the Messenger of God and the Imams return.

'Ali ibn Ibrahim also said concerning His words: "and upon the day when the witnesses arise": By the "witnesses" is meant the Imams.

The 698th Name: He is from among those whose supplication is answered in His words: "Call upon Me, and I will answer you" (40:60).

Muhammad ibn al-'Abbas said: Al-Husayn ibn Ahmad al-Maliki related to us from Muhammad ibn 'Isa, from Yunus ibn 'Abd al-Rahman, from Muhammad ibn Sinan, from Muhammad ibn Nu'man, that he said: I heard (Imam) Abu 'Abd Allah ('a) say: God (exalted and majestic be He) has not left us to ourselves. Had He left us to ourselves, we would have been as other people. Rather we are those concerning whom God (exalted and majestic be He) says: "call upon Me, and I will answer you."

The 699th Name: He is among the signs in His words: "And He shows you His signs; then which of God's signs do you deny?" (40:81).

'Ali ibn Ibrahim related that he ('a) said: It refers to the Commander of the Faithful and the Imams (upon whom all be peace) during the Return.

SURAH FUSSILAT (41)

In the Name of God, the Compassionate, the Merciful

The 700th Name: To him is made allusion with His words: “Ha Mim. A revelation from the Compassionate, the Merciful. A Book whose signs have been distinguished as an Arabic Qur’an for a people having knowledge; good tidings to bear and warning. But most of them have turned away, so they do not give ear” (40:1-4).

Muhammad ibn al-‘Abbas, in his commentary, said: ‘Ali ibn Muhammad ibn Makhlad al-Dahhan related to us from al-Hasan ibn ‘Ali ibn Ahmad al-‘Alawi, that he said: It came to my knowledge that (Imam) Abu ‘Abd Allah (‘a) said to Dawud al-Raqqi: Which of you can attain and stretch towards heaven? By God, our spirits and the spirits of the prophets attain and stretch towards the Throne every Friday eve. O Dawud! My father Muhammad ibn ‘Ali read Ha Mim the Prostration until he came to His words: “what, will they not hear?” (32:26); then he said: Gabriel (‘a) revealed to the Messenger of God (s) that the Imam after him would be ‘Ali (‘a); then he read His words: “Ha Mim. A revelation from the Compassionate, the Merciful, A Book whose signs have been distinguished as an Arabic Qur’an for a people having knowledge” until he came to His words: “But most of them have turned away from” friendship to ‘Ali, “so they do not give ear. They say: Our hearts are veiled from what you call us to, and in our ears is a heaviness, and between us and you there is a veil; so act; we are acting” (41:1-5).¹

The 701st Name: To him is made allusion with His words: “And woe to the idolaters, who pay not the alms, and disbelieve in the hereafter” (41:6-7).

‘Ali ibn Ibrahim said: Ahmad ibn Idris reported to us from Ahmad ibn Muhammad, from Ibn Mahbub, from Abu Jamilah, from Aban ibn Taghlib, that he said: (Imam) Abu ‘Abd Allah (‘a) said: O Aban! Do you think that God (exalted and majestic be He) has asked the idolaters to pay the alms, even though they associate others with Him, in His words: “And woe to the idolaters, who pay not the alms, and disbelieve in the hereafter”? I replied. Could I but sacrifice myself for you! Explain it to me. He said: And woe to the idolaters who have associated (others) with the first Imam and disbelieve in the other Imams. O Aban! God has only called upon the servants to believe in him, so when they believe in God and His Messenger, He made obligatory divine services incumbent on them.

Muhammad ibn al-‘Abbas said: Al-Husayn ibn Ahmad al-Maliki related to us, from Muhammad ibn ‘Isa, from Yunus ibn ‘Abd al-Rahman, from Sa’dan ibn

1. *Al-Burhan*, vol. 4, p. 106.

Muslim, from Aban ibn Taghlib, that he said: (Imam) Abu ‘Abd Allah (‘a) said, having recited this verse, as follows, O Aban! Do you think that God (glory be to Him) has asked the idolaters to pay the alms, even though they serve another god apart from Him? He said: I replied: Who are they then? He said: And woe to the idolaters who have associated with the first Imam and have not brought back to the last his due as declared by the first, so they disbelieve in him.

He said: Ahmad ibn Muhammad ibn Bashshar related from Aban ibn Taghlib that he said: (Imam) Abu ‘Abd Allah (‘a) said: And woe to the idolaters who have associated others with the first Imam and have not brought back to the last his due as declared by the first, so they disbelieve in him.

Following this report Sharaf al-Din al-Najafi said: The alms (zakat, lit. purity) here mean the purification of souls, that is, to purify them from association as mentioned above. God has described the idolaters as unclean in His words: “the idolaters are indeed unclean” (9:28). Whose associates with the Imam there by associates with the Prophet, and whose associates with the Prophet there by associates with God. By His words: “who pay not the alms” (41:7) are meant the rights of the alms, namely friendship to the Folk of the House(‘a), for actions shall thereby be purified on the Day of Resurrection!

I say: Shaykh Abu Ja’far al-Tusi (may God have mercy upon him) related from al-Fadl ibn Shadhan, from Dawud ibn Kathir, that he said: I said to (Imam) Abu ‘Abd Allah (‘a): You are the prayer in the Book of God, you are the alms, and you are the hajj. He said: O Dawud! We are the prayer in the Book of God (exalted and majestic be He); we are the alms; we are the fast; we are the hajj; we are the sacred month; we are the sacred land; we are the Ka’bah of God; we are the Qiblah of God; we are the face of God, etc.

The tradition is long, and we have already made mention of it in its entirety in His words “Had God not driven back the people, some by the means of others” (22:40).

The 702nd Name: To him is made allusion with His words: “So We shall let the unbelievers taste a terrible chastisement” 941:27).

The 703rd Name: He is among the signs in His words: “as a recompense for that they denied Our signs” (41:28).

Muhammad ibn al-‘Abbas said: ‘Ali ibn Asbat related to us from ‘Ali ibn Muhammad, from Ibn Abi Hamzah, from Abu Basir, from (Imam) Abu ‘Abd Allah (‘a), that he said: God (exalted and majestic be He) said: “So We shall let the unbelievers”, due to their abandonment of friendship to ‘Ali ibn Abi Talib (‘a), “a terrible chastisement” in the present world, “and shall recompense them with the worst of what they were working” in the Hereafter. “That is the recompense of God’s enemies, the fire, wherein they shall have the Abode of Eternity, as a recompense for that they denied Our signs” (41:27-28). The “signs” is a reference to the Imams (‘a).

The 704th Name: He is among those “who said: Our Lord is God” (41:30).

The 705th Name: “then have gone straight” (41:30).

The 706th Name: “upon them the angels descend, saying: Fear not” (41:30).

The 707th Name: “neither sorrow” (41:30).

The 708th Name: “rejoice in paradise that you were promised” (41:30).

The 709th Name: “We are your friends in the present life and in the Hereafter” (41:31).

The 710th Name: “therein you shall have all that your souls desire” (41:31).

The 711th Name: “and all that you call for, as hospitality from One All-forgiving, One Merciful” (41:31).

Muhammad ibn al-Hasan al-Saffar related from Imran ibn Musa, from Musa ibn Ja'far, from al-Hasan ibn 'Ali. He said: 'Abd Allah ibn Suhayl al-Ash'ari related from his father, from al-Yasa', that he said: 'Imran ibn A'yun entered unto (Imam) Abu Ja'far ('a) and said to him: Could I but sacrifice myself for you! It comes to our knowledge that angels descend upon you. He said: Yes indeed! By God, they descend upon us and tread upon our carpets. Do you not read the Book of God (blessed and high exalted be He): “Those who have said: Our Lord is God, then have gone straight, upon them the angels descend, saying: Fear not, neither sorrow; rejoice in paradise that you were promised.”

In *Basa'ir al-Darajat* Sa'd ibn 'Abd Allah al-Qummi related from Ahmad and 'Abd Allah, the two sons of Muhammad ibn 'Isa, and Muhammad ibn al-Husayn ibn Abi al-Khattab, from al-Hasan ibn Mahbub, from Abu Ayyub Ibrahim ibn 'Uthman al-Khazzaz, from Abu Basir, from (Imam) Abu 'Abd Allah ('a), who said concerning His words: “Those who have said: Our Lord is God, then have gone straight, upon them the angels descend, saying: Fear not, neither sorrow” as follows: They are the Imams ('a), as it applies to those who go straight of our partisans, surrender to our authority, and keep our tradition hidden. The angels shall receive them with the good tidings of paradise from God. By God, a few peoples who were on a way as your own way passed - they went straight, surrendered to our authority, kept hidden our tradition, revealed it not to our enemy, and had no doubt about it as you doubt, so the angels received them with the good tidings of paradise from God.

We have made mention of other traditions about the verse in our book *al-Burhan*.¹

The 712th Name: To him is made allusion with His words: “And who speaks fairer” (41:33).

The 713th Name: “then he who calls unto God” (41:33).

1. *Al-Burhan*, vol. 4, p. 110.

The 714th Name: “and does righteousness” (41:33).

The 715th Name: To him is made allusion in the verse (41:33).

The 716th Name: (He is the child apparently).

Al-‘Ayyashi related from Jabir that he said: I said to Muhammad ibn ‘Ali (‘a): What do you say concerning God’s words: “Those who believe, and then disbelieve” (4:137)? To which he replied: It refers to the two men, the third, the fourth, ‘Abd al-Rahman, and Talhah, they were seventeen men. The Prophet (upon whom and whose Household be peace and blessing) sent forth ‘Ali (‘a) and ‘Ammar ibn Yasir (may God have mercy upon him) to the people of Mecca, even though there were a great number of valiant leaders in Mecca. They used to call ‘Ali the child, for his name in the Book of God was the child, according to His words: And who speaks fairer than he who calls unto God and does righteousness, when a child, and says: Surely I am of them that surrender.

There is an addition to the report of which we have made mention in our commentary on His words: “Those who believe, and then disbelieve” (4:137) in our book *al-Burhan*.

Ibn Shahr Ashub related from Ibn ‘Abbas from the Prophet (s), that he said: ‘Ali is the gate to guidance after me, the caller unto my Lord, and the righteous among the believers. “And who speaks fairer than he who calls unto God and does righteousness.”¹

The 717th Name: He is part of the good deed in His words: “Not equal are the good deed and the evil deed” (41:34).

The 718th Name: He is from among those who repel the evil deed with the good deed (41:34).

Muhammad ibn al-‘Abbas said: The righteous one, al-Husayn ibn Ahmad, related to us from Muhammad ibn ‘Isa, from Yunus ibn ‘Abd al-Rahman, from Muhammad ibn Fudayl, from the righteous servant (the seventh Imam), that he said: I asked him about God’s words: “Not equal are the good deed and the evil deed”, to which he replied: We are the good deed and the Umayyads the evil deed.

He also said: Al-Husayn ibn Ahmad al-Maliki related to us. He said: Muhammad ibn ‘Isa related to us from Yunus ibn ‘Abd al-Rahman, from Sawrah ibn Kulayb, from (Imam) Abu ‘Abd Allah (‘a), who said: When this verse was revealed to the Messenger of God (s): “Repel (the evil deed) with that which is fairer and behold, he between whom and you there is enmity shall be as if he were a loyal friend” (41:34), the Messenger of God (s) said: I have been commanded to put into practice ritual dissimulation. So he kept to it for ten years until He commanded him to shout that which he was commanded. He also ordered ‘Ali to observe it,

1. *Al-Burhan*, vol. 4, p. 111.

so he kept to it until he was commanded to proclaim. Then the Imams ordered one another to keep to it, so they undertook it. When our Qa'im ('a) rises, ritual dissimulation shall lapse in full, and he shall unsheathe the sword, so he shall neither take from men nor give them except with the sword.¹

The 799th Name: He is the signs in His words: "We shall show them Our signs in the horizons" (41:53).

In *Kamil al-Ziyarat* Abu al-Qasim Ja'far ibn Muhammad Qulawayh said: Muhammad ibn 'Abd Allah ibn Ja'far al-Himyari related to me from his father, from 'Ali ibn Salim, from Muhammad ibn Khalid, from 'Abd Allah ibn Hammad, from 'Abd Allah ibn 'Abd al-Rahman al-Asamm from Abd Allah Bakr al-Arjani, from (Imam) Abu 'Abd Allah ('a), who, in a long tradition, said: God says: "We shall show them Our signs in the horizons and in themselves." Which sign in the horizons other than we, have God shown the folk of the horizons?!

1. *Al-Burhan*, vol. 4, p. 112.

SURAH AL-SHURA (42)

In the Name of God, the Compassionate, the Merciful

The 720th Name: To him is made reference in His words: “He has laid down for you as religion that He charged Noah with” (42:13).

The 721st Name: “Perform the religion” (42:13).

The 722nd Name: “and scatter not regarding it” (42:13).

The 723rd Name: “God chooses unto Himself whomsoever He will” (42:13).

The 724th Name: “and He guides to Himself whomsoever turns penitent” (42:13).

Muhammad ibn Ya‘qub related from ‘Ali ibn Ibrahim, from his father, from ‘Abd al-‘Aziz ibn al-Muhtadi, from ‘Abd Allah ibn Jundab, that (Imam) al-Rida (‘a) wrote to him as follows: Now then, Muhammad (s) was surely God’s trusted one among His creatures. When he passed away, we, the Folk of the House, were his inheritors, so we are God’s trusted ones in His earth. With us lies knowledge of deaths, trials, lineage of the Arabs, and origin of Islam. Surely, we recognize everyone, when we see him, by the reality of faith and reality of hypocrisy. As for our Shi‘a (partisans), their names and their fathers’ names are written. God has taken compact with us and with them, so they proceed to our destination and enter unto our entrance. No one is on the creed of Islam save we and they. We are the distinguished and the deliverance. We are the remainder of the prophets and their successors. We are those who are singled out in the Book of God (exalted and majestic be He). We have a greater claim to the Book of God and we have a greater claim to the Messenger of God (s). We are those for whom He has laid down His religion, according to His words: “He has laid down for you”, O Household of Muhammad, “as religion that He charged Noah with”, and we have charged with that He charged Noah with, “and that we have revealed to you”, O Muhammad, “and that we charged Abraham with, Moses and Jesus.” We have come to know and we have communicated that which we have come to know, even as He has entrusted their knowledge to us, so we are the inheritors of the Messengers possessed of constancy. “Perform the religion”, O Household of Muhammad, “and scatter not regarding it”, and be a (united) community. “Very hateful is that for the idolaters”, namely those who have associated with ‘Ali’s friendship, “that you call them to”, ie ‘Ali’s friendship. “God”, O Muhammad, “guides to Himself whomsoever turns penitent”, that is, whomsoever responds to ‘Ali’s friendship.

‘Ali ibn Ibrahim said: My father related to me from ‘Abd Allah ibn Jundab, from (Imam) al-Rida (‘a), that he said: We are the noble; we are the remainders of the prophets; we are the descendants of the (prophet’s) successors; we are those who are singled out in the Book of God; we have a greater claim to the Messenger of God (s). We are those for whom He has laid down His religion, according to His

words: “He has laid down for you as religion that he charged Noah with, and that We have revealed to you”, O Muhammad, “and that We charged Abrahams with, Moses and Jesus.” We have come to know and we have communicated that which we have come know, even as He has entrusted their knowledge to us. We are the inheritors of the prophets, we are the inheritors of knowledge, and Messengers and prophets possessed of constancy. “Perform the religion”, as He states, “and scatter not regarding it. Very hateful is that for the idolaters, that you call them to” ‘Ali’s friendship. He also said: “God”, O Muhammad, “chooses unto Himself whomsoever He will and guides to Himself whomsoever turns penitent”, that is, whomsoever responds to ‘Ali’s friendship.

Muhammad ibn al-Hasan al-Saffar related from ‘Abd Allah ibn ‘Amir, from ‘Abd al-Rahman ibn Abi Najran, that he said: (Imam) Abu al-Hasan al-Rida (‘a) wrote to me a letter wherein he said: ‘Ali ibn al-Husayn (‘a) said: Surely Muhammad, the Messenger of God, was God’s trusted one in His earth. When Muhammad passed away, we, the Folk of the House, were his inheritors, so we are God’s trusted ones in His earth. With us lies knowledge or trials, deaths, lineage of the Arabs, and birth of the prophets. Surely, we recognize everyone, when we see him, by the reality of faith and reality of hypocrisy. As for our Shi‘a (partisans), their names and their fathers’ names are written; God has taken compact with us and with them, so they proceed to our destination and enter unto our entrance. We are the distinguished, and our remainders are the remainders of the prophets, even as we are the descendants of the (prophets’) successors. We are those who are singled out in the Book of God, and we have a greater claim to the Book of God, even as we have a greater claim to the religion of God. We are those for whom He has laid down His religion, according to His words: “He has laid down for you (as religion)”, O Household of Muhammad, that He charged Noah with”, and we have charged with that He charged Noah with, as well, “and that we have revealed to you”, O Muhammad, and that we charged Abraham with, Ishmael, Isaac, and Jacob. For we have come to know and we have communicated that which we have come to know, even as He has entrusted their knowledge to us. We are the inheritors of the prophets and we are the inheritors of the Messenger possessed of constancy. “Perform the religion”, O Household of Muhammad, “and scatter not regarding it”, and be a (united) community. “Very hateful is that for the idolaters” who have associated with ‘Ali’s friendship, “that you call them to”, namely ‘Ali’s friendship. “God”, O Muhammad, “guides to Himself whomsoever” responds to ‘Ali’s friendship.

Sa’d ibn ‘Abd Allah related from Muhammad ibn al-Husayn ibn Abi al-Khattab, from al-Nadr ibn Shu‘ayb, from ‘Abd al-Ghaffar al-Harithi, from (Imam) Abu ‘Abd Allah (‘a), who said: God (exalted and majestic be He) said to His Prophet (s): We have surely charged you with that We charged Adam with, Noah, Abraham, and the prophets before you: “Perform the religion, and scatter not regarding it. Very hateful is that for the idolaters, that you call them to”, namely what ‘Ali ibn Abi Talib (‘a) declares, saying: God (exalted and majestic be He)

has taken compact with every prophet and every believer that they believe in Muhammad, in 'Ali, in every prophet, and in friendship. Then He said to Muhammad (s): "Those are they whom God has guided" (6:90), that is, Adam, Noah, and all the prophets after him.

Muhammad ibn Ibrahim al-Nu'mani said: Ahmad ibn Muhammad ibn Sa'id reported to us. He said: Al-Qasim ibn Muhammad ibn al-Hasan ibn Hazim said: 'Ubays ibn Hisham al-Nashiri related to us. He said: 'Abd Allah ibn Jabalah related to us from 'Imran ibn Qatr, from Zayd al-Shahham, that he said: I asked (Imam) Abu 'Abd Allah: Did the Messenger of God have knowledge about the Imams? To which he replied: Noah had indeed knowledge about them. What corroborates it is God's words in His Book: "He has laid down for you as religion, that He charged Noah with, and that We have revealed to you, and that We charged Abraham with, Moses and Jesus." He means: He has laid down for you, O company of the Shi'a, that which He charged Noah with.

Muhammad ibn al-'Abbas said: Ja'far ibn Muhammad al-Husayni related to us from Idris ibn Ziyad al-Hannat, from Ahmad ibn 'Abd al-Rahman al-Khurasani, from Yazid ibn Ibrahim, from Abu Habib al-Naji, from (Imam) Abu 'Abd Allah ('a), from his father Muhammad, from his father 'Ali ibn al-Husayn (upon whom all be peace), who in his commentary on this verse said: We are those for whom God has laid His religion in His Book, according to His words: "He has laid down for you", O Household of Muhammad, "as religion that He charged Noah with, and that We have revealed to you, and that We charged Abraham with, Moses and Jesus: Perform the religion", O Household of Mohammad, "and scatter not regarding it. Very hateful is that for the idolaters, that you call them to", namely 'Ali's friendship. "God choose unto Himself whomsoever He will, and He guide to Himself whomsoever turns penitent", that is, whomsoever responds to 'Ali's friendship.

He also said: Muhammad ibn Hammam related to us from 'Abd Allah ibn Ja'far, from 'Abd Allah ibn al-Qasbani, from 'Abd al-Rahman ibn Abi Najran, that he said: (Imam) Abu al-Hasan al-Rida ('a) wrote to 'Abd Allah ibn Jundab a letter wherein he said: 'Ali ibn al-Husayn ('a) said: We have a greater claim to God (exalted and majestic be He); we have a greater claim to the Book of God; we have a greater claim to the religion of God. We are those for whom God has laid down His religion, according to His words in His Book: "He has laid down for you as religion that He charged Noah with", even as we have charged with that He charged Noah with, "and that We have revealed to you", O Muhammad, "and that We charged Abrahams with", Ishmael, Isaac, Jacob, "Moses and Jesus." For we have come to know and we have communicated that which we have come to know, even as He has entrusted to us, so we are the inheritors of the prophets and we are the inheritors of the Messengers possessed of constancy. "God", O Muhammad, "guides to Himself whomsoever turns penitent", that is, whomsoever responds to you, O Muhammad, concerning 'Ali's friendship.

'Ali ibn Ibrahim said: His words: "He has laid down for you as religion that He charged Noah with" is an address to the Messenger of God regarding that He charged Noah with. As for His words: "and that We have revealed to you", O Muhammad, "and that We charged Abraham with, Moses and Jesus: Perform the religion", they mean: Acquire a knowledge of religion in the sense of unity of God, the performance of prayer, the payment of alms, the fast of the month of Ramadan, the pilgrimage to the House, the laws and rulings in the scriptures, and ratification of friendship to the Commander of the Faithful ('a). And "scatter not regarding it. Very hateful is that for the idolaters that you call them to" in respect to these revealed laws and judgements. Then He said: "God choose unto Himself whomsoever He will, and guides to Himself whomsoever turns penitent", that is, the Imams, for it is they whom God has chosen and elected.¹

The 725th Name: He is the religion in His words: "Perform the religion" (42:13).

The 726th Name: "and scatter not regarding it" (42:13).

The 727th Name: To him is made allusion with His words: "Very hateful is that for the idolaters, that you call them to" (42:13).

The 728th Name: To him is made allusion with His words: "that you call them to" (42:13).

'Ali ibn Ibrahim related from his father, from 'Ali ibn Mahziyar, from some of our companions, from (Imam) Abu 'Abd Allah ('a), who said as follows: His words: "perform the religion" refer to the Imam, and "and scatter not regarding it" is an allusion to the Commander of the Faithful ('a). Then He said: "Very hateful is that for the idolaters, that you call them to" in respect to 'Ali's friendship. "God chooses unto Himself whomsoever He will", an allusion to 'Ali ('a), "and guides to Himself whomsoever turns penitent." Then He said: "Unto this then (O Muhammad) call", (42:15), that is, unto friendship to 'Ali the Commander of the Faithful ('a), "and do not follow their caprices. And say: I believe in whatever Book God has sent down. I have been commanded to be just between you. God is our Lord and your Lord ... and unto Him is the home" (42:15).

Muhammad ibn Ya'qub related from al-Husayn ibn Muhammad, from Mu'alla ibn Muhammad ibn Sinan, from (Imam) al-Rida ('a), who said as follows: "Very hateful is that for the idolaters" who associate (others) with 'Ali's friendship, "that you call them to", O Muhammad, in respect to 'Ali's friendship. Thus is kept in the Book.²

The 729th Name: He is the Balance in His words: "God it is who has sent down the Book with the truth, and also the Balance" (42:17).

'Ali ibn Ibrahim related that he ('a) said: The Balance is the Commander of the

1. *Al-Burhan*, vol. 4, pp. 118-119 and *Nur al-Thaqalayn*, vol. 4, p. 542.

2. *Al-Burhan*, vol. 4, p. 120 and *Nur al-Thaqalayn*, vol. 4, p. 563.

Faithful. What corroborates it is His words: “and heaven – He raised it up and set the Balance” (55:7).

I say: We will, if God will, make mention of a report in our commentary on the Surah of the Compassionate (55), transmitted from (Imam) Abu al-Hasan al-Rida (‘a), conveying that he is the Balance in several verses of the Qur’an.

The 730th Name: He is the word in His words: “But for the Word of Decision, it had been decided between them” (42:21).

‘Ali ibn Ibrahim related that he (‘a) said: The Word is the Imam. What corroborates it is His words: “And He made it a word enduring among his posterity; haply so they would return” (43:28). Then He said: “For the wrongdoers”, that is, those who have done wrong to this word, “their awaits a painful chastisement.” Then He said: “You see the wrongdoers”, that is, regarding the claim of Muhammad’s Household, “going in fear of that they have earned”, that is, afraid of that which they have committed, “and it shall befall them”, that is, that which they fear.

The 731st Name: He is among the kinsfolk in His words: “Say: I do not ask of you a wage for this, except loving affection for the kinsfolk” (42:23).

Muhammad ibn Ya‘qub related from al-Husayn ibn Muhammad al-Ash‘ari from Mu‘alla ibn Muhammad, from al-Washsha’, from al-Muthanna, from Zurarah, from ‘Abd Allah ibn ‘Ajlan, from (Imam) Abu Ja‘far (‘a), who said concerning His words: “Say: I do not ask of you a wage for this, except loving affection for the kinsfolk” as follows: The kinsfolk are the Imams (‘a).

He also related from Muhammad ibn Yahya, from Ahmad ibn Muhammad, from ‘Ali ibn al-Hakam, from Isma‘il ibn ‘Abd al-Khaliq, that he said: I heard (Imam) Abu ‘Abd Allah (‘a) saying to Abu Ja‘far al-Ahwal, while I was overhearing, as follows. Did you come to Basrah? He said: Yes indeed! He said: How did you see men’s interest in this affair (ie Imamate) and their entry into it? He replied: By God, they are very few, even though they were admonished, but they are few. He said: Keep to the young, for they are swiftest in every good.

Then he said: What do the people of Basrah say concerning this verse: “Say: I do not ask of you a wage for this, except loving affection for the kinsfolk”? To which he replied: Could I but sacrifice myself for you! They say it refers to the relatives of the Messenger of God (s). He said: They have cried lies. It was only revealed concerning the Folk of the House in particular, namely ‘Ali, Fatimah, al-Hasan, and al-Husayn, the dwellers of the garment (‘a).

It has also been related by ‘Abd Allah ibn Ja‘far al-Himyari in his book *Qurb al-Isnad*, from Muhammad ibn Khalid al-Tayalisi, from Isma‘il ibn ‘Abd al-Khaliq, that he said: (Imam) Abu ‘Abd Allah (‘a) said to al-Ahwal: Did you come to Basrah He carried on the tradition itself; however, His words ‘in particular’ are omitted.

In *al-Mahasin* Ahmad ibn Muhammad ibn Khalid al-Barqi related from al-Hasan ibn 'Ali al-Khazzaz, from Muthanna al-Hannat, from 'Abd Allah ibn 'Ajlān, that he said: I asked (Imam) Abu Ja'far ('a) about God's words: "Say: I do not ask of you a wage for this, except loving affection for the kinsfolk", to which he replied: They are the Imams who neither swallow charities, nor are they permissible for them.¹

Through the path of the Sunnis, Ahmad ibn Hanbal in his *Musnad* said as follows: Muhammad ibn 'Abd Allah ibn Sulayman al-Hadrami wrote to us, saying, among others, that Harith ibn al-Hasan al-Tahhan related to him. He said: Husayn al-Ashqar related to us from al-A'mash, from Sa'id ibn Jubayr, from Ibn 'Abbas (may God be pleased with him), that he said: When His words: "Say: I do not ask of you a wage for this, except loving affection for the kinsfolk" were revealed, they said: O Messenger of God! Who are your kinsfolk for whom loving affection had been made incumbent on us? To which he replied: 'Ali, Fatimah, and their two sons ('a).

Such traditions about this verse are numerous, through the paths of the Shi'a and the Sunnis, a great number of which are cited in our book *al-Burhan* through the two paths.²

The 732nd Name: To him is made allusion with His words: "And you shall see the wrongdoers, when they see the chastisement" (42:44).

The 733rd Name: He is the chastisement in the verse (42:44).

Muhammad ibn al-'Abbas said: Ahmad ibn al-Qasim related to us from Ahmad ibn Muhammad al-Sayyari, from Muhammad ibn Khalid, from Muhammad ibn 'Ali al-Sayrafi, from Muhammad ibn Fudayl, from Abu Hamzah, from (Imam) Abu Ja'far ('a), that he read as follows: And you shall see the wrongdoers regarding the claim of Muhammad's Household, when they see the chastisement – and 'Ali is the chastisement – saying: Is there any way to be sent back?

In his *Commentary* 'Ali ibn Ibrahim related that he ('a) said: And you shall see the wrongdoers regarding the claim of Muhammad's Household, when they see the chastisement, saying: Is there any way to be sent back? That is, to the present world.

Then 'Ali ibn Ibrahim related that he ('a) also said: "And you shall see the wrongdoers" regarding the claim of Muhammad's Household, "when they see the chastisement" – and 'Ali is the chastisement during the Return – "saying: Is there any way to be sent back?" that we may befriend 'Ali ('a). "And you shall see them, as they are exposed to it, abject in humbleness, looking" to 'Ali ('a) "with furtive glance. And the believers shall say", that is, the Household of Muhammad and their Shi'a, "Surely the losers are they who lose themselves and their families

1. *Al-Burhan*, vol. 4, p. 122.

2. *Al-Burhan*, vol. 4, pp. 122-126

on the Day of Resurrection. Surely the wrongdoers” regarding the claim of Muhammad’s Household “are in lasting chastisement.” He said: He said: By God, He means those who bear a violent hatred to the Commander of the Faithful and hid seed (‘a) in addition to the liars. “They have no protectors to help them, apart from God; and whomsoever God leads astray, no way has he” (42:44-46).¹

The 734th Name: He is among the believers in the verse (42:45).

The 735th Name: To him is made allusion with His words: “surely the wrongdoers are in lasting chastisement” (42:45).

The 736th Name: He is among the servants of God who are directed to the right course by the Spirit in His words: “Even so we have revealed to you a Spirit of Our bidding. You knew not what the Book was, nor belief; but We made it a light, whereby We guide whom We will of Our servants” (42:52).

The 737th Name: He is a light in His words: “but We made it a light whereby We guide whom We will of Our servants” (42:52).

The 738th Name: To him is made allusion with His words: “and you surely do guide unto a straight path” (42:52).

The 739th Name: “the path of God” (42:53).

The 740th Name: “to whom belongs whatsoever is in the heavens and whatsoever is in the earth” (42:53).

Muhammad ibn Ya‘qub related from a number of our companions, from Ahmad ibn Muhammad, from al-Husayn ibn Sa‘id, from al-Nadr ibn Suwayd, from Yahya al-Halabi, from Abu al-Sabah al-Kinani, from Abu Basir, that he said: I asked (Imam) Abu ‘Abd Allah (‘a) about God’s words: “Even so We have revealed to you a Spirit of Our bidding. You knew not what the Book was, nor belief.” To which he replied: It (the Spirit) is one of the creatures of God (exalted and majestic be He), mightier than Gabriel and Michael. He was with the Messenger God, informing him and directing him to the right course, even as he is with the Imams (‘a) after him.

It has also been related by Sa‘d ibn ‘Abd Allah in his book *Basa’ir al-Darajat*. He said: Ahmad ibn Muhammad ibn ‘Isa related to me from al-Husayn ibn Sa‘id, and Muhammad ibn Khalid al-Barqi, from al-Nadr ibn Suwayd, from Yahya ibn ‘Imran al-Halabi, from Abu al-Sabah al-Kinani, from Abu Basir, that he said: I asked (Imam) Abu ‘Abd Allah (‘a) about God’s words: “Even so We have revealed to you a Spirit of Our bidding.” He carried on the tradition itself (to its end).

He also related from Muhammad ibn Yahya, from ‘Imran ibn Musa, from Musa ibn Ja‘far, from ‘Ali ibn Asbat, from Muhammad ibn al-Fudayl, from Abu Hamzah, that he said: I asked (Imam) Abu ‘Abd Allah (‘a) about knowledge: Is it

1. *Al-Burhan*, vol. 4, p. 129.

a matter that a knower learns from the mouths of men or is it in the Book, so you read it and instruct thereof? To which he replied: It is mightier and of greater moment than that. Have you not heard God's words: "Even so We have revealed to you a Spirit of Our bidding. You knew not what the Book was, nor belief"?

Then he said: What do your companions say concerning this verse? Do they ratify that he, in a certain state, had no knowledge of the Book and belief? I replied: I do not know. Could I but sacrifice myself for you! What do they say? To which he replied. Oh yes! He had, in a certain state, no knowledge of the Book and belief, until God (exalted and majestic be He) sent forth the spirit of which He made mention in His book. When he revealed it to him, he came to know thereby wisdom and interpretation. It is the spirit that God (exalted and majestic be He) gives to whomsoever He will. So when He gives it to a servant, He shall instill understanding into him.

It has also been related by Sa'd ibn 'Abd Allah in his book *Basa'ir al-Darajat*, from 'Imran ibn Musa, from Musa ibn Ja'far ibn Wahab al-Baghdadi, from Ibn Asbat, from Muhammad ibn al-Fudayl al-Sayrafi, from Abu Hamzah al-Thumali, that he said: I asked (Imam) Abu 'Abd Allah ('a) about knowledge... He carried on the tradition itself with a slight difference.

He also related from 'Ali ibn Ibrahim, from his father, from Baker ibn Salih, from al-Qasim ibn Yazid, from Abu 'Amr al-Zubayri, from (Imam) Abu 'Abd Allah ('a), who said: In respect to His Prophet He said: "and you surely do guide unto a straight path", that is, you call unto it.

Sa'd ibn 'Abd Allah related from Ahmad ibn Muhammad ibn 'Isa, from al-Hasan ibn Mahbub, from 'Abd Allah ibn Bukayr, from Zurarah, from (Imam) Abu Ja'far ('a), who concerning God's words: "Even so We have revealed to you a Spirit of Our bidding. You knew not what the Book was, nor belief; but We made it a light whereby We guide whom We will of Our servants" said: Surely God (exalted and majestic be He) has sent down that Spirit upon His Prophet, and it has not gone up since it was sent down, even as it is (now) within us.

Muhammad ibn al-'Abbas said: Ahmad ibn Idris related to us from Ahmad ibn Muhammad ibn 'Isa, ibn Bazi', from Mansur ibn Yunus, from Abu Basir and Abu a-Sabah al-Kinani, that they said: We said to (Imam) Abu 'Abd Allah: Could we but sacrifice ourselves for you! What do you say concerning His words: "Even so we have revealed to you a Spirit of Our bidding. You knew not what the Book was, nor belief, but we made it a light whereby we guide whom we will of Our servants; and you surely do guide unto a straight path"? To which he replied: O Abu Muhammad! The Spirit is a mightier creature than Gabriel and Michael. It was with the Messenger of God (s), informing him and directing him to the right course, and it is with the Imams, informing them and directing them to the right course.

He also said: ‘Ali ibn ‘Abd Allah related to us from Ibrahim ibn Muhammad, from ‘Ali ibn Hilal, from al-Hasan ibn Wahab al-‘Absi, from Jabir al-Ju‘fi, from (Imam) Abu Ja‘far (‘a), who said concerning His words: “but We made it a light whereby We guide whom We will of Our servants”: That (light) is ‘Ali ibn Abi Talib (‘a).

Muhammad ibn al-Hasan al-Saffar related from ‘Abd Allah ibn ‘Amir, from Abu ‘Abd Allah al-Barqi, from al-Hasan ibn ‘Uthman, from Muhammad ibn al-Fudayl, from Abu Hamzah, from (Imam) Abu Ja‘far (‘a), that he said: What about His words: “and you surely do guide unto a straight path”? To which he replied: That is, you surely enjoin ‘Ali’s friendship and call unto it, for he is the straight path.

‘Ali ibn Ibrahim said: Ja‘far ibn Ahmad related to us. He said: ‘Abd al-Karim ibn ‘Ali related to us from Muhammad ibn al-Fudayl, from Abu Hamzah, from (Imam) Abu Ja‘far (‘a), who said concerning God’s words to His Prophet: “You knew not what the book was, nor belief; but We made it a light” as follows: The verse refers to ‘Ali, for ‘Ali is the light. Hence He says: “whereby We guide whom We will of Our servants”, that is, by ‘Ali has He guided him whom He has guided of His creatures. Then He says to His Prophet: “and you surely do guide unto a straight path”, that is, you surely enjoin friendship to the Commander of the Faithful and call unto it, for ‘Ali is the straight path. His words, “the path of God”, refer to ‘Ali, even as His words: “to whom belongs whatsoever is in the heavens and whatsoever is in the earth” refer to ‘Ali, in that He has appointed him His treasurer over whatsoever is in the heavens and whatsoever is in the earth, and trusted him with respect to them, “Surely unto God all things come home” (42:52-53).¹

Al-Bursi related from the Commander of the Faithful (‘a) that he said, in a sermon, as follows: I am the treasurer of the heavens and the earth at the command of the Lord of the worlds.

The sermon is long, and we have pointed out to it in His words: “Alif Lam Mim. That is the Book in which there is no doubt” (2:1-2).

‘Ali ibn Ibrahim said: Muhammad ibn Hammam related to me. He said: Sa‘d ibn Muhammad related to us from ‘Abbad ibn Ya‘qub, from ‘Abd Allah ibn al-Haytham, from al-Salt ibn al-Hurr, that he said: I was sitting with Zayd ibn ‘Ali, when he read: “and you surely do guide unto a straight path.” Then he said: He has guided men, by the Lord of the Ka‘bah, to ‘Ali, but he has gone astray him who has gone astray and he has been guided him who has been guided.

1. *Al-Burhan*, vol. 4, pp. 133-134.

SURAH AL-ZUKHRUF (43)

In the Name of God, the Compassionate, the Merciful

The 741st Name: He is in the Mother of the Book in His words: “and behold, it is in the Mother of the Book, with us; sublime indeed, wise” (43:4).

The 742nd Name: “sublime indeed” (43:3).

The 743rd Name: “wise.”

‘Ali ibn Ibrahim related that he (‘a) said: His words: “and behold, it is in the Mother of the Book, with us; sublime indeed, wise” refer to the Commander of the Faithful, as it is written in the Opening in His words: “Guide us in the straight path” (1:6). (Imam) Abu ‘Abd Allah (‘a) said: It refers to the Commander of the Faithful (‘a).

‘Ali ibn Ibrahim said: My father related to me from Hammad, from (Imam) Abu ‘Abd Allah (‘a), who said concerning His words: “the straight path” (1:6) as follows: It refers to the Commander of the Faithful and knowledge of him. What corroborates the fact that it is the Commander of the Faithful is His words: “and behold, it is in the Mother of the Book, with us; sublime indeed, wise.”

Muhammad ibn al-‘Abbas related from Ahmad ibn Idris, from ‘Abd Allah ibn Muhammad ibn ‘Isa, from Musa ibn al-Qasim, from Muhammad ibn ‘Ali ibn Ja’far, that he said: I heard (Imam) al-Rida (‘a) say: My father said, having recited this verse: “and behold, it is in the Mother of the Book, with us; sublime indeed, wise”, as follows: It refers to ‘Ali ibn Abi Talib (‘a).

He said: It was related that he (‘a) was asked: Where was ‘Ali ibn Abi Talib mentioned in the Mother of the Book? To which he replied: In His words: “Guide us in the straight path”, that is ‘Ali (‘a).

He also said: Ahmad ibn Muhammad al-Nawfali related to us from Muhammad ibn Hammad al-Sasi, from al-Husayn ibn Hasan al-Taffawi, from ‘Ali ibn Isma’il al-Maythami, from ‘Abbas al-Sa’igh, from Sa’d al-Iskaf, from al-Asbagh ibn Nubatah, that he said: We went forth in the company of the Commander of the Faithful (upon whom be God’s blessings) until we proceeded to Sa’sa’ah ibn Sawhan (may God have mercy upon him), and behold, he was in his bed. When he saw ‘Ali, he became brisk and submissive to him. So he (upon whom be God’s blessings) said to him: Do not take our visit a source of pride over your people. He said: Not at all, O Commander of the Faithful! But a source of treasure and reward. He said to him: By God, I had not known you but that you are light in burden and swift in assistance. Sa’sa’ah said: And you are, by God, O Commander of the Faithful – I had not known you but that you are a knower of God, that God is great in your view, that you are in the Mother of the Book sublime and wise, and that you are gentle to the believers, merciful.

He also said: Ahmad ibn Idris related to us from Ahmad ibn Muhammad ibn Yahya, from Ibrahim ibn Hashim, from ‘Ali ibn Ma’bad, from Wasil ibn Sulayman, from ‘Abd Allah ibn Sinan, from (Imam) Abu ‘Abd Allah (‘a), who said: When Sa’sa’ah ibn Sawhan was fallen down in the Battle of the Camel, the Commander of the Faithful (‘a) came, sat down by his head, and said: May God have mercy upon you, O Zayd! You have been light in burden and swift in assistance. Zayd raised his head to him and said: May God bless you, O Commander of the Faithful! By God, I had not know you but that you are a knower of God, that you are in the Mother of the Book sublime, wise, and that God is great in your view.

In *al-Tahdhib* Shaykh (al-Tusi) related from al-Husayn ibn al-Hasan al-Hasani. He said: Muhammad ibn Musa al-Hamadani related to us. He said: ‘Ali ibn al-Hassan al-Wasiti related to us. He said: ‘Ali ibn al-Husayn al-‘Abdi related to us. He said: I heard Abu ‘Abd Allah al-Sadiq (‘a) say, having made mention of the excellence of the Ghadir Day and supplication therein, as follows (in supplication): So I bear witness, O my God, that he is the Imam, the guide, the instructor, the rightly guided, ‘Ali, the Commander of the Faithful, whom You have mentioned in Your Book, saying: “and behold, it is in the Mother of the Book, with Us; sublime indeed, wise.”

Al-Hasan ibn al-Husayn al-Daylami related from Hammad al-Sindi, from (Imam) Abu ‘Abd Allah (‘a), who, having been questioned about God’s words: “and behold, it is in the Mother of the Book, with Us; sublime indeed, wise”, said: It refers to the Commander of the Faithful (‘a).

As well, Shaykh Rajab al-Bursi in his book reported with a supported chain of transmission, tracing it back to the reliable reporters, thus: Those who wrote the reports clarified what they found; to wit, the Commander of the Faithful (‘a) has three hundred names in the Qur’an.

An example is that which they reported from Ibn Mas‘ud with a sound chain of transmission, namely God’s words: “And indeed it is with Us in the Mother Book sublime and wise”

Ibn Shahr Ashub related from Abu Ja’far al-Haruni that he said concerning His words: “and behold, it is in the Mother of the Book, with Us; sublime indeed, wise” as follows: By the Mother of the Book is meant the Opening, that is, it includes a mention of the Commander of the Faithful.

The 744th Name: He is part of the word in His words: “And he made it a word enduring among his posterity” (43:28).

Muhammad ibn al-‘Abbas said: ‘Ali ibn Muhammad al-Ju’fi related to us from Muhammad ibn al-Qasim al-Akfani, from ‘Ali ibn Muhammad ibn Marwan, from his father, from Aban ibn Abu ‘Ayyash, from Sulaym ibn Qays, that he said: ‘Ali ibn Abi Talib (‘a) came out to us, while we were in the mosque, so we encompassed him. He said: Question me before you lose me. Question me about

the Qur'an, for in the Qur'an lies knowledge of men of old and the later folk, such that it has not left for any teller that which can be said. None knows its interpretation, save only God and those firmly rooted in knowledge, and these are not one. Rather the Messenger of God (s) was one of them; God (glory be to Him) has taught it to him, and the Messenger of God (s) has, in turn, taught it to me, so it continues in his posterity until the Hour is come. Then he read: "and a remnant of what the folk of Moses and folk of Aaron left behind, the angels bearing it" (2:248). I am in relation to the Messenger of God as Aaron is in relation to Moses, except in prophethood. Knowledge is in our posterity (until the Hour is come). Then he read: "And he made it a word enduring among his posterity." Then he said: The Messenger of God (s) was the posterity of Abraham, and we, the Folk of the House, the posterity of Abraham and posterity of Muhammad, upon whom both be God's blessings.

Ibn Babawayh said: Abu 'Abd Allah Ahmad ibn Muhammad ibn 'Abd Allah al-Jawhari related to us. He said: 'Abd al-Samad ibn 'Ali ibn Muhammad ibn Mukram related to us. He said: Al-Tayalisi Abu al-Walid related to us from Abu al-Ziyad 'Abd Allah ibn Dhakwan, from his father, from al-A'raj, from Abu Hurayrah, that he said: the Messenger of God (s) said: I am leaving with you two precious weights, one of which is the Book of God (exalted and majestic be He). Whosoever follows it is upon guidance, and whosoever abandons it upon error. Then are the Folk of my House. I remind you of the Folk of my House (three times).

I said to Abu Hurayrah: Who are the Folk of his House? Are they his wives? To which he replied: No indeed! The Folk of his House are his descent and his progeny, namely the twelve Imams of whom God has made mention in His words: "And he made it a word enduring among his posterity."

He also said: Muhammad ibn 'Asim al-Kulayni related to us. He said: Muhammad ibn Ya'qub related to us. He said: Al-Qasim ibn al-'Ala related to us. He said: Isma'il ibn 'Ali al-Qazwini related to us. He said: 'Ali ibn Isma'il related to me from 'Asim ibn Hamid al-Hannat, from Muhammad ibn Qays, from Thabit al-Thumali, from 'Ali ibn al-Husayn ('a), from his father ('a), from his father 'Ali ibn Abi Talib ('a), that he said: Concerning us was this verse revealed: "Those who are bound by blood are nearer to one another in the Book of God" (33:6). Concerning us, as well, was this verse revealed: "And he made it a word enduring among his posterity." Imamate shall be among the posterity of al-Husayn till the Day of Resurrection. The one hidden from view (al-Gha'ib) shall have two occultations, one of which is longer than the other. As for the first (occultation), it lasts six days, six months, or six years. As for the other, it shall take too long that most of those who believe in him will turn away from this affair, so no one will be firm about it save him who possesses strong certitude and sound knowledge, and finds in himself no impediment touching our verdict, but shall surrender to us, the Folk of the House.

‘Ali ibn Ibrahim related that he (‘a) said: Then He has made mention of the Imams (‘a), saying: “Abd he made it a word enduring among his posterity; haply so they would return.”

There are a number of traditions to corroborate that the verse was revealed concerning al-Husayn (‘a), and we have mentioned them in our book *al-Burhan*. Moreover, there is no contradiction in it.¹

The 745th Name: To him is made allusion with His words: “haply so they would return” (43:38).

The 746th Name: To him is made allusion with His words: “It shall not profit you today, since you did wrong, that you are partners in the chastisement” (43:39).

Muhammad ibn al-‘Abbas said: Ahmad ibn al-Qasim related to us. He said: Ahmad ibn Muhammad al-Sayyari related to us from Khalid al-Barqi, from Abu Aslam, from Abu Ayyub al-Bazzaz, from Jabir, from (Imam) Abu Ja‘far (‘a), who said: It shall not profit you today, since you did wrong to the claim of Muhammad’s household, that you are partners in the chastisement.

The 747th Name: To him is made allusion with His words: “Whether We take you away, We shall take vengeance upon them” (43:41).

Muhammad ibn al-‘Abbas said: ‘Ali ibn ‘Abd Allah ibn Ibrahim ibn Muhammad related to us from ‘Ali ibn Hilal, from Muhammad ibn al-Rabi, that he said: I read to Yusuf al-Azraq until I came to His words: “Whether We take you away, We shall take vengeance upon them”, when he said: O Muhammad! Keep your tongue in check. So I kept my tongue in check. Yusuf said: I read to al-A‘mash, and when I came to this verse, he said: O Yusuf! Do you know concerning whom it was revealed? I replied: God knows best. He said: It was revealed concerning ‘Ali ibn Abi Talib: Whether we take you away, we shall through ‘Ali take vengeance upon them. It was, by God, omitted from the Qur’an, and it was, by God, carried off from the Qur’an.

In his *al-Amali* Shaykh (al-Tusi) related from Muhammad ibn ‘Ali, from Jabir ibn Ja‘far ibn ‘Abd Allah al-Ansari, that he said: I was near to the Messenger of God (s) during the Farewell pilgrimage, when he said: People! May I not find you after I have gone, returning unbelievers, with some of you striking down others. By God, if you do it, you shall meet me with a host that strikes you, (then he turned his face, saying:) or ‘Ali or ‘Ali or ‘Ali (three times), so we saw that Gabriel had signalled to him. Thereupon God (exalted and majestic be He) revealed: “Whether We take you away, We shall – through ‘Ali – take vengeance upon them, or We show you a part of that We promised them. Surely We have power over them” (43:41-42). Then His words: “Say: O my Lord! If You should show me that they are promised. O my Lord! Set me not among the people of the wrongdoers. Assuredly, We are able to show you that we promise them. Repel

1. *Al-Burhan*, vol. 4, pp. 141-142 and *Nur al-Thaqalayn*, vol. 4, pp. 596-597.

the evil with that which is fairer” (23:93-96) were revealed. Then His words: “So hold fast unto that which has been revealed unto you” – concerning ‘Ali ibn Abi Talib – “surely you are upon a straight path.” Surely ‘Ali is a knowledge of the Hour to you and to your people, and assuredly you will be questioned about your loving affection for ‘Ali ibn Abi Talib (43:43-44,61).¹

It has also been related through the path of the Sunnis by Ibn al-Maghazali al-Shafi’i in his book *al-Manaqib*, from Jabir ibn ‘Abd Allah al-Ansari, who said: The Messenger of God (s) said: May I not find you, after I have gone, returning unbelievers, with some of you striking down others. By God, if you do it, you shall meet me with a host that strikes you, (then he turned his face, saying:) or ‘Ali or ‘Ali or ‘Ali (three times), so we saw that Gabriel had signalled to him. Following that God revealed: “Whether We take you away, We shall take vengeance upon them” – through ‘Ali ibn Abi Talib – “or We show you a part of that We promised them. Surely We have power over them” – through ‘Ali. Then His words: “Say: O my Lord! If You should show me that they are promised. O my Lord! Set me not among the people of the wrongdoers” (23:93-94) were revealed. Then His words: “So hold fast unto that which has been revealed unto you; surely you are upon a straight path.” Surely, ‘Ali is knowledge of the Hour “to you and to your people; and assuredly you will be questioned” about ‘Ali ibn Abi Talib (43:43-44, 61).

The 748th Name: To him is made allusion with His words: “Surely We have power over them” (43:42).

The 749th Name: To him is made allusion with His words: “and assuredly you will be questioned” (43:44) as mentioned above.

The 750th Name: He is among those who will be questioned (43:44).

‘Ali ibn Ibrahim said: Muhammad ibn Ja’far related to us. He said: Yahya ibn Zakariyya related to us from ‘Ali ibn Hassan, from ‘Abd al-Rahman ibn Kathir, from (Imam) Abu ‘Abd Allah (‘a), that he said: I said to him: What about His words: “Surely it is a Remembrance to you and to your people”? To which he replied: The Remembrance is the Qur’an, and we its people, even as we will be questioned.

Muhammad ibn Ya’qub reported from al-Husayn ibn Muhammad, from al-Mu’alla ibn Muhammad, from al-Washsha’, from ‘Abd Allah ibn ‘Ajlan, from Abu Ja’far (‘a), who in respect to His words: “Ask the Folk of the Remembrance if you do not know” said: The Messenger of God (s) said: The Remembrance is I and the Imams (‘a) are the Folk of the Remembrance.

As to His words: “And Lo! It is in truth a Reminder for you and for your folk; and you will be questioned” (43:44), he said: We are his folk and we are the questionees.

1. *Al-Burhan*, vol. 4, p. 144.

He also reported from a number of our companions, from al-Husayn ibn Muhammad, from Mu‘alla ibn Muhammad, from Muhammad ibn Uramah, from ‘Ali ibn Hassan, from his paternal uncle ‘Abd al-Rahman ibn Kathir, who said: I said to Abu ‘Abd Allah (‘a): (What about His words:) “Ask the Folk of the Remembrance if you do not know”? He said: The Remembrance is Muhammad, upon and whose household be blessing, and we are his folk, who are to be questioned. He said: I said: (What about His words:) “And lo! It is in truth a Reminder for you and for your folk; and you will be questioned”? He said: To us alone is made allusion; we are the Folk of the Reminder, and we are the questionees.

He also related from a number of our companions, (from Ahmad ibn Muhammad) from al-Husayn ibn Sa‘id, from al-Nadr ibn Suwayd, from ‘Asim ibn Kamil, from Abu Basir, from (Imam) Abu ‘Abd Allah (‘a), who said concerning His words: “Surely it is a Remembrance to you and to your people, and assuredly you will be questioned” as follows: The Messenger of God (s) is the Remembrance, and the Folk of his House(‘a) are those who will be questioned, even as they are the Folk of the Remembrance.

He also related from a number of our companions, from Ahmad ibn Muhammad, from al-Husayn ibn Sa‘id, from Hammad, from Rab‘i, from al-Fudayl, from (Imam) Abu ‘Abd Allah (‘a), who said concerning His words: “Surely it is a Remembrance to you and to your people, and assuredly you will be questioned” as follows: The Remembrance is the Qur’an, and we its people, even as we are those who will be questioned.

Muhammad ibn al-Hasan al-Saffar related a similar tradition from Ahmad ibn Muhammad, from al-Husayn ibn Sa‘id, from Hammad ibn ‘Isa from Rab‘i, from al-Fudayl.

He also related from Muhammad ibn al-Hasan and others, from Sahl ibn Muhammad ibn ‘Isa, Muhammad ibn Yahya, and Muhammad ibn al-Husayn, all from Muhammad ibn Sinan, from Isma‘il ibn Jabir, from ‘Abd al-Karim ibn ‘Umar, from ‘Abd al-Karim ibn Abi al-Daylam, from (Imam) Abu ‘Abd Allah (‘a), that he said: He (majestic be His mention) said: “Question the people of the Remembrance, if you know not” (16:43). What does it mean? He replied: The Book is the Remembrance, and its people the Household of Muhammad (‘a). God has commanded to question them, but not the ignorant. God (exalted and majestic be He) has called the Qur’an a Remembrance, according to His words: “We have sent down to you the Remembrance that you may make clear to mankind what was sent down to them; and so haply they will reflect” (16:44), and His words: “Surely it is a Remembrance to you and to your people, and assuredly you will be questioned.”

Muhammad ibn al-Hasan al-Saffar related from al-‘Abbas ibn Ma‘ruf, from Hammad ibn ‘Isa, from ‘Umar ibn Yazid, that he said: (Imam) Abu Ja‘far (‘a) said concerning His words: “Surely it is a Remembrance to you and to your

people, and assuredly you will be questioned” as follows: The Messenger of God is the Remembrance, the Folk of his House the Folk of Remembrance, even as they are those who will be questioned.

He also related from Ya'qub ibn Yazid, from Ibn Abi 'Umar, from Ibn Udhaynah, from Burayd ibn Mu'awiyah from (Imam) Abu Ja'far ('a), who said concerning His words: “Surely it is a Remembrance to you and to your people, and assuredly you will be questioned” as follows: By these words He means the Folk of Remembrance, namely we, even as we are those who will be questioned.

Muhammad ibn al-'Abbas said: Muhammad ibn al-Qasim related to us from Husayn ibn Nadr, from his father, from Aban ibn Abi 'Ayyash, from Sulaym ibn Qays, from (Imam) 'Ali ('a), who said concerning His words: “Surely it is a Remembrance to you and to your people, and assuredly you will be questioned” as follows: We are its people, and we are those who will be questioned.

He also said: 'Abd al-'Aziz related to us from Muhammad ibn 'Abd al-Rahman ibn al-Salam, from Ahmad ibn 'Abd Allah, from his father, from Zurarah, that he said: I said to (Imam) Abu Ja'far ('a): What about His words: “Surely it is a Remembrance to you and to your people, and assuredly you will be questioned”? To which he replied: These words refer to us in particular: We are the Folk of Remembrance, and we are those who will be questioned.

He also said: Al-Husayn ibn 'Amir related to us from Muhammad ibn al-Husayn, from Ibn Faddal, from Abu Jamilah, from Muhammad al-Halabi, that he said: What about His words: “Surely it is a Remembrance to you and to your people”? To which he (Imam Abu 'Abd Allah ('a)) replied: The Messenger of God is the Remembrance, and the Folk of his House the Folk of Remembrance, even as they are those who will be questioned. God has commanded men to question them, since they are the holders of authority over men, even as they have a greater claim to them. No one of men is permitted to seize their rights for whom God has made incumbent.

He also said: Al-Husayn ibn Ahmad related to us from Muhammad ibn 'Isa, from Yusuf, from Safwan, from (Imam) Abu 'Abd Allah ('a), that he said: I said to him: Who are meant by His words: “Surely it is a Remembrance to you and to your people, and assuredly you will be questioned”? To which he replied: We are meant thereby in particular.

Muhammad ibn Khalid al-Barqi related from al-Husayn ibn Yusuf, from his father, from Ibn al-Qasim, from (Imam) Abu 'Abd Allah ('a), that he said: What about His words: “Surely it is a Remembrance to you and to your people, and assuredly you will be questioned”? To which he replied: His words, “to your people”, refer to 'Ali the Commander of the Faithful, about whose friendship you will be questioned.¹

1. *Al-Burhan*, vol. 4, pp. 145-146 and *Nur al-Thaqalayn*, vol. 4, pp. 604-605.

The 751st Name: He is part of the sign in His words: “And not a sign we showed them, but it was greater than its sister sign” (43:48).

In *Kamil al-Ziyarat* Abu al-Qasim Ja’far ibn Muhammad ibn Qulawayh said: Muhammad ibn ‘Abd Allah ibn Ja’far al-Himyari related to me from his father, from ‘Ali ibn Muhammad ibn Salim, from Muhammad ibn Khalid, from ‘Abd Allah ibn Hammad, from ‘Abd Allah ibn ‘Abd al-Rahman al-Asamm, from ‘Abd Allah ibn Bakr al-Arjani, that he said. I heard (Imam) Abu ‘Abd Allah (‘a) say as follows: ... Then I said: Could I but sacrifice myself for you! Does the Imam see that which is between the east and the west? To which he replied: O Ibn Bakr? How should he be a proof against that which is between its two regions, notwithstanding that he sees them not, nor judges between them?! How should he be a proof against a people from whose view he is kept hidden, such that he neither has power over them nor do they have access to him?! How should he be a fulfiller on the part of God and a witness against the creatures, notwithstanding he sees them not?! How should he be a proof against them, notwithstanding he is veiled from them, and a barrier is set between them and him, so he cannot undertake God’s command among them?! Moreover, God says: “We have sent you not, except to the entirety of mankind” (34:28), that is, whomsoever is in the earth. The proof after the Prophet (s) substitutes for the Prophet, even as he is the argument for what the community disagrees about. He is responsible for taking away the rights of men (from the wrongdoers), for undertaking God’s ordinances, and for exacting justice, so there must be an Imam to set everything in place. God says: “We shall show them our signs in the horizons and in themselves” (41:53). Which sign then in the horizons, other than we, God has shown to the people of the horizons?! As well, God says: “And not a sign We showed them, but it was greater than its sister sign.” Which sign then is greater than we are?!¹

The 752nd Name: He is the example in His words: “And when the son of Mary is cited as an example, behold, your people turn away from it” (43:57).

The 753rd Name: To him is made allusion with His words: “and (they) say: What, are our gods better, or he?” (43:58).

The 754th Name: To him is made allusion with His words: “He is only a servant We blessed” (43:59).

The 755th Name: He is a servant (43:59).

The 756th Name: A servant We blessed (43:59).

The 757th Name: To him is made allusion with His words: “and We made him to be an example to the Children of Israel” (43:59).

The 758th Name: He is an example to the Children of Israel (43:59).

The 759th Name: To him is made allusion with His words: “We would have

1. *Al-Burhan*, vol. 4, p. 194.

appointed angels among you to be successors in the earth” (43:60).

Muhammad ibn Ya'qub related from a number of our companions, from Sahl ibn Ziyad, from Muhammad ibn Sulayman, from his father, from Abu Basir, that he said: While the Messenger of God (s) was sitting, lo, the Commander of the Faithful ('a) came forward, so the Messenger of God (s) said: You bear a likeness to Jesus son of Mary. Has it not been for parties of my community saying concerning you what they might say, I would have said concerning you words such that you do not pass by a company of men but that they shall take dust from under you feet, seeking thereby blessing.

He said: The two Bedouins, al-Mughirah ibn Shu'bah and a number of the chiefs of the Quraysh became angry and said: He has not chosen to cite as an example for his cousin except Jesus son of Mary. So God (exalted and majestic be He) revealed to His Prophet His words: “And when the son of Mary is cited as an example, behold, your people turn away from it, and say. What, are our gods better, or he? They cite not him to you, save to dispute. Nay, but they are a people contentious. He is only a servant We blessed, and We made him to be an example to the Children of Israel. Had We willed, We would have appointed among you”, that is, among the Hashimites, “angels to be successors in the earth.”

He said: Al-Harith ibn 'Umar al-Fihri became furious, and said: “O God! If this be indeed the truth from you”, that the Hashimites inherit one another, a tyrant after a tyrant, “then rain down upon us stones out of heaven, or bring us a painful chastisement” (8:32). So God revealed to him the words of al-Harith, even as this verse was revealed to him: “But God would never chastise them, with you among them. God would never chastise them, as they begged forgiveness” (8:33).

Then he said: O Abu 'Umar! Either you turn penitent or you depart. He said: O Muhammad! Wherefore will not you appoint to the rest of the Quraysh from that which you possess? For the Hashimites have taken unto themselves the noble deeds of the Arabs and non-Arabs. The Prophet (s) said: That is not up to me; that is up to God (blessed and high exalted be He). He said: O Muhammad! My heart does not assist me with repentance, or rather, I shall depart from you. He called for his riding camel and got on it. When he proceeded to the outskirts of the city, a stone struck him hard and run through him to death. So it was revealed to the Prophet (s) thus: “A questioner asked of a chastisement about to fall for the unbelievers” concerning 'Ali's friendship, “which none may avert, from God, the Lord of the Stairways” (70:1-3).

I said to him: Could I but sacrifice myself for you! We do not read it thus. He said: Thus was it revealed by Gabriel to Muhammad, and thus was it fixed in the Codex of Fatimah ('a).

Thereafter, the Messenger of God (s) said to his companions: Depart unto your companion, for that which he sought befell him. God (exalted and majestic be

He) says: “they sought a judgment; then was disappointed every forward tyrant” (14:15).

In *al-Tahdhib* Shaykh (al-Tusi) related from al-Husayn ibn al-Hasan al-Hasani. He said: Muhammad ibn Musa al-Hamadani related to us. He said: ‘Ali ibn Hassan al-Wasiti related to us. He said: ‘Ali ibn al-Husayn al-‘Abdi related to us from Abu ‘Abd Allah al-Sadiq (‘a), that he said in his supplication on the Day of Ghadir as follows: We have answered your caller, the warner, the cautioner, Muhammad, Your servant and your Messenger to ‘Ali ibn Abi Talib, whom You have blessed and set to be as an example to the Children of Israel, seeing he is the Commander of the Faithful, their master and their protector till the Day of Resurrection and the Day of Doom. For You have said: “He is only a servant We blessed, and We made him to be an example to the Children of Israel.”

‘Ali ibn Ibrahim said: My father related to me from Waki’, from al-A’mash, from Salamah ibn Kuhayl, from Abu Sadiq, from Abu al-Aghari, from Salman al-Farisi, that he said: Whilst the Messenger of God (s) was sitting with his companions, he said: He will enter unto you at this moment him who bears a likeness to Jesus son of Mary. One of those who were in the company of the Messenger of God (s) went forth, so he might be the enterer. Thereupon ‘Ali ibn Abi Talib (‘a) entered. A man said to one of his companions: The Messenger of God (s) has not chosen to prefer ‘Ali to us until he likens him to Jesus son of Mary. By God, our gods that we used to serve in the pagan Ignorance are better that he is. Thereupon God revealed His words: And when the son of Mary is cited as an example, behold, your people make a tumult over it – however, they altered it and said: Turn away from it – and say: What, are our gods better, of he? They cite not him to you, save to dispute. Nay, but they are a people contentious, ‘Ali is only a servant We blessed, and We made him to be an example to the Children of Israel. Therefore, his name has been omitted and erased from that place.

Muhammad ibn al-‘Abbas said: ‘Abd al-‘Aziz ibn Yahya related to us from Muhammad ibn Zakariyya, from Makhdaj (or Muhammad) ibn ‘Umar al-Hanafi, from ‘Umar ibn Qa’id, from al-Kalbi, from Abu Salih, from Ibn ‘Abbas, that he said: Whilst the Prophet was sitting with a group of his companions, he said: He will enter unto you now him who resembles Jesus son of Mary in relation to my community. Thereupon Abu Bakr entered, so they said: It is he, and he said: No indeed! Thereupon ‘Umar entered, so they said: It is he, and he said: No indeed! Thereupon ‘Ali entered, so they said: It is he, and he said: Yes indeed! A people said: Surely, the worship of al-Lat and al-‘Uzza is easier than this. So God (exalted and majestic be He) revealed: “When the son of Mary is cited as an example, behold, your people turn away from it, and say: What, are our gods better”, etc.

He also said: Muhammad ibn Sah al-‘Attar related to us. He said: Ahmad ibn ‘Umar al-Dahqan related to us from Muhammad ibn Kathir al-Kufi, from Muhammad ibn al-Sa’ib, from Abu Salih, from ibn ‘Abbas, that he said: A

people come to the Prophet (s) and said: O Muhammad! Jesus son of Mary used to give life to dead, so give life to the dead to us. He said to them: Whom do you desire? They said: we desire so-and-so, for he has recently passed away. He called 'Abi ibn Abi Talib and confided in him with an affair we have no knowledge of. Then he said to him: Depart with them unto the dead person and call him by his name and his father's. He went forth with them until he stood by the man's grave; then he called him: O so-and-so son of so-and-so. The dead person stood forth, so they asked him, and then he lay down in his tomb. They departed, saying: Surely this is of the wonders of the children of 'Abd al-Muttalib, or the like. Thereupon God (exalted and majestic be He) revealed: "When the son of Mary is cited as an example, behold, your people turn away from it" (that is, they scoff at it).

He also related from 'Abd Allah ibn 'Abd al-'Aziz, from 'Abd Allah ibn 'Umar, from 'Abd Allah ibn Numayr, from Sharik, from 'Uthman, from 'Umar al-Bajli, from 'Abd al-Rahman ibn Abi Layla, that he said: 'Ali ('a) said to me: My likeness in this community is as Jesus' likeness: A people held him in such a great affection that they exceeded the proper limits in loving him, so they perished; and a people had such a strong aversion to him, that they exceeded the due bounds in hating him, so they perished; yet a people adopted a middle course, so they were delivered.

He also said: Muhammad ibn al-Dahqan (or Muhammad ibn Mukhallad al-Dahqan) related to us from 'Ali ibn Ahmad al-'Aridi in al-Riqqah, from Ibrahim ibn 'Ali ibn Janah, from al-Hasan ibn 'Ali ibn Muhammad ibn Ja'far ibn Muhammad ('a) from his father ('a), from his fathers ('a), that he said: The Messenger of God, surrounded by his companions, looked at 'Ali ibn Abi Talib, while he was approaching, and said: You surely bear a likeness to Jesus. But for fear of parties of my community saying concerning you what the Christians said concerning Jesus son of Mary, I would have said concerning you words such that you never pass by an assembly of men but that they will take dust from under your feet, seeking thereby blessing. So those who were around him became furious, took counsel with one another, and said: He has chosen nothing but to make his cousin to be an example to the Children of Israel. Thereupon God (exalted and majestic be He) revealed: "And when the son of Mary is cited as an example, behold, your people turn away from it, and say: What, are our gods better, or he? They cite not him to you save to dispute. Nay, but they are a people contentious. He is only a servant We blessed, and we made him to be an example to the Children of Israel. Had We willed, We would have appointed – among the Children of Hahim – angels to be successors in the earth."

He said: I said to (Imam) Abu 'Abd Allah ('a): There is no mention of the Children of Hashim in the Qur'an He said: It was, by God, erased among other things. 'Amr ibn al-'As, from his pulpit in Egypt, said: There erased from the Book of God one thousand letters, even as one thousand letters were altered.

Moreover, I had been given one thousand dirham to erase His words: “Surely he that hates you, he is the one cut off” (108:3), but they said: This is not permissible. How should it then be not permissible for them to do it, but it is impermissible for me. When Mu’awiyah was informed of the news, he wrote to him, saying: There came to my knowledge what you said from the pulpit in Egypt, even though I was not there.

He also said: Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid related to us. He said: Muhammad ibn al-Hasan al-Saffar, from al-‘Abbas ibn Ma’ruf, from al-Husayn ibn Yazid al-Nawfali, from al-Ya’qubi, from ‘Isa ibn ‘Abd Allah al-Hashimi, from his father, from his grandfather, that he said: Concerning God’s words: “When the son of Mary is cited as an example, behold, your people turn away (*yasuddun*) from it”, the Prophet (s) said: *Sudud* (turning away), in Arabic, is equivalent to laughing.

Abu ‘Ali al-Tabarsi said: The chiefs of the Folk of the House related from ‘Ali (‘a) that he said: One day I came to the Prophet (s), so I found him in the company of an assembly of the Quraysh. When he looked at me, he said: O ‘Ali! Your likeness in this community is as the likeness of Jesus son of Mary: A people held him in such a great affection that they exceeded the proper limits in loving him, so they perished, where as another people had such a strong aversion to him that they exceed the due bounds in hating him, so they perished; yet still a people adopted a middle course, so they were delivered. It was too great for them to believe, so they scoffed, (laughed) and said: He has likened him to the prophets and messengers! Thereupon the verse was revealed.¹

The 760th Name: He is knowledge of Hour in His words: “Surely it is knowledge of the Hour” (43:61).

The 761st Name: He is a *straight path*: “This is a straight path” (43:61).

‘Ali ibn Ibrahim related that he (‘a) said: Then God has made mention of the Commander of the Faithful (‘a) and his high status in His sight, saying: “Surely it is knowledge of the Hour; doubt not concerning it, and follow me; this is a straight path” (43:61). That is, the Commander of the Faithful (‘a).

‘Ali ibn Ibrahim added: Muhammad ibn Ja’far related to us. He said: Yahya ibn Zakariyya related to us from ‘Ali ibn Hassan, from ‘Abd al-Rahman ibn Kathir, from (Imam) Abu ‘Abd Allah (‘a), that he said: I said to him: What about His words: “Surely it is a Remembrance to you and to your people, and assuredly you will be questioned” (43:44)? To which he replied: The Remembrance is the Qur’an, and we its people, even as we are those who will be questioned. “Let not Satan bar you”, that is let not the second bar you from the Commander of the Faithful, “he is for you a manifest foe” (43:62).

Sharaf al-Din al-Najafi said: In the commentary of the Folk of the House (‘a), it

1. *Al-Burhan*, vol. 4, pp. 150-152 and *Nur al-Thaqalayn*, Vol. 4, pp. 608-609.

was brought down that the pronoun 'it' in His words: "Surely it is" (43:61) belongs to 'Ali ibn Abi Talib ('a). For it has been related, with the omission of the chain of transmission, from Zurarah ibn A'yun that he said: I asked (Imam) Abu 'Abd Allah ('a) about God's words: "Surely it is knowledge of the Hour." To which he replied: He meant thereby the Commander of the Faithful ('a). He also said: The Messenger of God (s) said: O 'Ali! You are knowledge of this community, so whosoever follows you shall be delivered, and whosoever falls behind you shall be perished and doomed.

In his *al-Amali* Shaykh (al-Tusi) related from Muhammad ibn 'Ali, from Jabir ibn 'Abd Allah al-Ansari, from the Messenger of God (s), that he, in a tradition, said: Surely 'Ali is knowledge of the Hour to you and to your people, and assuredly you will be questioned about friendship to 'Ali ibn Abi Talib ('a). You can refer to the tradition in its entirety in His words: "Whether We take you away, We shall take vengeance upon them" (43:41).

This tradition has also been related, through the path of the Sunnis, by Ibn al-Maghazali al-Shafi'i in his book *al-Manaqib*, from Jabir ibn 'Abd Allah al-Ansari, from the Messenger of God (s), that he said: Surely 'Ali is knowledge of the Hour to you and your people, and assuredly you will be questioned about 'Ali ibn Abi Talib ('a).¹

The 762nd Name: He is among the signs in His words: "those who believed in Our signs" (43:69).

'Ali ibn Ibrahim related that he ('a) said: That is, the Imams, who "were self-surrendered" (43:69).

1. *Al-Burhan*, vol. 4, p. 152.

SURAH AL-DUKHAAN (44)

In the Name of God, the Compassionate, the Merciful

The 763rd Name: He is from among those whom God chose in His words: “and We chose them, out of a knowledge, above all beings” (44:32).

Sharaf al-Din al-Najafi related from Muhammad ibn Jumhur, from Hammad ibn ‘Isa, from Hariz, from al-Fudayl, from (Imam) Abu Ja’far (‘a), that he said: What about His words: “and We chose them, out of knowledge, above all beings”? To which he replied: That is, the Imams from among the believers, so We preferred them to all the others.

In *al-Khasa’is* Sayyid al-Radi related from al-Asbagh ibn Nubatah, from ‘Abd Allah ibn ‘Abbas, that he said: During the era of ‘Umar ibn al-Khattab, a man had camels, in the outskirts of Azerbaijan, that became so refractory and intractable that they were unriden. He complained to him about his state, seeing that he secured his livelihood from them. ‘Umar said to him: Go and cry to God (exalted and majestic be He) to aid you. The man said: I ceased not to pray and implore to God, but whenever I drew near to them, they attacked me.

He said: So ‘Umar wrote to him a billet wherein it is written: From ‘Umar, the Commander of the Faithful, to the rebels of the jinn and satans: I ask you to pluck off the ticks from these refractory camels. He said: The man took the billet and went forth. Ibn ‘Abbas said: I was therefore stricken with deep grief. Then I met the Commander of the Faithful (‘a) and told him what happened. He said: By Him who has split the seed and brought the soul into being, he shall go back disappointed. So I was calm, but my year was too long. I used to wait and watch over whomever came from the mountains, and behold, I met the man with a skull fracture. When I saw him, I hurried to him and asked: What happened? To which he replied: I proceeded to the known place and threw the billet, so a number of spirits launched an attack on me, and I was stricken with terror, since I had no power over them. When I sat down, one of them hit me over my face, so I said: O God! Repel me from their evil. However, all of them desired to attack me and destroy me. When they left, I fell down, so a man came and carried me, without my being aware thereof. I ceased not to receive treatment until I recovered, with this mark on my face. I came in order to inform him.

I said to him: Proceed to him and tell him what happened. When he proceeded to him, he was in the company of a group of men. He informed him of the account, so he scolded him and said to him! You are crying lies; you have not gone away with my letter.

He said: The man swore by God, other than whom there is no god, and by the dweller in this shrine (ie the Prophet), that he did what he ordered, that is, he carried the letter away to them.

He said: But he scolded him and drove him away. Thereupon I went with him to the Commander of the Faithful ('a). He smiled and said: Did I not say to you?

Then he approached the man and said to him: When you proceed to the place wherein they are, say: O God! I turn (in my need) toward Your Prophet, the Prophet of mercy, and his Household, whom You have chosen, out of a knowledge, above all beings. O God! So pluck off the ticks of my refractory camels and repel me from their evil. You are the Sufficer, the Bestower of well-being, the Dominator, the Overwhelmer.

The man departed. Next year the man came, with his camels easy to control, to the Commander of the Faithful ('a). He proceeded to him in my company. (When he saw him,) he said: Shall you tell me or shall I tell you? The man replied. Rather you may tell me, O Commander of the Faithful. He said: It is as though you proceeded to them, so they came to you, sought refuge in you, humble and submissive, and you took them by their forelock one by one. He said: You have spoken the truth, O Commander of the Faithful. It is as though you were with me. This is what happened, so have the kindness to accept what I have brought to you. He said: Proceed, may God direct you in the right course and bless you.

When the news reached 'Umar, he was stricken with grief such that there was a mark of distress over his face.

The man departed, and he used to undertake the hajj every year, seeing that God multiplied his wealth.

He said: The Commander of the Faithful ('a) said: Whosoever holds it to be difficult – such as provision, family, children, or a tyrant, let him pray to God with this supplication, for he shall be repelled from what he fears, if God will.¹

The 764th Name: He is from among those upon whom God has mercy in His words: “the day a master shall avail nothing a client, and they shall not be Helped, save him upon whom God has mercy; He is the All-mighty, the Merciful” (44:41-42).

Muhammad ibn Ya'qub related from a number of our companions, from Sahl ibn Ziyad, from Muhammad ibn Sulayman, from his father, from (Imam) Abu 'Abd Allah ('a), who said, as Abu Basir reported, as follows: O Abu Muhammad! God (mighty be His mention) has not excluded any one of the successors to the prophets, save the Commander of the Faithful ('a) and his Shi'a, according to His words, and His words are true, “the day a master shall avail nothing a client, and they shall not be Helped, save him upon whom God has mercy.” He means thereby 'Ali and his Shi'a.

He also related from Ahmad ibn Mihran (may God have mercy upon him), from 'Abd al-'Azim ibn 'Abd Allah al-Hasani, from 'Ali ibn Asbat, from (Ibrahim) 'Ali ibn 'Abd al-Hamid, from Zayd al-Shahham, that he said: On a Friday eve,

1. *Al-Burhan*, vol. 4, p. 162.

(Imam) Abu ‘Abd Allah (‘a) said to me, while we were on the way, Read, for it is a night of Qur’an reading. I read His words: “Surely the Day of Decision shall be their appointed time, all together; the day a master shall avail nothing a client, and they shall not be Helped, save him upon whom God has mercy” (44:40-42). Abu ‘Abd Allah (‘a) said: We are, by God, those upon whom He shall have mercy. We are, by God, those whom God has excluded; however, we shall avail them.

Muhammad ibn al-‘Abbas (may God have mercy upon him) related from Hamid ibn Ziyad, from ‘Abd Allah ibn Ahmad, from ibn Abi ‘Umar, from Ibrahim ibn ‘Abd al-Hamid, from Usamah Zayd al-Shahham, that he said: I was in the company of (Imam) Abu ‘Abd Allah (‘a) on a Friday eve, so he said to me: Read. I began to read. Then he said: O Shahham! Read, for it is a night of Qur’an reading. I read until I came to His words. “the day when a master shall avail nothing a client, and they shall not be Helped.” He said: It refers to them. He said: I said: “save him upon whom God has mercy.” He said: We are the people upon whom God has mercy. Even so, we are the people whom God has excluded; however we shall, by God, avail them.

He also related from Ahmad ibn Muhammad al-Nawfali, from Muhammad ibn ‘Isa, from al-Nadr ibn Suwayd, from Yahya al-Halabi, from Ibn Muskan, from Ya’qub Ibn Shu’ayb, from (Imam) Abu ‘Abd Allah (‘a), who, concerning His words: “the day when a master shall avail nothing a client, and they shall not be Helped, save him upon whom God has mercy” said: We are the folk of mercy.

He also related from al-Husayn ibn Muhammad, from Muhammad ibn ‘Isa, from Yunus ibn ‘Abd al-Rahman, from Ishaq ibn ‘Ammar, from al-Shu’ayb, from (Imam) Abu ‘Abd Allah (‘a), who, concerning His words: “the day when a master shall avail nothing a client, and they shall not be Helped, save him upon whom God has mercy”, said: We are, by God, those upon whom God has mercy, those whom He has excluded, and those whose friendship shall avail.¹

1. *Al-Burhan*, vol. 4, p. 163.

SURAH AL-JAATHIYAH (45)

In the Name of God, the Compassionate, the Merciful

The 765th Name: He is from among those to whom is subjected in His words: “and He has subjected to you what is in the heavens and what is in the earth, all together, from Him” (45:13).

Muhammad ibn al-Hasan al-Saffar related from Ibrahim ibn Hashim, from al-Hasan ibn Sayf, from his father, from Abu Samit, that he said: I asked him about His words: “And He has subjected to you what is in the heavens and what is in the earth, all together, from Him.” He replied: He has obliged them to obey them.

The author of the present book says: This is the text of the tradition according to two versions of the book *Basa'ir al-Darajat*. Its author, al-Saffar, has mentioned it in a strange section, after which is a section on the friendship of the Possessors of Constancy to them in the Word of the Covenant for which God has singled them out. In short, the tradition falls into the sections of friendship to Muhammad's Household.

The 766th Name: He is from among those who believe in His words: “say unto those who believe, that they forgive those who do not look for the days of God” (45:14).

‘Ali ibn Ibrahim related that he (‘a) said: He says to the Imams of the truth: Do not invoke God against the Imams of injustice, so that God may be the one who shall punish them, according to His words: “that He may recompense a people for that they have been earning” (45:14).

The 767th Name: He is from among those who believe (45:21).

The 768th Name: He is from among those who do righteous deeds in His words: “Or do those who commit evil deeds think that we shall make them as those who believe and do righteous deeds” (45:21).

Muhammad ibn al-‘Abbas said: ‘Ali ibn ‘Ubayd related to us from Husayn ibn Hakam, from Hasan ibn Husayn, from Hayyan ibn ‘Ali, from al-Kalbi, from Abu Salih, from ibn ‘Abbas, who, concerning His words: “Or do those who commit evil deeds think”, said: Those who believe and do righteous deeds are the children of ‘Abd al-Muttalib and those who commit evil deeds are the children of ‘Abd Shams.

He also said: ‘Abd al-‘Aziz ibn Yahya related to us from Muhammad ibn Zakariyya, from Ayyub ibn Sulayman, from Ibn Marwan, from al-Kalbi, from Abu Salih, from Ibn ‘Abbas, who, concerning His words: “Or do those who commit evil deeds think”, said: This verse was revealed concerning ‘Ali ibn ‘Abi Talib (‘a), Hamzah ibn ‘Abd al-Muttalib, and ‘Ubaydah ibn al-Harith, since they are the ones who believe, and concerning three of the idolaters, namely ‘Utbah and Shaybah, the two sons of Rabi‘ah, as well as al-Walid ibn ‘Utbah, since they are the ones who commit evil deeds.

Through the path of the Sunnis, Ibn ‘Abbas is reported to have said as follows: “Or shall We make those who believe and do righteous deeds”, namely ‘Ali, Hamzah, and ‘Ubaydah, “as the workers of corruption in the earth”, namely ‘Utbah, Shaybah, and al-Walid ibn ‘Utbah, “or shall We make the Godwary”, that is, ‘Ali and his companions, “as the transgressors” (38:28), that is, ‘Utbah and his companions. As for His words: “Or do those who commit evil deeds think that We shall make them as those who believe and do righteous deeds”, those who believe are the children of Hashim and children of ‘Abd al-Muttalib, while those who commit evil deeds are the children of ‘Abd Shams.¹

The 769th Name: He is among the speakers with the Book in His words: “This is Our Book, that speaks against you the truth” (45:29).

Muhammad ibn al-‘Abbas (may God have mercy upon him) said: Ahmad ibn al-Qasim related to us from Ahmad ibn Muhammad al-Sayyari, from Muhammad ibn Khalid al-Barqi, from Sulayman, from Abu Basir, that he said: I said to (Imam) Abu ‘Abd Allah (‘a): What about His words: “This is Our Book, that speaks against you the truth.” To which he replied: The Book speaks not, or rather, Muhammad and his Household are the speakers with the Book.

Muhammad ibn Ya‘qub related from a number of our companions, from Sahl ibn Ziyad, from Muhammad ibn Sulayman al-Daylami al-Basri, from his father, from Abu Basir, from (Imam) Abu ‘Abd Allah (‘a), that he said: I said to him: What about God’s words: “This is Our Book, that speaks against you the truth?” To which he replied: The Book has never spoken, and it will never speak, or rather, the Messenger of God (s) is the speaker with the Book. God (exalted and majestic be He) says: This is Our Book. It is spoken against you with the truth.

He said: I said: Could I but sacrifice myself for you! We do not read it thus. He said: Thus was, by God, revealed by Gabriel to Muhammad. However, it has been altered, among others, from the Book of God.

‘Ali ibn Ibrahim said: Muhammad ibn Hammam related to us. He said: Muhammad ibn Ja‘far al-Fazari related to us from al-Hasan ibn ‘Ali al-Lu‘lu‘i, from al-Hasan ibn Ayyub, from Sulayman ibn Salih, from a man, from Abu Basir, from (Imam) Abu ‘Abd Allah (‘a), that he said: I said: What about His words: “This is Our Book, that speaks against you the truth”? To which he replied: The Book has never spoken, and It will never speak, or rather, the Messenger of God (s) is the speaker with the Book. God says: This is Our Book. It is spoken against you with the truth. I said: We do not read it thus. He said: Thus was, by God, revealed by Gabriel to the Messenger of God (s). However, it has been altered, among others, from the Book of God.²

1. *Al-Burhan*, vol.4, p.168.

2. *Al-Burhan*, vol.4, p.169 and *Nur al-Thaqalayn*, vol.5, p.5.

SURAH AL-AHQAAF (46)

In the Name of God, the Compassionate, the Merciful

The 770th Name: To him is made allusion with His words: “I only follow what is revealed to me” (46:9).

Sharaf al-Din al-Najafi said: It has been related in a tradition that goes back to Muhammad ibn Khalid al-Barqi, from Ahmad ibn al-Nadr, from Abu Maryam, from some of our companions, who traces it back to (Imam) Abu Ja‘far (‘a) and (Imam) Abu ‘Abd Allah (‘s), that he said: When His words were revealed to the “Messenger of God (s), Say: I am not an innovation among the Messengers, and I know not what shall be done with me or with you”, that is, in his battles the Quraysh said: For what reason do we follow him, although he knows not what shall be done with him or with us?! So God revealed: “Surely We have given you a manifest victory” (48:1). Moreover, His words thus revealed: “I only follow what is revealed to me concerning ‘Ali.”

The 771st Name: He is the witness in His words: “and a witness from among the Children of Israel bears witness to its like” (46:10).

‘Ali ibn Ibrahim related that he (‘a) said: If the Qur’an be from God, and a witness from among the Children of Israel bear witness to its like, and believe, and you wax proud.... Then he said: The witness is the Commander of the Faithful (‘a). What signifies it is His words in the Surah of Hud: “And what of him who stands upon a (clear sign from his Lord, and a witness from Him recites it...?” (11:17), that is, the Commander of the Faithful (‘a).

SURAH MUHAMMAD (47)

In the Name of God, the Compassionate, the Merciful

The 772nd Name: He is the way in God's words: "Those who disbelieve and bar from God's way" (47:1).

'Ali ibn Ibrahim related that he ('a) said: The verse was revealed concerning the companions of the Messenger of God (s), who returned (from Islam to disbelief) following his death, and took over the rights of his Household, even as they used to bar from the Commander of the Faithful and his friendship, so "God will send their works astray", that is, He will render vain their spiritual strife and help which they offered to the Messenger of God (s).

Then 'Ali ibn Ibrahim said: Ahmad ibn Idris related to us from Ahmad ibn Muhammad, from al-Hasan ibn al-'Abbas al-Harishi, from (Imam) Abu Ja'far ('a), who said: After the death of the Messenger of God (s), the Commander of the Faithful ('a), in the mosque, addressed men in a loud voice, saying: Those who disbelieve and bar from God's way, God will send their works astray." Ibn 'Abbas said to him: O Abu al-Hasan? Why did you say what you said? He replied: I have read a verse of the Qur'an. He said: You have uttered it for a certain affair. He said: Yes indeed! God says in His Book: "Whatever the Messenger gives you, take, whatever he forbids you, give over" (59:7) Can you bear witness that the Messenger of God (s) made Abu Bakr his successor? To which he replied: I only heard from the Messenger of God (s) that he appointed you as his executor. He said: Wherefore will not you pledge allegiance to me? He said: People agreed upon Abu Bakr, so I was one of them. The Commander of the Faithful ('a) said: Even as the people of the calf agreed upon the calf; there you have been tempted. The likeness of you is "as the likeness of a man who kindled a fire, and when it lit all about him, God took away their light, and left them in darkness unseeing, deaf, dumb, blind – so they shall not return" (2:17-18).

Muhammad ibn al-'Abbas related from Ahmad ibn Muhammad ibn Sa'id, from Ahmad ibn al-Husayn, from his father, from Husayn ibn Mukhariq, from (Sa'id) Sa'd ibn Tarif, and Abu Hamzah, from al-Asbagh, from (Imam) 'Ali ('a), who said: As regards the Surah of Muhammad (47), a verse of it is concerning us and another concerning the Umayyads.

He also said: Ahmad ibn Muhammad al-Katib related to us from Hamid ibn al-Rabi', from 'Ubayd ibn Musa. He said: Qatr ibn Ibrahim related to us from (Imam) Abu al-Hasan Musa ('a), that he said: Whosoever desires to gain cognizance of our excellence over our enemy, let him read this surah wherein it is mentioned: "Those who disbelieve and bar from God's way." Concerning us is a verse and concerning them another, to its end.

He also said: 'Ali ibn 'Abbas al-Bajli related to us from 'Abbad ibn Ya'qub, from 'Ali ibn Hashim, from Jabir, from (Imam) Abu Ja'far ('a), who said: As regards the Surah of Muhammad (47), a verse is concerning us and another concerning our enemy, the Umayyads.

Ibn Shahr Ashub related from (Imam) Ja'far ('a) and (Imam) Abu Ja'far ('a) that they said: "Those who disbelieve", that is, the Umayyads, "and bar from God's way", that is, from friendship to 'Ali ibn Talib ('a).¹

The 773rd Name: To him is made allusion with His words: "But those who believe and do righteous deeds and believe in what is revealed to Muhammad" (47:2).

'Ali ibn Ibrahim said: Al-Husayn ibn Muhammad reported to us from Mu'alla ibn Muhammad, from Ishaq ibn 'Ammar, that he said: (Imam) Abu 'Abd Allah ('a) said: "But those who believe and do righteous deeds and believe in what is revealed to Muhammad concerning 'Ali – and it is the truth from their Lord – He will acquit them of their evil deeds, and dispose their minds aright." Thus was it revealed.

The 774th Name: He is the truth in His words: "and it is the truth from their Lord" (47:2).

'Ali ibn Ibrahim related that he ('a) said: It refers to the Commander of the Faithful ('a).

The 775th Name: He is addressed in His words: "O believers!" (47:7).

The 776th Name: "If you help God" (47:7).

The 777th Name: "He will help you" (47:7).

The 778th Name: "and He will make firm your feet." (47/7)

The 779th Name: To him is made allusion with His words: "That is because they have been averse to what God has revealed" (47:9).

In his *Commentary* 'Ali ibn Ibrahim related that he ('a) said: Then God has addressed the Commander of the Faithful, saying: "O believers! If you help God, He will help you, and confirm your feet." Then He says: "But as for the unbelievers, ill chance shall befall them! He will send their works astray. That is because they have been averse to what God has revealed concerning 'Ali, so He has made their works to fail" (47:7-9).

Then 'Ali ibn Ibrahim said: Ja'far ibn Ahmad related to us. He said: 'Abd al-Karim ibn 'Abd al-Rahim related to us from Muhammad ibn 'Ali, from Muhammad ibn al-Fudayl, from Abu Hamzah, from (Imam) Abu Ja'far ('a), who said: Gabriel revealed this verse to the Messenger of God thus: "That is because they have been averse to what God has revealed concerning 'Ali, so He has made

1. *Al-Burhan*, vol.4, p.180 and *Nur al-Thaqalayn*, vol.5, pp.26-27.

their works to fail.”

Muhammad ibn al-‘Abbas said: Muhammad ibn al-Qasim related to us from Ahmad ibn Muhammad, from Ahmad ibn Khalid, from Muhammad ibn ‘Ali, from Abu al-Fudayl, from Abu Hamzah, from Jabir, from (Imam) Ja‘far (‘a), who said: “That is because they have been averse to what God has revealed concerning ‘Ali, so He has made their works to fail.”

The 780th Name: He is upon a clear sign from his Lord in His words: “What, is he who is upon a clear sign from his Lord” (47:14).

‘Ali ibn Ibrahim related that he (‘a) said: It refers to the Commander of the Faithful (‘as). As for His words: “like unto such a one whom his evil deeds have been decked out fail”, they refer to those who have seized his rights and followed their caprices (47:14).

The 781st Name: He is the one who has been given knowledge in His words: “till, when they go forth from you, they say to those who have been given knowledge: What said he just now?” (47:16).

Muhammad ibn al-‘Abbas said: Ahmad ibn Muhammad al-Nawfali related to us from Muhammad ibn ‘Isa al-‘Ubaydi, from Abu Muhammad al-Ansari (who was a virtuous man), from Sabah al-Muzni, from al-Harith ibn Khudayrah, from al-Asbagh ibn Nubatah, from (Imam) ‘Ali (‘a), who said: We were in the company of the Messenger of God; when he gave us information about revelation, I would retain it apart from them. By God, they would not retain it, or rather, when they went forth, they used to say to me: “What said he just now?”

The 782nd Name: He is from among those who journey in the land in His words: “What, have they not journeyed in the land...?” (47:10).

Sharaf al-Din al-Najafi said: Jabir related from (Imam) Abu Ja‘far (‘a) that he said: Gabriel revealed this verse to Muhammad thus: “That is because they have been averse to what God has revealed concerning ‘Ali, so He has made their works to fail.”

Jabir said: I asked Abu Ja‘far (‘a) about God’s word: “What, have they not journeyed in the land?” So Abu Ja‘far (‘a) began to read His words: “Those who disbelieve” until he came to His words: “What, have they not journeyed in the land?” Then he said: Do you know a man who conveys you from the rising-place of the sun to the west within a day? He said: I replied: O son of the Messenger of God! Could I but sacrifice myself for you? Who will be responsible to me for such an affair? He said: That is the Commander of the Faithful (‘a). Have you not heard the words of the Messenger of God (s): You shall reach the cords. You shall embark the clouds. You shall be given Moses’ staff. You shall be given Solomon’s ring. Then he said: These are the words of the Messenger of God (s).¹

1. *Al-Burhan*, vol.4, p.190.

The 783rd Name: He is among the kin in His words: “If you turned away, would you then haply work corruption in the land, and break your bonds of kin?” (47:22).

Muhammad ibn al-‘Abbas (may God have mercy upon him) said: Muhammad ibn Ahmad al-Katib related to us from Husayn ibn Khazimah al-Razi, from ‘Abd Allah ibn Bashir, from Abu Hawdhah, from Isma‘il ibn ‘Ayyash, from Juwaybir, from al-Dahhak, from Ibn ‘Abbas, who, concerning His words: “If you turned away, would you then haply work corruption in the land, and break your bonds of kin?” said: These words were revealed concerning the Hashimites and the Umayyads.

Sharaf al-Din al-Najafi said: In a report that goes back to Ibn Abi ‘Umayr, from Hammad ibn ‘Isa, from Muhammad al-Halabi, it has been related that (Imam) Abu ‘Abd Allah (‘a) read as follows: “If you turned away”, had authority and ruled over, “would you then haply work corruption in the land, and break your bonds of kin?” He said: These words were revealed concerning the children of our paternal uncle al-‘Abbas and the Umayyads. Then he read: “Those are they whom God has cursed, and so made them deaf, and blinded their eyes” from revelation. Then he read: “Those who have turned back in their traces”, after ‘Ali’s authority and friendship, after the guidance has become clear to them, Satan it was that tempted them and gave them respite” (47:25). Then he read: “But those who are guided aright by ‘Ali’s friendship, them He increases in guidance”, in that He made clear to them the Imams after him and the Qa’im, “and gives them their Godwariness” (47:17) as a security from the Fire.

He (‘a) also said: God says: “Know you therefore that there is no god but God, and ask forgiveness for your sin, and for the believing men”, that is, ‘Ali (‘a) and his companions, and “the believing women” (47:19), that is Khadijah and her friends.

He (‘a) added: Moreover God says: “But those who believe and do righteous deeds and believe in what is revealed to Muhammad – and it is the truth from their Lord – He will acquit them of their evil deeds, and dispose their minds aright” (47:2).

Then He says: “As for those who disbelieve” in ‘Ali’s friendship, “they take their enjoyment” in their present world, “and eat as cattle eat; and the Fire shall be their lodging” (47:12).

Then he (‘a) said: His words: “This is the similitude of Paradise which the Godwary have been promised” (47:15) refer to Muhammad’s Household and their partisans.

Then Abu Ja‘far (‘a) said concerning His words: “Therein are rivers” as follows: The rivers are men, and so His words: “of water unstaling” refer to him (the Commander of the Faithful) in their inward sense, even as His words: “rivers of milk unchanging in flavour” and rivers of wine – a delight to the drinkers”, they

convey that their partisans take delight in their knowledge (47:15).

He has figuratively alluded to men by rivers, in the sense of the dwellers in the rivers, even as His words: “Enquire of the city” (12:82). Moreover, the Imams (‘a) are the possessors and dwellers in the rivers.

Then he (‘a) said: As for His words: “and forgiveness from their Lord”, they refer to friendship to the Commander of the Faithful (‘a), that is, from and to the Commander of the Faithful is forgiveness. As for His words: “Are they as he who dwells forever in the Fire”, they mean: Are the Godwary as he who dwells in the Fire and is included in friendship to the enemies of Muhammad’s Household, considering that friendship to the enemies of Muhammad’s Household is equivalent to the Fire, so whosoever enter into it enters into the Fire. Then God has given information about them, saying: “such as are given to drink boiling water, that tears their bowels asunder?” (47:15).¹

The 784th Name: To him is made allusion with His words: “But those who are guided aright, them He increases in guidance” (47:17).

The 785th Name: He is among the believing men in His words: “and ask forgiveness for your sin, and for the believing men” (47:19).

The 786th Name: To him is made allusion with His words: “As for the unbelievers, they take their enjoyment and eat as cattle eat” (47:12).

The 787th Name: He is among the Godwary in His words: “This is the similitude of Paradise which the Godwary have been promised” (47:15).

The 788th Name: He is among the rivers in His words: “therein are rivers” (47:15).

The 789th Name: He is among rivers of milk unchanging in flavour (47:15).

The 790st Name: To him is made allusion with His words: “That is because they said to those who were averse to what God revealed: We will obey you in some of the affair” (47:26).

Muhammad ibn Ya‘qub related from al-Husayn ibn Muhammad, from Mu‘alla ibn Muhammad, from Muhammad ibn Uramah, and from ‘Ali ibn Muhammad ibn ‘Abd Allah ibn Hassan, from ‘Abd al-Rahman ibn Kathir, from (Imam) Abu ‘Abd Allah (‘a), who said as follows: His words: “Those who have turned back in their traces after the guidance has become clear to them” refer to so – and – so, so – and – so, and so – and – so, who returned from faith through their abandonment of friendship and loyalty to the Commander of the Faithful (‘a).

I said: What about His words: “That is because they said to those who were averse to what God revealed: We will obey you in some of the affair”? To which he replied: The verse was revealed concerning them both and their followers, according to God’s words which Gabriel revealed to Muhammad (s): “That is

1. *Al-Burhan*, vol.4, p.190.

because they said to those who were averse to what revealed – concerning 'Ali - : We will obey you in some of the affair.” He said: Hence they called the Umayyads for their covenant (which they took), that the affair (of succession) should not be directed eventually to us after the Prophet (s) and that they should not pay the one fifth tax to us. They said: If we pay it to them, they will not stand in need of anything, so they may demand authority. They, therefore, said: We will obey you in some of the affair to which you have called us, that is, we will not pay them any amount of the one-fifth tax. As for His words: “those who were averse to what God revealed”, they refer to what God has revealed of friendship and loyalty to the Commander of the Faithful ('a), seeing that He has made it incumbent upon all His creatures. Abu 'Ubaydah, their scribe, was in their company, when God (exalted and majestic be He) revealed His words: “Or have they contrived some matter? We too are contriving. Or do they think We hear not their secret and what they conspire together?” (43:79-80).

'Ali ibn Ibrahim said: Muhammad ibn al-Qasim related to us from 'Abd al-Karim ibn 'Ubayd al-Kindi. He said: 'Abd Allah al-Faris related to us from Muhammad ibn 'Ali, from (Imam) Abu 'Abd Allah ('a), who said as follows: “Those who have turned their back in their traces”, from faith by their abandonment of friendship and loyalty to the Commander of the Faithful ('a), “Satan it was that tempted them and gave them respite.” By Satan is meant the second. As for His words: “That is because they said to those who were averse to what God revealed”, they refer to what God has made incumbent upon all His creatures, namely friendship and loyalty to the Commander of the Faithful ('a). His words: “We will obey you in some of the affair”, mean: They called the Umayyads for their covenant, that the affair (of succession) should not be directed eventually towards us after the Prophet (s) and that they should not pay us any amount of the one – fifth tax. So God revealed to His Prophet His words: “Or have they contrived come matter? We too are contriving. Or do they think We hear not their secret and what they conspire together? Yes indeed, and Our messengers are present with them writing it down (43:79-80).

Muhammad ibn al-'Abbas said: 'Ali ibn Sulayman al-Razi related to us from Muhammad ibn al-Husayn, from Ibn Faddal, from Abu Jamilah, from Muhammad ibn 'Ali al-Halabi, from (Imam) Abu 'Abd Allah ('a), who, concerning His words: “Those who have turned their back in their traces after the guidance has become clear to them”, said: The guidance refers to the course of 'Ali ibn Abi Talib ('a).¹

The 791st Name: He is God's good pleasure in His words: “That is because they have followed what angers God, and have been averse to His good pleasure, so He has made their works to fail” (47:28).

Muhammad ibn al-'Abbas said: 'Ali ibn 'Abd Allah related to us from Ibrahim

1. *Al-Burhan*, vol.4, pp.186-187.

ibn Muhammad, from Isma‘il ibn Yasar, from ‘Ali ibn Ja‘far al-Khadrami, from Jabir ibn Yazid, that he said: I asked (Imam) Abu Ja‘far (‘a) about God’s words: “That is because they have followed what angers God, and have been averse to His good pleasure, so He has made their works to fail.” He replied: They have been averse to ‘Ali, even though ‘Ali is God’s good pleasure and His Messenger’s good pleasure. He has enjoined friendship (and obedience) to him on the Day of Badr, Day of Hunayn, Day of Batn Nakhlah, and on the Day of Tarwiyah (lit. giving water to pilgrims).

Moreover, twenty– two verses were revealed concerning him during the pilgrimage – wherein the Messenger of God (s) had been barred from the Holy Mosque, in al-Juhfah, and in Khumm.

Ibn Shahr Ashub related from (Imam) al-Baqir (‘a) that he said concerning the meaning of the verse as follows: They were averse to ‘Ali, although God enjoined his friendship on the Day of Badr, Day of Tarwiyah, and Day of ‘Arafah. As well, fifteen verses were revealed concerning him during the pilgrimage wherein the Messenger of God (s) had been barred from the Holy Mosque, in al-Juhfah, and in Khumm.¹

The 792nd Name: To him is made reference with His words: “Even so God strikes their similitudes for men” (47:3).

‘Ali ibn Ibrahim said: My father related to me from some of our companions, from (Imam) Abu ‘Abd Allah (‘a), that he said concerning the Surah of Muhammad (47) as follows: Concerning us is a verse and concerning our enemy another. What corroborates it is His words: “Even so God strikes their similitudes for men.”

The 793rd Name: He is God’s way in His words: “Those who disbelieve and bar from God’s way and make a breach with the Messenger after the guidance has become clear to them” (47:32).

‘Ali ibn Ibrahim related that he (‘a) said: He says concerning the Commander of the Faithful (‘a): “and make a breach with the Messenger” that is, they cut off the ties of his friendship through enmity towards his Household after He took compact with them.

Ibn Shahr Ashub related from Abu al-Ward, from (Imam) Abu Ja‘far (‘a) who , concerning His words: “and make a breach with the Messenger after the guidance has become clear to them”, said: That is, concerning (friendship to) ‘Ali ibn Abi Talib (‘a).²

1. *Al-Burhan*, vol.4, p.187.

2. *Al-Burhan*, vol.4, p.189.

SURAH AL-FAT'H (48)

In the Name of God, the Compassionate, the Merciful

The 794th Name: He is among the believers in His words: “God was well pleased with the believers” (48:18).

The 795th Name: “When they swore allegiance to you under the tree” (48:18).

The 796th Name: “and He knew what was in their hearts” (48:18).

The 797th Name: “so He sent down peace of reassurance upon them” (48:18).

The 798th Name: “and rewarded them with a nigh victory” (48:18).

‘Ali ibn Ibrahim said: al-Husayn ibn ‘Abd Allah al-Sakini related to me from Abu al-Sa‘id al-Bajli, from ‘Abd al-Malik ibn Harun, from (Imam) Abu ‘Abd Allah (‘a), from his fathers (‘a), from the Commander of the Faithful (‘a), that he said: I am the one whose name God has mentioned in the Torah and the Gospel, parallel to the Messenger of God (s). I am the first to swear allegiance to the Messenger of God (s) under the tree, in God’s words: “God was well pleased with the believers when they swore allegiance to you under the tree.”

Muhammad ibn al-‘Abbas said: Ahmad ibn Muhammad

Al-Wasiti related to us from Zakariyya ibn Yahya, from Isma‘il ibn ‘Uthman, from ‘Ammar al-Duhni, from Abu al-Zubayr, from (Imam) Abu Ja‘far (‘a), that he said: I asked: Concerning God’s words: “God was well pleased with the believers when they swore allegiance to you under the tree”, how many (believers) were they? To which he replied: One thousand and two hundreds. I asked: Was ‘Ali (‘a) one of them? He replied: Yes indeed, the chief of them and the eminent of them.

Through the path of the Sunnis, Muwaffaq ibn Ahmad, concerning His words: “God was well pleased with the believers when they swore allegiance to you under the tree”, said: This verse was revealed concerning the people of al-Hudaybiyyah.

He said: Jabir said: We were one thousand and four hundreds on the Day of al-Hudaybiyyah, when the Prophet (s) said to us: You are today the most virtuous of the people of the earth. We swore allegiance to him under the tree to die (in the cause of God), so one broke his oath except Ibn Qays, who was a hypocrite. Moreover, the one who has a greater claim to this verse is ‘Ali ibn Abi Talib (may God be pleased with him), for He said: “and (He) rewarded them with a nigh victory” (48:18), that is, on the Day of Khaybar, when God gave Muslims victory by means of ‘Ali ibn Abi Talib (may God be pleased with him).¹

1. *Al-Burhan*, vol.4, p.197.

The 799th Name: He is the word of Godwariness in His words: “and (He) fastened to them the word of Godwariness to which they have better right and are worthy of” (48:26).

In his *al-Amali* Shaykh (al-Tusi) said: Muhammad Ibn Muhammad (that is al-Mufid) reported to us. He said: al-Muzaffar al-Balkhi reported to me. He said: Muhammad ibn Jubayr related to us. He said: ‘Isa related to us. He said: Muhammad ibn Ibrahim reported to us. He said: ‘Abd al-Rahman ibn Aswad related to us from Muhammad ibn (‘Ubayd) ‘Abd Allah, from ‘Umar ibn ‘Ali, from (Imam) Abu Ja‘far (‘a), from his fathers (‘a), that he said: The Messenger of God (s) said: God has truly made a compact with me, so I said: My Lord! Make it clear to me. He said: Listen! I said: I shall listen. He said: O Muhammad, ‘Ali is the standard of guidance after you, the Imam of My friends, the light of him who is obedient to me, and the word whom God has fastened to the Godwary. So whosoever loves him loves Me, and whosoever hates him hates Me. Give him the good tidings thereof.

In his *Commentary* ‘Ali ibn Ibrahim related from (Imam) Abu Ja‘far (‘a) that he said: The Messenger of God (s) said: When I was taken up to Heaven, my eyes had an unobstructed view, even as a rider sees the eye of the needle to a distance of day’s journey. So God has made a compact with me in respect to ‘Ali. He said: Listen, o Muhammad! Surely, ‘Ali is the Imam of the Godwary, and the leader of those having a whiteness on the forehead, wrists, and ankles, as well as the chief of the believers, while possessions are the chief cause of the wrongdoers. Even so he is the word which I have fastened to the Godwary, and they have better right to it and are worthy of it. Give him the good tidings thereof.

He said: When the Messenger of God gave him the tidings of it, ‘Ali fell prostrate, as an expression of thanks to God (high exalted be He). Then he said: O Messenger of God! Am I mentioned there? To which he replied: Yes indeed! Surely, God knows you there, and you are assuredly mentioned in the High Council.

What has been related by Shaykh al-Mufid in his book *al-Ikhtisas* is as follows: When I was taken to Heaven, my eye has an unobstructed view, even as a rider sees the eye of the needle to a distance of day’s journey. So God has made a compact with me in respect to ‘Ali. He said: O Muhammad! I said: I am at Your service, my Lord! He said: Surely, ‘Ali is the Commander of the Faithful, the Imam of the Godwary, and the leader of those having a whiteness on the forehead, wrists, and ankles, as well as the chief of faith and the believers, while possessions are the chief cause of the wrongdoers. Even so he is the word which I have fastened to the Godwary, so they have better claim to it and are worthy of it. He said: So give him the good tidings thereof. He said: The Messenger of God (s) gave him the good tidings of it. ‘Ali, then, said: O Messenger of God! Am I then mentioned there? To which he replied: Yes indeed! You are assuredly mentioned in the High Council.

Al-Mansur, then, said: "That is the bounty of God; He gives it unto whomsoever He will" (57:21).

Muhammad ibn al-'Abbas related from Muhammad ibn Muhammad ibn Malik, from Muhammad ibn Fudayl, from Ghalib al-Juhani, from (Imam) Abu Ja'far Muhammad ibn 'Ali ('a), from 'Ali ('a), who said: The Prophet (s) said to me as follows: When I was carried by night to Heaven and then to the Lote Tree of the Endpoint, I was made to stand before God (exalted and majestic be He). He said to me: O Muhammad! I said: I am at Your service and disposal! He said: You have tested My creatures, so which one of them have you found more obedient to you? To which I replied: My Lord! 'Ali. He said: You have spoken the truth, O Muhammad. Have you then chosen a successor to you, to fulfill on your behalf and instruct My servants of My Book that which they know not? I replied: No indeed! So choose for me, for your choice is mine. He said: I have chosen 'Ali for you, so take him as successor and executor for yourself, since I have imparted My knowledge and My forbearance to him. He is, in truth, the Commander of the Faithful; no one attained it before him, even as no one has right to it after him. O Muhammad! 'Ali is the standard of guidance, the Imam of all those who are obedient to Me, and the light of My friends. As well, he is the word which I have fastened to the Godwary. Whosoever, then, loves him loves Me, and whosoever hates him hates Me. So give him the good tidings thereof, O Muhammad.

He said: I, then, gave him the good tidings of it. 'Ali, then, said: I am God's servant and in His power: if He punishes me, it is due to my sins, since He shall not wrong me. I ask of Him to fulfill to me what He has promised me. God is nearer to me.

The Prophet (s) said: O God! Make his heart pure and make his spring belief in You. God (glory be to Him) said: I have done that with him, O Muhammad.

However, I shall single him out for trial such that I single out no one of My friends thereof.

He said: I said: My Lord! (Take care of) my brother and my companion. He said: It has preceded in My knowledge that he shall be tested and others shall be tested through him. But for 'Ali, My friends or My Messenger's friends would not have been recognized.

It has also been related by Shaykh (al-Tusi) in his book *al-Amali* as follows: He said: Ahmad ibn Muhammad ibn al-Salt reported to us. He said: Ibn 'Uqbah (that is Ahmad ibn Muhammad ibn Sa'id) reported to us. He said: Muhammad ibn Harun al-Hashimi reported to us, while it (tradition) was being read before him. He said: Muhammad ibn Malik al-Abrad al-Nakha'i reported to us. He said: Muhammad ibn Fudayl ibn Ghazwan al-Dabi related to us. He said: Ghalib al-Juhani related to us from (Imam) Abu Ja'far Muhammad ibn 'Ali ibn Husayn ('a), from his father ('a), from his grandfather ('a), from 'Ali ibn Abi Talib ('a), who said: The Messenger of God (s) said: When I was carried by night to Heaven... He carried on the tradition to its end.

At the end of the tradition we read as follows: Muhammad ibn Ka'b said: I met Nasr in Muzahim al-Minqari, so he related to me from Ghalib al-Juhani, from (Imam) Abu Ja'far Muhammad ibn 'Ali ('a), from his father, from his grandfather ('s), from (Imam) 'Ali ('a), who said: The Messenger of God (s) said: When I was taken to heaven... He made mention of a similar tradition.

Muhammad ibn Ka'b (or Malik) said: Then I met 'Ali ibn Musa ibn Ja'far ('a). He related from his father ('a), from his grandfather ('a), from (Imam) 'Ali ('a) who said: The Messenger of God (s) said: When I was carried by night to Heaven, then from Heaven to Heaven, and, then, to the Lote Tree of the Endpoint... He made mention of the tradition itself.

He also said: Muhammad ibn al-Husayn related to us from 'Ali ibn Mundhir, from Miskin, the devout man (about whom Ibn Mundhir said: It came to my knowledge that he has not raised his head toward the sky for forty years). He also said: Fadl al-Rassan related to us from Abu Dawud, from Abu Burdah, that he said: I heard the Messenger of God (s) say: God has made a compact with me concerning 'Ali, so I said: O God! Make it clear to me. He said: Listen. I said: O God! I am listening. God (exalted and majestic be He) said: Tell 'Ali that he is the Commander of the Faithful, the master of the messengers' successors, the nearer to the people, and the word which I have fastened to the Godwary.

There are many other traditions to corroborate this purport, so you may refer to our book *al-Burhan* in several occurrences.¹

The 800th Name: He is the sower in His words: "pleasing the sowers, that through them He may enrage the unbelievers" (48:29).

Muhammad ibn al-'Abbas said: Muhammad ibn Ahamd ibn 'Isa ibn Ishaq related to us from al-Hasan ibn al-Harith ibn Talibah, from his father, from Dawud ibn Abi Hind, from Sa'id ibn Jubayr, from Ibn 'Abbas, who, concerning His words: "as a seed that puts forth its shoot, and strengthens it, and it grows stout and rises straight upon its stalk, pleasing the sowers, that through them He may enrage the unbelievers", said: As for His words, "as a seed that puts forth its shoot", the root of the seed is 'Abd al-Muttalib, its shoot, Muhammad (s), and the sowers 'Ali ibn Abi Talib ('a).

The 801st Name: He is from among those who believe in His words: "God has promised those of them who believe" (48:29).

The 802nd Name: "and do deeds of righteousness" (48:29).

The 803th Name: "forgiveness" (48:29).

The 804th Name: "and a mighty wage" (48:29).

In his *al-Amali* Shaykh (al-Tusi) said: Al-Haffar reported to us. He said: Isma'il related to us. He said: Abu Jandal related to us: He said: Du'bul related to us. He

1. *Al-Burhan*, vol.4, pp.199-200.

said: Mujashi' ibn 'Amr related to us from Maysarah ibn 'Ubayd Allah, from 'Abd Al-Karim al-Khazari, from Sa'id ibn Jubayr, from Ibn 'Abbas, that he was asked about His words: "God has promised those of them who believe and do deeds of righteousness forgiveness and a mighty wage", to which he replied as follows: A people asked the Prophet (s), saying: Concerning whom was this verse revealed, O Prophet of God? He replied: When the Day of Resurrection comes, a banner shall be tied out of white light, and a call shall call: Let the master of the believers stand forth. 'Ali ibn Abi Talib shall stand forth, so God gives him the banner with the white light in his hand, under whom are all the outstrippers, the first of the Emigrants and the Helpers, with no one else to share. He, then, proceeds until he sits down upon a pulpit from the light of the Lord of Mightiness, where all together are exposed to him, one by one, so he gives him his wage and his light. When he comes to the last of them, it shall be said to them: You have come to know your positions and your stations in Paradise. Your Lord says: With Me is forgiveness and mighty wage for you, that is Paradise. Thereupon 'Ali ibn Abi Talib ('a) shall stand forth, under whose banner are the people, until he enters unto Paradise. Thereafter he shall return to his pulpit, and all the believers cease not to be exposed to him, each taking his share from him towards Paradise, while leaving peoples by the Fire. These are God's words: "And those who believe in God and His messengers... they have their wage and their light", that is, the outstrippers, the first of them, the believers, and the folk of his friendship, while His words: "But the unbelievers, who have cried lies to Our signs, they are the inhabitants of Hell" (57:19) refer to those who shall be exposed to the Fire, so they have deserved Hell.

This tradition has also been related, through the path of the Sunnis, by Muwaffaq ibn Ahmad, who traces it back to Ibn 'Abbas. He said: A people asked the Prophet (s): Concerning whom was this verse revealed? To which he replied: When the Day of Resurrection comes, a banner shall be tied out of a white light, and a caller shall call: Let the master of the believers stand forth, in the company of whom are those who believe after the Prophet (s) has been sent forth. 'Ali ibn Abi Talib shall stand forth, so he will be given the banner in his hand... He carried on the tradition itself. However, at the end of the tradition we read: while leaving peoples by the Fire. These are God's words: "And those who believe in God and His messengers – they are the just men and the martyrs in their Lord's sight; they have their wage and their light", that is, the outstrippers, the first of them, the believers, and the folk of his friendship. "But the unbelievers, who have cried lies to Our signs, they are the inhabitants of Hell" (57:19), that is, they have disbelieved in and cried lies to friendship and to 'Ali's rights.¹

1. *Al-Burhan*, vol.4, p.202.

SURAH ALHUJURAAT (49)

In the Name of God, the Compassionate, the Merciful

The 805th Name: He is from among those whose hearts God has tested for Godwariness in His words: “those are they whose hearts God has tested for Godwariness.” (49:3).

The 806th Name: “they shall have forgiveness” (49:3).

The 807th Name: “they a mighty wage.”

Muhammad ibn al-‘Abbas said: Ahmad ibn Muhammad ibn Sa‘id related to us from Muhammad ibn Ahmad, from al-Mubtad ibn Khanfar. He said: Abu Khanfar ibn al-Hakam related to me from Mansur ibn al-Mudmar, from Ra‘i ibn Jawash. He said: ‘Ali (‘a) gave a sermon in al-Rahbah, saying: On the expedition to al-Hudaybiyyah, a people of the Quraysh from among the nobles of the folk of Mecca, including Suhayl ibn ‘Amr, went forth to the Messenger of God (s). They said: O Muhammad! You are our neighbour, our confederate, and our cousin, and a company of our sons, our brothers, and our relatives have joined you, although they have no understanding in religion, nor do they have desire in what you have brought; however, they have gone forth running away from our country estates and our domains; so send them back to us. The Messenger of God called Abu Bakr and said to him: Look and reflect on what they are saying: He said: They have spoken the truth, O Messenger of God. You are their neighbour, so send them back to them. He said: Then he called ‘Umar, so he said as Abu Bakr said.

Thereupon the Messenger of God (s) said: Men of Quraysh! Desist or God will send on you a man whose heart God has tested for Godwariness, striking your necks according to the requirements of religion.

Abu Bakr said: I am that man, O Messenger of God. He replied: No. But it is he who is patching the sandal. I was then repairing the sandals of the Messenger of God (s).

He said: Then ‘Ali (‘a) turned his face toward us and said: I heard the Messenger of God (s) say: Whosoever cries lies to me deliberately, let him take as his own a place in the Fire.

This tradition has also been related, through the path of the Sunnis, by Ahmad ibn Hanbal in his *Musnad*, tracing it back to Rabi‘ ibn Kharrash. He said: ‘Ali ibn Abi Talib (‘a) related to us in al-Rahbah, saying: The Quraysh came together, including Suhayl ibn ‘Amr, to the Prophet (s) and said: O Muhammad! Our people have joined you, so sent them back to us. He became so angry that anger could be seen in his face. Then he said: O men of Quraysh! Desist or God will send on you a man whose heart God has tested for Godwariness, striking your necks according to the requirements of religion.

One of those present said: Is he Abu Bakr, O Messenger of God? To which he replied: No. He said: Is he then 'Umar? To which he replied: No. But it is he who is patching sandals within the enclosure.

Then 'Ali ('a) said: I have heard the Messenger of God (s) say: Do not cry lies to me, for whosoever cries lies to me deliberately, I shall admit him the Fire.

As well, through the path of the Sunnis, it has been related in *A Collection of the Six Authenticated Books*, from *Sunan Abi Dawud* and *Sahih al-Tirmidhi*, tracing it back to 'Ali ('a), that he said: On the expedition to al-Hudaybiyyah, a people of Quraysh from among their chiefs came to us and said: A party of our sons and our relatives have gone forth to you; however, they have only gone forth running away from our service, so send them back to us. The Messenger of God (s) said: Men of Quraysh, desist from violating God's judgment or God will send on you one who will strike your necks with the sword, those whose hearts God has tested for Godwariness.

Some of the companions of the Messenger of God (s) said: Who are they, O Messenger of God? To which he replied: One of them is him who is patching sandals. He had already been giving 'Ali his sandal to repair it.¹

The 808th Name: He is faith in His words: "but God has endeared to you faith, decking it fair in your hearts, and He has made detestable to you unbelief and ungodliness and disobedience. Those – they are the right – minded" (49:7).

Muhammad ibn Ya'qub related from al-Husayn ibn Muhammad, from Mu'alla ibn Muhammad, from ibn Muhammad ibn Uramah, from 'Ali ibn Hassan, from 'Abd al-Rahman ibn Kathir, from (Imam) Abu 'Abd Allah ('a), who said: His words: "but God has endeared to you faith, decking it fair in your hearts" refer to the Commander of the Faithful ('a), while His words: "He has made detestable to you unbelief and ungodliness and disobedience" refer to the first and the second and the third.

It has also been related by 'Ali ibn Ibrahim as follows: He said: Muhammad ibn Ja'far related to us from Yahya ibn Zakariyya, from 'Ali ibn Hassan, from 'Abd al-Rahman ibn Kathir, from (Imam) Abu 'Abd Allah ('a)... He mentioned the tradition itself.²

The 809th Name: "decking it fair in your hearts" (49:7).

The 810th Name: He is among the believers to whom wrong has been done in His words: "If two parties of believers fall to fighting, then make peace between them. And if one party of them does wrong to the other, fight that which does wrong till it returns to the ordinance of God" (49:9).

1. *Al-Burhan*, vol.4, p.88.

2. *Al-Burhan*, vol.4, p.206.

Muhammad ibn Ya'qub related from 'Ali ibn al-Husayn, from 'Ali ibn Abu Hamzah, from Abu Basir, from (Imam) Abu 'Abd Allah ('a), that he said: I asked him about His words: "If two parties of believers fall to fighting, then make peace between them. And if one party of them does wrong to other, fight that which does wrong till it returns to the ordinance of God. Then if it returns make peace between them justly." To which he replied: The interpretation of this verse and the two parties has become clear on the Day of Basrah. The people of this verse are those who did wrong to the Commander of the Faithful ('s), so it was incumbent upon him to fight them and slay them till they return to the ordinance of God. Had they not returned to, it would have been incumbent upon him, according to what God has revealed, not to give over war until they return and revert, for they had sworn allegiance willingly, not unwillingly. Hence, they were the insolent party according to God's words. It was, then, incumbent upon the Commander of the Faithful to act justly towards them after he gained a victory over them, even as the Messenger of God (s) treated the people of Mecca with indeterminate justice and pardoned them out of favour. Even so the Commander of the Faithful ('a) did with the people of Basrah when he defeated them as the Messenger of God (s) did with the people of Mecca in a completely identical manner.

He said: I asked him about His words: "And the subverted city – He also overthrew" (53:53). He replied: It refers to the people of Basrah.

I said: What about His words: "and the subverted cities? Their messengers come to them" (9:70)? To which he replied: Those are the people of Lot. By "it has been subverted on them" is meant 'it has been turned about on them'.¹

The 811th Name: "and be just. Surely God loves the just" (49:9).

Abu Basir related from (Imam) Abu 'Abd Allah ('a) that he said: It was, then, incumbent upon the Commander of the Faithful ('a) to act justly towards them when he gained a victory over them, even so the Messenger of God (s) treated the people of Mecca with indiscriminate justice, etc.

The 812th Name: To him is made reference with His words: "Surely God loves the just" (49:9).

'Ali ibn Ibrahim related that he ('a) said: When this verse was revealed, ie "If two parties of fall to fighting", the Messenger of God (s) said: Some of you shall fight for the interpretation (of the Qur'an) after me, even as I have fought for its revelation. When asked who he was, the Prophet (s) replied: It is the one who is repairing the sandal. 'Ali was patching one of the sandals of the Messenger of God.

The 813th Name: He is a brother of the Messenger of God (s) in His words: "The believers indeed are bothers; so set thing right between your two brothers" (49:10).

1. *Al-Burhan*, vol. 4, p.207, and *Nur al-Thaqalayn*, vol.5, p.85.

In his *Majalis* Shaykh al-Tusi said: A group reported to us from Abu al-Mufaddal. He said: Ahmad ibn 'Ubayd Allah ibn Muhammad ibn 'Ammar al-Thaqafi related to us. He said: 'Ali ibn Muhammad ibn Sulayman related to us. He said: My father related to me from his father, from Ishaq ibn 'Abd Allah ibn al-Harith, from his father, from 'Abd Allah ibn al-'Abbas, that he said: When His words: "The believers indeed are brothers" were revealed, the Messenger of God (s) united the Muslim with one another (by the brotherhood of Islam and faith), so he united Abu Bakr with 'Umar, 'Uthman with 'Abd al-Rahman ibn 'Awf, so – and – so with so – and – so, until he united all his companions with one another, in proportion to their stations. Then he said to 'Ali ibn Abi Talib ('a) : You are my brother, and I am your brother.

Through the path of the Sunnis, Ibn al-Maghazali al-Shafi'i in his book *al-Manaqib* traced the tradition to Hudhayfah ibn al-Yaman, who said: The Messenger of God (s) united the Emigrants with the Helpers (by the brotherhood of Islam and faith). He would unite a man with his counterpart. Then he took 'Ali ibn Abi Talib ('a) by hands and said: This is my brother.

Hudhayfah said: The Messenger of God (s) is, then, the master of the messengers, the Imam of the Godwary, and the Messenger of the Lord of all beings, who has neither likeness nor counterpart, and 'Ali is his brother.¹

The 814th Name: He is from among the best tribes in His words: "O mankind! We have created you, male and female, and made you races and tribes, that you may know one another. Surely the noblest among you in the sight of God is the most Godwary of you" (49:13).

In his *Majalis* Shaykh (al-Tusi) said: A group reported to us from Abu al-Mufaddal. He said: Muhammad ibn Fayruz ibn Ghiyath al-Jallab in *Bab al-Abwab* related to us. He said: Muhammad ibn al-Fadl ibn Mukhtar al-Ba'i, known as Fadlan Sahib al-Jar, related to us. He said: Abu al-Fadl ibn Mukhtar related to us from al-Hakam ibn Zahir al-Fazari al-Kufi from Thabit ibn Abi Hamzah, He said: Abu 'Amir al-Qasim ibn 'Awf related to me from Abu al-Tufayl 'Amir ibn Wa'ilah. He said: Salman al-Farisi (may God have mercy upon him) related to me. He said: I entered unto the Messenger of God (s) during the illness wherein God took him, sat before him, and enquired after his health. When I stood up to go forth, he said to me. Sit down, O Salman. God (exalted and majestic be He) shall ask you to tell what you have witnessed in respect to one of the grandest affairs. So I sat down.

While I was sitting, men of his household and men of his companions entered unto him, even as Fatimah entered. When she saw the signs of weakness upon the Messenger of God (s), weeping choked her such that her tears overflow on her cheeks. The Messenger of God (s) looked at her and said: What makes you weep, O my daughter? May God comfort you and not make you weep! She replied:

1. *Al-Burhan*, vol.4, pp.207-208.

How should I not weep, when I see your weakness?! He said to her: O Fatimah! Put your trust in God and endure patiently as your fathers from among the prophets and your mothers from among their wives endured patiently. Shall I give you good tidings, O Fatimah? She replied: Oh yes, O Prophet of God (or O my father)! He said: Did you not come to know that God (high exalted be He) chose your father, so He appointed him a prophet and sent him forth to all mankind as a messenger, and then He chose 'Ali, so He enjoined me, and I gave you in marriage to him and took him, at my Lord's command, as a familiar and an executor.

O Fatimah! Surely, 'Ali has better right to all the Muslims after me. Even so he is the first of men in Islam, the most knowledgeable of men, the greatest of men in clemency, and the firmest of men in the balance. So Fatimah ('a) rejoiced. Then the Messenger of God (s) came forward towards her and said: Did I gladden you, O Fatimah? To which she replied: Yes indeed, O my father!

He said: Shall I increase your in knowledge about the unique qualities and excellences of your husband and your cousin? To which she replied: Oh yes, O Prophet of God! He said: Surely, 'Ali is the first to believe in God and His Messenger from among this community. He and Khadijah, your mother, are the first to assist me in what I have brought. O Fatimah! 'Ali is my brother, my choice, and father of my descendants. 'Ali has been given distinctive traits. No one before or after him will have the like. So constrain yourself to be patient, and know that your father will be transferred into the presence of God.

She said: O my father! You have gladdened and grieved me. He said: Even so, O my daughter, are the affairs of the world: Its delight is mixed with its sorrow, even as its pleasure is mixed with its trouble.

Shall I increase your knowledge, O my daughter? To which she replied: Oh yes, O Messenger of God. He said: God (high exalted be He) created the creatures and made them two divisions, and set me and 'Ali in the best of them, a point to which He alludes with His words: "The Companions of the Right, O Companions of the Right" (56:27). Then He made the two divisions tribes, and set us in the best of the tribes, a point to which He alludes with His words: "and made you races and tribes, that you may know one another. Surely the noblest of you in the sight of God is the most Godwary of you." Then He made the tribes houses, and set us in the best of the houses, according to His words: "God only desires to put away from you, Folk of the House, abomination and to cleanse you" (33:33).

Moreover, God (high exalted be He) chose me from among my household, even as He chose 'Ali, al-Hasan, al-Husayn, and you. I am, then, the master of the descendants of Adam, 'Ali the master of the Arabs, you the supreme lady of women, and al-Hasan and al-Husayn the two masters of the young of the folk of Paradise. As well, from your seed is al-Mahdi ('a), who shall fill the earth with justice, even as it has been filled with injustice.

The 815th Name: He is among the believers in His words: “The believers are those who believe in God and His Messenger” (49:15).

The 816th Name: “those who believe in God” (49:15).

The 817th Name: “then have not doubted” (49:15).

The 818th Name: “and have struggled with their possessions and themselves in the way of God” (49:15).

The 819th Name: “those – they are the truthful ones” (49:15).

‘Ali ibn Ibrahim related that he (‘a) said: The verse was revealed concerning the Commander of the Faithful (‘a).

Muhammad ibn al-‘Abbas said: ‘Ali ibn ‘Abd Allah related to us from Ibrahim ibn Muhammad, from Hafs ibn Ghiyath, from Muqatil ibn Sulayman, from al-Dahhak ibn Muzahim, from Ibn ‘Abbas, that he said concerning His words: “The believers are those who believe in God and His Messenger, then have not doubted, and have struggled with their possessions and themselves in the way of God, those – they are the truthful ones” as follows: ‘Ali (‘a) has been singled out for their eminence and their excellence.

SURAH QAAF (50)

In the Name of God, the Compassionate, the Merciful

The 820th Name: He is the driver in His words: “And every soul shall come, and with it a driver and a witness (50:21).

Al-Hasan ibn Ali al-Hasan al-Daylami related from his reporters, from Jabir ibn Yazid, from (Imam) Abu ‘Abd Allah (‘a), who concerning His words: “And every soul shall come, and with it a driver and a witness”, said: The driver is the Commander of the Faithful (‘a) and the witness the Messenger of God (s).¹

The 821st Name: He (‘a) and the Messenger of God (s) are the ones who are commanded in His words: “Cast, you twain, into Gehenna every forward unbeliever” (50:24).

‘Ali ibn Ibrahim said: Abu al-Qasim al-Hasani related to us. He said: Furat ibn Ibrahim related to us. He said: Muhammad ibn Ahmad ibn Hasan related to us. He said: Muhammad ibn Marwan related to us. He said: ‘Ubayd ibn Yahya related to us from Muhammad ibn al-Husayn, from his father, from his grandfather, from ‘Ali ibn Abi Talib (‘a), who concerning His words: “Cast, you twain, into Gehenna every forward unbeliever” said: The Messenger of God (s) said: When God (high exalted be He) collects men together on a single level, I and you shall be on the right of Throne , so God (blessed and high exalted be He) shall say to me and to you: Stand up you twain, and cast into Gehenna all those who hate or cry lie to you, for their home is the Fire.

In His *al-Amali* Shaykh (al-Tusi) said: The Messenger of God (s), concerning His words: “Cast, you twain, into Gehenna every forward unbeliever”, said: These words were revealed concerning me and ‘Ali ibn Abi Talib. For when the Day of Resurrection comes, God shall grant me intercession and grant you, O ‘Ali, intercession, and attire me and you, O ‘Ali. Then He shall say to me and to you: Cast, you twain, into Gehenna whomever hates you, and admit the Garden whomever loves you, for such a one is (in truth) the believer.

He also related from Abu Muhammad al-Fahham. He said: Abu al-Tayyib Muhammad ibn al-Farhan al-Duri related to us. He said: Muhammad ibn ‘Ali ibn Furat al-Dahhan related to us. He said: Sulayman (or Sufyan) ibn Waki‘ related to us from his father, from al-A‘mash, from Ibn al-Mutawakkil al-Naji, from Abu Sa‘id al-Khudri, that he said: The Messenger of God (s) said: God (high exalted be He) shall say to me and to ‘Ali ibn Abi Talib on the Day of Resurrection: Admit, you twain, the Garden all those who love you, and admit the Fire all those who hate you. These are His words: “Cast, you twain, into Gehenna every forward unbeliever.”

1. *Al-Burhan*, vol.4, p.222.

In His *Majalis* Shaykh (al-Tusi) said: A group reported to us from Abu al-Mufaddal. He said: Ibrahim ibn Hafs ibn 'Umar al-'Askari related to us in al-Masisah. He said: 'Ubayd ibn al-Haytham ibn 'Ubayd Allah al-Anmati al-Baghdadi related to us ibn Halab. He said: Al-Husayn ibn Sa'id al-Nakha'i, Sharik's cousin, related to us. He said: Sharik ibn 'Abd Allah al-Qadi related to us. He said: I came to visit al-A'mash during his illness wherein God took him. While I was in his company, Shubrumah, Ibn Ali Layla, and Abu Hanifah entered unto him and enquired after his health. He began to point out his extreme weakness and his offences of which he was afraid. A mournful voice came from him in weeping.

Thereupon Abu Hanifah came forward to him and said: O Abu Muhammad! Be wary of God and consider what you have forwarded – for you are in the last of the days of the present world and the first of the days of the hereafter. You have been relating concerning 'Ali ibn Abi Talib traditions, which if you turn away from it will be good for you.

Al-A'mash asked: Like what, O Nu'man? To which he replied: Like the tradition transmitted from 'Abayah which runs as follows: I am the divider of the Fire. He said: Do you say that to one like me, O Jew? Help me to sit and recline. By Him to whom is my homecoming, Musa ibn Tarif (and I have seen no one better than he) related to me from 'Abayah ibn Rabi' (the prayer leader of the district) that he said: I heard 'Ali, the Commander of the Faithful ('a), say: I am the divider of the Fire: I shall say to it: This is my friend, so leave him, and this is my foe, so take him.

As well, Abu al-Mutawakkil (who was delivered from the injustice and oppression of al-Hajjaj, who in turn used to heap abuse and insulting words on 'Ali) related to me from Abu Sa'id al-Khudri that he said: The Messenger of God (s) said: When the Day of Resurrection comes, God (exalted and majestic be He) shall order, so I and 'Ali be seated on the Pathway. It shall be said to us: Admit the Garden all those who have believed in Me and loved you, and admit the Fire all those who have disbelieved in Me and hated you.

Abu Sa'id said: The Messenger of God (s) said: He has not believed in God him who has not believed in befriended (or loved) Ali or me Thereupon he recited His words: "Cast, you twain, into Gehenna every forwarded unbeliever."

He said: Thereupon Abu Hanifah put his loincloth upon his head and said: Let us stand and go forth, lest Abu Muhammad should bring down what is more disastrous than that tradition.

Al-Hasan ibn Sa'id said: Sharik ibn 'Abd Allah said to me: No sooner did he, ie al-A'mash, enter into the evening than he passed away.

Muhammad ibn al-'Abbas (may God have mercy upon him) related from Ahmad ibn Hawdhah al-Bahili, from Ibrahim ibn Ishaq, from 'Abd Allah ibn Hammad, from Sharik. He said: Al-A'mash, who was then suffering from a chronic disease,

sent for us, so we came to him, around whom the people of Kufa gathered, including Abu Hanifah and Ibn Qays al-Masir. He said to his son: Help me to sit down. When he sat down, he said: O people of Kufa! Abu Hanifah and Ibn Qays al-Masir came to me and said: You have related concerning ‘Ali ibn Abi Talib traditions, so turn away from them, for repentance shall be accepted so long as the spirit has not parted from the body. I said to them: Does one like you say that to one like me?! I call upon you, O people of Kufa, to witness – for I am in the last of the days of the present world and the first of the days of the hereafter – that I have heard ‘Ata’ ibn Riyah say: I asked the Messenger of God (s) about God’s words: “Cast, you twain, into Gehenna every forward unbeliever.” The Messenger of God (s) said: I and ‘Ali shall cast into Gehenna all those who have shown enmity toward us.

Abu Hanifah said to Ibn Qays: Let us stand, lest he should bring down what is greater than this. They stood and departed.

I say: Al-A‘mash’s tradition has several paths apart from the foregoing, as cited in our book *al-Burhan*.¹

In his book *al-Manaqib al-Fakhirah fi al-‘Itrah al-Tahirah*, Sayyid al-Radi related from al-Qadi al-Amin Abu ‘Abd Allah Muhammad ibn ‘Ali ibn Muhammad al-Jallabi al-Maghazali. He said: My father (may God have mercy upon him) related to me. He said: Abu ‘Abd Allah al-Husayn ibn al-Hasan al-Dabbas reported to us from ‘Ali ibn Ahmad ibn Mukhallad, from Ja‘far ibn Hafs, from Sawad ibn Muhammad, from ‘Abd Allah ibn Najih, from Muhammad ibn Muslim al-Bata’ini (or al-Bata’ihi) from Muhammad ibn Yahya al-Ansari, from his paternal uncle Harithah, from Zayd ibn ‘Abd Allah ibn Mas‘ud, from his father, that he said: One day I entered unto the Messenger of God (s) and said: O Messenger of God! Show me the truth, that I may follow it. He (s) said: O Ibn Mas‘ud! Go into the chamber. When I went in, I saw the Commander of the Faithful (‘a) bowing and falling to prostrate, saying after his prayer: O God! By the inviolability of Muhammad, Your servant and Your Messenger, forgive the sinners from among my partisans.

Ibn Mas‘ud said: I went forth to tell the Messenger of God (s) thereabout, so I found him bowing and falling to prostrate, saying: O God! By the inviolability for Your servant, ‘Ali, forgive the disobedient from among my community.

Ibn Mas‘ud said: I was, then, overcome with restlessness such that I lost consciousness. Thereupon the Prophet (s) raised his head and said: O Ibn Mas‘ud! Will you lose your faith after you have proclaimed it?! I replied: God save me from that! However, I have seen ‘Ali asking of God by you and you asking of God By him.

1. *Al-Burhan*, vol.4, pp.225-226.

He said: O Ibn Mas'ud! God created me, 'Ali, al-Hasan and al-Husayn from the light of His mightiness, two thousand years before all the creatures, when there was neither glorification nor sanctification. He, then, parted my light, and created the heavens and the earth thereof, so I am better than the heaven and the earth. He parted 'Ali's light, and created the Throne and the Seat thereof, so 'Ali is better than the Throne and the Seat. He parted al-Hasan's light, and created the Tablet and the Pen thereof, so al-Hasan is more majestic than the Tablet and the Pen. He parted al-Husayn's light, and created the gardens and the wide-eyed houris, so al-Husayn is the better than them.

Moreover, the easts and wests grew dark, and the angels complained to God (exalted and majestic be He) about darkness, saying: O God! We implore You by these apparitions You have created to unveil darkness from us. So God (exalted and majestic be He) created a spirit and associated it with another, and created from them both a light, and then He added the light to the spirit, so He created al-Zahra ('a). It is for this reason that she (ie Fatimah) is called al-Zahra (lit. the shining). Thereafter the easts and wests shone.

O Ibn Mas'ud! When the Day of Resurrection comes, God (exalted and majestic be He) shall say to me and to 'Ali: Admit, you twain, the Fire whomsoever you will, a point to which God alludes with His words: "Cast, you twain, into Gehenna every forward unbeliever." The unbeliever is, then, he who refuses my prophethood, and the forward is he who opposes stubbornly 'Ali and his household as well as his partisans.

Sharaf al-Din al-Najafi said: In his *al-Amali*, Shaykh (al-Tusi) related from his companions, from (Imam) al-Rida ('a), from his fathers ('a), from the Commander of the Faithful ('a), that he said: Concerning His words: "Cast, you twain, into Gehenna every forward unbeliever", the Messenger of God (s) said: These words were revealed concerning me and 'Ali. For when the Day of Resurrection comes, my Lord shall grant me intercession and grant you, O 'Ali, intercession, and attire me and you, O 'Ali. Then He shall say to me and to you, O 'Ali, "Cast, you twain, into Gehenna every forward unbeliever", that is, he who hates you, and admit, you twain, the Garden him who loves you, for he is, in truth, the believer.

Sharaf al-Din added: What corroborates it is that which has been related, with the omission of its chain of transmission, from Muhammad ibn Himran that he said: I asked (Imam) Abu 'Abd Allah ('a) about His words: "Cast, you twain, into Gehenna every forward unbeliever." To which he replied: When the Day of Resurrection comes, Muhammad and 'Ali shall stand on the Pathway, so no one shall pass by it save him who has on acquittal. I asked: What is the acquittal? To which he replied: Friendship and loyalty to 'Ali ibn Abi Talib and the Imams from among his descendants. A caller shall, then, call: O Muhammad, O 'Ali! Cast, you twain, into Gehenna every forward unbeliever in 'Ali ibn Abi Talib and the Imams from among his descendants.

In his book on ‘Ali ibn Abi Talib’s hundred excellences, Abu al-Hasan Muhammad ibn ‘Ali al-Shadhani said: The 23rd Excellence: It has been related from (Imam) al-Baqir (‘a), from his father ‘Ali ibn al-Husayn (‘a), from his father al-Husayn ibn ‘Ali (‘a), from the Commander of the Faithful (‘a), that he said: When asked about God’s words: “Cast, you twain, into Gehenna every forward unbeliever”, the Messenger of God (s) replied: O ‘Ali! When men are brought together on a single hand on the Day of Resurrection, I and you shall them be on the right of the Throne, so God (high exalted be He) shall say: O Muhammad, O ‘Ali! Stand forth, you twain, and cast all those who hate or oppose or cry lies to you into the Fire.¹

The 822nd Name: “thereof, you twain, cast him into the terrible chastisement” (50:26).

The 823rd Name: He is from among those who have a heart in His words: “Surely in that there is a reminder to him who has a heart” (50:37).

The 824th Name: “or will give ear” (50:37).

The 825th Name: “with a present mind” (50:37).

Ibn Babawayh said: Abu al-‘Abbas Muhammad ibn Ibrahim ibn Ishaq al-Talaqani (may God have mercy upon him) related to us. He said: ‘Abd Al-‘Aziz ibn Yahya related to us in al-Basrah. He said: al-Mughirah ibn Muhammad related to me. He said: Raja’ ibn Salamah related to us from ‘Amr ibn Shimr, from Jabir al-Ju’fi, from (Imam) Abu Ja’far Muhammad ibn ‘Ali (‘a), from the Commander of the Faithful (‘a), that he, in a sermon wherein he pointed out his names in the Qur’an, said: I am the possessor of the heart, according to God’s words: “Surely in that there is a reminder to him who has a heart.”

Ibn Shahr Ashub related from the commentaries of Ibn Waki’, al-Sadir, and ‘Ata that Ibn ‘Abbas said as follows:

The Messenger of God (s) received two big fleshy she-camels as a present, so he said to the companions: Which one of you all shall perform a two-cycle prayer with right standing, bowing, prostration, ablutions, and humbleness, with which he neither cares for any of the affairs of the world, nor does he employ his mind upon the attachments of the present world, so I give him as a present one of these two she-camels? He reiterated his speech once, twice, and thrice, but none of the companions answers him. Thereupon the Commander of the Faithful (‘a) stand forth and said : I shall, O Messenger of God, perform two cycles wherein I commence prayer with the formula of magnification and continue until I finish them, without employing my mind upon any of the affairs of the world.

He said: O ‘Ali! Pray, may God bless you! Thereupon the Commander of the Faithful (‘a) said: ‘God is greater’ and commenced prayer. When he finished the two cycles, Gabriel descended to the Prophet (s) and said: O Muhammad! God

1. *Al-Burhan*, vol.4, pp.226-227.

extends greetings to you and say to you: Give him one of the two she-camels. The Messenger of God (s) said: I made a condition with him that he should perform a two-cycle prayer without his mind being occupied with any of the affairs of the world, that I might give him one of the two she-camels; however, when he sat in the second cycle, he employed his mind upon which to take. Gabriel said: O Muhammad! God extends greetings to you and says to you: He has (only) employed his mind upon whether to take the fatter and bigger of them, that he may slaughter and give as a freewill offering for the Face of God. His reflection, then, has been for the sake Face of God, but not for his own sake or for the present world. The Messenger of God (s) wept and gave both of them to him.

Thereupon God revealed in appreciation of him His words: “Surely in that there is a reminder”, that is a lesson, “to him who has a heart”, that is, an intellect, “or will give ear”, that is, the Commander of the Faithful (‘a) listened with full intelligence to the Book of God he recited, “with a present mind”, that is, the Commander of the Faithful (‘a) was attentive in his prayer, without caring for any of the affairs of the world.¹

SURAH AL-DHAARIYAAT (51)

In the Name of God, the Compassionate, the Merciful

The 826th Name: To him is made allusion with His words: “surely that you are promised is true” (51:5).

The 827th Name: He is the Doom in His words: “and surely the Doom is about to fall” (51:6).

Sharaf al-Din al-Najafi said: It has been related, with a supported chain of transmission, from Ahmad ibn Muhammad ibn Khalid al-Barqi, from Sayf ibn ‘Umayrah, from his brother, from his father, from Abu Hamzah al-Thumali, from (Imam) Abu Ja‘far (‘a), who said: Thus were His words: “Surely that you are promised is true concerning ‘Ali” revealed.

‘Ali ibn Ibrahim said: Ja‘far ibn Ahmad related to us. He said: ‘Abd al-Karim ibn ‘Abd al-Rahim related to us from Muhammad ibn ‘Ali, from Muhammad ibn al-Fudayl, from Abu Hamzah, that he said: I heard (Imam) Abu Ja‘far (‘a) say concerning His words: “surely that you are promised is true” as follows: That is, concerning ‘Ali, and about His words: “and surely the Doom is about to fall” as follows: It refers to ‘Ali, seeing ‘Ali is the Doom.²

1. *Al-Burhan*, vol.4, p. 228.

2. *Al-Burhan*, vol.4, p.230.

The 828th Name: He it is from whom is turned away in His words: “and perverted therefrom are some” (51:19).

Muhammad ibn al-Hasan al-Saffar related from ‘Abd Allah ibn ‘Amir, from Abu ‘Abd Allah al-Barqi, from al-Hasan ibn ‘Uthman, from Muhammad ibn al-Fudayl, from Abu Hamzah, from (Imam) Abu Ja‘far (‘a), who said: As for His words: “surely you speak at variance” (51:8), they convey that this community was at variance with his (ie ‘Ali’s) friendship. Whosoever, then, goes straight on friendship to ‘Ali shall enter the Fire. As for His words: “and turned away therefrom are some”, they refer to ‘Ali. Whosoever, then, turns away from his friendship shall be barred from the Garden, according to His words: “and perverted therefrom are some.”

Muhammad ibn Ya‘qub related from Muhammad ibn Yahya, from Ahmad ibn Muhammad ibn ‘Isa, from al-Hasan ibn Sayf, from his father, from Abu Hamzah, from (Imam) Abu Ja‘far (‘a), who said concerning His words: “surely you speak at variance” as follows: That is, with regard to (‘Ali’s) friendship, and about His words: “and perverted therefrom are some”: That is, whosoever turns away from (‘Ali’s) friendship shall be barred from the Garden.¹

The 829th Name: He is among the believers in His words: “So We brought forth such believers as were in it” (51:35).

The 830th Name: He is among those that have surrendered themselves in His words: “but We found not therein except one house of those that have surrendered themselves” (51:36).

Muhammad ibn Ya‘qub related from Muhammad ibn Yahya, from Ahmad ibn Muhammad, from Muhammad ibn Isma‘il, from Haman ibn Salim al-Hannat, that he said: I asked (Imam) Abu Ja‘far (‘a) about God’s words: “So We brought forth such believers as were in it, but We found not therein except one house of those that surrendered themselves.” To which he replied: These words refer to Muhammad’s Household, seeing no one remained therein apart from them.²

The 831st Name: To him is made allusion with His words: “These who have done wrong shall have their portion, like the portion of their fellows” (51:59).

‘Ali ibn Ibrahim said: “Those who have done wrong to the rights of Muhammad’s Household shall have their portion, like the portion of their fellows; so let them not hasten the chastisement.”

1. *Al-Burhan*, vol.4, p.231.

2. *Al-Burhan*, vol.4, p.235.

SURAH AL-TUUR (52)

In the Name of God, the Compassionate, the Merciful

The 832nd Name: He is the Mount in His words: “By the Mount (Sinai)” (51:1).

The 833rd Name: “and a Book inscribed” (52:2).

The 834th Name: “and the sea swarming” (52:6).

The 835th Name: “by the House inhabited” (52:4).

Shaykh Rajab al-Bursi related from the Commander of the Faithful (‘a) that he, in a sermon, said: I am the Mount. I am the Book inscribed. I am the sea swarming. I am the House inhabited.

We have already made mention of the sermon in its entirety at the beginning of the book at hand, in His words: “Alif Lam Mim. That is the Book, wherein is no doubt” (2:1-2).

The 836th Name: He is from among those who believed in His words: “And those who believed” (52:21).

The 837th Name: “and their seed followed them in faith” (52:21).

The 838th Name: He is intended in God’s saying, “And (as for) those who believe and their offspring follow them in faith, We will unite with them their offspring.” (52:21)

The 839th Name: “and We shall not defraud them of aught of their work” (52:21).

Muhammad ibn Ya‘qub related from Muhammad ibn Yahya, from Ahmad ibn Abi Zahir, from al-Khashshab, from ‘Ali ibn Hasan, from ‘Abd al-Rahman ibn Kathir, from (Imam) Abu ‘Abd Allah (‘a), that he asked him about His words: “And those who believed, and their seed followed them in faith, We shall join their seed with them, and We shall not defraud them of aught of their work.” To which he replied: Those “who believed” are the Prophet (s) and the Commander of the Faithful (‘a), and “their seed” are the Imams and successors(‘a). We shall join their seed with them, and their seed shall not fall short of the proof brought by Muhammad (s) concerning ‘Ali (‘a), since their proof is one and the same, even as their obedience is one and the same.

It has also been related by ‘Ali ibn Ibrahim. He said, Abu al-‘Abbas related to us. He said: Yahya ibn Zakariyya related to us from ‘Ali ibn Hassan, from ‘Abd al-Rahman ibn Kathir, from (Imam) Abu ‘Abd Allah (‘a), who said concerning His words: “And those who believed, and their seed followed them in faith, We shall join their seed with them” as follows: Those “who believed” are the Prophet (s) and the Commander of the Faithful (‘a). We shall join their seed with them, and their seed shall not fall short of the proof brought by Muhammad (s) concerning

‘Ali (‘a), seeing their proof is one and the same, even as their obedience is one and the same.

Muhammad ibn al-‘Abbas said: Ahmad ibn al-Qasim related to us from ‘Isa ibn Mihran, from Dawud ibn al-Mujabbir, from Walid ibn Muhammad, from Zayd ibn Jad‘an, from his paternal uncle ‘Ali ibn Zayd, that he said: ‘Abd Allah ibn ‘Umar said: We were contending for superiority in excellence, saying: ‘Umar, Abu Bakr, and ‘Uthman, while others would say: so – and – so and so – and – so, etc. A man, then, said to him: O ‘Abd al-Rahman! What about ‘Ali? To which he replied: ‘Ali belongs to a household to whom no one of men is compared. ‘Ali is with the Prophet in his degree. God (exalted and majestic be He) says: “And those who believed, and their seed followed them in faith, We shall join their seed with them.” Fatimah, then, is of the Prophet’s seed, and she is with him in his degree, even as ‘Ali is with Fatimah.

He also said: ‘Abd al-‘Aziz ibn Yahya related to us from Ibrahim ibn Muhammad, from ‘Ali ibn Nasir, from al-Hakam ibn Zahir, from al-Suddi, from Abu Malik, from Ibn ‘Abbas, who said concerning His words: “And those who believed, and their seed followed them in faith, We shall join their seed with them” as follows: These words were revealed concerning the Prophet, ‘Ali, Fatimah, al-Hasan, and al-Husayn (upon whom all be peace).

He also said: Abu ‘Abd Allah related to us from ‘Abbad ibn Ja‘far ibn Muhammad al-Husayni, from Muhammad ibn al-Husayn, from Hamid ibn Walif, from Muhammad ibn Yahya al-Mazini, from al-Kalbi, from Imam Ja‘far ibn Muhammad (‘a), from his father (‘a), who said: When the Day of Resurrection comes, a caller shall call from the Throne: O company of creatures! Cast down your eyes, that Fatimah daughter of Muhammad may pass. She shall be the first to be attired, even as she shall be received at Paradise by twelve thousand houris, with whom are fifty thousand angels, on unattended mounts of sapphire, having wings of fresh pearls and saddles of green jewels, upon which are camels of pearl, on each of which is a pillow of silk brocade. When she, then, passes thereby the Pathway, they shall come to Paradise, even as the folk the Garden shall rejoice in her arrival. She shall sit down upon a throne of light, around whom they have a seat. In the interiors of the throne are two places, white and yellow, of pearls made of single root.

In the white palace are seventy thousand houses to Muhammad and Muhammad’s Household, even as in the yellow palace are seventy thousand houses to Abraham and Abraham’s household. God shall, then, send to her an angel, who has not been sent to anyone else before her, nor will it be sent to any after her. He shall say to her: Your Lord (exalted and majestic be He) extends greetings to you and says to you: Ask of Me and I shall give you. In reply, she shall say: He has fulfilled His blessing on me, made His Garden allowable and free to me, made His magnanimity productive of enjoyment to me, and preferred me to all the women of His creatures. I ask of Him to grant me intercession for my

descendants, my seed, all those who have had affection for them, and all those who have guarded them after me. So God shall reveal to that angel, without moving from his place, as follows: Tell her I have granted her intercession for her descendants, her seed, and all those who have had affection for them or have guarded them after he. She shall, then, say: Praise belongs to God who has put away all sorrow from me and has delighted me.

Then Ja'far ('a) said: When my father makes mention of this tradition, he recites this verse: "And those who believed, and their seed followed them in faith, We shall join their seed with them, and We shall not defraud them of aught of their work, every man shall be pledged for what he earned."

The 840th Name: To him is made allusion with His words: "Or do they say: He has invented it? Nay, but they do not believe" (52:33).

'Ali ibn Ibrahim related that he ('a) said: "or do they say: He has invented it?" That is, the Commander of the Faithful. "Nay, but they do not believe" that he has not invented it or that he has not undertaken it based on his personal opinion.

The 841st Name: To him is made allusion with His words: "And there surely awaits those who have done wrong a 'chastisement' beyond even that" (52:47).

'Ali ibn Ibrahim related that he ('a) said: And there surely awaits those who have done wrong to the rights of Muhammad's Household a chastisement beyond even that. By the chastisement is meant their slaying by swords during the Return.

Muhammad ibn al-'Abbas said: Ahmad ibn al-Qasim related to us from Ahmad ibn Khalid, from Muhammad ibn 'Ali, from Muhammad ibn al-Fudayl, from Abu Hamzah al-Thumali, from (Imam) Abu Ja'far ('a), who said concerning His words: "And there surely awaits those who have done wrong" as follows: Surely there awaits those who have done wrong to the rights of Muhammad's Household a chastisement beyond even that.

SURAH AL-NAJM (53)

In the Name of God, the Compassionate, the Merciful

The 842nd Name: To him is made allusion with His words: “By the Star when it plunges, your comrade is not astray, neither errs, nor speak he out of caprice. This is not but a revelation revealed (53:1-4).

Muhammad ibn al-‘Abbas related from Ja‘far ibn Muhammad al-‘Alawi, from ‘Abd Allah ibn Muhammad al-Zayyat, from Jandal ibn Waliq, from (Abu) ‘Umar, from Ghiyath ibn Ibrahim, from (Imam) Ja‘far ibn Muhammad (‘a), who said: The Messenger of God (s) said: I am the master of mankind, and there is no glory, even as ‘Ali is the master of the believers. O God! Be the friend of whoever is ‘Ali’s friend and the enemy of whoever is ‘Ali’s enemy.

Thereupon a man of Quraysh said: By God, he ceased not to extol his cousin. God, then, revealed: “By the Star when it plunges, your comrade is not astray, neither errs, nor speaks he out of caprice”, so what he speaks in favour of his cousin comes not from his caprice. “This is not but a revelation revealed.”

You may refer to our book *al-Burhan* to gain cognizance of the rest of the traditions about the Star.¹

1. *Al-Burhan*, vol.4, p.243.

SURAH AL-QAMAR (54)

In the Name of God, the Compassionate, the Merciful

The 843rd Name: He is among the signs in His words: “They cried lies to Our signs, all of them” (54:42).

Muhammad ibn Ya‘qub related from Ahmad ibn Mihran, from ‘Abd al-‘Azim ibn ‘Abd Allah al-Hasani, from Musa ibn Muhammad al-Bajli, from Yunus ibn Ya‘qub, who traced it back to (Imam) Abu Ja‘far (‘a) , that he said concerning God’s words: “They cried lies to Our signs, all of them” as follows: By the “signs” is meant the divinely spiritual executors, all of them.

‘Ali ibn Ibrahim said: Ja‘far ibn Muhammad related to us. He said: ‘Abd al-Karim related to us. He said: Muhammad ibn ‘Ali related to us. He said: Muhammad ibn al-Fudayl related to us from Abu Hamzah, from (Imam) Abu Ja‘far (‘a), that he said: I heard him say: His words: “They cried lies to Our signs, all of them” convey, in the inward sense of the Qur’an, that they cried lies to the divinely spiritual executors, all of them.¹

The 844th Name: He is among the Godwary in His words: “Surely the Godwary shall dwell amid gardens and a river” (54:54).

The 845th Name: “in a seat of truthfulness” (54:55).

The 846th Name: “with an All-Powerful King” (54:55).

Muhammad ibn Ya‘qub related from ‘Ali ibn Muhammad, from some of our companions, from Muhammad ibn al-Fudayl, from (Imam) Abu al-Hasan (‘a), that he asked him about His words: “Surely the Godwary”, etc. He replied: These words, by God, refer to us and to our partisans, since no one is upon the creed of Abraham apart from us. As for the rest of men, they are quit of it.

Muhammad ibn al-‘Abbas related from Muhammad ibn ‘Imran ibn Abi Shaybah, from Zakariyya ibn Yahya, from ‘Amr ibn Thabit, from his father, from ‘Asim ibn Damrah, that he said: Jabir ibn ‘Abd Allah said: We were in the company of the Messenger of God in the Mosque. When one of his companions made mention of the Garden, the Prophet (s) said: The first to enter unto the Garden shall be ‘Ali ibn Abi Talib (‘a). Abu Dujanah al-Ansari, then, said: O Messenger of God! You have reported to us that the Garden shall be forbidden the prophets until you enter unto it and the communities until your community enter unto. He said: Oh yes, O Abu Dujanah! Have you not come to know that God has a banner of light and a column of light that He created two thousand years before He created the heavens and the earth. Upon the banner is thus written: There is no god but God, Muhammad is the Messenger of God, the best of creatures are

1. *Al-Burhan*, vol.4, p.261.

Muhammad's Household, the Carrier of the Banner is 'Ali, even as he is the leader of the people.

'Ali, then, said: Praise belongs to God who has guided us, O Messenger of God, and rendered us eminent through you. The Prophet (s) said: Rejoice, O 'Ali! No servant professes your friendship but God shall upraise him with us on the Day of Resurrection.

In another tradition we read: O 'Ali! Have you not come to know that whosoever has affection for us and professes our friendship, God (high exalted and majestic be He) shall make him to dwell with us. He, then, recited this verse: "Surely the Godwary shall dwell amid gardens and a river, in a seat of truthfulness, with an All-Powerful King."

Sharaf al-Din al-Najafi related from Abu Ja'far al-Tusi, on the authority of Jabir ibn 'Abd Allah al-Ansari (may God be pleased with him), that he said: The Messenger of God (s) said to 'Ali ('a): Whosoever has affection for you and takes you as friend, God (high exalted be He) shall make him to dwell with us in Paradise. Then the Messenger of God (s) recited His words: "Surely the Godwary shall dwell in gardens and a river, in a seat of truthfulness, with an All-Powerful King."

Through the path of the Sunnis, Muwaffaq ibn Ahmad said: Abu Talib related from Jabir ibn 'Abd Allah al-Ansari that he said: The Messenger of God (s) said to 'Ali ('a): Whosoever has affection for you and takes you as friend, God shall assuredly make him to dwell in Paradise with us. He said: Then the Messenger of God (s) recited His words: "Surely the Godwary shall dwell in gardens and a river, in a seat of truthfulness, with an All-Powerful King"¹

1. *Al-Burhan*, vol.4, p.262.

SURAH AL-RAHMAAN (55)

In the Name of God, the Compassionate, the Merciful

The 847th Name: He is the man in His words: “the Compassionate has taught the Qur’an. He created man” (55:1-3).

The 848th Name: “He has taught him the explanation” (55:4).

The 849th Name: He is part of the trees in His words: “and the stars and the trees bow themselves” (55:6).

The 850th Name: He is the Balance in His words: “and heaven – He raised it up, and set the balance” (55:7).

Sa’d ibn ‘Abd Allah related from Ibrahim ibn Hashim, from ‘Ali ibn Ma’bad, from al-Husayn ibn Khalid, from (Imam) Abu al-Hasan al-Rida (‘a), that he said: I asked him about God’s words. “The Compassionate has taught the Qur’an.” He replied: It is God who has taught the Qur’an. I, then, asked him about His words. “He created man, and he has taught him the explanation.” To which he replied: These words refer to ‘Ali ibn Abi Talib: He has taught him the explanation of whatever men stand in need of.

‘Ali ibn Ibrahim said: My father related to me from al-Husayn ibn Khalid, from (Imam) Abu al-Hasan al-Rida (‘a), that he said: I asked him about His words: “The Compassionate has taught the Qur’an. He created man.” He replied: These words refer to the Commander of the Faithful (‘a). I asked him, then, about His words: “and He has taught him the explanation”, to which he replied: He taught him the explanation of all that man needs. I asked: What about His words: “The sun and he the moon to a reckoning.” He replied: They, both, chastise. I exclaimed: How should the sun and the moon chastise? To which he replied: When you ask about something, know it well. Surely, the sun and the moon are two signs of God, so they flow at God’s command and follow His orders. Their gleam is from the light of His Throne and their body from Gehenna. When the Day of Resurrection comes, their light shall return into the Throne and their body into the fire, so there shall be neither sun nor moon. He has only referred to them twain; may God curse them. Have they not reported that the Messenger of God(s) says: The sun and the moon are two lights. I replied: Oh yes! He said: You have certainly heard the words of the common people: So-and-so and so-and-so are the two suns and lights of this community, although they shall dwell in the fire. By God, He has only alluded to them.

I, then, asked: What about His words: “and the stars and the trees bow themselves”? To which he replied: The star is the Messenger of God, and God has called him a star in more than one occurrence, as in His words: “By the star when it plunges” (53:1) and His words: “and waymarks; and by the stars they are guided” (16:16).

I asked: What is meant by “bow themselves”? He replied: That is, they serve and adore. I asked: What about His words:” and heaven-He raised it up, and set the Balance”? To which he replied: The heaven is the Messenger of God, seeing God has raised him up to Him, even as the Balance is the Commander of the Faithful, since God has set him (a balance) for His creatures. I said: What do you say concerning His words: “Transgress not in the Balance”? In reply, he said: That is, do not disobey (or rebel against) the Imam. As for His words: “and skimp not in the Balance” (55:1-9), he said: That is, do not diminish the rights of the Imam and do not wrong him.

Muhammad ibn as-‘Abbas said: al-Hasan ibn Ahmad related to us from Muhammad ibn ‘Isa, from Yunus ibn Ya’qub, from more than one, from (Imam) Abu ‘Abd Allah (‘a), who said: The Surah of the Compassionate (55) was revealed concerning us from beginning to end.

He also related from Ahmad ibn Idris, from Muhammad ibn Ahmad ibn Yahya, from Ibrahim ibn Hashim, from Ali ibn Ma’bad, from al-Husayn ibn Khalid, from (Imam) Abu al-Hasan al-Rida (‘a), that he said: I asked him about God’s words: “The Compassionate has taught the Qur’an.” He replied: It is God who has taught the Qur’an. I asked: What about His words: “He created man, and taught him the explanation”? To which he replied: These words refer to the Commander of the Faithful (‘a), seeing God (glory be to Him) has taught him the explanation of whatever man is in need of.

He also said: Ja’far ibn Muhammad ibn Malik related to us from al-Hasan ibn ‘Ali ibn Marwan, from Sa’id ibn ‘Uthman, from Dawud al-Raqqi, that he said: I asked (Imam) Abu ‘Abd Allah about His words: “and the sun and the moon to a reckoning.” He replied: O Dawud! You have asked about a certain affair, then confine yourself to that which will be brought down to you. Surely, the sun and the moon are two signs of God, so they flow at His command. Moreover, God has struck a similitude for him who has taken possession unjustly of our station, violated our reverence, and done wrong to our rights. As for His words: “to a reckoning”, they refer to His chastisement. He said: What about His words: “and the stars and the trees bow themselves”? He replied: The star is the Messenger of God(s) and the trees the Commander of the Faithful and the Imams (upon whom all be peace), since they have never transgressed God. He said: I asked: What do you, then, say concerning His words: “and heaven - He raised it up, and set the Balance”? To which he replied: By “heaven” is meant the Messenger of God(s), God took him, and then he raised him up to Him. As for His words: “and set the Balance”, the Balance is the Commander of the Faithful; God set him (a successor) after him. When I asked him about His words: “Transgress not in the Balance”, he replied: That is, do not exceed the bounds of the Imam through disobedience and disagreement. I asked: What do you say concerning His words: “and weigh with justice, and skimp not in the Balance” (55:1-9). To which he replied: That is, obey the Imam with justice, and do not diminish his rights.¹

1. *Al-Burhan*, vol. 4, p. 264 and *Nur al-Thaqalayn*, vol. 5, p. 188.

The 851st Name: He is the bounties of God and His Messenger in His words: “of which of your Lord’s bounties will you and you deny?” (55:13, 16, 18, 21, etc).

Muhammad ibn al-‘Abbas said: Ja‘far ibn Muhammad ibn Malik related to us from al-Husayn ibn ‘Ali ibn Marwan, from Sa‘id ibn ‘Uthman, from Dawud al-Raqqi from (Imam) Abu ‘Abd Allah (‘a), that he said: I asked him about His words: “Of which of your Lord’s bounties will you and you deny.” He replied: That is, of which of My blessing will you and you deny? Of Muhammad or of ‘Ali? For by them twain I have blessed the servants (and creatures).

‘Ali ibn Ibrahim said: Ahmad ibn ‘Ali related to us. He said: Muhammad ibn Yahya related to us from Muhammad ibn al-Husayn, from Muhammad ibn Aslam, from ‘Ali ibn Abi Hamzah, from Abu Basir, that he said: I asked (Imam) Abu ‘Abd Allah about God’s words: “Of which of your Lord’s bounties will you and you deny.” To which he replied: God (high exalted be He) says: In which of the two blessings will you and you disbelieve? In Muhammad or in ‘Ali?

Muhammad ibn Ya‘qub related from al-Husayn ibn Muhammad, from Mu‘alla, who traced it back to (Imam) Ja‘far ibn Muhammad (‘a), who said concerning His words: “Of which of your Lord’s bounties will you and you deny” as follows: That is, of the Prophet or the successor? It was revealed in the Surah of the Compassionate (55).

We will bring down, God willing, a similar report in our commentary on the next verse.¹

The 852nd Name: He and the Messenger of God are the two Easts in His words: “Lord of the two Easts, Lord of the two Wests” (55:17).

‘Ali ibn Ibrahim said: Sayf ibn ‘Umayrah related from Ishaq ibn ‘Ammar, from Abu Basir, that he said: I asked (Imam) Abu ‘Abd Allah (‘a) about God’s words: “Lord of the two Easts, Lord of the two Wests”, to which he replied: The two Easts are the Messenger of God(s) and the Commander of the Faithful (‘a), and the two Wests al-Hasan (‘a) and al-Husayn (‘a). The same is true of similar verses. As for His words: “Of which of your Lord’s bounties will you and you deny”, he said: That is, of the Messenger of God and of the Commander of the Faithful (‘a).

The 853rd Name: He and Fatimah are the two seas in His words: “He let forth the two seas that meet together” (55:19).

The 854th Name: To him is made allusion with His words: “(between them a barrier) they do not overpass” (55:20).

‘Ali ibn Ibrahim said: Muhammad ibn Abi ‘Abd Allah related to us. Sa‘d ibn Abi ‘Abd Allah related to us from al-Qasim ibn Muhammad, from Sulayman ibn Dawud al-Minqari, from Yahya ibn al-‘Attar, that he said: I heard (Imam) Abu

1. *Al-Burhan*, vol. 4, p. 264.

‘Abd Allah (‘a) say concerning God’s words: “He let forth the two seas that meet together” as follows: The two seas refer to the Commander of the Faithful and Fatimah (upon whom both be peace). As for His words: “From them come forth the pearl and the coral”, they refer to al-Hasan and al-Husayn (‘s).

Ibn Babawayh said: My father related to me. He said: Sa’d ibn ‘Abd Allah related to us from al-Qasim ibn Muhammad al-Asbahani, from Sulayman ibn Dawud al-Minqari, from Yahya ibn Sa’id al-‘Attar, that he said: I heard (Imam) Abu ‘Abd Allah (‘a) say concerning His words: “He let forth the two seas that meet together; between them a barrier they do not overpass” as follows: ‘Ali and Fatimah (upon whom both be peace) are two deep seas of knowledge, none of which overpasses the other. “From them come forth the pearl and the coral”, that is, al-Hasan and al-Husayn (‘a).

Muhammad ibn al-‘Abbas said: Muhammad ibn Ahmad related to us from Mahfuz ibn Bashir, from ‘Amr ibn Shimir, from Jabir al-Ju’fi, from (Imam) Abu ‘Abd Allah, who, concerning His words: “He let forth the two seas that meet together, said: They refer to ‘Ali and Fatimah (‘a). As for His words: “between them a barrier they do not overpass”, he said: Neither ‘Ali overpasses Fatimah, nor does Fatimah overpass ‘Ali. Even so, His words: “from them come forth the pearl and the coral” refer to al-Hasan and al-Husayn (‘a).

He also said Ja’far ibn Sahl related to us from Ahmad ibn Muhammad ibn ‘Abd al-Karim, from Yahya ibn Abd al-Hamid, from Qays ibn al-Rabi’, from Abu Harun al-‘Abdi, from Abu Sa’id al-Khudri, that he said concerning His words: “He let forth the two seas that meet together” as follows: By the two seas is meant ‘Ali and Fatimah, neither he overpasses her, nor does she overpass him. Even so, the pearl and the coral refer to al-Hasan and al-Husayn.

He also said: ‘Ali ibn ‘Abd Allah related to us from Ibrahim ibn Muhammad, from Muhammad ibn al-Salat, from Abu al-Jarud Ziyad ibn al-Mundhir, from al-Dahhak, from Ibn ‘Abbas, who said concerning His words: “He let forth the two seas that meet together; between them a barrier they do not overpass” as follows: By the two seas is meant ‘Ali and Fatimah (‘a). Between them is a barrier they do not overpass. As for His words: “from them come forth the pearl and the coral”, the Messenger of Gods says: They refer to al-Hasan and al-Husayn (‘a).

He also related from Ali ibn Mukhallad al-Dahhan, from Ahmad ibn Sulayman, from Ishaq ibn Ibrahim al-A’mash, from Kathir ibn Hisham, from Kahmas ibn al-Hasan or Sulayman, from Abu al-Salil, from Abu Dharr (may God be pleased with him) that he said concerning His words: “He let forth the two seas that meet together”: That is, Ali and Fatimah. As for His words: “from them come forth the pearl and the coral”, they refer to al-Hasan and al-Husayn. Who has ever seen such persons as these four: Ali, Fatimah, al-Hasan, and al-Husayn?! Only believers shall love them and only unbelievers shall hate them. So have faith in your affection for the folk of the house, and do not be unbelievers through your dislike for them, or else, you shall be cast into the fire.

There are numerous traditions to corroborate this meaning, as is cited in our book *al-Burhan*.¹

The 855th Name: “that meet together” (55:19).

The 856th Name: “between them a barrier” (55:20).

The 857th Name: He is part of the face in His words: “yet still abides the Face of your Lord, possessor of majesty and munificence” (55:27).

‘Ali ibn Ibrahim related that (Imam) ‘Ali ibn al-Husayn (‘a) said concerning the meaning of the verse: We are the Face from which God is come.

Ibn Babawayh said: Ahmad ibn Ziyad ibn Ja‘far al-Hamadani related to us. He said: ‘Ali ibn Ibrahim ibn Hashim related to us from his father Ibrahim ibn Hashim, from ‘Abd al-Salam ibn Salih al-Harawi, that he said: I said to ‘Ali ibn Musa al-Rida (‘a): O son of the Messenger of God! What is the meaning of the report which they relate that the reward for (saying:) There is no God but God shall be looking at the Face of God? To which he replied: O Abu al-Salt! Whoso describes God (high exalted be He) as having a face similar to the faces is an unbeliever. However, the Face of God (high exalted be He) refers to His prophets, His messengers, and His proofs, upon all of whom be God’s blessings. It is they by whom men turn toward God (exalted and majestic be He), His religion, and knowledge of Him. Thus God says: “All that dwells upon the earth is perishing, yet still abides the Face of your Lord” (55:26-27). As well, He says: “all things perish, except His Face” (28:88).

We have already made mention of traditions about the meaning of the Face in His words: “all things perish, except His Face” (28:88).

The 858th Name: He is one of the two weights in His words: “We shall surely attend to you at leisure, you (jinn) weight and you (man) weight” (55:31).

Muhammad ibn al-‘Abbas said: Al-Husayn ibn Ahmad related to us from Muhammad ibn ‘Isa, from Yunus, from Harun ibn Kharijah, from Ya‘qub ibn Shu‘ayb, from (Imam) Abu ‘Abd Allah (‘a), who, concerning His words: “We shall surely attend to you at leisure, you weight and you weight” said: The two weights are we and the Qur’an.

He also related from Muhammad ibn Hammam, from ‘Abd Allah ibn Ja‘far al-Himyari, from al-Sindi ibn Muhammad, from Aban ibn ‘Uthman, from Zurarah, that he said: I asked (Imam) Abu Ja‘far (‘a) about God’s words: “We shall surely attend to you at leisure, you weight and you weight”, to which he replied: By the two weights are meant the Book of God and we.

‘Ali ibn Ibrahim related that he (‘a) said concerning the meaning of the verse: “We shall surely attend to you at leisure, you weight and you weight” as follows: That is, we and the Book of God. What corroborates it is the words of the

1. *Al-Burhan*, vol. 4, pp. 264-265.

Messenger of God(s): I am leaving among you the two precious weights: the Book of God and my progeny, the Folk of my House.

The 859th Name: He is part of God's majesty in His words: "Blessed be the Name of your Lord, possessor of majesty and munificence" (55:78).

The 860th Name: He is part of God's munificence (55:78).

'Ali ibn Ibrahim said: 'Ali ibn al-Husayn related to me from Ahmad ibn Abi 'Abd Allah, from Ahmad ibn Muhammad ibn Abi Nasr, from Hisham ibn Salim, from Sa'd ibn Tarif, from (Imam) Abu Ja'far ('a) who, concerning His words: "Blessed be the Name of your Lord, possessor of majesty and munificence", said: We are God's majesty and munificence, through obedience to whom God has honoured the servants (and creatures).

It has also been related by Sa'd ibn 'Abd Allah in his book *Basa'ir al-Darajat*. He said: Ahmad ibn Muhammad ibn 'Isa related to us from Ahmad ibn Muhammad ibn Abi Nasr, from Hisham ibn Salim, from Sa'd ibn Tarif, from (Imam) Abu Ja'far ('a), who, concerning His words: "Blessed be the Name of you Lord, possessor of majesty and munificence", said: We are, then, God's majesty and munificence, through obedience to whom God has honoured the servants (and creatures).

SURAH AL-WAAQI'AH (56)

In the Name of God, the Compassionate, the Merciful

The 861st Name: He is among the outstrippers in His words: “And the outstrippers: the outstrippers” (56:10).

The 862st Name: He is from among those brought nigh (56:11).

The 863rd Name: “in the gardens of delight” (56:12).

In his *al-Amali* Shaykh (al-Tusi) said: Muhammad ibn Muhammad (ie al-Mufid) reported to us. He said: Abu al-Nasir Muhammad ibn al-Husayn al-Maqri reported to us. He said: Muhammad ibn Muhammad al-Warraq related to us. He said: ‘Ali ibn ‘Abbas al-Nakha’i related to us. He said: Hamid ibn Ziyad related to us. He said: Muhammad ibn Salim al-Warraq related to us. He said: Abu Na‘im al-Fadl ibn Dakin related to us. He said: Muqatil ibn Sulayman related to us, from al-Dahhak ibn Muzahim, from ibn ‘Abbas, that he said: I asked the Messenger of God (s) about God’s words: “And the outstrippers: the outstrippers, those are they brought nigh, in the gardens of delight.” He replied: Gabriel said to me: These words refer to ‘Ali and his partisans. They are the outstrippers towards paradise and they are those who are brought nigh God through His honouring them.

In his *Majalis* Shaykh said: A group reported to us from Abu al-Mufaddal. He said: Abu al-‘Abbas Ahmad ibn Muhammad ibn Sa‘id ibn ‘Abd al-Rahman al-Hamadani related to us in Kufa. He said: Muhammad ibn al-Mufaddal ibn Ibrahim ibn Qays al-Ash‘ari related to us. He said: Ali ibn Hassan al-Wasiti related to us. He said: ‘Abd al-Rahman ibn Kathir related to us. He said: ‘Abd al-Rahman ibn Kathir related to us from Ja‘far ibn Muhammad, from his father, from his grandfather ‘Ali ibn al-Husayn (‘a).

He said: In a long sermon after the peace treaty with Mu‘awiyah, Imam al-Hasan (‘a) said: My father was true to the Messenger of God and a foremost in the race. He preserved him with his soul from all fear. Even so, the Messenger of God (upon blessing) continued to send him ahead in every spot and send him forth in ever adversity out of His confidence and his trust in him, as he had full cognizance of his sincerity towards God (exalted and majestic be He): And the foremost in the race, the foremost in the race: Those are they who will be brought near” (56: 10-11). So my father was the first of the foremost toward God (exalted and majestic be He) and to His Messenger (upon blessing) and the nearest of those who are brought near.

You can refer to our book *al-Burhan* to gain cognizance of the sermon in its entirety. ¹

1. The author has transmitted it in his commentary on His words: “God only desires to

Through the path of the Sunnis, ibn al-Maghazali al-Shafi'i, in his book *al-Manaqib*, has related a tradition that goes back to ibn 'Abbas. Concerning His words: "And the outstrippers: the outstrippers", he said: The outstrippers are three: Joshua, the son of Nuh, has outstripped towards Moses; the fellow of Yasin has outstripped towards Jesus; and 'Ali has outstripped to Muhammad; he is the best of them.

Muhammad ibn Ibrahim al-Nu'mani said: 'Ali ibn al-Husayn reported to us from Muhammad ibn Yahya, from Muhammad ibn al-Hasan al-Razi, from Muhammad ibn 'Ali, from Muhammad ibn Sinan, from Dawud ibn Kathir al-Raqqi, that he said: I said to Abu 'Abd Allah Ja'far ibn Muhammad ('a): Could I but sacrifice myself for you! Tell me about God's words: "And the Outstrippers: the Outstrippers- those are they brought nigh." He said: God (high exalted be He) pronounced it on the day He originated the creation, on the Day of the Covenant, two thousand years before He created the creatures... I said: Explain it to me. He said: When God (exalted and majestic be) wanted to create the creatures, He created them first from clay and raised up the fire, saying to them: Enter unto it (Paradise). So the first to enter was Muhammad, the Commander of the Faithful, al-Hasan, al-Husayn, and nine Imams, one after another. Then their partisans followed them. They are, by God, the outstrippers.

The 864th Name: To him is made reference with His words: "a throng of the men of old, and a few of the later folk" (56:13-14).

Muhammad ibn al-'Abbas said: Muhammad ibn Hariz (or al-Jarir) related to us from Ahmad ibn Yahya, from al-Husayn ibn al-Hasan, from Muhammad ibn al-Ghurab, from (Imam) Ja'far ibn Muhammad, who, concerning His words: "a throng of the men of old and a few of the later folk", said: As for the throng of the men of old, they are the son of Adam who was slain by his brother, the believer of Pharaoh's folk, and Habib al-Najjar, ie the fellow of Yasin. As for His words, "a few of the later folk", they refer to 'Ali ibn Abi Talib.

In his book *Rawdat al-Wa'izin*, Ibn al-Farisi related from Imam al-Sadiq ('a) that he said: His words: "a throng of the men of old" refer to the slain son of Adam, the believer of Pharaoh's folk, and the fellow of Yasin's folk, even as His words "few of the men of old" refer to 'Ali ibn Abi Talib.

The 865th Name: He is the Right in His words: "The Companions of the Right, O Companions of the Right" (56:27).

'Ali ibn Ibrahim related that he ('a) said: The Right is the Commander of the Faithful and his Companions are his partisans.

The 866th Name: He is also the Right in His words: "like of age, for the Companions of the Right" (56:37-38).

'Ali ibn Ibrahim related that he ('a) said: By His words, "for the Companions of the Right", are meant the companions of the Commander of the Faithful ('a).

put away from you, the Folk of the House, abomination"(33:33)

The 867th Name: He is the throng of the later folk in His words: “A throng of the men of old, and a throng of the later folk” (56:39-40).

‘Ali ibn Ibrahim said: Ahmad ibn Idris reported to us. He said: Ahmad ibn Muhammad related to us from al-Hasan ibn ‘Ali, from ‘Ali ibn Asbat, from Salim Bayya’ al-Zutti, that he said: I heard Abu Sa’id al-Mada’ini ask (Imam) Abu ‘Abd Allah (‘a) about God’s words: “A throng of the men of old, and a throng of the later folk.” He replied: His words, “A throng of the men of old”, refer to Hizqil, the believer of Pharaoh’s folk, and His words, “a throng of the later folk”, refer to ‘Ali ibn Abi Talib (‘a).

Muhammad ibn al-‘Abbas said: Al-Hasan ibn ‘Ali al-Tamimi related to us from Sulayman ibn Dawud al-Sayrafi, from ‘Ali ibn Asbat, from Abu Sa’id al-Mada’ini, that he said: I asked (Imam) Abu ‘Abd Allah (‘a) about God’s words: “A throng of the men of old, and a throng of the later folk.” To which he replied: By “A throng of the men of old” is meant Hizqil, the believer of Pharaoh’s folk, and by “a throng of the later folk” is meant ‘Ali ibn Abi Talib (‘a).¹

The 868th Name: He is among the fallings of the stars in His words: “No! I swear by the fallings of the stars” (56:75).

In his book *al-Faqih*, Ibn Babawayh related from al-Mufaddal ibn ‘Umar al-Ju‘fi that he said: I heard (Imam) Abu ‘Abd Allah (‘a) say concerning God’s words, “No! I swear by the fallings of the stars”, as follows: That is, an oath by the pious ones from among the Imams (‘a), by whom a man swears, saying: that is too great in my view.

This report counts as of the unusual points of wisdom.

The 869th Name: He is part of livelihood in His words: “Do you make it your livelihood to cry lies (56:82).

Sharaf al-Din al-Najafi said: Ahmad ibn Ibrahim related, in a report about the inward interpretation of the Folk of the House, that they (‘a) said as follows: “Do you make it your livelihood”, that is, your thankfulness for the blessing God has provided you and the favour He has bestowed upon you through Muhammad and his Household, “to cry lies” to his successor? “Why, but when the soul leaps to the throat of the dying and that hour you are watching” his successor, the Commander of the Faithful, who gives his friend the good tidings of Paradise and his enemy the Fire. “And we are nigher him than you”, that is, We are closer to the Commander of the Faithful than you, “But you do not see us”, that is, you do not know (56:82-85).

The 870th Name: To him is made allusion with His words: “And we are nigher him than you” (56:85).

The 871th Name: He is one of those brought nigh in His words: “Then, if he be of those brought nigh” (56:88).

1. *Al-Burhan*, vol. 4, pp. 276-281.

Muhammad ibn al-Abbas said: ‘Abd al-Aziz ibn Yahya related to us from Muhammad ibn ‘Abd al-Rahman ibn al-Fadl, from Ja’far ibn al-Husayn, from his father, from Muhammad ibn Zayd, from his father, that he said: I asked (Imam) Abu Ja’far (‘a) about God’s words: “Then, if he be of those brought nigh, there shall be repose and ease, and a Garden of Delight” (56:88-89). He replied: These words refer to the Commander of the Faithful and the Imams after him, upon all whom be God’s blessings.¹

1. *Al-Burhan*, vol. 4, p. 285.

SURAH AL-HADEED (57)

In the Name of God, the Compassionate, the Merciful

The 872nd Name: He is the First (57:3).

The 873rd Name: He is the last (57:3).

The 874th Name: He is the Outward (57:3).

The 875th Name: He is the Inward (57:3).

The 876th Name: He has knowledge of everything in His words: “He is the First and the Last, the Outward and the Inward. He has knowledge of everything” (57:3).

In his *commentary*, Muhammad ibn al-Abbas related from Muhammad ibn Sahl al-‘Attar, Ahmad ibn Muhammad, from Abu Zar‘ah ‘Abd Allah ibn ‘Abd al-Karim, from Qubaydah ibn ‘Aqabah, from Sufyan ibn Yahya, from Jabir ibn ‘Abd Allah, that he said:

I met ‘Ammar in one of the lanes of Medina, so I asked him about the Messenger of God (s). He told me that he was in his mosque with a company of men. He added: When he performed the morning prayer, ‘Ali came forward to us. While we were sitting, ‘Ali approached, when the sun had already risen. The Prophet(s) stood forth, kissed his forehead, and made him to sit down next to him, such that his knees touched his knees.

Thereupon he said: O ‘Ali! Stand forth and speak to the sun, for it shall speak to you.

The people of the mosque stood to leave and said: What, do you think the sun will speak to ‘Ali?! Some of them said: He ceased not to put away his cousin’s infamy and speak highly of him.

‘Ali, then, went forth and said to the sun: How are you, O God’s creature? To which she replied: Very well, O brother of the Messenger of God! O First and Last! O Outward and Inward! O one who has knowledge of everything!

‘Ali, then, returned to the Prophet(s), so he said: O ‘Ali! Will you tell me or shall I tell you? He replied: From your mouth would it better, O Messenger of God. The Messenger of God(s), then, said: As for its words, ‘O First’, you are the first to believe in me. As for its words, ‘O last’, you are the last to see me before my death. As for its words, ‘O Outward’, you are the last to gain cognizance of my stored mysteries. As for its words, ‘O Inward’, you are the one who penetrates into my knowledge.

As for your knowledge of everything, you are completely familiar with all that which God has revealed of the issues of the lawful, the unlawful, the ritual duties, the rulings, the revelation, the interpretation, the abrogating verses, the abrogated

verses, the clear verses, the ambiguous verses, and the dubious. Had it not been for a company of my community saying concerning you what the Christians had said concerning Jesus, I would have said concerning you words such that you pass not by a council except that they take dust from under your feet, seeking thereby cure.

Jabir said: When ‘Ammar finished his speech, Salman came forward. ‘Ammar, then, said: This one, Salman, was present with us, so he related to us as ‘Ammar related.

He also related from ‘Abd al-‘Aziz ibn Yahya, from Muhammad ibn Zakariyya, from ‘Ali ibn al-Hakam, from al-Rabi‘ ibn ‘Abd Allah, from ‘Abd Allah ibn Hasan, from Abu Ja‘far Muhammad ibn ‘Ali (‘a), who said: The Prophet (s) was one day lying down in ‘Ali’s lap, when he fell asleep. He did not raise his head until the sun set. Therefore, ‘Ali (‘a) had to perform the afternoon prayer sitting. When the Prophet (s) awoke from his trance, ‘Ali (‘a) told him what happened. Thereafter, the Commander of the Faithful (‘a) asked God to send the sun back, that he may pray standing. It was sent back for him such that it came into its position in the sky at the time for the afternoon prayer.

Moreover, the Prophet (s) said to ‘Ali (‘a): O ‘Ali! Stand forth, greet the sun, and speak to it, for it shall speak to you. He said to him: O Messenger of God! How do I greet it? To which he replied: Say: Peace be upon you, O God’s creature!

‘Ali, then, stood forth and said: Peace be upon you, O God’s creature! It replied: Upon you be peace, O First and Last, O Outward and Inward! O one who shall deliver his friends and cause his haters to perish!

The Prophet (s) said to him: How did the sun return your greeting? ‘Ali (‘a) used to conceal his states. The Prophet (s) went on to say: Surely, the sun has spoken the truth and pronounced at God’s command. You are the first of the believers in faith and you are the last of the executors; there is no prophet after me, even as there is no executor after you. You are the overwhelmer of your enemies and you are the inward in knowledge. You are (such a comprehensive) knowledge of everything that no one can surpass you. You are the depository of my Lord. Yours are the best of the descendants, even as your partisans are the distinguished on the Day of Resurrection.

I say: The difference of interpretation can be reduced to (the levels of) the outward and the inward dimensions.¹

The 877th Name: It is he who spent and fought before the victory in His words: “Not equal is he among you who spent and fought before the victory” (57:10).

The 878th Name: “and fought” (57:10).

The 879th Name: “those” (57:10).

1. *Al-Burhan*, vol. 4, p. 287.

The 800th Name: “are mightier in rank” (57:10).

The 881st Name: “and unto each God has promised the reward most fair” (57:10).

In his *Majalis*, Shaykh (al-Tusi) said: A group reported to us from Abu al-Mufaddal. He said: Abu al-‘Abbas Ahmad ibn Muhammad ibn ‘Isa (or Sa‘id) ibn ‘Abd al-Rahman al-Hamadani related to me in Kufa. He said: ‘Ali ibn Hassan al-Wasiti related to us. He said: ‘Abd al-Rahman ibn Kathir related to us from Ja‘far ibn Muhammad (‘a), from his father (‘a), from his grandfather ‘Ali ibn al-Husayn (‘a), from al-Hasan (‘a) that he said, in a sermon, after he made peace with Mu‘awiyah, in his presence, as follows: So my father was the first of the foremost toward God (exalted and majestic be He) and to His Messenger (upon blessing) and the nearest of those who are brought near. God (high exalted be He) said: “Not equal to others are those of you who spent and fought before the victory. They are greater in rank” (57: 10). My father was the first to profess Islam and to believe, the first to emigrate to and affiliate with, and the first of them in good faith and great expenses. He (glory be to Him) said: “And those who came in after them, who say: ‘Our Lord, forgive us and our brethren who were our forerunners in faith, and do not put any rancour in our heart toward the believers. Our Lord, You are indeed All-kind and Merciful” (59: 10). Hence, people from all the communities plead for forgiveness for him on account of his precedence in belief in the Prophet. For no one has ever taken the lead over him in faith. God (high exalted be He) said: “The first foremost of the Emigrants and the Helpers and those who followed them in virtue, God is pleased with them, and they are pleased with Him” (9: 100). Therefore, he is foremost of all the foremost. Even as God (exalted and majestic be He) he preferred the foremost in the race to those who stay back and those who stay behind, so too He has preferred the foremost of the foremost to the foremost.”

The sermon is too long, so you may refer to our commentary on His words: “God only desires to put away from you, the Folk of the House, abomination, and to cleanse you” (33:33) in our book *al-Burhan*.

The 882th Name: He is the light in His words: “their light running before them and on their right hands” (57:12).

Muhammad ibn Ya‘qub related from ‘Ali ibn Muhammad, and Muhammad ibn al-Hasan, from Sahl ibn Ziyad, from al-Hasan ibn Muhammad ibn Shammun, from ‘Abd Allah ibn al-Qasim, from Salih al-Hamadani that he said: Concerning His words, “their light running before them and on their right hand”, (Imam) Abu ‘Abd Allah (‘a) said: On the Day of Resurrection the Imams of the believers shall run before the believers and on their right hands until they lead them to their places of settlement with the folk of the Garden.

He has also related a similar tradition from ‘Ali ibn Muhammad, and Muhammad ibn al-Hasan, from Sahl ibn Ziyad, from Musa ibn al-Qasim al-Bajli, and

Muhammad ibn Yahya, from al-‘Amraki ibn ‘Ali, all together from ‘Ali ibn Ja‘far, from his brother (Imam) Musa ibn Ja‘far (‘a).¹

The 883rd Name: He is one of those between whom and whose enemies a wall shall be set up, having a door in the inward whereof is mercy, against the outward thereof is chastisement, in His words: “And a wall shall be set up between them, having a door in the inward whereof is mercy, and against the outward thereof is chastisement” (57:13).

The 884th Name: He is the door (57:13).

The 885th Name: To him is made allusion with His words: “until God’s commandment came” (57:14).

Muhammad ibn al-‘Abbas said: Muhammad ibn al-Hasan ibn ‘Ali ibn Mahziyar related to us from his father, from his grandfather, from al-Hasan ibn Mahbub, from al-Ahwal, from Sallam ibn al-Mustanir, that he said:

I asked (Imam) Abu Ja‘far (‘a) about God’s words: “And a wall shall be set up between them, having a door in the inward whereof is mercy, and against the outward thereof is chastisement. They shall be calling unto them: Were we not with you?” To which he replied: Why, these words were revealed concerning us and our partisans as well as the unbelievers! When the Day of Resurrection comes and the creatures are held back from the road to the place of congregation, God shall set up a wall out of darkness, having a door in the inward whereof is mercy, that is light, and against the outward thereof is chastisement, that is darkness. God shall, then, transfer us and our partisans to the interior of the wall wherein is mercy and to the exterior of the wall wherein is darkness. Thereupon, our enemies and your enemies shall call unto you from the door of the wall against the outward thereof is chastisement: Were we not with you in the word? Our Prophet is your prophet, our prayer your prayer, our fast your fast, and our hajj your hajj. An angel shall call unto them from God: Yes indeed, but you tempted yourselves after your Prophet, and then you turned away, failed to abide by your Prophet’s commandments, awaited the turns of fortune to go against him, were in doubt about what your Prophet used to say, and your fancies and your deviation from the folk of the truth deluded you, even as God’s forbearance, then, deluded you, until the truth came. By the truth is meant the (re)appearance of ‘Ali ibn Abi Talib and the Imams after him. By the Deluder in His words: “and the Deluder deluded you concerning God” is meant Satan. “Therefore today no ransom shall be taken from you, neither from those who disbelieved”, that is, you shall have no good deed by which you ransom yourselves. “Your refuge is the Fire, that is your master, an evil homecoming” (57:13-15).

He also related from Ahmad ibn Muhammad al-Hashimi, from Muhammad ibn ‘Isa al-‘Abdi. He said: Abu Muhammad al-Ansari, who was a virtuous man,

1. *Al-Burhan*, vol. 4, p. 289.

related to us from Sharik al-A'mash, from Ibn 'Abbas, that he said: I asked the Messenger of God (s) about God's words: "And a wall shall be set up between them, having a door in the inward whereof is mercy, and against the outward thereof is chastisement." He replied: I am the wall and 'Ali is the door.

He also related from Ahmad ibn Hawdhah, from Ibrahim ibn Ishaq, from 'Abd Allah ibn Hammad, from 'Amr ibn Abi al-Miqdam, from his father, from Sa'id ibn Jubayr, that he said: When asked about God's words: "And a wall shall be set up between them, having a door in the inward whereof is mercy and against the outward thereof is chastisement", the Messenger of God (s) replied: I am the wall and 'Ali is the door. The wall can only be come from its door.¹

The 886th Name: "And those who believe in God" (57:19).

The 887th Name: "they" (57:19).

The 888th Name: He is one of the truthful men (57:19).

The 889th Name: He is one of the martyrs in His words: "And those who believe in God and his messengers – they are the truthful men; and the martyrs are with their Lord; they have their wage and their light" (57:19).

In *al-Tahdhib*, Shaykh (al-Tusi) related from Ahmad ibn Muhammad ibn 'Isa, from Marwan, from Abu Khudrah (or Hasirah), from one who heard 'Ali ibn al-Husayn ('a) speaking, when a group made mention of the martyrs. He said: Some of us then said that a martyr might die out of intestinal ailment; some asserted that a martyr might be devoured by beats of pray; and party still referred to other aspects of martyrdom. A man said: I only know that the martyr is he who is slain in the way of God. 'Ali ibn al-Husayn ('a), then, said: The martyrs are then very few. Then he read His words: "And those who believe in God and His messengers – they are the truthful men; and the martyrs are with their Lord." He went on to say: This verse refers to us and our partisans in particular.

Ibn Shahr Ashub related from 'Ali ibn al-Ja'd, from al-Hasan, from Ibn 'Abbas, that he said concerning His words: "And those who believe in God and his messengers – they are the truthful men" as follows: The truthful man of this community is 'Ali ibn Abi Talib. He is the greatest truthful man and the mightiest distinguisher (between truth and falsity). As for His words: "and the martyrs are with their Lord", they refer to 'Ali, Hamzah, and Ja'far. These are then the truthful men, even as they are the messengers' witnesses against their communities, who testify to their communication of the divine message. Moreover, God says: "they have their wage" for their testification of prophethood, "and their light" upon the pathway.²

Through the path of the Sunnis, al-Hafiz Muhammad ibn Mu'min al-Shirazi, in his book which is derived from twelve commentaries on the Qur'an, related from Ibn

1. *Al-Burhan*, vol. 4, p. 290.

2. *Al-Burhan*, vol. 4, pp. 292-293.

‘Abbas that he said concerning God’s: “And those who believe in God and his messengers – they are the truthful men; and the martyrs are with their Lord; they have their wage and their light” as follows: “Those who believe in God”, that He is One, “and his messengers” are ‘Ali ibn Abi Talib, Hamzah ibn ‘Abd al-Muttalib, and Ja‘far al-Tayyar. As for His words: “They are the truthful men”, he said: The truthful man of this community is ‘Ali ibn Abi Talib. He is the greatest truthful man and the mightiest distinguisher (between truth and falsity).

We have already made mention of a tradition, through the path of the Sunnis, at the end of the Surah of the Victory (48).

The 890th Name: “they have their wage” (57:19).

The 891st Name: “and their light” (57:19).

The 892nd Name: “that is the bounty of God; He gives it unto whosoever He will” (57:21).

Ibn Shahr Ashub related from al-Baqir (‘a) and al-Sadiq (‘a) that they said: His words: “That is the bounty of God; He gives it unto whomsoever He will” and His words: “Do not covet that whereby God in bounty has preferred one of you above another” (4:32) were revealed concerning the Commander of the Faithful (‘a).

The 893rd Name: He is from among those who grieve not for what escapes them (57:23).

The 894th Name: He is from among those who rejoice not in what has come to them in His words: “that you may not grieve for what escapes you, nor rejoice in what has come to you” (57:23).

‘Ali ibn Ibrahim related that al-Sadiq (‘a) said: When al-Husayn’s head was brought to Yazid (may God curse him), and ‘Ali ibn al-Husayn (‘a) and the daughters of the Commander of the Faithful (‘a) were made to enter unto him, ‘Ali ibn al-Husayn (‘a) was fettered and led away in chains. Yazid said: O ‘Ali ibn al-Husayn! Praise belongs to God who has slain your father. ‘Ali ibn al-Husayn (‘a) replied: May God curse him who has slain my father in vanity. Yazid became so furious that he ordered to execute him. ‘Ali ibn al-Husayn (‘a) said: If you were to slay me, who would send the daughters of the Messenger of God (s) back to their houses, although they have no close male relative but me? He replied: You shall send them back to their houses. Then he called for a file, and began to file the fetters on his neck by his hand. He, then, said: O ‘Ali ibn al-Husayn! Do you know what I mean thereby? To which he replied: Yes indeed! You desire that no one should confer a favour upon me except you. Yazid said: This is, by God, what I desire. Then he said: O ‘Ali ibn al-Husayn! “Whatever affliction may visit you is for what your own hands have earned” (42:30). ‘Ali ibn al-Husayn (‘a), then, replied: Nay, this was not revealed concerning us. Concerning us were revealed His words: “No affliction befalls in the earth or in yourselves” to the end of the verse (57:22-23). We are, then, those who grieve not for what escapes us, nor rejoice in what has come to us.¹

1. *Al-Burhan*, vol. 4, p. 296.

The 895th Name: He is the Balance in His words: “and We sent down with them the Book and the Balance” (57:25).

Sa'd ibn 'Abd Allah said: Ahamd ibn Muhammad ibn 'Isa related to us from Ahmad ibn Muhammad ibn Abi Nasr, from Hisham ibn Salim, from Sa'd ibn Zarif, from (Imam) Abu Ja'far ('a), that he said: We were eight men in his company. When they made mention of Ramadan, he said: Do not say: This is Ramadan or Ramadan came or Ramadan passed. For the month of Ramadan is attributed to the Name of God, and it is the month wherein the Qur'an was sent down. God has made it a similitude, a promise, and a threat. It is not recommended to go forth in the month of Ramadan in order to visit the Imams (upon whom be God's blessings) out of threat. Lo, whosoever goes forth from his house in the way of God - and we are the way of God that whosoever enters unto will be surrounded by a fortress, and the fortress in is the Imam - and magnifies God when he sees, he shall have on the Day of Resurrection a rock in his Balance heavier than the seven heavens and the seven earths, and all that is in them, and all that is between them, and all that is under them.

I said: O Abu Ja'far, what is the Balance? To which he replied: You have surely increased in potency and reflection. O Sa'd, the Messenger of God is the rock and we are the Balance, a point to which He alludes with His words concerning the Imam: “so that men might uphold justice” (57: 25).

He added: Whosoever magnifies (God) before the Imam and says: There is no god but God alone, who has no associate, God shall write down for him His greater pleasure. He for whom His greater pleasure is written down, God will bring him together with Abraham and Muhammad (upon both of whom be peace) as well as the messengers in the Abode of Majesty.

I asked: What is the Abode of Majesty? To which he replied: We are the Abode, a point to which God (exalted and majestic be He) alludes with His words: “That is the Last Abode; We appoint it for those who desire no exorbitance in the earth, nor corruption. The issue ultimate is to the Godwary.” God (exalted and majestic be He) says: “Blessed be the Name of your Lord, Possessor of Majesty and Splendour” (55: 78). Thus, we are God's Majesty and Splendour through obedience to whom God (blessed and exalted be He) has honoured the servants.¹

One the meaning of the verse, 'Ali ibn Ibrahim related that he ('a) said: The Balance is the Imam.

The 896th Name: He and the Messenger of God are the men in His words: “and many uses for men” (57:25).

Ibn Shahr Ashub related from al-Suddi's commentary, from Abu Salih, from ibn 'Abbas, that he said His words, “And we sent down iron” (57:25), as follows: God sent down Adam from the Garden along with the sword 'Dhu al-Fiqr', that

1. *Al-Burhan*, vol. 4, p. 298.

was created from the leaves of a tree in Paradise. As for His words: “wherein is great might”, Adam used to fight thereby his enemies such as the jinn and the satans. Upon it is written: ‘My prophets cease not to fight by Me, a prophet after a prophet, a truthful man after a truthful man, until the Commander of the Faithful inherits it, in which case he shall fight thereby with the prophet of the common folk.’ By men, moreover, in His words, “and many uses for men”, is meant Muhammad and ‘Ali; “Surely God is All-strong, All-mighty” (57:25), that is, he is All-defending through vengeance upon those who disbelieve in ‘Ali ibn Abi Talib.

He said: Some of our companions related that the verse in question refers to ‘Dhu al-Fiqar’ (sword) that had been sent down from heaven upon the Prophet (s), so he gave it to ‘Ali (‘a).¹

The 897th Name: He is the light in His words: “O believers! Be wary of God, and believe in his Messenger, and He will give you a twofold portion of His mercy and He will appoint for you a light whereby you shall walk” (57:28).

Muhammad ibn al-‘Abbas said: ‘Ali ibn ‘Abd Allah related to us from Ibrahim ibn Muhammad al-Thaqafi, from Isma‘il ibn Bashshar, from ‘Ali ibn Saqar (or Ja‘far) al-Hadrami, from Jabir ibn Yazid al-Ju‘fi, that he said: I asked (Imam) Abu Ja‘far about God’s words: “Be wary of God, and believe in His Messenger, and He will give you a twofold portion of His mercy.” To which he replied: These words refer to al-Hasan and al-Husayn (‘a). I asked: What about His words: “and He will appoint for you a light whereby you walk”? He replied: By the light is meant ‘Ali (‘a).

He also said: ‘Ali ibn ‘Abd Allah related to us from Ibrahim ibn Muhammad, from Ibrahim ibn Maymun, from Abu Shaybah, from Jabir al-Ju‘fi, from (Imam) Abu Ja‘far (‘a), who said: His words, “He will give you a twofold portion of His mercy” refer to al-Hasan (‘a) and al-Husayn (‘a). As for His words, “and He will appoint for you a light whereby you walk”, they mean: He will appoint for you an Imam of justice whom you follow, that is, ‘Ali ibn Abi Talib (‘a).

He also said: ‘Abd al-‘Aziz ibn Yahya related to us from Muhammad ibn Zakariyya, from Ahmad ibn ‘Isa ibn Zayd. He said: My paternal uncle al-Husayn ibn Zayd related to me. He said: Shu‘ayb ibn Waqid related to me. He said: I heard al-Husayn ibn Zayd relate from Ja‘far ibn Muhammad (‘a), from his father (‘a), from Jabir ibn ‘Abd Allah, from the Prophet (s), who said concerning His words, “He will give you a twofold portion of His mercy”, that is, al-Husayn, and concerning His words, “and He will appoint for you a light whereby you walk”, that is, ‘Ali.

He also said: ‘Abd al-‘Aziz ibn Yahya related to us from al-Mughirah ibn Muhammad, from Husayn ibn Husayn al-Maruzi, from al-Awwal ibn Hawlab,

1. *Al-Burhan*, vol. 4, p. 299.

from 'Ammar ibn Razin, from Thuwayr ibn Yazid, from Khalid ibn Ma'dan, from Ka'b ibn Hiyad, that he said: I spoke evil of 'Ali before the Messenger of God (s), so he struck my chest with his fist and said: O Ka'b, 'Ali has assuredly two lights, one of which is in the heaven, and the other in the earth. Whosoever, then, holds fast to his light, He shall admit him the Garden, and whosoever leaves it behind, He shall admit him the fire. So give men, on my behalf, the good tidings thereof.

Muhammad ibn Ya'qub related from Ahmad ibn Idris, from Muhammad ibn 'Abd al-Jabbar, from ibn Faddal, from Tha'labah ibn Maymun, from Abu al-Jarud, that he said: I said to (Imam) Abu Ja'far ('a): God has given the People of Book much good. He said: What for? I replied: For God says: "Those to whom We gave the Book before this believe in it ... These shall be given their wage twice over for that they patiently endured" (28:52-54). He said: So he said: He has given you as He has given them. Then he recited His words: "O believers! Be wary of God, and believe in his Messenger, and He will give you a twofold portion of His mercy, and He will appoint for you a light whereby you walk" that is, an Imam whom you follow.

'Ali ibn Ibrahim has also related a similar tradition. He said: Al-Hasan ibn 'Ali reported to us from his father, from al-Husayn ibn Sa'id, from al-Nadr ibn Suwayd, from al-Qasim ibn Sulayman, from Sama'ah ibn Mihran, from (Imam) Abu 'Abd Allah ('a), etc.¹

1. *Al-Burhan*, vol. 4, p. 300.

SURAH AL-MUJADILAH (58)

In the Name of God, the Compassionate, the Merciful

The 898th Name: He is the husband in his word: “God has heard the words of her that disputes with you concerning her husband” (58:1).

Muhammad ibn al-‘Abbas related from Ahmad ibn ‘Abd al-Rahman, from Muhammad ibn Sulayman ibn Bazi‘, from Jamil ibn al-Mubarak, from Ishaq ibn Muhammad. He said: My father related to me from Ja‘far ibn Muhammad (‘a), from his father (‘a), from his fathers (‘a), that he said:

The Prophet(s) said to Fatimah (‘a): Your husband shall encounter such-and-such after me. He told her about what he will experience. She said: O Messenger of God! Wherefore will not you pray to God to avert it from him? To which he replied: I asked God, and He replied: He shall be tested and men shall be tested through him. Thereupon Gabriel descended, saying: “God has heard the words of her that disputes with you concerning her husband, and makes complaint unto God. God hears the two of you conversing together; surely God is All-Hearing, All-seeing” (58:1).

The 899th Name: He is among the believers in His words: “O believers! When you conspire with the Messenger, before your conspiring advance a freewill offering” (58:12).

The 900th Name: He is from among those who have advanced, before conspiring, a freewill offering (58:12).

‘Ali ibn Ibrahim said: Ahmad ibn Ziyad related to us from al-Hasan ibn Muhammad ibn Sama‘ah, from Safwan, from Ibn Muskan, from Abu Basir, from (Imam) Abu ‘Abd Allah (‘a), that he said: I asked him about God’s words: “When you conspire with the Messenger, before your conspiring advance a freewill offering.” To which he replied: ‘Ali ibn Abi Talib, before his conspiring, has advanced a freewill offering. Then it has been abrogated by His words: “Are you afraid, before your conspiring, to advance freewill offerings?” (58:13).

He also said: ‘Abd al-Rahman ibn Muhammad al-Hasani related to us. He said: Al-Husayn ibn Sa‘id related to us. He said: Muhammad ibn Marwan related to us. He said: ‘Ubayd ibn ‘Ubays (or Habs) related to us. He said: Sabah related to us from Layth ibn Abi Sulaym, from Mujahid, that he said: ‘Ali (‘a) said: There is a verse in the Book of God, on which no one has acted before me, nor shall anyone after me, that is, the verse of conspiring. I had a dinar which I exchanged for ten dirham. Whenever I came to the prophet, I used to give one dirham as a freewill offering in advance. Then it was abrogated by His words: “Are you afraid, before your conspiring, to advance freewill offerings. If you do not do so ... God is aware of the things you do” (58:13).

Ibn Babawayh said: Ahmad ibn al-Hasan al-'Attar related to us. He said: 'Abd al-Rahman ibn Muhammad al-Hasani related to us. He said: Abu Ja'far Muhammad ibn Hafs al-al-Khath'ami related to us. He said: Al-Hasan ibn 'Abd al-Wahid related to us. He said: Ahmad ibn al-Tha'labi related to us. He said: Muhammad ibn 'Abd al-Hamid related to us. He said: Hafs ibn Mansur al-'Attar related to us. He said: Abu Sa'id al-Warraq related to us from his father, from Ja'far ibn Muhammad ('a), from his father ('a), from his grandfather ('a), from the Commander of the Faithful ('a), who, in a discussion with Abu Bakr, wherein he acknowledged his excellences in particular, said as follows:

I adjure you by God: Are you the one who advanced, before his conspiring with the Messenger of God, freewill offerings, so he conspired with him, or am I, when God reproved a people, saying, "Are you afraid, before your conspiring, to advance freewill offerings"? He replied: Rather you are.

We have cited the tradition in its entirety in our book *al-Burhan*.¹

He also said: Ahmad ibn al-Hasan al-Qattan, Muhammad ibn Ahmad al-Sinani, 'Ali ibn Ahmad al-Sinani, 'Ali ibn Ahmad ibn Musa al-Daqqaq, al-Husayn ibn Ibrahim ibn Ahmad ibn Hisham, and 'Ali ibn 'Abd Allah al-Warraq related to us. They said: Abu al-'Abbas Ahmad ibn Yahya ibn Zakariyya al-Qattan related to us. He said: Bakr ibn 'Abd Allah ibn Habib related to us. He said: Tamim ibn Bahlul related to us. He said: Sulayman ibn Hakim related to us from 'Amr ibn Yazid, from Makhul. He said: The Commander of the Faithful, 'Ali ibn Abi Talib ('a), said: The trusted recorders from among the companions of the Prophet (s) have come to know that there is not a person among them who has any merit, but that I share it with him and exceed him, whereas I possess seventy merits which none of them share with me. I said: O Commander of the Faithful! Tell me about them. He ('a) said: The first merit is ..., and he enumerated the seventy merits. He mentioned, among others, the following: As for the twenty-fourth merit, God (exalted and majestic be He) revealed to his Prophet: "O believers! When you conspire with the Messenger, before your conspiring advance a freewill offering." I had a dinar which I sold for ten dirham. I used to give a dirham as a freewill offering each time before I conspired with the Messenger of God. By God, no one else among his companions besides me did that before me or after me. Then God (exalted and majestic be He) revealed: "Are you afraid, before your conspiring, to advance freewill offerings. If you do not do so, and God turns again unto you" etc. Can there be any turning without a former sin?!

Muhammad ibn al-'Abbas related from 'Ali ibn 'Utbah and Muhammad ibn al-Qasim. They said: Al-Husayn ibn al-Hakam related to us from Hasan ibn Husayn, from Hanan ibn 'Ali, from al-Kalbi, from Abu Salih, from ibn 'Abbas, that he said concerning His words: "O believers! When you conspire with the Messenger, before your conspiring advance a freewill offering" as follows: The

1. *Al-Burhan*, vol. 4, p. 308.

verse was revealed concerning ‘Ali in particular. He had a dinar which he sold for ten dirham, so whenever he conspired with him, he would advance a dirham as a freewill offering, until he conspired with him ten times. Then it was abrogated, and so no one else acted upon it before or after him.

There are too many traditions in this connection. Muhammad ibn al-‘Abbas, in his commentary on this verse, has cited seventy reports, of which we have made mention our book *al-Burhan*.¹

The 901st Name: He is from among those upon whose heart faith has been written in His words: “Those-He has written faith upon their hearts” (58:22).

The 902nd Name: “and He has confirmed them with a Spirit from Himself” (58:22).

‘Ali ibn Ibrahim related that he (‘a) said: The verse refers to the Imams (‘a). As for His words, “and He has confirmed them with a Spirit from Himself”, he (‘a) said: The spirit is greater than Gabriel and Michael. He was with the Messenger of God (s), even as he is with the Imams (‘a).

We have already pointed out the meaning of the spirit in His words: “Even so We have revealed to you a Spirit of Our Bidding” (42:52).

The 903rd Name: “He shall admit them into Gardens underneath which rivers flow” (58:22).

The 905th Name: “therein to dwell forever” (58:22).

The 906th Name: “God being pleased with them” (58:22).

The 907th Name: “and they well pleased with him” (58:22).

The 908th Name: “Those are” (58:22).

The 909th Name: “God’s party” (58:22).

The 910th Name: “the prosperers” (58:22).

‘Ali ibn Ibrahim related that he (‘a) said concerning His words: “Those are God’s party” as follows: That is, the Imams are helpers of God. “Why, surely, God’s party – they are the prosperers.”

Through the path of the Sunnis, Abu Na‘im said: Muhammad ibn Hamid related from Isa ibn ‘Ubayd Allah ibn ‘Umar ibn ‘Ali ibn Abi Talib. He said: My father related to me from his grandfather, from ‘Ali (‘a), that he said: Salman al-Farisi said: O Abu al-Hasan! I have never come forward unto the Messenger of God without him striking across my chest, saying: O Salman! This and his party are the prosperers.²

1. *Al-Burhan*, vol. 4, pp. 307-309.

2. *Al-Burhan*, vol. 4, p. 312.

SURAH AL-HASHR (59)

In the Name of God, the Compassionate, the Merciful

The 911th Name: He is among the near kinsmen (59:7).

The 912th Name: “orphans” (59:7).

The 913th Name: “the needy” (59:7).

The 914th Name: “the wayfarer” (59:7).

Muhammad ibn al-‘Abbas said: Ahmad ibn Idris related to us from Ahmad ibn Muhammad ibn ‘Isa, from ‘Ali ibn Hadid and Muhammad ibn Isma‘il ibn Bazi‘, all from Mansur ibn Hazim from Zayd ibn ‘Ali, that he said: I said to him: Could I but sacrifice myself for you! What do you say concerning His words: “Whatsoever spoils of war God has given to His Messenger from the people of the cities belongs to God, and His Messenger, and the near kinsmen”? To which he replied: The near kinsmen are, by God, our near kinsmen.

He also said: Ahmad ibn Hawdhah related to us from Ishaq ibn Ibrahim, from ‘Abd Allah ibn Hawdhah, from Ishaq ibn ‘Ammar, from ‘Abd Allah ibn Hammad, from ‘Amr ibn Abi al-Miqdam, from his father, that he said: I asked (Imam) Abu Ja‘far (‘a) about God’s words: “Whatsoever spoils of war God has given His Messenger from the people of the cities belongs to God, and his Messenger, and the near kinsmen, orphans, the needy and the wayfarer.” He replied: This verse was revealed concerning us in particular. Whatsoever, then, belongs to God and the Messenger is exclusive to us; we are the near kinsmen, we are the orphans, and we are the needy. Our neediness in relation to the Messenger shall never break off. We are the wayfarers, seeing God’s way is only recognized through us. The matter, all of it, returns to us.

Muhammad ibn Ya‘qub related from ‘Ali ibn Ibrahim, from his father, from Hammad ibn ‘Isa, from Ibrahim ibn ‘Umar al-Yamani, from Aban ibn Abi ‘Ayyash, from Sulaym ibn Qays, that he said: I heard the Commander of the Faithful (‘a) say: We are, by God, those whom God has meant by the near kinsmen, those whom God has associated to Himself and His Messenger, according to His words: “Whatsoever spoils of war God has given to His Messenger from the people of the cities belongs to God, and His Messenger, and the near kinsmen, orphans, the needy and the wayfarer” from among us in particular. He has not appointed for us a share of freewill offering, since God has preserved His prophet and preserved us from his feeding us the filthy alms of men.

In *al-Tahdhib*, Shaykh (al-Tusi) related from ‘Ali ibn al-Hasan, from Sindi ibn Muhammad, from ‘Ala, from Muhammad ibn Muslim, from (Imam) Abu Ja‘far (‘a), that he said concerning His words: “Whatsoever spoils of war God has given to His Messenger from the people of the cities” as follows: This is similar to the booty, as my father maintains. We have only two shares thereof: the share of the

Messenger and the share of the near kinsmen, although we share men in the remainder.¹

The 915th Name: He is from among those who prefer others above themselves in His words: “but (they) prefer others above themselves, even though poverty be their portion” (59:9).

The 916th Name: “And whoso is guarded against the avarice of his own soul” (59:9).

The 917th Name: “those” (59:9).

The 918th Name: “the prosperers” (59:9).

In his *al-Amali*, Shaykh (al-Tusi) said: Muhammad ibn Muhammad (ie al-Mufid) reported to us. He said: Abu Nasr Muhammad ibn al-Hasan al-Maqri reported to us. He said: Muhammad ibn Sahl al-‘Attar related to us. He said: Ahmad ibn ‘Umar al-Dahqan related to us. He said: Muhammad ibn Kathir, a retainer of ‘Umar ibn ‘Abd al-‘Aziz, related to us. He said: ‘Asim ibn Kulayb related to us from his father, from Abu Hurayrah, that he said:

A man came to the Prophet (s) and complained to him about hunger. The Messenger of God (s), then, sent for his wives’ houses, but they said: We have only water. Thereafter, the Messenger of God (s) said (to his companions): Who will make him his guest tonight? ‘Ali ibn Abi Talib (‘a) stood and said: I will, O Messenger of God. He came to Fatimah (‘a) and asked her: What do you have, O daughter of the Messenger of God? To which she replied: We have only a night’s food sufficient to sustain our children’s life, but we shall prefer our guest. ‘Ali (‘a) said: O daughter of Muhammad! Put the children to bed, put out the light of the camp, (and let’s pretend to eat before him). When ‘Ali (‘a) rose in the morning, he came forward to the Prophet and told him what happened. No sooner did he leave than God revealed: “but (they) prefer others above themselves, even though poverty be their portion. And whoso is guarded against the avarice of his own soul, those - they are the prosperers.”

It has also been related by Muhammad ibn al-‘Abbas. He said: Sahl ibn Muhammad al-‘Attar related to us from Ahmad ibn ‘Amr al-Dahqan, from Muhammad ibn Kathir, from Muhammad ibn ‘Asim ibn Kulayb, from his father, from his grandfather, from Abu Hurayrah, that he said: A man came to the Prophet and complained to him about hunger, etc. He carried on the tradition itself.

Muhammad ibn al-‘Abbas said: Ahmad ibn Idris related to us from Ahmad ibn Muhammad ibn ‘Isa, from al-Husayn ibn Sa‘id, from Fadalah ibn Ayyub, from Kulayb ibn Mu‘awiyah al-Asadi, from (Imam) Abu ‘Abd Allah (‘a), who said:

While ‘Ali was with Fatimah, she said to him: O ‘Ali! Go to my father and seek a loan from him. He replied: Oh yes! When he came to the Messenger of God (s), he gave him a dinar and said: O ‘Ali! Go and purchase food for your family. When he

1. *Al-Burhan*, vol. 4, p. 314.

went forth, he encountered al-Miqdad ibn al-Aswad (may God have mercy upon him), and they stepped out for a period of time. He, then, expressed his need for a piece of property, so he gave him the dinar and set out towards the mosque. He put his head on the ground and fell asleep.

Moreover, the Messenger of God went to 'Ali's house and stayed therein, waiting for him to come. When he was late, the Messenger of God went forth in search for him. When he came to the mosque, he saw 'Ali sleeping. He stirred him, so he woke up. He asked him: O 'Ali! What did you do? To which he replied: O Messenger of God! When I went forth from you, I encountered al-Miqdad ibn al-Aswad. He expressed his urgent need for a piece of property, so I gave him the dinar. The Messenger of God (s) said: Gabriel has already informed me thereof. God has revealed concerning you these verses: "but (they) prefer others about themselves, even though poverty be their portion. And whoso is guarded against the avarice of his own soul, those – they are the prosperers."

He also said Muhammad ibn Ahmad ibn Thabit related to us from, al-Qasim ibn Isma'il, from Muhammad ibn Sinan, from Sama'ah ibn Mihran, from Jabir ibn Yazid, from Imam Abu Ja'far who said:

The Messenger of God received pieces of property and dresses, while he was in the company of his companions. He divided it among them, such that he left no dress nor a dinar thereof. When he finished it, a man of the poor Emigrants, who was then absent, came to him. When the Messenger of God (s) saw him, he said: Which one of you shall give this man his share and prefer him above himself? When 'Ali ('a) heard, he replied: I shall. He gave him his share, so the Messenger of God (s) took it and handed it over to the man. Thereupon, he said: O 'Ali! God has made you a forerunner of much good and too glad to relinquish possessions. You are the chief of the believers, whereas possessions are the chief cause of wrongdoing. The wrongdoers are those who are envious of you, do wrong to you, and devour your rights after me.

He also related from al-Qasim ibn Isma'il ibn Aban, from 'Amr ibn Shimr, from Jabir ibn Yazid, from (Imam) Abu Ja'far ('a) who said:

The Messenger of God (s) was sitting with his friends, when 'Ali ('a) came, putting on a ragged robe. He sat down next to the Messenger of God (s), so he looked at him for a while, and then he read His words: "but (they) prefer others above themselves, even though poverty be their portion. And whoso is guarded against the avarice of his own soul, those - they are the prosperers."

Afterwards, the Messenger of God (s) said to 'Ali ('a): Why, you are the chief of those concerning whom this verse was revealed, and the master and leader of them!

Then the Messenger of God (s) said to 'Ali ('a): Where is your dress with which I have attired you, O 'Ali? To which he replied: O Messenger of God! One of our companions came to me, making complaint about his and his household's state of undress, so I had mercy upon him and preferred him above myself. I knew that God would attire me with that which is better. The Messenger of God (s) said: You

have spoken the truth. Why, Gabriel (‘a) has come to me and related to me that God has prepared for you, instead, in Paradise a green garment of brocade, whose dyestuff is made of ruby and green jewels. How excellent is your proximity to your Lord, through your munificence and your patience for your ragged cloak. Rejoice, O ‘Ali. So ‘Ali departed, delighted and cheerful with what the Messenger of God (s) has proclaimed.¹

The 919th Name: He is among the brothers in His words: “And as for those who came after them, they say: Our Lord! Forgive us and our brothers, who preceded us in faith” (59:10).

The 920th Name: He is from among those who preceded in faith (59:10).

The 921st Name: He is from among those who believe in His words: “and put not into our hearts any rancour towards those who believe. Our Lord! Surely you are All-gentle, Merciful” (59:10).

In his *Majalis* Shaykh said: A group reported to us from Abu al-Mufaddal. He said: Abu al-‘Abbas Ahmad ibn Muhammad ibn Sa‘id ibn ‘Abd al-Rahman al-Hamadani related to us in Kufa. He said: Muhammad ibn al-Mufaddal ibn Ibrahim ibn Qays al-Ash‘ari related to us. He said: Ali ibn Hassan al-Wasiti related to us. He said: ‘Abd al-Rahman ibn Kathir related to us. He said: ‘Abd al-Rahman ibn Kathir related to us from Ja‘far ibn Muhammad, from his father, from his grandfather ‘Ali ibn al-Husayn (‘a). He said:

In along sermon after the peace treaty with Mu‘awiyah, Imam al-Hasan ibn Ali (‘a), in the presence of Mu‘awiyah, said : My father was true to the Messenger of God and a forerunner in the race. He preserved him with his soul from all fear. Even so, the Messenger of God (upon blessing) continued to send him ahead in every spot and send him forth in ever adversity out of His confidence and his trust in him, as he had full cognizance of his sincerity towards God (exalted and majestic be He): And the foremost in the race, the foremost in the race: Those are they who will be brought near” (56: 10-11). So my father was the first of the foremost toward God (exalted and majestic be He) and to His Messenger (upon blessing) and the nearest of those who are brought near. God (high exalted be He) said: “Not equal to others are those of you who spent and fought before the victory. They are greater in rank” (57: 10). My father was the first to profess Islam and to believe, the first to emigrate to and affiliate with, and the first of them in good faith and great expenses. He (glory be to Him) said: “And those who came in after them, who say: ‘Our Lord, forgive us and our brethren who were our forerunners in faith, and do not put any rancour in our heart toward the believers. Our Lord, You are indeed All-kind and Merciful” (59: 10). Hence, people from all the communities plead for forgiveness for him on account of his precedence in belief in the Prophet. For no one has ever taken the lead over him in faith. God (high exalted be He) said: “The first foremost of the Emigrants and the Helpers and those who followed them in

1. *Al-Burhan*, vol. 4, pp. 317-318.

virtue, God in pleased with them, and they are pleased with Him” (9: 100). So he is foremost of all the foremost. Even as God (exalted and majestic be He) he preferred the foremost in the race to those who stay back and those who stay behind, so too He has preferred the foremost of the foremost to the foremost.”

The sermon is too long, so you can refer to our commentary on His words: “God only desires to put away from you, O Folk of the house, abomination and to cleanse you” (33:33) in our book *al-Burhan*.

Muhammad ibn al-‘Abbas said: ‘Ali ibn ‘Abd Allah related to us from Ibrahim ibn Muhammad, from Yahya ibn Salih, from al-Husayn al-Ashqar, from ‘Isa ibn Rashid, from Abu Basir, from ‘Ikrimah, from ibn ‘Abbas (may God have mercy upon him), that he said: God has made it incumbent on every Muslim to ask forgiveness for ‘Ali according to His words: “Our Lord! Forgive us and our brothers who preceded us in faith.” For he has preceded the community in faith.¹

The 922nd Name: He is among the inhabitants of paradise (59:20).

The 923rd Name: He is among the triumphant in His words: “Not equal are the inhabitants of the Fire and the inhabitants of Paradise. The inhabitants of Paradise - they are the triumphant” (59:20).

The author of the book, *al-Arba‘in ‘an al-Arba‘in*, said: Abu ‘Ali al-Hasan ibn ‘Ali ibn al-Hasan al-Saffar reported to us, while I was reading before him, saying: Abu ‘Umar ibn Mahdi reported to us. He said Abu al-‘Abbas ibn ‘Uqdah reported to us. He said: Muhammad ibn Ahmad al-Qatwani related to us. He said: Ibrahim ibn Ja‘far ibn ‘Abd Allah ibn Muhammad ibn Muslim related to us from ibn al-Zubayr, from Jabir ibn ‘Abd Allah. He said: We were with the prophet, when ‘Ali ibn Abi Talib (‘a) came forward. Seeing him, the Prophet (s) said: There has come to you my brother. Then he turned his face towards the Ka‘bah, struck it with his hand, and said: By Him in whose hand lies my soul, this and his partisans are assuredly the triumphant on the Day of Resurrection. He added: He is the first of you in faith, the truer of you in the fulfillment of God’s covenant, the more upright of you in God’s commandment, the fairer of you towards the subjects, the more equitable of you in distribution, and the greater of you in merit in the sight of God.

He said: Concerning him were then revealed: “But those who believe, and do righteous deeds, those are the best of creatures” (98:7).

Moreover, this tradition has also been related by Muwaffaq ibn Ahmad, one of the eminent Sunni scholars, in his book *al-Manaqib*. He said: The chief of the recorders, Abu Mansur ibn Shahrada ibn Shirawayh ibn Shahrada al-Daylami, informed me in writing from Hamadan. He said: Abdus ibn Abdus al-Hamadani reported to us in writing. He said: Abu al-Husayn Ahmad ibn Muhammad al-Bazzaz related to us in Baghdad. He said: The judge, Abu ‘Abd Allah al-Husayn ibn Harun ibn Muhammad al-Dabi, related to us. He said: Abu al-‘Abbas Ahmad

1. *Al-Burhan*, vol. 4, pp. 318-319.

ibn Muhammad ibn Sa'id al-Hafiz related to us from Ahmad ibn Muhammad al-Qatwani. He related to them, saying: Ibrahim ibn Anas al-Ansari related to us. He said Ibrahim ibn Ja'far ibn Muhammad ibn Salamah related to us from Abu al-Zubayr, from Jabir, that he said: We were with the Prophet (s), when 'Ali ibn Abi Talib (may God be pleased with him) came forward. The Messenger of God (s), having seen him, said: There has come to you my brother. Then he turned his face towards the Ka'bah, struck it with his hand and said: By him in whose hand lies my soul, this and his partisans are the triumphant, and he carried on the tradition to end.

On his authority, Muwaffaq ibn Ahmad related from the Messenger of God (s) that he said to Fatimah ('a): Do not weep, for when I am called tomorrow unto the Lord of the worlds, 'Ali shall be with me, even as when I am uprisen tomorrow, 'Ali shall be uprisen with me. O Fatimah! Do not weep, for 'Ali and his partisans are the triumphant by their entrance into the Garden.

From the book *al-Arba'in 'an al-Arba'in* as well, the twenty-ninth tradition runs as follows: He said: Abu 'Ali Muhammad ibn Muhammad al-Maqri reported to us, while I was reading before him. He said: Sayyid Abu Talib Yahya ibn al-Husayn ibn Harun al-'Alawi al-Hasani related to us. He said: Ahmad ibn Abi 'Abd Allah al-Barqi related to us. He said: al-Hasan ibn Mahbub related to us from Safwan ibn Yahya. He said: Ja'far ibn Muhammad ('a) said: Whosoever holds fast to God shall be guided; whosoever puts his trust in God shall be content; whosoever is pleased with what God has provided shall be independent; whosoever is wary of God shall be delivered. So be wary of God, O servants of God, as far as you could, obey God, and deliver the affair to its folk, and you will be prosperous; and endure patiently, for surely God is with the patient. "Be not as those who forgot God, and so He caused them to forget their souls; those - they are the ungodly. Not equal are the inhabitants of the fire and the inhabitants of the paradise. The inhabitants of paradise - they are the triumphant." These are 'Ali's partisans.

My father thus related to me, from his father, from Umm Salamah, the Prophet's wife. She said: the Messenger of God (s) taught me to recite His words: "Not equal are the inhabitants of the fire and the inhabitants of paradise. The inhabitants of paradise - they are the triumphant." I, then, asked: O Messenger of God! Who are the inhabitants of the fire? To which he replied: (They are) those who hate 'Ali and his seed and diminish their merit. I asked: O Messenger of God! Who are, then, the triumphant? He replied: 'Ali's partisans are the triumphant.

The traditions in this connection are numerous, so you can refer to our book *al-Burhan* for further details.¹

1. *Al-Burhan*, vol. 4, pp. 319-320.

SURAH AL-MUMTAHANAH (60)

In the Name of God, the Compassionate, the Merciful

The 924th Name: He is among the believers in His words: “O believers! Take not for friends a people against whom God is wrathful” (60:13).

In his scroll, Imam al-Rida (‘a) is reported to have said: There is not a verse in the Qur’an that runs: “O believer”, but that it refers to us (in particular).

Al-‘Ayyashi related from ‘Ikrimah, from Ibn ‘Abbas, that he said: God (majestic be his mention) has not revealed: “O believer”, but that its chief is ‘Ali ibn Abi Talib.

He also related from ‘Ikrimah, from ibn ‘Abbas, that he said: There has not been revealed, “O believer”, but that ‘Ali is its eminent and its commander. God has reproved the companions of Muhammad (s) in more than one occurrence, but He has only spoken well of ‘Ali (‘a).

Through the path of the Sunnis, Muwaffaq ibn Ahmad related from ‘Ikrimah, from ibn ‘Abbas, that he said: God has not revealed in the Qur’an a verse running as follows, “O believers”, but that ‘Ali ibn Abi Talib is its eminent and its commander.

SURAH AL-SAFF (61)

In the Name of God, the Compassionate, the Merciful

The 925th Name: He is one of those whom God loves, for they “fight in His way in ranks.”

The 926th Name: “in ranks.”

The 927th Name: He is one of those who fight as though they were a building well-compacted in His words: “God loves those who fight in His way in ranks, as though they were a building well-compacted” (61:4).

Muhammad ibn al-‘Abbas said: ‘Ali ibn ‘Ubayd and Muhammad ibn al-Qasim related to us. They both said: Al-Husayn ibn al-Hakam related to us from Hasan ibn Husayn, from Hayyan ibn ‘Ali, from al-Kalbi, from Abu Salih, from Ibn ‘Abbas, that he said in respect to His words, “God loves those who fight in His way in ranks, as though they were a building well-compacted”, as follows: They were revealed concerning ‘Ali, Hamzah, ‘Ubaydah ibn al-Harith, Sahl ibn Hanif, al-Harith ibn al-Surrah, and Abu Dujanah al-Ansari (may God be pleased with them).

He also said: Al-Husayn ibn Muhammad related to us from al-Hajjaj ibn Yusuf, from Bishr ibn al-Husayn, from al-Zubayr ibn ‘Adi, from al-Dahhak, from Ibn ‘Abbas, that in respect to His words, “God loves those who fight in His way in ranks, as though they were a building well-compacted”, he said: I asked : Who are they? He replied: (They are) ‘Ali ibn Abi Talib, Hamzah, the lion of God and His Messenger, ‘Ubaydah ibn Harith, and al-Miqdad ibn al-Aswad.

He also related from ‘Abd al-‘Aziz ibn Yahya, from Maysarah ibn Muhammad, from Ibrahim ibn Muhammad, from Ibn Fudayl, from Hasan ibn ‘Ubayd Allah, from al-Dahhak ibn Muzahim, from Ibn ‘Abbas, who said: When ‘Ali would fight in ranks, he fought as though he were a building well-compacted, following what God revealed concerning him, so God singled him out for praise. No one else has ever slain the idolaters.

In *Tuhfat al-Ikhwan*, it was related from Muhammad ibn al-‘Abbas that (Imam) Abu Ja‘far (‘a) said: It was revealed concerning ‘Ali ibn Abi Talib, Hamzah, ‘Ubaydah ibn al-Harith, Sahl ibn Hanif, al-Harith ibn al-Surrah, Abu Dujanah al-Ansari, and al-Miqdad ibn al-Aswad al-Kindi.

Through the path of the Sunnis, al-Jabri related from Ibn ‘Abbas that it was revealed concerning ‘Ali, Hamzah, ‘Ubaydah ibn al-Harith, Sahl ibn Hanif, al-Harith ibn al-Surrah, and Abu Dujanah.¹

The 928th Name: To him is made allusion with His words: “but God will perfect His Light, though the unbelievers be averse” (61:8).

Muhammad ibn Ya‘qub related from ‘Ali ibn Muhammad from some of our

1. *Al-Burhan*, vol.4, pp.328-329.

companions, from Ibn Mahbub, from Muhammad ibn al-Fudayl, from (Imam) Abu al-Hasan ('a), that he said: I asked him about God's words: "They desire to extinguish with their mouths the light of God. To which he replied: (That is) they desire to extinguish with their mouths friendship to the Commander of the Faithful ('a). I asked: (What about His words :) "but God will perfect His Light"? To which he replied: (That is) but God will perfect Imamate. For God (exalted and majestic be He) says: "Therefore believe in God and His Messengers, and in the Light which We have sent down" (64:8). The Light is, then, the Imam. I asked: (What about His words:) "It is He who has sent His Messenger with the guidance and the religion of truth" (61:9)? To which he replied: (That is) It is He who has commanded His Messenger Muhammad (s) to make known friendship to his executor. By friendship is meant the religion of truth. I asked: (What about His words:) "that He may cause it to prevail over every religion" (61:9). He replied: (That is) He causes it to prevail over all other religions upon the reappearance of al-Qa'im ('a). He added: God says: "But God will perfect His Light" through the rule and vicegerency of al-Qa'im ('a), "though the unbelievers be averse" to 'Ali's friendship.

I asked: Is this a revelation? To which he replied: Yes indeed! This meaning is a revelation, but what is other than it is an interpretation.¹

The 929th Name: He is the 'commence' in His words: "Shall I direct you to a commerce that shall deliver you from a painful chastisement?" (61:10).

In his *Rijal*, al-Hasan ibn Abi al-Hasan al-Daylami related from al-Nawfali (with a consecutive chain of transmission), from (Imam) Abu 'Abd Allah ('a), who said: The Commander of the Faithful ('a) said: I am the profitable commerce that delivers from a painful chastisement as made reference thereto in God's Book with His words: "O believers, shall I direct you to a commerce, that shall deliver you from a painful chastisement?"²

The 930th Name: He is one of the believers in His words: O believers, be you God's helpers" (61:14).

Muhammad ibn al-'Abbas said: Ahmad ibn 'Abd Allah ibn Sabiq related to us from Muhammad ibn 'Abd al-Malik ibn Ranjawayh, from 'Abd al-Razzaq, from ibn Mu'ammarr, that he said: Qatadah recited His words, "O believers, be you God's helpers, as Jesus, Mary's son, said to the Apostles: Who will be my helpers unto God?" (61:14), and said: Thanks to God, a number of apostles came to Muhammad (s), pledged allegiance to him and helped him until God caused His religion to prevail. Moreover, the apostles are all from the Quraysh. They are, among others, 'Ali, Hamzah, Ja'far, 'Uthman ibn Maz'un, etc.³

The 931st Name: He is one of God's helpers (61:14).

1. *Al-Kafi*, vol.1, p. 432.

2. *Al-Burhan*, vol.4, p.330.

3. *Al-Burhan*, vol4, p.331.

SURAH AL-JUMU‘AH (62)

In the Name of God, the Compassionate, the Merciful

The 932nd Name: He is one of the common people from among whom God has raised up a Messenger.

The 933rd Name: “to recite His signs to them” (62:2).

The 934th Name: “and to purify them” (62:2).

The 935th Name: “and to teach them the Book and the Wisdom” in His words: “It is He who has raised up from among the common people a Messenger from among them, to recite His signs to them, and purify them, and to teach them the Book and the Wisdom” (62:2).

Muhammad ibn al-‘Abbas said: Muhammad ibn al-Qasim related to us from ‘Ubayd ibn Kathir, from Husayn ibn Nasr ibn Muzahim, from his father, from Aban ibn Abu ‘Ayyash, from Sulaym ibn Qays, from (Imam) ‘Ali (‘a), who said: We are those from among whom God has raised a Messenger to recite to us His signs and to purify us and to teach us the Book and the Wisdom.¹

The 936th Name: To him is made allusion with His words: “That is the bounty of God; He gives it to whom He will” (62:4).

Ibn Shahr Ashub related from (Imam) al-Baqir (‘a) and (Imam) al-Sadiq (‘a) that His words, “That is the bounty of God; He gives it to whom He will”, and His words, “Do not covet that whereby God in bounty has preferred one of you above another” (4:32), were revealed concerning the Commander of the Faithful (‘a).

Muhammad ibn Ya‘qub related from Ahmad ibn ‘Ali al-Mustawrid al-Nakha‘i, from one who reported it, from (Imam) Abu ‘Abd Allah (‘a), who said: From among the angels who dwell in the lowest heaven are a group who look out for one, two, or three, remembering the virtues and merits of Muhammad’s Household, so they say: Do you not see those who, though few in number in comparison with their enemy, describe the virtues and merits of Muhammad’s Household ? To which another group replies: That is the bounty of God; He gives it to whom He will.

The 937th Name: He is the ‘prayer’ in His words: “O believers, when proclamation is made for prayer on the Day of Congregation (Friday)” (62:9).

The 938th Name: He is ‘God’s remembrance’ in His words: “hasten to God’s remembrance” (62:9).

The 939th Name: To him is made allusion with His words: “and they leave you standing” (62:11).

1. *Al-Burhan*, vol.4, p.332.

In his book *al-Ikhtisas*, Shaykh Mufid said: It was related from Jabir al-Ju'fi that he said: One night I was with (Imam) Abu Ja'far ('a), when I read this verse, "O believers, when proclamation is made for prayer on the Day of Congregation, hasten to God's remembrance." He said: He, then, said: Stop, o Jabir! How did you read? I replied: "O believers, when proclamation is made for prayer on the Day of Congregation, hasten to God's remembrance." He said: This is perversion, o Jabir! He said: I asked: How should I then read, could I but sacrifice myself for you? He said: To which he replied: O believers, when proclamation is made for prayer on the Day of Congregation, depart unto God's remembrance. Thus was it revealed, o Jabir. It was reprehensible for a man to run to prayer.

O Jabir, why was Friday called the Day of Congregation? He said: To which I replied: You may tell me, could I but sacrifice myself for you! He said: Shall I tell you about its greatest interpretation? He said: To which I replied: Oh yes, could I but sacrifice myself for you! He said: He, then, said: O Jabir, God names Friday the Day of Congregation because God (exalted and majestic be He) gathered together therein the men of old and the later folk, all the jinn and men whom God brought into existence, all that which our Lord created such as the heavens, the earths, the seas, the Garden, the Fire, and whatever God ever brought into being, so He took compact with them that they shall confirm His Lordship, Muhammad's prophecy and 'Ali's friendship. On that day, God said to the heavens and the earth: "Come willingly or unwillingly! They said: We come willingly" (41:11). Thereof, God names that day Friday (lit. congregation) for He gathered together therein the men of old and the later folk.

Thereafter God (exalted and majestic be He) said: "O believers, when proclamation is made for prayer on the Day of Congregation (Friday) – that is, on your day wherein He gathered you together; as well, by prayer is meant the Commander of the Faithful, namely friendship, the greatest friendship; on that day messengers, prophets, angels, whatever God brought into existence, jinn and men, heavens and earths, and all the believers came upon His invitation-depart unto God's remembrance. By God's remembrance is meant the Commander of the Faithful. As for His words, "leave trading aside" (62:9), they refer to the first caliph. "That" – namely the pledge of allegiance and friendship to the Commander of the Faithful – "is better for you" than your pledge of allegiance and your friendship to the first caliph, "if you did but know. Then when the prayer" that is pledge of allegiance to the Commanded of the Faithful – "is finished scatter in the land." By the land is meant the executors whom God has commanded to obey and befriend, even as He has commanded to obey and befriend the Messenger and the Commander of the Faithful. God has made allusion to their names by the land. (Then God said:) 'and seek God's bounty', when Jabir said: (But we read it thus:) "and seek of God's bounty." He said: This is perversion. Thus was it revealed: and seek God's bounty over the executors "and remember God frequently; haply you will prosper."

Then God addressed Muhammad at that station, saying: O Muhammad, “But when” the doubters and deniers “see merchandise”, that is the first caliph, “or diversion”, that is the second caliph, they turn away to it. He said: I said: (But we read it thus:) “they scatter off to it.” He said: This is perversion. Thus was it revealed: “and they leave you” with ‘Ali “standing. Say”, o Muhammad, “what is with God”, namely friendship to ‘Ali and the executors, “is better than diversion and merchandise”, that is pledge of allegiance to the first and second caliphs, for the Godwary. He said: I said: There is no ‘for the Godwary’, in it. He said: Thus was the verse revealed, and you are the Godwary. “God is the best of providers.” (62:9-11).

SURAH AL-MUNAFIQUUN (63)

In the Name of God, the Compassionate, the Merciful

The 940th Name: He is the Way of God in His words: “then they have barred from the Way of God” (63:2).

Muhammad ibn Ya‘qub related from ‘Ali ibn Muhammad, from some of our companions, from Ibn Mahbub, from Muhammad ibn al-Fudayl, from (Imam) Abu al-Hasan (‘a), that he said, in a tradition, as follows: I asked him about His words: “That is because they have believed, then they have disbelieved” (63:3).

To which he replied: God (blessed and exalted be He) calls those who do not follow His Messenger in his executor’s friendship hypocrites and considers someone who refuses his executor and his Imamate as someone who refuses Muhammad (s). He has revealed a Qur’an in this connection, saying: O Muhammad, “when the hypocrites” in respect to your executor’s friendship “come to you, they say, We bear witness that you are indeed the Messenger of God; and God knows that you are indeed His Messenger, and God bears witness that the hypocrites” in respect to ‘Ali’s friendship are truly liars. They have taken their oaths as a covering, then they have barred from the Way of God” – by the Way of God is meant the executor – “Surely they- evil are the things they have been doing. That is because they have believed” in your messengership “then they have disbelieved” in your executor’s friendship and rule; “therefore a seal has been set on their hearts, and they do not understand” (63:13).

I asked : What is the meaning of His words, “they do not understand”? To which he replied: He means, they do not grasp your prophecy. “And when it is said to them, Come now, and God’s Messenger will ask forgiveness for you” – that is, when it is said to them: Return unto ‘Ali’s friendship, that the Prophet may ask forgiveness for you – “they twist their faces away” from ‘Ali’s friendship, “waxing proud.”

Then God has turned to say, out of His knowledge of them, “Equal it is for them, whether you ask forgiveness for them or you ask not forgiveness for them; God will never forgive them. God guides not the people of the ungodly”, that is those who do wrong to your executor (63:5-6).¹

1. *Al-Burhan*, vol.4, p.337.

SURAH AL-TAGHAABUN (64)

In the Name of God, the Compassionate, the Merciful

The 941st Name: He is one of the clear signs in His words: “That is because their Messenger came to them with the clear signs” (64:6).

‘Ali ibn Ibrahim said: Ahmad ibn Idris related to us. He said: Ahmad ibn Muhammad related to us from al-Husayn ibn Sa‘id, from some of his companions, from Hamzah ibn Bazi‘, from ‘Ali ibn Sa‘id (or Suwayd) al-Sa‘i , that he said: I asked the virtuous servant (‘a) about God’s words: “That is because their Messenger came to them with the clear signs.” To which he replied: The clear signs refer to the Imams (‘a).

The 942nd Name: He is the Light in His words: “Therefore believe in God and His Messenger and in the Light which We have sent down. God is aware of the things you do” (64:8).

‘Ali ibn Ibrahim related that he (‘a) said: By “the Light which We have sent down” is meant the Commander of the Faithful.

Muhammad ibn Ya‘qub related from al-Husayn ibn Muhammad, from Mu‘alla ibn Muhammad, from ‘Ali ibn Mirdas. He said: Safwan ibn Yahya and al-Hasan ibn Mahbub related to us from Abu Khalid al-Kabuli that he said: I asked (Imam) Abu Ja‘far (‘a) about God’s words: “Therefore believe in God and His Messenger and the Light which We have sent down.” To which he replied: O Abu Khalid, by God, the Light refers to the Imams from among Muhammad’s Household till the Day of Resurrection. They are, by God, the Light of God which He has sent down. They are, by God, the Light of God in the heavens and in the earth.

O Abu Khalid, by God, the light of the Imam in the believers’ hearts is more luminous than the sun’s gleam during the daytime. They, by God, enlighten the believers’ hearts, even as God (exalted and majestic be He) veils their light from whomever He wills, so their hearts darken. By God, O Abu Khalid, no servant holds us in affection and takes us for friends but that God shall purify his heart. God shall not purify a servant’s heart unless he surrenders to us and belongs wholly to us. When he belongs wholly to us, God will deliver him from terrible reckoning and secure him from the greatest terror of the Day of Resurrection.

It has also been reported by ‘Ali ibn Ibrahim. He said: ‘Ali ibn al-Husayn related to us from Ahmad ibn Abu ‘Abd Allah, from al-Hasan ibn Mahbub, from Abu Ayyub, from Abu Khalid al-Kabuli. He said: I asked (Imam) Abu Ja‘far (‘a)... and he made mention of the tradition itself.

He also reported from Ahmad ibn Mihran, from Abd al-‘Azim ibn ‘Abd Allah al-Hasani, from ‘Ali ibn Asbat, and al-Hasan ibn Mahbub, from Abu Ayyub, from Abu Khalid al-Kabuli, that he said: I asked (Imam) Abu Ja‘far (‘a) about God’s

words: "Therefore believe in God and His Messenger and the Light which We have sent down." To which he replied: O Abu Khalid, the light is, by God, the Imams ('a). O Abu Khalid, by God, the light of the Imam in the believers' hearts is more luminous than the sun's gleam during the daytime. They are the ones who illumine the believers' hearts, even as God veils their light from whomever He wills, so they darken, and He covers them with darkness.

He also reported from Ahmad ibn Idris, from al-Husayn ibn 'Abd Allah, from Muhammad ibn al-Hasan and Musa ibn 'Amr, from Muhammad ibn al-Hasan and Musa ibn 'Amr, from al-Hasan ibn Mahbub, from Muhammad ibn al-Fudayl, from (Imam) Abu al-Hasan ('a) , that he said: I asked him about God's words: "They desire to extinguish with their mouths the light of God" (61:8). To which he replied: (That is) they desire to extinguish with their mouths friendship to the Commander of the Faithful ('a). I asked (What about His words): "but God will perfect His Light" (61:8)? To which he replied: He means, But God will perfect Imamate, for Imamate is a light. These are His words, "Therefore believe in God and His Messenger and the Light which We have sent down" (64:8). He says: The Light is the Imam.

In his book *Basa'ir al-Darajat* Sa'd ibn 'Abd Allah related from Ahmad and 'Abd Allah, Muhammad ibn 'Isa's two sons, and Muhammad ibn al-Husayn , from Abu Ayyub al-Khazzaz, from Abu Khalid Yazid (or Burayd) al-Kunasi, that he said: I asked (Imam) Abu Ja'far ('a) about God's words: "Therefore believe in God and His Messenger and the Light which We have sent down." To which he replied: O Abu Khalid, the Light, by God, refers to the Imams ('a). O Abu Khalid, by God, the light of the Imam in the believers' hearts is more luminous than the sun's gleam during the daytime. He carried on the tradition to its end (as mentioned above).

SURAH AL-TAHREEM (66)

In the Name of God, the Compassionate, the Merciful

The 943rd Name: He is the righteous among the believers in His words: “God is his Protector, and Gabriel, and the righteous among the believers” (66:4).

‘Ali ibn Ibrahim said: Muhammad ibn Ja‘far related to us. He said: ‘Abd Allah ibn Muhammad related to us from Ibn Abi Najran, from ‘Asim ibn Hamid, from Abu Basir, that he said: I heard (Imam) Abu Ja‘far (‘a) say: “If you two repent to God, yet your hearts certainly inclined; but if you support one another against him, God is his Protector, and Gabriel, and the righteous among the believers” ‘Ali (66:4).

Moreover, Muhammad ibn al-‘Abbas has transmitted here seventy traditions through the paths of the Shi‘a and the Sunnis on this subject.

He said, by way of example, as follows: Ja‘far ibn Muhammad al-Hasani related to us from ‘Isa ibn Mihran, from Makhul (or Muhawwal) ibn Ibrahim, from ‘Abd al-Rahman ibn al-Aswad, from Muhammad ibn ‘Abd Allah ibn Abu Rafi‘, from ‘Awn ibn ‘Abd Allah ibn Abu Rafi‘, that he said: On the day of the last illness and death of the Messenger of God (s), he fainted, then he recovered consciousness, while I was weeping, kissing his hands, and saying: By whom shall I and my descendents seek protection after you, o Messenger of God? To which he replied: By God and by my successor, the righteous among the believers ‘Ali ibn Abi Talib.

He also said: Muhammad ibn Sahl al-Qattan related to us from ‘Abd Allah ibn Muhammad al-Badwi, from Ibrahim ibn ‘Ubayd Allah al-Qala, from Sa‘id ibn Marbu‘, from his father, from ‘Ammar ibn Yasir, that he said: I heard ‘Ali ibn Abi Talib (‘a) say: The Messenger of God (‘a) called me and said: Shall I give you good tidings? To which I replied: Yes indeed! You cease not to give good tidings. He said: God has already revealed a Qur’an concerning you. He said: I asked: What is it, o Messenger of God? To which he replied: You have been linked to Gabriel. Then he read: “and Gabriel, and the righteous among the believers; and, after that, the angels are his supporters” (66:4). Therefore, you and the believers from among your household are the righteous.

He also said: Ahmad ibn Idris related to us from Ahmad ibn Muhammad ibn ‘Isa, from Ibn Faddal, from Abu Jamilah, from Muhammad al-Halabi, from (Imam) Abu ‘Abd Allah (‘a), who said: The Messenger of God (s) introduced the Commander of the Faithful to his companions on two occasions. He once said to them: Do you know who is your protecting friend after me? To which they replied: “God and his Messenger know best. He said: God (blessed and exalted be He) says: God is his Protector, and Gabriel, and the righteous among the believers”, that is the Commander of the Faithful (‘a), for he is your protecting friend after me.

On another occasion, at Ghadir Khumm, he said: For whoever has me as his protecting friend, 'Ali is his protecting friend.

He also said: 'Ali ibn 'Ubayd and Muhammad ibn al-Qasim related to us. They said: Husayn ibn Hakam related to us from Husayn ibn Hayyan ibn 'Ali, from al-Kalbi, from Abu Salih, from Abu Salih, from Ibn 'Abbas, that he said in respect to His words, "God is his Protector, and Gabriel, and the righteous among the believer", as follows: These words were revealed concerning 'Ali in particular.

There are many such traditions in this regard, and we have set them down (all) in our commentary *al-Burhan*.¹

The 944th Name: He is from among those who believe in His words: "Upon the day when God will not degrade the Prophet and those who believe with him" (66:8).

The 945th Name: He is from among those whose light run before them and on their right hand (66:8).

Muhammad ibn al-'Abbas said: Muhammad ibn Hammam related to us from 'Abd Allah ibn al-'Ala, from Muhammad ibn al-Hasan, from 'Abd Allah ibn 'Abd al-Rahman ibn al-Qasim, from Salih ibn Sahl, that he said: I heard (Imam) Abu 'Abd Allah ('a) say concerning His words: "their light running before them and on their right hands" as follows: The light of the believers' Imams, on the Day of Resurrection, shall run before them and on their right hands until they lodge them in their way stations in Paradise.

Ibn Shahr Ashub reported from Muqatil's *Commentary*, from 'Ata, from Ibn 'Abbas, that he said as follows: "Upon the day when God will not degrade the Prophet" - that is He will not chastise Muhammad; "and those who believe with him" - that is God will not chastise 'Ali ibn 'Abi Talib, Fatimah, al-Hasan, al-Husayn, Hamzah, and Ja'far; "their light running" - that is it gleams along the Pathway for 'Ali and Fatimah - seventy times as great as the world, so their light runs before them, even as it runs on their right hands, while they follow it. Therefore, Muhammad's Household will first set out along the Pathway like a fleeting flash of lightning, then a people will set out like the wind; then a people will set out like the horse's race; then a people like a man's running; then a people like walking; then a people like creeping; then a people like crawling. God will make it thick for the believers and fine for the sinners. God says: "They say: Our Lord, perfect for us our light" so we may pass along the Pathway.

He said: So the Commander of the Faithful passes on a camel -vehicle of green emerald, accompanied by Fatimah, who, on a generous excellent camel, is encompassed by seventy thousand houris, like shining lightning.

1. *Al-Burhan*, vol.4, p.353.

SURAH AL-MULK (67)

In the Name of God, the Compassionate, the Merciful

The 946th Name: He is the straight path in His words: “he who walks upright on a straight path?” (67:22).

Muhammad ibn Ya‘qub related from ‘Ali ibn Muhammad, from some of our companions, from Ibn Mahbub, from Muhammad ibn al-Fudayl, from (Imam) Abu al-Hasan (‘a), that he said in a tradition as follows: I asked him about God’s words: “What, is he who walks prone upon his face better guided than he walks upright on a straight path?” To which he replied: God has struck a similitude: He who departs from ‘Ali’s friendship is like him who walks prone upon his face and is not guided to a way, but He deems him who follows ‘Ali to be upon a straight path. The straight path is the Commander of the Faithful.

Muhammad ibn al-‘Abbas related from Hamid ibn Ziyad, from al-Hasan ibn Muhammad ibn Sama‘ah, from Salih ibn Khalid, from Mansur, from Hariz, from Fudayl ibn Yasar, from (Imam) Abu Ja‘far (‘a), that he said: He once recited this verse, looking at people, “What, is he who walks prone upon his face better guided than he who walks upright on a straight path?” By these words He means, by God, ‘Ali and the Imams (or the successors).

Muhammad ibn Ya‘qub related from ‘Ali ibn al-Hasan from Mansur, from Hariz ibn ‘Abd Allah, from al-Fudayl, that he said: I went into the Sacred Mosque with (Imam) Abu Ja‘far (‘a), leaning on me. He looked at people, while we were next to the gate of Banu Shaybah, and said: O Fudayl, Thus they were circumambulating during the Age of Pagan Ignorance: They neither know what is true nor practice any religion! Look at them, for they are prone upon their faces. May God curse them, being creatures transformed.

Then he recited this verse, “What, is he who walks prone upon his face better guided than he who walks upright on a straight path?” By these words He means, by God, ‘Ali and the successors.

Then he recited this verse, “Then, when they see it nigh at hand, the faces of the unbelievers will be vexed, and it will be said: This is what you were promised” (67:27).

O Fudayl, no one assumes the name and title of the Commander of the Faithful (characteristic of ‘Ali) unless he is a forger and a liar till the Day of Resurrection. O Fudayl, you are indeed the pilgrims in the sight of God; God will only forgive your sins; your acts, in particular, will be accepted; you are the folk of this verse, namely “If you avoid the heinous sins that are forbidden to you, We will acquit you of your evil deeds, and admit you by the gate of honour” (4:31).

O Fudayl, are you not pleased to perform the prayer, pay the alms, restrain your tongues, and enter Paradise?! Then he read His words: "Have you not regarded those to whom it was said, Return your hands, and perform the prayer, and pay the alms?" (4:77). You are, by God, the folk of this verse.¹

The 947th Name: He is the one whom they will see nigh at hand in His words: "Then, when they see it nigh at hand, the faces of the unbelievers will be vexed" (67:27).

The 948th Name: To him is made allusion with His words: "and it will be said, This is what you were promised" (67:27).

In his *Kamil al-Ziyarat*, Abu al-Qasim Ja'far ibn Muhammad ibn Qulawayh said: Muhammad ibn 'Abd Allah ibn Ja'far related to me from his father, from 'Ali ibn Muhammad ibn Salim, from Muhammad ibn Khalid, from 'Abd Allah ibn Muhammad al-Basri, from 'Abd Allah ibn 'Abd al-Rahman al-Asamm, from Hammad ibn 'Uthman, from (Imam) Abu 'Abd Allah ('a), who said, in a long tradition wherein he made mention of Abu Bakr and 'Umar and their state on the Day of Resurrection, as follows: They will be made to see 'Ali, so it will be said to them. "Then, when they see it nigh at hand, the faces of the unbelievers will be vexed, and it will be said, This is what you were promised" – that is on account of your claim of the believer's leadership. The tradition is too long. We have made mention thereof in our commentary on His words: "till when he comes to Us, he says, Would there had been between me and you the distance of the two Easts!" (43:38) in our book *al-Burhan*.

Muhammad ibn Ya'qub related from al-Husayn ibn Muhammad, from Mu'alla ibn Muhammad, from Muhammad ibn Jumhur, from Isma'il ibn Sahl, from al-Qasim ibn Urwah, from Abu al-Safatij, from Zurarah, from (Imam) Abu Ja'far ('a), who in respect to His words, "Then, when they see it nigh at hand, the faces of the unbelievers will be vexed, and it will be said, This is what you were promised", said as follows: These words were revealed concerning the Commander of the Faithful and his companions who did what they did. They will see the Commander of the Faithful in a most desirous position, so their faces are blackened, and it will be said to them, "This is what you were promised." For you had assumed his name; that is you had called your name the Commander of the Faithful.

He also related Muhammad ibn Yahya, from Ahmad ibn Muhammad, from Muhammad ibn Khalid, from al-Qasim ibn Muhammad, from Jamil ibn Salih, from Yusuf ibn Abi Sa'id, that he said: I was sitting one day with (Imam) Abu 'Abd Allah ('a), when he said: When the Day of Resurrection comes, God (blessed and exalted be He) will gather the creatures, and Noah will be the first to be called for. It is said to him: Have you communicated (your message)? He says: Yes, indeed! It is said to him: Who bears witness in your favour? He says: Muhammad.

1. *Al-Burhan*, vol.4, p.368.

He said: So Noah will come forth and pass along people until he draws near to Muhammad, standing on a heap of musk with 'Ali. These are God's words: "Then, when they see it nigh at hand, the faces of the unbelievers will be vexed." Noah will say to Muhammad: O Muhammad, God (blessed and exalted be He) has asked me: Have you communicated (your message)? And I have replied: Yes, indeed! He has said: Who bears witness in your favour? I have said: Muhammad.

He will say: O Ja'far and Hamzah, go and bear witness in his favour that he has communicated (his message).

(Imam) Abu 'Abd Allah ('a) said: Therefore Ja'far and Hamzah are the two witnesses in favour of the prophets to what they have communicated.

I said: Could I but sacrifice myself for you! Where will be 'Ali then? To which he replied: He has a greater station than that.

He also related from 'Ali ibn al-Hasan, from Mansur, from Hariz ibn 'Abd Allah, from al-Fudayl, from (Imam) Abu Ja'far ('a), who said in respect to His words: "Then, when they see it nigh at hand, the faces of the unbelievers will be vexed, and it will be said: This is what you were promised" as follows: These words refer to the Commander of the Faithful. O Fudayl!, no one assumes the name and title of the Commander of the Faithful (characteristic of 'Ali) unless he is a forger and a liar till the Day of Resurrection.

Muhammad ibn al-'Abbas related from Hasan ibn Muhammad, from Muhammad ibn 'Ali al-Kinani, from al-Husayn ibn Wahab al-Asadi, from 'Ubays ibn Hisham, from Dawud ibn Sarhan, that he said: I asked Ja'far ibn Muhammad ('a) about God's words: "Then, when they see it nigh at hand, the faces of the believers will be vexed, and it will be said: This is what you were promised." He replied: These words refer to 'Ali: When they see his station and position with God, they will bite their hands in that they neglected his friendship.

He also said: 'Abd al-'Aziz ibn Yahya related to us from al-Mughirah ibn Muhammad, from Ahmad ibn Muhammad ibn Yazid, from Isma'il ibn 'Amir, from Sharik, from al-A'mash, that he said concerning His words, "Then, when they see it nigh at hand, the faces of the unbelievers will be vexed, and it will be said: This is what you were promised", as follows: These words were revealed concerning 'Ali ibn Abi Talib ('a).

He also said: 'Abd al-'Aziz ibn Yahya related to us from Zakariyya ibn Yahya al-Saji, from 'Abd Allah ibn al-Husayn al-Ashqar, from Rabi'ah al-Khayyat, from Sharik, from al-A'mash, that he said concerning His words: "Then, when they see it nigh at hand, the faces of the unbelievers will be vexed", as follows: When they see the superior rank of 'Ali ibn Abi Talib with the Prophet, the faces of the unbelievers will be vexed.

He also said: Hamid ibn Ziyad related to us from al-Hasan ibn Muhammad, from Salih ibn Khalid, from Mansur, from Hariz, from Fudayl ibn Yasar, from (Imam) Abu Ja'far ('a), that he said:

He recited this verse, namely, “Then, when they see it nigh at hand, the faces of the unbelievers will be vexed, and it will be said, This is what you were promised”, and said: Do you know what they see? They will see ‘Ali’s proximity to the Messenger of God. As for His words: “and it will be said. “This is what you were promised”, they refer to their claim of ‘Ali’s nickname, the Commander of the Faithful. O Fudayl, no one assumes the name and title of the Commander of the Faithful (characteristic of ‘Ali) but he is a forger and a liar down to the present time.

Ibn Shahr Ashub related from (Imam) al-Baqir (‘a) and (Imam) al-Sadiq (‘a) that they said concerning His words: “Then, when they see it nigh at hand”, as follows: These words were revealed concerning ‘Ali (‘a). For when they see ‘Ali (‘a) on the Day of Resurrection, the faces of the unbelievers will be blackened; when they see his station and rank with God, they will bite their hands in that they neglected ‘Ali’s friendship.

Abu ‘Ali al-Tabarsi said: Al-Hakim, Abu Ishaq al-Haskani, related with sound chains of transmission from al-A‘mash that he said: When they see the proximity that ‘Ali ibn Abi Talib holds with God, the faces of the unbelievers will be vexed, even as when they see ‘Ali’s way station with the Prophet, the faces of the unbelievers will be vexed; that is those who used to deny his excellence and merit.¹

The 949th Name: He is part of the running water in His words: “Say: What think you? If in the morning your water should have vanished into the earth, then who would bring you running water?” (67:36).

‘Ali ibn Ibrahim said: Muhammad ibn Ja‘far related to us. He said: Muhammad ibn Ahmad related to us from al-Qasim ibn al-‘Ula. He said: Isma‘il ibn ‘Ali al-Fazari related to us from Muhammad ibn Jumhur, from Fadal ibn Ayyub, that he said: (Imam) al-Rida (‘a) was asked about God’s words: “Say: What think you? If in the morning your water should have vanished into the earth, then who would bring you running water?” To which he replied: By ‘your water’ is meant your gates between Him and His creatures. As for His words, “then who would bring you running water”, they mean: (who would) bring you Imam’s knowledge?

Moreover, there are many other traditions that suggest that the foregoing verse was revealed concerning al-Qa’im (‘a). We have mentioned them in our book *al-Burhan*. However, there is no incoherence therein.²

1. *Al-Burhan*, vol.4, p.366.

2. *Al-Burhan*, vol.4, p.336.

SURAH AL-QALAM (68)

In the Name of God, the Compassionate, the Merciful

The 950th Name: He is the Pen in His words: “Nun. By the Pen, and what they inscribe” (68:1).

Al-Hasan ibn Abi al-Hasan al-Daylami related with his chains of transmission from Muhammad ibn al-Fudayl, from (imam) Abu al-Hasan Musa (‘a), that he said: I asked him about God’s words, “Nun, by the Pen, and what they inscribe.” To which he replied: ‘Nun’ is a name of the Messenger of God and the ‘Pen’ a name of the Commander of the Faithful.

The 951st Name: He is the Way of God in His words: “Surely your Lord knows very well those who have gone astray from His Way, and He knows very well those who are guided” (68:7).

Muhammad ibn al-‘Abbas related from ‘Abd al-‘Aziz ibn Yahya, from ‘Amr ibn Muhammad ibn Turki, from Muhammad ibn al-Fudayl, from Muhammad ibn Shu‘ayb, from Dalham ibn Salih, from al-Dahhak ibn Muzahim, that he said: When the Quraysh tribe saw the Prophet giving priority and showing reverence to ‘Ali, they began to defame and harm ‘Ali, and they used to say: Muhammad was demented by him. So God (blessed and exalted be He) revealed these words: “Nun. By the Pen, and what they inscribe.” God (exalted be He) has sworn thereby an oath, saying, “You are not, by the blessing of your Lord, a man possessed. Surely, you shall have a wage unfailing. Surely, you are upon a mighty morality. So you shall see, and they will see which of you is the demented. Surely your Lord knows very well those who have gone astray from His Way, and He knows very well those who are guided” (68:1-7). ‘His Way’ is ‘Ali ibn Abi Talib (‘a).

Muhammad ibn ‘Ali ibn al-‘Abbas related from Hasan ibn Muhammad, from Yusuf ibn Kulayb, from Khalid, from Hafs, from ‘Amr ibn Hannan, from Abu Ayyub al-Ansari, that he said: When the Prophet (s) clasped ‘Ali’s hand, raised it aloft, and said: ‘For whoever has me as his protecting friend, ‘Ali is his protecting friend’, some people said: He was demented by his cousin. Thereupon the verse, “So you shall see, and they will see which of you is the demented”, was revealed.¹

The 952nd Name: He is one of those who are guided in His words: “He knows very well those who are guided” (68:7).

Abu ‘Ali al-Tabarsi said: Sayyid Abu al-Hamd Mahdi ibn Nazar al-Husayni reported to us. He said: Al-Hakim Abu al-Qasim ‘Ubayd Allah ibn ‘Abd Allah al-Haskani related to us. He said: Abu ‘Abd Allah al-Shirazi reported to us. He said: Abu Bakr al-Jurjani related to us. He said: Abu Ahmad al-Basri related to us. He

1. *Al-Burhan*, vol.4, p.307.

said: Abu 'Amr ibn Turki related to me. He said: Muhammad ibn al-Fadl related to me. He said: Muhammad ibn Shu'ayb related to us from 'Amir ibn Shimr, from Dalham ibn Salih, from al-Dahhak ibn Muzahim.

He said: When the Quraysh tribe saw the Prophet giving priority and showing reverence to 'Ali, they began to defame and harm 'Ali, and they used to say: Muhammad was demented by him. So God (exalted be He) revealed these words: "Nun. By the Pen, and what they inscribe": It is an oath God has sworn by "You are not, by the blessing of your Lord, a man possessed. Surely, you shall have a wage unfailing. Surely you are upon a mighty morality." These words refer to the Qur'an. As for His words: "those who have gone astray from His Way", they refer to those who said what they said. As for His words: "He knows very well those who are guided", they refer to 'Ali ibn Abi Talib ('a).

The 953rd Name: He is the good in His words: "hinderer of good" (68:12).

'Ali ibn Ibrahim said: He ('a) said: 'Good' refers to the Commander of the Faithful ('a).

The 954th Name: He is the Reminder in His words: "And it is nothing but a Reminder unto all beings" (68:52).

'Ali ibn Ibrahim related that he ('a) said concerning His words: "The unbelievers well-nigh strike you down with their glances, when they hear the Reminder" (68:52) as follows: That is, when the Messenger of God (s) informs them of the excellence and merit of the Commander of the Faithful ('a). When "they say, surely he is a man possessed!", God has replied: "And it is nothing", that is the Commander of the Faithful, "but a Reminder unto all beings."

Muhammad ibn al-'Abbas said: Al-Hasan ibn Ahmad al-Maliki related to us from Muhammad ibn 'Isa, from Yunus ibn 'Abd al-Rahman, from 'Abd Allah ibn Sinan, from al-Husayn al-Jammal (lit. camel driver), that he said: I carried (Imam) Abu 'Abd Allah ('a) from Medina to Mecca. When he arrived at Ghadir Khumm, he looked at me and said: This is a space of the foot of the Messenger of God when he clasped 'Ali's hand and said: 'For whoever has me as his protecting friend, 'Ali is his protecting friend.' There were four men from the Quraysh tribe on the right of the tent (and he named them to me). When they saw him raising his hand aloft so that all could see their hands together, they said: Look at his eyes: They have turned as though they were eyes of a man possessed! So Gabriel came to him and said: Read, "The unbelievers well-nigh strike you down with their glances, when they hear the Reminder, and they say, Surely he is a man possessed! And it is nothing but a Reminder unto all beings." The 'Reminder' is 'Ali ibn Abi Talib ('a).

I said: Praise belongs to God who has made me to hear this tradition from you. He ('a) said: Had it not been for the fact that you are a camel driver, I would not have related it to you, for you may not believe if it is reported to you.¹

1. *Al-Burhan*, vol.4, p.374.

SURAH AL-HAAQQAH (69)

In the Name of God, the Compassionate, the Merciful

The 955th Name: He is the running ship in His words: “Lo, when the waters rose, We bore you (r fathers) in the running ship” (69:11).

‘Ali ibn Ibrahim related the he (‘a) said: That is the Commander of the Faithful and his companions.

The 956th Name: He is the heeding ears in His words: “and for heeding ears to hold” (69:12).

Sa’d ibn ‘Abd Allah related from al-Hasan ibn Musa al-Khashshab, from ‘Ali ibn Hassan, from ‘Abd al-Rahim ibn Kathir, from (Imam) Abu Abd Allah (‘a), who said concerning His words: “and for heeding ears to hold” as follows: And for heeding ears, that is the Commander of the Faithful, to hold from God what was and what is.

Muhammad ibn Ya‘qub related from Muhammad ibn Mihran, from ‘Abd al-‘Azim ibn ‘Abd Allah, from Yahya ibn Salim, from (Imam) Abu ‘Abd Allah (‘a), who said: When His words, “and for heeding ears to hold”, were revealed, the Messenger of God said: (That is) your ears, o ‘Ali.

Ibn Babawayh said: Abu al-‘Abbas Muhammad ibn Ibrahim al-Talaqani (may God have mercy upon him) related to us. He said: ‘Abd al-‘Aziz ibn Yahya related to us in Basrah. He said Al-Mughirah ibn Muhammad related to me. He said: Raja’ ibn Salamah related to me from ‘Amr ibn Shimr, from Jabir al-Ju‘fi, from Abu Ja‘far Muhammad ibn ‘Ali (‘a), from ‘Ali (‘a). He said: I am the heeding ears: God (exalted and majestic be He) says, “and for heeding ears to hold.”

Moreover, Muhammad ibn al-‘Abbas has transmitted thirty traditions of this sort from the Shi‘a and the Sunnis alike.

For example, He related from Muhammad ibn Sahl al-Qattan, from Muhammad ibn ‘Umar al-Dahqan, from Muhammad ibn Kathir, from al-Harth ibn Khadirah, from Abu Dawud, from Abu Buraydah, that he said: The Messenger of God (s) said: I asked my Lord to assign heading ears to ‘Ali (‘a), so it was said to me: I did.

He also related from Ahmad ibn Jabir al-Tabari, from Ahmad ibn ‘Abd Allah al-Maruzi, from Yahya ibn Salih, from ‘Ali ibn Hawshab al-Fazari, from Makhul, that he said: About God’s words, “and for heeding ears to hold”, the Messenger of God (s) said: I asked God to make them ‘Ali’s ears.

He said: ‘Ali (‘a) used to say: I have not heard anything from the Messenger of God but that I learn it by heart and commit it to memory.

He also related from ‘Ali ibn ‘Abd Allah (from Ibrahim ibn) Muhammad al-Thaqafi, from ‘Isma‘il ibn Bashshar, from ‘Ali ibn Ja‘far, from Jabir, from Abu

Ja'far Muhammad ibn 'Ali ('a), who said: The Messenger of God (s) came to 'Ali ('a) one day and said: O 'Ali, this verse was revealed to me at night, namely, "and for heeding ears to hold." I asked God to make them your ears, saying, O God, make them 'Ali's ears. So He did.

Al-'Ayyashi related from al-Asbagh ibn Nubatah, that the Commander of the Faithful ('a) said, in a tradition, as follows: I am, by God, the one concerning whom God revealed His words, "and for heeding ears to hold." We were with the Messenger of God (s), and he would inform us of the revelation, so I and those who were with me held it. But when we went forth, they used to say: "What said he just now?" (47:16).

Through the path of the Sunnis, Muwaffaq ibn Ahmad said: The ascetic master, Hafiz Abu al-Hasan 'Ali ibn Ahmad al-'Asimi, reported to us. He said: The master of the scholars, Isma'il ibn Ahmad al-Wa'iz, reported to us. He said: My father, Ahmad ibn al-Husayn al-Bayhaqi, reported to us. He said: Abu al-Qasim al-Husayn ibn Muhammad ibn Habib al-Marqi reported to us from the original text of his book. He said: Abu 'Abd Allah Ahmad ibn 'Abd Allah al-Saffar reported to us. He said: Abu Bakr al-Fadl ibn Ja'far ibn Ja'far al-Saydalani al-Wasiti reported to us in Wasit. He said: Zakariyya ibn Yahya ibn Hamawayh related to us. He said: Sinan ibn Harun related to us from al-A'mash, from 'Ali ibn Thabit, from Zirr ibn Hubaysh, from 'Ali ibn Abi Talib (may God be pleased with him).

He said: The Messenger of God (s) pressed me to his bosom one day and said to me: My Lord commanded me to bring you close and not to send you far, so that you may hear and hold; it is ever a duty incumbent upon God to help you hear and hold. Thereupon this verse, "and for heeding ears to hold", was revealed.

He also related, with the same chain of transmission, from Ahmad ibn al-Husayn. He said: Abu 'Abd Allah al-Hafiz reported to us. He said: Abu 'Ali al-Husayn ibn Muhammad al-San'ani reported to us in Maru. He said: Abu Raja Muhammad ibn Hamdun al-Shaykhi reported to us. He said: Al-'Ali Abu Salim al-Baghdadi reported to us. He said: Abu Qatadah al-Hasan ibn 'Abd Allah ibn Raqid reported to us from Ja'far ibn Burqan, from Maymun ibn Mihran, from Ibn 'Abbas, from the Prophet (s).

He said: When His words, "and for heeding ears to hold", were revealed, I asked my Lord to make them 'Ali's ears.

'Ali (may God honour him) said: I never heard anything from the Messenger of God ('a) but that I could hold it and learn it by heart, so I would never forget it.

There are many such traditions about this verse. We have mentioned them in our book *al-Burhan*.¹

1. *Al-Burhan*, vol.4, pp.375-376.

The 957th Name: He is one of the bearers of the Throne in His words: “And upon that day eight shall bear above them the Throne of your Lord” (69:17).

‘Ali ibn Ibrahim related, on the meaning of this verse, that he (‘a) said: The bearers to the Throne are eight, each of which holds the layers of the world.

In another tradition, he added, he (‘a) said: The bearers of the Throne are eight, four of whom are from the former folk, and four from the latter folk. As for the four of the former folk, they are Noah, Abraham, Moses and Jesus. As for the four of the latter folk, they are Muhammad, ‘Ali, al-Hasan and al-Husayn (‘a).¹

In his book *Doctrines*, Shaykh Abu Ja‘far ibn Babawayh said: As for the Throne, which refers to knowledge, its bearers are four from the former folk and four from the latter folk. As for the four of the former folk, they are Noah, Abraham, Moses and Jesus. As for the four of the latter folk, they are Muhammad, ‘Ali, al-Hasan and al-Husayn (upon whom all be God’s blessings). Thus was related, with sound chains of transmission, from the Imams (‘a).

We have also made mention of the bearers of the Throne in His words: “Those who bear the Throne and those round about it” (40:7).

The 958th Name: He is one of those who are given their books in their right hands in His words: “Then as for him who is given his book in his right hand” (69:19).

The 659th Name: To him is made allusion with His words: “Here, take and read my book! Certainly I thought that I should encounter my reckoning” (68:19-20).

The 960th Name: To him is made reference with His words: “So he shall be in a pleasing life” (69:21).

The 961st Name: He is “in a lofty Garden” (69:22).

The 962nd Name: To him is made allusion with His words: “Eat and drink with wholesome appetite for that you did long ago, in the days gone by” (69:24).

Muhammad ibn al-‘Abbas said: Muhammad ibn al-Husayn related to us from Ja‘far ibn ‘Abd Allah al-Muhammadi, from Kathir ibn ‘Ayyash, from Abu al-Jarud, from (Imam) Abu Ja‘far (‘a).

He said concerning His words, “Then as for him who is given his book in his right hand” etc, as follows: These words were revealed concerning ‘Ali, even as they come to pass in relation to the folk of true faith.

He also related from Ahmad ibn Idris, from Ahmad ibn Muhammad ibn ‘Isa, from al-Husayn ibn Sa‘id, from ‘Amr ibn ‘Uthman, from Hannan, ibn Sadir, from (Imam) Abu ‘Abd Allah (‘a).

He said concerning His words, “Then as for him who is given his book in his right hand, he shall say, Here, take and read my book!”, as follows: This is the Commander of the Faithful (‘a).

1. *Al-Burhan*, vol.4, p.377.

Muhammad ibn al-Husayn ibn Ahmad related from Muhammad ibn 'Isa, from a man, from al-Halabi, from (Imam) Abu 'Abd Allah ('a).

He said: He (exalted and majestic be He) said: "Then as for him who is given his book in his right hand" etc. These words refer to the Commander of the Faithful ('a). As for His words, "But as for him who is given his book in his left hand" (69:25), they refer to the man of Sham (Damascus, that is Mu'awiyah).

Ibn Shahr Ashub related from Abu Hamzah, from (Imam) Abu Ja'far ('a), that he said concerning His words, "Then as for him who is given his book in his right hand", as follows: That is 'Ali ibn Abi Talib ('a).

Through the path of the Sunnis, Ibn Mardawayh related from his reporters, from Ibn 'Abbas (may God have mercy upon him), that he said concerning His words: "Then as for him who is given his book in his right hand" etc, as follows: He is 'Ali ibn Abi Talib.

In his *Commentary*, 'Ali ibn Ibrahim related that he ('a) said (about this verse): He is the Commander of the Faithful ('a).¹

The 963rd Name: He is the book in His words: "Then as for him who is given his book his hand" (69:19).

Al-'Ayyashi related from Abu Basir, from (Imam) Abu 'Abd Allah ('a), that he said: When the Day of Resurrection comes, every people shall be called with their Imam who died in their midst. Therefore, whoever confirms shall be given his book in his right hand. For He says: "On the day when We shall call all men with their record, and whoso is given his book in his right hand – those shall read their book" (17:71). By the 'right hand' is meant confirmation of the record (that is the Imam) because it is his book that he shall read. For God says: "Then as for him who is given his book in his right hand, he shall say, Here, take and read my book! Certainly I through that I should encounter my reckoning." Moreover, the record is the Imam. Therefore, whoever sets it aside behind his back, as He says, "they set it aside behind their backs" (3:187), and denies it shall be one of the Companions of the Left, about whom God says: "O Companions of the Left! In scorching wind and scalding water, and shadow of black some" (56:41-43).

The 964th Name: He is one of the needy in His words: "and he never urged the feeding of the needy" (69:34).

'Ali ibn Ibrahim related that he ('a) said: (The verse refers to) the rights of Muhammad's Household which they have denied.

The 965th Name: To him is made allusion with His words: "A revelation from the Lord of all beings" (69:43).

The 966th Name: To him is made allusion with His words: "Surely it is a Reminder to the Godwary" (69:48).

1. *Al-Burhan*, vol.4, pp.377-378.

The 967th Name: He is a sorrow to the unbelievers in His words: “Surely it is a sorrow to the unbelievers” (69:50).

The 968th Name: He is the truth of certainty in His words: “Yet indeed it is the truth of certainty” (69:51).

Muhammad ibn Ya‘qub related from Muhammad ibn Yahya, from Salamah ibn al-Khattab, from al-Hasan ibn ‘Abd Al-Rahman, from ‘Ali ibn Abi Hamzah, from Abu Basir, from (Imam) Abu ‘Abd Allah (‘a).

He said: I said: (What do you say concerning God’s words:) “It is the speech of a noble Messenger” (69:40)? He said: That is Gabriel’s speech in place of God about ‘Ali’s friendship. I said: (What do you say concerning His words:) “It is not the speech of a poet; little do you believe” (69:41)? He said: They used to say: Muhammad lies to his Lord; God has not commanded him to communicate ‘Ali’s friendship.

So God revealed a Qur’an thereupon, saying that ‘Ali’s friendship is a “revelation from the Lord of all beings. Had he invented against Us any sayings, We would have seized him by the right hand, then We would surely have cut his life-vein” (69:43-46). Then, He turned to the fact that ‘Ali’s friendship is a “Reminder to the Godwary. But We know that some of you will cry lies” that ‘Ali is a “sorrow to the unbelievers” that ‘Ali’s friendship is “the truth of certainty.” “So Magnify”, o Muhammad, “the Name of your Lord, the All-mighty.” He means: Give thanks to God, the All-mighty, who has conferred upon you this bounty.

Ibn Shahr Ashub related from Mu‘awiyah ibn ‘Ammar, from (Imam) al-Sadiq (‘a), that he said: When the Prophet (s) said: For whoever has me as his protecting friend, ‘Ali is his protecting friend, a man from the ‘Adi tribe said: No, indeed! God has not enjoined him such a matter. It is nothing but a saying invented by him. So God revealed these words: “Had he invented against Us any sayings... Surely it is a sorrow to the unbelievers” (69:44-50). These words refer to Muhammad (s). As for His words: “Yet indeed it is the truth of certainty” (69:51), they refer to ‘Ali (‘a).

‘Ali ibn Ibrahim related that he (‘a) said concerning His words, “Surely it is a sorrow to the unbelievers”, as follows: They refer to the Commander of the Faithful (‘a). “So magnify the Name of your Lord, the All-mighty.”¹

1. *Al-Burhan*, vol.4, p.380.

SURAH AL-MA‘AARIJ (70)

In the Name of God, the Compassionate, the Merciful

The 969th Name: He is one of the outcast in His words: “for the beggar and the outcast” (70:25).

Muhammad ibn al-‘Abbas related from Muhammad ibn Abi Bakr, from Muhammad ibn Isma‘il, from ‘Isa ibn Dawud, from Abu al-Hasan Musa ibn Ja‘far (‘a), from his father (‘a).

He said: A man asked Abu Ja‘far (Muhammad ibn ‘Ali) (‘a) about God’s words: “those in whose wealth is a right known for the beggar and the outcast” (70:24-25). To which my father replied: Commit it to memory, o so-and-so, and see how you will relate from me! The affair of the beggar and the outcast is great. As for the beggar, he is the Messenger of God (s) in that he has begged for his right from God. As for the outcast, he is the one whose one-fifth has been ‘cast out’, namely ‘Ali ibn Abi Talib and his descendents, the Imams, upon whom all be God’s blessings. Have you heard and understood? It is not as people claim.¹

The 970th Name: He is one of the Wests in His words: “No! I swear by the Lord of the Easts and Wests” (70:40).

Sharaf al-Din al-Najafi related from Muhammad ibn Khalid al-Barqi, with his chain of transmission that it went back to Muhammad ibn Sulayman, from his father, from Abu Basir, from (imam) Abu ‘Abd Allah (‘a).

He said concerning His words, “No! I swear by the Lord of the Easts and the Wests”, as follows: The Easts are the prophets and the West their successors (‘a).²

1. *Al-Burhan*, vol.4, p.385.

2. *Al-Burhan*, vol.4, p.386.

SURAH NUUH (71)

In the Name of God, the Compassionate, the Merciful

The 971st Name: He is the believer in His words: “My Lord, forgive me and my parents and whosoever enters my house as a believer, and the believers, men and women alike; and do You not increase the wrongdoers save in ruin!” (71:28).

Ibn Shahr Ashub related from Sa‘id ibn Jubayr, from Ibn al ‘Abbas , that he said concerning His words, “My Lord, forgive me and my parents and whosoever enters my house as a believer”, as follows: The tomb of ‘Ali ibn Abi Talib was with Noah in the Ark. When he went forth from the Ark, he left his tomb outside Kufa. Thereupon Noah asked his Lord to forgive ‘Ali and Fatimah. To this meaning is made allusion with His words, “and the believers, men and women.” Then He says, “and do You not increase the wrongdoers”, that is those who do wrong to Muhammad’s Household, “save in ruin!”¹

1. *Al-Burhan*, vol.4, p.390.

SURAH AL-JINN (72)

In the Name of God, the Compassionate, the Merciful

The 972nd Name: To him is made reference with His words: “We believe in it” (72:2).

The 973rd Name: To him is made allusion with His words: “excepting a Deliverance from God and His Messages” (72:23).

The 974th Name: To him is made reference with His words: “And whoso rebels against God and His Messenger, for him there awaits the Fire of Gehenna” (72:23).

Muhammad ibn Ya‘qub related from ‘Ali ibn Muhammad, from some of our companions, from Ibn Mahbub, from Muhammad ibn al-Fudayl, from (Imam) Abu al-Hasan (‘a).

He said: I said: (What do you say concerning His words :) “When we heard the guidance, we believed in it” (72:13)? To which he replied: The guidance refers to our friendship. They mean: We believe in our protecting friend. “Whoever believes in” his friend’s friendship, “he shall fear neither paltriness nor vileness?” (72:13). I said: Is this a revelation? He replied: No, indeed! It is an interpretation. I said: (What do you say concerning His words :) “Surely I possess no power over you, either for hurt or for rectitude” (72:21)? To which he replied: The Messenger of God (s) called people to ‘Ali’s friendship, so the Quraysh tribe gathered and said to him: O Muhammad, relieve us from this! The Messenger of God (‘a) said to them: This is up to God (exalted and majestic be He); it is not up to me. However, they suspected his speech and left him. Thereupon God revealed these words: “Say: Surely I possess no power over you, either for hurt or for rectitude. Say: From God shall protect me not anyone, and I shall find, apart from Him, no refuge, excepting a Deliverance from God and His Messages” about ‘Ali. I said: Is this a revelation? He said: Yes, indeed! Then he added with emphasis “And whoso rebels against God and His Messenger” in respect to ‘Ali’s friendship, “for him there await the Fire of Gehenna, therein they shall dwell forever” (72:23). I said: (what about His words :) “Until, when they see that which they are promised, then they will know who is weaker in helpers and fewer in numbers” (72:24)? To which he replied: These words refer to the Riser (‘a) and his helpers.¹

The 975th Name: To him is made allusion with His words: “that We might try them therein” (72:17).

Muhammad ibn al-‘Abbas related from ‘Ali ibn ‘Abd Allah, from Ibrahim ibn Muhammad, from Isma‘il ibn Yasar, from ‘Ali ibn Ja‘far, from Jabir al-Ju‘fi, from (Imam) Abu Ja‘far (‘a).

1. *Al-Burhan*, vol.4, p.392.

He said concerning His words, “Would they but go straight on the way, We would give them to drink of water copious, that We might try them therein”, as follows: He means: That We might set their shadows in sweetest water. His words: “that We might try them therein”, mean: (that We might try them) in ‘Ali.

He also related from Ahmad ibn Muhammad, from Muhammad ibn Khalid, from Muhammad ibn ‘Ali, from Muhammad ibn Muslim, from Burayd al-‘Ijli.

He said: I asked (Imam) Abu ‘Abd Allah about God’s words: “Would they but go straight on the way, We would give them to drink of water copious.” To which he replied: That is, We would give them to taste considerable knowledge that they gain from the Imams (‘a). I said: (What about) His words: “that We might try them therein”? He replied: Those only will be tried, namely the hypocrites.¹

The 976th Name: He is the Remembrance of his Lord in His words: “And whosoever turns away from the Remembrance of his Lord, He will thrust him into chastisement rigorous” (72:17).

Muhammad ibn al-‘Abbas said: ‘Ali ibn ‘Abd Allah related to us from Ibrahim ibn Muhammad, from Isma‘il ibn Yasar, from ‘Ali ibn Ja‘far, from Jabir al-Ju‘fi. He said: I asked (Imam) Abu Ja‘far (‘a) about Gods’ words: “And whosoever turns away from the Remembrance of his Lord, We will thrust him into chastisement rigorous.” To which he replied: He who turns away from ‘Ali (‘a), He will thrust him into chastisement rigorous, which is the severest punishment.²

The 977th Name: He is one of the places of worship in His words: “The places of worship belong to God; so call not, along with God, upon anyone” (72:18).

Muhammad ibn Ya‘qub related from a number of our companions, from Ahmad ibn Muhammad, from Muhammad ibn Isma‘il, from Muhammad ibn al-Fudayl, from (Imam) Abu al-Hasan (‘a).

He said concerning His words: “The places of worship belong to God; so call not, along with God, upon anyone”, as follows: They are the (divine) successors.

‘Ali ibn Ibrahim said: My father related to me from al-Husayn ibn Khalid, from Abu al-Hasan al-Rida (‘a), that he said: The places of worship are the Imams (‘a).³

He also said: Muhammad ibn Hammam related to us. He said: Ja‘far ibn Muhammad ibn Malik related to us. He said: Ja‘far ibn ‘Abd Allah related to us. He said: Muhammad ibn ‘Umar related to us from ‘Abbad ibn Suhayb, from Ja‘far ibn Muhammad (‘a), from his father (‘a).

He said concerning His words, “The places of worship belong to God; so call not, along with God, upon anyone”, as follows: That is, call not upon anyone along with Muhammad’s Household, so take not others for Imams.

1. *Al-Burhan*, vol.4, pp.392-393.

2. *Al-Burhan*, vol.4, p.395.

3. *Al-Burhan*, vol.4, p.394.

Muhammad ibn al-'Abbas related from al-Hasan ibn Ahmad, from Muhammad ibn 'Isa, from Yunus, from Muhammad ibn Fudayl, from (Imam) Abu al-Hasan ('a).

He said concerning His words, "The places of worship belong to God", as follows: They are the (divine) successors.

He also related from Muhammad ibn Abi Bakr, from Muhammad ibn Isma'il , from 'Isa ibn Dawud al-Najjar from Imam Musa ibn Ja'far ('a).

He said concerning His words, "The places of worship belong to God; so call not, along with God, upon anyone", as follows: I heard my father, Ja'far ibn Muhammad ('a), say: They are the (divine) successors, namely the Imams from among us, one after another. Therefore, call not unto others, lest you should be as though you called, along with God, upon someone. Thus was it revealed.

The 978th Name: He is that which they are promised in His words: "Until, when they see that which they are promised" (72:24).

'Ali ibn Ibrahim related that he ('a) said: These words refer to the Riser and the Commander of the Faithful during the Return.

The 979th Name: He is such a messenger as He is well-pleased with in His words: "save only to such a messenger as He is well-pleased with" (72:27).

The 980th Name: To him is made reference with His words: "then He dispatches before him" (27:27).

The 981st Name: To him is made reference with His words: "and behind him watchers (angels)" (72:27).

The 982nd Name: To him is made reference with His words: "and He encompasses all that is with them" (72:28).

The 983rd Name: To him is made reference with His words: "and He has numbered everything in numbers" (72:28).

'Ali ibn Ibrahim related to us. He said: Ja'far ibn Muhammad ibn Malik related to us. He said: Ja'far ibn 'Abd Allah related to us. He said: Muhammad ibn 'Ali related to us from 'Abbad ibn Suhayb, from Ja'far ibn Muhammad ('a), from his father ('a).

He said concerning His words: "Knower He of the Unseen , and He discloses not His Unseen to anyone, save only to such a messenger as He is well-pleased with" (72:26-27) as follows: These words refer to 'Ali who is well-pleased with the Messenger of God, even as he is of him. God says: "He dispatches before him and behind him watchers (angels)." He means: In his heart is knowledge and behind him are watchers. He enlightens him as to (different sorts of) knowledge and instills into him knowledge, even as God nourished him with knowledge by way of inspiration. By 'watchers' is meant the Prophet's teaching, so that the Prophet "may know they have delivered the message of their Lord", and 'Ali "encompasses all" knowledge that is with the Messenger. Likewise, he "has

numbered everything in numbers”: what was and what is, since the day God created Adam until the Hour stands forth, such as persecutions earthquakes, sinking into the ground, pelt, how many a community that fell into ruin long ago or will go to ruin in the future, how many an unjust or just ruler whom he knows by name and lineage, those who die or are slain, how many an imam forsaken, but forsakenness does not hurt him, and how many an imam supported, but support does not profit him.

SURAH AL-MUZZAMMIL (73)

In the Name of God, the Compassionate, the Merciful

The 984th Name: To him is made allusion with His words: “Leave Me to those who cry lies, those prosperous ones” (73:11).

Muhammad ibn Ya‘qub related from ‘Ali ibn Muhammad, from some of our companions, from ibn Mahbub, from Muhammad ibn al-Fudayl , from (Imam) Abu al-Hasan (‘a).

He said: I said to him: (What do you say concerning His words :) “And bear you patiently what they say” (73:10)? He replied: That is, what they say concerning you, “and forsake them graciously. Leave Me to those who cry lies” to your successor, “those prosperous ones, and respite them a little” (73:10-11). I said: Is this a revelation? He said: Yes, indeed!

The 985th Name: He is from among the party in His words: “and a party of those with you” (73:20).

Abu ‘Ali al-Tabarsi said: Al-Hakim Abu al-Qasim al-Haskani related, with his chain of transmission, from al-Kalbi, from Abu Salih, from Ibn ‘Abbas.

He said: His words, “and a party of those with you”, refer to ‘Ali (‘a) and Abu Dharr.

SURAH AL-MUDDATHHIR (74)

In the Name of God, the Compassionate, the Merciful

The 986th Name: He is the Right in His words: “save the Companions of the Right” (74:39).

Muhammad ibn Ya‘qub related from ‘Ali ibn Muhammad, from some of our companions, from Ibn Mahbub, from Muhammad ibn al-Fudayl, from (Imam) Abu al-Hasan (‘a).

He said: I said to him: (What do you say concerning His words :) “that those who were given the Book may have certainty” (74:31)? To which he replied: They have certainty that God and His Messenger as well as his successor are true. I said: (What about His words:) “and that those who believe may increase in belief” (74:31)? He replied: They increase in belief about the successor’s friendship. I said: (What about His words:) “and that those who were given the Book and those who believe may not be in doubt” (74:31)? To which he replied: They doubt ‘Ali’s friendship. I said: What is meant by this doubt? To which he replied: He means thereby the People of the Book and the believers who remember God, so He says: They may not be in doubt about friendship. I said: (What about His words:) “And it is naught but a Reminder to mortals” (74:31)? He replied: Yes, indeed! It is ‘Ali’s friendship. I said: (What about His words:) “Surely it is one of the greatest things” (74:35)? To which he replied: That is, friendship. I said: (What about His words:) “to whoever of you desires to go forward or lag behind” (74:37)? He replied: Whoever goes forward towards our friendship, he shall be sent far from Saqar (Hell), but whoever lags behind it, he shall go forward toward Saqar. I asked: (What about His words:) “save the Companions of the Right” (74:39)? To which he replied: They are, by God, our Shi‘a, partisans. I said to him: (What about His words:) “We were not of those who prayed” (74:43)? He replied: That is, they say: We neither befriended the successor of Muhammad and the successors after him, nor did we bless them. I said: (What about His words:) “What ails them, that they turn away from the Reminder” (74:49)? To which he replied: They turn away from friendship. I said: (What about His words:) “No indeed surely it is a Reminder” (74:54)? He replied: (These words refer to) friendship.

Muhammad ibn Ya‘qub related from ‘Ali ibn Muhammad, from Sahl ibn Ziyad, from Isma‘il ibn Mihran, from al-Hasan al-Qummi, from Idris Ibn ‘Abd Allah, from (Imam) Abu ‘Abd Allah (‘a).

He said: I asked him about his commentary on this verse, “What thrust you into Saqar? They shall say: We were not of those who prayed” (74:42-43)? To which he replied: He means thereby: We were not of the followers of the Imams about whom God (blessed and exalted be He) said: “And the Foremost the Foremost, those are they brought night” (56:10-11). Do you not see that people call him who outstrips in the racetrack the foremost? That is what He intends. For He says: “We were not

of those who prayed”, that is to say: We were not of the followers of the Foremost.

‘Ali ibn Ibrahim has related a tradition on the meaning of the foregoing verse: He (‘a) says: The ‘Right’ is the Commander of the Faithful and his ‘Companions’ are his Shi‘a, partisans. They shall say to the enemies of Muhammad’s Household: “What thrustured you into Saqar? They shall say: “We were not of those who prayed.” That is to say: We were not of the followers of the Imams.

Abu ‘Ali al-Tabarsi related from (Imam) al-Baqir (‘a) that he said: We and our Shi‘a (partisans) are the Companions of the Right.

Al-Shaybani said: They are ‘Ali ibn Abi Talib and his immaculate household.

He added: That has also been related from Ibn ‘Abbas, and al-Baqir, and al-Sadiq (‘a) alike.¹

‘Ali ibn Ibrahim related that he (‘a) said: These words refer to the rights of the Messenger’s Household, namely, the one-fifth, for the kinsmen, the orphans, the needy and the travelers, from among the Household of the Messenger.

The 987th Name: He is one of the poor intended in God’s saying, “And we (i.e. the disbelievers) used not to feed the poor. (74/44)”

Ali ibn Ibrahim says: The financial dues of the Holy Prophet’s Household; namely, the Khums duty, are for the Prophet’s relatives who are orphans, poor, and wayfarers. This duty has been decided for the Holy Prophet’s relatives exclusively.

The 988th Name: He is one of the signs in His words: “Nay! He is forward unto Our signs” (74:16).

Sharaf al-Din al-Najafi said: The reporters related from ‘Amr ibn Shimr, from Jabir, from (Imam) Abu Ja‘far (‘a), that he said: His words, “Leave Me with him who created alone” (74:11), refer to Iblis, the cursed, whom I created of no father or mother. His words, “and appointed for him ample wealth” (74:12), refer to this state till the day of a known time, when the Riser (‘a) arises. As for His words, “and sons standing before him, and made all things smooth for him, then he is eager that I should do more. Nay! He is forward unto Our signs” (74:13-16), they mean: He is forward unto the Imams, for he calls unto other than their way and bars men therefrom, even though these are God’s signs.

The 989th Name: He is the pardon in His words, “And they will not remember, except that God wills. He is the fount of Godwariness. He is the fount of pardon” (74:56).

Sharaf al-Din al-Najafi said: Reporters have related from ‘Amr ibn Shimr, from Jabir, from (Imam) Abu Ja‘far (‘a), that he said concerning His words: “He is the fount of Godwariness. He is the fount of pardon”, as follows: ‘Godwariness’, in this instance, is the Prophet and ‘pardon’ the Commander of the Faithful.

1. *Al-Burhan*, vol.4, pp.402-404.

SURAH AL-QIYAAMAH (75)

In the Name of God, the Compassionate, the Merciful

The 990th Name: To him is made allusion with His words: “Nay, but man desires to deny what is before him” (75:5).

Sharaf al-Din al-Najafi related from Muhammad ibn Khalid al-Barqi, from Khalaf ibn Hammad, from al-Halabi.

He said: I heard (imam) Abu ‘Abd Allah (‘a) say: “Nay, but man desires to deny what is before him”, that is to cry lies to it.

He said: Some of our companions related from them (‘a) that His words, “Nay, but man desires to deny what is before him”, mean: He desires to deny the Commander of the Faithful; that is to say, to plot against him.

The 991st Name: To him is made reference with His words: “Indeed it is up to Us to put it together and to recite it” (75:17).

‘Ali ibn Ibrahim related that he (‘a) said: It is up to Muhammad’s Household to put the Qur’an together and to recite it. About His words: “So, when We recite it, follow you its recitation” (75:18), he (‘a) said: Follow (them) when they recite it. By His words, “Then it is up to Us to explain it” (75:19), are meant: (Then it is up to Us) to comment on it.

Al-Bursi related, with a supported chain of transmission, tracing it back to the reliable reporters, as follows: Those who wrote the reports clarified what they found therein: They have three hundred names of the Commander of the Faithful in the Qur’an. An example would be that which they related from Ibn Mas‘ud, with a sound chain of transmission.... He carried on the tradition until he said: Likewise, God’s words, “It is up to Us to put it together and to recite it”, are a case in point.

We have made mention thereof in the remarks of the Introduction to the book.

SURAH AL-DAHR (OR AL-INSAAN) (76)

In the Name of God, the Compassionate, the Merciful

The 992nd Name: He is the man in His words: “Has there come on man a while of time when he was a thing unremembered?” (76:1).

Ibn Shahr Ashub said: It has come down in the commentary of the Folk of the House (‘a) on His words, “Has there come on man”, that by ‘man’ is meant Imam ‘Ali (‘a).

Ibn Shahr Ashub said: The argument for the correctness of this interpretation is His words, “We created man of a sperm-drop” (76:2), although it is known that Adam was not created from a sperm.

The 993rd Name: He is one of the pious in His words: “Surely the pious shall drink of a cup whose mixture is camphor” (76:5).

The 994th Name: He is one of those who “shall drink of a cup” (76:5).

The 995th Name: He is one of the servants of God in His words: “a fountain whereat drink the servants of God” (76:6).

The 996th Name: He is one of those who fulfill their vows” (76:7).

The 997 Name: He is one of those who “fear a day whose evil is upon the wing” (76:7).

The 998th Name: He is one of those who “give food, for the love of Him, to the needy, the orphan, and the captive” (76:8).

The 999th Name: He is one of those about whom God says: “We feed you only for the Face of God, we desire no recompense from you, no thankfulness” (76:9).

The 1000th Name: To him is made reference with His words: “we desire no recompense from you, no thankfulness” (76:9).

The 1001st Name: To him is made reference with His words: “for we fear from our Lord a frowning day, inauspicious” (76:10).

The 1002nd Name: To him is made reference with His words: “So God has guarded them from the evil of that day” (76:11).

The 1003rd Name: “and (He) has procured them raliancy and gladness” (76:11).

The 1004th Name: To him is made reference with His words: “and (He) recompensed them for their patience with a Garden and silk” (76:12).

The 1005th Name: To him is made reference with His words: “for their patience” (76:12).

The 1006th Name: To him is made reference with His words: “therein they shall recline upon couches” (76:13).

The 1007th Name: “therein they shall see neither sun (severe heat) nor bitter cold” (76:13).

The 1008th Name: To him is made reference with His words: “near them shall be its shades, and its clusters hung meekly down” (76:14).

The 1009th Name: To him is made reference with His words: “and there shall be passed around them vessels of silver and goblets of crystal” (76:15).

The 1010th Name: To him is made reference with His words: “(crystal of silver that) they have measured very exactly” (76:16).

The 1011th Name: To him is made reference with His words: “And therein they shall be given to drink a cup whose mixture is ginger” (76:17).

The 1012th Name: To him is made reference with His words: “Immortal youths shall go about them; when you see them, you suppose them scattered pearl” (76:19).

The 1013th Name: To him is made reference with His words: “Upon them shall be green garments of silk and brocade” (76:21).

The 1014th Name: To him is made reference with His words: “they are adorned with bracelets of silver” (76:21).

The 1015th Name: To him is made reference with His words: “and their Lord shall give them to drink shall give them to drink” (76:21).

The 1016th Name: To him is made reference with His words: “Behold, this is a recompense for you” (76:22).

The 1017th Name: To him is made reference with His words: “and your striving is thanked” (76:22).

In his book *al-Ikhtisas*, Shaykh Mufid related, with a supported chain of transmission, the following tradition:

The Messenger of God (‘a) said: O ‘Ali, what did you do at your night? He said: What for, o Messenger of God? He replied: Concerning you were revealed four traits. He said: You are as dear to me as my own father and mother? I had four dirham, so I gave one as a charity by night, one by day, one secretly, and one openly. He said: Therefore God revealed concerning you His words: “Those who spend their wealth by night and day, secretly and openly, they shall have their reward with their Lord, and they shall have no fear, nor shall they grieve” (2:274).

Then he said to him: Did you do anything else, for God revealed me seventeen verses, one following another, from His words: Surely the pious shall drink of a cup whose mixture is camphor” to His words: “Behold, this is a recompense for you, and your striving is thanked” (76: 5-22).

The (divinely inspired) knower (‘a) said: Behold, ‘Ali has never said: on any occasion, these words, “We feed you only for the Face of God; we desire no

recompense from you, no thankfulness” (76:9). However, God knew that what he had fed was for the sake of God, so He reported in accordance with that which He knew of his innermost heart, without his utterance thereof.

Ibn Babawayh said: Muhammad ibn Ibrahim ibn Ishaq related to us. He said: Abu Ahmad ibn ‘Abd al-‘Aziz ibn Yahya related to us. He said: Muhammad ibn Zakariyya related to us. He said: Shu‘ayb ibn Waqid related to us. He said: al-Qasim ibn Mihran related to us from Layth, from Mujahid, from Ibn ‘Abbas.

He also related from Muhammad ibn Ibrahim ibn Ishaq. He said: Abu Ahmad ‘Abd al-‘Aziz ibn Yahya al-Jaludi related to us. He said: Al-Hasan ibn Mihran related to us. He said: Salamah ibn Khalid related to us from al-Sadiq Ja‘far ibn Muhammad (‘a). He said concerning His words, “They fulfill their vows”, as follows: Al-Hasan and al-Husayn, yet little children, fell ill... He carried on the conversation until Shu‘ayb said: Then ‘Ali, with al-Hasan and al-Husayn, advanced towards the Messenger of God, while they were trembling, like young birds, out of extreme hunger. When the Messenger of God caught sight of them, he said: O Abu al-Hasan, great is my sorrow to see what has befallen you! Let’s break forth to my daughter Fatimah. When they arrived, she was standing in the sanctuary, her abdomen stuck to her back out of extreme hunger and her eyes suck in. When the Messenger of God saw her, he embraced her and cried: Alas! You have been (suffering violent hunger) for three days, as far as can I see.

Thereupon Gabriel descended and said: O Muhammad, take this concerning your household. He asked: What do I take, O Gabriel? To which he replied: “Has there come on man a while of time... Behold, this is a recompense for you, and your striving is thanked” (76:1-22).

Al-Hasan ibn Mihran, in his tradition, said: So the Prophet jumped and went into Fatimah’s house. When he saw them, he gathered them and threw himself down crying, saying: You have been (suffering violent hunger) for three days as far as I can see, whereas I am heedless of you. Thereupon Gabriel descended with these verses: “Surely the pious shall drink of a cup whose mixture is camphor; a fountain whereat drink the servants of God, making it to gush forth plenteously” (76:5-6).

He said: It is a fountain in the Prophet’s house, gushing forth towards the houses of the prophets and believers. “They fulfill their vows” (76:7). By these words are meant ‘Ali, Fatimah, al-Hasan, al-Husayn and their main Fiddah. By His words, “and (they fear a day whose evil is upon the wing)” (76:7), are meant a frowning and gloomy day.

By His words, “They give food, for the love of Him”, (76:8), are meant: In spite of their love and appetite for food, they preferred giving it to one of the needy Muslims, one of the Muslim orphans, and one of the idolatrous captives. When they fed them, they would say: “We feed you only for the Face of God; we desire no recompense from you, no thankfulness” (76:9). He said: By God, they did not

utter these words; however, they kept it secret (in their innermost heart), so God informed of their concealment. They say: We desire for no reward to recompense us for, nor thanks to express in appreciation to our act. We have fed you for the sake of God and for the attainment of His reward. God (exalted be His mention) says: “So God has guarded them from the evil of that day, and has procured them radiance” in their faces “and gladness” (76:11) in their hearts, “and recompensed them for their patience a Garden and silk” (76:12), that is a Garden to dwell in and silk to spread out and put on; “therein they shall recline upon couches” (76:13) – by couches are meant sofas upon which are canopies; “therein they shall see neither sun (severe heat) nor bitter cold” (76:13). So God (majestic be His Name) shall send Gabriel to them, saying: This is not a sun. However, ‘Ali and Fatimah laughed, so the Garden shone out of the light of their laughing, even as the Surah, “Has there come on”, was revealed in appreciation to their deed down to His words: “and your striving is thanked” (76:22).

We have mentioned the tradition and the story in our book *al-Burhan*.¹

The 1018th Name: To him is made reference with His words: “But you will not unless God wills” (76:30).

Sa’d ibn ‘Abd Allah related from Ahmad ibn Muhammad al-Sayyari. He said: More than one of our companions related to me from (Imam) Abu al-Hasan the third (‘a), that he said: God (blessed be He) has made the Imam’s hearts a locus for His will, so when He wills a thing, they will it too. To this is made reference with His words: “But you will not unless God wills.”

The 1019th Name: He is the mercy in His words: “He admits into His mercy whomsoever He will” (76:31).

Ibn Shahr Ashub said concerning His words: “He admits into His mercy whomsoever He will”, as follows: By ‘mercy’ is meant ‘Ali ibn Abi Talib (‘a).²

1. *Al-Burhan*, vol.4, pp.412-414.

2. *Al-Burhan*, vol.4, p.416.

SURAH AL-MURSALAAT (77)

In the Name of God, the Compassionate, the Merciful

The 1020th Name: He is the one to whom they used to cry lies in His words: “Depart to that which you used to cry lies to” (77:29).

Muhammad ibn al-‘Abbas related from Ahmad ibn al-Qasim , from Muhammad ibn al-Yasar, from some of our companions, tracing it back to (Imam) Abu ‘Abd Allah (‘a).

He said: When man seeks shelter from (intense) thirst, it shall be said to them: “Depart to that which you used to cry lies to”, that is, the Commander of the Faithful (‘a). So he shall say to them: “Depart to a triple-massing shadow” (77:30), that is, the three ones: so-and-so, so-and-so and so-and-so.

The 1021st Name: He is one of the Godwary in His words: “Truly the Godwary shall dwell amid shades and fountains” (77:41).

Muhammad ibn Ya‘qub related from ‘Ali ibn Muhammad, from some of our companions, from Muhammad ibn al-Fudayl, from (Imam) Abu al-Hasan (‘a).

He said: (What do you say concerning His words:) “Woe that day unto those who cry it lies!” (77:15)? To which he replied: He means: Woe unto those who cry lies, o Muhammad, to that which I have revealed to you concerning ‘Ali’s friendship.

(I said: What about His words:) “Did We not destroy the former folk and then follow them with the latter folk?” (77:16-17)? He replied: The former folk are those who cried lies to the Messengers in respect to obedience to their (divine) successors.

(I said: What about His words:) “So We deal with sinners” (77:18)? He replied: These words refer to those who do wrong to Muhammad’s Household and assume what they have assumed as to his successor. I said: (What about His words:) “Truly the Godwary” etc.? To which he replied: These words refer to us, by God, and to our Shi‘a, partisans. No one else belongs to Abraham’s creed save we, whereas others are quit thereof.

Ibn Shahr Ashub related from the Commentary of Abu Yusuf Ya‘qub ibn Sufyan, from Mujahid, from Ibn ‘Abbas.

He said concerning His words, “Truly the Godwary shall dwell in shades and fountains” , as follows: These words refer to those who are wary of sins, namely ‘Ali ibn Abi Talib, al-Hasan, and al-Husayn, so they shall dwell in shades of trees and tents of pearls, the length of each is equal to a distance of a parasang’s journey. He carried on the tradition down to His words: “Even so do We recompense the good-doers” (77:44). By these words are meant those who obey God, namely Muhammad’s Household (whom We shall recompense) with Paradise.¹

1. *Al-Burhan*, vol.4, p.418.

The 1022nd Name: To him is made allusion with His words: “Eat” (77:43).

The 1023rd Name: To him is made allusion with His words: “and drink.” (77:43).

The 1024th Name: To him is made allusion with His words: “with wholesome appetite” (77:43).

The 1025th Name: To him is made allusion with His words: “for that you were doing” (77:43).

The 1026th Name: To him is made allusion with His words: “Even so do We recompense the good-doers” (77:44).

SURAH AL-NABA' (78)

In the Name of the Book, the Compassionate, the Merciful

The 1027th Name: He is the Mighty Tiding in His words: “Of the Mighty Tiding whereon they are at variance” (78:2-3).

The 1028th Name: To him is made reference with His words: “Mighty” (78:2).

The 1029th Name: To him is made reference with His words: “Whereon they are at variance” (78:3).

Muhammad ibn Ya‘qub related from Muhammad ibn Yahya, from Ahmad ibn Muhammad, from Ibn Abi ‘Umayr or another one, from Muhammad ibn al-Fudayl, from Abu Hamzah, from (Imam) Abu Ja‘far (‘a).

He said: I said to him: Could I but sacrifice myself for you! The Shi‘a, your partisans, ask you about your commentary on these verses: “Of what do they question one another? Of the Mighty Tiding” (78:12).

To which he replied: That is up to me: If I will, I tell them, and if I will, I do not. However, I shall inform you of its commentary.

I said: “Of what do they question one another?” He said: So he replied: These words refer to the Commander of the Faithful, upon whom are God’s blessings. The Commander of the Faithful used to say: God (exalted and majestic be He) has no sign greater than I, nor does God have a tiding mightier than I.

Al-Saffar has also related it in his book *Basa’ir al-Darajat*. At the end of his tradition, however, we read: The Commander of the Faithful (‘a) said: God has no sign greater than I, nor does God have a tiding mightier than I. By God, my friendship was made incumbent upon former communities, but they shrank from complying with it.

‘Ali ibn Ibrahim said: My father related to me from al-Husayn ibn Khalid, from Abu al-Hasan al-Rida (‘a).

He said concerning His words: “Of what do they question one another? Of the Mighty Tidings”, as follows: The Commander of the Faithful (‘a) said: God has no tiding mightier than I, nor does God have a sign greater than I. My merit was offered to former communities, with their different languages, but they refused to confirm my merit.

Muhammad ibn al-‘Abbas related from Ahmad ibn Idris, from Muhammad ibn Ahmad ibn Yahya, from Ibrahim ibn Hashim, from Muhammad ibn Fudayl.

He said: I asked (Imam) Abu ‘Abd Allah about God’s words: “Of what do they question one another? Of the Mighty Tiding whereon they are at variance.” To which he replied: The Commander of the Faithful (‘a) used to say: God has no tiding greater than I. My merit was offered to former communities with their different languages.

He also said: Ahmad ibn Hawdhah related to us from Ibrahim ibn Ishaq, from 'Abd al-Rahman (or 'Abd Allah) ibn Hammad, from Aban ibn Taghlib.

He said: I asked (Imam) Abu 'Abd Allah about God's words: "Of what do they question one another? Of the Mighty Tiding whereon they are at variance." To which he replied: These words refer to 'Ali ibn Abi Talib, for there is no disagreement over the Messenger of God.

Ibn Babawayh said: Hamzah ibn Muhammad ibn Ahamd ibn Ja'far ibn Muhammad ibn Zayd ibn 'Ali ibn al-Husayn ibn 'Ali ibn Abi Talib related to us in Qum, in Rajab 339 AH. He said: My father related to me. He said: 'Ali ibn Ibrahim ibn Hashim reported to me in writing in 309 AH. He said: My father related to me from Yasir al-Khadim, from Abu al-Hasan 'Ali ibn Musa al-Rida ('a), from his father ('a), from his father ('a), from al-Husayn ibn 'Ali ('a).

He said: The Messenger of God (s) said to 'Ali ('a): O 'Ali, you are the proof of God; you are the gate of God; you are the road to God; you are the mighty tiding; you are the straight path; you are the loftiest likeness. O 'Ali, you are the Imam of the Muslims; the Commander of the Faithful, the best of the successor, and the lord of the saints. O 'Ali, you are the mightiest distinguisher and you are the greatest saint. O 'Ali, you are my successor; you are the deliverer of my debt; one you are the fulfiller of my promise. O 'Ali, you are the wronged after me. O 'Ali, you are (the) deserted. O 'Ali, you are (the) forsaken. I bear witness to God and to my community present that your party is mine and my party is God's.

The author of al-Nukhab related on a sound line of authority going back to 'Alqamah that a man from the Army of Sham, in the Battle of Siffin, went forth drawing his sword and carrying a Qur'an, reading: Of what do they question one another? Of the Mighty Tiding?" I wished to meet him in a duel, but 'Ali ('a) said to me: Stop! He went forth and said to him: Do you know "the Mighty Tiding whereon they are at variance"? To which he replied: No, indeed! So 'Ali ('a) said: I am, by God, the Mighty Tiding whereon you were at variance and over whose friendship you carried on a dispute.

You withdrew from my friendship after you had agreed to it; so you shall be ruined by your own wrong-doing after you were delivered by my sword. You came to know (the Truth) on the Day of Ghadir, and you shall know, on the Day of Resurrection, what you have been doing.

Then he drew his sword, but he threw himself at his feet.

Al-Asbagh ibn Nubatah related that 'Ali ('a) said: By God, I am "the Mighty Tiding whereon they are at variance. No, indeed; they shall soon know. Again, no indeed; they shall soon know, when I stand between the Garden and the Fire, saying: This is to me and that is to you.

Through the path of the Sunnis, al-Hafiz Muhammad ibn Mu'min al-Shirazi related the following, in his book *al-Mustakhraj min tafsir al-ithnay'ashar* (What is extracted from twelve commentaries on the Qur'an) concerning His words, "Of

what do you question one another? Of the Mighty Tiding whereon they are at variance”, tracing it back to al-Suddi.

He said: Sakhr ibn Harb advanced toward the Messenger of God, sat next to him, and said: O Muhammad, will this affair (of caliphate and succession) belong to us after you or to whom? To which he replied: O Sakhr, the affair, after me, will belong to one who is to me as Aaron is to Moses. Thereupon God revealed: “Of what do they question one another? O the Mighty Tiding.” A group will confirm his friendship and his succession, while another will deny it. Then He said: “No indeed”, which is a reply to their denial, “they shall soon know.” That is to say, they shall come to know his succession when they are questioned thereof in their graves, so that no one in the east of the earth or its west, on the land or the sea, but that Munkar and Nakir (two angels) shall question him, after death, about his friendship to the Commander of the Faithful and his succession, saying to the dead one: Who is your Lord? What is your religion? Who is your prophet? Who is your Imam?¹

The 1030th Name: He is one of those to whom the Compassionate has given leave (78:38).

The 1031st Name: He is one of those who speak aright (78:38).

Muhammad ibn Ya‘qub related from ‘Ali ibn Muhammad, from some of our companions, from Ibn Mahbub, from Muhammad ibn al-Fudayl, from (Imam) Abu al-Hasan (‘a).

He said: I said: (What do you say concerning His words:) “Upon the day when the Spirit and the angels stand in rank” etc (78:38)? To which he replied: By God, we are those to whom leave shall be given on the Day of Resurrection and we are those who shall speak aright. I said: What shall you say when you are given leave to speak? To which he replied: We shall praise our Lord, bless our Prophet, and intercede for our Shi‘a (our partisans), so our Lord shall not let us down.

Ahmad ibn Muhammad ibn Khalid al-Barqi in his book *al-Mahasin*, related from his father, from Sa‘dan ibn Muslim, from Mu‘awiyah ibn Wahab.

He said: I asked (Imam) Abu ‘Abd Allah (‘a) about God’s words: “They shall speak not, save him to whom the Compassionate has given leave, and who speaks aright.” To which he replied: By God, we are those to whom leave shall be given on that day and who shall speak aright. I said: Could I but sacrifice myself for you? What shall you say? He replied: We shall praise our Lord, bless our Prophet, and intercede for our Shi‘a (our partisans), so our Lord shall not let us down.

Muhammad ibn al-‘Abbas related from al-Hasan ibn Ahmad, from Muhammad ibn ‘Isa , from Yunus , from Sa‘dan ibn Muslim, from Mu‘awiyah ibn Wahab, from (Imam) Abu ‘Abd Allah.

1. *Al-Burhan*, vol.4, pp.419-420.

He said: I asked him about God's words: "save him to whom the Compassionate has given leave, and who speaks aright." To which he replied: By God, we are those to whom leave shall be given on the Day of Resurrection and who shall speak aright. I said: What shall you say when you are given leave to speak? He replied: We shall praise our Lord, bless our Prophet, and intercede for our Shi'a (our partisan), so our Lord shall not let us down.

A similar report has been related from (Imam) al-Kazim ('a).

Abu 'Ali al-Tabarsi said: Mu'awiyah ibn 'Ammar related from (Imam) Abu 'Abd Allah ('a) that he said: He was asked about this verse, so he replied: By God, we are those to whom leave shall be given on the Day of Resurrection and who shall speak aright. I said: Could I but sacrifice myself for you! What shall you say? He replied: We shall praise our Lord, bless our Prophet, and intercede for our Shi'a (our partisans), so our Lord shall not let us down.

The 1032nd Name: He is that 'dust' in His words: "and the unbeliever shall say: O would that I were dust (*turab*)" (78:40).

Muhammad ibn al-'Abbas said: Al-Hasan ibn Ahmad related to us from Muhammad ibn 'Isa, from Yunus ibn 'Abd al-Rahman, from Yunus ibn Ya'qub, from Khalaf ibn Hammad, from Harun ibn Kharijah, from Abu Basir. Likewise, it was related from Sa'd al-Samman, from Abu Basir, from (Imam) Abu 'Abd Allah ('a).

He said concerning His words, "upon the day when a man shall behold what his hands have forwarded, and the unbeliever shall say: O would that I were dust", as follows: That is to say, (O would that I were) of the party of 'Ali, befriending Abu Turab (a name of Imam 'Ali).

Sharaf al-Din al-Najafi said: Muhammad ibn Khalid al-Barqi related a similar tradition from Yahya al-Halabi, from Harun ibn Kharijah, as did Khalaf ibn Hammad from Abu Basir.

He said: There has come down in an inward commentary by the Folk of the House what supports this interpretation. He ('a) said concerning the interpretation of His words, "As for the wrongdoer, him we shall chastise, then he shall be returned to his Lord, and He shall chastise him with a horrible chastisement" (18:87), as follows: He shall be returned to the Commander of the Faithful, and he shall chastise him with a horrible chastisement, until he says: "O would that I were dust", that is, of the partisans of Abu Turab. By "his Lord", is meant 'his companion.'

Ibn Babawayh said: Ahmad ibn al-Hasan al-Qattan related to us. He said: Abu al-'Abbas ibn Yahya ibn Zakariyya related to us. He said: Bakr ibn 'Abd Allah ibn Habib related to us. He said: Tamim ibn Bahlul related to us from his father. He said: Abu al-Hasan al-'Abdi related to us from Sulayman ibn Mihran, from 'Abayah ibn Rub'i.

He said: I said to ‘Abd Allah ibn ‘Abbas: Why did the Messenger of God (s) call ‘Ali (‘a) Abu Turab (as a *kunya* of him)? To which he replied: Because he is the possessor of the earth and the proof of God against its people. Through him is its subsistence and to him is its stability. I heard the Messenger of God (s) say: When the Day of Resurrection comes and the unbeliever sees what God (blessed and exalted be He) has made ready for the Shi‘a (partisans) of ‘Ali such as reward, nearness and honour, he shall say: O would that I were dust”, that is, of the Shi‘a (partisans) of ‘Ali. To this meaning is made reference with God’s words: “and the unbeliever shall say: O would that I were dust.”

The 1033rd Name: He is his ‘Lord’ in His words: “then he shall return to his Lord” (18:87).

The 1034th Name: To him is made allusion with His words: “and He shall chastise him with a horrible chastisement” (18:87).

SURAH AL-NAAZI‘AAT (79)

In the Name of God, the Compassionate, the Merciful

The 1035th Name: He is the second blast in His words: “and the second blast follows it” (79:7).

Muhammad ibn al-‘Abbas said: Ja‘far ibn Muhammad ibn Malik related to us from al-Qasim ibn Isma‘il, from ‘Ali ibn Khalid al-‘Aquli, from ‘Abd al-Karim ibn ‘Amir al-Ju‘fi, from Sulayman ibn Khalid.

He said: (Imam) Abu ‘Abd Allah (‘a) said concerning His words: “Upon the day when the first blast shivers, and the second blast follows it” (79:6-7), as follows: The ‘first blast’ refers to al-Husayn ibn ‘Ali (‘a) and the ‘second blast to ‘Ali ibn Abi Talib (‘a). The first to shake the dust off his head shall be al-Husayn ibn ‘Ali (‘a) from among seventy-five thousand ones. To this meaning is made allusion with His words: “Surely We shall help Our Messengers and those who have believed in the present life and upon the day when the witnesses arise; upon the day when their excuses shall not profit the wrongdoers, and theirs shall be the curse, and theirs the evil abode” (40:51-52).

Ibn Shahr Ashub related from (Imam) al-Rida (‘a) that he said concerning His words: “and the second blast follows it”, as follows: That is, when the earth is shaken and the appearance of the Beast follows it. He also said concerning His words, “We shall bring forth for them out of the earth a beast” (27:82), as follows: (By the ‘beast’ is meant) ‘Ali ibn Abi Talib (‘a).

We have already mentioned the traditions on this subject in its proper place, namely in the Surah of the Ants (27:82).

The 1036th Name: He “fears the station of his Lord” (79:49).

The 1037th Name: He “forbids the soul its caprice” (79:41).

Ibn Shahr Ashub related from Sufyan ibn ‘Uyaynah, from a-Zuhri, from Mujahid, from ibn ‘Abbas.

He said: His words, “Then as for him who is insolent and prefers the present life” (79:37-38), refer to ‘Alqamah ibn al-Harith ibn ‘Abd al-Dar. His words, however, “But as for him who fears the Station of his Lord”, refer to ‘Ali ibn Abi Talib: He has feared, refrained from disobedience and forbidden the soul its caprice. Even as His words, “Surely Paradise shall be the refuge”, refer to ‘Ali, in particular, and to him who follows ‘Ali’s right way in general.

SURAH 'ABASA (80)

In the Name of God, the Compassionate, the Merciful

The 1039th Name: He is one of the scribes (80:15).

The 1040th Name: He is one of the noble ones (80:16).

The 1041st Name: He is one of the pious in His words: “by the hands of scribes, noble, pious” (80:15-16).

‘Ali ibn Ibrahim related that he (‘a) said: His words, “No indeed; it is a Reminder” (80:11), refer to the Qur’an. His words: “upon pages high-honoured, uplifted” (80:13-14), mean that they are purified with God. His words, “by the hands of scribes”, mean: by the hands of the Imams, noble, pious.

Muhammad ibn al-‘Abbas related from al-Husayn ibn Ahmad al-Maliki , from Muhammad ibn ‘Isa, from Yunus, from Khalaf ibn Hammad, from Abu Ayyub al-Hadhdha’, from (Imam) Abu ‘Abd Allah (s).

He said concerning His words, “by the hands of scribes, noble, pious, as follows: These are the Imams (‘a).¹

The 1042nd Name: He is the Man in His words: “Perish Man! How unthankful he is! (80:17).

The 1043rd Name: To him is made allusion with His words: “Of what did He create him?” (80:18).

The 1044th Name: To him is made allusion with His words: “Of a sperm-drop He created him” (80:19).

The 1045th Name: To him is made allusion with His words: “and determined him” (80:19).

The 1046th Name: To him is made allusion with His words: “then eased the way for him” (80:20).

The 1047th Name: To him is made allusion with His words: “then makes him to die” (80:21).

The 1048th Name: To him is made allusion with His words: “and buries him” (80:21).

The 1049th Name: To him is made allusion with His words: “then, when He wills, He raises him” (80:22).

1. *Al-Burhan*, vol.4, p.428.

The 1050th Name: To him is made allusion with His words: “No indeed! Man has not accomplished His bidding” (80:23).

‘Ali ibn Ibrahim related the following on the meaning of man’s punishment: He (‘a) said: These words refer to the Commander of the Faithful (‘a). His words, “How unthankful he is!”, mean: What did he do and commit so that they might slay him?! His words, “Of what did He create him? Of a sperm-drop He created him, and determined him, then eased the way for him”, mean: He eased the road to good for him. His words, “then makes him to die, and buries him; then, when He wills, He raises him”, refer to the Return. His words, “No indeed! Man has not accomplished his bidding”, mean: Man has not accomplished what the Commander of the Faithful has bidden him, so he shall return to accomplish his bidding.

‘Ali ibn Ibrahim added: Ahmad ibn Idris reported to us from Ahmad ibn Muhammad, from Ibn Abi Nasr, from Jamil ibn Darraj, from Abu Usamah, from (Imam) Abu Ja‘far (‘a).

He said: I asked him about God’s words: “Perish Man! How unthankful he is!” To which he replied: Yes indeed! These words were revealed concerning the Commander of the Faithful (‘a). His words, “How unthankful he is!”, mean: So that you advanced to slay him. Then He depicted the Commander of the Faithful and represented his character and what God has honoured him, saying: “Of what did He create him? He created him of the clay of the prophets and determined him for good. His words, “then eased the way for him”, refer to the way of guidance; “then makes him to die” the death of the prophets; “then, when He wills, He raises him.”

I said: What is meant by His words: “when He wills, He raises him”? To which he replied: He shall be raised, after his slaying, during the Return, so that he might accomplish His bidding.

Muhammad ibn al-‘Abbas related from Ahmad ibn Idris, from Ahmad ibn Muhammad ibn Isa, from Ahmad ibn Abi Nasr, from Jamil ibn Darraj, from Abu Usamah, from (Imam) Abu Ja‘far (‘a).

He said: I asked him about God’s words: “No indeed! Man has not accomplished His bidding.” I said to him: Could I but sacrifice myself for you! When should he accomplish it? To which he replied: Yes indeed! These words were revealed concerning the Commander of the Faithful (‘a). His words, “Perish Man”, refer to (the account of) the Commander of the Faithful (‘a). His words, “How unthankful he is!”, mean: How unthankful his slayer is when he has advanced to slay him! Then He depicted the Commander of the Faithful (‘a) and represented his character and what God has honoured him, saying: “Of what did He create him?” He created him of the sperm-drop of the prophets and determined him for good. By His words, “then eased the way for him”, are meant the way of guidance. “Then He makes him to die” the death of the prophets; “then, when He wills, He raises him.”

I said: What is meant by His words: “when He wills, He raises him”? To which he replied: He shall tarry, after his slaying, as God will, and then God shall raise him up. To this meaning is made reference with His words: “when He wills, He raises him.” As for His words, “Man has not accomplished His bidding, they mean: He has not accomplished His bidding during his lifetime, so he shall be raised, after being slain, during the Return.

SURAH AL-TAKWEER (81)

In the Name of God, the Compassionate, the Merciful

The 1051st Name: He is part of the dawn in His words: “by dawn when it sighs” (81:18).

‘Ali ibn Ibrahim related that he (‘a) said: By these words are meant the successors. He says that their knowledge is more luminous and more obvious than dawn when it sighs.

The 1052nd Name: He is a Reminder unto all beings in His words: “It is naught but a Reminder unto all beings” (81:27).

‘Ali ibn Ibrahim said: Ja‘far ibn Ahmad related to us. He said: ‘Abd Allah ibn Musa related to us, from al-Hasan ibn ‘Ali ibn Abi Hamzah, from his father, from Abu Basir, from (Imam) Abu ‘Abd Allah (‘a).

(He said: I asked him about) His words: “having power, with the Lord of the Throne secure” (81:20). He replied: These words refer to Gabriel. I asked: (What about His words:)” (to be) obeyed, moreover, trusty” (80:21)? He replied: That is, the Messenger of God is to be obeyed, with his Lord, on the Day of Resurrection. I asked: (What about His words:) “Your companion is not possessed” (80:22)? He replied: That is, the Messenger of God is not possessed in his installation of the Commander of the Faithful as an authority for people.

I said: (What about His words:) “he is not niggardly of the Unseen” (81:24)? He replied: That is, He (blessed and exalted be He) is not niggardly of His Unseen with His Prophet. I said: (What about His words:) “And it is not the word of an accursed Satan” (81:55)? He replied: These words refer to the soothsayers who were dwelling along with the Quraysh tribe, so He ascribed their speech to that of the Satans who were with them, speaking on their behalf. Therefore, He says: “And it is not the word of an accursed Satan.” I said: (What about His words:) “When then are you going? It is naught but a Reminder unto all beings” (81:26-27)? He replied: That is, when then are you going away from ‘Ali (‘a) and from his friendship? That is to say, whither then flee you? He is naught but a Reminder unto all beings, for him whom God took compact with his friendship. I said: (What about His words:) “for whosoever of you who would go straight” (81:28)? He replied: That is, go straight in obedience to ‘Ali and the Imams after him. I said: (What about His words:) “But you will not unless God will, the Lord of all beings” (81:29)? He replied: Because will belongs to God (exalted be He), not to men.¹

The 1053rd Name: He is trusty along with the Messenger of God in His words: “(to be) obeyed, moreover trusty” (81:21).

1. *Al-Burhan*, vol.4, p.434.

Muhammad ibn al-‘Abbas said: ‘Ali ibn al-‘Abbas related to us from Husayn ibn Muhammad, from Ahmad ibn al-Husayn, from Sa‘id ibn Khuthaym, from Muqatil, from someone who related to him, from Ibn ‘Abbas.

He said concerning His words, “Truly this is the Word of a Noble Messenger, having power, with the Lord of the Throne secure, (to be) obeyed, moreover trusty” (81:19-21), as follows: By “a Noble Messenger” is meant the Messenger of God, having power, with the Lord of the Throne secure, to be obeyed by Ridwan, the keeper of the Fire. Moreover, he is trusty for what He has entrusted him with His creatures, even as his brother ‘Ali, the Commander of the Faithful (‘a), is trusty for what Muhammad has entrusted him with his community.¹

The 1054th Name: He is one of those to whom His words, “But you will not unless God wills, the Lord of all beings” (81:29), apply.

‘Ali ibn Ibrahim said: Muhammad ibn Ja‘far related to us. He said: Muhammad ibn Ahmad related to us from Ahmad ibn Muhammad al-Sayyari, from so-and-so.

He said: (Imam) Abu al-Hasan (‘a) is reported to have said: God has made the hearts of the Imams a locus for His will: when He wills a thing, they will it.

To this meaning is made reference with His words, “But you will not unless God wills, the Lord of all beings.”

Sa‘d ibn ‘Abd Allah related from Ahmad ibn Muhammad al-Sayyari. He said: More than one of our companions related to me from (Imam) Abu al-Hasan the Third (‘a) that he said: God (blessed and exalted be He) has made the hearts of the Imams a locus for His will, so when He wills a thing, they will it.

To his meaning is made allusion with His words: “But you will not unless God wills.”²

1. *Al-Burhan*, vol.4, p.434.

2. *Al-Burhan*, vol.4, p.434.

SURAH AL-INFITAAR (82)

In the Name of God, the Compassionate, the Merciful

The 1055th Name: To him and to the Messenger of God is made reference with His words: “No indeed; but you cry lies to the Doom” (82:9).

‘Ali ibn Ibrahim related that he (‘a) said: (By the Doom is meant) the Messenger of God and the Commander of the Faithful.

The 1056th Name: He is one of the pious in His words: “Surely the pious shall be in bliss” (82:13).

Muhammad ibn al-‘Abbas said: Ja‘far ibn Muhammad ibn Malik related to us from Muhammad ibn al-Husayn, from Muhammad ibn ‘Ali, from Muhammad ibn al-Fudayl, from Abu Hamzah, from (Imam) Abu Ja‘far (‘a).

He said concerning His words, “Surely the pious shall be in bliss, and the libertines shall be in a fiery furnace” (82:13-14), as follows: We are indeed the pious and our enemies are the libertines.¹

1. *Al-Burhan*, vol.4, p.436.

SURAH AL-MUTAFFIFEEN (83)

In the Name of God, the Compassionate, the Merciful

The 1057th Name: To him is made allusion with His words: “but when they measure for them or weight for them, they do skimp” (83:3).

Sharaf al-Din al-Najafi said: Ahmad ibn Ibrahim related from ‘Abbad, from ‘Abd Allah ibn Bukayr, tracing it back to (Imam) Abu ‘Abd Allah (‘a).

He said concerning His words, “Woe to the stinters” (83:1), as follows: He means those who diminish your one-fifth, o Muhammad. By His words, “who, when they measure against the people, take full measure” (83:2), are meant: when they proceed to their rights of the spoils, they take full measure. His words: “But when they measure for them or weight for them, they do skimp”, mean: when they ask them to pay the one-fifth of Muhammad’s Household, they diminish them. To this meaning is made allusion with His words: “Woe (that day) unto those who cry lies” (83:10) to your successor, o Muhammad, and with His words: “When Our signs are recited to him, he says: Fairy-tales of the ancients” (83:13). He means: they shall cry lies to the Riser, when they say to him: We do not know you; you are not of (the descendants of) Fatimah (‘a), even as the idolaters had said to Muhammad (s).¹

The 1058th Name: He is the one to whom they used to cry lies in His words: “Then it shall be said to them: This is that which you used to cry lies to” (83:17).

Muhammad ibn Ya‘qub related from ‘Ali ibn Muhammad, from some of our companions, from Ibn Mahbub, from Muhammad ibn al-Fudayl, from (Imam) Abu al-Hasan (‘a).

He said: (What do you say concerning His words:) “No indeed; the book of the libertines is in Sijjin” (83:7)? To which he replied: These words refer to those who have done evil to the Imams and committed aggression against them. I said: (What about His words:) “Then it shall be said: This is that which you used to cry lies to”? To which he replied: These words refer to the Commander of the Faithful (‘a). I said: Is this a revelation? He said: Yes indeed!

The 1059th Name: He is one of the pious in His words: “Surely the pious shall be in bliss” (83:22).

The 1060th Name: To him is made reference with His words: “upon couches gazing” (83:23).

The 1061st Name: To him is made reference with His words: “you know in their faces the radiancy of bliss” (83:24).

The 1062nd Name: To him is made reference with His words: “as they are given of a wine sealed” (83:25).

1. *Al-Burhan*, vol.4, p.437.

The 1063rd Name: He is one of those brought nigh in His words: “a fountain at which do drink those brought nigh” (83:28).

‘Ali ibn Ibrahim related the following on the meaning of His words, “Surely the pious shall be in bliss”, down to His words, “a fountain at which do drink those brought nigh”: These words refer to the Messenger of God, the Commander of the Faithful, Fatimah, al-Hasan, al-Husayn and the Imams (upon whom all be peace).

Then ‘Ali ibn Ibrahim said: My father related to me from Muhammad ibn Isma‘il, from Abu Hamzah, from (Imam) Abu Ja‘far (‘a).

He said: God created us from the Highest Heavens and created the hearts of our Shi‘a (partisans) from that which He created us from, whereas He created their bodies from something else. Therefore, their hearts incline to us because they were created from that which we were created from. Then he recited His words: “No indeed; the Book of the pious is in the Highest Heavens” down to His words: “witnessed by those brought nigh... as they are given of a wine sealed, whose seal is musk” (83:18-26).

He said: It is water which when a believer drinks, he will find the smell of musk in it.

(Imam) Abu ‘Abd Allah (‘a) also said: Whoever abandons wine for the sake of anything other than God, God will give him to drink of a wine sealed. He said: O son of the Messenger of God, even if he abandons it for something other than God?! He replied: Yes indeed, to maintain his soul (for example). (I said: What about His words:) “For this let the strivers strive” (83:26)? He replied: That is, for the reward We have mentioned and is sought for by the believers. As for the word, “*Tasnim*”, in His words, “and whose mixture is *Tasnim*” (83:27), it is derived from the verb *sanama*, that is, to ascend or to climb, because it is the loftiest drink of the Folk of Paradise or because it is given to them from above. Then he said: It is the most eminent of the beverages of the Folk of Paradise that is given to them from a higher place, while they are at their homes. It is a fountain at which do drink those brought nigh. By God, we are those brought nigh; to wit, Muhammad’s Household. God (exalted and majestic be He) says: “The Foremost, the Foremost-those are brought nigh” (53:10-11). These words refer to the Messenger of God, Khadijah and ‘Ali ibn Abi Talib, even as their descendants join them. To this meaning is made reference with His words: “We shall join their descendants with them” (52:21). Moreover, those brought nigh shall be given from *Tasnim* of drink pure and unmixed, while all the other believers shall be given of a mixed drink.

Muhammad ibn al-‘Abbas said: Ahmad ibn Muhammad, a retainer of Banu Hashim, related to us from Ja‘far ibn ‘Uyaynah, from Ja‘far ibn Muhammad, from al-Hasan ibn Bakr, from ‘Abd Allah ibn ‘Aqil, from Jabir ibn ‘Abd Allah.

He said: The Messenger of God (s) stood forth one day, clasped ‘Ali’s hands,

raised it aloft, so that all could see the two hands together, and said: God has given you precedence, along with me, in seven instances.

Jabir said: I said: May my father and mother be sacrifice for you! What are the seven instances wherein God has given you precedence? To which he replied: I shall be the first to go forth from the grave, and 'Ali shall be with me. I shall be the first to pass over the Pathway, and 'Ali shall be with me. I shall be the first to knock at the gate of Paradise, and 'Ali shall be with me. I shall be the first to dwell in the Highest Heavens, and 'Ali shall be with me. I shall be the first to marry the wide-eyes houris, and 'Ali shall be with me. I shall be the first to be given of a wine sealed, whose mixture is musk, and 'Ali shall be with me.

He also said: Ahmad ibn Muhammad related to us from Ahmad ibn al-Hasan. He said: My father related to me from Husayn ibn Makhariq, from Abu Hamzah, from (Imam) Abu Ja'far ('a), from his father ('a), from 'Ali ibn al-Husayn ('a), from Jabir ibn 'Abd Allah, from the Prophet (s).

He said: (I asked him about His words:) "and whose mixture is *Tasnīm*"? To which he replied: It is the most eminent beverage in Paradise, at which Muhammad and his Household do drink. They are those brought nigh and they are the Foremost. They are the Messenger of God, 'Ali ibn Abi Talib, the Imams, Fatimah, Khadijah and their descendants who have followed them in belief. It shall be given to them from above their houses.

He ('a) is also reported to have said: *Tasnīm* is the most eminent beverage in Paradise at which Muhammad and his Household shall drink purely, but it shall be mixed for the people of the right hand (and all the other people of Paradise).¹

The 1064th Name: He is one of the believers in His words: "Behold, the sinners used to laugh at the believers" (83:29).

The 1065th Name: To him is made allusion with His words: "when they passed them, they used to wink one to another" (83:30).

Muhammad ibn al-'Abbas related from Ahmad ibn Muhammad, from Ahmad ibn al-Husayn, from his father, from Husayn ibn Makhariq, from Ya'qub ibn Shu'ayb, from 'Imran ibn Maytham, from 'Abayah ibn Rib'i, from (Imam) 'Ali ('a).

He said: When he passed by a group of men from the Quraysh tribe, they used to say, Look at this who has been chosen and elected by Muhammad from among his men, and used to wink to one another. Thereupon were these verses revealed: "Behold, the sinners used to laugh at the believers, and when they passed them, they used to wink to one another."

He also said: 'Ali ibn 'Abd Allah related to us from Ibrahim ibn Muhammad al-Thaqafi, from al-Hakam ibn Sulayman, from Muhammad ibn Kathir al-Kalbi, from Abu Salih, from ibn 'Abbas.

1. *Al-Burhan*, vol.4, p.440.

He said concerning His words: "Behold, the sinners used to laugh at the believers", as follows: These words refer to al-Harith ibn Qays and a group of men with him: when 'Ali passed by them, they used to mock and laugh. When the Day of Resurrection comes, a gate between the Garden and the Fire shall be opened, where 'Ali is leaning on couches. He shall say to them: Come on! When they move forward, the gate is closed. So he shall mock and laugh at them as well. To this meaning is made allusion with His words: "So today the believers are laughing at the unbelievers, upon couches gazing. Have the unbelievers been rewarded what they were doing?" (83:34-36).

He also said: Muhammad ibn Muhammad al-Wasiti related to us, on a supported line of authority going back to Mujahid.

He said concerning His words, "Behold, the sinners used to laugh at the believers", as follows: A group of men from the Quraysh tribe used to sit at either side of the Ka'ba, winking to one another at the companions of the Prophet (s) and mock at them. One day 'Ali ('a), along with a group of the companions of Messenger of God, passed by them, so they began to laugh at them and wink at them, saying: This is Muhammad's brother. Thereupon God revealed: "Behold, the sinners used to laugh at the believers." Therefore, when the Day of Resurrection comes, 'Ali shall admit those who were with him the Garden, so they shall overlook at those unbelievers, gaze at them, mock and laugh at them. To this meaning is made allusion with His words: "So today the believers are laughing at the unbelievers."

He also said: Muhammad ibn 'Isa related to us from Yunus ibn 'Abd al-Rahman ibn Salim, from (Imam) Abu 'Abd Allah ('a).

He said concerning His words: "Behold, the sinners used to laugh at the believers", etc, as follows: These words were revealed concerning 'Ali ('a) and the Umayyads who were mocking at him. For 'Ali ('a) passed by a group from the Umayyads and the hypocrites one day, so they mocked at him.

He also related from Muhammad ibn al-Qasim, from his father, on his line of authority going back to Abu Hamzah al-Thumali, from 'Ali ibn al-Husayn ('a).

He said: When the Day of Resurrection comes, two couches shall be brought forth and stretched on the brink of Gehenna. Then 'Ali ('a) shall come and sit on them. When he sits, he shall laugh; when he laughs, Gehenna shall turn uppermost nethermost. Then they (both) shall be brought forth and made to stand before him. They shall say: O Commander of the Faithful, would you have mercy upon us? Would you intercede for us with your Lord?

He said: So he shall laugh at them, and then he shall stand and depart, when the two couches are raised and put back in their place. To this meaning is made reference with His words: "So today the believers are laughing at the unbelievers, upon couches gazing. Have the unbelievers rewarded what they were doing?."

Abu ‘Ali al-Tabarsi said: Al-Hakim al-Haskani (may God have mercy upon him) has mentioned in his book, *Shawahid al-Tanzil li Qawa‘id al-Tafsil*, on his line of authority going back to Abu Salih, from ibn ‘Abbas.

He said: The ‘sinners’ refers to the hypocrites of the Quraysh, while the ‘believers’ refer to ‘Ali ibn Abi Talib (‘a).

Through the path of the Sunnis, al-Jabri related the following in his book, tracing it back to ibn ‘Abbas.

He said concerning His words: “Behold, the sinners used to laugh at the believers” etc, as follows: The ‘believers’ refers to ‘Ali ibn Abi Talib, while the ‘sinner’ refers to the hypocrites of the Quraysh.¹

The 1066th Name: To him is made allusion with His words: “and when they saw them, they said: Lo, these men are astray” (83:32).

The 1067th Name: To him is made allusion with His words: “Yet they were not sent as watchers over them” (83:33).

The 1068th Name: To him is made allusion with His words: “upon couches gazing” (83:35).

SURAH AL-INSHIQAAQ (84)

In the Name of God, the Compassionate, the Merciful

The 1069th Name: He is one of those who have been given their book in their right hand in His words: “Then as for him who is given his book in his right hand” (84:7).

The 1070th Name: To him is made reference with His words: “he shall surely receive an easy reckoning” (84:8).

The 1071st Name: To him is made reference with His words: “and return to his family joyfully” (84:9).

Muhammad ibn al-‘Abbas related from al-Husayn ibn Ahmad, from Muhammad ibn ‘Isa, from Yunus, from Sama‘ah, from Abu Basir, from (imam) Abu ‘Abd Allah (‘a).

He said: His words, “Then as for him who is given his book in his right hand, he shall surely receive an easy reckoning and return to his family joyfully”, refer to ‘Ali and his Shi‘a (partisans): They shall be given their books in their right hands.²

1. *Al-Burhan*, vol.4, p.441.

2. *Al-Burhan*, vol.4, p.443.

SURAH AL-BURUUJ (85)

In the Name of God, the Compassionate, the Merciful

The 1072nd Name: He is one of the constellations in His words: “By heaven of the constellations” (85:1).

In His book *al-Ikhtisas*, Shaykh Mufid related from Muhammad ibn ‘Ali ibn Babawayh. He said: Muhammad ibn Musa ibn al-Mutawakkil related to us from Muhammad ibn ‘Abd Allah al-Kufi, from Musa ibn ‘Imran, from his paternal uncle al-Husayn ibn Yazid, from ‘Ali ibn Salim, from his father Salim ibn Dinar, from Sa’d ibn Tarif, from al-Asbagh ibn Nubatah.

He said: I heard Ibn ‘Abbas say: The Messenger of God (s) said: To remember God is an act of worship; to remember me is an act of worship; to remember ‘Ali is an act of worship; to remember the Imams from among his descendents is an act of worship as well. By Him who has sent me forth with prophethood and appointed me the best of creatures, my successor is the best of successors; he is indeed the proof of God against His servants and His vicegerent among His creatures; from among his descendents are the rightly-guided Imams after me. Through them does God detain chastisement from the people of the earth; through them does He hold back heaven lest it should fall upon the earth, save by His leave; through them does He hold back firm mountains lest they should shake with them; through them does He give His creatures to drink of rain; through them does He bring forth plants. Those are in truth the Friends of God and in reality His vicegerents. Their number is the number of the months, that is, twelve; their number is the number of the chieftains of Moses son of Imran (‘a).

Then he recited this verse: “By heaven of the constellations.” Then he said: Can you realize, o Ibn ‘Abbas, God swears by heaven of the constellations. By these words are meant: By heaven and their constellations. I said: O Messenger of God what is meant thereby? To which he replied: As for heaven, it is I, and as for the constellations, they are the Imams after me, the first of whom is ‘Ali (as) and the last of them the Mahdi (‘a).¹

The 1073rd Name: To him is made allusion with His words: “by the witness and the witnessed” (85:3).

Ibn Babawayh related from his father. He said: Ahmad ibn Idris related from Imran ibn Musa, from al-Hasan ibn Musa ibn al-Khashshab, from ‘Ali ibn Hashim, from ‘Abd al-Rahman ibn Kathir al-Hashimi, a retainer of Abu Ja‘far Muhammad ibn ‘Ali (‘a), from (Imam) Abu ‘Abd Allah (‘a).

Concerning God’s words, “by the witness and the witnessed”, he said: (That is) the Prophet and the Commander of the Faithful (upon whom both be peace).

1. *Al-Burhan*, vol.4, p.445.

The 1074th Name: He is one of “those who believe” (85:11).

The 1075th Name: To him is made reference with His words, “and do righteous deeds” (85:11).

The 1076th Name: To him is made reference with His words, “for them await gardens underneath which rivers flow” (85:11).

The 1077th Name: To him is made reference with His words: “that is the great triumph” (85:11).

Muhammad ibn al-‘Abbas related from al-Husayn ibn Ahmad, from Muhammad ibn ‘Isa, from Yunus, from Muqatil, from ‘Abd Allah ibn Bukayr, from Sabah al-Azraq.

He said: I heard (Imam) Abu Abd Allah (‘a) say, concerning God’s words, “Those who believe and do righteous deeds, for them await gardens underneath which rivers flow”, as follows: They are the Commander of the Faithful (‘a) and his Shi‘a (partisans).

SURAH AL-TAARIQ (86)

In the Name of God, the Compassionate, the Merciful

The 1078th Name: He is heaven is His words: “By heaven and the night-star” (86:1).

‘Ali ibn Ibrahim said: Ja‘far ibn Ahmad related to us from ‘Ubayd Allah ibn Musa, from al-Hasan (or al-Husayn) ibn ‘Ali ibn Abu Hamzah, from his father, from Abu Basir, from (Imam) Abu ‘Abd Allah.

He said concerning His words, “By heaven and the night-star”, as follows: Heaven in this place is the Commander of the Faithful (‘a). By the night-star is meant that which comes over the Imams (‘a) from their Lord, informing them of that which happens by day and night. It refers to the Spirit that accompanies the Imams (‘a), showing them the right way.

He said: I said: (What is meant by His words:) “The piercing star” (86:3)? To which he replied: That is the Messenger of God (s).

SURAH AL-A'LAA (87)

In the Name of God, the Compassionate, the Merciful

The 1079th Name: He is addressed in His words: “Magnify the Name of your Lord the Most High” (87:1).

Ibn Shahr Ashub related from al-Qattan’s Commentary, that Ibn Mas‘ud said: ‘Ali (‘a) said: O Messenger of God, what do I say in bowing (in prayer)? So His words, “Then Magnify the Name of your Lord the All-mighty” (56:74) were revealed. He said: What do I say in prostration (in prayer)? So His words, “Magnify the Name of your Lord the Most High”, were revealed.

‘Ali ibn Ibrahim said: Al-Husayn ibn Muhammad reported to us from Mu‘alla ibn Muhammad, from Bastam ibn Murrah, from Ishaq ibn Hasan, from al-Haytham ibn Waqid, from ‘Ali ibn al-Husayn al-‘Abdi, from Sa‘d al-Iskaf, from al-Asbagh.

He asked the Commander of the Faithful (‘a) about His words: “Magnify the Name of your Lord the Most High.” To which he replied: It is written on the base of the Throne, two thousand years before God created the heavens and the earth: There is no god except God alone, who has no associate, and Muhammad is His servant and his Messenger, so bear witness to them; and ‘Ali is Muhammad’s successor.¹

1. *Al-Burhan*, vol.4, p.451.

SURAH AL-GHAASHIYAH (88)

In the Name of God, the Compassionate, the Merciful

The 1080th Name: He is the one unto whom the creatures' return shall be in His words: "Truly, unto Us is their return" (88: 25).

The 1081st Name: He is one of those upon whom shall rest the reckoning (88-26).

Ibn Babawayh said: Ahmad ibn Abi Ja'far al-Bayhaqi related to us in Fayd after my departure from the pilgrimage to the House of God, in 354 AH. He said: 'Ali ibn Muhammad ibn Mahrawayh al-Qazwini related to us. He said: Dawud ibn Sulayman related to me from his father Musa ibn Ja'far ('a), from his father Ja'far ibn Muhammad ('a), from his father Muhammad ibn 'Ali ('a), from his father 'Ali ibn al-Husayn ('a), from his father al-Husayn ibn 'Ali ibn Abi Talib ('a).

He said: The Messenger of God (s) said: When the Day of Resurrection comes, we shall undertake the reckoning of our Shi'a (partisans). Whoever, then, has committed an act of injustice to God, we shall judge accordingly, and God shall respond to us; whoever has committed an act of injustice to men, we shall ask for pardon (for your crime), and they shall excuse; whoever has committed an act of injustice to us, we shall have better right to pardon and forbear.

Muhammad ibn al-'Abbas related from Ahmad ibn Hawdhah, from Ibrahim ibn Ishaq, from 'Abd Allah ibn Hammad, from 'Abd Allah ibn Sinan, from (Imam) Abu 'Abd Allah ('a).

He said: When the Day of Resurrection comes, we shall be entrusted with the reckoning of our Shi'a (partisans). As for that which is connected with God ('s right), we shall ask God to entrust it with us, so it shall be for their benefit. As for that which is connected with mankind, we shall ask God to compensate for them, so it shall be for their benefit as well. As for that which is connected with us, it shall be for their benefit too. Then he read: "Truly, unto Us shall be their return, then upon Us shall rest their reckoning."

He also related, with the foregoing line of authority, from 'Abd Allah ibn Hammad, from Muhammad ibn Ja'far, from his father ('a), from his grandfather ('a).

He said concerning His words, "Truly unto Us shall be their return, then upon Us shall rest their reckoning", as follows: When the Day of Resurrection comes, God shall entrust us with the reckoning of our Shi'a (partisans). As for that which is connected with God ('s right), then we shall ask Him to assign it to us, so it shall be for their benefit. As for that which is connected with their opponents, it shall be for their benefit too. As for that which is connected with us, it shall be for their benefit as well. Then he said: They are with us wherever we are.

He also said: Al-Husayn ibn Ahmad related to us from Muhammad ibn 'Isa, from Yunus ibn Ya'qub, from Jamil ibn Darraj.

He said: I said to (Imam) Abu al-Hasan ('a): Shall I inform them of Jabir's tradition? To which he replied: Do not speak to the lowly thereof, lest they should disclose it. Do you not read the Qur'an: (His words:) "Truly, unto us shall be their return, then upon Us shall rest their reckoning"? I replied: Oh yes! He said: When the Day of Resurrection comes and God gathers together the former folk and the latter folk, God shall entrust us with the reckoning of our Shi'a (partisans). As for that which is connected between them and God, we shall judge in their favour, and He shall confirm our judgement. As for that which is connected between them and men, we shall ask them to pardon, so they shall assign it to us. As for that which is connected between us and them, we shall have better right to pardon and forbear.

Muhammad ibn Ya'qub related from a number of our companions, from Sahl ibn Ziyad, from Muhammad ibn Sinan, from 'Amr ibn Shimr, from Jabir, from (Imam) Abu Ja'far ('a).

He said: O Jabir, when the Day of Resurrection comes and God upraised the former folk and the latter folk for unmistakable judgment, the Messenger of God (s) shall be called, even as the Commander of the Faithful ('a) shall be called, so the Messenger of God shall be attired in a green garb that illumines what is between the East and the West, even as 'Ali ('a) shall be attired in a similar garb. Then they shall climb, and then we shall be called and men's reckoning shall be entrusted with us. Therefore, we shall, by God, admit the folk of Paradise to Paradise and the folk of the Fire to the Fire, then the prophets ('a) shall be called, so they shall stand forth in two lines next to the Throne of God (majestic and exalted be He) until men's reckoning is finished. When the folk of Paradise are admitted to Paradise and the folk of the Fire to the Fire, God, the Lord of Mightiness, shall send forth 'Ali ('a) to give them their way stations in Paradise and to wed them. Therefore, 'Ali shall, by God, wed the folk of Paradise in Paradise. No one else shall be entrusted therewith, as a sign of honour from God (exalted be His mention) and a sign of excellence wherein God has preferred him and conferred a favour upon him. He shall, by God, admit the folk of the Fire to the Fire as well. He shall close the gates to Paradise after the folk of Paradise go thereto, for the gates of Paradise and gates of the Fire are under his control.

He also related from a number of our companions, from Sahl ibn Ziyad, from Ibn Sinan, from Sa'dan, from Sama'ah.

He said: I was sitting with (Imam) Abu al-Hasan the first ('a) when people were circumambulating at night. He, thereupon, said to me: O Sama'ah, unto us shall be this creation's return and upon us shall rest their reckoning. As for their sin against God, then we shall implore God to leave it to us, and He shall respond to us. As for their sin against men, we shall ask them for pardon, so they shall respond and God (exalted and majestic be He) shall compensate for them.

In his book *al-Tahdhib*, Shaykh (Tusi) related, with his line of authority, from Muhammad ibn 'Ali ibn al-Husayn ibn Babawayh. He said: 'Ali ibn Ahmad ibn

Musa and al-Husayn ibn Ibrahim ibn Ahmad al-Katib related to us. He said: Muhammad ibn Abi 'Abd Allah al-Kufi related to us from Muhammad ibn Isma'il al-Barmaki. He said: Musa ibn 'Abd Allah al-Nakha'i related to us.

He said: I said to 'Ali ibn Muhammad ibn 'Ali ibn Musa ibn Ja'far ibn Muhammad ibn 'Ali ibn al-Husayn ibn 'Ali ibn Abi Talib: Inform me of perfect eloquent words that I may say when I wish to visit one of you. He, then, made mention of a 'visitation' concerning all the Imams ('a). In it we read: So he who shrinks from you shall be deviated (from religion); he who keeps close to you shall be made to reach you; he who falls short of your due shall vanish away. Truth is only with you, within you, from you and unto you, even as you are its people and its source. The mysteries of prophecy are with you; the creation's return shall be unto you, its reckoning shall rest upon you, and unmistakable judgement shall be with you.

He also related, in his *al-Amali*, from Ibrahim ibn Ishaq al-Nahawandi al-Ahmari, from 'Abd al-Rahman ibn Ahmad al-Tamimi, from 'Abd Allah ibn Sinan, from (Imam) Abu 'Abd Allah ('a).

He said: When the Day of Resurrection comes, we shall be entrusted with the reckoning of our Shi'a (partisans). So as for that which is connected with God, we shall ask God to assign it to us, so it shall be for their benefit. As for that which is connected with us, it shall be for their benefit. As for that which is connected with us, it shall be for their benefit as well. Then (Imam) Abu 'Abd Allah ('a) read: "Truly unto Us shall be their return, then upon Us shall be their reckoning."

Concerning His words, "Truly unto Us shall be their return, then upon Us shall rest their reckoning", (Imam) al-Sadiq ('a) said: When God musters men on a common level, He Shall put off our partisans' reckoning and judgement, so we say: Our God, these are our partisans! God (exalted and majestic be He) shall then say: I have assigned their affair to you, made you to intercede for them, and forgiven their evildoers. Admit them to Paradise without reckoning.

'Ali ibn Ibrahim said: (Imam) al-Sadiq ('a): Every community shall be reckoned by the Imam of their age. Imams know their friends and their enemies by their marks. To this meaning is made allusion with His words: "Upon the Ramparts are men who know each by their mark" (7: 46). So they shall give their friends their books in their right hands, and they shall pass over the pathway to Paradise without reckoning. They shall also give their enemies their books in their left hands, and they shall advance towards the Fire without reckoning. When their friends look at their books, they shall say to their brethren: "Here, take and read my book! Certainly, I thought that I should encounter my reckoning. So he shall be in a pleasing life" (69: 19-21). By "pleasing" is meant 'pleased', so the subject is put down instead of the object.¹

1. *Al-Burhan*, vol.4, pp.455-456 and *Nur al-Thaqalayn*, vol.5, pp.568-570.

SURAH AL-FAJR (89)

In the Name of God, the Compassionate, the Merciful

The 1082nd Name: He is the even or, as in another tradition, the odd (89: 3).

Muhammad ibn al-‘Abbas related from al-Husayn ibn Ahmad, from Muhammad ibn ‘Isa, from Yunus ibn Ya‘qub, from (Imam) Abu ‘Abd Allah (‘a).

He said: The ‘even’ is the Messenger of God (s) and ‘Ali (‘a) and the ‘odd’ is God, the One, the Overwhelming, exalted and majestic be He.

Sharaf al-Din al-Najafi said: It has been related with a line of authority going back to ‘Amr ibn Shimr, from Jabir ibn Yazid al-Ju‘fi, from (Imam) Abu ‘Abd Allah (‘a).

He said: His words, “By the dawn” (89: 1), refer to the Riser (‘a); His words, “and the ten nights” (89: 2), refer to all the Imams from al-Hasan to al-Hasan (upon whom all be peace); His words, “by the even” (89: 3), refer to the Commander of the Faithful and Fatimah (upon whom both be God’s blessings); His words, “the odd” (89: 3), refer to God alone who has no associate; His words, “by the night when it journeys on” (89: 4), refer to the State of Habtar: it ‘journeys on’ till the State of the Riser (‘a).

On the meaning of the verses, ‘Ali ibn Ibrahim said: There is no ‘By’ in the verse. It only reads as follows: ‘The dawn.’ In another tradition, he (‘a) is reported to have said: The ‘even’ refers to al-Hasan and al-Husayn (‘a) and the ‘odd’ refers to the Commander of the Faithful (‘a).

In *Nahj al-Bayan*, al-Shaybani said: Al-Sadiq Ja‘far ibn Muhammad (‘a) is reported to have said: The ‘even’ refers to Muhammad and ‘Ali (upon whom both be peace) and the ‘add’ refers to God (exalted be He).¹

The 1083rd Name: He is the soul at peace in His words: “O soul at peace” (89: 27).

The 1084th Name: To him is made reference with His words: “return unto your Lord” (89: 28).

The 1085th Name: To him is made reference with His words: “well-pleased” (89: 28).

The 1086th Name: To him is made reference with His words: “well-pleasing” (89:28)

The 1087th Name: To him is made reference with His words: “Enter you among My servants!” (89: 29).

The 1088th Name: To him is made reference with His words: “Enter you My Paradise” (89: 30).

1. *Al-Burhan*, vol.4, p.457.

Muhammad ibn al-‘Abbas said: Al-Husayn ibn Ahmad related to us from Muhammad ibn ‘Isa, from Yunus ibn Ya‘qub, from ‘Abd al-Rahman ibn Salim, from (Imam) Abu ‘Abd Allah (‘a).

Concerning His words, “O soul at peace, return unto your Lord, well-pleased, well-pleasing! Enter you among My servants! Enter you My Paradise!”, he said: These words were revealed concerning ‘Ali ibn Abi Talib (‘a).

Ibn Babawayh related from (his father, from) Sa‘d ibn ‘Abd Allah, from ‘Abbad ibn Sulayman, from Sadir al-Sayrafi.

He said: I said to (Imam) Abu ‘Abd Allah: Could I but sacrifice myself for you, O son of the Messenger of God! Is the believer’s spirit grasped against his will? To which he replied: No indeed! When the Angel of Death comes to him to grasp his spirit, he shall be impatient. The Angel of Death shall then say to him: O friend of God, do not be impatient. For by Him who has sent forth Muhammad as a prophet with the truth, I am more affectionate and more sympathetic to you than a merciful affectionate father is to his child. Open your eyes and look!

He said: He shall be made to see the Messenger of God, the Commander of the Faithful, Fatimah, al-Hasan, al-Husayn and the Imams (upon whom all be peace), and He shall say: These are you companions. So he shall open his eyes and look at them. He shall then be called: “O soul at peace”, to Muhammad and his Household”, “return unto your Lord, well-pleased” with (‘Ali’s) friendship and “well-pleasing” with reward. “Enter you among My servants”, namely Muhammad and His Household. “Enter you My Paradise.” Therefore, nothing shall be dearer to him than his spirit’s drawing forth and (his) joining the caller.

It has also been related by Muhammad ibn Ya‘qub from a number of our companions, from Sahl ibn Ziyad, from Muhammad ibn Sulayman, from his father, from Sadir al-Sayrafi.

He said: I said to (Imam) Abu ‘Abd Allah (‘a): Could I but sacrifice myself for you, O son of the Messenger of God! Is the believer’s spirit grasped against his will? He carried on the tradition to its end.¹

The 1089th Name: He is one of the needy in His words: “and you urge not the feeding of the needy” (89: 18).

‘Ali ibn Ibrahim said: (He is reported to have said:) His words, “No indeed; but you honour not the orphan, and you urge not the feeding of the needy” (89: 17 - 18), mean: You do not invite (the orphan and the needy), an allusion to those who have assumed the right of Muhammad’s Household and devoured the property of their orphans, their poor and their travelers.

1. *Al-Burhan*, vol.4, pp.460-461.

SURAH AL-BALAD (90)

In the Name of God, the Compassionate, the Merciful

The 1090th Name: He is the begetter in His words: “by the begetter and that which he begot” (90: 3).

Muhammad ibn Ya‘qub related from al-Husayn ibn Muhammad, from Mu‘alla ibn Muhammad, from Ahmad ibn Muhammad, ibn ‘Abd Allah.

He said: Concerning His words, “No! I swear by this land, and you are a lodger in this land; by the begetter and that which he begot” (90: 1 - 3), the Commander of the Faithful (‘a) is reported to have said: That is, and the Imams whom he begot.

Muhammad ibn al-‘Abbas related from ‘Ali ibn ‘Abd Allah, from Ibrahim ibn Muhammad, from Ibrahim ibn Salih al-Anmati, from Mansur, from a man, from (Imam) Abu ‘Abd Allah (‘a).

He said concerning His words, “and you are a lodger in this land” (90: 2), as follows: These words refer to the Messenger of God (s). I said: (what about His words:) “by the begetter and that which he begot”? To which he replied: These words refer to ‘Ali and that which he begot.

He also related from Ahmad ibn Hawdhah, from Ibrahim ibn Ishaq, from ‘Abd Allah ibn Husayn, from ‘Amr ibn Shimr, from Jabir ibn Yazid.

He said: I asked (Imam) Abu Ja‘far (‘a) about God’s words: “by the begetter and that which he begot.” To which he replied: These words refer to ‘Ali and the Imams whom he begot.

He also related from al-Husayn ibn Ahmad, from Muhammad ibn ‘Isa, from Yunus ibn Ya‘qub, from ‘Abd Allah ibn Muhammad, from Abu Bakr al-Hadrami, from (Imam) Abu Ja‘far (‘a).

He said to me: O Abu Bakr, God’s words, “by the begetter”, refer to ‘Ali ibn Abi Talib (‘a), even as His words, “and that which he begot”, refer to al-Hasan and al-Husayn (‘a).

Ibn Shahr Ashub said: One of the Imams (‘a) is reported to have said concerning His words, “No! I swear by this land, and you are a lodger in this land; by the begetter and that which he begot”, as follows: These words refer to the Commander of the Faithful and the Imams he begot.¹

The 1091st Name: He is the tongue in His words: “and a tongue and two lips” (90: 9).

1. *Al-Burhan*, vol.4, p.462.

The 1092nd Name: He is the kin in His words: “to an orphan near of kin” (90: 15).

The 1093rd Name: He is the needy man in misery in His words: “or a needy man in misery” (90: 16).

‘Ali ibn Ibrahim said: Ahmad ibn Idris reported to us. He said: Ahmad ibn Muhammad related to us from al-Husayn ibn Sa‘id, from Isma‘il ibn ‘Abbad, from al-Husayn ibn Abi Ya‘qub, from some of his companions, from (Imam) Abu Ja‘far (‘a).

He is reported to have said: His words, “What, does he think none has power over him” (90: 5), mean: (does he think) he (‘Uthman) would not be slain for his assassination of the Prophet’s daughter. His words, “saying: I Have consumed wealth abundant” (90: 6), refer to him who supplied therewith the Prophet (s) in the hour of difficulty. His words, “What, does he think none has seen him?” (90: 7), refer to the corruption he was involved in. His words, “Have We not appointed to him two eyes?” (90: 8), refer to the Messenger of God (s). His words, “and a tongue” (90: 9), refer to the Commander of the Faithful (‘a). His words, “and two lips” (90: 9), refer to al-Hasan and al-Husayn (‘a). His words, “and guided him on the two highways” (90: 10), refer to their friendship. His words, “Yet he has not assaulted the steep; and what shall convey unto you what the steep is?” (90: 11 - 12), mean: What shall teach you? Whenever His words, “what shall convey unto you?”, are mentioned in the Qur’an, they mean: What shall teach you? His words, “to an orphan near of kin (90: 15), refer to the Messenger of God (s), even as then kin alludes to his kin. His words, “or a needy man in misery” (90: 16), refer to the Commander of the Faithful, too wrapped in misery to share his knowledge (of the realities of the world).

Al-Hasan ibn Abi al-Hasan al-Daylami related in his commentary a tradition going back to Abu Ya‘qub al-Asadi.

He said: (Imam) Abu Ja‘far (‘a) is reported to have said concerning His words, “Have We not appointed to him two eyes, and a tongue, and two lips”? (90: 8 - 9), as follows: The two eyes are the Messenger of God, the tongue the Commander of the Faithful, and the two lips al-Hasan and al-Husayn (upon whom al be peace).

The 1094th Name: He is one of those who have plunged into the steep in His words: “Yet he has not assaulted the steep” (90: 11).

Ibn Shahr Ashub related from Muhammad al-Sabah al-Za‘farani, from al-Muzni, from al-Shafi‘i, from Malik ibn Hamid, from Anas.

He said: Concerning His words, “Yet he has not plunged into the steep”, the Messenger of God (s) said: Upon the Pathway is a hard steep to a distance of three thousand years’ journey: one thousand years downwards, one thousand years filled with thorns, pricks, scorpions and serpents, and one thousand years upwards. I shall be the first to cross that steep, and the second one to cross that

steep shall be 'Ali ibn Abi Talib. He then said: None shall cross it without any difficulty save Muhammad and his Household, etc.¹

The 1095th Name: He is part of the steep in His words: "Yes he has not plunged into the steep" (90: 11).

The 1096th Name: He is one of those who give food upon a day of hunger (90: 14).

Muhammad ibn Ya'qub related from 'Ali ibn Muhammad, from Sahl ibn Ziyad, from Muhammad ibn Sulayman, from his father, from Aban ibn Taghlib, from (Imam) Abu 'Abd Allah ('a).

He said: I said to him: Could I but sacrifice myself for you! (What do you say concerning His words:) "Yet he has not plunged into the steep"? To which he replied: He whom God honours with our friendship shall traverse the steep. Moreover, we are the steep, so he who plunges therein shall be delivered.

He said: Then he was silent for a while. Then He said: Shall I increase you with a word that is better than the lower world and whatever is in it? I replied: Yes indeed! Could I but sacrifice myself for you! He said: As for His words, "(It is) to free a slave" (90: 13), know that all of men are slaves of the Fire save you and your companions. (For God has freed them from the Fire through our friendship, the Folk of the House - as stated in *al-Burhan*).

It has also been related by Ibn Babawayh in his book *Bisharat al-Shi'a* from his father. He said: Sa'd ibn 'Abd Allah related to me. He said: 'Abbad ibn Sulayman related to me from Aban ibn Taghlib, from (Imam) Abu 'Abd Allah.

He said: I said: Could I but sacrifice myself for you! (What do you say concerning His words:) "Yet he has not plunged into the steep"? He made mention of the same tradition.

'Ali ibn Ibrahim said: Ja'far ibn Muhammad related to me. He said: 'Abd Allah ibn Musa related to from al-Hasan ibn 'Ali ibn Abi Hamzah, from his father, from Abu Basir, from (Imam) Abu 'Abd Allah ('a).

He said concerning His words, "(It is) to free a slave" (90: 13), as follows: Through us and through knowledge of us are souls freed, even as we are those who give food upon a day of hunger, that is the day of famine.

Muhammad ibn al-'Abbas related from al-Husayn ibn Ahmad, from Muhammad ibn 'Isa, from Yunus ibn Ya'qub, from Yunus ibn Zuhayr, from Aban.

He said: I asked (Imam) Abu 'Abd Allah ('a) about this verse, "Yet he has not plunged into the steep" (90: 11). To which he replied: O Aban, has anyone informed you of anything thereabout? I said: No indeed! He then said: We are the steep, so none shall climb to us save him who belongs to us. Then he said: O Aban, shall I increase you with a word that is better for you than the world and

1. *Al-Burhan*, vol.4, p.465.

whatever is in it? I replied: Yes indeed! He said: As for His words, “(It is) to free a slave” (90: 13), know that men are slaves to the Fire, all of them, save you and save your companions, since God has freed you thereof. I asked: By what has He freed us thereof? To which he replied: By your friendship and loyalty to the Commander of the Faithful ‘Ali ibn Abi Talib (‘a).

He also said: Abu ‘Abd Allah Ahmad ibn Muhammad al-Tabarsi related to us, with his line of authority going back to Muhammad ibn Fudayl, from Aban ibn Taghlib.

He said: I asked (Imam) Abu Ja‘far (‘a) about God’s words: “Yet he has not plunged into the steep.” He struck his breast with his hand and said: We are the steep, so he who plunges therein shall be delivered. Then he was silent, and then he said: Shall I convey unto you a word that is better for you than the world and whatever is in it? He mentioned the foregoing tradition itself.

He also related from Muhammad ibn al-Qasim, from Ubayd ibn Kathir, from Ibrahim ibn Ishaq, from Muhammad ibn Fudayl, from Aban ibn Taghlib, from Imam Ja‘far ibn Muhammad (‘a).

Concerning His words, “Yet he has not plunged into the steep”, He said: We are the steep, so whoever plunges therein shall be delivered. Through us has God freed you from the Fire.

(Imam) al-Baqir is reported to have said: We are the steep, so whoever plunges therein shall be delivered. As for His words, “(It is) to free a slave” (90: 13), (know that) all of men are slaves of the Fire save we and our Shi‘a (partisans): God has freed them from the Fire.

‘Ali ibn Ibrahim said: He (‘a) is reported to have said concerning His words, “Yet he has not plunged into the Fire”, as follows: By the steep is meant the Imams, so whoever climbs thereunto shall be freed from the Fire.¹

The 1097th Name: He is the right hand in His words: “Those are the Companions of the Right Hand” (90:18).

‘Ali ibn Ibrahim said: He (‘a) is reported to have said: The Companions of the Right Hand are the companions of the Commander of the Faithful (‘a). It has already been suggested in the Surah of the Terror (56: 27, 38, 90) that he is the Right.

1. *Al-Burhan*, vol.4, pp.464-465.

SURAH AL-SHAMS (91)

In the Name of God, the Compassionate, the Merciful

The 1098th Name: He is the moon in His words: “and by the moon when she follows him” (91: 2), even as he is, as in another tradition, the sun (91: 1).

Muhammad ibn Ya‘qub related from a group, from Sahl, from Muhammad, from his father, from Abu Muhammad, from (Imam) Abu ‘Abd Allah (‘a).

He said: I asked him about God’s words: “By the sun and his morning brightness” (91: 1). To which he replied: The sun is the Messenger of God (s): Through him God (exalted and majestic be He) has clarified to men their religion with brightness.

He said: I said: (What about His words:) “and by the moon when she follows him”? To which he replied: That is the Commander of the Faithful (‘a): He has followed the Messenger of God (s), and he has cast into his innermost heart (all the realities of) knowledge.

I said: (What about His words:) “and by the night when it enshrouds him” (91: 4)? To which he replied: These words refer to the imams of injustice who have proceeded independently with the authority apart from the Household of the Messenger (s) and assumed an office for which the Household of the Messenger (s) have better right, so they have enshrouded God’s religion with injustice and oppression. Therefore, God has given an account of their action, saying: “and by the night when it enshrouds him.”

He said: I said: (what about His words:) “and by the day when it reveals him” (91: 3)? To which he replied: That is the Imam from among the descendants of Fatimah (‘a): He is questioned about the religion of the Messenger of God, so he reveals it to whomever he wills. Therefore, God has given an account thereof, saying: “and by the day when it reveals him.”

It has also been related by ‘Ali ibn Ibrahim. He said: my father reported to me from Sulayman al-Daylami, from Abu Basir, from (Imam) Abu ‘Abd Allah (‘a). He transmitted a similar tradition.

Muhammad ibn al-‘Abbas related from Muhammad ibn al-Qasim, from Ja‘far, from his father, from Muhammad ibn ‘Abd Allah, from Muhammad ibn ‘Abd al-Rahman, from Muhammad ibn ‘Abd Allah, from Abu Ja‘far al-Qummi, from Muhammad ibn ‘Umar, from Sulayman al-Daylami, from (Imam) Abu ‘Abd Allah (‘a). He related something similar.

He also related from Muhammad ibn Ahmad al-Katib, from al-Husayn ibn Bahram, from Layth, from Mujahid, from Ibn ‘Abbas.

He said: The Messenger of God (s) said: My likeness among you is as the likeness of the sun, even as ‘Ali’s likeness is as the likeness of the moon. When the sun disappears, then seek guidance from the moon.

He also related from Ahmad ibn Muhammad, from al-Hasan ibn Hammad, with his line of authority going back to Mujahid, from Ibn ‘Abbas.

Concerning God’s words, “By the sun and its morning brightness” (91: 1), he said: These words refer to the Prophet (s). Concerning His words, “and by the moon when she follows him” (92: 2), he said: These words refer to ‘Ali ibn Abi Talib (‘a). Concerning His words, “and by the day when it reveals him” (91: 3), he said: These words refer to al-Hasan and al-Husayn (‘a). Concerning His words, “and by the night when it enshrouds him” (91: 4), he said: These words refer to the Umayyads.

Then Ibn ‘Abbas said: The Messenger of God (s) said: When God sent me as a prophet, I delivered it to the Umayyads, saying: O the Umayyads, I am the Messenger of God to you. They said: You are a liar. You are not a messenger. Then I came to the Hashimites and said: I am the Messenger of God to you. So ‘Ali ibn Abi Talib believed in me secretly and in public, even as Abu Talib protected me in public and believed in me secretly. Then God sent forth Gabriel (‘a) with his banner, and he set it up among the Hashimites, even as Satan sent forth his banner and set it up among the Umayyads. Therefore, they cease not to be our enemies and their partisans cease not to be our partisans’ enemies till the Day of Resurrection.

Sharaf al-Din al-Najafi said: ‘Ali ibn Muhammad related from Abu Jamilah, from a-Halabi. It has also been related by ‘Ali ibn al-Hakam, from Aban ibn ‘Uthman, from al-Fadl Abu al-‘Abbas, from (Imam) Abu ‘Abd Allah (‘a).

Concerning His words, “By the sun and its morning brightness” (91: 1), he said: The sun is the Commander of the Faithful (‘a) and its morning brightness is the rising of the Riser (‘a). For God (glory be to Him) says: “Let the people be mustered when the sun has risen high” (20: 59). Concerning His words, “and by the moon when she follows him” (91: 2), he said: These words refer to al-Hasan and al-Husayn (‘a). Concerning His words, “and by the day when it reveals him” (91: 3), he said: These words refer to the rising of the Riser (‘a). Concerning His words, “and by the night when it enshrouds him” (91: 4), he said: These words refer to Habtar and his state, since the truth has enshrouded him. As for His words, “By the heaven and that which built it” (91: 5), he said: They refer to Muhammad (s): He is the heaven to which the creatures ascend in knowledge. Concerning His words, “and by the earth and that which extended it” (91: 6), he said: The earth refers to (our) Shi‘a. concerning His words, “By the soul and that which shaped it” (91: 7), he said: These words refer to the hidden believer, even though he is upon the truth. Concerning His words, “and inspired it to lewdness and Godwariness” (91: 8), he said: He made known unto it truth and falsehood. To this meaning is made allusion with His words: “By the soul and that which shaped it.” Concerning His words, “Prosperous is he who purifies it” (91: 9), he said: Prosperous is a soul God has purified, “and failed has he” whom God has seduced (91: 9 - 10). Concerning His words, “Thamud cried lies in their

insolence” (91: 11), he said: Thamud refers to a group of the Shi‘a. For God (glory be to him) says: “As for Thamud, We guided them, but they preferred blindness to the guidance, so the thunderbolt of the chastisement of humiliation seized them” (41: 17). It alludes to the swords when the Riser (‘a) rises. Concerning His words, “then the Messenger of God said to them: (Leave alone) the she-camel of God; let her drink” (91: 13), he said: The she-camel refers to the Imam who has understood from God; by His words, “let her drink”, are meant: With the Imam lies the wellspring of knowledge. Concerning His words, “But they cried him lies, and hamstrung her, so their Lord crushed them for their sin, and leveled” them (91: 14), he said: During the Return. Concerning His words, “and He fears not the outcome thereof” (91: 15), he said: He shall not fear the like of it when he returns.¹

The 1099th Name: He is the she-camel in His words: “(Leave alone) the she-camel of God” (91: 13).

The 1100th Name: He is the one whom God has purified in His words: “Prosperous is he who purifies it” (91: 9).

‘Ali ibn Ibrahim said: Muhammad al-Qasim ibn ‘Ubayd Allah related to us. He said: Al-Hasan ibn Mu‘ammar said: (‘Uthman ibn ‘Abd Allah related to me. He said:) ‘Abd Allah ibn ‘Ubayd al-Qadiri related to us. He said: Muhammad ibn ‘Ali related to us from his father, from (Imam) Abu ‘Abd Allah (‘a). Concerning His words, “Prosperous is he who purifies it”, he said: These words refer to the Commander of the Faithful (‘a), since his Lord has purified him. Concerning His words, “and failed has he who seduces it” (91: 10), he said: These words refer to the first and the second in his pledge of allegiance to him.²

1. *Al-Burhan*, vol.4, p.467.

2. *Al-Burhan*, vol.4, p.468.

SURAH AL-LAYL (92)

In the Name of God, the Compassionate, the Merciful

The 1101st Name: To him is made allusion with His words: “Surely upon Us rests the guidance” (92: 12).

The 1102nd Name: He is the guidance (92: 12).

The 1103rd Name: To him belongs the Last and the First in His words: “By the night enshrouding” etc (92: 1 - 17).

Sharaf al-Din al-Najafi, on the meaning of the surah, said: In a tradition going back to ‘Amr ibn Shimr, Jabir ibn Yazid al-Ju‘fi related from (Imam) Abu ‘Abd Allah (‘a) that he said: His words, “By the night enshrouding”, refer to the state of Satan (may God curse him) till the Day of Resurrection, which is the day of the rising of the Riser (‘a). His words, “and the day in splendour” (92: 2), refer to the Riser (‘a) when he rises. His words, “As for him who gives and is Godwary” (92: 5), mean: To establish truth and be wary of falsehood. By His words, “We shall surely ease him to the Easing” (92: 7), are meant the Garden. His words, “But as for him who hoards and deems himself independent” (92: 8), mean: He deems himself independent of the truth and deems himself independent of the truth by falsehood. By His words, “and cries lies to the reward most fair” (92: 9), are meant: He cries lies to friendship to ‘Ali ibn Abi Talib and the Imams after him. By His words, “We shall surely ease him to the Hardship” (92: 10), are meant the Fire. As for His words, “Surely upon Us rests the guidance” (92: 12), they refer to ‘Ali: He is the guidance. His words, “and to Us belong the Last and the First. Now I have warned you of a Fire that flames” (92: 13 - 14), refer to the Riser: When he rises with anger, he shall slay, out of each thousand, nine hundred ninety-nine. His words, “whereat none but the most wretched shall be roasted” (92: 15), refer to the enemy of Muhammad’s Household. As for His words, “and from which the most Godwary shall be removed” (92: 17), they refer to Commander of the Faithful (‘a) and his Shi‘a.

He said: It has also been related on a supported line of authority going back to Sulayman ibn Sama‘ah, from ‘Abd Allah ibn al-Qasim, from Sama‘ah ibn Mahran.

He said: (Imam) Abu ‘Abd Allah (‘a) said: “By the night enshrouding, and the Day in splendour.” God created the two kinds, male and female, and to ‘Ali belong the Last and the First.

He also said: Muhammad ibn Khalid al-Barqi related from Yunus ibn Zabyan, from ‘Ali ibn Abi Hamzah, from Fayd ibn Mukhtar, from (Imam) Abu ‘Abd Allah.

He read as follows: Surely ‘Ali is, in truth, the guidance, and to him belong the Last and the First. For when he was asked about the Qur’an, he replied: It

includes wondrous things. In it we read: “God spared the believers of fighting” through ‘Ali (33: 25) and, likewise, we read: Surely ‘Ali is, in truth, the guidance, and to him belong the Last and the First (92: 12 - 13).

He also said: In a tradition going back to Muhammad ibn Uramah, al-Rabi‘ ibn Bakr related from Yunus ibn Zabyan that he said:

(Imam) Abu ‘Abd Allah (‘a) read: “By the night enshrouding, and the day in splendour.” God is the Creator of the two kinds, male and female, and to ‘Ali belong the Last and the First.

He also said: Isma‘il ibn Mahran related from Ayman ibn Muhriz, from Sama‘ah, from Abu Basir, from (Imam) Abu ‘Abd Allah (‘a).

He said: Thus was this verse revealed: God is the Creator of the two kinds, male and female, and to ‘Ali belong the Last and the First.

Then Sharaf al-Din said: What supports the foregoing interpretation is that which has come down in a prayer: Glory be to Him who created the lower world and the other world, and that which inhabits the night and the day, to Muhammad and the Household of Muhammad.¹

Al-Bursi related, on a line of authority going back to the reliable reporters, thus: Those who wrote the reports clarified what they found; to wit, there are, of the names of the Commander of the Faithful, three hundred names in the Qur’an. Among them is that which has been transmitted, on a sound line of authority, by Ibn Mas‘ud. He carried on the tradition wherein a number of his names in the Qur’an have been mentioned until he said: So is the case with His words: “Surely upon Us rests the guidance, and to Us belong the Last and the First” (92: 12 - 13). Allusion to the tradition has already been made in the remarks of the book in its Introduction.

The 1104th Name: He is the one who gives his wealth to purify himself in His words: “and from which the most Godwary shall be removed, who gives his wealth to purify himself” (92: 17 - 18).

Sharaf al-Din said: Ahmad ibn al-Qasim related from Ahmad ibn Muhammad ibn Khalid, from Ayman ibn Muhriz, from Sama‘ah, from Abu Basir, from (Imam) Abu ‘Abd Allah (‘a).

He is reported to have said: “As for Him who gives” the one-fifth “and confirms the reward most fair” - that is, friendship and loyalty to ‘Ali - “We shall surely ease him to the Easing.” So he never wishes any good but that it shall be made easy for him. “But as for him who hoards” the one-fifth “and deems himself independent” of the Friends of God “and cries lies to the reward most fair, We shall surely ease him to the Hardship.” So he never wishes any evil but that it shall be made easy for him (92: 5 - 10).

1. *Al-Burhan*, vol.4, p.471.

As for His words, “and from which the most Godwary shall be removed”, he said: These words refer to the Messenger of God (s) and those who follow him. As for His words, “who gives his wealth to purify himself”, he said: These words refer to the Commander of the Faithful (‘a). To this is made allusion with His words: “and (they) pay the alms while bowing down” (5: 55). His words, “and none has with him any favour for reward”, refer the Messenger of God (s), with whom no one has any favour for reward, or rather, his favour applies to all the creatures.¹

1. *Al-Burhan*, vol.4, p.471.

SURAH AL-INSHIRAAH (94)

In the Name of God, the Compassionate, the Merciful

The 1105th Name: To him is made allusion with His words: “Have We not expanded your breast for you and lifted from you your burden” (94: 1 - 2).

The 1106th Name: To him is made allusion with His words: “So when you are relieved, still toil” (94: 7).

Muhammad ibn al-‘Abbas said: Muhammad ibn Hammam related to us from ‘Abd Allah ibn Ja‘far, from al-Hasan ibn Musa, from ‘Ali ibn Hassan, from ‘Abd al-Rahman, from Abu ‘Abd Allah Ja‘far ibn Muhammad (‘a).

He said: He (glorified and exalted be He) said: “Have We not expanded your breast for you” through ‘Ali, “and (thereby) lifted from you your burden, which weighed down your back. So when you are relieved” of your prophecy, “still toil” away to install ‘Ali “and strive to please your Lord” (94: 1 - 8).

He also said: Ahmad ibn al-Qasim related from Ahmad ibn Muhammad ibn Khalid, from Muhammad ibn ‘Ali, from Abu Jamilah, from (Imam) Abu ‘Abd Allah (‘a).

He said concerning His words: “So when you are relieved, still toil”: When the Messenger of God (s) was undertaking the hajj, His words, So when you are relieved of your hajj, still toil away, to install ‘Ali for men were revealed. Al-Bursi related the following report on a line of authority going back to al-Miqdad ibn al-Aswad al-Kindi (may God be pleased with him): We were with the Messenger of God (s), while he was clinging to the veils of the Ka‘bah and saying: O God, support me, confirm my strength, expand my breast for me, and exalt my fame. So Gabriel descended and said: O Muhammad, read: “Have We not expanded your breast for you, and lifted from you your burden, which weighed down your back? Have we not exalted your fame” through ‘Ali your son-in-law? He said: Therefore, the Prophet read it (as it was revealed), and Ibn Mas‘ud recorded it in his copy of the Qur’an, but ‘Uthman cut it out.

Moreover, traditions of this sort are numerous and are mentioned in our book *al-Burhan*.¹

The 1107th Name: To him is made allusion with His words: “Have We not exalted your fame?” (94: 4).

1. *Al-Burhan*, vol.4, p.475.

SURAH AL-TEEN (95)

In the Name of God, the Compassionate, the Merciful

The 1108th Name: He is the Mount Sinai or, as in another tradition, the olive in His words: “By the fig and the olive, and the Mount Sinai” (95: 1 - 2).

Muhammad ibn al-Abbas said: Al-Husayn ibn Ahmad related to us from Muhammad ibn ‘Isa, from Yunus, from Yahya al-Halabi, from Badr ibn al-Walid, from Abu al-Rabi‘ al-Shami, from (Imam) Abu ‘Abd Allah (‘a).

Concerning His words, “By the fig and the olive, and the Mount Sinai”, he said: The fig and the olive are al-Hasan and al-Husayn (‘a), and the Mount Sinai is ‘Ali ibn Abi Talib (‘a). Concerning His words, “What they shall cry you lies as to the Doom” (95: 7), he said: (By the Doom is meant) friendship to ‘Ali ibn Abi Talib (‘a).

He also related from Muhammad ibn al-Qasim, from Muhammad ibn Zayd, from Ibrahim ibn Muhammad ibn Sa‘d, from Muhammad ibn Fudayl.

He said: I said to (Imam) Abu al-Hasan al-Rida (‘a): Tell me about God’s words: “By the fig and the olive” to the end of the surah. He said: The fig and the olive are al-Hasan and al-Husayn (‘a). I said: (What about His words:) “and the Tur Sinin (Mount Sinai)”? He replied: It is not Tur Sinin, or rather, Tur Sina.’ He said: So I said: “and the Mount Sinai.” He said: Yes indeed; it refers to the Commander of the Faithful (‘a). I said: (What about His words:) “and this land secure” (95: 3)? He replied: It refers to the Messenger of God (s). Men shall have security if they obey him. I said: (What about His words:) “We indeed created Man in the fairest stature” (95: 4)? He replied: These words refer to Abu Fusayl when He took compact with him as to Lordship, Muhammad’s prophecy and his successors’ friendship, so he agreed and said: ‘Yes.’ Do you not see that He says: “then we restored him to the lowest of the low” (95: 5), by which is meant the lowest reach (of the Fire), since he withdrew and committed what he committed against Muhammad’s Household (upon whom be God’s blessings). He said: Then I said: (What about His words:) “save those who believe and do righteous deeds” (95: 6)? He replied: They are, by God, the Commander of the Faithful (‘a) and his Shi‘a: “they shall have a wage unfailing” (95: 6). He said: I said: (what about His words:) “What then shall cry you lies as to the Doom?” (95: 7)? He replied: Read leisurely. Proceed without haste! Do not say so! For it is unbelief in God. No indeed; by God, the Messenger of God (s) has not cried lies to God at all and in any circumstances. I said: How is it then? To which he replied: Who shall then cry you lies as to the Doom? By the Doom is meant the Commander of the Faithful. “Is not God the Justest of judges?” (95: 8).

In His *Commentary*, Sharaf al-Din al-Najafi related from Yahya al-Halabi, from ‘Abd Allah ibn Sinan (or Muskan), on his line of authority going back to Abu -al-Rabi‘ al-Shami, from (Imam) Abu ‘Abd Allah (‘a).

Concerning His words, "By the fig and the olive, and the Mount Sinai", he said: The fig and the olive are al-Hasan and al-Husayn ('a), and the Mount Sinai is 'Ali ('a). Concerning His words, "What shall then cry you lies as to the Doom"? (95: 7), he said: By the Doom is meant the Commander of the Faithful ('a).

(Imam) al-Baqir ('a) is reported to have said concerning His words, "save those who believe and do righteous deeds" (95: 6), They are the Commander of the Faithful and his Shi'a: "they shall have a wage unfailing" (95: 6).

Ibn Shahr Ashub related from Abu Mu'awiyah al-Darir (ie the blind), from al-A'mash, from Sami, from Abu Salih, from Abu Hurayrah and Ibn 'Abbas.

Concerning His words, "What then shall cry you lies as to the Doom?" (95: 7), they said: He means: O Muhammad, 'Ali ibn Abi Talib ('a) shall never cry you lies after he has believed in the Reckoning.

On the meaning of the surah, 'Ali ibn Ibrahim said: Concerning His words, "By the fig and the olive, and the Mount Sinai, and this land secure!" (95: 1 - 3), he ('a) said: The fig is the Messenger of God, the olive the Commander of the Faithful, the Mount Sinai al-Hasan and al-Husayn (upon whom al be peace and blessing), and this land secure the Imams ('a). Concerning His words, "We indeed created Man in the fairest stature" (95: 4), he said: These words were revealed concerning the first (caliph). "Then We restored him to the lowest of the low" (95: 5). Concerning His words, "save those who believe and do righteous deeds" (95: 6), he said: These words refer to the Commander of the Faithful ('a): "They shall have a wage unfailing" (95: 6), by which is meant: He shall not count it as a favour to them. Then He said to His Prophet (s): "What then shall cry you lies as to the Doom? (95: 7), by which is meant the Commander of the Faithful' ('a). "Is not God the Justest of the judges?" (95: 8).¹

The 1109th Name: He is one of those who believe (95: 6).

The 1110th Name: He is one of those who do righteous deeds (95: 6).

The 1111th Name: He is one of those who shall have a wage unfailing (95: 6).

The 1112th Name: He has never cried lies as to the Doom (95: 7).

The 1113th Name: He is the Doom (95: 7).

1. *Al-Burhan*, vol.4, p.477.

SURAH AL-‘ALAQ (96)

In the Name of God, the Compassionate, the Merciful

The 1114th Name: He is the man in His words: “Read: In the Name of your Lord who created; (He) created Man of a blood-clot” (96: 1 - 2).

The 1115th Name: He is the man in His words: “(He) taught Man that which he knew not” (96: 5).

‘Ali ibn Ibrahim said: Ahmad ibn Muhammad al-Shaybani related to us. He said: Muhammad ibn Ahmad related to us. He said: Ishaq ibn Muhammad related to us. He said: Muhammad ibn Muhammad (or ‘Ali). He said: ‘Uthman ibn Yusuf related to us from ‘Abd Allah ibn Kaysan, from (Imam) Abu Ja‘far (‘a).

He said: Gabriel came down to Muhammad (s) and said: O Muhammad, read: He said: What shall I read? He said: “Read: In the Name of your Lord who created” (96: 1). Thereby He means: He created your old eternal light before things. “(He) created Man of a blood-clot” (96: 2). Thereby He means: He created you of a blood-clot and split from you ‘Ali. “Read: and your Lords is the Most Generous, who taught by the pen” (96: 3 - 4). That is, He taught ‘Ali ibn Abi Talib (‘a). “(He) taught Man” - that is, He taught ‘Ali of the Book - “that which he know not” (96: 5) beforetime.

SURAH AL-BAYYINAH (98)

In the Name of God, the Compassionate, the Merciful

The 1116th Name: He is one of the purified pages in His words: “reciting pages purified” (98: 2).

The 1117th Name: He is the prayer in His words: “to perform the prayer” (98:5).

The 1118th Name: He is one of those who believe (98: 7).

The 1119th Name: He is one of those who do righteous deeds” (98: 7).

The 1120th Name: To him is made reference with His words: “those” (98: 7).

The 1121st Name: To him is made reference with His words: “the best of creatures” (98: 7).

Sharaf al-Din al-Najafi said: Muhammad ibn Khalid al-Barqi related a tradition that went back to ‘Amr ibn Shimr, from Jabir ibn Yazid, from (Imam) Abu Ja‘far (‘a).

Concerning His words, “The unbelievers of the People of the Book” (98: 1), he said: These words refer to those who cry lies to the Shi‘a. For the Book is the clear signs and the People of the Book are the Shi‘a. As for His words, “the idolaters would never leave off” (98: 1), refer to followers of the doctrine of the Murji’ah.

By His words, “till the Clear Sign came to them” (98: 1), are meant: Until the truth became clear to them. His words, “a Messenger from God” (98: 2), refer to Muhammad (s). By His words, “reciting pages purified” (98: 2), are meant the holders of authority after him; to wit, the Imams (‘a). They are the purified pages as well. His words, “therein true Books” (98: 3), mean: With them lies the clear truth. His words, “And they scattered not, those who were given the Book” (98: 4), refer to those who cry lies to the Shi‘a. His words, “excepting after the Clear Sign came to them” (98: 4), mean: after the truth came to them. “They” - that is, these varieties - “were commanded only to serve God, making the religion His sincerely” (98: 5). By sincerity is meant belief in God, His Messenger (s) and the Imams (‘a). By (the prayer in) His words, “and to perform the prayer and pay the alms” (98: 5), is meant the Commander of the Faithful ‘Ali ibn Abi Talib (‘a). His words, “That is true religion” (98: 5), refer to Fatimah (‘a) By His words, “But those who believe and do righteous deeds” (98: 7), are meant those who believe in God, His Messenger (s) and the Holders of Authority, and obey them in that which they have commanded them, since that is belief and righteous deed.

Concerning His words, “God is well-pleased with them, and they are well-pleased with Him” (98: 8), (Imam) Abu ‘Abd Allah (‘a) said: God is well-pleased with the believer in this world and the Hereafter. As for the believer, however, even though he is well pleased with God, his heart is not at peace for the trial and

tribulation he experiences in this world. When he encounters the reward on the Day of Resurrection, he shall be well pleased with God, the Real, immensely and genuinely. To this is made allusion with His words: “and they are well-pleased with Him.” His words: “that is for him who fears his Lord” (98: 8), mean: (that is for him who) obeys his Lord.

Concerning His words, “That is true religion” (98: 5), Ibn Asbat related from Abu Hamzah, from Abu Basir, from (Imam) Abu ‘Abd Allah (‘a), that he said: That is the (true) religion of the Riser (‘a).

Muhammad ibn al-‘Abbas related from Ahmad ibn al-Haytham, from al-Hasan ibn ‘Abd al-Wahid, from al-Hasan ibn al-Husayn, from Yahya ibn Musawir, from Isma‘il ibn Ziyad, from Ibrahim ibn Muhajir, from Yazid ibn Sharahil, ‘Ali’s secretary.

He said: I heard ‘Ali (‘a) say: The Messenger of God (s) related to me, while I was making him to lean against my breast, and ‘A’ishah was listening by stealth to hear what he would say.

He said: O my brother, have you not heard God’s words: “But those who believe and do righteous deeds-those are the best of creatures” (98: 7)? These are you and your Shi‘a. My tryst and your tryst shall be at the Pool: When communities come, you all shall be called, having a whiteness on the forehead, wrists and ankles, satisfied and fully quenched.

He also related from Ahmad ibn Hawdhah, from Ibrahim ibn Ishaq, from ‘Abd Allah ibn Hammad, from ‘Amr ibn Shimr, from Abu Makhnaf, from Ya‘qub ibn Yazid.

(He said:) I thus found in my father’s books: ‘Ali (‘a) is reported to have said: I heard the Messenger of God (s) say: “But those who believe and do righteous deeds - those are the best of creatures” (98: 7). Then he turned towards me and said: (By these words are meant) you, O ‘Ali, and your Shi‘a. Your tryst and their tryst shall be at the Pool. You shall come, having a whiteness on the forehead, wrists and ankles, and (standing) crowned.

Ya‘qub said: I related this tradition to (Imam) Abu Ja‘far (‘a), so he said: Indeed this (tradition) is with us, in the Book of ‘Ali (‘a).

He also related from Ahmad ibn Muhammad al-Warraq, from Ahmad ibn Ibrahim, from al-Hasan ibn Abi ‘Abd Allah, from Mus‘ab ibn Sallam, from Abu Hamzah al-Thumali, from (Imam) Abu Ja‘far (‘a), from Jabir ibn ‘Abd Allah (may God be pleased with him)

He said: During his fatal illness, the Messenger of God (s) said to Fatimah (‘a): O my daughter, may my father and my mother be a sacrifice for you! Send for your husband and call him to me. Fatimah (‘a) said to al-Hasan (‘a): Depart to your father and say to him: My grandfather calls you. So al-Hasan (‘a) departed and called him. The Commander of the Faithful (‘a) came forward until he entered

unto the Messenger of God (s), next to whom Fatimah was sitting. She would say: Alas for your grief, O my father! The Messenger of God (s) said: There is no grief for your father after today. O Fatimah, coats may not be rent, faces may not be scratched, and you may not cry in grief for the Prophet. Rather, say as your father said in the case of (his son's death) Ibrahim: Eyes may shed tears and the heart may grieve, but we never say that which displeases the Lord. Indeed we are grief-stricken for you, O Ibrahim. Had Ibrahim lived, he would have been a prophet.

Then he said: O 'Ali, draw near unto me. When he drew near unto him, he said: Enter your ear in my mouth. He did, so he said: O my brother, have you not heard God's words in His Book: "But those who believe and do righteous deeds-those are the best of creatures" (98: 7)? Yes indeed, O the Messenger of God, he replied. He said: They are you and your Shi'a. You shall come, having a whiteness on the forehead, wrists and ankles, satisfied and fully quenched. Have you not heard God's words in His Book; "The unbelievers of the People of the Book and the idolaters shall be in the Fire of Gehenna, therein dwelling forever; those are the worst of creatures" (98: 6)? Yes indeed, O the Messenger of God, he replied. He said: They are your enemies and their partisans. They shall come on the Day of Resurrection, having blackened faces, thirsty, parched, wretched, chastised, disbelievers, and hypocrite. That is for you and for your Shi'a, and this is for your enemy and their partisans.

He also related from Ja'far ibn Muhammad al-Husayni and Muhammad ibn Ahmad al-Katib. He said: Muhammad ibn 'Ali ibn Khalaf related to us from Ahmad ibn 'Abd Allah, from Mu'awiyah ibn 'Abd Allah ibn Abi Rafi', from his father, from his grandfather Abu Rafi'.

He said: 'Ali ('a) said to the Folk of Consultation: I conjure you by God: Do you remember when I came forwards unto you, while you were sitting with the Messenger of God (s), so he said: This is my brother approaching you. Then he turned his face towards the Ka'bah and said: By the Lord of the built Ka'bah, this and his Shi'a are the triumphant on the Day of Resurrection. He added: He is the first of you in faith, the truer of you in the fulfillment of God's covenant, the more upright of you in God's commandment, the fairer of you towards the subjects, the more equitable of you in distribution, and the greater of you in merit in the sight of God. Thereupon God revealed: "But those who believe, and do righteous deeds, those are the best of creatures." So the Messenger of God (s) said: God is Most Great, even as you said: God is Most Great and you congratulated me, all of you. Do you remember and confirm? To which they replied: Yes indeed, O God!

In his book *al-Amali*, Shaykh (Tusi) related from 'Abd al-Wahid ibn Muhammad ibn 'Abd Allah ibn Muhammad ibn Mahdi. He said: Abu al-'Abbas Ahmad ibn Muhammad ibn Sa'id ibn 'Uqdah reported to us. He said: Muhammad ibn Ahmad ibn al-Hasan al-Qatwani related to us. He said: Ibrahim ibn Anas al-

Ansari related to us. He said: Ibrahim ibn Ja'far ibn 'Abd Allah ibn Muhammad ibn Salamah related to us from Abu al-Zubayr, from Jabir ibn 'Abd Allah al-Ansari.

He said: We were with the prophet, when 'Ali ibn Abi Talib (a) came forward. Seeing him, the Prophet (s) said: There has come to you my brother. Then he turned his face towards the Ka'bah, struck it with his hand, and said: By Him in whose hand lies my soul, this and his partisans are assuredly the triumphant on the Day of Resurrection. He added: He is the first of you in faith, the truer of you in the fulfillment of God's covenant, the more upright of you in God's commandment, the fairer of you towards the subjects, the more equitable of you in distribution, and the greater of you in merit in the sight of God.

He said: Concerning him was then revealed: "But those who believe, and do righteous deeds, those are the best of creatures."

He said: Therefore, if Ali (a) came forward, the companions of Muhammad (s) used to say: Here comes the best of creatures.

He also said: Abu 'Abd Allah Ahmad ibn Abdun, known as Ibn al-Hashir, reported to us. He said: Abu al-Hasan 'Ali ibn Muhammad ibn al-Zubayr al-Qurashi reported to us. He said: 'Ali ibn Hasan ibn Faddal reported to us. He said: Al-'Abbas ibn 'Amir reported to us. He said: Ahmad ibn Rizq (Allah) related to us from Yahya ibn al-'Ala al-Razi, from (Imam) Abu 'Abd Allah (a).

He said: 'Ali (a) entered unto the Messenger of God (s), while he was sitting at the house of Umm Salamah. Having seen him, he said: What shall you do when communities are brought together, scales are set, creatures are summoned for reckoning, and men are called for that which cannot be escaped?! He said: So the eyes of the Commander of the Faithful (a) shed tears. The Messenger of God (s) said: What makes you cry, O 'Ali? By God, you and your Shi'a shall be called, having a whiteness on the forehead, wrists and ankles, satisfied, fully quenched, with your faces whitened. As for your enemies, they shall be called with their faces blackened, wretched and chastised. Have you not heard God's words: "But as for those who believe and do righteous deeds - those are the best of creatures" - that is, you and your Shi'a. However, those who disbelieve and cry lies to Our signs - those are the worst of creatures.

He also said: Someone read to Abu al-Qasim ibn Shibl ibn Asad al-Wakil, while I was listening, at his house in Baghdad, in al-Rabad, Bab Muhawwal, in Safar 410 AH. He said: Zafar ibn Hamdun ibn Ahmad ibn Shaddad al-Badrani Abu Mansur related to us in Bad Dari, in Rabi' al-Akhir 347 AH. He said: Ibrahim ibn Ishaq al-Nahawandi related to us at his house in Farisfan, a hamlet in al-Asfidahan, situated at the district of Nahawand, in Ramadan 255 AH. He said: 'Abd Allah ibn Hammad al-Ansari related to us from 'Amr ibn Shimr, from Ya'qub ibn Maytham al-Tammar, a retainer of 'Ali ibn al-Husayn (a).

He said: I entered unto (Imam) Abu Ja'far (a) and said to him: Could I but

sacrifice myself for you, O son of the Messenger of God! I found in my father's books that 'Ali ('a) said to my father Maytham (al-Tammar): Show love to the friend of Muhammad's Household, even if he should transgress or commit adultery; however, have an aversion to the hater of Muhammad's Household, even if he should fast or spend the night in prayer frequently. For I heard the Messenger of God (s) say: "But those who believe and do righteous deeds-those are the best of creatures." Then he turned his face towards me and said: They are, by God, your Shi'a, O 'Ali. Your tryst and their tryst shall be at the (Heavenly) Pool tomorrow, having a whiteness on the forehead, wrists and ankles, and (standing) crowned. Thereupon (Imam) Abu Ja'far ('a) said: Thus is it exactly in the Book of 'Ali ('a).

In his book *al-Arba'in 'an al-Arba'in*, the author, out of 40 traditions, related the following tradition (ie Tradition 28): Abu 'Ali al-Hasan ibn 'Ali ibn al-Hasan al-Saffar reported to us, while I was reading to him. He said: Abu 'Amr ibn Mahdi (or Hamdi) reported to us. He said: Abu al-'Abbas ibn 'Uqdah reported to us. He said: Muhammad ibn Ahmad al-Qatwani related to us. He said: Ibrahim ibn Ja'far ibn 'Abd Allah ibn Muhammad ibn Muslim related to us from Ibn al-Zubayr, from Jabir ibn 'Abd Allah.

He said: We were with the Prophet (s), when 'Ali ibn Abi Talib ('a) came forward. Thereupon the Prophet (s) said: There has come to you my brother. Then he turned his face towards the Ka'bah and struck it with his hand. He carried on the foregoing tradition as related by Shaykh (Tusi) in his book *al-Amali*.

In his book *Rawdat al-Wa'izin*, Ibn al-Farisi related from (Imam) al-Baqir ('a), that he said: The Messenger of God (s) spoke to 'Ali first, saying: "But those who believe and do righteous deeds - those are the best of creatures." They are you and your Shi'a.

Ibn Shahr Ashub related from Abu Bakr al-Hudhali, from al-Sha'bi.

He said: A man came to the Messenger of God and said: Teach me something with which God profits me. He said: You should practise what is right, for it profits you in your present life and in your Hereafter. Thereupon 'Ali ('a) came forward and said: O Messenger of God, Fatimah calls you. He said: Yes indeed! The man asked: Who is this, O Messenger of God? To which he replied: This is one of those concerning whom these words were revealed: "But those who believe and do righteous deed - those are the best of creatures."

Ibn Abbas, Abu Burzah, Ibn Sharahil and (Imam) al-Baqir ('a) are reported to have said: The Prophet (s) spoke to 'Ali ('a) first, saying: "But those who believe and do righteous deeds - those are the best of creatures." They are you and your Shi'a. My tryst and your tryst shall be at the (Heavenly) Pool. When men are mustered, you and your Shi'a shall come satisfied, fully quenched, and having a whiteness on the forehead, wrists and ankles. In another tradition, we read: You and your Shi'a are the best of creatures.

Ibrahim al-Isfahani related the following tradition in his book *Fi ma nazal min al-Qur'an fi 'Ali*: On a line of authority going back to Sharik ibn 'Abd Allah, from Abu Ishaq, from al-Harith, 'Ali ('a) is reported to have said: We, the Folk of the House, are not comparable with men. A man then stood forth, came to Ibn 'Abbas, and informed him thereof. He said: 'Ali has spoken the truth: The Prophet is not comparable with men. As for 'Ali, these words were revealed concerning him: "But those who believe and do righteous deeds - those are the best of creatures."

In his book *Nuzul al-Qur'an fi sha'n amir al-mu'minin*, Abu Bakr al-Shirazi said: Malik ibn Anas related from Hamid, from Anas ibn Malik.

He said: His words, "But those who believe", were revealed concerning 'Ali ('a). He was the first of men to believe in the Messenger of God (s). His words, "and do righteous deeds", suggest that they hold fast to the performance of religious duties. By His words, "those are the best of creatures", are meant: 'Ali ('a) is the best of creatures after the Prophet (s).

Al-A'mash related from 'Atiyyah, from al-Khudri, even as al-Khatib al-Khwarizmi, related from Jabir, that when this verse was revealed, the Prophet (s) said: 'Ali is the best of creatures.

In a tradition of Jabir, we read: The companions of the Messenger of God (s) used to say: Here came the best of creatures.

'Ali ibn Ibrahim said: His words, "But those who believe and do righteous deeds - those are the best of creatures", were revealed concerning the Household of the Messenger (upon whom be peace and blessings).

In a tradition of Abu 'Ali al-Tabarsi going back to Muqatil ibn Sulayman, from al-Dahhak, from Ibn 'Abbas, he is reported to have said: His words, "those are the best of creatures", were revealed concerning 'Ali and his Household ('a).

Through the path of the Sunnis, Muwaffaq ibn Ahmad, in his book *al-Manaqib*, said: Sa'id al-Hannat Abu Mansur Shahrada ibn Shirawayh al-Daylami reported to me in writing from Hamadan. He said: Abu al-Fath 'Abdus ibn 'Abd Allah ibn 'Abdus al-Hamadani related to us in authorization by Sharif Abu Talib Muhammad ibn Tahir al-Ja'fari (may God be pleased with him) at his house in Isbahan, Sikkat al-Khawarij. As well, Shaykh Hafiz Abu Bakr ibn Ahmad ibn Musa ibn Mardawayh ibn Furak al-Isbahani reported to us. He said: Ahmad ibn Muhammad al-Sari related to us. He said: Al-Mundhir ibn Muhammad ibn al-Mundhir reported to us. He said: My father related to me. He said: My paternal uncle al-Husayn ibn Sa'id related to me from his father, from Isma'il ibn Ziyad al-Bazzaz, from Ibrahim ibn Muhajir. He said: Yazid ibn Sharahil al-Ansari, 'Ail's secretary, related to us.

He said: I heard 'Ali (may God honor him) say: The Messenger of God (s) related to me, having made him to lean against my breast, saying: O 'Ali, have you not heard God's words: "But those who believe and do righteous deeds-those are the

best of creatures"? They are you and your Shi'a. My tryst and your tryst shall be at the (Heavenly) Pool. When communities come for reckoning, you all shall be called having a whiteness on the forehead, wrists and ankles.

In a tradition of al-Jabri going back to ibn 'Abbas, he is reported to have said: His words, "But those who believe and do righteous deeds - those are the best of creatures", were revealed concerning 'Ali and his Shi'a.

Abu al-Qasim al-Haskani said: Abu 'Abd Allah al-Hafiz reported to us, on a line of authority going back to Yazid ibn Sharahil al-Ansari, 'Ali's secretary, that he said:

I heard 'Ali ('a) say: The Messenger of God (s) died, having made him to lean against my breast. He would then say: O 'Ali, have you not heard God's words: "But those who believe and do righteous words - those are the best of creatures"? They are your Shi'a. My tryst and your tryst shall be at the (Heavenly) Pool. When communities are brought together, you all shall be called, having a whiteness on the forehead, wrists and ankles.¹

The 1122nd Name: to him is made reference with His words: "their recompense is with their Lord: Gardens of Eden, underneath which rivers flow" (98: 8).

The 1123rd Name: To him is made reference with His words: "therein dwelling forever and ever" (98: 8).

The 1124th Name: To him is made reference with His words: "God is well pleased with them" (98: 8).

The 1125th Name: To him is made reference with His words: "and they are well-pleased with Him" (98: 8).

The 1126th Name: He is the one who fears his Lord (98: 8).

'Ali ibn Ibrahim said: Sa'id ibn Muhammad related to us. He said: Bakr ibn Sahl related to us. He said: 'Abd al-Ghani ibn Sa'id related to us from Musa ibn 'Abd al-Rahman, from Muqatil ibn Sulayman, from al-Dahhak ibn Muzahim, from Ibn 'Abbas.

He said: By His words, "those are the best of creatures", are meant the best of the creation. By His words, "their recompense is with their Lord: Gardens of Eden, underneath which rivers flow, therein dwelling forever and ever", are meant: The describers cannot describe its (abundant) good. By His words, "God is well-pleased with them" are meant: He is well-pleased with their acts. By His words, "and they are well pleased with Him", are meant: They are well pleased with God's reward. By His words, "that is for him who fears his Lord", are meant: for him who fears and refrains from disobedience to God.

1. *Al-Burhan*, vol.4, pp.490 - 492.

SURAH AL-ZALZALAH (99)

In the Name of God, the Compassionate, the Merciful

The 1127th Name: He is the man in His words: “And man says: What ails her” (99: 3).

Ibn Babawayh said: Ahmad ibn Muhammad related to us from his father, from Muhammad ibn Ahmad. He said: Abu ‘Abd Allah al-Razi related to us from Ahmad ibn Muhammad ibn Abi Nasr, from Murawwah ibn Salih, from Harun ibn Kharijah, tracing it back to Fatimah (‘a).

She said: An earthquake befell men during the rule of Abu Bakr. When they took refuge in Abu Bakr and ‘Umar, they found them going forth, having fled in fear to ‘Ali (‘a). So men followed them until they reached ‘Ali (‘a). Thereupon ‘Ali (‘a) went forth unto them, paying no attention to their awful state. He departed, and men followed him until he reached a hillside. He sat down, and they sat down around him, gazing at the walls of the city shaking up and down. Then ‘Ali (‘a) said to them: You look terrified at that which you are seeing! They said: How should we not be in terror, when we have not experienced the like of it at all?!

He stirred up his lips and struck the land with his hand, saying: What ails you? Be calm! So it kept still. They marvelled thereat more than they first did when he went forth unto them.

Then he said to them: Do you marvel at my action? To which they replied: Yes indeed! He said: I am the man concerning whom God says: “When earth is shaken with a mighty shaking, and earth brings forth her burdens, and Man says: What ails her?” (99: 1 - 3). I am then the man who says to her: What ails you? “Upon that day she shall tell her Tidings” (99: 4). Me only she tells her tidings.

He also related from Ahmad ibn Muhammad, from his father, from Muhammad ibn Ahmad, from Yahya ibn Muhammad ibn Ayyub, from ‘Ali ibn Mahziyar, from Ibn Sinan, from Yahya al-Halabi, from ‘Umar ibn Aban, from Jabir.

He said: Tamim ibn Hudhaym related to me, saying: We were with ‘Ali (‘a) when we advanced towards Basrah. While we were moving down, the earth shook violently. Thereupon ‘Ali (‘a) struck it with his hand, and then he said to her: What ails you? Thereafter he came forward towards us, saying: Behold, had it been the earthquake of which God (exalted and majestic be He) has made mention in His Book, it would have replied to me, but it is not.

Muhammad ibn al-‘Abbas related from Ahmad ibn Hawdhah, from Ibrahim ibn Ishaq, from ‘Abd al-Rahman, from al-Sabah al-Muzni, from al-Asbagh ibn Nubatah.

He said: We went forth with ‘Ali (‘a), while he was keeping track of markets and urging men to fill up the measure and the balance. When he reached the gate of

the castle, he struck the land with his blessed leg, so it shook. Thereupon he said: She is, she is, what ails you? Be calm! By God, I am the man whom the earth shall tell its tidings or a man from among my descendants.

He also related from 'Ali ibn Abd Allah ibn Asad, from Ibrahim ibn Muhammad al-Thaqafi, from 'Ubayad Allah ibn Sulayman al-Najafi, from Muhammad al-Khurasani, from al-Fadl ibn al-Zubayr.

He said: The Commander of the Faithful 'Ali ibn Abi Talib ('a) was one day sitting in a courtyard, when the earth shook. Thereupon 'Ali ('a) struck it with his hand and said: Be still! There is no rising. Had it been thus, it would have told me. I am indeed the one whom the earth tells its tidings. Then he read: "When earth is shaken with a mighty shaking, and earth brings forth her burdens, and Man says: 'What ails her?', upon that day she shall tell her tidings, for your Lord has inspired her" (99: 1 - 5). Do you not see that she relates from her Lord.

He also related from al-Hasan ibn 'Ali ibn Mahziyar, from his father, from al-Husayn ibn Sa'id, from Muhammad ibn Sinan, from Yahya al-Halabi, from 'Amr ibn Aban, from Jabir al-Ju'fi.

He said: Tamim ibn Khuzaym said: We were with 'Ali ('a) when we advanced towards Basrah. While we were moving down, the earth shook violently. Thereupon 'Ali ('a) struck it with his hand, and then he said: What ails you? It then kept silent. Thereafter, he came forward towards us, with his eminent face, saying: Behold, had it been the earthquake of which God has made mention in His Book, it would have replied to me, but it is not.

Muhammad ibn Harun al-Bakri related from Harun ibn Kharijah a tradition that went back to the Supreme Lady Fatimah ('a).

She said: An earthquake befell men during the rule of Abu Bakr and 'Umar. When men took refuge in them, they found them fleeing in terror to the Commander of the Faithful ('a). He carried on the tradition as already mentioned.

Abu 'Ali al-Hasan ibn Mahdi (or Muhammad) ibn Jumhur al-Qummi related. He said: Al-Hasan ibn 'Abd al-Rahim al-Tammar related to me. He said: I turned away from the session of one of the jurisprudents, so I passed by Salman al-Shadhkuri. He asked me: From where did you come? To which I replied: From so-and-so's session, that is, the author of the book *al-Wahidah* (or *al-Wahdah*). He asked again: What did he say there? To which I replied: A few words about the merits of the Commander of the Faithful 'Ali ibn Abi Talib ('a). He said: By God, I shall relate to you a merit a Qurashi from another Qurashi has related to me (until he counted six reporters). Then he said: The graves of Baqi' shook violently during the rule of 'Umar ibn al-Khattab, so the people of Medina became terrified thereat. 'Umar and the companions of the Messenger of God (s) went forth praying to God, that the earth might be calm. Yet it continued and increased so much so that it exceeded the walls of the city and its people decided to leave it off. 'Umar then said: Send for Abu al-Hasan 'Ali ibn Abi Talib ('a).

When he attended, he said: O Abu al-Hasan, do you not see the graves of Baqi‘ shaking so much so that it exceeded the walls of the city and its people determined to leave?! ‘Ali (‘a) said: Send for a hundred men from among the companions of the Messenger of God (s) who took part in the Battle of Badr. Then he chose, out of the hundred, ten. He set them behind him and set the ninety behind them. No one in Medina remained, and all people, male and female, attended, including married and unmarried women. Then he called Abu Dharr, Miqdad, Salman and ‘Ammar and said to them: Be in front of me. They advanced forward until they stood in the middle of Baqi‘, while men were gazing at him.

He struck the land with his leg, and then he said: What ails you? What ails you? What ails you? (three times). So it kept silent. Thereafter he said: God has spoken the truth, even as His Messenger has spoken the truth. He had already informed me of this tiding, of this day, of this hour, and of the meeting of the people. In His Book, God (exalted and majestic be He) says: “When earth is shaken with a mighty shaking, and earth brings forth her burdens, and Man says: ‘What ails her?’ (99: 1 - 3). Behold, had she been her, I would have said: ‘What ails her?’ and she would have brought forth her burdens. Then he turned away, and men turned away with him, after the quake went still and silent.

On the meaning of the surah, ‘Ali ibn Ibrahim said: Concerning His words, “When earth is shaken with a mighty shaking, and earth brings forth her burdens”, he (‘a) is reported to have said: That is, (her burdens) of men. Concerning His words, “and Man says: What ails her?”, he (‘a) said: That (man) is the Commander of the Faithful (‘a).¹

SURAH AL-‘AADIYAAT (100)

In the Name of God, the Compassionate, the Merciful

The 1128th Name: To him is made allusion with His words: “Cleaving therewith the center (of the foe)” (100: 5).

Muhammad ibn al-‘Abbas related from Ahmad ibn Hawdhah, from Ibrahim ibn Ishaq, from ‘Abd Allah ibn Hammad, from ‘Amr ibn Shimr, from Jabir ibn Yazid, from (Imam) Abu Ja‘far (‘a).

He said: I asked him about God’s words: “By the snorting chargers” (100: 1). To which he replied: These words refer to the horses’ running in their course. I said: (what about His words:) “By the strikers of fire” (100: 2)? To which he replied: That is, they strike sparks of fire from their hoofs. Concerning His words, “by the dawn-raiders” (100: 3), he said: ‘Ali (‘a) made a raid against them (at dawn). Concerning His words, “blazing a trail of dust” (100: 4), he said: ‘Ali (‘a) and his companions inflicted them with such deep wounds that they were soaked in their

1. *Al-Burhan*, vol.4, pp.494 - 495.

blood. Concerning His words, “cleaving therewith the center” (100: 5), he said: ‘Ali (‘a) and his companions kept to the middle of the foe’s headquarters. Concerning His words, “Surely Man is ungrateful to his Lord” (100: 6), he said: Because so-and-so is ungrateful to his Lord. Concerning His words, “and surely he is a witness against that” (100: 7), he said: Surely God is a witness against them. Concerning His words, “Surely he is passionate in his love for good things” (100: 8), he said: These words refer to the Commander of the Faithful (‘a).¹

The 1129th Name: To him is made allusion with His words: “Surely he is passionate in his love for good things” (100: 8).

SURAH AL-QAARI‘AH (101)

In the Name of God, the Compassionate, the Merciful

The 1130th Name: He is the one whose deeds weigh heavy in His words: “Then he whose deeds weigh heavy in the Balance” (101: 6).

The 1131st Name: To him is made reference with His words: “shall inherit a pleasing life” (101: 7).

Muhammad ibn al-‘Abbas said: Al-Hasan ibn ‘Ali ibn Zakariyya ibn ‘Asim al-Yamani related to us from al-Haytham ibn ‘Abd al-Rahman. He said: Abu al-Hasan ‘Ali ibn Musa ibn Ja‘far (‘a) related to us from his father (‘a), from his grandfather (‘a).

He said concerning His words, “Then he whose deeds weigh heavy in the Balance shall inherit a pleasing life”, as follows: These words were revealed concerning ‘Ali ibn Abi Jalib (‘a). Concerning His words, “But he whose deeds weigh light in the Balance shall plunge in the womb of the Pit” (100: 8 - 9), he said: These words were revealed concerning three persons - that is the three caliphs.

Ibn Shahr Ashub said: The two Ja‘fars, Imam Abu Ja‘far al-Baqir (‘a) and Imam Ja‘far al-Sadiq (‘a), are reported to have said: His words, “But he whose deeds weigh heavy in the Balance”, refer to the Commander of the Faithful (‘a). So he “shall inherit a pleasing life. But he whose deeds weigh light in the Balance” and who denies ‘Ali’s friendship “shall plunge in the womb of the Pit” - that is, the Fire: God has appointed it as his womb (or his mother) and his resting place.²

1. *Al-Burhan*, vol.4, p.498.

2. *Al-Burhan*, vol.4, p.500.

SURAH AL-TAKAATHUR (102)

In the Name of God, the Compassionate, the Merciful

The 1132nd Name: He is of the true bliss in His words: “then you shall be questioned that day concerning true bliss” (102: 8).

In his book *al-Amali*, Shaykh (Tusi) said: Abu ‘Umar ‘Abd al-Wahid ibn Muhammad ibn ‘Abd Allah ibn Muhammad ibn Mahdi reported to us. He said: Abu al-‘Abbas Ahmad ibn Muhammad ibn Sa‘id ibn ‘Abd al-Rahman ibn ‘Uqdah al-Hafiz reported to us. He said: Ja‘far ibn ‘Ali ibn Nujayh al-Kindi related to us. He said: Hasan ibn Husayn related to us. He said: Abu Hafs al-Sa’igh (about whom Abu al-‘Abbas said: He is ‘Umar ibn Rashid Abu Sulayman) related to us from Ja‘far ibn Muhammad (‘a).

Concerning His words, “then you shall be questioned that day concerning true bliss”, he said: We are true bliss. Concerning His words, “And hold you fast to God’s bond” (3: 103) he said: We are the bond.

‘Ali ibn Ibrahim said: Ahmad ibn Idris reported to us from Ahmad ibn Muhammad, from Salamah ibn ‘Ata, from Jamil, from (Imam) Abu ‘Abd Allah (‘a).

He said: I said to him: (What do you say concerning His words:) “then you shall be questioned that day concerning true bliss”? To which he replied: This community shall be questioned concerning that which God has conferred favour upon them; to wit, (concerning) the Messenger of God, then his Household.

Muhammad ibn Ya‘qub related from a number of our companions, from Ahmad ibn Muhammad ibn Khalid, from ‘Uthman ibn ‘Isa, from Abu Sa‘id, from Abu Hamzah.

He said: We were with (Imam) Abu ‘Abd Allah (‘a), when he requested to bring food with which we had not any knowledge in respect of its deliciousness and its flavour, even as we were served with such wonderful dates that we could see our faces through them out of its purity and its beauty. Thereupon a man said: You shall be questioned concerning this true bliss with which you have been favoured in the company of the son of the Messenger of God (s). (Imam) Abu ‘Abd Allah (‘a) said: God (exalted and majestic be He) is more generous and more majestic than that He should give food that He made lawful for you, and then He question you concerning it. However, He shall question you concerning that which He has favoured you with through Muhammad (s) and the Household of Muhammad (‘a).

Muhammad ibn al-‘Abbas said: Ahmad ibn Muhammad al-Warraq related to us from Ja‘far ibn ‘Ali ibn Nujayh, from Hasan ibn Husayn, from Abu Hafs al-Sa’igh, from Ja‘far ibn Muhammad (‘a):

Concerning His words, “then you shall be questioned that day concerning true bliss”, he said: We are true bliss:

He also said: Ahmad ibn Muhammad ibn Sa'id related to us from al-Hasan ibn al-Qasim, from Muhammad ibn 'Abd Allah ibn Salih, from Fadl ibn Salih, from Sa'd ibn 'Abd Allah, from al-Asbagh ibn Nubatah, from 'Ali ('a).

He said: concerning His words, "then you shall be questioned that day concerning true bliss", he said: We are true bliss.

He also related from Ahmad ibn al-Qasim, from Ahmad ibn Muhammad ibn Khalid, from Muhammad ibn Abi 'Umayr, from Abu al-Hasan Musa ('a).

Concerning His words, "then you shall be questioned that day concerning true bliss", he said: We are the true bliss for the believer and the (source of) misery and wretchedness for the unbeliever.

He also said: 'Ali ibn 'Abd Allah related to us from Ibrahim ibn Muhammad al-Thaqafi, from Isma'il ibn Bashshar, from 'Ali ibn 'Abd Allah ibn Ghalib, from Abu Khalid al-Kabuli.

He said: One day I entered unto Muhammad ibn 'Ail ('a), and he served delicious food I never ate before, thereupon he said: O Abu Khalid, how did you see our food? To which I replied: Could I but sacrifice myself for you, how delicious it is! However, I remembered a verse in the Book of God, so I felt deeply troubled. He asked: What is it? To which I replied: (His words:) "then you shall be questioned that day concerning true bliss." He said: By God, you shall never be questioned concerning this food. Then he laughed so that his molar teeth appeared, saying: Do you know what true bliss is? To which I replied: No indeed! He said: We are true bliss.

Shaykh Mufid related, on a line of authority going back to Muhammad al-Sa'ib, from al-Kalbi, the following:

When (Imam) al-Sadiq ('a) came to Iraq and stayed to live in Hirah, Abu Hanifah entered unto him and asked him about certain things. He said, among others, as follows: Could I but sacrifice myself for you, what is bidding unto honour? To which he replied: O Abu Hanifah, honour with the folk of the heaven is honour with the folk of the earth. That is the Commander of the Faithful 'Ali ibn Abi Talib. I said: Could I but sacrifice myself for you, what is then dishonour? To which he replied: The two (men) who have assumed his right, taken over his authority and driven men to violate him. He said: What, is it not the case when you see a man keeping to disobedience to God so you forbid him thereof? Abu Abd Allah ('a) said: That is neither bidding unto honour, nor forbidding dishonour. That is only a good he forwards. Abu Hanifah said: Could I but sacrifice myself for you, tell me about God's words: "then you shall be questioned that day concerning true bliss." He said: O Abu Hanifah, what do you say thereof? To which he replied: (By true bliss is meant) freedom from danger, healthiness and sufficient nourishment. He ('a) said: O Abu Hanifah, if God makes you to stand and you are stationed before Him, so that He questions you concerning every meal you ate and every drink you drank, your standing shall

take a long time. He asked: What is then true bliss, could I but sacrifice myself for you? To which he replied: We are true bliss: Through us has God rescued men from, provided them with insight rather than blindness, and taught them after living in total ignorance.

I said: Could I but sacrifice myself for you, then how should the Qur'an be ever fresh and new? To which he replied: Because it has not been revealed for one time rather than another, so that days might wear it out, or else, the Qur'an would have been annihilated prior to the annihilation of the cosmos.

Abu 'Ali al-Tabarsi said: In a long tradition, 'Ayyashi related on a (supported) line of authority, saying: Abu Hanifah asked (Imam) Abu 'Abd Allah ('a) about this verse, so he said to him: What is meant by true bliss in your opinion? To which he replied: Nourishment, ie food and cold water. Thereupon he said: If God makes you to stand on the Day of Resurrection and questions you concerning every meal you ate and ever drink you drank, your standing before Him shall take a long time. He said: What is then true bliss, could I but sacrifice myself for you? To which he replied: We, the Folk of the House, are true bliss: Through us has God conferred favour upon His servants; through us have they been tested after they were at variance; through us has God brought their hearts together and appointed them as brothers after they were enemies; through us had God guided them to Islam. It is a blessing that cannot be cut off. God shall question them concerning the right of true bliss with which God has favored them; that is, the Prophet and his descendants.¹

1. *Al-Burhan*, vol.4, pp. 502 - 503.

APPENDIX

The 1133rd Name: He is the light in His words: “God is the Protector of the believers; He brings them forth from the shadows into the light” (3:257).

Al-‘Ayyashi related on a line of authority going back to Mas‘adah ibn Sadaqah, saying: (Imam) Abu ‘Abd Allah (‘a) recounted the story of the two parties in (the World of) the Covenant until he reached the exception for the will of God in the case of the two parties. He said: Good and evil are two creatures of God: He has the will to alter whatever He will as to that which He has measured therein, from a state to another; the will applies to His creatures whom He has created in the end point of that which He has apportioned to them of good and evil. To this meaning is made allusion with His words in His Book: “God is the Protector of the believers; He brings them forth from the shadows into the light. And the unbelievers – their protectors are idols that bring them forth from the light into the shadows” (2:257). Therefore, the light is the Household of Muhammad and the shadows are their enemy.¹

The 1134th Name: He is one of the believers in His words: “And those Messengers, some We have preferred above others; some there are to whom God spoke...” (2:253).

In his book *al-Amali*, Shaykh (Tusi) said: Muhammad ibn Muhammad (ie Mufid) reported to us. He said: Abu al-Hasan ‘Ali ibn Bilal related to me, even as ‘Ali ibn ‘Abd Allah ibn Asad related to me from Mansur al-Isfahani. He said: Ibrahim ibn Muhammad ibn Hilal al-Thaqafi related to me. He said: Muhammad ibn ‘Ali related to me. He said: Nasr ibn Muzahim related to me from Yahya ibn Ya‘la al-Aslami, from ‘Ali ibn al-Harun, from al-Asbagh ibn Nubatah.

He said: A man came to ‘Ali (‘a) and said: O Commander of the Faithful, with what do we call these people whom we are fighting, even though the call is one and the same, the Messenger one and the same, the prayer one and the same, and the hajj one and the same? To which he replied: With that which God has called in His Book. He said: I do not know all that which is in the Book. He said: Have you not heard God saying in His Book: “And those Messengers, some We have preferred about others; some there are to whom God spoke; and some He raised in rank. And We gave Jesus son of Mary the clear signs, and confirmed him with the Holy Spirit. And had God willed, those who came after him would not have fought one against the other after the clear signs had come to them; but they fell into variance, so some of them believed, and some disbelieved” (2:253)?

When disagreement arises, then we shall have the best claim to God (exalted and majestic be He), the Prophet (s) and the truth. For we are the believers, whereas

1. *Tafsir al-‘Ayyashi*, vol.1, p.139.

they are the disbelievers. God will that we fight them by His will and His desire.¹

In his book *al-Amali*, Shaykh Mufid related, on a (supported) line of authority saying: A man came to the Commander of the Faithful ('a), and he mentioned the same tradition above.

'Ali ibn Ibrahim said: A man came to the Commander of the Faithful ('a) on the Day of Jamal (Battle) and said: O 'Ali, for what do we fight the companions of the Messenger of God (s) and those who testify that there is no god but God and that Muhammad is the Messenger of God (s)? To which he replied: For a verse in the Book of God that gives me permission to fight them. He asked: What is it? To which he replied: His words: "And those Messengers, some We have preferred above others; some there are to whom God spoke; and some He raised in rank. And We gave Jesus son of Mary the clear signs, and confirmed him with the Holy Spirit. And had God willed, those who came after him would not have fought me against the other after the clear signs had come to them; but they fell into variance, so some of them believe, and some disbelieved; and had God willed, they would not have fought one against the other; but God does whatsoever He desires" (2:253).

Thereupon a man said: By God, the people have disbelieved.

The 1135th Name: He is one of "those who expend their wealth, seeking God's good pleasure" (2:265).

Al-'Ayyashi related, on line of authority going back to Sallam ibn al-Mustanir, that (Imam) Abu Ja'far said: His words, "But the likeness of those who expend their wealth, seeking God's good pleasure", were revealed concerning 'Ali ('a).

He also related, on a line of authority going back to Abu Basir, that (Imam) Abu 'Abd Allah ('a) said concerning His words: "But the likeness of those who expend their wealth, seeking God's good pleasure", as follows: 'Ali the Commander of the Faithful ('a) is the noblest of them, and he is one of those who expend their wealth, seeking God's good pleasure.²

The 1136th Name: He is the means of approach in His words: "O believers be wary of God and seek the means of approach unto Him" (5:35).

'Ali ibn Ibrahim said: (He is reported to have said: That is) Draw near to Him by the Imam.

Ibn Shahr Ashub said: Concerning His words, "and seek the means of approach unto Him", the Commander of the Faithful ('a) said: I am His means of approach.

Muhammad ibn al-Hasan al-Saffar related from al-Fadl al-'Alawi. He said: Al-Fadl ibn 'Isa related to me from Ibrahim ibn Muhammad ibn al-Hasan ibn Zahr, from his father, from Sharik ibn 'Abd al-A'la al-Tha'labi, from Abu Tammam,

1. *Al-Burhan*, vol.1, p.239.

2. *Tafsir al-'Ayyashi*, vol.1, p.148.

from Salman al-Farisi, from the Commander of the Faithful ('a).

Concerning His words, "Say: God suffices as a witness between me and you, and whosoever possesses knowledge of the Book" (13:43), he said: I am the one who possesses knowledge of the Book. God has confirmed him and given him the means of approach in the testamentary will (of the Prophet). Moreover, his community is never empty of a means of approach unto him and unto God. Therefore, He says: "O believers, be wary of God and seek the means of approach unto Him."

The 1137th Name: He is one of those to whom is made reference with His words: "Surely We set down the Torah, wherein is guidance and light thereby the prophets who had surrendered themselves gave judgment for those of the Jews, as did the lordly knowers and the rabbis" (5:44).

Al-'Ayyashi related, on a line of authority going back to Malik al-Juhani, that he said:

(Imam) Abu Ja'far ('a) said concerning His words: "Surely We sent down the Torah, wherein is guidance and light", to His words, "following such portion of God's Book as they were given to keep" (5:44), as follows: Concerning us were these words revealed.

He also related on a line of authority going back to Abu 'Amr al-Zubayri, that (Imam) Abu 'Abd Allah ('a) said: Among the things for which imamate is rightly deserved are cleanliness, purification from sins and ruinous offences that make merit the Fire, then enlightened (or, as in another version, hidden) knowledge of all that which the community needs, the lawful or the unlawful, and knowledge of its Book, the specific or the general, the clear or the ambiguous, the fine points of its knowledge or the marvels of its interpretation, the abrogating verses or the abrogated verses.

I asked: What is the proof that the Imam, in particular, has knowledge of all these things you have mentioned? To which he replied: His words about those whom He has given permission to judge and has made them worthy thereof, namely "Surely We sent down the Torah, wherein is guidance and light, thereby the prophets who had surrendered themselves gave judgment for those of the Jews, as did the lordly knowers and the rabbis." Therefore, the Imams, rather than the prophets, are the ones who raise up men by their knowledge. As for the rabbis, they are scholars, rather than lordly knowers. Then He reported, saying, "Following such portion of God's Book as they were given to keep and were witnesses to." He did not say: as they were entrusted therewith.¹

The 1138th Name: He is one of those to whom is made allusion with His words: "Why do the lordly knowers and the rabbis not forbid them to utter sin and devour illicit gain?" (5:63).

1. *Tafsir al-'Ayyashi*, vol.1, p.332.

Muhammad ibn Ya'qub related from a number of our companions, from Sahl ibn Ziyad, and likewise 'Ali ibn Ibrahim, from his father, all from Ahmad ibn Muhammad ibn Abi Nasr, from Aban, from Abu Basir, from 'Umar ibn Riyah, from (Imam) Abu Ja'far ('a).

He said: It came to my knowledge that you say, concerning him who divorces (his wife) not according to the Revealed Law (the Sunnah) that his divorce is null and void. Thereupon (Imam) Abu Ja'far ('a) said: I do not say so of my own accord, or rather, God says. By God, had we pronounced (a formal legal opinion) to you unjustly, we would have been worse than you are. God says: "Why do the lordly knowers and the rabbis not forbid them to utter sin and devour illicit gain?"

Al-'Ayyashi related, on a line of authority going back to Abu Basir, that he said:

I said to (Imam) Abu 'And Allah ('a): 'Umar ibn Riyah claimed that you said: Divorce can only be executed in the presence of two (just and reliable) witnesses. He said: So he said: I do not say so of my own accord, or rather, God (blessed and exalted be He) says. By God, had we pronounced (a formal legal opinion) to you unjustly, we would have been worse than you are. God says: "Why do the lordly knowers and the rabbis not forbid them?"

The 1139th Name: He is one of the believers in His words: "O believers, forbid not such good things as God has made lawful for you" (5:87).

'Ali ibn Ibrahim said: My father related to me from Ibn Abi 'Umayr, from some of his masters, from (Imam) Abu 'Abd Allah ('a).

He said: This verse (above) was revealed concerning the Commander of the Faithful ('a), Bilal and 'Uthman ibn Maz'un. As for the Commander of the Faithful ('a), he swore (by God) that he would not sleep by night at all. As for Bilal, he swore that he would not break his fast by day at all. As for 'Uthman, he swore that he would not go in (unto his wife) at all.

One day 'Uthman's wife, a beautiful woman, went unto 'A'ishah; she spoke to her first: Why should I see that you are destitute of any ornaments or decoration? To which she replied: For whom should I make myself up? For, by God, my husband has not gone in unto me since such-and-such. He has devoted himself to religious services, dressed in old and worn-out garments, and detached himself from the world.

When the Messenger of God (s) entered, 'A'ishah recounted to him the story. So the Messenger of God (s) went forth and called for prayer (that everybody should attend). Men were brought together, and he ascended the pulpit, praised God and lauded him. Then he said: What is the case of peoples who forbid good things unto themselves?! Behold, I do sleep by night and go in as well as break my fast by day. Whosoever then shrinks from my Sunnah is not of me.

Thereafter, these (three) stood forth and said: O Messenger of God, we have sworn thereon. So God revealed to him: "God will not take you to task for a slip

in your oaths; but He will take you to task for such bonds as you have made by oaths, whereof the expiation is to feed ten poor persons with the average of the food you serve to your families, or to clothe them, or to set free a slave; and if any finds not the means, let him fast for three days. That is the expiation of your oaths when you have sworn” (5:89).¹

Abu 'Ali al-Tabarsi said: (Imam) Abu 'Abd Allah ('a) is reported to have said: This verse (above) was revealed concerning 'Ali ('a), Bilal and 'Uthman ibn Maz'un. As for 'Ali ('a), he swore (by God) that he would not sleep at all except as God will. As for Bilal, he swore that he would not break his fast by day. As for 'Uthman, he swore that he would not go in (unto his wife) at all.

The 1140th Name: He is one of the signs in His words: “and he whose scales are light-they have lost their souls for wronging Our signs” (7:9).

'Ali ibn Ibrahim said: He ('a) is reported to have said: That is, for their denial of the Imams.

The 1141st Name: He is the path in His words: “I shall surely sit in ambush for them on Your straight path, then I shall come on them from before them” (7:16-17).

Al-'Ayyashi related, on a line of authority going back to Abu Basir, that (Imam) Abu 'Abd Allah ('a) said:

The path about which Satan says: “I shall surely sit in ambush for them on Your straight path, then I shall come on them from before them”, is 'Ali ('a).

The 1142nd Name: He is one of those who hold fast to the Book in His words: “And who hold fast to the Book and perform the prayer-surely We leave not to waste the wage of those who set aright” (7:170).

'Ali ibn Ibrahim said: In a tradition of al-Jarud, (Imam) Abu Ja'far ('a) is reported to have said concerning His words, “And those who hold fast to the Book and perform the prayer” etc, as follows: These words were revealed concerning the Household of Muhammad and their partisans.

The 1143rd Name: He is one of those who “perform the prayer” (7:170).

The 1144th Name: He is one of “those who set aright” (7:170).

1. *Al-Burhan*, vol.1, p.494.

EPILOGUE

Unto God is the final end, and God is the knower of calculation and enumeration. This is what has come to my mind with respect to strength along with much occupation and waste and little merchandise. Whosoever gives consideration to this book as we have alluded thereto in the remarks of the book as to the meanings of the names of the Commander of the Faithful ('a) and his Household shall see that their names exceed that (which is here mentioned) in number. Let us conclude the book with the following remarks:

First Remark: The Reason for the Omission of the Names of the Commander of the Faithful and His Household in the Qur'an

In his book *al-Ihtijaj*, Shaykh Ahmad ibn 'Ali al-Tabarsi related from The Commander of the Faithful ('a) the following report in reply to a questioner who questioned concerning some of the verses of the Qur'an whose meaning was hidden to him:

He ('a) said: As for the address (He has shown to you) in the singular sometimes and in the plural at other times, which is an attribute of the Maker (majestic be His mention), God (blessed be His Name) is, as He has described Himself by singlehood and unity, is the light, the beginningless, the eternal; like Him there is naught; He never alters; He decrees whatsoever He wills and chooses; none repels His judgment; none can reject His decree; what He creates has not increased in His kingdom and His mightiness, nor has what He creates decreased thereof.

He meant by creation a manifestation of His power, a display of His authority, and a clarification of the proofs of His wisdom. He created whatsoever He willed as He willed and put in the performance of certain things at the hands of those whom He chose of His trustees, so their act was His act and their command His command. As He says: "Whosoever obeys the Messenger thereby obeys God" (4:80).

He sets the heaven and the earth a container for whomsoever He wills of His creatures, that He may distinguish the evil from the good, even though He knows in advance the two parties from among their people.

Likewise, He thereby sets that a similitude for His friends and His trustees, clarifies to the creatures the excellence of His friend's station, enjoins obedience towards them as He enjoins it toward Himself, and drives them to admit the proof by delivering to them an address indicative of His singlehood alone and making clear that He has friends whose acts and judgments come to pass in a similar manner to His act.

They are, therefore, honoured servants, that outstrip Him not in speech, and perform as He commands. He has confirmed them with a Spirit from Him and

made known to creatures their ability to know the Unseen, saying: “Knower He of the Unseen, and He discloses not His Unseen to anyone save only to such a Messenger as He is well-pleased with” (72:26). They are the true bliss concerning which men shall be questioned. Through them has God (blessed and exalted be He) conferred favour upon their friends who follow them.

Thereupon, the questioner says: Who are these proofs (of God against His creatures)? To which he replied: They are the Messenger of God (‘a) and those who take his place of the sincere friends of God, whom He has linked to Himself and to His Messenger and enjoined upon His servants obedience towards them, even as He has enjoined it towards Himself. They are the holders of authority concerning whom God says: “(O believers) obey God, and obey the Messenger and the holders of authority from among you” (4:59) and says: “if they had referred it to the Messenger and to the holders of authority from among them, those of them whose task it is to investigate would have known the matter” (4:83).

The questioner said: What is that authority? To which he replied: It is the one by which the angels descend in a night wherein every wise command is determined, such as creation, provision, term, life span, life or death, knowledge of the Unseen of the heavens and the earth, and the miracles that can only be performed by God, His sincere friends, and the scribes between Him and His creatures. They are the Face concerning whom He says: “whithersoever you turn, there is the Face of God” (2:115). They are the remnant of God, that is, the Mahdi (‘a) who shall come at the end of time, so he shall fill the earth with justice and equity as it had been filled with injustice and wrongdoing. Among his signs are occultation and concealment during general repression and vengeance.

Had this matter I have already clarified to you been directed towards the Prophet (s) alone, the (Qur’anic) address would have expressed it in the simple past tense, neither in the continuous nor in the future, and He would have said: ‘in it the angels descended’ or ‘therein every wise command determined’, so He should not have said: “in it the angels and the Spirit descend” (97:4) and “therein every wise command is determined” (44:4).

He (majestic be His mention) has then added in clarification and establishment of proof by saying concerning His sincere friends and His close friends as follows: “Lest any soul should say: Alas for me, in that I neglected (my duty) in the precinct of God” (39:56) in order to make known their nearness to the creatures. Do you not say: ‘so-and-so is in the precinct of so-and-so’, when you desire to describe his nearness unto him.

God (blessed and exalted be He) has set in His Book these symbols that none knows but He, His prophets and His proofs in His earth because He knows of that which the alterers shall undertake, that is, their omission of the names of His proofs from His Book and their misleading the community, that they might assist them in their falsehood. Therefore He has set down symbols in it and blinded

their hearts and their sights for their abandonment of the proofs and the texts indicative of their handiwork.

As well, He has appointed the Folk of the Book, its securers, the knowers of its outward and its inward, to be “a good tree –its roots are firm, and its branches are in heaven; it gives its produce every season by the leave of its Lord” (14:24-25). That is, the like of this knowledge may manifest itself to its bearers on accessions. He has, however, appointed their enemies to be the folk of the accursed tree, who have attempted to “extinguish God’s light with their mouths; yet God refuses but to perfect His light” (9:32).

Had the hypocrites (may God curse them) known what follows from their failure to realize these verses whose interpretation I have made clear to you, they would have dropped them along with that which they have dropped thereof. However, God (blessed and exalted be He) shall accomplish His judgment by establishing the argument against His creatures, since He says: “To God belongs the conclusive argument” (6:149).

He enveloped their sights and laid veils upon their hearts lest they reflect on it, so they left it as it is and were veiled from calling misleader’s attention to the way they might seek to refute it. Therefore, the felicitous stand firm to it, while the wretched are rendered blind from it. “And to whomsoever God assigns no light, no light has he” (24:40).

Moreover, God (majestic be his mention) has divided His speech, an account of His ample mercy, His compassion for his creation and his knowledge of the alterers’ attempt to change His Book, into three parts: He has made a part thereof to be understood by the knower and the ignorant; another to be only understood by him whose mind is pure, whose sense-perception is fine, whose distinction is correct, and whose breast God has expanded unto Islam; and still another to be only understood by God, His trustees, and those firmly rooted in knowledge.

God has done so that the folk of falsehood, who have taken over the heritage of the Messenger of God (s), may not claim of knowledge of the Book that which He has not appointed to them and that they may be driven to consult him with whom God has entrusted their affair. However, they have waxed proud against obedience to him in pride and in a attempt to cry lies to him, in delusion by the abundance of those who have supported and assisted them as well as stubbornly resisted God (exalted be His Name) and His Messenger (s).

As for that which is understood by the ignorant and the knower alike, it comes from the bounty of the Messenger of God and of God’s Book. To this meaning is made reference with His words: “Whosoever obeys the Messenger thereby obeys God” (4:8) and His words: “God and His angels bless the Prophet. O believers, do you also bless him and pray him peace” (33:56).

This verse has an outward and in inward. The outward is His words: “bless him” and the inward His words: “and pray him peace”, by which is meant: surrender to

him whom he has appointed to be a trustee and a successor over you out of his excellence and his commitment with a complete surrender. This is an example of that which I have already informed you, that its interpretation can only be understood by him whose sense-perception is fine, whose mind is pure and whose distinction is correct.

Such as the case with His words: "Peace be unto the Household of Ya Sin (37:130 reads "Peace be unto Elias!") because God has called the Prophet (s) by this name in His words: "Ya Sin. By the wise Qur'an, you are truly among the Envoys" (36:1-3). For He knows that they leave out His words: 'Peace be unto the Household of Muhammad as they did as to others.

The Messenger of God (s) ceased not to be on intimate terms with them, draw them near and seat them on the right and on the left, until He gave him permission to sent them far in His words: "and forsake them graciously" (73:10) and His words: "What ails the unbelievers, running with outstretched necks towards you, on the right hand and on the left hand in knots? What, is every man of them eager to be admitted to a Garden of Bliss? Not so; for We have created them of what they know" (70:36-39).

Likewise, God (exalted and majestic be He) says: On the day when We shall call all men with their record" (17:71); yet, He has not called them by their names or their fathers and mothers' names.

As for His words, "all things perish except His Face" (28:88), what is meant thereby is: All things perish except His religion. For it is impossible that everything of Him should perish, yet still abides the Face. He is far more majestic, more magnificent, and more noble. Only that which is not of Him is ever bound to perish. Do you not see that He says: "All that dwells upon the earth is perishing, yet still abides the Face of your Lord" (55:26-27). He has therefore made a division between His creatures and His Face.

As for His words, "I give you but one admonition" (34:46), (know that) God (majestic be His mention) has sent down the (divine) precepts of the revealed laws and the verses of His obligatory ordinances on different occasions, even as He created the heavens and the earth in six days. Had He willed to create them in less than an eye's twinkling, He would have done. Yet He has set patience and affability a model for His trustees and a means by which His argument against His creatures is established.

The first thing He restricted His creatures to is the confirmation of Unity, Lordship, and the profession that there is no god but God. When they confirmed, he then made them to confirm prophecy in the case of His prophet (s) and testimony of his messengership. When they complied therewith, He enjoined upon them the prayer, then the fast, then the hajj, then the combat, then the alms, then the charities and every similar booty.

Thereupon, the hypocrites said: Is there anything left out for your Lord, after that which He enjoined, to enjoin upon us, that He might make mention of and our souls should be at peace, in that there is nothing left?! So God revealed: "Say: I give you but one admonition", by which is meant our friendship.

Therefore, God revealed: "Your friend is only God and His Messenger and the believers who perform the prayer and pay the alms, while bowing down" (5:55). There is no difference of opinion as to the fact that no one, on that day, paid the alms while bowing down save one man. Had his name been mentioned in the Book, it would have been dropped along with that which had been dropped (in connection with his names and his titles).

However, the alterers have no knowledge of the meaning of this and other similar symbols to whose establishment in the Book I have referred. They are only delivered to you and the like of you. Thereupon, God (exalted and majestic be He) says: "Today I have perfected your religion for you, and I have completed My blessing upon you, and I have approved Islam for your religion" (5:3).¹

In his *Commentary*, Al-'Ayyashi related on a line of authority going back to Dawud ibn Farqad, from someone who related to him, from (Imam) Abu 'Abd Allah ('a), that he said: If the Qur'an were read as it was revealed, you would find our names therein.

Sa'id ibn al-Husayn al-Kindi related from (Imam) Abu Ja'far ('a) that he (after His words in the foregoing tradition) said: even as those who were before us were mentioned by name.

He also related, on a line of authority going back to Maysarah, that (Imam) Abu Ja'far ('a) said: Were it not for the addition and omission in the Book of God, our right (and excellence) would not be hidden to any man of understanding. When our Riser rises and speaks, the Qur'an shall confirm him.

He also related on a line of authority going back to Hanan ibn Sadir, from his father, that he said:

(Imam) Abu Ja'far ('a) said: O Abu al-Fadl, we have a right from God in the firm Book of God: if they seek to blot it out and say: It is not from God, or pay no attention, it will make no difference.²

Second Remark: the General Rule of Reference to Imam in the Book of God

Muhammad ibn Ya'qub related from a number of our companions, from Sahl ibn Ziyad, from Muhammad ibn Sulayman, from his father, from (Imam) Abu 'Abd Allah ('a).

1. *Al-Burhan*, vol.4, pp.538-540.

2. *Tafsir al-'Ayyashi*, vol.1, p.13.

In a tradition of Abu Basir, he (‘a) said: O Abu Muhammad, no verse is there revealed leading to paradise and speaking well of its folk, but it is associated with us and with our Shi‘a. No, no verse is there revealed speaking ill of its folk and driving to the Fire, but it is associated with our enemies and those who oppose us. Have I pleased you, O Abu Muhammad?

He said: I said: Could I but sacrifice myself for you, increase me! He said: O Abu Muhammad, none is upon the creed of Abraham but we and our Shi‘a, while all the other men are quit thereof. O Abu Muhammad, have I pleased you?

In another tradition, he said: It is enough for me.

Al-‘Ayyashi related from Muhammad ibn Muslim. He said: (Imam) Abu Ja‘far (‘a) said: O Abu Muhammad, when you hear that God has spoken well of any one of this community, then He refers to us (alone), and when you hear that God has spoken ill of a people who passed, then He refers to our enemies.

He also related from Mas‘adah ibn Sadaqah, from (Imam) Abu Ja‘far (‘a), from his father (‘a), from his grandfather (‘a).

He said: The Commander of the Faithful (‘a) said: Call them by the best similitudes of the Qur’an – that is, the Household of the Prophet (s). This (sea) is “sweet, grateful to taste”, so drink, but this is “saltish, bitter to the tongue”, so refrain (25:53).¹

Third Remark: The Obligation of Surrender to Imams

In his, book *Basa’ir al-Darajat* Sa’d ibn ‘Abd Allah related from al-Husayn ibn Sa‘id, from al-Nadr ibn Suwayd, from ‘Abd Allah ibn Muskan, from Daris, from (Imam) Abu ‘Abd Allah (‘a).

He said: I heard him say: Prosperous are those who surrender; surely those who surrender are the distinguished.

He also said: It has been related from al-Husayn ibn Sa‘id, from al-Nadr ibn Suwayd, from ‘Abd Allah ibn Muskan, from Sadir.

He said: I said to (Imam) Abu Ja‘far (‘a): I left your friends at variance, some of them disowning others. He said: What ails you? Men are only charged with knowledge of Imams (‘a), surrender to them concerning that which come down to them, and reference to them as to that which they differ in.

He also related from al-Husayn ibn Sa‘id. He said: Muhammad ibn Hammad al-Sindi reported to me from ‘Abd al-Rahman ibn Salim al-Ashal, from his father.

He said: (Imam) Abu Ja‘far (‘a) said: O Salim, the Imam is a rightly guided guide: God never admits him into blindness nor lets him disregard the Sunnah. It is not for men to make a judgement on his affair or investigate his eligibility. They are only commanded to surrender to him.

1. *Tafsir al-‘Ayyashi*, vol.1, p.13.

He also said: Ahmad ibn Muhammad ibn 'Isa related to us from al-Husayn ibn Sa'id, and Muhammad ibn Khalid al-Barqi, from 'Abd Allah ibn Jundab, from Sufyan ibn al-Samt.

He said: I said to (Imam) Abu 'Abd Allah ('a): Could I but sacrifice myself for you, a man known by untruth, may come on the part of you and relate a tradition, and we reckon it disagreeable. Thereupon Abu 'Abd Allah ('a) said: Does he tell you that I say concerning the night: 'It is a day' and concerning the day: 'It is a night'? To which I replied: No indeed! He said: If he were to tell you that I said so, do not cry him lies, for (if you do) you are only crying me lies thereby.

He also said: 'Ali ibn Isma'il ibn 'Isa, Muhammad ibn al-Husayn ibn Abu al-Khattab, Muhammad ibn 'Isa ibn 'Ubayd and Muhammad ibn 'Amr ibn Sa'id al-Zayyat related to me from 'Abd Allah ibn Jabalah, from Sufyan ibn al-Samt.

He said: I said to (Imam) Abu 'Abd Allah ('a): A man may come on the part of you and relate to us an astounding thing about you, so our breasts are so straitened thereby that we cry him lies. Thereupon Abu 'Abd Allah ('a) said: Does he not relate to you from me? To which I replied: Oh yes! He said: Does he say concerning the night that it is a day and concerning the day that it is a night? To which I replied: No indeed! He said: Refer it then to us. For if you cry him lies you only cry us lies thereby.

Traditions of this sort are numerous, and we have mentioned a great number of them in the last section of our book *al-Burhan*. Whosoever wishes can refer to them there.

IN REPLY TO A QUESTION

It may be argued that a number of names have been cited in the present book in the form of a verb along with its subject, even though it is not a noun, or rather, it is a phrase, as it is established in Arabic grammar. Likewise, a number of names are express in verbal nouns such a triumph; yet, the verbal noun is not the same as that to which it refers, for the 'triumphant' is different from 'triumph.' Moreover, we have mentioned names in the form of preposition and propositional phrases, as in His words: "in the Gardens of Bliss" (37:43), even though prepositional phrases are not nouns.

I say: We have alluded in the introduction of the book to the fact that a *nomen agentis* may be derived from a verb and its subject, in which case it forms a noun. We have cited, as evidence thereof, a tradition of the Commander of the Faithful ('a). As well, Mu'awiyah ibn 'Ammar related from (Imam) Abu 'Abd Allah ('a), that he said: I asked: (What do you say concerning His words:) Who is there that shall intercede with Him save by His leave?" (2:255)? To which he replied: We are those intercessors.

Mu'awiyah ibn Wahab related from (Imam) Abu 'Abd Allah ('a). He said: I asked him about God's words: "save him to whom the Compassionate has given leave, and who speaks aright" (78:38). To which he replied: By God, we are the ones to whom leave shall be given on the Day of Resurrection and who shall speak aright.

Muhammad ibn al-Fudayl related from (Imam) Abu al-Hasan ('a). He said: I said: (What do you say concerning His words:) "Upon the day when the Spirit and the angels stand in rank" (78:38)? To which he replied: By God, we are the ones to whom leave shall be given on the Day of Resurrection and who shall speak aright.

There are other similar verses in this book.

As for the verbal noun, such as 'triumph', it expresses a *nomin agentis*, because he who scores a triumph is called triumphant. For that which carries the source of derivation is qualified by the derivative. Therefore, it is a noun indicative of the possessor of the verbal noun.

As for the prepositional phrases, as mentioned earlier, the preposition is related to a missing part such as 'verbs to be', as it is established in Arabic syntax. There is no doubt that the foregoing is a noun. So judge similar instances by comparison therewith. You should reflect on the traditions that you may come to understand instances thereof. God (glorified and exalted be He) is the patron of success-giving.

Let us now conclude the book with two traditions including marvelous miracles worked by the Commander of the Faithful and the successor to the Messenger of the Lord of the worlds. They have been mentioned by Shaykh al-Bursi in his book.

He said: The author of *'Uyun Akhbar al-Rida* related, saying: The Commander of the Faithful ('a) passed over a route, when a man of Khaybar kept up with him. When he passed by a riverbed that flew, the man of Khaybar rode on his garment and traversed the water. Then he called the Commander of the Faithful: O this, were you to know what I know, you would cross as I crossed. The Commander of the Faithful ('a) said: Stop! Then he made a sign to the water, so it freezed, and he passed through. Having seen that, the man of Khaybar fell prostrate upon his feet, saying: O young man, what did you say that you changed water into a stone? To which he replied: What did you then say that you traversed the water? The man of Khaybar replied: I prayed by the name of Muhammad's great successor. The Commander of the Faithful ('a) said: Who is it? I am Muhammad's successor. The man Khaybar said: It is true, and he became a Muslim.

Likewise, 'Ammar ibn Yasir related saying: I came to my master one day, and he saw (signs of) depression in my face. He said: What ails you? I replied: A debt that I have to repay. Thereupon he made a sign to a stone thrown and said: Take this and repay thereby your debt. 'Ammar said: But it is a stone. The Commander of the Faithful ('a) said: Pray to God by me, that He may change it into gold. 'Ammar said: I prayed by his name, so the stone turned into gold. He said to me: Take thereof as much as you need. I said: How should it soften? To which he replied: O weak in certainty, pray to God by me that it may soften. He added: By my name did God soften iron for David. 'Ammar said: I prayed by his name, so it softened, and I took as much as I need. Then he said: Pray to God by my name that its reminder may turn into a stone as it was.

Let us thereby cut off speech and bless Muhammad and his Household, the elect of the Compassionate, the final end of the cosmos and the time. Praise be to God, in the beginning and in the end. May God bless Muhammad and his immaculate Household.

Finished is the composition of this book by his author, the poor one toward God, the Rich, His servant, Hashim ibn Sulayman ibn Isma'il ibn 'Abd al-Jawad al-Husayni al-Bahrani, on the 17th of Rabi' al-Awwal, 1096 AH, on the birthday of the Seal of the Prophets, peace and blessings be upon him and his Household.