

Part 12: Traditions about believers and belief

Traditions that discuss believers and belief, Muslims and Islam and Ahlul Bayt (a.s.) and their Wilayat as mentioned in the Quranic verses. Traditions that discuss disbelief, polytheism and idol worship and those who leave all these things.

While explaining the verse:

بُسْمًا اشْتَرَوْا بِهِ أَنْفُسَهُمْ أَنْ يَكْفُرُوا بِمَا أَنْزَلَ اللَّهُ بَغْيًا أَنْ يَنْزِلَ اللَّهُ مِنْ فَضْلِهِ
عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ فَبَاءُوا بَغْضَبِ عَلَى غَضَبٍ وَلِلْكَافِرِينَ عَذَابٌ مُهِينٌ.

Evil is that for which they have sold their souls—that they should deny what Allah has revealed, out of envy that Allah should send down of His grace on whomsoever of His servants He pleases; so they have made themselves deserving of wrath upon wrath, and there is a disgraceful punishment for the unbelievers. (Sura Baqarah 2:90)

Ibne Shahr Aashob has quoted Imam Zainul Aabedeen (a.s.) that here envy is against the Wilayat of Amirul Momineen and the legatees from his progeny.

Regarding the meaning of Allah's words:

وَكَذَلِكَ أَنْزَلْنَا إِلَيْكَ الْكِتَابَ فَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يُؤْمِنُونَ بِهِ وَمِنْ هَؤُلَاءِ مَنْ
يُؤْمِنُ بِهِ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الْكَافِرُونَ.

And thus have We revealed the Book to you. So those whom We have given the Book believe in it, and of these are those who believe in it, and none deny Our communications except the

unbelievers. (Sura Ankabut 29:47)

Ali bin Ibrahim has narrated that what is meant by ‘those to whom the book has been given’ are the Aale Muhammad because its words and meanings are only with them and ‘by this group’ is meant all the believers facing the same prayer direction (Qibla).

In the explanation of the verse:

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ.

Certainly Allah conferred a benefit upon the believers when He raised among them an Apostle from among themselves... (Sura Baqarah 2:90)

It is narrated that here ‘believers’ means Aale Muhammad and this explanation is better than what some commentators have ceremoniously said that ‘their selves’ means is race, which is, Arab.

Also, in the explanation the verse:

وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ.

And (as for) those who believe and their offspring follow them in faith, We will unite with them their offspring and We will not diminish to them aught of their work; every man is responsible for what he shall have wrought. (Sura Tur 52:21)

It is narrated that it is popular opinion among the commentators that this verse is about the children of the believers whom Allah will admit to Paradise along with their parents and forefathers. This explanation is mentioned in our commentary also.

Ali bin Ibrahim has narrated that what is meant by: *And (as for) those who believe* is the Holy Prophet (S), the Amirul Momineen and their legatees from their children and progeny whom Allah has included in Caliphate and Imamate with Amirul Momineen and that Nass (Clear cut Divine Command) which has been described in favor of Amirul Momineen has not been decreased in the matter of his progeny, and their proof (Hujjat) and Imamate is the same and it is obligatory to follow all of them, and Allah Almighty says:

قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ

وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَى وَعِيسَى وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ
مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ.

Say: We believe in Allah and (in) that which had been revealed to us, and (in) that which was revealed to Ibrahim and Ismail and Ishaq and Yaqoob and the tribes, and (in) that which was given to Musa and Isa, and (in) that which was given to the prophets from their Lord, we do not make any distinction between any of them, and to Him do we submit. (Sura Baqarah 2: 136)

That is we have not discriminated against anyone of them and we are obedient to Allah. So if they also believe as you have believed then doubtlessly they are rightly guided and if they deviate and disbelieved then they are in the state enmity and envy. Then, O Messenger! Allah will protect you from their evil and He hears and knows everything.

Kulaini, Ayyashi and others have narrated from Imam Baqir (a.s.) that, in this verse, 'Say' is the address to the Aale Muhammad, that is, to Ali, Fatima, Hasan and Husain and thereafter the Imams from their progeny and condition of 'if they believe' means all other people. It is essential that their faith should be like the faith of the Imams and they should also follow them in beliefs and actions (deeds).

Most commentators have opined that the address of 'Say' is to all the faithful people. 'If they believe' means 'if they believe in their opinion', it is about the People of the Book, that is, the Jews and the Christians and what is found in the explanation of the of the traditions is more convincing than their explanation because 'that which had been revealed to us' is more fitting with this Tafsir as Quran was first revealed to the Holy Prophet (S) and to their Ahlul Bayt (a.s.) who were present in the house of revelation and thereafter it reached other people and with it has been mixed (joined) what had been revealed to Ibrahim and Ismail and to other Prophets.

Therefore, as there is the description in these two phrases of the Prophets and Messengers it is fitting with this (revealed to us) also because the grade of 'towards them' should be like the messengers and their legatees.

Kulaini and Nomani say that when the explanation of the verse:

And there are some among men who take for themselves objects of worship besides Allah, whom they love as they love Allah... (Sura Baqarah 2: 165)

was inquired from Imam Baqir (a.s.) he said: They are the first and the second whom people made their Imams leaving the one whom Allah had made Imam for the people.

In the explanation of the verse:

وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرُونَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ. إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوْا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ. وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّءُوا مِنَّا كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ.

And O, that those who are unjust had seen, when they see the chastisement, that the power is wholly Allah's and that Allah is severe in requiting (evil). When those who were followed shall renounce those who followed (them), and they see the chastisement and their ties are cut asunder. And those who followed shall say: Had there been for us a return, then we would renounce them as they have renounced us. Thus will Allah show them their deeds to be intense regret to them, and they shall not come forth from the fire. (Sura Baqarah 2: 165-167)

It is said that: By Allah, they are the leaders in oppression those who had led oppression by grabbing the rights of Ahlul Bayt (a.s.) and those who obeyed the grabbers.

In *Tawilul Aayaat*, it is mentioned in the explanation of the verse:

أَلِلَّهِ مَعَ اللَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ.

Is there a god with Allah? Nay! most of them do not know! (Sura Naml 27:61)

Imam Sadiq (a.s.) asked: Can a leader in deviation be a partner of the leader of guidance so that they may join one another?

Also, in *Tafsir Ibne Mahyar*, it is narrated with reliable chains of narrators that the Amirul Momineen (a.s.) said: When the Holy Prophet (S) told me: O Ali! There is no distance between the one who loves you and the one by looking at whom his eyes become cool, but that death comes to him (meaning for the whole life there will be no distance). Then he recited this verse: O Lord! Bring us out of Hell so that we may do good deeds with the Wilayat of Ali contrary to what we were doing in the world earlier due to his enmity... and said that when our enemies will enter Hell and say this, they will be told:

أَوَلَمْ نُعَمِّرْكُمْ مَا يَتَذَكَّرُ فِيهِ مَنْ تَذَكَّرَ وَجَاءَكُمُ النَّذِيرُ فَذُوقُوا فَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ.

Did We not preserve you alive long enough, so that he who would be mindful in it should mind?

And there came to you the warner; therefore taste; because for the unjust, there is no helper.

(Sura Fatir 35:37)

The Imam said: There will be no helper for those who oppressed Aale Muhammad (a.s.) who may assist them and save them from the Divine punishment.

And the Almighty Allah says:

وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَنْ يَعْبُدُوهَا وَأَنَابُوا إِلَى اللَّهِ لَهُمُ الْبُشْرَى فَبَشِّرْ عِبَادِ

And (as for) those who keep off from the worship of the idols and turn to Allah, they shall have good news... (Sura Zumar 39: 17)

Ibne Mahyar has narrated from Imam Sadiq (a.s.) that the latter addressed the Shias saying: It is you who refrained from worshipping Taghoot (others than Allah) by not obeying the tyrant Caliphs and whoever obeyed an oppressor has doubtlessly worshipped him.

Moreover, Ibne Mahyar has narrated that Imam Sadiq (a.s.) was requested to explain the Divine words:

(وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ) لَئِنْ أَشْرَكَتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ
مِنَ الْخَاسِرِينَ.

...If you associate (with Allah), your work would certainly come to naught and you would certainly be of the losers. (Sura Zumar 39:65)

Commentators have said that it means that if you associated anyone with Allah then surely your deed will become null and void and doubtlessly you will be among the losers.

It is mentioned in some traditions that here apparent address is to the Holy Prophet (S) but it is aimed to warn others as a proverb goes: We tell you so that the neighbour may hear. In this tradition the Imam said that what is meant is not what you think and imagine. When Allah revealed to His messenger to introduce Amirul Momineen (a.s.) as a sign of knowledge and guidance to the people and to make him his legateses so that people may hear him and testify to him.

At that time, Allah sent this verse about the appointment of Amirul Momineen: O Messenger! Convey the command (to the Ummat) which has been revealed to you by your Lord. At that time the Holy Prophet (S) complained to Jibraeel and said: People are giving me a lie regarding the Caliphate of Ali (a.s.) and they are not obeying my word. So Allah revealed this verse: That if you associate anyone with Ali then

your deeds will be nullified (and cancelled).

It is impossible that Allah may send a messenger to the people of the world and then he may be a friend of the sinners and then fear that they will assign associates to Allah. In the sight of Allah, a messenger is more reliable and trustworthy than one to whom He may say: If you will associate someone with me whereas he comes to eradicate polytheism and for making people give up every false deity. So what is meant is that if you will associate anyone in the Wilayat of Ali (a.s.) then your deeds will become null and void.

Moreover, it is narrated from Imam Baqir (a.s.) with reliable chains of narrators that, in the explanation of the verse:

وَكَذَلِكَ حَقَّتْ كَلِمَةُ رَبِّكَ عَلَى الَّذِينَ كَفَرُوا أَنَّهُمْ أَصْحَابُ النَّارِ.

And thus did the word of your Lord prove true against those who disbelieved that they are the inmates of the fire. (Sura Ghafir 40:6)

He said, it means that in this way the command of Allah has become fully applicable for those who become disbeliever as they are the people of Hell. It means it is the Bani Umayyah who became disbelievers and they alone are the people of Hell. Thereafter Allah has said: *Those who are upholding the Arsh (throne)*. The Hazrat said that the Holy Prophet (S) and his legatees are the upholders of the throne of Divine knowledge (its loftiness and greatness).

Allah has said: *The angels are glorifying their Lord and praying for the forgiveness of the faithful*. The Imam said that they are the Shias of Aale Muhammad, saying: O our Lord! You have covered everything with Your knowledge and Mercy. So forgive those who repent, that is, those who repented for having loved the tyrant Caliphs of Banu Umayyah and they followed Your Path. The Hazrat said: They followed and obeyed Ali Murtuza (a.s.), because he is the Path of Allah.

وَقِهِمْ عَذَابَ الْجَحِيمِ. رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتٍ عَدْنٍ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ وَقِهِمُ السَّيِّئَاتِ.

And save them from the punishment of the hell: Our Lord! and make them enter the gardens of perpetuity which Thou hast promised to them and those who do good of their fathers and their wives and their offspring, surely Thou are the Mighty, the Wise. And keep them from evil deeds... (Sura Ghafir 40:9)

The Imam said that here by evils are meant Banu Umayyah and all of their tyrant Caliphs, and those who believed in them (followed them).

وَمَنْ تَقِ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ. إِنَّ الَّذِينَ كَفَرُوا
يُنَادُونَ لِمَقْتِ اللَّهِ أَكْبَرَ مِنْ مَقْتِكُمْ أَنْفُسَكُمْ إِذْ تُدْعَوْنَ إِلَى الْإِيمَانِ فَتَكْفُرُونَ. قَالُوا
رَبَّنَا أَمَتْنَا اثْنَتَيْنِ وَأَحْيَيْتَنَا اثْنَتَيْنِ فَاعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَى خُرُوجٍ مِنْ سَبِيلٍ.

...And whom Thou keepest from evil deeds this day, indeed Thou hast mercy on him, and that is the mighty achievement. Surely those who disbelieve shall be cried out to: Certainly Allah's hatred (of you) when you were called upon to the faith and you rejected, is much greater than your hatred of yourselves. They shall say: Our Lord! twice didst Thou make us subject to death, and twice hast Thou given us life, so we do confess our faults; is there then a way to get out (of Hell)? (Sura Ghafir 40:9-11)

The Imam said: It means Banu Umayyah who became disbelievers and faith means Ali Ibne Abi Talib.

ذَلِكُمْ بِأَنَّهُ إِذَا دُعِيَ اللَّهُ وَحْدَهُ كَفَرْتُمْ وَإِنْ يُشْرَكَ بِهِ تُؤْمِنُوا فَالْحُكْمُ لِلَّهِ الْعَلِيِّ
الْكَبِيرِ.

That is because when Allah alone was called upon, you disbelieved, and when associates were given to Him, you believed; so judgment belongs to Allah, the High, the Great. (Sura Ghafir 40: 12)

Meaning: The confirmation of punishment for you is because of the fact that when, in the world, the faithful were remembering Allah with His oneness, you were denying and when the polytheists were making associates for Allah you believed them. So today command is only for Almighty Allah.

The Imam said this address is to the opponents, that is, when they were mentioning Ali's Wilayat you were denying and when they were associating others in the Khilafat of Ali and were mentioning the name of any other Imam you were agreeing and were accepting his Imamate.

Likewise, Imam Baqir (a.s.) has said explaining the Divine words:

فَلَنُذِيقَنَّ الَّذِينَ كَفَرُوا عَذَابًا شَدِيدًا وَلَنَجْزِيَنَّهُمْ أَسْوَأَ الَّذِي كَانُوا يَعْمَلُونَ. ذَلِكَ
جَزَاءُ أَعْدَاءِ اللَّهِ النَّارُ لَهُمْ فِيهَا دَارُ الْخُلْدِ جَزَاءً بِمَا كَانُوا بِآيَاتِنَا يَجْحَدُونَ.

Therefore We will most certainly make those who disbelieve taste a severe punishment, and We will most certainly reward them for the evil deeds they used to do. That is the reward of the enemies of Allah—the fire; for them therein shall be the house of long abiding; a reward for their denying Our communications. (Sura Fussilat 41:27-28)

Doubtlessly to those who became unbelievers because of rejecting the Wilayat of Amirul Momineen (a.s.), We will make them taste severe punishment in the world and surely will give the worst reward of their misdeeds which they were doing in the world. The punishment for the enemies of Allah and their permanent dwelling is Hell, that is, they will never come out of it. This is the reward of those people who were denying our ‘communications’ in the world. The Imam said here ‘communications’ means the Holy Imams.

Ibne Mahyar has narrated from Imam Zainul Aabedeem (a.s.) that he said: By Allah, only we are the guardians (Wali) of the people and we are most perfect in religion among all the people for whom religion has been made manifest and explained as Allah has said:

شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّىٰ بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ
وَمُوسَىٰ وَعِيسَىٰ أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ
إِلَيْهِ اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ.

He has made plain to you of the religion what He enjoined upon Nuh and that which We have revealed to you and that which We enjoined upon Ibrahim and Musa and Isa that keep to obedience and be not divided therein; hard to the unbelievers is that which you call them to; Allah chooses for Himself whom He pleases, and guides to Himself him who turns (to Him), frequently Allah chooses for Himself whom He pleases, and guides to Himself him who turns (to Him), frequently. (Sura Shuraa 42: 13)

He has made plain to you of the religion...

That is: O Aale Muhammad We have made manifest and described Religion for you.

...what He enjoined upon Nuh...

Of what He willed to Nuh (a.s.).

...and that which We have revealed to you and that which We enjoined upon Ibrahim and Musa and Isa...

And O Muhammad! What we have revealed to you is the same which was willed to Ibrahim and Moosa and Isa.

The Imam said: We are aware of their knowledge and we have conveyed whatever we knew and we are the trustees of knowledge. Hence we are the heirs of messengers and of the great Prophets.

...that keep to obedience...

O Aale Muhammad! Establish religion.

...and be not divided therein...

And there should be no difference in the matter of true religion. Rather remain united and satisfied.

...hard to the unbelievers is that which you call them to...

Towards that which, O Messenger! You are inviting them, is very hard for the polytheists.

The Imam said that it is the Wilayat of Ali (a.s.).

That is, O Prophet, the one who believes in your word regarding Ali Ibne Abi Talib and accepts it.

Likewise, Ibne Mahyar has narrated that Imam Baqir (a.s.) said to Muhammad bin Hanafiya that: Love of us Ahlul Bayt (a.s.) is a thing which is written by Allah on the right side of the believer's heart and the one on whose heart Allah wrote this nobody can ever erase it. Have you heard Allah's words:

أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ.

...these are they into whose hearts He has impressed faith... (Sura Mujidillah 58:22)

And the love for us Ahlul Bayt (a.s.) is faith.

Likewise, it is mentioned in many reports with reliable chains of narrators explaining the verse:

أَرَأَيْتَ الَّذِي يُكذِّبُ بِالْإِيمَانِ.

Have you considered him who calls the judgment a lie? (Sura Ma'un 107:1)

Imam Sadiq (a.s.) said: Have you seen the man who denied religion and gave it a lie? Then the Imam said that religion means the Wilayat of Ali (a.s.).

Furat bin Ibrahim has, with reliable chains of narrators said, while explaining the verse:

صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً.

(Receive) the colouring of Allah, and who is better than Allah in colouring? (Sura Baqarah 2: 138)

Imam Sadiq (a.s.) said: Seek Allah's colouring and, in the matter of faith and religion, who is better than Allah? These timid people cannot add colour to their children, who by immersing their babies in water, say that we are colouring them in Christianity. The Imam said colouring means to colour the faithful in the colour of the Wilayat of Ahlul Bayt (a.s.) and to make them believe in their Imamate and affirm their Imamate that, on the Day of Covenant a covenant about Ali's Wilayat was taken from them.

Similarly, it is reported from Aban bin Taghlab that I sought from Imam Baqir (a.s.) the meaning of the verse:

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ.

Those who believe and do not mix up their faith with iniquity, those are they who shall have the security and they are those who go aright. (Surah Anam 6:82)

The Imam said: O Aban! You say that what is mentioned in this verse is Shirk (polytheism) with Allah. But we say that this verse is revealed in praise and honour of Ali Ibne Abi Talib and his Ahlul Bayt (a.s.) because, they have not indulged in polytheism even for a split second and they never worshipped Lat and Uzza as was done by the three false Caliphs and Ali was the very person who offered Prayer along with the Holy Prophet (S), and testified him. So this verse is revealed in his praise.

Kulaini has, while explaining this verse, quoted Imam Sadiq (a.s.) that who are meant here are those who believed in whatever was brought by the Holy Prophet (S) about Amirul Momineen and the Wilayat of Amirul Momineen and his progeny and regarding their Imamate and they do not mix their love with the affection for false Caliphs. So mixed with injustice is a faith which includes love for tyrants.

Similarly, in *Tafsir Furat*, in the commentary on the verse:

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

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

Imam Sadiq (a.s.) said that the Holy Prophet (S) had said Ali (a.s.): Do you know in whose praise is this

verse revealed? Ali (a.s.) replied: Allah and His Prophet know better. The Holy Prophet (S) said: It is revealed in praised of the one who testifies me and puts faith in me and loves you and, after you, your children and believes after you, in the Imamate of your sons.

Ayyashi has narrated from Imam Sadiq (a.s.) in the explanation of this verse that the remembrance of Allah means the Holy Prophet (S). It is only from him that hearts get satisfaction and that he same remembrance of Allah and veil (Hijab) of Allah.

Ali bin Ibrahim has narrated that: 'Those who believe' means Shias and remembrance of Allah is Amirul Momineen and the Holy Imams.

Likewise, Furat has narrated from Imam Baqir (a.s.) that: Our love is faith and enmity towards us and hostility against us is disbelief and then he recited this verse:

وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ
وَالْعِصْيَانَ أُولَئِكَ هُمُ الرَّاشِدُونَ.

But Allah has endeared the faith to you and has made it seemly in your hearts, and He has made hateful to you unbelief and transgression and disobedience; these it is that are the followers of a right way. (Surah Hujurat 49:7)

Kulaini and Ali bin Ibrahim have, in the meaning of this same verse, narrated that here faith is Amirul Momineen and 'unbelief' means the first tyrant and by 'transgression' is meant the second oppressor and from 'disobedience' is meant the third tyrant.

In the explanation of this verse:

وَهُدُوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ وَهُدُوا إِلَى صِرَاطِ الْحَمِيدِ.

And they are guided to goodly words and they are guided into the path of the Praised One. (Surah Haj 22:24)

Kulaini has quoted that Imam said that this verse was revealed in the dignity of Hamza, Ja'far, Ubaidah, Salman, Abu Zar, Miqdad and Ammar who are rightly guided towards the Imamate of Amirul Momineen (a.s.).

In the explanation of the Divine verse:

إِنَّهُمْ يَكِيدُونَ كَيْدًا.

Surely they will make a scheme. (Surah Tariq 86: 15)

He has quoted Imam Sadiq (a.s.) that those who are meant here are the first, the second and all the hypocrites who conspired against the Holy Prophet (S), Amirul Momineen and Fatima Zahra (S) and: ***And I (too) will make a scheme. (86: 16)*** means, in the world I subject them to the commandments of Islam and in the hereafter I will push them into Hell along with the deniers or that I give them the reward of their disbelief.

فَمَهْلُ الْكَافِرِينَ أَهْلُهُمْ رُؤْيَا.

So grant the unbelievers a respite: let them alone for a while. (Surah Tariq 86: 17)

The Imam said: When Imam Qaem (Mahdi) will come up, he will take our revenge from the tyrants and the false leaders of Quraysh, Banu Umayyah and all the enemies.

Ibne Mahyar has, with reliable chains of narrators, quoted Imam Baqir (a.s.) in the explanation of the verse:

لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِينَ...

Surely those who disbelieve from among the followers of the Book and the polytheists shall be in the fire of hell... (Surah Bayyinah 98:6)

That is means the group to whom the Holy Quran was revealed and yet, after the Holy Prophet (S), they turned backsliders and disobeyed the Amirul Momineen (a.s.).

According to another narration, the meaning of: *Surely those who disbelieve* is those who refute the Shias and 'polytheists' are those who associate others with Amirul Momineen in Caliphate, that is, they deny the Shias and reject the Caliphate of Ali (a.s.) and those who brought down Ali (a.s.) from the first to the fourth rank in Caliphate are no different from unbelievers and polytheists until

حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ.

...there had come to them the clear evidence... (Surah Bayyinah 98:6)

An apostle from Allah means Prophet Muhammad (S).

Reciting pure pages... means they recite Holy scripture that is, they invite people towards Ulil Amr after him who are the Holy Imams and only they are: *Wherein are all the right ordinances* means they have clear truth.

And those who were given the Book did not become divided except after clear evidence had come to them (Surah Bayyinah 98:4)

means the refuters of Shias did not get separated after truth had come to them.

And they were not enjoined anything except that they should serve Allah, being sincere to Him in obedience, upright, and keep up prayer and pay the poor-rate.... (Surah Bayyinah 98:5)

means such Muslims were not commanded but to worship Allah making religion reserved specially only for Him, believing in Allah, Messenger of Allah and the Holy Imams.

...And that is the right religion (Surah Bayyinah 98:5)

means only this is the stable religion. It is said that religion indicates Fatima (s.a.) and according to another narration, Aale Muhammad.

(As for) those who believe and do good, (Surah Bayyinah 98:7)

means those who believed in Allah and the Prophet and obeyed the Ulil Amr in the ordered affairs.

Surely they are the best of men (98:7) meaning they are the best of creation. According to another report it is said that this verse is revealed in praise of the Prophet Muhammad (S).

In *Amali*, it is reported by the Shaykh that Jabir bin Abdullah Ansari said: Once we were with the Holy Prophet (S) when Amirul Momineen arrived. The Holy Prophet (S) said: My brother has come to you and added: By Allah in Whose power is my soul he and his Shias will get salvation on the Day of Judgment.

Doubtlessly he (Ali) is the best dispenser of justice and the best in the matter of observing the rights of all and in the sight of Allah, his nobility and compassion is the highest. At that time the verse was revealed:

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ.

Surely they are the-best of men. (Surah Bayyinah 98:7)

Thereafter whenever Ali (a.s.) arrived the companions of the Holy Prophet (S) used to say: 'The best of men' has arrived.

Likewise, it is reported from Amirul Momineen that the Prophet of Allah said that on the wings of every Hud Hud bird, it is written the Syrian language that Aale Muhammad are 'the best of men'.

Similarly, Yaqoob son of Mitham Tammar has narrated that once I went to Imam Baqir (a.s.) and said: O son of the Holy Prophet (S)! May I be sacrificed for you; I have read in my father's writings that Amirul Momineen had told my father, Mitham, that you should befriend a lover (friend) of Aale Muhammad even if he is a transgressor and an adulterer and be inimical to the enemy of Ahlul Bayt (a.s.) even if he is a great worshipper and observer of fasts.

I have heard the Holy Prophet (S) reciting the verse: *(As for) those who believe and do good, surely they are the best of men* and saying: O Ali! This verse hints at your Shias. O Ali! The promised place for you and your Shia friends is the pond of Kauthar where they will arrive with radiant faces wearing crowns.

Imam Baqir (a.s.) said: The same thing is written in the book of Ali.

There are many traditions indicating that this verse was revealed in praise of Ali (a.s.). We will mention some of them while narrating the events of the Holy Prophet (S). Thereafter Almighty Allah said:

جَزَاؤُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتٌ عَدْنٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ
اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ.

Their reward with their Lord is gardens of perpetuity beneath which rivers flow, abiding therein for ever; Allah is well pleased with them and they are well pleased with Him; that is for him who fears his Lord. (Surah Bayyinah 98:8)

Imam Ja'far Sadiq (a.s.) has said that Allah is pleased with the believer both in this world and in the Hereafter and though the believer is pleased with Allah in this world there remains some dissatisfaction at the beginning of troubles and trials. But when, on the Day of Judgment, he will see the rewards reserved for him, he will become pleased as he should with the Almighty Allah.

Likewise, Aban bin Taghlab has narrated that Imam Sadiq (a.s.) recited the verse:

وَوَيْلٌ لِلْمُشْرِكِينَ. الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ.

...and woe to the polytheists; (To) those who do not give poor-rate and they are unbelievers in

the hereafter. (Surah Fussilat 41:6-7)

Then he said: O Aban! Do you think that Allah will ask for poor rate (Zakat) of the wealth of the polytheists and the idolaters, even though they associate others with Allah in worship? Aban asked: Then who are they (who are mentioned in this verse)? The Imam said: Woe has been said in respect of those who associated others with the first Imam and who rejected what the first Imam told them about the last Imam.

Ali bin Ibrahim has narrated about the Divine words:

وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيثَاقَهُ الَّذِي وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ.

And remember the favor of Allah on you and His covenant with which He bound you firmly, when you said: We have heard and we obey... (Surah Maida 5:7)

Meaning: Remember the bounty of your Lord and the covenant deeply when you had said: 'We have heard and we have obeyed' when the Holy Prophet (S) took promise from you about the Wilayat and Imamate of Ali (a.s.) but after the Holy Prophet (S), they broke the promise.

Kulaini has quoted Imam Sadiq (a.s.) thus in the explanation of the Divine words:

هُوَ الَّذِي خَلَقَكُمْ فَمِنْكُمْ كَافِرٌ وَمِنْكُمْ مُؤْمِنٌ.

He it is Who created you, but one of you is an unbeliever and another of you is a believer... (Surah Taghabun 64:2)

Allah had taken the covenant from you on that very day when you were merely a particle in the loin of Adam and knew about your belief and disbelief about our Wilayat.

It is also narrated from Imam Baqir (a.s.) that Allah has addressed Amirul Momineen in the verse:

وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا. فَلَا وَرَيْكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا.

...And had they, when they were unjust to themselves, come to you and asked forgiveness of Allah and the Apostle had (also) asked forgiveness for them, they would have found Allah Oft-returning (to mercy), Merciful. But no! by your Lord! they do not believe (in reality) until they make you a judge of that which has become a matter of disagreement among them, and then do not find any straitness in their hearts as to what you have decided and submit with entire submission. (Surah Nisa 4:64-65)

The Imam said that this address is about the cursed scripture which the first and the second hypocrites and their group wrote and decided among themselves that when Allah will call up Muhammad (S) from the world they will not allow Caliphate to pass in the hands of Banu Hashim. (The Imam said that) by the Divine words: *a matter of disagreement among them* is meant that those people oppressed their own hearts who became apostates due to this deed and that their faith will not be legitimate until they come to Amirul Momineen and seek pardon from Allah. This hints at the point that these words are not addressed to the Holy Prophet (S), otherwise, Allah would have used the words: 'their repentance will be accepted'.

Then He described how their repentance should be that their it is not accepted and their faith is not proper unless they come to Amirul Momineen and confess their sins and may make him their adjudicator saying that if he may either kill them because of this sin or may forgive them and pardon them.

In short, whatever he orders will be acceptable to them and they will be happy with it without feeling grudge in their hearts. When they repent in this way then only their repentance will be accepted. Thereafter He said: *and then do not find any straitness in their hearts as to what you have decided and submit with entire submission...* and the Hazrat explained that it means that if they do as they have been advised to do regarding Ali (a.s.) doubtlessly it will be better for them.

Similarly, as regards the verse:

بَلْ تُؤْتِرُونَ الْحَيَاةَ الدُّنْيَا.

Nay! You prefer the life of this world, (Surah A'la 87: 16)

Imam Sadiq (a.s.) said that that here what is meant is those people who adopt the Wilayat of the first and the second and the third (caliph) and all the false tyrant Caliphs who ruled over the world.

وَالْآخِرَةُ خَيْرٌ وَأَبْقَى.

While the hereafter is better and more lasting. (Surah A'la 87: 17)

Imam said: It means the Wilayat of Amirul Momineen (a.s.) which results in reward in the hereafter.

Likewise, Imam Baqir (a.s.) is reported to have said in the explanation of the Holy verse:

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا.

Then set your face upright for religion in the right state... (Surah Rum 30:30)

Meaning, set your faces rightly towards the true religion whereby inclining towards religion from the false world.

فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا

...the nature made by Allah in which He has made men... (Surah Rum 30:30)

Meaning, on which Allah created people.

Ali bin Ibrahim, Saffar and Ibne Babawayh have, with many chains of narrators, quoted Imam Ridha and Imam Sadiq (a.s.) that on the Day of the Covenant Allah created the people with His awareness and also on the faith that: There is no god except Allah, Muhammad is the Messenger of Allah, Ali is the Wali of Allah. Thus accepting the Oneness of Allah without acceptance of the Imamate of Amirul Momineen makes one a polytheist (Mushrik).

Similarly, in the explanation of the verse:

إِنَّ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ أَزْدَادُوا كُفْرًا لَمْ يَكُنِ اللَّهُ لِيَغْفِرَ لَهُمْ
وَلَا لِيَهْدِيَهُمْ سَبِيلًا.

Surely (as for) those who believe then disbelieve, again believe and again disbelieve, then increase in disbelief, Allah will not forgive them nor guide them in the (right) path. (Surah Nisa 4: 137)

It is reliably reported that Imam Sadiq (a.s.) said: This verse has been revealed about the first, second and the third (caliphs) who believed orally in the beginning and then became deniers, that is, they displayed their disbelief when the Holy Prophet (S) put before them the Wilayat of Amirul Momineen saying: Ali is Master and the leader of the one whose Master and leader I am.

Then when the Holy Prophet (S) ordered to give oath of allegiance (Bayat) they confessed by compulsion and also gave the oath. But thereafter, when the Holy Prophet (S) passed away, they broke the allegiance and progressed in disbelief and put pressure on those who had given the allegiance to Amirul Momineen on the Day of Ghadeer that they should give allegiance to such and such one or put pressure on Amirul Momineen for allegiance. Thus surely no share of goodness and faith remained for them.

About the meaning of the verse:

إِنَّ الَّذِينَ ارْتَدُّوا عَلَىٰ أَدْبَارِهِمْ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ الشَّيْطَانُ سَوَّلَ لَهُمْ
وَأَمَلَىٰ لَهُمْ.

Surely (as for) those who return on their backs after that guidance has become manifest to them, the Shaitan has made it a light matter to them; and He gives them respite. (Surah Muhammad 47:25)

The Imam said that they are the first, second and the third (caliph) who turned away from faith after accepting the Wilayat of Amirul Momineen.

Similarly, the same Imam has, in the explanation of the Divine words:

إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَالْمَسْجِدِ الْحَرَامِ الَّذِي جَعَلْنَاهُ لِلنَّاسِ
سَوَاءً الْعَاكِفُ فِيهِ وَالْبَادِي وَمَن يَرِدْ فِيهِ بِالْحَادِ بِظُلْمٍ نُّذِقْهُ مِن عَذَابِ أَلِيمٍ.

Surely (as for) those who disbelieve, and hinder (men) from Allah's way and from the Sacred Mosque which We have made equally for all men, (for) the dweller therein and (for) the visitor, and whoever shall incline therein to wrong unjustly, We will make him taste of a painful chastisement. (Surah Haj 22:25)

Meaning: The one who intends to do a Haraam (impermissible) thing and may turn from truth tyrannically and unjustly to him We will give a painful punishment, said that this verse has been revealed about so and so and so and so and Abu Ubaidah who had they had entered Ka'ba and made an agreement about their denial and the on the rejection of what was revealed in the praise of Amirul Momineen. They became apostates (Mulhid) because of the oppression they had meted out to the Holy Prophet (S) and His legatee Ali Ibne Abi Talib. So the group of oppressors has been distanced from the Mercy of Allah.

Similarly it is narrated from Imam Sadiq (a.s.) in the explanation of the verse:

إِنَّكُمْ لَفِي قَوْلٍ مُخْتَلِفٍ.

Most surely you are at variance with each other in what you say...(Surah Dhariyat 51:8)

That their discussion was regarding the Wilayat of Ali (a.s.). One who turns away from the Wilayat of Ali (a.s.) is turned away from Paradise.

Likewise, Kulaini and Ibne Mahyar have quoted Imam Baqir (a.s.) that the verse was revealed in this way:

فَأَبَى أَكْثَرُ النَّاسِ إِلَّا كُفُورًا.

...but most men do not consent to aught but denying (the Wilayat of Ali) . (Surah Israa 17:89)

And this verse was revealed thus:

وَقُلْ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا
أَحَاطَ بِهَمَّ سُرَادِقُهَا.

And say (O Messenger): The truth (about the Wilayat of Ali) is from your Lord, so let him who please believe, and let him who please disbelieve; surely We have prepared for the iniquitous (oppressors of Aale Muhammad) a fire, the curtains of which shall encompass them about...(Surah Kahf 18:29)

In *Tawilul Ahadith*, Akhtab Khwarizmi, a Sunni scholar, has reported that, according to Ibne Abbas, a group of people asked the Holy Prophet (S) that in whose praise is the verse:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ.

Allah has promised to those who believe and do good deeds (that) they shall have forgiveness and a mighty reward. (Surah Maida 5:9)

The Prophet replied: On the day of Judgement a white bright flag will be prepared and an announcer will announce that the believers and their leader (chief) may get up and also along with them all those who believed in the Messengership of Muhammad. At that time Ali Ibne Abi Talib will get up and the said flag

will be given in his hands. Under that flag all the former and latter Emigrants (Muhajirs) and Helpers (Ansars) will gather without inclusion of anyone else.

Then Ali (a.s.) will sit on a radiant pulpit and everyone of the aforesaid persons will be made to stand before him one by one and the Hazrat will give them rewards and light. When the last one them will have got it they shall be told: You have already seen your rank and abode in Paradise and recognized the same. The Lord of the universe says the reward and great prize is with Me. Then the Hazrat will take those under the flag to Paradise and send the others to Hell. And the meaning of the following verse is also the same:

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُولَئِكَ هُمُ الصَّادِقُونَ وَالشُّهَدَاءُ عِنْدَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ
وَنُورُهُمْ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَئِكَ أَصْحَابُ الْجَحِيمِ.

And (as for) those who believe in Allah and His apostles, these it is that are the truthful and the faithful ones in the sight of their Lord: they shall have their reward and their light, and (as for) those who disbelieve and reject Our communications, these are the inmates of the hell. (Surah Hadid 57: 19)

The Hazrat said: The ‘truthful and the faithful ones’ are those whose hearts have the love of Amirul Momineen therein. And ‘those who disbelieve and reject Our communications’ Means they become apostates and did not believe in the Wilayat of Ali and rejected the right of Amirul Momineen (a.s.).¹

1. The writer says: There are many traditions in the explanation of such verses, which have already been mentioned in Biharul Anwar. Some of them will also be discussed in the events of Amirul Momineen (a.s.), Insha Allah. Obviously the explanation by the Ahlul Bayt (a.s.) is the one according to which the Wilayat of these Holy personalities is a part of faith and the same Wilayat is also necessary for all other parts of faith because the roots and branches of religious are known only through their statements and this is the reason why faith should be explained through Wilayat. It is so because everyone knows that the faith is in the maximum in them and the meaning of disbelief (Kufr) should also be ascertained only through the Wilayat obviously because taking away the main part of faith (which is Wilayat) will be nothing but disbelief, moreover the rejection of whatever has come from the Prophet of Allah is but total disbelief, and the meaning of polytheist (Mushrik) is to associate anyone with the Wilayat of the Amirul Momineen and to reject it. It is so for some reasons:

To appoint a leader (Imam) against the Imam appointed by Allah is to become a partner of Allah.

To obey a person against the command of Allah is to worship that person as Allah has said in the Holy Quran ‘Do not worship Satan’. Here Allah has said that to obey Him is to worship Him and also said: The priests and monks of the People of the Book have declared themselves as god. Thus Allah has considered it worship. Thus the obedience of anyone except Him is considered by Allah as false worship.

Allah has attributed many things related with His friends as related to Himself. For example, to oppress someone is oppress Him and He considers allegiance to His friend as allegiance to Himself. Therefore, it is quite possible that He may have considered association (shirk) with them (Allah’s friends) as association (shirk) with Himself.

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