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**Bihar Al-Anwaar – The summary of the pearls of the
Ahadeeth of the Pure Imams^{asws}**

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Author – The Allama, the pride of the community, the Mullah, the Sheikh Muhammad
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CHAPTERS ON THEIR^{asws} CREATION, AND THEIR^{asws} CLAY (ESSENCE), AND THEIR^{asws} SOULS

باب 1 بدو أرواحهم و أنوارهم و طينتهم ع و أنهم من نور واحد

CHAPTER 1 – BEGINNING OF THEIR^{asws} SOULS, AND THEIR^{asws} NOORS (LIGHTS), AND THEIR^{asws} CLAY, AND THEY^{asws} (ALL) FROM ONE NOOR

1- مع، معاني الأخبار أبي عن مُحَمَّدِ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنِ ابْنِ هَاشِمٍ عَنِ دَاوُدَ بْنِ مُحَمَّدِ النَّهْدِيِّ عَنِ بَعْضِ أَصْحَابِنَا قَالَ: دَخَلَ ابْنُ أَبِي سَعِيدٍ الْمُكَارِي عَلَى الرَّضَا صَلَوَاتُ اللَّهِ عَلَيْهِ فَقَالَ لَهُ أُبْلَغُ اللَّهُ مِنْ قَدْرِكَ أَنْ تَدْعِي مَا ادَّعَى أَبُوكَ

(The book) 'Ma'any Al Akhbar' – My father, from Muhammad Al Attar al Ash'ary, from Ibn Hashim, from Dawood Bin Muhammad Al Nahdy, from one of our companions who said,

'Ibn Abu Saeed Al-Mukary entered to see Al-Reza^{asws} and said to him^{asws}, 'Has Allah^{azwj} Made your^{asws} worth to reach such that you^{asws} are claiming what your^{asws} father^{asws} had claimed?'

فَقَالَ لَهُ مَا لَكَ أَطْفَأَ اللَّهُ نُورَكَ وَ ادَّخَلَ الْفَقْرَ بَيْتَكَ أ مَا عَلِمْتَ أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَوْحَى إِلَى عِمْرَانَ أَنِّي وَاهِبٌ لَكَ ذَكَرًا فَوَهَبَ لَهُ مَرْيَمَ وَ وَهَبَ لِمَرْيَمَ عِيسَى -

He^{asws} said to him: 'What is the matter with you? May Allah^{azwj} Extinguish your light and Cause the poverty to enter your house! Don't you know that Allah^{azwj} Blessed and Exalted Revealed to Imran^{as}: "I^{azwj} shall Grant you^{as} a male (child)", but Granted Maryam^{as} to him^{as}, and Granted Isa^{as} to Maryam^{as}.

فَعِيسَى مِنْ مَرْيَمَ وَ مَرْيَمَ مِنْ عِيسَى وَ مَرْيَمَ وَ عِيسَى شَيْءٌ وَاحِدٌ وَ أَنَا مِنْ أَبِي وَ أَبِي مَنِّي وَ أَنَا وَ أَبِي شَيْءٌ وَاحِدٌ.

So Isa^{as} is from Maryam^{as}, and Maryam^{as} is from Isa^{as}, and Maryam^{as} and Isa^{as} are one thing; and I^{asws} am from my father^{asws}, and my father^{asws} is from me^{asws}, and I^{asws} and my father^{asws} are one thing".¹

2- ختص، الإختصاص عنهم ع إِنَّ اللَّهَ خَلَقَنَا قَبْلَ الْخَلْقِ بِأَلْفِي أَلْفِ عَامٍ فَسَبَّحْنَا فَسَبَّحَتِ الْمَلَائِكَةُ لِتَسْبِيحِنَا.

(The book) 'Al-Ikhtisas' – From them^{asws}: 'Allah^{azwj} Created us^{asws} before the creatures by two thousand years. We^{asws} glorified (Allah^{azwj}, so the Angels (also) glorified to our^{asws} glorification".²

¹ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 1 H 1

3- كِتَابُ فَضَائِلِ الشَّيْخَةِ، لِلصَّدُوقِ رَحِمَهُ اللَّهُ بِإِسْنَادِهِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: كُنَّا جُلُوسًا مَعَ رَسُولِ اللَّهِ ص إِذْ أَقْبَلَ إِلَيْهِ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ أَخْبِرْنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ لِإِبْلِيسَ أَسْتَكْبَرْتَ أَمْ كُنْتَ مِنَ الْعَالِينَ فَمَنْ هُمْ يَا رَسُولَ اللَّهِ الَّذِينَ هُمْ أَعْلَى مِنَ الْمَلَائِكَةِ

Kitab 'Fazail Al Shia' of Al Sadouq, by his chain from Abu Saeed Al Khudry who said,

'We were seated with Rasool-Allah^{saww} when a man faced towards him^{saww} and said, 'O Rasool-Allah^{saww}! Inform me about Words of Allah^{azwj} Mighty and Majestic to Iblees^{la}: **Were you arrogant or were you from the exalted ones?**" [38:75]. Who are they, O Rasool-Allah^{saww}, those who are more Exalted than the Angels?'

فَقَالَ رَسُولُ اللَّهِ أَنَا وَعَلِيٌّ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ كُنَّا فِي سُرَادِقِ الْعَرْشِ نُسَبِّحُ اللَّهَ وَ نُسَبِّحُ الْمَلَائِكَةُ بِتَسْبِيحِنَا قَبْلَ أَنْ يَخْلُقَ اللَّهُ عَزَّ وَ جَلَّ آدَمَ بِالْفِعْرِ عَامٍ فَلَمَّا خَلَقَ اللَّهُ عَزَّ وَ جَلَّ آدَمَ أَمَرَ الْمَلَائِكَةَ أَنْ يَسْجُدُوا لَهُ وَ لَمْ يَأْمُرْنَا بِالسُّجُودِ فَسَجَدَتِ الْمَلَائِكَةُ كُلُّهُمْ إِلَّا إِبْلِيسَ فَإِنَّهُ أَبَى أَنْ يَسْجُدَ

Rasool-Allah^{saww} said: 'I^{saww}, and Ali^{asws}, and (Syeda) Fatima^{asws}, and Al-Hassan^{asws} and Al-Husayn^{asws}. We^{asws} in the Pavilions of the Throne Glorifying Allah^{azwj}. The Angels had been Glorifying by our^{asws} Glorification for two thousand years before Allah^{azwj} created Adam^{as}. So when Allah^{azwj} Mighty and Majestic Created Adam^{as}, He^{azwj} Commanded the Angels that they should do Sajdah to him^{as}, and did not Command them for the Sajdah except for our^{asws} sake. So all of the Angels did Sajdah except for Iblees^{la}, for he^{la} refused to do Sajdah.

فَقَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى أَسْتَكْبَرْتَ أَمْ كُنْتَ مِنَ الْعَالِينَ أَيُّ مِنْ هَؤُلَاءِ الْحَمْسِ الْمَكْتُوبِ أَسْمَاؤُهُمْ فِي سُرَادِقِ الْعَرْشِ

Therefore Allah^{azwj} Blessed and Exalted Said: **"O Iblees! What prevented you from doing Sajdah to what I Created by My Hands? Were you arrogant or were you from the exalted ones?"** [38:75]. The ones whose names are Inscribed in the Pavilions of the Throne".

فَنَحْنُ بَابُ اللَّهِ الَّذِي يُؤْتَى مِنْهُ بِنَا يَهْتَدِي الْمُهْتَدُونَ فَمَنْ أَحَبَّنَا أَحَبَّهُ اللَّهُ وَ أَسَكَّنَهُ حَتَّتَهُ وَ مَنْ أَبْغَضَنَا أَبْغَضَهُ اللَّهُ وَ أَسَكَّنَهُ نَارَهُ وَ لَا يُحِبُّنَا إِلَّا مَنْ طَابَ مَوْلِدُهُ.

Thus, we^{asws} are the Doors of Allah^{azwj} which are from Him^{azwj}. It is by us^{asws} that the guided ones are guided by. The one who loves us^{asws} loves Allah^{azwj}, and He^{azwj} will Settle him in His^{azwj} Paradise, and the one who hates us^{asws} hates Allah^{azwj}, and He^{azwj} will Settle him in His^{azwj} Fire. And no one would loves us^{asws} except if he is of a good birth"³.

4- فر، تفسير فرات بن إبراهيم جعفر بن محمد الفزاري بإسناده عن قبيصة بن يزيد الجعفي قال: دخلت على الصادق جعفر بن محمد ع وعنده الدوس بن أبي الدوس وابن طيبان والقاسم الصيرفي فسلمت وجلست وقلت يا ابن رسول الله قد أتيتك مستقيداً قال سل وأوجز قلت أين كنتم قبل أن يخلق الله سماء مبيية وأرضاً مدحية أو ظلمة ونوراً

Tafseer Furat Bin Ibrahim – Ja'far Bin Muhammad Al Fuzary, by his chain from Qabeysa Bin Yazeed Al Jufy who said,

'I entered to see Al-Sadiq Ja'far^{asws} Bin Muhammad^{asws} and in his^{asws} presence were Ibn Al-Dawoos Bin Abu Al-Dawoos, and Ibn Zabyan, and Al-Qasim Al-Sayrafi. I greeted and sat

² Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 1 H 2

³ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 1 H 3

down and said, 'O Son^{asws} of Rasool-Allah^{saww}! I came to you^{asws} to benefit'. He^{asws} said: 'Ask and I^{asws} shall fulfil'. I said, 'Where were you^{asws} before Allah^{azwj} Created the High sky and the spread earth, or darkness and light?'

قَالَ يَا قَبِيصَةَ لِمَ سَأَلْتَنَا عَنْ هَذَا الْحَدِيثِ فِي مِثْلِ هَذَا الْوَقْتِ أَمَا عَلِمْتَ أَنَّ حُبَّنَا قَدْ أُكْتِمِمَ وَ بُغْضَنَا قَدْ فُشِيَ وَأَنَّ لَنَا أَعْدَاءَ مِنَ الْجِنِّ يُخْرِجُونَ حَدِيثَنَا إِلَى أَعْدَائِنَا مِنَ الْإِنْسِ وَإِنَّ الْحَيْطَانَ لَهَا آذَانٌ كَأَذَانِ النَّاسِ

He^{asws} said: 'O Qabeysa! Why did you ask us^{asws} about this Hadeeth during the like of this time? Do you not know that love for us^{asws} has been concealed and hatred for us^{asws} is spread out (far and wide), and that there are enemies of ours^{asws} from the Jinn bring our^{asws} Ahadeeth to our^{asws} enemies from the human beings, and that the walls have ears for them like the ears of the people'.

قَالَ قُلْتُ قَدْ سَأَلْتُكَ عَنْ ذَلِكَ

He (the narrator) said, 'I said, 'I am asking about that'.

قَالَ يَا قَبِيصَةُ كُنَّا أَشْبَاحَ نُورٍ حَوْلَ الْعَرْشِ نُسَبِّحُ اللَّهَ قَبْلَ أَنْ يَخْلُقَ آدَمَ بِخَمْسَةِ عَشَرَ أَلْفَ عَامٍ فَلَمَّا خَلَقَ اللَّهُ آدَمَ فَزَعَنَّا فِي صَلْبِهِ فَلَمْ يَزَلْ يَنْتَعِلُنَا مِنْ صَلْبِ طَاهِرٍ إِلَى رَجْمِ مُطَهَّرٍ حَتَّى بَعَثَ اللَّهُ مُحَمَّدًا ص

He^{asws} said: 'O Qabeysa! We^{asws} resemblances of light around the Throne glorifying Allah^{azwj} before He^{azwj} Created Adam^{as} by fifteen thousand years. When Allah^{azwj} Created Adam^{as} we^{asws} were Poured into his^{as} Sulb (lineage) and did not cease to be transferred from a clean Sulb to a Purified lap until Allah^{azwj} Sent Muhammad^{saww}.

فَنَحْنُ عُرْوَةُ اللَّهِ الْوُثْقَى مِنْ اسْتَمْسَكَ بِنَا بِنَا وَمَنْ تَخَلَّفَ عَنَّا هَوَى لَا نُدْخِلُهُ فِي بَابِ ضَلَالٍ وَلَا نُخْرِجُهُ مِنْ بَابِ هُدَى وَ نَحْنُ رِعَاةُ شَمْسِ اللَّهِ وَ نَحْنُ عِرْثَةُ رَسُولِ اللَّهِ ص وَ نَحْنُ الْأُفْبَةُ الَّتِي طَالَتْ أَطْنَابُهَا وَ اتَّسَعَتْ فِنَاؤُهَا مِنْ صَوَى إِلَيْنَا نَجَا إِلَى الْجَنَّةِ وَ مَنْ تَخَلَّفَ عَنَّا هَوَى إِلَى النَّارِ

We^{asws} are the Firmest Handhold of Allah^{azwj}. One who adheres with us^{asws} would attain salvation and one who stays behind from us^{asws} would collapse. We^{asws} neither enter him into a door of straying nor exit him from a door of guidance, and we^{asws} are caretakers of the sun of Allah^{azwj}, and we^{asws} are family of Rasool-Allah^{saww}, and we^{asws} are the dome whose pillars are tall, and vast is its courtyard. One who restores to us^{asws} attains salvation to the Paradise, and one who stays behind from us would collapse into the Fire'.

قُلْتُ لِيُوجِهَ رَبِّي الْحَمْدُ.

I said, 'Thanks to the Face of my Lord^{azwj}',⁴

5- كَنْز، كَنْزِ جَامِعِ الْفَوَائِدِ وَ تَأْوِيلِ الْآيَاتِ الظَّاهِرَةِ رَوَى الصَّدُوقُ رَحِمَهُ اللَّهُ فِي كِتَابِ الْمِعْرَاجِ، عَنْ رَجَائِلِهِ إِلَى ابْنِ عَبَّاسٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ص وَ هُوَ يُخَاطِبُ عَلِيًّا ع وَ يَقُولُ يَا عَلِيُّ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى كَانَ وَ لَا شَيْءَ مَعَهُ فَخَلَقَنِي وَ خَلَقَكَ مُوَحَّدِينَ مِنْ نُورٍ جَلَالِهِ فَكُنَّا أَمَامَ عَرْشِ رَبِّ الْعَالَمِينَ نُسَبِّحُ اللَّهَ وَ نُقَدِّسُهُ وَ نُحَمِّدُهُ وَ نُهَلِّلُهُ وَ ذَلِكَ قَبْلَ أَنْ يَخْلُقَ السَّمَاوَاتِ وَ الْأَرْضِينَ

⁴ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 1 H 4

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – It is reported by Al Sadouq in the book 'Al Mi'raj', from his men, to Ibn Abbas who said,

'I heard Rasool-Allah^{sawww} and he^{sawww} was addressing Ali^{asws} and saying: 'O Ali^{asws}! Allah^{azwj} Blessed and Exalted existed and there was nothing with Him^{azwj}. He^{azwj} Created me^{sawww} and Created you^{asws} as two souls of the Noor (Light) of His^{azwj} Majesty. So, we^{asws} were in front of the Throne of Lord^{azwj} of the worlds. We^{sawww} glorified Allah^{azwj} and extolled His^{azwj} Holiness and praised Him^{azwj} and extolled His^{azwj} Oneness, and that was before He^{azwj} Created the skies and the earths (planets).

فَلَمَّا أَرَادَ أَنْ يَخْلُقَ آدَمَ يَخْلُقِي وَ إِتَاكَ مِنْ طِينَةٍ وَاحِدَةٍ مِنْ طِينَةٍ عَلِيَّيْنِ وَ عَجَنَّا بِذَلِكَ النُّورِ وَ عَمَسْنَا فِي جَمِيعِ الْأَنْوَارِ وَ أَنْهَارِ الْجَنَّةِ ثُمَّ خَلَقَ آدَمَ وَ اسْتَوْدَعَ صُلْبَهُ تِلْكَ الطِّينَةَ وَ النُّورَ

When He^{azwj} Wanted to Create Adam^{as}, Created me^{sawww} and you^{asws} from one clay from the clay of Illiyeen, and Kneaded us^{asws} with that Light (Noor) and Immersed us^{asws} in the entirety of the Lights (Noors) and rivers of the Paradise. Then He^{azwj} Created Adam^{as} and Deposited that clay into His^{azwj} Sulb (lineage).

فَلَمَّا خَلَقَهُ اسْتَخْرَجَ دُرَّتَهُ مِنْ ظَهْرِهِ فَاسْتَنْطَقَهُمْ وَ قَرَّرَهُمْ بِالرُّبُوبِيَّةِ فَأَوَّلُ خَلْقٍ إِفْرَارًا بِالرُّبُوبِيَّةِ أَنَا وَ أَنْتَ وَ النَّبِيُّونَ عَلَى قَدْرِ مَنَازِلِهِمْ وَ فُرَجِهِمْ مِنَ اللَّهِ عَزَّ وَ جَلَّ

When He^{azwj} Created him^{as}, Extracted his^{as} offspring from his^{as} back and Made them speak and acknowledge with the Lordship. So, the first of the creatures to acknowledge with the Lordship were I^{sawww} and you^{asws} and the Prophets^{as} in accordance to their^{as} status and their^{as} proximity from Allah^{azwj} Mighty and Majestic.

فَقَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى صَدَقْتُمَا وَ أَقْرَبْتُمَا يَا مُحَمَّدُ وَ يَا عَلِيُّ وَ سَبَقْتُمَا خَلْقِي إِلَى طَاعَتِي وَ كَذَلِكَ كُنْتُمَا فِي سَابِقِ عِلْمِي فِيكُمْ فَأَنْتُمَا صَفْوَتِي مِنْ خَلْقِي وَ الْأَئِمَّةُ مِنْ دُرَّتِكُمَا وَ شَيْعَتُكُمَا وَ كَذَلِكَ خَلَقْتُمُ

Allah^{azwj} Blessed and Exalted Said: "Both of you^{asws} speak the truth and acknowledge, O Muhammad^{sawww} and O Ali^{asws}, and have preceded My^{azwj} creatures to obeying Me^{azwj}, and like you^{asws} were in the precedence of My^{azwj} Knowledge regarding you^{asws} both. You^{asws} are My^{azwj} elites from My^{azwj} creatures, and so are the Imams^{asws} from your^{asws} offspring and your^{asws} Shias, and like that I^{azwj} have Created you all!"

ثُمَّ قَالَ النَّبِيُّ ص يَا عَلِيُّ فَكَانَتِ الطِّينَةُ فِي صُلْبِ آدَمَ وَ نُورِي وَ نُورُكَ بَيْنَ عَيْنَيْهِ فَمَا زَالَ ذَلِكَ النُّورُ يَنْتَقِلُ بَيْنَ أَعْيُنِ النَّبِيِّينَ وَ الْمُتَّخِذِينَ حَتَّى وَصَلَ النُّورُ وَ الطِّينَةُ إِلَى صُلْبِ عَبْدِ الْمُطَّلِبِ فَأَفْتَرَقَ نَصْفَيْنِ فَخَلَقَنِي اللَّهُ مِنْ نَصْفِهِ وَ اتَّخَذَنِي نَبِيًّا وَ رَسُولًا وَ خَلَقَكَ مِنَ النِّصْفِ الْآخَرِ فَاتَّخَذَكَ خَلِيفَةً وَ وَصِيًّا وَ وِلِيًّا

Then the Prophet^{sawww} said: 'O Ali^{asws}! Thus, the clay existed in the Sulb of Adam^{as} and my^{sawww} Noor (light) and your^{asws} Noor in front of Him^{azwj}. That Noor did not cease to be like that, transferring between the eyes of the Prophets^{as}, the Chose ones^{as}, until the Noor and the clay arrive to the Sulb of Abdul Muttalib^{asws}, and it separated into two halves. Allah^{azwj} Created me^{sawww} from its half and Took me^{sawww} as a Prophet^{as} and Created you^{asws} from the other half and Took you^{asws} as a Caliph and a successor^{asws} and a Guardian.

فَلَمَّا كُنْتُ مِنْ عَظَمَةِ رَبِّي كَقَابِ قَوْسَيْنِ أَوْ أَدْنَى قَالَ لِي يَا مُحَمَّدُ مَنْ أَطْوَعُ خَلْقِي لَكَ فَمَلْتُ عَلَيَّ بِنِ أَبِي طَالِبٍ عَ فَقَالَ عَزَّ وَ جَلَّ فَاتَّخَذَهُ خَلِيفَةً وَ وَصِيًّا فَقَدِ اتَّخَذْتُهُ صَفِيًّا وَ وَلِيًّا

So when I^{saww} was **(at a distance of) two bows or nearer [53:9]**, He^{azwj} Said to me^{saww}: “O Muhammad^{saww}! Who is the most obedient of My^{azwj} creatures to you^{saww}?” I^{saww} said: ‘Ali^{asws} Bin Abu Talib^{asws}. The Mighty and Majestic Said: “So take him^{asws} as a Caliph and a successor^{asws}, for I^{azwj} have Taken him^{asws} as an elite and a Guardian.

يَا مُحَمَّدُ كَتَبْتُ اسْمَكَ وَ اسْمَهُ عَلَى عَرْشِي مِنْ قَبْلِ أَنْ أُخْلِقَ الْخَلْقَ حَبَّةً مِنِّي لَكُمْمَا وَ لِمَنْ أَحَبَّكُمْمَا وَ تَوَلَّاهُمْمَا وَ أَطَاعَكُمْمَا فَمَنْ أَحَبَّكُمْمَا وَ أَطَاعَكُمْمَا وَ تَوَلَّاهُمْمَا كَانَ عِنْدِي مِنَ الْمُقَرَّبِينَ وَ مَنْ جَحَدَ وَ لَا يَتَّكُمَا وَ عَدَلَ عَنْكُمْمَا كَانَ عِنْدِي مِنَ الْكَافِرِينَ الضَّالِّينَ

O Muhammad^{saww}! I^{azwj} Wrote your^{saww} name and his^{asws} name upon My^{azwj} Throne from before I^{azwj} Created the creatures. Love from Me^{azwj} is for you^{asws} both and for one who love you^{asws} and is in your^{asws} Wilayah and obeys you. So, the one who loves you^{asws} and obeys you^{asws} and is in your^{asws} Wilayah would be from the ones of Proximity in My^{azwj} Presence, and one who rejects your^{asws} Wilayah and turns away from you^{asws} both would be from the Kafirs, and straying ones in My^{azwj} Presence!”

ثُمَّ قَالَ النَّبِيُّ ص يَا عَلِيُّ فَمَنْ ذَا يَلِجُ بَيْنِي وَ بَيْنَكَ وَ أَنَا وَ أَنْتَ مِنْ نُورٍ وَاحِدٍ وَ طِينَةٍ وَاحِدَةٍ فَأَنْتَ أَحَقُّ النَّاسِ بِي فِي الدُّنْيَا وَ الْآخِرَةِ وَ وُلْدِكَ وَ وُلْدِي وَ شِيعَتُكُمْ شِيعَتِي وَ أَوْلِيَاؤُكُمْ أَوْلِيَائِي وَ أَنْتُمْ مَعِيَ عَدَاً فِي الْجَنَّةِ.

Then the Prophet^{saww} said: ‘O Ali^{asws}! Who is that who can come in between me^{saww} and you^{asws}, and I^{saww} and you^{asws} are from one Noor, and one clay? You^{asws} are most rightful of the people with me^{saww} in the world and the Hereafter, and your^{asws} children are my^{saww} children, and your^{asws} Shias are my^{saww} Shias, and your^{asws} friends are my^{saww} friends, and you will all be with me^{saww} tomorrow in the Paradise”⁵.

6- كِتَابُ الْمُحْتَصَرِّ، لِلْحَسَنِ بْنِ سُلَيْمَانَ مِمَّا رَوَاهُ مِنْ كِتَابِ الْمُعْزَاجِ عَنِ الصَّدُوقِ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ سَعِيدٍ عَنِ فُرَاتِ بْنِ إِبْرَاهِيمَ عَنِ مُحَمَّدِ بْنِ ظَهْرٍ عَنِ أَحْمَدَ بْنِ عَبْدِ الْمَلِكِ عَنِ الْحُسَيْنِ بْنِ رَاشِدٍ وَ الْفَضْلِ بْنِ جَعْفَرٍ عَنِ إِسْحَاقَ بْنِ بِشْرِ عَنِ كَيْثِ بْنِ أَبِي سُلَيْمٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ص لَمَّا أُسْرِيَ بِهِ إِلَى السَّمَاءِ السَّابِعَةِ ثُمَّ أُهْبِطَ إِلَى الْأَرْضِ يَقُولُ لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع يَا عَلِيُّ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى كَانَ وَ سَاقَ الْحَدِيثِ مِثْلَ مَا مَرَّ إِلَى قَوْلِهِ وَ وُلْدِكَ وَ وُلْدِي وَ شِيعَتِكَ شِيعَتِي وَ أَوْلِيَائِكَ أَوْلِيَائِي وَ هُمْ مَعَكَ عَدَاً فِي الْجَنَّةِ حَبْرَانِي.

Kitab ‘Al Mukhtasar’ of Al Hassan Bin Suleyman, from what is reported from the book ‘Al Mi’raj’, from Al Sadouq, from Al Hassan Bin Muhammad Bin Saeed, from Furat Bin Ibrahim, from Muhammad bin Zuheyr, from Ahmad Bin Abdul Malik, from Al Husayn in Rashid, and al Fazl Bin Ja’far, from Is’haq Bin Bishr, from Lays Bin Abu Suleym, from Ibn Abbas who said,

‘I heard Rasool-Allah^{saww}, when there was an ascension with him^{saww} to the seventh sky, then he^{saww} descended to the earth, said to Ali^{asws} Bin Abu Talib^{asws}: ‘O Ali^{asws}! Allah^{azwj} Blessed and Exalted had’ – and continued the Hadeeth like what has passed up to his^{saww} words: ‘Your^{asws} children are my^{saww} children, and your^{asws} Shias are my^{saww} Shias, and

⁵ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 1 H 5

your^{asws} friends are my^{asws} friends, and they will be with you^{asws} tomorrow in the Paradise as my^{saww} neighbours”⁶.

7- وَ يَمَّا رَوَاهُ مِنْ كِتَابِ مَنْهَجِ التَّحْقِيقِي، بِإِسْنَادِهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ رَفَعَهُ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قَالَ إِنَّ اللَّهَ تَعَالَى خَلَقَ أَرْبَعَةَ عَشَرَ نُورًا مِنْ نُورِ عَظْمَتِهِ قَبْلَ خَلْقِ آدَمَ بِأَرْبَعَةِ عَشَرَ أَلْفَ عَامٍ فِيهِ أَرْوَاحُنَا

And from what is reported from the book ‘Manhaj Al Tehqeeq’, by his chain from Muhammad Bin Al Husayn, raising it, from Amro Bin Shimr, from Jabir,

‘From Abu Ja’far^{asws}, he (the narrator) said, ‘He^{asws} said: ‘Allah^{azwj} the Exalted Created fourteen lights (Noors) from the Noor of His^{azwj} Magnificence before He^{azwj} Created Adam^{as} by fourteen thousand years, so these are our^{asws} Noors (lights)’.

فَقِيلَ لَهُ يَا ابْنَ رَسُولِ اللَّهِ عَدَّهُمْ بِأَسْمَائِهِمْ فَمَنْ هَؤُلَاءِ الْأَرْبَعَةَ عَشَرَ نُورًا فَقَالَ مُحَمَّدٌ وَعَلِيٌّ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ تِسْعَةٌ مِنْ وُلْدِ الْحُسَيْنِ وَ تَأْسِغُهُمْ قَائِمُهُمْ ثُمَّ عَدَّهُمْ بِأَسْمَائِهِمْ

It was said to him^{asws}, ‘O son^{asws} of Rasool-Allah^{saww}! Count them with their names, so who are these fourteen Noors (lights)?’ He^{asws} said: ‘Muhammad^{saww}, and Ali^{asws}, and Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and nine from the sons^{asws} of Al-Husayn^{asws}, and their^{asws} ninth one^{asws} is their^{asws} Qaim^{asws}. Then he^{asws} numbered them^{asws} with their^{asws} names.

ثُمَّ قَالَ نَحْنُ وَ اللَّهُ الْأَوْصِيَاءُ الْخُلَفَاءُ مِنْ بَعْدِ رَسُولِ اللَّهِ ص وَ نَحْنُ الْمَثَابِي الَّتِي أَعْطَاهَا اللَّهُ نَبِيَّنَا وَ نَحْنُ شَجَرَةُ النَّبُوَّةِ وَ مَنْبُثُ الرَّحْمَةِ وَ مَعْدِنُ الْحِكْمَةِ وَ مَصَابِيحُ الْعِلْمِ وَ مَوْضِعُ الرِّسَالَةِ وَ مُخْتَلَفُ الْمَلَائِكَةِ وَ مَوْضِعُ سِرِّ اللَّهِ وَ وَدِيعَةُ اللَّهِ جَلَّ اسْمُهُ فِي عِبَادِهِ وَ حَرَمُ اللَّهِ الْأَكْبَرُ وَ عَهْدُهُ الْمَسْتُورُ عَنْهُ

Then he^{asws} said: ‘We^{asws}, by Allah^{azwj}, are the successors^{asws}, the Caliphs form after Rasool-Allah^{saww}; and we^{asws} are the doubts (Al-Masaany) which Allah^{azwj} Gave to our Prophet^{saww}; and we^{asws} are the tree of Prophet-hood and we^{asws} are the source of Mercy, and mine of Wisdom, and lanterns of knowledge, and place of the Message, and interchange of the Angels, and place of the secrets of Allah^{azwj} and depository of Allah^{azwj}, Majestic is His^{azwj} Mentioned, among His^{azwj} creatures, and the greatest sanctity of Allah^{azwj}, and His^{azwj} Pact to be questioned about.

فَمَنْ وَفَى بِعَهْدِنَا فَقَدْ وَفَى بِعَهْدِ اللَّهِ وَ مَنْ خَفَرَهُ فَقَدْ خَفَرَ دِمَةَ اللَّهِ وَ عَهْدَهُ عَرَفْنَا مِنْ عَرَفْنَا وَ جَهِلْنَا مِنْ جَهِلْنَا نَحْنُ الْأَسْمَاءُ الْحُسْنَى الَّتِي لَا يَتَّعَبُ اللَّهُ مِنَ الْعِبَادِ عَمَلًا إِلَّا بِمَعْرِفَتِنَا وَ نَحْنُ وَ اللَّهُ الْكَلِمَاتُ الَّتِي تَلَقَّاها آدَمُ مِنْ رَبِّهِ فَتَابَ عَلَيْهِ

The one who fulfils our^{asws} pact so he has fulfilled with the Pact of Allah^{azwj}, and who breaks it so he has broken the Guarantee of Allah^{azwj} and His^{azwj} Pact. One who recognises us^{asws} so he has recognised us^{asws}, and one who is ignorant of us^{asws}, so he is ignorant of us^{asws}. We^{asws} are the beautiful names which Allah^{azwj} does not Accept any deed except by having our^{asws} recognition, and by Allah^{azwj}, we^{asws} are the Words which Adam^{as} received from his^{as} Lord^{azwj} so He^{azwj} Turned to him^{as}.

⁶ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 1 H 6

إِنَّ اللَّهَ تَعَالَى خَلَقَنَا فَأَحْسَنَ خَلْقَنَا وَ صَوَّرَنَا فَأَحْسَنَ صُورَنَا وَ جَعَلَنَا عَيْنَهُ عَلَى عِبَادِهِ وَ لِسَانَهُ النَّاطِقَ فِي خَلْقِهِ وَ يَدَهُ الْمَبْسُوطَةَ عَلَيْهِمْ بِالرَّأْفَةِ وَ الرَّحْمَةِ وَ وَجْهَهُ الَّذِي يُؤْتِي مِنْهُ وَ بَابَهُ الَّذِي يَدُلُّ عَلَيْهِ وَ خُرَّانَ عِلْمِهِ وَ تَرَاجِمَةَ وَحْيِهِ وَ أَعْلَامَ دِينِهِ وَ الْعُرْوَةَ الْوُثْقَى وَ الدَّلِيلَ الْوَاضِحَ لِمَنْ اهْتَدَى

Allah^{azwj} the Exalted Created us^{asws}, and excellent was our^{asws} creation, and Imaged us^{asws}, and excellent were our^{asws} images, and Made us^{asws} to be His^{azwj} Eyes upon His^{azwj} servants, and the speaking tongue among His^{azwj} creations, and His^{azwj} Hand extended upon them with the kindness and the mercy, and His^{azwj} Face which He^{azwj} can be access to, and His^{azwj} door which points to Him^{azwj}, and treasurers of His^{azwj} Knowledge, and interpreters of His^{azwj} Revelation, and flags of His^{azwj} Religion, and the Firmest Handhold, and the clean evidence for the one who is guided.

وَ بِنَا أَنْمَرَتِ الْأَشْجَارُ وَ أُنْبَعَتِ النَّهَارُ وَ حَزَبَتِ الْأَنْهَارُ وَ نَزَلَ الْعَيْثُ مِنَ السَّمَاءِ وَ نَبَتَ عُشْبُ الْأَرْضِ وَ عِبَادَتِنَا عِبَدَ اللَّهِ وَ لَوْلَا مَا عُرِفَ اللَّهُ وَ أُمَّةَ اللَّهِ لَوْ لَا وَصِيَّةٌ سَبَقَتْ وَ عَهْدٌ أَحَدٌ عَلَيْنَا لَقُلْتُ قَوْلًا يَعْجَبُ مِنْهُ أَوْ يَذْهَلُ مِنْهُ الْأَوَّلُونَ وَ الْآخِرُونَ.

And due to us^{asws} the trees fruition and the fruits mature, and the rivers flow, and the rains descend from the sky, and the vegetation of the earth grows, and due to our^{asws} worship Allah^{azwj} is worshipped and had it not been for us^{asws}, Allah^{azwj} would not have been recognised, and I^{asws} swear by Allah^{azwj}! Had a bequest not preceded and a Covenant Taken upon us^{asws}, I^{asws} would have said such words, they would have been astounded from it, or amazed from it - the formers ones and the latter ones".⁷

8- وَ مِنْ كِتَابِ الْأَلِّ، لِابْنِ خَالَوَيْهِ رَفَعَهُ إِلَى أَبِي مُحَمَّدٍ الْعَسْكَرِيِّ عَنِ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَمَّا خَلَقَ اللَّهُ آدَمَ وَ حَوَاءَ ع تَبَخَّرَا فِي الْجَنَّةِ فَقَالَ آدَمُ لِحَوَاءَ مَا خَلَقَ اللَّهُ خَلْقًا هُوَ أَحْسَنُ مِنَّا

And from the book 'Al Aal' of Ibn Khalawayh, raising it to,

Abu Muhammad Al-Askari^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{sawww} said: 'When Allah^{azwj} Created Adam^{as} and Hawwa^{as}, they^{as} both prided in the Paradise. Adam^{as} said to Hawwa^{as}: 'Allah^{azwj} has not Created any creature who is more beautiful than us^{as}'.

فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى جِبْرِئِيلَ أَنْ ائْتِنِي بِعَبْدَتِي الَّتِي فِي جَنَّةِ الْفِرْدَوْسِ الْأَعْلَى فَلَمَّا دَخَلَا الْفِرْدَوْسَ نَظَرَا إِلَى حَارِيَةَ عَلَى دُرُوكٍ مِنْ دَرَانِيكِ الْجَنَّةِ عَلَى رَأْسِهَا تَاجٌ مِنْ نُورٍ وَ فِي أُذُنَيْهَا قُرْطَانٌ مِنْ نُورٍ قَدْ أَشْرَقَتِ الْجِنَانُ مِنْ حُسْنِ وَجْهِهَا

Allah^{azwj} Mighty and Majestic Revealed to Jibraeel^{as}: "Go (with them^{as}) to My^{azwj} Maid who is in the high Al-Firdows!" When they^{as} entered Al-Firdows, they^{as} looked at a lady upon a velvet rug from the rugs of the Paradise, there was a crown of light upon her head, and in her ears were two ear-rings of light. The Gardens were shining from the beauty of her face.

قَالَ آدَمُ حَبِيبِي جِبْرِئِيلُ مَنْ هَذِهِ الْجَارِيَةُ الَّتِي قَدْ أَشْرَقَتِ الْجِنَانُ مِنْ حُسْنِ وَجْهِهَا فَقَالَ هَذِهِ فَاطِمَةُ بِنْتُ مُحَمَّدٍ ص نَبِيٍّ مِنْ وَوَلَدِكَ يَكُونُ فِي آخِرِ الزَّمَانِ

Adam^{as} said: 'My^{as} beloved Jibraeel^{as}! Who is this lady, the Gardens are shining from the beauty of her face?' He^{as} said: 'This is (Syeda) Fatima^{asws} – the daughter^{asws} of Muhammad^{sawww}, a Prophet^{as} from your^{as} children who will happen to be at the end of times'.

⁷ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 1 H 7

قَالَ فَمَا هَذَا التَّاجُ الَّذِي عَلَى رَأْسِهَا قَالَ بَعْلُهَا عَلِيُّ بْنُ أَبِي طَالِبٍ قَالَ فَمَا الْفُرْطَانِ اللَّذَانِ فِي أُذُنَيْهَا قَالَ وَلَدَاهَا الْحُسَيْنُ وَالْحَسَنِ

He^{as} said: 'So what is this crown upon her^{asws} head?' He^{as} said: 'Her^{asws} husband Ali^{asws} Bin Abu Talib^{asws}. He^{as} said: 'The two ear-rings which are in her^{asws} ears?' He^{as} said: 'Her^{asws} two sons^{asws}, Al-Hassan^{asws} and Al-Husayn^{asws}'.

قَالَ حَبِيبِي جِبْرَائِيلُ أ خَلِفُوا قَبْلِي قَالَ هُمْ مُؤَجَّدُونَ فِي غَامِضِ عِلْمِ اللَّهِ عَزَّ وَ جَلَّ قَبْلَ أَنْ تُخْلَقَ بِأَرْبَعَةِ آلَافِ سَنَةٍ.

He^{as} said: 'My^{as} beloved Jibraeel^{as}, have they^{asws} been Created before me^{as}?' He^{as} said: 'They^{asws} existed in the unfathomable Knowledge of Allah^{azwj} Mighty and Majestic before you^{as} were Created, by four thousand years''⁸.

9- وَ مِنْ كِتَابِ السَّيِّدِ حَسَنِ بْنِ كَبْشٍ، مِمَّا أَخَذَهُ مِنَ الْمُفْتَضِلِ وَ وَجَدْتُهُ فِي الْمُفْتَضِلِ أَيْضاً مُسْنَداً عَنْ سَلْمَانَ الْفَارِسِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: دَخَلْتُ عَلَى رَسُولِ اللَّهِ ص فَلَمَّا نَظَرَ إِلَيَّ قَالَ يَا سَلْمَانُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَمْ يَبْعَثْ نَبِيًّا وَ لَا رَسُولًا إِلَّا جَعَلَ لَهُ اثْنَيْ عَشَرَ نَبِيًّا

And from the book of Al Seyyid Hassan Bin Kabash, from what he took from (the book) 'Al Muqtazab', and it is found in 'Al Muqtazab) as well, attributed from,

'Salman Al-Farsi^{ra} having said, 'I^{ra} entered to see Rasool-Allah^{saww}. When he^{saww} looked at me^{ra}, he^{saww} said: 'O Salman^{ra}! Allah^{azwj} Mighty and Majestic did not Send any Prophet^{as} nor a Messenger^{as} except Made twelve captains to be for him^{as}'.

قَالَ قُلْتُ يَا رَسُولَ اللَّهِ قَدْ عَرَفْتُ هَذَا مِنَ الْكِتَابَيْنِ قَالَ يَا سَلْمَانُ فَهَلْ عَلِمْتَ نُقْبَائِي الْإِثْنَيْ عَشَرَ الَّذِينَ اخْتَارَهُمُ اللَّهُ لِلْإِمَامَةِ مِنْ بَعْدِي فَقُلْتُ اللَّهُ وَ رَسُولُهُ أَغْلَمُ

He^{ra} said, 'I^{ra} said, 'O Rasool-Allah^{saww}! I^{ra} have recognised this from the two Books (Torah and Evangel)'. He^{saww} said: 'O Salman^{ra}! Do you^{ra} know my^{saww} twelve captains, those Allah^{azwj} has Chosen them^{asws} for the Imamate from after me^{saww}?' I^{ra} said, 'Allah^{azwj} and His^{azwj} Rasool^{saww} are more knowing'.

قَالَ يَا سَلْمَانُ خَلَقَنِي اللَّهُ مِنْ صَفَاءِ نُورِهِ فَدَعَانِي فَأَطَعْتُهُ وَ خَلَقَ مِنْ نُورِي عَلِيًّا فَدَعَاهُ إِلَى طَاعَتِهِ فَأَطَاعَهُ

He^{saww} said: 'O Salman^{ra}! Allah^{azwj} Created me^{saww} from the Pureness of His^{azwj} Noor (Light). He^{azwj} Called me^{saww} and I^{saww} obeyed. And He^{azwj} Created Ali^{asws} from my^{saww} Noor. He^{azwj} called him^{asws} to His^{azwj} obedience, and he^{asws} obeyed Him^{azwj}'.

وَ خَلَقَ مِنْ نُورِي وَ نُورِ عَلِيٍّ ع فَاطِمَةَ فَدَعَاهَا فَأَطَاعَتْهُ وَ خَلَقَ مِنِّي وَ مِنْ عَلِيٍّ وَ مِنْ فَاطِمَةَ الْحَسَنِ وَ الْحُسَيْنِ فَدَعَاهُمَا فَأَطَاعَاهُ

And He^{azwj} Created Fatima^{asws} from my^{saww} Noor and Noor of Ali^{asws}. He^{azwj} Called her^{asws} and she^{asws} obeyed Him^{azwj}. And He^{azwj} Created from me^{saww} and from Ali^{asws} and from Fatima^{asws}, Al-Hassan^{asws} and Al-Husayn^{asws}. He^{azwj} Called them^{asws} and they^{asws} both obeyed Him^{azwj}'.

فَسَمَّانَا اللَّهُ عَزَّ وَ جَلَّ بِحَمْسَةِ أَسْمَاءٍ مِنْ أَسْمَائِهِ فَاللَّهُ الْمُحْمَدُ وَ أَنَا مُحَمَّدٌ وَ اللَّهُ الْعَلِيُّ وَ هَذَا عَلِيُّ وَ اللَّهُ فَاطِرٌ وَ هَذِهِ فَاطِمَةُ وَ اللَّهُ الْإِحْسَانُ وَ هَذَا الْحُسَيْنُ وَ اللَّهُ الْمُحْسِنُ وَ هَذَا الْحُسَيْنُ-

⁸ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 1 H 8

So, Allah^{azwj} Mighty and Majestic Named us^{asws} with five Names from His^{azwj} Names. Allah^{azwj} is the most praised One (Al-Mahmoud) and I^{saww} am Muhammad^{saww} (praised one); and Allah^{azwj} is the most Exalted, and this is Ali^{asws} (exalted); and Allah^{azwj} is the Originator (Fatir) and this is Fatima^{asws}; and Allah^{azwj} is the Favourer (Ihsaan) and this is Al-Hassan^{asws}; and Allah^{azwj} is Al-Mohsin (the Benefactor), and this is Al-Husayn^{asws}.

ثُمَّ خَلَقَ مِنْ نُورِ الْحُسَيْنِ تِسْعَةَ أَهْمَةٍ فَدَعَاهُمْ فَأَطَاعُوهُ قَبْلَ أَنْ يَخْلُقَ اللَّهُ سَمَاءً مَبِينَةً أَوْ أَرْضاً مَدْحِيَّةً أَوْ هَوَاءً أَوْ مَاءً أَوْ مَلَكاً أَوْ بَشَرًا وَكُنَّا يَعْلَمِيهِ أَنْوَاراً نُسَبِّحُهُ وَنَسْمَعُ لَهُ وَنُطِيعُ

Then He^{azwj} Created from the Noor of Al-Husayn^{asws}, nine Imams^{asws}. He^{azwj} Called them^{asws}, and they^{asws} obeyed Him^{azwj}, before Allah^{azwj} had Created a built sky, or a spread earth, or air, or water, or an Angel, or a mortal. And we^{asws} existed with His^{azwj} Knowledge as Noors (Lights), glorifying Him^{azwj} and listening to Him^{azwj} and obeying'.

فَقَالَ سَلْمَانُ فُلْتُ يَا رَسُولَ اللَّهِ بِأَبِي أَنْتَ وَ أُمِّي مَا لِمَنْ عَرَفَ هَهُؤُلَاءِ

Salman^{ra} says, 'I^{ra} asked, 'O Rasool-Allah^{saww}! May my^{ra} father and my^{ra} mother be (sacrificed) for you^{saww}! What is for the one who recognises them^{asws}?'

فَقَالَ يَا سَلْمَانَ مَنْ عَرَفَهُمْ حَقَّ مَعْرِفَتِهِمْ وَ افْتَدَى بِحِمِّ قَوْلِي وَلِيَّتِهِمْ وَ تَبَرَّأَ مِنْ عَدُوِّهِمْ فَهُوَ وَ اللَّهُ مَتَا يَرِدُ حَيْثُ نَزِدُ وَ يَسْكُنُ حَيْثُ نَسْكُنُ

He^{saww} said: 'O Salman^{ra}! One who recognises them as is a right of their^{asws} recognition and is guided by them^{asws}, befriending their^{asws} friends and disavowing from their^{asws} enemies, so he, by Allah^{azwj}, is from us^{asws}, responding when we^{asws} respond and being silent when we^{asws} are silent'.

فُلْتُ يَا رَسُولَ اللَّهِ يَكُونُ إِيمَانٌ بِحِمِّ بَعِيْرٍ مَعْرِفَتِهِمْ وَ أَسْمَائِهِمْ وَ أَنْسَابِهِمْ فَقَالَ لَا يَا سَلْمَانَ فُقُلْتُ يَا رَسُولَ اللَّهِ فَأَنَّى لِي بِحِمِّ

I^{ra} said, 'O Rasool-Allah^{saww}! Can Eman with them^{asws} happen to be without their^{asws} recognition, and their^{asws} names, and their^{asws} lineages?' He^{saww} said: 'No, O Salman^{ra}'. I^{ra} said, 'O Rasool-Allah^{saww}! Introduce them^{asws} to me^{ra}'.

قَالَ قَدْ عَرَفْتَ إِلَى الْحُسَيْنِ ثُمَّ سَيِّدُ الْعَابِدِينَ عَلِيُّ بْنُ الْحُسَيْنِ ثُمَّ ابْنُهُ مُحَمَّدُ بْنُ عَلِيٍّ بَاقِرُ عِلْمِ الْأَوَّلِينَ وَ الْأَخْرِينَ مِنَ النَّبِيِّينَ وَ الْمُرْسَلِينَ ثُمَّ ابْنُهُ جَعْفَرُ بْنُ مُحَمَّدٍ لِسَانُ اللَّهِ الصَّادِقُ ثُمَّ مُوسَى بْنُ جَعْفَرٍ الْكَاطِمُ غَيْظَهُ صَبْرًا فِي اللَّهِ ثُمَّ عَلِيُّ بْنُ مُوسَى الرَّضَا لِأَمْرِ اللَّهِ

He^{saww} said: 'You^{ra} have recognised up to Al Husayn^{asws}. Then (it is) chief of the worshippers Ali^{asws} Bin Al-Husayn^{asws}, then his^{asws} son^{asws} Muhammad^{asws} Bin Ali^{asws} expounder of knowledge of the former ones and the latter ones from the Prophets^{as} and the Messengers^{as}; then his^{asws} son^{asws} Ja'far^{asws} Bin Muhammad^{asws}, the truthful tongue of Allah^{azwj}; then Musa^{asws} Bin Ja'far^{asws} the swallower of his^{asws} anger, patient for the Sake of Allah^{azwj}; then Ali^{asws} Bin Musa^{asws} the content with the Command of Allah^{azwj};

ثُمَّ مُحَمَّدُ بْنُ عَلِيٍّ الْجَوَادُ الْمُخْتَارُ مِنْ خَلْقِ اللَّهِ ثُمَّ عَلِيُّ بْنُ مُحَمَّدٍ الْهَادِي إِلَى اللَّهِ ثُمَّ الْحُسَيْنُ بْنُ عَلِيٍّ الصَّامِتُ الْأَمِيرُ الْعَسْكَرِيُّ ثُمَّ ابْنُهُ حُجَّةُ بْنُ الْحُسَيْنِ الْمَهْدِيُّ النَّاطِقُ الْقَائِمُ بِأَمْرِ اللَّهِ

Then Muhammad^{asws} Bin Ali^{asws}, the benevolent, the Chosen one from creatures of Allah^{azwj}; then Ali^{asws} Bin Muhammad^{asws} the guide to Allah^{azwj}; then Al-Hassan^{asws} Bin Ali^{asws}, the silent, the trustworthy, the (one with) the army; then his^{asws} son^{asws}, Hujjat Bin Al-Hassan Al-Mahdi^{asws}, the speaking one, the rising one with the Command of Allah^{azwj}.

قَالَ سَلْمَانُ فَسَكَتُ ثُمَّ قُلْتُ يَا رَسُولَ اللَّهِ اذْغِ اللَّهُ لِي بِإِذْرَائِهِمْ قَالَ يَا سَلْمَانُ إِنَّكَ مُدْرِكُهُمْ وَأَمثَالُكَ وَمَنْ تَوَلَّاهُمْ بِحَقِيقَةِ الْمَعْرِفَةِ

Salman^{ra} said, 'I^{ra} became silent, then I^{ra} said, 'O Rasool-Allah^{sawww}! Supplicate to Allah^{azwj} for me^{ra} with coming across them^{asws}'. He^{sawww} said: 'O Salman^{ra}! You^{asws} and your^{asws} like will come across them, and (so will) the one who is in their^{asws} Wilayah with reality of the recognition'.

قَالَ سَلْمَانُ فَشَكَرْتُ اللَّهَ كَثِيرًا ثُمَّ قُلْتُ يَا رَسُولَ اللَّهِ مُوجِّلٌ بَيْنِي إِلَى أَنْ أُدْرِكَهُمْ فَقَالَ يَا سَلْمَانُ أَفَرَأَيْتَ إِذَا جَاءَ وَعَدُّ أَوْلَاهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَنَا أَوْلَى بَأْسٍ شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ وَكَانَ وَعْدًا مَفْعُولًا ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُمْ بِأَمْوَالٍ وَبَيْنَ وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا

Salman^{ra} said, 'I^{ra} thanked Allah^{azwj} a lot, then said, 'O Rasool-Allah^{sawww}! Will there be a respite for me^{ra} until I^{ra} do come across them^{asws}?' He^{sawww} said: 'O Salman^{ra}! Recite: **So when the first of the two Promises came, We Sent against you a servant of Ours with mighty prowess, and they ravaged the houses, and it was always a Promise to be accomplished [17:5] Then We Returned the prevalence to you over them and Aided you with wealth and sons and Made you more numerous [17:6]**'.

قَالَ سَلْمَانُ فَاشْتَدَّ بُكَائِي وَشَوْقِي فَقُلْتُ يَا رَسُولَ اللَّهِ بَعْدَ مِنْكَ فَقَالَ إِي وَ الَّذِي أَرْسَلَ مُحَمَّدًا إِنَّهُ بَعْدَ مِنِّي وَعَلِيٌّ وَ فَاطِمَةٌ وَ الْحُسَيْنُ وَ الْحُسَيْنُ وَ تِسْعَةَ أَيْمَةٍ وَ كُلٌّ مِنْ هُوَ مِنَّا وَ مَظْلُومٌ فِينَا

Salman^{ra} said, 'My^{ra} crying intensified and (so did) my^{ra} desire. I^{ra} said, 'O Rasool-Allah^{sawww}! By a pact from you^{sawww}. He^{sawww} said: 'Yes, by the One^{azwj} Who Sent Muhammad^{sawww}! It is by a pact from me^{sawww}, and Ali^{asws}, and (Syeda) Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and nine Imams^{asws}, and everyone who is from us^{asws}, and is oppressed regarding us^{asws}.

إِي وَ اللَّهُ يَا سَلْمَانُ ثُمَّ لِيُخَضَّرَنَّ إِبْلِيسُ وَ جُنُودُهُ وَ كُلٌّ مِنْ مَحْضِ الْإِيمَانِ مَحْضًا وَ مَحْضِ الْكُفْرِ مَحْضًا حَتَّى يُؤَخَّذَ بِالْقِصَاصِ وَ الْأَوْثَارِ [الأوتار] وَ الثَّرَاثِ وَ لَا يَظْلِمُ رَبُّكَ أَحَدًا

Yes, by Allah^{azwj}, O Salman^{ra}! Then Iblees^{la} and his^{la} army will present, and every one of pure Eman and pure Kufr, until He^{azwj} (through Al-Qaim^{asws}) will seize (them) with the retaliation and the compensations, and the inheritances, and your^{ra} Lord^{azwj} will not be Unjust to anyone.

وَ نَحْنُ نَأْوِيهِمْ فِي الْأَرْضِ وَ نُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا فِي الْأَرْضِ وَ نَجْعَلَهُمْ أَئِمَّةً وَ نَجْعَلَهُمُ الْوَارِثِينَ وَ نُمَكِّنْ لَهُمْ فِي الْأَرْضِ وَ نُرِيهِمْ فِيهِمْ وَ هَامَانَ وَ جُنُودَهُمَا مِنْهُمْ مَا كَانُوا يَحْذَرُونَ

And we^{asws} are the interpretation of this Verse: **And We Intend to Confer upon those who were weakened in the land, and to Make them Imams, and Make them the inheritors [28:5] And to Enable for them in the land, and to Show Pharaoh and Haman and their armies what they used to beware from them [28:6].**

قَالَ سَلْمَانُ فَقُمْتُ بَيْنَ يَدَيْ رَسُولِ اللَّهِ وَ مَا يُبَالِي سَلْمَانُ مَتَى لَقِيَ الْمَوْتَ أَوْ لَقِيَهُ.

Salman^{ra} said, 'I^{ra} stood up in front of Rasool-Allah^{sawww}, and Salman^{ra} did not care when he^{ra} meets the death or when it meets him^{ra}'.⁹

10- ما، الأماالي للشيخ الطوسي المُنْفِيْدُ عَنِ ابْنِ فُلُوَيْهِ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ ابْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ الرَّجِيِّ عَنْ فَضَالَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّا وَ شِيعَتَنَا خُلِقْنَا مِنْ طِينَةٍ مِنْ عَلِيٍّ وَ خُلِقَ عَدُوُّنَا مِنْ طِينَةِ خَبَالٍ مِنْ حَمِيٍّ مَسْتُونٍ.

(The book) 'Al Amaali' of the sheikh Al Tusi Al Mufeed, from Ibn Qawlawayah, from his father, from Sa'ad, from Ibn Isa, from Muhammad Al Barqy, from Fazalat, from Abu Baseer,

'From Abu Ja'far^{asws} having said: 'We^{asws} and our^{asws} Shias, we^{asws} were Created from clay of Illiyen, and our^{asws} enemies are Created from clay of pus from toxic fumes''.¹⁰

11- ير، بصائر الدرجات ابْنُ عَيْسَى عَنْ ابْنِ مَجْبُوبٍ عَنْ بَشْرِ بْنِ [أَبِي عُثْمَةَ] [عَنْ] أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ خَلَقَ مُحَمَّدًا ص مِنْ طِينَةٍ مِنْ حُضْرَةِ تَحْتَ الْعَرْشِ وَ إِنَّهُ كَانَ لِطِينَتِهِ نَضْجٌ فَجَبَلَ طِينَةَ أَمِيرِ الْمُؤْمِنِينَ ع مِنْ نَضْجِ طِينَةِ رَسُولِ اللَّهِ ص وَ كَانَ لِطِينَةِ أَمِيرِ الْمُؤْمِنِينَ ع نَضْجٌ

(The book) 'Basaair Al Darajaat' – Ibn Isa, from Ibn Mahboub, from Bishr Bin Abu Uqba,

'From Abu Ja'far^{asws} and Abu Abdullah^{asws} having said: 'Allah^{azwj} Created Muhammad^{sawww} from clay from essence beneath the Throne, and it existed in order to be his^{sawww} clay, maturing. It was mounted as clay of Amir Al-Momineen^{asws} from the mature clay of Rasool-Allah^{sawww}, and it existed in order to be clay of Amir Al-Momineen^{asws}, maturing.

فَجَبَلَ طِينَتَنَا مِنْ فَضْلِ طِينَةِ أَمِيرِ الْمُؤْمِنِينَ ع وَ كَانَتْ لِطِينَتِنَا نَضْجٌ فَجَبَلَ طِينَةَ شِيعَتِنَا مِنْ نَضْجِ طِينَتِنَا فَلُوبُهُمْ حَمِيٌّ إِلَيْنَا وَ قُلُوبُنَا تَعَطَّفَتْ عَلَيْهِمْ تَعَطَّفَ الْوَالِدُ عَلَى الْوَالِدِ وَ نَحْنُ خَيْرٌ لَهُمْ وَ هُمْ خَيْرٌ لَنَا وَ رَسُولُ اللَّهِ لَنَا خَيْرٌ وَ نَحْنُ لَهُ خَيْرٌ.

Our^{asws} clay was mounted from remnant of clay of Amir Al-Momineen^{asws}, and it existed in order to be our^{asws} clay, maturing. The clay of our^{asws} Shias was mounted from the mature of our^{asws} clay. Thus, their hearts incline towards us^{asws} and our^{asws} hearts are kind towards them, kinder than the father is upon the son, and we^{asws} are good to them and they are good to us^{asws}, and Rasool-Allah^{sawww} is good to us^{asws}, and we^{asws} are good to him^{sawww}'.¹¹

12- ير، بصائر الدرجات مُحَمَّدُ بْنُ عَيْسَى عَنْ أَبِي الْحَجَّاجِ قَالَ: قَالَ لِي أَبُو جَعْفَرٍ ع يَا أَبَا الْحَجَّاجِ إِنَّ اللَّهَ خَلَقَ مُحَمَّدًا وَ آلَ مُحَمَّدٍ ص مِنْ طِينَةِ عَلِيٍّ وَ خَلَقَ قُلُوبَهُمْ مِنْ طِينَةِ فَوْقَ ذَلِكَ وَ خَلَقَ شِيعَتَنَا مِنْ طِينَةِ دُونَ عَلِيٍّ وَ خَلَقَ قُلُوبَهُمْ مِنْ طِينَةِ عَلِيٍّ فَلُوبُ شِيعَتِنَا مِنْ أَبْدَانِ آلِ مُحَمَّدٍ

(The book) 'Basaair Al Darajaat' – Muhammad Bin Isa, from Bu Al Hajjaj who said,

'Abu Ja'far^{asws} said to me: 'O Abu Al-Hajjaj! Allah^{azwj} Created Muhammad^{sawww} and Progeny^{asws} of Muhammad^{sawww} from clay of Illiyen, and Created their^{asws} hearts from clay above that, and Created our^{asws} Shias from clay below Illiyen, and Created their hearts from clay of Illiyen. Thus, the hearts of our^{asws} Shias are from bodies of Progeny^{asws} of Muhammad^{sawww}.

⁹ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 1 H 9

¹⁰ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 1 H 10

¹¹ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 1 H 11

وَ إِنَّ اللَّهَ خَلَقَ عَدُوَّ آلِ مُحَمَّدٍ ص مِنْ طِينِ سَجِينٍ وَ خَلَقَ قُلُوبَهُمْ مِنْ طِينٍ أُخْبِتَ مِنْ ذَلِكَ وَ خَلَقَ شِيَعَتَهُمْ مِنْ طِينٍ دُونَ طِينِ سَجِينٍ وَ خَلَقَ قُلُوبَهُمْ مِنْ طِينِ سَجِينٍ فَمَلُوبُهُمْ مِنْ أُبْدَانِ أَوْلِيكَ وَ كُلُّ قَلْبٍ يَحْنُ إِلَى بَدَنِهِ.

And Allah^{azwj} Created enemies of Progeny^{asws} of Muhammad^{sawww} from clay of Sijjeen, and Created their hearts from clay more wicked than that, and Created their followers (adherents) from clay below the clay of Sijjeen, and Created their hearts from clay of Sijjeen. Thus, their hearts are from the bodies of those, and every hearts tends to incline to its body”.¹²

13- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ النَّضْرِ بْنِ شُعَيْبٍ عَنْ عَبْدِ الْعَمَّارِ الْجَازِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ خَلَقَ الْمُؤْمِنَ مِنْ طِينَةِ الْجَنَّةِ وَ خَلَقَ النَّاصِبَ مِنْ طِينَةِ النَّارِ

(The book) ‘Basaair Al Darajaat’ – Muhammad Bin Al Husayn, from Al Nasr Bin Shuayb, from Abdul Gaffar Al Jazy,

‘From Abu Abdullah^{asws} having said: ‘Allah^{azwj} Created the Momin from the clay of Paradise, and Created the Nasibi (Hostile one) from the clay of Fire’.

وَ قَالَ إِذَا أَرَادَ اللَّهُ بَعْدَ خَيْرٍ طَائِبٍ رُوحَهُ وَ حَسَدَهُ فَلَا يَسْمَعُ شَيْئاً مِنَ الْخَيْرِ إِلَّا عَرَفَهُ وَ لَا يَسْمَعُ شَيْئاً مِنَ الْمُنْكَرِ إِلَّا أَنْكَرَهُ

And he^{asws} said: ‘When Allah^{azwj} Wants good with a servant, Makes his soul and body to be good, so he does not hear anything from the good except he recognises it, nor does he hear anything from the evil except he denies it’.

قَالَ وَ سَمِعْتُهُ يَقُولُ الطِّينَاتُ ثَلَاثَةٌ طِينَةُ الْأَنْبِيَاءِ وَ الْمُؤْمِنِ مِنْ تِلْكَ الطِّينَةِ إِلَّا أَنَّ الْأَنْبِيَاءَ هُمْ صَفْوَتُهَا وَ هُمْ الْأَصْلُ وَ هُمْ فَضْلُهُمْ وَ الْمُؤْمِنُونَ الْفَرْعُ مِنْ طِينٍ لَازِبٍ كَذَلِكَ لَا يُفَرِّقُ اللَّهُ بَيْنَهُمْ وَ بَيْنَ شِيَعَتِهِمْ

He (the narrator) said, ‘And I heard him^{asws} saying: ‘The clays are three – clay of the Prophets^{as}, and the Momin is from that clay except that the Prophets^{as}, they^{asws} are its pure, and they^{asws} are the origin, and for them^{as} is their^{as} merit, and the Momin is the branch from the sticky clay. Like that, Allah^{azwj} does not separate between them^{as} and their^{as} Shias’.

وَ قَالَ طِينَةُ النَّاصِبِ مِنْ حَمِيمٍ مَسْنُونٍ وَ أَمَّا الْمُسْتَضْعَفُونَ فَ مِنْ تَرَابٍ لَا يَتَّخِذُ مُؤْمِنٌ عَنْ إِيْمَانِهِ وَ لَا نَاصِبٌ عَنْ نَصَبِهِ وَ لِلَّهِ الْمَشِيئَةُ فِيهِمْ جَمِيعاً.

And he^{asws} said: ‘The clay of a Nasibi (Hostile one) is from toxic fumes, and as for the weak ones, it is from dust. A Momin will not transfer from his Eman nor will a Nasibi from his hostility, and for Allah^{azwj} is the Desire regarding them all”.¹³

14- ير، بصائر الدرجات ابْنُ عِيْسَى عَنْ مُحَمَّدِ بْنِ الرَّبِيعِ عَنْ أَبِي نَهْشَلٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ الثَّمَالِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ إِنَّ اللَّهَ خَلَقَنَا مِنْ أَعْلَى عَلِيَيْنَ وَ خَلَقَ قُلُوبَ شِيَعَتِنَا مِمَّا خَلَقْنَا مِنْهُ وَ خَلَقَ أُبْدَانَهُمْ مِنْ دُونَ ذَلِكَ فَمَلُوبُهُمْ تَهْوِي إِلَيْنَا لِأَنَّهَا خُلِقَتْ مِمَّا خُلِقْنَا مِنْهُ

(The book) ‘Basaair Al Darajaat’ – Ibn Isa, from Muhammad Al Barqy, from Abu Nahshal, from Muhammad Bin Ismail, from Al Sumaly who said,

¹² Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 1 H 12

¹³ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 1 H 13

'I hear Abu Ja'far^{asws} saying: 'Allah^{azwj} Created us^{asws} from the high Illiyeen, and Created the hearts of our^{asws} Shias from it, and Created their bodies from below that. Thus, their hearts incline towards us because these have been Created from what we^{asws} are Created from'.

ثُمَّ تَلَا هَذِهِ الْآيَةَ كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عَلَيِّنَ وَمَا أَدْرَاكَ مَا عَلَيُّونَ كِتَابٌ مَرْفُوعٌ بِشَهَادَةِ الْمُقَرَّبُونَ

Then he^{asws} recited this Verse: **Never! Surely the Book of the righteous would be in Illiyeen [83:18] And what will make you realise what Illiyeen is? [83:19] A numbered Book [83:20] The ones of Proximity would witness it [83:21]'**

وَ خَلَقَ عَدُوَّنَا مِنْ سَجِينٍ وَ خَلَقَ قُلُوبَ شِيَعَتِهِمْ مِمَّا خَلَقَهُمْ مِنْهُ وَ أْبْدَانَهُمْ مِنْ دُونِ ذَلِكَ فَتَلَوْنَهُمْ نَهْوِي إِلَيْهِمْ لِأَنَّهَا خُلِقَتْ مِمَّا خُلِقُوا مِنْهُ

And He^{azwj} Created our^{asws} enemies from Sijjeen, and Created hearts of their followers (adherents) from what He^{azwj} had Created them from, and their bodies from below that. So, their hearts inline towards them because these have been Created from what they had been Created from'.

ثُمَّ تَلَا هَذِهِ الْآيَةَ كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سَجِينٍ وَمَا أَدْرَاكَ مَا سَجِينٌ كِتَابٌ مَرْفُوعٌ.

Then he^{asws} recited this Verse: **Never! Surely the book of the immoral is in Sijjeen [83:7] And what will make you realise what Sijjeen is? [83:8] A numbered book [83:9]'**¹⁴

15- ير، بصائر الدرجات ابن عيسى عن مُحَمَّدِ بْنِ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّا وَ شِيَعَتَنَا خُلِقْنَا مِنْ طِينَةٍ وَاحِدَةٍ وَ خُلِقَ عَدُوَّنَا مِنْ طِينَةٍ خَبَالٍ مِنْ حَمِّ مَسْنُونٍ.

(The book) 'Basaair Al Darajaat' – Ibn Isa, from Muhammad al Barqy, from Fazalat, from Al Batainy, from Abu Baseer,

'From Abu Ja'far^{asws} having said: 'We^{asws} and our^{asws} Shias are Created from one clay, and our^{asws} enemies are Created from clay of pus, from toxic fumes''¹⁵

16- ير، بصائر الدرجات أَحْمَدُ بْنُ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ عَلِيِّ بْنِ هَيْثَمٍ عَنْ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ سِنَانِ الْعَبْدِيِّ عَنْ جَابِرِ الْجَعْفَرِيِّ قَالَ: كُنْتُ مَعَ مُحَمَّدِ بْنِ عَلِيِّ ع فَقَالَ يَا جَابِرُ خُلِقْنَا نَحْنُ وَ مُحِبِّيْنَا مِنْ طِينَةٍ وَاحِدَةٍ بَيْضَاءَ نَفِيَّةٍ مِنْ أَعْلَى عَلَيِّينَ فَخُلِقْنَا نَحْنُ مِنْ أَعْلَاهَا وَ خُلِقَ مُحْبِسِنَا [مُحِبُّونَا] مِنْ دُونِهَا فَإِذَا كَانَ يَوْمَ الْقِيَامَةِ اتَّصَتِ الْعُلْيَا بِالْسُّفْلَى

(The book) 'Basaair Al Darajaat' – Ahmad Bin Al Husayn, from Ahmad Bin Ali Bin Haysam, from Idrees, from Muhammad Bin Sinan Al Abdy, from Jabir Al Jufy who said,

'I was with Muhammad^{asws} Bin Ali^{asws}, and he^{asws} said: 'O Jabir! We^{asws} and ones who love us^{asws} are Created from one clay, white, pure, from high Illiyeen. We^{asws} are Created from its top (layer) and one who love us^{asws} are Created from below it. So, when it will be the Day of Qiyamah, its top will meet up with its lower.

¹⁴ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 1 H 14

¹⁵ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 1 H 15

وَ إِذَا كَانَ يَوْمُ الْقِيَامَةِ ضَرَبْنَا بِأَيْدِينَا إِلَىٰ حُجْرَةِ نَبِيِّنَا وَ ضَرَبَ أَشْيَاعُنَا بِأَيْدِيهِمْ إِلَىٰ حُجْرَتِنَا فَأَيُّنَ تَرَىٰ يُصَيِّرُ اللَّهُ نَبِيَّهُ وَ دُرَّتَهُ وَ أَيُّنَ تَرَىٰ يُصَيِّرُ دُرَّتَهُ مُحِبِّهَا

And when it will be the Day of Qiyamah, we^{asws} shall strike our^{asws} hands to a side of our^{asws} Prophet^{saww}, and our^{asws} Shias would strike their hands to our^{asws} sides. So, where do you think Allah^{azwj} will destine His^{azwj} Prophet^{saww} and his^{saww} offspring to be? And where do you think his^{saww} offspring would destine ones who love them^{asws}?

فَضْرَبَ جَابِرٌ يَدَهُ عَلَىٰ يَدِهِ فَقَالَ دَخَلْنَاهَا وَ رَبِّ الْكَعْبَةِ ثَلَاثًا.

Jabir hit his hand upon his^{asws} hand and said, 'We shall enter it (Paradise), by Lord^{azwj} of the Kabah!' – thrice".¹⁶

17- ير، بصائر الدرجات عمراً بن موسى عن إبراهيم بن مهزيار عن علي بن الحسين بن سعيد عن الحسن بن محبوب الهاشمي عن حنان بن سدير عن أبي عبد الله ع قال: إن الله عجن طينتنا و طينة شيعتنا فخلطنا بهم و خلطهم بنا فمن كان في خلقه شيء من طينتنا نحن إيننا فأنتم و الله منا.

(The book) 'Basaair Al Darajaat' – Imran Bin Musa, from Ibrahim Bin Mahziyar, from Ali, from Al Hsuayn Bin Saeed, from Al Hassan Bin Mahboub Al Hashimy, from Hanan Bin Sadeyr,

'From Abu Abdullah^{asws} having said: 'Allah^{azwj} Kneaded our^{asws} clay and clay of our^{asws} Shias. He^{azwj} Mixed us^{asws} with them and Mixed them with us^{asws}. So, the one who has in his creation anything from our^{asws} clay, would incline towards us^{asws}. By Allah^{azwj}! You are (all) from us^{asws},"¹⁷

18- ير، بصائر الدرجات بهذا الإسناد عن الحسن بن سعيد عن الحسن بن الحسين بن سعيد عن الحسن بن محبوب عن أبي عبد الله ع قال: إن الله عز و جل خلقنا من عليين و خلق محبينا من دون ما خلقنا منه و خلق عدوتنا من سجين و خلق محبهم بما خلقهم منه فإذ ذلك يهوي كل إلى كل.

(The book) 'Basaair Al Darajaat' – By this chain, from Al Husayn Bin Saeed, from Al Hassan Bin Maymoun, from the one who informed him,

'Allah^{azwj} Mighty and Majestic Created us^{asws} from Illiyen and Created one who love us^{asws} from below that He^{azwj} Created us^{asws} from, and Created our^{asws} enemies from Sijjeen and Created the ones who love them from what He^{azwj} had Created them from. Therefore, due to that, each (type) inclines to each (similar type)"¹⁸

19- ير، بصائر الدرجات محمد بن حماد عن أبيه أحمد بن حماد عن إبراهيم بن عبد الحميد عن أبيه عن أبي الحسن الأول ع قال سمعته يقول خلق الله الأنبياء و الأوصياء يوم الجمعة و هو اليوم الذي أخذ الله فيه ميثاقهم

(The book) 'Basaair Al Darajaat' – Muhammad Bin Hammad, from his brother Ahmad Bin Hammad, from Ibrahim Bin Abdul Hameed, from his father,

¹⁶ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 1 H 16

¹⁷ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 1 H 17

¹⁸ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 1 H 18

'From Abu Al-Hassan^{asws} the 1st, he (the narrator) said, 'I heard him^{asws} saying: 'Allah^{azwj} Created the Prophets^{as} and the successors^{asws} on the day of Friday, and it is the day during which Allah^{azwj} Took their Covenant'.

وَقَالَ خُلِقْنَا نَحْنُ وَشِيعَتُنَا مِنْ طِينَةِ حُزُونَةٍ لَا يَشَدُّ مِنْهَا شَادٌّ إِلَى يَوْمِ الْقِيَامَةِ.

And he^{asws} said: 'We^{asws} and our^{asws} Shias are Created from treasured clay. No deviating one will deviate from it up to the Day of Qiyamah"¹⁹.

20- ير، بصائر الدرجات ابن عيسى عن مُحَمَّدِ الْبَرْقِيِّ عَنْ صَالِحِ بْنِ سَهْلٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع الْمُؤْمِنُ مِنْ طِينَةِ الْأَنْبِيَاءِ ع قَالَ نَعَمْ.

(The book) 'Basaair Al Darajaat' – Ibn Isa, from Muhammad Al Barqy, from Salih Bin Sahl who said,

'I said to Abu Abdullah^{asws}, 'The Momin is from clay of the Prophets^{as}?' He^{asws} said: 'Yes"²⁰.

21- ير، بصائر الدرجات أَحْمَدُ بْنُ مُوسَى عَنِ الْحَسَنِ بْنِ مُوسَى عَنِ عَلِيِّ بْنِ حَسَّانَ عَنِ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ خَلَقَ مُحَمَّدًا وَعِزَّتَهُ مِنْ طِينَةِ الْعَرْشِ فَلَا يَنْقُصُ مِنْهُمْ وَاحِدٌ وَلَا يَزِيدُ مِنْهُمْ وَاحِدٌ.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Musa, from Al Hassan Bin Musa, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer,

'From Abu Abdullah^{asws} having said: 'Allah^{azwj} Created Muhammad^{saww} and his^{saww} family from clay of the Throne, so neither will anyone be reduced from them^{asws} nor will anyone be increased from them^{asws},"²¹.

22- ير، بصائر الدرجات يَعْقُوبُ بْنُ زَيْدٍ وَ مُحَمَّدُ بْنُ عَيْسَى عَنِ زِيَادِ الْعُبَيْدِيِّ عَنِ الْفَضْلِ بْنِ عَيْسَى الْهَاشِمِيِّ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع أَنَا وَ أَبِي عَيْسَى فَقَالَ لَهُ أَمْ مِنْ قَوْلِ رَسُولِ اللَّهِ ص سَلْمَانَ رَجُلٍ مِّنْ أَهْلِ الْبَيْتِ فَقَالَ نَعَمْ فَقَالَ أَيُّ مِنْ وَ لِدِ عَبْدِ الْمُطَّلِبِ فَقَالَ مِّنْ أَهْلِ الْبَيْتِ فَقَالَ لَهُ أَيُّ مِنْ وَ لِدِ أَبِي طَالِبٍ فَقَالَ مِّنْ أَهْلِ الْبَيْتِ فَقَالَ لَهُ إِنِّي لَا أَعْرِفُهُ فَقَالَ فَأَعْرِفُهُ يَا عَيْسَى فَإِنَّهُ مِّنْ أَهْلِ الْبَيْتِ

(The book) 'Basaair Al Darajaat' – Yaqoub Bin Yazeed and Muhammad Bin Isa, from Ziyad Al Abady, from Al Fazl Bin Isa Al Hashimy who said,

'I entered to see Abu Abdullah^{asws}, I and Abu Isa. He said to him^{asws}, 'Is it from the word of Rasool-Allah^{saww}: 'Salman^{ra} is from us^{asws} People^{asws} of the Household'. He^{asws} said: 'Yes'. He said, 'I.e. from children of Abdul Muttalib^{asws}?' He^{asws} said: 'From us^{asws}, People^{asws} of the Household'. He said to him^{asws}, 'I.e. from children of Abu Talib^{asws}?' He^{asws} said: 'From us^{asws}, People^{asws} of the Household'. He said to him^{asws}, 'I don't understand it'. He^{asws} said: 'Then understand it, O Isa, for he^{ra} is from us^{asws}, People^{asws} of the Household'.

ثُمَّ أَوْمَأَ بِيَدِهِ إِلَى صَدْرِهِ ثُمَّ قَالَ لَيْسَ حَيْثُ تَذَهَبُ إِنَّ اللَّهَ خَلَقَ طِينَتَنَا مِنْ عَلِيِّينَ وَ خَلَقَ طِينَةَ شِيعَتِنَا مِنْ دُونِ ذَلِكَ فَهُمْ مِنَّا وَ خَلَقَ طِينَةَ عَدُوِّنَا مِنْ سَجِينٍ وَ خَلَقَ طِينَةَ شِيعَتِهِمْ مِنْ دُونِ ذَلِكَ وَ هُمْ مِنْهُمْ وَ سَلْمَانٌ خَيْرٌ مِنْ لُقْمَانَ.

¹⁹ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 1 H 19

²⁰ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 1 H 20

²¹ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 1 H 21

Then he^{asws} gestured by his^{asws} hand to his^{asws} chest, then said: 'It isn't where you are going (with it). Allah^{azwj} Created our^{asws} clay from Illiyeen and Created clay of our^{asws} Shias from below that. So, they are from us^{asws}. And He^{azwj} Created our^{asws} enemies from Sijjeen, and Created clay of their followers (adherents) from below that, and they are from them, and Salman^{ra} is better than Luqman^{asws}'.²²

23- ير، بصائر الدرجات بَعْضُ أَصْحَابِنَا عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى خَلَقَ مُحَمَّدًا وَ آلَ مُحَمَّدٍ مِنْ طِينَةِ عَلِيِّينَ وَ خَلَقَ قُلُوبَهُمْ مِنْ طِينَةِ فَوْقِ ذَلِكَ وَ خَلَقَ شِعْتَهُمْ مِنْ طِينَةِ عَلِيِّينَ وَ خَلَقَ قُلُوبَ شِعْتِهِمْ مِنْ طِينَةِ فَوْقِ عَلِيِّينَ.

(The book) 'Basaair Al Darajaat' – One of our companions, from Muhammad Bin Al Husayn, from Usman Bin Isa, from Abdul Rahman Bin Al Hajjaj who said,

'Allah^{azwj} Blessed and Exalted Created Muhammad^{saww} and Progeny^{asws} of Muhammad^{saww} from clay of Illiyeen, and Created their hearts from clay above that, and Created their^{asws} Shias from clay of Illiyeen and Created hearts of their^{asws} Shias from clay above Illiyeen'.²³

24- ير، بصائر الدرجات أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ أَبِي يَحْيَى الْوَاسِطِيِّ عَنْ بَعْضِ أَصْحَابِنَا قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع خَلَقْنَا مِنْ عَلِيِّينَ وَ خَلَقَ أَرْوَاحَنَا مِنْ فَوْقِ ذَلِكَ وَ خَلَقَ أَرْوَاحَ شِيعَتِنَا مِنْ عَلِيِّينَ وَ خَلَقَ أَجْسَادَهُمْ مِنْ دُونِ ذَلِكَ فَمِنْ أَجْلِ تِلْكَ الْقَرَابَةِ بَيْنَنَا وَ بَيْنَهُمْ قُلُوبُهُمْ تَحْنُ إِلَيْنَا.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Abu Yahya Al Qasity, from one of our companions who said,

'Abu Abdullah^{asws} said: 'We^{asws} are Created from Illiyeen, and our^{asws} souls are Created from above that, and the souls of our^{asws} Shias are from Illiyeen, and their bodies are Created from below that. So, from the reason of that relationship between us^{asws} and them, their hearts incline towards us^{asws}'.²⁴

25- ير، بصائر الدرجات عَمْرَانُ بْنُ مُوسَى عَنْ إِبْرَاهِيمَ بْنِ مَهْرَبَارٍ عَنْ أَحْمَدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ إِسْمَاعِيلِ بْنِ جَابِرٍ وَ كَرَامٍ عَنْ مُحَمَّدِ بْنِ مُضَارِبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى جَعَلَنَا مِنْ عَلِيِّينَ وَ جَعَلَ أَرْوَاحَ شِيعَتِنَا مِمَّا جَعَلْنَا مِنْهُ وَ مِنْ تَمَّ تَحْنُ أَرْوَاحُهُمْ إِلَيْنَا وَ خَلَقَ أَبْدَانَهُمْ مِنْ دُونِ ذَلِكَ

(The book) 'Basaair Al Darajaat' – Imran Bin Musa, from Ibrahim Bin Mihran Bin Mahziyar, from his brother Ali, from Muhammad Bin Sinan, from Ismail Bin Jabir and Karram, from Muhammad Bin Muzarib,

'From Abu Abdullah^{asws} having said: 'Allah^{azwj} Blessed and Exalted Made us^{asws} from Illiyeen and Made souls of our^{asws} Shias from what we^{asws} were Made from, and from then their souls incline towards us^{asws}; and their bodies are Created from below that.

وَ خَلَقَ عَدُونَنَا مِنْ سِجِّينٍ وَ خَلَقَ أَرْوَاحَ شِيعَتِهِمْ مِمَّا خَلَقَهُمْ مِنْهُ وَ خَلَقَ أَبْدَانَهُمْ مِنْ دُونِ ذَلِكَ وَ مِنْ تَمَّ تَهْوِي أَرْوَاحُهُمْ إِلَيْنَا.

²² Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 1 H 22

²³ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 1 H 23

²⁴ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 1 H 24

And our^{asws} enemies are Created from Sijjeen, and the souls of their shias (adherents) are from what they have been Created from, and their bodies are Created from below that, and from then they souls incline towards them”.²⁵

26- ير، بصائر الدرجات مُحَمَّدُ بْنُ عِيْسَى عَنْ مُحَمَّدِ بْنِ شُعَيْبٍ عَنْ عِمْرَانَ بْنِ إِسْحَاقَ الرَّعْفَرِيِّ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ خَلَقْنَا اللَّهُ مِنْ نُورٍ عَظَمْتِهِ ثُمَّ صَوَّرَ خَلْقَنَا مِنْ طِينَةٍ خُزُونَةٍ مَكُونَةٍ مِنْ تَحْتِ الْعَرْشِ فَأَسْكَنَ ذَلِكَ النُّورَ فِيهِ

(The book) ‘Basaair Al Darajaat’ – From Muhammad Bin Shuayn, from Imran Bin Ishaq Al Zafrany, from Muhammad Bin Marwan,

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘I heard him^{asws} saying: ‘Allah^{azwj} Created us^{asws} from Noor (Light) of His^{azwj} Magnificence, then Imaged our^{asws} creation from treasured hidden clay from beneath the Throne, and Settled that Noor in it.

فَكُنَّا نَحْنُ خَلْقًا وَ بَشَرًا نُورَانِيَيْنِ لَمْ يَجْعَلْ لِأَحَدٍ فِي مِثْلِ الَّذِي خَلَقْنَا مِنْهُ نَصِيبًا وَ خَلَقَ أَرْوَاحَ شِيَعَتِنَا مِنْ أَبْدَانِنَا وَ أَبْدَانِهِمْ مِنْ طِينَةٍ خُزُونَةٍ مَكُونَةٍ أَسْفَلَ مِنْ ذَلِكَ الطِينَةِ وَ لَمْ يَجْعَلِ اللَّهُ لِأَحَدٍ فِي مِثْلِ ذَلِكَ الَّذِي خَلَقَهُمْ مِنْهُ نَصِيبًا إِلَّا الْأنبيَاءِ وَ المرسلينَ

So, we^{asws} happen to be creatures and humans of luminosity. No share has been Made to be for anyone in the like of which we^{asws} are Created from. And souls of our^{asws} Shias are Created from our^{asws} bodies, and their bodies are from treasured hidden clay lower than that clay, and Allah^{azwj} did not Make any share to be for anyone in the like that which He^{azwj} Created them from except for the Prophets^{as} and the Messengers^{as}.

فَلِذَلِكَ صِرْنَا نَحْنُ وَ هُمْ النَّاسَ وَ سَائِرِ النَّاسِ هَمَجًا فِي النَّارِ وَ إِلَى النَّارِ.

So, due to that, we^{asws} and them became the people, and the rest of the people would fall into the Fire and (go) to the Fire”.²⁶

27- ير، بصائر الدرجات أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْحُسَيْنِ بْنِ عَلْوَانَ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ: كُنْتُ مَعَ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فَأَتَاهُ رَجُلٌ فَسَلَّمَ عَلَيْهِ ثُمَّ قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي وَ اللَّهِ لِأَجُبُّكَ فِي اللَّهِ وَ أَسِّرُ كَمَا أُجِبُّكَ فِي الْعَلَانِيَةِ وَ أَدِينُ لَكَ بِوَلَايَتِكَ فِي السِّرِّ كَمَا أَدِينُ بِهَا فِي الْعَلَانِيَةِ

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Al Husayn bin Saeed, from Al Husayn Bin Ulwan, from Sa’ad bin Tareyf, from Al Asbagh Bin Nubata who said,

‘I was with Amir Al-Momineen^{asws} and a man came to him^{asws} and greeted him^{asws}, then said, ‘O Amir Al-Momineen^{asws}! By Allah^{azwj}, I love you^{asws} for the Sake of Allah^{azwj}, and I^{asws} love you^{asws} in secret just as I love you^{asws} in the open, and I make a religion of Allah^{azwj} with your^{asws} Wilayah in the secret just as I make a religion with it in the open’.

وَ بَدَأَ أَمِيرَ الْمُؤْمِنِينَ ع عَوْدُ فُطَاطًا بِهِ رَأْسَهُ ثُمَّ نَكَتَ بِعَوْدِهِ فِي الْأَرْضِ سَاعَةً ثُمَّ رَفَعَ رَأْسَهُ إِلَيْهِ فَقَالَ إِنَّ رَسُولَ اللَّهِ ص حَدَّثَنِي بِأَلْفِ حَدِيثٍ لِكُلِّ حَدِيثٍ أَلْفٌ بَابٍ وَ إِنَّ أَرْوَاحَ الْمُؤْمِنِينَ تَلْتَقِي فِي الْمَوَاطِنِ فَتَشَامُ فَمَا تَعَارَفَ مِنْهَا اثْتَلَفَ وَ مَا تَنَازَرَ مِنْهَا اخْتَلَفَ وَ مَنَّا كَدَّبَتْ فَمَا أَعْرَفَ وَ جَهَكَ فِي الْوُجُوهِ وَ لَا اسْتَمَكَ فِي الْأَسْمَاءِ

²⁵ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 1 H 25

²⁶ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 1 H 26

And there was a stick in the hand of Amir Al-Momineen^{asws}. He^{asws} lowered his^{asws} head with it, then drew lines in the ground with his^{asws} stick for a while, then raised his^{asws} head and said: 'Rasool-Allah^{saww} narrated to me^{asws} with a thousand Hadeeth, for each Hadeeth being a thousand doors; and the souls of the Momineen converge in the air. They smell each other, so whoever is recognised from them, they gather, and whoever is denied from them, is differentiated. Woe be unto you! You have lied, for neither do I^{asws} recognise your face among the faces, nor your name among the names'.

قَالَ ثُمَّ دَخَلَ عَلَيْهِ آخِرُ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي أَحْبَبْتُكَ فِي اللَّهِ وَأَحْبَبْتُكَ فِي السِّرِّ كَمَا أَحْبَبْتُكَ فِي الْعَلَانِيَةِ وَأَدِينُ اللَّهَ بِوَلَايَتِكَ فِي السِّرِّ كَمَا أَدِينُ اللَّهَ بِهَا فِي الْعَلَانِيَةِ

He (the narrator) said, 'Then another man entered and said, 'O Amir Al-Momineen^{asws}! I love you^{asws} for the Sake of Allah^{azwj}, and I love you^{asws} in the secret just as I^{asws} love you in the open, and I make is a religion of Allah^{azwj} with your^{asws} Wilayah in the secret just as I make is a religion of Allah^{azwj} with it in the open'.

قَالَ فَتَكَتَ بِعُودِهِ الثَّانِيَةَ ثُمَّ رَفَعَ رَأْسَهُ إِلَيْهِ فَقَالَ لَهُ صَدَقْتَ إِنَّ طِينَتَنَا طِينَةٌ مَخْزُونَةٌ أَخَذَ اللَّهُ مِيثَاقَهَا مِنْ صُلْبِ آدَمَ فَلَمْ يَشِدَّ مِنْهَا شَاذٌ وَلَا يَدْخُلُ مِنْهَا دَاخِلٌ مِنْ غَيْرِهَا أَذْهَبَ وَاتَّخَذَ لِلْفَقْرِ جَلْبَاباً فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ يَا عَلِيُّ وَاللَّهِ الْفَقْرُ أَسْرَعُ إِلَى مُحِبِّينَا مِنَ السَّبِيلِ إِلَى بَطْنِ الْوَادِي.

He (the narrator) said, 'He^{asws} drew lines with his^{asws} stick for a second time, then raised his^{asws} head towards him and said to him: 'You speak the truth! Our^{asws} clay is a treasured clay. Allah^{azwj} Took its Covenant from the Sulb of Adam^{as}. Neither will a deviating one deviate from it nor will an entering one enter from others. Go, and take the poverty as apparel (clothing), for I^{asws} heard Rasool-Allah^{saww} saying: 'O Ali^{asws}! By Allah^{azwj}, the poverty is quicker to one who love us^{asws} than the torrent (of the water) is to the bottom of the valley'.

وَقَالَ فِي النَّهَائِيَةِ فِي حَدِيثِ عَلِيِّ ع مَنْ أَحَبَّنَا أَهْلَ الْبَيْتِ فَلْيُعِدِّ لِلْفَقْرِ جَلْبَاباً.

And it is reported in (the book) 'Al-Nihaya', in a Hadeeth of Ali^{asws}: 'One who loves us^{asws} People^{asws} of the Household, then let be prepared for the poverty as an apparel'.²⁷

28- ك، إكمال الدين العطار عن أبيه عن الأشعري عن ابن أبي الخطاب عن أبي سعيد الغضفري عن عمرو بن ثابت عن أبي حمزة قال سمعت علي بن الحسين ع يقول إن الله عز وجل خلق محمداً وعلياً والأئمة الأحد عشر من نور عظمته أرواحاً في ضياء نوره يعبدونه قبل خلق الخلق يسبحون الله عز وجل ويقدسونه وهم الأئمة الهادية من آل محمد صلوات الله عليهم أجمعين.

(The book) 'Ikmal Al Deen' – Al Attar, from his father, from Al Ash'ary, from Ibn Abu Al Khattab, from Abu Saeed Al Usfury, from Amro Bin Sabit, from Abu Hamza who said,

'I heard Ali^{asws} Bin Al-Husayn^{asws} saying: 'Allah^{azwj} Mighty and Majestic Created Muhammad^{saww} and Ali^{asws} and the eleven Imams^{asws} from the Noor (Light) of His^{azwj} Magnificence, as souls in the illumination of His^{azwj} Light worshipping Him^{azwj}, before He^{azwj}

²⁷ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 1 H 27

Created the creatures, glorifying Allah^{azwj} Mighty and Majestic and extolling His^{azwj} Holiness, and they^{asws} are the Imams^{asws}, the guides from Progeny^{asws} of Muhammad^{saww}, may the Salawat of Allah^{azwj} be upon them^{asws} all”²⁸.

29- ك، إكمال الدين ابن إدريس عن أبيه عن محمد بن الحسين بن زيد عن الحسن بن موسى عن علي بن سماعه عن علي بن الحسين بن رباط عن أبيه عن الفضل قال قال الصادق عليه السلام إن الله تبارك وتعالى خلق أربعة عشر نوراً قبل خلق الخلق بأربعة عشر ألف عام فهي أرواحنا

(The book) ‘Ikmal Al Deen’ – Ibn Idrees, from his father, from Muhammad Bin Al Husayn Bin Zayd, from Al Hassan Bin Musa Bin Ali Bin Sama’at, from Ali Bin Al Hassan Bin Ribat, from his father, from Al Mufazzal who said,

‘Al-Sadiq^{asws} said: ‘Allah^{azwj} Blessed and Exalted Created fourteen Noors (Lights) before Creating the creatures by fourteen thousand years, and these are our^{asws} souls’.

فَقِيلَ لَهُ يَا ابْنَ رَسُولِ اللَّهِ وَمِنَ الْأَرْبَعَةِ عَشَرَ فَقَالَ مُحَمَّدٌ وَعَلِيٌّ وَفَاطِمَةُ وَالحَسَنُ وَالحُسَيْنُ وَ الْأَيْمَةُ مِنْ وُلْدِ الحُسَيْنِ عَ آخِرَتِهِمُ الْقَائِمُ الَّذِي يُقُومُ بَعْدَ غَيْبِهِ فَيَقْتُلُ الدَّجَالَ وَ يُطَهِّرُ الْأَرْضَ مِنْ كُلِّ حَوْرٍ وَ ظَلَمٍ.

It was said to him^{asws}, ‘O son^{asws} of Rasool-Allah^{saww}! And who are the fourteen?’ He^{asws} said: ‘Muhammad^{saww}, and Ali^{asws}, and Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and the Imams^{asws} from the sons^{asws} of Al-Husayn^{asws}, the last of them^{asws} being Al-Qaim^{asws} rising after his^{asws} occultation, and he^{asws} will kill Al-Dajjal^{la} and clean the earth from every tyranny and injustice”²⁹.

30- من كتاب رياض الجنان، لفضل الله بن محمود الفارسي جَذَفَ الْأَسَانِيدَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: بَيْنَا رَسُولُ اللَّهِ ص صَلَّى صَلَاةَ الْفَجْرِ ثُمَّ اسْتَوَى فِي مَجْرَاهِ كَالْبَدْرِ فِي تَمَامِهِ فَقُلْنَا يَا رَسُولَ اللَّهِ إِنَّ رَأَيْتَ أَنْ تُفَسِّرَ لَنَا هَذِهِ الْآيَةَ قَوْلَهُ تَعَالَى فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَ الصَّادِقِينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ

From the book ‘Royaz Al Jinan’ of Al Fazlullah Mahmoud Al Farsi, with a deleted chain, from Anas Bin Malik (well-known fabricator) who said,

‘When Rasool-Allah^{saww} had prayed Salat Al-Fajr, then sat evenly in his^{saww} prayer niche like the full moon during its completion. We said, ‘O Rasool-Allah^{saww}! If you^{saww} could see fit to interpret this Verse for us, Words of the Exalted: **so they are those upon whom Allah has Bestowed Favours from the Prophets and the Truthful and the Martyrs and the Righteous; [4:69]**’.

فَقَالَ النَّبِيُّ ص أَمَّا النَّبِيُّونَ فَأَنَا وَ أَمَّا الصَّادِقُونَ فَعَلِيُّ بْنُ أَبِي طَالِبٍ وَ أَمَّا الشُّهَدَاءُ فَعَمِّي حَمْرُةٌ- وَ أَمَّا الصَّالِحُونَ فَابْنَتِي فَاطِمَةُ وَ وَلَدَاهَا الحَسَنُ وَ الحُسَيْنُ

The Prophet^{saww} said: ‘As for ‘the Prophets’, it is me^{saww}, and as for ‘the truthful’, it is Ali^{asws} Bin Abu Talib^{asws}, and as for the martyrs, it is my^{saww} uncle Hamza^{asws}, and as for ‘the righteous’, it is my^{saww} daughter Fatima^{asws} and her^{asws} two sons^{asws} Al-Hassan^{asws} and Al-Husayn^{asws}.

²⁸ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 1 H 28

²⁹ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 1 H 29

فَنَهَضَ الْعَبَّاسُ مِنْ زَاوِيَةِ الْمَسْجِدِ إِلَى بَيْنِ يَدَيْهِ صَ وَ قَالَ يَا رَسُولَ اللَّهِ أَلَسْتُ أَنَا وَ أَنْتَ وَ عَلِيٌّ وَ فَاطِمَةٌ وَ الْحَسَنُ وَ الْحُسَيْنُ مِنْ يَنْبُوعٍ وَاحِدٍ

Al-Abbas moved from a corner of the Masjid to be in front of him^{saww} and said, 'O Rasool-Allah^{saww}! Isn't it so that I, and you^{saww}, and Ali^{asws}, and (Syeda) Fatima^{asws} and Al-Hassan^{asws} and Al-Husayn^{asws} from one spring?'

قَالَ صَ وَ مَا وَرَاءَ ذَلِكَ يَا عَمَّاهُ قَالَ لِأَنَّكَ لَمْ تَذْكُرْنِي حِينَ ذَكَرْتَهُمْ وَ لَمْ تُشَرِّفْنِي حِينَ شَرَّفْتَهُمْ

He^{saww} said: 'And what is behind that, O uncle?' He said, 'Because you^{saww} did not mention me when you^{saww} mentioned them^{asws}, and did not ennoble me when you^{saww} ennoble them^{asws}.'

فَقَالَ رَسُولُ اللَّهِ صَ يَا عَمَّاهُ أَمَا قَوْلُكَ أَنَا وَ أَنْتَ وَ عَلِيٌّ وَ الْحَسَنُ وَ الْحُسَيْنُ مِنْ يَنْبُوعٍ وَاحِدٍ فَصَدَقْتَ وَ لَكِنْ خَلَقْنَا اللَّهُ نَحْنُ حَيْثُ لَا سَمَاءَ مَبْنِيَّةً وَ لَا أَرْضَ مَدْحِيَّةً وَ لَا عَرْشَ وَ لَا حَنَّةً وَ لَا نَارَ كُنَّا نُسَبِّحُهُ حِينَ لَا تَسْبِيحَ وَ نُقَدِّسُهُ حِينَ لَا تَقْدِيسَ

Rasool-Allah^{saww} said: 'O uncle! As for your words, 'I, and you^{saww}, and Ali^{asws}, and Fatima^{asws} and Al-Hassan^{asws} and Al-Husayn^{asws} from one spring', so you have spoken the truth, but Allah^{azwj} Created us^{asws} when there was neither a built sky, nor a spread earth, nor a throne, nor a Garden, nor Fire. We^{asws} were glorifying Him^{azwj} when there was no glorification, and extolling His^{azwj} Holiness when there was no extollation of Holiness.

فَلَمَّا أَرَادَ اللَّهُ بَدْءَ الصَّنْعَةِ فَتَقَّ نُورِي فَخَلَقَ مِنْهُ الْعَرْشَ فَنُورُ الْعَرْشِ مِنْ نُورِي وَ نُورِي مِنْ نُورِ اللَّهِ وَ أَنَا أَفْضَلُ مِنَ الْعَرْشِ

When Allah^{azwj} Wanted to begin the process, He^{azwj} Split my^{saww} Noor and Created the Throne from it. So, the Noor of the Throne is from my^{saww} Noor, and my^{saww} Noor is from the Noor of Allah^{azwj}, and I^{saww} am superior than the Throne.

ثُمَّ فَتَقَّ نُورَ ابْنِ أَبِي طَالِبٍ فَخَلَقَ مِنْهُ الْمَلَائِكَةَ فَنُورُ الْمَلَائِكَةِ مِنْ نُورِ ابْنِ أَبِي طَالِبٍ وَ نُورُ ابْنِ أَبِي طَالِبٍ مِنْ نُورِ اللَّهِ وَ نُورُ ابْنِ أَبِي طَالِبٍ أَفْضَلُ مِنَ الْمَلَائِكَةِ

Then He^{azwj} Split the Noor of (Ali) Ibn Abu Talib^{asws} and Created the Angels from it. So, the Noor of the Angels is from the Noor of (Ali) Bin Abu Talib^{asws}, and the Noor of (Ali) Ibn Abu Talib^{asws} is from the Noor of Allah^{azwj} and Noor of (Ali) Ibn Abu Talib^{asws} is superior than the Angels.

وَ فَتَقَّ نُورَ ابْنَتِي فَاطِمَةَ مِنْهُ فَخَلَقَ السَّمَاوَاتِ وَ الْأَرْضَ فَنُورُ السَّمَاوَاتِ وَ الْأَرْضِ مِنْ نُورِ ابْنَتِي فَاطِمَةَ وَ نُورُ فَاطِمَةَ مِنْ نُورِ اللَّهِ وَ فَاطِمَةُ أَفْضَلُ مِنَ السَّمَاوَاتِ وَ الْأَرْضِ

And He^{azwj} Split the Noor of my^{saww} my daughter Fatima^{asws} and Created the skies and the earth from it. So, the Noor of the skies and the earth is from Noor of my^{saww} daughter Fatima^{asws}, and Noor of Fatima^{asws} is from Noor of Allah^{azwj}, and Fatima^{asws} is superior than the skies and the earth.

ثُمَّ فَتَقَّ نُورَ الْحَسَنِ فَخَلَقَ مِنْهُ الشَّمْسَ وَ الْقَمَرَ فَنُورُ الشَّمْسِ وَ الْقَمَرِ مِنْ نُورِ الْحَسَنِ وَ نُورُ الْحَسَنِ مِنْ نُورِ اللَّهِ وَ الْحَسَنُ أَفْضَلُ مِنَ الشَّمْسِ وَ الْقَمَرِ

Then He^{azwj} Split the Noor of Al-Hassan^{asws} and Created the sun and the moon from it. So, Noor of the sun and the Moon is from Noor of Al-Hassan^{asws}, and Noor of Al-Hassan^{asws} is from Noor of Allah^{azwj}, and Al-Hassan^{asws} is superior than the sun and the moon.

ثُمَّ فَتَقَ نُورَ الْحُسَيْنِ فَخَلَقَ مِنْهُ الْجَنَّةَ وَالْحُورَ الْعِينِ فَتُورَ الْجَنَّةِ وَالْحُورَ الْعِينِ مِنْ نُورِ الْحُسَيْنِ وَ نُورِ الْحُسَيْنِ مِنْ نُورِ اللَّهِ وَالْحُسَيْنُ أَفْضَلُ مِنَ الْجَنَّةِ وَالْحُورِ الْعِينِ

Then He^{azwj} Split the Noor of Al-Husayn^{asws} and Created the Paradise and the Maiden Houries from it. So, Noor of the Paradise and the Maiden Houries is from Noor of Al-Husayn^{asws}, and Noor of Al-Husayn^{asws} is from Noor of Allah^{azwj}, and Al-Husayn^{asws} is superior to the Paradise and the Maiden Houries.

ثُمَّ إِنَّ اللَّهَ خَلَقَ الظُّلْمَةَ بِالْقُدْرَةِ فَأَرْسَلَهَا فِي سَحَابِ البَصْرِ فَقَالَتِ الْمَلَائِكَةُ سُبُوحٌ قُدُوسٌ رَبَّنَا مُدَّ عَرْفُنَا هَذِهِ الْأَشْبَاحَ مَا رَأَيْنَا سَوْءاً فَبِحُرْمَتِهِمْ إِلَّا كَشَفْتِ مَا نَزَلَ بِنَا

Then Allah^{azwj} Created the darkness with the Power and Sent it among clouds of vision. The Angels said, 'Glorious, Holy Lord^{azwj}! Since we have recognised these resemblances, we have not seen any evil. So, by their^{asws} sanctity, remove what has befallen with us'.

فَهُنَالِكَ خَلَقَ اللَّهُ تَعَالَى قَنَادِيلَ الرَّحْمَةِ وَعَلَّقَهَا عَلَى سُرَادِقِ الْعَرْشِ فَقَالَتْ إِهْنَا لِمَنْ هَذِهِ الْفَضِيلَةُ وَ هَذِهِ الْأَنْوَارُ فَقَالَ هَذَا نُورُ أُمَّتِي فَاطِمَةَ الزَّهْرَاءِ فَلِذَلِكَ سُمِّيَتْ أُمَّتِي الزَّهْرَاءُ لِأَنَّ السَّمَاوَاتِ وَالْأَرْضِينَ بِنُورِهَا ظَهَرَتْ وَ هِيَ ابْنَةُ نَبِيِّ وَ زَوْجَةُ وَصِيِّ وَ حُجَّتِي عَلَى خَلْقِي أَشْهَدُكُمْ يَا مَلَائِكَتِي أَنِّي قَدْ جَعَلْتُ نَوَابِ تَسْبِيحِكُمْ وَ تَعْدِيْسِكُمْ لَهُدَى الْمَرْأَةِ وَ شِيْعَتِهَا إِلَى يَوْمِ الْقِيَامَةِ

Over there Allah^{azwj} Created lanterns of mercy and cast these upon the canopies of the Throne. It said: 'Our God^{azwj}! For whom is this merit and these are Noors (Lights)?' He^{azwj} Said: "These are Noors of My^{azwj} Maid Fatima Al-Zahra^{asws}, and for that I^{azwj} Named My^{azwj} Maid 'Al-Zahra' (the illuminated), because the skies and the earth are illuminated by her^{asws} Noor, and she^{asws} is a daughter^{asws} of My^{azwj} Prophet^{sawww}, and wife of My^{azwj} trustee and Divine Authority upon My^{azwj} creatures. I^{azwj} Keep you all as witnesses, O My^{azwj} Angels! I^{azwj} have Made Rewards of their^{asws} glorification and their^{asws} extollations of Holiness to be for this woman^{asws} and her^{asws} Shias up to the Day of Qiyamah".

فَعِنْدَ ذَلِكَ نَهَضَ الْعَبَّاسُ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ وَ قَبَّلَ مَا بَيْنَ عَيْنَيْهِ وَ قَالَ يَا عَلِيُّ لَقَدْ جَعَلَكَ اللَّهُ حُجَّةً بَالِغَةً عَلَى الْعِبَادِ إِلَى يَوْمِ الْقِيَامَةِ.

During that, Al-Abbas moved towards Ali^{asws} Bin Abu Talib^{asws} and kissed what is between his^{asws} eyes and said, 'O Ali^{asws}! Allah^{azwj} had Made you^{asws} a great argument upon the servants up to the Day of Qiyamah".³⁰

31- وَ بِإِسْنَادِهِ مَرْفُوعاً إِلَى جَابِرِ بْنِ زَيْدِ الْجُعْفِيِّ قَالَ قَالَ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيِّ النَّاقِزِ ع يَا جَابِرُ كَانَ اللَّهُ وَ لَا شَيْءَ غَيْرُهُ وَ لَا مَعْلُومٌ وَ لَا مَجْهُولٌ فَأَوَّلُ مَا ابْتَدَأَ مِنْ خَلْقِي خَلَقَهُ أَنْ خَلَقَ مُحَمَّدًا ص وَ خَلَقْنَا أَهْلَ الْبَيْتِ مَعَهُ مِنْ نُورِهِ وَ عَظَمَتِهِ

And by his chain, raising it to Jabir Bin Yazeed Al Jufy who said,

³⁰ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 1 H 30

'Abu Ja'far Muhammad^{asws} Bin Ali Al-Baqir^{asws} said: 'O Jabir! Allah^{azwj} existed and there was nothing apart from Him^{azwj}, neither known or unknown. The first of what He^{azwj} Began with from Creating His^{azwj} creation is that He^{azwj} Created Muhammad^{saww} and Created us^{asws}, People^{asws} of the Household with him^{saww}, from His^{azwj} Noor and His^{azwj} Magnificence.

فَأَوْقَفْنَا أَظْلَمَ خَضْرَاءَ بَيْنَ يَدَيْهِ حَيْثُ لَا سَمَاءَ وَلَا أَرْضَ وَلَا مَكَانَ وَلَا لَيْلَ وَلَا نَهَارَ وَلَا شَمْسَ وَلَا قَمَرَ يَفْصِلُ نُورَنَا مِنْ نُورِ رَبَّنَا كَشَعَاعِ الشَّمْسِ مِنْ الشَّمْسِ نُسَبِّحُ اللَّهَ تَعَالَى وَنُقَدِّسُهُ وَنُحَمِّدُهُ وَنُعْبُدُهُ حَقَّ عِبَادَتِهِ

He^{azwj} Paused us as green shadows in front of Him^{azwj} when there was neither any sky, nor earth, nor place, nor night, nor day, nor sun, nor moon, Distancing our^{asws} Noor from the Noor of our^{asws} Lord^{azwj} like the rays of the sun from the sun. We^{asws} glorified Allah^{azwj} the Exalted and extolled His^{azwj} Holiness and praised Him^{azwj} and worshipped Him^{azwj} as is a right of His^{azwj} worship.

ثُمَّ بَدَأَ لِلَّهِ تَعَالَى عَزَّ وَجَلَّ أَنْ يَخْلُقَ الْمَكَانَ فَخَلَقَهُ وَكَتَبَ عَلَى الْمَكَانِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ - عَلِيُّ أَمِيرُ الْمُؤْمِنِينَ وَوَصِيَّهُ بِهِ أَيَّدُهُ وَنَصَرْتُهُ

Then there was change of Decision for Allah^{azwj} the Exalted Mighty and Majestic that He^{azwj} Creates the place, so He^{azwj} Created it and Wrote upon the place: "There is no god except Allah^{azwj}, Muhammad^{saww} is Rasool-Allah^{saww}, Ali^{asws} is Emir of the Momineen and his^{saww} successor^{asws}. By him^{asws} I^{saww} Assist him^{saww} and Help him^{saww}".

ثُمَّ خَلَقَ اللَّهُ الْعَرْشَ فَكَتَبَ عَلَى سُرَادِقَاتِ الْعَرْشِ مِثْلَ ذَلِكَ ثُمَّ خَلَقَ اللَّهُ السَّمَاوَاتِ فَكَتَبَ عَلَى أُطْرَافِهَا مِثْلَ ذَلِكَ ثُمَّ خَلَقَ الْجَنَّةَ وَالنَّارَ فَكَتَبَ عَلَيْهَا مِثْلَ ذَلِكَ

Then Allah^{azwj} Created the Throne and Wrote upon the canopies of the Throne like that. Then Allah^{azwj} Created the skies and Wrote upon its sides like that. Then He^{azwj} Created the Paradise and the Fire and Wrote upon these like that.

ثُمَّ خَلَقَ الْمَلَائِكَةَ وَ أَسْكَنَهُمُ السَّمَاءَ ثُمَّ تَرَاءَى لَهُمُ اللَّهُ تَعَالَى وَ أَخَذَ عَلَيْهِمُ الْمِيثَاقَ لَهُ بِالرُّبُوبِيَّةِ وَ لِمُحَمَّدٍ ص بِالنُّبُوءَةِ وَ لِعَلِيِّ ع بِالْوَلَايَةِ فَاضْطَرَبَتْ فَرَأَيْتُ الْمَلَائِكَةَ فَسَجَطَ اللَّهُ عَلَى الْمَلَائِكَةِ وَ احْتَجَبَ عَنْهُمْ

Then He^{azwj} Created the Angels and Settled them in the sky and Allah^{azwj} the Exalted Showed to them and Took the Covenant upon them with the Lordship for Him^{azwj}, and for Muhammad^{saww} with the Prophet-hood, and for Ali^{asws} with the Wilayah. The limbs of the Angels trembled and Allah^{azwj} was Wrathful upon the Angels and Veiled from them.

فَلَاذُوا بِالْعَرْشِ سَبْعَ سِنِينَ يَسْتَجِيرُونَ اللَّهَ مِنْ سَخَطِهِ وَ يُتْرُونَ بِمَا أَخَذَ عَلَيْهِمْ وَ يَسْأَلُونَهُ الرِّضَا فَرَضِيَ عَنْهُمْ بَعْدَ مَا أَقْرَبُوا بِذَلِكَ وَ أَسْكَنَهُمْ بِذَلِكَ الْإِقْرَارِ السَّمَاءَ وَ اخْتَصَّهُمْ لِنَفْسِهِ وَ اخْتَارَهُمْ لِعِبَادَتِهِ

They sheltered with the Throne for seven years seeking Forgiveness of Allah^{azwj} from His^{azwj} Wrath and acknowledging with what He^{azwj} had Taken upon them and asking Him^{azwj} for the Pleasure. He^{azwj} was Pleased from them after they had acknowledged with that and Settled them with that the tranquillity of the sky and Chose them for Himself^{azwj} and Chose them for worshipping Him^{azwj}.

ثُمَّ أَمَرَ اللَّهُ تَعَالَى أَنْ نُسَبِّحَ فَسَبَّحْتَ فَسَبَّحُوا بِتَسْبِيحِنَا وَ لَوْ لَا تَسْبِيحُ أَنْوَارِنَا مَا دَرَوْا كَيْفَ يُسَبِّحُونَ اللَّهَ وَ لَا كَيْفَ يُقَدِّسُونَهُ

Then Allah^{azwj} the Exalted Commanded our^{asws} Noors to glorify, so we^{asws} glorified and they (Angels) glorified with our^{asws} glorification, and had our^{asws} Noors not glorified, they would not have known how to glorify Allah^{azwj} nor how to extol His^{azwj} Holiness.

ثُمَّ إِنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ الْهُوَاءَ فَكَتَبَ عَلَيْهِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ عَلِيِّ أَمِيرُ الْمُؤْمِنِينَ وَصِيُّهُ بِهِ أَيَّدْتُهُ وَ نَصَرْتُهُ

Then Allah^{azwj} Mighty and Majestic Created the air and Wrote upon it: "There is no god except Allah^{azwj}, Muhammad^{sawww} is Rasool-Allah^{sawww}, Ali^{asws} Amir Al-Momineen^{asws} is his^{sawww} successor^{asws}. By him^{asws} I^{azwj} shall Help him^{sawww}".

ثُمَّ خَلَقَ اللَّهُ الْجِنَّ وَ أَسْكَنَهُمُ الْهُوَاءَ وَ أَخَذَ الْمِيثَاقَ مِنْهُمْ بِالرُّبُوبِيَّةِ وَ لِمُحَمَّدٍ ص بِالنُّبُوَّةِ وَ لِعَلِيِّ ع بِالْوَلَايَةِ فَأَقْرَبَ مِنْهُمْ بِذَلِكَ مَنْ أَقْرَبَ وَ جَحَدَ مِنْهُمْ مَنْ جَحَدَ فَأَوَّلُ مَنْ جَحَدَ إِبْلِيسُ لَعَنَهُ اللَّهُ فَخْتِمَ لَهُ بِالشَّقَاوَةِ وَ مَا صَارَ إِلَيْهِ

Then Allah^{azwj} Created the Jinn and Settled them in the air and Took the Covenant from them with the Lordship, and for Muhammad^{sawww} with the Prophet-hood, and for Ali^{asws} with the Wilayah. So he accepted from them with that one who accepted, and he rejected from them one who rejected. The first one to reject was Iblees^{la}, may Allah^{azwj} Curse him^{la}. So, He^{azwj} Ended for him with the wretchedness and what came to him^{la}.

ثُمَّ أَمَرَ اللَّهُ تَعَالَى عَزَّ وَ جَلَّ أَنْوَارِنَا أَنْ نُسَبِّحَ فَسَبَّحْتَ فَسَبَّحُوا بِتَسْبِيحِنَا وَ لَوْ لَا ذَلِكَ مَا دَرَوْا كَيْفَ يُسَبِّحُونَ اللَّهَ

Then Allah^{azwj} the Exalted Mighty and Majestic Commanded our^{asws} Noors (lights) to glorify, so we^{asws} glorified and they (Jinn) glorified with our^{asws} glorification, and had it not been that, they would not have known how they should glorify Allah^{azwj}.

ثُمَّ خَلَقَ اللَّهُ الْأَرْضَ فَكَتَبَ عَلَى أَطْرَافِهَا لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ عَلِيِّ أَمِيرُ الْمُؤْمِنِينَ وَصِيُّهُ بِهِ أَيَّدْتُهُ وَ نَصَرْتُهُ فَبَدَلَكَ يَا جَابِرُ قَامَتِ السَّمَاوَاتُ بِعَمَدٍ وَ تَبَّتِ الْأَرْضُ

Then Allah^{azwj} Created the earth and Wrote upon its horizons: "There is no god except Allah^{azwj}, Muhammad^{sawww} is Rasool-Allah^{sawww}, Ali Emir of the Momineen is his^{sawww} successor^{asws}, and his^{sawww} helper". So, by that, O Jabir, the skies were established without pillars and the earth was affirmed.

ثُمَّ خَلَقَ اللَّهُ تَعَالَى آدَمَ ع مِنْ أَدِيمِ الْأَرْضِ فَسَوَّاهُ وَ نَفَخَ فِيهِ مِنْ رُوحِهِ ثُمَّ أَخْرَجَ دُرِّيَّتَهُ مِنْ صُلْبِهِ فَأَخَذَ عَلَيْهِمُ الْمِيثَاقَ لَهُ بِالرُّبُوبِيَّةِ وَ لِمُحَمَّدٍ ص بِالنُّبُوَّةِ وَ لِعَلِيِّ ع بِالْوَلَايَةِ فَأَقْرَبَ مِنْهُمْ مَنْ أَقْرَبَ وَ جَحَدَ مَنْ جَحَدَ فَكُنَّا أَوَّلَ مَنْ أَقْرَبَ بِذَلِكَ

Then Allah^{azwj} the Exalted Created Adam^{as} from crust of the earth, and Completed him^{as} and Blew into him^{as} from His^{azwj} Spirit. Then He^{azwj} Extracted his^{as} offspring from his^{as} back and Took the Covenant for Him^{azwj} with the Lordship, and for Muhammad^{sawww} with the Prophet-hood, and for Ali^{asws} with the Wilayah. He accepted from them one who accepted, and he rejected from them one who rejected. We^{asws} were the first ones to acknowledge with that.

ثُمَّ قَالَ لِمُحَمَّدٍ صَ وَ عَزَّتِي وَ جَلَالِي وَ عَلُو شَأْنِي لَوْلَاكَ وَ لَوْ لَا عَلِيٌّ وَ عِزَّتُكَمَا الْهُادُونَ الْمَهْدِيُّونَ الرَّاشِدُونَ مَا خَلَقْتُ الْجَنَّةَ وَ النَّارَ وَ لَا الْمَكَانَ وَ لَا الْأَرْضَ وَ لَا السَّمَاءَ وَ لَا الْمَلَائِكَةَ وَ لَا خَلْقًا يَعْْبُدُنِي

Then He^{azwj} Said to Muhammad^{saww}: "By My^{azwj} Mighty and My^{azwj} Majesty and Loftiness of My^{azwj} Glory! Had it not been for Ali^{asws} and both your^{asws} families, the guides, the guided ones, the rightful guides, I^{azwj} would not have Created the Paradise and the Fire, nor the place, nor the earth, nor the sky, nor the Angels, nor any creature to worship Me^{azwj}.

يَا مُحَمَّدُ أَنْتَ خَلِيلِي وَ حَبِيبِي وَ صَفِيِّي وَ خَيْرِي مِنْ خَلْقِي أَحَبُّ الْخَلْقِ إِلَيَّ وَ أَوَّلُ مَنْ ابْتَدَأْتُ إِخْرَاجَهُ مِنْ خَلْقِي

O Muhammad^{saww}! You^{saww} are My^{azwj} friend, and My^{azwj} beloved, and My^{azwj} elite, and My^{azwj} Choice from My^{azwj} creatures, the most beloved of the creatures to Me^{azwj}, and the first one I^{azwj} Began his^{saww} extraction from My^{azwj} creatures.

ثُمَّ مِنْ بَعْدِكَ الصِّدِّيقُ عَلِيُّ أَمِيرِ الْمُؤْمِنِينَ وَ صَيْبِكَ بِهِ أَيْدِثُكَ وَ نَصْرَتُكَ وَ جَعَلْتَهُ الْعُرْوَةَ الْوُثْقَى وَ نُورَ أَوْلِيَائِي وَ مَنَارَ الْهُدَى

Then from after you^{saww} is the truthful Ali^{asws}, Amir of the Momineen, your^{saww} successor^{asws}. I^{azwj} shall Assist you^{saww} and Help you^{saww} by him^{asws}, and have Made him^{asws} the Firmest Handhold, and Noor of My^{azwj} friends, and the minaret of guidance.

ثُمَّ هَؤُلَاءِ الْهُدَاةُ الْمُهْتَدُونَ مِنْ أَجْلِكُمْ ابْتَدَأْتُ خَلْقَ مَا خَلَقْتُ وَ أَنْتُمْ خِيَارُ خَلْقِي فِيمَا بَيْنِي وَ بَيْنَ خَلْقِي خَلَقْتُكُمْ مِنْ نُورِ عَظْمَتِي وَ اخْتَجْتُ بِكُمْ عَمَّنْ سِوَاكُمْ مِنْ خَلْقِي وَ جَعَلْتُكُمْ أَسْتَقْبَلُ بِكُمْ وَ أَسْأَلُ بِكُمْ

Then these guides, the guided ones, due to your^{asws} reason I^{azwj} Initiated the creation of what I^{azwj} Created, and you^{asws} are the choice of My^{azwj} creatures in what is between Me^{azwj} and My^{azwj} creatures. I^{azwj} Created you all from Noor of My^{azwj} Magnificence, and I^{azwj} Argue with you^{asws} about the ones besides you^{asws} from My^{azwj} creatures, and Made you^{asws} Acceptable with you^{asws} and Question with you^{asws}.

فَكُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهِي وَ أَنْتُمْ وَجْهِي لَا تَبِيدُونَ وَ لَا تَهْلِكُونَ وَ لَا يَبِيدُ وَ لَا يَهْلِكُ مَنْ تَوَلَّاهُمْ وَ مَنْ اسْتَقْبَلَنِي بِعَيْتِكُمْ فَقَدْ ضَلَّ وَ هَوَى وَ أَنْتُمْ خِيَارُ خَلْقِي وَ حَمَلَةُ سِرِّي وَ خِزَانُ عِلْمِي وَ سَادَةُ أَهْلِ السَّمَاوَاتِ وَ أَهْلِ الْأَرْضِ

Everything is perishable except My^{azwj} Face, and you^{asws} all are My^{azwj} Face. Neither will you^{asws} be destroyed nor will you^{asws} perish, or with the ones in your^{asws} Wilayah be destroyed or perish; and the one who faces Me^{azwj} with other so he has strayed and will collapse; and you^{asws} are the best of My^{azwj} creatures and bearers of My^{azwj} Secrets, and treasurers of My^{azwj} Knowledge, and chiefs of the inhabitants of the skies and inhabitants of the earth.

ثُمَّ إِنَّ اللَّهَ تَعَالَى هَبَطَ إِلَى الْأَرْضِ فِي ظُلَلٍ مِنَ الْعَمَامِ وَ الْمَلَائِكَةِ وَ أَهْبَطَ أَنْوَارَنَا أَهْلَ الْبَيْتِ مَعَهُ وَ أَوْقَفَنَا نُوراً صُفُوفاً بَيْنَ يَدَيْهِ نُسَبِّحُهُ فِي أَرْضِهِ كَمَا سَبَّحْنَا فِي سَمَاوَاتِهِ وَ نُقَدِّسُهُ فِي أَرْضِهِ كَمَا قَدَّسْنَاهُ فِي سَمَاوَاتِهِ وَ نَعْبُدُهُ فِي أَرْضِهِ كَمَا عَبَدْنَاهُ فِي سَمَاوَاتِهِ

Then Allah^{azwj} the Exalted Descended to the earth among shades of the clouds and the Angels, and our^{asws} Noors of People^{asws} of the Household descended with Him^{azwj}. We^{asws} stood as Noors in rows in front of Him^{azwj} glorifying Him^{azwj} in His^{azwj} earth just as we^{asws}

glorified Him^{azwj} in His^{azwj} sky, and extol His^{azwj} Holiness in His^{azwj} earth just as we^{asws} had extolled Holiness in His^{azwj} sky, and worship Him^{azwj} in His^{azwj} earth just as we^{asws} had worshipped Him^{azwj} in His^{azwj} sky.

فَلَمَّا أَرَادَ اللَّهُ إِخْرَاجَ ذُرِّيَّةِ آدَمَ عَ لِأَخْذِ الْمِيثَاقِ سَلَكَ ذَلِكَ النُّورَ فِيهِ ثُمَّ أَخْرَجَ ذُرِّيَّتَهُ مِنْ صُلْبِهِ يُلْتَوْنَ فَسَبَّحْنَاهُ فَسَبَّحُوا بِتَسْبِيحِنَا وَ لَوْ لَا ذَلِكَ لَا دَرَوْا كَيْفَ يُسَبِّحُونَ اللَّهَ عَزَّ وَ جَلَّ

When Allah^{azwj} Wanted to Extract the offspring of Adam^{as} to Take the Covenant, that (those) Noor(s) travelled in him^{as}, then He^{azwj} Extracted his^{as} offspring from his^{as} Sulb. They were exclaiming Talbiyya, so we^{asws} glorified and they glorified with our^{asws} glorification, and had it not been that, they would not have known how to glorify Allah^{azwj} Mighty and Majestic.

ثُمَّ تَرَاءَى لَهُمْ بِأَخْذِ الْمِيثَاقِ مِنْهُمْ لَهُ بِالرُّبُوبِيَّةِ وَ كُنَّا أَوَّلَ مَنْ قَالَ بَلَى عِنْدَ قَوْلِهِ أَلَسْتُ بِرَبِّكُمْ ثُمَّ أَخَذَ الْمِيثَاقَ مِنْهُمْ بِالتَّوْبَةِ لِمُحَمَّدٍ ص وَ لِعَلِيِّ ع بِالْوِلَايَةِ فَأَقْرَبَ مَنْ أَقْرَبَ وَ جَحَدَ مَنْ جَحَدَ

Then He^{azwj} Showed for them by Taking the Covenant from them for Him^{azwj} with the Lordship, and we^{asws} were the first ones to say: 'Yes', at His^{azwj} Words: **"Am I not your Lord?" [7:172].** Then He^{azwj} Took the Covenant from them with the Prophet-hood for Muhammad^{sawww}, and for Ali^{asws} with the Wilayah. He accepted, the one who accepted, and he rejected, the one who rejected'.

ثُمَّ قَالَ أَبُو جَعْفَرٍ ع فَتَنَحْنُ أَوَّلَ خَلْقِ اللَّهِ وَ أَوَّلَ خَلْقِ عَبْدِ اللَّهِ وَ سَبَّحَهُ وَ نَحْنُ سَبَّبُ خَلْقِ الْخَلْقِ وَ سَبَّبَ تَسْبِيحَهُمْ وَ عِبَادَتِهِمْ مِنَ الْمَلَائِكَةِ وَ الْإِنْسَانِ

Then Abu Ja'far^{asws} said: 'We^{asws} were the first ones Allah^{azwj} Created, and the first ones to worship Allah^{azwj} and glorify Him^{azwj}, and we^{asws} are the reason for the creation of the creatures, and reason of their glorifying and their worshipping, from the Angels and the human beings.

فَبِنَا عَرَفَ اللَّهُ وَ بِنَا وَحَدَّ اللَّهُ وَ بِنَا عُيِدَ اللَّهُ وَ بِنَا أَكْرَمَ اللَّهُ مِنْ أَكْرَمِ مِنْ جَمِيعِ خَلْقِهِ وَ بِنَا أَتَابَ مِنْ أَتَابٍ وَ بِنَا عَاقَبَ مِنْ عَاقِبٍ

So, by us^{asws} Allah^{azwj} is recognised, and by us^{asws} Allah^{azwj} is considered One, and by us^{asws} Allah^{azwj} is worshipped, and by us^{asws} Allah^{azwj} Honours the ones He^{azwj} Honours from the entirety of His^{azwj} creatures, and by us^{asws} He^{azwj} Rewards the ones He^{azwj} Rewards, and by us^{asws} He^{azwj} Punishes the ones He^{azwj} Punishes'.

ثُمَّ تَلَا قَوْلَهُ تَعَالَى وَ إِنَّا لَنَحْنُ الصَّافُّونَ وَ إِنَّا لَنَحْنُ الْمُسَبِّحُونَ قَوْلَهُ تَعَالَى فَإِنْ كَانَ لِلرَّحْمَنِ وَلَدٌ فَأَنَا أَوَّلُ الْعَابِدِينَ

Then he^{asws} recited the Words of the Exalted: **And indeed we are the ones arranged in rows [37:165] And indeed were the ones Glorifying' [37:166]** (and) Words of the Exalted: **Say: 'If there was a son for the Beneficent, then I would be the first of the worshippers' [43:81].**

فَرَسُولُ اللَّهِ ص أَوَّلُ مَنْ عَبَدَ اللَّهَ تَعَالَى وَ أَوَّلُ مَنْ أَنْكَرَ أَنْ يَكُونَ لَهُ وَلَدٌ أَوْ شَرِيكَ ثُمَّ نَحْنُ بَعْدَ رَسُولِ اللَّهِ

‘From Al-Sadiq^{asws} having said: ‘When Allah^{azwj} Created the skies and the earths, Evened upon the Throne and Commanded two lights (Noors) from His^{azwj} Noor, so they circled around the Throne seventy times.

فَقَالَ عَزَّ وَجَلَّ هَذَانِ نُورَانِ لِي مُطِيعَانِ فَخَلَقَ اللَّهُ مِنْ ذَلِكَ النُّورِ مُحَمَّدًا وَعَلِيًّا وَالأَصْفِيَاءَ مِنْ وُلْدِهِ ع وَ خَلَقَ مِنْ نُورِهِمْ شِيعَتَهُمْ وَ خَلَقَ مِنْ نُورِ شِيعَتِهِمْ ضَوْءَ الأَبْصَارِ.

The Mighty and Majestic Said: “These two Noors are obedient to Me^{azwj}”. So, Allah^{azwj} Created from that Noor, Muhammad^{saww}, and Ali^{asws}, and the elites from his^{asws} sons^{asws}, and Created from their^{asws} Noors, their^{asws} Shias, and Created from the Noor of their^{asws} Shias, illumination of the sights”.³³

34 وَ سَأَلَ الْمُفَضَّلُ الصَّادِقَ ع مَا كُنْتُمْ قَبْلَ أَنْ يَخْلُقَ اللَّهُ السَّمَاوَاتِ وَ الأَرْضِينَ

And Al-Mufazzal asked Al-Sadiq^{asws}, ‘What were you^{asws} before Allah^{azwj} Created the skies and the earths?’

قَالَ ع كُنَّا أَنْوَارًا حَوْلَ العَرْشِ نُسَبِّحُ اللَّهَ وَ نُعَدِّسُهُ حَتَّى خَلَقَ اللَّهُ سُبْحَانَهُ المَلَائِكَةَ فَقَالَ لَهُمْ سَبِّحُوا فَقَالُوا يَا رَبَّنَا لَا عِلْمَ لَنَا فَقَالَ لَنَا سَبِّحُوا فَسَبَّحْنَا فَسَبَّحَتِ المَلَائِكَةُ بِتَسْبِيحِنَا

He^{asws} said: ‘We^{asws} were lights (Noors) around the Throne glorifying Allah^{azwj} and extolling His^{azwj} Holiness until Allah^{azwj} the Glorious Created the Angels. He^{azwj} Said to them: “Glorify!” They said, ‘O our Lord^{azwj}! There is no knowledge for us’. He^{azwj} Said to us^{asws}: “Glorify!” So we^{asws} glorified and the Angels glorified with our^{asws} glorification.

أَلَا إِنَّا خُلِقْنَا مِنْ نُورِ اللَّهِ وَ خُلِقَ شِيعَتُنَا مِنْ دُونَ ذَلِكَ النُّورِ فَإِذَا كَانَ يَوْمَ القِيَامَةِ التَّحَمَّتِ السُّفْلَى بِالأَعْلَى ثُمَّ قَرَنَ ع بَيْنَ إصْبَعَيْهِ السَّبَّابَةِ وَ الأَوْسَطَى وَ قَالَ كَهَاتَيْنِ

Indeed! We^{asws} are Created from Noor of Allah^{azwj}, and our^{asws} Shias are Created from below that Noor. So, when it will be the Day of Qiyamah, the lower will attach itself with the higher’. Then he^{asws} paired between his^{asws} fingers, the index and the middle fingers and said: ‘Like these two’.

ثُمَّ قَالَ يَا مُفَضَّلُ أَ تَذْهَبُ لِمِ سَمِيَّتِ الشَّيْعَةَ شِيعَةً يَا مُفَضَّلُ شِيعَتُنَا مِنَّا وَ نَحْنُ مِنْ شِيعَتِنَا أَمَا تَرَى هَذِهِ الشَّمْسُ أَيْنَ تَبْدُو فُلْتُ مِنْ مَشْرِقٍ وَ قَالَ إِلَى أَيْنَ تَعُودُ فُلْتُ إِلَى مَغْرِبٍ قَالَ ع هَكَذَا شِيعَتُنَا مِنَّا بَدَّوْا وَ إِلَيْنَا يَعُودُونَ.

Then he^{asws} said: ‘O Mufazzal! Do you know why the Shias have been named as ‘Shia’? O Mufazzal! Our^{asws} Shias are from us^{asws}, and we^{asws} are from our^{asws} Shias. Do you not see this sun where it appears (from)?’ I said, ‘East’. And he^{asws} said: ‘To where it returns?’ I said, ‘To west’. He^{asws} said: ‘Like that are our^{asws} Shias. They began from us^{asws} and to us^{asws} they will return”.³⁴

35- وَ رَوَى أَحْمَدُ بْنُ حَنْبَلٍ عَنِ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ: كُنْتُ أَنَا وَ عَلِيٌّ نُورًا بَيْنَ يَدَيْ الرَّحْمَنِ قَبْلَ أَنْ يَخْلُقَ عَرْشَهُ بِأَرْبَعَةِ عَشَرَ أَلْفَ عَامٍ.

³³ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 1 H 33

³⁴ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 1 H 34

And it is reported by Ahmad Bin Hanbal,

'From Rasool-Allah^{saww} having said: 'Isaww and Ali^{asws} were Noors (Lights) in front of the Beneficent before He^{azwj} Created His^{azwj} Throne by fourteen thousand years'.³⁵

36- وَ مِنْ ذَلِكَ مَا رَوَاهُ ابْنُ بَابُوَيْهٍ مَرْفُوعاً إِلَى عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ قَالَ: إِنَّ اللَّهَ خَلَقَ نُورَ مُحَمَّدٍ ص قَبْلَ الْمَخْلُوقَاتِ بِأَرْبَعَةِ عَشَرَ أَلْفَ سَنَةٍ وَ خَلَقَ مَعَهُ اثْنَيْ عَشَرَ حِجَاباً وَ الْمُرَادُ بِالْحُجُبِ الْأَيْمَةُ ع.

And from that is what is reported by Ibn Babuwayh, raising to Abdullah Bin Al Mubarak,

'From Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws}, from Amir Al-Momineen^{asws} having said: 'Allah^{azwj} Created Noor of Muhammad^{saww} before the creation by fourteen thousand years, and Created twelve Veils with Him^{azwj}, and the intended by the Veils are the Imams^{asws}'.³⁶

37- وَ مِنْ ذَلِكَ مَا رَوَاهُ جَابِرُ بْنُ عَبْدِ اللَّهِ قَالَ: قُلْتُ لِرَسُولِ اللَّهِ ص أَوَّلُ شَيْءٍ خَلَقَ اللَّهُ تَعَالَى مَا هُوَ

And from that is what is reported by Jabir Bin Abdulla who said,

'I said to Rasool-Allah^{saww}, 'The first thing Allah^{azwj} the Exalted Created, what is it?'

فَقَالَ نُورُ نَبِيِّكَ يَا جَابِرُ خَلَقَهُ اللَّهُ ثُمَّ خَلَقَ مِنْهُ كُلَّ خَيْرٍ ثُمَّ أَقَامَهُ بَيْنَ يَدَيْهِ فِي مَقَامِ الْقُرْبِ مَا شَاءَ اللَّهُ ثُمَّ جَعَلَهُ أَقْسَاماً فَخَلَقَ الْعَرْشَ مِنْ قِسْمٍ وَ الْكُرْسِيِّ مِنْ قِسْمٍ وَ حَمَلَةَ الْعَرْشِ وَ خَزَنَةَ الْكُرْسِيِّ مِنْ قِسْمٍ وَ أَقَامَ الْقِسْمَ الرَّابِعَ فِي مَقَامِ الْحُبِّ مَا شَاءَ اللَّهُ

He^{saww} said: 'Your Prophet^{saww}, O Jabir! Allah^{azwj} Created him^{saww}, then Created all good, the Made him^{saww} stand in front of Him^{azwj} in a place of Proximity for as long as Allah^{azwj} so Desired. Then He^{azwj} Made him^{saww} (Noor) as segments, so He^{azwj} Created the Throne from a segment, and the Chair from a segment, and bearers of the Throne, and treasurers of the Chair from a segment, and got the fourth segment to stand in the place of love for as long as Allah^{azwj} so Desired.

ثُمَّ جَعَلَهُ أَقْسَاماً فَخَلَقَ الْقَلَمَ مِنْ قِسْمٍ وَ اللَّوْحَ مِنْ قِسْمٍ وَ الْجَنَّةَ مِنْ قِسْمٍ وَ أَقَامَ الْقِسْمَ الرَّابِعَ فِي مَقَامِ الْخَوْفِ مَا شَاءَ اللَّهُ

Then He^{azwj} Made him^{saww} (Noor) as segments, so He^{azwj} Created the Pen from a segment, and the Tablet from a segment, and the Paradise from a segment, and got the fourth segment to stand in the place of fear for as long as Allah^{azwj} so Desired.

ثُمَّ جَعَلَهُ أَجْزَاءً فَخَلَقَ الْمَلَائِكَةَ مِنْ جُزْءٍ وَ الشَّمْسَ مِنَ جُزْءٍ وَ الْقَمَرَ وَ الْكَوَاكِبَ مِنْ جُزْءٍ وَ أَقَامَ الْقِسْمَ الرَّابِعَ فِي مَقَامِ الرَّجَاءِ مَا شَاءَ اللَّهُ

Then He^{azwj} Made him^{saww} (Noor) as parts, so He^{azwj} Created the Angels from a part, and the sun from a part, and the moon from a part, and the stars from a part, and stood the fourth segment in the place of hope for as long as Allah^{azwj} so Desired.

ثُمَّ جَعَلَهُ أَجْزَاءً فَخَلَقَ الْعَقْلَ مِنْ جُزْءٍ وَ الْعِلْمَ وَ الْحِلْمَ مِنَ جُزْءٍ وَ الْعِصْمَةَ وَ التَّوْفِيقَ مِنْ جُزْءٍ وَ أَقَامَ الْقِسْمَ الرَّابِعَ فِي مَقَامِ الْحَيَاءِ مَا شَاءَ اللَّهُ

³⁵ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 1 H 35

³⁶ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 1 H 36

Then He^{azwj} Made him^{saww} (Noor) as parts, so He^{azwj} Created the intellect from a part, and the knowledge and the forbearance from a part, and the infallibility and the inclination from a part, and got the fourth segment to stand in the place of bashfulness for as long as Allah^{azwj} so Desired.

ثُمَّ نَظَرَ إِلَيْهِ بِعَيْنِ الْهَيْبَةِ فَرَشَحَ ذَلِكَ النُّورَ وَ قَطَرَتْ مِنْهُ مِائَةٌ أَلْفٍ وَ أَرْبَعَةٌ وَ عِشْرُونَ أَلْفَ قَطْرَةٍ فَخَلَقَ اللَّهُ مِنْ كُلِّ قَطْرَةٍ رُوحَ نَبِيٍّ وَ رَسُولٍ ثُمَّ تَنَفَّسَتْ أَرْوَاحُ الْأَنْبِيَاءِ فَخَلَقَ اللَّهُ مِنْ أَنْفَاسِهَا أَرْوَاحَ الْأَوْلِيَاءِ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ.

Then He^{azwj} Looked (Considered) with the Eye of Prestige and Filtered that Noor, and there dropped from it one hundred and twenty four thousand drops, and Allah^{azwj} Created from each drop a soul of a Prophet^{saww} and Rasool^{as}. Then the souls of the Prophets^{as} breathed, and Allah^{azwj} Created from their^{as} breaths, souls of the Guardians, and the martyrs, and the righteous³⁷.

38- وَ يُؤَيِّدُ ذَلِكَ مَا رَوَاهُ جَابِرُ بْنُ عَبْدِ اللَّهِ فِي تَفْسِيرِ قَوْلِهِ تَعَالَى كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ قَالِ قَالَ رَسُولُ اللَّهِ ص أَوَّلُ مَا خَلَقَ اللَّهُ نُورِي ابْتَدَعَهُ مِنْ نُورِهِ وَ اشْتَقُّهُ مِنْ جَلَالِ عَظَمَتِهِ فَأَقْبَلَ يَطُوفُ بِالْمُدْرَةِ حَتَّى وَصَلَ إِلَى جَلَالِ الْعَظَمَةِ فِي تَمَانِينَ أَلْفَ سَنَةٍ ثُمَّ سَجَدَ لِلَّهِ تَعْظِيمًا

And that is supported by what is reported by Jabir Bin Abdullah,

‘Regarding the interpretation of Words of the Exalted: **You are the best of the communities raised up for the people; you are enjoining with the goodness [3:110]**, he said, ‘Rasool-Allah^{saww} said: ‘The first of what Allah^{azwj} Created was my^{saww} Noor (Light), Initiating it from His^{azwj} Noor and Deriving it from the Majesty of His^{azwj} Magnificence. Then it went on to circle with the Power until it arrived to the Majesty of the Magnificence in eighty thousand years. Then it performed Sajdah to Allah^{azwj} in reverence.

فَقَمَّقَ مِنْهُ نُورَ عَلِيِّ ع فَكَانَ نُورِي مُحِيطًا بِالْعَظَمَةِ وَ نُورَ عَلِيِّ مُحِيطًا بِالْمُدْرَةِ

Then the Noor of Ali^{asws} split from it. So my^{saww} Noor was surrounded with the Magnificence and Noor of Ali^{asws} was surrounded with the Power.

ثُمَّ خَلَقَ الْعَرْشَ وَ اللَّوْحَ وَ الشَّمْسَ وَ ضَوْءَ النَّهَارِ وَ نُورَ الْأَبْصَارِ وَ الْعَقْلَ وَ الْمَعْرِفَةَ وَ أَبْصَارَ الْعِبَادِ وَ أَسْمَاعَهُمْ وَ قُلُوبَهُمْ مِنْ نُورِي وَ نُورِي مُشْتَقٌّ مِنْ نُورِي

Then He^{azwj} Created the Throne, and the Tablet, and the sun, and illumination of the day, and light of the sights, and the intellect, and the recognition, and eyes of the servants and their hearts and their hearts are from my^{saww} Noor, and my^{saww} Noor is derived from His^{azwj} Noor.

فَنَحْنُ الْأَوْلُونَ وَ نَحْنُ الْآخِرُونَ وَ نَحْنُ السَّابِقُونَ وَ نَحْنُ الْمُسَبِّحُونَ وَ نَحْنُ الشَّاكِرُونَ وَ نَحْنُ كَلِمَةُ اللَّهِ وَ نَحْنُ خَاصَّةُ اللَّهِ وَ نَحْنُ أَجْبَاءُ اللَّهِ وَ نَحْنُ وَجْهُ اللَّهِ وَ نَحْنُ حَنْبُ اللَّهِ وَ نَحْنُ يَمِينُ اللَّهِ

Thus, we^{asws} are the former ones, and we^{asws} are the latter ones, and we^{asws} are the foremost, and we^{asws} are the glorifiers, and we^{asws} are the intercessors, and we^{asws} are the

³⁷ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 1 H 37

Word of Allah^{azwj}, and we^{asws} are the special ones of Allah^{azwj}, and we^{asws} are the Beloved ones of Allah^{azwj}, and we^{asws} are the Face of Allah^{azwj}, and we^{asws} are the Side of Allah^{azwj}, and we^{asws} are the Right Hand of Allah^{azwj},

وَ نَحْنُ أَمْنَاءُ اللَّهِ وَ نَحْنُ خَزَنَةُ وَحْيِ اللَّهِ وَ سَدَنُهُ عَيْبِ اللَّهِ وَ نَحْنُ مَعْدِنُ التَّنْزِيلِ وَ مَعْنَى التَّأْوِيلِ وَ فِي أَبْيَاتِنَا هَبَطَ جَبْرَائِيلُ وَ نَحْنُ مَحَالُ قُدْسِ اللَّهِ وَ نَحْنُ مَصَابِيحُ الْحِكْمَةِ وَ نَحْنُ مَفَاتِيحُ الرَّحْمَةِ وَ نَحْنُ بِنَابِيغُ النَّعْمَةِ

And we^{asws} are the secretaries of Allah^{azwj}, and we^{asws} are the treasurers of Revelation of Allah^{azwj} and gateway to the unseen of Allah^{azwj}, and we^{asws} are the mine of the Revelation and meaning of the interpretation, and in our^{asws} houses Jibraeel^{as} descended, and we^{asws} are the Holy places of Allah^{azwj}, and we^{asws} are the lanterns of wisdom, and we^{asws} are the keys of Mercy, and we^{asws} are the spring of bounties;

وَ نَحْنُ شَرَفُ الْأُمَّةِ وَ نَحْنُ سَادَةُ الْأَئِمَّةِ وَ نَحْنُ نَوَامِيسُ الْعَصْرِ وَ أَحْبَابُ الدَّهْرِ وَ نَحْنُ سَادَةُ الْعِبَادِ وَ نَحْنُ سَاسَةُ الْبِلَادِ وَ نَحْنُ الْكُفَاهُ وَ الْوَلَاهُ وَ الْحَمَاهُ وَ السُّقَاهُ وَ الرُّعَاهُ وَ طَرِيقُ النَّجَاةِ وَ نَحْنُ السَّبِيلُ وَ السَّلْسَبِيلُ وَ نَحْنُ التَّهْجُ الْقَوِيمُ وَ الطَّرِيقُ الْمُسْتَقِيمُ

And we^{asws} are the nobility of the community, and we^{asws} are the chiefs, the Imams^{asws}, and we^{asws} are Laws of the times, and we^{asws} the Rabbis of (all) time, and we^{asws} are chiefs of the servants, and we^{asws} are caretakers of the country, and we^{asws} are the sufficers, and the rulers, and the protectors, and the quenchers, and the shepherds, and the path of salvation, and we^{asws} are the way and the Salsabeel (a spring in Paradise), and we^{asws} are the correct manifesto, and the straight road.

مَنْ آمَنَ بِنَا آمَنَ بِاللَّهِ وَ مَنْ رَدَّ عَلَيْنَا رَدَّ عَلَى اللَّهِ وَ مَنْ شَكَ فِينَا شَكَ فِي اللَّهِ وَ مَنْ عَرَفَنَا عَرَفَ اللَّهَ وَ مَنْ تَوَلَّى عَنَّا تَوَلَّى عَنِ اللَّهِ وَ مَنْ أَطَاعَنَا أَطَاعَ اللَّهَ وَ نَحْنُ الْوَسِيلَةُ إِلَى اللَّهِ وَ الْوَصْلَةُ إِلَى رِضْوَانِ اللَّهِ

One who believes in us^{asws} believes in Allah^{azwj}, and one who refutes against us^{asws} has refuted against Allah^{azwj}, and one who doubts in us^{asws} has doubted in Allah^{azwj}, and one who recognises us^{asws} has recognised Allah^{azwj}, and one who turns away from us^{asws} has turned away from Allah^{azwj}, and one who obeys us^{asws} has obeyed Allah^{azwj}, and we^{asws} are the means to Allah^{azwj}, and the link to Pleasure of Allah^{azwj}.

وَ لَنَا الْعِصْمَةُ وَ الْحِلَافَةُ وَ الْهِدَايَةُ وَ فِينَا النُّبُوَّةُ وَ الْوَلَايَةُ وَ الْإِمَامَةُ وَ نَحْنُ مَعْدِنُ الْحِكْمَةِ وَ بَابُ الرَّحْمَةِ وَ شَجَرَةُ الْعِصْمَةِ وَ نَحْنُ كَلِمَةُ التَّقْوَى وَ الْمَثَلُ الْأَعْلَى وَ الْحُجَّةُ الْعُظْمَى وَ الْعُرْوَةُ الْوُثْقَى الَّتِي مَنْ تَمَسَّكَ بِهَا نَجَا.

And for us is the infallibility, and the Caliphate, and the guidance, and among us^{asws} is the Prophet-hood, and the Wilayah, and the Imamate, and we^{asws} are the mine of wisdom, and the door of Mercy, and the tree of infallibility, and we^{asws} are the Word of piety, and the Exalted example, and the Magnificent Argument, and the Firmest Handhold which if one adheres to it, attains salvation".³⁸

39- أَقُولُ رَوَى الرُّبَيْسِيُّ فِي مَشَارِقِ الْأَنْوَارِ، مِنْ كِتَابِ الْوَالِدَةِ بِإِسْنَادِهِ عَنِ الشُّمَائِيِّ عَنِ أَبِي جَعْفَرٍ ع أَنَّهُ قَالَ: إِنَّ اللَّهَ سُبْحَانَهُ تَمَرَّدَ فِي وَحْدَانِيَّتِهِ ثُمَّ تَكَلَّمَ بِكَلِمَةٍ فَصَارَتْ نُورًا ثُمَّ خَلَقَ مِنْ ذَلِكَ النُّورِ مُحَمَّدًا وَ عَلِيًّا وَ عِزَّةً ع

³⁸ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 1 H 38

I (Majlisi) am saying, 'It is reported by Al Bursy in (the book) 'Mashariq Al Anwaar', from the book 'Al Wahida', by his chain from Al Sumaly,

'From Abu Ja'far^{asws} having said: 'Allah^{azwj} was Individual in His^{azwj} Oneness, then He^{azwj} Spoke with a Word, and it became light (Noor). Then He^{azwj} Created from that Noor, Muhammad^{saww} and Ali^{asws} and his^{saww} family^{asws}.

ثُمَّ تَكَلَّمَ بِكَلِمَةٍ فَصَارَتْ رُوحاً وَ أَسْكَنَهَا فِي ذَلِكَ النُّورِ وَ أَسْكَنَهُ فِي أَبْدَانِنَا فَنَحْنُ رُوحُ اللَّهِ وَ كَلِمَتُهُ اخْتَجَبَ بِنَا عَنْ خَلْقِهِ فَمَا زِلْنَا فِي ظِلِّ عَرْشِهِ
خَضِرَاءَ مُسَبِّحِينَ نُسَبِّحُهُ وَ نُقَدِّسُهُ حَيْثُ لَا شَمْسَ وَ لَا قَمَرَ وَ لَا عَيْنَ تَطْرُقُ ثُمَّ خَلَقَ شِيعَتَنَا وَ إِنَّمَا سُمُّوا شِيعَةً لِأَنَّهُمْ خُلِقُوا مِنْ شُعَاعِ نُورِنَا.

Then He^{azwj} Spoke with a Word and it became a spirit, and Settled it in that Noor, and Settled it in our^{asws} bodies. So, we^{asws} are the spirits of Allah^{azwj} and His^{azwj} Word. He^{azwj} Veiled by us^{asws} from His^{azwj} creatures. We^{asws} did not cease to be in the green shade of His^{azwj} Throne glorifying with His^{azwj} Glorification, and extolling His^{azwj} Holiness when there was neither a sun, nor a moon, nor any blinking eye. Then He^{azwj} Created our^{asws} Shias. But rather, our^{asws} Shias are named as 'Shia' because they are Created from the rays (Shu'a) of our^{asws} Noor".³⁹

40- وَ عَنِ الثُّمَالِيِّ قَالَ: دَخَلْتُ حَبَابَةَ الْوَالِيَّةِ عَلَى أَبِي جَعْفَرٍ ع فَقَالَتْ أَحْبَبْتِي يَا ابْنَ رَسُولِ اللَّهِ أَيَّ شَيْءٍ كُنْتُمْ فِي الْأُظْلَةِ

And from Al Sumali who said,

'Hababat Al-Wailibiya entered to see Abu Ja'far^{asws} and said, 'Inform me, O son^{asws} of Rasool-Allah^{saww}, which thing were you^{asws} in the shadows?'

فَقَالَ ع كُنَّا نُوراً بَيْنَ يَدَيْ اللَّهِ قَبْلَ خَلْقِ خَلْقِهِ فَلَمَّا خَلَقَ الْخَلْقَ سَبَّحْنَا فَسَبَّحُوا وَ هَلَّلْنَا فَهَلَّلُوا وَ كَبَّرْنَا فَكَبَّرُوا وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ وَ أَنْ لَوْ اسْتَقَامُوا
عَلَى الطَّرِيقَةِ لَأَسْقَيْنَاهُمْ مَاءً عَذَقاً

He^{asws} said: 'We^{asws} are Noors (lights) in front of Allah^{azwj} before He^{azwj} Created His^{azwj} creatures. When He^{azwj} Created the creatures, we^{asws} glorified, so they (Angels) glorified, and we^{asws} extolled the Holiness, so they (Angels) extolled the Holiness, and we^{asws} exclaimed Takbeer and they (Angels) exclaimed Takbeer, and that is the Word of Mighty and Majestic: **And if they are steadfast upon the right Way, We would Quench them (with) abundant water [72:16].**

الطَّرِيقَةُ حُبُّ عَلِيِّ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ الْمَاءُ الْعَذَقُ الْمَاءُ الْفُرَاتُ وَ هُوَ وَ لَآيَةُ آلِ مُحَمَّدٍ عَلَيْهِمُ السَّلَامُ.

The right way is love of Ali^{asws}, and the abundant water is the Euphrates, and it is Wilayah of Progeny^{asws} of Muhammad^{saww},⁴⁰

41- وَ رُوِيَ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: نَحْنُ شَجَرَةُ النُّبُوَّةِ وَ مَعْدِنُ الرِّسَالَةِ وَ نَحْنُ عَهْدُ اللَّهِ وَ نَحْنُ ذِمَّةُ اللَّهِ لَمْ نَزَلْ أَنْوَاراً حَوْلَ الْعَرْشِ نُسَبِّحُ فَيُسَبِّحُ
أَهْلُ السَّمَاءِ لِتَسْبِيحِنَا

³⁹ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 1 H 39

⁴⁰ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 1 H 40

And it is reported from Abu Abdullah^{asws} having said: 'We^{asws} are the tree of Prophet-hood, and mine of the Message, and we^{asws} are the Pact of Allah^{azwj}, and we^{asws} are the Guarantee of Allah^{azwj}. We^{asws} did not cease to be Noors (lights) around the Throne glorifying, so the inhabitants of the sky glorified to our^{asws} glorification.

فَلَمَّا نَزَلْنَا إِلَى الْأَرْضِ سَبَّحْنَا فَسَبَّحَ أَهْلُ الْأَرْضِ فَكُلُّ عِلْمٍ خَرَجَ إِلَى أَهْلِ السَّمَاوَاتِ وَالْأَرْضِ فَمِنَّا وَعِنَّا وَكَانَ فِي قَضَاءِ اللَّهِ السَّابِقِ أَنْ لَا يَدْخُلَ النَّارَ حُبُّ لَنَا وَلَا يَدْخُلَ الْجَنَّةَ مُبْغِضٌ لَنَا لِأَنَّ اللَّهَ يَسْأَلُ الْعِبَادَ يَوْمَ الْقِيَامَةِ عَمَّا عَاهَدَ إِلَيْهِمْ وَلَا يَسْأَلُهُمْ عَمَّا قَضَى عَلَيْهِمْ.

When we^{asws} descended to the earth, we^{asws} glorified, so the inhabitants of the earth glorified. Thus, every knowledge which came out to the inhabitants of the skies and the earth, it is from us^{asws}, and about us^{asws}; and it was in the preceding Decree of Allah^{azwj} that no one loving us^{asws} would enter the Fire, nor would one hating us^{asws} enter the Paradise, because Allah^{azwj} will Ask the servants on the Day of Qiyamah about what was Pacted to them, and will not Ask them about what was Decreed upon them”⁴¹.

42- وَعَنْ مُحَمَّدِ بْنِ سِنَانَ بْنِ ابْنِ عَبَّاسٍ قَالَ: كُنَّا عِنْدَ رَسُولِ اللَّهِ ص فَأَقْبَلَ عَلَيَّ بِنُ أَبِي طَالِبٍ ع فَقَالَ لَهُ النَّبِيُّ ص مَرْحَباً بِمَنْ خَلَقَهُ اللَّهُ قَبْلَ أَبِيهِ بِأَرْبَعِينَ أَلْفَ سَنَةٍ

And from Muhammad Bin Sinan, from Ibn Abbas who said,

'We were in the presence of Rasool-Allah^{saww} and Ali^{asws} Bin Abu Talib^{asws} came. The Prophet^{saww} said to him^{asws}: 'Welcome to the one whom Allah^{azwj} Created before his own father by forty thousand years'.

قَالَ فَعَلْنَا يَا رَسُولَ اللَّهِ أَكَانَ الْإِبْنُ قَبْلَ الْأَبِ

He (the narrator) said, 'We said, 'O Rasool-Allah^{saww}! Can the son exist before the father?'

فَقَالَ نَعَمْ إِنَّ اللَّهَ خَلَقَنِي وَ عَلِيًّا مِنْ نُورٍ وَاحِدٍ قَبْلَ خَلْقِ آدَمَ بِحَذِيهِ الْمُدَّةِ ثُمَّ قَسَمَهُ بِنُصْفَيْنِ ثُمَّ خَلَقَ الْأَشْيَاءَ مِنْ نُورِي وَ نُورِ عَلِيِّ ع ثُمَّ جَعَلْنَا عَنْ يَمِينِ الْعَرْشِ فَسَبَّحْنَا فَسَبَّحَتِ الْمَلَائِكَةُ فَهَلَّلْنَا فَهَلَّلُوا وَ كَبَّرْنَا فَكَبَّرُوا فَكُلُّ مَنْ سَبَّحَ اللَّهَ وَ كَبَّرَهُ فَإِنَّ ذَلِكَ مِنْ تَعْلِيمِ عَلِيِّ عَلَيْهِ السَّلَامُ.

He^{saww} said: 'Yes. Allah^{azwj} Created me^{saww} and Ali^{asws} from one Noor (light) before He^{azwj} Created Adam^{as}, by this time period. Then He^{azwj} Divided it into two halves, then Created the things from my^{saww} Noor and Noor of Ali^{asws}. Then He^{azwj} Made us^{asws} to be on the right of the Throne. We^{asws} glorified, so the Angels glorified, and we^{asws} extolled the Holiness and they extolled the Holiness, and we^{asws} exclaimed Takbeer and they extolled Takbeer. Thus, every one who glorifies Allah^{azwj} and extols Takbeer, so that is from the teachings of Ali^{asws}”⁴².

43- قَالَ وَ رَوَى مُحَمَّدُ بْنُ بَابُوَيْهِ مَرْفُوعاً إِلَى عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ قَالَ: إِنَّ اللَّهَ خَلَقَ نُورَ مُحَمَّدٍ ص قَبْلَ خَلْقِ الْمَخْلُوقَاتِ كُلِّهَا بِأَرْبَعِينَ أَلْفَ سَنَةٍ وَ أَرْبَعَةَ وَ عَشْرِينَ أَلْفَ سَنَةٍ وَ خَلَقَ مِنْهُ اثْنَيْ عَشَرَ حِجَاباً وَ الْمَرَادُ بِالْحُجُبِ الْأَيْمَةُ ع.

⁴¹ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 1 H 41

⁴² Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 1 H 42

He said, 'And it is reported by Muhammad Bin Babuwayh, raising it to Abdullah Bin Al Mubarak, from Sufyan Al Sowry,

'From Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws} Amir Al-Momineen^{asws} having said: 'Allah^{azwj} Created Noor of Muhammad^{saww} before He^{azwj} Created the creation, all of it, by four hundred and twenty thousand years. He^{azwj} Created twelve Veils from it, and the intended by the Veils are the Imams^{asws}.'⁴³

44- وَعَنْ مُحَمَّدِ بْنِ سِنَانَ قَالَ: كُنْتُ عِنْدَ أَبِي جَعْفَرِ النَّبِيِّ عَ فَذَكَرْتُ اخْتِلَافَ الشَّيْخَةِ فَقَالَ إِنَّ اللَّهَ لَمْ يَزَلْ قَرْدًا مُتَمَرِّدًا فِي وَحْدَانِيَّتِهِ ثُمَّ خَلَقَ مُحَمَّدًا وَعَلِيًّا وَفَاطِمَةَ فَمَكَّنُوا أَلْفَ أَلْفِ دَهْرٍ

And from Muhammad Bin Sinan who said,

'I was in the presence of Abu Ja'far^{asws} the 2nd, and I mentioned the differing of the Shias. He^{asws} said: 'Allah^{azwj} did not cease to be Individual, Individualised in His^{azwj} Oneness. Then He^{azwj} Created Muhammad^{saww}, and Ali^{asws} and (Syeda) Fatima^{asws}. Then they^{asws} remained for a thousand (over) thousand aeons.

ثُمَّ خَلَقَ الْأَشْيَاءَ وَأَشْهَدَهُمْ خَلْقَهَا وَأَجْرَى عَلَيْهَا طَاعَتَهُمْ وَجَعَلَ فِيهِمْ مِنْهُ مَا شَاءَ وَفَوَّضَ أَمْرَ الْأَشْيَاءِ إِلَيْهِمْ

Then He^{azwj} Created the things and got them^{asws} to witness their creation, and Flowed obedience to them^{asws} upon these, and Made regarding them^{asws} from it whatever He^{azwj} so Desired, and Delegated the matters of the things to them^{asws}.

فَهُمْ قَائِمُونَ مَقَامَهُ يُحْلُونَ مَا شَاءُوا وَيُجْرَمُونَ مَا شَاءُوا وَلَا يَفْعَلُونَ إِلَّا مَا شَاءَ اللَّهُ فَهَذِهِ الدِّيَانَةُ الَّتِي مَنْ تَقَدَّمَهَا عَرِقَ وَمَنْ تَأَخَّرَ عَنْهَا حُقِقَ خُذَهَا يَا مُحَمَّدُ فَإِنَّهَا مِنْ مَخْزُونِ الْعِلْمِ وَمَكْنُونِهِ.

Thus, they^{asws} are standing in His^{azwj} place, permitting whatever they^{asws} so desire and prohibiting whatever they^{asws} so desire, nor are they^{asws} doing (anything) except what He^{azwj} so Desires. So this is the Religion which one who precedes it would drown, and one who stays behind from it would be obliterated. Take it, O Muhammad, for it is from the treasured knowledge and it's hidden".⁴⁴

45- وَعَنْ أَبِي حَمْزَةَ التَّمَالِيِّ قَالَ سَمِعْتُ عَلِيَّ بْنَ الْحُسَيْنِ عَ يَقُولُ إِنَّ اللَّهَ خَلَقَ مُحَمَّدًا وَعَلِيًّا وَ الطَّيِّبِينَ مِنْ نُورِ عَظْمَتِهِ وَأَقَامَهُمْ أَشْبَاحًا قَبْلَ الْمَخْلُوقَاتِ

And from Abu Hamza Al Sumali who said,

'Allah^{azwj} Created Muhammad^{saww}, and Ali^{asws} and the godly ones^{asws} from Noor of His^{azwj} Magnificence, and Made them^{asws} stand as resemblances before (Creating) the creation'.

ثُمَّ قَالَ أَ تَظُنُّ أَنَّ اللَّهَ لَمْ يَخْلُقْ خَلْفًا سِوَاكُمْ بَلَى وَاللَّهِ لَقَدْ خَلَقَ اللَّهُ أَلْفَ أَلْفِ آدَمَ وَأَلْفَ أَلْفِ عَالِمٍ وَأَنْتَ وَاللَّهُ فِي آخِرِ بَلِّكَ الْعَوَالِمِ.

⁴³ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 1 H 43

⁴⁴ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 1 H 44

Then he^{asws} said: 'Do you thing Allah^{azwj} did not Create any creature besides you all? Yes, by Allah^{azwj}! Allah^{azwj} has Created a thousand (over) thousand Adams^{as}, and a thousand (over) thousand worlds, and you, by Allah^{azwj}, are in the last of those worlds'.⁴⁵

46- وَ رَوَى عَلِيُّ بْنُ الْحُسَيْنِ الْمَسْعُودِيُّ فِي كِتَابِ إِبْتِهَاثِ الْوَصِيَّةِ، عَنْ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ آلِهِ هَذِهِ الْخُطْبَةُ الْحَمْدُ لِلَّهِ الَّذِي تَوَحَّدَ بِصُنْعِ الْأَشْيَاءِ وَ فَطَرَ أَجْنَاسَ الْبَرِيَّانَا عَلَى غَيْرِ أَصْلٍ وَ لَا مِثَالٍ سَبَقَهُ فِي إِنْشَائِهَا وَ لَا إِعَانَةَ مُعِينٍ عَلَى ابْتِدَاعِهَا بَلِ ابْتَدَعَهَا بِلُطْفِ قُدْرَتِهِ

And it is reported by Al Bin Al Husayn Al Masoudy in the book 'Isbat Al Wasiya',

'From Amir Al-Momineen^{asws} this sermon: 'The Praise is for Allah^{azwj} Who is One in Making the things and Originating the variety of the created beings upon without there being an original (for it) nor any example preceding it regarding its growth, nor any assistant assisting upon its initiation, but He^{azwj} Initiated these with the subtleness of His^{azwj} Power.

فَامْتَنَلَتْ فِي مَشِيئَتِهِ خَاضِعَةً ذَلِيلَةً مُسْتَحْدَثَةً لِأَمْرِهِ الْوَاحِدِ الْأَحَدِ الدَّائِمِ بَعْدَ حَدِّ وَ لَا أَمَدٍ وَ لَا زَوَالٍ وَ لَا نَقَادٍ وَ كَذَلِكَ لَمْ يَزَلْ وَ لَا يَزَالُ لَا تُعِيرُهُ الْأَزْمَنَةُ وَ لَا تُحِيطُ بِهِ الْأَمْكِنَةُ

He^{azwj} (Made) resemblances in His^{azwj} Desire, humbled, submitted, subjugated to His^{azwj} Command, the Alone, the One, the Permanent without any limitation, nor a term, nor decline, nor termination. And like that, He^{azwj} did not Cease, neither declining, nor changing to the times, nor did the places surround Him^{azwj}.

وَ لَا تَبْلُغُ صِفَاتِهِ الْأَلْسِنَةُ وَ لَا تَأْخُذُهُ نَوْمٌ وَ لَا سِنَةٌ لَمْ تَرَهُ الْعُيُونُ فَتُخْبِرَ عَنْهُ بِرُؤْيَاةٍ وَ لَمْ تَهْجُمِ عَلَيْهِ الْعُقُولُ فَتَتَوَهَّمُ كُنْهَ صِفَتِهِ وَ لَمْ تَدْرِ كَيْفَ هُوَ إِلَّا بِمَا أَخْبَرَ عَنْ نَفْسِهِ

Neither can the tongues reach His^{azwj} description, nor does the sleep seize Him^{azwj}, nor slumber, the eyes do not see Him^{azwj} to be able to inform about Him^{azwj} by seeing Him^{azwj}, and the intellects do not assail upon Him^{azwj} for the imaginations to know the essence of His^{azwj} description, and you cannot know how He^{azwj} is except with what He^{azwj} Informed about Himself^{azwj}.

لَيْسَ لِقَضَائِهِ مَرَدٌ وَ لَا لِقَوْلِهِ مُكَدِّبٌ ابْتَدَعَ الْأَشْيَاءَ بَعْدَ تَفَكُّرٍ وَ لَا مُعِينٍ وَ لَا ظَهِيرٍ وَ لَا وَزِيرٍ فَطَرَهَا بِقُدْرَتِهِ وَ صَبَّرَهَا إِلَى مَشِيئَتِهِ وَ صَاغَ أَشْبَاحَهَا وَ بَرَأَ أَرْوَاحَهَا وَ اسْتَنْبَطَ أَجْنَاسَهَا خَلْقًا مَبْرُوءًا مَدْرُوءًا فِي أَقْطَارِ السَّمَاوَاتِ وَ الْأَرْضِينَ

There is neither a refuter to His^{azwj} Decree, not a belier to His^{azwj} Word. He^{azwj} Initiated the things without thinking (but by Will), nor being assisted, nor a backer, nor a minister. He^{azwj} Originated these by His^{azwj} Power, and they came to be to His^{azwj} Desire, and Formulated their resemblances and Formed their souls, and Extracted their genus a creatures, formed, created, in the horizons of the skies and the earths.

لَمْ يَأْتِ بِشَيْءٍ عَلَى غَيْرِ مَا أَرَادَ أَنْ يَأْتِيَ عَلَيْهِ لِيُرِيَ عِبَادَهُ آيَاتِ جَلَالِهِ وَ آيَاتِهِ فَسُبْحَانَهُ لَا إِلَهَ إِلَّا هُوَ الْوَاحِدُ الْقَهَّارُ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ وَ سَلَّمَ تَسْلِيمًا

⁴⁵ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 1 H 45

The things did not come to be upon other than what He^{azwj} Wanted them to come upon, in order to Show His^{azwj} servants the signs of His^{azwj} Majesty, and His^{azwj} Favours. Glorious is He^{azwj}, there is no god except He^{azwj}, the One, the Subduer, and Salawat be upon Muhammad^{saww} and his^{saww} Progeny^{asws}, and submit submissively.

اللَّهُمَّ فَمَنْ جَهِلَ فَضْلَ مُحَمَّدٍ صَ فَإِنِّي مُقِرٌّ بِأَنَّكَ مَا سَطَحْتَ أَرْضاً وَ لَا بَرَأْتَ خَلْقاً حَتَّى أَخْكَمْتَ خَلْقَهُ وَ أَنْعَمْتَهُ مِنْ نُورِ سَبَقَتْ بِهِ السَّلَالَةَ وَ أَنْشَأْتَ
آدَمَ لَهُ جِزْماً فَأَوْدَعْتَهُ مِنْهُ قَرَاراً مَكِيناً وَ مُسْتَوْدِعاً مَأْمُوناً وَ أَعَدْتَهُ مِنَ الشَّيْطَانِ وَ حَجَبْتَهُ عَنِ الزِّيَادَةِ وَ النَّقْصَانِ وَ حَصَلَتْ لَهُ الشَّرْفَ الَّذِي يُسَامِي بِهِ
عِبَادَكَ

O Allah^{azwj}! If someone is ignorant of the merits of Muhammad^{saww}, I^{asws} am an acknowledged with that You^{azwj} neither Spread any earth, nor Formed any creature until You^{azwj} Ruled its creation and Mastered it from Noor preceding the lineage with it and Nurtured Adam^{as} having a commitment for him^{as}. He^{azwj} Deposited it from him^{as}, a place of settlement, and a secure deposit, and Protected him^{as} from the Satan^{la} and Veiled him^{as} from the addition and the reduction, and Made him^{as} attain the nobility which Your^{as} servants are named with.

فَأَيُّ بَشَرٍ كَانَ مِثْلَ آدَمَ فِيمَا سَابَقَتْ بِهِ الْأَخْبَارُ وَ عَزَمْتَنَا كُتُبَكَ فِي عَطَايَاكَ أَسْجَدْتَ لَهُ مَلَائِكَتَكَ وَ عَزَمْتَهُ مَا حَجَبْتَ عَنْهُمْ مِنْ عِلْمِكَ إِذْ تَنَاهَتْ بِهِ
فُدْرَتِكَ وَ تَمَّتْ فِيهِ مَشِيئَتِكَ دَعَاكَ بِمَا أَكُنْتَ فِيهِ فَأَجَبْتَهُ إِجَابَةَ الْقَبُولِ

So which mortal was like Adam^{as} in what the news had preceded him^{as} with, and we^{asws} have known Your^{azwj} Books in Your^{azwj} Grants. The Angels had prostrated to him^{as}, and You^{azwj} had Introduced to him^{as} what was veiled from them of Your^{azwj} Knowledge, and Your^{azwj} Power had been isolated with him^{as}, and Your^{azwj} Desire was Completed regarding him^{as}. He^{as} supplicate to You^{azwj} with what was in it, and You^{azwj} Answered him^{as} with an Answer of Acceptance.

فَلَمَّا أَدْنَتْ اللَّهُمَّ فِي انْتِقَالِ مُحَمَّدٍ صَ مِنْ صُلْبِ آدَمَ أَلْفَتْ بَيْنَهُ وَ بَيْنَ زَوْجِ خَلْقَتَهَا لَهُ سَكناً وَ وَصَلَتْ لهُمَا بِهِ سَبباً فَتَقَلَّتَهُ مِنْ بَيْنِهِمَا إِلَى شَيْءٍ اخْتِيَاراً
لَهُ بِعِلْمِكَ فَإِنَّهُ بَشَرٌ كَانَ اخْتِصَاصُهُ بِرِسَالَتِكَ

O Allah^{azwj}! When You^{azwj} Permitted regarding the transfer of Muhammad^{saww} from the Sulb of Adam^{as}, You^{azwj} Caused love to be between him^{as} and a spouse You^{azwj} had Created her^{as} as a tranquillity, and a cause had arrive to them^{as} by it. So, You^{azwj} Transferred him^{as} from between them^{as} to Shees^{as}, having Chosen for him^{saww} in Your^{azwj} Knowledge, for he^{as} was a mortal You^{azwj} had Chosen for Your^{azwj} Message.

ثُمَّ نَقَلْتَهُ إِلَى أَنْوَشَ فَكَانَ خَلْفَ أَبِيهِ فِي قَبُولِ كَرَامَتِكَ وَ اخْتِمَالِ رِسَالَتِكَ ثُمَّ قَدَرْتَ الْمَنْفُولَ إِلَيْهِ قَيْنَانَ وَ أَحَقَقْتَهُ فِي الْحُطُوةِ بِالسَّابِقِينَ وَ فِي الْمِنْحَةِ
بِالْبَاقِينَ

Then You^{azwj} Transferred him^{saww} to Anush^{as}. He^{as} was a Caliph of his^{as} father^{as} in accepting Your^{azwj} Benevolence and carrying Your^{azwj} Message. Then You^{saww} Determined the transfer (of the Noor) to Qinan^{as}, and Cast him^{as} into the place with the foremost ones, and in the Bounties with the rest.

ثُمَّ جَعَلْتَ مَهْلًا لِيَلِ زَائِعِ أَجْرَامِهِ قُدْرَةً تُودِعُهَا مِنْ خَلْقِكَ مَنْ تَضْرِبُ لَهُمْ بِسَهْمِ النَّبُوءَةِ وَ شَرَفِ الْأَبُوءَةِ حَتَّى إِذَا قَبِلَهُ بُرْدٌ عَنْ تَقْدِيرِكَ تَنَاهَى بِهِ تَدْبِيرِكَ إِلَى أَخْنُوحَ فَكَانَ أَوَّلَ مَنْ جَعَلْتَ مِنَ الْأَجْرَامِ نَاقِلًا لِلرِّسَالَةِ وَ حَامِلًا أَعْبَاءَ النَّبُوءَةِ

Then You^{azwj} Made Mahlael^{as} the fourth of his^{saww} Determined docking, calling from Your^{azwj} creatures ones who are separated to them with an arrow of Prophet-hood and nobility of the fatherhood, until when Burd^{as} accepted it (Noor) from Your^{azwj} Determination, being isolated with it in Your^{azwj} Arrangement to Akhnuk^{as}. He^{as} was the first one You^{azwj} Made from the dockages, as a transfer of the Message and as a carrier of the weight of the Prophet-hood.

فَتَعَالَيْتَ يَا رَبِّ لَقَدْ لَطَفْتَ جِلْمَكَ وَ جَلَّ قُدْرَتُكَ عَنِ التَّنْسِيرِ إِلَّا بِمَا دَعَوْتَ إِلَيْهِ مِنَ الْإِقْرَارِ بِرُبُوبِيَّتِكَ وَ أَشْهَدُ أَنَّ الْأَعْيُنَ لَا تُدْرِكُكَ وَ الْأَوْهَامُ لَا تَلْحَقُكَ وَ الْغُفُولَ لَا تَصِفُكَ وَ الْمَكَانَ لَا يَسْتَعْمُكَ

Lofty it is, O Lord^{azwj}, subtlety of Your^{azwj} Forbearance, and Majesty of Your^{azwj} Power, about the interpretation, except with what You^{azwj} Called to from the acknowledgment with Your^{azwj} Lordship. And I^{asws} testify that the eye cannot realise You^{azwj}, and the imagination cannot grasp You^{azwj}, and the intellects cannot describe You^{azwj}, and the place cannot contain You^{azwj}.

وَ كَيْفَ يَسْعُ مَنْ كَانَ قَبْلَ الْمَكَانِ وَ مَنْ خَلَقَ الْمَكَانَ أَمْ كَيْفَ تُدْرِكُهُ الْأَوْهَامُ وَ لَمْ تُؤْمَرْ الْأَوْهَامُ عَلَى أَمْرِهِ وَ كَيْفَ تُؤْمَرُ الْأَوْهَامُ عَلَى أَمْرِهِ وَ هُوَ الَّذِي لَا نَهْيَةَ لَهُ وَ لَا غَايَةَ وَ كَيْفَ تُكُونُ لَهُ نَهْيَةٌ وَ غَايَةٌ وَ هُوَ الَّذِي ابْتَدَأَ الْغَايَاتِ وَ النَّهْيَاتِ أَمْ كَيْفَ تُدْرِكُهُ الْغُفُولُ وَ لَمْ يَجْعَلْ لَهَا سَبِيلًا إِلَى إِدْرَاكِهِ

And how can it contain One who was before the place, and One Who Created the place, or how can the imaginations grasp Him^{azwj}, and the imaginations do not stumble upon His^{azwj} Command, and how can the imaginations stumble upon His^{azwj} Command and He^{azwj} is One there is no end to Him^{azwj}, nor any peak, and how can there happen to be an end to Him^{azwj} and a peak, and He^{azwj} is the One who Began the peaks and the ends, or how can the intellects realise Him^{azwj} and no way had been Made to be for these to realise Him^{azwj}.

وَ كَيْفَ يَكُونُ لَهُ إِدْرَاكُهُ بِسَبَبٍ وَ قَدْ لَطَفْتَ بِرُبُوبِيَّتِهِ عَنِ الْمَحَاسِنِ وَ الْمَحَاسِنِ وَ كَيْفَ لَا يَلْطَفُ عَنْهُمَا مَنْ لَا يَنْتَقِلُ عَنْ خَالٍ إِلَى خَالٍ وَ كَيْفَ يَنْتَقِلُ مِنْ خَالٍ إِلَى خَالٍ وَ قَدْ جَعَلَ الْإِنْتِقَالَ نَقْصًا وَ زَوَالًا

And how can any realisation be for Him^{azwj} by a means, and He^{azwj} has been Subtle with His^{azwj} Lordship of the senses and the feelings, and how can one feel from these two the One^{azwj} Who does not transfer from a state to a state, and how can He^{azwj} Transfer from a state to a state and He^{azwj} has Made the transfer to be a deficiency and a decline.

فَسُبْحَانَكَ مَا لَأْتِ كُلَّ شَيْءٍ وَ بَابِنْتَ كُلَّ شَيْءٍ فَأَنْتَ الَّذِي لَا يَفْقِدُكَ شَيْءٌ وَ أَنْتَ الْفَعَالُ لِمَا تَشَاءُ تَبَارَكَ يَا مَنْ كُلُّ مُدْرِكٍ مِنْ خَلْقِهِ وَ كُلُّ مَخْدُودٍ مِنْ صُنْعِهِ أَنْتَ الَّذِي لَا يَسْتَعْنِي عَنْكَ الْمَكَانُ وَ لَا تَعْرِفُكَ إِلَّا بِانْفِرَادِكَ بِالْوَحْدَانِيَّةِ وَ الْقُدْرَةِ وَ سُبْحَانَكَ

Glory be to You^{azwj}! You^{azwj} Fill all things and Manifest all things. You^{azwj} are the One^{azwj} Whom nothing is lost from You^{azwj}, and You^{azwj} are the Doer of whatever You^{azwj} so Desire. Blessed are You^{azwj}, O the One^{azwj} Who is All-Aware of His^{azwj} creation, and every limited thing of His^{azwj} Making. You^{azwj} are the One^{azwj} Who, neither can the place avail/encompass

You^{azwj} can we understand You^{azwj} except with Your^{azwj} Individuality, with the Oneness, and the Power and Your^{azwj} Glory.

مَا أَبَيَّنَ اضْطِفَاءَكَ لِإِدْرِيْسَ عَلَى مَنْ سَلَكَ مِنَ الْحَامِلِينَ لَقَدْ جَعَلْتَ لَهُ دَلِيْلًا مِنْ كِتَابِكَ إِذْ سَمَّيْتَهُ صِدِيْقًا نَبِيًّا وَ رَفَعْتَهُ مَكَانًا عَلِيًّا وَ أَنْعَمْتَ عَلَيْهِ نِعْمَةً حَزْرَتْهَا عَلَى خَلْقِكَ إِلَّا مَنْ نَقَلْتَ إِلَيْهِ نُورَ الْهَاشِمِيِّينَ وَ جَعَلْتَهُ أَوَّلَ مُنْدِرٍ مِنْ أَنْبِيَانِكَ

How clear was Your^{azwj} Choice of Idrees^{as} upon the ones who travelled, from the carriers. You^{azwj} have Made evidence to be for him^{sawww} from Your^{azwj} Book where You^{azwj} Named him^{as} as a truthful Prophet^{sawww}, and Raised him^{as} to a lofty place, and Favoured upon him^{as} Bounties You^{azwj} had Prohibited these upon Your^{azwj} creatures, except the ones to whom the Noor transferred, the Hashimites and Made him^{as} to be the first Warner from Your Prophets^{as}.

ثُمَّ أَدْنَيْتَ فِي انْتِقَالِ مُحَمَّدٍ ص مِنْ الْقَابِلِينَ لَهُ مُتَوَشِّلِحٌ وَ لَمَكَ الْمُقْضِيَيْنِ إِلَى نُوحٍ فَأَيُّ آلَائِكَ يَا رَبِّ عَلَى ذَلِكَ لَمْ تُؤَلِّهِ وَ أَيُّ حَوَاصِّ كِرَامَتِكَ لَمْ تُعْطِهِ

Then You^{azwj} Permitted regarding the transfer of (Noor of) Muhammad^{sawww}, from the accepters of it, Mutawashli^{as} and Lamak^{as}, the leaders to Noah^{as}. So, which of Your^{azwj} Favours, O Lord^{azwj} can be upon that You^{azwj} did not Leave, and which specialisation of Your^{azwj} Benevolence You^{azwj} did not Give.

ثُمَّ أَدْنَيْتَ فِي إِبْدَاعِهِ سَامًا دُونَ حَامٍ وَ يَافِثَ فَضْرِبَ هُمَا بِسَهْمٍ فِي الدَّلَّةِ وَ جَعَلْتَ مَا أَخْرَجْتَ مِنْ بَيْنِهِمَا لِنَسْلِ سَامٍ حَوْلًا ثُمَّ تَتَابَعَ عَلَيْهِ الْقَابِلُونَ مِنْ حَامِلٍ إِلَى حَامِلٍ وَ مُودِعٍ إِلَى مُسْتَوْدِعٍ مِنْ عَثْرَتِهِ فِي فِتْرَاتِ الدُّهُورِ حَتَّى قَبِلَهُ تَارِخُ أَطْهَرِ الْأَجْسَامِ وَ أَشْرَفِ الْأَجْرَامِ

Then You^{azwj} Permitted in its depositing, Saam^{as}, besides Haam and Yaafas, and You^{azwj} Struck towards them an arrow of the disgrace and Made what came out from between them to be slaves of the lineage of Saam^{as}. Then You^{azwj} Followed the acceptors upon it, from a carrier to a carrier, and a depositor to a deposited from his^{as} family, in the gap period of the times, until it was accepted by the clean bodies and the noble dockages.

وَ نَقَلْتَهُ مِنْهُ إِلَى إِبْرَاهِيمَ فَأَسْعَدْتَ بِذَلِكَ جَدَّهُ وَ أَعْظَمْتَ بِهِ بَحْدَهُ وَ قَدَّسْتَهُ فِي الْأَصْفِيَاءِ وَ سَمَّيْتَهُ دُونَ رُسُلِكَ خَلِيْلًا ثُمَّ خَصَّصْتَ بِهِ إِسْمَاعِيلَ دُونَ وَدِّ إِبْرَاهِيمَ فَأَنْطَقْتَ لِسَانَهُ بِالْعَرَبِيَّةِ الَّتِي فَضَّلْتَهَا عَلَى سَائِرِ اللُّغَاتِ

And You^{azwj} Transferred from him^{as} to Ibrahim^{as}. So, his^{sawww} grandparent^{as} became fortunate with that and his^{as} glory was magnified, and he^{as} was sanctified among the elites, and besides that You^{azwj} Named Your^{azwj} Rasool^{as} 'Friend', then You^{azwj} Specialised Ismail^{as} with it (Noor) besides the (other) sons of Ibrahim^{as}. His^{as} tongue spoke in Arabic which You^{azwj} Preferred over the rest of the languages.

فَلَمْ تَزَلْ تَنْتَقِلُهُ مَحْظُورًا عَنِ الْإِنْتِقَالِ فِي كُلِّ مَقْدُوفٍ مِنْ أَبِي إِلَى أَبِي حَتَّى قَبِلَهُ كِنَانَةُ عَنْ مُدْرِكَةَ فَأَخَذَتْ لَهُ بِجَمَاعِ الْكِرَامَةِ وَ مَوَاطِنِ السَّلَامَةِ وَ أَجَلَّتْ لَهُ الْبَلَدَةَ الَّتِي قَضَيْتَ فِيهَا مَحْرَجَهُ

You^{azwj} did not Cease to Transfer it (Noor) carefully during the transfer, in every one cast, from a father to a father until Kinana^{as} accepted it being aware. So You^{azwj} Gathered the total Honours for him and secure places and Honoured the town for him^{as} in which You^{azwj} had Decreed his^{as} coming out.

فَسُبْحَانَكَ لَا إِلَهَ إِلَّا أَنْتَ أَيُّ صُلْبٍ أَسْكَنْتَهُ فِيهِ لَمْ تَرْفَعِ ذِكْرَهُ وَ أَيُّ نَبِيٍّ بَشَّرَ بِهِ فَلَمْ يَتَقَدَّمْ فِي الْأَسْمَاءِ اسْمُهُ وَ أَيُّ سَاحَةِ مِنَ الْأَرْضِ سَلَكَتْ بِهِ لَمْ تُظْهِرْ بِهَا قُدْسَهُ حَتَّى الْكَعْبَةِ الَّتِي جَعَلْتَ مِنْهَا مَخْرَجَهُ عَرَسْتَ أَسَاسَهَا بِبِاقُوتَةٍ مِنْ جَنَّاتِ عَدْنٍ

Glory be to You^{azwj}, there is no god except You^{azwj}! Which Sulb did You^{azwj} Settle him^{sawww} in which You^{azwj} did not Raise his^{as} mention, and which Prophet^{sawww} gave glad tidings with him^{sawww} You^{azwj} did not Place his^{sawww} name in front of him^{as}, and which area of the earth You^{azwj} Made him^{sawww} travel - You^{azwj} did not Make it prevail his^{sawww} holiness with it, even the Kabah which You^{azwj} Made an exit to be for him^{sawww}, Planting its foundations with rubies from the Gardens of Eden.

وَ أَمَرْتَ الْمَلَائِكَةَ الْمُطَهَّرِينَ جِبْرَائِيلَ وَ مِيكَائِيلَ فَتَوَسَّطَا بِهَا أَرْضَكَ وَ سَمَّيْتَهَا بَيْتَكَ وَ اخْتَدْتَهَا مَعْمَدًا لِبَيْتِكَ وَ حَزَمْتَ وَ حَشَمْتَ وَ شَجَرْتَهَا وَ قَدَّسْتَ حَجَرَهَا وَ مَدَرْتَهَا وَ جَعَلْتَهَا مَسْجِدًا لِيُوحِيكَ وَ مَسْجِدًا لِحَلِّقِكَ وَ مَأْمَنَ الْمَأْكُولَاتِ وَ حِجَابًا لِلْإِكْلَاتِ الْعَادِيَاتِ تُحَرِّمُ عَلَى أَنْفُسِهَا إِذْعَارَ مَنْ أَجَزَتْ

And You^{azwj} Commanded the two pure Angels, Jibraeel^{as} and Mikaeel^{as}, and they interposed Your^{azwj} earth with it, and You^{azwj} Named it as Your^{azwj} House and Took it as a pillar for Your^{azwj} Prophet^{sawww}, and You^{azwj} Sanctified its animals and its trees and Made its rocks and its mud to be Holy, and Made it a way to Your^{azwj} Face and a ritual for Your^{azwj} creatures, and a secure of the food, and a veil for the regular eaters You^{azwj} prohibiting upon themselves broadcasting of the one who hires.

ثُمَّ أَدْنَتْ لِلنَّضْرِ فِي قُبُولِهِ وَ إِيدَاعِهِ مَالِكًا ثُمَّ مِنْ بَعْدِ مَالِكٍ فَهَرًا ثُمَّ خَصَصْتَ مِنْ وُلْدِ فَهْرِ غَالِبًا وَ جَعَلْتَ كُلَّ مَنْ تَنَفَّلَهُ إِلَيْهِ أَمِينًا لِحِرْمِكَ حَتَّى إِذَا قِيلَ لُوَيْبُ بْنُ غَالِبٍ أَنْ لَهُ حَرَكَةٌ تُقَدِّسُ فَلَمْ تُودِعْهُ مِنْ بَعْدِهِ صُلْبًا إِلَّا جَلَلَتْهُ نُورًا تَأْتِسُ بِهِ الْأَبْصَارُ وَ تَطْمَئِنُّ إِلَيْهِ الْقُلُوبُ

Then You^{azwj} Permitted for Al-Nazar^{as} is accepting it, and Malik^{as} supported him^{as}. Then from after Malik^{as}, Fihri^{as}, then You^{azwj} Specialised from the sons of Fihri^{as}, Ghalib^{as}, and made each one You^{azwj} Transferred it (Noor) to him^{as} to be secure for Your^{azwj} Sanctity until when Lawy Bin Ghalib^{as} accepted it, Ripening for him^{as} the Holy movement. So, You^{azwj} did not Deposit it (Noor) from after him^{sawww} to a Sulb except You^{azwj} Honoured him^{as} for the sights to be comforted with him^{as}, and the hearts to be content to it.

فَأَنَا يَا إِلَهِي وَ سَيِّدِي وَ مَوْلَايَ الْمُقَرَّبُ لَكَ بِأَنَّكَ الْفَرْدُ الَّذِي لَا يُتَارَعُ وَ لَا يُغَالَبُ وَ لَا يُشَارَكُ سُبْحَانَكَ لَا إِلَهَ إِلَّا أَنْتَ

I^{asws}, O my^{asws} God^{azwj} and Master^{azwj} are the acknowledger to You^{azwj} that You^{azwj} are the Individual Who cannot be contended nor overcome nor associated with. Glorious are You^{azwj}, there is no god except You^{azwj}.

مَا لِعَقْلِ مَوْلُودٍ وَ فَهْمٍ مَفْقُودٍ مُدْحَقٍ مِنْ ظَهْرِ مَرِيحٍ نَبَعٍ مِنْ عَيْنٍ مَشِيحٍ بِمَجِيضِ حَمٍّ وَ عَلَقٍ وَ دَرٍّ إِلَى فُضَالَةِ الْحَيْضِ وَ عُجَلَاتِ الطَّعْمِ وَ شَارِكْتَهُ الْأَسْقَامَ وَ التَّحَقُّقَ عَلَيْهِ الْأَلَامَ لَا يَغْدِرُ عَلَى فِعْلٍ وَ لَا يَمْتَنِعُ مِنْ عِلَّةٍ ضَعِيفِ التَّرَكِيبِ وَ النَّبِيَّةِ مَا لَهُ وَ الْإِفْتِحَامَ عَلَى قُدْرَتِكَ وَ الْهُجُومَ عَلَى إِزَادَتِكَ وَ تَغْيِيشَ مَا لَا يَعْلَمُهُ غَيْرُكَ

There is not for the intellect of a new-born and lost understanding more crushing than a confused back, a spring bursting with two differing things in menstruation. Flesh and blood, and clots (of blood) and circling to the excretion of the menstruation, and the illnesses of the food and its association with the diseases and the coming of the pains upon it, not being able upon the deed, nor prevent from the reason of weakness, the method and the proof

what is for him, and the storming upon Your^{azwj} Determination, and the attacking upon Your^{azwj} Intentions, and the investigation no one knows apart from You^{azwj}.

سُبْحَانَكَ أَيُّ عَيْنٍ تُقَوْمُ نُصَبُ بِهَا نُورُكَ وَ تَرْقَى إِلَى نُورِ ضِيَاءِ قُدْرَتِكَ وَ أَيُّ فَمٍّ يَفْهَمُ مَا دُونَ ذَلِكَ إِلَّا أَبْصَارٌ كَشَفَتْ عَنْهَا الْأَعْيُنَ وَ هَتَكَتْ عَنْهَا الْحُجُبَ الْعَمِيَّةَ

Glory be to You^{azwj}! Which spring did You^{azwj} Establish Glory of Your^{azwj} Noor, and progressing to Noor of illumination of Your^{azwj} Power, and which understanding can understand what is besides that, except the sights, the coverings having been removed from these, and the veils of blindness having been torn from these.

فَرَقَّتْ أَرْوَاحَهَا إِلَى أَطْرَافِ أُجْنِحَةِ الْأَرْوَاحِ فَتَنَاحَوْكَ فِي أَرْكَانِكَ وَ أَحَلُّوا بَيْنَ أَنْوَارِ بَهَائِكَ وَ نَظَرُوا مِنْ مُرْتَعَى الثَّرْبَةِ إِلَى مُسْتَوَى كِبْرِيَاءِكَ فَسَمَّاهُمْ أَهْلُ الْمَلَكُوتِ زُورًا وَ دَعَاهُمْ أَهْلُ الْجَبُوتِ عُمَارًا

Its souls separated to the outskirts of the wings of the souls and they whispered to You^{azwj} in Your^{azwj} elements and the air between the Noors of Your^{azwj} Glory, and they looked from the level of the soil to the levels of Your^{azwj} Greatness, so the inhabitants of the Kingdoms named them as visitors, and the inhabitants of the Grandeur called them devout.

فَسُبْحَانَكَ يَا مَنْ لَيْسَ فِي الْبِحَارِ قَطْرَاتٌ وَ لَا فِي مِثُونِ الْأَرْضِ حَبَبَاتٌ وَ لَا فِي رِيَّاحِ الرِّيحِ حَرَكَاتٌ وَ لَا فِي قُلُوبِ الْعِبَادِ خَطَرَاتٌ وَ لَا فِي الْأَبْصَارِ لَمَحَاتٌ وَ لَا عَلَى مِثُونِ السَّحَابِ نَفْحَاتٌ إِلَّا وَ هِيَ فِي قُدْرَتِكَ مُتَحَيَّرَاتٌ

Glory be to You^{azwj}, O One Who, there aren't any drops in the oceans, nor any vegetation in the furrows of the earth, nor any movement in the portals of the winds, nor any heartbeats in the hearts of the servants, nor any blinks in the eyes, nor any blowing(s) in the ridges of the clouds, except and these are perplexed, in Your^{azwj} Power.

أَمَّا السَّمَاءُ فَتُخَيَّرُ عَنْ عَجَائِبِكَ وَ أَمَّا الْأَرْضُ فَتَدُلُّ عَلَى مَدَائِحِكَ وَ أَمَّا الرِّيحُ فَتَنْشُرُ فَوَائِدَكَ وَ أَمَّا السَّحَابُ فَتُهْطِلُ مَوَاهِبِكَ وَ كُلُّ ذَلِكَ يُحَدِّثُ بِتَحَنُّنِكَ وَ يُخَيِّرُ أَفْهَامَ الْعَارِفِينَ بِشَمَقَتِكَ

And as for the sky, it is confused from Your^{azwj} Wonders, and as for the earth, it points to Your^{azwj} praises, and as for the winds, these scatter Your^{azwj} benefits, and as for the clouds, these rain Your^{azwj} Gifts, and all that narrate with Your^{azwj} Love and Inform the understanding of the spiritualists with Your^{azwj} Compassion.

وَ أَنَا الْمُقَرَّبُ بِمَا أَنْزَلْتَ عَلَى أَلْسِنِ أَصْفِيَاءِكَ أَنَّ أَبَانَكَ أَدَمَ عِنْدَ اغْتِدَالِ نَفْسِهِ وَ فَرَاغِكَ مِنْ خَلْقِهِ رَفَعَ وَجْهَهُ فَوَاحِشَهُ مِنْ عَرْشِكَ وَسَمَّ فِيهِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ فَقَالَ إِلَهِي مَنْ الْمُقَرَّبُونَ بِاسْمِكَ

And I^{asws} am the acknowledger with what is Revealed upon the tongues of Your^{azwj} elites. Our father^{as} Adam^{as} at the moderation of himself^{as}, Your^{azwj} being free from having Created him^{as}, raised his^{as} face was surprised from Your^{azwj} Throne Named therein, 'There is no god except Allah^{azwj}, Muhammad^{saww} is Rasool-Allah^{saww}, so he^{as} said: 'My^{as} God^{azwj}! Who is the one paired with Your^{azwj} Name?'

فَقُلْتُ مُحَمَّدٌ خَيْرٌ مَنْ أَخْرَجْتُهُ مِنْ صُلْبِكَ وَ اصْطَفَيْتُهُ بَعْدَكَ مِنْ وُلْدِكَ وَ لَوْلَا مَا خَلَقْتَنِي

You^{azwj} Said: “Muhammad^{saww} is the best of the ones I^{azwj} shall be Extracting from your^{as} Sulb, and Choose him^{saww} after you^{as} from your^{as} children, and had it not been for him^{saww}, I^{azwj} would not have Created you^{as}!”

فَمُبْحَانِكَ لَكَ الْعِلْمُ النَّافِدُ وَالْعَدْرُ الْعَالِبُ لَمْ تَزَلِ الْآبَاءُ تُحْمِلُهُ وَالْأَصْلَابُ تَنْقُلُهُ كُلَّمَا أَنْزَلْتَهُ سَاحَةَ صُلْبٍ جَعَلْتَ لَهُ فِيهَا صُغْرًا يَحْتُ الْعُمُولَ عَلَى طَاعَتِهِ وَ يَدْعُوهَا إِلَى مُتَابَعَتِهِ حَتَّى نَقَلْتَهُ إِلَى هَاشِمٍ خَيْرِ آبَائِهِ بَعْدَ إِسْمَاعِيلَ

Glory be to You^{azwj}! For You^{azwj} is the Implemented Knowledge and the prevailing Power. The fathers^{as} did not cease to carry it (Noor), and the Sulb(s) transferring it. Every time a Sulb descended him, You^{azwj} Made a making to be for it therein, urging the intellects upon obeying him^{saww} and calling these to obeying him^{saww} until You^{azwj} Transferred it to Hashim^{asws}, best of his^{saww} forefathers^{as} after Ismail^{as}.

فَأَيُّ أَبِي وَ جَدِّ وَ وَالِدِ أُسْرَةٍ وَ مُجْتَمَعِ عَيْتَةٍ وَ مَخْرَجِ طَهْرٍ وَ مَرْجِعِ فَخْرِ جَعَلْتَ يَا رَبِّ هَاشِمًا لَقَدْ أَقَمْتَهُ لَدُنْ بَيْتِكَ وَ جَعَلْتَ لَهُ الْمَشَاعِرَ وَ الْمَتَاجِرَ

So which father, and grandfather, and parent of a family, and gathering of a family, and entry and exit of cleanliness more pride-worthy, O Lord^{azwj}, (than) You^{azwj} Made Hashim^{asws} to be? You^{azwj} had Established him^{as} as custodian of Your^{azwj} House (Kabah) and Made the Monuments for him^{as} and the markets.

ثُمَّ نَقَلْتَهُ مِنْ هَاشِمٍ إِلَى عَبْدِ الْمُطَّلِبِ فَأَنْهَجْتَهُ سَبِيلَ إِبْرَاهِيمَ وَ أَلْهَمْتَهُ رُشْدًا لِلتَّائِيلِ وَ تَفْصِيلَ الْحَقِّ وَ وَهَبْتَ لَهُ عَبْدَ اللَّهِ وَ أَبَا طَالِبٍ وَ حَمْرَةَ وَ فَدَيْتَهُ فِي الْقُرْبَانِ بَعْدَ اللَّهِ كَسِمَتِكَ فِي إِبْرَاهِيمَ بِإِسْمَاعِيلَ وَ وَسَمْتَ بِأَبِي طَالِبٍ فِي وُلْدِهِ كَسِمَتِكَ فِي إِسْحَاقَ بِتَقْدِيرِكَ عَلَيْهِمْ وَ تَقْدِيمِ الصَّفْوَةِ لَهُمْ

Then You^{azwj} Transferred it (Noor) to Abdul Muttalib^{asws} and he^{as} approached the way of Ibrahim^{as}, and You^{azwj} Inspired him^{as} the rightful guidance for the interpretation, and detail of the truth, and Gifted to him^{as} Abdullah^{asws}, and Abu Talib^{asws}, and Hamza^{asws}, and Ransomed him^{as} regarding the sacrificial offerings with Abdullah^{asws} like Your^{azwj} Naming regarding Ibrahim^{as} with Ismail^{as}, and You^{azwj} Named Abu Talib^{asws} among his^{as} children like Your^{azwj} Naming regarding Is'haq^{as} with Your^{azwj} Holiness upon them^{as} and advancing the elites to them^{as}.

فَلَقَدْ بَلَّغْتَ إِلَهِي بَيْتِي أَبِي طَالِبِ الدَّرَجَةِ الَّتِي رَفَعْتَ إِلَيْهَا فَضْلَهُمْ فِي الشَّرَفِ الَّذِي مَدَدْتَ بِهِ أَعْنَاقَهُمْ وَ الذِّكْرِ الَّذِي حَلَيْتَ بِهِ أَسْمَاءَهُمْ وَ جَعَلْتَهُمْ مَعْدِنَ النُّورِ وَ جَنَّتَهُ وَ صَفْوَةَ الدِّينِ وَ ذُرْوَتَهُ وَ قَرِيضَةَ الْوَحْيِ وَ سُنَّتَهُ

My God^{azwj}! It has reached among clan of Abu Talib^{asws} such ranks which their^{as} merits are raised to, regarding the nobility which their necks are praised with, and the mention You^{azwj} Released their^{asws} names with and Made them^{asws} Mines of Noor and its garden, and elites of the Religion and his^{as} offspring, and Necessitation of the Revelation and his^{saww} Sunnah.

ثُمَّ أَدْنَيْتَ لِعَبْدِ اللَّهِ فِي نَبْدِهِ عِنْدَ مِيْقَاتِ تَطْهِيرِ أَرْضِكَ مِنْ كُفَّارِ الْأُمَمِ الَّذِينَ نَسُوا عِبَادَتَكَ وَ جَهَلُوا مَعْرِفَتَكَ وَ اتَّخَذُوا أُنْدَادًا وَ جَحَدُوا رُبُوبِيَّتَكَ وَ أَنْكَرُوا وَحْدَانِيَّتَكَ وَ جَعَلُوا لَكَ شُرَكَاءَ وَ أَوْلَادًا وَ صَبَّؤًا إِلَى عِبَادَةِ الْأَوْثَانِ وَ طَاعَةِ الشَّيْطَانِ

Then You^{azwj} Permitted for Abdullah^{asws} in dropping it (noor) during times of cleanliness of Your^{azwj} earth from the general Kafirs, those who had forgotten Your^{azwj} worship and were ignorant of Your^{azwj} recognition, and they took idols and rejected Your^{azwj} Lordship, and they

denied Your^{azwj} Oneness, and Made associates to be for You^{azwj}, and sons, and they flowed to worshipping the idols and obeying the Satan^{la}.

فَدَعَاكَ نَبِيُّنَا صَلَوَاتِ اللَّهِ عَلَيْهِ بُصْرَتِهِ فَنَصْرَتِهِ بِي وَ يَجْعَلُ وَ حَمْرَهُ فَتَحْنُ الدِّينَ اخْتَرْنَا لَهُ وَ سَمَّيْنَا فِي دِينِكَ لِدَعْوَتِكَ أَنْصَاراً لِنَبِيِّكَ قَائِدِنَا إِلَى الْجَنَّةِ
خَيْرَتِكَ

Your^{azwj} Prophet^{sawww} supplicated to You^{azwj} to Help him^{as} by me^{asws}, and by Ja'far^{asws}, and Hamza^{asws}. We are those You^{azwj} Chose us^{asws} for him^{sawww} and Named us^{asws} as Helpers of Your^{azwj} Prophet^{sawww} of Your^{azwj} Religion for Your^{azwj} Call, guiding us to the Paradise, Your^{azwj} Choice.

وَ شَاهِدُنَا أَنْتَ رَبُّ السَّمَاوَاتِ وَ الْأَرْضِينَ جَعَلْتَنَا ثَلَاثَةً مَا نَصَبَ لَنَا عَرِيضٌ إِلَّا أَدَلَّتْهُ بِنَا وَ لَا مَلِكٌ إِلَّا طَحَّطَحْتَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ
رُجْعاً سُخَّاداً وَ وَصَفْتَنَا يَا رَبَّنَا بِذَلِكَ وَ أَنْزَلْتَ فِيْنَا قُرْآنًا حَلَّيْتَ بِهِ عَنَّا وَجُوهِنَا الظَّلَمَ

And we testify that You^{azwj} are Lord^{azwj} of the skies and the earths. You^{azwj} Made us^{asws} three such that not mighty one was hostile to us except You^{azwj} Disgraced him through us^{asws}, nor any king except You^{azwj} Crushed him, we^{asws} being those: **hard upon the Kafirs, merciful between themselves. You will see them in Ruku and Sajdah [48:29]**, and O our Lord^{azwj}, You^{azwj} Described us^{asws} with that and Revealed Quran (Verses) regarding us^{asws}, Clearing the face of injustice from our^{asws} faces by it.

وَ أَرْهَبْتَ بِصَوْلَتِنَا الْأَمَمَ إِذَا جَاهَدَ مُحَمَّدٌ رَسُولُكَ عَدُوًّا لِدِينِكَ تَلُوذُ بِهِ أَسْرَتُهُ وَ تُخْفُ بِهِ عِزَّتَهُ كَانَتْهُمْ النُّجُومُ الرَّاهِرَةُ إِذَا تَوَسَّطَهُمُ الْقَمَرُ الْمُنِيرُ لَيْلَةَ نَمَةٍ
[عَمَّ] فَصَلُّوْاكَ عَلَى مُحَمَّدٍ عَبْدِكَ وَ نَبِيِّكَ وَ صَفِيِّكَ وَ خَيْرَتِكَ وَ آلِهِ الطَّاهِرِينَ

And You^{azwj} Awed the communities by our^{asws} arrival when they fought against Your^{azwj} Rasool^{sawww} Muhammad^{sawww}, being enemies to Your^{azwj} Religion, sheltering his^{sawww} family by it and protecting his^{sawww} family by it, as if they^{asws} are the shining stars when the moon is radiating in their midst on a dark night. So, let Your^{azwj} Salawat be upon Your^{azwj} servant and Prophet^{sawww} and elite and Choice Muhammad^{sawww} and his^{sawww} clean Progeny^{asws}.

أَيُّ مَبِيعَةٍ لَمْ تُهْدِمِهَا دَعْوَتُهُ وَ أَيُّ فَضِيلَةٍ لَمْ تَنْلَهَا عِزَّتُهُ جَعَلْتَهُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ يَأْمُرُونَ بِالْمَعْرُوفِ وَ يَنْهَوْنَ عَنِ الْمُنْكَرِ وَ يُجَاهِدُونَ فِي سَبِيلِكَ وَ يَتَوَاصَلُونَ بِدِينِكَ طَهَّرْتَهُمْ بِتَحْرِيمِ الْمَيْتَةِ وَ الدَّمِ وَ لَحْمِ الْخِنْزِيرِ وَ مَا أَهْلَ وَ نِسَاءً بِهِ لِعَيْرِ اللَّهِ

Which impregnable (fortress) did You^{azwj} not Demolish, and which merit did You^{azwj} not Give his^{sawww} family? You^{azwj} Made them^{asws} best of the Imams^{asws} raised for the people instructing with the good and forbidding from the evil, and struggling in Your^{azwj} Way, and communicating with Your^{azwj} Religion. You^{azwj} Purified them^{asws} with the Prohibition of the dead, and the blood, and the flesh of wine, and whatever is sacrificed and ritualised for other than Allah^{azwj}.

تَشْهَدُ لَهُمْ وَ مَلَائِكُكَ أَنْتَهُمْ بَاعُوكَ أَنْفُسَهُمْ وَ ابْتَدَلُوا مِنْ هَيْبَتِكَ أَبْدَانَهُمْ شَعْبَةً رُؤُوسُهُمْ تَرِيَةً وَجُوهُهُمْ تَكَادُ الْأَرْضُ مِنْ طَهَارَتِهِمْ تَقْبِضُهُمْ إِلَيْهَا وَ مِنْ فَضْلِهِمْ يَمِيدُ بَيْنَ عَالَمِيهَا رَفَعْتَ شَأْنَهُمْ بِتَحْرِيمِ الْأَنْجَاسِ الْمَطَاعِمِ وَ الْمَشَارِبِ مِنْ أَنْوَاعِ الْمُسْكِرِ

You^{azwj} and Your^{azwj} Angels testified that they^{asws} sold their selves to You^{azwj} and worn out their^{asws} bodies from Your^{azwj} Awe, ruffled their^{asws} heads, dustied their^{asws} faces. The earth

almost holds them^{asws} to it due to their^{asws} purity and their^{asws} merits extending the conferment upon it. Their^{asws} glory is lofty by the prohibition of the uncleanness of the foods and the drinks from types of intoxicants.

فَأَيُّ شَرَفٍ يَا رَبِّ جَعَلْتَهُ فِي مُحَمَّدٍ وَعِزَّتِهِ فَوَ اللَّهُ لَأَقُولَنَّ قَوْلًا لَا يُطِيقُ أَنْ يَقُولَهُ أَحَدٌ مِنْ خَلْقِكَ أَنَا عَلِمُ الْهَدَىٰ وَ كَهْفُ الثُّغَىٰ وَ حَلْكَ السَّخَاءِ وَ بَحْرُ
النَّدَىٰ وَ طَوْدُ النَّهْيِ وَ مَعْدِنُ الْعِلْمِ وَ نُورٌ فِي ظَلَمِ الدُّجَا وَ خَيْرٌ مِنْ آمَنَ وَ اتَّقَىٰ وَ أَحْمَلُ مَنْ تَعَمَّصَ وَ ارْتَدَىٰ وَ أَفْضَلُ مَنْ شَهِدَ السَّجْوَىٰ بَعْدَ النَّبِيِّ
الْمُصْطَفَىٰ

So which nobility, O Lord^{azwj}, did You^{azwj} Make to be in Muhammad^{saww} and his^{saww} family, for by Allah^{azwj}, I^{asws} can be saying words no one from Your^{azwj} creatures can bear to be saying it.

I^{asws} am the flag of guidance, and the cave/deposit of piety, and place of the generosity, and an ocean of bounties, and the mine of knowledge, and light in the overwhelming darkness, and a choice of the one who believes and fears, and completeness of the one who changes and hesitates, and most superior of the one who attended the secret counsels after the Prophet^{saww}, the Chosen one.

وَ مَا أَزْكِي نَفْسِي وَ لَكِنُّ بِنِعْمَةِ رَبِّي أُحَدِّثُ أَنَا صَاحِبُ الْقِبْلَتَيْنِ وَ حَامِلُ الرَّايَتَيْنِ فَهَلْ يُوَازِي فِيَّ أَحَدٌ وَ أَنَا أَبُو السَّبْطَيْنِ فَهَلْ يُسَاوِي بِي بَشَرٌ وَ أَنَا
رَوْحُ خَيْرِ النَّسَوَانِ فَهَلْ يُفَوِّضِي أَحَدٌ وَ أَنَا الْقَمَرُ الرَّاهِرُ بِالْعِلْمِ الَّذِي عَلَّمَنِي رَبِّي وَ الْفُرَاتُ الرَّاحِرُ

And I^{asws} do not purify myself^{asws} by the Favour of my^{asws} Lord^{azwj}. I^{asws} hereby narrate that I^{asws} am the one of the two Qiblahs, and a bearer of the two flags. So, can anyone equal me^{asws} and I^{asws} am the father^{asws} of the two grandsons^{asws} (of Rasool-Allah^{saww})? Can any mortal be the same as me^{asws} and I^{asws} am the husband of the best of the women? Can anyone surpass me^{asws} and I^{asws} am the moon radiating with the knowledge which my^{asws} Lord^{azwj} has Taught me^{asws} and I^{asws} am the treasure hoard of Euphrates.

أَشْبَهْتُ مِنَ الْقَمَرِ نُورَهُ وَ بَهَاءَهُ وَ مِنَ الْفُرَاتِ بَدْلَهُ وَ سَخَاءَهُ أَثَمًا النَّاسِ بِنَا أَنَارَ اللَّهُ السُّبُلَ وَ أَقَامَ الْمِيلَ وَ عُيِدَ اللَّهُ فِي أَرْضِهِ وَ تَنَاهَتْ إِلَيْهِ مَعْرِفَةُ خَلْقِهِ
وَ قَدَسَ اللَّهُ جَلَّ وَ تَعَالَىٰ بِإِبْلَاقِنَا الْأَلْسُنُ وَ ابْتَهَلَتْ بِدَعْوَتِنَا الْأُدْهَانُ

I^{asws} most resembling with the moon in its radiance and its glory, and with the Euphrates in its offerings and its generosity. O you people! Allah^{azwj} Illuminates the ways by us^{asws}, and I^{asws} established the milestone and worshipped Allah^{azwj} in His^{azwj} earth and diverted the creatures to His^{azwj} recognition, and Allah extolled the Holiness of Allah^{azwj} Majestic and Exalted by our^{asws} highly eloquent tongues, and astonished the minds by our^{asws} call.

فَتَوَقَّى اللَّهُ مُحَمَّدًا صَ سَعِيدًا شَهِيدًا هَادِيًا مُهْدِيًا قَائِمًا بِمَا اسْتَكْفَاهُ حَافِظًا لِمَا اسْتَرْعَاهُ تَمِّمٌ بِهِ الدِّينَ وَ أَوْضَحَ بِهِ الْبَيِّنَ وَ أَقَرَّتِ الْعُقُولُ بِدَلَالَتِهِ وَ أَبَانَتْ
حُجَجَ أَنْبِيَائِهِ وَ انْدَمَعَ الْبَاطِلُ زَاهِقًا وَ وَضَحَ الْعَدْلُ نَاطِقًا وَ عَطَّلَ مَطَانَ الشَّيْطَانِ وَ أَوْضَحَ الْحَقُّ وَ الْبُرْهَانُ

Allah^{azwj} Caused Muhammad^{saww} to pass away, fortunate, a martyr, a guide, a guided one, a custodian with what He^{azwj} had Sufficed him^{saww} with, a preserver of what he^{saww} preserved. The Religion was completed by him^{saww} and the certainty was clarified by him^{asws}, and the intellects accepted his^{saww} evidence, and he^{saww} manifested the arguments of His^{azwj} Prophets^{as}, and caused the falsehood to vanish, and clarified the spoken justice and suspended the hindrances of Satan^{la}, and clarified the truth and the proofs.

اللَّهُمَّ فَاجْعَلْ فَوَاضِلَ صَلَوَاتِكَ وَ نَوَامِي بَرَكَاتِكَ وَ رَأْفَتِكَ وَ رَحْمَتِكَ عَلَى مُحَمَّدٍ نَبِيِّ الرَّحْمَةِ وَ عَلَى أَهْلِ بَيْتِهِ الطَّاهِرِينَ.

O Allah^{azwj}! Make the merits of Your^{azwj} Salawats and superior of Your^{azwj} Blessings, and Your^{azwj} Lofty Mercy to be upon Muhammad^{saww}, Prophet^{saww} of Mercy, and upon People^{asws} of his^{saww} Household, the Pure”.⁴⁶

⁴⁶ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 1 H 46

باب 2 أحوال ولادتهم عليهم السلام و انعقاد نطفهم و أحوالهم في الرحم و عند الولادة و بركات ولادتهم صلوات الله عليهم و فيه بعض غرائب علومهم و شئونهم

CHAPTER 2 – SITUATIONS OF THEIR^{asws} BIRTHS, AND CONVENING OF THEIR^{asws} SEEDS, AND THEIR^{asws} STATES IN THE WOMB AND AT BIRTH, AND BLESSINGS OF THEIR^{asws} BIRTHS, AND IN IT ARE THEIR^{asws} STRANGE KNOWLEDGES AND OCCUPATIONS

1- ما، الأماالي للشيخ الطوسي المُفيد عن ابن فُولُوَيْه عن أبيه عن سعدِ عن ابن عيسى عن موسى بن طلحة عن علي بن أبي حمزة عن أبي بصير قال سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ فِي اللَّيْلَةِ الَّتِي يُوَلَّدُ فِيهَا الْإِمَامُ لَا يُوَلَّدُ فِيهَا مَوْلُودٌ إِلَّا كَانَ مُؤْمِنًا وَ إِنْ وُلِدَ فِي أَرْضِ الشَّرْكَ نَقَلَهُ اللَّهُ إِلَى الْإِيمَانِ بِبَرَكَةِ الْإِمَامِ.

(The book) 'Al Amaali' of the sheykh Al Tusi Al Mufeed, from Ibn Qawlawiyah, from his father, from Sa'ad, from Ibn Isa, from Musa Bin Talha, from Ali Bin Abu Hamza, from Abu Baseer who said,

'I heard Abu Abdullah^{asws} saying: 'During the night in which the Imam^{asws} comes (to the world), no one is born during it except if he was a Momin, and even if he is born in the land of Polytheism, Allah^{azwj} would Transfer him to the Eman due to the Blessings of the Imam^{asws} .⁴⁷

2- فس، تفسير القمي أبي عن ابن أبي عمير عن ابن مُشْكَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا خَلَقَ اللَّهُ الْإِمَامَ فِي بَطْنِ أُمِّهِ يَكْتُبُ عَلَى عَضُدِهِ الْأَيْمَنِ وَ تَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَ عَدْلًا لَا مُبَدَّلَ لِكَلِمَاتِهِ وَ هُوَ السَّمِيعُ الْعَلِيمُ.

Tafseer Al Qummi – My father, from Ibn Abu Umeyr, from Ibn Muskan,

'From Abu Abdullah^{asws} having said: 'When Allah^{azwj} Created the Imam^{asws} in the (holy) belly of his^{asws} mother^{as}, Inscribed upon his^{asws} right upper arm: **And the Word of your Lord has been Completed, truly and justly; there is no changer of His Words, and He is the Hearing, the Knowing [6:115]**'⁴⁸.

3- وَ حَدَّثَنِي أَبِي عَنْ مُحَمَّدِ بْنِ شُعَيْبٍ عَنِ الْحَسَنِ بْنِ رَاشِدٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ اللَّهَ إِذَا أَحَبَّ أَنْ يَخْلُقَ الْإِمَامَ أَحَدًا شَرِبَهُ مِنْ تَحْتِ الْعَرْشِ فَأَعْطَاهَا مَلَكًا فَسَقَاهَا إِيَّاهَا فَمِنْ ذَلِكَ يَخْلُقُ الْإِمَامَ

And it is narrated to me by my father, from Humeyd Bin Shuayb, from Al Hassan Bin Rashid who said,

'Abu Abdullah^{asws} said: 'When Allah^{azwj} Loves to Create the Imams^{asws}, He^{azwj} Takes a drink from beneath the Throne and Gives it to an Angel, and he quenches it (to his^{asws} father^{asws}), and from that the Imam^{asws} is Created.

⁴⁷ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 2 H 1

⁴⁸ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 2 H 2

فَإِذَا وُلِدَ بَعَثَ اللَّهُ ذَلِكَ الْمَلَكَ إِلَى الْإِمَامِ فَكَتَبَ بَيْنَ عَيْنَيْهِ وَ تَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَ عَدْلًا لَا مُبَدَّلَ لِكَلِمَاتِهِ وَ هُوَ السَّمِيعُ الْعَلِيمُ فَإِذَا مَضَى ذَلِكَ الْإِمَامُ الَّذِي قَبْلَهُ رَفَعَ لَهُ مَنَارًا يُبَصِّرُ بِهِ أَعْمَالَ الْعِبَادِ فَلْيَدْلِكْ يَحْتَجُّ بِهِ عَلَى خَلْفِهِ.

So, when Allah^{azwj} Sends that Angel, he inscribes between his^{asws} eyes: **And the Word of your Lord has been Completed, truly and justly; there is no changer of His Words, and He is the Hearing, the Knowing [6:115].** When that Imam^{asws} passes away, the one^{asws} who was before him^{asws}, a minaret is raised for him^{asws} by which he^{asws} can visualise the deeds of the servants. Therefore, due to that, He^{azwj} will Argue by him^{asws} against His^{azwj} creatures".⁴⁹

4- ير، بصائر الدرجات عَبَادُ بَنِّ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ الدَّيْلَمِيِّ عَنْ أَبِيهِ سُلَيْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ نُطْفَةَ الْإِمَامِ مِنَ الْجَنَّةِ وَ إِذَا وَقَعَ مِنْ بَطْنِ أُمِّهِ إِلَى الْأَرْضِ وَقَعَ وَ هُوَ وَاضِعٌ يَدَهُ إِلَى الْأَرْضِ رَافِعٌ رَأْسَهُ إِلَى السَّمَاءِ

(The book) 'Basaair Al Darajaat' – Abbad Bin Suleyman, from Muhammad Bin Suleyman Al Daylami, from his father Suleyman,

'From Abu Abdullah^{asws} having said: 'The seed of the Imam^{asws} is from the Paradise, and when he^{asws} falls from the lap of his^{asws} mother to the ground, falls such that he^{asws} places his^{asws} hand to the ground, raises his^{asws} head towards the sky'.

فُلْتُ جُعِلْتُ فِدَاكَ وَ لِمَ ذَاكَ

I said, 'May I be sacrificed for you^{asws}! And why is that so?'

قَالَ ع لِأَنَّ مُنَادِيًا يُنَادِيهِ مِنْ جَوِّ السَّمَاءِ مِنْ بُطْنَانِ الْعَرْشِ مِنَ الْأُفْقِ الْأَعْلَى يَا فُلَانُ بِنَ فُلَانٍ اثْبُتْ فَإِنَّكَ صَفْوَتِي مِنْ خَلْقِي وَ عَيْبَةُ عِلْمِي وَ لَكَ وَ لِمَنْ تَوْلَاكَ أَوْجِبْتُ رَحْمَتِي وَ مَنَحْتُ جَنَانِي وَ أَحِلُّكَ جَوَارِي نُمْ وَ عَوِّي وَ جَلَالِي لِأَصْلِيئِ مَنْ عَادَاكَ أَشَدَّ عَدَاوِي وَ إِنْ أَوْسَعْتَ عَلَيْهِمْ فِي دُنْيَايَ مِنْ سَعَةِ رِزْقِي

He^{asws} said: 'Because a Caller Calls out to him^{asws} from the atmosphere of the sky from the interior of the Throne from the high horizons: "O so and so son of so and so! Be first, for you^{asws} are My^{azwj} elite from My^{azwj} creatures, and container of My^{azwj} Knowledge, and for you^{asws} and for the one who loves you^{asws} I^{azwj} shall Obligate My^{azwj} Mercy, and Award of My^{azwj} Gardens, and Legalise My^{azwj} Vicinity. Then, by My^{azwj} Might and My^{azwj} Majesty! I^{azwj} shall Cause My^{azwj} severe Punishment to arrive to the one who is inimical to you^{asws}, and even if I^{azwj} may Expand upon them in My^{azwj} world from the capacity of My^{azwj} sustenance"'.⁴⁹

قَالَ فَإِذَا انْقَضَى صَوْتُ الْمُنَادِي أَجَابَهُ هُوَ شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَ الْمَلَائِكَةُ وَ أُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ فَإِذَا قَامَ أَحْطَاهُ اللَّهُ الْعِلْمَ الْأَوَّلَ وَ الْعِلْمَ الْآخِرَ وَ اسْتَحَقَّ زِيَادَةَ الرُّوحِ فِي نَيْلَةِ الْقَدْرِ.

He^{asws} said: 'When the voice of the Caller is terminated, he^{asws} answers Him^{azwj}: **Allah Testifies that there is no god except Him, and (so testify) the Angels and the ones with the knowledge, maintaining His creation with justice; there is no god except Him, the Mighty, the Wise [3:18].** When he^{asws} has said it, Allah^{azwj} Gives him^{asws} the knowledge of the former

⁴⁹ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 2 H 3

ones and knowledge of the latter ones, and becomes deserving of the increment of the (Holy) Spirit during the Night of Pre-determination (ليلة القدر)⁵⁰.

5- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ أَبِي دَاوُدَ الْمُسْتَرِقِّ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ إِنَّ اللَّهَ إِذَا أَرَادَ أَنْ يَخْلُقَ الْإِمَامَ أَنْزَلَ قَطْرَةً مِنْ مَاءِ الْمَزْنِ فَيَقَعُ عَلَى كُلِّ شَجَرَةٍ فَيَأْكُلُ مِنْهُ ثُمَّ يُوَأَقِعُ فَيَخْلُقُ اللَّهُ مِنْهُ الْإِمَامَ فَيَسْمَعُ الصَّوْتِ فِي بَطْنِ أُمِّهِ

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al Husayn, from Abu Dawood Al Mustariq, from Muhammad Bin Marwan,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I heard him^{asws} saying: 'When Allah^{azwj} Wants to Create the Imam^{asws}, Sends down a drop from the water of a rain-cloud and it falls upon every tree that he^{asws} (father^{asws} of the Imam^{asws}) would eat from. Then he^{asws} (the father^{asws}) approaches (his^{asws} wife), and Allah^{azwj} Creates the Imam^{asws} from it, and he^{asws} hears the voice from his^{asws} mother^{as}.

فَإِذَا وَقَعَ عَلَى الْأَرْضِ رُفِعَ لَهُ مَنَارٌ مِنْ نُورٍ يَرَى أَعْمَالَ الْعِبَادِ فَإِذَا تَرَعَرَ كُتِبَ عَلَى عَضُدِهِ الْأَيْمَنِ وَ تَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَ عَدْلًا لَا مُبَدَّلَ لِكَلِمَاتِهِ وَ هُوَ السَّمِيعُ الْعَلِيمُ.

So, when he^{asws} falls upon the ground, a minaret of light is raised for him^{asws} (and) he^{asws} sees the deeds of the servants. When he^{asws} grows, it is inscribed upon his^{asws} right upper arm: **And the Word of your Lord has been Completed, truly and justly; there is no changer of His Words, and He is the Hearing, the Knowing [6:115]**⁵¹.

6- ير، بصائر الدرجات أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ قَالَ قَالَ أَبُو جَعْفَرٍ ع إِذَا دَخَلَ أَحَدُكُمْ عَلَى الْإِمَامِ فَلْيَنْظُرْ مَا يَتَكَلَّمُ بِهِ فَإِنَّ الْإِمَامَ يَسْمَعُ الْكَلَامَ فِي بَطْنِ أُمِّهِ فَإِذَا هِيَ وَضَعَتْهُ سَطَعَ لَهَا نُورٌ سَاطِعٌ إِلَى السَّمَاءِ وَ سَطَّطَ وَ فِي عَضُدِهِ الْأَيْمَنِ مَكْتُوبٌ وَ تَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَ عَدْلًا لَا مُبَدَّلَ لِكَلِمَاتِهِ وَ هُوَ السَّمِيعُ الْعَلِيمُ

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad from Ali Bin Al Hakam, from Muhammad Bin Marwan who said,

'Abu Ja'far^{asws} said: 'Whenever one of you enter to see the Imam^{asws}, then let him consider what he speaks with, for the Imam^{asws} hears the speech while still in the lap of his^{asws} mother^{as}. When she^{as} places him, a light shines for her^{as} spreading to the sky and he^{asws} falls, and in his^{asws} right upper arm is inscribed: **And the Word of your Lord has been Completed, truly and justly; there is no changer of His Words, and He is the Hearing, the Knowing [6:115]**.

فَإِذَا هُوَ تَكَلَّمَ رَفَعَ اللَّهُ لَهُ عَمُودًا يُشْرِفُ بِهِ عَلَى أَهْلِ الْأَرْضِ يَعْلَمُ بِهِ أَعْمَالَهُمْ.

When he^{asws} speaks, Allah^{azwj} Raises a pillar (of light) for him^{asws}, he^{asws} overlooks upon the people of the earth to know their deeds by it"⁵².

⁵⁰ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 2 H 4

⁵¹ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 2 H 5

⁵² Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 2 H 6

7- ير، بصائر الدرجات أحمد بن محمد بن علي بن الحَكَم عن سيف بن عميرة عن إسحاق بن عمارة قال قال أبو عبد الله ع الإمام يسمع الصوت في بطن أمه فإذا سقط إلى الأرض كتبت على عضده الأيمن و تمت كلمته ربك صدقاً و عدلاً لا مُبدل لكلماته و هو السميع العليم

(The book) 'Basaair Al Darajaat' – From Ali Bin Al Hakam, from Sayf Bin Ameyra, from Is'haq Bin Ammar who said,

'Abu Abdullah^{asws} said: 'The Imam^{asws} hears the voice while within the lap of his^{asws} mother^{as}. When he^{asws} falls to the ground, it is inscribed upon the right upper arm: **And the Word of your Lord has been Completed, truly and justly; there is no changer of His Words, and He is the Hearing, the Knowing [6:115].**

فإذا ترعرع نصب له عموداً من نور من السماء إلى الأرض يرى به أعمال العباد.

When he^{asws} grows, a pillar of light is established for him^{asws}, from the sky to the earth. He^{asws} sees the deeds of the servants by it".⁵³

8- ير، بصائر الدرجات أحمد بن محمد بن الحسن بن محبوب عن صالح بن سهيل الهمداني و غيره رواه عن يونس بن زبير عن أبي عبد الله ع قال: إذا أراد الله أن يقبض روح إمام و يخلق من بعده إماماً أنزل قطرة من ماء تحت العرش إلى الأرض فليقيها على تمر أو على بقلة فيأكل تلك التمرة أو تلك البقلة الإمام الذي يخلق الله منه نطفة الإمام الذي يقوم من بعده

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Salih Bin Sahl Al Hamdany and others, reporting from Yunus Bin Zabyan,

'From Abu Abdullah^{asws} having said: 'When Allah^{azwj} Wants to capture (the soul of) an Imam^{asws} and Created an Imam^{asws} to be from after him^{asws}, Sends down a drop of water beneath the Throne, to the earth, and it falls either upon a fruit or upon a vegetable. So, he^{asws} earths that fruit, or that vegetable, the Imam^{asws} from whom Allah^{azwj} would be Creating the seed'.

قال فيخلق الله من تلك القطرة نطفة في الصلب ثم يصير إلى الرحم فيمكث فيها أربعين ليلة فإذا مضى له أربعون ليلة سمع الصوت فإذا مضى له أربعة أشهر كتبت على عضده الأيمن و تمت كلمته ربك صدقاً و عدلاً لا مُبدل لكلماته و هو السميع العليم

He^{asws} said: 'So, Allah^{azwj} Creates a seed from that drop in the Sulb, then it comes to be in the womb, and it stays in it for forty nights. When forty nights pass by for him^{asws}, he^{asws} hears the voice. When forty days pass by for him^{as}, it is inscribed upon the right upper arm: **And the Word of your Lord has been Completed, truly and justly; there is no changer of His Words, and He is the Hearing, the Knowing [6:115].**

فإذا خرج إلى الأرض أوتي الحكمة و زين بالعلم و الوفاق و ألبس الهيئة و جعل له مصباح من نور يعرف به الضمير و يرى به أعمال العباد.

When he^{asws} comes out to the earth, he^{asws} is Given the wisdom and adorned with the knowledge and the dignity, and is clothed the prestige, and a lantern of light is made to be

⁵³ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 2 H 7

for him^{asws} he^{asws} recognises by it the consciences and sees by it the deeds of the servants”⁵⁴.

9- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ مُوسَى بْنِ سَعْدَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنِ الْحَسَنِ بْنِ رَاشِدٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى إِذَا أَحَبَّ أَنْ يَخْلُقَ الْإِمَامَ أَمَرَ مَلَكًا أَنْ يَأْخُذَ شَرْبَةً مِنْ مَاءٍ تَحْتَ الْعَرْشِ فَيَسْقِيهَا إِتَاهُ فَمِنْ ذَلِكَ يَخْلُقُ الْإِمَامَ وَ يَمُكُّهُ أَنْ يَبْعَثَ يَوْمًا وَ لَيْلَةً فِي بَطْنِ أُمِّهِ لَا يَسْمَعُ الصَّوْتِ ثُمَّ يَسْمَعُ بَعْدَ ذَلِكَ الْكَلَامَ

(The book) ‘Basaair Al Darajaat’ – Muhammad Bin Al Husayb, from Musa Bin Sa’dan, from Abdullah Bin Al Qasim, from Al Hassan Bin Rashid who said,

‘I heard Abu Abdullah^{asws} said: ‘Allah^{azwj} Blessed and Exalted, when He^{azwj} Loves to Create the Imam^{asws}, Commands an Angel to take a drink from water beneath the Throne and quench it to him^{asws} (father^{asws}). So, from that, the Imam^{asws} is Created, and he^{asws} remain forty days and night in the belly of his^{asws} mother^{as}, nor hearing the voice. Then after that, he^{asws} hears the speech.

فَإِذَا وُلِدَ بَعَثَ ذَلِكَ الْمَلَكُ فَيَكْتُبُ بَيْنَ عَيْنَيْهِ وَ تَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَ عَدْلًا لَا مُبَدَّلَ لِكَلِمَاتِهِ وَ هُوَ السَّمِيعُ الْعَلِيمُ فَإِذَا مَضَى الْإِمَامُ الَّذِي كَانَ مِنْ قَبْلِهِ رَفَعَ هَذَا مَنَارًا مِنْ نُورٍ يَنْظُرُ بِهِ إِلَى أَعْمَالِ الْخَلَائِقِ فِيهِذَا يَحْتَجُّ اللَّهُ عَلَى خَلْقِهِ.

When he^{asws} is born, He^{azwj} Sends that Angel and he write between his^{asws} eyes: **And the Word of your Lord has been Completed, truly and justly; there is no changer of His Words, and He is the Hearing, the Knowing [6:115]**. When he^{asws} passes away, the Imam^{asws} who was from before him^{asws}, a minaret of light is raised for this one^{asws}. He^{asws} looks by it at the deeds of the people. It is by this that Allah^{azwj} would be Arguing with against His^{azwj} creatures”⁵⁵.

10- ير، بصائر الدرجات اَهْتَمُّمُ بْنُ أَبِي مَسْرُوقٍ عَنْ مُحَمَّدِ بْنِ فَضَيْلٍ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ إِنَّ الْإِمَامَ مِمَّا يَسْمَعُ الْكَلَامَ فِي بَطْنِ أُمِّهِ فَإِذَا وَقَعَ عَلَى الْأَرْضِ بَعَثَ اللَّهُ مَلَكًا فَكَتَبَ عَلَى عَضِدِهِ وَ تَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَ عَدْلًا لَا مُبَدَّلَ لِكَلِمَاتِهِ وَ هُوَ السَّمِيعُ الْعَلِيمُ ثُمَّ يُرْفَعُ لَهُ عَمُودٌ مِنْ نُورٍ يَرَى بِهِ أَعْمَالَ الْعِبَادِ.

(The book) ‘Basaair Al Darajaat’ – Al Haysam Bin Abu Masrouq, from Muhammad Bin Fuzayl, from Muhammad Bin Marwan who said,

‘The Imam^{asws} from us^{asws} hears the speech while in the belly of his^{asws} mother^{as}. When he^{asws} falls upon the ground, Allah^{azwj} Sends an Angel and he write upon his^{asws} upper arm: **And the Word of your Lord has been Completed, truly and justly; there is no changer of His Words, and He is the Hearing, the Knowing [6:115]**. Then a pillar of light is raised for him^{asws}. He^{asws} sees by it the deeds of the servants”⁵⁶.

11- ير، بصائر الدرجات أَحْمَدُ بْنُ الْحُسَيْنِ عَنْ أَبِي الْحُسَيْنِ أَحْمَدَ بْنِ الْحُصَيْنِ الْخُصَيْبِيِّ وَ الْمُخْتَارِ بْنِ زِيَادٍ جَمِيعًا عَنْ عَلِيِّ بْنِ أَبِي سُكَيْنَةَ عَنْ بَعْضِ رِجَالِهِ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع أَوْدَعُهُ فَقَالَ اجْلِسْ شَبَّهَ الْمُعْضَبِ ثُمَّ قَالَ يَا إِسْحَاقُ كَأَنَّكَ تَرَى أَنَا مِنْ هَذَا الْخَلْقِ أَمْ مَا عَلِمْتَ أَنَّ الْإِمَامَ مِمَّا بَعْدَ الْإِمَامِ يَسْمَعُ فِي بَطْنِ أُمِّهِ

⁵⁴ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 2 H 8

⁵⁵ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 2 H 9

⁵⁶ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 2 H 10

(The book) 'Basaair Al Darajaat' – Ahmad Bin Al Husayn, from Abu Al Husayn Ahmad Bin Al Husayn Al Husayni, and Al Mukhtar Bin Ziyad, altogether from Ali Bin Abu Sukaina, from one of his men, from Is'haq Bin Ammar who said,

'I entered to see Abu Abdullah^{asws} to bid him^{asws} farewell. He^{asws} said: 'Sit!', resembling being in anger, then said: 'O Is'haq! It is as if you see that I^{asws} am from these people. Do you not know that the Imam^{asws} from us^{asws} after the Imam^{asws} hears in the belly of his^{asws} mother^{as}?

فَإِذَا وَضَعَتْهُ أُمُّهُ كَتَبَ اللَّهُ عَلَى عَضُدِهِ الْأَيْمَنِ وَ تَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَ عَدْلًا لَا مُبَدَّلَ لِكَلِمَاتِهِ وَ هُوَ السَّمِيعُ الْعَلِيمُ فَإِذَا شَبَّ وَ تَرَعَرَ نُصِبَ لَهُ عُمُودٌ مِنَ السَّمَاءِ إِلَى الْأَرْضِ يَنْظُرُ بِهِ إِلَى أَعْمَالِ الْعِبَادِ.

When his^{asws} mother^{as} places him^{asws}, Allah^{azwj} inscribes upon his^{asws} right upper arm: **And the Word of your Lord has been Completed, truly and justly; there is no changer of His Words, and He is the Hearing, the Knowing [6:115].** When he^{asws} is a youth and grows, a pillar (of light) is established for him^{asws}, from the sky to the earth. He^{asws} looks by it to the deeds of the servants".⁵⁷

12- ير، بصائر الدرجات أحمد بن الحسين عن أبيه عن عبد الرحمن بن أبي نجران عن الحسين بن أحمد المنقري عن يونس عن أبي عبد الله ع قال سِعَتْ أبا عبد الله يقول إن الله إذا أراد خلق إمام أنزل قطرة من تحت عرشه على بقلة من بقل الأرض أو تمر من ثمارها فأكلها الإمام الذي يكون منه الإمام فكانت النطفة من تلك القطرة

(The book) 'Basaair Al Darajaat' – Ahmad Bin Al Husayn, from his father, from Abdul Rahman Bin Abu Najran from Al Husayn Bin Ahmad Al Minqary, from Yunus,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I heard Abu Abdullah^{asws} saying: 'When Allah^{azwj} Wants to Create an Imam^{asws}, Sends down a drop from beneath His^{azwj} Throne upon a vegetable from the vegetables of the earth, or a fruit from the fruits. So, it is eaten by the Imam^{asws} from whom the Imam^{asws} would happen to be, and the seed comes into being from that drop.

فَإِذَا مَكَتَ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا سَمِعَ الصَّوْتِ فَإِذَا مَضَى أَرْبَعَةُ أَشْهُرٍ كُتِبَ عَلَى عَضُدِهِ الْأَيْمَنِ وَ تَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَ عَدْلًا لَا مُبَدَّلَ لِكَلِمَاتِهِ وَ هُوَ السَّمِيعُ الْعَلِيمُ فَإِذَا سَقَطَ مِنْ بَطْنِ أُمِّهِ أُوتِيَ الْحِكْمَةَ وَ جُعِلَ لَهُ مِصْبَاحٌ يَرَى بِهِ أَعْمَالَهُمْ.

When he^{asws} stays in the belly of his^{asws} mother^{as} for forty days, he^{asws} hears the voice. When four months pass by, it is written upon his^{asws} right upper arm: **And the Word of your Lord has been Completed, truly and justly; there is no changer of His Words, and He is the Hearing, the Knowing [6:115].** When he^{asws} falls from the belly of his^{asws} mother^{as}, he^{asws} is given the wisdom and a lantern is made to be for him^{asws}, he^{asws} sees their (people's) deeds by it".⁵⁸

13- ير، بصائر الدرجات أحمد بن محمد بن محمد بن محمد بن سنان عن خالد الجوزان عن أبيه ع قال: إن الإمام ليسمع الصوت في بطن أمه فإذا فصل من أمه كُتِبَ عَلَى عَضُدِهِ الْأَيْمَنِ وَ تَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَ عَدْلًا لَا مُبَدَّلَ لِكَلِمَاتِهِ وَ هُوَ السَّمِيعُ الْعَلِيمُ

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Khalid Al Jawwan,

⁵⁷ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 2 H 11

⁵⁸ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 2 H 12

‘From one of the two (5th or 6th Imam^{asws}) having said: ‘The Imam^{asws} tends to hear the voice while in the belly of his^{asws} mother^{as}. When he^{asws} is detached from his^{asws} mother^{as}, it is written upon his^{asws} right shoulder: **And the Word of your Lord has been Completed, truly and justly; there is no changer of His Words, and He is the Hearing, the Knowing [6:115].**

فَإِذَا أَفْضِيَتْ إِلَيْهِ الْأُمُورُ رُفِعَ لَهُ عَمُودٌ مِنْ نُورٍ يَرَى بِهِ أَعْمَالَ الْخَلَائِقِ.

When the matters are Delegated to him^{asws}, a pillar of light is raised for him^{asws}. He^{asws} sees by it the deeds of the people”⁵⁹.

14- ير، بصائر الدرجات عَمَارُ بْنُ يُوسُفَ عَنْ أَيُّوبَ بْنِ نُوحٍ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنِ الرَّبِيعِ بْنِ مُحَمَّدِ بْنِ الْمُسْلِيِّ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا مُحَمَّدُ إِنَّ الْإِمَامَ يَسْمَعُ الصَّوْتِ فِي بَطْنِ أُمِّهِ فَإِذَا وُلِدَ خُطُّ عَلَى مَنْكِبَيْهِ خَطًّا

(The book) ‘Basaair Al Darajaat’ – Ammar Bin Yunus, from Ayoub Bin Nuh, from Al Abbas Bin Aamir, from Al Rabie Bin Muhammad Al Musly, from Muhammad Bin Marwan who said,

‘Abu Abdullah^{asws} said: ‘O Muhammad! The Imam^{asws} hears the voice while in the belly of his^{asws} mother^{as}. When he^{asws} is comes (to the world), a line is drawn upon his^{asws} shoulder’.

ثُمَّ قَالَ هَكَذَا بِيَدِهِ وَ ذَلِكَ قَوْلُ اللَّهِ وَ تَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَ عَدْلًا لَا مُبَدَّلَ لِكَلِمَاتِهِ وَ هُوَ السَّمِيعُ الْعَلِيمُ.

Then he^{asws} said: “Like that!’ by his^{asws} hand, ‘And that is the Word of Allah^{azwj}: **‘And the Word of your Lord has been Completed, truly and justly; there is no changer of His Words, and He is the Hearing, the Knowing [6:115]’**”⁶⁰.

15- ير، بصائر الدرجات أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيِّ الْحَرَّازِيِّ عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ الْمَنْقَرِيِّ عَنْ يُوسُفَ بْنِ ظَبْيَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِذَا أَرَادَ اللَّهُ أَنْ يُجْبَلَ بِإِمَامٍ أَوْ يَسْتَعِ وَرَقَاتٍ مِنَ الْجَنَّةِ فَأَكَلَهُمْ قَبْلَ أَنْ يَقَعَ فَإِذَا وَقَعَ فِي الرَّحِمِ سَمِعَ الْكَلَامَ فِي بَطْنِ أُمِّهِ

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Al Hassan Bin Ali Al Khazaz, from Al Husayn Bin Ahmad Al Minqary, from Yunus Bin Zabyan who said,

‘I heard Abu Abdullah^{asws} saying: ‘When Allah^{azwj} Wants an Imam^{asws} to be borne, he^{asws} is brought seven leaves from the Paradise and he^{asws} eats before he^{asws} occurs. When he^{asws} occurs in the womb, he^{asws} hears the speech while in the belly of his^{asws} mother^{as}.

فَإِذَا وَضَعَتْهُ رُفِعَ لَهُ عَمُودٌ مِنْ نُورٍ فِيمَا بَيْنَ السَّمَاءِ وَ الْأَرْضِ وَ كَتَبَ عَلَى عَضِدِهِ الْأَيْمَنِ وَ تَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَ عَدْلًا لَا مُبَدَّلَ لِكَلِمَاتِهِ وَ هُوَ السَّمِيعُ الْعَلِيمُ.

When she^{as} places him^{asws}, a pillar of light is raised for him^{asws} between the sky and the earth, and it is written upon his^{asws} right upper arm: **And the Word of your Lord has been Completed, truly and justly; there is no changer of His Words, and He is the Hearing, the Knowing [6:115]’**.⁶¹

⁵⁹ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 2 H 13

⁶⁰ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 2 H 14

⁶¹ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 2 H 15

16- ير، بصائر الدرجات عبادُ بنُ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ الدَّيْلَمِيِّ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا اسْتَقَرَّتْ نُطْفَةُ الْإِمَامِ فِي الرَّحِمِ أَرْبَعِينَ لَيْلَةً نَصَبَ اللَّهُ لَهُ عَمُوداً مِنْ نُورٍ فِي بَطْنِ أُمِّهِ فَإِذَا نَمَّ لَهُ أَرْبَعَةُ أَشْهُرٍ فِي بَطْنِ أُمِّهِ أَتَاهُ مَلَكٌ يُقَالُ لَهُ حَيَوَانٌ فَيَكْتُبُ عَلَى عَضِدِهِ الْأَمِينَ وَ تَمَّتْ كَلِمَةُ رَبِّكَ صِدْقاً وَ عَدَلاً لَا مُبَدَّلَ لِكَلِمَاتِهِ وَ هُوَ السَّمِيعُ الْعَلِيمُ.

(The book) 'Basaair Al Darajaat' – Annad Bin Suleyman, from Muhammad Bin Suleyman Al Daylami, from his father,

'From Abu Abdullah^{asws} having said: 'When the seed of the Imam^{asws} settles in the womb for forty nights, Allah^{azwj} Establishes a pillar of light for him^{asws} in the belly of his^{asws} mother^{as}. When four months are complete for him^{asws} in the belly of his^{asws} mother^{as}, an Angel called Haywaan comes to him^{asws} and writes upon his^{asws} right upper arm: **And the Word of your Lord has been Completed, truly and justly; there is no changer of His Words, and He is the Hearing, the Knowing [6:115]**'.⁶²

17- ير، بصائر الدرجات أحمدُ بنُ الحُسَيْنِ عَنِ الْمُخْتَارِ بْنِ زِيَادٍ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ سُلَيْمٍ عَنْ أَبِيهِ عَنْ أَبِي بصيرٍ قَالَ: كُنْتُ مَعَ أَبِي عَبْدِ اللَّهِ ع فِي السَّنَةِ الَّتِي وُلِدَ فِيهَا ابْنُهُ مُوسَى ع فَلَمَّا نَزَلْنَا الْأَنْبَاءَ وَضَعَ لَنَا أَبُو عَبْدِ اللَّهِ ع الْعَدَاءَ وَ لِأَصْحَابِهِ وَ أَكْثَرَهُ وَ أَطَابَهُ فَبَيْنَا نَحْنُ نَتَعَدَّى إِذْ أَتَاهُ رَسُولٌ حَمِيدَةٌ أَنَّ الطَّلَقَ قَدْ ضَرَبَنِي وَ قَدْ أَمَرْتَنِي أَنْ لَا أُسَبِّحَكَ بِإِنِّكَ هَذَا

(The book) 'Basaair Al Darajaat' – Ahmad Bin Al Husayn, from Al Mukhtar Bin Ziyad, from Abu Ja'far Muhammad Bin Suleym, from his father, from Abu Baseer who said,

'I was with Abu Abdullah^{asws} during the year in which his^{asws} son^{asws} Musa^{asws} was born. When we encamped at Al-Abwa, Abu Abdullah^{asws} placed the lunch for us and for his^{asws} companions, and he^{asws} made more and better. While we were having lunch when a messenger of (Lady) Hameeda^{as} came, 'The pangs (of childbirth) have hit me^{as}', and she^{as} instructed me that I should not precede you with this son^{asws} of yours^{asws}.

فَقَامَ أَبُو عَبْدِ اللَّهِ ع فَرِحاً مَسْرُوراً فَلَمْ يَلْبَسْ أَنْ عَادَ إِلَيْنَا حَاسِراً عَنْ ذِرَاعِيهِ ضَاحِكاً سِنَّهُ فَعُلْنَا أَضْحَكَ اللَّهُ سِنَّكَ وَ أَقْرَ عَيْنَكَ مَا صَنَعَتْ حَمِيدَةُ

Abu Abdullah^{asws} stood up joyful, cheerful. It was not long he^{asws} returned to us, rolled up his^{asws} sleeves from his^{asws} arms, manifesting his^{asws} teeth. We said, 'May Allah^{azwj} Keep your^{asws} teeth laughing and delight your^{asws} eyes! What happened to Hameeda^{as}?'

فَقَالَ وَهَبَ اللَّهُ لِي غُلَاماً وَ هُوَ خَيْرٌ مِنْ بَرِّ اللَّهِ وَ لَقَدْ خَبَرْتَنِي عَنْهُ بِأَمْرِ كُنْتُ أَعْلَمُ بِهِ مِنْهَا فُلْتُ جُعِلْتُ فِدَاكَ وَ مَا خَبَرْتِكَ عَنْهُ حَمِيدَةُ

He^{asws} said: 'Allah^{azwj} has Granted a boy to me^{asws} and he^{asws} is the best of the ones Allah^{azwj} has Created, and she^{as} informed with a matter I^{asws} was more knowing with it than her^{as}'. I said, 'May I be sacrificed for you^{asws}! And what did Hameeda^{as} inform you^{asws} about?'

قَالَ ذَكَرْتُ أَنَّهُ لَمَّا وَقَعَ مِنْ بَطْنِهَا وَقَعَ وَاضِعاً يَدَيْهِ عَلَى الْأَرْضِ رَافِعاً رَأْسَهُ إِلَى السَّمَاءِ فَأَخْبَرْتَنِي أَنَّ تِلْكَ أَمَارَةُ رَسُولِ اللَّهِ ص وَ أَمَارَةُ الْإِمَامِ مِنْ بَعْدِهِ فَعُلْتُ جُعِلْتُ فِدَاكَ وَ مَا تِلْكَ مِنْ عِلَامَةِ الْإِمَامِ

He^{asws} said: 'She^{as} mentioned that when he^{asws} fell from her^{as} belly, fell placing his^{asws} hands upon the ground, raising his^{asws} head towards the sky, so I^{asws} informed her^{as} that that is a

⁶² Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 2 H 16

sign of Rasool-Allah^{saww} and a sign of the Imam^{asws} from after him^{saww}. I said, 'May I be sacrificed for you^{asws}! And what is that from signs of the Imam^{asws}?'

فَقَالَ إِنَّهُ لَمَّا كَانَ فِي اللَّيْلَةِ الَّتِي غُلِقَ بِجَدِّي فِيهَا أُتِيَ آتٍ جَدُّ أَبِي وَ هُوَ رَاقِدٌ فَأَتَاهُ بِكَأْسٍ فِيهَا شَرْبَةٌ أَرَقُّ مِنَ الْمَاءِ وَ أَبْيَضُ مِنَ اللَّبَنِ وَ أَلْبَنُ مِنَ الرُّبْدِ وَ أَخْلَى مِنَ الشَّهْدِ وَ أَبْرَدُ مِنَ النَّلْجِ فَسَقَاهُ إِتَاهُ وَ أَمَرَهُ بِالْجِمَاعِ فَقَامَ فَرِحاً مَسْرُوراً فَجَامَعَ فَعَلِقَ فِيهَا بِجَدِّي وَ لَمَّا كَانَ فِي اللَّيْلَةِ الَّتِي غُلِقَ فِيهَا بِأَبِي أُتِيَ آتٍ جَدِّي فَسَقَاهُ كَمَا سَقَى جَدُّ أَبِي وَ أَمَرَهُ بِالْجِمَاعِ فَقَامَ فَرِحاً مَسْرُوراً فَجَامَعَ فَعَلِقَ بِأَبِي

He^{asws} said: 'When it was during the night in which my grandfather^{asws} was conceived in, a comer came to the grandfather^{asws} of my^{asws} father^{asws}, and he^{asws} was asleep. He came to him^{asws} with a cup wherein was a drink finer than the water, and white than the milk, and softer than the butter, and sweeter than the honey, and colder than the snow, and quenched him^{asws} with it and instructed him^{asws} with the copulation. So he^{asws} stood up happy, cheerful, and copulated, and my^{asws} father^{asws} was conceived.

وَ لَمَّا كَانَ فِي اللَّيْلَةِ الَّتِي غُلِقَ فِيهَا أُتِيَ آتٍ أَبِي فَسَقَاهُ وَ أَمَرَهُ كَمَا أَمَرْتُمْ فَقَامَ فَرِحاً مَسْرُوراً فَجَامَعَ فَعَلِقَ بِِي

And when it was during the night in which my^{asws} father^{asws} was clotted, a comer came and quenched him^{asws} and instructed him^{asws} just as he^{asws} had instructed them^{asws}. So, he^{asws} stood up happy, cheerful and approached (his^{asws} wife), and I^{asws} was Blessed.

وَ لَمَّا كَانَ فِي اللَّيْلَةِ الَّتِي غُلِقَ فِيهَا بِأَبِي هَذَا أَتَانِي آتٍ كَمَا أُتِيَ جَدُّ أَبِي وَ جَدِّي وَ أَبِي فَسَقَانِي كَمَا سَقَاهُمْ وَ أَمَرْتَنِي كَمَا أَمَرْتُمْ فَكُنْتُ فَرِحاً مَسْرُوراً بِعِلْمِ اللَّهِ بِمَا وَهَبَ لِي فَجَامَعْتُ فَعَلِقَ بِأَبِي

And when it was during the night in which this son^{asws} of mine^{asws} was conceived, a comer came just as he had come to the grandfather^{asws} of my^{asws} father^{asws}, and my^{asws} grandfather^{asws}, and my^{asws} father^{asws}, and quenched me^{asws} just as he had quenched them^{asws}, and instructed me^{asws} just as he^{asws} had instructed them. So, I^{asws} stood up happy, cheerful with the Knowledge of Allah^{azwj} with what He^{azwj} was to Grant me^{asws}. I^{asws} approached (my^{asws} wife) and my^{asws} son^{asws} was conceived.

وَ إِنَّ نُطْقَةَ الْإِمَامِ بِمَا أَخْبَرْتِكَ فَإِذَا اسْتَقَرَّتْ فِي الرَّحِمِ أَرْبَعِينَ لَيْلَةً نَصَبَ اللَّهُ لَهُ عَمُوداً مِنْ نُورٍ فِي بَطْنِ أُمِّهِ يُنْظَرُ مِنْهُ مَدَّ بَصَرِهِ فَإِذَا تَمَّتْ لَهُ فِي بَطْنِ أُمِّهِ أَرْبَعَةٌ أَشْهُرٌ أَنَّهُ مَلَكٌ يُقَالُ لَهُ حَيَوَانٌ وَ كَتَبَ عَلَى عَضُدِهِ الْأَيْمَنِ وَ تَمَّتْ كَلِمَةُ رَبِّكَ صِدْقاً وَ عَدْلًا لَا مُبَدَّلَ لِكَلِمَاتِهِ وَ هُوَ السَّمِيعُ الْعَلِيمُ

And a seed of the Imam^{asws} is from what I^{asws} shall inform you. When it settles in the womb for forty nights, Allah^{azwj} Establishes a pillar of light for him^{asws} in the belly of his^{asws} mother^{as}. He^{asws} looks from it to the extent of his^{asws} sight. When four months are complete for him^{asws} in the belly of his^{asws} mother^{as}, an Angel called Haywaan comes to him^{asws} and writes upon his^{asws} right upper arm: **And the Word of your Lord has been Completed, truly and justly; there is no changer of His Words, and He is the Hearing, the Knowing [6:115].**

فَإِذَا وَقَعَ مِنْ بَطْنِ أُمِّهِ وَقَعَ وَاضِعاً يَدَهُ عَلَى الْأَرْضِ رَافِعاً رَأْسَهُ إِلَى السَّمَاءِ فَإِذَا وَضَعَ يَدَهُ إِلَى الْأَرْضِ فَإِنَّهُ يَقْبِضُ كُلَّ عِلْمٍ أَنْزَلَهُ اللَّهُ مِنَ السَّمَاءِ إِلَى الْأَرْضِ

When he^{asws} falls from the belly of his^{asws} mother^{as}, places his^{asws} hand upon the ground, raising his^{asws} head towards the sky. So, when he^{asws} places his^{asws} hand to the ground, he^{asws} takes possession of all knowledge Allah^{azwj} had Sent down from the sky to the earth.

وَأَمَّا رَفَعُهُ رَأْسَهُ إِلَى السَّمَاءِ فَإِنَّ مُنَادِيًا يُنَادِي مِنْ بَطْنَانِ الْعَرْشِ مِنْ قِبَلِ رَبِّ الْعِزَّةِ مِنَ الْأَفْقِ الْأَعْلَى بِاسْمِهِ وَاسْمِ أَبِيهِ يَقُولُ يَا فُلَانُ اثْبُتْ ثَبَّتَكَ اللَّهُ فَلِعَظِيمٍ مَا خَلَقَكَ أَنْتَ صَفْوَتِي مِنْ خَلْقِي وَ مَوْضِعُ سِرِّي وَ عَيْبَةُ عِلْمِي لَكَ وَ لِمَنْ تَوَلَّاهُ أُوجِبْتُ رَحْمَتِي وَ أَسْكَنْتُ حَنَّتِي وَ أَخَلَلْتُ جِوَارِي ثُمَّ وَ عَزَّتِي لِأَصْلِيٍّ مَنْ عَادَاكَ أَشَدَّ عَذَابِي وَ إِنْ أَوْسَعْتُ عَلَيْهِمْ مِنْ سَعَةِ رِزْقِي

And as for raising his^{asws} head towards the sky, so a Caller Calls out from the interior of the Throne from the direction of the Lord^{azwj} of Mighty, from the high horizons, with his^{asws} name and name of his^{asws} father^{asws}, saying: “O so and so! Be firm, may Allah^{azwj} Affirm you^{asws}! Magnificent is what He^{azwj} has Created you^{asws}. You^{azwj} are My^{azwj} elite from My^{azwj} creatures, and place of My^{azwj} secrets, and container of My^{azwj} Knowledge. For you^{asws} and for the ones in your^{asws} Wilayah, I^{azwj} shall Obligate My^{azwj} Mercy, and Settle in My^{azwj} Paradise, and Legalise My^{azwj} vicinity. Then, by My^{azwj} Mighty! I^{saww} shall Cause the most severe of My^{azwj} Punishments to arrive to the ones who are inimical to you^{asws}, and even if I^{azwj} Expand upon them from My^{azwj} capacious sustenance!”

فَإِذَا انْقَضَى صَوْتُ الْمُنَادِي أَجَابَهُ الْوَصِيُّ شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَ الْمَلَائِكَةُ إِلَى آخِرِهَا فَإِذَا قَالَهَا أَعْطَاهُ اللَّهُ عِلْمَ الْأَوَّلِ وَ عِلْمَ الْآخِرِ وَ اسْتَوْجِبَ زِيَارَةَ الرُّوحِ فِي لَيْلَةِ الْقَدْرِ

When the voice of the Caller terminates, the successor^{asws} answers him: **Allah Testifies that there is no god except Him, and (so testify) the Angels [3:18]** – up to its end. When he^{asws} says that, Allah^{azwj} Gives him^{asws} the first knowledge and the last knowledge and Obligates visitation of the (Holy) Spirit during the Night of Pre-determination (Laylat Al-Qadr)’.

فُلْتُ جُعِلْتُ فِدَاكَ لَيْسَ الرُّوحُ جِبْرِيْلَ فَقَالَ جِبْرِيْلُ مِنَ الْمَلَائِكَةِ وَ الرُّوحُ خَلْقٌ أَعْظَمُ مِنَ الْمَلَائِكَةِ أَلَيْسَ اللَّهُ يَقُولُ تَنْزِيلَ الْمَلَائِكَةِ وَ الرُّوحُ.

I said, ‘May I be sacrificed for you^{asws}! Isn’t Jibraeel^{as} the (Holy) Spirit?’ He^{asws} said: ‘Jibraeel^{as} is from the Angels and the (Holy) Spirit is a creature more magnificent than the Angels. Isn’t Allah^{azwj} Saying: **The Angels and the Spirit descend [97:4]**’⁶³

18- ير، بصائر الدرجات الحُسَيْنُ بْنُ مُحَمَّدٍ عَنِ الْمُعَلَّى عَنِ مُحَمَّدِ بْنِ جُمُهورٍ عَنِ سُلَيْمَانَ بْنِ سَمَاعَةَ عَنِ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنِ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ الْإِمَامَ يُعْرِفُ نُطْقَةَ الْإِمَامِ الَّتِي يَكُونُ مِنْهَا إِمَامًا بَعْدَهُ.

(The book) ‘Basaair Al Darajaat’ – Al Husayn Bin Muhammad, from Al Moalla, from Muhammad Bin Jamhour, from Suleyman Bin Sama’at, from Abdullah Bin Al Qasim, from Abu Baseer who said,

‘Abu Abdullah^{asws} said: ‘The Imams^{asws} recognises a seed of the Imam^{asws} who would happen to be from it, an Imam^{asws} after him^{asws}’⁶⁴.

⁶³ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 2 H 17

⁶⁴ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 2 H 18

19- ك، إكمال الدين ابن عبدوس عن ابن قتيبة عن حمدان بن سليمان عن محمد بن الحسين بن يزيد عن محمد بن زياد الأزدي قال سمعت أبا الحسن موسى ع يقول لما ولد الرضا ع إن ابني هذا ولد محتوناً طاهراً مطهراً وليس من الأئمة أحد يؤلد إلا محتوناً طاهراً مطهراً ولكننا سنمير موسى لإصابتة السنة واتباع الحنيفية.

(The book) 'Ikmal Al Deen' – Ibn Abdous, from Ibn Quteyba, from Hamdan Bin Suleyman, from Muhammad Bin Al Husayn Bin Yazeed, from Muhammad Bin Ziyad Al Azdy who said,

'I heard Abu Al-Hassan Musa^{asws} saying: 'When Al-Reza^{asws} was Blessed, this son^{asws} of mine^{asws} was born circumcised, clean, Purified; and there isn't anyone from the Imams^{asws} being Sent except as circumcised, clean Purified, but Musa^{asws} will pass upon the correct Sunnah and follow the upright (Religion)".⁶⁵

20- ير، بصائر الدرجات أحمد بن محمد بن محمد بن عبد العزيز عن محمد بن يزيد بن طيبان قال قال أبو عبد الله ع و تمت كلمته ربك صدقاً و عدلاً لا مبدل لكلماته و هو السميع العليم ثم قال هذا حرف في الأئمة خاصة

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Al Khaybari, from Yunus Bin Zabyan who said,

'Abu Abdullah^{asws} said: '**And the Word of your Lord has been Completed, truly and justly; there is no changer of His Words, and He is the Hearing, the Knowing [6:115]**', then said: 'This is a phrase regarding the Imams^{asws} in particular'.

ثم قال يا يونس إن الإمام خلقه الله بيديه لا يليه أحد غيره و هو جعله يسمع و يرى في بطن أمه حتى إذا صار إلى الأرض خط كتفيه و تمت كلمته ربك الآية.

Then he^{asws} said: 'O Yunus! The Imam^{asws}, Allah^{azwj} Created him^{asws} by His^{azwj} Hands, not followed by anyone other than him^{asws}, and He^{azwj} Makes him^{asws} hear and see in the belly of his^{asws} mother^{as} until when he^{asws} come to the ground, Inscribe on his shoulder: **And the Word of your Lord has been Completed, [6:115]** – the Verse".⁶⁶

21- ير، بصائر الدرجات أحمد بن محمد بن محمد بن علي بن حديد عن منصور بن يونس رواه عن غير واحد من أصحابنا قال قال أبو جعفر ع لا تكلموا في الإمام فإن الإمام يسمع الكلام و هو حينئذ في بطن أمه فإذا وضعته كتب الملك بين عينيه و تمت كلمته ربك صدقاً و عدلاً لا مبدل لكلماته فإذا قام بالأمر رفع الله له في كل بلد مناراً ينظر به إلى أعمال الخلق.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, I from Ali Bin Hadeed, from Mansour Bin Yunus, reporting from someone else from our companions, said,

'Abu Ja'far^{asws} said: 'Do not be speaking regarding the Imam^{asws}, for the Imam^{asws} hears the speech while he^{asws} is in the belly of his^{asws} mother^{as}. When she^{as} places him^{asws}, the Angel write between his^{asws} eyes: **And the Word of your Lord has been Completed, truly and justly; there is no changer of His Words, [6:115]**. When he^{asws} stands with the Command,

⁶⁵ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 2 H 19

⁶⁶ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 2 H 20

Allah^{azwj} Raises for him^{asws} a minaret in every city, he^{asws} looks by it to the deeds of the creatures".⁶⁷

22- كا، الكافي الحسين بن محمد عن المعلى عن أحمد بن محمد بن عبد الله عن ابن مسعود عن عبد الله بن إبراهيم الجعفي قال سمعت إسحاق بن جعفر يقول سمعت أبي يقول الأوصياء إذا حملت بهم أمهاتهم أصابها فتنة شبه العشيّة فأقامت في ذلك يومها ذلك إن كان نهاراً أو ليلاً إن كان ليلاً ثم ترى في منامها رجلاً يبشّرها بسلامٍ عليّ

Al Kafi – Al Husayn Bin Muhammad, from Al Moalla, from Ahmad Bin Muhammad Bin Abdullah, from Ibn Masoud, from Abdullah Bin Ibrahim Al Ja'far who said,

'I heard Is'haq son of Ja'far^{asws} saying: 'I heard my father^{asws} saying: 'The successor^{asws}, when their^{asws} mothers^{as} bear them, a phase resembling the unconsciousness hits her^{as}. She^{as} stands during that day of hers^{as}, if it was daytime, or her^{as} night, if it was night-time, then she^{as} sees a man in her^{as} dream giving her^{as} glad tidings with a knowledgeable forbearing boy.

فَتَفْرُحُ لِدَلِكِ ثُمَّ تَنبُتُهُ مِنْ نَوْمِهَا فَتَسْمَعُ مِنْ جَانِبِهَا الْأَيْمَنِ فِي حَائِبِ الْبَيْتِ صَوْتاً يَقُولُ حَمَلْتِ بِحَيْرٍ وَ تَصِيرِينَ إِلَى خَيْرٍ وَ حَمَلْتِ بِحَيْرٍ أَبْشِرِي بِغُلَامٍ عَلِيمٍ خَلِيمٍ وَ بَجْدٍ حَقَّةً فِي بَدَنِهَا لَمْ يَجِدْ بَعْدَ ذَلِكَ امْتِناعاً مِنْ جَنْبِهَا وَ بَطْنِهَا

So, she^{as} becomes happy at that. Then she^{as} wakes up from her^{as} sleep and hears from her^{as} right hand side in a side of the house, a voice saying: 'You^{as} are bearing good and you^{as} will be coming to good, and come with good. I give you^{as} glad tidings of a knowledgeable, forbearing boy'. And she^{as} finds lightness in her^{as} body she^{as} does not find after that abstention (expansion) from her^{as} side and her^{as} belly.

فَإِذَا كَانَ لَيْسَعٌ مِنْ شَهْرِهَا سَمِعَتْ فِي الْبَيْتِ حِسّاً شَدِيداً فَإِذَا كَانَتِ اللَّيْلَةُ الَّتِي تَلِدُ فِيهَا ظَهَرَ لَهَا فِي الْبَيْتِ نُورٌ تَرَاهُ لَا يَرَاهُ غَيْرُهَا إِلَّا أَبُوهُ

When it was the ninth one from her^{as} months, she^{as} hears an intense hiss (sound) in the house. When it was the night in which she^{as} would be Blessed with, a Noor (light) appears for her^{as} in the house. She^{as} sees it, no one else sees it except his^{asws} father^{asws}.

فَإِذَا وَلَدَتْهُ قَاعِداً وَ تَفْتَحَتْ لَهُ حَتَّى يَخْرُجَ مُرْتَبِعاً ثُمَّ يَسْتَدِيرُ بَعْدَ وَفُوعِهِ إِلَى الْأَرْضِ فَلَا يُحْطِي الْقِبْلَةَ حَتَّى كَانَتْ بِوَجْهِهِ ثُمَّ يَغْطِسُ ثَلَاثاً يُشِيرُ بِإِصْبَعِهِ بِالتَّحْمِيدِ وَ يَقَعُ مَشْهُوراً مَخْتوناً وَ رِنَاعِيَتَاهُ مِنْ فَوْقِ وَ أَسْفَلِ وَ نَابَاهُ وَ ضَاحِكَاهُ وَ مِنْ بَيْنِ يَدَيْهِ مِثْلُ سَبِيكَةِ الدَّهَبِ نُورٌ وَ يَقِيمُ يَوْمَهُ وَ لَيْلَتَهُ تَسِيلُ يَدَاهُ دَهَباً

When she^{as} give birth to him^{asws}, gives birth to him^{asws} seated, and it opens for him^{asws} until he^{asws} comes out squatted. Then, after his^{asws} falling, he^{asws} turns around to the ground, and he^{asws} does not miss the Qiblah until he^{asws} would be facing it. Then he^{asws} sneezes thrice gesturing with his^{asws} finger with the Tawheed, and falls joyful, circumcised, fourth teeth from above and below, and incisors, laughing; and in front of him^{asws} is like a golden ingot of light, and he^{asws} stand his^{asws} day and his^{asws} night, golden (Noor) flowing from his^{asws} hands.

وَ كَذَلِكَ الْأَنْبِيَاءُ إِذَا وُلِدُوا وَ إِنَّمَا الْأَوْصِيَاءُ أَغْلَاقٌ مِنَ الْأَنْبِيَاءِ.

⁶⁷ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 2 H 21

And like that are the Prophets^{as} when they^{as} are Blessed (come to the world), and rather the successors^{asws} are clots from the Prophets^{as},⁶⁸

⁶⁸ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 2 H 22

باب 3 الأرواح التي فيهم و أنهم مؤيدون بروح القدس و نور إنا أنزلناه في ليلة القدر و بيان نزول السورة فيهم عليهم السلام

CHAPTER 3 – THE SOULS WHICH ARE IN THEM^{asws}, AND THEY^{asws} ARE SUPPORTED BY THE HOLY SPIRIT AND NOOR (LIGHT): *Surely We Revealed it during the Night of Pre-determination [97:1], AND EXPLANATION OF REVELATION OF THE CHAPTER REGARDING THEM^{asws}*

الآيات النحل يُنزل الملائكة بالروح من أمرٍ على من يشاء من عباده أن أنذروا أنه لا إله إلا أنا فاتقون

The Verses – (Surah) Al Nahl: *He Sends down the Angels with the Spirit from His Command upon one He so Desires to from His servants that they should be warning, that there is no god except Me, therefore fear Me [16:2]*

الإسراء و يستأونك عن الروح قل الروح من أمر ربي و ما أوتيتهم من العلم إلا قليلاً

(Surah) Al Asra'a: *And they are asking you about the Spirit. Say: 'The Spirit is from a Command of my Lord, and you are not Given from the knowledge (of it) except a little' [17:85]*

المؤمن يُلقى الروح من أمرٍ على من يشاء من عباده

(Surah) Al Momnin - *He Casts the Spirit from His Command upon the one He so Desires to from His servants, [40:15]*

النبا يوم يقوم الروح و الملائكة صفًا.

(Surah) Al Naba: *A Day on which the Spirit and the Angels would be standing in rows, [78:38].*

1- فس، تفسير القمي و يستأونك عن الروح قل الروح من أمر ربي - حَدَّثَنِي أَبِي عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: هُوَ مَلَكٌ أَغْظَمُ مِنْ جِبْرَائِيلَ وَ مِيكَائِيلَ كَانَ مَعَ رَسُولِ اللَّهِ ص وَ هُوَ مَعَ الْأَنْبِيَاءِ ع.

Tafseer Al-Qummi - *And they are asking you about the Spirit. Say: 'The Spirit is from a Command of my Lord, [17:85]* – It was narrated to me by my father, from Ibn Abu Umeyr, from Abu Baseer, from Abu Abdullah^{asws} having said: 'He is an Angel more magnificent than Jibraeel^{as} and Mikaeel^{as}. He was with Rasool-Allah^{saww}, and he is with the Imams^{asws}.'⁶⁹

2- وَ فِي خَيْرٍ آخَرَ هُوَ مِنَ الْمَلَائِكَةِ.

⁶⁹ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 1

And in another news (Hadeeth): 'He is from the Kingdom (Dominion of Allah^{azwj})'.⁷⁰

3- فس، تفسير القمي رَفِيعَ الدَّرَجَاتِ ذُو الْعَرْشِ يُلْقِي الرُّوحَ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ قَالَ رُوحُ الْقُدُسِ وَهُوَ خَاصٌّ لِرَسُولِ اللَّهِ ص وَ الْأَيْمَةِ صَلَوَاتِ اللَّهِ عَلَيْهِمْ.

Tafseer Al Qummi - **Possessor of the Highest Levels of the Throne. He Casts the Spirit from His Command upon the one He so Desires to from His servants, [40:15].** He said, 'The Holy Spirit, and he is especially for Rasool-Allah^{saww} and the Imams^{asws}'.⁷¹ (Not a Hadeeth)

4- فس، تفسير القمي وَ كَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحاً مِنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَ لَا الْإِيمَانُ قَالَ رُوحُ الْقُدُسِ هِيَ الَّتِي قَالَ الصَّادِقُ ع فِي قَوْلِهِ وَ يَسْتَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي قَالَ هُوَ مَلَكٌ أَعْظَمُ مِنْ جَبْرَائِيلَ وَ مِيكَائِيلَ كَانَ مَعَ رَسُولِ اللَّهِ ص وَ هُوَ مَعَ الْأَيْمَةِ

Tafseer Al Qummi - **And like that We Sent down a Spirit unto you from Our Command. You (people) did not know what the Book was, nor the Eman, [42:52].** He said, 'The Holy Spirit, it is which Al-Sadiq^{asws} said regarding His^{azwj} Words: **And they are asking you about the Spirit. Say: 'The Spirit is from a Command of my Lord, [17:85],** he^{asws} said: 'He is an Angel more magnificent than Jibraeel^{as} and Mikaeel^{as}. He was with Rasool-Allah^{saww}, and he is with the Imams^{asws}.

ثُمَّ كَتَبَ عَنِ أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ وَ لَكِنْ جَعَلْنَاهُ نُوراً نَهْدِي بِهِ مَنْ نَشَاءُ مِنْ عِبَادِنَا وَ الدَّلِيلُ عَلَى أَنَّ النُّورَ أَمِيرُ الْمُؤْمِنِينَ ع قَوْلُهُ وَ اتَّبَعُوا النُّورَ الَّذِي أَنْزَلَ مَعَهُ الْآيَةَ.

Then He^{azwj} Teknonymed Amir Al Momineen^{asws}, so He^{azwj} Said: **but We Made it a 'Noor' (Light) We Guide with one We so Desire from Our servants; [42:52],** and the evidence upon that the Noor is Amir Al Momineen^{asws} are His^{azwj} Words: **and follow the Light which descends with him [7:157] – the Verse'**. (P.s. – This paragraph is not a Hadeeth)

أَقُولُ سَيَأْتِي فِي بَابِ جِهَاتِ عُلُومِهِمْ أَنَّهُ قَالَ الصَّادِقُ ع وَ إِنَّ مَنَّا لَمَنْ يَأْتِيهِ صُورَةٌ أَعْظَمُ مِنْ جَبْرَائِيلَ وَ مِيكَائِيلَ.

I (Majlisi) am saying, 'I shall bring in the chapter on aspects of their^{asws} knowledges that Al-Sadiq^{asws} said: 'And from us^{asws} there will be coming one^{asws} of an image more magnificent than Jibraeel^{as} and Mikaeel^{as}'.⁷²

5- فس، تفسير القمي أَوْلَيْكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ هُمُ الْأَيْمَةُ وَ أَيَدُهُمْ رُوحٌ مِنْهُ قَالَ مَلَكٌ أَعْظَمُ مِنْ جَبْرَائِيلَ وَ مِيكَائِيلَ وَ كَانَ مَعَ رَسُولِ اللَّهِ ص وَ هُوَ مَعَ الْأَيْمَةِ عَلَيْهِمُ السَّلَامُ.

Tafseer Al Qummi - **They, Allah has Written the Eman to be in their hearts [58:22] – they are the Imams^{asws}, and He Aids them with a Spirit from Him.** He said, 'An Angel more magnificent than Jibraeel^{as} and Mikaeel^{as}, and he was with Rasool-Allah^{saww} and he is with the Imams^{asws}'.⁷³ (Not a Hadeeth)

⁷⁰ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 2

⁷¹ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 3

⁷² Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 4

⁷³ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 5

6- فس، تفسير القمي جَعْفَرُ بْنُ أَحْمَدَ عَنْ عَبْدِ اللَّهِ بْنِ مُوسَى عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِيهِ عَنْ أَبِي بصيرٍ عَنِ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ وَ السَّمَاءِ وَ الطَّارِقِ قَالَ السَّمَاءُ فِي هَذَا الْمَوْضِعِ أَمِيرُ الْمُؤْمِنِينَ ع وَ الطَّارِقُ الَّذِي يَطْرُقُ الْأَيْمَةَ مِنْ عِنْدِ رَبِّهِمْ بِمَا يَخْدُثُ بِاللَّيْلِ وَ النَّهَارِ وَ هُوَ الرُّوحُ الَّذِي مَعَ الْأَيْمَةِ يُسَدِّدُهُمْ

Tafseer Al Qummi – Ja'far Bin Ahmad, from Ubeydullah Bin Musa, from Al Hassan Bin Ali Bin Abu Hamza, from his father, from Abu Baseer,

'From Abu Abdullah^{asws} regarding His^{azwj} Words: **(I Swear) by the sky and Al-Tariq [86:1]**. He^{asws} said: 'The sky in this subject is Amir-Al-Momineen^{asws}, and 'Al-Tariq' is the coming to the Imams^{asws}, from the Presence of their^{asws} Lord^{azwj}, what occurs by the night and the day, and it is the Spirit which is with the Imams^{asws} informing them^{asws}.

قُلْتُ وَ النَّحْمُ النَّاقِبُ قَالَ ذَلِكَ رَسُولُ اللَّهِ ص.

He said, 'And: **(It is) the star of piercing brightness [86:3]?**' He^{asws} said: 'That is Rasool-Allah^{saww},⁷⁴

7- ن، عيون أخبار الرضا عليه السلام تميم القرشي عن أبيه عن أحمد بن علي الأنصاري عن الحسن بن الجهم عن الرضا ع قال: إن الله عز وجل أيدنا بروح منه مقدسة مطهرة ليست بملك لم تكن مع أحد ممن مضى إلا مع رسول الله ص وهي مع الأئمة منا تسددهم وتوفقهم وهو عمود من نور بيننا وبين الله عز وجل.

(The book) 'Uyoon Akhbar Al-Reza^{asws} – Tameem Al Qurshy, from his father, from Ahmad Bin Ali Al Ansary, from Al Hassan Bin Al Jaham,

From Al-Reza^{asws} having said: 'Allah^{azwj} Mighty and Majestic Aids us^{asws} by a Spirit from Him^{azwj}, Holy, Pure, not being an Angel. It did not happen to be with anyone from the past except with Rasool-Allah^{saww}, and it is with the Imams^{asws} from us^{asws}, informing them^{asws} and inclining them^{asws}, and it is a pillar of Noor between us^{asws} and Allah^{azwj} Mighty and Majestic'.⁷⁵

8- فس، تفسير القمي في رواية أبي الجارود عن أبي جعفر ع في قوله روح القدس قال الروح هو جبرئيل والقدس الطاهر ليثبت الذين آمنوا هم آل محمد ص و هدى و بشرى للمسلمين.

Tafseer Al Qummi – In a report of Abu Al Jaroud,

'From Abu Ja'far^{asws} regarding His^{azwj} Words: **'The Holy Spirit [16:102]**, he^{asws} said: 'The Spirit, it is Jibraeel^{as}, and the Holy, the pure, **in order to Affirm those who are believing – they are Progeny^{asws} of Muhammad^{saww}, and as a Guidance and Glad Tidings for the submitters' [16:102]**'.⁷⁶

⁷⁴ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 6

⁷⁵ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 7

⁷⁶ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 8

9- ير، بصائر الدرجات علي بن حسان عن علي بن عطية الزيات يزفعه إلى أمير المؤمنين ع أنه قال: إن لله نهرًا دون عرشه و دون النهر الذي دون عرشه نور من نوره و إن في حافتي النهر روحين مخلوقين - روح القدس و روح من أمره و إن لله عشر طينات خمسة من الجنة و خمسة من الأرض ففسر الجنان و فسر الأرض

(The book) 'Basaair Al Darajaat' – Ali Bin Hassan, from Ali Bin Atiyya Al Zayyat raising it to,

'Amir Al-Momineen^{asws} having said: 'There is a river for Allah^{azwj} below His^{azwj} Throne, and below the river which is below His^{azwj} Throne, there is a Noor from His^{azwj} Noor, and in the two banks of the river there are two Created Spirit – the Holy Spirit and a Spirit from His^{azwj} Command, and for Allah^{azwj} there are ten clays from the Paradise and five from the earth'. He^{asws} explained the Gardens and explained the earth.

ثم قال ما من نبي ولا ملك إلا و من بعد خلقه نفخ فيه من إحدى الروحين و جعل النبي ص من إحدى الطينتين

Then he^{asws} said: 'There is none from a Prophet^{as} nor any Angel except and from after its kneading (creation of body), it is blown into him from one of the two Spirits, and He^{azwj} Made the Prophet^{saww} from one of the two clays'.

فقلت لأبي الحسن ع ما الجبل قال الخلق غيرنا أهل البيت فإن الله خلقنا من العشر الطينات جميعاً و نفخ فينا من الروحين جميعاً فأطيب بما طيباً.

I said to Abu Al-Hassan^{asws}, 'What is the kneading?' He^{asws} said: 'The creation of other than us^{asws} People^{asws} of the Household, for Allah^{azwj} Created us from the ten clays altogether and Blew into us^{asws} from both the two Spirits together, and He^{azwj} Made it goodly with it with goodness'.⁷⁷

10- و روى غيره عن أبي الصامت قال طين الجنان جنة عدن و جنة المأوى و النعيم و الفردوس و الخلد و طين الأرض مكة و المدينة و الكوفة و بيت المقدس و الحيرة.

And it is reported by others from Abu Al Samit who said,

'Clay of the Gardens - Garden of Eden and Garden of Al Ma'wa, and Al Nueym, and Al Firdows, and Al Khuld, and clay of the earth – Makkah, and Al Medina, and Al Kufa, and Bayt Al Maqdis, and Al Hayr'.⁷⁸ (Not a Hadeeth)

11- ير، بصائر الدرجات علي بن إسماعيل عن محمد بن عمرو الزيات عن علي بن أبي حمزة عن أبي بصير قال سمعت أبا عبد الله ع يقول إن منّا لمن يُعائِن مُعائِنَةً و إن منّا لمن يُنْفِرُ في قلبه كَيْتٌ و كَيْتٌ و إن منّا لمن يَسْمَعُ كَوَفْعَ السَّلْسِلَةِ تَفْعٌ في الطَّسْتِ

(The book) 'Basaair Al Darajaat' – Ali Bin Ismail, from Muhammad Bin Amro Al Zayyat, from Ali Bin Abu Hamza, from Abu Baseer who said,

'I heard Abu Abdullah^{asws} saying: 'There is one^{asws} from us^{asws} who witnesses with a viewing, and from us^{asws} there is one^{asws} it reverberates in his^{asws} heart such and such, and from us^{asws} there is one^{asws} who hears like the falling chain falling in the tray'.

⁷⁷ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 9

⁷⁸ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 10

قَالَ قُلْتُ فَأَلَّذِينَ يُعَابِدُونَ مَا هُمْ قَالَ خَلْقٌ أَعْظَمُ مِنْ جِبْرَائِيلَ وَ مِيكَائِيلَ.

He (the narrator) said, 'I said, 'The ones who are witnesses, what are they?' He^{asws} said: 'A creature more magnificent than Jibraeel^{as} and Mikaeel^{as}'.⁷⁹

12- ير، بصائر الدرجات أحمد بن إسحاق عن الحسن بن عباس بن جريش عن أبي جعفر ع قال: سأل أبا عبد الله ع رجل من أهل بيته عن سورة إننا أنزلناه في ليلة القدر فقال وتلك سألت عن عظيم إياك و السؤال عن مثل هذا فقام الرجل

(The book) 'Basaair Al Darajaat' – Ahmad bin Is'haq, from Al Hassan Bin Abbas Bin Jareesh,

'From Abu Ja'far^{asws} having said: 'Abu Abdullah^{asws} was asked from a family member about Surah: **Surely, We Revealed it during the Night of Pre-determination [97:1]** (Surah Al-Qadr). He^{asws} said: 'Woe be unto you! You have asked me about a great matter. Beware of asking about the like of this!' So, the man stood up (and left).

قَالَ فَأَتَيْتُهُ يَوْمًا فَأَقْبَلْتُ عَلَيْهِ فَسَأَلْتُهُ فَقَالَ إِنَّا أَنْزَلْنَاهُ نُورٌ عِنْدَ الْأَنْبِيَاءِ وَ الْأَوْصِيَاءِ لَا يُرِيدُونَ حَاجَةً مِنَ السَّمَاءِ وَ لَا مِنَ الْأَرْضِ إِلَّا دَكَّرُوها لِذَلِكَ النُّورِ فَاتَّاهُمْ بِهَا

He^{asws} said: 'I^{asws} came to him^{asws} one day and faced towards him^{asws} and asked him^{asws}. He^{asws} said: '**Surely We Revealed it** as Noor with the Prophets^{as} and the successors^{asws}. They do not want any need from the sky nor from the earth except they^{asws} mention it to that Noor, and he brings it to them^{asws}.

فَإِنَّمَا دَكَّرَ عَلَيَّ بِنُ أَبِي طَالِبٍ ع مِنَ الْخَوَائِجِ أَنَّهُ قَالَ لِأَبِي بَكْرٍ يَوْمًا لَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْواتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ فَاشْهَدُ أَنَّ رَسُولَ اللَّهِ مَاتَ شَهِيدًا فَإِيَّاكَ أَنْ تَقُولَ إِنَّهُ مَيِّتٌ وَ اللَّهُ لَيَأْتِيَنَّكَ فَاتَّقِ اللَّهَ إِذَا جَاءَكَ الشَّيْطَانُ عَزَّ مَتَمَّتْ بِهِ

It is from what Ali^{asws} Bin Abu Talib^{asws} mentioned from the needs that he^{asws} said to Abu Bakr one day: **And do not reckon those who are killed in Allah's Way as dead; but, they are alive being sustained in the Presence of their Lord [3:169]**. So, I^{asws} hereby testify that Rasool-Allah^{saww} passed away as a martyr, therefore beware of saying he^{asws} died. By Allah^{azwj}! He^{saww} does come to you, so fear Allah^{azwj} when the Satan^{la} comes to you, for he^{la} cannot resemble him^{saww}.

فَبَعَثَ بِهِ أَبُو بَكْرٍ فَقَالَ إِنْ جَاءَنِي وَ اللَّهُ أَطَعْتُهُ وَ خَرَجْتُ مِمَّا أَنَا فِيهِ

Abu Bakr sent him^{asws} away and said, 'By Allah^{azwj} if he^{saww} comes to me, I will obey him^{saww} and exit from what I am in'.

قَالَ وَ ذَكَرَ أَمِيرُ الْمُؤْمِنِينَ ع لِذَلِكَ النُّورِ فَعَرَجَ إِلَى أَرْوَاحِ النَّبِيِّينَ فَإِذَا مُحَمَّدٌ ص قَدْ أُنْسِ وَجْهَهُ ذَلِكَ النُّورُ وَ أَتَى وَ هُوَ يَقُولُ يَا أَبَا بَكْرٍ آمِنْ بِعَلِيِّ ع وَ بِأَخَدَ عَشْرٍ مِنْ وُلْدِهِ إِنَّهُمْ مِثْلِي إِلَّا النَّبُوَّةَ وَ ثَبَّ إِلَى اللَّهِ بِرَدِّ مَا فِي يَدَيْكَ إِلَيْهِمْ فَإِنَّهُ لَا حَقَّ لَكَ فِيهِ قَالَ ثُمَّ دَهَبَ فَلَمْ يُرَ

He^{asws} said: 'And Amir Al-Momineen^{asws} mentioned to that Noor and it ascended to the souls of the Prophets^{as}, and there was Muhammad^{saww} having worn the face of the Noor and he^{saww} came and said: 'O Abu Bakr! Believe in Ali^{asws} and in eleven from his^{asws} sons^{asws}.

⁷⁹ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 11

They^{asws} are like me^{asws} except for the Prophet-hood and repent to Allah^{azwj} by returning what is in your hands to them^{asws}, for there is no right for you in it'. Then he^{saww} went and was not seen.

فَقَالَ أَبُو بَكْرٍ أَجْمَعِ النَّاسَ فَأَخْطُبُهُمْ بِمَا رَأَيْتَ وَأَبْرَأُ إِلَى اللَّهِ بِمَا أَنَا فِيهِ إِلَيْكَ يَا عَلِيُّ عَلِيُّ أَنْ تُؤْمِنَنِي قَالَ مَا أَنْتَ بِعَاعِلٍ وَ لَوْ لَا أَنَّكَ تُنْسَى مَا رَأَيْتَ لَفَعَلْتَ

Abu Bakr said, 'Gather the people, for I want to address them with what I have seen and disavow to Allah^{azwj} from what I am in to you^{asws}, O Ali^{asws}, and you^{asws} grant me security'. He^{asws} said: 'You will not be doing it, and if you do not forget what you have seen, do so'.

قَالَ فَانْطَلَقَ أَبُو بَكْرٍ إِلَى عُمَرَ وَ رَجَعَ نُوْرٌ إِنَّا أَنْزَلْنَاهُ إِلَى عَلِيٍّ ع فَقَالَ لَهُ قَدْ اجْتَمَعَ أَبُو بَكْرٍ مَعَ عُمَرَ فَعُلْتُ أ وَ عَلِمَ النُّورُ قَالَ إِنَّ لَهُ لِسَانًا نَاطِقًا وَ بَصَرًا نَافِذًا يَتَحَسَّسُ الْأَخْبَارَ لِأَوْصِيَاءِ وَ يَسْتَمِعُ الْأَسْرَارَ وَ يَأْتِيهِمْ بِتَفْسِيرِ كُلِّ أَمْرٍ يَكْتُمُهُ بِهِ أَعْدَاؤُهُمْ

He^{asws} said: 'Abu Bakr went to Umar and Noor of Surah Al-Qadr returned to Ali^{asws} and said to him^{asws}: 'Abu Bakr has gathered with Umar'. I said, 'Or the Noor knows?' He^{asws} said: 'There is a speaking tongue for it and penetrating vision investigating the news for the successors^{asws} and hears the secrets and comes to them^{asws} with the interpretation of every matter their^{asws} enemies are concealing with.

فَلَمَّا أَخْبَرَ أَبُو بَكْرٍ الْحَبْرَ عُمَرَ قَالَ سَحَرَكَ وَ إِنَّهَا لَفِي بَنِي هَاشِمٍ لَقَدِيمَةٌ

When Abu Bakr informed Umar the news, he said, 'You are under a spell and it has been in the Clan of Hashim^{asws} since ancient times'.

قَالَ ثُمَّ قَامَا يُخْبِرَانِ النَّاسَ فَمَا دَرَيَا مَا يَقُولَانِ قُلْتُ لِمَاذَا قَالَ لِأَنَّهُمَا قَدْ نَسِيَاهُ وَ حَاءَ النُّورِ فَأَخْبَرَ عَلِيًّا ع خَبَرَهُمَا فَقَالَ بُعْدًا لهُمَا كَمَا بَعْدَتْ مُؤَدُّ.

He^{asws} said: 'Then they stood up informing the people but did not know what they should be saying'. I said, 'They had both forgotten it, and the Noor came and informed Ali^{asws} of their news. He^{asws} said: 'Remoteness for them is like the remoteness of Samood (A community Punished by Allah^{azwj})'.⁸⁰

13- ير، بصائر الدرجات أحمد بن محمد بن الحسين بن سعيد عن حماد بن عيسى عن إبراهيم بن عمر عن جابر الجعفي قال قال أبو عبد الله ع يا جابر إن الله خلق الناس ثلاثة أصناف وهو قول الله تعالى وكنتم أزواجاً ثلاثة فأصحاب الميمنة ما أصحاب الميمنة و أصحاب المشئمة ما أصحاب المشئمة و السابقون السابقون أولئك المقربون

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Hammad Bin Isa, from Ibrahim Bin Umar, from Jabir Al Jufy who said,

'Abu Abdullah^{asws} said: 'O Jabir! Allah^{azwj} Created the people of three types, and it is the Word of Allah^{azwj} the Exalted: **And you would be as three categories [56:7] So the companions of the right hand - what are the companions of the right hand? [56:8] And the companions of the left hand - what are the companions of the left hand? [56:9] And the foremost are the foremost [56:10] These are the ones of proximity [56:11].**

⁸⁰ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 12

فَالسَّابِقُونَ هُوَ رَسُولُ اللَّهِ ص وَ خَاصَّةُ اللَّهِ مِنْ خَلْقِهِ جَعَلَ فِيهِمْ خَمْسَةَ أَرْوَاحٍ أَيْدَهُمُ بَرُوحُ الْقُدُسِ فِيهِ بُعِثُوا أَنْبِيَاءُ وَ أَيْدَهُمُ بَرُوحُ الْإِيمَانِ فِيهِ خَافُوا اللَّهَ وَ أَيْدَهُمُ بَرُوحُ الْقُوَّةِ فِيهِ قَوُّوا عَلَى طَاعَةِ اللَّهِ وَ أَيْدَهُمُ بَرُوحُ الشَّهْوَةِ فِيهِ اشْتَهَوْا طَاعَةَ اللَّهِ وَ كَرِهُوا مَعْصِيَتَهُ وَ جَعَلَ فِيهِمْ رُوحَ الْمَدْرَجِ الَّذِي يَذْهَبُ بِهِ النَّاسُ وَ يَجِيئُونَ

So, the foremost, it is Rasool-Allah^{sawww}, and Allah^{azwj} Specialised him^{sawww} from His^{azwj} creatures, Making five spirits to be in them^{asws} Aiding them with the Holy Spirit, by it the Prophets are Sent. And He^{azwj} Aided them with the Spirit of the Eman, by it they are fearing Allah^{azwj}. And He^{azwj} Aided them with the Spirit of the strength, by it they are strengthened upon obeying Allah^{azwj}. And He^{azwj} Aided them with the spirit of desire, by it they are desiring obedience of Allah^{azwj} and disliking being disobedient to Him^{azwj}. And He^{azwj} Made to be in them the Spirit of socialising by which the people are going and coming.

وَ جَعَلَ فِي الْمُؤْمِنِينَ أَصْحَابَ الْمِيْمَنَةِ رُوحَ الْإِيمَانِ فِيهِ خَافُوا اللَّهَ وَ جَعَلَ فِيهِمْ رُوحَ الْقُوَّةِ فِيهِ قَوُّوا عَلَى الطَّاعَةِ مِنَ اللَّهِ وَ جَعَلَ فِيهِمْ رُوحَ الشَّهْوَةِ فِيهِ اشْتَهَوْا طَاعَةَ اللَّهِ وَ جَعَلَ فِيهِمْ رُوحَ الْمَدْرَجِ الَّذِي يَذْهَبُ النَّاسُ بِهِ وَ يَجِيئُونَ.

And He^{azwj} Made the Eman to be in the Momineen, companions of the right hand, by it they are fearing Allah^{azwj}, and Made the Spirit of the strength to be in them they are strengthened upon the obedience of Allah^{azwj} from Allah^{azwj}, and Made the Spirit of the desire to be in them, by it they are desiring obedience of Allah^{azwj}, and Made the Spirit of the socialising to be in them by which they are going to the people and coming”.⁸¹

14- ير، بصائر الدرجات عبد الله بن محمد عن إبراهيم بن محمد بن يحيى بن صالح عن محمد بن خالد الأسدي عن الحسن بن إبراهيم عن أبي عبد الله جعفر بن محمد ع قال: في الأنبياء والأوصياء خمسة أرواح روح البدن و روح القدس و روح القوة و روح الشهوة و روح الإيمان و في المؤمنين أربعة أرواح أبقدها روح القدس روح البدن و روح القوة و روح الشهوة و روح الإيمان و في الكفار ثلاثة أرواح روح البدن و روح القوة و روح الشهوة

(The book) 'Basaair Al Darajaat' – Abdullah Bin Muhammad, from Ibrahim Bin Muhammad, from Yahya Bin Salih, from Muhammad Bin Khalid Al Asady, from Al Hassan Bin Ibrahim,

'From Abu Abdullah Ja'far^{asws} Bin Muhammad^{asws} having said: "In the Prophets^{as} and the Successors^{as} are five Spirits – The Spirit of the Body, and the Holy Spirit, and the Spirit of Strength, and the Spirit of Desire, and Spirit of the Faith. And in the believers, there are four Spirits which can be lost – The Holy Spirit, the Spirit of the Body, the Spirit of Desire, and the Spirit of Faith. And in the infidel, there are three Spirits – The Spirit of the Body, and the Spirit of Strength, and Spirit of Desire'.

ثُمَّ قَالَ رُوحَ الْإِيمَانِ يَلَازِمُ الْجَسَدَ مَا لَمْ يَعْمَلْ بِكَبِيرَةٍ فَإِذَا عَمِلَ بِكَبِيرَةٍ فَارْفَقَهُ الرُّوحُ وَ رُوحُ الْقُدُسِ مَنْ سَكَنَ فِيهِ فَإِنَّهُ لَا يَعْمَلُ بِكَبِيرَةٍ أَبَدًا.

Then he^{asws} said: 'The Spirit of the Faith necessitates the body not to commit major sins. If it commits major sins, the Spirit separates, and the Holy Spirit, the one in whom it resides, he will not commit major sins, ever".⁸²

⁸¹ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 13

⁸² Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 14

15- ير، بصائر الدرجات بَعْضُ أَصْحَابِنَا عَنْ مُحَمَّدِ بْنِ عُمَرَ عَنِ ابْنِ سِنَانٍ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنِ الْمُنْخَلِّ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: سَأَلْتُهُ عَنْ عِلْمِ الْعَالِمِ فَقَالَ يَا جَابِرُ إِنَّ فِي الْأَنْبِيَاءِ وَالْأَوْصِيَاءِ خَمْسَةَ أَرْوَاحِ رُوحِ الْقُدُسِ وَ رُوحِ الْإِيمَانِ وَ رُوحِ الْحَيَاةِ وَ رُوحِ الْقُوَّةِ وَ رُوحِ الشَّهَادَةِ فَيُرُوحُ الْقُدُسِ يَا جَابِرُ عَرَفُوا مَا تَحْتَ الْعَرْشِ إِلَى مَا تَحْتَ الثَّرَى ثُمَّ قَالَ يَا جَابِرُ إِنَّ هَذِهِ الْأَرْوَاحَ يُصِيبُهَا الْخَدَتَانُ إِلَّا أَنَّ رُوحَ الْقُدُسِ لَا يَلْهُو وَلَا يَلْعَبُ.

(The book) 'Basaair Al Darajaat' – One of our companions, from Muhammad Bin Umar, from Ibn Sinan, from Ammar Bin Marwan, from Al Minakhal, from Jabir,

'From Abu Ja'far^{asws}, he (the narrator) said, 'I asked Abu Ja'far^{asws} him^{asws} about the knowledge of the knowledgeable one^{asws}. He^{asws} said: 'O Jabir, In the Prophets^{as} and the Successors^{as} there are five Spirits – The Holy Spirit, and Spirit of the Faith, and Spirit of the Life, and Spirit of the Strength, and Spirit of the Desire. By the Holy Spirit, O Jabir, they^{as} come to know all that is from underneath the Throne to what is below the Earth'. Then he^{asws} said: 'O Jabir, these Spirits get affected by the events, except for the Holy Spirit, it does not get involved with vanities, nor with sport'.⁸³

16- ير، بصائر الدرجات ابْنُ مَعْرُوفٍ عَنِ الْقَاسِمِ بْنِ عُرْوَةَ عَنْ مُحَمَّدِ بْنِ حُمْرَانَ عَنْ بَعْضِ أَصْحَابِهِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع فَعَلْتُ جُعِلْتُ فِدَاكَ تُسْأَلُونَ عَنِ الشَّيْءِ فَلَا يَكُونُ عِنْدَكُمْ عِلْمُهُ

(The book) 'Basaair Al Darajaat' – Ibn Maroud, from Al Qasim Bin Urwah, from Muhammad Bin Humran, from one of his companions who said,

'I asked Abu Abdullah^{asws}, I said, 'May I be sacrificed for you^{asws}! Are you^{asws} (ever) asked about something and its knowledge does not happen to be with you^{asws}?'

فَقَالَ رَبِّمَا كَانَ ذَلِكَ قَالَ فُلْتُ كَيْفَ تَصْنَعُونَ قَالَ تَتَلَقَّانَا بِهِ رُوحُ الْقُدُسِ.

He^{asws} said: 'That does happen sometimes'. I said, 'How do you^{asws} deal (with it)?' He^{asws} said: 'The Holy Spirit comes to us^{asws} with it'.⁸⁴

17- ير، بصائر الدرجات أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْبَرْتَجِيِّ وَالْأَهْوَازِيِّ عَنِ النَّضْرِ عَنِ يَحْيَى الْحَلْبِيِّ عَنْ بَشِيرِ الدَّهَّانِ عَنْ حُمْرَانَ بْنِ أُعْبَرَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ قَالَ: سَأَلْتُ عَلِيَّ بْنَ الْحُسَيْنِ عَلَيْهِ السَّلَامُ بِأَيِّ حُكْمٍ تَحْكُمُونَ قَالَ نَحْكُمُ بِحُكْمِ آلِ دَاوُدَ فَإِنَّ عَيْسَى شَيْئاً تَلَقَّانَا بِهِ رُوحُ الْقُدُسِ.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Muhammad Al Barqy and Al Ahwazy, from Al Nazar, from Yahya Al Halby, from Bashir Al Dahhan, from Humran Bin Ayn, from Juayd Al Hamdany who said,

'I asked Ali^{asws} Bin Al-Husayn^{asws}, 'With which judgment are you^{asws} judging?' He^{asws} said: 'We^{asws} just with the judgment of the progeny of Dawood^{as}, and if something hinders us^{asws}, we^{asws} receive it from the Holy Spirit'.⁸⁵

18- ير، بصائر الدرجات أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ مُحَمَّدٍ عَنِ ابْنِ مُحَمَّدٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنِ السَّابِطِيِّ قَالَ: فُلْتُ لِأَبِي عَبْدِ اللَّهِ ع بِمَا تَحْكُمُونَ إِذَا حَكَمْتُمْ فَقَالَ بِحُكْمِ اللَّهِ وَ حُكْمِ دَاوُدَ فَإِذَا وَرَدَ عَلَيْنَا شَيْءٌ لَيْسَ عِنْدَنَا تَلَقَّانَا بِهِ رُوحُ الْقُدُسِ.

⁸³ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 15

⁸⁴ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 16

⁸⁵ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 17

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Ibn Mahboub, from Hisham Bin Salim, from Al Sabaty who said,

'I said to Abu Abdullah^{asws}, 'By what are you^{asws} judging when you^{asws} do judge?' He^{asws} said: 'By Judgment of Allah^{azwj} and judgment of Dawood^{as}. So, when something is referred to us^{asws} which isn't with us^{asws}, we^{asws} are brought it by the Holy Spirit'.⁸⁶

19- ير، بصائر الدرجات أحمد بن محمد بن محمد بن البرقي عن أبي الجهم عن أسباط عن أبي عبد الله ع قال: قلتُ تُسألون عن الشيء فلا يكون عندكم علمه قالَ فيما كان ذلك قلتُ كيف تصنعون قالَ تلقانا به روح القدس.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Barqy, from Abu Al Jahm, from Asbat,

From Abu Abdullah^{asws}, he (the narrator) said, 'I said, 'Are you^{asws} (ever) asked about the thing and its knowledge does not happen to be with you^{asws}?' He^{asws} said: 'Sometimes that does happen'. I said, 'How are you^{asws} dealing (with it)?' He^{asws} said: 'The Holy Spirit comes with it'.⁸⁷

20- ير، بصائر الدرجات محمد بن الحسين عن صفوان بن يحيى عن أبي خالد القمطاط عن حمزان بن أعين قال: قلتُ لأبي عبد الله ع أنبياء أنتم قالَ لا قلتُ فقد حدثني من لا أهم أنك قلتُ إنا أنبياء قالَ من هو أبو الخطاب قالَ قلتُ نعم قالَ كنتُ إذا أهرج

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al Husayn, from Safwan Bin Yahya, from Abu Khalid Al Qammart, from Humran Bin Ayn who said,

'I said to Abu Abdullah^{asws}, 'Are you^{asws} Prophets^{as}?' He^{asws} said: 'No'. I said, 'It was narrated to me by one whom I do not want to accuse that you^{asws} said: 'We^{asws} are Prophets^{as}'. He^{asws} said: 'Who was it, Abu Al-Khattab?' I said, 'Yes'. He^{asws} said: 'Then I^{asws} would be forsaken (if I^{asws} had said it)'.⁸⁸

قال قلتُ فيما تحكّمون قالَ يحكّم آل داود فإذا ورد علينا شيء ليس عندنا تلقانا به روح القدس.

He (the narrator) said, 'I said, 'So, by what are you^{asws} judging?' He^{asws} said: 'By the judgment of family of Dawood^{as}. When something is referred to us^{asws} which isn't with us^{asws}, the Holy Spirit brings it to us^{asws}'.⁸⁸

21- خص، منتخب البصائر ير، بصائر الدرجات أحمد بن محمد بن محمد بن البرقي عن ابن محبوب عن هشام بن سالم عن عمارة أو غيره قال: قلتُ لأبي عبد الله ع فيما تحكّمون إذا حكّمتم فقالَ يحكّم الله و يحكّم داود و يحكّم محمد ص فإذا ورد علينا ما ليس في كتاب علي ع تلقانا به روح القدس و أهما الله إلهاماً.

(The book) 'Muntakhab Al Basaair Al Darajaat' – Ahmad Bin Muhammad, from Ibn Mahboub, from Hisham Bin Salim, from Ammar or someone else who said,

'I said to Abu Abdullah^{asws}, 'By what are you^{asws} judging when you^{asws} judge?' He^{asws} said: 'By the Judgment of Allah^{azwj} and judgment of Dawood^{as} and judgment of Muhammad^{saww}.

⁸⁶ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 18

⁸⁷ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 19

⁸⁸ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 20

When it is referred to us^{asws} what isn't in the Book of Ali^{asws}, the Holy Spirit brings it to us^{asws}, and Allah^{azwj} Inspires us^{asws} with an inspiration".⁸⁹

22- خص، منتخب البصائر ير، بصائر الدرجات إبراهيم بن هاشم عن محمد البرقي عن ابن سنان أو غيره عن بشير عن حمران عن جعيد الحمداي وكان جعيد ممن خرج مع الحسين ع بكربلاء قال: فقلت للحسين ع جعلت فداك بأي شيء تحكمون

(The book) 'Muntakhab Al Basaair Al Darajaat' – Ibrahim Bin Hashim, from Muhammad Al Barqy, from Ibn Sinan, or someone else from Bashir, from Humran, from Juayd Al Hamdany,

'And Juayd was from the ones who had gone out with Al-Husayn^{asws} at Karbala who said, 'I said to Al-Husayn^{asws}, 'May I be sacrificed for you^{asws}! By which thing are you^{asws} judging?'

قال يا جعيد تحكم بحكم آل داود فإذا عينا عن شيء تلقانا به روح القدس.

He^{asws} said: 'O Juayd! We^{asws} judge by the judgment of family of Dawood^{as}. When we^{asws} are hindered by something, the Holy Spirit comes to us^{asws} with it".⁹⁰

23- خص، منتخب البصائر ير، بصائر الدرجات عمران بن موسى عن موسى بن جعفر عن الحسن بن علي بن عبد العزيز عن أبيه قال: قلت لأبي عبد الله ع جعلت فداك إن الناس يزعمون أن رسول الله ص وجه علياً ع إلى اليمن ليضي بينهم فقال علي ع فما وردت علي قضية إلا حكمت فيها بحكم الله وحكم رسول الله ص

(The book) 'Muntakhab Al Basaair Al Darajaat' (and) 'Basaair Al Darajaat' – Imran Bin Musa, from Musa Bin Ja'far, from Al Hassan Bin Ali, from Ali Bin Al Aziz, from his father who said,

'I said to Abu Abdullah^{asws}, 'May I be sacrificed for you^{asws}! The people are alleging that Rasool-Allah^{saww} diverted Ali^{asws} to Al-Yemen in order to judge between them, so Ali^{asws} said: 'No case was referred to me except I^{asws} judged regarding it by a Judgment of Allah^{azwj} and judgment of Rasool-Allah^{saww}.'

فقال صدقوا قلت وكيف ذلك ولم يكن أنزل القرآن كله وقد كان رسول الله ص غائياً عنه فقال تلقاه به روح القدس.

He^{asws} said: 'They speak the truth'. I said, 'And how can that be so and the whole Quran had yet to be Revealed, and Rasool-Allah^{saww} was absent from him^{asws}? He^{asws} said: 'The Holy Spirit came to him^{asws} with it".⁹¹

24- خص، منتخب البصائر ير، بصائر الدرجات أبو علي أحمد بن إسحاق عن الحسن بن عباس بن جريش عن أبي جعفر الثاني ع قال قال أبو جعفر الباقر ع إن الأوصياء محدثون محدثهم روح القدس ولا يرؤنه

(The book) 'Muntakhab Al Basaair Al Darajaat' (and) 'Basaair Al Darajaat' – Abu Ali Ahmad Bin Is'haq, from Al Hassan in Al Abbas Bin Jareysh,

'From Abu Ja'far^{asws} the 2nd having said: 'Abu Ja'far^{asws} said: 'The successors^{asws} are narrated to (Muhaddis). The Holy Spirit narrates to them^{asws}, and they are not seeing him.

⁸⁹ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 21

⁹⁰ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 22

⁹¹ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 23

وَكَانَ عَلِيٌّ عَ يَعْزُضُ عَلَى رُوحِ الْقُدْسِ مَا يُسْأَلُ عَنْهُ فَيُوجِسُ فِي نَفْسِهِ أَنْ قَدْ أَصَبَتْ بِالْجَوَابِ فَيُخْبِرُ فَيَكُونُ كَمَا قَالَ.

And Ali^{asws} used to present to the Holy Spirit whatever he^{asws} was asked about (the future), so he^{asws} would search within himself^{asws} and attain the correct answer, and he^{asws} would inform, and it would transpire just as he^{asws} would have said”.⁹²

25- ير، بصائر الدرجات الحسين بن محمد عن المعلى عن عبد الله بن إدريس عن محمد بن سينان عن المفضل بن عمر قال: قلت لأبي عبد الله ع سألته عن علم الإمام بما في أقطار الأرض وهو في بيته مرتخي عليه ستره

(The book) ‘Basaair Al Darajaat’ – Al Husayn Bin Muhammad, from Al Moalla, from Abdullah Bin Idrees, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar who said,

‘I said to Abu Abdullah^{asws} asking him^{asws} about knowledge of the Imams^{asws} with what is in the outskirts of the earth, and he^{asws} was in his^{asws} house relaxing upon his^{asws} jacket.

فَقَالَ يَا مُفَضَّلُ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى جَعَلَ لِلنَّبِيِّ صَ حَمْسَةَ أَرْوَاحٍ رُوحَ الْحَيَاةِ فِيهِ دَبٌّ وَ دَرَجٌ وَ رُوحَ الْقُوَّةِ فِيهِ نَهَضٌ وَ حَاهِدٌ وَ رُوحَ الشَّهْوَةِ فِيهِ أَكْلٌ وَ شَرِبٌ وَ أَتَى النِّسَاءَ مِنَ الْحَلَالِ وَ رُوحَ الْإِيمَانِ فِيهِ أَمْرٌ وَ عَدَلٌ وَ رُوحَ الْقُدْسِ فِيهِ حَمَلُ النَّبُوَّةِ

He^{asws} said: ‘O Mufazzal! Allah^{azwj} Blessed and Exalted Made five spirits to be for the Prophet^{saww} – The spirit of life, by it he^{saww} observed the morality and intermingled with the people; and the spirit of strength, by it he^{saww} took initiatives and struggled; and the spirit of desires, by it he^{saww} ate and drank and went to the women from the Permissible; and the spirit of Eman, by it he^{saww} instructed and dispensed justice; and the Holy Spirit, by it he^{saww} bore the Prophet-hood.

فَإِذَا فُيِضَ النَّبِيُّ صَ انْتَقَلَ رُوحُ الْقُدْسِ فَصَارَ فِي الْإِمَامِ وَ رُوحُ الْقُدْسِ لَا يَنَامُ وَ لَا يَغْفُلُ وَ لَا يَلْهُو وَ لَا يَسْهُو وَ الْأَرْبَعَةُ الْأَرْوَاحُ تَنَامُ وَ تَلْهُو وَ تَغْفُلُ وَ تَسْهُو وَ رُوحُ الْقُدْسِ نَابِثٌ يَرَى بِهِ مَا فِي شَرْقِ الْأَرْضِ وَ غَرْبِهَا وَ بَرِّهَا وَ بَحْرِهَا

When the Prophet^{saww} passed away, the Holy Spirit transferred and came to be in the Imam^{asws}, and the Holy Spirit neither sleeps, nor is heedless, nor indulges in vanities, nor errs, while the other four spirits do sleep, and indulge in vanities, and become heedless, and make mistakes, and the Holy Spirit is firm. He^{asws} sees by it in the east of the earth and its west, and its lands and its seas’.

فُلْتُ جُعِلْتُ فِدَاكَ يَتَنَاوَلُ الْإِمَامُ مَا يَبْعُدَادُ بِيَدِهِ قَالَ نَعَمْ وَ مَا دُونَ الْعَرْشِ.

I said, ‘May I be sacrificed for you^{asws}! Can the Imam^{asws} take by his^{asws} hand what is at Baghdad?’ He^{asws} said: ‘Yes, and whatever is below the Throne’”.⁹³

26- ير، بصائر الدرجات بعض أصحابنا عن موسى بن عمر عن محمد بن بشير عن عمارة بن مروان عن جابر قال قال أبو جعفر ع إِنَّ اللَّهَ خَلَقَ الْأَنْبِيَاءَ وَ الْأَئِمَّةَ عَلَى حَمْسَةِ أَرْوَاحٍ رُوحَ الْإِيمَانِ وَ رُوحَ الْحَيَاةِ وَ رُوحَ الْقُوَّةِ وَ رُوحَ الشَّهْوَةِ وَ رُوحَ الْقُدْسِ فَرُوحُ الْقُدْسِ مِنَ اللَّهِ وَ سَائِرُ هَذِهِ الْأَرْوَاحِ يُصَيِّبُهَا الْحَدَثَانُ فَرُوحُ الْقُدْسِ لَا يَلْهُو وَ لَا يَتَعَبُّ وَ لَا يَلْعَبُ وَ يَرُوحُ الْقُدْسِ عَلِمُوا يَا جَابِرُ مَا دُونَ الْعَرْشِ إِلَى مَا تَحْتَ الثَّرَى.

⁹² Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 24

⁹³ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 25

(The book) 'Basaair Al Darajaat' – One of our companions, from Musa bin Umar, from Muhammad Bin Bashar, from Ammar Bin Marwan, from Jabir who said,

'Abu Ja'far^{asws} said: 'Allah^{azwj} Created the Prophets^{as} and the Imams^{asws} upon five spirits – The spirit of Eman, and the spirit of life, and the spirit of strength, and the spirit of desire, and the Holy Spirit. The Holy Spirit is from Allah^{azwj}, and the rest of these Spirits get affected by the occurring events. The Holy Spirit does not indulge in vanities, nor does it change, nor does it sport, and it is by the Holy Spirit, I^{asws} come to know, O Jabir, what is beneath the Throne to what is beneath the Earth''⁹⁴.

27- ير، بصائر الدرجات مُحَمَّدُ بْنُ عَبْدِ الْحَمِيدِ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ أَبِي بَصِيرٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع جُعِلْتُ فِدَاكَ أَخْبِرْنِي عَنْ قَوْلِ اللَّهِ تَبَارَكَ وَتَعَالَى وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحاً مِنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَ لَا الْإِيمَانُ وَ لَكِنْ جَعَلْنَاهُ نُوراً نَهْدِي بِهِ مَنْ نَشَاءُ مِنْ عِبَادِنَا وَ إِنَّكَ لَنَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ صِرَاطِ اللَّهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ أَلَا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ

(The book) 'Basaair Al Darajaat' – Muhammad Bin Abdul Hameed, from Mansour Bin Yunus, from Abu Baseer who said,

'I said to Abu Abdullah^{asws}, 'May I be sacrificed for you^{asws}! Inform me about Words of Allah^{azwj} Blessed and Exalted: ***And like that We Sent down a Spirit unto you from Our Command. You (people) did not know what the Book was, nor the Eman, but We Made it a 'Noor' (Light) We Guide with one We so Desire from Our servants; and surely you (Rasool) guide to the Straight Path [42:52] A Path of Allah Who, for Him is whatever is in the skies and whatever is in the earth. Indeed! To Allah do the matters eventually come [42:53].***

قَالَ يَا أَبَا مُحَمَّدٍ خَلَقَ وَ اللَّهُ أَكْبَرُ مِنْ جِبْرَائِيلَ وَ مِيكَائِيلَ وَ قَدْ كَانَ مَعَ رَسُولِ اللَّهِ ص يُخْبِرُهُ وَ يُسَدِّدُهُ وَ هُوَ مَعَ الْأَيْمَةِ ع يُخْبِرُهُمْ وَ يُسَدِّدُهُمْ.

He^{asws} said: 'O Abu Muhammad! (The Holy Spirit), by Allah^{azwj}, is a creature more magnificent than Jibraeel^{as} and Mikaeel^{as}, and it was with Rasool-Allah^{saww} informing him^{saww} and instructing him^{saww}, and it is with the Imams^{asws} informing them^{asws} and instructing them^{asws}''⁹⁵.

28- خص، منتخب البصائر ير، بصائر الدرجات أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ التَّضَرِّ بْنِ سُؤَيْدٍ عَنِ يَحْيَى الْحَلْبِيِّ عَنِ أَبِي الصَّبَّاحِ الْكِنَانِيِّ عَنِ أَبِي بَصِيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ كَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحاً مِنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَ لَا الْإِيمَانُ قَالَ خَلَقَ مِنْ خَلْقِ اللَّهِ أَكْبَرُ مِنْ جِبْرَائِيلَ وَ مِيكَائِيلَ كَانَ مَعَ رَسُولِ اللَّهِ ص يُخْبِرُهُ وَ يُسَدِّدُهُ وَ هُوَ مَعَ الْأَيْمَةِ مِنْ بَعْدِهِ.

(The book) 'Muntakhab Al Basaair' (and) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Abu Al Sabbah Al Kinany, from Abu Baseer who said,

'I asked Abu Abdullah^{asws} about Words of Allah^{azwj} Blessed and Exalted: ***And like that We Sent down a Spirit unto you from Our Command. You (people) did not know what the Book was, nor the Eman, [42:52].*** He^{asws} said: 'A creature from the creatures of Allah^{azwj} more

⁹⁴ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 26

⁹⁵ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 27

magnificent than Jibraeel^{as} and Mikaeel^{as}. It was with Rasool-Allah^{saww} informing him^{saww} and instructing him^{saww}, and it is with the Imams^{asws} from after him^{saww},⁹⁶

29- ير، بصائر الدرجات العباس بن معروف عن سعدان بن مسلم عن أبان بن تغلب قال: الروح خلق أعظم من جبرئيل و ميكائيل كان مع رسول الله ص يُسَدِّدُهُ وَ يُؤَفِّقُهُ وَ هُوَ مَعَ الْأَيْمَةِ مِنْ بَعْدِهِ.

(The book) 'Basaair Al Darajaat' – Al Abbas Bin Marouf, from Sa'dan Bin Muslim, from Aban Bin Taghlab who said,

'The (Holy) Spirit is a creature more magnificent than Jibraeel^{as} and Mikaeel^{as}. It was with Rasool-Allah^{azwj}, instructing him^{saww} and inclining him^{saww}, and it is with the Imams^{asws} from after him^{saww},⁹⁷

30- ير، بصائر الدرجات أحمد بن محمد بن محمد بن عيسى عن عبد الله بن طلحة قال: قلت لأبي عبد الله ع أخبرني يا ابن رسول الله ع العلم الذي نُحَدِّثُونَكَ بِهِ أَمْ مِنْ صُحُفٍ عِنْدَكُمْ أَمْ مِنْ رِوَايَةٍ يَرَوِيهَا بَعْضُكُمْ عَنْ بَعْضٍ أَوْ كَيْفَ حَالُ الْعِلْمِ عِنْدَكُمْ

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from his father Muhammad Bin Isa, from Abdullah Bin Talha who said,

~~'I said to Abu Abdullah^{asws}, 'Inform me, O son^{asws} of Rasool Allah^{saww}, about the knowledge which you^{asws} are narrating with, is it from books which are with you^{asws} or from reports having been narrated from one^{asws} to another^{asws}, or how is the state of the knowledge with you^{asws} all?'~~

قَالَ يَا عَبْدَ اللَّهِ الْأَمْرُ أَعْظَمُ مِنْ ذَلِكَ وَ أَحَلُّ أَمَّْا تَقْرَأُ كِتَابَ اللَّهِ فُلْتُ بَلَى قَالَ أَمَّْا تَقْرَأُ وَ كَذَلِكَ أَوْ حِينَمَا إِلَيْكَ رُوحاً مِنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَ لَا الْإِيمَانُ أَ فَتَرَوْنَ أَنَّهُ كَانَ فِي حَالٍ لَا يَدْرِي مَا الْكِتَابُ وَ لَا الْإِيمَانُ قَالَ فُلْتُ هَكَذَا تَقْرؤنها

He^{asws} said: 'O Abdullah! The matter is more magnificent than that and more majestic. Have you not read the Book of Allah^{azwj}? I said, 'Yes'. He^{asws} said: 'Have you read: **And like that We Sent down a Spirit unto you from Our Command. You (people) did not know what the Book was, nor the Eman, [42:52]**? Are you viewing that he^{saww} was in a state he^{saww} didn't know what the Book was nor the Eman?' I said, 'That is how we are reading it'.

قَالَ نَعَمْ فَذَكَرَ فِي حَالٍ لَا يَدْرِي مَا الْكِتَابُ وَ لَا الْإِيمَانُ حَتَّى بَعَثَ اللَّهُ تِلْكَ الرُّوحَ فَعَلَّمَهُ بِهَا الْعِلْمَ وَ الْفَهْمَ وَ كَذَلِكَ تُجْرِي تِلْكَ الرُّوحُ إِذَا بَعَثَهَا اللَّهُ إِلَى عَبْدٍ عَلَّمَهُ بِهَا الْعِلْمَ وَ الْفَهْمَ.

He^{asws} said: 'Yes, he^{saww} was in a state he^{saww} did not know what the Book was nor the Eman until Allah^{azwj} Sent that Spirit, and Taught him^{saww} through it, the knowledge and the understanding, and like that the Spirit flows when Allah^{azwj} Sends it to a servant to Teach him the knowledge and the understanding through it'.⁹⁸ (Derogatory)

⁹⁶ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 28

⁹⁷ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 29

⁹⁸ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 30

31- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ مُوسَى بْنِ سَعْدَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ سَمَاعَةَ بْنِ مِهْرَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ الرُّوحَ خَلَقَ أَعْظَمَ مِنْ جِبْرَائِيلَ وَ مِيكَائِيلَ كَانَ مَعَ رَسُولِ اللَّهِ ص يُسَدِّدُهُ وَيُرْشِدُهُ وَ هُوَ مَعَ الْأَوْصِيَاءِ مِنْ بَعْدِهِ.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al Husayn, from Musa Bin Sa'dan, from Abdullah Bin Al Qasim, from Sama'at Bin Mihran who said,

'I heard Abu Abdullah^{asws} saying: 'The (Holy) Spirit is a creature more magnificent than Jibraeel^{as} and Mikaeel^{as}. It was with Rasool-Allah^{saww}, instructing him^{saww} and guiding him^{saww}, and it is with the Imams^{asws} from after him^{saww},⁹⁹

32- ير، بصائر الدرجات ابْنُ يَزِيدَ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ أَسْبَاطِ بْنِ أَبِي عُبَيْدٍ عَنِ الرَّطْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قَالَ لَهُ رَجُلٌ مِنْ أَهْلِ هَيْتَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ كَذَلِكَ أَوْحَيْنَا إِلَيْكَ مُوحَاً مِنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَ لَا الْإِيمَانُ

(The book) 'Basaair Al Darajaat' – Ibn Yazeed, from Muhammad Bin Abu Umeyr, from Asbat Baya'a Al Zuty,

'From Abu Abdullah^{asws}, he (the narrator) said, 'A man from his^{asws} family said to him^{asws}, 'Words of Allah^{azwj} Mighty and Majestic: **And like that We Sent down a Spirit unto you from Our Command. You (people) did not know what the Book was, nor the Eman, [42:52].**

قَالَ فَقَالَ مَلَكٌ مُنْذُ أَنْزَلَ اللَّهُ ذَلِكَ الْمَلَكُ لَمْ يَصْعَدْ إِلَى السَّمَاءِ كَانَ مَعَ رَسُولِ اللَّهِ ص وَ هُوَ مَعَ الْأَيْمَةِ يُسَدِّدُهُمْ.

He (the narrator) said, 'He^{asws} said: 'An Angel. Since Allah^{azwj} Sent down that Angel, did not ascend to the sky. He was with Rasool-Allah^{saww}, and he is with the Imams^{asws}, informing them^{asws},¹⁰⁰

33- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ صَفْوَانَ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ عَنْ أَبِي بَصِيرٍ قَالَ: قُلْتُ قَوْلُ اللَّهِ وَ كَذَلِكَ أَوْحَيْنَا إِلَيْكَ مُوحَاً مِنْ أَمْرِنَا قَالَ هُوَ خَلَقَ أَعْظَمَ مِنْ جِبْرَائِيلَ وَ مِيكَائِيلَ وَ كُلِّ مُمْحَمَّدٍ ص يُخْبِرُهُ وَ يُسَدِّدُهُ وَ هُوَ مَعَ الْأَيْمَةِ يُخْبِرُهُمْ وَ يُسَدِّدُهُمْ.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al Husayn, from Safwan, from Abu Al Sabbah Al Kinany, form Abu Baseer who said,

'I said, 'Words of Allah^{azwj}: **And like that We Sent down a Spirit unto you from Our Command. [42:52]**'. He^{asws} said: 'He is a creature more magnificent than Jibraeel^{as} and Mikaeel^{as} allocated with Muhammad^{saww}, informing him^{saww} and aiding him^{saww}, and he is with the Imams^{asws} informing them^{asws} and aiding them^{asws},¹⁰¹

34- ير، بصائر الدرجات ابْنُ عَيْسَى عَنِ الْبَرْزَنْطِيِّ عَنْ عَاصِمِ بْنِ مُحَمَّدٍ عَنْ مُسْلِمِ بْنِ أَبِي جَعْفَرٍ عَنِ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ كَذَلِكَ أَوْحَيْنَا إِلَيْكَ مُوحَاً مِنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَ لَا الْإِيمَانُ فَقَالَ خَلَقَ مِنْ خَلْقِ اللَّهِ أَعْظَمَ مِنْ جِبْرَائِيلَ وَ مِيكَائِيلَ كَانَ مَعَ رَسُولِ اللَّهِ ص يُخْبِرُهُ وَ يُسَدِّدُهُ وَ هُوَ مَعَ الْأَيْمَةِ مِنْ بَعْدِهِ.

(The book) 'Basaair Al Darajaat' – Ibn Isa, from Al Bazanty, from Aasim, from Muhammad Bin Muslim,

⁹⁹ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 31

¹⁰⁰ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 32

¹⁰¹ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 33

'From Abu Ja'far^{asws} regarding Words of Allah^{azwj} Mighty and Majestic: **And like that We Sent down a Spirit unto you from Our Command. You (people) did not know what the Book was, nor the Eman, [42:52].** He^{asws} said: 'A creature more magnificent than Jibraeel^{as} and Mikaeel^{as}. He was with Rasool-Allah^{saww} informing him^{saww} and aiding him^{asws}, and he is with the Imams^{asws} from after him^{saww}'.¹⁰²

35- ير، بصائر الدرجات عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ أَبِي الصَّبَّاحِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّهُ كَانَ مَعَ رَسُولِ اللَّهِ ص خَلْقٌ أَكْبَرُ مِنْ جِبْرِئِيلَ وَمِيكَائِيلَ كَانَ يُوقَعُهُ وَ يُسَدِّدُهُ وَ هُوَ مَعَ الْأَيْمَةِ مِنْ بَعْدِهِ.

(The book) 'Basaair Al Darajaat' – Abdullah Bin Muhammad, from Ibrahim Bin Muhammad, from Abdullah Bin Jabala, from Abu Al Sabbah who said,

'I heard Abu Abdullah^{asws} saying: 'He was with Rasool-Allah^{saww}, a creature more magnificent than Jibraeel^{as} and Mikaeel^{as}, inclining him^{asws} and aiding him^{saww}, and he is with the Imams^{asws} from after him^{saww}'.¹⁰³

36- ير، بصائر الدرجات التَّيْمِيُّ عَنْ أَبِي الْجَهْمِ عَنِ ابْنِ أُسْبَاطٍ قَالَ: سَأَلَ أَبَا عَبْدِ اللَّهِ ع رَجُلًا وَ أَنَا حَاضِرٌ عَنْ قَوْلِ اللَّهِ تَعَالَى وَ كَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِنْ أَمْرِنَا فَقَالَ مُنْذُ أَنْزَلَ اللَّهُ ذَلِكَ الرُّوحَ عَلَى مُحَمَّدٍ ص لَمْ يَصْعَدْ إِلَى السَّمَاءِ وَ إِنَّهُ لَفِينَا.

(The book) 'Basaair Al Darajaat' – Al Barqy, from Abu Al Jaham, from Ibn Asbat who said,

'Abu Abdullah^{asws} was asked by a man and I was present, about Words of Allah^{azwj} the Exalted: **And like that We Sent down a Spirit unto you from Our Command. [42:52].** He^{asws} said: 'Since Allah^{azwj} Sent down that Spirit unto Muhammad^{saww}, he did not ascend to the sky, and he is among us^{asws}'.¹⁰⁴

37- خص، منتخب البصائر ير، بصائر الدرجات أَمُّدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ مَجْبُوبٍ عَنِ ابْنِ بَكْرِ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ كَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَ لَا الْإِيمَانُ وَ لَكِنْ جَعَلْنَاهُ نُورًا نَهْدِي بِهِ مَنْ نَشَاءُ مِنْ عِبَادِنَا فَقَالَ أَبُو جَعْفَرٍ ع مُنْذُ أَنْزَلَ اللَّهُ ذَلِكَ الرُّوحَ عَلَى نَبِيِّهِ ص مَا صَعِدَ إِلَى السَّمَاءِ وَ إِنَّهُ لَفِينَا.

(The book) 'Muntakhab Al Basaair' (and) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Ibn Mahboub, from Ibn Bukeyr, from Zurara,

'From Abu Ja'far^{asws} regarding Words of Allah^{azwj} Mighty and Majestic: **And like that We Sent down a Spirit unto you from Our Command. You (people) did not know what the Book was, nor the Eman, but We Made it a 'Noor' (Light) We Guide with one We so Desire from Our servants; [42:52].** Abu Ja'far^{asws} said: 'Since Allah^{azwj} Sent down that Spirit unto His^{azwj} Prophet^{saww}, he did not ascend to the sky and he is among us^{asws}'.¹⁰⁵

38- ير، بصائر الدرجات سَلَمَةُ بْنُ الْخَطَّابِ عَنِ يَحْيَى بْنِ إِبْرَاهِيمَ عَنِ أُسْبَاطِ بْنِ سَالِمٍ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَدَخَلَ عَلَيْهِ رَجُلٌ مِنْ أَهْلِ هَيْتَ فَقَالَ أَصْلَحَكَ اللَّهُ قَوْلُ اللَّهِ تَبَارَكَ وَ تَعَالَى فِي كِتَابِهِ وَ كَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِنْ أَمْرِنَا قَالَ ع ذَلِكَ فِينَا مُنْذُ هَبَطَهُ اللَّهُ إِلَى الْأَرْضِ وَ مَا يَعْزُبُ إِلَى السَّمَاءِ.

¹⁰² Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 34

¹⁰³ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 35

¹⁰⁴ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 36

¹⁰⁵ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 37

(The book) 'Basaair Al Darajaat' – Salama Bin Al Khattab, from Yahya Bin Ibrahim, from Asbat Bin Salim who said,

'I was in the presence of Abu Abdullah^{asws} and a man from his^{asws} family entered to see him^{asws} and said, 'May Allah^{azwj} Keep you^{asws} well Words of Allah^{azwj} Blessed and Exalted in His^{azwj} Book: **And like that We Sent down a Spirit unto you from Our Command. [42:52]**'. He^{asws} said: 'That is among us^{asws} since Allah^{azwj} Sent him down to the earth and has not ascended to the sky'.¹⁰⁶

39- ير، بصائر الدرجات أحمد بن محمد بن عيسى عن ابن محبوب عن الأختول عن سلام بن المستنير قال: سمعت أبا جعفر ع و سئل عن قول الله تبارك و تعالی و كذلك أوحينا إليك روحاً من أمرنا فقال الروح الذي قال الله و كذلك أوحينا إليك روحاً من أمرنا فإنه هبط من السماء على محمد ص ثم لم يصعد إلى السماء منذ هبط إلى الأرض.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Ibn Mahboub, from Al Ahowl, from Sallam Bin Al Mustaneer who said,

'I heard Abu Ja'far^{asws} and he^{asws} had been asked about Words of Allah^{azwj} Blessed and Exalted: **And like that We Sent down a Spirit unto you from Our Command. [42:52]**. He^{asws} said: 'The Spirit which Allah^{azwj} Said: **And like that We Sent down a Spirit unto you from Our Command. [42:52]**, he descended from the sky unto Muhammad^{saww}, then did not ascend to the sky since it had descended to the earth'.¹⁰⁷

40- ير، بصائر الدرجات محمد بن عيسى عن حماد بن عيسى عن إبراهيم بن عمر قال: قلت لأبي عبد الله ع أخبرني عن العلم الذي تعلمونه أ هو شيء تعلمونه من أفواه الرجال بعضكم من بعض أو شيء مكتوب عندكم من رسول الله ص

(The book) 'Basaair Al Darajaat' – Muhammad Bin Isa, from Hammad Bin Isa, from Ibrahim Bin Umar who said,

I said to Abu Abdullah^{asws}, 'Inform me about the knowledge which you^{asws} know, is it something you^{asws} are learning from the mouths of men, one from the other, or something written with you^{asws} from Rasool-Allah^{saww}?'

فقال الأمر أعظم من ذلك أ ما سمعت قول الله عز و جل في كتابه و كذلك أوحينا إليك روحاً من أمرنا ما كنت تدري ما الكتاب و لا الإيمان

He^{asws} said: 'The matter is more magnificent than that. Have you not heard the Words of Allah^{azwj} Mighty and Majestic in His^{azwj} Book: **And like that We Sent down a Spirit unto you from Our Command. You (people) did not know what the Book was, nor the Eman, [42:52]**?'

قال قلت بلى قال فلما أعطاه الله تلك الروح علم بما و كذلك هي إذا انتهت إلى عبد علم بما العلم و الفهم يعرض بنفسه ع.

¹⁰⁶ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 38

¹⁰⁷ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 39

He (the narrator) said, 'I said, 'Yes (I have)'. He^{asws} said: 'When Allah^{azwj} Gave him^{asws} that Spirit, he^{sawww} came to know with it, and like that when it ends up to a servant, he^{asws} comes to know of that knowledge and the understanding displayed with himself^{asws}, 108

41- ير، بصائر الدرجات أحمد بن محمد عن الحسين بن سعيد عن محمد بن سنان عن زياد بن أبي الحلال قال: كنت سمعت من جابر أحاديث فاضطرب فيها فؤادي و ضفت فيها ضيقاً شديداً فقلت و الله إن المستراح لقریب و إني عليه ليعوي فابتعت بعيراً و خرجت إلى المدينة و طلبت الإذن على أبي عبد الله ع فأذن لي فلما نظرت إني قال قال رحمه الله جابراً كان يصدق علينا و لعن الله المغيرة فإنه كان يكذب علينا

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Muhammad Bin Sinan, from Ziyad Bin Abu Al Hallal who said,

'I had heard Ahadeeth from Jabir and my heart was disturbed regarding these and I was straitened with intense straitening. I said, 'By Allah^{azwj}! The rest is near, and I am strong upon it', so I bought a camel and went out to Al-Medina and sought the permission to see Abu Abdullah^{asws}. He^{asws} permitted for me. When he^{asws} looked at me, said: 'May Allah^{azwj} have Mercy on Jabir. He was truthful upon us^{asws}, and may Allah^{azwj} Curse Al-Mugheira, for he was lying upon us^{asws}.

قال ثم قال فينا روح رسول الله ص.

He (the narrator) said, 'Then he^{asws} said: 'Among us^{asws} is the Spirit (which was with) Rasool-Allah^{sawww}, 109

42- خص، منتخب البصائر ير، بصائر الدرجات أبو محمد عن عمران بن موسى عن موسى بن جعفر البغدادي عن علي بن أسباط عن محمد بن الفضيل عن أبي حمزة قال: سألت أبا عبد الله ع عن العلم ما هو أ علم يتعلمه العالم من أفواه الرجال أو في كتاب عندكم تقرأونه فتعلمون منه

(The book) 'Muntakhab Al Basaair' (and) 'Basaair Al Darajaat' – Abu Muhammad, from Imran Bin Musa, from Musa Bin Ja'far Al Baghdady, from Ali Bin Asbat, from Muhammad Bin Al Fuzeyl, from Abu Hamza who said,

'I asked Abu Abdullah^{asws} about the knowledge, 'What is it? Is it knowledge the scholar^{asws} learn from the mouths of men, or in a book with you^{asws}, you^{asws} are reading it and learning from it?'

فقال الأمر أعظم من ذلك و أجل أ ما سمعت قول الله تبارك تعالى و كذلك أوحينا إليك ووحاً من أمرنا ما كنت تدري ما الكتاب و لا الإيمان

He^{asws} said: 'The matter is more magnificent than that and more majestic. Have you not heard Words of Allah^{azwj} Blessed and Exalted: **And like that We Sent down a Spirit unto you from Our Command. You (people) did not know what the Book was, nor the Eman, [42:52]?**'

ثم قال و أي شيء يقول أصحابكم في هذه الآية يرون أنه كان في حال لا تدري ما الكتاب و لا الإيمان حتى بعث الله إليه تلك الروح التي يعطيها الله من يشاء فإذا أعطها الله عبداً علمه الفهم و العلم.

¹⁰⁸ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 40

¹⁰⁹ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 41

Then he^{asws} said: 'And which thing are your companions saying regarding this Verse? He^{saww} was in a state he^{saww} did not know what the Book was nor the Eman until Allah^{azwj} Sent that Spirit to him^{saww} which Allah^{azwj} Gives to ones He^{azwj} so Desires to. So, when Allah^{azwj} Gives it to a servant, he^{asws} knows the understanding and the knowledge".¹¹⁰

43- ير، بصائر الدرجات مُحَمَّدُ بْنُ عَيْسَى عَنْ ابْنِ أَسْبَاطٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ يُنَزِّلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ

(The book) 'Basaair Al Darajaat' – Muhammad Bin Isa, from Ibn Asbat, from Ali Bin Abu Hamza, from Abu Baseer,

'From Abu Ja'far^{asws}, he (the narrator) said, 'I asked him^{asws} about Words of Allah^{azwj} Mighty and Majestic: **And like that We Sent down a Spirit unto you from Our Command. You (people) did not know what the Book was, nor the Eman, but We Made it a 'Noor' (Light) We Guide with one We so Desire from Our servants; [42:52].**

فَقَالَ جَبْرَائِيلُ الَّذِي نُزِّلَ عَلَى الْأَنْبِيَاءِ وَالرُّوحُ تَكُونُ مَعَهُمْ وَمَعَ الْأَوْصِيَاءِ لَا تُفَارِقُهُمْ تُفَقِّهُهُمْ وَتُسَدِّدُهُمْ مِنْ عِنْدِ اللَّهِ وَ إِنَّهُ لَا إِلَهَ إِلَّا اللَّهُ- مُحَمَّدٌ رَسُولُ اللَّهِ وَ بِيَمَانِهِ عِبْدَ اللَّهِ وَ اسْتَعْبَدَ اللَّهُ عَلَى هَذَا الْجِنِّ وَالْإِنْسِ وَالْمَلَائِكَةِ

He^{asws} said: 'Jibraeel^{as} is the one who descended unto the Prophets^{as}, and the Spirit happened to be with them^{as} and with the successors^{as}, not separating from them^{as} and informing them from the Presence of Allah^{azwj}, and it is, 'There is no god except Allah^{azwj}, Muhammad^{saww} is Rasool^{saww} of Allah^{azwj}, and with these two (phrases) they^{as} were worshipping Allah^{azwj}, and the Jinn and the human and the Angels will be worshipping Allah^{azwj} upon this.

وَ لَمْ يَعْبُدِ اللَّهُ مَلَكًا وَ لَا نَبِيًّا وَ لَا إِنْسَانًا وَ لَا حَافًا إِلَّا بِشَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَ مَا خَلَقَ اللَّهُ خَلْقًا إِلَّا لِلْعِبَادَةِ.

And there did not worship Allah^{azwj} any Angel, nor a Prophet^{as}, nor a human being, nor Jinn except with the testimony that there is no god except Allah^{azwj} and that Muhammad^{saww} is Rasool^{saww} of Allah^{azwj}, and Allah^{azwj} did not Create any creature except for the worship".¹¹¹

44- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ وَ مُحَمَّدُ بْنُ عَيْسَى عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ عَنِ سَعْدِ بْنِ الْإِسْكَافِ قَالَ: أَتَى رَجُلًا عَلِيًّا بِنَ أَبِي طَالِبٍ ع يَسْأَلُهُ عَنِ الرُّوحِ أَلَيْسَ هُوَ جَبْرَائِيلُ فَقَالَ لَهُ عَلِيُّ ع جَبْرَائِيلُ مِنَ الْمَلَائِكَةِ وَ الرُّوحُ غَيْرُ جَبْرَائِيلَ وَ كَرَّرَ ذَلِكَ عَلَى الرَّجُلِ

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al Husayn and Muhammad Bin Isa, from Ali Bin Asbat, from Al Husayn Bin Abu Al A'ala, from Sa'ad Al Iskaf who said,

'A man came to Ali^{asws} Bin Abu Talib^{asws} asking him^{asws} about the (Holy) Spirit, 'Isn't he Jibraeel^{as}?' Ali^{asws} said to him: 'Jibraeel^{as} is from the Angels, and the (Holy) Spirit is other than Jibraeel^{as}, and he^{asws} repeated that upon the man.

فَقَالَ لَهُ لَقَدْ قُلْتَ عَظِيمًا مِنَ الْقَوْلِ مَا أَحَدٌ يَزْعُمُ أَنَّ الرُّوحَ غَيْرُ جَبْرَائِيلَ فَقَالَ لَهُ عَلِيُّ ع إِنَّكَ ضَالٌّ تَرَوِي عَنِ أَهْلِ الضَّلَالِ يَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى لِيَبَيِّهُ ص أَتَى أَمْرَ اللَّهِ فَلَا تَسْتَعْجِلُوهُ سُبْحَانَهُ وَ تَعَالَى عَمَّا يُشْرِكُونَ يُنَزِّلُ الْمَلَائِكَةَ بِالرُّوحِ وَ الرُّوحُ غَيْرُ الْمَلَائِكَةِ.

¹¹⁰ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 42

¹¹¹ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 43

He said to him^{asws}, 'You^{asws} have said a mighty word. There is no one who claims that the Spirit is other than Jibrael^{as}'. Al^{asws} said to him: 'You have strayed, reporting from the people of straying. Allah^{azwj} Blessed and Exalted is Saying to His^{azwj} Prophet^{sawww}: **The Command of Allah will come, therefore do not hasten it. Glorious is He and Exalted from what they are associating [16:1] He Sends down the Angels with the Spirit [16:2]** – and the Spirit is other than the Angels".¹¹²

45- حص، منتخب البصائر ير، بصائر الدرجات أحمد بن الحسين عن المختار بن زياد عن أبي جعفر محمد بن سليمان عن أبي بصير قال: كُنْتُ مَعَ أَبِي عَبْدِ اللَّهِ ع فَذَكَرَ شَيْئاً مِنْ أَمْرِ الْإِمَامِ إِذَا وُلِدَ قَالَ وَاسْتَوْجَبَ زِيَارَةَ الرُّوحِ فِي لَيْلَةِ الْقَدْرِ

(The book) 'Muntakhab Al Basair' (and) 'Basaair Al Darajaat' – Ahmad Bin Al Husayn, from Al Mukhtar Bin Ziyad, from Abu Ja'far Muhammad Bin Suleyman, from his father, from Abu Baseer who said,

'I was with Abu Abdullah^{asws} and there was a mention of something from the matters of the Imams^{asws} when he^{asws} is Blessed (to the world). He^{asws} said: 'And the visitation of the Spirit is Obligation during the Night of Pre-determination (Laylat Al-Qadir)'.
فَقُلْتُ جَعَلْتُ فِدَاكَ أَلَيْسَ الرُّوحُ جَبْرَائِيلَ فَقَالَ جَبْرَائِيلُ مِنَ الْمَلَائِكَةِ وَ الرُّوحُ خَلْقٌ أَعْظَمُ مِنَ الْمَلَائِكَةِ أَلَيْسَ اللَّهُ يَقُولُ تَنْزِيلَ الْمَلَائِكَةِ وَ الرُّوحُ.

I said, 'May I be sacrificed for you^{asws}! Isn't Jibrael^{as} the Spirit?' He^{asws} said: 'Jibrael^{as} is from the Angels, and the Spirit is a creature more magnificent than the Angels. Isn't Allah^{azwj} Saying: **The Angels and the Spirit descend [97:4]**'.¹¹³

46- ير، بصائر الدرجات أحمد بن محمد بن محمد بن سعيد عن محمد بن داود عن أبي هارون العبدي عن محمد بن الأصمغ عن نبأته قال: أتى رجلاً أمير المؤمنين ع فقال أناس يزعمون أن العبد لا يزني و هو مؤمن و لا يسرق و هو مؤمن و لا يشرب الخمر و هو مؤمن و لا يأكل الربا و هو مؤمن و لا ينفك الدم الحرام و هو مؤمن

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Muhammad Bin Dawood, from Abu Haroun Al Abdy, from Muhammad bin Al Asbagh Bin Nubata who said,

'A man came to Amir Al-Momineen^{asws} and said, 'There are people claiming that the servant does not commit adultery and he is a Momin, nor does he steal and he is a Momin, nor drink the wine and he is a Momin, nor consume the interest and he is a Momin, nor shed the Prohibited blood and he is a Momin.

فَقَدْ كَبُرَ هَذَا عَلَيَّ وَ خَرَجَ مِنْهُ صَدْرِي حَتَّى زَعِمَ أَنَّ هَذَا الْعَبْدَ الَّذِي يُصَلِّي إِلَي قِبَلِي وَ يَدْعُو دَعْوَتِي وَ يُنَاكِحُنِي وَ أَنْكِحُهُ وَ يُوَارِثُنِي وَ أُوَارِثُهُ فَأَخْرِجُهُ مِنَ الْإِيمَانِ مِنْ أَجْلِ ذَنْبٍ يَسِيرٍ أَصَابَهُ

This has been grievous upon me and my chest has been troubled to the extent of the claim that this servant who prays Salat to my Qiblah, and calls my call, and marries in my family and I marry in his (family), and inherits me and I inherit him, and he would exit from the Eman due to the few sins which hit him?'

¹¹² Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 44

¹¹³ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 45

فَقَالَ لَهُ عَلِيُّ ع صَدَقَكَ أَخُوكَ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ص وَ هُوَ يَقُولُ خَلَقَ اللَّهُ الْخَلْقَ وَ هُوَ عَلَى ثَلَاثِ طَبَقَاتٍ وَ أَنْزَلَهُمْ ثَلَاثَ مَنَازِلَ فَذَلِكَ قَوْلُهُ فِي الْكِتَابِ أَصْحَابُ الْمِمْنَةِ وَ أَصْحَابُ الْمَشَقَمَةِ وَ السَّابِقُونَ السَّابِقُونَ

Ali^{asws} said to him: 'Your brother spoke the truth. I^{asws} heard Rasool-Allah^{saww} saying: 'Allah^{azwj} Created the creatures and it was upon three categories, and Descended them to three stages, and that is His^{azwj} Word: ***So the companions of the right hand [56:8] And the companions of the left hand [56:9] And the foremost are the foremost [56:10].***

فَأَمَّا مَا ذَكَرْتُ مِنَ السَّابِقِينَ فَأَنْبِيَاءُ مُرْسَلُونَ وَ غَيْرُ مُرْسَلِينَ جَعَلَ اللَّهُ فِيهِمْ خَمْسَةَ أَرْوَاحٍ - رُوحَ الْقُدْسِ وَ رُوحَ الْإِيمَانِ وَ رُوحَ الْقُوَّةِ وَ رُوحَ الشَّهْوَةِ وَ رُوحَ الْبَدَنِ

As for what you mentioned of the foremost ones, it is the Prophets^{as}, Messengers^{as} and non-Messengers^{as}. Allah^{azwj} Made five spirits to be in them^{as} – The Holy Spirit, and the spirit of Eman, and the spirit of strength, and the spirit of desire, and the spirit of the body.

فِرُوحِ الْقُدْسِ بُعِثُوا أَنْبِيَاءَ مُرْسَلِينَ وَ غَيْرُ مُرْسَلِينَ وَ بِرُوحِ الْإِيمَانِ عَبَدُوا اللَّهَ وَ لَمْ يُشْرِكُوا بِهِ شَيْئاً وَ بِرُوحِ الْقُوَّةِ جَاهَدُوا عَدُوَّهُمْ وَ عَاجَلُوا مَعَايِشَهُمْ وَ بِرُوحِ الشَّهْوَةِ أَصَابُوا اللَّذِيذَ مِنَ الطَّعَامِ وَ نَكَحُوا الْحَالَالَ مِنْ شَبَابِ النِّسَاءِ وَ بِرُوحِ الْبَدَنِ دَبُّوا وَ دَرَجُوا

With the Holy Spirit, the Prophets^{as}, Messengers^{as} and non Messengers^{as} are Sent; and with the spirit of Eman they^{as} worshipped Allah^{azwj} and did not associate anything with Him^{azwj}; and with the spirit of strength they^{as} fought against their^{as} enemies and dealt with their^{as} livelihoods; and with the spirit of desire they attained pleasures from the food and married the Permissible from the young women; and with the spirit of body they observed the morality and mingled with the people.

ثُمَّ قَالَ تِلْكَ الرُّسُلُ فَضَلَّنَا بَعْضُهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَ رَفَعَ بَعْضُهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ وَ آتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَ أَيْدِنَاهُ بِرُوحِ الْقُدْسِ ثُمَّ قَالَ فِي جَمَاعَتِهِمْ وَ أَيْدَهُمْ بِرُوحٍ مِنْهُ يَقُولُ أَكْرَمَهُمْ بِهَا وَ فَضَّلَهُمْ عَلَى مَنْ سِوَاهُمْ

Then He^{azwj} Said: ***Those Rasools, We Merited some of them over the others – from them was one to whom Allah Spoke (with), and some of them He Raised their ranks. And We Gave Isa Ibn Maryam the Clear Proofs and Assisted him with the Holy Spirit; [2:253].*** Then Said regarding their^{as} community: ***and He Aids them with a Spirit from Him [58:22].*** He^{azwj} is Saying that He^{azwj} Honoured them^{as} by it and Merited them^{as} over the ones besides them^{as}.

وَ أَمَّا مَا ذَكَرْتُ مِنَ أَصْحَابِ الْمِمْنَةِ فَهُمْ الْمُؤْمِنُونَ حَقّاً بِأَعْيَانِهِمْ فَجَعَلَ فِيهِمْ أَرْبَعَةَ أَرْوَاحٍ رُوحَ الْإِيمَانِ وَ رُوحَ الْقُوَّةِ وَ رُوحَ الشَّهْوَةِ وَ رُوحَ الْبَدَنِ وَ لَا يَزَالُ الْعَبْدُ يُسْتَكْمَلُ بِحَدِيثِ الْأَرْوَاحِ حَتَّى تَأْتِيَ حَالَاتٌ قَالَ وَ مَا هَذِهِ الْحَالَاتُ

And as for what you mentioned of the companions of the right hand, they are the Momineen truly. He^{azwj} Made four Spirits to be in them – Spirit of the Faith, and Spirit of the Strength, and Spirit of the Desire, and Spirit of the Body. The servant does not cease to make use of these four Spirits, until certain situation take place for him'. He said, 'And what situations are these?'

فَقَالَ عَلِيٌّ عَ أَنَا أَوْلَهُنَّ فَهُوَ كَمَا قَالَ اللَّهُ وَ مِنْكُمْ مَنْ يُرَدُّ إِلَى أَرْذَلِ الْعُمُرِ لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئاً فَهَذَا يَنْتَقِصُ مِنْهُ جَمِيعُ الْأَرْوَاحِ وَ لَيْسَ مِنَ الَّذِي يَخْرُجُ مِنْ دِينِ اللَّهِ لِأَنَّ اللَّهَ الْفَاعِلَ ذَلِكَ بِهِ رَدَّهُ إِلَى أَرْذَلِ عُمُرِهِ فَهُوَ لَا يَعْرِفُ لِلصَّلَاةِ وَقْتاً وَ لَا يَسْتَطِيعُ التَّهَجُّدَ بِاللَّيْلِ وَ لَا الصِّيَامَ بِالنَّهَارِ وَ لَا الْقِيَامَ فِي صَفٍّ مَعَ النَّاسِ

Ali^{asws} said: 'As for the first of these, it is as Allah^{azwj} Said: **and from you is one who is returned to the worst age so that he does not know anything, after knowing. [16:70]**. This is a deficiency from it of all the spirits, and he isn't from the one who exits from the Religion of Allah^{azwj} because the Doer with him has Returned him to the worst of his age, so he neither recognises the Salat of its timing, nor is he able for the (Salat) Tahajjud at night, nor Fasting by the day, nor standing in rows with the people (for Jihad).

فَهَذَا نُقْصَانٌ مِنْ رُوحِ الْإِيمَانِ فَلَيْسَ يَضُرُّهُ شَيْءٌ إِنْ شَاءَ اللَّهُ وَ يَنْتَقِصُ مِنْهُ رُوحُ الْقُوَّةِ فَلَا يَسْتَطِيعُ جِهَادَ عَدُوِّهِ وَ لَا يَسْتَطِيعُ طَلَبَ الْمَعِيشَةِ وَ يَنْتَقِصُ مِنْهُ رُوحُ الشَّهْوَةِ فَالْوَقْتُ مَرَّتْ بِهِ أَصْبَحَ بَنَاتِ آدَمَ لَمْ يَحْجِزْ إِلَيْهَا وَ لَمْ يَقُمْ وَ يَبْقَى رُوحُ الْبَدَنِ فَهُوَ يَدْبُ وَ يَدْرُجُ حَتَّى يَأْتِيَهُ مَلَكُ الْمَوْتِ

So this is a deficiency from the spirit of Eman, and nothing will harm him, if Allah^{azwj} so Desires, and deficiency from it of the spirit of strength, so he is not able to fight against his enemies, nor able to seek the livelihood, and a deficiency from it of the spirit of desire. So, if he were to pass by the daughters of Adam^{as}, he will not turn to her and will not stand, and there remains the spirit of body, so he avoids the immorality and mingles with the people until the Angel of death comes to him.

فَهَذَا حَالٌ خَيْرٌ لِأَنَّ اللَّهَ فَعَلَ ذَلِكَ بِهِ وَ قَدْ تَأْتَى عَلَيْهِ حَالَاتٌ فِي قُوَّتِهِ وَ شَبَابِهِ يَهُمُّ بِالْحَطِيئَةِ فَتُسَجِّعُهُ رُوحُ الْقُوَّةِ وَ تُزَيِّنُ لَهُ رُوحُ الشَّهْوَةِ وَ تَعُوذُهُ رُوحُ الْبَدَنِ حَتَّى تُوقِعَهُ فِي الْحَطِيئَةِ فَإِذَا مَسَّهَا انْتَقَصَ مِنَ الْإِيمَانِ وَ نُقْصَانُهُ مِنَ الْإِيمَانِ لَيْسَ بِعَائِدٍ فِيهِ أَبَداً أَوْ يَتُوبُ إِنْ تَابَ وَ عَرَفَ الْوَلَايَةَ تَابَ اللَّهُ عَلَيْهِ وَ إِنْ عَادَ وَ هُوَ تَارِكٌ الْوَلَايَةَ أَدْخَلَهُ اللَّهُ نَارَ جَهَنَّمَ

This is a better state because Allah^{azwj} Did that with him, and there had come upon him situation during his strength and his youth he had thought of committing sins, so the spirit of strength had encouraged him, and the spirit of desire had adorned it for him, and the spirit of body had guided him until he fell into the sin. . If it so happens, that he gets touched by the deficiency from the faith, he will not get anything out of it, ever, unless he repents. If he were to repent having recognised the Wilayah, Allah^{azwj} will Accept his repentance, and if he returns to sinning, and he has left the Wilayah, Allah^{azwj} will Make him enter the Fire of Hell.

وَ أَنَا أَصْحَابُ الْمَشْأَمَةِ فَهُمْ الْيَهُودُ وَ النَّصَارَى قَوْلُ اللَّهِ تَعَالَى الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ فِي مَنَازِلِهِمْ وَ إِنَّ قَرِيباً مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَ هُمْ يَعْلَمُونَ الْحَقَّ مِنْ رَبِّكَ الرَّسُولُ مِنَ اللَّهِ إِلَيْهِمْ بِالْحَقِّ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ

And as for the companions of the left hand, they are the Jews and the Christians. Words of Allah^{azwj} the Exalted: **Those whom We have Given the Book are recognising him just as they are recognising their own sons; - in their own homes, and a party of them are concealing the Truth while they are knowing [2:146] The Truth is from your Lord, – the Rasool^{saww} from Allah^{azwj} to them with the truth, therefore do not become from the doubting ones [2:147].**

فَلَمَّا جَحَدُوا مَا عَرَفُوا ابْتَلَاهُمُ اللَّهُ بِذَلِكَ الدَّمِّ فَسَلَبَهُمُ رُوحَ الْإِيمَانِ وَ أَسْكَنَ أَبْدَانَهُمْ ثَلَاثَةَ رُوحٍ الْفُؤَادِ وَ رُوحَ الشَّهْوَةِ وَ رُوحَ الْبَدَنِ ثُمَّ أَضَافَهُمْ إِلَى الْأَنْعَامِ فَقَالَ إِنَّ هُمْ إِلَّا كَالْأَنْعَامِ بَلَّ هُمْ أَضْلًا سَبِيلًا لِأَنَّ الدَّابَّةَ إِنَّمَا تَحْمِلُ بِرُوحِ الْفُؤَادِ وَ تَعْتَلِفُ بِرُوحِ الشَّهْوَةِ وَ تَسِيرُ بِرُوحِ الْبَدَنِ

So, when they rejected what they had recognised, Allah^{azwj} Nullified that and Condemned them. He^{azwj} Confiscated their spirit of the Faith, and Let three spirits reside in their bodies – spirit of the Strength, and spirit of the Desire, and spirit of the Body, then He^{azwj} Likened them to the cattle. He^{azwj} Said: **Surely, they are only like the cattle. But, they are more straying of the way [25:44]**, because the animals are rather being carried by the spirit of strength, and they react by spirit of the desire, and they move around by spirit of the body’.

فَقَالَ لَهُ السَّائِلُ أَحْيَيْتَ قَلْبِي بِإِذْنِ اللَّهِ تَعَالَى.

The questioner said to him^{asws}, ‘You^{asws} have revived my heart, by the Permission of Allah^{azwj} the Exalted’.¹¹⁴

47- حصص، منتخب البصائر ير، بصائر الدرجات ابن يزيد عن ابن أبي عمير عن هشام بن سالم قال سمعت أبا عبد الله ع يقول يستأونك عن الروح قل الروح من أمر ربي قال خلق أعظم من خلق جبرئيل وميكائيل لم يكن مع أحد ممن مضى غير محمد ص وهو مع الأئمة يؤقنهم ويستددهم وليس كل ما طلب وجد.

(The books) ‘Muntakhab Al Basaair’ (and) ‘Basaair Al Darajaaat’ – Ibn Yazeed, from Ibn Abu Umeyr, from Hisham Bin Salim who said,

‘I heard Abu Abdullah^{asws} saying: **‘And they are asking you about the Spirit. Say: ‘The Spirit is from a Command of my Lord, [17:85].** He^{asws} said: ‘A creature more magnificent than Jibraeel^{as} and Mikaeel^{as}. It did not happen to be anyone from the past apart from Muhammad^{saww}, and he is with the Imams^{asws}, inclining them^{asws} and informing them^{asws}, and it isn’t that all what is sought is found’.¹¹⁵

48- بصائر الدرجات إبراهيم بن هاشم عن ابن أبي عمير عن أبي أيوب الخزاز عن أبي بصير عن أبي عبد الله ع مثله.

(The book) ‘Basaair Al Darajaat’ – Ibrahim Bin Hashim, from Ibn Abu Umeyr, from Abu Ayoub Al Khazaz, from Abu Baseer,

‘From Abu Abdullah^{asws} – similar to it’.¹¹⁶

49- بصائر الدرجات أحمد بن محمد عن الأهوازي عن ابن أبي عمير عن أبي أيوب الخزاز قال سمعت أبا عبد الله ع يقول يستأونك عن الروح قل الروح من أمر ربي قال ملك أعظم من جبرئيل وميكائيل لم يكن مع أحد ممن مضى غير محمد ص وهو مع الأئمة وليس كل ما طلب وجد.

(The book) – ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Al Ahwazy, from Ibn Abu Umeyr, from Abu Ayoub Al Khazaz wo said,

‘I heard Abu Abdullah^{asws} saying: **‘And they are asking you about the Spirit. Say: ‘The Spirit is from a Command of my Lord, [17:85].** He^{asws} said: ‘An Angel more magnificent than

¹¹⁴ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 46

¹¹⁵ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 47

¹¹⁶ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 48

Jibraeel^{as} and Mikaeel^{as}. It did not happen to be with anyone from the past apart from Muhammad^{saww} and it is with the Imams^{asws}, and it isn't that all what is sought is found".¹¹⁷

50- ير، بصائر الدرجات أحمد بن محمد بن الأهوازي عن ابن أبي عمير عن حفص بن البختري عنه ع مثله.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Ahwazy, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtary,

'From him^{asws} – Similar to it'.¹¹⁸

51- ير، بصائر الدرجات أحمد بن محمد بن الأهوازي عن فضالة عن عمر بن أبان الكلبي عن أبي بصير قال: قلت لأبي عبد الله ع يستأونك عن الروح فل الروح من أمر ربي و ما أوتيتم من العلم إلا قليلا قال هو خلق أعظم من جبرئيل و ميكائيل كان مع رسول الله ص يؤفقه و هو معنا أهل البيت.

(The book) – 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Ahwazy, from Fazalat, from Umar Bin Aban Al Kalby, from Abu Baseer who said,

'I said to Abu Abdullah^{asws}, **'And they are asking you about the Spirit. Say: 'The Spirit is from a Command of my Lord, and you are not Given from the knowledge (of it) except a little' [17:85].** He^{asws} said: 'It is a creature more magnificent than Jibraeel^{as} and Mikaeel^{as}. It was with Rasool-Allah^{saww}, inclining him^{saww}, and it is with us^{asws}, People^{asws} of the Household".¹¹⁹

52- ير، بصائر الدرجات ابن يزيد عن الحسن بن علي عن أسباط بن سالم قال: سألت أبا عبد الله ع عن قول الله عز و جل يستأونك عن الروح فل الروح من أمر ربي قال خلق أعظم من جبرئيل و ميكائيل و هو مع الأئمة.

(The book) 'Basaair Al Darajaat' – Ibn Yazeed, from Al Hasan Bin Ali, from Asbat Bin Salim who said,

'I asked Abu Abdullah^{asws} about Words of Allah^{azwj} Mighty and Majestic: **And they are asking you about the Spirit. Say: 'The Spirit is from a Command of my Lord, [17:85].** He^{asws} said: 'A creature more magnificent than Jibraeel^{as} and Mikaeel^{as}, and it is with the Imams^{asws}'.¹²⁰

53- ير، بصائر الدرجات أحمد بن محمد بن علي بن الحكم عن سيف بن عميرة عن أبي بصير قال: سألت أبا عبد الله ع عن الروح فل الروح من أمر ربي فقال أبو عبد الله ع خلق أعظم من جبرئيل و ميكائيل و هو مع الأئمة يُفقههم

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Ali Bin Al hakam, from Sayf Bin Ameyra, from Abu Baseer who said,

'I asked Abu Abdullah^{asws} about: **the Spirit. Say: 'The Spirit is from a Command of my Lord, [17:85].** Abu Abdullah^{asws} said: 'A creature more magnificent than Jibraeel^{as} and Mikaeel^{as}, and it is with the Imams^{asws} inclining them^{asws}'.

قلت و نفع فيه من روجه قال من قدرته.

¹¹⁷ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 49

¹¹⁸ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 50

¹¹⁹ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 51

¹²⁰ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 52

I said, '**and Blew into him from His Spirit. [32:9]**. He^{asws} said: 'From His^{azwj} Power''.¹²¹

54- ير، بصائر الدرجات إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ مُحَمَّدِ بْنِ أَبِي عِمْرَانَ عَنْ يُونُسَ بْنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِهِ عَزَّ وَ جَلَّ وَ يَسْتَفْلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي قَالَ خَلَقَ أَعْظَمَ مِنْ حَبْرَيْلَ وَ مِيكَائِيلَ كَانَ مَعَ رَسُولِ اللَّهِ ص وَ هُوَ مَعَ الْأَيْمَةِ وَ هُوَ مِنَ الْمَلَكُوتِ.

(The book) 'Basaair Al Darajaat' – Ibrahim Bin Hashim, from yahya Bin Abu Imran, from Yunus, from Ibn Muskan, from Abu Baseer who said,

'I asked Abu Abdullah^{asws} about Words of Mighty and Majestic: **And they are asking you about the Spirit. Say: 'The Spirit is from a Command of my Lord, [17:85]**. He^{asws} said: 'A creature more magnificent than Jibraeel^{as} and Mikaeel^{as} who was with Rasool-Allah^{saww} and is with the Imams^{asws}, and it is from the Kingdoms''.¹²²

55- ير، بصائر الدرجات ابْنُ عِيْسَى عَنِ الْحُسَيْنِ الْقَلَانِسِيِّ قَالَ سَمِعْتُهُ يَقُولُ فِي هَذِهِ الْآيَةِ يَسْتَفْلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي قَالَ مَلَكٌ أَكْبَرُ مِنْ حَبْرَيْلَ وَ مِيكَائِيلَ لَمْ يَكُنْ مَعَ أَحَدٍ مِمَّنْ مَضَى غَيْرِ مُحَمَّدٍ ص وَ هُوَ مَعَ الْأَيْمَةِ وَ لَيْسَ كَمَا ظَنَنْتَ.

(The book) 'Basaair Al Darajaat' – Ibn Isa, from Al Husayn Al Qalanasy who said,

'I heard him^{asws} saying regarding this Verse: **And they are asking you about the Spirit. Say: 'The Spirit is from a Command of my Lord, [17:85]**. He^{asws} said: 'An Angel more magnificent than Jibraeel^{as} and Mikaeel^{as}. He did not happen to be with anyone from the ones past apart from Muhammad^{saww}, and he is with the Imams^{asws}, and he isn't as you are thinking of''.¹²³

56- ير، بصائر الدرجات أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْأَهْوَازِيِّ عَنِ حَمَّادِ بْنِ عِيْسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ عَنِ أَبِي بَصِيرٍ مِثْلَهُ.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Ahwazy, from Hammad Bin Isa, from Ibrahim Bin Umar Al Yamani, from Al Husayn Bin Abu Al A'ala, from Abu Baseer – similar to it''.¹²⁴

57- ير، بصائر الدرجات أَحْمَدُ بْنُ مُحَمَّدٍ وَ ابْنُ يَزِيدَ عَنِ ابْنِ فَضَّالٍ عَنِ أَبِي حَبِيْلَةَ عَنْ مُحَمَّدِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ يَسْتَفْلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَحَدٌ صَمَدٌ وَ الصَّمَدُ الشَّيْءُ الَّذِي لَيْسَ لَهُ جَوْفٌ وَ إِنَّمَا الرُّوحُ خَلْقٌ مِنْ خَلْقِهِ لَهُ بَصَرٌ وَ قُوَّةٌ وَ تَأْيِيدٌ يَجْعَلُهُ اللَّهُ فِي قُلُوبِ الرُّسُلِ وَ الْمُؤْمِنِينَ.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad and In Yazeed, from Ibn Fazzal, from Abu Jameela, from Muhammad al Halby,

'From Abu Abdullah^{asws} regarding Words of Mighty and Majestic: **And they are asking you about the Spirit. Say: 'The Spirit is from a Command of my Lord, [17:85]**. He^{asws} said: 'Allah^{azwj} Blessed and Exalted is One, 'Samad' (solid), and the 'Samad' is a thing which has any interior for it, and rather the Spirit is a creature from His^{azwj} creatures having vision for it

¹²¹ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 53

¹²² Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 54

¹²³ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 55

¹²⁴ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 56

and strength and support. Allah^{azwj} Makes it to be in the hearts of the Messengers^{as} and the Momineen”¹²⁵.

58- شي، تفسير العياشي عن مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ أَبِي عَمْرٍو عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى خَلَقَ رُوحَ الْقُدْسِ وَ لَمْ يَخْلُقْ خَلْقاً أَقْرَبَ إِلَيْهِ مِنْهَا وَ لَيْسَتْ بِأَكْرَمِ خَلْقِهِ عَلَيْهِ فَإِذَا أَرَادَ أَمراً أَلْقَاهُ إِلَيْهَا فَأَلْقَاهُ إِلَى النُّجُومِ فَجَرَتْ بِهِ.

Tafseer Al Ayyashi – From Muhammad Bin Uzafir Al Sayrafi, from the one who inform him,

‘From Abu Abdullah^{asws} having said: ‘Allah^{azwj} Blessed and Exalted Created the Holy Spirit and did not Create any creature more of more proximity to Him^{azwj} than it isn’t the more honourable of the creatures to Him^{azwj}. Whenever He^{azwj} Wants a matter, He^{azwj} Casts it to it, and Casts it to the start, and it flows with it”¹²⁶.

59- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ الْقَاسِمِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ صَفْوَانَ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ تَعَالَى خَيْرٌ مِنْ أَلْفِ شَهْرٍ قَالَ مِنْ مُلْكِ بَنِي أُمَيَّةَ

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Ahmad Bin Al Qasim, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Safwan, from Ibn Muskan, from Abu Baseer,

‘From Abu Abdullah^{asws} regarding Words of the Exalted: **better than a thousand months [97:3]**. He^{asws} said: ‘From the kingdom of clan of Umayya’.

قَالَ وَ قَوْلُهُ تَنْزِيلُ الْمَلَائِكَةِ وَ الرُّوحِ فِيهَا بِإِذْنِ رَبِّهِمْ أَيُّ مِنْ عِنْدِ رَبِّهِمْ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ بِكُلِّ أَمْرٍ سَلَامٍ.

He^{asws} said: ‘And His^{azwj} Words: **The Angels and the Spirit descend during it by Permission of their Lord of every matter [97:4]** – i.e., from the Presence of their Lord^{azwj} unto Muhammad^{sawww} and Progeny^{asws} of Muhammad^{sawww} with every matter, ‘Salam”¹²⁷.

60- وَ رُوِيَ أَيْضاً عَنْ أَحْمَدَ بْنِ هُوْدَةَ عَنْ إِسْحَاقَ بْنِ إِسْرَاهِيمَ بْنِ إِسْحَاقَ بْنِ إِسْنَادِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ قَالَ لِي أَبِي مُحَمَّدُ بْنُ عَلِيٍّ قَرَأَ عَلَيَّ بِنِ أَبِي طَالِبٍ ع إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ وَ عِنْدَهُ الْحُسَيْنُ وَ الْحُسَيْنُ عَلَيْهِمَا السَّلَامُ فَقَالَ لَهُ الْحُسَيْنُ ع يَا أَبَتَا كَأَنَّ بَيْنَنَا مِنْ فَيْكِ حَلَاوَةٌ

And it is reported as well, from Ahmad Bin Howzat, from Ibrahim Bin Is’haq, by his chain,

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘I heard him^{asws} saying: ‘My^{asws} father Muhammad^{asws} Bin Ali^{asws} said to me^{asws}: ‘Ali^{asws} Bin Abu Talib^{asws} recited: **Surely We Revealed it during the Night of Pre-determination [97:1]** (Surah Al-Qadr), and in his^{asws} presence were Al-Hassan^{asws} and Al-Husayn^{asws}. Al-Husayn^{asws} said to him^{asws}: ‘O father^{asws}! It is as if it is a sweet from your^{asws} mouth’.

فَقَالَ لَهُ يَا ابْنَ رَسُولِ اللَّهِ وَ ابْنِي إِنِّي أَعْلَمُ فِيهَا مَا لَمْ تَعْلَمْ إِنَّهَا لَمَّا نَزَلَتْ بَعَثَ إِلَيَّ جَدُّكَ رَسُولُ اللَّهِ فَرَأَاهَا عَلَيَّ ثُمَّ صَرَبَ عَلَيَّ كَيْفِي الْأَيْمَنِ وَ قَالَ يَا أَحْيِي وَ وَصِيَّيَّ وَ وَالِيَّ أُمَّتِي بَعْدِي وَ حَرْبَ أَعْدَائِي إِلَى يَوْمِ يُبْعَثُونَ هَذِهِ السُّورَةُ لَكَ مِنْ بَعْدِي وَ لَوْلَدِكَ مِنْ بَعْدِكَ

¹²⁵ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 57

¹²⁶ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 58

¹²⁷ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 59

He^{asws} said to him^{asws}: 'O son^{asws} of Rasool-Allah^{saww} and my^{asws} son^{asws}! I^{asws} know regarding it what you^{asws} do not know. When it was Revealed, your^{asws} grandfather Rasool-Allah^{saww} sent for me^{asws}, then recited it unto me^{asws}, then struck upon my^{saww} right shoulder and said: 'O my^{saww} brother, and my^{saww} successor^{asws} and in charge of my^{saww} community after me^{saww} and battler against my^{saww} enemies up to the Day of Qiyamah! This Chapter is for you^{asws} from after me^{saww}, and for your^{asws} children^{asws} from after you^{asws}.

إِنَّ جِبْرِيْلَ أُحْيِيَ مِنَ الْمَلَائِكَةِ حَدَّثَ إِلَيَّ أَخْدَاتِ أُمَّيْ فِي سُنَّتِهَا وَ إِنَّهُ لَيُحَدِّثُ ذَلِكَ إِلَيْكَ كَأَخْدَاتِ النَّبِيِّ وَ لَهَا نُورٌ سَاطِعٌ فِي قَلْبِكَ وَ قُلُوبِ أَوْصِيَانِكَ إِلَى مَطْلَعِ فَحْرِ الْقَائِمِ ع.

Jibraeel^{as}, my^{saww} brother^{as} from the Angels narrated to me^{saww} (certain) events of my^{saww} community regarding its ways, and he^{as} would be narrated that to you^{asws} like narration of the Prophet-hood, and for it is a Noor shining in your^{asws} heart and hearts of your^{asws} successors^{asws} up to the emergence of the dawn of Al-Qaim^{asws},¹²⁸

61- وَ رُوِيَ عَنْ أَبِي جَعْفَرٍ الثَّانِي قَالَ كَانَ عَلِيٌّ ع يَقُولُ مَا اجْتَمَعَ التَّيْمِيُّ وَ الْعَدَوِيُّ عِنْدَ رَسُولِ اللَّهِ ص وَ هُوَ يَقْرَأُ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ بِتَخَشُّعٍ وَ بُكَاءٍ إِلَّا وَ يَقُولَانِ مَا أَشَدَّ رِقَّتَكَ لِهَذِهِ السُّورَةِ

And it is reported from Abu Ja'far^{asws} the 2nd having said: 'Ali^{asws} was saying: "There would not gather (from the Clan of) Al-Taymi (Abu Bakr) and (from the Clan of) Al-Adwy (Umar) in the presence of Rasool-Allah^{saww} and he^{saww} recited: **Surely, We Revealed it [97:1]** (Surah Al-Qadr) with humbleness and crying, so they would both be saying: 'How intense is your^{as} soft-heartedness for this Chapter!'

فَيَقُولُ هُمَا رَسُولُ اللَّهِ ص لِمَا رَأَتْ عَيْنِي وَ وَعَاهُ قَلْبِي وَ لِمَا يَلْقَى قَلْبُ هَذَا مِنْ بَعْدِي فَيَقُولَانِ وَ مَا الَّذِي رَأَيْتَ وَ مَا الَّذِي يَلْقَى فَيَكْتُمُ لهُمَا فِي الرُّبَابِ تَنْزِيلَ الْمَلَائِكَةِ وَ الرُّوحِ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ

So Rasool-Allah^{saww} was saying: '(It is) due to what my eyes see, and my^{saww} heart feels, and due to what the heart of this one^{asws} would see from after me^{saww}. So, they were both saying, 'What is that which your^{saww} heart is seeing, and what is that which his^{asws} heart would see?' He^{asws} said: 'So he^{saww} wrote for them both in the sand: **The Angels and the Spirit descend during it by Permission of their Lord, of every matter [97:4]**'.

قَالَ ثُمَّ يَقُولُ هُمَا هَلْ بَقِيَ شَيْءٌ بَعْدَ قَوْلِهِ مِنْ كُلِّ أَمْرٍ فَيَقُولَانِ لَا فَيَقُولُ فَهَلْ تَعْلَمَانِ مِنَ الْمُنْزَلِ إِلَيْهِ ذَلِكَ الْأَمْرُ فَيَقُولَانِ أَنْتَ يَا رَسُولَ اللَّهِ فَيَقُولُ نَعَمْ

He^{asws} said: 'Then he^{saww} was saying: 'Does there remain anything after His^{azwj} Words: **every matter?**' And they were both saying, 'No'. So, he^{saww} was saying: 'Do you two know who they descend upon with that?' They were saying, 'You^{saww}, O Rasool-Allah^{saww}!' He^{saww} was saying: 'Yes'.

فَيَقُولُ هَلْ تَكُونُ لَيْلَةُ الْقَدْرِ مِنْ بَعْدِي وَ هَلْ يَنْزِلُ ذَلِكَ الْأَمْرُ فِيهَا فَيَقُولَانِ نَعَمْ فَيَقُولُ فَإِلَى مَنْ فَيَقُولَانِ لَا نَدْرِي فَيَأْخُذُ رَسُولُ اللَّهِ ص بِرَأْسِي وَ يَقُولُ إِنَّ لَمْ تَدْرِيَا فَادْرِيَا هُوَ هَذَا مِنْ بَعْدِي

¹²⁸ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 60

So he^{saww} was saying: 'Would there happen to be a Night of Pre-determination (*Laylat Al-Qadr*) (to come) after me^{saww}?' So, they both were saying, 'Yes'. So he^{saww} was saying: 'So would that affair be descending during it?' So, they were saying, 'Yes'. So he^{saww} was saying: 'Unto whom?' So, they were saying, 'We don't know'. So he^{saww} grabbed my^{asws} head and he^{saww} was saying: 'If you don't know, so know, it is this one^{asws}, from after me^{saww}'.

قَالَ وَ إِنُّهُمَا كَانَا كَيْعْرَفَانِ تِلْكَ اللَّيْلَةَ بَعْدَ رَسُولِ اللَّهِ ص مِنْ شِدَّةِ مَا يُدَاخِلُهُمَا مِنَ الرَّعْبِ.

He^{asws} said: 'So it was such that they both (the two from the Clans of Taymi and Adwy) recognised that night (*Laylat Al-Qadr*) from the intensity of what entered into them from the awe"¹²⁹.

62- وَ رُوِيَ بِحَدِّثِ الْإِسْنَادِ عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ قَالَ: يَا مَعْشَرَ الشَّيْعَةِ خَاصِمُوا بِسُورَةِ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ تَفَلُّحُوا فَوَ اللَّهُ إِنِّهَا لِحُجَّةُ اللَّهِ تَبَارَكَ وَ تَعَالَى عَلَى الْخَلْقِ بَعْدَ رَسُولِ اللَّهِ ص وَ إِنِّهَا لَسَيِّدُهُ دِينِكُمْ وَ إِنِّهَا لَعَابَةُ عِلْمِنَا

And it is reported by this chain,

'From Abu Ja'far^{asws} having said: 'O community of Shias! Argue by (utilising) the Chapter: **Surely We Revealed it [97:1]** (Surah Al-Qadr), you would be winning, for by Allah^{azwj}, it is a Proof of Allah^{azwj} Blessed and Exalted upon the creatures, after Rasool-Allah^{saww}, and it is a Chief of your Religion, and it is a peak of our^{asws} teachings.

يَا مَعْشَرَ الشَّيْعَةِ خَاصِمُوا بِ حَم وَ الْكِتَابِ الْمُبِينِ فَإِنَّهَا لَوْلَا الأَمْرُ خَاصَّةٌ بَعْدَ رَسُولِ اللَّهِ يَا مَعْشَرَ الشَّيْعَةِ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يَقُولُ وَ إِن مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ

O community of Shias! Argue by (utilising the Chapter): **Ha Meem! [44:1] (I Swear) by the Clarifying Book [44:2]**, for it is for the Masters^{asws} of the Command (Wali Al-Amr(s)) in particular, after Rasool-Allah^{saww}. O community of Shias! Allah^{azwj} Blessed and Exalted is Saying: **and there is no community except a warner has been among them [35:24]**'.

فَقِيلَ يَا أَبَا جَعْفَرٍ نَذِيرٌ هَذِهِ الأُمَّةِ مُحَمَّدٌ ص قَالَ صَدَقْتَ فَهَلْ كَانَ نَذِيرٌ وَ هُوَ حَيٌّ مِنَ الْبَعْثَةِ فِي أَقْطَارِ الأَرْضِ فَقَالَ السَّائِلُ لَا

It is said, 'O Abu Ja'far^{asws}! The warner of this community is Muhammad^{saww}!' He^{asws} said: 'You speak the truth! And was there a warner while he^{saww} was alive, from the ones sent in the horizons of the earth?' The questioner said, 'No'.

فَقَالَ أَبُو جَعْفَرٍ ع أَرَأَيْتَ أَنْ بَعِيثَهُ لَيْسَ نَذِيرُهُ كَمَا أَنَّ رَسُولَ اللَّهِ ص فِي بَعِيثِهِ مِنَ اللَّهِ تَعَالَى نَذِيرٌ فَقَالَ بَلَى قَالَ فَكَذَلِكَ لَمْ يَمُتْ مُحَمَّدٌ ص إِلَّا وَ لَهُ بَعِيثٌ نَذِيرٌ فَإِنْ قُلْتَ لَا فَقَدْ ضَيَّعَ رَسُولُ اللَّهِ ص مَنْ فِي أَصْلَابِ الرِّجَالِ مِنْ أُمَّتِهِ

Abu Ja'far^{asws} said: 'What is your view if the one he^{saww} sent, wasn't his^{saww} warner just as Rasool-Allah^{saww} was a warner in his^{saww} sending from Allah^{azwj} the Exalted?' He said, 'Yes (he was)'. He^{asws} said: 'So like that, Muhammad^{saww} did not pass away except and for him^{saww} was one he^{saww} sent as a warner. So, if you were to say, no, then Rasool-Allah^{saww} would have wasted the ones in the lineages of the men from his^{saww} community'.

¹²⁹ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 61

فَقَالَ السَّائِلُ أَوْ لَمْ يَكْفِهِمُ الْقُرْآنُ قَالَ بَلَىٰ إِنَّ وَحْدَهُ لَهٗ مُفَسِّرٌ قَالَ أَوْ مَا فَسَّرَهُ رَسُولُ اللَّهِ ص قَالَ بَلَىٰ وَ لَكِنْ فَسَّرَهُ لِرَجُلٍ وَاحِدٍ وَ فَسَّرَ لِلْأُمَّةِ شَأْنَ ذَلِكَ الرَّجُلِ وَ هُوَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع

The questioner said, 'Wouldn't the Quran suffice them?' He^{asws} said: 'Yes, if they were to find an interpreter for it'. He said, 'Or didn't Rasool-Allah^{saww} interpret it?' He^{asws} said: 'Yes, but he^{saww} interpreted it to one man, and interpreted the glory of that man to the community, and he is Ali^{asws} Bin Abu Talib^{asws}'.

قَالَ السَّائِلُ يَا أَبَا جَعْفَرٍ كَأَنَّ هَذَا الْأَمْرَ خَاصٌّ لَا يَحْتَمِلُهُ الْعَامَّةُ قَالَ نَعَمْ أَبِي اللَّهِ أَنْ يُعْبَدَ إِلَّا سِرًّا حَتَّىٰ يَأْتِيَ إِثْبَانُ أَجَلِهِ الَّذِي يُظْهِرُ فِيهِ دِينَهُ كَمَا أَنَّهُ كَانَ رَسُولُ اللَّهِ ص مَعَ خَدِيجَةَ ع مُسْتَتِرًا حَتَّىٰ أُمِرَ بِالْإِغْلَانِ

The questioner said, 'O Abu Ja'far^{asws}! It is as if this matter is special, the generality cannot bear it'. He^{asws} said: 'Yes, Allah^{azwj} Refused to be worshipped except secretly until there came the beginning of its reason in which His^{azwj} Religion was to be manifested, just as Rasool-Allah^{saww} was with Khadeeja^{asws}, concealing, until he^{saww} was Commanded with the proclamation'.

قَالَ السَّائِلُ أَيَنْبَغِي لِصَاحِبِ هَذَا الدِّينِ أَنْ يَكْتُمَ قَالَ أَوْ مَا كَتَمَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع يَوْمَ أَسْلَمَ مَعَ رَسُولِ اللَّهِ ص حَتَّىٰ أَظْهَرَ أَمْرَهُ قَالَ بَلَىٰ قَالَ فَكَذَلِكَ أَمَرْنَا حَتَّىٰ يَبْلُغَ الْكِتَابُ أَجَلَهُ.

The questioner said, 'Is it befitting for the master of this Religion that he^{saww} conceals?' He^{asws} said: 'Or didn't Ali^{asws} Bin Abu Talib^{asws} conceal on the day he^{asws} professed Islam with Rasool-Allah^{saww} until His^{azwj} Command appeared?' He said, 'Yes'. He^{asws} said: 'So, like that, we^{asws} are Commanded until the Book reaches its term'.¹³⁰

63- وَ رُوِيَ أَيْضًا بِحَدِّ الْإِسْنَادِ عَنْهُ ع أَنَّهُ قَالَ: لَقَدْ خَلَقَ اللَّهُ تَعَالَىٰ لَيْلَةَ الْقَدْرِ أَوَّلَ مَا خَلَقَ الدُّنْيَا وَ لَقَدْ خَلَقَ فِيهَا أَوَّلَ نَبِيٍّ يَكُونُ وَ أَوَّلَ وَصِيِّ يَكُونُ وَ لَقَدْ قَضَىٰ أَنْ يَكُونَ فِي كُلِّ سَنَةٍ لَيْلَةٌ يَهْبِطُ فِيهَا بِتَفْسِيرِ الْأُمُورِ إِلَىٰ مِثْلِهَا مِنَ السَّنَةِ الْمُعْتَمِلَةِ

And it is reported as well by this chain,

'From him^{asws} having said: 'Allah^{azwj} the Exalted has Created The Night of Pre-Determination (Laylat Al-Qadr), as the first of what He^{azwj} Created the world, and Created during it the first Prophet^{saww} to be and the first successor^{as} to be, and He^{azwj} had Decreed that it would happen to be during every year, the interpretation of the matters would be descending in it up to its like in the following year.

فَمَنْ جَحَدَ ذَلِكَ فَقَدْ رَدَّ عَلَى اللَّهِ تَعَالَىٰ عِلْمَهُ لِأَنَّهُ لَا يَغُومُ الْأَنْبِيَاءُ وَ الرُّسُلُ وَ الْمُحَدَّثُونَ إِلَّا أَنْ يَكُونَ عَلَيْهِمْ حُجَّةٌ بِمَا يَأْتِيهِمْ فِي تِلْكَ اللَّيْلَةِ مَعَ الْحُجَّةِ الَّتِي يَأْتِيهِمْ مَعَ خَبْرِيْلٍ ع

So, the one who rejects that, then he has refuted against Allah^{azwj} the Exalted His^{azwj} Knowledge, because the Prophets^{as} and the Rasools^{as} and the *Muhaddasoon* (ones Narrated to from Allah^{azwj}) cannot stand except if there happens to be upon them a proof with what would be coming to them during that night along with the proof of which would be coming to them with Jibraeel^{as}.

¹³⁰ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 62

قَالَ قُلْتُ وَ الْمُحَدَّثُونَ أَيْضاً يَأْتِيهِمْ جِبْرَائِيلُ أَوْ غَيْرُهُ مِنَ الْمَلَائِكَةِ

He (the narrator) said, 'I said, 'And the Muhaddasoon as well, Jibraeel^{as} comes to them, or other from the Angels?'

قَالَ أَمَّا الْأَنْبِيَاءُ وَ الرُّسُلُ فَلَا شَكَّ فِي ذَلِكَ وَ لَا بُدَّ لِمَنْ سِوَاهُمْ مِنْ أَوَّلِ يَوْمٍ خُلِقَتْ فِيهِ الْأَرْضُ إِلَى آخِرِ فَنَاءِ الدُّنْيَا مِنْ أَنْ يَكُونَ عَلَى أَهْلِ الْأَرْضِ حُجَّةٌ يَنْزِلُ ذَلِكَ الْأَمْرُ فِي تِلْكَ اللَّيْلَةِ إِلَى مَنْ أَحَبَّ مِنْ عِبَادِهِ وَ هُوَ الْحُجَّةُ

He^{asws} said: 'As for the Prophets^{as} and the Rasools^{as}, there is no doubt in that, and there is no escape for the ones besides them, from the first day in which the earth was Created up to the end of the perishing of the world, from there happening to be a Divine Authority upon the people of the earth, the Commands coming during that night to the ones most beloved from His^{azwj} servants, and he^{asws} would be the Divine Authority.

وَ ائِمَّ اللَّهُ لَقَدْ نَزَلَ الْمَلَائِكَةُ وَ الرُّوحُ بِالْأَمْرِ فِي لَيْلَةِ الْقَدْرِ عَلَى آدَمَ ع وَ ائِمَّ اللَّهُ مَا مَاتَ آدَمُ إِلَّا وَ لَهُ وَصِيٌّ وَ كُلُّ مَنْ بَعَدَ آدَمَ مِنَ الْأَنْبِيَاءِ قَدْ أَتَاهُ الْأَمْرُ فِيهَا وَ وَصَّهَ لَوْصِيَّهُ مِنْ بَعْدِهِ

And I^{asws} swear by Allah^{azwj}! The Angles and the Spirit had descended unto Adam^{as} during the Night of Pre-determination. And I^{asws} swear by Allah^{azwj}! Adam^{as} did not pass away except and there was a successor^{as} for him^{as}, and everyone from the Prophets^{as} after Adam^{as}. The Commands had come to him^{as} during it, and he^{as} described it to his^{as} successor^{as} from after him^{as}.

وَ ائِمَّ اللَّهُ إِنَّهُ كَانَ لِيَوْمِهِ النَّبِيُّ فِيمَا يَأْتِيهِ مِنَ الْأَمْرِ فِي تِلْكَ اللَّيْلَةِ مِنْ آدَمَ إِلَى مُحَمَّدٍ ص أَنْ أَوْصِيَ إِلَى فُلَانٍ وَ لَقَدْ قَالَ اللَّهُ تَعَالَى فِي كِتَابِهِ لِيُولَاةِ الْأَمْرِ مِنْ بَعْدِ مُحَمَّدٍ ص خَاصَّةً وَ عَدَّ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَ عَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ إِلَى قَوْلِهِ هُمْ الْفَاسِقُونَ

And I^{asws} swear by Allah^{azwj} that the Prophet^{as} used to order with what had come to him^{sawww} from the Commands during that night, from Adam^{as} to Muhammad^{sawww}: 'I^{as} hereby bequeath to so and so', and Allah^{azwj} has Said in His^{azwj} Book to the Master of the Command from after Muhammad^{sawww} in particular: **Allah Promises those of you who believe and do righteous deeds that He will Make them Caliphs in the earth just as He Made Caliphs, those from before them, - up to His^{azwj} Words: they are the transgressors [24:55].**

يَقُولُ اسْتَخْلِفُكُمْ لِعِلْمِي وَ دِينِي وَ عِبَادَتِي بَعْدَ نَبِيِّكُمْ كَمَا اسْتَخْلَفْتُ وَصَاةَ آدَمَ مِنْ بَعْدِهِ حَتَّى يَبْعَثَ النَّبِيَّ الَّذِي تَلِيهِ

He^{azwj} is Saying: "I^{azwj} shall Make you Caliphs of My^{azwj} Knowledge and My^{azwj} Religion and My^{azwj} servants after Your^{azwj} Prophet^{sawww}, just as I^{azwj} had Made Caliphs the successors^{as} of Adam^{as} from after him^{as} until the Prophet^{as} to follow him^{as} was Sent".

يَعْبُدُونِي لَا يُشْرِكُونِي بِي شَيْئاً يَقُولُ يَعْبُدُونِي بِإِيمَانٍ أَنْ لَا نَبِيَّ بَعْدَ مُحَمَّدٍ ص فَمَنْ قَالَ غَيْرَ ذَلِكَ فَأُولَئِكَ هُمُ الْفَاسِقُونَ

Worship Me and do not associate anything with Me! [24:55]. He^{azwj} is Saying: "Worship Me^{azwj} with the belief that there will be no Prophet^{sawww} after Muhammad^{sawww}, so the one who says other than that, **so these ones, they are the transgressors [24:55].**

فَقَدْ مَكَنَ وَلَاهَ الْأَمْرِ بَعْدَ مُحَمَّدٍ بِالْعِلْمِ وَ نَحْنُ هُمْ فَاسْأَلُونَا فَإِنْ صَدَقْنَاكُمْ فَأَقْبُوا وَ مَا أَنْتُمْ بِفَاعِلِينَ أَمَا عَلِمْنَا فَظَاهِرٌ وَ أَمَا إِبَانٌ أَلَدِي يَطْهَرُ فِيهِ
الدِّينُ مَتَى حَتَّى لَا يَكُونَ بَيْنَ النَّاسِ اخْتِلَافٌ فَإِنَّ لَهُ أَجْلاً مِنْ مَمَرِ اللَّيَالِي وَ الْأَيَّامِ إِذَا أَتَى ظَهَرَ الدِّينُ وَ كَانَ الْأَمْرُ وَاحِداً

He^{azwj} has Enabled the Masters^{asws} of the Command (Wali Al-Amr) after Muhammad^{saww} with the Knowledge, and we^{asws} are they, therefore ask us^{asws}, so if we^{asws} ratify you, be acknowledging, and you will not be doing so. As for our^{asws} knowledge, so it is apparent, and as for the appearance of our^{asws} era in which the Religion would be manifested from us^{asws} until there does not happen to be any differing between the people, so there is a term for it from the passing of the nights and the days. When it comes, it would be manifested, and it would be one command.

وَ اِنَّمِ اللَّهُ لَقَدْ فَضِي الْأَمْرُ أَنْ لَا يَكُونَ بَيْنَ الْمُؤْمِنِينَ اخْتِلَافٌ وَ لِذَلِكَ جَعَلَهُمُ اللَّهُ شُهَدَاءَ عَلَى النَّاسِ لِيَشْهَدَ مُحَمَّدٌ ص عَلَيْنَا وَ لِيَشْهَدَ نَحْنُ عَلَى شِيعَتِنَا وَ لِيَشْهَدَ شِيعَتُنَا عَلَى النَّاسِ أَلِي اللَّهِ أَنْ يَكُونَ فِي حُكْمِهِ اخْتِلَافٌ أَوْ بَيْنَ أَهْلِ عِلْمِهِ تَنَافُضٌ

And I^{asws} swear by Allah^{azwj}! The matter has been Ordained that there will not be any differing between the Momineen, and due to that, Allah^{azwj} Made them to be the witnesses upon the people, for Muhammad^{saww} to be a witness upon us^{asws} and for us^{asws} to be a witness upon our^{asws} Shias, and for our^{asws} Shias to be a witness upon the (generality of the) people. Allah^{azwj} Mighty and Majestic Refuses that there should happen to be a differing in His^{azwj} Judgment, or between the people^{asws} of His^{azwj} Knowledge, there be a contradiction’.

ثُمَّ قَالَ أَبُو جَعْفَرٍ ع فَفَضَّلُ إِيْمَانِ الْمُؤْمِنِ بِحَمَلِهِ إِنَّا أَنْزَلْنَاهُ وَ بِنَفْسِهَا عَلَى مَنْ لَيْسَ مِثْلَهُ فِي الْإِيْمَانِ بِمَا كَفَضَلُ الْإِنْسَانِ عَلَى الْبَهَائِمِ وَ إِنَّ اللَّهَ تَعَالَى لَيَدْفَعُ بِالْمُؤْمِنِينَ بِمَا عَنِ الْمُجَاهِدِينَ هَا فِي الدُّنْيَا لِكَمَالِ عَذَابِ الْآخِرَةِ لِمَنْ عَلِمَ أَنَّهُ لَا يَثُوبُ مِنْهُمْ مَا يَدْفَعُ بِالْمُجَاهِدِينَ عَنِ الْقَاعِدِينَ

Then Abu Ja’far^{asws} said: ‘The merit of the *Eman* of the Momin in total is: **Surely, We revealed it [97:1]** (Chapter 97) and in its interpretation, upon the one who is unlike him in the *Eman* with it, is like the merit of the human being upon the beasts. And Allah^{azwj} Mighty and Majestic Defends with the believers in it from the rejecters of it in the world, in order to perfect the Punishment of the Hereafter for the ones He^{azwj} Knows there is no repentance from them, as He^{azwj} Defends by the fighters from the sitters.

وَ لَا أَعْلَمُ فِي هَذَا الزَّمَانِ جِهَاداً إِلَّا الْحُجَّ وَ الْعُمْرَةَ وَ الْجُؤَارَ.

And I^{asws} do not know that in this era if there is a Jihad other than the (performance) of the Hajj, and the Umra, and the (good) neighbourliness”.¹³¹

64- كا، الكافي مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ وَ مُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنِ الْحَسَنِ بْنِ الْعَبَّاسِ بْنِ الْحَرِيشِ عَنْ أَبِي جَعْفَرٍ الثَّانِي ع قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع بَيْنَا أَبِي ع يَطُوفُ بِالْكَعْبَةِ إِذَا رَجُلٌ مُعْتَجِرٌ قَدْ قُضِيَ لَهُ فَتَقَطَّ عَلَيْهِ أُسْبُوعُهُ حَتَّى أُدْخِلَهُ إِلَى دَارِ حَنْبِ الصَّمَا فَأَرْسَلَ إِلَيَّ فُكِّنَا ثَلَاثَةً

(The book) ‘Al Kafi’ – Muhammad Bin Abu Abdullah, and Muhammad Bin Al Hassan, from Sahl Bin Ziyad, and Muhammad Bin Yahya, from Ahmad Bin Muhammad altogether, from Al Hassan Bin Al Abbas Bin Al Jareesh,

¹³¹ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 63

'From Abu Ja'far^{asws} the 2nd having said: 'Abu Abdullah^{asws} said: "While my^{asws} father^{asws} was performing *Tawaaf* of the Kabah, when a man covered by a turban of his like an egg-shell, cut off his^{asws} seven (circuits) until he made him^{asws} enter into a house by the side of Al-Safa. So he^{asws} sent for me^{asws}, and we became three.

فَقَالَ مَرْحَبًا يَا ابْنَ رَسُولِ اللَّهِ ثُمَّ وَضَعَ يَدَهُ عَلَى رَأْسِي وَ قَالَ بَارَكَ اللَّهُ فِيكَ يَا أَمِينَ اللَّهُ بَعْدَ آبَائِهِ يَا بَا حُغَمَرٍ إِنَّ شِئْتَ فَأَخْبِرْنِي وَإِنْ شِئْتَ فَأَخْبِرْكَ وَإِنْ شِئْتَ سَلِّبِي وَإِنْ شِئْتَ سَأَلْتُكَ وَإِنْ شِئْتَ فَاصْدُقْنِي وَإِنْ شِئْتَ صَدَّقْتُكَ

So, he said, 'Welcome, O son^{asws} of Rasool-Allah^{sawww}!' Then he placed his hand upon my^{asws} head and said, 'May Allah^{azwj} Bless you^{asws}, O trustees of Allah^{azwj} after his^{asws} forefathers^{asws}! O Abu Ja'far^{asws}! If you^{asws} so desire, so inform me and if you^{asws} so desire, so I shall inform you^{asws}, and if you^{asws} so desire, ask me, and if you^{asws} so desire, I shall ask you^{asws}, and if you^{asws} so desire, ratify me, and if you^{asws} so desire, I shall ratify you^{asws}.'

قَالَ كُلُّ ذَلِكَ أَشَاءُ قَالَ فَإِيَّاكَ أَنْ يَنْطِقَ لِسَانُكَ عِنْدَ مَسْأَلَتِي بِأَمْرٍ تُضْمِرُ لِي غَيْرَهُ قَالَ إِنَّمَا يَفْعَلُ ذَلِكَ مَنْ فِي قَلْبِهِ عِلْمَانِ يُخَالِفُ أَحَدُهُمَا صَاحِبَهُ وَإِنَّ اللَّهَ عَزَّ وَ جَلَّ أَبِي أَنْ يَكُونَ لَهُ عِلْمٌ فِيهِ اخْتِلَافٌ

He^{asws} said: 'All of that I^{asws} like'. He said, 'So beware of speaking by your tongue during my questioning by a matter with something else in your^{asws} consciousness'. He^{asws} said: 'But rather that is the one in whose heart are two knowledges, one of it opposing its counterpart, and that Allah^{azwj} Mighty and Majestic Refused that there should be a Knowledge for Him^{azwj} wherein is a differing'.

قَالَ هَذِهِ مَسْأَلَتِي وَ قَدْ فَسَّرْتَ طَرَفًا مِنْهَا أَخْبِرْنِي عَنْ هَذَا الْعِلْمِ الَّذِي لَيْسَ فِيهِ اخْتِلَافٌ مَنْ يَعْلَمُهُ قَالَ أَمَّا جُمْلَةُ الْعِلْمِ فَعِنْدَ اللَّهِ جَلَّ ذِكْرُهُ وَ أَمَّا مَا لَا بُدَّ لِلْعِبَادِ مِنْهُ فَعِنْدَ الْأَوْصِيَاءِ

He said, 'This is my question, and you have explained part of it. Inform me about this knowledge which there is no differing in it. Who knows it?' He^{asws} said: 'But, the totality of the knowledge, so it is with Allah^{azwj}, Majestic is His^{azwj} Mention, and as for what is a must for the servants from it, so it is with the successors^{asws}'.

قَالَ فَفَتَحَ الرَّجُلُ عُجْرَتَهُ وَ اسْتَوَى جَالِسًا وَ تَهَلَّلَ وَجْهُهُ وَ قَالَ هَذِهِ أَرَدْتُ وَ لَهَا أَتَيْتُ وَ زَعَمْتُ أَنَّ عِلْمَ مَا لَا اخْتِلَافَ فِيهِ مِنَ الْعِلْمِ عِنْدَ الْأَوْصِيَاءِ فَكَيْفَ يَعْلَمُونَهُ قَالَ كَمَا كَانَ رَسُولُ اللَّهِ ص يَعْلَمُهُ إِلَّا أَنَّهُمْ لَا يَرَوْنَ مَا كَانَ رَسُولُ اللَّهِ ص يَرَى لِأَنَّهُ كَانَ نَبِيًّا وَ هُمْ مُحَدِّثُونَ وَ أَنَّهُ كَانَ يَقْدُ إِلَى اللَّهِ جَلَّ جَلَالُهُ فَيَسْمَعُ الْوَحْيَ وَ هُمْ لَا يَسْمَعُونَ

He^{asws} said: 'So the man opened up his turban and sat evenly (relaxed manner), and his face was cheerful, and he said, 'This is what I wanted, and for it I came over. You^{asws} claim that knowledge is what there is no differing therein, from the knowledge with the successors^{asws}, so how do they know it?' He^{asws} said: 'Just as how Rasool-Allah^{sawww} used to know it except that they^{asws} are not seeing what Rasool-Allah^{sawww} used to see, because he^{sawww} was a Prophet^{sawww}, and they^{asws} are *Muhaddisoun*, and it was so that he^{asws} would be a delegate to Allah^{azwj} Mighty and Majestic and he^{sawww} would hear the Revelation, and they^{asws} are not hearing'.

فَقَالَ صَدَقْتَ يَا ابْنَ رَسُولِ اللَّهِ سَأَلْتُكَ بِمَسْأَلَةٍ صَعْبَةٍ أَخْبَرْتَنِي عَنْ هَذَا الْعِلْمِ مَا لَهُ لَا يَظْهَرُ كَمَا كَانَ يَظْهَرُ مَعَ رَسُولِ اللَّهِ ص قَالَ فَصَحَّكَ أَبِي ع وَ قَالَ
أَبِي اللَّهِ أَنْ يُطْلِعَ عَلَى عِلْمِهِ إِلَّا مُتَّحِنًا لِلْإِيمَانِ بِهِ كَمَا قَضَى عَلَى رَسُولِ اللَّهِ ص أَنْ يَصْبِرَ عَلَى أَدَى قَوْمِهِ وَ لَا يُجَاهِدَهُمْ إِلَّا بِأَمْرِهِ

You speak the truth, O son^{asws} of Rasool-Allah^{saww}! I shall come to you with a difficult question. Inform me about this knowledge. What is the matter with it that it is not apparent (now) just as it was apparent with Rasool-Allah^{saww}? So my^{asws} father^{asws} smiled and said: 'Allah^{azwj} Mighty and Majestic Refuses that anyone should have notification of His^{azwj} Knowledge except for the one examined for the *Eman* with it, just as He^{azwj} Ordained upon Rasool-Allah^{saww} that he^{saww} be patient upon the harm of his^{saww} people, and he^{saww} should not fight against them except by His^{azwj} Command.

فَكَمْ مِنْ أَكْتِنَامٍ قَدْ أَكْتَمْتُمْ بِهِ حَتَّى قِيلَ لَهُ فَاصْذَعْ بِمَا تُؤْمَرُ وَ أَعْرِضْ عَنِ الْمُشْرِكِينَ وَ إِنَّمُ اللَّهُ أَنْ لَوْ صَدَعَ قَبْلَ ذَلِكَ لَكَانَ آمِنًا وَ لَكِنَّهُ إِذَا نَظَرَ فِي الطَّاعَةِ
وَ خَافَ الْخِلَافَ فَلَيْدَكَ كَفَّ

So how much from the secrets he^{saww} was secretive with until it was said to him^{saww}, '[15:94] **Therefore declare openly what you are Commanded with and turn aside from the polytheists.** And I swear by Allah^{azwj} that had he^{saww} proclaimed openly before that, he^{saww} would (still) have been safe, but he^{saww}, rather, considered to be in the obedience and feared the differing (of people). Therefore, due to that, he^{saww} restrained.

فَوَدِدْتُ أَنْ عَيْنَكَ تَكُونُ مَعَ مَهْدِيِّ هَذِهِ الْأُمَّةِ وَ الْمَلَائِكَةُ بِسُيُوفِ آلِ دَاوُدَ بَيْنَ السَّمَاءِ وَ الْأَرْضِ تُعَذِّبُ أَرْوَاحَ الْكَافِرَةِ مِنَ الْأَمْوَاتِ وَ تُلْحِقُ بِهِمْ أَرْوَاحَ
أَشْبَاهِهِمْ مِنَ الْأَحْيَاءِ ثُمَّ أَخْرَجَ سَيْفًا ثُمَّ قَالَ هَا إِنَّ هَذَا مِنْهَا

I^{asws} would love it if your eyes happen to be with the Mahdi^{asws} of this community, and the Angels with the swords of the family of Dawood^{as}, between the sky and the earth, Punishing the souls of the disbelievers from the deceased and join with them the souls of their likes from the living ones'. Then he^{asws} brought out a sword, then said: 'Here, this is from those'.

قَالَ فَقَالَ أَبِي إِي وَ الَّذِي اصْطَلَقَنِي مُحَمَّدًا عَلَى الْبَشَرِ قَالَ فَرَدَّ الرَّجُلُ اغْتِيحَارَهُ وَ قَالَ أَنَا إِيلْيَاسُ مَا سَأَلْتُكَ عَنْ أَمْرِكَ وَ بِي بِهِ جَهَالَةٌ غَيْرَ أَبِي أَحْبَبْتُ أَنْ
يَكُونَ هَذَا الْحَدِيثُ قُوَّةً لِأَصْحَابِكَ وَ سَأَخْبِرُكَ بِآيَةٍ أَنْتَ تَعْرِفُهَا إِنْ خَاصَمُوا بِهَا فَلَجُوا قَالَ فَقَالَ لَهُ أَبِي إِنْ سِنَيْتَ أَخْبَرْتُكَ بِهَا قَالَ قَدْ سِنَيْتُ

He^{asws} said: 'My^{asws} father^{asws} said: 'Yes. By the One^{azwj} Who Chose Muhammad^{saww} over (all) the human beings!' The man returned his turban and said, 'I am Ilyas^{as}. I^{as} did not ask you^{asws} about your^{asws} matter and there was ignorance with me from it, apart from that I^{as} loved it that this Hadeeth takes place, as a strengthening for your^{asws} companions, and I^{as} shall inform you with a Verse you^{asws} recognise it, if they were to debate with it, they would win'. My^{asws} father^{asws} said to him: 'If you^{as} so desire, I^{asws} shall inform you^{as} with it'. He said, 'I do desire it'.

قَالَ إِنَّ شَيْعَتَنَا إِنْ قَالُوا لِأَهْلِ الْخِلَافِ لَنَا إِنَّ اللَّهَ عَزَّ وَ جَلَّ يُعُولُ لِرَسُولِهِ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ إِلَى آخِرِهَا فَهَلْ كَانَ رَسُولُ اللَّهِ ص يَعْلَمُ مِنَ الْعِلْمِ
شَيْئًا لَا يَعْلَمُهُ فِي تِلْكَ اللَّيْلَةِ أَوْ يَأْتِيهِ بِهِ حَبْرِيْلُ ع فِي غَيْرِهَا فَإِنَّهُمْ سَيَعُولُونَ لَا فَعْلَ هُمْ فَهَلْ كَانَ لِمَا عَلِمَ بُدٌّ مِنْ أَنْ يُظْهَرَ فَيَعُولُونَ لَا

He^{asws} said: 'Our^{asws} Shias, if they were to be saying to the people is opposition to us^{asws} that Allah^{azwj} Mighty and Majestic is Saying to His^{azwj} Rasool^{saww} [97:1] **We have indeed revealed this in the Night of Predestination** – up to its end. So, did Rasool-Allah^{saww} know anything

from the knowledge which he^{saww} did not know during that night, or Jibraeel^{as} came with it during other than that? So, if they would be saying, 'No', then say to them, 'So was it inevitable from what he^{saww} knew that he^{saww} should manifest it?' So, they would be saying, 'No'.

فَقُلْ لَهُمْ فَهَلْ كَانَ فِيمَا أَظْهَرَ رَسُولُ اللَّهِ ص مِنْ عِلْمِ اللَّهِ عَزَّ ذِكْرُهُ اِخْتِلَافٌ فَإِنْ قَالُوا لَا فَقُلْ لَهُمْ فَمَنْ حَكَمَ بِحُكْمِ اللَّهِ فِيهِ اِخْتِلَافٌ فَهَلْ خَالَفَ رَسُولُ اللَّهِ ص فَيَقُولُونَ نَعَمْ فَإِنْ قَالُوا لَا فَقَدْ نَقَضُوا أَوَّلَ كَلَامِهِمْ

Then say to them, 'So was there, regarding what Rasool-Allah^{saww} did manifest, from the Knowledge of Allah^{azwj}, Mighty is His^{azwj} Mention, any differing?' So, if they say, 'No', then say to them, 'Therefore the one who judges by a Judgment of Allah^{azwj} wherein is a differing, so has he opposed Rasool-Allah^{saww}?' They would be saying, 'Yes'. If they say, 'No', so they have broken their first speech.

فَقُلْ لَهُمْ مَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَ الرَّاِسُخُونَ فِي الْعِلْمِ فَإِنْ قَالُوا مِنَ الرَّاِسُخُونَ فِي الْعِلْمِ فَقُلْ مَنْ لَا يُخْتَلَفُ فِي عِلْمِهِ فَإِنْ قَالُوا فَمَنْ هُوَ ذَلِكَ فَقُلْ كَانَ رَسُولُ اللَّهِ ص صَاحِبَ ذَلِكَ فَهَلْ بَلَغَ أَوْ لَا فَإِنْ قَالُوا قَدْ بَلَغَ فَقُلْ فَهَلْ مَاتَ ص وَ الْخَلِيفَةُ مِنْ بَعْدِهِ يَعْلَمُ عِلْمًا لَيْسَ فِيهِ اِخْتِلَافٌ

Say to them, '**[3:7] but none knows its interpretation except Allah, and those who are firmly rooted in the Knowledge**'. If they say, 'Who are the ones firmly rooted in the Knowledge?' Then say, 'The ones in whose knowledge there is no differing'. If they say, 'So who is that?' So, say, 'Rasool-Allah^{saww} was an owner of that. So did he^{saww} deliver or not?' If they say, 'He^{saww} did deliver', then say, 'He^{saww} passed away and the Caliph from after him^{saww} had knowledge wherein there was no differing?'

فَإِنْ قَالُوا لَا فَقُلْ إِنَّ خَلِيفَةَ رَسُولِ اللَّهِ ص مُؤَيَّدٌ وَ لَا يَسْتَخْلِفُ وَ لَوْلَا اللَّهُ ص إِلَّا مَنْ يُحْكَمُ بِحُكْمِهِ وَ إِلَّا مَنْ يَكُونُ مِثْلَهُ إِلَّا النُّبُوَّةَ فَإِنْ كَانَ رَسُولُ اللَّهِ ص لَمْ يَسْتَخْلِفْ فِي عِلْمِهِ أَحَدًا فَقَدْ ضَيَّعَ مَنْ فِي أَصْلَابِ الرِّجَالِ مِمَّنْ يَكُونُ بَعْدَهُ

If they say, 'No', so say, 'A Caliph of Rasool-Allah^{saww} is Assisted, and Rasool-Allah^{saww} would not leave behind anyone except the one who judged by his^{saww} judgment, and except one who would happen to be similar to him^{saww} except for the Prophet-hood, and if it was so that Rasool-Allah^{azwj} did not leave anyone behind regarding his^{saww} knowledge, so he^{saww} would have wasted the ones who are in the loins of the men, from the ones who would be coming (to the world) after him^{saww}.'

فَإِنْ قَالُوا لَكَ فَإِنَّ عِلْمَ رَسُولِ اللَّهِ ص كَانَ مِنَ الْقُرْآنِ فَقُلْ حَمَّ وَ الْكِتَابِ الْمُبِينِ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ مَبَارَكَةٍ إِلَى قَوْلِهِ إِنَّا كُنَّا مُرْسِلِينَ

If they say to you, 'The knowledge of Rasool-Allah^{saww} was from the Quran', so say, **[44:1] Ha Meem! [44:2] I swear by the Clarifying Book [44:3] Surely We Revealed it on a Blessed Night surely We are ever Warning – up to His^{azwj} Words [44:5] surely We are the Senders (of Messages)**'.

فَإِنْ قَالُوا لَكَ لَا يُرْسِلُ اللَّهُ عَزَّ وَ جَلَّ إِلَّا إِلَى نَبِيِّ فَقُلْ هَذَا الْأَمْرُ الْحَكِيمُ الَّذِي يُفْرَقُ فِيهِ هُوَ مِنَ الْمَلَائِكَةِ وَ الرُّوحِ الَّتِي تَنْزِلُ مِنْ سَمَاءٍ إِلَى سَمَاءٍ أَوْ مِنْ سَمَاءٍ إِلَى الْأَرْضِ فَإِنْ قَالُوا مِنْ سَمَاءٍ إِلَى سَمَاءٍ فَلَيْسَ فِي السَّمَاءِ أَحَدٌ يَرْجِعُ مِنْ طَاعَةٍ إِلَى مَعْصِيَةٍ فَإِنْ قَالُوا مِنْ سَمَاءٍ إِلَى أَرْضٍ وَ أَهْلُ الْأَرْضِ أَخْرَجَ الْخَلْقَ إِلَى ذَلِكَ

If they say to you, 'Allah^{azwj} Mighty and Majestic does not Send a Message except to a Prophet^{as}, so say, 'This [44:4] **Therein every wise affair is made distinct**, it is from the Angels and the Spirit who descend from a sky to a sky or from a sky to the earth?' If they say, 'From a sky to a sky', so there isn't anyone in the sky who returns from obedience to disobedience. If they say, 'From sky to the earth', and the people of the earth are more needy of the creatures to that.

فَقُلْ فَهَلْ هُمْ بَدٌّ مِنْ سَيِّدٍ يَتَخَاكُمُونَ إِلَيْهِ فَإِنْ قَالُوا فَإِنَّ الْخَلِيفَةَ هُوَ حَكْمُهُمْ فَقُلْ اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ إِلَى قَوْلِهِ خَالِدُونَ لَعَمْرِي مَا فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلِيُّ لِلَّهِ عَزَّ ذِكْرُهُ إِلَّا وَهُوَ مُؤَيَّدٌ وَمَنْ أُيِّدَ لَمْ يُخْطِ وَمَا فِي الْأَرْضِ عَدُوٌّ لِلَّهِ عَزَّ ذِكْرُهُ إِلَّا وَهُوَ مُخَذَّلٌ وَمَنْ خَذَلَ لَمْ يُصِبْ كَمَا أَنَّ الْأَمْرَ لَا بَدَّ مِنْ تَنْزِيلِهِ مِنَ السَّمَاءِ يَخُكُّمُ بِهِ أَهْلُ الْأَرْضِ كَذَلِكَ لَا بَدَّ مِنْ وَإِل

Then say, 'Is there a must for them to have a chief they would be going to for the judgments?' If they say, 'So the Caliph, he is their judge'. Then say, '[2:257] **Allah is the Guardian of those who believe. He Extracts them from the darkness into the Light** – up to His^{azwj} Words **in it they shall be abiding**. By my^{asws} life! There is neither in the sky nor in the earth, a Guardian of Allah^{azwj}, Mighty is His^{azwj} Mention, except that he^{asws} is Assisted, and the one who is Assisted would not err, and there is neither in the sky nor in the earth, an enemy of Allah^{azwj}, Mighty is His^{azwj} Mention except that he is Abandoned, and the one who is Abandoned would not be correct (in his judgments).

Just as it is inevitable for there to be a Revelation which descends from the sky for the people of the earth to be judged with, like that, it is inevitable for there to be a Guardian^{asws}.

فَإِنْ قَالُوا لَا نَعْرِفُ هَذَا فَقُلْ لَكُمْ قَوْلُوا مَا أَحْبَبْتُمْ أَبِي اللَّهِ بَعْدَ مُحَمَّدٍ أَنْ يَتْرَكَ الْعِبَادَ وَلَا حُجَّةَ عَلَيْهِمْ

If they say, 'We do not recognise this', say to them, 'Say whatever you so like to. Allah^{azwj} Mighty and Majestic Refused that after Muhammad^{saww} He^{azwj} should leave the servants and there is no Divine Authority upon them'.

قَالَ أَبُو عَبْدِ اللَّهِ ع تُمْ وَقَفَ فَقَالَ هَاهُنَا يَا ابْنَ رَسُولِ اللَّهِ بَابٌ غَامِضٌ أَرَأَيْتَ إِنْ قَالُوا حُجَّةُ اللَّهِ الْقُرْآنُ

Abu Abdullah^{asws} said: 'Then he^{asws} paused, so he (Ilyas^{as}) said: 'Over here, O son^{asws} of Rasool-Allah^{saww}, is a vague door. What is your^{asws} view if they were to say, 'The Divine Authority is the Quran'?'

قَالَ إِذْنٌ أَقُولُ لَكُمْ إِنَّ الْقُرْآنَ لَيْسَ بِنَاطِقٍ يَأْمُرُ وَ يَنْهَى وَ لَكِنَّ الْقُرْآنَ أَهْلٌ يَأْمُرُونَ وَ يَنْهَوْنَ وَ أَقُولُ قَدْ عَرَضَتْ لِبَعْضِ أَهْلِ الْأَرْضِ مُصِيبَةٌ مَا هِيَ فِي الشُّبَّةِ وَ الْحُكْمِ الَّذِي لَيْسَ فِيهِ اخْتِلَافٌ وَ لَيْسَتْ فِي الْقُرْآنِ أَبِي اللَّهِ لِعَلِمِهِ بِتِلْكَ الْفِتْنَةِ أَنْ تَظْهَرَ فِي الْأَرْضِ وَ لَيْسَ فِي حُكْمِهِ رَادٌّ لَهَا وَ مُفْرَجٌ عَنْ أَهْلِهَا

He^{asws} said: 'Then I^{asws} would be saying to them: 'The Quran is not with a speech, Ordering and Prohibiting, but for the Quran there are people^{asws} who are ordering and prohibiting,' and I^{asws} would be saying: 'There would get presented to some people of the earth, a difficulty which is not in the Sunnah, and the judgment wherein there is no differing, and it isn't in the Quran, Allah^{azwj} refused that (situation to occur) for His^{azwj} Knowledge, for that strife to appear in the earth and there is no refutation for it in His^{azwj} Judgment, and a relief for its people'.

فَقَالَ هَاهُنَا يَفْلُحُونَ يَا ابْنَ رَسُولِ اللَّهِ أَشْهَدُ أَنَّ اللَّهَ عَزَّ ذِكْرُهُ قَدْ عَلِمَ بِمَا يُصِيبُ الْخَلْقَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ أَوْ فِي أَنْفُسِهِمْ مِنَ الدِّينِ أَوْ غَيْرِهِ فَوَضَعَ الْقُرْآنَ دَلِيلًا

He (Ilyas^{as}) said: 'Over here you^{asws} are winning, O son^{asws} of Rasool-Allah^{saww}! I^{as} testify that Allah^{azwj}, Mighty is His^{azwj} Mention had Known of what would be hitting the creatures from difficulties in the earth, or regarding themselves from the Religion, or something else, so He^{azwj} Placed the Quran as Evidence'.

قَالَ فَقَالَ الرَّجُلُ هَلْ تَدْرِي يَا ابْنَ رَسُولِ اللَّهِ دَلِيلَ مَا هُوَ فَقَالَ أَبُو جَعْفَرٍ ع نَعَمْ فِيهِ جَهْلُ الْخُدُودِ وَ تَفْسِيرُهَا عِنْدَ الْحَكَمِ فَقَدْ أَبَى اللَّهُ أَنْ يُصِيبَ عَبْدًا بِمُصِيبَةٍ فِي دِينِهِ أَوْ فِي نَفْسِهِ أَوْ مَالِهِ لَيْسَ فِي أَرْضِهِ مِنْ حَكْمٍ قَاضٍ بِالصَّوَابِ فِي تِلْكَ الْمُصِيبَةِ

He^{asws} said: 'So the man (Ilyas^{as}) said: 'Do you^{asws} know, O son^{asws} of Rasool-Allah^{saww} the Evidence, what it is?' Abu Ja'far^{asws} said: 'Yes, therein is the totality of the Legal Punishments, and its interpretation during the judgment'. So he^{as} said: 'Allah^{azwj} Refuses that a servant be hit by a difficulty in his Religion, or regarding himself, or in his wealth, and there isn't in His^{azwj} earth from His^{azwj} Judgment which can be judged with the correctness with regards to that very difficulty'.

قَالَ فَقَالَ الرَّجُلُ أَمَا فِي هَذَا الْبَابِ فَقَدْ فَكَّحْتُمْ بِحُجَّةٍ إِلَّا أَنْ يَفْتَرِيَ خَصْمُكُمْ عَلَى اللَّهِ فَيَقُولَ لَيْسَ لِلَّهِ حَلٌّ ذِكْرُهُ حُجَّةٌ وَ لَكِنْ أَخْبَرَنِي عَنْ تَفْسِيرِ لِكَيْلًا تَأْسُوا عَلَى مَا فَاتَكُمْ وَ لَا تَفْرَحُوا بِمَا آتَاكُمْ

He^{asws} said: 'So the man (Ilyas^{as}) said: 'But, in this door (subject matter), you^{asws} would be winning with an argument except if they were to forge against Allah^{azwj} in disputing you^{asws}, so they would be saying, 'There isn't a Divine Authority for Allah^{azwj}, Majestic is His^{azwj} Mention'. But, inform me^{as} about the interpretation of: **So that you may not despair over what has escaped you, from what Ali has been Particularised with, nor be happy with what has been Given to you [57:23]**'.

قَالَ فِي أَبِي فَلَانَ وَ أَصْحَابِهِ وَاحِدَةٌ مُقَدَّمَةٌ وَ وَاحِدَةٌ مُؤَخَّرَةٌ لَا تَأْسُوا عَلَى مَا فَاتَكُمْ بِمَا خَصَّ بِهِ عَلِيُّ ع وَ لَا تَفْرَحُوا بِمَا آتَاكُمْ مِنَ الْفِتْنَةِ الَّتِي عَرَضَتْ لَكُمْ بَعْدَ رَسُولِ اللَّهِ

He^{asws} said: '(It is) regarding Abu so and so, and his companion. One who was foremost and one who was delayed (later one): **So that you may not despair over what has escaped you, from what Ali has been Particularised with, nor be happy with what has been Given to you [57:23]**, from the strife which appeared for you after Rasool-Allah^{saww}'.

فَقَالَ الرَّجُلُ أَشْهَدُ أَنَّكُمْ أَصْحَابُ الْحَكْمِ الَّذِي لَا اخْتِلَافَ فِيهِ ثُمَّ قَامَ الرَّجُلُ وَ دَهَبَ فَلَمْ أَرَهُ.

The man (Ilyas^{as}) said: 'I^{as} testify that you Imams^{asws} are the owners of the wisdom wherein there is no differing'. Then the man stood up and went, and I^{asws} did not see him (again)".¹³²

65- وَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: بَيْنَا أَبِي ع جَالِسٌ وَ عِنْدَهُ نَفَرٌ إِذَا اسْتَضْحَكَ حَتَّى اعْرُورِقَتْ عَيْنَاهُ دُمُوعاً ثُمَّ قَالَ هَلْ تَذُرُونَ مَا أَضْحَكَنِي قَالَ فَقَالُوا لَا

¹³² Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 64

And from Abu Abdullah^{asws} having said: 'While my^{asws} father^{asws} was seated and there were a number (of people) in his^{asws} presence, when he^{asws} laughed until his^{asws} eyes shed tears, then he^{asws} said: 'Do you know what made me^{asws} laugh?' They said, 'No'.

قَالَ زَعَمَ ابْنُ عَبَّاسٍ أَنَّهُ مِنَ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا فَعُلْتُ لَهُ هَلْ رَأَيْتَ الْمَلَائِكَةَ يَا ابْنَ عَبَّاسٍ تُخْبِرُكَ بِوَلَايَتِهَا لَكَ فِي الدُّنْيَا وَالْآخِرَةِ مَعَ الْأَمْنِ مِنَ الْخَوْفِ وَالْحُزْنِ

He^{asws} said: 'Ibn Abbas claimed that he is from those, **Surely, those who say, 'Our Lord is Allah!', then they are steadfast [41:30]**'. I^{asws} said to him, 'Have you seen the Angels, O Ibn Abbas, informing you with its Wilayah being for you in the world and the Hereafter with the safety from the fear and the grief?'

قَالَ فَقَالَ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَقُولُ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ وَ قَدْ دَخَلَ فِي هَذَا جَمِيعُ الْأُمَّةِ فَاسْتَضَحَّكَتُ ثُمَّ قُلْتُ صَدَقْتَ يَا ابْنَ عَبَّاسٍ أَنْشُدَكَ اللَّهُ هَلْ فِي حُكْمِ اللَّهِ حَلَّ دِكْرُهُ اخْتِلَافٌ قَالَ فَقَالَ لَا

He^{asws} said: 'He said: 'Allah^{azwj} Blessed and Exalted is Saying: **But rather, the Momineen are brothers, [49:10]**, and the entirety of the community is included in this'. So I^{asws} laughed, then said: 'You speak the truth, O Ibn Abbas! I^{asws} adjure you with Allah^{azwj}! Is there any differing in the Judgment of Allah^{azwj}, Majestic is His^{azwj} Mention?' He said, 'No'.

فَعُلْتُ مَا تَرَى فِي رَجُلٍ ضَرَبَ رَجُلًا أَصَابِعَهُ بِالسَّيْفِ حَتَّى سَقَطَتْ ثُمَّ ذَهَبَ وَ أَتَى رَجُلًا آخَرَ فَأَطَارَ كَفَّهُ فَأَتَى بِهِ إِلَيْكَ وَ أَنْتَ قَاضٍ كَيْفَ أَنْتَ صَانِعٌ بِهِ

I^{asws} said: 'What do you view regarding a man who strikes the fingers of a man with the sword until they fall off, then he goes to another man comes and cuts off his palm, so he comes with him to you, and you are a judge, how will you deal with it?'

قَالَ أَقُولُ لِهَذَا الْقَاطِعِ أُعْطِيهِ دِيَةَ كَفِّهِ وَ أَقُولُ لِهَذَا الْمُقْطُوعِ صَالِحُهُ عَلَى مَا شِئْتُ وَ أَبْعَثُ بِهِ إِلَى دَوِيٍّ عَدَلٍ

He said, 'I shall say to this cutter to give the wergild of his palm, and I shall say to the cut one to reconcile with him (the cutter of the fingers) upon what he likes, and I shall send him to two just ones'.

قُلْتُ جَاءَ الْإِخْتِلَافُ فِي حُكْمِ اللَّهِ حَلَّ دِكْرُهُ وَ نَقَضَتْ الْقَوْلَ الْأَوَّلَ أَبِي اللَّهِ عَزَّ دِكْرُهُ أَنْ يُحْدِثَ فِي خَلْقِهِ شَيْئاً مِنَ الْحُدُودِ فَلَيْسَ تَفْسِيرُهُ فِي الْأَرْضِ اقْطَعُ قَاطِعَ الْكَفِّ أَصْلاً ثُمَّ أُعْطِيهِ دِيَةَ الْأَصَابِعِ هَكَذَا حُكْمُ اللَّهِ لَيْلَةً يَنْزِلُ فِيهَا أَمْرُهُ

I^{asws} said: 'There has come differing in the Judgment of Allah^{azwj}, Majestic is His^{azwj} Mention, and the first word is broken. Allah^{azwj}, Mighty is His^{azwj} Mention Refused for anything from the legal punishments to be innovated among His^{azwj} creatures. Its interpretation isn't in the earth. The cutter of the palm would be cut originally, then he (victim) would be give the wergilds of the fingers. That is how the Judgment of Allah^{azwj} descended in the night during which the Commands descend.

إِنْ جَحَدْتَهَا بَعْدَ مَا سَمِعْتَ مِنْ رَسُولِ اللَّهِ ص فَأَدْخَلَكَ اللَّهُ النَّارَ كَمَا أَعْمَى بَصْرَكَ يَوْمَ جَحَدْتَهَا عَلَى ابْنِ أَبِي طَالِبٍ قَالَ فَلَيْدَلِكَ عَمِي بَصْرِي

If you reject it after having heard from Rasool-Allah^{saww} then Allah^{azwj} will Enter you into the Fire, just as He^{azwj} Blinded your vision on the day you rejected upon Ali^{asws} Bin Abu Talib^{asws}. He said, 'So that is why my sight was blinded'.

قَالَ وَ مَا عَلِمْتُ بِدَلِيلِكَ فَوَ اللَّهُ إِنْ عَمَى بَصَرِي إِلَّا مِنْ صَفْقَةِ جَنَاحِ الْمَلِكِ قَالَ فَاسْتَضْحَكْتُ ثُمَّ تَرَكْتُهُ يَوْمَهُ ذَلِكَ لِسَخَافَةٍ عَلَيْهِ ثُمَّ لَفَيْتُهُ فَعُلْتُ يَا ابْنَ عَبَّاسٍ مَا تَكَلَّمْتَ بِصِدْقِي مِثْلَ أَمْسٍ

He^{asws} said: 'And what will let you know of that? By Allah^{azwj}! His sight was blinded only from the touch of a wing of an Angel. He^{asws} said: 'So I^{asws} laughed, then left him that day of his to the ridiculousness of his intellect. Then I^{asws} met him, so I^{asws} said: 'O Ibn Abbas! You have not spoken as truthfully as yesterday'.

قَالَ لَكَ عَلَيُّ بْنُ أَبِي طَالِبٍ إِنَّ لَيْلَةَ الْقَدْرِ فِي كُلِّ سَنَةٍ وَإِنَّهُ يَنْزِلُ فِي تِلْكَ اللَّيْلَةِ أَمْرٌ السَّنَةِ وَإِنَّ لِدَلِّكَ الْأَمْرَ وَلَا أَعَدَّ رَسُولَ اللَّهِ ص فَعُلْتُ مَنْ هُمْ فَقَالَ أَنَا وَ أَحَدَ عَشَرَ مِنْ صَلْبِي أَيْمَةَ مُحَمَّدٍ نَوَّ

Ali^{asws} Bin Abu Talib^{asws} had said to you: 'The Night of Pre-determination is during every year and the Commands of the year descend during that year, and for that Command there is a Master (of the Command) after Rasool-Allah^{saww}. You said: 'Who are they?' He^{asws} said: 'I^{asws} and eleven from my^{asws} Sulb (lineage), Guided Imams^{asws}'.

فَعُلْتُ لَا أَرَاهَا كَانَتْ إِلَّا مَعَ رَسُولِ اللَّهِ ص فَتَبَدَّى لَكَ الْمَلِكُ الَّذِي يُحَدِّثُهُ فَقَالَ كَذَبْتُ يَا عَبْدَ اللَّهِ رَأَيْتَ [رَأَيْتَ] عَيْنَايَ الَّذِي حَدَّثَكَ بِهِ عَلِيٌّ وَ لَمْ تَرَهُ عَيْنَاهُ وَ لَكِنْ وَعَى قَلْبُهُ وَ وَقَرَ فِي سَمْعِهِ ثُمَّ صَفَّقَكَ بِجَنَاحِيهِ فَعَمِيَتْ

You said, 'I do not view it except as being with Rasool-Allah^{saww}'. So, the Angel who narrated to him^{asws} appeared to you and said: 'You are lying, O servant of Allah^{azwj}! You saw my eyes which Ali^{asws} narrated to you with, and his^{asws} eyes did not see him, but his^{asws} heart retained and it resonated in his^{asws} ears. Then he touched you with his wing, and you were blinded'.

قَالَ فَقَالَ ابْنُ عَبَّاسٍ مَا اخْتَلَفْنَا فِي شَيْءٍ فَحُكِمْتُمْ إِلَى اللَّهِ فَعُلْتُ لَهُ فَهَلْ حَكَمَ اللَّهُ فِي حُكْمٍ مِنْ حُكْمِهِ بِأَمْرَيْنِ قَالَ لَا فَعُلْتُ هَاهُنَا هَلَكْتُ وَ أَهْلَكْتُ.

He^{asws} said: 'Ibn Abbas said, 'Whatever we differed regarding anything, and its Judgment is with Allah^{azwj}'. I^{asws} said to him: 'Is the Judgment of Allah^{azwj} in a Judgment from His^{azwj} Judgments, with two matters?' He said, 'No'. I^{asws} said, 'Over here you are destroyed and will destroy (others)'.¹³³

66- وَ بِحَدِّثِ الْإِسْنَادِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قَالَ اللَّهُ عَزَّ وَ جَلَّ فِي لَيْلَةِ الْقَدْرِ فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ

And by this chain from Abu Ja'far^{asws} having said: 'Allah^{azwj} Mighty and Majestic Says regarding the Night of Predestination (Laylat Al-Qadr) **During it, every wise matter is made distinct [44:4]**'.

¹³³ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 65

يَقُولُ يَنْزِلُ فِيهَا كُلُّ أَمْرٍ حَكِيمٍ وَ الْمُحْكَمِ لَيْسَ بِشَيْئَيْنِ إِنَّمَا هُوَ شَيْءٌ وَاحِدٌ فَمَنْ حَكَمَ بِمَا لَيْسَ فِيهِ اخْتِلَافٌ فَحُكْمُهُ مِنْ حُكْمِ اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ حَكَمَ بِأَمْرٍ فِيهِ اخْتِلَافٌ فَرَأَى أَنَّهُ مُصِيبٌ فَقَدْ حَكَمَ بِحُكْمِ الطَّاعُونَ إِنَّهُ لَيُنزَلُ فِي لَيْلَةِ الْقَدْرِ إِلَى وَليِّ الْأَمْرِ تَفْسِيرُ الْأُمُورِ سَنَةً سَنَةً

He^{asws} said: 'During it Descends the Command for each matter, and there is never single Command for two things, but rather each thing has its own Order. (Thus) anyone who issues an order which is not different, so his order would be from the Orders of Allah^{azwj} and the one who issues an order in which there is discrepancy believing that one to be correct would have issued the order of the tyrant. These have Come down during the Night of Predestination (Laylat Al-Qadr) to the Master^{asws} of the Command (Wali Al-Amr^{asws}) explaining the matters, year by year.

يُؤْمَرُ فِيهَا فِي أَمْرِ نَفْسِهِ بِكَذَا وَ كَذَا وَ فِي أَمْرِ النَّاسِ بِكَذَا وَ كَذَا وَ إِنَّهُ لَيَحْدُثُ لَوِليِّ الْأَمْرِ سِوَى ذَلِكَ كُلِّ يَوْمٍ عِلْمُ اللَّهِ عَزَّ وَ جَلَّ ذِكْرُهُ الْخَاصُّ وَ الْمُكْتُونُ الْعَجِيبُ الْمُخْتُونُ مِثْلَ مَا يَنْزَلُ فِي تِلْكَ اللَّيْلَةِ مِنَ الْأَمْرِ

He^{asws} is Commanded during it regarding himself^{asws} for such and such, and regarding the matters of the people for such and such, and it happens to the Master^{asws} of the Command (Wali Al-Amr^{asws}) like that every day from the Knowledge of Allah^{azwj}, Mighty is His Mention, the special, and the hidden, and what a wonderful treasure (it is) the like of which has Come down in that Night from the commands.'

ثُمَّ قَرَأَ وَ لَوْ أَنَّ مَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَامٌ وَ الْبَحْرُ بَحْرٌ مِنْ بَعْدِهِ سَبْعَةُ أَنْجَارٍ مَا نَقَدَتْ كَلِمَاتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ.

Then he^{asws} recited: **And even if every tree in the earth was a pen and the oceans to ink it, from after it seven (more) oceans, the Words of Allah would not be depleted. Surely, Allah is Mighty, Wise [31:27]**'¹³⁴.

67- وَ بِحَذَا الْإِسْنَادِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ع يَقُولُ إِنَّمَا أَنْزَلَنَا فِي لَيْلَةِ الْقَدْرِ صَدَقَ اللَّهُ عَزَّ وَ جَلَّ أَنْزَلَ اللَّهُ الْقُرْآنَ فِي لَيْلَةِ الْقَدْرِ

And by this chain from Abu Abdullah^{asws} having said: "Ali^{asws} Bin Al-Husayn^{asws} was saying: **We have Revealed this in the Night of Pre-determination [97:1]**. Allah^{azwj} Mighty and Majestic Spoke the Truth. Allah^{azwj} Revealed the Quran during the Night of the Pre-determination (Laylat Al-Qadr).

وَ مَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ قَالَ رَسُولُ اللَّهِ ص لَا أَدْرِي قَالَ اللَّهُ عَزَّ وَ جَلَّ لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ لَيْسَ فِيهَا لَيْلَةُ الْقَدْرِ

And what make you realise what the Night of Pre-determination is? [97:2] – Rasool-Allah^{saww} said: 'I^{saww} don't know'. Allah^{azwj} Mighty and Majestic Said: **The Night of Pre-determination is better than a thousand months [97:3]** – wherein there is no Night of Pre-determination.

قَالَ لِرَسُولِ اللَّهِ ص وَ هَلْ تَدْرِي لِمَ هِيَ خَيْرٌ مِنْ أَلْفِ شَهْرٍ قَالَ لَا قَالَ لِأَنَّهَا تَنْزَلُ فِيهَا الْمَلَائِكَةُ وَ الرُّوحُ بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ وَ إِذَا أَدَانَ اللَّهُ عَزَّ وَ جَلَّ بِشَيْءٍ فَقَدْ رَضِيَهُ سَلَامٌ هِيَ حَتَّى مَطْلَعِ الْفَجْرِ يَقُولُ يُسَلِّمُ عَلَيْكَ يَا مُحَمَّدُ مَلَائِكَتِي وَ رُوحِي بِسَلَامِي مِنْ أَوَّلِ مَا يَهْبِطُونَ إِلَى مَطْلَعِ الْفَجْرِ

¹³⁴ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 66

He^{azwj} asked Rasool-Allah^{saww}: “Do you^{saww} know why it is better than a thousand months?” He^{saww} said: ‘No’. He^{azwj} said: ‘Because **Therein come down the Angels and the Spirit by Allah's Permission of all matters [97:4]**; and when Allah^{azwj} Mighty and Majestic Permits for something, so it has Pleased Him^{azwj}, **[97:5] Peace! Such it is till the emergence of the dawn.** He^{azwj} is Saying: “They are greeting upon you^{saww}, O Muhammad^{saww}, My^{azwj} Angels and My^{azwj} Spirit with My^{azwj} Greetings, from the beginning of their descent up to the emergence of the dawn’.

ثُمَّ قَالَ فِي بَعْضِ كِتَابِهِ وَ اتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً فِي إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ

Then He^{azwj} Said in (another) part of His^{azwj} Book: **And fear a Fitna (strife) which may not affect (only) those of you who are unjust in particular [8:25]**, in particular regarding **We have Revealed this in the Night of Pre-determination [97:1]**.

وَ قَالَ فِي بَعْضِ كِتَابِهِ وَ مَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَ فَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَ مَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئاً وَ سَيَجْزِي اللَّهُ الشَّاكِرِينَ

And He^{azwj} Said in (another) part of His^{azwj} Book: **And Muhammad is not except for a Rasool; the Rasools have already passed away before him; so if he dies or is killed will you turn back upon your heels? And the one who turns back upon his heels, he will never harm Allah of anything and Allah would be Recompensing the grateful [3:144]**.

يَقُولُ فِي الْآيَةِ الْأُولَى إِنَّ مُحَمَّدًا حِينَ يَمُوتُ يَقُولُ أَهْلُ الْخِلَافِ لِأَمْرِ اللَّهِ عَزَّ وَ جَلَّ مَضَتْ لَيْلَةُ الْقَدْرِ مَعَ رَسُولِ اللَّهِ ص فَهَذِهِ فِتْنَةٌ أَصَابَتْهُمْ خَاصَّةً وَ بِهَا ارْتَدُّوا عَلَى أَعْقَابِهِمْ لِأَنَّهُمْ إِذْ قَالُوا لَمْ يَذْهَبْ فَلَا بُدَّ أَنْ يَكُونَ لِلَّهِ عَزَّ وَ جَلَّ فِيهَا أَمْرٌ وَ إِذَا أَقْرَأُوا بِالْأَمْرِ لَمْ يَكُنْ لَهُ مِنْ صَاحِبٍ بُدٌّ.

He^{azwj} is Saying in the first Verse that Muhammad^{saww}, when he^{saww} passes away, the people of the opposition to the Command of Allah^{azwj} Mighty and Majestic would be saying, ‘The Night of Pre-determination (*Laylat Al-Qadr*) expired along with Rasool-Allah^{saww}’. So this is a Fitna hitting them in particular, and by it they are turning back upon their heels because they, if they were to say, ‘It (*Laylat Al-Qadr*) did not go away, then it would be inevitable that there would happen to be for Allah^{azwj} Mighty and Majestic a Command during it. And when they acknowledge with the Command, there cannot happen to be an escape from there being a Master^{asws} for it’.¹³⁵

68- عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ كَانَ عَلِيٌّ ع كَثِيراً مَا يَقُولُ مَا اجْتَمَعَ التَّيْمِيُّ وَ الْعَدَوِيُّ وَ سَاقَ الْحَدِيثَ نَحْوَ مَا مَرَّ إِلَى قَوْلِهِ إِلَّا الْحَجَّ وَ الْعُمْرَةَ وَ الْجَوَارَ.

From Abu Abdullah^{asws} having said: ‘Ali^{asws} used to frequently say: ‘There would not gather (the clan of) Al-Taymi and (the clan of) Al-Adayy’ – and he^{asws} continued the Hadeeth approximate to what has passed, up to his^{asws} words: ‘Except the Hajj and the Umrah and the good neighbourliness’.

قَالَ وَ قَالَ رَجُلٌ لِأبي جَعْفَرٍ ع يَا ابْنَ رَسُولِ اللَّهِ لَا تَغْضَبْ عَلَيَّ قَالَ لِمَاذَا قَالَ لِمَا أُرِيدُ أَنْ أَسْأَلَكَ عَنْهُ قَالَ فَلْ قَالَ وَ لَا تَغْضَبْ قَالَ وَ لَا أَغْضَبُ

¹³⁵ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 67

He^{asws} said: 'And a man said to Abu Abdullah^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! Do not be angry upon me'. He^{asws} said: 'Why would that be so?' He said, 'Due to what I want to ask you^{asws} about'. He^{asws} said: 'Say (it)'. He said, 'And you will not get angry'. He^{asws} said: 'And I^{asws} will not get angry'.

قَالَ أَرَأَيْتَ قَوْلَكَ فِي لَيْلَةِ الْقَدْرِ وَ تَنْزِيلِ الْمَلَائِكَةِ وَ الرُّوحِ فِيهَا إِلَى الْأَوْصِيَاءِ يَأْتُونَهُمْ بِأَمْرِ لَمْ يَكُنْ رَسُولُ اللَّهِ ص قَدْ عَلِمَهُ أَوْ يَأْتُونَهُمْ بِأَمْرِ كَانَ رَسُولُ اللَّهِ ص يَعْلَمُهُ وَ قَدْ عَلِمْتَ أَنَّ رَسُولَ اللَّهِ ص مَاتَ وَ لَيْسَ مِنْ عِلْمِهِ شَيْءٌ إِلَّا وَ عَلَيَّ ع لَهُ وَاعِ

He said, 'I have seen your^{asws} words regarding the Night of Pre-determination (Laylat Al-Qadr), that the Angels and the Spirit descend during it upon the successors^{asws}. Do they bring to them^{asws} the affairs that the Rasool-Allah^{saww} did not have the knowledge of, or do they bring to them^{asws} the affairs that the Rasool-Allah^{saww} did know of, and from what I know that Rasool-Allah^{saww} passed away, and there was nothing from his^{saww} knowledge but it was preserved with Ali^{asws}?'

قَالَ أَبُو جَعْفَرٍ ع مَا لِي وَ لَكَ أَيُّهَا الرَّجُلُ وَ مَنْ أَدْخَلَكَ عَلَيَّ قَالَ أَدْخَلَنِي الْقَضَاءُ لِطَلَبِ الدِّينِ

Abu Ja'far^{asws} said: 'What is it to me^{asws} and what is it to you, O man, and from where have you come to me?' He said, 'I have come to you^{asws} for fulfilling the seeking of the Religion.'

قَالَ فَأَفْهَمَ مَا أَقُولُ لَكَ إِنَّ رَسُولَ اللَّهِ ص لَمَّا أُسْرِيَ بِهِ لَمْ يَهَيْطُ حَتَّى أَعْلَمَهُ اللَّهُ حَلَّ دِكْرُهُ عِلْمَ مَا قَدْ كَانَ وَ مَا سَيَكُونُ وَ كَانَ كَثِيرٌ مِنْ عِلْمِهِ ذَلِكَ جُمْلًا بِأَيِّ تَفْسِيرِهَا فِي لَيْلَةِ الْقَدْرِ وَ كَذَلِكَ كَانَ عَلَيُّ بْنُ أَبِي طَالِبٍ ع قَدْ عَلِمَ جُمْلَةَ الْعِلْمِ وَ بِأَيِّ تَفْسِيرِهِ فِي لَيْلَةِ الْقَدْرِ كَمَا كَانَ مَعَ رَسُولِ اللَّهِ ص

He^{asws} said: 'Understand what I^{asws} say to you. Surely, the Rasool-Allah^{saww}, when he^{saww} went on ascension (Me'raaj), did not come down until Allah^{azwj} had Taught him^{saww} about all that had transpired and all that has yet to transpire, and that was a lot from His^{azwj} Knowledge that was in a summary, the detail of which was to come during the Night of Predestination (Laylat Al-Qadr), and similarly Ali^{asws} Bin Abu Talib^{asws} had the total knowledge, and its detail came during the Night of Predestination (Laylat Al-Qadr), as was with the Rasool-Allah^{saww}.'

قَالَ السَّائِلُ أَوْ مَا كَانَ فِي الْجَمَلِ تَفْسِيرٌ قَالَ بَلَى وَ لَكِنَّهُ إِنَّمَا يَأْتِي بِالْأَمْرِ مِنَ اللَّهِ تَبَارَكَ وَ تَعَالَى فِي لَيْلَةِ الْقَدْرِ إِلَى النَّبِيِّ ص وَ إِلَى الْأَوْصِيَاءِ أَفْعَلْ كَذَا وَ كَذَا لِأَمْرِ قَدْ كَانُوا عِلْمُهُ أَمْرًا كَيْفَ يَعْمَلُونَ فِيهِ

The questioner said, 'Or was there no explanation of the summary available?' He^{asws} said: 'Yes, but the affairs come from Allah^{azwj} Blessed and Exalted during the Night of Pre-determination (Laylat Al-Qadr) to the Prophet^{saww} and to the successors^{asws}: "Do such and such act", the Command that they knew about, and the Command was how to go about it.'

قُلْتُ فَسِّرْ لِي هَذَا قَالَ لَمْ يَخُتْ رَسُولُ اللَّهِ ص إِلَّا حَافِظًا بِجُمْلَةِ الْعِلْمِ وَ تَفْسِيرِهِ قُلْتُ فَالَّذِي كَانَ يَأْتِيهِ فِي لَيْلَةِ الْقَدْرِ عِلْمٌ مَا هُوَ قَالَ الْأَمْرُ وَ الْيُسْرُ فِيمَا كَانَ قَدْ عَلِمَ

The man said, 'Can you explain this to me?' He^{asws} said: 'Rasool-Allah^{saww} did not pass away but after preserving the total knowledge and its explanation.' The man said, 'That which came to him during the Night of Pre-determination (Laylat Al-Qadr), what knowledge was that?' He^{asws} said: 'The Command and the easiness in what he^{saww} already knew about.'

قَالَ السَّائِلُ فَمَا يَجْدُثُ لَهُمْ فِي لَيْلِي الْقَدْرِ عَلِمَ سِوَى مَا عَلِمُوا قَالَ هَذَا بِمَا أُمِرُوا بِكَيْفَانِهِ وَ لَا يَعْلَمُ تَفْسِيرَ مَا سَأَلْتَ عَنْهُ إِلَّا اللَّهُ عَزَّ وَ جَلَّ

The questioner said, 'What happens to them^{asws} during the *Night of Predestination* (Laylat Al-Qadr), is it the knowledge other than what they^{asws} already knew?' This is what they^{asws} have been Ordered to conceal, and no one knows the detail of that which you have asked except Allah^{azwj} Mighty and Majestic.'

قَالَ السَّائِلُ فَهَلْ يَعْلَمُ الْأَوْصِيَاءُ مَا لَمْ يَعْلَمِ الْأَنْبِيَاءُ قَالَ لَا وَ كَيْفَ يَعْلَمُ وَصِيٌّ غَيْرَ عَلِمَ مَا أُوصِيَ إِلَيْهِ

The questioner said, 'Do the successors^{asws} know that which the Prophets^{as} did not?' He^{asws} said: 'No, and how can the successor^{asws} know any knowledge other than what has been bequeathed to him^{asws}?'

قَالَ السَّائِلُ فَهَلْ يَسْمَعُنَا أَنْ نَقُولَ إِنَّ أَحَدًا مِنَ الْأَوْصِيَاءِ يَعْلَمُ مَا لَا يَعْلَمُ الْآخَرُ قَالَ لَا لَمْ يَمُتْ نَبِيٌّ إِلَّا وَ عَلِمَهُ فِي حُزُوفِ وَصِيِّهِ وَ إِنَّمَا تَنْزَلُ الْمَلَائِكَةُ وَ الرُّوحُ فِي لَيْلَةِ الْقَدْرِ بِالْحُكْمِ الَّذِي يَحْكُمُ بِهِ بَيْنَ الْعِبَادِ

The questioner said, 'Can we say that one from the successors^{asws} knows what the other successor^{asws} does not know?' He^{asws} said: 'No, no Prophet^{as} passes away but his^{as} knowledge gets known to the successor^{asws}, and it is on him^{asws} that the Angels descend, and the Spirit during the Night of Pre-determination (Laylat Al-Qadr) with the Judgements by which he^{asws} will judge among the servants.'

قَالَ السَّائِلُ وَ مَا كَانُوا عَلِمُوا ذَلِكَ الْحُكْمَ قَالَ بَلَى قَدْ عَلِمُوهُ وَ لَكِنَّهُمْ لَا يَسْتَطِيعُونَ إِمْنَاءَ شَيْءٍ مِنْهُ حَتَّى يُؤْمَرُوا فِي لَيْلِي الْقَدْرِ كَيْفَ يَصْنَعُونَ إِلَى السَّنَةِ الْمُقْبِلَةِ

The questioner said, 'Did they^{asws} know of that Judgement?' He^{asws} said: 'Yes, they^{asws} knew, but they^{asws} did not know of the method carrying anything out from it until they^{asws} are Commanded for it during the Night of Pre-determination (Laylat Al-Qadr), until the next year.'

قَالَ السَّائِلُ يَا أَبَا جَعْفَرٍ لَا أَسْتَطِيعُ إِنْكَارَ هَذَا قَالَ أَبُو جَعْفَرٍ ع مَنْ أَنْكَرَهُ فَلَيْسَ مِنَّا.

The questioner said, 'O Abu Ja'far^{asws}, Can I not deny this?' Abu Ja'far^{asws} said: 'One who denies this is not from us^{asws}.'

قَالَ السَّائِلُ يَا أَبَا جَعْفَرٍ أَرَأَيْتَ النَّبِيَّ ص هَلْ كَانَ يَأْتِيهِ فِي لَيْلِي الْقَدْرِ شَيْءٌ لَمْ يَكُنْ عَلِمَهُ

The questioner said, 'O Abu Ja'far^{asws}, Do you^{asws} think that the Prophet^{saww} received something during the Night of Pre-determination (Laylat Al-Qadr) which he had no knowledge of previously?'

قَالَ لَا يَحِلُّ لَكَ أَنْ تَسْأَلَنِي عَنْ هَذَا أَمَّا عَلِمَ مَا كَانَ وَ مَا سَيَكُونُ فَلَيْسَ بِمُوتِ نَبِيٍّ وَ لَا وَصِيٍّ إِلَّا وَ الْوَصِيُّ الَّذِي بَعْدَهُ يَعْلَمُهُ أَمَّا هَذَا الْعِلْمُ الَّذِي تَسْأَلُ عَنْهُ فَإِنَّ اللَّهَ عَزَّ وَ عَلَا أَبَى أَنْ يُطْلِعَ الْأَوْصِيَاءَ عَلَيْهِ إِلَّا أَنْفُسَهُمْ.

He^{asws} said: 'It is not permissible for you to ask about this. As for the knowledge of the past and the future, no Prophet^{as} passes away or the successor^{asws} except that the successor^{asws} after him^{asws} gets to know it all, and as for the knowledge that you have asked about, Allah^{azwj} Mighty and Majestic Disdains that the successors^{asws} will tell anyone about it except to themselves^{asws}.'

قَالَ السَّائِلُ يَا ابْنَ رَسُولِ اللَّهِ كَيْفَ أَعْرِفُ أَنَّ لَيْلَةَ الْقَدْرِ تَكُونُ فِي كُلِّ سَنَةٍ قَالَ إِذَا أَتَى شَهْرَ رَمَضَانَ فَاقْرَأْ سُورَةَ الدُّخَانِ فِي كُلِّ لَيْلَةٍ مِائَةً مَرَّةً فَإِذَا أَتَتْ لَيْلَةَ ثَلَاثٍ وَعِشْرِينَ فَإِنَّكَ نَاطِرٌ إِلَى تَصْدِيقِ الَّذِي سَأَلْتَ عَنْهُ

The questioner said, 'O son^{asws} of the Rasool-Allah^{sawww}, how do I recognise the Night of Predetermination taking place every year?' He^{asws} said: 'When the month of Ramadhan comes, recite the Chapter *Al-Dukhan* one hundred times every night. When the twenty third night comes up, you will see the verification of that which you have asked for.'

وَ قَالَ أَبُو جَعْفَرٍ ع لَمَّا يَزُورُ مَنْ بَعَثَهُ اللَّهُ عَزَّ وَ حَلَّ لِلشَّقَاءِ عَلَى أَهْلِ الضَّلَالَةِ مِنْ أَجْنَادِ الشَّيَاطِينِ وَ أَرْوَاحِهِمْ أَكْثَرُ مِمَّا أَنْ يَزُورَ خَلِيفَةَ اللَّهِ الَّذِي بَعَثَهُ لِلْعَدْلِ وَ الصَّوَابِ مِنَ الْمَلَائِكَةِ قِيلَ يَا بَا جَعْفَرٍ وَ كَيْفَ يَكُونُ شَيْءٌ أَكْثَرَ مِنَ الْمَلَائِكَةِ قَالَ كَمَا شَاءَ اللَّهُ عَزَّ وَ حَلَّ.

And Abu Ja'far^{asws} said: 'For what (reason) are you seeing the ones whom Allah^{azwj} Mighty Send for the wretched ones upon the people of the straying from the armies of the Satans^{la} and their pairs to be more than what you are seeing the Caliphs of Allah^{azwj} whom Allah^{azwj} Sent for the justice and the correctness from the Angels?' O Abu Ja'far^{asws}! And how can anything be more numerous than the Angels are?' He^{asws} said: '(It is) what Allah^{azwj} Mighty and Majestic has Desired it to be'.

قَالَ السَّائِلُ يَا بَا جَعْفَرٍ إِنِّي لَوْ حَدَّثْتُ بَعْضَ الشَّيْعَةِ بِهَذَا الْحَدِيثِ لَأَنْكَرُوهُ قَالَ كَيْفَ يُنْكِرُونَهُ قَالَ يَقُولُونَ إِنَّ الْمَلَائِكَةَ ع أَكْثَرُ مِنَ الشَّيَاطِينِ قَالَ صَدَقْتَ أَفْهَمَ عَنِّي مَا أَقُولُ إِنَّهُ لَيْسَ مِنْ يَوْمٍ وَلَا لَيْلَةٍ إِلَّا وَ جَمِيعِ الْجِنَّ وَ الشَّيَاطِينِ تَزُورُ أَيْمَةَ الضَّلَالَةِ وَ يَزُورُ إِمَامَ الْهُدَى عَدَدُهُمْ مِنَ الْمَلَائِكَةِ حَتَّى إِذَا أَتَتْ لَيْلَةَ الْقَدْرِ فَيَهْبِطُ فِيهَا مِنَ الْمَلَائِكَةِ إِلَى وَليِّ الْأَمْرِ خَلَقَ اللَّهُ أَوْ قَالَ قَيَّضَ اللَّهُ عَزَّ وَ حَلَّ مِنَ الشَّيَاطِينِ بَعْدَهُمْ

The questioner said, 'O Abu Ja'far^{asws}! If I were to narrate to some of the Shias with this Hadeed, they would be denying it'. He^{asws} said: 'How would they be denying it?' He said, 'They would be saying that the Angels are more numerous than the Satans^{la} are'. He^{asws} said: 'You speak the truth. Understand from me^{asws} what I^{asws} am saying. There isn't from a day, nor a night except that the entirety of the Jinn and the Satans^{la} are visiting the imams of misguidance, and (the like of) their number from the Angels would be visiting the Imam^{asws} of the Guidance, to the extent that when the Night of Predetermination (*Laylat Al-Qadr*) comes, so there descend during it, unto a Master^{asws} of the Command, the Angels whom Allah^{azwj} Mighty and Majestic Created', or said: 'Ordained from the Satans^{la} of their number.'

تَمَّ زَارُوا وَليِّ الضَّلَالَةِ فَأَتَوْهُ بِالْإِفْكِ وَ الْكُذْبِ حَتَّى لَعَلَّهُ يُصْبِحُ فَيَقُولُ رَأَيْتُ كَذَا وَ كَذَا فَلَوْ سَأَلَ وَليِّ الْأَمْرِ عَنْ ذَلِكَ لَقَالَ رَأَيْتُ شَيْطَانًا أَخْبَرَكَ بِكَذَا وَ كَذَا حَتَّى يُفَسِّرَ لَهُ تَفْسِيرَهَا وَ يُعَلِّمَهُ الضَّلَالََةَ الَّتِي هُوَ عَلَيْهَا

Then they^{la} are visiting a master of the straying, so they come to him^{la} with the fabrications and the lies until it is perhaps morning. So he^{la} is saying, 'I^{la} saw such and such'. But, if a Master^{asws} of the Command were to be asked about that, he^{asws} would say: 'I^{asws} saw Satan^{la}'

inform you with such and such', until he^{asws} would interpret for him an interpretation, and he would come to know the straying which he was upon.

وَ اِنَّمَّ اللّٰهَ اِنَّ مِنْ صَدَقَ بِلَيْلَةِ الْقَدْرِ لَعَلِمَ اَنَّهَا لَنَا خَاصَّةً لِقَوْلِ رَسُوْلِ اللّٰهِ ص لِعَلِّيَّ صَلَوَاتُ اللّٰهِ عَلَيْهِ حِيْنَ دَنَا مَوْتُهُ هَذَا وَاِنَّكُمْ مِنْ بَعْدِي فَاِنْ اَطَعْتُمُوهُ
رَشِدْتُمْ

And I^{asws} swear by Allah^{azwj} that the one who ratifies by a Night of Pre-determination (*Laylat Al-Qadr*) he would know that it is for us^{asws} in particular due to the words of Rasool-Allah^{saww} for Ali^{asws} when his^{asws} death approached him^{saww}: 'This is your Guardian^{asws} after me^{saww}. So, if you were to obey him^{asws}, you would be rightly guided'.

وَ لَكِنْ مَنْ لَا يُؤْمِنُ بِمَا فِي لَيْلَةِ الْقَدْرِ مُنْكَرٌ وَ مَنْ آمَنَ بِلَيْلَةِ الْقَدْرِ يَمُنْ عَلَيَّ غَيْرِ رَأْيِنَا فَإِنَّهُ لَا يَسْعُهُ فِي الصِّدْقِ إِلَّا أَنْ يَقُولَ إِنَّهَا لَنَا وَ مَنْ لَمْ يَقُلْ فَإِنَّهُ
كَاذِبٌ

But, the one who does not believe in what is regarding the Night of Pre-determination (*Laylat Al-Qadr*) is a denier, and the one who believes in The Night of Pre-determination but other than our^{asws} viewpoint, so he would not have the leeway regarding the ratification except that he should be saying that it is for us^{asws}, and the one who does not says so, so he is a liar.

إِنَّ اللّٰهَ عَزَّ وَ جَلَّ أَكْبَرُ مِنْ أَنْ يُنَزَّلَ الْأَمْرَ مَعَ الرُّوحِ وَ الْمَلَائِكَةِ إِلَى كَافِرٍ فَاسْبِقِ فَإِنْ قَالَ إِنَّهُ يُنَزَّلُ إِلَى الْحَلِيفَةِ الَّذِي هُوَ عَلَيْهَا فَلَيْسَ قَوْلُهُمْ ذَلِكَ بِشَيْءٍ
وَ إِنْ قَالُوا إِنَّهُ لَيْسَ يُنَزَّلُ إِلَى أَحَدٍ فَلَا يَكُونُ أَنْ يُنَزَّلَ شَيْءٌ إِلَى غَيْرِ شَيْءٍ وَ إِنْ قَالُوا وَ سَيَقُولُونَ لَيْسَ هَذَا بِشَيْءٍ فَ قَدْ ضَلُّوا ضَلَالًا بَعِيدًا.

Surely, Allah^{azwj} Mighty and Majestic is more Magnificent that He^{azwj} would Send the Command with the Spirit and the Angels unto a disbeliever, a transgressor. So if they were to say that it descends unto the Caliph, the one who is upon it (the Caliphate), so that speech of theirs is not with anything (meaningful), and if they were to say that it doesn't descend unto anyone, so it cannot happen that something would descend upon nothing, and if they were to say and they will be saying, that this isn't anything, so they would have strayed a far straying".¹³⁶

COMMENTS

قال أمير المؤمنين ع لو لا آية في كتاب الله لأخبرت بما يكون إلى يوم القيامة.

Amir Al-Momineen^{asws} said: 'Had it not been for a (particular) Verse in the Book of Allah^{azwj}, I^{saww} would have informed with what will be happening up to the Day of Qiyamah'.

أَقُولُ وَ رَوَى الشَّيْخُ شَرَفُ الدِّينِ رَحِمَهُ اللّٰهُ فِي كِتَابِ تَأْوِيلِ الْآيَاتِ الْبَاهِرَةِ بِإِسْنَادِهِ عَنْ مُحَمَّدِ بْنِ جَمْهُورٍ عَنْ صَفْوَانَ عَنْ عَبْدِ اللّٰهِ بْنِ مُسْكَانَ عَنْ أَبِي
بَصِيرٍ عَنْ أَبِي عَبْدِ اللّٰهِ ع قَالَ: قَوْلُهُ عَزَّ وَ جَلَّ خَيْرٌ مِنْ أَلْفِ شَهْرٍ هُوَ سُلْطَانُ بَنِي أُمَيَّةَ

I (Majlisi) am saying, 'And it is reported by the sheikh Sharaf Al Deen in the book 'Taweel Al Ayaat Al Bahira', by his chain from Muhammad Jamhour, from Safwan, from Abdullah Bin Muskan, from Abu Baseer,

¹³⁶ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 68

'From Abu Abdullah^{asws} having said: 'Words of Mighty and Majestic: **better than a thousand months [97:3]**: 'It is government of clan of Umayya'.

وَ قَالَ لَيْلَةٌ مِنْ إِمَامٍ عَدْلٍ خَيْرٌ مِنْ أَلْفِ شَهْرٍ مِنْ مُلْكِ بَنِي أُمَيَّةَ

And he^{asws} said: 'A night from a Just Imam^{asws} is better than a thousand months from the kingdom of clan of Umayya'.

وَ قَالَ تَنْزَلُ الْمَلَائِكَةُ وَ الرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ أَيُّ مَنْ عِنْدِ رَبِّهِمْ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ ص بِكُلِّ أَمْرٍ سَلَامٌ.

And he^{asws} said: '**The Angels and the Spirit descend during it by Permission of their Lord [97:4]**, i.e., from the Presence of their Lord^{azwj} unto Muhammad^{saww}, with every matter, 'Salam''.

69- وَ رَوَى أَيْضاً عَنْ مُحَمَّدِ بْنِ جُمُهورٍ عَنْ مُوسَى بْنِ بَكْرِ عَنْ زُرَّارَةَ عَنْ هُمْرَانَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَمَّا يُفْرَقُ فِي لَيْلَةِ الْقَدْرِ هَلْ هُوَ مَا يُفْرَقُ اللَّهُ فِيهَا

And it is reported as well, from Muhammad Bin Jamhour, from Musa Bin Bakr, from Zurara, from Humran who said,

'I asked Abu Abdullah^{asws} about what is made to be distinct during the Night of Pre-determination, 'Is it what Allah^{azwj} had Pre-determined regarding it?'

قَالَ لَا تُوصَفُ قُدْرَةُ اللَّهِ إِلَّا أَنَّهُ قَالَ فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ فَكَيْفَ يَكُونُ حَكِيمًا إِلَّا مَا فُرِقَ وَ لَا تُوصَفُ قُدْرَةُ اللَّهِ سُبْحَانَهُ لِأَنَّهُ يُخْدِثُ مَا يَشَاءُ

He^{asws} said: 'The Power of Allah^{azwj} cannot be described except that He^{azwj} Said: **During it, every wise matter is made distinct [44:4]**, and how can it happen to be wise except what Allah^{azwj} Makes to be distinct? And the Power of Allah^{azwj} the Glorious cannot be described because He^{azwj} Brings into being whatever He^{azwj} so Desires.

وَ أَمَّا قَوْلُهُ لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ يَعْنِي فَاطِمَةَ عَ وَ قَوْلُهُ تَنْزَلُ الْمَلَائِكَةُ وَ الرُّوحُ فِيهَا وَ هَذَا الْمَوْضِعَ الْمُؤْمِنُونَ الَّذِينَ يَمْلِكُونَ عِلْمَ آلِ مُحَمَّدٍ عَ وَ الرُّوحُ رُوحُ الْفُؤَادِ وَ هُوَ فِي فَاطِمَةَ عَ

And as for His^{azwj} Words: **The Night of Pre-determination is better than a thousand months [97:3]**, it means (Syeda) Fatima^{asws}. And His^{azwj} Words: **The Angels and the Spirit descend during it [97:4]**, and the Angels in this place are the Momineen, those who are possessing the knowledge of Progeny^{asws} of Muhammad^{saww}, and the Spirit is the Holy Spirit, and it is with (Syeda) Fatima^{asws}.

مِنْ كُلِّ أَمْرٍ سَلَامٌ يُقُولُ مِنْ كُلِّ أَمْرٍ مُسَلِّمَةً حَتَّى مَطْلَعِ الْفَجْرِ يَعْنِي حَتَّى يَقُومَ الْقَائِمُ عَ.

(With Permission) **of every matter [97:4] Salam! [97:5]**, he^{asws} said: ‘With every affair they salute him^{asws}: **It is such until emergence of the dawn [97:5]**, meaning (it would be such) until the rising of Al-Qaim^{asws}’¹³⁷.

70- قَالَ وَ فِي هَذَا الْمَعْنَى مَا رَوَاهُ الشَّيْخُ أَبُو جَعْفَرٍ الطُّوسِيُّ قَدَسَ اللَّهُ رُوحَهُ عَنْ رِجَالِهِ عَنْ عَبْدِ اللَّهِ بْنِ عَجَلَانَ السَّكُونِيِّ قَالَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ بِنْتُ عَلِيٍّ وَ فَاطِمَةَ مِنْ حُجْرَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِمْ وَ سَقَفُ بَيْتِهِمْ عَرْشُ رَبِّ الْعَالَمِينَ وَ فِي فَعْرِ بِيوتِهِمْ فُرْجَةٌ مَكْشُوطَةٌ إِلَى الْعَرْشِ مِعْرَاجُ الْوَحْيِ وَ الْمَلَائِكَةُ تَنْزِلُ عَلَيْهِمْ بِالْوَحْيِ صَبَاحًا وَ مَسَاءً وَ فِي كُلِّ سَاعَةٍ وَ طَرْفَةِ عَيْنٍ وَ الْمَلَائِكَةُ لَا يَنْقَطِعُ فَوْجُهُمْ فَوْجٌ بَنَزَلَ وَ فَوْجٌ يَصْعَدُ

He said, ‘And in this meaning is what is reported by the sheikh Abu Ja’far Al Tusi, from his men, from Abdullah Bin Ajlan Al Sakuny who said,

‘I heard Abu Ja’far^{asws} say: ‘The house of Ali^{asws} and (Syeda) Fatima^{asws} is from the Chamber of the Rasool-Allah^{saww}, and the roof of their^{asws} house is the Throne of the Lord^{azwj} of the Worlds, and underneath their^{asws} house is a sliding hatch leading to the Throne through which the Revelation and the Angels ascend, bringing to them^{asws} the Revelation morning and night, and every hour and every moment, and the regiment of the Angels does not get cut off; a regiment comes up and a regiment goes down.

وَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى كَشَطَ لِإِبْرَاهِيمَ عَ عَنِ السَّمَاوَاتِ حَتَّى أَبْصَرَ الْعَرْشَ وَ زَادَ اللَّهُ فِي قُوَّةِ نَظَرِهِ وَ إِنَّ اللَّهَ زَادَ فِي قُوَّةِ نَظَرِهِ مُحَمَّدٍ وَ عَلِيٍّ وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ صَلَّى اللَّهُ عَلَيْهِمْ وَ كَانُوا يُبْصِرُونَ الْعَرْشَ

And surely, Allah^{azwj} Blessed and Exalted Uncovered the skies for Ibrahim^{as} until the Throne was seen, and Allah^{azwj} Increased his^{as} vision, and Allah^{azwj} Increased the strength of visions of Muhammad^{saww}, and Ali^{asws}, and (Syeda) Fatima^{asws}, and Al-Hassan^{asws} and Al-Husayn^{asws}, and they^{asws} used to see the Throne, and they^{asws} did not find the roof of their^{asws} house other than the Throne.

وَ لَا يَجِدُونَ لِبِيوتِهِمْ سَقْفًا عِزَّ الْعَرْشِ فَبِيوتِهِمْ مُسَقَّفَةٌ بِعَرْشِ الرَّحْمَنِ وَ مَعَارِجُ مِعْرَاجِ الْمَلَائِكَةِ وَ الرُّوحِ فَوْجٌ بَعْدَ فَوْجٍ لَا انْقِطَاعَ لَهُمْ وَ مَا مِنْ بَيْتٍ مِنْ بِيوتِ الْأَيَّامِ مِمَّا إِلَّا وَ فِيهِ مِعْرَاجُ الْمَلَائِكَةِ لِقَوْلِ اللَّهِ تَنْزِلُ الْمَلَائِكَةُ وَ الرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ سَلَامٌ قَالَ فُلْتُ مِنْ كُلِّ أَمْرٍ قَالَ بِكُلِّ أَمْرٍ فُلْتُ هَذَا التَّنْزِيلُ قَالَ نَعَمْ.

So their^{asws} house was roofed by the Throne of the Beneficent and the Angels ascended as per the Words of Allah^{azwj} Mighty and Majestic: **The Angels and the Spirit descend during it by Permission of their Lord, of every matter, Salam [97:4].** I said, ‘From every matter?’ He^{asws} said: **‘With every matter.’** I said, ‘This is Revelation?’ He^{asws} said: ‘Yes’¹³⁸.

71- قَالَ وَ رُوِيَ عَنْ أَبِي دَرٍّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ قَالَ فُلْتُ يَا رَسُولَ اللَّهِ لَيْلَةَ الْقَدْرِ شَيْءٌ يَكُونُ عَلَى عَهْدِ الْأَنْبِيَاءِ يَنْزِلُ فِيهَا عَلَيْهِمُ الْأَمْرُ فَإِذَا مَضَوْا زُفِعَتْ قَالَ لَا بَلْ هِيَ إِلَى يَوْمِ الْقِيَامَةِ.

He said, ‘And it is reported from Abu Zarr^{ra} having said, ‘I^{asws} said, ‘O Rasool-Allah^{saww}! Is the Night of Pre-determination a thing happened upon the era of the Prophets^{as}, the Commands

¹³⁷ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 69

¹³⁸ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 70

descending upon them^{as}, and when they^{as} passed away, it was Raised?’ He^{saww} said: ‘No, but it is up to the Day of Qiyamah’¹³⁹.

72- وَ جَاءَ فِي حَدِيثِ الْمِعْرَاجِ عَنِ الْبَاقِرِ ع أَنَّهُ قَالَ: لَمَّا عُرِجَ بِالنَّبِيِّ ص وَ عَلَّمَهُ اللَّهُ سُبْحَانَهُ الْأَذَانَ وَ الْإِقَامَةَ وَ الصَّلَاةَ فَلَمَّا صَلَّى أَمَرَهُ سُبْحَانَهُ أَنْ يَتْلُوَ فِي الرَّكْعَةِ الْأُولَى بِالْحَمْدِ وَ التَّوْحِيدِ وَ قَالَ لَهُ هَذَا نِسْبَتِي

And it has come in the Hadeeth of the Mi’raj (Ascension),

‘From Al-Baqir^{asws} having said: ‘When there was an ascension with the Prophet^{saww} and Allah^{azwj} the Glorious Taught him^{saww} the Azaan and the Iqaamah and the Salat, and when he^{saww} prayed Salat, the Glorious Commanded him^{saww} to recite in the first Cycle with (Surah) Al-Hamd and (Surah) Al-Tawheed, and Said to him^{saww}: “This is My^{azwj} Attribution”.

وَ فِي الثَّانِيَةِ بِالْحَمْدِ وَ سُورَةِ الْقَدْرِ وَ قَالَ يَا مُحَمَّدُ هَذِهِ نِسْبَتُكَ وَ نِسْبَةُ أَهْلِ بَيْتِكَ إِلَى يَوْمِ الْقِيَامَةِ.

And in the second (Cycle), with (Surah) Al-Hamd and Surah Al-Qadr and Said: “O Muhammad^{saww}! This is your^{saww} attribution and attribution of People^{asws} of your^{saww} Household up to the Day of Qiyamah”¹⁴⁰.

73- وَ عَنِ الصَّادِقِ ع أَنَّهُ قَالَ: إِنَّهَا بَاقِيَةٌ إِلَى يَوْمِ الْقِيَامَةِ لِأَنَّهَا لَوْ رُفِعَتْ لَارْتَفَعَ الْقُرْآنُ.

And from Al-Sadiq^{asws} having said: ‘It (Laylat Al-Qadr) is to remain up to the Day of Qiyamah because if it were to be Raised (withdrawn), the Quran (would also) be Raised (withdrawn)’¹⁴¹.

¹³⁹ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 71

¹⁴⁰ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 72

¹⁴¹ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 3 H 73

CHAPTER 4 – THEIR^{asws} SITUATIONS DURING THE YEARS

1- ير، بصائر الدرجات علي بن إسماعيل عن محمد بن عمر عن علي بن أسباط قال: رأيت أبا جعفر ع قد خرج علي فأخذت النظر إليه و إلى رأسه و إلى رجله لأصيف قامته لأصحابنا بمصر

(The book) 'Basaair Al Darajaat' – Ali Bin Ismail, from Muhammad bin Umar, from Ali Bin Asbat who said,

'I saw Abu Ja'far^{asws} and he^{asws} had come out, and I stared in looking at him^{asws}, and to his^{asws} head, and to his^{asws} legs, so I could described his^{asws} stature to our companions at Egypt.

فَحَرَ سَاجِدًا وَ قَالَ إِنَّ اللَّهَ احْتَجَّ فِي الْإِمَامَةِ بِمِثْلِ مَا احْتَجَّ فِي النَّبُوءَةِ قَالَ اللَّهُ تَعَالَى وَ اتَّيْنَاهُ الْحُكْمَ صَبِيًّا وَ قَالَ اللَّهُ وَ لَمَّا بَلَغَ أَشُدَّهُ وَ بَلَغَ أَرْبَعِينَ سَنَةً فَقَدْ يَجُوزُ أَنْ يُؤْتَى الْحِكْمَةَ وَ هُوَ صَبِيٌّ وَ يَجُوزُ أَنْ يُؤْتَى وَ هُوَ ابْنُ أَرْبَعِينَ سَنَةً.

He^{asws} fell down in Sajdah and said: 'Allah^{azwj} Argued regarding the Imamate with the like of what He^{azwj} Argued regarding the Prophet-hood. Allah^{azwj} the Exalted Said: **and We Gave him the Wisdom as a boy [19:12];** and Allah^{azwj} Said: **when he reaches his maturity and reaches forty years [46:15]**. So, it is allowed that the Wisdom be given when he is a boy, and it is allowed that he be given, and he is forty years old".¹⁴²

2- شي، تفسير العياشي عن علي بن أسباط عن أبي جعفر الثاني ع قال: فُلْتُ جَعِلْتُ فِدَاكَ إِنَّهُمْ يَقُولُونَ فِي الْحَدَائَةِ

Tafseer Al Ayyashi, from Ali Bin Asbat,

'From Abu Ja'far^{asws} the 2nd, he (the narrator) said, 'I said, 'May I be sacrificed for you^{asws}! They (people) are saying regarding the (your^{asws}) young age'.

قَالَ وَ أَيْ شَيْءٍ يَقُولُونَ إِنَّ اللَّهَ تَعَالَى يَقُولُ قُلْ هَذِهِ سَبِيلِي أَدْعُوا إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَ مَنِ اتَّبَعَنِي فَوَاللَّهِ مَا كَانَ اتَّبَعُهُ إِلَّا عَلِيٌّ ع وَ هُوَ ابْنُ سَبْعِ سِنِينَ وَ مَضَى أَبِي وَ أَنَا ابْنُ تِسْعِ سِنِينَ

He^{asws} said: 'And which thing are they saying? Allah^{azwj} the Exalted is Saying: **Say: 'This is my way. I call to Allah upon an insight, I and the ones who follow me [12:108]**. By Allah^{azwj}! No one followed him^{saww} except Ali^{asws} and he^{asws} was a boy of seven years, and my^{asws} father^{asws} passed away and I^{asws} was a boy of seven years.

فَمَا عَسَى أَنْ يَقُولُوا إِنَّ اللَّهَ يَقُولُ فَلَا وَ رَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحْكَمُوا لَكَ إِلَى قَوْلِهِ وَ يُسَلَّمُوا تَسْلِيمًا.

So, what can they possibly say and Allah^{azwj} is Saying: **But no! By your Lord! They are not believing until they make you a judge** – up to His^{azwj} Words: **and they accept submissively [4:65]**".¹⁴³

¹⁴² Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 4 H 1

¹⁴³ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 4 H 2

3- كُنز، كُنزِ جَامِعِ الْفَوَائِدِ وَ تَأْوِيلِ الْآيَاتِ الظَّاهِرَةِ رَوَى الْعِيَّاشِيُّ بِإِسْنَادِهِ عَنْ عَلِيِّ بْنِ أُسْبَاطٍ قَالَ: قَدِمْتُ الْمَدِينَةَ وَ أَنَا أُرِيدُ مِصْرَ فَدَخَلْتُ عَلَى أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ الرِّضَا ع وَ هُوَ إِذْ ذَاكَ مُهَاسِيٌّ فَجَعَلْتُ أَتَأَمَّلُهُ لِأَصْحَابِنَا بِمِصْرَ

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – It is reported by Al Ayyashi by his chain from Ali Bin Asbat who said,

'I arrived at Al-Medina and I wanted (to go to) Egypt, and I entered to see Abu Ja'far Muhammad^{asws} Bin Ali Al-Reza^{asws}, and there he^{asws} was of five (cubits), and I went on to wish to describe him^{asws} to our companions at Egypt.

فَنظَرَ إِلَيَّ وَ قَالَ يَا عَلِيُّ إِنَّ اللَّهَ أَخَذَ فِي الْإِمَامَةِ كَمَا أَخَذَ فِي النَّبِيِّ فَقَالَ سُبْحَانَهُ عَنْ يُوسُفَ وَ لَمَّا بَلَغَ أَشُدَّهُ وَ اسْتَوَى آتَيْنَاهُ حُكْمًا وَ عِلْمًا وَ قَالَ عَنْ يَحْيَى وَ آتَيْنَاهُ الْحُكْمَ صَبِيًّا.

He^{asws} looked at me and said: 'O Ali! Allah^{azwj} Took regarding the Imamate just as He^{azwj} Took regarding the Prophet-hood, so the Glorious Said about Yusuf^{as}: **And when he reached his maturity, We Gave him Wisdom and Knowledge; [12:22]**, and Said about Yahya^{as}: **and We Gave him the Wisdom as a boy [19:12]**'.¹⁴⁴

4- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنِ ابْنِ عِيسَى عَنْ صَفْوَانَ قَالَ: قُلْتُ لِلرِّضَا ع قَدْ كُنَّا نَسْأَلُكَ قَبْلَ أَنْ يَهَبَ اللَّهُ لَكَ أَبَا جَعْفَرٍ ع فَكُنْتَ تَقُولُ يَهَبُ اللَّهُ لِي غُلَامًا فَقَدْ وَهَبَ اللَّهُ لَكَ فَقَرَّ عَيْبُونَا فَلَا أَرَانَا اللَّهُ يَوْمَكَ فَإِنْ كَانَ كَوْنٌ فَإِلَى مَنْ

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Ibn Isa, from Safwan who said,

'I said to Al-Reza^{asws}, 'We had asked you^{asws} before Allah^{azwj} had Granted Abu Ja'far^{asws} to you^{asws}, and you^{asws} had said, 'Allah^{azwj} will Grant a boy to me^{asws}. So, Allah^{azwj} has (now) Granted to you^{asws} and our eyes are delighted. May Allah^{azwj} not Show us your^{asws} day (of demise), but if it does happen, then to whom (shall we go to)?'

فَأَشَارَ بِيَدِهِ إِلَى أَبِي جَعْفَرٍ ع وَ هُوَ قَائِمٌ بَيْنَ يَدَيْهِ فَعُلْتُ جُعِلْتُ فِدَاكَ هَذَا ابْنُ ثَلَاثِ سِنِينَ قَالَ وَ مَا يَضُرُّهُ مِنْ ذَلِكَ شَيْءٌ قَدْ قَامَ عِيسَى ع بِالْحُجَّةِ وَ هُوَ ابْنُ ثَلَاثِ سِنِينَ.

He^{asws} gestured by his^{asws} hand to Abu Ja'far^{asws}, and he^{asws} was standing in front of him^{asws}. I said, 'May I be sacrificed for you^{asws}! This boy is three years old!' He^{asws} said: 'And that will not harm him^{asws} anything. Isa^{as} had stood with the argument while he^{as} was three years old'.¹⁴⁵

5- كا، الكافي عَلِيُّ بْنُ مُحَمَّدٍ وَ غَيْرُهُ عَنْ سَهْلِ عَنِ ابْنِ بَرِيدٍ عَنْ مُصْعَبٍ عَنْ مَسْعَدَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ أَبُو بَصِيرٍ دَخَلْتُ إِلَيْهِ وَ مَعِيَ غُلَامٌ مُهَاسِيٌّ لَمْ يَبْلُغْ فَقَالَ كَيْفَ أَنْتُمْ إِذَا احْتَجَّ عَلَيْكُمْ بِمِثْلِ سِنِهِ.

(The book) 'Al Kafi' – Ali Bin Muhammad, and someone else from Sahl, from Ibn Yazeed, from Mus'ab, from Mas'ada, from Abu Baseer,

¹⁴⁴ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 4 H 3

¹⁴⁵ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 4 H 4

'From Abu Abdullah^{asws}. Abu Baseer said, 'I entered to see him^{asws} and there was a five-year old boy with me, not an adult yet. He^{asws} said: 'How would it be with you when it is argued upon you with the like of his years''.¹⁴⁶

6- كَأ، الكافي العدة عَنْ سَهْلٍ عَنْ عَلِيِّ بْنِ مَهْزَبَانَ عَنْ ابْنِ بَرِيْعٍ قَالَ: سَأَلْتُهُ يُعْنِي أَبَا جَعْفَرٍ عَ عَنْ شَيْءٍ مِنْ أَمْرِ الْإِمَامِ فَقُلْتُ يَكُونُ الْإِمَامُ ابْنَ أَقَلِّ مِنْ سَبْعِ سِنِينَ فَقَالَ نَعَمْ وَ أَقَلِّ مِنْ خَمْسِ سِنِينَ.

(The book) 'Al Kafi' – The number, from Sahl, from Ali Bin Mahziyar, from Ibn Bazie who said,

'I asked him^{asws}, meaning Abu Ja'far^{asws}, about something from the matters of the Imam^{asws}. I said, 'Can the Imam^{asws} be a boy of less than seven years?' He^{asws} said: 'Yes, and less than five years''.¹⁴⁷

¹⁴⁶ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 4 H 5

¹⁴⁷ Bihar Al Anwaar – V 25, The book of Imamate, P 2 Ch 4 H 6

أبواب علامات الإمام و صفاته و شرائطه و ما ينبغي أن ينسب إليه و ما لا ينبغي

CHAPTERS ON SIGNS OF THE IMAM^{asws}, AND HIS^{asws} DESCRIPTION, AND HIS^{asws} CONDITIONS AND WHAT IS BEFITTING TO BE ATTRIBUTED TO HIM^{asws} AND WHAT IS NOT APPROPRIATE

باب 1 أن الأئمة من قريش و أنه لم سمي الإمام

CHAPTER 1 – THE IMAMS^{asws} ARE FROM QUREYSH, AND WHY IS THE IMAM^{asws} NAMED AS ‘IMAM’

1- ن، عيون أخبار الرضا عليه السلام بإسناد التميمي عن الرضا عن آباءه ع قَالَ قَالَ النَّبِيُّ ص الْأئِمَّةُ مِنْ قُرَيْشٍ.

(The book) ‘Uyoon Akhbar Al-Reza^{asws}, by the chain of Al-Tameemi, from Al-Reza^{asws}, from his^{asws} forefathers^{asws} having said: ‘The Prophet^{saww} said: ‘The Imams^{asws} are from Quraysh’’.¹⁴⁸

2- مع، معاني الأخبار سُمِّيَ الْإِمَامُ إِمَامًا لِأَنَّهُ قُدْوَةٌ لِلنَّاسِ مَنْصُوبٌ مِنْ قِبَلِ اللَّهِ تَعَالَى ذِكْرُهُ مُفْتَرَضٌ الطَّاعَةِ عَلَى الْعِبَادِ.

(The book) ‘Ma’any Al-Akhbar’ – The Imam^{asws} is named as ‘Imam’ because he^{asws} is an ideal for the people, Appointed from Allah^{azwj}, Exalted is His^{azwj} Mention, the obedience is Obligated upon the servants’’.¹⁴⁹ (Not a Hadeeth)

3- شي، تفسير العياشي عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ إِبْنِي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ فَقَالَ لَوْ عَلِمَ اللَّهُ أَنَّ اسْمًا أَفْضَلَ مِنْهُ لَسَمَّانَا بِهِ.

Tafseer Al Ayyashi – From Hisham Bin Al Hakam,

‘From Abu Abdullah^{asws} regarding Words of Allah^{azwj}: **“I will Make you an Imam for the people”**. [2:124]. He^{asws} said: ‘If Allah^{azwj} Knew of a name superior than it, He^{azwj} would have Named him^{as} with it’’.¹⁵⁰

¹⁴⁸ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 1 H 1

¹⁴⁹ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 1 H 2

¹⁵⁰ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 1 H 3

باب 2 أنه لا يكون إمامان في زمان واحد إلا و أحدهما صامت

CHAPTER 2 – THERE CANNOT HAPPEN TO BE TWO IMAMS^{asws} IN ONE TIME EXCEPT ONE OF THE TWO WOULD BE SILENT

1- ع، علل الشرائع ن، عيون أخبار الرضا عليه السلام في علل الفضل عن الرضا ع فإن قال قلم لا يجوز أن يكون في الأرض إمامان في وقت واحد أو أكثر من ذلك قيل لعل منها أن الواحد لا يختلف فعله و تدبيره و الإئتني لا يتفق فعلهما و تدبيرهما و ذلك أنا لم نجد إثنين إلا مختلفي الهمة و الإرادة

(The book) 'Illal Al Sharaie' (and) 'Uyoon Akhbar Al-Reza^{asws}', in the reason of the merits, from Al-Reza^{asws} having said: 'If he says, 'Why is it not allowed for there be two Imams^{asws} in the earth at one time, or more than that?' It would be said: 'A reason from it is that the one will not differ in his^{asws} deeds, and his^{asws} management, while the two will not be concordant in both their deeds and their management, and that we do not find two except of two different missions and the intentions.

فإذا كانا إثنين ثم اختلف همتها و إرادتهما و تدبيرهما و كانا كلاهما مفرضين الطاعة لم يكن أحدهما أولى بالطاعة من صاحبه فكان يكون اختلاف الخلق و الشجاجر و الفساد

So, if there were two Imams^{asws}, then both their mission and intentions and managements would be different, and each of the two would be of Obligatory obedience, not one of the two would be foremost with the obedience than his^{asws} companion. Thus, they would happen to be differing of the people, and the quarrelling and the corruption.

ثم لا يكون أحد مطيعاً لأحدهما إلا و هو عاصي للآخر فتعم المعصية أهل الأرض ثم لا يكون لهم مع ذلك السبيل إلى الطاعة و الإيمان و يكونون إنما أتوا في ذلك من قبل الصانع الذي وضع لهم باب الاختلاف و الشجاجر إذ أمرهم باتباع المختلفين

Then one cannot happen to be obedience to the other except and he would be disobedient to the other and would lead the disobedience of the people of the earth. Then, there cannot happen to be for them, along with that, the way to the obedience and the Eman, and they would become rather would have been brought from the direction of the Maker Who would have Placed for them a door of the differing and the quarrelling, when He^{azwj} Commands them with the obedience to the two differing ones.

و منها أنه لو كان إمامان لكان لكل من الخصمين أن يدعو إلى غير ما يدعو إليه صاحبه في الحكومة ثم لا يكون أحدهما أولى بأن يتبع من صاحبه فتتطل الخشوخ و الأحكام و الحدود

And from these is that if there were two Imams^{asws}, there would be for each one of the two contenders that he calls to other than what his counterpart has called to regarding the governance, there would not happen to be that one of the two is foremost of being followed than his counterpart. Thus, it would invalidate the rights, and the rulings, and the legal punishments.

وَمِنْهَا أَنَّهُ لَا يَكُونُ وَاحِدًا مِنَ الْحُجَّتَيْنِ أَوْلَىٰ بِالنُّطْقِ وَالْحُكْمِ وَالْأَمْرِ وَالنَّهْيِ مِنَ الْآخَرِ فَإِذَا كَانَ هَذَا كَذَلِكَ وَجِبَ عَلَيْهِمَا أَنْ يَبْتَدِئَا بِالْكَلَامِ وَ لَيْسَ لِأَحَدِهِمَا أَنْ يَسْبِقَ صَاحِبَهُ بِشَيْءٍ إِذَا كَانَا فِي الْإِمَامَةِ شَرَعًا وَاحِدًا

And from these is that there would not happen to be one of the two Divine Authorities with the speaking, and the judging, and the instructing, and the forbidding, than the other one would. So, when that was like that, it would be Obligated upon them both that they initiate with the speech, and it wouldn't be for one of them that he precedes his counterpart with anything, when both of them were of one legally regarding the Imamate.

فَإِنْ جَازَ لِأَحَدِهِمَا السُّكُوتَ جَازَ السُّكُوتَ لِالْآخَرِ مِثْلَ ذَلِكَ وَ إِذَا جَازَ لهُمَا السُّكُوتُ بَطَلَتِ الْحُقُوقُ وَ الْأَحْكَامُ وَ عَطَلَتِ الْحُدُودُ وَ صَارَ النَّاسُ كَأَنَّهُمْ لَا إِمَامَ لَهُمْ.

So, if the silence is allowed for one of the two, the silence would be allowed for the other similar to that, and when the silence is allowed for both of them, the rights and the rulings would be invalidated, and the legal punishments would be suspended, and the people would become as if there is no Imam^{asws} for them".¹⁵¹

2- ك، إكمال الدين أبي عن أحمد بن إدريس عن أبي عيسى عن البرنطي عن حماد بن عثمان عن ابن أبي يعفور أنه سأل أبا عبد الله ع هل يترك الأرض بغير إمام قال لا قلت فيكون إمامان قال لا إلا وأحدهما صامت.

(The book) 'Ikmal Al Deen' – My father, from Ahmad Bin Idrees, from Abu Isa, from Al Bazanty, from Hammad Bin Usman, from Ibn Abu Yafour,

'He asked Abu Abdullah^{asws}, 'Is the earth (ever) left without an Imam^{asws}?' He^{asws} said: 'No'. I said, 'Can there happen to be two Imams^{asws}?' He^{asws} said: 'No, except one of the two would be silent".¹⁵²

3- ك، إكمال الدين الطالقاني عن ابن عثمة عن علي بن الحسين بن فضال عن أبيه عن هشام بن سالم قال: قلت لصادق ع هل يكون إمامان في وقت قال لا إلا أن يكون أحدهما صامتاً مأموماً لصاحبه و الآخر ناطقاً إماماً لصاحبه و أما أن يكون [يكوناً] إمامين ناطقين في وقت واحد فلا.

(The book) 'Ikmal Al Deen' – Al Talaqany, from Ibn Uqda, from Ali Bin Al Hassan Bin Fazzal, from his father, from Hisham Bin Salim who said,

'I said to Al-Sadiq^{asws}, 'Can there happen to be two Imams^{asws} in (one) time?' He^{asws} said: 'No, except if one of the two happens to be silent, a follower of his^{asws} companion, and the other would be a speaking Imam^{asws} of his^{asws} companion. And as for there happening to be two speaking Imams^{asws} in one time, so no".¹⁵³

4- ك، إكمال الدين ابن المتوكل عن محمد العطار عن ابن أبي الخطاب عن ابن أسباط عن علي بن أبي حمزة عن أبي بصير عن أبي عبد الله ع في قول الله عز وجل و بقر مَعْطَلَةٌ وَ قَصْرٍ مَشِيدٍ فَقَالَ الْبُرُ الْمُعْطَلَةُ الْإِمَامُ الصَّامِتُ وَ الْقَصْرُ الْمَشِيدُ الْإِمَامُ النَّاطِقُ.

(The book) 'Ikmal Al Deen' – Ibn Al Mutawakkal, from Muhammad Al Attar, from Ibn Abu Al Khattab, from Ibn Asbat, from Ali Bin Abu Hamza, from Abu Baseer,

¹⁵¹ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 2 H 1

¹⁵² Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 2 H 2

¹⁵³ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 2 H 3

'From Abu Abdullah^{asws} regarding Words of Allah^{azwj} Mighty and Majestic: **and an abandoned well and a constructed palace (deserted) [22:45]**, He^{asws} said: 'The abandoned well is the silent Imam^{asws}, and the constructed palace (deserted) is the speaking Imam^{asws}'.¹⁵⁴

5- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ ابْنِ مَجْبُوبٍ عَنِ الْعَلَاءِ عَنِ ابْنِ أَبِي يَعْقُوبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا يَكُونُ إِمَامَانِ إِلَّا وَ أَحَدُهُمَا صَامِتٌ لَا يَتَكَلَّمُ حَتَّى يَمُضِيَ الْأَوَّلُ.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al Husayn, from Ibn Mahboub, from Al A'ala, from Ibn Abu Yafour,

'From Abu Abdullah^{asws} having said: 'There cannot happen to be two Imams^{asws} except and one of the two would be silent, not speaking until the first one passes away'.¹⁵⁵

6- ير، بصائر الدرجات مُحَمَّدُ بْنُ عَبْدِ الْجَبَّارِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ عُبَيْدِ بْنِ زُرَّارَةَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع تَرِكَ الْأَرْضُ بَعَثَ إِمَامًا قَالَ لَا فُلْنَا تَكُونُ الْأَرْضُ وَ فِيهَا إِمَامَانِ قَالَ لَا إِلَّا إِمَامَانِ أَحَدُهُمَا صَامِتٌ لَا يَتَكَلَّمُ وَ يَتَكَلَّمُ الَّذِي قَبْلَهُ وَ الْإِمَامُ يَعْرِفُ الْإِمَامَ الَّذِي بَعْدَهُ.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Abdul Jabbar, from Muhammad Bin Ismail, from Ali Bin Al Numan, from Ubeyd Bin Zurara who said,

'I said to Abu Abdullah^{asws}, 'Is the earth left without an Imam^{asws}?' He^{asws} said: 'No'. We said, 'Can the earth be such and there are two Imams^{asws} therein?' He^{asws} said: 'No, except of the two Imams^{asws}, one of the two would be silent, not speaking, and he^{asws} will speak, the one who was before him^{asws}, and the Imam^{asws} recognises the Imam^{asws} who is to be after him^{asws}'.¹⁵⁶

7- ك، إكمال الدين أَبِي عَنْ سَعْدٍ وَ الْحِمَيْرِيِّ مَعًا عَنْ إِبْرَاهِيمَ بْنِ مَهْرَبَانَ عَنْ أَحْمَدِ بْنِ عَلِيٍّ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ تَكُونُ الْأَرْضُ بَعَثَ إِمَامًا قَالَ لَا فُلْتُ أ فَيَكُونُ إِمَامَانِ فِي وَ قَبْتٍ وَاحِدٍ قَالَ لَا إِلَّا وَ أَحَدُهُمَا صَامِتٌ قُلْتُ فَأَلْإِمَامُ يَعْرِفُ الْإِمَامَ الَّذِي مِنْ بَعْدِهِ قَالَ نَعَمْ قُلْتُ الْقَائِمُ إِمَامٌ قَالَ نَعَمْ إِمَامٌ ابْنُ إِمَامٍ وَ قَدْ أُودِنْتُمْ بِهِ قَبْلَ ذَلِكَ.

(The book) 'Ikmal Al Deen' – My father, from Sa'ad, and Al Himeyri both together, from Ibrahim Bin Mahziyar, from his bother Ali, from Ibn Abu Umeyr, from Al Husayn Bin Abu Al A'ala,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I said to him^{asws}, 'Can the earth happen to be without an Imam^{asws}?' He^{asws} said: 'No'. I said, 'So, can there happen to be two Imams^{asws} in one time?' He^{asws} said: 'No, except and one of the two would be silent'. I said, 'So, the Imam^{asws} recognises the Imam^{asws} to be from after him^{asws}?' He^{asws} said: 'Yes'. I said, 'Al-Qaim^{asws} is an Imam^{asws}?' He^{asws} said: 'Yes, an Imam^{asws} son^{asws} of an Imam^{asws}, and you will be proclaimed with him^{asws} before that'.¹⁵⁷

8- ير، بصائر الدرجات عَلِيُّ بْنُ إِسْمَاعِيلَ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع تَكُونُ الْأَرْضُ وَ فِيهَا إِمَامَانِ قَالَ لَا إِلَّا إِمَامٌ صَامِتٌ لَا يَتَكَلَّمُ وَ يَتَكَلَّمُ الَّذِي قَبْلَهُ.

¹⁵⁴ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 2 H 4

¹⁵⁵ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 2 H 5

¹⁵⁶ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 2 H 6

¹⁵⁷ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 2 H 7

(The book) 'Basaair Al Darajaat' – Ali Bin Ismail, from Ahmad Bin Al Nazar, from Al Husayn Bin Abu Al A'ala who said,

'I said to Abu Abdullah^{asws}, 'Can the earth be such and there are two Imams^{asws} in it?' He^{asws} said: 'No, except a silent Imam^{asws} not speaking, and he^{asws} will be speaking, the one^{asws} who is before him^{asws}'.¹⁵⁸

¹⁵⁸ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 2 H 8

CHAPTER 3 – PUNISHMENT OF THE ONE WHO CLAIMS THE IMAMATE WITHOUT RIGHT, OR RAISES A FLAG OF TYRANNY, OR OBEYS A TYRANNICAL IMAM

1- ثواب الأعمال ابنُ الْمُتَوَكَّلِ عَنِ الْحُمَيْرِيِّ عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مُحَمَّدٍ عَنِ هِشَامِ بْنِ سَالِمٍ عَنِ حَبِيبِ السَّجِسْتَانِيِّ عَنِ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص قَالَ اللَّهُ عَزَّ وَ جَلَّ لَأُعَذِّبَنَّ كُلَّ رَعِيَّةٍ فِي الْإِسْلَامِ أَطَاعَتْ إِمَامًا جَائِرًا لَيْسَ مِنَ اللَّهِ عَزَّ وَ جَلَّ وَ إِنْ كَانَتْ الرَّعِيَّةُ فِي أَعْمَالِهَا بَرَّةً تَقِيَّةً وَ لَأَعْفُونَ عَنْ كُلِّ رَعِيَّةٍ فِي الْإِسْلَامِ أَطَاعَتْ إِمَامًا هَادِيًا مِنَ اللَّهِ عَزَّ وَ جَلَّ وَ إِنْ كَانَتْ الرَّعِيَّةُ فِي أَعْمَالِهَا ظَالِمَةً مُسِيئَةً.

(The book) 'Sawaab Al Amaal' – Ibn Al Mutawakkal, from Al Himeyri, from Ahmad Bin Muhammad, from Ibn Mahboub, from Hisham Bin Salim, from Habeeb Al Sijistany,

'From Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'Allah^{azwj} Mighty and Majestic Said: "I^{azwj} Shall Punish all citizens in Al-Islam obeying a tyrannical imam who isn't from Allah^{azwj} Mighty and Majestic and even if the citizens in their deeds are righteous, pious; and I^{azwj} shall Pardon all citizens in Al-Islam obeying an Imam^{asws} of Guidance from Allah^{azwj} Mighty and Majestic, and even if the citizens in their deeds are unjust, evil".¹⁵⁹

2- سن، المحاسن مُحَمَّدُ بْنُ عَلِيٍّ عَنِ ابْنِ مُحَمَّدٍ عَنِ الْعَلَاءِ عَنِ مُحَمَّدٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ إِنَّ أَيْمَةَ الْجُورِ وَ أَتْبَاعَهُمْ لَمَعْرُوْلُونَ عَنْ دِينِ اللَّهِ وَ الْحَقِّ قَدْ ضَلُّوا بِأَعْمَالِهِمُ الَّتِي يَعْمَلُونَهَا كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ لَا يَقْدِرُونَ عَلَى شَيْءٍ بِمَا كَسَبُوا ذَلِكَ هُوَ الضَّلَالُ الْبَعِيدُ.

(The book) 'Al Mahaasin' – Muhammad Bin Ali, from Ibn Mahboub, from Al A'ala, from Muhammad who said,

'I heard Abu Ja'far^{asws} saying: 'The tyrannical imams (leaders) and their followers are isolated from the Religion of Allah^{azwj} and the truth, and they have strayed with their deeds which they had done are **like ashes the wind blows hard upon during a stormy day. They are not able upon anything from what they are earning. That is the far straying [14:18]**'.¹⁶⁰

3- سن، المحاسن ابنُ عيسى عَنِ الْبَرْزَنْطِيِّ عَنِ ابْنِ بُكَيْرٍ عَنِ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ أَرْبَعٌ مِنْ قَوَاصِمِ الظُّهْرِ مِنْهَا إِمَامٌ يَعْصِي اللَّهَ وَ يُطَاعُ أَمْرُهُ.

(The book) 'Al Mahaasin' – Ibn Isa, from Al Bazanty, from Ibn Bukeyr, from Muhammad Bin Muslim who said,

'I heard Abu Ja'far^{asws} saying: 'Four are from back-breakers, from these is an imam (leader) disobeying Allah^{azwj} and his orders are followed'.¹⁶¹

4- شي، تفسير العياشي عَنِ الثُّمَالِيِّ عَنِ عَلِيِّ بْنِ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ قَالَ: ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَ لَا يَنْظُرُ إِلَيْهِمْ ... وَ لَا يُرَكِّبُهُمْ وَ هُمْ عَذَابٌ أَلِيمٌ مَنْ جَحَدَ إِمَامًا مِنَ اللَّهِ أَوْ ادَّعَى إِمَامًا مِنْ غَيْرِ اللَّهِ أَوْ زَعَمَ أَنَّ لِفُلَانٍ وَ فُلَانٍ فِي الْإِسْلَامِ نَصِيْبًا.

Tafseer Al Ayyashi – From Al Sumaly,

¹⁵⁹ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 3 H 1

¹⁶⁰ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 3 H 2

¹⁶¹ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 3 H 3

From Ali^{asws} Bin Al-Husayn^{asws} having said: ‘There are three to whom ***nor will Allah Speak to them, nor will He Look at them on the Day of Judgement, nor will He Purify them, and for them would be a painful Punishment [3:77]*** – the one who rejected an Imam^{asws} from Allah^{azwj}, or called to an imam from other than Allah^{azwj}, or claimed that so and so, and so and so (Abu Bakr & Umar) had a share in Al-Islam”¹⁶².

5- مع، معاني الأخبار ماجيلويه عن عمه عن محمد بن علي الكوفي عن عثمان بن عيسى عن فزات بن أحنف قال: سأل رجال أبا عبد الله ع فقال إن من قبلنا يقولون نعوذ بالله من شر الشيطان و شر السلطان و شر النبطي إذا استعرت

(The book) ‘Ma’any Al Akhbar’ – Majaylawiya, from his uncle, from Muhammad Bin Ali Al Kufy, from Usman Bin Isa, from Furat Bin Ahnaf who said,

‘A man asked Abu Abdullah^{asws}, he said, ‘The ones before us are saying, ‘We seek Refuge with Allah^{azwj} from the evil of Satan^{la} and evil of the ruler, and evil of the Nabateans when they are Arabised’.

فقال نعم أ لا أزيدك منه قال بلى قال و من شر العربي إذا استنبط فقلت و كيف ذاك

He^{asws} said: ‘Yes. Shall I^{asws} increase for you from it?’ He said, ‘Yes’. He^{asws} said: ‘And from evil of the Arabs when they are Nabateanised’. I said, ‘And how is that so?’

فقال من دخل في الإسلام فادعى مؤل غيرنا فقد تعرت بعد هجرته فهذا النبطي إذا استعرت و أما العربي إذا استنبط فمن أقر بولاية من دخل به في الإسلام فادعاه دوننا فهذا قد استنبط.

He^{asws} said: ‘One who enters into Al-Islam and claims a master other than us^{asws} so he is Arabised after his emigration. This is the Nabatean when he is Arabised. And as for the Arab when he is Nabateanised, it is the one who acknowledge with the wilayah of the one who entered with him into Al-Islam and calls him besides us^{asws}. This is the one who has been Nabateanised”¹⁶³.

6- فس، تفسير القمي أبي عن ابن أبي عمير عن أبي المغراء عن أبي عبد الله ع في قوله تعالى و يوم القيامة ترى الذين كذبوا على الله وجوههم مسودة قال من ادعى أنه إمام و ليس بإمام فقلت و إن كان علويًا فاطمياً قال و إن كان علويًا فاطمياً.

Tafseer Al Qummi – My father, from Ibn Abu Umeyr, from Abu Al Magra’a,

‘From Abu Abdullah^{asws} regarding Words of the Exalted: ***And on the day of Qiyamah you will see those who lied upon Allah, their faces having been blackened. [39:60]***. He^{asws} said: ‘One who claim that he is an Imam^{asws} and he isn’t an Imam^{asws}’. I said, ‘And even if he was an Al-Alawite, a Fatimide (son of Ali^{asws} and (Syeda) Fatima^{asws})?’ He^{asws} said: ‘And even if he was an Alawite, a Fatimide”¹⁶⁴.

7- ثو، ثواب الأعمال ابن المتوكل عن الحميري عن ابن أبي الخطاب عن ابن محبوب عن أبان عن المفضل عن أبي عبد الله ع قال: من ادعى الإمامة و ليس من أهلها فهو كافر.

¹⁶² Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 3 H 4

¹⁶³ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 3 H 5

¹⁶⁴ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 3 H 6

(The book) 'Sawaab Al Amaal' – Ibn Mutawakkal, from Al Himeyri, from Ibn Abu Al Khattab, from Ibn Mahboub, from Aban, from Al Mufazzal,

'From Abu Abdullah^{asws} having said: 'One who claims the Imamate, and he isn't from its rightful ones, so he is a Kafir''.¹⁶⁵

8- ثوب الأعمال أبي عن سعد بن ابن أبي الخطاب عن عبد الرحمن بن أبي هاشم عن داود بن فرقد عن أبي عبد الله ع قال: من ادعى الإمامة و ليس بإمام فقد افترى على الله و على رسوله و علينا.

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad, from Ibn Abu Al Khattab, from Abdul Rahman Bin Abu Hashim, from Dawood Bin Farqad,

'From Abu Abdullah^{asws} having said: 'One who claims the Imamate and he isn't an Imam^{asws}, so he has fabricated upon Allah^{azwj} and upon His^{azwj} Rasool^{saww} and upon us^{asws}''.¹⁶⁶

9- ثوب الأعمال أبي عن سعد بن ابن أبي الخطاب عن ابن سنان عن يحيى أجي أدم عن الوليد بن صبيح قال سمعت أبا عبد الله ع يقول إن هذا الأمر لا يدعيه غير صاحبه إلا بتر الله عمره.

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad, from Ibn Abu Al Khattab, from Ibn Sinan, from Yahya brother of Udeym, from Al Waleed Bin Sabeeh who said,

'I heard Abu Abdullah^{asws} saying: 'The command (Imamate), none would claim it apart from its owner except Allah^{azwj} would Shorten his age''.¹⁶⁷

10- شي، تفسير العياشي عن علي بن ميمون الصائغ عن ابن أبي يعفور قال سمعت أبا عبد الله ع يقول ثلاثة لا ينظر الله إليهم يوم القيامة و لا يزكهم و هم عذاب أليم من ادعى الإمامة من الله ليست له و من جحد إماماً من الله و من قال إن فلان و فلان في الإسلام نصيباً.

Tafseer Al Ayyashi – From Ali Bin Maymoun Al Saig, from Ibn Abu Yafour who said,

'I heard Abu Abdullah^{asws} saying: 'There are three to whom **nor will Allah Speak to them, nor will He Look at them on the Day of Judgement, nor will He Purify them, and for them would be a painful Punishment [3:77]** – One who claimed the Imamate from Allah^{azwj} not being for him, and one who rejects an Imam^{asws} from Allah^{azwj}, and one who says for so and so, and so and so (Abu Bakr & Umar), there is a share in Al-Islam''.¹⁶⁸

11- في، الغيبة للنعماني ابن عفة عن محمد بن المفضل بن إبراهيم عن محمد بن عبد الله بن زُرارة عن مَرْزُبَانَ الْقُمِّيِّ عَنْ مُحَمَّدَانَ الْأَشْعَرِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع مثله.

(The book) 'Al Ghayba' of Al Numani – From Muhammad in Al Mufazzal Bin Ibrahim, from Muhammad Bin Abdullah Bin Zurara, from Marzuban Al Qummi, from Humran Al Ash'ary,

¹⁶⁵ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 3 H 7

¹⁶⁶ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 3 H 8

¹⁶⁷ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 3 H 9

¹⁶⁸ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 3 H 10

‘From Ja’far Bin Muhammad^{asws} – similar to it’¹⁶⁹.

12- شي، تفسير العياشي عن أبي بصير عن أبي جعفر ع و من أظلم ممن افترى على الله كذباً أو قال أوحى إليّ و لم يوح إليه شيء و من قال سأُنزل مثل ما أنزل الله قال من ادعى الإمامة دون الإمام ع.

Tafseer Al Ayyashi – From Abu Baseer,

‘From Abu Ja’far^{asws}: **And who is more unjust than the one who fabricates a lie upon Allah, or says, ‘It has been revealed unto me’, and nothing is Revealed to him, and the one who says, ‘I can Reveal similar to what Allah Revealed’; [6:93].** He said, ‘One who claims the Imamate besides the Imam^{asws},¹⁷⁰.

13- بي، الغيبة للنعماني ابن عثد عن محمد بن زياد عن جعفر بن إسماعيل عن الحسين بن أحمد المصري عن ابن طبيان قال قال أبو عبد الله ع في قول الله عزّ و جلّ و يوم القيامة ترى الذين كذبوا على الله وجوههم مسودّة أ ليس في جهنّم مثوى للمتكبرين قال من زعم أنّه إمام و ليس بإمام.

(The book) ‘Al Ghayba’ of Al Numani – Ibn Uqda, from Muhammad Bin Ziyad, from Ja’far Bin Ismail, from Al Husayn Bin Ahmad Al Muqry, from Ibn Zabyan who said,

‘Abu Abdullah^{asws} said regarding Words of Allah^{azwj} Mighty and Majestic: **And on the day of Qiyamah you will see those who lied upon Allah, their faces having been blackened. Isn’t there in Hell an abode for the arrogant? [39:60].** He^{asws} said: ‘One who claims that he is an Imam^{asws}, and he isn’t an Imam^{asws},¹⁷¹.

14- بي، الغيبة للنعماني عبد الواحد بن عبد الله عن محمد بن جعفر الرزاز عن ابن أبي الخطاب عن محمد بن سينان عن أبي سلام عن سورة بن كليب عن أبي جعفر الباقر ع في قوله يوم القيامة ترى الذين كذبوا على الله وجوههم مسودّة أ ليس في جهنّم مثوى للمتكبرين قال من قال إني إمام و ليس بإمام

(The book) ‘Al Ghayba’ of Al Numani – Abdul Wahid Bin Abdullah, from Muhammad Bin Ja’far Al Razaz, from Ibn Abu Al Khatab, from Muhammad Bin Sinan, from Abu Sallam, from Sowrat Bin Kuleyb,

‘From Abu Ja’far Al-Baqir^{asws} regarding His^{azwj} Words: **And on the day of Qiyamah you will see those who lied upon Allah, their faces having been blackened. Isn’t there in Hell an abode for the arrogant? [39:60].** He^{asws} said: ‘The one who says, ‘I am an Imam’, and he is not an Imam^{asws}.

فُلْتُ و إِنْ كَانَ عَلَوِيًّا فَاطِمِيًّا قُلْتُ و إِنْ كَانَ مِنْ وُلْدِ عَلِيٍّ بِنِ أَبِي طَالِبٍ قَالَتْ و إِنْ كَانَ مِنْ وُلْدِ عَلِيٍّ بِنِ أَبِي طَالِبٍ.

He (the narrator) said, ‘I said, ‘And even if he was an Alawiite?’ He^{asws} said: ‘And even if he was an Alawiite’. I said, ‘And even if he was from the sons of Ali^{asws} Bin Abu Talib^{asws}?’ He^{asws} said: ‘And even if he was from the sons of Ali^{asws} Bin Abu Talib^{asws},¹⁷².

¹⁶⁹ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 3 H 11

¹⁷⁰ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 3 H 12

¹⁷¹ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 3 H 13

¹⁷² Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 3 H 14

15- ني، الغيبة للنعماني عَبْدُ الْوَاحِدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ زَيْنِ بْنِ مُحَمَّدِ بْنِ الْعَبَّاسِ عَنِ الْحُسَيْنِ بْنِ أَبِي حَمَزَةَ عَنْ أَبِيهِ عَنْ مَالِكِ بْنِ أُعَيْنَ عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ قَالَ: كُلُّ رَايَةٍ تَرْفَعُ قَبْلَ رَايَةِ الْقَائِمِ ع صَاحِبُهَا طَاغُوتٌ.

(The book) 'Al Ghayba' of Al Numani – Abdul Wahid Bin Abdullah, from Ahmad Bin Muhammad Bin Rabah, from Muhammad Bin Al Abbas, from Al Hassan Bin Abu Hamza, from his father, from Malik Bin Ayn,

'From Abu Ja'far^{asws} having said: 'Every flag raised before flag of Al-Qaim^{asws}, its owner is a tyrant".¹⁷³

16- ني، الغيبة للنعماني عَبْدُ الْوَاحِدِ عَنِ ابْنِ زَيْنِ بْنِ أَحْمَدَ بْنِ عَلِيِّ الْحَمَيْرِيِّ عَنِ الْحُسَيْنِ بْنِ أَيُّوبَ عَنْ عَبْدِ الْكَرِيمِ الْمُشْتَعَمِيِّ عَنْ أَبَانَ عَنْ أَبِي الْفَضْلِ قَالَ قَالَ أَبُو جَعْفَرٍ ع مَنْ ادَّعَى مَقَامَنَا يَعْنِي الْإِمَامَةَ فَهُوَ كَافِرٌ أَوْ قَالَ مُشْرِكٌ.

(The book) 'Al Ghayba' of Al Numani – Abdul Wahid, from Ibn Rabah, from Ahmad Bin Ali Al Himeyri, from Al Hassan Bin Ayoub, from Abdul Kareem Al Khas'amy, from Aban, from Abu Al Fazl who said,

'Abu Ja'far^{asws} said: 'One who claims our^{asws} position, meaning the Imamate, so he is a Kafir', or said: 'An associator (Mushrik)".¹⁷⁴

17- ني، الغيبة للنعماني عَلِيُّ بْنُ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ الْعَطَّارِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الرَّازِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْكُوَيْنِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنِ ابْنِ مُسْكَانَ عَنْ مَالِكِ الْجُهَيْيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كُلُّ رَايَةٍ تَرْفَعُ قَبْلَ قِيَامِ الْقَائِمِ صَاحِبُهَا طَاغُوتٌ.

(The book) 'Al Ghayba' of Al Numani – Ali Bin Al Husayn, from Muhammad Al Attar, from Muhammad Bin Al Hassan Al Razy, from Muhammad Bin Ali AL Kufy, from Ali Bin Al Husayn, from Ibn Muskan, from Malik Al Jahny,

'From Abu Ja'far^{asws} having said: 'Every flag raised before rising of Al-Qaim^{asws}, its owner is a tyrant".¹⁷⁵

18- ني، الغيبة للنعماني عَلِيُّ بْنُ عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبَانَ عَنِ الْفَضْلِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَنْ خَرَجَ يَدْعُو النَّاسَ وَ فِيهِمْ مَنْ هُوَ أَفْضَلُ مِنْهُ فَهُوَ صَالٌّ مُبْتَدِعٌ.

(The book) 'Al Ghayba' of Al Numani – Ali Bin Abdullah Al Barqy, from Ali Bin Al Hakam, from Aban, from Ali Fuzeyl who said,

'I heard Abu Abdullah^{asws} saying: 'One who goes out calling the people and among them there is one who is superior than him, so he has strayed, an innovator".¹⁷⁶

¹⁷³ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 3 H 15

¹⁷⁴ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 3 H 16

¹⁷⁵ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 3 H 17

¹⁷⁶ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 3 H 18

CHAPTER 4 – SUMMARY REGARDING ATTRIBUTES OF THE IMAM^{asws} AND CONDITIONS OF THE IMAMATE

الآيات البقرة قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَ زَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ وَاللَّهُ يُؤْتِي مَلَكُهُ مَن يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ

The Verses – (Surah) Al Baqarah: **He said: ‘Allah has Chosen him over you, and has Increased him abundantly in knowledge and physique; and Allah Grants His Kingdom to the one He so Desires to; and Allah is Capacious, Knowing [2:247]**

يونس أَفَمَن يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَن يُتَّبَعَ أَمَّن لا يَهْدِي إِلَّا أَن يُهْدَىٰ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ

(Surah) Yunus^{as}: **Is the one who guides to the Truth more rightful to be followed or the one who does not guide unless if he is Guided? So, what is the matter with you all? How are you judging?’ [10:35].**

1- مع، معاني الأخبار ل، الخصال ن، عيون أخبار الرضا عليه السلام الطالقاني عَنْ أَحْمَدَ الْهَمْدَانِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ فَضَالٍ عَنْ أَبِيهِ عَنْ أَبِي الْحُسَيْنِ عَلِيِّ بْنِ مُوسَى الرَّضَاعِ قَالَ: لِلْإِمَامِ عَلَامَاتٌ يَكُونُ أَعْلَمَ النَّاسِ وَ أَحْكَمَ النَّاسِ وَ أَنْقَى النَّاسِ وَ أَخْلَمَ النَّاسِ وَ أَشَجَعَ النَّاسِ وَ أَسْحَى النَّاسِ وَ أَعْبَدَ النَّاسِ

(The books) ‘Ma’any Al Akhbar’ (and) ‘Al Khisaa’ (and) ‘Uyoon Akhbar Al Reza^{asws} – Al Talaqany, from Ahmad Al Mandany, from Ali Bin Al Hassan Bin Fazzal, from his father,

‘From Abu Al-Hassan Ali^{asws} Bin Musa Al-Reza^{asws} having said: ‘For the Imam^{asws} there are signs. He^{asws} would happen to be the most knowledgeable of the people, and the wisest of the people, and the most pious of the people, and the most forbearing of the people, and the bravest of the people, and the most generous of the people, and most worshipping of the people.

وَ يلد [يُولَدُ] مَخْتُونًا وَ يَكُونُ مُطَهَّرًا وَ يَرَى مِنْ خَلْفِهِ كَمَا يَرَى مِنْ بَيْنَ يَدَيْهِ وَ لا يَكُونُ لَهُ ظِلٌّ

And he^{asws} comes to (the world) circumcised, and would happen to be clean, and he^{asws} would see from behind him^{asws} just as he^{asws} would see from in front of him^{asws}, and there would not happen to be a shadow for him^{asws}.

وَ إِذَا وَقَعَ إِلَى الْأَرْضِ مِنْ بَطْنِ أُمِّهِ وَقَعَ عَلَى رَاحَتَيْهِ رَافِعًا صَوْتَهُ بِالشَّهَادَتَيْنِ وَ لا يَحْتَلِمُ وَ تَنَامُ عَيْنُهُ وَ لا يَنَامُ قَلْبُهُ وَ يَكُونُ مُحَدَّنًا وَ يَسْتَوِي عَلَيْهِ دِرْعُ رَسُولِ اللَّهِ ص وَ لا يَرَى لَهُ بَوْلٌ وَ لا غَائِطٌ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ وَكَّلَ الْأَرْضَ بِإِتِّبَاعِ مَا يَخْرُجُ مِنْهُ وَ تَكُونُ رَاحَتُهُ أَطْيَبَ مِنْ رَاحَةِ الْمِسْكِ

And when he^{asws} falls to the ground from the lap of his^{asws} mother^{as}, falls upon his palms, raising his^{asws} voice with the two testimonies; and he^{asws} does not have wet-dreams, and his^{asws} eyes sleep but his^{asws} heart does not sleep, and he^{asws} happens to be one narrated to (from Allah^{azwj} – a Muhaddasa), and the armour of Rasool-Allah^{saww} fits upon him^{asws}, and neither is urine seen for him^{asws} nor any faeces because Allah^{azwj} Mighty and Majestic has

Allocated the earth with devouring whatever comes out from him^{asws}, and his^{asws} aroma would be more aromatic than the aroma of musk;

وَ يَكُونُ أَوَّلَ بِالنَّاسِ مِنْهُمْ بِأَنْفُسِهِمْ وَ أَشْفَقَ عَلَيْهِمْ مِنْ آبَائِهِمْ وَ أُمَّهَاتِهِمْ وَ يَكُونُ أَشَدَّ النَّاسِ تَوَاضِعاً لِلَّهِ عَزَّ وَ جَلَّ وَ يَكُونُ أَخَذَ النَّاسِ بِمَا يَأْمُرُ بِهِ وَ أَكْفَى النَّاسِ عَمَّا يَنْهَى عَنْهُ

And he^{asws} would be the foremost of the people from them with their own selves, and the kindest upon them than their own fathers and mothers, and he^{asws} would be the most intense of the people in being humble to Allah^{azwj} Mighty and Majestic, and would be the most taking of the people with what they have been Commanded with, and the most refraining of the people from what they have been Forbidden from;

وَ يَكُونُ دَعَاؤُهُ مُسْتَجَاباً حَتَّى إِنَّهُ لَوْ دَعَا عَلَى صَخْرَةٍ لَانْشَقَّتْ بِنُصْفَيْنِ وَ يَكُونُ عِنْدَهُ سِلَاحُ رَسُولِ اللَّهِ ص وَ سَيْفُهُ ذُو الْفَقَارِ وَ تَكُونُ عِنْدَهُ صَحِيفَةٌ فِيهَا أَسْمَاءُ شِيَعَتِهِمْ إِلَى يَوْمِ الْقِيَامَةِ وَ صَحِيفَةٌ فِيهَا أَسْمَاءُ أَعْدَائِهِمْ إِلَى يَوْمِ الْقِيَامَةِ

And his^{asws} supplications would happen to be Answered to the extent that even if he^{asws} were to supplicate against a rock it would split into two halves, and he^{asws} would happen to have weapons of Rasool-Allah^{saww} with him^{asws} and his^{saww} sword Zulfiqar, and there would happen to be a manuscript with him^{asws} having names of their^{asws} Shias in it up to the Day of Qiyamah, and a manuscript having names of their^{asws} enemies in it up to the Day of Qiyamah;

وَ تَكُونُ عِنْدَهُ الْجَامِعَةُ وَ هِيَ صَحِيفَةٌ طُولُهَا سَبْعُونَ ذِرَاعاً فِيهَا جَمِيعُ مَا يَحْتَاجُ إِلَيْهِ وَ لُدَّ آدَمَ وَ يَكُونُ عِنْدَهُ الْجُفْرُ الْأَكْبَرُ وَ الْأَصْفَرُ إِهَابُ مَاعِرٍ وَ إِهَابُ كَبِشٍ فِيهِمَا جَمِيعُ الْعُلُومِ حَتَّى أَرْضُ الْحَدِيثِ وَ حَتَّى الْجِلْدَةُ وَ نِصْفُ الْجِلْدَةِ وَ ثُلُثُ الْجِلْدَةِ وَ يَكُونُ عِنْدَهُ مُصْحَفٌ فَاطِمَةَ ع.

And he^{asws} would happen to have the (book) ‘Al-Jami’e with him^{asws}, its length is of seventy cubits, wherein is entirety of what the children of Adam^{as} could be needy to, and he^{asws} would happen to have with him^{asws} the (book) ‘Al-Jafr’, the large and the small (from) skin of a goat and skin of a ram wherein is the entirety of the knowledges, to the extent of (compensation) of the scratch wound, and to the extent of the lashing, and the half-lash, and a third of a lashing, and he^{asws} would have the parchment of (Syeda) Fatima^{asws} with him^{asws}.¹⁷⁷

2- ل، الخصال ن، عيون أخبار الرضا عليه السلام وَ فِي حَدِيثٍ آخَرَ أَنَّ الْإِمَامَ مُؤَيَّدَ بِرُوحِ الْقُدْسِ وَ بَيْنَهُ وَ بَيْنَ اللَّهِ عَزَّ وَ جَلَّ عَمُودٌ مِنْ نُورٍ يَرَى فِيهِ أَعْمَالَ الْعِبَادِ وَ كُلُّ مَا احتاج إِلَيْهِ لِدَلَالَةٍ اطلَع عَلَيْهِ وَ يُبْسَطُ لَهُ فَيَعْلَمُ وَ يُمْبِضُ عَنْهُ فَلَا يَعْلَمُ.

(The books) ‘Al-Khisaa’ (and) ‘Uyoon Akhbar Al-Reza^{asws} in another Hadeeth: ‘The Imam^{asws} is supported by the Holy Spirit, and between him^{asws} and Allah^{azwj} Mighty and Majestic there is a pillar of light, he^{asws} sees in it the deeds of the people, and all what he^{asws} could be needy to for evidence, notified to him^{asws} and spread out for him^{asws}, so he^{asws} knows, and withdrawn from him^{asws}, so he^{asws} would not know’.¹⁷⁸

¹⁷⁷ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 4 H 1

¹⁷⁸ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 4 H 2

3- شأ، الإرشاد ابنُ فُولُوْبِهِ عَنِ الْكُلَيْبِيِّ عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ الْحُسَيْنِ بْنِ الْجَهْمِ قَالَ: كُنْتُ مَعَ أَبِي الْحُسَيْنِ ع خَالِسًا فَدَعَا بَابِيهِ وَهُوَ صَغِيرٌ فَأَجْلَسَهُ فِي حَجْرِي وَ قَالَ لِي حَزْدُهُ وَ انْرُغْ فَمِيصَهُ فَنَزَعْتُهُ فَقَالَ لِي انْظُرْ بَيْنَ كَتِفَيْهِ

(The book) 'Al Irshad' of Ibn Qawlawayi – from Al Kulayni, from Ahmad in Muhammad Bin Mihran, from Muhammad Bin Ali, from Al Hassan Bin Al Jahm who said,

'I was seated with Abu Al-Hassan^{asws} and he^{asws} called his^{asws} son^{asws}, and he^{asws} was little, and he^{asws} sat him^{asws} in his^{asws} lap and said to me: 'Bare him^{asws} and remove his^{asws} shirt'. So, I removed it. He^{asws} said to me: 'Look between his^{asws} shoulders'.

قَالَ فَتَنْظَرْتُ فَإِذَا فِي أَحَدِ كَتِفَيْهِ شَيْبُهُ الْخَاتَمِ دَاخِلِ اللَّحْمِ ثُمَّ قَالَ لِي أ تَرَى هَذَا مِثْلَهُ فِي هَذَا الْمَوْضِعِ كَانَ مِنْ أَبِي ع.

He (the narrator) said, 'In one of his^{asws} shoulders that was a resemblance of the seal, inside the flesh. Then he^{asws} said to me: 'Do you see this? The like of it was in this place of my^{asws} father^{asws}'.¹⁷⁹

4- ك، إكمال الدين مع، معاني الأخبار لي، الأمالي للصدوق ن، عيون أخبار الرضا عليه السلام الطالقاني عن القاسم بن محمد الهاروني عن عمران بن موسى عن الحسن بن قاسم الرقاع عن القاسم بن مسلم عن أخيه عبد العزيز بن مسلم قال: كنا في أيام علي بن موسى الرضا ع بمرور فاجتمعنا في مسجد جامعها في يوم الجمعة في بدء مقدمتنا فأدار الناس أمر الإمامة وذكروا كثرة اختلاف الناس فيها فدخلت على سيدي ومولاي الرضا ع فأعلمته ما خاض الناس فيه

(The books) 'Ikmal Al Deen' (and) 'Ma'any Al Akhbar' (and) 'Al Amaali' of Al Sadouq, (and) 'Uyoon Akhbar Al Reza^{asws} – Al Talaqany, from Al Qasim Bin Muhammad Al Harouby, from Imran Bin Musa, from Al Hassan Bin Qasim Al Raqaq, from Al Qasim Bin Muslim, from his brother Abdul Aziz Bin Muslim who said,

'We were with Al-Reza^{asws} at Merv. So, we attended a gathering in the central Masjid on the day of Friday in the beginning of our arrival. So, they (people) had circled around the matter of the Imamate and they mentioned the numerous differences in people with regards to it. So I went over to my Master^{asws} and let him^{asws} know of the contests of the people regarding it.

فَتَسَبَّمْتُ ثُمَّ قَالَ يَا عَبْدَ الْعَزِيزِ جَهْلُ الْقَوْمِ وَ خُدِغُوا عَنْ أَدْيَانِهِمْ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَمْ يَقْبِضْ نَبِيَّهُ ص حَتَّى أَكْمَلَ لَهُ الدِّينَ وَ أَنْزَلَ عَلَيْهِ الْقُرْآنَ فِيهِ تَفْصِيلٌ كُلُّ شَيْءٍ بَيَّنَّ فِيهِ الْحَلَالَ وَ الْحَرَامَ وَ الْحُدُودَ وَ الْأَحْكَامَ وَ جَمِيعَ مَا يَخْتَلَفُ إِلَيْهِ النَّاسُ كَمَلًا فَقَالَ عَزَّ وَ جَلَّ مَا فَرَطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ

He^{asws} smiled, then said: 'O Abdul Aziz! The people are ignorant and are being deceived from their opinions. Allah^{azwj} Mighty and Majestic did not Capture (the soul) of His^{azwj} Prophet^{saww} until He^{azwj} Completed the Religion for him^{saww} and Revealed the Quran unto him^{saww} wherein is a clarification of everything. There is a Clarification therein of the Permissible, and the Prohibitions, and the Legal Penalties, and the Judgments, and the entirety of whatever the people would be needy to, completely. The Mighty and Majestic Said **We have not neglected in the Book of anything [6:38]**.

وَ أَنْزَلَ فِي حَجَّةِ الْوَدَاعِ وَ هِيَ آخِرُ عُثْمِرِهِ ص الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَ أَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَ رَضِيْتُ لَكُمْ الْإِسْلَامَ دِينًا فَأَمَرُ الْإِمَامَةَ مِنْ تَمَامِ الدِّينِ وَ لَمْ يَخْضِرْ ع حَتَّى بَيَّنَّ لِأُمَّتِهِ مَعَالِمَ دِينِهِ وَ أَوْضَحَ لَهُمْ سُبُلَهُ وَ تَرَكَهُمْ عَلَى قَصْدِ الْحَقِّ وَ أَقَامَ لَهُمْ عَلِيًّا ع عِلْمًا وَ إِمَامًا

¹⁷⁹ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 4 H 3

And He^{azwj} Revealed regarding the Farewell Hajj, and it is at the end of his^{saww} age **Today I Perfected your Religion for you and Completed My Favour upon you, and am Pleased with Al Islam as a Religion for you [5:3]**. And the matter of the Imamate is from the completion of the Religion. And he^{asws} did not pass away until he^{as} clarified to his^{saww} community the information of their Religion and explained to them the ways and left them upon a direction of the way of the Truth, and he^{saww} established Ali^{asws} for them as a flag and an Imam^{asws}.

وَمَا تَرَكَ شَيْئاً تَحْتَاجُ إِلَيْهِ الْأُمَّةُ إِلَّا بَيْنَهُ فَمَنْ زَعَمَ أَنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يُكْمِلْ دِينَهُ فَقَدْ رَدَّ كِتَابَ اللَّهِ عَزَّ وَجَلَّ وَمَنْ رَدَّ كِتَابَ اللَّهِ فَهُوَ كَافِرٌ

And he^{saww} did not neglect anything for them which the community would be needy to except that he^{saww} clarified it. So, the one who claims that Allah^{azwj} Mighty and Majestic did not Perfect His^{azwj} Religion, so he has rejected the Book of Allah^{azwj}, and the one who rejects the Book of Allah^{azwj}, so he is a disbeliever in it.

هَلْ يَعْرِفُونَ قَدْرَ الْإِمَامَةِ وَ مَحَلَّهَا مِنَ الْأُمَّةِ فَيَجُوزُ فِيهَا اخْتِيَارُهُمْ إِنَّ الْإِمَامَةَ أَجَلٌ قَدْرًا وَ أَعْظَمُ شَأْنًا وَ أَعْلَى مَكَانًا وَ أَمْنَعُ جَانِبًا وَ أْبَعَدُ غَوْرًا مِنْ أَنْ يُبَلِّغَهَا النَّاسُ بِعُقُولِهِمْ أَوْ يَنَالُوهَا بِأَرَائِهِمْ أَوْ يُقِيمُوا إِمَامًا بِاخْتِيَارِهِمْ

Are they recognising the worth of the Imamate and its place in the community that they are allowing their own choice with regards to it? The Imamate is more majestic and worthy, and greater of glory, and loftier of place, and more impregnable of side, and more remote from thoughts than that the people could be reaching it with their intellects, or attain it by their opinions, or that they should be establishing their own imam by their choice.

إِنَّ الْإِمَامَةَ حِصْنٌ لِيَوْمِ الْقِيَامَةِ وَ حِصْنٌ لِيَوْمِ الْحُجَلِ ع بَعْدَ النَّبِيِّ وَ الْحُلَّةِ مَرْتَبَةً ثَالِثَةً وَ فَضِيلَةً شَرَفَهُ بِهَا وَ أَشَادَ بِهَا ذِكْرَهُ فَقَالَ عَزَّ وَجَلَّ إِنَّ جَاعِلِكَ لِلنَّاسِ إِمَامًا فَقَالَ الْحُلَيْلُ ع سُورًا بِهَا وَ مِنْ دُرِّيِّ قَالَ اللَّهُ عَزَّ وَجَلَّ لَا يَنَالُ عَهْدِي الظَّالِمِينَ فَأَبْطَلَتْ هَذِهِ آيَةُ إِمَامَةِ كُلِّ ظَالِمٍ إِلَى يَوْمِ الْقِيَامَةِ وَ صَارَتْ فِي الصَّفْوَةِ

Surely the Imamate is what Allah^{azwj} Mighty and Majestic Specialised Ibrahim^{as} the Friend with it, after the Prophet-hood and the Friendship, as a third in sequence, and a merit He^{azwj} Ennobled him^{as} with, and was Intense in Mentioning with it, thus He^{azwj} Said **I will Make you an Imam of the people**. So, the Friend said in joyfulness with it **And from my offspring?** Allah^{azwj} the Blessed and High Said **He Said: My Covenant cannot be attained by the unjust [2:124]**. Therefore, this Verse invalidates the imamate of every unjust one up to the Day of Judgment and it came to be only among the Elites^{asws}.

ثُمَّ أَكْرَمَهُ اللَّهُ بِأَنْ جَعَلَهَا فِي دُرِّيِّهِ أَهْلَ الصَّفْوَةِ وَ الطَّهَارَةِ فَقَالَ عَزَّ وَجَلَّ وَ وَهَبْنَا لَهُ إِسْحَاقَ وَ يَعْقُوبَ نَافِلَةً وَ كُلاً جَعَلْنَا صَالِحِينَ وَ جَعَلْنَاهُمْ أَئِمَّةً يَهْتَدُونَ بِأَمْرِنَا وَ أَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَ إِقَامَ الصَّلَاةِ وَ إِيتَاءَ الزَّكَاةِ وَ كَانُوا لَنَا عَابِدِينَ

Then Allah^{azwj} Honoured him^{as} by Making it (the Imamate) to be among his^{as} offspring of the elite people^{asws} and the Purified ones, so He^{azwj} Said: **And We Bestowed to him Is'haq and Yaqoub in addition, and We Made both to be righteous ones [21:72] And We made them as Imams guiding by Our Command and We Revealed unto them the doing of good, and establishing the Salat, and giving the Zakat, and they worshipped Us [21:73]**.

فَلَمْ تَزَلْ فِي دُرِّيَّتِهِ يَرْثُهَا بَعْضٌ عَنْ بَعْضٍ قَرْنَا فَقَرْنَا حَتَّى وَرِثَهَا النَّبِيُّ ص فَقَالَ اللَّهُ حَلَّ حَلَالُهُ إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لِلَّذِينَ اتَّبَعُوهُ وَ هَذَا النَّبِيُّ وَ الَّذِينَ
آمَنُوا وَ اللَّهُ وَليُّ الْمُؤْمِنِينَ

So, it (Imamate) did not cease to be among his^{as} offspring, being inherited, by one from the other, generation after generation until Allah^{azwj} Made the Prophet^{sawww} to inherit it. So the Majestic and Exalted Said: ***Surely the foremost of people to Ibrahim are those who follow him and this Prophet and those who are believing; and Allah is the Guardian of the Momineen [3:68].***

فَكَانَتْ لَهُ خَاصَّةً فَقَلَّدَهَا ص عَلِيًّا ع بِأَمْرِ اللَّهِ عَزَّ وَ حَلَّ عَلَى رَسُولِ مَا فَرَضَهَا اللَّهُ فَصَارَتْ فِي دُرِّيَّتِهِ الْأَصْفِيَاءُ الَّذِينَ آتَاهُمُ اللَّهُ الْعِلْمَ وَ الْإِيمَانَ بِقَوْلِهِ
عَزَّ وَ حَلَّ وَ قَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَ الْإِيمَانَ لَقَدْ لَبِثْنَا فِي كِتَابِ اللَّهِ إِلَى يَوْمِ الْبَعْثِ

So, it was for him^{sawww} in particular, and he^{sawww} collared it on Ali^{asws} by the Command of Allah^{azwj} the Exalted upon a Decree what Allah^{azwj} had Imposed. So it (Imamate) came to be among his^{asws} offspring, the clean, those whom Allah^{azwj} had Given the Knowledge and the Eman, in the Words of the Exalted: ***And those Given the Knowledge and the Eman would say: 'You have tarried up to the Day of the Resurrection, [30:56].***

فَهِيَ فِي وُلْدِ عَلِيٍّ ع خَاصَّةٌ إِلَى يَوْمِ الْقِيَامَةِ إِذْ لَا نَبِيَّ بَعْدَ مُحَمَّدٍ ص فَمِنْ أَيْنَ يَخْتَارُ هَؤُلَاءِ الْجَهْلَاءُ الْجَهْلَاءُ إِنَّ الْإِمَامَةَ هِيَ مَنْزِلَةُ الْأَنْبِيَاءِ وَ إِرْثُ الْأَوْصِيَاءِ إِنَّ
الْإِمَامَةَ خِلَافَةُ اللَّهِ عَزَّ وَ حَلَّ وَ خِلَافَةُ الرَّسُولِ وَ مَقَامُ أَمِيرِ الْمُؤْمِنِينَ وَ مِيرَاثُ الْحَسَنِ وَ الْحُسَيْنِ ع

Thus, it (Imamate) would be in the children of Ali^{asws} in particular, up to the Day of Judgment, where there would be no Prophet^{as} after Muhammad^{sawww}. So from where are these ignoramuses choosing? The Imamate, it is a status of the Prophets^{as}, and an inheritance of the successors^{as}. The Imamate is the Caliphate of Allah^{azwj} and Caliphate of Rasool-Allah^{sawww}, and position of Amir Al-Momineen^{asws}, and an inheritance of Al-Hassan^{asws} and Al-Husayn^{asws}.

إِنَّ الْإِمَامَةَ زِمَامُ الدِّينِ وَ نِظَامُ الْمُسْلِمِينَ وَ صَلَاحُ الدُّنْيَا وَ عِزُّ الْمُؤْمِنِينَ إِنَّ الْإِمَامَةَ أَسُّ الْإِسْلَامِ النَّامِي وَ فَرْعُهُ السَّامِي بِالْإِمَامِ تَمَامُ الصَّلَاةِ وَ الزَّكَاةِ وَ
الصِّيَامِ وَ الْحَجِّ وَ الْجِهَادِ وَ تَوْفِيرُ النَّعْيِ وَ الصَّدَقَاتِ وَ إِمْتِصَاءُ الْحُدُودِ وَ الْأَحْكَامِ وَ مَنَعُ التُّغُورِ وَ الْأَطْرَافِ

The Imamate is a rein of the Religion, and a system of the Muslims, and a corrector of the world, and an honour of the Momineen. The Imamate is the developing base of Al-Islam and its high branch. By the Imam^{asws} is completed, the Salat, and the Zakat, and the Fasts, and the Hajj, and the Jihad, and the war booty and the charities are provided, and the Legal Penalties and the judgments are enforced, and the frontiers and outskirts are defended.

وَ الْإِمَامُ يُحَلِّقُ حَالَ اللَّهِ وَ يُحَرِّمُ حَرَامَ اللَّهِ وَ يُقِيمُ حُدُودَ اللَّهِ وَ يَدْبُ عَنْ دِينِ اللَّهِ وَ يَدْعُو إِلَى سَبِيلِ رَبِّهِ بِالْحِكْمَةِ وَ الْمَوْعِظَةِ الْحَسَنَةِ وَ الْحُجَّةِ الْبَالِغَةِ

The Imam^{asws} permits the Permissible of Allah^{azwj} and prohibits the Prohibitions of Allah^{azwj}, and he^{asws} establishes the Legal Penalties of Allah^{azwj}, and he^{asws} protects the Religion of Allah^{azwj} and invites to the Way of his^{asws} Lord^{azwj} by the Wisdom and the good advice and is the eloquent Divine Authority.

الإمام كالشمس طالعة للعالم وهي في الأفق بحيث لا تناله الأيدي و الأنبصار الإمام البدر المنير و السراج الزاهر و النور الساطع و النجم الهادي في
غياهب الدجى و البلد القفار و لجج البحار

The Imam^{asws} is like the emerging sun shining by its light to the world and it is in the horizon, where neither can the hands attain it nor the visions. The Imam^{asws} is the radiant full moon and the luminous lantern, and the effulgent light, and the guiding star in the depths of darkness and in the middle of the cities as well as the wastelands and the tossing of the seas.

الإمام الماء العذب على الظم و الدال على الهدى و المنجي من الردى الإمام النار على اليقاع الحار لمن اضطل به و الدليل في المهالك من فارقه
فمهالك

The Imam^{asws} is the fresh water upon the thirsty, and the indicator upon the guide, and the saviour from the annihilation. The Imam^{asws} is the fire of the hill for the one who wants to warm himself with it, and the Indicator regarding the perils of the one who separates from him^{asws}, so he would be destroyed.

الإمام السحاب المطر و العيث الماطل و الشمس المضيئة و السماء الظليلة و الأرض البسيطة و العين الغيرة و الغدير و الروضة

The Imam^{asws} is the rain-bearing cloud, and the torrential rain, and the shining sun, and the shading sky, and the extended land, and the gushing spring, and the well, and the garden.

الإمام الأمين الرفيق و الأخ الشقيق و معز العباد في الداهية

The Imam^{asws} is the comforter, the friend and the kind parent, and the brotherly brother, and the mother tender with the young child, and a refuge for the servant in a difficult association.

الإمام أمين الله في أرضه و حخته على عباده و خليفته في بلاده الداعي إلى الله و الداب عن حرم الله

The Imam^{asws} is a trustee of Allah^{azwj} among His^{azwj} creatures and His^{azwj} Divine Authority upon His^{azwj} servant in His^{azwj} Country, and the Inviter to Allah^{azwj} and the defender of the Sanctity of Allah^{azwj}.

الإمام المطهر من الذنوب المبرأ من العيوب مخصوص بالعلم مؤسوم بالحلم نظام الدين و عز المسلمين و غبط المنافقين و بوار الكافرين

The Imam^{asws} is the one purified from the sins, and the free from the faults, the one specialised with the knowledge, the one marked by the forbearance, a system of the Religion, and an honour of the Muslims, and an enraging of the hypocrites, and destroyer of the disbelievers.

الإمام واحد دهره لا يدانيه أحد و لا يعادله عالم و لا يوجد منه بدل و لا له مثل و لا نظير مخصوص بالفضل كله من غير طلب منه له و لا
اكتساب بل اختصاص من المفضل الوهاب

The Imam^{asws} is one of his^{asws} time. Neither can anyone resemble him^{asws} nor can a scholar be equivalent to him^{asws}, nor can a replacement be found for him^{asws}, nor is there an example for him^{asws}, nor a match. He^{asws} is specialised with the (Divine) merits, all of it, without there being a seeking from him^{asws} for it nor being attained. But a specialisation as the Grace of the Endower.

فَمَنْ ذَا الَّذِي يَنْبَغُ مَعْرِفَةَ الْإِمَامِ وَ يُمَكِّنُهُ اخْتِيَارَهُ هَيْهَاتَ هَيْهَاتَ ضَلَّتِ الْعُقُولُ وَ تَاهَتِ الْخُلُومُ وَ حَارَتِ الْأَلْبَابُ وَ حَسَرَتِ الْعُيُونُ وَ تَصَاغَرَتِ الْعُظْمَاءُ وَ تَحَيَّرَتِ الْحُكَمَاءُ وَ تَقَاصَرَتِ الْهَلَمَاءُ وَ حَصِرَتِ الْحُطَبَاءُ وَ جَهَلَتِ الْأَلْبَاءُ وَ كَلَّتِ الشُّعْرَاءُ وَ عَجَزَتِ الْأَدْبَاءُ وَ عَيَّيَتِ الْبُلَغَاءُ عَنْ وَصْفِ شَأْنٍ مِنْ شَأْنِهِ أَوْ فَضِيلَةٍ مِنْ فَضَائِلِهِ فَأَقْرَبَتْ بِالْعَجْزِ وَ التَّقْصِيرِ

So who is that who can reach the recognition of the Imam^{asws}, or is able to choose him^{asws}? Far be it! Far be it! The intellects have strayed, and the tolerances are lost, and the understanding ones are confused, and the eyes are dulled, and the great ones are belittled, and wise ones are confused, and the tolerant ones are deficient, and the preachers are restricted, and the intelligent ones are ignorant, and the poets are scarce (of words), and the writers are frustrated, and the eloquent ones are wordless from describing a glory from his^{asws} glories, or a merit from his^{asws} merits and are acknowledging the frustration and the deficiency.

وَ كَيْفَ يُوصَفُ أَوْ يُنَعَّثُ بِكُنْهِهِ أَوْ يُفْهَمُ شَيْءٌ مِنْ أَمْرِهِ أَوْ يُوجَدُ مَنْ يَتَّبِعُ مَقَامَهُ وَ يُعْنِي عَنَاءَهُ لَا كَيْفَ وَ أَيْ وَ هُوَ بِحَيْثُ النَّحْمِ مِنْ أَيْدِي الْمُتَنَاوِلِينَ وَ وَصَفِ الْوَاصِفِينَ فَأَيُّنَ الْإِخْتِيَارُ مِنْ هَذَا وَ أَيْنَ الْعُقُولُ عَنْ هَذَا أَوْ أَيْنَ يُوجَدُ مِثْلُ هَذَا ظَنُّوا أَنَّ ذَلِكَ يُوجَدُ فِي غَيْرِ آلِ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِمْ كَذَبْتُهُمْ وَ اللَّهُ أَنْفُسُهُمْ وَ مَنَّتُهُمُ الْبَاطِلِ

And how can he^{asws} be described with all of it or attributed with his^{asws} qualities, or anything from his^{asws} matters be understood, or someone can be found to stand in his^{asws} place and be needless with his^{asws} needlessness? No! How and where, and he^{asws} is where the star is from the hands of the possessors, and the description of the describers. So where is the choice from this, and where are the intellects from this, and where can a likeness of this be found? Are they thinking that, that can be found among other than the Progeny^{asws} of the Rasool^{saww} Muhammad^{saww}? By Allah^{azwj}! They are belying their own selves and the falsehoods have induced them.

فَارْتَقُوا مَرْتَعَى صَعْباً دَخْضاً تَرَلُّ عَنْهُ إِلَى الْحَضِيضِ أَقْدَامُهُمْ رَامُوا إِقَامَةَ الْإِمَامَةِ بِعُقُولٍ حَائِرَةٍ بَائِرَةٍ نَاقِصَةٍ وَ آرَاءٍ مُضِلَّةٍ فَلَمْ يَزِدُوا مِنْهُ إِلَّا بُعْدًا قَاتَلَهُمُ اللَّهُ أَيْ يُؤَفِّكُونَ

So, they are ascending a difficult ascent whereby their feet would slip them back to the rock bottom. They are wishing to establish the Imam by their own intellects which are confused, deficient, and their misleading views? So, it will not increase them from it except for remoteness. **May Allah Fight them! How deluded they are [9:30].**

لَقَدْ رَامُوا صَعْباً وَ قَالُوا إِنْكَأً وَ ضَلُّوا ضَلَالاً بَعِيداً وَ وَقَعُوا فِي الْحَيْرَةِ إِذْ تَرَكُوا الْإِمَامَ عَنْ بَصِيرَةٍ وَ زَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ وَ كَانُوا مُسْتَبْصِرِينَ

And they have thrown an insult and are saying a lie, and are straying a far straying, and they are falling into confusion when they are neglecting the Imam^{asws} from an insight **And the**

Satan adorned their deeds for them, so he blocked them from the Way, although they were insightful [29:38].

رَغَبُوا عَنِ الْخِيَارِ اللَّهِ وَ الْخِيَارِ رَسُولِهِ إِلَى الْخِيَارِهِمْ وَ الْقُرْآنُ يُنَادِيهِمْ وَ رَبُّكَ يَخْلُقُ مَا يَشَاءُ وَ يَخْتَارُ مَا كَانَ لَهُمُ الْخِيَرَةُ سُبْحَانَ اللَّهِ وَ تَعَالَى عَمَّا يُشْرِكُونَ

They are turning away from the Choice of Allah^{azwj} and the choice of Rasool-Allah^{saww} and the People^{asws} of his^{saww} Household to go to their own choices, and the Quran is calling out to them, **And your Lord Creates whatever He so Desires to and Chooses (whoever He so Desires to). The choosing was not for them. Glorious is Allah and Exalted from what they are associating [28:68].**

وَ قَالَ عَزَّ وَ جَلَّ وَ مَا كَانَ لِمُؤْمِنٍ وَ لَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَ رَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ

And the Mighty and Majestic Said **And it was not for a Momin, nor for a Momina, when Allah and His Rasool decide a matter that the choice would happen to be for them from their matter. [33:36].**

وَ قَالَ عَزَّ وَ جَلَّ مَا لَكُمْ كَيْفَ تَخْكُمُونَ أَمْ لَكُمْ كِتَابٌ فِيهِ تَدْرُسُونَ إِنَّ لَكُمْ فِيهِ لَمَا تَخَيَّرُونَ أَمْ لَكُمْ أَيْمَانٌ عَلَيْنَا بِالْعَقَّةِ إِلَى يَوْمِ الْقِيَامَةِ إِنَّ لَكُمْ لَمَا تَخْكُمُونَ سَأَلْتُمُ اللَّهَ بِذَلِكَ زَعِيمٌ أَمْ هُمْ شُرَكَاءُ فَلْيَأْتُوا بِشُرَكَائِهِمْ إِنْ كَانُوا صَادِقِينَ

And Said: **What is the matter with you? How are you judging? [68:36] Or is there a Book with regards to it, you are learning (from)? [68:37] If it is there for you in it, then why are you choosing (a leader)? [68:38] Or is there an oath for you upon Us reaching up to the Day of Judgment, that for you would be whatever you decide? [68:39] Ask them, which of them can be a leader with that? [68:40] Or are there associates for them, then let them come with their associates if they were truthful [68:41].**

وَ قَالَ عَزَّ وَ جَلَّ أَ فَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا أَمْ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ أَمْ قَالُوا سَمِعْنَا وَ هُمْ لَا يَسْمَعُونَ إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ

And the Mighty and Majestic Said: **So do they not ponder on the Quran, or are there locks upon (their) hearts [47:24]. Or and there is a seal upon their hearts, so they don't understand [9:87]. Or those who are saying, 'We hear', and they are not listening [8:21] Surely the vilest animals in the Presence of Allah are the deaf, the dumb, those who are not using their intellects [8:22].**

وَ لَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ وَ لَوْ أَسْمَعَهُمْ لَتَوَلَّوْا وَ هُمْ مُعْرِضُونَ وَ قَالُوا سَمِعْنَا وَ عَصَيْنَا بَلْ هُوَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَ اللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

And if Allah had Known of any good being in them, He would have Made them listen, and if He were to Make them listen, they would have (still) turned back in aversion [8:23]. Or They said: 'We hear and we disobey'. [2:93]. But, That is a Grace of Allah. He Gives it to the one He so Desires to, and Allah is with the Mighty Grace [57:21].

فَكَيْفَ هُمْ بِاخْتِيَارِ الْإِمَامِ وَالْإِمَامُ عَالِمٌ لَا يَجْهَلُ دَاعِي [دَاعٍ] لَا يَنْكُلُ مَعْدُنُ الْقُدْسِ وَالطَّهَارَةِ وَالنُّسُكِ وَالرَّهْمَادَةِ وَالْعِلْمِ وَالْعِبَادَةِ مَخْصُوصٌ بِدَعْوَةِ الرَّسُولِ ص وَهُوَ نَسْلُ الْمُطَهَّرَةِ الْبَثُولِ لَا مَعَمَّرَ فِيهِ فِي نَسَبٍ وَلَا يُدَانِيهِ دُو حَسَبٍ فِي الْبَيْتِ مِنْ قُرَيْشٍ وَالذَّرْوَةِ مِنْ هَاشِمٍ وَالْعِزَّةِ مِنْ آلِ الرَّسُولِ وَالرِّضَا مِنَ اللَّهِ

So how can there be a choice for them to choose the Imam^{asws}, and the Imam^{asws} is a knowledgeable one, not ignorant, and a shepherd not recoiling from the Holy Duties, and the cleanliness, and the rituals, and the ascetism, and the knowledge, and the worship, specialised by the call of the Rasool^{saww}, and of the lineage of the purified, the chaste (mother). There would neither be a blemish in him^{asws} regarding a lineage, nor can he equate with him^{asws}, the one with the noble descent among the households of Quraysh, and he^{asws} is of the offspring from Hashim^{asws}, and the family of the Rasool^{saww}, and the Pleasure from Allah^{azwj}.

شَرَفُ الْأَشْرَافِ وَالْفُرْعَانِ مِنْ عَبْدِ مَنَافٍ نَامِي الْعِلْمِ كَامِلِ الْخَلْمِ مُضْطَلِعِ بِالْإِمَامَةِ عَالِمِ بِالسِّيَاسَةِ مَفْرُوضِ الطَّاعَةِ قَائِمِ بِأَمْرِ اللَّهِ نَاصِحِ لِعِبَادِ اللَّهِ خَافِظِ لِدِينِ اللَّهِ

He^{asws} is the noblest of the nobles, and the branch from Abd Manaf, of growing knowledge, perfect of the forbearance, undertaker of the Imamate, knowledgeable of the governance (of people), of the necessitated obedience, established of the Commands of Allah^{azwj} Mighty and Majestic, an adviser to the servants of Allah^{azwj}, a protector of the Religion of Allah^{azwj}.

إِنَّ الْأَنْبِيَاءَ وَالْأَئِمَّةَ يُوقَفُهُمُ اللَّهُ وَ يُؤْتِيهِمْ مِنْ مَخْزُونِ عِلْمِهِ وَ حُكْمِهِ مَا لَا يُؤْتِيهِ غَيْرُهُمْ فَيَكُونُ عِلْمُهُمْ فَوْقَ كُلِّ عِلْمٍ أَهْلِ زَمَانِهِمْ فِي قَوْلِهِ تَبَارَكَ وَ تَعَالَى أ فَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمْ مَنْ لَا يَهْدِي إِلَّا أَنْ يُهْدَى فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ

Surely the Prophets^{as} and the Imams^{asws} are Harmonised by Allah^{azwj}, and He^{azwj} Gave them from the treasures of His^{azwj} Knowledge and His^{azwj} Wisdom what He^{azwj} did not Give to other than them^{asws}. Thus, their^{asws} knowledge would happen to be above the knowledges of the people of the time. In His^{azwj} Words of the Exalted: ***Is the one who guides to the Truth more rightful to be followed or the one who does not guide unless if he is Guided? So what is the matter with you all? How are you judging?*** [10:35].

وَ قَوْلِهِ عَزَّ وَ جَلَّ وَ مَنْ يُؤْتِ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَ قَوْلِهِ عَزَّ وَ جَلَّ فِي طَالُوتَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَ زَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ وَ اللَّهُ يُؤْتِي مَلَكَةً مَنْ يَشَاءُ وَ اللَّهُ وَاسِعٌ عَلِيمٌ

And His^{azwj} Words, of the Blessed and Exalted: ***And the one who is Given the Wisdom, so he has been Given abundant good*** [2:269]. And His^{azwj} Words regarding Talut: ***Allah has Chosen him over you, and has Increased him abundantly in knowledge and physique; and Allah Grants His Kingdom to the one He so Desires to; and Allah is Capacious, Knowing*** [2:247].

وَ قَالَ عَزَّ وَ جَلَّ لِنَبِيِّهِ ص وَ كَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا

And He^{azwj} Said to His^{azwj} Prophet^{saww}: ***and the Grace of Allah was great upon you*** [4:113].

وَقَالَ عَزَّ وَجَلَّ فِي الْأَيْمَةِ مِنْ أَهْلِ بَيْتِهِ وَ عِترته وَ ذُرِّيَّتِهِ أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَ الْحِكْمَةَ وَ آتَيْنَاهُمْ مُلْكًا عَظِيمًا فَمِنْهُمْ مَنْ آمَنَ بِهِ وَ مِنْهُمْ مَنْ صَدَّ عَنْهُ وَ كَفَى بِجَهَنَّمَ سَعِيرًا

And He^{azwj} Said regarding the Imams^{asws} from the People^{asws} of the Household of His^{azwj} Prophet^{saww}, and his^{saww} family, and his^{saww} offspring: **Or are they envying the people upon what Allah has Given them from His Grace? So We have Given the Progeny of Ibrahim, the Book and the Wisdom, and have Given them a grand kingdom [4:54] From them is one who believes in him, and of them is he who turns away from him and would be sufficed with Hell as a Blazing Fire [4:55].**

وَ إِنَّ الْعَبْدَ إِذَا اخْتَارَهُ اللَّهُ عَزَّ وَ جَلَّ لِأُمُورِ عِبَادِهِ شَرَحَ صَدْرَهُ لِذَلِكَ وَ أَوْدَعَ قَلْبَهُ بِنَايِغِ الْحِكْمَةِ وَ أَلْهَمَهُ الْعِلْمَ إِهَامًا فَلَمْ يَغَيَّرْ بَجَوَابٍ وَ لَا يَحْيِرَ فِيهِ عَنِ الصَّوَابِ

And the servant, when Allah^{azwj} Mighty and Majestic Chooses him^{asws} for the affairs of His^{azwj} servants, Expands his chest for that, and Places springs of wisdom in his^{asws} chest, and Inspires the Knowledge with an Inspiration. So after it, he^{asws} neither tires of answering (based on opinions), nor does he^{asws} get confused with regards to it from the correct answer.

وَ هُوَ مَعْصُومٌ مُؤَيَّدٌ مُوَفَّقٌ مُسَدَّدٌ قَدْ أَمِنَ الْخَطَايَا وَ الرَّئِلَ وَ الْعِثَارَ بِحُضْرَةِ اللَّهِ عَزَّ وَ جَلَّ بِذَلِكَ لِيَكُونَ حُجَّتَهُ عَلَى عِبَادِهِ وَ شَاهِدَهُ عَلَى خَلْقِهِ وَ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَ اللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

Thus, he^{asws} is infallible, Assisted, Harmonised, Protected. He^{asws} is secure from the mistakes, and the slips, and the short-comings. Allah^{azwj} Specialises him^{asws} with that in order for him^{asws} to become His^{azwj} Divine Authority upon His^{azwj} servant, and His^{azwj} witness upon His^{azwj} creatures, and: **That is a Grace of Allah. He Gives it to the one He so Desires to, and Allah is with the Mighty Grace [57:21].**

فَهَلْ يَتَدْرُونَ عَلَى مِثْلِ هَذَا فَيَخْتَارُوهُ أَوْ يَكُونُ مَخْتَارَهُمْ بِحَيْدِ الصِّفَةِ فَيَقْدِمُوهُ تَعَدُّوا وَ بَيَّتِ اللَّهُ الْحَقَّ وَ تَبَدُّوا كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ وَ فِي كِتَابِ اللَّهِ الْهُدَى وَ الشِّفَاءَ

So, are they able upon the likes of this, so that they would be choosing him^{asws}, or can they chosen one be with this description so they would be putting him forward? They are transgressing, and I^{asws} swear by the House of Allah^{azwj}, the Truth, and they **flung the Book of Allah behind their backs, as if they were not knowing [2:101].** And in the Book of Allah^{azwj} is the Guidance, and the Healing.

فَتَبَدُّوهُ وَ اتَّبَعُوا أَهْوَاءَهُمْ فَدَمَّتْهُمُ اللَّهُ وَ مَقَتَهُمْ وَ أَنْعَسَهُمْ فَقَالَ عَزَّ وَ جَلَّ وَ مَنْ أَضَلُّ بِمَنْ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِنَ اللَّهِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الضَّالِّينَ

So they threw it and followed their own opinions, and Allah^{azwj} Condemned them, and Abhorred them, and Criticised them, so the Mighty and Majestic Said: **But if they do not answer you, then know that rather, they are following their own whims. And who is more straying than the one who follows his own whims without a Guidance from Allah? Surely Allah does not Guide the unjust people [28:50].**

وَقَالَ عَزَّ وَجَلَّ فَتَعَسَا لَهُمْ وَ أَضَلَّ أَعْمَالَهُمْ وَ قَالَ عَزَّ وَجَلَّ كَبُرَ مَقْتًا عِنْدَ اللَّهِ وَ عِنْدَ الَّذِينَ آمَنُوا كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى كُلِّ قَلْبٍ مُنْكَرٍ جَبَّارٍ .

And those who commit Kufr, so Perdition is for them, and their deeds would be lost [47:8].

And Said: **a hateful atrocity in the Presence of Allah and the presence of those who believe.**

Like that Allah Seals upon every heart of an arrogant tyrant [40:35]. And May Allah^{azwj}

Send *Salawat* upon the Prophet^{sawww} Muhammad^{sawww}, and his^{sawww} Progeny^{asws}, and submit abundant greetings¹⁸⁰.

5- ب، قرب الإسناد مُحَمَّدُ بْنُ خَالِدِ الطَّيَالِسِيِّ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بصيرٍ عَنْ أَبِي الْحَسَنِ الْمَاضِي ع قَالَ: دَخَلْتُ عَلَيْهِ فَقُلْتُ جُعِلْتُ فِدَاكَ بِمَ يُعْرَفُ الْإِمَامُ

(The book) 'Qurb Al Asnad' – Muhammad Bin Khalid Al Tayalisy, from Ali Bin Abu Hamza, from Abu Baseer,

'From Abu Al-Hassan Al-Maazy (7th Imam^{asws}), he (the narrator) said, 'I entered to see him^{asws} and said, 'May I be sacrificed for you^{asws}! By what is the Imam^{asws} recognised?'

فَقَالَ بِخِصَالٍ أَمَّا أَوْهَنْ فُشِيَتْ تَقَدَّمَ مِنْ أَبِيهِ فِيهِ وَ عَرَفَهُ النَّاسُ وَ نَصَبَهُ لَهُمْ عَلَمًا حَتَّى يَكُونَ حُجَّةً عَلَيْهِمْ لِأَنَّ رَسُولَ اللَّهِ ص نَصَبَ عَلِيًّا وَ عَرَفَهُ النَّاسُ وَ كَذَلِكَ الْأَيْمَةُ يُعْرَفُونَ النَّاسُ وَ يَنْصَبُونَ لَهُمْ حَتَّى يَعْرِفُوهُ وَ يُسْأَلُ فَيُجِيبُ وَ يُسْكِتُ عَنْهُ فَيَبْتَدِئُ وَ يُخْبِرُ النَّاسَ بِمَا فِي عَدِ وَ يُكَلِّمُ النَّاسَ بِكُلِّ لِسَانٍ

He^{asws} said: 'By (certain) characteristics. As for the first of these, it is a thing preceding from his^{asws} father^{asws} and the people recognise it and nominated him^{asws} as a flag for them until he^{asws} becomes the Divine Authority upon them, because Rasool-Allah^{sawww} nominated Ali^{asws} and the people recognised him^{asws}, and like that is the Imamate. The people are recognising them and they^{asws} (the Imams) have been nominated for them until they (the people) recognise him^{asws}, and he^{asws} is asked, so he^{asws} answers, and if they are silent from him^{asws}, he^{asws} initiates and informs the people with what would be tomorrow, and he^{asws} speaks to the people every language'.

فَقَالَ لِي يَا أَبَا مُحَمَّدٍ السَّاعَةَ قَبْلَ أَنْ تَقُومَ أُعْطِيكَ عَلَامَةً تَطْمَئِنُّ إِلَيْهَا فَوَ اللَّهُ مَا لَبِثْتُ أَنْ دَخَلَ عَلَيْنَا رَجُلٌ مِنْ أَهْلِ خُرَّاسَانَ فَتَكَلَّمَ الْخُرَّاسَانِيُّ بِالْعَرَبِيَّةِ فَأَجَابَهُ هُوَ بِالْفَارِسِيَّةِ فَقَالَ لَهُ الْخُرَّاسَانِيُّ أَصْلَحَكَ اللَّهُ مَا مَعْنِي أَنْ أُكَلِّمَكَ بِكَأَمِي إِلَّا أَنِّي ظَنَنْتُ أَنَّكَ لَا تُحْسِنُ

He^{asws} said to me: 'O Abu Muhammad! Right now, before you arise, a sign will come to you, you will be content to it'. By Allah^{azwj}! I did not wait long before a man from the people of Khurasan entered. The Khurasani spoke in Arabic and he^{asws} answered in Persian. The Khurasani said to him^{asws}, 'May Allah^{azwj} Keep you^{asws} well! Nothing prevented me from speaking to you^{asws} in my language except that I (thought you^{asws} were not good at it'.

فَقَالَ سُبْحَانَ اللَّهِ إِذَا كُنْتُ لَا أَحْسِنُ أَجِيبُكَ فَمَا فَضْلِي عَلَيْكَ

He^{asws} said: 'Glory be to Allah^{azwj}! When I^{asws} am not good an answering you, then what is my^{asws} merit over you?'

¹⁸⁰ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 4 H 4

ثُمَّ قَالَ يَا أَبَا مُحَمَّدٍ إِنَّ الْإِمَامَ لَا يَخْفَى عَلَيْهِ كَلَامٌ أَحَدٍ مِنَ النَّاسِ وَ لَا طَيْرٍ وَ لَا بَيْمَةٍ وَ لَا شَيْءٍ فِيهِ رُوحٌ يَخْفَى عَنِ الْإِمَامِ فَإِنْ لَمْ تُكُنْ فِيهِ هَذِهِ الْخِصَالُ فَلَيْسَ هُوَ بِإِمَامٍ.

Then he^{asws} said: ‘O Abu Muhammad! The Imam^{asws} is such, no speech is hidden unto him^{asws} from anyone of the people, nor a bird, nor an animal, nor anything having a soul in it. The Imam^{asws} is recognised by this, so if there does not happen to be this characteristic in him^{asws}, then he isn’t an Imam^{asws}’.¹⁸¹

6- ن، عيون أخبار الرضا عليه السلام تميم القرشي عن أبيه عن أحمد بن علي الأنصاري عن الحسن بن المهدي قال: حضرت مجلس المأمون يوماً و عنده علي بن موسى الرضا ع و قد اجتمع الفقهاء و أهل الكلام من الفرق المختلفة فسأله بعضهم فقال له يا ابن رسول الله بأي شيء تصح الإمامة لمدعيها قال بالنص و الدلائل

(The book) ‘Uyoon Akhbar Al Reza^{asws}’ – Tameem Al Qureysi, from his father, from Ahmad Bin Ali Al Ansary, from Al Hassan Bin Al Jahm who said,

‘I was present at a gathering of Al-Mamoun one day, and in his presence was Ali^{asws} Bin Musa Al-Reza^{asws}, and there had gathered the jurists, and the theologians from different sects. So, one of them asked him^{asws} saying, ‘O son^{asws} of Rasool-Allah^{azwj}! With what thing is the Imamate correct to what it is being claimed?’ He^{asws} said: ‘With the link (to Rasool-Allah^{saww}) and the evidence’.

قَالَ لَهُ فَذَلِكَ الْإِمَامَ فِيمَا هِيَ قَالَ فِي الْعِلْمِ وَ اسْتِحَابَةِ الدَّعْوَةِ قَالَ فَمَا وَجْهُ إِخْبَارِكُمْ بِمَا يَكُونُ قَالَ ذَلِكَ بَعْدَ مَعْهُودِ الْبَيْتِ مِنْ رَسُولِ اللَّهِ ص

He said to him^{asws}, ‘So the evidence of the Imam^{asws}, what is it with regards to?’ He^{asws} said: ‘Regarding the Knowledge, and the answering of the supplication’. He said, ‘So what is the aspect do you^{asws} all (Imams^{asws}) get the news of what is going to happen?’ He^{asws} said: ‘That is with the Covenant which we^{asws} have been Covenanted with from Rasool-Allah^{saww}’.

قَالَ فَمَا وَجْهُ إِخْبَارِكُمْ بِمَا فِي قُلُوبِ النَّاسِ قَالَ ع أَمَا بَلَعَكَ قَوْلُ الرَّسُولِ ص اتَّقُوا فِرَاسَةَ الْمُؤْمِنِ فَإِنَّهُ يَنْظُرُ بِبُورِ اللَّهِ قَالَ بَلَى قَالَ فَمَا مِنْ مُؤْمِنٍ إِلَّا وَ لَهُ فِرَاسَةٌ يَنْظُرُ بِبُورِ اللَّهِ عَلَى قَدْرِ إِيمَانِهِ وَ مَبْلَغِ اسْتِصْنَائِهِ وَ عِلْمِهِ

He said, ‘So what is the aspect with which you^{asws} get the news of what is in the hearts of the people?’ He^{asws} said: ‘Has it not the words of Rasool-Allah^{saww} reached you: ‘Fear the intuition of the Believer, for he looks with the Light of Allah^{azwj}?’ He said, ‘Yes’. He^{asws} said: ‘So there is none from the Believers except that there is an intuition for him. He looks with the Light of Allah^{azwj} in accordance to the level of his belief, and the extent of his vision, and his knowledge.

وَ قَدْ جَمَعَ اللَّهُ لِلْإِيمَةِ مِنَّا مَا فَرَّقَهُ فِي جَمِيعِ الْمُؤْمِنِينَ وَ قَالَ عَزَّ وَ جَلَّ فِي كِتَابِهِ إِنَّ فِي ذَلِكَ لآيَاتٍ لِلْمُتَوَسِّمِينَ فَأَوَّلُ الْمُتَوَسِّمِينَ رَسُولُ اللَّهِ ص ثُمَّ أَمِيرُ الْمُؤْمِنِينَ ع مِنْ بَعْدِهِ ثُمَّ الْحَسَنُ وَ الْحُسَيْنُ وَ الْأَئِمَّةُ مِنْ وُلْدِ الْحُسَيْنِ إِلَى يَوْمِ الْقِيَامَةِ

And Allah^{azwj} has Gathered for the Imams^{asws} from us^{asws} what differentiates all of the Believers. And Allah^{azwj} the High Says in His^{azwj} Honourable Book: **Surely, in that are Signs for the distinguishers [15:75]**. So, the first of the distinguishers is Rasool-Allah^{saww}, then

¹⁸¹ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 4 H 5

Amir-ul-Momineen^{asws} from after him^{saww}, then Al-Hassan^{asws}, and Al-Husayn^{asws}, and the Imams^{asws} from the sons^{asws} of Al-Husayn^{asws} up to the Day of Judgement’.

قَالَ فَتَنَظَرَ إِلَيْهِ الْمَأْمُونُ فَقَالَ لَهُ يَا أَبَا الْحَسَنِ زِدْنَا بِمَا جَعَلَ اللَّهُ لَكُمْ أَهْلَ الْبَيْتِ

He (the narrator) said, ‘Al-Mamoun looked at him^{asws} and said to him^{asws}, ‘O Abu Al-Hassan^{asws}! Increase for us from what Allah^{azwj} has Made to be for you^{asws} People^{asws} of the Household’.

فَقَالَ الرَّضَا ع إِنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ أَيْدَنَا بِرُوحٍ مِنْهُ مُقَدَّسَةٍ مُطَهَّرَةٍ لَيْسَتْ بِمَلَكَ لَمْ تَكُنْ مَعَ أَحَدٍ مِنْ مَضَى إِلَّا مَعَ رَسُولِ اللَّهِ ص وَ هِيَ مَعَ الْأَيْمَةِ مِنَّا تُسَدِّدُهُمْ وَ تُؤَفِّقُهُمْ وَ هُوَ عَمُودٌ مِنْ نُورٍ بَيْنَنَا وَ بَيْنَ اللَّهِ عَزَّ وَجَلَّ

Al-Reza^{asws} said: ‘Allah^{azwj} Mighty and Majestic has Aided us^{asws} with a Spirit from Him^{azwj}, Holy, Pure, not being an Angel. It did not happen to be with anyone from the ones past except with Rasool-Allah^{saww}, and it is with the Imams^{asws} from us^{asws}, instructing them^{asws} and inclining them^{asws}, and it is a pillar of light between us^{asws} and Allah^{azwj} Mighty and Majestic’.

قَالَ لَهُ الْمَأْمُونُ يَا أَبَا الْحَسَنِ بَلِّغْنِي أَنَّ قَوْمًا يَغْلَوْنَ فِيكُمْ وَ يَتَحَاوِرُونَ فِيكُمْ الْحَدَّ

Al-Mamoun said to him^{asws}, ‘O Abu Al-Hassan^{asws}! It has reached me that there is a group who are exaggerating regarding you (Imams^{asws}) and they are exceeding the limit regarding you^{asws}’.

فَقَالَ لَهُ الرَّضَا ع حَدَّثَنِي أَبِي مُوسَى بْنُ جَعْفَرٍ عَنْ أَبِيهِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِيهِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَا تَرْفَعُونِي فَوْقَ حَقِّي فَإِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى اتَّخَذَنِي عَبْدًا قَبْلَ أَنْ يَتَّخِذَنِي نَبِيًّا

So Al-Reza^{asws} said: ‘My^{asws} father Musa^{asws} Bin Ja’far^{asws} narrated to me^{asws}, from his^{asws} father^{asws} Ja’far^{asws} Bin Muhammad^{asws}, from his^{asws} father Muhammad^{asws} Bin Ali^{asws}, from his^{asws} father Ali^{asws} Bin Al-Husayn^{asws}, from his^{asws} father Al Husayn^{asws} Bin Ali^{asws}, from his^{asws} father Ali^{asws} Bin Abu Talib^{asws} having said: ‘Rasool-Allah^{saww} said: ‘Do not raise me^{saww} above my^{saww} right, for Allah^{azwj} the Exalted Took me^{asws} as a servant before He^{azwj} Took me^{saww} as a Prophet^{saww}’.

قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى مَا كَانَ لِيَشْرَ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَ الْحِكْمَ وَ النَّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَ لَكِنْ كُونُوا رَبَّانِيِّينَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَ بِمَا كُنْتُمْ تَدْرُسُونَ وَ لَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَ النَّبِيِّينَ أَرْبَابًا أَلَمْ تُؤْمَرُوا بِالْكَفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ

Allah^{azwj} the Exalted Said: ‘***It is not for a person that Allah should Give him the Book and the Wisdom and the Prophet-hood, then he should be saying to the people: ‘Be my servants from besides Allah’, but Be learned (in Religion) with what you were learning the Book and with what you were teaching [3:79] And He did not Command you all that you should be taking the Angels and the Prophets as lords. Would He Command you with the Kufr after your being Muslims (submitters)? [3:80].***

وَقَالَ عَلِيُّ ع بِهَلِكُ فِيَّ اثْنَانِ وَ لَا ذَنْبَ لِي مُحِبِّ مُفْرِطٍ وَ مُبْعِضٍ مُفْرِطٍ وَ إِنَّا لَنَبْرَأُ إِلَى اللَّهِ عَزَّ وَ جَلَّ مِمَّنْ يَغْلُو فِيْنَا فَيَرْفَعُنَا فَوْقَ حَدِّنَا كِبْرَاءَةِ عِيسَى ابْنِ مَرْيَمَ ع مِنَ النَّصَارَى

And Ali^{asws} said: 'Two are destroyed regarding me^{asws} – and there is no fault of mine^{asws} – one of excessive love an one of excessive hatred, and I^{asws} disavow to Allah^{azwj} the Exalted from the one who are exaggerating regarding us^{asws}, so he raises us^{asws} above our^{asws} limit, like the disavowing of Isa^{as} Bin Maryam^{as} from the Christians.

قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ أَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَ أُمَّي إِلَهَيْنِ مِنْ دُونِ اللَّهِ قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ تَعْلَمُ مَا فِي نَفْسِي وَ لَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ

Allah^{azwj} Mighty and Majestic Said: **And when Allah Said: "O Isa son of Maryam! Did you say to the people: 'Take me and my mother as two gods from besides Allah?'" He said: 'Glory be to You! It cannot happen for me that I should be saying what isn't right for me. If I had said it, You would have Known it. You Know whatever is within myself and I do not know what is within Yourself. Surely You are the Knower of the hidden matters [5:116]**

مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ اعْبُدُوا اللَّهَ رَبِّي وَ رَبَّكُمْ وَ كُنْتُ عَلَيْهِمْ شَهِيداً مَا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَ أَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ

I did not say to them except what You Comanded me with, 'Worship Allah, my Lord and your Lord', and I was a witness upon them for as long as I was among them. But when You Caused me to die, You were the Watcher upon them; and You are a Witness upon all things [5:117].

وَقَالَ عَزَّ وَ جَلَّ لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَ لَا الْمَلَائِكَةُ الْمُقَرَّبُونَ

And the Mighty and Majestic Said: **The Messiah never disdained that he happens to be a servant of Allah, nor do the Angels of Proximity; [4:172]**

وَقَالَ عَزَّ وَ جَلَّ مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَ أُمُّهُ صِدِّيقَةٌ كَانَا يَأْكُلَانِ الطَّعَامَ وَ مَعْنَاهُ أَنَّهُمَا كَانَا يَتَعَوَّطَانِ

The Messiah son of Maryam is not except a Rasool; The Rasools have passed from before him, and his mother was a truthful woman; they were both eating the food. [5:75] - and its Meaning is that both of the used to defecate.

فَمَنْ ادَّعَى لِلأَنْبِيَاءِ زُبُوبِيَّةً أَوْ ادَّعَى لِلأَيْمَةِ زُبُوبِيَّةً أَوْ بُبُوَّةً أَوْ لِعَبْرِ الأَيْمَةِ إِمَامَةً فَنَحْنُ مِنْهُ بِرَاءٌ فِي الدُّنْيَا وَ الآخِرَةِ

So, the one who claims the Lordship for the Prophets^{as}, or claim Lordship for the Imams^{asws} or Prophet-hood, or Imamate for other than the Imams^{asws}, then we^{asws} disavow from him in the world and the Hereafter'.

فَقَالَ الْمَأْمُونُ يَا أَبَا الْحُسَيْنِ فَمَا تَقُولُ فِي الرَّجْعَةِ

Al-Mamoun said, 'O Abu Al Hassan^{asws}! What are you^{asws} saying regarding the Return (Raj'at)?'

فَقَالَ الرَّضَا ع إِنَّهَا الْحَقُّ وَ قَدْ كَانَتْ فِي الْأُمَّمِ السَّالِفَةِ وَ نَطَقَ بِهَا الْقُرْآنُ وَ قَدْ قَالَ رَسُولُ اللَّهِ ص يَكُونُ فِي هَذِهِ الْأُمَّةِ كُلِّ مَا كَانَ فِي الْأُمَّمِ السَّالِفَةِ حَذْوُ النَّعْلِ بِالنَّعْلِ وَ الْقِدَّةُ بِالْقِدَّةِ

Al-Reza^{asws} said: 'It is the truth, and it has happened in the previous communities, and the Quran has Spoken with it, and Rasool-Allah^{saww} had said: 'It will be happening in this community all what has happened in the previous communities, step of the slipper with the slipper, and the arrow with the arrow (in a quiver)'.

وَ قَالَ ع إِذَا خَرَجَ الْمَهْدِيُّ مِنْ وُلْدِي نَزَلَ عَيْسَى ابْنُ مَرْيَمَ ع فَصَلَّى خَلْفَهُ

And he^{asws} said: 'When the Mahdi^{asws} from my^{asws} sons^{asws} emerges, Isa^{as} Bin Maryam^{as} would descend and pray Salat behind him^{asws}'.

وَ قَالَ ع بَدَأَ الْإِسْلَامُ غَرِيباً وَ سَيَعُودُ غَرِيباً فَطُوبَى لِلْغُرَبَاءِ قِيلَ يَا رَسُولَ اللَّهِ ثُمَّ يَكُونُ مَاذَا قَالَ ثُمَّ يَرْجِعُ الْحَقُّ إِلَى أَهْلِهِ

And he^{asws} said: 'Al-Islam began as a stranger (poor people accepted it) and will be returning to be a stranger (return to poor ones)'. It was said, 'O Rasool-Allah^{saww}! Then what is that which will be happening?' He^{saww} said: 'Then the truth will return to its rightful ones'.

فَقَالَ الْمَأْمُونُ يَا أَبَا الْحُسَيْنِ فَمَا تَقُولُ فِي الْقَائِلِينَ بِالتَّنَاسُخِ فَقَالَ الرَّضَا ع مَنْ قَالَ بِالتَّنَاسُخِ فَهُوَ كَافِرٌ بِاللَّهِ الْعَظِيمِ يُكَذِّبُ بِالْحَقِّ وَ النَّارِ

Al-Mamoun said, 'O Abu Al-Hassan^{asws}! What are you^{asws} saying regarding the ones speaking with the re-incarnation?' He^{asws} said: 'One who says with the re-incarnation, he is a Kafir (disbeliever) in Allah^{azwj} the Magnificent, belying the Paradise and the Fire'.

فَقَالَ الْمَأْمُونُ فَمَا تَقُولُ فِي الْمُسُوخِ قَالَ الرَّضَا ع أُولَئِكَ قَوْمٌ غَضِبَ اللَّهُ عَلَيْهِمْ فَمَسَخَهُمْ فَعَاشُوا ثَلَاثَةَ أَيَّامٍ ثُمَّ مَاتُوا وَ لَمْ يَتَنَاسَلُوا فَمَا يُوجَدُ فِي الدُّنْيَا مِنَ الْقِرَدَةِ وَ الْخَنَازِيرِ وَ غَيْرِ ذَلِكَ مِمَّا أُوقِعَ عَلَيْهِ اسْمُ الْمُسُوخِيَّةِ فَهِيَ مِثْلُهَا لَا يَجِئُ أَكْلُهَا وَ الْإِنْتِفَاعُ بِهَا

Al-Mamoun said, 'What are you^{asws} saying regarding the metamorphosed ones?' Al-Reza^{asws} said: 'They are a people Allah^{azwj} was Wrathful upon them, so He^{azwj} Morphed them and they lived for three days, then they died, and they did not procreate. So, whatever you find in the world from the monkeys and the pigs and other than that from what the name 'morphed ones' falls upon, it is similar to it, it is not Permissible to eat it and benefitting with it'.

قَالَ الْمَأْمُونُ لَا أَبْتَغِي اللَّهَ بَعْدَكَ يَا أَبَا الْحُسَيْنِ وَ اللَّهُ مَا يُوجَدُ الْعِلْمُ الصَّحِيحُ إِلَّا عِنْدَ أَهْلِ هَذَا الْبَيْتِ وَ إِلَيْكَ انْتَهَى عُلُومُ آبَائِكَ فَحَزَاكَ اللَّهُ عَنِ الْإِسْلَامِ وَ أَهْلِهِ خَيْراً

Al-Mamoun said, 'May Allah^{azwj} not Make me to remain after you^{asws}, O Abu Al-Hassan^{asws}! By Allah^{azwj}, the correct knowledge cannot be found except with the People^{asws} of this Household, and the knowledge of your^{asws} forefathers^{asws} had ended up to you^{asws}. May Allah^{azwj} Recompense you^{asws} goodly on behalf of Al-Islam and its people'.

قَالَ الْحَسَنُ بْنُ جَهْمٍ فَلَمَّا قَامَ الرَّضَا ع تَبِعْتُهُ فَانصَرَفَ إِلَى مَنْزِلِهِ فَدَخَلْتُ عَلَيْهِ وَ قُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لَكَ مِنْ جَيْلِ رَأْيِ أَمِيرِ الْمُؤْمِنِينَ مَا حَمَلَهُ عَلَى مَا أَرَى مِنْ إِكْرَامِهِ لَكَ وَ قَبُولِهِ لِمَقُولِكَ

Al-Hassan Bin Jahm (narrator) said, ‘When Al-Reza^{asws} stood up, I followed him^{asws}. He^{asws} went to his^{asws} house, so I entered to see him^{asws} and said to him^{asws}, ‘O son^{asws} of Rasool-Allah^{saww}! The Praise is for Allah^{azwj} Who Granted to you from the beautiful view of the commander of the faithful (Al-Mamoun) what carried you^{asws} upon what I saw from him (Al-Mamoun) honouring you^{asws} and his accepting your^{asws} word’.

فَقَالَ ع يَا ابْنَ الْجَهْمِ لَا يُعْرَتُكَ مَا أَلْفَيْتَهُ عَلَيْهِ مِنْ إِكْرَامِي وَ الْإِسْتِمَاعِ مِنِّي فَإِنَّهُ سَيَقْتُلُنِي بِالسَّمِّ وَ هُوَ ظَالِمٌ لِي أَعْرِفُ ذَلِكَ بِعَهْدِ مَعْهُودٍ إِلَيَّ مِنْ آبَائِي عَنْ رَسُولِ اللَّهِ ص فَاتَّقِنَا هَذَا عَلَيَّ مَا دُمْتُ حَيًّا

He^{asws} said: ‘O Ibn Al-Jahm! Let it not deceive I^{asws} avoided upon him, from his honouring me^{asws} and listening from me^{asws}, for he will soon be killing me^{asws} with the poison, and he is being unjust to me^{asws}. I^{asws} recognise that by the pact pacted to me^{asws} from my^{asws} forefathers^{asws}, from Rasool-Allah^{saww}, so conceal this upon me^{asws} for as long as I^{asws} am alive’.

قَالَ الْحَسَنُ بْنُ جَهْمٍ فَمَا حَدَّثْتُ أَحَدًا بَعْدَ الْحَدِيثِ إِلَى أَنْ مَضَى الرَّضَا ع بِطَوْسٍ مَقْتُولًا بِالسَّمِّ وَ دُفِنَ فِي دَارِ حُمَيْدِ بْنِ قَحْطَبَةَ الطَّائِي فِي الْقُبَّةِ الَّتِي فِيهَا قَبْرُ هَارُونَ إِلَى جَانِبِهِ.

Al-Hassan Bin Al-Jahm said, ‘So, I did not narrate to anyone with this Hadeeth until Al-Reza^{asws} passed away, killed by the poisoning, and was buried in the house of Humejd Bin Qahtaba Al-Taie in the spot in which was the grave of Haroun (Al-Rasheed), to his side’’.¹⁸²

7- ل، الخصال أَبِي عَنْ مُحَمَّدِ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنِ عَبْدِ الصَّمَدِ بْنِ مُحَمَّدٍ عَنِ حَنَّانِ بْنِ سَدِيرٍ عَنِ أَبِي عَبْدِ اللَّهِ ع عَنْ أَبِيهِ قَالَ: إِنَّ الْإِمَامَةَ لَا تَصْلُحُ إِلَّا لِرَجُلٍ فِيهِ ثَلَاثُ خِصَالٍ وَرَعٌ يَحْجُزُهُ عَنِ الْمَحَارِمِ وَ حِلْمٌ يَمْلِكُ بِهِ عَصَبَتَهُ وَ حُسْنُ الْحَيَاةِ عَلَى مَنْ وُلِّيَ عَلَيْهِ حَتَّى يَكُونَ لَهُ كَالْوَالِدِ الرَّجِيمِ.

(The book) ‘Al Ikhtisaas’ – My father, from Muhammad Al Attar, from Al Ash’ary, from Abdul Samad Bin Muhammad, from Hanan Bin Sadeyr,

‘From Abu Abdullah^{asws}, from his^{asws} father^{asws} having said: ‘The Imamate^{asws} cannot be correct except for a man wherein are three characteristics – Devoutness of fleeing from the Prohibitions, and forbearance controlling his^{asws} anger with it, and good mannerisms upon the ones he^{asws} rules upon to the extent that he^{asws} happens to be for him like the merciful father’’.¹⁸³

8- ل، الخصال أَبِي عَنْ مُحَمَّدِ الْعَطَّارِ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنِ ابْنِ أَبِي الْبَرْزَنْطِيِّ قَالَ: سُئِلَ أَبُو الْحَسَنِ ع الْإِمَامَ بِأَيِّ شَيْءٍ يُعْرَفُ بَعْدَ الْإِمَامِ

(The book) ‘Al Khisaal’ – My father, from Muhammad Al Attar, from Ibn Abu Al Khattab, from Al Bazanty who said,

‘Abu Al-Hassan^{asws} was asked: ‘The Imam^{asws}, by which thing is he^{asws} recognised (to be an Imam^{asws}) after the (previous) Imam^{asws}?’

¹⁸² Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 4 H 6

¹⁸³ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 4 H 7

قَالَ إِنَّ لِلْإِمَامِ عَلَامَاتٍ أَنْ يَكُونَ أَكْبَرَ وُلْدِ أَبِيهِ بَعْدَهُ وَ يَكُونَ فِيهِ الْفَضْلُ وَ إِذَا قَدِمَ الرَّكْبُ الْمَدِينَةَ قَالَ إِلَى مَنْ أَوْصَى فَلَانَّ قَالُوا إِلَى فُلَانٍ وَ السَّلَاحُ فِينَا بِمَنْزِلَةِ التَّابُوتِ فِي بَنِي إِسْرَائِيلَ يَدُورُ مَعَ السَّلَاحِ حَيْثُ كَانَ.

He^{asws} said: 'For the Imam^{asws} there are (certain) signs – he^{asws} would happen to be the eldest son^{asws} of his^{asws} father^{asws}, and there would be the merit in him^{asws}; and when the rider of Al-Medina arrives, he says, 'To whom did so an so (previous Imam^{asws}) bequeath?' They (people) would say, 'To so and so'. And the weapons (of Rasool-Allah^{sawww}) are among us^{asws} at the status of the casket was among the children of Israel, circling with the weapons wherever they may be".¹⁸⁴

9- ل، الخصال أبي عن مُحَمَّدِ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنِ الْحَشَّابِ عَنِ زَيْدِ بْنِ إِسْحَاقَ شَعْرٍ عَنِ الْعَنْوِيِّ عَنِ عَبْدِ الْأَعْلَى قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع مَا الْحُجَّةُ عَلَى الْمُدَّعِي لِهَذَا الْأَمْرِ بِغَيْرِ حَقٍّ

(The book) 'Al Khisaal' – My father, from Muhammad Al Attar, from Al Ash'ary, from Al Khasab, from Yazeed bin Is'haq Sha'r, from Al Ganawy, from Abdul A'ala who said,

'I said to Abu Abdullah^{asws}, 'What is the argument against the claimant of this command (Imamate) without right?'

قَالَ ثَلَاثَةٌ مِنَ الْحُجَّةِ لَمْ يَجْتَمِعْنَ فِي رَجُلٍ إِلَّا كَانَ صَاحِبَ هَذَا الْأَمْرِ أَنْ يَكُونَ أَوْلَى النَّاسِ بِمَنْ قَبْلَهُ وَ يَكُونَ عِنْدَهُ سِلَاحُ رَسُولِ اللَّهِ ص وَ يَكُونَ صَاحِبَ الْوَصِيَّةِ الظَّاهِرَةِ الَّتِي إِذَا قَرِمَتْ الْمَدِينَةَ سَأَلَتِ الْعَامَّةَ وَ الصَّبِيَّانَ إِلَى مَنْ أَوْصَى فَلَانَّ فَيَقُولُونَ إِلَى فُلَانٍ.

He^{asws} said: 'Three of the arguments which will not be gathering in a man except if he was the owner of this command. He^{asws} would happen to be the foremost of the people with the ones before him^{asws}, and would happen to have the weapons of Rasool-Allah^{sawww} with him^{asws}, and would happen to be the owner of the apparent bequest which, when (someone) arrives at Al-Medina asking the general Muslims and the children, 'To whom did so and so (previous Imam^{asws}) bequeath?' They would say, 'To so and so'.¹⁸⁵

10- ل، الخصال أبي عن مُحَمَّدِ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنِ مُحَمَّدِ بْنِ الْوَلِيدِ عَنِ حَمَّادِ بْنِ عُثْمَانَ عَنِ الْحَارِثِ بْنِ الْمُغْبِرَةِ النَّضْرِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع بِمَا يُعْرَفُ صَاحِبُ هَذَا الْأَمْرِ قَالَ بِالسَّكِينَةِ وَ الْوَقَارِ وَ الْعِلْمِ وَ الْوَصِيَّةِ.

(The book) 'Al Khisaal' – My father, from Muhammad Al Attar, from Al Ash'ary, from Muhammad Bin Al Waleed, from Hammad Bin Usman, from Al Haris Bin Al Mugheira Al Nazry who said,

'I said to Abu Abdullah^{asws}, 'By what can the owner of this command (Imamate) be recognised?' He^{asws} said: 'By the tranquillity and the dignity and the knowledge and the bequest'.¹⁸⁶

11- ل، الخصال أبي عن أَحْمَدَ بْنِ إِدْرِيسَ عَنِ ابْنِ عَيْسَى عَنِ مُحَمَّدِ بْنِ سِنَانٍ عَنِ أَبِي الْجَارُودِ عَنِ أَبِي جَعْفَرٍ ع قَالَ: قُلْتُ لَهُ جَعَلْتُ فِدَاكَ إِذَا مَضَى عَالِمُكُمْ أَهْلَ الْبَيْتِ فَبِأَيِّ شَيْءٍ يَعْرِفُونَ مَنْ يَجِيءُ بَعْدَهُ

¹⁸⁴ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 4 H 8

¹⁸⁵ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 4 H 9

¹⁸⁶ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 4 H 10

(The book) 'Al Khisaal' – My father, from Ahmad Bin Idrees, from Ibn Isa, from Muhammad Bin Sinan, from Abu Al Jaroud,

'From Abu Ja'far^{asws}, he (the narrator) said, 'I said to him^{asws}, 'May I be sacrificed for you^{asws}! When your^{asws} scholar of People^{asws} of the Household passes away, by which thing are they recognising who would come after him^{asws}?'

قَالَ بِالْهُدْيِ وَالْإِطْرَاقِ وَالْإِقْرَارِ آلِ مُحَمَّدٍ لَهُ بِالْفَضْلِ وَلَا يُسْأَلُ عَنْ شَيْءٍ مِمَّا بَيْنَ صَدَقَتَيْهَا إِلَّا أَحَابَ فِيهِ.

He^{asws} said: 'By the guidance, and the silence, and the acknowledgment of Progeny^{asws} of Muhammad^{sawww} with the merits, and he^{asws} would not be asked anything from what is between its (Quran's) two covers, except he^{asws} will answer regarding it".¹⁸⁷

12- ير، بصائر الدرجات عمران بن موسى عن محمد بن الحسين عن عبيس بن هشام عن الحسين بن يونس عن أبي عبد الله ع قال: إذا أراد الله أن يخلق إماماً أخذ الله بيده شرفته من تحت عرشه فدفعه إلى ملك من ملائكته فأوصلها إلى الإمام فكان الإمام من بعده منها

(The book) 'Basaair Al Darajaat' – Imran Bin Musa, from Muhammad Bin Al Husayn, from Isa Bin Hisham, from Al Husayn Bin Yunus,

'From Abu Abdullah^{asws} having said: 'When Allah^{azwj} Wants to Create an Imam^{asws}, Allah^{azwj} Takes a drink by His^{azwj} Hand from beneath His^{azwj} Throne and Hands it over to an Angel from the Angels, and he arrives with it to the Imam^{asws}. The Imam^{asws} from after him^{asws} becomes from it.

فَإِذَا مَضَتْ عَلَيْهِ أَرْبَعُونَ يَوْمًا سَمِعَ الصَّوْتِ وَهُوَ فِي بَطْنِ أُمِّهِ فَإِذَا وُلِدَ أَوْتِيَ الْحِكْمَةَ وَكُتِبَ عَلَى عَضُدِهِ الْأَيْمَنِ وَتَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدَّلَ لِكَلِمَاتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ

When forty days pass upon him^{asws}, he^{asws} hears the voice while he^{asws} is in the belly of his^{asws} mother^{as}. When he^{asws} is Blessed (comes to the world), he^{asws} is Given the knowledge and it is written upon his right upper arm: **And the Word of your Lord has been Completed, truly and justly; there is no changer of His Words, and He is the Hearing, the Knowing [6:115].**

فَإِذَا كَانَ الْأَمْرُ يَصِلُ إِلَيْهِ أَعَانَهُ اللَّهُ بِثَلَاثِينَ مَلَكًا وَعَشْرَ مَلَكًا بَعْدَ أَهْلِ بَدْرٍ وَكَانُوا مَعَهُ وَ مَعَهُمْ سَبْعُونَ رَجُلًا وَ اثْنَا عَشَرَ نَقِيبًا فَأَمَّا السَّبْعُونَ فَيَبْعَثُهُمْ إِلَى الْأَفَاقِ يَدْعُونَ النَّاسَ إِلَى مَا دَعَا إِلَيْهِ أَوْلًا وَ يَجْعَلُ اللَّهُ لَهُ فِي كُلِّ مَوْضِعٍ مِصْبَاحًا يُبْصِرُ بِهِ أَعْمَالَهُمْ.

So, when the command arrives to him^{asws} (Al-Qaim^{asws}), Allah^{azwj} would Assist him^{asws} with three hundred and thirteen Angels, the number of the people of Badr, and they would be with him^{asws}, and with them would be seventy men and twelve captains. As for the seventy, he^{asws} will send them to the horizons calling the people to what the first one^{asws} had called them to, and Allah^{azwj} will Make lanterns to be for him^{asws} in every place, he^{asws} will see their deeds by it".¹⁸⁸

¹⁸⁷ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 4 H 11

¹⁸⁸ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 4 H 12

13- ل، الخصال العجلية عن ابن زكريا القطان عن ابن حبيب عن ابن بهلؤل عن أبي معاوية عن سليمان بن مهران عن أبي عبد الله ع قال: عشر خصائل من صفات الإمام العصمة والنصوص وأن يكون أعلم الناس وأنقاهم لله وأعلمهم بكتاب الله وأن يكون صاحب الوصية الظاهرة ويكون له المعجز والدليل وتنام عينه ولا ينام قلبه ولا يكون له فيء ويرى من خلفه كما يرى من بين يديه.

(The book) 'Al Khisaa' – Al Ijaly, from Ibn Zakariya Al Qattan, from Ibn Habeeb, from Ibn Bahloul, from Abu Muawiya, from Suleyman Bin Mihran,

'From Abu Abdullah^{asws} having said: 'Ten characteristics are from the attributes of the Imam^{asws} – The infallibility, and the texts, and he^{asws} would happen to be the most knowledgeable of the people, and their most fearing of Allah^{azwj}, and their most knowledgeable with the Book of Allah^{azwj}, and he^{asws} would be the owner of the apparent bequest, and there would happen to be for him^{asws}, the miracles and the evidences, and his^{asws} eyes would sleep but his^{asws} heart would not sleep, and there would not happen to be any shadow for him^{asws}, and he^{asws} will see from behind him^{asws} just as he^{asws} sees from in front of him^{asws}'.¹⁸⁹

14- مع، معاني الأخبار إبراهيم بن هارون العنسي عن ابن عمدة عن جعفر بن عبد الله عن كثير بن عياش عن أبي الجارود قال: سألت أبا جعفر الباقر ع بم يعرف الإمام

(The book) 'Ma'any Al Akhbar' – Ibrahim Bin Haroun Al Absy, from Ibn Uqda, from Ja'far Bin Abdullah, from Kaseer Bin Ayyash, from Abu Al Jaroud who said,

'I asked Abu Ja'far Al-Baqir^{asws}. 'By what is the Imam^{asws} recognised?'

قال يجضال أولها نص من الله تبارك وتعالى عليه وتصبه علما للناس حتى يكون عليهم حجة لأن رسول الله ص نصب عليا وعرفه الناس باسمه وعينه وكذلك الأئمة ع ينصب الأول الثاني وأن يسأل فيجب وأن يسكت عنه فيبتدىء ويخبر الناس بما يكون في غد ويكلم الناس بكل لسان ولغة.

He^{asws} said: 'By (certain) characteristics. The first of these is text from Allah^{azwj} Blessed and Exalted upon him^{asws}, and his^{asws} being nominated as a flag for the people until he^{asws} happens to be a Divine Authority upon them, because Rasool-Allah^{azwj} nominate Ali^{asws}; and the people would recognise him^{asws} by his^{asws} name and his^{asws} eyes, and like that are the Imams^{asws}, the first nominates the second; and if he^{asws} is asked he^{asws} will answer, and if he is silent from, he^{asws} would initiate, and he^{asws} would inform the people with what would be happening tomorrow (future), and he^{asws} would speak to the people in every tongue and language".¹⁹⁰

15- يد، التوحيد أبي عن سعد عن ابن عيسى عن ابن أبي عمير عن محمد بن مهران عن الفضل بن السكين عن أبي عبد الله ع قال قال أمير المؤمنين ع اعرفوا الله بالله والرسل بالرسالة وأولي الأمر بالمعروف والعادل والإحسان.

(The book) 'Al Tawheed – My father, from Sa'ad, from Ibn Isa, from Ibn Abu Umery, from Muhammad Bin Humran, from Al Fazl Bin Al Sakan,

¹⁸⁹ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 4 H 13

¹⁹⁰ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 4 H 14

'From Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said: 'Recognise Allah^{azwj} by Allah^{azwj}, and the Rasool^{saww} with the Message, and the Master^{asws} of the Command (Ul Al-Amr) with the good, and the justice, and the favour".¹⁹¹

16- ير، بصائر الدرجات مُحَمَّدُ بْنُ عَبْدِ الْجَبَّارِ عَنْ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ فَضَالَةَ عَنْ عَبْدِ الْحَمِيدِ بْنِ نَصْرِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يُنَكِّرُونَ الْإِمَامَ الْمُفْتَرِضَ الطَّاعَةَ وَ يَجْحَدُونَ بِهِ وَ اللَّهُ مَا فِي الْأَرْضِ مَنَزَلَةٌ أَكْبَرُ عِنْدَ اللَّهِ مِنْ مُفْتَرِضِ الطَّاعَةِ

(The book) 'Basaair Al Darajaat' – Muhammad Bin Abdul Jabbar, from Abu Abdullah Al Barqy, from Fazala, from Abdul Hameed Bin Nasr who said,

'Abu Abdullah^{asws} said: 'They (people) are denying the Imam^{asws} of Obligatory obedience and are rejecting him^{asws}. By Allah^{azwj}! There is no status in the earth more magnificent in the Presence of Allah^{azwj} than the Obligatory obedience.

فَقَدْ كَانَ إِبْرَاهِيمَ دَهْرًا يَنْزِلُ عَلَيْهِ الْأَمْرُ مِنَ اللَّهِ وَ مَا كَانَ مُفْتَرِضَ الطَّاعَةِ حَتَّىٰ بَدَأَ اللَّهُ أَنْ يُكْرِمَهُ وَ يُعْظِمَهُ فَقَالَ إِيَّيَ جَاعِلِكَ لِلنَّاسِ إِمَامًا

Ibrahim^{as} was such, the Commands from Allah^{azwj} were being Revealed to him^{as} for a long time and he^{saww} was not of Obligatory obedience until there was a Change of Decision for Allah^{azwj} that He^{azwj} Honours him^{as} and Magnify him^{as}, so He^{azwj} Said: **"I will Make you an Imam for the people" [2:124].**

فَعَرَفَ إِبْرَاهِيمَ مَا فِيهَا مِنَ الْفَضْلِ فَ قَالَ وَ مِنْ دُرِّيَّتِي فَ قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ

So Ibrahim^{as} recognised what was in it of the merit, **He said: 'And from my offspring?' He Said: My Covenant cannot be attained by the unjust [2:124].**

قَالَ أَبُو عَبْدِ اللَّهِ ع أَيُّ إِيْمًا هِيَ دُرِّيَّتُكَ لَا يَكُونُ فِي غَيْرِهِمْ.

Abu Abdullah^{asws} said: 'I.e., but rather it is your^{as} offspring, it cannot happen to be in others".¹⁹²

17- ع. ح. حلال الشرائع ابن المنيكول عن السنن أبي داود عن النبي عن أبيه عن الحسن بن علي بن أبي حمزة عن أبيه قال: سألت خيرا هاشما بن الحكم عن الدليل على الإمام بعد النبي ص فقال هاشم الدلالة على ذلك دلالات أربعة منها في نعت نبيه و أربعة في نعت نفسه أما الأربعة التي في نعت نبيه فإن يكون معروف القبيلة معروف الجنس معروف النسب معروف البيت و ذلك أنه إذا لم يكن معروف القبيلة معروف الجنس معروف النسب معروف البيت حاز أن يكون في أطراف الأرض و في كل جنس من الناس فلما لم يجر أن يكون إلا هكذا و لم يجد جنسا في العالم أشهر من جنس محمد ص و هو جنس العرب الذي منه صاحب الملة و الدعوة الذي يُنادى باسمه في كل يوم و ليلة خمس مرات على الصوامع في المساجد في جميع الأمكن أشهد أن لا إله إلا الله و أن محمدا رسول الله و وصل دعوته إلى كل بر و فاجر من عالم و جاهل معروف غير منكور في كل يوم و ليلة فلم يجر أن يكون الدليل إلا في أشهر الأجناس و لما لم يجر أن يكون إلا في هذا الجنس لشهرته لم يجر إلا أن يكون في هذه القبيلة التي منها صاحب الملة دون سائر القبائل من العرب و لما لم يجر إلا أن يكون في هذه القبيلة التي منها صاحب الدعوة لا نستطيعنا بالجملة لم يجر إلا أن يكون في هذا البيت الذي هو بيت النبي ص لغير نبيه من النبي ص إشارة إلى دون غيره من أهل بيته ثم إن لم يكن إشارة إلى اشتراك أهل هذا البيت و أدينت فيه فإذا وقعت الدعوة فيه وقع الإعتلاف و الفساد بينهم و لا يجوز إلا أن يكون من النبي ص إشارة إلى رجل من أهل بيته دون غيره لئلا يختلف فيه أهل هذا البيت أنه أفضلهم و أعلمهم و أحبهم لذلك الأمر و أما الأربعة التي في نعت نفسه فإن يكون أعلم الخلق و أشجع الخلق

¹⁹¹ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 4 H 15

¹⁹² Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 4 H 16

وَأَعْتَبَ الْمُتَلَقِي وَ أَحَصَّهُمْ مِنَ الذُّنُوبِ صَغِيرَهَا وَ كَبِيرَهَا لَمْ تُصِبهُ ذُنُوبُهُ وَ لَا سَاهِيئَةٌ وَ لَا بَدٌّ مِنْ أَنْ يَكُونَ فِي كُلِّ زَمَانٍ قَائِمٌ بِحَدِّهِ الصِّفَةِ إِلَى أَنْ تَمُوتَ
السَّاعَةُ فَقَالَ عَبْدُ اللَّهِ بْنُ يَرِيدٍ الْإِبَانِيُّ وَ كَانَ حَاضِرًا مِنْ أَيْنَ رَعِمَتْ يَا هِشَامُ أَنَّهُ لَا بَدَّ أَنْ يَكُونَ أَعْلَمَ الْمُتَلَقِي قَالَ إِنْ لَمْ يَكُنْ عَالِمًا يَوْمَ [لَمْ يُؤْمَرْ]
أَنْ يَنْقَلِبَ هَرَابُهُ وَ أَكْثَامُهُ فَيَنْطَلِعَ مِنْ حَبِّ عَلَيْهِ الْمُدُّ وَ يَجِدُ مَنْ يَحِبُّ عَلَيْهِ الْقَطْعُ وَ تَصْدِيقُ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ **أَنْصَحَ إِلَيَّ الْمُتَلَقِي أَسْحَى**
أَنْ يَنْصَحَ مَنْ لَا يَهْدِي إِلَّا أَنْ يَهْدِي فَمَا لَكُمْ كَيْفَ تَكْفُرُونَ قَالَ فَمِنْ أَيْنَ رَعِمَتْ أَنَّهُ لَا بَدَّ أَنْ يَكُونَ مَعْصُومًا مِنْ جَمِيعِ الذُّنُوبِ قَالَ إِنْ لَمْ يَكُنْ
مَعْصُومًا لَمْ يُؤْمَرْ أَنْ يَدْخُلَ فِيمَا دَخَلَ فِيهِ عَزْرُهُ مِنَ الذُّنُوبِ فَيَخْتَلِجُ إِلَى مَنْ يُعَيِّمُ عَلَيْهِ الْحَدَّ كَمَا يُعَيِّمُهُ عَلَى عَزْرِهِ وَ إِذَا دَخَلَ فِي الذُّنُوبِ لَمْ يُؤْمَرْ أَنْ
يُكْفَرَ عَلَى حَارِهِ وَ حَبِيبِهِ وَ قَرِيبِهِ وَ صَدِيقِهِ وَ تَصْدِيقُ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ **إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا** قَالَ وَ مِنْ ذُرِّيِّ قَالَ لَا يَبَالُ عَهْدِي الظَّالِمِينَ
قَالَ فَمِنْ أَيْنَ رَعِمَتْ أَنَّهُ أَشْخَعُ الْمُتَلَقِي قَالَ لِأَنَّهُ قَيَّمَهُمُ الَّذِي يَرْجِعُونَ إِلَيْهِ فِي الْحَرْبِ فَإِنْ حَرَبَ فَقَدْ بَاءَ بِحَضْرَتِهِ مِنَ اللَّهِ وَ لَا يَجُوزُ أَنْ يَبُوءَ الْإِمَامُ
بِحَضْرَتِهِ مِنَ اللَّهِ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ **إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا زَحْمًا فَلَا تُلُوهُمْ الْأَدْبَارَ وَ مَنْ يُؤَلِّمُ يَوْمِيذٍ ذُبُرُهُ إِلَّا مُخْرَجًا لِقِتَالٍ أَوْ مُصْحِفًا إِلَى فِتْنَةٍ فَقَدْ**
بَاءَ بِحَضْرَتِهِ مِنَ اللَّهِ وَ مَا وَاهُ سَهْتَهُمْ وَ بَيْنَ الْمُصْحِفِ قَالَ فَمِنْ أَيْنَ رَعِمَتْ أَنَّهُ لَا بَدَّ أَنْ يَكُونَ أَسْحَى الْمُتَلَقِي قَالَ لِأَنَّهُ إِنْ لَمْ يَكُنْ سَعِيًّا لَمْ يَصْنَعْ لِلْإِمَامَةِ
لِحَاجَةِ النَّاسِ إِلَى تَوَالِيهِ وَ فَضْلِهِ وَ الْقِسْمَةِ بَيْنَهُمْ بِالسُّوِيَّةِ لِيَجْمَلَ الْحَقُّ فِي مَوْضِعِهِ لِأَنَّهُ إِذَا كَانَ سَعِيًّا لَمْ تُحَقِّقْ نَفْسُهُ إِلَى أَخِيهِ شَيْءٌ مِنْ حُرُوقِ النَّاسِ وَ
الْمُسْتَلِحِينَ وَ لَا يُفَضِّلُ نَعِيْبَهُ فِي الْوَسْمَةِ عَلَى أَحَدٍ مِنْ رَعِيْبِهِ وَ قَدْ ثَلَمْنَا إِنَّهُ مَعْصُومٌ فَإِذَا لَمْ يَكُنْ أَشْخَعُ الْمُتَلَقِي وَ أَشْخَى الْمُتَلَقِي وَ أَعْتَبَ
الْمُتَلَقِي لَمْ يَجُزْ أَنْ يَكُونَ إِمَامًا.

(This is not a Hadeeth but an argument by Hisham)¹⁹³

18- ع، علل الشرائع ن، عيون أخبار الرضا عليه السلام في علل الفضل عن الرضا ع فإن قال قليم لا يجوز أن يكون الإمام من غير جنس الرسول
قيل لعل منها أنه لما كان الإمام مفترض الطاعة لم يكن بد من دلالة تدل عليه و يتميز بها من غيره و هي القرابة المشهورة و الوصية الظاهرة ليُعرف
من غيره و يُهتدى إليه بعينه

(The books) 'Illal Al-Sharaie' (and) 'Uyoon Akhbar Al-Reza^{asws}, regarding reasons of the merit, from Al-Reza^{asws}: 'If he says, 'Why is it not allowed for the Imam^{asws} to be other than the descent of the Rasool^{saww}? It would be said, for the reasons from it that when the Imam^{asws} was of Obligatory obedience, there would not be any escape from evidence pointing to him^{asws} and to be distinguished by it from others, and it is the famous kinship, and the apparent bequest for him^{asws} to be known from others and to be guided to him^{asws} exactly.

وَ مِنْهَا أَنَّهُ لَوْ حَازَ فِي غَيْرِ جِنْسِ الرَّسُولِ لَكَانَ قَدْ فَضَّلَ مَنْ لَيْسَ بِرَسُولٍ عَلَى الرَّسُولِ إِذْ جُعِلَ أَوْلَادُ الرَّسُولِ أَتْبَاعًا لِأَوْلَادِ أَعْدَائِهِ كَأَبِي جَهْلٍ وَ ابْنِ أَبِي
مُعِيْطٍ لِأَنَّهُ قَدْ يَجُوزُ بِرَعْمِهِ أَنْ يَنْتَقَلَ ذَلِكَ فِي أَوْلَادِهِمْ إِذَا كَانُوا مُؤْمِنِينَ

And from these is that if it is allowed in other than the descend of the Rasool^{saww}, there would have been a merit for the one who isn't through a Rasool^{saww} over the Rasool^{saww}, when the children of the Rasool^{saww} are Made to be followers of the children of his^{saww} enemies, like Abu Jahl^{la} and Ibn Abu Mueet, because it has been allowed by his allegation that would be transferred into their children when they were Momineen.

فَيَصِيرُ أَوْلَادُ الرَّسُولِ تَابِعِينَ وَ أَوْلَادُ أَعْدَاءِ اللَّهِ وَ أَعْدَاءِ رَسُولِهِ مُتَّبِعِينَ وَ كَانَ الرَّسُولُ أَوَّلَى بِحَدِّهِ الْفَضِيلَةِ مِنْ غَيْرِهِ وَ أَحَقُّ

Thus, the children of the Rasool^{saww} would become followers and the children of the enemies of Allah^{azwj} and enemies of His^{azwj} Rasool^{saww} would be the ones followed, and the Rasool^{saww} was foremost with this merit than others, and more rightful.

¹⁹³ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 4 H 17

وَمِنْهَا أَنَّ الْخَلْقَ إِذَا أَقْبَرُوا لِلرَّسُولِ بِالرَّسَالَةِ وَادْعُوا لَهُ بِالطَّاعَةِ لَمْ يَتَكَبَّرْ أَحَدٌ مِنْهُمْ عَنْ أَنْ يَتَّبِعَ وُلْدَهُ وَ يُطِيعَ ذُرِّيَّتَهُ وَ لَمْ يَتَعَاطَمْ ذَلِكَ فِي أَنْفُسِ النَّاسِ

And from these is that the people, when they have acknowledge to the Rasool^{saww}, with the Message, and acquiesced (agreed) to him^{saww} with the obedience, no one from them would be arrogant that his children should be followed and his offspring should be obeyed, and that would not be magnified in the selves of the people.

وَ إِذَا كَانَ فِي غَيْرِ جِنْسِ الرَّسُولِ كَانَ كُلُّ وَاحِدٍ مِنْهُمْ فِي نَفْسِهِ أَنَّهُ أَوْلَىٰ بِهِ مِنْ غَيْرِهِ وَ دَخَلَهُمْ مِنْ ذَلِكَ الْكِبَرُ وَ لَمْ تَسْخُ أَنْفُسُهُمْ بِالطَّاعَةِ لِمَنْ هُوَ عِنْدَهُمْ دُونَهُمْ فَكَانَ يَكُونُ ذَلِكَ دَاعِيَةً لَهُمْ إِلَى الْفَسَادِ وَ النَّفَاقِ وَ الْإِخْتِلَافِ.

And when it was in other than the descent of the Rasool^{saww}, each one of them would have it within himself that he is foremost than others, and the arrogance would enter into them from that, and their selves would not be capacious with the obedience to the one who is below them. So, that would become an inviter for them to the mischief and the hypocrisy and the differing”.¹⁹⁴

19- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ أَبِي دَاوُدَ الْمُسْتَرْقِ عَنْ عَيْسَى الْفَرَّاءِ عَنْ مَالِكِ الْجُهَنِيِّ قَالَ: كُنْتُ بَيْنَ يَدَيْ أَبِي عَبْدِ اللَّهِ عَ فَوَضَعْتُ يَدِي عَلَى خَدِّي وَ قُلْتُ لَقَدْ عَصَمَكَ اللَّهُ وَ شَرَّفَكَ فَقَالَ يَا مَالِكُ الْأَمْرُ أَكْبَرُ مِنْ تَدَهَبُ إِلَيْهِ.

(The book) ‘Basaair Al Darajaat’ – Muhammad Bin Al Husayn, from Abu Dawood Al Mustariq, from Isa Al Fara’a, from Malik Al Juhny who said,

‘I was in front of Abu Abdullah^{asws} and I placed my hand upon my cheek and said, ‘Allah^{azwj} has Fortified you^{asws} and Ennobled you^{asws}’. He^{asws} said: ‘O Malik! The command (Imamate) is more magnificent than what you are going to’.¹⁹⁵

20- ير، بصائر الدرجات مُحَمَّدُ بْنُ عَيْسَى وَ يَعْقُوبُ بْنُ يَزِيدَ وَ غَيْرُهُمَا عَنِ ابْنِ عَبَّادٍ عَنِ أَبِي عَبْدِ اللَّهِ عَ قَالَ: مَضَى رَسُولُ اللَّهِ ص وَ خَلَفَ فِي أُمَّتِهِ كِتَابَ اللَّهِ وَ وَصِيَّهُ عَلِيٌّ بْنُ أَبِي طَالِبٍ عَ أَمِيرَ الْمُؤْمِنِينَ وَ إِمَامَ الْمُتَّقِينَ وَ حَبْلَ اللَّهِ الْمَتِينِ وَ عُرْوَتَهُ الْوُثْقَى الَّتِي لَا انْفِصَامَ لَهَا وَ عَهْدَهُ الْمُؤَكَّدَ صَاحِبَانَ مُؤْتَلِفَانِ

(The book) ‘Basaair Al Darajaat’ – Muhammad Bin Isa, and Yaqoun Bin Yazeed and others from Ibn Mahboub, from Is’haq Bin Ghalib,

‘From Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} passed away and left behind in his^{saww} community the Book of Allah^{azwj} and his^{saww} successor Ali^{asws} Bin Abu Talib^{asws}, Emir of the Momineen, and Imam of the pious, and the strong Rope of Allah^{azwj}, and the Firmest Handhold which has no cracks to it, and the emphasised Pact.

يَشْهَدُ كُلُّ وَاحِدٍ لِصَاحِبِهِ بِتَصَدِيقِي بِنَطْقِ الْإِمَامِ عَنِ اللَّهِ عَزَّ وَ جَلَّ فِي الْكِتَابِ بِمَا أُوجِبَ اللَّهُ فِيهِ عَلَى الْعِبَادِ مِنَ طَاعَةِ اللَّهِ وَ طَاعَةِ الْإِمَامِ وَ وَلَا يَتِيهِ وَ أُوجِبَ حَقَّهُ الَّذِي أَرَاهُ اللَّهُ عَزَّ وَ جَلَّ مِنْ اسْتِكْمَالِ دِينِهِ وَ إِظْهَارِ أَمْرِهِ وَ الْإِخْتِجَاجِ بِحُجَّتِهِ وَ الْإِسْتِضَاءَةِ بِنُورِهِ فِي مَعَادِنِ أَهْلِ صَفْوَتِهِ وَ مُصْطَفَىٰ أَهْلِ خَيْرَتِهِ

¹⁹⁴ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 4 H 18

¹⁹⁵ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 4 H 19

Each one testifies for its companion with the ratification. The Imam^{asws} speaks on behalf of Allah^{azwj} Mighty and Majestic in the Book with whatever Allah^{azwj} has Obligated in it upon the servants, from the obedience to Allah^{azwj}, and obedience of the Imam^{asws} and his^{asws} Wilayah and Obligation of his^{asws} rights Allah^{azwj} Mighty and Majestic Showed, from the completion of His^{azwj} Religion and manifestation of His^{azwj} Command, and the Argumentation by His^{azwj} Divine Authority, and the illumination by His^{azwj} Light in the mines of His^{azwj} elite people and Chosen people of His^{azwj} best ones.

فَأَوْصَحَ اللَّهُ بِأَيِّمَةِ الْهُدَى مِنْ أَهْلِ بَيْتِ نَبِيِّنَا عَنْ دِينِهِ وَأَبْلَحَ بِهِمْ عَنْ سَبِيلِ مَنَاهِجِهِ وَفَتَحَ بِهِمْ عَنْ بَاطِنِ بِنَايِعِ عِلْمِهِ

So Allah^{azwj} Clarified by the Imams^{asws} of guidance from the People^{asws} of the Household of our Prophet^{saww}, about His^{azwj} Religion, and Delivered by them^{asws} about the way of His^{azwj} Manifesto and Opened by them^{asws} the hidden springs of His^{azwj} Knowledge.

فَمَنْ عَرَفَ مِنْ أُمَّةٍ مُحَمَّدٍ صَ وَاجِبَ حَقِّ إِمَامِهِ وَجَدَ طَعْمَ خَلَائِقِ إِيْمَانِهِ وَ عَلِمَ فَضْلَ طُلُؤَةِ إِسْلَامِهِ لِأَنَّ اللَّهَ نَصَبَ الْإِمَامَ عِلْمًا لِحَلْقِهِ وَ جَعَلَهُ حُجَّةً عَلَى أَهْلِ عَالَمِهِ أَلْبَسَهُ اللَّهُ تَاجَ الْوَقَارِ وَ غَشَّاهُ مِنْ نُورِ الْجَبَّارِ مُدًّا بِسَبَبِ إِلَى السَّمَاءِ

So, from the ones from the community of Muhammad^{saww} who recognises the Obligation of the rights of his Imam^{asws} would find the taste of sweetness of his Eman and would know the superiority of elegance of his Islam, because Allah^{azwj} Nominated the Imam^{asws} as a flag for His^{azwj} creatures and Made him^{asws} a Divine Authority upon the people of His^{azwj} world. Allah^{azwj} Crowned him^{asws} the crown of dignity, and Overwhelmed him^{asws} from the Noor of the Subduer extending by a means to the sky.

لَا يَنْتَقِطُ عَنْهُ مَوَادُّهُ وَ لَا يُنَالُ مَا عِنْدَ اللَّهِ تَبَارَكَ وَ تَعَالَى إِلَّا بِجِهَةِ أَسْنَابِ سَبِيلِهِ وَ لَا يَقْبَلُ اللَّهُ أَعْمَالَ الْعِبَادِ إِلَّا بِمَعْرِفَتِهِ

Neither can its resource be terminated nor can what is in the Presence of Allah^{azwj} Blessed and Exalted be attained except by an aspect of the means of his^{asws} way, nor will Allah^{azwj} Accept the deeds except by one having recognised him^{asws}.

فَهُوَ عَالِمٌ بِمَا يَرُدُّ عَلَيْهِ مِنْ مُلْتَبِسَاتِ الْوَحْيِ وَ مُعَمَّيَاتِ السُّنَنِ وَ مُشْتَبِهَاتِ الْفِتَنِ وَ لَمْ يَكُنِ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَاهُمْ حَتَّى يُبَيِّنَ لَهُمْ مَا يَتَّقُونَ وَ تَكُونُ الْحُجَّةُ مِنَ اللَّهِ عَلَى الْعِبَادِ بِالْعَقَّةِ.

He is a knower of whatever is referred to him^{asws} from confusion (from) the Revelation, and the blindness (from) the Sunnahs, and the doubts of the Fitna (discord), and Allah^{azwj} would not happen **to Let stray a people after having Guided them until He Clarifies to them what they should be guarding against, [9:115]**, and it would become the far-reaching Proof from Allah^{azwj} upon the servants”.¹⁹⁶

21- ير، بصائر الدرجات سلمة بن الخطاب عن سليمان بن سماعة الخدائي و عبدة الله بن محمد جميعاً عن عبد الله بن القاسم عن أبي الجارود قال قال أبو جعفر ع الإمام منا ينظر من خلفه كما ينظر من قدامه.

(The book) ‘Basaair Al Darajaat’ – Salama Bin Al Khattab, from Suleyman Bin Sama’at Al Haza’a, and Abdullah Bin Muhammad, altogether from Abdullah Bin Al Qasim, from Abu Al Jaroud who said,

¹⁹⁶ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 4 H 20

'Abu Ja'far^{asws} said: 'The Imam^{asws} from us^{asws} looks from his^{asws} behind just as he^{asws} looks from his^{asws} front'.¹⁹⁷

22- ير، بصائر الدرجات أحمد بن موسى عن الحسن بن علي الخشاب عن علي بن حسن عن عبد الرحمن بن كثير قال: قال أبو جعفر ع يوماً و نحن عنده جماعة من الشيعة فوموا تفرقوا عني مني و ثلاث فإني أراكم من خلفي كما أراكم من بين يدي فليسر عبد في نفسه ما شاء فإن الله يُعزّيه.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Musa, from Al Hassan Bin Ali Al Khashab, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer who said,

'Abu Ja'far^{asws} said one day and we in his^{asws} presence, were a group from the Shias: 'Arise and disperse from me^{asws} in two and threes, for I^{asws} can see you all from behind me^{asws} just as I^{asws} see you from my^{asws} front, so let a soul be at ease within himself for Allah^{azwj} Introduces him to me^{asws}'.¹⁹⁸

23- ير، بصائر الدرجات أحمد بن محمد بن الأهوزي عن مقاتل بن عمار عن الحسين بن أحمد عن يونس [بن] ظبيان قال سمعت أبا عبد الله ع يقول إن الله إذا أراد خلق إمام أنزل قطرة من تحت عرشه على بقلة من الأرض أو ثمرة من ثمارها فأكل منها الإمام فتكون نطفته من تلك القطرة

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Ahwazy, from Muqatil, from Al Husayn Bin Ahmad, from Yunus Bin Zabyan who said,

'I heard Abu Abdullah^{asws} saying: 'When Allah^{azwj} Wants to Create an Imam^{asws}, Sends down a drop from beneath His^{azwj} Throne upon a vegetable from the vegetables of the earth, or a fruit from its fruits. So, the Imam^{asws} eats from it and a seed comes into being from that drop.

فإذا مكث في بطن أمه أربعين يوماً سمع الصوت فإذا تمت له أربعة أشهر كُتب على عضده الأيمن و تمت كلمته ربك صدقاً و عدلاً لا مُبدل لكلماته و هو السميع العليم

When he^{asws} stays in the belly of his^{asws} mother for forty days, he^{asws} hears the voice, and when four months are complete for him^{asws}, it is written upon his^{asws} right upper arm: **And the Word of your Lord has been Completed, truly and justly; there is no changer of His Words, and He is the Hearing, the Knowing [6:115].**

فإذا وضعته أمه على الأرض زين بالحكمة و جعل له مصباح من نور يرى به أعمالهم.

When his^{asws} mother^{as} places him^{asws} upon the ground, he^{asws} is adorned with the wisdom and a lantern of Noor is Made to be for him^{asws}, he^{asws} sees by it their (people's) deeds".¹⁹⁹

24- ير، بصائر الدرجات أحمد بن محمد بن محمد بن عمرو بن عبد العزيز عن الحبيبي عن يونس بن ظبيان قال قال أبو عبد الله ع و تمت كلمته ربك صدقاً و عدلاً لا مُبدل لكلماته و هو السميع العليم ثم قال هذا حرف في الأئمة خاصة

¹⁹⁷ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 4 H 21

¹⁹⁸ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 4 H 22

¹⁹⁹ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 4 H 23

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Al Khaybari, from Yunus Bin Zabyan who said,

'Abu Abdullah^{asws} said: **'And the Word of your Lord has been Completed, truly and justly; there is no changer of His Words, and He is the Hearing, the Knowing [6:115].** Then he^{asws} said:' This is a phrase regarding the Imams^{asws} in particular'.

ثُمَّ قَالَ يَا يُونُسُ إِنَّ الْإِمَامَ يَخْلُقُهُ اللَّهُ بِيَدِهِ لَا يَلِيهِ أَحَدٌ غَيْرُهُ وَ هُوَ جَعَلَهُ يَسْمَعُ وَ يَرَى فِي بَطْنِ أُمِّهِ حَتَّى إِذَا صَارَ إِلَى الْأَرْضِ خَطَّ بَيْنَ كَتِفَيْهِ وَ تَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَ عَدْلًا لَا مُبَدَّلَ لِكَلِمَاتِهِ وَ هُوَ السَّمِيعُ الْعَلِيمُ.

Then he^{asws} said: 'O Yunus! The Imam^{asws}, Allah^{azwj} Created him^{asws} by His^{azwj} Hands, not followed by anyone other than him^{asws}, and He^{azwj} Made him^{asws} see and hear in the belly of his^{asws} mother^{as} until when he^{asws} comes to the ground, it is written between his^{asws} shoulders: **And the Word of your Lord has been Completed, truly and justly; there is no changer of His Words, and He is the Hearing, the Knowing [6:115]**'²⁰⁰.

25- شي، تفسير العياشي عن أبي عمرو الزبيرى عن أبي عبد الله ع أن ما استجفت به الإمامة التطهير و الطهارة من الذنوب و المعاصي الموقفة التي توجب النار ثم العلم المنور بجميع ما يحتاج إليه الأمة من حلالها و حرامها و العلم بكتابتها خاصه و عامه و المحكم و المشابه و دقائق علمه و غرائب تأويله و ناسخه و منسوخه

Tafseer Al Ayyashi – From Abu Amro Al Zubeyri,

'From Abu Abdullah^{asws}: 'What the Imamate is rightful with is the purification and the cleanliness from the sins and the (acts of) disobedience by the grave sins which Obligate the Fire. Then the radiating knowledge with the entirety of what the community would be needy to, from its Permissible(s) and its Prohibitions, and the knowledge of its Book, its special and its general, and the decisive and the allegorical, and the subtle of its knowledge, and its strange explanations, and its Abrogating and its Abrogated'.

فُلْتُ وَ مَا الْحُجَّةُ بِأَنَّ الْإِمَامَ لَا يَكُونُ إِلَّا عَالِمًا بِحَدِيثِ الْأَشْيَاءِ الَّتِي ذَكَرْتُ

I said, 'And what is the argument that the Imam^{asws} cannot happen to be except a knowledgeable one with these things which you^{asws} mentioned?'

قَالَ قَوْلُ اللَّهِ فِيمَنْ أَدَانَ اللَّهُ لَهُمْ فِي الْحُكُومَةِ وَ جَعَلَهُمْ أَهْلِهَا إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَ نُورٌ بِحُكْمِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا وَ الرَّبَّانِيُّونَ وَ الْأَحْبَارُ فَهَذِهِ الْأَيْمَةُ دُونَ الْأَنْبِيَاءِ الَّذِينَ يُرْتُونَ النَّاسَ بِعِلْمِهِمْ وَ أَمَّا الْأَحْبَارُ فَهُمْ الْعُلَمَاءُ دُونَ الرَّبَّانِيِّينَ

He^{asws} said: 'Words of Allah^{azwj} regarding the ones Allah^{azwj} Permitted for them regarding the governance and Made them to be its rightful ones: **Surely We Revealed the Torah wherein is Guidance and Light. The Prophets judged with it for those who were Jews, and (so did) the Rabbis and the Monks [5:44].** These are Imams^{asws} besides the Prophets^{as}, those who are nourishing the people with their^{asws} knowledge. And as for the Monks, they are the scholars besides the Rabbis.

²⁰⁰ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 4 H 24

ثُمَّ أَخْتَرَفَقَالَ بِمَا اسْتُخْفِظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ وَ لَمْ يَقُلْ بِمَا حَمَلُوا مِنْهُ.

Then He^{azwj} Informed Saying: **with what they had preserved from the Book of Allah, and they were witnesses over it [5:44]**, and did not Say, 'With what they carried (studied) from it'.²⁰¹

26- بي، الغيبة للنعماني الكليني عن مُحَمَّدِ بْنِ يَحْيَى عَنِ ابْنِ عِيْسَى عَنِ إِسْحَاقَ بْنِ عَلِيٍّ عَنِ أَبِي عَبْدِ اللَّهِ ع فِي خُطْبَةٍ لَهُ يَذْكُرُ فِيهَا حَالَ الْأَئِمَّةِ ع وَ صِفَاتِهِمْ فَقَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَوْضَحَ بِأَيْمَةِ الْهُدَى مِنْ أَهْلِ بَيْتِ نَبِيِّهِ ص عَنْ دِينِهِ وَ أَبْلَجَ بِهِمْ عَنْ سَبِيلِ مِنْهَا جِهَةٍ وَ فَتَحَ لَهُمْ عَنْ بَاطِنِ يَتَابِعِ عِلْمِهِ

(The book) 'Ghayba' of Al Numani – Al Kulayni, from Muhammad Bin Yahya, from Ibn Isa, from Is'haq Bin Ghalib,

'From Abu Abdullah^{asws} in a sermon of his^{asws} mentioning in it the state of the Imams^{asws} and their^{asws} attributes. He^{asws} said: 'Allah^{azwj} Blessed and Exalted Clarified his^{azwj} Religion by the Imams^{asws} of guidance from People^{asws} of the Household of His^{azwj} Prophet^{saww} and Manifest by them^{asws} the way of His^{azwj} Manifesto and Opened for them^{asws} the hidden springs of His^{azwj} Knowledge.

فَمَنْ عَرَفَ مِنْ أُمَّةٍ مُحَمَّدٍ ص وَاجِبَ حَقِّ إِمَامِهِ وَجَدَ طَعْمَ خَلَاوَةِ إِيْمَانِهِ وَ عَلِمَ فَضْلَ طَلَاوَةِ إِسْلَامِهِ إِنَّ اللَّهَ نَصَبَ الْإِمَامَ عِلْمًا لِحَقِّهِ وَ جَعَلَهُ حُجَّةً عَلَى أَهْلِ طَاعَتِهِ أَلْبَسَهُ اللَّهُ تَاجَ الْوَقَارِ وَ عَشَّاهُ مِنْ نُورِ الْجُبَّارِ يُدْمُ بِسَبَبِ مِنَ السَّمَاءِ

So, the one from the community of Muhammad^{saww} who recognises the Obligation of the rights of his Imam^{asws} would find the taste of the sweetness of his Eman and know the merits of the elegance of his Islam. Allah^{azwj} Nominated the Imam^{asws} as a flag for His^{azwj} creatures and Made him^{asws} a Divine Authority upon the people of His^{azwj} obedience. Allah^{azwj} Crowned him^{asws} the crown of dignity and Overwhelmed him^{asws} from Noor of the Subduer extending by a means from the sky.

لَا يَنْقَطِعُ عَنْهُ مَوَادُّهُ وَ لَا يُنَالُ مَا عِنْدَ اللَّهِ إِلَّا بِجِهَةِ أَسْبَابِهِ وَ لَا يَقْبَلُ اللَّهُ الْأَعْمَالَ لِلْعِبَادِ إِلَّا بِمَعْرِفَتِهِ

Neither can its resource be terminated nor can what is in the Presence of Allah^{azwj} Blessed and Exalted be attained except by an aspect of the means of his^{asws} way, nor will Allah^{azwj} Accept the deeds except by one having recognised him^{asws}.

فَهُوَ عَالِمٌ بِمَا يَرُدُّ عَلَيْهِ مِنْ مُشْكِلَاتِ الْوَحْيِ وَ مُعَمَّيَاتِ السُّنَنِ وَ مُشْتَبِهَاتِ الدِّينِ لَمْ يَزَلِ اللَّهُ يَخْتَارُهُمْ لِحَقِّهِ مِنْ وُلْدِ الْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِ مِنْ عَقِبِ كُلِّ إِمَامٍ فَيَصْطَفِيهِمْ لِذَلِكَ وَ يَخْتَبِيهِمْ وَ يَرْضَى بِهِمْ لِحَقِّهِ وَ يَرْضِيهِمْ لِنَفْسِهِ

So he^{asws} is a knower of whatever is referred to him^{asws} of the difficulties of the Revelation, and the intricacies of the Sunnahs, and the doubtful matters of the Religion. Allah^{azwj} did not Cease to Choose them^{asws} for His^{azwj} creatures, from the sons^{asws} of Al-Husayn^{asws}, from the posterity of each Imam^{asws}. He^{azwj} Chooses them^{asws} and Selects them^{asws} and is Pleased with them^{asws} for His^{azwj} creatures and Chooses them^{asws} for Himself^{azwj} (His^{azwj} Message).

²⁰¹ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 4 H 25

كُلَّمَا مَضَى مِنْهُمْ إِمَامٌ نَصَبَ عَزْرٌ وَ حَلَّ لِحُلُقِهِ مِنْ عَقِبِهِ إِمَاماً عِلْماً بَيِّناً وَ هَادِياً مُبِيناً وَ إِمَاماً قِيَمًا وَ حُجَّةً عَالِماً أَيْمَةً مِنَ اللَّهِ يَهْدُونَ بِالْحَقِّ وَ بِهِ يَغْدِلُونَ حُجَّجَ اللَّهُ وَ دُعَاتُهُ وَ رُعَاتُهُ عَلَى خَلْقِهِ يَدِينُ هُدَاهُمْ الْعِبَادُ وَ تُسْتَهْلُ بِنُورِهِمُ الْبِلَادُ وَ تَنْمِي بِبَرَكَتِهِمُ التَّلَادُ

Every time an Imam^{asws} from them^{asws} passes away, the Mighty and Majestic Nominates from his^{asws} posterity, an Imam^{asws}, a knowledgeable one, an explainer, and a radiant guide, and a custodian Imam^{asws} and a knowledgeable Divine Authority, Imams^{asws} from Allah^{azwj}: **Guiding with the Truth and by it they are dispensing justice [7:181]**, Divine Authorities of Allah^{azwj} and His^{azwj} Callers, and His^{azwj} shepherds upon His^{azwj} creatures, Making a Religion for the servants by their^{asws} guidance, and easing the country by their^{asws} Noor, and growing the trees by their^{asws} Blessings.

وَ جَعَلَهُمُ اللَّهُ حَيَاةَ الْأَنْبَاءِ وَ مَصَابِيحَ الظَّلَامِ وَ دَعَائِمَ الْإِسْلَامِ حَزْرَتْ بِذَلِكَ فِيهِمْ مَقَادِيرُ اللَّهِ عَلَى تَحْتُمِهَا فَالْإِمَامُ هُوَ الْمُتَّحِبُّ الْمُرْتَضَى وَ الْهَادِي الْمُحْتَبَّى وَ الْقَائِمُ الْمُرْتَجَى اصْطَفَاهُ اللَّهُ لِذَلِكَ وَ اصْطَنَعَهُ عَلَى عَيْنِهِ فِي الدَّرِّ حِينَ ذَرَأَهُ وَ فِي الْبَرِيَّةِ حِينَ بَرَأَهُ ظِلًّا قَبْلَ خَلْقِهِ نَسَمَةً عَنْ عَرْشِهِ

And Allah^{azwj} Made them^{asws} as life of the people, and lamps for the darkness, and foundations of Al-Islam, the Determination of Allah^{azwj} flowing with that in them^{asws} upon its Decrees. So, the Imam^{asws}, he^{asws} is the Chosen, the Selected, and the Nominated guide, and the Desired custodian. Allah^{azwj} Chose him^{asws} for that and Made him^{asws} upon (in front of) His^{azwj} Eyes in the (realm of the) particles, among the Created beings when He^{azwj} Created him^{asws} as a shadow before Creating his^{asws} person on the right of the Throne.

مُخْتَبِئاً بِالْحِكْمَةِ فِي عِلْمِ الْغَيْبِ عِنْدَهُ اخْتَارَهُ بَعْلَمِهِ وَ انْتَجَبَهُ بِتَطْهِيرِهِ بَقِيَّةً مِنْ آدَمَ وَ خَيْرَةً مِنْ ذُرِّيَّةِ نُوحٍ وَ مُصْطَفَى مِنْ آلِ إِبْرَاهِيمَ وَ سُلَالَةً مِنْ إِسْمَاعِيلِ وَ صَفْوَةً مِنْ عِتْرَةِ مُحَمَّدٍ ص

Beloved with the wisdom in the knowledge of the unseen with Him^{azwj}, and Selected him^{asws} for his^{asws} Purity as a remaining one from Adam^{as}, and a Choice from the offspring of Noah^{as}, and Chose from the family of Ibrahim^{as}, and a line of descent from Ismail^{as}, and an elite from family of Muhammad^{saww}.

لَمْ يَزَلْ مَرَعِيئاً بَعْدَ اللَّهِ يَحْفَظُهُ بِمَلَائِكَتِهِ مَدْفُوعاً عَنْهُ وَ قُوْبُ الْعَوَاسِقِ وَ نُفُوثُ كُلِّ فَاسِقٍ مُصْرُوفاً عَنْهُ قَوَازِفُ الشُّوْبِ مُبْرَأً مِنَ الْعَاهَاتِ مُخْجُوباً عَنِ الْآفَاتِ مُصُوناً مِنَ الْفَوَاحِشِ كُلِّهَا مَعْرُوفاً بِالْحَلِيمِ وَ الْبِرِّ فِي بَقَاعِهِ مَنْشُوباً إِلَى الْعَفَافِ وَ الْعِلْمِ وَ الْقَضْلِ عِنْدَ انْتِهَائِهِ مُسْتَدَافاً إِلَيْهِ أَمْرٌ وَالِدِهِ صَامِتاً عَنِ الْمَنْطِقِ فِي حَيَاتِهِ

He^{asws} did not cease to be looked after by an Eye of Allah^{azwj} protected by His^{azwj} Angels defending him^{asws} from the darkness of the darks, and the blowing (spells) of every mischief-maker turning it away from him^{asws} the evils casts, freeing (him^{asws}) from the disasters, veiling from the afflictions, preserving from all the immoralities by the forbearance and the righteousness during his^{asws} remaining, attributed to the chastity and the knowledge and the merit at its ending attributed to him^{asws} the instructions of his^{asws} father^{asws}, being silent from the speaking during his^{asws} lifetime.

فَإِذَا انْقَضَتْ مُدَّةُ وَالِدِهِ انْتَهَتْ بِهِ مَقَادِيرُ اللَّهِ إِلَى مَشِيئَتِهِ وَ جَاءَتِ الْإِرَادَةُ مِنْ عِنْدِ اللَّهِ فِيهِ إِلَى مَحَبَّتِهِ وَ بَلَغَ مُنْتَهَى مُدَّةِ وَالِدِهِ فَمَضَى وَ صَارَ أَمْرُ اللَّهِ إِلَيْهِ مِنْ بَعْدِهِ وَ قَلَّدَهُ اللَّهُ دِينَهُ وَ حَمَلَهُ الْحُجَّةَ عَلَى عِبَادِهِ وَ قِيَمَهُ فِي بِلَادِهِ

So when the period of his^{asws} father^{asws} expires, the Determinations of Allah^{azwj} ends up to His^{azwj} Desire and the Intention comes from the Presence of Allah^{azwj} regarding him^{asws} to his^{asws} love, and the period of his^{asws} father^{asws} reaches its peak and he^{asws} passes away, and the Command of Allah^{azwj} comes to him^{asws} from after him^{asws}, and Allah^{azwj} Collars him^{asws} His^{azwj} Religion and Makes him^{asws} a Divine Authority upon His^{azwj} servant and a custodian in His^{azwj} country;

وَ أَيْدَهُ يَرْجِيهِ وَ أَعْطَاهُ عِلْمَهُ وَ اسْتَوْدَعَهُ سِرَّهُ وَ انْتَدَبَهُ لِعَظِيمِ أَمْرِهِ وَ آتَاهُ فَضْلَ بَيَانِ عِلْمِهِ وَ نَصَبَهُ عِلْمًا لِحَلْفِهِ وَ جَعَلَهُ حُجَّةً عَلَى أَهْلِ عَالَمِهِ وَ ضِيَاءً
لِأَهْلِ دِينِهِ وَ الْقِيَمَ عَلَى عِبَادِهِ

And He^{azwj} Aids him^{asws} with the (Holy) Spirit, and Gives him^{asws} His^{azwj} Knowledge and Entrusts him^{asws} His^{azwj} secrets, and Assigns him^{asws} His^{azwj} Commands, and Gives him the superior explanation of His^{azwj} Knowledge, and Nominates him^{asws} as a flag for His^{azwj} Creatures, and Makes him^{asws} a Divine Authority for the people of His^{azwj} Religion, and the custodian upon His^{azwj} servants

رَضِيَ اللَّهُ بِهِ إِمَامًا لَهُمْ اسْتَحْفَظَهُ عِلْمَهُ وَ اسْتَحْبَاهُ حِكْمَتَهُ وَ اسْتَرْعَاهُ لِدِينِهِ وَ حَبَاهُ مَنَاهِجَ سُبُلِهِ وَ فَرَّضَهُ وَ حُدُودَهُ

Allah^{azwj} is Pleased with him^{asws} as an Imam^{asws} for them preserving His^{azwj} Knowledge and holding His^{azwj} Wisdom, and taking care of His^{azwj} Religion, and Gifts him^{asws} the programs of His^{azwj} Ways, and His^{azwj} Obligations, and His^{azwj} legal punishment.

فَقَامَ بِالْعَدْلِ عِنْدَ تَحْيِيرِ أَهْلِ الْجَهْلِ وَ تَحْيِيرِ أَهْلِ الْحَدَلِ بِالنُّورِ السَّاطِعِ وَ الشَّفَاءِ النَّافِعِ بِالْحَقِّ الْأَبْلَجِ وَ الْبَيَانِ مِنْ كُلِّ مَخْرَجٍ عَلَى طَرِيقِ الْمُنْتَهَجِ الَّذِي مَضَى
عَلَيْهِ الصَّادِقُونَ مِنْ آبَائِهِ فَلَيْسَ يَجْهَلُ حَقَّ هَذَا الْعَالَمِ إِلَّا شَقِيٌّ وَ لَا يَجْحَدُهُ إِلَّا غَوِيٌّ وَ لَا يَصُدُّ عَنْهُ إِلَّا جَرِيٌّ عَلَى اللَّهِ حَلٌّ وَ عَلَا.

So he^{asws} stands with the justice at the confusion of the people of ignorance, and guiding the people of arguments with the shining Noor and beneficial intercession with the clear truth, and the explanation of every way out upon the path of the manifesto, that which the truthful ones from his^{asws} forefathers^{asws} had passed upon. Thus, no one will ignore the right of this knowledgeable one^{asws} except a wretched, nor will anyone reject him^{asws} except a debaucher, nor would anyone hinder from him^{asws} except one audacious upon Allah^{azwj} Majestic and Exalted”²⁰².

27- ني، الغيبة للنعماني علي بن أحمد عن عبد الله بن موسى عن محمد بن عبد الجبار عن صفوان بن يحيى عن أبي سعيد المكاربي عن الحارث بن المغيرة قال: قلت لأبي عبد الله ع بأي شيء يُعرف الإمام قال بالسكينة والوقار قلت بأي شيء قال

(The book) ‘Ghayba’ of Al Numani – Ali Bin Ahmad, from Abdullah Bin Musa, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Abu Saeed Al Mukary, from Al Haris Bin Al Mugheira who said,

‘I said to Abu Abdullah^{asws}, ‘By which thing is the Imam^{asws} recognised?’ He^{asws} said: ‘By the tranquillity and the dignity’. I said, ‘By which thing?’

وَ تَعْرِفُهُ بِالْحَلَالِ وَ الْحَرَامِ وَ بِحَاجَةِ النَّاسِ إِلَيْهِ وَ لَا يَخْتَانُ إِلَى أَحَدٍ وَ يَكُونُ عِنْدَهُ سِلَاحُ رَسُولِ اللَّهِ ص فَكُلُّ يَكُونُ إِلَّا وَصِيًّا ابْنِ وَصِيٍّ قَالَ لَا يَكُونُ إِلَّا وَصِيًّا وَ ابْنِ وَصِيٍّ.

²⁰² Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 4 H 26

And he^{asws} will be recognised by the Permissible(s) and the Prohibitions and by the needs of the people to him^{asws} and he^{asws} will not be needy to anyone, and the weapons of Rasool-Allah^{saww}. I said, 'Can it happen to be except a successor^{asws} son^{asws} of a successor^{asws}?' He^{asws} said: 'No, it cannot happen to be except a successor^{asws} and a son^{asws} of a successor^{asws}'.²⁰³

28- في الغيبة للنعماني مُحَمَّدُ بْنُ هَمَّامٍ وَ مُحَمَّدُ بْنُ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ جَمِيْعاً عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ جَمْهُورٍ عَنْ سُلَيْمَانَ بْنِ سَمَاعَةَ عَنْ أَبِي الْجَارُودِ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عِ إِذَا مَضَى الْإِمَامُ الْقَائِمُ مِنْ أَهْلِ الْبَيْتِ فَبِأَيِّ شَيْءٍ يُعْرَفُ مَنْ يَجِيءُ بَعْدَهُ

(The book) 'Al Ghayba' of Al Numani – Muhammad Bin Hammam, and Muhammad Bin Al Hassan Bin Muhammad, altogether from Al Hassan Bin Muhammad Bin Jamhour, from Suleyman Bin Sama'at, from Abu Al Jaroud who said,

'I said to Abu Ja'far^{asws}, 'When the standing Imam^{asws} from the People^{asws} of the Household passes away, then by which thing can he^{asws} be recognised, the one to come after him^{asws}?'

قَالَ بِالْهَدْيِ وَالْإِطْرَاقِ وَ إِقْرَارِ آلِ مُحَمَّدٍ ص لَهُ بِالْفَضْلِ وَ لَا يُسْأَلُ عَنْ شَيْءٍ إِلَّا بِبَيِّنٍ.

He^{asws} said: 'By the guidance, and the being silent and looking at the ground, and the acceptance of the Progeny^{asws} of Muhammad^{saww} to him^{asws} with the merit, and he^{asws} will not be asked about anything except he^{asws} will explain'.²⁰⁴

29- كشف، كشف الغمة من كتاب الدلائل للحميري عن مُحَمَّدِ بْنِ الْأَقْرَعِ قَالَ: كَتَبْتُ إِلَى أَبِي مُحَمَّدٍ عِ أَسْأَلُهُ عَنِ الْإِمَامِ هَلْ يَخْتَلِمُ وَ قُلْتُ بِي نَفْسِي بَعْدَ مَا فَصَّلَ الْكِتَابَ الْإِحْتِلَامَ شَيْطَنَةً وَ قَدْ أَعَاذَ اللَّهُ أَوْلِيَاءَهُ مِنْ ذَلِكَ

(The book) 'Kashf Al Ghumma' - 'From the book 'Al Dalaail' of Al Himeyri, from Muhammad Bin Al Aqra'a who said,

'I wrote to Abu Muhammad^{saww} asking him^{asws} about the Imam^{asws}, 'Does he^{asws} have wet dreams?' And I said within myself after what the Book has detailed the wet-dreams as being Satanic, and Allah^{azwj} has Sheltered His^{azwj} Guardians^{asws} from that.

فَرَدَّ الْجَوَابَ- الْأَيْمَةُ حَاهُمْ فِي الْمَنَامِ حَاهُمْ فِي الْبَيْظَةِ لَا يُعْبَرُ النَّوْمُ مِنْهُمْ شَيْئاً قَدْ أَعَاذَ اللَّهُ أَوْلِيَاءَهُ مِنْ لَمَةِ الشَّيْطَانِ كَمَا حَدَّثْتِكَ نَفْسِكَ.

The answer came: 'The Imams^{asws}, their^{asws} state during the sleep is (same as) their^{asws} state during the wakefulness, the sleep does not change anything from them^{asws}. Allah^{azwj} has Sheltered His^{azwj} Guardians^{asws} from misfortunes of Satan^{la} just as you discussed within yourself'.²⁰⁵

30- كَش، رجال الكشي حَدَّثُونِي عَنْ مُحَمَّدِ بْنِ عَيْسَى وَ مُحَمَّدِ بْنِ مَسْعُودٍ عَنْ مُحَمَّدِ بْنِ نُصَيْرٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ صَفْوَانَ عَنْ أَبِي الْحَسَنِ عِ قَالَ صَفْوَانُ أَدْخَلْتُ عَلَيْهِ إِبْرَاهِيمَ وَ إِسْمَاعِيلَ ابْنَيْ أَبِي سَمَّالٍ فَسَلَّمَا عَلَيْهِ وَ أَخْبَرَاهُ بِحَالِهِمَا وَ خَالَ أَهْلَ بَيْتِهِمَا فِي هَذَا الْأَمْرِ وَ سَأَلَاهُ عَنْ أَبِي الْحَسَنِ فَخَبَّرَهُمَا أَنَّهُ قَدْ تُوِّفِّيَ قَالَا فَأَوْصَى قَالَ نَعَمْ قَالَا لِإِيْتِكَ قَالَ نَعَمْ قَالَا وَصِيَّةً مُفْرَدَةً قَالَ نَعَمْ

²⁰³ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 4 H 27

²⁰⁴ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 4 H 28

²⁰⁵ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 4 H 29

(The book) 'Rijal Al Kashy' – Hamdawiya, from Muhammad Bin Isa, and Muhammad Bin Masoud, from Muhammad Bin Nudayr, from Muhammad Bin Isa, from Safwan,

'From Abu Al-Hassan^{asws} (Al-Reza^{asws}), Safwan said, 'Ibrahim and Ismail, two sons of Abu Sammal entered to see him^{asws}. They greeted him^{asws} and informed him^{asws} of their situation and situation of the people of their households regarding this command (Imamate), and they asked him^{asws} about Al-Hassan^{asws} (Musa^{asws}). He^{asws} informed them that he^{asws} had passed away. They said, 'Did he^{asws} bequeath?' He^{asws} said: 'Yes'. They said, 'To you^{asws}? He^{asws} said: 'Yes'.

قَالَ فَإِنَّ النَّاسَ قَدِ اخْتَلَفُوا عَلَيْنَا فَتَخَرُّ نَدِينُ اللَّهِ بِطَاعَةِ أَبِي الْحُسَيْنِ عَ إِنْ كَانَ حَيًّا فَإِنَّهُ كَانَ إِمَامَنَا وَ إِنْ كَانَ مَاتَ فَوَصِيُّهُ الَّذِي أَوْصَى إِلَيْهِ إِمَامَنَا فَمَا حَالُ مَنْ كَانَ هَذَا حَالَهُ مُؤْمِنٌ هُوَ

They said, 'The people have differed upon us, and we make is a Religion with being obedience to Abu Al-Hassan^{asws} (Musa^{asws}), if he^{asws} was alive, for he^{asws} was our Imam^{asws}, and if he^{asws} had expired, then his^{asws} successor^{asws}, the one^{asws} he^{asws} had bequeathed to would be our Imam^{asws}. So, what is the state of the one who state was this, is he a Momin?'

قَالَ نَعَمْ قَدْ جَاءَكُمْ أَنَّهُ مِنْ مَاتَ وَ لَمْ يَعْرِفْ إِمَامَهُ مَاتَ مِيتَةً جَاهِلِيَّةً قَالَ وَ هُوَ كَافِرٌ قَالَ فَلِمَ تُكْفِرُهُ قَالَ فَمَا حَالُهُ قَالَ أ تُرِيدُونَ أَنْ أُضَلِّكُمْ قَالَ فَيَأْتِي شَيْءٌ نَسْتَدِلُّ عَلَى أَهْلِ الْأَرْضِ

He^{asws} said: 'Yes, and it has come to you all that the one who dies and did not recognise his Imam^{asws}, dies a death of the Pre-Islamic period', and he is a Kafir'. They said, 'Why do you refer to him as a Kafir? What is his state?' He^{asws} said: 'Are you intending that I^{asws} should stray you?' They said, 'So, by which thing can we present evidence upon the people of the earth?'

قَالَ كَانَ جَعْفَرٌ عَ يُعُولُ تَأْتِي الْمَدِينَةَ فَتَقُولُ إِلَى مَنْ أَوْصَى فَلَا تَقْبَلُونَهُ إِلَى فَلَانٍ وَ السَّلَاحُ عِنْدَنَا بِمَنْزِلَةِ التَّابُوتِ فِي بَنِي إِسْرَائِيلَ حَيْثُ مَا دَارَ دَارَ الْأَمْرِ وَ قَالَ فَالسَّلَاحُ مَنْ يَعْرِفُهُ

He^{asws} said: 'Ja'far^{asws} was saying: 'You will come to Al-Medina and you will be saying, 'To whom did so and so bequeath?' They would say, 'To so and so', and the weapons (of Rasool-Allah^{saww}) are with us^{asws} at the status of the ark among the children of Israel, going wherever the household of the command goes'. And they said, 'So the weapons (are with) one who recognises it?'

ثُمَّ قَالَا جَعَلَنَا اللَّهُ فِدَاكَ فَأَخْبِرْنَا بِشَيْءٍ نَسْتَدِلُّ بِهِ فَقَدْ كَانَ الرَّجُلُ يَأْتِي أَبَا الْحُسَيْنِ عَ يُرِيدُ أَنْ يَسْأَلَهُ عَنِ الشَّيْءِ فَيَبْتَدِي بِهِ وَ يَأْتِي أَبَا عَبْدِ اللَّهِ عَ فَيَبْتَدِي بِهِ قَبْلَ أَنْ يَسْأَلَهُ

Then they said, 'May Allah Make us to be sacrificed for you^{asws}! Inform us with something we can present as evidence with, for the man used to come to Abu Al-Hassan^{asws} (Musa^{asws}) intending to ask him^{asws} about something, and he^{asws} would initiate with him, and would come to Abu Abdullah^{asws}, and he^{asws} would initiate with him before he even asked him^{asws}'.

قَالَ فَهَكَذَا كُنْتُمْ تَطْلُبُونَ مِنْ جَعْفَرٍ وَ أَبِي الْحُسَيْنِ عَ

He^{asws} said: 'That is how you used to seek from Ja'far^{asws} and Abu Al-Hassan^{asws}.'

قَالَ لَهُ إِبْرَاهِيمُ جَعَفَرٌ عَ لَمْ تُدْرِكْهُ وَ قَدْ مَاتَ وَ الشَّيْعَةُ مُجْتَمِعُونَ عَلَيْهِ وَ عَلَى أَبِي الْحَسَنِ عَ وَ هُمْ الْيَوْمَ مُخْتَلِفُونَ

Ibrahim said to him^{asws}, 'Ja'far^{asws} did not mention it, and he^{asws} had passed away, and the Shias had united upon him^{asws} and upon Abu Al-Hassan^{asws} (Musa^{asws}), and today they are differing'.

قَالَ مَا كَانُوا مُجْتَمِعِينَ عَلَيْهِ كَيْفَ يَكُونُونَ مُجْتَمِعِينَ عَلَيْهِ وَ كَانَ مَشِيخَتُكُمْ وَ كِبَرَاؤُكُمْ يَقُولُونَ فِي إِسْمَاعِيلَ وَ هُمْ يَرَوْنَهُ يَشْرَبُ كَذَا وَ كَذَا فَيَقُولُونَ هُوَ أَجْوَدُ قَالُوا إِسْمَاعِيلَ لَمْ يَكُنْ أَدْخَلَهُ فِي الْوَصِيَّةِ

He^{asws} said: 'They had not united upon him^{asws}. How could they have united upon him^{asws} and your elders and your great ones are saying regarding Ismail, and they are viewing that he drank such and such, and they are saying he is the best?' They said, 'Ismail^{asws} was not included in the bequest'.

فَقَالَ قَدْ كَانَ أَدْخَلَهُ فِي كِتَابِ الصَّدَقَةِ وَ كَانَ إِمَامًا فَقَالَ لَهُ إِسْمَاعِيلُ بْنُ أَبِي سَمَّالٍ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَ الشَّهَادَةِ الْكُذَا وَ الْكُذَا وَ اسْتَفْصَى يَمِينَهُ مَا سَرَّيْنِي أَنِّي زَعَمْتُ أَنَّكَ لَسْتَ هَكَذَا وَ لِي مَا طَلَعَتْ عَلَيْهِ الشَّمْسُ أَوْ قَالَ الدُّنْيَا بِمَا فِيهَا وَ قَدْ أَخْبَرْتَاكَ بِحَالِنَا

He^{asws} said: 'He had been included in the book of charities, and he was an Imam^{asws}?' Ismail Bin Abu Sammal said to him^{asws}, '**He is Allah. There is no god except He; the Knower of the unseen and the seen; He is the Beneficent, the Merciful [59:22]**, the such and such, and I explored his oath and it cheered me. I claim that you^{asws} aren't like that, and for me is what the sun emerges upon', or said, 'the world and whatever is in it', and I have informed you^{asws} of our situation'.

فَقَالَ لَهُ إِبْرَاهِيمُ قَدْ أَخْبَرْتَاكَ بِحَالِنَا فَمَا كَانَ حَالٌ مِنْ كَانَ هَكَذَا مُسْلِمٌ هُوَ قَالَ أَمْسِكْ فَسَكَتَ.

Ibrahim said to him^{asws}, 'We have informed you of our situation, so what would be the state of the one who was like this, is he a Muslim?' He^{asws} withheld and was silent"²⁰⁶.

(The book) 'Rajjal Al Kashy' – Abu Al Hassan Ali Bin Muhammad Bin Quteyba said,

31- كَشَى، رَجَالَ الْكَاشِي قَالَ أَبُو الْحَسَنِ عَلِيُّ بْنُ مُحَمَّدٍ بْنِ مُنْقِذِيَّةٍ وَ بِمَا وَجَّعَ عِنْدَ اللَّهِ بْنِ مَدَوَيْهِ الْبَيْهَقِيِّ وَ كَتَبْتُهُ مِنْ رُضَيْهِ أَنَّ أَهْلَ نَيْسَابُورٍ قَدِ اخْتَلَفُوا فِي دِينِهِمْ وَ خَالَفَتْ بَعْضُهُمْ بَعْضًا وَ يُكْفَرُ بَعْضُهُمْ بَعْضًا وَ بِمَا قَوْمٌ يَقُولُونَ إِنَّ النَّبِيَّ عَزَفَ بِجَمِيعِ لَعْنَاتِ الْأَرْضِ وَ لَعْنَاتِ الطُّيُورِ وَ جَمِيعِ مَا خَلَقَ اللَّهُ وَ كَذَلِكَ لَا بُدَّ أَنْ يَكُونَ فِي كُلِّ زَمَانٍ مَنْ يَعْرِفُ ذَلِكَ وَ يَعْلَمُ مَا يُضَعِرُ الْإِنْسَانَ وَ يَعْلَمُ مَا يَجْعَلُ أَهْلَ كُلِّ بِلَادٍ فِي بِلَادِهِمْ وَ مَنَازِلِهِمْ وَ إِذَا لَقِيَ طِفْلَيْنِ فَيَعْلَمُ أَيُّهُمَا مُؤْمِنٌ وَ أَيُّهُمَا يَكُونُ مُنَافِقًا وَ أَنَّهُ يَعْرِفُ أَسْمَاءَ جَمِيعِ مَنْ يَقُولُهُ فِي الدُّنْيَا وَ أَسْمَاءَ آبَائِهِمْ وَ إِذَا رَأَى أَحَدَهُمْ عَزَفَهُ بِأَسْمَاءِ مَنْ قَبِلَ أَنْ يَكْلَمَهُ وَ يَرْتَضِيهِمْ جُمْلَتُ فَيَذَلِكُ أَنَّ الْوَحْيَ لَا يَنْقَطِعُ وَ النَّبِيُّ عَزَفَ مِنْ عِنْدِهِ كَمَالُ الْعِلْمِ وَ لَا كَانَ عِنْدَ أَحَدٍ مِنْ بَعْدِهِ وَ إِذَا حَدَّثَ الشَّيْءُ فِي أَيِّ زَمَانٍ كَانَ وَ لَمْ يَكُنْ عِلْمٌ ذَلِكَ عِنْدَ صَاحِبِ الزَّمَانِ أَوْ حَى اللَّهُ إِلَيْهِ وَ إِلَيْهِمْ فَقَالَ كَذَبُوا لَعْنَتُهُمْ اللَّهُ وَ انْتَرَوْا إِثْمًا عَظِيمًا وَ بِمَا شَيْخٌ يُقَالُ لَهُ فَضْلُ بْنُ شَادَانَ جُنَّالُهُمْ فِي هَذِهِ الْأَشْيَاءِ وَ يُنْكِرُ عَلَيْهِمْ أَكْثَرَهَا وَ قَوْلُهُ شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ فِي السَّمَاءِ السَّابِعَةِ فَوْقَ الْعَرْشِ كَمَا وَصَفَتْ نَفْسُهُ عَزَّ وَ جَلَّ أَنَّهُ جَسَمٌ فَوْصَفَتْ بِحَالَافِ الْمَخْلُوقِينَ فِي جَمِيعِ الْمَعَانِي لَيْسَ كَمِثْلِهِ شَيْءٌ وَ هُوَ السَّمِيعُ الْبَصِيرُ وَ إِنَّ مِنْ قَوْلِهِ أَنَّ النَّبِيَّ عَزَفَ مِنْ عِنْدِ بَلَّغَ عَنِ اللَّهِ عَزَّ وَ جَلَّ مَا أَمَرَهُ بِهِ وَ جَاعَدَهُ فِي سَبِيلِهِ وَ عِبَادَهُ حَتَّى آتَاهُ الْيَقِينُ وَ أَنَّهُ عَ أَقَامَ رَجُلًا يَقُومُ مَقَامَهُ

²⁰⁶ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 4 H 30

مِنْ بَعْدِهِ فَتَعَلَّمَهُ مِنَ الْعِلْمِ الَّذِي أَوْحَى اللَّهُ فَعَرَفَ ذَلِكَ الرَّجُلَ الَّذِي هُنْدَهُ مِنَ الْعِلْمِ الْحَلَالِ وَالْحَرَامِ وَ تَأْوِيلِ الْكِتَابِ وَ فَصْلِ الْخَطَابِ وَ كَذَلِكَ فِي كُلِّ زَمَانٍ لَا بُدَّ مِنْ أَنْ يَكُونَ وَاحِدٌ يَعْرِفُ هَذَا وَ هُوَ مِيرَاثٌ مِنْ رَسُولِ اللَّهِ ص يَتَوَارَثُونَهُ وَ لَيْسَ يَتَعَلَّمُ أَحَدٌ مِنْهُمْ شَيْئاً مِنْ أَمْرِ الدِّينِ إِلَّا بِالْعِلْمِ الَّذِي وَرَّثُوهُ عَنِ النَّبِيِّ ص وَ هُوَ يُنَكِّرُ الْوَحْيَ بَعْدَ رَسُولِ اللَّهِ ص فَقَالَ قَدْ صَدَقَ فِي بَعْضٍ وَ كَذَبَ فِي بَعْضٍ وَ فِي أَمْرِ الْوَرَقَةِ قَدْ نَهَيْتُمْ رَبَّكَ اللَّهُ كُلُّ مَا ذَكَرْتُمْ وَ يَأْتِي اللَّهُ عَزَّ وَ جَلَّ أَنْ يُرْسِدَ أَعْدَابَكُمْ وَ أَنْ يَرْضَى عَنْكُمْ وَ أَنْتُمْ مُخَالِفُونَ مُعْطِلُونَ الدِّينَ لَا تَعْرِفُونَ إِمَاماً وَ لَا تَتَوَلَّوْنَ وَلِيّاً كُلَّمَا تَلَفَأْتُمْ اللَّهُ عَزَّ وَ جَلَّ بِرَحْمَتِهِ وَ أُذِنَ لَنَا فِي دُعَائِكُمْ إِلَى الْحَقِّ وَ كَتَبْنَا إِلَيْكُمْ بِذَلِكَ وَ أَرْسَلْنَا إِلَيْكُمْ رَسُولاً لَمْ تُصَدِّقُوهُ فَاتَّبَعُوا اللَّهَ عِبَادَ اللَّهِ وَ لَا تَلْمِزُوا فِي الصَّلَاةِ مِنْ بَعْدِ الْمَعْرِفَةِ وَ اعْلَمُوا أَنَّ الْحَقَّ قَدْ لَرِمَتْ أَعْيُنُكُمْ وَ اتَّبَعُوا نِعْمَتَهُ عَلَيْكُمْ تَدُمُّ لَكُمْ بِذَلِكَ السَّعَادَةُ فِي الدَّارَيْنِ عَنِ اللَّهِ عَزَّ وَ جَلَّ إِنْ شَاءَ اللَّهُ وَ هَذَا الْعَضَلُ مِنْ هَذَا الدَّانِ مَا لَنَا وَ لَهُ يُنْبِئُ عَلَيْنَا مَوَالِينَا وَ يُرِيءُ لَكُمْ الْأَبَابِيلَ وَ كُلَّمَا كَتَبْنَا إِلَيْهِمْ كِتَاباً اعْتَرَضَ عَلَيْنَا فِي ذَلِكَ وَ أَنَا أُنْتَقَدِمُ إِلَيْهِ أَنْ يَكُنْتُ عَمَّا وَ إِلَّا وَ اللَّهُ سَأَلْتُ اللَّهَ أَنْ يَرْمِيَهُ بِمَرَضٍ لَا يَنْدِيلُ مَرَضُهُ فِي الدُّنْيَا وَ لَا فِي الْآخِرَةِ أَيْلُغَ مَوَالِينَا هَدَاهُمْ اللَّهُ سَلَامِي وَ أَوْفَيْتُهُمْ هَدِيَةَ الرَّحْمَةِ إِنْ شَاءَ اللَّهُ تَعَالَى.

(This is not a Hadeeth)²⁰⁷

32- كا، الكافي العدة عن سهل عن محمد بن حسن بن شمون عن علي بن محمد التوفلي عن أبي الحسن ع قال: ذكرت الصوت عنده فقال إن علي بن الحسين ع كان يقرأ القرآن فربما مر به المار فصعق من حسن صوته و إن الإمام لو أظهر من ذلك شيئاً لما احتمله الناس من حسنه

(The book) 'Al Kafi' – The number, from Sahl, from Muhammad Bin Hassan Bin Shamoun, from Ali Bin Muhammad Al Nowfaly,

'From Abu Al-Hassan^{asws}, 'The (beautiful) voice was mentioned in his^{asws} presence, so he^{asws} said: 'Ali^{asws} Bin Al-Husayn^{asws} used to recited Quran (aloud), and sometimes a passer by would pass by, and he would be stunned by the beauty of his^{asws} voice; and the Imam^{asws}, if he^{asws} were to manifest anything from that, the people would not be (able to) bear from its beauty'.

قُلْتُ وَ لَمْ يَكُنْ رَسُولُ اللَّهِ ص يُصَلِّي بِالنَّاسِ وَ يَرْفَعُ صَوْتَهُ بِالْقُرْآنِ فَقَالَ إِنَّ رَسُولَ اللَّهِ ص كَانَ يَحْمِلُ النَّاسَ مِنْ خَلْفِهِ مَا يُطِيقُونَ.

I said, 'And Rasool-Allah^{azwj} did not happen to pray Salat (leading) the people and raise his^{saww} voice with the Quran'. He^{asws} said: 'Rasool-Allah^{saww} was loading upon the people behind him^{saww} with what they could tolerate".²⁰⁸

33- فر، تفسير فرات بن إبراهيم أحمد بن القاسم معنعناً عن أبي خليفة قال: دخلت أنا و أبو عبيدة الخدائ على أبي جعفر ع فقال يا حارثة هل مني بمرفقة قلت بل تجلس قال يا أبا خليفة لا ترد الكرامة لأن الكرامة لا ترد لها إلا حملاً قلت لأبي جعفر ع كيف لنا بصاحب هذا الأمر حتى نعرف

Tafseer Furat Bin Ibrahim – Ahmad Bin Al Qasim, transmitting from Abu Khaleefa who said,

'I and Abu Ubeyda entered to see Abu Ja'far^{asws}. He^{asws} said: 'O maid! Bring me^{asws} pillows'. I said, 'But, we shall sit'. He^{asws} said: 'O Abu Khalifa! Do not return the prestige, because the prestige is such, none shall return it except a donkey'. I said to Abu Ja'far^{asws}, 'How would it be for us with the Master of this command (Imamate) until we recognise?'

قَالَ فَقَالَ قَوْلُ اللَّهِ تَعَالَى الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَ آتَوْا الزَّكَاةَ وَ أَمَرُوا بِالْمَعْرُوفِ وَ نَهَوْا عَنِ الْمُنْكَرِ إِذْ رَأَيْتَ هَذَا الرَّجُلَ مِنَّا فَاتَّبِعْهُ فَإِنَّهُ هُوَ صَاحِبُكَ.

²⁰⁷ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 4 H 31

²⁰⁸ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 4 H 32

He (the narrator) said, 'So he^{asws} said: 'Words of Allah^{azwj} the Exalted: **Those, if We were to Enable them in the land, they would Establish the Salat and give the Zakat, and they would enjoin with the good and forbid from the evil; [22:41].** When you see this man (Al-Qaim^{asws}) from us^{asws}, then follow him^{asws}, for he^{asws} is your Master^{asws}'.

أَقُولُ سَيَأْتِي فِي كِتَابِ الْقُرْآنِ مِنْ تَفْسِيرِ النُّعْمَانِيِّ بِإِسْنَادِهِ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ عَنِ الصَّادِقِ ع قَالَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع وَ الْإِمَامُ الْمُسْتَحِقُّ لِلْإِمَامَةِ لَهُ
عَلَامَاتٌ فَمِنْهَا أَنْ يُعْلَمَ أَنَّهُ مَعْصُومٌ مِنَ الذُّنُوبِ كُلِّهَا صَغِيرِهَا وَ كَبِيرِهَا لَا يَزِلُّ فِي الْفِتْنَةِ وَ لَا يُخْطِئُ فِي الْجَوَابِ وَ لَا يَنْسَى وَ لَا يَلْهُو بِشَيْءٍ
مِنْ أَمْرِ الدُّنْيَا

I (Majlisi) say, 'I shall be coming with in the book of the Quran, from the interpretation of Al Numani, by his chain from Ismail, from Jabir,

'From Al-Sadiq^{asws} having said: 'Amir Al-Momineen^{asws} said: 'And the Imam^{asws} is the rightful of the Imamate. There are (certain) signs for him^{asws}. From these is that he^{asws} would be known to be infallible from the sins, all of these, its minor ones and its major ones, neither having slipped during the youthful (years), nor mistaken in the answering nor erring, nor forgetting, nor playing with anything from the matters of the world.

وَ الثَّانِي أَنْ يَكُونَ أَعْلَمَ النَّاسِ بِحَالَ اللَّهِ وَ حَزَامِهِ وَ ضُرُوبِ أَحْكَامِهِ وَ أَمْرِهِ وَ نَهْيِهِ جَمِيعِ مَا يَخْتِاجُ إِلَيْهِ النَّاسُ فَيَحْتَاجُ النَّاسُ إِلَيْهِ وَ يَسْتَعِينُ عَنْهُمْ

And the second is that he^{asws} would happen to be the most knowledgeable of the people with the Permissible(s) of Allah^{azwj} and His^{azwj} Prohibitions, and the variety of His^{azwj} Judgments, and His^{azwj} Commands, and His^{azwj} Forbiddances, the entirety of what the people would be needy to him^{asws}. Thus, the people would be needy to him^{asws} and he^{asws} would be needless from them.

وَ الثَّلَاثُ يَجِبُ أَنْ يَكُونَ أَشْجَعَ النَّاسِ لِأَنَّهُ فِتْنَةُ الْمُؤْمِنِينَ الَّتِي يَرْجِعُونَ إِلَيْهَا إِنْ انْهَزَمَ مِنْ الرَّخْفِ انْهَزَمَ النَّاسُ لِأَهْزَامِهِ

And the third, it is Obligatory that he^{asws} be the bravest of the people, because he^{asws} is a category of the Momineen which they would be returning to if defeated from the armed forces, the people would be defeated to his^{asws} defeat.

وَ الرَّابِعُ يَجِبُ أَنْ يَكُونَ أَشْحَى النَّاسِ وَ إِنْ خَلَّ أَهْلُ الْأَرْضِ كُلَّهُمْ لِأَنَّهُ إِنْ اسْتَوَلَى الشُّعْ عَلَيْهِ شَحَّ بِمَا فِي يَدَيْهِ مِنْ أَمْوَالِ الْمُسْلِمِينَ

And the fourth is that he^{asws} would be the most generous of the people and even if all the people of the earth are stingy, because if the selfish one is in charge upon it, he would be selfish with what is in his hands from the wealth of the Muslims.

الْخَامِسُ الْعِصْمَةُ مِنْ جَمِيعِ الذُّنُوبِ وَ بِذَلِكَ يَتَمَيَّزُ عَنِ الْمَأْمُومِينَ الَّذِينَ هُمْ عَزِيْرٌ مَعْصُومِينَ لِأَنَّهُ لَوْ لَمْ يَكُنْ مَعْصُومًا لَمْ يُؤْمَنْ عَلَيْهِ أَنْ يَدْخُلَ فِيهَا يَدْخُلُ النَّاسُ فِيهِ مِنْ مُوبِقَاتِ الذُّنُوبِ الْمُهْلِكَاتِ وَ الشَّهَوَاتِ وَ اللَّذَاتِ وَ لَوْ دَخَلَ فِي هَذِهِ الْأَشْيَاءِ لَأَخْتِاجُ إِلَى مَنْ يَقِيمُ عَلَيْهِ الْحُدُودَ فَيَكُونُ حِينَئِذٍ إِمَامًا مَأْمُومًا وَ لَا يَجُوزُ أَنْ يَكُونَ إِمَامًا بِحَذْرِ الصِّفَةِ

The fifth is the infallibility from the entirety of the sins, and with that he^{asws} is distinguished from the followers, those who are not infallible, because if he^{asws} were not to be infallible, could not be relied upon, that he^{asws} might enter into what the people are entering into, from the grave sins, the destroyers, and the lustful desires; and if he^{asws} were to enter into

these things, he^{asws} would not be able to argue upon the one he^{asws} will be establishing the legal punishments, so he^{asws} would then become a followed follower Imam^{asws}, and it is not allowed that an Imam^{asws} happen to be with these characteristics.

وَأَمَّا وَجُوبُ كَوْنِهِ أَعْلَمَ النَّاسِ فَإِنَّهُ لَوْ لَمْ يَكُنْ عَالِمًا لَمْ يُؤْمَرْ أَنْ يَغْلِبَ الْأَحْكَامَ وَالْحُدُودَ وَتَخْتَلِفَ عَلَيْهِ الْقَضَايَا الْمُشْكِلَةُ فَلَا يُجِيبُ عَنْهَا أَوْ يُجِيبُ عَنْهَا ثُمَّ يُجِيبُ بِخِلَافِهَا

And as for the Obligation of his^{asws} being the most knowledgeable of the people, so if he^{asws} were not to be knowledgeable, he^{asws} would not be safe from overturning the Judgments and the differing upon the difficult judgment. So he^{asws} would either not answer about these or answer about these, then he^{asws} would answer with its opposite.

وَأَمَّا وَجُوبُ كَوْنِهِ أَشْجَعَ النَّاسِ فِيمَا قَدَّمْنَاهُ لِأَنَّهُ لَا يَصِحُّ أَنْ يَنْهَزَمَ فَيَبُوءَ بِعَضَبٍ مِنَ اللَّهِ تَعَالَى وَ هَذِهِ لَا يَصِحُّ أَنْ تَكُونَ صِفَةً لِلْإِمَامِ

And as for the Obligation of him^{asws} being the bravest of the people, it is due to what we^{asws} have brought before, because it is not correct that he^{asws} be defeated and bring down Wrath from Allah^{azwj} the Exalted, and this is not correct that it happen to be an attribute of the Imam^{asws}.

وَأَمَّا وَجُوبُ كَوْنِهِ أَسْخَى النَّاسِ فِيمَا قَدَّمْنَاهُ وَ ذَلِكَ لَا يَلِيْقُ بِالْإِمَامِ

And as for the Obligation of him^{asws} being the most generous of the people, it is due to what we^{asws} have brought before, and that it not appropriate with the Imam^{asws}.

وَسَاقَهُ يَطُولُهُ إِلَى أَنْ قَالَ رَدًّا عَلَى مُسْتَحْلِي الْقِيَّاسِ وَالرَّأْيِ وَ ذَلِكَ أَنَّهُمْ لَمَّا عَجَزُوا عَنْ إِقَامَةِ الْأَحْكَامِ عَلَى مَا أَنْزَلَ اللَّهُ فِي كِتَابِهِ وَ عَدَلُوا عَنْ أَخَذِهَا مِنْ أَهْلِهَا بِمَنْ فَرَضَ اللَّهُ سُبْحَانَهُ طَاعَتَهُمْ عَلَى عِبَادِهِ بِمَنْ لَا يَزِلُّ وَ لَا يَخْطِئُ وَ لَا يَنْسَى الَّذِينَ أَنْزَلَ اللَّهُ كِتَابَهُ عَلَيْهِمْ وَ أَمَرَ الْأُمَّةَ بِرَدِّ مَا اشْتَبَهَ عَلَيْهِمْ مِنَ الْأَحْكَامِ إِلَيْهِمْ وَ طَلَبُوا الرَّئَاسَةَ رَغْبَةً فِي خُطَامِ الدُّنْيَا وَ رَكِبُوا طَرِيقَ أَسْلَافِهِمْ بِمَنْ ادَّعَى مَنْزِلَةَ أَوْلِيَاءِ اللَّهِ لِرَمَهُمُ الْمُعْجِزُ فَادَّعَوْا أَنَّ الرَّأْيَ وَالْقِيَّاسَ وَاجِبٌ.

And the Hadeeth continues with its length until he^{asws} said: ‘A refutation upon the permissibility of the analogy and the opinion, and that when they (people) are frustrated from establishing the judgments upon what Allah^{azwj} Revealed in His^{azwj} Book, and turned away from taking it from its rightful ones, from the ones Allah^{azwj} the Glorious Obligated their^{asws} obedience upon His^{azwj} servants, from the ones^{asws} who neither slip, nor make mistakes, nor forget, those Allah^{azwj} Revealed the Book upon them^{asws}, and Commanded the community with referring the confusing judgments to them^{asws}, and (instead) they sought the government desiring regarding the debris of the world, and they rode upon the path of their ancestors, from the ones who claimed the status of the Guardians^{asws} of Allah^{azwj}, necessitating the frustrations to them, so they claimed that the opinions and the analogies are obligatory’.²⁰⁹

34- كاه، الكافي علي عن أبيه عن ابن أبي عمير عن هشام بن سالم و حفص بن البختري عن أبي عبد الله ع قال: قيل له بأي شيء يعرف الإمام

(The book) ‘Al Kafi’ – Ali, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim and Hafs Bin Al Bakhtary,

²⁰⁹ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 4 H 33

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘It was said to him^{asws}, ‘By which thing is the Imam^{asws} recognised?’

قَالَ بِالْوَصِيَّةِ الظَّاهِرَةِ وَ بِالْفَضْلِ إِنَّ الْإِمَامَ لَا يَسْتَطِيعُ أَحَدٌ أَنْ يَطْعَنَ عَلَيْهِ فِي فَمٍ وَ لَا بَطْنٍ وَ لَا فَجٍّ فَيُقَالُ كَذَّابٌ وَ يَأْكُلُ أَمْوَالَ النَّاسِ وَ مَا أَشْبَهَهُ هَذَا.

He^{asws} said: ‘By the apparent bequest, and by the merit that the Imam^{asws} is such not one has the ability to taunt upon him^{asws} regarding the mouth (talk), nor the belly, nor the private parts (immorality), so he^{asws} could be called a liar, and that he is eating wealth of the people, and what resembles that’.²¹⁰

35- كَأ، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ مَا عَلَامَةُ الْإِمَامِ الَّذِي بَعْدَ الْإِمَامِ فَقَالَ طَهَارَةُ الْوَلَادَةِ وَ حُسْنُ الْمُنْشَأِ وَ لَا يَلْهُو وَ لَا يَلْعَبُ.

(The book) ‘Al Kafi’ – Muhammad Bin Yahya, from Muhammad Bin Ismail, from Ali Bin Al Hakam, from Muawiyah Bin Wahab who said,

‘I said to Abu Abdullah^{asws}, ‘What are the signs of the Imams^{asws}, the one to be after the (current) Imam^{asws}?’ He^{asws} said: ‘Clean of birth, and good upbringing, and he^{asws} neither indulges in vanities nor play (sport)’.²¹¹

36- كَأ، الكافي عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ أَحْمَدَ بْنِ عُمَرَ عَنِ الرَّضَا عَ قَالَ: سَأَلْتُهُ عَنِ الدَّلَالَةِ عَلَى صَاحِبِ هَذَا الْأَمْرِ فَقَالَ الدَّلَالَةُ عَلَيْهِ الْكِبَرُ وَ الْفَضْلُ وَ الْوَصِيَّةُ إِذَا قَدِمَ الرَّكْبُ الْمَدِينَةَ فَقَالُوا إِلَى مَنْ أَوْصَى فُلَانٌ قِيلَ إِلَى فُلَانٍ وَ دُورُوا مَعَ السَّلَاحِ حَيْثُ مَا دَارَ فَأَمَّا الْمَسَائِلُ فَلَيْسَ فِيهَا حُجَّةٌ.

(The book) ‘Al Kafi’ – Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Ahmad Bin Umar,

‘From Al-Reza^{asws}, he (the narrator) said, ‘I asked him^{asws} about the evidence upon the Master of this command (Imamate). He^{asws} said: ‘The evidence upon him^{asws} is the greatness, and the merit, and the bequest. When riders arrive at Al-Medina and they said, ‘To whom did so and so bequeath?’ It would be said, ‘To so and so’, and the weapons would circle wherever they^{asws} may be. As for the question, so there isn’t any argument in it’.²¹²

37- نَحَج، نَحَجِ الْبَلَاغَةَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِي بَعْضِ خُطْبِهِ وَ قَدْ عَلِمْتُمْ أَنَّهُ لَا يَنْبَغِي أَنْ يَكُونَ عَلَى الْفُرُوجِ وَ الدَّمَاءِ وَ الْمَغَائِمِ وَ الْأَحْكَامِ وَ إِمَامَةِ الْمُسْلِمِينَ الْبَحِيلُ فَتَكُونُ فِي أَمْوَالِهِمْ نَهْمَتُهُ وَ لَا الْجَاهِلُ فَيُضِلُّهُمْ بِجَهْلِهِ وَ لَا الْجَائِي فَيَقْطَعُهُمْ بِجَفَائِهِ وَ لَا الْحَائِفُ لِلدُّوَلِ فَيَتَّخِذُ قَوْمًا دُونَ قَوْمٍ وَ لَا الْمُرْتَشِي فِي الْحُكْمِ فَيَذْهَبُ بِالْحُقُوقِ وَ يَقِفُ بِهَا دُونَ الْمَقَاطِعِ وَ لَا الْمُعْطَلُ لِلسُّنَّةِ فَيُهْلِكُ الْأُمَّةَ.

(The book) ‘Nahj Al-Balagah’ – Amir Al-Momineen^{asws} said in one of his^{asws} sermons: ‘And you have known that it is not befitting there should happen to be upon the private parts, and the bloods, and the booties, and the judgments, and imam of the Muslims who is stingy, for he would be insatiable regarding their wealth, nor the ignorant, for he would stray them by his ignorance, nor the rude, for he would isolate them with his rudeness, nor one fearful

²¹⁰ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 4 H 34

²¹¹ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 4 H 35

²¹² Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 4 H 36

of the government, for he would take a people besides a people, nor a bribe-taken regarding the judgment, for he would do away with the rights and pause with these without termination (prolong the case), nor the one who suspends the Sunnah, for he would destroy the community”²¹³.

38- كَأ، الكافي علي بن مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَرِيْرٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لِلْإِمَامِ عَشْرُ عَلَامَاتٍ يُؤَلِّدُ مُطَهَّرًا مَخْتُونًا وَإِذَا وَقَعَ عَلَى الْأَرْضِ وَقَعَ عَلَى رَاحَتَيْهِ رَافِعًا صَوْتَهُ بِالشَّهَادَتَيْنِ وَ لَا يُجِبُّ وَ تَنَامُ عَيْنُهُ وَ لَا يَنَامُ قَلْبُهُ وَ لَا يَتَنَاءَبُ وَ لَا يَتَمَطَّى

(The book) ‘Al Kafi’ – Ali Bin Muhammad, from one of our companions, from Ibn Abu Umeyr, from Hareez, from Zurara,

‘From Abu Ja’far^{asws} having said: ‘For the Imam^{asws} there are ten signs – He^{asws} would be born clean, circumcised; and when he^{asws} falls upon the ground, would fall upon his^{asws} palms raising his^{asws} voice with the two testimonies; and he^{asws} would not be sexual impurity; and his^{asws} eyes would sleep but his^{asws} heart would not sleep; and he^{asws} would neither yawn nor stretch (his^{asws} muscles);

وَ يَرَى مِنْ خَلْفِهِ كَمَا يَرَى مِنْ أَمَامِهِ وَ بَجْوهُ كَرَائِحَةِ الْمِسْكِ وَ الْأَرْضُ مُوَكَّلَةٌ بِسِتْرِهِ وَ ابْتِلَاعِهِ وَ إِذَا لَبَسَ دِنْعَ رَسُولِ اللَّهِ ص كَانَتْ عَلَيْهِ وَفَعًا وَ إِذَا لَبَسَهُ غَيْرُهُ مِنَ النَّاسِ طَوَّلُهُمْ وَ قَصَرَهُمْ زَادَتْ عَلَيْهِ شِبْرًا وَ هُوَ مُحَدَّثٌ إِلَى أَنْ تَنْقُضِي أَيَّامَهُ.

And he^{asws} would see from his^{asws} behind just as he^{asws} see from his^{asws} front; and his^{asws} excrement would be like the aroma of musk; and the ground is allocated with consuming with concealing it and invalidating it; and when he^{asws} wears the armour of Rasool-Allah^{saww}, it would fit upon him^{asws}, and when someone else from the people wears it, it would either be too long or too short, increasing upon him by a palm’s width; and he^{asws} would be a Muhaddas (One Narrated to by Allah^{azwj}) up to the expiry of his^{asws} term”.

وَ يُؤَيِّدُهُ مَا سَيَأْتِي فِي أَحْبَابٍ كَثِيرَةٍ أَنَّ النَّبِيَّ ص قَالَ: لَا يَجِلُّ لِأَحَدٍ أَنَّ يُجِبُّ فِي هَذَا الْمَسْجِدِ إِلَّا أَنَا وَ عَلِيُّ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ مَنْ كَانَ مِنْ أَهْلِي فَإِنَّهُ مِنِّي.

And it is supported by what I (Majlisi) shall be coming with in many Ahadeeth that the Prophet^{saww} said: ‘It is not Permissible for anyone that he be with sexual impurity in this Masjid except (there is no condition for) I^{saww}, and Ali^{asws}, and Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and the one who was from my^{saww} family for he^{asws} is from me^{saww}’.

وَ فِي خَيْرٍ آخَرَ أَلَّا إِنَّ هَذَا الْمَسْجِدَ لَا يَجِلُّ لِجُنُبٍ إِلَّا لِمُحَمَّدٍ وَ آلِهِ.

And in another Hadeeth: ‘Indeed! This Masjid is not Permissible for one with sexual impurity except for (there is no condition for) Muhammad^{saww} and his^{saww} Progeny^{asws}’²¹⁴.

39- أَبُو سَيْبٍ فِي مَشَارِقِ الْأَنْوَارِ عَنْ طَارِقِ بْنِ شَهَابٍ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ قَالَ: يَا طَارِقُ الْإِمَامُ كَلِمَةُ اللَّهِ وَ حُجَّةُ اللَّهِ وَ وَجْهُ اللَّهِ وَ نُورُ اللَّهِ وَ حِبَابُ اللَّهِ وَ آيَةُ اللَّهِ

²¹³ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 4 H 37

²¹⁴ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 4 H 38

Al Bursy in (the book) 'Mashariq Al Anwaar, from Tariq Bin Shihab,

'From Amir Al-Momineen^{asws} having said: 'O Tariq! The Imam^{asws} is Word of Allah^{azwj}, and Divine Authority of Allah^{azwj}, and Face of Allah^{azwj}, and Noor of Allah^{azwj}, and Veil of Allah^{azwj}, and Sign of Allah^{azwj}.

يَخْتَارُهُ اللَّهُ وَ يَجْعَلُ فِيهِ مَا يَشَاءُ وَ يُوجِبُ لَهُ بِذَلِكَ الطَّاعَةَ وَ الْوَلَايَةَ عَلَى جَمِيعِ خَلْقِهِ فَهُوَ وَلِيُّهُ فِي سَمَاوَاتِهِ وَ أَرْضِهِ أَخَذَ لَهُ بِذَلِكَ الْعَهْدَ عَلَى جَمِيعِ عِبَادِهِ
فَمَنْ تَقَدَّمَ عَلَيْهِ كَفَرَ بِاللَّهِ مِنْ فَوْقِ عَرْشِهِ فَهُوَ يَفْعَلُ مَا يَشَاءُ وَ إِذَا شَاءَ اللَّهُ شَاءَ

Allah^{azwj} Chooses him^{asws} and Makes to be in him^{asws} whatever He^{azwj} so Desires to, and due to that, Obligates the obedience to him^{asws} and the Wilayah upon the entirety of His^{azwj} creatures. Therefore, he^{asws} is His^{azwj} Guardian (in charge) in His^{azwj} skies and His^{azwj} earth, having Taken the Pact with that for him^{asws} upon the entirety of His^{azwj} servants. So, the one who precedes upon him has disbelieved in Allah^{azwj} from above His^{azwj} Throne, and he^{asws} does whatever He^{azwj} so Desires, and when Allah^{azwj} Desires (anything), he^{asws} desires (as well).

وَ يُكْتَبُ عَلَى عَضُدِهِ وَ تَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَ عَدْلًا فَهُوَ الصِّدْقُ وَ الْعَدْلُ وَ يُنْصَبُ لَهُ عَمُودٌ مِنْ نُورٍ مِنَ الْأَرْضِ إِلَى السَّمَاءِ يَرَى فِيهِ أَعْمَالَ الْعِبَادِ وَ يُبَسِّئُ الْمُنِيْبَةَ وَ عِلْمَ الضَّمِيرِ وَ يَطَّلِعُ عَلَى الْغَيْبِ وَ يَرَى مَا بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ فَلَا يَخْفَى عَلَيْهِ شَيْءٌ مِنْ عَالَمِ الْمَلِكِ وَ الْمَلَكُوتِ وَ يُعْطَى مَنْطِقَ الطَّيْرِ عِنْدَ وِلَايَتِهِ

And it is written upon his^{asws} upper arm: '**And the Word of your Lord has been Completed, truly and justly; [6:115].** He^{asws} is the true and the just, and a pillar of light is set up for him^{asws}, from the earth to the sky. He^{asws} sees in it the deeds of the servants, and he^{asws} adorns the prestige, and knows the consciences, and is notified upon the hidden matters, and he^{asws} sees what is between the east and the west. So, nothing is hidden to him^{asws} from the realms of the kingdom and the Kingdoms; and he^{asws} is Given the talk (language) of the birds at his^{asws} Wilayah.

فَهَذَا الَّذِي يَخْتَارُهُ اللَّهُ لِيُخْبِرَهُ وَ يَرْضِيهِ لِعَبِيهِ وَ يُؤَيِّدُهُ بِكَلِمَتِهِ وَ يُلْقِنُهُ حِكْمَتَهُ وَ يَجْعَلُ قَلْبَهُ مَكَانَ مَشِيئَتِهِ وَ يُنَادِي لَهُ بِالسُّلْطَنَةِ وَ يُدْعِي لَهُ بِالْإِمْرَةِ وَ يَخُكِّمُ لَهُ بِالطَّاعَةِ وَ ذَلِكَ لِأَنَّ الْإِمَامَةَ مِيرَاثُ الْأَنْبِيَاءِ وَ مَنْزِلَةُ الْأَصْفِيَاءِ وَ خِلَافَةُ اللَّهِ وَ خِلَافَةُ رَسُولِ اللَّهِ

So, this is the one whom Allah^{azwj} Chooses for His^{azwj} Face, and Selects him^{asws} for His^{azwj} hidden matters, and Supports him^{asws} with His^{azwj} Word, and Indoctrinates him^{asws} (with) His^{azwj} Wisdom, and Makes his^{asws} heart a place of His^{azwj} Desire, and Calls for him^{asws} with the Authority, and Submits (creatures) for him^{asws} with the Command, and Judges with the obedience to him^{asws}, and that is because the Imamate is inheritance of the Prophets^{as}, and status of the elites, and Caliphate of Allah^{azwj} and caliphate of Rasool-Allah^{saww}.

فَهِيَ عِصْمَةٌ وَ وِلَايَةٌ وَ سُلْطَنَةٌ وَ هِدَايَةٌ وَ إِنَّهُ تَمَامُ الدِّينِ وَ رُجْحُ الْمَوَازِينِ الْإِمَامُ دَلِيلٌ لِلْقَاصِدِينَ وَ مَنَارٌ لِلْمُهْتَدِينَ وَ سَبِيلُ السَّالِكِينَ وَ شَمْسٌ مُشْرِقَةٌ فِي قُلُوبِ الْعَارِفِينَ وَ لَا يَبُتُّ سَبَبٌ لِلنَّجَاةِ وَ طَاعَتُهُ مُفْتَرَضَةٌ فِي الْحَيَاةِ وَ عُدَّةٌ بَعْدَ الْمَمَاتِ وَ عُرٌّ الْمُؤْمِنِينَ وَ شَفَاعَةٌ الْمُذْنِبِينَ وَ نَجَاهُ الْمُحِبِّينَ

So, it is a protection, and Wilayah, and authority, and guidance, and it is the complete Religion, and outweighing of the scales. The Imam^{asws} is evidence of the aimers, and a minaret of the guided, and way of the travellers, and a sun shining in the hearts of the spiritualists. His^{asws} Wilayah is a cause for the salvation, and obedience to him^{asws} is

Obligatory during the lifetime, and an apparatus after the deaths, and honour of the Momineen, and intercession of the sinners, and salvation of the ones who love them^{asws}.

وَفُوزُ التَّابِعِينَ لِأَنَّهَا رَأْسُ الْإِسْلَامِ وَكَمَالُ الْإِيمَانِ وَ مَعْرِفَةُ الْحُدُودِ وَ الْأَحْكَامِ وَ تَبْيِينُ الْحَلَالِ مِنَ الْحَرَامِ فِيهِ مَرْتَبَةٌ لَا يَنَالُهَا إِلَّا مَنْ اخْتَارَهُ اللَّهُ وَ قَدَّمَهُ
وَ وِلَاةَ وَ حَكْمَةَ

And he^{asws} is success of the repentant, because it is head of Al-Islam, and perfection of the Eman, and recognition of the limits and the rulings, and clarification of the Permissible(s) from the Prohibitions. It is a rank that cannot be attained except by one^{asws} whom Allah^{azwj} Chooses, and Advances him^{asws}, and Places him^{asws} in charge and Makes him a judge.

فَأُولَئِكَ هِيَ حِفْظُ التُّغُورِ وَ تَدْبِيرُ الْأُمُورِ وَ تَعْدِيدُ الْأَيَّامِ وَ الشُّهُورِ الْإِمَامِ الْمَاءِ الْعَذْبُ عَلَى الظَّمِ وَ الدَّالُّ عَلَى الْهُدَى الْإِمَامِ الْمُطَهَّرُ مِنَ الذُّنُوبِ
الْمُطَّلِعُ عَلَى الْغُيُوبِ الْإِمَامِ هُوَ الشَّمْسُ الطَّالِعَةُ عَلَى الْعِبَادِ بِالْأَنْوَارِ فَلَا تَنَالُهُ الْأَيْدِي وَ الْأَبْصَارُ وَ إِلَيْهِ الْإِشَارَةُ بِقَوْلِهِ تَعَالَى وَ لِلَّهِ الْعِزَّةُ وَ لِرَسُولِهِ وَ
لِلْمُؤْمِنِينَ

His^{asws} Wilayah, it is a protection of the frontiers, and management of the affairs, and counter of the days and the months. The Imam^{asws} is the fresh water to the thirsty, and pointer upon the guidance. The Imam^{asws} is Purified from the sins, notified upon the hidden matter. The Imam^{asws}, he^{asws} is the sun emerging upon the servants with the rays, so neither the hands not the sights can attain him^{asws}, and it is an indication with Words of the Exalted: **And for Allah is the Honour, and for His Rasool, and for the Momineen, [63:8].**

وَ الْمُؤْمِنُونَ عَلَيَّ وَ عِزَّتُهُ فَالْعِزَّةُ لِلنَّبِيِّ وَ لِلْعِزَّةِ وَ النَّبِيِّ وَ الْعِزَّةُ لَا يَفْتَرِقَانِ فِي الْعِزَّةِ إِلَى آخِرِ الدَّهْرِ فَهُمْ رَأْسُ دَائِرَةِ الْإِيمَانِ وَ قُطْبُ الْوُجُودِ وَ سَمَاءُ الْجُودِ وَ
شَرَفُ الْمَوْجُودِ وَ ضَوْؤُهُ يَنْفَسُ الشَّرْفَ وَ نُورُ قَمَرِهِ وَ أَصْلُ الْعِزِّ وَ الْمَجْدِ وَ مَبْدُؤُهُ وَ مَعْنَاهُ وَ مَبْنَاهُ

And the Mominoun (is a reference to) Ali^{asws} and his^{asws} family. The honour is for the Prophet^{saww} and the family^{asws}, and the Prophet^{saww} and the family are not separate regarding the honour up to the end of times. They^{asws} are the head of the circle of Eman, and pivot of the existence, and sky of generosity, and nobility of the existing ones, and noble illumination of the sun, and light of His^{azwj} moon, and origin of the honour, and the glory, and initiation, and its meaning and its construction.

فَالْإِمَامُ هُوَ السَّرَاحُ الْوَهَّاجُ وَ السَّيْلُ وَ الْمُنْهَاجُ وَ الْمَاءُ النَّجَّاجُ وَ الْبَحْرُ الْعَجَّاجُ وَ الْبَدْرُ الْمُشْرِقُ وَ الْعَدِيدُ الْمَغْدِقُ وَ الْمَنْهَجُ الْوَاضِحُ الْمَسْتَلِكُ وَ
الدَّلِيلُ إِذَا عَمَّتِ الْمَهَالِكُ وَ السَّحَابُ الْهَاطِلُ وَ الْعَيْثُ الْهَامِلُ وَ الْبَدْرُ الْكَامِلُ وَ الدَّلِيلُ الْفَاضِلُ وَ السَّمَاءُ الظَّلِيلَةُ وَ النَّعْمَةُ الْجَلِيلَةُ وَ الْبَحْرُ الَّذِي لَا
يُنْزَفُ

The Imam^{asws}, he^{asws} is the glow of the lantern, and the way, and the manifesto, and the streaming water, and the overflowing ocean, and the shining moon, and the abundant well, and the clear manifesto of the paths, and the evidence of the blindness of the destroyed ones, and the pouring cloud, and the roaming rain, and the perfect full moon, and the meritorious evidence, and the shading sky, and the majestic bounty, and the ocean which does not deplete;

وَ الشَّرْفُ الَّذِي لَا يُوصَفُ وَ الْعَيْثُ الْغَرِيْبُ وَ الرُّؤْيَةُ الْمَطِيرَةُ وَ الرَّهْرُ الْأَرِيْبُ وَ الْبَدْرُ الْبَهِيْبُ وَ النَّيِّرُ اللَّامِعُ وَ الطَّيْبُ الْفَائِحُ وَ الْعَمَلُ الصَّالِحُ وَ الْمَنْجَرُ
الرَّابِعُ وَ الْمَنْهَجُ الْوَاضِحُ وَ الطَّيْبُ الرَّفِيْقُ وَ الْأَبُ الشَّقِيْقُ

And the nobility which cannot be described, and the abundant spring, and the garden rained upon, and the fragrant flower, and the beautiful moon, and the luminous regulations, and the aromatic scent, and the righteous deed, and the profitable store, and the clear manifesto, and the delicate perfume, and the compassionate father.

مَفْرُغُ الْعِبَادِ فِي الدَّوَاهِي وَ الْحَاكِمُ وَ الْأَمْرُ وَ النَّاهِي مُهَيَّبُ اللَّهِ عَلَى الْخَلَائِقِ وَ أَمِينُهُ عَلَى الْحَقَائِقِ حُجَّةُ اللَّهِ عَلَى عِبَادِهِ وَ مَحَجَّتُهُ فِي أَرْضِهِ وَ بِلَادِهِ
مُطَهَّرٌ مِنَ الذُّنُوبِ مُبَرِّئٌ مِنَ الْغُيُوبِ مُطَّلِعٌ عَلَى الْغُيُوبِ

He^{asws} is a shelter of the servants during the difficulties, and the judge, and the instructor and the forbidden, a custodian of Allah^{azwj} upon the creatures and His^{azwj} trustee upon the creatures, a Divine Authority of Allah^{azwj} upon His^{azwj} servants, and praised in His^{azwj} earth and His^{azwj} country, Purified from the sins, freed from the faults, notified upon the hidden matters.

ظَاهِرُهُ أَمْرٌ لَا يُمْلِكُ وَ بَاطِنُهُ غَيْبٌ لَا يُدْرِكُ وَاحِدٌ ذَهْرُهُ وَ خَلِيفَتُهُ اللَّهُ فِي نَهْيِهِ وَ أَمْرِهِ لَا يُوَجَدُ لَهُ مَنِيْلٌ وَ لَا يُعْثَمُ لَهُ بَدِيلٌ فَمَنْ ذَا يَتَأَلَّ مَعْرِفَتَنَا أَوْ يَعْرِفُ
دَرَجَتَنَا أَوْ يَشْهَدُ كِرَامَتَنَا أَوْ يُدْرِكُ مَنْزِلَتَنَا

His^{asws} apparent is an uncontrollable matter, and his^{asws} esoteric is a hidden matter one of his^{asws} time cannot be realised, and he^{asws} is a Caliph of Allah^{azwj} regarding His^{azwj} Forbiddance, and his^{asws} order, no example can be found for it nor can it be established for him^{asws} with evidence. So, who is that who can attain our^{asws} recognition or recognise our^{asws} rank, or witness our^{asws} prestige, or realise our^{asws} status?

خَارَتِ الْأَلْبَابُ وَ الْعُقُولُ وَ تَاهَتِ الْأَفْهَامُ فِيمَا أَقُولُ تَصَاعَرَتِ الْعُظَمَاءُ وَ تَقَاعَصَتِ الْعُلَمَاءُ وَ كَلَّتِ الشُّعْرَاءُ وَ خَرَسَتِ الْبَلْغَاءُ وَ لَكِنَتِ الْحُطْبَاءُ وَ
عَجَزَتِ الْمُصْحَاءُ وَ تَوَاضَعَتِ الْأَرْضُ وَ السَّمَاءُ عَنْ وَصْفِ شَأْنِ الْأَوْلِيَاءِ

The understandings and the intellects are confused, and the understandings are lost in what I^{asws} am saying. The great ones are belittled, and the scholars fall short, and the poets are frustrated, and the eloquent are muted, and the preachers are contradictory, and the linguists are frustrated, and the earth and the sky are humbled from describing the glory of the Guardians^{asws}.

وَ هَلْ يُعْرَفُ أَوْ يُوصَفُ أَوْ يُعْلَمُ أَوْ يُفْهَمُ أَوْ يُدْرِكُ أَوْ يُمْلِكُ مَنْ هُوَ شُعَاعُ جَلالِ الْكِبْرِيَاءِ وَ شَرَفِ الْأَرْضِ وَ السَّمَاءِ جَلَّ مَقَامُ آلِ مُحَمَّدٍ ص عَنْ
وَ صَفِ الْوَاصِفِينَ وَ نَعَتِ النَّاعِتِينَ وَ أَنْ يُقَاسَ بِهِمْ أَحَدٌ مِنَ الْعَالَمِينَ كَيْفَ

And can he^{asws} be recognised, or described, or known, or understood, nor realised, or controlled, one^{asws} who is a ray of the Majesty of the Greatness, and nobility of the earth and the sky. More majestic is the position of Progeny^{asws} of Muhammad^{sawww} from the description of the describers, and attribution of the attributers.

وَ هُمُ الْكَلِمَةُ الْعَلِيَاءُ وَ التَّسْمِيَةُ الْبَيْضَاءُ وَ الْوَحْدَانِيَّةُ الْكُبْرَى الَّتِي أَعْرَضَ عَنْهَا مَنْ أَدْبَرَ وَ تَوَلَّى وَ حِجَابُ اللَّهِ الْأَعْظَمُ الْأَعْلَى فَأَيُّ الْإِخْتِيَارِ مِنْ هَذَا وَ
أَيُّ الْعُقُولِ مِنْ هَذَا وَ مَنْ ذَا عَرَفَ أَوْ وَصَفَ مَنْ وَصَفَتْ

And if anyone from the world is compared with them^{asws}, how (can this be so), and they^{asws} are supreme word, and the white names, and the great oneness which are turned away

from by the **ones who turned and fled [70:17]**, and the Magnificent, the Exalted Veil of Allah^{azwj}. So, where is the choosing from this? And where are the intellects from this? And who is who can recognise, or describe one^{asws} whom I^{asws} have described?

ظَنُّوا أَنَّ ذَلِكَ فِي غَيْبِ آلِ مُحَمَّدٍ كَذَبُوا وَ زَلَّتْ أَقْدَامُهُمْ أَخَذُوا الْعِجْلَ رَبًّا وَ الشَّيَاطِينَ حِزْبًا كُلُّ ذَلِكَ بَعْضُهُ لِيَبْتَ الصُّفُوفُ وَ دَارِ الْعِصْمَةِ وَ حَسَدًا لِمُعَدِّينِ
الرِّسَالَةِ وَ الْحِكْمَةِ وَ زَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَتَبَّأَ لَهُمْ وَ سُخْتًا

They thought that (Imamate) is in other than Progeny^{asws} of Muhammad^{saww}. They lied and their feet slipped, and they took the calf as a lord, and the Satan^{la} as a party. All that is in hatred for the house of elites, and house of the Infallibles, and envy of the mines of the Message and the Wisdom, **And when the Satan adorned their deeds for them [8:48]**, there was destruction for them and remoteness.

كَيْفَ اخْتَارُوا إِمَامًا جَاهِلًا عَابِدًا لِلْأَصْنَامِ جَبَانًا يَوْمَ الرَّحَامِ وَ الْإِمَامَ يَجِبُ أَنْ يَكُونَ عَالِمًا لَا يَجْهَلُ وَ شَجَاعًا لَا يَنْكُلُ لَا يَغْلُو عَلَيْهِ حَسَبٌ وَ لَا يُدَانِيهِ
نَسَبٌ فَهُوَ فِي الدُّنْيَا مِنْ قُرَيْشٍ وَ الشَّرَفِ مِنْ هَاشِمٍ وَ الْبَقِيَّةِ مِنْ إِبْرَاهِيمَ وَ النَّهْجِ مِنَ النَّبِيِّ الْكَرِيمِ وَ النَّفْسِ مِنَ الرَّسُولِ وَ الرِّضَى مِنَ اللَّهِ وَ الْقَوْلَ عَنِ
اللَّهِ

How can they (people) choose an imam, an ignoramus, an idol worshipper, a coward on the day of crowding, and the Imam^{asws} is such that it is Obligatory that he^{asws} happens to be knowledge not ignorant, and brave not an abstainer (from battling), neither is an affiliation higher upon him^{asws} nor can any lineage condemn him^{asws}. So, he^{asws} is among the peaks of Quraysh, and the nobility from Hashim^{asws}, and the remaining ones from Ibrahim^{as} and the peak from the honourable springs, and the self from the Rasool^{saww}, and the Pleased from Allah^{azwj}, and the Word from Allah^{azwj}.

فَهُوَ شَرَفُ الْأَشْرَافِ وَ الْقُرْعُ مِنْ عِبْدِ مَنْافٍ عَالِمٌ بِالسِّيَاسَةِ قَائِمٌ بِالرِّسَالَةِ مُفْتَرَضُ الطَّاعَةِ إِلَى يَوْمِ السَّاعَةِ أَوْدَعَ اللَّهُ قَلْبَهُ سِرَّهُ وَ أَطْلَقَ بِهِ لِسَانَهُ فَهُوَ
مَغْضُومٌ مُؤَفَّقٌ لَيْسَ بِجَبَانٍ وَ لَا جَاهِلٍ

He^{asws} is the noblest of the nobles, and the branch from Abd Manaf^{as}, a knower of the politics, one standing with the government of Obligatory obedience up to the Day of the House. Allah^{azwj} Deposits His^{azwj} Secrets in his^{asws} heart and Notifies his^{asws} tongue with it. He^{asws} is infallible, harmonised, not being a coward, nor ignorant.

فَتَرَكُوهُ يَا طَارِقُ وَ اتَّبَعُوا أَهْوَاءَهُمْ وَ مَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بَعِيرٌ هُدًى مِنَ اللَّهِ

But they (people) left him^{asws}, O Tariq, **they are following their own whims. And who is more straying than the one who follows his own whims without a Guidance from Allah? [28:50]**.

وَ الْإِمَامُ يَا طَارِقُ بَشَرٌ مَلَكِيٌّ وَ جَسَدٌ سَمَاوِيٌّ وَ أَمْرٌ إِلَهِيٌّ وَ رُوحٌ قُدْسِيٌّ وَ مَقَامٌ عَلِيٌّ وَ نُورٌ جَلِيٌّ وَ سِرٌّ خَفِيٌّ

And the Imam^{asws}, O Tariq, is a royal human, and of heavenly body, and a Divine Command, and a Holy soul, and of lofty position, and a majestic Noor, and a hidden secret.

فَهُوَ مَلَكُ الدَّاتِ الْهَيُّ الصَّفَاتِ زَائِدِ الْحَسَنَاتِ عَالِمٌ بِالْمُعَيَّبَاتِ خَصَّاصاً مِنْ رَبِّ الْعَالَمِينَ وَ نَصّاً مِنَ الصَّادِقِ الْأَمِينِ وَ هَذَا كَلْمُهُ لِأَلِ مُحَمَّدٍ لَا يُشَارِكُهُمْ فِيهِ مُشَارِكٌ لِأَنَّهُمْ مَعْدِنُ التَّنْزِيلِ وَ مَعْنَى التَّأْوِيلِ وَ خَاصَّةُ الرَّبِّ الْجَلِيلِ وَ مَهْبِطُ الْأَمِينِ جَبْرَائِيلَ صَفْوَةَ اللَّهِ وَ سِرُّهُ وَ كَلِمَتُهُ

He^{asws} is a king of the Divine Self, of additional beautiful attributes, a knower with the hidden matters specialised from Lord^{azwj} of the worlds, and Nominated from the truthful, the trustworthy (Rasool^{saww}), and all this is for Progeny^{asws} of Muhammad^{saww}. No participant participates in it, because they^{asws} are the mines of Revelation, and meaning of the interpretation, and special ones of the Majestic Lord^{azwj}, and landing place of the trustworthy Jibraeel^{as}, elites of Allah^{azwj} and His^{asws} Word.

شَجَرَةُ النُّبُوَّةِ وَ مَعْدِنُ الصَّفْوَةِ عَيْنُ الْمَقَالَةِ وَ مُنْتَهَى الدَّلَالَةِ وَ مُحْكَمُ الرِّسَالَةِ وَ نُورُ الْجَلَالَةِ حَنْبُ اللَّهِ وَ وَدِيعَتُهُ وَ مَوْضِعُ كَلِمَةِ اللَّهِ وَ مِفْتَاحُ حِكْمَتِهِ وَ مَصَابِيحُ رَحْمَةِ اللَّهِ وَ يَنَابِيعُ نِعْمَتِهِ السَّبِيلُ إِلَى اللَّهِ وَ السَّلْسَبِيلُ وَ الْقِسْطَاسُ الْمُسْتَقِيمُ وَ الْمِنْهَاجُ الْقَوِيمُ وَ الذِّكْرُ الْحَكِيمُ وَ الْوَجْهَ الْكَرِيمُ وَ النُّورُ الْقَدِيمُ

(They^{asws}) are the tree of the Prophet-hood, and the mine of elites, the spring of words, and the peak of evidence, and the decisive Message, and Noor of the Majesty, Side of Allah^{azwj} and His^{azwj} Depository, and a place of Words of Allah^{azwj}, and the keys of wisdom, and lantern of Mercy of Allah^{azwj} and springs of His^{azwj} Bounties, the Way to Allah^{azwj}, and the Salsabeel, and the fairness of the straightness, and the upright manifesto, and the Zikr of the Wise, and the honourable Face, and the ancient Noor.

أَهْلُ التَّشْرِيفِ وَ التَّقْوِيمِ وَ التَّكْوِينِ وَ التَّعْظِيمِ وَ التَّفْضِيلِ خُلُقَاءُ النَّبِيِّ الْكَرِيمِ وَ أَبْنَاءُ الرَّؤُوفِ الرَّحِيمِ وَ أُمَّنَاءُ الْعَلِيِّ الْعَظِيمِ دُرَّةٌ بَعْضُهَا مِنْ بَعْضٍ وَ اللَّهُ سَمِيْعٌ عَلِيمٌ السَّنَامُ الْأَعْظَمُ وَ الطَّرِيقُ الْأَقْوَمُ

(They^{asws} are) the people of nobility, and the uprightness, and the advancement, and the reverence, and the superiority, caliphs of the honourable Prophet^{saww}, and sons of the Kind, the Merciful, and trustees of the Exalted, the Magnificent, **Offspring, one being from the other; and Allah is Hearing, Knowing [3:34]**, the magnificent peak, and the straightest path.

مَنْ عَرَفَهُمْ وَ أَخَذَ عَنْهُمْ فَهُوَ مِنْهُمْ وَ إِلَيْهِ الْإِشَارَةُ بِقَوْلِهِ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي خَلَقَهُمُ اللَّهُ مِنْ نُورِ عَظَمَتِهِ وَ وَا لَهُمْ أَمْرٌ مَمْلُوكِيهِ فَهُمْ سِرُّ اللَّهِ الْمَخْزُونُ وَ أَوْلِيَاؤُهُ الْمُقَرَّبُونَ وَ أَمْرُهُ بَيْنَ الْكَافِ وَ النُّونِ إِلَى اللَّهِ يَدْعُونَ

One who recognizes them^{asws} and takes from them^{asws}, so he would be from them^{asws}, and to it is the indication with His^{azwj} Words: **So, the one who follows me, then he is from me, [14:36]**. Allah^{azwj} Created them^{asws} from the Noor of His^{azwj} Magnificence and Made them in charge of the affairs of His^{azwj} Kingdom. Thus, they^{asws} are treasured Secrets of Allah^{azwj} and His^{azwj} Guardians^{asws}, the ones of Proximity, and His^{azwj} Command between the (letter) 'Kaaf' and the (letter) 'Noon' (Kun = Be).

وَ عَنْهُ يَقُولُونَ وَ بِأَمْرِهِ يَعْمَلُونَ عِلْمُ الْأَنْبِيَاءِ فِي عِلْمِهِمْ وَ سِرُّ الْأَوْصِيَاءِ فِي سِرِّهِمْ وَ عِرُّ الْأَوْلِيَاءِ فِي عِرِّهِمْ كَالْقَطْرَةِ فِي الْبَحْرِ وَ الدَّرَّةُ فِي الْفَقْرِ وَ السَّمَاوَاتُ وَ الْأَرْضُ عِنْدَ الْإِمَامِ كَيْدِهِ مِنْ رَاحَتِهِ

And they^{asws} are speaking on His^{azwj} behalf, **and they are only acting by His Command [21:27]**. The knowledge of the Prophets^{as} is in their^{asws} know, and secrets of the successors^{as} are among their^{asws} secrets, and honour of the Guardians in among their^{asws} honour, like the

drop is in the ocean, and the particle in the wilderness, and the skies and the earth in the presence of the Imam^{asws} are like his^{asws} hand from his^{asws} palm.

يَعْرِفُ ظَاهِرَهَا مِنْ بَاطِنِهَا وَ يَعْلَمُ بَرِّهَا مِنْ فَاجِرِهَا وَ رَطْبَهَا وَ يَابِسَهَا لِأَنَّ اللَّهَ عَلَّمَ نَبِيَّهُ عِلْمَ مَا كَانَ وَ مَا يَكُونُ وَ وَرِثَ ذَلِكَ السِّرَّ الْمَصُونِ الْأَوْصِيَاءِ الْمُتَّجِبُونَ وَ مَنْ أَنْكَرَتْ ذَلِكَ فَهُوَ شَقِيٌّ مَلْعُونٌ يَلْعَنُهُ اللَّهُ وَ يَلْعَنُهُ اللَّاعِنُونَ

He^{asws} recognises its apparent from its hidden, and knows its righteous from its immoral, and its wet from its dry, because Allah^{azwj} Taught His^{azwj} Prophet^{saww} knowledge of had happened and what is to happen, and the successors^{asws}, the Selected ones^{asws} inherited that preserved secret, and one who denies that, so he is wretched, accursed. Allah^{azwj} Curses him, and the cursing ones cures him.

وَ كَيْفَ يَفْرُضُ اللَّهُ عَلَى عِبَادِهِ طَاعَةَ مَنْ يُجْحَبُ عَنْهُ مَلَكُوتُ السَّمَاوَاتِ وَ الْأَرْضِ وَ إِنَّ الْكَلِمَةَ مِنْ آلِ مُحَمَّدٍ تَنْصَرِفُ إِلَى سَبْعِينَ وَجْهًا وَ كُلُّ مَا فِي الدُّكْرِ الْحَكِيمِ وَ الْكِتَابِ الْكَرِيمِ وَ الْكَلَامِ الْقَدِيمِ مِنْ آيَةٍ تُذَكِّرُ فِيهَا الْعَيْنُ وَ الْوَجْهَ وَ الْيَدَ وَ الْجَنْبَ فَالْمُرَادُ مِنْهَا الْوَلِيُّ لِأَنَّهُ جَنْبُ اللَّهِ وَ وَجْهَ اللَّهِ يَعْنِي حَقَّ اللَّهِ وَ عِلْمَ اللَّهِ

And how can Allah^{azwj} Obligate upon His^{azwj} servants, the obedience of one from whom the kingdoms of the skies and the earth are hidden from? And if the words from Progeny^{asws} of Muhammad^{saww} were to be scattered to seventy directions, and all what is in the Zikr of the Wise, and the Honourable Book, and the ancient speech from a Verse mentioning in it the Eye, and the Face, and the Hand, and the Side, so the intended from it is the Guardian^{asws}, because he^{asws} is the Side of Allah^{azwj}, and Face of Allah^{azwj} meaning Right of Allah^{azwj} and Knowledge of Allah^{azwj}.

وَ عَيْنَ اللَّهِ وَ يَدَ اللَّهِ فَهُمْ الْجَنْبُ الْعَلِيُّ وَ الْوَجْهَ الرَّضِيُّ وَ الْمَنْهَلُ الرَّيُّوِيُّ وَ الصِّرَاطُ السَّوِيُّ وَ الْوَسِيلَةُ إِلَى اللَّهِ وَ الْوَسْلَةُ إِلَى عَفْوِهِ وَ رِضَاهُ سِرُّ الْوَاحِدِ وَ الْأَخْدِ

And the Eye of Allah^{azwj} and Hand of Allah^{azwj}, so they are the Side of the Exalted and the Face of the Pleasure, and the saturating fountain, and the even path, and the means to Allah^{azwj}, and the means to His^{azwj} Pardon and His^{azwj} Pleasure, secret of the One, the First.

فَلَا يُقَاسُ بِهِمْ مِنْ الْخَلْقِ أَحَدٌ فَهُمْ خَاصَّةُ اللَّهِ وَ خَالِصَتُهُ وَ سِرُّ الدَّيَّانِ وَ كَلِمَتُهُ وَ بَابُ الْإِيمَانِ وَ كَعْبَتُهُ وَ حُجَّةُ اللَّهِ وَ مَحَجَّتُهُ وَ أَعْلَامُ الْهُدَى وَ رَايَتُهُ وَ فَضْلُ اللَّهِ وَ رَحْمَتُهُ وَ عَيْنُ الْبَقِيَّةِ وَ حَقِيقَتُهُ وَ صِرَاطُ الْحَقِّ وَ عِصْمَتُهُ وَ مَبْدَأُ الْوُجُودِ وَ عَائِنَتُهُ وَ قُدْرَةُ الرَّبِّ وَ مَشِيئَتُهُ وَ أَمُّ الْكِتَابِ وَ خَاتَمَتُهُ

So, no one from the creatures can be compared with them^{asws}, for they^{asws} are the special ones of Allah^{azwj} and His^{azwj} Sincere ones, and secret of the Judge and His^{azwj} Word, and the door of Eman, and His^{azwj} Kabah, and Divine Authorities of Allah^{azwj}, and the flags of guidance, and His^{azwj} flag, and Grace of Allah^{azwj}, and His^{azwj} Mercy, and the eye of certainty, and His^{azwj} reality, and the Path of truth, and His^{azwj} Protection, and beginning of the existence and its peak, and Power of the Lord^{azwj} and His^{azwj} Desire, and Mother of the Book and its Seal;

وَ فَضْلُ الْخِطَابِ وَ دَلَالَتُهُ وَ حَزَنَةُ الْوَحْيِ وَ حَفْظَتُهُ وَ آيَةُ الدُّكْرِ وَ تَرَاجُمَتُهُ وَ مَعْدِنُ التَّنْبِيلِ وَ يَحَايَتُهُ فَهُمْ الْكَوَاكِبُ الْعُلُويَّةُ وَ الْأَنْوَارُ الْعُلُويَّةُ الْمَشْرِقَةُ مِنْ شَمْسِ الْعِصْمَةِ الْفَاطِمِيَّةِ فِي سَمَاءِ الْعِظَمَةِ الْمُحَمَّدِيَّةِ وَ الْأَعْصَانُ النَّبَوِيَّةِ النَّابِتَةِ فِي دَوْخَةِ الْأَحْمَدِيَّةِ وَ الْأَسْرَارُ الْإِلَهِيَّةُ الْمُوَدَّعَةُ فِي الْهِيَائِلِ الْبَشَرِيَّةِ وَ الدَّرَجَاتِ الرَّيَّةِ وَ الْعِزَّةِ الْهَاشِمِيَّةِ الْهَادِيَّةِ الْمَهْدِيَّةِ أَوْلِيكَ هُمْ خَيْرُ الْبَرِيَّةِ

And the decisive address, and His^{azwj} evidence, and treasure of the Revelation, and its preservation, and the Verse of Zikr, and its translation, and the mine of Revelation, and its termination. They^{asws} are the top stars, and the top Noors, shining from the sun of (Syeda) Fatima^{asws}, s infallibility in the sky, the magnificence of Muhammad^{saww}, and the branches of the Prophet-hood growing in the lofty tree, the praise-worthy, and secrets of Divinity, deposited in the structures of the mortals, and his^{asws} pure offspring and the Hashemite family, the guides, the guided, **they are the best of the Created beings [98:7].**

فَهُمُ الْأَيْمَةُ الطَّاهِرُونَ وَالْعِزَّةُ الْمَعْصُومُونَ وَالذَّرِيَّةُ الْأَكْرَمُونَ وَالْحُلَفَاءُ الرَّاشِدُونَ وَالْكَهْبَاءُ الصَّادِقُونَ وَالْأَوْصِيَاءُ الْمُتَّجِبُونَ وَالْأَسْبَابُ الْمَرْضِيُونَ وَالْهُدَاةُ الْمَهْدِيُونَ وَالْعُرُّ الْمَيَامِينُ مِنْ آلِ طه وَ يَاسِينَ وَ حُجَّجِ اللَّهِ عَلَى الْأَوَّلِينَ وَالْآخِرِينَ

So, they^{asws} are the Imams^{asws}, the pure, and the family are the infallibles, and the offspring are the honourable, and the rightly guided caliphs, and the great ones, the truthful, and the selected successors^{asws}, and the tribe Pleased with, and the Guided guides, and the resplendent from the family of Ta Ha (Muhammad^{saww}), and Yaseen (Muhammad^{saww}), and Divine Authorities of Allah^{azwj} upon the formers ones and the latter ones.

اسْمُهُمْ مَكْتُوبٌ عَلَى الْأَشْجَارِ وَعَلَى أَوْزاقِ الْأَشْجَارِ وَعَلَى أَجْنِحَةِ الْأَطْيَارِ وَعَلَى أَبْوَابِ الْجَنَّةِ وَ النَّارِ وَعَلَى الْعَرْشِ وَالْأَفْلاكِ وَعَلَى أَجْنِحَةِ الْأَمْلاكِ وَعَلَى حُجُبِ الْجَلالِ وَ سَرَادِقَاتِ الْعِزِّ وَالْجَمالِ

Their^{asws} names are Inscribed upon the trees, and upon the leaves of the trees, and upon the wings of the birds, and upon the doors of the Paradise, and the Fire, and upon the Throne, and the skies, and upon the wings of the Angels, and upon the Veils of Majesty, and the pavilions of honour, and the Beauty.

وَ بِاسْمِهِمْ تُسَبَّحُ الْأَطْيَارُ وَ تَسْتَغْفِرُ لِشِيَعَتِهِمُ الْحَيْتَانُ فِي بَحْرِ الْبِحَارِ وَ إِنَّ اللَّهَ لَمْ يَخْلُقْ أَحَدًا إِلَّا وَ أَخَذَ عَلَيْهِ الْإِقْرَارَ بِالْوَحْدَانِيَّةِ وَ الْوَلَايَةِ لِلذَّرِيَّةِ الرَّكِيَّةِ وَ الْبِرَاءَةِ مِنْ أَعْدَائِهِمْ وَ إِنَّ الْعَرْشَ لَمْ يَسْتَقِرَّ حَتَّى حُبِّبَ عَلَيْهِ بِالنُّورِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ عَلِيٌّ وَليُّ اللَّهِ.

And the birds glorify with their^{asws} names and the fish in the depths of the oceans seek Forgiveness for their^{asws} Shias, and that Allah^{azwj} did not Create anyone except and He^{azwj} Took the acknowledgment upon him with the Lordship^{azwj}, and the Wilayah for the pure offspring, and the disavowing from their^{asws} enemies, and the earth did not calm down until it was written upon it with the Light: "There is no god except Allah^{azwj}, Muhammad^{saww} is Rasool^{saww} of Allah^{azwj}, Ali^{asws} is Guardian^{asws} of Allah^{azwj}".²¹⁵

²¹⁵ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 4 H 39

باب 5 آخر في دلالة الإمامة و ما يفرق به بين دعوى المحق و المبطل و فيه قصة حياة الوالبيية و بعض الغرائب

CHAPTER 5 – ANOTHER REGARDING EVIDENCE OF THE IMAMATE AND WHAT IS SEPARATED WITH BETWEEN A CLAIMER OF THE TRUTH AND THE FALSE ONE, AND IN IT IS STORY OF HABABAT AL WALIBIYA, AND SOME OF THE STRANGE MATTERS

1- ك، إكمال الدين علي بن أحمد الدقاق عن الكلبيني عن علي بن محمد بن محمد بن إسماعيل بن موسى عن أحمد بن القاسم العجلي عن أحمد بن يحيى المعروف ببزء عن محمد بن خذاهي عن عبد الله بن أيوب عن عبد الله بن هشام عن عبد الكريم بن عمر الجعفي عن حنابة الوالبيية قالت رأيت أمير المؤمنين ع في شُرطة الحميس و معه درة يضرب بها بياعي الجري و المازماهي و الزمير و الطائي و يقول لهم يا بياعي مسوخ بني إسرائيل و حنذ بني مروان

(The book) 'Ikmal Al Deen' – Ali Bin Ahmad Al Daqqaq, from Al Kulayni, from Ali Bin Muhammad, from Muhammad Bin Ismail Bin Musa, from Ahmad Bin Al Qasim Al Ijaly, from Ahmad Bin Yahya Al Marouf Bu rad, from Muhammad Bin Khudami, from Abdullah Bin Ayoub, from Abdullah Bin Hisham, from Abdul Kareem Bin Umar Al Jufy, from Hababr Al Walibiya who said,

'I saw Amir Al-Momineen^{asws} among the elite law (Shariya) enforcer and with him was a whip of his^{asws} having two branches to it. He^{asws} was striking with it upon the sellers of the eels, and the moray and the angles (Prohibited fishes), and he^{asws} was saying to them: 'O sellers of the metamorphosed Children of Israel and the armies of the Clan of Marwan!'

فَقَامَ إِلَيْهِ فُرَاتٌ بْنُ أَحْنَفَ فَقَالَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ وَ مَا حُنْذُ بَنِي مَرْوَانَ فَقَالَ لَهُ أَقْوَامٌ حَلَقُوا اللَّحَى وَ قَتَلُوا الشَّوَارِبَ

Furat Bin Akhnaf stood up to him^{asws} and said, 'O Amir Al-Momineen^{asws}! What is the army of the Clan of Marwan?' He^{asws} said to him: 'People who (used to) shave off the beards and twiddle the moustaches, so they were metamorphosed'.

فَلَمْ أَرَ نَاطِقًا أَحْسَنَ نُطْقًا مِنْهُ ثُمَّ اتَّبَعْتُهُ فَلَمْ أَزَلْ أَقْفُو أَنَّهُ حَتَّى قَعَدَ فِي رَحْبَةِ الْمَسْجِدِ فَقُلْتُ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ مَا دَلَالَةُ الْإِمَامَةِ رَحِمَكَ اللَّهُ

I had not seen a speaker speaking better than him^{asws}. Then I followed him^{asws} and did not cease missing his^{asws} footsteps until he^{asws} sat in an open space of the Masjid. I said to him^{asws}, 'O Amir Al-Momineen^{asws}! What is the evidence of the Imamate? May Allah^{azwj} have Mercy on you^{asws}!'

فَقَالَ ابْنِي [ابنني] بَتَلِكِ الْحَصَاةِ وَ أَشَارَ بِيَدِهِ إِلَى حَصَاةٍ فَأَتَيْتُهُ بِهَا فَطَبَعَ فِيهَا بِخَاتَمِهِ ثُمَّ قَالَ لِي يَا حَنَابَةُ إِذَا ادَّعَى الْإِمَامَةَ فَقَدَّرْ أَنْ يَطْبَعُ كَمَا رَأَيْتَ فَاعْلَمْ أَنَّهُ إِمَامٌ مُفْتَرَضُ الطَّاعَةِ وَ الْإِمَامُ لَا يَعْزُبُ عَنْهُ شَيْءٌ أَرَادَهُ

He^{asws} said: 'Bring me^{asws} that pebble', and he^{asws} gestured by his^{asws} hand to a pebble. I came over to him^{asws} with it, and he^{asws} imprinted in it with his^{asws} ring for me, then said to me: 'O Hababat! Whenever a claimant claims the Imamate and he^{asws} is able to imprint just as you saw, then know that he^{asws} is an Imam of Obligatory obedience, and the Imam^{asws} is such that nothing escapes from him^{asws} which he^{asws} wants'.

قَالَتْ ثُمَّ انْصَرَفْتُ حَتَّى فُيْضَ أَمِيرُ الْمُؤْمِنِينَ ع فَجِئْتُ إِلَى الْحَسَنِ ع وَ هُوَ فِي مَجْلِسِ أَمِيرِ الْمُؤْمِنِينَ ع وَ النَّاسُ يَسْأَلُونَهُ فَقَالَ لِي يَا حَبَابَةُ الْوَالِيَّةُ فَعُلْتُ نَعَمْ يَا مَوْلَايَ فَقَالَ هَاتِ [هَاتِي] مَا مَعَكَ قَالَتْ فَأَعْطَيْتُهُ الْحِصَاةَ فَطَبَعَ فِيهَا كَمَا طَبَعَ أَمِيرُ الْمُؤْمِنِينَ ع

She said, 'Then I left, until such times as Amir Al-Momineen^{asws} passed away. I went over to Al-Hassan^{asws}, and he^{asws} was in the seat of Amir Al-Momineen^{asws} and the people were asking him^{asws}. He^{asws} said: 'O Hababa Al-Wailibiya!' I said, 'Yes, my Master^{asws}!' He^{asws} said: 'Give me what is with you'. I gave it (the imprinted) pebble, and he^{asws} imprinted in it just as Amir Al-Momineen^{asws} had imprinted (beforehand).

قَالَتْ ثُمَّ أَتَيْتُ الْحُسَيْنَ ع وَ هُوَ فِي مَسْجِدِ الرَّسُولِ ص فَقَرَّبَ وَ رَحَّبَ ثُمَّ قَالَ لِي إِنَّ فِي الدَّلَالَةِ دَلِيلًا عَلَى مَا تُرِيدِينَ أَ فَتُرِيدِينَ دَلَالََةَ الْإِمَامَةِ فَعُلْتُ نَعَمْ يَا سَيِّدِي فَقَالَ هَاتِ [هَاتِي] مَا مَعَكَ فَنَاوَلْتُهُ الْحِصَاةَ فَطَبَعَ لِي فِيهَا

She said, 'Then I went over to Al-Husayn^{asws} and he^{asws} was in the Masjid of Rasool-Allah^{saww}. He^{asws} told me to come near and welcomed me, then said to me: 'Regarding the evidence upon what you want, are you (still) wanting the evidence of the Imamate?' I said, 'Yes, O my Chief!' He^{asws} said: 'Give me what is with you'. I gave the pebble to him^{asws}, and he^{asws} imprinted in it.

قَالَتْ ثُمَّ أَتَيْتُ عَلِيَّ بْنَ الْحُسَيْنِ ع وَ قَدْ بَلَغَ بِي الْكِبَرَ إِلَى أَنْ أَعْيَيْتُ فَأَنَا أَعْدُ يَوْمِيذٍ مِائَةً وَ ثَلَاثَ عَشْرَةَ سَنَةً فَرَأَيْتُهُ رَاكِعًا وَ سَاجِدًا مَشْغُولًا بِالْعِبَادَةِ فَيَسَّسْتُ مِنَ الدَّلَالَةِ فَأَوْمَأَ إِلَيَّ بِالسَّبَابَةِ فَعَادَ إِلَيَّ شَبَابِي

She said, 'Then I went over to Ali^{asws} Bin Al-Husayn^{asws}, and there had reached with me the age that I was shaking, and I had counted that in those days I was one hundred and thirteen years old. I saw him^{asws} performing Ruk'u and Sajda, and was pre-occupied with the worship, so I despaired from the evidence. He^{asws} gestured towards me with the index finger, and my youth returned to me.

فَعُلْتُ يَا سَيِّدِي كَمْ مَضَى مِنَ الدُّنْيَا وَ كَمْ بَقِيَ قَالَ أَمَّا مَا مَضَى فَتَعَمَّ وَ أَمَّا مَا بَقِيَ فَلَا قَالَ ثُمَّ قَالَ لِي هَاتِ [هَاتِي] مَا مَعَكَ فَأَعْطَيْتُهُ الْحِصَاةَ فَطَبَعَ لِي فِيهَا

I said, 'My Chief! How much from the world has passed and how much remains?' He^{asws} said: 'As for what has passed, so yes, and as for what remains, so no'. Then he^{asws} said to me: 'Give me what is with you'. I gave the pebble to him, and he^{asws} imprinted in it for me.

ثُمَّ لَقَيْتُ أَبَا جَعْفَرٍ ع فَطَبَعَ لِي فِيهَا ثُمَّ أَتَيْتُ أَبَا عَبْدِ اللَّهِ ع فَطَبَعَ لِي فِيهَا ثُمَّ أَتَيْتُ الرِّضَا ع فَطَبَعَ لِي فِيهَا

Then I went over to Abu Ja'far^{asws}, and he^{asws} imprinted in it for me. Then I went over to Abu Abdullah^{asws}, and he^{asws} imprinted in it for me. Then I went over to Abu Al-Hassan Musa^{asws}, and he^{asws} printed in it for me. Then I went over to Al-Reza^{asws}, and he^{asws} imprinted in it for me'.

ثُمَّ عَاشَتْ حَبَابَةُ بَعْدَ ذَلِكَ تِسْعَةَ أَشْهُرٍ عَلَى مَا ذَكَرَهُ عَبْدُ اللَّهِ بْنُ هَمَّامٍ.

And Hababa lived after that for nine months upon what Muhammad Bin Hisham mentioned”²¹⁶.

2- ك، إكمال الدين ابن عِصَامٍ عَنِ الْكَلْبِيِّ عَنِ عَلِيِّ بْنِ مُحَمَّدٍ عَنِ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ مُوسَى بْنِ جَعْفَرٍ قَالَ حَدَّثَنِي أَبِي عَنْ أَبِيهِ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ مُحَمَّدِ بْنِ عَلِيٍّ ع أَنَّ حَبَابَةَ الْوَالِيَّةِ دَعَا لَهَا عَلِيُّ بْنُ الْحُسَيْنِ ع فَرَدَّ اللَّهُ عَلَيْهَا شَبَابَهَا وَ أَشَارَ إِلَيْهَا بِإِصْبَعِهِ فَحَاضَتْ لَوْفِيهَا وَ لَهَا يَوْمَانِ مِائَةَ سَنَةٍ وَ ثَلَاثَ عَشْرَةَ سَنَةً.

(The book) 'Ikmal Al Deen' – Ibn Isam, from Al Kulayni, from Ali Bin Muhammad,

'From Muhammad Bin Ismail son of Musa^{asws} Bin Ja'far^{asws} said, 'It is narrated to me by my father, from his father Musa^{asws} Bin Ja'far^{asws}, from his^{asws} father Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father Muhammad^{asws} Bin Ali^{asws}: 'Hababat Al-Walibiya, Ali^{asws} Bin Al-Husayn^{asws} supplicated for her and her youth returned to her, and he^{asws} gestured by his^{asws} finger and she menstruated at that time, and on that day there were one hundred and thirteen years”²¹⁷.

3- عم، إعلام الوری ذکر أحمد بن محمد بن عیاش فی کتابه عن أحمد بن محمد بن العطار و محمد بن أحمد بن مصقلة عن سعد بن داود بن القاسم قال: كنت عند أبي محمد ع فاستؤذن لرجل من أهل اليمن فدخل عليه رجل جميل طويل حسيم فسلم عليه بالولاية فرد عليه بالقبول و أمره بالجلوس فجلس إلى جنبي فقلت في نفسي ليت شعري من هذا

(The book) 'A;alam Al Wara' – Ahmad Bin Muhammad Bin Ayyash mentioned in his book, from Ahmad Bin Muhammad Al Attar, and Muhammad bin Ahmad bin Musqalat, from Sa'ad, from Dawood Bin Al Qasim who said,

'I was in the presence of Abu Muhammad^{asws}, and he^{asws} permitted for a man from the people of Yemen. So a handsome man entered to see him^{asws} of tall body and greeted unto him^{asws} with the Wilayah. He^{asws} returned unto him with the acceptance and instructed him to be seated, and he seated to my side. I said within myself, 'If I was aware who this is'.

فَقَالَ أَبُو مُحَمَّدٍ هَذَا مِنْ وُلْدِ الْأَعْرَابِيَّةِ صَاحِبَةِ الْحَصَاةِ الَّتِي طَبَعَ آبَائِي فِيهَا بِخَوَاتِيمِهِمْ فَأَنْطَبَعَتْ ثُمَّ قَالَ هَاتِمًا فَأَخْرَجَ حَصَاةً وَ فِي جَانِبِ مِنْهَا مَوْضِعٌ أَمْلَسُ فَأَخَذَهَا وَ أَخْرَجَ خَاتَمَهُ فَطَبَعَ فِيهَا فَأَنْطَبَعَ وَ كَأَنِّي أَقْرَأُ الْخَاتَمَ السَّاعَةَ الْحَسَنُ بْنُ عَلِيٍّ

Abu Muhammad^{asws} said: 'This is from the sons of the Bedouin woman, owner of the pebble in which my^{asws} forefathers^{asws} had imprinted in with their^{asws} seals, and I^{asws} shall be imprinting it (as well)'. Then he^{asws} said: 'Give it'. So he brought out a pebble and in the side from it was a smooth place. He^{asws} took it and brought out his^{asws} ring and imprinted in it, and it is as if I am reading the seal at the moment of Al-Hassan^{asws} Bin Ali^{asws}.

فَقُلْتُ لِلْيَمَانِيِّ رَأَيْتَهُ قَطُّ قَبْلَ هَذَا فَقَالَ لَا وَ اللَّهُ وَ إِنِّي مِنْذُ ذَهْرِ حَرِيصٍ عَلَى رُؤْيَيْهِ حَتَّى كَانَتِ السَّاعَةُ أَتَانِي شَابٌ لَسْتُ أَرَاهُ فَقَالَ ثُمَّ فَادْخُلْ فَدَخَلْتُ ثُمَّ نَهَضَ وَ هُوَ يَقُولُ رَحِمْتُ اللَّهُ وَ بَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ دُرَّتِي بَعْضُهَا مِنْ بَعْضٍ

I said to the Yemeni, 'I have not seen you at all before this'. He said, 'No, by Allah^{azwj}, and I have been desirous of seeing him^{asws} for a long time, until now. A youth came to be and

²¹⁶ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 5 H 1

²¹⁷ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 5 H 2

said, 'Arise and enter!' So, I entered, then he went and he was saying, 'May the Mercy of Allah^{azwj} and His^{azwj} Blessings be upon you^{asws}, People^{asws} of the Household, **Offspring, one being from the other; [3:34].**

أَشْهَدُ إِنَّ حَقَّكَ لَوَاجِبٌ كَوْجُوبِ حَقِّ أَمِيرِ الْمُؤْمِنِينَ عَ وَ الْأَيْمَّةِ مِنْ بَعْدِهِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ وَ إِلَيْكَ انْتَهَتْ الْحِكْمَةُ وَ الْإِمَامَةُ وَ أَنْتَ وَ إِيَّ
اللَّهُ الَّذِي لَا عُذْرَ لِأَحَدٍ فِي الْجَهْلِ بِهِ

I testify that your^{asws} right is Obligatory like the Obligation of the right of Amir Al-Momineen^{asws} and the Imams^{asws} from after him^{asws}, may the Salawat of Allah^{azwj} be upon them all, and the wisdom and the Imamate have ended up to you^{asws}, and you^{asws} are a Guardian^{asws} of Allah^{azwj} who, there is no excuse for anyone to be ignorant of him^{asws}.

فَسَأَلْتُ عَنِ اسْمِهِ فَقَالَ اسْمِي مِهْجَعُ بْنُ الصَّلْتِ بْنِ عُقْبَةَ بْنِ سَمْعَانَ بْنِ غَانِمِ بْنِ أُمِّ غَانِمٍ وَ هِيَ الْأَعْرَابِيَّةُ الْيَمَانِيَّةُ صَاحِبَةُ الْحَصَاةِ الَّتِي خَتَمَ فِيهَا أَمِيرُ
الْمُؤْمِنِينَ عَلَيْهِ الصَّلَاةُ وَ السَّلَامُ

I asked his name and he said, 'My name is Mihjah Bin Al-Salt Bin Uqba Bin Sam'an Bin Ghanim Bin Umm Ghanim, and she is the Bedouin woman, the Yemenite, owner of the pebble in which Amir Al-Momineen^{asws} had sealed in it'.

وَ قَالَ أَبُو هَاشِمٍ الْجَعْفَرِيُّ فِي ذَلِكَ

بِدَرْبِ الْحَصَاةِ مَوْلى لَنَا يَخْتِمُ الْحَصَاةَ
وَ أَعْطَاهُ آيَاتِ الْإِمَامَةِ كُلَّهَا
وَ مَا قَمَّصَ اللَّهُ النَّبِيَّ حُجَّةً
فَمَنْ كَانَ مُرْتَاباً بِذَلِكَ فَقَصُرُهُ
لَهُ اللَّهُ أَصْفَى بِالذَّلِيلِ وَ أَخْلَصَا
كُمُوسَى وَ قَلْبِي الْبَحْرِ وَ الْيَدِ وَ الْعَصَا
وَ مُعْجَزَةً إِلَّا الْوَصِيَّيْنَ قَمَّصَا
مِنَ الْأَمْرِ أَنْ يَبْلُغُوا الدَّلِيلَ وَ يَفْخَصَا

And Abu Hashim Al-Ja'fary said regarding that (a poem), 'By the pebble trail, our Master^{asws} sealed the pebble, for it Allah^{azwj} is Clear with the evidence and the purity, and Gave it as Signs of the Imamate, all of them, like Musa^{as}, and splitting of the sea, and the (shining) hand, and the staff, and Allah^{azwj} was not Deficient with the proofs for the Prophets^{as} and miracles, except the successor^{asws} had these (as well). So the one who was suspicious of that, then he has been deficient from the matter in reading the evidence and its examination'.

فِي آيَاتِ قَالَ أَبُو عَبْدِ اللَّهِ بْنُ عَبَّاسٍ هَذِهِ أُمُّ غَانِمٍ صَاحِبَةُ الْحَصَاةِ عَزَّرَ تِلْكَ صَاحِبَةَ الْحَصَاةِ وَ هِيَ أُمُّ النَّدَى حَبَابَةُ بِنْتُ جَعْفَرِ الْوَالِيَّةِ الْأَسَدِيَّةِ وَ هِيَ
عَزَّرَ صَاحِبِ الْحَصَاةِ الْأَوَّلَى الَّتِي طَبَعَ فِيهَا رَسُولُ اللَّهِ صَ وَ أَمِيرُ الْمُؤْمِنِينَ عَ فَإِنَّهَا أُمُّ سُلَيْمٍ وَ كَانَتْ وَارِثَةً الْكُتُبِ فَهِيَ ثَلَاثٌ وَ لِكُلِّ وَاحِدٍ مِنْهُنَّ خَبْرٌ
قَدْ رَوَيْتُهُ وَ لَمْ أَطَّلِ الْكِتَابَ بِذِكْرِهِ.

Regarding the couplets, Abu Abdullah bin Ayyash said this, 'Umm Ghanim owner of the pebble is other than that owner of the pebble, and she is Umm Al Naday, Hababat Bint Ja'far Al-Walibiya Al-Asadiya, and she is other than the first owner of the pebble in which Rasool-Allah^{sawww} and Amir Al-Momineen^{asws} had sealed in. She is Umm Suleym, and she was an inheritor of the books. Thus, these are three, and for each one of them is a Hadeeth having been reported, and the book is not prolonged with its mention''.

غط، الغيبة للشيخ الطوسي سعد عن أبي هاشم الجعفري مثله إلى قوله التي ختم فيها أمير المؤمنين ع.

(The book) 'Al-Ghayba' of the sheikh Al-Tusi – Sa'ad, from Abu Hashim Al-Ja'fary – similar to it up to his words, 'Amir Al-Momineen^{asws} sealed in it'.

ك، الكافي محمد بن أبي عبد الله و علي بن محمد عن إسحاق بن محمد النخعي عن الجعفري مثله إلى قوله صاحبه الحصة التي طبع فيها أمير المؤمنين ع و السبط إلى وقت أبي الحسن ع.

(The book) 'Al-Kafi' – Muhammad Bin Abu Abdullah, and Ali Bin Muhammad, from Is'haq Bin Muhammad al Nakhaie, from Al Ja'fary – similar to it up to his words, 'Owner of the pebble in which Amir Al-Momineen^{asws} sealed, and grandchildren up to the time of Abu Al-Hassan^{asws}, 218

4- ج، الإحتجاج عن سعد بن عبد الله الأشعري عن الشيخ الصدوق أحمد بن إسحاق بن سعد الأشعري رحمه الله عليه أنه جاءه بعض أصحابنا يعلمه بأن جعفر بن علي كتب إليه كتاباً يعرفه نفسه و يعلمه أنه القيم بعد أخيه و أن عنده من علم الحلال و الحرام ما يحتاج إليه و غير ذلك من العلوم كلها

(The book) 'Al Ihtijaj' – From Sa'ad Bin Abdullah Al Ashary, from the sheikh Al Sadouq – Ahmad Bin Is'haq Bin Sa'ad Al Ash'ary,

'One of our companions came to him to let him know that Ja'far Bin Ali had written a letter to him introducing himself and letting him know that he is the one standing after his brother, and that the knowledge of the Permissible(s) and the Prohibitions, whatever one can be needy to, and other than that from the knowledges, all of them.

قال أحمد بن إسحاق فلما قرأت الكتاب كتبت إلى صاحب الزمان ع و صيرت كتاب جعفر في درجه فخرج إلي الجواب في ذلك بسم الله الرحمن الرحيم أتاني كتابك أتقاك الله و الكتاب الذي في درجه و أحاطت معرفتي بجميع ما تضمنه على اختلاف ألفاظه و تكرير الخطأ فيه و لو تدبرته لوقفت على بعض ما وقفت عليه منه

Ahmad Bin Is'haq said, 'When I read the letter, I wrote to Master^{asws} of the time and provided the letter of Ja'far Bin Darjih. The answer came out to me regarding that: 'In the Name of Allah^{azwj} the Beneficent, the Merciful. Your letter came to me^{asws}, may Allah^{azwj} Make you remain, and the letter which is regarding Darjih, and my^{asws} recognition encompassed the entirety of what it included upon the differing of the words and repetition of the mistake regarding it, and had I^{asws} managed it, I^{asws} would have paused upon part of what you paused upon, from it.

و الحمد لله رب العالمين خدأ لا شريك له على إحسانه إلينا و فضله علينا أبي الله عز و جل للحق إلا تماماً و لباطل إلا زهوقاً و هو شاهد علي بما أدركه و لي عليكم بما أقوله إذا اجتمعنا بيوم لا رب فيه و سألنا عما نحن فيه مختلفون و أنه لم يجعل لصاحب الكتاب على المكتوب إليه و لا عليك و لا على أحد من الخلق جميعاً إمامة مفترضة و لا طاعة و لا ذمة و سألنا لكم جملة تكتفون بها إن شاء الله

And the Praise is for Allah^{azwj} Lord^{azwj} of the world, (all) praises, there being no associate for Him^{azwj} upon His^{azwj} Favours to us and His^{azwj} Grace upon us. Allah^{azwj} Mighty and Majestic

²¹⁸ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 5 H 3

Refused for the truth except as complete, and for the falsehood except to vanish, and He^{azwj} is a Witness upon me^{asws} with what I^{asws} am mentioning, and for me^{asws} against you all with what I^{asws} am saying, when we shall gather on a Day there is no doubt in it and He^{azwj} Questions us about was we had differed in, and that He^{azwj} did not Make any Imam^{asws} to be for the writer of the letter to one written to, nor upon you, nor upon anyone from the creatures in their entirety, nor any obedience, nor responsibility, and I^{asws} shall be clarifying for you the summary you can be sufficing with, if Allah^{azwj} so Desires.

يَا هَذَا يَرْحَمُكَ اللَّهُ إِنَّ اللَّهَ تَعَالَى لَمْ يَخْلُقِ الْخَلْقَ عَبَثًا وَلَا أَهْمَهُمْ سُدَىٰ بَلْ خَلَقَهُمْ بِفُدْرَتِهِ وَجَعَلَ لَهُمْ أَسْمَاعًا وَأَبْصَارًا وَقُلُوبًا وَالْبَابُ أُمَّ بَعَثَ إِلَيْهِمُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ وَيَأْمُرُهُمْ بِطَاعَتِهِ وَيَنْهَوْنَهُمْ عَنِ مَعْصِيَتِهِ وَيُعْرِضُونَ لَهُمْ مَا جَهِلُوا مِنْ أَمْرِ خَالِقِهِمْ وَدِينِهِمْ

O this, may Allah^{azwj} have Mercy on you! Allah^{azwj} the Exalted did not Create the creatures in vain nor neglecting them in vain, but He^{azwj} Created them by His^{azwj} Power and Made hearing and sight and a heart and understanding to be for them. Then He^{azwj} Sent to them **the Prophets as bearers of glad tidings and as warners [2:213]**, and Commanded them (people) with obeying him^{as}, and Forbade them from disobeying him^{as}, and Introduced to them what they were ignorant of from the matters of their Creator, and their religion.

وَأَنْزَلَ عَلَيْهِمْ كِتَابًا وَبَعَثَ إِلَيْهِمْ مَلَائِكَةً وَبَيَّنَّ بَيْنَهُمْ وَبَيَّنَّ مَنْ بَعَثَهُمْ إِلَيْهِمْ بِالْفَضْلِ الَّذِي هُمْ عَلَيْهِمْ وَمَا آتَاهُمْ مِنَ الدَّلَائِلِ الظَّاهِرَةِ وَالْبَاهِرَةِ وَالْبَاهِرَةِ وَالْآيَاتِ الْعَالِيَةِ

And Sent down a Book to them^{as} and Sent Angels to them^{as} and Differentiated between them^{as} and the ones He^{azwj} had Sent them^{as} to, by the merit which is for them^{as} upon them, and what He^{azwj} Gave them^{as} from the apparent evidence, and the clear proofs, and the overcoming Signs.

فَمِنْهُمْ مَنْ جَعَلَ عَلَيْهِ النَّارَ بَرْدًا وَسَلَامًا وَاتَّخَذَهُ خَلِيلًا وَمِنْهُمْ مَنْ كَلَّمَهُ تَكْلِيمًا وَجَعَلَ عَصَاهُ نُجْبَانًا مُبِينًا وَمِنْهُمْ مَنْ أَحْيَا الْمَوْتَىٰ بِإِذْنِ اللَّهِ وَابْتَرَأَ الْأَكْمَةَ وَالْأَبْرَصَ بِإِذْنِ اللَّهِ وَمِنْهُمْ مَنْ عَلَّمَهُ مَنَاطِقَ الطَّيْرِ وَأُوتِيَ مِنْ كُلِّ شَيْءٍ

From them^{as} was one He^{azwj} Made the fire to be cool and safe upon him^{as} and Took him^{as} as a friend, and from them^{as} was one He^{azwj} Spoke to in a Conversation, and Made his^{as} staff to be a clear serpent, and from them^{as} was one who revived the dead by the Permission of Allah^{azwj} and cured the blind and the leper, by the Permission of Allah^{azwj}, and from them^{as} was one He^{azwj} Taught the speech of the birds and Gave from all things.

ثُمَّ بَعَثَ مُحَمَّدًا ص رَحْمَةً لِّلْعَالَمِينَ وَتَمَّ بِهِ نِعْمَتُهُ وَخَتَمَ بِهِ أَنْبِيَآءَهُ وَأَرْسَلَهُ إِلَى النَّاسِ كَافَّةً وَأَظْهَرَ مِنْ صِدْقِهِ مَا ظَهَرَ وَبَيَّنَّ مِنْ آيَاتِهِ وَعَلَامَاتِهِ مَا بَيَّنَّ

Then He^{azwj} Sent Muhammad^{sawww} as a mercy to the worlds and Completed His^{azwj} Favours by him^{sawww} and Ended His^{azwj} Prophets^{as} by him^{sawww}, and Sent him^{sawww} to the people, all of them, and Manifested from his^{sawww} truthfulness what appeared, and Manifested from his^{sawww} signs and markings what appeared.

ثُمَّ قَبَضَهُ ص حَمِيدًا فَقِيدًا سَعِيدًا وَجَعَلَ الْأَمْرَ مِنْ بَعْدِهِ إِلَىٰ أَحِبِّهِ وَابْنِ عَمِّهِ وَوَصِيَّهُ وَوَارِثِهِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع ثُمَّ إِلَى الْأَوْصِيَاءِ مِنْ وُلْدِهِ وَوَاحِدٍ بَعْدَ وَاحِدٍ أَحْيَا بِهِمُ دِينَهُ وَأَتَمَّ بِهِمُ نُورَهُ وَجَعَلَ بَيْنَهُمْ وَبَيْنَ إِخْوَتِهِمْ وَبَنِي عَمَّتِهِمْ وَالْأَذْنَيْنِ فَلَاذْنَيْنِ مِنْ دَوِي أَرْحَامِهِمْ فَرَقًا بَيْنًا تُعْرَفُ بِهِ الْحُجَّةُ مِنَ الْمُخْجُوجِ

Then He^{azwj} Caused him^{saww} to pass away, praised, happy, fortunate, and Made the command (Imamate) from after him^{saww} to his^{saww} brother and cousin and successor and inheritor, All^{asws} Bin Abu Talib^{asws}, then to the successors^{asws} from his^{asws} sons^{asws}, one after another, reviving His^{azwj} Religion by them^{asws}, and Completed His^{azwj} Noor with them^{asws}, and Made between them and their^{asws} brothers and their^{asws} uncles, and near ones. The near ones are with relationships, for there to be known by it the Divine Authority and the ones under the authority.

وَ الْإِمَامُ مِنَ الْمَأْمُومِ بِأَنْ عَصَمَهُمْ مِنَ الذُّنُوبِ وَ بَرَّاهُمْ مِنَ الْعُيُوبِ وَ طَهَّرَهُمْ مِنَ الدَّنَسِ وَ نَزَّهَهُمْ مِنَ اللَّسِيسِ وَ جَعَلَهُمْ حُرَّانَ عِلْمِهِ وَ مُسْتَوْدَعِ حِكْمَتِهِ وَ مَوْضِعِ سِرِّهِ وَ أَيَّدَهُمْ بِالذَّلَالِ

And (differentiate) the Imam^{asws} from the follower, by Fortifying them^{asws} from the sins, and Freeing them^{asws} from the faults, and Cleaning them^{asws} from the filth, and Removing them^{asws} from the confusion, and Made them^{asws} as treasurers of His^{azwj} Knowledge, and Depositories of His^{azwj} Wisdom, and a place of His^{azwj} Secrets, and Aided them^{asws} with the evidences.

وَ لَوْ لَا ذَلِكَ لَكَانَ النَّاسُ عَلَى سَوَاءٍ وَ لَادَّعَى أَمْرَ اللَّهِ عَزَّ وَ جَلَّ كُلُّ وَاحِدٍ وَ لَمَا عُرِفَ الْحَقُّ مِنَ الْبَاطِلِ وَ لَا الْعِلْمُ مِنَ الْجَهْلِ

And had it not been that, the people would be upon the sameness, and the Command of Allah^{azwj} Mighty and Majestic would be claimed by everyone, and the truth would not be recognised from the falsehood, nor the knowledge from the ignorance.

وَ قَدْ ادَّعَى هَذَا الْمُبْطِلُ الْمُدَّعِي عَلَى اللَّهِ الْكُذِبَ بِمَا ادَّعَاهُ فَلَا أَدْرِي بِأَيَّةِ خَالَةٍ هِيَ لَهُ رِجَاءٌ أَنْ يَتِمَّ دَعْوَاهُ أَوْ يَفْقَهُ فِي دِينِ اللَّهِ فَوَ اللَّهُ مَا يَعْرِفُ خَلَالًا مِنْ حَرَامٍ وَ لَا يَفْرُقُ بَيْنَ خَطَاٍ وَ صَوَابٍ أَمْ يَعْلَمُ فَمَا يَعْلَمُ حَقًّا مِنْ بَاطِلٍ وَ لَا مُحْكَمًا مِنْ مُشْتَبِهٍ وَ لَا يَعْرِفُ حَدَّ الصَّلَاةِ وَ وَقْتَهَا أَمْ يَبْرَحُ

And this had been claimed (in the past) by the false claimant lying upon Allah^{azwj} with what he claimed, and I^{asws} do not know of any situation whereby it has been a fulfilment for him that his claim has completed by pondering in the Religion of Allah^{azwj}. By Allah^{azwj}! Neither did he recognise a Permissible from a Prohibited, nor could he differentiate between a mistake and a correctness, or by knowledge. He did not know a truth from a falsehood, nor a Decisive from an Allegorical, nor did he know a limit of the Salat and its timings, or by piety.

فَاللَّهُ شَهِدَ عَلَى نَزِيهِ لِمَنْ لَصَلَاةِ الْفَرَضِ أَرْبَعِينَ يَوْمًا يَزْعُمُ ذَلِكَ لِطَلَبِ الشُّعْبَدَةِ وَ لَعَلَّ خَيْرَهُ تَأْدَى إِلَيْكُمْ وَ هَاتِيكَ طُرُقٌ مُنْكَرَةٌ مُنْصُوبَةٌ وَ آثَارٌ عَصِيَانِيهِ لِلَّهِ عَزَّ وَ جَلَّ مَشْهُورَةٌ قَائِمَةٌ أَمْ بِأَيَّةِ فَلْيَأْتِ بِهَا أَمْ بِحُجَّةٍ فَلْيَقِمْهَا أَمْ بِدَلَالَةٍ فَلْيَدْكُرْهَا

Allah^{azwj} is a Witness upon his neglecting the Obligatory Salat for forty days claim that was for seeking the sorcery, and perhaps his experience would lead to you and inform you, and these ways are denied methods, and the traces of him disobeying Allah^{azwj} Mighty and Majestic are well known, or with a sign, so let him come with it, or a proof, so let him establish it, or with evidence, so let him mention it.

قَالَ اللَّهُ عَزَّ وَ جَلَّ فِي كِتَابِهِ الْعَزِيزِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ حَم تَنْزِيلِ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ مَا خَلَقْنَا السَّمَاوَاتِ وَ الْأَرْضَ وَ مَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَ أَجَلٍ مُسَمًّى وَ الَّذِينَ كَفَرُوا عَمَّا أَنْذَرُوا مُعْرِضُونَ

Allah^{azwj} Mighty and Majestic Said in His^{azwj} Mighty Book: In the Name of Allah^{azwj} the Beneficent, the Merciful. **Ha Meem [45:1] A Revelation of the Book from Allah, the Mighty, the Wise [46:2] We did not Create the skies and the earth and what is between them except with the Truth and a specified term. Those who are committing Kufr are turning away from what they are being warned of [46:3]**

قُلْ أَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَاوَاتِ اقْتُونِي بِكِتَابٍ مِنْ قَبْلِ هَذَا أَوْ أَنَاذِرَهُ مِنْ عِلْمٍ إِنْ كُنْتُمْ صَادِقِينَ

Say: ‘Have you considered what you are supplicating to from besides Allah? Show me what they have created of the earth. Or do they have a share in the skies? Come to me with a Book from before this or traces of knowledge, if you were truthful’ [46:4]

وَمَنْ أَضَلُّ مِمَّنْ يَدْعُوا مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَنْ دُعَائِهِمْ غَافِلُونَ وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ

And who is more straying than one who supplicates to ones from besides Allah who cannot answer him up to the Day of Judgment, and they are heedless from their supplications? [46:5] And when the people are gathered, they would be enemies to them (idols), and they would be denying their having worshipped them [46:6].

فَأَلْتَمِسْ تَوَلَّى اللَّهُ تَوْفِيقَكَ مِنْ هَذَا الظَّالِمِ مَا ذَكَرْتُ لَكَ وَامْتَحِنُهُ وَاسْأَلُهُ عَنْ آيَةٍ مِنْ كِتَابِ اللَّهِ يُفَسِّرُهَا أَوْ صَلَاةٍ يُبَيِّنُ حُدُودَهَا وَ مَا يَجِبُ فِيهَا لِتَعْلَمَ حَالَهُ وَ مَقْدَارَهُ وَ يَظْهَرَ لَكَ عَوَازُهُ وَ نُقْصَانُهُ وَ اللَّهُ حَسْبِيهِ

Therefore seek that Allah^{azwj} should harmonise you away from this unjust one of what he has mentioned to you, and his trial, and ask him for a Verse from the Book of Allah^{azwj} interpreting it, or a Salat manifesting its limitations and what is Obligated in these two, in order to know his state, and his worth, and his exposure and his imperfections would be manifested to you, and Allah^{azwj} will Reckon him.

حَفِظَ اللَّهُ الْحَقُّ عَلَى أَهْلِهِ وَ أَقَرَّهُ فِي مُسْتَقَرِّهِ وَ قَدَّ أَيْ اللَّهَ عَزَّ وَ جَلَّ أَنْ تَكُونَ الْإِمَامَةَ فِي أَخَوَيْنِ بَعْدَ الْحَسَنِ وَ الْحُسَيْنِ ع وَ إِذَا أَدِنَ اللَّهُ لَنَا فِي الْقَوْلِ ظَهَرَ الْحَقُّ وَ اضْمَحَلَّ الْبَاطِلُ وَ أَحْسَرَ عَنْكُمْ وَ إِلَى اللَّهِ أَرْعَبُ فِي الْكِفَايَةِ وَ جَمِيلِ الصُّنْعِ وَ الْوَلَايَةِ وَ حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ.

May Allah^{azwj} Preserve the truth upon its rightful ones, and Settle it in its settling place, and Allah^{azwj} Mighty and Majestic has Refused for the Imamate to happen to be in two brothers after Al-Hassan^{asws} and Al-Husayn^{asws}. And when Allah^{azwj} Permit for us^{asws} regarding the word, the truth will appear and the falsehood will fade away and recede from you; and to Allah^{azwj} I^{asws} hope regarding the sufficing and the beautiful making, and the Wilayah, and **‘Allah is Sufficient for us and the most excellent Protector’ [3:173]’**.²¹⁹

5- قب، المناقب لابن شهر آشوب عبد الله بن كثير في خبر طويل أن رجلاً دخل المدينة يسأل عن الإمام فدلوه على عبد الله بن الحسن فسأله هنيئاً ثم خرّج فدلوه على جعفر بن محمد صلوات الله عليه فقصدته

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Abdullah Bin Kaseer, in a lengthy Hadeeth,

²¹⁹ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 5 H 4

'A man entered Al-Medina asking about the Imam^{asws}, and they pointed him to Abdullah Bin Al-Hassan (Al-Basry). He asked him suspiciously, then went out. (Then) they pointed him to Ja'far^{asws} Bin Muhammad^{asws}, and he aimed for him^{asws}.

فَلَمَّا نَظَرَ إِلَيْهِ جَعْفَرٌ ع قَالَ يَا هَذَا إِنَّكَ كُنْتَ مُعْرَى فَدَخَلْتَ مَدِينَتَنَا هَذِهِ تَسْأَلُ عَنِ الْإِمَامِ فَاسْتَقْبَلَكَ فِتْنِيَّةٌ مِنْ وُلْدِ الْحَسَنِ ع فَأَرْشَدُوكَ إِلَى عَبْدِ اللَّهِ بْنِ الْحَسَنِ فَسَأَلْتَهُ هُنَيْئَةً ثُمَّ خَرَجْتَ فَإِنْ شِئْتَ أَخْبَرْتُكَ عَمَّا سَأَلْتَهُ وَ مَا رَدَّ عَلَيْكَ ثُمَّ اسْتَقْبَلَكَ فِتْنِيَّةٌ مِنْ وُلْدِ الْحَسَنِ فَقَالُوا لَكَ يَا هَذَا إِنْ رَأَيْتَ أَنْ تَلْقَى جَعْفَرَ بْنَ مُحَمَّدٍ فَأَفْعَلْ

When Ja'far^{asws} looked at him, said: 'O you! You were enticed (tried to be deceived) and entered this city of ours asking about the Imam^{asws}. A youth from the sons of Al-Hassan met you and guided you to Abdullah Bin Al-Hassan (Al-Basry), and you asked him suspiciously, then went out. So, if you so desire, I^{asws} shall inform you about what you asked him and what he replied to you. Then a youth from the sons of Al-Husayn^{asws} met you and they said to you, 'O you! If you see fit, then meet Ja'far^{asws} Bin Muhammad^{asws}, then do so'.

فَقَالَ صَدَقْتَ قَدْ كَانَ كَمَا دَكَّرْتَ فَقَالَ لَهُ ارْجِعْ إِلَى عَبْدِ اللَّهِ بْنِ الْحَسَنِ فَاسْأَلْهُ عَنِ دَرَجِ رَسُولِ اللَّهِ ص وَ عِمَامَتِهِ

He said, 'You^{asws} speak the truth. It has happened as you^{asws} mentioned'. He^{asws} said to him: 'Return to Abdullah Bin Al-Hassan (Al-Basry) and ask him about the armour of Rasool-Allah^{saww}, and his^{saww} turban'.

فَدَهَبَ الرَّجُلُ فَسَأَلَهُ عَنِ دَرَجِ رَسُولِ اللَّهِ ص وَ الْعِمَامَةِ فَأَخَذَ دَرْعًا مِنْ كُنْدُوجٍ لَهُ فَلَبِسَهَا فَإِذَا هِيَ سَابِغَةٌ فَقَالَ كَذَا كَانَ رَسُولُ اللَّهِ ص يَلْبَسُ الدَّرْعَ فَرَجَعَ إِلَى الصَّادِقِ ع فَأَخْبَرَهُ

The man went and asked him about the armour of Rasool-Allah^{saww} and the turban. He took an armour from a casket of his and wore it, and it was too large. He said, 'That is how Rasool-Allah^{saww} used to wear the armour'. He returned to Al-Sadiq^{asws} and informed him.

He^{asws} said: 'He did not speak the truth'. Then he^{asws} brought out a ring and struck the ground with it, and there were the armour and the turban fell from the interior of the ring. Abu Abdullah^{asws} wore the armour and there it was up to half his^{asws} leg. Then he^{asws} wore the turban, and there it was a loose fit.

فَقَالَ ع مَا صَدَقَ ثُمَّ أَخْرَجَ خَاتَمًا فَضْرَبَ بِهِ الْأَرْضَ فَإِذَا الدَّرْعُ وَ الْعِمَامَةُ سَاقِطَتَيْنِ مِنْ حَوْفِ الْحَائِمِ فَلَبَسَ أَبُو عَبْدِ اللَّهِ ع الدَّرْعَ فَإِذَا هِيَ إِلَى نِصْفِ سَاقِهِ ثُمَّ تَعَمَّمَ بِالْعِمَامَةِ فَإِذَا هِيَ سَابِغَةٌ فَتَرَعَهُمَا ثُمَّ رَدَّهُمَا فِي الْفُصِّ ثُمَّ قَالَ هَكَذَا كَانَ رَسُولُ اللَّهِ ص يَلْبَسُهَا إِنَّ هَذَا لَيْسَ بِمَا عُرِلَ فِي الْأَرْضِ إِنَّ حِرْزَانَةَ اللَّهِ فِي كُنْ وَ إِنَّ حِرْزَانَةَ الْإِمَامِ فِي خَاتَمِهِ وَ إِنَّ اللَّهَ عِنْدَهُ الدُّنْيَا كَشِكْرُجَةٍ وَ إِنَّهَا عِنْدَ الْإِمَامِ كَصَحْفَةٍ وَ لَوْ لَمْ يَكُنِ الْأَمْرُ هَكَذَا لَمْ نَكُنْ أَيْمَةً وَ كُنَّا كَسَائِرِ النَّاسِ.

Then he^{asws} removed them and returned them into the stone, then said: 'That is how Rasool-Allah^{saww} used to wear these. This isn't from what is spun in the earth. It is a treasure of Allah^{azwj} in the 'Kun' (Created by Saying the Word 'Kun' – Come into Existence), and the treasure of the Imam^{asws} is in his ring, and that Allah^{azwj}, in His^{azwj} Presence the world is like a plate, and in the presence of the Imam^{asws}, it is like a parchment, and had the matter not

been like this, we^{asws} would not be Imams^{asws}, and we^{asws} would be like the rest of the people”.²²⁰

6- كِتَابُ مُقْتَضَبِ الْأَنْبِيَاءِ، لِأَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيَّاشٍ عَنْ سَهْلِ بْنِ مُحَمَّدِ الطَّرُوسِيِّ الْقَاضِي قَالَ قَدِمَ عَلَيْنَا مِنَ الشَّامِ سَنَةَ أَرْبَعِينَ وَ ثَلَاثِمِائَةَ عَنْ زَيْدِ بْنِ مُحَمَّدِ الرُّهَاقِيِّ عَنْ عَمَّارِ بْنِ مَطَرٍ عَنْ أَبِي عَوَّانَةَ عَنْ خَالِدِ بْنِ عَلْقَمَةَ عَنْ عَيْبَةَ بْنِ عَمْرٍو السَّلْمَانِيِّ عَنْ عَبْدِ اللَّهِ بْنِ خَبَّابِ بْنِ الْأَرْتِّ عَنْ سَلْمَانَ الْفَارِسِيِّ وَ الْبَرَاءِ بْنِ عَازِبٍ قَالَ قَالَتْ أُمُّ سَلِيمٍ قَالَ وَ مِنْ طَرِيقِ أَصْحَابِنَا حَدَّثَنِي عَلِيُّ بْنُ حَبِشٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ الْفَزَارِيِّ عَنِ الْحُسَيْنِ الْمُنَقَرِيِّ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ حُبَيْبٍ عَنِ الثَّمَالِيِّ عَنْ زَيْدِ بْنِ حُبَيْبٍ عَنِ عَبْدِ اللَّهِ بْنِ خَبَّابِ عَنْ سَلْمَانَ وَ الْبَرَاءِ قَالَتْ أُمُّ سَلِيمٍ

(The book) ‘Muqtazab Al Asar’ of Ahmad Bin Muhammad Bin Ayyash, from Sahl Bin Muhammad Al Taratusy the judge who said, ‘There arrived to us from Syria in the year three hundred and forty, from Zayd Bin Muhammad Al Ruwahy, from Ammar Bin Matar, from Abu Awana, from Khalid Bin Alqama, from Ubeyda Bin Amro Al Salmayn, from Abdullah Bin Khabbab Bin Al Art, from Salman Al Farsi^{ra}, and Al Bara’a Bin Aazib who both said, ‘Umm Suleymn said’, and from the way of our companions, it was narrated to me by Ali Bin Habashy Bin Qowny, from Ja’far Bin Muhammad Al Fazary, from Al Husayn Al Minwary, from Al Hassan Bin Mahboub, from Al Sumaly, from Zirr Bin Hubeysy, from Abdullah Bin Khabab, from Salman^{ra} and Al Bara’a who both said, ‘Umm Suleym said,

كُنْتُ امْرَأَةً قَدْ قَرَأْتُ التَّوْرَةَ وَ الْإِنْجِيلَ فَعَرَفْتُ أَوْصِيَاءَ الْأَنْبِيَاءِ وَ أَحَبَبْتُ أَنْ أَعْلَمَ وَصِيَّ مُحَمَّدٍ ص فَلََمَّا قَدِمْتُ وَرَكَابُنَا الْمَدِينَةَ أَتَيْتُ رَسُولَ اللَّهِ ص وَ خَلَّفْتُ الرِّكَابَ مَعَ الْحَيِّ

‘I was a woman who had read the Torah and the Evangel, and I recognised the successors^{as} of the Prophets^{as}, and I loved to know the successor^{asws} of Muhammad^{sawww}. When I arrived riding at Al-Medina, I came to Rasool-Allah^{sawww}, and left behind the riding animal with Al-Hayy.

فَقُلْتُ يَا رَسُولَ اللَّهِ مَا مِنْ نَبِيٍّ إِلَّا وَ كَانَ لَهُ خَلِيفَتَانِ خَلِيفَةٌ يَمُوتُ قَبْلَهُ وَ خَلِيفَةٌ يَبْقَى بَعْدَهُ وَ كَانَ خَلِيفَةُ مُوسَى فِي حَيَاتِهِ هَارُونَ ع فَقُبِضَ قَبْلَ مُوسَى ثُمَّ كَانَ وَصِيَّهُ بَعْدَ مَوْتِهِ يُوُشَعَ بْنِ نُونٍ

I said, ‘O Rasool-Allah^{sawww}! There is none from a Prophet^{sawww} except and there are two caliphs for him^{sawww} – a caliph who dies before him^{asws} and a caliph who dies after him^{as}; and the caliph during the life-time of Musa^{as} was Haroun^{as}, and he^{as} passed away before Musa^{as}. Then his^{as} successor^{as} after his^{as} passing away was Yoshua^{as} Bin Noon^{as}.

وَ كَانَ وَصِيَّ عِيسَى ع فِي حَيَاتِهِ كَالِيبُ بْنُ يُوُفَنَّا فَتُوُفِّيَ كَالِيبٌ فِي حَيَاتِهِ عِيسَى وَ وَصِيَّهُ بَعْدَ وَفَاتِهِ شَمْعُونُ بْنُ حَمُّونَ الصَّفَا ابْنُ عَمَّةٍ مَرِيَمَ وَ قَدْ نَظَرْتُ فِي الْكُتُبِ الْأُولَى فَمَا وَجَدْتُ لَكَ إِلَّا وَصِيّاً وَاحِداً فِي حَيَاتِكَ وَ بَعْدَ وَفَاتِكَ فَبَيِّنْ لِي بِنَفْسِي أَنْتَ يَا رَسُولَ اللَّهِ مَنْ وَصِيُّكَ

And the successor^{as} of Isa^{as} during his^{as} lifetime was Kalib bin Youhanna^{as}, and Kalib passed away during the lifetime of Isa^{as}, and his^{as} successor^{as} after his^{as} expiry was Shamoun Bin Hamoun Al-Saffa^{as}, a son^{as} of the paternal aunt of Maryam^{as}, and I have looked into the former Books, but did not find for you^{asws} except one successor^{asws} during your^{sawww} lifetime and after your^{sawww} expiry. So, explain to me yourself^{sawww}, O Rasool-Allah^{sawww}, who is your^{sawww} successor^{asws}?

²²⁰ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 5 H 5

فَقَالَ رَسُولُ اللَّهِ ص إِنَّ لِي وَصِيًّا وَاحِدًا فِي حَيَاتِي وَ بَعْدَ وَفَاتِي فُلْتُ لَهُ مَنْ هُوَ فَقَالَ ابْنِي بِحَصَاةٍ فَرَفَعْتُ إِلَيْهِ حَصَاةً مِنَ الْأَرْضِ فَوَضَعَهَا بَيْنَ كَفَيْهِ ثُمَّ فَرَكَهَا بِيَدِهِ كَسَجِيقِ الدَّقِيقِ ثُمَّ عَجَنَهَا فَجَعَلَهَا يَأْفُوتُهُ حَمْرَاءُ خَتَمَهَا بِخَاتَمِهِ فَبَدَا النَّقْشُ فِيهَا لِلنَّاطِرِينَ

Rasool-Allah^{saww} said: 'There is one successor^{asws} for me^{saww} during my^{saww} lifetime and after my^{saww} expiry'. I said to him^{saww}, 'Who is he?' He^{saww} said: 'Bring me^{saww} a pebble'. So, I raised a pebble to him^{saww} from the ground and he^{saww} placed it between his^{saww} palms, then rubbed it by his^{saww} hand like flour powder. Then he^{saww} kneaded it and made it to be a red ruby, stamped it with his^{saww} ring, and the engraving appeared in it for the onlookers (to see).

ثُمَّ أَعْطَانِيهَا وَ قَالَ يَا أُمَّ سُلَيْمٍ مَنْ اسْتَطَاعَ مِثْلَ هَذَا فَهُوَ وَصِيِّي

Then he^{saww} gave it to me and said: 'O Umm Suleym! One who has the ability like this, so he is my^{saww} successor^{asws}}.

قَالَتْ ثُمَّ قَالَ لِي يَا أُمَّ سُلَيْمٍ مَنْ يَسْتَغْنِي بِنَفْسِهِ فِي جَمِيعِ حَالَاتِهِ كَمَا أَنَا مُسْتَعْنٍ فَتَنْظَرْتُ إِلَى رَسُولِ اللَّهِ ص وَ قَدْ ضَرَبَ بِيَدِهِ الْأَيْمَنِي إِلَى السَّقْفِ وَ بِيَدِهِ الْأَيْسَرِي إِلَى الْأَرْضِ قَائِمًا لَا يَنْحَي فِي حَالَةٍ وَاحِدَةٍ إِلَى الْأَرْضِ وَ لَا يَرْفَعُ نَفْسَهُ بِطَرْفِ قَدَمَيْهِ قَالَتْ

She said, 'Then he^{saww} said to me: 'O Umm Suleym! My^{saww} successor^{asws}} is one is needless by himself^{asws}} in the entirety of his^{asws}} situations, just as I^{saww}} am needless'. So, I looked at Rasool-Allah^{saww}}, and he^{saww}} had struck his^{saww}} right hand to the roof and his^{saww}} left hand to the ground, standing, neither bending in one state to the ground, nor raising himself^{saww}} by a side of his^{saww}} foot.

فَخَرَجْتُ فَرَأَيْتُ سَلْمَانَ يَكْتُمُ عَلِيًّا وَ يَلُودُ بِعَقْوَتِهِ دُونَ مَنْ سِوَاهُ مِنْ أُسْرَةِ مُحَمَّدٍ وَ صَحَابَتِهِ عَلَى حَدَائِهِ مِنْ سِنِّهِ فَقُلْتُ فِي نَفْسِي هَذَا سَلْمَانُ صَاحِبُ الْكُتُبِ الْأُولَى قَبْلِي صَاحِبُ الْأَوْصِيَاءِ وَ عِنْدَهُ مِنَ الْعِلْمِ مَا لَمْ يَبْلُغْنِي فَيُوشِكُ أَنْ يَكُونَ صَاحِبِي

I went out and saw Salman^{ra}} protecting Ali^{asws}} and turning with his^{ra}} cleverness besides the others from the family of Muhammad^{saww}} and his^{saww}} companions, upon the young-ness of his^{asws}} age. I said within myself, 'This Salman^{ra}} is a master of the former Books before me, a companion of the successors^{as}}, and with him^{asws}} is knowledge not reaching me, so no doubt he^{asws}} is my Master^{asws}}.

فَأْتَيْتُ عَلِيًّا ع فَقُلْتُ أَنْتَ وَصِيُّ مُحَمَّدٍ ص قَالَ نَعَمْ مَا تُرِيدِينَ فُلْتُ وَ مَا عَلَامَةُ ذَلِكَ فَقَالَ ابْنِي بِحَصَاةٍ

So I went to Ali^{asws}} and said: 'Are you^{asws}} successor^{asws}} of Muhammad^{saww}}? He^{asws}} said: 'Yes, what do you want'. I said, 'What is the sign of that?' He^{asws}} said: 'Give me a pebble'.

قَالَتْ فَرَفَعْتُ إِلَيْهِ حَصَاةً مِنَ الْأَرْضِ فَوَضَعَهَا بَيْنَ كَفَيْهِ ثُمَّ فَرَكَهَا بِيَدِهِ فَجَعَلَهَا كَسَجِيقِ الدَّقِيقِ ثُمَّ عَجَنَهَا فَجَعَلَهَا يَأْفُوتُهُ حَمْرَاءُ ثُمَّ خَتَمَهَا بِبَدَا النَّقْشُ فِيهَا لِلنَّاطِرِينَ ثُمَّ مَشَى نَحْوَ بَيْتِهِ فَاتَّبَعْتُهُ لِأَسْأَلَهُ عَنِ الَّذِي صَنَعَ رَسُولُ اللَّهِ ص

She said, 'So I raised a pebble to him^{asws}} from the ground and he^{asws}} placed it between his^{asws}} palms, then rubbed it by his^{asws}} hand and made it to be like the flour powder, then he^{asws}} kneaded it and made it a red ruby, then stamped it. The engraving appeared in it for the

onlookers (to see). Then he^{asws} walked towards his^{asws} house and I followed him^{asws} to ask him^{asws} about that which Rasool-Allah^{saww} had done.

قَالَتْ لِلَّهِ فَعَلْتُ مِثْلَ الَّذِي فَعَلَهُ فُقُلْتُ مَنْ وَصِيكَ يَا أَبَا الْحَسَنِ فَقَالَ مَنْ يَفْعَلُ مِثْلَ هَذَا

He^{asws} turned towards me^{asws} and did similar to that which he^{saww} had done, so I said, 'Who is your^{asws} successor^{asws}, O Abu Al-Hassan^{asws}?' He^{asws} said: 'One who will do similar to this'.

قَالَتْ أُمُّ سَلَيْمٍ فَلَقِيَتْ الْحُسَيْنَ بْنَ عَلِيٍّ ع فَقُلْتُ أَنْتَ وَصِيٌّ أَبِيكَ هَذَا وَأَنَا أَعْجَبُ مِنْ صِغَرِهِ وَ سُؤَالِي إِيَّاهُ مَعَ أَيِّ كُنْتُ عَرَفْتُ صِفَتَهُمُ الْإِثْنِي عَشَرَ إِمَامًا وَأَبُوهُمْ سَيِّدُهُمْ وَأَفْضَلُهُمْ فَوَجَدْتُ ذَلِكَ فِي الْكُتُبِ الْأُولَى

Umm Suleym said, 'I met Al-Hassan^{asws} Bin Ali^{asws} and said, 'Are you^{asws} the successor^{asws} of this father^{asws} of yours^{asws}, and I was astounded from his^{asws} being so young and asking him^{asws} along with, I used to recognise the twelve Imams^{asws}, and their^{asws} father^{asws} being their^{asws} chief and their^{asws} most superior, and I had found that in the former Books.

فَقَالَ لِي نَعَمْ أَنَا وَصِيٌّ أَبِي فُقُلْتُ وَمَا عَلَامَةُ ذَلِكَ فَقَالَ ابْتِنِي بِحِصَاةٍ

He^{asws} said to me: 'Yes, I^{asws} am the successor^{asws} of my^{asws} father^{asws}'. I said, 'And what is the sign of that?' He^{asws} said: 'Bring me^{asws} a pebble'.

قَالَتْ فَرَفَعْتُ إِلَيْهِ حِصَاةً فَوَضَعَهَا بَيْنَ كَفَيْهِ ثُمَّ سَحَقَهَا كَسَحَقِ الدَّقِيقِ ثُمَّ عَجَلَهَا فَعَجَلَهَا بِأَفْوَنَةِ حَمْرَاءَ ثُمَّ حَمَمَهَا فَبَدَا النَّقْشُ فِيهَا ثُمَّ دَفَعَهَا إِلَيَّ فُقُلْتُ لَهُ فَمَنْ وَصِيكَ قَالَ مَنْ يَفْعَلُ مِثْلَ هَذَا الَّذِي فَعَلْتُ

She said, 'So I raised a pebble to him^{asws} and he^{asws} placed it between his palms, then rubbed it like the flour powder, then kneaded it and made it to be a red ruby, then stamped in it, then handed it over to me. I said to him^{asws}, 'So, who is your^{asws} successor^{asws}?' He^{asws} said: 'One who does similar to this which I^{asws} have done'.

ثُمَّ مَدَّ يَدَهُ الْيُمْنَى حَتَّى حَازَ سَطُوحَ الْمَدِينَةِ وَ هُوَ قَائِمٌ ثُمَّ طَاطَأَ يَدَهُ الْيُسْرَى فَضَرَبَ بِهَا الْأَرْضَ مِنْ غَيْرِ أَنْ يَنْحِنِيَ أَوْ يَنْصَعِدَ فُقُلْتُ فِي نَفْسِي مَنْ يَرَى وَصِيَّهُ

Then he^{asws} extended his^{asws} right hand until it exceeded the rooftops of Al-Medina, and he^{asws} was standing, then he^{asws} lowered his^{asws} left hand and struck the ground with it from without having bent or ascended. I said within myself, 'Who can be seen to be his^{asws} successor^{asws}?'

فَخَرَجْتُ مِنْ عِنْدِهِ فَلَقِيْتُ الْحُسَيْنَ ع وَ كُنْتُ عَرَفْتُ نَعْتَهُ مِنَ الْكُتُبِ السَّالِفَةِ بِصِفَتِهِ وَ تِسْعَةً مِنْ وُلْدِهِ أَوْصِيَاءَ بِصِفَاتِهِمْ غَيْرَ أَنِّي أَنْكَرْتُ حِلِيَّتَهُ لِصِغَرِ سِنِّهِ

I went out from his^{asws} presence and met Al-Husayn^{asws}, and I had recognised his^{asws} attributes from the ancient Books and nine from his^{asws} sons^{asws} as successors^{asws} by their^{asws} description, apart from that I denied his^{asws} appearance due to the smallness of his^{asws} age.

فَدَنَوْتُ مِنْهُ وَ هُوَ عَلَى كِسْرَةِ رَحْبَةِ الْمَسْجِدِ فَقُلْتُ لَهُ مَنْ أَنْتَ يَا سَيِّدِي قَالَ أَنَا طَلِيبُكَ يَا أُمَّ سُلَيْمٍ أَنَا وَصِيُّ الْأَوْصِيَاءِ وَ أَنَا أَبُو التَّسْعَةِ الْأَيْمَةِ الْهَادِيَةِ وَ أَنَا وَصِيُّ أُخِي الْحُسَيْنِ وَ أُخِي وَصِيُّ أَبِي عَلِيٍّ وَ عَلِيٌّ وَصِيُّ جَدِّي رَسُولِ اللَّهِ ص

I went near him^{asws} and he^{asws} was at the side room of the Masjid. I said to him^{asws}, 'Who are you^{asws}, O my Master^{asws}!' He^{asws} said: 'I^{asws} am your sought one, O Umm Suleym! I^{asws} am a successor^{asws} of the successors^{asws}, and I^{asws} am a father^{asws} of nine guiding Imams^{asws}, and I^{asws} am a successor^{asws} of my^{asws} brother^{asws} Al-Hassan^{asws}, and my^{asws} brother^{asws} is a successor^{asws} of my^{asws} father^{asws} Ali^{asws}, and Ali^{asws} is a successor^{asws} of my^{asws} grandfather^{saww} Rasool-Allah^{saww}.

فَعَجِبْتُ مِنْ قَوْلِهِ فَقُلْتُ مَا عَلَامَةُ ذَلِكَ فَقَالَ ابْتِنِي بِحَصَاةٍ فَرَفَعْتُ إِلَيْهِ حَصَاةً مِنَ الْأَرْضِ

I was astounded from his^{asws} words, so I said, 'What is a sign of that?' He^{asws} said: 'Bring me^{asws} a pebble'. So I raised a pebble to him^{asws} from the ground.

قَالَتْ أُمَّ سُلَيْمٍ فَلَمَّذْ نَظَرْتُ إِلَيْهِ وَ قَدْ وَضَعَهَا بَيْنَ كَفَيْهِ فَجَعَلَهَا كَهَيْئَةِ السَّحِيقِ مِنَ الدَّقِيقِ ثُمَّ عَحَنَهَا فَجَعَلَهَا بِأَثَوْتَهُ حَمْرَاءَ فَخَتَمَهَا بِخَاتَمِهِ فَتَبَتِ النَّفْسُ فِيهَا ثُمَّ دَفَعَهَا إِلَيَّ وَ قَالَ لِي انظُرِي فِيهَا يَا أُمَّ سُلَيْمٍ فَهَلْ تَرِينَ فِيهَا شَيْئاً

Umm Suleym said, 'I looked at him^{asws}, and he^{asws} had placed it between his^{asws} palms and rubbed it to be like the flour powder, then kneaded it and made it to be a red rubies, and stamped it with his^{asws} ring (insignia), and affirmed the engraving in it, then handed it to me and said to me: 'Look into it, O Umm Suleym, do you see anything in it?'

قَالَتْ أُمَّ سُلَيْمٍ فَتَنَظَّرْتُ إِذَا فِيهَا رَسُولُ اللَّهِ ص وَ عَلِيٌّ وَ الْحُسَيْنُ وَ الْحُسَيْنُ وَ تِسْعَةُ أَيْمَةٍ صَلَوَاتِ اللَّهِ عَلَيْهِمْ أَوْصِيَاءِ مِنْ وُلْدِ الْحُسَيْنِ ع قَدْ تَوَاطَأَتْ أَسْمَاؤُهُمْ إِلَّا اثْنَيْنِ مِنْهُمُ أَحَدُهُمَا جَعْفَرٌ وَ الْآخَرُ مُوسَى وَ هَكَذَا قُرَأَتْ فِي الْإِنْجِيلِ

Umm Suleym said, 'I looked and in there (I could see) Rasool-Allah^{saww}, and Ali^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws} and nine Imams^{asws}, successors^{asws} from sons^{asws} of Al-Husayn^{asws}. Their^{asws} names had come consecutively except for two of them^{asws} – one of these being 'Ja'far' and the other one 'Musa', and that is how I had read in the Evangel.

فَعَجِبْتُ وَ قُلْتُ فِي نَفْسِي قَدْ أُعْطِيَ اللَّهُ الدَّلَائِلَ وَ لَمْ يُعْطِهَا مَنْ كَانَ قَبْلِي فَقُلْتُ يَا سَيِّدِي أَعِدْ عَلَيَّ عَلَامَةً أُخْرَى قَالَ فَتَسَبَّمْ وَ هُوَ قَاعِدٌ ثُمَّ قَامَ فَمَدَّ يَدَهُ الْيُمْنَى إِلَى السَّمَاءِ فَوَ اللَّهُ لَكَأَنَّهَا عُمُودٌ مِنْ نَارٍ تَخْرُقُ الْهَوَاءَ حَتَّى تَوَارَى عَنْ عَيْنِي وَ هُوَ قَائِمٌ لَا يَعْأُ بِذَلِكَ وَ لَا يَتَحَفَّرُ

I was astounded and said within myself, 'Allah^{azwj} has Given me the evidence and He^{azwj} had not Given to the ones before me, so I said, 'O my Master^{asws}! Can you give me another sign?' He^{asws} smiled, and he^{asws} was seated, then he^{asws} stood up and extended his^{asws} right hand towards the sky. By Allah^{azwj}, it was as if it was a pillar of fire burning the air until it covered my eyes, and he^{asws} was standing, neither paying any attention to it nor kneeling down.

فَأَسْقَطْتُ وَ صَعِقْتُ فَمَا أَفْقُتُ إِلَّا وَ رَأَيْتُ فِي يَدِهِ طَاقَةَ مِنْ آسٍ يَضْرِبُ بِهَا مَنْجَرِي فَقُلْتُ فِي نَفْسِي مَاذَا أَقُولُ لَهُ بَعْدَ هَذَا وَ قُمْتُ وَ أَنَا وَ اللَّهُ أَجِدُ إِلَى سَاعَتِي رَائِحَةَ هَذِهِ الطَّاقَةِ مِنَ الْآسِ وَ هِيَ وَ اللَّهُ عِنْدِي لَمْ تَدُوْ وَ لَمْ تَدْبُلْ وَ لَا انْتَقَصَ مِنْ رِيحِهَا شَيْءٌ وَ أَوْصَيْتُ أَهْلِي أَنْ يَصْغَوْهَا فِي كَفَيْ

I fell down and was shocked, and I did not wake up except I saw in his^{asws} hand a branch of myrtle striking my nostril with it. I said within myself, 'What is that I can say to him^{asws} after

this?' And I stood up and by Allah^{azwj} I still find, up to this time of mine, the aroma of that myrtle branch, and by Allah^{azwj} it is with me, neither having dried up nor having lost anything from its aroma, and I bequeathed my family that they should place it in my palm (when I die).

فَقُلْتُ يَا سَيِّدِي مَنْ وَصِيَّتُكَ قَالَ مَنْ فَعَلَ مِثْلَ فِعْلِي قَالَتْ فَعِشْتُ إِلَى أَيَّامِ عَلِيِّ بْنِ الْحُسَيْنِ ع.

I said, 'O my Master^{asws}! Who is your^{asws} successor^{asws}?' He^{asws} said: 'One who does similar to my^{asws} deed'. She said, 'I lived up to the days of Ali^{asws} Bin Al-Husayn^{asws}'.

قال زر بن حبيش خاصة دون غيره و حدثني جماعة من التابعين سمعوا هذا الكلام من تمام حديثها منهم مينا مولى عبد الرحمن بن عوف و سعيد بن حبير مولى بني أسد سمعها تقول هذا و حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ الْمَخْرُومِيُّ بِبَعْضِهِ عَنْهَا قَالَتْ فَجِئْتُ إِلَى عَلِيِّ بْنِ الْحُسَيْنِ ع وَ هُوَ فِي مَنْزِلِهِ قَائِمًا يُصَلِّي وَ كَانَ يُطَوِّلُ فِيهَا وَ لَا يَتَحَوَّرُ فِيهَا وَ كَانَ يُصَلِّي أَلْفَ رَكْعَةٍ فِي الْيَوْمِ وَ اللَّيْلَةِ

Zarr Bin Hubeysh said especially besides others, and it was narrated to me by a group of the penitents having heard this speech from the complete of its Hadeeth from them Mayna, a slave of Abdul Rahman Bin Awf, and Saeed bin Jubeyr, a slave of the clan of Asad hearing her saying this, and it was narrated to me by Saeed Bin Al Musayyab Al Makhzumy with a part of it, she said,

'I went to Ali^{asws} Bin Al-Husayn^{asws} and he^{asws} was standing in his^{asws} house, praying Salat, and he^{asws} used to be prolonged in it, and would not coil during it, and he^{asws} used to pray a thousand Cycles during the day and the night.

فَجَلَسْتُ مَلِيئًا فَلَمْ يَنْصَرِفْ مِنْ صَلَاتِهِ فَأَرَدْتُ الْفَيْتَامَ فَلَمَّا هَمَمْتُ بِهِ خَانَتْ مِنِّي التِّفَاتَةُ إِلَى خَاتَمٍ فِي إصْبَعِهِ عَلَيْهِ فَصَّ حَبَشِيٌّ فَإِذَا هُوَ مَكْتُوبٌ مَكَانَكَ يَا أُمَّ سُلَيْمٍ آتِيكِ بِمَا جِئْتِ لَهُ

I sat down for a while, but he^{asws} did not digress from his^{asws} Salat, so I intended to arise (and leave). When I thought of it, it appeared from me to turn to the ring in his^{asws} finger, upon it was an Ethiopian stone, and there it was written, 'Be in your place, Umm Suleym! I^{asws} shall give you what you have come for'.

قَالَتْ فَأَسْرَعُ فِي صَلَاتِهِ فَلَمَّا سَلَّمَ قَالَ لِي يَا أُمَّ سُلَيْمِ اتَّبِعِي بِي بِحَصَاةٍ مِنْ غَيْرِ أَنْ أَسْأَلَهُ عَمَّا جِئْتُ لَهُ فَدَفَعْتُ إِلَيْهِ حَصَاةً مِنَ الْأَرْضِ فَأَخَذَهَا فَجَعَلَهَا بَيْنَ كَتِفَيْهِ فَجَعَلَهَا كَهَيْئَةِ الدَّقِيقِ ثُمَّ عَجَنَهَا فَجَعَلَهَا يَأْفُوتَةٌ حَمْرَاءَ ثُمَّ خَنَمَهَا فَتَبَّتْ فِيهَا النَّقْشُ

She said, 'He^{asws} quickened in his^{asws} Salat. When he^{asws} greeted (performed Salam), said to me: 'O Umm Suleym! Bring me^{asws} a pebble', from without me having asked him^{asws} about what I had come for. I handed to him^{asws} a pebble from the ground. He^{asws} took it and made it to be between his^{asws} palms and made it to be like the flour, then kneaded it and made it to be a red ruby, then stamped it (insignia) and affirmed the engraving in it.

فَنظَرْتُ وَ اللَّهُ إِلَى الْقَوْمِ بِأَعْيَانِهِمْ كَمَا كُنْتُ رَأَيْتُهُمْ يَوْمَ الْحُسَيْنِ فَقُلْتُ لَهُ فَمَنْ وَصِيَّتُكَ جَعَلَنِي اللَّهُ فِدَاكَ قَالَ الَّذِي يَفْعَلُ مِثْلَ مَا فَعَلْتُ وَ لَا تُدْرِكِينَ مِنْ بَعْدِي مِثْلِي

By Allah^{azwj}! I looked at the people in their^{asws} eyes just as I had seen them^{asws} on the day of Al-Husayn^{asws}. I said to him^{asws}, 'So, who is your^{asws} successors^{asws}? May Allah^{azwj} Make me to

be sacrificed for you^{asws}. He^{asws} said: 'The one who does similar to what I^{asws} have done, and you will not be coming across from after me^{asws}, the like of me^{asws}.

قَالَتْ أُمُّ سُلَيْمٍ فَأَنْسَيْتُ أَنْ أَسْأَلَهُ أَنْ يَفْعَلَ مِثْلَ مَا كَانَ قَبْلَهُ مِنْ رَسُولِ اللَّهِ وَ عَلِيٍّ وَ الْحَسَنِ وَ الْحُسَيْنِ صَلَوَاتِ اللَّهِ عَلَيْهِمْ فَلَمَّا خَرَجْتُ مِنَ الْبَيْتِ وَ مَشَيْتُ شَوْطاً نَادَانِي يَا أُمَّ سُلَيْمٍ فُلْتُ لَبَيْتِكَ قَالَ ارْجِعِي فَرَجَعْتُ فَإِذَا هُوَ وَقِفْتُ فِي صِرْحَةِ دَارِهِ وَسَطاً ثُمَّ مَشَى فَدَخَلَ الْبَيْتَ وَ هُوَ يَتَبَسَّمُ

Umm Suleym said, 'I forgot to ask him^{asws} to do the like of what had been done before him^{asws} from Rasool-Allah^{saww}, and Ali^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}. When I went out from the house and walked a long way, he^{asws} called out to me: 'O Umm Suleym!' I said, 'At your^{asws} service!' He^{asws} said: 'Return!' So, I returned, and there he^{asws} was standing in the middle of the yard of his^{asws} house. Then he^{asws} walked and entered the house, and he^{asws} was smiling.

ثُمَّ قَالَ اجْلِسِي يَا أُمَّ سُلَيْمٍ فَجَلَسْتُ فَمَدَّ يَدَهُ الَيْمَنِ فَأُخْرِقَتِ الدُّورُ وَ الْحِطَانُ وَ سَكَكَ الْمَدِينَةَ وَ غَابَتْ يَدُهُ عَنِّي ثُمَّ قَالَ خُذِي يَا أُمَّ سُلَيْمٍ فَنَازِلِي وَ اللَّهُ كَيْساً فِيهِ دَنَانِيرُ وَ قُرْطٌ مِنْ ذَهَبٍ وَ فُصُوصٌ كَانَتْ لِي مِنْ حَرْجٍ فِي حَقِّي لِي فِي مَنْزِلِي

Then he^{asws} said: 'Be seated, O Umm Suleym'. I sat down. He^{asws} extended his^{asws} right hand and the houses and the gardens and markets of Al-Medina reverberated, and his^{asws} hand disappeared from me. Then he^{asws} said: 'Take it, O Umm Suleym!', and by Allah^{azwj}, he^{asws} gave me a bag in which were Dinars and two ear-rings of gold, and stones (for rings) which were mine from a part in a box of mine in my house.

فَقُلْتُ يَا سَيِّدِي أَمَّا الْحَقُّ فَأَعْرِفُهُ وَ أَمَّا مَا فِيهِ فَلَا أَذْرِي مَا فِيهِ غَيْرُ أَنِّي أَجِدُهَا ثَقِيلاً قَالَ خُذِيهَا وَ امْضِي لِسَبِيلِكَ

I said, 'O my Master^{asws}! As for the ear-rings, I recognise it, and as for what is in it, I don't know what is in it other than that I find it to be heavier'. He^{asws} said: 'Take these and go on your way'.

قَالَتْ فَخَرَجْتُ مِنْ عِنْدِهِ وَ دَخَلْتُ مَنْزِلِي وَ قَصَدْتُ نَحْوَ الْحَقِّ فَلَمَّ أَجِدِ الْحَقَّ فِي مَوْضِعِهِ فَإِذَا الْحَقُّ حَقِّي

She said, 'I went out from his^{asws} presence and entered my house, and I aimed to go near the box but could not find it in its place, so the box (in my hand) was my box'.

قَالَتْ فَعَرَفْتُهُمْ حَقَّ مَعْرِفَتِهِمْ بِالْبَصِيرَةِ وَ الْهُدَايَةِ فِيهِمْ مِنْ ذَلِكَ الْيَوْمِ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

She said, 'Thus I recognised them^{asws} as is the right of their^{asws} recognition, with the insight and the guidance in them^{asws}, from that day (onwards), and the Praise is for Allah^{azwj}, Lord^{azwj} of the worlds"²²¹.

²²¹ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 5 H 6

CHAPTER 6 – THEIR^{asws} INFALLIBILITY AND NECESSITY OF THE INFALLIBILITY OF THE IMAM^{asws}

الآيات البقرة قَالَ وَ مِنْ ذُرِّيَّتِي قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ

The Verse – (Surah) Al Baqarah: **He said: ‘And from my offspring?’ He Said: My Covenant cannot be attained by the unjust [2:124]**

1- ل، الخصال ع، حلل الشرائع مع، معاني الأخبار لي، الأمل للصدوق ماجيلويه عن علي عن أبيه عن أبي حمزة قال: ما سمعت ولا استغذت من هشام بن الحكم في طول صحبتي إياه شيئاً أحسن من هذا الكلام في صفة عصمة الإمام عليّ سألتُهُ يوماً عن الإمام أ هو منصرف قال نعم قلت له فما صفة العصمة فيه وأي شيء تُعرف قال إن جميع الذنوب لها أوزمة أوجه لا خامس لها المرحم والحسد والعصب والشهوة فهذه ممتنوعة عنه لا يجوز أن يكون عريصاً على هذه الدنيا وهي تحت خاقه لأنه خازن المسلمين فعلى ما ذا يحرص ولا يجوز أن يكون حسوداً لأن الإنسان إنما يحسد من هو فوقه وليس فوقه أحد فكيف يحسد من هو دونه ولا يجوز أن يحسد لشيء من أمور الدنيا إلا أن يكون خصمه لله عز وجل فإن الله قد فرض على إقامة الحدود وأن لا تأخذ في الله لومة لائم ولا رائة في دينه حتى يتيم حسود الله عز وجل ولا يجوز أن يتبع الشهوات ويؤثر الدنيا على الآخرة لأن الله عز وجل حَبَبَ إِلَيْهِ الآخرة كما حَبَبَ إِلَيْنَا الدنيا فهو يُنظرُ إِلَى الآخرة كما تُنظرُ إِلَى الدنيا فهناك رأيت أهدأ ترك وجهها حسناً لوجهي يسبح وطعاماً طيباً لطعامي مرّ وثوباً ليثاً لثوب حشيش ونعمة دائمة بآية الدنيا زائلة فانية.

(Not a Hadeeth)²²²

2- ن، عيون أخبار الرضا عليه السلام ماجيلويه وأحمد بن علي بن إبراهيم وابن تاتانة جميعاً عن علي عن أبيه عن محمد بن علي التميمي قال حدثني سدي علي بن موسى الرضا ع عن أبيه عن علي ع عن النبي ص أنه قال: من ساء أن ينظر إلى القضيبي الثاقوب الأحمر الذي عرسه الله عز وجل بيده ويكون متمسكاً به فليتول علينا و الأئمة من ولده فإنهم خير الله عز وجل وصغوته وهم المعصومون من كل ذنب و خطيئة.

(The book) ‘Uyoon Akhbar Al Reza^{asws}, – Majaylawiya, and Ahmad Bin Ali Bin Ibrahim, and Ibn Tatana, altogether from Ali, from his father, from Muhammad Bin Ali Al Tameemi who said,

‘It was narrated to me by my Master Ali^{asws} Bin Musa Al-Reza^{asws}, from his^{asws} forefathers^{asws}, from Ali^{asws}, from the Prophet^{saww} having said: ‘One whom it cheers that he looks at the stick of red ruby which Allah^{azwj} Mighty and Majestic Planted by His^{azwj} Hand, and become attached with it, then let him be in the Wilayah of Ali^{asws} and the Imams^{asws} from his^{asws} sons^{asws}, for they^{asws} are the Choice of Allah^{azwj} Mighty and Majestic and are His^{azwj} elites, and they^{asws} are infallible from every sin and mistake’.²²³

3- كنز الفوائد للكرجكي، حدثني القاضي أسيد بن إبراهيم السلمية عن عمر بن علي العنكي عن أحمد بن محمد بن صفوة عن الحسن بن علي العلوي عن الحسن بن حمزة الثؤليلي عن عمه عن أبيه عن جدّه عن الحسن بن علي عن فاطمة ابنة رسول الله عنه ص قال: أخبرني جبرئيل عن كاتي علي أنّهما لم يكتبنا على علي ذنباً فذ صحتاه.

²²² Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 6 H 1

²²³ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 6 H 2

(The book) 'Kunz' of al Karajaky – It was narrated to me by the judge Aseyd Bin Ibrahim Al Sulamy, from Umar Bin Ali Al Anaky, from Ahmad Bin Muhammad Bin Safwat, from Al Hassan Bin Ali Al Alawy, from Al Hassan Bin Hamza, from his uncle, from his father, from his grandfather,

'From Al-Hassan^{asws} Bin Ali^{asws}, from (Syeda) Fatima^{asws} daughter^{asws} of Rasool-Allah^{saww}, from him^{saww} having said: 'Jibraeel^{as} informed me^{saww} about the two writers (Angels) of Ali^{asws} that they have not written any sin against Ali^{asws} since they accompanied him^{asws}'.²²⁴

4- وَ حَدَّثَنِي السَّلْمِيُّ عَنِ الْعَتَكِيِّ عَنِ سَعِيدِ بْنِ مُحَمَّدِ بْنِ الْحَضْرَمِيِّ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ الصَّدِيقِيِّ عَنِ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَحْمَدَ بْنِ إِبْرَاهِيمَ الْعَوَظِيِّ عَنْ أَحْمَدَ بْنِ أَبِي الْحَكَمِ الْبَرَّاجِيِّ عَنْ شَرِيكَ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي الْوَفَاءِ عَنْ مُحَمَّدِ بْنِ عَمَّارِ بْنِ يَاسِرٍ عَنْ أَبِيهِ قَالَ سَمِعْتُ النَّبِيَّ ص يَقُولُ إِنَّ خَافِظِي عَلِيٍّ لَيَمُخِرَانِ عَلَى سَائِرِ الْحَفَظَةِ بِكَوْنِهِمَا مَعَ عَلِيٍّ ع وَ ذَلِكَ أَنَّهُمَا لَمْ يَصْعَدَا إِلَى اللَّهِ عَزَّ وَ جَلَّ بِشَيْءٍ مِنْهُ فَيَسْنِحُهُ.

And it is narrated to me by Al Sulamy, from Al Atky, from Saeed Bin Muhammad Al Jazrany, from Al Hassan Bin Muhammad Bin Abdul Rahman Al Sadafy, from Muhammad Abdul Rahman, from Ahmad Bin Ibrahim Al Awfy, from Ahmad Bin Abu Al Hakam Al Abrahaimy, from Shareek Bin Abdullah, from Abu Al Wafa, from Muhammad Bin Ammar Bin Yasser, from his father who said,

'I heard the Prophet^{saww} saying: 'The two preservers (Recording Angels) of Ali^{asws} would be priding over the rest of the preservers with their existence with Ali^{asws}, and that is because they did not ascend to Allah^{azwj} Mighty and Majestic with anything from him He^{azwj} could be Wrathful upon".²²⁵

5- مع، معاني الأخبار أحمد بن محمد بن عبد الرحمن المنقري عن محمد بن جعفر المنقري عن محمد بن الحسن المؤصلي عن محمد بن عاصم الطريفي عن عباس بن يزيد بن الحسن الكحال عن أبيه عن موسى بن جعفر عن أبيه عن جدّه عن علي بن الحسين ع قال: الإمام منا لا يكون إلا معصوماً و ليست العصمة في ظاهر الحلقة فيعرف بها فإذلك لا يكون إلا منصوفاً

(The book) 'Ma'any Al Akhbar' – Ahmad Bin Muhammad Bin Abdul Rahmabn Al Minqary, from Muhammad Bin Ja'far Al Minqary, from Muhammad Bin Al Hassan Al Nowsily, from Muhammad Bin Aasim Al Tayrafi, from Abbas Bin Yazeed Bin Al Hassan Al Kahhal, from his father,

'From Musa^{asws} Bin Ja'far^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws}, from Ali^{asws} Bin Al-Husayn^{asws} having said: 'The Imam^{asws} from us^{asws} cannot happen to be except an infallible, and the infallibility isn't regarding the apparent of his^{asws} creation, so he^{asws} could be recognised by it, he^{asws} cannot happen to be except as infallible'.

وَقِيلَ لَهُ يَا ابْنَ رَسُولِ اللَّهِ فَمَا مَعْنَى الْمَعْصُومِ فَقَالَ هُوَ الْمُعْتَصِمُ بِحَبْلِ اللَّهِ وَ حَبْلُ اللَّهِ هُوَ الْقُرْآنُ لَا يُفْتَرَقَانِ إِلَى يَوْمِ الْقِيَامَةِ وَ الْإِمَامُ يَهْدِي إِلَى الْقُرْآنِ وَ الْقُرْآنُ يَهْدِي إِلَى الْإِمَامِ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلِّهِ هِيَ أَقْوَمُ.

It was said to him^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! So, what is the meaning of the infallible (Masoom)?' He^{asws} said: 'It is the one holding fast to the Rope of Allah^{azwj}, and the rope of Allah^{azwj}, it is the Quran, not separating up to the Day of Qiyamah, and the Imam^{asws} guides to the Quran and the Quran Guides to the Imam^{asws}, and that is the Word of Allah^{azwj} Mighty and Majestic: **Surely this Quran Guides to that which is most upright [17:9]**".²²⁶

²²⁴ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 6 H 3

²²⁵ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 6 H 4

²²⁶ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 6 H 5

6- مع، معاني الأخبار علي بن الفضل البغدادي عن أحمد بن محمد بن سليمان عن محمد بن علي بن خلف عن الحسين الأشقر قال: قلت لهشام بن الحكم ما معنى قولكم إن الإمام لا يكون إلا معصوماً قال سألت أبا عبد الله ع عن ذلك فقال المعصوم هو الممتنع بالله من جميع محارم الله و قد قال تبارك و تعالی و من يعتصم بالله فقد هدي إلى صراط مستقيم.

(The book) 'Ma'any Al Akhbar' – Ali Bin Al Fazl Al Baghdady, from Ahmad Bin Muhammad Bin Suleyman, from Muhammad Bin Ali Bin Khalaf, from Al Husayn Al Ashqar who said,

'I said to Hisham Bin Al-Hakam, 'What is the meaning of your words that the Imam^{asws} cannot happen to be except an infallible?' He said, 'I asked Abu Abdullah^{asws} about that and he^{asws} said: 'The Infallible, he^{asws} is the one abstained with Allah^{azwj} (by the Inclination of Allah^{azwj}) from the entirety of the Prohibitions of Allah^{azwj}, and the Blessed and Exalted has Said: **And the one who holds firmly to Allah, so he has been Guided to the Straight Path [3:101]**'.²²⁷

7- فس، تفسير القمي قيلك بيوتهم حاوية بما ظلموا قال لا تكون الخليفة في آل فلان و لا آل فلان و لا آل طلحة و لا آل الزبير.

Tafseer Al Qummi - **So, those were their houses, having fallen down due to their injustices. [27:52]**. He said, 'The caliphate can neither happen to be in the family of so and so, nor family of so and so, nor family of Talha nor family of Al Zubeyr'.²²⁸ (Not a Hadeeth)

8- ل، الخصال في خبر الأعمش عن الصادق ع الأنبياء و أوصيائهم لا ذنوب لهم لأنهم معصومون مطهرون.

(The book) 'Al Khisaal' – In a Hadeeth of Al Amsh,

'From Al-Sadiq^{asws}: 'The Prophets^{as} and their^{as} successors^{as}, there are no sins for them^{as} because they^{asws} are infallible, Purified''.²²⁹

9- ن، عيون أخبار الرضا عليه السلام فيما كتب الرضا ع للمؤمنين لا يفرض الله تعالى طاعة من يعلم أنه يضلهم و يعوهم و لا يختار لرسالته و لا يصطفي من عباده من يعلم أنه يكفر به و يعاديه و يعبد الشيطان دونه.

(The book) 'Uyoon Akhbar Al-Reza^{asws}, – Among what Al-Reza^{asws} wrote to Al-Mamoun: 'Allah^{azwj} the Exalted did not Obligate obedience of one He^{azwj} Knew would be unjust to them and stray them, nor did He^{azwj} Choose for His^{azwj} Message nor Selected from His^{azwj} servants one He^{azwj} Knew would disbelieve in Him^{azwj} and His^{azwj} worship and would worship the Satan^{la} besides Him^{azwj}'.²³⁰

10- ل، الخصال قوله عز و جل لا ينال عهدى الظالمين عني به أن الإمامة لا تصلح لمن قد عبد صنماً أو وثناً أو أشرك بالله طرفة عين و إن أسلم بعد ذلك

(The book) 'Al-Khisaal' – Words of Allah: '**My Covenant cannot be attained by the unjust [2:124]** – Meaning by it that the Imamate cannot be correct for the one who had

²²⁷ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 6 H 6

²²⁸ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 6 H 7

²²⁹ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 6 H 8

²³⁰ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 6 H 9

worshipped idols, or images, or associated with Allah^{azwj} for the blink of an eye, and even if he had become a Muslim after that.

وَ الظُّلْمُ وَضَعُ الشَّيْءِ فِي غَيْرِ مَوْضِعِهِ وَ أَكْبَرُ الظُّلْمِ الشِّرْكَ قَالَ اللَّهُ عَزَّ وَ جَلَّ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ وَ كَذَلِكَ لَا تَصْلُحُ الْإِمَامَةُ لِمَنْ قَدِ ارْتَكَبَ مِنْ
المَحَارِمِ شَيْئاً صَغِيراً كَانَ أَوْ كَبِيراً وَ إِنْ تَابَ مِنْهُ بَعْدَ ذَلِكَ

And the injustice is placing of the thing in other than its (proper) place, and the greatest injustice is the Shirk (association with Allah^{azwj}). Allah^{azwj} Mighty and Majestic Said: **surely, the association (Shirk) is a gross injustice [31:13]**. And like that, it is not correct for the Imamate to be for the one who has indulged in something from the Prohibitions, whether it was small or big, and even if he had repented from it after that.

وَ كَذَلِكَ لَا يُقِيمُ الْحَدَّ مَنْ فِي جَنْبِهِ حَدٌّ فَإِذَا لَا يَكُونُ الْإِمَامُ إِلَّا مَعْصُوماً وَ لَا تُعْلَمُ عِصْمَتُهُ إِلَّا بِنَصِّ اللَّهِ عَزَّ وَ جَلَّ عَلَيْهِ عَلَى لِسَانِ نَبِيِّهِ ص لَأَنَّ
العِصْمَةَ لَيْسَتْ فِي ظَاهِرِ الخُلُقَةِ فَتَمْرَى كَالسَّوَادِ وَ الْبَيَاضِ وَ مَا أَشْبَهَ ذَلِكَ وَ هِيَ مَعِيَّةٌ لَا تُعْرَفُ إِلَّا بِتَغْرِيفِ عَلَامِ الغُيُوبِ عَزَّ وَ جَلَّ.

And like that, he cannot establish the legal punishment, one in his side a legal punishment is applicable. So, when the Imam^{asws} cannot happen to be except an infallible, and you cannot know his^{asws} infallibility except by a text from Allah^{azwj} Mighty and Majestic upon it, upon the tongue of His^{azwj} Prophet^{saww}, because the infallibility isn't apparent in his^{asws} body, so you can see it, like the black and the white, and whatever resembles that, and it is hidden, not being recognised except by the Introduction by the One Who Knows the hidden matters, Mighty and Majestic".²³¹ (Not a Hadeeth)

11- ع، علل الشرائع ابن المُنَوِّكِلِ عَنِ السَّعْدِ أَبَادِي عَنِ الرَّبِيعِيِّ عَنِ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنِ ابْنِ أُدَيْنَةَ عَنْ أَبَانَ بْنِ أَبِي عَبَّاسٍ عَنْ سُلَيْمِ بْنِ قَيْسٍ
قَالَ سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ ع يَقُولُ إِنَّمَا الطَّاعَةُ لِلَّهِ عَزَّ وَ جَلَّ وَ لِرَسُولِهِ وَ لِرِوَاةِ الْأَمْرِ وَ إِنَّمَا أَمْرٌ بِطَاعَةِ أُولِي الْأَمْرِ لِأَنَّهُمْ مَعْصُومُونَ مُطَهَّرُونَ لَا يَأْمُرُونَ
بِمَعْصِيَتِهِ.

(The book) 'Illal Al Sharaie' – Ibn Al Mutawakkal, from Al Sa'ad Abady, from Al Barqy, from Hammad Bin Isa, from Ibn Uzina, from Aban Bin Abu Ayyash, from Suleym Bin Qays who said,

'I heard Amir Al-Momineen^{asws} saying: 'But rather the obedience is for Allah^{azwj} Mighty and Majestic, and for His^{azwj} Rasool^{saww}, and for Masters^{asws} of the Command (Wali Al-Amr), and rather He^{azwj} Commanded with obeying the Masters^{asws} of the Command because they^{asws} are infallible, Purified, not instructing with disobeying Him^{azwj}',²³²

12- ما، الأماالي للشيخ الطوسي الحفَّارُ عَنِ إِسْمَاعِيلِ بْنِ عَلِيِّ بْنِ عَلِيِّ الدَّعْبَلِيِّ عَنِ أَبِيهِ وَ إِسْحَاقَ بْنِ إِبْرَاهِيمَ الدَّيْرِيِّ مَعَا عَنْ عَبْدِ الرَّزَّاقِ عَنْ أَبِيهِ عَنْ
مُتَّى مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ ص أَنَا دَعَوْتُ أَبِي إِبْرَاهِيمَ فَلَمَّا يَا رَسُولَ اللَّهِ وَ كَيْفَ صِرْتَ دَعَوْتُ أَبِيكَ
إِبْرَاهِيمَ قَالَ أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى إِبْرَاهِيمَ إِيَّيْ جَاعِلِكَ لِلنَّاسِ إِمَاماً

(The book) 'Al Amaali' of the sheikh Al Tusi – Al Haffar, from Ismail Bin Ali Bin Ali Al Deobaly, from his father, and Is'haq Bin Ibrahim Al Dayri, both together from Abdul Razzaq, from his father, from Musanna, a slave of Abdul Rahman Bin Awf, from Abdullah Bin Masoud who said,

²³¹ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 6 H 10

²³² Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 6 H 11

‘Rasool-Allah^{saww} said: ‘I^{saww} am a supplication of my^{saww} father^{as} Ibrahim^{as}. We said, ‘O Rasool-Allah^{saww}! And how did you^{saww} come to be a supplication of your^{saww} father^{as} Ibrahim^{as}?’ He^{saww} said: ‘Allah^{azwj} Mighty and Majestic Revealed unto Ibrahim^{as} **“I will Make you an Imam for the people” [2:124].**

فَاسْتَحَفَّتْ إِبْرَاهِيمَ الْفُرَجُ فَقَالَ يَا رَبِّ وَ مِنْ دُرَّتِي أَيْمَةً مِثْلِي فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ أَنْ يَا إِبْرَاهِيمَ إِنِّي لَا أُعْطِيكَ لَكَ عَهْدًا لَا أَيْ لَكَ بِهِ

But, Ibrahim^{as} underestimated the happiness, so he^{as} said: ‘O Lord^{azwj}! And from my^{as} offspring would be Imams^{as} like me^{as}?’ So Allah^{azwj} Mighty and Majestic Revealed unto him^{as} that: “O Ibrahim^{as}! Yes. I^{azwj} cannot Give you^{as} a Promise and not Fulfil it for you^{as} with it”.

قَالَ يَا رَبِّ مَا الْعَهْدُ الَّذِي لَا تَقِي لِي بِهِ قَالَ لَا أُعْطِيكَ عَهْدًا لِيَطَّالِمَ مِنْ دُرَّتِيكَ قَالَ يَا رَبِّ وَ مِنَ الظَّالِمِ مِنْ وُلْدِي لَا يَنْتَلِ عَهْدِي قَالَ مَنْ سَجَدَ لِيَصْنَمٍ مِنْ دُونِي لَا أَجْعَلُهُ إِمَامًا أَبَدًا وَ لَا يَصِحُّ أَنْ يَكُونَ إِمَامًا قَالَ إِبْرَاهِيمُ وَ اجْتَبَيْتَنِي وَ بَنَيْتَنِي أَنْ تَعْبُدَ الْأَصْنَامَ رَبِّ إِنَّهُمْ أَضَلُّنَّ كَثِيرًا مِنَ النَّاسِ

He^{as} said: ‘O Lord^{azwj}! What is the Promise which You^{azwj} cannot Fulfil for me^{as} with it?’. He^{azwj} Said: “I^{azwj} cannot Give you^{as} a Promise for the unjust ones from your^{as} offspring”. He^{as} said: ‘O Lord^{azwj}! And who is the unjust one from my^{as} children who will not (be able to) attain Your^{azwj} Promise?’ He^{azwj} Said: “The one who does Sajdah to an idol from besides Me^{azwj}, I^{azwj} will not Make him an Imam, ever, nor is it correct that he happens to be an Imam”. Ibrahim^{as} said: **‘and Keep me and my sons away from worshipping the idols [14:35] Lord! These have led many of the people astray; [14:35]’.**

قَالَ النَّبِيُّ ص فَانْتَهَتْ الدَّعْوَةُ إِلَيَّ وَ إِلَى أَحْيَى عَلَيَّ ع لَمْ يَسْجُدْ أَحَدٌ مِنَّا لِيَصْنَمٍ فَطُفَّ فَأَتَّخَذَتِ اللَّهُ نَبِيًّا وَ عَلِيًّا وَ صِبْيَانًا.

The Prophet^{saww} said: ‘So the supplication ended up to me^{as} and to my^{saww} brother Ali^{asws}. No one from us^{asws} ever did Sajdah to an idol, at all. Thus, Allah^{azwj} Took me^{saww} as a Prophet^{saww}, and Ali^{asws} as a successor^{asws},²³³

13- ك، إكمال الدين ن، عيون أخبار الرضا عليه السلام الورائق عن سعد بن النهدبي عن ابن علقوان عن عمرو بن خالد عن ابن طريف عن ابن ثباتة عن ابن عباس قال سمعت رسول الله ص يقول أنا و علي و الحسن و الحسين و تسعة من ولد الحسين مطهرون معصومون.

(The books) ‘Ikmal Al Deen’ (and) ‘Uyoon Akhbar Al Reza^{asws}, – Al Warraq, from Sa’ad, from Al Nahdy, from Ibn Ulwan, from Amro Bin Khalid, from Ibn Tareyf, from Ibn Nubata, from Ibn Abbas who said,

‘I heard Rasool-Allah^{saww} saying: ‘I^{saww}, and Ali^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and nine from the sons^{asws} of Al-Husayn^{asws}, are Purified, infallible’.²³⁴

14- شي، تفسير العياشي روي بأسانيد عن صفوان الجمال قال: سئنا بمكة فحزى الحديث في قول الله و إذ ابتلى إبراهيم ربه بكلمات فاتمهن قال أتمهن بمحمد و علي و الأئمة من ولد علي صلى الله عليهم في قول الله درته بعضها من بعض و الله سميع عليم

Tafseer Al Ayyashi – It is reported by chains from Safwan Al Jammal who said,

‘We were at Makkah and the Hadeeth flowed regarding Words of Allah^{azwj}: **And when his Lord Tested Ibrahim with certain words, so He Completed these. [2:124].** He said,

²³³ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 6 H 12

²³⁴ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 6 H 13

‘Completed these by Muhammad^{saww}, and Ali^{asws}, and the Imams^{asws} from sons^{asws} of Ali^{asws} in the Words of Allah^{azwj}: **‘Offspring, one being from the other [3:34].**

ثُمَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَمِنْ ذُرِّيَّتِي قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ قَالَ يَا رَبِّ وَ يَكُونُ مِنْ ذُرِّيَّتِي ظَالِمٌ قَالَ نَعَمْ فَلَانٌ وَ فَلَانٌ وَ مَنْ اتَّبَعَهُمْ

Then He^{azwj} Said: **‘He Said: “I will Make you an Imam for the people”. He said: ‘And from my offspring?’ He Said: My Covenant cannot be attained by the unjust [2:124].** He said, ‘And will an unjust one happen to be from my^{as} offspring?’ He said, ‘Yes, so and so, and so and so, and so and so, and the ones who follow them’.

قَالَ يَا رَبِّ فَعَجَلْ لِمُحَمَّدٍ وَ عَلِيِّ مَا وَعَدْتَنِي فِيهِمَا وَ عَجَلْ نَصْرَكَ لَهُمَا وَ إِلَيْهِ أَشَارَ بِقَوْلِهِ وَ مَنْ يَزْعُبْ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مِنْ سَفِيهَةٍ نَفْسُهُ وَ لَعْدِ اسْطِغْفَانِهِ فِي الدُّنْيَا وَ إِنَّهُ فِي الْآخِرَةِ لِمَنْ الصَّالِحِينَ قَالِمَلَّةُ الْإِمَامَةِ

He^{as} said: ‘O Lord^{azwj}! So, Make to be for Muhammad^{saww} and Ali^{asws} what You^{azwj} Promised me^{as}, and Hasten Your^{azwj} Help to them^{asws}, and to it is an indication by His^{azwj} Words: **And who would turn away from the religion of Ibrahim except the who makes a fool of himself? And We Chose him in the world; and in the Hereafter he would be from the righteous ones [2:130]** – The Religion (Millat), is the Imamate.

فَلَمَّا أَسْكَنَ ذُرِّيَّتَهُ بَيْكَةً قَالَ رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ إِلَى مِنَ النَّمْرَاتِ مِنْ آمَنَ فَاسْتَشْتَى مِنْ آمَنَ خَوْفًا أَنْ يَشُولَ لَهُ لَا كَمَا قَالَ لَهُ فِي الدَّعْوَةِ الْأُولَى وَ مِنْ ذُرِّيَّتِي قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ

When he^{as} had settled his^{as} offspring at Makkah, he^{as} said: **Our Lord! I have settled (some) of my offspring in a valley without vegetation by Your Sacred House, [14:37], to: the fruits, the ones from them who believing [2:126],** so he^{as} made an exclusion of the ones who believe, fearing that He^{azwj} would be saying “No”, to him^{as}, just as He^{azwj} had Said to him^{as} during the first supplication: **‘He said: ‘And from my offspring?’ He Said: My Covenant cannot be attained by the unjust [2:124].**

فَلَمَّا قَالَ اللَّهُ وَ مَنْ كَفَرَ فَأُمْتِعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَى عَذَابِ النَّارِ وَ بئْسَ الْمَصِيرُ قَالَ يَا رَبِّ وَ مِنَ الَّذِينَ مَتَّعْتَهُمْ قَالَ الَّذِينَ كَفَرُوا بِآيَاتِي فَلَانٌ وَ فَلَانٌ وَ فَلَانٌ.

When Allah^{azwj} Said: **“And the one who disbelieves, I will Grant him enjoyment for a while, then I will Drive him to the Punishment of the Fire; and it is the evil destination” [2:126].** He^{as} said: ‘O Lord^{azwj}! And who are the ones You^{azwj} Granted them enjoyment?’ He^{azwj} Said: **“Those who disbelieve in My^{azwj} Signs, so and so, and so and so, and so and so”**.²³⁵

15- شي، تفسير العياشي عن حزين عن ذكره عن أبي جعفر ع في قول الله لا ينال عهدي الظالمين أي لا يكون إماماً ظالماً.

Tafseer Al Ayyashi – From Hareez, from the one who mentioned it,

²³⁵ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 6 H 14

‘From Abu Ja’far^{asws} regarding Words of Allah^{azwj}: **‘My Covenant cannot be attained by the unjust [2:124] – i.e., an Imam^{asws} cannot happen to be unjust’**.²³⁶

16- كَشَفَ، كَشَفَ الْعَمَةَ فَائِدَةً سَنِيَّةً كُنْتُ أَرَى الدُّعَاءَ الَّذِي كَانَ يَقُولُهُ أَبُو الْحُسَيْنِ ع فِي سَجْدَةِ الشُّكْرِ وَ هُوَ رَبِّ عَصِيَّتِكَ بِلِسَانِي وَ لَوْ شِئْتُ وَ عَزَّتْكَ لِأَخْرَسْتَنِي وَ عَصِيَّتِكَ بِبَصَرِي وَ لَوْ شِئْتُ وَ عَزَّتْكَ لِأَكْمَهْتَنِي

(The book) ‘Kashf Al-Ghumma’, benefit of a year – ‘I used to view the supplication which Abu Al-Hassan (Musa)^{asws} was saying in Sajdah of thanks, and it is: ‘Lord^{azwj}! I disobeyed You^{azwj} with my tongue and if You^{azwj} had so Desired, You^{azwj} could have Made me mute by Your^{azwj} Might; and I disobeyed You^{azwj} with my sight, and if You^{saww} had so Desired, You^{azwj} could have Blinded me by Your^{azwj} Might.

وَ عَصِيَّتِكَ بِسَمْعِي وَ لَوْ شِئْتُ وَ عَزَّتْكَ لِأَصْمَمْتَنِي وَ عَصِيَّتِكَ بِيَدِي وَ لَوْ شِئْتُ وَ عَزَّتْكَ لِكَتَعْتَنِي وَ عَصِيَّتِكَ بِفَرْجِي وَ لَوْ شِئْتُ وَ عَزَّتْكَ لِأَعْمَمْتَنِي وَ عَصِيَّتِكَ بِرِجْلِي وَ لَوْ شِئْتُ وَ عَزَّتْكَ لِجَدَمْتَنِي وَ عَصِيَّتِكَ بِجَمِيعِ جَوَارِحِي الَّتِي أَنْعَمْتَ بِهَا عَلَيَّ وَ لَمْ يَكُنْ هَذَا حَزَاكَ مِنِّي.

And I disobeyed You^{azwj} by my hearing, and if You^{azwj} had so Desired, You^{azwj} could have Deafened me by Your^{azwj} Might; and I disobeyed You^{azwj} with my hands, and if You^{azwj} had so Desired, You^{azwj} could have paralysed me; and I disobeyed You^{azwj} with my private parts, and if You^{azwj} had so Desired, You^{azwj} could have sterilised me (Made me impotent) by Your^{azwj} Might; and I disobeyed You^{azwj} by my legs, and if Your^{azwj} had so Desired You^{azwj} could have Mutilated me by Your^{azwj} Might; and I disobeyed You^{azwj} with the entirety of my limbs which You^{azwj} Favoured with upon me, and this did not happen to be Your^{azwj} Recompense from me”.²³⁷

17- حَتَّصَ، الإختصاص بِإِسْنَادِهِ عَنْ أَبِي الْحُسَيْنِ الْأَسَدِيِّ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ رَفَعَهُ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ اللَّهَ اتَّخَذَ إِبْرَاهِيمَ عَبْدًا قَبْلَ أَنْ يَتَّخِذَهُ نَبِيًّا وَ إِنَّ اللَّهَ اتَّخَذَهُ نَبِيًّا قَبْلَ أَنْ يَتَّخِذَهُ رَسُولًا وَ إِنَّ اللَّهَ اتَّخَذَهُ رَسُولًا قَبْلَ أَنْ يَتَّخِذَهُ خَلِيلًا وَ إِنَّ اللَّهَ اتَّخَذَهُ خَلِيلًا قَبْلَ أَنْ يَتَّخِذَهُ إِمَامًا فَلَمَّا جَمَعَ لَهُ الْأَشْيَاءَ قَالَ إِنَِّّي جَاعِلُكَ لِلنَّاسِ إِمَامًا

(The book) ‘Al Ikhtisaas’ – By his chain, form Abu Al Husayn al Asady, from Salih Bin Abu Hammad, raising it, said,

‘I heard Abu Abdullah^{asws} saying: ‘Allah^{azwj} Blessed and Exalted Took Ibrahim^{as} as a servant before He^{azwj} Took him^{as} as a Prophet^{as}, and that Allah^{azwj} Took him^{as} as a Prophet^{as} before He^{azwj} Took him^{as} as a Rasool^{as}, and that Allah^{azwj} Took him^{as} as a Rasool^{as} before He^{azwj} Took him^{as} as a Friend, and that Allah^{azwj} Took him^{as} as a Friend before He^{azwj} Took him^{as} as an Imam. Therefore, when the things were gathered for him^{as}, He^{azwj} Said: **“I will Make you an Imam for the people” [2:124]’**.

قَالَ فَمِنْ عَظَمَتِهَا فِي عَيْنِ إِبْرَاهِيمَ ع قَالَ وَ مِنْ دُرِّيِّي قَالَ لَا يَبَالُ عَهْدِي الظَّالِمِينَ قَالَ لَا يَكُونُ السَّفِيهَةَ إِمَامَ التَّقِيِّ.

²³⁶ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 6 H 15

²³⁷ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 6 H 16

He^{asws} said: 'So from its greatness in the eyes of Ibrahim^{as} **He said: 'And from my offspring?' He Said: My Covenant cannot be attained by the unjust [2:124].** The foolish one cannot become the Imam of the pious".²³⁸

18- حَتَّصَ، الْإِحْتِصَاصَ أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ حَمَزَةَ الْحُسَيْنِيُّ عَنِ الْكَلْبِيِّ عَنِ الْعَدَّةِ عَنِ ابْنِ عَيْسَى عَنْ أَبِي بَحَّيٍّ الْوَاسِطِيِّ عَنْ هِشَامِ بْنِ سَالِمٍ وَ دُرَيْسَتْ عَنْهُمْ ع قَالَ: إِنَّ الْأَنْبِيَاءَ وَالْمُرْسَلِينَ عَلَى أَرْبَعِ طَبَقَاتٍ فَتَنِي مُنْبَأً فِي نَفْسِهِ لَا يَعُدُّ غَيْرَهُ يَرَى فِي النَّوْمِ وَ يَسْمَعُ الصَّوْتِ وَ لَا يُعَايِنُ فِي الْبَيْظَةِ وَ لَمْ يُبْعَثْ إِلَى أَحَدٍ وَ عَلَيْهِ إِمَامٌ مِثْلُ مَا كَانَ إِبْرَاهِيمَ ع عَلَى لُوطٍ

(The book) 'Al Ikhtisaas' – Abu Muhammad Al Hassan Bin Hamza Al Husayni, from Al Kulayni, from the number, from Ibn Isa, from Abu Yahya Al Wasity, from Hisham Bin Salim and Dorost,

'From them^{asws} having said: 'The Prophets^{as} and the Rasools^{as} are upon four levels. So there is a Prophet^{as} who gets the News in his^{as} self not with the aid of other than it. And there is a Prophet^{as} who sees during the sleep and hears the voice, and does not see with his^{as} eyes to anyone during the wakefulness, and upon him^{as} is an Imam^{as} like what Ibrahim^{as} was upon Lut^{as}.

وَ نَبِيٌّ يَرَى فِي نَوْمِهِ وَ يَسْمَعُ الصَّوْتِ وَ يُعَايِنُ الْمَلَكَ وَ قَدْ أُرْسِلَ إِلَى طَائِفَةٍ قُلُوبًا أَوْ كَثُرُوا كَمَا قَالَ اللَّهُ عَزَّ وَ جَلَّ لِيُؤَسِّرَ- وَ أَرْسَلْنَاهُ إِلَى مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ قَالَ يَزِيدُونَ ثَلَاثُونَ [ثَلَاثِينَ] أَلْفًا وَ عَلَيْهِ إِمَامٌ وَ الَّذِي يَرَى فِي نَوْمِهِ وَ يَسْمَعُ الصَّوْتِ وَ يُعَايِنُ فِي الْبَيْظَةِ وَ هُوَ إِمَامٌ عَلَى أُولِي الْعَرْصِ

And a Prophet^{as} who sees during his^{as} dream, and hears the voice, and sees the Angel, and he^{as} has been Sent to a group, little or large, just as Allah^{azwj} Said **"And We sent him to a hundred thousand, or exceeding (that) [37:147]"** He^{asws} said: 'They exceeded by thirty thousand. And there is a Prophet^{as} who sees in his^{as} sleep, and hears the voice, and sees with his^{as} eyes during the wakefulness, and he^{asws} is the Imam^{asws} like the Determined Ones (Ul Al-Azm Rasools^{as}).

وَ قَدْ كَانَ إِبْرَاهِيمَ نَبِيًّا وَ لَيْسَ بِإِمَامٍ حَتَّى قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَ مِنْ ذُرِّيَّتِي فَقَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى لَا يَنَالُ عَهْدِي الظَّالِمِينَ مِنْ عَبْدٍ صَنَمًا أَوْ وَثَنًا أَوْ مِثَالًا لَا يَكُونُ إِمَامًا.

And Ibrahim^{as} was a Prophet^{as} and he^{as} was not an Imam until Allah^{azwj} Said: **He Said: "I will Make you an Imam for the people". He said: 'And from my offspring?'** Meaning by that, it would happen to be in his^{as} sons. He^{azwj} Said **"My Covenant cannot be attained by the unjust,** meaning ones who worship the images and idols or resemblances, cannot happen to be an Imam^{asws}".²³⁹

19- حَتَّصَ، الْإِحْتِصَاصَ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ سَمِعْتُهُ يَقُولُ إِنَّ اللَّهَ اتَّخَذَ إِبْرَاهِيمَ عَبْدًا قَبْلَ أَنْ يَتَّخِذَهُ نَبِيًّا وَ اتَّخَذَهُ نَبِيًّا قَبْلَ أَنْ يَتَّخِذَهُ رَسُولًا وَ اتَّخَذَهُ رَسُولًا قَبْلَ أَنْ يَتَّخِذَهُ خَلِيلًا وَ إِنَّ اللَّهَ اتَّخَذَ إِبْرَاهِيمَ خَلِيلًا قَبْلَ أَنْ يَتَّخِذَهُ إِمَامًا

(The book) 'Al Ikhtisaas' - From Jabir,

²³⁸ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 6 H 17

²³⁹ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 6 H 18

'Allah^{azwj} Took Ibrahim^{as} as a servant before Taking him^{as} as a Prophet^{as}, and Took him^{as} as a Prophet^{saww} before Taking him^{as} as a Rasool^{as}, and Took him^{as} as a Rasool^{as} before Taking him^{as} as a Friend, and Allah^{azwj} Took Ibrahim^{as} as a Friend before Taking him^{as} as an Imam^{as}.

فَلَمَّا جَمَعَ لَهُ الْأَشْيَاءَ وَ قَبِضَ يَدَهُ قَالَ لَهُ يَا إِبْرَاهِيمَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا فَمِنْ عِزِّكَ فِي عَيْنِ إِبْرَاهِيمَ قَالَ يَا رَبِّ وَمِنْ دُرِّيِّ قَالَ لَا يَبَالُ عَهْدِي الظَّالِمِينَ.

When the things were gathered for him^{as} and his^{as} hands possessed, He^{azwj} Said to him^{as}: **He Said: "I will Make you an Imam for the people". [2:124].** So, from its greatness in the eyes of Ibrahim^{as}, he^{as} said: **He said: 'And from my offspring?' He Said: My Covenant cannot be attained by the unjust [2:124]".**²⁴⁰

20- كتاب حسين بن سعيد و النواذر الجوهري عن حبيب الأنعمي قال سمعت أبا عبد الله ع يقول إنا لنأذنب و نسيء ثم نؤوب إلى الله متاباً.

Kitab Husayn Bin Saeed, and (the book) 'Al Nawadir' of Al Jowhari, from Habeed Al Khas'amy who said,

~~'I heard Abu Abdullah^{asws} saying: 'We^{asws} tend to sin and forget, then we^{asws} repent to Allah^{azwj} with a repentance". (derogatory)~~²⁴¹

21- أقول قال العلامة قدس الله روحه في كشف الحق، زوى الجمهور عن ابن مسعود قال قال رسول الله ص انتهت الدعوة إني و إلى علي ع لم يسجد أحدنا قط لصنم فاتخذني نبياً و اتخذ علياً وصياً.

I (Majlisi) am saying, 'The Allam said in (the book) 'Kashf Al Haq' – It is reported by Al Jamhour, from Ibn Masoud who said,

'Rasool-Allah^{saww} said: 'The supplication (of Ibrahim^{as}) ended up to me^{saww} and to Ali^{asws}. Not one of us^{asws} has prostrated to an idol at all, so He^{azwj} Took me^{saww} as a Prophet^{saww} and Took Ali^{asws} as a successor^{asws}.'

و يقرب عن هذه الرواية ما رواه النسفي الحنفي في تفسير المدارك عند تفسير آية النحوى- عن أمير المؤمنين ع أنه قال سألت رسول الله ص عن مسائل إلى أن قال قلت و ما الحق قال الإسلام و القرآن و الولاية إذا انتهت إليك.

And near to this report is what is reported by Al Nasfy Al Hanafi in Tafseer Al Madarik at the interpretation of the Verse of what consultation,

'From Amir Al-Momineen^{asws} having said: 'I^{asws} asked Rasool-Allah^{saww} about an issue' – up to he^{asws} said: 'I asked: 'And what is the truth?' He^{saww} said: 'Al-Islam, and the Quran, and the Wilayah, when ending up to you^{asws}.'²⁴²

22- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة في تفسير الثعلبي قال قال جعفر بن محمد الصادق ع قوله عز و جل طه أي طهاره أهل البيت صلوات الله عليهم من الرجس ثم قرأ إنما يريد الله ليذهب عنكم الرجس أهل البيت و يطهركم تطهيراً.

(The books) 'Kunz Jamie al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – in Tafseer Al Sa'alby who said,

²⁴⁰ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 6 H 19

²⁴¹ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 6 H 20

²⁴² Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 6 H 21

'Ja'far^{asws} Bin Muhammad Al-Sadiq^{asws} said: 'Words of Mighty and Majestic: **'Ta Ha [20:1] – is the Purity (طهارة) of the People^{asws} of the Household of Muhammad^{sawww}**'. Then he^{asws} recited: ***But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]***'.²⁴³

23- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ الْمَالِكِيِّ عَنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ يُوسُفَ بْنِ مُحَمَّدِ بْنِ سِنَانٍ عَنِ مُحَمَّدِ بْنِ الْعُمَانِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَمْ يَكِلْنَا إِلَى أَنْفُسِنَا وَ لَوْ وَكَلْنَا إِلَى أَنْفُسِنَا لَكُنَّا كَبَعْضِ النَّاسِ وَ لَكِنْ نَحْنُ الَّذِينَ قَالَ اللَّهُ عَزَّ وَ جَلَّ لَنَا ادْعُونِي أَسْتَجِبْ لَكُمْ.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad bin Al Abbas, from Al Husayn Bin Ahmad Al Maliky, from Muhammad Bin Isa, from Yunus, from Muhammad Bin Sinan, from Muhammad Bin Al Numan who said,

'I heard Abu Abdullah^{asws} saying: 'Allah^{azwj} Mighty and Majestic did not Leave us^{asws} to ourselves^{asws}, and had He^{azwj} Left us^{asws} to ourselves^{asws}, we^{asws} have been like some of the people, but we^{asws} are those Allah^{azwj} Mighty and Majestic Said to us^{asws}: ***“Supplicate to Me, I will Answer you [40:60]***'.²⁴⁴

24- ~~مدد. الحقائق ائمتنا في الأنبياء والرسل والأئمة ع أنهم مضمومون مطهرون من كل دنس و أنهم لا يؤذون ذنباً صغيراً و لا كبيراً و لا يعضون الله ما أمرهم و ينعلمون ما يؤمنون و من نعى العصمة عنهم في شيء من أسوائهم فقد جهلهم و ائمتنا فيهم أنهم المؤمنون بالكمال و التمام و العلم من أوائل أمورهم إلى آخرها لا يستغنون في شيء من أسوائهم بتقص و لا عصيان و لا جهل.~~

(Not a Hadeeth)²⁴⁵

²⁴³ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 6 H 22

²⁴⁴ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 6 H 23

²⁴⁵ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 6 H 24

باب 7 معنى آل محمد و أهل بيته و عترته و رهطه و عشيرته و ذريته صلوات الله عليهم أجمعين

CHAPTER 7 – MEANING OF (THE TERMS) ‘PROGENY^{asws} OF MUHAMMAD^{saww} (AAL-E-MUHAMMAD^{saww}), AND ‘PEOPLE^{asws} OF HIS^{saww} HOUSEHOLD’ (AHL AL BAYT), AND ‘HIS^{saww} FAMILY’ (ITRAT), AND HIS^{saww} FAMILY HEADS’ (RAHT), AND ‘HIS^{saww} CLAN’ (ASHEERA), AND ‘HIS^{saww} OFFSPRING (ZURRIYAT)

الآيات طه وَ أَمُرْ أَهْلَكَ بِالصَّلَاةِ وَ اصْطَبِرْ عَلَيْهَا

The Verses – (Surah Ta Ha): *And enjoin your family with the Salat and be constant upon it. [20:132]*

الشعراء وَ أَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ

(Surah) Al Shoara - *And warn your kindred, the near ones! [26:214].*

Notes –

وَ رَوَى أَبُو سَعِيدٍ الْخُدْرِيُّ قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ كَانَ رَسُولُ اللَّهِ ص يَأْتِي بَابَ فَاطِمَةَ وَ عَلِيٍّ تِسْعَةَ أَشْهُرٍ وَ قَتَّ كُلَّ صَلَاةٍ فَيَقُولُ الصَّلَاةَ يَرْحَمُكُمُ اللَّهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ ... وَ يُطَهِّرَكُمُ تَطْهِيرًا.

And it is reported by Abu Saeed al Khudry who said,

‘When this Verse was Revealed, Rasool-Allah^{saww} used to come to the door of (Syeda) Fatima^{asws} and Ali^{asws} for nine months at the time of every Salat and he^{saww} was saying: ‘The Salat!, may Allah^{azwj} Have Mercy on you^{asws} all: **But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]’.**

وَ رَوَاهُ ابْنُ عُفَيْدَةَ بِإِسْنَادِهِ مِنْ طَرَفِي كَثِيرَةٍ عَنْ أَهْلِ الْبَيْتِ ع وَ غَيْرِهِمْ مِثْلَ أَبِي بَرَزَةَ وَ أَبِي رَافِعٍ وَ قَالَ أَبُو جَعْفَرٍ ع أَمَرَ اللَّهُ تَعَالَى أَنْ يُخْصَّ أَهْلَهُ دُونَ النَّاسِ لِيَعْلَمَ النَّاسُ أَنَّ لِأَهْلِهِ عِنْدَ اللَّهِ مَنْزِلَةً لَيْسَتْ لِلنَّاسِ فَأَمَرَهُمْ مَعَ النَّاسِ عَامَّةً وَ أَمَرَهُمْ خَاصَّةً.

And it is reported by Ibn Uqda, by his chain from many ways,

‘From the People^{asws} of the Household and others like Abu Barza, and Abu Rafie, and Abu Ja’far^{asws} said: ‘Allah^{azwj} the Exalted Commanded him^{saww} that he^{saww} specialises his^{saww} family^{asws} besides the (other) people for the people to know that his^{saww} family^{asws}, in the Presence of Allah^{azwj} have a status which isn’t for the (other) people. So He^{azwj} Commanded them^{asws} with the general people, and Commanded them^{asws} is particular’.

و فِي قِرَاءَةِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَ أَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ وَ رَهْطَكَ مِنْهُمْ الْمُخْلِصِينَ - وَ رَوَى ذَلِكَ عَنْ أَبِي عَبْدِ اللَّهِ ع.

‘And in the recitation of Abdullah Bin Mas’ud it is **And warn your kindred, the near ones and your group of sincere ones!** [26:214], and that has been reported from Abu Abdullah^{asws}.

وَقَالَ الرَّازِيُّ وَغَيْرُهُ فِي تَفْسِيرِهِمْ كَانَ رَسُولُ اللَّهِ ص بَعْدَ نُزُولِ قَوْلِهِ تَعَالَى وَ أَمُرُ أَهْلِكَ بِالصَّلَاةِ يَذْهَبُ إِلَى فَاطِمَةَ وَ عَلِيٍّ ع كُلِّ صَبَاحٍ وَ يَشُورُ الصَّلَاةَ وَ كَانَ يَفْعَلُ ذَلِكَ.

And Al-Razy and others said in their Tafseers, ‘Rasool-Allah^{saww}, after the Revelation of the Words of the Exalted: **And enjoin your family with the Salat and be constant upon it.** [20:132], used to go to (Syeda) Fatima^{asws} and Ali^{asws} every morning and was saying: ‘The Salat!’, and he^{saww} used to do that”.

1- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الْخُثْعَمِيِّ عَنْ عَبَّادِ بْنِ يَعْقُوبَ عَنِ الْحُسَيْنِ بْنِ حَمَّادٍ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ وَ رَهَطَكَ مِنْهُمْ الْمُخْلِصِينَ قَالَ عَلِيُّ وَ حَزْرُهُ وَ جَعْفَرُ وَ الْحُسَيْنُ وَ الْحُسَيْنُ وَ آلُ مُحَمَّدٍ ص خَاصَّةً.

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – From Muhammad Bin Al Husayn Al Khas’amy, from Abbad Bin Yaquoub, from Al Hassan Bin Hammad, from Abu Al Jaroud,

‘From Abu Ja’far^{asws} regarding Mighty and Majestic: **and your group of sincere ones!** [26:214], he^{asws} said: ‘Ali^{asws}, and Hamza^{asws}, and Ja’far^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and Progeny^{asws} of Muhammad^{saww} in particular”²⁴⁶.

2- وَ بِحَدَا إِسْنَادِ عَنْهُ ع فِي قَوْلِهِ وَ تَقَلَّبَكَ فِي السَّاجِدِينَ قَالَ فِي عَلِيٍّ وَ فَاطِمَةَ وَ الْحُسَيْنِ وَ الْحُسَيْنِ وَ أَهْلِ بَيْتِهِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ.

And by this chain, from him^{asws} regarding His^{azwj} Words: **And your transfer among the Sajdah performers** [26:219], he^{asws} said: ‘Regarding Ali^{asws}, and (Syeda) Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws} and People^{asws} of his^{saww} Household, may the Salawat of Allah^{azwj} be upon them^{asws}’²⁴⁷.

3- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ سَعِيدٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ بَرِيعٍ عَنْ إِسْمَاعِيلِ بْنِ بَشَّارٍ الْهَاشِمِيِّ عَنْ قُتَيْبَةَ بْنِ مُحَمَّدٍ الْأَعَشِيِّ عَنْ هَاشِمِ بْنِ الْبَرِيدِ عَنْ زَيْدِ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَنْ جَدِّهِ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص فِي بَيْتِ أُمِّ سَلَمَةَ فَأُتِيَ بِحَرِيرَةٍ فَدَعَا عَلِيًّا وَ فَاطِمَةَ وَ الْحُسَيْنَ وَ الْحُسَيْنَ ع فَأَكَلُوا مِنْهَا

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Ahmad Bin Muhammad Bin Saeed, from Al Hassan Bin Ali Bin Bazie, from Ismail Bin Bashara Al Hashmy, from Quteyba Bin Muhammad Al A’asha, from Hashim Bin Al Bareed,

‘Zayd son of Ali^{asws} (Bin Al-Husayn)^{asws}, from his father^{asws}, from his grandfather^{asws} having said: ‘Rasool-Allah^{saww} was in the house of Umm Salama^{ra} and Hareera (flour cooked with milk) was brought. He^{saww} called Ali^{asws}, and (Syeda) Fatima^{asws}, and Al-Hassan^{asws} and Al-Husayn^{asws} and they^{asws} ate from it.

ثُمَّ جَلَّلَ عَلَيْهِمْ كِسَاءً خَيْرِيًّا ثُمَّ قَالَ إِذَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمْ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيراً فَقَالَتْ أُمُّ سَلَمَةَ وَ أَنَا مَعَهُمْ يَا رَسُولَ اللَّهِ قَالَ أَنْتَ إِلَى خَيْرٍ.

²⁴⁶ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 7 H 1

²⁴⁷ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 7 H 2

Then he^{saww} covered upon them^{asws} with a Khaybari cloak, then said: **But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33].** Umm Salama^{ra} said, 'And am I^{ra} with them^{asws}, O Rasool-Allah^{saww}?' He^{saww} said: 'You^{ra} are with/toward good (Paradise)'.²⁴⁸

4- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ عَبْدِ الْعَزِيزِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ زَكَرِيَّا عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ عُمَارَةَ عَنْ أَبِيهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ ع قَالَ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع إِنَّ اللَّهَ عَزَّ وَ جَلَّ فَضَّلَنَا أَهْلَ الْبَيْتِ وَ كَيْفَ لَا يَكُونُ كَذَلِكَ وَ اللَّهُ عَزَّ وَ جَلَّ يَقُولُ فِي كِتَابِهِ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيراً

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Abdul Azeyr Bin Yahya, from Muhammad Bin Zakariya, from Ja'far Bin Muhammad Bin Umara, from his father,

'From Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws} having said: 'Ali^{asws} Bin Abu Talib^{asws} said: 'Allah^{azwj} Mighty and Majestic Merited us^{asws}, People^{asws} of the Household, and how can it not happen to be like that and Allah^{azwj} Mighty and Majestic is Saying in His^{azwj} Book: **But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33].**

فَقَدْ طَهَّرَنَا اللَّهُ مِنَ الْفَوَاحِشِ مَا ظَهَرَ مِنْهَا وَ مَا بَطَّنَ فَتَحْنُ عَلَيَّ مِنْهَا الْحَقِي.

So Allah^{azwj} had Purified us^{asws} from **the immoralities, whatever is apparent from these and whatever is hidden [7:33]**'.²⁴⁹

5- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ عَبْدِ اللَّهِ بْنِ عَلِيٍّ بْنِ عَبْدِ الْعَزِيزِ عَنْ إِسْمَاعِيلِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ زَيْدٍ عَنْ عُمَرَ بْنِ عَلِيٍّ ع قَالَ: خَطَبَ الْحَسَنُ بْنُ عَلِيٍّ ع النَّاسَ حِينَ قُتِلَ عَلِيٌّ ع فَقَالَ فُيْضَ فِي هَذِهِ اللَّيْلَةِ رَجُلٌ لَمْ يَسْبِقْهُ الْأَوْلُونَ بِعِلْمٍ وَ لَا يُدْرِكُهُ الْآخِرُونَ مَا تَرَكَ عَلَى ظَهْرِ الْأَرْضِ صَفْرَاءَ وَ لَا بَيْضَاءَ إِلَّا سَبْعِمِائَةَ دِرْهَمٍ فَضَلَّتْ مِنْ عَطَائِهِ أَرَادَ أَنْ يَبْتِئَعَ بِهَا خَادِمًا لِأَهْلِهِ

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Abdullah Bin Ali Bin Abdul Aziz, from Ismail Bin Muhammad, from Ali Bin Ja'far Bin Muhammad, from Al Husayn Bin Zayd,

From Umar son of Ali^{asws} having said, 'Al-Hassan Bin Ali^{asws} addressed the people when Ali^{asws} was killed. He^{asws} said: 'There has passed away during this night, a man whom the former ones did not precede with knowledge, nor did the latter ones realise. He^{asws} neither left upon the surface of the earth, yellow (gold) nor white (silver), except for seven hundred Dirhams, being a remainder from his^{asws} award (received). He^{asws} intended to acquire a servant for his^{asws} family'.

ثُمَّ قَالَ أَيُّهَا النَّاسُ مَنْ عَرَفَنِي فَقَدْ عَرَفَنِي وَ مَنْ لَمْ يَعْرِفْنِي فَأَنَا الْحَسَنُ بْنُ عَلِيٍّ وَ أَنَا ابْنُ الْبَشِيرِ التَّذِيرِ الدَّاعِي إِلَى اللَّهِ بِأَذْنِهِ وَ السَّرَاحِ الْمُنِيرِ

Then he^{asws} said: 'O you people! One who recognises me^{asws}, so he has recognised me^{asws}, and one who did not does not recognise me^{asws}, so I^{asws} am Al-Hassan^{asws} Bin Ali^{asws}, and I^{asws} am a son^{asws} of the giver of glad tidings and the warner, the caller to Allah^{azwj} by His^{azwj} Permission, and the radiant lamp.

²⁴⁸ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 7 H 3

²⁴⁹ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 7 H 4

أَنَا مِنْ أَهْلِ الْبَيْتِ الَّذِي كَانَ يَنْزِلُ فِيهِ جِبْرَائِيلُ وَ يَصْعَدُ وَ أَنَا مِنْ أَهْلِ الْبَيْتِ الَّذِينَ أَذْهَبَ اللَّهُ عَنْهُمْ الرَّجْسَ وَ طَهَّرَهُمْ تَطْهِيراً.

I^{asws} am from People^{asws} of the Household in which Jibraeel^{as} descended and ascended, and I^{asws} am from People^{asws} of the Household from which Allah^{azwj} Removed the uncleanness from them^{asws} and Purified them^{asws} with a Purification”.²⁵⁰

6- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ مُظَفَّرِ بْنِ يُونُسَ بْنِ مُبَارَكٍ عَنْ عَبْدِ الْأَعْلَى بْنِ حَمَّادٍ عَنْ مُحَمَّدِ بْنِ إِسْرَائِيلَ عَنْ عَبْدِ الْجُبَّارِ بْنِ الْعَبَّاسِ عَنْ عَمَّارِ الدُّهَيْبِيِّ عَنْ عَمْرَةَ بِنْتِ أُمِّ سَلَمَةَ قَالَتْ نَزَلَتْ هَذِهِ الْآيَةُ فِي بَيْتِي وَ فِي الْبَيْتِ سَبْعَةٌ جِبْرَائِيلُ وَ مِيكَائِيلُ وَ رَسُولُ اللَّهِ وَ عَلِيُّ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ صَلَوَاتُ اللَّهِ عَلَيْهِمْ

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Muzaffar Bin Yunus Bin Mubarak, from Abdul A’ala Bin Hammad, from Mukhawwal Bin Ibrahim, from Abdul Jabbar Bin Al Abbas, from Ammar Al Duhnay, from Amrah Bint Af’ae,

‘From Umm Salama^{ra} having said, ‘This Verses (33:33) was Revealed in my^{ra} house, and in the house there were seven – Jibraeel^{as}, Mikaeel^{as}, and Rasool-Allah^{saww}, and Ali^{asws}, and (Syeda) Fatima^{asws}, and Al-Hassan^{asws} and Al-Husayn^{asws}, may the Salawat of Allah^{azwj} be upon them^{asws}.

وَ قَالَتْ وَ كُنْتُ عَلَى الْبَابِ فَعُلْتُ يَا رَسُولَ اللَّهِ أَسَنْتُ مِنْ أَهْلِ الْبَيْتِ قَالَ إِنَّكَ عَلَى خَيْرِ إِنْكَ مِنْ أَزْوَاجِ النَّبِيِّ وَ مَا قَالَ إِنْكَ مِنْ أَهْلِ الْبَيْتِ.

And she^{ra} said, ‘And I^{ra} was at the door, so I^{ra} said, ‘O Rasool-Allah^{saww}! Am I^{ra} not from People^{asws} of the Household?’ He^{saww} said: ‘You^{ra} are upon good. You^{ra} are from wives of the Prophet^{saww}, and he^{saww} did not say: ‘You^{ra} are from People^{asws} of the Household’”.²⁵¹

7- قب، المناقب لابن شهر آشوب قَرَأَ أَبُو عَبْدِ اللَّهِ ع قَوْلَهُ تَعَالَى وَ لَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ وَ جَعَلْنَا لَهُمْ أَزْوَاجًا وَ ذُرِّيَّةً ثُمَّ أَوْمَأَ ع إِلَى صَدْرِهِ فَقَالَ نَحْنُ وَ اللَّهُ ذُرِّيَّةُ رَسُولِ اللَّهِ ع.

(The book) ‘Al-Manaqib of Ibn Shehr Ashub – Abu Abdullah^{asws} recited Words of the Exalted: **And We had Sent Rasools from before you and We Made wives and offspring to be for them. [13:38]**, then gestured to his^{asws} chest and said: ‘By Allah^{azwj}! We^{asws} are offspring of Rasool-Allah^{saww}’.²⁵²

8- فر، تفسير فرات بن إبراهيم إسماعيلُ بْنُ إِسْرَائِيلَ بِإِسْنَادِهِ عَنْ عَبْدِ اللَّهِ بْنِ الْوَلِيدِ قَالَ: دَخَلْنَا عَلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ لَنَا مِمَّنْ أَنْتُمْ فَقُلْنَا لَهُ مِنْ أَهْلِ الْكُوفَةِ فَقَالَ لَنَا إِنَّهُ لَيْسَ بَلَدٌ مِنَ الْبُلْدَانِ وَ لَا مِصْرٌ مِنَ الْأَمْصَارِ أَكْثَرَ حُبًّا لَنَا مِنْ أَهْلِ الْكُوفَةِ

Tafseer Furat Bin Ibrahim – Ismail Bin Ibrahim, by his chain, from Abdullah Bin Al Waleed who said,

‘We entered to see Abu Abdullah^{asws}. He^{asws} said to us: ‘Who are you all from?’ We said to him^{asws}, ‘From the people of Al-Kufa’. He^{asws} said to us: ‘There is no city from the cities, nor a country from the countries with more people loving us^{asws} than the people of Al-Kufa are.

²⁵⁰ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 7 H 5

²⁵¹ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 7 H 6

²⁵² Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 7 H 7

إِنَّ اللَّهَ هَذَاكُمْ لِأَمْرِ جَهْلَهُ النَّاسُ فَأَجْبِثُمُونَا وَابْغَضْنَا النَّاسَ وَصَدَّقْتُمُونَا وَكَذَبْنَا النَّاسَ وَاتَّبَعْتُمُونَا وَخَالَفْنَا النَّاسَ فَجَعَلَ اللَّهُ حَيَاتِكُمْ حَيَاتَنَا وَمَمَاتِكُمْ مَمَاتَنَا

Allah^{azwj} has Guided you all to a matter the people are ignorant of. You answered us^{asws} and the people hated us^{asws}, and your ratified us^{asws} and the people belied us^{asws}, and you followed us^{asws} and the people opposed us, so Allah^{azwj} Made your lives to be our^{asws} lives, and your deaths as our^{asws} passing away.

فَأَشْهَدُ عَلَى أَبِي أَنَّهُ كَانَ يَقُولُ مَا بَيْنَ أَحْلَاكُمُ وَبَيْنَ أَنْ يَغْتَبِطَ وَ يَرَى مَا تَقَرُّ بِهِ عَيْنُهُ إِلَّا أَنْ تَبْلُغَ نَفْسُهُ هَاهُنَا وَ أَوْمَأَ يَبْدُو إِلَى حَلْفِهِ وَ قَدْ قَالَ اللَّهُ فِي كِتَابِهِ وَ لَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ وَ جَعَلْنَا لَهُمْ أَنْوَابًا وَ دُرِيَّةً فَتَحْنُ دُرِيَّةُ رَسُولِ اللَّهِ ص.

I^{asws} testify upon my^{asws} father^{asws} that he^{asws} was saying: 'There is nothing between one of you his eyes being delighted with except that his soul reaches over here', and he^{asws} gestured by his^{asws} hand to his^{asws} throat, and Allah^{azwj} has Said in His^{azwj} Book: **And We had Sent Rasools from before you and We Made wives and offspring to be for them. [13:38].** So we^{asws} are offspring of Rasool-Allah^{saww}, 253

9- فس، تفسير القمي وَ أَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ قَالَ نَزَلَتْ وَ زَهَطَكَ مِنْهُمْ الْمُخْلِصِينَ وَ هُمْ عَلِيُّ بْنُ أَبِي طَالِبٍ وَ حَزْرَةُ وَ جَعْفَرُ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ آلُ مُحَمَّدٍ.

Tafseer Al-Qummi - **And warn your kindred, the near ones! [26:214].** He^{asws} said: 'It was Revealed as: **and your group of sincere ones! [26:214]**, and they are Ali^{asws} Bin Abu Talib^{asws}, and Hamza^{asws}, and Ja'far^{asws}, and Al-Hassan^{asws} and Al-Husayn^{asws} and Progeny^{asws} of Muhammad^{saww}, 254

10- مع، معاني الأخبار ن، عيون أخبار الرضا عليه السلام الهمداني عَنْ عَلِيِّ بْنِ أَبِي عُمَيْرٍ عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنِ الصَّادِقِ عَنْ آبَائِهِ ع قَالَ: سَأَلَ أَمِيرُ الْمُؤْمِنِينَ ع عَنْ مَعْنَى قَوْلِ رَسُولِ اللَّهِ ص إِنِّي مُخَلِّفٌ فِيكُمْ التَّعْلِينَ كِتَابَ اللَّهِ وَ عَيْتِي مِنَ الْعَيْتَةِ

(The book) 'Ma'any Al Akhbar', (and) 'Uyoon Akhbar Al Reza^{asws}' – Al Hamdany, from Ali, from his father, from Ibn Abu Umeyr, from Gayas Bin Ibrahim,

'From Al-Sadiq^{asws}, from his^{asws} forefathers^{asws} having said: 'Amir Al-Momineen^{asws} was asked about meaning of words of Rasool-Allah^{saww}: 'I^{saww} am leaving behind among you all the two weighty things, Book of Allah^{azwj} and my^{saww} family^{asws}', 'Who is the family (Itrat)?'

فَقَالَ أَنَا وَ الْحَسَنُ وَ الْحُسَيْنُ وَ الْأَيْمَةُ التَّسْعَةُ مِنْ وُلْدِ الْحُسَيْنِ تَأْسِئُهُمْ مَهْدِيُّهُمْ وَ قَائِمُهُمْ لَا يُفَارِقُونَ كِتَابَ اللَّهِ وَ لَا يُفَارِقُهُمْ حَتَّى يَرُدُّوا عَلَى رَسُولِ اللَّهِ ص حَوْضَهُ.

He^{asws} said: 'I^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and the nine Imams^{asws} from sons^{asws} of Al-Husayn^{asws}, ninth of them^{asws} being their^{asws} Mahdi^{asws}, and their^{asws} Qaim^{asws}, not

²⁵³ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 7 H 8

²⁵⁴ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 7 H 9

separating from the Book of Allah^{azwj} nor will it separate from them^{asws} until they^{asws} return to Rasool-Allah^{sawww} at his^{sawww} Fountain”.²⁵⁵

11- مع، معاني الأخبار أبي عن سعدٍ عن محمد بن الحسن عن جعفر بن بشير عن الحسين بن أبي العلاء عن عبد الله بن ميسرة قال: قلت لأبي عبد الله ع إننا نقول اللهم صل على محمد و أهل بيته فيقول قَوْمٌ نحن آل محمد

(The book) ‘Ma’any Al Akhbar’ – My father, from Sa’ad, from Muhammad Bin Al Hassan, from Ja’far Bin Bashir, from Al Husayn Bin Abu Al A’ala, from Abdullah Bin Maysara who said,

‘I said to Abu Abdullah^{asws}, ‘We are saying, ‘O Allah^{azwj}! Send Salawat upon Muhammad^{sawww} and People^{asws} of his^{sawww} Household’, so a group says, ‘We are Progeny^{asws} of Muhammad^{sawww} (Aal – Muhammad^{sawww})’.

فَقَالَ إِنَّمَا آلُ مُحَمَّدٍ مَنْ حَرَّمَ اللَّهُ عَزَّ وَ جَلَّ عَلَى مُحَمَّدٍ ص نِكَاحَهُ.

He^{asws} said: ‘But rather, Progeny^{asws} of Muhammad^{sawww}, is the one Allah^{azwj} Mighty and Majestic Prohibited unto Muhammad^{sawww} marrying him” (the blood relatives).²⁵⁶

12- مع، معاني الأخبار ابن الوليد عن محمد العطار عن الأشعري عن إبراهيم بن إسحاق عن محمد بن سليمان الديلمي عن أبيه قال: قلت لأبي عبد الله ع جعلت فداك من آل قال ذرئته محمد ص

(The book) ‘Ma’any Al Akhbar – Ibn Al Waleed, from Muhammad al Attar, from Al Ash’ary, from Ibrahim Bin Is’haq, from Muhammad Bin Suleyman Al Daylami, from his father who said,

‘I said to Abu Abdullah^{asws}, ‘May I be sacrificed for you^{asws}! Who is the Progeny^{asws} (Aal)?’ He^{asws} said: ‘Offspring of Muhammad^{sawww}’.

قَالَ قُلْتُ فَمَنْ الْأَهْلُ قَالَ الْأَيْمَةُ ع فقلت فؤله عَزَّ وَ جَلَّ أَدْخَلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ قَالَ وَ اللَّهُ مَا عَنَى إِلَّا ابْنَتَهُ.

He (the narrator) said, ‘I said, ‘So, who are the People^{asws} (Al Ahl)?’ He^{asws} said: ‘The Imams^{asws}’. I said, ‘Words of Mighty and Majestic: **and there befell with the people of Pharaoh, the most evil of the Punishment [40:45]?**’ He^{asws} said: ‘By Allah^{azwj}! It does not mean except his (Abu Bakr) daughter”²⁵⁷

13- لي، الأمالي للصدوق مع، معاني الأخبار أبي عن سعدٍ عن ابن عيسى عن الحسن بن علي بن فضال عن علي بن أبي حمزة عن أبي بصير قال: قلت لأبي عبد الله ع من آل محمد قال ذرئته فقلت من أهل بيته قال الأئمة الأوصياء فقلت من عترته قال أصحاب العباء

(The books) ‘Al Amaali’ (and) ‘Ma’any Al Akhbar’ – My father, from Sa’ad, from Ibn Isa, from Al Hassan Bin Ali Bin Fazzal, from Ali Bin Abu Hamza, from Abu Baseer who said,

‘I said to Abu Abdullah^{asws}, ‘Who are the Progeny^{asws} of Muhammad^{sawww}?’ He^{asws} said: ‘His^{sawww} offspring’. I said, ‘Who are People^{asws} of his^{sawww} Household?’ He^{asws} said: ‘The

²⁵⁵ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 7 H 10

²⁵⁶ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 7 H 11

²⁵⁷ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 7 H 12

Imams^{asws}, the successors^{asws}. I said, 'Who are his^{saww} family (Itrat)?' He^{asws} said: 'Companions of the cloak (Panjatan)'.

فَقُلْتُ مَنْ أُمَّتُهُ قَالَ الْمُؤْمِنُونَ الَّذِينَ صَدَقُوا بِمَا جَاءَ بِهِ مِنْ عِنْدِ اللَّهِ عَزَّ وَ جَلَّ الْمُتَمَسِّكُونَ بِالثَّقَلَيْنِ الَّذِينَ أُمِرُوا بِالتَّمَسُّكِ بِهِمَا - كِتَابِ اللَّهِ وَ عِزَّتِهِ أَهْلِ بَيْتِهِ الَّذِينَ أَذْهَبَ اللَّهُ عَنْهُمْ الرَّجْسَ وَ طَهَّرَهُمْ تَطْهِيراً وَ هُمَا الخَلِيفَتَانِ عَلَى الْأُمَّةِ عَلَيْهِمُ السَّلَامُ.

I said, Who is his^{saww} community (Ummah)?' He^{asws} said: 'The Momineen, those who ratified whatever he^{saww} came with from the Presence of Allah^{azwj}, the one adhering with the two weighty things which they have been Commanded with to be adhering with – Book of Allah^{azwj} and his^{saww} family^{asws} (Itrat), People^{asws} of the Household, those Allah^{azwj} Kept Away the uncleanness from them^{asws} and Purified them^{asws} with a Purification, the two Caliphs upon the community, peace be upon them^{asws}.'²⁵⁸

14- شي، تفسير العياشي عن معاوية بن وهب قال سمعته يقول الحمد لله لانه نافع عبد آل حمزة كان في بيت حفصة فأتته الناس وفوداً ولا يجاب ذلك عليهم ولا يتبع عليهم وإن أقواماً يأتوناً صلة لرسول الله من فئاتنا خائفين مستخفين يهاب ذلك ويتبع عليهم ولقد قال الله في كتابه ولقد أرسلنا رسلاً من قبلك وجعلنا لهم أزواجاً ودريات كما كان لرسول الله من إلا كأحد أولئك جعل الله له أزواجاً وجعل له دريات ثم لم يسلم مع أحد من الأنبياء من أسلم مع رسول الله من أهل بيته أكرم الله بذلك رسوله ص.

(This is not a Hadeeth)²⁵⁹

15- شي، تفسير العياشي عن بشير الدهان عن أبي عبد الله ع قال: ما أتى الله أحداً من المرسلين شيئاً إلا وقد أتاه محمداً ص وقد أتى الله [محمداً] كما أتى المرسلين من قبله ثم تلا هذه الآية ولقد أرسلنا رسلاً من قبلك وجعلنا لهم أزواجاً ودريات.

Tafseer Al Ayyashi – From Bashir Al Dahhan,

'From Abu Abdullah^{asws} having said: 'Allah^{azwj} did not Give anything to anyone from the Messengers^{as} except and He^{azwj} Gave it to Muhammad^{saww}, and Allah^{azwj} had Given Muhammad^{saww} just as He^{azwj} had Given the Messengers^{as} from before him^{saww}. Then he^{asws} recited this Verse: **'And We had Sent Rasools from before you and We Made wives and offspring to be for them. [13:38]'**²⁶⁰

16- شي، تفسير العياشي عن علي بن عمر بن أبان الكلبي عن أبي عبد الله ع قال: أشهد على أبي أنه كان يقول ما بين أحدكم وبين أن يعبط أو يرى ما تقر به عينه إلا أن يبلغ نفسه هذه وأهوى يديه إلى خلقه

Tafseer Al Ayyashi – From Ali Bin Umar Bin Aban Al Kalby,

'From Abu Abdullah^{asws} having said: 'I testify upon my^{asws} father^{asws} that he^{asws} was saying: 'There is nothing between one of you and his exultation, or seeing what his eyes would be delighted with except his soul reaching this', and he^{asws} gestured by his^{asws} hand to his^{asws} throat.

قال الله في كتابه ولقد أرسلنا رسلاً من قبلك وجعلنا لهم أزواجاً ودريات فتنحن دريات رسول الله ص.

²⁵⁸ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 7 H 13

²⁵⁹ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 7 H 14

²⁶⁰ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 7 H 15

Allah^{azwj} Said in His^{azwj} Book: ***And We had Sent Rasools from before you and We Made wives and offspring to be for them. [13:38]***.²⁶¹

17- شي، تفسير العياشي عن الْمُفَضَّلِ بْنِ صَالِحٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص خَلَقَ اللَّهُ الْخَلْقَ قِسْمَيْنِ فَأَلْفَى قِسْمًا وَ أَمْسَكَ قِسْمًا ثُمَّ قَسَمَ ذَلِكَ الْقِسْمَ عَلَى ثَلَاثَةِ أَثْلَافٍ فَأَلْفَى أَوْ أَلْفَى ثُلُوثَيْنِ وَ أَمْسَكَ ثُلُثًا ثُمَّ اخْتَارَ مِنْ ذَلِكَ الثُّلُثِ قُرَيْشًا ثُمَّ اخْتَارَ مِنْ قُرَيْشِ بَنِي عَبْدِ الْمُطَّلِبِ ثُمَّ اخْتَارَ مِنْ بَنِي عَبْدِ الْمُطَّلِبِ رَسُولَ اللَّهِ ص

Tafseer Al Ayyashi – From Al Mufazzal Bin Salih,

‘From Ja’far^{asws} Bin Muhammad^{asws} having said: ‘Rasool-Allah^{saww} said: ‘Allah^{azwj} Created the creatures in two sections. He^{saww} cast a section and Withheld a section. Then He^{azwj} Divided that section upon three (portions of one) third. Then He^{azwj} Cast two thirds and Withheld a third. Then He^{azwj} Chose Quraysh from that third, then Chose the Clan of Abdul Muttalib^{asws} from Quraysh, then Chose Rasool-Allah^{saww} from Clan of Abdul Muttalib^{asws}.

فَنَحْنُ ذُرِّيَّتُهُ فَإِنْ قَالَ النَّاسُ لَمْ يَكُنْ لِرَسُولِ اللَّهِ ص ذُرِّيَّةٌ جَحَدُوا وَ لَقَدْ قَالَ اللَّهُ وَ لَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ وَ جَعَلْنَا لَهُمْ أَزْوَاجًا وَ ذُرِّيَّةً فَنَحْنُ ذُرِّيَّتُهُ

We^{asws} are his^{saww} offspring. So, if the people says, ‘There did not happen to be any offspring for Rasool-Allah^{saww}’, they are rejecting, and Allah^{azwj} has Said: ***And We had Sent Rasools from before you and We Made wives and offspring to be for them. [13:38]***. We^{asws} are his^{saww} offspring’.

قَالَ فَعُلْتُ أَنَا أَشْهَدُ أَنَّكُمْ ذُرِّيَّتُهُ ثُمَّ قُلْتُ لَهُ ادْعُ اللَّهَ لِي جَعَلْتُ فِدَاكَ أَنْ يَجْعَلَ لِي مَعَكُمْ فِي الدُّنْيَا وَ الْآخِرَةِ فَدَعَا لِي ذَلِكَ قَالَ وَ قَبَّلْتُ بَاطِنَ يَدِهِ.

He (the narrator) said, ‘I said, ‘I testify that you^{asws} are his^{saww} offspring’. Then I said to him^{asws}, ‘Supplicate to Allah^{azwj} for me, may I be sacrificed for you^{asws}, that he^{azwj} Makes me to be with you^{asws} in the world and the Hereafter’. So he^{asws} supplicated that for me. And I kissed the inside of his^{as} hand (palm)’.²⁶²

18- وَ فِي رِوَايَةٍ شُعَيْبٍ عَنْهُ أَنَّهُ قَالَ: سَمِعْتُ ذُرِّيَّةَ رَسُولِ اللَّهِ ص مَا أُذْرِي عَلَى مَا يُعَادُونَنَا إِلَّا لِقَرَابَتِنَا مِنْ رَسُولِ اللَّهِ ص.

(Uncertain – Hadeeth or not and derogatory)²⁶³

19- كثر، كثر جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ عَبْدِ الْعَزِيزِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ سَلَامٍ عَنْ عَبْدِ اللَّهِ بْنِ عَيْسَى بْنِ مَصْقَلَةَ الْقُمِّيِّ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ عَنْ أَبِيهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ أَمْرُ أَهْلِكَ بِالصَّلَاةِ وَ اصْطِرَابِ عَلَيْهَا

(The books) ‘Kunz Jamie Al fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Abdul Aziz Bin Yahya, from Muhammad Bin Abdul Rahman Bin Sallam, from Abdullah Bin Isa Bin Masqalat al Qummi, from Zurara,

‘From Abu Ja’far^{asws}, from his^{asws} father^{asws} regarding Words of Allah^{azwj} Mighty and Majestic: ***And enjoin your family with the Salat and be constant upon it. [20:132]***.

²⁶¹ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 7 H 16

²⁶² Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 7 H 17

²⁶³ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 7 H 18

قَالَ نَزَلَتْ فِي عَلِيِّ وَ فَاطِمَةَ وَ الْحُسَيْنِ وَ الْحَسَنِ ع كَانَ رَسُولُ اللَّهِ ص يَأْتِي بَابَ فَاطِمَةَ كُلَّ سَحْرَةٍ فَيَقُولُ السَّلَامُ عَلَيْكُمْ أَهْلَ الْبَيْتِ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ الصَّلَاةُ يَرْحَمُكُمْ اللَّهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمْ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيراً.

He^{asws} said: 'It was Revealed regarding Ali^{asws}, and (Syeda) Fatima^{asws}, and Al-Hassan^{asws} and Al-Husayn^{asws}. Rasool-Allah^{sawww} used to come to the door of (Syeda) Fatima^{asws} every dawn, so he^{sawww} was saying: 'The greetings be upon you^{asws}, the People^{asws} of the Household, and the Mercy of Allah^{azwj} and His^{azwj} Blessings. The *Salat*, may Allah^{azwj} have Mercy on you^{asws}: **But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]**'²⁶⁴.

20- لي، الأمالي للصدوق ن، عيون أخبار الرضا عليه السلام ابن شاذويه المؤدب و جعفر بن محمد بن مسرور معاً عن محمد الحميري عن أبيه عن الرئان بن الصلت قال: حضر الرضا ع مجلس المأمون بمرو و قد اجتمع في مجلسه جماعة من علماء أهل العراق و خراسان

(The books) 'Al Amaali' of Al Sadouq, (and) 'Uyoon Akhbar Al Reza^{asws}' – Ibn Shazawayh Al Mowdib, and Ja'far Bin Muhammad Bin Masrou, both together from Muhammad Al Himeyri, from his father, from Al Rayyan Bin Al Salt who said,

'Al-Reza^{asws} was present at the gathering of (the caliph) Al-Mamoun (Al-Rasheed) at Merv, and he had gathered in his gathering a group of the scholar of the people of Al-Iraq and Khurasan.

فَقَالَ الْمَأْمُونُ أَخْبِرُونِي عَنْ مَعْنَى هَذِهِ الْآيَةِ ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمَالَتِ الْعُلَمَاءُ أَرَادَ اللَّهُ عَزَّ وَ جَلَّ بِدَلِكِ الْأُمَّةِ كُلِّهَا فَقَالَ الْمَأْمُونُ مَا تَقُولُ يَا أَبَا الْحَسَنِ

Al-Mamoun said, 'Inform me about the meaning of this Verse: **Then We Gave the Book as an inheritance to those We Chose from among Our servants [35:32]**'. The scholars said, 'Allah^{azwj} Mighty and Majestic Intended by that, the community, all of it'. Al-Mamoun said, 'What are you^{asws} saying, O Abu Al-Hassan^{asws}?'

فَقَالَ الرَّضَا ع لَا أَقُولُ كَمَا قَالُوا وَ لَكِنِّي أَقُولُ أَرَادَ اللَّهُ عَزَّ وَ جَلَّ بِدَلِكِ الْعِبْرَةَ الطَّاهِرَةَ فَقَالَ الْمَأْمُونُ وَ كَيْفَ عَنِ الْعِبْرَةَ مِنْ دُونِ الْأُمَّةِ

Al-Reza^{asws} said: 'I^{asws} am not saying as what they are saying, but I^{asws} am saying Allah^{azwj} Mighty and Majestic Intended with that, the pure family'. Al-Mamoun said, 'And how can it mean the family, from besides the community?'

فَقَالَ لَهُ الرَّضَا ع إِنَّهُ لَوْ أَرَادَ الْأُمَّةَ لَكَانَتْ بِأَجْمَعِهَا فِي الْحَنَّةِ لِقَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَ مِنْهُمْ مُقْتَصِدٌ وَ مِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ يُأْذِنُ اللَّهُ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ

Al-Reza^{asws} said to him: 'If the Intended were the whole community, and they would all be gathered in the Paradise due to the Words of Allah^{azwj} Blessed and Exalted: **So for them is one who is unjust to himself, and from them is a moderate one, and from them is one who precedes with the deeds of goodness by the Permission of Allah. That, it is the greatest merit [35:32]**.

²⁶⁴ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 7 H 19

ثُمَّ جَمَعَهُمْ كُلَّهُمْ فِي الْجَنَّةِ فَقَالَ جَنَّاتٍ عَدْنٍ يَدْخُلُونَهَا يُجَلِّونَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ الْأَيَّةِ فَصَارَتْ الْوَرَائِثَةُ لِلْعَبْرَةِ الطَّاهِرَةِ لَا لِعَبْرِهِمْ

Then all of them would be gathered in the Paradise. So the Mighty and Majestic Said: **Gardens of Eden, they shall be entering these wearing therein bracelets of gold [35:33].** Thus that is for the inheritance for the Purified Family^{asws}, not others apart from them^{asws}.

فَقَالَ الْمَأْمُونُ مِنَ الْعَبْرَةِ الطَّاهِرَةِ فَقَالَ الرِّضَا ع الَّذِينَ وَصَفَهُمُ اللَّهُ فِي كِتَابِهِ فَقَالَ جَلَّ وَ عَزَّ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمُ تَطْهِيراً وَ هُمُ الَّذِينَ قَالَ رَسُولُ اللَّهِ ص إِنِّي مُخَلِّفٌ فِيكُمْ التَّقْلِينَ كِتَابَ اللَّهِ وَ عِزَّتِي أَهْلَ بَيْتِي آلَا وَ إِنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ فَاَنْظُرُوا كَيْفَ تَخْلُقُونِي فِيهِمَا أَيُّهَا النَّاسُ لَا تَعْلَمُوهُمْ فَإِنَّهُمْ أَعْلَمُ مِنْكُمْ

Al-Mamoun said, 'Who are the clean family?' Al-Reza^{asws} said: 'The ones Allah^{azwj} has Described in His^{azwj} Book. The Mighty and Majestic Said: **But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33];** and they^{asws} are the ones Rasool-Allah^{saww} said: 'I^{saww} am leaving behind among you the two weighty things, Book of Allah^{azwj} and my^{saww} family, People^{asws} of the Household. Indeed, and these two will never separate until they return to me^{saww} at the Fountain, therefore look at how you all are dealing with me regarding these two. O you people! Do not (try) to teach them^{asws}, for they^{asws} are more knowing that you are'.

قَالَتِ الْعُلَمَاءُ أَخْبِرْنَا يَا أَبَا الْحَسَنِ عَنِ الْعَبْرَةِ أَمْ هُمُ الْأَلُ أَمْ عَزِيْزُ الْأَلِ فَقَالَ الرِّضَا ع هُمُ الْأَلُ

The scholars said, 'Inform us, O Abu Al-Hassan^{asws}, about the family, are they^{asws} the Progeny^{asws} or other than the Progeny^{asws}?' Al-Reza^{asws} said: 'They^{asws} are the Progeny^{asws}'.

فَقَالَتِ الْعُلَمَاءُ هَذَا رَسُولُ اللَّهِ ص يُؤْتِرُ عَنْهُ أَنَّهُ قَالَ أُمَّتِي آلِي وَ هُوَ لِأَنَّ أَصْحَابَهُ يُعْمَلُونَ بِالْحَبْرِ الْمُسْتَقْبَاضِ الَّذِي لَا يُمَكِّنُ دَعْوَةَ آلِ مُحَمَّدٍ أُمَّتُهُ

The scholars said: 'So, as for this, Rasool-Allah^{saww} preferred from it, for he^{saww} said: 'My^{saww} community is my^{saww} Family'. And those were his^{saww} companions who were saying with the news (Hadeeth), which is not possible to repulse: The Progeny^{asws} of Muhammad^{saww} is his^{saww} community'.

فَقَالَ أَبُو الْحَسَنِ ع أَخْبِرُونِي هَلْ تَحْرِمُ الصَّدَقَةَ عَلَى الْأَلِ قَالُوا نَعَمْ قَالَ فَتَحْرِمُ عَلَى الْأُمَّةِ قَالُوا لَا قَالَ هَذَا فَرَقُ مَا بَيْنَ الْأَلِ وَ الْأُمَّةِ وَ يُحْكَمُ أَيْنَ يَذْهَبُ بِكُمْ أَ صَرَبْتُمْ عَنِ الذِّكْرِ صَفْحاً أَمْ أَنْتُمْ قَوْمٌ مُسْرِفُونَ

But Abu Al-Hassan^{asws} said: 'You all inform me, is charity prohibited upon the Progeny^{asws}. They said, 'Yes'. He^{asws} said: 'So, is it Prohibited upon the community?' They said, 'No'. He^{asws} said: 'This is the difference between the Progeny^{asws} and the community? Woe be unto you all! Where are you all headed? Are you striking about the Zikr foolishly or are you an extravagant people?

أَمَا عَلِمْتُمْ أَنَّهُ وَقَعَتِ الْوَرَائِثَةُ وَ الطَّاهِرَةُ عَلَى الْمُصْطَفَيْنِ الْمُهْتَدِينَ دُونَ سَائِرِهِمْ قَالُوا وَ مِنْ أَيْنَ يَا أَبَا الْحَسَنِ قَالَ مِنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ لَقَدْ أَرْسَلْنَا نُوحاً وَ إِبْرَاهِيمَ وَ جَعَلْنَا فِي ذُرِّيَّتِهِمَا النُّبُوَّةَ وَ الْكِتَابَ فَمِنْهُمْ مُهْتَدٍ وَ كَثِيرٌ مِنْهُمْ فَاسِقُونَ فَصَارَتْ وَرَائَهُ النُّبُوَّةُ وَ الْكِتَابُ لِلْمُهْتَدِينَ دُونَ الْفَاسِقِينَ

But, do you know that the inheritance, and the purification is upon the chosen, the guided ones, apart from the rest of them?' They said, 'And from where is it, O Abu Al-Hassan^{asws}?'

So he^{asws} said: 'From the Words of Allah^{azwj} Mighty and Majestic: **And We had Sent Noah and Ibrahim, and We Made the Prophet-hood and the Book to be in their offspring. So, from them (some) were rightfully Guided, and most of them are transgressors [57:26]**. So, the inheritance of the Prophet-hood and the Book is for the Guided ones^{asws}, apart from the transgressors.

أَمَا عَلِمْتُمْ أَنَّ نُوحًا عَجِبَ سَأَلَ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ الْحَاكِمِينَ وَذَلِكَ أَنَّ اللَّهَ عَزَّ وَجَلَّ وَعَدَهُ أَنْ يُنَجِّيَهُ وَأَهْلَهُ

But, do you know that Noah^{as}, when he^{as} asked his^{as} Lord^{azwj}, Elevated is His^{azwj} Mention, so he^{as} said: '**Lord! Surely, my son is from my family, and Your Promise is the Truth and You are the best of the deciders' [11:45]**, and that Allah^{azwj} Mighty and Majestic had Promised him^{as} that He^{azwj} would Rescue his^{as} family.

فَقَالَ لَهُ رَبُّهُ عَزَّ وَجَلَّ يَا نُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ فَلَا تَسْتَعْلِنَ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنِّي أَعِظُكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ

Then his^{as} Lord^{azwj} Mighty and Majestic Said to him^{as}: "**O Noah! He is not from your family; he is (the doer of) other than righteous deeds, therefore do not ask Me what you have no knowledge of; I Advise you, lest you may become from the ignorant ones" [11:46]**'.

فَقَالَ الْمَأْمُونُ هَلْ فَضَّلَ اللَّهُ الْعِزَّةَ عَلَى سَائِرِ النَّاسِ

Al-Mamoun said, 'Did Allah^{azwj} Merit the family (of Rasool-Allah^{saww}) above the rest of the community?'

فَقَالَ أَبُو الْحُسَيْنِ ع إِنَّ اللَّهَ عَزَّ وَجَلَّ أَبَانَ فَضْلَ الْعِزَّةِ عَلَى سَائِرِ النَّاسِ فِي مُحْكَمِ كِتَابِهِ فَقَالَ لَهُ الْمَأْمُونُ أَيْنَ ذَلِكَ مِنْ كِتَابِ اللَّهِ

Abu Al-Hassan^{asws} said: 'Allah^{azwj} Mighty and Majestic has clearly Merited the family (of Rasool-Allah^{saww}) above the rest of the people in the Decisive (Verses) of His^{azwj} Book'. Al-Mamoun said, 'And where is that from the Book of Allah^{azwj}?'

قَالَ لَهُ الرَّضَا ع فِي قَوْلِهِ عَزَّ وَجَلَّ إِنَّ اللَّهَ اصْطَفَى آدَمَ وَ نُوحًا وَ آلَ إِبْرَاهِيمَ وَ آلَ عِمْرَانَ عَلَى الْعَالَمِينَ ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ

Al-Reza^{asws} said to him: 'In the Words of the Mighty and Majestic: **Surely, Allah Chose Adam and Noah and the Progeny of Ibrahim and the Progeny of Imran above the nations [3:33] Offspring one from the other [3:34]**'.

وَ قَالَ عَزَّ وَجَلَّ فِي مَوْضِعٍ آخَرَ أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَ الْحِكْمَةَ وَ آتَيْنَاهُمْ مُلْكًا عَظِيمًا

And the Mighty and Majestic Said in another place: **Or are they envying the people upon what Allah has Given them from His Grace? So We have Given the Progeny of Ibrahim, the Book and the Wisdom, and have Given them a grand kingdom [4:54]**.

ثُمَّ رَدَّ الْمُخَاطَبَةَ فِي أَثَرِ هَذَا إِلَى سَائِرِ الْمُؤْمِنِينَ فَقَالَ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ يَعْنِي الَّذِينَ قَرَنَهُمْ بِالْكِتَابِ وَ الْحِكْمَةِ وَ حَسِدُوا عَلَيْهِمَا فَقَوْلُهُ عَزَّ وَ جَلَّ أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَ الْحِكْمَةَ وَ آتَيْنَاهُمْ مُلْكًا عَظِيمًا يَعْنِي الطَّاعَةَ لِلْمُصْطَفَيْنِ الطَّاهِرِينَ فَأَلْمَلْتُكَ هَاهُنَا هُوَ الطَّاعَةُ لَهُمْ

Then He^{azwj} Returned the Address in the footsteps of this to the rest of the Momineen, so He^{azwj} Said: **O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59]**, meaning then ones He^{azwj} Paired them^{asws} with the Book and the Wisdom, and they^{asws} were envied upon, thus were His^{azwj} Words: **Or are they envying the people upon what Allah has Given them from His Grace? So We have Given the Progeny of Ibrahim, the Book and the Wisdom, and have Given them a grand kingdom [4:54]** – meaning the obedience to the Chosen one, the Pure. The Kingdom over here is the obedience to them^{asws}.

قَالَتِ الْعُلَمَاءُ فَأَخْبَرْنَا هَلْ فَسَّرَ اللَّهُ تَعَالَى الْإِصْطِفَاءَ فِي الْكِتَابِ

The scholars said, 'Inform us, did Allah^{azwj} the Exalted Explained the Choosing in the Book?'

فَقَالَ الرَّضَا ع فَسَّرَ الْإِصْطِفَاءَ فِي الظَّاهِرِ سِوَى الْبَاطِنِ فِي اثْنَيْ عَشَرَ مَوْطِنًا وَ مَوْضِعًا فَأَوْلُ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ وَ أَنْذِرَ عَشِيرَتَكَ الْأَقْرَبِينَ وَ رَهْطَكَ مِنْهُمْ الْمُخْلِصِينَ هَكَذَا فِي قِرَاءَةِ أَبِي بِنِ كَعْبٍ وَ هِيَ ثَابِتَةٌ فِي مُصْحَفِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَ هَذِهِ مَنْزِلَةٌ رَفِيعَةٌ وَ فَضْلٌ عَظِيمٌ وَ شَرَفٌ عَالٍ حِينَ عَنَى اللَّهُ عَزَّ وَ جَلَّ بِذَلِكَ الْأَلَّ فَذَكَرَهُ لِرَسُولِ اللَّهِ ص

Al-Reza^{asws} said: 'He^{azwj} has Explained the Choosing in the apparent besides the esoteric in twelve situations and places. The first of that are the Words of Mighty and Majestic: **And warn your kindred, the near ones and your group of sincere ones! [26:214]**. That is how it was in the recitation of Ubayy Bin Ka'ab, and it is proven in the Parchment of Abdullah Bin Masoud, and this is a raised status, and great merit, and high nobility when Allah^{azwj} Mighty and Majestic Means the Progeny^{asws} with that, thus He^{azwj} Mentioned it to Rasool-Allah^{saww}.

فَهَذِهِ وَاحِدَةٌ وَ الْآيَةُ الثَّانِيَةُ فِي الْإِصْطِفَاءِ قَوْلُهُ عَزَّ وَ جَلَّ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمُ تَطْهِيرًا وَ هَذَا الْفَضْلُ الَّذِي لَا يَجْحَدُهُ أَحَدٌ مُعَانِدٌ أَصْلًا لِأَنَّهُ فَضْلٌ بَعْدَ طَهَارَةٍ تُنْتَظَرُ فَهَذِهِ وَاحِدَةٌ وَ الْآيَةُ الثَّانِيَةُ فِي الْإِصْطِفَاءِ قَوْلُهُ عَزَّ وَ جَلَّ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمُ تَطْهِيرًا وَ هَذَا الْفَضْلُ الَّذِي لَا يَجْحَدُهُ أَحَدٌ مُعَانِدٌ أَصْلًا لِأَنَّهُ فَضْلٌ بَعْدَ طَهَارَةٍ تُنْتَظَرُ فَهَذِهِ الثَّانِيَةُ

So this is one, and the second Verse regarding the Choosing are Words of the Mighty and Majestic: **But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]**, and this is the merit which cannot be rejected by any stubborn one originally, because it is a merit after awaited cleansing. This is the second.

وَ أَمَّا الثَّالِثَةُ فَحِينَ مَيَّرَ اللَّهُ الطَّاهِرِينَ مِنْ خَلْقِهِ فَأَمَرَ نَبِيَّهُ ص بِالْمُبَاهَلَةِ بِحِمِّ فِي آيَةِ الْإِيْتِهَالِ فَقَالَ عَزَّ وَ جَلَّ يَا مُحَمَّدُ فَمَنْ حَاجَكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَعَلَّ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَ أَبْنَاءَكُمْ وَ نِسَاءَنَا وَ نِسَاءَكُمْ وَ أَنْفُسَنَا وَ أَنْفُسَكُمْ ثُمَّ نَبْتِهَلْ فَتَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَافِرِينَ

And as for the third, it is where Allah^{azwj} Distinguishes the clean ones from His^{azwj} creatures. He^{azwj} Commanded His^{azwj} Prophet^{saww} with the imprecation by them^{asws} in the Verse of the Imprecation. Allah^{azwj} Mighty and Majestic Said: 'O Muhammad^{saww}! **So the one who argues with you in this matter after what has come to you from the Knowledge, then say: 'Come,**

let us call our sons and your sons, and our women and your women, and ourselves and yourselves, then let us imprecate and make the Curse of Allah to be upon the liars [3:61].

فَأَبْرَأَ النَّبِيُّ صَ عَلِيًّا وَ الْحُسَيْنَ وَ الْحُسَيْنَ وَ فَاطِمَةَ عَ وَ قَرَنَ أَنْفُسَهُمْ بِنَفْسِهِ فَهَلْ تَدْرُونَ مَا مَعْنَى قَوْلِهِ وَ أَنْفُسَنَا وَ أَنْفُسَكُمْ قَالَتِ الْعُلَمَاءُ عَنِّي بِهِ نَفْسَهُ

The Prophet^{saww} advanced Ali^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and (Syeda) Fatima^{asws} and paired their^{asws} selves with himself^{saww}. Do you know what is the meaning of His^{azwj} Words: **and ourselves and yourselves?** The scholars said, 'It means by it himself^{saww}'.

فَقَالَ أَبُو الْحُسَيْنِ عَ إِنَّمَا عَنِّي بِمَا عَلَيَّ بِنَ أَبِي طَالِبٍ عَ وَ بِمَا يَدُلُّ عَلَى ذَلِكَ قَوْلُ النَّبِيِّ صَ لَيْتَهُنَّ بَنُو وَلِيْعَةَ أَوْ لَأَبْعَثَنَّ إِلَيْهِمْ رَجُلًا كَنَفْسِي يَغْنِي عَلَيَّ بِنَ أَبِي طَالِبٍ عَ وَ عَنِّي بِالْأَبْنَاءِ الْحُسَيْنِ وَ الْحُسَيْنِ وَ عَنِّي بِالنِّسَاءِ فَاطِمَةَ عَ

Abu Al-Hassan^{asws}: 'But rather it means by it Ali^{asws} Bin Abu Talib^{asws}; and from what is evidenced upon that by the words of the Prophet^{saww} in order to finish off the clan of Waliyah, or to send a man to them like himself^{saww}, meaning Ali^{asws} Bin Abu Talib^{asws}; and it means by the sons Al-Hassan^{asws} and Al-Husayn^{asws}, and it means by the women, (Syeda) Fatima^{asws}'.

فَهَذِهِ خُصُوصِيَّةٌ لَا يَتَفَدَّمُهُمْ فِيهَا أَحَدٌ وَ فَضْلٌ لَا يُلْحَقُهُمْ فِيهِ بَشَرٌ وَ شَرَفٌ لَا يَسْبِقُهُمْ إِلَيْهِ خَلْقٌ إِذْ جَعَلَ نَفْسَ عَلِيٍّ عَ كَنَفْسِهِ فَهَذِهِ النَّالِيَّةُ

This is a specialisation, no one preceded them^{asws} regarding it, and a merit no mortal can match them in it, and a nobility no creatures can precede them^{asws} to it, when the self of Ali^{asws} is included in his^{saww} self. So, this is the third.

وَ أَمَّا الرَّابِعَةُ فَاخْرَاجُهُ صَ النَّاسَ مِنْ مَسْجِدِهِ مَا خَلَا الْعِرَّةَ حَتَّى تَكَلَّمَ النَّاسُ فِي ذَلِكَ وَ تَكَلَّمَ الْعَبَّاسُ فَقَالَ يَا رَسُولَ اللَّهِ تَرَكْتَ عَلِيًّا وَ أَخْرَجْتَنَا فَقَالَ رَسُولُ اللَّهِ صَ مَا أَنَا تَرَكْتُهُ وَ أَخْرَجْتَكُمْ وَ لَكِنَّ اللَّهَ عَزَّ وَ جَلَّ تَرَكَهُ وَ أَخْرَجَكُمْ

And as for the fourth, it is his^{saww} throwing out the people from his^{saww} Masjid apart from the family^{asws}, to the extent that the people spoke regarding that, and Al-Abbas spoke saying, 'O Rasool-Allah^{saww}! You^{saww} are leaving Ali^{asws} and are throwing us out?' Rasool-Allah^{saww} said: 'I^{saww} did not leave him^{asws} and threw you out, but Allah^{azwj} Mighty and Majestic Left him^{asws} and Threw you all out'.

وَ فِي هَذَا بَيِّنَاتٌ قَوْلِهِ لِعَلِيٍّ عَ أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى قَالَتِ الْعُلَمَاءُ وَ أَيْنَ هَذَا مِنَ الْقُرْآنِ

And in this is explanation of his^{saww} words to Ali^{asws}: 'You^{asws} are from me^{saww} at the status of Haroun^{as} from Musa^{as}'. The scholars said, 'And where is this from the Quran?'

قَالَ أَبُو الْحُسَيْنِ عَ أَوْجَدْتُكُمْ فِي ذَلِكَ قُرْآنًا أَقْرَأَهُ عَلَيْكُمْ قَالُوا هَاتِ

Abu Al-Hassan^{asws} said: 'I^{asws} shall find it for you all Quran (Verse) regarding that. I^{asws} shall recite it for you'. Then said, 'Give!'

قَالَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ أَوْحَيْنَا إِلَى مُوسَى وَ أَحْيَيْهِ أَنْ نَبْوَعَا لِقَوْمِكُمْ بِمِصْرَ بِيوتاً وَ اجْعَلُوا بُيُوتَكُمْ قِبْلَةً فَفِي هَذِهِ آيَةٌ مِنْزِلَةٌ هَارُونَ مِنْ مُوسَى وَ فِيهَا أَيْضاً مَنْزِلَةٌ عَلِيٍّ عَ مِنْ رَسُولِ اللَّهِ صَ

He^{asws} said: 'The Words of Allah^{azwj} Mighty and Majestic: **And We Revealed unto Musa and his brother, saying: "Provide houses for your people in Egypt and make your (own) houses as a Qiblah (Direction) and establish the salat, and give glad tidings to the Momineen [10:87].** So in this Verse is a status of Haroun^{as} from Musa^{as}, and in it as well is a status of Ali^{asws} from Rasool-Allah^{saww}.

وَمَعَ هَذَا دَلِيلٌ ظَاهِرٌ فِي قَوْلِ رَسُولِ اللَّهِ ص حِينَ قَالَ أَلَا إِنَّ هَذَا الْمَسْجِدَ لَا يَجُزُّ لِجَنْبٍ إِلَّا لِمُحَمَّدٍ وَ آلِهِ ص

And along with this apparent evidence regarding the words of Rasool-Allah^{saww} where he^{saww} said: 'Indeed! Surely, this Masjid is not Permissible for one with sexual impurity except for Muhammad^{saww} and his^{saww} Progeny^{asws}.

قَالَتِ الْعُلَمَاءُ يَا أَبَا الْحَسَنِ هَذَا الشَّرْحُ وَ هَذَا الْبَيَانُ لَا يُوجَدُ إِلَّا عِنْدَكُمْ مَعَشَرَ أَهْلِ بَيْتِ رَسُولِ اللَّهِ ص

The scholars said, 'O Abu Al-Hassan^{asws}! This is the narration and the explanation which cannot be found except with you^{asws}, O group of the People^{asws} of the Household of Rasool-Allah^{saww}.

فَقَالَ وَ مَنْ يُنْكِرُ لَنَا ذَلِكَ وَ رَسُولُ اللَّهِ ص يَقُولُ أَنَا مَدِينَةُ الْحِكْمَةِ وَ عَلِيٌّ ع بَابُهَا فَمَنْ أَرَادَ الْمَدِينَةَ فَلْيَأْتِهَا مِنْ بَابِهَا فَبِمَا قَفِيمًا أَوْضَحْنَا وَ شَرَحْنَا مِنَ الْفَضْلِ وَ الشَّرَفِ وَ التَّقَدُّمَةِ وَ الْإِصْطِفَاءِ وَ الطَّهَارَةِ مَا لَا يُنْكِرُهُ مُعَانِدٌ وَ لِلَّهِ عَزَّ وَ جَلَّ الْحَمْدُ عَلَى ذَلِكَ فَهَذِهِ الرَّابِعَةُ

So he^{asws} said: 'And who can deny us^{asws} that, and Rasool-Allah^{saww} has said: 'I^{asws} am the City of the Knowledge and Ali^{asws} is its Gate, so the one who wants (to come to) the city, so he should come to it from its Gate?' And with regards to what I^{asws} have clarified, and explained from the merits, and the nobility, and the preferences, and the Choosing, and the Purity, none can deny it except for the one stubborn to Allah^{azwj} Mighty and Majestic, the praise upon that. So, this is the fourth.

وَ الْآيَةُ الْخَامِسَةُ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ آتِ ذَا الْقُرْبَى حَقَّهُ خُصُوصِيَّةٌ خَصَّهُمُ اللَّهُ الْعَزِيزُ الْجَبَّارُ بِهَا وَ اصْطَفَاهُمْ عَلَى الْأُمَّةِ فَلَمَّا نَزَلَتْ هَذِهِ الْآيَةُ عَلَى رَسُولِ اللَّهِ ص قَالَ ادْعُوا لِي فَاطِمَةَ فُدْعِيَتْ لَهُ

And the fifth Verse is the Word of Allah^{azwj} Mighty and Majestic: **And give to the one with kinship his right, [17:26],** it is a specialisation Allah^{azwj} the Mighty, the Subduer, Specialised them^{asws} with it, and Chose them^{asws} over the community. When this Verse was Revealed unto Rasool-Allah^{saww}, he^{saww} said: 'Call Fatima^{asws} for me^{saww}. She^{asws} was called for him^{saww}.

فَقَالَ يَا فَاطِمَةُ قَالَتْ لَبَّيْكَ يَا رَسُولَ اللَّهِ فَقَالَ ص هَذِهِ فَدُكُ هِيَ بِمَا لَمْ يُوحَفْ عَلَيْهِ بِحَيْلٍ وَ لَا رِكَابٍ وَ هِيَ لِي خَاصَّةٌ دُونَ الْمُسْلِمِينَ وَ قَدْ جَعَلْتَهَا لَكَ لِمَا أَمَرَنِي اللَّهُ بِهِ فُخِّدِيهَا لَكَ وَ لَوْلَدِكَ فَهَذِهِ الْخَامِسَةُ

He^{saww} said: 'O Fatima^{asws}!' She^{asws} said: 'Here I^{asws} am, O Rasool-Allah^{saww}!' He^{saww} said: 'This here is Fadak from what has neither been attacked upon by a cavalry nor riders, and it is for me^{saww} in particular excluding the Muslims, and I^{saww} have made it to be for you^{asws}, due to what Allah^{azwj} has Commanded me^{saww} with, therefore take it for you^{asws} and for your^{asws} children'. So, this is the fifth.

وَالْآيَةُ السَّادِسَةُ قَوْلُ اللَّهِ عَزَّ وَجَلَّ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ وَ هَذِهِ خُصُوصِيَّةٌ لِلنَّبِيِّ ص إِلَى يَوْمِ الْقِيَامَةِ وَ خُصُوصِيَّةٌ لِأَلِّ لَدُونَ عِبْرَتِهِمْ وَ ذَلِكَ أَنَّ اللَّهَ عَزَّ وَجَلَّ حَكَى فِي ذِكْرِ نُوحٍ ع فِي كِتَابِهِ يَا قَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ مَالًا إِنْ أَجْرِي إِلَّا عَلَى اللَّهِ وَ مَا أَنَا بِطَارِدِ الَّذِينَ آمَنُوا إِنَّهُمْ مُلَاقُوا رَبِّهِمْ وَ لَكِنِّي أَرَأَيْتُمْ قَوْمًا مُّجْهَلُونَ

And the sixth Verse is the Word of Allah^{azwj}: **'Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives' [42:23]**, and this is a specialisation of the Prophet^{saww} up to the Day of Qiyamah, and specialisation of Progeny^{asws} besides others, and that is because Allah^{azwj} Mighty and Majestic has Narrated in the Mention of Noah^{as} in His^{azwj} Book: **And, O people! I do not ask you for wealth upon it. Surely, my Recompense is only upon Allah, and I will not drive away those who are believing. They will meet their Lord, but I see you as an ignorant people [11:29].**

وَ حَكَى عَزَّ وَجَلَّ عَنْ هُودٍ ع أَنَّهُ قَالَ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ أَجْرِي إِلَّا عَلَى الَّذِي فَطَرَنِي أَ فَلَا تَعْقِلُونَ

And the Mighty and Majestic Narrated from Hud^{as} having said: **O people! I do not ask you for a Recompense upon it; surely my Recompense is only upon the One Who Originated me, so will you not understand? [11:51].**

وَ قَالَ عَزَّ وَجَلَّ لِنَبِيِّهِ مُحَمَّدٍ ص يَا مُحَمَّدُ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ وَ لَمْ يُفْرِضِ اللَّهُ مَوَدَّتَهُمْ إِلَّا وَ قَدْ عَلِمَ أَنَّهُمْ لَا يَرْتَدُونَ عَنِ الدِّينِ أَبَدًا وَ لَا يَرْجِعُونَ إِلَى ضَلَالٍ أَبَدًا

And the Mighty and Majestic Said: **Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives' [42:23]**, and Allah^{azwj} did not Obligate their^{asws} cordiality except and he^{azwj} Knew that they^{asws} would not be returning from the Religion, ever, nor returning to a straying ever!

وَ أُخْرَى أَنْ يَكُونَ الرَّجُلُ وَاذًا لِلرَّجُلِ فَيَكُونُ بَعْضُ أَهْلِ بَيْتِهِ عَدُوًّا لَهُ فَلَا يَسْلَمُ لَهُ قَلْبُ الرَّجُلِ فَأَحَبَّ اللَّهُ عَزَّ وَجَلَّ أَنْ لَا يَكُونَ فِي قَلْبِ رَسُولِ اللَّهِ ص عَلَى الْمُؤْمِنِينَ شَيْءٌ فَفَرَضَ اللَّهُ عَلَيْهِمْ مَوَدَّةَ ذَوِي الْقُرْبَىٰ فَمَنْ أَخَذَ بِهَا وَ أَحَبَّ رَسُولَ اللَّهِ وَ أَحَبَّ أَهْلَ بَيْتِهِ لَمْ يَسْتَطِعْ رَسُولُ اللَّهِ أَنْ يُبْغِضَهُ

And other is that if a man happens to be cordial to a man and an enemy to one of his family members, the heart of the man will not be submit to him. Therefore, Allah^{azwj} Mighty and Majestic Love that there should not happen to be anything in the heart of the Momineen against Rasool-Allah^{saww}, so Allah^{azwj} Obligated cordiality of the kinship upon them. So, the one who takes with it and loves Rasool-Allah^{saww}, would love People^{asws} of his^{saww} Household (as well), Rasool-Allah^{saww} would not be able to hate him.

وَ مَنْ تَرَكَهَا وَ لَمْ يَأْخُذْ بِهَا وَ أَبْغَضَ أَهْلَ بَيْتِهِ فَعَلَى رَسُولِ اللَّهِ ص أَنْ يُبْغِضَهُ لِأَنَّهُ قَدْ تَرَكَ فَرِيضَةً مِنْ فَرَايِضِ اللَّهِ عَزَّ وَجَلَّ فَأَيُّ فَضِيلَةٍ وَ أَيُّ شَرَفٍ يَتَقَدَّمُ هَذَا أَوْ يُدَانِيهِ

And one who neglects it and does not take with it and hates People^{asws} of his^{saww} Household, then it would be upon Rasool-Allah^{saww} to hate him, because he would have neglected an Obligation from the Obligations of Allah^{azwj} Mighty and Majestic. So, which merit and which nobility can precede this or similar to it?

فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ هَذِهِ الْآيَةَ عَلَى نَبِيِّهِ ص قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ فَقَامَ رَسُولُ اللَّهِ فِي أَصْحَابِهِ فَحَمِدَ اللَّهَ وَ أَنْتَى عَلَيْهِ وَ قَالَ أَيُّهَا النَّاسُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ فَرَضَ لِي عَلَيْكُمْ فَرْضًا فَهَلْ أَنْتُمْ مُؤَدُّوهُ فَلَمْ يُجِبْهُ أَحَدٌ

Allah^{azwj} Mighty and Majestic Revealed this Verse unto His^{azwj} Prophet^{saww}: **Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives' [42:23].** Rasool-Allah^{saww} stood up among his^{saww} companions. He^{saww} praised Allah^{azwj} and extolled upon Him^{azwj} and said: 'O you people! Allah^{azwj} Mighty and Majestic has Obligated for me^{saww} and Obligation upon you all, so will you be fulfilling it?' But no one answered him^{saww}.

فَقَالَ أَيُّهَا النَّاسُ إِنَّهُ لَيْسَ بِذَهَبٍ وَ لَا فِضَّةٍ وَ لَا مَأْكُولٍ وَ لَا مَشْرُوبٍ فَقَالُوا هَاتِ إِذَا فَتَلَا عَلَيْهِمْ هَذِهِ الْآيَةَ فَقَالُوا أَمَا هَذَا فَتَعَمَّ فَمَا وَفَى بِمَا أَكْتَرْتُمْ وَ مَا بَعَثَ اللَّهُ عَزَّ وَ جَلَّ نَبِيًّا إِلَّا أَوْحَى إِلَيْهِ أَنْ لَا يَسْأَلَ قَوْمَهُ أَجْرًا لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ يُؤَفِّيهِ أَجْرَ الْأَنْبِيَاءِ

He^{saww} said: 'O you people! It is neither gold, nor silver, nor foodstuff, nor drinks'. They said, 'Give, then!' So, he^{saww} recited this Verse upon them. They said, 'As for this, so yes'. But most of them were not loyal with it, and Allah^{azwj} Mighty and Majestic did not Send any Prophet^{saww} except Revealed to him^{saww} and he^{as} should not as his^{as} people for any recompense, because Allah^{azwj} Mighty and Majestic would Fulfil the Recompense of the Prophets^{as}.

وَ مُحَمَّدٌ ص فَرَضَ اللَّهُ عَزَّ وَ جَلَّ مَوَدَّةَ قَرَابَتِهِ عَلَى أُمَّتِهِ وَ أَمَرَهُ أَنْ يَجْعَلَ أَجْرَهُ فِيهِمْ لِيُؤَدُّوهُ فِي قَرَابَتِهِ بِمَعْرِفَةِ فَضْلِهِمُ الَّذِي أَوْحَى اللَّهُ عَزَّ وَ جَلَّ لَهُمْ فَإِنَّ الْمَوَدَّةَ إِذَا تَكُونُ عَلَى قَدْرِ مَعْرِفَةِ الْفَضْلِ

And Muhammad^{saww} is such, Allah^{azwj} Mighty and Majestic Obligated his^{saww} cordiality upon his^{saww} community and Commanded him^{saww} that he^{saww} makes it to be his^{saww} recompense regarding them^{asws} for them to be cordial to him^{saww} regarding his^{saww} kinship, with recognition of their^{asws} merits which Allah^{azwj} Mighty and Majestic Obligated for them^{asws}, for the cordiality rather happens to be upon a measurement of recognition of the merits.

فَلَمَّا أَوْحَى اللَّهُ عَزَّ وَ جَلَّ ذَلِكَ ثَقُلَ لِثِقَلِ الطَّاعَةِ فَتَمَسَّكَ بِهَا قَوْمٌ أَخَذَ اللَّهُ مِيثَاقَهُمْ عَلَى الْوَفَاءِ وَ عَانَدَ أَهْلُ الشَّقَاقِ وَ النِّفَاقِ وَ أَحْدُوا فِي ذَلِكَ فَصَرَفُوهُ عَنْ حِدِّهِ الَّذِي حَدَّهُ اللَّهُ فَقَالُوا الْقَرَابَةُ هُمُ الْعَرَبُ كُلُّهَا وَ أَهْلُ دَعْوَتِهِ

When Allah^{azwj} Mighty and Majestic Obligated that was heavy due to the heaviness of the Obligation of obedience, so a group adhered with it. Allah^{azwj} Took their Covenant upon the loyalty, and the people of wretchedness and the hypocrisy were obstinate and reneged regarding that, and they changed it from its limit which Allah^{azwj} had Limited it. They said, 'The relatives, they are the Arabs, all of them, and the people of his^{saww} call (nation).

فَعَلَى أُمَّيِّ الْحَالَتَيْنِ كَانَ قَدْ عَلِمْنَا أَنَّ الْمَوَدَّةَ هِيَ لِلْقَرَابَةِ فَأَقْرَبُهُمْ مِنَ النَّبِيِّ ص أَوْلَاهُمْ بِالْمَوَدَّةِ وَ كَلَّمَا قَرَّبَتْ الْقَرَابَةُ كَانَتْ الْمَوَدَّةُ عَلَى قَدْرِهَا وَ مَا أَنْصَفُوا نَبِيَّ اللَّهِ فِي حَيْطَتِهِ وَ رَأْفَتِهِ

So, upon which of the two states one would be, we know that the cordiality, it is for the relatives, and the ones closest from the Prophet^{saww} would be foremost with the cordiality, and all what is closeness of the relationship, the cordiality would be upon its measurement. And they were not fair with the Prophet^{saww} of Allah^{azwj} regarding his^{saww} protection and his^{saww} kindness.

وَمَا مَنَّ اللَّهُ بِهِ عَلَى أُمَّتِهِ بِمَا تَعَجُّزُ الْأَلْسُنُ عَنْ وَصْفِ الشُّكْرِ عَلَيْهِ أَنْ لَا يُؤَدُّهُ فِي ذُرِّيَّتِهِ وَ أَهْلِ بَيْتِهِ وَ أَنْ لَا يَجْعَلُوهُمْ فِيهِمْ بِمَنْزِلَةِ الْعَيْنِ مِنَ الرَّأْسِ حَفِظَ لِرَسُولِ اللَّهِ ص فِيهِمْ وَ حُبًّا لَهُ

And what Allah^{azwj} has Conferred with it upon his^{sawww} community from what the tongues would be frustrated from describing the thanks upon it, and that they should be cordial to him^{sawww} regarding his^{sawww} offspring and People^{asws} of his^{sawww} Household, and that He^{azwj} Made them^{asws} among them at the status of the eyes from the head, as protection for Rasool-Allah^{sawww} regarding them^{asws}, and love for him^{sawww}.

فَكَيْفَ وَ الْقُرْآنُ يَنْطِقُ بِهِ وَ يَدْعُو إِلَيْهِ وَ الْأَخْبَارُ ثَابِتَةٌ بِأَنَّهُمْ أَهْلُ الْمَوَدَّةِ وَ الَّذِينَ فَرَضَ اللَّهُ مَوَدَّتَهُمْ وَ وَعَدَ الْجَزَاءَ عَلَيْهَا فَمَا وَفَى أَحَدٌ بِهَا

So how, and the Quran is Speaking with it and Calling to it, and that Ahadeeth prove that they^{asws} and the people^{asws} of the cordiality, and the ones^{asws} Allah^{azwj} has Obligated their^{asws} cordiality, and promised the Recompense upon it. But no one was loyal with it.

فَهَذِهِ الْمَوَدَّةُ لَا يَأْتِي بِهَا أَحَدٌ مُؤْمِنًا مُخْلِصًا إِلَّا اسْتَوْجَبَ الْجَنَّةَ لِقَوْلِ اللَّهِ عَزَّ وَ جَلَّ فِي هَذِهِ الْآيَةِ وَ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ فِي رُؤُوسِ الْجَنَّاتِ لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ ذَلِكَ الَّذِي يُبَشِّرُ اللَّهُ عِبَادَهُ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى مَقْسَرًا وَ مُبِينًا

So, this is the cordiality, no Momin would come with it sincerely except the Paradise would be Obligated for him due to the Words of Allah^{azwj} Mighty and Majestic in this Verse: **And those who believe and do righteous deeds would be in the Gardens of Paradise. For them would be whatever they so desire in the Presence of their Lord. That, it is the great Grace [42:22] That is the Glad Tidings which Allah Gives to His servants, those who believe and are doing righteous deeds. Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives'. [42:23], interpreted and explained'.**

ثُمَّ قَالَ أَبُو الْحَسَنِ ع حَدَّثَنِي أَبِي عَنْ جَدِّي عَنْ آبَائِهِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ ع قَالَ اجْتَمَعَ الْمُهَاجِرُونَ وَ الْأَنْصَارُ إِلَى رَسُولِ اللَّهِ ص فَقَالُوا إِنَّ لَكَ يَا رَسُولَ اللَّهِ مَثُونَةٌ فِي نَفَقَتِكَ وَ فِيمَنْ يَأْتِيكَ مِنَ الْوُفُودِ وَ هَذِهِ أَمْوَالُنَا مَعَ دِمَائِنَا فَاحْكُمْ فِيهَا بَارًا مَأْجُورًا أَعْطِ مَا شِئْتَ وَ أَمْسِكْ مَا شِئْتَ مِنْ غَيْرِ حَرَجٍ

Then Abu Al-Hassan^{asws} said: 'It is narrated to me^{asws} by my^{asws} father^{asws}, from my^{asws} grandfather^{asws}, from his^{asws} forefathers^{asws}, from Al-Husayn^{asws} Bin Ali^{asws} having said: 'The Emigrants and the Helpers gathered to Rasool-Allah^{sawww} and they said, 'Surely for you^{sawww}, O Rasool-Allah^{sawww}, there should be an assistance in your^{sawww} expenditure, and regarding the ones who come to you^{sawww} from the delegations, and this here is our wealth along with our blood. Decide in it righteously, a recompense, a reward, whatever you^{sawww} so desire to, and withhold whatever you^{sawww} so desire to from without any objections'.

قَالَ فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ عَلَيْهِ الرُّوحَ الْأَمِينُ فَقَالَ يَا مُحَمَّدُ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى يَعْنِي أَنْ تَوَدُّوا قَرَابَتِي مِنْ بَعْدِي

He^{asws} said: 'So Allah^{azwj} Mighty and Majestic Sent down the Trustworthy Spirit unto him^{sawww} and he^{asws} said: **Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives'. [42:23], meaning that you should be cordial to my^{sawww} relatives from after me^{sawww}.**

فَخَرَجُوا فَقَالَ الْمُنَافِقُونَ مَا حَمَلَ رَسُولَ اللَّهِ ص عَلَى تَرْكِ مَا عَرَضْنَا عَلَيْهِ إِلَّا لِيُخْتَنَّا عَلَى قَرَابَتِهِ مِنْ بَعْدِهِ إِنَّ هُوَ إِلَّا شَيْءٌ افْتَرَاهُ فِي بَجَلِيسِهِ وَكَانَ ذَلِكَ مِنْ قَوْلِهِمْ عَظِيمًا فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ هَذِهِ الْآيَةَ أَمْ يُعْمَلُونَ افْتِرَى عَلَى اللَّهِ كَذِبًا الْآيَةَ

They went out, and the hypocrites said, ‘Nothing carried Rasool-Allah^{saww} upon neglecting what we had presented to him^{saww} except to urge us upon his^{saww} relatives from after him^{saww}. It is only a thing he^{saww} has fabricated in his^{saww} gathering’. And that, from their words, was grievous, so Allah^{azwj} Mighty and Majestic Revealed this Verse: **Or are they saying, He has fabricated a lie upon Allah? [42:24]** – the Verse.

وَأَنْزَلَ أَمْ يُعْمَلُونَ افْتِرَاهُ قُلْ إِنْ افْتَرَيْتُهُ فَلَا تَمْلِكُونَ لِي مِنَ اللَّهِ شَيْئًا هُوَ أَعْلَمُ بِمَا تُفِيضُونَ فِيهِ كَفَى بِهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَهُوَ الْعَمُورُ الرَّحِيمُ

And He^{azwj} Revealed: **Or they are saying, ‘He has fabricated it’. Say: ‘If I have fabricated it, then you will not be controlling anything for me from Allah (anyhow). He is more Knowing with what you are uttering with regards to it. I suffice with Him as a Witness between me and you, and He is the Forgiving, the Merciful’ [46:8].**

فَبَعَثَ إِلَيْهِمُ النَّبِيَّ ص فَقَالَ هَلْ مِنْ حَدِيثٍ فَقَالُوا إِي وَاللَّهِ يَا رَسُولَ اللَّهِ لَقَدْ قَالَ بَعْضُنَا كَلِمًا غَلِيظًا كَرِهْنَاهُ فَتَلَا عَلَيْهِمْ رَسُولَ اللَّهِ ص الْآيَةَ فَبَكَوْا وَاشْتَدَّ بُكَاءُهُمْ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ وَيَعْلَمُ مَا تَفْعَلُونَ فَهَذِهِ السَّادِسَةُ

So, the Prophet^{saww} sent a message to them and said: ‘Has anything new occurred?’ They said, ‘Yes, by Allah^{azwj}, O Rasool-Allah^{saww}! Some of us had said a disgusting talk, we disliked it’. So, Rasool-Allah^{saww} recited the Verse to them. They cried and their crying intensified. Then Allah^{azwj} Mighty and Majestic Revealed: **And He is the One Who Accepts the repentance from His servants, and He Pardons from the evil deeds, and He Knows what you are doing [42:25].** So this is the sixth.

وَأَمَّا الْآيَةُ السَّابِعَةُ فَقَوْلُ اللَّهِ تَبَارَكَ وَتَعَالَى إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا وَقَدْ عَلِمَ الْمُعَانِدُونَ مِنْهُمْ أَنَّهُ لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ قِيلَ يَا رَسُولَ اللَّهِ قَدْ عَرَفْنَا التَّسْلِيمَ عَلَيْكَ فَكَيْفَ الصَّلَاةُ عَلَيْكَ

And as for the seventh Verse, it is the Word of Allah^{azwj} Blessed and Exalted: **Surely, Allah and His Angels are Sending Salawat upon the Prophet. O you those who believe! Send Salawat upon him and submit submissively [33:56]**, and the obstinate ones from them had known that when this Verse was Revealed, it was said, ‘O Rasool-Allah^{saww}! We have recognised the submission to you^{saww}, but how is the Salawat upon you^{saww}?’

فَقَالَ تَقُولُونَ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ فَهَلْ بَيْنَكُمْ مَعَاشِرَ النَّاسِ فِي هَذَا خِلَافٌ قَالُوا لَا

He^{saww} said: ‘Say, ‘O Allah^{azwj}! Send Salawat upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, just as You^{azwj} Sent Salawat upon Ibrahim^{as} and the progeny of Ibrahim^{as}, You^{azwj} are the Praised One, the Glorified One’. Is there any different (Hadeeth) between you all, O community of people, regarding this?’ They (Scholars) said, ‘No’.

قَالَ الْمَأْمُورُ هَذَا مَا لَا خِلَافَ فِيهِ أَصْلًا وَعَلَيْهِ إِجْمَاعُ الْأُمَّةِ فَهَلْ عِنْدَكَ فِي الْآلِ شَيْءٌ أَوْضَحُ مِنْ هَذَا فِي الْقُرْآنِ

Al-Mamoun said, 'This is what there is no differing in it, originally, and the community is united upon it. Is there regarding the Progeny^{asws}, anything clearer than this, in the Quran?'

قَالَ أَبُو الْحُسَيْنِ ع نَعَمْ أَخْبَرُونِي عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ يَسَ وَ الْقُرْآنِ الْحَكِيمِ إِنَّكَ لَمِنَ الْمُرْسَلِينَ عَلَى صِرَاطٍ مُسْتَقِيمٍ فَمَنْ عَنَى بِقَوْلِهِ يَسَ قَالَتْ
الْعُلَمَاءُ يَسَ مُحَمَّدٌ ص لَمْ يَشْكُ فِيهِ أَحَدٌ

Abu Al-Hassan^{asws} said: 'Yes. Inform me^{asws} about Words of Allah^{azwj} Mighty and Majestic: **Ya Seen [36:1] By the Wise Quran [36:2] You are one of the Rasools [36:3] Upon a Straight Path [36:4]**. Who is meant by His^{azwj} Words: '**Ya Seen [36:1]**'? The scholars said, 'Ya Seen is Muhammad^{saww}, no one doubts in it'.

قَالَ أَبُو الْحُسَيْنِ ع فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ أَعْطَى مُحَمَّدًا وَ آلَ مُحَمَّدٍ ص مِنْ ذَلِكَ فَضْلًا لَا يَبْلُغُ أَحَدٌ كُنْهَ وَ صِفِهِ إِلَّا مَنْ عَقَلَهُ وَ ذَلِكَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ لَمْ
يُسَلِّمْ عَلَى أَحَدٍ إِلَّا عَلَى الْأَنْبِيَاءِ ع

Abu Al-Hassan^{asws} said: 'Allah^{azwj} Mighty and Majestic Gave Muhammad^{saww} and Progeny^{asws} of Muhammad^{saww} a merit from that no one can reach its essence and its description except one using his intellect, and that is because Allah^{azwj} Mighty and Majestic did not Greet unto anyone except unto the Prophets^{as}.

فَقَالَ تَبَارَكَ وَ تَعَالَى سَلَامٌ عَلَى نُوحٍ فِي الْعَالَمِينَ وَ قَالَ سَلَامٌ عَلَى إِبْرَاهِيمَ وَ قَالَ سَلَامٌ عَلَى مُوسَى وَ هَارُونَ وَ لَمْ يَقُلْ سَلَامٌ عَلَى آلِ نُوحٍ وَ لَمْ يَقُلْ
سَلَامٌ عَلَى آلِ إِبْرَاهِيمَ وَ لَمْ يَقُلْ سَلَامٌ عَلَى آلِ مُوسَى وَ هَارُونَ وَ قَالَ عَزَّ وَ جَلَّ سَلَامٌ عَلَى آلِ يَسَ يَعْنِي آلَ مُحَمَّدٍ

The Blessed and Exalted Said: **Greetings be upon Noah among the nations [37:79]**; and Said: **Greetings be upon Ibrahim [37:109]**; and Said: **Greetings be upon Musa and Haroun [37:120]**, and did not Say Greetings upon the Progeny of Noah^{as}, or upon the Progeny of Musa^{as}, or upon the Progeny of Ibrahim^{as}, and the Mighty and Majestic Said: **Greetings be on Progeny of Yaseen [37:130]**. The Progeny^{asws} of Yaseen means the Progeny^{asws} of Muhammad^{saww}.

فَقَالَ الْمَأْمُونُ قَدْ عَلِمْتُ أَنَّ فِي مَعْدِنِ النَّبُوَّةِ شَرْحَ هَذَا وَ بَيَانَهُ

Al-Mamoun said, 'I have come to know that in the mine of Prophet-hood is a commentary of this and its explanation'.

فَهَذِهِ السَّابِعَةُ وَ أَمَّا الثَّامِنَةُ فَقَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ اعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَ لِلرَّسُولِ وَ لِذِي الْقُرْبَى فَمَنْ عَنَى بِقَوْلِهِ يَسَ قَالَتْ
بِسْمِهِ رَسُولُ اللَّهِ ص

He^{asws} said: 'So, this is the seventh, and as for the eighth, so Allah^{azwj} Mighty and Majestic is Saying: **And know that whatever booty you gain from anything, so a fifth of it is for Allah, and for the Rasool, and for the near of kin [8:41]**. Thus, He^{azwj} Paired the portion of the relatives with His^{azwj} Portion and the portion of His^{azwj} Rasool^{saww}.

فَهَذَا فَضْلٌ أُيْضًا بَيْنَ آلِ وَ الْأُمَّةِ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ جَعَلَهُمْ فِي حَيْزٍ وَ جَعَلَ النَّاسَ فِي حَيْزٍ دُونَ ذَلِكَ وَ رَضِيَ لَهُمْ مَا رَضِيَ لِنَفْسِهِ وَ اصْطَفَاهُمْ فِيهِ
فَبَدَأَ بِنَفْسِهِ ثُمَّ نَبَى بِرَسُولِهِ ثُمَّ بِذِي الْقُرْبَى

Thus, this is a merit as well between the Progeny^{asws} and the people, because Allah^{azwj} Exalted Made them^{asws} to be in goodness and Made the people to be in goodness besides that, and was Pleased for them^{asws} what He^{azwj} was Pleased for Himself, and Chose them^{asws} with regards to it. He^{azwj} Began with Himself^{azwj}, then with His^{azwj} Rasool^{as}, then with the relatives.

فِي كُلِّ مَا كَانَ مِنَ الْقِيَامَةِ وَالْغَنِيمَةِ وَغَيْرِ ذَلِكَ بِمَا رَضِيَهِ عَزَّ وَجَلَّ لِنَفْسِهِ فَرَضِيهِ لَهُمْ فَقَالَ وَقَوْلُهُ الْحَقُّ وَاعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَأَنَّ لِلَّهِ خُمُسَهُ
وَاللِّرَّسُولِ وَ لِذِي الْقُرْبَى

Therefore, everything which was from *Al-Fey* and the booty and other than that from what the Majestic and Mighty is Pleased for Himself^{azwj}, Necessitated for them. So He^{azwj} Said and His^{azwj} Word is the Truth **[8:41] And know that whatever booty you gain, a fifth of it is for Allah and for the Rasool and for the near of kin.**

فَهَذَا تَأْكِيدٌ مُؤَكَّدٌ وَ أَثَرٌ قَائِمٌ لَهُمْ إِلَى يَوْمِ الْقِيَامَةِ فِي كِتَابِ اللَّهِ النَّاطِقِ الَّذِي لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَ لَا مِنْ خَلْفِهِ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ

This is an emphatic confirmation, and an impact established for them up to the Day of Judgment in the Speaking Book of Allah^{azwj} which **Neither did the falsehood come from before it, nor (would it come) from after it. (It is) a Revelation from the most Wise, the most Praised [41:42].**

وَ أَنَا قَوْلُهُ عَزَّ وَجَلَّ وَ الْيَتَامَى وَ الْمَسَاكِينَ فَإِنَّ الْيَتِيمَ إِذَا انْقَطَعَ يَتُّهُ خَرَجَ مِنَ الْعَنَائِمِ وَ لَمْ يَكُنْ لَهُ فِيهَا نَصِيبٌ وَ كَذَلِكَ الْمَسْكِينُ إِذَا انْقَطَعَتْ مَسْكِنَتُهُ لَمْ يَكُنْ لَهُ نَصِيبٌ مِنَ الْمَغْنَمِ وَ لَا يَجُلُ لَهُ أَخْذُهُ وَ سَهُمْ ذِي الْقُرْبَى إِلَى يَوْمِ الْقِيَامَةِ قَائِمٌ فِيهِمْ لِلْعَنِيِّ وَ الْفَقِيرِ مِنْهُمْ لِأَنَّهُ لَا أَحَدٌ أَغْنَى مِنَ اللَّهِ عَزَّ وَجَلَّ وَ لَا مِنْ رَسُولِ اللَّهِ ص

And as for His^{azwj} Words: **and the orphans and the needy [8:41]**, so the orphan is when the amount of his share is cut-off (when his orphan-hood is cut off), he is exited from the war booty and there would not happen to be a share for him in it, and similar to that is the need, when his neediness is cut off, there would not happen to be a share for him from the war booty, nor would it be Permissible for him to take it, and the share of the near relatives is up to the Day of Judgment, established regarding them, for the rich and the poor from them, because there is no one richer than Allah^{azwj} Mighty and Majestic, nor (richer) than His^{azwj} Rasool^{saww}.

فَجَعَلَ لِنَفْسِهِ مِنْهَا سَهْمًا وَ لِرَسُولِهِ سَهْمًا فَمَا رَضِيَهِ لِنَفْسِهِ وَ لِرَسُولِهِ ص رَضِيَهِ لَهُمْ وَ كَذَلِكَ الْقِيَامَةُ مَا رَضِيَهِ مِنْهُ لِنَفْسِهِ وَ لِنَبِيِّهِ ص رَضِيَهِ لِذِي الْقُرْبَى كَمَا أَجْرَاهُمْ فِي الْعَنِيمَةِ فَبَدَأَ بِنَفْسِهِ جَلَّ جَلَالُهُ ثُمَّ بِرَسُولِهِ ثُمَّ بِحَيْمٍ وَ قَرَنَ سَهْمَهُمْ بِسَهْمِ اللَّهِ وَ سَهُمْ رَسُولِهِ ص

He^{azwj} Made a share for Himself^{azwj} from it and a share for His^{azwj} Rasool^{saww}. Whatever He^{azwj} was Pleased for Himself^{azwj}, and for His^{azwj} Rasool^{saww}, He^{azwj} was Pleased for them^{asws}. And similar to that is *Al-Fey*. Whatever He^{azwj} was Pleased for it for Himself^{azwj} and for His^{azwj} Rasool^{saww}, He^{azwj} was Pleased for the near relatives, just as He^{azwj} Informed them regarding the booty. So He^{azwj} Began with Himself^{azwj}, Majestic is His^{azwj} Majesty, then with His^{azwj} Rasool^{saww}, then with them^{asws}, and their^{asws} share is Paired with the Share of Allah^{azwj} and the share of His^{azwj} Rasool^{saww}.

وَكَذَلِكَ فِي الطَّاعَةِ قَالَ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ فَبَدَأَ بِنَفْسِهِ ثُمَّ بِرَسُولِهِ ثُمَّ بِأَهْلِ بَيْتِهِ وَكَذَلِكَ آيَةُ الْوَلَايَةِ إِنَّمَا
وَلِيكُمْ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا فَجَعَلَ وَلَا يَتَّبِعُهُمْ مَعَ طَاعَةِ الرَّسُولِ مَقْرُونَةً بِطَاعَتِهِ كَمَا جَعَلَ سَهْمَهُمْ مَعَ سَهْمِ الرَّسُولِ مَقْرُونًا بِسَهْمِهِ فِي الْعَيْمَةِ وَ
الْفَيْءِ

Similar to that is the obedience. He^{azwj} Said: **O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you [4:59]**. He^{azwj} Began with Himself^{azwj} before, then with His^{azwj} Rasool^{saww}, then with the People^{asws} of his^{saww} Household. And similar to that is the Verse of the Wilayah: **But rather, only Allah is your Guardian and His Rasool and those who believe [5:55]**. He^{azwj} Made their^{asws} Wilayah with the obedience to the Rasool^{saww}, being paired with His^{azwj} obedience, just as He^{azwj} Made their^{asws} share with the share of the Rasool^{saww} paired with His^{azwj} Share in the booty and Al-Fey.

فَتَبَارَكَ اللَّهُ وَ تَعَالَى مَا أَعْظَمَ نِعْمَتَهُ عَلَى أَهْلِ هَذَا الْبَيْتِ فَلَمَّا جَاءَتْ قِصَّةُ الصَّدَقَةِ نَزَّ نَفْسَهُ وَ نَزَّ رَسُولُهُ وَ نَزَّ أَهْلُ بَيْتِهِ فَقَالَ إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَ
الْمَسَاكِينِ وَ الْعَامِلِينَ عَلَيْهَا وَ الْمُؤَلَّفَةِ قُلُوبُهُمْ وَ فِي الرِّقَابِ وَ الْغَارِمِينَ وَ فِي سَبِيلِ اللَّهِ وَ ابْنِ السَّبِيلِ فَرِيضَةً مِنَ اللَّهِ

So the Blessed and Exalted, how great is His^{azwj} Bounty upon the People^{asws} of this Household. When the story of the charity came, He^{azwj} Removed His^{azwj} Rasool^{saww} and Removed the People^{asws} of his^{saww} Household, and He^{azwj} Said: **But rather, the charities are for the poor and the needy, and the office bearers upon it, and the ones (recently) inclined of their hearts (to Al Islam), and ones in bondage, and the ones in debt, and in the Way of Allah, and the wayfarer. Being an Ordinance from Allah; and Allah is Knowing, Wise [9:60]**.

فَهَلْ مَجْدٌ فِي شَيْءٍ مِنْ ذَلِكَ أَنَّهُ عَزَّ وَ جَلَّ سَمِيَ لِنَفْسِهِ أَوْ لِرَسُولِهِ أَوْ لِذِي الْقُرْبَى لِأَنَّهُ لَمَّا نَزَّ نَفْسَهُ عَنِ الصَّدَقَةِ وَ نَزَّ رَسُولُهُ نَزَّ أَهْلُ بَيْتِهِ لَا بَلْ حَرَّمَ
عَلَيْهِمْ لِأَنَّ الصَّدَقَةَ مُحَرَّمَةٌ عَلَى مُحَمَّدٍ وَ آلِهِ وَ هِيَ أَوْسَاخُ أَيْدِي النَّاسِ لَا تَحِلُّ لَهُمْ لِأَنَّهُمْ طَهَّرُوا مِنْ كُلِّ دَنَسٍ وَ وَسَخٍ

So, can you find in anything from that, that the Mighty and Majestic Made a Share to be for Himself^{azwj}, or for His^{azwj} Rasool^{saww}, or for the relatives? Because, when He^{azwj} Removed Himself^{azwj} from the Charity, and Removed His^{azwj} Rasool^{saww}, (also) Removed the People^{asws} of his^{saww} Household. No! But, He^{azwj} Prohibited upon them^{asws}, because the charity is Prohibited upon Muhammad^{saww} and the his^{saww} Progeny^{asws}, and it is the dirt of the people. It is not Permissible for them^{asws} because they^{asws} are clean from every filth and grime.

فَلَمَّا طَهَّرَهُمُ اللَّهُ عَزَّ وَ جَلَّ وَ اصْطَفَاهُمْ رَضِيَ لَهُمْ مَا رَضِيَ لِنَفْسِهِ وَ كَرِهَ لَهُمْ مَا كَرِهَ لِنَفْسِهِ عَزَّ وَ جَلَّ فَهَذِهِ الثَّامِنَةُ

When Allah^{azwj} Cleaned them^{asws} and Chose them^{asws}, was Pleased for them^{asws} what He^{azwj} was Pleased for Himself^{azwj}, and Disliked for them^{asws} whatever He^{azwj} Disliked for Himself^{azwj}, Mighty and Majestic. So this is the eighth.

وَ أَمَّا التَّاسِعَةُ فَتَحْنُ أَهْلَ الذِّكْرِ الَّذِينَ قَالَ اللَّهُ عَزَّ وَ جَلَّ فَسْئَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ فَتَحْنُ أَهْلَ الذِّكْرِ فَاسْأَلُونَا إِنْ كُنْتُمْ لَا تَعْلَمُونَ

And as for the right, so we^{asws} are the People^{asws} of Al-Zikr, the ones Allah^{azwj} Mighty and Majestic Said: **therefore ask the people of Al Zikr if you don't know [16:43]**. So we^{asws} are **the people of Al Zikr**, and you all should be asking us^{asws} if you do not know.

فَقَالَتِ الْعُلَمَاءُ إِذَا عَنَى بِذَلِكَ الْيَهُودَ وَ النَّصَارَى فَقَالَ أَبُو الْحَسَنِ ع سُبْحَانَ اللَّهِ وَ هَلْ يَجُوزُ ذَلِكَ إِذَا يَدْعُونَنَا إِلَى دِينِهِمْ وَ يَقُولُونَ إِنَّهُ أَفْضَلُ مِنْ دِينِ الْإِسْلَامِ

The scholars said, 'But rather, what Allah^{azwj} has Meant by that are the Jews and the Christians!' Abu Al-Hassan^{asws} said: 'Glory be to Allah^{azwj}! And is that possible? Then we all are being called to their Religions, and they would be saying that it is higher than the Religion of Al-Islam!'

فَقَالَ الْمَأْمُونُ فَهَلْ عِنْدَكَ فِي ذَلِكَ شَرْحٌ بِخِلَافِ مَا قَالُوا يَا أَبَا الْحَسَنِ

Al-Mamoun said, 'So, is there an explanation with you^{asws} which is different from what they are saying, O Abu Al-Hassan^{asws}?'

فَقَالَ ع نَعَمْ الذِّكْرُ رَسُولُ اللَّهِ وَ نَحْنُ أَهْلُهُ وَ ذَلِكَ بَيِّنٌ فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ حَيْثُ يَقُولُ فِي سُورَةِ الطَّلَاقِ فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ الَّذِينَ آمَنُوا قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا رَسُولًا يَتْلُو عَلَيْكُمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ فَالذِّكْرُ رَسُولُ اللَّهِ ص وَ نَحْنُ أَهْلُهُ فَهَذِهِ التَّاسِعَةُ

He^{asws} said: 'Yes. **Al Zikr** is Rasool-Allah^{saww}, and we^{asws} are its People^{asws}. And that is explained in the Book of Allah^{azwj} where He^{azwj} is Saying in Surah Al Talaq: **therefore fear Allah, O ones of understanding, those who are believing! Allah has Sent down to you a Zikr [65:10] A Rasool [65:11]**. So **Al Zikr** is Rasool-Allah^{saww}, and we^{asws} are its People^{asws}. So this is the ninth.

وَ أَمَّا الْعَاشِرَةُ فَقَوْلُ اللَّهِ عَزَّ وَ جَلَّ فِي آيَةِ التَّحْرِيمِ حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَ بَنَاتُكُمْ وَ أَخَوَاتُكُمْ الْآيَةَ إِلَى آخِرِهَا فَأَخْبِرُونِي هَلْ تَصْلُحُ ابْنَتِي أَوْ ابْنَةُ ابْنِي وَ مَا تَنَاسَلُ مِنْ صُلْبِي لِرَسُولِ اللَّهِ ص أَنْ يَتَزَوَّجَهَا لَوْ كَانَ حَيًّا قَالُوا لَا قَالَ فَأَخْبِرُونِي هَلْ كَانَتْ ابْنَةُ أَخِيكُمْ تَصْلُحُ لَهُ أَنْ يَتَزَوَّجَهَا لَوْ كَانَ حَيًّا قَالُوا نَعَمْ

And as for the tenth, it is the Word of Allah^{azwj} Mighty and Majestic in the Verse of the Prohibition: **Prohibited unto you are your mothers, and your daughters, and your sisters [4:23]** – up to its end. Inform me^{asws}. Is it correct for my^{asws} daughter or a daughter of my^{asws} daughter, and whatever is lineaged from my^{asws} lineage to Rasool-Allah^{saww} that he^{saww} could marry her if he^{saww} had been alive?' They said, 'No'. He^{asws} said: 'Then inform me^{asws}, if it was a daughter of one of you, would it be correct for him^{saww} that he^{saww} marries her, if he^{saww} was alive?' They said, 'Yes'.

قَالَ فَفِي هَذَا بَيِّنٌ لِأَنِّي أَنَا مِنْ آلِهِ وَ لَسْتُمْ مِنْ آلِهِ وَ لَوْ كُنْتُمْ مِنْ آلِهِ لَحُرِّمَ عَلَيْهِ بَنَاتِي لِأَنَّا مِنْ آلِهِ وَ أَنْتُمْ مِنْ أُمَّتِي فَهَذَا فَزَقٌ بَيِّنٌ الْآلِ وَ الْأُمَّةِ لِأَنَّ الْآلَ مِنْهُ وَ الْأُمَّةَ إِذَا لَمْ تَكُنْ مِنَ الْآلِ لَيْسَتْ مِنْهُ فَهَذِهِ الْعَاشِرَةُ

He^{asws} said: 'Thus, in this is a clarification that we^{asws} are from his^{saww} Progeny^{asws} and you aren't from his^{saww} Progeny^{asws}, or else your daughter would have been Prohibited unto him^{saww} just as my^{asws} daughters would have been Prohibited unto him^{saww}, because we^{asws} are from his^{saww} Progeny^{asws} and you are from his^{saww} community. So, this is the difference between the Progeny^{asws}, and the community, because the Progeny^{asws} is from it, and the community, when it does not happen to be from the Progeny^{asws}, it isn't from it. So, this is the tenth.

وَأَمَّا الْحَادِي عَشَرَ فَقَوْلُ اللَّهِ عَزَّ وَ جَلَّ فِي سُورَةِ الْمُؤْمِنِينَ حِكَايَةَ عَنْ رَجُلٍ مِنْ آلِ فِرْعَوْنَ وَ قَالَ رَجُلٌ مُؤْمِنٌ مِنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ أَ تَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ تَمَامَ آيَةِ فَكَانَ ابْنُ خَالِ فِرْعَوْنَ فَتَنَسَبَهُ إِلَى فِرْعَوْنَ بِنَسَبِهِ وَ لَمْ يُضِفْهُ إِلَيْهِ بِدِينِهِ

And as for the eleventh, it is the Words of Allah^{azwj} Mighty and Majestic in *Surah Al-Mo'min* is a Recounting of the words of a believing man (Hizkeel) from the people of Pharaoh^{la}: **And a Momin man from the people of Pharaoh who had concealed his Eman said, 'Will you kill a man who is saying, 'My Lord is Allah', and he has come to you with the proofs from your Lord? [40:28].** And he was a cousin of Pharaoh^{la}, and so he attributed to Pharaoh^{la} what he attributed, and did not add to it with his Religion.

وَ كَذَلِكَ خُصِّصْنَا نَحْنُ إِذْ كُنَّا مِنْ آلِ رَسُولِ اللَّهِ ص بِوِلَادَتِنَا مِنْهُ وَ عُمَّمْنَا النَّاسَ بِالدِّينِ فَهَذَا فَرْقٌ مَا بَيْنَ آلِ وَ الْأُمَّةِ فَهَذِهِ الْحَادِي عَشَرَ

And like that, He^{azwj} Specialised us^{asws}, when we^{asws} happen to be from the progeny^{asws} of Rasool-Allah^{saww} by our^{asws} birth from him^{saww}, and the people are generalising us^{asws}. This is the difference what is between the Progeny^{asws} and the community. So, this is the eleventh.

وَ أَمَّا الثَّانِي عَشَرَ فَقَوْلُهُ عَزَّ وَ جَلَّ وَ أَمْرُ أَهْلِكَ بِالصَّلَاةِ وَ اصْطِبِرْ عَلَيْهَا فَخَصَّنَا اللَّهُ عَزَّ وَ جَلَّ بِهَذِهِ الْخُصُوصِيَّةِ إِذْ أَمَرْنَا مَعَ الْأُمَّةِ بِإِقَامَةِ الصَّلَاةِ ثُمَّ خَصَّنَا مِنْ ذَوْنِ الْأُمَّةِ

And as for the twelfth, it is the Words of Mighty and Majestic: **And enjoin your family with the Salat and be constant upon it [20:132].** Allah^{azwj} Mighty and Majestic Specialised us^{asws} with this specialisation when He^{azwj} Commanded us with the community with establishing the Salat. Then He^{azwj} Specialised us besides the community.

فَكَانَ رَسُولُ اللَّهِ ص يَجِيءُ إِلَى بَابِ عَلِيِّ وَ فَاطِمَةَ ع بَعْدَ نُزُولِ هَذِهِ آيَةِ تِسْعَةَ أَشْهُرٍ كُلَّ يَوْمٍ عِنْدَ حُضُورِ كُلِّ صَلَاةٍ خَمْسَ مَرَّاتٍ فَيَقُولُ الصَّلَاةَ رَحِمَكُمُ اللَّهُ وَ مَا أَكْرَمَ اللَّهُ عَزَّ وَ جَلَّ أَحَدًا مِنْ ذُرِّيِّ الْأَنْبِيَاءِ بِمِثْلِ هَذِهِ الْكِرَامَةِ الَّتِي أَكْرَمْنَا بِهَا وَ خَصَّنَا مِنْ ذَوْنِ جَمِيعِ أَهْلِ بَيْتِهِ

Rasool-Allah^{saww} used to come to the door of Ali^{asws} and (Syeda) Fatima^{asws}, after the Revelation of this verse, for nine months, every day during the presence (of the time) for every *Salat*, five times. He^{saww} was saying: 'The *Salat*! May Allah^{azwj} have Mercy on you^{asws}!' And Allah^{azwj} has not Honoured anyone from the offspring of the Prophets^{as} by the like of this, the Honour which we^{asws} have been Honoured by, and specialised us^{asws} apart from all of their^{as} Households'.

فَقَالَ الْمَأْمُونُ وَ الْعُلَمَاءُ جَزَاءُ اللَّهِ أَهْلُ بَيْتِ نَبِيِّكُمْ عَنِ الْأُمَّةِ خَيْرًا فَمَا نَجِدُ الشَّرْحَ وَ الْبَيَانَ فِيهَا اشْتَبَهَ عَلَيْنَا إِلَّا عِنْدَكُمْ.

Al-Mamoun and the scholars said, 'May Allah^{azwj} Recompense you^{asws} goodly – the People^{asws} of the Household of your Prophet^{saww} – from this community, for we have not found the explanation and the clarification regarding what was confusing to us, except in your^{asws} possession"²⁶⁵.

21- كَشَفَ، كَشَفَ النِّجْمَةَ فَإِنْ قَالَ قَائِلٌ فَمَا حَقِيقَةُ الْأَلِ فِي اللَّغَةِ عِنْدَكَ ذُوْنِ الصَّحَابِ هَلْ هُوَ عَاصِلٌ لِأَقْوَامٍ بِأَعْيَانِهِمْ أَمْ عَالِمٌ فِي جَمِيعِهِمْ مَتَى سَمِعْنَاهُ مِمَّنْ لَمْ يَكُنْ مَعَهُ نِجْمَةٌ نِجْمَةُ الْأَلِ فِي اللَّغَةِ الْقُرْآنِيَّةِ خَاصَّةً ذُوْنِ سَائِرِ الْأُمَّةِ وَ كَذَلِكَ الْعِرْضُ وَ لَيْدُ فَاطِمَةَ ع حَاسِبَةً وَ قَدْ يُمْرُؤُ فِيهِ أَنْ يُجْعَلَ لغيرِهِمْ كَمَا

²⁶⁵ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 7 H 20

تَقُولُ جَاءَنِي أُعْيِي فَهَذَا يُدُلُّ عَلَى أُخُوَّةِ النَّسَبِ وَ تَقُولُ أُعْيِي تُرِيدُ فِي الْإِسْلَامِ وَ أُعْيِي فِي الصَّدَاقَةِ وَ أُعْيِي فِي الْقَبِيلِ وَ أُعْيِي قَالَ تَعَالَى وَ إِلَى مُحَمَّدٍ **أَسَاطِمُ صَالِحًا** وَ لَمْ يَكُنْ أَحَدُهُمْ فِي دِينٍ وَ لَا صَدَاقَةٍ وَ لَا نَسَبٍ وَ إِنَّمَا أَرَادَ أُعْيِي وَ الْقَبِيلَ وَ الْإِخُوَّةَ الْأَسْتِغْنَاءَ وَ الْمُتَصَانُ وَ هُوَ قَوْلُ النَّبِيِّ صَلَّى عَلَيَّ ع إِنَّهُ أُخُوَّةٌ قَالَ عَلِيُّ ع أَنَا عَبْدُ اللَّهِ وَ أَخُو رَسُولِ اللَّهِ لَا يَقُولُنَا بَعْدِي إِلَّا مُعْتَرٍ فَلَوْ لَا أَنَّ لِيَدَهُ الْأُخُوَّةَ مَرَّتَهُ عَلَى عَرَبِهَا مَا حَصَّنَهُ الرَّسُولُ مِنْ بَدْلِكَ وَ فِي رِوَايَةٍ لَا يَقُولُنَا بَعْدِي إِلَّا كَذَّابٌ وَ مِنْ ذَلِكَ قَوْلُهُ تَعَالَى حِكَايَةً عَنِ لُوطٍ **هَذَا بِنَابِي هُنَّ أَطْفَالُكُمْ** وَ لَمْ يَكُنْ بِنَابِهِ لِعُتْبِهِ وَ لَكِنْ بِنَاتِ أُمِّهِ فَأَصَابَهُنَّ إِلَى نَفْسِهِ رَحْمَةً وَ تَعَطُّفًا وَ حُضْنًا وَ قَدْ بَيَّنَّ رَسُولُ اللَّهِ صَلَّى عَلَيَّ ع حَيْثُ سَمِعَ فَقَالَ ابْنُ تَارِكٍ فِيكُمْ الْقَعْلَيْنِ كِتَابَ اللَّهِ وَ عَرَبِي فَانْفُتُوهُ كَيْفَ تَخْلَعُونَنِي فِيهِمَا فُلْنَا فَعَنَّ أَهْلَهُ بَيْنَهُ قَالَ آلُ عَلِيٍّ وَ آلُ حَنْظَلَةَ وَ آلُ حَنْظَلَةَ وَ آلُ عَقِيلٍ وَ آلُ عَبَّاسٍ وَ سَمِعَ تَعَلَّبَ لَمْ سَمِعُوا الْقَعْلَيْنِ قَالَ لِأَنَّ الْأَخَذَ بِبِمَا تُعْيِي قَبِيلَ وَ لَمْ يَمِيتِ الْعِرَّةَ قَالَ الْعِرَّةُ الْيُطْعَمُ مِنَ الْعَيْشِ وَ الْعِرَّةُ أَصْلُ الشَّجَرَةِ.

(An argument)

قَالَ أَبُو حَاتِمٍ السَّجِسْتَانِيُّ رَوَى عَبْدُ الْعَزِيزِ بْنُ الْمُطَّابِ عَنْ حَمْرُو بْنِ شَمْرَةَ عَنْ حَابِرِ قَالَ اسْتَمَعَ آلُ رَسُولِ اللَّهِ صَلَّى عَلَيَّ ع ابْتِهَارَ بِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ عَلِيٌّ أَنْ لَا يَمْسُحُوا عَلَى الْمُتَعِينِ قَالَ ابْنُ خَالَوَيْهِ هَذَا مَذْهَبُ الشَّيْخَةِ وَ مَذْهَبُ أَهْلِ الْبَيْتِ وَ قَدْ يُضَعَّفُ ذَلِكَ الْعُمُومُ قَالَ اللَّهُ تَعَالَى إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيرًا قَالَتْ أُمُّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا نَزَلَتْ فِي النَّبِيِّ وَ عَلِيٍّ وَ فَاطِمَةَ وَ الْحُسَيْنِ وَ الْأَحْمَدِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ.

(Not a Hadeeth although part of it is from Umm Salama^{ra})

عَنْ أَنَسٍ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى عَلَيَّ ع مِنْ بَنَاتِ فَاطِمَةَ بَعْدَ أَنْ بَنَى عَلَيَّهَا عَلِيٌّ عَلَيْهِمَا السَّلَامُ سِتَّةَ أَشْهُرٍ وَ يَقُولُ الصَّلَاةُ أَهْلَ الْبَيْتِ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ.

From Anas (well-known fabricator), said,

‘Rasool-Allah^{saww} used to pass by the house of (Syeda) Fatima^{asws} after Ali^{asws} had built it, for six months, and saying: ‘Al-Salat, People^{asws} of the Household! **But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, [33:33]’.**

قَالَ: وَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ع يَقُولُ فِي دُعَائِهِ اللَّهُمَّ إِنَّ اسْتِعْفَارِي لَكَ مَعَ مُحَالَفَتِي لِلْوَمِّ وَ إِنَّ تَرْكِي الْإِسْتِعْفَارَ مَعَ سَعَةِ رَحْمَتِكَ لَعَجْزٌ فَيَا سَيِّدِي إِلَى كَمْ تَقَرَّبْتُ إِلَيْكَ وَ تَتَحَبَّبْتُ وَ أَنْتَ عَنِّي عَنِّي وَ إِلَى كَمْ أَتَّبَعْتُ مِنْكَ وَ أَنَا إِلَيْكَ مُحْتَاجٌ فَقِيرٌ

He said, ‘And Ali^{asws} Bin Al Husayn^{asws} was saying in his^{asws} supplication: ‘O Allah^{azwj}! If I^{asws} were seek Forgiveness to You^{azwj} with my^{asws} opposition, would be meanness, and if I^{asws} were to seek Forgiveness with the vastness of Your^{azwj} Mercy, it would be frustration. O my^{asws} Master^{azwj}! To how much will You^{azwj} be coming closer to me^{asws} and Love (me^{asws}) and You^{azwj} are needless from me^{asws}? And to how much will I^{asws} distance from You^{azwj} and I^{asws} am needy to You^{azwj}, poor?’

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ عَلَى أَهْلِ بَيْتِهِ وَ يَدْعُو بِمَا شَاءَ

O Allah^{azwj}! Send Salawat upon Muhammad^{saww} and upon People^{asws} of his^{saww} Household’, and he^{asws} would supplicate with whatever he^{asws} so desires.

فَعَصَى فُلَانٌ أُمَّهُنَّ فَمَا تُرِيدُ مِنْ آلِ إِبْرَاهِيمَ بِحَسَبِ الْقَرَابَةِ وَ مَعَى بَنُوْنَا وَ مَعَ عَلِيٍّ وَ جَمِيعِ الْأُمَّةِ وَ يُحَقِّقُ هَذَا أَنَّهُ لَوْ أَنَّهُ أَوْحَى بِجَالِدٍ لِأَنَّ رَسُولَ اللَّهِ صَلَّى عَلَيَّ ع لَمْ يَذْهَبْ الْعُقُوبَةَ إِلَّا إِلَى الَّذِينَ حَرَمَتْ عَلَيْهِمُ الصَّدَقَةَ وَ كَانَ بَعْضُ مَنْ يَدْعِي الْمُرَادَةَ يَطْلُبُ فَلَا يُصَلِّي عَلَى النَّبِيِّ صَلَّى عَلَيَّ ع فِي ذَلِكَ فَقَالَ ابْنُ

لَهُ أَهْلٌ سِوَى إِذَا دَخَرْتُهُ اشْرَأْتُوا فَمِنَ الْمَعْلُومِ أَنَّهُ لَمْ يُرِدْ نَفْسَهُ لِأَنَّهُ كَانَ مِنْ قُرْبَيْهِ وَ لَمَّا فَصَدَّ الْعَبَّاسُ الْمُتَقِيَّةَ قَالَ لِأَبِي بَكْرٍ النَّبِيُّ صَ شَحْرَةً مَحْسُ
أَهْضَانَهَا وَ أَنْتُمْ حِرَائِقُهَا وَ آلُ أَعْوَجٍ وَ آلُ ذِي الْعُقَالِ تَمَثَّلُ أُنْرَابٍ مِنْ عِتَابِ الْمُتَيْلِ يُعَالِ هَذَا الْقَرْسُ مِنْ آلِ أَعْوَجٍ إِذَا كَانَ مِنْ تَمَثُّلِهِمْ لِأَنَّ الْبُهَائِمَ تَبَلُّ
بَيْنَهَا الْقُرَابَةَ وَ الدَّيْنِ كَذَلِكَ آلُ مُحَمَّدٍ مِنْ تَمَثُّلِهِ فَاحْرَفُهُ قَالَ تَعَالَى إِنَّ اللَّهَ اصْطَفَى آدَمَ وَ نُوحًا وَ آلَ إِبْرَاهِيمَ وَ آلَ عِمْرَانَ عَلَى الْعَالَمِينَ أَيْ عَالَمِي
زَمَانِهِمْ فَأَخْبَرَ أَنَّ الْأَلَّ بِالْقَائِلِ لِقَوْلِهِ تَعَالَى ذُرِّيَّتَهُ بَعْضُهَا مِنْ بَعْضٍ قَالَ النَّبِيُّ صَ سَأَلْتُ رَبِّي أَنْ لَا يُدْخِلَ بَيْتِي النَّارَ فَأَعْطَانِيهَا وَ أَنَا قَوْلُهُمْ قَرَأْتُ آلَ
حَمِ فِيهِ السُّورُ الْمَبْتُغَةَ الَّتِي أَوْلَيْتُ حَمَ وَ لَا تُعَلِّ التَّوَابِيحَ وَ قَالَ أَبُو عُبَيْدَةَ التَّوَابِيحُ سُورَةٌ فِي الْقُرْآنِ عَلَى عَمْرِ الْعَبَّاسِ وَ آلُ يَسَ آلُ مُحَمَّدٍ وَ آلُ يَسَ
حَزْبِيكَ وَ حَبِيبَ النَّعَارِ وَ قَدْ قَالَ ابْنُ دُرَيْدٍ مُخْتَصِصًا لِذَلِكَ الْعُمُومِ وَ إِنْ لَمْ يَكُنْ يَنَا سَاعَةَ إِلَى الإِصْحَاحِ يَقُولُهُ لِأَنَّ النَّبِيَّ صَ قَدْ ذَكَرَهُ فِي حِدَّةٍ مُوَاضِعَ
كِتَابِيَةِ الْمُبَاهِلَةِ وَ حَسَنَ عَلِيًّا وَ فَاطِمَةَ وَ حُسَيْنًا وَ حُسَيْنًا عَ يَقُولُهُ اللَّهُمَّ هُوَ لِأَهْلِ أَهْلِي وَ كَمَا رُوِيَ عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهُ أَدْخَلَ عَلِيًّا وَ فَاطِمَةَ وَ
حُسَيْنًا وَ حُسَيْنًا عَ فِي كِتَابِهِ وَ قَالَ اللَّهُمَّ هُوَ لِأَهْلِ أَهْلِي أَوْ أَهْلِ بَيْتِي فَتَقَالَتْ أُمُّ سَلَمَةَ وَ أَنَا مِنْكُمْ قَالَ أَنْتِ بَعْدُ أَوْ عَلَى شَيْءٍ كَمَا يَأْتِي فِي مَوْصِيئِهِ وَ إِنَّمَا
ذَكَرْنَا مَا قَالَهُ ابْنُ دُرَيْدٍ مِنْ قَبْلِ اللَّهِ بِشَيْءٍ

وَ ابْنَيْهِ وَ ابْنَتَهُ الْبُتُولَ الطَّاهِرَةَ

أَرْحَمُ السَّلَامَةِ وَ النَّحَا فِي الْأَخْبَرِ

سَبَبًا مُجِيرًا مِنَ السَّبِيلِ الْمُنَافِرَةِ

يَوْمَ الْوُفْرِ عَلَى ظَهْرِ السَّاهِرَةِ

إِنَّ النَّبِيَّ مُحَمَّدًا وَ وَصِيَّهُ

أَهْلُ النَّجَا فَوَائِي بَوْلَاهِهِمْ

وَ أَرَى هَبَّةً مِنْ بَعُولِ بَعْضِهِمْ

أَرْحَمُ بِأَلِكِ رَضَى الْمُفْتَحِينَ وَ حَذَهُ

قَالَ السَّاهِرَةُ أَرْضُ الْقِيَامَةِ وَ آلُ مُرَابِرٍ أَوْلُ مِنْ وَصَحَ الْكِتَابَةَ بِالْحَرِيَّةِ وَ أَسْلَمَهُمْ مِنَ الْأَنْتَابِ وَ الْحَيْرَةِ فَقَدْ أَمَلْتُكَ آلُ اللَّهِ وَ آلُ مُحَمَّدٍ وَ آلُ الْقُرْآنِ وَ آلُ
السَّرَابِ وَ الْأَلَّ الشَّخْصُ وَ آلُ أَعْوَجٍ قَرَسًا وَ آلُ سِبَلَا [الْبَيْلِ] وَ آلُ يَسَ وَ آلُ سَمَ وَ آلُ ذُرَيْبَةَ وَ آلُ فِرْمُونَ آلُ دَيْبِ وَ آلُ مُرَابِرٍ وَ الْأَلَّ التُّرُوجُ وَ
الْأَلَّ الْغُرَابَةَ وَ الْحَلِصَةَ وَ الْأَلَّ قُرَابَةَ وَ الْأَلَّ كُلَّ تَحِيٍّ وَ أَنَا الْأَهْلُ فَأَهْلُ اللَّهِ وَ أَهْلُ الْقُرْآنِ وَ أَهْلُ الْبَيْتِ النَّبِيِّ وَ عَلِيٍّ وَ فَاطِمَةَ وَ الْحُسَيْنَ وَ الْحُسَيْنَ عَ
عَلَى مَا دَسَّرْتُهُ أُمُّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا وَ ذَلِكَ أَنَّ النَّبِيَّ صَ مِنْ بَيْنَنَا هُوَ ذَاتَ يَوْمٍ جَالِسًا إِذَا أَنَّهُ فَاطِمَةَ عَ بِرُومَةٍ فِيهَا عَصِيْبَةٌ فَقَالَ النَّبِيُّ صَ مِنْ أَيْنَ عَلِيٍّ وَ
ابْنَاتُكَ قَالَتْ فِي الْبَيْتِ قَالَ أَدْرِيهِمْ لِي فَأَقْبَلُ عَلِيٍّ وَ الْحُسَيْنَ وَ الْحُسَيْنَ بَيْنَ يَدَيْهِ وَ فَاطِمَةَ أَمَامَهُ فَلَمَّا بَصُرَ بِحِمِّ النَّبِيِّ صَ تَنَاقَلَ كِسَاءً كَانَتْ عَلَى الْمَنَانَةِ
حَيْرِيًّا فَحَلَّلَ بِدَنَسِهِ وَ عَلِيًّا وَ الْحُسَيْنَ وَ فَاطِمَةَ ثُمَّ قَالَ اللَّهُمَّ إِنَّ هَؤُلَاءِ أَهْلُ بَيْتِي أَحَبُّ إِلَيَّ فَادْهَبْ عَنْهُمْ الرَّسْمَ وَ طَهِّرْهُمْ تَطْهِيرًا
فَأَنْزَلَ اللَّهُ تَعَالَى إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ الْأَيَّةَ وَ فِي رِوَايَةِ أُخْرَى قَالَتْ فَكُنْتُ يَا رَسُولَ اللَّهِ أَلَسْتُ مِنْ أَهْلِ بَيْتِكَ قَالَ إِنَّكَ عَلَى حَقٍّ أَوْ إِلَى حَقٍّ

(An argument)

وَ مِنْ مُسْنَدِ أَحْمَدَ بْنِ حَنْبَلٍ عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ بَيْنَمَا رَسُولُ اللَّهِ صَ فِي بَيْتِي يَوْمًا إِذْ قَالَتْ الْخَادِمُ إِنَّ عَلِيًّا وَ فَاطِمَةَ وَ الْحُسَيْنَ وَ الْحُسَيْنَ
بِالسُّدَّةِ

And from (the book) 'Musnad' of ibn Hanbal –

'From Umm Salama^{ra} having said, 'While Rasool-Allah^{saww} was in my^{ra} house one day when the servant said, 'Ali^{asws}, and (Syeda) Fatima^{asws}, and Al-Hassan^{asws} and Al-Husayn^{asws} are at the door!'

قَالَتْ فَقَالَ لِي قَوْمِي فَتَنَحَّيْ لِي عَنْ أَهْلِ بَيْتِي قَالَتْ فَكُنْتُ فَتَنَحَّيْتُ مِنَ الْبَيْتِ قَرِيبًا فَدَخَلَ عَلِيٌّ وَ فَاطِمَةُ وَ الْحُسَيْنُ وَ الْحُسَيْنُ وَ هُمَا صَبِيَّانِ صَغِيرَانِ
فَأَخَذَ الصَّبِيَّيْنِ فَوَضَعَهُمَا فِي حَجْرِهِ فَقَبَّلَهُمَا

He^{saww} said: 'Arise and leave me^{saww} alone with People^{asws} of my^{saww} Household'. So I^{ra} arose and move aside from the house nearby, and there entered Ali^{asws}, and (Syeda) Fatima^{asws} and Al-Hassan^{asws} and Al-Husayn^{asws}, and they^{asws} were both young boys. He^{saww} took the two children and placed them^{asws} in his^{saww} lap and kissed them^{asws}.

قَالَتْ فَاعْتَنَقَ عَلِيًّا بِإِحْدَى يَدَيْهِ وَ فَاطِمَةَ بِالْيَدِ الْأُخْرَى فَقَبَّلَ فَاطِمَةَ وَ قَبَّلَ عَلِيًّا فَأَعْدَفَ عَلَيْهِمْ حَمِيصَةً سُودَاءَ فَقَالَ اللَّهُمَّ إِلَيْكَ لَا إِلَى النَّارِ أَنَا وَ أَهْلِي
بَنِي

She^{ra} said, 'He^{saww} hugged Ali^{asws} with one of his^{saww} hands, and (Syeda) Fatima^{asws} with the other hand. He^{saww} kissed (Syeda) Fatima^{asws} and kissed Ali^{asws} and covered upon them^{asws} a black cloth and said: 'O Allah^{azwj}! To You^{azwj}, not to the Fire, I^{saww} and People^{asws} of my^{saww} Household'.

قَالَتْ فُلْتُ وَ أَنَا يَا رَسُولَ اللَّهِ فَقَالَ وَ أَنْتِ

She^{ra} said, 'I^{ra} said, 'And I^{ra}, O Rasool-Allah^{saww}?' He^{saww} said: 'And you^{ra}'.

فَإِنْ سَأَلَ سَائِلٌ فَقَالَ إِنَّمَا أُتِرْتُ هَذِهِ فِي أَرْوَاحِ النَّبِيِّ ص لِأَنَّ قَبْلَهَا يَا نِسَاءَ النَّبِيِّ قُتِلَ ذَلِكَ حَلَطٌ رَوَاهُ وَ دَرَاهِمُ أَنَا الرَّوَاهِيُّ حَدِيثُ أُمِّ سَلَمَةَ وَ فِي بَيْتِهَا نَزَلَتْ هَذِهِ الْآيَةُ وَ أَنَا الدَّرَاهِيُّ فُلُو كَانَتْ فِي نِسَاءِ النَّبِيِّ ص لَقِيلَ لِيُذْهَبَ عَنْكُمْ وَ يُطَهَّرَكُنَّ فَلَمَّا نَزَلَتْ فِي أَهْلِ بَيْتِ النَّبِيِّ ص جَاءَ عَلَى التَّذْكِيرِ لِأَنَّهَا مَعَى اجْتِمَاعِ حَلَبِ التَّذْكِيرِ وَ أَهْلِ الْكِتَابِ الْيَهُودِ وَ النَّصَارَى وَ أَنَا قَوْلُهُ تَعَالَى اذْكُرُوا آلَ دَاوُدَ شُكْرًا فَإِنَّهُ يَعْنِي مَا وَعَدَ لَمْ يَنْبَغِ مِنَ التَّيْبَةِ وَ الْمَلِكِ الْعَظِيمِ وَ كَانَ يُرْسِلُ دَاوُدَ فِي كُلِّ لَيْلَةٍ ثَلَاثُونَ أَلْفًا وَ أَلَانَ اللَّهُ لَهُ الْحَيَدَ وَ رَزَقَهُ حُسْنَ الصَّوْتِ بِالْقِرَاءَةِ وَ آتَاهُ الْحِكْمَةَ وَ فَصَلَ الْخَطَابَ قِيلَ فَصَلَ الْخَطَابَ أَنَا بَعْدُ وَ الْبَيْتُ يُسَبِّحُ مَعَهُ وَ الطَّيْرُ وَ الْأُطْيَى سَائِمَانٌ مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِهِ وَ سُخَّرَتْ لَهُ الرِّيحُ وَ الْمَرْيُ وَ حُلْمٌ سَنَطِقَ الطَّيْرُ وَ الْأَلُّ يَجْعُ آتِيَةً وَ هِيَ حَشْبَةٌ وَ الْأَلُّ قَرِيْبَةٌ يُصَادُ بِهَا السَّمَكُ.

(An argument)²⁶⁶

22- كنز، كنز، جامع الفوائد و تأويل الآيات الظاهرة لمحمد بن عبيد العزيز بن يحيى عن إبراهيم بن محمد بن علي بن نصير عن الحكم بن ظهير عن السدي عن أبي مالك عن ابن عباس في قوله تعالى و الذين آمنوا و اتبعنهم ذريتهم بإيمان أحسننا بهم ذريتهم قال نزلت في النبي و علي و فاطمة و الحسن و الحسين ع.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhamad Bin Al Abbas, from Abdul Aziz Bin Yahya, from Ibrahim Bin Muhammad, from Ali Bin Nusayr, from Al Hakam Bin Zuhayr, from Al Sudy, from Abu Malik,

'From Ibn Abbas regarding Words of the Exalted: **'And those who believe and their offspring follow them with Eman, We will Unite their offspring to be with them [52:21].** He said, 'It was Revealed regarding the Prophet^{saww}, and Ali^{asws}, and (Syeda) Fatima^{asws}, and Al-Hassan^{asws} and Al-Husayn^{asws},²⁶⁷

23- أقول روى ابن بطريق في العمدة بإسناده عن الثعلبي من تفسيره بإسناده إلى أم سلمة رضي الله عنها أن رسول الله ص قال لفاطمة صلوات الله عليها ابني بزوجهك و ابنتك فحآت بهم فألقى عليهم كساء ثم رفع يده عليهم فقال اللهم هؤلاء آل محمد فاجعل صلواتك و بركاتك على آل محمد فإنك حميد مجيد.

I (Majlisi) am saying, 'It is reported by Ibn Bateeq in (the book) 'Al Umda', by his chain from Al Sa'alby, from his Tafseer, by his chain up to,

²⁶⁶ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 7 H 21

²⁶⁷ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 7 H 22

'Umm Salama^{ra} (said), 'Rasool-Allah^{saww} said to (Syeda) Fatima^{asws}: 'Come to me^{saww} with your^{asws} husband^{asws}, and your^{asws} two sons^{asws}. She^{asws} came with them^{asws} and he^{saww} threw a cloak upon them^{asws}, then raised his^{saww} hands and said: 'O Allah^{azwj}! They^{asws} are Progeny^{asws} of Muhammad^{saww}, so Make You^{azwj} Salawat, and Your^{azwj} Blessings to be upon Progeny^{asws} of Muhammad^{saww}, for You^{azwj} are the Praised One, the Glorified One'.

قَالَتْ فَرَفَعَتْ الْكِسَاءَ لِأَدْخُلَ مَعَهُمْ فَأَجْتَذَبَهُ وَ قَالَ إِنَّكَ عَلَىٰ خَيْرٍ .

She^{ra} said, 'I^{ra} raised the cloak in order to enter to be with them^{asws}, but he^{saww} pulled it away and said: 'You^{ra} are upon good"²⁶⁸.

24- كُنْتُ الْفَوَائِدَ لِلْكَرَاجِكِيِّ، عَنِ الْمُفِيدِ رَحِمَهُ اللَّهُ قَالَ: رُوِيَ أَنَّهُ لَمَّا سَارَ الْمَأْمُونُ إِلَىٰ خُرَاسَانَ كَانَ مَعَهُ الْإِمَامُ الرِّضَا عَلِيُّ بْنُ مُوسَىٰ عَ فَبَيْنَا هُمَا يَتَسَاوَرَانِ إِذْ قَالَ لَهُ الْمَأْمُونُ يَا أَبَا الْحَسَنِ إِنِّي فَكَّرْتُ فِي شَيْءٍ فَنَتَجَّ لِي الْفِكْرُ الصَّوَابُ فِيهِ فَكَّرْتُ فِي أَمْرِنَا وَ أَمْرِكُمْ وَ نَسَبِنَا وَ نَسَبِكُمْ فَوَجَدْتُ الْفَضِيلَةَ فِيهِ وَاحِدَةً وَ رَأَيْتُ اخْتِلَافَ شَيْعَتِنَا فِي ذَلِكَ مَحْمُولًا عَلَىٰ الْهُوَىٰ وَ الْعَصْبِيَّةِ

(The book) 'Kunz Al Fawaid' of Al Karajaky – From Al Mufeed who said,

'It is reported that when Al-Mamoun travelled to Khurasan, the Imam Al-Reza Ali^{asws} Bin Musa^{asws} was with him. While they were travelling when Al-Mamoun said to him^{asws}, 'O Abu Al-Hassan^{asws}! I am thinking about something, so bring about a correct result for me regarding it. I am thinking regarding our matter and your^{asws} matter, and our lineage and your^{asws} lineage, and I found one merit therein, and I see the differing of our Shias regarding that to be carried upon the opinions and the prejudices'.

فَقَالَ لَهُ أَبُو الْحَسَنِ الرِّضَا ع إِنَّ هَذَا الْكَلَامَ جَوَابًا إِنَّ شَيْئًا ذَكَرْتُهُ لَكَ وَ إِنْ شِئْتَ أَمْسَكْتُ فَقَالَ لَهُ الْمَأْمُونُ لَمْ أَقُلْهُ إِلَّا لِأَعْلَمَ مَا عِنْدَكَ فِيهِ

Abu Al-Hassan Al-Reza^{asws} said to him: 'There is an answer for this speech, if you so desire I^{asws} shall mentioned it to you, and if you so desire, I^{asws} shall withhold'. Al-Mamoun said to him^{asws}, 'I am not saying it except to know what is with you^{asws} regarding it'.

قَالَ الرِّضَا ع أَنَشُدُكَ اللَّهُ يَا أَمِيرَ الْمُؤْمِنِينَ لَوْ أَنَّ اللَّهَ تَعَالَىٰ بَعَثَ نَبِيَّهُ مُحَمَّدًا ص فَخَرَجَ عَلَيْنَا مِنْ وَرَاءِ أَكْمَةٍ مِنْ هَذِهِ الْأَكَامِ فَخَطَبَ إِلَيْكَ ابْنَتَكَ أَكُنْتُ مُرَوِّجَهُ إِيَّاهَا

Al-Reza^{asws} said: 'I^{asws} adjure you with Allah^{azwj}, O commander of the faithful! If Allah^{azwj} the Exalted were to (re) Send His^{azwj} Prophet^{saww} Muhammad^{saww} and he^{saww} comes out to us from behind a hill from these hills, and proposes to you for your daughter, would you marry her to him^{saww}?'

فَقَالَ يَا سُبْحَانَ اللَّهِ وَ هَلْ أَحَدٌ يَزْعُبُ عَنِ رَسُولِ اللَّهِ ص فَقَالَ لَهُ الرِّضَا ع أَ فَتَرَاهُ كَانَ يَجِئُكَ لَهُ أَنَّ يُخْطَبَ إِلَيَّ

He said, 'O, Glory be to Allah^{azwj}! And is there anyone who would turn Rasool-Allah^{saww} away?' Al-Reza^{asws} said to him: 'Do you view it would be Permissible for him^{saww} to propose to me^{asws} (regarding my^{asws} daughter)?'

²⁶⁸ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 7 H 23

قَالَ فَسَكَتَ الْمَأْمُونُ هُنَيْفَةً ثُمَّ قَالَ أَنْتُمْ وَاللَّهِ أَمْسُ بِرَسُولِ اللَّهِ رَجْماً.

Al Mamoun was silent for a while, then said, 'By Allah^{azwj}! You^{asws} are of womb relationship with Rasool-Allah^{sawww} yesterday'.²⁶⁹

25- وَ رُوِيَ أَنَّهُ لَمَّا حَجَّ الرَّشِيدُ وَ نَزَلَ فِي الْمَدِينَةِ اجْتَمَعَ إِلَيْهِ بَنُو هَاشِمٍ وَ بَقَايَا الْمُهَاجِرِينَ وَ الْأَنْصَارِ وَ وُجُوهُ النَّاسِ وَ كَانَ فِي الْقَوْمِ الْإِمَامُ أَبُو الْحَسَنِ مُوسَى بْنُ جَعْفَرٍ صَلَوَاتُ اللَّهِ عَلَيْهِمَا

And it is reported that when (The caliph Haroun) Al-Rasheed performed Hajj and encamped in Al-Medina, the clan of Hashim, and the remaining one of the Emigrants and the Helpers, and faces of the people gathered to him, and among the people was the Imam Abu Al-Hassan Musa^{asws} Bin Ja'far^{asws}.

فَقَالَ لَهُمُ الرَّشِيدُ قُومُوا بِنَا إِلَى زِيَارَةِ رَسُولِ اللَّهِ ثُمَّ نَهَضَ مُعْتَمِداً عَلَى يَدِ أَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ حَتَّى انْتَهَى إِلَى قَبْرِ رَسُولِ اللَّهِ فَوَقَفَ عَلَيْهِ وَ قَالَ السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ السَّلَامُ عَلَيْكَ يَا ابْنَ عَمِّ افْتِخَاراً عَلَى قِبَائِلِ الْعَرَبِ الَّذِينَ حَضَرُوا مَعَهُ وَ اسْتِطَالَةً عَلَيْهِمْ بِالنَّسَبِ

Al-Rasheed said to them, 'Arise with us to visit Rasool-Allah^{azwj}!' Then he got up leaning upon a hand of Abu Al-Hassan Musa^{asws} Bin Ja'far^{asws} until he ended up to the grave of Rasool-Allah^{sawww} and paused at it and said, 'Greetings be unto you^{sawww}, O Rasool-Allah^{sawww}! Greetings be unto you^{sawww}, O son of an uncle' – priding upon the Arab tribes, those who were present with him, and to be tall upon them with the lineage.

قَالَ فَتَرَعَّ أَبُو الْحَسَنِ مُوسَى ع يَدَهُ مِنْ يَدِهِ وَ قَالَ السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ السَّلَامُ عَلَيْكَ يَا أَبَةَ

He (the reporter) said, 'Abu Al-Hassan Musa^{asws} removed his^{asws} hand from his hand and said: 'Greetings be unto you^{sawww}, O Rasool-Allah^{sawww}! Greetings be unto you^{sawww}, O father^{sawww}!'

قَالَ فَتَعَرَّ وَجْهُ الرَّشِيدِ ثُمَّ قَالَ يَا أَبَا الْحَسَنِ إِنَّ هَذَا هُوَ الْفَخْرُ.

He (the narrator) said, 'The face of Rasheed changes, then he said, 'O Abu Al-Hassan^{asws}! Surely this, it is the pride!''²⁷⁰

26- حَبِيبُ بْنُ يَحْيَى بْنِ يَعْقُوبَ مَعَ الْحَسَّاجِ قَالَ السَّعْدِيُّ كُنْتُ بِوَابِطٍ وَ كَانَ يَوْمَ أُضْحَى فَحَضَرَتْ صَلَاةَ الْعِيدِ مَعَ الْحَسَّاجِ فَحَلَبَ شَطْبَةً بَلِيغَةً فَلَمَّا انْتَهَتْ حَابِئِي رَسُولُهُ فَأَتَيْتُهُ فَوَجَدْتُهُ حَالِساً مُسْتَوْفِيزاً قَالَ يَا سَعْدِيُّ هَذَا يَوْمٌ أُضْحَى وَ قَدْ أَرَدْتُ أَنْ أُضْحِيَ فِيهِ بِرَجُلٍ مِنْ أَهْلِ الْعِرَاقِ وَ أَعْجَبْتُ أَنْ تَسْمَعَ قَوْلَهُ فَتَعَلَّمْتُ أَنِّي قَدْ أَحْبَبْتُ الرَّأْيَ فِيمَا أَفْعَلُ بِهِ فَعَلْتُ أَيُّهَا الْأَمِيرُ أَوْ تَرَى أَنْ تَسْمَعَ بِسَمِّيَةِ رَسُولِ اللَّهِ ص وَ تُضْحِي بِمَا أَمَرَ أَنْ يُضْحِيَ بِهِ وَ تَفْعَلُ مِثْلَ فِعْلِهِ وَ تَدْعُ مَا أَرَدْتَ أَنْ تَفْعَلَهُ بِهِ فِي هَذَا الْيَوْمِ الْعَظِيمِ إِلَى عَمِيرِهِ فَقَالَ يَا سَعْدِيُّ إِنَّكَ إِذَا سَمِعْتَ مَا يَقُولُ صَوَّبْتَ رَأْيِي فِيهِ لِكَيْدِهِ عَلَى اللَّهِ وَ عَلَى رَسُولِهِ وَ إِذْخَالِهِ الْمُتَّبِعَةَ فِي الْإِسْلَامِ فَعَلْتُ أَيُّهَا الْأَمِيرُ أَنْ يُعْجِبِي مِنْ ذَلِكَ قَالَ لَا بَدَّ مِنْهُ ثُمَّ أَمَرَ بِتَطْعِ نَبِيَسَةَ وَ بِالسَّيَافِ فَأُخْضِرَ وَ قَالَ أُخْضِرُوا السَّيَافَ فَأَتَوْا بِهِ فَإِذَا هُوَ يَحْيَى بْنُ يَعْقُوبَ فَأَعْتَمَمْتُ عَمَّاً شَدِيداً وَ قُلْتُ فِي نَفْسِي وَ أَيُّ هَيْبَةٍ يَقُولُهُ يَحْيَى مِمَّا يُوجِبُ قَتْلَهُ فَقَالَ لَهُ الْحَسَّاجُ أَنْتَ تَرَاهُمْ أَتَاكَ زَعِيمُ أَهْلِ الْعِرَاقِ قَالَ يَحْيَى أَنَا نَفِيحٌ مِنْ قُبَايَا أَهْلِ الْعِرَاقِ قَالَ فَمَنْ أَيُّ فِتْهَةٍ زَعَمْتَ أَنَّ الْحَسَّاجَ وَ الْحَسَّاجِينَ مِنْ ذُرِّيَةِ رَسُولِ اللَّهِ ص قَالَ مَا أَنَا زَاعِمٌ ذَلِكَ بِكَ قَائِلُهُ حَقٌّ قَالَ وَ أَيُّ حَقٍّ قُلْتُهُ قَالَ بِكِتَابِ اللَّهِ عَزَّ وَ جَلَّ فَتَطْرُقُ إِلَيَّ الْحَسَّاجُ وَ قَالَ اسْمِعْ مَا يَقُولُ فَإِنَّ هَذَا إِجْمَاعٌ لَمْ أَكُنْ سَمِعْتُهُ عَنْهُ أَ تَعْرِفُ أَنْتَ فِي كِتَابِ اللَّهِ

²⁶⁹ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 7 H 24

²⁷⁰ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 7 H 25

عَزَّ وَجَلَّ أَنَّ الْحَسَّ وَ الْحُسَيْنَ مِنْ ذُرِّيَّةِ مُحَمَّدٍ رَسُولِ اللَّهِ فَجَعَلْتُ أَنْكُرَ فِي ذَلِكَ فَلَمْ أُجِدْ فِي الْقُرْآنِ شَيْئاً يُدُلُّ عَلَى ذَلِكَ وَ فَكَّرَ الْحَاجُّ مِلياً ثُمَّ قَالَ لِيَحْيَى لَعَلَّكَ تُرِيدُ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا سَأَلَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ آبَاءَنَا وَ أَبْنَاءَكُمْ وَ نِسَاءَنَا وَ نِسَاءَكُمْ وَ أَنْفُسَنَا وَ أَنْفُسَكُمْ ثُمَّ تَبَيَّنَ فَتَبَيَّنَ لَعَنَتُ اللَّهِ عَلَى الْكَاذِبِينَ وَ أَنَّ رَسُولَ اللَّهِ ص حَرَجَ لِلْمُبَاهِلَةِ وَ مَعَهُ عَلِيٌّ وَ فَاطِمَةُ وَ الْحَسُّ وَ الْحُسَيْنُ قَالَ الشَّعْبِيُّ فَكُنَّا نَأْتِيهِ إِلَى قَلْبِي سُرُوراً وَ قُلْتُ فِي نَفْسِي وَ قَدْ خَلَصَ يَحْيَى وَ كَانَ الْحَاجُّ حَافِظاً لِلْقُرْآنِ فَفَعَّلَ لَهُ يَحْيَى وَ اللَّهُ إِنَّهَا كَجَهَنَّمَ فِي ذَلِكَ بَلِيغَةٌ وَ لَكِنْ لَيْسَ مِنْهَا أَحْتَجُّ لِمَا قُلْتُ فَاصْبِرْ وَ جِهَ الْحَاجُّ وَ أَطْرُقَ مِلياً ثُمَّ رَفَعَ رَأْسَهُ إِلَى يَحْيَى وَ قَالَ لَهُ إِنْ أَنْتَ جِئْتَ مِنْ كِتَابِ اللَّهِ بِعَرَبِيٍّ فِي ذَلِكَ فَلَاكَ حَشْرَةٌ آلاَفٍ دَرَاهِمٍ وَ إِنْ لَمْ تَأْتِ بِهَا فَأَنَا فِي حِلٍّ مِنْ ذَلِكَ قَالَ نَعَمْ قَالَ الشَّعْبِيُّ نَعَمِّي قَوْلُهُ وَ قُلْتُ أَمَا كَانَ فِي الَّذِي نَزَعَ بِهِ الْحَاجُّ مَا يَحْتَجُّ بِهِ يَحْيَى وَ يُرَضِّيهِ بِأَنَّهُ قَدْ عَزَمَهُ وَ سَبَّحَهُ إِلَيْهِ وَ يَخْتَلِصُ بِنَهْ حَتَّى رَدَّ عَلَيْهِ وَ أَضْمَعَهُ فَإِنْ سَأَلَهُ بَعْدَ هَذَا بِشَيْءٍ لَمْ أَمِنْ أَنْ يُدْخِلَ عَلَيْهِ مِنَ الْقَوْلِ مَا يُبْطِلُ بِهِ حُجَّتَهُ لِقَوْلِ يَحْيَى أَنَّهُ قَدْ عَلِمَ مَا قَدْ حَبَلَهُ هُوَ فَقَالَ يَحْيَى لِلْحَاجِّ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ مِنْ ذُرِّيَّةِ دَاوُدَ وَ سُلَيْمَانَ مَنْ عَنَى بِذَلِكَ قَالَ الْحَاجُّ إِبراهيمَ قَالَ فِدَاؤُدُ وَ سُلَيْمَانَ مِنْ ذُرِّيَّةِ قَالَ نَعَمْ قَالَ يَحْيَى وَ مَنْ نَصَّ اللَّهُ عَلَيْهِ بَعْدَ هَذَا أَنَّهُ مِنْ ذُرِّيَّةِ نَزَّأَ الْحَاجُّ وَ أَيُّوبَ وَ يُوسُفَ وَ مُوسَى وَ هَارُونَ وَ كَذَلِكَ بَحْرِي الْمُحْسِبِينَ قَالَ يَحْيَى وَ مَنْ قَالَ وَ زَكَرِيَّا وَ يَحْيَى وَ عِيسَى قَالَ يَحْيَى وَ مِنْ أَيْنَ كَانَ عِيسَى مِنْ ذُرِّيَّةِ إِبراهيمَ وَ لَا أَبَ لَهُ قَالَ مِنْ قَبْلِ أُمِّهِ مَرْيَمَ قَالَ يَحْيَى فَمَنْ أَقْرَبَ مَرْيَمَ مِنْ إِبراهيمَ أَمْ فَاطِمَةُ مِنْ مُحَمَّدٍ ص وَ عِيسَى مِنْ إِبراهيمَ أَمْ الْحَسُّ وَ الْحُسَيْنُ مِنْ رَسُولِ اللَّهِ قَالَ الشَّعْبِيُّ فَكُنَّا نَلْقَاهُ حَرّاً فَعَالَ أَطْلُقُوهُ فَبَيَّعَهُ اللَّهُ وَ ادْفَعُوا إِلَيْهِ حَشْرَةَ آلاَفٍ دَرَاهِمٍ لَا بَارِكَ اللَّهُ لَهُ فِيهَا ثُمَّ أَقْبَلَ عَلَيَّ فَعَالَ قَدْ كَانَ رَأْيُكَ صَوَاباً وَ لَكِنَّا أَبِينَاهُ وَ دَعَا بِحُجْرَتِهِ فَصَحَّرَهُ وَ قَامَ دَعَا بِالطَّعَامِ فَأَكَلَ وَ أَكَلْنَا مَعَهُ وَ مَا تَكَلَّمُ بِكَلِمَةٍ حَتَّى انصَرَفْنَا وَ لَمْ يَزَلْ يَحْتَجُّ بِدَعَا حَاجِّ بِهِ يَحْيَى بِنِ يَحْمُرُ وَاجِباً.

(Arguments of a jurist Al Shabi)²⁷¹

²⁷¹ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 7 H 26

CHAPTER 8 – ANOTHER REGARDING THAT EVERY LINEAGE, AND AFFLIATION WOULD BE TERMINATION EXCEPT LINEAGE OF RASOOL-ALLAH (S.A.W) AND HIS^{saww} AFFILIATIONS

1- ما، الأماالي للشيخ الطوسي ابن الصلّت عن ابن عُقْدَةَ عَنْ عَلِيٍّ بْنِ مُحَمَّدٍ الْعَلَوِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ عُبَيْدِ اللَّهِ بْنِ عَلِيٍّ عَنِ الرَّضَا عَنْ آبَائِهِ قَالَ قَالَ رَسُولُ اللَّهِ ص كُلُّ نَسَبٍ وَ صَهْرٍ مُنْقَطِعٌ يَوْمَ الْقِيَامَةِ سِوَأَ مَا مِنَ اللَّهِ عَلَيْهِ إِلَّا نَسَبِي وَ سَبِي.

(The book) 'Al Amaali' of the sheikh Al Tusi – Ibn Al Salt, from Ibn Uqda, from Ali Bin Muhammad Al Alawy, from Ja'far Bin Muhammad Bin Isa, from Ubeydullah Bin Ali,

'From Al-Reza^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said: 'Every lineage and in-law relationships would be termination on the Day of Qiyamah, as a Veil from Allah^{azwj} upon it, except my^{saww} lineage and my^{saww} affiliation''.²⁷²

2- ما، الأماالي للشيخ الطوسي المُفِيدُ عَنِ ابْنِ قُلُوبِيهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ مَسْعُودٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ مُعَاذٍ عَنْ زَكْرِيَّا بْنِ عَدِيٍّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَمْرٍو عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ عَنْ حَمْرَةَ بْنِ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنْ أَبِيهِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ عَلَى الْمِنْبَرِ مَا بَالُ أَقْوَامٍ يَقُولُونَ إِنَّ رَحِمَ رَسُولِ اللَّهِ لَا يُشْفَعُ يَوْمَ الْقِيَامَةِ بَلَى وَ اللَّهُ إِنَّ رَجْمِي لَمَوْصُولَةٌ فِي الدُّنْيَا وَ الْآخِرَةِ

(The book) 'Al Amaali' of the sheikh Al Tusi Al Mufeed – From Ibn Qawlawiyah, from Ja'far Bin Muhammad Bin Masoud, from his father, from Muhammad Bin Khalid, from Muhammad Bin Muaz, from Zakariya Bin Aday, from Ubeydullah Bin Umar, from Abdullah Bin Muhammad Bin Aqeel, from Hamza Bin Abu Saeed Al Khudry, from his father who said,

'I heard Rasool-Allah^{saww} saying upon the pulpit: 'What is the people who are saying that the relatives of Rasool-Allah^{saww} will not be interceded for on the Day of Qiyamah? Yes, by Allah^{azwj}! My^{saww} relatives would be connected in the world and the Hereafter.

وَ إِنِّي أَنِّيهَا النَّاسِ فَرَطُكُمْ يَوْمَ الْقِيَامَةِ عَلَى الْخَوْضِ فَإِذَا جِئْتُمْ قَالَ الرَّجُلُ يَا رَسُولَ اللَّهِ أَنَا فُلَانٌ بُو فُلَانٍ فَأَقُولُ أَمَا النَّسَبُ فَقَدْ عَرَفْتَهُ وَ لَكِنَّكُمْ أَخَذْتُمْ بَعْدِي ذَاتَ الشَّمَالِ وَ ارْتَدَدْتُمْ عَلَى أَعْقَابِكُمْ الْقَهْقَرَى.

And I^{saww}, O you people, I^{saww} shall stay away from you on the Day of Qiyamah at the Fountain. So, when you come, the man would say, 'O Rasool-Allah^{saww}! I am so and so, son of so and so!', and I^{saww} shall be saying: 'As, for the lineage, I^{saww} have recognised it, but after me^{saww} you took to the left and turned upon your heels backwards''.²⁷³

3- ما، الأماالي للشيخ الطوسي أَبُو عَمْرِيُو عَنْ ابْنِ عُقْدَةَ عَنْ أَحْمَدَ بْنِ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ عَنْ حَمْرَةَ بْنِ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنْ أَبِيهِ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: أ تَزْعُمُونَ أَنَّ رَحِمَ نَبِيِّ اللَّهِ لَا يُنْفَعُ قَوْمَهُ يَوْمَ الْقِيَامَةِ بَلَى وَ اللَّهُ إِنَّ رَجْمِي لَمَوْصُولَةٌ فِي الدُّنْيَا وَ الْآخِرَةِ

²⁷² Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 8 H 1

²⁷³ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 8 H 2

(The book) 'Al Amaali' of the sheikh Al Tusi – Abu Amro, from Ibn Uqda, from Ahmad Bin Yahya, from Abdul Rahman, from his father, from Abdullah Bin Muhammad bin Aqeel, from Hamza Bin Abu Saeed Al Khudry, from his father,

'From the Prophet^{saww} having said: 'Are you alleging that the relationship of the Prophet^{saww} of Allah^{azwj} would not befit its people on the Day of Qiyamah? Yes, by Allah^{azwj}! My^{saww} relationship is connected in the world and the Hereafter'.

ثُمَّ قَالَ يَا أَيُّهَا النَّاسُ أَنَا فَرَطُكُمْ عَلَى الْخَوْضِ فَإِذَا جِئْتُ وَ قَامَ رِجَالٌ يَقُولُونَ يَا نَبِيَّ اللَّهِ أَنَا فُلَانُ بْنُ فُلَانٍ وَ قَالَ آخِرُ يَا نَبِيَّ اللَّهِ أَنَا فُلَانُ بْنُ فُلَانٍ وَ قَالَ آخِرُ يَا نَبِيَّ اللَّهِ أَنَا فُلَانُ بْنُ فُلَانٍ فَأَقُولُ أَمَا النَّسَبُ فَقَدْ عَرَفْتُ وَ لَكِنَّكُمْ أَحَدْتُمْ بَعْدِي وَ ارْتَدَدْتُمْ الْفَهْقَرَى.

Then he^{saww} said: 'O you people! I^{saww} shall stay away from you at the Fountain! So, when a man comes and stands saying, 'O Prophet^{saww} of Allah^{azwj}! I am so and so, son of so and so', and another one say, 'I am so and so, son of so and so', I^{saww} shall be saying: 'As for the lineage, so I^{saww} have recognised, but you innovated after me^{saww} and turned around on your heels backwards''²⁷⁴.

(Please note the next five Ahadeeth are from Shafi'e book and you will see the problem straight away)

4- مد، العمدة بإسناده إلى مُسْنَدِ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ حَنْبَلٍ بِإِسْنَادِهِ قَالَ: إِنَّ عُمَرَ بْنَ الْخَطَّابِ خَطَبَ إِلَى عَلِيِّ عَ أُمَّ كَلْتُومٍ فَاعْتَلَّ عَلَيْهِ بِصِغَرِهَا فَقَالَ لَهُ لَمْ أَكُنْ أُرِيدُ الْبِنَاءَ وَ لَكِنِّي سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ كُلُّ سَبَبٍ وَ نَسَبٍ يَنْقَطِعُ يَوْمَ الْقِيَامَةِ مَا خَلَا سَبَبِي وَ نَسَبِي كُلُّ قَوْمٍ عَصَبَتْهُمْ لِأَبِيهِمْ مَا خَلَا وَ لَدَ فَاطِمَةَ فَإِنِّي أَنَا أَبُوهُمْ وَ عَصَبَتْهُمْ.

(The book) 'Al Amda' – By his chain to (the book) 'Musnad' Abdullah Bin Ahmad Bin Hanbal (non-Shia imam), by his chain,

'Umar Bin Al-Khattab proposed to Ali^{asws} for Umm Kulsoom, but he^{asws} postponed upon him due to her young age. He said to him^{asws}, 'I do not intend the marital relationship, but I heard Rasool-Allah^{saww} saying: 'Every affiliation and lineage would be termination on the Day of Qiyamah apart from my^{saww} affiliation and my^{saww} lineage. Every people would be bound to their fathers, apart from the children of (Syeda) Fatima^{asws}, for I^{saww} am their father^{saww} and their binding''²⁷⁵.

5- مد، العمدة من مناقب الأئمة ابن المغازلي الشافعي بإسناده عنه عن أبي طالب محمد بن أحمد بن عثمان عن علي بن محمد بن الحسن بن أحمد بن سعيد بن الحسن بن هاشم الخزازي عن محمد بن طلحة عن عبد الله بن عمر عن زيد بن المنهال بن عمرو عن ابن جبير عن ابن عباس و عن عمر بن الخطاب قال قال رسول الله ص كل سبب و نسب منقطع يوم القيامة إلا ما كان من سببي و نسبي.

(The book) 'Al Amda', from the virtues of the jurist Ibn Al Magazaly Al Shafie, by his chain, from him, from Abu Talib Muhammad Bin Ahmad Bin Usman, from Ali Bin Muhammad, from Al Hassan Bin Ahmad Bin Saeed, from Al Hassan Bin Hashim Al Harrany, from Muhammad Bin Talha, from Abdullah Bin Umar, from Zayd, from Al Minhal Bin Amro, from Ibn Jubeyr, from Ibn Abbas, and Umar Bin Al Khattab who said,

²⁷⁴ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 8 H 3

²⁷⁵ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 8 H 4

'Rasool-Allah^{saww} said: 'Every affiliation and lineage would be terminated on the Day of Qiyamah except what was from my^{saww} affiliation and my^{saww} lineage'.²⁷⁶

6- وَ مِنَ الْكِتَابِ الْمَذْكُورِ بِإِسْنَادِهِ إِلَى ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَلَقَ اللَّهُ الْخَلْقَ اخْتَارَ الْعَرَبَ فَأَخْتَارَ قُرَيْشًا وَ اخْتَارَ بَنِي هَاشِمٍ فَأَنَا خَيْرُهُ مِنْ خَيْرِهِ أَلَا فَأَجِبُوا قُرَيْشًا وَ لَا تُبْغِضُوا فَتَهْلِكُوا

And from the mentioned book, by his chain to Ibn Umar who said,

'Rasool-Allah^{saww} said: 'When Allah^{azwj} Created the creatures, Chose the Arabs, and chose Quraysh, and Chose the Clan of Hashim. Thus I^{saww} am the Choice from a Choice. Indeed! Love Quraysh and do not hate it for you will be destroyed.

أَلَا كُلُّ سَبِّ وَ نَسَبٍ مُنْقَطِعٌ يَوْمَ الْقِيَامَةِ إِلَّا سَبِّي وَ نَسَبِي أَلَا وَ إِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ مِنْ نَسَبِي وَ حَسْبِي فَمَنْ أَحْبَبَهُ فَقَدْ أَحْبَبَنِي وَ مَنْ أَبْغَضَهُ فَقَدْ أَبْغَضَنِي.

Indeed! Every affiliation and lineage would be terminated on the Day of Qiyamah except my^{saww} affiliation and my^{saww} lineage. Indeed! And that Ali Bin Abu Talib^{asws} is from my^{saww} lineage and my^{saww} affiliation. So, the one who loves him^{asws}, so he has loved me^{saww}, and one who hates him^{asws}, so he has hated me^{saww}.²⁷⁷

7- وَ أَيْضاً مِنَ الْكِتَابِ الْمَذْكُورِ عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ عَنْ هِلَالِ بْنِ مُحَمَّدٍ عَنْ إِسْمَاعِيلَ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَنْ أَحْيَى دَعِجِلٍ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ مُحَمَّدِ بْنِ عَلِيٍّ ع أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ كُلُّ سَبِّ وَ نَسَبٍ يَنْقَطِعُ يَوْمَ الْقِيَامَةِ إِلَّا سَبِّي وَ نَسَبِي.

And as well from the mentioned book – From Al Hassan Bin Ahmad, from Hilal Bin Muhammad, from Ismail Bin Ali, from his father, from his brother Deobel, from Sufyan Al Sowry,

'From Abu Abdullah Ja'far Bin Muhammad^{asws}, from his^{asws} father^{asws} Muhammad Bin Ali^{asws}: 'Umar Bin Al Khattab said, 'I heard the Prophet^{saww} saying: 'All affiliations and lineages would be terminated on the Day of Qiyamah except my^{saww} affiliation and my^{saww} lineage'.²⁷⁸ (And why would the Imam^{asws} quote from Umar Bin Al Khattab when he^{asws} was cursing him in the Salat?)

8- وَ أَيْضاً رُوِيَ مِنَ الْكِتَابِ الْمَذْكُورِ بِإِسْنَادِهِ إِلَى ابْنِ عُمَرَ قَالَ: صَعِدَ عُمَرُ بْنُ الْخَطَّابِ الْمِنْبَرَ فَقَالَ أَيُّهَا النَّاسُ وَ اللَّهُ مَا حَمَلَنِي عَلَى الْإِلْحَاحِ عَلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ فِي ابْنَتِهِ إِلَّا أَنِّي سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ كُلُّ سَبِّ وَ نَسَبٍ وَ صِهْرٍ مُنْقَطِعٌ إِلَّا نَسَبِي وَ صِهْرِي.

And as well, it is reported from the mentioned book, by his chain up to Ibn Umar who said,

'Umar Bin Al Khattab ascended the pulpit and said, 'O you people! By Allah^{azwj}, nothing carried me upon pressurising Ali Bin Abu Talib^{asws} regarding his^{asws} daughter (Umm Kulsoom) except I heard Rasool-Allah^{saww} saying: 'Every affiliation and lineage and in-law

²⁷⁶ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 8 H 5

²⁷⁷ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 8 H 6

²⁷⁸ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 8 H 7

relationships would be terminated except my^{saww} affiliation and my^{saww} in-law relationships".²⁷⁹

9 كثر الفوائد، للكرجكي عن القاضي السلمي أسد بن إبراهيم عن العنكي عمر بن علي عن محمد بن إسحاق البغدادي عن الكندي عن بشر بن مهران عن شريك بن شبيب عن عزة عن المستطلي بن حصين قال: خطب عمر بن الخطاب إلى علي بن أبي طالب ع ابنته فاعتل عليه بصعورها وقال إني أعددتها لابن أخي جعفر

(The book) 'Kunz Al Fawaid' of Al Karajaky, from the judge Al Sulamy Asad Bin Ibrahim, from Al Atka Umar Bin Ali, from Muhammad Bin Is'haq Al Baghdady, from Al Kudeymi, from Bishr bin Mihran, from Shareek Bin Shuaeyb, from Arqada, from Al Mustatily Bin Husayn who said,

'Umar Bin Al Khattab proposed to Ali Bin Abu Talib^{asws} for his^{asws} daughter (Umm Kulsoom), but he^{asws} suspended to him due to her young age and said, 'I^{asws} have counted her for a son of my^{asws} brother^{asws} Ja'far^{asws}.

فقال عمر إني سمعت رسول الله ص يقول كل حسبٍ و نسبٍ منقطع يوم القيامة ما خلا حسبي و نسي و كل بني أئمتي عصبتهم لأبيهم ما خلا بني فاطمة فإني أنا أبوهم و أنا عصبتهم.

Umar said, 'I heard Rasool-Allah^{saww} saying: 'Every affiliation and lineage would be terminated on the Day of Qiyamah apart from my^{saww} affiliation and my^{saww} lineage, and every son of a woman, their binding would be to their father apart from the sons of Fatima^{asws}, for I^{saww} am their father and I^{saww} am their binding".²⁸⁰

²⁷⁹ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 8 H 8

²⁸⁰ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 8 H 9

باب 9 أن الأئمة من ذرية الحسين عليهم السلام و أن الإمامة بعده في الأعقاب و لا تكون في أخوين

CHAPTER 9 – THE IMAMS^{asws} ARE FROM THE OFFSPRING OF AL-HUSAYN^{asws}, AND THAT THE IMAMATE AFTER HIM^{asws} IS IN HIS^{asws} POSTERITY AND CANNOT HAPPEN TO BE IN TWO BROTHERS

1- لك، إكمال الدين الطالقاني عن ابن عقدة عن علي بن الحسين بن فضال عن أبيه عن هشام بن سالم قال: قلت لصادق جعفر بن محمد ع الحسين أفضل أم الحسين فقال الحسين أفضل من الحسين قلت فكيف صارت الإمامة من بعد الحسين في عقبه دون ولد الحسين

(The book) 'Ikmal Al Deen' – Al Talaqany, from Ibn Uqda, from Ali Bin Al Hassan Bin Fazzal, from his father, from Hisham Bin Salim who said,

'I said to Ali Sadiq Ja'far^{asws} Bin Muhammad^{asws}: 'Is Al-Hassan^{asws} superior or Al-Husayn^{asws}?' He^{asws} said: 'Al-Hassan^{asws} is superior than Al-Husayn^{asws}'. I said, 'So how did the Imamate from after Al-Husayn^{asws} came to be besides the sons of Al Hassan^{asws}?'

فقال إن الله تبارك و تعالى أحب أن يجعل سنة موسى و هارون جارية في الحسين و الحسين أ لا ترى أنهما كانا شريكين في النبوة كما كان الحسين و الحسين شريكين في الإمامة و إن الله عز و جل جعل النبوة في ولد هارون و لم يجعلها في ولد موسى و إن كان موسى أفضل من هارون

So he^{asws} said: 'Allah^{azwj} Blessed and Exalted Loved for the Sunnah of Musa^{as} and Haroun^{as} to flow in Al-Hassan^{asws} and Al-Husayn^{asws}. Do you not see that the two of them^{as} were both associates in the Prophet-hood just as Al-Hassan^{asws} and Al-Husayn^{asws} are both associates in the Imamate?' Allah^{azwj} Mighty and Majestic Made the Prophet-hood to be in the sons of Haroun^{as} and did not Make it to be in the sons of Musa^{as}, although Musa^{as} was superior than Haroun^{as}.

قلت فهل يكون إمامان في وقت قال لا إلا أن يكون أحدهما صامتاً مأموماً لصاحبه و الآخر ناطقاً إماماً لصاحبه و أما أن يكونا إمامين ناطقين في وقت واحد فلا

I said, 'Can there be two Imams^{asws} at any one time?' He^{asws} said: 'No, except that one of the two would be silent and follow his^{asws} companion^{asws}, and the other one would be a speaking Imam^{asws} for his^{asws} companion^{asws}. As for there being two speaking Imams^{asws} at any one time, so no'.

قلت فهل تكون الإمامة في أخوين بعد الحسن و الحسين ع قال لا إنما هي جارية في عقب الحسين ع كما قال الله عز و جل و جعلها كلمة باقية في عقبه ثم هي جارية في الأعقاب و أعقاب الأعقاب إلى يوم القيامة.

I said, 'So will be Imamate come to be in two brothers after Al-Hassan^{asws} and Al-Husayn^{asws}?' He^{asws} said: 'No, but it is flowing in the posterity of Al-Husayn^{asws}, just as Allah^{azwj} Mighty and Majestic Said: **And He Made it a Word to remain in his posterity**

[43:28], then it will flow in the posterity, and the posterity of the posterity up to the Day of Judgement”²⁸¹.

2- غط، الغيبة للشيخ الطوسي سَعْدُ عَنِ الْيَقْطِيْبِيِّ عَنْ يُونُسَ عَنِ الْحُسَيْنِ بْنِ نُؤَيْرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا تَعُوذُ الْإِمَامَةُ فِي أَخَوَيْنِ بَعْدَ الْحَسَنِ وَ الْحُسَيْنِ وَ لَا يَكُونُ بَعْدَ عَلِيِّ بْنِ الْحُسَيْنِ إِلَّا فِي الْأَعْقَابِ وَ الْأَعْقَابِ الْأَعْقَابِ.

(The book) ‘Al Ghayba’ of the sheikh Al Tusi – Sa’ad, from Al Yaqteeni, from Yunus, from Al Husayn Bin Sowbir,

‘From Abu Abdullah^{asws} having said: ‘The Imamate will not return to be in two brothers after Al-Hassan^{asws} and Al-Husayn^{asws}, nor will it happen to be after Ali^{asws} Bin Al-Husayn^{asws} except in the posterity, and posterity of the posterity”²⁸².

3- غط، الغيبة للشيخ الطوسي مُحَمَّدُ الْحَمَيْرِيُّ عَنْ أَبِيهِ عَنِ ابْنِ عِمْسَى عَنِ الْبَرْزَنْطِيِّ عَنْ عُثْبَةَ بْنِ جَعْفَرٍ قَالَ: قُلْتُ لِأَبِي الْحَسَنِ ع قَدْ بَلَغَتْ مَا بَلَغَتْ وَ لَيْسَ لَكَ وَ لَدَّ فَقَالَ يَا عُثْبَةَ بْنَ جَعْفَرٍ إِنَّ صَاحِبَ هَذَا الْأَمْرِ لَا يَمُوتُ حَتَّى يَرَى وَ لَدَّهُ مِنْ بَعْدِهِ.

(The book) ‘Al Ghayba’ of Al Tusi – Muhammad Al Himeyri, from his father, from Ibn Isa, from Al Bazanty, from Uqba Bin Ja’far who said,

‘I said to Abu Al-Hassan (Al-Reza)^{asws}, ‘It has reached what has reached and there isn’t a son^{asws} for you^{asws}. He said, ‘O Uqba Bin Ja’far! The Master of this command will not be dying until he^{asws} sees his^{asws} son^{asws} from after him^{asws}”²⁸³.

4- غط، الغيبة للشيخ الطوسي أَبِي عَنِ مُحَمَّدِ بْنِ عِمْسَى عَنِ الْوَشَاءِ عَنْ عُمَرَ بْنِ أَبَانَ عَنِ الْحَسَنِ بْنِ أَبِي حَمَزَةَ عَنْ أَبِيهِ عَنِ أَبِي جَعْفَرٍ ع قَالَ: يَا أَبَا حَمَزَةَ إِنَّ الْأَرْضَ لَنْ تَخْلُو إِلَّا وَ فِيهَا عَالَمٌ مِمَّا فَإِنْ زَادَ النَّاسُ قَالَ قَدْ زَادُوا وَ إِنْ نَقَصُوا قَالَ قَدْ نَقَصُوا

(The book) ‘Al Ghayba’ of the sheikh Al Tusi – My father, from Muhammad Bin Isa, from Al Washa, from Umar Bin Aban, from Al Hassan Bin Abu Hamza, from his father,

‘From Abu Ja’far^{asws} having said: ‘O Abu Hamza! The earth will never be vacant except and therein is a knowledgeable one^{asws} from us^{asws}. So, if the people make an addition, he^{asws} would say: ‘They had added’, and if they reduce, he^{asws} he would say: ‘They have reduced’.

وَ لَنْ يُخْرِجَ اللَّهُ ذَلِكَ الْعَالَمَ حَتَّى يَرَى فِي وَ لَدِهِ مَنْ يَعْلَمُ مِثْلَ عِلْمِهِ أَوْ مَا شَاءَ اللَّهُ.

And Allah^{azwj} will never Exit that knowledgeable one^{asws} (from the world) until he^{asws} sees among his^{asws} children one^{asws} would know similar to his^{asws} knowledge, or whatever Allah^{azwj} so Desires”²⁸⁴.

5- غط، الغيبة للشيخ الطوسي مُحَمَّدُ الْحَمَيْرِيُّ عَنْ أَبِيهِ عَنِ عَلِيِّ بْنِ سَلِيمَانَ بْنِ رُشَيْدٍ عَنِ الْحَسَنِ بْنِ عَلِيِّ الْخَزَّازِ قَالَ: دَخَلَ عَلِيُّ بْنُ أَبِي حَمَزَةَ عَلَى أَبِي الْحَسَنِ الرِّضَا ع فَقَالَ لَهُ أَنْتَ إِمَامٌ قَالَ نَعَمْ فَقَالَ لَهُ إِنَّي سَمِعْتُ جَدَّكَ جَعْفَرَ بْنَ مُحَمَّدٍ ع يَقُولُ لَا يَكُونُ الْإِمَامُ إِلَّا وَ لَهُ عَقِبٌ

(The book) ‘Al Ghayba’ of the sheikh Al Tusi – Muhammad Al Himeyri, from his father, from Ali Bin Suleyman Bin Rusheyd, from Al Hassan Bin Ali Al Khazzaz who said,

²⁸¹ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 9 H 1

²⁸² Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 9 H 2

²⁸³ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 9 H 3

²⁸⁴ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 9 H 4

'Ali Bin Abu Hamza entered to see Abu Al-Hassan Al-Reza^{asws} and said to him^{asws}, 'You^{asws} are an Imam^{asws}?' He^{asws} said: 'Yes'. He said to him^{asws}, 'I heard your^{asws} grandfather Ja'far^{asws} Bin Muhammad^{asws} saying: 'The Imam^{asws} cannot happen to be except and there would be a posterity for him^{asws}'.

فَقَالَ أ نَسِيتَ يَا شَيْخُ أَمْ تَنَاسَيْتَ لَيْسَ هَكَذَا قَالَ جَعْفَرٌ إِثْمًا قَالَ جَعْفَرٌ ع لَا يَكُونُ الْإِمَامُ إِلَّا وَ لَهُ عَقِبٌ إِلَّا الْإِمَامَ الَّذِي يَخْرُجُ عَلَيْهِ الْحُسَيْنُ بْنُ عَلِيٍّ ع فَإِنَّهُ لَا عَقِبَ لَهُ

He^{asws} said: 'Are you forgetting, O sheikh, or oblivious? Ja'far^{asws} did not say it like that. But rather Ja'far^{asws} said: 'The Imam^{asws} cannot happen to be except and for him^{asws} there is a posterity, except the Imam^{asws} who came out to Al-Husayn Bin Ali^{asws} for he^{asws} is not a posterity for him^{asws}'.

فَقَالَ لَهُ صَدَقْتَ جُعِلْتُ فِدَاكَ هَكَذَا سَمِعْتُ جَدَّكَ يَقُولُ.

He said to him^{asws}, 'You^{asws} speak the truth, may I be sacrificed for you^{asws}! That is how I heard your^{asws} grandfather^{asws} saying"²⁸⁵.

6- غط، الغيبة للشيخ الطوسي سَعَدٌ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ الْخَزَّازِ عَنْ يُونُسَ بْنِ يَعْقُوبَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ أَيْ اللَّهُ أَنْ يَجْعَلَ الْإِمَامَةَ لِأَخَوَيْنِ بَعْدَ الْحُسَيْنِ وَ الْحُسَيْنِ ع.

(The book) 'Al Ghayba' of the sheikh Al Tusi – Sa'ad, from Muhammad Bin Al Waleed Al Khazzaz, from Yunus Bin Yaqoub who said,

'I heard Abu Abdullah^{asws} saying: 'Allah^{azwj} Refused to Make the Imamate to be for two brothers after Al-Hassan^{asws} and Al-Husayn^{asws}'²⁸⁶.

7- ك، إكمال الدين ابن المُنَوِّكَلِ عَنِ السَّعْدِ أَبِي عَبْدِ اللَّهِ عَنِ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ ابْنِ يَعْقُوبَ مِثْلَهُ.

(The book) 'Ikmal Al Deen' – Ibn Al Mutawakkal, from Al Sa'ad Abady, from Al Barqy, from his father, from Muhammad bin Sinan, from Ibn Yaqoub – similar to it"²⁸⁷.

8- غط، الغيبة للشيخ الطوسي سَعَدٌ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنْ سُلَيْمَانَ بْنِ جَعْفَرٍ عَنْ حَمَّادِ بْنِ عَيْسَى قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لَا يَجْتَمِعُ الْإِمَامَةُ فِي أَخَوَيْنِ بَعْدَ الْحُسَيْنِ وَ الْحُسَيْنِ إِثْمًا هِيَ فِي الْأَعْقَابِ وَ أَعْقَابِ الْأَعْقَابِ.

(The book) 'Al Ghayba' of the sheikh Al Tusi – From Ibn Abu Al Khattab, from Suleyman Bin Ja'far, from Hammad Bin Isa who said,

'Abu Abdullah^{asws} said: 'The Imamate will not be gathered in two brothers after Al-Hassan^{asws} and Al-Husayn^{asws}. But rather, it is in the posterity, and posterity of the posterity"²⁸⁸.

²⁸⁵ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 9 H 5

²⁸⁶ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 9 H 6

²⁸⁷ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 9 H 7

²⁸⁸ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 9 H 8

9- غط، الغيبة للشيخ الطوسي مُحَمَّدُ الْحَمَيْرِيُّ عَنْ أَبِيهِ عَنِ الْيَقْطِينِيِّ عَنْ يُونُسَ عَنِ الْحُسَيْنِ بْنِ نُؤَيْرِ بْنِ أَبِي فَاخْتَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا تَعُودُ الْإِمَامَةُ فِي أَخَوَيْنِ بَعْدَ الْحُسَيْنِ وَ الْحُسَيْنِ ع أَبَدًا إِنَّهَا جَرَتْ مِنْ عَلِيِّ بْنِ الْحُسَيْنِ ع كَمَا قَالَ عَزَّ وَ جَلَّ وَ أَوْلُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَ الْمُهَاجِرِينَ فَلَا تَكُونُ بَعْدَ عَلِيِّ بْنِ الْحُسَيْنِ إِلَّا فِي الْأَعْقَابِ وَ أَعْقَابِ الْأَعْقَابِ.

(The book) 'Al Ghayba' of the sheikh Al Tusi – Muhammad Al Himeyri, from his father, from Al Yaqteeni, from Yunus, from Al Husayn Bin Suweyr Bin Abu Fakhta,

'From Abu Abdullah^{asws} having said: 'The Imamate will never return to be in two brothers after Al-Hassan^{asws} and Al-Husayn^{asws}, ever! It is flowing from Ali^{asws} Bin Al Husayn^{asws} just as the Mighty and Majestic Said: **and the possessors of the womb relationships, some of them are higher than the others in the Book of Allah, from the Momineen and the Emigrants, [33:6].** Thus it cannot happen to be after Ali^{asws} Bin Al-Husayn^{asws} except in the posterity, and posterity of the posterity".²⁸⁹

10- شي، تفسير العياشي عَنْ أَبِي عَمْرٍو الزُّبَيْرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ أَخْبِرْنِي عَنْ خُرُوجِ الْإِمَامَةِ مِنْ وَدِّ الْحَسَنِ إِلَى وَدِّ الْحُسَيْنِ ع كَيْفَ الْحُجَّةُ فِيهِ

Tafseer Al Ayyashi – From Abu Amro Al Zubeyri,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I said to him^{asws}, 'Inform me about the exit of the Imamate from sons of Al-Hassan^{asws} to sons^{asws} of Al-Husayn^{asws}, how is the argument regarding it?'

قَالَ لَمَّا حَضَرَ الْحُسَيْنَ ع مَا حَضَرَهُ مِنْ أَمْرِ اللَّهِ لَمْ يَجْزُ أَنْ يَرُدَّهَا إِلَى وَدِّ أَخِيهِ وَ لَا يُوصِي بِهَا فِيهِمْ لِقَوْلِ اللَّهِ وَ أَوْلُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ فِي كِتَابِ اللَّهِ

He^{asws} said: 'When it presented to Al-Husayn^{asws} what presented from the Commands of Allah^{azwj}, he^{asws} was not allowed to return it to a son of his^{asws} brother^{asws}, nor bequeath with it among them due to the Words of Allah^{azwj}: **and the possessors of the womb relationships, some of them are higher than the others in the Book of Allah, [33:6].**

فَكَانَ وَدُّهُ أَقْرَبَ رَحْمًا مِنْ وَدِّ أَخِيهِ وَ كَانُوا أَوْلَى بِالْإِمَامَةِ فَأَخْرَجَتْ هَذِهِ الْآيَةُ وَدَّ الْحَسَنِ مِنْهَا فَصَارَتْ الْإِمَامَةُ إِلَى الْحُسَيْنِ ع وَ حَكَمَتْ بِهَا الْآيَةُ لَهُمْ فَوَيْ فِيهِمْ إِلَى يَوْمِ الْقِيَامَةِ.

His^{asws} sons^{asws} were closer in relationship than sons of his^{asws} brother^{asws}, and they^{asws} were foremost with the Imamate. So, this Verse exited the sons of Al-Hassan^{asws} from it and the Imamate came to be to Al-Husayn^{asws}, and the Verse Judged with it for them, so it would be among them^{asws} up to the Day of Qiyamah".²⁹⁰

11- قب، المناقب لابن شهر آشوب الأَعْوَجُ عَنْ أَبِي هُرَيْرَةَ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ص عَنْ قَوْلِهِ وَ جَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ قَالَ جَعَلَ الْإِمَامَةَ فِي عَقِبِ الْحُسَيْنِ يَخْرُجُ مِنْ صُلْبِهِ تِسْعَةٌ مِنَ الْآيِمَةِ مِنْهُمْ مَهْدِيُّ هَذِهِ الْأُمَّةِ.

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Al Awju, from Abu Hureyra (well-known fabricator) who said,

²⁸⁹ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 9 H 9

²⁹⁰ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 9 H 10

'I asked Rasool-Allah^{saww} about His^{azwj} Words: **And He Made it a Word to remain in his posterity [43:28]**. He^{saww} said: 'The Imamate is Made to be in the posterity of Al-Husayn^{asws}. Nine from the Imams^{asws} will be coming out from his^{asws} lineage, from them^{asws} being the Mahdi^{asws} of this community"²⁹¹.

12- ك، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ ابْنِ أَبِي نُجْرَانَ عَنْ عِيسَى بْنِ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ إِنْ كَانَ كَوْنٌ وَ لَا أَرَانِي اللَّهَ فِيمَنْ أَنْتُمْ فَأَوْمَأَ إِلَى ابْنِهِ مُوسَى ع

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ibn Abu Najran,

'From Isa Bin Abdullah Bin Umar, son of Ali^{asws} Bin Abu Talib^{asws}, from Abu Abdullah^{asws}, said, 'I said to him^{asws}, 'If the event (of death) happens, and may Allah^{azwj} not Show me, so with whom shall I accept as an Imam^{asws}? He^{asws} gestured towards his^{asws} son^{asws} Musa^{asws}.

قَالَ قُلْتُ فَإِنْ حَدَّثَ مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ ابْنِ أَبِي نُجْرَانَ عَنْ عِيسَى بْنِ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ إِنْ كَانَ كَوْنٌ وَ لَا أَرَانِي اللَّهَ فِيمَنْ أَنْتُمْ فَأَوْمَأَ إِلَى ابْنِهِ مُوسَى ع

He (the narrator) said, 'I said, 'So, if it occurs with Musa^{asws} the event (of death), then with whom shall I accept as an Imam^{asws}? He^{asws} said: 'With his^{asws} son^{asws}. I said, 'So, if the event (of death) occurs with his^{asws} son^{asws}, and he^{asws} leaves an elder brother and young sons, then with whom shall I accept as an Imam^{asws}? He^{asws} said: 'With his^{asws} son^{asws}. Then one, so one'.

وَ فِي نُسخَةِ الصَّفْوَانِيِّ ثُمَّ هَكَذَا أَبَدًا.

And in the copy of Al-Safwany: 'The like that forever!'"²⁹²

13- ك، إكمال الدين ابن الوليد عن ابن أبان عن الأهوازي عن محمد بن سنان عن أبي سلام عن سوزة بن كليب عن أبي بصير عن أبي جعفر ع في قوله عز و حل و جعلها كلمة باقية في عقبه إتها في الحسين ع يتقبل من ولد إلى ولد و لا ترجع إلى أخ و لا عم.

(The book) 'Ikmal Al Deen' – Ibn Al Waleed, from Ibn Aban, from Al Ahwazy, from Muhammad Bin Sinan, from Abu Sallam, from Sowrat Bin Kuleyb, from Abu Baseer,

'From Abu Ja'far^{asws} regarding Words of Mighty and Majestic: **And He Made it a Word to remain in his posterity [43:28]**: 'It is in Al-Husayn^{asws}, transferring from a son^{asws} to a son^{asws}, and will not return to a brother nor an uncle"²⁹³.

14- ك، إكمال الدين أبي عن سعد و الحميري معاً عن إبراهيم بن هاشم عن محمد بن جعفر عن عبد الحميد بن نصر عن أبي إسماعيل عن أبي عبد الله ع قال: لا تكون الإمامة في أخوين بعد الحسن و الحسين ع أبداً إنما هي في الأعقاب و أعقاب الأعقاب.

(The book) 'Ikmal Al Deen' – My father, from Sa'ad and Al Himeyri both together from Ibrahim Bin Hashim, from Muhammad Bin Ja'far^{asws}, from Abdul Hameed Bin Nasr, from Abu Ismail,

²⁹¹ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 9 H 11

²⁹² Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 9 H 12

²⁹³ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 9 H 13

‘From Abu Abdullah^{asws} having said: ‘The Imamate cannot happen to be in two brothers after Al-Hassan^{asws} and Al-Husayn^{asws}, ever! But rather, it is in the posterity, and posterity of the posterity’.²⁹⁴

15- ع، علل الشرائع أحمد بن الحسن عن أحمد بن يحيى عن ابن حبيب عن ابن بعلول عن علي بن حسن عن عبد الرحمن بن المثنى الهاشمي قال: قلت لأبي عبد الله ع جعلت فداك من أين جاء لولد الحسين الفضل على ولد الحسن وهما يجريان في شريح واحد

(The book) ‘Illal Al Sharaie’ – Ahmad Bin Al Hassan, from Ahmad Bin Yahya, from Ibn Habeeb, from Ibn Bahloul, from Ali Bin Hassan, from Abdul Rahman Bin Al Musanna Al Hashimy who said,

‘I said to Abu Abdullah^{asws}, ‘May I be sacrificed for you^{asws}! From where did the merit come from for the sons^{asws} of Al-Husayn^{asws} over the sons of Al-Hassan^{asws}, and they^{asws} are both flowing from one tree?’

فقال لا أراكم تأخذون به إن جبرئيل ع نزل على محمد ص وما ولد الحسين ع بعد فقال له يولد لك غلام تقتله أمثك من بعدك فقال يا جبرئيل لا حاجة لي فيه فخاطبه ثلاثاً

He^{asws} said: ‘I^{asws} do not see you taking with it. Jibraeel^{as} descended unto Muhammad^{saww}, and Al-Husayn^{asws} had yet to be Blessed, and said to him^{saww}: ‘A boy would be come for you^{saww}, your^{saww} community would be killing him^{asws} from after you^{saww}’. He^{saww} said: ‘O Jibraeel^{as}! There is no need for me^{saww} regarding him^{asws}’. He^{as} addressed him^{saww} thrice.

ثم دعا علياً ع فقال له إن جبرئيل يُخبرني عن الله عز وجل أنه يولد لك غلام تقتله أمثك من بعدك فقال لا حاجة لي فيه يا رسول الله فخاطب علياً ع ثلاثاً

Then he^{saww} called Ali^{asws} and said to him^{asws}: ‘Jibraeel^{as} informed me^{saww} from Allah^{azwj} Mighty and Majestic that you^{saww} would be Blessed with a boy, your^{saww} community would be killing him^{asws} from after you^{saww}’. He^{asws} said: ‘There is no need for me^{asws} regarding him, O Rasool-Allah^{saww}’. He^{saww} addressed Ali^{asws} thrice.

ثم قال إنه يكون فيه وفي ولده الإمامة والوراثة والحزائنة فأرسل إلى فاطمة ع أن الله يبشرك بغلام تقتله أمي من بعدي فقالت فاطمة ليس لي فيه حاجة يا أبت فخاطبها ثلاثاً

Then he^{saww} said: ‘The Imamate will happen to be in him^{asws} and in his^{asws} sons^{asws}, and the inheritance, and the treasury’. So he^{saww} sent a message to (Syeda) Fatima^{asws}: ‘Allah^{azwj} Gives you^{asws} glad tidings of a boy, my^{saww} community would be killing him^{asws} from after me^{saww}’. (Syeda) Fatima^{asws} said: ‘There isn’t any need for me^{asws} regarding him^{asws}, O father^{saww}!’ He^{saww} addressed her^{asws} thrice.

ثم أرسل إليها لا بد أن يكون فيه الإمامة والوراثة والحزائنة فقالت له رضيبت عن الله عز وجل

Then he^{saww} sent a message to her^{asws}: ‘There is no escape from the Imamate happening to be in him^{asws}, and the inheritance, and the treasury’. She^{asws} said to him^{saww}: ‘I^{asws} am pleased from Allah^{azwj} Mighty and Majestic’.

²⁹⁴ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 9 H 14

فَعَلِقْتُ وَ حَمَلْتُ بِالْحُسَيْنِ ع فَحَمَلْتُ سِتَّةَ أَشْهُرٍ ثُمَّ وَضَعْتُهُ وَ لَمْ يَعْشِ مَوْلُودٌ قَطُّ لِسِتَّةِ أَشْهُرٍ غَيْرِ الْحُسَيْنِ بْنِ عَلِيٍّ وَ عَيْسَى ابْنِ مَرْيَمَ ع

She^{asws} was blessed with Al-Husayn^{asws}. She^{asws} carried him^{asws} for six months, then placed him^{asws}. No new-born had been blessed at six months apart from Al-Husayn^{asws} Bin Ali^{asws} and Isa^{as} Bin Maryam^{as}.

فَكَفَلْتُهُ ثُمَّ سَلَمَةً وَ كَانَ رَسُولُ اللَّهِ ص يَأْتِيهِ فِي كُلِّ يَوْمٍ فَيَضَعُ لِسَانَهُ فِي فَمِ الْحُسَيْنِ فَيَمصُّهُ حَتَّى يَرَوَى فَأَنْبَتَ اللَّهُ عَزَّ وَ جَلَّ لَحْمَهُ مِنْ لَحْمِ رَسُولِ اللَّهِ ص وَ لَمْ يَرْضَعْ مِنْ فَاطِمَةَ ع وَ لَا مِنْ غَيْرِهَا لَبْنًا قَطُّ

Umm Salama^{ra} took the responsibility, and Rasool-Allah^{sawww} used to come to him^{asws} during every day and placed his^{sawww} tongue in the mouth of Al Husayn^{asws}, and he^{asws} would suck it until he^{asws} was saturated. Allah^{azwj} Mighty and Majestic Caused his^{asws} flesh to grow from the flesh of Rasool-Allah^{sawww}, and he^{asws} did not breast-feed any milk from (Syeda) Fatima^{asws} nor from others, at all.

فَلَمَّا أَنْزَلَ اللَّهُ تَبَارَكَ وَ تَعَالَى فِيهِ وَ حَمَلُهُ وَ فَصَالُهُ ثَلَاثُونَ شَهْرًا حَتَّى إِذَا بَلَغَ أَشُدَّهُ وَ بَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَ عَلَى وَالِدَيَّ وَ أَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَ أَصْلِحْ لِي فِي ذُرِّيَّتِي فَلَوْ قَالَ أَصْلِحْ لِي فِي ذُرِّيَّتِي كَانُوا كُلُّهُمْ أَيْمَةً وَ لَكِنَّ خَصَّ هَكَذَا.

When Allah^{azwj} Blessed and Exalted Revealed regarding him^{asws}: **and his bearing and his weaning is of thirty months; until when he reaches his maturity and reaches forty years, he should say, 'Lord! Strengthen me that I thank for Your Favours which You Favoured upon me and upon my parents, and that I act righteously You are Pleased with, and Rectify for me regarding my offspring. [46:15]**, had he^{asws} said; 'And rectify my^{asws} offspring for me^{asws}', all of them would have been Imams^{asws}, but it was particularised like this".²⁹⁵

16- ع، علل الشرائع أبي عن سعد بن الحشّاب عن عليّ بن حسان عن عمّه عبد الرحمن بن كثير قال: قلت لأبي عبد الله ع ما عني الله عزّ و جَلَّ بِقَوْلِهِ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيرًا

(The book) 'Al Illal Al Sharaie' – My father, from Sa'ad, from Al Khashab, from Ali bin Hassan, from his uncle Abdul Rahman Bin Kaseer who said,

'I said to Abu Abdullah^{asws}, 'What does Allah^{azwj} Mighty and Majestic Mean by His^{azwj} Words: **But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]?**'

قَالَ نَزَلَتْ فِي النَّبِيِّ ص وَ أَمِيرِ الْمُؤْمِنِينَ وَ الْحُسَيْنِ وَ فَاطِمَةَ ع فَلَمَّا قَبَضَ اللَّهُ عَزَّ وَ جَلَّ نَبِيَّهُ كَانَ أَمِيرِ الْمُؤْمِنِينَ ثُمَّ الْحَسَنِ ثُمَّ الْحُسَيْنِ ع

He^{asws} said: 'It was Revealed regarding the Prophet^{sawww}, and Amir Al-Momineen^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and (Syeda) Fatima^{asws}. When Allah^{azwj} Mighty and Majestic Caused His^{azwj} Prophet^{sawww} to pass away, it was Amir Al-Momineen^{asws}, then Al-Hassan^{asws}, then Al-Husayn^{asws}.

ثُمَّ وَقَعَ تَأْوِيلُ هَذِهِ الْآيَةِ وَ أَوْلُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ فِي كِتَابِ اللَّهِ وَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ع إِمَامًا ثُمَّ حَزَبَتْ فِي الْأَيْمَةِ مِنْ وُلْدِهِ الْأَوْصِيَاءِ فَطَاعَتْهُمْ طَاعَةَ اللَّهِ وَ مَعْصِيَتُهُمْ مَعْصِيَةُ اللَّهِ عَزَّ وَ جَلَّ.

²⁹⁵ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 9 H 15

Then the interpretation of this Verse occurred: **and the possessors of the womb relationships, some of them are higher than the others in the Book of Allah, [33:6]**, and Ali^{asws} Bin Al-Husayn^{asws} was an Imam^{asws}. Then it flowed in the Imams^{asws} from his sons^{asws}, the successors^{asws}. So, obeying them^{asws} is obeying Allah^{azwj} and disobeying them^{asws} is disobeying Allah^{azwj} Mighty and Majestic”.²⁹⁶

17- ع، علل الشرائع أَبِي عَنْ سَعْدٍ عَنْ أَحْمَدَ وَ عَبْدِ اللَّهِ ابْنِ مُحَمَّدِ بْنِ عِيْسَى عَنْ أَبِيهِمَا عَنْ عَبْدِ اللَّهِ بْنِ الْمُغْبِرَةِ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ عَبْدِ الرَّحِيمِ الْقَصْبِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَ أَزْوَاجُهُ أُمَّهَاتُهُمْ وَ أَوْلُوا الْأَرْحَامَ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ فِيمَنْ أُنزِلَتْ

(The book) 'Illal Al Sharaie' – My father, from Sa'ad, from Ahmad and Abdullah two sons of Muhammad Bin Isa, from their father, from Abdullah Bin Al Mugheira, from Abdullah Bin Muskan, from Abdul Raheem Al Qusayr,

'From Abu Ja'far^{asws}, he (the narrator) said, 'I asked him^{asws} about Words of Allah^{azwj} Mighty and Majestic: **The Prophet is foremost with the Momineen than their own selves, and his wives are their mothers; and the possessors of the womb relationships, some of them are higher than the others in the Book of Allah, [33:6]**, 'Regarding whom was it Revealed?'

قَالَ أُنزِلَتْ فِي الْإِمْرَةِ إِنَّ هَذِهِ آيَةُ جَزَتْ فِي الْحُسَيْنِ بْنِ عَلِيٍّ ع وَ فِي وُلْدِ الْحُسَيْنِ مِنْ بَعْدِهِ فَتَحْنُ أَوْلَىٰ بِالْأَمْرِ وَ بِرَسُولِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَ الْمُهَاجِرِينَ

He^{asws} said: 'It was Revealed regarding the (Divine) Authority. This Verse flowed in Al-Husayn^{asws} Bin Ali^{asws}, and in sons^{asws} of Al-Husayn^{asws} from after him^{asws}. So, we^{asws} are the foremost with the command and with Rasool-Allah^{saww} than the Momineen and the Emigrants'.

فَقُلْتُ لَوْلَدِ جَعْفَرٍ فِيهَا نَصِيبٌ قَالَ لَا قَالَ فَعَدَدْتُ عَلَيْهِ بَطُونَ بَنِي عَبْدِ الْمُطَّلِبِ كُلِّ ذَلِكَ يَقُولُ لَا وَ نَسِيتُ وُلْدَ الْحَسَنِ فَدَخَلْتُ عَلَيْهِ بَعْدَ ذَلِكَ فَقُلْتُ هَلْ لَوْلَدِ الْحَسَنِ فِيهَا نَصِيبٌ فَقَالَ يَا بَا عَبْدِ الرَّحْمَنِ مَا لِمُحَمَّدِيَّ فِيهَا نَصِيبٌ غَيْرَنَا.

I said, 'Is there any share in it for sons of Ja'far^{asws}?' He^{asws} said: 'No'. I repeated to him^{asws} the bellies (sons) of Abdul Muttalib^{asws}, during all that he^{asws} said: 'no', and I forgot the sons of Al-Hassan^{asws}. So, I entered to see him^{asws} after that and said, 'Is there any share in it for sons of Al-Hassan^{asws}?' He^{asws} said: 'O Abu Abdul Rahman! There is no share for any **Muhammady** in it apart from us^{asws}'.²⁹⁷

18- ع، علل الشرائع أَبِي عَنْ سَعْدٍ عَنِ الْبُقَاطِيِّ عَنْ حَمَّادِ بْنِ عِيْسَى عَنْ عَبْدِ الْأَعْلَىٰ بْنِ أَعْيَنَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ خَصَّ عَلِيًّا بِوَصِيَّةِ رَسُولِ اللَّهِ ص وَ مَا يُصِيبُهُ لَهُ فَأَقَرَّ الْحَسَنُ وَ الْحُسَيْنُ ع لَهُ بِذَلِكَ

(The book) 'Illal Al Sharaie' – My father, from Sa'ad, from Al Yaqteeny, from Hammad Bin Isa, from Abdul A'ala Bin Ayn who said,

'I heard Abu Abdullah^{asws} saying: 'Allah^{azwj} Mighty and Majestic Specialised Ali^{asws} with the successor-ship of Rasool-Allah^{saww} and what was his^{asws} share for it. Al-Hassan^{asws} and Al-Husayn^{asws} acknowledged to him^{asws} with that.

²⁹⁶ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 9 H 16

²⁹⁷ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 9 H 17

ثُمَّ وَصِيَّ لِلْحَسَنِ وَ تَسْلِيمِ الْحُسَيْنِ لِلْحَسَنِ ذَلِكَ حَتَّى أَقْضَى الْأَمْرَ إِلَى الْحُسَيْنِ لَا يُنَازِعُهُ فِيهِ أَحَدٌ [لَهُ] مِنَ السَّابِقَةِ مِثْلُ مَا لَهُ وَ اسْتَحَقَّهَا عَلَيَّ بِنُ الْحُسَيْنِ لِقَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ أَوْلُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ فِي كِتَابِ اللَّهِ فَلَا تَكُونُ بَعْدَ عَلِيِّ بْنِ الْحُسَيْنِ إِلَّا فِي الْأَعْقَابِ وَ فِي الْأَعْقَابِ.

Then the successor-ship is for Al-Hassan^{asws} and Al-Husayn^{asws} submitted to Al-Hassan^{asws} of that, until the Command was delegated to Al-Husayn^{asws}. No one can contend him^{asws} regarding it, from the precedence like what is for him. And Ali^{asws} Bin Al-Husayn^{asws} was rightful of it due to the Words of Allah^{azwj} Mighty and Majestic: **and the possessors of the womb relationships, some of them are higher than the others in the Book of Allah [33:6].** So, it cannot happen to be after Ali^{asws} Bin Al-Husayn^{asws} after that except in the posterity, and in posterity of the posterity”.²⁹⁸

19- ع، علل الشرائع أَبِي عَنِ الْحَمِيرِيِّ عَنِ إِبْرَاهِيمَ بْنِ مَهْرَبَارَ عَنْ أُجَيْبِ بْنِ سَعِيدٍ عَنِ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي سَلَامٍ عَنْ سَوْرَةَ بْنِ كَلْبٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ جَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ قَالَ فِي عَقْبِ الْحُسَيْنِ ع فَلَمْ يَزَلْ هَذَا الْأَمْرُ مُنْذُ أَقْضَى إِلَى الْحُسَيْنِ يَنْتَقِلُ مِنْ وَالدِّ إِلَى وَالدِّ لَا يَرْجِعُ إِلَى أَخٍ وَ عَمٍّ وَ لَمْ يُعْلَمْ أَحَدٌ مِنْهُمْ إِلَّا وَ لَهُ وَ لَدَّ وَ إِنَّ عَبْدَ اللَّهِ خَرَجَ مِنَ الدُّنْيَا وَ لَا وَ لَدَّ لَهُ وَ لَمْ يَمُكِّثْ بَيْنَ ظَهْرَانِي أَصْحَابِهِ إِلَّا شَهْرًا.

(The book) ‘Illal Al Sharaie’ – My father, from Al Himeyri, from Ibrahim Bin Mahziyar, from his brother, from Ali, from Al Hassan Bin Saeed, from Muhammad bin Sinan, from Abu Sallam, from Sowrat Bin Kuleyb, from Abu Baseer,

‘From Abu Ja’far^{asws} regarding Words of Allah^{azwj} Mighty and Majestic: **‘And He Made it a Word to remain in his posterity, [43:28].** He^{asws} said: ‘In posterity of Al-Husayn^{asws}. This command did not cease to be, since it was delegated to Al-Husayn^{asws}, transferring from a son^{asws} to a son^{asws}, not returning to a brother and an uncle, and not one of them^{asws} knew except and for him^{asws} was a son^{asws}, and Abdullah exited from the world and there was no son for him, and did not remain between his companions except for a month”.²⁹⁹

20- ع، علل الشرائع الطُّمَّانُ عَنِ السُّكَّرِيِّ عَنِ الْمُؤَهَّرِيِّ عَنِ عَلِيِّ بْنِ حَاتِمٍ عَنِ الرَّبِيعِ بْنِ عَبْدِ اللَّهِ قَالَ: وَقَعَ بَيْنِي وَ بَيْنَ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ كَلَامٌ فِي الْإِمَامَةِ فَقَالَ عَبْدُ اللَّهِ بْنُ الْحُسَيْنِ إِنَّ الْإِمَامَةَ فِي وَالدِّ الْحُسَيْنِ وَ الْإِمَامَةَ فِي وَالدِّ الْحُسَيْنِ وَ الْإِمَامَةَ فِي وَالدِّ الْحُسَيْنِ إِلَى يَوْمِ الْقِيَامَةِ دُونَ وَالدِّ الْحُسَيْنِ فَقَالَ لِي وَ كَيْفَ صَارَتْ فِي وَالدِّ الْحُسَيْنِ دُونَ وَالدِّ الْحُسَيْنِ ع وَ هُنَا مَعِينًا شَبَابُ أَهْلِ الْمَنَةِ وَ هُنَا فِي الْفَضْلِ سِوَالًا إِلَّا أَنَّ لِلْحُسَيْنِ عَلَيَّ الْحُسَيْنِ فَضْلًا بِالْكَبَرِ وَ كَانَ الْوَاجِبُ أَنْ تَكُونَ الْإِمَامَةُ إِذْنًا فِي وَالدِّ الْأَفْضَلِ فَعَلْتُ لَهُ إِنَّ مُوسَى وَ هَارُونَ كَانَ نَبِيَّيْنِ مُرْسَلَيْنِ وَ كَانَ مُوسَى الْأَفْضَلَ مِنْ هَارُونَ فَجَعَلَ اللَّهُ عَزَّ وَ جَلَّ الرَّبُّوَّةَ وَ الْمِلَادَةَ فِي وَالدِّ هَارُونَ دُونَ مُوسَى وَ كَذَلِكَ جَعَلَ اللَّهُ عَزَّ وَ جَلَّ الْإِمَامَةَ فِي وَالدِّ الْحُسَيْنِ دُونَ وَالدِّ الْحُسَيْنِ لِيُعْرَفَ فِي هَذِهِ الْأُمَّةِ سِنَّةٌ مِنْ نَبَاتِهَا مِنَ الْأُمَّمِ حَذْوُ النَّعْلِ بِالنَّعْلِ فَمَا أُجِيبَتْ فِي أَمْرِ مُوسَى وَ هَارُونَ ع بِشَيْءٍ فَهُوَ جَوَابِي فِي أَمْرِ الْحُسَيْنِ وَ الْحُسَيْنِ ع فَانْقَطَعَ وَ دَخَلْتُ عَلَى الصَّادِقِ ع فَلَمَّا بَصُرَ بِي قَالَ لِي أَسْئَلُكَ يَا رَبِّيعُ فِيمَا كَلَّمْتَهُ بِهِ عَبْدُ اللَّهِ بْنُ الْحُسَيْنِ تَبَيَّنَكَ اللَّهُ.

(Not a Hadeeth)³⁰⁰

21- ع، علل الشرائع ابْنُ الْوَلِيدِ عَنِ ابْنِ أَبِي عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ عَبْدِ الصَّمَدِ بْنِ بَشِيرٍ عَنِ فَضَيْلِ سَكْرَةَ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ يَا فَضَيْلُ أ تَدْرِي فِي أَيِّ شَيْءٍ كُنْتُ أَنْظُرُ فَعَلْتُ لَا قَالَ كُنْتُ أَنْظُرُ فِي كِتَابِ فَاطِمَةَ ع فَلَيْسَ مَلِكٌ يَمْلِكُ إِلَّا وَ هُوَ مَكْتُوبٌ بِاسْمِهِ وَ اسْمِ أَبِيهِ فَمَا وَجَدْتُ لِوَالِدِ الْحُسَيْنِ فِيهِ شَيْعًا.

²⁹⁸ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 9 H 18

²⁹⁹ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 9 H 19

³⁰⁰ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 9 H 20

(The book) 'Illal Al Sharaie' – Ibn Al Waleed, from Ibn Aban, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Abdul Samad Bin Bashir, from Fuzeyl Sukarat who said,

'I entered to see Abu Abdullah^{asws}. He^{asws} said: 'O Fuzeyl! Do you know in which thing I^{asws} was looking?' I said, 'No'. He^{asws} said: 'I^{asws} was looking in the book of (Syeda) Fatima^{asws}, and there isn't any king (ruler) ruling except and he is written with his name and name of his father. I^{asws} did not find anything in it for sons of Al-Hassan^{asws}'.³⁰¹

22- ع، علل الشرائع أبي عن محمد العطار عن الأشعري عن القاشاني عن الأصمغاني عن المنقري عن محمد بن يحيى عن الحسين الواسطي عن يونس بن عبد الرحمن عن أبي فاختة عن أبي عبد الله ع قال: لا تكون الإمامة في أخوين بعد الحسن والحسين وهي جارية في الأعقاب في عقب الحسين ع.

(The book) 'Illal Al Sharaie' – My father, from Muhammad Al Attar, from Al Ash'ary, from Al Qashany, from Al Isfahany, from Al Minqary, from Muhammad Bin Yahya, from Al Husayn Al Wasity, from Yunus Bin Abdul Rahman, from Abu Fakhta,

'The Imamate cannot happen to be in two brothers after Al-Hassan^{asws} and Al-Husayn^{asws}, and it is flowing in the posterity, in posterity of Al-Husayn^{asws}'.³⁰²

23- ن، عيون أخبار الرضا عليه السلام ع، علل الشرائع ابن البرقي عن أبيه عن جدّه عن محمد بن عيسى عن محمد بن أبي يعقوب البلخي قال: سألت أبا الحسن الرضا ع فقلت له لأي علة صارت الإمامة في ولد الحسين دون ولد الحسن ع قال لأن الله عزّ وجلّ جعلها في ولد الحسين ولم يجعلها في ولد الحسن والله لا يُسئل عمّا يفعل.

(The books) 'Uyoon Akhbar Al-Reza^{asws}' (and) 'Illal Al Sharaie' – Ibn Al Barqy, from his father, from his grandfather, from Muhammad Bin Isa, from Muhammad bin Abu Yaqoub Al Balkhy who said,

'I asked Abu Al-Hassan Al-Reza^{asws}, I said to him^{asws}, 'For which reason did the Imamate come to be in the sons^{asws} of Al-Husayn^{asws} besides sons of Al-Hassan^{asws}? He^{asws} said: 'Because Allah^{azwj} Mighty and Majestic Made it to be in sons^{asws} of Al-Husayn^{asws}, and did not Make it to be in the sons of Al-Hassan^{asws}, and Allah^{azwj} **He cannot be questioned about what He Does, [21:23]**'.³⁰³

24- ع، علل الشرائع أبي عن الحميري عن علي بن إسماعيل عن سعدان عن بعض رجاله عن أبي عبد الله ع قال: لما علقت فاطمة ع بالحسين صلوات الله عليه قال لها رسول الله ص يا فاطمة إن الله قد وهب لك غلاماً اسمه الحسين فقله أمي.

(The book) 'Illal Al Sharaie' – My father, from Al Himeyri, from Ali Bin Ismail, from Sa'dan, from one of his men,

'From Abu Abdullah^{asws} having said: 'When (Syeda) Fatima^{asws} was blessed Al-Husayn^{asws}, Rasool-Allah^{saww} said to her^{asws}: 'O Fatima^{asws}! Allah^{azwj} had Gifted you^{asws} a boy his^{asws} name is Al-Husayn^{asws}, my^{saww} community would be killing him^{asws}.

قالت فلا حاجة لي فيه قال إن الله عزّ وجلّ قد وعدني فيه أن يجعل الأئمة من ولدي قالت قد رضيت يا رسول الله.

³⁰¹ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 9 H 21

³⁰² Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 9 H 22

³⁰³ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 9 H 23

She^{asws} said: 'There is no need for me^{asws} regarding him^{asws}'. He^{saww} said: 'Allah^{azwj} Mighty and Majestic has Promised me^{saww} that He^{azwj} will Make the Imams^{asws} to be from his^{asws} sons^{asws}'. She^{asws} said: 'I^{asws} am pleased, O Rasool-Allah^{saww}',³⁰⁴

25- مع، معاني الأخبار مُحَمَّدُ بْنُ أَحْمَدَ الشَّيْبَانِيُّ عَنِ الرَّبِيعِيِّ عَنِ النَّخَعِيِّ عَنِ النَّوْفَلِيِّ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِيهِ عَنْ أَبِي بصيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ جَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ قَالَ هِيَ الْإِمَامَةُ جَعَلَهَا اللَّهُ عَزَّ وَجَلَّ فِي عَقْبِ الْحُسَيْنِ ع بَاقِيَةً إِلَى يَوْمِ الْقِيَامَةِ.

(The book) 'Ma'any Al Akhbar' – Muhammad Bin Ahmad Al Saybati, from Al Barqy, from Al Nakhaie, from Al Nowfaly, from Al Hassan Bin Ali Bin Abu Hamza, from his father, from Abu Baseer who said,

'I asked Abu Abdullah^{asws} about Words of Allah^{azwj} Mighty and Majestic: **And He Made it a Word to remain in his posterity, [43:28]**. He^{asws} said: 'It is the Imamate. Allah^{azwj} Mighty and Majestic Made it to be in posterity of Al-Husayn^{asws}, remaining up to Day of Qiyamah'.³⁰⁵

26- ك، إكمال الدين مع، معاني الأخبار ل، الحاصل الدَّقَائِيُّ عَنِ الْعُلَوِيِّ عَنِ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ الْفَزَارِيِّ عَنِ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ زَيْدٍ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنِ الْمُفَضَّلِ قَالَ: قُلْتُ لِلصَّادِقِ ع أَخْبِرْنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ جَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ قَالَ يُعْنِي بِذَلِكَ الْإِمَامَةُ جَعَلَهَا اللَّهُ فِي عَقْبِ الْحُسَيْنِ ع إِلَى يَوْمِ الْقِيَامَةِ

(The books) 'Ikmal Al Deen' (and) 'Ma'any Al Akhbar' (and) 'Al Khisaal' – Al Daqqaq, from Al Alawy, from Ja'far Bin Muhammad Al Fazary, from Muhammad Bin Al Husayn Bin Zayd, from Muhammad Bin Ziyad, from Al Mufazzal who said,

'I said to Al-Sadiq^{asws}, 'Inform me about Words of Allah^{azwj} Mighty and Majestic: **And He Made it a Word to remain in his posterity, [43:28]**. He^{asws} said: 'It means the Imamate by that. Allah^{azwj} Made it to be in posterity of Al-Husayn^{asws} up to the Day of Qiyamah'.

قَالَ قُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ فَكَيْفَ صَارَتْ الْإِمَامَةُ فِي وُلْدِ الْحُسَيْنِ دُونَ وُلْدِ الْحَسَنِ وَ هُمَا جَمِيعاً وَلَدَا رَسُولَ اللَّهِ ص وَ سِبْطَاهُ وَ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ

He (the narrator) said, 'I said to him^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! So, how come the Imamate came to be in sons of Al-Husayn^{asws} besides sons of Al-Hassan^{asws}, and they^{asws} are both together sons^{asws} of Rasool-Allah^{saww}, and his^{saww} grandsons^{asws} and chiefs of youths of the inhabitants of the Paradise?'

فَقَالَ إِنَّ مُوسَى وَ هَارُونَ كَانَا نَبِيَّيْنِ مُرْسَلَيْنِ أَحْوَيْنِ فَجَعَلَ اللَّهُ النَّبُوَّةَ فِي صُلْبِ هَارُونَ دُونَ صُلْبِ مُوسَى وَ لَمْ يَكُنْ لِأَحَدٍ أَنْ يَقُولَ لِمَ فَعَلَ اللَّهُ ذَلِكَ

He^{asws} said: 'Musa^{as} and Haroun^{as} were both Prophets^{as}, Messengers^{as}, two brothers^{as}, but Allah^{azwj} Made the Prophet-hood to be in the lineage of Haroun^{as} besides the lineage of Musa^{as}, and it did not happen to be for anyone that he should be saying, 'Why did Allah^{azwj} Do that?'

³⁰⁴ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 9 H 24

³⁰⁵ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 9 H 25

فَإِنَّ الْإِمَامَةَ خِلَافَةُ اللَّهِ عَزَّ وَجَلَّ لَيْسَ لِأَحَدٍ أَنْ يَقُولَ لِمَ جَعَلَهَا اللَّهُ فِي صُلْبِ الْحُسَيْنِ دُونَ صُلْبِ الْحَسَنِ لِأَنَّ اللَّهَ هُوَ الْحَكِيمُ فِي أَفْعَالِهِ لَا يُسْتَعْلَى عَمَّا يَفْعَلُ وَهُمْ يُسْتَعْلَوْنَ.

So, the Imamate is a Caliphate of Allah^{azwj} Mighty and Majestic. It isn't for anyone that he should be saying, 'Why did Allah^{azwj} Make it to be in the lineage of Al-Husayn besides the lineage of Al-Hassan^{asws}?' Because Allah^{azwj}, He^{azwj} is the Wise in His^{azwj} Deeds: ***He cannot be questioned about what He Does, and they would be Questioned [21:23]***'³⁰⁶

³⁰⁶ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 9 H 26

باب 10 نفى الغلو في النبي و الأئمة صلوات الله عليه و عليهم و بيان معاني التفويض و ما لا ينبغي أن ينسب إليهم منها و ما ينبغي

CHAPTER 10 – NEGATION OF THE EXAGGERATION REGARDING THE PROPHET^{saww} AND THE IMAMS^{asws}, AND EXPLANATION OF THE MEANING OF THE DELEGATION, AND WHAT IS NOT BEFITTING TO BE ATTRIBUTED TO THEM^{asws} AND WHAT IS BEFITTING

الآيات آل عمران ما كان ليشتر أن يُؤتية الله الكتاب والحكم والنبوّة ثم يقول للناس كونوا عباداً لي من دون الله ولا يكونوا ربانين بما كنتم تعلمون الكتاب وبما كنتم تدرسون

The Verses – (Surah) Aal-e-Imran: ***It is not for a person that Allah should Give him the Book and the Wisdom and the Prophet-hood, then he should be saying to the people: 'Be my servants from besides Allah', but Be learned (in Religion) with what you were learning the Book and with what you were teaching [3:79]***

و لا يأمركم أن تتخذوا الملائكة و النبيين أرباباً أ يأمركم بالكفر بعد إذ أنتم مسلمون

And He did not Command you all that you should be taking the Angels and the Prophets as lords. Would He Command you with the Kufr after your being Muslims (submitters)? [3:80]

النساء يا أهل الكتاب لا تغلوا في دينكم و لا تقولوا على الله إلا الحق

(Surah) Al Nisaa: ***O People of the Book! Do not exaggerate in your Religion, nor should you be speaking upon Allah except the Truth. [4:171]***

المائدة لقد كفر الذين قالوا إن الله هو المسيح ابن مريم

(Surah) Al Maidah: ***They have committed Kufr, those who are saying, 'Surely Allah, He is the Messiah Isa Bin Maryam'. [5:17]***

إلى قوله تعالى قل يا أهل الكتاب لا تغلوا في دينكم غير الحق و لا تتبعوا أهواء قوم قد ضلوا من قبل و أضلوا كثيراً و ضلوا عن سواء السبيل

Up to His^{azwj} Words: ***Say: 'O People of the Book! Do not exaggerate in your Religion without the Truth, and do not follow the whims of a people who had strayed from before and led many astray, and went astray from the Just Way [5:77]***

الرعد أم جعلوا لله شركاء خلقوا كخلقه فتشابه الخلق عليهم قل الله خالق كل شيء و هو الواحد القهار

(Surah) Al Ra'ad: ***Or are they making associates to be for Allah who created like He Created, so the creation was confusing upon them?' Say: 'Allah is the Creator of all things, and He is the One, the Supreme' [13:16]***

الروم اللّٰهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَفْعَلُ مِنْ ذَلِكَمْ مِنْ شَيْءٍ سُبْحَانَهُ وَ تَعَالَى عَمَّا يُشْرِكُونَ

(Surah) Al Roum: **Allah is the One Who Created you, then Sustains you, then He will Cause you to die, then He will Revive you. Is there anyone from your associate-gods who can do anything from that? Glorious is He, and Exalted from what they are associating [30:40].**

1- كَش، رجال الكشي سعدٌ عن الطَّيَالِسِيِّ عَنِ ابْنِ أَبِي بَجْرَانَ عَنِ ابْنِ سِنَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ أَهْلَ بَيْتِ صَادِقُونَ لَا تَخْلُو مِنْ كَذَابٍ يَكْذِبُ عَلَيْنَا وَ يُسْتَقِطُ صِدْقَنَا بِكَذِبِهِ عَلَيْنَا عِنْدَ النَّاسِ

(The book) 'Rijal Al Kashy – Sa'ad, from Al Tayalasi, from Ibn Abu Najran, from Ibn Sinan who said,

Abu Abdullah^{asws} said: 'We^{asws}, People^{asws} of the Household are truthful, (but) not being free from a liar belying upon us^{asws} and dropping our^{asws} truthfulness with his lying upon us in the presence of the people.

كَانَ رَسُولُ اللَّهِ ص أَصْدَقَ الْبَرِيَّةِ فَحَقَّةً وَ كَانَ مُسْتَلِمَةً يَكْذِبُ عَلَيْهِ وَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع أَصْدَقَ مَنْ بَرَأَ اللَّهُ بَعْدَ رَسُولِ اللَّهِ ص وَ كَانَ الَّذِي يَكْذِبُ عَلَيْهِ وَ يَعْمَلُ فِي تَكْذِيبِ صِدْقِهِ بِمَا يَفْتَرِي عَلَيْهِ مِنَ الْكَذِبِ عَبْدَ اللَّهِ بِنَ سَبِّ لَعْنَةُ اللَّهِ وَ كَانَ أَبُو عَبْدِ اللَّهِ الْحُسَيْنِ بِنَ عَلِيِّ ع قَدْ ابْتُلِيَ بِالْمُخْتَارِ

Rasool-Allah^{saww} was the most truthful one of the created beings and (even then) Musaylama used to lie upon him^{saww}; and Amir Al-Momineen^{asws} was the most truthful of the ones Allah^{azwj} Created after Rasool-Allah^{saww}, and he^{asws} was one who used to be belied upon and Abdullah Bin Saba^{la}, may Allah^{azwj} Curse him^{la} would work in belying his^{asws} truthfulness with whatever he could fabricate upon him^{asws} from the lies. And Abu Abdullah Al-Husayn^{asws} Bin Ali^{asws} had been tried by Al-Mukhtar'.

ثُمَّ ذَكَرَ أَبُو عَبْدِ اللَّهِ ع الْحَارِثَ الشَّامِيَّ وَ بُنَانَ فَقَالَ كَانَا يَكْذِبَانِ عَلَيَّ بِنِ الْحُسَيْنِ ع

Then Abu Abdullah^{asws} mentioned Al-Harith the Syrian, and Bunan, so he^{asws} said: 'They were both lying upon Ali^{asws} Bin Al-Husayn^{asws}.'

ثُمَّ ذَكَرَ الْمُغَيْرَةَ بِنَ سَعِيدٍ وَ بَرِيعاً وَ السَّرِيَّ وَ أَبَا الْخَطَّابِ وَ مَعْمَرًا وَ بَشَّارَ الشَّعْبِيَّ وَ حَمَزَةَ التِّرْمِذِيَّ وَ صَائِدَ النَّهْدِيَّ فَقَالَ لَعْنَهُمُ اللَّهُ إِنَّ لَا تَخْلُو مِنْ كَذَابٍ يَكْذِبُ عَلَيْنَا أَوْ عَاجِزِ الرَّأْيِ كَمَا نَا اللَّهُ مَثُونَةَ كُلِّ كَذَابٍ وَ أَذَاقَهُمْ حَرَّ الْحَدِيدِ.

Then he^{asws} mentioned Al-Mugheira Bin Saeed and Bazie and Al-Sarry, and Abu Al-Khattab, and Ma'mar, and Basshar Al-Shaeri, and Hamza Al-Tirmizi, and Saeed Al-Nahdy, so he^{asws} said: 'May Allah^{azwj} Curse them'. We^{asws} are not vacant from a liar belying upon us^{asws}, or one of frustrated opinion. Allah^{azwj} Suffices us^{asws} as a Supporter against every liar, and will Make them taste the heat of iron"³⁰⁷.

2- كَش، رجال الكشي أحمد بن علي عن سهل عن عبد الرحمن بن حماد عن ابن فضال عن غالب بن عثمان عن عمارة بن أبي عتبة قال: هلكت بنت لأبي الخطاب فلما دفنتها اطلع يؤنس بن ظبيان في قبرها فقال السلام عليك يا بنت رسول الله.

³⁰⁷ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 1

(The book) 'Rijal Al Kashy' — Ahmad Bin Ali, from Sahl, from Abdul Rahman Bin Hammad, from Ibn Fazzal, from ghalib Bin Usman, from Ammar Bin Abu Uqba who said,

~~'Destroyed is the daughter of Abu Al Khattab! When he had buried her, notified Yunus Bin Zabyan in her grave, so he said, 'The greetings be upon you, O daughter of Rasool Allah ^{saww} 308 (Not a Hadeeth)~~

3- كَش، رجال الكشي مُحَمَّدُ بْنُ قَوْلُوَيْهِ عَنْ سَعْدٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ قَالَ سَمِعْتُ رَجُلًا مِنَ الطَّيَّارَةِ يُحَدِّثُ أَبَا الْحَسَنِ الرِّضَا عَ عَنْ يُونُسَ بْنِ ظَبْيَانَ أَنَّهُ قَالَ: كُنْتُ فِي بَعْضِ اللَّيَالِي وَ أَنَا فِي الطَّوَافِ فَإِذَا نِدَاءٌ مِنْ فَوْقِ رَأْسِي يَا يُونُسُ إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَ اقِمِ الصَّلَاةَ لِذِكْرِي فَرَفَعْتُ رَأْسِي فَإِذَا ج

(The book) 'Rijal Al Kashy' – Muhammad Bin Qawlawayah, from Sa'ad, from Muhammad Bin Isa, from Yunus who said,

'I heard a man from Al-Tayyara discussing with Abu Al-Hassan Al-Reza^{asws} about Yunus Bin Zabyan having said, 'In one of the nights I was in the Tawaaf when there was a call from above my hear, 'O Yunus! **I am Allah! There is no god except Me. Therefore worship Me and establish the Salat to My Zikr [20:14].** So, I raised my head and there was (ج)'.
ع

فَقَضِبَ أَبُو الْحَسَنِ عَ غَضَبًا لَمْ يَمَلِكْ نَفْسَهُ ثُمَّ قَالَ لِلرَّجُلِ اخْرُجْ عَنِّي لَعْنَكَ اللَّهُ وَ لَعْنُ مَنْ حَدَّثَكَ وَ لَعْنُ يُونُسَ بْنِ ظَبْيَانَ أَلْفَ لَعْنَةٍ تَتَّبِعُهَا أَلْفُ لَعْنَةٍ كُلُّ لَعْنَةٍ مِنْهَا تُبَلِّغُكَ قَعْرَ جَهَنَّمَ أَشْهَدُ مَا نَادَاهُ إِلَّا شَيْطَانٌ

Abu Al-Hassan^{asws} was angered with anger he^{asws} could hardly resist himself, then said to the man: 'Get out from me^{asws}! May Allah^{azwj} Curse you and Curse the ones you discuss with, and Curse Yunus Bin Zabyan, a Curse followed by a thousand Curses, each Curse from these Making you reach the bottom of Hell. I^{asws} testify that no one called out to him except Satan^{la}.

أَمَّا إِنَّ يُونُسَ مَعَ أَبِي الْخَطَّابِ فِي أَشَدِّ الْعَذَابِ مُقْرُونَانِ وَ أَصْحَابُهُمَا إِلَى ذَلِكَ الشَّيْطَانِ مَعَ فِرْعَوْنَ وَ آلِ فِرْعَوْنَ فِي أَشَدِّ الْعَذَابِ سَمِعْتُ ذَلِكَ مِنْ أَبِي ع

As for Yunus, he will be with Abu Al-Khattab in the severest of the Punishments and their companions paired to that Satan^{la} with Pharaoh^{la} and progeny of Pharaoh^{la}, in the severest of Punishments. I^{asws} heard that from my^{asws} father^{asws}.

فَقَالَ يُونُسُ فَقَامَ الرَّجُلُ مِنْ عِنْدِهِ فَمَا بَلَغَ الْبَابَ إِلَّا عَشْرَ خُطَى حَتَّى صَرَخَ مَعْشِيًا عَلَيْهِ قَدْ قَاءَ رَجِيعَهُ وَ هُجِلَ مَيِّتًا

Yunus said, 'The man stood up from his^{asws} presence, and he had not reached the door except ten steps until there was unconsciousness upon him, fell back and was carried off as dead.

فَقَالَ أَبُو الْحَسَنِ عَ أَنَاهُ مَلَكَ بِيَدِهِ عَمُودٌ فَضْرَبَ عَلَى هَامِيهِ ضَرْبَةً فُلبَ مِنْهَا مَثَانِيْتُهَا حَتَّى قَاءَ رَجِيعَهُ وَ عَجَلَ اللَّهُ بِرُوحِهِ إِلَى الْهَآوِيَةِ وَ الْحَقُّهُ بِصَاحِبِهِ الَّذِي حَدَّثَهُ يُونُسُ بْنُ ظَبْيَانَ وَ رَأَى الشَّيْطَانَ الَّذِي كَانَ يَتْرَآئِي لَهُ.

³⁰⁸ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 2

Abu Al-Hassan^{asws} said: 'An Angel came to him having a pole in his hand, and he struck him upon his head with a strike his organs were overturned and he was thrown back, and Allah^{azwj} Hastened his soul to the chasm (of Hell) and he met his companion who narrated him, Yunus Bin Zabyan, and he saw the Satan^{la} who had shown it to him".³⁰⁹

4- كِتَابُ الْمَنَاقِبِ، لِمُحَمَّدِ بْنِ أَحْمَدَ بْنِ شَاذَانَ بِإِسْنَادِهِ إِلَى الصَّادِقِ عَنْ أَبِيهِ عَنْ عَلِيِّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ مَثَلُكَ فِي أُمَّتِي مَثَلُ الْمَسِيحِ عِيسَى ابْنِ مَرْيَمَ افْتَرَقَ قَوْمُهُ ثَلَاثَ فِرَقٍ فِرْقَةٌ مُؤْمِنُونَ وَ هُمْ الْحَوَارِيُّونَ وَ فِرْقَةٌ عَادُوهُ وَ هُمْ الْيَهُودُ وَ فِرْقَةٌ عَلَوَا فِيهِ فَخَرَجُوا عَنِ الْإِيمَانِ

The book 'Al Manaqib' of Muhammad Bin Ahmad Bin Shazan, by his chain to,

'Al-Sadiq^{asws}, from his^{asws} forefathers^{asws} from Ali^{asws} having said: 'Rasool-Allah^{saww} said: 'O Ali^{asws}! Your^{asws} example in my^{saww} community is an example of the Messiah Isa^{as} Bin Maryam^{as}. His^{saww} people separated into three sects – a sect of the believers, and they are the disciples, and a sect being inimical to him^{as}, and they are the Jews, and a sect of exaggerators regarding him^{as}, so they exited from the faith.

وَ إِنَّ أُمَّتِي سَتَمْتَرِقُ فِيكَ ثَلَاثَ فِرَقٍ فِرْقَةٌ شِيعَتُكَ وَ هُمْ الْمُؤْمِنُونَ وَ فِرْقَةٌ عَدُوُّكَ وَ هُمْ الشَّاكُونَ وَ فِرْقَةٌ تَعْلُو فِيكَ وَ هُمْ الْجَاهِلُونَ وَ أَنْتَ فِي الْجَنَّةِ يَا عَلِيُّ وَ شِيعَتُكَ وَ مُحِبِّ شِيعَتِكَ وَ عَدُوُّكَ وَ الْعَالِي فِي النَّارِ.

And my^{saww} community will be separating regarding you^{asws} into three sects – a sect of your^{asws} Shias, and they are the Momineen, and a sect of your^{asws} enemies, and they are the doubters, and a sect exaggerating regarding you^{asws}, and they are the rejecters; and you^{asws} will be in the Paradise, O Ali^{asws}, and your^{asws} Shias, and ones who loves your^{asws} Shias, while your^{asws} enemies and the exaggerators would be in the Fire".³¹⁰

5- نَوَادِرُ الرَّوَّانِدِيِّ، بِإِسْنَادِهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَلَيْهِمُ السَّلَامُ قَالَ قَالَ رَسُولُ اللَّهِ ص لَا تَرْفَعُونِي فَوْقَ حَقِّي فَإِنَّ اللَّهَ تَعَالَى اتَّخَذَنِي عَبْدًا قَبْلَ أَنْ يَتَّخِذَنِي نَبِيًّا.

(The book) 'Al Nawadir' of Al Rawandy by his chain,

'From Ja'far^{asws} Bin Muhammad^{saww}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said: 'Do not raise me^{saww} above my^{saww} right, for Allah^{azwj} the Exalted Took me^{saww} as a servant before He^{azwj} Took me^{saww} as a Prophet^{saww}'.³¹¹

6- ما، الأماالي للشيخ الطوسي الحسين بن عبيد الله عن أحمد بن محمد بن العطار عن أبيه عن أحمد بن محمد البرقي عن العباس بن معروف عن عبد الرحمن بن مسلم عن فضيل بن يسار قال قال الصادق ع اخذوا علي شبايكم الغلاة لا يفسدوهم فإن الغلاة شر خلقي يصعرون عظمة الله و يدعون الرئوبية لعباد الله و الله إن الغلاة لشر من اليهود و النصارى و المجوس و الذين أشركوا

(The book) 'Al Amaali' of the sheikh Al Tusi – Al Husayn Bin Ubeydullah, from Ahmad Bin Muhammad Bin Al Attar, from his father, from Ahmad Bin Muhammad Al Barqy, from Al Abbas Bin Marouf, from Abdul Rahman Bin Muslim, from Fuzeyl Bin Yasaar who said,

³⁰⁹ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 3

³¹⁰ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 4

³¹¹ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 5

'Al-Sadiq^{asws} said: 'Be careful upon your youths that the exaggerators may not spoil them, for the exaggerators are evil creatures, belittling the Magnificence of Allah^{azwj} and claiming lordship for servants of Allah^{azwj}. By Allah^{azwj}! The exaggerators are more evil than the Jews and the Christians and the Magians, and those who are associating (committing shirk)'.

ثُمَّ قَالَ عَإِنِنَا يَرْجِعُ الْعَالِي فَلَا نَقْبَلُهُ وَ بِنَا يَلْحَقُ الْمُقَصِّرُ فَنَقْبَلُهُ فَيَقِيلُ لَهُ كَيْفَ ذَلِكَ يَا ابْنَ رَسُولِ اللَّهِ

Then he^{asws} said: 'To us^{asws} the exaggerators will return, but we^{asws} will not accept him, and with us the reducer (Muqassir) will catch up with, and we^{asws} will accept him'. It was said to him^{asws}, 'How is that so, O son^{asws} of Rasool-Allah^{saww}?'

قَالَ الْعَالِي قَدْ اعْتَادَ تَرْكُ الصَّلَاةِ وَ الرِّكَاءِ وَ الصِّيَامِ وَ الْحَجِّ فَلَا يَقْدِرُ عَلَى تَرْكِ عَادَتِهِ وَ عَلَى الرُّجُوعِ إِلَى طَاعَةِ اللَّهِ عَزَّ وَ جَلَّ أَبَدًا وَ إِنَّ الْمُقَصِّرَ إِذْ عَرَفَ عَمَلٍ وَ أَطَاعَ.

He^{asws} said: 'The exaggerator (Ghaali) is used to neglecting the Salat, and the Zakat, and the Fasts, and the Hajj, so he would not be able upon leaving his habits and upon returning to obedience of Allah^{azwj} Mighty and Majestic, ever, but the reducer (Muqassir), when he recognises, would work (hard) and (start to catch-up and) obey''³¹²

7- ما، الأماالي للشيخ الطوسي الحسين بن عبيد الله عن علي بن محمد العلوي عن أحمد بن علي بن إبراهيم عن جده إبراهيم بن هاشم عن أحمد الأزدي عن عبد الصمد بن بشير عن ابن طريف عن ابن نباتة قال قال أمير المؤمنين ع اللهم إني بريء من الغلاة كبراءة عيسى ابن مريم من الصارئ اللهم اخذلهم أبداً ولا تنصر منهم أحداً.

(The book) 'Al Amaali' of the sheikh Al Tusi – Al Husayn Bin Ubeydullah, from Ali Bin Muhammad al Alawy, from Ahmad bin Ali Bin Ibrahim, from his father, from his grandfather Ibrahim Bin Hashim, from Ahmad Al Azdy, from Abdul Samad Bin Bashir, from Ibn Tareyf, from Ibn Nubata who said,

'Amir Al-Momineen^{asws} said: 'O Allah^{azwj}! I^{asws} are disavowing from the exaggerators (Ghulaat) like the disavowment of Isa^{as} Bin Maryam^{as} from the Christians. O Allah^{azwj}! Abandon them forever and do not Help anyone from them!''³¹³

8- ن، عيون أخبار الرضا عليه السلام الفامي عن محمد الحميري عن أبيه عن ابن هاشم عن علي بن مفضل عن الحسين بن خالد عن أبي الحسن الرضا ع قال: من قال بالتشبيه و الجبر فهو كافر مشرك و نحن منه برأء في الدنيا و الآخرة

(The book) 'Uyoon Akhbar Al Reza^{asws} – Al Famy, from Muhammad Al himeyri, from his father, from Ibn Hashim, from Ali Bin Ma'bad, from Al Husayn Bin Khalid,

'From Abu Al-Hassan Al-Reza^{asws} having said: 'The one who speak with the resemblance (of Allah^{azwj}) and the Compulsion (by Allah^{azwj}), so he is a Kafir, a Polytheist, and we^{asws} are disavowed from him in the world and the Hereafter.

يَا ابْنَ خَالِدٍ إِنَّمَا وَضَعَ الْأَخْبَارَ عَنَّا فِي التَّشْبِيهِ وَ الْجَبْرِ الْعُلَاةُ الَّذِينَ صَعَرُوا عَظْمَةَ اللَّهِ تَعَالَى فَمَنْ أَحَبَّهُمْ فَقَدْ أَبْغَضَنَا وَ مَنْ أَبْغَضَهُمْ فَقَدْ أَحَبَّنَا وَ مَنْ وَالَاهُمْ فَقَدْ عَادَانَا وَ مَنْ عَادَاهُمْ فَقَدْ وَالَانَا

³¹² Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 6

³¹³ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 7

O Ibn Khalid! But rather the Ahadeeth regarding the resemblance and the Compulsion have been placed from us^{asws} by the exaggerators, those who are belittling the Magnificence of Allah^{azwj} the Exalted. The one who loves them so he has hated us^{asws}, and one who hates them so he has loved us^{asws}, and one who befriends them so he has been inimical to us^{asws}, and one who is inimical to them so he has befriended us^{asws};

وَمَنْ وَصَلَهُمْ فَقَدْ قَطَعَنَا وَمَنْ قَطَعَهُمْ فَقَدْ وَصَلَنَا وَمَنْ جَفَاهُمْ فَقَدْ بَرَّأْنَا وَمَنْ بَرَّاهُمْ فَقَدْ جَفَّأْنَا وَمَنْ أَكْرَمَهُمْ فَقَدْ أَهَانَنَا وَمَنْ أَهَانَهُمْ فَقَدْ أَكْرَمَنَا وَمَنْ قَبَّلَهُمْ فَقَدْ رَدَّأْنَا وَمَنْ رَدَّاهُمْ فَقَدْ قَبَّلَنَا

And one who connects with them so he has cut us^{asws} off, and one who cuts them off so he has connected with us^{asws}, and one who is disloyal to them so he has been righteous with us^{asws}, and one who is righteous with them so he has been disloyal to us^{asws}, and one who honours them so he has debased us^{asws} and one who debases them so he has honoured us^{asws}, and one who accepts them so he has repelled us^{asws}, and one who repels them so he has accepted us^{asws};

وَمَنْ أَحْسَنَ إِلَيْهِمْ فَقَدْ أَسَاءَ إِلَيْنَا وَمَنْ أَسَاءَ إِلَيْهِمْ فَقَدْ أَحْسَنَ إِلَيْنَا وَمَنْ صَدَّقَهُمْ فَقَدْ كَذَّبْنَا وَمَنْ كَذَّبَهُمْ فَقَدْ صَدَّقْنَا وَمَنْ أَعْطَاهُمْ فَقَدْ حَرَمْنَا وَمَنْ حَرَمَهُمْ فَقَدْ أَعْطَانَا يَا ابْنَ خَالِدٍ مَنْ كَانَ مِنْ شِيعَتِنَا فَلَا يَتَّخِذَنَّ مِنْهُمْ وَلِيًّا وَلَا نَصِيرًا.

And one who does favours to them so he has been evil to us^{asws}, and one who is evil to them so he has favoured to us^{asws}, and one who ratifies them so he has belied us^{asws}, and one who belies them so he has ratified us^{asws}, and one who give them so he has deprived us^{asws}, and one who deprives them so he has given us^{asws}. O Ibn Khalid! One who was from our^{asws} Shias, so he should neither be a friend from them nor a helper”³¹⁴.

9- ج، الإحتجاج و بما خرَّجَ عَنْ صَاحِبِ الزَّمَانِ صَلَوَاتِ اللَّهِ عَلَيْهِ رَدًّا عَلَى الْعُلَاةِ مِنَ التَّوْقِيعِ جَوَابًا لِكِتَابِ كُتِّبَ إِلَيْهِ عَلَى يَدَيْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ هِلَالِ الْكَرْخِيِّ

(The book) ‘Al Ihtijaj’ – And from what has come out from the Master^{asws} of the time, (12th Imam^{asws}) may the Salawat of Allah^{azwj} be upon him^{asws}, a refutation against the exaggerators, from the signed letters in answer to a letter written to him^{asws} upon the hands of Muhammad Bin Ali Bin Hilal Al-Karkhy: -

يَا مُحَمَّدَ بْنَ عَلِيٍّ تَعَالَى اللَّهُ عَزَّ وَ حَلَّ عَمَّا يَصِفُونَ سُبْحَانَهُ وَ بِحَمْدِهِ لَيْسَ نَحْنُ شُرَكَاءُ فِي عِلْمِهِ وَ لَا فِي قُدْرَتِهِ بَلْ لَا يَعْلَمُ الْغَيْبَ غَيْرُهُ كَمَا قَالَ فِي مُحْكَمِ كِتَابِهِ تَبَارَكَ وَ تَعَالَى قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَاوَاتِ وَ الْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ

‘O Muhammad Bin Ali! Allah^{azwj} Mighty and Majestic is more Exalted than what they are describing of His^{azwj} Glory and His^{azwj} Praise. We^{asws} aren’t participants in His^{azwj} Knowledge, nor in His^{azwj} Power, but none know the hidden matters apart from Him^{azwj}, just as He^{azwj} has Said in His^{azwj} Book, Blessed and Exalted: **Say: ‘The ones in the skies and earth do not know the unseen except Allah, [27:65].**

³¹⁴ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 8

وَأَنَا وَ جَمِيعُ آبَائِي مِنَ الْأَوَّلِينَ آدَمُ وَ نُوحٌ وَ إِبْرَاهِيمُ وَ مُوسَى وَ غَيْرُهُمْ مِنَ النَّبِيِّينَ وَ مِنَ الْآخِرِينَ مُحَمَّدٌ رَسُولُ اللَّهِ وَ عَلِيُّ بْنُ أَبِي طَالِبٍ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ غَيْرُهُمْ مِمَّنْ مَضَى مِنَ الْأَنْبِيَاءِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ إِلَى مَبْلَغِ أَيَّامِي وَ مَتَّعَنِي عَصْرِي عِبِيدُ اللَّهِ عَزَّ وَ جَلَّ

And I^{asws} and the entirety of my^{asws} forefathers^{asws} from the former ones, Adam^{as}, and Noah^{as}, and Ibrahim^{as}, and Musa^{as} and others from the Prophets^{as}, and from the latter ones, Muhammad^{saww} Rasool-Allah^{saww}, and Ali^{asws} Bin Abu Talib^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and other from the ones past from the Imams^{asws}, all of them reaching up to my^{asws} days, and ending up to my^{asws} era, are (all) servants of Allah^{azwj} Mighty and Majestic.

يَقُولُ اللَّهُ عَزَّ وَ جَلَّ وَ مَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكاً وَ نَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَ قَدْ كُنْتُ بَصِيرًا قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيْتَهَا وَ كَذَلِكَ الْيَوْمَ تُنْسَى

Allah^{azwj} Mighty and Majestic is Saying: **And one who turns away from My Zikr, then surely for him would be a straitened life and We will Resurrect him on the Day of Judgment as blind [20:124] He shall say, 'Lord! Why did You Resurrect me as blind, and I used to be a seeing one? [20:125] He will say: "Like that, We Gave you Our Signs, but you forgot them! And Like that, today We will Forget you!"**

يَا مُحَمَّدَ بْنَ عَلِيٍّ قَدْ آذَانَا جُهَلَاءُ الشَّيْبَةِ وَ حُمَقَاؤُهُمْ وَ مَنْ دِينُهُ حَنَاحُ الْبُغُوصَةِ أَرْحَحُ مِنْهُ

O Muhammad Bin Ali! They have hurt us^{asws}, the ignorant Shias, and their fools, and one whose religion is a wing of the mosquito is more preferable (to us^{asws}) than him.

وَ أَشْهَدُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَ كَفَى بِهِ شَهِيداً وَ مُحَمَّدًا رَسُولَهُ وَ مَلَائِكَتَهُ وَ أَنْبِيَاءَهُ وَ أَوْلِيَاءَهُ وَ أَشْهَدُكَ وَ أَشْهَدُ كُلَّ مَنْ سَمِعَ كِتَابِي هَذَا أَنِّي بَرِيءٌ إِلَى اللَّهِ وَ إِلَى رَسُولِهِ مِمَّنْ يَقُولُ إِنَّا نَعْلَمُ الْغَيْبَ أَوْ نُنْشَارِكُ اللَّهَ فِي مُلْكِهِ أَوْ يُجَلِّئُنَا مَحَلًّا سِوَى الْمَحَلِّ الَّذِي نَصَبَهُ اللَّهُ لَنَا وَ خَلَقْنَا لَهُ أَوْ يَتَعَدَّى بِنَا عَمَّا قَدْ فَسَّرْتَهُ لَكَ وَ بَيَّنَّنْتَهُ فِي صَدْرِ كِتَابِي

And I^{asws} keep Allah^{azwj} as Witness, Who there is no god except Him^{azwj}, and suffice with Him^{azwj} as Witness, and Muhammad^{saww} His^{azwj} Rasool^{saww}, and His^{azwj} Angels, and His^{azwj} Prophets^{as}, and His^{azwj} Guardians^{asws}, and I^{asws} keep you as witness, and I^{asws} keep as witness the one who hears this letter of mine^{asws}, I^{asws} disavow to Allah^{azwj} and to His^{azwj} Rasool^{saww} from the one who says that we^{asws} know the hidden matters (Ghayb), or we^{asws} participate with Allah^{azwj} in His^{azwj} Kingdom, or He^{azwj} has Permitted for us^{asws} the place which Allah^{azwj} has Nominated for us^{asws} and Created us^{asws} for it, or transgress with us^{asws} from what I^{asws} have interpreted for you and explained it in the middle of my^{asws} letter.

وَ أَشْهَدُكُمْ أَنَّ كُلَّ مَنْ تَنَبَّرَ مِنْهُ فَإِنَّ اللَّهَ يَبْرَأُ مِنْهُ وَ مَلَائِكَتَهُ وَ رُسُلَهُ وَ أَوْلِيَاءَهُ وَ جَعَلْتُ هَذَا التَّوْقِيعَ الَّذِي فِي هَذَا الْكِتَابِ أَمَانَةً فِي غُنْقِكَ وَ غُنْقِي مَنْ سَمِعَهُ أَنْ لَا يَكْتُمَهُ مِنْ أَحَدٍ مِنْ مَوَالِيٍّ وَ شِيعَتِي حَتَّى يَظْهَرَ عَلَيَّ هَذَا التَّوْقِيعُ الْكُلُّ مِنَ الْمَوَالِي لَعَلَّ اللَّهَ عَزَّ وَ جَلَّ يَتَلَفَاهُمْ فَيَرْجِعُونَهُ إِلَى دِينِ اللَّهِ الْحَقِّ وَ يَنْتَهُونَ [يَنْتَهُونَ] عَمَّا لَا يَغْلَمُونَ مِنْتَهُي أَمْرِهِ وَ لَا يَبْلُغُ مِنْتَهُاهُ

And I^{asws} keep you as witnesses that every one we^{asws} are disavowing from, so Allah^{azwj} is Disavowed from him, and (so are) His^{azwj} Angels, and His^{azwj} Rasool^{saww}, and His^{azwj} Guardians^{asws}, and make this signed letter which is in this letter to be as an entrustment in your posterity and the necks of the ones who hear it, and do not conceal it from anyone from ones in my^{asws} Wilayah, and my^{asws} Shias until this signed letter appears to all of my^{asws}

loyalists, perhaps Allah^{azwj} would Turn them around, and they would be returning to the Religion of Allah^{azwj}, the Truth, and they would desist from what they are not knowing to His^{azwj} Command, not reach its ending.

فَكُلُّ مَنْ فِيهِمْ كِتَابِي وَ لَمْ يَرْجِعْ إِلَى مَا قَدْ أَمَرْتُهُ وَ نَهَيْتُهُ فَلَقَدْ حَلَّتْ عَلَيْهِ اللَّعْنَةُ مِنَ اللَّهِ وَ بَمَنْ ذَكَرْتُ مِنْ عِبَادِهِ الصَّالِحِينَ.

So, everyone who understands my^{asws} letter and does not return to what I^{asws} have instructed him and forbidden him with, then he has released the Curse from Allah^{azwj} upon him, and (the curse) from the ones He^{azwj} Mentioned as being from His^{azwj} righteous servants”.³¹⁵

10- ن، عيون أخبار الرضا عليه السلام الأهمداني عن علي عن أبيه عن الهروي قال: قلت للرضا ع يا ابن رسول الله ما شيء يحكيه عنكم الناس قال وما هو قلت يقولون إنكم تدعون أن الناس لكم عبيد.

(The book) 'Uyoon Akhbar Al Reza^{asws} – Al Hamdany, from Ali, from his father, from Al Harwy who said,

'I said to Al Reza^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! What is this thing the people are relating from you^{asws}? He^{asws} said: 'And what is it?' I said, 'They are saying, you (Imams^{asws}) are claiming that the people, all of them are slaves'.

فَقَالَ اللَّهُمَّ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ عَالِمَ الْغَيْبِ وَ الشَّهَادَةِ أَنْتَ شَاهِدٌ بَأَيِّ لَمْ أَقُلْ ذَلِكَ قَطُّ وَ لَا سَمِعْتُ أَحَدًا مِنْ آبَائِي ع قَالَ قَطُّ وَ أَنْتَ الْعَالِمُ بِمَا لَنَا مِنَ الْمَطَالِمِ عِنْدَ هَذِهِ الْأُمَّةِ وَ إِنَّ هَذِهِ مِنْهَا

He^{asws} said: **'O Allah! Originator of the skies and the earth, Knower of the unseen and the seen! [39:46],** You^{azwj} are Witness that I^{asws} did not say that at all, nor did anyone hear it from my^{asws} forefathers^{asws} saying at all, and You^{azwj} are the Knower of what is for us^{asws} from the injustices in the presence of this community, and this is from it!

لَمْ أَقْبَلْ عَلَيَّ فَقَالَ يَا عَبْدَ السَّلَامِ إِذَا كَانَ النَّاسُ كُلُّهُمْ عِبِيدَنَا عَلَى مَا حَكَوهُ عَنَّا فَمِمَّنْ نَبِيعُهُمْ فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ صَدَقْتَ

Then he^{asws} turned towards me and said: 'O Abdul Salam! When the people, all of there were to be our^{asws} slaves, upon what (basis) are they relating it from us^{asws}? From whom are we^{asws} informing them?' I said, 'O son^{asws} of Rasool-Allah^{saww}! You^{asws} speak the truth'.

لَمْ قَالَ يَا عَبْدَ السَّلَامِ أَمْ نَكِرَ أَنْتَ لِمَا أَوْحَى اللَّهُ عَزَّ وَ جَلَّ لَنَا مِنَ الْوِلَايَةِ كَمَا يُنْكِرُهُ غَيْرُكَ قُلْتُ مَعَادَ اللَّهِ بَلْ أَنَا مُقِرٌّ بِوِلَايَتِكُمْ.

Then he^{asws} said: 'O Abdul Salam! Are you a denier of what Allah^{azwj} Mighty and Majestic has Obligated for us^{asws} of the Wilayah, just as others are denying it?' I said, 'Allah^{azwj} Forbid! But I am an acknowledger with your^{asws} Wilayah".³¹⁶

11- ب، قرب الإسناد هارون عن ابن صدقة عن جعفر عن أبيه ع قال قال رسول الله ص صنفان لا تنالهما شفاعتي سلطان عشوم عسوف و عال في الدين مارق منه غير تائب و لا نازع.

³¹⁵ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 9

³¹⁶ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 10

(The book) 'Qurb Al Asnad' – Haround, from Ibn Sadaqa,

'From Ja'far^{asws}, from his^{asws} father^{asws} having said: 'Rasool-Allah^{saww} said: 'Two types (of people) will not be attaining my^{saww} intercession – a tyrannical despotic ruler, and an exaggerator in the Religion, a renegade from it, without repenting nor removing (it)'.³¹⁷

12- ب، قرب الإسناد الطيالسي عن الفضيل بن عثمان قال سمعت أبا عبد الله ع يقول اتقوا الله و عظموا الله و عظموا رسوله ص و لا تُفصلوا على رسول الله ص أحداً فإن الله تبارك و تعالی قد فضله و أحبوا أهل بيته نبیکم حباً مُقتصداً و لا تغلوا و لا تفرقوا و لا تقولوا ما لا نقول فإنکم إن فلتُم و قلنا مئم و مِننا ثم بعنکم الله و بعننا فکننا حیث یشاء الله و کُنتم.

(The book) 'Qurb Al Asnad' – Al Tayalasi, from Al Fuzeyl Bin Usman who said,

'I heard Abu Abdullah^{asws} saying: 'Fear Allah^{azwj} and Magnify Allah^{azwj} and magnify His^{azwj} Rasool^{saww} and do not give superiority to anyone over Rasool-Allah^{saww}, for Allah^{azwj} Blessed and Exalted has Merited him^{saww} and Loves People^{asws} of the Household of your Prophet^{saww} with (Intense) Love, and neither exaggerate nor be saying what we^{asws} are not saying. If you say and we^{asws} say, you will die and we^{asws} will pass away, then Allah^{azwj} will Resurrect you and Resurrect us^{asws}, so we^{asws} would be where Allah^{azwj} so Desires, and you (with us^{asws})!³¹⁸

13- ل، الخصال ابن الولید عن محمد العطار عن الأشعري عن محمد بن عبد الجبار رفعه إلى رسول الله ص أنه قال: رجلان لا تنالهما شفاعة صاحب سلطان عسوف عسوم و غال في الدين مارق.

(The book) 'Al Khisaal' – Ibn Al Waleed, from Muhammad Al Attar, from Al Ashary, from Muhammad Bin Abdul Jabbar, raising it to

'Rasool-Allah^{saww} having said: 'Two (types of) men will not be attaining my^{saww} intercession – a companion of a tyrannical despotic ruler, and an exaggerator in the Religion, a renegade'.³¹⁹

14- ل، الخصال محمد بن علي بن بشار عن المظفر بن أحمد و علي بن محمد بن سليمان معاً عن علي بن جعفر البغدادي عن جعفر بن محمد بن مالك عن الحسن بن راشد عن علي بن سالم عن أبيه قال قال أبو عبد الله جعفر بن محمد الصادق ع أذن ما يخرج به الرجل من الإيمان أن يجلس إلى غال فيستمع إلى حديثه و يصدق على قوله

(The book) 'Al Khisaal' – Muhammad Bin Ali Bin Bashar, from Al Muzaffar bin Ahmad and Ali Bin Muhammad Bin Suleyman both together, from Ali Bin Ja'far Al Baghdady, from Ja'far Bin Muhammad Bin Malik, from Al Hassan Bin Rashid, from Ali Bin Salim, from his father who said,

'Abu Abdullah Ja'far^{asws} Bin Muhammad Al-Sadiq^{asws} said: 'The least of what can throw the man from the Eman is that he sits to an exaggerator and listens to his Hadeeth and ratifies him upon his words.

إن أبي حدثني عن أبيه عن جدّه أن رسول الله ص قال صنفان من أمتي لا نصيب لهما في الإسلام الغلاة و القدرية.

³¹⁷ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 11

³¹⁸ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 12

³¹⁹ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 13

My^{asws} father^{asws} narrated to me^{asws} from his^{asws} father^{asws}, from his^{asws} grandfather^{asws} that Rasool-Allah^{saww} said: ‘Two types from my^{saww} community, there is no share for them in Al-Islam – the exaggerator and the Qadiriites (Fatalists)³²⁰’.³²¹

15- ل، الخصال الأربعةمائة قَالَ أَمِيرُ الْمُؤْمِنِينَ عِ إِبَّكُمْ وَ الْعُلُوَّ فِينَا قُولُوا إِنَّا عَبِيدٌ مَرْبُوبُونَ وَ قُولُوا فِي فَضْلِنَا مَا شِئْتُمْ.

(The book) ‘Al-Khisal’ – ‘The four hundred (Ahadeeth)’ – Amir Al-Momineen^{asws} said: ‘Beware of the exaggeration regarding us^{asws}. Say we^{asws} are servants being Nourished, and say in our^{asws} merits whatever you so desire to’.³²²

16- ل، الخصال أَبِي وَ ابْنُ الْوَلِيدِ مَعَا عَنْ مُحَمَّدِ الْعَطَّارِ وَ أَحْمَدَ بْنَ إِدْرِيسَ مَعَا عَنِ الْأَشْعَرِيِّ عَنِ ابْنِ بَرِيدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنْ دَاوُدَ بْنِ أَبِي بَرِيدٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ هَلْ أَنْبَيْتُكُمْ عَلَى مَنْ تَنْزَلُ الشَّيَاطِينُ تَنْزَلُ عَلَى كُلِّ أَفَّاكٍ أَثِيمٍ قَالَ هُمْ سَبْعَةٌ الْمَغِيرَةُ وَ بَيَّانٌ وَ صَائِدٌ وَ حَمْرَةٌ وَ عُمَارَةُ الْبَرْبَرِيُّ وَ الْحَارِثُ الشَّامِيُّ وَ عَبْدُ اللَّهِ بْنُ الْحَارِثِ وَ أَبُو الْخَطَّابِ.

(The book) ‘Al Khisal’ – My father and Ibn Al Waleed both together, from Muhammad Al Attar and Ahmad Bin Idrees both together from Al Ash’ary, from Ibn Yazeed, from Al Hassan Bin Ali Bin Fazzal, from Dawood Bin Abu Yazeed, from a man,

‘From Abu Abdullah^{asws} regarding Words of Mighty and Majestic: **Shall I inform you of the ones upon whom the Satans descend? [26:221] They descend upon every sinful liar [26:222].** He said, ‘They are seven – Al-Mugheira, and Bayan, and Said, and Hamza Bin Umara Al-Berberi, and Al-Haris the Syrian, and Abdullah Bin Al-Haris, and Abu Al-Khatab’.

وَ رَوَى بِإِسْنَادِهِ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ سَمِعْتُهُ يَقُولُ لَعَنَ اللَّهُ بَنَانَ الْبَيَّانِ وَ إِنَّ بَنَانًا لَعَنَهُ اللَّهُ كَانَ يَكْذِبُ عَلَى أَبِي أَشْهَدُ كَانَ أَبِي عَلِيٍّ بْنُ الْحُسَيْنِ ع عَبْدًا صَالِحًا.

And it is reported by his chain from Zurara,

‘From Abu Ja’far^{asws}, he (the narrator) said, ‘I heard him^{asws} saying: ‘May Allah^{azwj} Curse Bunan Al-Bayan, and surely Bunan, may Allah^{azwj} Curse him^{la}, used to belied upon my^{asws} father^{asws}. I^{asws} testify that my^{asws} father Ali^{asws} Bin Al-Husayn^{asws} was a righteous servant’.³²³

17- ن، عيون أخبار الرضا عليه السلام تميم القرشي عن أبيه عن أحمد بن علي الأنصاري عن الحسن بن الجهم قال: قال المأمون للرضا ع بلغني أن قوماً يعلون فيكم و يتجاوزون فيكم الحدَّ

(The book) ‘Uyoon Akhbar Al Reza^{asws}’ – Tameem Al Qureyshi, from his father, from Ahmad Bin Ali Al Ansary, from Al Hassan Bin Al Jahm who said,

‘Al-Mamoun said to Al-Reza^{asws}, ‘It has reached me that there are people who are exaggerating regarding you (Imams^{asws}) and are exceeding the limit regarding you^{asws} all’.

³²⁰ A fatalist is someone who feels that no matter what he or she does, the outcome will be the same because it's predetermined.

³²¹ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 14

³²² Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 15

³²³ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 16

فَقَالَ الرَّضَاعُ حَدَّثَنِي أَبِي مُوسَى بْنُ جَعْفَرٍ عَنْ أَبِيهِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ عَلِيِّ بْنِ أَبِي عَلِيٍّ بْنِ أَبِي طَالِبٍ ع قَالَ قَالَ قَالَ رَسُولُ اللَّهِ ص لَا تَرْفَعُونِي فَوْقَ حَقِّي فَإِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى اتَّخَذَنِي عَبْدًا قَبْلَ أَنْ يَتَّخِذَنِي نَبِيًّا

Al-Reza^{asws} said: 'It is narrated to me^{asws} by my^{asws} father Musa^{asws} Bin Ja'far^{asws}, from his^{asws} father Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father Muhammad^{asws} Bin Ali^{asws}, from his^{asws} father Ali^{asws} Bin Al-Husayn^{asws}, from his^{asws} father Al-Husayn^{asws} Bin Ali^{asws}, from his^{asws} father Ali^{asws} Bin Abu Talib^{asws} having said: 'Rasool-Allah^{saww} said: 'Do not raise me^{saww} above my^{saww} right, for Allah^{azwj} Blessed and Exalted Took me^{saww} as a servant before He^{azwj} Took me^{saww} as a Prophet^{saww}.

قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى مَا كَانَ لِيَشْرَ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَ الْحِكْمَ وَ النُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَ لَكِنْ كُونُوا رَبَّانِيِّينَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَ بِمَا كُنْتُمْ تَدْرُسُونَ وَ لَا يَأْمُرْكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَ النَّبِيِّينَ أَرْبَابًا أَلَا يَأْمُرُكُمْ بِالْكَفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ

Allah^{azwj} Blessed and Exalted Said: ***It is not for a person that Allah should Give him the Book and the Wisdom and the Prophet-hood, then he should be saying to the people: 'Be my servants from besides Allah', but Be learned (in Religion) with what you were learning the Book and with what you were teaching [3:79] And He did not Command you all that you should be taking the Angels and the Prophets as lords. Would He Command you with the Kufir after your being Muslims (submitters)? [3:80].***

وَ قَالَ عَلِيُّ ع بِهَيْلِكَ فِي اثْنَانِ وَ لَا ذَنْبَ لِي لِحُبِّ مُفْرِطٍ وَ مُبْغِضِ مُفْرِطٍ وَ إِنَّا لَنَبْرَأُ إِلَى اللَّهِ عَزَّ وَ جَلَّ مِنْ يَعْزَلُونَا فَيَرْفَعُنَا فَوْقَ حَدِّنَا كِبْرَاءَةَ عِيسَى ابْنِ مَرْيَمَ ع مِنَ النَّصَارَى

And Ali^{asws} said: 'Two are destroyed regarding me^{asws}, and there is no son for me^{asws} – a fabricating loving one, and a fabricating hater, and we^{asws} disavow to Allah^{azwj} Mighty and Majestic from the ones who exaggerate regarding us^{asws} raising us^{asws} above our^{asws} limit, like the disavowment of Isa Bin Maryam^{as} from the Christians'.

قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ أَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَ أُمِّي الْهَيْئِينَ مِنْ دُونِ اللَّهِ قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقِّ إِنْ كُنْتُ فَعَلْتُهُ فَقَدْ عَلِمْتَهُ تَعَلَّمَ مَا فِي نَفْسِي وَ لَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ

Allah^{azwj} Mighty and Majestic: ***And when Allah Said: "O Isa son of Maryam! Did you say to the people: 'Take me and my mother as two gods from besides Allah?'" He said: 'Glory be to You! It cannot happen for me that I should be saying what isn't right for me. If I had said it, You would have Known it. You Know whatever is within myself and I do not know what is within Yourself. Surely You are the Knower of the hidden matters [5:116]***

مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ أَعْبُدُوا اللَّهَ رَبِّي وَ رَبَّكُمْ وَ كُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَ أَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ

I did not say to them except what You Commanded me with, 'Worship Allah, my Lord and your Lord', and I was a witness upon them for as long as I was among them. But when You Caused me to die, You were the Watcher upon them; and You are a Witness upon all things [5:117].

وَقَالَ عَزَّ وَجَلَّ لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَ لَا الْمَلَائِكَةُ الْمُقَرَّبُونَ-

And the Mighty and Majestic Said: **The Messiah never disdained that he happens to be a servant of Allah, nor do the Angels of Proximity; [4:172].**

وَقَالَ عَزَّ وَجَلَّ مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ كَانَا يَأْكُلَانِ الطَّعَامَ وَ مَعْنَاهُ أَنَّهُمَا كَانَا يَتَعَوَّطَانِ فَمَنْ ادَّعَى لِلْأَنْبِيَاءِ رُؤُوبِيَّةً أَوْ ادَّعَى لِلْأَيْمَةِ رُؤُوبِيَّةً أَوْ نُبُوَّةً أَوْ لِعَبْرِ الْأَيْمَةِ إِمَامَةً فَتَنَحُ بُرَاءً مِنْهُ فِي الدُّنْيَا وَ الْآخِرَةِ.

And the Mighty and Majestic Said: **The Messiah son of Maryam is not except a Rasool; The Rasools have passed from before him, and his mother was a truthful woman; they were both eating the food. [5:75]** – and its meaning is that both of them^{as} were excreting. So, the one who claims Lordship for the Prophets^{as} or claims Lordship for the Imams^{asws}, or Prophet-hood, or Imamate for other than the Imams^{asws}, so we^{asws} are disavowed from him in the world and the hereafter”³²⁴.

18- ن، عيون أخبار الرضا عليه السلام ابن المتوكل عن علي عن أبيه عن علي بن مَعْبِدٍ عَنِ الْحُسَيْنِ بْنِ خَالِدِ الصَّبْرِيِّ قَالَ قَالَ أَبُو الْحَسَنِ ع مَنْ قَالَ بِالتَّنَاسُخِ فَهُوَ كَافِرٌ

(The book) ‘Uyoon Akhbar Al Reza^{asws}, – Ibn Al Mutawakkal, from Ali, from his father, from Ali Bin Ma’bad, from Al Husayn Bin Khalid Al Sayrafi who said,

‘Abu Al-Hassan^{asws} said: ‘The one who says with the re-incarnation, so he is a Kafir’.

ثُمَّ قَالَ لَعَنَ اللَّهُ الْعُلَاةَ أَلَا كَانُوا مَجُوسًا أَلَا كَانُوا نَصَارَى أَلَا كَانُوا قَدْرِيَّةً أَلَا كَانُوا مُرْجِيَّةً أَلَا كَانُوا حُرُورِيَّةً

Then he^{asws} said: ‘May Allah^{azwj} Curse the exaggerators. Indeed, they would be (like) Christians. Indeed, they would be (like) Qadiriters (Fatalists). Indeed, they would be (like) Murjiites. Indeed, they would be (like) Haruriya’.

ثُمَّ قَالَ ع لَا تَقَاعِدُوهُمْ وَ لَا تَصَادِفُوهُمْ وَ ابْرُؤُوا مِنْهُمْ بَرَاءً مِنَ اللَّهِ مِنْهُمْ.

Then he^{asws} said: ‘Neither sit with them, nor ratify them, and disavow from them, Allah^{azwj} Disavowed from them”³²⁵.

19- ن، عيون أخبار الرضا عليه السلام مُحَمَّدُ بْنُ عَلِيِّ بْنِ بَشَّارٍ عَنِ الْمُظَفَّرِ بْنِ أَحْمَدَ عَنِ الْعَبَّاسِ بْنِ مُحَمَّدِ بْنِ الْقَاسِمِ عَنِ الْحُسَيْنِ بْنِ سَهْلِ عَنْ مُحَمَّدِ بْنِ حَامِدٍ عَنْ أَبِي هَاشِمٍ الْجَعْفَرِيِّ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ الرِّضَا ع عَنِ الْعُلَاةِ وَ الْمُفَوَّضَةِ

(The book) ‘Uyoon Akhbar Al Reza^{asws}, – Muhammad bin Ali Bin Bashar, from Al Muzaffar Bin Ahmad, from Al Abbas Bin Muhammad bin Al Qasim, from Al Hassan bin Sahl, from Muhammad bin Hamid, from Abu Hashim Al Ja’fari who said,

‘I asked Abu Al-Hassan Al-Reza^{asws} about the exaggerators and the Mufawwiza (believers in delegation)’.

³²⁴ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 17

³²⁵ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 18

فَقَالَ الْعُلَاةُ كُفَّارٌ وَ الْمُؤْمُؤَصَّةُ مُشْرِكُونَ مَنْ خَالَسَهُمْ أَوْ خَالَطَهُمْ أَوْ وَكَلَهُمْ أَوْ شَارَهُمْ أَوْ وَاصَلَهُمْ أَوْ زَوَّجَهُمْ أَوْ تَزَوَّجَ إِلَيْهِمْ أَوْ أَمَنَهُمْ أَوْ ائْتَمَنَهُمْ عَلَى أَمَانَةٍ أَوْ صَدَّقَ حَدِيثَهُمْ أَوْ أَعَانَهُمْ بِشَطْرِ كَلِمَةٍ خَرَجَ مِنْ وِلَايَةِ اللَّهِ عَزَّ وَ جَلَّ وَ وِلَايَةِ الرَّسُولِ ص وَ وِلَايَتِنَا أَهْلَ الْبَيْتِ.

He^{asws} said: ‘The exaggerators are Kafirs, and the Mufawwiza are Polytheists. One who sits with them, or mingles with them, or eats with them, or drinks with them, or connects with them, or married into them, or marries to them, or shelters them, or secures them upon an amnesty, or ratifies their Ahadeeth, or supports them with (even) half a word, exits from Wilayah of Allah^{azwj} Mighty and Majestic, and Wilayah of the Rasool^{sawww}, and our^{asws} Wilayah, People^{asws} of the Household’³²⁶.

20- ج، الإحتجاج م، تفسير الإمام عليه السلام في قوله تعالى غير المغضوب عليهم ولا الضالين قال أمير المؤمنين ع أمر الله عز وجل عباده أن يسألوه طريق المنعم عليهم وهم النبيون والصدقيون والشهداء والصلحون وأن يستعيذوا من طريق المغضوب عليهم وهم اليهود الذين قال الله فيهم هل أتبكم بشر من ذلك مثوبة عند الله من لعنه الله وغضب عليه

(The books) ‘Al-Ihtijaj’ (and) ‘Tafseer of the Imam^{asws} – Regarding Words of the Exalted: **other than of those You are Wrathful upon nor of the straying ones [1:7]** - Amir Al-Momineen^{asws} said: ‘Allah^{azwj} Mighty and Majestic Commanded His^{azwj} servants that they should ask Him^{azwj} for the path of the ones whom He^{azwj} has Bestowed Bounties upon, and they are the Prophets^{as}, and the truthful, and the martyrs, and the righteous, and that they should be seeking Refuge with Him^{azwj} from the path of those whom He^{azwj} is Wrathful upon, and they are the Jews, those whom Allah^{azwj} the Exalted Said regarding them: **Say: Shall I inform you of the most evil from that of Retribution in the Presence of Allah, the one whom Allah Cursed and is Wrathful upon? [5:60]**.

وَأَنْ يَسْتَعِيدُوا مِنْ طَرِيقِ الضَّالِّينَ وَ هُمُ الَّذِينَ قَالَ اللَّهُ فِيهِمْ قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَ لَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ وَ أَضَلُّوا كَثِيرًا وَ ضَلُّوا عَنْ سَوَاءِ السَّبِيلِ وَ هُمُ النَّصَارَى

And that they should be seeking Refuge with Him^{azwj} from the path of the straying ones, and they are those Allah^{azwj} the Exalted Said regarding them: **Say: O People of the Book! Do not exaggerate in your Religion without the Truth, and do not follow the low desires of a people who strayed before and led many astray, and strayed from the straight Way [5:77]** – and they are the Christians’.

ثُمَّ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع كُلُّ مَنْ كَفَرَ بِاللَّهِ فَهُوَ مَغْضُوبٌ عَلَيْهِ وَ ضَالٌّ عَنِ سَبِيلِ اللَّهِ

Then Amir Al-Momineen^{asws} said: ‘Everyone who commits *Kufr* with Allah^{azwj}, so he is the one (Allah^{azwj} is) Wrathful upon, and he has strayed from the Way of Allah^{azwj}’.

وَ قَالَ الرَّضَا ع كَذَلِكَ وَ زَادَ فِيهِ فَقَالَ وَ مَنْ تَجَاوَزَ بِأَمِيرِ الْمُؤْمِنِينَ ع الْغُبُودِيَّةَ فَهُوَ مِنَ الْمَغْضُوبِ عَلَيْهِمْ وَ مِنَ الضَّالِّينَ

And Al-Reza^{asws} said similar to that, and added in it, so he^{asws} said: ‘The one who exceeds with Amir Al-Momineen^{asws} (with more than) servitude (to Allah^{azwj}), so he is from the ones upon whom is the Wrath, and from the straying ones’.

³²⁶ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 19

وَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَا تَسْخَاوُزُوا بِنَا الْعُبُودِيَّةَ ثُمَّ قُولُوا مَا شِئْتُمْ وَ لَنْ تَبْلُغُوا وَ إِنَّا كُمْ وَ الْعُلُوَّ كَعُلُوِّ النَّصَارَى فَلْيَبِّ بَرِيَّةٍ مِنَ الْعَالَمِينَ

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

فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ لَهُ يَا ابْنَ رَسُولِ اللَّهِ صِفْ لَنَا رَبَّكَ فَإِنَّ مِنْ قِبَلِنَا قَدْ اخْتَلَفُوا عَلَيْنَا فَقَالَ الرَّضَا ع إِنَّهُ مَنْ يَصِفُ رَبَّهُ بِالْقِيَاسِ فَإِنَّهُ لَا يَزَالُ الدَّهْرَ فِي الْإِلْتِبَاسِ مَاثِلًا عَنِ الْمُنْهَاجِ طَاعِنًا فِي الْإِعْوجِاجِ ضَالًّا عَنِ السَّبِيلِ قَائِلًا غَيْرَ الْجَمِيلِ

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

ثُمَّ قَالَ أَعْرَفُهُ بِمَا عَرَفَ بِهِ نَفْسَهُ أَعْرَفُهُ مِنْ غَيْرِ رُؤْيَةٍ وَ أَصْفُهُ بِمَا وَصَفَ بِهِ نَفْسَهُ أَصْفُهُ مِنْ غَيْرِ صُورَةٍ لَا يُدْرِكُ بِالْحَوَاسِّ وَ لَا يُقَاسُ بِالنَّاسِ مَعْرُوفٌ بِالْآيَاتِ بَعِيدٌ بَعْدَ بَعْدٍ تَشْبِيهِهِ وَ مُتَدَانٍ فِي بُعْدِهِ بِأَلَا نَظِيرٍ

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

لَا يَتَوَهَّمُ دُمُومَتُهُ وَ لَا يُمْتَلُّ بِخَلْقِيَّتِهِ وَ لَا يَجُورُ فِي قَضِيَّتِهِ الْخُلُقِ إِلَى مَا عَلِمَ مِنْهُمْ مُنْقَادُونَ وَ عَلَى مَا سَطَرَ فِي الْمَكْنُونِ مِنْ كِتَابِهِ مَا ضُوءٌ لَا يَعْمَلُونَ بِخِلَافِ مَا عَلِمَ مِنْهُمْ وَ لَا غَيْرَهُ يُرِيدُونَ

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

فَهُوَ قَرِيبٌ غَيْرٌ مُلْتَزِقٍ وَ بَعِيدٌ غَيْرٌ مُتَمَصِّصٌ مُخْتَقٌ وَ لَا يُمْتَلُّ وَ يُوحَّدُ وَ لَا يُبْعَضُ يُعْرَفُ بِالْآيَاتِ وَ يُثَبَّتُ بِالْعَلَامَاتِ وَ لَا إِلَهَ غَيْرُهُ الْكَبِيرُ الْمُنْتَعَلِ

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

فَقَالَ الرَّجُلُ يَا أَبِي أَنْتَ وَ أُمِّي يَا ابْنَ رَسُولِ اللَّهِ فَإِنَّ مَعِيَ مَنْ يَنْتَحِلُ مِثَالَكُمْ وَ يَزْعُمُ أَنَّ هَذِهِ كُلُّهَا صِفَاتٌ عَلَيَّ ع وَ أَنَّهُ هُوَ اللَّهُ رَبُّ الْعَالَمِينَ

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

قَالَ فَلَمَّا سَمِعَهَا الرِّضَا عِزَّتْ فَرَأَيْتَهُ وَ تَصَبَّبَ عِرْقاً وَ قَالَ سُبْحَانَ اللَّهِ سُبْحَانَ اللَّهِ عَمَّا يَقُولُ الظَّالِمُونَ وَ الْكَافِرُونَ عُلُوًّا كَبِيراً

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

أَوْ لَيْسَ كَانَ عَلِيٌّ عِزَّتْ فِي الْأَكْلِينَ وَ شَارِباً فِي الشَّارِبِينَ وَ نَاكِحاً فِي النَّكَاحِينَ وَ مُخْبِئاً فِي الْمُخْبِئِينَ وَ كَانَ مَعَ ذَلِكَ مُصَلِّياً خَاضِعاً بَيْنَ يَدَيْ اللَّهِ دَلِيلاً وَ إِلَيْهِ أَوْهَاً مُنِيئاً

Or wasn't Ali^{asws} eating among the eating ones, and drinking among the drinking ones, and marrying among the marrying ones, and discussing among the discussing ones? And along with that, he^{asws} was praying *Salat*, humbly, submissively in front of Allah^{azwj} Mighty and Majestic, abjectly, and to Him^{azwj} he^{asws} was supplicating frequently, penitently.

أَفَمَنْ كَانَ هَذِهِ صِفَتُهُ يَكُونُ إِلَهاً فَإِنَّ كَانَ هَذَا إِلَهاً فَلَيْسَ مِنْكُمْ أَحَدٌ إِلَّا وَ هُوَ إِلَهٌ لِمُشَارَكَتِهِ لَهُ فِي هَذِهِ الصِّفَاتِ الدَّالَّاتِ عَلَى حَدَثِ كُلِّ مَوْصُوفٍ بِهِ

Is the one who was upon these characteristics happen to be God?' So if this one is a god, then there wouldn't be anyone from you except and he would be a god, due to his participation in these characteristics evidencing upon the occurrence of every one described with these'.

فَقَالَ الرَّجُلُ يَا ابْنَ رَسُولِ اللَّهِ إِنَّهُمْ يَزْعُمُونَ أَنَّ عَلِيًّا لَمَّا أَظْهَرَ مِنْ نَفْسِهِ الْمُعْجَزَاتِ الَّتِي لَا يَقْدِرُ عَلَيْهَا غَيْرُ اللَّهِ دَلَّ عَلَى أَنَّهُ إِلَهٌ وَ لَمَّا ظَهَرَ لَهُمْ بِصِفَاتِ الْمُخْبِئِينَ الْعَاجِزِينَ لَبَسَ ذَلِكَ عَلَيْهِمْ وَ امْتَحَنَهُمْ لِيَعْرِفُوهُ وَ لِيَكُونَ إِيمَانُهُمْ بِهِ اخْتِياراً مِنْ أَنْفُسِهِمْ

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

فَقَالَ الرِّضَا عِزَّتْ أَوَّلُ مَا هَاهُنَا أَنَّهُمْ لَا يَنْفَصِلُونَ مِنْ قُلُوبِ هَذَا عَلَيْهِمْ

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

فَقَالَ لَمَّا ظَهَرَ مِنْهُ الْفَقْرُ وَ الْفَاقَةُ دَلَّ عَلَى أَنَّ مَنْ هَذِهِ صِفَاتُهُ وَ شَارَكَهُ فِيهَا الضُّعْفَاءُ الْمُحْتَاجُونَ لَا تَكُونُ الْمُعْجَزَاتُ فِعْلَهُ

So he^{asws} said: 'When there appeared from it, the poverty and destitution (bereft of answers) from them – it pointed upon that the one of these characteristics and his

associates in it are the weak ones (of understanding), the needy ones – the miracles did not happen to be his^{asws} deeds (but from Allah^{azwj}).

فَعَلِمَ بِهَذَا أَنَّ الَّذِي ظَهَرَ مِنْهُ مِنَ الْمُعْجَزَاتِ إِنَّمَا كَانَتْ فِعْلَ الْقَادِرِ الَّذِي لَا يُشْبِهُ الْمَخْلُوقِينَ لَا فِعْلَ الْمُخَدَّثِ الْمُحْتَاجِ الْمُشَارِكِ لِلضُّعْفَاءِ فِي صِفَاتِ الضُّعْفِ

Therefore, knew by this that those which were manifest from him^{asws}, from the miracles, rather were the Deed of the All-Powerful Who cannot be resembled with His^{azwj} creatures, not the deed of the one Brought into being, the needy, the participant of the weak ones in the characteristics of the weak’.

ثُمَّ قَالَ الرَّضَاعُ إِنَّ هَؤُلَاءِ الضَّالِّ الكَفَرَةَ مَا أَتُوا إِلَّا مِنْ قِبَلِ جَهْلِهِمْ بِمِقْدَارِ أَنْفُسِهِمْ حَتَّى اسْتَدَّ إِعْجَابُهُمْ بِهَا وَكَثُرَ تَعْظِيمُهُمْ لِمَا يَكُونُ مِنْهَا فَاسْتَبَدُّوا بِأَرْائِهِمُ الْفَاسِدَةَ وَافْتَصَرُوا عَلَى عُقُوبِهِمُ الْمَسْلُوكِ بِهَا غَيْرَ سَبِيلِ الْوَاجِبِ حَتَّى اسْتَصْعَبُوا قَدْرَ اللَّهِ وَاحْتَقَرُوا أَمْرَهُ وَتَهَاوَنُوا بِعَظِيمِ شَأْنِهِ

Then Al-Reza^{asws} said: ‘They are the straying *Kafirs*. They do not give (opinions) except from their ignorance by a measurement of their own selves, until their fascination intensifies with it, and their reverence (from the people) becomes a lot, due to what happens from it. So they dominate with their corrupt opinions, and they are deficient upon their intellect, travelling with it in other than the Obligatory way, until they belittle the Power of Allah^{azwj}, and despise His^{azwj} Commands, and misjudge His^{azwj} Magnificent Glory.

إِذْ لَمْ يَعْلَمُوا أَنَّهُ الْقَادِرُ بِنَفْسِهِ الْعُيُّ بِدَائِهِ الَّتِي لَيْسَتْ قُدْرَتُهُ مُسْتَعَارَةً وَ لَا غِنَاهُ مُسْتَفَادًا وَ الَّذِي مِنْ شَاءَ أَفْقَرَهُ وَ مِنْ شَاءَ أَغْنَاهُ وَ مِنْ شَاءَ أَعَجَزَهُ بَعْدَ الْقُدْرَةِ وَ أَفْقَرَهُ بَعْدَ الْعُيِّ

When he is not knowing that He^{azwj} the Powerful by His^{azwj} Own Self, the Rich by His^{azwj} own Self which His^{azwj} Power isn’t a pseudonym (false name), nor is His^{azwj} Richness an enrichment, which if one so desires, impoverishes him, and if one so desires, enriches him, and one so desires, frustrates him after the power, and the poverty after the richness.

فَنظَرُوا إِلَى عَبْدٍ قَدِ اخْتَصَّ اللَّهُ بِقُدْرَتِهِ لِئِبْرَائِيلَ بِمَا فَضَّلَهُ عِنْدَهُ وَ آتَرَهُ بِكَرَامَتِهِ لِيُوجِبَ بِهَا حُجَّتَهُ عَلَى خَلْقِهِ وَ لِيَجْعَلَ مَا آتَاهُ مِنْ ذَلِكَ ثَوَابًا عَلَى طَاعَتِهِ وَ بَاعِنًا عَلَى اتِّبَاعِ أَمْرِهِ وَ مُؤْمِنًا عِبَادَةَ الْمُكَلَّفِينَ مِنْ غَلَطٍ مَنْ نَصَبَهُ عَلَيْهِمْ حُجَّةً وَ هُمْ قُدُورَةٌ

So they looked at a servant whom Allah^{azwj} had Specialised with His^{azwj} Power in order to manifest by it, his^{asws} merit in His^{azwj} Presence, and Preferred him^{asws} by His^{azwj} prestige in order to Obligate by it His^{azwj} Divine Authority upon His^{azwj} creatures, and in order to Make whatever He^{azwj} Gave him^{asws} from that as a Reward upon his^{asws} (acts of) obedience, and a motive of following his^{asws} orders. And a *Momin* worships Him^{azwj} as the one (*Momin*) being saved from mistaking the one who is appointed upon them as a Divine Authority, and for them he^{asws} would be a (role) model.

وَ كَانُوا كَطَّلَابِ مَلِكٍ مِنْ مُلُوكِ الدُّنْيَا يَنْتَجِعُونَ فَضْلَهُ وَ يَأْمَلُونَ نَائِلَهُ وَ يَرْجُونَ التَّقْيُّ بِظِلِّهِ وَ الْإِنْتِعَاشَ بِمَعْرُوفِهِ وَ الْإِنْقِلَابَ إِلَى أَهْلِهِمْ بِجِرْبِلِ عَطَائِهِ الَّذِي يُعِينُهُمْ عَلَى كَلْبِ الدُّنْيَا وَ يُنْقِذُهُمْ مِنَ التَّعْرُضِ لِذَنبِ الْمَكَاسِبِ وَ حَسِيْسِ الْمَطَالِبِ

Thus, they were (posing) like seekers to king from the kings of the world, so that it would be yielding his grace, hoping to attain it, and they are wishing for the worldly gains in his shade,

and living famously, and the revolving around his family members (to gain) a lot of his gifts, which might make them needless from the dogs of the world, to save them from being exposed by being with the gains, and villainous demands.

فَبَيْنَا هُمْ يَسْأَلُونَ عَنِ طَرِيقِ الْمَلِكِ لِيَتَرَصَّدُوهُ وَ قَدْ وَجَّهُوا الرَّغْبَةَ نَحْوَهُ وَ تَعَلَّقَتْ قُلُوبُهُمْ بِرُؤْيَيْهِ إِذْ قِيلَ سَيَطَّلِعُ عَلَيْكُمْ فِي جُيُوشِهِ وَ مَوَاكِبِهِ وَ خَيْلِهِ وَ رَجَلِهِ فَإِذَا رَأَيْتُمُوهُ فَأَعْطُوهُ مِنَ التَّعْظِيمِ حَقَّهُ وَ مِنَ الْإِفْرَارِ بِالْمَمْلَكَةِ وَاجِبَهُ

So, while they are asking around about the path to be taken by the king in order to observe him, and having directed their desires towards him, and interested their hearts in seeing him – when it is said, ‘He would be emerging upon you among his army, and his convoy, and his cavalry, and his infantry. So when you do see him, give him from the reverence as he deserves it, and from the acknowledgement with the kingdom which obligates it.

وَ إِيَّاكُمْ أَنْ تُسَمُّوا بِاسْمِهِ غَيْرَهُ وَ تُعْظَمُوا سِوَاهُ كَتَّعْظِيمِهِ فَتَكُونُوا قَدْ بَخَسْتُمْ الْمَلِكَ حَقَّهُ وَ أَزْرَيْتُمْ عَلَيْهِ وَ اسْتَحَقَقْتُمْ بِذَلِكَ مِنْهُ عَظِيمَ عُقُوبَتِهِ فَقَالُوا نَحْنُ كَذَلِكَ فَأَعْلَمُونَ جُهْدَنَا وَ طَاقَتَنَا

And beware of naming anyone else by his name, or revering anyone besides him like revering him, for you would have understated the king of his rights, and it would be a contempt upon him, and due to that you would (end up) deserving from him the grievous of his punishments’. So they said, ‘We will be doing like that with our striving and our strength (when we do see the king)’.

فَمَا لَبِثُوا أَنْ طَلَعَ عَلَيْهِمْ بَعْضُ عِبِيدِ الْمَلِكِ فِي خَيْلٍ قَدْ ضَمَّهَا إِلَيْهِ سَيِّدُهُ وَ رَجُلٍ قَدْ جَعَلَهُمْ فِي جُمَّلَتِهِ وَ أَمْوَالٍ قَدْ حَبَّأَهُ بِهَا فَنَظَرَ هَؤُلَاءِ وَ هُمْ لِلْمَلِكِ طَالِبُونَ وَ اسْتَكْبَرُوا مَا رَأَوْهُ بِحَدِّ الْعَبْدِ مِنْ نَعَمِ سَيِّدِهِ وَ رَفَعُوهُ عَنْ أَنْ يَكُونَ مَنْ هُوَ الْمُنْعَمُ عَلَيْهِ بِمَا وَجَدُوا مَعَهُ عَبْدًا

So it was not long before one of his (king’s) servants emerged upon them, among a cavalry which had been annexed for him, as its chief, and infantry men which had been made to be for him as his entourage, and wealth which he (the king) had gifted him with. So they (people) looked at him, and they were seeking the king, so they deemed it as a lot, what they saw to be with this servant, from the bounties of its chief, and they raised him (in their eyes) from that he (actually) happened to be the one who had been bestowed bounties upon with what they found to be with him, a servant.

فَأَقْبَلُوا بِحُيُونَةٍ نَحِيَّةَ الْمَلِكِ وَ يُسَمُّونَهُ بِاسْمِهِ وَ يَجْحَدُونَ أَنْ يَكُونَ فَوْقَهُ مَلِكٌ أَوْ لَهُ مَالِكٌ فَأَقْبَلَ عَلَيْهِمُ الْعَبْدُ الْمُنْعَمُ عَلَيْهِ وَ سَائِرُ خُنُودِهِ بِالرَّجْرِ وَ النَّهْيِ عَنْ ذَلِكَ وَ الرِّاءَةِ بِمَا يُسَمُّونَهُ بِهِ

So they faced towards him and welcomed him with the welcoming of the king and they named him with his name, and they were rejecting that there would happen to be a king above him, or a king for him. So the servant who had been bestowed bounties upon, faced them, and (so did) the rest of his army, with the rebuke and the forbidding from that, and the disavowing from what they were naming him (the servant) with.

وَ يُحْزِرُونَهُمْ بِأَنَّ الْمَلِكَ هُوَ الَّذِي أَنْعَمَ عَلَيْهِ بِحَدِّهَا وَ اخْتَصَّ بِهِ وَ أَنَّ قَوْلَكُمْ مَا تَقُولُونَ يُوجِبُ عَلَيْكُمْ سَخَطَ الْمَلِكِ وَ عَذَابَهُ وَ يُفَيْتُكُمْ كُلَّ مَا أَمَلْتُمُوهُ مِنْ جَهَنَّمَ وَ أَقْبَلَ هَؤُلَاءِ الْقَوْمُ يُكَذِّبُونَهُمْ وَ يَرُدُّونَ عَلَيْهِمْ قَوْلَهُمْ

And they informed them that it is the king, he is the one who bestowed these bounties upon him, and specialised him with it, and that your words with what you are saying – it would obligate the anger of the king upon you and his punishment, and you would lose everything you had done from its aspect. And these people turned around belying them and rejecting their words upon them.

فَمَا زَالَ كَذَلِكَ حَتَّى غَضِبَ عَلَيْهِمُ الْمَلِكُ لِمَا وَجَدَ هُوَ لَا يَدْرِي بِمَا فِي مَمْلَكَتِهِ وَبِحَسْبِهِ حَقَّ تَعْظِيمِهِ فَحَسَرَهُمْ أَجْمَعِينَ إِلَى حَسْبِهِ وَوَكَّلَ بِهِمْ مَنْ يَسُوهُمُ سُوءَ الْعَذَابِ

But, they did not cease to be like that until the king was angered upon them due to what they had named his servant with (that he was the king), and attired his kingdom upon him, and they lowered him (the king) of his right of reverence. So he ushered all of them to his prison and allocated with them one who would punish them with the most evil of punishments.

فَكَذَلِكَ هُوَ لَا يَدْرِي بِمَا فِي مَمْلَكَتِهِ وَبِحَسْبِهِ حَقَّ تَعْظِيمِهِ فَحَسَرَهُمْ أَجْمَعِينَ إِلَى حَسْبِهِ وَوَكَّلَ بِهِمْ مَنْ يَسُوهُمُ سُوءَ الْعَذَابِ

So, similar to that are they who are finding Amir Al-Momineen^{asws} (as being god) – a servant whom Allah^{azwj} Honoured with in order to Manifest His^{azwj} Grace, and Establish His^{azwj} Proof – but their Creator was small in their presence that He^{azwj} would Make Ali^{asws} to be a servant of His^{azwj}, and (instead) they enlarged/referred to Ali^{asws} to be greater than that Allah^{azwj} Mighty and Majestic would happen to be a Lord^{azwj} for him^{asws}.

فَسَمَّوْهُ بِغَيْرِ اسْمِهِ فَنَهَاهُمْ هُوَ وَاتَّبَاعُهُ مِنْ أَهْلِ مَلَّتِهِ وَشِيعَتِهِ وَقَالُوا لَهُمْ يَا هَؤُلَاءِ إِنَّ عَلِيًّا وَوَلَدَهُ عِبَادٌ مُكْرَمُونَ مَخْلُوقُونَ مُدَبَّرُونَ لَا يَقْدِرُونَ إِلَّا عَلَى مَا أَقْدَرَهُمْ عَلَيْهِ اللَّهُ رَبُّ الْعَالَمِينَ

So they named him^{asws} with other than his^{asws} name, but he^{asws} forbade them and (so did) his^{asws} followers from the people of his^{asws} nation (Religion), and his^{asws} Shias, and they said to them, 'O you all! Ali^{asws} and his^{asws} sons^{asws} are honourable servants, created beings, Masterminded (Perfectly Created). They are not able upon anything except what Allah^{azwj} the Lord^{azwj} of the Worlds, Enables them^{asws} upon it.

وَلَا يَمْلِكُونَ إِلَّا مَا مَلَكَهُمْ لَا يَمْلِكُونَ مَوْتًا وَلَا حَيَاةً وَلَا نُشُورًا وَلَا قَبْضًا وَلَا بَسْطًا وَلَا حَرَكَةً وَلَا سَكُونًا إِلَّا مَا أَقْدَرَهُمْ عَلَيْهِ وَطَوَّقَهُمْ وَإِنَّ رَبَّهُمْ وَخَالِقَهُمْ بِيَدِهِ عَنِ صِفَاتِ الْمُحَدَّثِينَ وَبِتَعَالَى عَنِ نُعُوتِ الْمُحَدُودِينَ فَإِنَّ مَنْ اتَّخَذَهُمْ أَوْ وَاحِدًا مِنْهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ فَهُوَ مِنَ الْكَافِرِينَ وَ قَدْ ضَلَّ سِوَاءَ السَّبِيلِ

And they^{asws} are not controlling anything except what Allah^{azwj} (Caused them^{asws} to) control. They are neither controlling death, nor life, nor growth, nor capture (of a soul), nor extending, nor movement, nor stillness – except what Allah^{azwj} Enabled them^{asws} upon it and Honoured them^{asws} (with), and that their^{asws} Lord^{azwj} and their^{asws} Creator is more Majestic from having the characteristics of the ones coming into being, and more Exalted than having the attributes of the limited ones. And that the one who take them^{asws} – or one of them^{asws} as Lord^{azwj} besides Allah^{azwj}, so he is from the *Kafirs* and he has strayed from the correct Way'.

فَأَبَى الْقَوْمُ إِلَّا جَمَاحاً وَ امْتَدُّوا فِي طُغْيَانِهِمْ يَعْصَمُونَ فَبَطَلَتْ أَمَانِيهِمْ وَ خَابَتْ مَطَالِيهِمْ وَ بَقُوا فِي الْعَذَابِ الْأَلِيمِ.

However, the people refused except (to be upon their) whims, and they stretched in their obstinacy, (wandering) blindly. Thus, their *Eman* was invalidated and their hopes were dashed, and they would be remaining in the painful Punishment”.³²⁷

21- جاء المجلس للمفيد ما، الأمايلي للشيخ الطوسي المفيد عن الحسين بن حمزة العلوي عن محمد الحميري عن أبيه عن ابن عيسى عن مروق بن عبيد عن محمد بن زيد الطبري قال: كنت قائماً على رأس الرضا علي بن موسى ع بخراسان و عنده جماعة من بني هاشم منهم إسحاق بن العباس بن موسى فقال له يا إسحاق بلغني أنكم تقولون إن الناس عبيد لنا لا و قرابتي من رسول الله ص ما قلته قط و لا سمعته من أحد من آبائي و لا بلغني عن أحد منهم قاله لكننا نقول الناس عبيد لنا في الطاعة موال لنا في الدين فليبلغ الشاهد الغائب.

(The books) ‘Al Majaalis’ of Al Mufeed, (and) ‘Al Amaali’ of the sheikh Al Tusi Al Mufeed – From Al Husayn Bin Hamza Al Alawy, from Muhammad Al Himeyri, from his father, from Ibn Isa, from Marouk Bin Ubeyd, from Muhammad Bin Zayd al Tabary who said,

‘I was standing by the head of Al-Reza Ali^{asws} Bin Musa^{asws} at Khurasan, and in his^{asws} presence was a group from the Clan of Hashim^{asws}, from them being Is’haq Bin Al-Abbas Bin Musa. He^{asws} said to him: ‘O Is’haq! It has reached me that you all are saying that the people are slaves of ours^{asws}? No, by my^{saww} relationship with Rasool-Allah^{saww}! I^{asws} did not say it at all, nor have I^{asws} heard it from anyone of my^{asws} forefathers^{asws}, nor has it reached me^{asws} from any one of them^{asws} having said it. But, we^{asws} are saying the people are servants of ours^{asws} in the obedience of loyalty to us^{asws} in the Religion. Let the one present deliver to the absentee”.³²⁸

22- ير، بصائر الدرجات أحمد بن محمد بن الأهوازي عن الحسين بن بزدة عن أبي عبد الله ع و عن جعفر بن بشير الخزاز عن إسماعيل بن عبد العزيز قال قال أبو عبد الله ع يا إسماعيل ضع لي في المتوضأ ماء قال فممت فوضعت له قال فدخل قال فقلت في نفسي أنا أقول فيه كذا و كذا و يدخل المتوضأ يتوضأ

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Al Ahwazy, from Al Husayn Bin Burda,

‘From Abu Abdullah^{asws}, and from Ja’far Bin Bashir Al Khazaz, from Ismail Bin Abdul Aziz who said, ‘Abu Abdullah^{asws} having said: ‘O Ismail! Place some water for me^{asws} in the ablution place’. He said, ‘So I said within myself, ‘I am saying such and such regarding him^{asws}, and he^{asws} entered the ablution place to perform Wud’u.

قال فلم يلبث أن خرج فقال يا إسماعيل لا ترفع البناء فوق طاقته فينهدم اجعلونا مخلوقين و قولوا فينا ما شئتم فلن تبلغوا

He (the narrator) said, ‘It was not long before he^{asws} came out and said: ‘O Ismail! Do not raise the building above its strength for it would collapse. Make us^{asws} to be created beings and say regarding us^{asws} whatever you so desire to, for you will never reach’.

فقال إسماعيل و كنت أقول إنه و أقول و أقول.

³²⁷ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 20

³²⁸ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 21

Ismail said, 'And I was saying he^{asws} is (this), and I was saying and I was saying" (words of exaggerations).

بيان: كذا وكذا أي إنه رب ورازق وخالق و مثل هذا كما أنه المراد بقوله كنت أقول إنه و أقول.

(Explanation by Majlisi) – Such and such, i.e. he^{asws} is Lord^{azwj}, and Sustainer, and Creator, and like this just as it is intended by his word, 'I was saying he^{asws} is, and I was saying)"³²⁹.

23- كاش، رجال الكشي حَمْدُوهُ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ يَحْيَى الْحَلْبِيِّ عَنْ أَبِيهِ عِمْرَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لَعَنَ اللَّهُ أَبَا الْخَطَّابِ وَ لَعَنَ اللَّهُ مَنْ قُتِلَ مَعَهُ وَ لَعَنَ اللَّهُ مَنْ بَقِيَ مِنْهُمْ وَ لَعَنَ اللَّهُ مَنْ دَخَلَ قَلْبُهُ رَحْمَةٌ هُمْ.

(The book) 'Rijal Al Kashy' – Hamdawiya, from Muhammad Bin Isa, from Al Nazr Bin Suweyd, from Yahya Al Halby, from his father Imran who said,

'I heard Abu Abdullah^{asws} saying: 'May Allah^{azwj} Curse Abu Al-Khattab, and may Allah^{azwj} Curse the ones killed with him, and may Allah^{azwj} Curse the one who remains from them and may Allah^{azwj} Curse the ones who enters into his heart any mercy for them".³³⁰

24- كاش، رجال الكشي حَمْدُوهُ عَنْ أَيُّوبَ بْنِ نُوحٍ عَنْ حَنَانَ بْنِ سَدِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كُنْتُ جَالِساً عِنْدَ أَبِي عَبْدِ اللَّهِ ع وَ مُيَسَّرٌ عِنْدَهُ وَ نَحْنُ فِي سَنَةِ ثَمَانٍ وَ ثَلَاثِينَ وَ مَائَةٍ فَقَالَ لَهُ مُيَسَّرٌ بَيَّاعُ الرُّطْبِيِّ جُعِلْتُ فِدَاكَ عَجِبْتُ لِقَوْمٍ كَانُوا يَأْتُونَ مَعَنَا إِلَى هَذَا الْمَوْضِعِ فَانْقَطَعَتْ أَسْمَانُهُمْ وَ فَنِيَتْ آجَاهُهُمْ

(The book) 'Rijal Al Kashy' – Hamdawiya, from Ayoub Bin Nuh, from Hanan Bin Sadeyr,

'From Abu Abdullah^{asws} having: 'I was seated in the presence of Abu Abdullah^{asws} and Muyasser was with him^{asws}, and were in the year one hundred and thirty eight. Muyasser Baya Al-Zuty said to him^{asws}, 'May I be sacrificed for you^{asws}! I am astounded to a group of people who were coming with us to this place, and their traces are cut off and their terms have perished'.

قَالَ وَ مَنْ هُمْ قُلْتُ أَبُو الْخَطَّابِ وَ أَصْحَابُهُ وَ كَانَ مُتَكَبِّراً فَجَلَسَ فَرَفَعَ إِصْبَعَهُ إِلَى السَّمَاءِ ثُمَّ قَالَ عَلَى أَبِي الْخَطَّابِ لَعْنَةُ اللَّهِ وَ الْمَلَائِكَةِ وَ النَّاسِ أَجْمَعِينَ فَأَشْهَدُ بِاللَّهِ أَنَّهُ كَافِرٌ فَاسِقٌ مُشْرِكٌ وَ أَنَّهُ يُحْشَرُ مَعَ فِرْعَوْنَ فِي أَشَدِّ الْعَذَابِ عُذُورًا وَ عَشِيئًا

He^{asws} said: 'And who are they?' I said, 'Abu Al-Khattab and his companions'. And he^{asws} was reclining, so he^{asws} sat up and raised his^{asws} finger towards the sky, then said: 'Upon Abu Al-Khattab, **is the Curse of Allah and the Angels and of the people, altogether [3:87]**. I^{asws} testify by Allah^{azwj} that he is a Kafir, mischief maker, Polytheist, and he will be Resurrected with Pharaoh^{la} in the severest of the Punishment, **morning and evening [40:46]**'.

ثُمَّ قَالَ أَمَا وَ اللَّهُ إِنْ لَأَنْفَسُ عَلَى أَحْسَادٍ أُصْلِيَتْ مَعَهُ النَّارَ.

Then he^{asws} said: 'But, by Allah^{azwj}! Surely, the souls along with the bodies would (also) be afflicted with it"³³¹.

³²⁹ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 22

³³⁰ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 23

25- كَش، رجال الكشي وَحَدَّثَ بِحُطِّ جَبْرِئِيلَ بْنِ أَحْمَدَ حَدَّثَنِي مُحَمَّدُ بْنُ عَيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ زُرَّارَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع أَخْبَرَنِي عَنْ حَمَزَةَ أَيْزَعُمُ أَنَّ أَبِي آتَيْهِ فُلْتُ نَعَمْ

(The book) 'Rijal Kashy' – It is found in the handwriting of Jibraeel Bin Ahmad, 'It is narrated to me by Muhammad bin Isa, from Ali Bin Al Hakam, from Hammad Bin Usman, from Zurara who said,

'Abu Abdullah^{asws} said: 'Inform me^{asws} about Hamza (Bin Ammar the exaggerator), does he claim that my^{asws} father^{asws} comes to him?' I said, 'Yes'.

قَالَ كَذَبَ وَاللَّهِ مَا يَأْتِيهِ إِلَّا الْمُتَكَوِّنُ إِنَّ إِبْلِيسَ سَلَطَ شَيْطَانًا يُقَالُ لَهُ الْمُتَكَوِّنُ يَأْتِي النَّاسَ فِي أَيِّ صُورَةٍ شَاءَ إِنْ شَاءَ فِي صُورَةٍ صَغِيرَةٍ وَلَا وَاللَّهِ مَا يَسْتَطِيعُ أَنْ يَجِيءَ فِي صُورَةِ أَبِي ع.

He^{asws} said: 'He is lying, by Allah^{azwj}! No one came to him except Al-Mutakawwin^{la}. Iblees^{la} overcomes a Satan^{la} called Mutakawwin^{la} who comes to the people in whichever image he^{la} so desires, in an image of an old one or if he^{la} so desires in image of a young one. (However) No by Allah^{azwj}! He^{la} is not able to come in the image of my^{asws} father^{asws}''³³²

26- كَش، رجال الكشي سَعَدُ عَنْ عَبْدِ اللَّهِ بْنِ عَلِيٍّ بْنِ عَامِرٍ بِإِسْنَادٍ لَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ: تَرَأَى وَاللَّهِ إِبْلِيسُ لِأَبِي الْخَطَّابِ عَلَى سُورِ الْمَدِينَةِ أَوْ الْمَسْجِدِ فَكَأَنِّي أَنْظُرُ إِلَيْهِ وَهُوَ يَقُولُ إِيهَا تَنْظُرُ الْآنَ إِيهَا تَنْظُرُ الْآنَ.

(The book) 'Rijal al Kashy' – Sa'ad from Abdullah Bin Ali Bin Aamir, by a chain of his,

'From Abu Abdullah^{asws} having said: 'By Allah^{azwj}! Iblees^{la} appeared to Abu Al-Khattab upon images of Al-Medina, or the Masjid, so it is as if I^{asws} am looking at him and he is saying, 'O you will win now! O you will win now!''³³³

27- كَش، رجال الكشي سَعَدُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ وَابْنِ تَرَيْدٍ وَالحُسَيْنِ بْنِ سَعِيدٍ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ حَفْصِ بْنِ عَمْرٍو النَّخَعِيِّ قَالَ: كُنْتُ جَالِساً عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَقَالَ لَهُ رَجُلٌ جُعِلْتُ فِدَاكَ إِنَّ أَبَا مَنْصُورٍ حَدَّثَنِي أَنَّهُ رَفَعَ إِلَى رَبِّهِ وَتَمَسَّحَ عَلَى رَأْسِهِ وَ قَالَ لَهُ بِالْفَارِسِيَّةِ يَا بَسْر

(The book) 'Rijal Al Kashy' – Sa'ad, from Ahmad Bin Muhammad, from his father, and Ibn Yazeed, and Al Husayn Bin Saeed altogether from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Hafs Bin Amro Al Makhaie who said,

'I was seated in the presence of Abu Abdullah^{asws} and a man said to him^{asws}, 'May I be sacrificed for you^{asws}! Abu Mansour narrated to me that he was raised to his Lord^{azwj} and He^{azwj} Caressed upon his head and said to him in Persian: 'O son!''

فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع حَدَّثَنِي أَبِي عَنْ جَدِّي أَنَّ رَسُولَ اللَّهِ ص قَالَ إِنَّ إِبْلِيسَ اتَّخَذَ عَرْشاً فِيمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ وَ اتَّخَذَ زَنَابِيغَهُ بَعْدَ الْمَلَائِكَةِ فَإِذَا دَعَا رَجُلًا فَأَجَابَهُ وَطِئَ عَقِبَهُ وَ تَخَطَّتْ إِلَيْهِ الْأَقْدَامُ تَرَأَى لَهُ إِبْلِيسُ وَ رَفَعَ إِلَيْهِ وَ إِنَّ أَبَا مَنْصُورٍ كَانَ رَسُولَ إِبْلِيسَ لَعَنَ اللَّهُ أَبَا مَنْصُورٍ لَعَنَ اللَّهُ أَبَا مَنْصُورٍ ثَلَاثًا.

³³¹ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 24

³³² Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 25

³³³ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 26

Abu Abdullah^{asws} said to him: 'My^{asws} father^{asws} narrated to me^{asws} from my^{asws} grandfather^{asws} that Rasool-Allah^{sawww} said: 'Iblees^{la} has taken thrones in what is between the sky and the earth, and taken the Zabaniyya Angels of Hell of the same number. When he^{la} calls a man, so he answers him^{la}, he^{la} treads on his heels, and takes footsteps towards him, Iblees^{la} appears to him; and Abu Mansour was a messenger of Iblees^{la}. May Allah^{azwj} Curse Abu Mansour. May Allah^{azwj} Curse Abu Mansour!' – thrice".³³⁴

28- ير، بصائر الدرجات أحمد بن محمد بن محمد بن الزنطي عن الحسن بن موسى عن زرارة قال: دخلت على أبي جعفر ع فسألني ما عندك من أحاديث الشيعة قلت إن عندي منها شيئاً كثيراً قد هممت أن أوقد لها ناراً ثم أحرقتها قال و لم هات ما أنكزت منها

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Bazanty, from Al Hassan Bin Musa, from Zurara who said,

'I entered to see Abu Ja'far^{asws} and he^{asws} asked me: 'What is with you from the Ahadeeth of the Shias?' I said, 'There are a lot of things with me from these. I had thought of igniting a fire for these, then burn them'. He^{asws} said: 'And why did you give out what is denied from these. These are dangerous for the minds of the people.'

فخطرت على بابي الأمور فقال لي ما كان علم الملائكة حيث قالت أ تجعل فيها من يفسد فيها و ينفك الدماء.

He^{asws} said to me: '(It was) not (even) for the knowledge of the Angels when they said, **Are You going to Make in it one who will make mischief therein and shed the blood, [2:30]**'.³³⁵

29- ير، بصائر الدرجات أحمد بن محمد بن محمد بن علي بن الحكم عن عامر بن معقل عن الثمالي عن أبي جعفر ع قال: يا أبا حمزة لا تصنعوا علينا دون ما وضعه الله و لا ترفعوه فوق ما رفعه الله كفى لعلي أن يقاتل أهل الكفرة و أن يزوج أهل الجنة.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Aamir Bin Ma'qil, from Al Sumaly,

'From Abu Ja'far^{asws} having said: 'O Abu Hamza! Do not place Ali^{asws} below what Allah^{azwj} has Placed him^{asws} nor raise him^{asws} above what Allah^{azwj} has Raised him^{asws}. It suffices for Ali^{asws} that he^{asws} will be fighting the people of the world and get the people of the Paradise married".³³⁶

30- ير، بصائر الدرجات الحشاش عن إسماعيل بن مهران عن عثمان بن جبلة عن كامل التمار قال: كنت عند أبي عبد الله ع ذات يوم فقال لي يا كامل اجعل لنا رباً نقوب إليه و قولوا فينا ما شئتم

(The book) 'Basaair Al Darajaat' – Al Khashab, from Ismail Bin Mihran, from Usman Bin Jabala, from Kamil Al Tammar who said,

'I was in the presence of Abu Abdullah^{asws} one day and he^{asws} said to me: 'O Kamil! Make for us^{asws} a Lord^{azwj} we^{asws} turn to and say regarding us^{asws} whatever you so desire to'.

³³⁴ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 27

³³⁵ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 28

³³⁶ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 29

قَالَ قُلْتُ بَجْعَلٍ لَكُمْ رَبًّا تَفُوتُونَ إِلَيْهِ وَ تَقُولُ فِيكُمْ مَا شِئْنَا قَالَ فَاسْتَوَى جَالِسًا ثُمَّ قَالَ وَ عَسَى أَنْ نَقُولَ مَا خَرَجَ إِلَيْكُمْ مِنْ عَلِمَانَا إِلَّا أَلْفًا عَيْرَ مَعُطُوفَةٍ.

He^{asws} said: 'I said, 'We should make a Lord^{azwj} to be for you^{asws} to be turning to and we can say regarding you (Imams^{asws}) whatever we so desire?' He^{asws} sat upright then said: 'And it may be so that we^{asws} have said from our^{asws} knowledge whatever has come out to you is only a thousandth of (that which is) untold".³³⁷

31- سن، المحاسن أبي عن علي بن حديد عن منصور بن يونس عن إسحاق بن عمار عن أبي عبد الله ع في قول الله و لا تُبَدِّلْ تَبْدِيلًا قَالَ لَا تُبَدِّلُوا وَلَا يَةَ عَلِيٍّ ع.

(The book) 'Al Mahaasin' – My father, from Ali Bin Hadeed, from Mansour Bin Yunus, from Is'haq Bin Ammar,

'From Abu Abdullah^{asws} regarding Words of Allah^{azwj}: **and do not squander wastefully [17:26]**, he^{asws} said: 'Do not squander (belittle) Wilayah of Ali^{asws}',³³⁸

32- قب، المناقب لابن شهر آشوب قَالَ اللَّهُ تَعَالَى لَا تَعْلَمُوا فِي دِينِكُمْ وَ لَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع اللَّهُمَّ إِنِّي بَرِيءٌ مِنَ الْغُلَاةِ كِبْرَاءَةَ عِيسَى ابْنِ مَرْيَمَ مِنَ النَّصَارَى اللَّهُمَّ اخذْهُمْ أَبَدًا وَ لَا تَنْصُرْ مِنْهُمْ أَحَدًا.

(The book) 'Al-Manaqib' of Ibn Shehr Ashub – Allah^{azwj} Exalted Said: **Do not exaggerate in your Religion, nor should you be speaking upon Allah except the Truth [4:171]**. And Amir Al-Momineen^{asws} said: 'O Allah^{azwj}! I^{asws} disavow from the exaggerators like the disavowing of Isa^{as} Bin Maryam^{as} from the Christians! O Allah^{azwj}! Abandon them forever and do not Help anyone of them".³³⁹

33 الصَّادِقُ ع الْغُلَاةُ شَرُّ خَلْقِ اللَّهِ يُصَعَّرُونَ عَظَمَةَ اللَّهِ وَ يَدْعُونَ الرُّبُوبِيَّةَ لِعِبَادِ اللَّهِ وَ اللَّهُ إِنَّ الْغُلَاةَ لَشَرُّ مِنَ الْيَهُودِ وَ النَّصَارَى وَ الْمَجُوسِ وَ الَّذِينَ أَشْرَكُوا.

Al-Sadiq^{asws}: 'The exaggerators are evil creatures of Allah^{azwj}, belittling Magnificence of Allah^{azwj} and alleging the Lordship for servants of Allah^{azwj}. By Allah^{azwj}! The exaggerators are more evil than the Jews, and the Christians, and the Magians, and those who are associating (committing Shirk)".³⁴⁰

34- رَوَى أَحْمَدُ بْنُ حَنْبَلٍ فِي الْمُبْتَدَأِ وَ أَبُو السَّعَادَاتِ فِي فَصَائِلِ الْعَشْرَةِ أَنَّ النَّبِيَّ ص قَالَ: يَا عَلِيُّ مَثَلُكَ فِي هَذِهِ الْأُمَّةِ كَمَثَلِ عِيسَى ابْنِ مَرْيَمَ أَحَبَّهُ قَوْمٌ فَأَفْرَطُوا فِيهِ وَ أَبْغَضَهُ قَوْمٌ فَأَفْرَطُوا فِيهِ

It is reported by Ahmad Bin Hanbal in (the book) 'Al Mubtada', and Abu Al Sa'adat in (the book) 'Fazail Al Ashara' –

'The Prophet^{saww} said: 'O Ali^{asws}! Your^{asws} example in this community is like an example of Isa^{as} Bin Maryam. A group loved him^{as} so they fabricated regarding him^{as}, and a group hated him^{as} so they fabricated regarding him^{as}.

³³⁷ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 30

³³⁸ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 31

³³⁹ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 32

³⁴⁰ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 33

قَالَ فَتَزَلَّ الْوَحْيُ وَ لَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ.

He (the narrator) said, 'So the Revelation descended: **And when an example is struck for the son of Maryam, then your people are laughing loudly [43:57]**'.³⁴¹

35 أَبُو سَعْدٍ الْوَاعِظُ فِي شَرْفِ النَّبِيِّ ص، لَوْ لَا أَنِّي أَخَافُ أَنْ يُقَالَ فِيكَ مَا قَالَتِ النَّصَارَى فِي الْمَسِيحِ لَقُلْتُ الْيَوْمَ فِيكَ مَقَالَةٌ لَا تَمُرُّ بِمِثْلِهَا مِنَ الْمُسْلِمِينَ إِلَّا أَخَذُوا تُرَابَ نَعْلَيْكَ وَ قَضَلُوا وَضُؤَيْكَ يَسْتَشْفُونَ بِهِ وَ لَكِنَّ حَسْبَكَ أَنْ تَكُونَ مِنِّي وَ أَنَا مِنْكَ تَرْتِي وَ أَرْتِكَ الْحَبْرَ - رَوَاهُ أَبُو بَصِيرٍ عَنِ الصَّادِقِ ع

Abu Saeed Al-Waiz regarding the nobility of the Prophet^{saww}: 'Had I^{saww} not feared that it would be said regarding you^{asws} (Ali^{asws}) what the Christians are saying regarding the Messiah, I^{saww} would say today regarding you^{asws} such words, not assembly of the Muslims would pass by except they would take the dust of your^{asws} slippers, and remnants of your^{asws} Wud'u to be healed by it, but it suffices you^{asws} that you^{asws} happen to be from me^{asws} and I^{saww} from you^{asws}. You^{asws} will inherit me^{saww} and I^{saww} inherit you^{asws}, - the Hadeeth. It is reported by Abu Baseer from Al-Sadiq^{asws}'.³⁴²

36 أَمِيرُ الْمُؤْمِنِينَ ع يَهْلِكُ فِيَّ اثْنَانِ مُحِبٌّ غَالٍ وَ مُبْغِضٌ قَالٍ.

Amir Al-Momineen^{asws} said: 'Two are destroyed regarding me^{asws}, a lover who exaggerates and a hater who says (reduces)'.³⁴³

37- وَ عَنْهُ ع يَهْلِكُ فِيَّ رَجُلَانِ مُحِبٌّ مُفْرَطٌ يُفْرِطُ بِمَا لَيْسَ لِي وَ مُبْغِضٌ يَحْمِلُهُ شَتَائِي عَلَى أَنْ يَبْهَتَنِي.

And from him^{asws}: 'The (types of) men are destroyed regarding me^{asws} - a loving one fabricating praising me^{asws} with what isn't for me^{asws}, and a hating one, my^{asws} glory carries him upon hating me^{asws}'.³⁴⁴

38- قب، المناقب لابن شهر آشوب روي أن سبعين رجلاً من الرط أتوه يعني أمير المؤمنين ع بعد قتال أهل البصرة يدعونه إلهاً يلسانهم و سجدوا له

(The book) 'Al-Manaqib' of Ibn Shehr Ashub - It is reported that seventy men from Al-Zut came to him^{asws}, meaning Amir Al-Momineen^{asws} after his^{asws} fighting people of Al-Basra (Battle of the Camel), calling him^{asws} 'إلهاً' (God) in their language and they performed Sajdah to him^{asws}.

فَقَالَ هُمْ وَيَلِكُمْ لَا تَفْعَلُوا إِنَّمَا أَنَا مَخْلُوقٌ مِثْلَكُمْ فَأَبُوا عَلَيْهِ فَقَالَ لَيْنَ لَمْ تَرْجِعُوا عَمَّا قُلْتُمْ فِيَّ وَ تَتَّبِعُوا إِلَى اللَّهِ لَأَقْتُلَنَّكُمْ

He^{asws} said to them: 'Woe be unto you all, Do not do it! But rather I^{asws} am a Created being like you all'. But they refused to him^{asws}. He^{asws} said: 'If you do not retract from what you are saying regarding me^{asws} and repent to Allah^{azwj}, I^{asws} will kill you all'.

³⁴¹ Bihar Al Anwaar - V 25, The book of Imamate, P 3 Ch 10 H 34

³⁴² Bihar Al Anwaar - V 25, The book of Imamate, P 3 Ch 10 H 35

³⁴³ Bihar Al Anwaar - V 25, The book of Imamate, P 3 Ch 10 H 36

³⁴⁴ Bihar Al Anwaar - V 25, The book of Imamate, P 3 Ch 10 H 37

قَالَ فَأَبْوًا فَخَدَّ عَ لَهْمَ أَحَادِيدَ وَ أَوْقَدَ نَارًا فَكَانَ قَنْبَرٌ يَحْمِلُ الرَّجُلَ بَعْدَ الرَّجُلِ عَلَى مَنْكِبِهِ فَيَمْلِكُهُ فِي النَّارِ

He (the narrator) said, 'But they refused, so he^{asws} dug out pits for them and ignited fire. So, Qanbar used to carry the man after the man upon his shoulders and throw him into the fire.

ثُمَّ قَالَ

إِنِّي إِذَا أَبْصَرْتُ أَمْرًا مُنْكَرًا
ثُمَّ اخْتَفَرْتُ حُفْرًا فَخَفَرًا
أَوْقَدْتُ نَارًا وَ دَعَوْتُ قَنْبَرًا
وَ قَنْبَرٌ يَخْطِمُ حَطْمًا مُنْكَرًا

Then he^{asws} said (a couplet): 'I^{asws}, when I^{asws} saw a detestable matter, I^{asws} (ignited fire and called Qanbar, then I^{asws} (ordered him) to dig a pit so he dug it, and Qanbar squashed the deniers with a squashing'.

ثُمَّ أَخْبَانَا ذَلِكَ رَجُلٌ اسْمُهُ مُحَمَّدُ بْنُ نُصَيْرِ التَّمِيمِيِّ البَصْرِيِّ زَعَمَ أَنَّ اللَّهَ تَعَالَى لَمْ يُظْهِرْهُ إِلَّا فِي هَذَا الْعَصْرِ وَ أَنَّهُ عَلِيٌّ وَحْدَهُ فَالْشَّرْذِمَةُ النُّصَيْرِيَّةُ يَنْتَمُونَ إِلَيْهِ وَ هُمْ قَوْمٌ إِبَاحِيَّةٌ تَرَكَوا الْعِبَادَاتِ وَ الشَّرْعِيَّاتِ وَ اسْتَحَلَّتِ الْمُنْهَيَّاتِ وَ الْمُحَرَّمَاتِ وَ مِنْ مَقَالِهِمْ أَنَّ الْيَهُودَ عَلَى الْحَقِّ وَ لَسْنَا مِنْهُمْ وَ أَنَّ النَّصَارَى عَلَى الْحَقِّ وَ لَسْنَا مِنْهُمْ.

Then he^{asws} revived that man, his name is Muhammad Bin Nusayr Al-Numeyri Al-Basry, alleging that Allah^{azwj} did not appear except in this time period, and He^{azwj} is Ali^{asws} alone. So the group 'Al-Nusayriya' are attributed to him, and they are a permissive group neglecting the (acts of) worship, and the Laws, and permitting the Forbiddances and the Prohibitions, and from their words is: 'The Jews are upon the truth and we aren't from them, and the Christians are upon the truth and we aren't from them'.³⁴⁵ (This is not a Hadith but a narration from a book)

39- كَش، رجال الكشي مُحَمَّدُ بْنُ قُؤْلُوبِيهِ عَنْ سَعْدِ بْنِ مُحَمَّدِ بْنِ عُثْمَانَ عَنْ يُونُسَ بْنِ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ ع أَنَّ عَبْدَ اللَّهِ بْنَ سَبَائِكَانَ يَدْعِي التُّبُوَّةَ وَ يَزْعُمُ أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع هُوَ اللَّهُ تَعَالَى عَنْ ذَلِكَ فَبَلَغَ ذَلِكَ أَمِيرَ الْمُؤْمِنِينَ ع فَدَعَاهُ وَ سَأَلَهُ فَأَقَرَّ بِذَلِكَ وَ قَالَ نَعَمْ أَنْتَ هُوَ وَ قَدْ كَانَ أَلْفِي فِي رُوعِي أَنَّكَ أَنْتَ اللَّهُ وَ أَنِّي نَبِيٌّ

(The book) 'Rijal Al Kashy' – Muhammad Bin Qawlawayi, from Sa'ad, from Muhammad Bin Usman, from Yunus, from Abdullah Bin Sinan, from his father,

'From Abu Ja'far^{asws}: 'Abdullah Bin Saba used to claim the Prophet-hood and alleged that Amir Al-Momineen^{asws}, he^{asws} is Allah^{azwj}, Exalted than that. That reached Amir Al-Momineen^{asws}, so he^{asws} called him and asked him. He acknowledged with that and said, 'Yes, You^{asws} are He^{azwj}, and it has been cast into my mind that surely you^{asws} are Allah^{azwj} and I am a Prophet^{asw}.

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع وَبِذَلِكَ قَدْ سَجَرَ مِنْكَ الشَّيْطَانُ فَارْجِعْ عَنْ هَذَا نِكَلْتِكَ أُمَّكَ وَ تُبِّ فَأَبِي فَحَبَسَهُ وَ اسْتَتَابَهُ ثَلَاثَةَ أَيَّامٍ فَلَمْ يَتَّبِ فَأَخْرَقَهُ بِالنَّارِ وَ قَالَ إِنَّ الشَّيْطَانَ اسْتَهْوَاهُ فَكَانَ يَأْتِيهِ وَ يُلْقِي فِي رُوعِهِ ذَلِكَ.

³⁴⁵ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 38

Amir Al-Momineen^{asws} said to him: 'Woe be unto you! The Satan^{la} mocked from you, therefore retract from this, may your mother be bereaved of you, and repent'. But he refused. So, he^{asws} imprisoned him and asked him to repent for three days, but he did not repent. Then he^{asws} burnt him with the fire and said: 'The Satan^{la} drew his attention and used to come to him and cast that in his mind''³⁴⁶.

40- كَش، رجال الكشي مُحَمَّدُ بْنُ قُلُوبِيهِ عَنْ سَعِيدِ بْنِ ابْنِ يَزِيدَ وَ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ مَهْرَبَارٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ الْأَزْدِيِّ عَنْ أَبَانَ بْنِ عُثْمَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَ يَقُولُ لَعَنَ اللَّهُ عَبْدَ اللَّهِ بْنَ سَبَاٍ إِنَّهُ ادَّعَى الرُّبُوبِيَّةَ فِي أَمِيرِ الْمُؤْمِنِينَ وَ كَانَ وَ اللَّهُ أَمِيرُ الْمُؤْمِنِينَ عَ عَبْدًا لِلَّهِ طَائِعًا الْوَيْلَ لِمَنْ كَذَبَ عَلَيْنَا وَ إِنْ قَوْمًا يَقُولُونَ فِينَا مَا لَا نَقُولُهُ فِي أَنْفُسِنَا نَزَرُوا إِلَى اللَّهِ مِنْهُمْ نَزَرًا إِلَى اللَّهِ مِنْهُمْ.

(The book) 'Rijal Al Kashy' – Muhammad Bin Qawlawayi, from Sa'ad, from Ibn Yazeed and Muhammad Bin Isa, from Ali Bin Mahziyar, from Fazalat Bin Ayoub Al Azdy, from Aban Bin Usman who said,

'I heard Abu Abdullah^{asws} saying: 'May Allah^{azwj} Curse Abdullah Bin Saba. He claimed the Lordship regarding Amir Al-Momineen^{asws}, and by Allah^{azwj}, Amir Al-Momineen^{asws} was a servant of Allah^{azwj}, obedient. The woe be for the one who belies upon us^{asws}, and if a group were to say regarding us^{asws} what we^{asws} are not saying regarding ourselves, we^{asws} disavow to Allah^{azwj} from them, we^{asws} disavow to Allah^{azwj} from them!''³⁴⁷

41- كَش، رجال الكشي بِحَدِّ الْإِسْنَادِ عَنِ ابْنِ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ وَ ابْنِ عَيْسَى عَنْ أَبِيهِ وَ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنِ الشُّمَالِيِّ قَالَ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ عَ لَعَنَ اللَّهُ مَنْ كَذَبَ عَلَيْنَا إِنِّي ذَكَرْتُ عَبْدَ اللَّهِ بْنَ سَبَاٍ فَقَامَتْ كُلُّ شَعْرَةٍ فِي جَسَدِي لَقَدْ ادَّعَى أَمْرًا عَظِيمًا مَا لَهُ لَعْنَةُ اللَّهِ كَانَ عَلِيُّ عَ وَ اللَّهُ عَبْدًا لِلَّهِ صَالِحًا أَخُو رَسُولِ اللَّهِ صَ مَا نَالَ الْكِرَامَةَ مِنَ اللَّهِ إِلَّا بِطَاعَتِهِ لِلَّهِ وَ لِرَسُولِهِ وَ مَا نَالَ رَسُولُ اللَّهِ صَ الْكِرَامَةَ مِنَ اللَّهِ إِلَّا بِطَاعَتِهِ لِلَّهِ.

(The book) 'Al Rijal Al Kashy', by this chain from Ibn Yazeed, from Ibn Abu Umeyr, and Ibn Isa, from his father and Al Husayn Bin Saeed, from Ibn Abu Umeyr, from Hisham Bin Salim, from Al Sumali who said,

'May Allah^{azwj} Curse the one who belies upon us^{asws}. I^{asws} recalled Abdullah Bin Saba, so every hair in my^{asws} body stood up. He had claimed a mighty matter. What is the matter with him? May Allah^{azwj} Curse him. By Allah^{azwj}! Ali^{asws} was a righteous servant of Allah^{azwj}, brother^{asws} of Rasool-Allah^{sawww}. He^{asws} did not attain the prestige from Allah^{azwj} except by being obedient to Allah^{azwj} and to His^{azwj} Rasool^{sawww}, and Rasool-Allah^{sawww} did not attain the prestige from Allah^{azwj} except by being obedient to Allah^{azwj}''³⁴⁸.

42- كَش، رجال الكشي بِحَدِّ الْإِسْنَادِ عَنْ مُحَمَّدِ بْنِ خَالِدِ الطَّيَالِسِيِّ عَنِ ابْنِ أَبِي بَجْرَانَ عَنْ عَبْدِ اللَّهِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَ إِنَّا أَهْلُ بَيْتِ صِدِّيقُونَ لَا نَخْلُو مِنْ كَذَابٍ يَكْذِبُ عَلَيْنَا وَ يُسْقَطُ صِدْقَنَا بِكَذِبِهِ عَلَيْنَا عِنْدَ النَّاسِ كَانَ رَسُولُ اللَّهِ صَ أَصْدَقَ النَّاسِ لِحُجَّةٍ وَ أَصْدَقَ الْبَرِيَّةِ كُلِّهَا وَ كَانَ مُسْتَلِمًا يَكْذِبُ عَلَيْهِ

(The book) 'Rijal Al Kashy' – By this chain, from Muhammad Bin Khalid al Tayalasi, from Ibn Abu Najran, from Abdullah who said,

'We^{asws}, People^{asws} of the Household are not vacant from a liar belying upon us^{asws} and dropping our^{asws} truthfulness in the presence of the people. Rasool-Allah^{sawww} was the most

³⁴⁶ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 39

³⁴⁷ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 40

³⁴⁸ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 41

truthful tone of the people, and the most truthful of the Created beings, all of them, and Musaylam used to lie upon him^{saww}.

وَكَانَ أَمِيرُ الْمُؤْمِنِينَ عَاصِدَقَ مَنْ بَرَأَ اللَّهُ بَعْدَ رَسُولِ اللَّهِ وَكَانَ الَّذِي يَكْذِبُ عَلَيْهِ وَ يَعْمَلُ فِي تَكْذِيبِ صِدْقِهِ وَ يَفْتَرِي عَلَى اللَّهِ الْكَذِبَ عَبْدَ اللَّهِ بْنِ سَبَاٍ.

And Amir Al-Momineen^{asws} was the most truthful of the ones Allah^{azwj} Created after Rasool-Allah^{saww}, and he^{asws} was the one belied upon, and worked upon in belying his^{asws} truthfulness, and fabricating the lie upon Allah^{azwj} by Abdullah Bin Saba".³⁴⁹

43- كَش، رجال الكشي الحسين بن الحسن بن بونداز عن سعد بن أحمد و عبد الله بن عيسى و ابن أبي الخطاب جميعاً عن ابن محبوب عن صالح بن سهل عن مسعم بن أبي سيار عن رجل عن أبي جعفر ع قال: إن علياً ع لما فرغ من قتال أهل البصرة أتاه سبعون رجلاً من الرط فسألوا عليه و كلموه بلسانهم فرد عليهم بلسانهم و قال لهم إني لست كما قلتم أنا عبد الله مخلوق

(The book) 'Rijal Al Kashy' – Al Husayn Bin Al Hassan Bin Bundar, from Sa'ad, from Ahmad and Abdullah two sons of Muhammad Bin Isa, and ibn Abu Al Khattab altogether from Ibn Mahboub, from Salih Bin Sahl, from Misma'a Abu Sayyar, from a man,

'From Abu Ja'far^{asws} having said: 'When Ali^{asws} was free from fighting the people of Al-Basra (battle of the camel), seventy men came to him^{asws} from Al-Zut, and they greeted unto him^{asws} and spoke to him^{asws} in their language, and he^{asws} responded to them in their language and said to them: 'I^{asws} am not as you are saying. I^{asws} am a servant of Allah^{azwj}, a Created being'.

قَالَ فَأَبَوْا عَلَيْهِ وَ قَالُوا لَهُ أَنْتَ أَنْتَ هُوَ فَقَالَ لَهُمْ لَيْتَ لَمْ تَرْجِعُوا عَمَّا قُلْتُمْ فِي وَ تَتُوبُوا إِلَى اللَّهِ تَعَالَى لَأَقْتُلَنَّكُمْ

He (Abu Ja'far^{asws}) said: 'They refused and said to him^{asws}: 'You^{asws}, You^{asws} are He^{azwj}!' He^{asws} said to them: 'If you do not retract from what you are saying and repent to Allah^{azwj} the Exalted, I^{asws} will kill you all'.

قَالَ فَأَبَوْا أَنْ يَرْجِعُوا أَوْ يَتُوبُوا فَأَمَرَ أَنْ يُحْفَرَتْ لَهُمْ أَبَارٌ فَحُفِرَتْ ثُمَّ حُرِقَ بَعْضُهَا إِلَى بَعْضٍ ثُمَّ قَدَّفَهُمْ فِيهَا ثُمَّ طَمَّ رُؤُوسَهَا ثُمَّ أَلْهَبَ النَّارَ فِي بَقْرِ مِنْهَا لَيْسَ فِيهَا أَحَدٌ فَدَخَلَ الدُّخَانُ عَلَيْهِمْ فَمَاتُوا.

He (Abu Ja'far^{asws}) said: 'They refused to retract or repent, so he^{asws} ordered that pits be dug out for them. Those were dug. Then he^{asws} made holes to one of these to the other, then had them thrown into these. Then he^{asws} covered their heads, then ignited the fire in a pit from these not having anyone in it. The smoke entered upon them, and they died".³⁵⁰

44- كَش، رجال الكشي محمد بن مسعود عن الحسين بن إشكيب عن محمد بن أورمة عن الحسين بن سعيد عن علي بن النعمان عن ابن مسكان عن ضريس قال: قال لي أبو خالد الكاظمي أما إني سأحدثك بحديث إن رأيتهم و أنا حي قتلت صلعتي و إن مت قبل أن تراه ترجمت علي و دعوت لي سمعت علي بن الحسين صلوات الله عليهما يقول

³⁴⁹ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 42

³⁵⁰ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 43

(The book) 'Rijal Al Kashy' – Muhammad Bin Masoud, from Al Husayn Bin Ashkeyf, from Muhammad Bin Awrama, from Al Husayn Bin Saeed, from Ali in Al Numan, from Ibn Muskan, from Zureys who said,

'Abu Khalid Al-Kabuly said to me, 'As for I, I shall narrate a Hadeeth to you. You should not report it while I am alive, you will kiss my forehead, and if I die before you see fit (to report), you will seek Mercy for me and supplicate for me. I heard Ali^{asws} Bin Al Husayn^{asws} saying:

إِنَّ الْيَهُودَ أَحْبَبُوا عُزَيْرًا حَتَّى قَالُوا فِيهِ مَا قَالُوا فَلَا عَيْسَى مِنْهُمْ وَلَا هُمْ مِنْ عَيْسَى وَإِنَّا عَلَى سُنَّةٍ مِنْ ذَلِكَ إِنْ قَوْمًا مِنْ شِيعَتِنَا سِجِّبُونًا حَتَّى يَقُولُوا فِيْنَا مَا قَالَتِ الْيَهُودُ فِي عُزَيْرٍ وَمَا قَالَتِ النَّصَارَى فِي عَيْسَى ابْنِ مَرْيَمَ فَلَا هُمْ مِنَّا وَلَا نَحْنُ مِنْهُمْ.

'The Jews loved Uzair^{as} to the extent that they said regarding him^{ra} what they said. Neither is Uzair^{as} from them nor are they from Uzair^{as}. And the Christians loved Isa^{as} to the extent that they said regarding him^{as} what they said. Neither is Isa^{as} from them, nor are they from Isa^{as}, and I^{asws} am upon a Sunnah from that. A group of our^{asws} Shias will be loving us^{asws} to the extent that they would be saying regarding us^{asws} what the Jews said regarding Uzair^{as}, and what the Christians said regarding Isa^{as} Ibn Maryam^{as}. Neither are they from us^{asws} nor are we^{asws} from them".³⁵¹

45- كشف، كشف الغمة من كتاب الدلائل للجميري عن مالك الجهي قال: كُنَّا بِالْمَدِينَةِ حِينَ أُجْلِبَتِ الشَّيْعَةُ وَ صَارُوا فِرْقًا فَتَنَحَّيْنَا عَنِ الْمَدِينَةِ نَاحِيَةً ثُمَّ خَلَوْنَا فَحَمَلْنَا نَذْرًا فَصَاتِلَهُمْ وَمَا قَالَتِ الشَّيْعَةُ إِلَى أَنْ خَطَرَ بِبَالِنَا الرُّبُوبِيَّةُ فَمَا شَعَرْنَا بِشَيْءٍ إِذَا نَحْنُ بِأَبِي عَبْدِ اللَّهِ ع وَاقِفٌ عَلَى جِمَارٍ فَلَمْ نَذِرْ مِنْ أَيْنَ جَاءَ

(The book) 'Kashf Al Ghumma', from the book 'Al Dalail' of Al Himeyri, from Malik Al Juhny who said,

'We were at Al-Medina when the Shias were brought and they became groups. So we isolated from Al-Medina in an area, then we were alone. We recalled their merits and what the Shias said until the Lordship entered into our minds. We were not aware of anything, then we were with Abu Abdullah^{asws} pausing upon a donkey, and we did not know where he^{asws} had come from.

فَقَالَ يَا مَالِكُ وَ يَا خَالِدُ مَتَى أَخَذْتُمَا الْكَلَامَ فِي الرُّبُوبِيَّةِ فَعَلْنَا مَا خَطَرَ بِبَالِنَا إِلَّا السَّاعَةَ فَقَالَ اعْلَمَا أَنَّ لَنَا رَبًّا يَكَلِّمُنَا بِاللَّيْلِ وَ النَّهَارِ نَعْبُدُهُ يَا مَالِكُ وَ يَا خَالِدُ قُولُوا فِيْنَا مَا شِئْتُمْ وَ اجْعَلُونَا مَخْلُوقِينَ فَكَّرَهَا عَلَيْنَا مِرَارًا وَ هُوَ وَاقِفٌ عَلَى جِمَارِهِ.

He^{asws} said: 'O Malik and O Khalid! Since when have you been discussing the speech regarding the Lordship?' We said, 'It did not occur in our minds except this moment'. He^{asws} said: 'Know that there is a Lord^{azwj} for us^{asws} Giving us^{asws} our meals by the day and night. We^{asws} worship Him^{azwj}. O Malik and O Khalid! Say regarding us^{asws} whatever you so desire to but Make us^{asws} to be Created beings!' He repeated it upon us repeatedly and he^{asws} was pausing upon his^{asws} donkey".³⁵²

³⁵¹ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 44

³⁵² Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 45

46- كَش، رجال الكشي مُحَمَّدُ بْنُ قَوْلُوَيْهِ عَنْ سَعْدِ بْنِ الْحَسَنِ بْنِ مُوسَى الْخَشَّابِ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَمِّهِ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ ع يَوْمًا لِأَصْحَابِهِ لَعَنَ اللَّهُ الْمُغَيْرَةَ بْنَ سَعِيدٍ وَ لَعَنَ اللَّهُ يَهُودِيَّةً كَانَتْ يَجْتَلِفُ إِلَيْهَا يَتَعَلَّمُ مِنْهَا السَّحْرَ وَ الشُّعْبَدَةَ وَ الْمَخَارِيقَ إِنَّ الْمُغَيْرَةَ كَذَبَ عَلَى أَبِي ع فَسَلَبَهُ اللَّهُ الْإِيمَانَ وَ إِنَّ قَوْمًا كَذَبُوا عَلَيَّ مَا لَهُمْ أَذَاقَهُمْ اللَّهُ حَرَ الْحَدِيدِ

(The book) 'Rijal Al Kashy' – Muhammad Bin Qawlawayi, from Sa'ad, from Al Hassan Bin Musa Al Khashab, from Ali Bin Hassan, from his uncle Abdul Rahman Bin Kaseer who said,

'Abu Abdullah^{asws} said one day to his^{asws} companions: 'May Allah^{azwj} Curse Al-Mugheira Bin Saeed, and may Allah^{azwj} the Jewess who he used to go to, learning the sorcery from her, and the sleight of hand, and the illusion. Al-Mugheira belied upon my^{asws} father^{asws}, so Allah^{azwj} Confiscated his Eman, and a group belied upon me^{asws}, what is the matter for them? May Allah^{azwj} Make them taste the heat of the iron.

قَوَّ اللَّهُ مَا نَحْنُ إِلَّا عِبِيدُ الَّذِي خَلَقَنَا وَ اصْطَفَانَا مَا نَقْدِرُ عَلَى صَرٍّ وَ لَا نَفْعٍ وَ إِنَّ رِجْمَانًا فَرِحْتِمِهِ وَ إِنَّ عَدْبَانًا فَبَدُّنُونَا وَ اللَّهُ مَا لَنَا عَلَى اللَّهِ مِنْ حُجَّةٍ وَ لَا مَعْنَا مِنَ اللَّهِ بَرَاءَةٌ

By Allah^{azwj}! We are not except servants of the One^{azwj} Who Created us^{asws}, and Chose us^{asws}. We^{asws} are neither able upon the harm nor benefit unless He^{azwj} Mercies us^{asws}, it would be due to His^{azwj} Mercy, and if He^{azwj} were to Punish us^{asws} (followers) it would be due to (their) sins. By Allah^{azwj}! There is no argument for us^{asws} against Allah^{azwj}, nor is there freedom with us^{asws} from Allah^{azwj}.

وَ إِنَّا لَمَيُّتُونَ وَ مَقْبُورُونَ وَ مُنْشَرُونَ وَ مَبْعُوثُونَ وَ مَوْفُوفُونَ وَ مَسْتَقُولُونَ وَ يَلَهُمْ مَا لَهُمْ لَعَنَهُمُ اللَّهُ لَقَدْ آذُوا اللَّهَ وَ آذُوا رَسُولَهُ ص فِي قَبْرِهِ وَ أَمِيرَ الْمُؤْمِنِينَ وَ فَاطِمَةَ وَ الْحُسَيْنَ وَ الْحُسَيْنَ وَ عَلِيَّ بْنَ الْحُسَيْنِ وَ مُحَمَّدَ بْنَ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِمْ

And we^{asws} will be passing away, and be buried in graves, and Publicised, and Resurrected, and Paused, and Questioned. Woe be unto the! What is the matter for them? May Allah^{azwj} Curse them! They have hurt Allah^{azwj}, and hurt His^{azwj} Rasool^{saww} in his^{saww} grave, and Amir Al-Momineen^{asws}, and (Syeda) Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and Ali^{asws} Bin Al-Husayn^{asws}, and Muhammad^{asws} Bin Ali^{asws}, may the Salawat of Allah^{azwj} be upon them^{asws}.

وَ هَا أَنَا ذَا بَيْنَ أَظْهُرِكُمْ لَحْمَ رَسُولِ اللَّهِ وَ جِلْدَ رَسُولِ اللَّهِ ص أَيْتُ عَلَى فِرَاشِي خَائِفًا وَجَلًّا مَرْغُوبًا يَأْمُنُونَ وَ أَفْرَعُ يَنَامُونَ عَلَى فُرُشِهِمْ وَ أَنَا خَائِفٌ سَاهِرٌ وَجَلًّا أَتَقَلُّلُ بَيْنَ الْجِبَالِ وَ الْبَرَاري

And here I^{asws} am in your midst, flesh of Rasool-Allah^{saww}, and skin of Rasool-Allah^{saww}. I^{asws} spend the night upon my^{asws} bed fearful, apprehensive, terrified of being safe, and I^{asws} am awed. They are sleeping upon their beds and I^{asws} am fearful at dawn, apprehensive. I^{asws} am worried between the mountains and the prairies (grassland).

أُبْرَأُ إِلَى اللَّهِ جَمًّا قَالَ فِي الْأُحْدَعِ الْبَرْدُ عَبْدُ بَنِي أَسَدٍ أَبُو الْخَطَّابِ لَعَنَهُ اللَّهُ وَ اللَّهُ لَوْ ابْتُلُوا بِنَا وَ أَمْرَانَهُمْ بِذَلِكَ لَكَانَ الْوَاجِبُ أَنْ لَا يَقْبَلُوهُ فَكَيْفَ وَ هُمْ بَرَوِيٌّ خَائِفًا وَجَلًّا أَسْتَعْدِي اللَّهَ عَلَيْهِمْ وَ أُتْبِرُ إِلَى اللَّهِ مِنْهُمْ

I^{asws} disavow to Allah^{azwj} from what the new messenger slave of the clan of Asad Abu Al-Khattab says, may Allah^{azwj} Curse him^{la}, and if they were tempted by us^{asws} and we^{asws} had

instructed them with that, it would be the Obligation that they do not accept it. So, how come they are seeing me^{asws} fearful, apprehensive, they are claiming me^{asws} as Allah^{azwj} upon them? And I^{asws} disavow from them.

أَشْهَدُكُمْ أَنِّي أَمْرٌ وَلَدَنِي رَسُولُ اللَّهِ صَ وَمَا مَعِيَ بَرَاءَةٌ مِنَ اللَّهِ إِنَّ أَعْظَمَهُ رَحْمِي وَإِنْ عَصَيْتُهُ عَدَّ بَنِي عَدَاباً شَدِيداً أَوْ أَشَدَّ عَدَابِهِ.

I testify that I^{asws} am a person Rasool-Allah^{saww} has begotten me^{asws}, and there is no freedom with me^{asws} from Allah^{azwj}. If I^{asws} were to obey Him^{azwj}. He^{azwj} will be Merciful to me^{asws}, and if I^{asws} were to disobey Him^{azwj}, He^{saww} would Punish me^{asws} with severe Punishment, or the severest of His^{azwj} Punishments”.³⁵³

47- كَش، رجال الكشي الحسين بن الحسن بن بُندار عن سَعْدِ عَنِ ابْنِ عِيسَى وَ اليَقْطِينِي عَنِ ابْنِ أَبِي عُمَيْرٍ قَالَ حَدَّثَنَا بَعْضُ أَصْحَابِنَا قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ زَعَمَ أَبُو هَارُونَ الْمَكْفُوفُ أَنَّكَ قُلْتَ لَهُ إِنَّ كُنْتُ تُرِيدُ الْقَدِيمَ فَذَلِكَ لَا يُدْرِكُهُ أَحَدٌ وَإِنْ كُنْتُ تُرِيدُ الَّذِي خَلَقَ وَ رَزَقَ فَذَلِكَ مُحَمَّدٌ بْنُ عَلِيٍّ

(The book) ‘Rijal Al Kashy’ – Al Husayn Bin Al Hassan Bin Bundar, from Sa’ad, from Ibn Isa and Al Yaqteeny, from Ibn Abu Umeyr who said, ‘It was narrated to us by one of our companions who said,

‘I said to Abu Abdullah^{asws}, ‘Abu Haroun Al-Makfuf claims that you^{asws} said to him: ‘If you want Al-Qadeem (the Ancient), so that no one can come across Him^{azwj}, and if you want the one who creates and sustains, so that is Muhammad^{asws} Bin Al^{asws}’.

فَقَالَ كَذَبَ عَلِيٌّ عَلَيْهِ لَعْنَةُ اللَّهِ مَا مِنْ خَالِقٍ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ حَقٌّ عَلَى اللَّهِ أَنْ يُدَبِّقَنَا الْمَوْتَ وَ الَّذِي لَا يَهْلِكُ هُوَ اللَّهُ خَالِقُ الْخَلْقِ بَارِئُ الْبَرِيَّةِ.

He^{asws} said: ‘He is lying upon me^{asws}, may Allah^{azwj} Curse him! There is no Creator except Allah^{azwj} Alone. There is no associate for Him^{azwj}. It is a right upon Allah^{azwj} that He^{azwj} Makes us^{asws} taste the death. By the One^{azwj} Who will not die, He^{azwj} is Allah^{azwj}, Creator of the creation, Fashioner of the created beings”.³⁵⁴

48- كَش، رجال الكشي مُحَمَّدُ بْنُ الْحَسَنِ وَ عُثْمَانُ مَعَا عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ الْحَجَّالِ عَنْ أَبِي مَالِكٍ الْحَضْرَمِيِّ عَنْ أَبِي الْعَبَّاسِ الْبُقَيْرِيِّ قَالَ: تَذَاكَرَ ابْنُ أَبِي يَعْقُوبٍ وَ مُعَلَّى بْنُ حُنَيْسٍ فَقَالَ ابْنُ أَبِي يَعْقُوبٍ الْأَوْصِيَاءُ عُلَمَاءُ أَهْلِ بَرَاءٍ أَتَقِيَاءُ وَ قَالَ ابْنُ حُنَيْسٍ الْأَوْصِيَاءُ أَنْبِيَاءُ

(The book) ‘Rijal Al Kashy’ – Muhammad Bin Al Hassan and Usman both together, from Muhammad Bin Ziyad, from Muhammad Bin Al Husayn, from Al Hajjal, from Abu Malik Al Hazramy, from Abu Al Abbas Al Baqbaaq who said,

‘Ibn Abu Yafour and Moalla Bin Khunays discussed, so Ibn Abu Yafour said, ‘The successors^{asws} are scholars, righteous, pious’. And Ibn Khunays said, ‘The successors^{asws} are Prophets^{asr}’.

قَالَ فَدَخَلَ عَلَيَّ أَبِي عَبْدِ اللَّهِ عَ قَالَ فَلَمَّا اسْتَقَرَّ بَجِلْسِهِمَا قَالَ فَبَدَأَهُمَا أَبُو عَبْدِ اللَّهِ عَ فَقَالَ يَا عَبْدَ اللَّهِ أَرَبْرَأُ مِمَّا قَالَ إِنَّا أَنْبِيَاءُ.

³⁵³ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 46

³⁵⁴ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 47

He (the narrator) said, 'So they both entered to see Abu Abdullah^{asws}. When they settled in their seats, Abu Abdullah^{asws} initiated them by saying: 'O Abdullah! Disavow from what you said that we^{asws} are Prophets^{asws}'.³⁵⁵

49- كَش، رجال الكشي مُحَمَّدُ بْنُ مَسْعُودٍ عَنْ مُحَمَّدَانَ بْنِ أَحْمَدَ عَنْ مُعَاوِيَةَ بْنِ حُكَيْمٍ وَ حَدَّثَنِي مُحَمَّدُ بْنُ الْحَسَنِ الْبَرَائِيُّ وَ عُثْمَانُ بْنُ حَامِدٍ عَنْ مُحَمَّدِ بْنِ يَزِيدَادَ عَنْ مُعَاوِيَةَ بْنِ حُكَيْمٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: بَلَغَنِي عَنْ أَبِي الْخَطَّابِ أَشْيَاءَ فَدَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَدَخَلَ أَبُو الْخَطَّابِ وَ أَنَا عِنْدَهُ أَوْ دَخَلْتُ وَ هُوَ عِنْدَهُ

(The book) 'Rijal Al Kashy' – Muhammad Bin Masoud, from Hamdan Bin Ahmad, from Muawiya Bin Hukeym, and it was narrated to me by Muhammad Bin Al Hassan Al Bara'ty, and Usman Bin Hamid, from Muhammad Bin Yazdad, from Muawiya Bin Hukeym, from his father, from his grandfather who said,

'Certain things reached me from Abu Al-Khattab, so I entered to see Abu Abdullah^{asws}, and Abu Al-Khattab entered while I was in his^{asws} presence', or (said), 'I entered and he was in his^{asws} presence.

فَلَمَّا أَنْ بَيَّتُ أَنَا وَ هُوَ فِي الْمَجْلِسِ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ أَبَا الْخَطَّابِ رَوَى عَنْكَ كَذَا وَ كَذَا قَالَ كَذَبَ قَالَ فَأَقْبَلْتُ أُزْوِي مَا رَوَى شَيْئاً شَيْئاً بِمَاءِ سَمِعْتَاهُ وَ أَنْكَرْتَاهُ إِلَّا سَأَلْتُ عَنْهُ فَجَعَلَ يَقُولُ كَذَبَ

So when only I and him remained in the gathering, I said to Abu Abdullah^{asws}, 'Abu Al-Khattab has reported such and such from you^{asws}'. He^{asws} said: 'He is lying'. So I went on to narrate what he had reported, thing by thing, from what I had heard and had disliked, except I asked about it, and he^{asws} went on saying: 'He is lying!'

وَ رَحَفَ أَبُو الْخَطَّابِ حَتَّى ضَرَبَ بِيَدِهِ إِلَى لِحْيَةِ أَبِي عَبْدِ اللَّهِ ع فَضَرَبْتُ يَدَهُ وَ قُلْتُ خَلَّ يَدَكَ عَنْ لِحْيَتِهِ فَقَالَ أَبُو الْخَطَّابِ يَا أَبَا الْقَاسِمِ لَا تَشُومُ قَالَ أَبُو عَبْدِ اللَّهِ ع لَهُ حَاجَةٌ حَتَّى قَالَ ثَلَاثَ مَرَّاتٍ كُلَّ ذَلِكَ يَقُولُ أَبُو عَبْدِ اللَّهِ ع لَهُ حَاجَةٌ

And Abu Al-Khattab crept and struck his hand to the beard of Abu Abdullah^{asws} and struck his^{asws} hand, and I said, 'Move away your hand from his^{asws} beard!' Abu Al-Khattab said, 'O Abu Al-Qasim! I will not stand'. Abu Abdullah^{asws} said to him: '(What) is your need?', to the extent that he^{asws} said it three times, all that Abu Abdullah^{asws} was saying to him: '(What) is your need?'

فَقَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّمَا أَرَادَ أَنْ يَقُولَ لَكَ يُخْبِرُنِي وَ يَكْتُمُكَ فَأَبْلِغْ أَصْحَابِي كَذَا وَ كَذَا وَ أْبْلِغُهُمْ كَذَا وَ كَذَا

Abu Abdullah^{asws} said: 'But rather I wanted is that he would be saying to you informing me^{asws} and keeps you silent. Deliver such and such to my^{asws} companions, and deliver such and such to them'.

قَالَ قُلْتُ وَ إِنِّي لَا أَحْفَظُ هَذَا فَأَقُولُ مَا حَفِظْتُ وَ مَا لَمْ أَحْفَظْ قُلْتُ أَحْسِبُ مَا يَحْضُرُنِي قَالَ نَعَمْ الْمُصْلِحُ لَيْسَ بِكَذَّابٍ.

He (the narrator) said, 'I said, 'And I cannot memorise this, so can I say what I can memorise, and what I do memorise, I say good, whatever presents to me?' He^{asws} said: 'Yes, the corrector isn't a liar'.³⁵⁶

³⁵⁵ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 48

50- كَش، رجال الكشي حَمَدُوهُ عَنِ ابْنِ يَزِيدَ عَنِ ابْنِ أَبِي عُمَرَ عَنِ ابْنِ الْمُغِيرَةِ قَالَ: كُنْتُ عِنْدَ أَبِي الْحَسَنِ عَ أَنَا وَ يَحْيَى بْنُ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ فَقَالَ يَحْيَى جُعِلْتُ فِدَاكَ إِنَّهُمْ يَزْعُمُونَ أَنَّكَ تَعْلَمُ الْغَيْبَ

(The book) 'Rijal Al Kashy' – Hamdawiya, from Ibn Yazeed, from Ibn Abu Umar, from Ibn Al Mugheira who said,

'I was in the presence of Abu Al-Hassan^{asws}, I and Yahya Bin Abdullah Bin Al-Husayn. Yahya said, 'May I be sacrificed for you^{asws}! They (people) are claiming that you^{asws} know the hidden matters (Ghayb)'.

فَقَالَ سُبْحَانَ اللَّهِ ضَعَّ بِدَكَ عَلَى رَأْسِي فَوَ اللَّهُ مَا بَقِيََتْ فِي جَسَدِي شَعْرَةٌ وَ لَا فِي رَأْسِي إِلَّا قَامَتْ

He^{asws} said: 'Glory be to Allah^{azwj}! Place your hand upon my^{asws} head, for by Allah^{azwj} for there has not remained any hair in my^{asws} head body nor in my^{asws} head except it is standing'.

قَالَ ثُمَّ قَالَ لَا وَ اللَّهُ مَا هِيَ إِلَّا رِوَايَةٌ عَنْ رَسُولِ اللَّهِ ص.

He (the narrator) said, 'Then he^{asws} said: 'No, by Allah^{azwj}, it is not except (by) a narration from Rasool-Allah^{sawww},³⁵⁷

51- كَش، رجال الكشي بِهَذَا الْإِسْنَادِ عَنِ ابْنِ أَبِي عُمَرَ عَنِ عَبْدِ الصَّمَدِ بْنِ بَشِيرٍ عَنْ مُصَادِفٍ قَالَ: لَمَّا لَبَّى الْقَوْمُ الَّذِينَ لَبَّوْا بِالْكَوْفَةِ دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ عَ فَأَخْبَرْتُهُ بِذَلِكَ فَخَرَّ سَاجِدًا وَ أَلْزَقَ جُجُوحَهُ بِالْأَرْضِ وَ بَكَى وَ أَقْبَلَ يَلُودٌ بِأَصْبَعِهِ وَ يَقُولُ بَلَّ عَبْدٌ لِلَّهِ فَنَ دَاحِرٌ مَرَارًا كَثِيرَةً ثُمَّ رَفَعَ رَأْسَهُ وَ دُمُوعُهُ تَسِيلُ عَلَى لِحْيَتِهِ فَتَدْمِثُ عَلَى إِخْبَارِي إِثَاءَهُ

(The book) 'Rijal Al Kashy' – By this chain, from Ibn Abu Umeyr, from Abdul Samad Bin Bashir, from Musadif who said,

'When the group of people exclaimed Tabiyyah (*Labbayk Allahumma Labbayk* to Imam Sadiq^{asws}) at Al-Kufa, I entered to Abu Abdullah^{asws} and informed him^{asws} with that. He^{asws} fell down in Sajdah and adhered his^{asws} chest with the ground and wept, and went on seek refuge with his^{asws} fingers saying, 'But, a servant of Allah^{azwj}, a bondman', many times. Then he^{asws} raised his^{asws} head and his^{asws} tears were flowing upon his^{asws} beard, so I regretted upon my informing him^{asws}.

فَقُلْتُ جُعِلْتُ فِدَاكَ وَ مَا عَلَيْكَ أَنْتَ مِنْ ذَا

I said, 'May I be sacrificed for you^{asws}! And what is upon you^{asws} from that?'

فَقَالَ يَا مُصَادِفُ إِنَّ عَيْسَى لَوْ سَكَتَ عَمَّا قَالَتِ النَّصَارَى فِيهِ لَكَانَ حَقًّا عَلَى اللَّهِ أَنْ يُصِمَّ سَمْعَهُ وَ يُعْمِيَ بَصَرَهُ وَ لَوْ سَكَتَ عَمَّا قَالَ أَبُو الْخَطَّابِ لَكَانَ حَقًّا عَلَى اللَّهِ أَنْ يُصِمَّ سَمْعِي وَ يُعْمِيَ بَصْرِي.

He^{asws} said: 'O Musadif! If Isa^{as} had been silent from what the Christians said regarding him^{sawww}, it would have been a right upon Allah^{azwj} that He^{azwj} Deafens his^{as} hearing and

³⁵⁶ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 49

³⁵⁷ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 50

Blinds his^{as} sight, and if I^{asws} were to be silent from what Abu Al-Khattab is saying, it would be a right upon Allah^{azwj} that He^{azwj} Deafens my^{asws} hearing and Blinds my^{asws} sight”³⁵⁸.

52- كَش، رجال الكشي بهذا الإسناد عن ابن أبي عمير عن شعيب عن أبي بصير قال: قلت لأبي عبد الله ع إنهم يقولون قال و ما يقولون قلت يقولون يعلم قطر المطر و عدد النجوم و وزن ما في البحر و عدد التراب

(The book) ‘Rijal Al-Kashy’ – By this chain, from Ibn Abu Umeyr, from Shuayb, from Abu Baseer who said,

‘I said to Abu Abdullah^{asws}, ‘They (people) are saying’. He^{asws} said: ‘And what are they saying?’ I said, ‘They are saying, ‘He^{asws} knows the drops of rain, and the number of stars, and the leaves of trees, and the weight of what is in the ocean, and the number of grains of sand’.

فَرَفَعَ يَدَهُ إِلَى السَّمَاءِ وَ قَالَ سُبْحَانَ اللَّهِ سُبْحَانَ اللَّهِ لَا وَ اللَّهُ مَا يَعْلَمُ هَذَا إِلَّا اللَّهُ.

He^{asws} raised his^{asws} hand towards the sky and said: ‘Glory be to Allah^{azwj}! No, by Allah^{azwj}! No one knows this except Allah^{azwj}’³⁵⁹.

53- كَش، رجال الكشي مُحَمَّدُ بْنُ مَسْعُودٍ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ بَعْضِ أَصْحَابِنَا رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: ذَكَرَ جَعْفَرُ بْنُ وَاقِدٍ وَ نَقَرَ مِنْ أَصْحَابِ أَبِي الْخَطَّابِ فَقِيلَ إِنَّهُ صَارَ إِلَيَّ يَتَرَدَّدُ وَ قَالَ فِيهِمْ وَ هُوَ الَّذِي فِي السَّمَاءِ إِلَهٌ وَ فِي الْأَرْضِ إِلَهٌ قَالَ هُوَ الْإِمَامُ

(The book) ‘Rijal Al Kashy’ – Muhammad Bin Masoud, from Abdullah Bin Muhammad Bin Khalid, from Ali Bin Hassan, from one of our companions ,

‘Raising it to Abu Abdullah^{asws} having said: ‘Ja’far Bin Waqid and a number of companions of Abu Al-Khattab were mentioned and it was said, ‘He had come to me’, hesitatingly, ‘And said, ‘Regarding them^{asws} (is Revealed): **And He is the One Who is God in the sky and God in the earth, [43:84].** He said it is the Imam^{asws}’.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع لَا وَ اللَّهُ لَا يَأُونِي وَ إِتَاهُ سَقْفٌ بَيْتِ أَبَدًا هُمْ شَرٌّ مِنَ الْيَهُودِ وَ النَّصَارَى وَ الْمَجُوسِ وَ الَّذِينَ أَشْرَكُوا وَ اللَّهُ مَا صَعَّرَ عَظْمَةَ اللَّهِ تَصْغِيرَهُمْ شَيْءٌ قَطُّ

Abu Abdullah^{asws} said: ‘By Allah^{azwj}! May Allah^{azwj} not Shelter me^{asws} and him under one roof of a house, ever! They are the eviler than the Jews, and the Christians, and the Magians, and those who associate (Polytheists). By Allah^{azwj}! Their belittling the Magnificence of Allah^{azwj} does not belittle Him^{azwj} by anything at all!

وَ إِنَّ عَزِيْرًا حَالَ فِي صَدْرِهِ مَا قَالَتْ الْيَهُودُ فَمُجِي اسْمُهُ مِنَ النَّبُوَّةِ وَ اللَّهُ لَوْ أَنَّ عَيْسَى أَقْرَبَ مِنِّي قَالَتْ النَّصَارَى - لِأَوْرَثَهُ اللَّهُ صَمَمًا إِلَى يَوْمِ الْقِيَامَةِ وَ اللَّهُ لَوْ أَقْرَبْتُ مِنِّي بِمَا يَقُولُ فِي أَهْلِ الْكُوفَةِ لِأَحَدِنِي الْأَرْضُ وَ مَا أَنَا إِلَّا عَبْدٌ مَمْلُوكٌ لَا أَقْدِرُ عَلَى ضَرْبِ شَيْءٍ وَ لَا نَفْعٍ.

And if Uzair^{as} had entertained in his^{as} chest what the Jews said, his^{as} name would have been Deleted from the Prophet-hood. By Allah^{azwj}! If Isa^{as} had accepted with what the Christians said, Allah^{azwj} would have Made him^{as} inherit the muteness up to the Day of Qiyamah.

³⁵⁸ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 51

³⁵⁹ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 52

By Allah^{azwj}! If I^{asws} were to accept with what the people of Al-Kufa are saying regarding me^{asws}, the ground would seize me^{asws}, and I^{asws} am not except a servant, neither able upon harming anything nor benefitting”³⁶⁰.

54- كَش، رجال الكشي سَعْدُ عَنِ ابْنِ عَيْسَى عَنِ الْأَهْوَازِيِّ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ هِشَامِ بْنِ الْحَكَمِ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ بُنَانَ وَالسَّرِيَّ وَ بَرِيحاً لَعَنَهُمُ اللَّهُ تَرَأَى لَهُمُ الشَّيْطَانَ فِي أَحْسَنِ مَا يَكُونُ صُورَةً آدَمِيٍّ مِنْ قَرْنِهِ إِلَى سُرْتِهِ

(The book) ‘Rijal Al Kashy’ – Sa’ad, from Ibn Isa, from Al Hawazy, from Ibn Abu Umeyr, from Hisa Bin Al Hakam,

From Abu Abdullah^{asws} having said: ‘Bunan, and Al-Sary, and Bazie, may Allah^{azwj} Curse them! The Satan^{la} appeared to them in an image of a human as beautiful as can be, from his head to his navel’.

قَالَ فُؤَلْتُ إِنَّ بُنَانَ يَتَأَوَّلُ هَذِهِ آيَةَ وَ هُوَ الَّذِي فِي السَّمَاءِ إِلَهٌ وَ فِي الْأَرْضِ إِلَهٌ أَنَّ الَّذِي فِي الْأَرْضِ غَيْرُ إِلَهٍ السَّمَاءِ وَ إِلَهَ السَّمَاءِ غَيْرُ إِلَهٍ الْأَرْضِ وَ أَنَّ إِلَهَ السَّمَاءِ أَعْظَمُ مِنْ إِلَهِ الْأَرْضِ وَ أَنَّ أَهْلَ الْأَرْضِ يَعْرِفُونَ فَضْلَ إِلَهِ السَّمَاءِ وَ يُعَظِّمُونَهُ

He (the narrator) said, ‘I said, ‘Bunan was interpreting this Verse: **And He is the One Who is God in the sky and God in the earth, [43:84]**. The one who is in the earth is other than the god of the sky, and god of the sky is other than god of the earth, and that god of the sky is greater than god of the earth, and that the people of the earth are recognising the merit of god of the sky and are revering him’.

فَقَالَ وَ اللَّهُ مَا هُوَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ إِلَهٌ فِي السَّمَاوَاتِ وَ إِلَهٌ فِي الْأَرْضِ كَذَبَ بُنَانٌ عَلَيْهِ لَعْنَةُ اللَّهِ صَغَرَ اللَّهُ جَلَّ جَلَالُهُ وَ صَغَرَ عَظَمَتُهُ.

He^{asws} said: ‘By Allah^{azwj}! He^{azwj} is not except Allah^{azwj} Alone. There is no associate for Him^{azwj} in the skies, and He^{azwj} is God in the earths. Bunan has lied, may Allah^{azwj} Curse him! He has belittled Allah^{azwj}, Majestic is His^{azwj} Majesty, and belittled His^{azwj} Magnificence”³⁶¹.

55- كَش، رجال الكشي حَمْدَوِيَّةٌ وَ إِبْرَاهِيمُ عَنِ الْعُبَيْدِيِّ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْمُفَضَّلِ بْنِ يَزِيدَ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ ع وَ ذَكَرَ أَصْحَابَ أَبِي الْخَطَّابِ وَ الْعُلَاءَةَ فَقَالَ لِي يَا مُفَضَّلُ لَا تُفَاعِدُوهُمْ وَ لَا تُؤَاكِلُوهُمْ وَ لَا تُشَارِبُوهُمْ وَ لَا تُصَافِحُوهُمْ وَ لَا تُوَارِثُوهُمْ.

(The book) ‘Rijal Al Kashy’ – Hamdawiya, and Ibrahim, from Al Ubeydi, from Ibn Abu Umeyr, from Al Mufazzal Bin Yazeed who said,

‘Abu Abdullah^{asws} said and mentioned the companions of Abu Al-Khattab and the exaggerators’. He^{asws} said to me: ‘O Mufazzal! Neither sit with them, nor eat with them, nor drink with them, nor shake their hands, nor give them inheritance”³⁶².

56- وَ قَالَا حَدَّثَنَا الْعَنْبَرِيُّ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ هِشَامِ بْنِ سَالِمٍ عَنِ أَبِي عَبْدِ اللَّهِ ع وَ ذَكَرَ الْعُلَاءَةَ وَ قَالَ إِنَّ فِيهِمْ مَنْ يَكْذِبُ حَتَّى إِنَّ الشَّيْطَانَ لَيَحْتَاجُ إِلَى كَذِبِهِ.

And they both said, It was narrated to us by Al Anbary, from Ibn Abu Umeyr, from Hisham Bin Salim,

³⁶⁰ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 53

³⁶¹ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 54

³⁶² Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 55

‘From Abu Abdullah^{asws} and he^{asws} mentioned the exaggerators and said: ‘Among them is one who belies to the extent that the Satan^{la} becomes needy to his lies’³⁶³.

57- كَش، رجال الكشي مُحَمَّدُ بْنُ مَسْعُودٍ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنِ الْوَشَاءِ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَالَ بِأَنَّنَا أَنْبِيَاءُ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَ مَنْ شَكََّ فِي ذَلِكَ فَعَلَيْهِ لَعْنَةُ اللَّهِ.

(The book) ‘Rijal Al Kashy’ – Muhammad Bin Masoud, from Abdullah in Muhammad Bin Khalid, from Al Washa, from one of our companions,

‘From Abu Abdullah^{asws} having said: ‘One who says that we^{asws} are Prophets^{as}, so upon him be the Curse of Allah^{azwj}, and one who doubts regarding that, so upon him be the Curse of Allah^{azwj}’,³⁶⁴

58- كَش، رجال الكشي الْحُسَيْنُ بْنُ الْحَسَنِ بْنِ بُنْدَارٍ وَ مُحَمَّدُ بْنُ فُلَوَيْهِ مَعَا عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ بُكَيْرٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ سَمِعْتُهُ يَقُولُ لَعْنُ اللَّهِ بَنَانَ النَّبَّانِ وَ إِنَّ بَنَانَ لَعْنَةُ اللَّهِ كَانَ يَكْذِبُ عَلَى أَبِي ع أَشْهَدُ أَنَّ أَبِي عَلِيَّ بْنَ الْحُسَيْنِ كَانَ عَبْدًا صَالِحًا.

(The book) ‘Rihal Al Kashy’ – Al Husayn Bin Al Hassan Bin Bundar and Muhammad Bin Qawlawayi both together, from Sa’ad Bin Abdullah, from Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Ibn Bukeyr, from Zurara,

‘From Abu Ja’far^{asws}, he (the narrator) said, ‘I heard him^{asws} saying: ‘May Allah^{azwj} Curse Bunan Al-Tabban, and that Bunan, may Allah^{azwj} Curse him used to lie upon my^{asws} father^{asws}. I^{asws} testify that my^{asws} father^{asws} Ali^{asws} Bin Al-Husayn^{asws} was a righteous servant’³⁶⁵.

59- كَش، رجال الكشي سَعْدٌ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ وَ الْحَسَنِ بْنِ مُوسَى عَنْ صَفْوَانَ بْنِ بَجَّيٍّ عَنِ ابْنِ مُسْكَانَ عَمَّنْ حَدَّثَهُ مِنْ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ لَعْنُ اللَّهِ الْمُغَيَّرَةَ بِنَ سَعِيدٍ إِنَّهُ كَانَ يَكْذِبُ عَلَى أَبِي فَأَذَاقَهُ اللَّهُ حَرَّ الْحَدِيدِ لَعْنُ اللَّهِ مَنْ قَالَ فِينَا مَا لَا نَقُولُهُ فِي أَنْفُسِنَا وَ لَعْنُ اللَّهِ مَنْ أَرَاكَ عَنِ الْعُبُودِيَّةِ لِلَّهِ الَّذِي خَلَقَنَا وَ إِلَيْهِ مَابُنَا وَ مَعَادُنَا وَ بِيَدِهِ نَوَاصِينَا.

(The book) ‘Rijal Al Kashy’ – Sa’ad, from Muhammad Bin Al Husayn, and Al Hassan Bin Musa, from Safwan Bin Yahya, from Ibn Muskan, from the one who narrated it, from our companions,

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘I heard him^{asws} saying: ‘May Allah^{azwj} Curse Al-Mugheira Bin Saeed! He used to lie upon my^{asws} father^{asws}, so Allah^{azwj} Made him taste the heat of the iron. May Allah^{azwj} Curse the one who says regarding us^{asws} what we^{asws} are not saying regarding ourselves^{asws}, and may Allah^{azwj} who removes us^{asws} from the servitude of Allah^{azwj} Who Created us^{asws}, and to Him^{azwj} is our^{asws} return and our^{asws} Hereafter, and in His^{azwj} Hand are our^{asws} forelocks’³⁶⁶.

60- كَش، رجال الكشي حَمْدَوَيْهِ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَعْفَرِ بْنِ عُثْمَانَ عَنْ أَبِي بصيرٍ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ ع يَا أَبَا مُحَمَّدٍ ابْرَأْ مَن يَزْعُمُ أَنَّ أَرْبَابَ فُلْتِ بَرِيءِ اللَّهِ مِنْهُ فَقَالَ ابْرَأْ مَن يَزْعُمُ أَنَّ أَنْبِيَاءَ فُلْتِ بَرِيءِ اللَّهِ مِنْهُ.

³⁶³ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 56

³⁶⁴ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 57

³⁶⁵ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 58

³⁶⁶ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 59

(The book) 'Rijal Al Kashy – Hamdawiya, from Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Ja'far Bin Usman, from Abu Baseer who said,

'Abu Abdullah^{asws} said to me: 'O Abu Muhammad! Disavow from the one who claims that we^{asws} are lords'. I said, 'I disavow to Allah^{azwj} from him'. He^{asws} said: 'Disavow from the one who claims that we^{asws} are Prophets^{as}'. I said, 'I disavow from him''.³⁶⁷

61- كَش، رجال الكشي حَمَدَوِيَه وَ إِبرَاهِيْمُ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ حَمْرَةَ قَالَ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عِيْسَى وَ لَقَدْ لَقِيْتُ مُحَمَّدًا رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ص فَقَالَ السَّلَامُ عَلَيْكَ يَا رَبِّي فَقَالَ مَا لَكَ لَعَنَكَ اللَّهُ رَبِّي وَ رَبُّكَ اللَّهُ أَمَا وَاللَّهِ لَكُنْتُ مَا عَلِمْتُكَ جَبَانًا فِي الْحَرْبِ لَيْمًا فِي السَّلْمِ.

(The book) 'Rijal Al Kashy' – Hamdawiya and Ibrahim, from Muhammad Bin Isa, from Muhammad Bin Abu Umeyr, from Muhammad Bin Hamza who said, 'Abu Ja'far Muhammad Bin Isa said, and I had met Muhammad, raising it to,

'Abu Abdullah^{asws} having said: 'A man came to Rasool-Allah^{saww} and said, 'The greetings be unto you^{saww} O my Lord^{azwj}!' He^{saww} said: 'What is the matter with you? May Allah^{azwj} Curse you! My^{saww} Lord^{azwj} and your Lord^{azwj} is Allah^{azwj}. But, by Allah^{azwj}, but I^{saww} did not know you as being a coward during the war, ignoble (dishonourable) in Al-Islam''.³⁶⁸

62- كَش، رجال الكشي مُحَمَّدُ بْنُ مَسْعُودٍ عَنِ الْحُسَيْنِ بْنِ إِشْكِيْبٍ عَنِ ابْنِ أَوْرَمَةَ عَنْ مُحَمَّدِ بْنِ خَالِدِ النَّزَّيِّيِّ عَنْ أَبِي طَالِبِ الْقُمِّيِّ عَنْ حَنَانَ بْنِ سَدِيْرِ عَنْ أَبِيهِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ قَوْمًا يَزْعُمُونَ أَنَّكُمْ آلهَةٌ يَتْلُونَ عَلَيْنَا بِذَلِكَ قُرْآنًا يَا أَيُّهَا الرَّسُولُ كُلُّوا مِنَ الطَّيِّبَاتِ وَ اعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ

(The book) 'Rijal Al Kashy' – Muhammad Bin Masoud, from Al Husayn Bin Ashkeyb, from Ibn Awrama, from Muhammad Bin Khalid Al Barqy, from Abu Talib Al Qummi, from Hanan Bin Sadeyr, from his father who said,

'I said to Abu Abdullah^{asws}, 'A group of people are claiming that you (Imams^{asws}) are gods. They recited unto us a Quranic Verse with that: **O you Rasools! Eat from the good things and do righteous deeds, I am Cognizant with what you are doing [23:51]**'.

قَالَ يَا سَدِيْرُ سَمِعِي وَ بَصْرِي وَ شَعْرِي وَ بَشْرِي وَ لَحْمِي وَ دَمِي مِنْ هَؤُلَاءِ بَرَاءٌ بَرَاءٌ لِلَّهِ مِنْهُمْ وَ رَسُولُهُ مَا هَؤُلَاءِ عَلَى دِينِي وَ دِينِ آبَائِي وَ اللَّهُ لَا يَجْمَعُنِي وَ إِتَاهُمْ يَوْمَ الْقِيَامَةِ إِلَّا هُوَ عَلَيْهِمْ سَاحِطٌ

He^{asws} said: 'O Sadeyr! My^{asws} hearing, and my^{asws} sight, and my^{asws} hair, and my^{asws} skin, and my^{asws} flesh, and my^{asws} blood are disavowed from them. Allah^{azwj} is Disavowed from them and so is His^{azwj} Rasool^{saww}. They are neither upon my^{asws} Religion, nor Religion of my^{asws} forefathers^{asws}. And Allah^{azwj} will not Gather me^{asws} and them on the Day of Qiyamah except He^{azwj} will be Wrathful upon them'.

قَالَ قُلْتُ فَمَا أَنْتُمْ جُعِلْتُمْ فِدَاكَ قَالَ خُزَّانُ عِلْمِ اللَّهِ وَ تَرَاجُهُ وَحِي اللَّهِ وَ نَحْنُ قَوْمٌ مَعْصُومُونَ أَمَرَ اللَّهُ بِطَاعَتِنَا وَ نَهَى عَنْ مَعْصِيَتِنَا نَحْنُ الْحُجَّةُ الْبَالِغَةُ عَلَى مَنْ دُونَ السَّمَاءِ وَ فَوْقَ الْأَرْضِ.

³⁶⁷ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 60

³⁶⁸ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 61

He (the narrator) said, 'I said, 'So, what are you (Imams^{asws})? May I be sacrificed for you^{asws}!' He^{asws} said: 'Treasurers of Knowledge of Allah^{azwj}, and Interpreters of Revelation of Allah^{azwj}, and we^{asws} are an infallible people. Allah^{azwj} Commanded (people) to be obedient to us^{asws} and Prohibited (them) to disobey us^{asws}. We^{asws} are the far reaching Argument upon the ones below the sky and above the earth''.

وَيُؤَيِّدُهُ مَا رَوَاهُ الْكَلْبِيُّ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْبَرْقِيِّ عَنْ أَبِي طَالِبٍ عَنِ سَدَيْرٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ قَوْمًا يَزْعُمُونَ أَنَّكُمْ آلهَةٌ يَتَلَوْنَ عَلَيْنَا بِذَلِكَ قُرْآنًا وَ هُوَ الَّذِي فِي السَّمَاءِ إِلَهٌ وَ فِي الْأَرْضِ إِلَهٌ

And it is supported by what is reported by Al Kulayni, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Barqy, from Abu Talib, from Sadeyr who said,

'I said to Abu Abdullah^{asws}, 'There are people who are claiming that you (Imams^{asws}) are gods. They are reciting a Quranic Verse upon us for that: **And He is the One Who is God in the sky and God in the earth [43:84]**'.

فَقَالَ يَا سَدَيْرُ سَمِعِي وَ بَصِرِي وَ بَشْرِي وَ حَمِي وَ دَمِي وَ شَعْرِي بَرَاءً وَ بَرِيءٌ اللَّهُ مِنْهُمْ مَا هَذَا عَلَى دِينِي وَ لَا عَلَى دِينِ آبَائِي وَ اللَّهُ لَا يَجْمَعُنِي اللَّهُ وَ إِيَّاهُمْ يَوْمَ الْقِيَامَةِ إِلَّا وَ هُوَ سَاحِطٌ عَلَيْهِمْ

He^{asws} said: 'O Sadeyr! My^{asws} hearing, and my^{asws} sight, and my^{asws} skin, and my^{asws} flesh, and my^{asws} blood, and my^{asws} hair are disavowed, and so is Allah^{azwj} Disavowed from them. They are neither upon my^{asws} Religion, nor upon Religion of my^{asws} forefathers^{asws}. And by Allah^{azwj}! Allah^{azwj} will not Gather me^{asws} and them on the Day of Qiyamah, except and He^{azwj} would be Wrathful upon them'.

قَالَ قُلْتُ وَ عِنْدَنَا قَوْمٌ يَزْعُمُونَ أَنَّكُمْ رُسُلٌ يَقْرَأُونَ عَلَيْنَا بِذَلِكَ قُرْآنًا يَا أَيُّهَا الرُّسُلُ كُلُّوا مِنَ الطَّيِّبَاتِ وَ سَاقِ الْحَدِيثِ إِلَى آخِرِ مَا مَرَّ.

He (the narrator) said, 'I said, 'And there is a group with us claiming that you (Imams^{asws}) are Rasools^{as}, reciting upon that A Quranic Verse with that: **O you Rasools! Eat from the good things [23:51]**' – and continued the Hadeeth up to the end of what has passed''.³⁶⁹

63- كَش، رجال الكشي مُحَمَّدُ بْنُ الْحَسَنِ الْبُرَائِيِّ وَ عُثْمَانُ بْنُ حَامِدٍ مَعَا عَنْ مُحَمَّدِ بْنِ يَزْدَادَ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُوسَى بْنِ يَسَارٍ عَنْ عَبْدِ اللَّهِ بْنِ شَرِيكٍ عَنْ أَبِيهِ قَالَ: بَيْنَا عَلِيٌّ ع عِنْدَ امْرَأَةٍ لَهُ مِنْ عَتْرَةٍ وَ هِيَ أُمُّ عَمْرٍو إِذْ أَتَاهُ قَتْبَرٌ فَقَالَ إِنَّ عَشْرَةَ نَعَمٍ بِالْبَابِ يَزْعُمُونَ أَنَّكَ رَبُّهُمْ فَقَالَ أَدْخَلْهُمْ

(The book) 'Rijal Al Kashi' – Muhammad Bin Al Hassan Al Burasy and Usman Bin Hamid both together, from Muhammad Bin Yazdad, from Muhammad Bin Al Husayn, from Musa Bin Yasser, from Abdullah Bin Shareek, from his father who said,

'While Ali^{asws} was in the presence of a wife of his^{asws} from Anza, and she is Umm Amro, when Qanbar came to him^{asws} and said, 'There are ten people at the door claiming that you^{asws} are their Lord^{azwj}. He^{asws} said: 'Let them enter!'

قَالَ فَدَخَلُوا عَلَيْهِ فَقَالَ هُمْ مَا تَقُولُونَ فَقَالُوا إِنَّكَ رَبُّنَا وَ أَنْتَ الَّذِي خَلَقْتَنَا وَ أَنْتَ الَّذِي رَزَقْتَنَا

³⁶⁹ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 62

He (the narrator) said, 'When they entered to see him^{asws}, he^{asws} said to them: 'What are you saying?' They said, 'You^{asws} are our Lord^{azwj}, and you^{asws} are the One^{azwj} Who Created us, and you^{asws} are the One^{azwj} Who sustains us'.

فَقَالَ وَوَيْلَكُمْ لَا تَفْعَلُوا إِنَّمَا أَنَا مَخْلُوقٌ مِثْلَكُمْ فَأَبَوْا أَنْ يُفْعَلُوا فَقَالَ لَهُمْ وَوَيْلَكُمْ رَبِّي وَرَبُّكُمْ اللَّهُ وَوَيْلَكُمْ تُوبُوا وَارْجِعُوا فَقَالُوا لَا نَرْجِعُ عَنْ مَقَالَتِنَا أَنْتَ رَبُّنَا تَرْتُفُّنَا وَ أَنْتَ خَلَقْتَنَا

He^{asws} said: 'Woe be unto you, do not do so! But rather, I^{asws} am a Created being like you'. But they refused to do so (retract). He^{asws} said to them: 'Woe be unto you! My^{asws} Lord^{azwj} is Allah^{azwj}! Woe be unto you! Repent and retract!' They said, 'We will not retract from our word, you^{asws} are our Lord^{azwj}. You^{asws} are sustaining us^{asws}, and you^{asws} created us'.

فَقَالَ يَا قَنْبَرُ ابْنِي بِالْفَعْلَةِ فَخَرَجَ قَنْبَرٌ فَأَتَاهُ بِعَشْرَةِ رِجَالٍ مَعَ الزُّبُلِ وَالْمُزُورِ فَأَمَرَ أَنْ يُخْفِرُوا لَهُمْ فِي الْأَرْضِ فَلَمَّا حَفَرُوا خَدًّا أَمَرَ بِالْحَطَبِ وَالنَّارِ فَطَرِحَ فِيهِ حَتَّى صَارَ نَارًا تَتَوَقَّدُ قَالَ لَهُمْ تَوَبُوا قَالُوا لَا نَرْجِعُ فَقَذَفَ عَلَيَّ بَعْضَهُمْ ثُمَّ قَذَفَ بَقِيَّتَهُمْ فِي النَّارِ

He^{asws} said: 'O Qanbar! Bring me the workers'. He came to him^{asws} with ten men with the tools and the lanterns. He^{asws} ordered that they should dig in the ground. When they had dug a pit, he^{asws} ordered with the firewood and the fire, and dropped it in until it became inflamed, igniting. He^{asws} said to them: 'Repent!' They said, 'We will not retract'. So Ali^{asws} threw one of them (into the burning pit), then threw the remainder of them into the fire.

قَالَ عَلِيُّ ع

إِذَا أَبْ صَرْتُ شَيْئًا مُنْكَرًا

أَوْقَدْتُ نَارِي وَ دَعَوْتُ قَنْبَرًا

Ali^{asws} said (a couplet): 'When I^{asws} saw an evil thing, I^{asws} ignited my^{asws} fire and called Qanbar'".³⁷⁰

64- كَش، رجال الكشي مُحَمَّدُ بْنُ مَسْعُودٍ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ الثَّمَمِيِّ عَنِ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ مُوسَى بْنِ سَلَامٍ عَنْ حَبِيبِ الْمُتَنَعِمِيِّ عَنِ ابْنِ أَبِي يَعْفُورٍ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَاسْتَأْذَنْ عَلَيْهِ رَجُلٌ حَسَنُ الْهَيْبَةِ فَقَالَ اتَّقِ السَّفَلَةَ فَمَا تَقَارَتْ بِي الْأَرْضُ حَتَّى خَرَجْتُ فَسَأَلْتُ عَنْهُ فَوَجَدْتُهُ غَالِيًا.

(The book) 'Rijal Al Kashy' – Muhammad Bin Masoud, from Ali Bin Muhammad Al Qummi, from Al Ash'ary, from Muhammad Bin Al Husayn, from Musa Bin Sallam, from Habeeb Al Khas'amy, from Ibn Abu Yafour who said,

'I was in the presence of Abu Abdullah^{asws} and a man of good appearance sought permission to see him^{asws}. He^{asws} said: 'Fear the foolish ones!' They did not converge in the ground until he went out. I asked about him, and found him to be an exaggerator'".³⁷¹

65- كَش، رجال الكشي الْحُسَيْنُ بْنُ بُنْدَارٍ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنِ ابْنِ أَبِي الْحَطَّابِ وَ الْحَسَنِ بْنِ مُوسَى عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ ابْنِ مُسْكَانٍ قَالَ: دَخَلَ حَجْرٌ بْنُ زَائِدَةَ وَ عَامِرُ بْنُ جَدَاعَةَ الْأَزْدِيُّ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَا لَهُ جَعَلْنَا فِدَاكَ إِنَّ الْمُفْضَلُ بْنُ عَمَرَ يَقُولُ إِنَّكُمْ تُفَدُّونَ أَرْزَاقَ الْعِبَادِ

³⁷⁰ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 63

³⁷¹ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 64

(The book) 'Rijal Al Kashy' – Al Husayn Bin Al Hassan Bin Bundar, from Sa'ad Bin Abdullah, from Ibn Abu Al Khattab, and Al Hassan Bin Musa, from Safwan Bin Yahya, from Ibn Muskan who said,

'Hujr Bin Zaida and Aamir Bin Juza'at Al-Azdy entered to see Abu Abdullah^{asws} and they said to him^{asws}, 'May we be sacrificed for you^{asws}! Al-Mufazzal Bin Al-Umar is saying you (Imams^{asws}) are able upon sustaining the servants'.

فَقَالَ وَاللَّهِ مَا يُقَدَّرُ أَرْزَاقَنَا إِلَّا اللَّهُ وَ لَقَدْ اخْتَجْتُ إِلَى طَعَامِ لِعِيَالِي فَصَاقَ صَدْرِي وَ أَبْلَعْتُ إِلَيَّ الْفِكْرَةَ فِي ذَلِكَ حَتَّى أُخْرِزْتُ فَوْتَهُمْ فَعِنْدَهَا طَابَتْ نَفْسِي لَعْنَةَ اللَّهِ وَ بَرِيءٌ مِنْهُ

He^{asws} said: 'By Allah^{azwj}! No one is able upon sustaining us except Allah^{azwj}, and I^{asws} had been needy to a meal for my^{asws} dependants, so my^{asws} chest straitened and the thought reached to me^{asws} regarding that until I^{asws} acquired their daily sustenance. So, at that, my^{asws} self was good. May Allah^{azwj} Curse him and I^{asws} am disavowed from him'.

قَالَ أ فَتَلَعْتُهُ وَ تَتَبَّرْتُ مِنْهُ قَالَ نَعَمْ فَلَعْنَاهُ وَ بَرِئْنَا مِنْهُ بَرِيءٌ اللَّهُ وَ رَسُولُهُ مِنْهُ.

They said, 'Shall we curse him and disavow from him?' He^{asws} said: 'Yes, curse him, and we^{asws} are disavowed from him, Allah^{azwj} and His^{azwj} Rasool^{isaww} are disavowed from him'.³⁷²

66- كَش، رجال الكشي مَدَوِيهِ وَ إِبراهيمُ ابْنَا نُصَيْرٍ عَنِ مُحَمَّدِ بْنِ عِيسَى عَنِ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْمُعْتَمَلِ بْنِ عُمَرَ أَنَّهُ كَانَ يَشِيرُ أَنْكَمًا لَيْسَ الْمُعْرَبِيِّينَ.

(Not a Hadeeth)³⁷³

67- كَش، رجال الكشي قَالَ أَبُو عَمْرٍو الْكَشِّيُّ قَالَ يَحْيَى بْنُ عَبْدِ الْحَمِيدِ الْحَمَّانِيُّ فِي كِتَابِهِ الْمُؤَلَّفِ فِي إِثْبَاتِ إِمَامَةِ أَمِيرِ الْمُؤْمِنِينَ ع قُلْتُ لِشَرِيكِ إِنَّ أَقْوَامًا يَزْعُمُونَ أَنَّ جَعْفَرَ بْنَ مُحَمَّدٍ ضَعِيفَ الْحَدِيثِ فَقَالَ أَخْبِرْكَ الْقِصَّةَ كَانَ جَعْفَرُ بْنُ مُحَمَّدٍ رَجُلًا صَالِحًا مُسْلِمًا وَرِعًا فَكَتَبَتْهُ قَوْمٌ جَهَالٌ يَدْخُلُونَ عَلَيْهِ وَ يَخْرُجُونَ مِنْ عِنْدِهِ وَ يَقُولُونَ حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ وَ يُحَدِّثُونَ بِأَخَادِيثِ كُلِّهَا مُنْكَرَاتٍ كَذِبٍ مُؤْضِعَةٍ عَلَى جَعْفَرٍ لَيْسَتْ بِكَلِمَاتٍ لِلنَّاسِ بِذَلِكَ وَ يَأْخُذُونَ مِنْهُمْ الدَّرَاهِمَ

(The book) 'Rijal Al Kashy' – Abu Amro Al Said, 'Yahya Bin Abdul Hameed Al HImany said in his book 'Al Muallif', in proving the Imamate of Amir Al-Momineen^{asws},

'I said, 'There are people who are claiming that Ja'far^{asws} Bin Muhammad^{asws} was weak of the Hadeeth'. He said, 'I shall inform you of the story. Ja'far^{asws} Bin Muhammad^{asws} was a righteous man, a Muslim, devout. A group of ignoramuses surrounded him^{asws}, entered to see him^{asws} and going out from his^{asws} presence, and saying, 'Ja'far^{asws} Bin Muhammad^{asws} narrated to us', and they were narrating Ahadeeth, all of them being reprehensible, false topics upon Ja'far^{asws}, for the people to be eating with that, and they were taking the Dirhams from them.

كَانُوا يَأْتُونَ مِنْ ذَلِكَ بِكُلِّ مُنْكَرٍ فَسَمِعَتِ الْعَوَامُ بِذَلِكَ مِنْهُمْ فَمِنْهُمْ مَنْ هَلَكَ وَ مِنْهُمْ مَنْ أَنْكَرَ وَ هُوَ لَاءِ مِثْلِ الْمُقْصَلِ بْنِ عُمَرَ وَ بُنَانٍ وَ عَمَرَ النَّبَطِيِّ وَ غَيْرِهِمْ ذَكَرُوا أَنَّ جَعْفَرَ حَدَّثَهُمْ أَنَّ مَعْرِفَةَ الْإِمَامِ تُكْفِي مِنَ الصَّوْمِ وَ الصَّلَاةِ وَ حَدَّثَهُمْ عَنْ أَبِيهِ عَنْ جَدِّهِ وَ أَنَّهُ حَدَّثَهُمْ عَ هَ قَبْلَ يَوْمِ الْقِيَامَةِ

³⁷² Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 65

³⁷³ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 66

They were coming from that with every evil, and the public heard that from them. From them was one who was destroyed, and from them was one who denied, and they are like Al-Mufazzal Bin Umar, and Bunan, and Umar Al-Nabaty and others. They narrated that Ja'far narrated to them that recognition of the Imam^{asws} suffices from the Fasts, and the Salat, and narrated from his^{asws} father^{asws}, from his^{asws} grandfather^{asws}, and he^{asws} narrated to them before the Day of Qiyamah.

وَ أَنَّ عَلِيًّا ع فِي السَّحَابِ يَطِيرُ مَعَ الرِّيحِ وَ أَنَّهُ كَانَ يَتَكَلَّمُ بَعْدَ الْمَوْتِ وَ أَنَّهُ كَانَ يَتَحَرَّكُ عَلَى الْمُعْتَسِلِ وَ أَنَّ إِلَهَ السَّمَاءِ وَ إِلَهَ الْأَرْضِ الْإِمَامُ فَجَعَلُوا لِلَّهِ شَرِيكًا جَهْلًا ضَلَّالًا

And that Ali^{asws} is in the clouds flying with the wind, and that he^{asws} spoke after the death, and that he^{asws} was moving upon the washed, and that god of the sky and god of the earth is the Imam^{asws}. So they made an associate for Allah^{azwj}, out of ignorance, straying.

وَ اللَّهُ مَا قَالَ جَعْفَرٌ شَيْئًا مِنْ هَذَا قَطُّ كَانَ جَعْفَرٌ أَتَى لِلَّهِ وَ أَوْرَعَ مِنْ ذَلِكَ فَسَمِعَ النَّاسُ ذَلِكَ فَضَعُفُوهُ وَ لَوْ رَأَيْتَ جَعْفَرًا لَعَلِمْتَ أَنَّهُ وَاحِدُ النَّاسِ.

By Allah^{azwj}! Ja'far^{asws} did not say anything from this at all! Ja'far^{asws} was fearful of Allah^{azwj} and more pious than that. The people heard that and they wasted it, and had you seen Ja'far^{asws}, you would have known that he^{asws} was (exceptional) one of the people".³⁷⁴

68- كَش، رجال الكشي مُحَمَّدُ بْنُ مَسْعُودٍ عَنْ إِسْحَاقَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ خَالِدِ الْجَوَانِ قَالَ: كُنْتُ أَنَا وَ الْمُمْضِلُ بْنُ عُمَرَ وَ نَاسٌ مِنْ أَصْحَابِنَا بِالْمَدِينَةِ وَ قَدْ تَكَلَّمْنَا فِي الرُّبُوبِيَّةِ قَالَ قُلْنَا مُرُوا إِلَى بَابِ أَبِي عَبْدِ اللَّهِ ع حَتَّى نَسْأَلَهُ قَالَ فَمُنَّا بِالْبَابِ قَالَ فَخَرَجَ إِلَيْنَا وَ هُوَ يَقُولُ بَلْ عِبَادٌ مُكْرَمُونَ لَا يَسْبِقُونَهُ بِالْقَوْلِ وَ هُمْ بِأَمْرِ يَعْمَلُونَ.

(The book) 'Rijal Al Kashy' – Muhammad Bin Masoud, from Is'haq Bin Muhammad, from Abdullah Bin Al Qasim, from Khalid Al Jawwan who said,

'I, and Mufazzal Bin Umar, and some people from our companions were at Al-medina, and we had spoken regarding the Lordship (being for the Imams^{asws}). We said, 'Let us pass by the door of Abu Abdullah^{asws} until we ask him^{asws}'. We paused at the door, and he^{asws} came out to us and he^{asws} was saying: **But, they (Prophets) are honoured servants [21:26] They do not precede Him in speech and they are only acting by His Command [21:27]**'.³⁷⁵

69- كَش، رجال الكشي رَوَى مُحَمَّدُ بْنُ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الصَّيْرِيِّ عَنْ صَالِحِ بْنِ سَهْلٍ قَالَ: كُنْتُ أَقُولُ فِي أَبِي عَبْدِ اللَّهِ ع بِالرُّبُوبِيَّةِ فَدَخَلْتُ فَلَمَّا نَظَرُ إِلَيَّ قَالَ يَا صَالِحُ إِنَّا وَ اللَّهُ عِبِيدٌ مَخْلُوقُونَ لَنَا رَبٌّ نَعْبُدُهُ وَ إِنْ لَمْ نَعْبُدْهُ عَدَبْنَا.

(The book) 'Rijal Al Kashy' – it is reported by Muhammad Bin Ahmad, from Muhammad Bin Al Husayn, from Al Hassan Bin Ali Al Sayrafi, from Salih Bin Sahl who said,

'I used to say regarding Abu Abdullah^{asws} with the Lordship. I entered (to see him^{asws}). When he^{asws} looked at me, said: 'O Salih! By Allah^{azwj}! We^{asws} are servants, Created beings. There is

³⁷⁴ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 67

³⁷⁵ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 68

a Lord^{azwj} for us^{asws} we^{asws} are worshipping, and if we^{asws} do not worship Him^{azwj}, He^{azwj} would Punish us^{asws}”³⁷⁶.

70- كَش، رجال الكشي حَمْدَوِيهِ عَنِ ابْنِ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ عَلِيِّ بْنِ يَفْطِينِ عَنِ الْمَدَائِنِيِّ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ يَا مُرَازِمُ مَنْ بَشَّارٌ فُلْتُ بِيَاغِ الشَّعْبِيِّ قَالَ لَعَنَ اللَّهُ بَشَّارًا قَالَ ثُمَّ قَالَ لِي يَا مُرَازِمُ فُلْ لَهْمَ وَيَلِكُمْ تَوَبُوا إِلَى اللَّهِ فَإِنَّكُمْ كَافِرُونَ مُشْرِكُونَ.

(The book) ‘Rijal Al Kashy’ – Hamdawiya, from Ibn Yazeed, from Ibn Abu Umeyr, from Ali Bin Yaqtteen, from Al Madainy,

‘From Abu Abdullah^{asws} having said: ‘O Murazim! Who is Bashar?’ I said, ‘Seller of barley’. He^{asws} said: ‘May Allah^{azwj} Curse Bashar!’ Then he^{asws} said to me: ‘O Murazim! Tell them, ‘Woe be unto you all! Repent to Allah^{azwj}’, for you are Kafirs, Mushrikeen (Polytheists)’³⁷⁷.

71- كَش، رجال الكشي حَمْدَوِيهِ وَ إِبْرَاهِيمَ ابْنَا نُصَيْرٍ عَنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ صَفْوَانَ عَنِ مُرَازِمٍ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ ع تَعْرِفُ مُبَشَّرَ بَشِيرٍ يَتَوَهَّمُ الْإِسْمَ قَالَ الشَّعْبِيُّ فُلْتُ بَشَّارًا فَقَالَ بَشَّارٌ فُلْتُ نَعَمْ جَاؤَ لِي

(The book) ‘Rijal Al Kashy’ – Hamdawiya and Ibrahim two sons of Nuseyr, from Muhammad Bin Isa, from Safwas, from Murazim who said,

‘Abu Abdullah^{asws} said to me: ‘Do you know Mubashir Bashir, fancy of the name, Al-Shaeri?’ I said, ‘Bashar’. He^{asws} said: ‘Bashar’. I said, ‘Yes, a neighbour of mine’.

قَالَ إِنَّ الْيَهُودَ قَالُوا مَا قَالُوا وَ وَحَدُوا اللَّهَ وَ إِنَّ النَّصَارَى قَالُوا مَا قَالُوا وَ وَحَدُوا اللَّهَ وَ إِنَّ بَشَّارًا قَالَ قَوْلًا عَظِيمًا فَإِذَا قَدِمْتَ الْكُوفَةَ فُلْ لَهُ يَقُولُ لَكَ جَعَفَرٌ يَا كَافِرُ يَا فَاسِقُ يَا مُشْرِكُ أَنَا بَرِيءٌ مِنْكَ

He^{asws} said: ‘The Jews said what they said, and they professed Oneness of Allah^{azwj}, and the Christians said what they said and they professed Oneness of Allah^{azwj}, and Bashar said a grievous word. So when you proceed to Al-Kufa, say to him, ‘Ja’far^{asws} is saying to you: ‘O Kafir! O mischief-maker! O Polytheist! I^{asws} am disavowed from you!’

قَالَ مُرَازِمٌ فَلَمَّا قَدِمْتُ الْكُوفَةَ فَوَضَعْتُ مَتَاعِي وَ جِئْتُ إِلَيْهِ فَدَعَوْتُ الْجَارِيَةَ فَعُلْتُ قَوْلِي لِأَبِي إِسْمَاعِيلَ هَذَا مُرَازِمٌ فَخَرَجَ إِلَيَّ فَعُلْتُ لَهُ يَقُولُ لَكَ جَعَفَرُ بْنُ مُحَمَّدٍ يَا كَافِرُ يَا فَاسِقُ يَا مُشْرِكُ أَنَا بَرِيءٌ مِنْكَ

Murazim said, ‘When I proceeded to Al-Kufa, I placed down my belongings and went to him. I called the maid and said, ‘Say to Ismail, this is Murazim’. He came out to me. I said to him, ‘Ja’far^{asws} Bin Muhammad^{asws} is saying to you: ‘O Kafir! O mischief-maker! O Polytheists! I^{asws} am disavowed from you!’

فَقَالَ لِي وَ قَدْ ذَكَرْتَنِي سَيِّدِي قَالَ فُلْتُ نَعَمْ ذَكَرَكَ بِحَدَا الَّذِي فُلْتُ لَكَ فَقَالَ جَزَاكَ اللَّهُ خَيْرًا وَ فَعَلَ بِكَ وَ أَقْبَلَ يَدْعُو لِي

He said to me, ‘And my Master^{asws} has remembered me’. I said, ‘Yes, he^{asws} remembered you with this which I said to you’. He said, ‘May Allah^{azwj} Recompense you and Deal with you goodly, and I accept his^{asws} calling me (what) he^{asws} did’.

³⁷⁶ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 69

³⁷⁷ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 70

وَمَقَالُهُ بِشَارٍ هِيَ مَقَالَةُ الْعُلَيَّاوِيِّ يُقُولُونَ إِنَّ عَلِيًّا هُوَ رَبُّ وَظَهَرَ بِالْعُلُوِّيَّةِ وَ الْمَشَائِيَّةِ وَ أَظْهَرَ أَنَّهُ عَبْدُهُ وَ رَسُولُهُ بِالْمَحَدِّيَّةِ وَ وَاقِعَ أَصْحَابِ أَبِي
الْحَطَّابِ فِي أَرْبَعَةِ أَشْخَاصٍ عَلِيٍّ وَ فَاطِمَةَ وَ الْحَسَّ وَ الْحُسَيْنَ وَ أَنَّ مَعْنَى الْأَشْخَاصِ الْفَلَانِيَّةِ فَاطِمَةَ وَ الْحَسَّ وَ الْحُسَيْنَ تَلْبِيسٌ وَ فِي الْحَقِيقَةِ شَخْصٌ
عَلِيٍّ لِأَنَّهُ أَوَّلُ هَذِهِ الْأَشْخَاصِ فِي الْإِيمَانَةِ وَ الْكِبَرِ وَ أَنْكَرُوا شَخْصَ مُحَمَّدٍ ص وَ زَعَمُوا أَنَّ مُحَمَّدًا عَبْدٌ ع وَ ع ب وَ أَقَامُوا مُحَمَّدًا مَقَامَ مَا أَقَامَتِ
الْمُحَمَّمَةُ سَلَمَانَ وَ جَعَلُوهُ رَسُولًا لِمُحَمَّدٍ ص فَوَافَقَهُمْ فِي الْإِبَاحَاتِ وَ التَّعْلِيلِ وَ التَّنَاسُخِ وَ الْعُلَيَّاوِيَّةِ مَعَهَا الْمُحَمَّمَةُ الْعُلَيَّاوِيَّةُ وَ زَعَمُوا أَنَّ بِشَارَ
الشَّعْبَرِيِّ لَمَّا أَنْكَرَ رُؤْيِيَّةَ مُحَمَّدٍ وَ جَعَلَهَا فِي عَلِيٍّ وَ جَعَلَ مُحَمَّدًا ع ح وَ أَنْكَرَ رِسَالَةَ سَلَمَانَ مُسِيحٍ فِي صُورَةِ طَيْرٍ يُعَالُ لَهُ عَلِيًّا يَكُونُ فِي الْبَحْرِ فَلِذَلِكَ
مَعَهُمُ الْعُلَيَّاوِيَّةُ. الشَّعْبَرِيُّ شَيْطَانُ ابْنِ شَيْطَانٍ خَرَجَ مِنَ الْبَحْرِ فَأَعْوَى أَصْحَابِي.

(Note of Al Kashy)³⁷⁸

72- كَش، رجال الكشي الحسين بن الحسن بن بُندار عن سعد بن ابن أبي الخطاب و الحُشَّابِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قَالَ
أَبُو عَبْدِ اللَّهِ ع إِنَّ بِشَارَ الشَّعْبَرِيِّ شَيْطَانُ ابْنِ شَيْطَانٍ خَرَجَ مِنَ الْبَحْرِ فَأَعْوَى أَصْحَابِي.

(The book) 'Rijal Al Kashy' – Al Husayn Bin Al Hassan Bin Bundar, from Sa'ad, from Ibn Abu Al Khattab and al Khashab, from Safwan Bin Yahya, from Is'haq Bin Ammar who said,

'Abu Abdullah^{asws} said: 'Bashar Al-Shaeri is a Satan^{la} son^{asws} of a Satan^{la}. He came out from the sea to deviate my^{asws} companions'.³⁷⁹

73- كَش، رجال الكشي سعد بن محمد بن عيسى بن عبيد عن يونس عن إسحاق بن عمار قال: قال أبو عبد الله ع لبشار الشَّعْبَرِيِّ أَنْ اخْرُجْ
عَنِّي لَعْنَكَ اللَّهُ وَ اللَّهُ لَا يُظْلِمُنِي وَ إِيَّاكَ سَمَفُ بَيْتٍ أَبَدًا

(The book) 'Rijal Al Kashy' – Sa'ad, from Muhammad Bin Isa Bin Ubeyd, from Yunus, from Is'haq Bin Ammar who said,

'Abu Abdullah^{asws} said to Bashar Al-Shaeri: 'Get out from me^{asws}, may Allah^{azwj} Curse you! May Allah^{azwj} not Shade me^{asws} and you under one roof of a house, ever!'

فَلَمَّا خَرَجَ قَالَ وَبِئْسَ مَا قَالَتِ الْيَهُودُ أَلَا قَالَ بِمَا قَالَتِ النَّصَارَى أَلَا قَالَ بِمَا قَالَتِ الْمُحْسُونَ أَوْ بِمَا قَالَتِ الصَّابِئَةُ وَ اللَّهُ مَا صَعَّرَ اللَّهُ تَصْغِيرَ هَذَا
الْفَاجِرِ أَحَدٌ إِذْ إِنَّهُ شَيْطَانُ ابْنِ شَيْطَانٍ خَرَجَ مِنَ الْبَحْرِ لِيُعْوِيَ أَصْحَابِي وَ شِيعَتِي

When he went out, he^{asws} said: 'Woe be unto him! Indeed, he said what with the Jews said. Indeed, he said with what the Christians said. Indeed he said with what the Magians said, or with what the Sabeans said. By Allah^{azwj}! No one has belittled Allah^{azwj} like the belittling of this immoral one. He is a Satan^{la} son of a Satan^{la} coming out from the ocean in order to deviate my^{asws} companions and my^{asws} Shias.

فَاحْذَرُوهُ وَ لِيُبَلِّغِ الشَّاهِدُ الْعَائِبَ أَبِي عَبْدِ اللَّهِ بِنِ عَبْدِ اللَّهِ عَبْدُ اللَّهِ عَبْدُ قَيْنِ ابْنِ أُمِّهِ ضَمَّتِي الْأَصْلَابُ وَ الْأَرْحَامُ وَ إِنِّي لَمَيِّتٌ وَ إِنِّي لَمَبْعُوثٌ ثُمَّ مَوْفُوفٌ ثُمَّ
مَسْئُولٌ وَ اللَّهُ لَأَسْأَلَنَّ عَمَّا قَالَ فِي هَذَا الْكَذَّابِ وَ ادَّعَاهُ عَلَيَّ

Be cautious of him and let the one present deliver to the absentee I^{asws} am a servant of Allah^{azwj} son^{asws} of a servant of Allah^{azwj}, a bonded slave son^{asws} of a maid. The Sulb(s) and the wombs included me^{asws}, and I^{asws} shall be dying and I^{asws} will be Resurrected, then

³⁷⁸ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 71

³⁷⁹ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 72

Paused, then Questioned. By Allah^{azwj}! I^{asws} will ask about what this liar said regarding me^{asws}, and claimed upon me^{asws}.

يَا وَيْلَهُ مَا لَهُ أُرْعَبَهُ اللَّهُ فَلَقَدْ أَمِنَ عَلَى فِرَاشِهِ وَ أَفْرَعَنِي وَ أَفْلَقَنِي عَنْ رُقَادِي أ وَ تَدْرُونَ أَنِّي لَمْ أَقُولَ ذَلِكَ أَقُولُ ذَلِكَ لِأَسْتَقِرَّ فِي قَبْرِي.

O woe be to him, what is the matter with him? May Allah^{azwj} terrify him. He feels safe upon his bed, and I^{asws} am alarmed and worried about my^{asws} sleep. Or, don't you know I^{asws} did not say that? I^{asws} am saying that in order to be clam in my^{asws} grave”³⁸⁰.

74- كَش، رجال الكشي طَاهِرُ بْنُ عَيْسَى عَنِ الشُّجَاعِيِّ عَنِ الْحُسَيْنِ بْنِ بَشَّارٍ عَنْ دَاوُدَ الرَّقِّيِّ قَالَ: قَالَ لِي دَاوُدُ تَرَى مَا تَقُولُ الْعُلَاةَ الطَّيَّارَةَ وَ مَا يَدْكُرُونَ عَنْ شَرْطَةِ الْحَمِيسِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع وَ مَا يَخْكِي عَنْ أَصْحَابِهِ عَنْهُ فَذَلِكَ وَ اللَّهُ أَرَانِي أَكْبَرَ مِنْهُ وَ لَكِنْ أَمَرَنِي أَنْ لَا أَذْكُرَهُ لِأَخِي

(The book) ‘Rijal Al Kashy’ – Tahir Bin Isa, from Al Shujair, from Al Husayn Bin Bashir, from Dawood Al Raqy who said,

‘Dawood said to me, ‘Do you see what the exaggerators, the fliers are saying, and was they are mentioned about the Thursday police about Amir Al-Momineen^{asws}, and what is being told from his^{asws} companions from him^{asws}? So that, by Allah^{azwj}, greater than it would be shown to me, by he (Al-Sadiq^{asws}) has instructed me not to mention it to anyone’.

قَالَ وَ قُلْتُ لَهُ إِنِّي قَدْ كَبِرْتُ وَ دَقَّ عَظْمِي أُحِبُّ أَنْ يُجْتَمَ عُمْرِي بِعَقْلِ فَيْكُمُ فَقَالَ وَ مَا مِنْ هَذَا بُدُّ إِنْ لَمْ يَكُنْ فِي الْعَاجِلَةِ يَكُونُ فِي الْأَجَلَةِ.

He (the narrator) said, ‘And I said to him, ‘I have become old and my bones are brittle and I would love to end my life by being killed among you all’. He said, ‘And there is no escape from it. If it does not happen now, it would happen in the future”³⁸¹.

75- كَش، رجال الكشي قَالُوا إِنَّ مُحَمَّدَ بْنَ بَشِيرٍ لَمَّا مَضَى أَبُو الْحُسَيْنِ ع وَ وَقَفَ عَلَيْهِ الْوَاقِفَةُ جَاءَ مُحَمَّدُ بْنُ بَشِيرٍ وَ كَانَ صَاحِبَ شُعْبَدَةَ وَ مَخَارِيقَ مَعْرُوفاً بِذَلِكَ فَادَّعَى أَنَّهُ يَقُولُ بِالْوَقْفِ عَلَى مُوسَى بْنِ جَعْفَرٍ وَ أَنَّ مُوسَى ع كَانَ ظَاهِراً بَيْنَ الْخَلْقِ بَرُّونَهُ جَمِيعاً يَتَرَاى لِأَهْلِ النُّورِ بِالنُّورِ وَ لِأَهْلِ الْكُذُورَةِ بِالْكَذُورَةِ فِي مِثْلِ خَلْقِهِمْ بِالْإِنْسَانِيَّةِ وَ الْبَشَرِيَّةِ اللَّحْمَائِيَّةِ

(The book) Rijal Al-Kashy’ – Muhammad Bin Bashir, when Abu Al-Hassan (Musa)^{asws} passed away, the Waqifites paused to him. Muhammad Bin Bashir came and he was a master of sorcery and illusion, famous with that. He claimed that he was calling with the stopping (of the Imamate) at Musa^{asws} Bin Ja’far^{asws}, and that Musa^{asws} was apparent between the people, they were all seeing him, appearing to the people of light with the light, and the people of the turbidity with the turbidity in the like of their bodies with the humanity and mortals for protectionism.

لَمْ حُجِبَ الْخَلْقُ جَمِيعاً عَنْ إِدْرَاكِهِ وَ هُوَ قَائِمٌ بَيْنَهُمْ مَوْجُودٌ كَمَا كَانَ غَيْرَ أَنَّهُمْ مَحْجُوبُونَ عَنْهُ وَ عَنْ إِدْرَاكِهِ كَمَا لَدِي كَانُوا يُدْرِكُونَهُ

Then the people in their entirety are veiled from coming across him^{asws}, and he^{asws} standing between them, existing just as others are existing from him^{asws}, and meeting him^{asws} just as they used to meet him^{asws}.

³⁸⁰ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 73

³⁸¹ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 74

وَ كَانَ مُحَمَّدُ بْنُ بَشِيرٍ هَذَا مِنْ أَهْلِ الْكُوفَةِ مِنْ مَوَالِي بَنِي أَسَدٍ وَ لَهُ أَصْحَابٌ قَالُوا إِنَّ مُوسَى بْنَ جَعْفَرٍ ع لَمْ يَمُتْ وَ لَمْ يُجَسِّسْ وَ إِنَّهُ غَابَ وَ اسْتَتَرَ وَ هُوَ الْقَائِمُ الْمَهْدِيُّ وَ إِنَّهُ فِي وَقْتِ عَيْنَيْهِ اسْتَخْلَفَ عَلَى الْأُمَّةِ مُحَمَّدُ بْنُ بَشِيرٍ وَ جَعَلَهُ وَصِيَّهُ وَ أَعْطَاهُ خَاتَمَهُ وَ عِلْمَهُ جَمِيعَ مَا تَحْتَاجُ إِلَيْهِ رِعِيَّتَهُ مِنْ أَمْرِ دِينِهِمْ وَ دُنْيَاهُمْ وَ قَوَّضَ إِلَيْهِ جَمِيعَ أَمْرِهِ وَ أَقَامَهُ مَقَامَ نَفْسِهِ فَمُحَمَّدُ بْنُ بَشِيرٍ الْإِمَامُ بَعْدَهُ.

And this Muhammad Bin Bashir is from the people of Al-Kufa, from the clan of Asad and there are companions for him. They said that Musa^{asws} Bin Ja'far^{asws} did not die, and was not imprisoned, and he^{asws} had disappeared and veiled, and he^{asws} is Al-Qaim^{asws}, the Mahdi^{asws}, and he^{asws} is in occultation at the time having appointed Muhammad Bin Bashir as caliph and made him his^{asws} successor^{asws}, had given him his^{asws} ring what his citizens could be needy to from the matters of their religion and their world, and had delegated to him the entirety of his^{asws} affairs, and had made him stand in his^{asws} place, thus Muhammad Bin Bashir is the Imam^{asws} after him^{asws}.³⁸² (A historical report)

(The book) 'Rijal Al-Kashy' – Muhammad Bin Qawlawiyah, from Sa'ad Bin Abdullah Al-Qummi, from Muhammad Bin Isa Bin Ubeyd, from Usman Bin Isa Al Kilabi having heard Muhammad Bin Bashir saying,

76- كَشَى رِجَالَ الْكَاشِي مُحَمَّدُ بْنُ قَوْلُوَيْهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ الْعُمِّيِّ عَنْ مُحَمَّدِ بْنِ عَمِيصٍ بْنِ عُثَيْبٍ عَنْ عُثْمَانَ بْنِ عَمِيصٍ الْكَلَابِيِّ أَنَّهُ سَمِعَ مُحَمَّدَ بْنَ بَشِيرٍ يُعْرَفُ الظَّاهِرُ مِنَ الْإِنْسَانِ أَدَمَ وَ الْبَاطِنُ أَرْيَبُ وَ قَالَ إِنَّهُ كَانَ يُعْرَفُ بِالْأَشْيَيْنِ وَ إِنَّ هِشَامَ بْنَ سَالِمٍ نَظَرَهُ عَلَيْهِ فَأَقْرَبَهُ وَ لَمْ يُكْرِهْهُ وَ إِنَّ مُحَمَّدَ بْنَ بَشِيرٍ لَمَّا مَاتَ أَوْسَى إِلَى ابْنِهِ سَمِيعِ بْنِ مُحَمَّدٍ فَهُوَ الْإِمَامُ وَ مِنْ أَوْسَى إِلَيْهِ سَمِيعٌ فَهُوَ إِمَامٌ مُتَّفَعٌ طَاعَتُهُ عَلَى الْأُمَّةِ إِلَى وَقْتِ خُرُوجِ مُوسَى بْنِ جَعْفَرٍ وَ ظَهَرُوا فِيهَا يَلْزَمُ النَّاسَ مِنْ خُشُوقِهِ فِي أُمُورِهِمْ وَ خَيْرَ ذَلِكَ جَمًّا يَصْغُرُونَ بِهِ إِلَى اللَّهِ تَعَالَى فَالْفَرَضُ عَلَيْهِمْ أَدَاؤُهُ إِلَى أَوْصِيَاءِ مُحَمَّدِ بْنِ بَشِيرٍ إِلَى قِيَامِ الْعَالَمِ وَ زَعَمُوا أَنَّ عَلِيَّ بْنَ مُوسَى وَ كُلَّ مَنْ ادَّعَى الْإِمَامَةَ مِنْ وَلَدِهِ وَ وَلَدِ مُوسَى بْنِ جَعْفَرٍ مُنْطَلِقُونَ كَاذِبُونَ خَيْرَ طَبِيعِي الْوِلَادَةِ فَتَقَوُّهُمْ عَنْ أُنْسَابِهِمْ وَ كَثْرَتِهِمْ لِدَعْوَاهُمْ الْإِمَامَةَ وَ كَثُرُوا الْعَالِيَيْنِ بِإِمَانَتِهِمْ وَ اسْتَعْلَوْا دِمَائِهِمْ وَ أُمُورَهُمْ وَ زَعَمُوا أَنَّ الْفَرَضَ عَلَيْهِمْ مِنَ اللَّهِ تَعَالَى إِقَامَةُ الصَّلَاةِ وَ الْحُكْمُ وَ حَتْمُ خَيْرِ رِضْوَانٍ وَ أَنْكُرُوا الرِّكَاءَ وَ الْحَجَّ وَ سَائِرَ الْفَرَائِضِ وَ قَالُوا بِإِنْبَاءِ عِلْمِهِمْ وَ حَاكَمُوا الصَّحَابَةَ وَ الْفُرُجَ وَ الْغُلَامَانَ وَ اعْتَلُّوا فِي ذَلِكَ بِقَوْلِ اللَّهِ عَزَّ وَ جَلَّ أَوْ يَرَوْنَهُمْ دُخْرَانًا وَ إِبْنَانًا وَ قَالُوا بِالنَّسَائِخِ وَ الْأَيْمَةِ عِنْدَهُمْ وَاحِدًا وَاحِدًا إِنَّمَا هُمْ مُتَّفَعُونَ مِنْ قَرْنٍ إِلَى قَرْنٍ وَ الْعَوَاصِيَةُ بَيْنَهُمْ وَاجِبَةٌ فِي كُلِّ مَا مَلَكَوهُ مِنْ مَالٍ أَوْ خِرَاجٍ أَوْ خَيْرٍ ذَلِكَ وَ كُلُّ مَا أَوْسَى بِهِ رَجُلٌ فِي سَبِيلِ اللَّهِ فَهُوَ لِسَمِيعِ بْنِ مُحَمَّدٍ وَ أَوْصِيَاءِهِ مِنْ بَعْدِهِ وَ مَذَاهِبُهُمْ فِي التَّوَرِثِ مَذَاهِبُ الْوَلَدَةِ مِنَ الْوَالِدَةِ وَ هُمْ أَيْضًا قَالُوا بِالْحَالِ وَ زَعَمُوا أَنَّ كُلَّ مَنْ انْتَسَبَ إِلَى مُحَمَّدٍ فَهُوَ يَبُورُ وَ ظُرُوفٌ وَ أَنَّ مُحَمَّدًا هُوَ رَبٌّ مَنِ انْتَسَبَ إِلَيْهِ وَ أَنَّهُ لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ أَنَّهُ مُتَّجِبٌ فِي هَذِهِ الْحُجُبِ وَ زَعَمَتْ هَذِهِ الْفِرْقَةُ وَ الْمُخَصَّسَةُ وَ الْعَلِيَّيَّةُ وَ أَصْحَابُ أَبِي الْخَطَّابِ أَنَّ كُلَّ مَنْ انْتَسَبَ إِلَى اللَّهِ مِنْ آلِ مُحَمَّدٍ فَهُوَ مُطِيبٌ فِي نَسَبِهِ مُنْفَرِّجٌ عَلَى اللَّهِ كَاذِبٌ وَ أَنَّهُمْ الَّذِينَ قَالَ اللَّهُ تَعَالَى فِيهِمْ إِنَّهُمْ يَهُودٌ وَ نَسَارَى فِي قَوْلِهِ وَ قَالَتْ الْيَهُودُ وَ النَّسَارَى فَرَضَ أَنْبَاءُ اللَّهِ وَ أَرْجَاءُؤُهُمْ فَكَيْفَ يُعَذِّبُهُمْ بِذُنُوبِهِمْ بَلْ أَنْتُمْ بِشَرِّ مَنْ خَلَقَ مُحَمَّدٌ فِي مَذْهَبِ الْخَطَّابِيَّةِ وَ عَلِيٍّ فِي مَذْهَبِ الْعَلِيَّيَّةِ فَهُمْ مِمَّنْ خَلَقَ هَذَيْنِ [هَذَا] كَاذِبِينَ [كَأَذِبُونَ] فِيمَا ادَّعَوْا مِنَ النَّسَبِ إِذْ كَانَ مُحَمَّدٌ عِنْدَهُمْ وَ عَلِيٌّ هُوَ رَبٌّ لَا يَلِدُ وَ لَا يُولَدُ اللَّهُ حَلٌّ وَ تَعَالَى عَمَّا يُصْغُرُونَ وَ عَمَّا يُعْرَفُونَ حُلُومًا كَبِيرًا وَ كَانَ سَبَبَ قَتْلِ مُحَمَّدِ بْنِ بَشِيرٍ لَعَنَهُ اللَّهُ أَنَّهُ كَانَ مَعَهُ شُعْبَدَةُ وَ حَارِثُ بْنُ كَثِيرٍ وَ كَانَ يُظَاهِرُ لِوَالِدَتِهِ أَنَّهُ مِمَّنْ وَقَفَ عَلَى عَلِيٍّ بْنِ مُوسَى وَ كَانَ يُعْرَفُ فِي مُوسَى بِالرُّبُوبِيَّةِ وَ يَدَّعِي فِي نَسَبِهِ أَنَّهُ نَبِيٌّ وَ كَانَتْ عِنْدَهُ صُورَةٌ قَدْ عَمِلَهَا وَ أَقَامَهَا شَخْصًا كَأَنَّهُ صُورَةٌ أَبِي الْحَسَنِ مُوسَى ع مِنْ ثِيَابٍ حَرِيرٍ قَدْ طَلَّهَا بِالْأَدْرِيَّةِ وَ حَاجَبَتْهَا بِرِجْلِ عَمَلِهَا فِيهَا حَتَّى صَارَتْ شَبِيهَا بِصُورَةِ إِنْسَانٍ وَ كَانَ يَطْلُبُهَا فَإِذَا أَرَادَ الشُّعْبَدَةُ نَعَجَ فِيهَا فَأَقَامَهَا فَكَانَ يُعْرَفُ لِأَصْحَابِهِ إِنَّ أَبَا الْحَسَنِ عِنْدِي فَإِنْ أَحْبَبْتُمْ أَنْ تَرَوْهُ وَ تَعَلَّمُوهُ وَ أَتَيْتُمْ نَبِيَّ فَهَلُّوا أَمْرُنَا هَلِّكُمْ فَكَانَ يُدَّعِيهِمُ الْبَيْتَ وَ الصُّورَةَ مَطْلُوبَةً مَعَهُ فَيَقُولُ لَكُمْ هَذَا تَرَوْنَ فِي الْبَيْتِ مُتِيمًا أَوْ تَرَوْنَ فِيهِ عَوْرَتَكُمْ وَ خَيْرِي فَيَقُولُونَ لَا وَ لَيْسَ فِي الْبَيْتِ أَحَدٌ فَيَقُولُ فَاسْتَمِعُوا فَيَقْرَأُونَ مِنَ الْبَيْتِ فَيَصِيرُ هُوَ وَرَاءَ السُّرِّ وَ يُسْبِلُ السُّرَّ بَيْنَهُ وَ بَيْنَهُمْ ثُمَّ يَدْعُوهُمْ فَيَقُولُ تِلْكَ الصُّورَةُ ثُمَّ يَرْفَعُ السُّرَّ بَيْنَهُ وَ بَيْنَهُمْ فَيَقُولُونَ إِلَى صُورَةِ قَائِمَةٍ وَ شَخْصٍ كَأَنَّهُ شَخْصٌ أَبِي الْحَسَنِ ع لَا يُدَّعِيُونَ مِنْهُ شَيْئًا وَ يَتَفَتَّحُونَ مِنْهُ بِالْقُرْبِ فَيُرِيهِمْ مِنْ طَرَفِي الشُّعْبَدَةَ أَنَّهُ يُكَلِّمُهُ وَ يُنَاجِيهِ وَ يَذُوقُ مِنْهُ كَأَنَّهُ يُسَارُهُ ثُمَّ يَنْزِعُهُمْ أَنْ يَتَخَفُوا فَيَنْتَحُونَ وَ يُسْبِلُ السُّرَّ بَيْنَهُ وَ بَيْنَهُمْ فَلَا يَرَوْنَ شَيْئًا وَ كَانَتْ مَعَهُ أَنْبَاءُ عَجِيبَةٍ مِنْ صُورَةِ الشُّعْبَدَةِ مَا لَمْ يَرَوْا بِمِثْلِهَا فَهَلُّوا بِمَا فَكَانَتْ هَذِهِ عَالَمًا مُدَّةً حَتَّى رَفَعَ خَيْرُهُ إِلَى بَعْضِ الْكَلْبَاءِ أَحْسَنُهُ حَارُونَ أَوْ خَيْرُهُ مِمَّنْ كَانَ بَعْدَهُ مِنَ الْكَلْبَاءِ وَ أَنَّهُ زَيْدِيُّ فَأَمَدَهُ وَ أَرَادَ ضَرْبَ عُثَيْبٍ فَتَعَالَى يَا أَمِيرَ الْمُؤْمِنِينَ اسْتَجِيبِي قَائِي أَعُوذُ لَكَ شَيْئًا تَرَوْعَبَ الْعَمَلُوكَ فِيهَا فَذَلَّلْتَهُ فَكَانَ أَوَّلَ مَا

³⁸² Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 75

أَشَدَّ لَهُ الدَّوَالِي فَإِنَّهُ حَمَدَ إِلَى الدَّوَالِي فَسَوَّاهَا وَحَلَّقَهَا وَجَعَلَهَا الرَّبِيقَ بَيْنَ تِلْكَ الْأُلُوحِ فَكَانَتْ الدَّوَالِي تَحْمِلِي مِنَ الْمَاءِ فَتُعْبِلُ الْأُلُوحَ وَتَقْلِبُ الرَّبِيقَ مِنْ تِلْكَ الْأُلُوحِ فَتَسْبُحُ الدَّوَالِي لِذَا فَكَانَتْ تَحْمَلُ مِنْ حَمِيرٍ مُسْتَحْمَلٍ لَهَا وَ يُصِيبُ الْمَاءَ فِي الْبُسْتَانِ فَأَعَجَبَهُ ذَلِكَ مَعَ أَشْيَاءَ عَمَلَهَا يُصْنَعِي اللَّهُ بِهَا فِي حَلْقِهِ الْجَنَّةَ فَفَوَّاهُ وَ سَجَلَ لَهُ مَرْتَبَةً ثُمَّ إِنَّهُ يَوْمًا مِنَ الْأَيَّامِ انْكَسَرَ بَعْضُ تِلْكَ الْأُلُوحِ فَخَرَجَ مِنْهَا الرَّبِيقُ فَتَحَطَّلَتْ فَاسْتَرَابَتْ أَمْرُهُ وَ ظَهَرَ عَلَيْهِ التَّحْطِيلُ وَ الْإِبْرَاحَاتُ وَ قَدْ كَانَ أَبُو عَبْدِ اللَّهِ وَ أَبُو الْحَسَنِ ح يَدْعُوَانِ اللَّهَ عَلَيْهِ وَ يَسْأَلَانِيهِ أَنْ يُبَيِّعَهُ حَرَّ الْحَدِيدِ فَأَذَاقَهُ اللَّهُ حَرَّ الْحَدِيدِ بَعْدَ أَنْ عُدَّتْ بِالْأُلُوحِ الْعَذَابِ قَالَ أَبُو عَمْرٍو حَدَّثَ بِحَدِيثِهِ الْحَاكِمِيَّةَ مُحَمَّدُ بْنُ عِيْسَى الْعَيْبِيُّ رَوَاهُ لَهُ وَ بَعْضُهَا عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ وَ كَانَ هَاهُنَا مِنْ أَبِي هَاشِمٍ قَدْ تَعَلَّمَ مِنْهُ بَعْضَ تِلْكَ الْمُخَارِجِي فَصَارَ دَاعِيَهُ إِلَيْهِ مِنْ بَعْدِهِ.

(A view of the exaggerator Muhammad Bin Bashir)³⁸³

77- كَش، رجال الكشي مُحَمَّدُ بْنُ قَوْلُوَيْهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ الْقُمِّيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْمُسَمَعِيِّ عَنْ عَلِيِّ بْنِ حَدِيدِ الْمَدَائِنِيِّ قَالَ: سَمِعْتُ مَنْ يَسْأَلُ أَبَا الْحَسَنِ الْأَوَّلَ ع فَقَالَ إِنِّي سَمِعْتُ مُحَمَّدَ بْنَ بَشِيرٍ يَقُولُ إِنَّكَ لَسْتَ مُوسَى بْنِ جَعْفَرٍ الَّذِي أَنْتَ إِمَامُنَا وَ حُجَّتُنَا فِيمَا بَيْنَنَا وَ بَيْنَ اللَّهِ تَعَالَى

(The book) 'Rijal Al Kashy' – Muhammad Bin Qawlawiyah, from Sa'ad Bin Abdullah Al Qummi, from Muhammad Bin Abdullah Al Mismaie, from Ali Bin Hadeed Al Madaini who said,

'I heard the one who asked Abu Al-Hassan^{asws} the 1st saying, 'I hear Muhammad Bin Bashir saying you^{asws} aren't Musa^{asws} Bin Ja'far^{asws} the one you^{asws} as our Imam^{asws} and our Divine Authority between us and Allah^{azwj} the Exalted'.

قَالَ فَقَالَ لَعَنَهُ اللَّهُ ثَلَاثًا أَذَاقَهُ اللَّهُ حَرَّ الْحَدِيدِ فَتَلَّهُ اللَّهُ أَحَبَّتْ مَا يَكُونُ مِنْ قِتْلِهِ

He (the narrator) said, 'He^{asws} said: 'May Allah^{azwj} Curse him!' – Thrice – 'May Allah^{azwj} Make him taste the heat of the iron! May Allah^{azwj} Kill him with the most wicked of killings what can be'.

فَقُلْتُ لَهُ لِمَ جَعَلْتُ فِدَاكَ إِذَا أَنَا سَمِعْتُ ذَلِكَ مِنْهُ أَوْ لَيْسَ خَلَالًا لِي دَمُهُ مُبَاحٌ كَمَا أُبِيحُ دَمُ السَّابِّ لِرَسُولِ اللَّهِ ص وَ لِلْإِمَامِ فَقَالَ نَعَمْ جِلٌّ وَ اللَّهُ جِلٌّ وَ اللَّهُ دَمُهُ وَ إِبْرَاحَةُ لَكَ وَ لِمَنْ سَمِعَ ذَلِكَ مِنْهُ

I said to him^{asws}, 'May I be sacrificed for you^{asws}! When I heard that from him or isn't his blood Permissible for me just as the blood of the insulter of Rasool-Allah^{saww} and Imam^{asws} is Legalised?' He^{asws} said: 'Yes, Permissible, by Allah^{azwj}, Permissible, by Allah^{azwj} is his blood, and Legalised for you, and for the one who heard that from him'.

قُلْتُ أَوْ لَيْسَ ذَلِكَ بِسَابِّ لَكَ فَقَالَ هَذَا سَابُّ اللَّهِ وَ سَابُّ لِرَسُولِ اللَّهِ وَ سَابُّ لِآبَائِي وَ سَابِّي وَ أَيُّ سَبِّ لَيْسَ يَقْضَرُ عَنْ هَذَا وَ لَا يَقُوفُهُ هَذَا الْقَوْلُ

I said, 'Or wasn't that an insult to you^{asws}?' He^{asws} said: 'This one insulted Allah^{azwj} and insulted Rasool-Allah^{saww} and my^{asws} forefathers^{asws} and insulted me^{asws}, and which insult is deficient from this nor exceeds this word?'

فَقُلْتُ أَرَأَيْتَ إِذَا أَنَا لَمْ أَحْفَ أَيُّ أَعْمَرُ بِذَلِكَ بَرِيئًا ثُمَّ لَمْ أَفْعَلْ وَ لَمْ أَقْتُلْهُ مَا عَلَيَّ مِنَ الْوَرِيرِ

³⁸³ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 76

I said, 'What is your view when I did not fear and I close my eyes with that, distancing, and do not do it and do not kill him, what burden would be upon me?'

فَقَالَ يَكُونُ عَلَيْكَ وَزْرُهُ أَضْعَافًا مُضَاعَفَةً مِنْ غَيْرِ أَنْ يَنْفُصَ مِنْ وَزْرِهِ شَيْءٌ أَمَا عَلِمْتَ أَنَّ أَفْضَلَ الشُّهَدَاءِ دَرَجَةٌ يَوْمَ الْقِيَامَةِ مَنْ نَصَرَ اللَّهَ وَرَسُولَهُ صَ بِظَهْرِ الْعَيْبِ وَرَدَّ عَنِ اللَّهِ وَرَسُولِهِ ص.

He^{asws} said: 'There would happen to be upon you a double burden from without there being a reduction of anything from a burden. Do you not know that the most superior rank of the martyrs on the Day of Qiyamah would be for the one who helps Allah^{azwj} and His^{azwj} Rasool^{saww} in the absence and repel from Allah^{azwj} and His^{azwj} Rasool^{saww}, 384

78- كَش، رجال الكشي بالإسناد المتقدم عن سعد بن الطيب عن أبي بصير قال سمعت أبا الحسن ع يقول لعن الله محمد بن بشير و أذاقه الله حر الحديدي إنه يكذب علي براء الله منه و برئت إلى الله منه اللهم إني أبرأ إليك مما يدعي في ابن بشير اللهم أرخني منه

(The book) 'Rijal Al Kashy – By the preceding chains, from Sa'ad, from Al Tayalisy, from Al Batainy who said,

'I heard Abu Al-Hassan^{asws} saying: 'May Allah^{azwj} Curse Muhammad Bin Bashir and May Allah^{azwj} Make him taste heat of the iron. He belied upon me^{asws}. Allah^{azwj} is Disavowed from him and I^{asws} disavow to Allah^{azwj} from him. O Allah^{azwj}! I^{asws} hereby disavow to You^{azwj} from what Ibn Bashir is claiming regarding me. O Allah^{azwj}! Give me^{asws} rest from him'.

ثُمَّ قَالَ يَا عَلِيُّ مَا أَحَدٌ اجْتَرَأَ أَنْ يَتَّعَمَدَ عَلَيْنَا الْكُذِبَ إِلَّا أَذَاقَهُ اللَّهُ حَرَّ الْحَدِيدِ وَ إِنَّا كَذَبْنَا عَلَى عَلِيٍّ بْنِ الْحُسَيْنِ ع فَأَذَاقَهُ اللَّهُ حَرَّ الْحَدِيدِ وَ إِنَّا كَذَبْنَا عَلَى أَبِي جَعْفَرٍ ع فَأَذَاقَهُ اللَّهُ حَرَّ الْحَدِيدِ وَ إِنَّا كَذَبْنَا عَلَى أَبِي هُرَيْرَةَ ع فَأَذَاقَهُ اللَّهُ حَرَّ الْحَدِيدِ وَ إِنَّا كَذَبْنَا عَلَى مُحَمَّدِ بْنِ بَشِيرٍ لَعَنَهُ اللَّهُ يَكْذِبُ عَلَيَّ بَرْتُّ إِلَى اللَّهِ مِنْهُ

Then he^{asws} said: 'O Ali! There is no one who is audacious by deliberating the lying upon us^{asws} except Allah^{azwj} Makes him taste heat of the iron. Bunan lied upon Ali^{asws} Bin Al-Husayn^{asws}, so Allah^{azwj} Made him taste heat of the iron, and Al-Mugheira Bin Saeed lied upon Abu Ja'far^{asws}, so Allah^{azwj} Made him taste heat of the iron, and Abu Al-Khattab lied upon my^{asws} father^{asws}, so Allah^{azwj} Made him taste heat of the iron, and Muhammad Bin Bashir, may Allah^{azwj} Curse him, lied upon me^{asws}. I^{asws} disavow to Allah^{azwj} from him.

اللَّهُمَّ إِنِّي أَبْرَأُ إِلَيْكَ مِمَّا يَدْعِيهِ فِي مُحَمَّدِ بْنِ بَشِيرٍ اللَّهُمَّ أَرْخِنِي مِنْهُ اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ تُخَلِّصَنِي مِنْ هَذَا الرَّجْسِ النَّجِسِ مُحَمَّدِ بْنِ بَشِيرٍ فَقَدْ شَارَكَ الشَّيْطَانُ أَبَاهُ فِي رَجْمِ أُمَّهِ

O Allah^{azwj}! I^{asws} hereby disavow to You^{azwj} from what Muhammad Bin Bashir is claiming regarding me^{asws}. O Allah^{azwj}! Give me^{asws} rest from him. O Allah^{azwj}! I ask You^{azwj} to Finish me^{asws} from this uncleanness, the filth, Muhammad Bin Bashir, for the Satan^{la} has participated regarding him in the womb of his mother'.

قَالَ عَلِيُّ بْنُ أَبِي حَمْزَةَ فَمَا رَأَيْتُ أَحَدًا قُتِلَ بِأَسْوَأِ قِتْلَةٍ مِنْ مُحَمَّدِ بْنِ بَشِيرٍ لَعَنَهُ اللَّهُ.

³⁸⁴ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 77

Ali Bin Abu Hamza said, 'I did not see anyone being killed with any killing eviler than Muhammad Bin Bashir, may Allah^{azwj} Curse him".³⁸⁵

79- كَش، رجال الكشي مُحَمَّدُ بْنُ مَسْعُودٍ عَنْ مُحَمَّدِ بْنِ نُصَيْرٍ قَالَ حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عِيسَى كَتَبَ إِلَيْهِ فِي قَوْمٍ يَتَكَلَّمُونَ وَ يَقْرَأُونَ أَحَادِيثَ وَ يَنْسُبُونَهَا إِلَيْكَ وَ إِلَى آبَائِكَ فِيهَا مَا تَشَمَّرُ مِنْهَا الْقُلُوبُ وَ لَا يَجُوزُ لَنَا رَدُّهَا إِذْ كَانُوا يَزُورُونَهَا عَنْ آبَائِكَ وَ لَا قَبُولَهَا لِمَا فِيهَا

(The book) 'Rijal Al Kashy' – Muhammad Bin Masoud, from Muhammad Bin Nuseyr who said, 'It was narrated to us by Ahmad Bin Muhammad Bin Isa, ,

'He wrote to him^{asws} (Muhammad Bin Al-Askari^{asws}), 'There are people who are speaking and reciting Ahadeeth and are attributing these to you^{asws} and to your^{asws} forefathers^{asws} wherein is what would constrict the hearts and it is not allowed for us to reject these when these are being reported from your^{asws} forefathers^{asws}, nor to accept these due to what is in it.

وَ يَنْسُبُونَ الْأَرْضَ إِلَى قَوْمٍ يَذْكُرُونَ أَنَّهُمْ مِنْ مَوَالِيكَ وَ هُوَ رَجُلٌ يُقَالُ لَهُ عَلِيُّ بْنُ حَسَكَةَ وَ آخَرَ يُقَالُ لَهُ الْقَاسِمُ الْبَيْطِينِيُّ وَ مِنْ أَقَابِيلِهِمْ أَنَّهُمْ يَقُولُونَ إِنَّ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَ الْمُنْكَرِ مَعْنَاهَا رَجُلٌ لَا رُكُوعَ وَ لَا سُجُودَ

And they are attributing the earth to a people mentioned that they are from the ones in your^{asws} Wilayah, and it is a man called Ali Bin Hasika, and another called Al-Qasim Al-Yaqteeny, and (it is) from their words that they are saying that the Words of Allah^{azwj} Mighty and Majestic: ***Surely, the Salat prevents from the immoralities and the evil, [29:45]***, its meaning is a man, not Ruk'u and the Sajdahs;

وَ كَذَلِكَ الرَّكَاةُ مَعْنَاهَا ذَلِكَ الرَّجُلُ لَا عَدَدُ دَرَاهِمٍ وَ لَا إِخْرَاجُ مَالٍ وَ أَشْيَاءُ مِنَ الْفَرَائِضِ وَ السُّنَنِ وَ الْمَعَاصِي تَأْوَلُوهَا وَ صَيَّرُوهَا عَلَى الْحَدِّ الَّذِي ذَكَرْتُ فَإِنَّ رَأَيْتَ أَنَّ تُبَيِّنَ لَنَا وَ تَمَّ عَيْنًا بِمَا فِيهِ السَّلَامَةُ لِمَوَالِيكَ وَ نَحَاتِهِمْ مِنْ هَذِهِ الْأَقَابِيلِ الَّتِي تُخْرِجُهُمْ إِلَى الْهَلَاكِ

And similar to that is the Zakat, its meaning is that man, not the number of Dirhams, not extracting the wealth; and things from the Obligation and the Sunnahs and the (acts) of disobedience, interpreting it and making it upon the limit which I mentioned. So, if you^{asws} view fit, if you^{asws} could explain to us and confer upon us with what would be the safety in it for the ones in your^{asws} Wilayah and their salvation from these words (beliefs) which exit them to the destruction'.

فَكَتَبَ عَ لَيْسَ هَذَا دِينَنَا فَاعْتَرَلَهُ.

He^{asws} wrote: 'This isn't our^{asws} Religion, so isolate him".³⁸⁶

80- كَش، رجال الكشي وَحَدَّثَ بِحُطِّ جَبْرِئِيلَ بْنِ أَحْمَدَ الْفَارِسِيِّ حَدَّثَنِي مُوسَى بْنُ جَعْفَرِ بْنِ وَهْبٍ عَنْ إِبْرَاهِيمَ بْنِ شَيْبَةَ قَالَ: كَتَبْتُ إِلَيْهِ جَعَلْتُ فِدَاكَ أَنَّ عِنْدَنَا قَوْمًا يَحْتَلِمُونَ فِي مَعْرِفَةِ فَضْلِكُمْ بِأَقَابِيلِ مُخْتَلِفَةٍ تَشَمَّرُ مِنْهَا الْقُلُوبُ وَ تَضِيقُ لَهَا الصُّدُورُ وَ يَزُورُونَ فِي ذَلِكَ الْأَحَادِيثَ لَا يَجُوزُ لَنَا الْإِفْرَازُ بِمَا لِمَا فِيهَا مِنَ الْقَوْلِ الْعَظِيمِ وَ لَا يَجُوزُ رَدُّهَا وَ لَا الْجُحُودُ لَهَا إِذْ نُسِبَتْ إِلَى آبَائِكَ

³⁸⁵ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 78

³⁸⁶ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 79

(The book) 'Rijal Al Kashy' – It was found in the handwriting of Jibraeel Bin Ahmad Al Faryabi, 'It is narrated to me by Musa Bin Ja'far Bin Wahab, from Ibrahim Bin Shayba who said,

'I wrote to him^{asws} (Al-Askari^{asws}), 'May I be sacrificed for you^{asws}! There is a group with us who are differing regarding recognition of your^{asws} merits with differing words, the hearts get constricted from these and the chests are constricted to these, and they are reporting Ahadeeth regarding that, it is not allowed for us to acknowledge with these due to what is therein from the grievous words, not is it allowed to reject these nor fight against these when they have been attributed to your^{asws} forefathers.

فَنَحْنُ وَقُوفٌ عَلَيْهَا مِنْ ذَلِكَ لِأَنَّهُمْ يَقُولُونَ وَ يَتَأَوَّلُونَ مَعَى قَوْلِهِ عَزَّ وَ جَلَّ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَ الْمُنْكَرِ وَ قَوْلِهِ عَزَّ وَ جَلَّ وَ أَيْمُونُوا
الصَّلَاةَ وَ آثُوا الرِّكَاءَ

Thus, we are pausing upon these from that because they are saying and are interpreting meanings of the Words of Mighty and Majestic: **Surely, the Salat prevents from the immoralities and the evil, [29:45]**, and Words of Mighty and Majestic: **And establish the Salat and give the Zakat and perform Ruku with the Ruku performers [2:43]**.

أَنَّ الصَّلَاةَ مَعْنَاهَا رَجُلٌ لَا رُكُوعٌ وَ لَا سُجُودٌ وَ كَذَلِكَ الرِّكَاءُ مَعْنَاهَا ذَلِكَ الرَّجُلُ لَا عَدَدٌ ذَرَاهِمَ وَ لَا إِخْرَاجَ مَالٍ وَ أَشْيَاءٌ تُشْبِهُهَا مِنَ الْفَرَائِضِ وَ السُّنَنِ
وَ الْمَعَاصِي تَأَوَّلُوهَا وَ صَبَّرُوهَا عَلَى هَذَا الْحَدِّ الَّذِي ذَكَرْتُ

The Salat, its meaning is a man, neither Ruku'u nor Sajdahs, and like that is the Zakaat. Its meaning is that man, neither number of Dirhams nor extraction of wealth, and things resembling these from the Obligation and the Sunnahs and the (acts of) disobedience. They are interpreting these and making these to be upon this limit which I mentioned.

فَإِنْ رَأَيْتَ أَنْ تَمَّ عَلَى مَوَالِكَ بِمَا فِيهِ سَلَامَتُهُمْ وَ بَحَاتُهُمْ مِنَ الْأَقَابِلِ الَّتِي تُصَبِّرُهُمْ إِلَى الْعَطَبِ وَ الْهَلَاكِ وَ الَّذِينَ ادَّعَوْا هَذِهِ الْأَشْيَاءَ ادَّعَوْا أَنَّهُمْ أَوْلِيَاءُ
وَ دَعَوْا إِلَى طَاعَتِهِمْ مِنْهُمْ عَلِيُّ بْنُ حَسَكَةَ وَ الْقَاسِمُ الْيَقْطِينِيُّ فَمَا تَقُولُ فِي الْقَبُولِ مِنْهُمْ جَمِيعاً

So, if you^{asws} see fit, if you^{asws} could confer upon the ones in your^{asws} Wilayah with what is their safety in it and the their salvation from the words which is taking them to the faults and the destruction; and those who are claiming these things are claiming that they are Guardians^{asws}, and are calling to their obedience, from them is Ali Bin Hasaka and Al Qasim Al Yaqteeny. So, what are you^{asws} saying regarding accepting from them all?'

فَكُتِبَ إِلَيْهِ لَيْسَ هَذَا دِينَنَا فَاعْتَرِلْهُ

He^{asws} wrote to him: 'This isn't our^{asws} Religion, so isolate him'.

قَالَ نَصْرُ بْنُ الصَّبَّاحِ عَلِيُّ بْنُ حَسَكَةَ الْجَوَائِزُ كَانَ أَسْتَادَ الْقَاسِمِ الشَّعْرَانِيِّ الْيَقْطِينِيِّ مِنَ الْعُلَاةِ الْكِبَارِ مَلْعُونٌ.

Nasr Bin Al Sabbah said, 'Ali Bin Hasaka Al Jawaiz was a teacher of Al Qasim Al Shaeeri, from the senior exaggerators, the Accursed"³⁸⁷.

³⁸⁷ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 80

81- كَش، رَجَالُ الْكَاشِي سَعْدٌ عَنْ سَهْلِ بْنِ زِيَادِ الْأَدْمِيِّ عَنْ مُحَمَّدِ بْنِ عَيْسَى قَالَ: كَتَبَ إِلَيَّ أَبُو الْحَسَنِ الْعَسْكَرِيُّ عَ ابْتِدَاءٍ مِنْهُ لَعَنَ اللَّهُ الْقَاسِمَ الْيَمُطِيَّ وَ لَعَنَ اللَّهُ عَلِيَّ بْنَ حَسَكَةَ الْقُمِّيَّ إِنَّ شَيْطَانًا تَرَاءَى لِلْقَاسِمِ فَيُوحِي إِلَيْهِ زُخْرَفَ الْقَوْلِ غُرُورًا.

(The book) 'Rijal Al Kashy' – Sa'ad, from Sahl Bin Ziyad Al Admy, from Muhammad Bin Isa who said,

'Abu Al-Hassan Al-Askari^{asws} wrote to me, initiating from him^{asws}: 'May Allah^{azwj} Curse Al-Qasim Al-Yaqteeny, and may Allah^{azwj} Curse Ali Bin Hasaka Al-Qummi. The Satan^{la} appeared to Al-Qasim and revealed to him **suggesting flowery words, deceiving [6:112]**'³⁸⁸

82- كَش، رَجَالُ الْكَاشِي الْحُسَيْنُ بْنُ الْحَسَنِ بْنِ بُنْدَارِ الْقُمِّيِّ عَنْ سَهْلِ بْنِ زِيَادِ الْأَدْمِيِّ قَالَ: كَتَبَ بَعْضُ أَصْحَابِنَا إِلَى أَبِي الْحَسَنِ الْعَسْكَرِيِّ عَ جَعَلْتُ فِدَاكَ يَا سَيِّدِي إِنَّ عَلِيَّ بْنَ حَسَكَةَ يَدَّعِي أَنَّهُ مِنْ أَوْلِيَائِكَ وَ أَنَّكَ أَنْتَ الْأَوَّلُ الْقَدِيمُ وَ أَنَّهُ بَابُكَ وَ نَبِيُّكَ أَمْرُهُ أَنْ يَدْعُوَ إِلَى ذَلِكَ وَ يَزْعُمُ أَنَّ الصَّلَاةَ وَ الزَّكَاةَ وَ الْحَجَّ وَ الصَّوْمَ كُلُّ ذَلِكَ مَعْرِفَتُكَ

(The book) 'Rijal Al Kashy' – Al Husayn bin Al Hassan Bin Bundar Al Qummi, from Sahl Bin Ziyad Al Admy who said,

'One of our companions wrote to Abu Al-Hassan Al-Askari^{asws}, 'May I be sacrificed for you^{asws}, O my Master^{asws}! Ali Bin Hasaka is claiming he is from your^{asws} friends, and that you^{asws} are the first, the ancient, and he is your^{asws} door, and your^{asws} Prophet. You^{asws} have ordered him to be claiming to that and claiming that the Salat, and the Zakat, and the Hajj, and the Fast, all of that are your^{asws} recognitions.

وَ مَعْرِفَةُ مَنْ كَانَ فِي مِثْلِ حَالِ ابْنِ حَسَكَةَ فِيمَا يَدَّعِي مِنَ الْبَابِيَّةِ وَ النَّبُوَّةِ فَهُوَ مُؤْمِنٌ كَامِلٌ سَقَطَ عَنْهُ الْإِسْتِعْبَادُ بِالصَّوْمِ وَ الصَّلَاةِ وَ الْحَجِّ وَ ذَكَرَ جَمِيعَ شَرَائِعِ الدِّينِ أَنَّ مَعْنَى ذَلِكَ كُلِّهِ مَا ثَبَتَ لَكَ وَ مَا إِلَيْهِ نَاسٌ كَثِيرٌ فَإِنْ رَأَيْتَ أَنْ تَمُنَّ عَلَى مَوْلِيكَ بِجَوَابِ فِي ذَلِكَ تُنَجِّهِمْ مِنَ الْهَلَكَةِ

And recognition of the one who was in a state similar to Ibn Hasaka regarding what he claims from the delegated authority and the Prophet-hood, so he is a complete Momin. The bondage with the Fasting, and the Salat, and the Hajj is dropped from him, and he mentioned the entirety of the Laws of the Religion in the meaning of that, all of it what he affirms to you^{asws}, and there aren't a lot of people to it. So, if you^{asws} see fit if you^{asws} could confer upon the ones in your^{asws} Wilayah with an answer regarding that, to keep them away from the destruction'.

قَالَ فَكَتَبَ عَ كَذَبَ ابْنُ حَسَكَةَ عَلَيْهِ لَعْنَةُ اللَّهِ وَ بِحَسَبِكَ أَيُّ لَا أَعْرِفُهُ فِي مَوَالِيٍّ مَا لَهُ لَعْنَةُ اللَّهِ فَوَ اللَّهُ مَا بَعَثَ اللَّهُ مُحَمَّدًا وَ الْأَنْبِيَاءَ مِنْ قَبْلِهِ إِلَّا بِالْحَقِيقَةِ وَ الصَّلَاةِ وَ الزَّكَاةِ وَ الْحَجِّ وَ الصِّيَامِ وَ الْوَلَايَةِ وَ مَا دَعَا مُحَمَّدٌ صَ إِلَّا إِلَى اللَّهِ وَخَدَهُ لَا شَرِيكَ لَهُ

He (the narrator) said, 'He^{asws} wrote: 'Ibn Hasaka lies! May the Curse of Allah^{azwj} be upon him. And it should suffice you that I^{asws} do not recognise him as being from my^{asws} friends. What is the matter with him? May Allah^{azwj} Curse him. By Allah^{azwj}! Allah^{azwj} did not Send Muhammad^{saww} and the Prophets^{as} from before him^{saww} except with the uprightness, and the Salat, and the Zakat, and the Hajj, and the Fasts, and the Wilayah, and Muhammad^{saww} did not call except to Allah^{azwj} alone, there being no associates for Him^{azwj}.

³⁸⁸ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 81

وَكَذَلِكَ نُحْنُ الْأَوْصِيَاءَ مِنْ وُلْدِهِ عَيْدُ اللَّهِ لَا نُشْرِكُ بِهِ شَيْئاً إِنْ أَطَعْنَاهُ رَحِمْنَا وَ إِنْ عَصَيْنَاهُ عَذَّبْنَا مَا لَنَا عَلَى اللَّهِ مِنْ حُجَّةٍ بَلِ الْحُجَّةُ لِلَّهِ عَلَيْنَا وَ عَلَى جَمِيعِ خَلْقِهِ

And like that are we^{asws}, the successors^{asws} from his^{saww} sons^{asws}, servants of Allah^{azwj}. We do not associate anything with Him^{azwj}. If we^{asws} obey Him^{azwj}, He^{azwj} is Merciful to us^{asws}, and if we^{asws} were to disobey Him^{azwj}, He^{azwj} would Punish us^{asws}. There is no argument for us^{asws} against Allah^{azwj}, but the Argument is for Allah^{azwj} against us^{asws}, and upon the entirety of His^{azwj} creatures.

أَبْرَأُ إِلَى اللَّهِ مَنْ يَقُولُ ذَلِكَ وَ أَنْتَفِي إِلَى اللَّهِ مِنْ هَذَا الْقَوْلِ فَاهْجُرُوهُمْ لَعْنَهُمُ اللَّهُ وَ أَجْحُوهُمْ إِلَى أَضْيَقِ الطَّرِيقِ وَ إِنْ وَجَدْتُمْ مِنْ أَحَدٍ مِنْهُمْ خَلْوَةً فَاشْدَحُوا رَأْسَهُ بِالصَّخْرَةِ.

I^{asws} disavow to Allah^{azwj} from the one saying that, and I^{asws} am exiled to Allah^{azwj} from this word. Flee from them, may Allah^{azwj} Curse them, and let them shelter to the narrowest of the roads, and if you find any sweetness from anyone of them, then fracture his head with the rock”³⁸⁹.

83- كَش، رجال الكشي قَالَ نَعْتَمُ بْنُ الْعَبَّاحِ مُوسَى السَّوَّائِي لَهُ أَصْحَابٌ عَلَيَّائِيَّةٌ يَقَعُونَ فِي السَّيِّدِ مُحَمَّدٍ رَسُولِ اللَّهِ ص وَ عَلِيٍّ بْنِ الْحَسَنِكَ الْجَوَّازِ الْعَمِّي كَانَ أُسْتَاذَ الْقَاسِمِ الشَّعْرَانِيِّ الْيَمُطِيِّ وَ ابْنِ بَابَا وَ مُحَمَّدُ بْنُ مُوسَى الشَّرِيعِيِّ كَانَا مِنْ تَلَامِيذَةِ عَلِيٍّ بْنِ حَسَنَةَ مَلُغُوثُونَ لَعْنَهُمُ اللَّهُ وَ ذَكَرَ الْعَمِّيُّ بْنُ شَادَانَ فِي بَعْضِ كُتُبِهِ أَنَّ مِنَ الْكُذَّابِينَ الْمَشْهُورِينَ عَلَيَّ بْنِ حَسَنَةَ وَ فَارَسَ بْنِ عَاتِمِ الْقُرَظِيِّ.

(Not a Hadeeth)³⁹⁰

84- كَش، رجال الكشي ذَكَرَ أَبُو مُحَمَّدٍ الْفَضْلُ بْنُ شَادَانَ فِي بَعْضِ كُتُبِهِ أَنَّ مِنَ الْكُذَّابِينَ الْمَشْهُورِينَ ابْنَ بَابَا الْقَمِّيِّ.

(The book) ‘Rijal Al-Kashy’ – Abu Muhammad Al-Fazl Bin Shazan mentioned in one of his books that from the well-known liars is Ibn Baba Al-Qummi’.

قَالَ سَعْدُ حَدَّثَنِي الْعَبْدِيُّ قَالَ: كَتَبَ إِلَيَّ الْعَسْكَرِيُّ ع ابْتِدَاءً مِنْهُ أَبْرَأُ إِلَى اللَّهِ مِنَ الْفَهْرِيِّ وَ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ بَابَا الْقَمِّيِّ فَأَبْرَأُ مِنْهُمَا فَإِنِّي مُحَدَّرٌكَ وَ جَمِيعَ مَوَالِيَّ وَ إِلَيَّ لَعْنُهُمَا عَلَيْهِمَا لَعْنَةُ اللَّهِ

Sa’ad said, ‘Al-Askari^{asws} wrote to me initiating from himself^{asws}: ‘I^{asws} disavow to Allah^{azwj} from Al-Fihry, and Al-Hassan Bin Muhammad Bin Baba Al-Qummi, so disavow from them both, for I^{asws} am cautioning you and the entirety of the ones in my^{asws} Wilayah, and I^{asws} am cursing them and upon them is the Curse of Allah^{azwj}’.

مُسْتَأْكَلِينَ يَأْكُلَانِ بِنَا النَّاسِ فَتَانَيْنِ مُؤَدِّبَيْنِ آذَاهُمَا اللَّهُ وَ أَرْكَسَهُمَا فِي الْفِتْنَةِ رُكْساً يَزْعُمُ ابْنُ بَابَا أَنِّي بَعَثْتُهُ نَبِيّاً وَ أَنَّهُ بَابٌ وَ يَنْلَهُ لَعْنَةُ اللَّهِ سَخِرَ مِنْهُ الشَّيْطَانُ فَأَعْوَاهُ فَلَعَنَ اللَّهُ مَنْ قَبِلَ مِنْهُ ذَلِكَ

They are two devourers devouring the people by (using) us^{asws}, two mischievous harmful youths, may Allah^{azwj} Hurt them and Immerse them in the Fitna with an immersion. Ibn Baba claims I^{asws} have sent him as a Prophet^{as}, and he is a door. Woe be unto him^{asws}! May

³⁸⁹ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 82

³⁹⁰ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 83

Allah^{azwj} curse him. The Satan^{la} mocked him and deviated him. So, may Allah^{azwj} Curse the one who accepts that from him.

يَا مُحَمَّدُ إِنْ قَدَرْتَ أَنْ تَشْدَحَ رَأْسَهُ بِحَجَرٍ فَافْعَلْ فَإِنَّهُ قَدْ آذَانِي آذَاهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ

O Muhammad! If you are able to fracture his head with a rock, then do so, for he has hurt me^{asws} in the world and the Hereafter’.

وَقَالَ أَبُو عَمْرٍو فَقَالَتْ فِرْقَةٌ بِنُصْرَةِ مُحَمَّدِ بْنِ نُصَيْرِ الْفَهْرِيِّ التُّمَيْرِيِّ وَ ذَلِكَ أَنَّهُ ادَّعَى أَنَّهُ نَبِيُّ رَسُولٍ وَأَنَّ عَلِيَّ بْنَ مُحَمَّدٍ الْعَسْكَرِيَّ أَرْسَلَهُ وَ كَانَ يَقُولُ بِالتَّنَاسُخِ وَ الْعُلُوِّ فِي أَبِي الْحَسَنِ ع وَ يَقُولُ فِيهِ بِالرُّبُوبِيَّةِ

Abu Amro said, ‘A sect spoke with the Prophet-hood being for Muhammad Bin Nuseyr Al-Fihry Al-Numeyri, and that is because he claimed that he was a Prophet^{as}, a Rasool^{as}, and that Ali^{asws} Bin Muhammad Al-Askari^{asws} had sent him, and he was saying with the re-incarnation and the exaggeration regarding Abu Al-Hassan^{asws}, and speaking regarding him^{asws} with the Lordship.

وَ يَقُولُ بِإِبَاحَةِ الْمَخَارِمِ وَ يُحَلِّلُ نِكَاحَ الرِّجَالِ بَعْضُهُمْ بَعْضاً فِي أَدْبَارِهِمْ وَ يَقُولُ إِنَّهُ مِنَ الْفَاعِلِ وَ الْمَعْمُولِ بِهِ أَحَدُ الشَّهَوَاتِ وَ الطَّبِيبَاتِ إِنَّ اللَّهَ لَمْ يُحَرِّمْ شَيْئاً مِنْ ذَلِكَ وَ كَانَ مُحَمَّدُ بْنُ مُوسَى بْنِ الْحَسَنِ بْنِ فُرَاتٍ يُقَوِّي أَسْبَابَهُ وَ يَعْضُدُهُ وَ ذَكَرَ أَنَّهُ رَأَى بَعْضَ النَّاسِ مُحَمَّدَ بْنَ نُصَيْرِ عِينَاناً وَ غُلَاماً لَهُ عَلَى ظَهْرِهِ وَ أَنَّهُ عَائِبَةٌ عَلَى ذَلِكَ فَقَالَ إِنَّ هَذَا مِنَ اللَّذَاتِ وَ هُوَ مِنَ التَّوَاضِعِ لِلَّهِ وَ تَرْكِ التَّجَبُّرِ وَ افْتِرَاقِ النَّاسِ فِيهِ بَعْدَهُ فِرْقاً.

And he spoke with the neutralisation of the Prohibitions and Permitting the marriage of the men with each other in their backs, and said he is from the doer, and the one done with is one of the desires and the good things. Allah^{azwj} did not Prohibit anything from that; and Muhammad Bin Musa Bin Al Hassan Bin Furat strengthened his cause and supports him, and mentioned that one of the people saw Muhammad Bin Nuseyr with his own eyes and a slave of his was upon his back, and he reproached him upon that. He said: ‘This is from the pleasures, and it is from the humbleness of Allah^{azwj}, and it is from the humbleness of Allah^{azwj} and leaving the compulsion, and the people separated after him into sects’.³⁹¹

85- كَش، رجال الكشي مُحَمَّدُ بْنُ قَوْلَوَيْهِ وَ الْحُسَيْنُ بْنُ الْحُسَيْنِ بْنِ بُنْدَارِ الْقُمِّيِّ عَنِ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنِ إِبْرَاهِيمَ بْنِ مَهْرَبَارٍ وَ مُحَمَّدِ بْنِ عَيْسَى بْنِ عُبَيْدٍ عَنِ عَلِيِّ بْنِ مَهْرَبَارٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ وَ قَدْ ذَكَرْتُ عَنْهُ أَبُو الْخَطَّابِ لَعَنَ اللَّهُ أَبَا الْخَطَّابِ وَ لَعَنَ أَصْحَابَهُ وَ لَعَنَ الشَّاكِّينَ فِي لَعْنِهِ وَ لَعَنَ مَنْ وَقَفَ فِي ذَلِكَ وَ شَكَ فِيهِ

(The book) ‘Rijal Al Kashy’ – Muhammad bin Qawlawayah, and Al Husayn Bin Al Hassan Bin Bundar Al Qummi, from Sa’ad Bin Abdullah, from Ibrahim bin Mahziyar, and Muhammad bin Isa Bin Ubeyd, from Ali Bin Mahziyar who said,

‘I heard Abu Ja’far^{asws} (the 2nd) saying, and Abu Al-Khattab had been mentioned in his^{asws} presence: ‘May Allah^{azwj} Curse Abu Al-Khattab and his companions, and may Allah^{azwj} Curse the doubter in cursing him, and curse the one who pauses regarding that and doubts in it’.

ثُمَّ قَالَ هَذَا أَبُو الْعَمْرٍو وَ جَعْفَرُ بْنُ وَاقِدٍ وَ هَاشِمُ بْنُ أَبِي هَاشِمٍ اسْتَأْكَلُوا بِنَا النَّاسِ فَصَارُوا دُعَاءَ يَدْعُونَ النَّاسَ إِلَى مَا دَعَا إِلَيْهِ أَبُو الْخَطَّابِ لَعَنَهُ اللَّهُ وَ لَعَنَهُمْ مَعَهُ وَ لَعَنَ مَنْ قَبِلَ ذَلِكَ مِنْهُمْ يَا عَلِيُّ لَا تَتَخَرَّجَنَّ مِنْ لَعْنِهِمْ لَعْنَهُمُ اللَّهُ فَإِنَّ اللَّهَ قَدْ لَعَنَهُمْ

³⁹¹ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 84

Then he^{asws} said: 'This Abu Al-Amro and Ja'far Bin Waqid and Hashim Bin Abu Hashim, they are devouring the people through (using) us^{asws}, and have become callers calling the people what Abu Al-Khattab had called to. May Allah^{azwj} Curse him and Curse them with him, and Curse the ones from them before that. O Ali^{asws}! Do not hesitate from cursing them, may Allah^{azwj} Curse them, for Allah^{azwj} has Cursed them'.

ثُمَّ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ يَأْجُمُ أَنْ يَلْعَنَ مَنْ لَعَنَهُ اللَّهُ فَعَلَيْهِ لَعْنَةُ اللَّهِ.

Then he^{asws} said: 'Rasool-Allah^{saww} said: 'One who dislikes to cursing the one whom Allah^{azwj} has Cursed, so upon him is Curse of Allah^{azwj}''³⁹²

86- كَش، رجال الكشي الحسين بن الحسن القمي عن سعد بن العبيدي عن يونس قال قال أبو الحسن الرضا ع يا يونس أ ما ترى إلى محمد بن فُرَاتٍ وَ مَا يَكْذِبُ عَلَيَّ فَقُلْتُ أَبْعَدَهُ اللَّهُ وَ أَسْحَقَهُ وَ أَشْقَاهُ

(The book) 'Rijal Al Kashy' – Al Husayn Bin Al Hassan Al Qummi, from Sa'ad, from Al Ubeydi, from Yunus who said,

'Abu Al-Hassan Al-Reza^{asws} said: 'O Yunus! Are you not seeing Muhammad Bin Furat and he is lying upon me^{asws}? I said, 'May Allah^{azwj} Distance him, and Crush him and Make him wretched'.

فَقَالَ قَدْ فَعَلَ اللَّهُ ذَلِكَ بِهِ أَذَاقَهُ اللَّهُ حَرَّ الْحَدِيدِ كَمَا أَذَاقَ مَنْ كَانَ قَبْلَهُ مِنْ كَذَبِ عَلَيْنَا يَا يُونُسُ إِنَّمَا قُلْتَ ذَلِكَ لِتُحَدِّرَ عَنْهُ أَصْحَابِي وَ تَأْمُرَهُمْ بِلَعْنِهِ وَ الْبِرَاءَةِ مِنْهُ فَإِنَّ اللَّهَ بَرِيءٌ مِنْهُ.

He^{asws} said: 'Allah^{azwj} has Done that with him. May Allah^{azwj} Make him taste heat of the iron just as He^{azwj} had Made to taste the ones who were before him, from the ones who lied upon us^{asws}. O Yunus! But rather, I^{asws} said that in order to caution my^{asws} companions from him and instruct them with cursing him, and the disavowing from him, for Allah^{azwj} is Disavowed from him''³⁹³

87- قَالَ سَعْدٌ وَ حَدَّثَنِي ابْنُ الْعُبَيْدِيِّ عَنْ أُخِيهِ جَعْفَرِ بْنِ عَيْسَى وَ عَلِيِّ بْنِ إِسْمَاعِيلَ الْمَيْمُونِيِّ عَنْ أَبِي الْحَسَنِ الرِّضَا ع أَنَّهُ قَالَ: أَذَانِي مُحَمَّدُ بْنُ الْفُرَاتِ أَذَاهُ اللَّهُ وَ أَذَاقَهُ حَرَّ الْحَدِيدِ أَذَانِي لَعَنَهُ اللَّهُ أَدَى مَا أَدَى أَبُو الْخَطَّابِ جَعْفَرُ بْنُ مُحَمَّدٍ ع بِمِثْلِهِ وَ مَا كَذَبَ عَلَيْنَا خَطَّابِيٍّ مِثْلَ مَا كَذَبَ مُحَمَّدُ بْنُ الْفُرَاتِ وَ اللَّهُ مَا أَحَدٌ يَكْذِبُ إِلَيْنَا إِلَّا وَ يُذِيقُهُ اللَّهُ حَرَّ الْحَدِيدِ.

Sa'ad said, 'And it is narrated to me by Ibn Al Ubeydi, from his brother Ja'far Bin Isa, and Ali Bin Ismail Al Maysami,

'From Abu Al-Hassan Al-Reza^{asws} having said: 'Muhammad Bin Al-Furat has hurt me^{asws}, may Allah^{azwj} Hurt him and Make him taste heat of the iron. He has hurt me^{asws}, may Allah^{azwj} Curse him, a hurt what Abu Al-Khattab had hurt Ja'far^{asws} Bin Muhammad^{asws}, similar to it, and Khattab did not lie upon us^{asws} like what Muhammad Bin Furat has lies upon us^{asws}. By

³⁹² Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 85

³⁹³ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 86

Allah^{azwj}! There is no one who lies upon us^{asws} except and Allah^{azwj} Makes him taste heat of the iron”³⁹⁴.

88- كَشَّ، رَجَالُ الْكُشِيِّ قَالَ نَصْرُ بْنُ الْمُبَارِقِ قَالَ لِي السَّجَّادُ السُّنُّ بْنُ عَلِيِّ بْنِ أَبِي عُفَيْرَانَ يَوْمًا مَا تَقُولُ فِي مُحَمَّدِ بْنِ أَبِي زَيْنَبٍ وَ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ صَ أَيُّهُمَا أَفْضَلُ قَالَ قُلْتُ لَهُ قُلْ أَنْتَ فَقَالَ بَلَ مُحَمَّدُ بْنُ أَبِي زَيْنَبٍ أ لَا تَرَى أَنَّ اللَّهَ عَزَّ وَ جَلَّ عَاتَبَ فِي الْوَرَّانِ مُحَمَّدَ بْنَ عَبْدِ اللَّهِ فِي مَوَاضِعٍ وَ أَمْ يُعَاتِبُ مُحَمَّدَ بْنَ أَبِي زَيْنَبٍ فَقَالَ لِمُحَمَّدِ بْنِ عَبْدِ اللَّهِ وَ لَوْ لَا أَنَّ تَجَنُّبَكَ لَقَدْ كُنْتَ تَرْكِبُ إِلَيْهِمْ شَيْئًا قَلِيلًا لَوْ أَنَّ أُشْرِكْتَ لِي مَجْلِسَ صَمَلِكِ الْأَيْمَةِ وَ فِي عَزْرَمَا وَ أَمْ يُعَاتِبُ مُحَمَّدَ بْنَ أَبِي زَيْنَبٍ بِشَيْءٍ مِنْ أَشْيَاءِ ذَلِكَ قَالَ أَبُو عَمْرٍو عَلَى السَّجَّادِ لَعْنَةُ اللَّهِ وَ لَعْنَةُ اللَّاحِقِينَ وَ لَعْنَةُ الْمَلَائِكَةِ وَ النَّاسِ أَجْمَعِينَ فَلَمَّا كَانَ مِنَ الْعُلَيِّيَّةِ الَّذِينَ يَتَعَوَّنَ فِي رَسُولِ اللَّهِ صَ وَ لَيْسَ لَكُمْ فِي الْإِسْلَامِ نَصِيبٌ.

(Not a Hadeeth)³⁹⁵

89- حَضَّ، الْإِحْتِصَاصُ فِي الدُّعَاءِ اللَّهُمَّ لَا تَجْعَلْنَا مِنَ الَّذِينَ تَعَدَّمُوا دَعْوَتَهُمْ وَ لَا مِنَ الَّذِينَ تَأَخَّرُوا دَعْوَتَهُمْ وَ اجْعَلْنَا مِنَ الشُّعْرَةِ الْأَوْسَطِ.

(Not a Hadeeth)³⁹⁶

90- كا، الكافي العدة عن أحمد بن محمد عن ابن محبوب عن مالك بن عطية عن بعض أصحاب أبي عبد الله ع قال: خرج إلينا أبو عبد الله ع و هو مغضب فقال إني خرجت أنفا في حاجة فتعرض لي بعض سودان المدينة فهتفت بي لبيك جعفر بن محمد لبيك فرجعت عودي على بدني إلى منزلي خائفا ذعرا لما قال حتى سجدت في مسجدي لربي و عقرت له وجهي و ذلكت له نفسي و برئت إليه مما هتفت بي

Al Kafi – The number, from Ahmad Bin Muhammad, from Ibn Mahboub, from Malik Bin Atiya,

‘From one of the companions of Abu Abdullah^{asws} having said, ‘Abu Abdullah^{asws} came out to us angered. He^{asws} said: ‘I^{asws} went out for some need, so some black people of Al-Medina presented themselves to me^{asws}. They shouted at me^{asws} as:

‘لَبَيْكَ يَا جَعْفَرُ بْنُ مُحَمَّدٍ لَبَيْكَ’ ‘Here I am (Labbaik) O Ja’far^{asws} Bin Muhammad^{asws}, here I am (Labbaik)!’ So I^{asws} returned back to my^{asws} house, in a fearful panic from what they had said, until I^{asws} prostrated to my^{asws} Lord^{azwj} and rubbed my^{asws} face to Him^{azwj}, and humbled myself^{asws} to Him^{azwj}, and distanced myself^{asws} (from them) to Him^{azwj} from what they had shouted to me^{asws}.

وَ لَوْ أَنَّ عَيْسَى ابْنَ مَرْيَمَ عَدَا مَا قَالَ اللَّهُ فِيهِ إِذَا لَصَمَّ صَمَمًا لَا يَسْمَعُ بَعْدَهُ أَبَدًا وَ عَمِيَ عَمَى لَا يُبْصِرُ بَعْدَهُ أَبَدًا وَ خَرَسَ خَرَسًا لَا يَتَكَلَّمُ بَعْدَهُ أَبَدًا ثُمَّ قَالَ لَعَنَ اللَّهُ أَبَا الْخَطَّابِ وَ قَتَلَهُ بِالْحَدِيدِ.

And if Isa^{as} Ibn Maryam^{as} had added anything to what Allah^{azwj} had Said regarding him^{as}, then he^{as} would have become deaf and would not have been able to hear anything after that ever, and become blinded and would not have been able to visualise anything after that ever, and would have become dumb and would not have been able to speak anything after that ever’. Then he^{asws} said: ‘May Allah^{azwj} Curse Abu Al-Khattaab and kill him with the iron”³⁹⁷.

³⁹⁴ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 87

³⁹⁵ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 88

³⁹⁶ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 89

³⁹⁷ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 90

91- كَش، رجال الكشي أحمد بن علي السلولي عن ابن عيسى عن صفوان عن عنبسة بن مضع قال: قال لي أبو عبد الله ع أي شيء سمعت من أبي الخطاب

(The book) 'Rijal Al Kashy' – Ahmad Bin Ali Al Saluly, from Ibn Isa, from Safwan, from Anbasa Bin Mus'ab who said,

'Abu Abdullah^{asws} said to me: 'Which thing did you hear from Abu Al-Khattab?'

قَالَ سَمِعْتُهُ يَقُولُ إِنَّكَ وَضَعْتَ يَدَكَ عَلَى صَدْرِهِ وَ قُلْتَ لَهُ عَهْ وَ لَا تُنْسَ وَ إِنَّكَ تَعْلَمُ الْغَيْبَ وَ إِنَّكَ قُلْتَ لَهُ عَيْبُهُ عَلِمَنَا وَ مَوْضِعَ سِرِّنَا أَمِينٌ عَلَى أَحْيَانِنَا وَ أَمْوَاتِنَا

He said (I said), 'I heard him saying that you placed your^{asws} hand upon his chest and said to him: 'Retain and you will not forget!', and you^{asws} know the hidden matters (Ghayb), and you^{asws} said to him, 'You are a (treasure) chest of our^{asws} knowledge, and place of our^{asws} secrets, a trustee upon our^{asws} lives and our^{asws} deaths''.

قَالَ لَا وَ اللَّهُ مَا مَسَّ شَيْءٌ مِنْ جَسَدِي جَسَدَهُ إِلَّا يَدَهُ وَ أَمَّا قَوْلُهُ إِنِّي قُلْتُ أَعْلَمُ الْغَيْبَ فَوَاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ مَا أَعْلَمُ فَلَا آجِرِي اللَّهُ فِي أَمْوَاتِي وَ لَا بَارِكْ لِي فِي أَحْيَائِي إِنْ كُنْتُ قُلْتُ لَهُ

He^{asws} said: 'No, by Allah^{azwj}, nothing from my^{asws} body touched his body except his hand, and as for His^{azwj} words that I^{asws} said I^{asws} know the hidden matters (Ghayb), by Allah^{azwj} the One^{azwj} Who there is no god except He^{azwj}! I^{asws} do not know, and Allah^{azwj} will not Rescue me^{asws} during my^{asws} death, nor Bless me^{asws} during my^{asws} lifetime if I^{asws} had said that to him'.

قَالَ وَ قُدَّامَهُ جُورِيئَةَ سَوْدَاءٍ تَدْرِي قَالَ لَقَدْ كَانَ مِنِّي إِلَى أُمِّ هَذِهِ أَوْ إِلَى هَذِهِ كَحِطَّةِ الْقَلَمِ فَأَتَيْتِي هَذِهِ فَلَوْ كُنْتُ أَعْلَمُ الْغَيْبَ مَا كَانَتْ تَأْتِيَنِي وَ لَقَدْ قَاسَمْتُ مَعَ عَبْدِ اللَّهِ بْنِ الْحَسَنِ حَائِطًا بَيْنِي وَ بَيْنَهُ فَأَصَابَهُ السَّهْلُ وَ الشَّرْبُ وَ أَصَابَنِي الْجَبَلُ

He (the narrator) said, 'And in front of him^{asws} was Juweyria Sawda walking (child). He^{asws} said: 'There was from me^{asws} to the mother of this, or to this one, like an outline of the pen, and she brought this one to me^{asws}. If I^{asws} had known the hidden matters, she would not have brought me; and I^{asws} had shared a garden with Abdullah Bin Al-Hassan between me^{asws} and him. He attained the ease and the drinking place, and I^{asws} attained the mountain (sand).

وَ أَمَّا قَوْلُهُ إِنِّي قُلْتُ هُوَ عَيْبُهُ عَلِمَنَا وَ مَوْضِعَ سِرِّنَا أَمِينٌ عَلَى أَحْيَانِنَا وَ أَمْوَاتِنَا فَلَا آجِرِي اللَّهُ فِي أَمْوَاتِي وَ لَا بَارِكْ لِي فِي أَحْيَائِي إِنْ كُنْتُ قُلْتُ لَهُ شَيْئاً مِنْ هَذَا قَطُّ.

And as for his words that I^{asws} said he is a (treasure) chest of our^{asws} knowledge, and place of our^{asws} secrets, and a trustee upon our^{asws} lives and our^{asws} deaths, so, may Allah^{azwj} no Rescue me^{asws} during my^{asws} death, nor Bless during my^{asws} life, if I^{asws} had said to him anything from this at all!"³⁹⁸

³⁹⁸ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 91

92- كَش، رجال الكشي ذَكَرَتِ الطَّيَّارَةُ الْعَالِيَةُ فِي بَعْضِ كُتُبِهَا عَنِ الْمُفَضَّلِ أَنَّهُ قَالَ: لَقَدْ قُتِلَ مَعَ أَبِي إِسْمَاعِيلَ يَعْنِي أَبَا الْخَطَّابِ سَبْعُونَ نَبِيًّا كُلُّهُمْ رَأَى وَ هَلَكَ نَبِيًّا فِيهِ

(The book) 'Rijal Al Kashy' – Al Tayyara the exaggerator mentioned in one of their books from Al Mufazzal that he said,

'There have been killed with Abu Ismail, meaning Abu Al-Khattab, seventy Prophets^{as}, all of them sighted (Allah^{azwj}), and one Prophet^{as} was destroyed regarding him'.

وَ إِنَّ الْمُفَضَّلَ قَالَ دَخَلْنَا عَلَى أَبِي عَبْدِ اللَّهِ ع وَ نَحْنُ اثْنَا عَشَرَ رَجُلًا قَالَ فَجَعَلَ أَبُو عَبْدِ اللَّهِ ع يُسَلِّمُ عَلَى رَجُلٍ رَجُلًا مِنَّا وَ يُسَمِّي كُلَّ رَجُلٍ مِنَّا بِاسْمِ نَبِيٍّ وَ قَالَ لِيُعْضِنَا السَّلَامَ عَلَيْكَ يَا نُوحٌ وَ قَالَ لِيُعْضِنَا السَّلَامَ عَلَيْكَ يَا إِبْرَاهِيمَ - وَ كَانَ آخِرُ مَنْ سَلَّمَ عَلَيْهِ قَالَ السَّلَامُ عَلَيْكَ يَا يُونُسُ ثُمَّ قَالَ لَا تَخَاطِبَ بَيْنَ الْأَنْبِيَاءِ.

And that Al-Mufazzal said, 'We entered to see Abu Abdullah^{asws} and we were twelve men, and Abu Abdullah^{asws} went on to greet man by man from us, and he^{asws} named each man from us by a name of a Prophet^{as}, and said to one of us: 'Greetings be unto you, O Noah^{as}!', and said to one of us: 'Greetings be unto you O Ibrahim^{as}' – and the last one he^{asws} greeted upon, he^{asws} said: 'Greetings be unto you, O Yunus^{as}'. Then he^{asws} said: 'There is no choosing between the Prophets^{asws} 399'.

93- كَش، رجال الكشي طَاهِرُ بْنُ عَيْسَى عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ الشُّجَاعِيِّ عَنِ الْحَمَّادِيِّ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع أَنَّهُ سُئِلَ عَنِ التَّنَاسُخِ قَالَ فَمَنْ نَسَخَ الْأَوَّلَ.

(The book) 'Rijal Al Kashy' – Tahir Bin Isa, from Ja'far Bin Muhammad, from Al Shujaie, from Al Hamdawiya,

'Raising it to Abu Abdullah^{asws} having been asked about the re-incarnation. He^{asws} said: 'So who was re-incarnated first'⁴⁰⁰.

94- كَش، رجال الكشي مُحَمَّدُ بْنُ مَسْعُودٍ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ زَيْدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنِ ابْنِ أَبِي نَصْرِ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ أَبِيهِ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَسَلَّمْتُ وَ جَلَسْتُ فَقَالَ لِي وَ كَانَ فِي مَجْلِسِكَ هَذَا أَبُو الْخَطَّابِ وَ مَعَهُ سَبْعُونَ رَجُلًا كُلُّهُ إِلَيْهِمْ يَتَأَمَّمُ مِنْهُمْ شَيْئًا فَرَحِمْتُهُمْ فَقُلْتُ هُمْ أَلَا أُخِيرُكُمْ بِفَضَائِلِ الْمُسْلِمِ فَلَا أَحْسَبُ أَصْعَرَهُمْ إِلَّا قَالَ بَلَى جُعِلْتُ فِدَاكَ

(The book) 'Rijal Al Kashy' – Muhammad Bin Masoud, from Ali Bin Muhammad bin Yazeed, from Ahmad Bin Muhammad Bin Isa, from Ibn Abu Nasr, from Ali Bin Uqba, from his father who said,

'I entered to see Abu Abdullah^{asws}, so I greeted and sat down. He^{asws} said to me: 'And Abu Al-Khattab was in this gathering of your and with him were seventy men, and each one had something paining him, so I^{asws} had pity on them. I^{asws} said to them: 'Shall I^{asws} inform you all with merits of the Muslim?' I^{asws} did not count their young ones, except he said, 'Yes, may I be sacrificed for you^{asws}!'

فُلْتُ مِنْ فَضَائِلِ الْمُسْلِمِ أَنْ يُقَالَ لَهُ فَلَانٌ قَارِئٌ لِكِتَابِ اللَّهِ عَزَّ وَ جَلَّ وَ فَلَانٌ دُو حَظٍّ مِنْ وَرَعٍ وَ فَلَانٌ يَجْتَهِدُ فِي عِبَادَتِهِ لِرَبِّهِ فَهَذِهِ فَضَائِلُ الْمُسْلِمِ مَا لَكُمْ وَ لِلرِّئَاسَاتِ إِنَّمَا الْمُسْلِمُونَ رَأْسٌ وَاحِدٌ إِنَّاكُمْ وَ الرَّجَالُ فَإِنَّ الرَّجَالَ لِلرِّجَالِ مَهْلِكَةٌ

³⁹⁹ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 92

⁴⁰⁰ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 93

I^{asws} said: 'From merits of the Muslims is that it is said for him, 'So and so is a recited of the Book of Allah^{azwj} Mighty and Majestic', and 'So and so is with a share from devoutness', and 'So and so is striving in his worship to his Lord^{azwj}'. So, these are merits of the Muslim. What is the matter with you all and the governance? But rather the Muslims are one head. Beware of the men, for the men are destroyers of the men.

فَأَبِي سَمِعْتُ أَبِي ع يَقُولُ إِنَّ شَيْطَانًا يُقَالُ لَهُ الْمُدْهَبُ يَأْتِي فِي كُلِّ صُورَةٍ إِلَّا أَنَّهُ لَا يَأْتِي فِي صُورَةِ نَبِيِّ وَلَا وَصِيِّ نَبِيِّ وَلَا أَحْسَبُهُ إِلَّا وَقَدْ تَرَاءَى لِصَاحِبِكُمْ فَاحْذَرُوهُ

I^{asws} heard my^{asws} father^{asws} saying that a Satan^{la} called Al-Muzhib comes in every image except he^{la} cannot come in an image of a Prophet^{as} nor a successor^{asws} of a Prophet^{as}, and I^{asws} do not reckon it except and he^{la} had appeared to your master (Abu Al-Khattab), therefore be cautious of him'.

فَبَلَّغَنِي أَنَّهُمْ قُتِلُوا مَعَهُ فَأَبْعَدَهُمُ اللَّهُ وَاسْحَقَهُمْ إِنَّهُ لَا يَهْلِكُ عَلَى اللَّهِ إِلَّا هَالِكٌ.

It reached me^{asws} that they had been killed with him. May Allah^{azwj} Distance them and Crush them. Surely his destruction is not upon Allah^{azwj} except he destroys (himself)'.⁴⁰¹

⁴⁰¹ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 H 94

DETAIL REGARDING THE EXPLANATION OF THE DELEGATION AND ITS MEANINGS

1- ن، عيون أخبار الرضا عليه السلام ماجيلويه عن علي عن أبيه عن ياسر الخادم قال: قلت للرضا ع ما تقول في التفويض فقال إن الله تبارك و تعالی فوض إلى نبيه ص أمر دينه فقال ما أتاكم الرسول فخذوه و ما نهاكم عنه فانتهوا فأما الخلق و الرزق فلا

(The book) Uyoon Akhbar Al-Reza^{asws} – Majaylawiya, from Ali, from his father, from Yasser Al Khadim who said,

'I said to Al-Reza^{asws}, 'What are you^{asws} saying regarding the delegation?' He^{asws} said: Allah^{azwj} Blessed and Exalted Delegated to His^{azwj} Prophet^{saww}, the matter of His^{azwj} Religion, so He^{azwj} Said: **And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain [59:7].** As for the creation and the sustenance, so no'.

ثُمَّ قَالَ ع إِنَّ اللَّهَ عَزَّ وَ جَلَّ خَالِقُ كُلِّ شَيْءٍ وَ هُوَ يَقُولُ عَزَّ وَ جَلَّ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَفْعَلُ مِنْ ذَلِكَ مِنْ شَيْءٍ سُبْحَانَهُ وَ تَعَالَى عَمَّا يُشْرِكُونَ.

Then he^{asws} said: 'Allah^{azwj} Mighty and Majestic is Creator of all things and the Mighty and Majestic is Saying: **Allah is the One Who Created you, then Sustains you, then He will Cause you to die, then He will Revive you. Is there anyone from your associate-gods who can do anything from that? Glorious is He, and Exalted from what they are associating [30:40]**'.⁴⁰²

2- ن، عيون أخبار الرضا عليه السلام محمد بن علي بن بشار عن المظفر بن أحمد عن العباس بن محمد بن القاسم عن الحسن بن سهل عن محمد بن حامد عن أبي هاشم الجعفری قال: سألت أبا الحسن الرضا ع عن الغلاة و المفضضة فقال الغلاة كفار و المفضضة مشركون

(The book) Uyoon Akhbar Al-Reza^{asws} – Muhammad Bin Ali Bin Bashar, from Al Muzaffar Bin Ahmad, from Al Abbas Bin Muhammad Bin Al Qasim, from Al Hassan Bin Sahl, from Muhammad Bin Hamid, from Abu Hashim Al Ja'fary who said,

'I asked Abu Al-Hassan Al-Reza^{asws} about the exaggerators (Ghulat) and the believers in the 'المفضضة' delegation (Mufawwiza). He^{asws} said: 'The exaggerators are Kafirs, and the believers in the delegation are Polytheists.

مَنْ جَالَسَهُمْ أَوْ خَالَطَهُمْ أَوْ وَاكَلَهُمْ أَوْ شَارَبَهُمْ أَوْ وَاصَلَهُمْ أَوْ رَزَجَهُمْ أَوْ تَزَوَّجَ إِلَيْهِمْ أَوْ أَمَنَهُمْ أَوْ ائْتَمَنَهُمْ عَلَى أَمَانَةٍ أَوْ صَدَّقَ حَدِيثَهُمْ وَ أَوْ أَعَانَهُمْ بِشَطْرِ كَلِمَةٍ خَرَجَ مِنْ وِلَايَةِ اللَّهِ عَزَّ وَ جَلَّ وَ وِلَايَةِ رَسُولِ اللَّهِ ص وَ وِلَايَةِ أَهْلِ الْبَيْتِ.

One who sits with them, or mingles with them, or eats with them, or drinks with them, or connects with them, or marries from them, or marries to them, or shelters them, or entrusts them upon an entrustment, or ratifies their Hadeeth, or supports them with half a word

⁴⁰² Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 (b) H 1

exits from the Wilayah of Allah^{azwj} Mighty and Majestic and Wilayah of Rasool-Allah^{saww} and our^{asws} Wilayah of People^{asws} of the Household”⁴⁰³.

3- ن، عيون أخبار الرضا عليه السلام تميم القرشي عن أبيه عن أحمد بن علي الأنصاري عن يزيد بن عمير بن معاوية الشامي قال: دخلت على علي بن موسى الرضا ع بمرو فقلت له يا ابن رسول الله زوي لنا عن الصادق جعفر بن محمد ع أنه قال لا جبر ولا تفويض [بل] أمر بين أمرين فما معناه

(The book) Uyoon Akhbar Al-Reza^{asws} – Tameem Al Qarshy, from his father, from Ahmad Bin Ali Al Ansary, from Yazeed Bin Umeyr Bin MUawiya Al Shamy who said,

‘I entered to see Ali^{asws} Bin Musa Al-Reza^{asws} at Merv. I said to him^{asws}, ‘O son^{asws} of Rasool-Allah^{saww}! It is reported to us from Al-Sadiq Ja’far^{asws} Bin Muhammad^{asws} having said: ‘There is neither Compulsion nor Delegation, but (it is) a matter between the two matters’. So, what is its meaning?’

فَقَالَ مَنْ زَعَمَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ يَفْعَلُ أَفْعَالَنَا ثُمَّ يُعَذِّبُنَا عَلَيْهَا فَقَدْ قَالَ بِالْجَبْرِ وَ مَنْ زَعَمَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ فَوَّضَ أَمْرَ الْخَلْقِ وَ الرَّزْقِ إِلَى حُجَجِهِ ع فَقَدْ قَالَ بِالتَّفْوِضِ وَ الْقَائِلُ بِالْجَبْرِ كَاذِبٌ وَ الْقَائِلُ بِالتَّفْوِضِ مُشْرِكٌ الْحَبْر.

He^{asws} said: ‘One who alleges that Allah^{azwj} Mighty and Majestic Does our deeds then Punishes us upon these, so he has spoken with the Compulsion, but one who alleges that Allah^{azwj} Mighty and Majestic has Delegated the matters of the Creating and the sustenance to His^{azwj} Divine Authorities, so he has spoken with the Delegation, and the speaker with the Compulsion is a Kafir, and the speaker with the Delegation is a Polytheist”⁴⁰⁴.

4- ج، الإحتجاج أبو الحسن علي بن أحمد الدلال القمي قال: اختلفت جماعة من الشيعة في أن الله عز و جل فوض إلى الأئمة ع أن يخلقوا و يرزقوا فقال قديم هذا محال لا يجوز على الله عز و جل لأن الأحسام لا يقدر على خلقها غير الله عز و جل و قال آخرون بل الله عز و جل أقدّر الأئمة على ذلك و فوض إليهم فخلقوا و رزقوا

(The book) ‘Al ihtijaj’ – Abu Al Hassan Ali Bin Ahmad Al Dallal Al Qummi said,

‘A group from the Shias differed in that Allah^{azwj} Mighty and Majestic has Delegated to the Imams^{asws} that they^{asws} create and they sustain. A group said, ‘This is impossible! It is not allowed upon Allah^{azwj} Majestic because the bodies are not able upon creating apart from Allah^{azwj} Mighty and Majestic!’ And others said, ‘But Allah^{azwj} Mighty and Majestic has Enabled the Imams^{asws} upon that and Delegated to them, so they^{asws} are creating and sustaining’.

وَ تَنَازَعُوا فِي ذَلِكَ تَنَازَعًا شَدِيدًا فَقَالَ قَائِلٌ مَا بَالُكُمْ لَا تَرْجِعُونَ إِلَى أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَثْمَانَ فَتَسْأَلُونَهُ عَن ذَلِكَ لِيُوضِحَ لَكُمْ الْحَقَّ فِيهِ فَإِنَّهُ الطَّرِيقُ إِلَى صَاحِبِ الْأَمْرِ فَرَضِيَتِ الْجَمَاعَةُ بِأَبِي جَعْفَرٍ وَ سَلَّمَتْ وَ أَحَابَّتْ إِلَى قَوْلِهِ فَكَتَبُوا الْمَسْأَلَةَ وَ أَنْفَعْدُوهَا إِلَيْهِ

And they contended regarding that with severe contention. A speaker said, ‘What is the matter with you all you are not referring it to Abu Ja’far Muhammad Bin Usman and ask him about that, for him to place the truth for you regarding it? Surely, he is the path to the

⁴⁰³ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 (b) H 2

⁴⁰⁴ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 (b) H 3

Master of the Time (Al-Qaim^{asws}). So the community agreed with Abu Ja'far and submitted and answered to his words. They wrote the issue to him and sent it to him.

فَخَرَجَ إِلَيْهِمْ مِنْ جَهْتِهِ تَوْفِيقٌ نُشِخْتُهُ إِنَّ اللَّهَ تَعَالَى هُوَ الَّذِي خَلَقَ الْأَجْسَامَ وَ قَسَمَ الْأَرْزَاقَ لِأَنَّهُ لَيْسَ بِجِسْمٍ وَ لَا حَالٌ فِي جِسْمٍ لَيْسَ كَمِثْلِهِ شَيْءٌ وَ هُوَ السَّمِيعُ الْبَصِيرُ

A signed letter came to them his (Al-Qaim^{asws}'s) direction, its script was: 'Allah^{azwj} the Exalted, He^{azwj} is the One^{azwj} Who Creates the bodies and Distributes the sustenance, because He^{azwj} isn't with a body nor does He^{azwj} permeated into a body, **There isn't anything like Him, and He is the Hearing, the Seeing [42:11].**

فَأَمَّا الْأَيْمَةُ ع فَإِنَّهُمْ يَسْأَلُونَ اللَّهَ تَعَالَى فَيَخْلُقُ وَ يَسْأَلُهُ [يَسْأَلُونَهُ] فَيَرْزُقُهُمْ إِنْجَابًا لِمَسْأَلَتِهِمْ وَ إِعْظَامًا لِحَقِّهِمْ.

As for the Imams^{asws}, they^{asws} are asking Allah^{azwj} the Exalted, so He^{azwj} Creates, and they^{asws} are asking Him^{azwj}, so He^{azwj} Sustains in answer to their^{asws} asking, and in Reverence to their^{asws} rights".⁴⁰⁵

5- ير، بصائر الدرجات الحسن بن علي بن عبد الله عن عبيد بن هاشم عن عبد الصمد بن بشير عن عبد الله بن سليمان عن أبي عبد الله ع قال: سأله رجل عن الإمام فوض الله إليه كما فوض إلى سليمان فقال نعم

(The book) 'Basaair Al-Darajaat' – Al Hassan Bin Ali Bin Abdullah, from Ubeys Bin Hisham, from Abdul Samad Bin Bashir, from Abdullah Bin Suleyman,

'From Abu Abdullah^{asws}, he (the narrator) said, 'A man asked him^{asws} about the Imams^{asws}, 'Does Allah^{azwj} Delegate to him^{asws} just as He^{azwj} had Delegated to Suleyman^{as}?' He^{asws} said: 'Yes'.

وَ ذَلِكَ أَنَّهُ سَأَلَهُ رَجُلٌ عَنْ مَسْأَلَةٍ فَأَجَابَ فِيهَا وَ سَأَلَهُ رَجُلٌ آخَرَ عَنْ تِلْكَ الْمَسْأَلَةِ فَأَجَابَهُ بِغَيْرِ جَوَابِ الْأَوَّلِ ثُمَّ سَأَلَهُ آخَرُ عَنْهَا فَأَجَابَهُ بِغَيْرِ جَوَابِ الْأَوَّلِينَ ثُمَّ قَالَ هَذَا عَطَاؤُنَا فَمَنْ أَوْ أَعْطَى بِغَيْرِ حِسَابٍ هَكَذَا فِي قِرَاءَةِ عَلِيِّ ع

And that is because a man had asked him about an issue, so he^{asws} answered regarding it, and another man asked him about that very issue and he^{asws} replied with an answer other than the first, then another one asked him^{asws} about it, and he^{asws} answered with other than the first two answers, then said: **This is Our Gift, so either confer or give without a Reckoning [38:39]** - and like this it is in the recitation of Ali^{asws}.

قَالَ قُلْتُ أَصْلَحَكَ اللَّهُ فَحِينَ أَحَابَهُمْ بِهَذَا الْجَوَابِ يَعْرِفُهُمُ الْإِمَامُ

He (the narrator) said, 'I said, 'May Allah^{azwj} Keep you well! So when he^{asws} answered them with these answers, the Imam^{asws} had recognised them?'

قَالَ سُبْحَانَ اللَّهِ أَمَا تَسْمَعُ قَوْلَ اللَّهِ تَعَالَى فِي كِتَابِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْمُتَوَسِّمِينَ وَ هُمُ الْأَيْمَةُ وَ إِنَّمَا لَيْسَبِيلُ مُقِيمٍ لَا يَخْرُجُ مِنْهَا أَبَدًا

⁴⁰⁵ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 (b) H 4

He^{asws} said: ‘Glory be to Allah^{azwj}! Have you not heard the Words of Allah^{azwj} the Exalted in His^{azwj} Book: **Surely, in that are Signs for the distinguishers [15:75]**, and they are the Imams^{asws}, **And it is on an enduring way [15:76]**, not coming out from it, ever!’

تَمَّ قَالَ نَعَمَ إِنَّ الْإِمَامَ إِذَا نَظَرَ إِلَى رَجُلٍ عَرَفَهُ وَ عَرَفَ لَوْنَهُ وَ إِذْ سَمِعَ كَلَامَهُ مِنْ خَلْفِ حَائِطٍ عَرَفَهُ وَ عَرَفَ مَا هُوَ لِأَنَّ اللَّهَ يَقُولُ وَ مِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَ الْأَرْضِ وَ الْخِلَافُ أَلَيْسَتْكُمْ وَ أَلْوَانُكُمْ إِنَّ فِي ذَلِكَ لآيَاتٍ لِلْعَالَمِينَ

Then he^{asws} said: ‘Yes. The Imam^{asws}, when he^{asws} looks at a man, recognises him^{asws} and recognises his^{asws} colour, and if he^{asws} hears his voice from behind a wall, recognises him and recognises what he is, because Allah^{azwj} is Saying: **And from His Signs is the Creation of the skies and the earth and the diversity of your tongues and your colours. Surely there are Signs in that for the learned [30:22]**.

فَهُمُ الْعُلَمَاءُ وَ لَيْسَ يَسْمَعُ شَيْئاً مِنَ الْأَلْسِنِ إِلَّا عَرَفَهُ نَاجٍ أَوْ هَالِكٌ فَلِذَلِكَ يُجِيبُهُم بِالَّذِي يُجِيبُهُمْ بِهِ.

They^{asws} are the scholars, and doesn't hear anything from the tongues except he^{asws} recognises him whether he is a saved one or a destroyed one. So, due to that, he^{asws} answers them with that which he^{asws} answers them with”.⁴⁰⁶

6- ير، بصائر الدرجات ابنُ يزيدَ عن ابنِ أبي عميرٍ عن إبراهيمَ بنِ عبد الحميدِ عن أبي أسامةَ عن أبي جعفرٍ ع قال: إِنَّ اللَّهَ خَلَقَ مُحَمَّدًا عَبْدًا فَأَدَّبَهُ حَتَّى إِذَا بَلَغَ أَرْبَعِينَ سَنَةً أَوْحَى إِلَيْهِ وَ فَوَّضَ إِلَيْهِ الْأَشْيَاءَ فَقَالَ مَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَ مَا نَهَاكُمْ عَنْهُ فَانْتَهُوا.

(The book) ‘Basaair Al Darajaat’ – Ibn Yazeed, from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Abu Asama,

‘From Abu Ja’far^{asws} having said: ‘Allah^{azwj} Created Muhammad^{saww} as a servant. He^{azwj} Educated him^{saww} until when he^{saww} reached forty years (of age), Revealed to him^{saww} and Delegated the things to him^{saww}. He^{azwj} Said: **And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain [59:7]**’.⁴⁰⁷

7- ير، بصائر الدرجات أحمدُ بنُ محمدٍ بنِ محمدٍ عن الحجاجِ عن ثعلبةَ عن زُرَّارَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ وَ أَبَا عَبْدِ اللَّهِ ع يَقُولَانِ إِنَّ اللَّهَ فَوَّضَ إِلَى نَبِيِّهِ أَمْرَ خَلْقِهِ لِيَنْظُرَ كَيْفَ طَاعَتُهُمْ ثُمَّ تَلَا هَذِهِ الْآيَةَ مَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَ مَا نَهَاكُمْ عَنْهُ فَانْتَهُوا.

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Al Hajjal, from Sa’alba, from Zurara who said,

‘I heard Abu Ja’far^{asws} and Abu Abdullah^{asws} both saying: ‘Allah^{azwj} Delegated to His^{azwj} Prophet^{saww}, the matters of His^{azwj} creatures in order to see how their obedience would be’. Then he^{asws} recited this Verse: **And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain [59:7]**’.⁴⁰⁸

8- ير، بصائر الدرجات أحمدُ بنُ محمدٍ بنِ محمدٍ عن البرنطبيِّ عن حمادِ بنِ عثمانَ عن زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: وَضَعَ رَسُولُ اللَّهِ ص دِيَةَ الْعَبْرِ وَ دِيَةَ النَّفْسِ وَ دِيَةَ الْأَنْفِ وَ حَرَّمَ النَّبِيدَ وَ كُلَّ مُسْكِرٍ

⁴⁰⁶ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 (b) H 5

⁴⁰⁷ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 (b) H 6

⁴⁰⁸ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 (b) H 7

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Hammad Bin Usman, from Zurara,

'From Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} placed the wergild of the eye, and wergild of the soul, and wergilds of the nose, and Prohibited the (consumption of) 'Al-Nabeez' (alcoholic drink), and every intoxicant'.

فَقَالَ لَهُ رَجُلٌ فَوَضَعَ هَذَا رَسُولُ اللَّهِ ص مِنْ غَيْرِ أَنْ يَكُونَ حَاءٌ فِيهِ شَيْءٌ قَالَ نَعَمْ لِيَعْلَمَ مَنْ يَطْعُ [يُطِيعُ] الرَّسُولَ وَ يَعْصِيهِ.

A man said to him^{asws}, 'Rasool-Allah^{saww} placed these from without anything having come with regards to it?' He^{asws} said: 'Yes, in order to know who obeys the Rasool^{saww} and (who) disobeys him^{saww}'.⁴⁰⁹

9- ير، بصائر الدرجات ابنُ يزيدَ عنِ أحمدَ بنِ الحسنِ بنِ زيادٍ عنِ محمدِ بنِ الحسنِ الميثميِّ عنِ أبيه عنِ أبي عبدِ اللهِ ع قالَ سمِعْتُهُ يَقُولُ إِنَّ اللَّهَ أَدَبَ رَسُولَهُ حَتَّى فَوَضَعَهُ عَلَى مَا أَرَادَ ثُمَّ فَوَضَعَ إِلَيْهِ فَقَالَ مَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَ مَا نَهَاكُمْ عَنْهُ فَانْتَهُوا فَمَا فَوَضَعَ اللَّهُ إِلَى رَسُولِهِ فَقَدْ فَوَضَعَهُ إِلَيْنَا.

(The book) 'Basaair Al-Darajaat' – Ibn Yazeed, from Ahmad Bin Al Hassan Bin Ziyad, from Muhammad Bin Al Hassan Al Maysami, from his father,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I heard him^{asws} saying: 'Allah^{azwj} Educated His^{azwj} Rasool^{saww} until He^{azwj} Established him^{saww} upon what He^{azwj} Wanted, the Delegated to him^{saww}, so He^{azwj} Said: **And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain [59:7].** So, whatever Allah^{azwj} had Delegated to His^{azwj} Rasool^{saww}, so He^{azwj} has Delegated it to us^{asws}'.⁴¹⁰

10- ير، بصائر الدرجات عبدُ اللهِ بنُ جعفرٍ عنِ محمدِ بنِ عيسى عنِ النَّضْرِ بنِ سُوَيْدٍ عنِ عَلِيِّ بنِ صَامِتٍ عنِ أُدَيْمِ بنِ الحُرِّ قالَ أَدَبْتُمْ سَأَلَهُ مُوسَى بنُ أَشْيَمٍ يُعْنِي أَبَا عَبْدِ اللَّهِ ع عَنْ آيَةٍ مِنْ كِتَابِ اللَّهِ فَخَبَّرَهُ بِهَا فَلَمْ يَبْرَحْ حَتَّى دَخَلَ رَجُلٌ فَسَأَلَهُ عَنْ تِلْكَ الْآيَةِ بَعِيْنَهَا فَأَخْبَرَهُ بِخِلَافِ مَا أَخْبَرَهُ

(The book) 'Basaair Al Darajaat' – Abdullah Bin Ja'far, from Muhammad Bin Isa, from Al Nazar Bin Suweyd, from Ali Bin Samit, from Udeym Bin Al Hurr, Dueym said,

'Musa Bin Asheym asked him^{asws}, meaning Abu Abdullah^{asws}, about a Verse in Book of Allah^{azwj}. He^{asws} informed him with it. He had not departed until another man entered and asked him^{asws} about that very Verse exactly, and he^{asws} informed him with different to what he^{asws} had informed him.

قَالَ ابْنُ أَشْيَمٍ فَدَخَلَنِي مِنْ ذَلِكَ مَا شَاءَ اللَّهُ حَتَّى كُنْتُ كَأَدِّ قَلْبِي يُشْرَحُ بِالسَّكَاكِينِ وَ فُلْتُ تَرَكْتُ أَبَا قَتَادَةَ بِالسَّامِ لَا يُخْطِئُ فِي الْحَرْفِ الْوَاحِدِ الْوَاوِ وَ شَبَّهَهَا وَ جِئْتُ إِلَى مَنْ يُخْطِئُ هَذَا الْخَطَاءَ كُلَّهُ

Ibn Aheym said, 'Something entered me from that what Allah^{azwj} so Desired to the extent that my heart was almost rendered with the knives and I said, 'I left Abu Qatada at Syria. He did not err regarding one letter the 'Waaw', and it's like, and I have (instead) come to one mistaken with this mistake, all of it'.

فَبَيْنَا أَنَا كَذَلِكَ إِذْ دَخَلَ عَلَيْهِ آخِرُ فَسَأَلَهُ عَنْ تِلْكَ بَعِيْنَهَا فَأَخْبَرَهُ بِخِلَافِ مَا أَخْبَرَنِي وَ الَّذِي سَأَلَهُ بَعْدِي

⁴⁰⁹ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 (b) H 8

⁴¹⁰ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 (b) H 9

While I was like that when another one entered to see him^{asws} and asked him^{asws} about that very (issue), and he^{asws} informed him different to what he^{asws} had informed me, and the one who had asked him^{asws} after me.

فَتَحَلَّى عَنِّي وَ عَلِمْتُ أَنَّ ذَلِكَ تَعَمَّدُ مِنْهُ فَحَدَّثْتُ نَفْسِي بِشَيْءٍ فَالْتَقَيْتُ إِلَى أَبُو عَبْدِ اللَّهِ ع فَقَالَ يَا ابْنَ أَشَيْمٍ لَا تَفْعَلْ كَذَا وَ كَذَا فَحَدَّثْتَنِي عَنِ الْأَمْرِ الَّذِي حَدَّثْتُ بِهِ نَفْسِي

There was a flash in me and I came to know that, that was deliberate from him^{asws}, and I discussed within myself with something. Abu Abdullah^{asws} turned towards me and said: ‘O Ibn Asheym! Do not do such and such’, and he^{asws} narrated to me of the matter which I had discussed within myself.

ثُمَّ قَالَ يَا ابْنَ أَشَيْمٍ إِنَّ اللَّهَ فَوَّضَ إِلَيَّ سُلَيْمَانَ بْنَ دَاوُدَ ع فَقَالَ هَذَا عَطَاؤُنَا فَاْمُنُّنْ أَوْ أَمْسِكْ بِعَيْرِ حِسَابٍ وَ فَوَّضَ إِلَيَّ نَبِيَّهُ فَقَالَ مَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَ مَا حَاكَمَ عَنْهُ فَانْتَهُوا فَمَا فَوَّضَ إِلَيَّ نَبِيَّهُ فَقَدْ فَوَّضَ إِلَيْنَا

Then he^{asws} said: ‘O Ibn Asheym! Allah^{azwj} Delegated to Suleyman^{as} Bin Dawood^{as}, so He^{azwj} Said: ***This is Our Gift, so either confer or withhold, without a Reckoning [38:39]***. And He^{azwj} Delegated to His^{azwj} Prophet^{saww}, so He^{azwj} Said: ***And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain [59:7]***. Whatever He^{azwj} had Delegated to His^{azwj} Prophet^{saww}, so He^{azwj} has delegated to us^{asws}.

يَا ابْنَ أَشَيْمٍ فَمَنْ يُرِيدُ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَ مَنْ يُرِيدُ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَزْجًا أ تَدْرِي مَا الْحَرْجُ قُلْتُ لَا فَقَالَ بِيَدِهِ وَ ضَمَّ أَصَابِعَهُ الشَّيْءَ الْمُمْصَمْتِ الَّذِي لَا يُخْرَجُ مِنْهُ شَيْءٌ وَ لَا يَدْخُلُ فِيهِ شَيْءٌ.

O Ibn Asheym! ***So the one who wants Allah to Guide him, He would Expand his chest for Al-Islam, and the one who wants Him to let him stray, He would Straiten his chest with a constriction, [6:125]***. Do you know what the constriction is?’ I said, ‘No’. He^{asws} by his^{asws} hand and his^{asws} fingers pressed something: ‘The grip from which nothing can come out from it, nor can anything enter into it’.⁴¹¹

11- ير، بصائر الدرجات في نوادر مُحَمَّدِ بْنِ سِنَانٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لَا وَ اللَّهُ مَا فَوَّضَ اللَّهُ إِلَى أَحَدٍ مِنْ خَلْقِهِ إِلَّا إِلَى الرَّسُولِ وَ إِلَى الْأَيْمَةِ ع فَقَالَ إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ وَ هِيَ حَارِثَةٌ فِي الْأَوْصِيَاءِ.

(The book) ‘Basaair Al Darajaat’ in the miscellaneous (Chapter) – Muhammad Bin Sinan who said,

‘Abu Abdullah^{asws} said: ‘No, by Allah^{azwj}! Allah^{azwj} did not Delegate to anyone from His^{azwj} creatures except to the Rasool^{saww} and to the Imams^{asws}. He^{azwj} Said: ***We Revealed the Book to you with the Truth for you to judge between the people with what Allah Showed you; [4:105]***, and it flows regarding the successors^{asws}’.⁴¹²

12- حَتَّص، الإختصاص ير، بصائر الدرجات أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْأَمْوَازِيِّ عَنْ بَعْضِ أَصْحَابِنَا عَنْ ابْنِ عَمِيرَةَ عَنِ الثَّمَالِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ مَنْ أَخْلَلْنَا لَهُ شَيْئاً أَصَابَهُ مِنْ أَعْمَالِ الظَّالِمِينَ فَهُوَ لَهُ حَلَالٌ لِأَنَّ الْأَيْمَةَ مِمَّا مَفْوَّضٌ إِلَيْهِمْ فَمَا أَحَلُّوا فَهُوَ حَلَالٌ وَ مَا حَزَمُوا فَهُوَ حَرَامٌ.

⁴¹¹ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 (b) H 10

⁴¹² Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 (b) H 11

(The books) 'Al Ikhtisaas' (and) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Ahwazy, from one of our companions, from Ibn Umeyra, from al Sumali who said,

'I heard Abu Ja'far^{asws} saying: 'One to whom we^{asws} permit something he attains from the deeds of the unjust ones, so it is Permissible for him, because the Imams^{asws} from us^{asws}, it is delegated to them^{asws}. Thus, whatever they^{asws} Permit, so it is Permissible, and whatever they^{asws} prohibit, so it is Prohibited''⁴¹³.

13- ير، بصائر الدرجات أحمد بن موسى عن علي بن إسماعيل عن صفوان عن عاصم بن حميد عن أبي إسحاق عن أبي عبد الله ع قال سمعته يقول إن الله أدب نبيه على محبته فقال إنك لعلى خلق عظيم ثم فوض إليه فقال ما أتاكم الرسول فخذوه و ما نهاكم عنه فانتهوا و قال من طيع الرسول فقد أطاع الله

(The book) 'Basaair Al Darajaat' – Ahmad Bin Musa, from Ali Bin Ismail, from Safwan, from Aasim Bin Humejd, from Abu Is'haq,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I heard him^{asws} saying: 'Allah^{azwj} Educated His^{azwj} Prophet^{saww} upon His^{azwj} Love: **And you are upon magnificent morals [68:4]**, then Delegating to him^{saww}, so He^{azwj} Said; **And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain [59:7]**, and Said: **There is one who obeys the Rasool, so he has obeyed Allah, [4:80]**'.

قال ثم قال و إن نبي الله فوض إلى علي و ائتمنه فسلمتم و وحد الناس و الله لحسبكم أن تقولوا إذا قلنا و تصمتوا إذا صمتنا و نحن فيما بينكم و بين الله فما جعل الله لأحد من خلقه من خلاف أمرنا.

He (the narrator) said, 'Then he^{asws} said: 'And surely, the Prophet^{saww} of Allah^{azwj} delegated to All^{asws} and entrusted him^{asws}. You (Shias) submitted and the people rejected, and Allah^{azwj} will Suffice you all, if you speak when we^{asws} speak, and you are silent when we^{asws} are silent, and we^{asws} are in between you and Allah^{azwj}. Allah^{azwj} has not Made any good to be for anyone in opposition to our^{asws} instructions''.

ير، بصائر الدرجات أحمد بن محمد بن الأهوازى عن ابن أبي نجران و ابن فضال عن عاصم عن أبي إسحاق مثله إلى قوله و ائتمنه.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Ahwazy, from Ibn Abu Najran, and Ibn Fazzal, from Aasim, from Abu Is'haq – similar up to his^{asws} words: 'And entrusted him^{asws}'.

ختص، الإختصاص ابن عيسى عن ابن أبي نجران عن ابن حميد عن أبي إسحاق التحوي مثله و زاد في آخره فإن أمرنا أمر الله عز و جل.

(The book) 'Al Ikhtisas' – Ibn Isa, from Ibn Abu Najran, from Ibn Humejd, from Abu Is'haq Al Nahwy – similar to it and there is an addition in its end: 'For our^{asws} commands are the Commands of Allah^{azwj} Mighty and Majestic''⁴¹⁴.

14- ير، بصائر الدرجات أحمد بن محمد بن الحجاج عن الحجاج عن ثعلبة بن ميمون عن زكريا الرحاجي قال: سمعت أبا جعفر ع يذكر أن علياً ع كان فيما ولى بمنزلة سليمان بن داود قال الله تعالى فامتن أو أمسك بغير حساب.

⁴¹³ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 (b) H 12

⁴¹⁴ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 (b) H 13

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Hajjal, from Sa'alba Bin Maymoun, from Zakariya Al Zujajy who said,

'I heard Abu Ja'far^{asws} mentioning that Ali^{asws} is in (Islam) as was the status of Suleyman^{as} Bin Dawood^{as}. Allah^{azwj} the Exalted Said: **This is Our Gift, so either confer or withhold, without a Reckoning [38:39]**'.⁴¹⁵

15- حَتَّصَ، الإختصاص ير، بصائر الدرجات مُحَمَّدُ بْنُ خَالِدِ الطَّيَالِسِيِّ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي بَكْرٍ الْخَضْرَمِيِّ عَنْ زَيْنِدِ مَوْلَى ابْنِ هُبَيْرَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِذَا رَأَيْتَ الْقَائِمَ أَعْطَى رَجُلًا مِائَةَ أَلْفٍ وَ أَعْطَى آخَرَ دِرْهَمًا فَلَا يَكُفِّرُ فِي صَدْرِكَ فَإِنَّ الْأَمْرَ مَفْوضٌ إِلَيْهِ.

(The books) 'Al Ikhtisas' (and) 'Basaair Al Darajaat' – Muhammad Bin Khalid Al Tayalisy, from Sayf Bin Ameyra, from Abu Bakr Al Hazramy, from Rufeyd a slave of Ibn Hubeyra who said,

'Abu Abdullah^{asws} said: 'When you see Al-Qaim^{asws} giving one hundred thousand to a man and gives one Dirham to another, do not dislike it in your chest for the Command (of Allah^{azwj}) has been Delegated to him^{asws}'.⁴¹⁶

16- غَطَّ، الغيبة للشيخ الطوسي جَعْفَرُ بْنُ الْفَزَارِيِّ عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي نُعَيْمٍ مُحَمَّدِ بْنِ أَحْمَدَ الْأَنْصَارِيِّ قَالَ: وَجَّهَ قَوْمٌ مِنَ الْمُفَوَّضَةِ وَالْمُقَصَّرَةِ كَامِلٌ بْنُ إِبْرَاهِيمَ الْمَدْيَنِيِّ إِلَى أَبِي مُحَمَّدٍ ع قَالَ كَامِلٌ فُئِلْتُ فِي نَفْسِي أَسْأَلُهُ لَا يَدْخُلُ الْجَنَّةَ إِلَّا مَنْ عَرَفَ مَعْرِفَتِي وَ قَالَ بِمَقَالَتِي

(The book) 'Al Ghayba' of the sheikh Al Tusi – Ja'far Al Fazary, from Muhammad Bin Ja'far Bin Abdullah, from Abu Nueym Muhammad Bin Ahmad al Ansary who said,

'A group of the (believers in) Delegation and the reducers (Muqassirs) diverted Kamil Bin Ibrahim Al-Madany to Abu Muhammad^{asws}. Kamil said, 'I said within myself, 'I shall ask him^{asws}, 'None can enter the Paradise except one who recognises as my recognition and says with my words (beliefs)'.
قَالَ فَلَمَّا دَخَلْتُ عَلَى سَيِّدِي أَبِي مُحَمَّدٍ ع نَظَرْتُ إِلَى ثِيَابٍ بَيَاضٍ نَاعِمَةٍ عَلَيْهِ فُئِلْتُ فِي نَفْسِي وَإِلَى اللَّهِ وَ حُجَّتُهُ يَلْبَسُ النَّاعِمَ مِنَ الثِّيَابِ وَ يَأْمُرُنَا نَحْنُ بِمُؤَاَسَاةِ الْإِخْوَانِ وَ يَنْهَانَا عَنْ لُبْسِ مِثْلِهِ

He (the narrator) said, 'When I entered to see my Master^{asws} Abu Muhammad^{asws}, I looked at soft white clothes upon him^{asws}. I said within myself, 'A Guardian^{asws} of Allah^{azwj} and His^{azwj} Divine Authority is wearing from the soft clothes and instructing us with the consoling the brethren and forbidding us from wearing like it'.
قَالَ مُتَبَسِّمًا يَا كَامِلُ وَ حَسَرَ دِرَاعَيْهِ فَإِذَا مَسَّحَ أَسْوَدُ حَشِينٌ عَلَى جِلْدِهِ فَقَالَ هَذَا لِلَّهِ وَ هَذَا لَكُمْ

He^{asws} said (while) smiling: 'O Kamil!', and uncovered his^{asws} forearm, and there was black coarse sackcloth upon his^{asws} skin, he^{asws} said: 'This is for Allah^{azwj}', and this is for you all'.
فَسَلَّمْتُ وَ حَلَسْتُ إِلَى بَابٍ عَلَيْهِ سِتْرٌ مُرَخًى فَجَاءَتِ الرِّيحُ فَكَشَفَتْ طَرَفَهُ فَإِذَا أَنَا بِفُئِي كَأَنَّهُ فَلَقَهُ قَمَرٍ مِنْ أَبْنَاءِ أَرْبَعِ سِنِينَ أَوْ مِثْلِهَا فَقَالَ لِي يَا كَامِلُ بْنُ إِبْرَاهِيمَ فَأَفْشَعُرْتُ مِنْ ذَلِكَ وَ أَهْمْتُ أَنْ قُلْتُ لَيْتَكَ يَا سَيِّدِي

⁴¹⁵ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 (b) H 14

⁴¹⁶ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 (b) H 15

I greeted and sat down to a door having a curtain upon it. A wind came and uncovered its end, there I was by a youth as if he was a piece of the moon, from the sons of four years or similar to it. He^{asws} said to me: 'O Kamil Bin Ibrahim!' I shuddered from that and was inspired to say, 'At your service, O my Master^{asws}!'

فَقَالَ جِئْتُ إِلَىٰ وَرِيٍّ لِلَّهِ وَحُجَّتِهِ وَبَابِهِ تَسْأَلُهُ هَلْ يَدْخُلُ الْجَنَّةَ إِلَّا مَنْ عَرَفَ مَعْرِفَتَكَ وَقَالَ بِمَقَالَتِكَ فُقُلْتُ إِيَّيَ وَاللَّهِ

He^{asws} said: 'You came to a Guardian^{asws} of Allah^{azwj} and His^{azwj} Divine Authority to ask him^{asws}, 'Will anyone enter the Paradise except one who recognises as your recognition and speaks with your words (beliefs)'. I said, 'Yes, by Allah^{azwj}!'

قَالَ إِذْنٌ وَاللَّهِ يَقُولُ دَاخِلُهَا وَاللَّهِ إِنَّهُ لَيَدْخُلُهَا قَوْمٌ يُقَالُ لَهُمُ الْحَقِيَّةُ قُلْتُ يَا سَيِّدِي وَمَنْ هُمْ قَالَ قَوْمٌ مِنْ حُبِّهِمْ لِعَلِّي ع يَخْلِفُونَ بِحَمِّي وَ لَا يَدْرُونَ مَا حَمِّي وَ فَضْلُهُ

He^{asws} said: 'Then, by Allah^{azwj}, few would enter it. By Allah^{azwj}! There would enter it, a people called Al-Haqiya would be entering it'. I said, 'O my Master^{asws}! And who are they?' He^{asws} said: 'A people, from out of their (intense) love for Ali^{asws}, are swearing by his^{asws} right, and they are not knowing what his^{asws} right and merit is'.

ثُمَّ سَكَتَ صَلَوَاتُ اللَّهِ عَلَيْهِ عَنِّي سَاعَةً ثُمَّ قَالَ وَ جِئْتُ تَسْأَلُهُ عَنْ مَقَالَةِ الْمُفَوَّضَةِ كَذَبُوا بَلْ قُلُوبُنَا أَوْعِيَةٌ لِمَشِيَّةِ اللَّهِ فَإِذَا شَاءَ شِئْنَا وَاللَّهُ يَقُولُ وَ مَا تَسْأَلُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ

Then he^{asws} was silent from me for a while, then said: 'And you came to ask him^{asws} about the words (beliefs) of Al-Mufawwiza (believers in delegation). They are lying, but our^{asws} hearts are containers of Desires of Allah^{azwj}. So when He^{azwj} Desires, we^{asws} desire, and Allah^{azwj} is Saying: **And you (Imams) are not desiring except if Allah so Desires. [76:30]**'.

ثُمَّ رَجَعَ السُّتْرُ إِلَىٰ حَالَتِهِ فَلَمْ أَسْتَطِعْ كَشْفَهُ فَتَنَظَّرَ إِلَيَّ أَبُو مُحَمَّدٍ ع مُتَبَسِّمًا فَقَالَ يَا كَامِلُ مَا جُلُوسُكَ قَدْ أَنْبَأَكَ بِحَاجَتِكَ الْحُجَّةُ مِنْ بَعْدِي

Then he^{asws} returned the curtain to its state, and I was not able to uncover it. Abu Muhammad^{asws} looked at me smiling. He^{asws} said: 'O Kamil! Why are you sitting (for now)? I^{asws} have already informed you with your need, the Divine Authority from after me^{asws}'.

فَقُمْتُ وَ خَرَجْتُ وَ لَمْ أَعَابِنِي بَعْدَ ذَلِكَ قَالَ أَبُو نُعَيْمٍ فَلَقِيْتُ كَامِلًا فَسَأَلْتُهُ عَنْ هَذَا الْحَدِيثِ فَحَدَّثَنِي بِهِ.

I stood up and went out and did not see him^{asws} (Al-Qaim^{asws}) after that. Abu Nueym said, 'I met Kamil and asked him about this Hadeeth, and he narrated to me with it'⁴¹⁷.

17- شي، تفسير العياشي عن جابر الجعفي قال: قرأت عند أبي جعفر ع قول الله ليس لك من الأمر شيء قال بلى والله إن له من الأمر شيئاً و شيئاً و شيئاً و ليس حيث ذهب و لكي أخبرك أن الله تبارك و تعال لنا أمر نبئته ص أن يظهر ولاية علي ع فكر في عداوة قومه له و معرفته بهم

Tafseer Al Ayyashi, from Jabir Al Jufy who said,

⁴¹⁷ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 (b) H 16

“I recited in the presence of Abu Ja’far^{asws} the Words of Allah^{azwj} **There isn’t anything for you from the matter [3:128]**. He^{asws} said: ‘Yes, by Allah^{azwj}! There is for him^{saww} in the affair, a thing, and a thing, and a thing, and it is not as where you are going with it. But, I^{asws} inform you that Allah^{azwj} Blessed and High, when He^{azwj} Commanded His^{azwj} Prophet^{saww} that he^{saww} should manifest the Wilayah of Ali^{asws}, he^{saww} thought regarding the enmity of his^{saww} people for him^{asws}, and recognised it with them.

وَذَلِكَ لِلَّذِي فَضَّلَهُ اللَّهُ بِهِ عَلَيْهِمْ فِي جَمِيعِ حِصَالِهِ كَانَ أَوَّلَ مَنْ آمَنَ بِرَسُولِ اللَّهِ صَ وَبِمَنْ أَرْسَلَهُ وَكَانَ أَنْصَرَ النَّاسَ لِلَّهِ وَ لِرَسُولِهِ وَ أَقْتَلَهُمْ لِعَدُوِّهِمَا وَ أَشَدَّهُمْ بُغْضًا لِمَنْ خَالَفَهُمَا وَ فَضَّلَ عِلْمَهُ الَّذِي لَمْ يُسَاوِهِ أَحَدٌ وَ مَنْاقِبَهُ الَّتِي لَا تُحْصَى شَرَفًا

And that is what Allah^{azwj} had Graced him^{asws} with against them in all of his^{asws} characteristics. He^{asws} was the first on who expressed belief in Rasool-Allah^{saww} and in what he^{saww} was Sent with, and to help the people for the Sake of Allah^{azwj} the High and His^{azwj} Rasool^{saww}, and killed both their enemies, and was most hateful to the one who opposed them, and his^{asws} Knowledge was superior which no one else had, and countless merits and honours which cannot be counted.

فَلَمَّا فَكَّرَ النَّبِيُّ صَ فِي عِدَاوَةِ قَوْمِهِ لَهُ فِي هَذِهِ الْحِصَالِ وَ حَسَدِهِمْ لَهُ عَلَيْهَا ضَاقَ عَنِ ذَلِكَ فَأَخْبَرَ اللَّهَ أَنَّهُ لَيْسَ لَهُ مِنْ هَذَا الْأَمْرِ شَيْءٌ إِلَّا مَا الْأَمْرُ فِيهِ إِلَيَّ اللَّهُ أَنْ يُصَيِّرَ عَلِيًّا وَصِيَّهُ وَ وَلِيَّ الْأَمْرِ بَعْدَهُ

So when the Prophet^{saww} thought regarding the enmity of his^{saww} people against him^{asws} with regards to these qualities, and their envy against him^{asws} he^{saww} was constricted from that. So Allah^{azwj} the High Informed him^{saww} that **There isn’t anything for you from the matter [3:128]**, but rather, the matter regarding it is for Allah^{azwj} that He^{azwj} would Make Ali^{asws} to be his^{saww} successor^{asws} and the Master of the Command after him^{saww}.

فَهَذَا عَنِ اللَّهِ وَ كَيْفَ لَا يَكُونُ لَهُ مِنَ الْأَمْرِ شَيْءٌ وَ قَدْ فَوَّضَ اللَّهُ إِلَيْهِ أَنْ جَعَلَ مَا أَحَلَّ فَهُوَ حَلَالٌ وَ مَا حَرَّمَ فَهُوَ حَرَامٌ قَوْلُهُ مَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَ مَا نَهَاكُمْ عَنْهُ فَانْتَهُوا.

So, this is what Allah^{azwj} Means. And how can there not be anything for him^{saww} from the affair, and Allah^{azwj} had Delegated to him^{saww} that whatever he^{saww} were to permit so it is Permissible, and whatever he^{saww} were to forbid so it is Prohibited. His^{azwj} Words: **And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain [59:7]**.⁴¹⁸

18- شي، تفسير العياشي عن جابر قال: قُلْتُ لِأَبِي جَعْفَرٍ عَ قَوْلَهُ لِبَيْتِهِ صَ لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ فَسَرَّهُ لِي

Tafseer Al Ayyashi – From Jabir who said,

‘I said to Abu Ja’far^{asws}, ‘His^{azwj} Words to His^{azwj} Prophet^{saww}: **There isn’t anything for you from the matter [3:128]**, interpret it for me’.

قَالَ فَقَالَ أَبُو جَعْفَرٍ عَ لِبَيْتِهِ قَالَهُ اللَّهُ وَ لِبَيْتِي أَرَادَهُ اللَّهُ يَا جَابِرُ إِنَّ رَسُولَ اللَّهِ صَ كَانَ حَرِيصًا عَلَيَّ أَنْ يَكُونَ عَلَيَّ عَ مِنْ بَعْدِهِ عَلَى النَّاسِ وَ كَانَ عِنْدَ اللَّهِ خِلَافٌ مَا أَرَادَ رَسُولُ اللَّهِ صَ

⁴¹⁸ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 (b) H 17

He (the narrator) said, 'Abu Ja'far^{asws} said: 'Allah^{azwj} Said it for a thing, and Allah^{azwj} Wanted it for a thing. O Jabir! Rasool-Allah^{saww} was eager that Ali^{asws} would happen to be upon the people from after him^{saww}, and in the Presence of Allah^{azwj} it was different to what Rasool-Allah^{saww} had wanted'.

أَلَمْ أَتَلَّ عَلَيْكَ يَا مُحَمَّدٌ فِيمَا أَنْزَلْتُ مِنْ كِتَابِي إِلَيْكَ الْمَأْمُورَ حَسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ إِلَى قَوْلِهِ وَ لِيَعْلَمَنَّ قَالَ فَوَضَّ رَسُولُ اللَّهِ ص الْأَمْرَ إِلَيْهِ.

He (the narrator) said, 'I said, 'So what is the meaning of what?' He^{asws} said: 'Yes, it means by that Words of Allah^{azwj} to His^{azwj} Rasool^{saww}: **"There isn't anything for you from the matter [3:128]**, O Muhammad^{saww}, regarding Ali^{asws}. The Command regarding Ali^{asws} and others is up to Me^{azwj}. Did I^{asws} not recite to you, O Muhammad, regarding what was Revealed from My^{azwj} Book to you^{saww}: **Alif Lam Meem [29:1] Do the people reckon that they will be left alone on saying, 'We believe', and they will not be Tried? [29:2]** – up to His^{azwj} Words: **and He will Make known the liars [29:3]**". He^{asws} said: 'Rasool-Allah^{saww} delegated the command to him^{asws},⁴¹⁹

19- شي، تفسير العياشي عن الجزمي عن أبي جعفر ع أنه قرأ ليس لك من الأمر شيء أن تثوب عليهم أو تعدبهم فإنهم ظالمون.

Tafseer Al Ayyashi – From Al Jarmy,

'From Abu Ja'far^{asws} having recited: **There isn't anything for you from the matter [3:128]**, whether you^{saww} turn to them or punish them, for they are unjust".⁴²⁰

20- كشف، كشف الغمة من مناقب الخوارزمي عن جابر قال قال رسول الله ص إن الله لما خلق السماوات والأرض دعاهن فأجبنه فعرض عليهن نبيتي وولاية علي بن أبي طالب فقبلتاها ثم خلق الخلق وفوض إلينا أمر الدين فالسعيد من سعد بنا والشقي من شقي بنا نحن المحجلون لجلاله والمحرّمون لحرامه.

(The book) 'Kashf Al Ghumma' from (the book) 'Manaqib' of Al Khawarizmy, from Jabir who said,

'Rasool-Allah^{saww} said: 'When Allah^{azwj} Created the skies and the earth, Called these, and they answered. He^{azwj} Presented my^{saww} Prophet-hood and Wilayah of Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws}, and both accept these two. Then He^{azwj} Created the creatures and Delegated the matters of the Religion to us^{asws}. The fortunate is the one who is fortunate by us^{asws}, and the wretched is the one who is wretched by us^{asws}. We^{asws} are the permitters of His^{azwj} Permissible(s) and prohibitors of His^{azwj} Prohibitions".⁴²¹

21- من كتاب رياض الجنان، لفضل الله بن محمود الفارسي بالإسناد عن محمد بن سنان قال: كنت عند أبي جعفر ع فذكرت اختلاف الشيعة فقال إن الله لم يزل فرداً متفرداً في الوحدانية ثم خلق محمداً وعلياً وفاطمة ع فمكثوا ألف دهر ثم خلق الأشياء وأشهدهم خلقها وأجرى عليها طاعتهم وجعل فيهم ما شاء

From the book 'Riyaz Al Jinan' of Fazl Bin Mahmoud Al Farsi, by the chain from Muhammad Bin Sinan who said,

⁴¹⁹ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 (b) H 18

⁴²⁰ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 (b) H 19

⁴²¹ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 (b) H 20

'I was in the presence of Abu Ja'far^{asws} and mentioned the differing of the Shias, so he^{asws} said: 'Allah^{azwj} did not cease to be singular, individual in the Oneness. Then He^{azwj} Created Muhammad^{saww} and Ali^{asws} and (Syeda) Fatima^{asws}. They^{asws} remained for a thousand aeons (eras). Then He^{azwj} Created the things and Made them^{asws} witness its creation, and Caused obedience to them^{asws} to flow upon these, and Made regarding them^{asws} whatever He^{azwj} so Desired.

وَفَوْضَ أَمْرِ الْأَشْيَاءِ إِلَيْهِمْ فِي الْحُكْمِ وَ التَّصْرِيفِ وَ الْإِزْشَادِ وَ الْأَمْرِ وَ النَّهْيِ فِي الْخَلْقِ لِأَنَّهُمْ الْوَلَاةُ فَلَهُمُ الْأَمْرُ وَ الْوَلَايَةُ وَ الْهُدَايَةُ

And He^{azwj} Delegated the matters of the things to them^{asws} regarding the judgment, and the proceedings, and the guidance, and the instructing, and the forbidding among the people, because they^{asws} are the rulers, and for them^{asws} is the command and the governance (Wilayah), and the guidance.

فَهُمْ أَبْوَابُهُ وَ نُوَابُهُ وَ حُجَابُهُ يُحَلَّلُونَ مَا شَاءَ وَ يُحْرَمُونَ مَا شَاءَ وَ لَا يَفْعَلُونَ إِلَّا مَا شَاءَ عِبَادًا مُكْرَمُونَ لَا يَسْتَفْتُونَهُ بِالْقَوْلِ وَ هُمْ بِأَمْرِهِ يَعْمَلُونَ

They^{asws} are His^{azwj} door, and His^{azwj} deputies, and His^{azwj} barriers. They^{asws} are permitting what He^{azwj} Desires and are prohibiting what He^{azwj} Desires, and are not doing except what He^{azwj} Desires: **they (Prophets) are honoured servants [21:26] They do not precede Him in speech and they are only acting by His Command [21:27].**

فَهَذِهِ الدِّيَانَةُ الَّتِي مَنْ تَقَدَّمَهَا عَرِقَ فِي بَحْرِ الْإِفْرَاطِ وَ مَنْ نَقَصَهُمْ عَنْ هَذِهِ الْمَرَاتِبِ الَّتِي رَتَّبَهُمُ اللَّهُ فِيهَا زَهَقَ فِي بَرِّ التَّقْرِيطِ وَ لَمْ يُوفَّ آلَ مُحَمَّدٍ حَقَّهُمْ فِيمَا يَجِبُ عَلَى الْمُؤْمِنِ مِنْ مَعْرِفَتِهِمْ

So this is the Religion, one who precedes it would drown in the sea of excesses, and one who stays behind from these ranks which Allah^{azwj} has Ranked them^{asws} regarding it would vanish in the land of carelessness and would not be loyal to Progeny^{asws} of Muhammad^{saww} of their^{asws} rights regarding what is Obligated upon the Momineen, from recognising them^{asws}.

ثُمَّ قَالَ خُذْهَا يَا مُحَمَّدُ فَإِنَّهَا مِنْ مَخْزُونِ الْعِلْمِ وَ مَكْنُونِهِ.

Then he^{asws} said: 'Take it, O Muhammad, for it is from the treasured knowledge and its hidden!'⁴²²

22- حَتَّى، الْإِحْتِصَاصِ الطَّيَالِسِيِّ وَ ابْنُ أَبِي الْخَطَّابِ عَنِ ابْنِ سِنَانَ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنِ الْمُتَخَلِّ بْنِ جَمِيلٍ عَنْ جَابِرِ بْنِ زَيْدٍ قَالَ: تَلَوْتُ عَلَى أَبِي جَعْفَرٍ ع هَذِهِ الْآيَةَ مِنْ قَوْلِ اللَّهِ لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ فَقَالَ إِنَّ رَسُولَ اللَّهِ ص حَرَّصَ أَنْ يَكُونَ عَلِيٌّ وَلِيُّ الْأَمْرِ مِنْ بَعْدِهِ فَذَلِكَ الَّذِي عَنِ اللَّهِ لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ وَ كَيْفَ لَا يَكُونُ لَهُ مِنَ الْأَمْرِ شَيْءٌ وَ قَدْ فَوْضَ اللَّهُ إِلَيْهِ فَقَالَ مَا أَحَلَّ النَّبِيُّ ص فَهُوَ حَلَالٌ وَ مَا حَرَّمَ النَّبِيُّ ص فَهُوَ حَرَامٌ.

(The book) 'Al Ikhtisaas' of Al Tayalisi, and Ibn Abu Al Khattab, from Ibn Sinan, from Ammar Bin Marwan, from Al Munakhal Bin Jameel, from Jabir Bin Yazeed who said,

'This Verse was recited unto Abu Ja'far^{asws}, from Words of Allah^{azwj}: **There isn't anything for you from the matter [3:128].** He^{asws} said: 'Rasool-Allah^{saww} was eager that Ali^{asws} should

⁴²² Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 (b) H 21

happen to be Master of the Command (Wali Al-Amr) from after him^{saww}. So, that is which Allah^{azwj} Means: ***There isn't anything for you from the matter [3:128]***. And how can there not happen to be anything for him^{saww} from the matter and Allah^{azwj} has Delegated to him, so He^{azwj} Said that whatever the Prophet^{saww} permits so it is Permissible, and whatever the Prophet^{saww} prohibits, so it is Prohibited".⁴²³

23- ير، بصائر الدرجات ابن زياد عن زناد القندي عن عبد الله بن سنان عن أبي عبد الله ع قال: قلت له كيف كان يصنع أمير المؤمنين ع بشارب الخمر قال كان يحدّه قلت فإن عاد قال كان يحدّه قلت فإن عاد قال يحدّه ثلاث مرّات فإن عاد كان يقتله

(The book) 'Basaair Al Darajaat' – Ibn Yazeed Al Qandy, from Abdullah Bin Sinan,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I said to him^{asws}, 'How did Amir Al-Momineen^{asws} deal with the drinker of wine?' He^{asws} said: 'He^{asws} applied the legal punishment on him'. I said, 'And if he returned to it?' He^{asws} said: 'He^{asws} applied the legal punishment on him three times, and if he returned to it, he^{asws} killed him'.

قلت كيف كان يصنع بشارب الخمر قال مثل ذلك قلت فمَنْ شرب الخمر كمن شرب المسكر قال سواء فاستغظمت ذلك فقال لا تستعظم ذلك إن الله لما أذب نبيه ص ائتدب ففوض إليه وإن الله حرّم مكة وإن رسول الله ص حرّم المدينة

I said, 'Is the one who drinks wine like the one who drinks an intoxicant?' He^{asws} said: '(Yes it's the) Same'. I considered that as great (major issue). He^{asws} asked from me: 'Don't consider that to be grievous. When Allah^{azwj} Educated His^{azwj} Prophet^{saww} (with the best morality) and He^{azwj} Completed it, He^{azwj} Delegated it to him^{saww} (the Religion). Allah^{azwj} Sanctified Mecca, and the Rasool-Allah^{saww} sanctified Al-Medina.

فأجاز الله له ذلك وإن الله حرّم الخمر وإن رسول الله ص حرّم المسكر فأجاز الله ذلك كله له وإن الله فرض فرائض من الصلوة وإن رسول الله ص أطعم الجند فأجاز الله ذلك له ثم قال حرّف و ما حرّف من يطع الرسول فقد أطاع الله.

Allah^{azwj} Permitted for him^{saww} all of that. Allah^{azwj} Prohibited the wine, and the Rasool-Allah^{saww} prohibited all intoxicants. Allah^{azwj} Permitted that for him^{saww}; and Allah^{azwj} Obligated the obligations from the lineages and that the Rasool-Allah^{saww} included in it the ancestors. Allah^{azwj} Permitted for him^{saww} all of that. Then he^{asws} said to him: 'O Fazeyl, they have distorted (*Tahreef*), and what have they distorted ***There is one who obeys the Rasool, so he has obeyed Allah [4:80]***'.⁴²⁴

24- كا، الكافي الحسين بن محمد عن المعلى عن عبد الله بن إدريس عن محمد بن سنان قال: كنت عند أبي جعفر الثاني ع فأجريت اختياراً الشيعة فقال يا محمد إن الله تبارك و تعالى لم يزل متفرداً بوحدانيته ثم خلق محمداً و علياً و فاطمة فمكثوا ألف دهر ثم خلق جميع الأشياء فأشهدهم خلقها و أجرى طاعتهم عليها و فوض أمورها إليهم

(The book) 'Al Kafi' – Al Husayn Bin Muhammad, from Al Moalla, from Abdullah Bin Idrees, from Muhammad Bin Sinan who said,

⁴²³ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 (b) H 22

⁴²⁴ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 (b) H 23

'I was in the presence of Abu Ja'far^{asws} the 2nd, and the differing of the Shias flowed (discussion), so he^{asws} said: 'O Muhammad! Allah^{azwj} Blessed and Exalted did not cease to be singular, Individual with His^{azwj} Oneness. Then He^{azwj} Created Muhammad^{saww}, and Ali^{asws}, and (Syeda) Fatima^{asws}. They^{asws} remained for a thousand aeons. Then He^{azwj} Created the entirety of the things and Made them^{asws} witness its creation, and Flowed obedience to them^{asws} upon these and Delegated its affairs to them^{asws}.

فَهُمْ يُجَلِّونَ مَا يَشَاءُونَ وَ يُحْزَمُونَ مَا يَشَاءُونَ وَ لَنْ يَشَاءُوا إِلَّا أَنْ يَشَاءَ اللَّهُ تَبَارَكَ وَ تَعَالَى

So, they^{asws} are permitting whatever they^{asws} so desire, and they^{asws} are prohibiting whatever they^{asws} desire, and they^{asws} are never desiring except if Allah^{azwj} Blessed and Exalted so Desires'.

قَالَ يَا مُحَمَّدُ هَذِهِ الدِّينَةُ الَّتِي مَنْ تَقَدَّمَ مَرَقَ وَ مَنْ تَخَلَّفَ عَنْهَا حُجِحَ وَ مَنْ لَزِمَهَا حَقَّقَ خُذَهَا إِلَيْكَ يَا مُحَمَّدُ.

Then he^{asws} said: 'O Muhammad! This is the Religion which one who precedes it, reneges, and one who stays behind from it is obliterated, and one who necessitates it would catch up. Take it to you, O Muhammad!'⁴²⁵

25- **عبد المعاهد** اعْتِزَانَا فِي الْمَلَاةِ وَ الْمُتَوَضِّعَةِ أَنْتُمْ كُنَّا بِاللَّهِ حَلَّ حِلَالُهُ وَ أَنْتُمْ شَرٌّ مِنَ الْيَهُودِ وَ النَّصَارَى وَ الْمَجُوسِ وَ الْقَدَرِيَّةِ وَ الْحُرُورِيَّةِ وَ مِنْ جَمِيعِ أَهْلِ الْبَيْتِ وَ الْأَهْوَاءِ الْمُضِيلَةِ وَ أَنْتَ مَا صَغَّرَ اللَّهُ حَلَّ حِلَالُهُ تَصَغِيرَهُمْ شَيْءٌ وَ قَالَ حَلَّ حِلَالُهُ مَا كَانَ لِيَقْبِرَ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَ الْكُفْرَ وَ الْبُيُوتَ ثُمَّ يَقُولُ لِلنَّاسِ كُونُوا عِبَادَ أَبِي مِنْ دُونِ اللَّهِ وَ لَكِنْ كُونُوا رَبَّائِيْنَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَ بِمَا كُنْتُمْ تَدْرُسُونَ وَ لَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْعُمَّالِكَةَ وَ النَّبِيِّنَ أَرْبَاباً أَلَا يَأْمُرُكُمْ بِالْكَفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ وَ قَالَ اللَّهُ عَزَّ وَ جَلَّ لَا تَتَّبِعُوا فِي دِينِكُمْ وَ لَا تُتَّبَلُوا عَلَى اللَّهِ إِلَّا الْحَقَّ وَ اعْتِزَانَا فِي النَّبِيِّ وَ الْأُئِمَّةِ ح أَنْ بَعْضُهُمْ قُتِلُوا بِالْحَيْفِ وَ بَعْضُهُمْ بِالسَّمِّ وَ أَنَّ ذَلِكَ جَرَى عَلَيْهِمْ عَلَى الْحَقِيقَةِ وَ أَنْتَ مَا شَبَّهَ أُمَّرَهُمْ لَا كَمَا يُرَعِّدُهُ مِنْ بَعْضِ أَوْ أَمَدٍ فِيهِمْ مِنَ النَّاسِ بَلْ سَنَاهَدُوا قَتْلَهُمْ عَلَى الْحَقِيقَةِ وَ الصَّحَّةِ لَا عَلَى الْخَيْالِ وَ الْخَيْلِ وَ لَا عَلَى الشُّكِّ وَ الشُّبُهَةِ فَصَنَّ رَعَمَ أَنْتُمْ شُبُهَةً أَوْ أَحَدٌ مِنْهُمْ فَالَيْسَ مِنْ دِينِنَا فِي شَيْءٍ وَ حَسَّ مِنْهُ بَرَاءٌ وَ قَدْ أَخْبَرَ النَّبِيُّ ص وَ الْأُئِمَّةُ ح أَنْتُمْ يُتَّقَلَبُونَ فَصَنَ قَالَ إِنَّهُمْ لَمْ يُتَّقَلَبُوا فَكَيْفَ كَذَّبْتُمْ وَ مَنْ كَذَّبْتُمْ فَكَيْفَ كَذَّبَ اللَّهُ عَزَّ وَ جَلَّ وَ كَفَرَ بِهِ وَ خَرَجَ بِهِ عَنِ الْإِسْلَامِ وَ مَنْ يَبْتَغِ خَيْرَ الْإِسْلَامِ دِيناً فَلَنْ يُثْبَلَ مِنْهُ وَ هُوَ فِي الْأَخْزَةِ مِنَ النَّاسِ

(This paragraph is just a commentary)

وَ كَانَ الرِّضَا ع يَقُولُ فِي دُعَائِهِ اللَّهُمَّ إِنِّي بَرِيءٌ مِنَ الْحَوْلِ وَ الْقُوَّةِ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِكَ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ وَ أَبْتَئُ بِكَ مِنَ الَّذِينَ ادَّعَوْا لَنَا مَا لَيْسَ لَنَا بِحَقٍّ

And Al-Reza^{asws} was saying in his^{asws} supplication: 'O Allah^{azwj}! I^{asws} disavow from the might and the strength (being for me^{asws}), and there is no might nor strength except with You^{azwj}. O Allah^{azwj}! I^{asws} seek Refuge with You^{azwj} and disavow to You^{azwj} from those who are claiming for us^{asws} what isn't for us with right.

اللَّهُمَّ إِنِّي أَبْتَئُ بِكَ مِنَ الَّذِينَ قَالُوا فِيْنَا مَا لَمْ نَقُلْهُ فِي أَنْفُسِنَا اللَّهُمَّ لَكَ الْحُلُقُ وَ مِنْكَ الرِّزْقُ وَ إِنَّاكَ نَعْبُدُ وَ إِنَّاكَ نَسْتَعِينُ اللَّهُمَّ أَنْتَ خَالِقُنَا وَ خَالِقُ آبَائِنَا الْأَوَّلِينَ وَ آبَائِنَا الْآخِرِينَ

O Allah^{azwj}! I^{asws} disavow to You^{azwj} from those who are saying regarding us^{asws} what we^{asws} did not say it regarding ourselves^{asws}. O Allah^{azwj}! For You^{azwj} is the Creating and from You^{azwj}

⁴²⁵ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 (b) H 24

is the sustenance, **(It is) You we worship And You do we seek Assistance (from) [1:5].** You^{azwj} are our^{asws} Creator and Creator of our^{asws} forefathers^{as} the former ones, and our^{asws} forefathers^{asws} the latter ones.

اللَّهُمَّ لَا تَلِيْقُ الرُّبُوبِيَّةُ إِلَّا بِكَ وَ لَا تَصْلُحُ الْإِلَهِيَّةُ إِلَّا لَكَ فَالْعَنِ النَّصَارَى الَّذِينَ صَعَّرُوا عَظْمَتَكَ وَ الْعَنِ الْمُضَاهِيَةَ لِقَوْلِهِمْ مِنْ بَرِيَّتِكَ اللَّهُمَّ إِنَّا عِبِيدُكَ وَ أَوْلَادُكَ عِبِيدُكَ لَا تَمْلِكُ لِأَنْفُسِنَا نَفْعاً وَ لَا ضَرراً وَ لَا مَوْتاً وَ حَيَاةً وَ لَا نُشُوراً

O Allah^{azwj}! The Lordship is false except with You^{azwj}, and the Divinity is not correct except for You^{azwj}, so Curse the Christians those who are belittling Your^{azwj} Magnificence, and Curse the scoffer for speaking of Your^{azwj} Forming. O Allah^{azwj}! I^{asws} am Your^{azwj} servant and son^{asws} for Your^{asws} servant. We^{asws} do not control any benefit for ourselves^{asws}, nor any harm, nor death, nor life, nor Resurrection.

اللَّهُمَّ مَنْ زَعَمَ أَنَا أَرْثَابُ فَتَحْنُ مِنْهُ بِرَاءً وَ مَنْ زَعَمَ أَنَّ إِلَيْنَا الْخَلْقَ وَ عَلَيْنَا الرِّزْقَ فَتَحْنُ بِرَاءً مِنْهُ كِبْرَاءَةً عِيسَى ابْنِ مَرْيَمَ عَ مِنَ النَّصَارَى

O Allah^{azwj}! One who claims we^{asws} are Lords, so we^{asws} are disavowed from him, and one who claim that the creating is up to us^{asws}, and the sustaining is up to us^{asws}, so we are disavowed from him, like the disavowment of Isa^{as} Ibn Maryam^{as} from the Christians.

اللَّهُمَّ إِنَّا لَمْ نَدْعُهُمْ إِلَى مَا يَزْعُمُونَ فَلَا تُؤَاخِذْنَا بِمَا يَقُولُونَ وَ اغْفِرْ لَنَا مَا نَدْعُونَ وَ لَا تَدْعَ عَلَيِ الْأَرْضِ مِنْهُمْ دَرَاراً إِنَّكَ إِذَا تَدْرَأْتَهُمْ يُضِلُّوا عِبَادَكَ وَ لَا يَلْدُوا إِلَّا فَاجراً كَفَّاراً.

O Allah^{azwj}! We^{asws} did not call them to what they are claiming, therefore do not Seize us^{asws} with what they are saying, and Forgive us^{asws} of what they are claiming and do not Leave upon the earth any dwelling of theirs. **Surely, if You were to leave them, they would stray Your servants, and they will not beget any except immoral ones, Kafirs [71:27]’.**

وَ رُوِيَ عَنْ زُرَّارَةَ أَنَّهُ قَالَ: قُلْتُ لِلصَّادِقِ عَ إِنَّ رَجُلًا مِنْ وُلْدِ عَبْدِ اللَّهِ بْنِ سَبَا يَقُولُ بِالتَّقْوِيضِ فَقَالَ وَ مَا التَّقْوِيضُ قُلْتُ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى خَلَقَ مُحَمَّدًا وَ عَلِيًّا صَلَوَاتُ اللَّهِ عَلَيْهِمَا فَمَوَّضَ إِلَيْهِمَا فَخَلَقَا وَ رَزَقَا وَ أَمَاتَا وَ أَحْيَا فَقَالَ عَ كَذَبَ عَدُوُّ اللَّهِ

And it is reported from Zurara having said,

‘I said to Al-Sadiq^{asws}, ‘A man from the sons of Abdullah Bin Saba is speaking with the delegation (of Allah^{azwj})’. He^{asws} said: ‘And what delegation?’ I said, ‘That Allah^{azwj} Blessed and Exalted Created Muhammad^{saww} and Ali^{asws} and Delegated to them^{asws}, and they^{asws} create and sustain, and cause to die and (make to) live’. He^{asws} said: ‘He is lying, enemy of Allah^{azwj}’.

إِذَا انصَرَفْتَ إِلَيْهِ فَاتْلُ عَلَيْهِ هَذِهِ الْآيَةَ الَّتِي فِي سُورَةِ الرَّعْدِ أَمْ خَلَعُوا لِلَّهِ شُرَكَاءَ خَلَعُوا كَخَلْقِهِ فَتَشَابَهَ الْخَلْقَ عَلَيْهِمْ قُلِ اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَ هُوَ الْوَاحِدُ الْقَهَّارُ

When I returned to him, I recited this Verse to him which is in Surah Al Ra’ad: **Or are they making associates to be for Allah who created like He Created, so the creation was confusing upon them?’ Say: ‘Allah is the Creator of all things, and He is the One, the Supreme’ [13:16].**

فَانصَرَفْتُ إِلَى الرَّجُلِ فَأَخْبَرْتُهُ فَكَأَنِّي أَلْقَمْتُهُ حَجْرًا أَوْ قَالَ فَكَأَنَّمَا خَرِسَ

When I returned to the man and informed him, it was as if I had made him swallow a stone', or said, 'As if he was mute'.

وَقَدْ قَوَّضَ اللَّهُ عَزَّ وَجَلَّ إِلَى نَبِيِّهِ صَ أَمْرَ دِينِهِ فَعَالَ عَزَّ وَجَلَّ وَمَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَ قَدْ قَوَّضَ ذَلِكَ إِلَى الْأُيَمَّةِ ع وَ عَلَامَةُ الْمُؤَخَّضَةِ وَ الْخَلَاةِ وَ أَصْنَافِهِمْ نَمَائِهِمْ مَشَابِغُ ثَمَرٍ وَ حُلَمَاءُهُمْ إِلَى الْقَوْلِ بِالتَّقْصِيرِ وَ عَلَامَةُ الْخَلَاةِ مِنَ الْعُلَاةِ دَعْوَى النَّحْلِيِّ بِالْبِيَادَةِ مَعَ تَرْكِهِمُ الصَّلَاةِ وَ جَمِيعِ الْفَرَائِضِ وَ دَعْوَى الْمَعْرِفَةِ بِأَسْمَاءِ اللَّهِ الْعُظْمَى وَ دَعْوَى انْتِزَاعِ الْحَقِّ لَكُمْ وَ أَنَّ الْوَيْلَ إِذَا خَلَصَ وَ عَرَفَ مَذْهَبَهُمْ فَهُوَ عِنْدَهُمْ أَنْفَصِلَ مِنَ الْأَنْبِيَاءِ ع وَ مِنْ عَلَامَتِهِمْ دَعْوَى عِلْمِ الْكِبَرِيَاءِ وَ لَمْ يَعْلَمُوا مِنْهُ إِلَّا الدَّخَلَ وَ تَنْتِيقَ الشَّبِيهِ وَ الرَّسَاسَ عَلَى الْمُسْلِمِينَ.

(This paragraph is not part of the Hadeeth)⁴²⁶

⁴²⁶ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 10 (b) H 25

CHAPTER 11 – NEGATION OF THE FORGETFULNESS FROM THEM^{asws}

1- ن، عيون أخبار الرضا عليه السلام تميم القرشي عن أبيه عن أحمد بن علي الأنصاري عن المروي قال: قلت للرضا ع يا ابن رسول الله إن في الكوفة قوما يزعمون أن النبي ص لم يقع عليه السهو في صلاته

(The book) 'Uyoon Akhbar Al Reza^{asws} – Tameem Al Qureyshi, from his father, from Ahmad Bin Ali Al Ansary, from Al Harwy who said,

'I said to Al Reza^{asws}, 'O son^{asws} of Rasool Allah^{saww}! There is a group of people in Al Kufa who are claiming that the Prophet^{saww}, the forgetfulness did not occur upon him^{saww} during his^{saww} Salat'.

فَقَالَ كَذَبُوا لَعْنُهُمُ اللَّهُ إِنَّ الَّذِي لَا يَسْهُوهُ هُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ.

He^{asws} said: 'They are lying, may Allah^{azwj} Curse them! The One who does not Forget, He^{azwj} is Allah^{azwj}, there is no god except He^{azwj}'.⁴²⁷ (Derogatory)

2- سر، السرائر ابن محبوب عن حماد عن ربعي عن الفضل قال: ذكرت لأبي عبد الله ع السهو فقال وبتقلت من ذلك أحدا زبما أفعدت الحادم خلفي يحفظ علي صلاتي.

(The book) 'Al Sarair' of Ibn Mahboub – From Hammad, from Rabie, from Al Fuzeyl who said,

'I mentioned the forgetfulness to Abu Abdullah^{asws}, so he^{asws} said: 'And can anyone be away from that. Sometimes I made the servant to sit behind me^{asws}, preserving my^{asws} Salat upon me^{asws}'.⁴²⁸

3- يب، تهذيب الأحكام محمد بن علي بن محبوب عن أحمد بن محمد بن محمد بن محبوب عن ابن بكير عن زرارة قال: سألت أبا جعفر ع هل سجد رسول الله ص سجدي السهو قط فقال لا ولا يسجدونها قية.

(The book) 'Tehzeeb Al Ahkam' – Muhammad Bin Ali Bin Mahboub, from Ahmad Bin Muhammad, from Ibn Mahboub, from Ibn Bukeyr, from Zurara who said,

'I asked Abu Ja'far^{asws}, 'Did Rasool Allah^{saww} perform the two Sajdahs of the forgetfulness at all?' He^{asws} said: 'No, nor does a jurist do the two Sajdahs''.⁴²⁹

Notes by Majlisi –

قد مر في صفات الإمام عن الرضا ع فهو معصوم مؤيد موفق مسدد قد أمن من الخطأ و الزلل و العثار.

⁴²⁷ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 11 H 1

⁴²⁸ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 11 H 2

⁴²⁹ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 11 H 3

It has passed in the description of the Imam^{asws} from Al-Reza^{asws}, he^{asws} is infallible, Supported harmonised, Protected having been Secured from the mistakes, and the slips and the stumbles’.

وَسَيَاتِي فِي تَفْسِيرِ التَّعْمَانِيِّ فِي كِتَابِ الْقُرْآنِ بِإِسْنَادِهِ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ عَنِ الصَّادِقِ عَ عَنْ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّهُ قَالَ: فِي بَيَانِ صِفَاتِ الْإِمَامِ فَمِنْهَا أَنْ يُعْلَمَ الْإِمَامُ الْمُتَوَكَّلِيُّ عَلَيْهِ أَنَّهُ مَعْصُومٌ مِنَ الذُّنُوبِ كُلِّهَا صَغِيرِهَا وَكَبِيرِهَا

And I shall be bringing in Tafseer Al Numani, the in the book of the Quran, by his chain from Ismail Bin Jabir,

‘From Al-Sadiq^{asws}, from Amir Al-Momineen^{asws} having said in explanation of the description of the Imam^{asws} – From these is that the Imam^{asws} knows, the one^{asws} in charge upon it, that he^{asws} is infallible from the sins, all of them, its minor ones and its major ones.

لَا يَزِلُّ فِي الْفِتْنَةِ وَ لَا يُحْطِئُ فِي الْجَوَابِ وَ لَا يَسْهُو وَ لَا يَنْسَى وَ لَا يَلْهُو بِشَيْءٍ مِنْ أَمْرِ الدُّنْيَا وَ سَأَقَ الْحَدِيثَ إِلَى أَنْ قَالَ عَ عَدَلُوا عَنْ أَخَذِ الْأَحْكَامِ عَنْ أَهْلِهَا مِمَّنْ فَرَضَ اللَّهُ طَاعَتَهُمْ مِمَّنْ لَا يَزِلُّ وَ لَا يُحْطِئُ وَ لَا يَنْسَى.

He^{asws} neither errs is issuing verdicts, nor mistakes in answering, nor forgets, nor mistakes, nor plays with anything from the matters of the world’, and continued the Hadeeth up to he^{asws} said: ‘They turned away from taking the rulings from its rightful ones, from the ones Allah^{azwj} had Obligated the obedience to them^{asws}, from the ones^{asws} who neither slip, nor make mistakes, nor forget’.

باب 12 أنه جرى لهم من الفضل والطاعة مثل ما جرى لرسول الله ص و أنهم في الفضل سواء

CHAPTER 12 – IT FLOWS FOR THEM^{asws} FROM THE MERITS AND THE OBEDIENCE LIKE WHAT FLOWED FOR RASOOL-ALLAH^{azwj}, AND THEY^{asws} ARE EQUAL IN THE MERITS

1- ما، الأماالي للشيخ الطوسي المفضي عن الحسن بن حمزة عن نصر بن الحسن الوزامي عن سهل عن محمد بن الوليد الصيرفي عن سعيد الأعرج قال: دخلت أنا و سليمان بن خالد على أبي عبد الله جعفر بن محمد ع فابتدأني فقال يا سليمان ما جاء عن أمير المؤمنين علي بن أبي طالب ع يؤخذ به و ما نهى عنه ينتهي عنه جرى له من الفضل ما جرى لرسول الله ص و لرسوله الفضل على جميع من خلق الله

(The book) 'Al Amaali' of the sheikh Al Tusi Al Mufeed, from Al Hassan Bin Hamza, from Nasr Bin Al Hassan Al Waramtey, from Sahl, from Muhammad Bin Al Waleed Al Sayrafi, from Saeed Al A'araj who said,

'I and Suleyman Bin Khalid entered to see Abu Abdullah Ja'far^{asws} Bin Muhammad^{asws}, and he^{asws} initiated me saying: 'O Suleyman! Whatever has come from Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws}, take with it, and whatever has been forbidden from him^{asws}, end up from it. It flows for him^{asws} from the merits what had flowed for Rasool-Allah^{saww}, and for His^{azwj} Rasool^{saww} is the merit upon the entirety of the ones Allah^{azwj} Created.

العائب على أمير المؤمنين في شيء كالعائب على الله و على رسوله ص و الراد عليه في صغير أو كبير على حد الشرك بالله

The one who faults upon Amir Al-Momineen^{asws} regarding anything is like the faulter upon Allah^{azwj} and upon His^{azwj} Rasool^{saww}, and the rejecter upon him^{asws} regarding anything small or bid, is upon a limit of the association (Shirk) with Allah^{azwj}.

كان أمير المؤمنين ع باب الله الذي لا يؤتى إلا منه و سبيله الذي من تمسك بغيره هلك كذلك جرى حكم الأئمة ع بعده واحد بعد واحد جعلهم أركان الأرض و هم الحجة البالغة على من فوق الأرض و من تحت الترى

Amir Al-Momineen^{asws} is a door of Allah^{azwj} which He^{azwj} cannot be accessed except from it, and His^{azwj} Way - which if one adheres with another, is destroyed. Similar to that flow the rulings of the Imams^{asws} after him^{asws}, one after one. Allah^{azwj} Made them^{asws} as cornerstones of the earth, and they^{asws} are the far-reaching argument upon the ones above the earth, and ones beneath the soil.

أ ما علمت أن أمير المؤمنين ع كان يقول أنا قسيم الله بين الجنة و النار و أنا الفاروق الأختبر و أنا صاحب العصا و الميسم و لقد أقر لي جميع الملائكة و الروح بمثل ما أقروا لمحمد ص و لقد حملت مثل حمولة محمد و هو حمولة الرب

Do you not know that Amir Al-Momineen^{asws} was saying: 'I^{asws} am the distributor for Allah^{azwj} between the Paradise and the Fire, and I^{asws} am the greatest differentiator, and I^{asws} am the owner of the staff (of Musa^{as}), and the branding iron, and the entirety of the Angels has acknowledged to me^{asws}, and (so did) the (Holy) Spirit with the like of what they had acknowledged to Muhammad^{saww}, and I^{asws} have carried like the load of Muhammad^{saww}, and it is the Load of the Lord^{azwj}.

وَأَنَّ مُحَمَّدًا ص يُدْعَى فَيُكْسَى فَيَسْتَنْطِقُ فَيَنْطِقُ وَ أُدْعَى فَأُكْسَى وَ أُسْتَنْطَقُ فَأَنْطِقُ وَ لَقَدْ أُعْطِيتُ حِصَالًا لَمْ يُعْطَهَا أَحَدٌ قَبْلِي عَلِمْتُ الْبَلَايَا وَ الْفَضَايَا وَ فَضْلَ الْخِطَابِ.

And (on the Day of Qiyamah) Muhammad^{sawww} would be Called and clothed and told to speak, so he^{sawww} will speak, and I^{asws} will be Called and clothed and told to speak, so I^{asws} shall speak; and I^{asws} have been Given characteristics no one before me^{asws} has been Given. I^{asws} know the afflictions and the judgment and the decisive address!”⁴³⁰

2- ب، قرب الإسناد ابن عيسى عن البرزطي عن الرضا أنه ع كتب إليه قال أبو جعفر ع لا يستكمل عبد الإيمان حتى يعرف أنه يجزي لأجرهم ما يجزي لأولهم في الحجّة والطاعة والحلال والحرام سواءً ولمحمد ص وأمير المؤمنين ع فضلهمما الحيز.

(The book) ‘Qurb Al Asnad’ – Ibn Isa, from Al Bazanty,

‘From Al-Reza^{asws} having been written to, said: ‘Abu Ja’far^{asws} said: ‘The Eman is not complete for a servant until he recognises that it flows for their^{asws} last one^{asws} what flows for their^{asws} first one^{asws}, regarding the Divine Authority, and the obedience, and the Permissible, and the Prohibition, same, and for Muhammad^{sawww} and Amir Al Momineen^{asws} are their^{asws} merits”⁴³¹.

3- ير، بصائر الدرجات علي بن حسان عن أبي عبد الله الرضا ع عن أبي الصامت الخولاني عن أبي جعفر ع قال: فضل أمير المؤمنين ع ما جاء به أجد به و ما نهى عنه انتهى عنه و جرى له من الطاعة بعد رسول الله ص مثل الذي جرى لرسول الله ص و الفضل لمحمد ص

(The book) ‘Basaair Al Darajaat’ – Ali Bin Hassan, from Abu Abdullah Al Rayyahi, from Abu Al Samit Al Halwany,

‘From Abu Ja’far^{asws} having said: ‘A merit of Amir Al-Momineen^{asws} is whatever he^{asws} came with, take with it, and whatever he^{asws} forbade from, end from it, and it flows for him^{asws} of the obedience after Rasool-Allah^{sawww} like that which flowed for Rasool-Allah^{sawww}, and the merit is for Muhammad^{sawww}.

الْمُتَقَدِّمُ بَيْنَ يَدَيْهِ كَالْمُتَقَدِّمِ بَيْنَ يَدَيْ اللَّهِ وَ رَسُولِهِ وَ الْمُتَفَضِّلُ عَلَيْهِ كَالْمُتَفَضِّلِ عَلَى اللَّهِ وَ عَلَى رَسُولِهِ وَ الرَّادُّ عَلَيْهِ فِي صَغِيرَةٍ أَوْ كَبِيرَةٍ عَلَى حَدِّ الشَّرِكِ بِاللَّهِ

The one advancing in front of him^{asws} is like the one advancing in front of Allah^{azwj} and His^{azwj} Rasool^{sawww}, and the one (trying to be) superior to him^{asws} is like the one (trying to be) superior upon Allah^{azwj} and upon His^{azwj} Rasool^{sawww}, and the rejecter to him^{asws} in anything minor or major is upon a limit of the Shirk (association) with Allah^{azwj}.

فَإِنَّ رَسُولَ اللَّهِ ص بَابَ اللَّهِ الَّذِي لَا يُؤْتَى إِلَّا مِنْهُ وَ سَبِيلُهُ الَّذِي مَنْ سَلَكَهُ وَصَلَ إِلَى اللَّهِ وَ كَذَلِكَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع مِنْ بَعْدِهِ وَ جَزَى فِي الْأَيْمَةِ وَاجِدًا بَعْدَ وَاجِدٍ

Rasool- Allah^{azwj} is a door of Allah^{azwj} which He^{azwj} cannot be accessed except from it, and His^{azwj} Way which one who travels in - it would arrive to Allah^{azwj}, and like that was/is Amir Al-Momineen^{asws} from after him^{sawww}, and it flows in the Imams^{asws}, one after one.

⁴³⁰ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 12 H 1

⁴³¹ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 12 H 2

جَعَلَهُمُ اللَّهُ أَرْكَانَ الْأَرْضِ أَنْ تَمِيدَ بِأَهْلِهَا وَ عُمَدَ الْإِسْلَامِ وَ رَابِطَهُ عَلَى سَبِيلِ هُدَاةٍ وَ لَا يَهْتَدِي هَادٍ إِلَّا يَهْدَاهُمْ وَ لَا يَضِلُّ خَارِجٌ مِنْ هُدَى إِلَّا بِتَقْصِيرٍ عَنْ حَقِّهِمْ وَ أَمْنَاءَ اللَّهِ عَلَى مَا أَهْطَ مِنْ عِلْمٍ أَوْ عُذْرٍ أَوْ نُذْرٍ وَ الْحُجَّةَ الْبَالِغَةَ عَلَى مَنْ فِي الْأَرْضِ

Allah^{azwj} Made them^{asws} cornerstones of the earth lest it convulses with its inhabitants, and pillars of Al-Islam, and His^{azwj} connectors upon the Way of His^{azwj} Guidance. Neither can anyone guide except by their^{asws} guidance nor can he stray outside from guidance except by being deficient of their^{asws} rights; and as trustees of Allah^{azwj} upon what He^{azwj} Sent down from the knowledge, or excuse or warning, and the far-reaching arguments upon the ones in the earth.

يَجْرِي لِأَخْرِهِمْ مِنَ اللَّهِ مِثْلَ الَّذِي جَرَى لِأَوْلِهِمْ وَ لَا يَصِلُ أَحَدٌ إِلَى شَيْءٍ مِنْ ذَلِكَ إِلَّا بِعَوْنِ اللَّهِ

It flows from Allah^{azwj} for their last one like that which flows for their^{asws} first one, and no one can arrive to anything from that except by Assistance of Allah^{azwj}.

وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَنَا قَسِيمُ الْحُنَّةِ وَ النَّارِ لَا يَدْخُلُهَا دَاخِلٌ إِلَّا عَلَى أَحَدٍ قِسْمِي وَ أَنَا الْفَارُوقُ الْأَكْبَرُ وَ أَنَا الْإِمَامُ لِمَنْ بَعْدِي وَ الْمُؤَدِّي عَمَّنْ كَانَ قَبْلِي وَ لَا يَتَقَدَّمُنِي أَحَدٌ إِلَّا أَحْمَدُ ص وَ إِنِّي وَ إِثَاءَهُ لَعَلَى سَبِيلٍ وَاحِدٍ إِلَّا أَنَّهُ هُوَ الْمَدْعُوُّ بِاسْمِهِ

And Amir Al-Momineen^{asws} said: 'I^{asws} am the distributor of the Paradise and the Fire. No entering one can enter except upon one of my^{asws} two distributions, and I^{asws} am the greatest differentiator, and I^{asws} am the Imam^{asws} of the ones after me^{asws} and the fulfiller of the one who were before me^{asws}, and no one can precede me^{asws} except Ahmad^{saww}, and I^{asws} and him^{saww} are upon one way except that he^{asws} would called by his^{saww} name.

وَ لَقَدْ أُعْطِيَتْ السُّنَّةَ عِلْمَ الْمَنَائِمِ وَ الْبَلَايَا وَ الْوَصَايَا وَ الْأَنْسَابِ وَ فَضْلَ الْخُطَابِ وَ إِنِّي لَصَاحِبُ الْكُرَاتِ وَ دَوْلَةَ الدُّوَلِ وَ إِنِّي لَصَاحِبُ الْعَصَا وَ الْمِيسَمِ وَ الدَّابَّةِ الَّتِي تُكَلِّمُ النَّاسَ.

And I^{asws} have been Given the six – knowledge of the deaths and the afflictions, and the doctrines, and the lineages, and the decisive address, and I^{asws} am in charge of the Returns and the government of the governments, and I^{asws} am the owner of the staff (of Musa^{as}), and the branding iron, and the walker who shall speak to the people".⁴³²

4- ك، إكمال الدين ماجيلوي عن عمه عن البرقي عن الكوفي عن محمد بن سنان عن المفضل عن الثمالي عن أبي جعفر عن أبيه عن جدّه الحسين صلوات الله عليهم قال: دخلت أنا و أخي على جدّي رسول الله ص فأجلسني على فخذه و أجلس أخي الحسن على فخذه الآخر

(The book) 'Ikmal Al Deen' – Majaylawiya, from his uncle, from Al Barqy, from Al Kufy, from Muhammad Bin Sinan, from Al Mufazzal, from Al Sumali,

'From Abu Ja'far^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws} Al-Husayn^{asws} having said: 'I^{asws} and my^{asws} brother^{asws} entered to see my^{asws} grandfather Rasool-Allah^{saww}. He^{saww} made me^{asws} sit upon his^{saww} thigh and seated my^{asws} brother^{asws} Al Hassan^{asws} upon his^{saww} other thigh.

⁴³² Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 12 H 3

ثُمَّ قَبَلْنَا وَ قَالَ بِأَبِي أَنْتُمَا مِنْ إِمَامَيْنِ سَبَطَيْنِ اخْتَارَكُمَا اللَّهُ مِنِّي وَ مِنْ أَبِيكُمْ وَ مِنْ أُمَّكُمْ وَ اخْتَارَ مِنْ صُلْبِكَ يَا حُسَيْنُ تِسْعَةَ أَيْمَةٍ تَأْسِعُهُمْ قَائِمُهُمْ وَ كُلُّهُمْ فِي الْفَضْلِ وَ الْمَنْزِلَةِ سَوَاءٌ عِنْدَ اللَّهِ تَعَالَى.

Then he^{saww} kissed us^{asws} and said: 'By my^{saww} father^{as}! You^{asws} two are from the Imams^{asws}, grandsons^{asws}. Allah^{azwj} has Chosen you^{asws} both from me^{saww}, and from your^{asws} father^{asws}, and from your^{asws} mother^{asws}, and Chosen from your^{asws} lineage, O Husayn^{asws}, nine Imams^{asws}, the ninth of them^{asws} being their Qaim^{asws}, and all of them^{asws} regarding the merits and the status are equal in the Presence of Allah^{azwj} the Exalted"⁴³³.

5- ير، بصائر الدرجات أحمد بن موسى عن الحشّاب عن عليّ بن حسان عن عبد الرحمن بن كثير عن أبي عبد الله ع قال: الَّذِينَ آمَنُوا وَ اتَّبَعْتُهُمْ دُرَّتُهُمْ بِإِمَانٍ أَحْفَنَا بِهِمْ دُرَّتُهُمْ وَ مَا أَلْتَنَاهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ قَالَ الَّذِينَ آمَنُوا النَّبِيُّ ص وَ أَمِيرَ الْمُؤْمِنِينَ وَ الدَّرَجَةَ الْأَيْمَةَ الْأَوْصِيَاءِ أَحْفَنَّا بِهِمْ وَ لَمْ تَنْفُصْ دُرَّتُهُمْ مِنَ الْجِهَةِ الَّتِي جَاءَ بِهَا مُحَمَّدٌ ص فِي عَلِيٍّ وَ حُجَّتُهُمْ وَاحِدَةٌ وَ طَاعَتُهُمْ وَاحِدَةٌ.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Musa, from Al Khasshab, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer,

'From Abu Abdullah^{asws} having said: '**And those who believe and their offspring follow them with Eman, We will Unite their offspring to be with them and We will not Deprive them of anything from their deeds [52:21]**, he^{asws} said: '**And those who believe** – this is the Prophet^{saww} and Amir Al-Momineen^{asws}, **and their offspring** - and the Imams^{asws}, the successors^{asws}, **We will Unite** - and nothing will be deficient from the offspring anything from the authority which Muhammad^{saww} came with regarding Ali^{asws}, and their^{asws} Proofs are one, and their^{asws} obedience is one (the same)"⁴³⁴.

6- ير، بصائر الدرجات عليّ بن إسماعيل عن صفوان بن يحيى عن ابن مسكان عن الحارث النضري عن أبي عبد الله ع قال سمعته يقول رسول الله ص وَ نَحْنُ فِي الْأَمْرِ وَ النَّهْيِ وَ الْحَلَالِ وَ الْحَرَامِ نَجْرِي نَجْرِي وَاحِدٍ فَأَمَّا رَسُولُ اللَّهِ وَ عَلِيٌّ فَلَهُمَا فَضْلُهُمَا.

(The book) 'Basaair Al Darajaat' – Ali Bin Ismail, from Safwan Bin Yahya, from Ibn Muskan, from Al Haris Al Nazry,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I heard him^{asws} saying: 'Rasool-Allah^{saww} and us^{asws}, regarding the orders and the forbiddances, and the Permissible(s), and the Prohibitions, are flowing one flow. As for Rasool-Allah^{saww} and Ali^{asws}, for them^{asws} is their superiority"⁴³⁵.

7- ير، بصائر الدرجات عبد الله بن جعفر عن محمد بن عيسى عن داود النميري عن عليّ بن جعفر عن أبي الحسن ع قال: نَحْنُ فِي الْعِلْمِ وَ الشَّجَاعَةِ سَوَاءٌ وَ فِي الْعَطَايَا عَلَى قَدْرِ مَا نُؤْمَرُ.

(The book) 'Basaair Al Darajaat' – Abdullah Bin Ja'far, from Muhammad Bin Isa, from Dawood Al Numeyri, from Ali Bin Ja'far,

⁴³³ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 12 H 4

⁴³⁴ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 12 H 5

⁴³⁵ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 12 H 6

'From Abu Al-Hassan^{asws} having said: 'We^{asws}, regarding the knowledge, and the bravery are equal, and regarding the awards, are upon a measurement of what we^{asws} decree".⁴³⁶

8- ير، بصائر الدرجات ابنُ يزيدَ عنِ ابنِ أبي عميرٍ عنِ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا بَا مُحَمَّدٍ كُلُّنَا نَجْرِي فِي الطَّاعَةِ وَ الْأَمْرِ بِجَرِي وَاحِدٍ وَ بَعْضُنَا أَعْلَمُ مِنْ بَعْضٍ.

(The book) 'Basaair Al Darajaat' – Ibn Yazeed, from Abu Umeyr, from Muhammad Bin Yahya, from Abu Baseer who said,

'O Abu Muhammad^{saww}! We^{asws} all flow one flow regarding the obedience and the commands, and some of us^{asws} are more knowledgeable than some".⁴³⁷

9- ير، بصائر الدرجات أحمدُ بنُ مُحَمَّدٍ عَنِ الْأَهْوَازِيِّ عَنِ النَّضْرِ عَنِ يَحْيَى الْحَلْبِيِّ عَنِ أَيُّوبَ بْنِ الْحُرِّ عَنِ أَبِي عَبْدِ اللَّهِ ع أَوْ عَمَّنْ رَوَاهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: فَؤُنَا الْأَيْمَةُ بَعْضُهُمْ أَعْلَمُ مِنْ بَعْضٍ قَالَ نَعَمْ وَ عِلْمُهُمْ بِالْحَلَالِ وَ الْحَرَامِ وَ تَفْسِيرِ الْقُرْآنِ وَاحِدٌ.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Ahwazy, from Al Nazar, from Yahya Al Halby, from Ayoub Bin Al Hurr,

'From Abu Abdullah^{asws}, or from the one who reported it, from Abu Abdullah^{asws}, We said: 'The Imams^{asws}, some of them^{asws} are more knowledgeable than some?' He^{asws} said: 'Yes, and their^{asws} knowledge with the Permissible and the Prohibitions and interpretation of the Quran, is one".⁴³⁸

10- جا، المجلس للمفيد أبو غالب الزراري عن الحميمي عن الحسن بن علي عن الحسن بن زكريا عن محمد بن سينان و يونس بن يعقوب عن عبد الأعلى بن أعين قال سمعت أبا عبد الله ع يقول أولنا دليل على آخرا و آخرا مصدق لأولنا و السنة فينا سواء إن الله تعالى إذا حكم بحكم أجزاءه.

(The book) 'Al Majalis' of Al Mufeed – Abu Ghalib Al Zurary, from Al Himeyri, from Al Hassan Bin Ali, from Al Hassan Bin Zakariya, from Muhammad Bin Sinan, and Yunus Bin Yaquob, from Abdul A'ala Bin Ayn who said,

'Our^{asws} first one is a pointer upon our^{asws} last one, and our^{asws} last one is a ratifier of our^{asws} first one, and the Sunnah among us^{asws} is one. Allah^{azwj} the Exalted, when He^{azwj} Judges with a Judgment, Flows it".⁴³⁹

11- حنص، الإختصاص ابنُ الوليدِ عَنِ الصَّفَّارِ عَنِ ابْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الْمُفَضَّلِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع بَابَ اللَّهِ الَّذِي لَا يُؤْتَى إِلَّا مِنْهُ وَ سَبِيلَهُ الَّذِي مَنْ سَلَكَ بغيرِهِ هَلَكَ وَ كَذَلِكَ جَرَى لِلْأَيْمَةِ الْمُدَاةَ وَاحِدًا وَاحِدًا بَعْدَ وَاحِدٍ جَعَلَهُمُ اللَّهُ أَرْكَانَ الْأَرْضِ أَنْ تَمِيدَ بِأَهْلِهَا وَ حُجَّتُهُ الْبَالِغَةَ عَلَى مَنْ فَوْقَ الْأَرْضِ وَ مَنْ تَحْتَ الثَّرَى.

(The book) 'Al Ikhtisaas' – Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Muhammad Bin Sinan, from Al Mufazzal who said,

'I heard Abu Abdullah^{asws} saying: 'Amir Al-Momineen^{asws} was a door of Allah^{azwj} which He^{azwj} cannot be accessed except from it, and His^{azwj} Way which one who travels with another, would be destroyed; and like that it flows for the Imams^{asws} of guidance, one after one.

⁴³⁶ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 12 H 7

⁴³⁷ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 12 H 8

⁴³⁸ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 12 H 9

⁴³⁹ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 12 H 10

Allah^{azwj} Made them^{asws} cornerstones of the earth lest it convulses with its inhabitants, and His^{azwj} far-reaching argument upon the ones above the earth and ones beneath the soil”.⁴⁴⁰

12- ختص، الإختصاص ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنِ الْبَزْطِيِّ عَنِ الرِّضَا ع قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع كُنَّا نَجْرِي فِي الطَّاعَةِ وَ الْأَمْرِ بَجْرَى وَاجِدٍ وَ بَعْضُنَا أَكْبَرُ مِنْ بَعْضٍ.

(The book) ‘Al Ikhtisaas’ – Ibn Al Waleed, from Al Saffar, from Ahmad Bin Muhammad, and Muhammad Bin Abdul Hameed, from Al Bazanty,

‘From Al-Reza^{asws} having said: ‘Abu Abdullah^{asws} said: ‘We^{asws} all flow one flow regarding the obedience and the commands, and some of us^{asws} are greater than some’”.⁴⁴¹

13- ختص، الإختصاص مُحَمَّدُ بْنُ عِيسَى عَنْ يُونُسَ عَنْ بَعْضِ رِجَالِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَيْسَ شَيْءٌ يُخْرَجُ مِنْ عِنْدِ اللَّهِ إِلَّا بَدَأَ بِرَسُولِ اللَّهِ ثُمَّ بِأَمِيرِ الْمُؤْمِنِينَ ثُمَّ يَمُنْ بَعْدَهُ لِيَكُونَ عِلْمَ آخِرِهِمْ مِنْ عِنْدِ أَوْلِهِمْ وَ لَا يَكُونَ آخِرُهُمْ أَكْبَرُ مِنْ أَوْلِهِمْ.

(The book) ‘Al Ikhtisaas’ – Muhammad Bin Isa, from Yunus, from one of his men,

‘From Abu Abdullah^{asws} having said: ‘There isn’t anything coming from the Presence of Allah^{azwj}, except it began with Rasool-Allah^{saww}, then with Amir Al-Momineen^{asws}, then with ones^{asws} from after him^{asws}, for the knowledge of their^{asws} last one^{asws} to be from their^{asws} first one^{asws}, and their^{asws} last one^{asws} cannot happen to be more knowledgeable than their^{asws} first one^{asws}’.⁴⁴²

14- ختص، الإختصاص عَلِيُّ بْنُ الْحُسَيْنِ عَنِ ابْنِ الْوَلِيدِ عَنِ الصَّفَّارِ عَنْ عَلِيِّ بْنِ السُّنْدِيِّ عَنْ مُحَمَّدِ بْنِ عَمْرٍو عَنْ أَبِي الصَّبَّاحِ مَوْلَى آلِ سَامٍ قَالَ: كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ ع أَنَا وَ أَبُو الْمَغْرَاءِ إِذْ دَخَلَ عَلَيْنَا رَجُلٌ مِنْ أَهْلِ السَّوَادِ فَقَالَ السَّلَامَ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

(The book) ‘Al Ikhtisaas’ – Ali Bin Al Hassan, from Ibn Al Waleed, from Al Saffar, from Ali Bin Al Sindy, from Muhammad Bin Amro, from Abu Al Sabbah a slave of family of Saam who said,

‘We were in the presence of Abu Abdullah^{asws}, I and Abu Al-Magra’a, when a man from the majority entered to us and said, ‘Greetings be unto you^{asws} of Amir Al-Momineen^{asws}, and Mercy of Allah^{azwj} and His^{azwj} Blessings’.

قَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع عَلَيْكَ السَّلَامَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ ثُمَّ اجْتَدَبَهُ وَ أَجْلَسَهُ إِلَى جَنْبِهِ

Abu Abdullah^{asws} said to him: ‘Upon you be the greetings, and Mercy of Allah^{azwj} and His^{azwj} Blessings’. Then he^{asws} pulled him and had him seated to his^{asws} side’.

فَقُلْتُ لِأَبِي الْمَغْرَاءِ أَوْ قَالَ لِي أَبُو الْمَغْرَاءِ إِنَّ هَذَا الْإِسْمَ مَا كُنْتُ أَرَى أَحَدًا يُسَلِّمُ بِهِ إِلَّا عَلَى أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ صَلَوَاتِ اللَّهِ عَلَيْهِ فَقَالَ لِي أَبُو عَبْدِ اللَّهِ ع يَا أَبَا الصَّبَّاحِ إِنَّهُ لَا يَجِدُ عَبْدٌ حَقِيقَةَ الْإِيمَانِ حَتَّى يَغْلَمَ أَنَّ لِأَجْرِنَا مَا لِأَوْلَانَا.

I said to Abu Al-Magra’a, or Abu Al-Magra’a said to me, ‘This is a name (title), I did not view anyone should be greeted with except upon Amir Al-Momineen Ali^{asws}. So Abu Abdullah^{asws}

⁴⁴⁰ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 12 H 11

⁴⁴¹ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 12 H 12

⁴⁴² Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 12 H 13

said to me: 'O Abu Al-Sabbah! A servant will not find the reality of Eman until he knows that for the last of us^{asws} is what is for the first of us^{asws}.'⁴⁴³

15- ختص، الإختصاص عن مالك بن عطيئة قال: فُلْتُ لِأبي عَبْدِ اللَّهِ ع الْأَيْمَةَ يَتَفَاضِلُونَ قَالَ أَمَا فِي الْحَلَالِ وَ الْحَرَامِ فَعَلِمْتُمْ فِيهِ سَوَاءٌ وَ هُمْ يَتَفَاضِلُونَ فِيمَا سِوَى ذَلِكَ.

(The book) 'Al Ikhtisaas' – From Malik Bin Atiya who said,

'I said to Abu Abdullah^{asws}, 'The Imams^{asws} are (of different) seniority?' He^{asws} said: 'As for regarding the Permissible(s) and the Prohibitions, their^{asws} knowledge regarding it is equal, and they^{asws} are (of different) seniority regarding what is besides that'.⁴⁴⁴

16- ختص، الإختصاص عن أحمد بن عمر الحلبي قال قال أبو جعفر ع لَا يَسْتَكْمِلُ عَبْدُ الْإِيمَانِ حَتَّى يَعْرِفَ أَنَّهُ يَجْرِي لِآخِرِنَا مَا يَجْرِي لِأَوَّلِنَا وَ هُمْ فِي الطَّاعَةِ وَ الْحُجَّةِ وَ الْحَلَالِ وَ الْحَرَامِ سَوَاءٌ وَ لِمُحَمَّدٍ وَ أَمِيرِ الْمُؤْمِنِينَ ع فَضْلُهُمَا.

(The book) 'Al Ikhtisaas' – From Ahmad Bin Umar Al Halby who said,

'Abu Ja'far^{asws} said: 'The Eman will not be complete for a servant until he recognises that it flows for our^{asws} last one what flows for our^{asws} first one, and they^{asws} are equal regarding the obedience, and the Divine Authority, and the Permissible(s), and the Prohibitions, and for Muhammad^{saww} and Amir Al-Momineen^{asws} is their^{asws} superiority'.⁴⁴⁵

17- أَقُولُ رَوَى أَبُو الْحَسَنِ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ عَلِيِّ بْنِ الْحَسَنِ بْنِ شَاذَانَ فِي كِتَابِ الْمَنَاقِبِ بِإِسْنَادِهِ عَنْ حَبَّةِ الْعُرَيْنِيِّ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ قَالَ قَالَ رَسُولُ اللَّهِ ص أَنَا سَيِّدُ الْأَوَّلِينَ وَ الْآخِرِينَ وَ أَنْتَ يَا عَلِيُّ سَيِّدُ الْخَلَائِقِ بَعْدِي أَوْلُنَا كَأَخِرِنَا وَ آخِرُنَا كَأَوْلُنَا.

I am saying, 'It is reported by Al Hassan Muhammad Bin Ahmad Bin Ali Bin Al Hassan Bin Shazan in the book 'Al Manaqib', from Habbat Al Urny,

'From Amir Al-Momineen^{asws} having said: 'Rasool-Allah^{saww} said: 'I^{saww} am chief of the former ones and the latter ones, and you^{asws}, O Ali^{asws}, and chief of the creatures after me^{saww}. Our^{asws} first one is like our^{asws} last one, and our^{asws} last one is like our^{asws} first one'.⁴⁴⁶

18- وَ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص عَلِيُّ بْنُ أَبِي طَالِبٍ ع أَفْضَلُ خَلْقِ اللَّهِ غَيْرِي وَ الْحَسَنُ وَ الْحُسَيْنُ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ وَ أَبُوهُمَا خَيْرٌ مِنْهُمَا وَ إِنَّ فَاطِمَةَ سَيِّدَةَ الْعَالَمِينَ وَ إِنَّ عَلِيًّا خَيْرِي وَ لَوْ وَجَدْتُ لِفَاطِمَةَ خَيْرًا مِنْ عَلِيٍّ لَمْ أَرْوُجْهَا مِنْهُ.

And from Ibn Abbas who said,

'Rasool-Allah^{saww} said: 'Ali^{asws} Bin Abu Talib^{asws} is the most superior of the Creatures of Allah^{azwj} apart from me^{saww}, and Al-Hassan^{asws} and Al-Husayn^{asws} are chiefs of the youths of the inhabitants of the Paradise, and their^{asws} father^{asws} is better than them^{asws}, and (Syeda) Fatima^{asws} is chieftess of the women of the worlds, and Ali^{asws} is my^{saww} in-law, and if I^{saww}

⁴⁴³ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 12 H 14

⁴⁴⁴ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 12 H 15

⁴⁴⁵ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 12 H 16

⁴⁴⁶ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 12 H 17

were to find for (Syeda) Fatima^{asws} anyone better than Ali^{asws}, I^{saww} would not have married her^{asws} to him^{asws}.⁴⁴⁷

19- وَ رَوَى الْحَسَنُ بْنُ سُلَيْمَانَ فِي كِتَابِ الْمُحْتَضَرِ، مِنْ كِتَابِ الْمَزَارِ لِمُحَمَّدِ بْنِ عَلِيِّ الْحَائِرِيِّ بِإِسْنَادِهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ أَحْمَدَ بْنِ سُلَيْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ الْيَمَانِيِّ عَنْ مَنِيعِ بْنِ الْحَجَّاجِ عَنْ يُونُسَ بْنِ وَهَبِ الْقُضَيْرِيِّ قَالَ: دَخَلْتُ الْمَدِينَةَ فَأَتَيْتُ أَبَا عَبْدِ اللَّهِ ع فَعَلْتُ جَعِلْتُ فِدَاكَ أَتَيْتُكَ وَ لَمْ أَزُرْ أَمِيرَ الْمُؤْمِنِينَ ع

And it is reported by Al Hassan Bin Suleyman in the book 'Al Muhtazar', from the book 'Al Mazar' of Muhammad Bin Aleel Al Ha'iry, by his chain from Muhammad Bin Yahya Al Attar, from Ahmad Bin Suleyman, from Abdullah Bin Muhammad Al Yamani, from Manie Bin Al Hajjaj, from Yunus Bin Wahab Al Qasry who said,

'I entered Al-Medina and went to Abu Abdullah^{asws}. I said, 'May I be sacrificed for you^{asws}! I have come to you^{asws} and did not visit Amir Al-Momineen^{asws} (grave)'.⁴⁴⁷

قَالَ بِئْسَ مَا صَنَعْتَ لَوْ لَا أَنَّكَ مِنْ شِيَعَتِنَا مَا نَطَرْتُ إِلَيْكَ أَلَا تَزُورُ مَنْ يَزُورُهُ اللَّهُ مَعَ الْمَلَائِكَةِ وَ يَزُورُهُ الْمُؤْمِنُونَ فُلْتُ جَعِلْتُ فِدَاكَ مَا عَلِمْتُ ذَلِكَ

He^{asws} said: 'Evil is what you have done! Had you not been from our^{asws} Shias, I^{asws} would not have even looked at you. You did not visit the one whom Allah^{azwj} Visits with the Angels, and the Momineen^{asws} are visiting him^{asws}? I said, 'May I be sacrificed for you^{asws}! I did not know that'.⁴⁴⁷

قَالَ فَاعْلَمْ أَنَّ أَمِيرَ الْمُؤْمِنِينَ أَفْضَلُ عِنْدَ اللَّهِ مِنَ الْأَيْمَةِ كُلِّهِمْ وَ لَهُ ثَوَابُ أَعْمَالِهِمْ وَ عَلَى قَدْرِ أَعْمَالِهِمْ فَضَّلُوا.

He^{asws} said: 'Then know that Amir Al-Momineen^{asws} is more superior in the Presence of Allah^{azwj} than the Imams^{asws}, all of them^{asws}, and for him^{asws} is the Reward of their^{asws} deeds and they^{asws} are being meritorious upon a measurement of their^{asws} deeds'.⁴⁴⁸

20- وَ رَوَى الْكَرَاجُكِيُّ فِي كُنْزِ الْفَوَائِدِ، عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ عَلِيِّ الصَّبْرِيِّ الْبَغْدَادِيِّ عَنْ مُحَمَّدِ بْنِ عُمَرَ الْجَعَابِيِّ عَنْ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ يَزِيدَ عَنْ إِسْمَاعِيلِ بْنِ أَبَانَ عَنْ أَبِي مَرْثَمَ عَنْ عَطَاءٍ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص اللَّهُ رَبِّي لَا إِمَارَةَ لِي مَعَهُ وَ أَنَا رَسُولُ رَبِّي لَا إِمَارَةَ مَعِي وَ عَلِيٌّ وَ لِي مِنْ كُنُثٍ وَ لِيَّهُ وَ لَا إِمَارَةَ مَعَهُ.

And it is reported by Al Karajaky in (the book) 'Kunz Al Fawaid' – From Al Husayn Bin Muhammad Bin Ali Al Sayrafi Al Baghdadi, from Muhammad bin Umar Al Jiany, from Muhammad Bin Muhammad Bin Suleyman, from Ahmad Bin Muhammad Bin Yazeed, from Ismail Bin Aban, from Abu Maryam, from Ata'a, from Ibn Abbas who said,

'Rasool-Allah^{saww} said: 'Allah^{azwj} is my^{saww} Lord^{azwj}. There is no Emirate for me^{saww} along with Him^{azwj}; and I^{saww} am a Rasool^{saww} of my^{saww} Lord^{azwj}, there is no Emirate with me^{saww}, and Ali^{asws} is a Guardian^{asws} (Wali) of the ones who were in his^{asws} Wilayah, and there is no Emirate with him^{asws}'.⁴⁴⁹

⁴⁴⁷ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 12 H 18

⁴⁴⁸ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 12 H 19

⁴⁴⁹ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 12 H 20

21- قَالَ وَ حَدَّثَنَا أَبُو الْحَسَنِ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ شَاذَانَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ زِيَادِ بْنِ الْمُنْذِرِ عَنِ ابْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص مَا أَظَلَّتِ الْخُضْرَاءُ وَ مَا أَقَلَّتِ الْعُزْرَاءُ بَعْدِي أَفْضَلُ مِنْ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ إِنَّهُ إِمَامٌ أُمَّتِي وَ أَمِيرُهُمَا وَ إِنَّهُ وَصِيٌّ وَ خَلِيفَتِي عَلَيْهَا مَنْ أَقْتَدَى بِهِ بَعْدِي اهْتَدَى وَ مَنْ اهْتَدَى بِغَيْرِهِ ضَلَّ وَ عَوَى

He said, 'And it is narrated to us by Abu Al Hassan Muhammad Bin Ahmad bin Shazan, from Ahmad bin Muhammad, from Muhammad Bin Ja'far, from Muhammad bin Al Husayn, from Muhammad Bin Sinan, from Ziyad Bin Al Munzar, from Ibn Jubeyr, from Ibn Abbas who said,

'The green (blue sky) does not shade and the dust (ground) does not carry after me^{saww} anyone more superior than Ali^{asws} Bin Abu Talib^{asws}, and he^{asws} is an Imam^{asws} of my^{saww} community, and its Emir, and he^{asws} is my^{saww} successor^{asws}, and my^{saww} Caliph upon it. One who follows him^{asws} after me^{saww} would be guided, and one who is guided by others would stray and deviate.

إِنِّي أَنَا النَّبِيُّ الْمُصْطَفَى مَا أَنْطَقَ بِفَضْلِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَنِ الْهَوَىٰ إِنَّ هُوَ إِلَّا وَحْيٌ يُوحَىٰ نَزَلَ بِهِ الرُّوحُ الْمُخْتَبَىٰ عَنِ الذِّي لَهُ مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ وَ مَا بَيْنَهُمَا وَ مَا تَحْتَ الثَّرَىٰ

Surely, I^{saww} am the Prophet^{saww}, the Chosen one. I^{saww} do not speak with the merits of Ali^{asws} Bin Abu Talib^{asws} from the personal desire, **Surely, it is only a Revelation He Revealed [53:4]**, the (Trustworthy) Spirit descended with it, the one Selected by the One^{azwj} **For Him is whatever is in the skies and whatever is in the earth and whatever is between the two and whatever is beneath the soil [20:6]**.

وَ قَالَ رَحِمَهُ اللَّهُ فِيمَا عَدَّ مِنْ عَقَائِدِ الشَّيْعَةِ الْإِمَامِيَّةِ وَ حَبِيبٌ أَنْ يُعْتَمَدَ أَنْ أَفْضَلَ الْأَئِمَّةِ أَمِيرِ الْمُؤْمِنِينَ عَلِيٌّ بْنُ أَبِي طَالِبٍ ع وَ أَنَّهُ لَا يَجُوزُ أَنْ يُسَمَّى بِأَمِيرِ الْمُؤْمِنِينَ أَحَدٌ سِوَاهُ وَ أَنَّ بَيْتَةَ الْأَئِمَّةِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ يُقَالُ لَهُمُ الْأَئِمَّةُ وَ الْأَوْلِيَاءُ وَ الْحُجَجُ وَ أَنَّهُمْ كَانُوا فِي الْحَقِيقَةِ أَوْلِيَاءَ الْمُؤْمِنِينَ فَإِنَّهُمْ لَمْ يَخْتَارُوا مِنْ هَذَا الْإِسْمِ لِأَجْلِ مَنَافِعِهِ لِأَنَّهُ حَاصِلٌ عَلَى الْإِسْتِحْقَاقِ وَ إِنَّمَا سَمِعُوا مِنْ لَفْظِهِ مَعَهُ لِأَمِيرِ الْمُؤْمِنِينَ ع وَ أَنَّ أَفْضَلَ الْأَئِمَّةِ بَعْدَ أَمِيرِ الْمُؤْمِنِينَ ع وَ لَدَهُ الْحُسْنُ ثُمَّ الْحُسْرَىٰ وَ أَفْضَلَ الْبَاقِينَ بَعْدَ الْحُسَيْنِ إِمَامِ الزَّمَانِ الْمُهَدِيِّ س ثُمَّ بَيْتَةُ الْأَئِمَّةِ مِنْ بَعْدِهِ عَلَى مَا جَاءَ بِهِ الْأَثَرُ وَ ثَبَّتَ فِي النَّظَرِ وَ أَنَّهُ لَا يَمِيزُ الْإِيمَانَ إِلَّا بِمُؤَالَاةِ أَوْلِيَاءِ اللَّهِ وَ مُعَادَاةِ أَعْدَائِهِ وَ أَنَّ أَعْدَاءَ الْأَئِمَّةِ ع كُفَّارٌ مُخَلَّدُونَ فِي النَّارِ وَ إِنْ أَظْهَرُوا الْإِسْلَامَ كَمَنْ عَرَفَ اللَّهَ وَ رَسُولَهُ وَ الْأَئِمَّةَ ع تَوَلَّاهُمْ وَ تَبَرَّأَ مِنْ أَعْدَائِهِمْ فَهُوَ مُؤْمِنٌ وَ مَنْ أَنْكَرَهُمْ أَوْ شَكَّ فِيهِمْ أَوْ أَنْكَرَ أَعْدَاءَهُمْ أَوْ شَكَّ فِيهِمْ أَوْ تَوَلَّى أَعْدَاءَهُمْ أَوْ أَحَدَ أَعْدَائِهِمْ فَهُوَ ضَالٌّ هَالِكٌ بَلْ كَانَتْ لَا يَنْفَعُهُ حَمَلٌ وَ لَا اجْتِهَادٌ وَ لَا تَعَبُّلٌ لَهُ طَاعَةٌ وَ لَا تَصِيحٌ لَهُ حَسَنَاتٌ وَ أَنْ يُعْتَمَدَ أَنَّ الْمُؤْمِنِينَ الَّذِينَ مَضَوْا مِنَ الدُّنْيَا وَ هُمْ غَيْرُ حَاصِلِينَ يُؤْمَرُ بِحَمَلِ يَوْمِ الْقِيَامَةِ إِلَى الْمَنَةِ بِغَيْرِ حِسَابٍ وَ أَنَّ جَمِيعَ الْكُفَّارِ وَ الْمُشْرِكِينَ وَ مَنْ لَمْ تَصِحَّ لَهُ الْأُمُورُ مِنَ الْمُؤْمِنِينَ يُؤْمَرُ بِحَمَلِ يَوْمِ الْقِيَامَةِ إِلَى الْمَنَةِ بِغَيْرِ حِسَابٍ وَ إِنَّمَا يُحَاسَبُ مَنْ خَلَطَ حَمَلًا صَالِحًا وَ آخَرَ سَيِّئًا وَ هُمُ الْعَارِفُونَ الْعَصَاةَ.

(This paragraph is not part of Hadeeth, just a commentary)⁴⁵⁰

22- وَ رَوَى الشَّيْخُ حَسَنُ بْنُ سُلَيْمَانَ فِي كِتَابِ الْمُخْتَصَرِ، مِنْ كِتَابِ السَّيِّدِ حَسَنِ بْنِ كَبْشٍ بِإِسْنَادِهِ إِلَى الْمُفِيدِ رَفَعَهُ إِلَى أَبِي بَصِيرٍ عَنِ الصَّادِقِ عَنِ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ تَعَالَى اخْتَارَ مِنْ الْأَيَّامِ يَوْمَ الْجُمُعَةِ وَ مِنَ الشُّهُورِ شَهْرَ رَمَضَانَ وَ مِنَ اللَّيَالِي لَيْلَةَ الْقَدْرِ وَ اخْتَارَ مِنَ النَّاسِ الْأَنْبِيَاءَ وَ الرُّسُلَ وَ اخْتَارَنِي مِنَ الرُّسُلِ وَ اخْتَارَ مِنِّي عَلِيًّا وَ اخْتَارَ مِنْ عَلِيِّ الْحَسَنَ وَ الْحُسَيْنَ وَ اخْتَارَ مِنَ الْحُسَيْنِ الْأَوْصِيَاءَ

And it is reported by the sheikh Hassan Bin Suleyman in the book 'Al Mukhtasar', from the book of Al Seyyid Hassan Bin Kabash, by his chain to Al Mufeed, raising it to Abu Baseer,

⁴⁵⁰ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 12 H 21

'From Al-Sadiq^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said: 'Allah^{azwj} Chose from the days, the day of Friday, and from the months, the Month of Ramazan, and from the nights, the Night of Pre-determination (Laylat Al-Qadr), and Chose from the people, the Prophets^{as} and the Messengers^{as}, and Chose me^{saww} from the Messengers^{as}, and Chose from me^{saww} Ali^{asws}, and Chose from Ali^{asws} Al-Hassan^{asws} and Al-Husayn^{asws}, and Chose from Al-Husayn^{asws} the successors^{asws}.

يَمْنَعُونَ عَنِ التَّنْزِيلِ تَحْرِيفَ الْعَالِينَ وَ انْتِحَالَ الْمُبْطِلِينَ وَ تَأْوَلَ الْجَاهِلِينَ تَأْسِغَهُمْ بَاطِنُهُمْ ظَاهِرُهُمْ فَاتِمُّهُمْ وَ هُوَ أَفْضَلُهُمْ.

They^{asws} are preventing from the Revelation, alterations of the exaggerators, and the falsifications of the falsifiers, and interpretations of the ignorant ones. Their^{asws} ninth one is their^{asws} Qaim^{asws}, their^{asws} hidden one and their apparent one, and he^{asws} is their^{asws} superior one^{ajfj},⁴⁵¹.

23- وَ مِنْهُ عَنْ زَيْدِ الشَّحَامِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ أَيُّمَا أَفْضَلُ الْحَسَنِ أَمْ الْحُسَيْنِ

And from him, from Zayd Al Shaham who said,

'I said to Abu Abdullah^{asws}, 'But rather, is Al-Hassan^{asws} superior or Al-Husayn^{asws}?'

فَقَالَ إِنَّ فَضْلَ أَوْلَانَا يَلْحَقُ بِفَضْلِ آخِرِنَا وَ فَضْلَ آخِرِنَا يَلْحَقُ بِفَضْلِ أَوْلَانَا وَ كُلُّ لَهُ فَضْلٌ

He^{asws} said: 'The superiority (merit) of our^{asws} first one is attached with the merit of our^{asws} last one, and merit of our^{asws} last one is attached with the merit of our^{asws} first one, and all of it is a merit for him^{asws}.

قَالَ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ وَسَّعَ عَلَيَّ فِي الْجَوَابِ فَيَايَ وَ اللَّهُ مَا سَأَلْتُكَ إِلَّا مُرْتَاداً

He (the narrator) said, 'I said to him^{asws}, 'May I be sacrificed for you^{asws}! Expand in the answer to me, for by Allah^{azwj}, I did not ask you^{asws} except to as a seeker'.

فَقَالَ نَحْنُ مِنْ شَجَرَةٍ طَيِّبَةٍ بَرَأَنَا اللَّهُ مِنْ طِينَةٍ وَاحِدَةٍ فَضَلُّنَا مِنَ اللَّهِ وَ عَلِمْنَا مِنْ عِنْدِ اللَّهِ وَ نَحْنُ أَمْنَاؤُهُ عَلَى خَلْقِهِ وَ الدُّعَاءُ إِلَى دِينِهِ وَ الْحُجَابُ فِيمَا بَيْنَهُ وَ بَيْنَ خَلْقِهِ أَرِيدُكَ يَا زَيْدُ قُلْتُ نَعَمْ

He^{asws} said: 'We^{asws} are from a good tree. Allah^{azwj} Formed us^{asws} from one clay. Our^{asws} merit is from Allah^{azwj} and our^{asws} knowledge is from Allah^{azwj}, and we^{asws} are His^{azwj} trustees upon His^{azwj} creatures, and the callers to His^{azwj} Religion, and the doormen in what is between Him^{azwj} and His^{azwj} creatures. Shall I^{asws} increase for you, O Zayd?' I said, 'Yes'.

فَقَالَ خَلَقْنَا وَاحِدٌ وَ عَلِمْنَا وَاحِدٌ وَ فَضَلُّنَا وَاحِدٌ وَ كُلُّنَا وَاحِدٌ عِنْدَ اللَّهِ تَعَالَى

He^{asws} said: 'Our^{asws} creation is one, and our^{asws} knowledge is one, and our^{asws} merit is one, and all of us^{asws} are one in the Presence of Allah^{azwj} the Exalted'.

⁴⁵¹ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 12 H 22

فَقَالَ أَخِيرُنِي بِعِدَّتِكُمْ فَقَالَ نَحْنُ اثْنَا عَشَرَ هَكَذَا حَوْلَ عَرْشِ رَبِّنَا عَزَّ وَ جَلَّ فِي مُبْتَدِئِ خَلْقِنَا أَوْلُنَا مُحَمَّدٌ وَ أَوْسَطُنَا مُحَمَّدٌ وَ آخِرُنَا مُحَمَّدٌ.

He (the narrator) said, 'Inform me with your^{asws} number'. He^{asws} said: 'We^{asws} are twelve. That is how we^{asws} were around the Throne of our^{asws} Lord^{azwj} in the beginning of our^{asws} creation. The first of us^{asws} is Muhammad^{saww}, and our middle one is Muhammad^{asws} (Al-Baqir^{asws}), and our^{asws} last one is Muhammad^{saww} (Al-Qaim^{asws})'.⁴⁵²

⁴⁵² Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 12 H 23

باب 13 غرائب أفعالهم و أحوالهم و وجوب التسليم لهم في جميع ذلك

CHAPTER 13 – THEIR^{asws} STRANGE DEEDS AND SITUATIONS, AND OBLIGATION OF THE SUBMISSION TO THEM^{asws} IN THE ENTIRETY OF THAT

الكهف قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا

(Surah) Al-Kahf: **He said: ‘You will never be able on being patient with me [18:67]**

وَ كَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِ خُبْرًا

And how can you have patience upon what news you have not been narrated with?’ [18:68]

قَالَ سَتَجِدُنِي إِِنْ شَاءَ اللَّهُ صَابِرًا وَ لَا أَعْصِي لَكَ أَمْرًا

He said: ‘If Allah so desires it, you will find me patient and I shall not be disobedient to you in any matter’ [18:69]

قَالَ فَإِنْ اتَّبَعْتَنِي فَلَا تَسْتَفْئِي عَن شَيْءٍ حَتَّىٰ أُحْدِثَ لَكَ مِنْهُ ذِكْرًا إِلَىٰ آخِرِ الْقِصَّةِ.

He said: ‘So If you were to follow me, then you will not question me about anything until I narrate to you of it with a mention [18:70] – up to the end of the story.

1- خص، منتخب البصائر سَعْدُ عَنْ ابْنِ عِيْسَى بِإِسْنَادِهِ إِلَى الْمُفَضَّلِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَا جَاءَكُمْ مِنَّا مِمَّا يُجُوزُ أَنْ يَكُونَ فِي الْمَخْلُوقِينَ وَ لَمْ تَعْلَمُوهُ وَ لَمْ تَفْهَمُوهُ فَلَا تُجْحَدُوهُ وَ رُدُّوهُ إِلَيْنَا وَ مَا جَاءَكُمْ عَنَّا مِمَّا لَا يُجُوزُ أَنْ تَكُونَ فِي الْمَخْلُوقِينَ فَاجْحَدُوهُ وَ لَا تَرُدُّوهُ إِلَيْنَا.

(The book) ‘Muntakhab Al Basaair’ – Sa’ad, from Ibn Isa, by his chain to Al Mufazzal who said,

‘Abu Abdullah^{asws} said: ‘Whatever (Hadeeth) comes to you from us^{asws} from what is allowed to be among the people, and you do not know it, and do not understand it, so do not reject it, and refer it back to us^{asws}; and whatever (Hadeeth) comes to you from us^{asws} from what is not allowed to be among the people, then reject it and do not refer it to us^{asws}’.⁴⁵³

2- خص، منتخب البصائر سَعْدُ عَنْ أَيُّوبَ بْنِ نُوحٍ وَ الْحَسَنِ بْنِ عَلِيٍّ بْنِ عَبْدِ اللَّهِ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنِ الرَّبِيعِ بْنِ مُحَمَّدٍ عَنْ يَحْيَى بْنِ زَكَرِيَّا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ مَنْ سَرَّهُ أَنْ يَسْتَكْمِلَ الْإِيمَانَ فَلْيَقُلْ الْقَوْلَ مِنِّي فِي جَمِيعِ الْأَشْيَاءِ قَوْلُ آلِ مُحَمَّدٍ ع فِيمَا أَسْرُوا وَ فِيمَا أَعْلَنُوا وَ فِيمَا بَلَّغِي وَ فِيمَا لَمْ يَبْلُغِي.

(The book) ‘Muntakhab Al Basaair’ – Sa’ad, from Ayoub Bin Nuh, and Al Hassan Bin Ali Bin Abdullah, from Al Abbas Bin Aamir, from Al Rabie Bin Muhammad, from Yahya Bin Zakariya,

⁴⁵³ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 1

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘I heard him^{asws} saying: ‘One whom it cheers that he completes the Eman, so let him say, ‘The word from me in the entirety of the things, is the word of Progeny^{asws} of Muhammad^{saww}, regarding whatever they^{asws} are being secretive and regarding what they^{asws} are announcing, and regarding whatever has reached me and regarding what has not reached me’’.⁴⁵⁴

3- خص، منتخب البصائر سَعْدُ عَنِ ابْنِ عَيْسَى وَ ابْنِ أَبِي الْخَطَّابِ وَ غَيْرِهِمَا عَنِ ابْنِ أَبِي طَرَيْفٍ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ ع مَا تَقُولُ فِيمَنْ أَحَدَ عِنْدَكُمْ عَلِمًا فَتَسِيَهُ

(The book) ‘Muntakhab Al Basaair’ – Sa’ad, from Ibn Isa, and Ibn Abu Al Khattab, and other from Al Bazanty, from Hisham Bin Salim, from Ibn Tarey who said,

‘I said to Abu Ja’far^{asws}, ‘What are you^{asws} saying regarding the one who takes knowledge from you^{asws} and forgets it’.

قَالَ لَا حُجَّةَ عَلَيْهِ إِذَا الْحُجَّةُ عَلَى مَنْ سَمِعَ مِنَّا حَدِيثًا فَأَنْكَرَهُ أَوْ بَلَّغَهُ فَلَمْ يُؤْمَرْ بِهِ وَ كَفَرَ فَأَمَّا النَّسْيَانُ فَهُوَ مَوْضُوعٌ عِنْدَكُمْ.

He^{asws} said: ‘There is no argument against him. But rather, the argument is against the one who hears a Hadeeth from us^{asws} and denies it, or it reaches him but he does not believe in it and disbelieves. As for the (sin of) forgetfulness, it is dropped from you all’’.⁴⁵⁵

4- خص، منتخب البصائر سَعْدُ عَنِ ابْنِ أَبِي الْخَطَّابِ وَ الْخَشَّابِ وَ الْبُقَطِينِيِّ جَمِيعًا عَنِ ابْنِ أَسْبَاطٍ عَنِ ابْنِ عَمِيرَةَ عَنِ الْحَضْرَمِيِّ عَنِ الْحُجَّاجِ الْخَيْبَرِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّا نَكُونُ فِي الْمَوْضِعِ فَيُرْوَى عِنْدَكُمْ الْحَدِيثَ الْعَظِيمَ فَيَقُولُ بَعْضُنَا لِبَعْضٍ الْقَوْلَ قَوْلُهُمْ فَيَسْئَلُ ذَلِكَ عَلَى بَعْضِنَا

(The book) ‘Muntakhab Al Basaair’ – From Ibn Abu Al Khattab, and Al Khashab, and Al Yaqteeny altogether from Ibn Asbat, from Ibn Amerya, from Al Hazramy, from Al Hajaj Al Khyberiy who said,

‘I said to Abu Abdullah^{asws}, ‘We happen to be in a place and narrated the great Hadeeth from you^{asws}, so some of us say to each other, ‘The word is their^{asws} word’, and that is grievous upon some of us’.

فَقَالَ كَأَنَّكَ تُرِيدُ أَنْ تَكُونَ إِمَامًا يُفْتَدَى بِكَ أَوْ بِهِ مِنْ رَدِّ إِلَيْنَا فَقَدْ سَلِمَ.

He^{asws} said: ‘It is as if you want to become an imam to be followed with it you or with him. One who refers to us^{asws} so he is safe’’.⁴⁵⁶

5- خص، منتخب البصائر سَعْدُ عَنِ أَحْمَدَ وَ عَبْدِ اللَّهِ ابْنَيْ مُحَمَّدِ بْنِ عَيْسَى وَ ابْنِ أَبِي الْخَطَّابِ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ أَبِي أَيُّوبَ عَنِ أَبِي بَصِيرٍ عَنِ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَ لَا تَحْزَنُوا قَالَ هُمْ الْأَيْمَةُ وَ يَجْرِي فِيمَنْ اسْتَقَامَ مِنْ شِيعَتِنَا وَ سَلَّمَ لِأَمْرِنَا وَ كَتَمَ حَدِيثَنَا عِنْدَ عَدُوِّنَا تَسْتَقْبِلُهُ الْمَلَائِكَةُ بِالْبَشَرَى مِنَ اللَّهِ بِالْحَقِّ

(The book) ‘Muntakhab Al Basaair’ – Sa’ad, from Ahmad and Abdullah two sons of Muhammad Bin Isa, and Ibn Abu Al Khattab, from Al Hassan Bin Mahboub, from Abu Ayoub, from Abu Baseer,

⁴⁵⁴ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 2

⁴⁵⁵ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 3

⁴⁵⁶ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 4

‘From Abu Abdullah^{asws} regarding Words of Allah^{azwj} Mighty and Majestic: **Surely, those who say, ‘Our Lord is Allah!’**, then they are steadfast, the Angels would descend unto them (saying): ‘Do not fear, and do not grieve, [41:30], he^{asws} said: ‘They^{asws} are the Imams^{asws}, and it flows regarding ones from our^{asws} Shias who are steadfast and submit to our^{asws} commands, and conceal our^{asws} Ahadeeth in the presence of our^{asws} enemies, the Angels would welcome them with the glad tidings from Allah^{azwj} with the Paradise.

وَقَدْ وَاللَّهِ مَضَى أَقْوَامٌ كَانُوا عَلَى مِثْلِ مَا أَنْتُمْ عَلَيْهِ مِنَ الدِّينِ اسْتَقَامُوا وَ سَلَّمُوا لِأَمْرِنَا وَ كَتَمُوا حَدِيثَنَا وَ لَمْ يُدِيعُوهُ عِنْدَ عَدُوِّنَا وَ لَمْ يَشْكُوا فِيهِ كَمَا شَكَّكُمْ فَاسْتَقْبَلْتَهُمُ الْمَلَائِكَةُ بِالْبُشْرَى مِنَ اللَّهِ بِالْحَنَّةِ.

And by Allah^{azwj}, people have passed having been upon the like of what you (Shias) are upon, from the Religion. They were steadfast, and they submitted to our^{asws} commands, and concealed our^{asws} Ahadeeth, and did not broadcast these in the presence of our^{asws} enemies, and did not doubt in it, just as you all are doubting, so the Angels received them with the glad tidings from Allah^{azwj} with the Paradise”⁴⁵⁷.

6- خص، منتخب البصائر بالإسناد عن ابن محبوب عن جميل بن دراج عن الحذاء قال سمعت أبا جعفر ع يقول إن أحب أصحابي إلي أقمهمم وأورعهم وأكتمهم لحديثنا

(The book) ‘Muntakhab Al Basaair’ – By the chain from Ibn Mahboub, from Jameel Bin Darraj, from Al Haza’a who said,

‘I heard Abu Ja’far^{asws} saying: ‘The most beloved of my^{asws} companions to me^{asws} are their most understanding ones, and their most devout ones, and their most concealing of our^{asws} Hadeeth.

وَ إِنَّ أَسْوَأَهُمْ عِنْدِي حَالًا وَ أَمَفْتَهُمْ إِلَيَّ الَّذِي إِذَا سَمِعَ الْحَدِيثَ يُنْسَبُ إِلَيْنَا وَ يُرْوَى عَنَّا فَلَمْ يَحْتَمِلْهُ قَلْبُهُ وَ اسْتَمَّازَ مِنْهُ حَاحِدَهُ وَ أَكْفَرَ مِنْ دَانَ بِهِ وَ لَا يَدْرِي لَعَلَّ الْحَدِيثَ مِنْ عِنْدِنَا خَرَجَ وَ إِلَيْنَا أُسَيْدَ فَيَكُونُ بِذَلِكَ خَارِجًا مِنْ دِينِنَا.

And their vilest of state in my^{asws} presence, and their most abhorrent to me^{asws} is the one who, when he hears the Hadeeth attributed to us^{asws} and is being reported from us, so his heart does not tolerate it and he is constricted from it, he rejects it and disbelieves the ones who make a Religion with it, and he does not know, perhaps the Hadeeth has come out from us^{asws}, and to us^{asws} is the attribution. Thus, by that, he becomes outside (exited) from our^{asws} Religion”⁴⁵⁸.

7- خص، منتخب البصائر بيج، الخرائج و الجرائح علي بن عبد الصمد عن أبيه عن السيد أبي البركات علي بن الحسين الجوزي عن الصدوق عن أبيه عن سعد بن ابن أبي الخطاب عن محمد بن سينان عن عمارة بن مروان عن المنخل عن جابر قال قال أبو جعفر ع قال رسول الله ص إن حديث آل محمد عظيم صعب مستصعب لا يؤمن به إلا ملك مقرَّب أو نبي مُرْسَل أو عبد امتحن الله قلبه للإيمان

(The books) ‘Muntakhab Al Basaair’ (and) ‘Al Kharaj Wa Al Jaraih’ – Ali Bin Abdul Samad, from his father, from Al Seyyid Abu Al Barkat Ali Bin Al Husayn Al Jowzy, from Al Sadouq, from his father, from Sa’ad, from Ibn Abu Al Khattab, from Muhammad Bin Sinan, from Ammar Bin Marwan, from Al Munakhal, from Jabir who said,

⁴⁵⁷ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 5

⁴⁵⁸ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 6

'Abu Ja'far^{asws} said: 'Rasool-Allah^{saww} said: 'A Hadeeth of Progeny^{asws} of Muhammad^{saww} tends to be great, difficult, becoming more difficult. None will believe in it except an Angel of Proximity, or a Messenger^{as} Prophet^{as}, or a servant whose heart has been Tested by Allah^{azwj} for the Eman.

فَمَا وَرَدَ عَلَيْكُمْ مِنْ حَدِيثِ آلِ مُحَمَّدٍ ص فَلَا تَلَهُ فُلُوبُكُمْ وَ عَرَفْتُمُوهُ فَاقْبَلُوهُ وَ مَا اسْتَمَارَتْ لَهُ فُلُوبُكُمْ وَ أَنْكَرْتُمُوهُ فَرُدُّوهُ إِلَى اللَّهِ وَ إِلَى الرَّسُولِ وَ إِلَى الْعَالِمِ مِنْ آلِ مُحَمَّدٍ ص

So, whatever is referred to you all, from the Ahadeeth of Progeny^{asws} of Muhammad^{saww} and your hearts incline to it and you recognise it, then accept it, and to what your hearts get constricted and you dislike it, then refer it to Allah^{azwj} and to the Rasool^{saww} and to the scholar^{asws} from Progeny^{asws} of Muhammad^{saww}.

وَ إِنَّمَا الْهَالِكُ أَنْ يُحَدِّثَ أَحَدَكُمْ بِالْحَدِيثِ أَوْ بِشَيْءٍ لَا يَحْتَمِلُهُ فَيَقُولُ وَ اللَّهُ مَا كَانَ هَذَا وَ اللَّهُ مَا كَانَ هَذَا وَ الْإِنكَارُ لِعَضَائِلِهِمْ هُوَ الْكُفْرُ.

And rather the destroyed one be he to whom one of you narrates the Hadeeth or with something he cannot tolerate it, so he says, 'By Allah^{azwj}! This cannot be! By Allah^{azwj}! This cannot be!' And the denial of their^{asws} merits, it is the Kufir".⁴⁵⁹

8- ختص، الإختصاص ير، بصائر الدرجات ابنُ عيسى عَنِ ابْنِ أَبِي نَصْرِ عَنْ مُحَمَّدِ بْنِ حُمَرَانَ عَنِ الْأَسْوَدِ بْنِ سَعِيدٍ قَالَ: قَالَ لِي أَبُو جَعْفَرٍ ع يَا أَسْوَدَ بْنَ سَعِيدٍ إِنَّ بَيْنَنَا وَ بَيْنَ كُلِّ أَرْضٍ تُرّاً مِثْلَ تُرِّ الْبِنَاءِ فَإِذَا أُمِرْنَا فِي الْأَرْضِ بِأَمْرٍ جَدَبْنَا ذَلِكَ التُّرّاً فَأَقْبَلَتِ الْأَرْضُ بِقَلْبِيهَا وَ أَسْوَاقِهَا وَ دُورِهَا حَتَّى تُنْقَدَ فِيهَا مَا نُؤْمَرُ بِهِ مِنْ أَمْرِ اللَّهِ تَعَالَى.

(The books) 'Al Ikhtisaas' (and) 'Basaair Al Darajaat' – Ibn Isa, from Ibn Abu Nasr, from Muhammad Bin Humran, from Al Aswad Bin Saeed who said,

'Abu Ja'far^{asws} said to me: 'O Aswad Bin Saeed! Between us^{asws} and every land there is a thread like a thread for the construction. So, when we^{asws} are Commanded in the land with a Command, we^{asws} pull that thread, and the land comes with its wells and its markets and its houses until we^{asws} implement in it whatever we^{asws} have been Commanded with, from the Commands of Allah^{azwj} the Exalted".⁴⁶⁰

9- ختص، الإختصاص ير، بصائر الدرجات أحمدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ عَبْدِ الْمَلِكِ الْمُعَمِّيِّ عَنْ إِدْرِيسَ عَنِ الصَّادِقِ ع قَالَ سَمِعْتُهُ يَقُولُ إِنَّ مَنَا أَهْلَ الْبَيْتِ لَمَنْ الدُّنْيَا عِنْدَهُ بِمِثْلِ هَذِهِ وَ عَقَدَ بِيَدِهِ عَشْرَةً.

(The books) – 'Al Ikhtisaas' (and) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Abdul Malik al Qummi, from Idress,

'From Al-Sadiq^{asws}, he (the narrator) said, 'I heard him^{asws} saying: 'From us^{asws}, People^{asws} of the Household, are ones to whom the world is like this', and he^{asws} linked by his hands, ten (fingers)' (i.e., encompasses the world)".⁴⁶¹

⁴⁵⁹ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 7

⁴⁶⁰ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 8

⁴⁶¹ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 9

10- ختص، الإختصاص ير، بصائر الدرجات علي بن إسماعيل عن موسى بن طلحة عن حمزة بن عبد المطلب بن عبد الله الجعفي قال: دخلت على الرضا ع و معي صحيفة أو قرطاس فيه عن جعفر ع أن الدنيا مثلت لصاحب هذا الأمر في مثل فلقه الجوزة فقال يا حمزة ذا والله حق فأنقلوه إلى أديع.

(The books) 'Al Ikhtisaas' (and) 'Basaair Al Darajaat' – Ali Bin Ismail, from Musa Bin Talha, from Hamza Bin Abdul Muttalib Bin Abdullah Al Jufy who said,

'I entered to see Al-Reza^{asws} and with me was a parchment or paper, in it was from Ja'far^{asws}: 'The world is resembled for the Master^{asws} of this command in like a segment of the walnut shell'. He^{asws} said: 'O Hamza! That, by Allah^{azwj}, is true'. So I transferred (copied) it to a (treated) skin (for permanent recording)".⁴⁶²

11- ختص، الإختصاص ير، بصائر الدرجات محمد بن الحسين عن موسى بن سعدان عن عبد الله بن القاسم عن سماعة بن مهران قال قال أبو عبد الله ع إن الدنيا تمثل للإمام في مثل فلقه الجوز فما يعرض لشيء منها وإنه ليتناولها من أطرافها كما يتناول أحدكم من فوق مائدته ما يشاء فلا يعزب عنه منها شيء.

(The books) 'Al Ikhtisaas' (and) 'Basaair Al Darajaat' – Muhammad Bin Al Husayn, from Musa Bin Sa'dan, from Abdullah Bin Al Qasim, from Sama'at Bin Mihran who said,

'Abu Abdullah^{asws} said: 'The world is resembled to the Imam^{asws} in like a segment of the walnut shell, so whatever thing presents from it, and he^{asws} can take from its ends just as one of you tend to take from above his table meal whatever he so desires to, so nothing from it is too far (for him^{asws})".⁴⁶³

12- ختص، الإختصاص ير، بصائر الدرجات عبد الله بن محمد بن عمير عن زوارة عن محمد بن خالد عن حمزة بن عبد الله الجعفي عن أبي الحسن ع قال: كتبت في ظهر قرطاس أن الدنيا ممثلة للإمام كخليفة الجوزة فدفعته إلى أبي الحسن ع و قلت جعلت فداك إن أصحابنا رَوَوْا حديثاً ما أنكروه غير أبي أحببت أن أسمعه منك.

(The books) 'Al Ikhtisaas' (and) 'Basaair Al Darajaat' – Abdullah Bin Muhammad, from the one who reported it, from Muhammad Bin Khalid, from Hamza Bin Abdullah Al Ja'fari,

'From Abu Al-Hassan^{asws}, he (the narrator) said, 'I wrote in the back of a paper, 'The world is resembled for the Imam^{asws} like a walnut shell', and I handed it over to Abu Al-Hassan^{asws} and said, 'May I be sacrificed for you^{asws}! Our Companions are reporting a Hadeeth what I deny, apart from that I would love to hear it from you^{asws}.'

قال فنظر فيه ثم طواه حتى ظننت أنه قد شق عليه ثم قال هو حق فحوّله في أديع.

He (the narrator) said: 'He^{asws} looked into it, then folded it until I thought it had been grievous upon him^{asws}. Then he^{asws} said: 'It is true, so transfer it in a (treated) skin (for permanent recording)".⁴⁶⁴

⁴⁶² Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 10

⁴⁶³ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 11

⁴⁶⁴ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 12

13- حَتَّصَ، الْإِخْتِصَاصَ يَرِ، بِصَائِرِ الدَّرَجَاتِ مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ مُوسَى بْنِ سَعْدَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ عُمَرَ بْنِ أَبَانَ الْكَلْبِيِّ عَنْ أَبَانَ بْنِ تَغْلِبٍ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَ حَيْثُ دَخَلَ عَلَيْهِ رَجُلٌ مِنْ عُلَمَاءِ أَهْلِ الْيَمَنِ فَقَالَ أَبُو عَبْدِ اللَّهِ عَ يَا يَمَانِيُّ أَيْ فِيكُمْ عُلَمَاءٌ قَالَ نَعَمْ قَالَ فَأَيُّ شَيْءٍ يَبْلُغُ مِنْ عِلْمِ عُلَمَائِكُمْ

(The books) 'Al-Ikhtisaas' (and) 'Basaair Al Darajaat' – Muhammad Bin Al Husayn, from Musa Bin Sa'dan, from Abdullah Bin Al Qasim, from Umar Bin Aban Al Kalby, from Aban Bin Taghlab who said,

'I was in the presence of Abu Abdullah^{asws} when a man from the scholars of the people of Al-Yemen entered. Abu Abdullah^{asws} said: 'O Yemeni! Are there scholars among you?' He said, 'Yes'. He^{asws} said: 'So, which thing has reached from the knowledge of your scholars?'

قَالَ إِنَّهُ لَيَسِيرُ فِي لَيْلَةٍ وَاحِدَةٍ مَسِيرَةَ شَهْرَيْنِ يَزُجُرُ الطَّيْرَ وَ يَقْفُو الْأَنْارَ

He said, 'He tends to travels in one night a travel distance of two months, of the flight of the bird and the effects would remain'.

فَقَالَ لَهُ فَعَالِمُ الْمَدِينَةِ أَعْلَمُ مِنْ عَالِمِكُمْ قَالَ فَأَيُّ شَيْءٍ يَبْلُغُ مِنْ عِلْمِ عَالِمِكُمْ بِالْمَدِينَةِ

He^{asws} said to him: 'A scholar^{asws} of Al-Medina is more knowledgeable than your scholars'. He said, 'And which thing has reached from the knowledge of your scholars at Al-Medina?'

قَالَ إِنَّهُ لَيَسِيرُ فِي صَبَاحٍ وَاحِدٍ مَسِيرَةَ سَنَةٍ كَالشَّمْسِ إِذَا أَمْرَتْ إِنَّهَا الْيَوْمَ غَيْرُ مَأْمُورَةٍ وَ لَكِنْ إِذَا أَمْرَتْ تَقْطَعُ اثْنَيْ عَشَرَ شَمْسًا وَ اثْنَيْ عَشَرَ قَمَرًا وَ اثْنَيْ عَشَرَ مَشْرِقًا وَ اثْنَيْ عَشَرَ مَغْرِبًا وَ اثْنَيْ عَشَرَ بَرًّا وَ اثْنَيْ عَشَرَ بَحْرًا وَ اثْنَيْ عَشَرَ عَالَمًا

He^{asws} said: 'He^{asws} travels in one morning the travel distance of a year, like the sun when Commanded. Today he^{asws} is not Commanded, but when he^{asws} is Commanded he^{asws} would cut (the distance of) twelve suns, and twelve moons, and twelve easts, and twelve wests, and twelve lands, and twelve seas, and twelve worlds'.

قَالَ فَمَا بَقِيَ فِي يَدَيِ الْيَمَانِيِّ فَمَا دَرَى مَا يَقُولُ وَ كَفَّ أَبُو عَبْدِ اللَّهِ عَ.

He (the narrator) said, 'There did not remain in the hands of the Yemeni and he did not know what he should be saying, and Abu Abdullah^{asws} stopped"⁴⁶⁵.

14- حَتَّصَ، الْإِخْتِصَاصَ يَرِ، بِصَائِرِ الدَّرَجَاتِ أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ عَنْ أَبَانَ بْنِ تَغْلِبٍ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَ فَدَخَلَ عَلَيْهِ رَجُلٌ مِنْ أَهْلِ الْيَمَنِ فَقَالَ لَهُ يَا أَخَا أَهْلِ الْيَمَنِ عِنْدَكُمْ عُلَمَاءٌ قَالَ نَعَمْ قَالَ فَمَا بَلَّغَ مِنْ عِلْمِ عَالِمِكُمْ

(The books) 'Al Ikhtisaas' (and) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Ibn Abu Umeyr, from Abu Ayoub, from Aban in Taghlab who said,

'I was in the presence of Abu Abdullah^{asws} and a man from the people of Al-Yemen entered. He^{asws} said to him: 'O brother of the people of Yemen! Are there scholars with you?' He said, 'Yes'. He^{asws} said: 'So what has reached from the knowledge of your scholars?'

⁴⁶⁵ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 13

قَالَ يَسِيرُ فِي لَيْلَةٍ مَسِيرَةَ شَهْرَيْنِ يَزُحِرُ الطَّيْرَ وَ يَقْفُو الْأَنْثَرَ

He said, 'he travels in a night the travel distance of two months, of the flight of the bird and the effects would remain'.

فَقَالَ أَبُو عَبْدِ اللَّهِ عَ عَالِمُ الْمَدِينَةِ أَعْلَمُ مِنْ عَالِمِكُمْ قَالَ فَمَا بَلَغَ مِنْ عِلْمِ عَالِمِ الْمَدِينَةِ قَالَ يَسِيرُ فِي سَاعَةٍ مِنَ النَّهَارِ مَسِيرَةَ الشَّمْسِ سَنَةً حَتَّى يَقْطَعَ اثْنَيْ عَشَرَ أَلْفَ عَالِمٍ [عَالِمٍ] مِثْلَ عَالِمِكُمْ هَذَا مَا يَعْلَمُونَ أَنَّ اللَّهَ خَلَقَ آدَمَ وَ لَا إِبْلِيسَ

Abu Abdullah^{asws} said: 'A scholar^{asws} of Al-Medina is more knowledgeable than your scholars'. He said, 'So what has reached from the knowledge of a scholar of Al-Medina?' He^{asws} said: 'He^{asws} travels in an hour of the day a travel distance of a year until he cuts twelve thousand worlds like this world of yours. They are not knowing that Allah^{azwj} Created Adam^{as}, nor Iblees^{la}'.

قَالَ فَيَعْرِفُونَكُمْ قَالَ نَعَمْ مَا افْتَرَضَ عَلَيْهِمْ إِلَّا وَلَا يَتَنَا وَ الْبِرَاءَةَ مِنْ عَدُوِّنَا.

He said, 'There are recognising you (Imams^{asws})?' He^{asws} said: 'Nothing has been Obligated upon them except our^{asws} Wilayah and the disavowment from our^{asws} enemies".⁴⁶⁶

15- حَتَص، الإختصاص ير، بصائر الدرجات أحمد بن محمد بن علي بن الحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ دَاوُدَ بْنِ فَرْقَدٍ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: إِنَّ رَجُلًا مَنَّا صَلَّى الْعَتَمَةَ بِالْمَدِينَةِ وَ أَتَى قَوْمَ مُوسَى فِي شَيْءٍ تَشَاجَرَ بَيْنَهُمْ وَ عَادَ مِنْ لَيْلَتِهِ وَ صَلَّى الْعَدَاةَ بِالْمَدِينَةِ.

(The books) 'Al Ikhtisaas' (and) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Dawood Bin Farqad,

'From Abu Abdullah^{asws} having said: 'A man^{asws} from us^{asws} prays the evening Salat at Al-Medina, and comes to the people of Musa^{as} regarding something they are quarrelling between them, and returning from its night and prays the morning Salat at Al-Medina".⁴⁶⁷

16- حَتَص، الإختصاص ير، بصائر الدرجات علي بن إسماعيل بن محمد بن عمرو الرِّبَّاتِ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ أَبِي حَمْرَةَ عَنْ جَابِرٍ قَالَ: كُنْتُ يَوْمًا عِنْدَ أَبِي جَعْفَرٍ عَ جَالِسًا فَانْتَفَتَ إِلَيَّ فَقَالَ لِي يَا جَابِرُ أَلَا لَكَ حِمَارٌ فَيَقْطَعُ مَا بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ فِي لَيْلَةٍ فَقُلْتُ لَهُ لَا جَعَلْتُ فِدَاكَ فَقَالَ إِنِّي لَأَعْرِفُ رَجُلًا بِالْمَدِينَةِ لَهُ حِمَارٌ يَرْكَبُهُ فَيَأْتِي الْمَشْرِقَ وَ الْمَغْرِبَ فِي لَيْلَةٍ.

(The books) 'Al Ikhtisaas' (and) 'Basaair Al Darajaat' – Ali Bin Ismail, from Muhammad Bin Amro Al Zayyat, from Muhammad Bin Al Fuzeyl, from Abu Hamza, from Jabir who said,

'One day I was seated in the presence of Abu Ja'far^{asws}, and he^{asws} turned to me and said to me: 'O Jabir! Is there a donkey for you to cut through what is between the east and the west in one night?' I said to him^{asws}, 'No, may I be sacrificed for you^{asws}!' He^{asws} said: 'I^{asws} do know a man^{asws} at Al-Medina having a donkey for him^{asws}. He^{asws} rides and goes to the east and the west in a night".⁴⁶⁸

⁴⁶⁶ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 14

⁴⁶⁷ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 15

⁴⁶⁸ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 16

17- حَتَص، الإختصاص ير، بصائر الدرجات سلمة بن الخطاب عن سليمان بن سماعه و عبد الله بن محمد عن عبد الله بن القاسم بن الحارث عن أبي بصير قال قال أبو عبد الله ع إن الأوصياء لتطوى لهم الأرض و يعلمون ما عند أصحابهم.

(The books) 'Al Ikhtisaas' (and) 'Basaair Al Darajaat' – Salama Bin Al Khatab, from Suleyman Bin Sama'at, and Abdullah Bin Muhammad, from Abdullah Bin Al Qasim Bin Al Haris, from Abu Baseer,

'Abu Abdullah^{asws} said: 'The successors^{asws}, the earth (land) gets folded for them^{asws}, and they^{asws} know what is in the presence of their^{asws} companions'.⁴⁶⁹

18- حَتَص، الإختصاص ير، بصائر الدرجات الحجاج بن الؤلؤي عن ابن سنان عن العلاء عن محمد بن مسلم قال سمعته يقول إني لأعرف رجلاً من أهل المدينة أخذ قبل أن تطاق الأرض إلى الفقة الذين قال الله في كتابه و من قوم موسى أمة يهدون بالحق و به يعدلون لمشاجرة كانت بينهم فأصلح بينهم و رجع.

(The books) 'Al Ikhtisaas' (and) 'Basaair Al Darajaat' – Al Hajjal, from Al Lului, from Ibn Sinan, from Al A'ala, from Muhammad Bin Muslim who said,

'I heard him^{asws} saying: 'I^{asws} know a man^{asws} from the people of Al-Medina who took to the direction of mountains of the earth to a group, those Allah^{azwj} Said in His^{azwj} Book: **And from the people of Musa there is a community guiding with the Truth and by it they were dispensing justice [7:159]**, for a dispute which was between them, and he^{asws} reconciled between them and returned".⁴⁷⁰

19- حَتَص، الإختصاص ير، بصائر الدرجات أحمد بن محمد بن الربيعي عن بعض أصحابنا عن يونس بن يعقوب عن أبي عبد الله ع قال: إن رجلاً من أتى قوم موسى في شيء كان بينهم فأصلح بينهم فمر برجل معقول عليه ثياب موشح معه عشرة مؤكلين به يستقبلون به في الشتاء الشمال و يصبون عليه الماء البارد و يستقبل به في الحر عين الشمس يدار به معها حيثما دارت و يوقد حوله النيران

(The books) 'Al Ikhtisaas' (and) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Barqy, from one of our companions, from Yunus Bin Yaqoub,

'From Abu Abdullah^{asws} having said: 'A man^{asws} from us^{asws} went to the people of Musa^{as} regarding a thing which was between them and reconciled between them. He passed by a man having coarse garment upon him. There were ten (men) allocated with him. In the winter they were facing him towards the north and pouring the cold water upon him, and in the heat, they were making him face the eye of the sun, turning him with it wherever it circles, and igniting fires around him.

كُلَّمَا مَاتَ مِنَ الْعَشْرَةِ وَاحِدٌ أَضَافَ أَهْلُ الْقَرْيَةِ إِلَيْهِ آخَرَ فَالْتَأَسَ بِمُوتِهِ وَ الْعَشْرَةُ لَا تَنْقُصُونَ فَقَالَ مَا أَمْرُكَ قَالَ إِنْ كُنْتُ عَالِمًا فَمَا أَعْرَفَكَ بِي

Every time one of the ten died, the people of the town added another. The people were dying and the ten were not being reduced. He^{asws} said: 'What is your affair?' He said, 'If you^{asws} were a scholar, so what is your^{asws} recognition with me?'

قَالَ عَلَاءٌ قَالَ مُحَمَّدُ بْنُ مُسْلِمٍ وَ يَزُورُونَ أَنَّهُ ابْنُ آدَمَ وَ يَزُورُونَ أَنَّهُ أَبُو جَعْفَرٍ ع كَانَ صَاحِبَ هَذَا الْأَمْرِ.

⁴⁶⁹ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 17

⁴⁷⁰ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 18

A'la'a said, 'Muhammad Bin Muslim said, 'And they are reporting that he is the son of Adam^{as}, and they are reporting that Abu Ja'far^{asws} was the Master of this matter'''.⁴⁷¹

20- ير، بصائر الدرجات علي بن خالد عن يعقوب بن يزيد عن العباس الوراق عن عثمان بن عيسى عن ابن مسكان عن ليث المرادي عن سدير يحدث فأتيته فقلت إن ليث المرادي حدثني عنك بحديث فقال وما هو قلت أخبرني عنك أنك كنت مع أبي جعفر ع في سقيفة بابه إذ مر أعرابي من أهل اليمن فسأله أبو جعفر من عالم أهل اليمن فأقبل يحدث عن الكهنة والسحرة وأشباههم فلما قام الأعرابي

(The book) 'Basair Al Darajaat' – Ali Bin Khalid, from Yaqoub Bin Yazeed, from Al Abbas Al Waraq, from Usman Bin Isa, from Ibn Muskan, from Lays Al Murady, from Sadeyr narrated to him (saying),

'I went to him^{asws}. I said, 'Lays Al-Murady narrated to me a Hadeeth from you^{asws}'. He^{asws} said: 'And what is it?' I said, 'He informed me from you^{asws} that you^{asws} were with Abu Ja'far^{asws} in a door of a shed when a Bedouin from the people of Al-Yemen passed by. Abu Ja'far asked him: 'Who is a scholar of the people of Al-Yemen?' He went on to narrated about the soothsayer, and the sorcerer, and their like.

قال له أبو جعفر ولكن أخبرك عن عالم أهل المدينة أنه يذهب إلى مطلع الشمس ويجيء في ليلة وأنه ذهب إليها ليلة فأتاها فإذا رجل معشور برجل وإذا عشرة موكلون به أما في البرد فيرشون عليه الماء البارد ويروحونه وأما في الصيف فيصبون على رأسه الزيت ويستشبلون به عين الشمس

Abu Ja'far^{asws} said to him: 'But I^{asws} will inform you^{asws} about a scholar of the people of Al-Medina. He^{asws} goes to the emergence of the sun and comes in one night. He^{asws} went to it at night and there was a man tying up a man, and there were ten (men) allocated with him. As for during the cold, they were sprinkling the cold water upon him and they rested him, and as for in during the summer, they were pouring the (hot) oil upon his head and facing him towards the sun.

فقال للعشرة ما أنتم وما هذا فقالوا لا ندري إلا أننا موكلون به فإذا مات منا واحد خلفه آخر فقال للرجل ما أنت فقال إن كنت عالماً فقد عرفني وإن لم تكن عالماً فليست أخبرك

He^{asws} said to the ten: 'Who are you all and what is this (going on)?' They said, 'We do not know except we are allocated with him. So, whenever one of us dies, another one replaces him'. He^{asws} said to the man: 'Who are you?' He said, 'If you^{asws} a scholar, so you^{asws} have already recognised me, and if you^{asws} do not happen to be a scholar, then I won't inform you^{asws}.

فلما انصرف من فرائكم فقلت فرائنا فرائ الكوفة قال نعم فرائكم فرائ الكوفة ولو لا أنني كرهت أن أشهرك دفقت عليك بابك فسكت.

Then he^{asws} passed by your *Furaat* (a river). I said, 'Our *Furaat* is the *Furaat* of Al-Kufa'. He^{asws} said: Yes, your *Furaat* is the *Furaat* of Al-Kufa, and had I^{asws} not abhorred being publicised to you, I^{asws} would have knocked on your door'. He remained silent'''.⁴⁷²

21- ير، بصائر الدرجات عبد الله بن جعفر عن محمد بن عيسى عن داود النهدي عن علي بن جعفر عن أبي الحسن ع أنه سمعه يقول لو أودن لنا لأخبرتنا بفضلتنا

⁴⁷¹ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 19

⁴⁷² Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 20

(The book) 'Basaair Al Darajaat' – Abdullah Bin Ja'far, from Muhammad Bin Isa, from Dawood Al Nahdy, from Ali Bin Ja'far,

'From Abu Al-Hassan^{asws}, he (the narrator) heard him^{asws} saying: 'If there was Permission for us^{asws}, we^{asws} would inform of our^{asws} merits'.

قَالَ قُلْتُ لَهُ الْعِلْمُ مِنْهُ قَالَ فَقَالَ لِي الْعِلْمُ أَيْسَرُ مِنْ ذَلِكَ.

He (the narrator) said, 'I said to him^{asws}, 'The knowledge is from it?' He^{asws} said to me: 'The knowledge is the least from that'⁴⁷³.

22- ير، بصائر الدرجات مُحَمَّدُ بْنُ عَبْدِ الْجُبَّارِ عَنْ عَبْدِ الرَّحْمَنِ عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِي بصيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنِّي لَأَعْرِفُ مَنْ لَوْ قَامَ عَلَى شَاطِئِ الْبَحْرِ لَنَدَبَ بِدَوَابِّ الْبَحْرِ وَبِأُمَّهَاتِهَا وَعَمَّاتِهَا وَخَالَاتِهَا.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Abdul Jabbar, from Abdul Rahman, from Ali Bin Abu Hamza, from Abu Baseer,

'From Abu Ja'far^{asws} having said: 'I^{asws} know someone, if he^{asws} were to stand upon the coast of the sea, would know of the lamentations of the creatures of the sea, by their mothers, and their paternal aunts and their maternal aunts'⁴⁷⁴.

23- ير، بصائر الدرجات بَعْضُ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ السَّيَّارِيِّ عَنْ غَيْرِ وَاحِدٍ مِنْ أَصْحَابِنَا قَالَ خَرَجَ عَنْ أَبِي الْحَسَنِ الثَّالِثِ ع أَنَّهُ قَالَ: إِنَّ اللَّهَ جَعَلَ قُلُوبَ الْأَنْبِيَاءِ مَوْرِدًا لِإِزَادَتِهِ فَإِذَا شَاءَ اللَّهُ شَيْئًا شَاءُوهُ وَهُوَ قَوْلُ اللَّهِ وَ مَا تَشَاؤُنَ إِلَّا أَنْ يَشَاءَ اللَّهُ.

(The book) 'Basaair Al Darajaat' – One of our companions, from Ahmad Bin Muhammad Al Sayyari, from someone else from our companions who said,

'Allah^{azwj} Made the hearts of the Imams^{asws} as a resource of His^{azwj} Will. So, whenever Allah^{azwj} Desires something, they^{asws} desire it, and it is the Words of Allah^{azwj}: **And you (Imams) are not desiring except if Allah so Desires. [76:30]**'⁴⁷⁵.

24- مل، كامل الزيارات مُحَمَّدُ الْجَمَيْرِيُّ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ سَلِيمَانَ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ عَبْدِ اللَّهِ الْأَصَمِّ عَنْ عَبْدِ اللَّهِ بْنِ بَكْرِ الْأَرْجَانِيِّ قَالَ: صَحِبْتُ أَبَا عَبْدِ اللَّهِ ع فِي طَرِيقِ مَكَّةَ مِنَ الْمَدِينَةِ فَنَزَلْنَا مَنَزَلًا يُقَالُ لَهُ عُسْفَانٌ ثُمَّ مَرَرْنَا بِجَبَلٍ أَسْوَدَ عَنْ يَسَارِ الطَّرِيقِ وَحَشٍ فُقُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ مَا أَوْحَشَ هَذَا الْجَبَلَ مَا رَأَيْتُ فِي الطَّرِيقِ مِثْلَ هَذَا فَقَالَ لِي يَا ابْنَ بَكْرِ أَ تَدْرِي أَيُّ جَبَلٍ هَذَا فُلْتُ لَا

(The book) 'Kamil Al Ziyaraat' – Muhammad Al Himeyri, from his father, from Ali Bin Muhammad Bin Suleyman, from Muhammad Bin Khalid, from Abdullah Bin Hammad, from Abdullah Al Asamma, from Abdullah Bin Bakr Al Rajany who said,

'I accompanied Abu Abdullah^{asws} in the road to Makkah from Al-Medina. We encamped at a spot called Usfan. Then we passed by a black dismal (miserable) mountain on the left of the road. I said to him^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! How dismal this mountain is. I have not seen in the road the like of this'. He^{asws} said to me: 'O Ibn Bakr! Do you know which mountain this is?' I said, 'No'.

⁴⁷³ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 21

⁴⁷⁴ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 22

⁴⁷⁵ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 23

قَالَ هَذَا جَبَلٌ يُقَالُ لَهُ الْكَمَدُ وَهُوَ عَلَى وَادٍ مِنْ أودية جَهَنَّمَ وَفِيهِ قَتْلَةُ أَبِي الْحُسَيْنِ عِ اسْتَوْدَعَهُمْ فِيهِ بَحْرِي مِنْ تَحْتِهِمْ مِيَاهُ جَهَنَّمَ مِنَ الْعُسْلِينَ وَ الصَّيْدِ وَ الْحَمِيمِ وَ مَا يَخْرُجُ مِنْ حُبِّ الْحَوَى وَ مَا يَخْرُجُ مِنَ الْفَلَقِ وَ مَا يَخْرُجُ مِنْ أَنَامٍ وَ مَا يَخْرُجُ مِنْ طِينَةِ الْجَبَالِ وَ مَا يَخْرُجُ مِنْ جَهَنَّمَ

He^{asws} said: 'This mountain is called Al-Kamad, and it is upon a valley from the valleys of Hell, and in it are ones who killed my^{asws} father^{asws} Al-Husayn^{asws}, deposited in it. Its waters emerge from Hell, from the filth (sweat from the Kafirs, 69:36), and the pus, and the boiling water, and what emerges from the pit of Al-Hawa (a place in Hell), and what emerges from Al-Falak (Chasm in Hell), and what emerges from sins (Asaam), and what emerges from clay of Al-Khabal⁴⁷⁶, and what emerges from Hell;

وَ مَا يَخْرُجُ مِنْ لَطَى وَ مِنَ الْخَطْمَةِ وَ مَا يَخْرُجُ مِنْ سَقَرٍ وَ مَا يَخْرُجُ مِنَ الْحَمِيمِ وَ مَا يَخْرُجُ مِنَ الْهَوَايَةِ وَ مَا يَخْرُجُ مِنَ السَّعِيرِ وَ فِي نُسخةٍ أُخْرَى وَ مَا يَخْرُجُ مِنْ جَهَنَّمَ وَ مَا يَخْرُجُ مِنْ لَطَى

And what emerges from Lazza (Flame of Hell), and from Al-Hutama (a level of hell), and what emerges from Saqar (a level of Hell), and what emerges from the boiling water, and what emerges from Al-Hawiya (a level in Hell), and what emerges from Al-Saeer (a level in Hell)'. (And in another copy: 'And what emerges from Hell and what emerges from Laza').

وَ مَا مَرَرْتُ بِهَذَا الْجَبَلِ فِي سَفَرِي فَوَقَفْتُ بِهِ إِلَّا رَأَيْتُهُمَا يَسْتَعِينَانِ إِلَيَّ وَ إِنِّي لَأَنْظُرُ إِلَى قَتْلَةِ أَبِي فَأَقُولُ لَهُمَا هُوَ لَاءِ إِنَّمَا فَعَلُوا مَا أَسْسَمُوا لَمْ تَرْمُونَا إِذْ وُئِيْتُمْ وَ قَتَلْتُمُونَا وَ حَرَمْتُمُونَا وَ نَبِئْتُمْ عَلَيَّ حَقًّا وَ اسْتَبَدَدْتُمْ بِالْأَمْرِ دُونَنَا فَلَا رَحِمَ اللَّهُ مَنْ يَرْحَمُكُمْ دُونَكَ وَ بَالَ مَا قَدَّمْتُمْ وَ مَا اللَّهُ بِظَلَامٍ لِلْعَبِيدِ

And I^{asws} do not pass by this mountain during my^{asws} journey and I^{asws} pause at it except I^{asws} see the two of them (Abu Bakr & Umar) seeking my^{asws} help, and I^{asws} look at the killers of my^{asws} father^{asws}, and I^{asws} say to them: 'But rather they did what laid the foundation.

You did not show us^{asws} any mercy when you were rulers, and killed us^{asws} and deprived us^{asws}, and leapt upon our^{asws} rights, and tyrannised with the command upon us^{asws}. May Allah^{azwj} not have Mercy on the one who has mercy on you two. Taste the scourge of what you sent ahead, and Allah^{azwj} is not the least unjust to the servants'.

وَ أَشَدُّهُمَا تَضَرُّعاً وَ اسْتِكَانَةً الثَّانِي فَرَمَا وَقَفْتُ عَلَيْهِمَا لِيَسْأَلَنِي عَنِّي بَعْضُ مَا فِي قَلْبِي وَ رَمَا طَوَيْتُ الْجَبَلِ الَّذِي هُمَا فِيهِ وَ هُوَ جَبَلُ الْكَمَدِ

And the most severe of the two in beseeching and humbling himself is the second one (Umar). Sometimes I^{asws} pause at them in order to calm down some of what is in my^{asws} heart, and sometimes I^{asws} tread the mountain in which both of them are, and it is mount Al-Kamad'.

قَالَ قُلْتُ لَهُ جَعَلْتُ فِدَاكَ إِذَا طَوَيْتُ الْجَبَلِ فَمَا تَسْمَعُ

He (the narrator) said, 'I said to him^{asws}, 'May I be sacrificed for you^{asws}! When you^{asws} do tread the mountain, what do you^{asws} hear?'

قَالَ أَسْمَعُ أَصْوَاتَهُمَا يُنَادِيَانِ عَرَجَ عَلَيْنَا نِكَلْمَكَ فَإِنَّا نَتُوبُ وَ أَسْمَعُ مِنَ الْجَبَلِ صَارِحاً يَصْرُخُ بِي أَجِبُهُمَا وَ قُلْ لَهُمَا اخْسُوا فِيهَا وَ لَا تُكَلِّمُونِ

⁴⁷⁶ Pus from private parts of prostitutes

He^{asws} said: 'I^{asws} hear their voices calling out, 'Ascend to us, we want to speak to you^{asws}, for we repent!', and I^{asws} hear a shouter shouting in answer to them, and says to them: **"Go away into it and do not speak to Me!" [23:108]**'.

قَالَ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ وَ مَنْ مَعَهُمْ

He (the narrator) said, 'I said to him^{asws}, 'May I be sacrificed for you^{asws}! And who are with them?'

قَالَ كُلُّ فِرْعَوْنٍ عَنَّا عَلَى اللَّهِ وَ حَكَى اللَّهُ عَنهُ فِعَالَهُ وَ كُلُّ مَنْ عَلَّمَ الْعِبَادَ الْكُفْرَ قُلْتُ مَنْ هُمْ

He^{asws} said: 'Every pharaoh (ruler) insolent upon Allah^{azwj}, and Allah^{azwj} has Told about his deed, and everyone who teaches Kufr to the servants'. I said, 'Who are they?'

قَالَ نَحْوُ بُولَسَ الَّذِي عَلَّمَ الْيَهُودَ أَنَّ يَدَ اللَّهِ مَعْلُومَةٌ وَ نَحْوُ نَسْتُورَ الَّذِي عَلَّمَ النَّصَارَى أَنَّ الْمَسِيحَ ابْنُ اللَّهِ وَ قَالَ لَهُمْ هُمْ ثَلَاثَةٌ وَ نَحْوُ فِرْعَوْنَ مُوسَى الَّذِي قَالَ أَنَا رَبُّكُمْ الْأَعْلَى وَ نَحْوُ مُرُودَ الَّذِي قَالَ قَهَرْتُ أَهْلَ الْأَرْضِ وَ قَتَلْتُ مَنْ فِي السَّمَاءِ وَ قَاتِلِ أَمِيرِ الْمُؤْمِنِينَ وَ قَاتِلِ فَاطِمَةَ وَ مُحَسِّنٍ وَ قَاتِلِ الْحَسَنِ وَ الْحُسَيْنِ ع

He^{asws} said: 'For instance Paul who taught the Jews that the Hand of Allah^{azwj} is shackled, and for instance Nestorius who taught the Christians that the Messiah is a son of Allah^{azwj}, and said to them 'Three' (Trinity), and for instance Pharaoh^{la} (at the time of) Musa^{as} who said: **He said: 'I am your lord, the most exalted!' [79:24]**, and for instance Nimrod^{la} who said, 'I^{la} shall subdue the people of the earth and kill the ones in the sky'; and killer of Amir Al-Momineen^{asws}, and killer of (Syeda) Fatima^{asws}, and Mohsin^{asws}, and killer of Al-Hassan^{asws}, and Al-Husayn^{asws}.

فَأَمَّا مُعَاوِيَةُ وَ عُمَرُ فَمَا يَطْمَعَانِ فِي الْخَلَاصِ وَ مَعَهُمْ كُلُّ مَنْ نَصَبَ لَنَا الْعَدَاوَةَ وَ أَعَانَ عَلَيْنَا بِلِسَانِهِ وَ يَدِهِ وَ مَالِهِ

As for Muawiya and Umar (Bin Al-Aas), so they are not even expecting the finish, and with them is everyone who established the enmity to us^{asws}, and assisted against us^{asws} by his tongue, and his hand, and his wealth'.

قُلْتُ لَهُ جُعِلْتُ فِدَاكَ فَأَنْتَ تَسْمَعُ ذَاكُلَهُ وَ لَا تَفْرَعُ

I said to him^{asws}, 'May I be sacrificed for you^{asws}! You^{asws} heard all of that and were not alarmed?'

قَالَ يَا ابْنَ بَكْرٍ إِنَّ قُلُوبَنَا غَيْرُ قُلُوبِ النَّاسِ إِنَّا مُصَفَّقُونَ مُصَفَّقُونَ نَرَى مَا لَا يَرَى النَّاسُ وَ نَسْمَعُ مَا لَا يَسْمَعُونَ وَ إِنَّ الْمَلَائِكَةَ تَنْزِلُ عَلَيْنَا فِي رِحَالِنَا وَ تَقْلُبُ عَلَى فُرُشِنَا وَ تَشْهَدُ وَ تَحْضُرُ مَوْتَانَا وَ تَأْتِينَا بِأَخْبَارِ مَا يَحْدُثُ قَبْلَ أَنْ يَكُونَ وَ تُصَلِّيَ مَعَنَا وَ تَدْعُو لَنَا وَ تُلْقِي عَلَيْنَا أَجْحِثَهُمْ وَ تَتَقَلَّبُ عَلَى أَجْحِثِهَا صَبِيَانُنَا وَ تَمْنَعُ الدَّوَابَّ أَنْ تَصِلَ إِلَيْنَا

He^{asws} said: 'O Ibn Bakr! Our^{asws} hearts are other than hearts of the people. We^{asws} are Cleaned, Chosen. We^{asws} see the people and hear what they cannot hear, and the Angels descend unto us^{asws} during our^{asws} travels, and turn upon our^{asws} furnishings, and witness and are present at our^{asws} funerals, and come to us^{asws} with news of what events are to

occur before they happen, and pray Salat with us^{asws}, and supplicate for us^{asws}, and cast their wings upon us^{asws}, and our^{asws} children roll upon their wings, and they prevent the animals from arriving to us^{asws}.

وَأَتَيْنَا بِمَا فِي الْأَرْضِ مِنْ كُلِّ نَبَاتٍ فِي زَمَانِهِ وَتَسْقِينَا مِنْ مَاءِ كُلِّ أَرْضٍ نَجِدُ ذَلِكَ فِي آيَاتِنَا وَمَا مِنْ يَوْمٍ وَلَا سَاعَةٍ وَلَا وَقْتٍ صَلَاةٍ إِلَّا وَهِيَ تُنْبِئُنَا لَهَا وَمَا مِنْ لَيْلَةٍ تَأْتِي عَلَيْنَا إِلَّا وَأَخْبَارُ كُلِّ أَرْضٍ عِنْدَنَا وَمَا يَخْدُثُ فِيهَا وَأَخْبَارُ الْجِنِّ وَأَخْبَارُ أَهْلِ الْهَوَاءِ مِنَ الْمَلَائِكَةِ

And they come to us^{asws} from what is in the earth of every vegetation during its season, and quench us from the water^{asws} of every land. We^{asws} find that in our^{asws} containers. And there is none from a day nor an hour nor a time of Salat except and we^{asws} wake up for it, and there is none from a night coming to us^{asws} except and the news of every land is with us^{asws} and what had occurred during it, and news of the Jinn and news of the inhabitants of the air, from the Angels.

وَمَا مَلِكٌ يَمُوتُ فِي الْأَرْضِ وَ يَمُومُ غَيْرُهُ إِلَّا أَتَيْنَا بِخَبْرِهِ وَكَيْفَ سِيرَتُهُ فِي الَّذِينَ قَبْلَهُ وَمَا مِنْ أَرْضٍ مِنْ سِتَّةِ أَرْضِينَ إِلَى السَّابِعَةِ إِلَّا وَنَحْنُ نُؤْتِي بِخَبْرِهِمْ

And there is no king dying in the earth and another one stand except his news comes to us^{asws}, and how his way is among those before him, and there is no firmament from the six firmaments up to the seventh except and we^{asws} are given their news'.

فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ فَمَا مُنْتَهَى هَذَا الْجَبَلِ

I said to him^{asws}, 'May I be sacrificed for you^{asws}! What is at the peak of this mountain?'

قَالَ إِلَى الْأَرْضِ السَّادِسَةِ وَ فِيهَا جَهَنَّمُ عَلَى وَادٍ مِنْ أَوْدِيَّتِهِ عَلَيْهِ حَفَظَةٌ أَكْثَرُ مِنْ بُحُومِ السَّمَاءِ وَ قَطْرُ الْمَطَرِ وَ عَدَدِ مَا فِي الْبِحَارِ وَ عَدَدِ النَّرَى قَدْ وُكِّلَ كُلُّ مَلِكٍ مِنْهُمْ بِشَيْءٍ وَ هُوَ مُقِيمٌ عَلَيْهِ لَا يُفَارِقُهُ

He^{asws} said: 'To the sixth firmament, and in it is Hell upon a valley from its valleys, upon it are more guards than the stars of the sky, and drops of rain, and number of what is in the ocean, and number of the soil. Each Angel from them has been allocated with something, and he is established upon it, not separating from it'.

قُلْتُ جُعِلْتُ فِدَاكَ إِلَيْكُمْ جَمِيعاً يُلقُونَ الْأَخْبَارَ

I said, 'May I be sacrificed for you^{asws}! Are they casting the news to all of you (Imams^{asws})?'

قَالَ لَا إِنَّمَا يُلقَى ذَاكَ إِلَى صَاحِبِ الْأَمْرِ وَ إِنَّا لَنَحْمِلُ مَا لَا يَتَّقِدِرُ الْعِبَادُ عَلَى الْحُكُومَةِ فِيهِ فَتَحْكُمُ فِيهِ فَمَنْ لَمْ يَقْبَلْ حُكُومَتَنَا جَزَيْتُهُ الْمَلَائِكَةُ عَلَى قَوْلِنَا وَ أَمَرْتُ الَّذِينَ يَحْفَظُونَ نَاحِيَّتَهُ أَنْ يُشِيرُوهُ فَإِنْ كَانَ مِنَ الْجِنِّ مِنْ أَهْلِ الْخِلَافِ وَ الْكُفْرِ أَوْتَقْتُهُ وَ عَدَّبْتُهُ حَتَّى تُصِيرَ إِلَى مَا حَكَمْنَا بِهِ

He^{asws} said: 'No, but rather they are casting that to the Master of the Command, and we^{asws} are carrying what the servants are not able to, upon the judgments in it, so we^{asws} judge in it. The one who does not accept our^{asws} judgments, the Angels force him upon accepting us^{asws}, and I^{asws} order those who are preserving its areas to compel him. So, if he was from the Jinn from the people of opposition and the Kufr, I^{asws} deal with him and punish him until he comes to our^{asws} judgment with him'.

فُلْتُ جُعِلْتُ فِدَاكَ فَهَلْ يَرَى الْإِمَامُ مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ

I said, 'May I be sacrificed for you^{asws}! Does the Imam^{asws} see what is between the east and the west?'

قَالَ يَا ابْنَ بَكْرٍ فَكَيْفَ يَكُونُ حُجَّةً عَلَيَّ مَا بَيْنَ فُطْرَيْهَا وَ هُوَ لَا يَرَاهُمْ وَ لَا يَحْكُمُ فِيهِمْ وَ كَيْفَ تَكُونُ حُجَّةً عَلَيَّ قَوْمٍ غَيْبٍ لَا يَقْدِرُ عَلَيْهِمْ وَ لَا يَقْدِرُونَ عَلَيْهِ وَ كَيْفَ يَكُونُ مُؤَدِّياً عَنِ اللَّهِ وَ شَاهِداً عَلَى الْخَلْقِ وَ هُوَ لَا يَرَاهُمْ وَ كَيْفَ يَكُونُ حُجَّةً عَلَيْهِمْ وَ هُوَ مَخْجُوبٌ عَنْهُمْ وَ قَدْ حِيلَ بَيْنَهُمْ وَ بَيْنَهُ أَنْ يَقُومَ بِأَمْرِ رَبِّهِ فِيهِمْ

He^{asws} said: 'O Ibn Bakr! How can he^{asws} be a Divine Authority upon what is between its ends if he^{asws} can neither see them nor judge regarding them?' And how can there he^{asws} be a Divine Authority upon an absent people, if he^{asws} is unable upon them, nor are they able upon him^{asws}? And how can he^{asws} perform on behalf of Allah^{azwj} and a witness upon the people if he^{asws} cannot see them? And how can he^{asws} be a Divine Authority upon them if he^{asws} is veiled from them, and he^{asws} is a mechanism between them and Him^{azwj} that he^{asws} is to stand with the Command of his^{asws} Lord^{azwj} among them?

وَ اللَّهُ يَقُولُ وَ مَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِلنَّاسِ يَعْني بِهِ مَنْ عَلَى الْأَرْضِ وَ الْحُجَّةُ مِنَ بَعْدِ النَّبِيِّ يَقُومُ مَقَامَهُ وَ هُوَ الدَّلِيلُ عَلَى مَا تَشَاجَرَتْ فِيهِ الْأُمَّةُ وَ الْأَجْدُ بِحُفُوقِ النَّاسِ وَ الْقِيَامِ بِأَمْرِ اللَّهِ وَ الْمُنْصِيفُ لِبَعْضِهِمْ مِنْ بَعْضٍ

And Allah^{azwj} is Saying: **And We did not Send you except to all of the people [34:28]**, Meaning by it the ones upon the earth, and the Divine Authority from after the Prophet^{saww} would be standing in his^{saww} place, and it is the evidence upon what the community is quarrelling regarding him, and he^{asws} would be seizing with the rights of the people, and the standing with the Command of Allah^{azwj} and the justice for one from the other.

فَإِذَا لَمْ يَكُنْ مَعَهُمْ مَنْ يَنْفَعُ قَوْلُهُ وَ هُوَ يَقُولُ سُنْبِيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَ فِي أَنْفُسِهِمْ فَأَيُّ آيَةٍ فِي الْأَفَاقِ عَيْرِنَا أَرَاهَا اللَّهُ أَهْلَ الْأَفَاقِ وَ قَالَ مَا نُرِيهِمْ مِنْ آيَةٍ إِلَّا هِيَ أَكْبَرُ مِنْ أُخْتِهَا فَأَيُّ آيَةٍ أَكْبَرُ مِنَّا

So when there does not happen to be with them one who can implement His^{azwj} Word, and He^{azwj} is Saying: **We will be Showing them Our Signs in the horizons and within their own selves, [41:53]**. So, which Sign are there in the horizons apart from us^{asws}. Allah^{azwj} Shows these to the people of the horizons. And He^{azwj} Said: **And We did not Show them a Sign but it was greater than its counterpart, [43:48]**. So which Sign is greater than us^{asws}.

وَ اللَّهُ إِنَّ بَنِي هَاشِمٍ وَ قُرَيْشًا لَتَعْرِفُ مَا أَعْطَانَا اللَّهُ وَ لَكِنَّ الْحَسَدَ أَهْلَكَهُمْ كَمَا أَهْلَكَ إِبْلِيسَ وَ إِنَّهُمْ لَيَأْتُونَنَا إِذَا اضْطُرُّوا وَ خَافُوا عَلَى أَنْفُسِهِمْ فَيَسْأَلُونَنَا فَنُوضِّحُ لَهُمْ فَيَقُولُونَ نَشْهَدُ أَنَّكُمْ أَهْلُ الْعِلْمِ ثُمَّ يَخْرُجُونَ فَيَقُولُونَ مَا رَأَيْنَا أَصْلًا مِمَّنْ اتَّبَعَ هَؤُلَاءِ وَ يَقْبَلُ مَقَالَتِهِمْ

By Allah^{azwj}! The Clan of Hashim^{asws} and Quraysh recognise what Allah^{azwj} has Given us^{asws}, but the envy has destroyed them just as it destroyed Iblees^{la}, and they are coming to us^{asws} when they are desperate, and they are fearing upon themselves so they are asking us^{asws} and we^{asws} advise to them, and they say, 'We testify that you (Imams^{asws}) are the people of knowledge'. Then they go out and say, 'We have not seen anyone more straying than the ones who follow them^{asws}, and their words are being accepted'.

قُلْتُ جُعِلْتُ فِدَاكَ أَخْبِرْنِي عَنِ الْحُسَيْنِ لَوْ نُبِشَ كَانُوا يَجِدُونَ فِي قَبْرِهِ شَيْئاً

I said, 'May I be sacrificed for you^{asws}! Inform me about Al-Husayn^{asws}, if exhumed, would they find anything in his^{asws} grave?'

قَالَ يَا ابْنَ بَكْرٍ مَا أَعْظَمَ مَسَائِلَكَ الْحُسَيْنُ مَعَ أَبِيهِ وَ أُمِّهِ وَ أَخِيهِ الْحَسَنِ فِي مَنْزِلِ رَسُولِ اللَّهِ ص يَحْيَوْنَ كَمَا يَحْيَا وَ يُرْزُقُونَ كَمَا يُرْزَقُ فَلَوْ نُبِشَ فِي آبَائِهِ لَوَجَدَ فَأَمَّا الْيَوْمَ فَهُوَ حَيٌّ عِنْدَ رَبِّهِ يَنْظُرُ إِلَى مُعَسِّكَرِهِ وَ يَنْظُرُ إِلَى الْعَرْشِ مَتَى يُؤْمَرُ أَنْ يَحْمِلَهُ

He^{asws} said: 'O Ibn Bakr! How mighty is your question! Al-Husayn^{asws} is with his^{asws} father^{asws} and his^{asws} mother^{asws}, and his^{asws} brother^{asws} Al-Hassan^{asws} in the house of Rasool-Allah^{saww}. They^{asws} are living just as the living do, and they^{asws} are being sustained just as one gets sustained. If it had been exhumed during his^{asws} days, you may have found (something). As for today, so he^{asws} is alive in the Presence of his^{asws} Lord^{azwj}, looking at his^{asws} soldiers, and looking at the Throne, when he^{asws} would be Commanded to be carry it.

وَ إِنَّهُ لَعَلَى عَمَلِ الْعَرْشِ مُتَعَلِّقٌ يَقُولُ يَا رَبِّ أَنْجِزْ لِي مَا وَعَدْتَنِي وَ إِنَّهُ لَيَنْظُرُ إِلَى زُورَارِهِ وَ هُوَ أَعْرَفُ بِهِمْ وَ بِأَسْمَائِهِمْ وَ بِدَرَجاتِهِمْ وَ بِمَنْزِلَتِهِمْ عِنْدَ اللَّهِ مِنْ أَحَدِكُمْ بِوَلَدِهِ وَ مَا فِي رَحْلِهِ وَ إِنَّهُ لَيَرَى مَنْ يَبْكِيهِ فَيَسْتَعْفِرُ لَهُ رَحْمَةً لَهُ وَ يَسْأَلُ آبَاءَهُ الْإِسْتِعْفَارَ لَهُ

And he^{asws} is on the right of the Throne, adhering, saying: 'O Lord^{azwj}! Fulfil for me^{asws} what You^{azwj} Promised me^{asws}!' And he^{asws} is looked at his^{asws} visitors, and he^{asws} is cognizant with them, and with their names, and names of their fathers, and with their ranks, and with their status in the Presence of Allah^{azwj} from each of you with his son, and what is in his journey, and he^{asws} sees the ones crying (upon) him^{asws}, so he^{asws} seeks Forgiveness for him and asks his^{asws} forefathers^{asws} to seek Forgiveness for him.

وَ يَقُولُ لَوْ تَعَلَّمْتُ أَيُّهَا الْبَاكِي مَا أَعَدَّ لَكَ لَفَرَحْتَ أَكْثَرَ بِمَا حَزَعْتَ وَ يَسْتَعْفِرُ لَهُ رَحْمَةً لَهُ كُلُّ مَنْ سَمِعَ بُكَاءَهُ مِنَ الْمَلَائِكَةِ فِي السَّمَاءِ وَ فِي الْخَائِرِ وَ يَنْقَلِبُ وَ مَا عَلَيْهِ مِنْ دَنْبٍ.

And he^{asws} is saying: 'If only you knew, o crying one, what is Prepared for you, you be joyful more than what you are alarmed', and they seek Forgiveness for him for Mercy for him, everyone who hears his crying, from the Angels in the sky and in the confusion, and he turns and there is no sin upon him''⁴⁷⁷.

25- يج، الجرائح و الجرائح روى أبو القاسم بن قولويه عن محمد بن يعقوب عن محمد بن إدريس عن محمد بن حسن بن علي بن خالد قال: كنت بالعمسك فبلغني أن هناك رجلاً محبوساً أتى من ناحية الشام مكبلاً و قالوا إنه تنبأ فأتيت الباب و ناديت البوابين حتى وصلت إليه فإذا رجلاً له فهمم و عقل فقلت له ما قصتك

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported by Abu Al Qasim Bin Qawlawiyah, from Muhammad Bin Yaqoub, from Muhammad Bin Idrees, from Muhammad Bin Hassan, from Ali Bin Khalid who said,

'I was at Al-Askar (Samarrah), and it reached me that there is a Magian man over there, and they had brought him from an area of Syria in handcuffs and they said that he is a fore-teller. I came to the door and doormen called out until I arrived to him, and there was a man having understanding and intellect for him. I said to him, 'What is your story?'

⁴⁷⁷ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 24

قَالَ إِنِّي كُنْتُ بِالشَّامِ أَعْبُدُ اللَّهَ فِي الْمَوْضِعِ الَّذِي يُقَالُ إِنَّهُ نُصِبَ فِيهِ رَأْسُ الْحُسَيْنِ عَ فَبَيْنَمَا أَنَا ذَاتَ لَيْلَةٍ فِي مَوْضِعِي مُقْبِلٌ عَلَى الْمِحْرَابِ أَدْكُرُ اللَّهَ إِذَا نَظَرْتُ شَخْصاً بَيْنَ يَدَيَّ فَنَظَرْتُ إِلَيْهِ فَقَالَ لِي قُمْ فَقُمْتُ مَعَهُ فَمَشَى بِي قَلِيلاً فَإِذَا أَنَا فِي مَسْجِدِ الْكُوفَةِ قَالَ أ تَعْرِفُ هَذَا الْمَسْجِدَ قُلْتُ نَعَمْ هَذَا مَسْجِدُ الْكُوفَةِ فَصَلَّى وَ صَلَّى مَعَهُ ثُمَّ خَرَجَ وَ خَرَجْتُ مَعَهُ

He^{asws} said, 'I was in Syria worshipping Allah^{azwj} in the place where it is said the head of Al-Husayn^{asws} is buried. One night while I was in my place facing towards the prayer niche, mentioning Allah^{azwj}, when I looked at a person in front of me. I looked at him, so he said to me, 'Stand! So I stood up and he walked with me a little, and there I was in Masjid Al-Kufa. He said, 'Do you recognise this Masjid?' I said, 'Yes, this is Masjid Al-Kufa'. He prayed Salat and I prayed Salat, then he went out and I went out with him.

فَمَشَى بِي قَلِيلاً وَ إِذَا نَحْنُ بِمَسْجِدِ الرَّسُولِ ص فَسَلَّمَ عَلَى رَسُولِ اللَّهِ ص وَ سَلَّمْتُ وَ صَلَّى وَ صَلَّى مَعَهُ

He walked with me a little, and there we were in Masjid of the Rasool^{saww}. He greeted unto Rasool-Allah^{saww}, and I greeted, and he prayed Salat and I prayed Salat with him.

ثُمَّ خَرَجَ وَ خَرَجْتُ مَعَهُ فَمَشَى بِي قَلِيلاً وَ إِذَا نَحْنُ بِمَكَّةَ وَ طَافَ بِالْبَيْتِ فَطَلَعْتُ مَعَهُ

Then he went out and I went out with him. He walked with me a little, and there we were at Makkah, and he performed Tawaaf of the House (Kabah), and I performed Tawaaf with him.

فَخَرَجَ وَ مَشَى بِي قَلِيلاً فَإِذَا أَنَا بِمَوْضِعِي الَّذِي كُنْتُ أَعْبُدُ اللَّهَ فِيهِ بِالشَّامِ وَ غَابَ الشَّخْصُ عَنْ عَيْنِي فَتَعَجَّبْتُ بِمَا رَأَيْتُ

He went out and walked with me a little, and there I was (back) in my place which I was worshipping Allah^{azwj} in Syria, and the person disappeared from my eyes. I was astounded from what I had seen.

فَلَمَّا كَانَ فِي الْعَامِ الْمُقْبِلِ رَأَيْتُ ذَلِكَ الشَّخْصَ فَاسْتَبَشَّرْتُ بِهِ وَ دَعَانِي فَأَجَبْتُهُ وَ فَعَلَ كَمَا فَعَلَ فِي الْعَامِ الْأَوَّلِ فَلَمَّا أَرَادَ مُفَارَقَتِي بِالشَّامِ قُلْتُ سَأَلْتُكَ بِاللَّيْلِ أَقْدَرَكَ عَلَى مَا رَأَيْتُ مَنْ أَنْتَ قَالَ أَنَا مُحَمَّدُ بْنُ عَلِيٍّ بْنِ مُوسَى بْنِ جَعْفَرٍ

When it was during the following year, I saw that person. So I was joyful with him, and he called me over, so I answered me, and he did just as he had done in the first year. When he wanted to separate from me at Syria, I said, 'I ask you by the One^{azwj} Who Enabled you upon what I saw! Who are you?' He said, 'I^{asws} am Muhammad^{asws} Bin Ali^{asws} Bin Musa^{asws} Bin Ja'far^{asws}.

فَحَدَّثْتُ مَنْ كَانَ يَصِيرُ إِلَيَّ بِخَبْرِهِ فَرَفَعِي ذَلِكَ إِلَى مُحَمَّدِ بْنِ عَبْدِ الْمَلِكِ الرَّثَاتِ فَبَعَثَ إِلَيَّ فَأَخَذَنِي وَ كَبَلَنِي فِي الْحَدِيدِ وَ حَمَلَنِي إِلَى الْعِرَاقِ وَ حَبَسْتُ كَمَا تَرَى وَ ادَّعَى عَلَيَّ الْمُخَالَ

So I narrated to the ones who were come to me, with his^{asws} news. That was raised to Muhammad Bin Abdul Malik Al-Zayyat, and he sent (security forces) to me, and seized me and handcuffed my in the iron, and carried me to Al-Iraq, and I was imprisoned just as you see, and claimed the impossible upon me'.

فَقُلْتُ أَرْفَعُ عَنْكَ الْوَصِيَّةَ إِلَيْهِ قَالَ ازْنَعُ فَكَتَبْتُ عَنْهُ قِصَّةً شَرَحْتُ أَمْرَهُ فِيهَا وَرَفَعْتُهَا إِلَى الرَّيَّاتِ فَوَقَعَ فِي ظَهْرِهَا فُلٌّ لِلَّذِي أُخْرِجَكَ مِنَ الشَّامِ فِي لَيْلَةٍ إِلَى الْكُوفَةِ إِلَى الْمَدِينَةِ إِلَى مَكَّةَ أَنْ يُخْرِجَكَ مِنْ حَبْسِي

I said, 'I shall raise the story from you to him'. He said, 'Raise it'. So I wrote a story on his behalf, explaining his matter in it, and raised it to Al-Zayyat, and he (Al-Zayyat) signed in its back, 'Say to the one^{asws} who brought you out from Syria in one night to Al-Kufa, to Al-Medina, to Makkah, to get you out from my prison'.

قَالَ عَلِيُّ بْنُ خَالِدٍ فَعَمَّيْنِي ذَلِكَ مِنْ أَمْرِهِ وَرَفَقْتُ لَهُ وَانصرفتُ مُخْزُوناً فَلَمَّا أَصْبَحْتُ بَاكَرْتُ الْحَبْسَ لِأَعْلِمَهُ بِالْحَالِ وَ أَمَرْتُ بِالصَّبْرِ وَ الْعَزَاءِ فَوَجَدْتُ الْجُنْدَ وَ الْحُرَّاسَ وَ صَاحِبَ السَّخَنِ وَ خَلْقاً كَثِيراً مِنَ النَّاسِ يُهْرَعُونَ

Ali Bin Khalid said, 'That grieved me, of his instruction, and I felt pity for him, and I left grieving. When it was morning, I went to the prison in order to know his state and instruct him with the patience and the consolation, but I found the army, and the prison guards, and the warden of the prison, and a lot of people from the general public rushing.

فَسَأَلْتُ عَنْهُمْ وَ عَنِ الْحَالِ فَقِيلَ إِنَّ الْمَحْمُولَ مِنَ الشَّامِ الْمُنْتَنَبِيَّ فَقَدَ الْبَارِحَةَ مِنَ الْحَبْسِ فَلَا يُدْرَى حَسَفَتْ بِهِ الْأَرْضُ أَوْ اخْتَطَفَتْهُ الطَّيْرُ وَ كَانَ هَذَا الْمُرْسَلُ أَعْنِي عَلِيُّ بْنُ خَالِدٍ زَيْدِيّاً فَقَالَ بِالْإِمَامَةِ وَ حَسَنَ اعْتِقَادِهِ.

I asked about them and about the state, and it was said that the one carried from Syria, to soothsayer, is missing since yesterday from the prison, and it isn't known whether the ground submerged with him or the bird kidnapped him, and this messenger, meaning Ali Bin Khalid, was a Zaydiite. So he said (believed) in the Imamate, and his beliefs were good".⁴⁷⁸

26- يج، الخرائج و الجرائح أَخْبَرَنَا جَمَاعَةٌ مِنْهُمْ مُحَمَّدُ بْنُ عَلِيٍّ النَّيْشَابُورِيُّ وَ مُحَمَّدُ بْنُ عَلِيٍّ بْنِ عَبْدِ الصَّمَدِ عَنْ أَبِي الْحَسَنِ بْنِ عَبْدِ الصَّمَدِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْمُعَمَّرِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ عَنِ ابْنِ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَتَى الْحُسَيْنِ ع أَنَسٌ فَقَالُوا لَهُ يَا أَبَا عَبْدِ اللَّهِ حَدِّثْنَا بِفَضْلِكُمُ الَّذِي جَعَلَ اللَّهُ لَكُمْ

(The book) 'Al Kharaij Wa Al Jaraih' – A group informed us, from them were Muhammad Bin Ali Al Neshapuri, and Muhammad Bin Ali Bin Abdul Samad, from Abu Al Hassan Bin Abdul Samad, from Ahmad Bin Muhammad Al Ma'mary, from Muhammad Bin Ali Bin Al Husaym, from Ibn Al Waleed, from Al Saffar, from Ibn Yazeed, from Ibn Abu Umeyr, from Ali Bin Al Hakam, from Abdul Rahman Bin Kaseer,

'From Abu Abdullah^{asws} having said: 'Some people came to Al-Husayn^{asws} and said to him^{asws}, 'O Abu Abdullah^{asws}! Narrate to us with your (Imams^{asws}) merits, which Allah^{azwj} has Made to be for you^{asws} all'.

فَقَالَ إِنَّكُمْ لَا تَحْتَمِلُونَهُ وَ لَا تُطِيعُونَهُ قَالُوا بَلَى نَحْتَمِلُ قَالَ إِنْ كُنْتُمْ صَادِقِينَ فَلْيَسِّحْ ائْتَانِ وَ أَحَدٌ وَاحِدًا فَإِنْ احْتَمَلَهُ حَدِّثْتُمْ

He^{asws} said: 'You will neither be able to bear nor tolerate'. They said, 'But we will bear'. He^{asws} said: 'If you were truthful, then let two isolate, and I shall narrate to one, so if he bears it, I^{asws} shall narrate to you'.

فَتَسَّحَى ائْتَانِ وَ أَحَدٌ وَاحِدًا فَقَامَ طَائِرُ الْعُقُلِ وَ مَرَّ عَلَى وَجْهِهِ وَ كَلَّمَهُ صَاحِبَاهُ فَلَمْ يَرِدْ عَلَيْهِمَا شَيْئاً وَ انصرفتوا.

⁴⁷⁸ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 25

So, two of them isolated and he^{asws} narrated to one. He stood up having lost his mind and went on his direction and his two companions spoke to him, but he did not respond to them with anything and they left”.⁴⁷⁹

27- يج، الخرائج و الجرائح بهذا الإسناد قال: أتى رجل الحسين بن علي ع فقال حدثني بمفضلكم الذي جعل الله لكم فقال إنك لن تطيق حمله قال بلى حدثني يا ابن رسول الله إني أحتمله

(The book) ‘Al Kharaij Wa Al Jaraih’ – By this chain, said,

‘A man came to Al-Husayn^{asws} Bin Ali^{asws} and said ‘Narrate to me with your^{asws} merits, those which Allah^{azwj} has Made to be for you^{asws}’. He^{asws} said: ‘You will never (be able to) tolerate its load’. He said, ‘Yes, narrate to me, O son^{asws} of Rasool-Allah^{saww}! I will bear it’.

فحدثته بحديث فما فرغ الحسين ع من حديثه حتى ابيض رأس الرجل و لحيته و أنسى الحديث فقال الحسين ع أدركته رحمة الله حيث أنسى الحديث.

So he^{asws} narrated to him a Hadeeth. Al-Husayn^{asws} was not (even) free from narrating it until the head (hair) of the man and his beard had turned white, and he forgot the Hadeeth. Al-Husayn^{asws} said: ‘The Mercy of Allah^{azwj} came across him when he forgot the Hadeeth’.⁴⁸⁰

28- قب، المناقب لابن شهر آشوب أصاب الناس زلزلة على عهد أبي بكر ففرغ إلى علي ع أصحابه ففقد علي ع على تلعة و قال كأنكم قد هلكتم و حرك شفتيه و ضرب الأرض بيده ثم قال ما لك اسكني فسكنت

(The book) ‘Al-Manaqib’ of Ibn Shehr Ashub – The people were hit by an earthquake in the era of Abu Bakr, so his companions panicked to Ali^{asws}. Ali^{asws} sat upon a hill and said: ‘It is as if you have been destroyed’, and he^{asws} moved his^{asws} lips and hit the ground with his^{asws} hand, then said: ‘What is the matter with you?’ Calm down!’ So it calmed down.

ثم قال أنا الرجل الذي قال الله تعالى إذا زلزلت الأرض الأيات فأنا الإنسان الذي أقول لها ما لك يومئذ تحدث أخبارها إياي تحدث.

Then he^{asws} said: ‘I^{asws} am the man who Allah^{azwj} the Exalted Says: **When the earth is shaken with its earthquake [99:1]** – the Verses. I^{asws} am the human being who, I^{asws} will be saying to it: ‘What is the matter with you?’ **On that Day it would narrate its news [99:4]**, to me^{asws} it shall narrate’.⁴⁸¹

29- و في خبر آخر أنه قال: لو كانت الزلزلة التي ذكرها الله في كتابه لأحابتني و لكنها لبست بيلك.

And in another Hadeeth, he^{asws} said: ‘If it had been the earthquake which Allah^{azwj} Mentioned in His^{azwj} (Book), it would have answered me^{asws}, but it isn’t that one’.⁴⁸²

30- و في رواية سعيد بن المسيب و عتبة بن رعي أن علياً ع ضرب الأرض برجله فتحركت فقال اسكني فلم يأن لك ثم قرأ يومئذ تحدث أخبارها.

⁴⁷⁹ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 26

⁴⁸⁰ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 27

⁴⁸¹ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 28

⁴⁸² Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 29

And in a report of Saeed Bin Al-Musayyab, and Abayah Bin Rabie. ‘Ali^{asws} hit the ground with his^{asws} legs, and it moved, so he^{asws} said: ‘Calm down, for it doesn’t mean you’. Then he^{asws} recited: ***On that Day it would narrate its news [99:4]***.⁴⁸³

31- قب، المناقب لابن شهر آشوب شكاً أبو هُرَيْرَةَ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع شَوْقَ أَوْلَادِهِ فَأَمَرَهُ ع بِعَضِّ الطَّرْفِ فَلَمَّا فَتَحَهَا كَانَ فِي الْمَدِينَةِ فِي دَارِهِ فَحَلَسَ فِيهَا هُنَيْئَةً فَتَنَظَّرَ إِلَى عَلِيٍّ ع فِي سَطْحِهِ وَ هُوَ يَقُولُ هَلُمَّ نُنْصِرِفْ وَ عَضُّ طَرْفِهِ فَوَجَدَ نَفْسَهُ فِي الْكُوفَةِ

(The book) ‘Al-Manaqib’ of Ibn Shehr Ashub – Abu Hureyra complained to Amir Al-Momineen^{asws} of the longing for his children. He^{asws} instructed him to closed the eyes with a blindfold. When he opened it, he was in Al-Medina in his house. He sat therein congratulating. Then he looked at Ali^{asws} in his roof and he^{asws} was saying: ‘Come, let us leave’, and he^{asws} blindfolded him, and he found himself in Al-Kufa.

فَاسْتَعْجَبَ أَبُو هُرَيْرَةَ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّ أَحْسَفَ أَوْرَدَ تَحْتًا مِنْ مَسَافَةِ شَهْرَيْنِ بِمَقْدَارِ طَرْفَةٍ عَنِّي إِلَى سُلَيْمَانَ وَ أَنَا وَصِيُّ رَسُولِ اللَّهِ ص.

Abu Hureyra was astounded, so Amir Al-Momineen^{asws} said: ‘Aasif (Bin Barkhiya) brought a throne (of Bilquis) to Suleyman^{as} from a travel distance of two months in a measurement of the blink of an eye, and I^{asws} am the successor^{asws} of Rasool-Allah^{sawww}’.⁴⁸⁴

32- ختص، الإختصاص عند الله بن عَامِرِ بْنِ سَعِيدٍ عَنِ الرَّبِيعِ عَنِ جَعْفَرِ بْنِ بَشِيرٍ عَنِ يُوسُفَ بْنِ يَعْقُوبَ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ رَجُلًا مَنَّا أَتَى قَوْمَ مُوسَى فِي شَيْءٍ كَانَ بَيْنَهُمْ فَأَصْلَحَ بَيْنَهُمْ وَ رَجَعَ.

(The book) ‘Al Ikhtisaas’ – Abdullah Bin Aamir Bin Saeed, from Al Rabie, from Ja’far Bin Bashir, from Yunus Bin Yaqoub,

‘From Abu Abdullah^{asws} having said: ‘A man from us went to people of Musa^{as} regarding something which was between them, and reconciled between them, and returned’.⁴⁸⁵

33- ختص، الإختصاص ابنُ أَبِي الحُطَّابِ عَنِ مُحَمَّدِ بْنِ سِنَانَ عَنِ عَمَّارِ بْنِ مَرْوَانَ عَنِ المُنْخَلِ بْنِ جَبَلِ عَنِ جَابِرِ بْنِ زَيْدَ عَنِ أَبِي جَعْفَرِ ع قَالَ: قَالَ يَا جَابِرُ أَلَا لَكَ جِمَارٌ يَسِيرُ بِكَ فَيَبْلُغُ بِكَ مِنَ المَشْرِقِ إِلَى المَغْرِبِ فِي يَوْمٍ وَاحِدٍ فَقُلْتُ جَعَلْتُ فِدَاكَ يَا أَبَا جَعْفَرِ وَ أَنَّى لِي هَذَا

(The book) ‘Al Ikhtisaas’ – Ibn Abu Al Khattab, from Muhammad Bin Sinan, from Ammar Bin Marwan, from Al Munakhal Bin Jameel Bin Jameel, from Jabir Bin Yazeed,

‘From Abu Ja’far^{asws} having said: ‘O Jabir! Is there a donkey for you to travel with you and reach with you from the east to the west in one day?’ I said, ‘May I be sacrificed for you^{asws}, O Abu Ja’far^{asws}! And where can this be for me?’

فَقَالَ أَبُو جَعْفَرٍ ذَلِكَ أَمِيرُ الْمُؤْمِنِينَ ع أَمْ لَمْ تَسْمَعْ قَوْلَ رَسُولِ اللَّهِ ص فِي عَلِيٍّ ع وَ اللَّهُ لَتَبْلُغَنَّ الأَسْبَابَ وَ اللَّهُ لَيَرْكَبَنَّ السَّحَابَ.

Abu Ja’far^{asws} said: ‘That is Amir Al-Momineen^{asws}. Have you not heard the words of Rasool-Allah^{sawww} regarding Ali^{asws}: ‘By Allah^{azwj}! You^{asws} will be reaching the causes. By Allah^{azwj}! You will be riding the clouds’.⁴⁸⁶

⁴⁸³ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 30

⁴⁸⁴ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 31

⁴⁸⁵ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 32

34- حَتَص، الإختصاص ابْنُ أَبِي الحُطَّابِ عَنِ مُوسَى بْنِ سَعْدَانَ عَنِ حَفْصِ الأَبْيَضِ السَّمَّارِ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ عَ أَيَّامِ قَتْلِ مُعَلَّى بْنِ حُنَيْسٍ وَ صَلَّيْهِ رَحْمَةُ اللَّهِ فَقَالَ لِي يَا حَفْصُ إِنِّي أَمَرْتُ المُعَلَّى بْنَ حُنَيْسٍ بِأَمْرِ فَمَخَالَفَنِي فَأَبْتَلَنِي بِالحَدِيدِ إِنِّي نَظَرْتُ إِلَيْهِ يَوْمًا وَ هُوَ كَتِيبٌ حَزِينٌ فَقُلْتُ مَا لَكَ يَا مُعَلَّى كَأَنَّكَ ذَكَرْتَ أَهْلَكَ وَ مَالَكَ وَ عِيَالَكَ فَقَالَ أَجَلٌ

(The book) 'Al Ikhtisaas' – Ibn Abu Al Khattab, from Musa Bin Sa'dan, from Hafs Al Abyaz Al Tammar who said,

'I entered to see Abu Abdullah^{asws} during the days Moalla Bin Khunays had been killed, and he, may Allah^{azwj} have Mercy on him, was crucified. He^{asws} said to me: 'O Hafs! I^{asws} instructed Al-Moalla Bin Khunays with a matter, but he opposed me^{asws} and was tried with the iron. I looked at him one day and he was bleak, grieving, so I^{asws} said: 'What is the matter with you, O Moalla? It is as if you remembered your family, and your wealth and your dependants'. He said, 'Yes'.

فَقُلْتُ اأَذُنُ مِنِّي فَدَنَا مِنِّي فَمَسَحْتُ وَجْهَهُ فَقُلْتُ أَيْنَ تَرَكَ فَقَالَ أَرَانِي فِي بَيْتِي هَذِهِ زَوْجَتِي وَ هَؤُلَاءِ وُلْدِي فَتَرَكْتُهُ حَتَّى تَمَلَأَ مِنْهُمْ وَ اسْتَبْرَأْتُ مِنْهُ حَتَّى نَالَ مَا يَنَالُ الرَّجُلُ مِنْ أَهْلِهِ

I^{asws} said: 'Come near me^{asws}'. So he came near, and I^{asws} wiped his face and said: 'Where do you see (yourself to be)?' He said, 'I see myself in my house. This is my wife, and those are my children'. So, I^{asws} left him until he was filled from them and was cheerful from it, until he attained what the man attains from his family.

ثُمَّ قُلْتُ لَهُ اأَذُنُ مِنِّي فَدَنَا مِنِّي فَمَسَحْتُ وَجْهَهُ فَقُلْتُ أَيْنَ تَرَكَ فَقَالَ أَرَانِي مَعَكَ فِي المَدِينَةِ وَ هَذَا بَيْتُكَ فَقُلْتُ لَهُ يَا مُعَلَّى إِنَّ لَنَا حَدِيثًا مِنْ حَفِظْتَهُ عَلَيْنَا حَفِظَ اللَّهُ عَلَيْهِ دِينَهُ وَ دُنْيَاهُ

Then I^{asws} said to him: 'Come near me^{asws}, and I^{asws} wiped his face and I^{asws} said: 'Where do you see (yourself to be)?' He said, 'I see myself with you^{asws} in Al-Medina, and this is your^{asws} house'. I^{asws} said to him: 'O Moalla! There are Ahadeeth for us^{asws}, one who preserves it upon us^{asws}, Allah^{azwj} would Protect him upon his Religion and his world.

يَا مُعَلَّى لَا تَكُونُوا أُسْرَاءَ فِي أَيِّدِي النَّاسِ بِحَدِيثِنَا إِنْ شَاءُوا مَتُوا عَلَيْكُمْ وَ إِنْ شَاءُوا قَتَلُوكُمْ يَا مُعَلَّى إِنَّ مِنْ كَتَمِ الصَّعْبِ مِنْ حَدِيثِنَا جَعَلَهُ اللَّهُ نُورًا بَيْنَ عَيْنَيْهِ وَ رَزَقَهُ اللَّهُ العِزَّةَ فِي النَّاسِ وَ مَنْ أَدَاعَ الصَّعْبِ مِنْ حَدِيثِنَا لَمْ يَمُتْ حَتَّى يَعِصَّهُ السَّلَاحُ أَوْ يَمُوتَ بِجَبَلٍ يَا مُعَلَّى وَ أَنْتَ مَقْشُورٌ فَاسْتَعِدَّ.

O Moalla! Do not become captives in the hands of the people with our^{asws} Ahadeeth, if they desire they confer upon you and they desire they would kill you. O Moalla! One who conceals the difficult ones from our^{asws} Ahadeeth, Allah^{azwj} would Make a light to be between his eyes, and Allah^{azwj} would Grace him the honour among the people, and one who broadcasts the difficult ones from our^{asws} Ahadeeth, would not die until he bites the weapons, or dies with a rope (hanging). O Moalla! And you will be killed, so be prepared".⁴⁸⁷

35- حَتَص، الإختصاص ير، بصائر الدرجات الحسين بن أحمد بن سلمة اللؤلؤي عن الحسن بن علي بن يقطين عن ابن جبلة عن ابن سنان قال: سألت أبا عبد الله ع عن الحوض فقال هو حوض ما بين بصرى إلى صنعاء أتحب أن تراه فقلت له نعم

⁴⁸⁶ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 33

⁴⁸⁷ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 34

(The books) 'Al Ikhtisaas' (and) 'Basaa'ir Al Darajaat' – Al Husayn Bin Ahmad Bin Salama Al Luluie, from Al Hassan Bin Ali Bin Baqqah, from Ibn Jabala, from Ibn Sinan who said,

'I asked Abu Abdullah^{asws} about the Fountain. He^{asws} said: 'It is a fountain (its dimensions are) what is between Busra to Sana'a. Would you like to see it?' I said to him^{asws}, 'Yes'.

قَالَ فَأَخَذَ بِيَدِي وَ أَمْرَجَنِي إِلَى ظَهْرِ الْمَدِينَةِ ثُمَّ ضَرَبَ بِرِجْلِهِ فَتَنَطَّرْتُ إِلَى نَهْرٍ يَجْرِي مِنْ جَانِبِهِ هَذَا مَاءٌ أَبْيَضٌ مِنَ التَّلْحِ وَ مِنْ جَانِبِهِ هَذَا لَبَنٌ أَبْيَضٌ مِنَ التَّلْحِ وَ فِي وَسْطِهِ خَمْرٌ أَحْسَنُ مِنَ الْبَابُوتِ فَمَا رَأَيْتُ شَيْئاً أَحْسَنَ مِنْ تِلْكَ الْخَمْرِ بَيْنَ اللَّبَنِ وَ الْمَاءِ

He (the narrator) said, 'He^{asws} grabbed my hand and brought me out to the back of Al-Medina, then kicked with his^{asws} leg, and I looked at a river flowing from this side of his^{asws} - water which was whiter than snow, and from this side of his^{asws} was milk whiter than the snow, and it is middle was wine more beautiful than ruby. I had not seen anything more beautiful than that wine, between the milk and the water.

فَقُلْتُ جُعِلْتُ فِدَاكَ مِنْ أَيْنَ يَخْرُجُ هَذَا وَ مِنْ أَيْنَ يَخْرُجُ

I said, 'May I be sacrificed for you^{asws}! Where does this come out from, and from where is its flow?'

فَقَالَ هَذِهِ الْعُيُونُ الَّتِي ذَكَرَهَا اللَّهُ فِي كِتَابِهِ أَنَّهَا فِي الْجَنَّةِ عَيْنٌ مِنْ مَاءٍ وَ عَيْنٌ مِنْ لَبَنٍ وَ عَيْنٌ مِنْ خَمْرٍ يَجْرِي فِي هَذَا النَّهْرِ

He^{asws} said: 'These are springs which Allah^{azwj} Mentioned in His^{azwj} Book that these are in the Paradise, a spring of water, and a spring of milk, and a spring of wine flowing in this river'.

وَ رَأَيْتُ حَافَاتِهِ عَلَيْهَا شَجَرٌ فِيهِمْ جَوَارٍ مُعَلَّقَاتٍ يُرْوَسُهُنَّ مَا رَأَيْتُ شَيْئاً أَحْسَنَ مِنْهُنَّ وَ بِأَيْدِيهِنَّ آيَةٌ مَا رَأَيْتُ أَحْسَنَ مِنْهَا لَيْسَتْ مِنْ آيَةِ الدُّنْيَا فَدَنَا مِنْ إِحْدَاهُنَّ فَأَوْمَأَ إِلَيْهَا لِتَسْقِيَهُ

And I saw trees in this banks wherein were girls suspended by their heads. I had not seen anything more beautiful than them, and in their hands were containers I had not seen more beautiful than these, not being from the utensils of the world. He^{asws} approached one of them and gestured by his^{asws} hand to quench him^{asws}.

فَتَنَطَّرْتُ إِلَيْهَا وَ قَدْ مَالَتْ لِتَعْرِفَ مِنَ النَّهْرِ فَمَالَتْ الشَّجَرَةُ مَعَهَا فَاعْتَرَفْتُ ثُمَّ نَاولَتْهُ فَشَرِبَ ثُمَّ نَاولَهَا وَ أومَأَ إِلَيْهَا فَمَالَتْ لِتَعْرِفَ فَمَالَتْ الشَّجَرَةُ مَعَهَا فَاعْتَرَفْتُ ثُمَّ نَاولَتْهُ فَنَاولَنِي فَشَرِبْتُ فَمَا رَأَيْتُ شَرَاباً كَانَ أَلْيَنَ مِنْهُ وَ لَا أَلَدَّ وَ كَانَتْ رَائِحَتُهُ رَائِحَةَ الْمِسْكِ

I looked at her, and she had inclined in order to scoop from the river, and the tree inclined with her, and she scooped, then gave it, and he^{asws} drank. Then he^{asws} gave it and gestured to her. She inclined in order to scoop and the tree inclined with her, and she scooped, then gave it, and he^{asws} gave it to me, so I drank. I had not seen any drink which was softer than it, nor more pleasurable, and its aroma was the aroma of musk.

وَ تَنَطَّرْتُ فِي الْكَأْسِ فَإِذَا فِيهِ ثَلَاثَةُ أَلْوَانٍ مِنَ الشَّرَابِ فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ مَا رَأَيْتُ كَالْيَوْمِ قَطُّ وَ مَا حُنْتُ أَرَى أَنَّ الْأَمْرَ هَكَذَا

And I looked into the cup and in it were three types of drink, so I said to him^{asws}, 'May I be sacrificed for you^{asws}! I have not seen a day like today at all, and I had not view that the matter could be like this!'

فَقَالَ هَذَا مِنْ أَقْلٍ مَا أَعَدَّهُ اللَّهُ لِشِيعَتِنَا إِذَا تُوِّبِي صَارَتْ رُوْحُهُ إِلَى هَذَا النَّهْرِ وَ رَعَتْ فِي رِيَاضِهِ وَ شَرِبَتْ مِنْ شَرَابِهِ وَ إِنَّ عَدُوَّنَا إِذَا تُوِّبِي صَارَتْ رُوْحُهُ إِلَى وَادِي بَرْهُوتٍ فَأُخْلِذَتْ فِي عَذَابِهِ وَ أُطْعِمَتْ مِنْ زُقُومِهِ وَ سُقِيَتْ مِنْ حَمِيمِهِ فَاسْتَعِيدُوا بِاللَّهِ مِنْ ذَلِكَ الْوَادِي.

He^{asws} said: 'This is from the least of what Allah^{azwj} has Prepared for our^{asws} Shias. When the Momin dies his soul comes to this river, and is nurtured in its garden, and drinks from its drink; and our^{asws} enemy, when he dies, his soul comes to the valley of Barhoot, and is eternally in His^{azwj} Punishment, and is fed from its Zaqoom (tree), and is quenched from its boiling water, therefore seek Refuge with Allah^{azwj} from that valley'⁴⁸⁸.

36- ع، علل الشرائع علي بن حاتم عن إسماعيل بن علي بن فدامة عن أحمد بن علي بن ناصح عن جعفر بن محمد الأزدي عن الحسن بن عبد الوهّاب عن علي بن حديد المدائني عن حذّته عن الْمُفَضَّلِ قَالَ: سَأَلْتُ جَعْفَرَ بْنَ مُحَمَّدٍ عَنِ الطِّفْلِ يَضْحَكُ مِنْ غَيْرِ عَجَبٍ وَ يَبْكِي مِنْ غَيْرِ أَلَمٍ

(The book) 'Illal Al Sharaie' – Ali Bin Hatim, from Ismail Bin Ali Bin Qadama, from Ahmad Bin Ali Bin Nasih, from Ja'far Bin Muhammad al Armany, from Al Hassan Bin Abdul Wahhab, from Ali Bin Hadeed Al Madainy, from the one who narrated it, from Al Mufazzal who said,

'I asked Ja'far^{asws} Bin Muhammad^{asws} about the child laughing from without wonderment and crying from without there being any pain.

فَقَالَ يَا مُفَضَّلُ مَا مِنْ طِفْلٍ إِلَّا وَ هُوَ يَرَى الْإِمَامَ وَ يُنَاجِيهِ فَبَكَؤُهُ لِعَيْبَةِ الْإِمَامِ عَنْهُ وَ ضَحْكُهُ إِذَا أَقْبَلَ إِلَيْهِ حَتَّى إِذَا أُطْلِقَ لِسَانُهُ أَغْلِقَ ذَلِكَ الْبَابَ عَنْهُ وَ ضُرِبَ عَلَى قَلْبِهِ بِالنَّسْيَانِ.

He^{asws} said: 'O Mufazzal! There is no child except and he sees the Imam^{asws} and he^{asws} whispers to him. So its crying is to the absence of the Imam^{asws} from him, and its laughter is when he^{asws} comes to him, until when his tongues is freed (starts talking), that door is closed from it, and the forgetfulness hits upon its heart'⁴⁸⁹.

37- كِتَابُ الْمُحْتَضَرِ لِلْحَسَنِ بْنِ سُلَيْمَانَ، بِمَا رَوَاهُ مِنْ كِتَابِ نَوَادِرِ الْحِكْمَةِ يَرْفَعُهُ إِلَى عَمَّارِ بْنِ يَاسِرٍ قَالَ قَالَ رَسُولُ اللَّهِ ص لَيْلَةَ أُسْرِي بِي إِلَى السَّمَاءِ وَ صِرْتُ كَقَابِ قَوْسَيْنِ أَوْ أَدْنَى أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيَّ يَا مُحَمَّدُ مَنْ أَحَبُّ خَلْقِي إِلَيْكَ فُلْتُ يَا رَبِّ أَنْتَ أَعْلَمُ فَقَالَ عَزَّ وَ جَلَّ أَنَا أَعْلَمُ وَ لَكِنْ أُرِيدُ أَنْ أَسْمَعَهُ مِنْ فَيْكِ

Kitab Al Mukhtasar of Al Hassan Bin Suleyman – from what is reported from Kitab Nawadir Al Hikma, raising it to Ammar Bin Yasser who said,

'Rasool-Allah^{saww} said: 'On the night there was an ascension with me^{saww} to the sky and I^{saww} came to be like a measurement of **two bows or nearer [53:9]**, Allah^{azwj} Mighty and Majestic Revealed to me^{saww}: "O Muhammad^{saww}! Who is the most beloved of My^{azwj} creatures to you^{saww}?" I^{saww} said: 'O Lord^{azwj}! You^{azwj} are more Knowing'. The Mighty and Majestic Said: "I^{azwj} am more Knowing but I^{azwj} Want to Hear it from your^{saww} mouth".

⁴⁸⁸ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 35

⁴⁸⁹ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 36

فَقُلْتُ ابْنُ عَمِّي عَلِيُّ بْنُ أَبِي طَالِبٍ فَأَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَيَّ أَنْ التَّفِثْتُ فَالتَّفِثْتُ فَإِذَا عَلِيٌّ وَقِيفٌ مَعِيَ وَ قَدْ خُرِقَتْ حُجُبُ السَّمَاوَاتِ وَ عَلِيٌّ وَقِيفٌ رَافِعٌ رَأْسَهُ يَسْمَعُ مَا يَقُولُ فَخَرَزْتُ لِلَّهِ تَعَالَى سَاجِدًا.

I^{saww} said: ‘Son^{asws} of my^{saww} uncle^{as} Ali^{asws} Bin Abu Talib^{asws}’. So Allah^{azwj} Mighty and Majestic Revealed to me^{saww}: “Turn around!” I^{saww} turned around and there was Ali^{asws} standing with me^{saww}, and the veils of the skies had been torn, and Ali^{asws} was standing raising his^{asws} head listening to what He^{azwj} Said. So I^{saww} fell down to Allah^{azwj} the Exalted in Sajdah”.⁴⁹⁰

38- من كتاب اللبات [الباب] لابن الشريفة الواسطي، يرفعه إلى ميسم التمار قال: بينما أنا في السوق إذ أتى أصبغ بن نباتة قال ويحك يا ميسم لقد سعت من أمير المؤمنين ع حديثاً شديداً فقلت و ما هو قال سمعته يقول إن حديث أهل البيت صعب مستصعب لا يحتمله إلا ملك مقرَّب أو نبي مرسل أو عبد مؤمن امتحن الله قلبه للإيمان

From Kitab Al Labaat of Ibn Shareefa Al Wasity, raising it to Meysam al Tammar who said,

‘While I was in the market, Asbagh Bin Nubata came to me and he said, ‘Woe be to you, O Maysam! I have heard a Hadeeth from Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws} which is intensely difficult, so where can we happen to be like that? I heard him^{asws} saying: ‘Our^{asws} Ahadeeth, of the People of the Household are difficult, becoming more difficult. None can bear it except for an Angel of Proximity, or a Messenger Prophet^{as}, or a servant whose heart Allah^{azwj} has Tested for the *Eman*’.

فَقُمْتُ مِنْ فَوْرَتِي فَأَتَيْتُ عَلِيًّا ع فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ حَدِيثَ أَخْبَرَنِي بِهِ أَصْبَغُ عَنْكَ قَدْ ضِغْتُ بِهِ دَرْعًا فَقَالَ ع مَا هُوَ فَأَخْبَرْتُهُ بِهِ فَتَبَسَّمَ ثُمَّ قَالَ اجْلِسْ يَا مَيْسَمُ أَوْ كُلِّ عِلْمٍ يَحْتَمِلُهُ عَالِمٌ

I immediately stood up and went over to Ali^{asws} and I said, ‘O Amir Al-Momineen^{asws}! A Hadeeth which Al-Asbagh Bin Nubata informed me with, (reporting) from you^{asws}, I am constricted by it, and I am uneasy’. He^{asws} said: ‘And what is it?’ I informed him^{asws}, and he^{asws} smiled, then said: ‘Be seated, O Maysam! Or, is every knowledge borne by a scholar?’

إِنَّ اللَّهَ تَعَالَى قَالَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَ يَسْفِكُ الدِّمَاءَ وَ نَحْنُ نُسَبِّحُ بِحَمْدِكَ وَ نُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ فَهَلْ رَأَيْتَ الْمَلَائِكَةَ احْتَمَلُوا الْعِلْمَ قَالَ قُلْتُ وَ إِنَّ هَذَا أَعْظَمُ مِنْ ذَلِكَ

Allah^{azwj} the Exalted Said to the Angels ***And when your Lord said to the Angels: I am going to Make a Caliph in the earth. They said: Are You going to Make in it one who will make mischief therein and shed the blood, and we Glorify with Your Praise and we extol Your Holiness? He said: I Know what you do not know [2:30].*** So, do you see that the Angels were (not) bearing the knowledge?’ I said, ‘By Allah^{azwj}! This is greater than that’.

قَالَ وَ الْأُخْرَى أَنَّ مُوسَى بْنَ عِمْرَانَ أَنْزَلَ اللَّهُ عَلَيْهِ التَّوْرَةَ فَظَلَّ أَنْ لَا أَحَدًا أَعْلَمُ مِنْهُ فَأَخْبَرَهُ أَنَّ فِي خَلْقِهِ أَعْلَمُ مِنْهُ وَ ذَلِكَ إِذْ خَافَ عَلَى نَبِيِّهِ الْعُجْبَ قَالَ فَدَعَا رَبَّهُ أَنْ يُرْسِدَهُ إِلَى الْعَالِمِ قَالَ فَجَمَعَ اللَّهُ بَيْنَهُ وَ بَيْنَ الْحَضِرِ ع فَخَرَقَ السَّفِينَةَ فَلَمْ يَحْتَمِلْ ذَلِكَ مُوسَى وَ قَتَلَ الْغُلَامَ فَلَمْ يَحْتَمِلْهُ وَ أَقَامَ الْجِدَارَ فَلَمْ يَحْتَمِلْهُ

⁴⁹⁰ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 37

He^{asws} said: 'And another is Musa^{as}. Allah^{azwj} Mighty and Majestic Revealed the Torah unto him^{as}, so he^{as} thought that there is no one more knowledgeable than him^{as}. But, Allah^{azwj} Mighty and Majestic Informed: "There is someone among My^{azwj} creatures who is more knowledgeable than you^{as}", and that is because He^{azwj} Feared the self-conceitedness upon His^{azwj} Prophet^{as}. So he^{as} called upon his^{as} Lord^{azwj} (to introduce) him^{as} to the scholar. So Allah^{azwj} Gathered him^{as} with Al-Khizr^{as}. He (Al-Khizr^{as}) punctured the ship, and Musa^{as} could not bear that. And he^{as} killed the boy and Musa^{as} could not bear that. And he^{as} straightened the wall, and he^{as} could not bear it.

وَأَمَّا النَّبِيُّونَ فَإِنَّ نَبِيَّنَا صَ أَخَذَ يَوْمَ غَدِيرِ خُمِّ بِيَدِي فَقَالَ اللَّهُمَّ مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ فَهَلْ رَأَيْتَ احْتَمَلُوا ذَلِكَ إِلَّا مَنْ عَصَمَ اللَّهُ مِنْهُمْ فَأَبْتَرُوا ثُمَّ أَبْتَرُوا فَإِنَّ اللَّهَ قَدْ خَصَّكُمْ بِمَا لَمْ يَخُصَّ بِهِ الْمَلَائِكَةَ وَالنَّبِيِّينَ وَالْمُرْسَلِينَ فِيمَا احْتَمَلْتُمْ ذَلِكَ فِي أَمْرِ رَسُولِ اللَّهِ صَ وَ عِلْمِهِ

And as for the *Momineen*, so our Prophet^{saww} grabbed me^{asws} by my^{asws} hand on the Day of Ghadeer khumm and he^{saww} said: 'O Allah^{azwj}! The one whose Master I^{saww} was, so Ali^{asws} is his Master'. So, do you see them bearing that, except for the one whom Allah^{azwj} Rescued from them? Therefore, receive glad tidings, then receive glad tidings (again), for Allah^{azwj} has Particularised you all with what He^{azwj} did not Particularise the Angels with, and the Prophets^{as}, and the Mursils^{as} with regards to what you are bearing from the orders to Rasool-Allah^{saww} and his^{saww} knowledge.

فَعَدَّثُوا عَنْ فَضْلِنَا وَ لَا حَرَجَ وَ عَنْ عَظِيمِ أَمْرِنَا وَ لَا إِثْمَ

So narrated of our^{asws} merits and there is no blame, and of our^{asws} great matters and there is no sin'.

قَالَ قَالَ رَسُولُ اللَّهِ صَ أَمْرُنَا مَعَاشِرَ الْأَنْبِيَاءِ أَنْ تُخَاطَبَ النَّاسَ عَلَى قَدْرِ عُمْلِهِمْ.

He^{asws} said: 'Rasool-Allah^{saww} said: 'We^{asws} are the community of the Prophets^{as}, we^{asws} address the people upon a measurement of their intellects''⁴⁹¹

39- وَ رُوِيَ أَيْضاً مِنْ كِتَابِ الْخَصَائِصِ لِابْنِ الْبَطْرِيقِ، رَفَعَهُ إِلَى الْحَارِثِ قَالَ قَالَ عَلِيُّ عَ نَحْنُ أَهْلُ الْبَيْتِ لَا نُقَاسُ بِالنَّاسِ فَقَامَ رَجُلٌ فَأَتَى عَبْدَ اللَّهِ بْنَ الْعَبَّاسِ فَأَخْبَرَهُ بِذَلِكَ فَقَالَ صَدَقَ عَلِيُّ أَوْ لَيْسَ كَانَ النَّبِيُّ صَ لَا يُقَاسُ بِالنَّاسِ

And it is reported as well from the book 'Al Ikhtisaas' of Ibn Al Bitreeq, raising it to Al Haris who said,

'Ali^{asws} said: 'We^{asws} People^{asws} of the Household, cannot be compared with the people'. A man stood up and went to Abdullah Bin Al-Abbas and informed him with that. He said, 'Ali^{asws} speaks the truth, or isn't it that the Prophet^{saww} cannot be compared with the people?'

ثُمَّ قَالَ ابْنُ عَبَّاسٍ نَزَلَتْ هَذِهِ الْآيَةُ فِي عَلِيٍّ عَ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ.

Then Ibn Abbas said, 'This Verse was Revealed regarding Ali^{asws}: **Surely those who believe and are doing righteous deeds, those, they are the best of the Created beings [98:7]**'⁴⁹²

⁴⁹¹ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 38

40- وَ مِنْ كِتَابِ مَنْهَجِ التَّحْقِيقِ إِلَى سَوَاءِ الطَّرِيقِ، عَنِ الْبَرْنَطِيِّ عَنِ مُحَمَّدِ بْنِ حُمْرَانَ عَنِ أَسْوَدَ بْنِ سَعِيدٍ قَالَ: كُنْتُ عِنْدَ أَبِي جَعْفَرٍ ع فَقَالَ مُبْتَدِئاً مِنْ غَيْرِ أَنْ أَسْأَلَهُ نَحْنُ حُجَّةُ اللَّهِ وَ نَحْنُ بَابُ اللَّهِ وَ نَحْنُ لِسَانُ اللَّهِ وَ نَحْنُ وَجْهُ اللَّهِ وَ نَحْنُ عَيْنُ اللَّهِ فِي خَلْقِهِ وَ نَحْنُ وِلَاةُ أَمْرِ اللَّهِ فِي عِبَادِهِ

And from the book 'Manhaj Al Tahqeeq Ila Sawa'a Al Tareeq' – From Al Bazanty, from Muhammad Bin Humran, from Aswad Bin Saeed who said,

'I was in the presence of Abu Ja'far^{asws} and he^{asws} said initiating from without I having asked him^{asws}: 'We^{asws} are Divine Authorities of Allah^{azwj}, and we^{asws} are door of Allah^{azwj}, and we^{asws} are tongue of Allah^{azwj}, and we^{asws} are Face of Allah^{azwj}, and we^{asws} are Eye of Allah^{azwj} among His^{azwj} creatures, and we^{asws} are Master of the Command of Allah^{azwj} among His^{azwj} servants'.

ثُمَّ قَالَ يَا أَسْوَدَ بْنَ سَعِيدٍ إِنَّ بَيْنَنَا وَ بَيْنَ كُلِّ أَرْضٍ ثُرًا مِثْلَ ثُرِ الْبَنَاءِ فَإِذَا أَمَرْنَا فِي أَمْرِنَا جَدَبْنَا ذَلِكَ الثَّرَّ فَأَقْبَلَتْ إِلَيْنَا الْأَرْضُ بِقُلُوبِهَا وَ أَسْوَاقِهَا وَ دُورِهَا حَتَّى نُنْفِذَ فِيهَا مَا نُوْمَرُ فِيهَا مِنْ أَمْرِ اللَّهِ تَعَالَى.

Then he^{asws} said: 'O Aswad Bin Saeed! And between every land is a string like a string for the building. So, when we^{asws} are Commanded regarding our^{asws} matter, we^{asws} pull that string and the land comes to us^{asws} with its wells, and its markets, and its houses, until we^{asws} implement in it what we^{asws} have been Commanded from the Commands of Allah^{azwj} the Exalted".⁴⁹³

41- وَ مِنْهُ يَرْفَعُهُ إِلَى ابْنِ أَبِي عُمَيْرٍ عَنِ الْمُفَضَّلِيِّ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَوْ أَدْنَى لَنَا أَنْ نُعَلِّمَ النَّاسَ خَالَنَا عِنْدَ اللَّهِ وَ مَنَزِلَتَنَا مِنْهُ لَمَا احْتَمَلْتُمْ

And from him, raising it to Ibn Abu Umeyr from Al Mufazzal,

'From Abu Abdullah^{asws} having said: 'If there was Permission for us^{asws} to teach the people our^{asws} state in the Presence of Allah^{azwj}, and our^{asws} status from Him^{azwj}, you would not be able to bear it'.

فَقَالَ لَهُ فِي الْعِلْمِ فَقَالَ الْعِلْمُ أَيْسَرُ مِنْ ذَلِكَ إِنَّ الْإِمَامَ وَكُرَّ لِإِرَادَةِ اللَّهِ عَزَّ وَ جَلَّ لَا يَشَاءُ إِلَّا مَنْ يَشَاءُ اللَّهُ.

He said to him^{asws}, 'Regarding the knowledge?' He^{asws} said: 'The knowledge is the least from that. The Imam^{asws} is a nest of the Intentions of Allah^{azwj} Mighty and Majestic. He^{asws} does not desire except one Allah^{azwj} Desires".⁴⁹⁴

42- وَ مِنْ نَوَادِرِ الْحِكْمَةِ، يَرْفَعُهُ إِلَى إِسْحَاقَ الثَّمَمِيِّ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ ع حُمْرَانَ بْنَ أَعْيَنَ يَا حُمْرَانُ إِنَّ الدُّنْيَا عِنْدَ الْإِمَامِ وَ السَّمَاوَاتِ وَ الْأَرْضِينَ إِلَّا هَكَذَا وَ أَشَارَ بِيَدِهِ إِلَى رَاحَتِهِ يَعْزِفُ ظَاهِرَهَا وَ بَاطِنَهَا وَ دَاجِلَهَا وَ خَارِجَهَا وَ رَطْبَهَا وَ يَابِسَهَا.

And from (the book) 'Nawadir Al Hikma' – raising it to Is'haq Al Qummi who said,

'Abu Abdullah^{asws} said to Humran Bin Ayn: 'O Humran! The world, and the skies and the earth(s) in the presence of the Imam^{asws} are only like this' – and he^{asws} gestured by his^{asws}

⁴⁹² Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 39

⁴⁹³ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 40

⁴⁹⁴ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 41

hand to his^{asws} palm. 'He^{asws} knows it's apparent, and its hidden, and its interior, and its outside, and its wet and its dry'.⁴⁹⁵

43- الْمُخْتَصَرُ، مِنْ نَوَادِرِ الْحِكْمَةِ يَرْفَعُهُ إِلَى أَبِي بَصِيرٍ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَ فَدَخَلَ عَلَيْهِ الْمُفَضَّلُ بْنُ عُمَرَ فَقَالَ مَسْأَلَةٌ يَا ابْنَ رَسُولِ اللَّهِ قَالَ سَلْ يَا مُفَضَّلُ قَالَ مَا مُنْتَهَى عِلْمُ الْعَالِمِ

(The book) 'Al Mukhtasar', from (the book) 'Nawadir Al Hikma' – raising it to Abu Baseer who said,

'I was in the presence of Abu Abdullah^{asws}, and Al-Mufazzal Bin Umar entered and said, 'There is a question, O son^{asws} of Rasool-Allah^{saww}!' He^{asws} said: 'Ask, O Mufazzal!' He said, 'What is the ultimate knowledge of the scholar?'

قَالَ قَدْ سَأَلْتُ جَسِيماً وَ لَقَدْ سَأَلْتُ عَظِيماً مَا السَّمَاءُ الدُّنْيَا فِي السَّمَاءِ الثَّانِيَةِ إِلَّا كَحَلْقَةِ دِرْعٍ مُلْقَاةٍ فِي أَرْضٍ فَلَاةٍ وَ كَذَلِكَ كُلُّ سَمَاءٍ عِنْدَ سَمَاءٍ أُخْرَى وَ كَذَا السَّمَاءُ السَّابِعَةُ عِنْدَ الظُّلْمَةِ وَ لَا الظُّلْمَةُ عِنْدَ النُّورِ وَ لَا ذَلِكَ كُلُّهُ فِي الْهَوَاءِ وَ لَا الْأَرْضِينَ بَعْضُهَا فِي بَعْضٍ وَ لَا مِثْلَ ذَلِكَ كُلِّهِ فِي عِلْمِ الْعَالِمِ يُعْنِي الْإِمَامَ مِثْلَ مُدٍّ مِنْ خَزْدَلٍ دَقَّقْتَهُ دَقًّا ثُمَّ ضَرَبْتَهُ بِالْمَاءِ حَتَّى إِذَا اخْتَلَطَ وَ رَغَا أَخَذْتَ مِنْهُ لَعَقَةً بِاصْبِعِكَ

He^{asws} said: 'You have asked something enormous, and you have asked something mighty. The skies of the world in the second sky is not except like a chink of an armour thrown in the wilderness land (desert), and like that is every sky in the presence of another sky, and like that is the seventh sky in the presence of the darkness. Neither the darkness in the presence of the light, nor all of that in the air, nor the earth(s) one in the other, nor similar to that, all of it, in the knowledge of the scholar, meaning the Imam^{asws}, is like a handful of mustard pulverised as powder. Then it is hit with the water until when it was mixed, and was foam. A pinch is taker by your finger.

وَ لَا عِلْمُ الْعَالِمِ فِي عِلْمِ اللَّهِ تَعَالَى إِلَّا مِثْلَ مُدٍّ مِنْ خَزْدَلٍ دَقَّقْتَهُ دَقًّا ثُمَّ ضَرَبْتَهُ بِالْمَاءِ حَتَّى إِذَا اخْتَلَطَ وَ رَغَا انْتَهَزْتَ مِنْهُ بِرَأْسِ إِبْرَةٍ نَهْزَةً

And knowledge of the scholar in the Knowledge of Allah^{azwj} the Exalted except like a handful of mustad pounded as powder, then hit with the water until when it is mixed and they desired to grab from it with the head of a needle, a grabbing'.

ثُمَّ قَالَ عَ يَكْفِيكَ مِنْ هَذِهِ الْبَيَانِ بِأَقَلِّهِ وَ أَنْتَ بِأَخْبَارِ الْأُمُورِ تُصِيبُ.

Then he^{asws} said: 'It should suffice you from this explanation with its little, and you will again with the Ahadeeth of the matters'.⁴⁹⁶

44- وَ مِنْ كِتَابِ السَّيِّدِ حَسَنِ بْنِ كَبْشٍ، بِإِسْنَادِهِ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَ يَا أَبَا مُحَمَّدٍ إِنَّ عِنْدَنَا سِرًّا مِنْ سِرِّ اللَّهِ وَ عِلْمًا مِنْ عِلْمِ اللَّهِ لَا يَخْتَمِلُهُ مَلَكٌ مُقَرَّبٌ وَ لَا نَبِيٌّ مُرْسَلٌ وَ لَا مُؤْمِنٌ امْتَحَنَ اللَّهُ قَلْبَهُ لِلْإِيمَانِ

And from the book of the seyyid Hassan Bin Kabash, by his chain from Abu Baseer who said,

'Abu Abdullah^{asws} said: 'O Abu Muhammad! With us^{asws} there are such secrets from the Secrets of Allah^{azwj}, and knowledge from the Knowledge of Allah^{azwj}, neither an Angel of

⁴⁹⁵ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 42

⁴⁹⁶ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 43

Proximity bear it, nor a Messenger Prophet^{as}, nor a Momin who heart Allah^{azwj} has Tested for the Eman.

وَاللَّهُ مَا كَلَّفَ اللَّهُ أَحَدًا ذَلِكَ الْحِمْلَ غَيْرَنَا وَلَا اسْتَعْبَدَ بِذَلِكَ أَحَدًا غَيْرَنَا

By Allah^{azwj}! Allah^{azwj} has not Encumbered anyone with carrying that apart from us^{asws}, nor did He^{azwj} Entrust anyone with that apart from us^{asws}.

وَإِنَّ عِنْدَنَا سِرًّا مِنْ سِرِّ اللَّهِ وَعِلْمًا مِنْ عِلْمِ اللَّهِ أَمَرْنَا اللَّهَ بِتَبْلِيغِهِ فَبَلَّغْنَا عَنِ اللَّهِ عَزَّ وَجَلَّ مَا أَمَرْنَا بِتَبْلِيغِهِ

And with us^{asws} there are such secrets from Secrets of Allah^{azwj}, and knowledge from the Knowledge of Allah^{azwj}, Allah^{azwj} had Commanded us^{asws} with delivering it. So we^{asws} delivered on behalf of Allah^{azwj} Mighty and Majestic what He^{azwj} had Commanded us with delivering it.

مَا بَجِدُ لَهُ مَوْضِعًا وَلَا أَهْلًا وَلَا حَمَالَةً يَحْمِلُونَهُ حَتَّى خَلَقَ اللَّهُ لِلذَّكَاءِ أَقْوَامًا خُلِقُوا مِنْ طِينَةِ خَلْقِ مِنْهَا مُحَمَّدٌ ص وَ ذُرِّيَّتُهُ وَمِنْ نُورِ خَلْقِ اللَّهِ مِنْهُ مُحَمَّدًا وَ ذُرِّيَّتُهُ وَ صَنَعَهُمْ بِفَضْلِ صُنْعِ رَحْمَتِهِ الَّتِي صَنَعَ مِنْهَا مُحَمَّدًا ص

We^{asws} neither found a place for it, nor a rightful one, nor a bearer to bear it, until (such time as) Allah^{azwj} Created a people for them, Created from the clay Muhammad^{saww} and his^{saww} offspring had been Created from, and from the Noor Allah^{azwj} Created Muhammad^{saww} and his^{saww} offspring had been Created from, and Made them with the remnants of Mercy He^{azwj} had Made Muhammad^{saww} from.

فَبَلَّغْنَاهُمْ عَنِ اللَّهِ عَزَّ وَجَلَّ مَا أَمَرْنَا بِتَبْلِيغِهِ فَقَبِلُوهُ وَ اخْتَمَلُوا ذَلِكَ وَ بَلَّغْنَاهُمْ ذَلِكَ عَنَّا فَقَبِلُوهُ وَ اخْتَمَلُوهُ وَ بَلَّغْنَاهُمْ ذِكْرَنَا فَمَالَتْ قُلُوبُهُمْ إِلَى مَعْرِفَتِنَا وَ حَدِيثِنَا

So we^{asws} delivered to them on behalf of Allah^{azwj} Mighty and Majestic what we^{asws} had been Commanded with delivering it, and they accepted it and bore that, and we^{asws} delivered that to them on our^{asws} behalf and they accepted it and bore it; and we^{asws} delivered our^{asws} Zikr to them and their hearts inclined to our^{asws} recognition and our^{asws} Ahadeeth.

فَلَوْ لَا أَنَّهُمْ خُلِقُوا مِنْ هَذَا لَمَا كَانُوا كَذَلِكَ وَ لَا وَاللَّهِ مَا اخْتَمَلُوهُ

Had they not been Created from this, they would not have been like that, and no by Allah^{azwj}, they would not have tolerated it.

ثُمَّ قَالَ إِنَّ اللَّهَ خَلَقَ قَوْمًا لِحَبَّتِهِمُ وَ النَّارِ فَأَمَرْنَا أَنْ نُبَلِّغَهُمْ كَمَا بَلَّغْنَاهُمْ فَاسْتَأْزَمُوا مِنْ ذَلِكَ وَ نَفَرَتْ قُلُوبُهُمْ وَ رَدُّوهُ عَلَيْنَا وَ لَمْ يَحْتَمِلُوهُ وَ كَذَّبُوا بِهِ وَ قَالُوا سَاحِرٌ كَذَّابٌ فَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَ أَنْسَاهُمْ ذَلِكَ

Then he^{asws} said: 'Allah^{azwj} Created a people for Hell and the Fire, so He^{azwj} Commanded us^{asws} to deliver to them just as we^{asws} had delivered to them, but they were constricted from that and their hearts were alienated, and they rejected upon us^{asws} and did not tolerate it, and they belied it and **they said, '(He is) a lying magician!' [40:24], so Allah Sealed upon their hearts, so they don't know [9:93]**, and their tongues of that.

ثُمَّ أَطْلَقَ اللَّهُ لِسَانَهُمْ بِبَعْضِ الْحَقِّ فَهُمْ يَنْطِقُونَ بِهِ وَ قُلُوبُهُمْ مُنْكَرَةٌ لِيَكُونَ ذَلِكَ دَفْعًا عَنْ أَوْلِيَائِهِ وَ أَهْلِ طَاعَتِهِ وَ لَوْ لَا ذَلِكَ مَا عُيِدَ اللَّهُ فِي أَرْضِهِ

Then Allah^{azwj} Freed their tongues with some of the truth, so they are speaking with it, while their hearts are in denial, for that to become a defence from His^{azwj} friend and people of His^{azwj} obedience. And had it not been that, Allah^{azwj} would not have been worshipped in His^{azwj} earth.

فَأَمَرْنَا بِالْكَفِّ عَنْهُمْ وَ الْكَيْمَانِ مِنْهُمْ فَانْكُتُمُوا مِنْ أَمْرِ اللَّهِ بِالْكَفِّ عَنْهُمْ وَ اسْتُرُوا عَمَّنْ أَمَرَ اللَّهُ بِالسُّتْرِ وَ الْكَيْمَانِ مِنْهُمْ

So we^{asws} instructed with the refraining from them, and the concealment from them. Therefore conceal from the ones Allah^{azwj} has Commanded with the refraining from, and veil from the ones Allah^{azwj} has Commanded with the veiling and the concealment from.

قَالَ ثُمَّ رَفَعَ يَدَهُ وَ بَكَى وَ قَالَ اللَّهُمَّ إِنَّ هَؤُلَاءِ لَشِرْذِمَةٌ قَلِيلُونَ فَاجْعَلْ مَحْيَاهُمْ مَحْيَانَا وَ مَمَاتَهُمْ مَمَاتَنَا وَ لَا تُسَلِّطْ عَلَيْهِمْ عَدُوًّا لَكَ فَتَنْفِجَعْنَا بِهِمْ فَإِنَّكَ إِنْ فَجَعْتَنَا بِهِمْ لَمْ تُعْبِدْ أَبَدًا فِي أَرْضِكَ.

He (the narrator) said, 'Then he^{asws} raised his^{asws} hand and cried and said: 'O Allah^{azwj}! **They are a small group [26:54]**, so Make their lives to be our^{asws} lives, and their deaths to be our^{asws} deaths, and do not Let enemies of Yours^{azwj} to overcome upon them, so we^{asws} would end up being agonised by them, for if You^{azwj} were to let (them to) overcome us^{asws}, You^{azwj} will not be worshipped in Your^{azwj} earth, ever!'⁴⁹⁷

⁴⁹⁷ Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 44