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

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THE BOOK OF IMAMATE

[أبواب جمل أحوال الأئمة الكرام ع و دلائل إمامتهم و فضائلهم و مناقبهم و غرائب أحوالهم]

CHAPTERS ON THE SUMMARY OF THE SITUATIONS OF THE HONOURABLE IMAMS^{asws} AND THE EVIDENCES OF THEIR^{asws} IMAMATE, AND THEIR^{asws} MERITS, AND THEIR^{asws} VIRTUES, AND THEIR^{asws} STRANGE SITUATIONS

باب 1 الاضطرار إلى الحجّة و أن الأرض لا تخلو من حجّة

CHAPTER 1 – THE DESPERATE NEED TO THE DIVINE AUTHORITY, AND THAT THE EARTH CANNOT BE EMPTY FROM A DIVINE AUTHORITY

الآيات الرعد إنما أنت مُنذِرٌ وَ لِكُلِّ قَوْمٍ هَادٍ الْقِصَصِ وَ لَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُونَ

The Verses – (Surah) Al Ra'ad: **But rather, you are a Warner, and for every people there is a Guide [13:7]**

(Surah Al Qasas): **And We had Conveyed the Word to them (Imams), perhaps they (people) would be mindful [28:51].**

رُوي عن ابن عباسٍ أَنَّهُ قَالَ: لَمَّا نَزَلَتْ آيَةُ قَالَ رَسُولُ اللَّهِ ص أَنَا الْمُنذِرُ وَ عَلِيٌّ الْهَادِي مِنْ بَعْدِي يَا عَلِيُّ بِكَ يَهْتَدِي الْمُهْتَدُونَ.

It is reported from Ibn Abbas having said, 'When the Verse was Revealed, Rasool-Allah^{saww} said: 'I^{saww} am the warner and Ali^{asws} is the guide from after me^{saww}. O Ali^{asws}! Through you^{asws} the guided ones are guided''.

وَ رَوَى أَبُو الْقَاسِمِ الْحُسَيْنِيُّ فِي شَوَاهِدِ التَّنْزِيلِ بِالإِسْنَادِ عَنْ إِبرَاهِيمَ بْنِ الْحَكَمِ بْنِ ظَهْرٍ عَنْ أَبِيهِ عَنْ حَكَمِ بْنِ جُبَيْرٍ عَنْ أَبِي بُرْدَةَ الأَسْلَمِيِّ قَالَ: دَعَا رَسُولُ اللَّهِ ص بِالطَّهَوْرِ وَ عِنْدَهُ عَلِيُّ بْنُ أَبِي طَالِبٍ ع فَأَخَذَ رَسُولُ اللَّهِ ص بِيَدِ عَلِيٍّ ع بَعْدَ مَا تَطَهَّرَ فَأَلْزَقَهَا بِصَدْرِهِ ثُمَّ قَالَ إِذَا أَنْتَ مُنذِرٌ ثُمَّ رَدَّهَا إِلَى صَدْرِ عَلِيٍّ ع ثُمَّ قَالَ وَ لِكُلِّ قَوْمٍ هَادٍ

And it is reported by Abu Al Qasim Al Haskany, in (the book) 'Shawahid Al Tanzeel', from Ibrahim Bin Al Hakam Bin Zuheyr, from his father, from Hakam Bin Jubeyr, from Abu Bardah Al Aslamy who said,

'Rasool-Allah^{saww} called with the cleansing and Ali^{asws} Bin Abu Talib^{asws} was in his^{saww} presence. Rasool-Allah^{saww} grabbed a hand of Ali^{asws} after having cleaned and adhered with his^{saww} chest, then said: **'But rather, you are a Warner'**, then returned it to the chest of Ali^{asws}, then said: **'and for every people there is a Guide [13:7]'**.

ثُمَّ قَالَ إِنَّكَ مَنَارُ الْأَنْامِ وَرَايَةُ الْهُدَى وَ أَمِيرُ الْغُرَبَاءِ شَهِدَ عَلَيَّ ذَلِكَ أَنْتَ كَذَلِكَ.

Then he^{saww} said: 'You^{asws} are a minaret of the people and a flag of guidance and Emir of the town. I^{saww} testify upon that, you^{asws} are like that'.

1- حَتَّصَ، الْإِكْتِسَاصَ عَنْ أَحْمَدَ بْنِ عُمَرَ الْحُلَيْبِيِّ عَنْ أَبِي الْحَسَنِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ الْحُجَّةَ لَا تَقُومُ لِلَّهِ عَلَى خَلْفِهِ إِلَّا بِإِمَامٍ حَيٍّ يُعْرَفُ.

(The book) 'Al Ikhtisas' - From Ahmad Bin Umar Al Halby, from Abu Al Hassan who said,

'Abu Abdullah^{asws} said: 'The Divine Authority of Allah^{azwj} upon His^{azwj} creatures cannot stand except by a living Imam^{asws}, a knower".¹

2- ير، بصائر الدرجات أحمد عن الحسين بن علي بن محبوب عن الثمالي قال سمعت أبا جعفر ع يقول دعا رسول الله ص يطهور فلما فرغ أخذ بيدي علي ع فألزمها يده ثم قال إنما أنت منذر ثم صم يده إلى صدره وقال ولكل قوم هاد

(The book) 'Basaair Al Darajaat' – Ahmad, from Al Husayn, from Ibn Mahboub, from Al Sumali who said,

'I heard Abu Ja'far^{asws} saying: 'Rasool-Allah^{saww} for the cleansing. When he^{saww} was free, he^{saww} grabbed a hand of Ali^{asws} and clasped it in his^{saww} hand, then said: **'But rather, you are a Warner'**. Then he^{saww} pressed his^{asws} hand to his^{asws} chest and said: **'and for every people there is a Guide [13:7]'**.

ثُمَّ قَالَ يَا عَلِيُّ أَنْتَ أَصْلُ الدِّينِ وَ مَنَارُ الْإِيمَانِ وَ غَايَةُ الْهُدَى وَ قَائِدُ الْغُرَبَاءِ الْمُحَجَّلِينَ أَشْهَدُ بِذَلِكَ.

Then he^{saww} said: 'O Ali^{asws}! You^{asws} are the origin of the Religion and minaret of the Eman, and peak of the guidance, and guide of the resplendent. I^{saww} testify with that".²

3- ير، بصائر الدرجات ابن يزيد عن ابن أبي عمير عن ابن أذينة عن بُرَيْدِ الْعِجْلِيِّ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ تَعَالَى إِنَّمَا أَنْتَ مُنْذِرٌ وَ لِكُلِّ قَوْمٍ هَادٍ قَالَ رَسُولُ اللَّهِ ص الْمُنْذِرُ [و] فِي كُلِّ زَمَانٍ مِّنَّا هَادٍ يَهْدِيهِمْ إِلَى مَا حَاءَ بِهِ نَبِيِّ اللَّهِ ثُمَّ الْهُدَاهُ مِنْ بَعْدِهِ عَلَيَّ ع ثُمَّ الْأَوْصِيَاءُ وَاحِدًا بَعْدَ وَاحِدٍ.

(The book) 'Basaair Al Darajaat' – Ibn Yazeed, from Ibn Abu Umeyr, from Ibn Azina, from Bureyd Al Ijaly,

'From Abu Ja'far^{asws} regarding the Words of Allah^{azwj} the Exalted: **'But rather, you are a Warner, and for every people there is a Guide [13:7]'**, he^{asws} said: 'Rasool-Allah^{saww} is the warner, and during every era there is a guide from us^{asws} guiding them (people) to what the

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

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

Prophet^{saww} of Allah^{azwj} came with. Then the guide from after him^{saww} is Ali^{asws}, then the successors^{asws}, one after one”³.

4- ير، بصائر الدرجات أحمد بن محمد بن الحسين عن النضر و فضالة عن موسى بن بكر عن الفضيل قال: سألت أبا عبد الله ع عن قول الله تبارك و تعالى إنما أنت منذر و لكل قوم هاد قال كل إمام هاد للقرن الذي هو فيهم.

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Al Husayn, from Al Nazar, and Fazalat, from Musa Bin Bakr, from Al Fuzeyl who said,

‘I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Blessed and Exalted: **But rather, you are a Warner, and for every people there is a Guide [13:7]**. He^{asws} said: ‘Every Imam^{asws} is a guide for the generation in which he^{asws} is among them”⁴.

5- ير، بصائر الدرجات أحمد بن الحسين عن صفوان عن ابن حازم عن عبد الرحيم القصير عن أبي جعفر ع في قول الله تبارك و تعالى إنما أنت منذر و لكل قوم هاد فقال ع رسول الله ص المندبر و علي الهادي و الله ما ذهب منا و ما زالت فينا إلى الساعة.

(The book) ‘Basaair Al Darajaat’ – Ahmad, from Al Husayn, from Safwan, from Ibn Hazim, from Abdul Raheem Al Qaseyr,

‘From Abu Ja’far^{asws} regarding the Words of Allah^{azwj} Blessed and Exalted: **But rather, you are a Warner, and for every people there is a Guide [13:7]**. He^{asws} said: ‘Rasool-Allah^{saww} is the warner and Ali^{asws} is the guide. By Allah^{azwj}! (This Verse) did not go away from us^{asws} and has not ceased to be regarding us^{asws} up to this moment”⁵.

6- ير، بصائر الدرجات الحسين بن محمد بن معلي بن محمد بن جمهور عن محمد بن إسماعيل عن سعدان عن أبي بصير عن أبي عبد الله ع قال: قلت له إنما أنت منذر و لكل قوم هاد فقال ع رسول الله المندبر و علي ع الهادي يا با محمد فهل منا هاد اليوم

(The book) ‘Basaair Al Darajaat’ – Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Jamhour, from Muhammad Bin Ismail, from Sa’dan, from Abu Baseers,

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘I said to him^{asws}, **‘But rather, you are a Warner, and for every people there is a Guide [13:7]**’. He^{asws} said: ‘Rasool-Allah^{saww} is the warner and Ali^{asws} is the guide. O Abu Muhammad! Is there a guide from us^{asws} today?’

قلت بلى جعلت فداك ما زال فيكم هاد من بعد هاد حتى رفعت إليك

I said, ‘Yes, may I be sacrificed for you^{asws}! There has not ceased to be among you^{asws} a guide after a guide until it was raised to you^{asws}’.

فقال ربهك الله يا با محمد و لو كانت إذا نزلت آية على رجل ثم مات ذلك الرجل ماتت الآية مات الكتاب و لكنته حي يجري فيمن بقي كما جرى فيمن مضى.

³ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 3

⁴ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 4

⁵ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 5

He^{asws} said: ‘May Allah^{azwj} have Mercy on you, O Abu Muhammad! And if it had been that when this Verse was Revealed upon a man, then that man dies, the Verse would die, the Book would die. But, it is alive, flowing regarding the one^{asws} who remains, just it flowed among the ones^{asws} in the past’.⁶

7- ير، بصائر الدرجات أحمد بن محمد بن صفوان عن ابن مسكأن عن الحُجر عن حمزان عن أبي جعفر ع في قول الله تبارك و تعالی و بمن خلقتنا أمة يهدون بالحق و به يعدلون قال هم الأئمة ع.

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Safwan, from Ibn Muskan, from Al Hujr, from Humran,

‘From Abu Ja’far^{asws} regarding the Words of Allah^{azwj} Blessed and Exalted: **And from the ones We Created a community Guiding with the Truth and by it they are dispensing justice [7:181].** He^{asws} said: ‘They are the Imams^{asws}’.⁷

8- ك، إكمال الدين أبي و ابن الوليد معاً عن سعد بن عبد عن ابن أبي الخطاب و ابن يزيد معاً عن حماد عن حريز عن محمد بن مسلم قال: قلت لأبي جعفر ع في قول الله عز و جل إنما أنت منذر و لكل قوم هاد فقال إمام هاد لكل قوم في زمانهم.

(The book) ‘Ikmal Al Deen’ – My father and Ibn Al Waleed, both together from Sa’ad, from Ibn Abu Al Khattab, and Ibn Yazeed both together from Hammad, from Hareez, from Muhammad Bin Muslim who said,

‘I said to Abu Ja’far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **But rather, you are a Warner, and for every people there is a Guide [13:7].** He^{asws} said: ‘An Imam^{asws} guiding every people during their era’.⁸

9- ك، إكمال الدين أبي عن سعد بن عبد عن ابن عيسى عن أبيه عن ابن أبي عمير عن ابن أذينة و بُريد العجلي قال: قلت لأبي جعفر ع إنما أنت منذر و لكل قوم هاد فقال المُنذر رسول الله ص و عليّ الهادي و في كل زمان إمامٌ مِّنَّا يَهْدِيهِمْ إِلَى مَا جَاءَ بِهِ رَسُولُ اللَّهِ ص.

(The book) ‘Ikmal Al Deen’ – My father, from Sa’ad, from Ibn Isa, from his father, from Ibn Abu Umeyr, from Ibn Azina and Bureyd Al Ijaly who said,

‘I said to Abu Ja’far^{asws}, **‘But rather, you are a Warner, and for every people there is a Guide [13:7].** He^{asws} said: ‘The warner is Rasool-Allah^{saww} and Ali^{asws} is the guide, and in every era there is an Imam^{asws} from us^{asws} guiding them to what Rasool-Allah^{saww} had come with’.⁹

10- ك، إكمال الدين لي، الأمالي للصدوق السنائي عن ابن زكريا القطان عن ابن حبيب عن الفضل بن الصقر عن أبي معاوية عن الأعمش عن الصادق ع عن أبيه عن علي بن الحسين ع قال: نحن أئمة المسلمين و حُجج الله على العالمين و سادته المؤمنين و قادة الغر المحجلين و موالى المؤمنين و نحن أمان أهل الأرض كما أن النجوم أمان لأهل السماء

(The books) ‘Ikmal Al Deen’ (and) ‘Al Amaali’ of Al Sadouq – Al Sinani, from Ibn Zakariya Al Qatan, from Ibn Habeen, from Al Fazl Bin Al Safr, from Abu Muawiya, from Al Amsh,

⁶ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 6

⁷ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 7

⁸ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 8

⁹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 9

'From Al-Sadiq^{asws}, from his^{asws} father^{asws}, from Ali^{asws} Bin Al-Husayn^{asws} having said: 'We^{asws} are the Imams^{asws} of the Muslims and Divine Authorities of Allah^{azwj} upon the worlds, and chiefs of the Momineen, and guides of the resplendent, and Masters (Mawlas) of the Momineen, and we^{asws} are the security of the people of the earth just as the stars are a safety for the people of the sky.

وَنَحْنُ الَّذِينَ بِنَا يُمَسِّكُ اللَّهُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ وَ بِنَا يُمَسِّكُ الْأَرْضَ أَنْ تَمِيدَ بِأَهْلِهَا وَ بِنَا يُنْزِلُ الْعَيْثُ وَ بِنَا يُنْشُرُ الرَّحْمَةَ وَ يُخْرِجُ بَرَكَاتِ الْأَرْضِ وَ لَوْ لَا مَا فِي الْأَرْضِ مِنَّا لَسَاخَتْ بِأَهْلِهَا

And we^{asws} are those, Allah^{azwj} **Withholds the sky from falling upon the earth, except by His Permission? [22:65]**, and due to us^{asws} the earth is Withheld from shaking with its inhabitants, and due to us the rains come down, and due to us^{asws} the Mercy spreads and the Blessings of the earth emerge, and if one^{asws} from us^{asws} would not have been in the earth, it would collapse along with its inhabitants'.

ثُمَّ قَالَ ع وَ لَمْ تَخُلِ الْأَرْضُ مُنْذُ خَلَقَ اللَّهُ آدَمَ مِنْ حُجَّةٍ لِلَّهِ فِيهَا ظَاهِرٍ مَشْهُورٍ أَوْ غَائِبٍ مَسْتُورٍ وَ لَا تَخْلُو إِلَى أَنْ تَقُومَ السَّاعَةُ مِنْ حُجَّةِ اللَّهِ فِيهَا وَ لَوْ لَا ذَلِكَ لَمْ يُعْبَدِ اللَّهُ

Then he^{asws} said: 'And the earth has not been vacant from a Divine Authority of Allah^{azwj} being in it since Allah^{azwj} Created Adam^{as}, whether apparent, well-known, or absent, veiled, and will not be vacant from a Divine Authority of Allah^{azwj} being in it up to the establishment of the Hour; and had it not been that, Allah^{azwj} would not be worshipped'.

قَالَ سُلَيْمَانُ فُئِلْتُ لِلصَّادِقِ ع فَكَيْفَ يَنْتَفِعُ النَّاسُ بِالْحُجَّةِ الْغَائِبِ الْمَسْتُورِ قَالَ ع كَمَا يَنْتَفِعُونَ بِالشَّمْسِ إِذَا سَتَرَهَا السَّحَابُ.

Suleyman said, 'I said to Al-Sadiq^{asws}, 'So, how can the people benefit by the Divine Authority, the absent, the veiled?' He^{asws} said: 'Just as they are benefitting with the sun when the clouds veil it'.¹⁰

11- ك، إكمال الدين ع، علل الشرائع لي، الأماالي للصدوق أبي عن سعد بن عبد الله عن ابن هاشم عن ابن مزار عن يونس عن يونس بن يعقوب قال: كان عند أبي عبد الله الصادق ع جماعة من أصحابه فيهم حمزان بن أعين و مؤمن الطاق و هشام بن سالم و الطيار و جماعة من أصحابه فيهم هشام بن الحكم و هو شاب

(The books) 'Ikmal Al Deen' (and) 'Illal Al Sharaie' (and) 'Al Amaali' of Al Sadouq – My father, from Sa'ad, from Ibn Hashim, from Ibn Marrar, from Yunus, from Yunus Bin Yaqoub who said,

'There was a group of his^{asws} companions in the presence of Abu Abdullah Al-Sadiq^{asws}, among them was Humran Bin Ayn, and Momin Al-Taq, and Hisham Bin Salim, and Al-Tayyar, and a group of his^{asws} companions, among them being Hisham Bin Al-Hakam, and he was a youth.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع يَا هِشَامُ قَالَ لَبَيْتِكَ يَا ابْنَ رَسُولِ اللَّهِ قَالَ أ لَا تُحَدِّثُنِي كَيْفَ صَنَعْتَ بِعَمْرٍو بْنِ عُبَيْدٍ وَ كَيْفَ سَأَلْتَهُ قَالَ هِشَامُ جَعَلْتُ فِدَاكَ يَا ابْنَ رَسُولِ اللَّهِ إِيَّيْ أَجْلُكَ وَ اسْتَحْبَبْتُكَ وَ لَا يَعْمَلُ لِسَانِي بَيْنَ يَدَيْكَ

¹⁰ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 10

Abu Abdullah^{asws} said: 'O Hisham!' He said, 'At your^{asws} service, O son^{asws} of Rasool-Allah^{saww}!' He^{asws} said: 'Will you not narrate to me^{asws} how you dealt with Amro Bin Ubeyd, and how you asked him?' Hisham said, 'May I be sacrificed for you^{saww} O son^{asws} of Rasool-Allah^{saww}! I admire you^{asws} and am embarrassed from you^{asws} and my tongue does not work in front of you^{asws}'.

فَقَالَ أَبُو عَبْدِ اللَّهِ الصَّادِقُ ع يَا هِشَامُ إِذَا أَمَرْتُكُمْ بِشَيْءٍ فَأَفْعَلُوهُ قَالَ هِشَامٌ بَلَعَنِي مَا كَانَ فِيهِ عَمْرُو بْنُ عُبَيْدٍ وَ جُلُوسُهُ فِي مَسْجِدِ الْبَصْرَةِ وَ عَظَمَ ذَلِكَ عَلَيَّ فَخَرَجْتُ إِلَيْهِ وَ دَخَلْتُ الْبَصْرَةَ فِي يَوْمِ الْجُمُعَةِ فَأَتَيْتُ مَسْجِدَ الْبَصْرَةِ فَإِذَا أَنَا بِحَلَقَةٍ كَبِيرَةٍ وَ إِذَا أَنَا بِعَمْرُو بْنِ عُبَيْدٍ عَلَيْهِ شِمْلَةٌ سَوْدَاءٌ مُتَرَزِّزٌ بِهَا مِنْ صُوفٍ وَ شِمْلَةٌ مُرْتَدٍ بِهَا وَ النَّاسُ يَسْأَلُونَهُ

Abu Abdullah Al-Sadiq^{asws} said: 'O Hisham! When I^{asws} order you with something, then do it'. Hisham said, 'It reached me what Amro Bin Ubeyd and his gatherers had been (discussing) in, in the Masjid of Al-Basra, and that was grievous upon me. So, I went out to him and entered Al-Basra during the day of Friday. I went to the Masjid of Al-Basra, and there I was by a large circle, and there I was by Amro Bin Ubeyd, there was a black cloak of wool upon him he had trousered with, and a cloak he had shirted with, and the people were asking him.

فَاسْتَفْرَحْتُ النَّاسَ فَأَفْرَجُوا لِي ثُمَّ قَعَدْتُ فِي آخِرِ الْقَوْمِ عَلَى رُكْبَتِي ثُمَّ قُلْتُ أَيُّهَا الْعَالِمُ أَنَا رَجُلٌ غَرِيبٌ تَأْذُنُ لِي فَاسْأَلْكَ عَنْ مَسْأَلَةٍ قَالَ فَقَالَ نَعَمْ قَالَ قُلْتُ لَهُ أَلَا لَكَ عَيْنٌ قَالَ يَا بُنَيَّ أَيُّ شَيْءٍ هَذَا مِنَ السُّؤَالِ فَقُلْتُ هَكَذَا مَسْأَلَتِي فَقَالَ يَا بُنَيَّ سَلْ وَ إِنْ كَانَتْ مَسْأَلَتُكَ حَقًّا

I cleaved the people and they made way for me, then I sat upon my knees among the last of the people, then I said, 'O you scholar! I am a stranger man. Can you permit me to ask you about an issue?' He said, 'Yes'. I said to him, 'Is there an eye for you?' He said, 'O my son! Which thing is this from the questions?' I said, 'That is how my question is'. He said, 'O my son! Ask, and even though your questions are foolish'.

قَالَ قُلْتُ أَجِيبْنِي فِيهَا قَالَ فَقَالَ لِي سَلْ فَقُلْتُ أَلَا لَكَ عَيْنٌ قَالَ نَعَمْ قَالَ قُلْتُ فَمَا تَرَى بِهَا قَالَ الْأَلْوَانَ وَ الْأَشْخَاصَ قَالَ قُلْتُ أَلَا لَكَ أَنْفٌ قَالَ نَعَمْ قَالَ قُلْتُ فَمَا تَصْنَعُ بِهَا قَالَ أَنْشَمَمُ بِهَا الرَّايحَةَ قَالَ قُلْتُ أَلَا لَكَ فَمَ قَالَ نَعَمْ قُلْتُ وَ مَا تَصْنَعُ بِهِ قَالَ أَعْرِفُ بِهِ طَعْمَ الْأَشْيَاءِ قَالَ قُلْتُ أَلَا لَكَ لِسَانٌ قَالَ نَعَمْ قُلْتُ وَ مَا تَصْنَعُ بِهِ قَالَ أَتَكَلَّمُ بِهِ

He said, 'I said, 'Answer me regarding it'. He said to me, 'Ask'. I said, 'Is there an eye for you?' He said, 'Yes'. I said, 'So what do you see with it?' He said, 'The colours, and the persons'. I said, 'Is there a nose for you?' He said, 'Yes'. I said, 'So what do you do with it?' He said, 'I smell the aromas with it'. I said, 'Is there a mouth for you, and what do you do with it?' He said, 'I recognise the taste of the things'. I said, 'Is there a tongue for you?' He said, 'Yes'. I said, 'And what do you do with it?' He said, 'I speak with it'.

قَالَ قُلْتُ أَلَا لَكَ أُذُنٌ قَالَ نَعَمْ قُلْتُ وَ مَا تَصْنَعُ بِهَا قَالَ أَسْمِعُ بِهَا الْأَصْوَاتَ قَالَ قُلْتُ أَلَا لَكَ يَدٌ قَالَ نَعَمْ قُلْتُ وَ مَا تَصْنَعُ بِهَا قَالَ أَبْطِشُ بِهَا وَ أَعْرِفُ بِهَا اللَّيْنَ مِنَ الْحُشِينِ قَالَ قُلْتُ أَلَا لَكَ رِجْلَانِ قَالَ نَعَمْ قُلْتُ مَا تَصْنَعُ بِهِمَا قَالَ أَنْتَقِلُ بِهِمَا مِنْ مَكَانٍ إِلَى مَكَانٍ قَالَ قُلْتُ أَلَا لَكَ قَلْبٌ قَالَ نَعَمْ قُلْتُ وَ مَا تَصْنَعُ بِهِ قَالَ أُمَيِّرُ بِهِ كُلَّ مَا وَرَدَ عَلَيَّ هَدِيهِ الْجَوَارِحِ

He said, 'I said, 'Is there an ear for you?' He said, 'Yes'. I said, 'And what do you do with it?' He said, 'I hear the sounds with it'. I said, 'Is there a hand for you?' He said, 'Yes'. I said, 'And what do you do with it?' He said, 'I take with it and recognise the soft from the coarse'. I

said, 'Are there two legs for you?' He said, 'Yes'. I said, 'What do you do with them?' He said, 'I transfer by these from a place to a place'. I said, 'Is there a heart for you?' He said, 'Yes'. I said, 'And what do you do with it?' He said, 'I distinguish by it all what is referred to upon these organs'.

قَالَ قُلْتُ أ فَلَيْسَ فِي هَذِهِ الْجَوَارِحِ عَنِّي عَنِ الْقَلْبِ قَالَ لَا قُلْتُ وَ كَيْفَ ذَلِكَ وَ هِيَ صَاحِبَةٌ سَلِيمَةٌ قَالَ يَا بُنَيَّ إِنَّ الْجَوَارِحَ إِذَا شَكَّتْ فِي شَيْءٍ سَمِعَتْهُ أَوْ رَأَتْهُ أَوْ ذَاقَتْهُ أَوْ سَمِعَتْهُ أَوْ لَمَسَتْهُ رَدَّتْهُ إِلَى الْقَلْبِ فَتَقِنَ [فَيَسْتَيْقِنُ] الْيَقِينَ وَ يُبْطِلُ الشَّكَّ

He said, 'I said, 'Is there any self-sufficiency in these organs from the heart?' He said, 'No'. I said, 'And how can that be so and these are healthy, sound?' He said, 'O my son! The organs, when there are doubtful regarding anything, in smelling it, or seeing it, or tasting it, or hearing it, or touching it, it gets referred to the heart to be certain and invalidate the doubt'.

قَالَ قُلْتُ إِذَا أَمَّا اللَّهُ الْقَلْبَ لِشَكِّ الْجَوَارِحِ قَالَ نَعَمْ قَالَ قُلْتُ فَلَا بُدَّ مِنَ الْقَلْبِ وَ إِلَّا لَمْ يَسْتَقِمِ الْجَوَارِحُ قَالَ نَعَمْ

He said, 'I said, 'But rather Allah^{azwj} Established the heart for the doubts of the organs'. He said, 'Yes'. I said, 'So, there is no escape from having the heart, or else the organs will not be straight (certain)'. He said, 'Yes'.

قَالَ قُلْتُ يَا أَبَا مَرْوَانَ إِنَّ اللَّهَ تَعَالَى ذَكَرَهُ لَمْ يَبْرُكْ جَوَارِحَكَ حَتَّى جَعَلَ لَهَا إِمَامًا يُصَحِّحُ لَهَا الصَّحِيحَ وَ يُثَقِّنُ مَا شَكَّ فِيهِ وَ يَبْرُكُ هَذَا الْخَلْقُ كُلُّهُمْ فِي حَيْرَتِهِمْ وَ شَكِّهِمْ وَ اخْتِلَافِهِمْ لَا يُقِيمُ لَهُمْ إِمَامًا يَرُدُّونَ إِلَيْهِمْ شَكَّهُمْ وَ حَيْرَتَهُمْ وَ يُقِيمُ لَكَ إِمَامًا لِيُجَارِحَكَ تَرُدُّ إِلَيْهِ حَيْرَتَكَ وَ شَكَّكَ

He said, 'I said, 'O Abu Marwan! Allah^{azwj}, Exalted is His^{azwj} mention, did not Leave your organs until He^{azwj} Made an imam to be for these to correct for them the right and to be certain what is doubtful in it, and He^{azwj} would Leave this creatures, all of them in their confusion and their doubts and their differing, not Establish an Imam^{asws} to be for them they can refer their doubts and their confusions to them^{asws} and He^{azwj} has Established an Imam for your organs to refer your confusion and your doubt to'.

قَالَ فَسَكَتَ وَ لَمْ يَقُلْ شَيْئًا قَالَ ثُمَّ التَفَتَ إِلَيَّ فَقَالَ أَنْتَ هِشَامُ فَقُلْتُ لَا فَقَالَ لِي أ جَالَسْتَهُ فَقُلْتُ لَا فَقَالَ فَمِنْ أَيْنَ أَنْتَ قُلْتُ مِنْ أَهْلِ الْكُوفَةِ قَالَ فَأَنْتَ إِذَا هُوَ قَالَ ثُمَّ صَعَبِي إِلَيْهِ وَ أَفْعَدَنِي فِي مَجْلِسِهِ وَ مَا نَطَقَ حَتَّى قُمْتُ

He said, 'He was silent and did not say anything. Then he turned towards me and said, 'You are Hisham?' I said, 'No'. He said to me, 'Do you sit with him?' I said, 'No'. He said, 'So who are you?' I said, 'From the people of Al-Kufa'. He said, 'Then you are him'. Then he hugged me to him and made me to be seated in his gathering and did not speak until I had arose (to leave)'.

فَصَحَبَكَ أَبُو عَبْدِ اللَّهِ عَ ثُمَّ قَالَ يَا هِشَامُ مَنْ عَلَّمَكَ هَذَا قَالَ قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ جَرَى عَلَيَّ لِسَانِي قَالَ يَا هِشَامُ هَذَا وَ اللَّهُ مَكْتُوبٌ فِي صُحُفِ إِبْرَاهِيمَ وَ مُوسَى.

Abu Abdullah^{asws} laughed, then said: 'O Hisham! Who taught you this?' I said, 'O son^{asws} of Rasool-Allah^{saww}! It flowed upon my tongue'. He^{asws} said: 'O Hisham! By Allah^{azwj} this is Written in ***The Parchments of Ibrahim and Musa [87:19]***'.¹¹

12- ج، الإحتجاج عن يونس بن يعقوب قال: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَوَزَدَ عَلَيْهِ رَجُلٌ مِنَ الشَّامِ فَقَالَ إِنِّي صَاحِبُ كَلَامٍ وَفِيهِ وَفَرَائِضَ وَ قَدْ جِئْتُ لِمَنَاظَرَةِ أَصْحَابِكَ

(The book) 'Al-Ihtijaj' – From Yunus Bin Yaqoub who said, 'I was in the presence of Abu Abdullah^{asws} and a man from Syria came to him^{asws} and said, 'I am a man of theology and jurisprudence and Obligations, and I (have come to debate your companions)'.
 فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع كَلَامُكَ هَذَا مِنْ كَلَامِ رَسُولِ اللَّهِ ص أَوْ مِنْ عِنْدِكَ فَقَالَ مِنْ كَلَامِ رَسُولِ اللَّهِ بَعْضُهُ وَ مِنْ عِنْدِي بَعْضُهُ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع فَأَنْتَ إِذَا شَرَيْتُكَ رَسُولِ اللَّهِ ص قَالَ لَا قَالَ فَسَمِعْتَ الْوَحْيَ عَنِ اللَّهِ قَالَ لَا قَالَ فَتَجِبُ طَاعَتُكَ كَمَا تَجِبُ طَاعَةُ رَسُولِ اللَّهِ ص قَالَ لَا

Abu Abdullah^{asws} said to him: 'This talk of yours, is it from the speech of Rasool-Allah^{saww} of from yourself?' He said, 'Some of it is from the speech of Rasool-Allah^{saww} and some of it is from me'. Abu Abdullah^{asws} said to him: 'So then you are a partner of Rasool-Allah^{saww}'. He said, 'No'. He^{asws} said: 'So you have heard the Revelation from Allah^{azwj}'. He said, 'No'. He^{asws} said: 'So is obedience to you Obligated just as obedience to Rasool-Allah^{saww} was Obligated?' He said, 'No'.

قَالَ فَالْتَمَتَ إِلَيَّ أَبُو عَبْدِ اللَّهِ ع فَقَالَ يَا يُونُسُ هَذَا خَصَمَ نَفْسَهُ قَبْلَ أَنْ يَتَكَلَّمَ

He (the narrator) said, 'Abu Abdullah^{asws} turned towards me and said: 'O Yunus! This one had debated himself before even speaking'.

ثُمَّ قَالَ يَا يُونُسُ لَوْ كُنْتَ تُحْسِنُ الْكَلَامَ كَلَّمْتَهُ قَالَ يُونُسُ فَبَا لَهَا مِنْ حَسْرَةٍ فَمُلْتُ جُعِلْتُ فِدَاكَ سَمِعْتُكَ تَنْهَى عَنِ الْكَلَامِ وَ تَقُولُ وَيْلٌ لِأَصْحَابِ الْكَلَامِ يَتَوَلَّوْنَ هَذَا يَتَقَادُ وَ هَذَا لَا يَتَقَادُ وَ هَذَا يَنْسَاقُ وَ هَذَا لَا يَنْسَاقُ وَ هَذَا نَعْتَلُهُ وَ هَذَا لَا نَعْتَلُهُ

Then he^{asws} said: 'O Yunus! If you were good of the speech, then speak to him'. Yunus said, 'O the regret for it! May I be sacrificed for you^{asws}! I heard you^{asws} forbidding from the theology and saying: 'Woe be unto the people of theology, saying, 'This one can guide and this one cannot guide', and 'This one can be followed and this one cannot be followed', and 'This is reasonable and this is unreasonable'.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّمَا قُلْتُ وَيْلٌ لِقَوْمٍ تَرَكُوا قَوْلِي بِالْكَلامِ وَ ذَهَبُوا إِلَى مَا يُرِيدُونَ بِهِ

Abu Abdullah^{asws} said: 'But rather I^{asws} said: 'Woe be unto a people who are neglecting my^{asws} words for the theology and they are going to wherever they want with it'.

ثُمَّ قَالَ اخْرُجْ إِلَى الْبَابِ مَنْ تَرَى مِنَ الْمُتَكَلِّمِينَ فَأَدْخِلْهُ

Then he^{asws} said: 'Go out to the door, the one from the theologians you see, bring him in'.

¹¹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 11

قَالَ فَخَرَجْتُ فَوَجَدْتُ هُمْرَانَ بْنَ أَعْيَنَ وَكَانَ يُحْسِنُ الْكَلَامَ وَ مُحَمَّدَ بْنَ التُّعْمَانِ الْأَحْوَلَ فَكَانَ مُتَكَلِّمًا وَ هِشَامَ بْنَ سَالِمٍ وَ قَيْسَ الْمَاصِرِ وَ كَانَا مُتَكَلِّمِينَ وَ كَانَ قَيْسٌ عِنْدِي أَحْسَنَهُمْ كَلَامًا وَ كَانَ قَدْ تَعَلَّمَ الْكَلَامَ مِنْ عَلِيِّ بْنِ الْحُسَيْنِ ع

He (the narrator) said, 'I went out and found Humran Bin Ayn, and was good with the speech, and Muhammad Bin Al-Numan Al-Ahowl, and they were both theologians, and Hisham Bin Salim and Qays Al-Masir, and they were both theologians, and in my view Qays was their better one in theology, and he had (claimed that he had) learnt the theology from Ali^{asws} Bin Al-Husayn^{asws}.'

فَأَدْخَلْتُهُمْ عَلَيْهِ فَلَمَّا اسْتَقَرَّ بِنَا الْمَجْلِسِ وَ كُنَّا فِي خَيْمَةِ لِأَبِي عَبْدِ اللَّهِ ع فِي طَرْفِ جَبَلٍ فِي طَرِيقِ الْحَرَمِ وَ ذَلِكَ قَبْلَ الْحَجِّ بِأَيَّامٍ أَخْرَجَ أَبُو عَبْدِ اللَّهِ ع رَأْسَهُ مِنَ الْخَيْمَةِ فَإِذَا هُوَ بِبَعِيرٍ يُحْبُ قَالَ هِشَامٌ وَ رَبِّ الْكَعْبَةِ قَالَ

I brought them in to him^{asws}. When the gathering had settled with us, and we were in a tent of Abu Abdullah^{asws} in a side of a mountain in the road of the Sanctuary (Hurrum), and that was before the Hajj by (few) days. Abu Abdullah^{asws} brought his^{asws} head out from the tent, and there he^{asws} was by a camel growling. He^{asws} said: 'Hisham, by Lord^{azwj} of the Kabah!'

وَ كُنَّا ظَنَنَّا أَنَّ هِشَامًا رَجُلًا مِنْ وُلْدِ عَقِيلٍ كَانَ شَدِيدَ الْمَحَبَّةِ لِأَبِي عَبْدِ اللَّهِ ع فَإِذَا هِشَامُ بْنُ الْحَكَمِ قَدْ وَرَدَ وَ هُوَ أَوْلَ مَا اخْتَطَّتْ لِحَيْتُهُ وَ لَيْسَ فِيْنَا إِلَّا مَنْ هُوَ أَكْبَرُ سِنًا مِنْهُ

And we used to think that Hisham was a man from the children of Aqeel being with intense love for Abu Abdullah^{asws}, and there it was, Hisham Bin Al-Hakam had arrived and he was the first one who had sprouted his beard and there wasn't anyone among us except he was older in years than him'.

قَالَ فَوَسَّعَ لَهُ أَبُو عَبْدِ اللَّهِ ع وَ قَالَ لَهُ نَاصِرُنَا بِقَلْبِهِ وَ يَدِهِ وَ لِسَانِهِ

He (the narrator) said, 'Abu Abdullah^{asws} made space for him and said to him: 'He helps us with his heart, and his hands, and his tongue'.

ثُمَّ قَالَ لِحُمْرَانَ كَلِّمِ الرَّجُلَ يَعْني الشَّامِيَّ فَكَلَّمَهُ هُمْرَانُ وَ ظَهَرَ عَلَيْهِ ثُمَّ قَالَ يَا طَاقِي كَلِّمْنَاهُ فَكَلَّمَهُ فَظَهَرَ عَلَيْهِ يَعْني بِالطَّاقِيِّ مُحَمَّدَ بْنَ التُّعْمَانِ ثُمَّ قَالَ لِهِشَامِ بْنِ سَالِمٍ فَكَلَّمْنَاهُ فَتَعَارَفَا ثُمَّ قَالَ لِقَيْسِ الْمَاصِرِ كَلِّمْنَاهُ فَكَلَّمَهُ

Then he^{asws} said: 'Humran! Speak to the man' – meaning the Syrian. Humran spoke to him and won over him. Then he^{asws} said: 'O Taqy! Speak to him'. He spoke to him and won over him, meaning by Al-Taqy Muhammad Bin Al-Numan. Then he^{asws} said to Hisham Bin Salim, and he spoke to him, and they were both equal. Then he^{asws} said to Qays Al-Masir: 'Speak to him'. He spoke to him.

فَأَقْبَلَ أَبُو عَبْدِ اللَّهِ ع تَبَسَّمَ مِنْ كَلَامِهِمَا وَ قَدْ اسْتَحْذَلُ الشَّامِيَّ فِي يَدِهِ ثُمَّ قَالَ لِلشَّامِيِّ كَلِّمْ هَذَا الْغُلَامَ يَعْني هِشَامَ بْنَ الْحَكَمِ فَقَالَ نَعَمْ

Abu Abdullah^{asws} turned, smiling from their speech, and the Syrian had been humiliated in his hands. Then he^{asws} said to the Syrian: 'Speak to this boy' – meaning Hisham Bin Al-Hakam. He said, 'Yes'.

ثُمَّ قَالَ الشَّامِيُّ لِهَيْشَامٍ يَا عَلَّامُ سَلْنِي فِي إِمَامَةِ هَذَا يَعْنِي أَبَا عَبْدِ اللَّهِ ع فَعَضِبَ هَيْشَامٌ حَتَّى ارْتَعَدَ ثُمَّ قَالَ لَهُ أَخْبِرْنِي يَا هَذَا أَرَأَيْتَ لِحَلْقِهِ أَمْ خَلْقُهُ لِأَنْفُسِهِمْ فَقَالَ الشَّامِيُّ بَلْ رَأَى أَنْظَرَ لِحَلْقِهِ

Then the Syrian said to Hisham, 'O boy! Ask me regarding the Imamate of this one' – meaning Abu Abdullah^{asws}. Hisham got angry until he trembled, then said to him, 'Inform me, O you! Does your Lord^{azwj} Look out for His^{azwj} creatures or His^{azwj} creatures (look out) for themselves?' The Syrian said, 'But my Lord^{azwj} Looks out for His^{azwj} creatures'.

قَالَ فَفَعَلَ بِنَظَرِهِ لَهُمْ فِي دِينِهِمْ مَا دَا قَالَ كَلَّفَهُمْ وَ أَقَامَ لَهُمْ حُجَّةً وَ دَلِيلًا عَلَى مَا كَلَّفَهُمْ وَ أَزَاحَ فِي ذَلِكَ عَلَيْهِمْ فَقَالَ لَهُ هَيْشَامٌ فَمَا هَذَا الدَّلِيلُ الَّذِي نَصَبَهُ لَهُمْ

He said, 'So the deed of Him^{azwj} Looking out for them regarding their Religion, what is that?' He said, 'Encumbers them and Establishes a Divine Authority for them, and evidence upon what He^{azwj} had Encumbered them with, displacing their reasons regarding that'. Hishan said to him, 'So, what is this evidence which He^{azwj} Installed for them?'

قَالَ الشَّامِيُّ هُوَ رَسُولُ اللَّهِ قَالَ هَيْشَامٌ فَبَعَدَ رَسُولُ اللَّهِ ص مِنْ قَالَ الْكِتَابَ وَ السُّنَّةَ فَقَالَ هَيْشَامٌ فَهَلْ نَفَعَنَا الْيَوْمَ الْكِتَابُ وَ السُّنَّةُ فِيمَا اخْتَلَفْنَا فِيهِ حَتَّى رَفَعَ عَنَّا الْاِخْتِلَافَ وَ مَكَّنَّا مِنَ الْاِتِّفَاقِ فَقَالَ الشَّامِيُّ نَعَمْ قَالَ هَيْشَامٌ فَلِمَ اخْتَلَفْنَا لِحُجَّتِمْ وَ أَنْتَ جِئْتَنَا مِنَ الشَّامِ فَخَالَفْتَنَا وَ تَزْعُمُ أَنَّ الرَّأْيَ طَرِيقُ الدِّينِ وَ أَنْتَ مُقَرَّرٌ بِأَنَّ الرَّأْيَ لَا يَجْمَعُ عَلَى الْقَوْلِ الْوَاحِدِ الْمُخْتَلَفِينَ

The Syrian said, 'He is Rasool-Allah^{sawww}. Hisham said, 'So who is it after Rasool-Allah^{sawww}? He said, 'The Book and the Sunnah'. Hisham said, 'So, are we benefitting today by the Book and the Sunnah in what we are differing in until the differing gets raised from us and we are enabled with the concurring?' The Syrian said, 'Yes'. Hisham said, 'Then why are we differing, and you have come from Syrian and are opposing us and claiming that the opining is the way of the Religion, and you are acknowledging with that the opinion, there is no consensus upon one word by the differing.

فَسَكَتَ الشَّامِيُّ كَالْمُفَكِّرِ فَقَالَ أَبُو عَبْدِ اللَّهِ ع مَا لَكَ لَا تَتَكَلَّمُ قَالَ إِنْ قُلْتُ إِنَّا مَا اخْتَلَفْنَا كَابْرَثَ وَ إِنْ قُلْتُ إِنَّ الْكِتَابَ وَ السُّنَّةَ يَرْفَعَانِ عَنَّا الْاِخْتِلَافَ أَبْطَلْتُ لِأَنَّهُمَا يَحْتَمِلَانِ الْوُجُوهَ وَ إِنْ قُلْتُ قَدْ اخْتَلَفْنَا وَ كُلُّ وَاحِدٍ مِمَّا يَدَّعِي الْحَقَّ فَلَمْ يَنْفَعْنَا إِذَا الْكِتَابَ وَ السُّنَّةَ وَ لَكِنْ لِي عَلَيْهِ مِثْلُ ذَلِكَ

The Syrian was silent like the thoughtful one. Abu Abdullah^{asws} said: 'What is the matter you are not speaking?' He said, 'If I were to say we are not differing, I would be lying, and if I were to say that the Book and the Sunnah have both raised the differing, I would be invalidated, because they both carry the (various) aspects, and if I say we have differed and each one of us is claiming the truth, then we are not benefitting with the Book and the Sunnah, but there is for me upon it the like of that (Divine Authority)'.

فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع سَلْهُ تَجِدُهُ مَلِيًّا فَقَالَ الشَّامِيُّ لِهَيْشَامٍ مَنْ أَنْظَرَ لِلْخَلْقِ رُؤْيُهُمْ أَمْ أَنْفُسُهُمْ فَقَالَ بَلْ رَأَى أَنْظَرَ لَهُمْ فَقَالَ الشَّامِيُّ فَهَلْ أَقَامَ لَهُمْ مَنْ يَجْمَعُ كَلِمَتَهُمْ وَ يَرْفَعُ اخْتِلَافَهُمْ وَ يُبَيِّنُ لَهُمْ حَقَّهُمْ مِنْ بَاطِلِهِمْ فَقَالَ هَيْشَامٌ نَعَمْ

Abu Abdullah^{asws} said to him: 'Ask him (Hisham), you will find him filled (with knowledge)'. The Syrian said to Hisham: 'Who looks out for the creatures, their Lord^{azwj} or themselves?' He said, 'But, their Lord^{azwj} Looks out for them'. The Syrian said, 'So, does He^{azwj} Establish

someone for them who unites their speech and raises their differing and explains to them their rights from their falsehoods?’ Hisham said, ‘Yes’.

قَالَ الشَّامِيُّ مَنْ هُوَ قَالَ هِشَامٌ أَمَا فِي ابْتِدَاءِ الشَّرِيعَةِ فَرَسُولُ اللَّهِ ص وَ أَمَا بَعْدَ النَّبِيِّ ص فَعَيْتُهُ قَالَ الشَّامِيُّ مَنْ هُوَ عَيْزُ النَّبِيِّ الْقَائِمِ مَقَامَهُ فِي حُجَّتِهِ
قَالَ هِشَامٌ فِي وَقْتِنَا هَذَا أَمْ قَبْلَهُ قَالَ الشَّامِيُّ بَلْ فِي وَقْتِنَا هَذَا

The Syrian said, ‘Who is he?’ Hisham said, ‘As for the beginning of the Law, it was Rasool-Allah^{saww}, and as for after the Prophet^{saww}, it is someone else’. The Syrian said, ‘Who is he other than the Prophet^{saww}, the one standing in his^{saww} place regarding his^{saww} Divine Authority?’ Hisham said, ‘During this time of ours or before it?’ The Syrian said, ‘But, during this time of ours’.

قَالَ هِشَامٌ هَذَا الْجَالِسُ يَعْني أَبُو عَبْدِ اللَّهِ ع الَّذِي نَشُدُّ إِلَيْهِ الرَّحَالَ وَ يُخْبِرُنَا بِأَخْبَارِ السَّمَاءِ وَرَأَتْهُ عَنْ أَبِي عَنْ حَدِّ قَالَ الشَّامِيُّ وَ كَيْفَ لِي بِعِلْمِ ذَلِكَ
فَقَالَ هِشَامٌ سَلُّهُ عَنَّا بَدَا لَكَ

Hisham said, ‘This one^{asws} seated’ – meaning Abu Abdullah^{asws}, ‘The one^{asws} to whom the travellers come to, and he^{asws} informs us with the news of the sky, being an inheritance from a father^{asws}, from a grandfather^{asws}’. The Syrian said, ‘And how can it be for me to know that?’ Hisham said, ‘Ask him^{asws} about whatever comes to you’.

قَالَ قَطَعْتَ عُذْرِي فَعَلَيْ السُّؤَالِ فَقَالَ أَبُو عَبْدِ اللَّهِ ع أَنَا أَكْفِيكَ الْمَسْأَلَةَ يَا شَامِي أَخْبِرْكَ عَنْ مَسِيرِكَ وَ سَفَرِكَ خَرَجْتَ يَوْمَ كَذَا وَ كَانَ طَرِيقُكَ كَذَا وَ
مَرَرْتَ عَلَى كَذَا وَ مَرَّ بِكَ كَذَا فَأَقْبَلَ الشَّامِيُّ كُلَّمَا وَصَفَ لَهُ شَيْئاً مِنْ أَمْرِهِ يَقُولُ صَدَقْتَ وَ اللَّهُ

He said, ‘My excuses have been cut off, so it is upon me to question’. Abu Abdullah^{asws} said: ‘I^{asws} will suffice you of the questions, O Syrian! I^{asws} shall inform you about your travel and your journey. You came out on such and such day, in your such and such road, and passed by such and such, and such and such passed by you’. The Syrian, every time he^{asws} described something from his matter, was saying, ‘You^{asws} speak the truth, by Allah^{azwj}’.

ثُمَّ قَالَ الشَّامِيُّ أَسْلَمْتُ لِلَّهِ السَّاعَةَ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ بَلْ آمَنْتَ بِاللَّهِ السَّاعَةَ إِنَّ الْإِسْلَامَ قَبْلَ الْإِيمَانِ وَ عَلَيْهِ يَتَوَارَثُونَ وَ يَتَنَاقِحُونَ وَ الْإِيمَانُ عَلَيْهِ
يُنَابُونَ

Then the Syrian said, ‘I submit to Allah^{azwj} at the moment’. Abu Abdullah^{asws} said to him: ‘But, you believed in Allah^{azwj} at the moment. Surely, Al-Islam (the submission) is before the Eman, and upon it we are inheriting each other, and marrying each other, and the Eman, they are being Rewarded upon it’.

قَالَ الشَّامِيُّ صَدَقْتَ فَأَنَا السَّاعَةَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَ أَنَّكَ وَصِيُّ الْأَنْبِيَاءِ

The Syrian said, ‘You^{asws} speak the truth, and at this moment I testify that there is no god except Allah^{azwj} and that Muhammad^{saww} is Rasool^{saww} of Allah^{azwj}, and you^{asws} are a successor^{asws} of the Prophets^{as}’.

قَالَ فَأَقْبَلَ أَبُو عَبْدِ اللَّهِ ع عَلَى حُمْرَانَ فَقَالَ يَا حُمْرَانُ بُجْرِي الْكَلَامَ عَلَى الْأَثَرِ فَتُصِيبُ وَ التَّتَمَّتْ إِلَى هِشَامِ بْنِ سَالِمٍ فَقَالَ تُرِيدُ الْأَثَرَ وَ لَا تَعْرِفُ ثَمَّ
التَّتَمَّتْ إِلَى الْأَحْوَالِ فَقَالَ قِيَّاسٌ رَوَّاعٌ تَكْسِرُ بَاطِلًا بِبَاطِلٍ إِلَّا أَنْ تَبَاطَلَكَ أَظْهَرُ

He (the narrator) said, 'Abu Abdullah^{asws} turned towards Humran and said: 'O Humran! You should flow the speech upon the Hadeeth, and you will be correct', and he^{asws} turned towards Hisham Bin Salim and said: 'You intended the Hadeeth and did not understand'. Then he^{asws} turned to Al-Ahowl and said: 'Analogies dodge (the issues), breaking the falsehood with the falsehood, except that your falsehood won'.

ثُمَّ انْتَفَتَ إِلَى قَيْسِ الْمَاصِرِ فَقَالَ تَتَكَلَّمُ وَأَقْرَبُ مَا تَكُونُ مِنَ الْخَبَرِ عَنِ الرَّسُولِ صَ أَنْبَعُدُ مَا تَكُونُ مِنْهُ تَمْرُجُ الْحَقَّ بِالْبَاطِلِ وَ قَلِيلُ الْحَقِّ يَكْفِي عَنْ كَثِيرِ الْبَاطِلِ أَنْتَ وَالْأَحْوَلُ قَعَّازَانِ حَادِقَانِ

Then he^{asws} turned to Qays Al-Masir and said: 'You spoke and were closest as can happen to be from the good about the Rasool^{sawww}, remotest as can be from him^{sawww}. You mixed the truth with the falsehood, and the little truth can suffice about a lot of falsehood. You and Al-Ahowl are both skilful manoeuvres'.

قَالَ يُونُسُ بْنُ يَعْقُوبَ فَظَنَنْتُ وَاللَّهِ أَنَّهُ عَ يَقُولُ لِهَيْشَامٍ قَرِيبًا بِمَا قَالَ لُهُمَا فَقَالَ عَ يَا هَيْشَامُ لَا تَكَاذُ نَفَعُ تَلْوِي رِخْلَيْكَ إِذَا هَمَمْتَ بِالْأَرْضِ طَرَتْ مِثْلَكَ فَلْيَكَلِّمِ النَّاسَ اتَّقِ الرَّيَّةَ وَالشَّفَاعَةَ مِنْ وَرَائِكَ.

Yunus Bin Yaqoub said, 'By Allah^{azwj}! I thought he would say to Hisham near to what he^{asws} had said to them both, but he^{asws} said: 'O Hisham! You almost fell down twisting your legs. When you hit the ground, you flew off. The one who is like you, so let him speak to the people. Fear the slips, and the intercession would be shading you''¹².

(The book) 'Illal Al Sharaie' – My father, from Sa'ad, from Ibn Yazeed, from Safwan Bin Yahya, from Ibn Hazim who said,

13- ع، علل الشرائع أبي عن سعد بن عبد الله عن ابن زييد عن صفوان بن يحيى عن ابن حازم قال: قلت لأبي عبد الله ع إني ناطرت قوماً فقلت ألسنتم تعلمون أن رسول الله هو الحجة من الله على الخلق فحين ذهب رسول الله ص من كان الحجة من بعده فقالوا القرآن

'I said to Abu Abdullah^{asws}, 'I debated a people and I said, 'Don't you know that Rasool-Allah^{sawww}, he^{sawww} is the Divine Authority from Allah^{azwj} upon the creatures? So, when Rasool-Allah^{sawww} was gone, who was the Divine Authority from after him^{sawww}? They said, 'The Quran'.

فَنَطَرْتُ فِي الْقُرْآنِ فَإِذَا هُوَ مُخَاصِمٌ فِيهِ الْمُزْجِيُّ وَالْحُرُورِيُّ وَالرُّنْدِيُّ الَّذِي لَا يُؤْمِنُ حَتَّى يَغْلِبَ الرَّجُلُ خَصَمَهُ فَعَرَفْتُ أَنَّ الْقُرْآنَ لَا يَكُونُ حُجَّةً إِلَّا بِقِيَمِهِ مَا قَالَ فِيهِ مِنْ شَيْءٍ كَانَ حَقًّا

So I debated regarding the Quran and there it was so that the Murjiites, and the Haruriya, and the atheist those who do not believe, were (all) contending regarding it, until the man was overcome. So, I recognised that the Quran cannot happen to be a Divine Authority except by a custodian what he says regarding it of anything which was true.

قُلْتُ فَمَنْ قِيَمُ الْقُرْآنِ قَالُوا قَدْ كَانَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ وَ فُلَانٌ وَ فُلَانٌ وَ فُلَانٌ يَعْلَمُ قُلْتُ كَلِّهِ قَالُوا لَا فَلَمْ أَحِدْ أَحَدًا يُقَالُ إِنَّهُ يَعْرِفُ ذَلِكَ كَلِّهِ إِلَّا عَلَيَّ بِنُ أَبِي طَالِبٍ عَ وَإِذَا كَانَ الشَّيْءُ بَيْنَ الْقَوْمِ وَ قَالَ هَذَا لَا أُدْرِي وَ قَالَ هَذَا لَا أُدْرِي وَ قَالَ هَذَا لَا أُدْرِي

¹² Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 12

I said, 'So who is the custodian of the Quran?' They said, 'It used to be Abdullah Bin Masoud, and so and so, and so and so, and so and so knew'. I said, 'All of it?' They said, No'. I could not find anyone for whom it could be said that he knew all of it except Ali^{asws} Bin Abu Talib^{asws}, and whenever that was the thing between the people, and this one said, 'I don't know', and this one said, 'I don't know', and this one said, 'I don't know', and this one said, 'I don't know'.

فَأَشْهَدُ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ ع كَانَ قَيِّمَ الْقُرْآنِ وَ كَانَتْ طَاعَتُهُ مُفْرَضَةً وَ كَانَ حُجَّةً بَعْدَ رَسُولِ اللَّهِ ص عَلَى النَّاسِ كُلِّهِمْ وَ أَنَّهُ ع مَا قَالَ فِي الْقُرْآنِ فَهُوَ حَقٌّ

So, I testified that Ali^{asws} Bin Abu Talib^{asws} was a custodian of the Quran, and obedience to him^{asws} was a necessity, and he^{asws} was the Divine Authority after Rasool-Allah^{saww} upon the people, all of them, and whatever he^{asws} said regarding the Quran, it is true'.

فَقَالَ رَحِمَكَ اللَّهُ فَقَبَّلْتُ رَأْسَهُ وَ قُلْتُ إِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ ع لَمْ يَذْهَبْ حَتَّى تَرَكَ حُجَّةً مِنْ بَعْدِهِ كَمَا تَرَكَ رَسُولُ اللَّهِ حُجَّةً مِنْ بَعْدِهِ وَ إِنَّ الْحُجَّةَ مِنْ بَعْدِ عَلِيٍّ ع الْحَسَنُ بْنُ عَلِيٍّ ع

He^{asws} said: 'May Allah^{azwj} have Mercy on you'. I kissed his^{asws} head and said, 'Ali^{asws} Bin Abu Talib^{asws} did not go away until he^{asws} left a Divine Authority to be from after him^{asws}, just as Rasool-Allah^{saww} had left a Divine Authority from after him^{saww}, and that the Divine Authority after Ali^{asws} is Al-Hassan^{asws} Bin Ali^{asws}.

And I testify upon Al-Hassan^{asws} Bin Ali^{asws} that he^{asws} was the Divine Authority and that obeying him^{asws} is Obligatory'. He^{asws} said: 'May Allah^{azwj} have Mercy on you'.

وَ أَشْهَدُ عَلَى الْحَسَنِ بْنِ عَلِيٍّ ع أَنَّهُ كَانَ الْحُجَّةَ وَ أَنَّ طَاعَتَهُ مُفْرَضَةٌ فَقَالَ رَحِمَكَ اللَّهُ فَقَبَّلْتُ رَأْسَهُ وَ قُلْتُ أَشْهَدُ عَلَى الْحَسَنِ بْنِ عَلِيٍّ ع أَنَّهُ لَمْ يَذْهَبْ حَتَّى تَرَكَ حُجَّةً مِنْ بَعْدِهِ كَمَا تَرَكَ رَسُولُ اللَّهِ ص وَ أَبِيهِ وَ أَنَّ الْحُجَّةَ بَعْدَ الْحَسَنِ بْنِ عَلِيٍّ ع وَ كَانَتْ طَاعَتُهُ مُفْرَضَةً فَقَالَ رَحِمَكَ اللَّهُ

I kissed his^{asws} head and I said, 'I testify upon Al-Hassan^{asws} Bin Ali^{asws} did not go away until he^{asws} left a Divine Authority to be from after him^{asws} just as Rasool-Allah^{saww} and his^{asws} father^{asws} had left, and that the Divine Authority after Al-Hassan^{asws}, is Al-Husayn^{asws} Bin Ali^{asws}, and obedience to him^{asws} was Obligatory'. He^{asws} said: 'May Allah^{azwj} have Mercy on you'.

فَقَبَّلْتُ رَأْسَهُ وَ قُلْتُ وَ أَشْهَدُ عَلَى الْحَسَنِ بْنِ عَلِيٍّ ع أَنَّهُ لَمْ يَذْهَبْ حَتَّى تَرَكَ حُجَّةً مِنْ بَعْدِهِ وَ أَنَّ الْحُجَّةَ مِنْ بَعْدِهِ عَلِيُّ بْنُ الْحَسَنِ ع وَ كَانَتْ طَاعَتُهُ مُفْرَضَةً فَقَالَ رَحِمَكَ اللَّهُ

I kissed his^{asws} head and said, 'And I testify upon Al-Husayn^{asws} Bin Ali^{asws}, he^{asws} did not go away until he^{asws} left a Divine Authority to be from after him^{asws}, and that the Divine Authority from after him^{asws} is Ali^{asws} Bin Al-Husayn^{asws}, and obedience to him^{asws} was Obligatory'. He^{asws} said: 'May Allah^{azwj} have Mercy on you'.

فَقَبَّلْتُ رَأْسَهُ وَ قُلْتُ وَ أَشْهَدُ عَلَى عَلِيٍّ بْنِ الْحَسَنِ أَنَّهُ لَمْ يَذْهَبْ حَتَّى تَرَكَ حُجَّةً مِنْ بَعْدِهِ وَ أَنَّ الْحُجَّةَ مِنْ بَعْدِهِ مُحَمَّدُ بْنُ عَلِيٍّ أَبُو جَعْفَرٍ ع وَ كَانَتْ طَاعَتُهُ مُفْرَضَةً فَقَالَ رَحِمَكَ اللَّهُ

I kissed his^{asws} head and said, 'And I testify upon Ali^{asws} Bin Al-Husayn^{asws}, he^{asws} did not go away until he^{asws} left a Divine Authority to be from after him^{asws}, and that the Divine Authority from after him^{asws} is Muhammad^{asws} Bin Ali Abu Ja'far^{asws}, and obedience to him^{asws} was Obligatory'. He^{asws} said: 'May Allah^{azwj} have Mercy on you'.

فُلْتُ أَصْلَحَكَ اللَّهُ أَغْطِي رَأْسَكَ فَمَبْتُ رَأْسَهُ فَضَحِكَ فَمَلْتُ أَصْلَحَكَ اللَّهُ قَدْ عَلِمْتُ أَنَّ أَبَاكَ عَ لَمْ يَذْهَبَ حَتَّى تَرَكَ حُجَّةً مِنْ بَعْدِهِ كَمَا تَرَكَ أَبُوهُ فَأَشْهَدُ بِاللَّهِ أَنَّكَ أَنْتَ الْحُجَّةُ مِنْ بَعْدِهِ وَ أَنَّ طَاعَتَكَ مُفْتَرَضَةٌ

I said, 'May Allah^{azwj} Keep you^{asws} well! Give me your^{asws} head'. I kissed his^{asws} head. He^{asws} laughed, so I said, 'May Allah^{azwj} Keep you^{asws} well! I know that your^{asws} father^{asws} did not go away until he^{asws} left a Divine Authority to be from after him^{asws}, just as his^{asws} father^{asws} had done. Thus, I testify with Allah^{azwj} that surely you^{asws} are the Divine Authority from after him^{asws}, and that obeying you^{asws} is Obligatory'.

فَقَالَ كُفَّ رَحِمَكَ اللَّهُ فُلْتُ أَغْطِي رَأْسَكَ أَقْبَلُهُ فَضَحِكَ قَالَ سَلْنِي عَمَّا شِئْتَ فَلَا تُنْكِرْكَ بَعْدَ الْيَوْمِ أَبَدًا.

He^{asws} said: 'Stop, may Allah^{azwj} have Mercy on you!' I said, 'Give me your head, I shall kiss it'. He^{asws} laughed. He^{asws} said: 'Ask me^{asws} about whatever you so desire to, and I^{asws} will not deny you after today, ever!'

كش، رجال الكشي جعفر بن محمد بن أيوب عن صفوان عن منصور بن حازم قال: فُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ إِنَّ اللَّهَ أَحْلَى وَ أَكْرَمُ مِنْ أَنْ يُعْرِفَ بِخَلْقِهِ بَلِ الْخَلْقُ يُعْرِفُونَ بِاللَّهِ قَالَ صَدَقْتَ

(The book) 'Rijaal Al Kashy' – Ja'far Bin Muhammad Bin Ayoub, from Safwan, from Mansour Bin Hazim who said,

'I said to Abu Abdullah^{asws}, 'Allah^{azwj} is more Majestic and more Benevolent that to be recognised through His^{azwj} creatures, but the creatures are recognised through Allah^{azwj}'. He^{asws} said: 'You speak the truth'.

فُلْتُ مَنْ عَرَفَ أَنَّ لَهُ رَبًّا فَقَدْ يَنْبَغِي أَنْ يَعْرِفَ أَنَّ لِذَلِكَ الرَّبِّ رِضًا وَ سَخَطًا وَ أَنَّهُ لَا يَعْرِفُ رِضَاهُ وَ سَخَطُهُ إِلَّا بِرَسُولٍ فَمَنْ لَمْ يَأْتِهِ الْوَحْيُ فَيَنْبَغِي أَنْ يَطْلُبَ الرَّسُلَ فَإِذَا لَقِيَهُمْ عَرَفَ أَنَّ هُمُ الْحُجَّةُ وَ أَنَّ هُمُ الطَّاعَةَ الْمُفْتَرَضَةَ

I said, 'One who recognised that there is a Lord^{azwj} for him, so it is befitting that he recognises that, for that Lord^{azwj} is Pleasure and Wrath, and that His^{azwj} Pleasure and His^{azwj} Wrathfulness cannot be recognised except through Messengers^{as}. So, the one to whom the Revelation does not come, it is befitting that he seeks the Messengers^{as}, and when he meets them^{as}, recognises that they^{as} are the Divine Authorities and that the obedience to them^{as} is Obligatory.

فَمَلْتُ لِلنَّاسِ أَلَيْسَ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ص كَانَ هُوَ الْحُجَّةَ مِنَ اللَّهِ عَلَى خَلْقِهِ وَ سَأَقَ الْحَدِيثَ إِلَى آخِرِهِ نَحْوًا مِمَّا مَرَّ وَ فِيهِ وَ قَالَ هَذَا لَا أَدْرِي ثَلَاثًا وَ قَالَ هَذَا أَدْرِي وَ لَمْ يُنْكِرْ عَلَيْهِ كَانَ الْقَوْلُ قَوْلَهُ.

I said to the people, 'Don't you know that Rasool-Allah^{saww}, he^{saww} was the Divine Authority from Allah^{azwj} upon His^{azwj} creatures?', and he continued the Hadeeth up to its end

approximate to what has passed, and in it he said, 'This one said, 'I don't know', and this one said, 'I don't know', and did not deny upon him. His word was his word".¹³

14- ع، علل الشرائع الطالقاني عن الجلودي عن المغيرة بن محمد عن رجا بن سلمة عن عمرو بن شمر عن جابر عن أبي جعفر ع قال: قلت لأبي شيء يحتاج إلى النبي والإمام

(The book) 'Illal Al Sharaie' – Al Talaqany, from Al Jaloudy, from Al Mugheira Bin Muhammad, from Raja'a Bin Salama, from Amro Bin Shimr, from Jabir,

'From Abu Ja'far^{asws}, he (the narrator) said, 'I said, 'For which thing (reason) is one need to the Prophet^{saww} and the Imam^{asws}?'

فَقَالَ لِبَقَاءِ الْعَالَمِ عَلَى صَلَاحِهِ وَ ذَلِكَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ يَرْفَعُ الْعَذَابَ عَنْ أَهْلِ الْأَرْضِ إِذَا كَانَ فِيهَا نَبِيٌّ أَوْ إِمَامٌ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ مَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَ أَنْتَ فِيهِمْ

He^{asws} said: 'For the remaining of the world upon its correctness, and that is because Allah^{azwj} Mighty and Majestic Raised the Punishment from the people of the earth when there was a Prophet^{as} or an Imam^{asws} in it. Allah^{azwj} Mighty and Majestic Said: **And Allah was not going to Punish them while you were among them, [8:33].**

وَ قَالَ النَّبِيُّ ص النَّجْمُ أَمَانٌ لِأَهْلِ السَّمَاءِ وَ أَهْلُ بَيْتِي أَمَانٌ لِأَهْلِ الْأَرْضِ فَإِذَا ذَهَبَتِ النَّجْمُ أَتَى أَهْلَ السَّمَاءِ مَا يَكْرَهُونَ وَ إِذَا ذَهَبَ أَهْلُ بَيْتِي أَتَى أَهْلَ الْأَرْضِ مَا يَكْرَهُونَ

And the Prophet^{saww} said: 'The stars are a security for the inhabitants of the sky, and the People^{asws} of my^{saww} Household are a security for the inhabitants of the earth. So, whenever the stars disappears there comes to the inhabitants of the sky what they dislike, and when the People^{asws} of my^{saww} Household go away, there comes to the inhabitants of the earth what they dislike.

يَعْنِي بِأَهْلِ بَيْتِهِ الْأَيْمَةَ الَّذِينَ قَرَنَ اللَّهُ عَزَّ وَ جَلَّ طَاعَتَهُمْ بِطَاعَتِهِ فَقَالَ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ وَ هُمْ الْمَعْصُومُونَ الْمُطَهَّرُونَ الَّذِينَ لَا يُذْنِبُونَ وَ لَا يَعْصُونَ وَ هُمْ الْمُؤَيَّدُونَ الْمُؤَقَّفُونَ الْمُسَدَّدُونَ

It means, by the People^{asws} of his^{saww} Household, those Allah^{azwj} Mighty and Majestic has Paired their^{asws} obedience to His^{azwj} obedience, so He^{azwj} Said: **O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59]**, and they^{asws} are the infallibles, the Purified ones, those who are not committing sins and are not disobeying, and they^{asws} are the Aided, the Harmonised, the Guided.

يَهُمُّ يَرْزُقُ اللَّهُ عِبَادَهُ وَ يَهُمُّ يَعْمُرُ بِلَادَهُ وَ يَهُمُّ يُنَزِّلُ الْقَطْرَ مِنَ السَّمَاءِ وَ يَهُمُّ تُخْرِجُ بَرَكَاتُ الْأَرْضِ وَ يَهُمُّ يُمَهِّلُ أَهْلَ الْمَعَاصِي وَ لَا يُعَجِّلُ عَلَيْهِمْ بِالْعُقُوبَةِ وَ الْعَذَابِ لَا يُفَارِقُهُمْ رُوحُ الْقُدْسِ وَ لَا يُفَارِقُونَهُ وَ لَا يُفَارِقُونَ الْقُرْآنَ وَ لَا يُفَارِقُهُمْ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ.

Due to them Allah^{azwj} Sustains His^{azwj} servants, and due to them He^{azwj} Builds His^{azwj} country, and due to them the drops descend from the sky, and due to them the Blessings of the earth emerge, and due to them^{asws} the disobedient people are given respite and they are

¹³ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 13

not being hastened with the scourge and the Punishment upon them. The Holy Spirit does not separate from them^{asws} and they^{asws} do not separate from it, nor are they separating from the Quran nor does it separated from them^{asws}, may the Salawat of Allah^{azwj} be upon them^{asws} all".¹⁴

15- ع، علل الشرائع أبي عن سعد بن ابن عيسى عن محمد بن سنان عن نعمان الرازي قال: كُنْتُ أَنَا وَبَشِيرُ الدَّهَّانِ عِنْدَ أَبِي عَبْدِ اللَّهِ عَ فَقَالَ لَنَا انْقَضَتْ نُبُوَّةُ آدَمَ وَانْقَطَعَ أَكْلُهُ أَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ أَنْ يَا آدَمَ قَدْ انْقَضَتْ نُبُوَّتُكَ وَانْقَطَعَ أَكْلُكَ فَانظُرْ إِلَى مَا عِنْدَكَ مِنَ الْعِلْمِ وَ الْإِيمَانِ وَ مِيرَاثِ النُّبُوَّةِ وَ أَنْزَلَهُ الْعِلْمَ وَ الْإِسْمَ الْأَعْظَمَ فَاجْعَلْهُ فِي الْعَقَبِ مِنْ دُرَّتِكَ عِنْدَ هَبَةِ اللَّهِ فَإِنِّي لَمْ أَدْعِ الْأَرْضَ بِغَيْرِ عَالِمٍ يُعْرِفُ بِهِ طَاعَتِي وَ دِينِي وَ يَكُونُ بَحَاةً لِمَنْ أَطَاعَهُ.

(The book) 'Illal Al Sharaie' – My father, from Sa'ad, from Ibn Isa, from Muhammad Bin Sinan, from Numan Al Razy who said,

'I and Bashir Al-Dahhan were in the presence of Abu Abdullah^{asws}. He^{asws} said: 'When the Prophet-hood of Adam^{as} expired and his^{as} consumption was terminated, Allah^{azwj} Mighty and Majestic Revealed to him^{as}: "O Adam^{as}! Your^{as} Prophet-hood has expired and your^{as} consumption is terminated, so look at what is with you^{as}, from the knowledge, and the Eman, and inheritance of the Prophet-hood, and traces of the knowledge (Ahadeeth), and the Magnificent Name, and make it to be in the posterity from your^{as} offspring, with Hibatullah^{as}, for I^{azwj} do not leave the earth without a knowledgeable one through whom My^{azwj} obedience is recognised, and My^{azwj} Religion, and the salvation would happen to be for the one who obeys him^{asws}".

سن، المحاسن أبي عن محمد بن سفيان عن نعمان الرازي مثله و فيه يكون بحاة لمن يؤلد ما بين قبض النبي إلى ظهور النبي الآخر.

(The book) 'Al-Mahasin' – My father, from Muhammad Bin Sufyan, from Numan Al-Razy – similar to it, and in it: "The salvation would happen to be for the one he^{as} begets in what is between the expiry of the Prophet^{as} to the appearance of another Prophet^{asws}".¹⁵

16- فس، تفسير القمي أبي عن حماد عن أبي بصير عن أبي عبد الله ع قال: المُنْدِرُ رَسُولُ اللَّهِ ص وَ الْهَادِي أَمِيرُ الْمُؤْمِنِينَ ع بَعْدَهُ وَ الْأَيْمَةُ ع وَ هُوَ قَوْلُهُ وَ لِكُلِّ قَوْمٍ هَادٍ فِي كُلِّ زَمَانٍ هَادٍ مُبِينٌ.

Tafseer Al Qummi – My father, from Hammad, from Abu Baseer,

'From Abu Abdullah^{asws} having said: 'The warner is Rasool-Allah^{saww} and the guide is Amir Al-Momineen^{asws} after him^{saww}, and the Imams^{asws}, and it is His^{azwj} Word: **and for every people there is a Guide [13:7]**. In every era there is an Imam^{asws}, a manifest guide".¹⁶

قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَا يَخْلُو الْأَرْضُ مِنْ قَائِمٍ بِحُجَّةِ اللَّهِ إِمَّا ظَاهِرٍ مَشْهُورٍ وَ إِمَّا خَائِفٍ مَعْمُورٍ لِقَلَّ تَبَطُّلُ حُجَجِ اللَّهِ وَ بَيِّنَاتِهِ.

Amir Al-Momineen^{asws} said: 'The earth cannot be vacant from one standing with the Arguments of Allah^{azwj}, either apparent, well-known, or fearful, obscure, lest the Arguments of Allah^{azwj} be invalidated, and His^{azwj} proofs".

¹⁴ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 14

¹⁵ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 15

¹⁶ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 16

17- ع، علل الشرائع أَبِي عَنْ سَعْدِ بْنِ الْيَقْطِينِيِّ عَنِ ابْنِ مُحَمَّدٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي إِسْحَاقَ الْهَمْدَانِيِّ قَالَ حَدَّثَنِي النَّقْمَةُ مِنْ أَصْحَابِنَا أَنَّهُ سَمِعَ أَمِيرَ الْمُؤْمِنِينَ ع يَقُولُ اللَّهُمَّ لَا تَخْلُو الْأَرْضَ مِنْ حُجَّةٍ لَكَ عَلَى خَلْقِكَ ظَاهِرٍ أَوْ خَائِي [خَافٍ] مَعْمُورٍ لِئَلَّا تَبْطُلَ حُجَّتُكَ وَ تَبَيَّنَاتِكَ.

(The book) 'Illal Al Sharaie' – My father, from Sa'ad, from Al Yaqteeny, from Ibn Mahboub, from Hisham Bin Salim, from Abu Is'haq Al Hamdany who said, 'It was narrated to me by the trustworthy one from our companions,

'He heard from Amir Al-Momineen^{asws} saying: 'O Allah^{azwj}! The earth is not vacant from a Divine Authority for You^{azwj} upon Your^{azwj} creatures, either apparent or fearful, hidden, lest Your^{azwj} argument and Your^{azwj} proofs be invalidated"¹⁷.

18- ع، علل الشرائع أَبِي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنِ ابْنِ أَبِي الْخَطَّابِ عَنِ ابْنِ مُحَمَّدٍ عَنْ يَعْقُوبَ السَّرَّاجِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع تَبَعَى الْأَرْضُ بِلَا عَالِمٍ حَيٍّ ظَاهِرٍ يَفْرُغُ إِلَيْهِ النَّاسُ فِي خَلَالِهِمْ وَ حَزَامِهِمْ فَقَالَ لِي إِذَا لَا يُعْبَدُ اللَّهُ يَا أَبَا يُوسُفَ.

(The book) 'Illal Al Sharaie' – My father, from Muhammad Bin Yahya, from Ibn Abu Al Khattab, from Ibn Mahboub, from Yaqoub Al Sarraj who said ,

'I said to Abu Abdullah^{asws}, 'The earth will remain without a knowledgeable one^{asws} being alive, apparent, the people referring to him^{asws} regarding their Permissible(s) and their Prohibitions'. He^{asws} said to them: 'When Allah^{azwj} would not be worshipped, O Abu Yusuf!"¹⁸

19- ع، علل الشرائع أَبِي عَنْ سَعْدِ بْنِ الْيَقْطِينِيِّ عَنْ مُحَمَّدِ بْنِ سِنَانَ وَ صَفْوَانَ وَ ابْنِ الْمُغِيرَةَ وَ عَلِيِّ بْنِ النُّعْمَانِ كُلِّهِمْ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ لَا يَدْعُ الْأَرْضَ إِلَّا وَ فِيهَا عَالِمٌ يَعْلَمُ الزِّيَادَةَ وَ النُّقْصَانَ فَإِذَا زَادَ الْمُؤْمِنُونَ شَيْئاً رَدَّهُمْ وَ إِذَا نَقَصُوا أَكْمَلَهُ لَهُمْ

(The book) 'Illal Sharaie' – My father, from Sa'ad Al Yaqteeny, from Muhammad Bin Sinan, and Safwan and Ibn Al Mugheira, and Ali Bin Al Numan, all of them from Abdullah Bin Muskan, from Abu Baseer,

'From Abu Abdullah^{asws} having said: 'Allah^{azwj} does not leave the earth except and therein is a knowledgeable one^{asws} recognises the additions and the reduction. So, whenever the Momineen add anything, he^{asws} returns them, and whenever they are reducing, he^{asws} perfects it for them'.

فَقَالَ خُدُوهُ كَامِلًا وَ لَوْ لَا ذَلِكَ لَأَلْتَبَسَ عَلَى الْمُؤْمِنِينَ أَمْرُهُمْ وَ لَمْ يُفَرِّقْ بَيْنَ الْحَقِّ وَ الْبَاطِلِ.

He^{asws} said: 'Take it as perfect, and if it had not been that, the matters of the Momineen would be confusing upon them, and they would not (be able to) differentiate between the truth and the falsehood"¹⁹.

20- ع، علل الشرائع ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ أَبِي حَزْرَةَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع تَبَعَى الْأَرْضُ بِعَيْرِ إِمَامٍ قَالَ لَوْ بَقِيَتْ الْأَرْضُ بِعَيْرِ إِمَامٍ سَاعَةً لَسَاخَتْ.

(The book) 'Illal Al Sharaie' – Ibn Al Waleed, from Al Saffar, from Muhammad Bin Isa, from Muhammad Bin Al Fuzayl, from Abu Hamza who said,

¹⁷ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 17

¹⁸ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 18

¹⁹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 19

'I said to Abu Abdullah^{asws}, 'The earth remain without an Imam^{asws}'. He^{asws} said: 'If the earth remains without an Imam^{asws} for a moment, it would collapse".²⁰

21- ع، علل الشرائع ابن إدريس عن أبيه عن عبد الله بن محمد الخشاب عن جعفر بن محمد عن كرام قال قال أبو عبد الله ع لو كان الناس رجلين لكان أحدهما الإمام

(The book) 'Illal Al Sharaie' – Ibn Idrees, from his father, from Abdullah Bin Muhammad al Khashab, from Ja'far Bin Muhammad, from Karram who said,

'Abu Abdullah^{asws} said: 'If the people were (only) two men, one of the two would be the Imam^{asws}'.

و قال إن آخر من يموت للإمام لئلا يفتقد أحدهم على الله عز وجل تركه بغير حجة.

And he^{asws} said: 'The last one to be passing away would be the Imam^{asws}, lest one of them could argue against Allah^{azwj} Mighty and Majestic he was left without a Divine Authority (to guide him)".²¹

22- ع، علل الشرائع أبي عن سعد بن الخشاب عن ابن أبي نجران عن عبد الكريم وعنه عن أبي عبد الله ع أن جبرئيل نزل على محمد ص يخبر عن ربه عز وجل فقال له يا محمد لم أترك الأرض إلا وفيها عالم يعرف طاعتي وهداي ويكون نجاه فيما بين قبض النبي إلى خروج النبي الآخر

(The book) 'Illal Al Sharaie' – My father, from sa'ad, from Al Khashab, from Ibn Abu Najran, from Abdul Kareem and someone else,

'From Abu Abdullah^{asws}: 'Jibraeel^{as} descended unto Muhammad^{saww} informing from his^{as} Lord^{azwj} Mighty and Majestic. He^{as} said to him^{saww}: "O Muhammad^{saww}! I^{azwj} do not leave the earth except and therein is a knowledgeable one introducing obedience to Me^{azwj}, and My^{azwj} Guidance, and happen to be salvation during what is between expiry of a Prophet^{as} up to the emergence of another Prophet^{as}

و لم أكن أترك إني ليس بضل الناس و ليس في الأرض حجة و داع إلي و هاد إلى سبيلي و عارف بأمرى و إنني قد قضيت لكل قوم هادياً أهدي به السعداء و يكون حجة على الأشقياء.

And I^{azwj} am not going to be leaving Iblees^{la} to stray the people and there wouldn't be in the earth a Divine Authority and a caller to Me^{azwj} and a guide to My^{azwj} Way, and a recogniser of My^{azwj} Commands, and I^{azwj} have Decreed for a guide to be for every people, guiding by him the fortunate ones, and he^{asws} would happen to be an argument against the wretched ones".²²

23- ع، علل الشرائع ابن الوليد عن الصغار عن محمد بن عيسى عن صفوان عن ابن مسكان عن الحسن بن زياد عن أبي عبد الله ع قال: لا يصلح الناس إلا بإمام و لا تصلح الأرض إلا بذلك.

²⁰ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 20

²¹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 21

²² Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 22

(The book) 'Illal Al Sharaie' – Ibn Al Waleed, from Al Saffar, from Muhammad Bin Isa, from Safwan, from Ibn Muskan, from Al Hassan Bin Ziyad,

'From Abu Abdullah^{asws} having said: 'The people cannot be corrected except by an Imam^{asws}, nor can the earth be correct except by that''.²³

24- ع، علل الشرائع أبي عن سعد بن محمد بن عيسى عن محمد بن سنان بن ابن عمار بن الطيار قال سمعت أبا عبد الله ع يقول لو لم يبق في الأرض إلا رجلان لكان أحدهما الحجة.

(The book) 'Illal Al Sharaie' – My father, from Sa'ad, from Muhammad Bin Isa, from Muhammad Bin Sinan, from Ibn Umara Bin Al Tayyar who said,

'I heard Abu Abdullah^{asws} saying: 'If there do not remain in the earth except two men, one of the two would be the Divine Authority''.²⁴

25- ع، علل الشرائع أبي عن سعد بن محمد بن عيسى رفته إلى أبي حمزة عن أبي جعفر ع قال: و الله ما ترك الأرض منذ قبض الله آدم إلا وفيها إمام يهتدى به إلى الله و هو حجة الله على عباده و لا تبقى الأرض بعير حجة لله على عباده.

(The book) 'Illal Al Sharaie' – My father, from Sa'ad, from Muhammad Bin Isa, raising it to Abu Hamza,

'From Abu Ja'far^{asws} having said: 'By Allah^{azwj}! The earth has not been left since Allah^{azwj} Caused Adam^{as} to pass away, except and therein is an Imam^{asws} guiding to Allah^{azwj}, and he^{asws} is a Divine Authority of Allah^{azwj} upon His^{azwj} servants, and not can the earth remain without a Divine Authority of Allah^{azwj} upon His^{azwj} servants''.²⁵

26- ع، علل الشرائع أبي عن الحميري عن السندي بن محمد بن العلاء عن محمد بن أبي جعفر ع قال: لا تبقى الأرض بعير إمام ظاهر أو باطن.

(The book) – My father, from Al Himeyri, from Al Sindy Bin Muhammad, from Al A'ala, from Muhammad,

'From Abu Ja'far^{asws} having said: 'The earth cannot remain without an Imam^{asws}, apparent or hidden''.²⁶

27- ك، إكمال الدين ع، علل الشرائع أبي عن الحميري عن ابن هاشم عن محمد بن حفص عن عثيم بن أسلم عن دريح المخاربي عن أبي عبد الله ع قال سمعته يقول و الله ما ترك الله الأرض منذ قبض آدم إلا و فيها إمام يهتدى به إلى الله عز و جل و هو حجة الله عز و جل على العباد من تركه هلك و من لمه بما حقاً على الله عز و جل.

(The books) 'Ikmal Al Deen' (and) 'Illal Al Sharaie' – My father, from Al Himeyi, from Ibn Hashim, from Muhammad Bin Hafs, from Aysam Bin Aslam, from Zareeh Al Muharby,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I heard him^{asws} saying: 'By Allah^{azwj}! The earth has not been left since Adam^{as} passed away, except and there has been an Imam guiding to Allah^{azwj} Mighty and Majestic, and he^{asws} is a Divine Authority of Allah^{azwj} Mighty

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

²⁴ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 24

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

²⁶ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 26

and Majestic upon the servants. One who neglects him^{asws} is destroyed and one who necessitates him^{asws} attains salvation as a right upon Allah^{azwj} Mighty and Majestic”.²⁷

28- ع، علل الشرائع أبي عن محمد بن يحيى عن عبد الله بن محمد بن عيسى عن محمد بن إبراهيم عن زبدي الشحام عن داود بن العلاء عن أبي حمزة الثمالي قال قال: ما خلقت الدنيا منذ خلق الله السموات والأرض من إمام عدل إلى أن تقوم الساعة حجة لله فيها على خلقه.

(The book) 'Al Illal Al Sharaie' – My father, from Muhammad Bin Yahya, from Abdullah Bin Muhammad Bin Isa, from Muhammad Bin Ibrahim, from Zayd al Shaham, from Dawood Bin Al A'ala, from Abu Hamza Al Sumali who said,

'The world will not be vacant from a just Imam^{asws} since Allah^{azwj} Created the skies and the earth up to the establishment of the Hour, as a Divine Authority of Allah^{azwj} upon His^{azwj} creatures”.²⁸

29- ع، علل الشرائع أبي عن سعد بن ابن أبي الخطاب و التهدي عن أبي داود المسترق عن أحمد بن عمر الحلال عن أبي الحسن ع قال: قلت هل تبقى الأرض بعير إمام فإنما تزوي عن أبي عبد الله ع أنه قال لا تبقى إلا أن يسخط الله على العباد فقال لا لا تبقى إذا لساخت.

(The book) 'Illal Al Sharaie' – My father, from Sa'ad, from Ibn Abu Al Khattab and Al Nahdy from Abu Dawood Al Mustariq, from Ahmad Bin Umar Al Hallal,

'From Abu Al-Hassan^{asws}, he (the narrator) said, 'I said, 'Can the earth remain without an Imam^{asws}, for we are reporting from Abu Abdullah^{asws} that he^{asws} said that it cannot remain so except and Allah^{azwj} would be Wrathful upon the servants'. He^{asws} said: 'No, it cannot remain when He^{azwj} Wrathful”.²⁹

30- ع، علل الشرائع ابن الوليد عن سعد بن ابن أبي الخطاب و اليقطيني معاً عن محمد بن الفضيل عن الثمالي قال: قلت لأبي عبد الله ع تبقى الأرض بعير إمام قال لو بقيت بعير إمام لساخت.

(The book) 'Illal Al Sharaie' – Ibn Al Waleed, from Sa'ad, from Ibn Abu Al Khattab and Al Yaqteeny both together from Muhammad Bin Al Fuzeyl, from Al Sumaly who said,

'I said to Abu Abdullah^{asws}, 'The earth, can remain without an Imam^{asws}? He^{asws} said: 'If it remains without an Imam^{asws}, it would collapse”.³⁰

31- ع، علل الشرائع أبي عن سعد بن أبي عيسى و ابن أبي الخطاب و اليقطيني جميعاً عن محمد بن سينان و علي بن النعمان عن عبد الله بن مسكان عن أبي بصير عن أبي عبد الله ع قال: إن الله عز وجل لم يدع الأرض إلا وفيها عالم يعلم الزيادة و النقصان في الأرض و إذا زاد المؤمنون شيئاً زداهم و إذا نقصوا أكملهم لهم

(The book) 'Illal Al Sharaie' – My father, from Sa'ad, from Abu Isa and Ibn Abu Al Khattab and Al Yaqteeny both together from Muhammad Bin Sinan, and Ali Bin Al Numan from Abdullah Bin Muskan, from Abu Baseer,

'From Abu Abdullah^{asws} having said: 'Allah^{azwj} Mighty and Majestic does not leave the earth except and therein is a knowledgeable one who knows the additions and the reductions in

²⁷ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 27

²⁸ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 28

²⁹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 29

³⁰ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 30

the earth, and whenever the Momineen add anything, he^{asws} returned them, and whenever they reduce, he^{asws} perfects it for them’.

فَقَالَ خُذُوهُ كَامِلًا وَ لَوْ لَا ذَلِكَ لَأَلْتَبَسَ عَلَى الْمُؤْمِنِينَ أُمُورَهُمْ وَ لَمْ يُفَرِّقُوا بَيْنَ الْحَقِّ وَ الْبَاطِلِ.

He^{asws} said: ‘Take it perfectly, and had it not been that, their matters would be confusing upon the Momineen and they would not be (able to) differentiate between the truth and the falsehood’.³¹

32- ع، علل الشرائع أحمد بن محمد بن أبيه عن ابن عيسى و محمد بن عبد الجبار عن عبد الله بن محمد الحجال عن ثعلبة بن ميمون عن إسحاق بن عمار عن أبي عبد الله ع قال: إن الأرض لا تخلو من أن يكون فيها من يعلم الريادة و النقصان فإذا جاء المسلمون بزيادة طرحتها و إذا جاءوا بالنقصان أكملها لهم فلو لا ذلك اختلط على المسلمين أمورهم.

(The book) ‘Illal Al Sharaie’ – Ahmad Bin Muhammad, from his father, from Ibn Isa and Muhammad Bin Abdul Jabbar, from Abdullah Bin Muhammad Al Hajjal, from Sa’alba Bin Maymun, from Is’haq Bin Ammar,

‘From Abu Abdullah^{asws} having said: ‘The earth cannot be empty from there being someone in it who knows the additions and the reductions. So, when the Muslims come with an addition, he^{asws} drops it, and when they come with the reduction, he^{asws} perfects it for them. Had it not been that, the matters of the Muslims would have been mixed up upon them’.³²

33- ع، علل الشرائع أبي عن سعد بن ابن عيسى و محمد بن عبد الجبار عن البرقي عن فضالة بن أيوب عن شعيب عن أبي حمزة قال قال أبو عبد الله ع لن تبقى الأرض إلا و فيها من يعرف الحق فإذا زاد الناس فيه قال قد زادوا و إذا نقصوا منه قال قد نقصوا و إذا جاءوا به صدقهم و لو لم يكن كذلك لم يعرف الحق من الباطل.

(The book) ‘Illal Al Sharaie’ – My father, from Sa’ad, from Ibn Isa and Muhammad Bin Abdul Jabbar, from Al Barqy, from Fazalt Bin Ayoub, from Shuayb, from Abu Hamza who said,

‘Abu Abdullah^{asws} said: ‘The earth will never remain, except that in it would be one who recognises the truth. So, when the people make an addition in it, he^{asws} would said: ‘They have added’. And when they reduce from it, he^{asws} would said: ‘They have reduced’. And when they come with it, he^{asws} would ratify them, and had it not been like that, the truth would not be recognised from the falsehood’.³³

34- ع، علل الشرائع ابن الوليد عن ابن أبان عن الحسين بن سعيد عن النضر عن يحيى الحلبي عن شعيب الحداد عن أبي حمزة الثمالي عن أبي جعفر ع قال: إن الأرض لا تبقى إلا و منا فيها من يعرف الحق فإذا زاد الناس قال قد زادوا و إذا نقصوا منه قال قد نقصوا و لو لا أن ذلك كذلك لم يعرف الحق من الباطل.

(The book) ‘Illal Al Sharaie’ – Ibn Al Waleed, from Ibn Aban, from Al Husayn Bin Saeed, from Al Nazar, from Yahya Al Halby, from Shuayn Al Haza’a, from Abu Hamza Al Sumali,

‘From Abu Ja’far^{asws} having said: ‘The earth cannot remain except and there is one of us^{asws} in it recognising the truth. When the people add, he^{asws} says: ‘They have added’, and when

³¹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 31

³² Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 32

³³ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 33

they reduce from it, he^{asws} says: ‘They have reduced’, and had that not been like that, the truth would not be recognised from the falsehood”³⁴.

35- ع، علل الشرائع أبي عن علي عن أبيه عن يحيى بن أبي عمران الحمدايي عن يونس عن إسحاق بن عمار عن محمد بن مسلم عن أبي جعفر ع قال: إن الله لم يدع الأرض إلا وفيها عالم يعلم الزيادة والنقصان من دين الله عز وجل فإذا زاد المؤمنون شيئاً ردّهم وإذا نقصوا أكملهم لهم ولو لا ذلك لالتبس على المسلمين أمرهم.

(The book) ‘Illal ‘Al Sharaie’ – My father, from Ali, from his father, from Yahya Bin Abu Imran Al Hamdani, from Yunus, from Is’haq Bin Ammar, from Muhammad Bin Muslim,

‘From Abu Ja’far^{asws} having said: ‘Allah^{azwj} does not leave the earth except and in it is a knowledgeable one^{asws} who knows the additions and the reductions from the Religion of Allah^{azwj} Mighty and Majestic. So, when the Momineen add something, he^{asws} returns them, and when they reduce, he^{asws} perfects it for them, and had it not been that, it would be confusing upon the Muslims, their matters”³⁵.

36- ع، علل الشرائع ابْنُ الْوَلِيدِ عَنِ ابْنِ أَبِي عَمْرٍاءَ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ ابْنِ أَبِي سَبَّاطٍ عَنِ سُلَيْمِ بْنِ مَوْلَى طَرْبَالٍ عَنِ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ الْأَرْضَ لَنْ تَخْلُوَ إِلَّا وَفِيهَا عَالِمٌ كَلَّمَا زَادَ الْمُؤْمِنُونَ شَيْئاً رَدَّهُمْ وَإِذَا نَقَصُوا أَكْمَلَهُ لَهُمْ

(The book) ‘Illal Al-Sharaie’ – Ibn Al-Waleed, from Ibn Aban, from Al-Husayn Bin Saeed, from Ibn Asbat, from Suleym a slave of Tirbal, from Is’haq Bin Ammar who said, ‘I heard Abu Abdullah^{asws} saying: ‘The earth will never be vacant except and therein is a knowledgeable one^{asws}. Every time the Momineen add anything, he^{asws} returns them, and when they reduce, he^{asws} perfects it for them’.

فَقَالَ خُدُوهُ كَامِلاً وَ لَوْ لَا ذَلِكَ لَالْتَبَسَ عَلَى الْمُؤْمِنِينَ أُمُورُهُمْ وَ لَمْ يُفَرِّقُوا بَيْنَ الْحَقِّ وَ الْبَاطِلِ.

He^{asws} said: ‘Take it perfectly, and had it not been that, it would be confusing upon the Momineen, their matters, and they would not be differentiating between the truth and the falsehood”³⁶.

37- ع، علل الشرائع أبي عن سعد بن ابن يزيد و اليقطيني عن ابن أبي عمير عن منصور بن يونس عن إسحاق بن عمار عن أبي عبد الله ع قال سمعته يقول إن الأرض لا تخلو إلا وفيها عالم كلما زاد المؤمنون شيئاً ردّهم إلى الحق وإن نقصوا شيئاً تمّمه لهم.

(The book) ‘Illal Al Sharaie’ – My father, from Sa’ad, from Ibn Yazeed and Al Yaqteeny, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Is’haq Bin Ammar,

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘I heard him^{asws} saying: ‘The earth cannot be vacant and except there would be a knowledgeable one^{asws} in it. Every time the Momineen^{asws} add anything, he^{asws} returns them to the truth, and if they reduce anything, he^{asws} completes it for them”³⁷.

³⁴ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 34

³⁵ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 35

³⁶ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 36

³⁷ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 37

38- ع، علل الشرائع أَبِي عَنْ سَعْدِ بْنِ الْيَقْطِينِيِّ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ الْمَيْمُونِيِّ عَنْ نَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ عَبْدِ الْأَعْلَى مَوْلَى آلِ سَامٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ سَمِعْتُهُ يَقُولُ مَا تَرَكَ اللَّهُ الْأَرْضَ بِغَيْرِ عَالِمٍ يَنْقُصُ مَا زَادَ النَّاسُ وَ يَزِيدُ مَا نَقَصُوا وَ لَوْ لَا ذَلِكَ لَأَخْتَلَطَ عَلَى النَّاسِ أُمُورُهُمْ.

(The book) 'Illal Al Sharaie' – My father, from Sa'ad, from Al Yaqteeny, from Ali Bin Ismail Al Maysami, from Sa'aba Bin Maymun, from Abdul A'ala a slave of the family of Saam,

'From Abu Ja'far^{asws}, he (the narrator) said, 'I heard him^{asws} saying: 'Allah^{azwj} did not leave the earth without a knowledgeable one^{asws} reducing what the people add and adding what they reduce, and had it not been that, it would be mixed up upon the people, their matters''³⁸.

39- ن، عيون أخبار الرضا عليه السلام ع، علل الشرائع أَبِي عَنْ سَعْدِ بْنِ ابْنِ عَيْسَى وَ عَلِيِّ بْنِ إِسْمَاعِيلَ بْنِ عَيْسَى عَنِ ابْنِ مَعْرُوفٍ عَنْ عَلِيِّ بْنِ مَهْزَبَانَ عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ أَبِي الْحَسَنِ الرَّضَا ع قَالَ: قُلْتُ لَهُ تَكُونُ الْأَرْضُ وَ لَا إِمَامَ فِيهَا فَقَالَ إِذَا لَسَاخَتْ بِأَهْلِهَا.

(The books) 'Uyoon Akhbar Al Reza^{asws}, (and) 'Illal Al Sharaie' – My father, from Sa'ad, from Ibn Isa, and Ali Bin Ismail Bin Isa, from Ibn Marouf, from Ali Bin Mihran, from Muhammad Bin Al Qasim, from Muhammad Bin Al Fuzayl,

'From Abu Al-Hassan Al-Reza^{asws}, he (the narrator) said, 'I said to him^{asws}, 'Can the earth happen to be such and there is no Imam^{asws} in it?' He^{asws} said: 'Then it would collapse with its inhabitants''³⁹.

40- ع، علل الشرائع أَبِي عَنْ سَعْدِ بْنِ ابْنِ أَبِي الْخَطَّابِ عَنِ النَّضْرِ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنِ الثُّمَالِيِّ قَالَ: قُلْتُ لِأبي عَبْدِ اللَّهِ ع تَبْقَى الْأَرْضُ بِغَيْرِ إِمَامٍ قَالَ لَا لَوْ تَبَقِيَتِ الْأَرْضُ بِغَيْرِ إِمَامٍ لَسَاخَتْ.

(The book) 'Illal Al Sharaie' – My father, from Sa'ad, from Ibn Abu Al Khattab, from Al Nazar, from Muhammad Bin Al Fuzayl, from Al Sumaly who said,

'I said to Abu Abdullah^{asws}, 'The earth can remain without an Imam^{asws}? He^{asws} said: 'No. If the earth remained without an Imam^{asws}, it would collapse''⁴⁰.

41- ن، عيون أخبار الرضا عليه السلام ع، علل الشرائع أَبِي عَنْ سَعْدِ بْنِ سُلَيْمَانَ عَنْ سَعْدِ بْنِ سَعْدِ الْأَشْعَرِيِّ عَنْ أَحْمَدَ بْنِ عُمَرَ عَنْ أَبِي الْحَسَنِ الرَّضَا ع قَالَ: قُلْتُ فَإِنَّا نَرَوِي عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ لَا تَبْقَى الْأَرْضُ بِغَيْرِ إِمَامٍ إِلَّا أَنْ يَسْخَطَ اللَّهُ عَلَى الْعِبَادِ فَقَالَ لَا تَبْقَى إِذَنْ لَسَاخَتْ.

(The books) 'Uyoon Akhbar Al Reza^{asws} (and) 'Illal Al Sharaie' – My father, from Sa'ad, from Abbad Bin Suleyman, from Sa'ad Bin Sa'ad Al Ash'ary, from Ahmad Bin Umar,

'From Abu Al-Hassan Al-Reza^{asws}, he (the narrator) said, 'I said, 'We are narrating from Abu Abdullah^{asws} having said that the earth does not remain without an Imam^{asws} except Allah^{azwj} would collapse it upon the servants'. He^{asws} said: 'Does not remain, then it has collapsed''⁴¹.

³⁸ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 38

³⁹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 39

⁴⁰ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 40

⁴¹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 41

42- ن، عيون أخبار الرضا عليه السلام ع، علل الشرائع ابن مسرور عن ابن عامر عن المعلى عن الوشاء قال: قُلْتُ لِأبي الحُسَيْنِ الرِّضَا ع هَلْ تَبْقَى الْأَرْضُ بَعْدَ إِمَامٍ فَقَالَ لَا فَقُلْتُ فَإِنَّا نُرْوِي أَنَّهَا لَا تَبْقَى إِلَّا أَنْ يَسْخَطَ اللَّهُ عَلَى الْعِبَادِ فَقَالَ ع لَا تَبْقَى إِذَا لَسَاخَتْ.

(The books) 'Uyoon Akhbar Al Reza^{asws}' (and) 'Illal Al Sharaie' – Ibn Masrour, from Ibn Aamir, from Moallah, from Al Washa who said,

'I said to Abu Al-Hassan Al-Reza^{asws}, 'Can the earth remain without an Imam^{asws}?' He^{asws} said: 'No'. I said, 'We are reporting that it cannot remain except Allah^{azwj} would Make it collapse upon the servants'. He^{asws} said: 'It does not remain, so it has collapsed''.

ير، بصائر الدرجات عبّاد بن سُلَيْمَانَ مِثْلَهُ إِلَّا أَنَّ فِيهِ فَإِنَّا نُرْوِي عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ لَا تَبْقَى.

(The book) 'Basaair Al-Darajaat' – Abbad Bin Suleyman – similar to it, except that in it, 'We are reporting from Abu Abdullah^{asws} having said: 'It cannot remain''.⁴²

43- ن، عيون أخبار الرضا عليه السلام ع، علل الشرائع أبي عن سعد عن الحسين بن عليّ الدينوري و محمد بن أحمد بن أبي فتادة عن أحمد بن هلال عن سعيد بن جناح عن سليمان بن جعفر الجعفي قال: سَأَلْتُ الرِّضَا ع فَقُلْتُ تَخْلُو الْأَرْضُ مِنْ حُجَّةٍ فَقَالَ لَوْ خَلَّتِ الْأَرْضُ طَرْفَةَ عَيْنٍ مِنْ حُجَّةٍ لَسَاخَتْ بِأَهْلِهَا.

(The books) 'Uyoon Akhbar Al Reza^{asws}, (and) 'Illal Al Sharaie' – My father, from Sa'ad, from Al Hassan Bin Ali Al Deynawary, and Muhammad Bin Ahmad Bin Abu Qatadah, from Ahmad Bin Hilal, from Saeed Bin Janah, from Suleyman Bin Ja'far Al Ja'fary who said,

'I asked Al-Reza^{asws}, I said, 'Can the earth be vacant from a Divine Authority?' He^{asws} said: 'It there earth to be vacant from a Divine Authority for the blink of an eye, it would collapse with its inhabitants''.⁴³

44- فس، تفسير التمي و إن من أمة إلا سحلا فيها نذير قال لكل زمان إمام.

(A comment).⁴⁴

45- فس، تفسير التمي أ فنضرب عنكم الذكر صنفاً استنبهنا أي ندعكم مهملين لا نحتج عليكم برشول أو بإمام أو بحج.

(A comment).⁴⁵

46- ب، قرب الإسناد هارون عن ابن صدقة عن جعفر بن محمد عن آبائه ع أن النبي ص قال: فِي كُلِّ خَلْفٍ مِنْ أُمَّتِي عَدْلٌ مِنْ أَهْلِ بَيْتِي يَنْفِي عَنْ هَذَا الدِّينِ تَحْرِيفَ الْعَالِيْنَ وَ انْتِحَالَ الْمُبْطِلِيْنَ وَ تَأْوِيلَ الْمُجْهَلِ وَ إِنَّ أُمَّتَكُمْ وَفِدَكُمْ إِلَى اللَّهِ فَانظُرُوا مَنْ تُوفِدُونَ فِي دِينِكُمْ وَ صَلَاتِكُمْ.

(The book) 'Qurb Al Asnaad' – Haroun, from Ibn Sadaqa,

'From Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} forefathers^{asws} that the Prophet^{saww} said: 'In every descendant from my^{saww} community is a just one from the People^{asws} of my^{saww}

⁴² Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 42

⁴³ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 43

⁴⁴ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 44

⁴⁵ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 45

Household, negating from this Religion the distortions of the exaggerators, and the arrogation of the invalidators, and interpretations of the ignorant ones, and that your (Imams^{asws}) are taking you all to Allah^{azwj} as a delegation, therefore consider who is dispatching you all in your Religion and your Salat".⁴⁶

47- ب، قرب الإسناد ابن عيسى عن البرنطي عن الرضا ع قَالَ قَالَ أَبُو جَعْفَرٍ ع إِنَّ الْحُجَّةَ لَا تَقُومُ لِلَّهِ عَزَّ وَ جَلَّ عَلَى خَلْقِهِ إِلَّا بِإِمَامٍ حَيٍّ يَعْرِفُونَهُ.

(The book) 'Qurb Al Asnaad' – Ibn Isa, from Al Bazanty,

'From Al-Reza^{asws} having said: 'Abu Ja'far^{asws} said: 'Divine Authorisation of Allah^{azwj} Mighty and Majestic upon His^{azwj} creatures cannot stand except by a living Imam^{asws} they recognise".⁴⁷

48- فس، تفسير القمي أحمد بن إدريس عن أحمد بن محمد عن معاوية بن حكيم عن أحمد بن محمد عن يونس بن يعقوب عن أبي عبد الله ع في قول الله وَ لَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُونَ قَالَ ع إِمَامٌ بَعْدَ إِمَامٍ.

Tafseer Al Qummi – Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Muawiya Bin Hukeym, from Ahmad Bin Muhammad, from Yunus Bin Yaqoub,

'From Abu Abdullah^{asws} regarding the Words of Allah^{azwj}: **And We had Conveyed the Word to them (Imams), perhaps they (people) would be mindful [28:51]**, he^{asws} said: 'An Imam^{asws} after an Imam^{asws}'.⁴⁸

49- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ أَحْمَدَ بْنِ الْحُسَيْنِ بْنِ أَحْمَدَ بْنِ يَعْقُوبَ بْنِ بَرِيدَ بْنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُدَيْنَةَ عَنِ حُرَيْرَانَ عَنِ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ لَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُونَ قَالَ إِمَامٌ بَعْدَ إِمَامٍ.

(The books) 'Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Al Husayn Bin Ahmad, from Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Ibn Uzina, from Humran,

'From Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **And We had Conveyed the Word to them (Imams), perhaps they (people) would be mindful [28:51]**, he^{asws} said: 'An Imam^{asws} after an Imam^{asws}'.⁴⁹

50- كا، الكافي الحسين بن محمد عن المعلی عن محمد بن جهمور عن حماد بن عيسى عن عبد الله بن جندب قال: سألت أبا عبد الله ع عن قول الله عَزَّ وَ جَلَّ وَ لَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُونَ قَالَ إِمَامٌ إِلَى إِمَامٍ.

Al Kafi – Al Husayn Bin Muhammad, from Al Moalla, from Muhammad Bin Jamhour, from Hammad Bin Isa, from Abdullah Bin Jundab who said,

'I asked Aby Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **And We had Conveyed the Word to them (Imams), perhaps they (people) would be mindful [28:51]**, he^{asws} said: 'An Imam^{asws} to an Imam^{asws}'.⁵⁰

⁴⁶ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 46

⁴⁷ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 47

⁴⁸ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 48

⁴⁹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 49

51- ما، الأمامي للشيخ الطوسي الفخام عن المنصوري عن موسى بن عيسى عن أبي الحسن الثالث عن آباءه عن الصادق ع في قوله و لقد وصلنا لهم القول قال إمام بعد إمام.

(The book) 'Amaali' of the sheykh Al Tusi Al Fahham, from Al Mansury, from Musa Bin Isa,

'From Abu Al-Hassan^{asws} the 3rd, from his^{asws} forefathers^{asws}, from Al-Sadiq^{asws} regarding His^{azwj} Words: **And We had Conveyed the Word to them (Imams), [28:51]**, he^{asws} said: 'An Imam^{asws} after an Imam^{asws}.'⁵¹

52- ن، عيون أخبار الرضا عليه السلام ع، علل الشرائع في علل الفضل بن شاذان عن الرضا ع فإن قال فلم جعل أولي الأمر و أمر بطاعتهم قيل لعل كثيره

(The books) 'Uyoon Al Akhbar Al Reza^{asws}' (and) 'Illal Al Sharaie', in (the book) 'Illal' – Al Fazl Bin Shazan,

'From Al-Reza^{asws}: 'So, if he says, 'Why did He^{azwj} Make the Masters^{asws} of the Command (Ul Al-Amr) and Commanded with obeying them^{asws}?' It will be said, 'For many reasons.

منها أن الخلق لما وقفوا على حد محدود و أمروا أن لا يتعدوا ذلك الحد لما فيه من فسادهم لم يكن يثبت ذلك و لا يقوم إلا بأن يجعل عليهم فيه أميناً يأخذهم بالوقف عند ما أبيض لهم و يمنعهم من التعدي و الدخول فيما خطر عليهم لأنه لو لم يكن ذلك كذلك لكان أحد لا يترك لذته و منفعة [منفعته] لفساد غيره

From these is that the people, when they are told to stop at a limited limit and been Commanded not to exceed that limit due to what is in it of their corruption, that can neither be affirmed nor established except by making a trustee to be upon them with regards to it, seizing them with the stopping at what is allowed for them and preventing them from the exceeding, and the entering into what is dangerous upon them, because, had that not been like that, it would so happen that there would be someone who would not leave its pleasure and its benefit to spoil others.

فجعل عليهم فيما يمنعهم من الفساد و يقيم فيهم الحدود و الأحكام

Thus, He^{azwj} Made a Custodian to be upon them, forbidding them from the corruption and establishing among them the legal punishments and the ordinances.

و منها أننا لا نجد فرقة من الفرق و لا مله من الملل بشوا و عاشوا إلا بقيم و رئيس لما لا بد لهم منه في أمر الدين و الدنيا

And from these is that, surely we cannot find any sect from the sects, nor a nation from the nations remaining and living except by a custodian and a leader for what there is no escape for them from him, in the matters of the Religion and the world.

فلم يخر في حكمه الحكيم أن يترك الخلق بما يعلم أنه لا بد لهم منه و لا قوام لهم إلا به فيقاتلون به عدوهم و يقسمون به فيهم و يقيم لهم جمعهم و جماعتهم و يمنع ظالمهم من مظلومهم

⁵⁰ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 50

⁵¹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 51

He^{azwj} did not Inform, in the Wisdom of the Wise, that He^{azwj} leaves the people, from what He^{azwj} Knows that there is no escape for them from it, nor any standing for them except by him^{asws}, so they would be fighting against their enemies with him^{asws}, and distributing their war booties by him^{asws}, and establish their congregations and their communities and prevent their unjust ones from their oppressed ones.

وَمِنْهَا أَنَّهُ لَوْ لَمْ يَجْعَلْ لَهُمْ إِمَامًا قَيِّمًا أَمِينًا حَافِظًا مُسْتَوْدَعًا لَدَرَسَتْ الْمِلَّةُ وَ ذَهَبَ الدِّينُ وَ غَيَّرَتِ السُّنَّةُ وَ الْأَحْكَامُ وَ لَزَادَ فِيهِ الْمُبْتَدِعُونَ وَ نَقَصَ مِنْهُ الْمُلْحِدُونَ وَ شَبَّهُوا ذَلِكَ عَلَى الْمُسْلِمِينَ لِأَنَّا قَدْ وَجَدْنَا الْخَلْقَ مَنْقُوصِينَ مُحْتَاجِينَ غَيْرَ كَامِلِينَ مَعَ اخْتِلَافِهِمْ وَ اخْتِلَافِ أَهْوَائِهِمْ وَ تَشْتُّبِ أَمْخَائِهِمْ

And from these is that, if He^{azwj} had not Made for them an Imam^{asws}, a custodian, trustworthy, protector, a depository for the teaching of the nation, the Religion would have gone and the Sunnah and the ordinances altered, and the innovators would have made additions in it and the atheists would have reduced from it, and that would have been confusing upon the Muslims, because we would have found the people as inverted, needy, without perfection, along with their differing(s) and the differing(s) of their opinions, and their separate situations.

فَلَوْ لَمْ يَجْعَلْ لَهُمْ قَيِّمًا حَافِظًا لِمَا جَاءَ بِهِ الرَّسُولُ فَسَدُوا عَلَى نَحْوِ مَا بَيَّنَّا وَ غَيَّرَتِ الشَّرَائِعُ وَ السُّنَنُ وَ الْأَحْكَامُ وَ الْإِيمَانُ وَ كَانَ فِي ذَلِكَ فَسَادُ الْخَلْقِ أَجْمَعِينَ.

If He^{azwj} had not Made a custodian, a protector to be for them of what the Messengers^{as} came with, they would have been corrupted upon an approximate of what we^{asws} have explained and the (Religious) laws and the Sunnahs, and the ordinances, and the Eman would have been altered, and in that would be a corruption of the people in their entirety".⁵²

53- ص، قصص الأنبياء عليهم السلام بالإسناد عن الصادق عن أبيه عن محمد العطار عن ابن أبي عمير عن ابن أورمة عن محمد بن سنان عن إسماعيل بن جابر عن عبد الحميد بن أبي الدليل عن أبي عبد الله ع قال: عاش نوح بعد النزل من السفينة خمسمائة سنة ثم أتاه جبرئيل ع فقال يا نوح إن الله قد انقضت نبوتك و استكملت أيامك فيقول الله تعالى اذفع ميراث العلم و آثار علم النبوة التي معك إلى ابنك سام فإنني لا أتترك الأرض إلا و فيها عالم يعرف به طاعتي و يكون نجاة فيما بين قبض النبي و بعث النبي الآخر

(The book_ 'Qasas Al Anbiya' – By the chain from Al Sadouq, from his father, from Muhammad Al Attar, from Ibn Aban, from Ibn Awrama, from Muhammad bin Sinan, from Ismail Bin Jabir, from Abdul Hameed Bin Abu Al Daylam,

'From Abu Abdullah^{asws} having said: 'Noah^{as} lived for five hundred years after the descent from the ship, then Jibraeel^{as} came to him^{as} and said: 'O Noah^{as}! Your^{as} Prophet-hood has expired, and your^{as} days are completed, so Allah^{azwj} the Exalted Says: "Hand over the inheritance of the knowledge and traces of the knowledge of the Prophet-hood (Hadeeth) which are with you^{as}, to your^{as} Saam^{as}, for I^{azwj} do not leave the earth except and in it is a knowledgeable one obedience to Me^{azwj} can be recognised through him^{as}, and salvation would happen to be during what is between the expiry of a Prophet^{as} and Sending of another Prophet^{as}.

⁵² Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 52

وَلَمْ أَكُنْ أَتْرُكُ النَّاسَ بَعْدَ حُجَّةٍ وَدَاعٍ إِلَيَّ وَ هَادٍ إِلَى سَبِيلِي وَ عَارِفٍ بِأَمْرِي فَإِنِّي قَدْ فَضَيْتُ أَنْ أَجْعَلَ لِكُلِّ قَوْمٍ هَادِيًا أَهْدِي بِهِ السُّعْدَاءَ وَ يَكُونُ حُجَّةً عَلَى الْأَشْقِيَاءِ

And I^{azwj} do not leave the people without a Divine Authority and a caller to Me^{azwj} and a guide to My^{azwj} way and a recogniser of My^{azwj} Commands, for I^{azwj} have Decreed that I^{azwj} shall Made a guide to be for every people, the fortunate ones can be guided by him^{asws} and he^{asws} would happen to be an argument upon the wretched ones”.

قَالَ فَدَفَعَ نُوحٌ عَ جَمِيعِ ذَلِكَ إِلَى ابْنِهِ سَامٍ وَ أَمَّا حَامٌ وَ يَافِثٌ فَلَمْ يَكُنْ عِنْدَهُمَا عِلْمٌ يَتَّبِعَانِ بِهِ قَالَ وَ بَشَّرَهُمْ نُوحٌ بِجُودِ عَ وَ أَمْرَهُمْ بِاتِّبَاعِهِ وَ أَمْرَهُمْ أَنْ يَفْتَحُوا الْوَصِيَّةَ كُلَّ عَامٍ فَيَنْظُرُوا فِيهَا فَيَكُونَ ذَلِكَ عِيداً لَكُمْ كَمَا أَمَرَهُمْ آدَمُ عَ.

He^{asws} said: ‘So, Noah^{as} handed over the entirety of that to his^{as} son^{as} Saam^{as}. And as for Haam, and Yaafas, there did not happen to be any knowledge with them they could benefit it; and Noah^{as} gave them glad tidings of Hud^{as} and ordered them with following him^{as} and ordered them that they open the bequest every year and look into it, and that (day) would happen to be a day of festival for them, just as Adam^{as} had ordered them (before)”.⁵³

54- ك، إكمال الدين أبي عن مُحَمَّدِ الْعَطَّارِ عَنِ ابْنِ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ سَعْدِ بْنِ أَبِي خَلْفٍ عَنِ يَعْقُوبِ بْنِ شُعَيْبٍ عَنِ أَبِي عَبْدِ اللَّهِ عَ قَالَ: كَانَ بَيْنَ عِيسَى وَ بَيْنَ مُحَمَّدٍ صَ خَمْسِمِائَةَ عَامٍ مِنْهَا مِائَتَانِ وَ خَمْسُونَ عَاماً لَيْسَ فِيهَا نَبِيٌّ وَ لَا عَالِمٌ ظَاهِرٌ

(The book) ‘Ikmal Al Deen’ – My father, from Muhammad al Attar, from Ibn Yazeed, from Ibn Abu Umeyr, from Sa’ad Bin Abu Khalaf, from Yaqaub Bin Shuayb,

‘From Abu Abdullah^{asws} having said: ‘There were five hundred years between Isa^{as} and Muhammad^{sawww}, for these two hundred years were such there wasn’t any Prophet^{as} during these, nor any apparent knowledgeable one’.

قُلْتُ فَمَا كَانُوا قَالَ كَانُوا مُسْتَمْسِكِينَ بِدِينِ عِيسَى عَ قُلْتُ فَمَا كَانُوا قَالَ مُؤْمِنِينَ ثُمَّ قَالَ عَ وَ لَا تَكُونُ الْأَرْضُ إِلَّا وَ فِيهَا عَالِمٌ.

I said, ‘So what were they?’ He^{asws} said: ‘They were adhering to the Religion of Isa^{as}’. I said, ‘So what were they?’ He^{asws} said: ‘Believers’. Then he^{asws} said: ‘And the earth cannot be except and therein is a knowledgeable one^{asws}’.⁵⁴

55- ك، إكمال الدين ابن الوليد عن الصَّغَارِ عَنِ ابْنِ مَعْرُوفٍ عَنِ ابْنِ مَهْرَبَانَ عَنِ مُحَمَّدِ بْنِ الْهَيْثَمِ عَنِ مُحَمَّدِ بْنِ الْفَضِيلِ قَالَ: قُلْتُ لِلرِّضَا عَ أَ تَبْقَى الْأَرْضُ بِعَوْنِ إِمَامٍ فَقَالَ لَا قُلْتُ فَإِنَّا نَرَوِي عَنْ أَبِي عَبْدِ اللَّهِ عَ أَنَّهَا لَا تَبْقَى بِعَوْنِ إِمَامٍ إِلَّا أَنْ يَسْحَطَ اللَّهُ عَلَى أَهْلِ الْأَرْضِ أَوْ عَلَى الْعِبَادِ فَقَالَ لَا لَا تَبْقَى إِذَا لَسَاخَتْ.

(The book) ‘Ikmal Al Deen’ – Ibn Al Waleed, from Al Saffar, from Ibn Marouf, from Ibn Mahziyar, from Muhammad Bin Al Haysam, from Muhammad Bin Al Fuzayl who said,

‘I said to Al-Reza^{asws}, ‘Can the earth remain without an Imam^{asws}?’ He^{asws} said: ‘No’. I said, ‘We are reporting from Abu Abdullah^{asws} that it cannot remain without an Imam^{asws} except

⁵³ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 53

⁵⁴ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 54

Allah^{azwj} would Collapse it upon the inhabitants of the earth, or upon the servants'. He^{asws} said: 'No, it cannot remain when it has collapsed'.⁵⁵

56- ك، إكمال الدين أبي و ابن الوليد معاً عن سعد و الحيمري معاً عن التميمي و ابن أبي الخطاب معاً عن زكريا المؤمن و ابن فضال معاً عن أبي هرسة عن أبي جعفر ع قال قال: لَوْ أَنَّ الْإِمَامَ رُفِعَ مِنَ الْأَرْضِ سَاعَةً لَمَاجَتْ بِأَهْلِهَا كَمَا يَمُوجُ الْبَحْرُ بِأَهْلِهِ.

(The book) 'Ikmal Al Deen' – 'My father and Ibn Al Waleed both together from Sa'ad Al Himeyri both together, from Al Yaqteeni and Ibn Abu Al Khattab both together from Zakariya Al Momin and Ibn Fazzal both together from Abu Harasa,

'From Abu Ja'far^{asws}, the (the narrator) said, 'He^{asws} said: 'If the Imam^{asws} were to be raised from the earth (even) for a moment, it would be turbulent with its inhabitants just as the ocean is turbulent with its inhabitants'.⁵⁶

57- ك، إكمال الدين أبي عن سعد عن ابن عيسى و إبراهيم بن مهزيار عن علي بن مهزيار عن الحسن بن سعيد عن أبي علي الجبلي عن أبان عن زرار عن أبي عبد الله ع في حديث له في الحسن بن علي ع يقول في آخره و لَوْ لَا مَنْ عَلَى الْأَرْضِ مِنْ حُجَجِ اللَّهِ لَنَفَضَتِ الْأَرْضُ مَا فِيهَا وَ أَلْقَتْ مَا عَلَيْهَا إِنَّ الْأَرْضَ لَا تَخْلُو سَاعَةً مِنَ الْحُجَّةِ.

(The book) 'Ikmal Al Deen' – My father, from Sa'ad, from Ibn Isa and Ibrahim Bin Mahziyar, from Ali Bin Mahziyar, from Al Hassan Bin Saeed, from Abu Ali Al Jabaly, from Aban, from Zurara,

'From Abu Abdullah^{asws} in a Hadeeth of his^{asws} regarding Al-Husayn^{asws} Bin Ali^{asws}, saying at its end: 'And if there had not been one^{asws} from the Divine Authorities of Allah^{azwj}, the earth would have thrown out whatever is in it and devoured (submerged) the ones upon it. Surely, the earth cannot be vacant from the Divine Authority even for a moment'.⁵⁷

58- ك، إكمال الدين أبي عن سعد عن ابن أبي الخطاب عن أبي داود المسترق عن أحمد بن عمر قال: قُلْتُ لِلرِّضَا ع إِنَّا زُوِينَا عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ إِنَّ الْأَرْضَ لَا تَبْقَى بِغَيْرِ إِمَامٍ أَوْ تَبْقَى وَ لَا إِمَامَ فِيهَا فَقَالَ مَعَاذَ اللَّهِ لَا تَبْقَى سَاعَةً إِذَا لَمَسَاخَتْ.

(The book) 'Ikmal al Deen' – My father, from Sa'ad, from Ibn Abu Al Khattab, from Abu Dawood Al Mustariq, from Ahmad Bin Umar who said,

'I said to Al-Reza^{asws}, 'We are reporting from Abu Abdullah^{asws} that he^{asws} said that the earth cannot remain without an Imam^{asws}, or can it remain and there is no Imam^{asws} in it?' He^{asws} said: 'Allah^{azwj} Forbid! It cannot remain such even for a moment, then it would collapse'.⁵⁸

59- ك، إكمال الدين أبي عن الحسن بن أحمد المالكي عن أبيه عن إبراهيم بن أبي محمود قال قال الرضا ع نَحْنُ حُجَجُ اللَّهِ فِي أَرْضِهِ وَ خُلَفَاؤُهُ فِي عِبَادِهِ وَ أَمْنَاؤُهُ عَلَى سِرِّهِ وَ نَحْنُ كَلِمَةُ التَّقْوَى وَ الْعَزْوَةُ الْوُثْقَى وَ نَحْنُ شُهَدَاءُ اللَّهِ وَ أَعْلَامُهُ فِي بَرِّيَّتِهِ

(The book) 'Ikmal Al Deen' – My father, from Al Hassan Bin Ahmad Al Maliky, from his father, from Ibrahim Bin Abu Mahmoud who said,

⁵⁵ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 55

⁵⁶ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 56

⁵⁷ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 57

⁵⁸ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 58

'Al-Reza^{asws} said: 'We^{asws} are the Divine Authorities of Allah^{azwj} in His^{azwj} earth and His^{azwj} Caliphs among His^{azwj} servants, and His^{azwj} trustees upon His^{azwj} Secrets, and we^{asws} are **the Word of piety [48:26]**, and we^{asws} are **the most trustworthy Handhold [2:256]**, and we^{asws} are the witnesses of Allah^{azwj} and His^{azwj} flags among His^{azwj} citizens.

بِنَا يُمَسِّكُ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ أَنْ تَزُولَا وَ بِنَا يُنْزِلُ الْعَيْثَ وَ يَنْشُرُ الرَّحْمَةَ لَا تَخْلُو الْأَرْضُ مِنْ قَائِمٍ مِّنَّا ظَاهِرٍ أَوْ خَافٍ وَ لَوْ خَلَّتْ يَوْمًا بِعَيْرِ حُجَّةٍ لَمَاحَتْ بِأَهْلِهَا كَمَا يَمُوجُ الْبَحْرُ بِأَهْلِهِ.

Due to us^{asws} **Allah Withholds the skies and the earth lest they cease. [35:41]**, and due to us^{asws} the rain falls and the Mercy spreads. The earth cannot be empty from a custodian from us^{asws}, either apparent or fearful, and if it were to be empty for a day without a Divine authority, it would be turbulent with its inhabitants just as the ocean is with its inhabitants".⁵⁹

60- ك، إكمال الدين أبي عن سعدٍ و الحميريِّ معاً عن إبراهيم بن مهران عن أبيه عليّ عن ابن أبي عمير عن سعد بن أبي خلف عن الحسن بن زياد قال سمعت أبا عبد الله ع يقول إن الأرض لا تخلو من أن يكون فيها حجة عالم إن الأرض لا يصلحها إلا ذلك و لا يصلح الناس إلا ذلك.

(The book) 'Ikmal Al Deen' – My father, from Sa'ad and Al Himeyri both together from Ibrahim Bin Maziyar, from his brother Ali, from Ibn Abu Umeyr, from Sa'ad Bin Abu Khalaf, from Al Hassan Bin Ziyad who said,

'The earth cannot be vacant from there happening to be a Divine Authority, a knowledgeable^{asws} in it. The earth, nothing can correct it except that, nor can anything correct the people except that".⁶⁰

61- ك، إكمال الدين أبي و ابن الوليد معاً عن سعدٍ و الحميريِّ معاً عن اليقطيني و ابن أبي الخطاب معاً عن محمد بن سينان عن حمزة بن الطيار عن أبي عبد الله ع قال: لو لم يبق من الدنيا إلا اثنان لكان أحدهما الحجة أو كان الباقي الحجة الشك من محمد بن سينان.

(The book) 'Ikmal Al Deen' – My father and Ibn Al Waleed both together, from Sa'ad and Al Himeyri both together, from Al Yaqteeny and Ibn Abu Al Khattab both together, from Muhammad Bin Sinan, from Hamza Bin Al Tayyar,

'From Abu Abdullah^{asws} having said: 'If there do not remain from the word except two, one of the two would be the Divine Authority', or (said) 'the remaining one would be the Divine Authority', the doubt being from Muhammad Bin Sinan (one of the narrators)".⁶¹

62- ك، إكمال الدين بهذا الإسناد عن اليقطيني عن يونس عن ابن مسكان عن أبي بصير قال قال أبو عبد الله ع إن الله تبارك و تعالى لم يدع الأرض بعير عالم و لو لا ذلك لما عرف الحق من الباطل.

(The book) 'Ikmal Al Deen' – By this chain, from Al Yaqteeny, from Yunus, from Ibn Muskan, from Abu Baseer who said,

'Abu Abdullah^{asws} said: 'Allah^{azwj} Blessed and Exalted does not leave the earth to be without a knowledgeable one^{asws}, and had that not been so, the truth would not be recognised from the falsehood".⁶²

⁵⁹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 59

⁶⁰ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 60

⁶¹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 61

63- ك، إكمال الدين أبي و ابن الوليد معاً عن سعدٍ و الحُمَيْرِيِّ معاً عن ابن زيَدٍ عن أَحْمَدَ بْنِ هِلَالٍ فِي حَالِ اسْتِقَامَتِهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أَدِيْنَةَ عَنْ زُرَّارَةَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع بِمَضِي الْإِمَامِ وَ لَيْسَ لَهُ عَقِبٌ قَالَ لَا يَكُونُ ذَلِكَ قُلْتُ فَيَكُونُ [مَاذَا] قَالَ لَا يَكُونُ إِلَّا أَنْ يَعْصِبَ اللَّهُ عَزَّ وَ جَلَّ عَلَى خَلْقِهِ فَيُعَاجِلَهُمْ.

(The book) 'Ikmal Al Deen' – My father and Ibn Al Waleed both together, from Sa'ad and Al Himeyri both together, from Ibn Yazeed, from Ahmad Bin Hilal during the state of his straightness (turning back from exaggeration), from Ibn Abu Umeyr, from Ibn Azina, from Zurara who said,

'I said to Abu Abdullah^{asws}, 'Can the Imam^{asws} pass away and there wouldn't be any posterity for him^{asws}?' He^{asws} said: 'That cannot happen'. I said, 'So what would happen then (if it does)?' He^{asws} said: 'It cannot happen unless Allah^{azwj} Mighty and Majestic would Punish His^{azwj} creatures, Hastening (punishment upon) them'.⁶³

64- ك، إكمال الدين أبي و ابن الوليد معاً عن الحُمَيْرِيِّ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ أَبِي سَعِيدِ الْعَضَنَفَرِيِّ عَنْ عَمْرِو بْنِ ثَابِتٍ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ ع قَالَ سِعْتُهُ يَقُولُ لَوْ بَقِيَتِ الْأَرْضُ يَوْمًا بِلَا إِمَامٍ مِنَّا لَسَاخَتْ بِأَهْلِهَا وَ لَعَدَّبَهُمُ اللَّهُ بِأَشَدِّ عَذَابِهِ

(The book) 'Ikmal Al Deen' – My father and Ibn Al Waleed both together, from Al Himeyri, from Muhammad Bin Ahmad Bin Abu Saeed Al Gazanfari, from Amro Bin Sabir, from his father,

'From Abu Ja'far^{asws}, he (the narrator) said, 'I heard him^{asws} saying: 'If the earth were to remain for a day without an Imam^{asws} from us^{asws}, it would collapse with its inhabitants, and Allah^{azwj} would Punish them with the severest of His^{azwj} Punishments.

إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى جَعَلَنَا حُجَّةً فِي أَرْضِهِ وَ أَمَانًا فِي الْأَرْضِ لِأَهْلِ الْأَرْضِ لَنْ يَزَالُوا فِي أَمَانٍ مِنْ أَنْ تَسِيخَ بِهِنَّ الْأَرْضُ مَا دُمْنَا بَيْنَ أَطْرَافِهِمْ وَ إِذَا أَرَادَ اللَّهُ أَنْ يُهْلِكَهُمْ وَ لَا يُمَهِّلَهُمْ وَ لَا يُنْظِرَهُمْ دَهَبَ بِنَا مِنْ بَيْنِهِمْ وَ رَفَعَنَا اللَّهُ ثُمَّ يَفْعَلُ اللَّهُ مَا يَشَاءُ وَ أَحَبَّ.

Surely, Allah^{azwj} Blessed and Exalted Made us^{asws} Divine Authorities in His^{azwj} earth, and a security in the earth for the inhabitants of the earth. They will never cease to be safe from the earth collapsing with them for as long as we^{asws} are in their midst; and when Allah^{azwj} Wants to Destroy them and not Respite them and not Consider them, He^{azwj} will Take us^{asws} away from between them and Allah^{azwj} would Raise us^{asws} (to the sky). Then Allah^{azwj} will Do whatever He^{azwj} so Desires and Loves".⁶⁴

65- ك، إكمال الدين العطار عن سعدٍ عن أَحْمَدَ بْنِ الْحَسَنِ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقٍ عَنْ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَمْ تَخْلُ الْأَرْضُ مُنْذُ كَانَتْ مِنْ حُجَّةٍ عَالِمٍ يُجِيبُ فِيهَا مَا يُمِيتُونَ مِنَ الْحَقِّ

(The book) 'Ikmal Al Deen' – Al Attar, from Sa'ad, from Ahmad Bin Al Hassan, from Amro Bin Saeed, from Musaddiq, from Ammar,

'From Abu Abdullah^{asws} having said: 'The earth has not remained vacant from a Divine Authority since it came into being, a knowledgeable one^{asws} reviving in it from the truth what they are killing'.

⁶² Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 62

⁶³ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 63

⁶⁴ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 64

ثُمَّ تَلَا هَذِهِ آيَةَ يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَ اللَّهُ مُتِمُّ نُورِهِ وَ لَوْ كَرِهَ الْكَافِرُونَ.

Then he^{asws} recited this Verse: ***They are intending to extinguish the Light of Allah with their mouths but Allah will Complete His Light, and even if the Kafirs abhor it [61:8]***.⁶⁵

66- ك، إكمال الدين أبي و ابن الوليد معاً عن سعد بن التمهدي عن نجم بن خالد البرقي عن خلف بن حماد عن أبان بن تغلب قال قال أبو عبد الله ع الحجّة قبل الخلق و مع الخلق و بعد الخلق.

(The book) 'Ikmal Al Deen' – My father and Ibn Al Waleed both together, from Sa'ad, from Al Nahdy, from Najm Bin Khalid Al Barqy, from Khalaf Bin Hammad, from Aban Bin Taghlab who said,

'Abu Abdullah^{asws} said: 'The Divine Authority was before the creatures, and is with the creatures, and will be after the creatures'.⁶⁶

67- ك، إكمال الدين أبي و ابن الوليد معاً عن الحميري عن أحمد بن إسحاق قال: دخلت على أبي محمد العسكري ع فقال يا أحمد ما كان حالكم فيما كان الناس فيه من الشك و الإرتياب فقلت له يا سيدي لما ورد الكتاب لم يبق منّا رجل و لا امرأة و لا غلام بلع الفهم إلا قال بالحق

(The book) 'Ikmal Al Deen – My father and Ibn Al Waleed both together, from Al Himeyri, from Ahmad Bin Is'haq who said,

'I entered to see Abu Muhammad Al-Askari^{asws}. He^{asws} said: 'O Ahmad! What was your state in what the people were in from the doubts and the suspicions?' I said, 'O my Master^{asws}! When the Book was received, there did not remain any man from us, nor a woman, nor a boy reaching the understanding, except he spoke with the truth'.

فقال يا أحمد أ ما علمتم أن الأرض لا تخلو من حجّة و أنا ذلك الحجّة أو قال أنا الحجّة.

He^{asws} said: 'O Ahmad! Do you not know that the earth cannot be vacant from a Divine Authority, and I^{asws} am that Divine Authority?' Or said, 'I^{asws} am the Divine Authority?'⁶⁷

68- ك، إكمال الدين ابن الوليد عن الحميري عن أحمد بن إسحاق قال: خرج عن أبي محمد ع إلى بغض رجاله في عرض كلام له ما مني أحد من آبائي بما مبيت به من شك هذه العصابة في فإن كان هذا الأمر أمراً اعتقدتموه و دنتم به إلى وقت فللسك موضع و إن كان متصلاً ما اتصلت أمور الله عز و حلّ فما معنى هذا الشك.

(The book) 'Ikmal Al Deen' – Ibn Al Waleed, from Al Himeyri, from Ahmad Bin Is'haq who said,

'I went out from Abu Muhammad^{asws} to one of his^{asws} men in objecting to a speech of his what not one of my forefathers had been tried with, from the doubts of this group regarding me. So, if this matter was a matter you are believing in it and making it a Religion with it up to a time, then the doubt has a place and even if it is connected. Whatever is connected

⁶⁵ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 65

⁶⁶ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 66

⁶⁷ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 67

with the Commands of Allah^{azwj} Mighty and Majestic, so what is the meaning of this doubt?"⁶⁸ (Not a Hadeeth)

69- ك، إكمال الدين ابن الوليد عن الصفار و سعد و الحميري جميعاً عن إبراهيم بن مهزيار عن علي بن حديد عن علي بن الثعمان و الوشاء معاً عن الحسين بن أبي حمزة الثمالي عن أبيه قال سمعت أبا جعفر ع يقول لئن تخلوا الأرض إلا و فيها من رجل يعرف الحق فإذا زاد الناس فيه قال قد زادوا و إذا نقصوا منه قال قد نقصوا و إذا جاءوا به صدقهم و لو لم يكن ذلك كذلك لم يعرف الحق من الباطل

(The book) 'Ikmal Al Deen' – Ibn Al Waleed, from Al Saffar and Sa'ad and Al Himeyri altogether, from Ibrahim Bin Mahziyar, from Ali Bin Hadeed, from Ali Bin Al Numan and Al Washa both together, from Husayn Bin Abu Hamza Al Sumali, from his father who said,

'I heard Abu Ja'far^{asws} saying: 'The earth is never vacant except and there is a man from us^{asws} in it recognising the truth. So, whenever the people make an addition in it, he^{asws} says: 'They have added', and whenever they reduce from it, he^{asws} said: 'They have reduced from it, and when they come with it (as it is), he^{asws} ratifies them, and had that not been like that, the truth would not be recognised from the falsehood'.

قال عبد الحميد بن عواض الطائي بالذي لا إله إلا هو لسمعت هذا الحديث من أبي جعفر ع بالله الذي لا إله إلا هو لسمعت منه.

Abdul Hameed Bin Al-Awwaz Al-Taie said, 'By the One^{azwj}, there is no god except Him^{azwj}! I had heard this Hadeeth from Abu Ja'far^{asws}. By Allah^{azwj}, there is no god except Him^{azwj}! I had heard it from him^{asws}!'⁶⁹

70- ك، إكمال الدين أبي عن سعد و الحميري معاً عن إبراهيم بن مهزيار عن أخيه علي عن النضر عن عاصم بن حميد و فضالة عن أبان بن عثمان عن محمد بن مسلم عن أبي جعفر ع قال: إن علياً ع عالم هذه الأمة و العلم يتوارث و ليس يهلك من أحد إلا ترك من أهل بيتي من يعلم مثل علمه أو ما شاء الله.

(The book) 'Ikmal Al Deen' – My father, from Sa'ad Al Himeyri both together, from Ibrahim Bin Mahziyar, from his father Ali, from Al Nazar, from Aasim Bin Humeyr, and Fazalat, from Aban Bin Usman, from Muhammad Bin Muslim,

'From Abu Ja'far^{asws} having said: 'Ali^{asws} is a knowledgeable one^{asws} of this community, and the knowledge is inherited, and no one from us^{asws} passes away except he^{asws} leaves from his^{asws} family members one^{asws} who knows like his^{asws} knowledge, or whatever Allah^{azwj} so Desires"⁷⁰.

71- ك، إكمال الدين بهذا الإسناد عن علي بن مهزيار عن حماد بن عيسى عن ربيع عن الفضيل بن يسار قال سمعت أبا عبد الله و أبا جعفر ع قالا إن العلم الذي أهدى مع آدم لم يرفع و العلم يتوارث و كل شيء من العلم و آثار الرسل و الأنبياء لم يكن من أهل هذا البيت و هو باطل

(The book) 'Ikmal Al Deen' – By this chain, from Ali Bin Mahziyar, from Hammad Bin Isa, from Rabie, from Ali Fuzeyl Bin Yasaar who said,

⁶⁸ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 68

⁶⁹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 69

⁷⁰ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 70

'I heard Abu Abdullah^{asws} and Abu Ja'far^{asws} both saying: 'The knowledge which came down with Adam^{as} was not raised up, and the knowledge is inherited, and all things from the knowledge and traces (Ahadeeth) of the Messengers^{as} and the Prophets^{as} which do not happen to be from this Household, it is invalid.

وَإِنَّ عَلِيًّا عَ عَالِمٌ هَذِهِ الْأُمَّةِ وَإِنَّهُ لَنْ يَمُوتَ مِنَّا عَالِمٌ إِلَّا خَلَفَ مِنْ بَعْدِهِ مَنْ يَعْلَمُ مِثْلَ عِلْمِهِ أَوْ مَا شَاءَ اللَّهُ.

And Ali^{asws} is the knowledgeable one^{asws} of this community, and no knowledgeable one^{asws} from us^{asws} will pass away except he^{asws} would leave behind one^{asws} from after him^{asws} who knows like his^{asws} knowledge, or whatever Allah^{azwj} so Desires".⁷¹

72- ك، إكمال الدين بهذا الإسناد عن عليّ بن مهزيار وفضالة بن أيوب عن أبان بن عثمان عن الحارث بن المغيرة قال سمعت أبا عبد الله ع يقول إن الأرض لا تُترك إلا وعالم يعلم الحلال والحرام وما يحتاج الناس إليه ولا يحتاج إلى الناس

(The book) 'Ikmal Al Deen' – By this chain from Ali Bin Mahziyar, and Fazalat Bin Ayoub, from Aban Bin Usman, from Al Haris Bin Al Mugheira who said,

'I heard Abu Abdullah^{asws} saying: 'The earth does not get left except and there is a knowledgeable one^{asws} who knows the Permissible(s) and the Prohibitions, and whatever the people would be needy to him^{asws} for and he^{asws} would not be needy to them'.

قُلْتُ جُعِلْتُ فِدَاكَ عَلِيمٌ مَاذَا فَقَالَ وَرَأَيْتَ مِنْ رَسُولِ اللَّهِ ص وَعَلِيٍّ ع.

I said, 'May I be sacrificed for you^{asws}! And what is that he^{asws} knows?' He^{asws} said: 'Inheritance from Rasool-Allah^{saww} and Ali^{asws}'.⁷²

73- ك، إكمال الدين بهذا الإسناد عن عليّ بن مهزيار عن فضالة عن أبان بن عثمان عن الحسن بن زياد قال: قُلْتُ لِأبي عبد الله ع هل تُكونُ الأرضُ إلا وفيها إمامٌ قال لا تُكونُ إلا وفيها إمامٌ لحلالهم وحرامهم وما يحتاجون إليه.

(The book) 'Ikmal Al Deen' – By this chain from Ali Bin Mahziyar, from Fazalat, from Aban Bin Usman, from Al Hassan Bin Ziyad who said,

'I said to Abu Abdullah^{asws}, 'Can the earth happen to be such and there is no Imam^{asws} in it?' He^{asws} said: 'It cannot happen except and there is an Imam^{asws} in it, for their Permissible(s) and their Prohibitions, and whatever they would be needing to him^{asws}'.⁷³

74- ك، إكمال الدين أبي و ابن الوليد معاً عن سعدٍ و الحُمَيْرِيِّ معاً عن اليقطيني عن يونس عن الحارث بن المغيرة عن أبي عبد الله ع قال سمعته يقول لم يترك الله الأرض بغير عالم يحتاج الناس إليه ولا يحتاج إليهم يعلم الحلال والحرام

(The book) 'Ikmal Al Deen' – My father and Ibn Al Waleed both together, from Sa'ad and Al Himeyri both together, from Al Yaqteeni, from Yunus, from Al Haris Bin Al Mugheira,

⁷¹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 71

⁷² Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 72

⁷³ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 73

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘I heard him^{asws} saying: ‘The earth does not get left without a knowledgeable one^{asws} the people would be needy to and he^{asws} would not be needy to them. He^{asws} would know the Permissibles and the Prohibitions’.

فُلْتُ جُعِلْتُ فِدَاكَ بِمَا دَا يَعْلَمُ قَالَ بِمَوَارِيثِهِ مِنْ رَسُولِ اللَّهِ ص وَ مِنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

I said, ‘May I be sacrificed for you^{asws}! By What does he^{asws} know?’ He^{asws} said: ‘By his^{asws} inheritance from Rasool-Allah^{saww} and from Ali^{asws} Bin Abu Talib^{asws}’.⁷⁴

75- ك، إكمال الدين بِمَدَا الْإِسْنَادِ عَنِ الْحَارِثِ بْنِ الْمُغَيَّرَةِ عَنْ أَبِي عَبْدِ اللَّهِ قَالَ سَمِعْتُهُ يَقُولُ إِنَّ الْعِلْمَ الَّذِي أُنزِلَ مَعَ آدَمَ لَمْ يُرْفَعْ وَ مَا مَاتَ مِنَّا عَالِمٌ إِلَّا وَرَثَ عِلْمُهُ إِنَّ الْأَرْضَ لَا تَبْقَى بِغَيْرِ عَالِمٍ.

(The book) ‘Ikmal Al Deen’ – By this chain, from Al Haris Bin Al Mugheira,

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘I heard him^{asws} saying: ‘The knowledge which descended with Adam^{as} was not raised up, and no knowledgeable one^{asws} from us^{asws} passes away except he^{asws} leaves his^{asws} knowledge as inheritance. Verily the earth cannot remain without a knowledgeable one^{asws}’.⁷⁵

76- ك، إكمال الدين أَبِي وَ ابْنُ الْوَلِيدِ مَعًا عَنْ سَعْدٍ وَ الْحَمِيرِيِّ مَعًا عَنْ ابْنِ زَيْدٍ عَنْ عَبْدِ اللَّهِ الْغِفَارِيِّ عَنْ جَعْفَرِ بْنِ إِبْرَاهِيمَ وَ الْحُسَيْنِ بْنِ زَيْدٍ مَعًا عَنْ أَبِي عَبْدِ اللَّهِ عَنْ آبَائِهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَا يَزَالُ فِي وُلْدِي مَأْمُونٌ مَأْمُولٌ.

(The book) ‘Ikmal Al Deen’ – My father and Ibn Al Waleed both together, from Sa’ad and Al Himeyri both together, from Ibn Yazeed, from Abdullah Al Ghifary, from Ja’far Bin Ibrahim, and Al Husayn Bin Zayd both together,

‘From Abu Abdullah^{asws}, from his^{asws} forefathers^{asws} who said, ‘Amir Al-Momineen^{asws} said: ‘There will not cease to be among my^{asws} sons^{asws}, one^{asws} who is followed, and one^{asws} who is hoped to’.⁷⁶

77- ك، إكمال الدين ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ وَ سَعْدٍ وَ الْحَمِيرِيِّ جَمِيعاً عَنِ ابْنِ أَبِي الْخَطَّابِ عَنْ عَلِيِّ بْنِ النُّعْمَانَ عَنْ فَضِيلِ بْنِ عُثْمَانَ عَنْ أَبِي عُثَيْدَةَ قَالَ: فُلْتُ لِأَبِي عَبْدِ اللَّهِ ع جُعِلْتُ فِدَاكَ إِنَّ سَالِمَ بْنَ أَبِي حَفْصَةَ يَلْقَانِي فَيَقُولُ لِي أَلَسْتُمْ تَرَوُونَ أَنَّهُ مَنْ مَاتَ وَ لَيْسَ لَهُ إِمَامٌ فَمَوْتُهُ مَوْتَةٌ جَاهِلِيَّةٌ فَأَقُولُ لَهُ بَلَى

(The book) ‘Ikmal Al Deen’ – Ibn Al Waleed, from Al Saffar, and Sa’ad and Al Himeyri altogether from Ibn Al Khattab, from Ali Bin Al Numan, from Fuzeyl Bin Usman, from Abu Ubeyda who said,

‘I said to Abu Abdullah^{asws}, ‘May I be sacrificed for you^{asws}! Salim Bin Abu Hafs met me and said to me, ‘Aren’t you (Shias) narrating that someone who dies and there is no Imam^{asws} for him, so his death would be a death of the pre-Islamic period?’ I said, ‘Yes’.

فَيَقُولُ قَدْ مَضَى أَبُو جَعْفَرٍ ع فَمَنْ إِمَامُكُمْ الْيَوْمَ فَأَكْرَهُ جُعِلْتُ فِدَاكَ أَنْ أَقُولَ لَهُ جَعْفَرٌ ع فَأَقُولُ أَيْمَتِي آلُ مُحَمَّدٍ ص فَيَقُولُ لِي مَا أَرَاكَ صَنَعْتَ شَيْئاً

⁷⁴ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 74

⁷⁵ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 75

⁷⁶ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 76

He said, 'Abu Ja'far^{asws} has passed away, so who is your Imam^{asws} today?' I disliked it, may I be sacrificed for you^{asws}, that I should be saying to him, 'Ja'far^{asws}). I said, 'My Imams^{asws} are the Progeny^{asws} of Muhammad^{saww}'. He said, 'I don't see you doing anything'.

فَقَالَ ع وَبِحَ سَالِمِ بْنِ أَبِي حَفْصَةَ لَعَنَهُ اللَّهُ وَ هَلْ يَدْرِي سَالِمٌ مَا مَنْزِلَةُ الْإِمَامِ إِنَّ مَنْزِلَةَ الْإِمَامِ أَعْظَمُ مِمَّا يَذْهَبُ إِلَيْهِ سَالِمٌ وَ النَّاسُ أَجْمَعُونَ فَإِنَّهُ لَنْ يَهْلِكَ مِنَّا إِمَامٌ قَطُّ إِلَّا تَرَكَ مِنْ بَعْدِهِ مَنْ يَعْلَمُ مِثْلَ عِلْمِهِ وَ يَسِيرُ مِثْلَ سِيرَتِهِ وَ يَدْعُو إِلَى مِثْلِ الَّذِي دَعَا إِلَيْهِ

He^{asws} said: 'Woe be unto Salim Bin Abu Hafs, may Allah^{azwj} Curse him! And does Salim know what is the status of the Imam^{asws}? The status of the Imam^{asws} is greater than what Salim and the people altogether can go to. Surely, no Imam^{asws} from us^{asws} passes away at all except and he^{asws} leaves from after him^{asws} one^{asws} who knows the like of his^{asws} knowledge, and conducts like his^{asws} conduct, and calls to similar to that which he^{asws} had called to.

فَإِنَّهُ لَمْ يَمْتَحِ اللَّهُ مَا أَعْطَى دَاوُدَ أَنْ أَعْطَى سُلَيْمَانَ أَفْضَلَ مِنْهُ.

Allah^{azwj} did not Forbid what He^{azwj} Gave Dawood^{as} (except) He^{azwj} Gave Suleyman^{as} superior than it".⁷⁷

78- ك، إكمال الدين أبي عن سعدٍ و الحميري عن أيوب بن نوح عن الربيع بن محمد المسلمي عن عبد الله بن سليمان العامري عن أبي عبد الله ع قَالَ: مَا زَالَتْ الْأَرْضُ إِلَّا وَ لِلَّهِ تَعَالَى ذِكْرُهُ فِيهَا حُجَّةٌ يَعْرِفُ الْحَلَالَ وَ الْحَرَامَ وَ يَدْعُو إِلَى سَبِيلِ اللَّهِ

(The book) 'Ikmal al Deen – My father, from Sa'ad and Al Himeyri, from Ayoub Bin Nuh, from Al Rabie Bin Muhammad Al Muslimy, from Abdullah Bin Suleyman Al Aamiry,

'From Abu Abdullah^{asws} having said: 'The earth did not cease to be and there has always been for Allah^{azwj}, Exalted is His^{azwj} Mention, a Divine Authority in it, recognising the Permissibles and the Prohibitions, and calling to the Way of Allah^{azwj}.

وَ لَا تَنْقَطِعُ الْحُجَّةُ مِنَ الْأَرْضِ إِلَّا أَرْبَعِينَ يَوْمًا قَبْلَ يَوْمِ الْقِيَامَةِ فَإِذَا رُفِعَتِ الْحُجَّةُ أُغْلِقَ بَابُ التَّوْبَةِ وَ لَا يَنْفَعُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَنْ تَرْفَعَ الْحُجَّةَ أَوْلَيْكَ شِرَارٌ مِنْ خَلْقِ اللَّهِ وَ هُمْ الَّذِينَ يَقُومُ عَلَيْهِمُ الْقِيَامَةُ.

And the Divine Authority will not be cut off from the earth except for forty days before the Day of Qiyamah. So, when the Divine Authority is raised, the door of repentance would be locked, and **a soul will not benefit from its Eman which had not believed from before [6:158]** the Divine Authority is raised up. They are the vilest of the creatures of Allah^{azwj}, and they are those upon whom the Qiyamah would be established".⁷⁸

79- ك، إكمال الدين ابن الوليد عن الحميري عن يعقوب بن يزيد عن صفوان عن الرضا ع قَالَ: إِنَّ الْأَرْضَ لَا تَخْلُو مِنْ أَنْ يَكُونَ فِيهَا إِمَامٌ مِنَّا.

(The book) 'Ikmal Al Deen – Ibn Al Waleed, from Al Himeyri, from Yaqoub Bin Yazeed, from Safwan,

⁷⁷ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 77

⁷⁸ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 78

'From Al-Reza^{asws}: 'It (earth) cannot be vacant from there happening to be an Imam^{asws} from us^{asws} in it''⁷⁹.

80- ك، إكمال الدين ابنُ الْمُتَوَكَّلِ عَنِ مُحَمَّدِ الْعَطَّارِ عَنِ ابْنِ عَيْسَى عَنِ الْبَرْزَطِيِّ عَنِ عُقْبَةَ بْنِ جَعْفَرٍ قَالَ: قُلْتُ لِأَبِي الْحَسَنِ الرِّضَا ع قَدْ بَلَغْتَ مَا بَلَغْتَ وَ لَيْسَ لَكَ وَ لَدَّ فَقَالَ يَا عُقْبَةُ إِنَّ صَاحِبَ هَذَا الْأَمْرِ لَا يَمُوتُ حَتَّى يَرَى وَ لَدَّهُ مِنْ بَعْدِهِ.

(The book) – 'Ikmal Al Deen – Ibn Mutawakkal, from Muhammad Al Attar, 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 (your^{asws} expiry) and there isn't any son^{asws} for you^{asws}'. He^{asws} said: 'O Uqba! Surely the Master^{asws} of this command (Imamate) will not be dying until he^{asws} sees his^{asws} son from after him^{asws}''⁸⁰.

81- ك، إكمال الدين أبي وَ ابْنُ الْمُتَوَكَّلِ عَنِ الْحَمَيْرِيِّ عَنِ الْيَمُطِيِّ عَنِ ابْنِ مُحَمَّدٍ عَنِ الْبَطَّائِنِيِّ عَنِ أَبِي بَصِيرٍ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ أَجَلُكَ وَ أَكْثَمُ مِنْ أَنْ يَبْرُكَ الْأَرْضُ بِعَبْرِ إِمَامٍ عَدْلٍ.

(The book) 'Ikmal al Deen' – My father and Ibn Mutawakkal, from Al Himeyri, from al Yaqteeny, from Ibn Mahboub, from al Batainy, from Abu Baseer,

'From Abu Abdullah^{asws} having said: 'Allah^{azwj} is more Majestic and more Magnificent that for Him^{azwj} to leave the earth without a just Imam^{asws} (to be in it)''⁸¹.

82- ك، إكمال الدين أبي عَنِ الْحَمَيْرِيِّ عَنِ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنِ ابْنِ مُحَمَّدٍ عَنِ الْعَلَاءِ عَنِ ابْنِ أَبِي يَعْقُوبٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَا تَبَيَّ الْأَرْضُ يَوْمًا وَاحِدًا بِعَبْرِ إِمَامٍ مِنَّا تَفْرُغُ إِلَيْهِ الْأُمَّةُ.

(The book) 'Ikmal Al Deen' – from Al Himeyri, from Abdullah Bin Muhammad Bin Isa, from Ibn Mahboub, from Al A'ala, from Ibn Abu Yafour who said,

'Abu Abdullah^{asws} said: 'The earth cannot remain even for one day without an Imam^{asws} from us^{asws}, the community can reach to''⁸².

83- ك، إكمال الدين أبي وَ ابْنُ الْوَلِيدِ مَعَا عَنِ الْحَمَيْرِيِّ عَنِ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنِ مَنْصُورِ بْنِ يُوسُفَ عَنِ عَبْدِ الرَّحْمَنِ بْنِ سُلَيْمَانَ عَنِ أَبِيهِ عَنِ أَبِي جَعْفَرٍ ع عَنِ الْحَارِثِ بْنِ نَوْفَلٍ قَالَ: قَالَ عَلِيُّ ع لِرَسُولِ اللَّهِ ص يَا رَسُولَ اللَّهِ أَمْ مِنْ غَيْرِنَا قَالَ لَا بَلْ مِنْهُنَّ الْهُدَاةُ إِلَى يَوْمِ الْقِيَامَةِ بِنَا اسْتَنْقَذَهُمُ اللَّهُ مِنْ ضَلَالَةِ الشُّرُكِ وَ بِنَا يَسْتَنْقِذُهُمُ اللَّهُ مِنْ ضَلَالَةِ الْفِتْنَةِ وَ بِنَا يُصْبِحُونَ إِخْوَانًا بَعْدَ الضَّلَالَةِ.

(The book) 'Ikmal Al Deen' – My father and Ibn al Waleed both together, from Al Himeyri, from Muhammad Bin Abdul Hameed, from Mansour Bin Yunus, from Abdul Rahman Bin suleyman, from his father,

'From Abu Ja'far^{asws}, from Al-Haris Bin Nowfal who said, 'Ali^{asws} said to Rasool-Allah^{saww}! O Rasool-Allah^{saww}! Are the guides from us^{asws} or from others?' He^{asws} said: 'No, but the guides are from us up to the Day of Qiyamah. Through us^{asws}, Allah^{azwj} Saves them from the straying

⁷⁹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 79

⁸⁰ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 80

⁸¹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 81

⁸² Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 82

of the Shirk, and through us^{asws} Allah^{azwj} Saves them from the straying of the Fitna (strife), and through us^{asws} they are becoming brothers after the straying”.⁸³

84- ك، إكمال الدين أبي و ابن الوليد معاً عن سعدٍ و الحميري معاً عن ابن عيسى و اليقطيني معاً عن الأهوازي عن جعفر بن بشير و صفوان معاً عن المعلّى بن عثمان عن المعلّى بن خنيس قال: سألت أبا عبد الله ع هل كان الناس إلا و فيهم من قد أمروا بطاعته منذ كان نوح قال لم يزال كذلك و لكن أكثرهم لا يؤمنون.

(The book) 'Ikmal Al Deen' – My father and Ibn Al Waleed both together, from Sa'ad and Al Himeyri both together, from Ibn Isa and Al Yaqteeni both together, from Al Ahwazy, from Ja'far Bin bashir, and Safwan both together, from Al Moalla Bin Usman, from Al Moalla Bin Khunays who said,

'I asked Abu Abdullah^{asws}, 'Haven't the people been such and among them there has been one who they had been Commanded with obeying him since there was Noah^{as}?' He^{asws} said: 'It has not ceased to be like that, but most of them are not believing'.

ك، إكمال الدين أبي عن الحميري عن محمد بن الحسين عن يزيد بن إسحاق عن هارون بن حمزة عن أبي عبد الله ع مثله و فيه أمين قد أمروا و قال لم يزالوا.

(The book) 'Ikmal Al deen' – My father, from Al Himeyri, from Muhammad Bin Al Husayn, from Yazeed Bin Is'haq, from Haroun Bin Hamza,

'From Abu Abdullah^{asws} – similar to it, and in it, 'A trustee who they had been Commanded', and he^{asws} said: 'They will not cease'".⁸⁴

85- ك، إكمال الدين ابن الوليد عن سعدٍ و الحميري معاً عن محمد بن الحسين عن محمد بن سينان عن حمزة بن حمران عن أبي عبد الله ع قال: لو لم يكن في الأرض إلا اثنان لكان أحدهما الحجّة و لو ذهب أحدهما بقي الحجّة.

(The book) 'Ikmal Al Deen' – Ibn Al Waleed, from Sa'ad and Al Himeyri both together, from Muhammad Bin Al Husayn, from Muhammad Bin Sinan, from Hamza Bin Humran,

'From Abu Abdullah^{asws} having said: 'If there had not been in the earth except for two, one of the two would have been the divine Authority, and if one of the two had gone (died), the Divine Authority would remain'".⁸⁵

86- ك، إكمال الدين ابن المتوكل عن الحميري عن ابن عيسى عن ابن محبوب عن هشام بن سالم عن يزيد الكنايسي قال قال أبو جعفر ع ليس تبقى الأرض يا أبا خالد يوماً واحداً بغير حجّة لله على الناس و لم يبق منذ خلق الله آدم و أسكنه الأرض.

(The book) 'Ikmal Al Deen' – Ibn Al Mutawakkal, from Al Himeyri, from Ibn Isa, from Ibn Mahboub, from Hisham Bin Salim, from Yazeed Al Kunasy who said,

'Abu Ja'far^{asws} said: 'The earth wouldn't remain, O Abu Khalid, even for one day without a Divine Authority of Allah^{azwj} upon the people, and has not remained as such since Allah^{azwj} Created Adam^{as} and Settled him^{as} in the earth'".⁸⁶

⁸³ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 83

⁸⁴ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 84

⁸⁵ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 85

87- ك، إكمال الدين ابن الوليد عن سعد و الحميري معاً عن أيوب بن نوح عن صفوان عن عبد الله بن خراش عن أبي عبد الله ع قال: سأله رجل فقال لن تخلو الأرض ساعة إلا وفيها إمام قال لا تخلو الأرض من الحق.

(The book) – 'Ikmal Al Deen' – Ibn Al Waleed, from Sa'ad and Al Himeyri both together, from Ayoub Bin Nuh, from Safwan, from Abdullah Bin Khirash,

'From Abu Abdullah^{asws}, he (the narrator) said, 'A man asked him^{asws} saying, 'There earth will never be for a moment except and there is an Imam^{asws} in it?' He^{asws} said: 'The earth cannot be vacant from the truth''⁸⁷.

88- ك، إكمال الدين ابن الوليد عن سعد عن ابن عيسى عن ابن معروف عن ابن مهران عن ابن بشير قال: قال الحسين بن خالد للرضا ع وأنا حاضر تخلو الأرض من إمام قال لا.

(The book) 'Ikmal Al Deen' – From sa'ad, from Ibn Isa, from Ibn Marouf, from Ibn Mahziyar, from Ibn Bashir who said,

'Al-Husayn Bin Khalid said to Al-Reza^{asws} and I was present, 'Can the earth be vacant from the Imam^{asws}?' He^{asws} said: 'No''⁸⁸.

89- ير، بصائر الدرجات الحسين بن علي بن النعمان عن أبيه عن شعيب عن أبي حمزة عن أبي جعفر ع أنه قال: لم تخل الأرض إلا وفيها منا رجل يعرف الحق فإذا زاد الناس فيه شيئاً قال زادوا وإذا نقصوا منه قال قد نقصوا.

(The book) 'Basaair Al Darajaat' – Al Hassan Bin Ali Bin Al Numan, from his father, from Shuayb, from Abu Hamza,

'From Abu Ja'far^{asws} having said: 'The earth will not be left except and there would be a man^{asws} from us^{asws} recognising the truth. So whenever the people add something in it, he^{asws} says: 'They have added', and whenever they reduce from it, he^{asws} says: 'They have reduced''⁸⁹.

90- ك، إكمال الدين أبي عن سعد عن ابن عيسى و ابن أبي الخطاب و اليقطيني و عبد الله بن عامر جميعاً عن ابن أبي نجران عن الخجاج الخشاب عن معروف بن خربوذ قال سمعت أبا جعفر ع يقول قال رسول الله ص إنما مثل أهل بيتي في هذه الأمة كمثل نجوم السماء كلما غاب نجم طلع نجم.

(The book) 'Ikmal Al Deen' – My father, from sa'ad, from Ibn Isa and Ibn Abu Al Khattab and Al Yaqteeny and Abdullah Bin Aamir altogether, from Ibn Abu Najran, from Al Hajjaj Al Khashab, from Marouf Bin Kharbuz who said,

'I heard Abu Ja'far^{asws} saying: 'Rasool-Allah^{saww} said: 'But rather an example of the People^{asws} of my^{saww} Household in this community is like an example of the stars of the sky. Every time a star disappears, a star emerges''⁹⁰.

⁸⁶ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 86

⁸⁷ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 87

⁸⁸ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 88

⁸⁹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 89

⁹⁰ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 90

91- ك، إكمال الدين أبي و ابن الوليد و ماجيلويه جميعاً عن محمد بن أبي القاسم عن الكوفي عن نصر بن مزاحم عن محمد بن سعيد عن فضل بن خديج عن كميل بن زياد النخعي

(The book) 'Ikmal Al Deen' – My father and Ibn Al Waleed and Majaylawiya both together, from Muhammad Bin abu Al Qasim, from Al Kufy, from Nasr Bin Muzahim, from Muhammad Bin Saeed, from Fazl Bin Khadeej, from Kumeyl Bin Ziyad Al Nakhaie,

و حَدَّثَنَا ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ وَ سَعْدُ وَ الْحَمَيْرِيُّ جَمِيعاً عَنِ ابْنِ عَيْسَى وَ ابْنِ هَاشِمٍ مَعاً عَنِ ابْنِ أَبِي بَجْرَانَ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنِ الثَّمَالِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُنْدَبٍ عَنْ كَمَيْلٍ

And it is narrated to us by Ibn Al Waleed, from Al Saffar and Sa'ad and Al Himeyri altogether from Ibn Isa and Ibn Hashim both together, from Ibn Abu Najran, from Aasim Bin Humeyd, from Al Sumali, from Abdul Rahman Bin Jundab, from Kumeyl,

وَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ عَبْدِ الْوَهَّابِ عَنْ مُحَمَّدِ بْنِ دَاوُدَ بْنِ سُلَيْمَانَ عَنْ مُوسَى بْنِ إِسْحَاقَ عَنْ صَرَّارِ بْنِ صُرْدَةَ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنِ الثَّمَالِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَمَيْلٍ

And it is narrated by Abdullah Bin Muhammad Bin Abdul Wahhab, from Muhammad Bin Dawood Bin Suleyman, from Musa Bin Is'haq, from Zarar, from Aasim Bin Humeyd, from Al Sumali, from Abdul Rahman, from Kumeyl,

وَ حَدَّثَنَا الْهَمْدَانِيُّ عَنْ عَلِيِّ بْنِ أَبِيهِ عَنِ ابْنِ أَبِي بَجْرَانَ عَنْ عَاصِمِ بْنِ حُمَيْدٍ

And it is narrated to us by Al Hamdany, from Ali, from his father, from Ibn Abu Najran, from Aasim Bin Humeyd,

وَ حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ الصُّلْتِ عَنْ مُحَمَّدِ بْنِ الْعَبَّاسِ الْهَرَوِيِّ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ بْنِ سَعِيدِ بْنِ مُحَمَّدِ بْنِ إِدْرِيسَ الْخُنْطَلِيِّ عَنْ إِسْمَاعِيلِ بْنِ مُوسَى الْفَزَارِيِّ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنِ الثَّمَالِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَمَيْلٍ وَ اللَّفْظُ لِلْفَضْلِ بْنِ خَدِيجٍ عَنْ كَمَيْلِ بْنِ زِيَادٍ قَالَ:

And it is narrated to us by Muhammad Bin Al Hassan Bin Ali Bin Al Salt, from Muhammad Bin Al Abbas Al Harwy, from Muhammad Bin Is'haq Bin Saeed, from Muhammad Bin Idrees Al Hanzaly, from Ismail Bin Mua Al Fazari, from Aasim Bin Humeyd, from Al Sumali, from Abdul Rahman, from Kumeyl Bin Ziyad, and Al Lafz Bin Khadeej, from Kumeyl Bin Ziyad who said,

أَخَذَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَ بِيَدِي فَأَخْرَجَنِي إِلَى ظَهْرِ الْكُوفَةِ فَلَمَّا أَصْحَرَ تَنَفَّسَ ثُمَّ قَالَ يَا كَمَيْلُ إِنَّ هَذِهِ الْقُلُوبَ أَوْعِيَةٌ فَخَيْرُهَا أَوْعَاهَا أَحْفَظُ عَنِّي مَا أَقُولُ لَكَ

'Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws} grabbed my hand and took me out to the back of Al Kufa. When it was pre-dawn he^{asws} took a deep breath then said: 'O Kumayl! These hearts are containers, the best of thee are retainers, and memorise from me^{asws} what I^{asws} am saying to you.

النَّاسُ ثَلَاثَةٌ عَالِمٌ رَبَّانِيٌّ وَ مُتَعَلِّمٌ عَلَى سَبِيلِ نَجَاةٍ وَ هَمَجٌ رَعَاةٍ أَتْبَاعُ كُلِّ نَاعِقٍ يَمِيلُونَ مَعَ كُلِّ رِيحٍ لَمْ يَسْتَضِيئُوا بِنُورِ الْعِلْمِ فَيَهْتَدُوا وَ لَمْ يَلْحَقُوا إِلَى رُكْنٍ وَثِيقٍ فَيَنْجُوا

The people are three (types) – spiritual scholar, and a learner upon the way of salvation, and a riff raff savage follow every croaker inclining with every wind, not being illuminated by the

light of knowledge, so they are led and do not seek shelter to a strong corner to attain salvation.

يَا كُمْيَلُ الْعِلْمُ خَيْرٌ مِنَ الْمَالِ الْعِلْمُ يَحْرُسُكَ وَ أَنْتَ تَحْرُسُ الْمَالَ وَ الْمَالُ تَنْقُصُهُ النَّفَقَةُ وَ الْعِلْمُ يَزْكُو عَلَى الْإِنْفَاقِ

O Kumeyl! The knowledge is better than the wealth. It protects you and you (have to) protect the wealth, while the spending decreases the wealth and the knowledge purified upon the spending.

يَا كُمْيَلُ حُبُّ الْعِلْمِ دِينٌ يَدَانُ بِهِ يَكْسِبُ الْإِنْسَانُ [بِهِ] الطَّاعَةَ فِي حَيَاتِهِ وَ جَمِيلَ الْأُخْدُوئَةِ بَعْدَ وَفَاتِهِ وَ صَنِيعَ الْمَالِ يُزُولُ بِزَوَالِهِ

O Kumeyl! Love of knowledge is Religion one can make a religion with it. The human being earns the obedience (of the people) with it during his lifetime, and is of beautiful discussion after his death, while the maker of the wealth declines with its decline.

يَا كُمْيَلُ هَلَكَ خِزَانُ الْأَمْوَالِ وَ هُمْ أَحْيَاءُ وَ الْعُلَمَاءُ بَاقُونَ مَا بَقِيَ الدَّهْرُ أَعْيَانُهُمْ مَفْقُودَةٌ وَ أَمْثَالُهُمْ فِي الْقُلُوبِ مَوْجُودَةٌ

O Kumeyl! Destroyed are the hoarders of the wealth and although they were alive, while the scholars remain for as long as time remains. They are lost to the eyes and their examples are in the hearts of the existing ones.

هَذَا إِنَّ هَاهُنَا وَ أَشَارَ بِيَدِهِ إِلَى صَدْرِهِ لِعِلْمًا جَمًّا لَوْ أَصْبَتْ لَهُ حَمَلَةٌ بَلَى أُصِيبَ لَقِنَا غَيْرَ مَأْمُونٍ عَلَيْهِ مُسْتَعْمِلًا آلَةَ الدِّينِ لِلدُّنْيَا

Here, over here' – and he^{asws} gestured towards his^{asws} chest, 'There is immense knowledge. If I^{asws} find a bearer for it, yes I^{asws} would have nailed it. I^{asws} am indoctrinating people who cannot be trusted upon it, using the Religion as a tool for the world.

وَ مُسْتَظْهِرًا بِنِعْمِ اللَّهِ عَلَى عِبَادِهِ وَ بِحُجَجِهِ عَلَى أَوْلِيَائِهِ أَوْ مُنْقَادًا لِحِمْلَةِ الْحَقِّ لَا بَصِيرَةَ لَهُ فِي أَحْنَائِهِ يَنْفَدِخُ الشَّكُّ فِي قَلْبِهِ لِأَوَّلِ عَارِضٍ مِنْ شُبْهَةِ الْأَمَّةِ لَا دَا وَ لَا ذَاكَ أَوْ مِنْهُمًا بِاللَّذَّةِ سَلَسِ الْقِيَادِ لِلشَّهْوَةِ أَوْ مُعْرَمًا بِالْجَمْعِ وَ الْإِدْخَارِ لَيْسَا مِنْ رِعَاةِ الدِّينِ فِي شَيْءٍ أَقْرَبَ شَبْهًا بِهَيَا الْأَنْعَامِ السَّائِمَةِ كَذَلِكَ يَمُوتُ الْعِلْمُ بِمَوْتِ حَامِلِيهِ

And one manifesting being with a Bounty of Allah^{azwj} upon His^{azwj} servants and with His^{azwj} Divine Authorities upon His^{azwj} friends, or directed to the bearers of truth, there being no insight for him. Inside him there are a lot of doubts in his heart to the first exposure from suspicions of the community, neither that nor that, or he is engrossed in the pleasures like the chain of command to the lustful desires, or one who loves the amassing and the hoarding, not having any fear of the Religion regarding anything. The closest resemblance with them both are the silent cattle. Like that the knowledge dies with the death of its bearer.

اللَّهُمَّ بَلَى لَا تَخْلُو الْأَرْضُ مِنْ قَائِمٍ لِلَّهِ بِحُجَجِهِ إِذَا ظَاهَرَ مَشْهُورًا أَوْ خَائِفًا مَعْمُورًا لِقَلَّا تَبْطُلُ حُجَجُ اللَّهِ وَ بَيِّنَاتُهُ وَ كَمْ دَا وَ آيْنُ أَوْلِيَاكَ أَوْلِيَاكَ وَ اللَّهُ الْأَقْلُوبُ عَدَدًا وَ الْأَعْظُمُونَ قَدْرًا بِهَيْمِ يَحْفَظُ اللَّهُ حُجَجَهُ وَ بَيِّنَاتِهِ حَتَّى يُودِعُوهَا نُظْرَاءَهُمْ وَ يَزْرَعُوهَا فِي قُلُوبِ أَشْبَاهِهِمْ

O Allah^{azwj}! The earth cannot be vacant from a custodian of Allah^{azwj}, either apparent, well-known, or fearful, hidden, lest the Arguments of Allah^{azwj} and His^{azwj} Proofs be invalidated. And how many are like that, and where are they? By Allah^{azwj}! They are few in number and

are of magnificent worth. By them Allah^{azwj} Protects His^{azwj} Arguments and His^{azwj} Proofs until they deposit these to their peers and plant these in the hearts of their like.

هَجَمَ بِهِمُ الْعِلْمُ عَلَى حَقِيقَةِ الْبَصِيرَةِ وَ بَاشَرُوا نُوحَ الْيَقِينِ وَ اسْتَلْأَتُوا مَا اسْتَوْعَرَ الْمُتَرَفُونَ وَ أَنْسُوا بِمَا اسْتَوْحَشَ مِنْهُ الْجَاهِلُونَ وَ صَحَّبُوا الدُّنْيَا بِأَبْدَانٍ
أَرْوَاحَهَا مُعَلَّقَةٌ بِالْمَحَلِّ الْأَعْلَى

The knowledge is attacked by them upon the reality of insight and they preach the spirit of certainty and they make it easier what was difficult, living and being comforted by what the ignorant ones were awed from, and they accompanied the world with the bodies while their souls were hanging in the lofty places.

يَا كُمْيَلُ أَوْلَيْكَ خُلَفَاءُ اللَّهِ فِي أَرْضِهِ وَ الدُّعَاءُ إِلَى دِينِهِ آه آه شَوْقًا إِلَى رُؤْيَيْهِمْ وَ اسْتَغْفِرُ اللَّهَ لِي وَ لَكُمْ.

O Kumeyl! They are the Caliphs in His^{azwj} earth, and the callers to His^{azwj} Religion. Ah! Ah! (My^{asws}) desire to see them, and may Allah^{azwj} Forgive me^{asws} and you all!"

: وَ فِي رِوَايَةِ عَبْدِ الرَّحْمَنِ بْنِ جُنْدَبٍ فَإِنْ صَرَفَ إِذَا شِئْتَ.

And in a report of Abdul Rahman Bin Jundab – ‘You can leave (now) whenever you like to’.

وَ حَدَّثَنَا بِهَذَا الْحَدِيثِ الْقَاسِمُ بْنُ مُحَمَّدٍ السَّرَّاجِ عَنِ الْقَاسِمِ بْنِ أَبِي صَالِحٍ عَنْ مُوسَى بْنِ إِسْحَاقَ الْقَاضِي عَنْ زَرَّارٍ عَنْ عَاصِمٍ عَنِ الثُّمَالِيِّ عَنْ عَبْدِ الرَّحْمَنِ عَنْ كُمْيَلٍ قَالَ: أَخَذَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَ بِيَدِي وَ أَخْرَجَنِي إِلَى نَاحِيَةِ الْجَبَّانِ فَلَمَّا أَصْحَرَ جَلَسَ ثُمَّ قَالَ يَا كُمْيَلُ احْفَظْ عَنِّي مَا أَقُولُ لَكَ الْفُلُوبُ أَوْعِيَّةٌ فَخَيْرُهَا أَوْعَاها وَ ذَكَرَ الْحَدِيثَ مِثْلَهُ إِلَّا أَنَّهُ قَالَ فِيهِ بَلَى لَا تَخْلُو الْأَرْضُ مِنْ قَائِمٍ بِحُجَّةٍ لَيْلًا تَبْطُلُ حُجُجَ اللَّهِ وَ بَيِّنَاتِهِ وَ لَمْ يَذْكُرْ فِيهِ ظَاهِرًا مَشْهُورًا وَ لَا خَائِفًا مَعْمُورًا وَ قَالَ فِي آخِرِهِ إِذَا شِئْتَ فَمُتْ.

And we were narrated to with this Hadeeth by Al Qasim Bin Muhammad Al Sarraj, from Al Qasim Bin Abu Salih, from Musa Bin Is'haq Al Qazy, from Zarar, from Aasim, from Al Sumali, from Abdul Rahman, from Kumeyl who said,

‘Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws} grabbed my hand and brought me out to an area of Al-Jabban. When it was pre-dawn, he^{asws} sat down and said: ‘O Kumeyl! Memorise from me^{asws} what I^{asws} am saying to you. The hearts are containers, the best of these are retainers’ – and he mentioned the Hadeeth similar to it except and he^{asws} said in it: ‘But the earth cannot be vacant from one standing with His^{azwj} Arguments lest the Arguments of Allah^{azwj} and His^{azwj} Proofs are invalidated’, and did not mention in it (the words), ‘Apparent, well-known nor fearful, hidden’, and said in its end: ‘Whenever you like, so arise (to leave)’.

وَ أَخْبَرَنَا بِهِ بَكْرُ بْنُ عَلِيٍّ الشَّاشِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ إِبْرَاهِيمَ النَّبْرَازِيِّ الشَّافِعِيِّ عَنْ زَرَّارٍ عَنْ عَاصِمٍ عَنِ الثُّمَالِيِّ عَنْ عَبْدِ الرَّحْمَنِ عَنْ كُمْيَلٍ قَالَ: أَخَذَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَ بِيَدِي إِلَى نَاحِيَةِ الْجَبَّانِ فَلَمَّا أَصْحَرَ جَلَسَ ثُمَّ تَنَفَّسَ ثُمَّ قَالَ يَا كُمْيَلُ بِنَ زِيَادٍ احْفَظْ مَا أَقُولُ لَكَ الْفُلُوبُ أَوْعِيَّةٌ فَخَيْرُهَا أَوْعَاها النَّاسُ ثَلَاثَةٌ فَعَالِمٌ رَتَانِيٌّ وَ مُتَعَلِّمٌ عَلَى سَبِيلِ نَجَاتٍ وَ هَمَّجٌ رَعَاغٌ أَتْبَاعُ كُلِّ نَاعِيٍّ وَ ذَكَرَ الْحَدِيثَ بِطَوِيلِهِ إِلَى آخِرِهِ.

And we were narrated with by Bakr Bin Ali Al Shashy, from Muhammad Bin Abdullah Bin Ibrahim Al Bazaz Al Shafie, from Zarar, from Aasim, from Al Sumali, from Abdul Rahman, from Kumeyl who said,

‘Ali^{asws} Bin Abu Talib^{asws} grabbed my hand to go to an area of Al-Jabban. When it was pre-dawn he^{asws} sat down, then took a deep breath, then said: ‘O Kumeyl Bin Ziyad! Memorise

what I^{asws} am saying to you. The hearts are containers, the best of these are retainers. The people are three – a spiritual scholar, and a learner upon the way of salvation, and a riff-raff savage following every croaker’ – and mentioned the Hadeeth with its length up to its end”.

و حَدَّثَنَا بِهِ عَلِيُّ بْنُ عَبْدِ اللَّهِ الْأَسْوَارِيُّ عَنْ مَكِّيِّ بْنِ أَحْمَدَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ إِدْرِيسَ عَنْ إِسْمَاعِيلَ بْنِ مُوسَى عَنْ عَاصِمِ بْنِ الثَّمَالِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَمَيْلٍ قَالَ: أَخَذَ بِيَدِي عَلِيُّ بْنُ أَبِي طَالِبٍ ع فَأَخْرَجَنِي إِلَى الْجَبَانِ فَلَمَّا أَصْحَرَ جَلَسَ ثُمَّ تَنَفَّسَ ثُمَّ قَالَ يَا كَمَيْلُ بْنُ زِيَادٍ أَلْقُوبُ أَوْعِيَّةٌ فَخَيْرُهَا أَوْعَاهَا وَ ذَكَرَ مِثْلَهُ.

And we have been narrated with it by Ali Bin Abdullah Al Aswary, from Makky Bin Ahmad, from Abdullah Bin Muhammad Al Sayrafi, from Muhammad Bin Idrees, from Ismail Bin Musa, from Aasim, from Al Sumali, form Abdul Rahman, from Kumeyl who said,

‘Ali^{asws} Bin Abu Talib^{asws} grabbed my hand and brought me out to Al-Jabban. When it was pre-dawn, he^{asws} sat down, then took a deep breath, then said: ‘O Kumeyl Bin Ziyad! The hearts are container, the best of these are retainers’ – and mentioned similar to it”.

و حَدَّثَنَا بِهِ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ الصَّمْعَرِيِّ عَنْ مُوسَى بْنِ إِسْحَاقَ عَنْ زَرَّارٍ عَنْ عَاصِمِ بْنِ الثَّمَالِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَمَيْلٍ وَ حَدَّثَنَا بِهِ أَبُو مُحَمَّدٍ بَكْرُ بْنُ عَلِيِّ الشَّاشِيَّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الشَّافِعِيِّ عَنْ بَشِيرِ بْنِ مُوسَى عَنْ عُبَيْدِ بْنِ الْهَيْثَمِ عَنْ إِسْحَاقَ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ الْفَضْلِ بْنِ الْحَبَّاجِ عَنْ هِشَامِ بْنِ مُحَمَّدِ السَّائِبِ عَنْ أَبِي مُحَمَّدٍ لُوطِ بْنِ يَحْيَى عَنْ فَضَيْلِ بْنِ خَدِيجٍ عَنْ كَمَيْلِ بْنِ زِيَادٍ قَالَ: أَخَذَ بِيَدِي أَمِيرَ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع بِالْكُوفَةِ فَخَرَجْنَا حَتَّى انْتَهَيْنَا إِلَى الْجَبَانِ وَ ذَكَرَ فِيهِ اللَّهُمَّ بَلَى لَا تَخْلُو الْأَرْضُ مِنْ قَائِمٍ لَكَ بِحُجَجِهِ ظَاهِرٍ مَشْهُورٍ أَوْ بَاطِنٍ مَعْمُورٍ لِقَالِ تَبَطَّلَ حُجُجُ اللَّهِ وَ بَيَّنَّاهُ وَ قَالَ فِي آخِرِهِ انْصَرَفَ إِذَا شِئْتَ.

And we were narrated with it by Ahmad Bin Muhammad Bin Al Saqar, from Musa Bin Is’haq, from Zarar, from Aasim, from Al Sumali, from Abdul Rahman, from Kumeyl, and we were narrated with it by Abu Muhammad Bakr Bin Ail Al Shahsy, from Muhammad in Abdullah Al Shafie, from Bashir Bin Musa, from Ubeyd Bin Al Haysam, from Is’haq Bin Muhammad, from Abdullah Bin Al Fazl Bin Al Habaj, from Hisham Bin Muhammad Al Saib, from Abu Mikhnaf Lut Bin Yahya, from Fuzeyl Bin Khadeej, from Kumeyl who said,

‘Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws} grabbed my hand at Al-Kufa and we went out until we ended up to Al-Jaban’ – and mentioned in it: ‘O Allah^{azwj}! The earth cannot be vacant from one standing for Allah^{azwj} with His^{azwj} Arguments, either apparent, well-known, or hidden, obscure, let the Arguments of Allah^{azwj} and His^{azwj} proofs are invalidated’. And he^{asws} said at the end of it: ‘Leave whenever you like to’.⁹¹

92- ك، إكمال الدين أبي عن سعدٍ عن ابن يزيد عن عبد الله بن الفضل عن عبد الله بن عبيد الله بن عبد الرحمن عن أبي مخنف عن عبد الرحمن بن جندب عن كميل بن زياد أن أمير المؤمنين ع قال لي في كلام طويل اللهم إنك لا تخلو الأرض من قائم لله بحجة إما ظاهر مشهور أو خائف معمر لقال تبطل حجج الله و بينأته.

(The book) ‘Ikmal Al Deen’ – My father, from Sa’ad, from Ibn Yazeed, from Abdullah Bin Al Fazl, from Abdullah Al Nowfali, from Abdullah Bin Abdul Rahman, from Abu Mikhnaf, from Abdul Rhaman Bin Jundab, from Kumeyl Bin Ziyad,

‘Amir Al-Momineen^{asws} said to me in a lengthy speech: ‘O Allah^{azwj}! You^{azwj} do not leave the earth vacant from one standing for Allah^{azwj} with His^{azwj} Arguments, either apparent, well-

⁹¹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 91

known, or fearful, obscure, lest the Arguments of Allah^{azwj} and His^{azwj} proofs are invalidated".⁹²

93- ك، إكمال الدين ابن مسرور عن ابن عامر عن عمه عن ابن أبي عمير عن أبان بن عثمان عن عبد الرحمن عن كميل قال: سمعت علياً ع يقول في كلام طويل اللهم إنك لا تخلي الأرض من قائم بحجة إمام ظاهر أو خائف معذور لئلا تنطل حجتك وبيئاتك.

(The) book 'Ikmal Al Deen' – Ibn Masroor, from Ibn Aamir, from his uncle, from Ibn Abu Umeyr, from Aban Bin Usman, from Abdul Rahman, from Kumeyl who said,

'I heard Ali^{asws} saying in a lengthy speech: 'O Allah^{azwj}! You^{azwj} do not leave the earth vacant from one standing with Arguments (of Allah^{azwj}), either apparent, or hidden, obscure, lest Your^{azwj} Arguments and Your^{azwj} proofs are invalidated".⁹³

94- ك، إكمال الدين أبي عن سعد عن هارون عن ابن صدقة عن الصادق عن آبائه عن علي ع أنه قال في خطبة له على منبر الكوفة اللهم إنك لا بد لأرضك من حجة لك على خلقك يهديهم إلى دينك و يعلمهم علمك لئلا تنطل حجتك

(The book) 'Ikmal Al Deen' – My father, from Sa'ad, from Harun, from Ibn Sadaqa,

'From Al-Sadiq^{asws}, from his^{asws} forefathers^{asws}, from Ali^{asws} having said in a sermon of his^{asws} upon the pulpit of Al-Kufa: 'O Allah^{azwj}! Surely there is no escape for Your^{azwj} earth for a Divine Authority of Yours^{azwj} upon Your^{azwj} creatures, guiding them to Your^{azwj} Religion, and teaching them Your^{azwj} Knowledge, lest Your^{azwj} Arguments are invalidated.

و لا يضل تبع أوليائك بعد إذ هديتهم به إماماً ظاهراً ليس بالمطاع أو مكتوم أو مترقب إن غاب من الناس شخصه في حال هديتهم فإن علمه و آدابه في قلوب المؤمنين مثبتة فهم بما عاملون.

And the followers of Your^{azwj} Guardians will not stray after when You^{azwj} have guided them through him^{asws}, either apparent not being with the obedience (followers), or concealed, or obscure when his^{asws} person is hidden from the people, in a state of their truce, for his^{asws} knowledge and his^{asws} education is in the hearts of the Momineen, affirmed, and they are working with it".⁹⁴

95- ير، بصائر الدرجات محمد بن عيسى عن ابن أبي عمير عن علي بن أبي حمزة عن أبي بصير عن أبي عبد الله ع قال: إن الله جل و عز أجل و أعظم من أن يترك الأرض بعير إمام.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Isa, from Ibn Abu Umeyr, from Ali Bin Abu Hamza, from Abu Baseer,

'From Abu Abdullah^{asws} having said: 'Allah^{azwj} Majestic and Mighty is more Majestic and more Magnificent that to leave the earth without an Imam^{asws}..⁹⁵

⁹² Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 92

⁹³ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 93

⁹⁴ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 94

⁹⁵ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 95

96- ير، بصائر الدرجات مُحَمَّدُ بْنُ عَيْسَى عَنْ صَفْوَانَ عَنْ دَرِيحِ الْمُحَارِبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْأَرْضُ لَا تُكُونُ إِلَّا وَفِيهَا عَالِمٌ لَا يُصْلِحُ النَّاسَ إِلَّا ذَلِكَ.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Isa, from Safwan, from Zareeh Al Muharby,

'From Abu Abdullah^{asws} having said: 'The earth cannot be except and in it is a knowledgeable one^{asws}. Nothing can correct the people except that''.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Isa, from Ibn Abu Umeyr, from Al Husayn Bin Abu Al A'ala who said,

'I said to Abu Abdullah^{asws}, 'Can the earth remain for a day without an Imam^{asws}? He^{asws} said: 'No''.⁹⁶

97- ير، بصائر الدرجات مُحَمَّدُ بْنُ عَيْسَى عَنْ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع تَبْقَى الْأَرْضُ يَوْمًا بِغَيْرِ إِمَامٍ قَالَ لَا.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Isa, from Ibn Abu Umeyr, from Al Husayn Bin Abu Al A'ala who said,

'I said to Abu Abdullah^{asws}, 'Can the earth remain without an Imam^{asws}? He^{asws} said: 'No''.⁹⁷

98- ير، بصائر الدرجات أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الرَّبِيِّ عَنِ النَّضْرِ عَنِ بَجِيِّ الْحَلْبِيِّ عَنْ أُبَيِّ بْنِ جَرِيرٍ عَنْ سَلِيمَانَ بْنِ خَالِدٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَا كَانَتْ الْأَرْضُ إِلَّا وَفِيهَا عَالِمٌ.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Barqy, from Al Nazar, from Yahya Al Halby, from Ayoub Bin Jareer, from Suleyman Bin Khalid,

'From Abu Ja'far^{asws} having said: 'The earth has never been except, by Allah^{azwj}, in it is a knowledgeable one^{asws},⁹⁸

99- ير، بصائر الدرجات بَعْضُ أَصْحَابِنَا عَنِ الْوَشَاءِ عَنْ أَبَانَ الْأَحْمَرِ عَنِ الْحُسَيْنِ بْنِ زِيَادِ الْعَطَّارِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ مَا يَكُونُ الْأَرْضُ إِلَّا وَفِيهَا عَالِمٌ قَالَ بَلَى.

(The book) 'Basaair Al Darajaat' – One of our companions, from Al Washa, from Aban Al Ahmar, from Al Hassan Bin Ziyad Al Attar who said,

'I said to Abu Abdullah^{asws}, 'The earth cannot happen to be except and therein is a knowledgeable one^{asws}? He^{asws} said: 'Yes''.⁹⁹

100- ير، بصائر الدرجات عَنْهُ عَنِ الْوَشَاءِ عَنْ أَبَانَ الْأَحْمَرِ عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ الْأَرْضَ لَا تُتْرَكُ إِلَّا بِعَالِمٍ يَحْتَأِجُ النَّاسَ إِلَيْهِ وَ لَا يَحْتَأِجُ إِلَى النَّاسِ يَعْلَمُ الْحَرَامَ وَ الْحَلَالَ.

⁹⁶ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 96

⁹⁷ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 97

⁹⁸ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 98

⁹⁹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 99

(The book) 'Basaair Al Darajaat' – From him, from Al Washa, from Aban Al Ahmar, from Al Haris Bin Al Mugheira who said,

'I heard Abu Abdullah^{asws} saying: 'Surely the earth cannot be left except with a knowledgeable one^{asws}, the people are need to him^{asws} and he^{asws} is not needy to the people. He^{asws} knows the Permissible(s) and the Prohibitions''.¹⁰⁰

101- ير، بصائر الدرجات أحمد عن ابن يزيد عن ابن أبي عمير عن سعد بن أبي خلف عن الحسن بن زياد العطار قال سمعت أبا عبد الله ع يقول إن الأرض لا تكون إلا وفيها حجة إنّه لا يصلح الناس إلا ذلك ولا يصلح الأرض إلا ذلك.

(The book) 'Basaair Al Darajaat' – Ahmad, from Ibn Yazeed, from Ibn Abu Umeyr, from Sa'ad Bin Abu Khalaf, from Al Hassan Bin Ziyad, from Al Attar who said,

'I heard Abu Abdullah^{asws} saying: 'The earth cannot be except and therein is a Divine Authority. Surely nothing can correct the people except that, nor can anything correct the earth except that''.¹⁰¹

102- ير، بصائر الدرجات علي بن إسماعيل عن أحمد بن النضر عن الحسين بن أبي العلاء قال: قلت لأبي عبد الله ع تُترك الأرض بعير إمام قال لا قلنا له تكون الأرض وفيها إمامان قال لا إلا إمام صامت لا يتكلم ولا يتكلم الذي قبله.

(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}, 'Is the earth left without an Imam^{asws}?' He^{asws} said: 'No'. We said to him^{asws}, 'Can the earth be and therein are two Imams^{asws}?' He^{asws} said: 'No, except an Imam^{asws} would be silent, not speaking, and the one who is before him^{asws} would speak''.¹⁰²

103- ير، بصائر الدرجات عبّاد بن سليمان عن سعد بن سعد عن محمد بن عماره عن أبي الحسن الرضا ع قال: إن الحجة لا تقوم لله على خلقه إلا بإمام حتى يُعرف.

(The book) 'Basaair Al Darajaat' – Abbad Bin Suleyman, from Sa'ad, from Muhammad Bin Umara,

'From Abu Al-Hassan Al-Reza^{asws} having said: 'The Divine Authorisation cannot stand for Allah^{azwj} upon His^{azwj} creatures except by an Imam^{asws}, until He^{azwj} is recognised''.¹⁰³

104- ير، بصائر الدرجات محمد بن عيسى عن ابن محبوب و الحجاج عن العلاء عن محمد بن أبي جعفر ع قال: لا تبقى الأرض بعير إمام ظاهر.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Isa, from Ibn Mahboub and Al Hajjal, from Al A'ala, from Muhammad,

'From Abu Ja'far^{asws} having said: 'The earth cannot remain without an apparent Imam^{asws}'.¹⁰⁴

¹⁰⁰ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 100

¹⁰¹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 101

¹⁰² Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 102

¹⁰³ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 103

¹⁰⁴ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 104

105- ير، بصائر الدرجات مُحَمَّدُ بْنُ عَيْسَى وَ أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ مُحَمَّدٍ عَنِ يَعْقُوبِ السَّرَّاجِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع تَخْلُو الْأَرْضُ مِنْ عَالِمٍ مِنْكُمْ حَتَّى ظَاهِرٍ تَفْرَغُ إِلَيْهِ النَّاسُ فِي حَلَالِهِمْ وَ حَرَامِهِمْ

(The book) – ‘Basaair Al Darajaat’ – Muhammad Bin Isa and Ahmad Bin Muhammad, from Ibn Mahboub, from Yaqoub Al Sarraj who said,

‘I said to Abu Abdullah^{asws}, ‘Can the earth be vacant from a knowledgeable one^{asws} from you (Imams^{asws}), alive, apparent, the people can panic to regarding their Permissible(s) and their Prohibitions?’

فَقَالَ يَا أَبَا يُوسُفَ لَا إِنَّ ذَلِكَ لَبَيِّنٌ فِي كِتَابِ اللَّهِ تَعَالَى فَقَالَ يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَ صَابِرُوا عَدُوَّكُمْ مِمَّنْ يُخَالِفُكُمْ وَ رَابِطُوا إِمَامَكُمْ وَ اتَّقُوا اللَّهَ فِيمَا يَأْمُرُكُمْ وَ فَرَضَ عَلَيْكُمْ.

He^{asws} said: ‘O Abu Yusuf, no! Surely that is explained in the Book of Allah^{azwj} the Exalted. He^{azwj} Said: **O you who believe! Be patient and excel in patience [3:200]**, from your enemies that are against you, **“and remain steadfast”** with your Imam^{asws} **“and fear Allah^{azwj}”**, in what He^{azwj} has Commanded you and Obligated upon you”¹⁰⁵.

106- ير، بصائر الدرجات أَحْمَدُ بْنُ الْحُسَيْنِ عَنِ ابْنِ فَضَالٍ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لَنْ تَخْلُو الْأَرْضُ مِنْ حُجَّةٍ عَالِمٍ يُجِيبُ فِيهَا مَا يُمَيِّتُونَ مِنَ الْحَقِّ ثُمَّ تَلَا هَذِهِ الْآيَةَ يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَ اللَّهُ مُبِينٌ نُورِهِ وَ لَوْ كَرِهَ الْكَافِرُونَ.

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Al Husayn, from Ibn Fazzal, from Amro Bin Saeed, from Musaddiq Bin Sadaqa who said,

‘I heard Abu Abdullah^{asws} saying: ‘The earth will never be vacant from a Divine Authority, a knowledgeable one^{asws} reviving in it what they are killing of the truth. Then he^{asws} recited this Verse: **They are intending to extinguish the Light of Allah with their mouths but Allah will Complete His Light, and even if the Kafirs abhor it [61:8]**’¹⁰⁶.

107- ير، بصائر الدرجات الْهَيْثَمُ النَّهْدِيُّ عَنْ أَبِيهِ عَنْ يُوسُفَ بْنِ يَعْقُوبَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لَوْ لَمْ تَكُنْ فِي الدُّنْيَا إِلَّا اثْنَانِ لَكَانَ أَحَدُهُمَا الْإِمَامَ.

(The book) ‘Basaair Al Darajaat’ – Al Haysam Al Nahdy, from his father, from Yunus Bin Yaqoub who said,

‘I heard Abu Abdullah^{asws} saying: ‘If there do not happen to be in the word except two, one of the two would be the Imam^{asws}’¹⁰⁷.

108- ير، بصائر الدرجات أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنِ ابْنِ سِنَانٍ عَنْ حَمَزَةَ بْنِ الطَّيَّارِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لَوْ لَمْ يَبْقَ فِي الْأَرْضِ إِلَّا اثْنَانِ لَكَانَ أَحَدُهُمَا الْحُجَّةَ عَلَى صَاحِبِهِ.

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Ali Bin Ismail, from Ibn Sinan, from Hamza Bin Al Tayyar who said,

¹⁰⁵ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 105

¹⁰⁶ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 106

¹⁰⁷ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 107

'I heard Abu Abdullah^{asws} saying: 'If there do not remain in the earth except two, one of the two would be the Divine Authority over his^{asws} companion''¹⁰⁸

109- ير، بصائر الدرجات أحمد بن محمد عن محمد بن الحسن عن ابن سنان عن ابن عمارة بن الطيار قال قال: لو لم يبق في الأرض إلا اثنان لكان أحدهما الحجة و لو ذهب أحدهما بقي الحجة.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Muhammad Bin Al Hassan, from Ibn Sinan, from Ibn Umara Bin Al Tayyar who said,

'If there do not remain in the earth except two, one of the two would be the Divine Authority, and if one of the two goes (dies), the remaining one would be the Divine Authority''¹⁰⁹

110- ير، بصائر الدرجات محمد بن عيسى عن ابن سنان عن أبي عمارة بن الطيار قال سمعت أبا عبد الله ع يقول لو لم يبق في الأرض إلا اثنان لكان أحدهما الحجة.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Isa, from Ibn Sinan, from Abu Umara Bin Al Tayyar who said,

'I heard Abu Abdullah^{asws} saying: 'If there do not remain in the earth except two, one of the two would be the Divine Authority''¹¹⁰

111- ير، بصائر الدرجات محمد بن عبد الجبار عن البرقي عن فضالة عن أبي عبيدة قال: قلت لأبي جعفر ع إن سلم بن أبي حفصة قال أ ما بلعك أنه من مات ليس له إمام مات ميتة جاهلية فقلت بلى فقال من إمامك قلت أئمتي آل محمد ص

(The book) 'Basaair Al Darajaat' – Muhammad Bin Abdul Jabbar, from Al Barqy, from Fazalat, from Abu Ubeyday who said,

'I said to Abu Ja'far^{asws}, 'Salim Bin Abu Hafs said, 'Has it not reached you that one who dies and there isn't an Imam^{asws} for him dies the death of pre-Islamic period?' I said, 'Yes'. He said, 'Who is your Imam^{asws}?' I said, 'My Imams^{asws} are the Progeny^{asws} of Muhammad^{saww}'.

قال فقال و الله ما أسمعك عرفت إماماً

He (the narrator) said, 'He said: 'By Allah^{azwj}! I did not hear you recognise an Imam^{asws}'.

قال فقال أبو جعفر ع ويح من سلم يدري سلم ما منزلة الإمام الأعظم و أفضل ما يذهب إليه سلم و الناس أجمعون و إنه لم يمض منا ميت قط إلا جعل الله من بعده من يعمل مثل عمله و يسير بسيرته و يدعو إلى مثل الذي دعا إليه

He (the narrator) said, 'Abu Ja'far^{asws} said: 'Woe be unto Salim! Does Salim know what the status of the Imam^{asws} is? The Imam^{asws} is more magnificent and superior than what Salim and the people altogether going to, and surely no one from us^{asws} passes away at all except Allah^{azwj} Makes from after him one who does the like of his work, and travels his^{asws} way, and calls to similar to that which he^{asws} called to.

¹⁰⁸ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 108

¹⁰⁹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 109

¹¹⁰ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 110

وَ إِنَّهُ لَمْ يَمْنَعِ اللَّهُ مَا أَعْطَى دَاوُدَ أَنْ يُعْطِيَ سُلَيْمَانَ أَفْضَلَ مِمَّا أَعْطَى دَاوُدَ.

And Allah^{azwj} did not Forbid what He^{azwj} Gave Dawood^{as} that He^{azwj} Gave Suleyman^{as} superior than what He^{azwj} had Given Dawood^{as}.¹¹¹

112- ير، بصائر الدرجات الحسنة بن علي عن عبيد الله بن الوليد عن الحارث بن المغيرة النصري قال سمعت أبا عبد الله ع يقول لا يكون الأرض إلا وفيها عالم يعلم مثل علم الأول وراثته من رسول الله ص و من علي بن أبي طالب ع يحتاج الناس إليه و لا يحتاج إلى أحد.

(The book) 'Basaair Al Darajaat' – Al Hassan Bin Ali, from Isa Bin Hisham, from Abdullah Bin Al Waleed, from Al Haris Bin Al Mugheira Al Nazry who said,

'I heard Abu Abdullah^{asws} saying: 'The earth cannot happen to be except and in it is a knowledgeable one^{asws} who knows like the knowledge of the former inheritor from Rasool-Allah^{saww} and from Ali^{asws} Bin Abu Talib^{asws}. The people are need to him^{asws} and he^{asws} is not needy to anyone'.¹¹²

113- ير، بصائر الدرجات محمد بن الحسين عن الحسن بن محبوب عن العلاء عن عبد الله بن أبي يعفور عن أبي عبد الله ع قال: كان علي بن أبي طالب ع عالم هذه الأمة و العلم يتوارث و ليس يمضي من أحد حتى يرى من ولده من يعلم علمه و لا تبقى الأرض يوماً بغير إمام منّا تفرغ إليه الأمة

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al Husayn, from Al Hassan Bin Mahboub, from Al A'ala, from Abdullah Bin Abu Yafour,

'From Abu Abdullah^{asws} having said: 'Ali^{asws} Bin Abu Talib^{asws} was a knowledgeable one^{asws} of this community, and the knowledge gets inherited, and no one from us^{asws} passes away until he^{asws} sees from his^{asws} son^{asws} one^{asws} who knows his^{asws} knowledge, and the earth cannot remain for a day without an Imam^{asws} from us^{asws}, the community can turn to him^{asws}.'

فَلْتُمْ يَكُونُ إِمَامَانِ قَالَ لَا إِلَّا وَ أَحَدُهُمَا صَامِتٌ لَا يَتَكَلَّمُ حَتَّى يَمُوتَ الْأَوَّلُ.

I said, 'Can there happen to be two Imams^{asws}?' He^{asws} said: 'No, except and one of the two would be silent, not speaking until the first one passes away'.¹¹³

114- بي، الغيبة للنعماني ابن عثمة عن محمد بن يوسف عن ابن مهران عن ابن البطائني عن أبيه عن يعقوب بن شعيب قال سمعت أبا عبد الله ع يقول لا والله لا يدعو [يدع] الله هذا الأمر إلا و له من يقوم به إلى يوم تقوم الساعة.

(The book) 'Al Ghayba' of Al Numani – Ibn Uqda, from Muhammad Bin Yusuf, from Ibn Mihran, from Ibn Batainy, from his father, from Yaqoub Bin Shuayb who said,

'I heard Abu Abdullah^{asws} saying: 'No, by Allah^{azwj}! Allah^{azwj} does not Leave this Command except and for it is one who would be standing with it up to the day the Hour will be established'.¹¹⁴

¹¹¹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 111

¹¹² Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 112

¹¹³ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 113

115- ني، الغيبة للنعماني ابنُ عُقْدَةَ عَنْ مُحَمَّدِ بْنِ سَالِمِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عُثْمَانَ بْنِ سَعِيدِ الطَّوِيلِ عَنْ أَحْمَدَ بْنِ سَيِّدٍ عَنْ مُوسَى بْنِ بَكْرِ بْنِ الْمُفَضَّلِ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ إِنَّمَا أَنْتَ مُنذِرٌ وَ لِكُلِّ قَوْمٍ هَادٍ قَالَ كُلُّ إِمَامٍ هَادٍ لِلْقَرْنِ الَّذِي هُوَ فِيهِمْ.

(The book) 'Ghayba' of Al Numani – Ibn Uqda, from Muhammad Bin Salim Bin Abdul Rahman, from Usman Bin Saeed Al Taweel, from Ahmad Bin Sayr, from Musa Bin Bakr, from Al Mufazzal,

'From Abu Abdullah^{asws} regarding His^{azwj} Words: **'But rather, you are a Warner, and for every people there is a Guide [13:7].** He^{asws} said: 'Every Imam^{asws} is a guide for the generation which he^{asws} is among them"¹¹⁵.

116- ني، الغيبة للنعماني ابنُ عُقْدَةَ عَنْ مُحَمَّدِ بْنِ الْمُفَضَّلِ وَ سَعْدَانَ بْنِ إِسْحَاقَ وَ أَحْمَدَ بْنِ الْحُسَيْنِ بْنِ عَبْدِ الْمَلِكِ وَ مُحَمَّدِ بْنِ أَحْمَدَ الْقَطَوَانِي جَمِيعاً عَنْ ابْنِ مَجْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنِ الثَّمَالِيِّ عَنْ أَبِي إِسْحَاقَ السَّبِيْعِيِّ قَالَ سَمِعْتُ مَنْ يُوثِقُ بِهِ مِنْ أَصْحَابِ أَمِيرِ الْمُؤْمِنِينَ يَقُولُ قَالَ أَمِيرُ الْمُؤْمِنِينَ مِنْ حُطْبَةٍ خَطَبَهَا بِالْكُوفَةِ طَوِيلَةً ذَكَرَهَا اللَّهُمَّ لَا بُدَّ لَكَ مِنْ حُجَجٍ فِي أَرْضِكَ حُجَّةٌ بَعْدَ حُجَّةٍ عَلَى خَلْقِكَ يَهْدُونَهُمْ إِلَى دِينِكَ وَ يُعَلِّمُونَهُمْ عِلْمَكَ لِقَلَّا يَتَفَرَّقَ أَتْبَاعُ أَوْلِيَائِكَ

(The book) 'Al Ghayba' of al Numani – Ibn Uqda, from Muhammad Bin Al Mufazzal and Sa'dan Bin Is'haq, and Ahmad Bin Al Husayn Bin Abdul Malik and Muhammad Bin Ahmad Al Qatwany altogether from Ibn Mahboub, from Hisham Bin Salim, from Al Sumali, from Abu Is'haq Al Sabie who said,

'I heard from one who can be relied with from the companions of Amir Al-Momineen^{asws} who said, 'Amir Al-Momineen^{asws} said in a lengthy sermon he addressed at Al-Kufa, mentioning: 'O Allah^{azwj}! It is inevitable for You^{azwj} from there being a Divine Authority in Your^{azwj} earth, a Divine Authority after a Divine Authority upon Your^{azwj} creatures guiding them to Your^{azwj} Religion and teaching them Your^{azwj} knowledge lest the followers of Your^{azwj} Guardians separate.

ظَاهِرٍ غَيْرِ مُطَاعٍ أَوْ مُكْتَنِيٍّ خَائِفٍ يَتَرَقَّبُ إِنْ غَابَ عَنِ النَّاسِ شَخْصُهُمْ فِي حَالِ هُدْيَتِهِمْ فِي دَوْلَةِ الْبَاطِلِ فَلَنْ يَغِيبَ عَنْهُمْ مَبْثُوثٌ عِلْمُهُمْ وَ آدَابُهُمْ فِي قُلُوبِ الْمُؤْمِنِينَ مُثَبَّتَةٌ وَ هُمْ بِهَا عَامِلُونَ يَأْتِسُونَ بِمَا يَسْتَوْحِشُونَ مِنْهُ الْمُكَدِّبُونَ وَ يَأْبَاهُ الْمُسْتَرْفُونَ بِاللَّهِ

One who is apparent without being a follower, or concealed, fearful, awaiting if his^{asws} person is hidden from the people during the state of their truce in the government of falsehood, but he^{asws} will never be hidden from them transmitting their knowledge and their education in the hearts of the Momineen, affirming (it), and they are working with it, being comforted with that the beliers are awed from and refusing the extravagant with Allah^{azwj}.

كَلَامٌ يُكَالُ بِلَا تَمَنٍّ مِنْ كَانَ يَسْمَعُهُ يَعْقِلُهُ فَيَعْرِفُهُ وَ يُؤْمِنُ بِهِ وَ يَتَّبِعُهُ وَ يَنْهَجُ نَهَجَهُ فَيَصْلُحُ بِهِ

A speech weighed without a price, one who has heard it, would understand it and would recognise it and believe in it, and follow it, and program with its program and be corrected by it'.

تُمْ يَقُولُ فَمَنْ هَذَا وَ لِهَذَا بَارَزُ الْعِلْمِ إِذْ لَمْ يُوجَدْ حَمَلَةٌ يَحْفَظُونَهُ وَ يُؤَدُّونَهُ كَمَا يَسْمَعُونَهُ مِنَ الْعَالَمِ

¹¹⁴ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 114

¹¹⁵ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 115

Then he^{asws} said: ‘So who is this and for this contraction of knowledge when a bearer (for it) cannot be found, preserving it and depositing it just as he had heard it from the knowledgeable one^{asws}’.

ثُمَّ قَالَ بَعْدَ كَلَامٍ طَوِيلٍ فِي هَذِهِ الْحُطْبَةِ اللَّهُمَّ وَ إِنِّي لَأَعْلَمُ الْعَيْبَ إِنَّ الْعِلْمَ لَا يَأْرُرُ كُفْلُهُ وَ لَا يَنْقَطِعُ مَوَادُّهُ فَإِنَّكَ لَا تُخْلِي أَرْضَكَ مِنْ حُجَّةٍ عَلَى خَلْقِكَ
إِنَّمَا ظَاهِرٌ مُطَاعٌ أَوْ خَائِفٌ مَعْمُورٌ لَيْسَ بِمُطَاعٍ لِكَيْلَا تَبْطُلَ حُجَّتُكَ وَ يَضِلَّ أَوْلِيَاؤُكَ بَعْدَ إِذْ هَدَيْتَهُمْ.

Then he^{asws} said after a lengthy speech in this sermon: ‘O Allah^{azwj}! And I^{asws} know the unseen. The knowledge cannot contract, all of it, nor can its depositing be terminated, for You^{azwj} do not leave Your^{azwj} earth vacant from a Divine Authority upon Your^{azwj} creatures, either apparent, obeyed, or fearful, obscure not being followed, lest Your^{azwj} Arguments be invalidated, and Your^{azwj} friends stray after Your^{azwj} having Guided them’’.

الْحَكَمَ عَنِ الرَّبِيعِ بْنِ مُحَمَّدٍ الْمُسَلِّيِّ عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا زَالَتْ الْأَرْضُ إِلَّا وَ فِيهَا حُجَّةٌ يَعْرِفُ الْحَالَالَ وَ الْحَرَامَ وَ يَدْعُو النَّاسَ إِلَى سَبِيلِ اللَّهِ.

Al Hakam, from Al Rabie Bin Muhammad Al Musly, from Abdullah Bin Suleyman,

‘From Abu Abdullah^{asws} having said: ‘The earth has not cease to be except and there is a Divine Authority in it knowing the Permissible(s) and the Prohibitions and calling the people to the Way of Allah^{azwj}’.¹¹⁶

¹¹⁶ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 1 H 116

CHAPTER 2 – ANOTHER IN CONNECTION WITH THE BEQUEST, AND MENTION OF THE SUCCESSORS^{as} SINCE ADAM^{as} UP TO THE END OF TIMES

1- لي، الأماالي للصدوق ابن الممتوكل عن الحميري عن ابن عيسى عن الحسن بن محبوب عن مقاتل بن سليمان عن أبي عبد الله الصادق ع قال قال رسول الله ص أنا سيد النبيين و وصيي سيد الوصيين و أوصيائي سادة الأوصياء

(The book) 'Al Amaali' of Al Sadouq – Ibn Mutawakkal, from Al Himeyri, from Ibn Isa, from Al Hassan Bin Mahboub, from Maqatal Bin Suleyman,

'From Abu Abdullah Al-Sadiq^{asws} having said: 'Rasool-Allah^{saww} said: 'I^{saww} and the chief of the Prophets^{as} and my^{saww} successor^{asws} is chief of the successors^{as}, and my^{saww} (his^{asws}) successors^{asws} are chief of the successors^{asws}.

إِنَّ آدَمَ سَأَلَ اللَّهَ عَزَّ وَ جَلَّ أَنْ يَجْعَلَ لَهُ وَصِيًّا صَالِحًا فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ أَنِّي أَكْرَمْتُ الْأَنْبِيَاءَ بِالنُّبُوَّةِ ثُمَّ اخْتَرْتُ خَلْقِي وَ جَعَلْتُ خِيَارَهُمُ الْأَوْصِيَاءَ

Adam^{as} asked Allah^{azwj} Mighty and Majestic to Make a righteous successor^{as} to be for him^{as}, so Allah^{azwj} Mighty and Majestic Revealed to him^{as}: "I^{azwj} Honoured the Prophets^{as} with the Prophet-hood, then I^{azwj} Chose My^{azwj} creatures and Made their best ones are the successors^{as}".

ثُمَّ أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ يَا آدَمُ أَوْصِ إِلَى شَيْثٍ فَأَوْصَى آدَمُ إِلَى شَيْثٍ وَ هُوَ هِبَةُ اللَّهِ بِنُ آدَمَ وَ أَوْصَى شَيْثٌ إِلَى ابْنِهِ شَبَّانَ وَ هُوَ ابْنُ نَزْلَةِ الْحَوْرَاءِ الَّتِي أَنْزَلَهَا اللَّهُ عَلَى آدَمَ مِنَ الْجَنَّةِ فَرَوَّجَهَا ابْنُهُ شَيْثًا

Then Allah^{azwj} Mighty and Majestic Revealed to him^{as}: "O Adam^{as}! Bequeath to Shees^{as}!" So, Adam^{as} bequeathed to Shees^{as}, and he^{as} is (named as) Hibatullah Bin Adam^{as}; and Shees^{as} bequeathed to his^{as} son Shabban^{as}, and he^{as} is the son for whom the Hourie descended which Allah^{azwj} Sent down unto Adam^{as} from the Paradise, and he^{as} married her to his^{as} son^{as} Shees^{as};

وَ أَوْصَى شَبَّانُ إِلَى مَحَلْتٍ وَ أَوْصَى مَحَلْتٌ إِلَى مَحْقٍ وَ أَوْصَى مَحْقٌ إِلَى عَمِيْشَا وَ أَوْصَى عَمِيْشَا إِلَى أَخْنُوخَ وَ هُوَ إِدْرِيسُ النَّبِيُّ وَ أَوْصَى إِدْرِيسُ إِلَى نَاحُورَ وَ دَفَعَهَا نَاحُورُ إِلَى نُوحِ النَّبِيِّ وَ أَوْصَى نُوحٌ إِلَى سَامٍ

And Shabban^{as} bequeathed to Mahlas^{as}, and Mahlas bequeathed to Mahouq^{as}, and Mahouq^{as} bequeathed to Ameysa^{as}, and Ameysa^{as} bequeathed to Alhnoukh^{as} and he^{as} is Idrees^{as} the Prophet^{as}, and Idrees bequeathed to Nahour^{as}, and Nahour^{as} handed it to Noah^{as}, and Noah^{as} bequeathed to Saam^{as};

وَ أَوْصَى سَامٌ إِلَى عَتَامِرَ وَ أَوْصَى عَتَامِرُ إِلَى بَرَعَيْنَاشَا وَ أَوْصَى بَرَعَيْنَاشَا إِلَى يَافِثَ وَ أَوْصَى يَافِثُ إِلَى بَرَّةَ وَ أَوْصَى بَرَّةُ إِلَى حَفِيْسَةَ وَ أَوْصَى حَفِيْسَةُ إِلَى عِمْرَانَ وَ دَفَعَهَا عِمْرَانُ إِلَى إِبْرَاهِيمَ الْخَلِيلِ وَ أَوْصَى إِبْرَاهِيمُ إِلَى ابْنِهِ إِسْمَاعِيلَ وَ أَوْصَى إِسْمَاعِيلُ إِلَى إِسْحَاقَ

And Saam^{as} bequeathed to Asamir^{as}, and Asamir^{as} bequeathed to Yarashasha^{as}, and Yarashasha^{as} bequeathed to Yafas^{as}, and Yafas^{as} bequeathed to Barrah^{as}, and Barrah^{as} bequeathed to Jafeesa^{as}, and Jafeesa^{as} bequeathed to Imran^{as} and Imran^{as} handed it to Ibrahim^{as} the Friend (of the Beneficent), and Ibrahim^{as} bequeathed to his^{as} Ismail^{as}, and Ismail^{as} bequeathed to Is'haq^{as};

وَأَوْصَى إِسْحَاقُ إِلَى يَعْقُوبَ وَ أَوْصَى يَعْقُوبُ إِلَى يُوسُفَ وَ أَوْصَى يُوسُفُ إِلَى يَثْرِيَا وَ أَوْصَى يَثْرِيَا إِلَى شُعَيْبٍ وَ دَفَعَهَا شُعَيْبٌ إِلَى مُوسَى بْنِ عِمْرَانَ وَ أَوْصَى مُوسَى بْنُ عِمْرَانَ إِلَى يُوْشَعَ بْنِ نُونٍ وَ أَوْصَى يُوْشَعَ بْنُ نُونٍ إِلَى دَاوُدَ وَ أَوْصَى دَاوُدُ إِلَى سُلَيْمَانَ وَ أَوْصَى سُلَيْمَانُ إِلَى آصَفَ بْنِ بَرْحِيَا

And Is'haq^{as} bequeathed to Yaqoub^{as}, and Yaqoub^{as} bequeathed to Yusuf^{as}, and Yusuf^{as} bequeathed to Yasra^{as}, and Yasra^{as} bequeathed to Shuayb^{as}, and Shuayb^{as} handed it to Musa Bin Imran^{as}, and Musa Bin Imran^{as} bequeathed to Yoshua Bin Nun^{as}, and Yoshua Bin Nun^{as} bequeathed to Dawood^{as}, and Dawood^{as} bequeathed to Suleyman^{as}, and Suleyman^{as} bequeathed to Aasif Bin Barkhiya;

وَأَوْصَى آصَفُ بْنُ بَرْحِيَا إِلَى زَكَرِيَّا وَ دَفَعَهَا زَكَرِيَّا إِلَى عِيسَى ابْنِ مَرْيَمَ وَ أَوْصَى عِيسَى إِلَى شَمْعُونَ بْنِ حَمُونَ الصَّمَا وَ أَوْصَى شَمْعُونَ إِلَى يَحْيَى بْنِ زَكَرِيَّا وَ أَوْصَى يَحْيَى بْنُ زَكَرِيَّا إِلَى مُنْذِرٍ وَ أَوْصَى مُنْذِرٌ إِلَى سُلَيْمَةَ وَ أَوْصَى سُلَيْمَةُ إِلَى بُرْدَةَ

And Aasif Bin Barkhiya bequeathed to Zakariya^{as}, and Zakariya^{as} handed it to Isa Ibn Maryam^{as}, and Isa Bin Maryam^{as} bequeathed to Shamoun Bin Hamoun Al Saffa^{as}, and Shamoun bequeathed to Yahya Bin Zakariya^{as}, and Yahya Bin Zakariya^{as} bequeathed to Munzir^{as}, and Munzir bequeathed to Suleymah^{as}, and Suleymah^{as} bequeathed to Burdah^{as}.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص وَ دَفَعَهَا إِلَيَّ بُرْدَةُ وَ أَنَا أَدْفَعُهَا إِلَيْكَ يَا عَلِيُّ وَ أَنْتَ تُدْفَعُهَا إِلَى وَصِيِّكَ وَ يَدْفَعُهَا وَصِيِّكَ إِلَى أَوْصِيَائِكَ مِنْ وَوَلَدِكَ وَاحِدٍ بَعْدَ وَاحِدٍ حَتَّى تُدْفَعَ إِلَى خَيْرِ أَهْلِ الْأَرْضِ بَعْدَكَ

Then Rasool-Allah^{saww} said: 'And Burdah^{as} handed it to me^{saww}, and I^{saww} am handing it over to you^{asws} O Ali^{asws}, and you^{asws} should hand it to your^{asws} successor^{asws}, and your^{asws} successor^{asws} should handed it to your^{asws} successors^{asws}, on after one until he^{asws} hands it to the best of the people of the earth after you^{asws}.

وَ لَتَكْفُرَنَّ بِكَ الْأُمَّةُ وَ لَتَخْتَلِفَنَّ عَلَيْكَ اخْتِلَافاً شَدِيداً النَّابِثُ عَلَيْكَ كَالْمَقِيمِ مَعِيَ وَ الشَّادُّ عَنكَ فِي النَّارِ وَ النَّارُ مَثْوَى لِلْكَافِرِينَ.

And the community will disbelieve in you^{asws} and will be differing upon you^{asws} with severe differing. The one steadfast upon you^{asws} is like the one standing with me^{saww}, and the one going away from you^{asws} would be in the Fire, and the Fire is an abode of the Kafirs".¹¹⁷

2- شي، تفسير العياشي عن هشام بن سالم عن حبيب السجستاني عن أبي جعفر ع قال: لَمَّا قَرَّبَ ابْنَا آدَمَ الْقُرْبَانَ فَتَمَبَّلَ مِنْ أَحَدِيهِمَا وَ لَمْ يُتَمَبَّلْ مِنَ الْآخَرِ قَالَ تُبَلَّلُ مِنْ هَابِيلَ وَ لَمْ يُتَمَبَّلْ مِنْ قَابِيلَ دَخَلَهُ مِنْ ذَلِكَ حَسَدٌ شَدِيدٌ وَ بَعَى عَلَى هَابِيلَ وَ لَمْ يَزَلْ يَرْضُدُهُ وَ يَسْبِعُ خَلْوَتَهُ حَتَّى ظَفَرَ بِهِ مُنْحَجِيًّا عَنْ آدَمَ فَوَتَّبَعَ عَلَيْهِ فَقَتَلَهُ فَكَانَ مِنْ قَصِيئِهِمَا مَا قَدْ أَنْبَأَ اللَّهُ فِي كِتَابِهِ بِمَا كَانَ بَيْنَهُمَا مِنَ الْمُحَاوَرَةِ قَبْلَ أَنْ يَقْتُلَهُ

Tafseer Al Ayyashi – From Hisham Bin Salim, from Habeeb Al Sijstany,

¹¹⁷ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 2 H 1

'From Abu Ja'far^{asws} having said: 'When the two sons of Adam^{as} offered the offering: **it was Accepted from one of them and was not Accepted from the other. [5:27]**. He^{azwj} Accepted from Habel^{as} and did not Accept from Qabeel, severe envy entered him^{la} from that and he^{la} rebelled against Habel^{as} and did not cease to lay in ambush for him^{as}, and pursued him^{as} being alone until he^{la} was victorious with him^{as} away from Adam^{as}. He^{la} leapt upon him^{as} and killed him^{as}, and it happened from their story what Allah^{azwj} has Informed in His^{azwj} Book from what talk happened between the two before he^{la} killed him^{as}'.

قَالَ فَلَمَّا عَلِمَ آدَمُ بِقَتْلِ هَابِيلَ حَزِنَ عَلَيْهِ حَزْناً شَدِيداً وَ دَخَلَهُ حُزْنٌ شَدِيدٌ

He^{asws} said: 'When Adam^{as} came to know the killing of Habel^{as}, there was alarm upon him with severe alarm, and severe grief entered him^{as}'.

قَالَ فَشَكَاَ إِلَى اللَّهِ ذَلِكَ فَأَوْحَى اللَّهُ إِلَيْهِ أَنِّي وَاهِبٌ لَكَ ذَكَراً يَكُونُ خَلِيفاً لَكَ مِنْ هَابِيلَ

He^{asws} said: 'He^{as} complained of that to Allah^{azwj}, so Allah^{azwj} Revealed to him^{as}: "I^{azwj} shall Gift you^{as} a male who will become a Caliph for you^{as} instead of Habel^{as}'.

قَالَ فَوَلَدَتْ حَوَاءُ غُلاماً رَقيقاً مُباركاً فَلَمَّا كَانَ يَوْمُ السَّابِعِ سَمَّاهُ آدَمَ شَيْئاً فَأَوْحَى اللَّهُ إِلَى آدَمَ أَنَّ هَذَا الْغُلامَ هِبَةٌ مِنِّي لَكَ فَسَمَّاهُ هِبَةَ اللَّهِ

He^{asws} said: 'Hawwa^{as} gave birth to a boy, pure, Blessed. When it was the seventh day, Adam^{as} named him as Shees^{as}. Allah^{azwj} Revealed to Adam^{as}: "But rather this boy is a Gift from Me^{azwj}, so name him^{as} as 'Hibatullah' (Gift of Allah^{azwj})!"

قَالَ فَسَمَّاهُ هِبَةَ اللَّهِ

He^{asws} said: 'So, he^{as} named him^{as} as Hibatullah.

قَالَ فَلَمَّا دَنَا أَجَلُ آدَمَ أَوْحَى اللَّهُ إِلَيْهِ أَنْ يَا آدَمُ إِنِّي مُتَوَفِّئُكَ وَ رَافِعُ رُوحَكَ إِلَيَّ يَوْمَ كَذَا وَ كَذَا فَأَوْصِي إِلَى خَيْرِ وُلْدِكَ وَ هُوَ هَبْتِي الَّذِي وَهَبْتُهُ لَكَ

He^{asws} said: 'When the term (expiry) approached Adam^{as}, Allah^{azwj} Revealed to him^{as}: "O Adam^{as}! I^{azwj} shall Cause you^{as} to expire and Raise your^{as} soul to Me^{azwj} on such and such day, therefore bequeath to the best of your^{as} sons^{as}, and he is My^{azwj} Gift which I^{azwj} had Gifted it to you^{as}'.

فَأَوْصِي إِلَيْهِ وَ سَلِّمْ إِلَيْهِ مَا عَلَّمْنَاكَ مِنَ الْأَسْمَاءِ وَ الْأَسْمِ الْأَعْظَمِ فَاجْعَلْ ذَلِكَ فِي تَابُوتٍ فَإِنِّي أُحِبُّ أَنْ لَا يَخْلُوَ أَرْضِي مِنْ عَالِمٍ يَعْلَمُ عَلَمِي وَ يَقْضِي بِحُكْمِي أَجْعَلُهُ حُجَّتِي عَلَى خَلْقِي

So bequeath to him^{as} and submit to him^{as} what We^{azwj} Taught you^{as} from the Names and the Magnificent Name, and make that to be in a box, for I^{azwj} Love that My^{azwj} earth should not be vacant from a knowledgeable one^{asws} who knows My^{azwj} Knowledge and judges with My^{azwj} Judgments. I^{azwj} shall Make him^{as} My^{azwj} Divine Authority upon My^{azwj} creatures!"

قَالَ فَجَمَعَ آدَمُ إِلَيْهِ جَمِيعَ وُلْدِهِ مِنَ الرِّجَالِ وَ النِّسَاءِ فَقَالَ لَهُمْ يَا وُلْدِي إِنَّ اللَّهَ أَوْحَى إِلَيَّ أَنَّهُ رَافِعُ إِلَيْهِ رُوحِي وَ أَمَرَنِي أَنْ أَوْصِي إِلَى خَيْرِ وُلْدِي وَ إِنَّهُ هِبَةُ اللَّهِ وَ إِنَّ اللَّهَ اخْتَارَهُ لِي وَ لَكُمْ مِنْ بَعْدِي اسْمَعُوا لَهُ وَ أَطِيعُوا أَمْرَهُ فَإِنَّهُ وَصِي وَ خَلِيفَتِي عَلَيْكُمْ

He^{asws} said: 'Adam^{as} gathered to him^{as} the entirety of his^{as} children, from the men and the women, and he^{as} said to them: 'O my^{as} children! Allah^{azwj} Revealed to me^{as} that He^{azwj} is to Raise my^{as} soul to Him^{azwj} and Commanded me to bequeath to the best of my^{as} sons^{as}, and he^{as} is Hibatullah^{as}, and Allah^{azwj} has Chosen him^{as} for me^{as} and for you all from after me^{as}. Listen to him^{as} and obey his^{as} orders for he^{as} is my^{as} successor^{asws} and my^{as} Caliph upon you all'.

فَقَالُوا جَمِيعاً نَسْمَعُ لَهُ وَ نَطِيعُ أَمْرِهِ وَ لَا نُخَالِفُهُ

They all said, 'We shall listen to him^{as} and obey his^{as} orders and will not oppose him^{as}'.

قَالَ فَأَمْرٌ بِالتَّابُوتِ فَعَمِلَ ثُمَّ جُعِلَ فِيهِ عِلْمُهُ وَ الْأَسْمَاءُ وَ الْوَصِيَّةُ ثُمَّ دَفَعَهُ إِلَى هِبَةَ اللَّهِ وَ تَقَدَّمَ إِلَيْهِ فِي ذَلِكَ وَ قَالَ لَهُ انظُرْ يَا هِبَةَ اللَّهِ إِذَا أَنَا مِتُّ فَأَعْسِلْنِي وَ كَفِّنِّي وَ صَلِّ عَلَيَّ وَ أَدْخِلْنِي فِي حُفْرَتِي

He^{asws} said: 'He^{as} instructed with the box and it was built, then he^{as} made his^{as} knowledge and the names and the bequest to be in it, then he^{as} handed it to Hibatullah^{as}, and proceeded to him^{as} during that and said to him^{as}: 'Look, O Hibatullah! When I^{as} pass away, then wash me^{as} and enshroud me^{as} and pray Salat upon me^{as} and enter me^{as} into my^{as} grave.

فَإِذَا مَضَى بَعْدَ وَفَاتِي أَنْزِعُونَ يَوْمًا فَأَخْرِجْ عِظَامِي كُلَّهَا مِنْ حُفْرَتِي فَاجْمَعْهَا جَمِيعاً ثُمَّ اجْعَلْهَا فِي التَّابُوتِ وَ احْتَفِظْ بِهِ وَ لَا تَأْتَمَنَّ عَلَيْهِ أَحَدًا غَيْرَكَ فَإِذَا حَضَرْتَ وَفَاتِكَ وَ أَحْسَنْتَ بِذَلِكَ مِنْ نَفْسِكَ فَالْتَمَسْ خَيْرَ وُلْدِكَ وَ الزَّمَّهُمْ لَكَ صُحْبَةً وَ أَفْضَلَهُمْ عِنْدَكَ قَبْلَ ذَلِكَ فَأَوْصِ إِلَيْهِ بِمِثْلِ مَا أَوْصَيْتَ بِهِ إِلَيْكَ وَ لَا تَدَعَنَّ الْأَرْضَ بِغَيْرِ عَالِمٍ مِنَّا أَهْلَ الْبَيْتِ

Then, when forty days pass after my^{as} expiry, then extract my^{as} bones, all of them, from my^{as} grave and gather them collecting, then make these to be in the box, and be protective with it and do not trust anyone upon it apart from yourself. So, when your^{as} expiry presents and you^{as} sense that from yourself^{as}, then seek the best of your^{as} sons and the most committed to you^{as} in accompaniment, and their most superior in your^{as} view before that, then bequest to him^{as} with the like of what I^{as} am bequeathing to you^{as} with, and the earth will not be left without a knowledgeable one from our family.

يَا بُيَّيْ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَهْبَطَنِي إِلَى الْأَرْضِ وَ جَعَلَنِي خَلِيفَتَهُ فِيهَا حُجَّةً لَهُ عَلَى خَلْقِهِ فَقَدْ أَوْصَيْتَ إِلَيْكَ بِأَمْرِ اللَّهِ وَ جَعَلْتُكَ حُجَّةً لِلَّهِ عَلَى خَلْقِهِ فِي أَرْضِهِ بَعْدِي فَلَا تَخْرُجْ مِنَ الدُّنْيَا حَتَّى تَدْعَ لِلَّهِ حُجَّةً وَ وَصِيًّا وَ تُسَلِّمَ إِلَيْهِ التَّابُوتَ وَ مَا فِيهِ كَمَا سَلَّمْتُهُ إِلَيْكَ

O my^{as} son^{as}! Allah^{azwj} Blessed and Exalted Sent me^{as} down to the earth and Made me^{as} a Caliph therein as a Divine Authority of His^{azwj} upon His^{azwj} creatures. Thus, I^{as} am bequeathing to you^{as} by the Command of Allah^{azwj} make you^{as} a divine Authority of Allah^{azwj} upon His^{azwj} creatures in His^{azwj} earth after me^{as}, therefore do not exit from the world until you^{as} leave a Divine Authority for Allah^{azwj}, and a successor^{as}, and submit the box to him^{as} and whatever is in it just as I^{as} am submitting to you^{saww}.

وَ أَعْلَمُهُ أَنَّهُ سَيَكُونُ مِنْ ذُرِّيَّتِي رَجُلٌ اسْمُهُ نُوحٌ يَكُونُ فِي بُيُوتِهِ الطُّوفَانُ وَ الْعَرْقُ فَمَنْ رَكِبَ فِي فُلِكِهِ نَجَا وَ مَنْ تَخَلَّفَ عَنِ فُلِكِهِ عَرِقَ

And let him^{as} know that there will be coming into being a man from my^{as} offspring his^{saww} name would be Noah^{as}. During his^{as} Prophet-hood the flood and the drowning would occur,

so the one who sails in his^{as} ship would be saved, and one who stays behind from his^{as} ship would drown.

وَأَوْصِ وَصِيكَ أَنْ يَحْفَظَ بِالتَّابُوتِ وَ بِمَا فِيهِ فَإِذَا حَضَرَتْ وَفَاتُهُ أَنْ يُوصِيَ إِلَى خَيْرِ وُلْدِهِ وَ أَلْزَمَهُمْ لَهُ وَ أَفْضَلِهِمْ عِنْدَهُ وَ سَلَّمَ إِلَيْهِ التَّابُوتَ وَ مَا فِيهِ وَ لِيُضَعَ كُلُّ وَصِيٍّ وَصِيَّتَهُ فِي التَّابُوتِ وَ لِيُوصَ بِذَلِكَ بَعْضُهُمْ إِلَى بَعْضٍ

And bequeath to your^{as} successor^{as} that he^{as} be protective with the box and with whatever is in it. When his^{as} expiry presents, he^{as} should bequeath to the best of his^{as} sons^{as} and their most committed to him^{as} and their most superior in his^{as} view, and submit the box to him^{as} and whatever is in it, and let every successor^{as} of mine^{as} place his^{as} bequest in the box and let he^{as} bequeath with that, one to the other.

فَمَنْ أَدْرَكَ نُبُوَّةَ نُوحٍ فَلْيَرْكَبْ مَعَهُ وَ لِيَحْمِلِ التَّابُوتَ وَ جَمِيعَ مَا فِيهِ فِي فُلِّكَ وَ لَا يَتَخَلَّفْ عَنْهُ أَحَدٌ

One who comes across the Prophet-hood of Noah^{as}, then let him sail with him^{as} and let him^{as} carry the box and the entirety of whatever is in it, in his^{as} ship, and let no one stay behind from it.

وَ اخْذِرْ يَا هَيْبَةَ اللَّهِ وَ أَنْتُمْ يَا وُلْدِي الْمَلْعُونِ قَابِيلَ وَ وُلْدَهُ فَقَدْ رَأَيْتُمْ مَا فَعَلَ بِأَخِيكُمْ هَابِيلَ فَاخْذِرُوهُ وَ وُلْدَهُ وَ لَا تُنَاكِحُوهُمْ وَ لَا تُخَالِطُوهُمْ وَ كُنْ أَنْتَ يَا هَيْبَةَ اللَّهِ وَ إِخْوَتِكَ وَ أَخَوَاتِكَ فِي أَعْلَى الْجَبَلِ وَ اعْرِضْهُ وَ وُلْدَهُ وَ دَعِ الْمَلْعُونِ قَابِيلَ وَ وُلْدَهُ فِي أَسْفَلِ الْجَبَلِ

And be cautioned, O Hibatullah^{as}, and you all, O my^{as} children, of the accursed Qabeel and his^{la} children, for you have seen what he^{la} did with your brother Habeel^{as}. Therefore be cautious of him^{la} and his^{la} children, and neither marry them nor mingle with them, and you^{as} O Hibatullah^{as} and your^{as} brothers and your^{as} sisters be at the top of the mountain, and isolate him^{la} and his^{la} children, and leave the accursed Qabeel^{la} and his^{la} children in the bottom of the mountain’.

قَالَ فَلَمَّا كَانَ الْيَوْمَ الَّذِي أَخْبَرَ اللَّهُ أَنَّهُ مُتَوَفِّيهِ فِيهِ تَهَيَّأَ آدَمُ لِلْمَوْتِ وَ أَدْعَنَ بِهِ قَالَ وَ هَبَطَ عَلَيْهِ مَلَكُ الْمَوْتِ فَقَالَ آدَمُ دَعْنِي يَا مَلَكُ الْمَوْتِ حَتَّى أَتَشْهَدَ وَ أَنْبِيَّ عَلَى رَبِّي بِمَا صَنَعَ عِنْدِي مِنْ قَبْلِ أَنْ تَقْبِضَ رُوحِي

He^{asws} said: ‘When it was the day in which Allah^{azwj} Informed that he^{as} would be passing away during it, Adam^{as} prepared for the death and complied with it, and the Angel of death descended unto him^{as}. Adam^{as} said: ‘Leave me^{as}, O Angel of death, until I^{as} testify and extol upon my^{as} Lord^{azwj} what has been done in my^{as} presence from before you^{as} capture my^{as} soul’.

فَقَالَ آدَمُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنِّي عَبْدُ اللَّهِ وَ خَلِيفَتُهُ فِي أَرْضِهِ ابْتِدَائِي بِإِحْسَانِهِ وَ خَلَقَنِي بِيَدِهِ لَمْ يَخْلُقْ خَلْقاً بِيَدِهِ سِوَايَ وَ نَفَخَ فِيَّ مِنْ رُوحِهِ ثُمَّ أَجْمَلَ صُورَتِي وَ لَمْ يَخْلُقْ عَلَيَّ خَلْقِي أَحَداً قَبْلِي

Adam^{as} said: ‘I^{as} testify that there is no god except Allah^{azwj} Alone, there is not associate for Him^{azwj}, and I^{as} testify that I^{as} am a servant of Allah^{azwj} and His^{sawww} Caliph in His^{azwj} earth. He^{azwj} Began with me^{as} with His^{azwj} Favours and Created me^{as} with His^{azwj} Hands. He^{azwj} did not Created any creature with His^{azwj} Hands besides me^{as} and Blew into me^{as} from His^{azwj} Spirit, then He^{azwj} Beautified my^{as} appearance and did not Create upon my^{as} creation, anyone before me^{as}.

ثُمَّ أَسْحَدَ لِي مَلَائِكَتَهُ وَعَلَّمَنِي الْأَسْمَاءَ كُلَّهَا وَ لَمْ يُعَلِّمْنِيهَا مَلَائِكَتَهُ ثُمَّ أَسْكَنَنِي حَنَّتَهُ وَ لَمْ يَكُنْ جَعَلَهَا دَارَ قَرَارٍ وَ لَا مَنْزِلَ اسْتِيظَانٍ وَ إِنَّمَا خَلَقَنِي لِسُكْنِي الْأَرْضَ لِلَّذِي أَرَادَ مِنَ التَّقْدِيرِ وَ التَّدْبِيرِ وَ قَدَّرَ ذَلِكَ كُلَّهُ قَبْلَ أَنْ يَخْلُقَنِي فَمَضَيْتُ فِي قُدْرَتِهِ وَ قَضَائِهِ وَ نَافِلِ أَمْرِهِ

Then He^{azwj} Got His^{azwj} Angels to prostrate to me^{as}, and Taught me^{as} the names, all of them, and did not Teach these to His^{azwj} Angels. Then He^{azwj} Settled me^{as} in His^{azwj} Paradise and did not Make it to be a house of dwelling nor a house for settlement, and rather He^{azwj} Created me^{as} in order to Settle me^{as} in the earth for that which He^{azwj} Wanted, from the pre-determination, and the Management, and He^{azwj} had pre-determined all of that before He^{azwj} had Created me^{as}. So I^{as} continued in His^{azwj} pre-determination and His^{azwj} decree and implemented His^{azwj} Command.

ثُمَّ نَهَايَنِي أَنْ أَكُلَ مِنَ الشَّجَرَةِ فَعَصَيْتُهُ وَ أَكَلْتُ مِنْهَا فَأَقَالَنِي عَثْرَتِي وَ صَفَحَ لِي عَنْ جُرْمِي فَلَهُ الْحَمْدُ عَلَى جَمِيعِ نِعَمِهِ عِنْدِي حَمْدًا يَكْمُلُ بِهِ رِضَاهُ عَنِّي

Then He^{azwj} Forbid me^{as} from the tree, but I^{as} disobeyed Him^{azwj} and ate from it. He^{as} Dismissed my^{as} stumble and Excused my^{as} crime from me^{as}. Thus, for Him^{azwj} is the Praise upon the entirety of His^{azwj} Favours with me^{as}, a praise His^{azwj} Pleasure is completed with from me^{as}.

قَالَ فَقبَضَ مَلَكُ الْمَوْتِ رُوحَهُ صَلَوَاتُ اللَّهِ عَلَيْهِ

He^{asws} said: 'The Angel of death captured his^{as} soul'.

فَقَالَ أَبُو جَعْفَرٍ ع إِنَّ جِبْرَائِيلَ نَزَلَ بِكَفْنِ آدَمَ وَ بِمِحْنُوطِهِ وَ بِالْمِسْحَاةِ مَعَهُ

Abu Ja'far^{asws} said: 'Jibraeel^{as} descended with the shroud of Adam^{as} and with his^{as} embalment and with a spade'.

قَالَ وَ نَزَلَ مَعَ جِبْرَائِيلَ سَبْعُونَ أَلْفَ مَلَكٍ لِيَحْضُرُوا جَنَازَةَ آدَمَ

He^{asws} said: 'And there descended along with Jibraeel^{as}, seventy thousand Angels in order to attend the funeral of Adam^{as}'.

قَالَ فَعَسَلَهُ هِبَةُ اللَّهِ وَ جِبْرَائِيلُ وَ كَفَّنَهُ وَ حَنَطَهُ ثُمَّ قَالَ يَا هِبَةُ اللَّهِ تَقَدَّمْ فَصَلِّ عَلَيَّ عَلَى أَبِيكَ وَ كَبِّرْ عَلَيْهِ خَمْسًا وَ عِشْرِينَ تَكْبِيرَةً فَوَضَعَ سَرِيرُ آدَمَ ثُمَّ قَدَّمَ هِبَةَ اللَّهِ وَ قَامَ جِبْرَائِيلُ عَنْ يَمِينِهِ وَ الْمَلَائِكَةُ خَلْفَهُمَا فَصَلَّى عَلَيْهِ وَ كَبِّرْ عَلَيْهِ خَمْسًا وَ عِشْرِينَ تَكْبِيرَةً

He^{asws} said: 'He^{as} was washed by Hibatullah^{as}, and Jibraeel^{as} enshrouded him^{as} and embalmed him^{as}, then said: 'O Hibatullah^{as}, go ahead and pray Salat upon your^{as} father^{as}, and exclaim upon him^{as} with twenty five Takbeers'. So he^{as} placed the bier of Adam^{as}, then Hibatullah^{as} proceeded, and Jibraeel^{as} stood on his^{as} right and the Angels were behind him^{as} praying Salat upon him^{as}, and he^{as} exclaimed twenty five Takbeers upon him^{as}.

وَ انْصَرَفَ جِبْرَائِيلُ وَ الْمَلَائِكَةُ فَحَفَرُوا لَهُ بِالْمِسْحَاةِ ثُمَّ أَدْخَلُوهُ فِي حُفْرَتِهِ ثُمَّ قَالَ جِبْرَائِيلُ يَا هِبَةُ اللَّهِ هَكَذَا فَافْعَلُوا بِمَوْتَانِكُمْ وَ السَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ

And Jibraeel^{as} and the Angels left and dug for him^{as} with the spade, then they entered him^{as} into his^{as} grave, then Jibraeel^{as} said: 'O Hibatullah! That is how you^{as} should deal with your^{as} deceased ones, and the greetings be upon you all, **The Mercy of Allah and His Blessings are upon you, the People of the Household, [11:73]**'.

فَقَالَ أَبُو جَعْفَرٍ ع فَقَامَ هِبَةُ اللَّهِ فِي وُلْدِ أَبِيهِ بِطَاعَةِ اللَّهِ وَ بِمَا أَوْصَاهُ أَبُوهُ فَاعْتَزَلَ وُلْدَ الْمَلْعُونِ قَابِيلَ

Abu Ja'far^{asws} said: 'So Hibatullah^{as} stood among the children of his^{as} father^{as} and with what his^{as} father^{as} had bequeathed him^{as} with, and isolated his^{as} children from the accursed Qabeel^{la}.

فَلَمَّا حَضَرَتْ وَفَاةُ هِبَةَ اللَّهِ أَوْصَى إِلَى ابْنِهِ قَيْنَانَ وَ سَلَّمَ إِلَيْهِ التَّائِبُونَ وَ مَا فِيهِ وَ عِظَامَ آدَمَ وَ قَالَ لَهُ إِنَّ أَنْتَ أُذْرِكْتَ بُبُوَةَ نُوحٍ فَاتَّبِعْهُ وَ احْمِلِ التَّائِبُونَ مَعَكَ فِي فُلْكِهِ وَ لَا تَخْلَفَنَّ عَنْهُ فَإِنَّ فِي بُبُوَتِهِ يَكُونُ الطُّوفَانُ وَ الْعَرْقُ فَمَنْ رَكِبَ فِي فُلْكِهِ بَجَا وَ مَنْ تَخَلَّفَ عَنْهُ عَرِقَ

When the expiry presented to Hibatullah, he^{as} bequeathed to his^{as} son^{as} and Canaan^{as} and submitted the box to him^{as} and whatever was in it, and bones of Adam^{as}, and said to him^{as}: 'If you^{as} come across the Prophet-hood of Noah^{as}, then follow him^{as} and carry the box with you^{as} in his^{as} ship and do not stay behind from him^{as}, for during his^{as} Prophet-hood the flood and the drowning would occur, so the one who sails in his^{as} ship would be saves and one who stays behind from it would drown'.

قَالَ فَقَامَ قَيْنَانُ بِوَصِيَّةِ هِبَةَ اللَّهِ فِي إِخْوَتِهِ وَ وُلْدِ أَبِيهِ بِطَاعَةِ اللَّهِ

He^{asws} said: 'So Canaan^{as} stood with the bequest of Hibatullah among his^{as} brothers and children of his^{as} father^{as} with obedience to Allah^{azwj}.

قَالَ فَلَمَّا حَضَرَتْ قَيْنَانَ الْوَفَاةُ أَوْصَى إِلَى مَهْلَائِيلَ وَ سَلَّمَ إِلَيْهِ التَّائِبُونَ وَ مَا فِيهِ وَ الْوَصِيَّةَ فَقَامَ مَهْلَائِيلُ بِوَصِيَّةِ قَيْنَانَ وَ سَارَ بِسِيرَتِهِ

He^{asws} said: 'When the expiry presented to Canaan^{as}, he^{as} bequeathed to Mahlaeel^{as} and submitted the box to him^{as} and whatever was in it, and the bequest. Mahlaeel^{as} stood with the bequest of Canaan^{as} and travelled in his^{as} way.

فَلَمَّا حَضَرَتْ مَهْلَائِيلَ الْوَفَاةُ أَوْصَى إِلَى ابْنِهِ بُرْدٍ فَسَلَّمَ إِلَيْهِ التَّائِبُونَ وَ جَمِيعَ مَا فِيهِ وَ الْوَصِيَّةَ فَتَقَدَّمَ إِلَيْهِ فِي بُبُوَةِ نُوحٍ

When the expiry presented to Mahlaeel^{as}, he^{as} bequeathed to his^{as} son^{as} Burd^{as} and submitted the box to him^{as} and the entirety of whatever was in it, and the bequest, and proceeded to it in the Prophet-hood of Noah^{as}.

فَلَمَّا حَضَرَتْ وَفَاةُ بُرْدٍ أَوْصَى بِهِ إِلَى ابْنِهِ أَخْنُوخَ وَ هُوَ إِدْرِيسُ فَسَلَّمَ إِلَيْهِ التَّائِبُونَ وَ جَمِيعَ مَا فِيهِ وَ الْوَصِيَّةَ فَقَامَ أَخْنُوخُ بِوَصِيَّةِ بُرْدٍ

When the expiry presented to Burd^{as}, he^{as} bequeathed with it to his^{as} son^{as} Akhnoukh^{as}, and he^{as} is Idrees^{as}, and submitted the box to him^{as} and the entirety of whatever was in it, and the bequest. So, Akhnoukh^{as} stood with the bequest of Burd^{as}.

فَلَمَّا قَرَّبَ أَحَلُّهُ أَوْحَى اللَّهُ إِلَيْهِ أَنِّي رَافِعُكَ إِلَى السَّمَاءِ وَ قَابِضُ رُوحِكَ فِي السَّمَاءِ فَأَوْصِ إِلَى ابْنِكَ جِرْقَاسِيلَ فَقَامَ جِرْقَاسِيلُ بِوَصِيَّةِ أَخْنُوخَ

When his^{as} term drew near, Allah^{azwj} Revealed to him^{as}: “I^{azwj} shall Raise you^{as} to the sky and Capture your^{as} soul in the sky!” He^{as} bequeathed to his^{as} son^{as} Hirqaseel^{as}. So, Hirqaseel^{as} stood with the bequest of Akhnoukh^{as}.

فَلَمَّا حَضَرَتْهُ الْوَفَاةُ أَوْصَى إِلَى ابْنِهِ نُوحٍ وَ سَلَّمَ إِلَيْهِ التَّابُوتَ وَ جَمِيعَ مَا فِيهِ وَ الْوَصِيَّةَ

When the expiry presented to him^{as}, he^{as} bequeathed to his^{as} son^{as} Noah^{as}, and submitted the box to him^{as} and the entirety of whatever was in it, and the bequest’.

قَالَ فَلَمَّ يَزَلِ التَّابُوتُ عِنْدَ نُوحٍ حَتَّى حَمَلَهُ مَعَهُ فِي فُلْكَهِ فَلَمَّا حَضَرَتْ نُوحًا الْوَفَاةُ أَوْصَى إِلَى ابْنِهِ سَامٍ وَ سَلَّمَ إِلَيْهِ التَّابُوتَ وَ جَمِيعَ مَا فِيهِ وَ الْوَصِيَّةَ

He^{asws} said: ‘Thus, the box did not cease to be with Noah^{as} until he^{as} carried it with him^{as} in his^{as} ship. When the expiry presented to Noah^{as}, he^{as} bequeathed to his^{as} son^{as} Saam^{as} and submitted the box to him^{as}, and the entirety of whatever was in it, and the bequest’.

قَالَ حَبِيبُ السَّجِسْتَانِيِّ ثُمَّ انْقَطَعَ حَدِيثُ أَبِي جَعْفَرٍ عِندَهَا.

Habeeb Al-Sijistany (the narrator) said, ‘Then Abu Ja’far^{asws} terminated the Hadeeth, at it’.¹¹⁸

Tafseer Al Ayyashi – From Abu Hamza Al Sumali,

‘From Abu Ja’far^{asws} having said: ‘When Adam^{as} ate from the tree, he^{as} was descended to the earth and Habel^{as} and his^{as} sister Taw’am were born for him^{as}. Then Qabeel^{la} and his^{as} (twin) sister Taw’am were born. Then Adam^{as} instructed Habel^{as} and Qabeel^{la} to offer an offering each.

3- شي، تفسير العياشي عن أبي حمزة الثمالي عن أبي جعفر ع قال: لَمَّا أَكَلَ آدَمُ مِنَ الشَّجَرَةِ أَهْبَطَ إِلَى الْأَرْضِ فَوُلِدَ لَهُ هَابِيلُ وَ أُخْتُهُ تَوَّامٌ ثُمَّ وُلِدَ قَابِيلُ وَ أُخْتُهُ تَوَّامٌ ثُمَّ إِنَّ آدَمَ أَمَرَ هَابِيلَ وَ قَابِيلَ أَنْ يُقْرَبَا قُرْبَانًا وَ كَانَ هَابِيلُ صَاحِبَ عَنَمٍ وَ كَانَ قَابِيلُ صَاحِبَ زَرْعٍ فَقَرَّبَ هَابِيلُ كَبْشًا مِنْ أَفْضَلِ عَنَمِهِ وَ قَرَّبَ قَابِيلُ مِنْ زَرْعِهِ مَا لَمْ يَكُنْ يَنْقَى كَمَا أَدْخَلَ بَيْتَهُ فَتَقَبَّلَ قُرْبَانُ هَابِيلَ وَ لَمْ يُتَقَبَّلْ قُرْبَانُ قَابِيلَ وَ هُوَ قَوْلُ اللَّهِ وَ ائْتِ عَلَيْهِمْ نَبَأُ ابْنِي آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتَقَبَّلَ مِنْ أَحَدِهِمَا وَ لَمْ يُتَقَبَّلْ مِنَ الْآخَرِ

And it was so that Habel^{as} was an owner of sheep, and Qabeel^{la} was an owner of a plantation, so Habel^{as} offered a ram from the best of his^{as} sheep, and Qabeel^{la} offered from his^{as} plantation what (fruits) had yet to ripen just as he^{la} entered his^{la} house. So, the offering of Habel^{as} was Accepted and the offering of Qabeel^{la} was not Accepted, and it is the word of Allah^{azwj}: **And relate to them the news of the two sons of Adam with the truth when they both offered an offering, but it was Accepted from one of them and was not Accepted from the other. [5:27].**

وَ كَانَ الْقُرْبَانُ بِأَكْمَلِهِ النَّارَ فَعَمَدَ قَابِيلُ إِلَى النَّارِ فَبَيَّ لَهَا بَيْتًا وَ هُوَ أَوَّلُ مَنْ بَيَّ بُيُوتَ النَّارِ

¹¹⁸ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 2 H 2

And it was so that the fire had consumed the offering. Qabeel^{la} deliberated to the fire and build a house (of worship) for it, and it is the first house built, from the houses of fire (worship)'.
 فَعَالَ لِأَعْبَدَنَّ هَذِهِ النَّارَ حَتَّى يُتَقَبَّلَ فُرْبَانِي ثُمَّ إِنَّ إِبْلِيسَ عَدُوَّ اللَّهِ أَتَاهُ وَهُوَ يَجْرِي مِنْ ابْنِ آدَمَ جَحْرَى الدَّمِّ فِي الْعُرُوقِ فَقَالَ لَهُ يَا قَابِيلُ قَدْ تُقْبَلُ فُرْبَانُ هَابِيلَ وَ لَمْ يُتَقَبَّلْ فُرْبَانُكَ وَ إِنَّكَ إِنْ تَرَكْتَهُ يَكُونُ لَهُ عَقَبٌ يُفْتَحِرُونَ عَلَى عَقِبِكَ يَمُوتُونَ نَحْنُ أَبْنَاءُ الَّذِي تُقْبَلُ فُرْبَانُهُ وَ أَنْتُمْ أَبْنَاءُ الَّذِي تُرِكَ فُرْبَانُهُ فَاقْتُلْهُ لِكَيْلَا يَكُونَ لَهُ عَقَبٌ يُفْتَحِرُونَ عَلَى عَقِبِكَ

He^{la} said, 'I^{la} will worship this fire until it accepts my^{la} offering (as well)'. Then Iblees^{la}, enemy of Allah^{azwj}, came to him^{la}, and he^{la} used to flow among the children of Adam^{as} (like) the flow of blood in the veins. He^{la} said to him^{la}, 'O Qabeel^{la}! The offering of Habeel^{as} has been Accepted and your^{la} offering has not been Accepted, and you^{la}, if you^{la} were to leave him^{as} to have posterity for him^{as}, they would be priding upon your^{la} posterity saying, 'We are the sons of the one whose offering was Accepted' while you are sons of the one whose offering was neglected. So kill him^{as}, let there happen to be a posterity for him^{as} to pride upon your^{la} posterity'.

فَقَتَلَهُ فَلَمَّا رَجَعَ قَابِيلُ إِلَى آدَمَ قَالَ لَهُ يَا قَابِيلُ أَيْنَ هَابِيلُ فَقَالَ اطْلُبُوهُ حَيْثُ قَرَّبْنَا الْفُرْبَانَ فَانْطَلَقَ آدَمُ فَوَجَدَ هَابِيلَ قَتِيلًا فَقَالَ آدَمُ لَعْنَتْ مِنْ أَرْضٍ كَمَا قَبِلَتْ دَمَ هَابِيلَ فَبَكَى آدَمُ عَلَى هَابِيلَ أَرْبَعِينَ لَيْلَةً

So he^{la} killed him^{as}. When Qabeel^{la} returned to Adam^{as}, he^{as} said to him^{la}: 'O Qabeel^{la}! Where is Habeel^{as}?' He^{la} said, 'Seek him^{as} where he^{as} offered the offering'. Adam^{as} went and found Habeel^{as} having been killed. Adam^{as} said: 'Accursed is the land which has accepted the blood of Habeel^{as}'. He^{as} cried upon Habeel^{as} for forty nights.

ثُمَّ إِنَّ آدَمَ سَأَلَ رَبَّهُ وَوَلَدًا فَوُلِدَ لَهُ غُلَامٌ فَسَمَّاهُ هَبَةَ اللَّهِ لِأَنَّ اللَّهَ وَهَبَهُ لَهُ وَ أَخْتَهُ نَوَامٌ

Then Adam^{as} asked his^{as} Lord^{azwj} for a son, so a boy was born for him^{as} and he^{as} named him as 'Hibatullah' (Gift of Allah^{azwj}), because Allah^{azwj} had Gifted him^{as} to him^{as} and his^{as} sister Taw'am.

فَلَمَّا انْقَضَتْ نُبُوَّةُ آدَمَ وَ اسْتَكْمَلَتْ أَيَّامُهُ أَوْحَى اللَّهُ إِلَيْهِ أَنْ يَا آدَمَ قَدْ فَضَيْتَ نُبُوتَكَ وَ اسْتَكْمَلْتَ أَيَّامَكَ فَاجْعَلِ الْعِلْمَ الَّذِي عِنْدَكَ وَ الْإِيمَانَ وَ الْإِسْمَ الْأَكْبَرَ وَ مِيرَاثَ الْعِلْمِ وَ آثَارَ عِلْمِ النُّبُوَّةِ مِنَ الْعَقَبِ مِنْ ذُرِّيَّتِكَ عِنْدَ هَبَةَ اللَّهِ ابْنِكَ فَإِنِّي لَمْ أَقْطَعْ الْعِلْمَ وَ الْإِيمَانَ وَ الْإِسْمَ الْأَعْظَمَ وَ آثَارَ عِلْمِ النُّبُوَّةِ مِنَ الْعَقَبِ مِنْ ذُرِّيَّتِكَ إِلَى يَوْمِ الْقِيَامَةِ وَ لَنْ أَدْعَ الْأَرْضَ إِلَّا وَ فِيهَا عَالِمٌ يَعْرِفُ بِهِ دِينِي وَ يُعْرِفُ بِهِ طَاعَتِي وَ يَكُونُ نَجَاةً لِمَنْ يُؤَلِّدُ فِيهَا بَيْنَكَ وَ بَيْنَ نُوحٍ

When the Prophet-hood of Adam^{as} expired and his^{as} days were completed, Allah^{azwj} Revealed to him^{as}: "O Adam^{as}! Your^{as} Prophet-hood has expired and your^{as} days are completed, so make the knowledge which is with you^{as}, and the Eman, and the Greatest Name, and inheritance of the knowledge, and traces of the knowledge (Ahadeeth) of the Prophet-hood from the posterity of your^{as} offspring to be with Hibatullah^{as}, your^{as} son^{as}, for I^{azwj} do not leave the knowledge, and the Eman, and the Magnificent Name, and traces of the knowledge (Ahadeeth) of the Prophet-hood from the posterity of your^{as} offspring up to the Day of Qiyamah, and never leave the earth except and therein is a knowledgeable by

whom My^{azwj} Religion is recognised, and obedience to Me^{azwj} is recognised, and salvation to be for the one who is born between you^{as} and Noah^{as}!”

وَبَشَّرَ آدَمَ بِنُوحٍ وَقَالَ إِنَّ اللَّهَ بَاعَثَ نَبِيًّا اسْمُهُ نُوحٌ فَإِنَّهُ يَدْعُو إِلَى اللَّهِ وَيُكَذِّبُهُ قَوْمُهُ فَيُهْلِكُهُمُ اللَّهُ بِالطُّوفَانِ

And Adam^{as} gave glad tidings of Noah^{as} and said: ‘Allah^{azwj} will be Sending a Prophet^{as}, his^{as} name is ‘Noah’. He^{as} will be calling to Allah^{azwj} and his^{as} people would belie him^{as}, so Allah^{azwj} will destroy them with the flood’.

فَكَانَ بَيْنَ آدَمَ وَبَيْنَ نُوحٍ عَشْرَةُ آبَاءٍ كُلُّهُمْ أَنْبِيَاءُ وَأَوْصَى آدَمُ إِلَى هَبَةَ اللَّهِ أَنَّ مَنْ أَدْرَكَهُ مِنْكُمْ فَلْيُؤْمِرْ بِهِ وَلْيَتَّبِعْهُ وَ لْيُصَدِّقْ بِهِ فَإِنَّهُ يَنْجُو مِنَ الْعَرَقِ

And there were ten fathers between Adam^{as} and Noah^{as}, all of them being Prophets^{as}; and Adam^{as} bequeathed to Hibatullah^{as}: ‘One from you who comes across him^{as}, so let him believe in him^{as} and let him follow him^{as}, and let him ratify him^{as} and he will be saved from the drowning’.

ثُمَّ إِنَّ آدَمَ مَرِضَ الْمَرَضَةَ الَّتِي مَاتَ فِيهَا فَأَرْسَلَ هَبَةَ اللَّهِ فَقَالَ لَهُ إِنَّ لَقَيْتَ حَبْرِيئِيلَ أَوْ مَنْ لَقَيْتَ مِنَ الْمَلَائِكَةِ فَأَقْرِئْهُ مِنِّي السَّلَامَ وَ قُلْ لَهُ يَا حَبْرِيئِيلَ إِنَّ أَبِي يَسْتَهْدِيكَ مِنْ ثَمَارِ الْجَنَّةِ

Then Adam^{as} fell ill with the illness in which he^{as} passed away, so he^{as} sent for Hibatullah^{as} and said to him^{as}: ‘If you^{as} meet Jibraeel^{as} or anyone you^{as} meet from the Angels, then convey the greetings from me^{as} to him, and said to him^{as}, ‘O Jibraeel^{as}! My^{as} father^{as} guides you^{as} of the fruits of the Paradise’. (He^{as} did so).

فَقَالَ حَبْرِيئِيلُ يَا هَبَةَ اللَّهِ إِنَّ أَبَاكَ قَدْ قُبِضَ صَ وَمَا نَزَّلْنَا إِلَّا لِلصَّلَاةِ عَلَيْهِ فَارْجِعْ فَارْجِعْ فَوَجَدَ آدَمَ قَدْ قُبِضَ فَأَرَاهُ حَبْرِيئِيلَ كَيْفَ يُعَسِّلُهُ فَعَسَلَهُ حَتَّى إِذَا بَلَغَ الصَّلَاةَ عَلَيْهِ قَالَ هَبَةُ اللَّهِ يَا حَبْرِيئِيلُ تَقَدَّمَ فَصَلِّ عَلَيَّ آدَمَ

Jibraeel^{as} said: ‘O Hibatullah^{as}! Your^{as} father^{as} has passed away, and we have not descended except for praying the Salat upon him^{as}, therefore return!’ He^{as} returned and found Adam^{as} to have passed away. Jibraeel^{as} showed him^{as} how to wash him^{as}, so he^{as} washed him^{as} until when it reached the Salat upon him^{saww}, Hibatullah^{as} said: ‘O Jibraeel^{as}! Proceed and pray Salat upon Adam^{as}’.

فَقَالَ لَهُ حَبْرِيئِيلُ إِنَّ اللَّهَ أَمَرَنَا أَنْ نَسْجُدَ لِأَبِيكَ آدَمَ وَ هُوَ فِي الْجَنَّةِ فَلَيْسَ لَنَا أَنْ نُؤْمَ شَيْئاً مِنْ وُلْدِهِ فَتَقَدَّمَ هَبَةُ اللَّهِ فَصَلَّى عَلَيَّ آدَمَ وَ حَبْرِيئِيلُ خَلْفَهُ وَ جُنُودُ الْمَلَائِكَةِ وَ كَبَّرَ عَلَيْهِ ثَلَاثِينَ تَكْبِيرَةً

Jibraeel^{as} said to him^{as}: ‘Allah^{azwj} Commanded us that we prostrate to your^{as} father^{as} Adam^{as} and he^{as} as in the Paradise, so it isn’t (appropriate) for us that we lead anyone from his^{as} children (in Salat)’. So, Hibatullah^{as} prayed Salat upon his^{as} father^{as} Adam^{as} and Jibraeel^{as} and armies of the Angels were behind me^{as}, and he^{as} exclaimed thirty Takbeers upon him^{as}.

فَأَمَرَهُ حَبْرِيئِيلُ فَرَفَعَ مِنْ ذَلِكَ حَمْساً وَ عِشْرِينَ تَكْبِيرَةً وَ السَّنَةُ الْيَوْمَ فِينَا حَمْسُ تَكْبِيرَاتٍ وَ قَدْ كَانَ يُكَبِّرُ عَلَى أَهْلِ بَدْرٍ تِسْعاً وَ سَبْعاً ثُمَّ إِنَّ هَبَةَ اللَّهِ لَمَّا دُفِنَ آدَمَ صَ أَنَاهُ قَابِيلُ فَقَالَ يَا هَبَةَ اللَّهِ إِنِّي قَدْ رَأَيْتُ أَبِي آدَمَ قَدْ خَصَّكَ مِنَ الْعِلْمِ بِمَا لَمْ أُخَصَّ بِهِ أَنَا وَ هُوَ الْعِلْمُ الَّذِي دَعَا بِهِ أَخُوكَ هَابِيلُ فَتُقْبَلُ مِنْهُ

Then Jibraeel^{as} instructed him^{as} and twenty five Takbeers were raised, and the Sunnah today among us is of five Takbeers, and he^{saww} had exclaimed seven, and seven Takbeers upon the people (martyrs) of Badr. Then, when Hibatullah^{as} had buried Adam^{as}, Qabeel^{la} came to him^{as} and said, 'O Hibatullah^{as}! I^{as} had seen my^{la} father^{as} Adam^{as} to have specialised you^{as} from the knowledge with what I^{la} had not been specialised with, and it is the knowledge by which your^{as} brother^{as} Habeel^{as} had supplicated and his^{as} offering had been Accepted from him^{as}.

فُرْبَانُهُ وَ إِنَّمَا قَتَلْتَهُ لِكَيْلَا يَكُونَ لَهُ عَقَبٌ فَيَمْتَحِرُونَ عَلَى عَقْبِي فَيَقُولُونَ نَحْنُ أَبْنَاءُ اللَّهِ الَّذِي تَقْبَلُ مِنْهُ فُرْبَانُهُ وَ أَنْتُمْ أَبْنَاءُ الَّذِي تُرْكُ فُرْبَانُهُ وَ إِنَّكَ إِنْ أَطَهَرْتَ مِنَ الْعِلْمِ الَّذِي اخْتَصَّكَ بِهِ أَبُوكَ شَيْئاً قَتَلْتَهُ كَمَا قَتَلْتَ أَخَاكَ هَابِيلَ

And rather I^{la} killed him^{as} lest there happen to be posterity for him^{as} to be priding upon my^{la} posterity and they would be saying, 'We are the sons of the one the offering was Accepted from him^{as}, and you are sons of the ones whose offering was neglected, and you^{as}, if you^{as} were to manifest anything from the knowledge which your^{as} father^{as} had specialised you^{as} with, I^{la} will kill you^{as} just as I^{la} had killed your^{as} brother^{as} Habeel^{as}.

فَلَبِثَ هَبَّةَ اللَّهِ وَ الْعَقَبُ مِنْ بَعْدِهِ مُسْتَحْفِينَ بِمَا عِنْدَهُمْ مِنَ الْعِلْمِ وَ الْإِيمَانِ وَ الْأَسْمِ الْأَكْبَرِ وَ مِيرَاثِ النَّبُوَّةِ وَ آثَارِ عِلْمِ النَّبُوَّةِ حَتَّى بَعَثَ اللَّهُ نُوحاً وَ ظَهَرَتْ وَصِيَّةُ هَبَّةِ اللَّهِ حِينَ نَظَرُوا فِي وَصِيَّةِ آدَمَ فَوَجَدُوا نُوحاً نَبِيّاً قَدْ بَشَّرَ بِهِ أَبُوهُمْ آدَمَ فَأَمَنُوا بِهِ وَ اتَّبَعُوهُ وَ صَدَّقُوهُ

Hibatullah^{as} and the posterity from after him^{as} remained fearful with what was with them of the knowledge, and the Eman, and the Greatest Name, and inheritance of the Prophethood, until Allah^{azwj} Sent Noah^{as} and the bequest of Hibatullah^{as} appeared when they looked into the Bequest of Adam^{as}, and they found Noah^{as} as a Prophet^{as} which their father^{as} Adam^{as} had given the glad tidings with, and they followed him^{as} and ratified him^{as}.

وَ قَدْ كَانَ آدَمُ أَوْصَى إِلَى هَبَّةِ اللَّهِ أَنْ يَتَعَاهَدَ هَذِهِ الْوَصِيَّةَ عِنْدَ رَأْسِ كُلِّ سَنَةٍ فَيَكُونَ يَوْمَ عِيدِهِمْ فَيَتَعَاهَدُونَ بَعَثَ نُوحٌ وَ زَمَانَهُ الَّذِي يُخْرِجُ فِيهِ وَ كَذَلِكَ فِي وَصِيَّةِ كُلِّ نَبِيٍّ حَتَّى بَعَثَ اللَّهُ مُحَمَّداً ص.

And Adam^{as} had bequeathed to Hibatullah^{as} that he^{as} should pact this bequest at the beginning of every year, and that day would become their festival they would be (renewing) their pacts with the Sending of Noah^{as} and his^{as} era in which he^{as} would be emerging, and like that was in the bequest of every Prophet^{as} until Allah^{azwj} Sent Muhammad^{sawww}.

قَالَ هِشَامُ بْنُ الْحَكَمِ قَالَ أَبُو عَبْدِ اللَّهِ ع لَمَّا أَمَرَ اللَّهُ آدَمَ أَنْ يُوصِيَ إِلَى هَبَّةِ اللَّهِ أَمَرَهُ أَنْ يَسْتُرَ ذَلِكَ فَحَرَبَتِ السُّنَّةُ فِي ذَلِكَ بِالْكِتْمَانِ فَأَوْصَى إِلَيْهِ وَ سَرَّ ذَلِكَ.

Hisham Bin Al-Hakam said, 'Abu Abdullah^{asws} said: 'When Allah^{azwj} Commanded Adam^{as} to bequeath to Hibatullah^{as}, Commanded him^{as} to veils that. Thus, the Sunnah flowed regarding that with the concealment. He^{as} bequeathed to him^{as} and concealed that"¹¹⁹.

¹¹⁹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 2 H 3

باب 3 أن الإمامة لا تكون إلا بالنص و يجب على الإمام النص على من بعده

CHAPTER 3 – THE IMAMATE CANNOT HAPPEN EXCEPT BY THE NOMINATION AND THE APPOINTMENT IS OBLIGATED UPON THE IMAM^{asws} UPON THE ONE AFTER HIM^{asws}

الآيات القصص وَ رَبُّكَ يَخْلُقُ مَا يَشَاءُ وَ يَخْتَارُ مَا كَانَ لَهُمُ الْخِيَرَةُ سُبْحَانَ اللَّهِ وَ تَعَالَى عَمَّا يُشْرِكُونَ

The Verses – (Surah) Al Qasas: **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]**

الزخرف وَ قَالُوا لَوْ لَا نُزِّلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِنَ الْقَرْيَتَيْنِ عَظِيمٍ

(Surah) Al Zukhruf: **And they are saying, 'If only this Quran had been Revealed unto a great man from the two towns' [43:31]**

أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَ رَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَتَّخِذَ بَعْضُهُمْ بَعْضًا سُخْرِيًّا وَ رَحْمَتُ رَبِّكَ خَيْرٌ مِمَّا يَجْمَعُونَ

Are they distributing the Mercy of your Lord? We Distribute their livelihoods between them in the life of the world, and We Raised some of them above the others in rank in order for some of them to take others in subjection, and the mercy of your Lord is better than what they are amassing [43:32].

1- ب، قرب الإسناد ابنُ عيسى عن البرزطي قال: دخلت على الرضا ع بالقادسيّة فقلت له جعلت فداك إني أريد أن أسألك عن شيءٍ و أنا أجلك و الحطب فيه جليل و إنما أريد فكاك رقتي من النار

(The book) 'Qurb Al Asnaad' – Ibn Isa, from Al Bazanty who said,

'I went to see Al-Reza^{asws} at Al-Qadissiyah and said to him^{asws}, 'May I be sacrificed for you^{asws}! I want to ask you^{asws} about something and I kept putting it off, and the Majestic has Addressed regarding it, and rather I want to save my neck from the Fire'.

فَرَأَيْتَ وَ قَدْ دَمَعْتُ فَقَالَ لَا تَدَعُ شَيْئًا تُرِيدُ أَنْ تَسْأَلَنِي عَنْهُ إِلَّا سَأَلْتَنِي عَنْهُ فُلْتُ لَهُ جَعَلْتُ فِدَاكَ إِنِّي سَأَلْتُ أَبَاكَ وَ هُوَ نَارِلٌ فِي هَذَا الْمَوْضِعِ - عَنْ خَلِيفَتِهِ مِنْ بَعْدِهِ فَدَلَّنِي عَلَيْهِ وَ قَدْ سَأَلْتُكَ مِنْذُ سِنِينَ وَ لَيْسَ لَكَ وَلَدٌ - عَنِ الْإِمَامَةِ فِيمَنْ تُكُونُ مِنْ بَعْدِكَ فَعُلْتُ فِي وَوَلَدِي وَ قَدْ وَهَبَ اللَّهُ لَكَ ابْنَيْنِ فَأَبُوهَا عِنْدَكَ بِمَنْزِلَتِكَ الَّتِي كَانَتْ عِنْدَ أَبِيكَ

He^{asws} saw me and I was in tears, so he^{asws} said: 'Do not leave anything you want to ask me^{asws} about except you must ask me^{asws} about it'. I said to him^{asws}, 'May I be sacrificed for you^{asws}! I had asked your^{asws} father^{asws}, and he^{asws} was dwelling in this place, about his^{asws} Caliph from after him^{asws}, and he^{asws} had pointed me upon you^{asws}, and I would have asked you^{asws} years ago about the Imamate, but there isn't any son for you^{asws}, so in who would it happen to be from after you^{asws}? You^{asws} had said: 'In my^{asws} son^{asws}, and Allah^{azwj} has Gifted

two sons to you^{asws}, so which of the two in your^{asws} presence is at the status which you^{asws} were from your^{asws} father^{asws}?’

فَقَالَ لِي هَذَا الَّذِي سَأَلْتُ عَنْهُ لَيْسَ هَذَا وَقْتُهُ فَمَلْتُ لَهُ جَعَلْتُ فِدَاكَ قَدْ رَأَيْتَ مَا ابْتَلَيْنَا بِهِ مِنْ أَيْبِكَ وَ لَسْتُ أَمْرُ الْأَحْدَاثِ

He^{asws} said to me: ‘This which you are asking about, this isn’t it’s time for it’. I said, ‘May I be sacrificed for you^{asws}! You^{asws} have seen what we are being tried with from your^{asws} father^{asws}, and there isn’t any safety for the deaths’.

فَقَالَ كَلَّا إِنْ شَاءَ اللَّهُ لَوْ كَانَ الَّذِي تَخَافُ كَانَ مِنِّي فِي ذَلِكَ حُجَّةٌ أَسْتَجِبُ بِهَا عَلَيْكَ وَ عَلَى عَتْرِدِكَ أَمَا عَلِمْتَ أَنَّ الْإِمَامَ الْفَرَضُ عَلَيْهِ وَ الْوَاجِبُ مِنَ اللَّهِ إِذَا خَافَ الْمَوْتَ عَلَى نَفْسِهِ أَنْ يَسْتَجِبَ فِي الْإِمَامِ مِنْ بَعْدِهِ بِحُجَّةٍ مَعْرُوفَةٍ مُبَيَّنَّةٍ

He^{asws} said: ‘Never, if Allah^{azwj} so Desires! If that which you fear happens, there would be a Divine Authority from me^{asws} during that he^{asws} would argue with upon you, and upon others. Don’t you now that the Imam^{asws}, it is a necessity upon him^{asws}, and the Obligation from Allah^{azwj}, when he^{asws} fears the expiry upon himself^{asws}, he^{asws} would declare regarding the Imam^{asws} from after him^{asws} with well-known arguments, clear.

إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يَقُولُ فِي كِتَابِهِ وَ مَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَاهُمْ حَتَّى يُبَيِّنَ لَهُمْ مَا يَتَّقُونَ فَطَبَّ نَفْسًا وَ طِيبَ بِأَنْفُسِ أَصْحَابِكَ فَإِنَّ الْأَمْرَ يَجِيءُ عَلَى عَتْرٍ مَا يَحْدُرُونَ إِنْ شَاءَ اللَّهُ.

Allah^{azwj} Blessed and Exalted is Saying in His^{azwj} Book: ***It was not for Allah to Let stray a people after having Guided them until He Clarifies to them what they should be guarding against [9:115]***, therefore make your own self good, and the selves of your companions, for the Command can come upon other than what they are being cautious of, if Allah^{azwj} so desires”.¹²⁰

2- ب، قرب الإسناد بالإسناد قَالَ: قُلْتُ لِلرِّضَا ع الْإِمَامِ إِذَا أَوْصَى إِلَى الَّذِي يَكُونُ مِنْ بَعْدِهِ بِشَيْءٍ فَمَوْضِعٌ إِلَيْهِ فَيَجْعَلُهُ حَيْثُ يَشَاءُ أَوْ كَيْفَ هُوَ قَالَ إِنَّمَا يُوصِي بِأَمْرِ اللَّهِ عَزَّ وَ جَلَّ

(The book) ‘Qurb al Asnaad’, by the chains, said,

‘I said to Al-Reza^{asws}, ‘The Imam^{asws}, when he^{asws} bequeaths with something to the one^{asws} who will happen to be from after him^{asws} and delegates to him^{asws}, can he^{asws} make it to be wherever he^{asws} so desires, or how is it?’ He^{asws} said: ‘But rather he^{asws} would bequeath by the Command of Allah^{azwj} Mighty and Majestic’.

فَقَالَ لَهُ إِنَّهُ قَدْ حُكِيَ عَن جَدِّكَ

He said to him^{asws}: ‘It has been told to me from your^{asws} grandfather^{asws}’.

قَالَ أَ تَرَوْنَ أَنَّ هَذَا الْأَمْرَ إِنَّمَا يُجْعَلُهُ حَيْثُ نَشَاءُ لَا وَ اللَّهِ مَا هُوَ إِلَّا عَهْدٌ مِنْ رَسُولِ اللَّهِ ص رَجُلٌ فَرَجُلٌ مُسَمَّى

¹²⁰ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 3 H 1

He^{asws} said to him: 'Are you viewing that this command is up to us^{asws} (and) we^{asws} make it to be wherever we^{asws} so desire to? No, by Allah^{azwj}! It is not except a Covenant from Rasool-Allah^{saww}, a man^{asws} so a man^{asws}, (each) named'.

فَقَالَ فَالَّذِي قُلْتُ لَكَ مِنْ هَذَا.

He (the narrator) said, 'That which I had said to (him^{asws}) for you^{asws}, is from this'¹²¹.

3- ج، الإحتجاج سعد بن عبد الله القمي قال: سألت القائم ع في حجر أبيه فقلت أخبرني يا مولاي- عن العلة التي تمنع القوم من اختيار إمام لأنفسهم قال مصلح أو مفسد قلت مصلح

(The book) 'Al Ihtijaj' – Sa'ad Bin Abdullah Al Qummi who said,

'I asked Al-Qaim^{asws} in the lap of his^{asws} father^{asws}. I said, 'Inform me O my Master^{asws}, about the reach which the people are forbidden from choosing the Imam for themselves'. He^{asws} said: 'A righteous one or a corrupt one?' I said, 'A righteous one'.

قَالَ هَلْ يَجُوزُ أَنْ تَقَعَ خِيَرَتُهُمْ عَلَى الْمُفْسِدِ بَعْدَ أَنْ لَا يَعْلَمُ أَحَدٌ مَا يَخْطُرُ بِبَالِ غَيْرِهِ مِنْ صِلَاحٍ أَوْ فَسَادٍ قُلْتُ بَلَى قَالَ فَهِيَ الْعِلَّةُ أَيَّدْتَهَا لَكَ بِرَهْمَانٍ يَقْبَلُ ذَلِكَ عَقْلَكَ قُلْتُ نَعَمْ

He^{asws} said: 'Is it allowed that their choice would fall upon the corrupt after (the fact) that no one knows what is the choice in the mind of others, from the righteous or corrupt?' I said, 'Yes'. He^{asws} said: 'So, it is the reason. I^{asws} shall support it with proof that your intellect would accept'. I said, 'Yes'.

قَالَ أَخْبِرْنِي عَنِ الرُّسُلِ الَّذِينَ اصْطَفَاهُمُ اللَّهُ وَ أَنْزَلَ عَلَيْهِمُ الْكُتُبَ وَ أَيَّدَهُمُ بِالْوَحْيِ وَ الْعِصْمَةَ إِذْ هُمْ أَعْلَامُ الْأُمَمِ وَ أهدى أَنْ لَوْ تَبَتِ الْإِخْتِيَارُ وَ مِنْهُمْ مُوسَى وَ عِيسَى ع هَلْ يَجُوزُ مَعَ وَفُورِ عَقْلِهِمَا وَ كَمَالِ عِلْمِهِمَا إِذَا هُمَا بِالْإِخْتِيَارِ أَنْ تَقَعَ خِيَرَتُهُمَا عَلَى الْمُنَافِقِ وَ هُمَا يَطَّئَانِ أَنَّهُ مُؤْمِنٌ قُلْتُ لَا

He^{asws} said: 'Inform me^{asws} about the Rasools^{as}, those Allah^{azwj} had Chosen them^{as} and Revealed the Books unto them^{as} and Supported them with the Revelation and the infallibility, when they^{as} are the flags of the communities and better Guided, that if the choice was affirmed, and from these are Musa^{as} and Isa^{as}, is it allowed with the fullness of both their^{as} intellects and perfection of their^{as} knowledge, when they^{as} are with the choice, that their^{as} choice might fall upon the hypocrite, while they^{as} both think that he is a Momin?' I said, 'No'.

قَالَ فَهَذَا مُوسَى كَلِيمُ اللَّهِ مَعَ وَفُورِ عَقْلِهِ وَ كَمَالِ عِلْمِهِ وَ نُزُولِ الْوَحْيِ عَلَيْهِ اخْتَارَ مِنْ أَعْيَانِ قَوْمِهِ وَ وَجُوهِ عَشْكَرِهِ لِمِيقَاتِ رَبِّهِ سَبْعِينَ رَجُلًا مِنْ لَمْ يَشْكُ فِي إِيْمَانِهِمْ وَ إِخْلَاصِهِمْ فَوَقَعَتْ خِيَرَتُهُ عَلَى الْمُنَافِقِينَ

He^{asws} said: 'So this Musa^{as}, Speaker with Allah^{azwj}, along with the fullness of his^{as} intellect and perfection of his^{as} knowledge, and descent of the Revelation, chose seventy men from the supporters of his^{as} people and faces of his^{as} soldiers for the meeting his^{as} Lord^{azwj}, from the ones he^{as} had no doubt regarding their Eman and their sincerity, but his^{as} choice still fell upon the hypocrites.

¹²¹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 3 H 2

قَالَ اللَّهُ عَزَّ وَجَلَّ وَ اخْتَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا لِمِيقَاتِنَا الْآيَةَ

Allah^{azwj} Mighty and Majestic Said: **And Musa chose seventy men of his community for Our Appointment. [7:155]** – the Verse.

فَلَمَّا وَجَدْنَا اخْتِيَارَ مَنْ قَدِ اصْطَفَاهُ اللَّهُ لِلنَّبُوءَةِ وَاقْبَعًا عَلَى الْأَفْسَدِ دُونَ الْأَصْلَحِ وَ هُوَ يَظُنُّ أَنَّهُ الْأَصْلَحُ دُونَ الْأَفْسَدِ عَلِمْنَا أَنَّ لَا اخْتِيَارَ لِمَنْ لَا يَعْلَمُ مَا تُخْفِي الصُّدُورُ وَ مَا تَكْرِيهُ الصَّمَائِرُ وَ تَنْصَرِفُ عَنْهُ السَّرَائِرُ وَ أَنْ لَا خَطَرَ لِاخْتِيَارِ الْمُهَاجِرِينَ وَ الْأَنْصَارِ بَعْدَ وُفُوعِ خَيْرَةِ الْأَنْبِيَاءِ عَلَى دَوِي الْفَسَادِ. لَمَّا أَرَادُوا أَهْلَ الصَّلَاحِ.

So, when we find the choice of the one whom Allah^{azwj} had Chosen for the Prophet-hood, falling upon the corrupt instead of the righteous, and he^{as} thinks that it is the righteous instead of the corrupt, we know that the choice of the ones who do not know what is hidden in the chests, and what the consciences are, and the secrets are turned away from him, and that there is no danger in the choice of the Emigrants and the Helpers after the occurrence of the choice of the Prophets^{as}, (their choice fell) upon the ones with corruption, when they wanted the righteous people?"¹²²

4- ل، الخصال ابن الوليد عن الحسن بن مئيل عن سلمة بن الخطاب عن مبيع بن الحجاج عن يونس عن الصباح المزني عن أبي عبد الله ع قال: عُجِبَ بِالنَّبِيِّ ص السَّمَاءَ مِائَةً وَ عِشْرِينَ مَرَّةً مَا مِنْ مَرَّةٍ إِلَّا وَ قَدْ أَوْصَى اللَّهُ عَزَّ وَ جَلَّ فِيهَا إِلَى النَّبِيِّ بِالْوَلَايَةِ لِعَلِيٍّ وَ الْأَيْمَةِ مِنْ بَعْدِهِ ع أَكْثَرَ مِمَّا أَوْصَاهُ بِالْفَرَائِضِ.

(The book) 'Al Khisaal' – Ibn Al Waleed, from Al Hassan Bin Mteyl, from Salama Bin Al Khattab, from Manie Bin Al Hajjaj, from Yunus, from Al Sabbah Al Muzny,

'From Abu Abdullah^{asws} having said: 'There were Ascensions with the Prophet^{saww} to the sky, one hundred and twenty times. There was none from a time except and Allah^{azwj} Mighty and Majestic Bequeathed to the Prophet^{saww} during it with the Wilayah of Ali^{asws} and the Imams^{asws} from after him^{asws}, more times than He^{azwj} Bequeathed to him^{saww} with the Obligations"¹²³.

5- ب، قرب الإسناد علي عن أخيه موسى ع قال: كَانَ يَقُولُ قَبْلَ أَنْ يُؤَخَّذَ بِسِنَةِ إِذَا اجْتَمَعَ عِنْدَهُ أَهْلُ بَيْتِهِ مَا وَكَّدَ اللَّهُ عَلَى الْعِبَادِ فِي شَيْءٍ مَا وَكَّدَ عَلَيْهِمْ بِالْإِقْرَارِ بِالْإِمَامَةِ وَ مَا جَحَدَ الْعِبَادُ شَيْئًا مَا جَحَدُوهَا.

(The book) 'Qurb Al Asnaad' – Ali, from his brother^{asws} Musa^{asws}, said, 'He^{asws} said before he^{asws} passed away by a year, when his^{asws} family members had gathered to him^{asws}: 'Allah^{azwj} has not Emphasised more upon the servants regarding anything what He^{azwj} has Emphasised with the acknowledgment of the Imamate, and the servants did not reject anything more than what they rejected it"¹²⁴.

6- ل، الخصال ابن موسى عن حمزة بن القاسم العلوي عن جعفر بن محمد بن مالك عن محمد بن الحسين الرضائي عن محمد بن زياد عن المفصل عن الصادق ع قال: قُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ كَيْفَ صَارَتْ الْإِمَامَةُ فِي وُلْدِ الْحُسَيْنِ ع دُونَ الْحُسَيْنِ وَ هُمَا جَمِيعاً وَ لَدَا رَسُولِ اللَّهِ ص وَ سِبْطَاهُ وَ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ

¹²² Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 3 H 3

¹²³ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 3 H 4

¹²⁴ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 3 H 5

(The book) 'Al Khisaal' – Ibn Musa, from Hamza Bin Al Qasim Al Alawy, from Ja'far Bin Muhammad Bin Malik, from Muhammad Bin Al Husayn al Zayyat, from Muhammad Bin Ziyad, from Al Mufazzal,

'From Al-Sadiq^{asws}, he (the narrator) said, 'I said to him^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! How did the Imamate come to be in the sons^{asws} of Al-Husayn^{asws} instead of Al-Hassan^{asws}, and they^{asws} are both children of Rasool-Allah^{saww} and his^{saww} grandsons^{asws}, and chiefs of the youths of the inhabitants of the Paradise?'

فَقَالَ ع إِنَّ مُوسَى وَ هَارُونَ ع كَانَا نَبِيِّنِ مُرْسَلَيْنِ أَخَوَيْنِ فَجَعَلَ اللَّهُ التُّبَّةَ 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}, brothers^{as}, but Allah^{azwj} Made the Prophet-hood to be in the lineage of Haroun^{as} instead of 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?'

وَ إِنَّ الْإِمَامَةَ خِلَافَةَ اللَّهِ عَزَّ وَ جَلَّ لَيْسَ لِأَحَدٍ أَنْ يَقُولَ لِمَ جَعَلَهَا اللَّهُ فِي صُلْبِ الْحُسَيْنِ دُونَ صُلْبِ الْحَسَنِ لِأَنَّ اللَّهَ هُوَ الْحَكِيمُ فِي أَعْمَالِهِ لَا يُسْتَعْلَى عَمَّا يَفْعَلُ وَ هُمْ يُسْتَأْذَنُونَ الْخَبَرَ.

And the Imamate is the 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^{asws} instead of 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]**'¹²⁵

7- ك، إكمال الدين أبي و ابن الوليد معاً عن سعدٍ و الحميري معاً عن ابن أبي الخطاب عن ابن أسباط عن ابن بكير عن عمرو بن الأشعث قال سمعت أبا عبد الله ع يقول أ ترون الأمر إلينا نضعه حيث نشاء كلاً و الله إنه لعهد مغهوذ من رسول الله ص إلى رجل فرجل حتى ينتهي إلى صاحبه.

(The book) 'Ikmal Al Deen' – My father, and Ibn Al Waleed both together from Sa'ad and Al Himeyri both together, from Ibn Abu Al Khattab, from Ibn Asbaat, from Ibn Bukeyr, from Amro bin Al Ash'as who said,

'Are you viewing that the command is up to us^{asws} to place it wherever we^{asws} so desire to? Never! By Allah^{azwj}, it is to a pact pacted from Rasool-Allah^{saww}, to a man, so a man, until it ends up to its (rightful) Master^{asws}'¹²⁶

8- ير، بصائر الدرجات أحمد بن محمد بن محمد بن أبي عمير عن حماد بن عثمان عن عمرو بن الأشعث قال سمعت أبا عبد الله ع يقول أ ترون الموصي منّا يوصي إلى من يريد لا و الله و لكنته عهد من رسول الله ص إلى رجل فرجل حتى ينتهي الأمر إلى صاحبه.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Hammad Bin Usman, from Amro Bin Al Ash'as who said,

'Are you viewing the bequeathed one^{asws} from us^{asws} can bequeath to one he^{asws} wants? No, by Allah^{azwj}! But it is a pact from Rasool-Allah^{saww}, a man so a man, until the command ends up to its (rightful) Master^{asws}'¹²⁷

¹²⁵ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 3 H 6

¹²⁶ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 3 H 7

9- ير، بصائر الدرجات أحمد بن محمد بن عبد الله الحجاج عن داود بن يزيد عن ذكره عن أبي عبد الله ع قال: أ ترون الأمر إلينا أن نضعه فيمن شقنا كلاً و الله إنه عهد من رسول الله ص إلى علي بن أبي طالب ع رجل فرجل إلى أن ينتهي إلى صاحب هذا الأمر.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Abdullah Al Hajjal, from Dawood Bin Yazeed, from the one who mentioned it,

'From Abu Abdullah^{asws} having said: 'Are you view the command is up to us^{asws} that we^{asws} place it in the one we^{asws} so desire to? Never! By Allah^{azwj} it is a pact from Rasool-Allah^{saww} to Ali^{asws} Bin Abu Talib^{asws}, a man for a man, until it ends up to the Master^{asws} of this command".¹²⁸

10- ير، بصائر الدرجات أحمد بن محمد بن الأهوازى عن عمرو بن عثمان عن حسان عن سدير عن أحدهما ع قال سمعته يقول أ ترون الوصية إنما هو شيء يوصي به الرجل إلى من شاء

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Ahwazy, from Amro Bin Usman, from Hassan, from Sadeyr,

'From one of the two (5th or 6th Imam^{asws}), he (the narrator) said, 'I heard him^{asws} saying: 'Are you viewing the bequest, rather it is something the man^{asws} bequeaths with to one he so desires to?'

ثم قال إنما هو عهد من رسول الله ص رجل فرجل حتى انتهى إلى نفسه.

Then he^{asws} said: 'But rather it is a pact from Rasool-Allah^{saww}. A man so a man, until it ends to himself^{asws}".¹²⁹

11- ير، بصائر الدرجات أحمد بن محمد بن الأهوازى عن عمرو بن أبان قال: ذكر أبو عبد الله ع الأوصياء و ذكرت إسماعيل و قال لا و الله يا أبا محمد ما ذاك إلينا ما هو إلا إلى الله ينزل واحد بعد واحد.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Ahwazy, from Umar Bin Aban who said,

'Abu Abdullah^{asws} mentioned the successors^{as} and mentioned Ismail^{as} and said: 'No, by Allah^{azwj}, O Abu Muhammad! That is not up to us^{asws}. It is not except up to Allah^{azwj}. He^{saww} Sends down one after one".¹³⁰

12- ير، بصائر الدرجات محمد بن الحسين عن ابن أسباط عن ابن بكير عن عمرو بن الأشعث قال سمعت أبا عبد الله ع يقول أ ترون هذا الأمر إلينا نضعه حيث شقنا كلاً و الله إنه عهد من رسول الله ص رجل فرجل حتى ينتهي إلى صاحبه.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al Husayn, from Ibn Asbaat, from Ibn Bukeyr, from Amro Bin Al Ash'as who said,

¹²⁷ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 3 H 8

¹²⁸ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 3 H 9

¹²⁹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 3 H 10

¹³⁰ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 3 H 11

'I heard Abu Abdullah^{asws} saying: 'Are you viewing this command is up to us^{asws}, we^{asws} place it wherever we^{asws} so desire? Never! By Allah^{azwj}, it is a pact from Rasool-Allah^{saww}, a man so a man, until it ends up to its Master^{asws}''¹³¹.

13- ير، بصائر الدرجات أُبُوْبُ بْنُ نُوحٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ ابْنِ بُكَيْرٍ عَنْ عَمْرِو عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كُنَّا عِنْدَهُ نُحَوِّا مِنْ عِشْرِينَ إِنْسَانًا فَقَالَ لَعَلَّكُمْ تَرَوْنَ أَنَّ هَذَا الْأَمْرَ إِلَى رَجُلٍ مِمَّا نَضَعُهُ حَيْثُ نَشَاءُ كَلَّا وَاللَّهِ إِنَّهُ لَعَهْدٌ مِنْ رَسُولِ اللَّهِ ص يُسَمَّى رَجُلًا فَرَجُلًا حَتَّى أَنْتَهَى إِلَى صَاحِبِهِ.

(The book) 'Basaair Al Darajaat' – Ayoub Bin Nuh, from Safwan Bin Yahya, from Ibn Bukeyr, from Amro,

'From Abu Abdullah^{asws}, he (the narrator) said, 'We were approximately twenty persons in his^{asws} presence, and he^{asws} said: 'Perhaps you all are viewing that this command is up to the man^{asws} from us^{asws}, we^{asws} place it wherever we^{asws} so desires to. Never! By Allah^{azwj} it is a pact from Rasool-Allah^{saww} naming a man, so a man, until it ends up to its Master^{asws}''¹³².

14- ير، بصائر الدرجات أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِيهِ عَنِ الْبَطَائِنِيِّ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَأَلْتُهُ وَ طَلَبْتُ وَ قَضَيْتُ إِلَيْهِ أَنْ يَجْعَلَ هَذَا الْأَمْرَ إِلَى إِسْمَاعِيلَ فَأَبَى اللَّهُ إِلَّا أَنْ يَجْعَلَهُ لِأَبِي الْحَسَنِ مُوسَى ع.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Ali Bin Al Hakam, from his father, from Al Batainy, from Abu Baseer,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I^{asws} asked Him^{azwj} and sought and requested to Him^{azwj} to Make this command to Ismail, but Allah^{azwj} Refused except that He^{azwj} would Make it to Abu Al-Hassan Musa^{asws}''¹³³.

15- ير، بصائر الدرجات الْحُسَيْنُ بْنُ مُحَمَّدٍ بْنِ عَامِرٍ عَنِ الْمُعَلَّى بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ بَكْرِ بْنِ صَالِحِ الرَّازِيِّ عَنْ مُحَمَّدِ بْنِ سَلِيمَانَ الْمُصْرِيِّ عَنْ عُثْمَانَ بْنِ أَسْلَمَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْإِمَامَةَ عَهْدٌ مِنَ اللَّهِ عَزَّ وَ جَلَّ مَعْهُودٌ لِرَجُلٍ مُسَمَّى لَيْسَ لِلْإِمَامِ أَنْ يَزُوِيَهَا عَمَّنْ يَكُونُ مِنْ بَعْدِهِ.

(The book) 'Basaair Al Darajaat' – Al Husayn Bin Muhammad Bin Aamir, from Al Moalla Bin Muhammad, from Ali Bin Muhammad, from Bakr Bin Salih Al Razy, from Muhammad Bin Suleyman Al Misry, from Usman Bin Aslam, from Muawiya Bin Ammar,

'From Abu Abdullah^{asws} having said: 'Surely, the Imamate is a pact from Allah^{azwj} Mighty and Majestic, Pacted to a named man. It isn't for the Imam^{asws} that he^{asws} impedes it from the one^{asws} who will happen to be after him^{asws}''¹³⁴.

16- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ عَلِيِّ بْنِ مَنْصُورٍ عَنْ كُثُومٍ عَنْ عَبْدِ الرَّحْمَنِ الْحَرَّازِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ لِإِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ ابْنٌ صَغِيرٌ يُجْبَهُ وَ كَانَ هَوَى إِسْمَاعِيلَ فِيهِ فَأَبَى اللَّهُ ذَلِكَ فَقَالَ يَا إِسْمَاعِيلُ هُوَ فُلَانٌ

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al Husayn, from Al Hassan Bin Ali, from Ali Bin Mansour, from Kulsum, from Abdul Rahman Al Khazzaz,

¹³¹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 3 H 12

¹³² Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 3 H 13

¹³³ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 3 H 14

¹³⁴ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 3 H 15

'From Abu Abdullah^{asws} having said: 'There was a young son for Ismail Bin Ibrahim^{as}, he^{as} used to love him and the opinion of Ismail^{as} was regarding him, but Allah^{azwj} Refused that and Said: "O Ismail^{as}! He (the successor^{as}) is so and so!"

فَلَمَّا قَضَى اللَّهُ الْمَوْتَ عَلَى إِسْمَاعِيلَ فَجَاءَ وَصِيُّهُ وَ قَالَ يَا بُيَّيْ إِذَا حَضَرَ الْمَوْتُ فَأَفْعَلْ كَمَا فَعَلْتُ فَمِنْ أَجْلِ ذَلِكَ لَيْسَ يَمُوتُ إِمَامٌ إِلَّا أَخْبَرَهُ اللَّهُ إِلَى مَنْ يُوصِي.

When Allah^{azwj} decreed the expiry upon Ismail^{as}, he^{as} came to his^{as} successor^{as} and said: 'O my^{as} son^{as}! When the death presents, then do as I^{as} have done'. Thus, due to that reason, an Imam^{asws} does not pass away except Allah^{azwj} Informs him^{asws} to whom he^{asws} should bequeath".¹³⁵

17- ير، بصائر الدرجات السُّنْدِيُّ بْنُ مُحَمَّدٍ عَنْ صَفْوَانَ عَنِ ابْنِ مُسْكَانَ عَنْ حُجْرٍ عَنْ مُرَّانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ مَا مَاتَ مِنَّا عَالِمٌ حَتَّى يُعْلِمَهُ اللَّهُ إِلَى مَنْ يُوصِي.

(The book) 'Basaair Al Darajaat' – Al Sindy Bin Muhammad, from Safwan, from Ibn Muskam, from Hujr, from Humran,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I heard him^{asws} saying: 'A knowledgeable one^{asws} from us^{asws} does not pass away until Allah^{azwj} Lets him^{asws} know to whom he^{asws} should bequeath".¹³⁶

18- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ وَ ابْنِ فَضَّالٍ عَنْ مُثَنَّى الْحُنَّاطِ عَنِ الْحَسَنِ الصَّبَّغِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لَا يَمُوتُ الرَّجُلُ مِنَّا حَتَّى يَعْرِفَ وَوَلِيِّهِ.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al Husayn, from Ja'far Bin Bashir and Ibn Fazzal, from Musanna Al Hannat, from Al Hassan Al Sayqal who said,

'Abu Abdullah^{asws} said: 'The man from us^{asws} does not pass away until he^{asws} knows his^{asws} (chosen) custodian^{asws}'.¹³⁷

19- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْقَاسِمِ عَنْ صَفْوَانَ عَنِ الْمُعَلَّى بْنِ أَبِي عُثْمَانَ عَنِ الْمُعَلَّى بْنِ خُنَيْسٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْإِمَامَ يَعْرِفُ الْإِمَامَ الَّذِي مِنْ بَعْدِهِ فَيُوصِي إِلَيْهِ.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al Qasim, from Safwan, from Al Moallah Bin Abu Usman, from Al Moalla Bin Khunays,

'From Abu Abdullah^{asws} having said: 'The Imam^{asws} recognises the Imam^{asws} who is to be from after him^{asws}, so he^{asws} bequeaths to him^{asws}'.¹³⁸

20- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ ابْنِ مُحَمَّدٍ عَنِ الْعَلَاءِ عَنِ عَبْدِ اللَّهِ بْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا يَمُوتُ الْإِمَامُ حَتَّى يَعْلَمَ مَنْ يَكُونُ بَعْدَهُ.

¹³⁵ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 3 H 16

¹³⁶ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 3 H 17

¹³⁷ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 3 H 18

¹³⁸ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 3 H 19

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al Husayn, from Ibn Mahboub, from Al A'ala, from Abdullah Bin Abu Yafour,

'From Abu Abdullah^{asws} having said: 'The Imam^{asws} does not pass away until he^{asws} knows who would happen to be after him^{asws},¹³⁹

21- ير، بصائر الدرجات علي بن إسماعيل عن أحمد بن النضر الخزاز عن الحسين بن أبي العلاء عن أبي عبد الله ع قال: الإمام يعرف الإمام الذي يكون من بعده.

(The book) 'Basaair Al Darajaat' – Ali Bin Ismail, from Ahmad Bin Al Nazr Al Khazzaz, from Al Husayn Bin Abu Al A'ala,

'From Abu Abdullah^{asws} having said: 'The Imam^{asws} recognises the one who would happen to be from after him^{asws},¹⁴⁰

22- قب، المناقب لابن شهر آشوب محمد بن سنان عن الصادق ع في قوله يخلق ما يشاء و يختار قال اختار محمداً و أهل بيته.

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Muhammad Bin Sinan,

'From Al-Sadiq^{asws} regarding His^{azwj} Words: **And your Lord Creates whatever He so Desires to and Chooses (whoever He so Desires to). [28:68]**, he^{asws} said: 'He^{azwj} Chose Muhammad^{saww} and the People^{asws} of his^{saww} Household”.

علي بن الجعد عن شعبة عن حماد بن مسلمة عن أنس قال النبي ص إن الله خلق آدم من طين كيف يشاء ثم قال و يختار إن الله اختارني و أهل بيتي على جميع الخلق فانتخبنا فجعلني الرسول و جعل علي بن أبي طالب ع الوصي ثم قال ما كان لهم الخيرة يعني ما جعلت للعبيد أن يختاروا و لكي يختار من أشاء

Ali Bin Al Ja'ad, from Shu'ba from Hammad Bin Maslama, from Anas (well known fabricator) who said,

'The Prophet^{saww} said: 'Allah^{azwj} Created Adam^{as} from clay howsoever He^{azwj} so Desired, then Said: **and Chooses (whoever He so Desires to) [28:68]**. Allah^{azwj} Chose me^{saww} and the People^{asws} of my^{saww} Household over the entirety of the creatures. He^{azwj} Selected us^{asws} and Made me^{saww} the Rasool^{saww} and Made Ali^{asws} Bin Abu Talib^{asws} the successor^{asws}, then Said: **The choosing was not for them. [28:68]**, meaning: "I^{azwj} did not Make it for the servants that they should be choosing, but I^{azwj} Choose the one I^{azwj} so Desire to”.

فأنا و أهل بيتي صفوة الله و خيرته من خلقه ثم قال سبحان الله يعني تنزيهاً لله عما يشركون به كفار مكة

Thus, I^{saww} and the People^{asws} of my^{saww} Household are the elites of Allah^{azwj} and His^{azwj} Choice from His^{azwj} creatures. Then He^{azwj} Said: **Glorious is Allah** – a Disapproval of Allah^{azwj} - **from what they are associating [28:68]** with Him^{azwj}, Kafirs of Makkah.

ثم قال و ربك يا محمد يعلم ما تكبر صُدورهم من بعض المنافقين لك و لأهل بيتك و ما يغفلون بألسنتهم من الحب لك و لأهل بيتك.

¹³⁹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 3 H 20

¹⁴⁰ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 3 H 21

Then He^{azwj} Said: **‘And your Lord – O Muhammad^{sawww}, Knows what their chests are concealing – from the hatred of the hypocrites to you^{sawww} and for the People^{asws} of your^{sawww} Household, and what they are manifesting [28:69] with their tongues, from the love for you^{sawww} and for the People^{asws} of your^{sawww} Household’.**

يف، الطرائف روى مُحَمَّدُ بْنُ مُؤْمِنٍ فِي كِتَابِهِ فِي تَفْسِيرِ قَوْلِهِ تَعَالَى وَ رَبُّكَ يَخْلُقُ مَا يَشَاءُ وَ يَخْتَارُ مَا كَانَ لَهُمُ الْخِيَرَةُ قَالَ سَأَلْتُ رَسُولَ اللَّهِ ص وَ رَبُّكَ يَخْلُقُ مَا يَشَاءُ قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ آدَمَ وَ ذَكَرَ مِثْلَهُ.

(The book) ‘Al-Taraaif’ – It is reported by Muhammad Bin Momin in his book regarding the interpretation of the Words of the Exalted: **And your Lord Creates whatever He so Desires to and Chooses (whoever He so Desires to). The choosing was not for them. [28:68].** He said, ‘I asked Rasool-Allah^{sawww}, **‘And your Lord Creates whatever He so Desires to [28:68].** He^{sawww} said: ‘Surely, Allah^{azwj} Mighty and Majestic Created Adam^{as}’, and mentioned similar to it’.¹⁴¹

23- قب، المناقب لابن شهرآشوب ابنُ جرير الطَّبْرِيّ لَمَّا كَانَ النَّبِيُّ ص يَعْزُضُ نَفْسَهُ عَلَى الْقَبَائِلِ جَاءَ إِلَى بَنِي كِلَابٍ فَقَالُوا نُبَايِعُكَ عَلَى أَنْ يَكُونَ لَنَا الْأَمْرُ بَعْدَكَ

(The book) ‘Al-Manaqib’ of Ibn Shehr Ashub – Ibn Jareer Al-Tabari, ‘When the Prophet^{sawww} exposed himself^{sawww} to the tribes, he^{sawww} came to the clan of Kilab. They said, ‘We shall pledge allegiance to you^{sawww} upon (a stipulation) that the command would happen to be for us after you^{sawww}’.

فَقَالَ الْأَمْرُ لِلَّهِ فَإِنْ شَاءَ كَانَ فِيكُمْ وَ كَانَ فِي غَيْرِكُمْ فَمَضَوْا وَ لَمْ يُبَايِعُوهُ وَ قَالُوا لَا نَضْرِبُ لِحُرْبِكَ بِأَسْبَابِنَا ثُمَّ تَحَكَّمْ عَلَيْنَا غَيْرَنَا.

He^{sawww} said: ‘The command is for Allah^{azwj}, so if He^{azwj} so desires, it would happen to be among you, and (if He^{azwj} so Desires) if would happen to be among others’. They went away and did not pledge allegiance to him^{sawww} and they said, ‘We will not strike with our swords for your^{sawww} wars then others would rule upon us’.

الْمَاوَرِدِيُّ فِي أَعْلَامِ النَّبُوَّةِ أَنَّهُ قَالَ عَامِرُ بْنُ الطُّفَيْلِ لِلنَّبِيِّ وَ قَدْ أَرَادَ بِهِ غِيْلَةً يَا مُحَمَّدُ مَا لِي إِنْ أَسَلَمْتُ فَقَالَ لَكَ مَا لِلْإِسْلَامِ وَ عَلَيْكَ مَا عَلَى الْإِسْلَامِ فَقَالَ أ لَا تَجْعَلُنِي الْوَالِي مِنْ بَعْدِكَ قَالَ لَيْسَ لَكَ ذَلِكَ وَ لَا لِقَوْمِكَ وَ لَكِنْ لَكَ أَعِنَّةُ الْحَيْثِلِ تَعْرُو فِي سَبِيلِ اللَّهِ الْقِصَّةَ.

Al-Mawardy in (the book) ‘A’alam Al-Nabuwah’ – Aamir Bin Al-Tufayl said to the Prophet^{sawww}, and they had wanted the assassination with him^{sawww}, ‘What would be for me if I were to become a Muslim?’ He^{sawww} said: ‘For you would be what is for Al-Islam, and against you would be what is against Al-Islam’. He said, ‘Can you^{sawww} not make me the ruler from after you^{sawww}?’ He^{sawww} said: ‘That isn’t for you nor for your people, but for you would be the support of the cavalry to battle in the Way of Allah^{azwj}’ – the story’.¹⁴²

24- قب، المناقب لابن شهرآشوب أَبُو ذَرٍّ عَنِ النَّبِيِّ ص مَنْ اسْتَعْمَلَ غُلَامًا فِي عِصَابَةٍ فِيهَا مَنْ هُوَ أَرْضَى لِلَّهِ مِنْهُ فَقَدْ خَانَ اللَّهَ.

¹⁴¹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 3 H 22

¹⁴² Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 3 H 23

(The book) 'Al-Manaqib' of Ibn Shehr Ashub – Abu Zarr^{ra} from the Prophet^{saww}: 'One who utilises (employ) a boy in a group wherein is one who is more pleasing to Allah^{azwj} than him, so he has betrayed Allah^{azwj}'.¹⁴³

25- في الغيبة للنعماني ابن عثمة عن عبد الله بن أحمد بن مسعود عن محمد بن عبد الله الحلبي عن عبد الله بن بكير عن عمرو بن الأشعث قال: سمعت أبا عبد الله ع يقول ونحن عنده في البيت نحو من عشرين رجلاً فأقبل علينا وقال لعلكم ترون أن هذا الأمر في الإمامة إلى الرجل منا يصغره حيث يشاء والله إنّه لعهد من الله نزل على رسول الله ص إلى رجال مسمّين رجل فرجل حتى ينتهي إلى صاحبها.

(The book) 'Ghayba' of Al Numani – Ibn Uqda, from Abdullah Bin Ahmad Bin Masoud, from Muhammad Bin Abdullah Al Halby, from Abdullah Bin Nukeyr, from Amro Bin Al Ash'as who said,

'I heard Abu Abdullah^{asws} saying and we were approximately twenty men in the house with him^{asws}, and he^{asws} turned towards us and said: 'Perhaps you all are view in that this command regarding the Imamate is up to the man^{asws} from us^{asws}, he^{asws} can place it wherever he^{asws} so desires. By Allah^{azwj}, it is a pact from Allah^{azwj} descended unto Rasool-Allah^{saww} to named men, a man so a man, until it ends up to its Master^{asws}'.¹⁴⁴

¹⁴³ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 3 H 24

¹⁴⁴ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 3 H 25

باب 4 وجوب معرفة الإمام و أنه لا يعذر الناس بترك الولاية و أن من مات لا يعرف إمامه أو شك فيه مات ميتة جاهلية و كفر و نفاق

CHAPTER 4 – OBLIGATION OF RECOGNISING THE IMAM^{asws} AND THAT THE PEOPLE CANNOT BE EXCUSED FOR NEGLECTING THE WILAYAH, AND THAT ONE WHO DIES NOT HAVING RECOGNISED HIS IMAM^{asws} OR DOUBTS IN HIM^{asws}, DIES A DEATH OF THE PRE-ISLAMIC PERIOD AND KUFR AND HYCPOCRISY

1- سن، المحاسن أبي عن النضر عن يحيى الحلبي عن بشير الدهان قال قال أبو عبد الله ع قال رسول الله ص من مات و هو لا يعرف إمامه مات ميتة جاهلية

(The book) 'Al Mahasin' – My father, from Al Nazar, from Yahya Al Halby, from Bashir Al Dahhan who said,

'Abu Abdullah^{asws} said: 'Rasool-Allah^{saww} said: 'One who dies and he had not recognised his Imam^{asws}, died a death of the pre-Islamic period'.

فَعَلَيْكُمْ بِالطَّاعَةِ قَدْ رَأَيْتُمْ أَصْحَابَ عَلِيٍّ وَ أَنْتُمْ تَأْتُمُونَ بِمَنْ لَا يُعْذَرُ النَّاسُ بِجَهَالَةٍ [بِجَهَالَتِهِ] لَنَا كِرَائِمُ الْقُرْآنِ وَ نَحْنُ أَقْوَامٌ افْتَرَضَ اللَّهُ طَاعَتَنَا وَ لَنَا الْأَنْفَالُ وَ لَنَا صَفْوُ الْمَالِ.

Upon you all is to be with the obedience. You have seen the companions of Ali^{asws} and you are taking an Imam^{asws} with one^{asws}, the people have no excuse to be ignorant of him^{asws}. For us^{asws} are the honours of the Quran and we^{asws} are the people^{asws} Allah^{azwj} has Necessitated obedience to us^{asws}, and for us are the spoils of war, and for us^{asws} is the clean wealth".¹⁴⁵

2- سن، المحاسن ابن فضال عن حماد بن عثمان عن أبي اليسع عيسى بن السري قال قال أبو عبد الله ع إن الأرض لا تصلح إلا بالإمام و من مات لا يعرف إمامه مات ميتة جاهلية و أحوج ما يكون أحدكم إلى معرفته إذا بلغت نفسه هذه و أهوى بيده إلى صدره يقول لقد كنت على أمر حسن.

(The book) 'Al Mahaasin' – Ibn Fazzal, from Hammad Bin Usman, from Abu Al Yas'a Isa Bin Al Sary who said,

'Abu Abdullah^{asws} said: 'The earth cannot be correct except by the Imam^{asws}, and the one who dies not having recognised his Imam^{asws}, would have died a death of the pre-Islamic period, and the neediest what one of you can happen to be to recognising him^{asws} is when his soul reaches this' – and he^{asws} gestured with his^{asws} hand to his^{asws} chest', 'He would say, 'I was upon a beautiful matter".¹⁴⁶

3- سن، المحاسن أبي عن النضر عن يحيى الحلبي عن الحسين بن أبي العلاء قال: سألت أبا عبد الله ع عن قول رسول الله ص من مات ليس له إمام مات ميتة جاهلية فقال نعم لو أن الناس تبعوا علي بن الحسين ع و تركوا عبد الملك بن مروان اهتدوا

(The book) 'Al Mahaasin' – My father, from Al Nazr, from Yahya Al Halby, from Al Husayn Bin Abu Al A'ala who said,

¹⁴⁵ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 4 H 1

¹⁴⁶ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 4 H 2

'I asked Abu Abdullah^{asws} about the words of Rasool-Allah^{saww}: 'One who dies and there isn't an Imam^{asws} for him, dies a death of the pre-Islamic period'. He^{asws} said: 'Yes, if the people had followed Ali^{asws} Bin Al-Husayn^{asws} and left Abdul Malik Bin Marwan, they would have been rightly guided'.

فَقُلْنَا مَنْ مَاتَ لَا يَعْرِفُ إِمَامَهُ مَاتَ مِيتَةً جَاهِلِيَّةً مِيتَةً كُفْرٍ فَقَالَ لَا مِيتَةَ ضَلَالٍ.

We said, 'One who dies not having recognised his Imam^{asws} would have died a death of the pre-Islamic period, (is it) death of Kufr?' He^{asws} said: 'No, death of straying'¹⁴⁷.

4- سن، المحاسن النَّصْرُ عَنْ يَحْيَى عَنْ أَيُّوبَ بْنِ الْحُرِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ قَالَ أَبِي مَنْ مَاتَ لَيْسَ لَهُ إِمَامٌ مَاتَ مِيتَةً جَاهِلِيَّةً.

(The book) 'Al Mahaasin' – Al Nazr, from Yahya, from Ayoub Bin Al Hurr who said,

'I heard abu Abdullah^{asws} saying: 'My^{asws} father^{asws} said: 'One who dies not having an Imam^{asws} for him dies a death of the pre-Islamic period'¹⁴⁸.

5- سن، المحاسن مُحَمَّدُ بْنُ عَلِيٍّ عَنْ عَلِيِّ بْنِ النَّعْمَانِ النَّخَعِيِّ عَنِ الْحَارِثِ بْنِ الْمُغْبِرَةِ النَّضْرِيِّ قَالَ سَمِعْتُ عُثْمَانَ بْنَ الْمُغْبِرَةِ يَقُولُ حَدَّثَنِي الصَّادِقُ عَنِ عَلِيٍّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ مَاتَ بِغَيْرِ إِمَامٍ جَمَاعَةٍ مَاتَ مِيتَةً جَاهِلِيَّةً

(The book) 'Al Mahaasin' – Muhammad Bin Ali, from Ali Bin Al Numan Al Nakhaie, from Al Haris Bin Al Mugheira Al Nazry who said, 'I heard Usman Bin Al Mugheira saying,

'It was narrated to me by Al-Sadiq^{asws}, from Ali^{asws} having said: 'Rasool-Allah^{saww} said: 'One who dies without an Imam^{asws} of a congregation dies a death of the pre-Islamic period'.

قَالَ الْحَارِثُ بْنُ الْمُغْبِرَةِ فَلَقِيْتُ جَعْفَرَ بْنَ مُحَمَّدٍ ع فَقَالَ نَعَمْ قُلْنَا فَمَاتَ مِيتَةً جَاهِلِيَّةً قَالَ مِيتَةً كُفْرٍ وَ ضَلَالٍ وَ نِفَاقٍ.

Al-Haris Bin Al-Mugheira said, 'I met Ja'far^{asws} Bin Muhammad^{asws}. He^{asws} said: 'Yes'. We said, 'So he dies a death of the pre-Islamic period?' He^{asws} said: 'Death of Kufr, and straying, and hypocrisy'¹⁴⁹.

6- سن، المحاسن أَبِي عَنْ عَلِيِّ بْنِ النَّعْمَانِ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنِ الْفَضْلِ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ مَنْ مَاتَ وَ لَيْسَ لَهُ إِمَامٌ فَمَوْتُهُ مِيتَةً جَاهِلِيَّةً وَ لَا يُعَذَّرُ النَّاسُ حَتَّى يَعْرِفُوا إِمَامَهُمْ وَ مَنْ مَاتَ وَ هُوَ عَارِفٌ لِإِمَامِهِ لَا يَضُرُّهُ تَقَدُّمُ هَذَا الْأَمْرِ أَوْ تَأَخُّرُهُ وَ مَنْ مَاتَ عَارِفًا لِإِمَامِهِ كَانَ كَمَنْ هُوَ مَعَ الْقَائِمِ فِي قُسْطَاطِهِ.

(The book) 'Al Mahaasin' – My father, from Ali Bin Al Numan, from Muhammad Bin Marwan, from Al Fuzeyl who said,

'I heard Abu Ja'far^{asws} saying: 'One who dies and there isn't an Imam^{asws} for him so his death would be a death of the pre-Islamic period, and the people are not excused until they recognise their Imam^{asws}, and the one who dies and has recognised his Imam^{asws}, the advancing of this matter (Al-Qaim^{asws}) or its delay would not harm him, and one who dies

¹⁴⁷ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 4 H 3

¹⁴⁸ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 4 H 4

¹⁴⁹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 4 H 5

having recognised his Imam^{asws}, would be like the one who is with Al-Qaim^{asws} in his^{asws} tent”¹⁵⁰.

7- ك، إكمال الدين ابن المتوكل عن الحميري عن الحسن بن طريف عن صالح بن أبي حماد عن محمد بن إسماعيل عن أبي الحسن الرضا ع قال: من مات و ليس له إمام مات ميتة جاهلية فقلت له كل من مات و ليس له إمام مات ميتة جاهلية قال نعم و الواقف كافر و الناصب مشرك.

(The book) ‘Ikmal Al Deen’ – Ibn Al Mutawakkal, from Al Himeyri, from Al Hassan Bin Tareyf, from Salih Bin Abu Hammad, from Muhammad Bin Ismail,

‘From Abu Al-Hassan Al-Reza^{asws} having said: ‘One who dies and there isn’t an Imam^{asws} for him dies a death of the pre-Islamic period’. I said to him^{asws}, ‘Everyone who dies and there isn’t an Imam^{asws} for him dies a death of the pre-Islamic period?’ He^{asws} said: ‘Yes, and the one stopped is a Kafir, and the Hostile one (Nasibi), a polytheist’¹⁵¹.

8- بي، الغيبة للنعماني أحمد بن محمد بن هود ع عن عبد الله بن حماد عن يحيى بن عبد الله عن أبي عبد الله ع أنه قال: يا يحيى من بات ليلة لا يعرف فيها إمام زمانه مات ميتة جاهلية.

(The book) ‘Al Ghayba’ of Al Numani – Ahmad Bin Muhammad Bin Howza, from al Nahawandy, from Abdullah Bin Hammad, from Yahya Bin Abdullah,

‘From Abu Abdullah^{asws} having said: ‘O Yahya! One who spends the night not having recognised during it the Imam^{asws} of his time, dies a death of the pre-Islamic period’¹⁵².

9- بي، الغيبة للنعماني ابن عقدة عن علي بن الحسين عن العباس بن عامر عن عبد الملك بن عتبة عن معاوية بن وهب قال سمعت أبا عبد الله ع يقول قال رسول الله ص من مات لا يعرف إمامه مات ميتة جاهلية.

(The book) ‘Al Ghayba’ of Al Numani – Ibn Uqdah, from Ali Bin Al Husayn, from Al Abbas Bin Aamir, from Abdul Malik Bin Utbah, from Muawiya Bin Wahab who said,

‘I heard Abu Abdullah^{asws} saying: ‘Rasool-Allah^{saww} said: ‘One who dies not having recognised his Imam^{asws} dies a death of the pre-Islamic period’¹⁵³.

10- بي، الغيبة للنعماني الكلبيني عن عددة من أصحابه عن أحمد بن محمد بن الحسين عن أبي نصر عن أبي الحسن ع في قوله و من أضل بمن اتبع هواه بغير هدى من الله قال من اتخذ دينه رأيه بغير إمام من أئمة الهدى.

(The book) ‘Ghaybah’ of Al Numani – Al Kulayni, from a number of his companions, from Ahmad Bin Muhammad, from Ibn Abu Nasr,

‘From Abu Al-Hassan^{asws} regarding His^{azwj} Words: **And who is more straying than the one who follows his own whims without a Guidance from Allah? [28:50]**. He^{asws} said: ‘One who takes his opinion as his religion without an Imam^{asws} from the Imams^{asws} of the guidance’¹⁵⁴.

¹⁵⁰ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 4 H 6

¹⁵¹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 4 H 7

¹⁵² Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 4 H 8

¹⁵³ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 4 H 9

¹⁵⁴ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 4 H 10

11- بي، الغيبة للنعماني الكليني عن مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ بَعْضِ رِجَالِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ أَشْرَكَ مَعَ إِمَامٍ إِمَامَتُهُ مِنْ عِنْدِ اللَّهِ مَنْ لَيْسَتْ إِمَامَتُهُ مِنَ اللَّهِ كَانَ مُشْرِكًا.

(The book) 'Al Ghaybah' of al Numani – Al Kulayni, from Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Sinan, from one of his men,

'From Abu Abdullah^{asws} having said: 'One who associates with an Imam^{asws} in his^{asws} Imamate from the Presence of Allah^{azwj}, and imam whose imamate isn't from Allah^{azwj}, would be a Polytheist'¹⁵⁵.

12- بي، الغيبة للنعماني عَبْدُ الْوَاحِدِ بْنُ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ رِيَّاحٍ عَنْ أَحْمَدَ بْنِ عَلِيِّ الْجَمْعِيِّ عَنِ الْحُسَيْنِ بْنِ أَبِي يَتُوبٍ عَنْ عَبْدِ الْكَرِيمِ بْنِ الْمُتَعَمِّيِّ عَنِ ابْنِ أَبِي يَعْفُورٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع رَجُلٌ يَتَوَلَّاهُمْ وَيَبْرَأُ مِنْ عَدُوِّكُمْ وَيُحْلِلُ حَلَالَكُمْ وَيُحَرِّمُ حَرَامَكُمْ وَيَزْعُمُ أَنَّ الْأَمْرَ فِيكُمْ لَمْ يَخْرُجْ مِنْكُمْ إِلَى غَيْرِكُمْ إِلَّا أَنَّهُ يَقُولُ إِنَّهُمْ قَدْ ائْتَلَفُوا فِيمَا بَيْنَهُمْ وَ هُمْ الْأَيْمَةُ الْقَادَةُ وَ إِذَا اجْتَمَعُوا عَلَى رَجُلٍ فَقَالُوا هَذَا قُلْنَا هَذَا

(The book) 'Al Ghaybah' of Al Numani – Abdul Wahid Bin Abdullah, from Ahmad Bin Muhammad Bin Riyah, from Ahmad Bin Ali Al Himeyri, from Al Husayn Bin Ayoub, from Abdul Kareem Bin Al Khas'amy, from Ibn Abu Yafour who said,

'I said to Abu Abdullah^{asws}, 'One who befriends you (Imams^{asws}) and disavows from your^{asws} enemies, and considers your^{asws} Permissible(s) as being Permissible, and considers your^{asws} Prohibitions as being Prohibited, and claims that the command is among you^{asws} not going out from you^{asws} to others except that he saying that they had differed (in Saqifa) regarding what was between them and they are the guiding imams, and then they united upon a man and said, 'This one!' We say, 'This one!'

فَقَالَ ع إِنَّ مَاتَ عَلَى هَذَا فَقَدْ مَاتَ مِيتَةً جَاهِلِيَّةً.

He^{asws} said: 'If he dies upon this, so he has dies a death of the pre-Islamic period'¹⁵⁶.

13- بي، الغيبة للنعماني عَبْدُ الْوَاحِدِ بْنُ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ جَعْفَرِ الْقُرَشِيِّ عَنْ أَبِي جَعْفَرِ الْهُمْدَانِيِّ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ سَمَاعَةَ بْنِ مِهْرَانَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع رَجُلٌ يَتَوَلَّى عَلِيًّا وَيَبْرَأُ مِنْ عَدُوِّهِ وَيَقُولُ كُلَّ شَيْءٍ يَقُولُ إِلَّا أَنَّهُ يَقُولُ قَدْ ائْتَلَفُوا فِيمَا بَيْنَهُمْ وَ هُمْ الْأَيْمَةُ الْقَادَةُ فَلَسْتُ أَذْرِي أَيُّهُمْ الْإِمَامُ وَ إِذَا اجْتَمَعُوا عَلَى رَجُلٍ أَخَذْتُ بِقَوْلِهِ وَ قَدْ عَرَفْتُ أَنَّ الْأَمْرَ فِيهِمْ

(The book) 'Al haybah' of Al Numani – Abdul Wahid Bin Abdullah, from Muhammad Bin Ja'far Al Qurshy, from Abu Ja'far Al Hamdany, from Muhammad Bin Sinan, from Sama'at Bin Mihran who said,

'I said to Abu Abdullah^{asws}, 'A man who befriends Ali^{asws} and disavows from his^{asws} enemy and says everything he^{asws} says except that he says, 'They had differed (in Saqifa) regarding what was between them, and they are the guiding imams. He doesn't know which of them is the Imam^{asws}, and when they unite upon a man, he takes with his word, and he had recognised that the command is among them'.

قَالَ إِنَّ مَاتَ هَذَا عَلَى ذَلِكَ مَاتَ مِيتَةً جَاهِلِيَّةً ثُمَّ قَالَ لِلْقُرَّانِ تَأْوِيلٌ يَجْرِي كَمَا يَجْرِي اللَّيْلُ وَ النَّهَارُ وَ كَمَا يَجْرِي الشَّمْسُ وَ الْقَمَرُ فَإِذَا جَاءَ تَأْوِيلُ شَيْءٍ مِنْهُ وَقَعَ فَمِنْهُ مَا قَدْ جَاءَ وَ مِنْهُ مَا يَجِيءُ.

¹⁵⁵ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 4 H 11

¹⁵⁶ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 4 H 12

He^{asws} said: 'If this one dies upon that, he dies a death of the pre-Islamic period'. Then he^{asws} said: 'For the Quran there is an interpretation flowing just as the night and the day flow, and as the sun and the moon flow. So, when there comes the interpretation of something from it, it will occur. From it has come and from it is what will be coming'.¹⁵⁷

14- بي، الغيبة للنعماني ابن عُمْدَةَ عَنْ يَحْيَى بْنِ زَكَرِيَّا عَنْ عَلِيِّ بْنِ سَيِّفٍ عَنْ أَبِيهِ عَنْ حُمْرَانَ قَالَ: وَصَفْتُ لِأَبِي عَبْدِ اللَّهِ عَ رَجُلًا يَتَوَالَى أَمِيرَ الْمُؤْمِنِينَ عَ وَ يَتَبَرَّأُ مِنْ عَدُوِّهِ وَ يَقُولُ كُلَّ شَيْءٍ يَقُولُ إِلَّا أَنَّهُ يَقُولُ إِنَّهُمْ اخْتَلَفُوا فِيمَا بَيْنَهُمْ وَ هُمْ الْأَيُّمَةُ الْقَادَةُ وَ لَسْتُ أُدْرِي أَيُّهُمْ الْإِمَامُ وَ إِذَا اجْتَمَعُوا عَلَى وَجْهِ وَاحِدٍ أَخَذْنَا بِقَوْلِهِ وَ قَدْ عَرَفْتُ أَنَّ الْأَمْرَ فِيهِمْ رَحْمَةُ اللَّهِ جَمِيعاً

(The book) 'Al Ghaybah' of Al Numani – Ibn Uqda, from Yahya Bin Zakariya, from Ali Bin Sayf, from his father, from Humran who said,

'I described to Abu Abdullah^{asws} a man who befriends Amir Al-Momineen^{asws} and disavows from his^{asws} enemies and say everything he^{asws} says except that he is saying, 'They differed (in Saqifa) regarding what was between them and they are their guiding imams, and I don't know which of them is the Imam^{asws}, and when they had united upon one face, we take with his word, and I have recognised that the command is among them all, may Allah^{azwj} have Mercy on them all'.

فَقَالَ إِنَّ مَاتَ هَذَا مَاتَ مِيتَةً جَاهِلِيَّةً.

He^{asws} said: 'The death of this one is a death of the pre-Islamic period'.¹⁵⁸

15- كش، رجال الكشي حمدويه و إبراهيم عن أيوب بن نوح عن صفوان عن فضيل الأعور عن أبي عبيدة الخدّاء قال: قلت لأبي جعفر ع إنَّ سالم بن أبي حفصة يقول ما بلغك أنه من مات و ليس له إمام كانت ميته ميتة جاهلية فأقول بلى فيقول من إمامك فأقول أئمتي آل محمد ع فيقول و الله ما أسمعك عرفت إماماً

(The book) 'Rijal Al Kashy' – Hamdawiya and Ibrahim, from Ayoub Bin Nuh, from Safwan, from Fuzeyl Al Awr, from Abu Ubeyda al Haza'a who said,

'I said to Abu Ja'far^{asws}, 'Salim Bin Abu Hafs said, 'Has it not reached you that one who dies and there isn't an Imam^{asws} for him his death would be a death of the pre-Islamic period?' I said, 'Yes'. He said, 'Who is your Imam^{asws}? I said, 'May Imams^{asws} are the Progeny^{asws} of Muhammad^{sawww}. He said, 'By Allah^{azwj}! I did not hear you recognizing an Imam^{asws}'.

قَالَ أَبُو جَعْفَرٍ ع وَ نَحَّ سَالِمٌ وَ مَا يَدْرِي سَالِمٌ مَا مَنْزِلَةُ الْإِمَامِ مَنْزِلَةُ الْإِمَامِ يَا زَيْدُ أَفْضَلُ وَ أَعْظَمُ مِمَّا يَذْهَبُ إِلَيْهِ سَالِمٌ وَ النَّاسُ أَجْمَعُونَ.

Abu Ja'far^{asws} said: 'Woe be unto Salim! And doesn't Salim know what the status of the Imam^{asws} is? The status of the Imam^{asws}, O Ziyad, is superior and more magnificent than what Salim and the people altogether are going to'.¹⁵⁹

¹⁵⁷ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 4 H 13

¹⁵⁸ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 4 H 14

¹⁵⁹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 4 H 15

16- فس، تفسير القمي جعفر بن محمد عن عبد الكريم عن محمد بن علي عن محمد بن الفضيل عن أبي حمزة قال قال أبو جعفر ع لا يغزير الله يوم القيامة أحداً يقول يا رب لم أعلم أن ولد فاطمة هم الأولة على الناس كافةً و في شيعة ولد فاطمة أنزل الله هذه الآية خاصة يا عبادي الذين أسرفوا على أنفسهم لا تقنطوا من رحمة الله الآية.

Tafseer Al Qummi – Ja'far Bin Muhammad, from Abdul Kareem, from Muhammad Bin Ali, from Muhammad Bin Al Fuzeily, from Abu Hamza who said,

'Abu Ja'far^{asws} said: 'Allah^{azwj} will not Excuse on the Day of Qiyamah anyone who says, 'O Lord^{azwj}! I did not know that the sons^{asws} of (Syeda) Fatima^{asws}, they were the governors upon the people, all of them', and regarding the Shias of the sons^{asws} of Fatima^{asws} in particular this Verse was Revealed: **Say: 'O My servants, those who have been extravagant upon themselves! Do not despair from Mercy of Allah, [39:53] – the Verse'**.¹⁶⁰

17- ب، قرب الإسناد ابن عيسى عن البرنطي عن الرضا ع قال قال أبو جعفر ع من سره أن لا يكون بينه وبين الله حجاب حتى ينظر إلى الله و ينظر الله إليه فليتوال آل محمد و يتبرأ من عدوهم و يأتم بالإمام منهم فإنه إذا كان كذلك نظر الله إليه و نظر إلى الله.

(The book) 'Qurb Al Asnaad' – Ibn Isa, from Al Bazanty,

'From Al-Reza^{asws} having said: 'Abu Ja'far^{asws} said: 'On whom it cheers that there would not happen to be a veil between him and Allah^{azwj} until he looks as Allah^{azwj} (in anticipation) and Allah^{azwj} Looks at him (with Consideration), then let him befriend the Progeny^{asws} of Muhammad^{saww} and disavow from their^{asws} enemies, and take with the Imam^{asws} from them^{asws}, for he, when he would be like that, Allah^{azwj} would Look at him (with Consideration) and he would look at Allah^{azwj} (in anticipation)'.¹⁶¹

18- ن، عيون أخبار الرضا عليه السلام بإسناد التميمي عن الرضا ع عن أبيه عن علي ع قال قال رسول الله ص من مات و ليس له إمام من ولدي مات ميتة جاهلية و يؤخذ بما عمل في الجاهلية و الإسلام.

(The book) 'Uyoon Akhbaar Al-Reza^{asws}, by the chain of Al-Tameemi, from Al-Reza^{asws}, from his^{asws} forefathers^{asws}, from Ali^{asws} having said: 'Rasool-Allah^{saww} said: 'One who dies and there isn't an Imam^{asws} for him from my^{asws} sons^{asws} dies a death of the pre-Islamic period, and would be seized with what he had done during the pre-Islamic period and Al-Islam'.¹⁶²

19- ما، الأماالي للشيخ الطوسي أبو عمرو عن ابن عفة عن الحسن بن علي بن بريح عن قاسم بن الضحاک عن مشير بن خوشب أخي العوام عن أبي سعيد الأحمدي عن أبي جعفر ع إلا من تاب و آمن و عمل صالحاً قال و الله لو أنه تاب و آمن و عمل صالحاً و لم يهتد إلى ولايتنا و مؤدبتنا و معرفة فضلنا ما أعنى عنه ذلك شيئاً.

(The book) 'Al Amaali' of the sheykh Al Tusi – Abu Amro, from IbnUqda, from Al Hassan Bin Ali Bin Bazie, from Qasim Bin Al Zahhak, from Musheyr Bin Howshab brother of Al Awwam, from Abu Saeed Al Hamdany,

'From Abu Ja'far^{asws}: **Except one who repents and believes and does righteous deeds, [19:60].** He^{asws} said: 'By Allah^{azwj}! If he were to repent and believe and do righteous deeds

¹⁶⁰ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 4 H 16

¹⁶¹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 4 H 17

¹⁶² Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 4 H 18

and is not guided to our^{asws} Wilyaha and our^{asws} cordiality and recognises our^{asws} merits, that would not avail him anything”.¹⁶³

20- ع، علل الشرائع عليُّ بنُ حاتمٍ فيما كتبت إليَّ عن القاسمِ بنِ مُحَمَّدٍ عنِ مُحَمَّدَانَ بنِ الحُسَيْنِ عنِ الحُسَيْنِ بنِ الوَلِيدِ عنِ ابْنِ بُكَيْرٍ عنِ حَنَانَ بنِ سَدِيرٍ قَالَ: قُلْتُ لِأبي عَبْدِ اللَّهِ ع لَأَيِّ عِلَّةٍ لَمْ يَسْتَعْنَا إِلَّا أَنْ نَعْرِفَ كُلَّ إِمَامٍ بَعْدَ النَّبِيِّ ص وَ يَسْتَعْنَا أَنْ لَا نَعْرِفَ كُلَّ إِمَامٍ قَبْلَ النَّبِيِّ ص قَالَ لِاخْتِلَافِ الشَّرَائِعِ.

(The book) 'Illal Al Sharaie' – Ali Bin Hatim among what he wrote to me from Al Qasim Bin Muhammad, from Hamdan Bin Al Husayn, from Al Husayn Bin Al Waleed, from Ibn Bukeyr, from Hanan Bin Sadeyr who said,

'I said to Abu Abdullah^{asws}, 'For which reason there is no leeway for us except that we recognise every Imam^{asws} after the Prophet^{saww} and there is leeway for us if we do not recognise every Imam^{as} before the Prophet^{as}?' He^{asws} said: 'Due to the different Laws’'.¹⁶⁴

21- مع، معاني الأخبار ابنُ الوَلِيدِ عنِ الصَّفَّارِ عنِ البرقيِّ عنِ مُحَمَّدِ بنِ عَلِيِّ عنِ مُحَمَّدِ بنِ أُسَلَمَ عنِ الحُسَيْنِ بنِ مُحَمَّدِ الهاشِمِيِّ عنِ ابْنِ أُدْبَيْنَةَ عنِ أَبَانَ بنِ أَبِي عِيَّاشٍ عنِ سُلَيْمِ بنِ قَيْسِ الهَلَالِيِّ عنِ أميرِ الْمُؤْمِنِينَ ع قَالَ: قُلْتُ لَهُ مَا أَذَى مَا يَكُونُ بِهِ الرَّجُلُ ضَالًّا

(The book) 'Ma'ani Al Akhbaar' – Ibn Al Waleed, from Al Saffar, from Al Barqy, from Muhammad Bin Ali, from Muhammad Bin Aslama, from Al Hassan Bin Muhammad al Hashimi, from Ibn Uzina, from Aban Bin Abu Ayyash, from Suleym Bin Qays Al Hilali,

'From Amir Al-Momineen^{asws}, he (the narrator) said, 'I said to him^{asws}, 'What is the least what can happen to be to stray a man?'

قَالَ أَنْ لَا يَعْرِفَ مَنْ أَمَرَ اللَّهُ بِطَاعَتِهِ وَ فَرَضَ وَلايَتَهُ وَ جَعَلَهُ حُجَّةً فِي أَرْضِهِ وَ شَاهَدَهُ عَلَى خَلْقِهِ

He^{asws} said: 'If he does not recognise who Allah^{azwj} has Commanded with obeying him^{asws} and Obligated his^{asws} Wilayah and Made him^{asws} a Divine Authority in His^{azwj} earth, and His^{azwj} witness upon His^{azwj} creatures'.

قُلْتُ فَمَنْ هُمْ يَا أَمِيرَ الْمُؤْمِنِينَ فَقَالَ الَّذِينَ قَرَنَهُمُ اللَّهُ بِنَفْسِهِ وَ نَبِيِّهِ فَقَالَ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ

I said, 'So, who are they, O Amir Al-Momineen^{asws}?' He^{asws} said: 'Those whom Allah^{azwj} has Paired with Himself^{azwj} and His^{azwj} Prophet^{saww}, so He^{azwj} Said: **O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59]**'.

قَالَ فَتَقَبَّلْتُ رَأْسَهُ وَ قُلْتُ أَوْصَحْتَ لِي وَ فَرَّجْتَ عَنِّي وَ أَذْهَبْتَ كُلَّ شَكٍّ كَانَ فِي قَلْبِي.

He (the narrator) said, 'I kissed his^{asws} head and said, 'You^{asws} have clarified for me and relieved from me and done away every doubt which was in my heart’'.¹⁶⁵

¹⁶³ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 4 H 19

¹⁶⁴ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 4 H 20

¹⁶⁵ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 4 H 21

22- ع، علل الشرائع أبي عن أحمد بن إدريس عن الحسين بن عبيد الله عن ابن أبي عثمان عن عبد الكريم بن عبيد الله عن سلمة بن عطاء عن أبي عبد الله ع قال خرج الحسين بن علي ع على أصحابه فقال أيها الناس إن الله عز وجل خلق العباد إلا ليعرفوه فإذا عرفوه عبدوه فإذا عبدوه استغنوا بعبادته عن عبادة ما سواه

(The book) 'Illal Al Sharaie' – My father, from Ahmad Bin Idrees, from Al Husayn Bin Ubeydullah, from Ibn Abu Usman, from Abdul Kareem Bin Ubeydullah, from Salama Bin Ata,

'From Abu Abdullah^{asws} having said: 'Al-Husayn Bin Ali^{asws} came out to his^{asws} companions and said: 'O you people! Allah^{azwj}, Mighty and Majestic is His^{azwj} Mention did not Create the servants except for them to recognise Him^{azwj}. So when they have recognised Him^{azwj}, they worship Him^{azwj}, and when they worship Him^{azwj} they become needles by worshipping Him^{azwj} from worshipping the ones besides Him^{azwj}.'

فَقَالَ لَهُ رَجُلٌ يَا ابْنَ رَسُولِ اللَّهِ يَا أَبِي أَنْتَ وَ أُمِّي فَمَا مَعْرِفَةُ اللَّهِ قَالَ مَعْرِفَةُ أَهْلِ كُلِّ زَمَانٍ إِمَامُهُمُ الَّذِي يَجِبُ عَلَيْهِمْ طَاعَتُهُ.

A man said to him^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! May my father and my mother be (sacrificed) for you^{asws}! What is the recognition of Allah^{azwj}?' He^{asws} said: 'Recognition of the people of the every era their Imam^{asws}, the one^{asws} it is Obligated upon them to obey him^{asws},'¹⁶⁶

23- فس، تفسير القمي أحمد بن إدريس عن أحمد بن محمد بن محبوب عن أبي جميلة عن أبان بن تغلب قال: قال لي أبو عبد الله ع يا أبان إن الله لا يطلب من المشركين زكاة أموالهم و هم يشركون به حيث يقول و ويل للمشركين الذين لا يؤتون الزكاة و هم بالآخرة هم كافرين

Tafseer Al Qummi – Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abu Jameela, from Aban Bin Taghlab who said,

'Abu Abdullah^{asws} said to me: 'O Aban! Allah^{azwj} does not Demand from the Polytheists the Zakat of their wealth and they are associating with Him^{azwj}, where He^{azwj} Said: **And woe be unto those who associate!** [41:6] **Those who are not giving the Zakat and they are disbelievers in the Hereafter [41:7]**.'

فُلْتُ لَهُ كَيْفَ ذَلِكَ جُعِلْتُ فِدَاكَ فَسَّرَهُ لِي

I said to him^{asws}, 'How is that so? May I be sacrificed for you^{asws}, interpret it for me'.

فَقَالَ وَيْلٌ لِّلْمُشْرِكِينَ الَّذِينَ أَشْرَكُوا بِالْإِمَامِ الْأَوَّلِ وَ هُمْ بِالْآخِرَةِ الْآخِرِينَ كَافِرُونَ يَا أَبَانُ إِنَّمَا دَعَا اللَّهُ الْعِبَادَ إِلَى الْإِيمَانِ بِهِ فَإِذَا آمَنُوا بِاللَّهِ وَ بِرَسُولِهِ افْتَرَضَ عَلَيْهِمُ الْقَرَائِضُ.

He^{asws} said: 'Woe be to the Polytheists, those who are associating with the first Imam^{asws} and they are disbelieving in the latter Imams^{asws}. O Aban! But rather Allah^{azwj} Called the servants to the believing in Him^{azwj}, so when they had believed in Allah^{azwj} and in His^{azwj} Rasool^{saww}, Obligated the Obligations upon them''¹⁶⁷

¹⁶⁶ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 4 H 22

¹⁶⁷ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 4 H 23

24- ن، عيون أخبار الرضا عليه السلام فيما كتبت الرضا ع للمأمون من شرائع الدين من مات لا يعرف أئمنته مات ميتة جاهليّة.

(The book) 'Uyoon Al-Akhbaar Al-Reza^{asws}' – Among what Al-Reza^{asws} wrote to Al-Mamoun from the Laws of the Religion: 'One who dies not recognising his Imams^{asws}, dies a death of the pre-Islamic period"¹⁶⁸.

25- ثو، ثواب الأعمال أبي عن عبد الله بن الحسين عن أحمد بن علي عن إبراهيم بن محمد التقي عن محمد بن يحيى عن محمد بن إسحاق عن أبي هارون العبدي عن أبي سعيد الخدري قال: كان رسول الله ص ذات يوم جالسا وعنده نفر من أصحابه فيهم علي بن أبي طالب ع إذ قال من قال لا إله إلا الله دخل الجنة

(The book) 'Sawaab Al Amaal' – My father, from Abdullah Bin Al Hassan, from Ahmad Bin Ali, from Ibrahim Bin Muhammad Al Saqafy, from Muhammad Bin Yahya, from Muhammad Bin Is'haq, from Abu Haroun Al Abady, from Abu Saeed Al Khudry who said,

'One day Rasool-Allah^{saww} was seated and in his^{saww} presence were a number of his^{saww} companions, among them being Ali^{asws} Bin Abu Talib^{asws}, when he^{saww} said: 'One who says, 'There is no god except Allah^{azwj}', would enter the Paradise'.

فَقَالَ رَجُلَانِ مِنْ أَصْحَابِهِ فَتَخَرُّ نَقُولُ لَا إِلَهَ إِلَّا اللَّهُ

Two men from his^{saww} companions said, 'We are saying, 'There is no god except Allah^{azwj}'.

فَقَالَ رَسُولُ اللَّهِ ص إِنَّمَا تُقْبَلُ شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ مِنْ هَذَا وَ مِنْ شِبَعَةِ الَّذِينَ أَخَذَ رُبْنَا مِيثَاقَهُمْ

Rasool-Allah^{saww} said: 'But rather the testimony of 'There is no god except Allah^{azwj}' would be Accepted from this one^{asws} and from his^{asws} Shias, those our Lord^{azwj} Took their Covenant'.

فَقَالَ الرَّجُلَانِ فَتَخَرُّ نَقُولُ لَا إِلَهَ إِلَّا اللَّهُ فَوَضَعَ رَسُولُ اللَّهِ يَدَهُ عَلَى رَأْسِ عَلِيِّ ع ثُمَّ قَالَ عَلَامَةُ ذَلِكَ أَنْ لَا تُجَلِّسَا عَقْدَهُ وَ لَا تَجْلِسَا مَجْلِسَهُ وَ لَا تُكْذِبَا حَدِيثَهُ.

The two men said, 'We are saying, 'There is no god except Allah^{azwj}'. So, Rasool-Allah^{saww} placed his^{saww} hand upon the head of Ali^{asws}, then said: 'Its sign is that you two will not loosen his^{asws} covenant, nor sit in his^{asws} seat, nor belie his^{asws} narrations"¹⁶⁹.

26- ثو، ثواب الأعمال أبي عن سعد بن البرقي عن عبد العظيم الحسين عن محمد بن عمر عن حماد بن عثمان عن عيسى بن السري قال: قلت لأبي عبد الله ع قال رسول الله ص من مات لا يعرف إمامه مات ميتة جاهليّة

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad, from Al Barqy, from Abdul Azeem Al Hasany, from Muhammad Bin Umar, from Hammad Bin usman, from Isa Bin Al Sarry who said,

'I said to Abu Abdullah^{asws}, 'Rasool-Allah^{saww} said: 'One who dies not having recognised his Imam^{asws} dies a death of the pre-Islamic period'.

¹⁶⁸ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 4 H 24

¹⁶⁹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 4 H 25

قَالَ أَبُو عَبْدِ اللَّهِ عَ أَخْرَجَ مَا يَكُونُ إِلَى مَعْرِفَتِهِ إِذَا بَلَغَ نَفْسُهُ هَذِهِ وَ أَشَارَ يَدِهِ إِلَى صَدْرِهِ فَقَالَ لَقَدْ كُنْتُ عَلَى أَمْرٍ حَسَنٍ.

Abu Abdullah^{asws} said: ‘The neediest what one can be to recognising him^{asws} is when his soul reaches this’ – and he^{asws} gestured with his^{asws} hand to his^{asws} chest and he will say, ‘I was on a beautiful matter’.¹⁷⁰

27- نو، ثواب الأعمال أبي عن سعد بن البرقي عن ابن مهران عن رجل عن أبي المعز عن أبي ذريح عن أبي حمزة عن أبي عبد الله ع قال: منّا الإمام المأمور طاعته من جحدته مات يهودياً أو نصرانياً والله ما ترك الله الأرض منذ قبض الله عز وجل آدم إلّا وفيها إمام يهتدى به إلى الله حجة على العباد ومن تركه هلك ومن لزمه نجحاً حقاً على الله.

(The book) ‘Sawaab Al Amaal’ – My father, from Sa’ad, from Al Barqy, from Ibn Mihran, from a man, from Abu Al Magra, from Abu Zareeh, from Abu Hamza,

‘From Abu Abdullah^{asws} having said: ‘From us^{asws} is the Imam^{asws}, the one^{asws} obedience to him^{asws} is Obligatory. One who rejects him^{asws} dies as a Jew or a Christian. By Allah^{azwj}! Allah^{azwj} has not left the earth, since Allah^{azwj} Captured (the soul of) Adam^{as}, except and therein is an Imam^{asws} they are being guided by him^{asws} to Allah^{azwj}, a Divine Authority upon the servants; and one who neglects him^{asws} is destroyed, and one who necessitates him^{asws} would attain salvation, being a right upon Allah^{azwj}’.¹⁷¹

28- ير، بصائر الدرجات ابن يزيد عن ابن أبي عمير عن منصور عن فضيل الأعور عن أبي عبيدة الخدّاء قال: كُنَّا زَمَانَ أَبِي جَعْفَرٍ ع حِينَ قُبِضَ نَزَدَدُ كَالْعَنَمِ لَا رَاعِيَهَا فَلَقِينَا سَالِمَ بْنَ أَبِي حَفْصَةَ فَقَالَ يَا أَبَا عُبَيْدَةَ مَنْ إِمَامُكَ قُلْتُ أَيْمَنِي آلَ مُحَمَّدٍ ص

(The book) ‘Basaair Al Darajaat’ – Ibn Yazeed, from Ibn Abu Umeyr, from Mansour, from Fuzeyl Al Awr, from Abu Ubeyda Al Haza’a who said,

‘We were in the era of Abu Ja’far^{asws}. When he^{asws} passed away, we hesitated like the sheep having no shepherd for them. Then we met Salim Bin Abu Hafsa and he said, ‘O Abu Ubeyda! Who is your Imam^{asws}?’ I said, ‘My Imams^{asws} are the Progeny^{asws} of Muhammad^{saww}’.

فَقَالَ هَلَكْتَ وَ أَهْلَكْتَ أَمَا سَمِعْتَ أَنَا وَ أَنْتَ مَعِيَ أَبَا جَعْفَرٍ ع وَ هُوَ يَقُولُ مَنْ مَاتَ وَ لَيْسَ عَلَيْهِ إِمَامٌ مَاتَ مِيتَةً جَاهِلِيَّةً قُلْتُ بَلَى لَعَمْرِي فَرَزَقَنِي اللَّهُ الْمَعْرِفَةَ

He said, ‘You are destroyed and will destroy (others). Did you not hear, I, and you were with me, Abu Ja’far^{asws} and he^{asws} said: ‘One who dies and there isn’t an Imam^{asws} upon him dies a death of the pre-Islamic period?’ I said, ‘Yes, by my life! May Allah^{azwj} Grace me the recognition’.

قَالَ فَعُلْتُ لِأبي عَبْدِ اللَّهِ ع إِنَّ سَالِمَ بْنَ أَبِي حَفْصَةَ قَالَ لِي كَذَا وَ كَذَا فَقَالَ لِي يَا أَبَا عُبَيْدَةَ إِنَّهُ لَمْ يَمُتْ مِنَّا مِيتَةً حَتَّى يُخْلَفَ مِنْ بَعْدِهِ مَنْ يَعْمَلُ مِثْلَ عَمَلِهِ وَ يَسِيرُ بِمِثْلِ سِيرَتِهِ وَ يَدْعُو إِلَى مِثْلِ الَّذِي دَعَا إِلَيْهِ

¹⁷⁰ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 4 H 26

¹⁷¹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 4 H 27

He (the narrator) said, 'I said to Abu Abdullah^{asws}, 'Salim Bin Abu Hafsa said such and such to me'. He^{asws} said to me: 'O Abu Ubeyda! It is so that not one of us^{asws} passes away until he^{asws} leaves behind from after him^{asws}, one^{asws} who does similar to his^{asws} work, and travels with the like of his^{asws} way, and calls to the like of that which he^{asws} had called to.

يَا أَبَا عُيَيْدَةَ إِنَّهُ لَمْ يَمْنَعْ مَا أُعْطِيَ دَاوُدَ أَنْ أُعْطِيَ سُلَيْمَانَ

O Abu Ubeydah! He^{azwj} did not Prevent what He^{azwj} had Given to Dawood^{as}, He^{azwj} Gave it to Suleyman^{as}.

قَالَ ثُمَّ قَالَ يَا أَبَا عُيَيْدَةَ إِنَّهُ إِذَا قَامَ قَائِمُ آلِ مُحَمَّدٍ بِحُكْمِ دَاوُدَ وَ سُلَيْمَانَ لَا يَسْأَلُ النَّاسَ بَيِّنَةً.

He (the narrator) said, 'Then he^{asws} said: 'O Abu Ubeyda! Surely, when the Qaim^{asws} of the Progeny^{asws} of Muhammad^{saww} rises, he^{asws} will judge with the judgment of Dawood^{as} and Suleyman^{as}, not asking the people for proof'¹⁷².

29- سن، المحاسن مُحَمَّدُ بْنُ عَلِيٍّ بْنِ حُبُوبٍ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ إِنَّ مَنْ دَانَ اللَّهَ بِعِبَادَةٍ يُجَاهِدُ فِيهَا نَفْسَهُ بِلَا إِمَامٍ عَادِلٍ مِنَ اللَّهِ فَإِنَّ سَعْيَهُ عَزَبٌ مُقْبُولٌ وَ هُوَ ضَالٌّ مُتَحَيِّرٌ وَ مَثَلُهُ كَمَثَلِ شَاةٍ ضَلَّتْ عَنْ رَاعِيهَا وَ قَطِيعَهَا فَتَاهَتْ ذَاهِبَةً وَ حَائِيَةً يَوْمَهَا

(The book) 'Al Mahaasin' – Muhammad Bin Ali Bin Mahboub, from Al A'ala, from Muhammad Bin Muslim who said,

'I heard Abu Ja'far^{asws} saying: 'One who professes to Allah^{azwj} with worship, striving in it himself without a just Imam^{asws} from Allah^{azwj}, then his striving is without acceptance, and he will stray confused, and his example is like an example of a sheep having strayed from its shepherd and its flock. So it wanders around going and coming during its day.

فَلَمَّا أَنْ جَنَّهَا اللَّيْلُ بَصُرَتْ بِقَطِيعِ غَنَمٍ مَعَ رَاعِيهَا فَجَاءَتْ إِلَيْهَا فَبَاتَتْ مَعَهَا فِي رَضْوَانِهَا فَلَمَّا أَنْ سَاقَ الرَّاعِي قَطِيعَهُ أَنْكَرَتْ رَاعِيَهَا وَ قَطِيعَهَا فَهَجَمَتْ مُتَحَيِّرَةً تَطْلُبُ رَاعِيَهَا وَ قَطِيعَهَا فَبَصُرَتْ بِسَرِجِ قَطِيعِ غَنَمٍ آخَرَ فَعَمَدَتْ لِحَوْهَا وَ حَنَّتْ إِلَيْهَا فَصَاحَ بِهَا الرَّاعِي الْحَقِي بِقَطِيعِكَ فَإِنَّكَ تَائِهَةٌ مُتَحَيِّرَةٌ قَدْ ضَلَلْتَ عَنْ رَاعِيكَ وَ قَطِيعِكَ

When the night shields it, it sees a flock of sheep with its shepherd. So it comes to it and spends the night with it in their precinct. When the shepherd ushers his flock, it is denied their shepherd and their flock. So it becomes confused seeking its own shepherd and its own flock. Then it sees another flock of sheep, and it deliberates around it and arrives to it. But, the shepherd shouts at it, 'Join up with your own flock, for you are wandering confused. You are lost from your shepherd and your flock!'

فَهَجَمَتْ دَعْرَةً مُتَحَيِّرَةً لَا رَاعِي لَهَا يُرْشِدُهَا إِلَى مَرْعَاهَا أَوْ يَرُدُّهَا فَبَيْنَا هِيَ كَذَلِكَ إِذَا اغْتَنَمَ الذَّبُّ ضَيْعَتَهَا فَأَكَلَهَا

So it panics, confused, there being no shepherd for it to guide it to its pastures or return it. While it is like that when the wolf takes advantage of it being lost and devours it.

¹⁷² Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 4 H 28

وَ هَكَذَا يَا مُحَمَّدَ بْنَ مُسْلِمٍ مَنْ أَصْبَحَ مِنْ هَذِهِ الْأُمَّةِ لَا إِمَامَ لَهُ مِنَ اللَّهِ عَادِلٍ أَصْبَحَ تَائِباً مُتَحَيِّراً إِنْ مَاتَ عَلَى خَالِهِ تِلْكَ مَاتَ مِيتَةً كُفْرٍ وَ نِفَاقٍ وَ اعْلَمْ يَا مُحَمَّدُ أَنَّ أَيْمَةَ الْحَقِّ وَ اتَّبَاعَهُمْ عَلَى دِينِ اللَّهِ إِلَى آخِرِهِ.

And like that, O Muhammad Bin Muslim! One from this community wakes up in the morning and there is no just Imam^{asws} from Allah^{azwj} for him becomes wandering confused. If he were to die upon that state of his, would die a death of Kufr and hypocrisy. And know, O Muhammad! The Imams^{asws} of the truth and their^{asws} followers are upon the Religion of Allah^{azwj} to its end”.¹⁷³

30- بي، الغيبة للنعماني ابنُ عُفْدَةَ عَنْ مُحَمَّدِ بْنِ الْمُضْتَبِلِ بْنِ إِبْرَاهِيمَ وَ سَعْدَانَ بْنِ إِسْحَاقَ وَ أَحْمَدَ بْنِ الْحُسَيْنِ بْنِ عَبْدِ اللَّهِ وَ مُحَمَّدَ بْنَ أَحْمَدَ بْنِ الْحَسَنِ الْقَطَوَائِيَّ جَمِيعاً عَنِ ابْنِ مَجْنُوبٍ مِثْلَهُ وَ فِيهِ اعْلَمْ يَا مُحَمَّدُ أَنَّ أَيْمَةَ الْحَقِّ وَ اتَّبَاعَهُمْ هُمُ الَّذِينَ عَلَى دِينِ اللَّهِ وَ إِنَّ أَيْمَةَ الْخَوْرِ لَمَعْرُؤُونَ عَنِ دِينِ اللَّهِ وَ الْحَقِّ فَقَدْ ضَلُّوا وَ أَضَلُّوا فَأَعْمَاهُمْ الَّتِي يَعْمَلُونَهَا كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ لَا يَقْدِرُونَ بِمَا كَسَبُوا عَلَى شَيْءٍ ذَلِكَ هُوَ الضَّلَالُ الْبَعِيدُ.

(The book) ‘Ghayba’ of Al Numani – Ibn Uqda, from Muhammad Bin Al Fuzeyl Bin Ibrahim, and Sa’adan Bin Is’haq and Ahmad Bin Al Husayn Bin Abdullah and Muhammad Bin Ahmad Bin Al Hassan Al Qatwani altogether from Ibn Mahboub, similar to it and in it,

‘Know, O Muhammad, that the Imams^{asws} of the truth and their^{asws} followers, they are those upon the Religion of Allah^{azwj} and that the tyrannical imams are isolated from the Religion of Allah^{azwj} and the truth, for they have strayed and are straying (others). Thus, their deeds which they are doing: **their deeds 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]**’.¹⁷⁴

31- ك، إكمال الدين أبي و ابنُ الوليدِ معاً عن سعدِ و الحميريِّ معاً عن البيهقيِّ و ابنِ يزيدِ و ابنِ هاشمِ جميعاً عن حمادِ بنِ عيسى عن ابنِ أذينة عن أبانِ بنِ أبي عيَّاشٍ عن سُلَيْمِ بْنِ قَيْسِ الْهَلَالِيِّ أَنَّهُ سَمِعَ مِنْ سَلْمَانَ وَ مِنْ أَبِي ذَرٍّ وَ مِنَ الْمُقَدَّادِ حَدِيثاً عَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ: مَنْ مَاتَ وَ لَيْسَ لَهُ إِمَامٌ مَاتَ مِيتَةً جَاهِلِيَّةً

(The book) ‘Ikmal Al Deen’ – My father and Ibn Al Waleed both together, from Sa’ad and Al Himeyri both together, from Al Yaqteeni and Ibn Yazeed and Ibn Hashim altogether, from Hammad Bin Isa, from Ibn Uzina, from Aban Bin Abu Ayyash, from Suley Bin Qays Al Hilali,

‘He heard from Salman^{ra} and from Abu Zarr^{ra} and from Al-Miqdad^{ra} a Hadeeth from Rasool-Allah^{saww} having said: ‘One who dies and there isn’t an Imam^{asws} for him dies a death of the pre-Islamic period’.

ثُمَّ عَرَضَهُ عَلَى جَابِرٍ وَ ابْنِ عَبَّاسٍ فَقَالَا صَدَقُوا وَ بَرُّوا وَ قَدْ شَهِدْنَا ذَلِكَ وَ سَمِعْنَا مِنْ رَسُولِ اللَّهِ ص أَنَّ سَلْمَانَ قَالَ يَا رَسُولَ اللَّهِ إِنَّكَ قُلْتَ مَنْ مَاتَ وَ لَيْسَ عَلَيْهِ إِمَامٌ مَاتَ مِيتَةً جَاهِلِيَّةً مِنْ هَذَا الْإِمَامِ

Then he presented it (Hadeeth) to Jabir and Ibn Abbas and they both said, ‘They^{ra} spoke the truth and we have witnessed that and heard from Rasool-Allah^{saww} that Salman^{ra} said,

¹⁷³ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 4 H 29

¹⁷⁴ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 4 H 30

‘You^{saww} said: ‘One who dies and there isn’t an Imam^{asws} for him dies a death of the pre-Islamic period’, who is this Imam^{asws}?’

قَالَ مِنْ أَوْصِيَائِي يَا سَلْمَانَ فَمَنْ مَاتَ مِنْ أُمَّتِي وَ لَيْسَ لَهُ إِمَامٌ مِنْهُمْ يَعْرِفُهُ فَهِيَ مِيتَةٌ جَاهِلِيَّةٌ فَإِنْ جَهِلَهُ وَ عَادَاهُ فَهُوَ مُشْرِكٌ وَ إِنْ جَهِلَهُ وَ لَمْ يُعَادِهِ وَ لَمْ يُوَالِ لَهُ عَدُوًّا فَهُوَ جَاهِلٌ وَ لَيْسَ بِمُشْرِكٍ.

He^{saww} said: ‘From my^{saww} successors^{asws}, O Salman^{ra}! One from my^{saww} community who dies and there isn’t an Imam^{asws} for him from them recognising him^{asws}, so he is a deceased of the pre-Islamic period, and if he ignored him^{asws} and was not inimical to him^{asws} and did not befriend enemies of his^{asws}, so he is an ignorant one and wouldn’t be a Mushrik’.¹⁷⁵

32- ك، إكمال الدين العطار عن أبيه عن عبد الله بن محمد بن عيسى عن الحشّاب عن غير واحد عن مروان بن مسلم عن أبي عبد الله ع قال: الإمام علم بين الله عزّ وجلّ وبين خلقه فمن عرفه كان مؤمناً ومن أنكره كان كافراً.

(The book) ‘Ikmal Al Deen’ – Al Attar, from his father, from Abdullah Bin Muhammad Bin Isa, from Al Khashab, from someone else, from Marwan Bin Muslim,

‘From Abu Abdullah^{asws} having said: ‘The Imam^{asws} is a flag between Allah^{azwj} Mighty and Majestic and His^{azwj} creatures, so the one who recognises him^{asws} would be a Momin, and one who denies him^{asws} would be a Kafir’.¹⁷⁶

33- ك، إكمال الدين أبي وابن الوليد معاً عن أبيه عن عبد الله بن محمد بن عيسى عن ابن فضال عن ثعلبة عن محمد بن مروان عن الفضيل عن أبي جعفر ع قال: من مات وليس له إمام مات ميتة جاهليّة ولا يُعدُّ النَّاسُ حَتَّى يَعْرِفُوا إِمَامَهُمْ.

(The book) ‘Ikmal Al Deen’ – My father and Ibn Al Waleed both together, from Al Yaqteeni, from Ibn Fazzal, from Sa’alba, from Muhammad Bin Marwan, from al Fuzeyl,

‘From Abu Ja’far^{asws} having said: ‘One who dies and there isn’t an Imam^{asws} for him dies a death of the pre-Islamic period, and the people are not excused until they recognise their Imam^{asws}’.¹⁷⁷

34- بي، الغيبة للنعماني ابن عُمدة عن محمد بن الفضيل و سعدان بن إسحاق و أحمد بن الحسين و محمد بن أحمد القطاوي جميعاً عن ابن محبوب عن أبي أيوب عن محمد بن مسلم عن أبي جعفر ع قال: فُلْتُ لَهُ أَرَأَيْتَ مَنْ جَحَدَ إِمَاماً مِنْكُمْ مَا خَالَه

(The book) ‘Ghayba’ of Al Numani – Ibn Uqda, from Muhammad Bin Al Fuzeyl and Sa’dan Bin Is’haq and Ahmad Bin Al Husayn and Muhammad Bin Ahmad Al Qatwani altogether, from Ibn Mahboub, from BAu Ayoub, from Muhammad Bin Muslim,

‘From Abu Ja’far^{asws}, he (the narrator) said, ‘I said to him^{asws}, ‘What is your^{asws} view of the one who rejects an Imam^{asws} from you^{asws} (Imams^{asws}), what is his state?’

قَالَ مَنْ جَحَدَ إِمَاماً مِنَ اللَّهِ وَ بَرَى مِنْهُ وَ مِنْ دِينِهِ فَهُوَ كَافِرٌ مُرْتَدٌّ عَنِ الْإِسْلَامِ لِأَنَّ الْإِمَامَ مِنَ اللَّهِ وَ دِينَهُ دِينُ اللَّهِ وَ مَنْ بَرَى مِنْ دِينِ اللَّهِ فَدَمُهُ مُبَاحٌ فِي تِلْكَ الْحَالِ إِلَّا أَنْ يَرْجِعَ أَوْ يَتُوبَ إِلَى اللَّهِ بِمَا قَالَ.

¹⁷⁵ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 4 H 31

¹⁷⁶ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 4 H 32

¹⁷⁷ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 4 H 33

He^{asws} said: 'One who rejects an Imam^{asws} from Allah^{azwj} and disavows from him^{asws} and from his^{asws} Religion, so he is a Kafir, a renegade from Al-Islam, because the Imam^{asws} is from Allah^{azwj} and His^{azwj} Religion is Religion of Allah^{azwj}, and one who disavows from the Religion of Allah^{azwj}, his blood is legalised (to be shed) during that state except if he returns or repents to Allah^{azwj} from what he had said'¹⁷⁸.

35- كَش، رجال الكشي جَعْفَرُ بْنُ أَحْمَدَ عَنْ صَفْوَانَ عَنْ أَبِي النَّسَعِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع حَدَّثَنِي عَنْ دَعَائِمِ الْإِسْلَامِ الَّتِي بُنِيَ عَلَيْهَا وَ لَا يَسَعُ أَحَدًا مِنَ النَّاسِ تَقْصِيرٌ فِي شَيْءٍ مِنْهَا الَّتِي مَنْ قَصَرَ عَنْ مَعْرِفَةِ شَيْءٍ مِنْهَا كُتِبَ عَلَيْهِ ذَنْبُهُ وَ لَمْ يُثْبَلْ مِنْهُ عَمَلُهُ وَ مَنْ عَرَفَهَا وَ عَجَلَ بِهَا صَلَحَ دِينُهُ وَ ثُبِلَ مِنْهُ عَمَلُهُ وَ لَمْ يُضَرَّ بِهِ مَا فِيهِ بِجَهْلِ شَيْءٍ مِنَ الْأُمُورِ جَهْلُهُ

(The book) 'Rijal Kashy' – Ja'far Bin Ahmad, from Safwan, from Abu Al Yas'a who said,

'I said to Abu Abdullah^{asws}, 'Narrate to me about the pillars of Al-Islam which it is built upon and there is no leeway for anyone from the people to be deficient regarding anything from it which, one who is deficient from recognition of anything from it, his sin would be written upon him, and his deeds would not be Accepted from him, and one who recognises it and works by it, his Religion would be correct and his deeds would be Accepted from him, and he would not be harmed by anything he is ignorant of from the matters he is ignorant of'.

قَالَ فَقَالَ شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ الْإِيمَانُ بِرَسُولِ اللَّهِ ص وَ الْإِقْرَارُ بِمَا جَاءَ بِهِ مِنْ عِنْدِ اللَّهِ

He (the narrator) said, 'He^{asws} said: 'Testimony that there is no god except Allah^{azwj}, and the Eman with Rasool-Allah^{saww}, and the acknowledgment with whatever he^{saww} came with from the Presence of Allah^{azwj}'.

ثُمَّ قَالَ الزَّكَاةُ وَ الْوَلَايَةُ شَيْءٌ دُونَ شَيْءٍ فَضَّلَ يُعْرَفُ لِمَنْ أَخَذَ بِهِ قَالَ رَسُولُ اللَّهِ ص مَنْ مَاتَ لَا يَعْرِفُ إِمَامَ زَمَانِهِ مَاتَ مِيتَةً حَاهِلِيَّةً وَ قَالَ اللَّهُ عَزَّ وَ جَلَّ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ وَ كَانَ عَلِيٌّ ع

Then he^{asws} said: 'The Zakat and the Wilayah is a thing besides a thing, a merit recognised for the one who takes with it. Rasool-Allah^{saww} said: 'One who dies not having recognise the Imam^{asws} of his time dies a death of the pre-Islamic period'. And Allah^{azwj} Mighty and Majestic Said: **Obey Allah and obey the Rasool and those with (Divine) Authority from you [4:59]**, and it was Ali^{asws}.

وَ قَالَ آخِرُونَ لَا بَلْ مُعَاوِيَةُ وَ كَانَ حَسَنٌ ثُمَّ كَانَ حُسَيْنٌ وَ قَالَ آخِرُونَ هُوَ يَزِيدُ بْنُ مُعَاوِيَةَ لَا سِوَاهُ ثُمَّ قَالَ أَزِيدُكُمْ قَالَ بَعْضُ الْقَوْمِ زِدُهُ جُعِلَتْ فِدَاكَ

And others said, 'No, it is Muawiya'. But it was Hassan^{asws}, then it was Husayn^{asws}, and others said it was Yazeed Bin Muawiya^{la} not besides him^{la}'. Then he^{asws} said: 'Shall I^{asws} increase for you all?' One of the group said, 'Increase it, may I be sacrificed for you^{asws}!'

قَالَ ثُمَّ كَانَ عَلِيٌّ بْنُ الْحُسَيْنِ ع ثُمَّ كَانَ أَبُو جَعْفَرٍ وَ كَانَتْ الشَّيْعَةُ قَبْلَهُ لَا يَعْرِفُونَ مَا يَخْتَاجُونَ إِلَيْهِ مِنْ حَلَالٍ وَ لَا حَرَامٍ إِلَّا مَا نَعَلَمُوا مِنَ النَّاسِ حَتَّى كَانَ أَبُو جَعْفَرٍ ع فَفَتَحَ لَهُمْ وَ بَيَّنَّ لَهُمْ وَ عَلَيْهِمْ فَصَارُوا يُعَلِّمُونَ النَّاسَ بَعْدَ مَا كَانُوا يَتَعَلَّمُونَ مِنْهُمْ

¹⁷⁸ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 4 H 34

He^{asws} said: ‘Then it was Ali^{asws} Bin Al-Husayn^{asws}, then it was Abu Ja’far^{asws}, and the Shias before him^{asws} were neither recognising what they were needy to from the Permissible(s) and the Prohibitions, except what they had learnt from the people, until it was (era of) Abu Ja’far^{asws}. He^{asws} opened (their eyes) for them and explained to them and taught them, so they became teaching the people after they had been learning from them.

وَالْأَمْرُ هَكَذَا يَكُونُ وَالْأَرْضُ لَا تَصْلُحُ إِلَّا بِإِمَامٍ وَمَنْ مَاتَ وَ لَا يَعْرِفُ إِمَامَهُ مَاتَ مِيتَةً جَاهِلِيَّةً وَ أَحْوَجُ مَا تَكُونُ إِلَى هَذَا إِذَا بَلَغَتْ نَفْسُكَ هَذَا الْمَكَانَ وَ أَشَارَ بِيَدِهِ إِلَى حَلْقِهِ وَ انْقَطَعَتْ مِنَ الدُّنْيَا تَقُولُ لَقَدْ كُنْتُ عَلَى رَأْيٍ حَسَنٍ

And the matter happens to be like that, and the earth cannot be correct except by an Imam^{asws}, and one who dies and he does not recognise his Imam^{asws}, dies a death of the pre-Islamic period, and the neediest what to you will happen to be to this (Imamate) is when your soul reaches this place’ – and he^{asws} gestured with his^{asws} hand to his^{asws} throat, and it cut off from the world. You will say, ‘I was upon a beautiful view’.

قَالَ أَبُو الْيَسَعِ عَيْسَى بْنُ السَّرِيِّ وَ كَانَ أَبُو حَمَزَةَ وَ كَانَ حَاضِرَ الْمَجْلِسِ أَنَّهُ قَالَ فِيمَا يَقُولُ كَانَ أَبُو جَعْفَرٍ عَ إِمَامًا حَقَّ الْإِمَامَ.

Abu Al-Yas’a Isa Bin Al-Sary said, And Abu Hamza was present in the gathering, he said regarding what they were saying, ‘Abu Ja’far^{asws} is an Imam^{asws}, the rightful Imam^{asws}’,¹⁷⁹

36- حَتَص، الإختصاص عَنْ عُمَرَ بْنِ بَرِيْدٍ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ عَ قَالَ سَمِعْتُهُ يَقُولُ مَنْ مَاتَ بِغَيْرِ إِمَامٍ مَاتَ مِيتَةً جَاهِلِيَّةً إِمَامٍ حَيٍّ يَعْرِفُهُ

(The book) ‘Al Ikhtisas’ – From Umar Bin Yazeed,

‘From Abu Al-Hassan^{asws} the 1st, he (the narrator) said, ‘I heard him^{asws} saying: ‘One who dies without (having recognised) an Imam^{asws} dies a death of the pre-Islamic period, having recognised a living Imam^{asws}’.

قُلْتُ لَمْ أَسْمَعْ أَبَاكَ يَذْكُرُ هَذَا يَعْنِي إِمَامًا حَيًّا فَقَالَ قَدْ وَ اللَّهُ قَالَ ذَلِكَ رَسُولُ اللَّهِ صَ قَالَ وَ قَالَ رَسُولُ اللَّهِ صَ مَنْ مَاتَ وَ لَيْسَ لَهُ إِمَامٌ يَسْمَعُ لَهُ وَ يُطِيعُ مَاتَ مِيتَةً جَاهِلِيَّةً.

I said, ‘I did not hear your^{asws} father^{asws} mentioning this, meaning ‘A living Imam^{asws}’. He^{asws} said: ‘By Allah^{azwj}! Rasool-Allah^{saww} had said that. And Rasool-Allah^{saww} said: ‘One who dies and there isn’t an Imam^{asws} for him, listening to him^{asws} and obeying, dies a death of the pre-Islamic period’’.¹⁸⁰

37- حَتَص، الإختصاص عَنْ مُحَمَّدِ بْنِ عَلِيِّ الْحَلْبِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَ مَنْ مَاتَ وَ لَيْسَ عَلَيْهِ إِمَامٌ حَيٌّ ظَاهِرٌ مَاتَ مِيتَةً جَاهِلِيَّةً.

(The book) ‘Al Ikhtisas’ – From Muhammad Bin Al Halby who said,

‘Abu Abdullah^{asws} said: ‘One who dies and there isn’t an Imam^{asws} for him dies a death of the pre-Islamic period’’.¹⁸¹

¹⁷⁹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 4 H 35

¹⁸⁰ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 4 H 36

¹⁸¹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 4 H 37

38- حَتَّصَ، الْإِكْتِسَاصَ عَنْ أَبِي الْجَارُودِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَنْ مَاتَ وَ لَيْسَ عَلَيْهِ إِمَامٌ حَيٌّ ظَاهِرٌ مَاتَ مِيتَةً جَاهِلِيَّةً

(The book) 'Al Ikhtisas' – From Abu Al Jaroud who said,

'I heard Abu Abdullah^{asws} saying: 'One who dies and there isn't a living Imam^{asws} upon him, apparent, dies a death of the pre-Islamic period'.

قَالَ قُلْتُ إِمَامٌ حَيٌّ جُعِلْتُ فِدَاكَ قَالَ إِمَامٌ حَيٌّ إِمَامٌ حَيٌّ.

He (the narrator) said, 'I said, 'A living Imam^{asws}? May I be sacrificed for you^{asws}!' He^{asws} said: 'A living Imam^{asws}, a living Imam^{asws}''¹⁸².

39- كَتَبَ الْكَرَجَاكِيُّ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ شَادَانَ الْقُمِّيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ عَيَّاشٍ عَنْ مُحَمَّدِ بْنِ عُمَرَ عَنِ الْحَسَنِ بْنِ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ الْعَبَّاسِ الرَّازِيِّ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مُوسَى الرِّضَا عَنْ أَبِيهِ ع عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ مَاتَ وَ لَيْسَ لَهُ إِمَامٌ مِنْ وُلْدِي مَاتَ مِيتَةً جَاهِلِيَّةً يُؤَخَذُ بِمَا عَمِلَ فِي الْجَاهِلِيَّةِ وَ الْإِسْلَامِ.

Al Karajaky, from Muhammad Bin Ahmad Bin Shazan Al Qummi, from Ahmad Bin Muhammad Bin Abdullah Bin Ayyash, from Muhammad Bin Umar, from Al Hassan Bin Abdullah Bin Muhammad Bin Al Abbas Al Razy, from his father,

'From Ali^{asws} Bin Musa Al-Reza^{asws}, from his^{asws} forefathers^{asws}, from Amir Al-Momineen^{asws} having said: 'Rasool-Allah^{saww} said: 'One who dies and there isn't an Imam^{asws} from my^{saww} children for him, dies a death of the pre-Islamic period. He will be seized with what he had done during the pre-Islamic period and Al-Islam''¹⁸³.

40- وَ مِنْهُ عَنْ أَبِي الرَّجَاءِ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ طَالِبِ الْبَلَدِيِّ عَنْ عَبْدِ الْوَاحِدِ بْنِ عَبْدِ اللَّهِ الْمُؤَصِّلِيِّ عَنْ مُحَمَّدِ بْنِ هَمَّامِ بْنِ سَهْلٍ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرِ الْحُمَيْرِيِّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ أَبِي عَلِيٍّ الْخُرَّاسَانِيِّ عَنْ عَبْدِ الْكَرِيمِ بْنِ عَبْدِ اللَّهِ عَنْ سَلْمَةَ بِنْتِ عَطَا عَنْ أَبِي عَبْدِ اللَّهِ الْإِمَامِ الصَّادِقِ ع قَالَ: خَرَجَ الْحُسَيْنُ بْنُ عَلِيٍّ ع ذَاتَ يَوْمٍ عَلَى أَصْحَابِهِ فَقَالَ بَعْدَ الْحَمْدِ لِلَّهِ حَلَّ وَ عَزَّ وَ الصَّلَاةُ عَلَى مُحَمَّدٍ رَسُولِهِ ص يَا أَيُّهَا النَّاسُ إِنَّ اللَّهَ وَ اللَّهُ مَا خَلَقَ الْعِبَادَ إِلَّا لِيَعْرِفُوهُ فَإِذَا عَرَفُوهُ عَبَدُوهُ فَإِذَا عَبَدُوهُ اسْتَعْنُوا بِعِبَادَتِهِ عَنْ عِبَادَةِ مَنْ سِوَاهُ

And from him, from Abu Al Raja Muhammad Bin Ali Bin Talib Al Balady, from Abdul Wahid Bin Abdullah Al Mowsily, from Muhammad Bin Hammam Bin Sahl, from Abdullah Bin Ja'far Al Himeyri, from Al Hassan Bin Ali Bin Fazzal, from Muhammad Bin Abu Umeyr, from Abu Ali Al Khurasany, from Abdul Kareem Bin Abdullah, from Salama Bin Ata,

'From Abu Abdullah the Imam Al-Sadiq^{asws} having said: 'One day Al-Husayn^{asws} Bin Ali^{asws} came out to his^{asws} companions and said after the praise of Allah^{azwj} Mighty and Majestic and the Salawat upon Muhammad^{saww} His^{azwj} Rasool^{saww}: 'O you people! Surely, Allah^{azwj}, by Allah^{azwj}, did not Create the servants except to recognise Him^{azwj}. So when they recognise Him^{azwj}, they worship Him^{azwj}, and when they worship Him^{azwj} they would become needless by worshipping Him^{azwj} from worshipping ones besides Him^{azwj}'.

فَقَالَ لَهُ رَجُلٌ يَا أَبَا عَبْدِ اللَّهِ مَا مَعْرِفَةُ اللَّهِ قَالَ مَعْرِفَةُ أَهْلِ كُلِّ زَمَانٍ إِمَامُهُمُ الَّذِي يَجِبُ عَلَيْهِمْ طَاعَتُهُ.

¹⁸² Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 4 H 38

¹⁸³ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 4 H 39

A man said to him^{asws}, 'May my father and my mother be (sacrificed) for you^{asws}, O son^{asws} of Rasool-Allah^{saww}! What is recognition of Allah^{azwj}?' He^{asws} said: 'Recognition by the people of every time period of their Imam^{asws} the obedience to whom is Obligated upon them''.

وَ جَاءَ فِي الْحَدِيثِ مِنْ طَرِيقِ الْعَامَّةِ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ مَاتَ وَ لَيْسَ فِي عُنُقِهِ بَيْعَةٌ لِإِمَامٍ أَوْ لَيْسَ فِي عُنُقِهِ عَهْدُ الْإِمَامِ مَاتَ مِيتَةً جَاهِلِيَّةً.

And it has come in the Hadeeth from the way of the adversaries, from Abdullah Bin Umar Bin Al-Khattab that Rasool-Allah^{saww} said: 'One who dies and there isn't in his neck an allegiance of the Imam^{asws} or there isn't in his neck a pact of the Imam^{asws} dies a death of the pre-Islamic period''.¹⁸⁴

¹⁸⁴ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 4 H 40

CHAPTER 5 – ONE WHO DENIES ONE^{asws} OF THEM^{asws}, SO HE HAS DENIED ALL

1- ك، إكمال الدين أبي عن سعدٍ عن مُحَمَّدِ بْنِ عَيْسَى عَنْ صَفْوَانَ عَنِ ابْنِ مُسْنَكَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ أَنْكَرَ وَاحِدًا مِنَ الْأَحْيَاءِ فَقَدْ أَنْكَرَ الْأَمْوَاتِ.

(The book) 'Ikmal Al Deen' – My father, from Sa'ad, from Muhammad Bin Isa, from Safwan, from Ibn Muskan,

'From Abu Abdullah^{asws} having said: 'One who denies one (Imam^{asws}) from the living ones, so he has denies the ones^{asws} passed away".¹⁸⁵

2- ك، إكمال الدين أبي عن سعدٍ عن مُحَمَّدِ بْنِ عَيْسَى عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ سَعِيدٍ عَنْ أَبَانَ بْنِ تَعْلَبٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع مَنْ عَرَفَ الْأَيْمَةَ وَ لَمْ يَعْرِفِ الْإِمَامَ الَّذِي فِي زَمَانِهِ أَمْ مُؤْمِنٌ هُوَ قَالَ لَا قُلْتُ أَمْ مُسْلِمٌ هُوَ قَالَ نَعَمْ.

(The book) 'Ikmal Al Deen' – My father, from Sa'ad, from Muhammad Bin Isa, from Ismail Bin Mihran, from Muhammad Bin Saeed, from Aban Bin Tablugh who said,

'I said to Abu Abdullah^{asws}, 'One who recognises the Imams^{asws} and does not recognise the Imam^{asws} who is during his time period, is he a Momin?' He^{asws} said: 'No'. I said, 'A Muslim?' He^{asws} said: 'Yes"'.¹⁸⁶

و قَالَ النَّبِيُّ ص مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ص فَقَدْ حُقِنَ مَالُهُ وَ دَمُهُ إِلَّا بِحَقِّهِمَا وَ حِسَابُهُ عَلَى اللَّهِ عَزَّ وَ جَلَّ.

And the Prophet^{sawww} said: 'One who testifies that there is no god except Allah^{azwj} and that Muhammad^{sawww} is Rasool^{sawww} of Allah^{azwj} so he has saved his wealth and his blood only by their rights, and his Reckoning would be upon Allah^{azwj} Mighty and Majestic".¹⁸⁶

3- ك، إكمال الدين أبي عن سعدٍ عن البرقي عن أبيه عن ابن أبي عمير عن مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ أَبِي عَبْدِ اللَّهِ الصَّادِقِ ع فِي حَدِيثٍ طَوِيلٍ يَقُولُ فِي آخِرِهِ كَيْفَ يَهْتَدِي مَنْ لَمْ يُبْصِرْ وَ كَيْفَ يُبْصِرُ مَنْ لَمْ يُنْذَرْ اتَّبَعُوا قَوْلَ رَسُولِ اللَّهِ ص وَ أَتُوا بِمَا نَزَلَ مِنْ عِنْدِ اللَّهِ عَزَّ وَ جَلَّ اتَّبَعُوا آثَارَ الْهُدَى فَإِنَّهَا عِلَامَاتُ الْأَمَانَةِ وَ النَّقَى

(The book) 'Ikmal Al Deen' – My father, from Sa'ad, from Al Barqy, from his father, from Ibn Abu Umeyr, from Muhammad Bin Abdul Rahman Bin Abu Layli,

'From Abu Abdullah Al-Sadiq^{asws} in a lengthy Hadeeth, saying in its end: 'How can he be rightly guided, one who does not perceive, and how can he perceive one who is not warned. Follow the words of Rasool-Allah^{sawww} and acknowledge what has been Revealed from the Presence of Allah^{azwj} Mighty and Majestic and follow the effects (Imams^{asws}) of the guidance for they^{asws} are the standards of honesty and piety.

¹⁸⁵ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 5 H 1

¹⁸⁶ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 5 H 2

وَ اعْلَمُوا أَنَّهُ لَوْ أَنْكَرَ رَجُلٌ عَيْسَى ابْنَ مَرْيَمَ وَ أَقَرَّ بِمَنْ سِوَاهُ مِنَ الرُّسُلِ لَمْ يُؤْمِنْ أَقْصِدُوا الطَّرِيقَ بِالتَّمَسَّاسِ الْمَنَارِ وَ التَّمِسُّوا مِنْ وَرَاءِ الْحُجُبِ الْأَتَارِ تَسْتَكْمِلُوا مِنْ دِينِكُمْ وَ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ.

And know that if a man were to deny Isa Ibn Maryam^{as} and acknowledges with the ones from the Messengers^{as} besides him^{as}, does not believe. Aim for the road by seeking the minarets, and seek the effects from behind the veils, you will be perfecting your Religion and believing in Allah^{azwj}, your Lord^{azwj}.¹⁸⁷

4- ك، إكمال الدين الْمُظَفَّرُ الْعَلَوِيُّ عَنِ ابْنِ الْعَبَّاسِيِّ عَنِ عَلِيِّ بْنِ مُحَمَّدٍ عَنِ عِمْرَانَ بْنِ مُحَمَّدٍ بْنِ عَبْدِ الْحَمِيدِ عَنِ مُحَمَّدِ بْنِ الْقُضَيْبِ عَنِ الرِّضَا عَنِ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ أَنْتَ وَ الْأَيْمَةُ مِنْ وُلْدِكَ بَعْدِي حُجَجَ اللَّهُ عَلَى خَلْقِهِ وَ أَعْلَامُهُ فِي بَرِّيَّتِهِ

(The book) 'Ikmal Al Deen' – Al Muzaffar Al Alawy, from Ibn Al Ayyash, from Ali Bin Muhammad, from Imran Bin Muhammad Bin Abdul Hameed, from Muhammad Bin Al Fuzeyl,

'From Al-Reza^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said: 'O Ali^{asws}! You^{asws} and the Imams^{asws} from your^{asws} sons^{asws} after me^{asws} are the Divine Authorities of Allah^{azwj} upon His^{azwj} creatures, and His^{azwj} standards among His^{azwj} citizens.

فَمَنْ أَنْكَرَ وَاحِدًا مِنْهُمْ فَقَدْ أَنْكَرَنِي وَ مَنْ عَصَا وَاحِدًا مِنْهُمْ فَقَدْ عَصَانِي وَ مَنْ جَفَا وَاحِدًا مِنْهُمْ فَقَدْ جَفَانِي وَ مَنْ وَصَلَكُمْ فَقَدْ وَصَلَنِي وَ مَنْ أَطَاعَكُمْ فَقَدْ أَطَاعَنِي وَ مَنْ وَالَاكُمْ فَقَدْ وَالَانِي وَ مَنْ عَادَاكُمْ فَقَدْ عَادَانِي لِأَنَّكُمْ مِنِّي خُلِقْتُمْ مِنْ طِينِي وَ أَنَا مِنْكُمْ.

The one who denies one^{asws} of them^{asws}, so he has denied me^{saww}, and one who disobeys one^{asws} of them^{asws} so he has been disloyal to me^{saww}, and one who helps you^{asws} all so he has helped me^{saww}, and one who obeys you^{asws} so he has obeyed me^{saww}, and one who befriends you^{asws} so he has befriended me^{saww}, and one who is inimical to you^{asws} so he has been inimical to me^{saww}, because you^{asws} are from me^{saww}. You^{asws} have been Created from my^{saww} essence and I^{saww} am from you^{asws}.¹⁸⁸

5- بي، الغيبة للنعماني ابْنُ عُقْدَةَ عَنِ الْحَسَنِ بْنِ خَارِجٍ عَنِ عُبَيْسِ بْنِ هِشَامٍ عَنِ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنِ الْحَكَمِ بْنِ أَيْمَنَ عَنِ مُحَمَّدِ بْنِ تَمَّامٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ فُلَانًا مَوْلَاكَ يُفَرِّئُكَ السَّلَامَ وَ يَقُولُ لَكَ اضْمَنْ لِي السَّمَاعَةَ فَقَالَ أ مِنْ مَوَالِينَا قُلْتُ نَعَمْ قَالَ أَمْرُهُ أَرْفَعُ مِنْ ذَلِكَ

(The book) 'Al Ghayba' of Al Numani – Ibn Uqda, from Al Hassan Bin Hazim, from Isa Bin Hisham, from Abdullah Bin Jabala, from Al Hakam Bin Ayman, from Muhammad Bin Tamama who said,

'I said to Abu Abdullah^{asws}, 'So and so friend of yours^{asws} conveys the greetings to you^{asws} and say to you^{asws}, 'Guarantee the intercession for me''. He^{asws} said: 'Is he from the ones is our^{asws} Wilayah?' I said, 'Yes'. He^{asws} said: 'His matter is higher than that'.

قَالَ قُلْتُ إِنَّهُ رَجُلٌ يُوَالِي عَلِيًّا وَ لَمْ يَعْرِفْ مِنْ بَعْدِهِ مِنَ الْأَوْصِيَاءِ قَالَ ضَالَ قُلْتُ فَأَقَرَّ بِالْأَيْمَةِ جَمِيعًا وَ جَحَدَ الْآخِرَ قَالَ هُوَ كَمَنْ أَقَرَّ بِعَيْسَى وَ جَحَدَ بِمُحَمَّدٍ ص أَوْ أَقَرَّ بِمُحَمَّدٍ وَ جَحَدَ بِعَيْسَى ع نَعُوذُ بِاللَّهِ مِنْ جَحْدِ حُجَّةٍ مِنْ حُجَجِهِ.

He (the narrator) said, 'I said, 'He is a man in the Wilayah of Ali^{asws} and does not recognise the successors^{asws} from after him^{asws}'. He^{asws} said: 'He has strayed'. I said, 'He acknowledges

¹⁸⁷ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 5 H 3

¹⁸⁸ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 5 H 4

with the all the imams and rejects others'. He^{asws} said: 'He is like the one who accepts Isa^{as} and rejects Muhammad^{saww}, or accepts Muhammad^{saww} and rejects Isa^{as}. We^{asws} seek Refuge with Allah^{azwj} from the one who rejects a Divine Authority from His^{azwj} divine Authorities".¹⁸⁹

6- بي، الغيبة للنعماني الكليني عن محمد بن يحيى عن أحمد بن محمد بن محمد بن إسماعيل عن منصور بن يونس عن محمد بن مسلم قال: قلت لأبي عبد الله ع رجل قال لي اعرف الأجير من الأئمة و لا يضرك أن لا تعرف الأول

(The book) 'Ghayba' of Al-Numani – I said to Abu Abdullah^{asws}, 'A man said to me, 'If you were to recognise the last of the Imams^{asws}, it would not harm you if you do not recognise the first'.

قال فقال لعن الله هذا فإني أبغضه و لا أعرفه و هل يعرف الأجير إلا بالأول.

He (the narrator) said, 'He^{asws} said: 'Curse of Allah^{azwj} be on this one, for I^{asws} hate him and I^{asws} do not recognise him, and can the last one^{asws} be recognised except by the first one^{asws}?',¹⁹⁰

¹⁸⁹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 5 H 5

¹⁹⁰ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 5 H 6

باب 6 أن الناس لا يهتدون إلا بهم و أنهم الوسائل بين الخلق و بين الله و أنه لا يدخل الجنة إلا من عرفهم

CHAPTER 6 – THE PEOPLE CANNOT BE RIGHTLY GUIDED EXCEPT BY THEM^{asws}, AND THEY^{asws} ARE THE MEANS BETWEEN THE CREATURES AND ALLAH^{azwj}, AND THAT NO ONE WILL ENTER THE PARADISE EXCEPT THE ONE WHO RECOGNISES THEM^{asws}

1- لي، الأماالي للصدوق ابن مسرور عن ابن عامر عن عمه عن محمد بن زياد الأزدي عن المفضل عن أبي عبد الله ع قال: بليئة الناس عظيمة إن دعوناهم لم يجيبونا و إن تركناهم لم يهتدوا بغيرنا.

(The book) 'Al Amaali' of Al Sadouq – Ibn Masrour, from Ibn Aamir, from his uncle, from Muhammad Bin Ziyad Al Azdy, from Al Mufazzal,

'From Abu Abdullah^{asws} having said: 'The Trial of the people is catastrophic. If we^{asws} call them, they do not answer us^{asws}, but if we^{asws} leave them, they are not rightly guided without us^{asws}.'¹⁹¹

2- ل، الخصال ابن الوليد عن سعد بن ابن عيسى عن الحجاج عن نصر العطار عن رفته بإسناده قال: قال رسول الله ص لعلني ع ثلاث أقسم أنهم حق إنك و الأوصياء من بعدك عرفاء لا يعرف الله إلا بسبيل معرفتكم و عرفاء لا يدخل الجنة إلا من عرفكم و عرفتموه و عرفاء لا يدخل النار إلا من أنكركم و أنكرتموه.

(The book) 'Al Khisaal' – Ibn Al Waleed, from Sa'ad, from Ibn Isa, from Al Hajjal, from Nasr Al Attar, from the one who raised it, by his chain,

'Rasool-Allah^{saww} said to Ali^{asws}: 'Three, I^{saww} swear these are true. You^{asws} and the successors^{asws} from after you^{asws} are recognisers. Allah^{azwj} cannot be recognised except by the way of your^{asws} recognition, and the recognisers will not let anyone enter the Paradise except the ones who recognise you^{asws} all and you^{asws} recognise him, and the recognisers will not let enter the Fire except the one denied you^{asws} and you^{asws} deny him''¹⁹²

3- ع، علل الشرائع الدقاق عن الكليني عن علي بن محمد عن إسحاق بن إسماعيل النيسابوري أن العالم كتب إليه يعني الحسن بن علي ع أن الله عز و حل بمنه و رحمته لما فرض عليكم الفرائض لم يفرض عليكم لاجبة منه إليه بل رحمه منه إليكم

(The book) 'Illal Al Sharaie' – Al Daqqaq, from Al Kulayni, from Ali Bin Muhammad, from Is'haq Bin Ismail Al Neshapuri,

'The knowledgeable one^{asws}, meaning Al-Hassan^{asws} Bin Ali^{asws} wrote to him: 'Allah^{azwj} Mighty and Majestic by His^{azwj} Conferment and His^{azwj} Mercy, when He^{azwj} Obligated the Obligations upon you, did not Obligate upon you for a need from Him^{azwj} to it, but as a Mercy from Him^{azwj} to you.

¹⁹¹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 6 H 1

¹⁹² Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 6 H 2

لَا إِلَهَ إِلَّا هُوَ لِيَجْمَعَ ... الْحَيِّثُ مِنَ الطَّيِّبِ وَ لِيُنْتَلِي ... مَا فِي صُدُورِكُمْ وَ لِيَمَحِّصَ مَا فِي قُلُوبِكُمْ وَ لِيَتَسَابِقُوا إِلَى رَحْمَتِهِ وَ لِيَتَفَاضَلَ مَنَازِلُكُمْ فِي جَنَّتِهِ

There is no god except He^{azwj}: He^{azwj} Distinguishes the wicked from the good and Tries **what is in your chests and for Him to Purge what is in your hearts; [3:154]**.

فَفَرَضَ عَلَيْكُمُ الْحَجَّ وَ الْعُمْرَةَ وَ إِقَامَ الصَّلَاةَ وَ إِتَاءَ الزَّكَاةَ وَ الصَّوْمَ وَ الْوَلَايَةَ وَ جَعَلَ لَكُمْ بَاباً لِيَتَفَتَّحُوا بِهِ أَبْوَابَ الْفَرَائِضِ وَ مِفْتَاحاً إِلَى سَبِيلِهِ وَ لَوْ لَا مُحَمَّدٌ وَ الْأَوْصِيَاءُ مِنْ وَرَثَتِهِ لَكُنْتُمْ كَالْبَهَائِمِ لَا تَعْرِفُونَ فَرَضاً مِنَ الْفَرَائِضِ وَ هَلْ يَدْخُلُ قَرْيَةً إِلَّا مِنْ بَابِهَا

He^{azwj} Obligated the Hajj and the Umrah upon you, and establishing the Salat, and giving the Zakat, and the Fasts, and the Wilayah, and Made a door to be for you in order to open by it the doors of the Obligations, and keys to His^{azwj} Ways, and had it not been for Muhammad^{saww} and the successors^{asws} from his^{saww} children, you would have been confused like the animals, not knowing any Obligation from the Obligations, and can any town be entered into except from its door?

فَلَمَّا مَنَّ اللَّهُ عَلَيْكُمْ بِإِقَامَةِ الْأَوْلِيَاءِ بَعْدَ نَبِيِّكُمْ قَالَ اللَّهُ عَزَّ وَ جَلَّ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَ أَمَّمْتُ عَلَيْكُمْ نِعْمَتِي وَ رَضِيتُ لَكُمْ الْإِسْلَامَ دِيناً

When Allah^{azwj} Conferred upon you with the establishment of the Guardians^{asws} after your Prophet^{saww}, Allah^{azwj} Mighty and Majestic Said: **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]**.

وَ فَرَضَ عَلَيْكُمْ لِأَوْلِيَائِهِ خُفُوقاً أَمْرَكُمْ بِأَدَائِهَا لِيَجَلَ لَكُمْ مَا وَرَاءَ ظُهُورِكُمْ مِنْ أَرْوَاجِكُمْ وَ أَمْوَالِكُمْ وَ مَأْكَلِكُمْ وَ مَشْرَبِكُمْ وَ يُعْرِضَكُمْ بِذَلِكَ الْبُرْكَةَ وَ النَّمَاءَ وَ الثَّرْوَةَ وَ لِيَعْلَمَ مَنْ يُطِيعُهُ مِنْكُمْ بِالْغَيْبِ

And He^{azwj} Obligated upon you certain rights for His^{azwj} Guardians^{asws}, Commanding you to fulfil them in order to relive for you what is behind your backs from your wives, and your wealth, and your meals, and your drinks, and to Give you with that the Blessings, and the development and the wealth, and for Him^{azwj} to Know who from you obeys Him^{azwj} in the absence.

وَ قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْراً إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى فَاَعْلَمُوا أَنَّ مَنْ بَخَلَ فَإِنَّمَا يَبْخُلُ عَنِ نَفْسِهِ إِنَّ اللَّهَ هُوَ الْعَزِيزُ وَ أَنْتُمْ الْفُقَرَاءُ إِلَيْهِ لَا إِلَهَ إِلَّا هُوَ

And Allah^{azwj} Blessed and Exalted Said: **Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives'. [42:23]. Therefore know that the one who is stingy, rather he is stingy about himself, [47:38]. and Allah is the Needless, and you are the poor – to Him^{azwj} [47:38]. There is no god except He^{azwj}.**

فَاعْمَلُوا مِنْ بَعْدِ مَا شِئْتُمْ فَسِيرَى اللَّهُ عَمَلَكُمْ وَ رَسُولُهُ وَ الْمُؤْمِنُونَ ثُمَّ تُرَدُّونَ إِلَى عَالِمِ الْغَيْبِ وَ الشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ وَ الْعَاقِبَةُ لِلْمُتَّقِينَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

So, work from afterwards whatever you like to, **for Allah will See your work and (so will) His Rasool and the Momineen; and you shall be Returned to the Knower of the unseen and the**

seen, then He will inform you of what you were doing' [9:105] , and the end-result is for the pious [7:128], and the Praise is for Allah^{azwj} Lord^{azwj} of the worlds''¹⁹³.

4- مع، معاني الأخبار أبي عن سعد بن ابن هاشم عن عبيد الله بن موسى العنبي عن سعد بن طريف عن أبي جعفر ع قال قال رسول الله ص يا علي إذا كان يوم القيامة أفتد أنا و أنت و جبرئيل على الصراط و لم يجز أحد إلا من كان معه كتاب فيه براءة بولائتك.

(The book) 'Ma'any Al Akhbar' – My father, from Sa'ad, from Ibn Hashim, from Ubeydullah Bin Musa al Absy, from Sa'ad Bin tareyf,

'From Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'O Ali^{asws}! When it will be the Day of Qiyamah, I^{saww} and you^{asws} and Jibraeel^{as} will sit upon the Bridge and will not allow anyone except the one who has with him a letter wherein is freedom with your^{asws} Wilayah''¹⁹⁴.

5- ما، الأمالي للشيخ الطوسي المفيد عن الجعابي عن ابن عمدة عن جعفر بن محمد بن الحسين بن محمد بن أبيه عن محمد بن المثنى الأزدي أنه سمع أبا عبد الله ع يقول نحن السبب بينكم و بين الله عز و جل.

(The book) 'Al Amaali' of the sheykh Al Tusi Al Mufeed, from Al Jiany, from Ibn Uqda, from Ja'far Bin Muhammad Bin Ubeyd, from Al Hassan Bin Muhammad, from his father, from Muhammad Bin Al Musanna Al Azdy,

'He heard Abu Abdullah^{asws} saying: 'We^{asws} are the means between you all and Allah^{azwj} Mighty and Majestic''¹⁹⁵.

6- ما، الأمالي للشيخ الطوسي علي بن إبراهيم الكاتب عن محمد بن أبي الثلج عن عيسى بن مهران عن محمد بن زكريا عن كثير بن طارق قال: سألت زيد بن علي بن الحسين ع عن قول الله تعالى لا تدعوا اليوم ثبورا واحدا و ادعوا ثبورا كثيرا

(The book) 'Al Amaali' of the sheykh Al Tusi – Ali Bin Ibrahim the scribe, from Muhammad Bin abi Al Salj, from Isa Bin Mihran, from Muhammad Bin Zakariyya, from Kaseer Bin Tariq who said,

'I asked Zayd son of Ali^{asws} Bin Al-Husayn^{asws} about the Words of Allah^{azwj} the Exalted: **Do not call for one destruction today, and call for many destructions! [25:14].**

فقال يا كثير إنك رجل صالح و كنت بمتهم و إني أخاف عليك أن تهلك إن كل إمام جائر فإن أتباعهم إذا أمر بهم إلى النار نادوا باسمه فقالوا يا فلان يا من أهلكنا هلم الآن فخلصنا بما نحن فيه ثم يدعون بالويل و الثبور فعندها يقال لهم لا تدعوا اليوم ثبورا واحدا و ادعوا ثبورا كثيرا

He said, 'O Kaseer! You are a righteous man and you aren't with accusation, and I fear upon you that you might be killed as every leader is tyrannous, for when their followers are Commanded to the Fire they would call out with his name. They would say, 'O so and so! O one who destroyed us! Come now and finish us off from what we are in'. Then they will call for the doom and the destruction. So, during that it will be Said to them **Do not call for one destruction today, and call for many destructions! [25:14].**

¹⁹³ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 6 H 3

¹⁹⁴ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 6 H 4

¹⁹⁵ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 6 H 5

ثُمَّ قَالَ زَيْدُ بْنُ عَلِيٍّ رَحِمَهُ اللَّهُ حَدَّثَنِي أَبِي عَلِيُّ بْنُ الْحُسَيْنِ عَنْ أَبِيهِ الْحُسَيْنِ بْنِ عَلِيٍّ قَالَ قَالَ رَسُولُ اللَّهِ ص لِعَلِيِّ ع يَا عَلِيُّ أَنْتَ وَ أَصْحَابُكَ فِي الْجَنَّةِ أَنْتَ وَ أَتْبَاعُكَ يَا عَلِيُّ فِي الْجَنَّةِ.

Then Zayd son of Ali^{asws} (Bin Al-Husayn)^{asws} said: 'My father Ali^{asws} Bin Al-Husayn^{asws} narrated to me from his^{asws} father Al-Husayn^{asws} Bin Ali^{asws} having said: 'Rasool-Allah^{saww} said to Ali^{asws}: 'O Ali^{asws}! You^{asws} and your^{asws} companions will be in the Paradise. You^{asws} and your^{asws} followers, O Ali^{asws}, will be in the Paradise'.¹⁹⁶

7- ج، الإحتجاج عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ قَالَ: كُنْتُ عِنْدَ أَبِي جَعْفَرٍ ع فَقَالَ لَهُ رَجُلٌ مِنْ أَهْلِ الْبَصْرَةِ يُقَالُ لَهُ عُثْمَانُ الْأَعْمَى إِنَّ الْحَسَنَ الْبَصْرِيَّ يَزْعُمُ أَنَّ الَّذِينَ يَكْتُمُونَ الْعِلْمَ تُؤْذِي رِيحٌ يُطَوِّحُهُمْ مَنْ يَدْخُلُ النَّارَ

(The book) 'Al Ihtijaj' – From Abdullah Bin Suleyman who said,

'I was in the presence of Abu Ja'far^{asws}, and a man from the people of Basra called Usman the blind said to him^{asws}, 'Al-Hassan Al-Basry claims that those who are concealing the knowledge, the wind of their bellies would harm the ones entering the Fire'.

فَقَالَ أَبُو جَعْفَرٍ ع فَهَلْكَ إِذَا مُؤْمِنٌ آلٍ فِرْعَوْنَ وَ اللَّهُ مَدَحَهُ بِذَلِكَ وَ مَا زَالَ الْعِلْمُ مَكْتُومًا مُنْذُ بَعَثَ اللَّهُ عَزَّ وَ جَلَّ رَسُولَهُ نُوحًا فَلْيَذْهَبِ الْحَسَنُ بَيْتًا وَ بِشِمَالًا فَوَ اللَّهُ مَا يُوجَدُ الْعِلْمُ إِلَّا هَاهُنَا

Abu Ja'far^{asws} said: 'Then the Momin of the people of Pharaoh^{la} is destroyed and Allah^{azwj} has Praised him with that; and the knowledge has not ceased to be concealed since Allah^{azwj} Mighty and Majestic Sent His^{azwj} Rasool^{saww} Noah^{as}. So, let Al-Hassan (Al Basry) got right and left, by Allah^{azwj} he will not find the knowledge except over here'.

وَ كَانَ ع يَقُولُ حِنَّةَ النَّاسِ عَلَيْنَا عَظِيمَةً إِنَّ دَعْوَانَهُمْ لَمْ يُجِيبُونَا وَ إِنَّ تَرْكِنَاهُمْ لَمْ يَهْتَدُوا بِغَيْرِنَا.

And he^{asws} said: 'Trial of the people upon us^{asws} is mighty. If we^{asws} call them they do not answer us^{asws}, but if we^{asws} leave them, they don't get guided without us^{asws}'.¹⁹⁷

8- ير، بصائر الدرجات عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عَلِيِّ بْنِ الصَّلْتِ عَنِ الْحَكَمِ وَ إِسْمَاعِيلَ عَنِ بُرَيْدٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ بِنَا عُيْبَ اللَّهِ وَ بِنَا عُرْفَ اللَّهِ وَ بِنَا وَحْدَ اللَّهِ وَ مُحَمَّدٌ ص حِجَابُ اللَّهِ.

(The book) 'Basaair Al Darajaat' – Abdullah Bin Ja'far, from Muhammad Bin Ali, from Al Husayn Bin Saeed, from Ali Bin Al Salt, from Al Hakam, and Ismail, from Bureyd who said,

'I heard Abu Ja'far^{asws} saying: 'By us^{asws} Allah^{azwj} is worshipped, and by us^{asws} Allah^{azwj} is recognised, and by us^{asws} Allah^{azwj} considered as being One, and Muhammad^{saww} is the veil of Allah^{azwj}'.¹⁹⁸

9- شي، تفسير العياشي عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِي خُطْبَتِهِ قَالَ اللَّهُ اتَّبِعُوا مَا أَنْزَلَ إِلَيْكُمْ مِنْ رَبِّكُمْ وَ لَا تَتَّبِعُوا مِنْ دُونِهِ أَوْلِيَاءَ قَلِيلًا مَا تَذَكَّرُونَ فَفِي اتِّبَاعِ مَا جَاءَكُمْ مِنَ اللَّهِ الْفَوْزُ الْعَظِيمُ وَ فِي تَرْكِهِ الْخَطَأُ الْمُبِينُ.

¹⁹⁶ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 6 H 6

¹⁹⁷ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 6 H 7

¹⁹⁸ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 6 H 8

Tafseer Al Ayyashi – From Mas'ada Bin Sadawa,

'From Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said in his^{asws} sermon: 'Allah^{azwj} Said: **Follow what is Revealed to you from your Lord and do not follow guardians from the ones besides Him. Little is what you are recalling [7:3].** So, in following what has come to you from Allah^{azwj}, is the great success, and in neglecting it is the clear error"¹⁹⁹.

10- بشا، بشارة المصطفى أبو علي بن شَيْخ الطَّائِفَةِ عَنْ أَبِيهِ عَنِ الْمُفِيدِ عَنْ مُحَمَّدِ بْنِ عُمَرَ عَنِ ابْنِ عُقْدَةَ عَنْ يَحْيَى بْنِ زَكْرِيَّا عَنْ الْحُسَيْنِ بْنِ سَعْيَانَ عَنْ أَبِيهِ عَنِ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ الثَّمَالِيِّ عَنِ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: مَنْ دَعَا اللَّهَ بِمَا أَفْلَحَ وَ مَنْ دَعَاهُ بِغَيْرِنَا هَلَكَ وَ اسْتَهْلَكَ.

(The book) 'Basharat Al Mustafa^{saww}' – Abu Ali Bin Sheykh Al Taifa, from his father, from Al Mufeed, from Muhammad Bin Umar, from Ibn Uqdah, from Yahya Bin Zakariya, from Al Husayn Bin Sufyan, from his father, from Muhammad Bin Ismail, from Al Sumali,

'From Abu Ja'far Muhammad^{asws} Bin Ali^{asws} Bin Al-Husayn^{asws} having said: 'One who supplicates to Allah^{azwj} through us^{asws} will succeed, and one who supplicates to Him^{azwj} with others is destroyed and will destroy (others)"²⁰⁰.

11- بشا، بشارة المصطفى الحسن بن الحسين بن بابويه عن عمه محمد بن الحسين عن أبيه الحسين بن الحسين عن عمه أبي جعفر بن بابويه عن ماجيلويه عن علي عن أبيه عن ابن أبي عمير عن جميل عن حكيم بن أئمن عن محمد الحلبي قال: قال لي أبو عبد الله ع إنه من عرف دينه من كتاب الله عز و حل زالت الجبال قبل أن يزول و من دخل في أمر يجهل خرج منه يجهل

(The book) 'Basharat Al Mustafa^{saww}' – Al Hassan Bin Al Husayn Bin Babuwayh, from his uncle Muhammad Bin Al Hassan, from his father Al Hassan Bin Al Husayn, from his uncle Abu Ja'far Bin Babuwayh, from Majaylawiya, from Ali, from his father, from Ibn Abu Umeyr, from Jameel, from Hakam Bin Ayman, from Muhammad Al Halby who said,

'Abu Abdullah^{asws} said to me: 'Surely, one who recognises his Religion from the Book of Allah^{azwj} Mighty and Majestic, the mountains will move before he does, and one who enters into a matter in ignorance would exit from it in ignorance'.

فُلْتُ وَ مَا هُوَ فِي كِتَابِ اللَّهِ عَزَّ وَ حَلَّ قَالَ قَوْلُ اللَّهِ عَزَّ وَ حَلَّ مَا آتَاكُمْ الرَّسُولَ فَخُذُوهُ وَ مَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَ قَوْلُهُ عَزَّ وَ حَلَّ مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ

I said, 'And what is it in the Book of Allah^{azwj} Mighty and Majestic?' He^{asws} said: 'The Words of Allah^{azwj} Mighty and Majestic: **And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain; [59:7].** And the Words of Mighty and Majestic: **There is one who obeys the Rasool, so he has obeyed Allah, [4:80].**

وَ قَوْلُهُ عَزَّ وَ حَلَّ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ وَ قَوْلُهُ تَبَارَكَ اسْمُهُ إِنَّمَا وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا الَّذِينَ يُتَّبِعُونَ الصَّلَاةَ وَ يُؤْتُونَ الزَّكَاةَ وَ هُمْ رَاكِعُونَ

And the Words of Mighty and Majestic: **Obey Allah and obey the Rasool and those with (Divine) Authority from you [4:59];** and His^{azwj} Words, Blessed is His^{azwj} Name: **But rather,**

¹⁹⁹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 6 H 9

²⁰⁰ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 6 H 10

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

وَقَوْلُهُ جَلَّ جَلَالُهُ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا وَقَوْلُهُ عَزَّ وَجَلَّ يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ

And His^{azwj} Words, Majestic is His^{azwj} Majesty: **But no! By your Lord! They are not believing until they make you a judge regarding what they are quarrelling between them, then not find any objection within themselves from what you judge and they accept submissively [4:65].** And His^{azwj} Words, Mighty and Majestic: **O you Rasool! Deliver what has been Revealed unto you from your Lord; and if you don't do so, then you have not delivered His Message, and Allah will Protect you from the people. [5:67].**

وَمِنْ ذَلِكَ قَوْلُ رَسُولِ اللَّهِ لِعَلِيِّ عَ مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ وَ انصُرْ مَنْ نَصَرَهُ وَ اخذلْ مَنْ خذَلَهُ وَ أَحِبَّ مَنْ أَحَبَّهُ وَ أَبْغِضْ مَنْ أَبْغَضَهُ.

And from that are the words of Rasool-Allah^{azwj} to Ali^{asws}: 'One whose Master^{saww} |^{saww} was, so Ali^{asws} is his Master^{asws}. O Allah^{azwj}! Befriend the ones who befriends him^{asws} and be Inimical to the one who is inimical to him^{asws}, and Help the one who helps him^{asws}, and Abandon the one who abandons him^{asws}, and Love the ones who loves him^{asws}, and Hate the one who hates him^{asws},²⁰¹

²⁰¹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 6 H 11

باب 7 فضائل أهل البيت ع و النص عليهم جملة من خبر الثقلين و السفينة و باب حطة و غيرها

CHAPTER 7 – MERITS OF THE PEOPLE^{asws} OF THE HOUSEHOLD, AND THE TEXT (SOURCE) UPON THEM^{asws} A SUMMARY FROM THE HADEETH OF THE TWO WEIGHTY THINGS, AND THE SHIP (OF NOAH^{as}) AND DOOR OF HITTA, AND OTHER SUCH

1- بشاء، بشارة المصطفى عُمَرُ بْنُ إِبْرَاهِيمَ الْحُسَيْنِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنْ عَلِيِّ بْنِ عُمَرَ السُّكَّرِيِّ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ بْنِ عَبْدِ الْجُبَّارِ عَنْ يَحْيَى بْنِ مَعْنٍ عَنْ فُرَيْشِ بْنِ أَنَسٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو عَنْ أَبِي أُسَامَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ص خَيْرَكُمْ خَيْرَكُمْ لِأَهْلِي مِنْ بَعْدِي.

(The book) 'Bashaarat Al Mustafa^{saww}' – Umar Bin Ibrahim Al Hasany, from Ahmad Bin Muhammad Bin Abdullah, from Ali Bin Umar Al Sukary, from Ahmad Bin Al Hassan Bin Abdul Jabbar, from Yahya Bin Ma'an, from Qureysh Bin Anas, from Muhammad Bin Amro, from Abu Usama, from Abu Hureyra (well known fabricator) who said,

'The best of you all is the one who is best to my^{saww} family from after me^{saww}'.²⁰²

2- بشاء، بشارة المصطفى مُحَمَّدُ بْنُ الْحُسَيْنِ الْجَوَائِيُّ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ الدَّاعِي عَنِ جَعْفَرِ بْنِ مُحَمَّدٍ الْحَسَنِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْخَافِظِ عَنْ عَبْدِ الْعَزِيزِ بْنِ عَبْدِ الْمَلِكِ الْأُمَوِيِّ عَنْ سُلَيْمَانَ بْنِ أَحْمَدَ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ الرَّبِيعِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ طَاهِرَةَ بِنْتِ عَمْرٍو بْنِ دِينَارٍ عَنْ أَبِيهَا عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ لِكُلِّ نَبِيٍّ عَصَبَةً يَنْتُمُونَ إِلَيْهَا إِلَّا وُلْدَ فَاطِمَةَ فَأَنَا وَوَلَدُهُمْ وَ أَنَا عَصَبَتُهُمْ وَ هُمْ عِثْرَتِي خُلْتُوْا مِنْ طَيْبَتِي وَ وُلْدٌ لِمُكَذِّبِينَ بِفَضْلِهِمْ مَنْ أَحَبَّهُمْ أَحَبَّهُ اللَّهُ وَ مَنْ أَبْغَضَهُمْ أَبْغَضَهُ اللَّهُ.

(The book) 'Bashaarat Al Mustafa^{saww}' – Muhammad Bin Al Hassan Al Jawany, from Al Husayn Bin Ali Al Daie, from Ja'far Bin Muhammad Al Hasany, from Muhammad Bin Abdullah Al Hafiz, from Abdul Aziz Bin Abdul Malik Al Amawy, from Suleyman Bin Ahmad Bin Yahya, from Muhammad Bin Al Rabie, from Hammad Bin Isa, from Tahira Binr Amro Bin Dinar, from her father, from Jabir Bin Abdullah who said,

'Rasool-Allah^{saww} said: 'For every Prophet^{as} there is a tribe belonging to it except for the children of (Syeda) Fatima^{asws}, for I^{saww} am their Guardian, and I^{saww} am their tribe, and they are my^{saww} family, having been Created from my^{saww} essence. And woe be unto the beliers of their merits! The one who loves them^{asws}, Allah^{azwj} would Love him, and the one who hates them^{asws}, Allah^{azwj} would Hate him''.²⁰³

3- بشاء، بشارة المصطفى الْحُسَيْنُ بْنُ الْحُسَيْنِ بْنِ بَابُوَيْهٍ عَنْ شَيْخِ الطَّائِفَةِ عَنِ الْمُفِيدِ عَنِ عَلِيِّ الْكَاتِبِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ عَبْدِ الْكَرِيمِ عَنْ إِسْحَاقَ بْنِ إِبْرَاهِيمَ التَّقْفِيِّ عَنْ عَبَّادِ بْنِ يَعْقُوبَ عَنِ الْحَكَمِ بْنِ ظَهْرٍ عَنْ أَبِي إِسْحَاقَ عَنِ رَافِعِ مَوْلَى أَبِي ذَرٍّ قَالَ: رَأَيْتُ أَبَا ذَرٍّ رَحِمَهُ اللَّهُ أَحَدًا بِحُلَقَةٍ بَابِ الْكَعْبَةِ وَ هُوَ يَقُولُ مَنْ عَرَفَنِي فَقَدْ عَرَفَنِي أَنَا جُنْدَبُ الْعِفَارِيِّ وَ مَنْ لَمْ يَعْرِفْنِي فَأَنَا أَبُو ذَرٍّ الْعِفَارِيُّ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ مَنْ قَاتَلَنِي فِي الْأُولَى وَ قَاتَلَ أَهْلَ بَيْتِي فِي الثَّانِيَةِ حَشَرَهُ اللَّهُ فِي الثَّلَاثَةِ مَعَ الدَّجَالِ

(The book) 'Basharat Al Mustafa^{saww}' – Al Hassan Bin Al Husayn Bin Babuwayh, from sheykh Al Taifa, from Al Mufeed, from Ali the scribe, from Al Hassan Bin Ali Bin Abdul Kareem, from Is'haq Bin Ibrahim Al Saqafy, from Abbad Bin Yaqoub, from Al Hakam Bin Zuheyr, from Abu Is'haq, from Rafie a slave of Abu Zarr^{ra} who said,

²⁰² Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 1

²⁰³ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 2

'I saw Abu Zarr^{ra} grabbed a ring of the door of the Kabah and saying, 'The one who recognised me^{ra} so he has recognised me^{ra}! I^{ra} am Jundab Al-Ghifary! And the one who does not recognise me^{ra}, so I^{ra} am Abu Zarr^{ra}! I^{ra} heard Rasool-Allah^{saww} saying: 'The one who fought against me^{saww} in the first (period) and fights against the People^{asws} of my^{saww} Household during the second (period), Allah^{azwj} would Resurrect him with the Dajjal^{la}'.

إِنَّمَا مَثَلُ أَهْلِ بَيْتِي فِيكُمْ كَمَثَلِ سَفِينَةِ نُوحٍ مَنْ رَكِبَهَا نَجَّى وَمَنْ تَخَلَّفَ عَنْهَا عَرِقَ وَ مَثَلِ بَابِ حِطَّةٍ مَنْ دَخَلَهُ نَجَّى وَمَنْ لَمْ يَدْخُلْهُ هَلَكَ.

But rather the People^{asws} of the Household among you all is like an example of the ship of Noah^{as}. The one who sails it would attain salvation, and the one who stays behind from it, would drown; and an example of the door of Hitta (among the Children of Israel). The one who enters it attains salvation, and the one who does not enter it would be destroyed!"²⁰⁴

4- بشاء، بشارة المصطفى مُحَمَّدُ بْنُ أَحْمَدَ بْنِ شَهْرِبَارٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَامِرٍ عَنْ مُحَمَّدِ بْنِ جَعْفَرِ التَّمِيمِيِّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الْأَشْنَائِيِّ عَنْ عَبْدِ اللَّهِ بْنِ يَعْقُوبَ عَنْ حُسَيْنِ بْنِ زَيْدٍ عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَنْ عَلِيِّ أَوْ الْحُسَيْنِ بْنِ عَلِيٍّ ع قَالَ إِنَّ اللَّهَ افْتَرَضَ خَمْسًا وَ لَمْ يَفْتَرِضْ إِلَّا حَسَنًا جَمِيلًا الصَّلَاةَ وَ الزَّكَاةَ وَ الْحَجَّ وَ الصِّيَامَ وَ وَلا يَتَنَا أَهْلَ الْبَيْتِ فَعَمِلَ النَّاسُ بِأَرْبَعٍ وَ اسْتَحَقُّوا بِالْخَامِسَةِ وَ اللَّهُ لَا يَسْتَكْمِلُوا الْأَرْبَعَةَ حَتَّى يَسْتَكْمِلُوا بِالْخَامِسَةِ.

(The book) 'Basharat Al Mustafa^{saww}' – Muhammad Bin Ahmad Bin Shahryar, from Muhammad Bin Ahmad Bin Muhammad Bin Aamir, from Muhammad Bin Ja'far Al Tameemi, from Muhammad Bin Al Husayn Al Ashnani, from Abdullah Bin Yaqoub, from Husayn Bin Zayd,

'From Ja'far^{asws}, from his^{asws} father^{asws}, from Ali^{asws} or Al-Hassan^{asws} Bin Ali^{asws} having said: 'Allah^{azwj} Necessitated five (things) and did not Necessitate except for good (and) beautiful – the *Salat*, and the *Zakat*, and the Hajj, and the Fasts, and our Wilayah of the People^{asws} of the Household. But the people acted with four and took lightly with the fifth. By Allah^{azwj}! The four cannot be completed until these are completed with the fifth!"²⁰⁵

5- بشاء، بشارة المصطفى ابْنُ شَيْخِ الطَّائِفَةِ عَنْ أَبِي عَمْرٍو عَنِ ابْنِ عُقْدَةَ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ بْنِ زَيْدٍ عَنْ إِسْحَاقَ بْنِ زَيْدٍ عَنْ سَعِيدِ بْنِ خَازِمٍ عَنِ الْحُسَيْنِ بْنِ عَمْرٍو عَنْ رُشَيْدٍ عَنْ حَبَّةِ الْعُرَيْبِيِّ قَالَ سَمِعْتُ عَلِيًّا ع يَقُولُ نَحْنُ النُّجَبَاءُ وَ أَفْرَاطُنَا أَفْرَاطُ الْأَنْبِيَاءِ حِزْبُنَا حِزْبُ اللَّهِ وَ الْفَيْئَةُ الْبَاغِيَةُ حِزْبُ الشَّيْطَانِ مَنْ سَاوَى بَيْنَنَا وَ بَيْنَهُمْ فَلَيْسَ مِنَّا.

(The book) 'Basharat Al Mustafa^{saww}' – Ibn sheykh Al Taifa, from his father, from Abu Amro, from Ibn Uqda, from Ibrahim Bin Is'haq Bin Yazeed, from Is'haq Bin Yazeed, from Saeed Bin Hazim, from Al Husayn Bin Umar, from Rusheyd, from Habba Al Urny who said,

'I heard Ali^{asws} saying: 'We^{asws} are the excellent ones and abandoning us^{asws} is abandonment of the Prophets^{as}. Our^{asws} party is the Party of Allah^{azwj}, and the rebellious category is the party of Satan^{la}. The one who equalises between us^{asws} and them, so he isn't from us^{asws},"²⁰⁶

6- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة ذَكَرَ الشَّيْخُ أَبُو جَعْفَرٍ الطُّوسِيُّ رَحِمَهُ اللَّهُ فِي كِتَابِ مِصْبَاحِ الْأَنْوَارِ بِإِسْنَادِهِ عَنِ الصَّادِقِ عَنْ أَبِيهِ عَنْ جَدِّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَنَا مِيزَانُ الْعِلْمِ وَ عَلِيٌّ كِفَاتُهُ وَ الْحُسَيْنُ وَ الْحُسَيْنُ جِبَالُهُ وَ فَاطِمَةُ عِلَاقَتُهُ وَ الْأَئِمَّةُ مِنْ بَعْدِهِمْ يَرْتُونَ الْمُحِبِّينَ وَ الْمُبْغِضِينَ النَّاصِبِينَ الَّذِينَ عَلَيَّهِمْ لَعْنَةُ اللَّهِ وَ لَعْنَةُ الْأَعْيُنِ.

²⁰⁴ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 3

²⁰⁵ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 4

²⁰⁶ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 5

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – The sheykh Abu Ja'far Al Tusi mentioned in the book 'Misbah Al Anwaar', by his chain,

'From Al-Sadiq^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws} having said: 'Rasool-Allah^{saww} said: 'We^{asws} are the scales of knowledge, and Ali^{asws} is its two palms, and Al-Hassan^{asws} and Al-Husayn^{asws} are its ropes, and (Syeda) Fatima^{asws} is its hanger, and the Imams^{asws} from after them^{asws} would be weighing the ones who love them^{asws} and the ones who hate them^{asws}, the Hostile ones (Nasibis), those upon whom is the Curse of Allah^{azwj} and the curse of the cursing ones''²⁰⁷.

7- يف، الطرائف يُوي عن أحمد بن حنبل في مُسنده بإسناده إلى أبي سعيد الخدري قال قال رسول الله ص إني قد تركت فيكم الثقلين ما إن تمسكتم بهما لن تضلوا بعدي وأخذها أكبر من الآخر كتاب الله حبل ممدود من السماء إلى الأرض وعترتي أهل بيتي ألا وإنهما لن يفترقا حتى يردا علي الحوض.

(The book) 'Al Taraif' – It is reported from Ahmad Bin Hanbal in his (book) 'Musnad', by his chain going up to Saeed Al Khudry who said,

'Rasool-Allah^{saww} said: 'I^{saww} am leaving behind among you the two weighty things, what if you were to adhere with these two, you will never go astray after me^{saww}, and one of the two is greater than the other – Book of Allah^{azwj} being a rope extended from the sky to the earth, and my^{saww} family the People^{asws} of my^{saww} Household. Indeed! And these two will never separate until they return to me^{saww} at the Fountain''²⁰⁸.

8- و من ذلك في المعنى رواية أحمد بن حنبل أيضاً في مُسنده بإسناده إلى إسرائيل بن عثمان بن المغيرة بن ربيعة قال: لقيت زيدا بن أرقم وهو داخل على المختار أو خارج من عنده فقلت له ما سمعت رسول الله ص يقول إني تارك فيكم الثقلين قال نعم.

And from that in the meaning of the report of Ahmad Bin Hanbal as well, in his (book) 'Musnad', by his chain to Israeel Bin Usman Bin Al Mugheira Bin Rabie who said,

'I met Zayd Bin Arqam and he was either entering to see Al-Mukhtar or coming out from his presence, and I said to him, 'Have you not hear Rasool-Allah^{saww} saying: 'I^{saww} am leaving behind among you all the two weighty things?' He said, 'Yes''²⁰⁹.

9- و من ذلك ما رواه أيضاً أحمد بن حنبل في مُسنده بإسناده إلى زيد بن ثابت قال قال رسول الله ص إني تارك فيكم الثقلين خليفتي كتاب الله حبل ممدود من السماء إلى الأرض وعترتي أهل بيتي وإنهما لن يفترقا حتى يردا علي الحوض.

And from that is what is reported as well by Ahmad Bin Hanbal in his (book) 'Musnad' by his chain going up to Zayd Bin Sabit who said,

'Rasool-Allah^{saww} said: 'I^{saww} am leaving behind among you all the two weighty things, two Caliphs (replacement guides) – Book of Allah^{azwj} extended from the sky to the earth, and

²⁰⁷ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 6

²⁰⁸ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 7

²⁰⁹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 8

my^{saww} family the People^{asws} of my^{saww} Household, and these two will never separate until they return to me^{saww} at the Fountain”²¹⁰.

10- وَ مِنْ ذَلِكَ فِي الْمَعْنَى مَا رَوَاهُ مُسْلِمٌ فِي صَحِيحِهِ مِنْ طَرَفِي فَمِنْهَا مِنَ الْجُزْءِ الرَّابِعِ مِنْهُ مِنْ أَجْزَاءِ فِي أَوَاحِرِ الْكُرَاسِيِّ الثَّانِيَةِ مِنْ أَوَّلِهِ مِنَ النُّسَخَةِ الْمَنْقُولِ مِنْهَا بِإِسْنَادِهِ إِلَى زَيْدِ بْنِ حَيَّانَ قَالَ: انْطَلَقْتُ أَنَا وَ حُصَيْنُ بْنُ سَيْرَةَ وَ عُمَرُ بْنُ مُسْلِمٍ إِلَى زَيْدِ بْنِ أَرْقَمَ فَلَمَّا جَلَسْنَا عِنْدَهُ قَالَ لَهُ حُصَيْنُ لَقَدْ لَقَيْتَ يَا زَيْدُ خَيْرًا كَثِيرًا رَأَيْتَ رَسُولَ اللَّهِ ص وَ سَمِعْتَ حَدِيثَهُ وَ عَزَّوْتَ مَعَهُ وَ صَلَّيْتَ مَعَهُ خَلْفَهُ لَقَدْ لَقَيْتَ يَا زَيْدُ خَيْرًا كَثِيرًا حَدَّثْنَا يَا زَيْدُ مَا سَمِعْتَ مِنْ رَسُولِ اللَّهِ ص

And from that in the meaning is what is reported by Muslim in his (book) ‘Saheeh’, from (many) ways, so from these is from volume four, from it are parts in in the end of the second paper from its beginning from the copy from it by his chain to Yazeed Bin Hayyan who said,

‘We went, I and Husayn Bin Seyra and Umar Bin Muslim, to Zayd Bin Arqam. When we sat in his presence Husayn said to him, ‘You have met a lot of good O Zayd. You saw Rasool-Allah^{saww} and heard his^{saww} Ahadeeth, and battled alongside him^{saww}, and prayed Salat with him^{saww} behind him^{saww}. O Zayd! You have met a lot of good. Narrate to us, O Zayd what you heard from Rasool-Allah^{azwj}’.

قَالَ يَا ابْنَ أُخِي لَقَدْ كَبَّرْتُ سَيِّئًا وَ قَدِيمَ عَهْدِي وَ نَسِيتُ بَعْضَ الَّذِي كُنْتُ أُعِي مِنْ رَسُولِ اللَّهِ ص فَمَا حَدَّثْتُكُمْ فَأَقْبَلُوهُ وَ مَا لَا أَدْكُرُهُ فَلَا تُكَلِّفُونِي

He said, ‘O son of my brother! My age is old and my time has arrived and I have forgotten some of that which I used to retain from Rasool-Allah^{saww}, so whatever I narrate to you, accept it, and whatever I do not recall, do not encumber me’.

ثُمَّ قَالَ قَامَ رَسُولُ اللَّهِ ص فِينَا خَطِيبًا بِمَاءٍ يُدْعَى حُمًّا بَيْنَ مَكَّةَ وَ الْمَدِينَةِ فَحَمَدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ وَعَظَ وَ ذَكَرَ ثُمَّ قَالَ أَمَّا بَعْدُ أَيُّهَا النَّاسُ أَنَا بَشَرٌ يُوشِكُ أَنْ يَأْتِيَنِي رَسُولُ رَبِّي فَأَجِيبْ وَ إِنِّي تَارِكٌ فِيكُمْ التَّقْلِينَ

Then he said, ‘Rasool-Allah^{saww} stood up among us to address by a spring called Khumm, between Makkah and Al-Medina. He^{saww} praised Allah^{azwj} and extolled upon Him^{azwj}, and preached and mentioned. Then he^{saww} said: ‘O you people! I^{saww} am a mortal, a messenger of my^{saww} Lord^{azwj} is about to come to me^{saww}, and I^{saww} am leaving behind among you all the two weighty things.

أَوَّلُهُمَا كِتَابُ اللَّهِ فِيهِ النُّورُ فَخُذُوا بِكِتَابِ اللَّهِ وَ اسْتَمْسِكُوا بِهِ فَحَثَّ عَلَى كِتَابِ اللَّهِ تَعَالَى وَ رَغَّبَ فِيهِ ثُمَّ قَالَ وَ أَهْلُ بَيْتِي أَذْكُرُكُمْ اللَّهُ فِي أَهْلِ بَيْتِي أَذْكُرُكُمْ اللَّهُ فِي أَهْلِ بَيْتِي أَذْكُرُكُمْ اللَّهُ فِي أَهْلِ بَيْتِي الْحَبَرِ.

The first of these is the Book of Allah^{azwj} wherein is the Light. So, take with the Book of Allah^{azwj} and adhere with it’. He^{saww} urged upon the Book of Allah^{azwj} the Exalted and made (people) desirous regarding it, then said: ‘And the People^{asws} of my^{saww} Household. I^{saww} remind you all of Allah^{azwj} regarding the People^{asws} of my^{saww} Household. I^{saww} remind you all of Allah^{azwj} regarding the People^{asws} of my^{saww} Household. I^{saww} remind you all of Allah^{azwj} regarding the People^{asws} of my^{saww} Household!’²¹¹

²¹⁰ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 9

²¹¹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 10

11- وَ مِنْ ذَلِكَ فِي الْمَعْنَى مِنْ كِتَابِ الْجَمْعِ بَيْنَ الصَّحَاحِ السَّتَّةِ مِنَ الْجُزْءِ الثَّلَاثِ مِنْ أَحْزَاءِ أَرْبَعَةٍ مِنْ صَحِيحِ أَبِي دَاوُدَ وَ هُوَ كِتَابُ السُّنَنِ وَ مِنْ صَحِيحِ التِّرْمِذِيِّ بِإِسْنَادِهِمَا عَنْ رَسُولِ اللَّهِ ص قَالَ: إِنَّي تَارِكٌ فِيكُمْ ثَقَلَيْنِ مَا إِنْ تَمَسَّكْتُمُ بِهِمَا لَنْ تَضِلُّوا بَعْدِي أَحَدُهُمَا أَكْبَرُ مِنَ الْآخَرِ وَ هُوَ كِتَابُ اللَّهِ حَبْلٌ مَمْدُودٌ مِنَ السَّمَاءِ إِلَى الْأَرْضِ وَ عِزَّتِي أَهْلُ بَيْتِي لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْخَوْضَ فَانظُرُوا كَيْفَ تَخْلُقُونِي فِي عِزَّتِي.

And from that in the meaning is from the book 'Al Jam'a Bayn Al Sihah Al Sitta' – from the third volume, from part four from Saheeh of Abu Dawood, and it is a book of the Sunnah, and from (the book) 'Saheeh' of Al Tirmizi, by their chains,

'From Rasool-Allah^{saww} having said: 'I^{saww} am leaving behind among you all two weighty things what if you were to adhere with these two, you will never stray after me^{saww}. One of these is greater than the other, and it is the Book of Allah^{azwj}, a rope extended from the sky to the earth, and my^{saww} family the People^{asws} of my^{saww} Household. These two will never separate until they return to me^{saww} at the Fountain, therefore consider how you are dealing regarding my^{saww} family^{asws}'.²¹²

12- وَ مِنْ ذَلِكَ فِي هَذَا الْمَعْنَى مَا رَوَاهُ الشَّافِعِيُّ ابْنُ الْمَعَارِزِيِّ مِنْ عِدَّةِ طُرُقٍ فِي كِتَابِهِ بِإِسْنَادِهَا فَمِنْهَا قَالَ إِنَّ رَسُولَ اللَّهِ ص قَالَ: إِنَّي أَوْشَكَ أَنْ أُدْعَى فَأَجِيبَ وَ إِنَّي تَارِكٌ فِيكُمْ الثَّقَلَيْنِ كِتَابُ اللَّهِ حَبْلٌ مَمْدُودٌ مِنَ السَّمَاءِ إِلَى الْأَرْضِ وَ عِزَّتِي أَهْلُ بَيْتِي وَ إِنَّ اللَّطِيفَ الْحَبِيرَ أَخْبَرَنِي أَنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْخَوْضَ فَانظُرُوا مَاذَا تَخْلُقُونِي فِيهِمَا.

And from that in this meaning is what is reported by Al Shafie Ibn Al Maghazily, from a number of ways in his book, by their chains, and from these is,

'Rasool-Allah^{saww} said: 'I^{saww} am about to be called and I^{saww} will answer, and I^{saww} am leaving behind among you all the two weighty things – Book of Allah^{azwj}, a rope extended from the sky to the earth, and my^{saww} family the People^{asws} of my^{saww} household, and the Subtle, the Informed has Informed me^{saww} that these two will never separate until they return to me at the Fountain, therefore look at what you are dealing with me^{saww} regarding these two''.²¹³

13- وَ مِنْ ذَلِكَ بِإِسْنَادِهِ إِلَى ابْنِ أَبِي الدُّنْيَا مِنْ كِتَابِ فَضَائِلِ الْقُرْآنِ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّي تَارِكٌ فِيكُمْ الثَّقَلَيْنِ كِتَابَ اللَّهِ وَ عِزَّتِي أَهْلُ بَيْتِي وَ قُرَابِي

And from that, by his chain going up to Ibn Abu Al Dunya, from the book 'Fazail Al Quran', said,

'Rasool-Allah^{saww} said: 'I^{saww} am leaving behind among you all the two weighty things – Book of Allah^{azwj} and my^{saww} family, the People^{asws} of my^{saww} Household, and my^{saww} near relatives'.

قَالَ آلُ عَمِيلٍ وَ آلُ جَعْفَرٍ وَ آلُ عَبَّاسٍ.

He said, 'The family of Aqeel, and family of Ja'far^{asws} and family of Abbas'.²¹⁴ (P.s. – This is fabricated as the family of Abbas are the clan of Abbas, enemies of Allah^{azwj})

²¹² Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 11

²¹³ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 12

²¹⁴ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 13

14- وَ مِنْ ذَلِكَ بِإِسْنَادِهِ إِلَى عَلِيِّ بْنِ رَبِيعَةَ قَالَ: لَقِيْتُ زَيْدَ بْنِ أَرْقَمَ وَ هُوَ يُرِيدُ أَنْ يَدْخُلَ عَلَيَّ الْمُخْتَارِ فَقُلْتُ بَلَّغْنِي عَنْكَ شَيْءٌ فَقَالَ مَا هُوَ قُلْتُ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ إِنِّي قَدْ تَرَكْتُ فِيكُمْ الثَّقَلَيْنِ كِتَابَ اللَّهِ وَ عِتْرَتِي أَهْلَ بَيْتِي قَالَ اللَّهُمَّ نَعَمْ.

And from that, by his chain going to Ali Bin Rabie who said,

‘I met Zayd Bin Arqam and he wanted to enter to see Al-Mukhtar, and I said, ‘Something has reached me from you’. He said, ‘What is it?’ I said, ‘I heard Rasool-Allah^{sawww} saying: ‘I^{sawww} am leaving behind among you all the two weighty things – Book of Allah^{azwj} and my^{sawww} family the People^{asws} of my^{sawww} Household’. He said, ‘O Allah^{azwj}, yes!’²¹⁵

15- وَ مِنْ ذَلِكَ بِإِسْنَادِهِ أَيْضًا قَالَ قَالَ رَسُولُ اللَّهِ ص إِنِّي فَرَطُكُمْ عَلَى الْخَوْضِ فَأَسْأَلُكُمْ حِينَ تَلْقَوْنِي عَنِ الثَّقَلَيْنِ كَيْفَ خَلَفْتُمُونِي فِيهِمَا

And from that, by his chain as well said,

‘Rasool-Allah^{sawww} said: ‘I^{sawww} shall forsake you at the Fountain and ask you when you meet me^{as}, about the two weighty things how you dealt with me^{sawww} regarding these two’.

فَاعْتَلَّ عَلَيْنَا لَا نَدْرِي مَا الثَّقَلَانِ حَتَّى قَامَ رَجُلٌ مِنَ الْمُهَاجِرِينَ فَقَالَ يَا نَبِيَّ اللَّهِ يَا أَبِي أَنْتَ وَ أُمِّي مَا الثَّقَلَانِ

It was grievous upon us. We did not know what the two weight things were until a man from the Emigrants stood up and said, ‘O Prophet^{sawww} of Allah^{azwj}! May my father and my mother be (sacrificed) for you^{sawww}! What are the two weighty things?’

He^{sawww} said: ‘The greater from these two is the Book of Allah^{azwj}, an end is in the Hand of Allah^{azwj} the Exalted and an end it in your hands, therefore adhere with it, and you will not slip and stray; and the smaller from these two is my^{sawww} family^{asws}, ones who who has accepted my^{sawww} Qiblah, and answered my^{sawww} call.

قَالَ الْأَكْبَرُ مِنْهُمَا كِتَابَ اللَّهِ طَرَفٌ بِيَدِ اللَّهِ تَعَالَى وَ طَرَفٌ بِأَيْدِيكُمْ فَتَمَسَّكُوا بِهِ وَ لَا تَرْتُلُوا وَ تَضَلُّوا وَ الْأَصْغَرُ مِنْهُمَا عِتْرَتِي مَنِ اسْتَقْبَلَ قِبَلِي وَ أَحَابَ دَعْوَتِي فَلَا تَقْتُلُوهُمْ وَ لَا تَغْرُؤُهُمْ فَإِنِّي سَأَلْتُ اللَّطِيفَ الْحَبِيبَ فَأَعْطَانِي أَنْ يَرِدَا عَلَيَّ الْخَوْضَ كَهَاتَيْنِ وَ أَشَارَ بِالْمُسَبَّحَةِ وَ الْوُسْطَى نَاصِرُهُمَا نَاصِرِي وَ خَاذِلُهُمَا خَاذِلِي وَ عَدُوَّهُمَا عَدُوِّي

So neither kill them^{asws} nor battle them^{asws}, for I^{sawww} asked the Subtle, the Informed. He^{azwj} Notified me^{sawww} that they will both return to me^{sawww} at the Fountain like these two’ – and he^{sawww} indicated with the index finger and the middle finger, ‘Their^{asws} helper is my^{sawww} helper, and their^{asws} forsaker is my^{sawww} forsaker, and their^{asws} enemy is my^{sawww} enemy.

أَلَا وَ إِنَّهُ لَنْ تَهْلِكَ أُمَّةٌ قَبْلَكُمْ حَتَّى تَدِينَنَّ بِأَهْوَائِهَا وَ تَظَاهَرَ عَلَى نَبِيِّهَا وَ تَقْتُلَنَّ مَنْ يَأْمُرُ بِالْقِسْطِ فِيهَا.

Indeed! And surely no community was destroyed before you until they made a religion by their opinions and prevailed upon their Prophet^{as}, and killed the ones who instructed with the fairness regarding it”²¹⁶.

²¹⁵ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 14

²¹⁶ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 15

16- وَ مِنْ ذَلِكَ مَا رَوَاهُ عَنِ الْمُسَمَّى عِنْدَهُمْ حَارَ اللَّهُ فَخَرَّ خُوَارِزْمَ أَبُو الْقَاسِمِ مُحَمَّدُ بْنُ عُمَرَ الرَّخْشَرِيُّ بِإِسْنَادِهِ إِلَى مُحَمَّدِ بْنِ أَحْمَدَ بْنِ عَلِيِّ بْنِ شَادَانَ قَالَ حَدَّثَنَا الْحُسَيْنُ بْنُ حَمَزَةَ عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ قُتَيْبَةَ عَنِ الْفَضْلِ بْنِ شَادَانَ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنْ حُمَيْدِ بْنِ صَالِحٍ يَرْفَعُ الْحَدِيثَ بِأَسْمَاءِ رُؤَاتِهِ وَ تَرَكْتُ ذَلِكَ اخْتِصَارًا قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاطِمَةُ نَهْجَةُ قَلْبِي وَ ابْنَاهَا نَمْرُؤُ فُؤَادِي وَ بَعْلُهَا نُورُ بَصَرِي وَ الْأَيْمَةُ مِنْ وُلْدِهَا أَمْنَاءُ رَبِّي وَ حَبْلٌ مَمْدُودٌ بَيْنَهُ وَ بَيْنَ خَلْقِهِ مَنْ اغْتَصَمَ بِهِمْ نَجَا وَ مَنْ تَخَلَّفَ عَنْهُمْ هَوَى هَذَا لَفْظُ الْحَدِيثِ الْمَذْكُورِ.

And from that is what is reported from the one named with them as ‘Jaarallah Fakh’ Khuwarizm Bu Al Qasim Mahmoud Bin Umar Al Zamakhshary by his chain to Muhammad Bin Ahmad Bin Ali Bin Zhazan who said, ‘Al Hassan Bin Hamza narrated to us from Ali Bin Muhammad Bin Quteyba, from Al Fzal Bin Shazan, from Muhammad Bin Ziyad, from Humeyd Bin Salih raising the Hadeeth with the names of the reporters, and I am leaving that for brevity, he said,

‘The Prophet^{saww} said: ‘Fatima^{asws} is the delight of my^{saww} heart and her^{asws} two sons^{as} are fruits of my^{saww} heart, and her^{asws} husband is the light of my^{saww} eyes, and the Imams^{asws} from her^{asws} sons^{asws} are security of my^{saww} Lord^{azwj} and an extended rope between Him^{azwj} and His^{azwj} creatures. One who holds tightly with them^{asws} would attain salvation, and one who stays behind from them would fall’ – these are the words of the mentioned Hadeeth”.²¹⁷

17- وَ مِنْ ذَلِكَ بِإِسْنَادِ الشَّيْخِ مَسْعُودِ السَّجِسْتَانِيِّ أَيْضًا فِي كِتَابِهِ عَنِ ابْنِ زِيَادٍ مُطَرِّفٍ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ أَحَبَّ أَنْ يَجِيءَ حَيَاتِي وَ يَمُوتَ مِيتَتِي وَ يَدْخُلَ الْجَنَّةَ الَّتِي وَعَدْتَنِي رَبِّي بِهَا وَ هِيَ جَنَّةُ الْخُلْدِ فَلْيَتَوَالَ عَلِيًّا بْنَ أَبِي طَالِبٍ وَ ذُرِّيَّتَهُ مِنْ بَعْدِهِ فَإِنَّهُمْ لَنْ يُخْرِجُوهُمْ مِنْ بَابٍ هُدَى وَ لَنْ يُدْخِلُوهُمْ فِي بَابٍ ضَلَالَةٍ.

And from that by a chain of the sheykh Masoud Al Sijistany as well in his book, from Ibn Ziyad Mutarraf who said,

‘I heard the Prophet^{saww} saying: ‘One who love to live my^{saww} life and die my^{saww} death and enter the Paradise which my^{saww} Lord^{azwj} has Promised me^{saww} with, and it is the eternal Garden, then let him befriend (be in the Wilayah of) Ali^{asws} Bin Abu Talib^{asws} and his^{asws} offspring from after him^{asws}, for they^{asws} will never exit them from the door of guidance and will never enter them in a door of straying”.²¹⁸

18- وَ فِي رِوَايَةٍ أُخْرَى عَنِ السَّجِسْتَانِيِّ إِلَى زَيْدِ بْنِ أَرْقَمَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ أَحَبَّ أَنْ يَتَمَسَكَ بِالْقَضِيْبِ الْيَأْفُوتِ الْأَحْمَرِ الَّذِي عَرَسَهُ اللَّهُ تَعَالَى فِي جَنَّةِ عَدْنٍ فَلْيَتَمَسَّكَ بِحُبِّ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ ذُرِّيَّتِهِ الطَّاهِرِينَ ع.

And in another report from Al Sijistany (chain up) to Zayd Bin Arqam,

‘From the Prophet^{saww} having said: ‘One who loves to adhere with the stick of red ruby which Allah^{azwj} the Exalted in the Garden of Eden, then let him adhered with love of Ali^{asws} Bin Abu Talib^{asws} and his^{asws} Purified Progeny^{asws}”.²¹⁹

19- وَ مِنْ ذَلِكَ بِإِسْنَادِ الْحَافِظِ مَسْعُودِ بْنِ نَاصِرِ السَّجِسْتَانِيِّ عَنْ رَيْبَعَةَ السَّعْدِيَّةِ قَالَتْ: أَتَيْتُ حُدَيْفَةَ بْنَ الْيَمَانَ وَ هُوَ فِي مَسْجِدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لِي مِنَ الرَّحْلِ قُلْتُ رَيْبَعَةَ السَّعْدِيَّةِ فَقَالَ لِي مَرْحَبًا مَرْحَبًا بِأَخِي لِي قَدْ سَمِعْتُ بِهِ وَ لَمْ أَرِ شَخْصَهُ قَبْلَ الْيَوْمِ حَاجَتُكَ

²¹⁷ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 16

²¹⁸ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 17

²¹⁹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 18

And from that by the preserved chain – Masoud Bin Nasir Al-Sijistany, from Rabie Al-Sa'dy who said, 'I came to Huzeyfa Bin Al-Yaman and he was in the Masjid of Rasool-Allah^{saww}. He said to me, 'Who is the man?' I said, 'Rabie Al-Sa'dy'. He said to me, 'Welcome, welcome to a brother of mine I had heard of and not seen his person before. Your need?'

فُلْتُ مَا جِئْتُ فِي طَلَبِ عَرَضٍ مِنَ الْأَعْرَاضِ الدُّنْيَوِيَّةِ وَ لَكِنِّي قَدِمْتُ مِنَ الْعِرَاقِ مِنْ عِنْدِ قَوْمٍ قَدِ افْتَرَقُوا حَمْسَ فِرْقٍ فَقَالَ حُدَيْفَةُ سُبْحَانَ اللَّهِ تَعَالَى وَ مَا دَعَاهُمْ إِلَى ذَلِكَ وَ الْأَمْرُ وَاضِحٌ بَيِّنٌ وَ مَا يَقُولُونَ

I said, 'I have not come in seeking any item from the worldly items, but I arrived from Al-Iraq from the presence of a people who have separated into five sects'. Huzeyfa said, 'Glory be to Allah^{azwj} the Exalted! And what called them to that and the matter is clear, manifest? And what are they saying?'

قَالَ قُلْتُ فِرْقَةٌ تَقُولُ أَبُو بَكْرٍ أَحَقُّ بِالْأَمْرِ وَ أَوْلَى بِالنَّاسِ لِأَنَّ رَسُولَ اللَّهِ ص سَمَّاهُ الصِّدِّيقَ وَ كَانَ مَعَهُ فِي الْعَارِ

He (the narrator) said, 'I said, 'A sect is saying, 'Abu Bakr is more rightful with the command and the foremost with the people, because Rasool-Allah^{saww} named him as 'Al Siddique' (the truthful), and he was with him^{saww} in the cave'.

وَ فِرْقَةٌ تَقُولُ عُمرُ بْنُ الْخَطَّابِ لِأَنَّ رَسُولَ اللَّهِ ص قَالَ اللَّهُمَّ أَعِزِّ الدِّينِ بِأَبِي جَهْلٍ أَوْ بِعُمَرَ بْنِ الْخَطَّابِ

And a sect is saying, 'Umar Bin Al Khattab' because Rasool-Allah^{saww} said: 'O Allah^{azwj}! Reinforce the Religion either by Abu Jahl^{la} or Umar Bin Al Khattab'.

فَقَالَ حُدَيْفَةُ اللَّهُ تَعَالَى أَعِزِّ الدِّينِ بِمُحَمَّدٍ وَ لَمْ يَعْزِهِ بَعْدِهِ

Huzeyfa said, 'Allah^{azwj} the Exalted has already reinforced the Religion by Muhammad^{saww} and would not Reinforce with others'.

وَ قَالَ فِرْقَةٌ أَبُو ذَرٍّ الْغِفَارِيُّ رَضِيَ اللَّهُ عَنْهُ لِأَنَّ النَّبِيَّ قَالَ مَا أَظْلَمَتِ الْخُمْرَاءُ وَ لَا أَقْلَمَتِ الْعَبْرَاءُ عَلَى ذِي هُجَّةٍ أَصْدَقَ مِنْ أَبِي ذَرٍّ

(He said), 'And a sect says, 'Abu Zarr^{ra} Al Ghifary, because the Prophet^{saww} said: 'Neither has the green (sky) shaded, nor has the dust (earth) carried anyone with a tone more truthful than Abu Zarr^{ra}'.

فَقَالَ حُدَيْفَةُ إِنَّ رَسُولَ اللَّهِ ص أَصْدَقُ مِنْهُ وَ خَيْرٌ وَ قَدْ أَظْلَمَتِ الْخُمْرَاءُ وَ أَقْلَمَتِ الْعَبْرَاءُ

Huzeyfa said, 'Rasool-Allah^{saww} is more truthful than he^{ra} is, and better, and the green/blue (sky) has shaded and the dust (earth) has carried'.

وَ فِرْقَةٌ تَقُولُ سَلْمَانُ الْفَارِسِيُّ لِأَنَّ رَسُولَ اللَّهِ ص يَقُولُ فِيهِ أَدْرَكَ الْعِلْمَ الْأَوَّلَ وَ أَدْرَكَ الْعِلْمَ الْآخِرَ وَ هُوَ بَحْرٌ لَا يُنْزَفُ وَ هُوَ مِنَّا أَهْلُ الْبَيْتِ

(He said), 'And a sect says, 'Salman Al Farsi^{ra}, because Rasool-Allah^{saww} said regarding him^{ra}, 'He^{ra} has come across the former knowledge and the latter knowledge, and he^{asws} an ocean not to deplete, and he^{ra} is from us^{asws} the People^{asws} of the Household'.

ثُمَّ إِنِّي سَكَتُ فَقَالَ حَدِيثُهُ مَا مَنَعَكَ مِنْ ذِكْرِ الْفِرْقَةِ الْخَامِسَةِ قَالَ قُلْتُ لِأَنِّي مِنْهُمْ وَإِنَّمَا جِئْتُ مُرْتَادًا لَهُمْ وَقَدْ عَاهَدُوا اللَّهَ عَلَيَّ أَنْ لَا يُخَالِفُونِكَ وَأَنْ لَا يَنْزِلُوا عِنْدَ أَمْرِكَ

Then I was silent, so Huzeyfa said, 'What prevents you from mentioning the fifth sect?' I said, 'Because I am from them, and rather I have come to investigate for them, and they have pacted with Allah^{azwj} upon that they will not oppose you, and they will not descend (except) except with your instructions'.

فَقَالَ لِي يَا رَبِيعَةُ اسْمِعْ مِنِّي وَعِهِ وَاحْفَظْهُ وَفِيهِ وَبَلِّغِ النَّاسَ عَنِّي أَيُّ رَأَيْتُ رَسُولَ اللَّهِ صَ وَقَدْ أَخَذَ الْحُسَيْنُ بْنُ عَلِيٍّ وَوَضَعَهُ عَلَيَّ مِنْكَبِي وَجَعَلَ يَبْقِي بَعْقِبِهِ وَهُوَ يَقُولُ أَيُّهَا النَّاسُ إِنَّهُ مِنْ اسْتِكْمَالِ حُجَّتِي عَلَى الْأَشْقِيَاءِ مِنْ بَعْدِي التَّارِكِينَ وَوَلَايَةِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع

He said to me, 'O Rabie! Hear from me and retain it and memorise and save it, and deliver to the people from me. I saw Rasool-Allah^{sawww} to have held the hand of Al-Husayn^{asws} Bin Ali^{asws}, and placed it upon his^{sawww} shoulder and went on to protect his^{asws} heels and he^{sawww} was saying: 'O you people! It is from the perfection of my^{sawww} arguments upon the wretched ones from after me^{sawww}, the neglecters of the Wilayah of Ali^{asws} Bin Abu Talib^{asws}.

أَلَا وَإِنَّ التَّارِكِينَ وَوَلَايَةَ عَلِيٍّ بْنِ أَبِي طَالِبٍ هُمْ الْمَارِفُونَ مِنْ دِينِي أَيُّهَا النَّاسُ هَذَا الْحُسَيْنُ بْنُ عَلِيٍّ خَيْرُ النَّاسِ حَدًّا وَحَدَّةً جَدُّهُ رَسُولُ اللَّهِ صَ سَيِّدُ وَوَلَدِ آدَمَ وَحَدَّثَهُ خَدِيجَةُ سَابِقَةً نِسَاءِ الْعَالَمِينَ إِلَى الْإِيمَانِ بِاللَّهِ وَبِرَسُولِهِ

Indeed! And surely the neglecters of the Wilayah of Ali^{asws} Bin Abu Talib^{asws}, they are the renegades from my^{sawww} Religion. O you people! This is Al-Husayn^{asws} Bin Ali^{asws}, best of the people with a grandfather^{sawww} and grandmother^{as}. His^{asws} grandfather^{sawww} is Rasool-Allah^{sawww}, chief of the children of Adam^{as}, and his^{asws} grandmother^{as} is Khadeeja^{as}, the preceding one of the women of the worlds to the belief in Allah^{azwj} and His^{azwj} Rasool^{sawww}.

وَ هَذَا الْحُسَيْنُ خَيْرُ النَّاسِ أَبًا وَ أُمًّا أَبُوهُ عَلِيٌّ بْنُ أَبِي طَالِبٍ وَصِيُّ رَسُولِ رَبِّ الْعَالَمِينَ وَ زَيْنُوهُ وَ ابْنُ عَمِّهِ وَ أُمُّهُ فَاطِمَةُ بِنْتُ مُحَمَّدٍ رَسُولِ اللَّهِ

And this is Al-Husayn^{asws}, best of the people in father^{asws} and mother^{asws}. His^{asws} father^{asws} is Ali^{asws} Bin Abu Talib^{asws}, successor^{asws} of Rasool^{sawww} of Lord^{azwj} of the world, and his^{sawww} Vizier, and son^{asws} of his^{sawww} uncle^{as}; and his^{asws} mother^{asws} is Fatima^{asws} daughter^{asws} of Muhammad^{sawww} Rasool-Allah^{sawww}.

وَ هَذَا الْحُسَيْنُ خَيْرُ النَّاسِ عَمًّا وَ عَمَّةً عُمُّهُ جَعْفَرُ بْنُ أَبِي طَالِبٍ الْمُرْتَبِيُّ بِالْجَنَاحَيْنِ يَطِيرُ بِهِمَا فِي الْجَنَّةِ حَيْثُ يَشَاءُ وَ عَمَّتُهُ أُمُّ هَانِيَةَ بِنْتُ أَبِي طَالِبٍ

And this Al-Husayn^{asws}, is the best of the people of a paternal uncle (and) paternal aunt. His^{asws} paternal uncle is Ja'far^{asws} Bin Abu Talib^{asws}, the one adorned with the two wings flying with them in the Paradise wherever he^{asws} so desires to, and his^{asws} paternal aunt is Umm Hany daughter of Abu Talib^{asws}.

وَ هَذَا الْحُسَيْنُ خَيْرُ النَّاسِ خَالًا وَ خَالَةً خَالُهُ الْقَاسِمُ بْنُ رَسُولِ اللَّهِ وَ خَالَتُهُ زَيْنَبُ بِنْتُ مُحَمَّدٍ رَسُولِ اللَّهِ

And this Al-Husayn^{asws} is best of the people of maternal uncle and maternal aunt. His^{asws} maternal uncle is Al-Qasim^{asws} son^{asws} of Rasool-Allah^{sawww}, and his^{asws} maternal aunt is Zaynab^{as} daughter^{as} of Muhammad^{sawww} Rasool-Allah^{sawww}.

ثُمَّ وَضَعَهُ عَنْ مَنْكِبِهِ وَ دَرَجَ بَيْنَ يَدَيْهِ ثُمَّ قَالَ أَيُّهَا النَّاسُ وَ هَذَا الْحُسَيْنُ جَدُّهُ فِي الْجَنَّةِ وَ جَدَّتُهُ فِي الْجَنَّةِ وَ أَبُوهُ فِي الْجَنَّةِ وَ أُمُّهُ فِي الْجَنَّةِ وَ عَمُّهُ فِي الْجَنَّةِ وَ عَمَّتُهُ فِي الْجَنَّةِ وَ خَالَهُ فِي الْجَنَّةِ وَ خَالَتُهُ فِي الْجَنَّةِ وَ هُوَ فِي الْجَنَّةِ وَ أَخُوهُ فِي الْجَنَّةِ

Then he^{saww} placed him^{asws} down from his^{saww} shoulder and in front of him^{saww}, then said: ‘O you people! And this Al-Husayn^{asws}, his^{asws} grandfather^{saww} would be in the Paradise, and his^{asws} grandmother^{as} would be in the Paradise, and his^{asws} father^{asws} would be in the Paradise, and his^{asws} mother^{asws} would be in the Paradise, and his^{asws} paternal uncle would be in the Paradise, and his^{asws} paternal aunt would be in the Paradise, and his^{asws} maternal uncle^{as} would be in the Paradise, and his^{asws} maternal aunt would be in the Paradise, and he^{asws} would be in the Paradise, and his^{asws} brother^{asws} would be in the Paradise’.

ثُمَّ قَالَ أَيُّهَا النَّاسُ إِنَّهُ لَمْ يُعْطَ أَحَدٌ مِنْ ذُرِّيَةِ الْأَنْبِيَاءِ الْمَاضِينَ مَا أُعْطِيَ الْحُسَيْنُ وَ لَا يُوسُفُ بْنُ يَعْقُوبَ بْنِ إِسْحَاقَ بْنِ إِبْرَاهِيمَ خَلِيلِ اللَّهِ

Then he^{saww} said: ‘O you people! He^{azwj} did not Give to anyone from the offspring of the past Prophets^{as} what He^{azwj} Gave to al Husayn^{asws}, not even Yusuf^{as} Bin Yaqoub^{as} Bin Is’haq^{as} Bin Ibrahim^{as} Friend of Allah^{azwj}’.

ثُمَّ قَالَ أَيُّهَا النَّاسُ لِحَدِّ الْحُسَيْنِ خَيْرٌ مِنْ حَدِّ يُوسُفَ فَلَا تُخَالِجْتُمْ الْأُمُورَ بِأَنَّ الْفَضْلَ وَ الشَّرْفَ وَ الْمَنْزِلَةَ وَ الْوَلَايَةَ لَيْسَتْ إِلَّا لِرَسُولِ اللَّهِ ص وَ ذُرِّيَّتِهِ وَ أَهْلِ بَيْتِهِ فَلَا تَذْهَبَنَّ بِكُمْ الْأَبَاطِيلُ.

Then he^{saww} said: ‘O you people! The grandfather^{saww} of Al-Husayn^{asws} is better than the grandfather of Yusuf^{as}. Therefore, do not oppose the matters that the merit, and the nobility, and the status, and the Wilayah isn’t except for Rasool-Allah^{saww} and his^{saww} offspring and the People^{asws} of his^{saww} Household, so do not let yourselves be led away by the falsities’’²²⁰

20- وَ رَوَى ابْنُ بَطْرِيْقٍ رَحِمَهُ اللَّهُ فِي الْعُمَدَةِ مِنْ مُسْنَدِ أَحْمَدَ بْنِ حَنْبَلٍ بِإِسْنَادِهِ إِلَى عَلِيِّ بْنِ رَبِيعَةَ قَالَ: لَقِيتُ زَيْدَ بْنَ أَرْقَمَ وَ هُوَ دَاخِلٌ عَلَى الْمُخْتَارِ أَوْ خَارِجٌ مِنْ عِنْدِهِ فَقُلْتُ لَهُ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ إِنَّ تَارِكُكُمْ فِيكُمْ التَّقْلِينِ قَالَ نَعَمْ.

And it is reported by Ibn Batreeq in (the book) ‘Al Umdah’ from (the book) ‘Musnad’ of Ahmad Bin Hanbal, by his chain going up to Ali Bin Rabie who said,

‘I met Zayd Bin Arqam and he was either entering to see Al-Mukhtar or exiting from his presence. I said to him, ‘Did you hear Rasool-Allah^{saww} saying: ‘I^{saww} am leaving among you all the two weighty things?’ He said, ‘Yes’’²²¹

21- وَ بِإِسْنَادِهِ أَيْضاً عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّي قَدْ تَرَكْتُ فِيكُمْ التَّقْلِينِ وَ أَحَدُهُمَا أَكْبَرُ مِنَ الْآخَرِ كِتَابَ اللَّهِ حَبْلٌ مَمْدُودٌ مِنَ السَّمَاءِ إِلَى الْأَرْضِ وَ عِزَّتِي أَهْلَ بَيْتِي أَلَا وَ إِنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.

And by his chain as well, from Abu Saeed Al Khudry who said,

‘Rasool-Allah^{saww} said: ‘I^{saww} am leaving behind among you all the two weighty things, and one of the two is greater than the other – Book of Allah^{azwj}, a rope extended from the sky to

²²⁰ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 19

²²¹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 20

the earth, and my^{saww} family, the People^{asws} of my^{asws} Household. Indeed! And these two will never separate until they return to me^{saww} at the Fountain".²²²

22- وَ بِإِسْنَادِهِ أَيْضاً عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنِّي تَارِكٌ فِيكُمْ خَلِيفَتَيْنِ كِتَابَ اللَّهِ حَبْلٌ مَمْدُودٌ مَا بَيْنَ السَّمَاءِ وَ الْأَرْضِ أَوْ مَا بَيْنَ السَّمَاءِ إِلَى الْأَرْضِ وَ عِزَّتِي أَهْلَ بَيْتِي وَ إِنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.

And by his chain as well, from Zayd Bin Sabit who said,

'Rasool-Allah^{saww} said: 'I^{saww} am leaving behind among you all two Caliphs (replacement guides) – Book of Allah^{azwj}, a rope extended between the sky and earth, or what is between the sky to the earth, and my^{saww} family, the People^{asws} of my^{saww} Household, and these two will never separate until they return to me^{saww} at the Fountain".²²³

23- وَ مِنْ صَحِيحِ مُسْلِمٍ فِي الْجُزْءِ الرَّابِعِ مِنْهُ مِنْ أَجْزَاءِ سَيِّئِهِ فِي آخِرِ الْكُتَابَةِ الثَّانِيَةِ بِإِسْنَادِهِ عَنْ زَيْدِ بْنِ حَيَّانَ قَالَ: انْطَلَقْتُ أَنَا وَ حُصَيْنُ بْنُ سِيرَةَ [سِيرَةَ] وَ عُمَرُ بْنُ مُسْلِمٍ إِلَى زَيْدِ بْنِ أَرْقَمٍ فَلَمَّا جَلَسْنَا إِلَيْهِ قَالَ لَهُ حُصَيْنٌ لَقَدْ لَقِيتَ يَا زَيْدُ خَيْرًا كَثِيرًا رَأَيْتَ رَسُولَ اللَّهِ ص وَ سَمِعْتَ حَدِيثَهُ وَ عَزَّوَتْ مَعَهُ وَ صَلَّيْتَ خَلْفَهُ لَقَدْ لَقِيتَ يَا زَيْدُ خَيْرًا كَثِيرًا حَدَّثْنَا يَا زَيْدُ بِمَا سَمِعْتَ مِنْ رَسُولِ اللَّهِ ص

And from (the book) 'Saheeh Muslim' in volume four from it, from part six in the end of the second page, by his chain from Yazeed Bin Hayyan who said,

'I and Husayn Bin Seyra and Umar Bin Muslim went to Zayd Bin Arqam. When we sat to him, Husayn said to him, 'O Zayd! You have come across a lot of good. You saw Rasool-Allah^{saww}, and heard his^{saww} Ahadeeth, and battled alongside him^{saww}, and prayed Salat behind him^{saww}. You have come across a lot of good, O Zayd! Narrate to us, O Zayd, with what you heard from Rasool-Allah^{saww}.

قَالَ يَا ابْنَ أَخِي وَ اللَّهُ لَقَدْ كَبَّرْتَ سَيِّئِي وَ قَدِمَ عَهْدِي وَ نَسِيتُ بَعْضَ الَّذِي كُنْتُ أَعْمِي مِنْ رَسُولِ اللَّهِ ص فَمَا حَدَّثْتُكُمْ فَأَقْبَلُوهُ وَ مَا لَا فَلَا تُكَلِّفُونِيهِ

He said, 'O son of my brother! By Allah^{azwj}, my age is old and my time has arrived, and I have forgotten part of that which I had retained from Rasool-Allah^{saww}. So, whatever I narrate to you, then accept it and what I don't, then do not encumber me with it'.

ثُمَّ قَالَ قَالَ رَسُولُ اللَّهِ ص يَوْمًا فِينَا خَطِيبًا بِمَاءٍ يُدْعَى حُمًّا بَيْنَ مَكَّةَ وَ الْمَدِينَةِ فَحَمِدَ اللَّهُ وَ أَنْتَى عَلَيْهِ وَ وَعَظَ ثُمَّ ذَكَرَ وَ قَالَ أَمَا بَعْدُ أَلَا أَيُّهَا النَّاسُ إِنَّمَا أَنَا أَبَشَرٌ يُوشِكُ أَنْ يَأْتِيَنِي رَسُولُ رَبِّي فَأُجِيبُ

Then he said, 'One day Rasool-Allah^{saww} stood up among us to address by the water-hole called Khumm, between Makkah and Al Medina. He^{saww} praised Allah^{azwj} and extolled upon Him^{azwj} and preached. Then he^{saww} mentioned and said: 'As for after, indeed O you people! But rather I^{saww} am a mortal. A messenger of my^{saww} Lord^{azwj} is about to come to me and I^{saww} will answer.

وَ إِنِّي تَارِكٌ فِيكُمْ تُقَلِّبِينَ أَوْلَهُمَا كِتَابَ اللَّهِ فِيهِ الْهُدَى وَ النُّورُ فَخُذُوا بِكِتَابِ اللَّهِ وَ اسْتَمْسِكُوا بِهِ فَحَتَّى عَلَى كِتَابِ اللَّهِ وَ رَعْبٍ فِيهِ

²²² Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 21

²²³ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 22

And I^{saww} am leaving behind among you all two weighty things – the first of these is the Book of Allah^{azwj} wherein is the guidance and the light. So, take with the Book of Allah^{azwj} and adhere with it'. He^{saww} urged upon the Book of Allah^{azwj} and made (people) desirous regarding it.

ثُمَّ قَالَ وَ أَهْلُ بَيْتِي أَذْكُرُّكُمْ اللَّهُ فِي أَهْلِ بَيْتِي أَذْكُرُّكُمْ اللَّهُ فِي أَهْلِ بَيْتِي

Then he^{saww} said: 'And the People^{asws} of my^{saww} Household. I^{saww} remind you of Allah^{azwj} regarding the People^{asws} of my Household. I^{saww} remind you of Allah^{azwj} regarding the People^{asws} of my Household. I^{saww} remind you of Allah^{azwj} regarding the People^{asws} of my Household'.

فَقَالَ لَهُ حُصَيْنٌ وَ مَنْ أَهْلُ بَيْتِهِ يَا زَيْدُ أَلَيْسَ نِسَاؤُهُ مِنْ أَهْلِ بَيْتِهِ قَالَ نِسَاؤُهُ مِنْ أَهْلِ بَيْتِهِ وَ لَكِنَّ أَهْلَ بَيْتِهِ مَنْ حُرِّمَ عَلَيْهِ الصَّدَقَةُ بَعْدَهُ.

Husayn said to him, 'And who are the People of his^{saww} Household, O Zayd? Aren't his^{saww} wives from the People^{asws} of his^{saww} Household?' He said, 'His^{saww} wives are from his^{saww} family members but the People^{asws} of his^{saww} Household are the ones the charity is Prohibited unto them after him^{saww}.'²²⁴

24- وَ رُوِيَ مِنْ مَنَاقِبِ ابْنِ الْمَعَارِزِيِّ عَنْ أَحْمَدَ بْنِ الْمُظَفَّرِ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ الْحَافِظِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ الْأَشْعَثِ عَنْ مَسْعُودِ بْنِ مُوسَى بْنِ إِسْمَاعِيلَ قَالَ حَدَّثَنِي أَبِي عَنْ أَبِيهِ عَنْ جَدِّهِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ عَلِيِّ صَلَوَاتُ اللَّهِ عَلَيْهِمْ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَهْلُ بَيْتِي عَلَى النَّاسِ كَفَضْلِ الْبَنْفَسِجِ عَلَى سَائِرِ الْأَدْهَانِ.

And it is reported from (the book) 'Manaqib' of Ibn Al Maghazaly, from Ahmad Bin al Muzaffer, from Abdullah Bin Ahmad Al Hafiz, from Ahmad Bin Muhammad Bin Al Ash'as, from Amsoud Bin Musa Bin Ismail who said, 'It was narrated to me by my father,

'From his father Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather Ali^{asws} Bin Al Husayn^{asws}, from his^{asws} father^{asws}, from Ali^{asws} having said: 'Rasool-Allah^{saww} said: 'Merit of the People^{asws} of my^{saww} Household over the people is like a merit of the violet oil over the rest of the oils''²²⁵

25- أَقُولُ وَ رَوَى ابْنُ الْأَثِيرِ فِي جَامِعِ الْأُصُولِ نَقْلًا مِنْ صَحِيحِ مُسْلِمٍ حَدِيثَ زَيْدِ بْنِ حَبَّانَ نَحْوًا مِمَّا مَرَّ إِلَيَّ قَوْلُهُ وَ لَكِنَّ أَهْلَ بَيْتِهِ مَنْ حُرِّمَ عَلَيْهِ الصَّدَقَةُ [عَلَيْهِمْ] قَالَ نَعَمْ.

I (Majlisi) am saying, 'And it is reported by Ibn Al-Aseer in (the book) 'Jamie Al-Usool', copied from (the book) 'Saheeh' of Muslim, Hadeeth of Yazeed Bin Hayyan, approximate to what has passed up to his words, 'But the People^{asws} of his^{saww} Household are the ones the charity is Prohibited unto them after him^{saww}', then there is an addition. He said, 'And who are they?' He said, 'Family of Ali^{asws}, and family of Aqeel, and family of Ja'far^{asws}, and family of Abbas'. He said, 'All of them, the charity is Prohibited unto them'. He said, 'Yes'.

زَادَ فِي رِوَايَةِ كِتَابِ اللَّهِ فِيهِ الْهُدَى وَ التُّورُ مِنْ اسْتَمْسَكَ بِهِ وَ أَخَذَ بِهِ كَانَ عَلَى الْهُدَى وَ مَنْ أَخْطَأَهُ ضَلَّ.

²²⁴ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 23

²²⁵ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 24

There is an addition in a reported: ‘Book of Allah^{azwj} wherein is the guidance and the light, one who adheres with it and takes with it would be upon the guidance, and the one who errs has strayed’.²²⁶

26- وَ فِي رِوَايَةٍ نَحْوُهُ غَيْرَ أَنَّهُ قَالَ: أَلَا وَ إِنِّي تَارِكٌ فِيكُمْ التَّغْلِينَ كِتَابَ اللَّهِ هُوَ حَبْلُ اللَّهِ مَنْ اتَّبَعَهُ كَانَ عَلَى الْهُدَى وَ مَنْ تَرَكَهُ كَانَ عَلَى ضَلَالَةٍ وَ فِيهِ فُقُلْنَا مَنْ أَهْلُ بَيْتِهِ نَسَاؤُهُ قَالَ لَا إِلَى آخِرِ مَا مَرَّ.

And in a report approximate to it, apart from that he^{saww} said: ‘Indeed! And I^{saww} am leaving behind among you all the two weighty things – Book of Allah^{azwj}, it is a rope of Allah^{azwj}. One who follows it would be upon the guidance and one who neglects it would be upon a straying’, and in it, ‘We said, ‘Who are the People^{asws} of his^{saww} Household, his^{saww} wives?’ He said, ‘No’ – up to the end of what has passed’.²²⁷

27- وَ يُؤَيِّ مِنْ صَحِيحِ الرَّؤَيْدِيِّ عَنْ عَلِيٍّ ع أَنَّ رَسُولَ اللَّهِ ص أَخَذَ بِيَدِ حَسَنِ وَ حُسَيْنٍ وَ قَالَ مَنْ أَحَبَّنِي وَ أَحَبَّ هَذَيْنِ وَ آبَاهُمَا وَ أُمَّهُمَا كَانَ مَعِيَ فِي دَرَجَتِي يَوْمَ الْقِيَامَةِ.

And it is reported from (the book) ‘Saheeh’ of Al-Tirmizi’ – from Ali^{asws}: ‘Rasool-Allah^{saww} grabbed the hands of Hassan^{asws} and Husayn^{asws} and said: ‘One who loves me^{saww} and loves these two and their^{asws} father^{asws} and their^{asws} mother would be with me^{asws} in my level on the Day of Qiyamah’.²²⁸

28- وَ عَنْ زَيْدِ بْنِ أَرْقَمٍ قَالَ قَالَ رَسُولُ اللَّهِ ص لِعَلِيٍّ وَ فَاطِمَةَ وَ الْحُسَيْنِ وَ الْحُسَيْنِ أَنَا حَرْبٌ لِمَنْ حَارَبْتُمْ وَ سَلَامٌ لِمَنْ سَالَمْتُمْ.

And from Zayd Bin Arqam who said,

‘Rasool-Allah^{saww} said to Ali^{asws}, and (Syeda) Fatima^{asws}, and Al-Hassan^{asws} and Al-Husayn^{asws}: ‘I^{saww} am at war to the one who is at war with you^{asws} and at peace to the one who is at peace with you^{asws}’.²²⁹

29- وَ رَوَى ابْنُ بَطْرِيْقٍ أَيْضاً فِي الْمُسْتَدْرَكِ مِنْ كِتَابِ الْفِرْدَوْسِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّا أَهْلُ بَيْتٍ قَدْ أَذْهَبَ اللَّهُ عَنَّا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَ مَا بَطَّنَ.

And it is reported by Ibn Batee'eq as well in (the book) ‘Al-Mustadrak’ from Kitab Al-Firdows, from Amir Al-Momineen^{asws} having said: ‘Rasool-Allah^{saww} said: ‘We^{asws} the People^{asws} of the Household, Allah^{azwj} has Removed from us^{asws} **the immoralities, whatever is apparent from these and what is hidden, [6:151]**’.²³⁰

30- وَ عَنْ ابْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّا أَهْلُ بَيْتٍ اخْتَارَ اللَّهُ عَزَّ وَ جَلَّ لَنَا الْآخِرَةَ عَلَى الدُّنْيَا.

²²⁶ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 25

²²⁷ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 26

²²⁸ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 27

²²⁹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 28

²³⁰ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 29

And from Ibn Masoud who said, 'Rasool-Allah^{sawww} said: 'We^{asws} the People^{asws} of the Household, Allah^{azwj} Mighty and Majestic Chose the Hereafter for us^{asws} over the world''.²³¹

31- مِنْ خَطِّ الشَّهِيدِ قُدْسَ سِرِّهِ عَنِ النَّبِيِّ ص مَنْ أَحَبَّ أَنْ يُنْسِيَ اللَّهَ لَهُ فِي أَجَلِهِ وَأَنْ يَتَمَتَّعَ بِمَا حَوَّلَهُ اللَّهُ فَلْيُخْلِفْنِي فِي أَهْلِي خِلَافَةً حَسَنَةً فَإِنَّهُ مَنْ لَمْ يَخْلِفْنِي فِيهِمْ بَتَكَ اللَّهُ عُمُرَهُ وَوَرَدَ عَلَيَّ يَوْمَ الْقِيَامَةِ مُسْوَدًا وَجْهَهُ.

From the handwriting of the martyr, may Allah^{azwj} Sanctify his soul, from the Prophet^{sawww}: 'One who loves that Allah^{azwj} Forgets (Forsakes) for him regarding his term (death), and that he enjoys with what Allah^{azwj} Empowers him with, then let him deal with me^{sawww} regarding my^{sawww} family with excellent dealings, for the one who does not deal with me^{sawww} regarding them (goodly), Allah^{azwj} would Shorten his age and he will come to me^{sawww} on the Day of Qiyamah blackened of face''.²³²

32- نَحَجُ، نَحَجُ، نَحَجُ الْبَلَاغَةَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِي خُطْبَتِهِ عِنْدَ ذِكْرِ آلِ النَّبِيِّ ص هُمْ مَوْضِعُ سِرِّهِ وَلِجَأُ أَمْرِهِ وَعَيْنُهُ عَلَيْهِ وَمَوْئِلُ حُكْمِهِ وَكُفُوفُ كُتُبِهِ وَجِبَالُ دِينِهِ بِحِمِّ أَقَامِ الْإِحْنَاءِ ظَهْرِهِ وَأَذْهَبَ اِزْتِعَادَ قَرَائِصِهِ

(The book) 'Nahj Al-Balagah' – Amir Al-Momineen^{asws} said in his^{asws} sermon at the mention of the family of the Prophet^{sawww}: 'They^{asws} are the place of His^{azwj} Secrets, and a shelter of His^{azwj} Commands, and a container of His^{azwj} Knowledge, and a centre of His^{azwj} Wisdom, and caves of His^{azwj} Book, and mountains of His^{azwj} Religion. By them^{asws} He^{azwj} Straightened the bends of its back and Removed the trembling of its limbs'.

وَمِنْهَا يَعْغِي قَوْمًا آخِرِينَ زَرَعُوا الْفُجُورَ وَسَقَوْهُ الْعُرُورَ وَحَصَدُوا التُّبُورَ لَا يُقَاسُ بِآلِ مُحَمَّدٍ ص مِنْ هَذِهِ الْأُمَّةِ أَحَدٌ وَلَا يُسَوَّى بِهِمْ مَنْ جَرَتْ نِعْمَتُهُمْ عَلَيْهِ أَبَدًا هُمْ أَسَاسُ الدِّينِ وَعِمَادُ الْيَقِينِ إِلَيْهِمْ يَفِيءُ الْعَالِي وَبِهِمْ يَلْحَقُ النَّالِي وَهُمْ خَصَائِصُ حَقِّ الْوَلَايَةِ وَفِيهِمْ الْوَصِيَّةُ وَالْوَرَاةُ.

And from it, meaning another people – 'They planted the immoralities, and water the deceptions, and harvested the destructions. No one from this community can be compared with the Progeny^{asws} of Muhammad^{sawww}, nor can they be equal with them^{asws}. Ones, their^{asws} Bounties have flowed upon them, ever! They^{asws} are the foundations of the Religion and pillars of convictions. To them^{asws} the exaggerators return, and with them those who have lagged behind will catch-up, and for them^{asws} are the specialities of the rights of the Wilayah, and among them is the bequest and the inheritance (of Rasool-Allah^{sawww})''.²³³

33- يَف، الطرائف رَوَى التَّعَلُّبِيُّ فِي تَفْسِيرِ قَوْلِهِ تَعَالَى وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا بِأَسَانِيدٍ قَالَ قَالَ رَسُولُ اللَّهِ ص يَا أَيُّهَا النَّاسُ إِنِّي قَدْ تَرَكْتُ فِيكُمْ الثَّقَلَيْنِ خَلِيفَتَيْنِ إِنْ أَخَذْتُمْ بِهِمَا لَنْ تَضِلُّوا بَعْدِي أَخَذْتُمَا أَكْبَرَ مِنَ الْآخِرِ كِتَابَ اللَّهِ حَبْلٌ مَمْدُودٌ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ أَوْ قَالَ إِلَى الْأَرْضِ وَعِزَّتِي أَهْلُ بَيْتِي أَلَا وَ إِنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.

(The book) 'Al-Taraiif' – It is reported by Al-Sa'aby in Tafseer of the Words of the Exalted: **And hold firmly with the Rope of Allah altogether [3:103]**, by the chains, said, 'Rasool-Allah^{sawww} said: 'O you people! I^{sawww} am leaving behind among you all the two weighty things, two Caliphs (replacement Commands). If you were to take with these, you will never stray after me^{sawww}. One of them is greater than the other – Book of Allah^{azwj} extending between

²³¹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 30

²³² Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 31

²³³ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 32

the sky and the earth', or said: 'to the earth', 'And my^{saww} family the People^{asws} of my^{saww} Household. Indeed! And these two will never separate until they return to me^{saww} at the Fountain".²³⁴

34- وَ رَوَى الْحَمِيدِيُّ فِي الْجَمْعِ بَيْنَ الصَّحِيحَيْنِ فِي مُسْنَدِ زَيْدِ بْنِ أَرْقَمٍ مِنْ عِدَّةِ طُرُقٍ فَمِنْهَا بِإِسْنَادِهِ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيْنَا خَطِيبًا بِمَاءٍ يُدْعَى حُمًّا بَيْنَ مَكَّةَ وَالْمَدِينَةَ

And it is reported by Al-Hamdawiya in (the book) 'Jam'a Bayn Al-Sahiheyn Fi Musnad' of Zayd Bin Arqam, from a number of ways. From these, by his chain to the Prophet^{saww} having said: 'Rasool-Allah^{saww} stood among us to address at the water-hole of Khumm between Makkah and Al-Medina.

فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ وَعَدَ وَ وَعْظَ وَ ذَكَرَ ثُمَّ قَالَ أَمَّا بَعْدُ أَيُّهَا النَّاسُ فَإِنَّمَا أَنَا بَشَرٌ يُوشِكُ أَنْ يَأْتِيَنِي رَسُولُ رَبِّي فَأُجِيبُ وَ إِنِّي تَارِكٌ فِيكُمْ الثَّقَلَيْنِ

He^{saww} praised Allah^{azwj} and extolled upon Him^{azwj}, and promised, and advised, and mentioned, then said: 'As for after, O you people! Rather, I^{saww} am a mortal. A messenger of my^{saww} Lord^{azwj} is about to come to me^{saww} so I^{saww} shall answer, and I^{saww} am leaving behind among you all the two weighty things.

أَوْهُمَا كِتَابَ اللَّهِ فِيهِ الْهُدَى وَ النُّورُ فَخُذُوا بِكِتَابِ اللَّهِ وَ اسْتَمْسِكُوا بِهِ فَحُتَّ عَلَى كِتَابِ اللَّهِ وَ رَغَبَ فِيهِ ثُمَّ قَالَ وَ أَهْلُ بَيْتِي أُذَكِّرْكُمْ اللَّهَ فِي أَهْلِ بَيْتِي أُذَكِّرْكُمْ اللَّهَ فِي أَهْلِ بَيْتِي أُذَكِّرْكُمْ اللَّهَ فِي أَهْلِ بَيْتِي أُذَكِّرْكُمْ اللَّهَ فِي أَهْلِ بَيْتِي.

The first of these is the Book of Allah^{azwj} wherein is the guidance and the light. So, take with the Book of Allah^{azwj} and adhere with it'. He^{saww} urged upon the Book of Allah^{azwj} and made (people) desirous regarding it, then said: 'And the People^{asws} of my^{saww} Household. I^{saww} remind you of Allah^{azwj} regarding the People^{asws} of my^{saww} Household. I^{saww} remind you of Allah^{azwj} regarding the People^{asws} of my^{saww} Household. I^{saww} remind you of Allah^{azwj} regarding the People^{asws} of my^{saww} Household".

وَ فِي إِحْدَى رِوَايَاتِ الْحَمِيدِيِّ فَقُلْنَا مَنْ أَهْلُ بَيْتِهِ نِسَاؤُهُ قَالَ لَا إِنَّمَا اللَّهُ إِنَّ الْمَرْأَةَ تَكُونُ مَعَ الرَّجُلِ الْعَصْرَ مِنَ الدَّهْرِ ثُمَّ يُطَلِّقُهَا فَتَرْجِعُ إِلَى أَبِيهَا وَ قَوْمِهَا الْحَبَرِ.

And in one of the reports of Al-Hamdawiya, 'We said, 'Who are the People^{asws} of his^{saww} Household? His^{saww} wives?' He said, 'No. I swear by Allah^{azwj}! The women have been with the men from time immortal, then he divorces her and she returns to her father and her people".²³⁵

35- أَقُولُ قَالَ ابْنُ الْأَثِيرِ فِي جَامِعِ الْأَصُولِ جَابِرُ بْنُ عَبْدِ اللَّهِ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَجَّةِ الْوَدَاعِ يَوْمَ عَرَفَةَ وَ هُوَ عَلَى نَاقَتِهِ الْعُضْبَاءِ يَخْطُبُ فَسَمِعْتُهُ يَقُولُ إِنِّي تَرَكْتُ فِيكُمْ مَا إِنْ أَخَذْتُمْ بِهِ لَنْ تَضِلُّوا كِتَابَ اللَّهِ وَ عِزَّتِي أَهْلُ بَيْتِي أَخْرَجَهُ الرَّمَذِيُّ.

I (Majlisi) am saying, 'Ibn Al-Aseer said in (the book) 'Jamie Al-Usool' – Jabir Bin Abdullah said, 'I saw Rasool-Allah^{saww} during the farewell Hajj on the day of Arafat, and he^{saww} was upon his^{saww} camel Al-Azba'a addressing. I heard him^{saww} saying: 'I^{saww} am leaving behind

²³⁴ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 33

²³⁵ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 34

among you all what if you were to take with, you will never stray – Book of Allah^{azwj} and my^{saww} family, the People^{asws} of my^{saww} Household’. Tirmizi extracted it”.²³⁶

36- زَيْدُ بْنُ أَرْقَمٍ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنِّي تَارِكٌ فِيكُمْ مَا إِن تَمَسَّكُمْ بِهِ لَنْ تَضِلُّوا بَعْدِي أَخْذُهَا أَكْبَرُ مِنَ الْآخِرِ وَ هُوَ كِتَابُ اللَّهِ حَبْلٌ مَمْدُودٌ مِنَ الْأَرْضِ إِلَى السَّمَاءِ وَ عِزِّي أَهْلَ بَيْتِي لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ فَانظُرُوا كَيْفَ تَخْلُقُونِي فِيهِمَا أَخْرَجَهُ التِّرْمِذِيُّ.

Zayd Bin Arqam said, ‘Rasool-Allah^{saww} said: ‘I^{saww} am leaving behind among you all what if you were to adhere with, you will never stray after me^{saww}. One of them is more magnificent than the other and it is the Book of Allah^{azwj}, a rope extended from the earth to the sky, and my^{saww} family the People^{asws} of my^{saww} Household. They will never separate until they return to me at the Fountain. Therefore look at house you are dealing with me^{saww} regarding them’. Al-Tirmizi extracted it”.²³⁷

37- قَالَ ابْنُ الْأَثِيرِ فِي النَّهَائَةِ فِي الْحَدِيثِ إِنِّي تَارِكٌ فِيكُمْ الثَّقَلَيْنِ كِتَابَ اللَّهِ وَ عِزِّي سَمَاهُمَا ثَقَلَيْنِ لِأَنَّ الْأَخْذَ بِهِمَا وَ الْعَمَلَ بِهِمَا ثَقِيلٌ وَ يُقَالُ لِكُلِّ خَطِيرٍ نَفِيسٍ ثَقِيلٌ فَسَمَاهُمَا ثَقَلَيْنِ إِعْظَامًا لِقَدْرِهِمَا وَ تَفْجِيمًا لِشَأْنِهِمَا أَنْتَهَى.

Ibn Al-Aseer said in (the book) ‘Al-Nihaya’, in the Hadeeth: ‘I^{saww} am leaving behind among you all the Book of Allah^{azwj} and my^{saww} family’. He^{saww} named these as the two weighty things because the taking with these and the acting with these is burdensome (heavy), and it is said for every precious thing there is heaviness. He^{saww} named these two as two weighty things for the greatness of their worth and their grandness of their glory”.²³⁸

38- ج، الإحتجاج قَالَ سُلَيْمٌ بْنُ قَيْسٍ بَيْنَمَا أَنَا وَ حَمِيشٌ [حَنْشٌ] بِنُ مَعْتَمِرٍ بِمَكَّةَ إِذْ قَامَ أَبُو ذَرٍّ وَ أَخَذَ بِحَلْقَةِ الْبَابِ ثُمَّ نَادَى بِأَعْلَى صَوْتِهِ فِي الْمَوْسِمِ أَيُّهَا النَّاسُ مَنْ عَرَفَنِي فَقَدْ عَرَفَنِي وَ مَنْ جَهِلَنِي فَأَنَا جُنْدَابٌ أَنَا أَبُو ذَرٍّ

(The book) ‘Al-Ihtijaj’ – Suleym Bin Qays said, ‘While I and Hameysh Bin Ma’tamar were at Makkah, when Abu Zarr^{ra} stood up and grabbed the door knocker (of the Kabah), then called out at the top of his^{ra} voice during the season (Hajj), ‘O you people! One who knows me^{asws} so he knows me^{ra}, and one who is ignorant of me^{ra}, so I^{ra} am Jundab^{ra}, I^{ra} am Abu Zarr^{ra}’.

أَيُّهَا النَّاسُ إِنِّي سَمِعْتُ نَبِيَّكُمْ يَقُولُ إِنَّ مَثَلَ أَهْلِ بَيْتِي فِي أُمَّتِي كَمَثَلِ سَفِينَةِ نُوحٍ فِي قَوْمِهِ مَنْ رَكِبَهَا نَجَا وَ مَنْ تَخَلَّفَ عَنْهَا عَرِقَ وَ مَثَلِ بَابِ حِطَّةٍ فِي بَنِي إِسْرَائِيلَ

O you people! I^{ra} heard your Prophet^{saww} saying: ‘An example of the People^{asws} of my^{saww} Household among my^{saww} community is like an example of ship of Noah^{as} among his^{as} people. One who sails it will be saved and one who stays behind from it would drown; and an example of the door of Hitta among the children of Israel.

أَيُّهَا النَّاسُ إِنِّي سَمِعْتُ نَبِيَّكُمْ يَقُولُ إِنِّي تَرَكْتُ فِيكُمْ أَمْرَيْنِ لَنْ تَضِلُّوا مَا تَمَسَّكُمْ بِهِمَا كِتَابُ اللَّهِ وَ أَهْلَ بَيْتِي إِلَى آخِرِ الْحَدِيثِ

²³⁶ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 35

²³⁷ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 36

²³⁸ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 37

O you people! I^{ra} heard your Prophet^{saww} saying: 'I^{saww} am leaving behind among you all two commands. You will never stray for as long as you adhere with these two – Book of Allah^{azwj} and the People^{asws} of my^{saww} Household' – up to the end of the Hadeeth.

فَلَمَّا قَدِمَ الْمَدِينَةَ بَعَثَ إِلَيْهِ عُثْمَانُ فَقَالَ مَا حَمَلَكَ عَلَى مَا فُئِمْتُ بِهِ فِي الْمَوْسِمِ قَالَ عَهْدُ عَهْدِهِ إِلَيَّ رَسُولُ اللَّهِ ص وَ أَمْرِي بِهِ

When he^{ra} arrived at Al-Medina, Usman sent for him^{ra} and said, 'What carried you^{ra} to what you^{ra} stood with during the season (Hajj)?' He^{ra} said, 'A pact Rasool-Allah^{saww} had pacted with me^{ra} and had instructed me^{ra} with it'.

فَقَالَ مَنْ يَشْهَدُ بِذَلِكَ فَقَامَ عَلِيُّ ع وَ الْمَعْدَاذُ فَشَهِدَا ثُمَّ انصَرَفُوا بِمَشُورَةِ ثَلَاثَتُهُمْ فَقَالَ عُثْمَانُ إِنَّ هَذَا وَ صَاحِبِيهِ يَحْسَبُونَ أَنَّهُمْ فِي شَيْءٍ.

He said, 'Who is a witness with that?' Ali^{asws} and Al-Miqdad^{ra} stood up and testified. Then they left walking, the three of them. Usman said, 'This one^{asws} and his^{asws} companions are reckoning they are in something"²³⁹.

39- لي، الأماالي للصدوق ابْنُ مَسْرُورٍ عَنِ ابْنِ عَامِرٍ عَنْ عَمِّهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ دَانَ بِدِينِي وَ سَلَكَ مِنْهَا جِي وَ اتَّبَعَ سُنَّتِي فَلْيَدِينْ بِتَفْضِيلِ الْأَيْمَةِ مِنْ أَهْلِ بَيْتِي عَلَى جَمِيعِ أُمَّتِي فَإِنَّ مَثَلَهُمْ فِي هَذِهِ الْأُمَّةِ مَثَلُ نَابِ حِطَّةٍ فِي بَنِي إِسْرَائِيلَ.

(The book) 'Al Amaali' of Al Sadouq – Ibn Masrou, from Ibn Aamir, from his uncle, from Ibn Abu Umeyr, from Aban Bin Usman, from Aban Bin Taghlab, from Ikrimah (bin Abu Jahl), from Ibn Abbas who said,

'One who makes it a Religion with my^{saww} Religion and travels on my^{saww} program and follows my^{saww} Sunnah, let him make it a Religion with the superiority of the Imams^{asws} from the People^{asws} of my^{saww} Household over the entirety of my^{saww} community, for their^{asws} example in this community is an example of the door of Hitta among the children of Israel"²⁴⁰.

40- ما، الأماالي للشيخ الطوسي الْمُفِيدُ عَنْ عَلِيِّ بْنِ مُحَمَّدِ الْكَاتِبِ عَنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ عَبْدِ الْكَرِيمِ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ النَّقْعِيِّ عَنْ عَبَّادِ بْنِ يَعْقُوبَ عَنِ الْحَكَمِ بْنِ ظَهْرٍ عَنْ أَبِي إِسْحَاقَ عَنْ رَافِعِ مَوْلَى أَبِي ذَرٍّ قَالَ: رَأَيْتُ أَبَا ذَرٍّ رَجِمَهُ اللَّهُ أَحَدًا بِحَلْقَةِ بَابِ الْكُفْبَةِ مُسْتَشْبِلِ النَّاسِ بِوَجْهِهِ وَ هُوَ يَقُولُ مَنْ عَرَفَنِي فَأَنَا جُنْدَبُ الْغِفَارِيِّ وَ مَنْ لَمْ يَعْرِفْنِي فَأَنَا أَبُو ذَرٍّ الْغِفَارِيُّ

(The book) 'Al Amaali' of the sheykh Al Tusi Al Mufeed, from Ali Bin Muhammad the scribe, from Al Hassan Bin Ali Bin Abdul Kaem, from Ibrahim Bin Muhammad Al Saqafi, from Abbad Bin Yaqoub, from Al Hakam Bin Zuheyr, from Abu Is'haq,

'From Rafie a slave of Abu Zarr^{ra} having said, 'I saw Abu Zarr^{ra} grabbing the door knocker of the Kabah facing the people with his^{ra} face and he^{ra} said, 'One who recognises me^{ra}, so I^{ra} am Jundab Al-Ghifary^{ra}, and one who does not recognise me^{ra}, so I^{ra} am Abu Zarr^{ra} Al-Ghifary'.

قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ مَنْ قَاتَلَنِي فِي الْأُولَى وَ قَاتَلَ أَهْلَ بَيْتِي فِي الثَّانِيَةِ حَشَرَهُ اللَّهُ تَعَالَى فِي الثَّالِثَةِ مَعَ الدَّجَالِ

²³⁹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 38

²⁴⁰ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 39

He^{ra} said, 'I^{ra} heard Rasool-Allah^{saww} saying: 'One who fights me^{saww} during the first (period) and fights the People^{asws} of my^{saww} Household during the second (period), Allah^{azwj} the Exalted will Resurrect him during the second (period) along with Dajjal^{la}.

إِنَّمَا مَثَلُ أَهْلِ بَيْتِي فِيكُمْ كَمَثَلِ سَفِينَةِ نُوحٍ مَنْ رَكِبَهَا نَجَّى وَمَنْ تَخَلَّفَ عَنْهَا غَرِقَ وَ مَثَلِ بَابِ حِطَّةٍ مَنْ دَخَلَهَا نَجَّى وَمَنْ لَمْ يَدْخُلْهُ هَلَكَ.

But rather, an example of the People^{asws} of my^{saww} Household among you all is like an example of the ship of Noah^{as}. One who sails it is saved and one who strays being from it drowns, and an example of the door of Hitta, one who enters it is saved, and one who does not enter it is destroyed".²⁴¹

41- ما، الأماالي للشيخ الطوسي هلال بن محمد بن جعفر عن علي بن محمد البرزنجي عن إبراهيم بن إسحاق عن محمد بن الحسن السكوني عن صالح بن أبي الأسود عن أنان بن تغلب عن حبيش بن المعتز عن أبي ذر عن النبي ص قال: إِنَّمَا مَثَلُ أَهْلِ بَيْتِي فِيكُمْ كَمَثَلِ سَفِينَةِ نُوحٍ مَنْ دَخَلَهَا نَجَّى وَمَنْ تَخَلَّفَ عَنْهَا غَرِقَ.

(The book) 'Al Amaali of the sheykh Al Tusi – Hilal Bin Muhammad Bin Ja'far, from Ali Bin Muhammad Al Bazzaz, from Ibrahim Bin Is'haq, from Muhammad Bin Al Hassan Al Sakuny, from Salih Bin Abu Al Aswad, from Aban Bin Taghlab, from Hubeysh Bin Al Mo'tamar,

'From Abu Zarr^{ra}, from the Prophet^{saww} having said: 'But rather, an example of the People^{asws} of my^{saww} Household among you is like an example of the ship of Noah^{as}. One who enters it is saved, and one who stays behind from it drowns".²⁴²

42- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن محمد بن محمود بن بنت الأشج عن محمد بن عبد الرحمن الدهلي عن أبي حفص الأعشى عن فضيل الرسان عن ابن أبي عمير مؤلى ابن الحنفية عن أبي عمير زاذان عن أبي شريحه حذيفة بن أسيد قال: رَأَيْتُ أَبَا ذَرٍّ مُتَعَلِّقًا بِحَلْقَةِ بَابِ الْكَعْبَةِ فَسَمِعْتُهُ يَقُولُ أَنَا جُنْدَابٌ مَنْ عَرَفَنِي فَقَدْ عَرَفَنِي وَمَنْ لَمْ يَعْرِفْنِي فَأَنَا أَبُو ذَرٍّ

(The book) 'Al Amaali' of the sheykh al Tusi – A group, from Abu Al Mufazzal, from Muhammad Bin Mahmoud Bin Bint Al Ashajja, from Muhammad Bin Abdul Rahman Al Zuhly, from Abu Hafs Al A'sha, from Fuzeyl Al Rassan, from Ibn Abu Umar a slave of Ibn Al Hafaniya, from Abu Umar Zazan, from Abu Shureyha Huzeyfa Bin Aseyd who said,

'I saw Abu Zarr^{ra} hanging by the knocker of the door of the Kabah and heard him^{ra} saying, 'I^{ra} am Jundab^{ra}. One who recognises me^{ra} so he has recognised me^{ra}, and one who does not recognised me^{ra}, so I^{ra} am Abu Zarr^{ra}.

سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ مَنْ قَاتَلَنِي فِي الْأُولَى وَ قَاتَلَ أَهْلَ بَيْتِي فِي الثَّانِيَةِ فَهُوَ مِنْ شِيعَةِ الدَّجَالِ

I^{ra} heard Rasool-Allah^{saww} saying: 'One who fights me^{saww} during the first (period) and fights the People^{asws} of my^{saww} Household during the second (period), so he is from the loyalists of Dajjal^{la}.

إِنَّمَا مَثَلُ أَهْلِ بَيْتِي فِي أُمَّتِي كَمَثَلِ سَفِينَةِ نُوحٍ فِي لُحَّةِ الْبَحْرِ مَنْ رَكِبَ فِيهَا نَجَّى وَمَنْ تَخَلَّفَ عَنْهَا غَرِقَ أَلَا هَلْ بَلَغْتُ أَلَا هَلْ بَلَغْتُ فَالْمَثَلُ نَلَاثًا.

²⁴¹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 40

²⁴² Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 41

But rather, an example of the People^{asws} of my^{saww} Household among my^{saww} community is like an example of the ship of Noah^{as} in the turbulence of the sea. One who sails in it is saved and one who stays behind from it would drown. Indeed! Have I^{ra} delivered? Indeed! Have I^{ra} delivered? Indeed! Have I^{ra} delivered? – saying it thrice”.²⁴³

43- ما، الأمايلي للشيخ الطوسي جماعة عن أبي المفضل عن محمد بن جرير الطبري عن عيسى بن مهزيان عن محمّد بن إبراهيم عن عبد الرحمن بن أسود عن علي بن الحزور عن أبي عمير البراز عن رافع مولى أبي ذر قال: قال صعد أبو ذر رضي الله عنه على درج الكعبة حتى أخذ بحلق الباب ثم أسند ظهره إليه ثم قال أيها الناس من عرفني فقد عرفني و من أنكرني فأنا أبو ذر

(The book) ‘Al Amaali’ of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Muhammad Bin Jareer al Tabari, from Isa Bin Mihran, from Mukhawwal Bin Ibrahim, from Abdul Rahman Bin Al Aswad, from Ali Bin Al Hazawwir, from Abu Umar Al Bazzaz,

‘From Rafie, a slave of Abu Zarr^{ra} who said, ‘Abu Zarr^{ra} ascended upon a step of the Kabah until he^{ra} grabbed hold of the knocker of the door, then turned his^{ra} back to it, then said, ‘O you people! One who recognises me^{asws} so he has recognised me^{ra}, and one who denies me^{ra}, so I^{ra} am Abu Zarr^{ra}.

سِعْتُ رَسُولَ اللَّهِ ص يَقُولُ إِنَّمَا مَثَلُ أَهْلِ بَيْتِي فِي هَذِهِ الْأُمَّةِ كَمَثَلِ سَفِينَةِ نُوحٍ مَنْ رَكِبَهَا نَجَا وَ مَنْ تَرَكَهَا هَلَكَ

I^{ra} heard Rasool-Allah^{saww} saying: ‘But rather an example of the People^{asws} of my^{saww} Household in this community is like an example of the ship of Noah^{as}. One who sails it is saved and one who neglects it is destroyed’.

وَ سِعْتُ رَسُولَ اللَّهِ ص يَقُولُ اجْعَلُوا أَهْلَ بَيْتِي مِنْكُمْ مَكَانَ الرَّأْسِ مِنَ الْجَسَدِ وَ مَكَانَ الْعَيْنَيْنِ مِنَ الرَّأْسِ فَإِنَّ الْجَسَدَ لَا يَهْتَدِي إِلَّا بِالرَّأْسِ وَ لَا يَهْتَدِي الرَّأْسُ إِلَّا بِالْعَيْنَيْنِ.

And I^{ra} heard Rasool-Allah^{saww} saying: ‘Make the People^{asws} of my^{saww} Household from you in place of the head from the body, and place of the eyes from the head, for the body cannot be guided except by the head, nor can the head be guided except by the eyes”.²⁴⁴

44- ما، الأمايلي للشيخ الطوسي جماعة عن أبي المفضل عن محمد بن محمد بن سليمان عن سويد بن سعيد عن المفضل بن عبد الله عن أبي إسحاق الهمداني عن حبيش بن المتمر قال سمعت أبا ذر الغفاري رضي الله عنه و هو يقول أيها الناس من عرفني فقد عرفني و من لم يعرفني فأنا أبو ذر جندب بن جنادة الغفاري سمعت رسول الله ص يقول إِنَّمَا مَثَلُ أَهْلِ بَيْتِي فِيكُمْ مَثَلُ سَفِينَةِ نُوحٍ مَنْ دَخَلَهَا نَجَا وَ مَنْ تَخَلَّفَ عَنْهَا هَلَكَ.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Muhammad Bin Muhammad Bin Suleyman, from Suweyd Bin Saeed, from al Mufazzal Bin Abdullah, from Abu Is’haq Al Hamdany, from Hubeysh Al Mo’tamar who said,

‘I heard Abu Zarr Al-Ghifary^{ra} and he^{ra} was saying, ‘O you people! One who recognises me^{ra} so he has recognised me^{ra}, and one who does not recognise me^{ra}, so I^{ra} am Abu Zarr^{ra}, Jundab Bin Janada Al-Ghifary^{ra}. I^{ra} heard Rasool-Allah^{saww} saying: ‘But rather, an example of

²⁴³ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 42

²⁴⁴ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 43

the People^{asws} of my^{saww} Household among you is an example of the ship of Noah^{as}, one who enters it is saved and one who stays behind from it is destroyed".²⁴⁵

45- ن، عيون أخبار الرضا عليه السلام بالأسانيد الثلاثة عن الرضا عن آبائه ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَثَلُ أَهْلِ بَيْتِي فِيكُمْ مَثَلُ سَفِينَةِ نُوحٍ مَنْ رَكِبَهَا نَجَا وَمَنْ تَخَلَّفَ عَنْهَا نُجِحَ فِي النَّارِ.

(The book) 'Uyoon Akhbar Al-Reza^{asws} by the three chains from Al-Reza^{asws} from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said: 'And example of the People^{asws} of my^{saww} Household is an example of the ship of Noah^{as}. One who sails it is saved and one who stays behind from it would fall into the Fire".²⁴⁶

46- شي، تفسير العياشي عن سليمان الجعفری قَالَ سَمِعْتُ أَبَا الْحَسَنِ الرَّضَا ع فِي قَوْلِ اللَّهِ وَ قُولُوا حِطَّةً نَغْفِرْ لَكُمْ خَطَايَاكُمْ قَالَ قَالَ أَبُو جَعْفَرٍ ع نَحْنُ بَابُ حِطَّتِكُمْ.

Tafseer Al Ayyashi – From Suleyman Al Ja'fari who said,

'I heard Abu Al-Hassan Al-Reza^{asws} regarding the Words of Allah^{azwj}: **'and be saying, 'Hitta'. We will Forgive you (for) your wrongs [2:58].** He^{asws} said: 'Abu Ja'far^{asws} said: 'We^{asws} are your door of Hitta".²⁴⁷

47- م، تفسير الإمام عليه السلام قَالَ أَمِيرُ الْمُؤْمِنِينَ ع هَذَا بَنُو إِسْرَائِيلَ نُصِبَ لَهُمْ بَابُ حِطَّةٍ وَأَنْتُمْ يَا مَعْشَرَ أُمَّةٍ مُحَمَّدٍ نُصِبَ لَكُمْ بَابُ حِطَّةٍ أَهْلُ بَيْتِ مُحَمَّدٍ ع وَأَمْرُهُمْ بِاتِّبَاعِ هُدَاهُمْ وَ لُزُومِ طَرِيقَتِهِمْ لِيَغْفِرَ لَكُمْ بِذَلِكَ خَطَايَاكُمْ وَ ذُنُوبَكُمْ وَ لِيَزِدَّادَ الْمُحْسِنُونَ مِنْكُمْ

Tafseer of the Imam (Hassan Al-Askari^{asws}): 'Amir Al-Momineen^{asws} said: 'So they were the Children of Israel for whom the Door of Hitta was established, and you, O community of Muhammad^{saww}! There has been established for you all a Door of Hitta, being the People^{asws} of the Household of Muhammad^{saww}, and you have been Commanded with following their^{asws} guidance, and necessitating to their^{asws} ways, in order for your mistakes and your sins to be Forgive for you due to that, and for the increase for the good doers from you.

وَ بَابُ حِطَّتِكُمْ أَفْضَلُ مِنْ بَابِ حِطَّتِهِمْ لِأَنَّ ذَلِكَ كَانَ بِأَخَاشِيبٍ وَ نَحْنُ النَّاطِقُونَ الصَّادِقُونَ الْمُؤْمِنُونَ الْهَادُونَ الْفَاضِلُونَ كَمَا قَالَ رَسُولُ اللَّهِ ص إِنَّ النُّجُومَ فِي السَّمَاءِ أَمَانٌ مِنَ الْعَرَقِ وَ أَهْلُ بَيْتِي أَمَانٌ لِأُمَّتِي مِنَ الضَّلَالَةِ فِي أَدْيَانِهِمْ لَا يَهْلِكُونَ مَا دَامَ مِنْهُمْ مَنْ يَتَّبِعُونَ هُدْيَهُ وَ سُنَّتَهُ

And your Door of Hitta is superior than their Door of Hitta, because that was a door (made out) of wood, and we^{asws} are the speaking, the truthful, the Chosen ones, the guides, the meritorious ones, just as Rasool-Allah^{saww} said: 'The stars in the sky are a security from the drowning, and the People^{asws} of my^{saww} Household are a security for my^{saww} community from the straying in their religions. They will not be destroyed in it for as long as among them in one^{asws} they would be following his^{asws} guidance and his^{asws} Sunnah.

²⁴⁵ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 44

²⁴⁶ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 45

²⁴⁷ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 46

أَمَّا إِنَّ رَسُولَ اللَّهِ ص قَدْ قَالَ مَنْ أَرَادَ أَنْ يَحْيَا حَيَاتِي وَ يَمُوتَ مَمَاتِي وَ أَنْ يَسْكُنَ جَنَّةَ عَدْنِ النَّبِيِّ وَعَدْنِي رَبِّي وَ أَنْ يُمْسِكَ قَضِيئاً عَرَسَهُ بِيَدِهِ وَ قَالَ اللَّهُ كُنْ فَكَانَ فَلْيَتَوَلَّ عَلِيَّ بْنَ أَبِي طَالِبٍ ع وَ لِيُوَالِ وَلِيَّهُ وَ لِيُعَادِ عَدُوَّهُ وَ لِيَتَوَلَّ ذُرِّيَّتَهُ الْفَاضِلِينَ الْمُطِيعِينَ لِلَّهِ مِنْ بَعْدِهِ فَإِنَّهُمْ خُلِقُوا مِنْ طِينَتِي وَ رُزِقُوا فَهْيِي وَ عَلَمِي

As for Rasool-Allah^{saww}, so he^{saww} has said: ‘The one who wants that he should live my^{saww} life, and that he should die my^{saww} passing away, and that he should settle in the Paradise which my^{saww} Lord^{azwj} Promised me^{saww}, and that he should hold a branch which He^{azwj} Planted with His^{azwj} Hand, and Said to it: “Be!” So it became, then let him befriend Ali^{asws} Bin Abu Talib^{asws}, and befriend his^{asws} friends, and be inimical to his^{asws} enemies, and let him befriend his^{asws} offspring, the meritorious ones, the ones obedient to Allah^{azwj}, from after him^{asws}, for they^{asws} have been Created from my^{saww} essence, and have been Graced my^{saww} understanding and my^{saww} knowledge.

فَوَيْلٌ لِّلْمُكذِّبِينَ بِفَضْلِهِمْ مِنْ أُمَّتِي الْقَاطِعِينَ فِيهِمْ صِلَتِي لَا أَنَا هُمْ اللَّهُ شَفَاعَتِي.

Therefore, woe be unto the beliers of their^{asws} merits from my^{saww} community, the ones cutting off my^{saww} relationship regarding them^{asws}! May Allah^{azwj} not Let them attain my^{saww} intercession”.²⁴⁸

48- ما، الأماالي للشيخ الطوسي ابْن الصَّلْتِ عَنِ ابْنِ عُقْدَةَ عَنْ أَحْمَدَ بْنِ الْقَاسِمِ الْأَكْفَانِيِّ عَنْ عَبْدِ بْنِ يَعْقُوبَ عَنْ مُوسَى بْنِ عُثْمَانَ الْحَضْرَمِيِّ عَنِ الْأَعْمَشِيِّ عَنْ مُورِزِيِّ الْعَجَلِيِّ قَالَ: رَأَيْتُ أَبَا ذَرٍّ أَحَدًا يَخْلُقُهُ بَابِ الْكَعْبَةِ وَ هُوَ يَقُولُ مَنْ عَرَفَنِي فَأَنَا خُنْدَبٌ وَ إِلَّا فَأَنَا أَبُو ذَرٍّ الْعِفَارِيُّ بَرِحَ الْخَفَاءُ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ إِنَّمَا مَثَلُ أَهْلِ بَيْتِي فِيكُمْ كَمَثَلِ سَفِينَةِ نُوحٍ مَنْ رَكِبَهَا نَجَّى وَ مَنْ تَخَلَّفَ عَنْهَا عَرِقَ وَ مَثَلُ بَابِ حِطَّةٍ يَحُطُّ اللَّهُ بِهَا الْخَطَايَا.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Ibn Sal Salt, from Ibn Uqda, from Ahmad Bin Al Qasim Al Akfani, from Abbad Bin Yaquob, from Musa Bin Usman Al Hazramy, from Al Amsh, from Muwarriq Al Ijaly who said,

‘I saw Abu Zarr^{ra} grabbing the knocker of the door of the Kabah and he^{ra} was saying, ‘One who recognises me^{ra} so I^{ra} am Jundab^{ra}, or else so I^{ra} am Abu Zarr Al-Ghifary^{ra} keeper of the secrets. I^{ra} heard Rasool-Allah^{saww} saying: ‘But rather an example of the People^{asws} of my^{saww} Household among you is like an example of the ship of Noah. One who sails it is saved and one who stays behind from it drowns, and an example of Hitta, Allah^{azwj} Unloads the sins’”.²⁴⁹

49- يف، الطرائف ابْنُ الْمَعَارِزِيِّ فِي عِدَّةِ أَحَادِيثٍ مِنْهَا بِإِسْنَادِهِ إِلَى بِشْرِ بْنِ الْفَضْلِ قَالَ سَمِعْتُ الرَّشِيدَ يَقُولُ سَمِعْتُ الْمُنْصُورَ يَقُولُ حَدَّثَنِي أَبِي عَنْ أَبِيهِ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص مَثَلُ أَهْلِ بَيْتِي كَمَثَلِ سَفِينَةِ نُوحٍ مَنْ رَكِبَهَا نَجَّى وَ مَنْ تَخَلَّفَ عَنْهَا هَلَكَ.

(The book) ‘Al Taraiif’ of Ibn Al Magazaly among a number of Ahadeeth from it, by his chain going up to Bishr Bin Al Fazl who said, ‘I heard Al Rasheed saying, ‘I heard Al Mansour saying, ‘It was narrated to me by my father, from his father, from Ibn Abbas who said,

‘And example of the People^{asws} of my^{saww} Household is like an example of the ship of Noah^{as}. One who sails it is saved and one who stays behind from it is destroyed’”.²⁵⁰

²⁴⁸ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 47

²⁴⁹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 48

²⁵⁰ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 49

50- وَ رَوَى ابْنُ الْمَغَازِلِيِّ بِإِسْنَادِهِ عَنِ ابْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ص قَالَ مَثَلُ أَهْلِ بَيْتِي كَمَثَلِ سَفِينَةِ نُوحٍ مَنْ رَكِبَ فِيهَا نَجَا وَ مَنْ تَخَلَّفَ عَنْهَا غَرِقَ.

And it is reported by Ibn Al Magazaly, by his chain from Ibn Jubeyr, from Ibn Abbas,

‘From the Prophet^{saww} having said: ‘And example of the People^{asws} of my^{saww} Household is like an example of the ship of Noah^{as}. One who sails in it is saved and one who stays behind from it drowns’²⁵¹.

51- وَ رَوَى أَيْضاً بِإِسْنَادِهِ إِلَى سَلْمَةَ بْنِ الْأَكْوَعِ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ ص مَثَلُ أَهْلِ بَيْتِي كَمَثَلِ سَفِينَةِ نُوحٍ مَنْ رَكِبَهَا نَجَا.

And it is reported as well, by his chain to Salama Bin Al Akwa, from his father who said,

‘Rasool-Allah^{saww} said: ‘An example of the People^{asws} of my^{saww} Household is like an example of the ship of Noah. One who sails in it, is saved’²⁵².

52- وَ رَأَيْتُ فِي كِتَابِ سُلَيْمِ بْنِ قَيْسٍ قَالَ أَبَانُ بْنُ أَبِي عِيَّاشٍ دَخَلْتُ عَلَى عَلِيِّ بْنِ الْحُسَيْنِ ع وَ عِنْدَهُ أَبُو الطُّفَيْلِ عَامِرُ بْنُ وَائِلَةَ صَاحِبُ رَسُولِ اللَّهِ ص وَ كَانَ مِنْ خِيَارِ أَصْحَابِ عَلِيِّ ع وَ لَقِيتُ عِنْدَهُ عُمَرَ بْنَ أَبِي سَلْمَةَ ابْنَ أُمِّ سَلْمَةَ زَوْجَةَ النَّبِيِّ ص فَعَرَضْتُ عَلَيْهِ كِتَابَ سُلَيْمِ بْنِ قَيْسٍ

And I saw in the book of Suleym Bin Qays Al-Hilali – ‘Aban Bin Abu Ayyash said, ‘I entered to see Ali^{asws} Bin Al-Husayn^{asws} and in his^{asws} presence were Abu Al-Tufayl Aamir Bin Wasila a companion of Rasool-Allah^{saww}, and he was from the good companions of Ali^{asws}, and I met Umar Bin Abu Salama in his^{asws} presence son of Umm Salama^{ra} wife of the Prophet^{saww}. I presented the book of Suleym Bin Qays to him^{asws}.

فَقَالَ لِي صَدَقَ سُلَيْمٌ رَحِمَهُ اللَّهُ فَمُلْتُ لَهُ جِعَلْتُ فِدَاكَ إِنَّهُ يَضِيقُ صَدْرِي بِبَعْضِ مَا فِيهِ لِأَنَّ فِيهِ هَلَاكَ أُمَّةٍ مُحَمَّدٍ ص رَأْساً مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ رَأْساً وَ التَّابِعِينَ غَيْرَكُمْ أَهْلَ الْبَيْتِ وَ شِيعَتِكُمْ

He^{asws} said to me, ‘Suleym spoke the truth, may Allah^{azwj} have Mercy on him’. I said to him^{asws}, ‘May I be sacrificed for you^{asws}! It has constricted my chest, part of what is in it, because in it is destruction of the community of Muhammad^{saww}, heads of the Emigrants, chiefs and the followers, apart from you^{asws} People^{asws} of the Household and your^{asws} Shias’.

فَقَالَ يَا أَخَا عَبْدِ الْقَيْسِ أَمَا بَلَغَكَ أَنَّ رَسُولَ اللَّهِ ص قَالَ إِنَّ مَثَلُ أَهْلِ بَيْتِي كَمَثَلِ سَفِينَةِ نُوحٍ فِي قَوْمِهِ مَنْ رَكِبَهَا نَجَا وَ مَنْ تَخَلَّفَ عَنْهَا غَرِقَ وَ كَمَثَلِ بَابِ حِطَّةٍ فِي بَنِي إِسْرَائِيلَ فَمُلْتُ نَعَمْ فَقَالَ مَنْ حَدَّثَكَ فَمُلْتُ سَمِعْتُهُ مِنْ أَكْثَرِ مِنْ مِائَةٍ مِنَ الْمُتَمَهِّاءِ

He^{asws} said: ‘O brother of Abdul Qays! Has it not reached you that Rasool-Allah^{saww} said that an example of the People^{asws} of my^{saww} Household is like an example of the ship of Noah^{as} among his^{as} people. One who sails it is saved and one who stays behind from it drowns, and like an example of the door of Hitta among the children of Israel?’ I said, ‘Yes’. He^{asws} said: ‘Who narrated to you?’ I said, ‘I heard it from more than a hundred from the jurists’.

فَقَالَ مِمَّنْ فَمُلْتُ سَمِعْتُهُ مِنْ حَبِيشِ بْنِ الْمُعْتَمِرِ وَ ذَكَرَ أَنَّهُ سَمِعَهُ مِنْ أَبِي دَرٍّ وَ هُوَ آخِذٌ بِخَلْفَةِ الْكَعْبَةِ يُنَادِي بِهِ نِدَاءً يَرُويهِ عَنْ رَسُولِ اللَّهِ ص

²⁵¹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 50

²⁵² Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 51

He^{asws} said: 'From who?' I said, 'I heard it from Hubeysh Bin Al-Mo'tamar, and he mentioned that he had heard it from Abu Zarr^{ra} while he^{ra} had grabbed the knocker of the Kabah, calling out with it with a calling, reporting it from Rasool-Allah^{sawww}'.

فَقَالَ وَبِمَنْ فَعُلْتُ وَ مِنَ الْحَسَنِ بْنِ أَبِي الْحَسَنِ الْبَصْرِيِّ أَنَّهُ سَمِعَ مِنْ أَبِي دَرٍّ وَ مِنَ الْمُقَدَّادِ بْنِ الْأَسْوَدِ وَ مِنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع

He^{asws} said: 'And from whom?' I said, 'And from Al-Hassan Bin Abu Al-Hassan Al-Basry, he heard it from Abu Zarr^{ra}, and from Al-Miqdad Bin Al-Aswad^{ra}, and from Ali^{asws} Bin Abu Talib^{asws}'.

فَقَالَ وَبِمَنْ فَعُلْتُ وَ مِنْ سَعِيدِ بْنِ الْمُسَيَّبِ وَ عَلْقَمَةَ بْنِ قَيْسٍ وَ أَبِي ظَبْيَانَ الْحُسَيْنِيِّ وَ مِنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى كُلُّ هَؤُلَاءِ أَحَبَّرَ أَنَّهُ سَمِعَهُ مِنْ أَبِي دَرٍّ

He^{asws} said: 'And from whom?' I said, 'And from Saeed Bin Al-Musayyab, and Alqamah Bin Qays, and Abu Zabyan Al-Husayni, and from Abdul Rahman Bin Abu Layli, each of them informed that he heard it from Abu Zarr^{ra}'.

قَالَ أَبُو الطُّفَيْلِ وَ عُمَرُ بْنُ أَبِي سَلَمَةَ وَ نَحْنُ وَ اللَّهُ سَمِعْنَاهُ مِنْ أَبِي دَرٍّ وَ سَمِعْنَاهُ مِنْ عَلِيِّ ع وَ الْمُقَدَّادِ وَ سَلْمَانَ ثُمَّ أَقْبَلَ عُمَرُ بْنُ أَبِي سَلَمَةَ فَقَالَ وَ اللَّهُ لَقَدْ سَمِعْتُهُ بِمَنْ هُوَ خَيْرٌ مِنْ هَؤُلَاءِ كُلِّهِمْ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ص سَمِعْتُهُ إِذْ نَادَى وَ وَعَاةَ قَلْبِي

Abu Al-Tufayl and Umar Bin Abu Salama said, 'And we, by Allah^{azwj}, heard it from Abu Zarr^{ra}, and we heard it from Ali^{asws}, and Al-Miqdad^{ra}, and Salman^{ra}'. Then Umar Bin Abu Salama turned and said, 'By Allah^{azwj}! I had heard it from the one who is better than all of them. I heard it from Rasool-Allah^{sawww}. I heard it when he^{sawww} called out and my heart retained it'.

فَأَقْبَلَ عَلِيُّ بْنُ الْحُسَيْنِ ع فَقَالَ أَوْ لَيْسَ هَذَا الْحَدِيثُ وَحْدَهُ يَنْتَظِمُ جَمِيعَ مَا أَفْطَعَكَ - وَ عَظُمَ فِي صَدْرِكَ مِنْ تِلْكَ الْأَخَادِيثِ اتَّقِ اللَّهَ يَا أَخَا عَبْدِ الْقَيْسِ فَإِنَّ وَضَحَ لَكَ أَمْرٌ فَأَقْبَلْتَهُ وَ إِلَّا فَاسْكُتْ تَسْلَمَ وَ رَدَّ عِلْمَهُ إِلَى اللَّهِ فَإِنَّكَ بِأَوْسَعِ مِمَّا بَيْنَ السَّمَاءِ وَ الْأَرْضِ.

Ali^{asws} Bin Al Husayn^{asws} turned and said: 'Or isn't this Hadeeth alone organising the entirety of what has constricted and is grievous in your chest from those Ahadeeth? Fear Allah^{azwj}, O brother of Abdul Qays! When a matter is clear to you, then accept it, or else be silent, submit and refer its knowledge to Allah^{azwj}, for you would be in leeway from what is between the sky and the earth'²⁵³.

53- ك، إكمال الدين لي، الأمالي للصدوق ابن البرقي عن أبيه عن جدّه عن غياث بن إبراهيم عن ثابت بن دينار عن سعد بن طريف عن سعيد بن جبيرة عن ابن عباس قال: قال رسول الله لعلي بن أبي طالب يا علي أنا مدينة الحكمة و أنت بابها و لن تُؤتى المدينة إلا من قبل الباب و كذب من زعم أنه جيبني و يُغضبك لأنك مبي و أنا منك لحكمك من حمي و دمك من دمي و روحك من زوجي و سريرتك سريري و علايتك علايتي

(The books) 'Ikmal Al Deen' (and) 'Al Amaali' of Al Sadouq Ibn Al Barqy, from his father, from his grandfather, from Giyas Bin Ibrahim, from Sabit Bin Dinar, from Sa'ad Bin Tareyf, from Saeed Bin Jubeyr, from Ibn Abbas who said,

'Rasool-Allah^{sawww} said to Ali^{asws} Bin Abu Talib^{asws}: 'O Ali^{asws}! I^{sawww} am the city of wisdom and you^{asws} are its door, and the city can never be come to except from the direction of its door,

²⁵³ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 52

and he lies, the one who claims that he loves me^{saww} and hates you^{asws}, because you^{asws} are from me^{saww} and I^{saww} am from you^{asws}. Your^{asws} flesh is from my^{saww} flesh, and your^{asws} blood is from my^{saww} blood, and your^{asws} soul is from my^{saww} soul, and your^{asws} secrets are my^{saww} secrets and your proclamations are my^{saww} proclamations.

وَ أَنْتَ إِمَامٌ أُمَّيَّ وَ خَلِيفَتِي عَلَيَّهَا بَعْدِي سَعِدَ مَنْ أَطَاعَكَ وَ شَقِيَ مَنْ عَصَاكَ وَ رِيحَ مَنْ تَوَلَّاكَ وَ خَسِرَ مَنْ عَادَاكَ وَ فَازَ مَنْ لَزِمَكَ وَ هَلَكَ مَنْ فَارَقَكَ مِثْلَكَ

And you^{asws} are an Imam^{asws} of my^{saww} community and my^{saww} Caliph upon it after me^{saww}. Fortunate is the one who obeys you^{asws} and wretched is the one who disobeys you^{asws}, he profits, the one who befriends you^{asws} and he loses, one who is inimical to you^{asws}, and he wins, one who necessitates you^{asws}, and he is destroyed, the one who separates from you^{asws}.

وَ مِثْلُ الْأَيْمَةِ مِنْ وُلْدِكَ بَعْدِي مِثْلُ سَفِينَةِ نُوحٍ مِنْ رَكِبَهَا نَجَا وَ مَنْ تَخَلَّفَ عَنْهَا عَرِقَ وَ مِثْلُكُمْ مِثْلُ النُّجُومِ كُلَّمَا غَابَ نَجْمٌ طَلَعَ بَحْمٌ إِلَى يَوْمِ الْقِيَامَةِ.

And an example of the Imams^{asws} from your^{asws} sons^{asws} after me^{saww} is an example of the ship of Noah^{as}. One who sails it is saved and one who stays behind from it drowns, and your^{asws} example is an example of the stars. Every time a star disappears, a star appears, up to the Day of Qiyamah”²⁵⁴.

54- ك، إكمال الدين لي، الأمايلي للصدوق الحسن بن علي بن شعيب عن عيسى بن محمد العلوي عن أحمد بن أبي حازم عن غنيد الله بن موسى عن شريك عن الركين بن الربيع عن القاسم بن حسان عن زيد بن ثابت قال قال رسول الله ص إني تارك فيكم الثقلين كتاب الله عز وجل وعترتي أهل بيتي ألا وهما الخليفتان من بعدي ولن يفترقا حتى يردا علي الحوض.

(The books) ‘Ikmal Al Deen’ (and) ‘Al Amaali’ of Al Sadouq – Al Hassan Bin Ali Bin Shuayb, from Isa Bin Muhammad Al Alawy, from Ahmad Bin Abu Hazim, from Ubeydullah Bin Musa, from Shareek, from Al Rakeyn, from Al Qasim Bin Hassan, from Zayd Bin Sabit who said,

‘Rasool-Allah^{saww} said: ‘I^{saww} am leaving behind among you all the two weighty things – Book of Allah^{azwj} Mighty and Majestic and my^{saww} family, the People^{asws} of my^{saww} Household. Indeed, and these two are the replacements from after me^{saww} and will never separate until they return to be at the Fountain”²⁵⁵.

55- لي، الأمايلي للصدوق ابن البرقي عن جدّه عن علي بن معبد عن الحسين بن خالد عن الرضا عن أبيه عن أمير المؤمنين ع قال قال رسول الله ص أخبرني جبرئيل عن الله جل جلاله أنه قال: علي بن أبي طالب حجتني على خلقي وديان ديني أخرج من صلبه أئمة يؤمّون بأمري و يدعون إلى سبيلي بهم أذع العذاب عن عبادي وإمائي و بهم أنزل رحمتي.

(The book) ‘Al Amaali’ of Al Sadouq – Ibn Al Barqy, from his grandfather, from Ali Bin Ma’bad, from Al Husayn Bin Khalid,

‘From Al-Reza^{asws}, from his^{asws} forefathers^{asws}, from Amir Al-Momineen^{asws} having said: ‘Rasool-Allah^{saww} said: ‘Jibraeel^{as} informed me^{saww} from Allah^{azwj}, Majestic is His^{azwj} Majesty having Said: “Ali^{asws} Bin Abu Talib^{asws} is My^{azwj} Divine Authority upon My^{azwj} creatures and a

²⁵⁴ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 53

²⁵⁵ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 54

judge of My^{azwj} Religion. I^{azwj} shall Extract Imams^{asws} from his^{asws} lineage who will be standing with My^{azwj} Command and calling to My^{azwj} Way. By them^{asws} I^{saww} shall Repel the Punishment from My^{azwj} servants and My^{azwj} maids, and by them^{asws} I^{azwj} shall Send down My^{azwj} Mercy!”²⁵⁶

56- لي، الأماالي للصدوق ابنُ شاذَوَيْهِ الْمُؤَدَّبِ عَنْ مُحَمَّدِ الْحَمِيرِيِّ عَنْ أَبِيهِ عَنِ ابْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ زُرَّارَةَ عَنْ عِيسَى بْنِ عَبْدِ اللَّهِ الْهَاشِمِيِّ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ عَنْ أُمِّهِ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ عَلَيَّ بِنُ أَبِي طَالِبٍ وَ الْأَيْمَةَ مِنْ وُلْدِهِ بَعْدِي سَادَةُ أَهْلِ الْأَرْضِ وَ قَادَةُ الْعُرِّ الْمُحَجَّلِينَ يَوْمَ الْقِيَامَةِ.

(The book) ‘Al Amaali’ of AL Sadouq – Ibn Shazawiya Al Nuwaddib, from Muhammad Al Himeyri, from his father, from Ibn Isa, from Muhammad Bin Sinan, from Muhammad Bin Abdullah Bin Zurara, from Isa Bin Abdullah Al Hashimy, from his father, from his grandfather, from Umar Bin Abu Salama,

‘From his mother^{ra} Umm Salama^{ra} having said: ‘I^{ra} heard Rasool-Allah^{saww} saying: ‘Ali^{asws} Bin Abu Talib^{asws} and the Imam^{asws} from his^{asws} sons^{asws} after me^{saww} are the chiefs of the people of the earth, and guides of the resplendent on the Day of Qiyamah”²⁵⁷.

57- لي، الأماالي للصدوق ابنُ إِدْرِيسَ عَنْ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ عُبَيْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْقُضَيْبِ عَنْ أَبِي حَمْرَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ الْبَاقِرَ ع يَقُولُ أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى مُحَمَّدٍ ص يَا مُحَمَّدُ إِنِّي خَلَقْتُكَ وَ لَمْ تَكُ شَيْئاً وَ نَفَعْتُ فِيكَ مِنْ رُوحِي كَرَامَةً مِنِّي أَكْرَمْتُكَ بِمَا حِينِ أُوجِبْتُ لَكَ الطَّاعَةَ عَلَى خَلْقِي جَمِيعاً

(he book) ‘Al Amaali’ of Al Sadouq – Ibn Idrees, from his father, from Al Husayn Bin Ubeydullah, from Muhammad Bin Abdullah, from Muhammad Bin Al Fuzayl, from Abu Hamza who said,

‘I heard Abu Ja’far Al-Baqir^{asws} saying: ‘Allah^{azwj} Mighty and Majestic Revealed to Muhammad^{saww}: “O Muhammad^{saww}! I^{azwj} Created you and it was nothing, and Blew into you^{saww} from My^{azwj} Spirit as a prestige from Me^{azwj}. I^{azwj} Honoured you with it when I^{azwj} Obligated the obedience to you^{saww} upon My^{azwj} creatures altogether.

فَمَنْ أَطَاعَكَ فَقَدْ أَطَاعَنِي وَ مَنْ عَصَاكَ فَقَدْ عَصَانِي وَ أُوجِبْتُ ذَلِكَ فِي عَلَيٍّ وَ فِي نَسَلِهِ مَنِ اخْتَصَصْتُمْ مِنْهُمْ لِنَفْسِي.

So, the one who obeys you^{saww}, he has obeyed Me^{azwj}, and one who disobeys you^{saww} has disobeyed Me^{azwj}; and I^{azwj} Obligated that regarding Ali^{asws} and regarding his^{asws} offspring, ones^{asws} I^{azwj} Selected from them for Myself^{azwj}”²⁵⁸.

58- لي، الأماالي للصدوق ابنُ الْمُتَوَكَّلِ عَنِ الْأَسَدِيِّ عَنِ النَّخَعِيِّ عَنِ النَّوْفَلِيِّ عَنِ عَلِيِّ بْنِ سَالِمٍ عَنْ أَبِيهِ عَنْ أَبِي حَمْرَةَ الثُّمَالِيِّ عَنْ سَعْدِ الْحَقَّافِ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص لَمَّا عُرِجَ بِي إِلَى السَّمَاءِ السَّابِعَةِ وَ مِنْهَا إِلَى سِدْرَةِ الْمُنْتَهَى وَ مِنَ السِّدْرَةِ إِلَى حُجْبِ النَّوْرِ نَادَانِي رَبِّي جَلَّ جَلَالُهُ يَا مُحَمَّدُ أَنْتَ عَبْدِي وَ أَنَا رَبُّكَ فَلْيِ فَاخْضَعْ وَ إِنِّي فَاعْبُدْ وَ عَلَيَّ فَتَوَكَّلْ وَ بِي فَتَقَنَّ

(The book) ‘Al Amaali’ of Al Sadouq – Ibn Mutawakkal, from Al Asady, from Al Nakhaie, from Al Nowfaly, from Ali Bin Salim, from his father, from Abu Hamza Al Sumali, from Sa’ad Al Khaffaf, from Al Asbagh Bin Nubata, from Abdullah Bin Abbas who said,

²⁵⁶ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 55

²⁵⁷ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 56

²⁵⁸ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 57

'Rasool-Allah^{saww} said: 'When there was an ascension with me^{saww} to the seventh sky, and from it to Sidrat Al-Muntaha, and from Al-Sidra to the Veils of Light, my^{saww} Lord^{azwj}, Majestic is His^{azwj} Majesty Called out to me^{saww}: "O Muhammad^{saww}! You^{saww} are My^{azwj} servant and I^{azwj} am your^{saww} Lord^{azwj}, so submit to Me^{azwj} and worship Me^{azwj}, and rely upon Me^{azwj} and trust Me^{azwj}.

فَإِنِّي قَدْ رَضِيتُ بِكَ عَبْدًا وَ حَبِيبًا وَ رَسُولًا وَ نَبِيًّا وَ بِأَجِيكَ عَلَيَّ خَلِيفَةً وَ أَبَا فَهُوَ حُجَّتِي عَلَى عِبَادِي وَ إِمَامًا لِحَلَّتِي بِهِ يُعْرَفُ أَوْلِيَائِي مِنْ أَعْدَائِي وَ بِهِ يُمَيِّزُ جُزْبُ الشَّيْطَانِ مِنْ جُزْبِي وَ بِهِ يُقَامُ دِينِي وَ تُحْفَظُ حُدُودِي وَ تُنْفَذُ أَحْكَامِي

I^{azwj} am Pleased with you^{saww} as a servant, and a Beloved, and Rasool^{saww}, and a Prophet^{saww}, and with your^{saww} brother^{asws} Ali^{asws} as Caliph, and a door. He^{asws} is My^{azwj} Divine Authority upon My^{azwj} servants and an Imam^{asws} for My^{azwj} creatures. By him^{asws}, My^{azwj} friends are recognised from My^{azwj} enemies, and by him^{asws} the party of Satan^{la} is distinguished from My^{azwj} party, and by him^{asws} My^{azwj} Religion stands and My^{azwj} legal punishments are preserved, and My^{azwj} rulings are implemented.

وَ بِكَ وَ بِهِ وَ بِالْأَيْمَةِ مِنْ وُلْدِهِ أَرْحَمُ عِبَادِي وَ إِمَائِي وَ بِالْقَائِمِ مِنْكُمْ أَعْمُرُ أَرْضِي بِتَسْبِيحِي وَ تَعْدِيسِي وَ تَهْلِيلِي وَ تَكْبِيرِي وَ تَمْجِيدِي

And by you^{saww} and by him^{asws} and by the Imams^{asws} from his^{asws} sons^{asws}, I^{azwj} Mercy My^{azwj} servants and My^{azwj} maids; and by Al-Qaim^{asws} from you^{saww} I^{azwj} shall Organise My^{azwj} earth with extollations of My^{azwj} Glorification, and My^{azwj} Holiness, and My^{azwj} Oneness, and My^{azwj} Greatness, and My^{azwj} Praise.

وَ بِهِ أَطَهَّرُ الْأَرْضَ مِنْ أَعْدَائِي وَ أَوْلِيَّهَا أَوْلِيَائِي وَ بِهِ أَجْعَلُ كَلِمَةَ الدِّينِ كَثْرًا فِي السُّفْلَى وَ كَلِمَتِي الْعُلْيَا وَ بِهِ أَخْبِي عِبَادِي وَ بِلَادِي بِعِلْمِي

And by him^{asws} I^{azwj} shall Purify the earth from My^{azwj} enemies and Make My^{azwj} friends to inherit it, and by him^{asws} I^{azwj} shall Make the word of those who disbelieve in Me^{azwj} to be lower, and My^{azwj} Words to be higher; and by him^{asws} I^{azwj} shall Revive My^{azwj} servants and My^{azwj} country with My^{azwj} Knowledge.

وَ لَهُ أَطَهَّرُ الْكُنُوزَ وَ الدَّخَائِرَ بِمَشِيَّتِي وَ إِيَّاهُ أَطَهَّرُ عَلَى الْأَسْرَارِ وَ الصَّمَائِرِ بِإِزَادَتِي وَ أَمِدُّهُ بِمَلَائِكَتِي لِتُوَيْدِهِ عَلَى إِتْقَانِ أَمْرِي وَ إِعْلَانِ دِينِي وَ ذَلِكَ وَلِيِّي حَقًّا وَ مَهْدِيَّ عِبَادِي صِدْقًا.

And from him^{asws} I^{azwj} shall Manifest the treasures and the hoards with My^{azwj} Desire, and Cause him^{asws} to prevail upon the secrets and the consciences by My^{azwj} Intention, and Help him^{asws} with My^{azwj} Angels in order to Support him^{asws} upon the implementation of My^{azwj} Commands, and proclamation of My^{azwj} Religion, and that is My^{azwj} Guardian truly, and My^{azwj} Guided one of My^{azwj} true friends"²⁵⁹.

59- لي، الأمالي للصدوق ابن البرقي عن أبيه عن جدّه عن خلف بن حماد عن أبي الحسن العبدي عن سليمان بن مهران عن الصادق جعفر بن محمد عن أبيه عن آتائه عن علي ع قال قال رسول الله ص يا علي أنت أجي و وارثي و وصيي و خليفتي في أهلي و أمّتي في حياتي و بعد مماتي

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Barqy, from his, from his grandfather, from Khalaf Bin Hammad, from Abu Al Hassan Al Abady, from Suleyman Bin Mihran,

²⁵⁹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 58

'From Al-Sadiq Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws}, from his^{asws} forefathers^{asws}, from Ali^{asws} having said: 'Rasool-Allah^{saww} said: 'O Ali^{asws}! You^{asws} are my^{saww} brother^{asws}, and my^{saww} inheritor, and my^{saww} successor^{asws}, and my^{saww} Caliph among my^{saww} family and my^{saww} community during my^{saww} lifetime and after my^{saww} passing away.

مُحِبُّكَ مُحِبِّي وَمُبْغِضُكَ مُبْغِضِي يَا عَلِيُّ أَنَا وَأَنْتَ أَبَوَا هَذِهِ الْأُمَّةِ يَا عَلِيُّ أَنَا وَأَنْتَ وَالْأَيْمَةُ مِنْ وُلْدِكَ سَادَةٌ فِي الدُّنْيَا وَمُلُوكٌ فِي الْآخِرَةِ مَنْ عَرَفَنَا فَقَدْ عَرَفَ اللَّهَ وَمَنْ أَنْكَرَنَا فَقَدْ أَنْكَرَ اللَّهَ عَزَّ وَجَلَّ.

One who loves you^{asws} loves me^{saww}, and one hating you^{asws} hates me^{saww}. O Ali^{asws}! I^{saww} and you^{asws} are two fathers of this community. O Ali^{asws}! I^{asws} and you^{saww} and the Imams^{asws} from your^{asws} sons^{asws} are chiefs in the world and kings in the Hereafter. One who recognises us^{asws}, he has recognised Allah^{azwj}, and one who denies us^{asws} so he has denied Allah^{azwj} Mighty and Majestic".²⁶⁰

60- لي، الأمايلي للصدوق أبي عن سعد بن عيسى عن ابن عيسى عن جعفر بن محمد بن سماعة عن ابن مسكان عن الحكم بن الصلت عن أبي جعفر محمد بن علي عن أبيه ص قال قال رسول الله ص خذوا بحوزة هذا الأنزع يعني علياً فإنه الصديق الأكبر وهو الفاروق يفرق بين الحق والباطل

(The book) 'Al Amaalil' of Al Sadouq – My father, from Sa'ad, from Ibn Isa, from Al Bajaly, from Ja'far Bin Muhammad Bin Sama'at, from Ibn Muskan, from Al Hakam Bin Al Salt,

'From Abu Ja'far Muhammad^{asws} Bin Ali^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said: 'Grab hold the side of this 'Al-Anza' (one filled with knowledge), meaning Ali^{asws}, for he^{asws} is the greatest truthful, and he^{asws} is the differentiator differentiating between the truth and the falsehood.

مَنْ أَحَبَّهُ هَدَاهُ اللَّهُ وَمَنْ أَبْغَضَهُ أَبْغَضَهُ اللَّهُ وَمَنْ تَخَلَّفَ عَنْهُ خَفَّ اللَّهُ وَمِنْهُ سَبْطًا أُمَّتِي الْحَسَنُ وَالْحُسَيْنُ وَهُمَا ابْنَايَ

One who loves him^{asws}, Allah^{azwj} will Guide him, and one who hates him^{asws}, Allah^{azwj} will Hate him, and one who stays behind from him^{asws}, Allah^{azwj} will Obliterate him; and from him^{asws} are the two grandsons^{asws} of my^{saww} community, Al-Hassan^{asws} and Al-Husayn^{asws}, and they^{asws} are both my^{saww} sons^{asws}.

وَمِنْ الْحُسَيْنِ أَيْمَةُ الْهُدَى أَعْطَاهُمُ اللَّهُ عِلْمِي وَ فَهَمِي فَتَوَلَّوْهُمُ وَلَا تَتَّخِذُوا وَلِيحَةً مِنْ دُونِهِمْ فَيَحِلَّ عَلَيْكُمْ عَضَبٌ مِنْ رَبِّكُمْ وَمَنْ يَحِلِّكَ عَلَيْهِ عَضَبٌ مِنْ رَبِّهِ فَقَدْ هَوَى وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعٌ الْعُزُورِ.

And from Al-Husayn^{asws} are the Imams^{asws} of the guidance. Allah^{azwj} will Give them^{asws} my^{saww} knowledge, and my^{saww} understanding, therefore be in their^{asws} Wilayah and do not take a confidence from besides them^{asws}, so there **would be Released upon you** – Wrath from your Lord^{azwj}, **And the one** upon whom the Wrath from his Lord^{azwj} **is Released upon, so he has perished [20:81] and what is the life of the world except for a deceptive pleasure? [3:185]**".²⁶¹

²⁶⁰ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 59

²⁶¹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 60

61- فس، تفسير القمي قَالَ رَسُولُ اللَّهِ فِي حَجَّةِ الْوَدَاعِ فِي مَسْجِدِ الْخَيْفِ إِنِّي فَرَطُكُمْ وَ إِنُّكُمْ وَارِدُونَ عَلَيَّ الْخَوْضَ خَوْضٌ عَرْضُهُ مَا بَيْنَ بُصْرَى وَ صَعَاءٍ فِيهِ قِدْحَانٌ مِنْ فِضَّةٍ عَدَدَ النُّجُومِ أَلَا وَ إِنِّي سَأَلُكُمْ عَنِ الثَّقَلَيْنِ

Tafseer Al-Qummi – ‘Rasool-Allah^{saww} said during the farewell Hajj in Masjid Al-Khief: ‘I^{saww} shall forsake you and you will be arriving to me^{saww} at the Fountain, a Fountain the width of which is what is between Busra (a city in Syria), and Sana’a (a city of Yemen), wherein are cups of silver of the number of the stars. Indeed! And I^{saww} shall ask you about the two weighty things’.

قَالُوا يَا رَسُولَ اللَّهِ وَ مَا الثَّقَلَيْنِ-

They said, ‘O Rasool-Allah^{saww}! And what are the two weighty things?’

قَالَ كِتَابُ اللَّهِ الْأَكْبَرُ طَرَفٌ بِيَدِ اللَّهِ وَ طَرَفٌ بِأَيْدِيكُمْ فَتَمَسَّكُوا بِهِ لَنْ تَضِلُّوا وَ لَنْ تَرْتَلُوا وَ عِزَّتِي وَ أَهْلَ بَيْتِي فَإِنَّهُ قَدْ تَبَّأَنِ اللَّطِيفُ الْحَبِيرُ أَنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْخَوْضَ كِإِصْبَعَيْ هَاتَيْنِ وَ جَمَعَ بَيْنَ سَبَابَتَيْهِ وَ لَا أَقُولُ كَهَاتَيْنِ وَ جَمَعَ بَيْنَ سَبَابَتَيْهِ وَ الْوَسْطَى فَتَفْضُلُ هَذِهِ عَلَيَّ هَذِهِ.

He^{saww} said: ‘Book of Allah^{azwj}, the greater weighty things, an end is in the Hand of Allah^{azwj} and an end is in your ends, so adhere with it, you will never stray and never slip; and my^{saww} family, People^{asws} of my^{saww} Household. Surely the Subtle, the Informed has Informed me^{saww} that these two will never separate until they return to me^{saww} at the Fountain like these two fingers of mine^{saww} – and he^{saww} gathered between his^{saww} two index fingers – ‘And I^{saww} am not saying like these two’ – and he^{saww} gathered between his^{saww} index finger and the middle finger, so this one has superiority over this’²⁶².

62- فس، تفسير القمي قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِي خُطْبَتِهِ وَ قَدْ عَلِمَ الْمُسْتَحْفَظُونَ مِنْ أَصْحَابِ مُحَمَّدٍ ص أَنَّهُ قَالَ إِنِّي وَ أَهْلَ بَيْتِي مُطَهَّرُونَ فَلَا تَسْبُوهُمْ فَتَضِلُّوا وَ لَا تَتَخَلَّفُوا عَنْهُمْ فَتَرْتَلُوا وَ لَا تُخَالِفُوهُمْ فَتَحْهَلُّوا وَ لَا تُعَلِّمُوهُمْ فَإِنَّهُمْ أَغْلَمَ مِنْكُمْ هُمْ أَغْلَمَ النَّاسِ كِبَارًا وَ أَغْلَمَ النَّاسِ صِغَارًا فَاتَّبِعُوا الْحَقَّ وَ أَهْلَهُ حَيْثُ كَانَ.

Tafseer Al-Qummi – ‘Amir Al-Momineen^{asws} said in his^{asws} sermon: ‘The memorisers from the companions of Muhammad^{saww} have known that he^{saww} said: ‘I^{saww} and the People^{asws} of my^{saww} Household are Purified, therefore do not precede them^{asws}, you will stray, and do not stay behind from them, you will slip, and do not oppose them^{asws}, you will be ignorant, and do not (try to) teach them^{asws} for they^{asws} are more knowledgeable than you all. They^{asws} are the flags of the people when old, and the most forbearing of the people when young. So, follow the truth and its people^{asws} wherever they^{asws} may be’²⁶³.

63- فس، تفسير القمي أَبِي عَنْ سُلَيْمَانَ الدَّيْلَمِيِّ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ دُعِيَ مُحَمَّدٌ فَيُكْسَى حُلَّةً وَرْدِيَّةً ثُمَّ يُقَامُ عَنْ يَمِينِ الْعَرْشِ ثُمَّ يُدْعَى بِإِبْرَاهِيمَ فَيُكْسَى حُلَّةً بَيْضَاءَ فَيُقَامُ عَنْ يَسَارِ الْعَرْشِ

Tafseer Al Qummi – ‘My father, from Suleyman al Daylami, from Abu Baseer,

‘From Abu Abdullah^{asws} having said: ‘When it will be the Day of Qiyamah, Muhammad^{saww} would be called and be clothed with a pink garment, then he^{saww} will stand on the right of

²⁶² Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 61

²⁶³ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 62

the Throne. Then Ibrahim^{as} would be called and be clothed with a white garment, and stand on the left of the Throne.

ثُمَّ يُدْعَى بِعَلِيِّ أَمِيرِ الْمُؤْمِنِينَ فَيُكْسَى حُلَّةً وَرْدِيَّةً فَيَقَامُ عَنْ يَمِينِ النَّبِيِّ ص ثُمَّ يُدْعَى بِإِسْمَاعِيلَ فَيُكْسَى حُلَّةً بَيْضَاءَ فَيَقَامُ عِنْدَ يَسَارِ إِبْرَاهِيمَ ع

The Ali Amir Al-Momineen^{asws} would be called and be clothed with a pink garment and stand on the right of the Prophet^{saww}. Then Ismail^{as} would be Called and be clothed with a white garment and stand on the left of Ibrahim^{as}.

ثُمَّ يُدْعَى بِالْحُسَيْنِ فَيُكْسَى حُلَّةً وَرْدِيَّةً فَيَقَامُ عَنْ يَمِينِ أَمِيرِ الْمُؤْمِنِينَ ع ثُمَّ يُدْعَى بِالْحُسَيْنِ فَيُكْسَى حُلَّةً وَرْدِيَّةً فَيَقَامُ عَنْ يَمِينِ الْحُسَيْنِ ثُمَّ يُدْعَى بِالْأَيْمَةِ فَيُكْسَوْنَ حُلَّةً وَرْدِيَّةً فَيَقَامُ كُلُّ وَاحِدٍ عَنْ يَمِينِ صَاحِبِهِ

Then Al-Hassan^{asws} would be called and clothed with a pink garment, and stand on the right of Amir Al-Momineen^{asws}. Then Al-Husayn^{asws} would be called and be clothed with a pink garment and stand on the right of Al-Hassan^{asws}. Then the (rest of the) Imams^{asws} would be called and be clothed with pink garments and each one^{asws} would stand on the right of his^{asws} companion.

ثُمَّ يُدْعَى بِالشَّيْعَةِ فَيَقُومُونَ أَمَامَهُمْ ثُمَّ يُدْعَى بِقَاطِمَةَ ع وَ نِسَائِهَا مِنْ دُرَّتِيهَا وَ شَيْعَتِهَا فَ يَدْخُلُونَ الْجَنَّةَ ... بِغَيْرِ حِسَابٍ

Then the Shias would be called and they will be standing in front of them^{asws}. Then (Syeda) Fatima^{asws} would be called (along with) her^{asws} womenfolk from her^{asws} offspring and her^{asws} Shias, and they would enter the Paradise without Reckoning.

ثُمَّ يُنَادِي مُنَادٍ مِنْ بُطْنَانِ الْعَرْشِ مِنْ قِبَلِ رَبِّ الْعَرْزِ وَ الْأُفْقِ الْأَعْلَى نِعَمَ الْأَبِّ أَبُوكَ يَا مُحَمَّدُ وَ هُوَ إِبْرَاهِيمُ وَ نِعَمَ الْأَخِ أَخُوكَ وَ هُوَ عَلِيُّ بْنُ أَبِي طَالِبٍ وَ نِعَمَ السَّبْطَانِ سَبْطَاكَ وَ هُمَا الْحُسَيْنُ وَ الْحُسَيْنُ

Then a caller will call out from the interior of the Throne from the direction of the Lord^{azwj} of Might and the high horizons: "Best of the fathers is your^{saww} father^{as} O Muhammad^{saww}, and he^{as} is Ibrahim^{as}; and best of the brothers is your^{saww} brother^{asws}, and he^{asws} is Ali^{asws} Bin Abu Talib^{asws}; and the best of the grandsons are your^{saww} grandsons^{asws}, and they^{asws} are Al-Hassan^{asws} and Al-Husayn^{asws};

وَ نِعَمَ الْحَيَيْنِ حَيَيْنِكَ وَ هُوَ مُحْسِنٌ وَ نِعَمَ الْأَيْمَةِ الرَّائِدُونَ دُرَّتِيكَ وَ هُمْ فَلَانٌ وَ فَلَانٌ وَ نِعَمَ الشَّيْعَةِ شَيْعَتِكَ

And best of the unborn children is your^{saww} unborn child, and he^{asws} is Mohsin^{asws}; and best of the communities are the rightly guided ones of your^{asws} offspring, and they are so and so, and so and so; and best of the Shias are your^{saww} Shias.

أَلَا إِنَّ مُحَمَّدًا وَ وَصِيَّهُ وَ سَبْطِيهِ هُمُ الْفَائِزُونَ ثُمَّ يُؤْمَرُ بِحَمِّهِ إِلَى الْجَنَّةِ وَ ذَلِكَ قَوْلُهُ فَمَنْ زُجِرَ عَنِ النَّارِ وَ أُذْخِلَ الْجَنَّةَ فَقَدْ فَازَ.

Indeed! Muhammad^{saww} and his^{saww} successor^{asws} and his^{saww} two grandsons^{asws}, they are the successful ones!" Then He^{azwj} will Command with them to go to the Paradise, and that is

His^{azwj} Word: **so the one who is removed far away from the Fire and enters the Paradise he indeed has succeeded; [3:185]**".²⁶⁴

64- ك، إكمال الدين مع، معاني الأخبار ل، الخصال الحسن بن عبد الله بن سعيد العسكري عن محمد بن محمد بن المغيرة عن محمد بن المهلب عن أبيه عن عبد الله بن داود عن فضيل بن مزروق عن عطية العوفي عن أبي سعيد الخدري قال قال رسول الله ص إني تارك فيكم أمرين أخذتهما أطول من الآخر كتاب الله حبل ممدود من السماء إلى الأرض وعترتي ألا وإنهما لن يفترقا حتى يردا علي الحوض

(The books) 'Ikmal Al Deen' (and) 'Ma'any Al Akhbar' (and) 'Al Khisal' – Al Hassan Bin Abdullah Bin Saeed Al Askari, from Muhammad Bin Hamdan Al Qusheyri, from Al Mugheira Bin Muhammad Bin Al Muhallib, from his father, from Abdullah Bin Dawood, from Fuzeyl Bin Marzouq, from Atiya Al Awfy, from Abu Saeed al Khudry who said,

'Rasool-Allah^{saww} said: 'I^{saww} am leaving behind among you all two commands, one of them is longer than the other – Book of Allah^{azwj}, a rope extended from the sky to the earth, and my^{saww} family^{asws}. Indeed, and these two will never separate until they return to me^{saww} at the Fountain'.

فقلت لأبي سعيد من عترته قال أهل بيته.

I said to Abu Saeed, 'Who are his^{saww} family^{asws}?' He said, 'People^{asws} of his^{saww} Household".²⁶⁵

65- ك، إكمال الدين مع، معاني الأخبار ن، عيون أخبار الرضا عليه السلام علي بن الفضل البغدادي قال: سمعت أبا عمر صاحب أبي العباس تغلب يسأل - عن معنى قوله إني تارك فيكم الثقلين لم مميًا يتقلبن قال لأن التمسك بهما ثقل.

(The books) 'Ikmal Al Deen' (and) 'Ma'ani Al Akhbar' (and) 'Uyoon Akhbar Al Reza^{asws} – Ali Bin Fazl Al Baghdady who said,

'I heard Abu Umar, a companion of Abu Al-Abbas Taghlib about the meaning of his^{saww} words: 'I^{saww} am leaving behind among you all the two weighty things', why did he^{saww} name them as two weighty things?' He^{asws} said, 'Because adhering with these two is heavy (burdensome)".²⁶⁶

66- ك، إكمال الدين محمد بن عمر البغدادي عن محمد بن الحسن بن حفص عن محمد بن عبيد عن صالح بن موسى عن عبد العزيز بن رفيع عن أبي صالح عن أبي هريرة قال قال رسول الله ص إني قد خلفت فيكم شيتين لن تضلوا بعدي أبدا ما أخذتم بهما و عملتم بما فيهما كتاب الله و سنتي فإنهما لن يفترقا حتى يردا علي الحوض.

(The book) 'Ikmal Al Deen' – Muhammad Bin Umar Al Baghdady, from Muhammad Bin Al Hassan Bin Hafs, from Muhammad Bin Ubeyd, from Salih Bin Musa, from Abdul Aziz Bin Raife, from Abu Salih, from Abu Hureyra (well-known Ahadith fabricator) who said,

'Rasool-Allah^{saww} said: 'I^{saww} am leaving behind among you all two things. You will never stray after me^{saww} ever for as long as you take with them both and act with what is in these

²⁶⁴ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 63

²⁶⁵ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 64

²⁶⁶ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 65

– Book of Allah^{azwj} and my^{saww} Sunnah, for these two will never separate until they return to me^{saww} at the Fountain”.²⁶⁷ (the fabricator has doctored it)

67- مُحَمَّدُ بْنُ عُمَرَ عَنِ الْقَاسِمِ بْنِ عَبَّادٍ عَنْ سُؤَيْدٍ عَنْ عُمَرَ بْنِ صَالِحٍ عَنْ زَكْرِيَّا عَنْ عَطِيَّةَ عَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللَّهِ ص إِلَيَّ تَارِكٌ فِيكُمْ مَا إِنْ تَمَسَّكْتُمْ بِهِ لَنْ تَضِلُّوا كِتَابَ اللَّهِ عَزَّ وَجَلَّ حَبْلٌ مَدُودٌ وَعِزَّتِي أَهْلَ بَيْتِي وَ لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.

Muhammad Bin Umar, from al Qasim Bin Abbad, from Suweyd, from Umar Bin Salih, from Zakariya, from Atiya, from Abu Saeed who said,

‘Rasool-Allah^{saww} said: ‘I^{saww} am leaving behind among you all what if you were to adhere with it, you will never stray – Book of Allah^{azwj} Mighty and Majestic, being a rope extended, and my^{saww} family, People^{asws} of my^{saww} Household, and they will never separate until they return to me^{saww} at the Fountain”.²⁶⁸

68- ك، إكمال الدين الحسن بن سعيد عن محمد بن أحمد بن حمدان عن الحسين بن حميد عن أخيه الحسين بن علي بن ثابت عن سعد بن سليمان عن أبي إسحاق عن الحارث بن علي ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِلَيَّ امْرُؤٌ مَثْبُوضٌ وَأَوْشَكُ أَنْ أُدْعَى فَأَجِيبْ وَ قَدْ تَزَكَّتْ فِيكُمْ الثَّقَلَيْنِ أَحَدُهُمَا أَفْضَلُ مِنَ الْآخَرِ كِتَابَ اللَّهِ وَ عِزَّتِي أَهْلَ بَيْتِي فَإِنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.

(The book) ‘Ikmal Al Deen’ – Al Hassan Bin Abdullah Bin Saeed, from Muhammad Bin Ahmad Bin Hamdan, from Al Husayn Bin Humeid, from his father Al Husayn, from Ali Bin Sabit, from Sa’ad Bin Suleyman, from Abu Is’haq, from Al Haris,

‘From Ali^{asws} having said: ‘Rasool-Allah^{saww} said: ‘I^{saww} have been Commanded to pass away, and I^{saww} am about to be Called and I^{saww} must answer, and I^{saww} am leaving behind among you all the two weighty things, one of them is superior than the other – Book of Allah^{azwj} and my^{saww} family, People^{asws} of my^{saww} Household. These two will never separate until they return to me^{saww} at the Fountain”.²⁶⁹

69- ك، إكمال الدين القattan عن العباس بن الفضل عن محمد بن علي بن منصور عن عمرو بن عون عن خالد بن الحسين بن عبد الله عن أبي الضحى عن زيد بن أرقم قَالَ قَالَ رَسُولُ اللَّهِ ص إِلَيَّ تَارِكٌ فِيكُمْ الثَّقَلَيْنِ كِتَابَ اللَّهِ وَ عِزَّتِي أَهْلَ بَيْتِي فَإِنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.

(The book) ‘Ikmal Al Deen’ – Al Qattan, from Al Abbas Bin Al Fazl, from Muhammad Bin Ali Bin Mansour, from Amro Bin Awn, from Khalid, from Al Hassan Bin Abdullah, from Abu Al Zuha, from Zayd Bin Arqam who said,

‘I^{saww} am leaving behind among you all the two weighty things – Book of Allah^{azwj} and my^{saww} family, People^{asws} of my^{saww} Household. These two will never separate until they return to me^{saww} at the Fountain”.²⁷⁰

70- ك، إكمال الدين الحسن بن علي بن شعيب عن عيسى بن محمد العلوي عن الحسين بن الحسن الحميري بالكوفة عن الحسن بن الحسين بن المغيرة عن عمرو بن جهمع عن عمرو بن أبي المقدام عن جعفر بن محمد عن أبيه ع قَالَ: أَتَيْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ فَمُلْتُ أُخْبِرْنَا عَنْ حَجَّةِ الْوَدَاعِ فَذَكَرَ حَدِيثًا طَوِيلًا ثُمَّ قَالَ قَالَ رَسُولُ اللَّهِ ص إِلَيَّ تَارِكٌ فِيكُمْ مَا إِنْ تَمَسَّكْتُمْ بِهِ لَنْ تَضِلُّوا بَعْدِي كِتَابَ اللَّهِ عَزَّ وَجَلَّ وَ عِزَّتِي أَهْلَ بَيْتِي ثُمَّ قَالَ اللَّهُمَّ اشْهَدْ ثَلَاثًا.

²⁶⁷ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 66

²⁶⁸ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 67

²⁶⁹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 68

²⁷⁰ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 69

(The book) 'Ikmal Al Deen – Al Hassan Bin Ali Bin Shuayb, from Isa Bin Muhammad Al Alawy, from Al Husayn Bin Al Hassan Al Himeyri at Al Kufa, from Al Hassan bin Al Husayn Al Magriby, from Amro Bin Jumie Bin Abu Al Miqdam,

'From Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws} having said: 'I came to Jabir Bin Abdullah and I said, 'Inform me about the farewell Hajj'. He mentioned a lengthy Hadeeth, then said, 'Rasool-Allah^{saww} said: 'I^{saww} am leaving behind among you all what if you were to adhere with it, you will never stray after me^{saww} – Book of Allah^{azwj} Mighty and Majestic and my^{saww} family, People^{asws} of my^{saww} Household'. Then he^{saww} said: 'O Allah^{azwj}! Be Witness!' – thrice".²⁷¹

71- ك، إكمال الدين الحسن بن عبد الله بن سعيد عن محمد بن أحمد بن حمدان الشيباني عن المغيرة بن محمد عن عبد الغفار بن محمد عن حريز بن عبد الحميد عن الحسن بن عبد الله عن أبي الضحى عن زيد بن أرقم قال قال رسول الله ص إني تارك فيكم ما إن تمسكتم به لن تضلوا كتاب الله وعترتي أهل بيتي فإنهما لن يفترقا حتى يردا علي الحوض.

(The book) 'Ikmal Al Deen' – Al Hassan Bin Abdullah Bin Saeed, from Muhammad Bin Ahmad Bin Hamdan Al Qashari, from Al Mugheira Bin Muhammad, from Abdul Ghaffar Bin Muhammad, from Hareyz Bin Abdul Hameed, from al Hassan Bin Abdullah, from Al Zoha, from Zayd Bin Arqam who said,

'Rasool-Allah^{saww} said: 'I^{saww} am leaving behind among you all what if you were to adhere with it, you will never stray – Book of Allah^{azwj} and my^{saww} family, People^{asws} of my^{saww} Household. These two will never separate until they return to me^{saww} at the Fountain".²⁷²

72- ك، إكمال الدين محمد بن عمر عن عبد الله بن يزيد عن محمد بن طريف عن ابن فضال عن الأعمش عن عطية عن أبي سعيد عن حبيب بن أبي ثابت عن زيد بن أرقم قال قال رسول الله ص كأني قد دُعيت فأجبت وإني تارك فيكم الثقلين أحدهما أعظم من الآخر كتاب الله حبل ممدود من السماء إلى الأرض وعترتي أهل بيتي وإنهما لن يزالا جميعاً حتى يردا علي الحوض فانظروا كيف تخلفوني فيهما.

(The book) 'Ikmal Al Deen' – Muhammad Bin Umar, from Abdullah bin Yazeed, from Muhammad Bin Tareyf, from Ibn Fuzeyl, from Al Amsh, from Atiya, from Abu Saeed, from Habeeb Bin Abu Sabit, from Zayd Bin Arqam who said,

'Rasool-Allah^{saww} said: 'If it as if I^{saww} am being called and I^{saww} shall answer, and I^{saww} am leaving behind among you all the two weight things, one of them is greater than the other – Book of Allah^{azwj}, a rope extended from the sky to the earth, and my^{saww} family, People^{asws} of my^{saww} Household, and these two will never cease being together until they return to me^{saww} at the Fountain, therefore consider how you are dealing with me^{saww} regarding them both".²⁷³

73- ك، إكمال الدين محمد بن عمر عن محمد بن الحسين بن حفص عن عباد بن يعقوب عن أبي مالك عمرو بن هاشم الجني عن عبد الملك عن عطية أنه سمع أبا سعيد يرفع ذلك إلى النبي ص قال: أيها الناس إني قد تركت فيكم ما إن أخذتم به لن تضلوا من بغدي الثقلين وأحدهما الأكبر من الآخر كتاب الله عز وجل حبل ممدود من السماء إلى الأرض وعترتي أهل بيتي ألا وإنهما لن يفترقا حتى يردا علي الحوض.

(The book) 'Ikmal Al Deen' – Muhammad Bin Umar, from Muhammad Bin Husayn bin Hafs, from Abbad Bin Yaqoub, from Abu Malik Amro Bin Hashim Al Junny, from Abdul Malik, from Atiya,

²⁷¹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 70

²⁷² Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 71

²⁷³ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 72

'He heard Abu Saeed raising that to the Prophet^{saww} having said: 'O you people! I^{saww} am leaving behind among you all what if you were to take with it, you will never stray from after me^{saww}, the two weighty things, and one of them is greater than the other – Book of Allah Mighty and Majestic, a rope extended from the sky to the earth, and my^{saww} family, People^{asws} of my^{saww} Household. Indeed, and these two will never separate until they return to me^{saww} at the Fountain".²⁷⁴

74- ك، إكمال الدين جعفر بن نعيم عن عمه محمد بن شاذان عن الفضل بن شاذان عن عبید بن موسى عن إسرائيل عن أبي إسحاق عن حبيش بن المعتز قال: رأيت أبا ذر الغفاري رضي الله عنه أخذاً بحلقه باب الكعبة وهو يقول ألا من عرفني فقد عرفني ومن لم يعرفني فأنا أبو ذر جندب بن السكّن

(The book) 'Ikmal Al Deen' – Ja'far Bin Nueym, from his uncle Muhammad Bin Shazan, from Al Fazl Bin Shazan, from Ubey Bin Musa, from Israeel, from Abu Is'haq, from Hubeysh Bin Al Motamar who said,

'I saw Abu Zarr Al-Ghifary^{ra} grabbing a knocker of the door of the Kabah and he^{ra} was saying, 'Indeed! One who recognises me^{ra}, so he has recognised me^{ra}, and one who does not recognise me^{ra}, so I^{ra} am Abu Zarr^{ra} Jundab Bin Al-Sakn.

سِعْتُ رَسُولَ اللَّهِ ص يَقُولُ إِنِّي خَلَفْتُ فِيكُمْ التَّكْلِيبَ كِتَابَ اللَّهِ وَ عِثْرَتِي أَهْلَ بَيْتِي وَ إِنَّهُمَا لَنْ يَفْتَرَقَا حَتَّى يَرِدَا عَلَيَّ الْخَوْضَ أَلَا وَ إِنَّ مَثَلَهُمَا فِيكُمْ كَسَفِينَةِ نُوحٍ مَنْ رَكِبَ فِيهَا نَجَا وَ مَنْ تَخَلَّفَ عَنْهَا غَرِقَ.

I^{ra} heard Rasool-Allah^{saww} saying: 'I^{saww} am leaving behind among you all the two weighty things – Book of Allah^{azwj} and my^{saww} family, People^{asws} of my^{saww} Household, and these two will never separate until they return to me^{saww} at the Fountain. Indeed, and their example among you all is like the ship of Noah^{as}, one who sails in it is saved, and one who stays behind from it drowns".²⁷⁵

75- ك، إكمال الدين محمد بن أحمد العلوي عن ابن فضال عن الفضل بن شاذان عن عبید بن موسى عن شريك بن الركين بن الربيع عن القاسم بن حسان عن زيد بن ثابت قال قال رسول الله ص إني تارك فيكم خليفتين كتاب الله و عِثْرَتِي أَهْلَ بَيْتِي فَإِنَّهُمَا لَنْ يَفْتَرَقَا حَتَّى يَرِدَا عَلَيَّ الْخَوْضَ.

(The book) 'Ikmal Al Deen' – Muhammad Bin Ahmad Al Alawy, from Ibn Quteyba, from Al Fazl Bin Shazan, from Ubeydullah Bin Musa, from Shareek, from Al Rukeyn Bin Al Rabie, from Al Qasim Bin Hassan, from Zayd Bin Sabit who said,

'Rasool-Allah^{saww} said: 'I^{saww} am leaving behind among you all two caliphs (replacements) – Book of Allah^{azwj} and my^{saww} family, People^{asws} of my^{saww} Household. These two will never separate until they return to me^{saww} at the Fountain".²⁷⁶

76- ك، إكمال الدين ابن عُبْدُوسِي عن ابن فضال عن الفضل بن إسحاق بن إبراهيم عن عيسى بن يونس عن زكريا بن أبي زائدة عن عطية العوفي عن أبي سعيد الخدري قال قال رسول الله ص إني تارك فيكم التَّكْلِيبَ أَحَدُهُمَا أَكْبَرُ مِنَ الْآخِرِ كِتَابَ اللَّهِ حَبْلٌ مَمْدُودٌ مِنَ السَّمَاءِ إِلَى الْأَرْضِ وَ عِثْرَتِي أَهْلَ بَيْتِي وَ إِنَّهُمَا لَنْ يَفْتَرَقَا حَتَّى يَرِدَا عَلَيَّ الْخَوْضَ.

²⁷⁴ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 73

²⁷⁵ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 74

²⁷⁶ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 75

(The book) 'Ikmal Al Deen' – Ibn Abdous, from Ibn Quteyba, from Al Fazl, from Is'haq Bin Ibrahim, from Isa Bin Yunus, from Zakariya Bin Abu Zaida, from Atiya Al Awfy, from Abu Saeed Al Khudry who said,

'Rasool-Allah^{saww} said: 'I^{saww} am leaving behind among you all the two weighty things. One of them is greater than the other – Book of Allah^{azwj}, a rope extended from the sky to the earth, and my^{saww} family, People^{asws} of my^{saww} Household; and these two will never separate until they return to me^{saww} at the Fountain''²⁷⁷

77- لك، إكمال الدين أبي عن ابن قُتَيْبَةَ عَنِ الْفَضْلِ عَنِ إِسْحَاقَ بْنِ إِبْرَاهِيمَ عَنِ حَرِيْبِ بْنِ الْحَسَنِ بْنِ عَبْدِ اللَّهِ عَنِ أَبِي الصُّحْحَى عَنِ زَيْدِ بْنِ أَرْقَمَ عَنِ النَّبِيِّ ص قَالَ: إِنِّي تَارِكٌ فِيكُمْ كِتَابَ اللَّهِ وَ أَهْلَ بَيْتِي وَ إِنَّهُمَا لَنْ يُفْتَرَقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.

(The book) 'Ikmal Al Deen' – My father, from Ibn Quteyba, from Al Fazl, from Is'haq Bin Ibrahim, from Hareyz, from Al Hassan Bin Abdullah, from Abu Al Zoha, from Zayd Bin Arqam,

'From the Prophet^{saww} having said: 'I^{saww} am leaving behind among you all the Book of Allah^{azwj} and the People^{asws} of my^{saww} Household, and these two will never separate until they return to me^{saww} at the Fountain''²⁷⁸

78- ير، بصائر الدرجات مُحَمَّدُ بْنُ عَبْدِ الْحَمِيدِ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ سَرَّهُ أَنْ يَحْيَا حَيَاتِي وَ يَمُوتَ مَمَاتِي وَ يَدْخُلَ الْجَنَّةَ الَّتِي وَعَدْتَنِي رَبِّي جَنَّةَ عَدْنٍ مَنْزِلِي فَضِيبٌ مِنْ فُضْبَانِهَا عَرَسَهُ رَبِّي بِيَدِهِ ثُمَّ قَالَ لَهُ كُنْ فَكَانَ فَلْيَتَوَلَّ عَلِيًّا مِنْ بَعْدِي وَ الْأَوْصِيَاءَ مِنْ دُرَّتِي

(The book) 'Basaair Al Darajaat' – Muhammad Bbin Abdul Hameed, from Mansour Bin Yunus, from Sa'ad Bin Tareyf,

'From Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'One who cheers him that he lives my^{saww} life and dies my^{saww} passing away, and enter the Paradise which my Lord^{azwj} Promised me^{saww}, Garden of Eden my^{saww} house, a branch from its branches my^{saww} Planted by His^{azwj} Hands, then Said to it: "Be!", so it came into being, then let him be in the Wilayah of Ali^{asws} from after me^{saww} and the successors^{asws} from my^{saww} offspring.

أَعْطَاهُمُ اللَّهُ فَهَمِي وَ عِلْمِي وَ لِمَ اللَّهُ لِيَقْتُلَنَّ ابْنِي لَا أَنَاهُمْ اللَّهُ شَفَاعَتِي.

Allah^{azwj} would Give them my^{saww} understanding and my^{saww} knowledge, and I^{saww} swear by Allah^{azwj}, the killers of my^{saww} sons^{asws}, Allah^{azwj} will not let them avail of my^{saww} intercession''²⁷⁹

79- ير، بصائر الدرجات مُحَمَّدُ بْنُ عَيْسَى عَنْ أَبِي عَبْدِ اللَّهِ الْمُؤْمِنِ عَنْ أَبِي عَبْدِ اللَّهِ الْخَدَاءِ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ سَرَّهُ أَنْ يَحْيَا حَيَاتِي وَ يَمُوتَ مَمَاتِي وَ يَدْخُلَ جَنَّةَ رَبِّي جَنَّةَ عَدْنٍ فَضِيبٌ مِنْ فُضْبَانِهَا عَرَسَهُ رَبِّي بِيَدِهِ فَقَالَ لَهُ كُنْ فَكَانَ فَلْيَتَوَلَّ عَلِيًّا ع وَ الْأَوْصِيَاءَ مِنْ بَعْدِي وَ لِيَسَلِّمْ لِفَضْلِهِمْ

(The book) 'Basaair Al Darajaat' – Muhammad Bin Isa, from Abu Abdullah Al Momin, from Abu Abdullah Al Haza'a, from Sa'ad Bin Tareyf,

²⁷⁷ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 76

²⁷⁸ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 77

²⁷⁹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 78

‘From Abu Ja’far^{asws} having said: ‘Rasool-Allah^{saww} said: ‘One who cheers him that he lives my^{saww} life and dies my^{saww} passing away and enters a Garden of my^{saww} Lord^{azwj}, Garden of Eden, a branch from its branches my^{saww} Lord^{azwj} Planted it with His^{azwj} Hands, Saying to it: “Be!”, and it came into being, then let him be in the Wilayah of Ali^{asws} and the successors^{asws} from after him^{asws}, and let him submit to their^{asws} merits.

فَأَيُّهُمْ أَهْدَاهُ الْمَرْضِيُّونَ أَعْطَاهُمْ فَهَمِي وَ عَلِمِي وَ هُم عَثَرِي مِنْ دَمِي وَ لَحْيِي أَشْكُو إِلَى اللَّهِ عَدُوَّهُمْ مِنْ أُمَّتِي الْمُنْكَرِينَ لِفَضْلِهِمُ الْقَاطِعِينَ فِيهِمْ صِلَتِي وَ اللَّهُ لَيَعْتُلُّنَّ ابْنِي وَ لَا أَنَا لَهُمُ اللَّهُ شَفَاعَتِي.

They^{asws} are the satisfactory guides. They^{asws} would be Given my^{saww} understanding and my^{saww} knowledge, and they^{asws} are my^{saww} family from my^{saww} blood and my^{saww} flesh. I^{saww} complain to Allah^{azwj} of their enemies from my^{saww} community, the deniers of their^{asws} merits, the cutters of my^{saww} connection regarding them^{asws}. By Allah^{azwj}, they will be killing my^{saww} sons^{asws} and Allah^{azwj} will not let them avail of my^{saww} intercession”.²⁸⁰

80- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَمَّنْ رَوَاهُ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ أَسْلَمَ عَنْ إِبْرَاهِيمَ بْنِ أَبِي يَحْيَى الْمَدِينِيِّ عَنْ أَبِيهِ عَنْ عُمَرَ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَحَبَّ أَنْ يَحْيَا حَيَاتِي وَ يَمُوتَ مِيتَتِي وَ يَدْخُلَ جَنَّةَ عَدْنِ آلِي وَعَدَدِي رَبِّي قَضَيْتُ مِنْ قَضَائِكُمْ غَرَسَهُ بِيَدِهِ ثُمَّ قَالَ لَهُ كُنْ فَكَانَ فَلْيَسْتَوْ عَلَى بِنِ أَبِي طَالِبٍ ع وَ الْأَوْصِيَاءِ مِنْ بَعْدِهِ مِنْ دُرِّيَّتِي

(The book) ‘Basaair Al Darajaat’ – Muhammad Bin Al Husayn, from the one who reported it, from Muhammad Bin Al Husayn, from Muhammad Bin Aslam, from Ibrahim Bin Abu Yahya Al Madany, from his father,

‘From Umar son of Ali^{asws} Bin Abu Talib^{asws} who said, ‘Rasool-Allah^{saww} said: ‘One who loves to live my^{saww} life and die my^{saww} passing away and enter a Garden of Eden which my^{saww} Lord^{azwj} Promised me^{saww}, a branch from its branches He^{azwj} Planted it with His^{azwj} Hands, then Said to it: “Be!”, so it came into being, then let him be in the Wilayah of Ali^{asws} Bin Abu Talib^{asws} and the successors^{asws} from after him^{asws} from my^{saww} offspring.

فَأَيُّهُمْ لَنْ يُدْخِلُوَكُمْ فِي بَابِ ضَلَالٍ وَ لَنْ يُخْرِجُوَكُمْ مِنْ بَابِ هُدًى وَ لَا نُعَلِّمُوهُمْ فَإِنَّهُمْ أَعْلَمُ مِنْكُمْ.

They will never enter you in a door of straying and will never exit you from a door of guidance, and do not (try to) teach them^{asws} for they^{asws} are more knowledgeable than you are”.²⁸¹

81- ير، بصائر الدرجات يَعْقُوبُ بْنُ زَيْدٍ عَنْ يَحْيَى بْنِ الْمُبَارَكِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ إِبْرَاهِيمَ بْنِ مَهْرَبٍ [مُهْرَبٍ] الْأَسَدِيِّ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ إِنَّ أَهْلَ بَيْتِي أَهْدَاهُ بَعْدِي أَعْطَاهُمْ اللَّهُ فَهَمِي وَ عَلِمِي وَ خُلِقُوا مِنْ طِينَتِي فَوَيْلٌ لِلْمُنْكَرِينَ حَقَّهُمْ مِنْ بَعْدِي الْقَاطِعِينَ فِيهِمْ صِلَتِي لَا أَنَا لَهُمُ اللَّهُ شَفَاعَتِي.

(The book) ‘Basaair Al Darajaat’ – Yaqoub Bin Yazeed, from Yahya Bin Al Mubarak, from Abdullah Bin Jabala, from Ibrahim Bin Mihrab Al Asady, from his father,

‘From Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The People^{asws} of my^{saww} Household are the guides after me^{saww}. Allah^{azwj} will Give them^{asws} my^{saww} understanding and my^{saww} knowledge, and they^{asws} are Created from my^{saww} essence (clay). So, woe be to

²⁸⁰ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 79

²⁸¹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 80

the deniers of their^{asws} rights from after me^{saww}, the cutters of my^{saww} connection regarding them^{asws}. Allah^{azwj} will not let them avail of my^{saww} intercession".²⁸²

82- ير، بصائر الدرجات العباس بن معروف عن حماد بن عيسى عن حريز عن الثمالي عن أبي جعفر ع قال قال رسول الله ص من ستره أن يخيا حياتي و يموت مماتي و يدخل جنة ربي جنة عدن منزلي فضيب من فضباها عرسها الله ربي يديه فليقول علياً و الأئمة من بعده

(The book) 'Basaair Al Darajaat' – Al Abbas Bin Marouf, from Hammad Bin Isa, from Hareez, from Al Sumali,

'From Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'One who it cheers him that he lives my^{saww} life and dies my^{saww} passing away and enters a Garden of my Lord^{azwj}, Garden of Eden, a branch from its branches my^{saww} Lord^{azwj} Allah^{azwj} Planted it, then let him be in the Wilayah of Ali^{asws} and the Imams^{asws} from after him^{asws}.

فإنهم أئمة الهدى أعطاهم الله فهما و علماً فهم عترتي من حمي و دمي إلى الله أشكو من عاداهم من أمتي و الله ليقتلني اني لا أنالهم الله شفاعتي.

They are the Imams^{asws} of the guidance. Allah^{azwj} would Give them^{asws} understanding and knowledge. They^{asws} are my^{saww} family, from my^{saww} flesh and my^{saww} blood. I^{saww} complain to Allah^{azwj} from their^{asws} enemies from my^{saww} community. By Allah^{azwj}, they will be killing my^{saww} son^{asws}. May Allah^{azwj} not avail them of my^{saww} intercession".²⁸³

83- ير، بصائر الدرجات إبراهيم بن هاشم عن ابن فضال عن محمد بن سالم عن أبان بن تغلب قال سمعت أبا عبد الله ع يقول قال رسول الله ص من أراد أن يخيا حياتي و يموت مماتي و يدخل جنة ربي جنة عدن عرسها يديه فليقول علياً و ليتول وليه و ليعاد عدوه و ليأتم بالأوصياء من بعده

(The book) 'Basaair Al Darajaat' – Ibrahim Bin Hashim, from Ibn Fazzal, from Muhammad Bin Salim, from Aban Bin Taghlab who said,

'I heard Abu Abdullah^{asws} saying: 'Rasool-Allah^{saww} said: 'One who wants to live my^{saww} life and die my^{saww} passing away and enter a garden of my^{saww} Lord^{azwj}, Garden of Eden Planted by His^{azwj} Hands, then let him be in the Wilayah of Ali^{asws} and befriend his^{asws} friends and be inimical to his^{asws} enemies, and take as Imams^{asws} with the successors^{asws} from after him^{asws}.

فإنهم عترتي من حمي و دمي أعطاهم الله فهمي و علمي إلى الله أشكو من أمتي المنكرين لفضائلهم القاطعين فيهم صلتي و ائم الله ليقتلني اني لا أنالهم الله شفاعتي.

They^{asws} are my^{saww} family, from my^{saww} flesh and my^{saww} blood. Allah^{azwj} would Give them^{asws} my^{saww} understanding and my^{saww} knowledge. I^{saww} complain to Allah^{azwj} of my^{saww} community, the deniers of their^{asws} merits, the cutters of my^{saww} connection regarding them^{asws}, and I^{saww} swear by Allah^{azwj}, they will be killing my^{saww} son^{asws}. May Allah^{azwj} not avail them my^{saww} intercession".²⁸⁴

84- ير، بصائر الدرجات محمد بن الحسين عن موسى بن سعدان عن عبد الله بن القاسم عن عبد القاهر عن جابر الجعفي عن أبي جعفر ع قال قال رسول الله ص من ستره أن يخيا حياتي و يموت مماتي و يدخل جنة ربي جنة عدن فضيب عرسه ربي فليقول علي بن أبي طالب و أوصياءه من بعدي

²⁸² Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 81

²⁸³ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 82

²⁸⁴ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 83

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al Husayn, from Musa Bin Sa'dan, from Abdullah Bin Al Qasim, from Abdul Qahir, from Jabir Al Jufy,

'From Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'One whom it cheers that he lives my^{saww} life and dies my^{saww} passing away and enters a garden of Eden, a branch my^{saww} Lord^{azwj} Planted, then let him be in the Wilayah of Ali^{asws} Bin Abu Talib^{asws} and his^{asws} successors^{asws} from after me^{saww}.

فَأَنَّهُمْ لَا يُدْخِلُونَكُمْ فِي بَابِ ضَلَالٍ وَلَا يُخْرِجُونَكُمْ مِنْ بَابِ هُدًى وَلَا تُعَلِّمُوهُمْ فَأَنَّهُمْ أَعْلَمُ مِنْكُمْ وَإِنِّي سَأَلْتُ رَبِّي أَنْ لَا يُفَرِّقَ بَيْنَهُمْ وَبَيْنَ الْكِتَابِ حَتَّى يَرِدَا عَلَيَّ الْخَوْضَ مَعِيَ هَكَذَا وَضَمَّ بَيْنَ إصْبَعَيْهِ وَعَرَضَهُ مَا بَيْنَ صَنْعَاءَ إِلَى أَبِي فِيهِ قَدْحَانُ فِضَّةٍ وَذَهَبٍ عَدَدَ النُّجُومِ.

They^{asws} will not enter you in a door of straying nor exit you from a door of guidance, and do not (try to) teach them^{asws} for they^{asws} are more knowledgeable than you are, and I^{saww} did ask my^{saww} Lord^{azwj} there to be no separation between them^{asws} and the Book until they return to me^{saww} at the Fountain to be with me^{saww} like this' – and he^{saww} pressed between his^{saww} fingers – 'Its width is what it between Sana'a (Yemen) up to Ab (Eilat). In it are cups of silver and gold the number of the stars".²⁸⁵

85- وَ رَوَى ابْنُ بَطْرِيقٍ رَحِمَهُ اللَّهُ فِي الْمُسْتَدْرَكِ مِنْ كِتَابِ حَلِيَّةِ الْأَوْلِيَاءِ بِإِسْنَادِهِ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ سَرَّهُ أَنْ يَخِيَا حَيَاتِي وَ يَمُوتَ مَمَاتِي وَ يَسْكُنَ جَنَّةَ عَدْنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلْيُؤَاغِرْ عَلِيًّا مِنْ بَعْدِي وَ لِيُؤَاغِرْهُ وَ لِيُقْتَدِ بِالْأَيْمَةِ مِنْ بَعْدِي

And it is reported by Ibn Batreeq in (the book) 'Al Mustadrak' of the book 'Hulyat Al Awliya'a', by his chain from Ibn Abbas who said,

'Rasool-Allah^{saww} said: 'One whom it cheers that he lives my^{saww} life and dies my^{saww} passing away and settles in a garden of Eden which Allah^{azwj} Planted, then let him be in the Wilayah of Ali^{asws} from after me^{saww}, and let him befriend his^{asws} friends, and let him be guided by the Imams^{asws} from after me^{saww}.

فَأَنَّهُمْ عِزَّتِي خُلِقُوا مِنْ طِينَتِي زُرُّوا فَهَمًّا وَ عِلْمًا وَ نِلَّ لِلْمُكَذِّبِينَ بِفَضْلِهِمْ مِنْ أُمَّتِي الْقَاطِعِينَ فِيهِمْ صِلَاتِي لَا أَنَا لَكُمْ اللَّهُ شَفَاعَتِي.

They^{asws} are my^{saww} family, having been Created from my^{saww} clay (essence). They^{asws} would be Graced understanding and knowledge. Woe be to the beliers from my^{saww} community of their^{asws} merits, the cutters of my^{saww} connection regarding them^{asws}. May Allah^{azwj} not avail them of my^{saww} intercession".²⁸⁶

86- وَ بِإِسْنَادِهِ عَنْ زَيْدِ بْنِ أَرْقَمٍ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَحَبَّ أَنْ يَخِيَا حَيَاتِي وَ يَمُوتَ مِمَّتِي وَ يَسْكُنَ جَنَّةَ الْخُلْدِ النَّبِيِّ وَعَدْنِي رَبِّي النَّبِيِّ عَدْنِي فَضْبَانَهَا بِيَدِهِ فَلْيَتَوَلَّ عَلِيًّا بِنَ أَبِي طَالِبٍ ع فَإِنَّهُ لَنْ يُخْرِجَكُمْ مِنْ هُدًى وَ لَنْ يُدْخِلَكُمْ فِي ضَلَالَةٍ.

And by his chain, from Zayd Bin Arqam who said,

'Rasool-Allah^{saww} said: 'One who loves to live my^{saww} life and die my^{saww} passing away and dwell in the eternal Garden which my^{saww} Lord^{azwj} Promised me^{saww}, Planting its branch with

²⁸⁵ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 84

²⁸⁶ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 85

His^{azwj} Hands, then let him be in the Wilayah of Ali^{asws} Bin Abu Talib^{asws}, for he^{asws} will never exit you from guidance with will never enter you in a straying”²⁸⁷.

87- وَ مِنْ كِتَابِ الْفِرْدَوْسِ بِإِسْنَادِهِ إِلَى ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص أَنَا مِيزَانُ الْعِلْمِ وَ عَلِيٌّ كِفَيْتَاهُ وَ الْحُسَيْنُ وَ الْحُسَيْنُ خِيُوطُهُ وَ فَاطِمَةُ عِلَاقَتُهُ وَ الْأَيْمَةُ مِنْ بَعْدِي عَمُودُهُ يُوزَنُ فِيهِ أَعْمَالُ الْمُجِبِّينَ لَنَا وَ الْمُبْغِضِينَ لَنَا.

And from the book ‘Al Firdows’ – By his chain going up to Ibn Abbas who said,

‘Rasool-Allah^{saww} said: ‘I^{saww} am the scale of knowledge and Ali^{asws} is its two palms, and Al-Hassan^{asws} and Al-Husayn^{asws} are its ropes, and (Syeda) Fatima^{asws} is its hanger, and the Imams^{asws} from after me^{saww} are its pillars weighing in it the deeds of the ones who love us^{asws} and the ones hateful towards us^{asws}’²⁸⁸.

88- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ دَرِيحِ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ إِنِّي قَدْ تَرَكْتُ فِيكُمْ الثَّقَلَيْنِ كِتَابَ اللَّهِ وَ أَهْلَ بَيْتِي فَتَحْنُ أَهْلَ بَيْتِي.

(The book) ‘Basaair Al Darajaat’ – Muhammad Bin Al Husayn, from Ja’far Bin Bashir, from Zareeh Bin Yazeed,

‘From Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘I^{saww} am leaving behind among you all the two weighty things – Book of Allah^{azwj} and People^{asws} of my^{saww} Household’. So we^{asws} are the People^{asws} of his^{saww} Household”²⁸⁹.

89- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ النَّضْرِ بْنِ شُعَيْبٍ عَنِ الْقَلَانِسِيِّ عَنِ رَجُلٍ عَنْ أَبِي جَعْفَرٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ قَالَ قَالَ رَسُولُ اللَّهِ ص يَا أَيُّهَا النَّاسُ إِنِّي تَارِكٌ فِيكُمْ الثَّقَلَيْنِ الثَّقَلَ الْأَكْبَرَ وَ الثَّقَلَ الْأَصْغَرَ إِنْ تَمَسَّكْتُمْ بِهِمَا لَا تَضِلُّوا وَ لَا تَبْدَلُوا وَ إِنِّي سَأَلْتُ اللَّطِيفَ الْحَبِيزَ أَنْ لَا يَنْفَرَتَا حَتَّى يَرِدَا عَلَيَّ الْخَوْضَ فَأَعْطَيْتُ ذَلِكَ

(The book) ‘Basaair Al Darajaat’ – Muhammad Bin Al Husayn, from Al Nazr Bin Shueyb, from Al Qalanisy, from a man,

‘From Abu Ja’far^{asws}, from Jabir Bin Abdullah Al-Ansari who said, ‘Rasool-Allah^{saww} said: ‘O you people! I^{saww} am leaving behind among you all the two weighty things – the bigger weighty thing and the smaller weighty thing. If you were to adhere with these two, you will neither stray nor alter; and I^{saww} did ask the Subtle, the Informed that these two should not separate until they return to me^{saww} at the Fountain, and He^{azwj} Granted that’.

قَالُوا وَ مَا الثَّقَلُ الْأَكْبَرُ وَ مَا الثَّقَلُ الْأَصْغَرُ قَالَ الثَّقَلُ الْأَكْبَرُ كِتَابُ اللَّهِ سَبَّ طَرْفُهُ بِيَدِ اللَّهِ وَ سَبَّ طَرْفُهُ بِأَيْدِيكُمْ وَ الثَّقَلُ الْأَصْغَرُ عِزِّي وَ أَهْلَ بَيْتِي.

They said, ‘And what is the bigger weighty things and what is the smaller weighty thing?’ He^{saww} said: ‘The bigger weighty things is the Book of Allah^{azwj}, a means of its end is in the Hand of Allah^{azwj}, and a means of its end it in your hands; and the smaller weighty thing is my^{saww} family and People^{asws} of my^{saww} Household”²⁹⁰.

²⁸⁷ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 86

²⁸⁸ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 87

²⁸⁹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 88

²⁹⁰ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 89

90- ير، بصائر الدرجات إنزاهيم بن هاشم عن يحيى بن أبي عمران عن يونس عن هشام بن الحكم عن سعد الإسكافي قال: سألت أبا جعفر ع عن قول النبي ص إني تارك فيكم الثقلين فتمسكوا بهما فإنهما لن يفترقا حتى يردا علي الحوض

(The book) 'Basaair Al Darajaat' – Ibrahim Bin Hashim, from Yahya Bin Abu Imran, from Yunus, from Hisham Bin Al Hakam, from Sa'ad Al Iskaf who said,

'I asked Abu Ja'far^{asws} about the words of the Prophet^{saww}: 'I^{saww} am leaving behind among you all the two weighty things, so adhere with these two, for they will never separate until they return to me at the Fountain'.

قال فقال أبو جعفر ع لا يزال كتاب الله و الدليل مما يدل عليه حتى يردا علي الحوض.

He (the narrator) said, 'Abu Ja'far^{asws} said: 'The Book of Allah^{azwj} and the evidence from us^{asws} will not cease to point to it until they both return to me^{asws} at the Fountain''.²⁹¹

91- ير، بصائر الدرجات علي بن محمد عن القاسم بن محمد عن سليمان بن داود عن يحيى بن أديم عن شريك عن جابر قال قال أبو جعفر ع دعا رسول الله ص أصحابه بمي فقال يا أيها الناس إني تارك فيكم الثقلين أما إن تمسكنم بهما لن تضلوا كتاب الله و عترتي أهل بيتي فإنهما لن يفترقا حتى يردا علي الحوض

(The book) 'Basaair Al Darajaat' – Ali Bin Muhammad, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood, from Yahya Bin Udeym, from Shareek, from Jabir who said,

'Abu Ja'far^{asws} said: 'Rasool-Allah^{saww} called his^{saww} companions at Mina and said: 'O you people! I^{saww} am leaving behind among you all the two weighty things, if you were to adhere with these two, you will never stray – Book of Allah^{azwj} and my^{saww} family, People^{asws} of my^{saww} Household, for these two will never separate until they return to me^{saww} at the Fountain'.

ثم قال أيها الناس إني تارك فيكم حرمات الله كتاب الله و عترتي و الكعبة البيت الحرام

Then he^{saww} said: 'I^{saww} am leaving behind among you all Sanctities of Allah^{azwj} – Book of Allah^{azwj} and my^{saww} family and the Kabah the Sacred House'.

ثم قال أبو جعفر ع أما كتاب الله فحرقوا و أما الكعبة فهدموا و أما العرة فقتلوا و كل و داع الله فقد تبرؤا.

Then Abu Ja'far^{asws} said: 'As for the Book of Allah^{azwj}, so they altered (it), and as for the Kabah, so they demolished (it), and as for the family^{asws}, for they killed (them^{asws}), and every entrustment of Allah^{azwj}, they have broken (and destroyed)''.²⁹²

92- شي، تفسير العياشي عن أبي جميلة المفضل بن صالح عن بعض أصحابه قال: خطب رسول الله ص يوم الجمعة بعد صلاة الظهر انصرف على الناس فقال يا أيها الناس إني قد نبأني اللطيف الخبير أنه لن يعمر من نبي إلا نصف عمر الذي يليه ممن قبله و إني لأظنني أوشك أن أدعى فأجيب و إني مسؤل و إنكم مسؤلون فهل بلغتكم فما ذا أنتم قائلون

²⁹¹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 90

²⁹² Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 91

Tafseer Al Ayyashi, from Abu Jameela Al Mufazzal Bin Salih, from one of his companions who said,

‘Rasool-Allah^{sawww} addressed on the day of Friday after Salat Al-Zohr turning to the people. He^{sawww} said: ‘O you people! Surely the Subtle, the Informed has Informed me^{sawww} He^{azwj} does not Give an age to any Prophet^{as} except half the age of the one follows him^{sawww}, from the ones before him^{as}, and I^{sawww} think undoubtedly that it is near that I^{sawww} answer, and I^{sawww} will be Questioned and you all would be Question. So, have I^{sawww} delivered? What is that you are saying?’

قَالُوا نَشْهَدُ بِأَنَّكَ قَدْ بَلَّغْتَ وَ نَصَحْتَ وَ جَاهَدْتَ فَجَزَاكَ اللَّهُ عَنَّا خَيْرًا قَالَ اللَّهُمَّ اشْهَدْ

They said, ‘We testify that you^{sawww} have delivered, and advised, and struggled, so may Allah^{azwj} Recompense you goodly on our behalf’. He^{sawww} said: ‘O Allah^{azwj}, be Witness!’

ثُمَّ قَالَ أَيُّهَا النَّاسُ أَلَمْ تَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ وَ أَنَّ الْجَنَّةَ حَقٌّ وَ أَنَّ النَّارَ حَقٌّ وَ أَنَّ الْبَعْثَ حَقٌّ مِنْ بَعْدِ الْمَوْتِ قَالُوا نَعَمْ قَالَ اللَّهُمَّ اشْهَدْ

Then he^{sawww} said: ‘O you people! Did you not testify that there is no god except Allah^{azwj}, and that Muhammad^{sawww} is His^{azwj} servant and His^{azwj} Rasool^{sawww}, and that the Paradise is true, and that the Fire is true, and that the Resurrection from after the death is true?’ They said, ‘Yes’. He^{sawww} said: ‘O Allah^{azwj}, be Witness!’

ثُمَّ قَالَ يَا أَيُّهَا النَّاسُ إِنَّ اللَّهَ مُؤَلَّيٌّ وَ أَنَا أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ أَلَا مَنْ كُنْتُ مُؤَلَّاهُ فَعَلَيْتِي مُؤَلَّاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ

Then he^{sawww} said: ‘O you people! Allah^{azwj} is my^{sawww} Master and I^{sawww} am foremost with the Momineen than their own selves. Indeed! One whose Master I^{sawww} was so Ali^{asws} is his Master. O Allah^{azwj}! Befriend the one who befriends him^{asws} and be Inimical to the one who is inimical to him^{asws}}.

ثُمَّ قَالَ يَا أَيُّهَا النَّاسُ إِنِّي فَرَطُكُمْ وَ أَنْتُمْ وَارِدُونَ عَلَيَّ الْخَوْضَ وَ حَوْضِي عَرْضُهُ مَا بَيْنَ بُسْرَى وَ صَنْعَاءَ فِيهِ عِدَدُ النُّجُومِ قِدْحَانٌ مِنْ فِضَّةٍ أَلَا وَ إِنِّي سَأِئِلُكُمْ حِينَ تَرُدُّونَ عَلَيَّ عَنِ الثَّقَلَيْنِ فَانظُرُوا كَيْفَ تَحْلُمُونِي فِيهِمَا حَتَّى تَلْقَوْنِي

Then he^{sawww} said: ‘O you people! I^{sawww} shall forsake you would be arriving to me^{sawww} at the Fountain, its width is what is between Busra and Sana’u, wherein are cups of the number of the stars, cups of silver. Indeed! And I^{sawww} shall ask you all when you arrive to me^{sawww} about the two weighty things, therefore look how you are dealing with me^{sawww} regarding them until you meet me^{sawww}}.

قَالُوا وَ مَا الثَّقَلَانِ يَا رَسُولَ اللَّهِ قَالَ الثَّقَلُ الْأَكْبَرُ كِتَابُ اللَّهِ سَبَبَ طَرَفُهُ بِيَدِ اللَّهِ وَ طَرَفٌ فِي أَيْدِيكُمْ فَاسْتَمْسِكُوا بِهِ لَا تَضَلُّوا وَ لَا تَدُلُّوا أَلَا وَ عِزَّتِي أَهْلُ بَيْتِي فَإِنَّهُ قَدْ تَبَيَّنَ اللَّطِيفُ الْحَبِيرُ أَنْ لَا يَتَفَرَّقَا حَتَّى يَلْقَيَانِي

They said, ‘And what are the two weighty things, O Rasool-Allah^{sawww}}?’ He^{sawww} said: ‘The bigger weighty things is the Book of Allah^{azwj}}, a means of its end is in the Hand of Allah^{azwj}}, and an end is in your hands, therefore adhere with it, neither will you stray nor be humiliated. Indeed, and my^{sawww} family, People^{asws}} of my^{sawww} Household, for the Subtle, the Informed has Informed me^{sawww} that they will not separate until they meet me^{sawww}}.

وَسَأَلْتُ اللَّهَ لَمَّا ذَلِكَ فَلَا تُعْطَانِيهِ فَلَا تَسْبِقُوهُمْ فَتَهْلِكُوا وَلَا تُعَلِّمُوهُمْ فَهُمْ أَعْلَمُ مِنْكُمْ.

And I^{saww} had asked Allah^{azwj} of that for them and He^{azwj} Granted it, therefore you should not precede them^{asws} for you will be destroyed, nor should you (try to) teach them, for they^{asws} are more knowledgeable than you are”.²⁹³

93- جاء المجلس للمفيد الجعابي عن مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْعَلَوِيِّ عَنْ أَبِيهِ عَنِ الرِّضَا عَنْ آبَائِهِ عَنِ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ قَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ بِكُمْ يُفْتَحُ هَذَا الْأَمْرُ وَ بِكُمْ يُخْتَمُ عَلَيْكُمْ بِالصَّبْرِ فَإِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ أَنْتُمْ حِزْبُ اللَّهِ وَ أَعْدَاؤُكُمْ حِزْبُ الشَّيْطَانِ

(The book) ‘Al Majaalis’ of Al Mufeed – Al Jiyan, from Muhammad Bin Abdullah Al Alawy, from his father,

‘From Al-Reza^{asws}, from his^{asws} forefathers^{asws}, from Amir Al-Momineen^{asws} having said: ‘Rasool-Allah^{saww} said: ‘O Ali^{asws}! With you^{asws} this matter has begun and with you^{asws} it would end. Upon you^{asws} is to be with the patience for the end-result is for the pious. You^{asws} are the party of Allah^{azwj} and your^{asws} enemies are the party of Satan^{la}.

طُوبَى لِمَنْ أَطَاعَكُمْ وَ وَئِلَّ لِمَنْ عَصَاكُمْ أَنْتُمْ حُجَّةُ اللَّهِ عَلَى خَلْقِهِ وَ الْعُرْوَةُ الْوُثْقَى مَنْ تَمَسَكَ بِهَا اهْتَدَى وَ مَنْ تَرَكَهَا ضَلَّ أَسْأَلُ اللَّهَ لَكُمْ الْجَنَّةَ لَا يَسْبِقُكُمْ أَحَدٌ إِلَى طَاعَةِ اللَّهِ فَأَنْتُمْ أَوْلَى بِهَا.

Beatitude is for the one who obeys you^{asws} and woe be unto the one who disobeys you^{asws}. You (Imams^{asws}) are the Divine Authorities of Allah^{azwj} upon His^{azwj} creatures, and the Firmest Handhold, one who adheres with it would be guided, and one who neglects it would stray. I^{azwj} ask Allah^{azwj} for the Paradise you^{asws}. No one will precede you^{asws} to the obedience of Allah^{azwj} for you^{asws} are foremost with it”.²⁹⁴

94- جاء المجلس للمفيد الجعابي عن عَلِيِّ بْنِ إِسْحَاقَ عَنْ عُثْمَانَ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي هَبَيْعَةَ عَنْ أَبِي دُرْعَةَ عَنْ عَمْرِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ بِنَا حَتَمَ اللَّهُ الدِّينَ كَمَا بِنَا فَتَحَهُ وَ بِنَا يُؤَلَّفُ اللَّهُ بَيْنَ قُلُوبِكُمْ بَعْدَ الْعَدَاوَةِ وَ الْبُغْضَاءِ.

(The book) ‘Al Majalis’ of Al Mufeed, from Ali Bin Is’haq, from Usman Bin Abdullah, from Abu Lahiya, from Abu Zur’a,

‘From Umar son of Ali^{asws} Bin Abu Talib^{asws}, from his father^{asws} having said: ‘Rasool-Allah^{saww} said: ‘O Ali^{asws}! With us^{asws} Allah^{azwj} will end the Religion just as He^{azwj} Began it with us^{asws}, and through us^{asws} Allah^{azwj} Harmonised between the hearts after the enmity and the hatred”.²⁹⁵

95- فض، كتاب الروضة يل، الفضائل لابن شاذان بالإسناد يرفعه إلى الإمام جعفر بن محمد عن أبيه عن جدّه علي بن الحسين ع عن جابر الأنصاري قال قال رسول الله ص فاطمة بهجة قلبي و ابنها تمره فؤادي و بغلها نور بصري و الأئمة من ولدها أمانتي و الحبل الممدود فمن اغتصم بهم فقد بحا و من تخلف عنهم فقد هوى.

Kitab Al-Rowza, ‘Al-Fazail’ of Ibn Shazan - Raising it to the Imam Ja’far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws} Ali^{asws} Bin Al-Husayn^{asws},

²⁹³ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 92

²⁹⁴ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 93

²⁹⁵ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 94

from Jabir Al-Ansari who said, 'Rasool-Allah^{saww} said: '(Syeda) Fatima^{asws} is the joy of my^{saww} heart, and her^{asws} two sons^{asws} are the fruits of my^{saww} heart, and her^{asws} husband is the light of my^{saww} eyes, and the Imams^{asws} from her^{asws} sons^{asws} are my^{saww} trustees, and the extended rope. So, the one who holds fast with them^{asws}, so he has attained salvation, and one who stays behind from them^{asws}, so he has collapsed'²⁹⁶.

96- كشف، كشف الغمة من مناقب الخوارزمي عن الإمام جعفر بن محمد الصادق عن الإمام محمد بن علي الباقر عن أبيه الإمام علي بن الحسين زين العابدين عن أبيه الإمام الحسين بن علي الشهيد ع قال سمعت جدِّي رسول الله ص يقول

(The book) 'Kashf Al-Ghumma', from the virtues by Al-Khawarazimy, from the Imam Ja'far^{asws} Bin Muhammad Al-Sadiq^{asws}, from the Imam Muhammad^{asws} Bin Ali Al-Baqir^{asws}, from his^{asws} father^{asws} the Imam Ali^{asws} Bin Al-Husayn Zayn Al-Abideen^{asws}, from his^{asws} father^{asws} the Imam^{asws} Al-Husayn Bin Ali^{asws} the martyr who said: 'I^{asws} heard my^{saww} grandfather^{saww} Rasool-Allah^{saww} saying:

مَنْ أَحَبَّ أَنْ يَحْيَا حَيَاتِي وَ يَمُوتَ مِيتَتِي وَ يَدْخُلَ الْجَنَّةَ الَّتِي وَعَدَنِي رَبِّي فَلْيَتَوَلَّ عَلِيَّ بْنَ أَبِي طَالِبٍ وَ ذُرِّيَّتَهُ الطَّاهِرِينَ أَيْمَةَ الْهُدَى وَ مَصَابِيحَ الدُّجَى مِنْ بَعْدِهِ فَإِنَّهُمْ لَنْ يُخْرِجُوكُمْ مِنْ بَابِ الْهُدَى إِلَى بَابِ الضَّلَالَةِ.

'One who loves to live my^{saww} life, and die my^{saww} passing away and enter the Paradise which my^{saww} Lord^{azwj} Promised me^{saww}, then let him be in the Wilayah of Ali^{asws} Bin Abu Talib^{asws} and his^{asws} offspring, the pure Imams^{asws}, and the lamps for the darkness, from after him^{asws}, for they^{asws} will never exit you from the door of guidance to the door of straying'²⁹⁷.

97- يل، الفضائل لابن شاذان فض، كتاب الروضة بالإسناد يرفعه إلى ابن عباس أنه قال: لَمَّا رَجَعْنَا مِنْ حَجَّةِ الْوَدَاعِ حَلَسْنَا مَعَ رَسُولِ اللَّهِ ص فِي مَسْجِدِهِ فَقَالَ أَ تَذَرُونَ مَا أَقُولُ لَكُمْ قَالُوا اللَّهُ وَ رَسُولُهُ أَعْلَمُ

(The book) 'Al Fazaail' of Shazan, Kitab al Rowza, by the chain raising it to Ibn Abbas who said,

'When we returned from the farewell Hajj, we sat with Rasool-Allah^{saww} in his^{saww} Masjid. He^{saww} said: 'Do you know what I^{saww} going to say to you all?' They said, 'Allah^{azwj} and His^{azwj} Rasool^{saww} are more knowing'.

قَالَ اْعْلَمُوا أَنَّ اللَّهَ عَزَّ وَ جَلَّ مَنْ عَلَى أَهْلِ الدِّينِ إِذْ هَدَاهُمْ بِي وَ أَنَا أَمْرٌ عَلَى أَهْلِ الدِّينِ إِذْ أَهْدَيْهِمْ بَعْلِي بْنَ أَبِي طَالِبٍ ابْنِ عَمِّي وَ أَبِي ذُرِّيَّتِي أَلَا وَ مَنْ اهْتَدَى بِهِمْ بَحَا وَ مَنْ تَخَلَّفَ عَنْهُمْ ضَلَّ وَ عَوَى

He^{saww} said: 'Know that Allah^{azwj} Mighty and Majestic Conferred upon the people of the Religion when He^{azwj} Guided them through me^{saww}, and I^{saww} am conferring upon the people of the Religion when I^{saww} guide them through Ali^{asws} Bin Abu Talib^{asws} and through my^{saww} offspring^{asws}. Indeed! And the one who is guided through them attains salvation, and one who stays behind from them strays and collapses.

أَيُّهَا النَّاسُ اللَّهُ فِي عِزَّتِي وَ أَهْلِ بَيْتِي فَإِنَّ فَاطِمَةَ بَضْعَةٌ مِنِّي وَ وَلَدِيهَا عَضْدَائِي وَ أَنَا وَ بَعْلُهَا كَالضُّوِّ اللَّهُمَّ ارْحَمْ مَنْ رَحِمْتَهُمْ وَ لَا تَعْفِرْ لِمَنْ ظَلَمْتَهُمْ

²⁹⁶ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 95

²⁹⁷ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 96

O you people! Allah^{azwj}, Allah^{azwj} regarding my^{saww} family and the People^{asws} of my^{saww} Household, for (Syeda) Fatima^{asws} is a part of mine^{saww}, and her^{asws} two sons^{asws} are my^{saww} two limbs, and I^{saww} and her^{asws} husband are like the illumination. O Allah^{azwj}! Mercy the one who mercies them^{asws} and do not Forgive the ones who oppress them^{asws}.

ثُمَّ دَمَعَتْ عَيْنَاهُ وَ قَالَ كَأَنِّي أَنْظُرُ الْحَالَ.

Then his^{saww} eyes flowed with tears and he^{saww} said: 'It is as if I^{saww} am looking at the situation (scenes)'.²⁹⁸

98- وَ بِإِسْنَادٍ عَنِ الصَّادِقِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ تَعَالَى جَعَلَ ذُرِّيَّةَ كُلِّ نَبِيِّ مِنْ صُلْبِهِ وَ جَعَلَ ذُرِّيَّتِي مِنْ صُلْبِ عَلِيِّ بْنِ أَبِي طَالِبٍ مَعَ فَاطِمَةَ ابْنَتِي

And by the chain from Al-Sadiq^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said: 'Allah^{azwj} the Exalted Made the offspring of every Prophet^{as} to be from his^{as} lineage, and Made my^{saww} offspring from the lineage of Ali^{asws} Bin Abu Talib^{asws} with my^{saww} daughter^{asws} Fatima^{asws}.

وَ إِنَّ اللَّهَ تَعَالَى اصْطَفَاهُمْ كَمَا اصْطَفَى آدَمَ وَ نُوحًا وَ آلَ إِبْرَاهِيمَ وَ آلَ عِمْرَانَ عَلَى الْعَالَمِينَ فَاتَّبِعُوهُمْ يَهْدُوكُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ وَ قَدُّوهُمْ وَ لَا تَتَّقِدُوا عَلَيْهِمْ فَإِنَّهُمْ أَخْلَمُكُمْ صِعَارًا وَ أَعْلَمُكُمْ كِبَارًا فَاتَّبِعُوهُمْ فَإِنَّهُمْ لَا يُدْخِلُونَكُمْ فِي ضَلَالٍ وَ لَا يُخْرِجُونَكُمْ مِنْ هُدًى.

And Allah^{azwj} the Exalted Chose them^{asws} just as He^{azwj} **Chose Adam and Noah and the progeny of Ibrahim and the progeny of Imran above the worlds [3:33]**. Therefore follow them^{asws}, they^{asws} will guide you to the Straight Path, and place them^{asws} forward and do not precede upon them^{asws}, for they^{asws} are more forbearing than you all when young, and more knowledgeable than you all when old. Follow them^{asws}, for they^{asws} will not enter you into straying nor exit you from guidance".²⁹⁹

99- وَ بِإِسْنَادٍ يَرْفَعُهُ إِلَى أَنَسِ بْنِ مَالِكٍ وَ الزُّبَيْرِ بْنِ الْعَوَّامِ أَنَّهُمَا قَالَا قَالَ رَسُولُ اللَّهِ ص أَنَا مِيزَانُ الْعِلْمِ وَ عَلِيٌّ كِفْتَاهُ وَ الْحَسَنُ وَ الْحُسَيْنُ خِيوطُهُ وَ فَاطِمَةُ عِلَاقَتُهُ وَ الْأَنْبِيَاءُ مِنْ وُلْدِهِمْ يُنْصَبُ لَهُمْ يَوْمَ الْقِيَامَةِ قُتُونٌ فِيهِ الْأَعْمَالُ مِنَ الْمُحْسِنِينَ لَنَا وَ الْمُتَبْغِضِينَ.

And by the chain raising it to Anas Bin Malik (well-known fabricator), and Al Zubeyr Bin Al Awwam, they both said,

'Rasool-Allah^{saww} said: 'I^{saww} am the scale of knowledge and Ali^{asws} is its two palms, and Al-Hassan^{asws} and Al-Husayn^{asws} are its ropes, and (Syeda) Fatima^{asws} is its hanger, and the Imams^{asws} from their^{asws} sons^{asws}, He^{azwj} will Establish for them^{asws} of the Day of Qiyamah and they will be weighing in it the deeds from the ones who love us^{asws} and the haters".³⁰⁰

100- ن، عيون أخبار الرضا عليه السلام حمزة العلوي عن علي عن أبيه عن علي بن معبد عن الحسين بن خالد عن الرضا عن آبائه ع قال قال رسول الله ص من أحب أن يركب سفينة النجاة ويستمسك بالعمود الوثقي* ويتعصم بحبل الله المتين فليوال علياً بعدي وليعاد عدوه وليأتم بالهدايا من ولدي

²⁹⁸ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 97

²⁹⁹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 98

³⁰⁰ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 99

(The book) 'Uyoon Akhbar Al Reza^{asws} – Hamza Al Alawy, from Ali, from his father, from Ali Bin Ma'bad, from Al Husayn Bin Khalid,

'From Al-Reza^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said: 'One who loves to sail the ship of salvation and attach with the Firmest Handhold, and hold fast to the strong rope of Allah^{azwj}, then let him be in the Wilayah of Ali^{asws} after me^{saww}, and let him be inimical to his^{asws} enemies, and let him take as Imams^{asws} with the guides from his^{asws} sons.

فَأَتَتْهُمْ خُلَفَائِي وَ أَوْصِيَائِي وَ حُجَجِ اللَّهِ عَلَى الْخَلْقِ بَعْدِي وَ سَادَةُ أُمَّتِي وَ قَادَةُ الْأَقْتَبَاءِ إِلَى الْجَنَّةِ جَزَائِهِمْ جَزِي وَ جَزِي جَزْبُ اللَّهِ عَزَّ وَ جَلَّ وَ جَزْبُ أَعْدَائِهِمْ جَزْبُ الشَّيْطَانِ.

They^{asws} are my^{saww} Caliphs, and my^{saww} successors^{asws}, and Divine Authorities of Allah^{azwj} upon the creatures after me^{saww}, and chiefs of my^{saww} community, and guides of the pious to the Paradise. Their^{asws} party is my^{saww} party, and my^{saww} party is party of Allah^{azwj} Mighty and Majestic, and party of their^{asws} enemies is party of Satan^{la}.³⁰¹

101- ن، عيون أخبار الرضا عليه السلام بالأسانيد الثلاثة عن الرضا عن أبيه ع قَالَ قَالَ رَسُولُ اللَّهِ ص كَأَنِّي قَدْ دُعِيتُ فَأَجَبْتُ وَ إِنِّي تَارِكٌ فِيكُمْ التَّقْلِينَ أَحَدَهُمَا أَكْبَرُ مِنَ الْآخَرِ كِتَابَ اللَّهِ تَعَالَى حَبْلٌ مَدُودٌ مِنَ السَّمَاءِ إِلَى الْأَرْضِ وَ عِزَّتِي أَهْلِ بَيْتِي فَانظُرُوا كَيْفَ تَخْلُقُونِي فِيهِمَا.

(The book) 'Uyoon Akhbar Al-Reza^{asws}, by the three chains from Al-Reza^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said: 'It is as if I^{saww} have been Called and I^{saww} must answer, and I^{saww} am leaving behind among you all the two weighty things, one of the two is greater than the other – Book of Allah^{azwj} the Exalted, being a rope extended from the sky to the earth, and my^{saww} family, People^{asws} of my^{saww} Household, therefore look at how you are dealing with me^{saww} regarding them both".³⁰²

102- ن، عيون أخبار الرضا عليه السلام بإسناد التميمي عن الرضا عن أبيه ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَنْتَ يَا عَلِيُّ وَ وُلْدُكَ خَيْرَةُ اللَّهِ مِنْ خَلْقِهِ.

(The book) 'Uyoon Akhbar Al-Reza^{asws} – By the chain of Al-Tameemi, from Al-Reza^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said: 'You, O Ali^{asws}, and your^{asws} sons^{asws} are the Choice of Allah^{azwj} from His^{azwj} creatures".³⁰³

103- ن، عيون أخبار الرضا عليه السلام بهذا الإسناد قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ حُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ اللَّهُمَّ وَالِ مِنَ الْوَالِهِ وَ عَادِ مِنَ عَادَاهُ وَ أَعِنِ مِنَ أَعَانَتِهِ وَ انصُرْ مِنَ نَصْرَتِهِ وَ اخذلْ عَدُوَّهُ

(The book) 'Uyoon Akhbar Al-Reza^{asws} – By these chains, said, 'Rasool-Allah^{saww} said: 'One whose Master I^{saww} was, so Ali^{asws} is his Master. O Allah^{azwj}! Befriend the one who befriends him^{asws} and be inimical to the one who is inimical to him^{asws}, and Support the one who supports him^{asws}, and Help the one who helps him^{asws} and abandons his^{asws} enemies.

وَ كُنْ لَهُ وَ لِوَالِدِهِ وَ اخْلُقْهُ فِيهِمْ بِخَيْرٍ وَ بَارِكْ لَهُمْ فِيمَا أَعْطَيْتَهُمْ وَ أَيَّدْهُمْ بِرُوحِ الْقُدْسِ وَ اخْفِظْهُمْ حَيْثُ تَوَحَّهُوا مِنَ الْأَرْضِ وَ اجْعَلِ الْإِمَامَةَ فِيهِمْ وَ اشْكُرْ مَنْ أَطَاعَهُمْ وَ أَهْلِكَ مَنْ عَصَاهُمْ إِنَّكَ قَرِيبٌ مُجِيبٌ.

³⁰¹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 100

³⁰² Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 101

³⁰³ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 102

And Be for him^{asws} and for his^{asws} sons^{asws}, and Replace among them^{asws} with goodness and Bless them^{asws} regarding what You^{azwj} Give them^{asws}, and Aid them^{asws} with the Holy Spirit, and Protect them^{asws} wherever they^{asws} head from the earth, and Make the Imamate to be among them^{asws}, and Thank the ones who obey them^{asws}, and Destroy the ones who disobey them^{asws}, You^{azwj} are near, Answering”³⁰⁴.

104- ن، عيون أخبار الرضا عليه السلام بِحَدِّ الْإِسْنَادِ عَنِ النَّبِيِّ ص قَالَ: لَا يَحِلُّ لِأَحَدٍ يُجِئُ فِي هَذَا الْمَسْجِدِ إِلَّا أَنَا وَ عَلِيٌّ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ مَنْ كَانَ مِنْ أَهْلِي فَإِنَّهُمْ مِنِّي.

(The book) ‘Uyoon Akhbar Al-Reza^{asws} – By this chain from the Prophet^{saww} having said: ‘It is not allowed for anyone to be with sexual impurity in this Masjid except I^{saww}, and Ali^{asws}, and (Syeda) Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and the ones who are from my^{saww} family, so they are from me^{saww}’³⁰⁵.

105- ك، إكمال الدين ن، عيون أخبار الرضا عليه السلام بِحَدِّ الْإِسْنَادِ عَنِ النَّبِيِّ ص قَالَ: إِنِّي تَارِكٌ فِيكُمْ التَّقْلِينَ كِتَابَ اللَّهِ وَ عِزَّتِي وَ لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.

(The books) ‘Ikmal Al-Deen’ (and) ‘Uyoon Akhbar Al-Reza^{asws}’, by this chain from the Prophet^{saww} having said: ‘I^{saww} am leaving behind among you all the two weighty things – Book of Allah^{azwj} and my^{saww} family^{asws}, and they will never separate until they return to me^{saww} at the Fountain’³⁰⁶.

106- ن، عيون أخبار الرضا عليه السلام بِحَدِّ الْإِسْنَادِ عَنِ النَّبِيِّ ص قَالَ: وَسَطُ الْجَنَّةِ لِي وَ لِأَهْلِي.

(The book) ‘Uyoon Akhbar Al-Reza^{asws}’ – By this chain from the Prophet^{saww} having said: ‘The middle (centre) of the Paradise is for me^{saww} and my^{saww} family’³⁰⁷.

107- ما، الأماالي للشيخ الطوسي أَبُو عَمْرٍو عَنِ ابْنِ عُفَّةَ عَنِ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ الْمُسْتَوْرِدِ عَنِ إِسْمَاعِيلَ بْنِ صَبِيحٍ عَنِ سُفْيَانَ بْنِ إِبْرَاهِيمَ عَنِ عَبْدِ الْمُؤْمِنِ بْنِ الْقَاسِمِ عَنِ الْحُسَيْنِ بْنِ عَطِيَّةَ الْعَوْفِيِّ عَنِ أَبِيهِ عَنِ أَبِي سَعِيدِ الْخُدْرِيِّ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ص يَقُولُ إِنِّي تَارِكٌ فِيكُمْ التَّقْلِينَ إِلَّا أَنَّ أَحَدَهُمَا أَكْبَرُ مِنَ الْآخَرِ كِتَابَ اللَّهِ حَبْلٌ مَمْدُودٌ مِنَ السَّمَاءِ إِلَى الْأَرْضِ وَ عِزَّتِي أَهْلَ بَيْتِي وَ إِنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ

(The book) – ‘Al Amaali’ of the sheykh Al Tusi – Abu Amro, from Ibn Uqda, from Abdullah Bin Ahmad Bin Mustawrid, from Ismail Bin Sabeeh, from Sufyan Bin Ibrahim, from Abdul Momin Bin Al Qasim, from Al Hassan Bin Atiya Al Awqy, from his father, from Abu Saeed Al Khudry,

‘He heard Rasool-Allah^{saww} saying: ‘I am leaving behind among you all the two weighty things, except that one of them is greater than the other – Book of Allah^{azwj}, a rope extended from the sky to the earth, and my^{saww} family^{asws}, People^{asws} of my^{saww} Household, and these two will never separate until they return to me at the Fountain’.

وَ قَالَ أَلَا إِنَّ أَهْلَ بَيْتِي عِنِّي الَّتِي أَوْي إِلَيْهَا أَلَا وَ إِنَّ الْأَنْصَارَ تُرْسِي فَأَعْمُوا عَنِّي مُسِيئِهِمْ وَ أَعِينُوا مُحْسِنَهُمْ.

³⁰⁴ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 103

³⁰⁵ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 104

³⁰⁶ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 105

³⁰⁷ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 106

And he^{saww} said: 'Indeed! The People^{asws} of my^{saww} Household is my^{saww} spring to shelter to. Indeed! And the Helpers are my^{saww} shield, therefore pardon their evil ones and assist their good ones'.³⁰⁸

108- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن بشير بن محمد بن نصر البلخي عن أحمد بن عبد الصمد الهروي عن خاله أبي الصلت عن الرضا عن آباءه ع قال قال رسول الله ص إن الله تكفل لي في أهل بيتي لمن لقيه منهم لا يشرك به شيئاً.

(The book) 'Al Amaali' – of the sheykh Al Tusi – A group from Abu Al Mufazzal, from Bashir Bin Muhammad Bin Nasr Al Balkhy, from Ahmad Bin Abdul Samad Al Harqy, from his maternal uncle Abu Al Salt,

'From Al-Reza^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said: 'Allah^{azwj} Took the Responsibility for me^{saww} regarding the People^{asws} of my^{saww} Household, for the ones from them meeting Him^{azwj}, they^{asws} will not associate anything with Him^{azwj}'.³⁰⁹

109- ك، إكمال الدين مع، معاني الأخبار محمد بن الحسن البغدادي عن عبد الله بن محمد بن عبد العزيز عن بشر بن الوليد عن محمد بن طلحة عن الأعمش عن عطية بن سعيد عن أبي سعيد الخدري أن النبي ص قال: إني أوشك أن أذعى فأجيب و إني تارك فيكم الثقلين كتاب الله عز و حل و عزتي كتاب الله حبل ممدود بين السماء و الأرض و عزتي أهل بيتي و إن اللطيف الخبير أخبرني أنهما لن يفترقا حتى يردا علي الحوض فانظروا بما دأ تخلفوني فيهما.

(The book) 'Ikmal Al Deen' (and) 'Ma'any Al Akhbar' – Muhammad Bin Al Hassan Al Baghdady, from Abdullah Bin Muhammad Bin Abdul Aziz, from Bishr Bin Al Waleed, from Muhammad Bin Talha, from Al Amsh, from Atiya Bin Saeed, from Abu Saeed Al Khudry,

'The Prophet^{saww} said: 'I^{saww} am about to be Called so I^{saww} must answer, and I^{saww} am leaving behind among you all the two weighty things – Book of Allah^{azwj} Mighty and Majestic, and my^{saww} family. The Book of Allah^{azwj} is a rope extended between the sky and the earth and my^{saww} family is People^{asws} of my^{saww} Household, and the Subtle, the Informed, Informed me^{saww} these two will never separate until they return to me^{saww} at the Fountain, therefore look what is that you are dealing with me^{saww} regarding them both'.³¹⁰

110- ك، إكمال الدين ن، عيون أخبار الرضا عليه السلام مع، معاني الأخبار الهمداني عن علي بن أبيه عن ابن أبي عمير عن غياث بن إبراهيم عن الصادق عن آباءه عن الحسين ع قال: سئل أمير المؤمنين ع عن معنى قول رسول الله إني تخلفت فيكم الثقلين كتاب الله و عزتي من العترة

(The books) 'Ikmal Al Deen' (and) 'Uyoon Akhbar Al Reza^{asws}, (and) 'Ma'any Al Akhbar' – Al Hamdany, from Ali, from his father, from Ibn Abu Umeyr, from Gayas Bin Ibrahim,

'From Al-Sadiq^{asws}, from his^{asws} forefathers^{asws}, from Al-Husayn^{asws} having said: 'Amir Al-Momineen^{asws} was asked about the meaning of the 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} from the family'.

فقال أنا و الحسن و الحسين و الأئمة السبعة من ولد الحسين ناسعهم مهديهم و قائمهم لا يفارقون كتاب الله و لا يفارقهم حتى يردوا علي رسول الله ص حوضه.

³⁰⁸ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 107

³⁰⁹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 108

³¹⁰ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 109

He^{asws} said: 'I^{asws}, and Al-Hassan^{asws}, and the nine Imams^{asws} from the sons^{asws} of Al-Husayn^{asws}, ninth of them^{asws} being their^{asws} Mahdi^{asws}, and their^{asws} Qaim^{asws}. They^{asws} will not separate from the Book of Allah^{azwj} nor will it separate from them^{asws} until they return to Rasool-Allah^{saww} at his^{saww} Fountain".³¹¹

111- ك، إكمال الدين مع، معاني الأخبار القطان عن السكري عن الجوهري عن ابن عمارة عن أبيه عن الصادق عن أبيه ص قَالَ قَالَ رَسُولُ اللَّهِ ص إِنِّي مُخَلِّفٌ فِيكُمْ الثَّقَلَيْنِ كِتَابَ اللَّهِ وَ عِزَّتِي أَهْلَ بَيْتِي وَ إِنَّهُمَا لَنْ يَفْتَرَقَا حَتَّى يَرِدَا عَلَيَّ الْخَوْضَ كَهَاتَيْنِ وَ ضَمَّ بَيْنَ سَبَابَتَيْهِ

(The books) 'Ikmal Al Deen' (and) 'Ma'any Al Akhbar' – Al Qatan, from Al Sukry, from Al Jowhary, from Ibn Umara, from his father,

'From Al-Sadiq^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said: 'I^{saww} am leaving behind among you all the two weighty things – Book of Allah^{azwj} and my^{saww} family, People^{asws} of my^{saww} Household, and these two will never separate until they return to me^{saww} at the Fountain like these two' – and he^{saww} pressed together his^{saww} two forefingers'.

فَقَامَ إِلَيْهِ جَابِرُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ فَقَالَ يَا رَسُولَ اللَّهِ وَ مَنْ عِزَّتِكَ قَالَ عَلَيَّ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ الْأَيْمَةُ مِنْ وُلْدِ الْحَسَنِ إِلَى يَوْمِ الْقِيَامَةِ.

Jabir Bin Abdullah Al-Ansari stood up to him^{saww} and said, 'O Rasool-Allah^{saww}! And who are your^{saww} family?' He^{saww} said: 'Ali^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws} and the Imams^{asws} from the sons^{asws} of Al-Husayn^{asws} up to the Day of Qiyamah".³¹²

112- وَ أَقُولُ رَوَى السُّيُوطِيُّ فِي الدُّرِّ الْمُنْتَوِرِ عَنْ أَحْمَدَ بِإِسْنَادِهِ عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنِّي تَارِكٌ فِيكُمْ خَلِيفَتَيْنِ كِتَابَ اللَّهِ حَبْلٌ مَمْدُودٌ مَا بَيْنَ السَّمَاءِ إِلَى الْأَرْضِ وَ عِزَّتِي أَهْلَ بَيْتِي وَ إِنَّهُمَا لَنْ يَفْتَرَقَا حَتَّى يَرِدَا عَلَيَّ الْخَوْضَ.

And I (Majlisi) am saying, 'It is reported by Al Suyuti in (the book) 'Al Durr Al Mansour' – From Ahmad, by his chain from Zayd Bin Sabit who said,

'Rasool-Allah^{saww} said: 'I^{saww} am leaving behind among you all two Caliphs (replacement guides) – Book of Allah^{azwj}, a rope extending between the sky to the earth, and my^{saww} family, People^{asws} of my^{saww} Household, and these two will never separate until they return to me^{saww} at the Fountain".³¹³

113- وَ رُوِيَ أَيْضاً عَنِ الطَّبْرَانِيِّ بِإِسْنَادِهِ عَنْ زَيْدِ بْنِ أَرْقَمٍ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنِّي لَكُمْ فَرْطٌ وَ أَنْتُمْ وَارِدُونَ عَلَيَّ الْخَوْضَ فَانظُرُوا كَيْفَ تَخْلُقُونِي فِي الثَّقَلَيْنِ قَبْلَ وَ مَا الثَّقَلَانِ يَا رَسُولَ اللَّهِ

And it is reported as well from Al Tabrany by his chain from Zayd Bin Arqam who said,

'I^{saww} shall forsake you all and you will be arriving to me^{saww} at the Fountain, therefore look at how you are dealing with me^{saww} regarding the two weighty things'. It was said, 'And what are the two weighty things, O Rasool-Allah^{saww}?'

³¹¹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 110

³¹² Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 111

³¹³ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 112

قَالَ الْأَكْبَرُ كِتَابُ اللَّهِ سَبَبَ طَرَفُهُ بِيَدِ اللَّهِ وَ طَرَفُهُ بِأَيْدِيكُمْ فَتَمَسَّكُوا بِهِ لَنْ تَرْتُلُوا وَ لَا تَضِلُّوا وَ الْأَصْغَرُ عِزَّتِي وَ إِنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْخَوْضَ وَ سَأَلْتُ هُمَا ذَلِكَ رَبِّي فَلَا تُقَدِّمُوهُمَا فَتَهْلِكُوا وَ لَا تُعَلِّمُوهُمَا فَإِنَّهُمَا أَعْلَمُ مِنْكُمْ.

He^{asws} said: ‘The bigger is the Book of Allah^{azwj}, a means of its end is in the Hand of Allah^{azwj} and an end is in your hands, therefore adhere with it, you will never slip nor stray, and the smaller is my^{saww} family, and these two will never separate until they return to me^{saww} at the Fountain; and I^{saww} did ask my^{saww} Lord^{azwj} of that to be for them therefore do not precede them both, for you will be destroyed, nor (try to) teach them for they are more knowing that you are’.³¹⁴

114- وَ رَوَى أَيْضاً عَنْ سَعِيدٍ وَ أَحْمَدَ وَ الطَّبْرَانِيِّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ ص أَهْلُ النَّاسِ إِنِّي تَارِكٌ فِيكُمْ مَا إِنْ أَخَذْتُمْ بِهِ لَنْ تَضِلُّوا بَعْدِي أَمْرَيْنِ أَحَدُهُمَا أَكْبَرُ مِنَ الْآخَرِ كِتَابُ اللَّهِ حَبْلٌ مَمْدُودٌ مَا بَيْنَ السَّمَاءِ وَ الْأَرْضِ وَ عِزَّتِي أَهْلُ بَيْتِي وَ إِنَّهُمَا لَنْ يَنْفَرِقَا حَتَّى يَرِدَا عَلَيَّ الْخَوْضَ.

And it is reported as well from Saeed and Ahmad and Al Tabrany, from Abu Saeed Al Khudry who said,

‘Rasool-Allah^{saww} said: ‘O you people! I^{saww} am leaving behind among you all what if you were to take with it, you will never stray after me^{saww}, two commands. One of them is bigger than the other – Book of Allah^{azwj}, a rope extending what is between the sky and the earth, and my^{saww} family, People^{asws} of my^{saww} Household, and these two will never separate until they return to me^{saww} at the Fountain’.³¹⁵

115- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ وَ عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ جَمِيعاً عَنْ ابْنِ مَجْبُوبٍ عَنِ الْعَلَاءِ [الْعَلَاءِ] عَنْ مُحَمَّدٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَمَا وَ اللَّهُ إِنْ فِي أَهْلِ بَيْتِي مِنْ عِزَّتِي هَذَا مُهْتَدِينَ مِنْ بَعْدِي يُعْطِيهِمْ عِلْمِي وَ فَهْمِي وَ حِلْمِي وَ خُلُقِي وَ طَيْبَتُهُمْ مِنْ طَيْبَتِي الطَّاهِرَةِ

(The book) ‘Basaair Al Darajaat’ – Muhammad Bin Al Husayn and Abdullah Bin Muhammad both together, from Ibn Mahboub, from Al A’ala, from Muhammad,

‘From Abu Ja’far^{asws} having said: ‘Rasool-Allah^{saww} said: ‘But by Allah^{azwj}! Surely among the People^{asws} of my^{saww} Household from my^{saww} family are Guided guides from after me^{saww}. They^{asws} will be Given my^{saww} knowledge and my^{saww} understand, and my^{saww} forbearance, and my^{saww} manners, and their^{asws} clay (essence) is from my^{saww} clay, the clean.

فَوَيْلٌ لِلْمُنْكَرِينَ لِحَقِّهِمْ الْمُكَذِّبِينَ هُمْ مِنْ بَعْدِي الْقَاطِعِينَ فِيهِمْ صِلَتِي الْمُسْتَوْلِينَ عَلَيْهِمْ وَ الْأَحْزِينَ مِنْهُمْ حَقَّهُمْ أَلَا فَلَا أَنَالَهُمُ اللَّهُ شَفَاعَتِي.

Woe be unto the deniers of their^{asws} rights, the beliers of them^{asws} from after me^{saww}, the cutters of my^{saww} connection regarding them^{asws}, the ones ruling upon them, and seizing their^{asws} rights from them^{asws}. Indeed! Allah^{azwj} will not avail them of my^{saww} intercession’.³¹⁶

116- ير، بصائر الدرجات السَّنْدِيُّ عَنْ صَفْوَانَ عَنْ عَبْدِ اللَّهِ بْنِ سَعْدِ الْإِسْكَافِ عَنْ خَيْرِ بْنِ مُحَمَّدٍ بْنِ عُمَرَ عَنِ الْحَسَنِ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ سَرَّهُ أَنْ يَخِيَا حَيَاتِي وَ يَمُوتَ مِيتَتِي وَ يَدْخُلَ الْجَنَّةَ الَّتِي وَعَدْتَنِي رَبِّي فَضَيْبٌ مِنْ فُضْبَائِهَا عَرَسَهُ يَبْدُهُ ثُمَّ قَالَ لَهُ كُنْ فَكَانَ فَلْيَتَوَلَّ عَلَيَّ بِنَ أَبِي طَالِبٍ مِنْ بَعْدِي وَ الْأَوْصِيَاءِ مِنْ دُرَّتِي فَإِنَّهُمْ لَا يُجْرِحُونَكَ مِنْ هُدَى وَ لَا يُعِيدُونَكَ فِي رَدَى وَ لَا تُعَلِّمُوهُمْ فَإِنَّهُمْ أَعْلَمُ مِنْكُمْ.

³¹⁴ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 113

³¹⁵ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 114

³¹⁶ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 115

(The book) 'Basaair Al Darajaat' – Al Sindy, from Safwan, from Abdullah Bin Sa'ad Al Iskaf, from Hareez, from Muhammad Bin Umar, from Al Hassan who said,

'Rasool-Allah^{saww} said: 'One who cheers him that he lives my^{saww} life and dies my^{saww} passing away and enters the Paradise which my^{saww} Lord^{azwj} has Promised me^{saww}, a branch from its branches He^{azwj} Planted with His^{azwj} Hands, then Said to it: "Be!" So it came into being, then let him be in the Wilayah of Ali^{asws} Bin Abu Talib^{asws} from after me^{saww}, and the successors^{asws} from my^{saww} offspring, for them^{asws} will not exit you from guidance nor assist you in destruction, and do not (try to) teach them^{asws}, for they^{asws} are more knowledgeable than you are".³¹⁷

117- ير، بصائر الدرجات عبد الله بن عامر عن الحجاج عن داود بن أبي يزيد عن أحدهما ع قال قال رسول الله ص من سرته أن يجيأ حياي و يموت ميتي و يدخل جنة ربي جنة عدن غرسها بيده فليقول علي بن أبي طالب ع و الأوصياء من بعده فإنهم حمي و دمي أعطاهم الله فهمي و علمي.

(The book) 'Basaair Al Darajaat' – Abdullah bin Aamir, from Al Hajjal, from Dawood Bin Abu Yazeed,

'From one of the two (5th or 6th Imam^{asws}) having said: 'Rasool-Allah^{saww} said: 'One whom it cheers that he lives my^{saww} life and dies my^{saww} passing away and enters a Garden of my^{saww} Lord^{azwj} Garden of Eden He^{azwj} Planted by His^{azwj} Hands, then let him be in the Wilayah of Ali^{asws} Bin Abu Talib^{asws} and the successors^{asws} from after him^{asws}, for they^{asws} are my^{saww} flesh and my^{saww} blood. Allah^{azwj} will Give them my^{saww} understanding and my^{saww} knowledge".³¹⁸

118- أقول روى البرقي في مشارق الأنوار عن ابن عباس قال: خطب رسول الله ص فقال معاشر الناس إن الله أوحى إلي أني مقبوض و أن ابن عمي هو أحي و وصيي و ولي الله و خليفتي و المبلغ عني و هو إمام المتقين و قائد الغر المحجلين و يعسوب الدين

I (Majlisi) am saying, 'It is reported by Al Bursy in (the book) Mashariq Al Anwaar', from Ibn Abbas who said,

'Rasool-Allah^{saww} addressed. He^{saww} said: 'Community of people! Allah^{azwj} Revealed to me^{saww} that I^{saww} shall be expiring and that the son^{asws} of my^{saww} uncle^{as}, he^{asws} is my^{saww} brother^{asws}, and my^{saww} successors^{asws}, and Guardian of Allah^{azwj}, and my^{saww} Caliph, and the deliverer on my^{saww} behalf, and he^{asws} is the Imam^{asws} of the pious, and guide of the resplendent, and leader of the Religion.

إن استرشدتموه أزدكم و إن تبعتموه نخوتكم و إن أطعتموه فالله أعطكم و إن عصيتموه فالله عصيتم و إن بايعتموه فالله بايعكم و إن نكثتم بيعته فبيعة الله نكثتم

If you seek to be guided by him^{asws}, he^{asws} will guide you aright, and if you pledge allegiance to him^{asws}, you will attain salvation, and if you obey him^{asws}, so it is Allah^{azwj} you are obeying, and if you disobey him^{asws}, it is Allah^{azwj} you are disobeying, and if you pledge allegiance to him^{asws}, it is Allah^{azwj} you are pledging to, and if you break his^{asws} allegiance, it is Allah^{azwj} allegiance you are breaking.

³¹⁷ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 116

³¹⁸ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 117

إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَنْزَلَ عَلَيَّ الْقُرْآنَ وَ عَلَيَّ سَفِيرُهُ فَمَنْ خَالَفَ الْقُرْآنَ ضَلَّ وَ مَنْ تَبَعَ غَيْرَ عَلَيَّ ذَلَّ

Allah^{azwj} Mighty and Majestic Revealed the Quran unto me^{sawww} and Ali^{asws} is its ambassador. So the one who opposes the Quran, strays, and the one who follows other than Ali^{asws}, will be disgraced.

مَعَاشِرَ النَّاسِ أَلَا إِنَّ أَهْلَ بَيْتِي خَاصَّتِي وَ قَرَاتِي وَ أَوْلَادِي وَ ذُرِّيَّتِي وَ لَحْمِي وَ دَمِي وَ وَدِيعَتِي وَ إِنَّكُمْ جَمُوعُونَ عَدَاءٌ وَ مَسْتَوْلُونَ عَنِ الثَّقَلَيْنِ فَانظُرُوا كَيْفَ تَخْلُقُونِي فِيهِمْ

Community of people! Indeed, the People^{asws} of my^{sawww} Household are my^{sawww} special ones, and my^{sawww} near ones, and my^{sawww} children, and my^{sawww} offspring, and my^{sawww} flesh, and my^{sawww} blood, and my^{sawww} entrustments, and you all will be gathered tomorrow and Questions about the two weighty things, therefore look at how you are dealing with me^{sawww} regarding them^{asws}.

فَمَنْ آذَاهُمْ فَقَدْ آذَانِي وَ مَنْ ظَلَمَهُمْ فَقَدْ ظَلَمَنِي وَ مَنْ نَصَرَهُمْ فَقَدْ نَصَرَنِي وَ مَنْ أَعَزَّهُمْ فَقَدْ أَعَزَّنِي وَ مَنْ طَلَبَ الْهُدَى مِنْ غَيْرِهِمْ فَقَدْ كَذَّبَنِي فَانظُرُوا اللَّهَ وَ انظُرُوا مَا أَنْتُمْ قَائِلُونَ عَدَاءٌ فَإِنِّي خَصَمٌ لِمَنْ كَانَ خَصْمَهُمْ وَ مَنْ كُنْتُ خَصْمَهُ فَأَلْوَيْلُ لَهُ.

The one who hurts them^{asws} so he has hurt me^{sawww}, and one who is unjust to them^{asws} so he has been unjust to me^{sawww}, and one who helps them^{asws} so he has helped me^{sawww}, and one who honours them^{asws} so he has honoured me^{asws}, and one who seeks the guidance from others so he has belied me^{sawww}, therefore fear Allah^{azwj} and look at what you will be saying tomorrow, for I^{sawww} shall dispute to the ones who had disputed them^{asws}, and one whom I^{sawww} dispute, doom would be for him”.

وَ رَوَى الصَّدُوقُ فِي كِتَابِ فَضَائِلِ الشَّيْخَةِ بِإِسْنَادِهِ عَنْ مُحَمَّدِ الْقُبْطِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: النَّاسُ أَعْفَلُوا قَوْلَ رَسُولِ اللَّهِ ص فِي عَلِيٍّ ع يَوْمَ غَدِيرِ خُمٍّ كَمَا أَعْفَلُوا قَوْلَهُ يَوْمَ مَشْرَبَةِ أُمِّ إِبْرَاهِيمَ

And it is reported by Al Sadouq in the book ‘Fazaail Al Shia’, by his chain, from Muhammad the Coptic,

‘From Abu Abdullah^{asws} having said: ‘The people are being heedless of the words of Rasool-Allah^{sawww} regarding Ali^{asws} on the day of Ghadeer Khumm just as they are being heedless of his^{asws} words on the day of the drinking place of Umm Ibrahim^{as}.

أَتَى النَّاسُ يُعَوِّدُونَهُ فَجَاءَ عَلِيٌّ ع لِيَدْنُو مِنْ رَسُولِ اللَّهِ ص فَلَمْ يَجِدْ مَكَانًا فَلَمَّا رَأَى رَسُولَ اللَّهِ أَنَّهُمْ لَا يُفْرِحُونَ لِعَلِيٍّ ع قَالَ يَا مَعْشَرَ النَّاسِ هَذَا أَهْلُ بَيْتِي تَسْتَجِفُّونَ بِهِمْ وَ أَنَا حَيٌّ بَيْنَ ظَهْرَانِكُمْ

The people came to console him^{as} and Ali^{asws} came to be near Rasool-Allah^{sawww}, but could not find a place. When Rasool-Allah^{sawww} saw that they are not making way for Ali^{asws}, he^{sawww} said: ‘O community of the people! They^{asws} are the People^{asws} of my^{sawww} Household. You are belittling them^{asws} while I^{sawww} am still alive, being in your midst.

أَمَا وَ اللَّهُ لَئِنْ غِبْتُ فَإِنَّ اللَّهَ لَا يَغِيبُ عَنْكُمْ إِنَّ الرُّوحَ وَ الرِّاحَةَ وَ الرِّضْوَانَ وَ الْبَشْرَى وَ الْحُبَّ وَ الْمَحَبَّةَ لَمِنْ ائْتَمَّ بِعَلِيٍّ وَ تَوَلَّاهُ وَ سَلَّمَ لَهُ وَ لِلأَوْصِيَاءِ مِنْ بَعْدِهِ

But by Allah^{azwj}! If I^{saww} were to be absent, then Allah^{azwj} will not be Absent from you all. The cool breeze, and the rest, and the pleasure, and the glad tidings, and the love, and the love, and love (of others) is for the one who emulates Ali^{asws} and is in his^{asws} Wilayah, and submits to him^{asws} and to the successors^{asws} from after him^{asws}.

حَقٌّ عَلَيَّ أَنْ أُدْخِلَهُمْ فِي شَفَاعَتِي لِأَنَّهُمْ أَتَّبَعُوا بَعْضَ مَا كُنْتُ أَفْعَلُ مِنْ عِبَادَةِ اللَّهِ وَتَمِيمَةِ دِينِهِ وَتَمِيمَةِ سُنَّتِهِ وَفَضْلُهُ فَضْلِي وَأَنَا أَفْضَلُ مِنْهُ وَفَضْلِي لَهُ فَضْلٌ تَصَدِّقُ قَوْلَ رَبِّي ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ وَاللَّهُ سَمِيعٌ عَلِيمٌ.

A right of Ali^{asws} is that I^{saww} include them in my^{saww} intercession because they^{asws} are my^{saww} followers, so the one who follows me^{saww}, he is from me^{saww}, an example flowing in Ibrahim^{as}, because I^{saww} am from Ibrahim^{as} and Ibrahim^{as} is from me^{saww}, and my^{saww} Religion is his^{as} Religion, and my^{saww} Sunnah is his^{as} Sunnah, and his^{as} merits are my^{saww} merits, and I^{saww} superior than him^{as}, and my^{saww} merits are for him^{as}, merits Ratified by the Words of my^{saww} Lord^{azwj}: **Offspring, one being from the other; and Allah is Hearing, Knowing [3:34]**".³¹⁹

³¹⁹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 118

أبواب الآيات النازلة فيهم

CHAPTERS ON THE VERSES REVEALED REGARDING THEM^{asws}

باب 8 أن آل يس آل محمد ص

CHAPTER 8 – ‘AAL – E- YASEEN ARE THE AAL (PROGENY^{asws}) OF MUHAMMAD^{saww}

1- ن، عيون أخبار الرضا عليه السلام فيما احتج الرضا ع على علماء العامة في فضل العترة الطاهرة أنه سأل العلماء فقال أخروني عن قول الله عز وجل يس و القرآن الحكيم إنك لمن المرسلين على صراط مستقيم فمن عني بقوله يس قالت العلماء يس محمد ص لم يشك فيه أحد

(The book) ‘Uyoon Akhbar Al-Reza^{asws}’ – Among what Al-Reza^{asws} argued against the scholars regarding the merits of the clean family^{asws} is that he^{asws} asked the scholars: ‘Inform me about the Words of Allah^{azwj} Mighty and Majestic: **By the Wise Quran [36:2] You are one of the Rasools [36:3] Upon a Straight Path [36:4]**, so who is meant by the Word ‘Ya Seen?’ The scholars said, ‘Ya Seen’ is Muhammad^{saww}, no one doubts with regards to it’.

قال أبو الحسن ع فإن الله عز وجل أعطى محمداً و آل محمد من ذلك فضلاً لا يبلغ أحد كنهه وصفه إلا من عقله و ذلك أن الله عز وجل لم يسلم على أحد إلا على الأنبياء ص فقال تبارك و تعالی سلام على نوح في العالمين و قال سلام على إبراهيم و قال سلام على موسى و هارون و لم يقل سلام على آل نوح و لم يقل سلام على آل إبراهيم و لا قال سلام على آل موسى و هارون و قال عز وجل سلام على آل يس يعني آل محمد عليهم السلام.

Abu Al-Hassan^{asws} said: ‘Allah^{azwj} Mighty and Majestic Gave Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, a Grace from that which has not reached anyone, and that Allah^{azwj} Mighty and Majestic did not Send Greetings upon anyone except upon the Prophets^{as}, therefore 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}’³²⁰.

2- أقول روى الشيخ شرف الدين النحفي رحمه الله في كتاب تأويل الآيات الباهرة من تفسير الشيخ محمد بن العباس قال حدثنا الشيخ محمد بن القاسم عن حسين بن حكيم عن حسين بن نصر بن مزاحم عن أبيه عن أبان بن أبي عبيد عن سليمان بن قيس عن علي ع قال: إن رسول الله ص اسمه ياسين و نحن الذين قال الله سلام على آل ياسين.

I (Majlisi) am saying, ‘It is reported by the sheykh Sharaf Al Deen Al Najafi, in the book ‘Taweel Al Ayaal Al Bahira (Zaahira), from the Tafseer of the sheykh Muhammad Bin Al Abbas who said, ‘It is narrated to us by the

³²⁰ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 8 H 1

sheykh Muhammad Bin Al Qasim, from Husayn Bin Hakam, from Husayn Bin Nasr Bin Muzahim, from his father, from Aban Bin Abu Ayyash, from Suleym Bin Qays,

‘From Ali^{asws}: ‘Rasool-Allah^{saww}, his^{saww} name is ‘Yaseen’, and we^{asws} are those Allah^{azwj} Said: **Greetings be on Progeny of Yaseen [37:130]**’.³²¹

3- وَ عَنْ مُحَمَّدِ بْنِ الْعَبَّاسِ أَيْضاً عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الْحُثَعَمِيِّ عَنْ عَبَّادِ بْنِ يَعْقُوبَ عَنْ مُوسَى بْنِ عُثْمَانَ عَنِ الْأَعْمَشِ عَنْ مُجَاهِدِ بْنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ عَزَّ وَ جَلَّ سَلَامٌ عَلَى آلِ يَسَ قَالَ نُحْنُ هُمْ آلُ مُحَمَّدٍ.

And from Muhammad Bin Al Abbas as well, from Muhammad Bin Al Husayn al Khas’amy, from Abbad Bin Yaqoub, from Musa Bin usman, from Al Amsh, from Mujahid, from Ibn Abbas,

‘Regarding the Words of the Mighty and Majestic: **Greetings be on Progeny of Yaseen [37:130]**, he^{asws} said: ‘We^{asws} are they, the Progeny^{asws} of Muhammad^{saww}’.³²²

4- وَ عَنْهُ أَيْضاً عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ بْنِ أَسَدٍ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ الثَّقَفِيِّ عَنْ زُرَيْقِ بْنِ مَرْزُوقِ بْنِ الْحَجَلِيِّ عَنْ دَاوُدَ بْنِ عَلِيَّةَ عَنِ الْكَلْبِيِّ عَنْ أَبِي صَالِحٍ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ عَزَّ وَ جَلَّ سَلَامٌ عَلَى آلِ يَسَ قَالَ أَيْ عَلَى آلِ مُحَمَّدٍ.

And from him as well, from Ali Bin Abdullah Bin Asad, from Ibrahim Bin Muhammad Al Saqafy, from Zureyq Bin Amrrouq Al Bajaly, from Dawood Bin Ulayya, from Al Kalby, from Abu Salih, from Ibn Abbas,

‘Regarding the Words of Mighty and Majestic: **Greetings be on Progeny of Yaseen [37:130]**, he said, ‘Yes, the Progeny^{asws} of Muhammad^{saww}’.³²³ (Not a Hadeeth)

5- فس، تفسير القمي يس و القرآن الحكيم قال الصادق ع ياسين اسم رسول الله ص و الدليل عليه قوله إنك لمن المرسلين.

Tafseer Al-Qummi - **Greetings be on Progeny of Yaseen [37:130]**. Al-Sadiq^{asws} said: ‘Yaseen is a name of Rasool-Allah^{saww}, and the evidence upon it are his^{azwj} Words: **You are one of the Rasools [36:3]**’.³²⁴

6- فس، تفسير القمي ثم ذكر عزَّ وَ جَلَّ آلَ مُحَمَّدٍ فَقَالَ وَ تَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ سَلَامٌ عَلَى آلِ يَسَ فَقَالَ يَسَ مُحَمَّدٌ وَ آلُ مُحَمَّدٍ الْأَيْمَةُ عَلَيْهِ وَ عَلَيْهِمُ الصَّلَاةُ وَ السَّلَامُ.

Tafseer Al-Qummi – Then the Mighty and Majestic Mentioned the Progeny^{asws} of Muhammad^{saww}, so He^{azwj} Said: ‘**And upon it, We Left (his mention to be) among the later ones [37:129] Greetings be on Progeny of Yaseen [37:130]**. He said: ‘Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, the Imams^{asws}, upon them^{asws} be the Blessings and the Greetings’.³²⁵ (Not a Hadeeth)

7- مع، معاني الأخبار لي، الأمالي للصدوق الطالقاني عن الجلودي عن محمد بن سهل عن الحضير بن أبي فاطمة عن وهب بن نافع عن كادح عن الصادق عن أبيه عن علي ع في قوله عزَّ وَ جَلَّ سَلَامٌ عَلَى آلِ يَسَ قَالَ يَسَ مُحَمَّدٌ وَ نُحْنُ آلُ يَسَ.

³²¹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 8 H 2

³²² Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 8 H 3

³²³ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 8 H 4

³²⁴ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 8 H 5

³²⁵ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 8 H 6

(The books) 'Ma'any Al Akhbar' (and) 'Al Amaali' of Al Sadouq – Al Talaqany, from Al Jaloudy, from Muhammad Bin Sahl, from Al Khazr Bin Abu Fatima, from Qahab Bin Nafau, from Kadih,

'From Al-Sadiq^{asws}, from his^{asws} forefathers^{asws}, from Ali^{asws} regarding the Words of the Mighty and Majestic: **Greetings be on Progeny of Yaseen [37:130]**. He^{asws} said: 'Yaseen is Muhammad^{saww} and we^{asws} are the Progeny^{asws} of Yaseen''.³²⁶

8- مع، معاني الأخبار لي، الأماي للصدوق الطالقاني عن الجلودي عن الحسين بن معاذ عن سليمان بن داود عن الحكم بن ظهير عن السندي عن أبي مالك في قوله عز وجل سلام على آل يس قال يس محمد ص.

(The books) 'Ma'any Al Akhbar' (and) 'Al Amaali' of Al Sadouq – Al Talaqany, from Al Jaloudy, from Al Husayn Bin Muaz, from Suleyman Bin Dawood, from Al Hakam Bin Zahr, from Al Sindy, from Abu Malik,

'Regarding the Words of the Mighty and Majestic: **Greetings be on Progeny of Yaseen [37:130]**. He said, 'Yaseen is Muhammad^{saww}'.³²⁷ (Not a Hadeeth)

9- مع، معاني الأخبار لي، الأماي للصدوق أبي عن عبد الله بن الحسن المؤدب عن أحمد بن علي الأصبهايي عن محمد بن أبي عمير النهدي عن أبيه عن محمد بن مزوان عن محمد بن السائب عن أبي صالح عن ابن عباس في قوله عز وجل سلام على آل يس قال علي آل محمد ع.

(The books) 'Ma'any Al Akhbar' (and) 'Al Amaali' of Al Sadouq – My father, from Abdullah Bin Al Hassan Al Mowdab, from Ahmad Bin Ali Al Asbahany, from Muhammad Bin Abu Umar Al Nahdy, from his father, from Muhammad Bin Marwan, from Muhammad Bin Al Saib, from Abu Salih, from Ibn Abbas,

'Regarding the Words of Mighty and Majestic: **Greetings be on Progeny of Yaseen [37:130]**. He said, 'The Progeny^{asws} of Muhammad^{saww}'.³²⁸ (Not a Hadeeth)

10- مع، معاني الأخبار لي، الأماي للصدوق عبد الله بن محمد بن عبد الوهاب عن عبيد الله بن يحيى بن عبد الباقي عن أبيه عن علي بن الحسن عن عبد الرزاق عن صندل عن الكلبي عن أبي صالح عن ابن عباس في قوله عز وجل سلام على آل يس قال السلام من رب العالمين على محمد وآله صلى الله عليه وآله وسلم لمن تولاهم في القيامة.

(The books) 'Ma'any Al Akhbar' (and) 'Al Amaali' of Al Sadouq – Abdullah Bin Muhammad Bin Abdul Wahab, from Ubeydullah Bin Yahya bin Abdul Baqi, from his father, from Ali Bin Al Hassan, from Abdul Razzaq, from Sandal, from Al Kalby, from Abu Salih, from Ibn Abbas,

'Regarding the Words of the Mighty and Majestic: **Greetings be on Progeny of Yaseen [37:130]**. He said, 'The greetings from Lord^{azwj} of the worlds upon Muhammad^{saww} and his^{saww} Progeny^{asws}, Blessings be upon him^{saww} and them^{asws} and His^{azwj} Greetings to the ones who are in their^{asws} Wilayah during the (Day of) Qiyamah''.³²⁹ (Not a Hadeeth)

11- مع، معاني الأخبار الطالقاني عن الجلودي عن محمد بن سهل عن إبراهيم بن معمر عن عبد الله بن داهر عن أبيه عن الأعمش عن يحيى بن وثاب عن أبي عبد الرحمن السلمى أن عمراً بن الخطاب كان يقرأ سلاماً على آل يس قال أبو عبد الرحمن آل يس آل محمد ع.

³²⁶ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 8 H 7

³²⁷ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 8 H 8

³²⁸ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 8 H 10

³²⁹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 8 H 11

(The book) 'Ma'any Al Akhbar – Al Talaqany, from Muhammad Bin Sahl, from Ibrahim Bin Ma'mar, from Abdullah Bin Dahir, from his father, from Al Amsh, from Yahya Bin Wasab, from Abu Abdul Rahman Al Sulamy,

'Umar Bin Al Khattab used to recite it as: **Greetings be on Progeny of Yaseen [37:130]**. Abdul Rahman said, 'The Progeny of Yaseen are the Progeny^{asws} of Muhammad^{sawww},³³⁰ (Not a Hadeeth)

12- أَقُولُ قَالَ الْعَلَامَةُ قَدَسَ اللَّهُ رُوحَهُ فِي كَشْفِ الْحَقِّ فِي قَوْلِهِ تَعَالَى سَلَامٌ عَلَى آلِ يَسَّ عَنِ ابْنِ عَبَّاسٍ هُمْ آلُ مُحَمَّدٍ ص

I (Majlisi) am saying, 'The Allama said in (the book) 'Kashf Al Haq' – regarding the Words of the Exalted: **Greetings be on Progeny of Yaseen [37:130]**, from Ibn Abbas, 'They^{asws} are the Progeny^{asws} of Muhammad^{sawww}.

وَ قَالَ النَّاصِبُ الرَّادُّ لَهُ فِي شَرْحِهِ أَقُولُ صَحَّ هَذَا وَ آلُ يَسَّ آلُ مُحَمَّدٍ وَ عَلِيٌّ ع مِنْهُمْ وَ السَّلَامُ عَلَيْهِمْ وَ لَكِنَّ أَيْنَ هُوَ مِنْ دَلِيلِ الْمُدَّعَى.

And the Nasibis (Hostile ones) said, 'The rebuttal of it is in its commentary'. I am saying, the correct it this, the Progeny of Yaseen is the Progeny^{asws} of Muhammad^{sawww}, and Ali^{asws} is from them^{asws}, and the greetings is upon them^{asws}, but where is it from the evidence of the claimant?"³³¹ (Not a Hadeeth)

³³⁰ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 8 H 12

³³¹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 8 H 13

باب 9 أنهم ع الذكر و أهل الذكر و أنهم المسئولون و أنه فرض على شيعتهم المسألة و لم يفرض عليهم الجواب

CHAPTER 9 – THEY^{asws} ARE THE ‘AHL AL ZIKR’, AND THEY^{asws} ARE TO BE ASKED OF, AND IT IS OBLIGATED UPON THEIR^{asws} SHIAS TO ASK THEM^{asws}, AND THE ANSWERING IS NOT OBLIGATED UPON THEM^{asws}

الآيات النحل فَسْئَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ بِالْبَيِّنَاتِ وَ الزُّبُرِ

-The Verses – (Surah) ‘Al Nahl’ - **therefore ask the people of Al Zikr if you don’t know [16:43] With the clear proofs and the Scriptures, [16:44]**

الأنبياء فَسْئَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

(Surah) Al Anbiya: **therefore ask the people of Al-Zikr if you don’t know [21:7]**

ص هذا عطاؤنا فاقننْ أَوْ أَمْسِكْ بِعِزِّ حِسَابٍ

(Surah) Suad: **This is Our Gift, so either confer or withhold, without a Reckoning [38:39].**

رَوَى الشَّهْرَسْتَانِيُّ فِي تَفْسِيرِهِ الْمُسَمَّى بِمَفَاتِيحِ الْأَسْرَارِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّ رَجُلًا سَأَلَهُ فَقَالَ مَنْ عِنْدَنَا يَقُولُونَ قَوْلَهُ تَعَالَى فَسْئَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ إِنَّ الذِّكْرَ هُوَ التَّوْرَةُ وَ أَهْلُ الذِّكْرِ هُمُ عُلَمَاءُ الْيَهُودِ

It is reported by Al-Shahrestani in his Tafseer named at ‘Mafateeh Al-Asraar’ – From Ja’far^{asws} Bin Muhammad^{asws}, a man asked him^{asws} saying, ‘Ones in our presence are saying His^{azwj} Words: **therefore ask the people of Al-Zikr if you don’t know [16:43]**, the Zikr, it is the Torah, and the people of Al-Zikr, they are the Jewish scholars’.

فَقَالَ ع وَ اللَّهُ إِذَا يَدْعُونَنَا إِلَى دِينِهِمْ بَلَّ نَحْنُ وَ اللَّهُ أَهْلُ الذِّكْرِ الَّذِينَ أَمَرَ اللَّهُ تَعَالَى بِرَدِّ الْمَسْأَلَةِ إِلَيْنَا.

He^{asws} said: ‘By Allah^{azwj}! They we are being called to their Religion. But, by Allah^{azwj}, we^{asws} are the People^{asws} of Al-Zikr, the ones^{asws} Allah^{azwj} the Exalted has Commanded with referring the questions to us^{asws}’.

قَالَ وَ كَذَا نَقَلَ عَنْ عَلِيِّ ع أَنَّهُ قَالَ: نَحْنُ أَهْلُ الذِّكْرِ.

He said, ‘And such is transmitted from Ali^{asws} having said: ‘We^{asws} are the People^{asws} of the Zikr’.

1- قب، المناقب لابن شهر آشوب مُحَمَّدُ بْنُ مُسْلِمٍ وَ جَابِرُ الْجَعْفَرِيُّ فِي قَوْلِهِ تَعَالَى فَسْئَلُوا أَهْلَ الذِّكْرِ قَالَ الْبَاقِرُ ع نَحْنُ أَهْلُ الذِّكْرِ.

(The book) ‘Al-Manaqib’ of Ibn Shehr Ashub – Muhammad Bin Muslim, and Jabir Aal Jufy – regarding the Words of the Exalted: ‘Al-Baqir^{asws} said: ‘We^{asws} are the People^{asws} of Al-Zikr’.

قال أبو جعفر الطوسي سمى الله رسوله ذكراً قوله تعالى قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا رَسُولًا فَالذِّكْرُ رَسُولُ اللَّهِ وَ الْأئِمَّةُ أَهْلُهُ وَ هُوَ الْمُرِيُّ عَنِ الْبَاقِرِ وَ الصَّادِقِ وَ الرِّضَا ع.

Abu Ja'far Al-Tusi said, 'Allah^{azwj} Named His^{azwj} Rasool^{saww} as 'Zikr – the Words of the Exalted: **Allah has Sent down to you a Reminder [65:10] A Rasool [65:11]**. The Zikr is Rasool-Allah^{saww} and the Imams^{asws} of his^{saww} family, and it is reported from Al-Baqir^{asws}, and Al-Sadiq^{asws} and Al-Reza^{asws}'.

تَفْسِيرُ يُوسُفَ الْقَطَّانِ وَ وَكَيْعِ بْنِ الْجَرَّاحِ وَ إِسْمَاعِيلَ السُّدِّيِّ وَ سُفْيَانَ الثَّوْرِيِّ أَنَّهُ قَالَ الْحَارِثُ سَأَلْتُ أَمِيرَ الْمُؤْمِنِينَ ع عَنْ هَذِهِ الْآيَةِ قَالَ وَ اللَّهُ إِنَّا لَنَحْنُ أَهْلُ الذِّكْرِ نَحْنُ أَهْلُ الْعِلْمِ نَحْنُ مَعْدِنُ التَّأْوِيلِ وَ التَّنْزِيلِ.

Tafseer Yusuf Al Qattan and Wakie Bin Al Jarrah and Ismail Al Sudy, and Sufyan Al Sowry having said, 'Al Haris said,

'I asked Amir Al-Momineen^{asws} about this Verse, he^{asws} said: 'By Allah^{azwj}! Us^{asws}. We^{asws} are the People^{asws} of Al-Zikr, we^{asws} are the People^{asws} of the knowledge, we^{asws} are the mine of the interpretation and the Revelation''.

وَ رُوِيَ عَنِ الْحَسَنِ بْنِ عَلِيٍّ فِي كَلَامِهِ لَهُ وَ أَعَزَّ بِهِ الْعَرَبُ عَامَةً وَ شَرَفَ مَنْ شَاءَ مِنْهُمْ خَاصَّةً فَقَالَ وَ إِنَّهُ لَذِكْرٌ لَكَ وَ لِقَوْمِكَ.

And it is reported from Al-Hassan^{asws} Bin Ali^{asws} in a speech of his^{asws}: 'And the general Arabs are honoured with it, and He^{azwj} Ennobled the ones He^{azwj} so Desired from them^{asws} especially, so He^{azwj} Said: **And it is a Zikr for you and for your people, and soon you shall be Questioned [43:44]**'³³².

2- ن، عيون أخبار الرضا عليه السلام فيما بين الرضا ع عند المأمون من فضيل العترة الطاهرة أن قال و أما التاسعة فنحن أهل الذكر الذين قال الله عز و جل فسئلوا أهل الذكر إن كنتم لا تعلمون فنحن أهل الذكر فاسألونا إن كنتم لا تعلمون

(The book) 'Uyoon Akhbar Al-Reza^{asws} – Among what Al-Reza^{asws} explained from the merits of the clean family is that he^{asws} said: 'And as for the ninth, we^{asws} are the people of Al-Zikr, the ones^{asws} Allah^{azwj} Mighty and Majestic Said: **therefore ask the people of Al-Zikr if you don't know [16:43]**. We^{asws} are the People^{asws} of Al-Zikr, therefore ask us^{asws} if you don't know'.

فَقَالَتِ الْعُلَمَاءُ إِذَا عَنَى بِذَلِكَ الْيَهُودُ 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, it means by that the Jews and the Christians'. Abu Al-Hassan^{asws} said: 'Glory be to Allah^{azwj}! And is that allowed when they are calling us to their Religion and saying that it is superior than the Religion of Al-Islam?'

فَقَالَ الْمَأْمُونُ فَهَلْ عِنْدَكَ فِي ذَلِكَ شَرَحٌ بِخِلَافِ مَا قَالُوا يَا أَبَا الْحَسَنِ

³³² Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 1

Al-Mamoun said, 'Is there a commentary with you^{asws} regarding that, different to what they are saying, O Abu Al-Hassan^{asws}?'

فَقَالَ ع نَعَمَ الدُّكْرُ رَسُولُ اللَّهِ ص 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 يَتْلُوا عَلَيْكُمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ فَاذْكُرُوا رَسُولَ اللَّهِ ص وَ نَحْنُ أَهْلُهُ.

He^{asws} said: 'Yes. Al-Zikr is Rasool-Allah^{azwj} and we^{asws} are his^{saww} People^{asws}, and that is explained in the Book of Allah^{azwj} Mighty and Majestic where He^{azwj} is Saying is 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 reciting to you Clarifying Verses of Allah [65:11].** Thus, the Zikr is Rasool-Allah^{saww} and we^{asws} are his^{saww} People^{asws}.³³³

3- فس، تفسير القمي مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ سُلَيْمَانَ بْنِ سَفِيَانَ عَنْ ثَعْلَبَةَ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ فَسْتَأْذِنُوا أَهْلَ الدُّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ مِنَ الْمُعْتَوِينَ بِذَلِكَ قَالَ نَحْنُ فُلْتُمْ فَأَنْتُمْ الْمَسْتَوْفُونَ قَالَ نَعَمْ فُلْتُمْ وَ نَحْنُ السَّائِلُونَ قَالَ نَعَمْ فُلْتُمْ فَاعْلَيْنَا أَنْ نَسْأَلُكُمْ قَالَ نَعَمْ فُلْتُمْ وَ عَلَيْكُمْ أَنْ تُجِيبُونَا

Tafseer Al Qummi – Muhammad Bin Ja'far, from Abdullah Bin Muhammad, from Suleyman Bin Sufyan, from Sa'alba, from Zurara,

'From Abu Ja'far^{asws} regarding His^{azwj} Words: **therefore ask the people of Al Zikr if you don't know [16:43].** Who are the ones meant by that?' He^{asws} said: 'We (Imams^{asws}) are'. I said, 'So you^{asws} the ones to be asked?' He^{asws} said: 'Yes'. I said, 'And we are the questioners?' He^{asws} said: 'Yes'. I said, 'So upon us that we should ask you?' He^{asws} said: 'Yes'. I said, 'And upon you^{asws} is that you^{asws} answer us?'

قَالَ لَا ذَاكَ إِلَيْنَا وَ إِنْ شِئْنَا فَعَلْنَا وَ إِنْ شِئْنَا تَرَكْنَا ثُمَّ قَالَ هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ.

He^{asws} said: 'No, that is up to us^{asws}, and we^{asws} so desire, we^{asws} shall do so, and if we^{asws} so desire, we^{asws} shall refuse'. Then he^{asws} said: **"This is Our Gift, so either confer or withhold, without a Reckoning [38:39]"**.³³⁴

4- ب، قرب الإسناد ابن عيسى عن البرزطي فيما كتبت إليه الرضا ع قال الله تبارك و تعالی فَسْتَأْذِنُوا أَهْلَ الدُّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ وَ قَالَ وَ مَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً فَلَوْ لَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَ لِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ فَقَدْ فُرِضَتْ عَلَيْكُمْ الْمَسْأَلَةُ وَ الرَّدُّ إِلَيْنَا وَ لَمْ يُفْرَضْ عَلَيْنَا الْجَوَابُ.

(The book) 'Qurb Al-Asnad' – Ibn Isa, from Al-Bazanty, among what Al-Reza^{asws} wrote to him: 'Allah^{azwj} Blessed and Exalted Said: **therefore ask the people of Al-Zikr if you don't know [16:43],** and Said: **And it was not for the Momineen to go forth altogether, so why don't a group of them from every sect from them go forth to obtain understanding in the Religion and let them warn their people when they return to them, perhaps they would be cautious**

³³³ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 2

³³⁴ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 3

[9:122]. So He^{saww} has Obligated the questioning upon you all and the referring to us^{asws}, and did not Obligate the answering upon us^{asws},³³⁵.

5- ير، بصائر الدرجات أحمد بن محمد بن الحسين بن سعيد عن حماد بن عمار عن ربعي عن الفضيل عن أبي عبد الله ع في قول الله تعالى وإنه لذكر لك ولقومك وسوف تسئلون قال الذكر القرآن ونحن قومه ونحن المسئلون.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Hammad, from Rabie, form Al Fazeyl,

'From Abu Abdullah^{asws} regarding the Words of Allah^{azwj} the Exalted: **And it is a Zikr for you and for your people, and soon you shall be Questioned [43:44]**. He^{asws} said: 'The Zikr is the Quran, and we^{asws} are its People^{asws}, and we^{asws} are to be asked'³³⁶.

6- ير، بصائر الدرجات ابن يزيد عن ابن أبي عمير عن ابن أذينة عن يزيد عن أبي جعفر ع مثله.

(The book) 'Basaair Al Darajaat' – Ibn Yazeed, from Abu Umeyr, from Ibn Azina, from Bureyd,

'From Abu Ja'far^{asws} – similar to it'³³⁷.

7- ير، بصائر الدرجات أحمد بن محمد بن الحسين بن سعيد عن حماد بن عمار عن ربعي عن فضيلة عن أبي جعفر ع في قول الله تبارك وتعالى وإنه لذكر لك ولقومك وسوف تسئلون قال إنما عنانا بما نحن أهل الذكر ونحن المسئلون.

(The book) 'Basaair Al Darajaat', by this chain, from Bureyd, from Muawiya,

'From Abu Ja'far^{asws} regarding the Words of Blessed and Exalted: **And it is a Zikr for you and for your people, and soon you shall be Questioned [43:44]**. He^{asws} said: 'But rather we^{asws} are meant by it. We^{asws} are the People^{asws} of the Zikr, and we^{asws} are to be asked'³³⁸.

8- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة محمد بن العباس عن عبد العزيز بن يحيى عن محمد بن عبد الله بن سلام عن أحمد بن عبد الله عن أبيه عن زرارته عنه ع مثله.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Abdul Aziz Bin Yahya, from Muhammad Bin Abdullah Bin Salam, from Ahmad Bin Abdullah, from his father, from Zurara,

'From him^{asws} – similar to it'³³⁹.

9- ير، بصائر الدرجات ابن مغروف عن حماد بن عيسى عن عمر بن يزيد قال قال أبو جعفر ع وإنه لذكر لك ولقومك وسوف تسئلون قال رسول الله ص وأهل بيته أهل الذكر وهم المسئلون.

(The book) 'Basaair Al Darajaat' – Ibn Marouf, from Hammad Bin Isa, from Umar Bin Yazeed who said,

³³⁵ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 4

³³⁶ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 5

³³⁷ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 6

³³⁸ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 7

³³⁹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 8

'Abu Ja'far^{asws} said: '**And it is a Zikr for you and for your people, and soon you shall be Questioned [43:44]**: 'He^{asws} said: 'Rasool-Allah^{saww} and the People^{asws} of his^{saww} Household are the People^{asws} of the Zikr, and they^{asws} are to be asked".³⁴⁰

10- ير، بصائر الدرجات أحمد بن محمد بن الأهوازبي عن النضر عن عاصم عن أبي بصير في قول الله تعالى وإنه لذكر لك ولقومك وسوف تسئلون قال رسول الله ص وأهل بيته المسئولون وهم أهل الذكر.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Ahwazy, from Al Nazr, from Aasim, from Abu Baseer,

'Regarding the Words of Allah^{azwj} the Exalted: **And it is a Zikr for you and for your people, and soon you shall be Questioned [43:44]**. he^{asws} said: 'Rasool-Allah^{saww} and the People^{asws} of his^{saww} Household are the questioned ones^{asws}, and they^{asws} are the People^{asws} of Al-Zikr".³⁴¹

11- ير، بصائر الدرجات عبد بن سليمان عن سعد بن سعد عن صفوان عن الرضا ع في قول الله وإنه لذكر لك ولقومك وسوف تسئلون قال نحن هم.

(The book) 'Basaair Al Darajaat' – Abbad Bin Suleyman, from Sa'ad Bin Sa'd, from Safwan,

'From Al-Reza^{asws} regarding the Words of Allah^{azwj}: **And it is a Zikr for you and for your people, and soon you shall be Questioned [43:44]**, he^{asws} said: 'We^{asws} are they".³⁴²

12- ير، بصائر الدرجات بالإسناد عن الرضا ع قال: قال الله فستأولوا أهل الذكر وهم الأئمة إن كنتم لا تعلمون فعليهم أن يسألوهم ولا يسألوهم أن يجيبوهم إن شاءوا أجابوا وإن شاءوا لم يجيبوا.

(The book) 'Basaair Al-Darajaat' – By the chains from Al-Reza^{asws} having said: 'Allah^{azwj} Said: '**therefore ask the people of Al-Zikr** - and they^{asws} are the Imams^{asws}, **if you don't know [16:43]**. Upon them (people) that they ask them^{asws}, and it isn't upon them^{asws} that they^{asws} answer them. If they^{asws} so desire, they answer, and if they^{asws} so desire, they do not answer".³⁴³

13- بالإسناد الأول عن الرضا ع قال: قال الله تعالى فستأولوا أهل الذكر إن كنتم لا تعلمون من هم قال نحن هم.

By the former chains from Al-Reza^{asws}, he (the narrator) said, 'Allah^{azwj} the Exalted Said: **therefore ask the people of Al-Zikr if you don't know [16:43]**, who are they?' He^{asws} said: 'We^{asws} are they".³⁴⁴

14- ير، بصائر الدرجات بهذا الإسناد قال: قلت لأبي الحسن يكون الإمام في حال يسأل عن الحلال والحرام والذي يحتاج الناس إليه فلا يكون عنده شيء قال لا ولكن قد يكون عنده ولا يجيب.

³⁴⁰ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 9

³⁴¹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 10

³⁴² Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 11

³⁴³ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 12

³⁴⁴ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 13

(The book) 'Basaair Al-Darajaat' – By this chain, said, 'I said to Abu Al-Hassan^{asws}, 'Can the Imam^{asws} happen to be in such a state that he^{asws} is asked about the Permissible(s) and the Prohibitions, and that which the people are needy to, and there does not happen to be anything with him^{asws}?' He^{asws} said: 'No, but it would happen to be with him^{asws} and he^{asws} may not answer''³⁴⁵.

15- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مَنْصُورِ بْنِ يُؤُسَ عَنْ أَبِي بَكْرِ الْحَضْرَمِيِّ قَالَ: كُنْتُ عِنْدَ أَبِي جَعْفَرٍ عَ وَ دَخَلَ عَلَيْهِ الْوَزْدُ أَخُو الْكُمَيْتِ فَقَالَ جَعْلَبِي اللَّهُ فِدَاكَ اخْبُرْتُ لَكَ سَبْعِينَ مَسْأَلَةً وَاحِدَةً مِنْهَا قَالَ وَ لَا وَاحِدَةً يَا وَزْدُ قَالَ بَلَى قَدْ حَضَرَنِي وَاحِدَةً قَالَ وَ مَا هِيَ

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al Husayn, from Muhammad Bin Ismail, from Mansour Bin Yunus, from Abu Bakr Al Hazramy who said,

'I was in the presence of Abu Ja'far^{asws} and Al-Ward, brother of Al-Kumeyt entered and said, 'May Allah^{azwj} Make me to be sacrificed for you^{asws}! (I had) seventy questions and (now) no one from me presented to me'. He^{asws} said: 'And not even one, O Ward?' He said, 'Yes, one has presented to me'. He^{asws} said: 'And what is it?'

قَالَ قَوْلُ اللَّهِ تَبَارَكَ وَ تَعَالَى فَسْتَقْلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ قَالَ يَا وَزْدُ أَمْرُكُمْ اللَّهُ تَبَارَكَ وَ تَعَالَى أَنْ تَسْأَلُونَا وَ لَنَا إِنْ شِئْنَا أَجَبْنَاكُمْ وَ إِنْ شِئْنَا لَمْ نُجِيبْكُمْ.

He said, 'The Words of Allah^{azwj} Blessed and Exalted: **therefore ask the people of Al-Zikr if you don't know [16:43]**'. He^{asws} said: 'O Ward! Allah^{azwj} Blessed and Exalted Commands you to ask us^{asws}, and for us^{asws} is that if we^{asws} so desire, we^{asws} answer you, and if we^{asws} so desire, we^{asws} do not answer you''³⁴⁶.

16- ير، بصائر الدرجات مُحَمَّدُ بْنُ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ أَبِي الْحَسَنِ الرِّضَا ع قَالَ سَمِعْتُهُ يَقُولُ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع عَلَى الْأَيْمَةِ مِنَ الْفَرَضِ مَا لَيْسَ عَلَى شِيعَتِهِمْ وَ عَلَى شِيعَتِنَا مَا لَيْسَ عَلَيْنَا

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Washa,

'From Abu Al-Hassan Al-Reza^{asws}, he (the narrator) said, 'I heard him^{asws} saying: 'Ali^{asws} Bin Al-Husayn^{asws} said: 'Upon the Imams^{asws} from the Obligations is what isn't upon their Shias, and upon our^{asws} Shias is what isn't upon us^{asws}.

أَمْرُهُمُ اللَّهُ أَنْ يَسْأَلُونَا فَقَالَ فَسْتَقْلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ فَأَمْرُهُمْ أَنْ يَسْأَلُونَا وَ لَيْسَ عَلَيْنَا الْجَوَابُ إِنْ شِئْنَا أَجَبْنَا وَ إِنْ شِئْنَا أَمْسَكْنَا.

Allah^{azwj} Commanded them to ask us^{asws}. He^{azwj} Said: **therefore ask the people of Al-Zikr if you don't know [16:43]**. He^{azwj} Commanded them to ask us^{asws}, and the answering isn't upon us^{asws}. If we^{asws} so desire, we^{asws} shall answer, and if we^{asws} so desire, we^{asws} shall withhold''³⁴⁷.

³⁴⁵ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 14

³⁴⁶ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 15

³⁴⁷ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 16

17- ير، بصائر الدرجات أحمد بن محمد بن محمد بن البرزطي قال: كتبت إلى الرضا ع كتاباً فكان في بعض ما كتبت إليه قال الله عز و حل فسئلوا أهل الذكر إن كنتم لا تعلمون و قال الله و ما كان المؤمنون لينفروا كافة فلو لا نفر من كل فرقة منهم طائفة ليتفقهوا في الدين و لينذروا قومهم إذا رجعوا إليهم لعلهم يحذرون

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad Al Bazanty who said,

'I wrote a letter to Al-Reza^{asws}, and there was among part of what I wrote to him^{asws}, 'Allah^{azwj} Mighty and Majestic Said: **therefore ask the people of Al-Zikr if you don't know [16:43]**, and Allah^{azwj} Said: **'And it was not for the Momineen to go forth altogether, so why don't a group of them from every sect from them go forth to obtain understanding in the Religion and let them warn their people when they return to them, perhaps they would be cautious [9:122].**

فقد فرضت عليكم المسألة و لم يفرض علينا الجواب قال الله عز و حل فإن لم يستجيبوا لك فاعلم أنما يتبعون أهواءهم و من أضل ممن اتبع هواه بغير هدى من الله.

(He^{asws} said): 'The questioning is Obligated upon you all, and the answering is not Obligated upon us^{asws}. Allah^{azwj} 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? [28:50]**'.³⁴⁸

18- ير، بصائر الدرجات أحمد بن محمد بن محمد بن محمد بن البرزطي قال: سألت أبا عبد الله ع عن قول الله تعالى فسئلوا أهل الذكر إن كنتم لا تعلمون من هم قال نحن قال قلت علينا أن نسألكم قال نعم قلت عليكم أن تجيبونا قال ذلك إلينا.

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

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} the Exalted: **therefore ask the people of Al-Zikr if you don't know [16:43]**, who are they?' He^{asws} said: 'Us^{asws}'. I said, 'Upon us is that we ask you^{asws}? He^{asws} said: 'Yes'. I said, 'Upon you^{asws} is that you^{asws} must answer?' He^{asws} said: 'That is up to us^{asws}'.³⁴⁹

19- ير، بصائر الدرجات محمد بن عبد الجبار عن ابن فضال عن ثعلبة عن زرار عن أبي جعفر ع في قول الله تعالى فسئلوا أهل الذكر إن كنتم لا تعلمون من هم قال نحن قلت فمن المأمورون بالمسألة قال أنتم قال قلت فإننا نسألك كما أمرنا و قد ظننت أنه لا يمنع مني إذا أتيت من هذا الوجه قال فقال إنما أمرتم أن تسألونا و ليس لكم علينا الجواب إنما ذلك إلينا.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Sa'aba, from Zurara,

'From Abu Ja'far^{asws} regarding the Words of Allah^{azwj} the Exalted: **therefore ask the people of Al Zikr if you don't know [16:43]**, (I, the narrator said), 'Who are they? He^{asws} said: 'Us^{asws}'. I said, 'So who are the ones being Commanded with the questioning?' He^{asws} said: 'You are'. I said, 'We have to ask you^{asws} just as we are Commanded', and I had thought that he^{asws} will not refuse me when I come to him^{asws} from this perspective'. He^{asws} said: 'But

³⁴⁸ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 17

³⁴⁹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 18

rather you are Commanded to ask us^{asws}, and that answer isn't for you upon us^{asws}, but rather that is up to us^{asws},³⁵⁰

20- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ صَفْوَانَ عَنْ مَعْلَى بْنِ أَبِي عُثْمَانَ عَنْ مَعْلَى بْنِ خُنَيْسٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَسْتَأْذِنُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ قَالَ هُمْ أَلْ مُحَمَّدٍ فَعَلَى النَّاسِ أَنْ يَسْأَلُوهُمْ وَ لَيْسَ عَلَيْهِمْ أَنْ يُجِيبُوا ذَلِكَ إِلَيْهِمْ إِنْ شَاءُوا أَحَابُوا وَ إِنْ شَاءُوا لَمْ يُجِيبُوا.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al Husayn, from Safwan, from Moalla Bin Abu Usman, from Moalla Bin Khuneys,

'From Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **therefore ask the people of Al-Zikr if you don't know [16:43]**. He^{asws} said: 'They are the Progeny^{asws} of Muhammad^{sawww}. It is upon the people to ask them^{asws}, and it isn't upon them^{asws} that they answer. That is up to them^{asws}. If they^{asws} so desire, they^{asws} would answer, and if they^{asws} so desire, they^{asws} would not answer'³⁵¹.

21- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ ابْنِ فَضَّالٍ عَنْ ثُعَلْبَةَ عَنْ زُرَّارَةَ قَالَ: قُلْتُ لَهُ يَكُونُ الْإِمَامُ يُسْأَلُ عَنِ الْحَلَالِ وَ الْحَرَامِ وَ لَا يَكُونُ عِنْدَهُ فِيهِ شَيْءٌ قَالَ لَا فَقَالَ قَالَ اللَّهُ تَعَالَى فَسْتَأْذِنُوا أَهْلَ الذِّكْرِ هُمْ الْأَيُّمَةُ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al Husayn, from Ibn Fazzal, from Sa'alba, from Zurara who said,

'I said to him^{asws}, 'Can the Imam^{asws} be such that he^{asws} is asked about the Permissible(s) and the Prohibitions and there does not happen to be anything with him^{asws} regarding it?' He^{asws} said: 'Allah^{azwj} the Exalted Said: **therefore ask the people of Al-Zikr** - they are the Imams^{asws} - **if you don't know [16:43]**'.

قُلْتُ مَنْ هُمْ قَالَ نَحْنُ قُلْتُ فَمَنْ الْمَأْمُورُ بِالسَّأَلِ قَالَ أَنْتُمْ قُلْتُ فَإِنَّا نَسْأَلُكَ وَ قَدْ رُمْتُ أَنَّهُ لَا يَمْنَعُ مِنِّي إِذَا أَتَيْتُهُ مِنْ هَذَا الْوَجْهِ قَالَ إِنَّمَا أَمْرُهُمْ أَنْ تَسْأَلُوا وَ لَيْسَ عَلَيْنَا الْجَوَابُ إِنَّمَا ذَلِكَ إِلَيْنَا.

I said, 'Who are they?' He^{asws} said: 'Us^{asws}'. I said, 'So, who are the ones Commanded with the questioning?' He^{asws} said: 'You are'. I said, 'So, we have to ask you^{asws}? – and I thought that he^{asws} would not refuse me when I came to him^{asws} from this perspective'. He^{asws} said: 'But rather you are Commanded to be asking, and the answer isn't (Obligated) upon us^{asws}. But rather, that is up to us^{asws},³⁵²

22- ير، بصائر الدرجات السَّنْدِيُّ بْنُ مُحَمَّدٍ عَنْ عَاصِمِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ فَسْتَأْذِنُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ قَالَ نَحْنُ أَهْلُ الذِّكْرِ وَ نَحْنُ الْمَسْتَأْذِنُونَ.

(The book) 'Basaair Al Darajaat' – Al Sindy Bin Muhammad, from Aasim Bin Humejd, from Muhammad Bin Muslim,

³⁵⁰ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 19

³⁵¹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 20

³⁵² Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 21

'From Abu Ja'far^{asws} regarding the Words of Allah^{azwj}: **therefore ask the people of Al-Zikr if you don't know [16:43]**. He^{asws} said: 'We^{asws} are the People^{asws} of the Zikr, and we^{asws} are questioned ones^{asws}'.³⁵³

23- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ وَ مُحَمَّدُ بْنُ عَبْدِ الْجَبَّارِ عَنِ ابْنِ فَضَالٍ عَنِ ثَعْلَبَةَ عَنِ بَعْضِ أَصْحَابِنَا عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنِ الْفَضِيلِ بْنِ يَسَارٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ فَسْتَأْئِلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ قَالَ رَسُولُ اللَّهِ ص وَ أَهْلُ بَيْتِهِ هُمْ أَهْلُ الذِّكْرِ وَ هُمْ الْأَيْمَةُ.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al Husayn, and Muhammad Bin Abul Jabbar, from Ibn Fazzal, from Sa'alba, from one of our companions, from Muhammad Bin Marwan, from Al Fuzeyl Bin Yasaar,

'From Abu Ja'far^{asws} regarding the Words of Allah^{azwj}: **therefore ask the people of Al-Zikr if you don't know [16:43]**, he^{asws} said: 'Rasool-Allah^{saww} and the People^{asws} of his^{saww} Household, they^{asws} are the People^{asws} of the Zikr, and they^{asws} are the Imams^{asws}'.³⁵⁴

24- ير، بصائر الدرجات أَحْمَدُ بْنُ مُوسَى عَنِ الْحَشَّابِ عَنِ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ فَسْتَأْئِلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ قَالَ الذِّكْرُ مُحَمَّدٌ وَ نَحْنُ أَهْلُهُ وَ نَحْنُ الْمَسْتَأْئِلُونَ.

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

'From Abu Abdullah^{asws} regarding the Words of Allah^{azwj}: **therefore ask the people of Al-Zikr if you don't know [16:43]**. He^{asws} said: 'The Zikr is Muhammad^{saww} and we^{asws} are his^{saww} people^{asws}, and we^{asws} are the ones to be asked'³⁵⁵.

25- ير، بصائر الدرجات أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ سُلَيْمَانَ بْنِ جَعْفَرٍ الْجَعْفَرِيِّ قَالَ سَمِعْتُ أَبَا الْحُسَيْنِ ع يَقُولُ فِي قَوْلِ اللَّهِ تَعَالَى فَسْتَأْئِلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ قَالَ نَحْنُ هُمْ.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Suleyman Bin Ja'far Al Ja'fary who said,

'I heard Abu Al-Hassan^{asws} saying regarding the Words of Allah^{azwj} the Exalted: **therefore ask the people of Al-Zikr if you don't know [16:43]**. He^{asws} said: 'We^{asws} are they'³⁵⁶.

26- ير، بصائر الدرجات أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ عَلِيِّ بْنِ الثُّعْمَانِ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنِ الْفَضِيلِ عَنِ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ تَعَالَى فَسْتَأْئِلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ قَالَ رَسُولُ اللَّهِ ص وَ الْأَيْمَةُ هُمْ أَهْلُ الذِّكْرِ قَالَ اللَّهُ تَعَالَى وَ إِنَّهُ لَذِكْرٌ لَكَ وَ لِقَوْمِكَ وَ سَوْفَ تُسْتَأْئَلُونَ قَالَ نَحْنُ قَوْمُهُ وَ نَحْنُ الْمَسْتَأْئِلُونَ.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Ali Bin Al Numan, from Muhammad Bin Marwan, from Al Fuzeyl,

'From Abu Ja'far^{asws} regarding the Words of Allah^{azwj} the Exalted: **therefore ask the people of Al Zikr if you don't know [16:43]**. He^{asws} said: 'Rasool-Allah^{saww} and the Imams^{asws}, they^{asws} are the People^{asws} of the Zikr. Allah^{azwj} the Exalted Said: **And it is a Zikr for you and**

³⁵³ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 22

³⁵⁴ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 23

³⁵⁵ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 24

³⁵⁶ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 25

for your people, and soon you shall be Questioned [43:44]. We^{asws} are his^{asws} people and we^{asws} are the ones^{asws} to be asked”³⁵⁷.

27- ير، بصائر الدرجات ابن يزيد و محمد بن الحسين عن محمد بن أبي عمير عن عمر بن أذينة عن برید بن معاوية عن أبي جعفر ع قال: قلت قول الله عز و حل فسئلوا أهل الذكر إن كنتم لا تعلمون قال الذكر القرآن و نحن المسئولون.

(The book) ‘Basaair Al Darajaat’ – Ibn Yazeed and Muhammad Bin Al Husayn, from Muhammad Bin Abu Umeyr, from Umar Bin Azina, from Bureyd Bin Muawiya,

‘From Abu Ja’far^{asws}, he (the narrator) said, ‘I said, ‘The Words of Allah^{azwj} Mighty and Majestic: **therefore ask the people of Al-Zikr if you don’t know [16:43]**’. He^{asws} said: ‘The Zikr is the Quran, and we^{asws} the ones to be asked”³⁵⁸.

28- ير، بصائر الدرجات أحمد بن محمد بن الحسين عن محمد بن الحسين عن صفوان عن أبي عثمان عن المعلى بن خنيس عن أبي عبد الله ع في قول الله فسئلوا أهل الذكر إن كنتم لا تعلمون قال هم آل محمد ص

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Safwan, from Abu Usman, from Al Moalla Bin Khuneys,

‘From Abu Abdullah^{asws} regarding the Words of Allah^{azwj}: **therefore ask the people of Al-Zikr if you don’t know [16:43]**. He^{asws} said: ‘They^{asws} are the Progeny^{asws} of Muhammad^{sawww}’.

فذكرنا له حديث الكلبى أنه قال هي في أهل الكتاب قال فلعنه و كذبه.

We mentioned the Hadeeth of Al-Kalby to him^{asws} that he said it was regarding the people of the Book (Jews and Christians)’. He^{asws} cursed him and belied him”³⁵⁹.

29- ير، بصائر الدرجات أحمد بن محمد بن الحسين عن عبد الله بن مسكان عن بكير عمروا عن أبي جعفر ع في قول الله فسئلوا أهل الذكر إن كنتم لا تعلمون قال نحن قلت نحن المأمورون أن نسألكم قال نعم و ذلك إلينا إن شئنا أحبنا و إن شئنا لم يحب.

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Abdullah Bin Muskan, from Bukeyr, from the one who reported it,

‘From Abu Ja’far^{asws} regarding the Words of Allah^{azwj}: **therefore ask the people of Al-Zikr if you don’t know [16:43]**. He^{asws} said: ‘We^{asws} are’. I said, ‘We are the ones Commanded to question you^{asws}?’ He^{asws} said: ‘Yes, and that is up to us^{asws}. If he we^{asws} so desire, we^{asws} answer, and if we^{asws} so desire we^{asws} do not answer”³⁶⁰.

30- ير، بصائر الدرجات السدي بن محمد بن العلاء [العلاء] عن محمد بن مسلم عن أبي جعفر ع قال: قلت له إن من عندنا يزعمون أن قول الله فسئلوا أهل الذكر إن كنتم لا تعلمون أنهم اليهود و النصارى

(The book) ‘Basaair Al Darajaat’ – Al Sindy Bin Muhammad, from Al A’ala, from Muhammad Bin Muslim,

³⁵⁷ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 26

³⁵⁸ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 27

³⁵⁹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 28

³⁶⁰ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 29

‘From Abu Ja’far^{asws}, he (the narrator) said, ‘I said to him^{asws}, ‘The ones with us are claiming that the Words of Allah^{azwj}: **therefore ask the people of Al-Zikr if you don’t know [16:43]**, they are the Jews and the Christians’.

قَالَ إِذَا يَدْعُوهُمْ إِلَى دِينِهِمْ ثُمَّ أَشَارَ بِيَدِهِ إِلَى صَدْرِهِ فَقَالَ نَحْنُ أَهْلُ الذِّكْرِ وَنَحْنُ الْمَسْئُولُونَ.

He^{asws} said: ‘Then they would be calling to their Religion’. Then he^{asws} gestured with his^{asws} hand to his^{asws} chest and said: ‘We^{asws} are the People^{asws} of the Zikr and we^{asws} are the ones^{asws} to be asked’.³⁶¹

31- ير، بصائر الدرجات أحمد بن الحسن عن عمرو بن سعيد عن مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ السَّاباطِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ سُئِلَ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَسَأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ قَالَ هُمْ آلُ مُحَمَّدٍ آلَا وَ أَنَا مِنْهُمْ.

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Al Hassan, from Amro Bin Saeed, from Musaddiq Bin Sadaqa, from Ammar Al Sabatany,

‘From Abu Abdullah^{asws} having been asked about the Words of Allah^{azwj} Mighty and Majestic: **therefore ask the people of Al-Zikr if you don’t know [16:43]**. He^{asws} said: ‘They are the Progeny^{asws} of Muhammad^{saww}. Indeed, and I^{asws} am from them^{asws}’.³⁶²

32- ير، بصائر الدرجات عَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ وَ عَبْدِ الْكَرِيمِ عَنْ عَبْدِ الْحَمِيدِ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ تَعَالَى فَسَأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ قَالَ كِتَابُ اللَّهِ الذِّكْرُ وَ أَهْلُهُ آلُ مُحَمَّدٍ الَّذِينَ أَمَرَ اللَّهُ بِسُؤَالِهِمْ وَ لَمْ يُؤْمَرُوا بِسُؤَالِ الْجُهَالِ وَ سَمَّى اللَّهُ الْقُرْآنَ ذِكْرًا فَقَالَ وَ أَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَ لَعَلَّهُمْ يَتَفَكَّرُونَ.

(The book) ‘Basaair Al Darajaat’ – Abdullah Bin Ja’far, from Muhammad Bin Isa, from Muhammad Bin Sinan, from Ismail Bin Jabir, and Abdul Kareem, from Abdul Hameed,

‘From Abu Abdullah^{asws} regarding the Words of Allah^{azwj} the Exalted: **therefore ask the people of Al-Zikr if you don’t know [16:43]**. He^{asws} said: ‘The Book of Allah^{azwj} is the Zikr and its People^{asws} are the Progeny^{asws} of Muhammad^{saww}, the ones Allah^{azwj} Commanded with asking them^{asws}, and did not Command with asking the ignorant ones; and Allah^{azwj} Named the Quran as Zikr, so He^{azwj} Said: **and We Sent the Reminder to you in order to clarify to the people what has been Sent to them, and perhaps they would be thinking [16:44]**’.³⁶³

33- ير، بصائر الدرجات أحمد بن الحسن عن الحسين بن فضالة عن أبان بن محمد بن مسلم عن أبي جعفر ع فِي قَوْلِ اللَّهِ فَسَأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ قَالَ الذِّكْرُ الْقُرْآنُ وَ آلُ رَسُولِ اللَّهِ أَهْلُ الذِّكْرِ وَ هُمْ الْمَسْئُولُونَ.

(The book) ‘Basaair Al Darajaat’ – Ahmad, from Al Husayn, from fazalat, from Aban, from Muhammad Bin Musoim,

³⁶¹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 30

³⁶² Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 31

³⁶³ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 32

'From Abu Ja'far^{asws} regarding the Words of Allah^{azwj}: **therefore ask the people of Al-Zikr if you don't know [16:43]**. He^{asws} said: 'The Zikr is the Quran, and the Progeny^{asws} of the Rasool^{saww} are the People^{asws} of the Zikr, and they^{asws} are to be asked".³⁶⁴

34- ير، بصائر الدرجات السندي عن عاصم بن حميد عن محمد بن مسلم عن أبي جعفر ع في قول الله تبارك و تعالى فسئلوا أهل الذكر إن كنتم لا تعلمون قال الذكر القرآن و آل رسول الله ص أهل الذكر و هم المستؤلون.

(The book) 'Basaair Al Darajaat' – Al Sindy, from Aasim Bin Humejd, from Muhammad Bin Muslim,

'From Abu Ja'far^{asws} regarding the Words of Blessed and Exalted: **therefore ask the people of Al Zikr if you don't know [16:43]**. He^{asws} said: 'The Zikr is the Quran and the Progeny^{asws} of the Rasool^{saww} are the People^{asws} of the Zikr, and they^{asws} are to be asked".³⁶⁵

35- ير، بصائر الدرجات محمد بن جعفر بن بشير عن مثنى الحنط عن عبد الله بن عجلان في قوله فسئلوا أهل الذكر إن كنتم لا تعلمون قال رسول الله ص و أهل بيته من الأئمة هم أهل الذكر.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Ja'far Bin Bashir, from Musanna Al Hannat, from Abdullah Bin Ajan,

'Regarding His^{azwj} Words: **therefore ask the people of Al Zikr if you don't know [16:43]**. He said, 'Rasool-Allah^{saww} and the People^{asws} of his^{saww} Household from the Imams^{asws}, they^{asws} are the People^{asws} of the Zikr".³⁶⁶ (Not a Hadeeth)

36- ير، بصائر الدرجات ابن معروف عن حماد عن برید عن أبي جعفر ع في قوله فسئلوا أهل الذكر إن كنتم لا تعلمون قال الذكر القرآن و نحن أهل.

(The book) 'Basaair Al Darajaat' – Ibn Marouf, form Hammad, from Bureyd,

'From Abu Ja'far^{asws} regarding His^{azwj} Words: **therefore ask the people of Al-Zikr if you don't know [16:43]**. He^{asws} said: 'The Zikr is the Quran, and we^{asws} are its People^{asws}".³⁶⁷

37- ير، بصائر الدرجات علي بن إسماعيل عن صفوان بن يحيى عن أبي الحسن ع قال: قلت يكون الإمام يسأل عن الحلال و الحرام فلا يكون عنده فيه شيء قال لا و لكن قد يكون عنده و لا يجيب.

(The book) 'Basaair Al Darajaat' – Ali Bin Ismail, from Safwan Bin Yahya,

'From Abu Al-Hassan^{asws}, he (the narrator) said, 'I said, 'Can the Imam^{asws} be such that he^{asws} is asked about the Permissible(s) and the Prohibitions, and there does not happen to be anything with him^{saww} regarding it?' He^{asws} said: 'No, but it (answer) would happen to be with him^{asws}, and he^{asws} may not answer".³⁶⁸

³⁶⁴ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 33

³⁶⁵ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 34

³⁶⁶ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 35

³⁶⁷ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 36

³⁶⁸ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 37

38- ير، بصائر الدرجات أحمد بن محمد بن محمد بن سليمان التوفلي عن عبد الرحمن الأسدي و الحسن بن صالح قال: أتاه رجل من الواقفة و أخذ يلحام دابته ع و قال إني أريد أن أسألك فقال إذا لا أجيبك فقال و لم لا تجيبني قال لأن ذلك إني إن شئت أجيبك و إن شئت لم أجيبك.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Muhammad Bin Suleyman Al Nowfaly, from Muhammad Bin Abdul Rahman Al Asady and Al Hassan Bin Salih who said,

'A man from the Waqifites (who believe in 7 Imams^{asws}) came to him^{asws} and grabbed hold with the rein of his^{asws} animal and said, 'I want to ask you^{asws}'. He^{asws} said: 'Then I^{asws} shall not answer'. He said, 'And why will you^{asws} not answer me?' He^{asws} said: 'Because that is up to me^{asws}. If I^{saww} so desire I^{asws} answer, and if I^{asws} so desire, I^{asws} will not answer you'.³⁶⁹

39- ير، بصائر الدرجات أحمد بن محمد بن محمد بن أبي عبد الله التوفلي عن القاسم عن جابر قال سألت أبا جعفر ع عن مسألة أو سئل فقال إذا لقيت موسى فاسأله عنها

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Abu Abdullah Al Nowfaly, from Al Qasim, from Jabir who said,

'I asked Abu Ja'far^{asws} about questioning or asking. He^{asws} said: 'When you meet Musa, then ask him about it'.

قال فقلت أو لا تعلمها قال بلى قلت فأخبرني بما قال لم يؤذن لي في ذلك.

He (the narrator) said, 'I said, 'Or you^{asws} do not know it?' He^{asws} said: 'Yes I^{asws} do'. I said, 'Then inform me with it'. He^{asws} said: 'There is no Permission (of Allah^{azwj}) for me^{asws} regarding that'.³⁷⁰

40- ير، بصائر الدرجات محمد بن الحسين عن صفوان عن محمد بن حكيم قال: سألت أبا الحسن ع عن الإمام هل يسأل عن شيء من الحلال و الحرام و الذي يحتاج إليه الناس و لا يكون عنده فيه شيء قال لا و لكن يكون عنده و لا يجيب ذلك إليه إن شاء أحاب و إن شاء لم يجيب.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al Husayn, from Safwan, from Muhammad Bin Hakeem who said,

'I asked Abu Al-Hassan^{asws} about the Imam^{asws}, 'Can he^{asws} be asked about something from the Permissible and the Prohibitions and that which the people are needy to and there does not happen to be anything with him^{asws} regarding it?' He^{asws} said: 'No, but it (answer) will be with him^{asws} and he^{asws} may not answer. That is up to him^{asws}, if he^{asws} so desires to he^{asws} answers, and if he^{asws} so desires he^{asws} does not answer'.³⁷¹

41- ير، بصائر الدرجات عبد الله بن جعفر عن محمد بن عيسى عن النضر عن هارون عن عبد الله بن عطاء عن أبي عبد الله ع قال: نحن أولو الذكر و أولو العلم و عندنا الحلال و الحرام.

³⁶⁹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 38

³⁷⁰ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 39

³⁷¹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 40

(The book) 'Basaair Al Darajaat' – Abdullah Bin Ja'far, from Muhammad Bin Isa, from Al Nazr, from Haroun, from Abdullah Bin Ata'a,

'From Abu Abdullah^{asws} having said: 'We^{asws} are the People^{asws} of the Zikr and People^{asws} of the knowledge, and with us^{asws} is the Permissible(s) and the Prohibitions''.³⁷²

42- شي، تفسير العياشي عن حمزة بن محمد الطيار قال: عرضت على أبي عبد الله ع بعض خطب أبيه حتى انتهى إلى موضع فقال كفت فاسكت ثم قال لي اكتب و أملى علي أنه

Tafseer Al Ayyashi – From Hamza Al Tayyar who said,

'I presented to Abu Abdullah^{asws} one of the sermons of his^{asws} father^{asws}, until I ended up to a place, he^{asws} said: 'Stop!' So, I was silent. Then he^{asws} said to me: 'Write!' and he^{asws} dictated to me: -

لا يسعكم فيما نزل بكم مما لا تعلمون إلا الكف عنه و التثبت فيه و رده إلى أئمة الهدى حتى يحلواكم فيه على الفصد و يجلو عنكم فيه العمى قال الله فسئلوا أهل الذكر إن كنتم لا تعلمون.

'There is no leeway regarding whatever befalls with you all, from what you do not know, except the pausing from it, and the proving regarding it, and referring it to the Imams^{asws} of guidance, until they^{asws} carry you regarding it upon the way, and remove the blindness from you regarding it. Allah^{azwj} Says: **therefore ask the people of Al-Zikr if you don't know [16:43]**'.³⁷³

43- شي، تفسير العياشي عن محمد بن مسلم عن أبي جعفر ع قال: قلت له إن من عندنا يزعمون أن قول الله فسئلوا أهل الذكر إن كنتم لا تعلمون أنهم اليهود و النصارى

Tafseer Al Ayyashi – From Muhammad Bin Muslim,

'From Abu Ja'far^{asws}, he (the narrator) said, 'I said to him^{asws}, 'The ones in our presence are claiming that the Words of Allah^{azwj}: **therefore ask the people of Al-Zikr if you don't know [16:43]**, they are the Jews and the Christians'.

فقال إذا يدعونكم إلى دينهم قال ثم قال بيده إلى صدره نحن أهل الذكر و نحن المسئولون

He^{asws} said: 'Then they would be calling you to their Religion'. Then he^{asws} said (gestured) to his^{asws} chest: 'We^{asws} are the People^{asws} of the Zikr, and we^{asws} are the ones to be asked'.

و قال قال أبو جعفر ع الذكر القرآن.

And he (the narrator) said, 'Abu Ja'far^{asws} said: 'The Zikr is the Quran''.³⁷⁴

³⁷² Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 41

³⁷³ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 42

³⁷⁴ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 43

44- شي، تفسير العياشي عن أحمد بن محمد قال: كَتَبَ إِلَى أَبِي الْحَسَنِ الرِّضَا ع عَافَانَا اللَّهُ وَ إِيَّاكَ أَحْسَنَ عَافِيَتِهِ إِنَّمَا شِيعَتُنَا مِنْ تَابِعِنَا وَ لَمْ يُخَالِفْنَا وَ إِذَا خِفْنَا خَافَ وَ إِذَا أَمِنَّا أَمِنَ

Tafseer Al Ayyashi – From Ahmad Bin Muhammad who said,

‘Abu Al Hassan Al Reza^{asws} wrote to me: ‘May Allah^{azwj} Grant us^{asws} and you with excellent health. But rather, our^{asws} Shias and the ones who follow us and do not oppose us, and when we^{asws} fear, they fear, and when we^{asws} are calm, they are calm.

قَالَ اللَّهُ فَسْئَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ وَ قَالَ فَلَوْ لَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَ لِيُنذِرُوا قَوْمَهُمْ الْآيَةَ

Allah^{azwj} Said: **therefore ask the people of Al Zikr if you don't know [16:43]**, and Said: **‘And it was not for the Momineen to go forth altogether, so why don't a group of them from every sect from them go forth to obtain understanding in the Religion and let them warn their people [9:122] – the Verse.**

فَقَدْ فُرِضَتْ عَلَيْكُمُ الْمَسْأَلَةُ وَ الرَّدُّ إِلَيْنَا وَ لَمْ يُفْرَضْ عَلَيْنَا الْجَوَابُ أَوْ لَمْ تُنْهَوْنَا عَنْ كَثْرَةِ الْمَسْأَلِ فَأَبِئْتُمْ أَنْ تَنْتَهُوا إِيَّاكُمْ وَ ذَاكَ فَإِنَّهُ إِذَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِكَثْرَةِ سُؤَالِهِمْ لِأَنْبِيَائِهِمْ قَالَ اللَّهُ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِنْ تُبَدَّ لَكُمْ تَسْؤَالُكُمْ.

The asking is Obligated upon you all and the responding it up to us^{asws}, and the answering is not Obligated upon us^{asws}. Or, have you not been Forbidden from frequent questioning, but you refused to end it. Beware of that, for surely, rather the ones before you were destroyed by the frequency of their questioning to their Prophets^{as}. Allah^{azwj} Said: **‘O you who believe! Do not ask about things, if it is declared to you it would offend you; [5:101]’**.³⁷⁵

45- مد، العمدة بإسناده إلى الثعلبي من تفسيره عن عبد الله بن محمد بن عبد الله عن عثمان بن الحسن عن جعفر بن محمد بن أحمد عن حسن بن الحسين عن يحيى بن علي الرضائي عن أبان بن تغلب عن جعفر بن محمد بن ع في قوله تعالى فسئلوا أهل الذكر قال نح.

Al Amda, by his chain to Al Sa'aby, from his Tafseer, from Abdullah Bin Muhammad Bin Abdullah, from Usman Bin Al Hassan, from Ja'far Bin Muhammad Bin Ahmad, from Hassan Bin Husayn, from Yahya Bin Ali Al Rabie, from Aban Bin Taghlab,

‘From Ja'far^{asws} Bin Muhammad^{asws} regarding the Words of the Exalted: **therefore ask the people of Al-Zikr [16:43]**. He^{asws} said: ‘Us^{asws}’.³⁷⁶

46- قَالَ وَ قَالَ جَابِرُ الْجَنْفِيِّ لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ قَالَ عَلِيٌّ ع نَحْنُ أَهْلُ الذِّكْرِ.

He said, ‘And Jabir Al-Jufy said, ‘When this Verse was Revealed, Ali^{asws} said: ‘We^{asws} are the People^{asws} of the Zikr’.³⁷⁷

47- أَقُولُ رَوَى فِي الْمُسْتَدْرَكِ بِإِسْنَادِهِ عَنِ الْحَافِظِ أَبِي نُعَيْمٍ بِإِسْنَادِهِ عَنْ أَنَسِ قَالَ قَالَ رَسُولُ اللَّهِ ص الَّذِينَ آمَنُوا وَ تَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ أ تَدْرِي مَنْ هُمْ يَا ابْنَ أُمَّ سَلِيمٍ قُلْتُ مَنْ هُمْ يَا رَسُولَ اللَّهِ قَالَ نَحْنُ أَهْلُ الْبَيْتِ وَ شِيعَتُنَا.

³⁷⁵ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 44

³⁷⁶ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 45

³⁷⁷ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 46

I (Majlisi) am saying, 'It is reported in (the book) 'Al Mustadrak'. By his chain from the memorisers Abu Nueym, by his chain from Anas (well known fabricator) who said,

'Rasool-Allah^{saww} said: ***Those who believe and their hearts are content with the Zikr of Allah. Indeed! By the Zikr of Allah, the hearts get contented [13:28].*** Do you know who they are, O Ibn Umm Suleym?' I said, 'Who are they, O Rasool-Allah^{saww}?' He^{saww} said: 'We^{saww} the People^{asws} of the Household and our^{asws} Shias"³⁷⁸.

48- قب، المناقب لابن شهر آشوب تفسیر التعلی قال علی ع فی قوله فسئلوا أهل الذکر نحن أهل الذکر.

(The book) 'Al-Manaqib' of Ibn Shehr Ashub (and) Tafseer Al-Sa'alby – Ali^{asws} said regarding His^{azwj} Words: ***therefore ask the people of Al-Zikr [16:43]:*** 'We^{asws} are the People^{asws} of the Zikr"³⁷⁹.

49- إبانة أبي العباس الفلکی قال علی ع ألا إن الذکر رسول الله ص ونحن أهله ونحن الراسخون في العلم ونحن منار الهدى وأعلام التقى ولنا ضربت الأمثال.

Abu Al-Abbas Al-Falaky built on it, 'Ali^{asws} said: 'Indeed! The Zikr is Rasool-Allah^{saww} and we^{asws} are his^{saww} People^{asws}, and we^{asws} are ***those who are firmly rooted in the Knowledge. [3:7]***, and we^{asws} are the minarets of guidance, and flags of piety, and for us^{asws} the examples are struck"³⁸⁰.

50- الباق ع إن النبي أوتي علم النبى وعلم الوصيين وعلم ما هو كائن إلى أن تقوم الساعة ثم تلا هذا ذكر من معي و ذكر من قبلي يعني النبي ص.

Al-Baqir^{asws}: 'The Prophet^{saww} was Given the knowledge of (all) the Prophets^{as}, and knowledge of (all) the successors^{as}, and knowledge of what will be transpiring up to the establishment of the Hour'. Then he^{asws} recited: ***This is a Zikr of the one (who is) with me, and a Zikr of the ones (who were) before me. [21:24]*** – meaning the Prophet^{saww}"³⁸¹.

51- حنص، الإختصاص يعني النبي ص تفسیر للضمير في معي وقبلي وليس هذا فيما رواه فرات بن إبراهيم.

(The book) 'Al Ikhtisas' – It means the Prophet^{saww}. Interpretation of the conscience regarding 'with me' and 'before me', and this isn't regarding what Furat Bin Ibrahim reported"³⁸² (Not a Hadeeth)

(The book) 'Al Ikhtisas' – Ahmad and Abdullah two sons of Muhammad Bin Isa, from their father, from Ibn Al Mugheira, from Abdullah Bin Sinan, from Musa Bin Asheym who said,

³⁷⁸ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 47

³⁷⁹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 48

³⁸⁰ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 49

³⁸¹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 50

³⁸² Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 51

52- حَتَّى، الإختصاص أَحْمَدُ وَ عَبْدُ اللَّهِ ابْنَا مُحَمَّدِ بْنِ عِيسَى عَنْ أَبِيهِمَا عَنِ ابْنِ الْمُغِيرَةِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ مُوسَى بْنِ أَشِيْمٍ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَسَأَلْتُهُ عَنْ مَسْأَلَةٍ فَأَجَابَنِي فِيهَا بِجَوَابٍ فَأَنَا جَالِسٌ إِذْ دَخَلَ رَجُلٌ فَسَأَلَهُ عَنْهَا بِعَيْنِهَا فَأَجَابَهُ بِخِلَافٍ مَا أَجَابَنِي فَدَخَلَ رَجُلٌ آخَرَ فَسَأَلَهُ عَنْهَا بِعَيْنِهَا فَأَجَابَهُ بِخِلَافٍ مَا أَجَابَنِي وَ خِلَافٍ مَا أَجَابَ بِهِ صَاحِبِي

'I entered to see Abu Abdullah^{asws} and asked him^{asws} a question. He^{asws} answered me regarding it with an answer. Then I sat down when a (another) man entered and asked him^{asws} about exactly it (same), but he^{asws} answered him with an answer he^{asws} had not answered me with'. Then another man entered and asked him^{asws} about it exactly, and he^{asws} answered him with a different answer to what he^{asws} had answered me, and different to what he^{asws} had answered my companion with'.

فَفَزِعْتُ مِنْ ذَلِكَ وَ عَظُمَ عَلَيَّ فَلَمَّا خَرَجَ الْقَوْمُ نَظَرَ إِلَيَّ وَ قَالَ يَا ابْنَ أَشِيْمٍ كَأَنَّكَ جَزَعْتَ فَمَلْتُ جِعَلْتُ فِدَاكَ إِنَّمَا جَزَعْتُ مِنْ ثَلَاثَةِ أَقْوَابِلٍ فِي مَسْأَلَةٍ وَاحِدَةٍ

I panicked from that and it was grievous upon me. When the people went out, he^{asws} looked at me and said: 'O Ibn Asheym! It is as if you are alarmed'. I said, 'May I be sacrificed for you^{asws}! But rather I am alarmed from three (different) words regarding one question'.

فَقَالَ يَا ابْنَ أَشِيْمٍ إِنَّ اللَّهَ فَوَّضَ إِلَيَّ دَاوُدَ أَمْرَ مَلِكِهِ فَقَالَ هَذَا عَطَاؤُنَا فَاْمُنُّنْ أَوْ أَمْسِكْ بِعَيْرِ حِسَابٍ وَ فَوَّضَ إِلَيَّ مُحَمَّدٍ ص أَمْرَ دِينِهِ فَقَالَ مَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَ مَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَ إِنَّ اللَّهَ فَوَّضَ إِلَيَّ الْأَيْمَةَ مِنَّا وَ إِلَيْنَا مَا فَوَّضَ إِلَيَّ مُحَمَّدٍ ص فَلَا تَجْرَعُ.

He^{asws} said: 'O Ibn Asheym! Allah^{azwj} Delegated to Dawood^{as} the command of his^{as} kingdom. He^{saww} Said: "***This is Our Gift, so either confer or withhold, without a Reckoning [38:39].*** And He^{azwj} Delegated to Muhammad^{saww} the command of His^{azwj} Religion. He^{azwj} Said: '***And whatever the Rasool gives you, then take it, and whatever he forbids you from, then refrain [59:7].*** And Allah^{azwj} Delegated to the Imams^{asws} from us^{asws} and to us^{asws} whatever He^{azwj} had Delegated to Muhammad^{saww}, so do not be alarmed".³⁸³

53- فس، تفسير القمي الَّذِينَ آمَنُوا وَ تَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ قَالَ الَّذِينَ آمَنُوا الشَّيْخَةُ وَ ذِكْرُ اللَّهِ أَمِيرُ الْمُؤْمِنِينَ وَ الْأَيْمَةُ ع ثُمَّ قَالَ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ.

Tafseer Al-Qummi - ***Those who believe and their hearts are content with the Zikr of Allah. [13:28].*** He said, 'Those who believe are the Shias, and Zikr of Allah^{azwj} is Amir Al-Momineen^{asws} and the Imams^{asws}. Then He^{azwj} Said: ***Indeed! By the Zikr of Allah, the hearts get contented [13:28]***".³⁸⁴

54- أَقُولُ قَالَ الْعَلَامَةُ فَدَسَّ سِرُّهُ فِي كِتَابِ كَشْفِ الْحَقِّ رَوَى الْحَافِظُ مُحَمَّدُ بْنُ مُوسَى الشَّيْرَازِيُّ مِنْ عُلَمَاءِ الْجُمْهُورِ وَ اسْتَخْرَجَهُ مِنَ التَّفَاسِيرِ الْإِنْتِجِي عَشَرَ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ تَعَالَى فَسْتَلُوا أَهْلَ الذِّكْرِ قَالَ هُوَ مُحَمَّدٌ وَ عَلِيُّ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ ع وَ هُمْ أَهْلُ الذِّكْرِ وَ الْعِلْمِ وَ الْعَقْلِ وَ النَّبِيَانِ وَ هُمْ أَهْلُ بَيْتِ النَّبُوَّةِ وَ مَعْدِنِ الرَّسَالَةِ وَ مُخْتَلَفِ الْمَلَائِكَةِ وَ اللَّهِ مَا سَمِّيَ الْمُؤْمِنُ مُؤْمِنًا إِلَّا كِرَامَةً لِأَمِيرِ الْمُؤْمِنِينَ ع.

I (Majlisi) am saying, 'The Allama said in the book 'Kashf Al Haq' – It is reported by the memoriser Muhammad Bin Musa Al Shirazi, from the scholars of the republic, and he extracted it from the twelve Tafseers,

³⁸³ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 52

³⁸⁴ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 53

'From Ibn Abbas regarding the Words of the Exalted: **therefore ask the people of Al-Zikr [16:43]**. He said, 'It is Muhammad^{saww}, and Ali^{asws}, and (Syeda) Fatima^{asws}, and Al-Hassan^{asws} and Al-Husayn^{asws}, and they are the People^{asws} of the Zikr, and the knowledge, and the intellect, and the explanation, and they^{asws} are the People^{asws} of the Household of the Prophet-hood, and mine of the Message, and the interchange of the Angels. By Allah^{azwj}! The Momin is not named as a Momin except as respect for Amir Al-Momineen^{asws}''³⁸⁵.

55- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنِ ابْنِ عُقْدَةَ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ عَنِ الْحُصَيْنِ بْنِ مُحَمَّدٍ عَنِ ابْنِ طَرِيفٍ عَنِ ابْنِ بُنَاتَةَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ فَسْئَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ قَالَ نَحْنُ أَهْلُ الذِّكْرِ.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ibn Uqda, from Ahmad Bin Al Hassan, from his father, from Al Husayn Bin Mukhariq, from Ibn Tareyf, from Ibn Nubata,

'From Amir Al-Momineen^{asws} regarding the Words of the Mighty and Majestic: **therefore ask the people of Al Zikr if you don't know [16:43]**. He^{asws} said: 'We^{asws} are the People^{asws} the Zikr''³⁸⁶.

56- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنِ مُحَمَّدِ بْنِ هَمَّامِ بْنِ إِسْمَاعِيلَ عَنْ عَيْسَى بْنِ دَاوُدَ عَنْ أَبِي الْحُسَيْنِ مُوسَى ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ لَقَدْ أَنْزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ أَ فَلَا تَعْقِلُونَ قَالَ الطَّاعَةُ لِلْإِنَامِ بَعْدَ النَّبِيِّ ص.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Muhammad Bin Hammam Bin Ismail, from Isa Bin Dawood,

'From Abu Al-Hassan Musa^{asws} regarding Words of Allah^{azwj} Mighty and Majestic: **We have Revealed to you a Book in which is your Zikr. So, are you not using your intellects? [21:10]**. He^{asws} said: 'The obedience to the Imams^{asws} after the Prophet^{saww}''³⁸⁷.

57- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنِ مُحَمَّدِ بْنِ الْقَاسِمِ عَنْ حُسَيْنِ بْنِ الْحَكَمِ عَنْ حُسَيْنِ بْنِ نَصْرِ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عَبَّاسٍ عَنْ سُلَيْمِ بْنِ قَيْسٍ عَنْ عَلِيِّ ع قَالَ: قَوْلُهُ عَزَّ وَ جَلَّ وَإِنَّهُ لَذِكْرٌ لَكَ وَ لِقَوْمِكَ وَ سَوْفَ نُسْئَلُونَ فَنَحْنُ قَوْمُهُ وَ نَحْنُ الْمُسْئَلُونَ.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Muhammad Bin Al Qasim, from Husayn Bin Al Hakam, from Husayn Bin Nasr, from his father, from Ibn Abu Ayyash, from Suleym Bin Qays,

'From Ali^{asws} regarding the Words of the Mighty and Majestic: **And it is a Zikr for you and for your people, and soon you shall be Questioned [43:44]**: 'We^{asws} are his^{saww} people and we^{asws} are to be questioned''³⁸⁸.

58- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنِ الْحُسَيْنِ بْنِ عَامِرٍ عَنِ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ ابْنِ فَضَّالٍ عَنْ أَبِي جَمِيلَةَ عَنْ مُحَمَّدِ الْحَلْبِيِّ قَالَ: قَوْلُهُ عَزَّ وَ جَلَّ وَإِنَّهُ لَذِكْرٌ لَكَ وَ لِقَوْمِكَ وَ سَوْفَ نُسْئَلُونَ فَرَسُولُ اللَّهِ وَ أَهْلُ بَيْتِهِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَهْلُ الذِّكْرِ وَ هُمْ الْمُسْئَلُونَ أَمَرَ اللَّهُ النَّاسَ أَنْ يَسْأَلُوهُمْ فَهُمْ وُلَاةُ النَّاسِ وَ أَوْلَاهُمْ بِهِمْ فَلَيْسَ بِحِلٍّ لِأَحَدٍ مِنَ النَّاسِ أَنْ يَأْخُذَ هَذَا الْحَقَّ الَّذِي افْتَرَضَهُ اللَّهُ هُمْ.

³⁸⁵ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 54

³⁸⁶ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 55

³⁸⁷ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 56

³⁸⁸ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 57

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Al Husayn Bin Aamir, from Muhammad Bin Al Husayn, from Ibn Fazzal, from Abu Jameela, from Muhammad Al Halby who said,

'The Words of Mighty and Majestic: **And it is a Zikr for you and for your people, and soon you shall be Questioned [43:44]**. Rasool-Allah^{sawww} and the People^{asws} of his^{sawww} Household are the People^{asws} of the Zikr, and they^{asws} are to be questioned. Allah^{azwj} Commanded the people to ask them^{asws}, thus they^{asws} are the rulers of the people and their foremost with them, therefore there is no permissibility for anyone from the people that he takes (away) this right which Allah^{azwj} has Obligated for them".³⁸⁹ (Not a Hadeeth)

59- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُوسُفَ عَنْ صَفْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ قَوْلُهُ عَزَّ وَ جَلَّ وَ إِنَّهُ لَذِكْرٌ لَكَ وَ لِقَوْمِكَ وَ سَوْفَ تُسْتَأْلَوْنَ مِنْهُمْ قَالَ نَحْنُ لَهُمْ.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Al Husayn Bin Ahmad, from Muhammad Bin Isa, from Yusuf, from Safwan,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I said to him^{asws}, 'The Words of the Mighty and Majestic: **And it is a Zikr for you and for your people, and soon you shall be Questioned [43:44]**, who are they?' He^{asws} said: 'We^{asws} are they".³⁹⁰

60- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنِ مُحَمَّدِ بْنِ أَبِي عَرِيْبَةَ عَنِ ابْنِ الْقَاسِمِ عَنْ عَبْدِ اللَّهِ ع عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ وَ إِنَّهُ لَذِكْرٌ لَكَ وَ لِقَوْمِكَ وَ سَوْفَ تُسْتَأْلَوْنَ عَنْهُمْ وَ سَوْفَ تُسْتَأْلَوْنَ عَنْهُمْ وَ لَا يَتَّبِعُهُ.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Muhammad al Barqy, from al Husayn Bin sayf, from his father, from two sons of Al Qasim, from Abdullah,

'From Abu Abdullah^{asws} regarding the Words of the Mighty and Majestic: **And it is a Zikr for you and for your people, and soon you shall be Questioned [43:44]**. He^{asws} said: 'His^{azwj} Words: **and for your people**, it means Ali Amir Al-Momineen^{asws}, **and soon you shall be Questioned** – about his^{asws} Wilayah".³⁹¹

61- شي، تفسير العياشي عَنْ خَالِدِ بْنِ جَعْفَرٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع فِي قَوْلِهِ تَعَالَى أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ قَالَ بِمُحَمَّدٍ ص تَطْمَئِنُّ الْقُلُوبُ وَ هُوَ ذِكْرُ اللَّهِ وَ حِجَابُهُ.

Tafseer Al Ayyashi – 'From Khalid Bin Najeeh,

'From Ja'far^{asws} Bin Muhammad^{asws} regarding the Words of the Exalted: **Indeed! By the Zikr of Allah, the hearts get contented [13:28]**. He^{asws} said: 'By Muhammad^{sawww} the hearts are contented, and he^{sawww} is Zikr of Allah^{azwj} and His^{azwj} Divine Authority".³⁹²

³⁸⁹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 58

³⁹⁰ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 59

³⁹¹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 60

³⁹² Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 61

62- فر، تفسير فرات بن إبراهيم الحسين بن سعيد بإسناده عن أبي جعفر ع في قوله تعالى فسئلوا أهل الذكر إن كنتم لا تعلمون قال نحن أهل الذكر.

Tafseer Furat Bin Ibrahim – Al Husayn Bin Saeed, by his chain,

‘From Abu Ja’far^{asws} regarding the Words of the Exalted: **therefore ask the people of Al Zikr if you don’t know [16:43]**. He^{asws} said: ‘We^{asws} are the People^{asws} of the Zikr’³⁹³.

63- فر، تفسير فرات بن إبراهيم أحمد بن موسى بإسناده عن زيد بن علي ع في قول الله تعالى فسئلوا أهل الذكر إن كنتم لا تعلمون قال إن الله سمى رسوله في كتابه ذكراً فقال قد أنزل الله إليكم ذكراً رسولاً و قال فسئلوا أهل الذكر إن كنتم لا تعلمون.

Tafseer Furat Al Ibrahim – Ahmad Bin Musa, by his chain,

‘From Zayd son of Ali (Bin Al Husayn^{asws}) regarding the Words of Allah^{azwj} the Exalted: **therefore ask the people of Al Zikr if you don’t know [16:43]**. He said: ‘Allah^{azwj} Named His^{azwj} Rasool^{saww} in His^{azwj} Book as ‘Zikr’. He^{azwj} Said: **Allah has Sent down to you a Zikr [65:10] A Rasool [65:11]**, and Said: **therefore ask the people of Al Zikr if you don’t know [16:43]**’³⁹⁴ (Not a Hadeeth)

64- قب، المناقب لابن شهر آشوب ابن عباس في قوله إننا أخلصناهم بخالصة ذكرى الدار الآيات نزلت في أهل البيت ع.

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – ‘Ibn Abbas regarding His^{azwj} Words: **We Chose them for the exclusive Zikr of the House (of the Hereafter) [38:46]** – the Verses were Revealed regarding the People^{asws} of the Household’³⁹⁵ (Not a Hadeeth)

³⁹³ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 62

³⁹⁴ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 63

³⁹⁵ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 9 H 64

باب 10 أنهم ع أهل علم القرآن و الذين أوتوه و المنذرون به و الراسخون في العلم

CHAPTER 10 – THEY^{asws} THE PEOPLE^{asws} OF KNOWLEDGE OF THE QURAN, AND THE ONES GIVEN IT, AND THE WARNERS WITH IT AND THE ONES *firmly rooted in knowledge* [3:7]

1- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الْحُتَيْبِيِّ عَنْ عَبَّادِ بْنِ يَعْقُوبَ عَنِ الْحُسَيْنِ بْنِ حَمَّادٍ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ فَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يُؤْمِنُونَ بِهِ قَالَ هُمْ آلُ مُحَمَّدٍ وَ مِنْ هؤُلاءِ مَنْ يُؤْمِنُ بِهِ يَغْنِي أَهْلَ الْإِيمَانِ مِنْ أَهْلِ الْقِبْلَةِ.

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Muhammad Bin Al Husayn Al Khas’amy, from Abbad Bin Yaquob, from Al Husayn Bin Hammad, from Abu Al Jaroud,

‘From Ja’far^{asws} regarding the Words of Mighty and Majestic: ***So those to whom We Gave the Book do believe in it***, - he^{asws} said: ‘They are the Progeny^{asws} of Muhammad^{saww} - ***and from them (people) are ones who believe in it. [29:47]*** – meaning the people of the Eman from the people of the Qiblah (general Muslims)’³⁹⁶.

2- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ أَبِي سَعِيدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ أَبِي الْوَرْدِ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ فَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يُؤْمِنُونَ بِهِ قَالَ هُمْ آلُ مُحَمَّدٍ ص.

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Abu Saeed, from Ahmad Bin Muhammad, from his father, from Al Husayn Bin Mukhariq, from Abu Al Ward,

‘From Abu Ja’far^{asws} regarding His^{azwj} Words: ***So those to whom We Gave the Book do believe in it, [29:47]***. He^{asws} said: ‘They are the Progeny^{asws} of Muhammad^{saww}’³⁹⁷.

3- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ عَلِيِّ بْنِ سُلَيْمَانَ الزُّرَّارِيِّ عَنِ الطَّبَّالِيِّ عَنِ ابْنِ عَمِيرَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ فَقُلْتُ لَهُ أَنْتُمْ هُمْ فَقَالَ أَبُو جَعْفَرٍ ع مَنْ عَسَى أَنْ يَكُونُوا وَ نَحْنُ الرَّاْسَخُونَ فِي الْعِلْمِ.

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Ali Bin Suleyman Al Zurary, from Al Tayalasi, from Ibn Aameyra, from Abu Baseer,

‘From Abu Ja’far^{asws} regarding the Words of Mighty and Majestic: ***But these are clear Verses in the chests of those Granted the Knowledge, [29:49]***. I said to him^{asws}, ‘You (Imams^{asws}) are they?’ Abu Ja’far^{asws} said: ‘Who else can it happen to be and we^{asws} are the ***firmly rooted in knowledge*** [3:7]’³⁹⁸.

³⁹⁶ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 1

³⁹⁷ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 2

³⁹⁸ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 3

4- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ أَحْمَدَ بْنِ الْقَاسِمِ الْهَمْدَانِيِّ عَنِ السِّيَرِيِّ عَنْ مُحَمَّدِ بْنِ بَرْقِيِّ عَنْ عَلِيِّ بْنِ أُسْبَاطٍ قَالَ: سَأَلَ رَجُلًا أَبَا عَبْدِ اللَّهِ عَ عَنْ قَوْلِهِ عَزَّ وَ جَلَّ بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ قَالَ نَحْنُ هُمْ فَقَالَ الرَّجُلُ جَعَلْتُ فِدَاكَ حَتَّى يَتُومَ الْقَائِمُ ع

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ahmad Bin Al Qasim Al Hamdani, from Al Sayyari, from Muhammad Al Barqy, from Ali Bin Asbat who said,

'A man asked Abu Abdullah^{asws} about the Words of the Mighty and Majestic: **But these are clear Verses in the chests of those Granted the Knowledge, [29:49]**. He^{asws} said: 'We^{asws} are they'. The man said, 'May I be sacrificed for you^{asws}, until the rising of Al-Qaim^{asws}?'

قَالَ كُنَّا قَائِمٌ بِأَمْرِ اللَّهِ وَاحِدٌ بَعْدَ وَاحِدٍ حَتَّى يَجِيءَ صَاحِبُ السَّيْفِ فَإِذَا جَاءَ صَاحِبُ السَّيْفِ جَاءَ أَمْرٌ غَيْرُهُ هَذَا.

He^{asws} said: 'All of us^{asws} are standing (Qaim) with the Commands of Allah^{azwj}, one after one, until the Master of the sword comes. So, when the Master of the sword comes, a matter other than this would come"³⁹⁹.

5- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ أَحْمَدَ بْنِ هُوْدَةَ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ عَبْدِ الْعَزِيزِ الْعُبَيْدِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ قَالَ هُمْ الْأَيْمَةُ مِنْ آلِ مُحَمَّدٍ ص.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ahmad Bin Howzat, from Ibrahim Bin Is'haq, from Abdullah Bin Hammad, from Abdul Aziz Al Abdy who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **But these are clear Verses in the chests of those Granted the Knowledge, [29:49]**. He^{asws} said: 'They are the Imams from the Progeny^{asws} of Muhammad^{saww}."⁴⁰⁰

6- شي، تفسير العياشي عَنْ أَبِي وَلَادٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ قَوْلِهِ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ أُولَئِكَ يُؤْمِنُونَ بِهِ قَالَ هُمُ الْأَيْمَةُ ع.

Tafseer Al Ayyashi, from Abu Wallad who said,

'I asked Abu Abdullah^{asws} about His^{azwj} Words: **Those whom We gave the Book are reciting it as is its true recitation, they are believing in it; [2:121]**. He^{asws} said: 'They are the Imams^{asws}."⁴⁰¹

فس، تفسير القمي وَ أُوحِيَ إِلَيَّ هَذَا الْقُرْآنَ لِأُنذِرْكُمْ بِهِ وَ مَنْ بَلَغَ قَالَ مَنْ بَلَغَ هُوَ الْإِمَامُ قَالَ مُحَمَّدٌ يُنذِرُ وَ إِنَّا نُنذِرُكُمْ بِمَا أَنْذَرَ بِهِ النَّبِيُّ ص.

Tafseer Qummi - **and He Revealed unto me this Quran to warn you all with it and the one whom it reaches. [6:19]**. He^{asws} said, 'One whom it reaches he^{asws} is the Imam^{asws}'. He^{asws} said: 'Muhammad^{saww} warned and we^{asws} warn just was the Prophet^{saww} had warned with it'. (Not a Hadeeth)

³⁹⁹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 4

⁴⁰⁰ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 5

⁴⁰¹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 6

7- وَ فِي تَفْسِيرِ الْعِيَّاشِيِّ قَالَ أَبُو جَعْفَرٍ وَ أَبُو عَبْدِ اللَّهِ عَ مَعْنَاهُ وَ مَنْ بَلَغَ أَنْ يَكُونَ إِمَاماً مِنْ آلِ مُحَمَّدٍ فَهُوَ يُنذِرُ بِالْقُرْآنِ كَمَا أَنْذَرَ بِهِ رَسُولُ اللَّهِ ع.

And in Tafseer Al-Ayyashi – Abu Ja’far^{asws} and Abu Abdullah^{asws} said: ‘Its meaning is, and one whom it reaches that he^{asws} happens to be an Imams^{asws} from the Progeny^{asws} of Muhammad^{saww}, so he^{asws} warns with the Quran just as Rasool-Allah^{saww} had warned with it’.⁴⁰²

8- كَأَنَّ الْكَافِيَ الْحُسَيْنِيُّ بْنُ مُحَمَّدٍ عَنِ الْمُعَلَّى عَنِ الْوَشَّاءِ عَنْ أَحْمَدَ بْنِ عَائِدٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ مَالِكِ الْجُهَنِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ فِي قَوْلِهِ عَزَّ وَ جَلَّ وَ أَوْحِيَ إِلَيَّ هَذَا الْقُرْآنَ لِأَنْذِرْكُمْ بِهِ وَ مَنْ بَلَغَ قَالَ مَنْ بَلَغَ أَنْ يَكُونَ إِمَاماً مِنْ آلِ مُحَمَّدٍ فَهُوَ يُنذِرُ بِالْقُرْآنِ كَمَا أَنْذَرَ بِهِ رَسُولُ اللَّهِ ص.

Al Kafi – Al Husayn Bin Muhammad, from Al Moalla, from Al Washa, from Ahmad Bin Aiz, from Ibn Uzina, from Malik Al Juhny who said,

‘I said to Abu Abdullah^{asws} regarding the Words of Mighty and Majestic: **and He Revealed unto me this Quran to warn you all with it and the one whom it reaches. [6:19].** He^{asws} said: ‘One whom it reaches that he^{asws} happens to be an Imams^{asws} from the Progeny^{asws} of Muhammad^{saww}, so he^{asws} warns with the Quran just as Rasool-Allah^{saww} had warned with it’.⁴⁰³

9- قب، المناقب لابن شهر آشوب في تفسير العياشي عنه ع مثله.

(The book) ‘Al-Manaqib’ of Ibn Shehr Ashub, in Tafseer Al-Ayyashi – From him^{asws}, similar to it’.⁴⁰⁴

10- وَ عَنِ الْبَاقِرِ عَ فِي قَوْلِهِ تَعَالَى بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ قَالَ إِيَّانَا عَنِّي الْأُئِمَّةُ مِنْ آلِ مُحَمَّدٍ.

And from Al-Baqir^{asws} regarding the Words of the Exalted: **But these are clear Verses in the chests of those Granted the Knowledge, [29:49].** He^{asws} said: ‘We^{asws} are meant by it, the Imams^{asws} from the Progeny^{asws} of Muhammad^{saww}’.⁴⁰⁵

11- بُرَيْدُ بْنُ مُعَاوِيَةَ عَنِ الصَّادِقِ عَ فِي قَوْلِهِ وَ مَنْ عِنْدَهُ عِلْمُ الْكِتَابِ قَالَ إِيَّانَا عَنِّي وَ عَلَيَّ أَوْلْنَا وَ أَفْضَلْنَا وَ خَيْرْنَا بَعْدَ النَّبِيِّ ص.

Bureyd Bin Muawiya – From Al-Sadiq^{asws} regarding His^{azwj} Words: **and one with whom is Knowledge of the Book [13:43].** He^{asws} said: ‘It means us^{asws}, and Ali^{asws} is the first of us^{asws}, and the most superior of us^{asws}, and best of us^{asws} after the Prophet^{saww}’.⁴⁰⁶

12- فس، تفسير القمي مُحَمَّدُ بْنُ أَحْمَدَ بْنِ ثَابِتٍ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ بْنِ سَمَاعَةَ عَنْ وَهَيْبِ بْنِ خَفْصٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ سَمِعْتُهُ يَقُولُ إِنَّ الْقُرْآنَ زَاجِرٌ وَ أَمْرٌ يَأْمُرُ بِالْحَنَّةِ وَ يَرْجُرُ عَنِ النَّارِ وَ فِيهِ مُحْكَمٌ وَ مُتَشَابِهٌ فَأَمَّا الْمُحْكَمُ فَيُؤْمِنُ بِهِ وَ يَعْمَلُ بِهِ وَ يَدِينُ بِهِ وَ أَمَّا الْمُتَشَابِهُ فَيُؤْمِنُ بِهِ وَ لَا يَعْمَلُ بِهِ

⁴⁰² Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 7

⁴⁰³ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 8

⁴⁰⁴ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 9

⁴⁰⁵ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 10

⁴⁰⁶ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 11

Tafseer Al Qummi – Muhammad Bin Ahmad Bin Sabit, from Al Hassan Bin Muhammad Bin Sama'at, from Wuheyb Bin Hafs, from Abu Baseer,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I heard him^{asws} saying: 'Surely the Quran is a Deterrent, and an Instructor. It Instructs with the Paradise and Deters from the Fire, and in it as Decisive (Verses) and Allegorical. As for the Decisive, so believe in it and act with it and make a Religion with it, and as for the Allegorical, believe in it and do not act with it.

وَ هُوَ قَوْلُ اللَّهِ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زُنُجٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَ ابْتِغَاءَ تَأْوِيلِهِ وَ مَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَ الرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَ الرَّاسِخُونَ فِي الْعِلْمِ أَلْ مُحَمَّدِ ص.

And it is the Word of Allah^{azwj}: '**Then as for those in whose hearts there is perversity, so they are following what is allegorical from it, seeking the Fitna and seeking its (personal) interpretation. And none knows its interpretation except Allah, and those who are firmly rooted in the Knowledge. They are saying, 'We believe in it. It is all from the Presence of our Lord'. [3:7]'**'⁴⁰⁷

13- فس، تفسير القمي قَالَ الَّذِينَ أُوتُوا الْعِلْمَ إِنَّ الْحُزْبِ الْيَوْمَ وَ السُّوءِ عَلَى الْكَافِرِينَ قَالَ الَّذِينَ أُوتُوا الْعِلْمَ الْأَيْمَةُ ع.

Tafseer Al Qummi - **Those Given the knowledge would say: 'Today the disgrace and the evil is upon the Kafirs' [16:27]** – he said, 'Those Given the knowledge are the Imams^{asws}'⁴⁰⁸ (Not a Hadeeth)

14- فس، تفسير القمي وَ يَرَى الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أَنْزَلَ إِلَيْكَ مِنْ رَبِّكَ هُوَ الْحَقُّ قَالَ هُوَ أَمِيرُ الْمُؤْمِنِينَ ع صَدَقَ رَسُولَ اللَّهِ ص بِمَا أَنْزَلَ اللَّهُ عَلَيْهِ.

Tafseer Al Qummi - **And those Given the Knowledge do see that which is Revealed unto you from your Lord, as being the Truth [34:6]**. He said, 'He is Amir Al Momineen^{asws} ratifying Rasool-Allah^{saww} with what Allah^{azwj} had Revealed upon him''⁴⁰⁹.

15- فس، تفسير القمي أَبِي عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ ابْنِ أُذَيْنَةَ عَنْ بُرَيْدٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ رَسُولَ اللَّهِ ص أَفْضَلَ الرَّاسِخِينَ فِي الْعِلْمِ فَقَدْ عَلِمَ جَمِيعَ مَا أَنْزَلَ اللَّهُ عَلَيْهِ مِنَ التَّنْزِيلِ وَ التَّأْوِيلِ وَ مَا كَانَ اللَّهُ لِيُنْزِلَ عَلَيْهِ شَيْئاً لَمْ يَعْلَمْهُ التَّأْوِيلُ وَ أَوْصِيَاؤُهُ مِنْ بَعْدِهِ يَعْلَمُونَهُ كُلَّهُ

Tafseer Al Qummi – My father, from Ibn Abu Umeyr, from Ibn Uzina, from Bureyd,

'From Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} is the most superior of the ones immersed in the knowledge. He^{saww} had known the entirety of what Allah^{azwj} had Revealed upon him^{saww}, from the revelation and the explanation, and it had never been for Allah^{azwj} to Reveal something upon him^{saww} not Teaching him^{saww} the explanation, and his^{saww} successors^{asws} from after him^{saww}, know it, all of it'.

قَالَ قُلْتُ جَعَلْتُ فِدَاكَ إِنَّ أَبَا الْخَطَّابِ كَانَ يَقُولُ فِيكُمْ قَوْلًا عَظِيماً قَالَ وَ مَا كَانَ يَقُولُ قُلْتُ قَالَ إِنَّكُمْ تَعْلَمُونَ عِلْمَ الْحَلَالِ وَ الْحَرَامِ وَ الْقُرْآنِ [فَقَالَ عِلْمُ الْحَلَالِ وَ الْحَرَامِ وَ الْقُرْآنِ] يَسِيرٌ فِي جَنْبِ الْعِلْمِ الَّذِي يَخْتَدُّ بِاللَّيْلِ وَ النَّهَارِ.

⁴⁰⁷ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 12

⁴⁰⁸ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 13

⁴⁰⁹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 14

He (the narrator) said, 'I said, 'May I be sacrificed for you^{asws}! Abu Al-Khattab was saying grievous words regarding you (Imams^{asws})'. He^{asws} said: 'And what was he saying?' I said, 'He said, you^{asws} are knowing the knowledge of the Permissible(s) and the Prohibitions, and the Quran, a little bit in the side of the knowledge which occurs by the night and the day''. (Incomplete Hadeeth)

رَوَاهُ فِي الْاِخْتِصَاصِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع كَلَامَ قَدْ سَمِعْتُهُ مِنْ أَبِي الْخَطَّابِ فَقَالَ عَرَضَهُ عَلَيَّ فَقُلْتُ يَقُولُ إِنَّكُمْ تَعْلَمُونَ الْحَلَالَ وَالْحَرَامَ وَفَصَلَ مَا بَيْنَ النَّاسِ

It is reported in (the book) 'Al Ikhtisas' –

'From Muhammad Bin Muslim who said, 'I said to Abu Abdullah^{asws}, 'A speech I have heard from Abu Al-Khattab'. He^{asws} said: 'Present it to me^{asws}'. I said, 'He is saying you (Imams^{asws}) do know the Permissible(s) and the Prohibitions and are separating what is between the people'.

فَسَكَتَ فَلَمَّا أَرَدْتَ الْقِيَامَ أَخَذَ بِيَدِي فَقَالَ يَا مُحَمَّدُ عَلِمَ الْحَلَالَ وَالْحَرَامَ يَسِيرٌ فِي جَنْبِ الْعِلْمِ الَّذِي يَخْدُثُ فِي اللَّيْلِ وَالنَّهَارِ.

He^{asws} was silent. When I intended to arise, he^{asws} grabbed my hand and said: 'O Muhammad^{saww}! Knowledge of the Permissible(s) and the Prohibitions is little in the side of the knowledge which (newly) occurs during the night and the day''.⁴¹⁰

16- فس، تفسير القمي بل هو آيات بيّنات في صدور الذين أوتوا العلم قال هم الأئمة ع و ما يجحد بآياتنا يعني ما يجحد أمير المؤمنين و الأئمة ع إلا الظالمون.

Tafseer Al Qummi - **But these are clear Verses in the chests of those Granted the Knowledge, [29:49]**. He said, 'They are the Imams^{asws}. **and none deny Our Signs** – meaning fight against Amir Al Momineen^{asws} and the Imams^{asws}, **except for the unjust [29:49]**'.⁴¹¹

(Not a Hadeeth)

17- فر، تفسير فرات بن إبراهيم بإسناده عن محمد بن موسى قال سمعت زيدا بن علي ع يقول في قوله تعالى تلك آيات الله نتلوها عليك بالحق و ما يعقلها إلا العالمون قال زيد نحن هم ثم تلا هذه الآية بل هو آيات بيّنات في صدور الذين أوتوا العلم و ما يجحد بآياتنا إلا الظالمون.

Tafseer Furaat Bin Ibrahim, from Muhammad Bin Musa who said,

'I heard Zayd son of Ali^{asws} (Bin Al-Husayn^{asws}) saying regarding the Words of the Exalted: **These are the Verses of Allah: We Recite these upon you with the Truth [2:252] and none understand these except for the learned ones [29:43]**. Zayd said, 'We are they'. Then he recited this Verse: **But these are clear Verses in the chests of those Granted the Knowledge, and none deny Our Signs except for the unjust [29:49]**'.⁴¹²

⁴¹⁰ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 15

⁴¹¹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 16

⁴¹² Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 17

18- فر، تفسير فرات بن إبراهيم علي بن محمد الزهري رفعه إلى زيد بن سلام الجعفي قال: دخلت على أبي جعفر ع فقلت له أصلحك الله إن خيامة حدثني عنك أنه سألك عن قوله تعالى بل هو آيات بينات في صدور الذين أوتوا العلم وما يجحد بآياتنا إلا الظالمون فحدثني أنك حدثته أنها نزلت فيكم خاصة وأنكم الذين أوتيتهم العلم

Tafseer Furat Bin Ibrahim – Ali Bin Muhammad Al Zuhry, raising it to Zayd Bin Sallam Al Jufy who said,

‘I entered to see Abu Ja’far^{asws} and I said to him^{asws}, ‘May Allah^{azwj} Keep you^{asws} well! Khaysama narrated to me from you^{asws} that he asked about the Words of the Exalted: **But these are clear Verses in the chests of those Granted the Knowledge, and none deny Our Signs except for the unjust [29:49]**, and narrated to me that you^{saww} narrated to him that it has been Revealed regarding you (Imams^{asws}) in particular, and you^{asws} are the ones Given the knowledge’.

قَالَ صَدَقَ وَاللَّهِ خَيْمَةُ هَكَذَا حَدَّثْتُهُ.

He^{asws} said: ‘By Allah^{azwj}! Khaysama spoke the truth. I^{asws} did narrate it like that’.⁴¹³

19- شي، تفسير العباسي عن مالك الجهمي قال قال أبو جعفر ع إننا أنزلنا التوراة فيها هدى ونور إلى قوله بما استخفظوا من كتاب الله قال فينا نزلت.

Tafseer al Ayyashi – From Malik Al Juhny who said,

‘Abu Ja’far^{asws} said: ‘**Surely We Revealed the Torah wherein is Guidance and Light.** – up to His^{azwj} Words: **they had preserved from the Book of Allah, [5:44]**. He^{asws} said: ‘It was Revealed regarding us^{asws}’.⁴¹⁴

20- ير، بصائر الدرجات ابن زييد عن ابن أبي عمير عن ابن عميرة عن الكنابي قال قال أبو عبد الله ع يا أبا الصباح نحن قوم فرض الله طاعتنا لنا الأنفال و لنا صفو المال و نحن الراسخون في العلم و نحن المحشودون الذين قال الله أم يحسدون الناس على ما آتاهم الله من فضله.

(The book) ‘Basaair Al Darajaat’ – Ibn Yazeed, from Ibn Abu Umeyr, from Ibn Ameyra, from Al Kinany who said,

‘Abu Abdullah^{asws} said: ‘O Abu Al-Sabbah! We^{asws} are the people^{asws} Allah^{azwj} Obligated obedience to us^{asws}, and the war booty is for us^{asws} and for us^{asws} is the clean wealth, and we^{asws} are **those who are firmly rooted in the Knowledge. [3:7]**, and we^{asws} are the envied ones, those Allah^{azwj} Said: **Or are they envying the people upon what Allah has Given them from His Grace? [4:54]**’.⁴¹⁵

21- ير، بصائر الدرجات الهيثم النهدي عن العباس بن عامر عن عمر بن مصعب عن أبي عبد الله ع قال سمعته يقول إن من علم ما أوتينا تفسير القرآن و حكاية علم تغيير الزمان و حدثانه و إذا أراد الله بعبد خيراً أسمعهم و لو أسمع من لم يسمع لولى مغرضاً كان لم يسمع

(The book) ‘Basaair Al Darajaat’ – Al Haysan Al Nahdy, from Al Abbas Bin Aamir, from Umar Bin Mus’ab,

⁴¹³ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 18

⁴¹⁴ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 19

⁴¹⁵ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 20

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘I heard him^{asws} saying: ‘From the knowledge what we^{asws} have been Given is interpretation of the Quran and narratives of knowledge of the changing times and its occurrences; and whenever Allah^{azwj} Wants good with a servant, He^{azwj} Makes them hear, and if He^{azwj} Makes hear the one who does not (want to listen), he would turn around (and walk away) as if he did not hear (it)’.

فَمَ أَمْسَكَ هُنَيْئَةً ثُمَّ قَالَ لَوْ وَجَدْنَا وَعَاءً أَوْ مُسْتَرَا حَا لَعَلَّمْنَا وَ اللَّهُ الْمُسْتَعَانُ.

Then he^{asws} paused for a while, then said: ‘If we^{asws} find a retainer, or a veiler of our^{asws} knowledge, we^{asws} would teach; and Allah^{azwj} is the Supporter”’.⁴¹⁶

22- ير، بصائر الدرجات أحمد بن محمد بن علي بن الحكم عن هشام بن سالم عن محمد بن مسلم قال: دخلت عليه بعد ما قتل أبو الخطاب قال فدكرت له ما كان يروي من أحاديثه تلك العظام قبل أن يحدث ما أخذت فقال بحسبك و الله يا محمد أن تقول فينا يعلمون الحلال و الحرام و علم القرآن و فصل ما بين الناس

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Hisham Bin Salim, from Muhammad Bin Muslim who said,

‘I entered to see him^{asws} after Abu Al-Khattab had been killed, and I mentioned to him^{asws} what had been reported from his^{asws} Ahadeeth of those bones, before it occurs what is to occur. He^{asws} said: ‘It suffices you, by Allah^{azwj}, O Muhammad, that you should be saying regarding us^{asws}, ‘They^{asws} know the Permissible(s) and the Prohibitions and knowledge of the Quran and clarify what is between the people’.

فَلَمَّا أَرَدْتُ أَنْ أَقُومَ أَخَذَ بَثْوِي فَقَالَ يَا مُحَمَّدُ وَ أَيُّ شَيْءٍ الْحَالُ وَ الْحَرَامُ فِي حَنْبِ الْعِلْمِ إِنَّمَا الْحَالُ وَ الْحَرَامُ فِي شَيْءٍ يَسِيرٍ مِنَ الْقُرْآنِ.

When I intended to arise, he^{asws} grabbed my clothes and said: ‘O Muhammad^{saww}! And which this is the Permissible(s) and the Prohibitions in the side of the knowledge? But rather, the Permissible(s) and the Prohibitions is in something little from the Quran”’.⁴¹⁷

23- ير، بصائر الدرجات محمد بن الحسين بن النضر بن شعيب عن خالد بن ماذ عن أبي داود عن أنس بن مالك خادم رسول الله ص قال قال رسول الله ص يا علي تعلم الناس تأويل القرآن بما لا يعلمون فقال على ما أبلغ رسالتك بعدك يا رسول الله قال تحبب الناس بما أشكل عليهم من تأويل القرآن.

(The people) ‘Basaair Al Darajaat’ – Muhammad Bin Al Husayn, from Al Nazr Bin Shuayb, from Khalid Bin Madd, from Abu Dawood, from Anas Bin Malik (well known fabricator),

‘A servant of Rasool-Allah^{saww} said, ‘Rasool-Allah^{saww} said: ‘O Ali^{asws}! Teach the people interpretation of the Quran with that they don’t know’. Ali^{asws} said: ‘Upon what should I^{asws} deliver your^{saww} Message after you^{saww}, O Rasool-Allah^{saww}?’ He^{saww} said: ‘Inform the people what is doubtful upon them from the interpretation of the Quran”’.⁴¹⁸

⁴¹⁶ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 21

⁴¹⁷ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 22

⁴¹⁸ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 23

24- ير، بصائر الدرجات يعقوب بن يزيد عن ابن أبي عمير عن هشام بن سالم عن محمد بن مسلم قال قال أبو عبد الله ع بحسبكم أن تقولوا يعلم علم الحلال والحرام وعلم القرآن وفصل ما بين الناس.

(The book) 'Basaair Al Darajaat' – Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Hisham Bin Salim, from Muhammad Bin Muslim who said,

'Abu Abdullah^{asws} said: 'It should suffice you all that you should be saying, 'He^{asws} knows the knowledge of the Permissibles and the Prohibitions and knows the Quran and clarify what is between the people'.⁴¹⁹

25- ير، بصائر الدرجات السندي بن محمد عن يونس بن يعقوب عن أبي خالد الواسطي عن زائد بن علي ع قال قال أمير المؤمنين ع ما دخل رأسي نوماً ولا غمضاً على عهد رسول الله ص حتى علمت من رسول الله ص ما نزل به جبرئيل في ذلك اليوم من حلال أو حرام أو سنة أو أمر أو نهي فيما نزل فيه و فيمن نزل

(The book) 'Basaair Al Darajaat' – Al Sindy Bin Muhammad, from Yunus Bin Yaqoub, from Abu Khalid Al Wasity,

'From Zayd son of Ali^{asws} (Bin Al-Husayn^{asws}) said, 'Amir Al-Momineen^{asws} said: 'Neither did sleep enter my^{asws} head nor any rest in the era of Rasool-Allah^{saww} until I^{asws} knew from Rasool-Allah^{saww} what Jibraeel^{as} had descended with during that day, either from a Permissible, or Prohibition, or Sunnah, or Instruction, or Forbiddance, regarding what it had been Revealed and regarding whom it had been Revealed.

فخرجنا فلقينا المعتزلة فذكرنا ذلك لهم فقالوا إن هذا الأمر عظيم كيف يكون هذا وقد كان أحدهما يغيب عن صاحبه فكيف يعلم هذا

We went out and met Al-Mu'tazila and mentioned that to them. They said, 'This matter is mighty. How can this happen to be and one of them was absent from his^{asws} companion^{saww}. How could he^{asws} have known this?'

قال فرجعنا إلى زيد فأخبرناه بردهم علينا فقال كان يتحفظ على رسول الله ص عدد الأيام التي غاب بها فإذا التقينا قال له رسول الله ص يا علي نزل علي في يوم كذا وكذا وكذا وفي يوم كذا وكذا حتى بعدتها عليه إلى آخر اليوم الذي وافى فيه فأخبرناهم بذلك.

He (the narrator) said, 'We returned to Zayd and informed him of their response to us. He said, 'He^{asws} used to memorised upon Rasool-Allah^{saww} the number of days which he^{asws} was absent with, so when they^{asws} met, Rasool-Allah^{saww} said to him^{asws}: 'O Ali^{asws}! Such and such was Revealed unto me^{asws} during such and such day', until he^{saww} repeated it to him^{asws} up to the end of the day which he^{asws} had arrived, and informed us^{asws} with that'.⁴²⁰

26- ير، بصائر الدرجات أحمد بن الحسين عن أبيه عن بكر بن صالح عن عبد الله بن إبراهيم الجعفری عن يعقوب بن جعفر قال: كنت مع أبي الحسن ع بمكة فقال له رجل إنك لتفسر من كتاب الله ما لم تسمع به

(The book) 'Basaair Al Darajaat' – Ahmad Bin Al Husayn, from his father, from Bakr Bin Salih, from Abdullah Bin Ibrahim Al Ja'fari, from Yaqoub Bin Ja'far who said,

⁴¹⁹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 24

⁴²⁰ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 25

'I was with Abu Al-Hassan^{asws} at Makkah, and a man said to him, 'You^{asws} tend to interpret from the Book of Allah^{azwj} what has not been heard with'.

فَقَالَ أَبُو الْحُسَيْنِ عَلَيْنَا نَزَلَ قَبْلَ النَّاسِ وَ لَنَا فَسَّرَ قَبْلَ أَنْ يُفَسَّرَ فِي النَّاسِ فَتَخَرُّ نَعْرِفُ خَلَالَهُ وَ حَرَامَهُ وَ نَاسِخَهُ وَ مَنْسُوخَهُ وَ سَفَرِيَّتَهُ وَ حَضْرِيَّتَهُ وَ فِي
أَيِّ لَيْلَةٍ نَزَلَتْ كَمْ مِنْ آيَةٍ وَ فِي مِمَّنْ نَزَلَتْ وَ فِي مِمَّا نَزَلَتْ

Abu Al-Hassan^{asws} said: 'Upon us^{asws} he^{saww} Revealed before the people, and to us^{asws} he^{saww} interpreted before he^{saww} interpreted among the people. Thus, we^{asws} know its Permissible(s), and its Prohibitions, and its Abrogating and its Abrogated, and its (Revelation during) his^{saww} journeys and his^{saww} staying, and in which night how many Verses were Revealed, and regarding who its Revealed, and regarding what it was Revealed.

فَتَخَرُّ حُكْمَاءُ اللَّهِ فِي أَرْضِهِ وَ شُهَدَاؤُهُ عَلَى خَلْقِهِ وَ هُوَ قَوْلُ اللَّهِ تَبَارَكَ وَ تَعَالَى سَتُكْتَبُ شَهَادَتُهُمْ وَ يُسْتَلُونَ فَالشَّهَادَةُ لَنَا وَ الْمَسْأَلَةُ لِلْمَشْهُودِ عَلَيْهِ

So, we^{asws} are the judges of Allah^{azwj} in His^{azwj} earth, and His^{azwj} witnesses upon His^{azwj} creatures, and it is the Words of Allah^{azwj} Blessed and Exalted: ***Their testimonies would be recorded and they would be Questioned [43:19]***. The testifying is for us^{asws} and the questioning is to those testified upon.

فَهَذَا عِلْمٌ مَا قَدْ أَتَيْتُهُ إِلَيْكَ وَ أَذَيْتُهُ إِلَيْكَ مَا لَزِمَنِي فَإِنْ قَبِلْتَ فَاشْكُرْ وَ إِنْ تَرَكْتَ فَ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ.

This is knowledge I^{asws} am ending it to you and depositing it to you what necessitates me^{asws}. So, if you accept I^{asws} shall be grateful, and if you neglect, then Allah^{azwj} is a Witness over all things".⁴²¹

27- ير، بصائر الدرجات مُحَمَّدُ بْنُ عَبْدِ الْجَبَّارِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مَنْصُورٍ عَنِ ابْنِ أُذَيْنَةَ عَنِ الْفَضِيلِ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع عَنْ هَذِهِ الرَّوَايَةِ مَا مِنْ آيَةٍ إِلَّا وَ لَهَا ظَهْرٌ وَ بَطْنٌ وَ مَا فِيهِ حَرْفٌ إِلَّا وَ لَهُ حَدٌّ وَ مَطْلَعٌ مَا يَعْنِي بِقَوْلِهِ لَهَا ظَهْرٌ وَ بَطْنٌ قَالَ ظَهْرٌ هُوَ تَأْوِيلُهَا مِنْهُ مَا قَدْ مَضَى وَ مِنْهُ مَا لَمْ يَجِيءْ بِجَرِي كَمَا يَجْرِي الشَّمْسُ وَ الْقَمَرُ كُلَّمَا جَاءَ تَأْوِيلُ شَيْءٍ مِنْهُ يَكُونُ عَلَى الْأُمُوتِ كَمَا يَكُونُ عَلَى الْأَحْيَاءِ قَالَ اللَّهُ تَعَالَى وَ مَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَ الرَّاسِخُونَ فِي الْعِلْمِ وَ تَخُنْ نَعْلَمُهُ.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Abdul Jabbar, from Muhammad Bin Ismail, from Mansour, from Ibn Uzina, from Al Fuzeyl who said,

'I asked Abu Ja'far^{asws} about this report, "There is not from the Quran a Verse except for it there is an apparent and a hidden (meaning)". He^{asws} said: 'Its apparent is its Revelation, and its hidden is its explanation from it of what has happened and from it of what not yet happened. It flows like the flowing of the sun and the moon, as goes an explanation of a thing from it on the dead as it is on the living. Allah^{azwj} has Said: ***but none knows its interpretation except Allah, and those who are firmly rooted in knowledge [3:7]***, and we^{asws} know it".⁴²²

28- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ هَنَامٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ الْعَلَوِيِّ عَنْ عَيْسَى بْنِ دَاوُدَ عَنْ أَبِي الْحُسَيْنِ مُوسَى ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ هَذَا ذِكْرٌ مَنْ مَعِيَ وَ ذِكْرٌ مَنْ قَبْلِي قَالَ ذِكْرٌ مَنْ مَعِيَ عَلِيٌّ ع وَ ذِكْرٌ مَنْ قَبْلِي ذِكْرُ الْأَنْبِيَاءِ وَ الْأَوْصِيَاءِ.

⁴²¹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 26

⁴²² Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 27

(The books) 'Kinz Jamie Al Fawaid' (and) 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Muhammad Bin Hamman, from Muhammad Bin Ismail Al Alawy, from Isa Bin Dawood,

'From Abu Al-Hassan Musa^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **This is a Zikr of the one (who is) with me, and a Zikr of the ones (who were) before me. [21:24].** He^{asws} said: '**Zikr of the one (who is) with me, is Ali^{asws}, and Zikr of the ones (who were) before me, Zikr of the Prophets^{as} and the successors^{as}.**'⁴²³

29- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ عَبْدِ اللَّهِ عَنِ الْقَاسِمِ بْنِ الْقَاسِمِ عَنِ السَّيَّارِيِّ عَنِ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنِ أَبِي بَصِيرٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع قَوْلُهُ تَعَالَى هَذَا كِتَابُنَا يُنطِقُ عَلَيْكُمْ بِالْحَقِّ قَالَ إِنَّ الْكِتَابَ لَا يُنطِقُ وَ لَكِنَّ مُحَمَّدًا وَ أَهْلَ بَيْتِهِ ع هُمْ النَّاطِقُونَ بِالْكِتَابِ.

(The book) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ahmad Bin Al Qasim, from Al Sayyari, from Muhammad Al Barqy, from Muhammad Bin Suleyman, from Abu Baseer who said,

'I said to Abu Abdullah^{asws}, 'The Words of the Exalted: **This is Our Book, speaking to you with the Truth. [45:29]**'. He^{asws} said: 'Surely, the Book does not speak, but Muhammad^{saww} and the People^{asws} of his^{saww} Household, they are the speakers with the Book''.⁴²⁴

30- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ وَهْبِ بْنِ حَفْصِ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ إِنَّ الْقُرْآنَ فِيهِ مُحْكَمٌ وَ مُتَشَابِهٌ فَأَمَّا الْمُحْكَمُ فَتُؤْمَنُ بِهِ وَ تَعْمَلُ بِهِ وَ نَدِينُ بِهِ وَ أَمَّا الْمُتَشَابِهُ فَتُؤْمَنُ بِهِ وَ لَا تَعْمَلُ بِهِ وَ هُوَ قَوْلُ اللَّهِ تَبَارَكَ وَ تَعَالَى فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَ ابْتِغَاءَ تَأْوِيلِهِ وَ مَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَ الرَّاسِخُونَ فِي الْعِلْمِ.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al Husayn, from Wuheyb Bin Hafsa,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I heard him^{asws} saying: 'The Quran, in it are Decisive and Allegorical (Verses). As for the Decisive, we^{asws} believe in it, and act with it and make a Religion with it, and as for the Allegorical, we^{asws} believe in it and do not act with it, and it is the Word of Allah^{azwj} Blessed and Exalted: '**Then as for those in whose hearts there is perversity, so they are following what is allegorical from it, seeking the Fitna and seeking its (personal) interpretation. And none knows its interpretation except Allah, and those who are firmly rooted in the Knowledge. [3:7]**'⁴²⁵

31- ير، بصائر الدرجات مُحَمَّدُ بْنُ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْأَهْوَازِيِّ عَنِ النَّضْرِ عَنِ أَيُّوبَ بْنِ الْحَرِّ وَ عِمْرَانَ بْنِ عَلِيٍّ عَنِ أَبِي بَصِيرٍ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: نَحْنُ الرَّاسِخُونَ فِي الْعِلْمِ وَ نَحْنُ نَعْلَمُ تَأْوِيلَهُ.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Ahwazy, from Al Nazr, from Ayoub Bin Ahmar and Imran Bin Ali, from Abu Baseer,

'From Abu Abdullah^{asws} having said: 'We^{asws} **those who are firmly rooted in the Knowledge. [3:7]**, and we^{asws} know its interpretation''.⁴²⁶

⁴²³ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 28

⁴²⁴ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 29

⁴²⁵ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 30

⁴²⁶ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 31

32- ير، بصائر الدرجات أحمد بن محمد بن عمار بن محمد بن أبي عمير عن أبي الصباح قال قال لي أبو عبد الله ع يا أبا الصباح نحن قوم فرض الله طاعتنا لنا الأنفال و لنا صفو المال و نحن الراسخون في العلم و نحن المحشودون الذين قال الله في كتابه.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Abu Al Sabbah who said,

'Abu Abdullah^{asws} said to me: 'O Abu Al-Sabah! We^{asws} are a people Allah^{azwj} Obligated obedience to us^{asws}. For us^{asws} is the war booty and for us^{asws} is the clean wealth, and we^{asws} are **those who are firmly rooted in the Knowledge. [3:7]**, and we^{asws} are the envied ones, those Allah^{azwj} has Spoken of in His^{azwj} Book''⁴²⁷.

33- ير، بصائر الدرجات إبراهيم بن إسحاق عن عبد الله بن حماد عن يزيد العجلي عن أحمد بن محمد ع في قول الله تعالى و ما يعلم تأويله إلا الله و الراسخون في العلم فرسول الله ص أفضل الراسخين في العلم قد علمه الله جميع ما أنزله عليه من التنزيل و التأويل و ما كان الله ليترل عليه شيئاً لم يعلمه تأويله

(The book) 'Basaair Al Darajaat' – Ibrahim Bin Is'haq, from Abdullah Bin Hammad, from Bureyd Al Ijaly,

'From one of the two (5th or 6th Imam^{asws}) regarding the Words of Allah^{azwj} the Exalted: **but none knows its interpretation except Allah, and those who are firmly rooted in knowledge [3:7]**. Rasool-Allah^{saww} is the most superior of the firmly rooted ones in the knowledge. Allah^{azwj} had Taught him^{saww} the entirety of what He^{azwj} had Revealed unto him^{saww}, from the Revelation and the interpretation, and it was not for Allah^{azwj} to Reveal something unto him^{saww} and not Teach him^{saww} its interpretation.

و أوصياؤه من بعده يعلمونه كله و الذين لا يعلمون تأويله إذا قال العالم فيه يعلم فاجابهم الله بقوله يقولون آمنا به كل من عند ربنا و القرآن له خاص و عام و محكم و متشابه و ناسخ و منسوخ و الراسخون في العلم يعلمونه.

And his^{saww} successors^{asws} from after him^{saww} know it, all of it; and those not knowing its interpretation when knowledgeable one^{asws} says regarding it with knowledge, so Allah^{azwj} has Answered them with His^{azwj} Words: **They are saying, 'We believe in it. It is all from the Presence of our Lord'. [3:7]**. And the Quran, for it is special (Verses) and general, and Decisive and Allegorical, and Abrogating and Abrogated, and the ones^{asws} firmly rooted in the knowledge are knowing it''⁴²⁸.

34- ير، بصائر الدرجات يعقوب بن يزيد و محمد بن الحسين عن ابن أبي عمير عن ابن أذينة عن يزيد عن أبي جعفر ع قال: قلت له قول الله بل هو آيات بينات في صدور الذين أوتوا العلم قال إيانا عني.

(The book) 'Basaair Al Darajaat' – Yaqoub Bin Yazeed and Muhammad Bin Al Husayn, from Ibn Abu Umeyr, from Ibn Uzina, from Bureyd,

'From Abu Ja'far^{asws}, he (the narrator) said, 'I said to him^{asws}, 'The Words of Allah^{azwj}: **But these are clear Verses in the chests of those Granted the Knowledge [29:49]**. He^{asws} said: 'It means us^{asws}''⁴²⁹.

⁴²⁷ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 32

⁴²⁸ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 33

⁴²⁹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 34

35- ير، بصائر الدرجات أحمد بن موسى عن الخشاب عن علي بن حسان عن عبد الرحمن بن كثير عن أبي عبد الله ع مثله-

(The book) 'Basaair Al Darajaat' – Ahmad Bin Musa, from Al Khashab, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer, from Abu Abdullah^{asws} – similar to it".⁴³⁰

36- ير، بصائر الدرجات محمد بن الحسين عن جعفر بن بشير و ابن فضال عن الحنط عن الحسن الصيقل قال: قلت لأبي عبد الله ع و ذكر مثله-

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al Husayn, from Ja'far Bin Bahir and Ibn Fazzal, from Al Hannat, from Al Hassan Al Sayqal who said, 'I said to Abu Abdullah^{asws}' – and mentioned similar to it.

كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة محمد بن العباس عن محمد بن جعفر الرزاز عن محمد بن الحسين عن ابن عمير مثله.

(The books) 'Kunz Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Muhammad Bin Ja'far Al Razaz, from Muhammad Bin Al Husayn, from Ibn Abu Umeyr – similar to it".⁴³¹

37- ير، بصائر الدرجات محمد بن عبد الحميد عن سيف بن عميرة عن أبي بصير عن أبي جعفر ع قال: تلا هذه الآية بل هو آيات بينات في صدور الذين أوتوا العلم قلت أنتم هم قال أبو جعفر ع من عسى أن يكونوا.

(The book) – 'Basaair Al Darajaat' – Muhammad Bin Abdul Hameed, from Sayf Bin Ameyra, from Abu Baseer,

'From Ja'far^{asws}, he (the narrator) said, 'He^{asws} recited this Verse: **But these are clear Verses in the chests of those Granted the Knowledge [29:49]**. I said, 'You (Imams^{asws}) are they?' Abu Ja'far^{asws} said: 'Who else can it happen to be?'"⁴³²

38- ير، بصائر الدرجات أحمد بن محمد بن الأهواز عن عثمان بن عيسى عن علي بن أبي حمزة عن أبي بصير عن أبي جعفر ع أنه قرأ هذه الآية بل هو آيات بينات في صدور الذين أوتوا العلم ثم قال يا أبا محمد و الله ما قال بين دفتي المصحف قلت من هم جعلت فذاك قال من عسى أن يكونوا غيرنا.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Ahwazy, from Usman Bin Isa, from Ali Bin Abu Hamza, from Abu Baseer,

'From Abu Ja'far^{asws} having recited this Verse: **But these are clear Verses in the chests of those Granted the Knowledge [29:49]**. Then he^{asws} said: 'O Abu Muhammad! And what has Allah^{azwj} Said between the two covers (of the Quran)?' I said, 'May I be sacrificed for you^{asws}! Who are they?' He^{asws} said: 'Who else can it happen to be apart from us^{asws}?'"⁴³³

39- ير، بصائر الدرجات أحمد بن محمد بن الأهواز عن صفوان عن ابن مسكان عن حجر عن حمزان عن أبي جعفر ع و أبي عبد الله

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Ahwazy, from Safwan, from Ibn Muskan, from Hujr, from Humran, 'From Abu Ja'far^{asws} and Abu Abdullah^{asws}.

⁴³⁰ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 35

⁴³¹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 36

⁴³² Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 37

⁴³³ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 38

الرَّبِّيِّ عَنْ أَبِي الْجَهْمِ عَنْ أَسْبَاطٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ قَالَ نَحْنُ.

Al Barqy, from Abu Al Jahm, from Asbaat,

‘From Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Blessed and Exalted: **But these are clear Verses in the chests of those Granted the Knowledge [29:49]**. He^{asws} said: ‘Us^{asws}’⁴³⁴.

40- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ يَزِيدَ عَنْ هَارُونَ بْنِ حَمَزَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ قَالَ هِيَ الْأَيْمَةُ خَاصَّةً.

(The book) ‘Basaair Al Darajaat’ – Muhammad Bin Al Husayn, from Yazeed, from Haroun Bin Hamza,

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘I heard him^{asws} saying: ‘**But these are clear Verses in the chests of those Granted the Knowledge [29:49]**. He^{asws} said: ‘It is the Imams^{asws} in particular’⁴³⁵’.

41- ير، بصائر الدرجات أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْأَهْوَزِيِّ عَنِ النَّضْرِ عَنِ يَحْيَى الْحَلْبِيِّ عَنْ أَيُّوبَ بْنِ حُرِّ عَنْ حُرَّانَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ قُلْتُ أَنْتُمْ هُمْ قَالَ مَنْ عَسَى أَنْ يَكُونَ.

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Al Ahwzy, from Al Nazr, from Yahya Al Halby, from Ayoub Bin Hurr, from Humran who said,

‘I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **But these are clear Verses in the chests of those Granted the Knowledge [29:49]**, I said, ‘Are you (Imams^{asws}) they?’ He^{asws} said: ‘Who else can it happen to be?’⁴³⁶

42- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ أَسْبَاطٍ قَالَ: سَأَلَهُ الْمُهَيْبِيُّ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ قَالَ هُمْ الْأَيْمَةُ.

(The book) ‘Basaair Al Darajaat’ – Muhammad Bin Al Husayn, from Ali Bin Asbat, from Asbat who said,

‘Al Hayti asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **But these are clear Verses in the chests of those Granted the Knowledge [29:49]**. He^{asws} said: ‘They are the Imams^{asws}’⁴³⁷.

43- ير، بصائر الدرجات أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ مُحَمَّدٍ عَنِ عَبْدِ الْعَزِيزِ الْعَبْدِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع وَ ذَكَرَ مِثْلَهُ

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Ibn Mahboub, from Abdul Aziz Al Abdy who said, ‘I asked Abu Abdullah^{asws} – and mentioned similar to it’⁴³⁸.

⁴³⁴ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 39

⁴³⁵ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 40

⁴³⁶ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 41

⁴³⁷ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 42

⁴³⁸ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 43

44- ير، بصائر الدرجات عَبَادُ بْنُ سُلَيْمَانَ عَنْ سَعْدِ بْنِ سَعْدٍ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ الرِّضَا عَ وَ ذَكَرَ مِثْلَهُ وَ زَادَ فِي آخِرِهِ خَاصَّةً.

(The book) 'Basaair Al Darajaat' – Abbad Bin Suleyman, from Sa'ad Bin Sa'ad, from Muhammad Bin Al Fuzeyl who said,

'I asked Abu Al-Hassan Al-Reza^{asws} – and mentioned similar to it and added in its end: 'In particular''.

- ير، بصائر الدرجات أحمد بن محمد عن الأهوازي عن محمد بن الفضيل قال سألته ع و ذكر مثله.

(The book) 'Basaair Al-Darajaat' – Ahmad Bin Muhammad, from Al-Ahwazy, from Muhammad Bin Al-Fazeyl who said, 'I asked him^{asws}, – and mentioned similar to it'.⁴³⁹

45- ير، بصائر الدرجات أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْأَهْوَازِيِّ عَنِ النَّضْرِ عَنِ الْحَلْبِيِّ عَنِ أَيُّوبَ بْنِ حُرٍّ وَ عَنِ عِمْرَانَ بْنِ عَلِيٍّ جَمِيعاً عَنْ أَبِي بصيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ هَذِهِ آيَةِ بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ فَقَالَ وَ اللَّهُ مَا قَالَ فِي الْمُصْحَفِ قُلْتُ فَأَنْتُمْ هُمْ قَالَ فَمَنْ عَسَى أَنْ يَكُونَ.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Ahwazy, from Al Nazr, from Yahya Al Halby, from Ayoub Bin Hurr, and from Imran Bin Ali, from Abu Baseer who said,

'I asked Abu Abdullah^{asws} about this Verse: **But these are clear Verses in the chests of those Granted the Knowledge [29:49]**. He^{asws} said: 'And what has Allah^{azwj} Said in the Parchment?' I said, 'So you (Imams^{asws}) are they?' He^{asws} said: 'So who else can it happen to be?''⁴⁴⁰

46- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ صَفْوَانَ عَنِ ابْنِ مُسْكَانَ عَنْ حُجْرٍ عَنْ حُمَرَانَ وَ عَبْدِ اللَّهِ بْنِ عَجَلَانَ عَنْ أَبِي جَعْفَرٍ عَ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ قَالَ نَحْنُ الْأَيْمَةُ خَاصَّةً وَ مَا يَغْفُلُهَا إِلَّا الْعَالِمُونَ فَزَعَمَ أَنَّ مَنْ عَرَفَ الْإِمَامَ وَ الْآيَاتِ بَيِّنَاتٍ يَغْفُلُ ذَلِكَ.

(The book) 'Basaair AL Darajaat' – Muhammad Bin Al Husayn, from Safwan, from Ibn Muskan, from Hujr, from Humran and Abdullah Bin Ijlan,

'From Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **But these are clear Verses in the chests of those Granted the Knowledge [29:49]**. He^{asws} said: 'We^{asws} the Imams^{asws} in particular. **and none understand these except for the learned ones [29:43]**'. He^{asws} claimed that the one who recognises the Imam^{asws} and the Signs would be from the ones who understand that''.⁴⁴¹

47- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ زَيْدِ بْنِ سَعِيدٍ عَنْ هَارُونَ بْنِ حَمَزَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَ مِثْلَهُ

⁴³⁹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 44

⁴⁴⁰ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 45

⁴⁴¹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 46

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al Husayn, from Yazeed Bin Saeed, from Haroun Bin Hamza, 'From Abu Abdullah^{asws} – similar to it'⁴⁴².

48- ير، بصائر الدرجات مُحَمَّدُ بْنُ خَالِدِ الطَّيَالِسِيِّ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي بصيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: الرَّحْسُ هُوَ الشُّكُّ وَلَا نَشْكُ فِي دِينِنَا أَبَدًا

(The book) 'Basaair Al Darajaat' – Muhammad Bin Khalid Al Tayalasi, from Sayf Bin Ameyra, from Abu Baseer,

'From Abu Ja'far^{asws} having said: 'The uncleanness, it is the doubt, and we^{asws} do not doubt in our^{asws} Religion, ever!'

ثُمَّ قَالَ بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ فُلْتُمْ أَنْتُمْ هُمْ قَالَ مَنْ عَسَى أَنْ يَكُونَ.

Then he^{asws} said: '**But these are clear Verses in the chests of those Granted the Knowledge [29:49]**'. I said, 'Are you (Imams^{asws}) them?' He^{asws} said: 'Who else can it happen to be?''⁴⁴³

49- ير، بصائر الدرجات أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْأَهْوَازِيِّ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ هَذَا الْعِلْمَ انْتَهَى إِلَى آيٍ فِي الْقُرْآنِ ثُمَّ جَمَعَ أَصَابِعَهُ ثُمَّ قَالَ بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Ahwazy, from Al Qasim Bin Muhammad, from Muhammad Bin Yahya, from Abdul Rahman,

'From Abu Ja'far^{asws} having said: 'This knowledge in the Quran ends up to who?' Then he^{asws} gathered his^{asws} fingers, then said: '**But these are clear Verses in the chests of those Granted the Knowledge [29:49]**'⁴⁴⁴.

50- ير، بصائر الدرجات عَبَّادُ بْنُ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ أَبِيهِ عَنْ سَدِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: فُلْتُمْ لَهُ قَوْلُ اللَّهِ تَبَارَكَ وَ تَعَالَى بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ وَ قَوْلُهُ تَعَالَى فُلْ هُوَ نَبَأٌ عَظِيمٌ أَنْتُمْ عَنْهُ مُعْرِضُونَ قَالَ الَّذِينَ أُوتُوا الْعِلْمَ الْأَيْمَةُ وَ النَّبَأُ الْإِمَامَةُ.

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

'From Abu Abdullah^{asws}, he (the narrator) said, 'I said to him^{asws}, 'The Words of Allah^{azwj} Blessed and Exalted: **But these are clear Verses in the chests of those Granted the Knowledge [29:49]**; and the Words of the Exalted: **Say: 'It is a Magnificent News, [38:67] (And) you are turning away from it' [38:68]**. He^{asws} said: 'Those Granted the knowledge are the Imams^{asws}, and the (Magnificent) News is the Imamate''⁴⁴⁵.

51- قب، المناقب لابن شهرآشوب زَوْي بُرَيْدُ الْعَجَلِيِّ وَ أَبُو بصيرٍ وَ هُمْرَانُ وَ عَبْدُ اللَّهِ بْنُ عَجَلَانَ وَ عَبْدُ الرَّحِيمِ الْقَصِيرُ كُلُّهُمْ عَنْ أَبِي جَعْفَرٍ ع

(The book) 'Al Manaqib' of Ibn Shehr Ashub – It is reported by Bureyd Al Ijaly, and Abu Baseer, and Humran, and Abdullah Bin Ijlan, and Abdul Raheem Al Quseyr, all of them, 'From Abu Ja'far^{asws}.

⁴⁴² Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 47

⁴⁴³ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 48

⁴⁴⁴ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 49

⁴⁴⁵ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 50

وَ أَسْبَاطُ بَنِي سَالِمٍ وَ الْحَسَنُ الصَّقِيلُ وَ حُمْرَانُ وَ الْمُتَنَّى الْحَنَاطُ وَ عَبْدُ الرَّحْمَنِ بْنُ كَثِيرٍ وَ هَارُونُ بْنُ حَمَزَةَ الْغَنَوِيُّ وَ عَبْدُ الْعَزِيزِ الْعَبْدِيُّ وَ سَدِيدُ الصَّبْرِيُّ
كُلُّهُمْ عَنْ أَبِي عَبْدِ اللَّهِ ع

And Asbat Bin Salim, and Al Hassan Al Sayqal, and Humran, and Al Musanna Al Hannat, and Abdul Rahman Bin Kaseer, and Haroun Bin Hamza Al Ghanawy, and Abdul Azaz Al Abady, and Sadeyr Al Sayrafi, all of them,
'From Abu Abdullah^{asws}.

وَ مُحَمَّدُ بْنُ الْفَضِيلِ عَنِ الرِّضَا ع قَالُوا فِي قَوْلِهِ تَعَالَى بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ نَحْنُ هُمْ وَ إِنَّا نَعْنَى.

And Muhammad Bin Al Fuzeyl,

'From Al-Reza^{asws} regarding the Words of the Exalted: **But these are clear Verses in the chests of those Granted the Knowledge [29:49]:** 'We^{asws} are they, and it is about us^{asws},⁴⁴⁶

52- شي، تفسير العياشي عن جابر قال: سألت أبا جعفر ع عن هذه الآية شهد الله أنه لا إله إلا هو و الملائكة و أولوا العلم قائماً بالقسط لا إله إلا هو العزيز الحكيم

Tafseer Al Ayyashi, from Jabir who said,

'I asked Abu Ja'far^{asws} about this Verse: **Allah Testifies that there is no god except Him, and (so testify) the Angels and the ones with the knowledge, standing with fairness; there is no god except Him, the Mighty, the Wise [3:18].**

قَالَ أَبُو جَعْفَرٍ ع شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ فَإِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يَشْهَدُ بِمَا لِنَفْسِهِ وَ هُوَ كَمَا قَالَ

Abu Ja'far^{asws} said: '**Allah Testifies that there is no god except Him** – Allah^{azwj} Blessed and Exalted Testified with it for Himself^{azwj} and He^{azwj} is as He^{azwj} has Said.

فَأَمَّا قَوْلُهُ وَ الْمَلَائِكَةُ فَإِنَّهُ أَكْرَمَ الْمَلَائِكَةَ بِالتَّسْلِيمِ لِرَبِّهِمْ وَ صَدَّقُوا وَ شَهِدُوا كَمَا شَهِدَ لِنَفْسِهِ

As for His^{azwj} Words: **and (so testify) the Angels** – He^{azwj} Honoured the Angels with the submission to their Lord^{azwj} and they ratified and testified just as He^{azwj} had Testified for Himself^{azwj}.

وَ أَمَّا قَوْلُهُ وَ أُولُوا الْعِلْمِ قَائِمًا بِالْقِسْطِ فَإِنَّ أُولَى الْعِلْمِ الْأَنْبِيَاءُ وَ الْأَوْصِيَاءُ وَ هُمْ قِيَامًا بِالْقِسْطِ وَ الْقِسْطُ هُوَ الْعَدْلُ فِي الظَّاهِرِ وَ الْعَدْلُ فِي الْبَاطِنِ أَمِيرُ الْمُؤْمِنِينَ ع.

And as for His^{azwj} Words: **and the ones with the knowledge, standing with fairness** – The ones with the knowledge are the Prophet^{as} and the successors^{as}, and they^{as} stand with the fairness, and the fairness, it is the justice in the apparent; and the justice in the esoteric (meaning) is Amir Al-Momineen^{asws},⁴⁴⁷

⁴⁴⁶ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 51

⁴⁴⁷ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 52

53- شي، تفسير العياشي عن مَرْزُبَانَ الْقُمِّيِّ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عَ عَنْ قَوْلِ اللَّهِ شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَ الْمَلَائِكَةُ وَ أُولُوا الْعِلْمِ قَائِمًا بِالْقِسْطِ قَالَ هُوَ الْإِمَامُ.

Tafseer Al Ayyashi – From Marzuban Al Qummi who said,

‘I asked Abu Al-Hassan^{asws} about the Words of Allah^{azwj}: **Allah Testifies that there is no god except Him, and (so testify) the Angels and the ones with the knowledge, standing with justice; [3:18].** He^{asws} said: ‘He is the Imam^{asws}’⁴⁴⁸.

54- قب، المناقب لابن شهرآشوب أَبُو الْقَاسِمِ الْكُوفِيُّ قَالَ: رُوي فِي قَوْلِهِ وَ مَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَ الرَّاسِخُونَ فِي الْعِلْمِ أَنَّ الرَّاسِخُونَ فِي الْعِلْمِ مَنْ قَرَنَهُمُ الرَّسُولُ ص بِالْكِتَابِ وَ أَخْبَرَ أَنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ

(The book) ‘Al Manaqib of Ibn Shehr Ashub – Abu Al Qasim Al Kufi said,

‘It is reported regarding His^{azwj} Words: **but none knows its interpretation except Allah, and those who are firmly rooted in knowledge [3:7].** The ones firmly rooted in knowledge are the ones the Rasool^{saww} paired them with the Book, and he^{saww} informed that: ‘These two will never separate until they return to me^{saww} at the Fountain’.

وَ فِي اللَّعَةِ الرَّاسِخُ هُوَ اللَّازِمُ الَّذِي لَا يَزُولُ عَنْ خَالِهِ وَ لَنْ يَكُونَ كَذَلِكَ إِلَّا مَنْ طَبَعَهُ اللَّهُ عَلَى الْعِلْمِ فِي ابْتِدَاءِ نُشُوئِهِ كَعِيسَى فِي وَقْتِ وِلَادَتِهِ قَالَ إِنْني عَبْدُ اللَّهِ آتَانِي الْكِتَابَ الْآيَةَ

And in the language, ‘firmly rooted’), it is the necessary which does not move from its state, and that will never happen except the one Allah^{azwj} Impresses upon the knowledge in the beginning of his growth, like Isa^{as} during his^{as} birth: **He said: ‘I am a servant of Allah; He Gave me the Book and Made me a Prophet [19:30]** – the Verse.

فَأَمَّا مَنْ يَبْقَى السَّنِينَ الْكَثِيرَةَ لَا يَعْلَمُ ثُمَّ يَطْلُبُ الْعِلْمَ فَيَنَالُهُ مِنْ جِهَةٍ غَيْرِهِ عَلَى قَدْرِ مَا يَجُوزُ أَنْ يَنَالَهُ مِنْهُ فَلَيْسَ ذَلِكَ مِنَ الرَّاسِخِينَ يُقَالُ رَسَخَتْ عُرْوَةُ الشَّجَرِ فِي الْأَرْضِ وَ لَا يَرْسَخُ إِلَّا صَغِيرًا

As for the one who lives for many years not knowing, then seeks the knowledge, and attains it from another aspect upon a measurement of what is allowed him to avail from it, so that one isn’t from the ones firmly rooted. It is said, ‘being firmly rooted’ is a root of the tree in the ground, and it is not firmly rooted except as young.

وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَ أَيْنَ الَّذِينَ زَعَمُوا أَنَّهُمُ الرَّاسِخُونَ فِي الْعِلْمِ دُونَنا كَذِبًا وَ بَغِيًّا عَلَيْنَا وَ حَسَدًا لَنَا أَنْ رَفَعْنَا اللَّهُ سُبْحَانَهُ وَ وَضَعَهُمْ وَ أَعْطَانَا وَ حَزَمَهُمْ وَ أَدْخَلْنَا وَ أَخْرَجَهُمْ بِنَا يُسْتَعطَى الْهُدَى وَ يُسْتَحلى الْعَمَى لَا يِيم.

And Amir Al-Momineen^{asws} said: ‘Where are those claiming that they are the ones firmly rooted in the knowledge besides us^{asws}, lying and rebelling against us^{asws}, and in envy to us^{asws}? Allah^{azwj} the Glorious has Raised us^{asws} and Dropped them, and Gave us^{asws} and

⁴⁴⁸ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 53

Deprived them, and Included us^{asws} and Expelled them. By us^{asws} the guidance is given and the blindness is removed, not by them”⁴⁴⁹.

55- فس، تفسير القمي في رواية أبي الجارود عن أبي جعفر ع في قوله و الَّذِينَ يُمَسِّكُونَ بِالْكِتَابِ إِلَى آخِرِهِ نَزَلَتْ فِي آلِ مُحَمَّدٍ ص وَ أَشْيَاعِهِمْ

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

‘From Abu Ja’far^{asws} regarding His^{azwj} Words: **And those who are adhering with the Book [7:170]** up to its end was Revealed regarding the Progeny^{asws} of Muhammad^{saww} and their^{asws} Shias.

وَ قَوْلِهِ وَ إِذْ تَأَذَّنَ رَبُّكَ لِيُبْعَثَنَّ إِلَى آخِرِهِ فَهُمْ أُمَّةٌ مُحَمَّدٍ ص تَسُومُ أَهْلَ الْكِتَابِ سُوءَ الْعَذَابِ يَأْخُذُونَ مِنْهُمْ الْجِزْيَةَ.

And when your Lord Proclaimed that He would Send them, [7:167] up to its end, they are the Progeny^{asws} of Muhammad^{saww} subjecting the people of the Book to evil punishment, taking the taxation from them”⁴⁵⁰.

⁴⁴⁹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 54

⁴⁵⁰ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 10 H 55

CHAPTER 11 – THEY^{asws} ARE THE SIGNS OF ALLAH^{azwj} (AYATULLAH), AND HIS^{azwj} EXPLANATION AND HIS^{azwj} BOOK

1- فس، تفسير القمي جعفر بن أحمد عن عبد الكريم عن محمد بن علي عن محمد بن الفضيل عن أبي حمزة قال: سألت أبا جعفر ع عن قول الله الذين كذبوا بآياتنا صم و بُكم في الظلمات من يشأ الله يضلله و من يشأ يجعله على صراطٍ مستقيم

Tafseer Al Qummi – Ja'far Bin Ahmad, from Abdul Kareem, from Muhammad Bin Ali, from Muhammad Bin Al Fuzeyl, from Abu Hamza who said,

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj}: **And those who are belying our Signs are deaf and dumb in the darkness. One whom Allah so Desires to, Lets him stray, and one He so Desires to, Makes him to be upon the Straight Path [6:39].**

قال أبو جعفر ع نزلت في الذين كذبوا في أوصيائهم صم و بُكم كما قال الله في الظلمات من كان من ولد إبليس فإنه لا يصدق بالأوصياء و لا يؤمن بهم أبداً و هم الذين أضلهم الله و من كان من ولد آدم آمن بالأوصياء و هم على صراطٍ مستقيم

Abu Ja'far^{asws} said: 'It was Revealed regarding those who belied regarding their^{as} successors^{as}, being **deaf and dumb** just as Allah^{azwj} said, being **in the darkness**. One who was from the children of Iblees^{la}, so he will not be ratifying the successors^{asws} nor believe in them^{asws}, ever, and they are those Allah^{azwj} has Let to stray, and the one who was from the children of Adam^{as} would believe in the Successors^{asws}, and they are upon the Straight Path'.

قال و سيعتده يقول كذبوا بآياتنا كلها في بطن القرآن أن كذبوا بالأوصياء كلهم.

He (the narrator) said, 'And I heard him^{asws} saying: **They belied Our Signs, all of them, [54:42].** In the esoteric (meaning) of the Quran, they belied the successors^{asws}, all of them".⁴⁵¹

2- فس، تفسير القمي و الذين هم عن آياتنا غافلون قال أمير المؤمنين ع و الأئمة و الدليل على ذلك قول أمير المؤمنين ع ما لله آية أكبر مني.

Tafseer Al Qummi - **and those who are heedless of Our Signs [10:7].** He said, 'Amir Al Momineen^{asws} and the Imams^{asws}, and the evidence upon that is the word of Amir Al Momineen^{asws}: 'There is no Sign of Allah^{azwj} greater than I^{asws}'.⁴⁵² **(Not a Hadeeth)**

3- فس، تفسير القمي الحسين بن محمد عن معلق بن محمد عن أحمد بن محمد عن عبد الله عن أحمد بن هلال عن أمية بن علي عن داود بن كثير الرقي قال: سألت أبا عبد الله ع عن قول الله و ما تعني الآيات و التدر عن قوم لا يؤمنون قال الآيات الأئمة و التدر الأئمة.

Tafseer Al Qummi – Al Husayn Bin Muhammad, from MOalla Bin Muhammad, from Ahmad Bin Muhammad, from Abdullah, from Ahmad Bin Hilal, from Umayya Bin Ali, from Dawood Bin Kaseer Al Raqy who said,

⁴⁵¹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 11 H 1

⁴⁵² Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 11 H 2

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj}: **and the Signs and the warners do not avail a people not believing [10:101]**. He^{asws} said: 'The Signs are the Imams^{asws} and the warners are the Prophets^{as}'.⁴⁵³

4- فس، تفسير القمي فالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي حَنَاتِ النَّعِيمِ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا قَالُوا لَمْ يُؤْمِنُوا بِوَلَايَةِ أَمِيرِ الْمُؤْمِنِينَ ع وَ الْأَيْمَةَ ع فَأُولَئِكَ لَهُمْ عَذَابٌ مُهِينٌ.

Tafseer Al Qummi - **So those who believe and are doing righteous deeds will be in Gardens of Bliss [22:56] And those who commit Kufr and belie Our Signs**, he said, 'And do not believe in the Wilayat of Amir Al Momineen^{asws} and the Imams^{asws}, then they, for them would be a humiliating Punishment [22:57]'.⁴⁵⁴ (Not a Hadeeth)

5- فس، تفسير القمي سِيرِكُمْ آيَاتِهِ فَتَعْرِفُونَهَا قَالَ أَمِيرُ الْمُؤْمِنِينَ وَ الْأَيْمَةَ ع إِذَا رَجَعُوا يَعْرِفُهُمْ أَعْدَاؤُهُمْ إِذَا رَأَوْهُمْ.

Tafseer Al Qummi - **He will Show you His Signs, [27:93]**. He said, 'Amir Al Momineen^{asws} and the Imams^{asws}, when they^{asws} return, their^{asws} enemies would recognise them^{asws} when they see them^{asws}'.⁴⁵⁵ (Not a Hadeeth)

6- فس، تفسير القمي إِنْ نَشَأْ نُنَزِّلْ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ - فَإِنَّهُ حَدَّثَنِي أَبِي عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: تُخَضِّعُ رِقَابَهُمْ يَعْنِي بَنِي أُمَيَّةَ وَ هِيَ الصَّيْحَةُ مِنَ السَّمَاءِ بِاسْمِ صَاحِبِ الْأَمْرِ ع.

Tafseer Al Qummi - **If We Desired to, We would Send down upon them a Sign from the sky, so their necks would be humbled to it [26:4]**. It was narrated to me by my father, from Ibn Abu Umeyr, from Hisham, from Abu Abdullah^{asws} having said: 'Their necks would be humbled, meaning of the clan of Umayya, and it is the Scream from the sky with the name of the Master^{asws} of the command (Al-Qaim^{asws})'.⁴⁵⁶

7- فس، تفسير القمي بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ قَالَ هُمْ الْأَيْمَةَ ع قَوْلُهُ وَ مَا يَجْحَدُ بِآيَاتِنَا يَعْنِي مَا يَجْحَدُ أَمِيرُ الْمُؤْمِنِينَ ع وَ الْأَيْمَةَ ع إِلَّا الْكَافِرُونَ.

Tafseer Al Qummi - **But these are clear Verses in the chests of those Granted the Knowledge [29:49]**. He said, 'These are the Imams^{asws}. His^{azwj} Words: **And none fight against Our Signs** – meaning none fight against Ami Al Momineen^{asws} and the Imams^{asws}, **except for the Kafirs [29:47]**'.⁴⁵⁷ (Not a Hadeeth)

8- فس، تفسير القمي كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ أَمِيرُ الْمُؤْمِنِينَ وَ الْأَيْمَةَ ع وَ لِيَتَذَكَّرَ أُولُو الْأَلْبَابِ فَهُمْ أَهْلُ الْأَلْبَابِ.

⁴⁵³ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 11 H 3

⁴⁵⁴ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 11 H 4

⁴⁵⁵ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 11 H 5

⁴⁵⁶ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 11 H 6

⁴⁵⁷ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 11 H 7

Tafseer Al Qummi - **(It is) a Blessed Book We Revealed to you, so they may ponder over its Signs** – Amir Al Momineen^{asws} and the Imams^{asws}, **and the ones of understanding would take heed [38:29]**, thus they are the ones of understanding”.⁴⁵⁸ (Not a Hadeeth)

9- فس، تفسير القمي فأولئك الذين خسروا أنفسهم بما كانوا بآياتنا يظلمون قال بالأئمة يجحدون.

Tafseer Al Qummi - **so they are those who would have incurred losses upon themselves due to their being unjust to Our Signs [7:9]**, he said, ‘With the Imams^{asws} they rejected’.⁴⁵⁹ (Not a Hadeeth)

10- شي، تفسير العياشي عن عمر بن يزيد قال: سألت أبا عبد الله ع عن قول الله ما ننسخ من آية أو ننسها نأت بخير منها أو مثلها فقال كذبوا ما هكذا هي إذا كان ينسخها و نأت بخيرها لم ينسخها

Tafseer Al Ayyashi – From Umar Bin Yazeed who said,

‘I asked Abu Abdullah^{asws} about the Words of Allah^{azwj}: **Whatever We Abrogate from a Verse or Cause it to be forgotten, We Come with better than it or similar to it [2:106]**, so he^{asws} said: ‘They are lying! It is not like this! When He^{azwj} has Abrogated it and Comes with similar to it, so He^{azwj} did not Abrogate it’.

فُلت هكذا قال الله قال ليس هكذا قال تبارك و تعالی فُلت فكيف قال قال ليس فيها ألف و لا واو قال ما ننسخ من آية أو ننسها نأت بخير منها
ومثلها يقول ما نمت [نمت] من إمام أو نبيه ذكره نأت بخير منه من صلبيه مثله.

I said, ‘Like this (is how) Allah^{azwj} Said!’ He^{asws} said: ‘Allah^{azwj} Blessed and Exalted didn’t Say it like this’. I said, ‘So how (did He^{azwj} Say it)?’ He^{asws} said: ‘There isn’t in it, neither an ‘Alif’ nor a ‘Waaw’. He^{azwj} Said: **Whatever We Abrogate from a Verse or Cause it to be forgotten, We Come with better than it, similar to it [2:106]**. He^{azwj} is Saying: “Whatever We^{azwj} Cause from an Imam^{asws} to pass away, or Cause His^{azwj} mention to be forgotten, We^{azwj} Come with better than him^{asws} from his^{as} lineage, similar to him^{asws}”.⁴⁶⁰

11- ير، بصائر الدرجات عبد الله بن عامر عن أبي عبد الله البرقي عن الحسين بن عثمان عن محمد بن الفضيل عن الثمالي قال قال أبو جعفر ع إن علياً آية لمحمد ص و إن محمداً يدعو إلى ولاية علي ع.

(The book) ‘Basaair Al Darajaat’ – Abdullah Bin Aamir, from Abu Abdullah Al Barqy, from Al Husayn Bin Usman, from Muhammad Bin Al Fuzeyl, from Al Sumali who said,

‘Abu Ja’far^{asws} said: ‘Surely, Ali^{asws} is a Sign of Muhammad^{saww}, and Muhammad^{saww} called to the Wilayah of Ali^{asws}’.⁴⁶¹

12- كا، الكافي الحسين بن محمد عن المعلى عن محمد بن أورمة عن علي بن حسان عن عبد الرحمن بن كثير عن أبي عبد الله ع في قوله عز و جل هو الذي أنزل عليك الكتاب منه آيات محكمات هن أم الكتاب قال أمير المؤمنين و الأئمة و آخر متشابهات قال فلان و فلان و فلان فأما الذين في قلوبهم زيغ فيتبعون ما تشابه منه ابتغاء الفتنة و ابتغاء تأويله و ما يعلم تأويله إلا الله و الراسخون في العلم و هم أمير المؤمنين و الأئمة ع.

⁴⁵⁸ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 11 H 8

⁴⁵⁹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 11 H 9

⁴⁶⁰ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 11 H 10

⁴⁶¹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 11 H 11

(The book) 'Al Kafi' – Al Husayn Bin Muhammad, from Al Moalla, from Muhammad Bin Awrama, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer,

'From Abu Abdullah^{asws} having said: **'He is the One Who Revealed the Book unto you; from it are Decisive Verses - these are the Mother of the Book; [3:7].** He^{asws} said: 'Amir Al-Momineen^{asws} and the Imams^{asws}, - **and others are Allegorical.**, he^{asws} said: 'So and so, and so and so, and so and so, **Then as for those in whose hearts there is perversity, so they are following what is allegorical from it, seeking the Fitna and seeking its (personal) interpretation. And none knows its interpretation except Allah, and those who are firmly rooted in the Knowledge. [3:7],** and they are Amir Al-Momineen^{asws} and the Imams^{asws}.⁴⁶²

13- فس، تفسیر القمي أحمد بن إدريس عن أحمد بن محمد بن الحسين بن سعيد عن فضالة عن ابن عميرة عن عبد الأعلى بن أعين قال قال رسول الله ص من كان يؤمن بالله واليوم الآخر فلا يجلس في مجلس يسب فيه إماماً أو يعتاب فيه مسلم إن الله يقول في كتابه وإذا رأيت الذين يخوضون في آياتنا إلى قوله مع القوم الظالمين.

Tafseer Al Qummi – Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat, from Ibn Aameyra, from Abdul A'ala Bin Ayn who said,

'Rasool-Allah^{saww} said: **'the ones who believed in Allah and the Last Day [65:2],** they should not sit in any gathering in which an Imam^{asws} is reviled or a Muslim is backbit in it. Allah^{azwj} is Saying in His^{azwj} Book: **And when you see those engaging in vanities regarding Our Signs, - with the unjust people [6:68]'**⁴⁶³

14- فس، تفسیر القمي أحمد بن إدريس عن أحمد بن محمد بن الحسين بن سعيد عن بعض أصحابه عن حمزة بن الربيع عن علي بن سويد قال: سألت عبد الصالح ع عن قول الله عز وجل ذلك بأنه كانت تأتيهم رسلهم بالبينات قال البينات هم الأئمة ع.

Tafseer Al Qummi – Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from one of his companions, from Hamza Bin Al Rabie, from Ali Bin Suweyd who said,

'I asked Al-Abd Al-Salih (7th Imams^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **That is because their Rasools came to them with clear Proofs, [64:6],** he^{asws} said: 'The clear proofs, they are the Imams^{asws}.⁴⁶⁴

15- كا، الكافي علي بن محمد عن سهل بن زياد عن أحمد بن الحسن بن عمار بن يزيد عن محمد بن جمهور عن محمد بن سنان عن المفضل قال: سألت أبا عبد الله ع عن قول الله تعالى أنت بقرآن غير هذا أو بدله قال قالوا أو بدّل علياً ع.

Al Kafi – Ali Bin Muhammad, from Sahl Bin Ziyad, from Ahmad Bin Al Hassan, from Umar Bin Yazeed, from Muhammad Bin Jamhour, from Muhammad Bin sinan, from Al Mufazzal who said,

'I asked Abu Abdullah^{asws} about the Words Allah^{azwj} the Exalted: **'Come with a Quran other than this one or replace him'. [10:15].** He^{asws} said: 'They said, 'Or replace Ali'^{asws}.⁴⁶⁵

⁴⁶² Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 11 H 12

⁴⁶³ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 11 H 13

⁴⁶⁴ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 11 H 14

⁴⁶⁵ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 11 H 15

16- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة الحسن بن أبي الحسن الديلمى بإسناده عن أبي عبد الله ع وَ قَدْ سَأَلَهُ سَائِلٌ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ إِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلِّي حَكِيمٌ قَالَ هُوَ أَمِيرُ الْمُؤْمِنِينَ.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Al Hassan Bin Abu Al Hassan Al Daylami, by his chain,

'From Abu Abdullah^{asws}, and he^{asws} had been asked about the Words of Allah^{azwj} Mighty and Majestic: **And surely it is in the Mother of the Book with Us for Ali, a Wise man [43:4].** He^{asws} said: 'It is Amir Al-Momineen^{asws}, 466

17- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ عِيسَى عَنْ مُوسَى بْنِ الْقَاسِمِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ جَعْفَرٍ قَالَ سَمِعْتُ الرِّضَا ع وَ هُوَ يَقُولُ قَالَ أَبِي ع وَ قَدْ تَلَا هَذِهِ الْآيَةَ وَ إِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلِّي حَكِيمٌ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع.

(The book) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ahmad Bin Idrees, from Abdullah Bin Muhammad, from Isa, from Musa Bin al Qasim, from Muhammad Bin Ali Bin Ja'far who said,

'I heard Al-Reza^{asws} and he^{asws} was saying: 'My^{asws} father^{asws} had recited this Verse: **And surely it is in the Mother of the Book with Us for Ali, a Wise man [43:4].** He^{asws} said: '(It is) Ali^{asws} Bin Abu Talib^{asws}, 467

18- وَ رَوَى عَنْهُ أَنَّهُ سُئِلَ أَيْنَ ذُكِرَ عَلِيُّ ع فِي أُمِّ الْكِتَابِ فَقَالَ فِي قَوْلِهِ سُبْحَانَهُ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ هُوَ عَلِيُّ ع.

And it is reported from him, 'He^{asws} was asked, 'Where is the mention of Ali^{asws} in the Mother of the Book?' He^{asws} said: 'In His^{azwj} Words, the Glorious: **Guide us to the Straight Path [1:6],** it is Ali^{asws}, 468

19- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ النَّوْفَلِيِّ عَنْ مُحَمَّدِ بْنِ حَمَّادِ الشَّاشِيِّ عَنِ الْحُسَيْنِ بْنِ أَسَدٍ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ الْمَيْمُونِيِّ عَنْ عَبَّاسِ الصَّائِغِ عَنِ ابْنِ طَرِيفٍ عَنِ ابْنِ نُبَاتَةَ قَالَ: خَرَجْنَا مَعَ أَمِيرِ الْمُؤْمِنِينَ ع حَتَّى انْتَهَيْنَا إِلَى صَعْصَعَةَ بْنِ صُوحَانَ فَإِذَا هُوَ عَلَى فِرَاشِهِ فَلَمَّا رَأَى عَلِيًّا ع خَفَّ لَهُ فَقَالَ لَهُ عَلِيُّ ع لَا تَتَّجِدَنَّ زِيَارَتَنَا إِيَّاكَ فَخَرَّ عَلَى قَوْمِكَ قَالَ لَا يَا أَمِيرَ الْمُؤْمِنِينَ وَ لَكِنَّ دُخْرًا وَ أَجْرًا

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ahmad Bin Muhammad Al Nowfali, from Muhammad Bin Hammad Al Shashy, from Al Husayn Bin Asad, from Ali Bin Ismail Al Maysami, from Abbas Al Saig, from Ibn Tareyf, from Ibn Nubata who said,

'We went out with Amir Al-Momineen^{asws} until we ended up to Sa'sa Bin Sowhan, and there he was upon his bed. When he saw Ali^{asws} there was lightening for him (felt better). Ali^{asws} said to him: 'Do not take our visiting you for priding upon your people'. He said, 'No Amir Al-Momineen^{asws}, but as a treasure and a reward'.

فَقَالَ لَهُ وَ اللَّهُ مَا كُنْتُ إِلَّا خَفِيفَ الْمُتُونَةِ كَثِيرِ الْمُعُونَةِ

⁴⁶⁶ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 11 H 16

⁴⁶⁷ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 11 H 17

⁴⁶⁸ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 11 H 18

He^{asws} said to him: ‘By Allah^{azwj}! You are light in (seeking) assistance and a lot in assisting (others)’.

فَقَالَ صَغَصَعُهُ وَ أَنْتَ وَ اللَّهُ يَا أَمِيرَ الْمُؤْمِنِينَ مَا عَلِمْتُكَ إِلَّا إِنَّكَ بِاللَّهِ لَعَلِيمٌ وَ إِنَّ اللَّهَ فِي عَيْنِكَ لَعَظِيمٌ وَ إِنَّكَ فِي كِتَابِ اللَّهِ لَعَلِيٌّ حَكِيمٌ وَ إِنَّكَ بِالْمُؤْمِنِينَ رُؤُوفٌ رَحِيمٌ.

Sa’sa said, ‘And you^{asws}, by Allah^{azwj}, O Amir Al-Momineen^{asws}! I have not known you^{asws} except that you^{asws} are most knowing with Allah^{azwj}, and Allah^{azwj} is Great in your^{asws} eyes, and in the Book of Allah^{azwj} you^{asws} are **Ali, a Wise man [43:4]**, and you^{asws}, **With the Momineen are kind, merciful [9:128]**’.⁴⁶⁹

20- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنِ الْأَشْعَرِيِّ عَنِ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنِ عَلِيِّ بْنِ مَعْبُدٍ عَنْ وَاصِلِ بْنِ سُلَيْمَانَ عَنِ ابْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَمَّا صُرِعَ زَيْدُ بْنُ صَوْحَانَ يَوْمَ الْجَمَلِ جَاءَ أَمِيرُ الْمُؤْمِنِينَ ع حَتَّى جَلَسَ عِنْدَ رَأْسِهِ فَقَالَ رَحِمَكَ اللَّهُ يَا زَيْدُ قَدْ كُنْتَ خَفِيفَ الْمُؤْتُونَ عَظِيمَ الْمَعُونَةَ

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Ahmad bin Idrees, from Al Ash’ary, from Ibrahim Bin Hashim, from Ali Bin Ma’bad, from Wasil Bin Suleyman, from Ibn Sinan,

‘From Abu Abdullah^{asws} having said: ‘When Zayd Bin Sowhan had an epileptic fit on the day of (battle of) the camel, Amir Al-Momineen^{asws} came until he^{asws} stay by his head and said, ‘May Allah^{azwj} have Mercy on you, O Zayd! You have been light of (seeking) assistance and great in assisting (others)’.

فَرَفَعَ زَيْدُ رَأْسَهُ إِلَيْهِ فَقَالَ وَ أَنْتَ جَزَاكَ اللَّهُ خَيْرًا يَا أَمِيرَ الْمُؤْمِنِينَ فَوَ اللَّهُ مَا عَلِمْتُكَ إِلَّا بِاللَّهِ عَلِيمًا وَ فِي أُمَّ الْكِتَابِ عَلِيًّا حَكِيمًا وَ اللَّهُ فِي صَدْرِكَ عَظِيمًا.

Zayd raised his head to him^{asws} and said, ‘And you^{asws}, may Allah^{azwj} Recompense you^{asws} goodly, O Amir Al-Momineen^{asws}. By Allah^{azwj}! I have not known you^{asws} except as being most knowing with Allah^{azwj}, and in the Mother of the Book: **Ali, a Wise man [43:4]**, and in your^{asws} chest, Allah^{azwj} is Great’.⁴⁷⁰

⁴⁶⁹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 11 H 19

⁴⁷⁰ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 11 H 20

باب 12 أن من اصطفاه الله من عباده و أورثه كتابه هم الأئمة ع و أنهم آل إبراهيم و أهل دعوته

CHAPTER 12 – ONES WHOM ALLAH^{azwj} CHOSE FROM HIS^{azwj} SERVANTS, THEY ARE THE IMAMS^{asws}, AND THEY^{asws} ARE THE PROGENY OF IBRAHIM^{as} AND THE PEOPLE OF HIS^{as} CALLING

الآيات آل عمران إِنَّ اللَّهَ اصْطَفَى آدَمَ وَ نُوحاً وَ آلَ إِبْرَاهِيمَ وَ آلَ عِمْرَانَ عَلَى الْعَالَمِينَ ذُرِّيَّتَهُ بَعْضُهَا مِنْ بَعْضٍ وَ اللَّهُ سَمِيعٌ عَلِيمٌ

The Verses – (Surah) Aal-Imran: **Surely Allah chose Adam and Noah and the progeny of Ibrahim and the progeny of Imran above the worlds [3:33] Offspring, one being from the other; and Allah is Hearing, Knowing [3:34]**

فَاطِرٌ لَكُمْ أَوْزَيْنَا الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَ مِنْهُمْ مُقْتَصِدٌ وَ مِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ يُأْتِنَ اللَّهُ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ

(Surah) Fatir: **Then We Gave the Book as an inheritance to those We Chose from among Our servants. 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].**

وَ يُؤْتِيهِ مَا وَرَدَ فِي الْكِتَابِ عَنِ أَبِي الدَّرْدَاءِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ فِي الْآيَةِ أَمَّا السَّابِقُ فَيَدْخُلُ الْجَنَّةَ بِغَيْرِ حِسَابٍ وَ أَمَّا الْمُقْتَصِدُ فَتَحْسَبُ حِسَاباً يَسِيراً وَ أَمَّا الظَّالِمُ لِنَفْسِهِ فَيُحْبَسُ فِي الْمَقَامِ ثُمَّ يَدْخُلُ الْجَنَّةَ فَهُمْ الَّذِينَ قَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ.

And it is supported by what is reported in the Hadeeth from Abu Al Darda'a who said,

'I heard Rasool-Allah^{saww} saying regarding the Verse. As for the preceding one, so he would enter the Paradise without any Reckoning, and as for the moderate ones, he would be Reckoned with an easy Reckoning, and as for the one unjust to himself, he would be withheld in the place, then he would enter the Paradise. They are those **And they shall say, 'The Praise is for Allah Who Removed the grief from us. [35:34]'**

وَ رَوَى أَصْحَابُنَا عَنْ مُسَيَّرِ بْنِ عَبْدِ الْعَزِيزِ عَنِ الصَّادِقِ ع أَنَّهُ قَالَ: الظَّالِمُ لِنَفْسِهِ مِمَّا مَنْ لَا يَعْرِفُ حَقَّ الْإِمَامِ وَ الْمُقْتَصِدُ مِمَّا الْعَارِفُ بِحَقِّ الْإِمَامِ وَ السَّابِقُ بِالْخَيْرَاتِ هُوَ الْإِمَامُ وَ هَؤُلَاءِ كُلُّهُمْ مَغْفُورٌ لَهُمْ.

And it reported by our companions, from Maysar Bin Abdul Aziz,

'From Al-Sadiq^{asws} having said: 'The one who is unjust to himself^{asws} from us, is one who does not recognise the right of the Imam^{asws}, and the moderate ones from us^{asws} is a recogniser of the right of the Imam^{asws}, and the one preceding with the goodness, he^{asws} is the Imam^{asws}, and they, all of them are Forgiven''.

وَ عَنْ زِيَادِ بْنِ الْمُنْذِرِ عَنْ أَبِي جَعْفَرٍ ع أَمَّا الظَّالِمُ لِنَفْسِهِ مِمَّا فَمَنْ عَمِلَ صَالِحاً وَ آخَرَ سَيئاً وَ أَمَّا الْمُقْتَصِدُ فَهُوَ الْمُتَعَبِّدُ الْمُجْتَهِدُ وَ أَمَّا السَّابِقُ بِالْخَيْرَاتِ فَعَلِيٌّ وَ الْحَسَنُ وَ الْحُسَيْنُ ع وَ مَنْ قُتِلَ مِنْ آلِ مُحَمَّدٍ شَهِيداً.

And from Ziyad Bin Al Munzir,

‘From Abu Ja’far^{asws}: ‘As for the one who is unjust to himself from us^{asws}, (our shias) is the one who does **one righteous deed and another evil one. [9:102]**, and as for the moderate one, he is worshipper, the diligent, and as for the one preceding with the good, is Ali^{asws} and Al-Hassan^{asws} and Al-Husayn^{asws}, and the ones^{asws} from the Progeny^{asws} of Muhammad^{saww} killed as martyrs’.

1- فس، تفسير القمي ثم ذكر آل محمد فقال ثم أوردنا الكتاب الذين اصطفينا من عبادنا و هم الأئمة ع قال فمنهم ظالم لنفسه من آل محمد عز الأئمة و هو الجاحد للإمام و منهم مقتصد و هو المقتد بالإمام و منهم سابق بالخيرات بإذن الله و هو الإمام.

Tafseer Al Qummi – Then He^{azwj} Mentioned the Progeny^{asws} of Muhammad^{saww}. He^{azwj} Said: **Then We Gave the Book as an inheritance to those We Chose from among Our servants.** – and they are the Imams^{asws}. **So, for them is one who is unjust to himself,** - from the Progeny^{asws} of Muhammad^{saww}, other imams, and he is a rejecter of the Imam^{asws}, **and from them is a moderate one,** - and he is an acknowledger with the Imam^{asws}, **and from them is one who precedes with the deeds of goodness by the Permission of Allah.** – and he is the Imam^{asws} [35:32]⁴⁷¹.

2- مع، معاني الأخبار محمد بن علي بن نصر البخاري عن أبي عبد الله العلوي بإسناد متصل إلى الصادق جعفر بن محمد ع أنه سئل عن قول الله عز و جل ثم أوردنا الكتاب الذين اصطفينا من عبادنا فمنهم ظالم لنفسه و منهم مقتصد و منهم سابق بالخيرات بإذن الله

(The book) ‘Ma’any Al Akhbar’ – Muhammad Bin Ali Bin Nasr Al Bukhari, from Abu Abdullah Al Alawy,

By the chain connected to Al-Sadiq Ja’far^{asws} Bin Muhammad^{saww} having been asked about the Words of Allah^{azwj} Mighty and Majestic: **Then We Gave the Book as an inheritance to those We Chose from among Our servants. 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. [35:32].**

فقال الظالم يحوم حوم نفسه و المقتصد يحوم حوم قلبه و السابق يحوم حوم ربه عز و جل.

He^{asws} said: ‘The unjust one circles around his self, and the moderate one circles around his heart, and the preceding one circles around his Lord^{azwj} Mighty and Majestic’⁴⁷².

3- مع، معاني الأخبار القطان عن السكري عن الجوهري عن ابن عمارة عن أبيه عن جابر الجعفي عن أبي جعفر ع قال: سألته عن قول الله عز و جل ثم أوردنا الكتاب الذين اصطفينا من عبادنا فمنهم ظالم لنفسه و منهم مقتصد و منهم سابق بالخيرات بإذن الله

(The book) ‘Ma’any Al Akhbaar’ – Al Qattan, from Al Sukkary, from Al Jowhari, from Ibn Umara, from his father, from Jabir Al Jufy,

‘From Abu Ja’far^{asws}, he (the narrator) said, ‘I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **Then We Gave the Book as an inheritance to those We Chose from among Our servants. 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. [35:32].**

⁴⁷¹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 12 H 1

⁴⁷² Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 12 H 2

فَقَالَ الظَّالِمُ مِنَّا مَنْ لَا يَعْرِفُ حَقَّ الْإِمَامِ وَ الْمُؤْتَصِدُ الْعَارِفُ بِحَقِّ الْإِمَامِ وَ السَّابِقُ بِالْخَيْرَاتِ بِإِذْنِ اللَّهِ هُوَ الْإِمَامُ جَنَّاتٍ عَدْنٍ يَدْخُلُونَهَا يُعْنِي السَّابِقُ وَ الْمُؤْتَصِدُ.

He^{asws} said: ‘The unjust one from us is one who does not recognise the right of an Imam^{asws}, and the moderate one is the one who has recognised of the right of an Imam^{asws}, and the one preceding with the good deeds by the Permission of Allah^{azwj}, he is the Imam^{asws}: **Gardens of Eden, they shall be entering these [35:33]** – meaning the preceding and the moderate ones’.⁴⁷³

4- مع، معاني الأخبار الحسين بن يحيى البجلي عن أبيه عن أبي عوانة عن عبد الله بن يحيى عن يعقوب بن يحيى عن أبي حفص عن الثمالي قال: كنت جالسا في المسجد الحرام مع أبي جعفر ع إذ أتاه رجلان من أهل البصرة فقالا له يا ابن رسول الله إنا نريد أن نسألك عن مسألة فقال لهما سالا عما أحببنا [أحببتما]

(The book) ‘Ma’any Al Akhbar’ – Al Husayn Bin Yahya Al Balkhy, from his father, from Abu Awana, from Abdullah Bin Yahya, from Yaqoub Bin Yahya, from Abu Hafs, from Al Sumali who said,

‘I was seated in the Sacred Masjid with Abu Ja’far^{asws} when two men from the people of Al-Basra came to him^{asws}. They said to him^{asws}, ‘O son^{asws} of Rasool-Allah^{sawww}! We want to ask you^{asws} about an issue’. He^{asws} said to them: ‘Ask about whatever you like’.

قَالَ أَخْبَرَنَا عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ ثُمَّ أَوْزَنَّا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَ مِنْهُمْ مُقْتَصِدٌ وَ مِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ بِإِذْنِ اللَّهِ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ إِلَى آخِرِ الْآيَاتِينَ

They said, ‘Inform us about the Words of Allah^{azwj} Mighty and Majestic: **Then We Gave the Book as an inheritance to those We Chose from among Our servants. 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]** – up to the end of the two Verses’.

قَالَ نَزَلَتْ فِيْنَا أَهْلَ الْبَيْتِ

He^{asws} said: ‘It was Revealed regarding us, the People^{asws} of the Household’.

قَالَ أَبُو حَزْرَةَ فَقُلْتُ بِأَبِي أَنْتَ وَ أُمِّي فَمَنْ الظَّالِمُ لِنَفْسِهِ مِنْكُمْ قَالَ مَنْ اسْتَوَتْ حَسَنَاتُهُ وَ سَيِّئَاتُهُ مِنَّا أَهْلَ الْبَيْتِ فَهُوَ ظَالِمٌ لِنَفْسِهِ

Abu Hamza said, ‘I said, ‘May my father and my mother be (sacrificed for) you^{asws}! So, who is the one unjust to himself from you all?’ He^{asws} said: ‘One whose good deeds and his evil deeds are equal from us the People^{asws} of the Household, so he is one unjust to himself’.

فَقُلْتُ مِنَ الْمُؤْتَصِدِ مِنْكُمْ قَالَ الْعَابِدُ لِلَّهِ فِي الْحَالَيْنِ حَتَّى يَأْتِيَهُ الْيَقِينُ

I said, ‘Who is the moderate one from you?’ He^{asws} said: ‘The worshipper to Allah^{azwj} in the two states until the certainty comes to him’.

⁴⁷³ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 12 H 3

فَقُلْتُ فَمَنْ السَّابِقُ مِنْكُمْ بِالْخَيْرَاتِ قَالَ مَنْ دَعَا وَ اللّٰهُ إِلَى سَبِيلِ رَبِّهِ وَ أَمَرَ بِالْمَعْرُوفِ وَ نَهَى عَنِ الْمُنْكَرِ وَ لَمْ يَكُنْ لِلْمُضِلِّينَ عَضُدًا وَ لَا لِلْخَائِبِينَ خَصِيمًا وَ لَمْ يَرْضَ بِحُكْمِ الْفَاسِقِينَ إِلَّا مَنْ خَافَ عَلَى نَفْسِهِ وَ دِينِهِ وَ لَمْ يَجِدْ أَعْوَانًا.

I said, 'So, who is the one from you preceding with the good deeds?' He^{asws} said: 'One^{asws} who calls, by Allah^{azwj}, to the Way of his^{asws} Lord^{azwj}, and enjoins with the goodness, and forbids from the evil, and does not become a supporter of the straying ones, nor becomes **an advocate for the treacherous [4:105]**, and is not pleased with the judgment of the mischief-makers, except one who fears upon himself and his religion, and does not find any supporters"⁴⁷⁴.

5- ج، الإحتجاج عَنْ أَبِي بصيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ هَذِهِ الْآيَةِ ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا قَالَ أَيُّ شَيْءٍ تَقُولُ قُلْتُ أَقُولُ إِنَّهَا خَاصٌّ لِوَلَدِ فَاطِمَةَ ع

(The book) 'Al-Ihtijaj' – From Abu Baseer who said, 'I asked Abu Abdullah^{asws} about this Verse: **Then We Gave the Book as an inheritance to those We Chose from among Our servants. [35:32]**. He^{asws} said: 'Which thing are you saying?' I said, 'I am saying it is especially for the children of (Syeda) Fatima^{asws}'.

فَقَالَ مَنْ أَشْأَلَ سَيْفَهُ وَ دَعَا النَّاسَ إِلَى نَفْسِهِ إِلَى الضَّلَالِ مِنْ وُلْدِ فَاطِمَةَ ع وَ غَيْرِهِمْ فَلَيْسَ بِدَاخِلٍ فِي هَذِهِ الْآيَةِ قُلْتُ مَنْ يَدْخُلُ فِيهَا

He^{asws} said: 'One who unsheathes his sword and calls the people to himself, to the straying, from the children of Fatima^{asws} and others, so he isn't included in this Verse'. I said, 'Who is included in it?'

قَالَ الظَّالِمُ لِنَفْسِهِ الَّذِي لَا يَدْعُو النَّاسَ إِلَى ضَلَالٍ وَ لَا هُدًى وَ الْمُتَّقِصِدُ مِمَّا أَهَلَ النَّبِيَّتِ الْعَارِفُ حَقَّ الْإِمَامِ وَ السَّابِقُ بِالْخَيْرَاتِ الْإِمَامِ.

He^{asws} said: 'The one unjust to himself is the one who does not call the people to a straying nor guidance, and the moderate ones from us the People^{asws} of the Household, is the recogniser with the right of an Imam^{asws}, and the one preceding with the good deeds, is the Imam^{asws}'⁴⁷⁵.

6- ير، بصائر الدرجات أحمد بن الحسن بن فضال عن حميد بن المنقعي عن أبي سلام المرعشي عن سورة بن كليب قال: سألت أبا جعفر ع عن قول الله تبارك و تعالی ثم أورثنا الكتاب الذين اصطفينا من عبادنا فمنهم ظالم لنفسه و منهم مقتصد و منهم سابق بالخيرات بإذن الله قال السابق بالخيرات الإمام.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Al Hassan Bin Fazzal, from Humeyd Bin Al Musanna, from Abu Sallam Al Mar'ashy, from Sowrat Bin Kuleyb who said,

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj} Blessed and Exalted: **Then We Gave the Book as an inheritance to those We Chose from among Our servants. 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. [35:32]**. He^{asws} said: 'The preceded with the deeds of goodness is the Imam^{asws}'.

⁴⁷⁴ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 12 H 4

⁴⁷⁵ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 12 H 5

ير، بصائر الدرجات أحمد بن محمد عن الأهوازي عن النضر عن يحيى الحلبي عن ابن مسكان عن ميسر عن سورة بن كليب مثله-

(The book) 'Basaair Al-Darajaat' – Ahmad Bin Muhammad, from al Ahwazy, from Al-Nazr, from Yahya Al-Halby, from Ibn Muskan, from Maysar, from Sowrat Bin Kaleyb – similar to it'.⁴⁷⁶

7- ير، بصائر الدرجات مُحَمَّدُ بْنُ عَبْدِ الْجُبَّارِ عَنْ صَفْوَانَ عَنْ يُونُسَ وَ هِشَامٍ عَنِ الرَّضَاءِ عٍ مِثْلَهُ-

(The book) 'Basaair Al Darajaat' – Muhammad Bin Abdul Jabbar, from Safwan, from Yunus, and Hisham, 'From Al Reza^{asws} – similar to it''.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Mansour Buzraj, from Suleyman Bin Khalid who said, 'I asked Abu Abdullah^{asws}, – and mentioned similar to it''.⁴⁷⁷

8- ير، بصائر الدرجات أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مَنْصُورٍ بُزْرَجٍ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ عٍ وَ ذَكَرَ مِثْلَهُ-

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Mansour, Buzurj, from Suleyman Bin Khalid who said, 'I asked Abu Abdullah^{asws}, – and mentioned similar to it''.

ير، بصائر الدرجات محمد بن الحسن عن البيزنطي عن عبد الكريم عن سليمان بن خالد عنه ع مثله-

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al Hassan, from Al Bazanty, from Abdul Kareem, from Suleyman Bin Khalid, 'From him^{asws} – similar to it''.

ير، بصائر الدرجات عبد الله بن عامر عن الربيع بن أبي الخطاب عن جعفر بن بشير عن سليمان بن خالد عنه ع مثله-

(The book) 'Basaair Al Darajaat' – Abdullah Bin Aamir, from Al Rabie Bin Abu Al Khattab, from Ja'far Bin Bashir, from Suleyman Bin Khalid, from him^{asws} – similar to it''.⁴⁷⁸

9- ير، بصائر الدرجات عَبَّادُ بْنُ سُلَيْمَانَ عَنْ سَعْدِ بْنِ سَعْدٍ عَنْ مُحَمَّدِ بْنِ الْقُضَيْلِ عَنِ الرَّضَاءِ عٍ مِثْلَهُ.

(The book) 'Basaair Al Darajaat' – Abbad Bin Suleyman, from Sa'ad Bin Sa'ad, from Muhammad Bin Al Fuzeyl, 'From Al-Reza^{asws} – similar to it''.⁴⁷⁹

10- ير، بصائر الدرجات أَحْمَدُ بْنُ مُوسَى عَنِ الْحَشَّابِ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عٍ فِي قَوْلِهِ ثُمَّ أَوْزَنَّا الْكِتَابَ الْآيَةَ قَالَ إِيَّانَا عَنِّي السَّابِقُ بِالْحَيْرَاتِ الْإِمَامُ.

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

'From Abu Abdullah^{asws} regarding His^{azwj} Words: ***Then We Gave the Book as an inheritance [35:32]*** – the Verse. He^{asws} said: 'It means by the one preceding with the good deeds, the Imam^{asws}'.⁴⁸⁰

⁴⁷⁶ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 12 H 6

⁴⁷⁷ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 12 H 7

⁴⁷⁸ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 12 H 8

⁴⁷⁹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 12 H 9

11- ير، بصائر الدرجات ابنُ يزيدَ عن ابنِ أُبي عميرٍ عن ابنِ أُذينةَ عن بُكيرٍ وَ فُضَيْلٍ وَ بُرَيْدٍ وَ زُرَّارَةَ عَنِ أَبِي جَعْفَرٍ ع فِي هَذِهِ الْآيَةِ ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا قَالَ السَّابِقِيُّ الْإِمَامُ.

(The book) 'Basaair Al Darajaat' – Ibn Yazeed, from Ibn Abu Umeyr, from Ibn Uzina, from Bukeyr, and Fuzeyl, and Bureyd, and Zurara,

'From Abu Ja'far^{asws} regarding this Verse: **Then We Gave the Book as an inheritance to those We Chose from among Our servants. [35:32]**. He^{asws} said: 'The receding one is the Imam^{asws}, 481

12- ير، بصائر الدرجات أَحْمَدُ بْنُ الْحَسَنِ عَنِ ابْنِ أُذَيْنَةَ عَنِ ابْنِ بُكَيْرٍ عَنِ مُيَسَّرٍ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع عَنْ قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى ثُمَّ أَوْرَثْنَا الْكِتَابَ الْآيَةَ قَالَ السَّابِقِيُّ بِالْخَيْرَاتِ الْإِمَامُ.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Al Hassan, from Ibn Uzina, from Ibn Bukeyr, from Muyassar who said,

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj} Blessed and Exalted: **Then We Gave the Book as an inheritance [35:32]** – the Verse. He^{asws} said: 'The one preceding with the good deeds is the Imam^{asws}, 482

13- ير، بصائر الدرجات سَلَمَةُ بْنُ الْحُسَيْنِ بْنِ مُوسَى الْأَصَمِّ عَنِ الْحُسَيْنِ بْنِ عُمَرَ قَالَ: قُلْتُ لَهُ وَ ذَكَرَ مِثْلَهُ.

(The book) 'Basaair Al Darajaat' – Salama, from Al Husayn Bin Musa Al Asamma, from Al Husayn Bin Umar who said,

'I said to him^{asws} – and mentioned similar to it". 483

14- ير، بصائر الدرجات سَلَمَةُ بْنُ الْخَطَّابِ عَنِ أَبِي عِمْرَانَ الْأَزْمِيِّ عَنِ أَبِي السَّلَامِ عَنِ سَوْرَةَ بْنِ كَلَيْبٍ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع عَنْ قَوْلِهِ تَعَالَى ثُمَّ أَوْرَثْنَا الْكِتَابَ الْآيَةَ قَالَ فِينَا نَزَلَتْ وَ السَّابِقِيُّ بِالْخَيْرَاتِ الْإِمَامُ.

(The book) 'Basaair Al Darajaat' – Salama Bin Al Khattab, from Abu Imran Al Azmani, from Abu Al Sallam, from Sowrat Al Kuleyb who said,

'I asked Abu Ja'far^{asws} about the Words of the Exalted: **Then We Gave the Book as an inheritance [35:32]** – the Verse. He^{asws} said: 'It was Revealed regarding us^{asws}, and the one preceding with the good deeds, is the Imam^{asws}, 484

15- ير، بصائر الدرجات أَحْمَدُ بْنُ الْحَسَنِ عَنِ عَمْرِو بْنِ سَعِيدٍ عَنِ مُصَدِّقٍ عَنِ عَمَّارٍ عَنِ أَبِي عَبْدِ اللَّهِ ع ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا قَالَ هُمْ أَلْ مُحَمَّدٍ ص وَ السَّابِقِيُّ بِالْخَيْرَاتِ هُوَ الْإِمَامُ.

(The book) 'Basaair Al Darajat' – Ahmad Bin Al Hassan, from Amro Bin Saeed, from Musaddiq, from Ammar,

⁴⁸⁰ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 12 H 10

⁴⁸¹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 12 H 11

⁴⁸² Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 12 H 12

⁴⁸³ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 12 H 13

⁴⁸⁴ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 12 H 14

'From Abu Abdullah^{asws} (regarding): **Then We Gave the Book as an inheritance to those We Chose from among Our servants. [35:32]**. He^{asws} said: 'They are the Progeny^{asws} of Muhammad^{saww}, and the one preceding with the good deeds, he is the Imam^{asws},⁴⁸⁵

16- ير، بصائر الدرجات أحمد بن محمد بن الأهوازي عن النضر عن يحيى الحلبي عن ابن مسكان عن ميسر عن سوره بن كليب عن أبي جعفر ع أنه قال: في هذه الآية ثم أوردنا الكتاب الذين اصطفينا من عبادنا الآية قال السابق بالخيرات الإمام فهي في ولد علي و فاطمة ع.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Ahwazy, from Al Nazr, from Yahya Al Halby, from Ibn Muskan, from Muyassar, from Sowrat Bin Kuleyb,

'From Abu Ja'far^{asws} having said regarding this Verse: **Then We Gave the Book as an inheritance to those We Chose from among Our servants. [35:32]** – the Verse. He^{asws} said: 'The one preceding with the good deeds is the Imam^{asws}, and it is regarding the sons^{asws} of Ali^{asws} and (Syeda) Fatima^{asws},⁴⁸⁶

17- ير، بصائر الدرجات أحمد بن محمد بن الحسين بن سعيد عن حماد بن عيسى عن منصور عن عبد المؤمن الأنصاري عن سالم الأشل و كان إذا قدم المدينة لا يرجع حتى يلقي أبا جعفر ع قال فخرج إلى الكوفة فلنا يا سالم ما جئت به قال جئتكم بخير الدنيا و الآخرة سألت أبا عبد الله ع عن قول الله ثم أوردنا الكتاب الذين اصطفينا من عبادنا الآية قال السابق بالخيرات هم الأئمة.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Hammad Bin Isa, from Mansour, from Abdul Momin Al Ansary, from Salim Al Ashal,

'And it was so that whenever he arrived at Al-Medina, he would not return until he met Abu Ja'far^{asws}. He came out to Al-Kufa, we said, 'O Salim! What have you come with?' He said, 'I have come to you with the good of the world and the Hereafter. I asked Abu Abdullah^{asws} about the Words of Allah^{azwj}: **Then We Gave the Book as an inheritance to those We Chose from among Our servants. [35:32]** – the Verse. He^{asws} said: 'The ones preceding with the good deeds, they^{asws} are the Imams^{asws},⁴⁸⁷

18- كشف، كشف الغمة من دلائل الحميري عن داود بن القاسم الجعفري قال: سألت أبا محمد عن قول الله ثم أوردنا الكتاب الذين اصطفينا من عبادنا فمنهم ظالم لنفسه و منهم مقتصد و منهم سابق بالخيرات بإذن الله فقال كلهم من آل محمد الظالم لنفسه الذي لا يقرب بالإمام

(The book) 'Kashf Al Ghumma', from Dalail Al Himeyri, from Dawood Bin Al Qasim Al Ja'fari who said,

'I asked Abu Muhammad^{asws} about the Words of Allah^{azwj}: **Then We Gave the Book as an inheritance to those We Chose from among Our servants. 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. [35:32]**. He^{asws} said: 'All of them from the Progeny^{asws} of Muhammad^{saww}, the one who is unjust to himself is the one who does not acknowledge with the Imam^{asws},⁴⁸⁷

قال قدمعت عيني و جعلت أفكر في نفسي في عظم ما أعطيت آل محمد على محمد و آله السلام

⁴⁸⁵ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 12 H 15

⁴⁸⁶ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 12 H 16

⁴⁸⁷ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 12 H 17

He (the narrator) said, 'My eyes filled up with tears and I went on to think within myself regarding the greatness what the Progeny^{asws} of Muhammad^{saww} have been Given, upon Muhammad^{saww} and his^{saww} family be the greetings.

فَنظَرَ إِلَى أَبِي مُحَمَّدٍ فَقَالَ الْأَمْرُ أَعْظَمُ مِمَّا حَدَّثْتَنِي نَفْسَكَ مِنْ عَظِيمِ شَأْنِ آلِ مُحَمَّدٍ فَاحْمَدِ اللَّهَ فَقَدْ جُعِلَتْ مُتَمَسِّكًا بِحَبْلِهِمْ تُدْعَى يَوْمَ الْقِيَامَةِ بِهِمْ إِذَا دُعِيَ كُلُّ نَاسٍ بِإِمَامِهِمْ فَأَبَشِّرْ يَا أَبَا هَاشِمٍ فَإِنَّكَ عَلَى خَيْرٍ.

He^{asws} looked at me^{asws} and said: 'The matter is greater than what you have discussed within yourself of the greatness of the position of the Progeny^{asws} of Muhammad^{saww}. Therefore praise Allah^{azwj} for you have adhered with their^{asws} rope. You will be called on the Day of Qiyamah with them^{asws}, when every people will be called with their imam. Receive glad tidings, O Abu Hashim, for you are upon good".⁴⁸⁸

19- أَقُولُ رَوَى السَّيِّدُ بْنُ طَاوُوسٍ فِي كِتَابِ سَعْدِ السُّعُودِ مِنْ تَفْسِيرِ مُحَمَّدِ بْنِ الْعَبَّاسِ بْنِ مَرْوَانَ قَالَ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ بْنِ أَسَدٍ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ سَعِيدٍ عَنْ إِسْحَاقَ بْنِ يَزِيدَ الْفَرَّاءِ عَنْ غَالِبِ الْهَمْدَانِيِّ عَنْ أَبِي إِسْحَاقَ السَّبْعِيِّ قَالَ: خَرَجْتُ حَاجًّا فَلَقَيْتُ مُحَمَّدَ بْنَ عَلِيٍّ فَسَأَلْتُهُ عَنْ هَذِهِ الْآيَةِ ثُمَّ أَوْزَيْتُنَا الْكِتَابَ الْآيَةَ فَقَالَ مَا يَقُولُ فِيهَا قَوْمُكَ يَا أَبَا إِسْحَاقَ يَعْنِي أَهْلَ الْكُوفَةِ قَالَ قُلْتُ يَقُولُونَ إِنَّهَا لَهُمْ قَالَ فَمَا يُخَوِّفُهُمْ إِذَا كَانُوا مِنْ أَهْلِ الْجَنَّةِ

I (Majlisi) am saying, 'It is reported by the Seyyid Bin Tawoos, in the boo of Sa'ad Al Soud, from Tafseer of Muhammad Bin Al Abbas Bin Marwan who said, 'It was narrated to us by Ali Bin Abdullah Bin Asad from Ibrahim Bin Muhammad, from Usman Bin Saeed, from Is'haq bin Yazeed Al Fara'a, from Ghalib Al Hamdany, from Abu Is'haq Al Sabie who said,

'I went out for Hajj and I met Muhammad^{asws} Bin Ali^{asws}. I asked him^{asws} about this Verse: **Then We Gave the Book as an inheritance to those We Chose from among Our servants [35:32]**, so he^{asws} said: 'O Abu Is'haq! What do your people say about it?' Meaning the people of Al-Kufa. He said, 'I said, 'They are saying that it is for them'. He^{asws} said: 'Then what are they fearing if they were all from the people of the Paradise?'

قُلْتُ فَمَا تَقُولُ أَنْتَ جُعِلْتُ فِدَاكَ فَقَالَ هِيَ لَنَا خَاصَّةٌ يَا أَبَا إِسْحَاقَ أَمَّا السَّابِقُ بِالْخَيْرَاتِ فَعَلِيَ بِنُ أَبِي طَالِبٍ وَ الْحَسَنِ وَ الْحُسَيْنِ وَ الشَّهِيدِ مِنَّا أَهْلَ الْبَيْتِ وَ أَمَّا الْمُتَّصِدُ فَصَائِمٌ بِالنَّهَارِ وَ قَائِمٌ بِاللَّيْلِ وَ أَمَّا الظَّالِمُ لِنَفْسِهِ فَنَفِيهِ مَا جَاءَ فِي التَّائِبِينَ وَ هُوَ مَعْفُورٌ لَهُ

I said, 'So what are you^{asws} saying, may I be sacrificed for you^{asws}? He^{asws} said: 'It is for us^{asws} especially – O Abu Is'haq – As for **one who precedes with the deeds of goodness**, so it is Ali^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and the Imams^{asws} from us^{asws}. And, **from them is a moderate one**, he is the one who Fasts by the day, and arises (to Pray) by the night. And, **one who is unjust to himself**, so it is regarding what is among the people, and he is Forgiven for it.

يَا أَبَا إِسْحَاقَ بِنَا يُفَكُّ اللَّهُ عُيُوبَكُمْ وَ بِنَا يَجِلُّ اللَّهُ رِيقَ الدَّلِّ مِنْ أَعْنَاقِكُمْ وَ بِنَا يَغْفِرُ اللَّهُ ذُنُوبَكُمْ وَ بِنَا يَفْتَحُ اللَّهُ وَ بِنَا يَجْنِمُ لَا بِكُمْ وَ نَحْنُ كَهْفُكُمْ كَأَصْحَابِ الْكَهْفِ وَ نَحْنُ سَفِينَتُكُمْ كَسَفِينَةِ نُوحٍ وَ نَحْنُ بَابُ حِطِّكُمْ كَبَابِ حِطَّةِ بَنِي إِسْرَائِيلَ.

O Abu Is'haq! It is by us^{asws} that Allah^{azwj} Frees your necks, and it is by us^{asws} that Allah^{azwj} Detaches the humiliation from your necks, and it is by us^{asws} that Allah^{azwj} Forgives your sins,

⁴⁸⁸ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 12 H 18

and it is by us^{asws} He^{azwj} Begins, and it is by us^{asws} that He^{azwj} Ends. And we^{asws} are your caves like the cave of the Companions of the Cave, and we^{asws} are your ship like the Ship of Noah^{as}, and we^{asws} are your Door of Hitta like the Door of Hitta of the Children of Israel”.

كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ مِثْلَهُ إِلَّا أَنَّ فِيهِ وَ الْإِمَامُ مِمَّا مَكَانَ الشَّهِيدِ مِمَّا وَ فِيهِ وَ أَمَّا الظَّالِمُ لِنَفْسِهِ فَفِيهِ مَا فِي النَّاسِ وَ هُوَ مَعْفُورٌ لَهُ.

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas – similar to it, except in it, ‘And the Imam^{asws} from us^{asws} is at the position of the martyr from us^{asws}’, and in it, ‘And as for the one unjust to himself so in it is what is regarding the people, and he is Forgiven’.

فر، تفسير فرات بن إبراهيم الحسين بن الحكم بإسناده عن غالب بن عثمان مثله إلا أن فيه ثم قال يا أبا إسحاق بنا يقبل الله عثرتكم و بنا يغفر الله ذنوبكم و بنا يفضي الله ذنوبكم و بنا يفيك الله و تاق الدل من أعتاقكم و بنا يحنم و يفتح لا بكم.

Tafseer Furat Bin Ibrahim – Al-Husayn Bin Al-Hakam, by his chain from Ghalib Bin Usman – similar to it, except that in it, ‘Then he^{asws} said: ‘O Abu Is’haq! Due to us^{asws} Allah^{azwj} would minimise your stumbles, and due to us^{asws} Allah^{azwj} will Forgive your sins, and by us^{asws} Allah^{azwj} will Pay off your debts, and by us^{asws} Allah^{azwj} will Break the bond of humiliation from your necks, and by us^{asws} Allah^{azwj} Began and will End, not by you all!’⁴⁸⁹

20- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ سَمَاعَةَ عَنِ ابْنِ أَبِي حَمْزَةَ عَنْ زَكْرِيَّا الْمُؤْمِنِ عَنْ أَبِي سَلَامٍ عَنْ سَوْرَةَ بْنِ كُلَيْبٍ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ ع مَا مَعْنَى قَوْلِهِ عَزَّ وَ جَلَّ ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا آيَةَ قَالَ الظَّالِمُ لِنَفْسِهِ الَّذِي لَا يَعْرِفُ الْإِمَامَ

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Humeiy Bin Ziyad, from Al Hassan Bin Sama’at, from Ibn Abu Hamza, from Zakariya Al Momin, from Abu Sallam, from Sowrat Al Kalby who said,

‘I said to Abu Ja’far^{asws}, ‘What is the Meaning of the Words of the Mighty and Majestic: **Then We Gave the Book as an inheritance to those We Chose from among Our servants [35:32]** – the Verse. He^{asws} said: ‘The one unjust to himself is one who does not recognise the Imam^{asws}’.

قُلْتُ فَمَنْ الْمُتَّصِدُ قَالَ الَّذِي يَعْرِفُ الْإِمَامَ قُلْتُ فَمَنْ السَّابِقُ بِالْخَيْرَاتِ قَالَ الْإِمَامُ قُلْتُ فَمَا لِشِيَعَتِكُمْ قَالَ نُكْفِرُ ذُنُوبَهُمْ وَ نُغْفِرُ ذُنُوبَهُمْ وَ نَحْنُ بَابُ حِطَّتِهِمْ وَ بِنَا يُعْفَرُ هُمْ.

I said, ‘So, who is the moderate one?’ He^{asws} said: ‘The one who recognises the Imam^{asws}’. I said, ‘So, who is the one preceding with the good deeds?’ He^{asws} said: ‘The Imam^{asws}’. I said, ‘So, what is for your^{asws} Shias?’ He^{asws} said: ‘Their sins would be ransomed, and their debts would be paid off, and we^{asws} are their door of Hitta, and due to us^{asws} their (sins) are Forgiven for them’.⁴⁹⁰

⁴⁸⁹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 12 H 19

⁴⁹⁰ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 12 H 20

21- وَأَقُولُ قَالَ السَّيِّدُ رَضِيَ اللَّهُ عَنْهُ فِي سَعْدِ السُّعُودِ وَحَدَّثَ كَثِيراً مِنَ الْأَخْبَارِ قَدْ ذَكَرْتُ بَعْضَهَا فِي كِتَابِ الْبَهْجَةِ بِمَرَةِ الْمُهْجَةِ مُتَضَمِّناً أَنَّ قَوْلَهُ جَلَّ جَلَالُهُ ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا إِلَى آخِرِ الْآيَةِ أَنَّ الْمُرَادَ بِهَذِهِ الْآيَةِ جَمِيعَ ذُرِّيَّةِ النَّبِيِّ ص وَ أَنَّ الظَّالِمَ لِنَفْسِهِ هُوَ الْجَاهِلُ بِإِمَامِ زَمَانِهِ وَ الْمُقْتَصِدُ هُوَ الْعَارِفُ بِهِ وَ السَّابِقُ بِالْخَيْرَاتِ هُوَ إِمَامُ الْوَقْتِ ع.

And I am saying, 'The Seyyid Razy, may Allah^{azwj} be pleased from him said in (the book) 'Sa'ad Al-Saoud' – 'I found a lot of Ahadeeth to have mentioned, part of it in the book 'Al-Bahjat Bin Samarat Al-Bahjat' inclusively, that His^{azwj} Words, majestic is His^{azwj} Majesty: ***Then We Gave the Book as an inheritance to those We Chose [35:32]*** – up to the end of the Verse. The intended by these Ahadeeth is the entirety of the offspring of the Prophet^{saww}, and that the one unjust to himself, he is the one ignorant with the Imam^{asws} of his time, and the moderate one, he is the recogniser with him^{asws}, and the one preceding with the good deeds is the Imam^{asws} of the time".⁴⁹¹ (Not a Hadeeth)

22- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ هُمَيْدٍ عَنْ جَعْفَرِ بْنِ عَبْدِ اللَّهِ الْمُحَمَّدِيِّ عَنْ كَثِيرِ بْنِ عَيَّاشٍ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ تَعَالَى ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا قَالَ فَهُمْ آلُ مُحَمَّدٍ صَفْوَةُ اللَّهِ

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahir' – Muhammad Bin Al Abbas, from Muhammad Bin Al Hassan Bin Jamie Bin Humejd, from Ha'far Bin Abdullah Al Muhammadi, from Kaseer Bin Abbad, from Abu Al Jaroud,

'Abu Ja'far^{asws} regarding the Words of the Exalted: ***Then We Gave the Book as an inheritance to those We Chose from among Our servants [35:32]***. He^{asws} said: 'They are the Progeny^{asws} of Muhammad^{saww}, the elites of Allah^{azwj}.

فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَ هُوَ الْهَالِكُ وَ مِنْهُمْ مُقْتَصِدٌ وَ هُمُ الصَّالِحُونَ وَ مِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ بِإِذْنِ اللَّهِ فَهُوَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع يَقُولُ اللَّهُ عَزَّ وَ جَلَّ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ يَغْنِي الْقُرْآنَ

So, for them is one who is unjust to himself, - and he is the destroyed one, ***and from them is a moderate one***, - and they are the righteous ones, ***and from them is one who precedes with the deeds of goodness*** – he^{asws} is Ali^{asws} Bin Abu Talib^{asws}. Allah^{azwj} Mighty and Majestic is Saying: ***That, it is the greatest merit [35:32]*** – meaning the Quran.

يَقُولُ اللَّهُ عَزَّ وَ جَلَّ جَنَّاتٍ عَدْنٍ يَدْخُلُونَهَا يُعْنِي آلُ مُحَمَّدٍ يَدْخُلُونَ قُصُورَ حَنَاتٍ كُلُّ قَصْرِ مِنْ لُؤْلُؤَةٍ وَاحِدَةٍ لَيْسَ فِيهَا صِدْعٌ وَ لَا وَصْلٌ لَوْ اجْتَمَعَ أَهْلُ الْإِسْلَامِ فِيهَا مَا كَانَ ذَلِكَ الْقَصْرِ إِلَّا سَعَةً لَهُمْ لَهُ الْقَبَابُ مِنَ الرَّبْرِحِ كُلُّ قُبَّةٍ لَهَا مِصْرَاعَانِ الْمِصْرَاعُ طُولُهُ اثْنَا عَشَرَ مِيلاً

Allah^{azwj} Mighty and Majestic Says: ***Gardens of Eden, they shall be entering these*** – meaning the Progeny^{asws} of Muhammad^{asws} entering castles of the Gardens, each castle being of one pearl, neither having any cracks in it nor any joints. If the people of Al-Islam were to gather in it, that castle would not be, except capacious for them having a dome of aquamarine for it. Each dome having two shutters for it, the length of the shutter being of twelve miles.

يَقُولُ اللَّهُ عَزَّ وَ جَلَّ يَجْلُونَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَ لُؤْلُؤاً وَ لِيَأْسُهُمْ فِيهَا حَرِيرٌ وَ قَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ قَالَ وَ الْحَزْنُ مَا أَصَابَهُمْ فِي الدُّنْيَا مِنَ الْخَوْفِ وَ الشَّدَّةِ.

⁴⁹¹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 12 H 21

Allah^{azwj} Mighty and Majestic Says: **wearing therein bracelets of gold and pearls, and their clothes therein would be silk [35:33] And they shall say, 'The Praise is for Allah Who Removed the grief from us. Surely our Lord is Forgiving, Appreciative [35:34].** He^{asws} said: 'And the grief is what afflicted them^{asws} in the world, from the fear and the difficulties'.⁴⁹²

23- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة عَنْ شَيْخِ الطَّائِفَةِ عَنْ أَبِي جَعْفَرٍ الْفَلَّاحِيِّ عَنِ الْحُسَيْنِ بْنِ الْحُسَيْنِ عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ عَنْ يُونُسَ بْنِ خَبَّابٍ عَنِ الْبَاقِرِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَا بَالُ أَقْوَامٍ إِذَا ذَكَرُوا آلَ إِبْرَاهِيمَ وَ آلَ عِمْرَانَ اسْتَبَشَرُوا وَإِذَا ذَكَرُوا آلَ مُحَمَّدٍ اسْتَمَأَزَتْ قُلُوبُهُمْ

(The books) 'Jamie al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – From Sheykh Al Taifa, from Abu Ja'far Al Qalanasy, from Al Husayn Bin Al Hassan, from Amro Bin Abu Al Miqdam, from Yunus Bin Khabbab,

'From Al-Baqir^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said: 'What is the matter with the people when the progeny of Ibrahim^{as} and the Progeny of Imran^{as} is mentioned, they are joyful, and then the Progeny^{asws} of Muhammad^{saww} is mentioned, their hearts are constricted.

و الَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَوْ أَنَّ أَحَدَهُمْ وَاثَى بِعَمَلِ سَبْعِينَ نَبِيًّا يَوْمَ الْقِيَامَةِ مَا فَبَلَ اللَّهُ مِنْهُ حَتَّى يُوَابِي بَوْلَاتِي وَ وِلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ.

By the One^{azwj} in Whose Hand is the soul of Muhammad^{saww}! Even if one of them were to arrive on the Day of Qiyamah having performed the deeds of seventy Prophets^{as}, Allah^{azwj} will not Accept from him until he arrives by my^{asws} Wilayah and Wilayah of Ali^{asws} Bin Abu Talib^{asws}.⁴⁹³

24- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة شَيْخِ الطَّائِفَةِ بِإِسْنَادِهِ عَنْ إِبْرَاهِيمَ بْنِ النَّخَعِيِّ عَنِ ابْنِ عَبَّاسٍ قَالَ: دَخَلْتُ عَلَى أَمِيرِ الْمُؤْمِنِينَ ع فَقُلْتُ يَا أَبَا الْحُسَيْنِ أَخْبِرْنِي بِمَا أَوْصَى إِلَيْكَ رَسُولُ اللَّهِ ص

(The books) 'Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Sheykh al Taifa, by his chain, from Ibrahim Bin Al Nakhaie, from Ibn Abbas who said,

'I entered to see Amir Al-Momineen^{asws} and said, 'O Abu Al-Hassan^{asws}! Inform me with what Rasool-Allah^{saww} had bequeathed to you^{asws}.

قَالَ سَأَخْبِرُكُمْ إِنَّ اللَّهَ اصْطَفَى لَكُمْ الدِّينَ وَ ارْتَضَاهُ وَ أَمَّ بِنِعْمَتِهِ عَلَيْكُمْ* وَ كُنْتُمْ أَحَقَّ بِهَا وَ أَهْلَهَا وَ إِنَّ اللَّهَ أَوْحَى إِلَيَّ نَبِيَّهُ أَنْ يُوصِي إِلَيَّ

He^{asws} said: 'I^{asws} inform you all that Allah^{azwj} Chose the Religion for you and was Satisfied with it, and Completed His^{azwj} Favour upon you, and you were more rightful with it, and were its people, and that Allah^{azwj} Revealed to His^{azwj} Prophet^{saww} that he^{saww} bequeaths to me^{asws}.

فَقَالَ النَّبِيُّ ص يَا عَلِيُّ احْفَظْ وَصِيَّتِي وَ ارْزُقْ ذِمَامِي وَ أَوْفِ بِعَهْدِي وَ أَنْجِزْ عِدَاتِي وَ افْضِ دُنْيِي وَ أَحْيِ سُنَّتِي وَ ادْعُ إِلَى مِلَّتِي لِأَنَّ اللَّهَ تَعَالَى اصْطَفَانِي وَ اخْتَارَنِي

⁴⁹² Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 12 H 22

⁴⁹³ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 12 H 23

The Prophet^{sawww} said: ‘O Ali^{asws}! Preserve my^{sawww} bequest and discharge my^{sawww} responsibilities, and be loyal to my^{sawww} covenant, and fulfil my^{sawww} promises made, and pay off my^{sawww} debts, and revive my^{sawww} Sunnah, and call to my^{sawww} Religion, because Allah^{azwj} the Exalted Chose me^{asws} and Selected me^{asws}.

فَكَرَّثْتُ دَعْوَةَ أَحِبِّي مُوسَى فَمَلَأْتُ اللَّهُمَّ اجْعَلْ لِي وَزِيْرًا مِنْ أَهْلِي كَمَا جَعَلْتَ هَارُونَ مِنْ مُوسَى فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيَّ أَنَّ عَلِيًّا وَزِيْرِكَ وَ نَاصِرِكَ وَ الْحَلِيفَةَ مِنْ بَعْدِكَ

I^{sawww} recalled the call of my^{asws} brother Musa^{as}, so I^{sawww} said: ‘O Allah^{azwj}! Make a Vizier to be for me^{sawww} from my^{sawww} family, just as You^{azwj} Made Haroun^{as} for Musa^{as}. So, Allah^{azwj} Mighty and Majestic Revealed to me^{sawww}: “Ali^{asws} is your^{sawww} Vizier, and your^{sawww} helper, and the Caliph from after you^{sawww}.

ثُمَّ يَا عَلِيُّ أَنْتَ مِنْ أَيْمَةِ الْهُدَى وَ أَوْلَادِكَ مِنْكَ فَأَنْتُمْ قَادَةُ الْهُدَى وَ التُّبَى وَ الشَّحْرَةُ الَّتِي أَنَا أَصْلُهَا وَ أَنْتُمْ فَرْعُهَا فَمَنْ تَمَسَّكَ بِهَا فَقَدْ بَخَا وَ مَنْ تَخَلَّفَ عَنْهَا فَقَدْ هَلَكَ وَ هَوَى وَ أَنْتُمْ الَّذِينَ أَوْجَبَ اللَّهُ تَعَالَى مَوَدَّتَكُمْ وَ وَلَا يَتَّكُم

Then, O Ali^{asws}! You^{asws} are from the Imams^{asws} of guidance, and your^{asws} children from you^{asws}. You^{asws} are all the guides of guidance, and the pious ones, and the tree of which I^{sawww} am its root and you^{asws} are its branches. So, the one who adheres with it, would attain salvation, and one who stays behind from it, would be destroyed and collapse; and you^{asws} are those Allah^{azwj} the Exalted has Obligated your^{asws} cordiality and your^{asws} Wilayah.

وَ الَّذِينَ ذَكَرَهُمُ اللَّهُ فِي كِتَابِهِ وَ وَصَّوَهُمْ لِعِبَادِهِ فَقَالَ عَزَّ وَ جَلَّ مِنْ قَائِلٍ إِنَّ اللَّهَ اصْطَفَى آدَمَ وَ نُوحًا وَ آلَ إِبْرَاهِيمَ وَ آلَ عِمْرَانَ عَلَى الْعَالَمِينَ ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ وَ اللَّهُ سَمِيعٌ عَلِيمٌ فَأَنْتُمْ صَفْوَةُ اللَّهِ مِنْ آدَمَ وَ نُوحٍ وَ آلَ إِبْرَاهِيمَ وَ آلَ عِمْرَانَ وَ أَنْتُمْ الْأُسْرَةُ مِنْ إِسْمَاعِيلَ وَ الْعِزَّةُ الْهَادِيَّةُ مِنْ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ عَلَيْهِمْ.

And (you^{asws} are) those Allah^{azwj} Mentioned in His^{azwj} Book, and Described them^{asws} as being His^{azwj} worshippers. Allah^{azwj} Mighty and Majestic Said, from a speaker: **Surely Allah chose Adam and Noah and the progeny of Ibrahim and the progeny of Imran above the worlds [3:33] Offspring, one being from the other; and Allah is Hearing, Knowing [3:34].** You^{asws} are elites of Allah^{azwj}, from Adam^{as}, and Noah^{as}, and the progeny of Ibrahim^{as}, and progeny of Imran^{as}, and you^{asws} have examples from Ismail, and are the family of guides of Muhammad^{sawww}, 494

25- فس، تفسير القمي قال العالم ع نزل و آل إبراهيم و آل عمران و آل محمد على العالمين فأسقطوا آل محمد من الكتاب.

Tafseer Al-Qummi – The Scholar^{asws} said: ‘It was Revealed as: **and the progeny of Ibrahim and the progeny of Imran and the Progeny of Muhammad above the worlds [3:33].** The (words) ‘Progeny of Muhammad’ were dropped from the Book”⁴⁹⁵.

26- ما، الأمالي للشيخ الطوسي الفخام عن محمد بن عيسى عن هارون عن أبي عبد الصمد إبراهيم عن أبيه عن جده إبراهيم بن عبد الصمد قال: سِعْتُ جَعْفَرَ بْنَ مُحَمَّدٍ ع يَقْرَأُ إِنَّ اللَّهَ اصْطَفَى آدَمَ وَ نُوحًا وَ آلَ إِبْرَاهِيمَ وَ آلَ عِمْرَانَ وَ آلَ مُحَمَّدٍ عَلَى الْعَالَمِينَ قَالَ هَكَذَا نَزَلَتْ.

⁴⁹⁴ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 12 H 24

⁴⁹⁵ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 12 H 25

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Fahham, from Muhammad Bin Isa, from Haroun, from Abu Abdul Samad Ibrahim, from his father, from his grandfather Ibrahim Bin Abdul Samad who said,

'I heard Ja'far Bin Muhammad^{asws} reciting: **Surely Allah Chose Adam and Noah and the progeny of Ibrahim and the progeny of Imran and the Progeny of Muhammad above the worlds [3:33].** (The Imam^{asws}) said: 'This is how it was Revealed!'⁴⁹⁶

27- فس، تفسير القمي قَالَ عَلِيُّ بْنُ إِبْرَاهِيمَ فِي قَوْلِهِ تَعَالَى الْحَمْدُ لِلَّهِ وَ سَلَامٌ عَلَى عِبَادِهِ الَّذِينَ اصْطَفَى قَالَ هُمْ آلُ مُحَمَّدٍ ص.

Tafseer Al Qummi – Ali Bin Ibrahim said, 'Regarding the Words of Exalted: **Say: 'The Praise is for Allah and greetings be upon His servants, those He Chose. [27:59].** He said, 'They are the Progeny^{asws} of Muhammad^{saww}.'⁴⁹⁷

28- قب، المناقب لابن شهرآشوب الصَّادِقُ ع فِي قَوْلِهِ تَعَالَى ثُمَّ أَوْزَنَّا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا نَزَلَتْ فِي حَقِّنَا وَ حَقِّي دُرِّيَاتِنَا خَاصَّةً.

(The) 'Al-Manaqib' of Ibn Shehr Ashub – Al-Sadiq^{asws} regarding the Words of the Exalted: **Then We Gave the Book as an inheritance to those We Chose from among Our servants [35:32].** It was Revealed regarding our^{asws} rights and the rights of our^{asws} offspring in particular"⁴⁹⁸.

29- وَ فِي رِوَايَةٍ عَنْهُ وَعَنْ أَبِيهِ ع هِيَ لَنَا خَاصَّةٌ وَ إِتَانَا عَنِّي.

And in a report from him^{asws}, from his^{asws} father^{asws}: 'It is regarding us in particular, and it means us^{asws}.'⁴⁹⁹

30- وَ فِي رِوَايَةٍ أَبِي الْجَارُودِ عَنِ الْبَاقِرِ ع هُمْ آلُ مُحَمَّدٍ ص.

And in a report of Abu Al-Jaroud, 'From Al-Baqir^{asws}: 'They are the Progeny^{asws} of Muhammad^{saww}.'⁵⁰⁰

31- وَ عَنْ زَيْدِ بْنِ عَلِيٍّ قَالَ: نَحْنُ أَوْلِيَاكَ.

And from Zayd son of Ali (Bin Al Husayn^{asws} having said, 'We are they'.⁵⁰¹ (Not a Hadeeth)

32- أَبَانُ بْنُ الصَّلْتِ سَأَلَ الْمَأْمُونُ الْعُلَمَاءَ عَنْ مَعْنَى هَذِهِ الْآيَةِ فَقَالُوا أَرَادَ بِذَلِكَ الْأُمَّةَ كُلَّهَا فَقَالَ لِلرِّضَا ع مَا تَقُولُ يَا أَبَا الْحَسَنِ قَالَ أَقُولُ أَرَادَ بِذَلِكَ الْعَبْرَةَ الطَّاهِرَةَ لَا غَيْرَهُمْ.

Aban Bin Al-Salt, 'Al-Mamoun asked the scholars about the meaning of this Verse. They said, 'It means by that, the Imams (leaders), all of them'. He said to Al-Reza^{asws}: 'What are you^{asws}

⁴⁹⁶ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 12 H 26

⁴⁹⁷ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 12 H 27

⁴⁹⁸ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 12 H 28

⁴⁹⁹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 12 H 29

⁵⁰⁰ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 12 H 30

⁵⁰¹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 12 H 31

saying, O Abu Al-Hassan^{asws}? He^{saww} said: 'I^{asws} am saying, it means by that the clean family^{asws}, not others'.⁵⁰²

33- زِيَادُ بْنُ الْمُنْذِرِ عَنِ الْبَاقِرِ عَ هَذِهِ لِآلِ مُحَمَّدٍ وَ شِيعَتِهِمْ.

Ziyad Al-Munzir, from Al-Baqir^{asws}: 'This is regarding the Progeny^{asws} of Muhammad^{saww} and their^{asws} Shias'.⁵⁰³

34- وَ عَنْهُ عَنِ الْبَاقِرِ عَ أَمَّا الظَّالِمُ لِنَفْسِهِ مِمَّا فَعَلَ عَمَلًا صَالِحًا وَ آخَرَ سَيِّئًا وَ أَمَّا الْمُقْتَصِدُ فَهُوَ الْمُتَعَبُّدُ الْمُجْتَنِبُ وَ أَمَّا السَّابِقُ بِالْخَيْرَاتِ فَعَلِيَ عَ وَ الْحَسَنُ وَ الْحُسَيْنُ عَ وَ مَنْ قُتِلَ مِنْ آلِ مُحَمَّدٍ شَهِيدًا.

From him, from Al-Baqir^{asws}: 'As for the one unjust to himself from us, he is the one who does a righteous deed and another evil deed, and as for the moderate ones, he is worshipper, the strivers, and as for the one preceding with the good deeds, it is Ali^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws} and the ones from the Progeny^{asws} of Muhammad^{saww} killed as martyrs'.⁵⁰⁴

35- وَ فِي رِوَايَةٍ سَالِمٍ عَنْهُ عَ السَّابِقُ بِالْخَيْرَاتِ الْإِمَامُ وَ الْمُقْتَصِدُ الْعَارِفُ لِلْإِمَامِ وَ الظَّالِمُ لِنَفْسِهِ الَّذِي لَا يَعْرِفُ الْإِمَامَ.

And in a report of Salim, from him^{asws}: 'The one preceding with the good deeds is the Imam^{asws}, and the moderate one is the recogniser of the Imam^{asws}, and the one unjust to himself is the one who does not recognise the Imam^{asws}'.⁵⁰⁵

36- الْبَاقِرُ عَ فِي قَوْلِ إِبْرَاهِيمَ رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غُرَّتْ بِهِيَ تِلْكَ الْعِثْرَةُ وَ قَالَ كَانَتْ دَعْوَةُ إِبْرَاهِيمَ لَنَا خَاصَّةً.

Al-Baqir^{asws} regarding the words of Ibrahim^{as}: **Our Lord! I have settled (some) of my offspring in a valley [14:37]:** 'We^{asws} are the remaining ones of that family'. And he^{asws} said: 'The supplication of Ibrahim^{as} for us^{asws} in particular'.⁵⁰⁶

37- كُنز، كنز جامع الفوائد و تأويل الآيات الظاهرة لمحمد بن العباس عن محمد بن همام عن سهل عن محمد بن إسماعيل العلوي عن عيسى بن داؤد النجار عن أبي الحسن موسى بن جعفر ع قال: سألتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ مِنْ ذُرِّيَّةِ آدَمَ وَ مِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَ مِنْ ذُرِّيَّةِ إِبْرَاهِيمَ وَ إِسْرَائِيلَ وَ مِمَّنْ هَدَيْنَا وَ اجْتَبَيْنَا إِذَا تُتْلَى عَلَيْهِمْ آيَاتُ الرَّحْمَنِ خَرُّوا سُجَّدًا وَ بُكْيًا

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Muhammad Bin Hammam, from Sahl, from Muhammad Bin Ismail Al Alawy, from Isa Bin Dawood Al Najjar,

'From Abu Al-Hassan Musa^{asws} Bin Ja'far^{asws} having said: 'I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **They are those whom Allah Favoured upon, from the Prophets from the offspring of Adam and from the ones We Carried along with Noah, and from the offspring of Ibrahim and Israeel, and from the one We Guided and Chose. When**

⁵⁰² Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 12 H 32

⁵⁰³ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 12 H 33

⁵⁰⁴ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 12 H 34

⁵⁰⁵ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 12 H 35

⁵⁰⁶ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 12 H 36

the Verses of the Beneficent are recited unto them, they fall down in Sajdah, crying [19:58].

قَالَ نَحْنُ ذُرِّيَّتُهُ إِبْرَاهِيمَ وَ نَحْنُ الْمُخْمُولُونَ مَعَ نُوحٍ وَ نَحْنُ صَفْوَةُ اللَّهِ

He^{asws} said: 'We^{asws} are the offspring of Ibrahim^{as}, and we^{asws} were **Carried along with Noah**, and we^{asws} are the elites of Allah^{azwj}.

وَ أَمَّا قَوْلُهُ وَ بَمَنْ هَدَيْنَا وَ اجْتَبَيْنَا فَهُمْ وَ اللَّهُ شَيْعَتُنَا الَّذِينَ هَدَاهُمُ اللَّهُ لِمَوَدَّتِنَا وَ اجْتَبَاهُمْ لِدِينِنَا فَحَبُوبًا عَلَيْنَا وَ مَاثُوا عَلَيْهِ وَ صَمَّهْمُ اللَّهُ بِالْعِبَادَةِ وَ الْحُشُوعِ وَ رَقَّةَ الْقَلْبِ فَقَالَ إِذَا تَنَلَى عَلَيْهِمْ آيَاتِ الرَّحْمَنِ خَرُّوا سُجَّدًا وَ بُكْيًا

And as for His^{azwj} Words: **and from the one We Guided and Chose**, so they, by Allah^{azwj}, are our^{asws} Shias, those whom Allah^{azwj} Guided to our^{asws} cordiality, and their answering to our^{asws} Religion. They live upon it, and die upon it. Allah^{azwj} Described them with the worship, and the humbleness and of kind hearts, He^{azwj} Said: **When the Verses of the Beneficent are recited unto them, they fall down in Sajdah, crying [19:58].**

فَمُ قَالَ عَزَّ وَ جَلَّ فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَ اتَّبَعُوا الشَّهَوَاتِ فَسَوْفَ يَلْقَوْنَ عَذَابًا وَهُوَ جَبَلٌ مِنْ صُغْرِ يُدْوِرُ فِي وَسْطِ جَهَنَّمَ.

Then the Mighty and Majestic Said: **Then there succeeded from after them a succeeding (generation) who wasted the Salat and followed the lustful desires, so they will soon be facing Ghayya [19:59]**, and it is a mountain of yellow (sulphur). They will be wandering in the middle of Hell".⁵⁰⁷

38- فر، تفسير فرات بن إبراهيم مُحَمَّدُ بْنُ الْقَاسِمِ بِإِسْنَادِهِ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِ اللَّهِ تَعَالَى فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ قَالِ قَالَ رَسُولُ اللَّهِ ص هِيَ قُلُوبُ شَيْعَتِنَا تَهْوِي إِلَى مَحَبَّتِنَا.

Tafseer Furaat Bin Ibrahim – Muhammad Bin Al-Qasim, by his chain from Ibn Abbas regarding the Words of Allah^{azwj} Exalted: **Make the hearts of the people to yearn towards them [14:37]**. He said, 'Rasool-Allah^{saww} said: 'These are hearts of our^{asws} Shias yearning to our^{asws} love"⁵⁰⁸.

39- فر، تفسير فرات بن إبراهيم مُحَمَّدُ بْنُ الْقَاسِمِ بِإِسْنَادِهِ عَنِ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ يَخْكِي قَوْلَ إِبْرَاهِيمَ خَلِيلِ اللَّهِ رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بُوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ إِلَى آخِرِ الْقِصَّةِ

Tafseer Furat Bin Ibrahim – Ahmad Bin Al Qasim, by his chain,

'From Abu Ja'far^{asws} regarding the Words of Allah^{azwj} relating the Words of Ibrahim^{as}, Friend of Allah^{azwj}: **Our Lord! I have settled (some) of my offspring in a valley without vegetation by Your Sacred House, [14:37]**, up to the end of the story –

فَقَالَ ع مَا قَالَ إِلَيْهِ يَعْني الْبَيْتَ مَا قَالَ إِلَّا إِلَيْهِمْ أَفْتَرُونَ أَنَّ اللَّهَ فَرَضَ عَلَيْكُمْ إِثْبَانَ هَذِهِ الْأَحْجَارِ وَ التَّمْسُحِ بِهَا وَ لَمْ يَفْرَضْ عَلَيْكُمْ إِثْبَانَنَا وَ سُؤَالَنَا وَ حُبَّنَا أَهْلَ الْبَيْتِ وَ اللَّهُ مَا فَرَضَ عَلَيْكُمْ غَيْرَهُ.

⁵⁰⁷ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 12 H 37

⁵⁰⁸ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 12 H 38

He^{asws} said: 'He^{as} did not say, '(yearning) to it', meaning the House (Kabah). He^{as} did not say except, '**towards them [14:37]**. Are you viewing that Allah^{azwj} has Obligated upon you all to come to these rocks and wiping (caressing) these, and did not Obligate upon you coming to us^{asws} and asking us^{asws}, and love for us^{asws} the People^{asws} of the Household? By Allah^{azwj}! He^{azwj} did not Obligate upon you other than it''⁵⁰⁹.

40- شي، تفسير العياشي عن رجل عن أبي جعفر ع في قول الله إني أسكنت من ذريتي بوادٍ غير ذي زرع عند بيتك المحرم إني قوله لعالمهم يشكرون قال فقال أبو جعفر ع نحن هم ونحن ببيتك الذرية.

Tafseer Al-Ayyashi – From a man, from Abu Ja'far^{asws} regarding the Words of Allah^{azwj}: '**Our Lord! I have settled (some) of my offspring in a valley without vegetation by Your Sacred House, - up to His^{azwj} Words: perhaps they would be grateful [14:37]**. He (the narrator) said, 'Abu Ja'far^{asws} said: 'We^{asws} are they, and we^{asws} are the remainder of that offspring''⁵¹⁰.

41- و في رواية أخرى عن حنان بن سدير عنه ع ونحن ببيتك العترة.

And in another report from Hanan Bin Sadeyr, from him^{asws}: 'And we^{asws} are the remainder of that offspring''⁵¹¹.

42- كا، الكافي الحسين بن محمد عن المعلى عن الوشاء عن المنى عن عبد الله بن عجلان عن أبي جعفر ع في قول الله عز وجل إن أولى الناس بإبراهيم للذين اتبعوه وهذا النبي والذين آمنوا هم الأئمة ومن اتبعهم.

(The book) 'Al Kafi' – Al Husayn Bin Muhammad, from Al Moalla, from Al Washa, from Al Musanna, from Abdullah Bin Ijlan,

'From Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **Surely the foremost of people to Ibrahim are those who follow him and this Prophet and those who are believing; [3:68]**: 'They are the Imams^{asws} and the ones who follow them^{asws}'⁵¹².

43- أقول روى الطبرسي رحمه الله في مجمع البيان عن عمر بن يزيد قال: قال لي أبو عبد الله ع أنتم والله من آل محمد قلت من أنفسهم جعلت فداك قال نعم والله من أنفسهم قالها ثلاثاً

I (Majlisi) am saying, 'It is reported by Al Tabarsy in (the book) 'Majma Al Bayan', from Umar Bin Yazeed who said,

'Abu Abdullah^{asws} said to me: 'You (Shias), by Allah^{azwj} are from the Progeny^{asws} of Muhammad^{saww}! I said, 'From themselves^{asws}. may I be sacrificed for you^{asws}!?' He^{asws} said: 'Yes, from themselves^{asws} – saying it thrice.

ثم نظر إلي ونظرت إليه فقال يا عمر إن الله عز وجل يقول في كتابه إن أولى الناس بإبراهيم للذين اتبعوه وهذا النبي والذين آمنوا والله ولي المؤمنين.

⁵⁰⁹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 12 H 39

⁵¹⁰ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 12 H 40

⁵¹¹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 12 H 41

⁵¹² Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 12 H 42

Then he^{asws} looked at me and said: 'O Umar! Allah^{azwj} Mighty and Majestic Says in His^{azwj} Book: **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]**'.⁵¹³

44- شي، تفسير العياشي عن حنان بن سدير عن أبيه عن أبي جعفر ع قال: إِنَّ اللَّهَ اصْطَفَى آدَمَ وَ نُوحًا وَ آلَ إِبْرَاهِيمَ وَ آلَ عِمْرَانَ عَلَى الْعَالَمِينَ دُرَّتَهُ بَعْضُهَا مِنْ بَعْضٍ قَالَ نَحْنُ مِنْهُمْ وَ نَحْنُ بَقِيَّةُ تِلْكَ الْعِزَّةِ.

Tafseer Al Ayyashi – From Haman Bin Sadeyr, from his father,

'From Abu Ja'far^{asws} having said: '**Surely Allah chose Adam and Noah and the progeny of Ibrahim and the progeny of Imran above the worlds [3:33] Offspring, one being from the other [3:34]**. He^{asws} said: 'And we^{asws} are the remainder of that offspring''.⁵¹⁴

45- شي، تفسير العياشي عن هشام بن سالم قال: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ قَوْلِ اللَّهِ إِنَّ اللَّهَ اصْطَفَى آدَمَ وَ نُوحًا وَ آلَ إِبْرَاهِيمَ فَقَالَ هُوَ آلُ إِبْرَاهِيمَ وَ آلُ مُحَمَّدٍ عَلَى الْعَالَمِينَ فَوَضَعُوا اسْمًا مَكَانَ اسْمِهِ.

Tafseer Al Ayyashi – From Hisham Bin Salim who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj}: **Surely Allah chose Adam and Noah and the progeny of Ibrahim [3:33]**. He^{asws} said: 'It is the progeny of Ibrahim^{as} **and the Progeny^{asws} of Muhammad^{saww}, above the worlds [3:33]**. They (compilers of the Quran) placed two names in place of one name''.⁵¹⁵

46- شي، تفسير العياشي عن أبي حمزة عن أبي جعفر ع قال: لَمَّا قَضَى مُحَمَّدٌ صَ نُبُوَّتَهُ وَ اسْتَكْمَلَتْ أَيَّامُهُ أَوْحَى اللَّهُ يَا مُحَمَّدُ فَذُ قَضَيْتَ نُبُوَّتَكَ وَ اسْتَكْمَلْتَ أَيَّامَكَ فَاجْعَلِ الْعِلْمَ الَّذِي عِنْدَكَ مِنَ الْإِيمَانِ وَ الْإِسْمَ الْأَكْبَرَ وَ مِيرَاثَ الْعِلْمِ وَ آثَارَ عِلْمِ النَّبُوَّةِ فِي الْعَقَبِ مِنْ دُرَّتِكَ فَإِنِّي لَمْ أَقْطَعِ الْعِلْمَ وَ الْإِيمَانَ وَ الْإِسْمَ الْأَكْبَرَ وَ مِيرَاثَ الْعِلْمِ وَ آثَارَ عِلْمِ النَّبُوَّةِ مِنَ الْعَقَبِ مِنْ دُرَّتِكَ كَمَا لَمْ أَقْطَعُهَا مِنْ بُيُوتَاتِ الْأَنْبِيَاءِ الَّذِينَ كَانُوا بَيْنَكَ وَ بَيْنَ أَبِيكَ آدَمَ

Tafseer Al Ayyashi – From Abu Hamza,

'From Abu Ja'far^{asws} having said: 'When the Prophet-hood of Muhammad^{saww} came to an end, and his^{saww} days were completed, Allah^{azwj} Revealed: "O Muhammad^{saww}! Your^{saww} Prophet-hood has come to an end, and your^{saww} days are completed, therefore make the Knowledge which is in your^{saww} possession, from the *Eman* and the Great Name, and the inheritance of the Knowledge, and the effects of the Knowledge of the Prophet-hood to be into the posterity from your^{saww} offspring, just as I^{azwj} have not Cut-off from the Households of the Prophets^{as} who used to be in between you^{saww} and your^{saww} father^{as} Adam^{as}".

وَ ذَلِكَ قَوْلُ اللَّهِ إِنَّ اللَّهَ اصْطَفَى آدَمَ وَ نُوحًا وَ آلَ إِبْرَاهِيمَ وَ آلَ عِمْرَانَ عَلَى الْعَالَمِينَ دُرَّتَهُ بَعْضُهَا مِنْ بَعْضٍ وَ اللَّهُ سَمِيعٌ عَلِيمٌ

And these are the Words of Allah^{azwj} **Surely Allah chose Adam and Noah and the progeny of Ibrahim and the progeny of Imran above the worlds [3:33] Offspring, one being from the other; and Allah is Hearing, Knowing [3:34]**.

⁵¹³ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 12 H 43

⁵¹⁴ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 12 H 44

⁵¹⁵ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 12 H 45

وَإِنَّ اللَّهَ جَلَّ وَ تَعَالَى لَمْ يُجْعَلِ الْعِلْمَ جَهْلًا وَ لَمْ يَكِلْ أَمْرَهُ إِلَى أَحَدٍ مِنْ خَلْقِهِ لَا إِلَى مَلِكٍ مُقَرَّبٍ وَ لَا إِلَى نَبِيِّ مُرْسَلٍ وَ لَكِنَّهُ أَرْسَلَ رُسُلًا مِنْ مَلَائِكِهِ فَقَالَ لَهُ كَذًا وَ كَذًا

And Allah^{azwj} Blessed and Exalted never Makes the Knowledge to be among the ignorant ones, and never Allocates His^{azwj} Command to anyone from His^{azwj} creatures, not even to an Angel of Proximity, and not to a Messenger Prophet^{as}, but He^{azwj} Sends Rasools from His^{azwj} Angels and Said to him: “Say such and such”.

يَأْمُرُهُمْ بِمَا يَجِبُ وَ يَنْهَاهُمْ عَمَّا يُكْرَهُ فَقَصَّ عَلَيْهِ أَمْرَ خَلْقِهِ بِعِلْمٍ فَعَلِمَ ذَلِكَ الْعِلْمَ وَ عَلَّمَ أَنْبِيَاءَهُ وَ أَصْفِيَاءَهُ مِنَ الْأَنْبِيَاءِ وَ الْأَعْوَانِ وَ الدَّرَجَةِ الَّتِي بَعْضُهَا مِنْ بَعْضٍ فَذَلِكَ قَوْلُهُ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَ الْحِكْمَةَ وَ آتَيْنَاهُمْ مُلْكًا عَظِيمًا

Allah^{azwj} Commanded them with what He^{azwj} Loves and Prohibited them from what He^{azwj} Abhors. So He^{azwj} Related to them the affairs of His^{azwj} creatures by the Knowledge. So He^{azwj} Taught that Knowledge, and Taught His^{azwj} Prophets^{as}, and His^{azwj} specials ones from the Prophets^{as}, and the brothers, and the descendants who were one from another, so that is the Statement of the Majestic and Mighty: **But indeed We have given to Ibrahim's children the Book and the wisdom, and We have given them a grand kingdom [4:54].**

فَأَمَّا الْكِتَابَ فَهُوَ النُّبُوَّةُ وَ أَمَّا الْحِكْمَةُ فَهُمْ الْحُكَمَاءُ مِنَ الْأَنْبِيَاءِ فِي الصَّفْوَةِ وَ أَمَّا الْمُلْكُ الْعَظِيمُ فَهُمْ الْأَيْمَةُ الْهُدَاةُ فِي الصَّفْوَةِ وَ كُلُّ هَؤُلَاءِ مِنَ الدَّرَجَةِ الَّتِي بَعْضُهَا مِنْ بَعْضٍ الَّتِي جَعَلَ فِيهِمُ الْبَقِيَّةَ وَ فِيهِمُ الْعَاقِبَةُ وَ حَفْظُ الْمِيثَاقِ حَتَّى يَنْقُضِيَ الدُّنْيَا وَ لِلْعُلَمَاءِ وَ لِرُؤَسَاءِ الْأُمَمِ الْإِسْتِنبَاطُ لِلْعِلْمِ وَ الْهُدَايَةِ.

So, as for the Book, it is the Prophet-hood, and as for the Wisdom, so they^{as} are the wise ones from the Prophets^{as} from the elite, and as for the Great Kingdom, so they^{asws} are the Imams^{asws} of the guidance from the elite, and all of these are from the descendants who were one from the other, among whom^{asws} the remnants were Made to be, and among them^{asws} is the eventual end , and the preservation of the Covenant until the world comes to an end, and the Knowledgeable ones^{asws} and along with the Guardians^{asws} of the Command (Wali Al-Amr) (comes to an end) the extraction (Al-Istinbaat) of the Knowledge and the Guidance”⁵¹⁶.

47- شي، تفسير العياشي عن أبي عبد الرحمن عن أبي كلدَةَ عن أبي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الرِّيحُ وَ الرَّاحَةُ وَ الرَّحْمَةُ وَ النُّصْرَةُ وَ الْبُسْرُ وَ الْبَسَارُ وَ الرِّضَا وَ الرِّضْوَانُ وَ الْمَخْرُجُ وَ الْقُلُجُ وَ الْقُرْبُ وَ الْمَحَبَّةُ مِنَ اللَّهِ وَ مِنْ رَسُولِهِ لِمَنْ أَحَبَّ عَلِيًّا وَ اتَّخَمَ بِالْأَوْصِيَاءِ مِنْ بَعْدِهِ

Tafseer Al Ayyashi – From Abu Abdul Rahman, from Abu Kaladah,

‘From Abu Ja’far^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The comfort, and the rest, and the Mercy, and the Help, and the ease, and the serenity, and the pleasure, and the contentment, and the way out, and the success, and the nearness, and the love is from Allah^{azwj} and from His^{azwj} Rasool^{saww} for the ones who love Ali^{asws}, and takes as Imams^{asws} the successors^{asws} from after him^{asws}.

حَقًّا عَلَيَّ أَنْ أُدْخِلَهُمْ فِي شَفَاعَتِي وَ حَقٌّ عَلَى رَبِّي أَنْ يَسْتَجِيبَ لِي فِيهِمْ لِأَنَّهُمْ أَتْبَاعِي وَ مَنْ تَبِعَنِي فَإِنَّهُ مِنِّي

⁵¹⁶ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 12 H 46

They have a right upon me^{saww} that I^{saww} include them in my^{saww} intercession, and a right upon my^{saww} Lord^{azwj} that He^{azwj} Answers me^{saww} regarding them, because they are my^{saww} followers, and the one who follows me^{saww}, he is from me^{saww}.

مَثَلُ إِبْرَاهِيمَ حَزَى فِي لَأَنَّهُ مَيِّ وَأَنَا مِنْهُ وَ دِينُهُ دِينِي وَ دِينِي دِينُهُ وَ سُنَّتُهُ سُنَّتِي وَ سُنَّتِي سُنَّتُهُ وَ فَضْلِي فَضْلُهُ وَ أَنَا أَفْضَلُ مِنْهُ وَ فَضْلِي لَهُ فَضْلٌ وَ ذَلِكَ تَصْدِيقُ قَوْلِ رَبِّي دُرَّتَهُ بَعْضُهَا مِنْ بَعْضٍ وَ اللَّهُ سَمِيعٌ عَلِيمٌ.

And example of Ibrahim flows in me^{saww} because he^{as} is from me^{saww} and I^{saww} am from him^{as}, and his^{as} Religion is my^{saww} Religion and my^{saww} Religion is his^{as} Religion, and his^{as} Sunnah is my^{saww} Sunnah, and my^{saww} Sunnah is his^{as} Sunnah, and my^{saww} merit is his^{as} merit and I^{saww} am superior than him^{as}, and my^{saww} merit is for him^{as} a merit, and that is ratified in the Words of my^{saww} Lord^{azwj}: **Offspring, one being from the other; and Allah is Hearing, Knowing [3:34]**".⁵¹⁷

48- شي، تفسير العياشي عن أَيُّوبَ قَالَ: سَمِعَنِي أَبُو عَبْدِ اللَّهِ ع وَ أَنَا أَقْرَأُ إِنَّ اللَّهَ اصْطَفَى آدَمَ وَ نُوحًا وَ آلَ إِبْرَاهِيمَ وَ آلَ عِمْرَانَ عَلَى الْعَالَمِينَ فَقَالَ لِي وَ آلَ مُحَمَّدٍ كَانَتْ فَمَحْوَهَا وَ تَرَكُوا آلَ إِبْرَاهِيمَ وَ آلَ عِمْرَانَ.

Tafseer Al-Ayyashi – From Ayoub who said, ‘Abu Abdullah^{asws} heard me and I was reciting: **Surely Allah chose Adam and Noah and the progeny of Ibrahim and the progeny of Imran above the worlds [3:33]**. He^{asws} said to me: ‘And the words ‘Progeny^{asws} of Muhammad^{saww}’. They have deleted it and left (the words) **the progeny of Ibrahim and the progeny of Imran**’.⁵¹⁸

49- شي، تفسير العياشي عن أَبِي عَمْرٍو الرُّبَيْرِيِّ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ مَا الْحُجَّةُ فِي كِتَابِ اللَّهِ أَنَّ آلَ مُحَمَّدٍ هُمْ أَهْلُ بَيْتِهِ

Tafseer Al Ayyashi – From Abu Amro Al Bazanty,

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘I said to him^{asws}, ‘What is the argument in the Book of Allah^{azwj} that the Progeny^{asws} of Muhammad^{saww}, they^{asws} are the People^{asws} of his^{saww} Household?’

قَالَ قَوْلُ اللَّهِ تَبَارَكَ وَ تَعَالَى إِنَّ اللَّهَ اصْطَفَى آدَمَ وَ نُوحًا وَ آلَ إِبْرَاهِيمَ وَ آلَ عِمْرَانَ وَ آلَ مُحَمَّدٍ هَكَذَا نَزَلَتْ عَلَى الْعَالَمِينَ دُرَّتَهُ بَعْضُهَا مِنْ بَعْضٍ وَ اللَّهُ سَمِيعٌ عَلِيمٌ وَ لَا يَكُونُ الدُّرَّتِيُّ مِنَ الْقَوْمِ إِلَّا نَسَلَهُمْ مِنْ أَصْلَابِهِمْ

He^{asws} said: ‘The Words of Allah^{azwj} and Exalted: **Surely Allah Chose Adam and Noah and the Progeny of Ibrahim and the Progeny of Imran and the Progeny of Muhammad above the nations** – that is how it was Revealed: **above the nations [3:33] Offspring one from the other; and Allah is Hearing, Knowing**. And the offspring does not come about from the people except in their lineages from their lineages’.

وَ قَالَ اَعْمَلُوا آلَ دَاوُدَ شُكْرًا وَ قَلِيلًا مِنْ عِبَادِي الشُّكُورُ وَ آلَ مُحَمَّدٍ.

⁵¹⁷ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 12 H 47

⁵¹⁸ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 12 H 48

And Said: And he^{asws} said: '**Work gratefully, family of Dawood, and a few from My servants are grateful [34:13]**, and the Progeny of Imran and the Progeny^{asws} of Muhammad^{sawww},⁵¹⁹.

50- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَمَّنْ رَوَاهُ عَنْ مُحَمَّدِ بْنِ جُمُحُورٍ عَنْ حَمَّادٍ عَنْ خَرِيرٍ عَنِ الْفَضِيلِ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ وَ لَقَدْ اخْتَرْتَاهُمْ عَلَى عِلْمٍ عَلَى الْعَالَمِينَ قَالَ الْأَيْمَنُ مِنَ الْمُؤْمِنِينَ فَضَّلْنَاَهُمْ عَلَى مَنْ سِوَاهُمْ.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from the one who reported it, from Muhammad Bin Jamhour, from Hammad, from Hareez, from Al Fuzeyl,

'From Abu Ja'far^{asws} regarding the Mighty and Majestic: **And We have Chosen them (Imams) upon knowledge, over the worlds [44:32]**. He^{asws} said: 'The Imams^{asws} from the Momineen. He^{azwj} Merited them^{asws} over the ones besides them^{asws}.'

51- أَقُولُ رَوَى ابْنُ بَطْرِيْقٍ فِي الْعُمْدَةِ مِنْ تَفْسِيرِ النَّعَلِيِّ بِإِسْنَادِهِ عَنِ الْأَعْمَشِ عَنْ أَبِي وَائِلٍ قَالَ: قَرَأْتُ [فِي] مُصْحَفِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ إِنَّ اللَّهَ اصْطَفَى آدَمَ وَ نُوحًا وَ آلَ إِبْرَاهِيمَ وَ آلَ عِمْرَانَ وَ آلَ مُحَمَّدٍ عَلَى الْعَالَمِينَ.

I (Majlisi) am saying, 'It is reported by Ibn Batreeq, in (the book) 'Al Umdah', from the Tafseer of Sa'alby (Non-Shia source), by his chain from Al Amsh, from Abu Wail who said,

'I read in the parchment of Abdullah Bin Masoud: **Surely Allah Chose Adam and Noah and the Progeny of Ibrahim and the Progeny of Imran and the Progeny of Muhammad above the nations [3:33]**'.⁵²⁰

⁵¹⁹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 12 H 49

⁵²⁰ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 12 H 50

[باب 13 أن مودتهم أجر الرسالة و سائر ما نزل في مودتهم](#)

CHAPTER 13 – THEIR^{asws} CORDIALITY IS A RECOMPENSE OF THE MESSAGE, AND THE REST OF WHAT IS REVEALED REGARDING THEIR^{asws} CORDIALITY

الآيات الرعد و لقد أرسلنا رسلاً من قبلك و جعلنا لهم أزواجاً و ذريةً

The Verses – (Surah) Al Ra’ad: **And We had Sent Rasools from before you and We Made wives and offspring to be for them. [13:38]**

حم عسق قل لا استئلكم عليه أجرًا إلا المودة في القربى و من يعرف حسنة نرد له فيها حسناً إن الله غفور شكور

(Surah) Al Shura: **Say: ‘I do not ask you for recompense over it, except for the cordiality to be for my relatives’. And one who earns good, We will increase the good for him therein. Surely, Allah is Forgiving, Grateful [42:23].**

NOTES -

قال ابن عباس عميرو رسول الله ص بكثرة تزوج النساء و قالوا لو كان نبيا لشغلته النبوة عن تزوج النساء فنزلت الآية.

Ibn Abbas said, ‘Rasool-Allah^{saww} was criticised (by people) due to the lot of marriages with the women and they said, ‘If he^{saww} was a Prophet^{saww}, the Prophet-hood would have pre-occupied him^{saww} from marrying the women’. So, this Verse was Revealed’.

و روي أن أبا عبد الله ع قرأ هذه الآية ثم أومأ إلى صدره و قال نحن و الله ذرية رسول الله ص.

And it is reported, ‘Abu Abdullah^{asws} recited this Verse, then gestured to his^{asws} chest and said: ‘By Allah^{azwj}! We^{asws} are the offspring of Rasool-Allah^{saww}’.

الحيري عن أبي العباس الضبي عن الحسن بن زياد السري عن يحيى بن عبد الحميد الحماني عن الحسين الأشتر عن قيس عن الأعمش عن ابن جبير عن ابن عباس قال: لما نزلت قل لا استئلكم عليه أجرًا الآية قالوا يا رسول الله من هؤلاء الذين أمرنا بمودتهم قال علي و فاطمة و ولدهما.

Al Heyri, from Abu Al Abbas Al Subaie, from Al Hassan Bin Ziyad al Sary, from Yahya Bin Abdul Hameed Al Himmani, from Husayn Al Ashtar, from Qays, from Al Amsh, from Ibn Jubeyr, from Ibn Abbas who said,

‘When it was Revealed: **Say: ‘I do not ask you for recompense over it, [42:23]** – the Verse, they said, ‘O Rasool-Allah^{saww}! Who are they, those we are Commanded with their cordiality?’ He^{saww} said: ‘Ali^{asws} and (Syeda) Fatima^{asws} and their^{asws} children’.

و أخبرنا السيد أبو الحميد عن أبي القاسم بالإسناد المذكور في كتاب شواهد التنزيل مرفوعاً إلى أبي أمامة الباهلي قال قال رسول الله ص إن الله تعالى خلق الأنبياء من أشجار شتى و خلقت أنا و علي من شجرة واحدة فأنا أصلها و علي فرعها و الحسن و الحسين ثماتها و أشياغنا أوزاننا

And we are informed by the Seyyid Abu Al Hamd, from Abu Al Qasim, by the mentioned chains in the book ‘Shawahid Al Tanzeel’, raising it to Abu Amama Al Bahily who said,

'Rasool-Allah^{saww} said: 'Allah^{azwj} the Exalted Created the Prophets^{as} various trees (lineages) and Created me^{saww} and Ali^{asws} from one tree. Thus, I^{saww} am its root and Ali^{asws} is its branches, and Al-Hassan^{asws} and Al-Husayn^{asws} are its fruits, and our^{asws} Shias are its leaves.

فَمَنْ تَعَلَّقَ بِعُصْنٍ مِنْ أَعْصَانِهَا بِنَحْوِ مَنْ زَاعَ هَوَىٰ وَ لَوْ أَنَّ عَبْدًا عَبَدَ اللَّهَ بَيْنَ الصَّفَا وَ الْمَرْوَةِ أَلْفَ عَامٍ ثُمَّ أَلْفَ عَامٍ حَتَّىٰ يَصِيرَ كَالشَّنِّ الْبَابِيِّ ثُمَّ لَمْ يَذْرُكْ مَحَبَّتَنَا أَكْبَهُ اللَّهُ عَلَىٰ مَنْجَرْتِهِ فِي النَّارِ ثُمَّ تَلَا قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ.

So, the one who attaches with one of its branches attains salvation, and one who deviates from it, collapses; and even if a servant were to worship Allah^{azwj} between Al-Safa and Al-Marwa for a thousand years, then (another) thousand years, then (another) thousand years until he becomes like a worn out water-skin, then does not come across our^{asws} cordiality, Allah^{azwj} will Fling him upon his nostrils into the Fire. Then he^{asws} recited: **Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives'. [42:23]**.

وَ ذَكَرَ أَبُو حَمَزَةَ التَّمَالِي فِي تَفْسِيرِهِ حَدَّثَنِي عُثْمَانُ بْنُ عُمَيْرٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ص حِينَ قَدِمَ الْمَدِينَةَ وَ اسْتَحْكَمَ الْإِسْلَامَ قَالَتْ الْأَنْصَارُ فِيمَا بَيْنَهُمْ يَا نَبِيَّ رَسُولَ اللَّهِ ص فَنَقُولُ لَهُ تَعْرُوكَ لَهُ أَمْوَرٌ فَهَذِهِ أَمْوَالُنَا فَاحْكُمْ فِيهَا غَيْرَ حَرَجٍ وَ لَا مَحْظُورٍ عَلَيْكَ فَأَنْتَوُ فِي ذَلِكَ فَتَزَلْ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ

And Abu Hamza Al-Sumali in his Tafseer - Rasool-Allah^{saww}, when he^{saww} proceeded to Al-Medina and Al-Islam became strong, the Helpers said regarding what was in between them, 'We should go to Rasool-Allah^{saww} and say to him^{saww} 'You have fought for these affairs, so here is our wealth, you^{saww} judge with regards to this without any fault or hindrance to you^{saww} (i.e., take whatever you^{saww} want)'. So they came to him^{saww} with regards to that, thus (the Verse) **Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives [42:23]**, was revealed'.

فَقَرَأَهَا عَلَيْهِمْ فَقَالَ تَوَدُّونَ قَرَاتِي مِنْ بَعْدِي فَخَرَجُوا مِنْ عِنْدِهِ مُسْلِمِينَ لِقَوْلِهِ لِقَوْلِهِ فَقَالَ الْمُنَافِقُونَ إِنَّ هَذَا لَشَيْءٌ افْتَرَاهُ فِي تَحْلِيلِهِ أَرَادَ بِذَلِكَ أَنْ يُذَلَّلَنَا لِقَرَاتِيهِ مِنْ بَعْدِهِ فَتَزَلَّتْ أَمْ يَقُولُونَ افْتَرَىٰ عَلَىٰ اللَّهِ كَذِبًا

Rasool-Allah^{saww} recited it to them and said: 'Be cordial to my^{saww} near relatives from after me^{saww}'. They went out from him^{saww} having submitted to his^{saww} words. But the hypocrites said, 'This is something which has been forged in his^{saww} gathering intending by that to he^{saww} would humiliate us (in favour of) his^{saww} near relatives from after him^{saww}'. Thus it was Revealed: **Or are they saying, He has fabricated a lie upon Allah? [42:24]**.

فَأَرْسَلَ إِلَيْهِمْ فَتَلَاهَا عَلَيْهِمْ فَكَبَرُوا وَ اسْتَشَدَّ عَلَيْهِمْ فَأَنْزَلَ اللَّهُ وَ هُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ الْآيَةَ

Rasool-Allah^{saww} sent for them, and recited it to them. They cried intensely to Rasool-Allah^{saww}, and so Allah^{azwj} Revealed: **And He is the One Who Accepts the repentance from His servants [42:25]** – the Verse.

فَأَرْسَلَ فِي أَنْبَاهِهِمْ فَبَشَّرَهُمْ قَالَ وَ يَسْتَجِيبُ الَّذِينَ آمَنُوا وَ هُمْ الَّذِينَ سَلَّمُوا لِقَوْلِهِ

Rasool-Allah^{saww} sent a message after them and gave them the good news and said: **And He Answers those who believe [42:26]** - and they were the ones who submitted to Rasool-Allah^{saww}'s words'.

ثُمَّ قَالَ تَعَالَى وَ مَنْ يَفْتَرِفْ حَسَنَةً نَزِدْ لَهُ فِيهَا حُسْنًا أَي مَنْ فَعَلَ طَاعَةً نَزِدْ لَهُ فِي تِلْكَ الطَّاعَةِ حُسْنًا بِأَنْ نُوجِبَ لَهُ الثَّوَابَ.

Then the Exalted Said: **And one who earns good, We will Increase the good for him therein [42:23]**, i.e., one who does the obedience, We^{azwj} shall Increase the good for him during that obedience, by Obligating the Rewards for him’.

وَ صَحَّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ ع أَنَّهُ خَطَبَ النَّاسَ فَقَالَ فِي خُطْبَتِهِ أَنَا مِنْ أَهْلِ الْبَيْتِ الَّذِينَ افْتَرَضَ اللَّهُ مَوَدَّتَهُمْ عَلَى كُلِّ مُسْلِمٍ فَقَالَ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى وَ مَنْ يَفْتَرِفْ حَسَنَةً نَزِدْ لَهُ فِيهَا حُسْنًا وَ افْتَرِافُ الْحَسَنَةِ مَوَدَّتُنَا أَهْلَ الْبَيْتِ.

And correct from Al-Hassan Bin Ali^{asws}, addressing the people, he^{asws} said in his^{asws} address: ‘I^{asws} from the People^{asws} of the Household, those Allah^{azwj} Obligated their^{asws} cordiality upon every Muslim, so He^{azwj} Said: **Say: ‘I do not ask you for recompense over it, except for the cordiality to be for my relatives’. And one who earns good, We will Increase the good for him therein. [42:23]**, and (the words) ‘**earns good**’, is our^{asws} cordiality of People^{asws} of the Household’.

وَ رَوَى إِسْمَاعِيلُ بْنُ عَبْدِ الْحَالِقِ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: إِنَّهَا نَزَلَتْ فِيْنَا أَهْلَ الْبَيْتِ أَصْحَابَ الْكِسَاءِ.

And it is reported by Ismail Bin Abdul Khaliq, ‘From Abu Abdullah^{asws} having said: ‘It was Revealed regarding us^{asws}, People^{asws} of the Household, companions of the cloak’.

وَ قَالَ الْعَلَامَةُ رَوَّحَ اللَّهُ رُوحَهُ فِي كِتَابِ كَشْفِ الْحَقِّ رَوَى الْجُمْهُورُ فِي الصَّحِيحَيْنِ وَ أَحْمَدُ بْنُ حَنْبَلٍ فِي مُسْنَدِهِ وَ التَّعَلُّبِيُّ فِي تَفْسِيرِهِ عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا نَزَلَ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى قَالُوا يَا رَسُولَ اللَّهِ مَنْ قَرَابَتُكَ الَّذِينَ وَجَبَتْ عَلَيْنَا مَوَدَّتُهُمْ قَالَ عَلِيُّ وَ فَاطِمَةُ وَ ابْنَاهُمَا.

And the Allama said in the book ‘Kashf Al Haq’ – Al Jamhour in (the book) ‘Al Sahiheyne’, and Ahmad Bin Hanbal in his (book) ‘Musnad, and A; Sa’alby in his Tafseer, from Ibn Abbas who said,

‘When it was Revealed: **Say: ‘I do not ask you for recompense over it, except for the cordiality to be for my relatives’. [42:23]**, they said, ‘O Rasool-Allah^{saww}! Who are your^{saww} relatives, those, their cordiality is Obligated upon us?’ He^{saww} said: ‘Ali^{asws} and (Syeda) Fatima^{asws} and their^{asws} sons^{asws}’.

رَوَى أَنَّهَا لَمَّا نَزَلَتْ قِيلَ يَا رَسُولَ اللَّهِ مَنْ قَرَابَتُكَ هَؤُلَاءِ قَالَ عَلِيُّ وَ فَاطِمَةُ وَ ابْنَاهُمَا ثُمَّ قَالَ وَ مَنْ يَفْتَرِفْ حَسَنَةً وَ مَنْ يَكْتَسِبْ طَاعَةً سِيمَا حُبِّ آلِ الرَّسُولِ ص.

It is reported that when it was Revealed, it was said, ‘O Rasool-Allah^{saww}! Who are your^{saww} relatives, these ones?’ He^{saww} said: ‘Ali^{asws}, and (Syeda) Fatima^{asws} and their^{asws} sons^{asws}’. Then he^{saww} said: **‘And one who earns good – and one who earns obedience of the Progeny^{asws} of the Rasool^{saww} in particular’.**

قال الرازي في تفسيره الكبير روى الكلبي عن ابن عباس قال إن النبي لما قدم المدينة كانت تنوبه نواب و حقوق و ليس في يده سعة فقال الأنصار إن هذا الرجل قد هداكم الله على يده و هو ابن أختكم و جاركم في بلدكم فأجمعوا له طائفة من أموالكم

Al-Razy said in his ‘Tafseer Al-Kabeer’ – It is reported from Ibn Abbas who said, ‘The Prophet^{saww}, when he^{saww} arrived in Al-Medina, they sent their deputies and rights, and there wasn’t capaciousness (of wealth) in his^{saww} hands. The Helpers said, ‘This man^{saww},

Allah^{azwj} has Guided you all upon his^{saww} hands, and he^{saww} is a son of your sister^{as}, and is a neighbour in your city, so gather a part of your wealth for him^{saww}.

ففعّلوا ثم أتوه به فردّه عليهم و نزل قوله تعالى **قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا أَي عَلَى الْإِيمَانِ إِلَّا أَنْ تَدُودُوا أَقَارِبِي فَحْتَمِهِمْ عَلَى مَوَدَّةِ أَقَارِبِهِ.**

They did so, then came to him^{saww} with it, but he^{saww} rejected it upon them, and the Words of the Exalted was Revealed: **Say: 'I do not ask you for recompense over it [42:23]**, i.e. upon the Eman, 'except if you are cordial to my^{saww} relatives', and he^{saww} urged them upon being cordial with his^{saww} relatives'.

ثُمَّ قَالَ نَقَلَ صَاحِبُ الْكَشَافِ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: مَنْ مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ مَاتَ شَهِيدًا أَلَا وَ مَنْ مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ مَاتَ مَعْفُورًا لَهُ أَلَا وَ مَنْ مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ مَاتَ تَائِبًا أَلَا وَ مَنْ مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ مَاتَ مُؤْمِنًا مُسْتَكْمِلَ الْإِيمَانِ

Then he said, 'The author of 'Al-Kashaf' transmitted from the Prophet^{saww} having said: 'One who dies upon the love of the Progeny^{asws} of Muhammad^{saww}, dies a martyr. Indeed! And the one who dies upon the love of the Progeny^{asws} of Muhammad^{saww}, dies having (his sins) Forgiven for him. And the one who dies upon the love of the Progeny^{asws} of Muhammad^{saww} dies repentant. Indeed! And one who dies upon the love of the Progeny^{asws} of Muhammad dies a Momin of complete Eman.

أَلَا وَ مَنْ مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ بَشَّرَهُ مَلَكُ الْمَوْتِ بِالْجَنَّةِ ثُمَّ مُنْكَرٌ وَ نَكِيرٌ أَلَا وَ مَنْ مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ يُرْفُ إِلَى الْجَنَّةِ كَمَا تُرْفُ الْعُرْسُ إِلَى بَيْتِ زَوْجِهَا أَلَا وَ مَنْ مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ صُفِّحَ لَهُ فِي قَبْرِهِ بَابَانِ إِلَى الْجَنَّةِ

Indeed! And one who dies upon love of the Progeny^{asws} of Muhammad^{saww}, the Angel of death give him glad tidings with the Paradise, then Munkar and Nakeer (two questioning Angels). Indeed! And one who dies upon love of the Progeny^{asws} of Muhammad^{saww} would be escorted to the Paradise just as the bride tends to get escorted to the house of her husband. And one who dies upon love of the Progeny^{asws} of Muhammad^{saww}, two doors two the Paradise would be opened up for him in his grave.

أَلَا وَ مَنْ مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ جَعَلَ اللَّهُ قَبْرَهُ مَرَارَ مَلَائِكَةِ الرَّحْمَةِ أَلَا وَ مَنْ مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ مَاتَ عَلَى السُّنَّةِ وَ الْجَمَاعَةِ

Indeed! And one who dies upon love of Progeny^{asws} of Muhammad, Allah^{azwj} would Make his grave as a visitation place for the Angels of Mercy. Indeed! And one who dies upon love of the Progeny^{asws} of Muhammad^{saww} dies upon the Sunnah and the community.

أَلَا وَ مَنْ مَاتَ عَلَى بُغْضِ آلِ مُحَمَّدٍ جَاءَ يَوْمَ الْقِيَامَةِ مَكْتُوبٌ بَيْنَ عَيْنَيْهِ آيسٌ مِنْ رَحْمَةِ اللَّهِ أَلَا وَ مَنْ مَاتَ عَلَى بُغْضِ آلِ مُحَمَّدٍ مَاتَ كَافِرًا أَلَا وَ مَنْ مَاتَ عَلَى بُغْضِ آلِ مُحَمَّدٍ لَمْ يَشْمَنَّ رَائِحَةَ الْجَنَّةِ.

Indeed! And one who dies upon hatred for Progeny^{asws} of Muhammad^{saww} would come on the Day of Qiyamah, inscribed upon his eyes would be (the words): 'Despaired from the Mercy of Allah^{azwj}'. Indeed! And one who dies upon hatred for the Progeny^{asws} of Muhammad^{saww}, dies a Kafir. Indeed! And one who dies upon hatred for Progeny^{asws} of Muhammad^{saww} will not (even) smell the aroma of the Paradise''.

وَ رَوَى صَاحِبُ الْكَشَافِ أَنَّهُ لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ قِيلَ يَا رَسُولَ اللَّهِ مَنْ قَرَأْتِكَ هَذَا الْآيَةَ وَ جَبَّتْ عَلَيْنَا مَوَدَّتُهُمْ فَقَالَ عَلِيُّ وَ فَاطِمَةُ وَ ابْنَاهُمَا.

And it is reported by the author of 'Al-Kashaf' – 'When this Verse was Revealed, it was said, 'O Rasool-Allah^{saww}! Who are your^{saww} relatives, those whose cordiality is Obligated upon us?' He^{saww} said: 'Ali^{asws} and (Syeda) Fatima^{asws} and their^{asws} sons^{asws}'.

قَالَ ص فَاطِمَةُ بَضْعَةٌ مِثِّي يُؤْذِينِي مَا يُؤْذِيهَا.

He^{saww} said: 'Fatima^{asws} is a part of mine^{saww}. It hurts me^{saww} what hurts her^{asws}'.

وَقَالَ صَاحِبُ الْكُشَافِ زَائِدًا عَلَى مَا نَقَلَهُ عَنْهُ الرَّازِيُّ رُوِيَ عَنْ عَلِيٍّ ع قَالَ: شَكَوْتُ إِلَى رَسُولِ اللَّهِ ص حَسَدَ النَّاسِ لِي فَقَالَ أَمَا تَرْضَى أَنْ تَكُونَ رَابِعَ أَرْبَعَةٍ أَوْلَ مَنْ يَدْخُلُ الْجَنَّةَ أَنَا وَ أَنْتَ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ أَرْوَاجُنَا عَنْ أَيْمَانِنَا وَ شَمَائِلِنَا وَ دُرِّيَاتِنَا خَلْفَ أَرْوَاجِنَا.

And the author of 'Al-Kashaf' said, 'In addition to what Al-Razy has transmitted, it is reported from Ali^{asws} having said: 'I^{asws} complained to Rasool-Allah^{saww} about the envy of the people towards me^{asws}. He^{saww} said: 'Are you^{asws} not pleased that you^{asws} happen to be the fourth of four. The first one to enter the Paradise would be I^{saww}, and you^{asws}, and Al-Hassan^{asws} and Al-Husayn^{asws}, and our^{asws} wives from our^{asws} right and our^{asws} left, and our^{asws} offspring would be behind our^{asws} wives''.

وَعَنِ النَّبِيِّ ص حُرِّمَتِ الْجَنَّةُ عَلَى مَنْ ظَلَمَ أَهْلَ بَيْتِي وَ آذَانِي فِي عَيْرَتِي وَ مَنْ اصْطَنَعَ صَنِيعَةً إِلَى أَحَدٍ مِنْ وُلْدِ عَبْدِ الْمُطَّلِبِ وَ لَمْ يُجَازِهِ عَلَيْهَا فَأَنَا أُجَازِيهِ عَلَيْهَا عَدَا إِذَا لَقِيَنِي يَوْمَ الْقِيَامَةِ.

And from the Prophet^{saww}: 'The Paradise is Prohibited unto the one who is unjust to the People^{asws} of my^{saww} Household, and hurts me^{saww} regarding my^{saww} family; and one who does a favour to anyone from the children of Abdul Muttalib^{asws} and was not recompensed upon it, then I^{saww} shall recompense him upon it tomorrow when he meets me^{saww} on the Day of Qiyamah'.

وَرُوِيَ أَنَّ الْأَنْصَارَ قَالُوا فَعَلْنَا وَ فَعَلْنَا كَأَنَّهُمْ افْتَخَرُوا فَقَالَ عَبَّاسٌ أَوْ ابْنُ عَبَّاسٍ لَنَا الْمَضَلُّ عَلَيْكُمْ فَبَلَغَ ذَلِكَ رَسُولَ اللَّهِ ص فَأَتَاهُمْ فِي بَحَالِسِهِمْ فَقَالَ يَا مَعْشَرَ الْأَنْصَارِ أَلَمْ تَكُونُوا إِذْ لَقَّيْتُمْ فَأَعَزَّكُمْ اللَّهُ فِي قَالُوا بَلَى يَا رَسُولَ اللَّهِ

And it is reported that the Helpers said, 'We have done (this) and we have done (this)', as if they were priding. Abbas, of Ibn Abbas said, 'There is merit for us over you'. That reached Rasool-Allah^{saww}, so he^{saww} came to them in their gathering and said: 'O community of the Helpers! Were you not humiliated and Allah^{azwj} Gave you honour through me^{saww}?' They said, 'Yes, O Rasool-Allah^{saww}!'

قَالَ أَلَمْ تَكُونُوا ضَلَالًا فَهَدَانُكُمْ اللَّهُ فِي قَالُوا بَلَى يَا رَسُولَ اللَّهِ قَالَ أَلَا تَقُولُونَ أَلَمْ يُخْرِجْكُمْ قَوْمَكُمْ فَأَوْيْنَاكُمْ أَوْ لَمْ يَكْدُبُوكُمْ فَصَدَّقْنَاكُمْ أَوْ لَمْ يَخْدُلُوكَ فَتَنَصَّرْنَاكُمْ

He^{saww} said: 'Did you not happen to be straying and Allah^{azwj} Guided you through me^{saww}?' They said, 'Yes, O Rasool-Allah^{saww}!' So why don't you love me^{saww}?' They said, 'What have we said, 'O Rasool-Allah^{saww}?' He^{saww} said: 'Are you not saying, 'Did your^{saww} people not expel you^{saww} and we sheltered you^{saww}, and they belied you^{saww} while we ratified you^{saww}, and they abandoned you^{saww} and we helped you^{saww}?'

قَالَ فَمَا زَالَ يَقُولُ حَتَّى جَنُّوا عَلَى الرَّكْبِ وَ قَالُوا أَمْوَالُنَا وَ مَا فِي أَيْدِينَا لِلَّهِ وَ لِرَسُولِهِ فَتَرَلَّتِ الْآيَةُ.

He (the narrator) said, 'He^{saww} did not cease saying until they kneeled upon their knees and said, '(All) our wealth and whatever is in our hands is for Allah^{azwj} and for His^{azwj} Rasool^{saww}'. So, the Verse was Revealed".

1- فس، تفسير القمي في رواية أبي الجارود عن أبي جعفر ع في قوله تعالى قل ما سألتكم من أجر فهو لكم و ذلك أن رسول الله ص سأل قومه أن يؤدوا أقاربهم و لا يؤدوهم و أما قوله فهو لكم يقول نوابه لكم.

Tafseer al Qummi – In a reported of Abu Al Jaroud,

'From Abu Ja'far^{asws} regarding the Words of the Exalted: **Say: 'Whatever recompense I ask you for, so it is for yourselves. [34:47]:** 'And that is, Rasool-Allah^{saww} asked his^{saww} people to be cordial with his^{saww} relatives and not hurt them; as for His^{azwj} Words: **it is for yourselves**, he^{saww} is saying, its Reward is for you".⁵²¹

2- ب، قرب الإسناد الطيالسي عن إسماعيل بن عبد الحالق قال: قال أبو عبد الله ع للأحول أتيت البصرة قال نعم قال كيف رأيت مسارعة الناس في هذا الأمر و دحوتهم فيه فقال و الله إنهم لقليل و لقد فعلوا ذلك و إن ذلك لقليل فقال عليك بالأحداث فإنهم أسرع إلى كل خير

(The book) 'Qurb Al Asnaad' – Al Tayalasi, from Ismail Bin Abdul Khaliq who said,

'Abu Abdullah^{asws} said to Al-Ahowl: 'Have you been to Al-Basra?' He said, 'Yes'. He^{asws} said: 'How do you see the quickness of the people regarding this matter (Wilayah) and their entering into it?' He said, 'By Allah^{azwj}! They are few, and they have done that, and even then they are few'. He^{asws} said: 'Upon you is to be with the young, for they are quicker to every good (thing)'.⁵²¹

قَالَ مَا يَقُولُ أَهْلُ الْبَصْرَةِ فِي هَذِهِ الْآيَةِ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى قَالَ جُعِلَتْ فِدَاكَ إِنَّهُمْ يَقُولُونَ إِنَّهَا لِقَرَابَةِ رَسُولِ اللَّهِ ص وَ لِأَهْلِ بَيْتِهِ قَالَ إِنَّمَا نَزَلَتْ فِيْنَا أَهْلَ الْبَيْتِ فِي الْحَسَنِ وَ الْحُسَيْنِ وَ عَلِيِّ وَ فَاطِمَةَ أَصْحَابِ الْكِسَاءِ.

He^{asws} said: 'What are they the people of Al-Basra saying regarding this Verse: **Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives'. [42:23]**'. He said, 'May I be sacrificed for you^{asws}! They are saying it is for the near ones of Rasool-Allah^{saww} and for the People^{asws} of his^{saww} Household'. He^{asws} said: 'But rather it was Revealed regarding us, People^{asws} of the Household, regarding Al-Hassan^{asws} and Al-Husayn^{asws}, and Ali^{asws} and (Syeda) Fatima^{asws} – the companions of the cloak".⁵²²

3- ب، قرب الإسناد هارون عن ابن صدقة قال حدثنا جعفر عن آباءه أنه لما نزلت هذه الآية على رسول الله ص قل لا أسألكم عليه أجرًا إلا المودة في القربى قام رسول الله ص فقال أيها الناس إن الله تبارك و تعالى قد فرض لي عليكم فرضاً فهل أنتم مؤدوه

(The book) 'Qurb Al Asnad' – Haroun, from Ibn Sadaqa who said,

⁵²¹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 13 H 1

⁵²² Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 13 H 2

'It was narrated to us by Ja'far^{asws}, from his^{asws} forefathers^{asws}: 'When this Verse was Revealed unto Rasool-Allah^{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 and said: 'O you people! Allah^{azwj} Blessed and Exalted has Obligated and Obligation for me^{saww} upon you all, so will you be fulfilling it?'

قَالَ فَلَمْ يُجِبْهُ أَحَدٌ مِنْهُمْ فَأَنْصَرَفَ فَلَمَّا كَانَ مِنَ الْعَدِ قَامَ فِيهِمْ فَقَالَ مِثْلَ ذَلِكَ ثُمَّ قَامَ فِيهِمْ فَقَالَ مِثْلَ ذَلِكَ فِي الْيَوْمِ الْتَالِي فَكَمَّ يَتَكَلَّمُ أَحَدٌ

He (the narrator) said, 'No one answered him^{saww}. So, he^{saww} left. When it was the next morning, he^{saww} stood among them and said similar to that. (Still there was no response). Then he^{saww} stood among them similar to that during the third day. But no one spoke.

فَقَالَ أَيُّهَا النَّاسُ إِنَّهُ لَيْسَ مِنْ ذَهَبٍ وَ لَا فضَّةٍ وَ لَا مَطْعَمٍ وَ لَا مَشْرَبٍ قَالُوا فَأَلْفَيْهِ إِذَا قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَنْزَلَ عَلَيَّ قُلْنَ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى فَقَالُوا أَمَا هَذِهِ فَتَمَّ

He^{saww} said: 'O you people! It is neither from gold, nor silver, nor food, nor drink!' They said, 'Say it then'. He^{saww} said: 'Allah^{azwj} Blessed and Exalted has Revealed unto me^{saww}: **Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives'. [42:23]**'. They said, 'As for this, so yes''.

فَقَالَ أَبُو عَبْدِ اللَّهِ عَ فَوَ اللَّهُ مَا وَفَى بِهَا إِلَّا سَبْعَةٌ نَفَرٍ سَلْمَانَ وَ أَبُو ذَرٍّ وَ عَمَّارٌ وَ الْمُقَدَّادُ بْنُ الْأَسْوَدِ الْكِنْدِيُّ وَ جَابِرُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ وَ مَوْئِي لِرَسُولِ اللَّهِ ص يُقَالُ لَهُ التُّبَيْثُ وَ زَيْدُ بْنُ أَرْقَمٍ.

Abu Abdullah^{asws} said: 'By Allah^{azwj}! No one were loyal with it except seven persons – Salman^{ra}, and Abu Zarr^{ra}, and Ammar^{ra}, and Al-Miqdad Bin Al-Aswad Al-Kindy, and Jabir Bin Abdullah Al-Ansari, and a slave of Rasool-Allah^{saww} called Al-Subeyt, and Zayd Bin Arqam''.⁵²³

4- حَتَص، الإختصاص جَعْفَرُ بْنُ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْحَمِيرِيِّ عَنْ أَبِيهِ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ أَبِي الْحَسَنِ اللَّيْثِيِّ عَنْهُ عَ مِثْلُهُ.

(The book) 'Al Ikhtisas' – Ja'far Bin Al Husayn, from Muhammad Bin Abdullah Al Himeyri, from his father, from Haroun Bin Muslim, from Abu Al Hassan Al Laysi, from him^{asws} – similar to it''.⁵²⁴

5- فس، تفسير القمي أَبِي عَنِ ابْنِ أَبِي جُرَّانَ عَنِ ابْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ عَ يَقُولُ فِي قَوْلِ اللَّهِ تَعَالَى قُلْنَ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى يَعْنِي فِي أَهْلِ بَيْتِهِ

Tafseer Al Qummi – My father, from Ibn Abu Najran, from Ibn Humeyd, from Muhammad Bin Muslim who said,

'I heard Abu Ja'far^{asws} saying regarding the Words of Allah^{azwj} the Exalted: **Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives'. [42:23]** – regarding People^{asws} of his^{saww} Household'.

⁵²³ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 13 H 3

⁵²⁴ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 13 H 4

قَالَ جَاءَتِ الْأَنْصَارُ إِلَى رَسُولِ اللَّهِ ص فَقَالُوا إِنَّا قَدْ آوَيْنَا وَ نَصَرْنَا فَخُذْ طَائِفَةً مِنْ أَمْوَالِنَا فَاسْتَعِينْ بِهَا عَلَيَّ مَا نَابَكَ فَأَنْزَلَ اللَّهُ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا
يَعْنِي عَلَى التُّبُّؤَةِ إِلَّا الْمَوَدَّةَ فِي الْفُرَى يَعْنِي فِي أَهْلِ بَيْتِهِ

He^{asws} said: 'The Helpers came to Rasool-Allah^{saww} and they said, 'We have sheltered and triumphed, so take part of our wealth and be assisted with it against whatever is repulsive to you^{saww}'. So, Allah^{azwj} Revealed: **Say: 'I do not ask you for recompense over it, - meaning upon the Prophet-hood, except for the cordiality to be for my relatives'. [42:23]** – meaning regarding the People^{asws} of my^{saww} Household'.

ثُمَّ قَالَ أَلَا تَرَى أَنَّ الرَّجُلَ يَكُونُ لَهُ صَدِيقٌ وَ فِي نَفْسِ ذَلِكَ الرَّجُلِ شَيْءٌ عَلَى أَهْلِ بَيْتِهِ فَلَا يَسْلَمُ صَدْرُهُ فَأَرَادَ اللَّهُ أَنْ لَا يَكُونَ فِي نَفْسِ رَسُولِ اللَّهِ ص
شَيْءٌ عَلَى أُمَّتِهِ فَفَرَضَ عَلَيْهِمُ الْمَوَدَّةَ فِي الْفُرَى فَإِنْ أَخَذُوا أَخَذُوا مَفْرُوضًا وَ إِنْ تَرَكُوا تَرَكُوا مَفْرُوضًا

Then he^{asws} said: 'Can you not see that the man happens to have a friend for him and within the self of that man is something against his family, so his chest has not submitted? Allah^{azwj} Wanted that there should not be anything in the self of Rasool-Allah^{saww} upon his^{saww} community, so He^{azwj} Obligated the cordiality regarding the relatives upon them. Thus, if they were to take, they would be taking it Obligatorily, and if they were to neglect, they would be neglecting an Obligation'.

قَالَ فَأَنْصَرْتُمْ مِنْ عِنْدِهِ وَ بَعْضُهُمْ يَقُولُ عَرَضْنَا عَلَيْهِ أَمْوَالَنَا فَقَالَ قَاتِلُوا عَنْ أَهْلِ بَيْتِي مِنْ بَعْدِي وَ قَالَتْ طَائِفَةٌ مَا قَالَ هَذَا رَسُولُ اللَّهِ ص

He^{asws} said: 'So, they left from his^{saww} presence and some of them were saying, 'We presented our wealth to him^{asws} and he^{saww} said: 'You will be killing my^{saww} family from after me^{saww}'. And a group said, 'What is this Rasool^{saww} saying?'

وَ جَحَدُوهُ وَ قَالُوا كَمَا حَكَى اللَّهُ أَمْ يَقُولُونَ افْتَرَى عَلَى اللَّهِ كَذِبًا فَقَالَ اللَّهُ تَعَالَى فَإِنْ يَشَاءُ اللَّهُ يَجْعَلْ عَلَى قَلْبِكَ قَالَ لَوْ افْتَرَيْتَ وَ يَمْحُ اللَّهُ الْبَاطِلَ يَعْنِي
يُبْطِلُهُ وَ يُجِئُ الْحَقَّ بِكَلِمَاتِهِ يَعْنِي بِالْأَيْمَةِ وَ الْقَائِمِ مِنْ آلِ مُحَمَّدٍ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

And they rejected it and said just as Allah^{azwj} has Cited: **Or are they saying, He has fabricated a lie upon Allah? [42:24].** Allah^{azwj} the Exalted Said: **But if Allah so Desires, He would Seal upon your heart, [42:24]** . He^{saww} said: 'If I^{saww} were to fabricate, and Allah Deletes the falsehood – meaning, would Invalidate it, and Confirms the Truth with His Word. – meaning with the Imamate and Al-Qaim^{asws} from the Progeny^{asws} of Muhammad^{saww}, He is All-Knowing with the contents of the chests [42:24].

ثُمَّ قَالَ وَ هُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ إِلَى قَوْلِهِ وَ يَزِيدُهُمْ مِنْ فَضْلِهِ يَعْنِي الَّذِينَ قَالُوا الْقَوْلُ مَا قَالَ رَسُولُ اللَّهِ ص

Then He^{azwj} Said: **And He is the One Who Accepts the repentance from His servants, [42:25]** – up to His^{azwj} Words: **and Increases them from His Grace; [42:26]** – meaning those who said the words what Rasool-Allah^{saww} said.

ثُمَّ قَالَ وَ الْكَافِرُونَ لَهُمْ عَذَابٌ شَدِيدٌ وَ قَالَ أَيْضًا قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْفُرَى قَالَ أَجْرُ التُّبُّؤَةِ أَنْ لَا تُؤَدُّوهُمْ وَ لَا تَقْطَعُوهُمْ وَ لَا
تَغْضِبُوهُمْ وَ تَصِلُوهُمْ وَ لَا تَنْفُضُوا الْعَهْدَ فِيهِمْ لِقَوْلِهِ وَ الَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ

Then He^{azwj} Said: **and for the Kafirs, there would be severe Punishment [42:26]**. And He^{azwj} Said as well: **Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives [42:23]**. A recompense of the Prophet-hood is that they should neither hurt them^{asws}, nor cut them^{asws} off, nor usurp them^{asws}, and help them^{asws} and not break the covenant regarding them, due to His^{azwj} Words: **And those who are maintaining the relationships what Allah has Commanded with maintaining, [13:21]'**.

قَالَ جَاءَ الْأَنْصَارُ إِلَى رَسُولِ اللَّهِ ص فَقَالُوا إِنَّا قَدْ نَصَرْنَا وَفَعَلْنَا فَخُذْ مِنْ أَمْوَالِنَا مَا شِئْتَ فَأَنْزَلَ اللَّهُ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ يَغْنِي فِي أَهْلِ بَيْتِهِ

He^{asws} said: 'The helpers came to Rasool-Allah^{saww} and they said, 'We have triumphed and we have performed, so take from our wealth whatever you^{saww} life'. So, Allah^{azwj} Revealed: **Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives [42:23]** – meaning regarding his^{saww} family.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص بَعْدَ ذَلِكَ مَنْ حَبَسَ أَجِيرًا أَخْرَهُ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ لَا يَقْبَلُ اللَّهُ مِنْهُ يَوْمَ الْقِيَامَةِ صَرْفًا وَلَا عَدْلًا وَهُوَ مَحَبَّةُ آلِ مُحَمَّدٍ ص

Then Rasool-Allah^{saww} said after that: 'One who withhold a recompense of a hired one, then upon him **is the Curse of Allah and the Angels and of the people, altogether [3:87]**. On the Day of Qiyamah, Allah^{azwj} will neither Accept from them any exchange, nor replacements, and it is love of the progeny^{asws} of Muhammad^{saww}.

ثُمَّ قَالَ وَ مَنْ يَغْتَرِفْ حَسَنَةً وَ هِيَ إِفْرَازُ الْإِمَامَةِ لَهُمْ وَ الْإِحْسَانُ إِلَيْهِمْ وَ يُرْهِمُ وَ صِلَتْهُمْ نَزِدَ لَهُ فِيهَا حُسْنًا أَيُّ نِكَافِيٍّ عَلَىٰ ذَلِكَ بِالْإِحْسَانِ.

Then He^{azwj} Said: **And one who earns good, [42:23]**, i.e. We^{azwj} shall Suffice upon that with the Favours''⁵²⁵.

6- سن، المحاسن أبي عمير حَدَّثَنَا عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ الرَّجُلَ رُبَّمَا يُحِبُّ الرَّجُلَ وَ يُبْغِضُ وُلْدَهُ فَأَبَى اللَّهُ عَزَّ وَ جَلَّ إِلَّا أَنْ يُجْعَلَ حُبُّنَا مُفْتَرَضًا أَخَذَهُ مَنْ أَخَذَهُ وَ تَرَكَهُ مَنْ تَرَكَهُ وَاجِبًا فَقَالَ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ.

(The book) 'Al Mahasin' – My father, from the one who narrated it, from is'haq Bin Ammar, from Muhammad Bin Muslim who said,

'I heard Abu Abdullah^{asws} saying: 'Sometimes a man loves a man and hates his children, so Allah^{azwj} Mighty and Majestic Refused except that He^{azwj} would Make our^{asws} love an Obligation. One who takes it, takes it (as an Obligation), and one who leaves it would be neglecting an Obligation. He^{azwj} Said: **Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives [42:23]'**⁵²⁶.

7- سن، المحاسن ابنُ محبوبٍ عَنْ أَبِي جَعْفَرِ الْأَخْوَلِ عَنْ سَلَامِ بْنِ الْمُسْتَبِيرِ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع عَنْ قَوْلِ اللَّهِ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ فَقَالَ هِيَ وَ اللَّهُ فَرِيضَةٌ مِنَ اللَّهِ عَلَى الْعِبَادِ لِمُحَمَّدٍ ص فِي أَهْلِ بَيْتِهِ.

⁵²⁵ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 13 H 5

⁵²⁶ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 13 H 6

(The book) 'Al Mahasin' – Ibn Mahboub, from Abu Ja'far Al Ahowl, from Sallam Bin Al Mustaneer who said,

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj}: **Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives [42:23].** He^{asws} said: 'By Allah^{azwj}! It is an Obligation from Allah^{azwj} upon the servants for Muhammad^{saww} regarding People^{asws} of his^{saww} Household".⁵²⁷

8- سن، المحاسن المهيمة بن التهدي عن العباس بن عامر القصير عن حجاج الحشاب قال: سمعت أبا عبد الله ع يقول لأبي جعفر الأحول ما يقول من عندكم في قول الله تبارك و تعالیٰ فإن لا أسئلكم عليه أجرًا إلا المودة في القرني فقال كان الحسن البصري يقول في أفرائي من العرب

(The book) 'Al Mahasin' – Al Haysam Bin Al Nahdy, from Al Abbas Bin Aamir Al Quseyr, from Hajjaj al Khashab who said,

'I heard Abu Abdullah^{asws} saying to Abu Ja'far Al-Ahowl: 'What are the ones in your presence saying regarding the Words of Allah^{azwj} Blessed and Exalted: **Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives [42:23].** Al-Hassan Al-Basry was saying it is regarding the relatives from the Arabs'.

فقال أبو عبد الله ع لكي أقول لقرشي الذين عندنا هاهنا خاصة فيقولون هي لنا و لكم عامة فأقول خروني عن النبي ص إذا نزلت به شديدة من خص بها أ ليس إيانا خص بها حين أراد أن يلعن أهل بجران أخذ بيد علي و فاطمة و الحسن و الحسين ع

Abu Abdullah^{asws} said: 'It is as if I^{asws} say to Qureysh in our presence: 'It is for us^{asws} in particular', and they say, 'It is for us and you all generally'. So, I^{asws} say: 'Inform me^{asws} about the Prophet^{saww}, when a difficulty befell him^{saww}, whom did he^{as} specialised with it, wasn't it us^{asws} in particular when he^{saww} wanted to curse the people of Najran, he^{saww} grabbed a hand of Ali^{asws}, and (Syeda) Fatima^{asws} and Al-Hassan^{asws} and Al-Husayn^{asws}.

و يوم بدر قال لعلي ع و حمزة و عبيدة بن الحارث قال فأبوا يُعروني لي أ فلكم الخلو و لنا المر.

And on the day of Badr he^{saww} said to Ali^{asws} and Hamza^{asws} and Ubeyda Bin Al-Haris: 'They refused to acknowledge to me^{asws}. So is the sweet for you all and the bitter is for us^{asws}?',⁵²⁸

9- سن، المحاسن الحسن بن علي بن علي الخزاز عن مني الحنيط عن عبد الله بن عجلان قال: سألت أبا جعفر ع عن قول الله تعالیٰ فإن لا أسئلكم عليه أجرًا إلا المودة في القرني فقال نعم هم الأئمة الذين لا يأكلون الصدقة و لا تحل لهم.

(The book) 'Al Mahasin' – Al Hassan Bin Ali Bin Ali Al Khazaz, from Musanna Al Hanat, from Abdullah Bin Ajan who said,

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj} the Exalted: **Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives [42:23].** He^{asws} said: 'Yes, they are the Imams^{asws}, those who are not consuming the charity nor is it Permissible for them".⁵²⁹

⁵²⁷ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 13 H 7

⁵²⁸ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 13 H 8

⁵²⁹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 13 H 9

10- فر، تفسير فرات بن إبراهيم فرأت بن إبراهيم الكوفي عن جعفر بن محمد بن يوسف الأودي عن علي بن أحمد عن إسحاق بن محمد بن عبيد الله عن القاسم بن محمد بن عجيل عن جابر رضي الله عنه قال: كنا مع رسول الله ص في حائط من حيطان بني حارثة إذ جاء جمل أجرب أعجف حتى سجد للنبي ص فلنا لجابر أنت رأيتهُ

Tafseer Furat Bin Ibrahim – Furat Bin Ibrahim Al Kufy, from Ja'far Bin Muhammad Bin Yusuf Al Awdy, from Ali Bin Ahmad, from Is'haq Bin Muhammad Bin Ubeydullah, from Al Qasim Bin Muhammad Bin Aqeel, from Jabir who said,

'We were with Rasool-Allah^{saww} in a garden from the gardens of the clan of Haria when a scabby lean camel came until it prostrated to the Prophet^{saww}. We said to Jabir, 'You saw it?'

قال نعم رأيتهُ واضع جبهته بين يدي رسول الله ص فقال يا عمر إن هذا الجمل قد سجد لي و استجار بي فذهب فاشتره و اغتبه و لا تجعل لأحد عليه سبيلاً

He said, 'Yes, I did see it place its forehead in front of Rasool-Allah^{saww}. He^{saww} said: 'O Umar! This camel has prostrated to me^{saww} and is seeking shelter with me^{saww}, so go and buy it and free it, and do not make a way to be for anyone upon it'.

قال فذهب عمر فاشتراه و خلى سبيله ثم جاء إلى النبي ص فقال يا رسول الله هذا بهيمة يسجد لك فتحن أحق أن نسجد لك سلنا على ما جئنا به من الهدى أجراً سلنا عليه عملاً

He said, 'So, Umar went and bought it and freed its way. Then he came to the Prophet^{saww} and said, 'O Rasool-Allah^{saww}! This animal prostrated to you^{asws}, and we are more rightful that we should prostrate to you^{saww}. Ask us for a recompense upon what you^{saww} have come with it from the guidance. Ask us for a deed upon it'.

فقال ص لو كنت أمر أحداً أن يسجد لأحدٍ لأمرت المرأة أن تسجد لزوجها

He^{saww} said: 'If I^{saww} were to order anyone to prostrate to anyone, I^{saww} would order the wife that she prostrate to her husband'.

فقال جابر فو الله ما خرجت حتى نزلت الآية الكريمة قل لا أسئلكم عليه أجراً إلا المودة في القربى.

Jabir said, 'By Allah^{azwj}! I had not gone out until this honourable Verse was Revealed: **Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives [42:23]'**.⁵³⁰

11- فر، تفسير فرات بن إبراهيم عبيد بن كثير عن علي بن الحكم قال أخبرنا شريك عن إسحاق قال عمرو بن شعيب في قوله تعالى قل لا أسئلكم عليه أجراً إلا المودة في القربى قال قرأته من أهل بيته.

Tafseer Furat Bin Ibrahim – Ubeyd Bin Kaser, from Ali Bin Al Hakam who said, 'We were informed by Shareek, from Is'haq,

⁵³⁰ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 13 H 10

'Amro Bin Shueyb said regarding the Words of the Exalted: **Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives [42:23]**, he said, 'His^{saww} relatives from People^{asws} of his^{saww} Household'' .⁵³¹ (Not a Hadeeth)

12- فر، تفسير فرات بن إبراهيم الحسين بن سعيد عن محمد بن علي بن خلف العطار عن الحسين الأشعري عن قيس بن الربيع عن الأعمش عن سعيد بن جبير عن ابن عباس رضي الله عنه قال: لما نزلت الآية قل لا أسئلكم عليه أجرًا إلا المودة في القربى قلت يا رسول الله من قرابتك الذين أفترض الله علينا مودتهم قال علي و فاطمة و ولدهما ثلاث مرّات يقولها.

Tafseer Furat Bin Ibrahim – Al Husayn Bin Saeed, from Muhammad Bin Ali Bin Khalaf Al Attar, from Al Husayn Al Ashqar, from Qays Bin Al Rabie, from Al Amsh, from Saeed Bin Jubeyr, from Ibn Abbas who said,

'When the Verse: **Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives [42:23]** was Revealed, I said, 'O Rasool-Allah^{saww}! Who are your^{saww} relatives, those whose cordiality Allah^{azwj} has Obligated upon us?' He^{saww} said: 'Ali^{asws}, and (Syeda) Fatima^{asws} and their^{asws} children^{asws} – saying it three times'' .⁵³²

13- فر، تفسير فرات بن إبراهيم جعفر بن محمد الفزاري بإسناده عن عباد بن عبد الله بن حكيم قال: كنت عند جعفر بن محمد ع فسأله رجل عن قول الله قل لا أسئلكم عليه أجرًا إلا المودة في القربى قال نزعتم عنها قرابتها ما بيننا و بينه و نزعتم قريش عنها قرابتها ما بينه و بينهم و كيف يكون هذا و قد أنبأ الله أنه مغموم.

Tafseer Furat Bin Ibrahim – Ja'far Bin Muhammad Al Fazary, by his chain from Abbad Bin Abdullah Bin Hakeem who said,

'We claim it is his^{saww} relatives, what is between us and him^{saww}, and you claim Qureysh are his^{saww} relatives what is between him^{saww} and them, and how can this happen to be and Allah^{azwj} has Informed he^{saww} is infallible'' .⁵³³ (Not a Hadeeth)

14- فر، تفسير فرات بن إبراهيم عبد السلام بن مالك عن محمد بن موسى بن أحمد عن محمد بن الحارث الهاشمي عن الحكم بن سنان الباهلي عن أبي جريح عن عطا [عطاء] بن أبي رباح قال: قلت لفاطمة بنت الحسين أخيريني جعلت فداك بخديت أحدث و أحتجج به على الناس قالت أخيرني أبي أن النبي ص كان نازلًا بالمدينة و أن من أتاه من المهاجرين كانوا ينزلون عليه

Tafseer Furat Bin Ibrahim – Abdul Salam Bin Malik, from Muhammad Bin Musa Bin Ahmad, from Muhammad Bin Al Haris Al Hashimy, from Al Hakam Bin Sinan Al Bahily, from Abu Jareeh, from Ata'a Bin Abu Rayah who said,

'I said to (Syeda) Fatima daughter of Al-Husayn^{asws}, 'May I be sacrificed for you! Inform me with a Hadeeth I can narrate and argue against the people with it'. She said, 'My father^{asws} informed me that the Prophet^{saww} had descended at Al-Medina, and the ones from the Emigrants who came to it were descended at it.

فأزادت الأنصار أن يقرضوا رسول الله فريضة يستعين بها على من أتاه فأتوا رسول الله ص و قالوا قد رأينا ما يتوكل من التائب و إننا أتيناك لتقرض لك من أموالنا فريضة تستعين بها على من أتاك

⁵³¹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 13 H 11

⁵³² Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 13 H 12

⁵³³ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 13 H 13

The Helpers wanted to obligate an obligation for Rasool-Allah^{saww} he^{saww} could be assisted with, and they said, 'We have seen what has affected you^{saww} from the difficulties, and we have come to you to obligate for you^{asws} from our wealth, an obligation you^{saww} can be assisted with upon the ones who come to you^{saww}'.

قَالَ فَاطِرُكَ النَّبِيُّ ص طَوِيلًا ثُمَّ رَفَعَ رَأْسَهُ وَ قَالَ إِنِّي لَمْ أُؤْمَرْ أَنْ أَخَذَ مِنْكُمْ عَلَى مَا جِئْتُمْ بِهِ شَيْئًا فَانطَلِقُوا وَ إِن أُمِرْتُ بِهِ أَعْلَمْتُكُمْ

He^{asws} said: 'The Prophet^{saww} lowered his^{saww} head for a long time, then raised his^{saww} head and said: 'I^{saww} have not been Commanded to take from you anything what you have come with, therefore go, and if I^{saww} am get Commanded with it, I^{saww} shall let you know'.

قَالَ فَنَزَلَ جِبْرَائِيلُ فَقَالَ يَا مُحَمَّدُ إِنَّ رَبَّكَ قَدْ سَمِعَ مَقَالَةَ قَوْمِكَ وَ مَا عَرَضُوا عَلَيْكَ وَ أَنْزَلَ اللَّهُ عَلَيْهِمْ فَرِيضَةً قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ بَيْنِي
الْقُرْبَى

He^{asws} said: 'Jibraeel^{as} descended and said: 'O Muhammad^{saww}! Your^{saww} Lord^{azwj} has Heard the talk of your^{saww} people and what they presented to you^{saww}, and Allah^{azwj} has Sent down an Obligation upon them: **Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives [42:23]'**.

فَخَرَجُوا وَ هُمْ يَقُولُونَ مَا أَرَادَ رَسُولُ اللَّهِ ص إِلَّا أَنْ يَذَلَّ لَهُ النَّاسُ وَ تَخَضَّعَ لَهُ الرِّقَابُ مَا دَامَتِ السَّمَاوَاتُ وَ الْأَرْضُ لِيَنِي عَبْدِ الْمُطَّلِبِ

They went out and they were saying, 'Rasool-Allah^{saww} does not intend except that the people be disgraced to him^{saww} and the necks be humbled to him^{saww}, and the earth be for the clan of Abdul Muttalib^{asws}'.

قَالَ فَبَعَثَ النَّبِيُّ ص إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع أَنْ اصْعَدِ الْمِنْبَرَ وَ ادْعُ النَّاسَ إِلَيْكَ ثُمَّ قُلْ يَا أَيُّهَا النَّاسُ مَنْ انْتَقَصَ أَجْرًا أَجْرَهُ فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ وَ مَنْ انْتَمَى إِلَى غَيْرِ مَوَالِيهِ فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ فَمَنْ انْتَقَى مِنْ وَالِدَيْهِ فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ

He^{asws} said: 'The Prophet^{saww} sent a message to Ali^{asws} Bin Abu Talib^{asws}: Ascend the pulpit and call the people to you^{asws}, then say: 'O you people! One who is deficient in recompensing a hired one of his recompense, so let him assume his seat from the Fire, and one who is affiliated to other than his master, so let him assume his seat from the Fire, and the one who disavows from his parents, so let him assume his seat from the Fire'.

قَالَ فَقَامَ رَجُلٌ وَ قَالَ يَا أَبَا الْحُسَيْنِ مَا هَذَا مِنْ تَأْوِيلِ فَقَالَ اللَّهُ وَ رَسُولُهُ أَعْلَمُ ثُمَّ أَتَى رَسُولَ اللَّهِ ص فَأَخْبَرَهُ فَقَالَ النَّبِيُّ ص وَنِإِلَ لِرَبِّهِ مِنْ تَأْوِيلِهِ
ثَلَاثَ مَرَّاتٍ

He^{asws} said: 'A man stood up and said, 'O Abu Al-Hassan^{asws}! What is an interpretation for these'. He^{asws} said: 'Allah^{azwj} and His^{azwj} Rasool^{saww} is more knowing'. Then he^{asws} came to Rasool-Allah^{saww} and informed him^{saww}. The Prophet^{saww} said: 'Woe be to Qureysh from its interpretation' – three times.

ثُمَّ قَالَ يَا عَلِيُّ انطَلِقْ فَأَخْبِرْهُمْ أَنِّي أَنَا الْأَجِيرُ الَّذِي أَثْبَتَ اللَّهُ مَوَدَّتَهُ مِنَ السَّمَاءِ

Then he^{saww} said: 'O Ali^{asws}! Go and inform them that I^{saww} am the hired one whose cordiality Allah^{azwj} has Affirmed from the sky'.

ثُمَّ قَالَ أَنَا وَ أَنْتَ مَوْلَى الْمُؤْمِنِينَ وَ أَنَا وَ أَنْتَ أَبَوَا الْمُؤْمِنِينَ

Then he^{saww} said: 'I^{saww} and you^{asws} are the Masters of the Momineen, and I^{saww} and you^{asws} are two fathers of the Momineen'.

ثُمَّ خَرَجَ رَسُولُ اللَّهِ ص فَقَالَ يَا مَعْشَرَ قُرَيْشٍ وَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ فَلَمَّا اجْتَمَعُوا قَالَ يَا أَيُّهَا النَّاسُ إِنَّ عَلِيًّا أَوْلَكُمْ بِإِيمَانِنَا بِاللَّهِ وَ أَفْوَكُمْ بِأَمْرِ اللَّهِ وَ أَوْفَاكُمْ بِعَهْدِ اللَّهِ وَ أَعْلَمَكُمْ بِالْقَضِيَّةِ وَ أَهْمَكُمْ بِالسَّوِيَّةِ وَ أَحْسَنَكُمْ بِالرَّيَّةِ وَ أَفْضَلَكُمْ عِنْدَ اللَّهِ مَرْيَّةً

Then Rasool-Allah^{saww} came out and said: 'O community of Quraysh, and the Emigrants and the Helpers!' When they gathered, he^{saww} said: 'O you people! Ali^{asws} is the first of you in believing in Allah^{azwj}, and the straightest of you with the Commands of Allah^{azwj}, and most fulfilling of you with the Covenant of Allah^{azwj}, and most knowledgeable of you with the judgments, and the most equitable of you with the fairness, and the most merciful of you with the citizens, and most superior of you in the Presence of Allah^{azwj} of sanctity'.

ثُمَّ قَالَ إِنَّ اللَّهَ مَثَلٌ لِي أُمَّتِي فِي الطِّينِ وَ عَلَّمَنِي أَسْمَاءَهُمْ كَمَا عَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَيَّ فَمَرَّ بِي أَصْحَابُ الرَّايَاتِ فَاسْتَعْفَرْتُ لِعَلِّي وَ شِيعَتِهِ وَ سَأَلْتُ رَبِّي أَنْ تَسْتَقِيمَ أُمَّتِي عَلَيَّ مِنْ بَعْدِي فَأَبَى إِلَّا أَنْ يُضِلَّ مَنْ يَشَاءُ وَ يَهْدِيَ مَنْ يَشَاءُ

Then he^{saww} said: 'Allah^{azwj} Made a resemblance of my^{saww} community for me^{saww} in the clay and Taught me^{saww} their names just as He^{azwj} Taught Adam^{as} the names, all of them, then Presented them unto me^{saww}. The bearers of the flags passed by me and sought Forgiveness for Ali^{asws} and his^{asws} Shias, and I^{saww} asked my^{saww} Lord^{azwj} to Affirm my^{saww} community upon Ali^{asws} from after me^{saww}, but He^{azwj} Refused except that He^{azwj} would Let stray ones He^{azwj} so Desires to and Guide ones He^{azwj} so Desires to.

ثُمَّ ابْتَدَأَنِي رَبِّي فِي عَلِيٍّ ع بِسَبْعِ خِصَالٍ أَمَّا أَوْلُهُنَّ فَإِنَّهُ أَوَّلُ مَنْ تَنَسَّقُ الْأَرْضُ عَنْهُ مَعِيَ وَ لَا فَخْرَ وَ أَمَّا الثَّانِيَةُ فَإِنَّهُ يَدُودُ أَعْدَاءَهُ عَنْ حَوْضِي كَمَا تَدُودُ الرُّعَاةُ غَرِيبَةَ الْإِبِلِ

Then my^{saww} Lord^{azwj} Initiated me^{saww} regarding Ali^{asws} with seven characteristics. As for the first of them, he^{asws} is the first one the ground would split apart from along with me^{saww}, and no pride; and as for the second, he^{asws} shall impede his^{asws} enemies from my^{saww} Fountain just as the shepherd tends to impede a strange camel (which is not his);

وَ أَمَّا الثَّالِثَةُ فَإِنَّ مِنْ قُرَّاءِ شِيعَةِ عَلِيٍّ ع لَيْشَمْعُ فِي مِثْلِ رَيْبَعَةٍ وَ مُضَرَّ وَ أَمَّا الرَّابِعَةُ فَإِنَّهُ أَوَّلُ مَنْ يَفْرُغُ بَابَ الْجَنَّةِ مَعِيَ وَ لَا فَخْرَ وَ أَمَّا الْخَامِسَةُ فَإِنَّهُ أَوَّلُ مَنْ يُزَوِّجُ مِنَ الْخُورِ الْعَيْنِ مَعِيَ وَ لَا فَخْرَ وَ أَمَّا السَّادِسَةُ فَإِنَّهُ أَوَّلُ مَنْ يُسْقَى مِنَ الرَّحِيقِ الْمَخْتُومِ خِيَامُهُ مِسْكًَ وَ فِي ذَلِكَ فَلَيْتَنَافَسِ الْمُسَافِسُونَ.

And as for the third, from the poor ones of the Shias of Ali^{asws}, he^{asws} will intercede regarding the like (number) of (clans of) Rabie and Muzar; and as for the fourth, he^{asws} will be the first one to knock upon the door of the Paradise along with me^{saww}, and no pride; and as for the fifth, he^{asws} will be the first one to marry a Maiden Hourie along with me^{saww}, and no pride; and as for the sixth, he^{asws} will be the first one to quench **from sealed nectar [83:25] Its sealing being of musk, and regarding that, so let the aspiring ones aspire [83:26]''**.

أقول: الظاهر ان نسخة المصنّف كانت ناقصة فلم يذكر السابعة، و الموجود في المصدر: و أمّا السادسة فانه اول من يسكن معي في عليين و لا فخر، و اما السابعة فانه اول من يسقى من رحيق مختوم اه.

Note: - I (Majlisi) am saying that the copy of the author was deficient. He did not mentioned the seventh, and it is located in the source: 'And as for the sixth, he^{asws} will be the first one to settle with me^{sawww} in the Illiyeen, and no pride; and as for the seventh, he^{asws} will be the first one to quench **from sealed nectar [83:25]**'.⁵³⁴

15- فر، تفسير فرات بن إبراهيم عبد السلام عن هارون بن أبي بريدة عن جعفر بن الحسين عن يوسف عن الحسين بن إسماعيل الأسدي عن سعد بن طريف عن ابن نباتة قال: كنت جالسا عند أمير المؤمنين علي بن أبي طالب ع في مسجد الكوفة فأتاه رجل من بجيلة يكنى أبا خديجة ومعه ستون رجلا من بجيلة فسلموا وسلموا ثم جلسوا وجلسوا ثم إن أبا خديجة قال يا أمير المؤمنين أ عندك سر من سر رسول الله ص تحدثنا به

Tafseer Furat Bin Ibrahim – Abdul Salam, from Haroun Bin Abu Burdah, from Ja'far Bin Al Hassan, from Yusuf, from Al Husayn Bin Ismail Al Asady, from Sa'ad Bin Tareyf, from Ibn Nubata who said,

'I was seated in the presence of Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws} in Masjid Al-Kufa and a man from Baheela teknonymed as Abu Khadeeja came to him^{asws} and with him we sixty men from Baheela. He greeted and they greeted, then he sat down and they sat down. Then Abu Khadeeja said, 'O Amir Al-Momineen^{asws}! Is there any secret with you^{asws} from the secrets of Rasool-Allah^{sawww} you can narrate to us with it?'

قال نعم يا قنبر اثني بالكتابة ففضتها فإذا هي أسفلها سائمة مثل ذنب القارص مكتوبة فيها بسم الله الرحمن الرحيم إن لعنة الله و ملائكته و الناس أجمعين على من اتقى إلى غير مواليه و لعنة الله و الملائكة و الناس أجمعين على من أخذت في الإسلام حدا أو أوى محدثا و لعنة الله و الملائكة و الناس أجمعين على من ظلم أجيرا

He^{asws} said: 'Yes. O Qanbar! Come to me^{asws} with the book!' He^{asws} opened it and there at its bottom was a cursor like the tail of a mouse. It was written therein: - '**In the Name of Allah the Beneficent, the Merciful [1:1]. the Curse of Allah and the Angels and of the people, altogether [3:87]** is upon the one who is affiliated to other than his master; and **the Curse of Allah and the Angels and of the people, altogether [3:87]** is upon the one who innovates an innovation in Al-Islam, or shelters an innovator; and **the Curse of Allah and the Angels and of the people, altogether [3:87]** is upon the one who oppresses a hired one (of his recompense);

و لعنة الله على من سرق شيئا من الأرض و حدودها يكلف يوم القيامة أن يحيى بذلك من سبع سماوات و سبع أرضين ثم اتقت إلى الناس فقال و الله لو كلفتم هذا دواب الأرض ما أطاقتم

and Curse of Allah^{azwj} is upon one who steals a palms width from the land and its limits. He will be encumbered on the Day of Qiyamah that he comes with that from the seven skies and seven earths". Then he^{asws} turned towards the people and said: 'By Allah^{azwj}! If this were to be encumbered upon the animals of the earth, they would not (be able to) endure it'.

فقال له يا أبا خديجة إننا أهل البيت موالى كل مسلم فمن تولى غيرنا فعليه مثل ذلك و الأجير ليس بالدينار و لا بالدينارين و لا بالدرهم و لا بالدرهمين بل من ظلم رسول الله ص أجره في قرابته قال الله تعالى قل لا أسئلكم عليه أجرا إلا المودة في القربى فمن ظلم رسول الله ص أجره في قرابته فعليه لعنة الله و الملائكة و الناس أجمعين.

⁵³⁴ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 13 H 14

He^{asws} said to him: 'O Abu Khadeeja! We^{asws}, People^{asws} of the Household are Masters of every Muslim. So, the one who accepts as ruler other than us^{asws}, upon him is (Curses) like that, and (we^{asws} are) the hired ones, not with the Dinar, nor with the two Dinars, nor with the Dirham nor with two Dirhams, but one who is unjust to Rasool-Allah^{saww} of his^{saww} recompense regarding his^{saww} relatives. Allah^{azwj} the Exalted Said: **Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives [42:23].** So, the one who is unjust to Rasool-Allah^{saww} of his^{saww} recompense regarding his^{saww} relatives, upon him is **the Curse of Allah and the Angels and of the people, altogether [3:87]'**.⁵³⁵

16- فر، تفسير فرات بن إبراهيم عبيد بن كثير عن يحيى بن الحسن بن الفرات القزاز عن عامر بن كثير السراج عن الحسين بن سعيد عن محمد بن علي عن زياد بن المنذر قال سمعت أبا جعفر محمد بن علي ع وهو يقول نحن شجرة أصلها رسول الله ص وفرعها علي بن أبي طالب ع وأغصانها فاطمة بنت النبي ص وثمرتها الحسن والحسين عليهما السلام والتحية والإكرام

Tafseer Furat Bin Ibrahim – Ubeyd Bin Kaseer, from Yahya Bin Al Hassan Bin Al Furat Al Fazzaz, from Aamir Bin Kaseer Al Sarraj, from Al Husayn Bin Saeed, from Muhammad bin Ali, from Ziyad Bin Al Munzir who said,

'We^{asws} are such a tree, its roots is Rasool-Allah^{saww}, and its branches is Ali^{asws} Bin Abu Talib, and its twigs is Fatima^{asws} daughter^{asws} of the Prophet^{saww}, and its fruits are Al-Hassan^{asws} and Al-Husayn^{asws}, upon them^{asws} be the greetings, and the salutations, and the honours.

وَأَنَا شَجَرَةُ النَّبُوَّةِ وَبَيْتُ الرَّحْمَةِ وَمِفْتَاحُ الْحِكْمَةِ وَمَعْدِنُ الْعِلْمِ وَمَوْضِعُ الرِّسَالَةِ وَمُخْتَلَفُ الْمَلَائِكَةِ وَمَوْضِعُ سِرِّ اللَّهِ وَوَدِيعَتُهُ وَالْأَمَانَةُ الَّتِي عُرِضَتْ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ وَحَرَمُ اللَّهِ الْأَكْبَرِ وَبَيْتُ اللَّهِ الْعَلِيِّ وَدَمْتُهُ

And I^{saww} am the tree of Prophet-hood, and the house of mercy, and the key of wisdom, and the mine of knowledge, and the place of the Message, and the interchange of the Angels, and the place of the Secrets of Allah^{azwj} and His^{azwj} Deposits and the Entrustment which He^{azwj} Presented to the skies and the earth and the mountains, and the greatest sanctity of Allah^{azwj}, and the ancient house of Allah^{azwj} and its pact.

وَ عِنْدَنَا عِلْمُ الْمَنَائِمِ وَالنَّبَلَاتِ وَالْقَضَايَا وَالْوَصَايَا وَفَضْلُ الْخِطَابِ وَ مَوْلِدُ الْإِسْلَامِ وَ أَنْتَابُ الْعَرَبِ

And with us^{asws} is the knowledge of the deaths, and the afflictions, and the judgments, and bequests, and the decisive address, and births of Al-Islam, and lineages of the Arabs.

إِنَّ الْأَيْمَةَ ع كَانُوا نُورًا مُشْرِقًا حَوْلَ عَرْشِ رَبِّهِمْ فَأَمَرَهُمْ أَنْ يُسَبِّحُوا فَسَبَّحَ أَهْلُ السَّمَاوَاتِ لِتَسْبِيحِهِمْ وَ إِنَّهُمْ هُمْ الصَّافُونَ وَ إِنَّهُمْ هُمْ الْمُسَبَّحُونَ فَمَنْ أَوْقَى بِذِمَّتِهِمْ فَقَدْ أَوْقَى بِذِمَّةِ اللَّهِ وَ مَنْ عَرَفَ حَقَّهُمْ فَقَدْ عَرَفَ حَقَّ اللَّهِ

The Imams^{asws} were shining lights around the Throne of their^{asws} Lord^{azwj}. He^{azwj} Commanded them^{asws} to glorify (Allah^{azwj}), so the people of the skies glorified to their^{asws} glorifications, and they^{asws}, for them^{asws} are the rows (of Angels), and they^{asws}, for them^{asws} are the praisers. The one who fulfils their^{asws} pacts so he has fulfilled the Pact of Allah^{azwj}, and one who recognises their^{asws} rights so he has recognised the Right of Allah^{azwj}.

⁵³⁵ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 13 H 15

هَؤُلَاءِ عِزَّةُ رَسُولِ اللَّهِ صَ وَ مَنْ جَحَدَ حَقَّهُمْ فَقَدْ جَحَدَ حَقَّ اللَّهِ هُمْ وَأَمْرُ اللَّهِ وَ خَزَنَةُ وَحْيِ اللَّهِ وَ وَرَثَةُ كِتَابِ اللَّهِ وَ هُمْ الْمُصْطَفَوْنَ بِأَمْرِ اللَّهِ وَ الْأُمَنَاءُ عَلَى وَحْيِ اللَّهِ

They^{asws} are the family^{asws} of Rasool-Allah^{saww}, and the one who rejects their^{asws} rights so he has rejects the Right of Allah^{azwj}. They^{asws} are the Master of the Command of Allah^{azwj}, and treasurers of the Revelation of Allah^{azwj}, and inheritors of the Book of Allah^{azwj}, and they are the ones^{asws} Chosen by the Command of Allah^{azwj}, and securers upon the Revelation of Allah^{azwj}.

هَؤُلَاءِ أَهْلُ بَيْتِ النَّبِيِّ وَ مَفَاضِ الرِّسَالَةِ وَ الْمُسْتَنَابِسُونَ بِحَقِّ أَجْنِحَةِ الْمَلَائِكَةِ مَنْ كَانَ يَغْدُوهُمْ [يَعْدُوهُمْ] جَبْرِيْلُ بِأَمْرِ الْمَلِكِ الْجَبَلِيِّ بِخَيْرِ التَّنْزِيلِ وَ بُرْهَانَ الدَّلِيلِ هَؤُلَاءِ أَهْلُ الْبَيْتِ

They^{asws} are the People^{asws} of the Household of the Prophet-hood, and disseminators of the Message, and they^{asws} are the ones comforted by the fluttering of the wings of the Angels, ones^{asws} who have been provided by Jibraeel^{as} by the Command of the King, the Majestic, with the news of the Revelations and evidential proofs. They^{asws} are People^{asws} of the Household.

أَكْرَمَهُمُ اللَّهُ بِشَرَفِهِ وَ شَرَفَهُمْ بِكَرَامَتِهِ وَ أَعَزَّهُمْ بِالْهُدَى وَ تَبَّهَهُمُ بِالْوَحْيِ وَ جَعَلَهُمْ أَيْمَةً هُدَاةً وَ نُوراً فِي الظُّلْمِ لِلنَّجَاةِ وَ اخْتَصَّهُمْ لِدِينِهِ وَ فَضَّلَهُمْ بِعِلْمِهِ وَ آتَاهُمْ مَا لَمْ يُؤْتِ أَحَدًا مِنَ الْعَالَمِينَ وَ جَعَلَهُمْ عِمَاداً لِدِينِهِ وَ مُسْتَوْدَعاً لِمَكْتُوبِ سِرِّهِ وَ أُمَنَاءَ عَلَى وَحْيِهِ وَ شُهَدَاءَ عَلَى بَرِيَّتِهِ

Allah^{azwj} has Honoured them^{asws} with His^{azwj} Nobility, and Ennobled them^{asws} with His^{azwj} Honours, and Honoured them^{asws} with the guidance, and Established them^{asws} with the Revelation and Made them^{asws} Imams^{asws} of the guidance, and lights in the darkness for the salvation, and Selected them^{asws} for His^{azwj} Religion, and Merited them^{asws} with His^{azwj} Knowledge, and Gave them^{asws} no one from the worlds had been Given, and Made them^{asws} pillars of His^{azwj} Religion, and as depositories for His^{azwj} Hidden Secrets, and as securers upon His^{azwj} Revelation, and as witnesses upon His^{azwj} citizens.

وَ اخْتَارَهُمُ اللَّهُ وَ اجْتَبَاهُمْ وَ خَصَّهُمْ وَ اصْطَفَاهُمْ وَ فَضَّلَهُمْ وَ ارْتَضَاهُمْ وَ انْتَجَبَهُمْ وَ جَعَلَهُمْ نُوراً لِلْبِلَادِ وَ عِمَاداً لِلْعِبَادِ وَ حُجَّةَ الْعُظْمَى وَ أَهْلَ النَّجَاةِ وَ الرُّلْفَى

And Allah^{azwj} Chose them^{asws}, and Selected them^{asws}, and Specialised them^{asws}, and Nominated them^{asws}, and Merited them^{asws}, and was Pleased with them, and Selected them^{asws} and Made them^{asws} as lights for the cities and pillars for the servants, and His^{azwj} great Divine Authorities, and People^{asws} of the salvation, and the nearness (to Allah^{azwj}).

هُمُ الْخِيَرَةُ الْكِرَامُ هُمْ الْقُضَاةُ الْحُكَّامُ هُمُ النُّجُومُ الْأَعْلَامُ وَ هُمُ الصِّرَاطُ الْمُسْتَقِيمُ هُمُ السَّبِيلُ الْأَقْوَمُ الرَّابِعُ عَنْهُمْ مَارِقٌ وَ الْمُقَصَّرُ عَنْهُمْ زَاهِقٌ وَ اللَّائِمُ لَهُمْ لَاحِقٌ هُمْ نُورُ اللَّهِ فِي قُلُوبِ الْمُؤْمِنِينَ وَ الْبَحَارُ السَّائِغَةُ لِلشَّارِبِينَ أَمَّنْ لِمَنْ التَّجَأَ إِلَيْهِمْ وَ أَمَانٌ لِمَنْ تَمَسَّكَ بِهِمْ

They^{asws} are the honourable choice, they^{asws} are the judges, the rulers, they^{asws} are the stars, the banners, and they^{asws} are the straight path, they^{asws} are the straight way. The one who turns away from them is a renegade, and the one deficient from them^{asws} is obliterated, and one necessitating to them^{asws} would join up. They^{asws} are the Light of Allah^{azwj} (which is) in

the hearts of the Momineen, and the seven oceans for the drinkers, a safety for the ones who turn to them^{asws}, and a security for the ones who attaches with them^{asws}.

إِلَى اللَّهِ يَدْعُونَ وَ لَهُ يُسَلَّمُونَ وَ بِأَمْرِهِ يَعْملُونَ وَ بَيِّنَاتِهِ يَحْكُمُونَ فِيهِمْ بَعَثَ اللَّهُ رَسُولَهُ وَ عَلَيْهِمْ هَبَطَتْ مَلَائِكَتُهُ وَ بَيْنَهُمْ نَزَلَتْ سَكِينَتُهُ وَ إِلَيْهِمْ بُعِثَ الرُّوحُ الْأَمِينُ مَتَى مِنَ اللَّهِ عَلَيْهِمْ

To Allah^{azwj} they^{asws} are calling, and to Him^{azwj} they are submitting, and by His^{azwj} Command they^{asws} are acting, and by His^{azwj} Explanations they^{asws} are judging. Among them^{asws}, Allah^{azwj} Sent His^{azwj} Rasool^{saww}, and upon them^{asws} His^{azwj} Angels descend, and between them descended His^{azwj} tranquillity, and to them^{asws} the Trustworthy Spirit is Sent as a Conferment from Allah^{azwj} upon them^{asws}.

فَصَلُّهُمْ بِهِ وَ خَصَّهُمْ بِدَلِكِ وَ آتَاهُمْ تَفَوَاهِمَ وَ بِالْحِكْمَةِ فَزَاهِمَ هُمْ فِرْعَوْنَ [فِرْعَوْنَ] طَيِّبَةً وَ أَصُولَ مُبَارَكَةَ خَزَانَ الْعِلْمِ وَ وَرَثَةَ الْحِلْمِ وَ أَوْلُو التَّقَى وَ النَّهْيِ وَ النُّورِ وَ الضِّيَاءِ وَ وَرَثَةَ الْأَنْبِيَاءِ وَ بَقِيَّةَ الْأَوْصِيَاءِ

He^{azwj} Graced them^{asws} with it, and Specialised them^{asws} with that, and Granted them^{asws} their^{asws} straightness and Strengthened them^{asws} with the wisdom. They are the good branch and Blessed root, treasurers of the knowledge, and inheritors of the forbearance, and the ones of piety and intellect, and the light, and the illumination, and inheritors of the Prophets, and remainders of the successors^{as}.

مِنْهُمْ الطَّيِّبُ ذِكْرُهُ الْمُبَارَكُ اسْمُهُ مُحَمَّدٌ الْمُصْطَفَى وَ الْمُرْتَضَى وَ رَسُولُهُ الْأَمِيُّ وَ مِنْهُمْ الْمَلِكُ الْأَزْهَرُ وَ الْأَسَدُ الْبَاسِلُ حَمْرُهُ بِنُ عَبْدِ الْمُطَّلِبِ وَ مِنْهُمْ الْمُسْتَسْقَى بِهِ يَوْمَ الرَّمَادَةِ الْعَبَّاسُ بِنُ عَبْدِ الْمُطَّلِبِ عَمَّ رَسُولُ اللَّهِ ص وَ صِنُّ أَبِيهِ وَ جَعْفَرُ دُو الْحَنَاحِينَ وَ الْقِبْلَتَيْنِ وَ الْمَجْرَتَيْنِ وَ الْبَيْعَتَيْنِ مِنَ الشَّجَرَةِ الْمُبَارَكَةِ صَاحِبِ الْأَدِيمِ وَ ضَاخِ الْبُرْهَانِ

From them^{asws} is the one of goodly mention, the one of Blessed name, Muhammad^{saww} the Chosen one and the satisfactory one, and His^{azwj} Ummay Rasool^{saww}; and from them^{asws} is the king of brilliance, and the brave lion Hamza^{asws} Bin Abdul Muttalib^{asws}; and from them^{asws} is the one quenched with on the day of ashes Al-Abbas son of Abdul Muttalib^{asws}, uncle of Rasool-Allah^{saww} and in-law of his^{saww} father^{as}; and Ja'far^{asws} with the two wings, and the two Qiblahs, and the two sides, and the two pledges from the Blessed tree, the righteous man, the clear proof;

وَ مِنْهُمْ حَبِيبُ مُحَمَّدٍ ص وَ أَخُوهُ وَ الْمُبَلِّغُ عَنْهُ مِنْ بَعْدِهِ الْبُرْهَانُ وَ التَّأْوِيلُ وَ مُحْكَمُ التَّفْسِيرِ أَمِيرُ الْمُؤْمِنِينَ وَ وَلِيُّ الْمُؤْمِنِينَ وَ وَصِيُّ رَسُولِ رَبِّ الْعَالَمِينَ عَلِيُّ بِنُ أَبِي طَالِبٍ عَلَيْهِ مِنَ اللَّهِ الصَّلَاةُ الرَّكِيَّةُ وَ الْبَرَكَاتُ السَّنِيَّةُ

And from them^{asws} is beloved of Muhammad^{saww}, and his^{saww} brother^{asws}, and the deliverer on his^{saww} behalf from after him^{saww}, the proof, and the interpretation and the wise Tafseer Emir of the Momineen, and guardian of the Momineen, and successor^{asws} of Rasool^{saww} of Lord^{azwj} of the worlds, Ali^{asws} Bin Abu Talib^{asws}, the Salawat be upon him^{asws} from Allah^{azwj}, the pure, and the distinguished Blessings.

هَؤُلَاءِ الَّذِينَ افْتَرَضَ اللَّهُ مَوَدَّتَهُمْ وَ وَلَا يَتَّهَمُهُمْ عَلَى كُلِّ مُسْلِمٍ وَ مُسْلِمَةٍ فَقَالَ فِي مُحْكَمِ كِتَابِهِ لِيَبِيهِ ص قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى وَ مَنْ يَفْتَرِفْ حَسَنَةً نَزِدْ لَهُ فِيهَا حُسْنًا إِنَّ اللَّهَ غَفُورٌ شَكُورٌ

They are those Allah^{azwj} has Obligated their cordiality and their Wilayah (master-ship) upon every Muslim man and Muslim woman. He^{azwj} Said in the Decisive of His^{azwj} Book to 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]'**.

قَالَ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيٍّ عَافِرًا فِي الْحُسَيْنَةِ حُبْنَا أَهْلَ الْبَيْتِ.

Abu Ja'far Muhammad^{asws} Bin Ali^{asws} said: **'earns good, [42:23], is our^{asws} love, People^{asws} of the Household'**.⁵³⁶

17- فر، تفسير فرات بن إبراهيم مُحَمَّدُ بْنُ أَحْمَدَ بْنِ عُثْمَانَ بْنِ ذَكْوَانَ عَنْ إِسْرَائِيلَ بْنِ إِسْرَائِيلَ بْنِ عَمْرِو بْنِ عَبْدِ اللَّهِ بْنِ حَكِيمٍ عَنْ حَكِيمٍ بْنِ جُبَيْرٍ أَنَّهُ قَالَ: سَأَلْتُ عَلِيَّ بْنَ الْحُسَيْنِ بْنِ عَلِيٍّ عَافِرًا فِي هَذِهِ الْآيَةِ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى قَالَ هِيَ قَرَابَتُنَا أَهْلَ الْبَيْتِ مِنْ مُحَمَّدٍ ص.

Tafseer Furat Bin Ibrahim – Muhammad Bin Ahmad Bin Usman Bin Zaleel, from Ibrahim, meaning Al Naseybi, from Abdullah Bin Hukeym, from Hakeem Bin Jubeyr having said,

'I asked Ali^{asws} Bin Al-Husayn Bin Ali^{asws} about this Verse: **Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives [42:23]**. He^{asws} said: 'It is our^{asws} relatives of People^{asws} of the Household of Muhammad^{saww}'.⁵³⁷

18- فر، تفسير فرات بن إبراهيم مُحَمَّدُ بْنُ أَحْمَدَ بْنِ إِسْرَائِيلَ بْنِ إِسْرَائِيلَ بْنِ عَبْدِ اللَّهِ بْنِ حَكِيمٍ عَنْ حَكِيمٍ بْنِ جُبَيْرٍ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ أَنَّهُ أَتَى مَسْجِدَ قُبَاءَ فَإِذَا فِيهِ مَشِيخَةٌ مِنَ الْأَنْصَارِ فَخَدَّتُوهُ أَنَّ عَلِيَّ بْنَ الْحُسَيْنِ أَتَاهُمْ يُصَلِّي فِي مَسْجِدِ قُبَاءَ فَسَلَّمُوا عَلَيْهِ ثُمَّ قَالُوا إِنَّ مَشِيخَتَنَا خَدَّتُونَا أَنَّهُمْ أَتَوْا نَبِيَّ اللَّهِ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ فَقَالُوا يَا نَبِيَّ اللَّهِ قَدْ أَكْرَمَنَا اللَّهُ وَهَدَانَا بِكَ وَآمَنَّا وَفَضَّلَنَا بِكَ فَأَقْبِسْ فِي أَمْوَالِنَا مَا أَحْبَبْتَ

Tafseer Furat Bin Ibrahim – Muhammad Bin Ahmad, from Ibrahim Bin Abdullah Bin Hukeym, from Hakeem Bin Jubeyr,

'From Habeeb Bin Abu Sabit who came to Masjid Quba, and therein were elders from the Helpers. They narrated to him that Ali^{asws} Bin Al-Husayn^{asws} had come to them to pray Salat in Masjid Quba. They greeted unto him^{asws}, then they said, 'Our elders have narrated to us that they went to the Prophet^{saww} of Allah^{azwj} during his^{saww} illness in which he^{saww} passed away and they said, 'O Prophet^{saww} Allah^{azwj}! Allah^{azwj} has Honoured us by you^{saww} and Guided us through you^{saww} and merited us by you^{saww}, therefore take a share in our wealth whatever you^{saww} so like to'.

فَقَالَ لَهُمْ نَبِيُّ اللَّهِ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى فَأَمَرْنَا بِمَوَدَّتِكُمْ.

The Prophet^{saww} said to them: **'Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives [42:23]**. Thus, he^{saww} ordered us with your^{asws} cordiality'.⁵³⁸

19- فر، تفسير فرات بن إبراهيم عُبَيْدُ بْنُ كَثِيرٍ عَنْ الْحُسَيْنِ بْنِ نَضْرٍ عَنْ أُيُوبَ بْنِ سُلَيْمَانَ الْقَرَارِيِّ عَنْ أُيُوبَ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ السَّمْعَطِ قَالَ سَمِعْتُ أَبِي يَقُولُ سَمِعْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ عَافِرًا يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ لَمَّا نَزَلَتْ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى قَالَ جَبْرِئِيلُ يَا

⁵³⁶ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 13 H 16

⁵³⁷ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 13 H 17

⁵³⁸ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 13 H 18

مُحَمَّدٌ إِنَّ لِكُلِّ دِينٍ أَصْلًا وَ دِعَامَةً وَ فَرْعًا وَ بُنْيَانًا وَ إِنَّ أَصْلَ الدِّينِ وَ دِعَامَتَهُ قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ وَ إِنَّ فَرْعَهُ وَ بُنْيَانَهُ مَحَبَّتُكُمْ أَهْلَ الْبَيْتِ وَ مُوَالَاتُكُمْ فِيمَا وَافَقَ الْحَقُّ وَ دَعَا إِلَيْهِ.

Tafseer Furat Bin Ibrahim – Ubeyd Bin Kaseer, from Al Husayn Bin Nasr, from Ayoub Bin Suleyman Al Fazary, from Ayoub Bin Ali Bin Al Husayn bin Al Simt who said, ‘I heard my father saying,

‘I heard Ali^{asws} Bin Abu Talib^{asws} saying: ‘I^{asws} heard Rasool-Allah^{saww} saying: ‘When it was Revealed: **Say: ‘I do not ask you for recompense over it, except for the cordiality to be for my relatives [42:23],** Jibraeel^{as} said: ‘O Muhammad^{saww}! For every Religion is an origin, and a pillar, and a branch, and a structure, and that the origin of the Religion and its pillar are the words: ‘There is no god except Allah^{azwj}’, and its branch and its structure is your^{asws} love, People^{asws} of the Household, and your^{asws} Wilayah in what is concordant with the truth and calls to it’⁵³⁹.

20- فر، تفسیر فرات بن إبراهيم علي بن محمد بن علي بن عمر النصري عن القاسم بن أحمد يعني ابن إسماعيل عن جعفر يعني ابن عاصم و نصر و عبد الله يعني ابن المغيرة عن محمد يعني ابن مروان عن الكلبي عن أبي صالح عن ابن عباس في قوله تعالى قل لا أسئلكم عليه أجرًا إلا المودة في الغزى قال ابن عباس رضي الله عنه إن رسول الله قديم المدينة فكانت تنوبه فيها نواب و حقوق و ليس في يديه سعة لذلك

Tafseer Furat Bin Ibrahim – Ali Bin Muhammad Bin Ali Bin Umar Al Nasry, from Al Qasim Bin Ahmad, meaning Ibn Ismail, from Ja’far, meaning Ibn Aasim, and Nasr and Abdullah, meaning Ibn Al Mugheira, from Muhammad, meaning Ibn Marwan, from Al Kalby, from Abu Salih, from Ibn Abbas,

‘Regarding the Words of the Exalted: **Say: ‘I do not ask you for recompense over it, except for the cordiality to be for my relatives [42:23],** Ibn Abbas said, ‘Rasool-Allah^{saww} arrived at Al-Medina he^{saww} used to distribute the needs and rights in it, and there wasn’t capacity in his^{saww} hands for that.

فَقَالَتْ الْأَنْصَارُ إِنَّ هَذَا الرَّجُلَ قَدْ هَدَانَا اللَّهُ عَلَى يَدَيْهِ وَ هُوَ ابْنُ أُخْتِكُمْ تَنُوبُهُ نَوَائِبُ وَ حُقُوقٌ وَ لَيْسَ فِي يَدَيْهِ لِدَلِكِ سَعَةٌ فَاجْتَمَعُوا لَهُ مِنْ أَمْوَالِكُمْ مَا لَا يَصْرُحُكُمْ فَتَأْتُونَهُ بِهِ فَيَسْتَعِينُ بِهِ عَلَى مَا يُنُوبُهُ

The Helpers said, ‘This man^{saww}, Allah^{azwj} has Guided us upon his^{saww} hands, and he^{saww} is a son^{saww} of your sister^{as}, distributing the needs and rights, and there isn’t capacity in his^{saww} hands for that, therefore gather for him^{saww} from you wealth what will not harm you and come to him^{saww} with it, so he^{saww} can be assisted with it upon what he^{saww} is distributing’.

فَفَعَلُوا ثُمَّ أَتَوْهُ فَقَالُوا يَا رَسُولَ اللَّهِ إِنَّكَ ابْنُ أُخْتِنَا وَ قَدْ هَدَانَا اللَّهُ عَلَى يَدَيْكَ وَ تَنُوبُكَ نَوَائِبُ وَ حُقُوقٌ وَ لَيْسَ عِنْدَكَ لَهَا سَعَةٌ فَارَأَيْنَا أَنْ جُتْمِعَ مِنْ أَمْوَالِنَا فَتَأْتِيكَ بِهِ فَتَسْتَعِينُ بِهِ عَلَى مَنْ يُنُوبُكَ وَ هُوَ ذَا

They did so, then came to him^{saww} and said, ‘O Rasool-Allah^{saww}! You^{saww} are a son^{saww} of our sister^{as}, and Allah^{azwj} has Guided us upon your^{saww} hands, and you^{saww} are distributing the needs and rights and there isn’t capacity for it with you^{saww}, so we viewed that we should gather from our wealth and come to you^{saww} with it, so you^{saww} can be assisted with it upon the ones you^{saww} are distributing, and it is this’.

⁵³⁹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 13 H 19

فَأَنْزَلَ اللَّهُ هَذِهِ آيَةً فَلَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ يَأْمُرُ بِالتَّقْوَىٰ وَالْجُرْأَتِ بِالنَّهْيِ.

Allah^{azwj} Revealed this Verse: **Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives [42:23]'**.⁵⁴⁰

21- فر، تفسیر فرات بن ابراهیم العباس بن محمد بن الحسين الهمداني قال اخبرني ابي عن صفوان بن يحيى عن اسحاق يعني ابن عمارة عن حفص الأغرور عن محمد بن مسلم عن ابي جعفر ع قال: ما بعث الله نبياً قط إلا قال لقومه قل لا أسألكم عليه أجراً إلا المودة في القربى

Tafseer Furat Bin Ibrahim – Al Abbas Bin Muhammad Bin Al Husayn Al Hamdani said, 'I was informed by my father, from Safwan Bin Yahya, from Is'haq, meaning Ibn Ammar, from Hafs Al Awr, from Muhammad Bin Muslim,

'From Abu Ja'far^{asws} having said: 'Allah^{azwj} did not Send any Prophet^{as} at all except he^{as} said to his^{as} people: **Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives [42:23]'**.

قَالَ ثُمَّ قَالَ أَمَا رَأَيْتَ الرَّجُلَ يَوَدُّ الرَّجُلَ ثُمَّ لَا يَوَدُّ قَرَابَتَهُ فَيَكُونُ فِي نَفْسِهِ عَلَيْهِ شَيْءٌ فَأَحَبُّ إِلَيْهِ أَنْ لَا يَكُونَ فِي نَفْسِ رَسُولِ اللَّهِ ص شَيْءٌ عَلَىٰ أُمَّتِهِ فَإِنْ أَخَذُوهُ أَخَذُوهُ مَفْرُوضًا وَإِنْ تَرَكَوهُ تَرَكَوهُ مَفْرُوضًا

He (the narrator) said, 'Then he^{asws} said: 'Have you not seen that the man is cordial to the man, then he is not cordial with his relatives as there happens to be something in himself? So, Allah^{azwj} Loved that there should not happen to be anything in the self of Rasool-Allah^{saww} upon his^{saww} community. Thus, if they were to take it, they would be taking an Obligation, and if they were to neglect it, they would be neglecting an Obligation'.

قَالَ قُلْتُ قَوْلُهُ وَمَنْ يَفْتَرِفَ حَسَنَةً نَزِدْ لَهُ فِيهَا حُسْنًا قَالَ هُوَ التَّسْلِيمُ لَنَا وَ الصَّدْقُ فِينَا وَأَنْ لَا يَكْذِبَ عَلَيْنَا.

He (the narrator) said, 'I said, 'His^{azwj} Words: **'And one who earns good, We will Increase the good for him therein. [42:23]'** He^{asws} said: 'It is the submission to us^{asws}, and the sincerity regarding us^{asws}, and that they should not belie against us^{asws}'.⁵⁴¹

22- فر، تفسیر فرات بن ابراهیم الحسين بن الحكم عن اسماعيل بن ابيان عن سلام بن ابي عمرو عن ابي هازون العبدي عن محمد بن بشر عن محمد بن الحنفية أنه خرج إلى أصحابه ذات يوم وهم ينتظرون خروجه فقال تنحروا البشري من الله فوالله ما من أحد ينحز البشري من الله غيركم ثم قرأ هذه الآية قل لا أسألكم عليه أجراً إلا المودة في القربى

Tafseer Furat Bin Ibrahim – Al Husayn Bin Al Hakam, from Ismail Bin Aban, from Sallam bin Abu Amro, from Abu Haroun Al Abdy, from Muhammad bin Bishr, from Muhammad Bin Al Hanafiya,

'He^{asws} came out to his^{asws} companions one day, and they were anticipating his^{asws} coming out. He^{asws} said: 'The glad tidings from Allah^{azwj} have been accomplished for you. By Allah^{azwj}! There is no one accomplishing the glad tidings from Allah^{azwj} apart from you'. Then he^{asws} recited this Verse: **Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives [42:23]'**.

⁵⁴⁰ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 13 H 20

⁵⁴¹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 13 H 21

قَالَ نَحْنُ أَهْلُ الْبَيْتِ قَرَابَتُهُ جَعَلَنَا اللَّهُ مِنْهُ وَ جَعَلَكَ اللَّهُ مِنَّا

He^{asws} said: 'We^{asws}, People^{asws} of the Household are his^{saww} relatives. Allah^{azwj} has Made us^{asws} to be from him^{saww}, and Allah^{azwj} has Made you to be from us^{asws}.'

ثُمَّ قَرَأَ هَذِهِ الْآيَةَ قُلْ هَلْ تَرْتَضُونَ بِنَا إِلَّا إِحْدَى الْمُسْتَضِينَ الْمَوْتِ وَ دُخُولِ الْجَنَّةِ وَ ظُهُورِ أَمْرِنَا فَيُرِيكُمْ اللَّهُ مَا تَقَرُّ بِهِ أَعْيُنُكُمْ

Then he^{asws} recited this Verse: **Say: 'Are you waiting with us except for one of the two excellent things? [9:52]** – the death and entering the Paradise, and appearance of our^{asws} matter (Al-Qaim^{asws}). Allah^{azwj} will Show you what your eyes would be delighted with'.

ثُمَّ قَالَ أَمَا تَرْضَوْنَ أَنَّ صَلَاتَكُمْ تُقْبَلُ وَ صَلَاتَهُمْ لَا تُقْبَلُ وَ حُجَّتْكُمْ يُقْبَلُ وَ حُجَّتَهُمْ لَا يُقْبَلُ قَالُوا لِمَ يَا أَبَا الْقَاسِمِ قَالَ فَإِنَّ ذَلِكَ كَذَلِكَ.

Then he^{saww} said, 'Are you not pleased that (only) your Salats are Accepted and their Salats are not Accepted, and your arguments are Accepted and their arguments are not Accepted?' They said, 'Why, O Abu Al-Qasim^{saww}?' He^{saww} said: 'That, is like that' (due to submitting to our^{asws} Wilayah).⁵⁴²

23- فر، تفسير فرات بن إبراهيم جعفر بن أحمد بن يوسف عن علي بن بزرج الحنطاط عن علي بن حسان عن عمه عبد الرحمن بن كثير عن أبي جعفر قال: نزل على النبي ص قوله تعالى قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى ثُمَّ إِنَّ حَبْرِيْلَ أَنَاهُ فَقَالَ يَا مُحَمَّدُ إِنَّكَ قَدْ قَضَيْتَ نُبُوتَكَ وَ اسْتَكْمَلْتَ أَيَّامَكَ فَاجْعَلِ الْإِسْمَ الْأَكْثَرَ وَ مِيرَاثَ الْعِلْمِ وَ آثَارَ عِلْمِ النَّبُوَّةِ عِنْدَ عَلِيٍّ

Tafseer Furat Bin Ibrahim – Ja'far Bin Ahmad Bin Yusuf, from Ali Bin Bazouj Al Hannat, from Ali Bin Hassan, from his uncle Abdul Rahman Bin Kaseer,

'From Abu Ja'far^{asws} having said: 'It was revealed unto the Prophet^{saww} the Words of the Exalted: **Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives [42:23]**. Then Jibraeel^{as} came to him^{saww} and said: 'O Muhammad^{saww}! (Allah^{azwj} Says): "Your^{saww} Prophet-hood has expired, your^{saww} days are completed, therefore make the Great Name, and inheritance of the knowledge, and traces (Hadeeth) of knowledge of Prophet-hood to be with Ali^{asws}.'

فَإِنِّي لَا أَتْرُكُ الْأَرْضَ إِلَّا وَ فِيهَا عَالِمٌ تُعْرَفُ بِهِ طَاعَتِي وَ تُعْرَفُ بِهِ وَ لَأَبِي وَ يَكُونُ حُجَّةً لِمَنْ وُلِدَ فِيهَا بَيْنَ قَبْضِ النَّبِيِّ إِلَى خُرُوجِ النَّبِيِّ الْآخِرِ فَأَوْصَى إِلَيْهِ بِالْإِسْمِ وَ هُوَ مِيرَاثُ الْعِلْمِ وَ آثَارُ عِلْمِ النَّبُوَّةِ وَ أَوْصَى إِلَيْهِ بِأَلْفِ بَابٍ يُفْتَحُ لِكُلِّ بَابٍ أَلْفُ بَابٍ وَ كُلُّ كَلِمَةٍ أَلْفُ كَلِمَةٍ

I^{azwj} do not Leave the earth except and therein is a knowledgeable one My^{azwj} obedience is recognised by him and My^{azwj} Wilayah is recognised by him, and he would happen to be a Divine Authority for the ones to be born in what is between the expiry of the Prophet^{saww} to the emergence of the other Prophet^{as}. So bequeath to him^{asws} with the Name, and it is an inheritance of the knowledge, and traces (Hadeeth) of knowledge of Prophet-hood, and bequeath to him^{asws} a thousand doors, each door opening a thousand doors, and each phrase opening a thousand phrases!"

⁵⁴² Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 13 H 22

وَمَاتَ يَوْمَ الْاِثْنَيْنِ وَقَالَ يَا عَلِيُّ لَا تَخْرُجْ ثَلَاثَةَ اَيَّامٍ حَتَّى تُؤَلَّفَ كِتَابَ اللّهِ كَيْلَا يَزِيدَ فِيهِ الشَّيْطَانُ شَيْئاً وَ لَا يَنْقُصَ مِنْهُ شَيْئاً فَإِنَّكَ فِي ضِدِّ سُنَّةِ وَصِيِّ سُلَيْمَانَ ع

And he^{saww} expired on the day of Monday and said: 'O Ali^{asws}! Do not go out for three days until you^{asws} compile the Book of Allah^{azwj}, lest the Satan^{la} makes adds something in it nor reduce something from it, for you^{asws} are a counterpart of Sunnah of successor^{as} of Suleyman^{as}'.

فَلَمْ يَضَعْ عَلِيُّ ع رِدَاءَهُ عَلَى ظَهْرِهِ حَتَّى جَمَعَ الْقُرْآنَ فَلَمْ يَزِدْ فِيهِ الشَّيْطَانُ شَيْئاً وَ لَمْ يَنْقُصْ مِنْهُ شَيْئاً.

Ali^{asws} did not place a cloak upon his^{asws} back until he^{asws} had gathered the Quran, so Satan^{la} could not add anything in it and could not reduce anything from it (i.e. Ali^{asws}'s version of the Quran)⁵⁴³.

24- يف، الطرائف روى البخاري في صحيحه في الجزء السادس على حد كراسين و نصف من أوله من النسخة المنقول منها قوله تعالى قل لا أسئلكم عليه أجراً إلا المودة في القربى بإسناده إلى طاوس عن ابن عباس أنه سئل عن قوله تعالى قل لا أسئلكم عليه أجراً إلا المودة في القربى قال سعيد بن جبيرة قُرئ آل مُحَمَّدٍ ص الْحَبَر.

(The book) 'Taraif' – It is reported by Al Bukhari in his (book) 'Saheeh', in volume six upon a limit of two pages and a half, from its beginning, from the copy transmitted from it – 'The Words of the Exalted: **Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives [42:23]**, by his chain to Tawoos, from Ibn Abbas having asked about the Words of the Exalted: **Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives [42:23]**, Saeed Bin Jubeyr said, 'Relatives of Progeny^{asws} of Muhammad^{saww}'. (Not a Hadeeth)

وَرَوَاهُ فِي الْجُمُعِ بَيْنَ الصَّحَاحِ السَّنَّةِ فِي الْجُزْءِ الثَّانِي مِنْ أَجْزَاءِ أَرْبَعَةٍ مِنْ أَجْزَاءِ سُورَةِ حَمٍ مِنْ طَرِيقٍ وَ رَوَى الثَّعْلَبِيُّ فِي تَفْسِيرِهِ هَذِهِ آيَةَ تَعْيِينِ آلِ مُحَمَّدٍ ص مِنْ طَرِيقٍ فَمِنْهَا عَنْ أُمِّ سَلَمَةَ عَنْ رَسُولِ اللّهِ ص أَنَّهُ قَالَ لِفَاطِمَةَ ابْنِي [ابْنِي] بَرِّوْجِكَ وَ ابْنَيْكَ

And it is reported in (the book) 'Al-Jam'a Bay Al-Sihah Al-Sitta' (Sunnī book), in volume two from part four from the parts of Surah Ha Meem, from (many) ways, and it is reported by Al-Sa'alby in Tafseer of this Verse in support of Progeny^{asws} of Muhammad^{saww} from (many) ways. From these is from Umm Salama^{ra}, from Rasool-Allah^{saww} having said to (Syeda) Fatima^{asws}: 'Come to me^{saww} with your^{asws} husband^{asws} and your^{asws} two sons^{asws}'.

فَأْتَتْ بِهِمْ فَأَلْفَى عَلَيْهِمْ كِسَاءً ثُمَّ رَفَعَ يَدَهُ عَلَيْهِمْ فَقَالَ اللَّهُمَّ هؤُلاءِ آلُ مُحَمَّدٍ فَاجْعَلْ صَلَوَاتِكَ وَ بَرَكَاتِكَ عَلَى آلِ مُحَمَّدٍ فَإِنَّكَ حَمِيدٌ مَجِيدٌ

She^{asws} came with them^{asws}. He^{saww} threw a cloak upon them, then raised his^{saww} hands upon them^{asws} and said: 'O Allah^{azwj}! They^{asws} are Progeny^{asws} of Muhammad^{saww}, therefore Make Your^{azwj} Salawat, and Your^{azwj} Blessings to be upon the Progeny^{asws} of Muhammad^{saww}, for You^{azwj} are the Praised, the Glorified'.

قَالَتْ فَرَفَعْتُ الْكِسَاءَ لِأَدْخُلَ مَعَهُمْ فَاجْتَدَبَهُ وَ قَالَ إِنَّكَ لَعَلَى خَيْرٍ.

⁵⁴³ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 13 H 23

She^{ra} (Umm Salama^{ra}) said, 'I^{ra} raised the cloak to enter to be with them^{asws}, but he^{saww} pulled it away and said: 'You^{ra} are upon good''⁵⁴⁴.

25- قب، المناقب لابن شهر آشوب كتاب ابن عثمة قال الصادق ع للخصم بن عبد الرحمن يا خصم لا تستصغر مؤدتنا فإنها من البقيات الصالحات قال يا ابن رسول الله ما استصغرنا ولا استصغرنا ولكن الحمد لله علينا.

(The book) 'Al Manaqib' of Ibn Shehr Ashub, book of Ibn Uqda,

'Al-Sadiq^{asws} said to Al-Husayn Bin Abdul Rahman: 'O Husayn! Do not belittle our^{asws} cordiality for it is from **the everlasting righteous works [19:76]**'. He said, 'O son^{asws} of Rasool-Allah^{saww}! I am not belittling it, but I praise Allah^{azwj} upon it''⁵⁴⁵.

26- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدِ بْنِ يَحْيَى الْعَلَوِيِّ عَنْ أَبِي مُحَمَّدٍ إِسْمَاعِيلَ بْنِ مُحَمَّدِ بْنِ إِسْحَاقَ بْنِ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ مُحَمَّدٍ قَالَ حَدَّثَنِي عَمِّي عَلِيُّ بْنُ جَعْفَرٍ عَنِ الْحُسَيْنِ بْنِ زَيْدٍ عَنِ الْحُسَيْنِ بْنِ زَيْدٍ عَنْ أَبِيهِ عَنْ جَدِّهِ ع قَالَ: خَطَبَ الْحُسَيْنُ بْنُ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع حِينَ قُتِلَ عَلِيُّ فَقَالَ وَ أَنَا مِنْ أَهْلِ بَيْتِ افْتَرَضَ اللَّهُ مَوَدَّتَهُمْ عَلَى كُلِّ مُسْلِمٍ حَيْثُ يُقُولُ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى وَ مَنْ يَقْرِفْ حَسَنَةً نَزِدْ لَهُ فِيهَا حُسْنًا فَاقْرِفُوا الْحَسَنَةَ مَوَدَّتْنَا أَهْلَ الْبَيْتِ.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Al Husayn Bin Muhammad Bin Yahya Al Alawy, from Abu Muhammad Ismail Bin Muhammad Bin Is'haq Bin Muhammad Bin Ja'far Bin Muhammad who said, 'It was narrated to me by my uncle Ali Bin Ja'far, from Al Husayn Bin Zayd, from Al Hassan Bin Zayd, from his father,

'From his grandfather^{asws} having said: 'Al-Hassan^{asws} Bin Ali^{asws} Bin Abu Talib^{asws} addressed when Ali^{asws} was killed. He^{asws} said: 'And I^{asws} am from People^{asws} of the Household. Allah^{azwj} has Obligated their^{asws} love upon every Muslim where He^{azwj} Said: **Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives [42:23]. earns good, We will [42:23], is our^{asws} cordiality, People^{asws} of the Household''⁵⁴⁶.**

27- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنِ عَبْدِ الْعَزِيزِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ زَكْرِيَّا عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْحُسَيْنِيِّ عَنِ الْهَيْثَمِ بْنِ عَدِيِّ عَنِ سَعِيدِ بْنِ صَفْوَانَ عَنِ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِمَا فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى قَالَ إِنَّ الْقُرْبَانَ الَّذِي أَمَرَ اللَّهُ بِصَلَاتِهَا وَ عَظَّمَ حَقَّهَا وَ جَعَلَ الْخَيْرَ فِيهَا قَرَابَتَنَا أَهْلَ الْبَيْتِ الَّذِينَ أُوجِبَ حَقُّنَا عَلَى كُلِّ مُسْلِمٍ.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Abdul Aziz Bin Yahya, from Muhammad Bin Zakariya, from Muhammad Bin Abdullah Al Jushamy, from Al Haysam Bin Aday, from Saeed Bin Safwan, from Abdul Malik Bin Umeyr,

'From Al-Husayn^{asws} Bin Ali^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives [42:23]**. He^{asws} said: 'The relatives which Allah^{azwj} Commanded with maintaining and magnifying its rights and Made the good to be in it are our^{asws} relatives, People^{asws} of the Household, those our^{asws} rights are Obligated upon every Muslim''⁵⁴⁷.

⁵⁴⁴ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 13 H 24

⁵⁴⁵ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 13 H 25

⁵⁴⁶ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 13 H 26

⁵⁴⁷ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 13 H 27

28- كا، الكافي الحسين بن محمد عن المعلی عن الوشاء عن مثنی عن زرارہ عن عبد اللہ بن عجلان عن أبي جعفر ع في قوله تعالى قل لا أسئلكم عليه أجرًا إلا المودة في القربى قال هم الأئمة ع.

Al Kafi – Al Husayn Bin Muhammad, from Al Moalla, from Al Washa, from Musanna, from Zurara, from Abdullah Bin Ajlan,

‘From Abu Ja’far^{asws} regarding the Words of the Exalted: **Say: ‘I do not ask you for recompense over it, except for the cordiality to be for my relatives [42:23].** He^{asws} said: ‘They are the Imams^{asws}, 548

29- أقول روى ابن بطريق رحمه الله في العمدة بإسناده عن مسند أحمد بن حنبل أنه قال فيما كتب إلينا محمد بن عبد الله بن سليمان الحضرمي أنه حدّثه حارث بن الحسن الطحان عن حسين الأشقر عن قيس عن الأعمش عن ابن جبير عن ابن عباس قال: لما نزل قل لا أسئلكم عليه أجرًا إلا المودة في القربى قالوا يا رسول الله من قرابتك الذين وجبت علينا مودتهم قال علي و فاطمة و ابناهما.

I (Majlisi) am saying, ‘It is reported by Ibn Bateeq in (the book) ‘Al Umda’, by his chain, from Musnad Ahmad Bin Hanbal having said, ‘Among what was written to us by Muhammad Bin Abdullah Bin Suleyman Al Hazramy, narrated by Haris Bin Al Hassan Al Tahhan, from Husayn Al Ashqar, from Qays, from Al Amsh, from Ibn Jubeyr, from Ibn Abbas who said,

‘When it was Revealed: **Say: ‘I do not ask you for recompense over it, except for the cordiality to be for my relatives [42:23].** They said, ‘O Rasool-Allah^{saww}! Who are your^{saww} relatives, those their^{asws} cordiality is Obligated upon us?’ He^{saww} said: ‘Ali^{asws} and (Syeda) Fatima^{asws} and their^{asws} two sons^{asws}, 549

30- و روي من صحيح البخاري و الترمذي بإسناديهما عن طاووس أنه سأل ابن عباس عن قوله إلا المودة في القربى قال سعيد بن جبير قروي آل محمد ع.

And it is reported from (the book) ‘Saheeh’ of Al Bukhari, and Al Tirmizi, by their chains from Tawoos,

‘Ibn Abbas was asked about His^{azwj} Words: **except for the cordiality to be for my relatives [42:23],** ‘Saeed Bin Jubeyr said, ‘Relatives of Progeny^{asws} of Muhammad^{saww}, 550 (Not a Hadeeth)

31- و عن الثعلبي بإسناده عن أبي الدائم قال: لما جيء بعلي بن الحسين ع فأقيم على دبر مسجد دمشق قام رجل من أهل الشام فقال الحمد لله الذي قتلكم و استأصلكم و قطع قرن الفتنه

And from Sa’alby, by his chain from Abu Al Daylam who said,

‘When they came with Ali^{asws} Bin Al-Husayn^{asws} and made him^{asws} stand upon a step of Masjid of Damascus, a man from the people of Syria stood up and said, ‘The Praise is for Allah^{azwj} Who Killed you^{asws} all and Uprooted you^{asws} and Cut off a generation of Fitna (strife)’.

⁵⁴⁸ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 13 H 28

⁵⁴⁹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 13 H 29

⁵⁵⁰ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 13 H 30

فَقَالَ لَهُ عَلِيُّ بْنُ الْحُسَيْنِ عَ أَقْرَأْتَ الْقُرْآنَ قَالَ نَعَمْ قَالَ قَرَأْتَ الْحَمَّ [آلِ حَم] قَالَ قَرَأْتُ الْقُرْآنَ وَ لَمْ أَقْرَأْ الْحَمَّ [آلِ حَم] قَالَ قَرَأْتَ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى قَالَ أَنْتُمْ هُمْ قَالَ نَعَمْ

Ali^{asws} Bin Al-Husayn^{asws} said: 'Have you read the Quran?' He said, 'Yes'. He^{asws} said: 'Have you read the (Chapter) **Ha Meem [42:1]**'. He said, 'I have read the Quran and how can I not have read the (Chapter) **Ha Meem [42:1]**?' He^{asws} said: 'Have you read: **Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives [42:23]**?' He said, 'You^{asws} are them^{asws}?' He^{asws} said: 'Yes'.

ثُمَّ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ عَ أَقْرَأْتَ فِي بَنِي إِسْرَائِيلَ وَ آتَ دَا الْقُرْبَى حَقَّهُ قَالَ وَ إِنَّا كُنَّا الْقُرَابَةَ الَّتِي أَمَرَ اللَّهُ أَنْ يُؤْتَى حَقَّهُ قَالَ نَعَمْ.

Then Ali^{asws} Bin Al-Husayn^{asws} said: 'Have you read in (Chapter 17) Banu Israeel: **And give to the one with kinship his right, [17:26]**?' He said, 'And you are the relatives which Allah^{azwj} has Commanded to be Given their rights?' He^{asws} said: 'Yes'.⁵⁵¹

32- كا، الكافي علي بن محمد عن علي بن العباس عن علي بن حماد عن عمرو بن شمر عن جابر عن أبي جعفر ع في قول الله عز و حل و من يعترف حسنة نرد له فيها حسناً قال من تولى الأوصياء من آل محمد و اتبع آثارهم فذلك يزيد له ولاية من مضى من النبيين و المؤمنين الأولين حتى تصل ولايتهم إلى آدم ع و هو قول الله عز و حل من جاء بالحسنة فله خير منها ثلثه الجنة

Al Kafi – Ali Bin Muhammad, from Ali Bin Al Abbas, from Ali Bin Hammad, from Amro bin Shimr, from Jabir,

'From Abu Ja'far^{asws} regarding the Words of Mighty and Majestic: **And one who earns good, We will increase the good for him therein. [42:23]**. He^{asws} said: 'One who is in the Wilayah of Progeny^{asws} of Muhammad and follows their^{asws} traces (Ahadeeth), so that one, his Wilayah would be increased of the ones past from the Prophets^{as} and the Momineen, the former ones, until their^{asws} Wilayah connects to Adam^{as}, and it is the Word of Allah^{azwj} Mighty and Majestic: **One who comes with the good deed, for him would be better than it, [27:89]**, he would enter the Paradise.

وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ حَلَّ قُلْ مَا سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ يَقُولُ أَجْرُ الْمَوَدَّةِ الَّتِي لَمْ أَسْأَلْكُمْ غَيْرُهُ فَهُوَ لَكُمْ تَهْتَدُونَ بِهِ وَ تَنجُونَ مِنْ عَذَابِ اللَّهِ يَوْمَ الْقِيَامَةِ

And it is the Word of Allah^{azwj} Mighty and Majestic: **Say: 'Whatever recompense I ask you for, so it is for yourselves. [34:47]**. He^{saww} Says it is a recompense for the cordiality which I^{saww} did not ask apart from it, so it is for you. You will be guided by it and attain salvation from the Punishment of Allah^{azwj} on the Day of Qiyamah'.

وَ قَالَ لِأَعْدَاءِ اللَّهِ أَوْلِيَاءِ الشَّيْطَانِ أَهْلِ التَّكْذِيبِ وَ الْإِنْكَارِ قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَ مَا أَنَا مِنَ الْمُتَكَلِّفِينَ يَقُولُ مُتَكَلِّفًا أَنْ أَسْأَلُكُمْ مَا لَسْتُمْ بِأَهْلِهِ

And he^{asws} said: 'The enemies of Allah^{azwj} and the friends of Satan^{la}, the people of belying and the denial. **Say: 'I do not ask you for any recompense over it, nor am I from the pretenders [38:86]**. He^{saww} is said, a pretender that I^{saww} should be asking you all what you aren't with its right'.

⁵⁵¹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 13 H 31

فَقَالَ الْمُنَافِقُونَ عِنْدَ ذَلِكَ بَعْضُهُمْ لِبَعْضٍ أَمَا يَكْفِي مُحَمَّدًا أَنْ يَكُونَ قَهْرًا عَشْرِينَ سَنَةً حَتَّى يُرِيدَ أَنْ يَحْمِلَ أَهْلَ بَيْتِهِ عَلَى رِقَابِنَا فَقَالُوا مَا أَنْزَلَ اللَّهُ هَذَا
وَ مَا هُوَ إِلَّا شَيْءٌ يَتَقَوْلُهُ بُرِيدٌ أَنْ يُرْفَعَ أَهْلَ بَيْتِهِ عَلَى رِقَابِنَا وَ لَعْنٌ قُتِلَ مُحَمَّدٌ أَوْ مَاتَ لَنَنْزِعَهَا فِي أَهْلِ بَيْتِهِ ثُمَّ لَا نُعِيدُهَا فِيهِمْ أَبَدًا

The hypocrites said to each other at that, 'Did it not suffice Muhammad^{sawww} that he^{sawww} became coercing us for twenty years until he^{sawww} (now) wants to load People^{asws} of his^{sawww} Household upon our necks?' They said, 'Allah^{azwj} did not Reveal this, and it is not except something he^{sawww} is saying it, intending to raise People^{asws} of his^{sawww} Household over our necks, and if Muhammad^{sawww} were to be killed or dies, we will snatch away from People^{asws} of his^{sawww} Household, then not return it to be among them, ever!'

وَ أَرَادَ اللَّهُ عَزَّ وَ دَكْرُهُ أَنْ يُعْلِمَ نَبِيَّهُ ص مَا أَخْفَوْا فِي صُدُورِهِمْ وَ أَسْرَوْا بِهِ فَقَالَ فِي كِتَابِهِ عَزَّ وَ جَلَّ أَمْ يَقُولُونَ افْتَرَى عَلَى اللَّهِ كَذِبًا فَإِنْ يَشَاءِ اللَّهُ يَخْتِمْ عَلَى
قَلْبِكَ

And Allah^{azwj}, Mighty is His^{azwj} Mention Wanted His^{azwj} Prophet^{sawww} to know what they were hiding in their chests and were being secretive with, so He^{azwj} Mighty and Majestic Said in His^{azwj} Book: ***Or are they saying, He has fabricated a lie upon Allah? But if Allah so Desires, He would Seal upon your heart, [42:24].***

يَقُولُ لَوْ شِئْتُ حَبَسْتُ عَنْكَ الْوَحْيَ فَلَمْ تَكَلِّمْ بِعَضَلِ أَهْلِ بَيْتِكَ وَ لَا يَمُودَّهِمْ

He^{azwj} is Saying: "If I^{azwj} so Desired, I^{azwj} would have Withheld the Revelation from you^{sawww}, and you^{sawww} could not have spoken with the merits of People^{asws} of your^{sawww} Household, nor with their^{asws} cordiality".

وَ قَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ يَخُفُّ اللَّهُ الْبَاطِلَ وَ يُجِئُ الْحَقُّ بِكَلِمَاتِهِ يَقُولُ الْحَقُّ لِأَهْلِ بَيْتِكَ الْوَلَايَةُ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ يَقُولُ بِمَا أَلْفَوْهُ فِي صُدُورِهِمْ مِنَ
الْعَدَاوَةِ لِأَهْلِ بَيْتِكَ وَ الظُّلْمِ بَعْدَكَ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ أَسْرَوْا السَّجْوَى الَّذِينَ ظَلَمُوا هَلْ هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ أَ فَتَأْتُونَ السَّحْرَ وَ أَنْتُمْ تُبْصِرُونَ.

And Allah^{azwj} Mighty and Majestic had Said: ***and Allah Deletes the falsehood and Confirms the Truth with His Word.*** – He^{azwj} is Saying the truth is for People^{asws} of your^{sawww} Household, the Wilayah, ***He is All-Knowing with the contents of the chests [42:24].*** He^{azwj} is Saying, with what they were casting in their chests of the enmity for People^{asws} of your^{sawww} Household, and the injustices after you^{sawww}, and it is the Words of Allah^{azwj} Mighty and Majestic: ***and they consulted in secret, those who are unjust, 'Is this one except a human being like you all? Will you be going to the sorcery while you are seeing?' [21:3]'*** ⁵⁵²

⁵⁵² Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 13 H 32

باب 14 آخر في تأويل قوله تعالى و إِذَا الْمَوْؤُودَةُ سُئِلَتْ بِأَيِّ ذَنْبٍ قُتِلَتْ

CHAPTER 14 – ANOTHER REGARDING THE INTERPRETATION OF THE WORDS OF THE EXALTED: And when the cordiality is Questioned about [81:8] For what sin was it killed [81:9]

1- فس، تفسير القمي أحمد بن إدريس عن أحمد بن محمد بن علي بن الحكم عن أيمن بن محرز عن جابر عن أبي جعفر ع في قوله تعالى و إِذَا الْمَوْؤُودَةُ سُئِلَتْ بِأَيِّ ذَنْبٍ قُتِلَتْ قَالَ مَنْ قُتِلَ فِي مَوَدَّتِنَا.

Tafseer Al Qummi – Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Ayman Bin Muhriz, from Jabir,

‘From Abu Ja’far^{asws} regarding the Words of the Exalted: **And when the cordiality is Questioned about [81:8] For what sin was it killed [81:9].** He^{asws} said: ‘One killed in our^{asws} cordiality’.⁵⁵³

2- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ حَلْبَةَ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ زَيْدِ بْنِ عَلِيٍّ ع قَالَ: قُلْتُ لَهُ جُعِلَتْ فِدَاكَ قَوْلُهُ تَعَالَى وَ إِذَا الْمَوْؤُودَةُ سُئِلَتْ بِأَيِّ ذَنْبٍ قُتِلَتْ قَالَ هِيَ وَ اللَّهُ مَوَدَّتُنَا هِيَ وَ اللَّهُ فِينَا خَاصَّةً.

(The books) ‘Kunz Jamie al Fawaid’ and ‘Taweel al Ayaat Al Zaahira’ – Muhammad Bin Al Abas, from Ahmad Bin Idrees, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Hadeed, from Mansour Bin Yunus, from Mansour Bin Hazim,

‘From Zayd son of Ali^{asws} (Bin Al-Husayn^{asws}) having said, ‘I said to him^{asws}, ‘May I be sacrificed for you^{asws}! The Words of the Exalted: **And when the cordiality is Questioned about [81:8] For what sin was it killed [81:9]?’** He said, ‘By Allah^{azwj}! It is our^{asws} cordiality. By Allah^{azwj}! It is regarding us^{asws} in particular’.⁵⁵⁴

3- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ عَنْ إِسْمَاعِيلَ بْنِ يَسَارٍ عَنْ عَلِيِّ بْنِ جَعْفَرِ الْحَضْرَمِيِّ عَنْ جَابِرِ الْجَعْفِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ إِذَا الْمَوْؤُودَةُ سُئِلَتْ بِأَيِّ ذَنْبٍ قُتِلَتْ قَالَ مَنْ قُتِلَ فِي مَوَدَّتِنَا سُئِلَ قَاتِلُهُ عَنْ قَتْلِهِ.

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Ali Bin Abdullah, from Ibrahim Bin Muhammad, from Ismail Bin Yasaar, from Ali Bin Ja’far Al Hazramy, from Jabir Al Jufy who said,

‘I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **And when the cordiality is Questioned about [81:8] For what sin was it killed [81:9].** He^{asws} said: ‘One killed in our^{asws} cordiality, his killer would be questioned about his killing’.⁵⁵⁵

⁵⁵³ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 14 H 1

⁵⁵⁴ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 14 H 2

⁵⁵⁵ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 14 H 3

4- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ هَمَّامٍ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِي جَمِيلَةَ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ قَالَ: وَ إِذَا الْمَوْؤُدَةُ سُئِلَتْ بِأَيِّ ذَنْبٍ قُتِلَتْ قَالَ مَنْ قُتِلَ فِي مَوَدَّتِنَا.

(The books) 'Jamie al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Muhammad Bin Hammam, from Abdullah Bin Ja'far, from Muhammad Bin Abdul Hameed, from Abu Jameela, from Jabir,

'From Abu Ja'far^{asws} having said: **'And when the cordiality is Questioned about [81:8] For what sin was it killed [81:9].** He^{asws} said: 'One killed in our^{asws} cordiality".⁵⁵⁶

5- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ النَّعْفِيَّ عَنِ الْحُسَيْنِ بْنِ الْحُسَيْنِ الْأَنْصَارِيِّ عَنْ عَمْرٍو بْنِ ثَابِتٍ عَنْ عَلِيِّ بْنِ الْقَاسِمِ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع عَنْ قَوْلِهِ تَعَالَى وَ إِذَا الْمَوْؤُدَةُ سُئِلَتْ بِأَيِّ ذَنْبٍ قُتِلَتْ قَالَ شَيْعَةُ آلِ مُحَمَّدٍ تَسْأَلُ بِأَيِّ ذَنْبٍ قُتِلَتْ.

(The books) 'Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ali Bin Abdullah, from Ibrahim Bin Muhammad Al Saqafy, from Al Hassan Bin Al Husayn Al Ansary, from Amro Bin Sabit, from Ali Bin Al Qasim who said,

'I asked Abu Ja'far^{asws} about the Words of the Exalted: **And when the cordiality is Questioned about [81:8] For what sin was it killed [81:9].** He^{asws} said: 'Shias of Progeny^{asws} of Muhammad^{saww}. It would be asked, for which sin were they killed?"⁵⁵⁷

6- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ عَلِيِّ بْنِ جُمُهورٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ قَوْلُهُ عَزَّ وَ جَلَّ وَ إِذَا الْمَوْؤُدَةُ سُئِلَتْ بِأَيِّ ذَنْبٍ قُتِلَتْ قَالَ يَغْنِي الْحُسَيْنُ ع.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ali Bin Jamhour, from Muhammad Bin Sinan, from Ismail Bin Jabir,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I said, 'The Words of Mighty and Majestic: **And when the cordiality is Questioned about [81:8] For what sin was it killed [81:9].** He^{asws} said: 'It means Al-Husayn^{asws}.'.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – It is reported by Suleyman Bin Sama'at, from Abdullah Bin Al Qasim, from Abu Al Hassan Al Azdy, from Aban Bin Abu Ayyash, from Suleymn Bin Qays, from Ibn Abbas who said,

'He is the one killed in our^{asws} cordiality, People^{asws} of the Household".⁵⁵⁸ (Not a Hadeeth)

7- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة رَوَى سُلَيْمَانُ بْنُ سَمَاعَةَ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ أَبِي الْحُسَيْنِ الْأُرْدِيِّ عَنْ أَبَانَ بْنِ أَبِي عِيَّاشٍ عَنْ سُلَيْمِ بْنِ قَيْسٍ عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: هُوَ مَنْ قُتِلَ فِي مَوَدَّتِنَا أَهْلَ الْبَيْتِ.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – It is reported by Suleyman Bin Sama'at, from Abdullah Bin Al Qasim, from Abu Al Hassan Al Azdy, from Aban Bin Abu Ayyash, from fro Suleym Bin Qays, from Ibn Abbas having said:

⁵⁵⁶ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 14 H 4

⁵⁵⁷ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 14 H 5

⁵⁵⁸ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 14 H 6

‘He is the one killed in our^{asws} cordiality, People^{asws} of the Household’.⁵⁵⁹

8- وَ عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ رَجُلٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: سَأَلْتُهُ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ وَ إِذَا الْمَوْؤُدَةُ سُئِلَتْ بِأَيِّ ذَنْبٍ قُتِلَتْ قَالَ هِيَ مَوْدُنَّا فِينَا نَزَلَتْ.

And from Mansour Bin Hazim, from a man,

‘From Abu Ja’far^{asws}, he (the narrator) said, ‘I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **And when the cordiality is Questioned about [81:8] For what sin was it killed [81:9].** He^{asws} said: ‘It is our^{asws} cordiality. It was Revealed regarding us^{asws}’.⁵⁶⁰

9- فر، تفسير فرات بن إبراهيم بإسناده عن محمد بن الحنفية في قوله تعالى و إذا الموءودة سئلت قال مودتنا.

Tafseer Furat Bin Ibrahim – By his chain from Muhammad Bin Al Hanafiya regarding the Words of the Exalted: **And when the cordiality is Questioned about [81:8].** He said, ‘Our cordiality’.⁵⁶¹ (Not our Hadeeth)

10- وَ قَالَ أَبُو جَعْفَرٍ ع فِي قَوْلِ اللَّهِ عَزَّ وَ ذِكْرُهُ وَ إِذَا الْمَوْؤُدَةُ سُئِلَتْ بِأَيِّ ذَنْبٍ قُتِلَتْ قَالَ مَنْ قُتِلَ فِي مَوْدِنَا.

And Abu Ja’far^{asws} said: ‘Regarding the Words of Allah^{azwj}, Mighty is His^{azwj} Mention: **And when the cordiality is Questioned about [81:8] For what sin was it killed [81:9].** He^{asws} said: ‘One killed in our^{asws} cordiality’.

11- فر، تفسير فرات بن إبراهيم جعفر بن أحمد بن يوسف بإسناده عن أبي جعفر ع قال: و إذا الموءودة سئلت بأي ذنب قُتلت يقول أسألکم عن الموءودة التي أنزلت علیکم فضلها بأي ذنب قتلتهم.

Tafseer Furat Bin Ibrahim – Ja’far Bin Ahmad Bin Yusuf, by his chain,

‘From Abu Ja’far^{asws} having said: **And when the cordiality is Questioned about [81:8] For what sin was it killed [81:9].** He^{azwj} is Saying: “I^{azwj} will Question you all about the cordiality, the merit of which I^{azwj} Sent down upon you, for which sin did you kill it?”⁵⁶²

12- فر، تفسير فرات بن إبراهيم الفزاري بإسناده عن أبي عبد الله ع في قول الله عز ذكره و إذا الموءودة سئلت يعني مودتنا بأي ذنب قُتلت قال ذلك حقتنا الواجب على الناس و حبتنا الواجب على الخلق قتلوا مودتنا.

Tafseer Furat Bin Ibrahim – Al fazary, by his chain,

‘From Abu Abdullah^{asws} regarding the Words of Allah^{azwj}, Mighty is His^{azwj} Mentioned: **And when the cordiality is Questioned about [81:8]** – meaning our^{asws} cordiality. **For what sin**

⁵⁵⁹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 14 H 7

⁵⁶⁰ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 14 H 8

⁵⁶¹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 14 H 9

⁵⁶² Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 14 H 10

was it killed [81:9], he^{asws} said: 'That is our^{asws} rights, the Obligatory upon the people, and our^{asws} rights, the Obligatory upon the creatures. They killed our^{asws} cordiality'.⁵⁶³

⁵⁶³ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 14 H 11

CHAPTER 15 – INTERPRETATION OF ‘THE PARENTS’, AND ‘THE CHILD’, AND ‘THE KINSHIP’, AND ‘ONES WITH RELATIONSHIP’, BY THEM^{asws}

1- قب، المناقب لابن شهر آشوب سُلَيْمِ بْنِ قَيْسٍ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع فِي خَيْرِ طَوِيلٍ فِي قَوْلِهِ تَعَالَى وَ وَالِدٍ وَ مَا وَلَدَ قَالَ أَمَّا الْوَالِدُ فَرَسُولُ اللَّهِ ص وَ مَا وَلَدَ يَعْنِي هُوَ لِأَوْلَادِهِ ع.

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Suleym Bin Qays,

‘From Amir Al-Momineen^{asws} in a lengthy Hadeeth regarding the Words of the Exalted: **And (I Swear by) a father and what he begot [90:3]**. He^{asws} said: ‘As for the father, it is Rasool-Allah^{saww}. **and what he begot [90:3]** – means these successors^{asws}’,⁵⁶⁴

2- قب، المناقب لابن شهر آشوب أَبُو حَمَزَةَ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ تَعَالَى يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ الْآيَةَ قَالَ قَرَابَةُ الرَّسُولِ ص وَ سَيِّدُهُمْ أَمِيرُ الْمُؤْمِنِينَ ع أُمُرُوا بِمَوَدَّتِهِمْ فَخَالَفُوا مَا أُمُرُوا بِهِ.

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Abu Hamza,

‘From Abu Ja’far^{asws} regarding the Words of the Exalted: **O you people! Fear your Lord, Who Created you from a single being [4:1]** – the Verse. He^{asws} said: ‘Relatives of the Rasool^{saww} and their chief is Amir Al-Momineen^{asws}. They are Commanded with their^{asws} cordiality, but they opposed what they had been Commanded with’.⁵⁶⁵

3- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنِ الْحُسَيْنِ بْنِ عَامِرٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرِ عَنْ حَمَّادِ بْنِ عَثْمَانَ عَنْ عَبْدِ الرَّحِيمِ الْقَصِيرِ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ سُئِلَ عَنْ قَوْلِهِ تَعَالَى وَ أَوْلُوا الْأَرْحَامَ بَعْضُهُمْ أَوْلَى بِبَعْضٍ فِي كِتَابِ اللَّهِ قَالَ نَزَلَتْ فِي وُلْدِ الْحُسَيْنِ ع

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Al Husayn Bin Aamir, from Muhammad Bin Al Husayn Bin Ahmad Bin Muhammad Bin Abu Nasr, from hammad Bin Usman, from Abdul Raheem Al Qaseyr,

‘From Abu Abdullah^{asws} having been asked about the Words of the Exalted: **and the possessors of the womb relationships, some of them are higher than the others in the Book of Allah [33:6]**. He^{asws} said: ‘It was Revealed regarding the sons^{asws} of Al-Husayn^{asws}’.

قَالَ قُلْتُ جَعَلْتُ فِدَاكَ نَزَلَتْ فِي الْفَرَايِضِ قَالَ لَا فَقُلْتُ فِيمَا الْمَوَارِيثِ قَالَ لَا ثُمَّ قَالَ نَزَلَتْ فِي الْإِمْرَةِ.

⁵⁶⁴ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 15 H 1

⁵⁶⁵ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 15 H 2

He (the narrator) said, 'I said, 'May I be sacrificed for you^{asws}! Was it Revealed regarding the Obligations?' He^{asws} said: 'No'. I said, 'So, it is regarding the inheritances'. He^{asws} said: 'No'. Then he^{asws} said: 'It was Revealed regarding the authority'⁵⁶⁶.

4- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة عَبْدُ الْعَزِيزِ بْنُ بَحْيٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْفَضْلِ عَنْ جَعْفَرِ بْنِ الْحُسَيْنِ الْكُوفِيِّ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ زَيْدِ مَوْلَى أَبِي جَعْفَرٍ ع قَالَ: سَأَلْتُ مَوْلَايَ فَعُلْتُ قَوْلَهُ عَزَّ وَ جَلَّ وَ أَوْلُوا الْأَرْحَامَ بَعْضُهُمْ أَوْلَى بِبَعْضٍ قَالَ هُوَ عَلِيٌّ ع.

(The books) 'Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Abdul Aziz Bin Yahya, from Muhammad in Abdul Rahman Bin al Fazl, from Ja'far Bin Al Husayn Al Kufy, from his father,

'From Muhammad Bin Zayd a slave of Abu Ja'far^{asws} who said, 'I asked my Master^{asws}. I said, 'His^{azwj} Words, Mighty and Majestic: **the possessors of the womb relationships, some of them are higher than the others [33:6]**. He^{asws} said: 'It is Ali^{asws}'⁵⁶⁷.

5- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ بْنِ رَاشِدٍ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْمُشَرِّفِيِّ بِإِسْنَادِهِ يَرْفَعُهُ إِلَى زَيْدِ بْنِ عَلِيٍّ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ أَوْلُوا الْأَرْحَامَ بَعْضُهُمْ أَوْلَى بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَ الْمُهَاجِرِينَ قَالَ رَحِمَ رَسُولُ اللَّهِ ص أَوْلَى بِالْإِمَارَةِ وَ الْمُلْكِ وَ الْإِيمَانِ.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel al Ayaat Al Zaahira' – Muhammad Bin al Abbas, from Ali Bin Abdullah Bin Rashid, from Ibrahim Bin Muhammad, from Muhammad Bin Ali Al Muqry, by his chain,

'Raising it to Zayd son of Ali (Bin Al Husayn)^{asws} regarding 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, from the Momineen and the Emigrants, [33:6]**. He said, 'Womb relationships of Rasool-Allah^{saww} are foremost with the emirate, and the kingdom, and the Eman'⁵⁶⁸ (Not a Hadeeth)

6- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنِ ابْنِ عَيْسَى عَنِ ابْنِ حَدِيدٍ وَ ابْنِ بَرِيْعٍ جَمِيعاً عَنِ ابْنِ حَازِمٍ عَنْ زَيْدِ بْنِ عَلِيٍّ ع قَالَ: قُلْتُ لَهُ جُعِلَتْ فِدَاكَ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى فَلِلَّهِ وَ لِلرَّسُولِ وَ لِذِي الْقُرْبَى قَالَ الْقُرْبَى هِيَ وَ اللَّهُ قَرَابَتَنَا.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ahmad Bin Idrees, from Ibn Isa, from Ibn Hadeed and Ibn Bazie altogether from Ibn Hazim,

'From Zayd son of Ali^{asws} (Bin Al-Husayn)^{asws} having said, 'I said to him^{asws}, 'May I be sacrificed for you^{asws}! The Words of Allah^{azwj} Mighty and Majestic: **Whatever Allah Bestows upon His Rasool from the people of the towns, so it is for Allah and His Rasool, and for the near of kin, [59:7]**. He^{asws} said: 'The next of kin, by Allah^{azwj} they are our^{asws} relatives'⁵⁶⁹.

7- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة أَحْمَدُ بْنُ هُوْدَةَ عَنْ إِسْحَاقَ بْنِ إِبْرَاهِيمَ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ عَمْرِو بْنِ أَبِي الْمُقَدَّامِ عَنْ أَبِيهِ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى فَلِلَّهِ وَ لِلرَّسُولِ وَ لِذِي الْقُرْبَى وَ الْيَتَامَى وَ الْمَسَاكِينِ وَ ابْنِ السَّبِيلِ

⁵⁶⁶ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 15 H 3

⁵⁶⁷ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 15 H 4

⁵⁶⁸ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 15 H 5

⁵⁶⁹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 15 H 6

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Ahmad Bin Howzat, from Is'haq Bin Ibahim, from Abdullah Bin Hammad, from Amro Bin Abu Al Miqdam, from his father who said,

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **Whatever Allah Bestows upon His Rasool from the people of the towns, so it is for Allah and His Rasool, and for the near of kin, and the orphans, and the poor, and the travellers [59:7].**

فَقَالَ أَبُو جَعْفَرٍ ع هَذِهِ آيَةٌ نَزَلَتْ فِيْنَا خَاصَّةً فَمَا كَانَ لِلَّهِ وَ لِلرَّسُولِ فَهُوَ لَنَا وَ نَحْنُ ذُو الْقُرْبَى وَ نَحْنُ الْمَسَاكِينُ لَا تَذْهَبُ مَسْكِنَتُنَا مِنْ رَسُولِ اللَّهِ ص أَبَدًا وَ نَحْنُ أَبْنَاءُ السَّبِيلِ فَلَا يُعْرِفُ سَبِيلٌ إِلَّا بِنَا وَ الْأَمْرُ كُلُّهُ لَنَا.

Abu Ja'far^{asws} said: 'This Verse was Revealed regarding us^{asws} in particular. So whatever was for Allah^{azwj} and for His^{azwj} Rasool^{saww}, it is for us^{asws}, and we^{asws} are the next of kin, and we^{asws} are the poor, and our^{asws} poor did not go away from Rasool-Allah^{saww}, ever, and we^{asws} are the travellers of the (Divine) Path. Thus, the Path of Allah^{azwj} cannot be recognised except by us^{asws}, and the command, all of it is for us^{asws}'.⁵⁷⁰

8- م، تفسير الإمام عليه السلام قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ بِالْوَالِدَيْنِ إِحْسَانًا قَالَ رَسُولُ اللَّهِ ص أَفْضَلُ وَالِدَيْكُمْ وَ أَحْفَهُمَا لِشُكْرِكُمْ مُحَمَّدٌ وَ عَلِيٌّ.

Tafseer of the Imam (Hassan Al-Askari)^{asws} - And Allah^{azwj} Mighty and Majestic Said: **and the kindness with the parents [2:83].** Rasool-Allah^{saww} said: 'The most superior of your parents and the most deserving of your thanking them are Muhammad^{saww} and Ali^{asws}'.

وَ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ أَنَا وَ عَلِيٌّ أَبَوَا هَذِهِ الْأُمَّةِ وَ لَحَقْنَا عَلَيْهِمْ أَعْظَمُ مِنْ حَقِّ آبَائِهِمْ وَ لَادَتِهِمْ فَإِنَّمَا نُنْقِذُهُمْ إِنْ أَطَاعُونَا مِنَ النَّارِ إِلَى دَارِ الْقَرَارِ وَ نَلْحَقُهُمْ مِنَ الْعُبُودِيَّةِ بِجَارِ الْأَحْرَارِ.

And Ali^{asws} Bin Abu Talib^{asws} said: 'I^{asws} heard Rasool-Allah^{saww} saying: 'I^{saww} and Ali^{asws} are two fathers of this community, and our^{asws} rights upon them are greater than the rights of their biological fathers, for we^{asws} are retrieving them – if they obey us^{asws} – from the Fire to the House of tranquillity, and we^{asws} will save them from the slavery, with the good free ones'.

وَ قَالَتْ فَاطِمَةُ ع أَبَوَا هَذِهِ الْأُمَّةِ مُحَمَّدٌ وَ عَلِيٌّ يُتَيْمَانِ أَوْدَهُمْ وَ يُتَيْدَانِهِمْ مِنَ الْعَذَابِ الدَّائِمِ إِنْ أَطَاعُوهُمَا وَ يُسِيحَانِهِمُ التَّعِيمَ الدَّائِمَ إِنْ أَقْفُوهُمَا.

And (Syeda) Fatima^{asws} said: 'Two fathers of this community are Muhammad^{saww} and Ali^{asws}. They^{asws} would both straighten their (Muslims') crookedness and would be saving them (Muslims) from the perpetual Punishment if they were to obey them^{asws}, and they^{asws} would be taking them to the perpetual bliss if they act in accordance to them^{asws}'.

وَ قَالَ الْحُسَيْنُ بْنُ عَلِيٍّ ع مُحَمَّدٌ وَ عَلِيٌّ أَبَوَا هَذِهِ الْأُمَّةِ فَطُوبَى لِمَنْ كَانَ بِحَقِّهِمَا عَارِفًا وَ لَهْمَا فِي كُلِّ أَحْوَالِهِ مُطِيعًا يَجْعَلُهُ اللَّهُ مِنْ أَفْضَلِ سُكَّانِ جَنَّتَيْهِ وَ يُسْعِدُهُ بِكَرَامَاتِهِ وَ رِضْوَانِهِ.

And Al-Hassan^{asws} Bin Ali^{asws} said: 'Muhammad^{saww} and Ali^{asws} are two fathers of this community. Therefore, beatitude is for the one who was recognising their^{asws} rights, and was obedient to them^{asws} in every state. Allah^{azwj} would Make him to be from the most

⁵⁷⁰ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 15 H 7

superior of the settlers of His^{azwj} Gardens, and please him with His^{azwj} Prestige and His^{azwj} Pleasure’.

وَقَالَ الْحُسَيْنُ بْنُ عَلِيِّ ع مَنْ عَرَفَ حَقَّ أَبِيهِ الْأَفْضَلَيْنِ مُحَمَّدٍ وَ عَلِيٍّ وَ أَطَاعَهُمَا حَقَّ طَاعَتِهِ قِيلَ لَهُ تَبْحِجْ فِي أَيِّ الْجَنَانِ شِئْتَ.

And Al-Husayn^{asws} Bin Ali^{asws} said: ‘The one who recognises the right of the two superior fathers Muhammad^{saww} and Ali^{asws}, and obeys them^{asws} as is the right of the obedience, it would be said to him, ‘Live comfortably in whichever of the Gardens you so desire to’.

وَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع إِنْ كَانَ الْأَبَوَانِ إِذَا عَظُمَ حَقُّهُمَا عَلَى أَوْلَادِهِمَا لِإِحْسَانِهِمَا إِلَيْهِمَا فَاِحْسَانُ مُحَمَّدٍ وَ عَلِيٍّ إِلَى هَذِهِ الْأُمَّةِ أَجَلٌ وَ أَعْظَمُ فَهُمَا بِأَنْ يَكُونَا أَبَوَيْهِمْ أَحَقَّ.

And Ali^{asws} Bin Al-Husayn^{asws} said ‘If it was so that the two fathers rather were of greater rights upon their children – due to their favours, so the favours of Muhammad^{saww} and Ali^{asws} to this community is more plentiful and greater. Thus, they^{asws} have become their fathers truly’.

وَقَالَ مُحَمَّدُ بْنُ عَلِيِّ ع مَنْ أَرَادَ أَنْ يَعْلَمَ كَيْفَ قَدْرُهُ عِنْدَ اللَّهِ فَلْيَنْظُرْ كَيْفَ قَدْرُ أَبِيهِ الْأَفْضَلَيْنِ عِنْدَهُ مُحَمَّدٍ وَ عَلِيٍّ.

And Muhammad^{asws} Bin Ali Al-Baqir^{asws} said: ‘The one who intends that he recognises how much is his worth in the Presence of Allah^{azwj}, so let him look how much he considers the worth of his two superior fathers with himself, Muhammad^{saww} and Ali^{asws}’.

وَقَالَ جَعْفَرُ بْنُ مُحَمَّدٍ ع مَنْ رَعَى حَقَّ أَبِيهِ الْأَفْضَلَيْنِ مُحَمَّدٍ وَ عَلِيٍّ لَمْ يَضُرَّهُ مَا أَضَاعَ مِنْ حَقِّ أَبِي نَفْسِهِ وَ سَائِرِ عِبَادِ اللَّهِ فَإِنَّهُمَا يُرْضِيَانِهِمَا بِسَعْيِهِمَا.

And Ja’far^{asws} Bin Muhammad^{asws} said: ‘The one who takes care of the rights of his two superior fathers, Muhammad^{saww} and Ali^{asws}, it would not harm him whatever he wasted from the rights of his own father and the (rights of) the rest of the servants of Allah^{azwj}, for they^{asws} both would be pleasing them by their^{asws} efforts’.

وَقَالَ مُوسَى بْنُ جَعْفَرٍ ع يُعْظَمُ نَوَابُ الصَّلَاةِ عَلَى قَدْرِ تَعْظِيمِ الْمُصَلِّي عَلَى أَبِيهِ الْأَفْضَلَيْنِ مُحَمَّدٍ وَ عَلِيٍّ.

And Musa^{asws} Bin Ja’far^{asws} said: ‘The greatness of the Rewards of the *Salat* is upon a measurement of the reverence of the praying one to the two superior fathers, Muhammad^{saww} and Ali^{asws}’.

وَقَالَ عَلِيُّ بْنُ مُوسَى الرَّضَا ع أَمَا يَكْرَهُ أَحَدُكُمْ أَنْ يُنْفَى عَنِ أَبِيهِ وَ أُمِّهِ اللَّذَيْنِ وَلَدَاهُ قَالُوا بَلَى وَ اللَّهُ قَالَ فَلْيَبْجَهْدْ أَنْ لَا يُنْفَى عَنِ أَبِيهِ وَ أُمِّهِ اللَّذَيْنِ هُمَا أَبَوَاهُ الْأَفْضَلُ مِنْ أَبِي نَفْسِهِ.

And Ali^{asws} Bin Musa Al-Reza^{asws} said: ‘Don’t you dislike to be separated from his father and his mother, those that gave him birth?’ They said, ‘Yes’. He^{asws} said: ‘So let him strive that he should not be separated from his father and his mother, those who are his superior fathers (Muhammad^{saww} and Ali^{asws}) than his own father’.

وَقَالَ مُحَمَّدُ بْنُ عَلِيٍّ بْنِ مُوسَى ع قَالَ رَجُلٌ بِحَضْرَتِهِ إِنِّي لِأُحِبُّ مُحَمَّدًا وَعَلِيًّا حَتَّىٰ لَوْ قُطِّعْتُ إِزْبًا أَوْ فُرِضْتُ لَمْ أَزَلْ عَنْهُ

And Muhammad^{asws} Bin Ali^{asws} Bin Musa^{asws} said when a man said in his^{asws} presence, 'I love Muhammad^{sawww} and Ali^{asws} to the extent that if I were to be cut into pieces and pieces, or sawed, I would not cease from it'.

قَالَ مُحَمَّدُ بْنُ عَلِيٍّ ع لَا حَرَمَ أَنَّ مُحَمَّدًا وَعَلِيًّا مُعْطِيَاكَ مِنْ أَنْفُسِهِمَا مَا تُعْطِيهِمَا أَنْتَ مِنْ نَفْسِكَ إِنَّهُمَا لَيَسْتَدْعِيَانِ لَكَ فِي يَوْمِ فَصْلِ الْقَضَاءِ مَا لَا يَبْقَىٰ مَا بَدَلْتَهُ لُهُمَا بِحُزْوٍ مِنْ مِائَةِ أَلْفِ حُزْوٍ مِنْ ذَلِكَ.

Muhammad^{asws} Bin Ali^{asws} said: 'There is no doubt that Muhammad^{sawww} and Ali^{asws} would give you what you give to them^{asws} from yourself. They^{asws} would be calling for you, during the Day of the Decisive Judgment – what your efforts did not equate to – by one part from one million parts from that'.

وَقَالَ عَلِيُّ بْنُ مُحَمَّدٍ ع مَنْ لَمْ يَكُنْ وَالِدًا دِينِهِ مُحَمَّدٍ وَعَلِيٍّ أَكْرَمَ عَلَيْهِ مِنَ وَالِدَيْ نَسَبِهِ فَلَيْسَ مِنَ اللَّهِ فِي حِلٍّ وَلَا حَرَامٍ وَلَا قَلِيلٍ وَلَا كَثِيرٍ.

And Ali^{asws} Bin Muhammad^{asws} said: 'The one who does not happen to be more honouring to the two fathers of his Religion, Muhammad^{sawww} and Ali^{asws}, than his own parents, so he isn't from Allah^{azwj} in a Permissible, nor a Prohibited, nor little, nor more'.

وَقَالَ الْحَسَنُ بْنُ عَلِيٍّ ع مَنْ آثَرَ طَاعَةَ أَبَوَيْ دِينِهِ مُحَمَّدٍ وَعَلِيٍّ عَلَى طَاعَةِ أَبَوَيْ نَسَبِهِ قَالَ اللَّهُ عَزَّ وَجَلَّ لَهُ لِأَوْثَرِكَ كَمَا آثَرْتَنِي وَلَا شَرَفْتَنِي بِحَضْرَةِ أَبَوَيْ دِينِكَ كَمَا شَرَفْتَ نَفْسَكَ بِإِيثَارِ حُبِّهِمَا عَلَى حُبِّ أَبَوَيْ نَسَبِكَ

(Imam Hassan Al-Askari^{asws} said): 'And Al-Hassan^{asws} Bin Ali^{asws} said: 'The one who prefers the obedience to the two fathers^{asws} of his Religion – Muhammad^{sawww} and Ali^{asws}, over the obedience of the father linked to him (biologically), Allah^{azwj} Mighty and Majestic Says to him: "I^{azwj} shall Prefer you just as you preferred Me^{azwj} and I^{azwj} shall Ennoble you by the presence of the two fathers^{asws} of your Religion, just as you ennoble yourself by preferring their^{asws} love over the love of the father linked to you"'.
 وَأَمَّا قَوْلُهُ عَزَّ وَجَلَّ وَ ذِي الْقُرْبَىٰ فَهُمْ مِنْ قَرَابَاتِكَ مِنْ أَبِيكَ وَ أُمَّكَ قِيلَ لَكَ اعْرِفْ حَقَّهُمْ كَمَا أَخَذَ بِهِ الْعَهْدَ عَلَىٰ بَنِي إِسْرَائِيلَ وَ أَخَذَ عَلَيْكُمْ مَعَاشِرَ أُمَّةٍ مُحَمَّدٍ بِمَعْرِفَةِ قَرَابَاتِ مُحَمَّدٍ ص الَّذِينَ هُمُ الْأَيْمَةُ بَعْدَهُ وَ مَنْ يَلِيهِمْ بَعْدُ مِنْ خِيَارِ أَهْلِ دِينِهِمْ.

And as for His^{azwj} Words, the Mighty and Majestic **and the ones with relationship [2:83]** – so they are from your relatives of your father and your mother. He^{azwj} Said to you – recognise their^{asws} rights just as the Covenant was Taken upon the Children of Israel, and Taken upon you all, group of community of Muhammad^{sawww}, with recognising the rights of the relatives of Muhammad^{sawww}, they are the Imams^{asws} from after him^{sawww}, and ones who follow them afterwards, from the good people of their^{asws} Religion".

قَالَ الْإِمَامُ ع قَالَ رَسُولُ اللَّهِ ص مَنْ رَعَى حَقَّ قَرَابَاتِ أَبَوَيْهِ أُعْطِيَ فِي الْجَنَّةِ أَلْفَ دَرَجَةٍ بَعْدَ مَا بَيْنَ كُلِّ دَرَجَتَيْنِ حُضْرُ الْقُرْسِ الْحَوَادِ الْمُضَمَّرِ مِائَةَ سَنَةٍ إِخْدَى الدَّرَجَاتِ مِنْ فَضْلِهِ وَ الْأُخْرَى مِنْ ذَهَبٍ وَ الْأُخْرَى مِنْ لُؤْلُؤٍ وَ الْأُخْرَى مِنْ زُمُرٍ وَ الْأُخْرَى مِنْ زَبَرْجَدٍ وَ الْأُخْرَى مِنْ مِسْكِ وَ الْأُخْرَى مِنْ عَنَبٍ وَ الْأُخْرَى مِنْ كَافُورٍ وَ تِلْكَ الدَّرَجَاتُ مِنْ هَذِهِ الْأَصْنَافِ

The Imam (Hassan Al-Askari^{asws}) said: ‘Rasool-Allah^{saww} said: ‘The one who take care of the right of the relatives of his parents – would be Granted in the Paradise, a thousand levels, the distance between every two levels being sprint of a steed horse a sprinting of one hundred years – one of the levels would be of silver, and another of gold, and another of pearls, and another of emeralds, and another of aquamarine, and another of musk, and another of amber, and another of camphor. So those levels would be of these qualities.

وَمَنْ رَعَى حَقَّ فُرْجِي مُحَمَّدٍ وَعَلِيٍّ أَبِيٍّ مِنْ فَضْلِ الدَّرَجَاتِ وَزِيَادَةِ الْمُثُوبَاتِ عَلَى قَدْرِ زِيَادَةِ فَضْلِ مُحَمَّدٍ وَعَلِيٍّ عَلَى أَبِيٍّ نَسَبِهِ.

And the one who takes care of the rights of the relatives of Muhammad^{saww} and Ali^{asws}, would be Given from the superior levels and additional Rewards – in accordance of the additional preference of Muhammad^{saww} and Ali^{asws} over his own parents’.

وَقَالَتْ فَاطِمَةُ ع لِبَعْضِ النِّسَاءِ أَرْضِي أَبِيَّ دِينَكَ مُحَمَّدًا وَعَلِيًّا بِسَخَطِ أَبِيٍّ نَسَبِكَ وَلَا تُرْضِي أَبِيَّ نَسَبِكَ بِسَخَطِ أَبِيٍّ دِينَكَ فَإِنَّ أَبِيَّ نَسَبِكَ إِذَا سَخَطَ أَرْضَاهَا مُحَمَّدٌ وَعَلِيٌّ بِثَوَابِ جُزْءٍ مِنْ أَلْفِ جُزْءٍ مِنْ سَاعَةٍ مِنْ طَاعَتَيْمَا

And (Syeda) Fatima^{asws} said to one of the women: ‘Please the two fathers of your Religion, Muhammad^{saww} and Ali^{asws} (even if) be angering your own parents, and do not please your own parents by angering the two fathers^{asws} of your Religion, for if your biological parents are angered, Muhammad^{saww} and Ali^{asws} would please them by the Rewards of one part in a million from a moment from your being in obedience to them^{asws}.

وَإِنَّ أَبِيَّ دِينَكَ إِذَا سَخَطَ لَمْ يَغْدِرْ أَبُوَّ نَسَبِكَ أَنْ يُرْضِيَاهُمَا لِأَنَّ ثَوَابَ طَاعَاتِ أَهْلِ الدُّنْيَا كُلِّهِمْ لَا تَغِي بِسَخَطِهِمَا.

And that the two fathers of your Religion, Muhammad^{saww} and Ali^{asws}, if they^{asws} are angered, your biological parents would not be able to please them^{asws}, because the Rewards of being in obedience to the people of the world, all of them, would not suffice with their^{asws} anger’.

وَقَالَ الْحَسَنُ بْنُ عَلِيٍّ ع عَلَيْكَ بِالْإِخْتِسَانِ إِلَى قَرَابَاتِ أَبِيٍّ دِينَكَ مُحَمَّدٍ وَعَلِيٍّ وَإِنْ أَضَعْتَ قَرَابَاتِ أَبِيٍّ نَسَبِكَ

Al-Hassan^{asws} Bin Ali^{asws} said: ‘Upon you is with being good to the relatives of the fathers of your Religion, Muhammad^{saww} and Ali^{asws}, and even if (the rights of) your own parents are wasted.

وَإِيَّاكَ وَإِضَاعَةَ قَرَابَاتِ أَبِيٍّ دِينَكَ بِتَلَاثِي قَرَابَاتِ أَبِيٍّ نَسَبِكَ فَإِنَّ شُكْرَ هَؤُلَاءِ إِلَى أَبِيٍّ دِينَكَ مُحَمَّدٍ وَعَلِيٍّ أَثَمُّ لَكَ مِنْ شُكْرِ هَؤُلَاءِ إِلَى أَبِيٍّ نَسَبِكَ إِنَّ قَرَابَاتِ أَبِيٍّ دِينَكَ إِذَا شَكَرْتَهُمَا بِأَقَلِّ قَلِيلٍ نَظَرِيَاهُمَا لَكَ بِحُطِّ ذُنُوبِكَ وَ لَوْ كَانَتْ مِلءَ مَا بَيْنَ النَّرَى إِلَى الْعَرْشِ

And beware of wasting (the rights of) the relatives of the fathers of your Religion (Muhammad^{saww} and Ali^{asws}) by avoiding the relatives of your own parents, for the gratefulness of these to the fathers of your Religion, Muhammad^{saww} and Ali^{asws}, would bear fruit for you, from the gratefulness of them^{asws} to your own parents. If the relatives of the fathers^{asws} of your Religion were to thank you in their^{asws} presence, with the smallest of the small of their^{asws} looks at you, it would delete your sins from you – and even if they were what could fill what is between the soils to the Throne.

وَ إِنَّ قَرَابَاتِ أَبَوَيْ نَسَبِكَ إِنْ شَكَرْتَهُمَا وَ قَدْ ضَيَّعْتَ قَرَابَاتِ أَبَوَيْ دِينِكَ لَمْ يُغْنِيَا عَنْكَ فَيْيَلًا.

And if the relatives of your own parents were to thank you in their^{asws} presence, and you had wasted (the rights of) the relatives of the fathers^{asws} of your Religion, it would not avail from you even the husk of a date stone’.

وَ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع حَقُّ قَرَابَاتِ أَبَوَيْ دِينِنَا مُحَمَّدٍ وَ عَلِيٍّ وَ أَوْلِيَانَهُمَا أَحَقُّ مِنْ قَرَابَاتِ أَبَوَيْ نَسَبِنَا إِنْ أَبَوَيْ دِينِنَا يُرْضِيَانِ عَنَّا أَبَوَيْ نَسَبِنَا وَ أَبَوَيْ نَسَبِنَا لَا يُفْضِرَانِ أَنْ يُرْضِيَا عَنَّا أَبَوَيْ دِينِنَا مُحَمَّدٍ [مُحَمَّدًا] وَ عَلِيٍّ [عَلِيًّا] صَلَوَاتُ اللَّهِ عَلَيْهِمَا.

And Ali^{asws} Bin Al-Husayn^{asws} said: ‘The rights of the relatives of the two fathers of our Religion (Muhammad^{sawww} and Ali^{asws} and their^{asws} friends are more rightful than the relatives of our biological parents. The two fathers^{asws} of our Religion would please our biological parents on our behalf, and our biological parents would not be able to please the two fathers^{asws} of our Religion, Muhammad^{sawww} and Ali^{asws}, on our behalf.

وَ قَالَ مُحَمَّدُ بْنُ عَلِيٍّ ع مَنْ كَانَ أَبَوَا دِينِهِ مُحَمَّدٌ وَ عَلِيٌّ ع أَثَرٌ لَدَيْهِ وَ قَرَابَاتُهُمَا أَكْرَمٌ مِنْ أَبَوَيْ نَسَبِهِ وَ قَرَابَاتِهِمَا قَالَ اللَّهُ عَزَّ وَ جَلَّ فَصَلَّتِ الْأَفْضَلُ لِأَجْعَلَنَّكَ الْأَفْضَلُ وَ أَثَرْتُ الْأَوْلَى بِالْإِبْتَارِ لِأَجْعَلَنَّكَ بَدَارِ قَرَارِي وَ مُنَادِمَةِ أَوْلِيَائِي أَوْلَى.

Muhammad^{asws} Bin Ali^{asws} said: ‘The one to whom the two fathers^{asws} of his Religion, Muhammad^{sawww} and Ali^{asws} were more preferable to him, and their^{asws} relatives were more prestigious unto him than his own parents and their relatives – Allah^{azwj} the Exalted would Say to him: “You preferred the superior, I^{azwj} shall Make you the superior, and you preferred the foremost with the preference, I^{azwj} shall Make you to be foremost in My^{azwj} House of tranquillity, and a companion of My^{azwj} friends”’.

وَ قَالَ جَعْفَرُ بْنُ مُحَمَّدٍ ع مَنْ ضَاقَ عَنْ قَضَاءِ حَقِّ قَرَابَاتِ أَبَوَيْ دِينِهِ وَ أَبَوَيْ نَسَبِهِ وَ قَدَحَ كُلِّ وَاحِدٍ مِنْهُمَا فِي الْآخِرِ فَقَدَّمَ قَرَابَةَ أَبَوَيْ دِينِهِ عَلَى قَرَابَةِ أَبَوَيْ نَسَبِهِ قَالَ اللَّهُ عَزَّ وَ جَلَّ يَوْمَ الْقِيَامَةِ كَمَا قَدَّمَ قَرَابَةَ أَبَوَيْ دِينِهِ فَقَدَّمُوهُ إِلَى جَنَابِي فَيَزِدَادُ فَوْقَ مَا كَانَ أَعَدَّ لَهُ مِنَ الدَّرَجَاتِ أَلْفَ أَلْفِ ضِعْفِهَا.

And Ja’far^{asws} Bin Muhammad^{asws} said: ‘The one who is too straitened from fulfilling the rights of the relatives of the two fathers^{asws} of his Religion and his own parents, and criticises each one of them regarding the other, giving priority to the relatives of the two fathers^{asws} of his Religion over the relatives of his own parents, Allah^{azwj} Mighty and Majestic would be Saying on the Day of Judgment: “Just as he prioritised the relatives of the two fathers^{asws} of his Religion (Muhammad^{sawww} and Ali^{asws}), to prioritise him to My^{azwj} Gardens!” So he would be increased with above what had been (originally) prepared for him from the levels, a million fold’.

وَ قَالَ مُوسَى بْنُ جَعْفَرٍ ع وَ قَدْ قِيلَ لَهُ إِنْ فُلَانًا كَانَ لَهُ أَلْفُ دِرْهَمٍ عَرِضَتْ عَلَيْهِ بَضَاعَتَانِ يَشْتَهِيهِمَا لَا يَتَسَبَّعُ بَضَاعَتَهُ هُمَا فَقَالَ أُيُّهُمَا أَرْبَحُ لِي فَقِيلَ لَهُ هَذَا يُفْضَلُ رِجْحُهُ عَلَى هَذَا بِأَلْفِ ضِعْفٍ

And Musa^{asws} Bin Ja’far^{asws} said, and it had been said to him^{asws}, ‘So and so had a thousand Dirhams (and) two deals were presented to him, not having the capacity to buy both of them, so he says, ‘Which of the two is more profitable to me’. It is said to him, ‘This deal is more profitable than this by a thousand times’.

قَالَ أَلَيْسَ يَلْتَمُهُ فِي عَقْلِهِ أَنْ يُؤْتَى الْأَفْضَلَ قَالُوا بَلَى قَالَ فَهَكَذَا إِنِّي أَرَى قَرَابَةَ أَبِي دِينَكَ مُحَمَّدٍ وَعَلِيٍّ أَفْضَلَ نَوَاباً بِأَكْثَرٍ مِنْ ذَلِكَ لِأَنَّ فَضْلَهُ عَلَى قَدْرِ فَضْلِ مُحَمَّدٍ وَعَلِيٍّ عَلَى أَبِي نَسَبِهِ.

He^{asws} said: 'Does it not compel him in his mind that he should prefer the superior (deal)?' They said, 'Yes'. He^{asws} said: 'So similar to that, his preferring the relatives of the two fathers^{asws} of his Religion Muhammad^{saww} and Ali^{asws} would be of superior Rewards by more than that, because its merit is upon a measurement of preferring Muhammad^{asws} and Ali^{asws} over his own parents'.

وَقِيلَ لِلرِّضَا عَ أَلَا تُحِبُّكَ بِالنَّاسِ الْمُتَخَلِّفِ قَالَ مَنْ هُوَ قَالُوا فَلَنْ بَاعَ دَنَانِيرَهُ بِدِرَاهِمٍ أَخَذَهَا فَرَدَّ مَالَهُ عَنْ عَشْرَةِ آلَافٍ دِينَارٍ إِلَى عَشْرَةِ آلَافٍ دِرْهَمٍ

And it was said to Al-Reza^{asws}, 'Shall we inform you with the loser, the retard?' He^{asws} said: 'Who is he?' They said, 'So and so sold his Dinars for the Dirhams he took. So he returned his wealth from ten thousand Dinars (back) to ten thousand Dirhams'.

قَالَ بَدْرَةٌ بَاعَهَا بِأَلْفٍ دِرْهَمٍ أَمْ لَمْ يَكُنْ أَعْظَمَ تَخَلُّفًا وَحَسْرَةً قَالُوا بَلَى قَالَ أَلَا أَنْبِئُكُمْ بِأَعْظَمَ مِنْ هَذَا تَخَلُّفًا وَحَسْرَةً قَالُوا بَلَى

He^{asws} said: 'Ten thousand Dirhams, by selling it with a thousand Dirhams, would he not happen to be a greater retard and loser?' They said, 'Yes'. He^{asws} said: 'Shall I^{asws} inform you of a greater retard and loser than that, and of (greater) regret?' They said, 'Yes'.

قَالَ أَرَأَيْتُمْ لَوْ كَانَ لَهُ أَلْفُ جَبَلٍ مِنْ ذَهَبٍ بَاعَهَا بِأَلْفِ حَبَّةٍ مِنْ زَيْفٍ أَمْ لَمْ يَكُنْ أَعْظَمَ تَخَلُّفًا وَأَعْظَمَ مِنْ هَذَا حَسْرَةً قَالُوا بَلَى

He^{asws} said: 'Are you seeing, if he had a thousand mountains of gold, (and) he sells it for a thousand artificial beads, would he not happen to be a greater retard and of a greater than this of regret?' They said, 'Yes'. He^{asws} said: 'So shall I^{asws} inform you with the one who is an even more severely retarded, and of greater than this of regret?' They said, 'Yes'.

قَالَ أَفَلَا أَنْبِئُكُمْ بِأَشَدَّ مِنْ هَذَا تَخَلُّفًا وَأَعْظَمَ مِنْ هَذَا حَسْرَةً قَالُوا بَلَى قَالَ مَنْ آتَرَ فِي الرِّبِّ وَالْمَعْرُوفِ قَرَابَةَ أَبِي نَسَبِهِ عَلَى قَرَابَةِ أَبِي دِينَكَ مُحَمَّدٍ وَعَلِيٍّ لِأَنَّ فَضْلَ قَرَابَاتِ مُحَمَّدٍ وَعَلِيٍّ أَبِي دِينَكَ مُحَمَّدٍ وَعَلِيٍّ أَبِي دِينَكَ مُحَمَّدٍ مِنْ فَضْلِ أَلْفِ جَبَلٍ ذَهَبٍ عَلَى أَلْفِ حَبَّةٍ زَائِفٍ.

He^{asws} said: 'The one who prefers regarding the righteousness and the goodness, the relatives of his own parents over the relatives of the fathers of his Religion, Muhammad^{saww} and Ali^{asws}, because the merits of the relatives of Muhammad^{saww} and Ali^{asws}, the two fathers^{asws} of his Religion, over the relatives of his own parents, is superior than the excess of a thousand mountains of gold over a thousand artificial beads'.

وَقَالَ مُحَمَّدُ بْنُ عَلِيٍّ الرِّضَا عَ مَنْ اخْتَارَ قَرَابَاتِ أَبِي دِينَكَ مُحَمَّدٍ وَعَلِيٍّ عَ عَلَى قَرَابَاتِ أَبِي نَسَبِهِ اخْتَارَهُ اللَّهُ تَعَالَى عَلَى رُؤُوسِ الْأَشْهَادِ يَوْمَ الْقِيَامَةِ وَ شَهَرَهُ بِجَلْعِ كَرَامَاتِهِ وَ شَرَّفَهُ بِهَا عَلَى الْعِبَادِ إِلَّا مَنْ سَاوَاهُ فِي فَضَائِلِهِ أَوْ فَضْلِهِ.

And Muhammad^{asws} Bin Ali Al-Reza^{asws} said: 'The one who chooses the relatives of the two fathers of his Religion, Muhammad^{saww} and Ali^{asws}, over the relatives of his own parents, Allah^{azwj} the Exalted would Choose over the chiefs of the people on the Day of Judgment, and Make him famous for his benevolence, and Ennoble him with it upon the servants – except for the ones besides him in his merits or his preference'.

وَقَالَ عَلِيُّ بْنُ مُحَمَّدٍ ع إِنَّ مِنْ إِعْظَامِ حَلَالِ اللَّهِ إِثَارَةَ قَرَابَةِ أَبِي دِينِكَ مُحَمَّدٍ وَعَلِيٍّ ع عَلَى قَرَابَاتِ أَبِي نَسَبِكَ وَإِنَّ مِنَ التَّهَؤُنِ بِحَلَالِ اللَّهِ إِثَارَةَ قَرَابَاتِ أَبِي نَسَبِكَ عَلَى قَرَابَاتِ أَبِي دِينِكَ مُحَمَّدٍ وَعَلِيٍّ ع.

And Ali^{asws} Bin Muhammad^{asws} Said: 'From the reverence of the Majesty of Allah^{azwj}, is to prefer the relatives of the two fathers of your Religion, Muhammad^{sawww} and Ali^{asws} over the relatives of your own parents; and that from the disrespect of the Majesty of Allah^{azwj}, is to prefer the relatives of your own parents over the relatives of the two fathers of your Religion, Muhammad^{sawww} and Ali^{asws}.

وَقَالَ الْحَسَنُ بْنُ عَلِيٍّ ع إِنَّ رَجُلًا جَاعَ عِيَالَهُ فَخَرَجَ يَبْغِي لَهُمْ مَا يَأْكُلُونَ فَكَسَبَ دِرْهَمًا فَأَشْتَرَى بِهِ خُبْزًا وَأُذْمًا فَمَرَّ بِرَجُلٍ وَامْرَأَةٍ مِنْ قَرَابَاتِ مُحَمَّدٍ وَعَلِيٍّ ع فَوَجَدَهُمَا جَائِعَيْنِ

And Al-Hassan^{asws} Bin Ali^{asws} said: 'A man had hungry dependents, so he went out seeking for them what they could eat. He earned a Dirham and bought some bread and sauce with it. Then he passed by a man and a woman from the relatives of Muhammad^{sawww} and Ali^{asws}, and he found them both to be hungry.

فَقَالَ هَؤُلَاءِ أَحَقُّ مِنْ قَرَابَاتِي فَأَعْطَاهُمَا إِيَّاهُمَا وَ لَمْ يَدْرِ بِمَاذَا يَخْتَجُّ فِي مَنْزِلِهِ فَجَعَلَ يَمْشِي زُوَيْدًا يَتَفَكَّرُ فِيمَا يَتَعَدَّرُ بِهِ عِنْدَهُمْ وَيَقُولُ لَهُمْ مَا فَعَلَ بِالذَّرْهِمْ إِذَا لَمْ يَجِدْهُمْ بِشَيْءٍ

He said, 'They are more rightful than my own relatives', and he gave it (the food) to them, and did not know with what he could (fulfil) the needs in his house. So he went on walking slowly, thinking regarding what excuse he can give within their presence – and he would have to be saying to them what he did with the Dirham, when he did not come to them with anything.

فَبَيْنَمَا هُوَ مُتَخَيِّرٌ فِي طَرِيقِهِ إِذَا بِفَيْحٍ يَطْلُبُهُ فَدَلَّ عَلَيْهِ فَأَوْصَلَ إِلَيْهِ كِتَابًا مِنْ مِصْرَ وَ خَمْسِمِائَةَ دِينَارٍ فِي صِرَّةٍ وَقَالَ هَذِهِ بَقِيَّةُ حَمَلْتُهُ إِلَيْكَ مِنْ مَالِ ابْنِ عَمِّكَ مَاتَ بِمِصْرَ وَ خَلَّفَ مِائَةَ أَلْفِ دِينَارٍ عَلَى بُحَّارِ مَكَّةَ وَ الْمَدِينَةَ وَ عَقَارًا كَثِيرًا وَ مَالًا بِمِصْرَ بِأَضْعَافِ ذَلِكَ

While he was confused in his way, when there was a man seeking him. So he was pointed upon, and he gave him a letter from Egypt, and five hundred Dinars in a bag, and said, 'This is a remnant of your wealth which I carried over to you from the wealth of your cousin who died in Egypt, and he left behind wealth of one hundred thousand Dinars upon the businessmen of Makkah and Al-Medina, and a lot of properties, and (more) wealth in Egypt in addition to that'.

فَأَخَذَ الْخَمْسِمِائَةَ دِينَارٍ وَ وَضَعَ عَلَى عِيَالِهِ وَ نَامَ لَيْلَتَهُ فَرَأَى رَسُولَ اللَّهِ ص وَ عَلِيًّا ع فَقَالَ لَهُ كَيْفَ تَرَى إِعْنَائَنَا لَكَ لِمَا آتَرْتِ قَرَابَتَنَا عَلَى قَرَابَتِكَ

So he took the five hundred Dinars and spent lavishly upon his dependents, and slept his night. He saw Rasool-Allah^{sawww} and Ali^{asws} (in his dream), and they^{asws} said to him: 'How do you see our^{asws} enriching you due to your preferring our^{asws} relatives over your own relatives'.

ثُمَّ لَمْ يَبْقَ بِالْمَدِينَةَ وَ لَا بِمَكَّةَ يَمِّنٌ عَلَيْهِ شَيْءٌ مِنَ الْمِائَةِ أَلْفِ دِينَارٍ إِلَّا أَنَّهُ مُحَمَّدٌ وَعَلِيٌّ فِي مَنَامِهِ وَقَالَ لَهُ لِمَا بَكَرْتِ بِالْعِدَاةِ عَلَى فُلَانٍ بِحَقِّهِ مِنْ مِيرَاثِ ابْنِ عَمِّهِ وَ إِلَّا بَكَرْتِ عَلَيْنِكَ بِمَلَائِكَةٍ وَ اصْطِلَامِكَ وَ إِزَالَةِ نَعْمِكَ وَ إِبَاتِكَ مِنْ حَشَمِكَ

Then there did not remain in Al-Medina nor in Makkah, from the ones upon whom was something (debt) from the one hundred thousand Dinars, except Muhammad^{sawww} and Ali^{asws} came (in their dreams) and said to them: 'Rise up early tomorrow morning and pay back upon so and so his right, from the inheritance of his cousin, or else we^{asws} would rise up early upon you with your destruction your ruination, and your bounties would decline you would lose your servants'.

فَأَصْبَحُوا كُلُّهُمْ وَحَمَلُوا إِلَى الرَّجُلِ مَا عَلَيْهِمْ حَتَّى حَصَلَ عِنْدَهُ مِائَةُ أَلْفِ دِينَارٍ وَ مَا تَرَكَ أَحَدٌ بِمِصْرَ يَمُنُّ لَهُ عِنْدَهُ مَالٌ إِلَّا وَ أَنَا مُحَمَّدٌ وَ عَلِيٌّ فِي مَنَامِهِ وَ
أَمْرَاهُ أَمْرٌ تَهْدُدُ بِتَعْجِيلِ مَالِ الرَّجُلِ أَسْرَعَ مَا يَقْدِرُ عَلَيْهِ

So all of them came in the morning carrying over to the man whatever was upon him – until there was collected in his presence, one hundred thousand Dinars; and there did not leave anyone in Egypt, from the ones for whom was wealth with him, except Muhammad^{sawww} and Ali^{asws} came to him in his dream and ordered him with a threatening order to make haste with the wealth of the man, and quickly as he could possibly do so.

وَ أَتَى مُحَمَّدٌ وَ عَلِيٌّ هَذَا الْمُؤْتِرَ لِقَرَابَةِ رَسُولِ اللَّهِ ص فِي مَنَامِهِ فَقَالَا لَهُ كَيْفَ رَأَيْتَ صُنْعَ اللَّهِ لَكَ قَدْ أَمَرْنَا مَنْ بِمِصْرَ أَنْ يُجْعَلَ إِلَيْكَ مَالُكَ أَ فَتَأْمُرُ
حَاكِمَهَا بِأَنْ يَبِيعَ عَقَارَكَ وَ أَمْلَاكَكَ وَ يُسْفِجَ إِلَيْكَ بِأَتْمَانِهَا لِتَشْتَرِيَ بِدَلْمَا مِنَ الْمَدِينَةِ قَالَ بَلَى

And Muhammad^{sawww} and Ali^{asws} came to this (the one) who preferred the relatives of Rasool-Allah^{sawww} in his dream, and they^{asws} said to him: 'How do you see the Dealing of Allah^{azwj} for you? We^{asws} have ordered the ones in Egypt that he makes haste to you with your wealth. Shall we^{asws} order its judges with selling your properties and your chattels (inherited), and transfer its price over to you in exchange from Al-Medina?' He said, 'Yes'.

فَأَتَى مُحَمَّدٌ وَ عَلِيٌّ ع حَاكِمَ مِصْرَ فِي مَنَامِهِ فَأَمْرَاهُ أَنْ يَبِيعَ عَقَارَهُ وَ السُّفْحَةَ بِمَنِيهِ إِلَيْهِ فَحَمَلَ إِلَيْهِ مِنْ تِلْكَ الْأَتْمَانِ ثَلَاثُمِائَةَ أَلْفِ دِينَارٍ فَصَارَ أَعْنَى مَنْ
بِالْمَدِينَةِ

Muhammad^{sawww} and Ali^{asws} came to the judge of Egypt in a dream, and they^{asws} ordered him to sell his properties and transfer its price over to him. So there was carried over to him from those prices, three hundred thousand Dinars, and he became from the richest ones in Al-Medina.

ثُمَّ أَتَاهُ رَسُولُ اللَّهِ ص فَقَالَ يَا عَبْدَ اللَّهِ هَذَا جَزَاؤُكَ فِي الدُّنْيَا عَلَى إِثَارِ قَرَابَتِي عَلَى قَرَابَتِكَ وَ لِأَعْطَيْتَكَ فِي الْآخِرَةِ بَدَلَ كُلِّ حَبَّةٍ مِنْ هَذَا الْمَالِ فِي الْجَنَّةِ
أَلْفَ فَصْرٍ أَصْعَرُهَا أَكْبَرُ مِنَ الدُّنْيَا مَعْرُ كُلِّ إِثْرَةٍ مِنْهَا خَيْرٌ مِنَ الدُّنْيَا وَ مَا فِيهَا.

Then Rasool-Allah^{sawww} came to him (in his dream) and he^{sawww} said: 'O servant of Allah^{azwj}! This is your recompense in the world upon preferring my^{sawww} relatives over your own relatives, and you shall be given in the Hereafter, in exchange of each grain from this wealth, in the Paradise, a thousand castles, the smallest of these being bigger than the world, an insertion (eye) of a needle from it being better than the world and whatever is in it'.⁵⁷¹

9- فس، تفسير القمي في قوله تعالى الَّذِينَ يُؤْتُونَ بِعَهْدِ اللَّهِ وَ لَا يَنْفُضُونَ الْمِيثَاقَ وَ الَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ الْآيَةَ

⁵⁷¹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 15 H 8

Tafseer Al-Qummi – Regarding the Words of the Exalted: **Those who are fulfilling the Pact with Allah and are not breaking the Covenant [13:20] And those who are maintaining the relationships what Allah has Commanded with maintaining, [13:21]** – the Verse.

حَدَّثَنِي أَبِي عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي الْحَسَنِ ع قَالَ: إِنَّ رَحِمَ آلِ مُحَمَّدٍ مُعَلَّقَةٌ بِالْعَرْشِ يَقُولُ اللَّهُ صِلْ مَنْ وَصَلِي وَافْطَعْ مَنْ قَطَعَنِي وَ هِيَ تَجْرِي فِي كُلِّ رَحِمٍ وَ نَزَلَتْ هَذِهِ الْآيَةُ فِي آلِ مُحَمَّدٍ.

My father narrated to me, from Muhammad Bin Al Fuzl,

‘From Abu Al-Hassan^{asws} having said: ‘The kinship of the Progeny^{asws} of Muhammad^{saww} would be attached with the Throne saying: ‘O Allah^{azwj}! Maintain good relations with the one who maintained good relations with me, and Cut off the one who cut me off’, and it flows in every kinship, and this Verse was Revealed regarding the Progeny^{asws} of Muhammad^{saww}’.⁵⁷²

10- شي، تفسير العياشي عن مُحَمَّدِ بْنِ الْفُضَيْلِ قَالَ سَمِعْتُ الْعَبْدَ الصَّالِحَ ع يَقُولُ وَ الَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ قَالَ إِنَّ رَحِمَ آلِ مُحَمَّدٍ وَ دَكَرَ مِثْلَهُ إِلَى قَوْلِهِ فِي كُلِّ رَحِمٍ.

Tafseer Al Ayyashi – From Muhammad Bin Al Fuzeyl who said,

‘I heard Al-Abd Al Salih (7th Imam^{asws}) saying: ‘**And those who are maintaining the relationships what Allah has Commanded with maintaining, [13:21]**. He^{asws} said: ‘The kinship of Progeny^{asws} of Muhammad^{saww}’ – and mentioned similar to it up to his^{asws} words: ‘In every kinship’.⁵⁷³

11- مع، معاني الأخبار ابن البرقي عن أَبِيهِ عَنْ جَدِّهِ عَنْ مُحَمَّدِ بْنِ خَلْفِ بْنِ يُونُسَ عَنْ عَمْرٍو بْنِ جُمَيْعٍ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع مَعَ نَفَرٍ مِنْ أَصْحَابِهِ فَسَمِعْتُهُ وَ هُوَ يَقُولُ إِنَّ رَحِمَ الْأَيْمَةِ ع مِنْ آلِ مُحَمَّدٍ ص لِيَتَعَلَّقَ بِالْعَرْشِ يَوْمَ الْقِيَامَةِ وَ تَتَعَلَّقَ بِمَا أَرْحَامُ الْمُؤْمِنِينَ يَقُولُ يَا رَبِّ صِلْ مَنْ وَصَلْنَا وَ افْطَعْ مَنْ قَطَعَنَا

(The book) ‘Ma’any Al Akhbar’ – Ibn Al Barqy, from his father, from his grandfather, from Muhammad Bin Khalaf, from Yunus, from Amro Bin Jumie who said,

‘I was in the presence of Abu Abdullah^{asws} with a number of his^{asws} companions, and I heard him^{asws} and he^{asws} said: ‘The kinship of the Imams^{asws} from the Progeny^{asws} of Muhammad^{saww} would be attached with the Throne on the Day of Qiyamah, and the kinship of the Momineen would be attached with it, saying, ‘O Lord^{azwj}! Maintain good relations with the one who maintained with us, and cut off the ones who cut us off’.

قَالَ فَيَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى أَنَا الرَّحْمَنُ وَ أَنْتَ الرَّحِيمُ شَقَقْتُ اسْمَكَ مِنْ اسْمِي فَمَنْ وَصَلَكَ وَصَلْتُهُ وَ مَنْ قَطَعَكَ قَطَعْتُهُ وَ لِيَذَلِكَ قَالَ رَسُولُ اللَّهِ ص الرَّحِمُ شِجْنَةٌ مِنَ اللَّهِ عَزَّ وَ جَلَّ.

He^{asws} said: ‘Allah^{azwj} Blessed and Exalted would Say: “I^{azwj} am the Beneficent, and I^{azwj} am the Merciful! I^{azwj} Derived your^{saww} name from My^{azwj} Name. So, the one who maintains good relations with you^{saww}, I^{azwj} shall Maintain it with him, and one who cuts you^{saww} off,

⁵⁷² Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 15 H 9

⁵⁷³ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 15 H 10

I^{azwj} shall Cut it off from him”. And, for that (reason), Rasool-Allah^{saww} said: ‘The kinship is a branch (of everything) from Allah^{azwj} Mighty and Majestic’.⁵⁷⁴

12- م، تفسير الإمام عليه السلام قال: وَ تَفْسِيرُ قَوْلِهِ عَزَّ وَ جَلَّ الرَّحْمَنُ أَنَّ قَوْلَهُ الرَّحْمَنُ مُشْتَقٌّ مِنَ الرَّحْمِ.

Tafseer of the Imam (Hassan Al-Askari)^{asws} having said: ‘And Tafseer of His^{azwj} Words Mighty and Majestic, ‘The Beneficent’ – His^{azwj} Words ‘Beneficent’ is derived from the ‘kinship’ (Raham)’’.

وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ قَالَ اللَّهُ عَزَّ وَ جَلَّ أَنَا الرَّحْمَنُ وَ هِيَ الرَّحْمُ شَقِقْتُ لَهَا اسْمًا مِنْ اسْمِي مَنْ وَصَلَهَا وَصَلْتُهُ وَ مَنْ قَطَعَهَا قَطَعْتُهُ

And Amir Al-Momineen^{asws} said: ‘I^{asws} heard Rasool-Allah^{saww} saying: Allah^{azwj} Mighty and Majestic Said: ““I^{azwj} am ‘The Beneficent’ and it is derived from the Mercy, a Name from My^{azwj} Names. Whoever connects to it I^{azwj} shall be Connected to him, and whoever cuts himself from it then I^{azwj} shall cut him off from My^{azwj} Mercy’.

ثُمَّ قَالَ عَلِيٌّ ع أ وَ تَدْرِي مَا هَذِهِ الرَّحْمُ الَّتِي مَنْ وَصَلَهَا وَصَلْتُهُ الرَّحْمَنُ وَ مَنْ قَطَعَهَا قَطَعَهُ الرَّحْمَنُ قَبِيلَ يَا أَمِيرَ الْمُؤْمِنِينَ حَتَّى يَهَذَا كَلَّ قَوْمٌ عَلَى أَنْ يُكْرِمُوا أَقْرَبَاءَهُمْ وَ يَصِلُوا أَرْحَامَهُمْ

Then Ali^{asws} said: ‘Do you know what this Mercy is that whoever connects to it is connected to the Beneficent?’ They said: ‘O Amir-Al-Momineen^{asws}! ‘Every community has been urged by this to honour their relatives and maintain good relations with them.’

فَقَالَ لَهُمْ أ يَكْفِيكُمْ عَلَى أَنْ يَصِلُوا أَرْحَامَ الْكَافِرِينَ وَ أَنْ يُعْظَمُوا مِنْ حَقِّهِ اللَّهُ وَ أَوْجِبَ احْتِقَارَهُ مِنَ الْكَافِرِينَ قَالُوا لَا وَ لَكِنَّهُ يَكْفِيكُمْ عَلَى صِلَةِ أَرْحَامِهِمُ الْمُؤْمِنِينَ

So he^{asws} said to them: ‘Have any of them obligated to maintain good relations with the disbelievers, and respect the ones whom He^{azwj} Has Belittled, and Enjoined the contempt of the disbelievers?’ They said: ‘No, but we have been urged to have good relations with the Momineen.’

قَالَ فَقَالَ أَوْجِبَ حُقُوقَ أَرْحَامِهِمْ لِأَنَّصَالِهِمْ بِأَبَائِهِمْ وَ أُمَّهَاتِهِمْ فُلْتُ بَلَى يَا أَخَا رَسُولِ اللَّهِ ص قَالَ فَهُمْ إِذَا إِنَّمَا يَنْقُضُونَ فِيهِمْ حُقُوقَ الْآبَاءِ وَ الْأُمَّهَاتِ فُلْتُ بَلَى يَا أَخَا رَسُولِ اللَّهِ

He^{asws} said: ‘Has He^{azwj} not has Enjoined this due to their connection with their fathers and mothers?’ They said: Yes, O brother^{asws} of the Rasool-Allah^{saww}.’ He^{asws} said: ‘Understand then, that by doing this they are making up the rights of their mothers and fathers’. I said, ‘Yes, O brother^{asws} of Rasool-Allah^{saww}!

قَالَ فَأَبَاؤُهُمْ وَ أُمَّهَاتُهُمْ إِنَّمَا عَدَّوْهُمْ فِي الدُّنْيَا وَ وَقَوْهُمْ مَكَارِهِهَا وَ هِيَ نِعْمَةٌ زَائِلَةٌ وَ مَكْرُوهُ يَنْقُضِي وَ رَسُولُ رَبِّهِمْ سَأَلَهُمْ إِلَى نِعْمَةٍ دَائِمَةٍ لَا تَنْقُضِي وَ قَاهُمْ مَكْرُوهاً مُؤَبَّدًا لَا يَبِيدُ فَأَيُّ النِّعْمَتَيْنِ أَعْظَمُ

⁵⁷⁴ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 15 H 11

He^{asws} said: 'Their fathers and their mothers are providing them in the world and saving them from its abhorrence(s), and it is a declining bounty, and its abhorrence(s) will expire, and the Rasool^{sawww} of their Lord^{azwj} ushered them to a permanent bounty not to expire, and saved them from its ever-lasting abhorrence(s) never to perish. So, which of the two bounties is greater?'

قُلْتُ نِعْمَةُ رَسُولِ اللَّهِ ص أَجَلٌ وَ أَعْظَمُ وَ أَكْبَرُ قَالَ فَكَيْفَ يُجْوزُ أَنْ يُحْتَجَّ عَلَى قَضَاءِ حَقِّ مَنْ صَعَّرَ اللَّهُ حَقَّهُ وَ لَا يُحْتَجَّ عَلَى قَضَاءِ حَقِّ مَنْ كَبَّرَ اللَّهُ حَقَّهُ قُلْتُ لَا يُجْوزُ ذَلِكَ

I said, 'Bounty of Rasool-Allah^{sawww} is more majestic, and more magnificent and greater'. He^{asws} said: 'Then how can it be allowed that He^{azwj} would be Urging upon fulfilling a right of one whose right Allah^{azwj} has Kept as smaller and not Urge upon fulfilling a right of one whose right Allah^{azwj} has Kept as greater?' I said, 'That is not allowed'.

قَالَ فَإِذَا حَقُّ رَسُولِ اللَّهِ ص أَغْظَمُ مِنْ حَقِّ الْوَالِدَيْنِ وَ حَقُّ رَجْمِهِ أَيْضاً أَغْظَمُ مِنْ حَقِّ رَجْمِهِمَا فَرَحِمَ رَسُولُ اللَّهِ ص أَوْلَى بِالصَّلَةِ وَ أَغْظَمُ فِي الْقَطِيعَةِ

He^{asws} said: 'The right of Rasool-Allah^{sawww} is greater than the right of the parents and the right of his^{sawww} relatives also is greater than the right of their own relatives. So, the maintenance of relations with the relatives of the Rasool-Allah^{sawww} is greater and more highly prohibited to be cut off.

قَالَوَيْلُ كُلِّ الْوَيْلِ لِمَنْ قَطَعَهَا وَ الْوَيْلُ كُلُّ الْوَيْلِ لِمَنْ لَمْ يُعْظَمْ حُرْمَتَهَا أَوْ مَا عَلِمَتْ أَنَّ حُرْمَةَ رَجْمِ رَسُولِ اللَّهِ ص حُرْمَةُ رَسُولِ اللَّهِ حُرْمَةُ اللَّهِ وَ أَنَّ حُرْمَةَ رَسُولِ اللَّهِ حُرْمَةُ اللَّهِ وَ أَنَّ اللَّهَ أَغْظَمُ حَقّاً مِنْ كُلِّ مُنْعِمٍ سِوَاهُ فَإِنَّ كُلَّ مُنْعِمٍ سِوَاهُ إِذَا أَنْعَمَ حَيْثُ قَيَّضَهُ لَهُ ذَلِكَ رَبُّهُ وَ وَقَفَهُ

So woe and all woe be on the one who cuts it off, and woe upon woe be on the one does not respect his^{sawww} relatives. Do you not know that the sanctity of the relatives of the Rasool-Allah^{sawww} is the sanctity of the Rasool-Allah^{sawww} and that the sanctity of the Rasool-Allah^{sawww} is the sanctity of Allah^{azwj}? Surely, Allah^{azwj}'s Right is greater than all, even from all the Bounties of His^{azwj}, and every bounty apart from it. But rather, He^{azwj} Chooses where it is destined to be for He^{azwj} is it's Lord^{azwj}, and that Bounty is compatible with him''.

أَمَا عَلِمْتِ مَا قَالَ اللَّهُ لِمُوسَى بْنِ عِمْرَانَ قُلْتُ بَأَبِي أَنْتَ وَ أُمِّي مَا الَّذِي قَالَ لَهُ قَالَ ع قَالَ اللَّهُ تَعَالَى يَا مُوسَى أَوْ تَدْرِي مَا بَلَغَتْ رَحْمَتِي إِيَّاكَ فَقَالَ مُوسَى أَنْتَ أَزْهَمِي مِنْ أُمِّي

Do you not know what Allah^{azwj} Said to Musa^{as} Bin Imran^{as}? I said, 'May my father and mother be sacrificed for you^{asws}, what was it that He^{azwj} Said to him^{as}? He^{asws} said: 'Allah^{azwj} the High Said: 'O Musa^{as}! Do you know what has reached to you^{as} of My^{azwj} Mercy?' Musa^{as} said: 'You^{azwj} are more Merciful to me^{as} than my father and mother.'

قَالَ اللَّهُ يَا مُوسَى وَ إِذَا رَحِمْتِكَ أَمْكَ لِفَضْلِ رَحْمَتِي أَنَا الَّذِي رَفَعْتُهَا عَلَيْكَ وَ طَيَّبْتُ قَلْبَهَا لِتَرْكُ طَيْبِ وَسَنِهَا لِتَرْبِيبِكَ وَ لَوْ لَمْ أَفْعَلْ ذَلِكَ بِهَا لَكَانَتْ وَ سَائِرَ النِّسَاءِ سِوَاءَ

Allah^{azwj} the High Said: 'O Musa^{as}! But rather, the mercy of your mother to you^{as} was a Grace of My^{azwj} Mercy, and it was I^{azwj} Who inclined her towards you^{as}, and Refined her heart to avoid her rest for your upbringing, and if I^{azwj} had not Done that with her, then she would have been to you like any other woman''.

يَا مُوسَى أَتَدْرِي أَنَّ عَبْدًا مِنْ عِبَادِي تَكُونُ لَهُ ذُنُوبٌ وَ خَطَايَا تَبْلُغُ أَعْنَانَ السَّمَاءِ فَأَغْفِرُهَا لَهُ وَ لَا أُبَالِي قَالَ يَا رَبِّ وَ كَيْفَ لَا تُبَالِي

(Allah^{azwj} Said): “O Musa^{as}! Do you^{as} know that a servant from My^{azwj} servants happens to have sins for him and mistakes reaching to the limits of the sky, but I^{azwj} Forgive these for him and I^{azwj} don’t mind”. He^{as} said: ‘O Lord^{azwj}! And how come You^{azwj} don’t mind (Forgiving these)?’

قَالَ تَعَالَى لِحُصْلَةِ شَرِيفَةٍ تَكُونُ فِي عِبْدِي أَحْبَبَهَا حُبُّ إِخْوَانِهِ الْمُؤْمِنِينَ وَ يَتَعَاهَدُهُمْ وَ يُسَاوِي نَفْسَهُ بِهِمْ وَ لَا يَتَكَبَّرُ عَلَيْهِمْ فَإِذَا فَعَلَ ذَلِكَ غَفَرْتُ لَهُ ذُنُوبَهُ وَ لَا أُبَالِي

The Exalted^{azwj} Said: “Due to the noble characteristics occurring in My^{azwj} servant which I^{azwj} Love, and these are that he loves his brethren, the poor *Momineen*, and frequents with them, and equalises himself with them, and he is not arrogant upon them. So when he does that, I^{azwj} Forgive his sins for him, and I^{azwj} don’t mind.

يَا مُوسَى إِنَّ الْفُخْرَ رِدَائِي وَ الْكِبْرِيَاءَ إِزَارِي مِنْ نَارَعِي فِي شَيْءٍ مِنْهُمَا عَدَبْتُه بِنَارِي

O Musa! The pride is My^{azwj} Robe, and the Greatness is My^{azwj} Apparel. The one who snatches anything from Me^{azwj} of these, I^{azwj} shall Punish him with My^{azwj} Fire.

يَا مُوسَى إِنَّ مِنْ إِعْظَامِ جَلَالِي إِكْرَامِ عِبْدِي الَّذِي أَنْتَلُهُ خَطَأً مِنْ حُطَامِ الدُّنْيَا عَبْدًا مِنْ عِبَادِي مُؤْمِنًا قَصُرَتْ يَدُهُ فِي الدُّنْيَا فَإِنَّ تَكَبَّرَ عَلَيْهِ فَقَدْ اسْتَحْفَ بِعَظِيمِ جَلَالِي

O Musa^{as}! From the Greatness of My^{azwj} Majesty is being benevolence of the servant whom I^{azwj} have Caused to achieve a share from the debris of the world, to a servant from My^{azwj} *Momin* servants, whose (financial) hand is short in the world. But, if he is arrogant upon him, so he has belittled the Greatness of My^{azwj} Majesty”.

ثُمَّ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّ الرَّحِمَ الَّتِي اسْتَقْفَهَا اللَّهُ عَزَّ وَ جَلَّ بِقَوْلِهِ أَنَا الرَّحْمَنُ هِيَ رَحِمُ مُحَمَّدٍ ص وَ إِنَّ مِنْ إِعْظَامِ اللَّهِ إِعْظَامَ مُحَمَّدٍ وَ إِنَّ مِنْ إِعْظَامِ مُحَمَّدٍ إِعْظَامَ رَحِمِ مُحَمَّدٍ وَ إِنَّ كُلَّ مُؤْمِنٍ وَ مُؤْمِنَةٍ مِنْ شَيْعَتِنَا هُوَ مِنْ رَحِمِ مُحَمَّدٍ وَ إِنَّ إِعْظَامَهُمْ مِنْ إِعْظَامِ مُحَمَّدٍ

Then Amir-Al-Momineen^{asws} said: ‘The relatives (الرَّحِمَ) of the Prophet^{saww} which Allah^{azwj} Mighty and Majestic Derived from His^{azwj} Mercy (رَحْمَتِهِ) by His^{azwj} Words: “I^{azwj} am **The Beneficent [1:3]**” – it is the relatives of Muhammad^{saww} (The Progeny^{asws} of Muhammad^{saww}). And, from the Greatness of Allah^{azwj} is the greatness of Muhammad^{saww}, and from the greatness of Muhammad^{saww} is the greatness of the relatives of Muhammad^{saww} (the Progeny^{asws} of Muhammad^{saww}), and that every *Momin* and *Momina* from our^{asws} shias, is from the relatives of Muhammad^{saww}, and their greatness is from the greatness of Muhammad^{saww}.

فَالْوَيْلُ لِمَنْ اسْتَحْفَ بِحُرْمَةِ مُحَمَّدٍ وَ طُوبَى لِمَنْ عَظَمَ حُرْمَتَهُ وَ أَكْرَمَ رَحْمَهُ وَ وَصَلَهَا.

Therefore, woe be unto the one who takes lightly with anything from the sanctity of Muhammad^{sawww}, and beatitude is for the one who reveres his^{sawww} sanctity, and honours his^{sawww} relatives and its goodly maintenance".⁵⁷⁵

13- شي، تفسير العياشي عَنِ الْعَلَاءِ [الْعَلَاءِ] بْنِ الْقُضَيْبِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ الرَّحْمُ مُعَلَّقَةٌ بِالْعَرْشِ تَقُولُ اللَّهُمَّ صِلْ مَنْ وَصَلَنِي وَ أَفْطَعْ مَنْ قَطَعَنِي وَ هِيَ رَحْمُ آلِ مُحَمَّدٍ وَ رَحْمُ كُلِّ مُؤْمِنٍ وَ هِيَ قَوْلُ اللَّهِ وَ الَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ.

Tafseer Al Ayyashi – From Al A'ala Bin Al Fuzeyl,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I heard him^{asws} saying: 'The kinship would attach with the Throne saying: 'O Allah^{azwj}! Maintain the one who maintained me and Cut-off the one who cut me off', and it is the kinship of the Progeny^{asws} of Muhammad^{sawww} and kinship of every Momin, and it is the Word of Allah^{azwj}: **And those who are maintaining the relationships what Allah has Commanded with maintaining, [13:21]**'.⁵⁷⁶

14- شي، تفسير العياشي عَنِ عُمَرَ ابْنِ مَرْثَمٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ وَ الَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ قَالَ مِنْ ذَلِكَ صَلَّةُ الرَّحْمِ وَ غَايَةُ تَأْوِيلِهَا صَلَّتْكَ إِيَّانَا.

Tafseer Al Ayyashi – From Umar Ibn Maryam who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj}: **And those who are maintaining the relationships what Allah has Commanded with maintaining, [13:21]**. He^{asws} said: 'From that is maintaining the relationships', and the peak of its interpretation is your help to us^{asws},⁵⁷⁷

15- شي، تفسير العياشي عَنِ سَعْدِ بْنِ أَبِي جَعْفَرٍ ع إِنَّ اللَّهَ يَأْتُرُ بِالْعَدْلِ وَ الْإِحْسَانِ قَالَ يَا سَعْدُ إِنَّ اللَّهَ يَأْتُرُ بِالْعَدْلِ وَ هُوَ مُحَمَّدٌ وَ الْإِحْسَانِ وَ هُوَ عَلِيٌّ وَ إِتْيَاءُ ذِي الْقُرْبَى وَ هُوَ قَرَابَتُنَا أَمَرَ اللَّهُ الْعِبَادَ بِمَوَدَّتِنَا وَ إِتْيَانِنَا وَ نَهَاهُمْ عَنِ الْفُحْشَاءِ وَ الْمُنْكَرِ مَنْ بَعَى عَلَى أَهْلِ الْبَيْتِ وَ دَعَا إِلَى غَيْرِنَا.

Tafseer Al Ayyashi – From Sa'ad,

'From Abu Ja'far^{asws}: **'Surely Allah Commands with the justice [16:90]**. He^{asws} said: 'O Sa'ad! Surely, Allah^{azwj} Commanded for the justice and he^{sawww} is Muhammad^{sawww}, and the good, so he^{asws} is Ali^{asws}, and the giving to the near of kin, so they are our^{asws} near of kin. Allah^{azwj} has Commanded the servants to be cordial to us^{asws} and to be obedient to us^{asws}, and Forbidden them from the immoralities, and the evil, the ones who rebelled against the People^{asws} of the Household, and called to other than us^{asws},⁵⁷⁸

16- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ أَحْمَدَ بْنِ هُوْدَةَ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ خُصَيْرَةَ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ وَالِدٍ وَ مَا وَلَدٌ قَالَ يَعْنِي عَلِيًّا وَ مَا وَلَدٌ مِنَ الْأَيْمَةِ ع.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ahmad Bin Howzat, from Ibrahim Bin Is'haq, from Abdullah Bin Khuzeyra, from Amro Bin Shimr, from Jabir who said,

⁵⁷⁵ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 15 H 12

⁵⁷⁶ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 15 H 13

⁵⁷⁷ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 15 H 14

⁵⁷⁸ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 15 H 15

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **And (I Swear by) a father and what he begot [90:3]**. He^{asws} said: 'It means Ali^{asws}, and what he^{asws} begot from the Imams^{asws}, 579

17- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ بْنِ صَالِحِ الْأَنْطَاطِيِّ عَنْ مَنْصُورٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ تَعَالَى وَ أَنْتَ جَلٌّ بِمَدَّ الْبَلَدِ قَالَ يَعْنِي رَسُولَ اللَّهِ ص فَكُنْتُ وَ وَالِدٍ وَ مَا وَلَدَ قَالَ عَلِيُّ وَ مَا وَلَدَ.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ali Bin Abdullah, from Ibrahim Bin Muhammad, from Ibrahim Bin Salih Al Anmaty, from Mansour, from a man,

'From Abu Abdullah^{asws} regarding the Words of Allah^{azwj} the Exalted: **And you are a dweller in this city [90:2]**. He^{asws} said: 'It means Rasool-Allah^{saww}'. I said, '**And (I Swear by) a father and what he begot [90:3]?**' He^{asws} said: 'Ali^{asws} and what he^{asws} begot'. 580

18- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُوسُفَ بْنِ يَعْقُوبَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ أَبِي بَكْرٍ الْخَضْرَمِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ: يَا أَبَا بَكْرٍ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ وَالِدٍ وَ مَا وَلَدَ هُوَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع وَ مَا وَلَدَ الْحُسَيْنُ وَ الْحُسَيْنُ ع.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ali Husayn Bin Ahmad, from Muhammad Bin Isa, from yunus Bin yaqoub, from Abdullah Bin Muhammad, from Abu Bakr Al Hazramy,

'From Abu Ja'far^{asws}, he (the narrator) said, 'He^{asws} said: 'O Abu Bakr! The Words of Allah^{azwj} Mighty and Majestic: **And (I Swear by) a father and what he begot [90:3]**, he^{asws} is Ali Bin Abu Talib^{asws} and what he^{asws} begot – Al-Hassan^{asws} and Al-Husayn^{asws}, 581

19- فر، تفسير فرات بن إبراهيم جَعْفَرُ بْنُ مُحَمَّدٍ بْنِ سَعِيدٍ بِإِسْنَادِهِ عَنِ الصَّادِقِ ع فِي قَوْلِهِ تَعَالَى وَ اعْبُدُوا اللَّهَ وَ لَا تُشْرِكُوا بِهِ شَيْئاً وَ بِالْوَالِدَيْنِ إِحْسَاناً قَالَ إِنَّ رَسُولَ اللَّهِ ص وَ عَلِيَّ بْنَ أَبِي طَالِبٍ ع هُمَا الْوَالِدَانِ وَ بِذِي الْقُرْبَى قَالَ الْحُسَيْنُ وَ الْحُسَيْنُ ع.

Tafseer Furat Bin Ibrahim – Ja'far Bin Muhammad Bin Saeed, by his chain,

'From Al Sadiq^{asws} regarding the Words of the Exalted: **And worship Allah and do not associate anything with Him and be good with the parents** - He^{asws} said: 'Rasool-Allah^{saww} and Ali^{asws} Bin Abu Talib^{asws}, they^{asws} are the two parents, **and with the near of kin [4:36]**, he^{asws} said: 'Al-Hassan^{asws} and Al-Husayn^{asws}, 582

20- فر، تفسير فرات بن إبراهيم الْحُسَيْنُ بْنُ الْحَكَمِ بِإِسْنَادِهِ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ تَعَالَى وَ اتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَ الْأَرْحَامَ قَالَ نَزَلَتْ فِي رَسُولِ اللَّهِ ص وَ ذَوِي أَرْحَامِهِ وَ ذَلِكَ أَنَّ كُلَّ سَبَبٍ وَ نَسَبٍ يَنْقَطِعُ يَوْمَ الْقِيَامَةِ إِلَّا مَنْ كَانَ مِنْ سَبَبِهِ وَ نَسَبِهِ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيباً أَيَّ حَفِيزاً.

Tafseer Furaat Bin Ibrahim – Al Hassan Bin Al Hakam, by his chain from Ibn Abbas,

579 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 15 H 16

580 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 15 H 17

581 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 15 H 18

582 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 15 H 19

‘Regarding the Words of the Exalted: **and fear Allah, Who you are asking for the relationships by [4:1]**. He^{asws} said: ‘It was Revealed regarding Rasool-Allah^{saww} and the ones with his^{saww} kinship, and that is because every cause and lineage would be cut off on the Day of Qiyamah except one who was from his^{saww} cause and his^{saww} lineage. **Allah will always be Watchful over you [4:1]** – i.e. Protector’⁵⁸³.

21- كا، الكافي الحسين بن محمد عن المعلی عن أحمد بن محمد بن عبد الله رَعَهُ فِي قَوْلِهِ تَعَالَى لَا أَقْسِمُ بِهَذَا الْبَلَدِ وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ وَالِدٍ وَ مَا وَلَدَ قَالَ أَمِيرُ الْمُؤْمِنِينَ وَ مَا وَلَدَ مِنَ الْأَيْمَةِ ع.

Al Kafi – Al Husayn Bin Muhammad, from Al Moalla, from Ahmad Bin Muhammad Bin Abdullah, raising it,

‘Regarding the Words of the Exalted: **No! I do Swear by this city! [90:1] And you are a dweller in this city [90:2] And (I Swear by) a father and what he begot [90:3]**. He^{asws} said: ‘Amir Al-Momineen^{asws} and what he^{asws} begot from the Imams^{asws}’.

وَ عَنِ الصَّادِقِ ع قَالَ: كَانَتْ قُرَيْشٌ تُعَظِّمُ الْبَلَدَ وَ تَسْتَحِلُّ مُحَمَّدًا ص فِيهِ فَقَالَ لَا أَقْسِمُ بِهَذَا الْبَلَدِ وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ يُرِيدُ أَنَّهُمْ اسْتَحَلُّوكَ فِيهِ فَكَذَّبُوكَ وَ شَتَمُوكَ الْحَدِيثَ.

And from Al-Sadiq^{asws} having said: ‘Qureysh used to revere the city and legalised (killing of) Muhammad^{saww} in it, so He^{azwj} Said: **‘No! I do Swear by this city! [90:1] And you are a dweller in this city [90:2]** – Intending that they are legalising you^{saww} (to be killed) in it, belying you^{saww} and reviling you^{saww}’⁵⁸⁴.

22- كا، الكافي الحسين بن محمد عن معلی بن محمد عن بسطام بن مروة عن إسحاق بن حسان عن الهيثم بن واقد عن علي بن الحسين العبدي عن سعد الإسكافي عن الأصبغ بن نباتة أنه سأل أمير المؤمنين ع عن قوله تعالى أن اشكر لي ولوالديك إني المصير فقال الولدان اللذان أوجب الله لهما الشكر هما اللذان ولدا العلم وورثا الحكم و أمر الناس بطاعتيهما ثم قال الله إني المصير فمصير العباد إلى الله و الدليل على ذلك الولدان

Al Kafi – Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Bistam Bin Murrah, from Is’haq Bin Hassan, from Al Haysam Bin Waqid, from Ali Bin Al Husayn Al Abdy, from Sa’ad Al Iskaf, from Al Asbagh Bin Nubata,

‘He asked Amir Al-Momineen^{asws} about the Words of the Exalted: **“Be thankful to Me and to your parents! To Me is the destination” [31:14]**. He^{asws} said: ‘The parents are those Allah^{azwj} has Obligated the thanks to them. They are those who begot the knowledge and inherited the wisdom, and He^{azwj} Commanded the people to obey them both. Then Allah^{azwj} Said: **To Me is the destination” [31:14]**, so the destination of the servants is to Allah^{azwj}, and the evidence upon that are the two parents.

ثُمَّ عَطَفَ الْقَوْلَ عَلَى ابْنِ حَنْتَمَةَ وَ صَاحِبِهِ فَقَالَ فِي الْخَاصِّ وَ الْعَامِّ وَ إِنْ جَاهَدَاكَ عَلَى أَنْ تُشْرِكَ بِي بِقَوْلٍ فِي الْوَصِيَّةِ وَ تَعَدِلَ عَمَّنْ أَمَرَتْ بِطَاعَتِهِ فَلَا تُطِيعُهُمَا وَ لَا تَسْمَعُ قَوْلَهُمَا

Then He^{azwj} Turned the Words upon Ibn Hantama and his companions, so He^{azwj} Said regarding the specials ones (Shias) and the general ones (Non-Shias): **And if they both strive against you upon that you should associate with Me, [31:15]**, regarding the successor-ship

⁵⁸³ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 15 H 20

⁵⁸⁴ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 15 H 21

(of the Imams^{asws}) and equate (others) with the ones whom you have been Commanded with his^{asws} obedience, **then do not obey them**, and do not listen to their words’.

ثُمَّ عَطَفَ الْقَوْلَ عَلَى الْوَالِدَيْنِ فَقَالَ وَ صَاحِبَهُمَا فِي الدُّنْيَا مَعْرُوفًا يَقُولُ عَرَّفِ النَّاسَ فَضْلَهُمَا وَ ادْعُ إِلَى سَبِيلِهِمَا وَ ذَلِكَ قَوْلُهُ وَ اتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ

Then He^{azwj} Turned the Words upon the two parents, so He^{azwj} Said: **and accompany kindly in the world**. He^{azwj} is Saying to introduce the people to their^{asws} merits and call to their^{asws} ways, and that is in His^{azwj} Words: **and follow the way of one who is penitent to Me, then to Me would be your Return**.

فَقَالَ إِلَى اللَّهِ ثُمَّ إِلَيْنَا فَاتَّقُوا اللَّهَ وَ لَا تَعْصُوا الْوَالِدَيْنِ فَإِنَّ رِضَاهُمَا رِضَا اللَّهِ وَ سَخَطُهُمَا سَخَطُ اللَّهِ.

So he^{asws} said: ‘To Allah^{azwj}, then to us^{asws}, therefore fear Allah^{azwj} and do not disobey the two (spiritual) parents (Muhammad^{saww} and Ali^{asws}), for their^{asws} pleasure is the Pleasure of Allah^{azwj}, and their^{asws} anger is the Anger of Allah^{azwj}’.⁵⁸⁵

23— كثر، كثر، سماح الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ الْحَشَابِ عَنْ إِبْرَاهِيمَ بْنِ يُونُسَ النَّبْدِيِّ عَنْ إِبْرَاهِيمَ بْنِ سَالِحٍ عَنِ الْحُسَيْنِ بْنِ زَيْدٍ عَنْ أَبِيهِ ع قَالَ: نَزَلَ جِبْرَائِيلُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا مُحَمَّدُ إِنَّهُ يُؤَلِّدُ لَكَ مَوْلًا تَقْتُلُهُ أُمَّتُكَ مِنْ بَعْدِكَ فَقَالَ يَا جِبْرَائِيلُ لَا حَاجَةَ لِي فِيهِ فَقَالَ يَا مُحَمَّدُ إِنَّ مِنْهُ الْأَوْلِيَاءَ وَ الْأَوْصِيَاءَ

(The books) ‘Jamie Al Kunz Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ — Muhammad Bin Al Abbas, from Muhammad Bin Hammam, from Abdullah Bin ja’far, from Al Khashab, from Ibrahim Bin Yusuf Al Abdy, from Ibrahim Bin Salih, from Al Husayn Bin Zayd,

‘From his forefather^{asws}—having said: ‘Jibraeel^{as}—descended unto the Prophet^{saww}—and said: ‘O Muhammad^{saww}! There will be born for you^{asws}—such a birth, your^{saww}—community will kill him from after you^{saww}—He^{saww}—said: ‘O Jibraeel^{as}! There is no need for me^{saww}—regarding it’. He^{as} said: ‘O Muhammad^{saww}! From him^{asws}—would be the Imams^{asws}—and the successors^{asws}—’.

قَالَ وَ حَاءَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَنَا إِنَّكَ تَلِدِينَ وَلَدًا تَقْتُلُهُ أُمَّتِي مِنْ بَعْدِي فَقَالَ لَا حَاجَةَ لِي فِيهِ فَخَاطَبَهَا ثَلَاثًا ثُمَّ قَالَ لَنَا إِنَّ مِنْهُ الْأَوْلِيَاءَ وَ الْأَوْصِيَاءَ فَعَالَتْ تَعَمَّ يَا أَبَتَهُ

He^{asws}—said: ‘And the Prophet^{saww}—came to (Syeda) Fatima^{asws}—and said to her^{asws}: ‘You^{asws}—will be Blessed by a son^{asws}, my^{saww}—community will kill him^{asws}—from after me^{saww}—She^{asws}—said: ‘There is no need for me^{asws}—regarding him^{asws}—’. He^{saww}—addressed her^{asws}—thrice, then said to her^{asws}: ‘From him^{asws}—would be the Imams^{asws}—and the successors^{asws}—’. She^{asws}—said: ‘Yes, O father^{saww}—’.

فَعَمَلَتْ بِالنَّسَبِ فَخَوَّلَهَا اللَّهُ وَ مَا فِي بَطْنِهَا مِنْ إِبْلِيسَ فَوَضَعَتْ لِسِنَّةِ أَهْلِهَا وَ لَمْ يَمَسَّ مَوْلُودٌ وَ لِدَ لِسِنَّةِ أَهْلِهَا إِلَّا الْحُسَيْنُ وَ يَحْيَى بْنُ زَكَرِيَّا ع

She^{asws}—bore and was Blessed with Al Husayn^{asws}—and there was no (share) from Iblees^{la}—in her^{asws}—belly. She^{asws}—placed him^{asws}—at six months, and no birth was heard to have been born at six months except Al Husayn^{asws}—and Yahya Bin Zakariya^{as}—.

⁵⁸⁵ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 15 H 22

فَلَمَّا وَضَعَتْهُ وَضَعَ النَّبِيُّ ص لِسَانَهُ فِي فِيهِ فَمَصَّهُ وَ لَمْ يَرْضَعْ الْمُسَيِّدُ ع مِنْ أَنْفِي حَتَّى نَبَيْتَ لَنُحْمَهُ وَ دُمُهُ مِنْ رَيْحِ رَسُولِ اللَّهِ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ
 وَصَّيْنَا الْإِنْسَانَ بِالذِّمَّةِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا وَ وَضَعَتْهُ كُرْهًا وَ حَمَلَهُ وَ فِصَالُهُ ثَلَاثُونَ شَهْرًا.

When she ^{asws} had placed him ^{asws}, the Prophet ^{sawww} placed his ^{sawww} tongue in his ^{asws} mouth and he ^{asws} sucked it, and Al-Husayn ^{asws} did not breast feed from a female until his ^{asws} flesh and his ^{asws} blood grew from the saliva of Rasool Allah ^{sawww}, and it is the Word of Allah ^{azwj} Mighty and Majestic: ***And We Bequeathed the human with being kind to his parents. His mother bore with abhorrence and gave birth to him with abhorrence; and his bearing and his weaning is of thirty months; [46:15]'*** ⁵⁸⁶

⁵⁸⁶ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 15 H 23

CHAPTER 16 – THE ‘ENTRUSTMENT’ IN THE QURAN IS THE ‘IMAMATE’

الآيات النساء إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا

The Verses – (Surah) Al Nisaa: **Allah Commands you to render the entrustments to their owners, and when you judge between the people you should be judging with the justice; surely Allah Advises you with what is good; Allah was always Hearing, Seeing [4:58]**

الأحزاب إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا

(Surah) Al Ahzaab: **Surely, We Presented the Entrustment to the skies, and the earth, and the mountains, but they refused to bear it and feared from it, and the human being bore it; he was unjust, ignorant [33:72].**

Notes –

فأمانات الله تعالى أوامره و نواهيه و أمانات عباده ما يأتمن بعضهم بعضا من المال عن ابن عباس و غيره و هو المروي عن أبي جعفر ع و أبي عبد الله ع.

The Entrustments of Allah^{azwj} the Exalted are His^{azwj} Commands and His^{azwj} Forbiddances, and entrustments of His^{azwj} servants are what they entrust to each other from the wealth – From Ibn Abbas and others, and it is reported from Abu Ja’far^{asws} and Abu Abdullah^{asws}.

و رَوَاهُ أَصْحَابُنَا عَنِ الْبَاقِرِ وَ الصَّادِقِ ع قَالَ: أَمَرَ اللَّهُ سُبْحَانَهُ كُلَّ وَاحِدٍ مِنَ الْأَئِمَّةِ أَنْ يُسَلِّمَ الْأَمْرَ إِلَى مَنْ بَعْدَهُ.

And our companions have reported from Al-Baqir^{asws} and Al-Sadiq^{asws} having said: ‘Allah^{azwj} the Glorious Commanded each one from the Imams^{asws} that he^{asws} submits the command to the one^{asws} after him^{asws}’.

فَرَوَى عَنْهُمْ ع أَنَّهُمْ قَالُوا آيَتَانِ إِخْدَاهُمَا لَنَا وَ الْأُخْرَى لَكُمْ قَالَ اللَّهُ سُبْحَانَهُ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا الْآيَةَ وَ قَالَ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ.

It is reported from them^{asws}, they^{asws} said: ‘Two Verses, one of these is for us^{asws} and the other is for you all. Allah^{azwj} the Glorious Said: **Allah Commands you to render the entrustments to their owners [4:58]** – the Verse. And Said: **O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59]**’.

وَ لِذَلِكَ قَالَ أَبُو جَعْفَرٍ ع إِنَّ أَدَاءَ الصَّلَاةِ وَ الزَّكَاةِ وَ الصَّوْمِ وَ الْحَجِّ مِنَ الْأَمَانَةِ.

And for that, Abu Ja’far^{asws} said: ‘Discharging the Salat and the Zakat, and the Fasts, and the Hajj are from the entrustments’.

1- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة الحسيني بن عامر عن محمد بن الحسين عن الحكم بن مسكين عن إسحاق بن عمار عن أبي عبد الله ع في قوله عزّ و حلّ إنّنا عرضنا الأمانة على السماوات و الأرض الآية قال يعني ولاية أمير المؤمنين ع.

(The books) 'Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Al Husayn Bin Aamir, from Muhammad Bin Al Husayn, from Al hakam Bin Miskeen, from Is'haq Bin Ammar,

'From Abu Abdullah^{asws} regarding the Words of the Mighty and Majestic: **Surely, We Presented the Entrustment to the skies, and the earth, [33:72]** – the Verse. He^{asws} said: 'It means Wilayah of Amir Al-Momineen^{asws}, 587

2- ير، بصائر الدرجات ابن يزيد عن حماد بن عيسى عن حريز عن زرارة عن أبي جعفر ع في قول الله تبارك و تعالى إنّ الله يأمركم أن تؤدوا الأمانات إلى أهلها قال الإمام إلى الإمام ليس له أن ينويها عنه.

(The book) 'Basaair Al Darajaat' – Ibn Yazeed, from Hammad Bin Isa, from Hareyz, from Zurara,

'From Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Blessed and Exalted: **Allah Commands you to render the entrustments to their owners [4:58]**. He^{asws} said: 'The Imam^{asws} to the Imam^{asws}. it isn't for him^{asws} that he^{asws} impedes it from him^{asws}, 588

3- ير، بصائر الدرجات ابن مغزوف عن حماد بن عيسى عن ربعي عن الفضيل عن أبي جعفر ع مثله

(The book) 'Basaair Al Darajaat' – Ibn Marouf, from Hammad Bin Isa, from Rabie, from Al Fuzeyl, 'From Abu Ja'far^{asws} – similar to it'. 589

4- ير، بصائر الدرجات أحمد بن محمد عن الأهوازي عن محمد بن خالد عن ابن بكير عن زرارة قال: سألت أبا جعفر ع عن قول الله تعالى إنّ الله يأمركم أن تؤدوا الأمانات إلى أهلها و إذا حكمتم بين الناس أن تحكموا بالعدل إنّ الله نعمًا يعظكم به قال فينا أنزلت و الله المستعان.

(The book) 'Basaair Al Darajaat' – Aahmad Bin Muhammad, from Al Ahwazy, from Muhammad Bin Khalid, from Ibn Bukeyr, from Zurara who said,

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj} the Exalted: **Allah Commands you to render the entrustments to their owners, and when you judge between the people you should be judging with the justice; surely Allah Advises you with what is good; [4:58]**. He^{asws} said: 'Regarding us^{asws} it was Revealed: **and Allah is the Helper [12:18]**'. 590

5- ير، بصائر الدرجات ابن يزيد عن ابن أبي عمير عن ابن أذينة عن يزيد بن معاوية عن أبي جعفر ع في قول الله تعالى إنّ الله يأمركم أن تؤدوا الأمانات إلى أهلها و إذا حكمتم بين الناس أن تحكموا بالعدل إنّ الله نعمًا يعظكم به

(The book) 'Basaair al Darajaat' – Ibn Yazeed, from Ibn Abu Umeyr, from Ibn Uzina, from Bureyd Bin Muawiya,

⁵⁸⁷ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 16 H 1

⁵⁸⁸ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 16 H 2

⁵⁸⁹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 16 H 3

⁵⁹⁰ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 16 H 4

'From Abu Ja'far^{asws} regarding the Words of Allah^{azwj} the Exalted: **Allah Commands you to render the entrustments to their owners, and when you judge between the people you should be judging with the justice; surely Allah Advises you with what is good; [4:58].**

قَالَ إِنَّا عَنَّا أَنْ يُؤَدِّيَ الْأَوَّلُ مَتَا إِلَى الْإِمَامِ الَّذِي يَكُونُ مِنْ بَعْدِهِ الْكُتُبَ وَ السَّلَاحَ وَ إِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِذَا ظَهَرْتُمْ أَنْ تَحْكُمُوا بِالْعَدْلِ الَّذِي فِي أَيْدِيكُمْ.

He^{asws} said: 'It means us^{asws}, that the first one from us^{asws} should render to the Imam^{asws} who will happen to be from after him^{asws}, the Books and the weapons, **and when you judge between the people you should be judging with the justice** – whenever you^{asws} (Imams^{asws}) appear, you^{asws} should be judging with the justice which is in your^{asws} hands".⁵⁹¹

6- ير، بصائر الدرجات عَبَادُ بْنُ سُلَيْمَانَ عَنْ سَعْدِ بْنِ سَعْدٍ وَ أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْأَهْوَازِيِّ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي الْحَسَنِ ع فِي قَوْلِ اللَّهِ تَعَالَى إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَى أَهْلِهَا قَالَ هُمْ الْأَيْمَةُ مِنْ آلِ مُحَمَّدٍ صَلَوَاتُ اللَّهِ عَلَيْهِمْ يُؤَدِّي الْأَمَانَةَ إِلَى الْإِمَامِ مِنْ بَعْدِهِ وَ لَا يَخْصُ بِهَا غَيْرَهُ وَ لَا يَزْوِيهَا عَنْهُ.

(The book) 'Basaair Al Darajaat' – Abbad Bin Suleyman, from Sa'ad Bin Sa'ad, and Ahmad Bin Muhammad, from Al Ahwazy, from Muhammad Bin AL Fuzeyl,

'From Abu Al-Hassan^{asws} regarding the Words of Allah^{azwj} the Exalted: **Allah Commands you to render the entrustments to their owners, [4:58].** He^{asws} said: 'They are the Imams^{asws} from the Progeny^{asws} of Muhammad^{saww}, the Imam^{asws} renders to the Imam^{asws} from after him^{asws} and not particularise someone else with it nor impede him^{asws} from it".⁵⁹²

7- ير، بصائر الدرجات أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ سِنَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنِ ابْنِ أَبِي يَعْقُوبٍ عَنْ مُعَلَّى بْنِ خُنَيْسٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَى أَهْلِهَا قَالَ أَمَرَ اللَّهُ الْإِمَامَ الْأَوَّلَ أَنْ يَدْفَعَ إِلَى الْإِمَامِ بَعْدَهُ كُلَّ شَيْءٍ عِنْدَهُ.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Ibn Sinan, from Is'haq Bin Ammar, from Ibn Abu Yafour, from Moalla Bin Khuneys who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj}: **Allah Commands you to render the entrustments to their owners, [4:58].** He^{asws} said: 'Allah^{azwj} has Commanded the first Imam^{asws} that he^{asws} renders to the Imam^{asws} after him^{asws}, all things with him^{asws}".⁵⁹³

8- ير، بصائر الدرجات مُحَمَّدُ بْنُ عَبْدِ الْحَمِيدِ عَنْ مَنْصُورِ بْنِ يُوسُفَ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَى أَهْلِهَا قَالَ هُوَ وَ اللَّهُ آدَاءُ الْأَمَانَةِ إِلَى الْإِمَامِ وَ الْوَصِيَّةِ.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Abdul Hameed, from Mansour Bin Yunus, from Abu Baseer who said,

'I heard Abu Abdullah^{asws} saying: '**Allah Commands you to render the entrustments to their owners, [4:58].** He^{asws} said: 'By Allah^{azwj}! It is to render the entrustment (Imamate) to the (next) Imam^{asws}, and the bequest".⁵⁹⁴

⁵⁹¹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 16 H 5

⁵⁹² Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 16 H 6

⁵⁹³ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 16 H 7

9- ير، بصائر الدرجات علي بن إسماعيل عن محمد بن عمرو عن يحيى بن مالك عن رجل من أصحابنا قال: سألتُه عن قول الله عزَّ و جلَّ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا قَالَ الْإِمَامُ يُؤَدِّي إِلَى الْإِمَامِ

(The book) 'Basaair Al Darajaat' – Ali Bin Ismail, from Muhammad Bin Amro, from Yahya Bin Malik, from a man from our companions who said,

'I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **Allah Commands you to render the entrustments to their owners, [4:58]**. He^{asws} said: 'The Imam^{asws} renders to the Imam^{asws}.

قَالَ ثُمَّ قَالَ يَا يَحْيَى إِنَّهُ وَاللَّهِ لَيْسَ مِنْهُ إِنَّمَا هُوَ أَمْرٌ مِنَ اللَّهِ.

He (the narrator) said, 'Then he^{asws} said: 'O Yahya! By Allah^{azwj}, it isn't from us^{asws}, but rather it is a Command from Allah^{azwj} 595

10- ير، بصائر الدرجات علي بن إسماعيل عن محمد البرقي عن علي بن داود بن مخلد البصري عن مالك الجهني قال قال أبو جعفر ع إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ فِيمَنْ نَزَلَتْ قُلْتُ يَقُولُونَ فِي النَّاسِ قَالَ أَ فَكُلُّ النَّاسِ يَحْكُمُ بَيْنَ النَّاسِ اعْقِلْ فِينَا نَزَلَتْ.

(The book) 'Basaair Al Darajaat' – Ali Bin Ismail, from Muhammad Al Barqy, from Ali Bin Dawood Bin Mukhlad Al Basri, from Malik Al Juhny who said,

'Abu Ja'far^{asws} having said: '**Allah Commands you to render the entrustments to their owners, and when you judge between the people you should be judging with the justice [4:58]**, regarding who was it Revealed?' I said, 'They (people) are saying, it is regarding the people'. He^{asws} said: 'Are all the people judging between the people? Understand, it was Revealed regarding us^{asws} 596

11- ير، بصائر الدرجات أحمد بن محمد عن ابن فضال عن أبي جميلة عن محمد الحلبي عن أبي عبد الله ع قال: الإمام يُعْرِفُ بِثَلَاثِ خِصَالٍ أَنَّهُ أَوْلَى النَّاسِ بِالَّذِي قَبْلَهُ وَ عِنْدَهُ سِلَاحُ رَسُولِ اللَّهِ وَ عِنْدَهُ الْوَصِيَّةُ وَ هُوَ الَّذِي قَالَ اللَّهُ تَعَالَى إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Ibn Fazzal, from Abu Jameela, from Muhammad Al Halby,

'From Abu Abdullah^{asws} having said: 'The Imam^{asws} is recognised by three characteristics. He^{asws} would be the foremost of the people with the one^{asws} who was before him^{asws}, and with him^{asws} would be the weapons of Rasool-Allah^{saww}, and with him^{asws} would be the bequest, and it is which Allah^{azwj} the Exalted Said: **Allah Commands you to render the entrustments to their owners, [4:58]**.

وَ قَالَ السَّلَاحُ فِينَا بِمَنْزِلَةِ الثَّابُوتِ فِي بَنِي إِسْرَائِيلَ يَدُورُ الْمُلْكُ حَيْثُ دَارَ السَّلَاحُ كَمَا كَانَ يَدُورُ حَيْثُ دَارَ الثَّابُوتِ.

⁵⁹⁴ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 16 H 8

⁵⁹⁵ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 16 H 9

⁵⁹⁶ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 16 H 10

And he^{asws} said: ‘The weapons among us^{asws} are at the status of the box (Taboot) among the children of Israel. The kingdom circles wherever the weapons circulate, just as it used to circle wherever the Taboot circulated’.⁵⁹⁷

12- شي، تفسير العياشي عن زُرارة وَ حُمْران وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنِ أَبِي جَعْفَرٍ ع وَ أَبِي عَبْدِ اللَّهِ ع مِثْلَهُ.

Tafseer al Ayyashi – From Zurara and Humran and Muhammad Bin Muslim,

‘From Abu Ja’far^{asws} and Abu Abdullah^{asws} – similar to it’.⁵⁹⁸

13- مع، معاني الأخبار ابنُ البرقيِّ عَنِ أَبِيهِ عَنِ حَدِّهِ عَنِ يُونُسَ قَالَ: سَأَلْتُ مُوسَى بْنَ جَعْفَرٍ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا فَقَالَ هَذِهِ مَخَاطَبَةٌ لَنَا خَاصَّةٌ أَمَرَ اللَّهُ تَبَارَكَ وَ تَعَالَىٰ كُلَّ إِمَامٍ مِمَّا أَنْ يُؤَدِّيَ إِلَىٰ الْإِمَامِ الَّذِي بَعْدَهُ وَ يُوصِي إِلَيْهِ ثُمَّ هِيَ جَارِيَةٌ فِي سَائِرِ الْأَمَانَاتِ

(The book) ‘Ma’any Al Akhbar’ – Ibn Al Barqy, from his father, from his grandfather, from Yunus who said,

‘I asked Musa^{asws} Bin Ja’far^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **Allah Commands you to render the entrustments to their owners, [4:58]**. He^{asws} said: ‘This is Addressed to us^{asws} in particular. Allah^{azwj} Blessed and Exalted every Imam^{asws} from us^{asws} that he^{asws} renders to the Imam^{asws} who is after him^{asws}, and bequeaths to him^{asws}, then it flows regarding the rest of the entrustments.

وَ لَقَدْ حَدَّثَنِي أَبِي عَنِ أَبِيهِ أَنَّ عَلِيَّ بْنَ الْحُسَيْنِ ع قَالَ لِأَصْحَابِهِ عَلَيْكُمْ بِأَدَاءِ الْأَمَانَةِ فَلَوْ أَنَّ قَاتِلَ أَبِي الْحُسَيْنِ بْنِ عَلِيٍّ ع اتَّخَمَنِي عَلَى السَّيْفِ الَّذِي قَتَلَهُ بِهِ لَأَدَيْتُهُ إِلَيْهِ.

My^{asws} father^{asws} narrated to me^{asws} from his^{asws} father^{asws} that Ali Bin Al Husayn^{asws} said to his^{asws} companions: ‘Upon you all is to render the entrustments, and even if a killer of my^{asws} father^{asws} Al-Husayn^{asws} Bin Ali^{asws} were to entrust me^{asws} with the sword with which he had killed him^{asws}, I^{asws} would return it to him’.⁵⁹⁹

14- شي، تفسير العياشي فِي رِوَايَةِ ابْنِ أَبِي بَعْفُورٍ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَ إِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ قَالَ أَمَرَ اللَّهُ الْإِمَامَ أَنْ يَدْفَعَ مَا عِنْدَهُ إِلَىٰ الْإِمَامِ الَّذِي بَعْدَهُ وَ أَمَرَ الْأَئِمَّةَ أَنْ يَحْكُمُوا بِالْعَدْلِ وَ أَمَرَ النَّاسَ أَنْ يُطِيعُوهُمْ.

Tafseer Al Ayyashi – In a report of Ibn Abu Yafour,

‘From Abu Abdullah^{asws} having said: **Allah Commands you to render the entrustments to their owners, and when you judge between the people you should be judging with the justice [4:58]**. He^{asws} said: ‘Allah^{azwj} has Commanded the Imam^{asws} that he^{asws} hands over whatever is with him^{asws} to the Imam^{asws} who is to be after him^{asws}, and Commanded the Imams^{asws} that they^{asws} should be judging with the justice, and Commanded the people that they obey them^{asws}’.⁶⁰⁰

⁵⁹⁷ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 16 H 11

⁵⁹⁸ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 16 H 12

⁵⁹⁹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 16 H 13

⁶⁰⁰ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 16 H 14

15- شي، تفسير العياشي عن أبي جعفر ع في قوله إن الله نعيمًا يعظكم به قال فينا نزلت و الله المستعان.

Tafseer Al-Ayyashi – From Abu Ja’far^{asws} regarding His^{azwj} Words: **surely Allah Advises you with what is good; [4:58]**. He^{asws} said: ‘It was Revealed regarding us^{asws}, and Allah^{azwj} is the Helper’⁶⁰¹.

16- بي، الغيبة للنعماني ابن عفة عن يوسف بن يعقوب عن إسماعيل بن مهران عن ابن البطائني عن أبيه و وهب بن حفص معاً عن أبي بصير عن أبي عبد الله ع في قول الله عز و جل إن الله يأمركم أن تؤدوا الأمانات إلى أهلها و إذا حكمتم بين الناس أن تحكموا بالعدل إن الله نعيمًا يعظكم به قال هي الوصية يدفعها الرجل منا إلى الرجل.

(The book) ‘Al Ghayba’ of Al Numani – Ibn Uqda, from Yusuf Bin Yaqoub, from Ismail Bin Mihran, from Ibn Al Batainy, from his father, and Wahb Bin Hafs, both together from Abu Baseer,

‘From Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **Allah Commands you to render the entrustments to their owners, and when you judge between the people you should be judging with the justice; surely Allah Advises you with what is good; [4:58]**. He^{asws} said: ‘It is the bequest then man^{asws} from us^{asws} hands over to the man^{asws}’⁶⁰².

17- بي، الغيبة للنعماني علي بن عبيد الله عن علي بن أبيه عن حماد بن عمار عن حريز بن زرارة عن أبي جعفر ع قال: سأله عن قول الله عز و جل إن الله يأمركم أن تؤدوا الأمانات إلى أهلها و إذا حكمتم بين الناس أن تحكموا بالعدل

(The book) ‘Al Ghayba’ of Al Numani – Ali Bin Ubeydullah, from Ali, from his father, from Hammad, from Hareez, from Aurara,

‘From Abu Ja’far^{asws}, he (the narrator) said, ‘I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **Allah Commands you to render the entrustments to their owners, and when you judge between the people you should be judging with the justice; [4:58]**.

قال أمر الله الإمام منا أن يؤدي الأمانة إلى الإمام بعده ليس له أن يرويها عنه أ لا تسمع إلى قوله و إذا حكمتم بين الناس أن تحكموا بالعدل إن الله نعيمًا يعظكم به إنهم الحكماء أ و لا ترى أنه خاطب بما الحكماء.

He^{asws} said: ‘Allah^{azwj} has Commanded the Imam^{asws} from us^{asws} that he^{asws} renders to the Imam^{asws} after him^{asws}. It isn’t for him^{asws} that he^{asws} impedes it from him^{asws}. Are you not listening to His^{azwj} Words: **and when you judge between the people you should be judging with the justice; surely Allah Advises you with what is good; [4:58]**? They^{asws} are the judges. Or, do you not see that He^{azwj} is Addressing the judges with it?’⁶⁰³

18- فس، تفسير القمي إن الله يأمركم أن تؤدوا الأمانات إلى أهلها قال فرض الله على الإمام أن يؤدي الأمانة إلى الذي أمره الله من بعده ثم فرض على الإمام أن يحكم بين الناس بالعدل فقال و إذا حكمتم بين الناس أن تحكموا بالعدل.

Tafseer Al-Qummi - **Allah Commands you to render the entrustments to their owners [4:58]**. He said, ‘Allah^{azwj} Obligated upon the Imam^{asws} that he^{asws} renders the entrustments

⁶⁰¹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 16 H 15

⁶⁰² Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 16 H 16

⁶⁰³ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 16 H 17

to the one^{asws} whom Allah^{azwj} has Commanded from after him^{asws}. Then Obligated upon the Imam^{asws} that he^{asws} judges between the people with the justice, so He^{azwj} Said: **'and when you judge between the people you should be judging with the justice [4:58]'**.⁶⁰⁴ (Not a Hadeeth)

19- مع، معاني الأخبار ن، عيون أخبار الرضا عليه السلام أُمَمَدَانِي عَنْ عَلِيِّ بْنِ أَبِيهِ عَنْ عَلِيِّ بْنِ مَعْبُدٍ عَنِ الْحُسَيْنِ بْنِ خَالِدٍ قَالَ: سَأَلْتُ الرِّضَا ع عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا فَقَالَ الْأَمَانَةُ الْوِلَايَةُ مِنْ ادِّعَاهَا بِغَيْرِ حَقِّ فَقَدْ كَفَرَ.

(The book) 'Ma'ani Al Akhbar' (and) 'Uyoon Al Akhbar Al Reza^{asws} – Al Hamdany, from Ali, from his father, from Ali Bin Ma'bad, from Al Husayn Bin Khalid who said,

'I asked Al-Reza^{asws} about the Words of Allah^{azwj} Mighty and Majestic: (Surah) Al-Ahzaab: **Surely, We Presented the Entrustment to the skies, and the earth, and the mountains, but they refused to bear it and feared from it, and the human being bore it; he was unjust, ignorant [33:72]**. He^{asws} said: 'The Entrustment is the Wilayah. One who claims it without right, so he has blasphemed (committed Kufr)'.⁶⁰⁵

20- مع، معاني الأخبار ابْنُ الْمُتَوَكَّلِ عَنِ الْحِمَيْرِيِّ عَنِ ابْنِ عَيْسَى عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنِ مَرْوَانَ بْنِ مُسْلِمٍ عَنِ أَبِي بَصِيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا قَالَ الْأَمَانَةُ الْوِلَايَةُ وَالْإِنْسَانُ أَبُو الشُّرُورِ الْمُنَافِقُ.

(The book) 'Ma'any Al Akhbar' – Ibn Al Mutawakkal, from Al Himeyri, from Ibn Isa, from Al Hassan bin Ali Bin Fazzal, from Marwan Bin Muslim, from Abu Baseer who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **Surely, We Presented the Entrustment to the skies, and the earth, and the mountains, but they refused to bear it and feared from it, and the human being bore it; he was unjust, ignorant [33:72]**. He^{asws} said: 'The Entrustment is the Wilayah, and the human being (referred to here) is Abu Al-Shorour the hypocrite'.⁶⁰⁶

21- فس، تفسير القمي قَالَ عَلِيُّ بْنُ إِبْرَاهِيمَ فِي قَوْلِهِ عَزَّ وَجَلَّ إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا فَقَالَ الْأَمَانَةُ هِيَ الْإِمَامَةُ وَالْأَمْرُ وَالنَّهْيُ وَالذَّلِيلُ عَلَى أَنَّ الْأَمَانَةَ هِيَ الْإِمَامَةُ قَوْلُهُ عَزَّ وَجَلَّ لِلْأَمَّةِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا يَعْنِي الْإِمَامَةَ

Tafseer Al-Qummi – Ali Bin Ibrahim said regarding the Words of Mighty and Majestic: **Surely, We Presented the Entrustment to the skies, and the earth, and the mountains, but they refused to bear it [33:72]**. He said, 'The Entrustment, it is the Imamate, and the Commands and the Prohibitions, and the evidence upon that is that the Entrustment it is the Imamate are the Words of Mighty and Majestic for the Imams^{asws}: **Allah Commands you to render the entrustments to their owners [4:58]** – meaning the Imamate.

⁶⁰⁴ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 16 H 18

⁶⁰⁵ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 16 H 19

⁶⁰⁶ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 16 H 20

وَالْأَمَانَةُ الْإِمَامَةُ عُرِضَتْ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا قَالِ أَبَيْنَ أَنْ يَدْعُوهَا أَوْ يَعْصِبُوهَا أَهْلِهَا وَ أَشْفَقْنَ مِنْهَا وَ حَمَلَهَا الْإِنْسَانُ
أَيُّ الْأَوَّلِ إِنَّهُ كَانَ ظَلُومًا جَهُولًا لِيُعَذِّبَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ وَ يُتُوبَ اللَّهُ عَلَى الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ وَ كَانَ اللَّهُ غَفُورًا
رَحِيمًا.

And the Entrustment is the Imamate, it was Presented to the skies and the earth and the mountains, **but they refused to bear it [33:72]**. He said, ‘They refused to claim it or usurp its rightful ones: **and feared from it, and the human being bore it; - that is the first, he was unjust, ignorant [33:72] So Allah will Punish the hypocritical men and the hypocritical women and the polytheist men and the polytheist women, and Allah will Turn (mercifully) to the Momineen and the Mominaat, and Allah was always Forgiving, Merciful [33:73]**’.⁶⁰⁷

22- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ الْحَكَمِ بْنِ مِسْكِينٍ عَنِ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ رَجُلٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: إِنَّ اللَّهَ يَقُولُ إِنَّا
عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَ أَشْفَقْنَ مِنْهَا وَ حَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا قَالَ هِيَ وَلَايَةٌ عَلَيَّ بْنِ أَبِي
طَالِبٍ ع.

(The book) ‘Basaair Al Darajaat’ – Muhammad bin Al Husayn, from Al Hakam Bin Miskeen, from Is’haq Bin Ammar, from a man,

‘From Ja’far^{asws} Bin Muhammad^{asws} having said: ‘Allah^{azwj} is Saying: **Surely, We Presented the Entrustment to the skies, and the earth, and the mountains, but they refused to bear it and feared from it, and the human being bore it; he was unjust, ignorant [33:72]**. He^{asws} said: ‘It is Wilayah of Ali^{asws} Bin Abu Talib^{asws}’.⁶⁰⁸

No. 23 is missing.

24- ير، بصائر الدرجات أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُفَضَّلِ بْنِ صَلَاحٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى إِنَّا
عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَ أَشْفَقْنَ قَالَ الْوَلَايَةُ أَبَيْنَ أَنْ يَحْمِلْنَهَا كُفْرًا بِهَا وَ حَمَلَهَا الْإِنْسَانُ وَ الْإِنْسَانُ الَّذِي
حَمَلَهَا أَبُو فَلَانٍ.

(The book) ‘Basaair Al Darajaat’ – Ahmad bin Muhammad, from Al Husayn Bin Saeed, from Mufasssal Bin Salih, from Jabir,

‘From Abu Ja’far^{asws} regarding the Words of Allah^{azwj} Blessed and Exalted: **Surely, We Presented the Entrustment to the skies, and the earth, and the mountains, but they refused to bear it and feared from it, [33:72]** - He^{asws} said: ‘The Wilayah. They refused to bear it disbelieving in it (our of stubbornness), **and the human being bore it; [33:72]** - and the human being who bore it was Abu so and so’.⁶⁰⁹

25- ير، بصائر الدرجات أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ أَبِي جَبِيلَةَ عَنْ مُحَمَّدِ بْنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ عَرَضَ وَلَايَتَنَا عَلَى
أَهْلِ الْأَمْصَارِ فَلَمْ يَقْبَلُهَا إِلَّا أَهْلُ الْكُوفَةِ.

⁶⁰⁷ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 16 H 21

⁶⁰⁸ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 16 H 22

⁶⁰⁹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 16 H 24

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Ibn Fazzal, from Abu Jameela, from Muhammad Al Halby,

'From Abu Abdullah^{asws} having said: 'Allah^{azwj} Mighty and Majestic Presented our^{asws} Wilayah to the people of the cities but one accepted it except the people of Al-Kufa''.⁶¹⁰

26- ير، بصائر الدرجات ابن يزيد عن ابن سنان عن عُنَيْبَةَ بِنَاعِ الْقَصَبِ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ وَلَايَتَنَا عُرِضَتْ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ وَالْأَمْصَارِ مَا قَبِلَهَا قَبُولَ أَهْلِ الْكُوفَةِ.

(The book) 'Basaair Al Darajaat' – Ibn Yazeed, from Ibn Sinan, from Uteyba Baya Al Qasab, from Abu Baseer who said,

'I heard Abu Abdullah^{asws} saying: 'Our^{asws} Wilayah was Presented to the skies and the earth and the mountains and the cities. None accepted it (like) the acceptance of the people of Al-Kufa''.⁶¹¹

27- قب، المناقب لابن شهر آشوب أبو بكر الشيرازي في نزول القرآن في شأن علي ع بالإسناد عن مقاتل عن محمد بن الحنفية عن أمير المؤمنين ع في قوله تعالى إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ السَّبْعِ بِالرُّسُلِ وَالْعُقَابِ لَقَبَلْنَهَا بِأَلْسِنَتِنَا وَلَا نُخَالِفُ بِمَا أَمَرْتَنَا بِهَا وَآلِ عِزَّةٍ

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Abu Bakr Al Shirazy in (the book) 'Nuzool Al Quran Fi Sha'an Ali^{asws}, by the chain from Muqatil, from Muhammad Bin Al Hanafiyya,

'From Amir Al-Momineen^{asws} regarding the Words of the Exalted: **Surely, We Presented the Entrustment [33:72]:** 'Allah^{azwj} Presented my^{asws} Entrustment (Wilayah) upon the seven skies with the Rewards and the Punishments. They said, 'Our Lord^{azwj}! We will not bear it with the Rewards and the Punishments, but we shall bear it without any Rewards nor any Punishments'.

وَ إِنَّ اللَّهَ عَرَضَ أَمَانَتِي وَ وَلَايَتِي عَلَى الطُّيُورِ فَأَوَّلُ مَنْ آمَنَ بِهَا الْبُرَّاءُ الْبَيْضُ وَ الْقَنَابِرُ وَ أَوَّلُ مَنْ حَرَّهَا الْبُومُ وَ الْعُقَمَاءُ فَلَعَنَهُمَا اللَّهُ تَعَالَى مِنْ بَيْنِ الطُّيُورِ فَأَمَّا الْبُومُ فَلَا تَمْدِرُ أَنْ تَطْهَرَ بِالنَّهَارِ لِغَضَبِ الطَّيْرِ لَهَا وَ أَمَّا الْعُقَمَاءُ فَعَابَتْ فِي الْبِحَارِ لَا تُرَى

And Allah^{azwj} Presented my^{asws} Entrustment and my^{asws} Wilayah to the birds, and the first one to believe in it was the white falcon and the lark, and the first one to reject is was the owl and the phoenix, so Allah^{azwj} the Exalted Cursed them both from the between the birds. As for the owl, so it is not able to appear by the day to one of the birds, and as for the phoenix, it disappeared in the seas, not to be seen.

وَ إِنَّ اللَّهَ عَرَضَ أَمَانَتِي عَلَى الْأَرْضِينَ فَكُلُّ بُعْغَةٍ آمَنَتْ بِوَلَايَتِي جَعَلَهَا طَيِّبَةً رَكِيَّةً وَ جَعَلَ نَبَاتَهَا وَ ثَمَرَتَهَا حُلُومًا عَذْبًا وَ جَعَلَ مَاءَهَا زُلَالًا وَ كُلُّ بُعْغَةٍ حَرَّتْ إِمَامَتِي وَ أَنْكَرَتْ وَلَايَتِي جَعَلَهَا سَبِيحًا وَ جَعَلَ نَبَاتَهَا مُرًّا عُلْقَمًا وَ جَعَلَ ثَمَرَهَا الْعُوسَجَ وَ الْحُنْظَلُ وَ جَعَلَ مَاءَهَا مِلْحًا أُجَاجًا

And Allah^{azwj} Presented my^{asws} Entrustment to the lands, so every spot which believed in my^{asws} Wilayah was Made to be good, clean, and its vegetation and its fruits were made to be sweet, fresh, and its water to be cool; and every spot which rejected my^{asws} Entrustment

⁶¹⁰ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 16 H 25

⁶¹¹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 16 H 26

and denied my^{asws} Wilayah was Made to be marshy, and its vegetation was made to be bitter, colocynth, and its fruits Made to be thorny and the shrub, and its water Made to be salty, bitter’.

ثُمَّ قَالَ وَ حَمَلَهَا الْإِنْسَانُ يَعْنِي أُمَّتَكَ يَا مُحَمَّدُ وَلَايَةَ أَمِيرِ الْمُؤْمِنِينَ وَ إِمَامَتَهُ بِمَا فِيهَا مِنَ الثَّوَابِ وَ الْعِقَابِ إِنَّهُ كَانَ ظَلُومًا لِنَفْسِهِ جَهُولًا لِأَمْرِ رَبِّهِ مَنْ لَمْ يُؤَدِّهَا بِحَقِّهَا فَهُوَ ظَلُومٌ عَشُومٌ.

Then He^{azwj} Said: **and the human being bore it; [33:72]** – meaning: ‘Your^{saww} community O Muhammad^{saww}, (bore) the Wilayah of Amir Al-Momineen^{asws} and his^{asws} Imamate with whatever is therein from the Rewards and the Punishments **he was unjust**, - to himself, **ignorant [33:72]** of the Command of his Lord^{azwj}. One who does not gives its right, so he is unjust, oppressive”⁶¹².

28- فر، تفسير فرات بن إبراهيم عُبَيْدُ بْنُ كَثِيرٍ مُعْتَمَنًا عَنِ الشَّعْبِيِّ عَنْ قَوْلِ اللَّهِ تَعَالَى إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا قَالَ أَقُولُهَا وَ لَا أَخَافُ إِلَّا اللَّهَ هِيَ وَ اللَّهُ وَلَايَةُ عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

Tafseer Furat Bin Ibrahim – Ubeyd Bin Kaseer, transmitting from Al Shaby – About the Words of Allah^{azwj} the Exalted: **Allah Commands you to render the entrustments to their owners, [4:58]**. He said, ‘I am saying it and I do not fear except Allah^{azwj}. By Allah^{azwj} it is Wilayah of Ali^{asws} Bin Abu Talib^{asws}”⁶¹³. **(Not a Hadeeth)**

29- فر، تفسير فرات بن إبراهيم عَلِيُّ بْنُ عَبَّادٍ مُعْتَمَنًا عَنِ فَاطِمَةَ الزَّهْرَاءِ ع قَالَتْ قَالَ رَسُولُ اللَّهِ ص لَمَّا عُرِّجَ بِي إِلَى السَّمَاءِ صِرْتُ إِلَى سِدْرَةِ الْمُنْتَهَى فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى فَأَبْصَرْتُهُ بِقَلْبِي وَ لَمْ أَرَهُ بِعَيْنِي

Tafseer Furat Bin Ibrahim – Ali Bin Attab transmitting,

‘From (Syeda) Fatima^{asws} Al Zahra having said: ‘Rasool-Allah^{saww} said: ‘When there was an ascension with me^{saww} to the sky, I^{saww} came to Al-Sidrat Al-Muntaha: **So he was (at a distance of) two bows or nearer [53:9]**. I^{saww} Sighted Him^{azwj} with my^{saww} heart and did not see Him^{azwj} with my^{saww} eyes.

فَسَمِعْتُ أَذَانًا مَثْنَى مَثْنَى وَ إِقَامَةً وَثْرًا وَثْرًا فَسَمِعْتُ مُنَادِيًا يُنَادِي يَا مَلَائِكَةَ سَمَاوَاتِي وَ سُكَّانَ سَمَاوَاتِي وَ أَرْضِي وَ حَمَلَةَ عَرْشِي اشْهَدُوا أَنِّي لَا إِلَهَ إِلَّا أَنَا وَ حُدَيْ لَا شَرِيكَ لِي قَالُوا شَهِدْنَا وَ أَقْرَبْنَا

Then I^{saww} heard an Azaan, double, double, and an Iqaamah, single, single. Then I^{saww} heard a Caller Calling out: “O My^{azwj} Angels and dwellers of My^{azwj} skies and My^{azwj} earth, and bearers of the My^{azwj} Throne! Testify that I^{azwj}, there is no god except I^{azwj} Alone, there being no associates for Me^{azwj}!” They said, ‘We testify and acknowledge’.

قَالَ اشْهَدُوا يَا مَلَائِكَةَ سَمَاوَاتِي وَ سُكَّانَ سَمَاوَاتِي وَ أَرْضِي وَ حَمَلَةَ عَرْشِي أَنَّ مُحَمَّدًا عَبْدِي وَ رَسُولِي قَالُوا شَهِدْنَا وَ أَقْرَبْنَا

⁶¹² Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 16 H 27

⁶¹³ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 16 H 28

He^{azwj} Said: “Testify, O My^{azwj} Angels and dwellers of My^{azwj} skies and My^{azwj} earth and bearers of My^{azwj} Throne! Muhammad^{saww} is My^{azwj} servant, and My^{azwj} Rasool^{saww}!” They said, ‘We testify and acknowledge’.

قَالَ اشْهَدُوا يَا مَلَائِكَتِي وَ سَكَّانَ سَمَاوَاتِي وَ أَرْضِي وَ حَمَلَةَ عَرْشِي أَنَّ عَلِيًّا وَلِيِّي وَ وَلِيُّ رَسُولِي وَ وَلِيُّ الْمُؤْمِنِينَ بَعْدَ رَسُولِي قَالُوا شَهِدْنَا وَ أَقْرَرْنَا

He^{azwj} Said: “Testify, O My^{azwj} Angels, and dwellers of My^{azwj} skies, and My^{azwj} earth, and bearers of My^{azwj} Throne! Ali^{asws} is My^{azwj} guardian, and guardian of My^{azwj} Rasool^{saww}, and guardian of the Momineen after My^{azwj} Rasool^{saww}!” They said, ‘We testify and acknowledge’.

قَالَ عَبَّادُ بْنُ صُهَيْبٍ قَالَ جَعْفَرُ بْنُ مُحَمَّدٍ قَالَ أَبُو جَعْفَرٍ ع وَ كَانَ ابْنُ عَبَّاسٍ إِذَا ذَكَرَ هَذَا الْحَدِيثَ فَقَالَ أَنَا أَجِدُهُ فِي كِتَابِ اللَّهِ إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَ الْأَرْضِ وَ الْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَ أَشْفَقْنَ مِنْهَا وَ حَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا

Abbad Bin Suheyb said, ‘Ja’far^{asws} Bin Muhammad^{asws} said: ‘Abu Ja’far^{asws} said: ‘ And Ibn Abbas, when he mentioned this Hadeeth, said, ‘I find it in the Book of Allah^{azwj} as: **Surely, We Presented the Entrustment to the skies, and the earth, and the mountains, but they refused to bear it and feared from it, and the human being bore it; he was unjust, ignorant [33:72]**’.

قَالَ فَقَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ وَ اللَّهُ مَا اسْتَوْذَعَهُمْ دِينَارًا وَ لَا دِرْهَمًا وَ لَا كَنْزًا مِنْ كُنُوزِ الْأَرْضِ وَ لَكِنَّهُ أَوْحَى إِلَى السَّمَاوَاتِ وَ الْأَرْضِ وَ الْجِبَالِ مِنْ قَبْلِ أَنْ يَخْلُقَ آدَمَ ع أَبِي مُخَلَّفٌ فِيكَ الذَّرِّيَّةُ ذُرِّيَّةَ مُحَمَّدٍ ص فَمَا أَنْتَ فَاعِلَةٌ بِهِمْ إِذَا دَعَوْكَ فَأَجِيبِهِمْ وَ إِذَا أَوْوَكُوا فَآوِيهِمْ

He (Suheyb) said, ‘Ibn Abbas said, ‘By Allah^{azwj}! He^{azwj} neither Entrusted them Dinars nor Dirhams, nor any treasure from the treasures of the earth, but He^{azwj} Revealed to the skies and the earth and the mountains from before He^{azwj} Created Adam^{as}: “I^{azwj} am Leaving in you^{as} the offspring, offspring of Muhammad^{saww}. So what will you be doing with them^{asws}? When they^{asws} call you so answer them^{asws}, and when they shelter with you, so shelter them^{asws}”.

وَ أَوْحَى إِلَى الْجِبَالِ إِذَا دَعَوْكَ فَأَجِيبِهِمْ وَ أَطِيعِي عَلَى عَدُوِّهِمْ فَأَشْفَقْنَ مِنْهَا السَّمَاوَاتُ وَ الْأَرْضُ وَ الْجِبَالُ عَمَّا سَأَلَهُ اللَّهُ مِنَ الطَّاعَةِ فَحَمَلَهَا بَنُو آدَمَ فَحَمَلُوهَا

And He^{azwj} Revealed to the mountains: “When they^{asws} call you, so answer them^{asws} and be obedient (to them^{asws}) against their^{asws} enemies!” The skies and the earth and the mountains feared from it from what Allah^{azwj} had Asked from the obedience, but the children of Adam^{as} bore it and carried it’.

قَالَ عَبَّادُ قَالَ جَعْفَرُ ع وَ اللَّهُ مَا وَقَفُوا بِمَا حَمَلُوا مِنْ طَاعَتِهِمْ.

Abbad said, ‘Ja’far^{asws} said: ‘By Allah^{azwj}! They did not fulfil with what they had borne of their^{asws} obedience’.⁶¹⁴

⁶¹⁴ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 16 H 29

30- أَقُولُ قَالَ السَّيِّدُ بْنُ طَاوُسٍ فِي كِتَابِ سَعْدِ السُّعُودِ رَأَيْتُ فِي تَفْسِيرٍ مَنْشُوبٍ إِلَى الْبَاقِرِ ع فِي قَوْلِهِ تَعَالَى إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَى أَهْلِهَا قَالَ هَذِهِ الْآيَةُ فِي أَمْرِ الْوَلَايَةِ أَنْ تُسَلَّمَ إِلَى آلِ مُحَمَّدٍ ص.

I (Majlisi) am saying, 'The Seyyid Bin Tawoos said in the book 'Sa'ad Al-Saoud' – I saw in the Tafseers attributed to Al-Baqir^{asws} regarding the Words of the Exalted: **Allah Commands you to render the entrustments to their owners, [4:58]**. He^{asws} said: 'This Verse is regarding the matter of the Wilayah that you should submit to the Progeny^{asws} of Muhammad^{saww}'.⁶¹⁵

⁶¹⁵ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 16 H 30

باب 17 وجوب طاعتهم و أنها المعنى بالملك العظيم و أنهم أولو الأمر و أنهم الناس المحسودون

CHAPTER 17 – THE ‘MASTERS OF THE COMMAND’ (UL AL AMR), AND THEY^{asws} ARE ‘THE ENVIED PEOPLE’

1- فس، تفسیر القمي علي بن الحسين عن البرقي عن أبيه عن يونس عن أبي جعفر الأحمول عن حنان عن أبي عبد الله ع قال: فُلْتُ قَوْلُهُ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ قَالَ التَّبَوُّةُ فُلْتُ وَ الْحِكْمَةَ قَالَ الْفَهْمُ وَ الْقَضَاءُ وَ آتَيْنَاهُمْ مُلْكًا عَظِيمًا قَالَ الطَّاعَةَ الْمَفْرُوضَةَ.

Tafseer Al Qummi – Ali Bin Al Husayn, from Al Baqy, from his father, from Yunus, from Abu Ja’far Al Ahowl, from Hanan,

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘I said, ‘His^{azwj} Words: **So We have Given the Progeny of Ibrahim, the Book, he^{asws} said: ‘The Prophet-hood’. I said, ‘and the Wisdom,’**, he^{asws} said: ‘The understanding and the judgments’. (I said), **‘and have Given them a grand kingdom [4:54]**, he^{asws} said: ‘The Obligatory obedience’’.⁶¹⁶

2- فس، تفسیر القمي ثُمَّ فَرَضَ عَلَى النَّاسِ طَاعَتَهُمْ فَقَالَ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ يَعْنِي أَمِيرَ الْمُؤْمِنِينَ ع-

Tafseer Al-Qummi – Then Allah^{azwj} Obligated upon the people, obedience to them^{asws}, so He^{azwj} Said: **‘O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59]** – meaning Amir Al-Momineen^{asws}.

حَدَّثَنِي أَبِي عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: نَزَلَ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَارْجِعُوهُ إِلَى اللَّهِ وَ إِلَى الرَّسُولِ وَ إِلَى أُولِي الْأَمْرِ مِنْكُمْ.

My father narrated to me, from Hammad, from Hareyz,

‘From Abu Abdullah^{asws} having said: ‘It was Revealed as: **Thus, if you were to quarrel about anything, refer it to Allah and the Rasool, and to the ones with (Divine) Authority among you [4:59]**’.⁶¹⁷

3- ن، عيون أخبار الرضا عليه السلام مُحَمَّدُ بْنُ أَحْمَدَ بْنِ الْحُسَيْنِ الْبَغْدَادِيِّ عَنْ أَحْمَدَ بْنِ الْفَضْلِ عَنْ بَكْرِ بْنِ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ الْقَضْرِيِّ عَنْ أَبِي مُحَمَّدٍ الْعَشْكَرِيِّ عَنْ آبَائِهِ عَنِ الْبَاقِرِ ع قَالَ: أَوْصَى النَّبِيُّ ص إِلَى عَلِيٍّ وَ الْحَسَنِ وَ الْحُسَيْنِ ع

(The book) ‘Uyoon Akhbar Al Reza^{asws} – Muhammad Bin Ahmad Bin Al Husayn Al Baghdady, from Ahmad Bin Al Fazl, from Bakr Bin Ahmad Bin Muhammad Bin Al Qasry,

‘From Abu Muhammad Al-Askari^{asws}, from his^{asws} forefathers^{asws} having said: ‘The Prophet^{saww} bequeathed to Ali^{asws}, and Al-Hassan^{asws} and Al-Husayn^{asws}.’

ثُمَّ قَالَ فِي قَوْلِ اللَّهِ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ قَالَ الْأَيْمَةُ مِنْ وُلْدِ عَلِيٍّ وَ فَاطِمَةَ إِلَى أَنْ تَقُومَ السَّاعَةُ.

⁶¹⁶ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 1

⁶¹⁷ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 2

Then he^{asws} said regarding the Words of Allah^{azwj}: **‘O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59].** He^{asws} said: ‘The Imams^{asws} from the sons^{asws} of Ali^{asws} and (Syeda) Fatima^{asws}, up to the establishment of the Hour’⁶¹⁸.

4- ما، الأماالي للشيخ الطوسي أبو عمرو عن ابن عُقْدَةَ عَنْ أَحْمَدَ بْنِ مُوسَى بْنِ إِسْحَاقَ وَ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ مَعَا عَنْ يَحْيَى بْنِ عَبْدِ الْحَمِيدِ عَنْ قَيْسِ بْنِ السُّدِّيِّ عَنْ عَطَا عَنْ ابْنِ عَبَّاسٍ أُمَّ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ قَالَ نَحْنُ النَّاسُ دُونَ النَّاسِ.

(The book) ‘Al Amaali’ of the Sheykh Al Tusi – Abu Amro, from Ibn Uqda, from Ahmad Bin Musa Bin Is’haq, and Muhammad Bin Abdullah Bin Suleyman both together from Yahya Bin Abdul Hameed, from Qays, from Al Sudi, from Ataa, from Ibn Abbas,

‘Or are they envying the people upon what Allah has Given them from His Grace? [4:54]. He^{asws} said: ‘We^{asws} are the (envied) people besides the people’⁶¹⁹.

5- ير، بصائر الدرجات أحمد بن محمد بن الحسين بن سعيد عن محمد بن الفضل عن أبي جعفر ع في قول الله تعالى أُمَّ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ قَالَ نَحْنُ الْمَحْسُودُونَ.

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Muhammad Bin Al Fazeyl,

‘From Abu Ja’far^{asws} regarding the Words of the Exalted: **Or are they envying the people upon what Allah has Given them from His Grace? [4:54].** He^{asws} said: ‘We are the envied ones’⁶²⁰.

6- ير، بصائر الدرجات أحمد بن محمد بن الحسين بن القاسم بن محمد بن فضالة عن أبان بن عثمان عن أبي الصَّبَّاحِ الْكِنَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: يَا أَبَا الصَّبَّاحِ نَحْنُ النَّاسُ الْمَحْسُودُونَ وَ أَشَارَ بِيَدِهِ إِلَى صَدْرِهِ.

(The book) ‘Basaair Al Darajaat’ – Ahmad, from Al Husayn Bin Muhammad, and Fazalat, from Aban Bin usman, from Abu Al Sabbah Al Kinany,

‘From Abu Abdullah^{asws} having said: ‘O Abu Al-Sabbah! We^{asws} are the envied people’, and he^{asws} gestured towards his^{asws} chest’⁶²¹.

7- ير، بصائر الدرجات ابن يزيد عن محمد بن الحسين بن الحسين بن علي عن ابن أبي عمير عن ابن أذينة عن يزيد عن أبي جعفر ع في قول الله تَبَارَكَ وَ تَعَالَى أُمَّ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَتَحْنُ النَّاسَ الْمَحْسُودُونَ عَلَى مَا آتَانَا اللَّهُ مِنَ الْإِمَامَةِ دُونَ خَلْقِ اللَّهِ جَمِيعاً.

(The book) ‘Basaair Al Darajaat’ – Ibn Yazeed, from Muhammad Bin Al Husayn, from Ibn Abu Umeyr, from Ibn Uzina, from Bureyd,

‘From Abu Ja’far^{asws} regarding the Words of Allah^{azwj} Blessed and Exalted: **Or are they envying the people upon what Allah has Given them from His Grace? [4:54]:** ‘We^{asws} are

⁶¹⁸ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 3

⁶¹⁹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 4

⁶²⁰ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 5

⁶²¹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 6

the people envied upon what Allah^{azwj} has Given us^{asws}, from the Imamate, besides the creatures of Allah^{azwj} altogether”.⁶²²

8- ير، بصائر الدرجات أحمد بن محمد بن الأهواربي عن حماد بن عيسى عن الحسين بن المختار عن أبي بصير عن أبي جعفر ع في قول الله تعالى أم يحسدون الناس على ما آتاهم الله من فضله فقد آتينا آل إبراهيم الكتاب والحكمة و آتيناهم ملكاً عظيماً قال الطاعة المفروضة.

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Al Ahwazy, from Hammad bin Isa, from Al Husayn Bin Al Mukhtar, from Abu Baseer,

‘From Abu Ja’far^{asws} regarding the Words of Allah^{azwj} the Exalted: **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].** He^{asws} said: ‘(Grand kingdom) is the Obligatory obedience’.⁶²³

9- ير، بصائر الدرجات محمد بن عيسى عن رجل عن هشام بن الحكم قال: قلت لأبي عبد الله ع أم يحسدون الناس على ما آتاهم الله من فضله فقد آتينا آل إبراهيم الكتاب والحكمة و آتيناهم ملكاً عظيماً ما ذلك الملك العظيم قال فرض الطاعة و من ذلك طاعة جهنم لهم يوم القيامة يا هشام.

(The book) ‘Basaair Al Darajaat’ – Muhammad Bin Isa, from A man from Hisham Bin Al Hakam who said,

‘I said to Abu Abdullah^{asws}: ‘**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].** What is that grand kingdom?’ He^{asws} said: ‘The Obligatory obedience, and from that obedience, Hell would be for them on the Day of Qiyamah, O Hisham!’⁶²⁴

10- ير، بصائر الدرجات محمد بن الحسين و ابن يزيد معاً عن ابن أبي عمير عن ابن أذينة عن يزيد العجلي عن أبي جعفر ع في قول الله تبارك و تعالى فقد آتينا آل إبراهيم الكتاب والحكمة و آتيناهم ملكاً عظيماً فجعلنا منهم الرسل والأنبياء والأئمة فكيف يقولون في آل إبراهيم و ينكرون في آل محمد ص

(The book) ‘Basaair Al Darajaat’ – Muhammad Bin Al Husayn and Ibn Yazeed both together, from Ibn Abu Umeyr, from Ibn Uzina, from Bureyd Al Ijaly,

‘Abu Ja’far^{asws} regarding the Words of Allah^{azwj} Blessed and Exalted: **So We have Given the Progeny of Ibrahim, the Book and the Wisdom, and have Given them a grand kingdom [4:54],** and We^{azwj} Made the Messengers^{as} and the Prophets^{as} and the Imams^{asws} to be from them^{as}. So, how come they are accepting regarding the Progeny of Ibrahim^{as} and are denying regarding the Progeny^{asws} of Muhammad^{saww}?’

قلت فما معنى قوله و آتيناهم ملكاً عظيماً قال الملك العظيم أن جعل فيهم أئمة من أطاعهم أطاع الله و من عصاهم عصى الله فهو الملك العظيم.

⁶²² Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 7

⁶²³ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 8

⁶²⁴ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 9

I said, 'So what is the meaning of His^{azwj} Words: **and have Given them a grand kingdom [4:54]?**' He^{asws} said: 'The grand kingdom is that He^{azwj} Made Imams^{asws} to be from them^{as}. One who obeys them^{asws} obeys Allah^{azwj}, and one who disobeys them^{asws} disobeys Allah^{azwj}. Thus it is the grand kingdom".⁶²⁵

11- ير، بصائر الدرجات أحمد بن محمد بن الحسين بن سعيد عن النضر بن سويد عن يحيى الحلبي عن محمد الأحول عن عمران قال: قلت له قول الله تبارك و تعالی فقد آتينا آل إبراهيم الكتاب فقال النبوة فقلت و الحكمة قال فهم و القضاء قلت له قول الله تبارك و تعالی و آتيناهم ملكاً عظيماً قال الطاعة.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazr Bin Suweyd, from Yahya Al Halby, from Muhammad Al Ahowl, from Imran who said,

'I said to him^{asws}, 'The Words of Allah^{azwj} Blessed and Exalted: **So We have Given the Progeny of Ibrahim, the Book –** He^{asws} said: 'The Prophet-hood'. I said, '**and the Wisdom**'. He^{asws} said: 'The understanding and the judgments'. I said to him^{asws}, 'The Words of Allah^{azwj} Blessed and Exalted: **and have Given them a grand kingdom [4:54]**'. He^{asws} said: 'The obedience".⁶²⁶

12- ير، بصائر الدرجات أبو محمد عن عمران بن موسى عن موسى بن جعفر عن علي بن أسباط عن محمد بن الفضل عن أبي حمزة الثمالي عن أبي عبد الله ع في هذه الآية أم يحسدون الناس على ما آتاهم الله من فضله فقد آتينا آل إبراهيم الكتاب و الحكمة و آتيناهم ملكاً عظيماً قال نحن و الله الناس الذين قال الله تعالی و نحن و الله المحسودون و نحن أهل هذا الملك الذي يعود إلينا.

(The book) 'Basaair Al Darajaat' – Abu Muhammad, from Imran Bin Musa, from Musa bin Ja'far, from Ali Bin Asbaat, from Muhammad Bin Al Fuzeyl, from Abu Hamza Al Sumaly,

'From Abu Abdullah^{asws} regarding this Verse: **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]**. He^{asws} said: 'By Allah^{azwj}! We^{asws} are the people, those Allah^{azwj} the Exalted Spoke of, and by Allah^{azwj}, we^{asws} are the envied ones, and we^{asws} are the people of this grand kingdom which shall return to us^{asws}'.⁶²⁷

13- ك، إكمال الدين أبي عن الحميري عن ابن أبي الخطاب عن الحجاج عن حماد بن عثمان عن أبي بصير عن أبي جعفر ع في قول الله عز و حل يا أيها الذين آمنوا أطيعوا الله و أطيعوا الرسول و أولي الأمر منكم قال الأئمة من ولد علي و فاطمة ع إلى يوم القيامة.

(The book) 'Ikmal Al Deen' – My father, from Al Himeyri, from Ibn abu Al Khatab, from Al Hajjal, from Hammad Bin Usman, from Abu Baseer,

'Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59]**. He^{asws}

⁶²⁵ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 10

⁶²⁶ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 11

⁶²⁷ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 12

said: 'The Imams^{asws} from the sons^{asws} of Ali^{asws} and (Syeda) Fatima^{asws} up to the Day of Qiyamah''⁶²⁸.

14- ير، بصائر الدرجات مُحَمَّدُ بْنُ عَبْدِ الْحَمِيدِ عَنْ مَنْصُورِ بْنِ يُوسُفَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: فُلْتُ لَهُ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا قَالَ قَالَ تَعْلَمُ مُلْكًا عَظِيمًا مَا هُوَ قَالَ فُلْتُ أَنْتَ أَعْلَمُ جَعَلَنِي اللَّهُ فِدَاكَ قَالَ طَاعَةُ اللَّهِ مَفْرُوضَةٌ.

(The book) 'Basaa'ir al Darajaat' – Muhammad Bin Abdul Hameed, from Mansour Bin Yunus, from Abu Baseer,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I said to him^{asws}, **'So We have Given the Progeny of Ibrahim, the Book and the Wisdom, and have Given them a grand kingdom [4:54]**'. He^{asws} said: 'Do you know the grand kingdom, what it is?' I said, 'You^{asws} are more knowing, May Allah^{azwj} Make me to be sacrificed for you^{asws}'. He^{asws} said: 'Obedience Obligated by Allah^{azwj}'⁶²⁹.

15- شي، تفسير العياشي عَنْ دَاوُدَ بْنِ فَرْقَدٍ قَالَ: فُلْتُ لِأَبِي عَبْدِ اللَّهِ ع قَوْلُ اللَّهِ فُلِ اللَّهُمَّ مَالِكِ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتُنزِلُ الْمُلْكَ مَنْ تَشَاءُ فَقَدْ آتَى اللَّهُ نَبِيَّ أُمَيَّةَ الْمُلْكَ

Tafseer Al Ayyashi – From Dawood Bin Farqad who said,

'I said to Abu Abdullah^{asws}, 'The Words of Allah^{azwj}: **'Say: 'O Allah, Master of the Kingdom! You Give the Kingdom to whomsoever You so Desire to and Remove the Kingdom from the one You so Desire to, [3:26]**, and Allah^{azwj} has Given the kingdom to the clan of Umayya'.

فَقَالَ لَيْسَ حَيْثُ يَذْهَبُ النَّاسُ إِلَيْهِ إِنَّ اللَّهَ آتَانَا الْمُلْكَ وَأَخَذَهُ بِنُؤْمَانِيَّةٍ يَمْتَرِيهِ الرَّجُلُ يَكُونُ لَهُ التَّوْبُ وَيَأْخُذُهُ الْآخِرُ فَلَيْسَ هُوَ لِلَّذِي أَخَذَهُ.

He^{asws} said: 'It isn't where the people are going to. Allah^{azwj} Gave us^{asws} the kingdom, and the clan of Umayya seized it, at the status of the man who happens to have the cloth, and another one seizes it, so it isn't for the one who has seized it''⁶³⁰.

16- عم، إعلام الوری قب، المناقب لابن شهر آشوب جَابِرُ الْجَعْفِيُّ فِي تَفْسِيرِهِ عَنْ جَابِرِ الْأَنْصَارِيِّ قَالَ: سَأَلْتُ النَّبِيَّ ص عَنْ قَوْلِهِ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ عَرَفْنَا اللَّهَ وَرَسُولَهُ فَمَنْ أُولَى الْأَمْرِ

(The books) 'I'lam Al Wara' (and) 'Manaqib' of Ibn Shehr Ashub – Jabir Al Jufy in his Tafseers, from Jabir Al Ansari who said,

'I asked the Prophet^{saww} about His^{azwj} Words: **O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59]**. We recognise Allah^{azwj} and His^{azwj} Rasool^{saww}, so who are the ones with Divine Authority? (Ul Al-Amr)?'

قَالَ هُمْ خُلَفَائِي يَا جَابِرُ وَأَيْمَةُ الْمُسْلِمِينَ بَعْدِي أَوْهُمْ عَلِيُّ بْنُ أَبِي طَالِبٍ ع ثُمَّ الْحَسَنُ ثُمَّ الْحُسَيْنُ ثُمَّ عَلِيُّ بْنُ الْحُسَيْنِ ثُمَّ مُحَمَّدُ بْنُ عَلِيٍّ الْمَعْرُوفُ فِي التَّوَارِثِ بِالْبَاقِرِ وَ سُنْدُكَ يَا جَابِرُ فَإِذَا لَقَيْتَهُ فَأَقْرِئْهُ مِنِّي السَّلَامَ

⁶²⁸ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 13

⁶²⁹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 14

⁶³⁰ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 15

He^{saww} said: 'They^{asws} are my^{saww} Caliphs, O Jabir, and the Imams^{asws} of the Muslims after me^{saww}. The first of them^{asws} is Ali^{asws} Bin Abu Talib^{asws}, then Al-Hassan^{asws}, then Al-Husayn^{asws}, then Ali^{asws} Bin Al-Husayn^{asws}, then Muhammad^{asws} Bin Ali^{asws}, well known in the Torah as Al-Baqir^{asws}, and you will come across him^{asws}, O Jabir, so when you do meet him^{asws}, then convey to him^{asws} the greetings from me^{saww}.

ثُمَّ الصَّادِقُ جَعْفَرُ بْنُ مُحَمَّدٍ ثُمَّ مُوسَى بْنُ جَعْفَرٍ ثُمَّ عَلِيُّ بْنُ مُوسَى ثُمَّ مُحَمَّدُ بْنُ عَلِيٍّ ثُمَّ عَلِيُّ بْنُ مُحَمَّدٍ ثُمَّ الْحَسَنُ بْنُ عَلِيٍّ ثُمَّ سَيِّدِي وَكُنِّي حُجَّةَ اللَّهِ فِي أَرْضِهِ وَبَقِيَّتِهِ فِي عِبَادِهِ ابْنُ الْحَسَنِ بْنِ عَلِيٍّ الَّذِي يُفْتَحُ اللَّهُ عَلَى يَدِهِ مَشَارِقَ الْأَرْضِ وَمَغَارِبَهَا

Then Al-Sadiq Ja'far^{asws} Bin Muhammad^{saww}, then Musa^{asws} Bin Ja'far^{asws}, then Ali^{asws} Bin Musa^{asws}, then Muhammad Bin Ali^{asws}, then Ali^{asws} Bin Muhammad^{asws}, then Al-Hassan^{asws} Bin Ali^{asws}, then (one^{asws} with) my^{saww} name and my^{saww} teknonym, Divine Authority of Allah^{azwj} in His^{azwj} earth, and His^{azwj} remaining one among His^{azwj} servants, son^{asws} of Al-Hassan^{asws} Bin Ali^{asws}, the one^{asws} upon whose hands Allah^{azwj} will conquer the Easts of the earth and its Wests.

ذَاكَ الَّذِي يَغِيبُ عَنْ شِبَعِيَّةِ غَيْبِهِ لَا يَثْبُتُ عَلَى الْقَوْلِ فِي إِمَامَتِهِ إِلَّا مَنْ امْتَحَنَ اللَّهُ قَلْبَهُ بِالْإِيمَانِ.

That is the one^{asws} who will be hidden from his^{asws} Shias with an occultation. No one will be firm upon the word regarding his^{asws} Imamate except the one whose heart Allah^{azwj} Tests with the Eman"⁶³¹.

17- شي، تفسير العياشي عن بُرَيْدِ بْنِ مُعَاوِيَةَ قَالَ: كُنْتُ عِنْدَ أَبِي جَعْفَرٍ عَ فَسَأَلْتُهُ عَنْ قَوْلِ اللَّهِ أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ

Tafseer Al Ayyashi – From Bureyd Bin Muawiya who said,

'I was in the presence of Abu Ja'far^{asws} and I asked him^{asws} about the Words of Allah^{azwj}: **O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59].**

قَالَ فَكَانَ جَوَابَهُ أَنْ قَالَ أَمْ تَرَى إِلَى الَّذِينَ أُوتُوا نَصِيحًا مِنَ الْكِتَابِ يُؤْمِنُونَ بِالْجَنَّةِ وَالطَّاعُونَ فُلَانٍ وَ فُلَانٍ وَ يَقُولُونَ لِلَّذِينَ كَفَرُوا هَؤُلَاءِ أَهْدَى مِنَ الَّذِينَ آمَنُوا سَبِيلًا يَقُولُ الْأَيْمَةُ الضَّالَّةُ وَ الدُّعَاةُ إِلَى النَّارِ هَؤُلَاءِ أَهْدَى مِنْ آلِ مُحَمَّدٍ ص وَ أَوْلِيَائِهِمْ سَبِيلًا

He (the narrator) said, 'His^{asws} answer was that he^{asws} said: **'Have you not seen those Given a portion of the Book? They are believing in the false god and the tyrant, - so and so, and so and so, and they are saying to those who are committing Kufr, 'They are more guided of the way than those who are believing'. [4:51],** saying, the imams of the straying and the callers to the Fire, they are more guided than the Progeny^{asws} of Muhammad^{saww} and their^{asws} friends, of the way.

أَوْلِيَاكَ الَّذِينَ لَعَنَهُمُ اللَّهُ وَ مَنْ يَلْعَنُ اللَّهُ فَلَنْ يَجِدَ لَهُ نَصِيرًا أَمْ لَمْ تَصِيبْ مِنَ الْمُلْكِ يَعْنِي الْإِمَامَةَ وَ الْحِلَافَةَ فَإِذَا لَا يُؤْتُونَ النَّاسَ تَغْيِيرًا نَحْنُ النَّاسُ الَّذِينَ عَنِ اللَّهِ وَ التَّغْيِيرُ النَّقْطَةُ الَّتِي رَأَيْتَ فِي وَسْطِ النَّوَاتِ

⁶³¹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 16

They are those whom Allah has Cursed; and the one whom Allah Curses, so you will never find there being a helper for him [4:52] Or is there for them a share in the Kingdom? – meaning the Imamate and the Caliphate, (If) So, they would not be giving the people (even) the speck of the date stone [4:53]. We^{asws} are the people, those Allah^{azwj} Meant, and the speck is the spot which you tend to see in the middle of the husk.

أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَذُخْرُ الْمُحْسُدُونَ عَلَى مَا آتَانَا اللَّهُ مِنَ الْإِمَامَةِ دُونَ خَلْقِ اللَّهِ جَمِيعاً فَقَدْ اتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَ الْحِكْمَةَ وَ آتَيْنَاهُمْ مُلْكاً عَظِيماً يَقُولُ فَجَعَلْنَا مِنْهُمْ الرُّسُلَ وَ الْأَنْبِيَاءَ وَ الْأَئِمَّةَ

Or are they envying the people upon what Allah has Given them from His Grace? - so we^{asws} are the envied ones upon what Allah^{azwj} has Given us^{asws} from the Imamate, besides the creatures of Allah^{azwj} altogether, So We have Given the Progeny of Ibrahim, the Book and the Wisdom, and have Given them a grand kingdom [4:54]. He^{azwj} is Saying: “We^{azwj} have Made from them the Rasools^{as} and the Prophets^{as} and the Imams^{asws}.”

فَكَيْفَ يُقْرُونَ بِذَلِكَ فِي آلِ إِبْرَاهِيمَ وَ يُنْكِرُونَهُ فِي آلِ مُحَمَّدٍ فَمِنْهُمْ مَنْ آمَنَ بِهِ وَ مِنْهُمْ مَنْ صَدَّ عَنْهُ وَ كَفَى بِجَهَنَّمَ سَعيراً إِلَى قَوْلِهِ وَ نُذِخْهُمْ ظُلماً ظَليلاً

So, how come they are acknowledging with that regarding the Progeny^{asws} of Ibrahim^{as} and are denying regarding the Progeny of Muhammad^{sawww}? **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] – up to His^{azwj} Words: and We shall Enter them to be in dense shade [4:57].**

قَالَ قُلْتُ قَوْلُهُ فِي آلِ إِبْرَاهِيمَ وَ آتَيْنَاهُمْ مُلْكاً عَظِيماً مَا الْمُلْكُ الْعَظِيمُ

He (the narrator) said, ‘I said, ‘His^{azwj} Words regarding the Progeny of Ibrahim^{as}: **and have Given them a grand kingdom [4:54],** what is the grand kingdom?’

قَالَ أَنْ جَعَلَ مِنْهُمْ أئِمَّةً مَنْ أَطَاعَهُمْ أَطَاعَ اللَّهَ وَ مَنْ عَصَاهُمْ عَصَى اللَّهَ فَهُوَ الْمُلْكُ الْعَظِيمُ

He^{asws} said: ‘He^{azwj} Made Imams^{asws} to be from them, one who obeys them obeys Allah^{azwj} and one who disobeys them^{asws} disobeys Allah^{azwj}, so it is the grand kingdom’.

قَالَ ثُمَّ قَالَ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَى أَهْلِهَا إِلَى سَمِيعاً بصيراً قَالَ إِنَّا عَنَى أَنْ يُؤَدَّى الْأَوَّلُ مِنَّا إِلَى الْإِمَامِ الَّذِي بَعْدَهُ الْكُتُبَ وَ الْعِلْمَ وَ السَّلَاحَ وَ إِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ الَّذِي فِي أَيْدِيكُمْ

He (the narrator) said, ‘Then he^{asws} said: **Allah Commands you to render the entrustments to their owners, [4:58]** up to: **Hearing, Seeing [4:58].** He^{asws} said: ‘It means us^{asws}, that the first one^{asws} from us^{asws} should hand over to the Imam^{asws} who is to be after him^{asws}, the Books, and the knowledge, and the weapons, **and when you judge between the people you should be judging with the justice; [4:58],** which is in your^{asws} hands.

ثُمَّ قَالَ لِلنَّاسِ يَا أَيُّهَا الَّذِينَ آمَنُوا فَخَمَعَ الْمُؤْمِنِينَ إِلَى يَوْمِ الْقِيَامَةِ أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ إِنَّا عَنَى خَاصَّةً فَإِنْ خِفْتُمْ تَنَازَعاً فِي الْأَمْرِ فَارْجِعُوا إِلَى اللَّهِ وَ إِلَى الرَّسُولِ وَ أُولِي الْأَمْرِ مِنْكُمْ هَكَذَا نَزَلَتْ

Then He^{azwj} said to the people: **O you who believe!** - so He^{azwj} Gathered the Momineen to the Day of Qiyamah, **Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59]**. It means us in particular. **Thus, if you were to quarrel about anything, refer it to Allah and the Rasool, and to the ones with (Divine) Authority among you [4:59]**, this is how it was Revealed.

وَ كَيْفَ يَأْمُرُهُمْ بِطَاعَةِ أُولِي الْأَمْرِ وَ يُرْحِصُ هُمْ فِي مُنَازَعَتِهِمْ إِنَّمَا قِيلَ ذَلِكَ لِلْمَأْمُورِينَ الَّذِينَ قِيلَ لَهُمْ - أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ.

And how come He^{azwj} Commands them with obeying the ones^{asws} with Divine Authority, and allow for them with regards to their quarrelling? But rather, He^{azwj} Said that to the Commanded ones, the ones He^{azwj} Said to them: **Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59]**".⁶³²

18- شي، تفسير العياشي بُرَيْدُ الْعِجْلِيِّ عَنْ أَبِي جَعْفَرٍ عٍ مِثْلَهُ سِوَاءَ وَ زَادَ فِيهِ أَنَّ تَحْكُمُوا بِالْعَدْلِ إِذَا ظَهَرْتُمْ أَنَّ تَحْكُمُوا بِالْعَدْلِ إِذَا بَدَتْ فِي أَيْدِيكُمْ.

Tafseer Al Ayyashi – Bureyd Al Ijaly,

'From Abu Ja'far^{asws} – similar to it, same, and there is an addition in it: **you should be judging with the justice; [4:58]**, when you^{asws} appear, then you^{asws} should judge with the justice, when it manifests to be in your^{asws} hands".⁶³³

19- قب، المناقب لابن شهر آشوب شي، تفسير العياشي عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا أَبَا الصَّبَّاحِ تَحُجُّ قَوْمَ فَرَضَ اللَّهُ طَاعَتَنَا لَنَا الْأَنْفَالُ وَ لَنَا صَفْوُ الْمَالِ وَ تَحُجُّ الرَّاسِخُونَ فِي الْعِلْمِ وَ تَحُجُّ الْمَحْسُودُونَ الَّذِينَ قَالَ اللَّهُ فِي كِتَابِهِ أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ.

(The books) 'Al Manaqib' of Ibn Shehr Ashub and Tafseer of Al Ayyashi – from Abu Al Sabbah Al Kinani who said,

'Abu Abdullah^{asws} said: 'O Abu Al-Sabbah! We^{asws} are the people Allah^{azwj} has Obligated obedience to us^{asws}. For us^{asws} is the war booty, and for us^{asws} is the clean wealth, and we^{asws} are **those who are firmly rooted in the Knowledge [3:7]**, and we^{asws} are the envied ones, those Allah^{azwj} Said in His^{azwj} Book: **Or are they envying the people upon what Allah has Given them from His Grace? [4:54]**".⁶³⁴

20- شي، تفسير العياشي عَنْ أَبِي سَعِيدِ الْمُؤَدَّبِ عَنْ ابْنِ عَبَّاسٍ فِي قَوْلِهِ أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ قَالَ تَحُجُّ النَّاسُ وَ فَضْلُهُ النَّبِيُّ.

Tafseer al Ayyashi – From Abu Saeed Al Muwaddib, from Ibn Abbas regarding His^{azwj} Words: **Or are they envying the people upon what Allah has Given them from His Grace? [4:54]**, he said, 'We are the people, and His^{azwj} Grace is the Prophet-hood".⁶³⁵ (Not a Hadeeth)

21- شي، تفسير العياشي عَنْ أَبِي خَالِدِ الْكَاثِلِيِّ عَنْ أَبِي جَعْفَرٍ عٍ مُلْكًا عَظِيمًا أَنْ جَعَلَ فِيهِمْ أَيْمَةً مِنْ أَطَاعَهُمْ أَطَاعَ اللَّهُ وَ مِنْ عَصَاهُمْ عَصَى اللَّهُ فَهَذَا مُلْكٌ عَظِيمٌ وَ آتَيْنَاهُمْ مُلْكًا عَظِيمًا.

⁶³² Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 17

⁶³³ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 18

⁶³⁴ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 19

⁶³⁵ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 20

Tafseer Al Ayyashi – From Abu Khalid Al Kabuly,

‘From Abu Ja’far^{asws}: **‘a grand kingdom [4:54].** He^{azwj} Made Imams^{asws} to be among them, one who obeys them^{asws} obeys Allah^{azwj} and one who disobeys them^{asws} disobeys Allah^{azwj}. Thus, this is the grand kingdom: **and have Given them a grand kingdom [4:54]’**.⁶³⁶

22- وَ عَنْهُ فِي رِوَايَةٍ أُخْرَى قَالَ: الطَّاعَةُ الْمَفْرُوضَةُ.

And from him^{asws}, in another report, said, ‘The Obligatory obedience’.⁶³⁷

23- شي، تفسير العياشي عمران عَنْهُ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ قَالَ النَّبِيُّ وَ الْحِكْمَةَ قَالَ الْفُهْمَ وَ الْقَضَاءَ وَ مُلْكًا عَظِيمًا قَالَ الطَّاعَةَ.

Tafseer Al-Ayyashi – Imran, from him^{asws}: **So We have Given the Progeny of Ibrahim, the Book** – He^{asws} said: ‘The Prophet-hood’. **and the Wisdom**, he^{asws} said: ‘The understanding and the judgments’. **and have Given them a grand kingdom [4:54]**, he^{asws} said: ‘The obedience’.⁶³⁸

24- شي، تفسير العياشي أَبُو حَمَزَةَ عَنْ أَبِي جَعْفَرٍ ع فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ فَهُوَ النَّبِيُّ وَ الْحِكْمَةَ فَهُمْ الْحُكَمَاءُ مِنَ الْأَنْبِيَاءِ مِنَ الصَّغْوَةِ وَ أَمَّا الْمُلْكُ الْعَظِيمُ فَهُمْ الْأَيْمَةُ الْهَادَةُ مِنَ الصَّغْوَةِ.

Tafseer Al Ayyashi – Abu Hamza,

‘From Abu Ja’far^{asws}: **So We have Given the Progeny of Ibrahim, the Book**, so it is the Prophet-hood, **and the Wisdom, [4:54]**. So they^{asws} are the wise men from the Prophets, from the elites; and as for the grand kingdom, they^{asws} are the Imams^{asws} of guidance from the elites’’. **and have Given them a grand kingdom [4:54]’**.⁶³⁹

25- شي، تفسير العياشي عَنْ دَاوُدَ بْنِ فَرْقَدٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع وَ عِنْدَهُ إِسْمَاعِيلُ ابْنُهُ ع يَقُولُ أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ
الآيَةَ

Tafseer Al Ayyashi – From Dawood Bin Farqad who said,

‘I heard Abu Abdullah^{asws} saying and in his^{asws} presence was his^{asws} son Ismail: **‘Or are they envying the people upon what Allah has Given them from His Grace? [4:54]** – the Verse.

قَالَ فَقَالَ الْمَلِكُ الْعَظِيمُ افْتِرَاحُ الطَّاعَةِ قَالَ فَمِنْهُمْ مَنْ آمَنَ بِهِ وَ مِنْهُمْ مَنْ صَدَّ عَنْهُ

He (the narrator) said, ‘He^{asws} said: ‘The grand kingdom is the Obligatory obedience. He^{azwj} Said: **From them is one who believes in him, and of them is he who turns away from him [4:55]’**.

قَالَ فَقُلْتُ أَسْتَعْفِرُ اللَّهَ فَقَالَ لِي إِسْمَاعِيلُ لَمْ يَأْ دَاوُدُ قُلْتُ لِأَنِّي كَثِيرًا قَرَأْتُهَا وَ مِنْهُمْ مَنْ يُؤْمِنُ بِهِ وَ مِنْهُمْ مَنْ صَدَّ عَنْهُ

⁶³⁶ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 21

⁶³⁷ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 22

⁶³⁸ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 23

⁶³⁹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 24

He (the narrator) said, 'I said, 'I seek Forgiveness of Allah^{azwj}'. So, Ismail said to me, 'Why, O Dawood?'. I said, 'Because I have frequently read it: **From them is one who believes in him, and of them is he who turns away from him [4:55]**'.

قَالَ فَقَالَ أَبُو عَبْدِ اللَّهِ عَ إِذَا هُوَ فَعِنَ هَؤُلَاءِ وُلِدُ إِبْرَاهِيمَ مِنْ آمَنَ بِحَدَا وَ مِنْهُمْ مَنْ صَدَّ عَنْهُ.

He (the narrator) said, 'Abu Abdullah^{asws} said: 'But rather it is (as): 'So from them is one who believes in this, and from them is who hinders from it''⁶⁴⁰.

26- شي، تفسير العياشي عن أبانٍ أَنَّهُ دَخَلَ عَلَى أَبِي الْحَسَنِ الرِّضَا ع قَالَ: فَسَأَلْتُهُ عَنْ قَوْلِ اللَّهِ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ فَقَالَ ذَلِكَ عَلَيُّ بْنُ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْهِ ثُمَّ سَكَتَ

Tafseer Al-Ayyashi – From Aban having entered to see Abu Al-Hassan Al-Reza^{asws}, said, 'I asked him^{asws} about the Words of Allah^{azwj}: **O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59]**. He^{asws} said: 'That is Ali^{asws} Bin Abu Talib^{asws}'. Then he^{asws} was silent.

فَلَمَّا طَالَ سُكُوتُهُ قُلْتُ ثُمَّ مَنْ قَالَ ثُمَّ الْحَسَنُ ع ثُمَّ سَكَتَ فَلَمَّا طَالَ سُكُوتُهُ قُلْتُ ثُمَّ مَنْ قَالَ الْحُسَيْنُ قُلْتُ ثُمَّ مَنْ قَالَ ثُمَّ عَلِيُّ بْنُ الْحُسَيْنِ وَ سَكَتَ فَلَمَّ يَزَلْ يَسْكُتُ عَنْ كُلِّ وَاحِدٍ حَتَّى أُعِيدَ الْمَسْأَلَةَ فَيَقُولُ حَتَّى سَمَّاهُمْ إِلَى آخِرِهِمْ ص.

When his^{asws} silence was prolonged, I said, 'Then who?' He^{asws} said: 'Then Al-Hassan^{asws}'. Then he^{asws} was silent. When his^{asws} silence was prolonged, I said, 'Then who?' He^{asws} said: 'Al-Husayn^{asws}'. I said, 'Then who?' He^{asws} said: 'Then Ali^{asws} Bin Al-Husayn^{asws}', and was silent, and he^{asws} did not cease to be silent from each one^{asws} until I repeated the question, so he^{asws} would be speaking, until he^{asws} had named them^{asws} to their^{asws} last one''⁶⁴¹.

27- شي، تفسير العياشي عن عِمْرَانَ الْحَلْبِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّكُمْ أَخَذْتُمْ هَذَا الْأَمْرَ مِنْ جَدْوِهِ يَغْنِي مِنْ أَصْلِهِ عَنْ قَوْلِ اللَّهِ أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ وَ مِنْ قَوْلِ رَسُولِ اللَّهِ ص مَا إِنَّ تَمَسَّكْتُمْ بِهِ لَنْ تَضَلُّوا لَا مِنْ قَوْلِ فُلَانٍ وَ لَا مِنْ قَوْلِ فُلَانٍ.

Tafseer Al Ayyashi – From Imran Al Halby who said,

'I heard Abu Abdullah^{asws} saying: 'You all are taking this matter from its source, meaning from its origin, about the Words of Allah^{azwj}: **Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59]**, and from the words of Rasool-Allah^{saww}: 'What if you were to adhere with it, you will never stray', not from the words of so and so, nor from the words of so and so''⁶⁴².

28- شي، تفسير العياشي عن عَبْدِ اللَّهِ بْنِ عَجَلَانَ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ قَالَ هِيَ فِي عَلِيٍّ وَ فِي الْأَيْمَةِ جَعَلَهُمُ اللَّهُ مَوَاضِعَ الْأَنْبِيَاءِ غَيْرَ أَنَّهُمْ لَا يُجَلُونَ شَيْئاً وَ لَا يُحْرَمُونَ.

Tafseer Al Ayyashi – From Abdullah Bin Ijlan,

⁶⁴⁰ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 25

⁶⁴¹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 26

⁶⁴² Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 27

'From Abu Ja'far^{asws} regarding His^{azwj} Words: **Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59]**. He^{asws} said: 'It is regarding Ali^{asws} and regarding the Imams^{asws}. Allah^{azwj} Made them^{asws} in place of the Prophets^{as} apart from that they^{asws} are not permitting anything (new), nor prohibiting it'.⁶⁴³

29- شي، تفسير العياشي عن حُكَيْمٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع جُعِلْتُ فِدَاكَ أَخْبِرْنِي مَنْ أُولِي الْأَمْرِ الَّذِينَ أَمَرَ اللَّهُ بِطَاعَتِهِمْ فَقَالَ لِي أَوْلِيكَ عَلِيُّ بْنُ أَبِي طَالِبٍ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ عَلِيُّ بْنُ الْحُسَيْنِ وَ مُحَمَّدُ بْنُ عَلِيٍّ وَ جَعْفَرُ أَنَا عَلَيْهِمُ السَّلَامُ فَاحْمَدُوا اللَّهَ الَّذِي عَزَقَكُمْ أَيْمَتَكُمْ وَ قَادَتَكُمْ حِينَ جَحَدَهُمُ النَّاسُ.

Tafseer Al Ayyashi – From Hukeym who said,

'I said to Abu Abdullah^{asws}, 'May I be sacrificed for you^{asws}! Who are the ones with Divine Authority, those Allah^{azwj} has Commanded with obeying them?' He^{asws} said to me: 'They are Ali^{asws} Bin Abu Talib^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and Ali^{asws} Bin Al-Husayn^{asws}, and Muhammad^{asws} Bin Ali^{asws}, and I^{asws} Ja'far^{asws}, therefore praise Allah^{azwj} Who Introduced you all to your Imams^{asws} and your guides, when the people rejected them^{asws}'.⁶⁴⁴

30- شي، تفسير العياشي عن عمرو بن سعيدٍ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ ع عَنْ قَوْلِهِ أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ قَالَ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ وَ الْأَوْصِيَاءُ مِنْ بَعْدِهِ.

Tafseer Al Ayyashi – From Amro Bin Saeed who said,

'I asked Abu Al-Hassan^{asws} about His^{azwj} Words: **Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59]**. He^{asws} said: 'Ali^{asws} Bin Abu Talib^{asws} and the successors^{asws} from after him^{asws}'.⁶⁴⁵

31- شي، تفسير العياشي عن مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قَالَ أَبُو جَعْفَرٍ ع فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَأَرْجِعُوهُ إِلَى اللَّهِ وَ إِلَى الرَّسُولِ وَ إِلَى أُولِي الْأَمْرِ مِنْكُمْ.

Tafseer Al Ayyashi – From Muhammad Bin Muslim who said,

'Abu Ja'far^{asws} said: **Thus, if you were to quarrel about anything, refer it to Allah and the Rasool, and to the ones with (Divine) Authority among you [4:59]**'.⁶⁴⁶

32- شي، تفسير العياشي فِي رِوَايَةِ عَامِرِ بْنِ سَعِيدٍ الْجُهَنِيِّ عَنْ جَابِرٍ عَنْهُ ع وَ أُولِي الْأَمْرِ مِنْ آلِ مُحَمَّدٍ.

Tafseer Al Ayyashi – In a report of Aamir Bin Saeed Al jhuny, from Jabir,

'From him^{asws}: 'The ones^{asws} with Divine Authority are from the Progeny^{asws} of Muhammad^{sawww}'.⁶⁴⁷

33- شي، تفسير العياشي عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: دُرُوءَةُ الْأَمْرِ وَ سَنَامُهُ وَ مِفْتَاحُهُ وَ بَابُ الْأَنْبِيَاءِ وَ رِضَى الرَّحْمَنِ الطَّاعَةَ لِلْإِمَامِ بَعْدَ مَعْرِفَتِهِ

⁶⁴³ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 28

⁶⁴⁴ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 29

⁶⁴⁵ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 30

⁶⁴⁶ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 31

⁶⁴⁷ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 32

Tafseer Al Ayyashi – From Zurara,

‘From Abu Ja’far^{asws} having said: ‘The top of the matter, and its peak, and its key, and door of the Prophets^{as}, and Pleasure of the Beneficent, is (in) obedience to the Imam^{asws} after having recognised him^{asws}’.

ثُمَّ قَالَ إِنَّ اللَّهَ يَقُولُ مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ إِلَى حَفِيفًا أَمَا لَوْ أَنَّ رَجُلًا قَامَ لَيْلَهُ وَصَامَ نَهَارَهُ وَتَصَدَّقَ بِجَمِيعِ مَالِهِ وَحَجَّ جَمِيعَ ذَهْرِهِ وَ لَمْ يَغْرِفْ وَلَا يَتَّعِ وَيَلِيَّ اللَّهُ فَيُؤَالِيَهُ وَ يَكُونُ جَمِيعَ أَعْمَالِهِ بَدَلًا لِمَنْهُ إِلَيْهِ مَا كَانَ لَهُ عَلَى اللَّهِ حَقٌّ فِي تَوَابِهِ وَ لَا كَانَ مِنْ أَهْلِ الْإِيمَانِ

Then he^{asws} said: ‘Allah^{azwj} is Saying: **There is one who obeys the Rasool, so he has obeyed Allah, and there is one who turns back, so We have not Sent you as a keeper over them [4:80].** But, even if a man were to stand at night (in Salat), and Fast his days, and give in charity with the entirety of his wealth, and performs Hajj the entirety of his age, and (but) does not recognise the Wilayah of a Guardian of Allah^{azwj} so he can be in his^{asws} Wilayah, the entirety of his deeds would become as evidence from him to it (no proof of having done it). There would not be are right for him upon Allah^{azwj} regarding His^{azwj} Rewards, nor would be from the people of Eman’.

ثُمَّ قَالَ أَوْلِيكَ الْمُحْسِنُ مِنْهُمْ يُدْخِلُهُ اللَّهُ الْجَنَّةَ بِفَضْلِهِ وَ رَحْمَتِهِ.

Then he^{asws} said: ‘They, the good doers from them Allah^{azwj} may Enter them into the Paradise by His^{azwj} Grace’.⁶⁴⁸

34- شي، تفسير العياشي عن أبي إسحاق النخعي قال سمعت أبا عبد الله ع يقول إن الله أدب نبيه على محبته فقال إنك لعلى خلق عظيم

Tafseer Al Ayyashi – From Abu Is’haq Al Nahwy who said,

‘I heard Abu Abdullah^{asws} saying: ‘Allah^{azwj} Educated His^{azwj} Prophet^{saww} upon His^{azwj} Love so He^{azwj} Said: **And you are upon magnificent morals [68:4].**

قَالَ ثُمَّ قَوَّضَ إِلَيْهِ الْأَمْرَ فَقَالَ مَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَ مَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَ قَالَ مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَ إِنَّ رَسُولَ اللَّهِ ص قَوَّضَ إِلَى عَلِيٍّ ع وَ ائْتَمَنَهُ

He^{asws} said: ‘The He^{azwj} Delegated the command 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];** and that Rasool-Allah^{saww} Delegated to Ali^{asws} and Entrusted him^{asws}.

فَسَلَّمْتُمْ وَ حَدَّ النَّاسُ فَوَ اللَّهُ لَنَجْبِكُمْ أَنْ تَقُولُوا إِذَا قُلْنَا وَ أَنْ تَصْمُتُوا إِذَا صَمَّتْنَا وَ نَحْنُ فِيمَا بَيْنَكُمْ وَ بَيْنَ اللَّهِ وَ اللَّهِ مَا جَعَلَ لِأَحَدٍ مِنْ خَيْرٍ فِي خِلَافٍ أَفْرِنَا.

You (Shias) submitted and the people rejected. By Allah^{azwj}! We (Imams^{asws}) love it if you were to say when we^{asws} say, and that you be silent when we^{asws} are silent, and we^{asws} are in

⁶⁴⁸ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 33

what is between you and Allah^{azwj}, and Allah^{azwj} has not Made any good to be for anyone in opposing our^{asws} orders”.⁶⁴⁹

35- شي، تفسير العياشي عن عبد الله بن عجلان عن أبي جعفر ع في قوله و لو ردوه إلى الرسول و إلى أولي الأمر منهم قال هم الأئمة.

Tafseer Al Ayyashi – From Abdullah Bin Ijlan,

‘From Abu Ja’far^{asws} regarding His^{azwj} Words: **and if they had referred it to the Rasool and to the (Divine) Authority from them [4:83].** He^{asws} said: ‘They are the Imams’.⁶⁵⁰

36- شي، تفسير العياشي عن عبد الله بن جندب قال كتب إلي أبو الحسن الرضا ع ذكرت رحمة الله هؤلاء القوم الذين وصفت أنهم كانوا بالأمنس لكم إخواناً و الذي صأروا إليه من الحلاف لكم و العداوة لكم و البراءة منكم و الذي تأفكوا به من حياة أبي صلى الله عليه و رحمته

Tafseer Al Ayyashi – From Abdullah bin Jundab who said,

‘Abu Al-Hassan Al-Reza^{asws} wrote to me: ‘You mentioned, may Allah^{azwj} have Mercy on you – these people, those whom you described that they used to be your brothers yesterday, and those who come to be adversaries to you, and have the enmity for you all and the disavowing from you, and those who spread lies from the life-time of my^{asws} father^{asws}’.

و ذكر في آخر الكتاب أن هؤلاء القوم سحهم شيطان اعترهم بالشبهة و ليس عليهم أمر دينهم و ذلك لما ظهرت فرقتهم و اتفقت كلمتهم و تقموا على عالمهم و أرادوا الهدى من تلقاء أنفسهم فقالوا لم و من و كيف

And he^{asws} mentioned at the end of the letter: ‘They are the people to whom the Satan deluded with the uncertainties and clothed them with the matters of their Religion, and that is due to what their forgeries were manifested and they formed a consensus on their speech, and they lied upon their scholars, and they intended the guidance from their own selves, so they said, ‘Why, and who, and how?’

فأتاهم الهلك من مامن احتياطهم و ذلك بما كسبت أيديهم و ما ربك بظلام للعبيد و لم يكن ذلك لهم و لا عليهم بل كان القرض عليهم و الواجب لهم من ذلك الوؤوف عند التحير و رد ما جهلوه من ذلك إلى عالمه و مستنيطه

So the destruction came to them from the safety of their precautions, and that was due to what their hands had earned, **and your Lord is not in the least unjust to the servants [41:47].** And that neither happened to be for them nor against them, but it was an Imposition upon them and the Obligation for them from that is pausing during the confusion, and referring what they were ignorant of from that to its knowing one and its extracting one.

لأن الله يقول في محكم كتابه و لو ردوه إلى الرسول و إلى أولي الأمر منهم لعلمه الذين يستنبطونه منهم يعني آل محمد ع و هم الذين يستنبطون من القرآن و يعرفون الحلال و الحرام و هم الحجة لله على خلقه.

⁶⁴⁹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 34

⁶⁵⁰ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 35

(This is) because Allah^{azwj} is Saying in the Decisive of His^{azwj} Book: **and if they had referred it to the Rasool and to the (Divine) Authority from them they would have known it, those who can extract it [4:83]** – Meaning the Progeny^{asws} of Muhammad^{saww}, and they^{asws} are those who should be extracting from the Quran, and they^{asws} are recognising the Permissible and the Prohibitions, and they^{asws} are the (Divine) Authorities of Allah^{azwj} upon His^{azwj} creatures”⁶⁵¹.

37- قَب، المناقب لابن شهر آشوب الأئمة على قولين في معنى يا أيها الذين آمنوا أطيعوا الله و أطيعوا الرسول و أولي الأمر منكم أحدما أنها في أئمتنا و الثاني أنها في أمراء السرايا و إذا بطل أحد الأمرين ثبت الأمر و إلا خرج الحق عن الأئمة و الذي يدل على أنها في أئمتنا ع أن ظاهرهما يقتضي عموم طاعة أولي الأمر من حيث علمت الله تعالى الأمر بطاعتهم على الأمر بطاعته و طاعة رسوله و من حيث أطلق الأمر بطاعتهم و لم يخص شيئا من شيء لأنه سبحانه لو أراد خاصا لبيته و في فقد البيان منه تعالى دليل على إرادة الكل و إذا ثبت ذلك ثبت إمامتهم لأنه لا أحد يحب طاعته على ذلك الوجه بعد النبي إلا الإمام و إذا انفصلت و حوت طاعة أولي الأمر على العموم لم يكن بد من عصمتهم و إلا أدى أن يكون تعالى قد أمر بالقيح لأن من ليس بمعصوم لا يؤمن منه و قبح القبيح فإذا وقع كان الإفتداء به قبيحا و إذا ثبت دلالة الآية على العصمة و عموم الطاعة بطل توحيدها إلى أمراء السرايا لا ارتفاع عصمتهم و اختصاص طاعتهم و قال بعضهم هم علماء الأمة العامة و هم مختلئون و في طاعة بعضهم عصيان بعض و إذا أطاع المؤمن بعضهم عصى الأمر و الله تعالى لا يأمر بذلك ثم إن الله تعالى وصفت أولي الأمر بصحة تدل على العلم و الإحتراف جميعا قوله تعالى و إذا جاءهم أمر من الأمر أو الحرف أذاعوا به و لو ردوه إلى الرسول و إلى أولي الأمر منهم لعلمه الذين يستنبطونه منهم فرد الأمر أو الحرف للأمراء و الاستنباط للعلماء و لا يتجهان إلا لأمر عالم.

(Opinion)⁶⁵²

38- الشعبي قال ابن عباس هم أمراء السرايا و علي أولهم.

Al Shaby – ‘Ibn Abbas said: ‘They are the rulers of the government and Ali^{asws} is their first one’.⁶⁵³ **(Not a Hadeeth)**

39- و سأل الحسن بن صالح بن حي جعفر الصادق ع عن ذلك فقال الأئمة من أهل بيت رسول الله.

And Al-Hassan Bin Salih Bin Hayy asked Ja’far Al-Sadiq^{asws} about that. He^{asws} said: ‘The Imams^{asws} from the People^{asws} of the Household of Rasool-Allah^{saww}’.⁶⁵⁴

40- تفسیر مجاهد، إنما نزلت في أمير المؤمنين ع حين خلفه رسول الله ص بالمدينة فقال يا رسول الله أ تخلفني بين النساء و الصبيان فقال يا علي أ ما ترضى أن تكون مني بمنزلة هارون من موسى حين قال له اخلفني في قومي و أصليح فقال بلى و الله.

Tafseer Mujahid – ‘But rather it was Revealed regarding Amir Al-Momineen when Rasool-Allah^{saww} left him^{asws} behind at Al-Medina, so he^{asws} said: ‘O Rasool-Allah^{saww}! Are you^{saww} leaving me^{asws} behind between the women and the children?’ He^{saww} said: ‘O Ali^{asws}! Are you^{asws} not pleased that you^{asws} happen to be from me^{saww} at the status of Haroun^{as} from

⁶⁵¹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 36

⁶⁵² Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 37

⁶⁵³ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 38

⁶⁵⁴ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 39

Musa^{as} when he^{as} said to him^{as}: **'Be my Caliph among my people and be righteous, [7:142]'**.
He^{asws} said: 'Yes, by Allah^{azwj}!',⁶⁵⁵

41- **وَأُولِي الْأَمْرِ مِنْكُمْ قَالَ أَبُو عَلِيٍّ بْنُ أَبِي طَالِبٍ عِ وَوَلَاةُ اللَّهِ أَمْرُ الْأُمَّةِ بَعْدَ مُحَمَّدٍ ص حِينَ خَلَفَهُ رَسُولُ اللَّهِ بِالْمَدِينَةِ فَأَمَرَ اللَّهُ الْعِبَادَ بِطَاعَتِهِ وَتَرْكِ خِلَافِهِ.**

and those with (Divine) Authority from you. [4:59], Ali^{asws} Bin Abu Talib^{asws} said: 'Rulers of Allah^{azwj} commanding the community after Muhammad^{saww} when Rasool-Allah^{saww} left him^{asws} behind at Al-Medina, so Allah^{azwj} Commanded the servants with obeying him^{asws}, and leave opposing him^{asws}',⁶⁵⁶

42- **و فِي إِبَانَةِ الْفَلَكِيِّ، أَنَّهَا نَزَلَتْ لَمَّا شَكَأ أَبُو بُرْدَةَ مِنْ عَلِيٍّ ع الْحَبْر.**

And in (the book) 'Ibanat' of A- Falky – It was Revealed when Abu Burda complained of Ali^{asws},⁶⁵⁷

43- **جاء المجلس للمفيد الجعافي عن إسحاق بن محمد بن زبدي المعدل عن سيف بن عمرو عن محمد بن كريب عن أبيه عن ابن عباس قال قال رسول الله ص استمعوا وأطيعوا لمن ولأه الله الأمر فإنه نظام الإسلام.**

Al Majalis of Al Mufeed – Al Jiany, from Is'haq Bin Muhammad, from Zayd Al Muaddil, from Sayf Bin Amro, from Muhammad Bin Kureyb, from his father, from Ibn Abbas who said,

'Rasool-Allah^{saww} said: 'Listen and obey the ones with Divine Authority of Allah^{azwj} for it is a system of Al-Islam!',⁶⁵⁸

44- **فر، تفسير فرات بن إبراهيم جعفر بن أحمد مضعنا عن بريدة قال: كنت عند أبي جعفر ع فسألته عن قول الله تعالى أم يحسدون الناس على ما آتاهم الله من فضله**

Tafseer Furat Bin Ibrahim – Ja'far Bin Ahmad transmitting from Bureyda who said,

'I was in the presence of Abu Ja'far^{asws} and I asked him^{asws} about the Words of Allah^{azwj} the Exalted: **Or are they envying the people upon what Allah has Given them from His Grace? [4:54]**.

قال فتحن الناس و نحن المحسودون على ما آتانا الله من الإمامة دون خلق الله جميعاً فقد آتينا آل إبراهيم الكتاب والحكمة و آتيناهم ملكاً عظيماً جعلنا منهم الرسل و الأنبياء و الأئمة ع

He^{asws} said: 'We^{asws} are the people, and we^{asws} are the ones envied upon what Allah^{azwj} has Given us^{asws} of the Imamate besides the creatures of Allah^{azwj} altogether: **So We have Given the Progeny of Ibrahim, the Book and the Wisdom, and have Given them a grand kingdom [4:54]**. We^{azwj} Made the Rasools^{as} and the Prophets^{as} and the Imams^{asws} be from them.

⁶⁵⁵ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 40

⁶⁵⁶ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 41

⁶⁵⁷ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 42

⁶⁵⁸ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 43

فَكَيْفَ يُقْرُونَ بِمَا فِي آلِ إِبْرَاهِيمَ وَ يُكذِّبُونَ بِمَا فِي آلِ مُحَمَّدٍ عَ فَمِنْهُمْ مَنْ آمَنَ بِهِ وَ مِنْهُمْ مَنْ صَدَّ عَنْهُ وَ كَفَى بِجَهَنَّمَ سَعِيرًا.

How come they are acknowledging with it regarding the Progeny of Ibrahim and are belying with it regarding the Progeny of Muhammad^{saww}? **From them is one who believes in him, and of them is he who turns away from him [4:55]**".⁶⁵⁹

45- أَقُولُ رَوَى الْعَلَامَةُ فِي كَشْفِ الْحَقِّ فِي قَوْلِهِ تَعَالَى أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ قَالَ الْبَاقِرُ ع نَحْنُ النَّاسُ.

I (Majlisi) am saying, 'It is reported by the Allama in (the book) 'Kashf Al-Haq' regarding the Words of the Exalted: **Or are they envying the people upon what Allah has Given them from His Grace? [4:54]**. Al-Baqir^{asws} said: 'We^{asws} are the people".⁶⁶⁰

46- وَ رَوَى ابْنُ حَجْرٍ فِي صَوَاعِقِهِ قَالَ أَخْرَجَ أَبُو الْحُسَيْنِ الْمُعَاذِلِيُّ عَنِ الْبَاقِرِ ع أَنَّهُ قَالَ: فِي هَذِهِ الْآيَةِ نَحْنُ النَّاسُ وَ اللَّهُ.

And it is reported by Ibn Hajar (Shafie) in (the book) 'Sawaiqa', he said, 'Abu Al-Hassan Al-Magazily extracted from Al-Baqir^{asws} that he^{asws} said regarding this Verse: 'We^{asws} the people, by Allah^{azwj}!'.⁶⁶¹

47- فر، تفسیر فرات بن إبراهيم عِينِدُ بْنُ كَثِيرٍ مُعْتَمِنًا أَنَّهُ سَأَلَ جَعْفَرَ بْنَ مُحَمَّدٍ عَنِ قَوْلِ اللَّهِ تَعَالَى أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ قَالَ أُولِي الْفِقْهِ وَ الْعِلْمِ فَلَنَا أَخَاصٌ أَمْ عَامٌّ قَالَ بَلْ خَاصٌّ لَنَا.

Tafseer Furat bin Ibrahim – Ubeyd Bin Kaseer transmitting, he asked Ja'far^{asws} Bin Muhammad^{asws} about the Words of Allah^{azwj} the Exalted: **Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59]**. He^{asws} said: 'Ones of understanding and knowledge'. We said, 'Special or general?' He^{asws} said: 'But specially for us^{asws}!'.⁶⁶²

48- فر، تفسیر فرات بن إبراهيم جَعْفَرُ بْنُ مُحَمَّدٍ الْفَزَارِيُّ مُعْتَمِنًا عَنْ أَبِي جَعْفَرٍ ع عَنْ قَوْلِ اللَّهِ تَعَالَى أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ قَالَ فَأُولِي الْأَمْرِ فِي هَذِهِ الْآيَةِ هُمْ آلُ مُحَمَّدٍ ص.

Tafseer Furat Bin Ibrahim – Ja'far Bin Muhammad Al-Fazari transmitting from Abu Ja'far^{asws} about the Words of the Exalted: **Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59]**. He^{asws} said: 'The ones with Divine Authority in this Verse, they^{asws} are the Progeny^{asws} of Muhammad^{saww}!'.⁶⁶³

49- فر، تفسیر فرات بن إبراهيم أَحْمَدُ بْنُ الْقَاسِمِ مُعْتَمِنًا عَنْ أَبِي مَرْيَمَ قَالَ: سَأَلْتُ جَعْفَرَ بْنَ مُحَمَّدٍ ع عَنْ قَوْلِ اللَّهِ تَعَالَى أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ كَانَتْ طَاعَةٌ عَلَيْهِ مُفْتَرَضَةً

Tafseer Furat Bin Ibrahim – Ahmad Bin Al Qasim transmitting from Abu Maryam who said,

⁶⁵⁹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 44

⁶⁶⁰ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 45

⁶⁶¹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 46

⁶⁶² Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 47

⁶⁶³ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 48

'I asked Ja'far^{asws} Bin Muhammad^{asws} about the Words of Allah^{azwj} the Exalted: **Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59]**. The obedience to Ali^{asws} was Obligatory'.

قَالَ كَانَتْ طَاعَةُ رَسُولِ اللَّهِ صَاحِبَهُ مُتَّبِعَةً لِقَوْلِ اللَّهِ تَعَالَى مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَكَانَتْ طَاعَةُ عَلِيِّ بْنِ أَبِي طَالِبٍ عَ طَاعَةَ رَسُولِ اللَّهِ ص.

The obedience to Rasool-Allah^{sawww} in particular was Obligatory due to the Words of Allah^{azwj} the Exalted: **There is one who obeys the Rasool, so he has obeyed Allah [4:80]**. Thus, obedience to Ali^{asws} Bin Abu Talib^{asws} is obedience to Rasool-Allah^{sawww},⁶⁶⁴

50- فر، تفسير فرات بن إبراهيم علي بن محمد بن علي بن عمر الزهري مَعْنَعًا عَنْ إِبْرَاهِيمَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ جَعَلْتَ فِدَاكَ مَا تَقُولُ فِي هَذِهِ آيَةِ أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَ الْحِكْمَةَ وَ آتَيْنَاهُمْ مُلْكًا عَظِيمًا

Tafseer Furat Bin Ibrahim – Ali Bin Muhammad Bin Ali Bin Umar al Zuhry transmitting from Ibrahim who said,

'I said to Abu Abdullah^{asws}, 'May I be sacrificed for you^{asws}! What are you^{asws} saying regarding this Verse: **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]**.

قَالَ نَحْنُ النَّاسُ الَّذِينَ قَالَ اللَّهُ وَ نَحْنُ الْمَحْسُودُونَ وَ نَحْنُ أَهْلُ الْمُلْكِ وَ نَحْنُ وَرَثَةُ النَّبِيِّينَ وَ عِنْدَنَا عَصَا مُوسَى وَ إِنَّا لَخَزَائِنُ اللَّهِ فِي الْأَرْضِ لَسْنَا بِخَزَائِنٍ عَلَى ذَهَبٍ وَ لَا فِضَّةٍ وَ إِنَّ مِنَّا رَسُولَ اللَّهِ صَ وَ عَلِيٌّ [عَلِيًّا] وَ الْحَسَنُ وَ الْحُسَيْنُ ع.

He^{asws} said: 'We^{asws} are the people Allah^{azwj} Spoke of and we^{asws} are the envied ones, and we^{asws} are the people of the (grand) kingdom, and we^{asws} inherited the Prophets^{as}, and with us^{asws} is the staff of Musa^{as}, and we^{asws} are the treasurers of Allah^{azwj} in the earth. We^{asws} aren't treasurers upon gold nor silver, and that from us^{asws} is Rasool-Allah^{sawww} and Ali^{asws}, and Al-Hassan^{asws} and Al-Husayn^{asws},⁶⁶⁵

51- فر، تفسير فرات بن إبراهيم بن سليمان مَعْنَعًا عَنْ عِيسَى بْنِ السَّرِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ أَخْبِرْنِي عَنْ دَعَائِمِ الْإِسْلَامِ الَّتِي لَا يَسْعُ أَحَدًا مِنَ النَّاسِ التَّقْصِيرُ عَنْ مَعْرِفَةِ شَيْءٍ مِنْهَا الَّتِي مَنْ قَصُرَ عَنْ مَعْرِفَةِ شَيْءٍ مِنْهَا فَسَدَ عَلَيْهِ دِينُهُ وَ لَمْ يُقْبَلْ مِنْهُ عَمَلُهُ وَ لَمْ يُصَيِّقْ بِمَا هُوَ فِيهِ بِجَهْلٍ شَيْءٍ مِنَ الْأُمُورِ جَهْلُهُ

Tafseer Furat Bin Ibrahim Bin Suleyman transmitting from Isa Bin Al Sary who said,

'I said to Abu Abdullah^{asws}, 'Inform me about the pillars of Al-Islam which there is no leeway for anyone from the people to be deficient from recognising anything from it, which one who is deficient of anything from it, his Religion would be spoilt upon him, and his deeds would not be Accepted from him, and he would not be straightened from what he is by being ignorant of anything from the matters of his ignorance'.

قَالَ شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ الْإِيمَانُ بِرَسُولِهِ وَ الْإِفْرَازُ بِمَا جَاءَ بِهِ مِنْ عِنْدِ اللَّهِ وَ الرِّكَاءُ وَ الْوَلَايَةُ الَّتِي أَمَرَ اللَّهُ بِهَا وَ الْوَلَايَةُ لِأَبِي مُحَمَّدٍ

⁶⁶⁴ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 49

⁶⁶⁵ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 50

He^{asws} said: 'Testimony that there is no god except Allah^{azwj}, and the Eman with His^{azwj} Rasool^{saww}, and the acknowledgment with that he^{saww} had come with from the Presence of Allah^{azwj}, and the Zakat, and the Wilayah which Allah^{azwj} Commanded with, Wilayah of Progeny^{asws} of Muhammad^{saww}'.

قَالَ قُلْتُ لَهُ هَلْ فِي الْوِلَايَةِ شَيْءٌ دُونَ شَيْءٍ فَضَلَّ يُعْرِفُ لِمَنْ أَخَذَ بِهِ

He (the narrator) said, 'I said to him^{asws}, 'Is there in the Wilayah merit besides anything which the ones who takes would be recognised with it?'

قَالَ نَعَمْ قَالَ اللَّهُ تَعَالَى يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ فَكَانَ أَمِيرَ الْمُؤْمِنِينَ عَلِيٌّ بِنَ أَبِي طَالِبٍ ع.

He^{asws} said: 'Yes. Allah^{azwj} the Exalted Said: **O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59]**. It was Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws},⁶⁶⁶

52- شي، تفسير العياشي عن جابر الجعفي قال: سألت أبا جعفر ع عن هذه الآية أطيعوا الله و أطيعوا الرسول و أولي الأمر منكم قال الأوصياء.

Tafseer Al Ayyashi, from Jabir Al Jufy who said,

'I asked Abu Ja'far^{asws} about this Verse: **Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59]**. He^{asws} said: 'The successorship'⁶⁶⁷

53- حنص، الإختصاص ابن عيسى عن محمد البرقي عن الجوهري عن الحسين بن أبي العلاء قال: قلت لأبي عبد الله ع الأوصياء طاعتهم مفترضة

(The book) 'Al Ikhtisas' – Ibn Isa, from Muhammad Al Barqy, from Al Jowhary, from Al Husayn Bin Abu Al A'ala who said,

'I said to Abu Abdullah^{asws}, 'The successors^{asws}, is obedience to them^{asws} Obligatory?'

فَقَالَ هُمْ الَّذِينَ قَالَ اللَّهُ أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ وَ هُمْ الَّذِينَ قَالَ اللَّهُ إِنَّمَا وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَ يُؤْتُونَ الزَّكَاةَ وَ هُمْ رَاكِعُونَ.

He^{asws} said: 'They^{asws} are those **Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59]**, and they^{asws} are those Allah^{azwj} Said of: **But rather, your Guardian is Allah, and His Rasool, and those who are believing, those who are establishing the Salat and are giving the Zakat while they are performing Ruku [5:55]**'⁶⁶⁸

54- وَ عَنْهُ عَنْ مُعَمَّرِ بْنِ خَلَادٍ قَالَ: سَأَلَ رَجُلٌ فَارِسِيٌّ أَبَا الْحَسَنِ الرِّضَا ع فَقَالَ طَاعَتُكُمْ مُفْتَرَضَةٌ فَقَالَ نَعَمْ فَقَالَ كَطَاعَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ فَقَالَ نَعَمْ.

And from him, from Moammad Bin Khallad who said,

⁶⁶⁶ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 51

⁶⁶⁷ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 52

⁶⁶⁸ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 53

'A Persian man asked Abu Al-Hassan Al-Reza^{asws} saying, 'Is obedience to you^{asws} Obligatory?' He^{asws} said: 'Yes'. He said, 'Like obedience to Ali^{asws} Bin Abu Talib^{asws}?' He^{asws} said: 'Yes''⁶⁶⁹

55- قب، المناقب لابن شهر آشوب روي عن الأئمة ع في قوله تعالى و جعلهم الوارثين و في قوله تعالى و الله يفرق ملكه من يشاء أنهما نزلتا فيهم.

(Al-Manaqib) of Ibn Shehr Ashub – It is reported from the Imams^{asws} regarding the Words of the Exalted: **and Make them the inheritors [28:5]**, and regarding the Words of the Exalted: **and Allah Grants His Kingdom to the one He so Desires to [2:247]**. These two were Revealed regarding them^{asws},⁶⁷⁰

56- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ أَحْمَدَ بْنِ الْهَيْثَمِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ سَبَّارٍ عَنِ ابْنِ أَسْبَاطٍ عَنِ الْبَطَّائِيِّ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: مَنْ يُطِيعِ اللَّهَ وَ رَسُولَهُ فِي وَلايَةِ عَلِيِّ وَ الْأَئِمَّةِ مِنْ بَعْدِهِ فَقَدْ فَازَ فَوْزاً عَظِيماً.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ahmad Bin Al Haysam, from Ahmad bin Muhammad Al Sayyari, from Ibn Asbat, from Ibn Asbat, from Al batainy, from Abu Baseer,

'From Abu Abdullah^{asws} having said: '**And one who obeys Allah and His Rasool**, - regarding Wilayah of Ali^{asws} and the Imams^{asws} from after him^{asws}: **so he would be succeeding with a mighty success [33:71]**'⁶⁷¹

57- فر، تفسير فرات بن إبراهيم مُحَمَّدُ بْنُ الْقَاسِمِ وَ عُبيدُ بْنُ كَثِيرٍ بِإِسْنَادِهِمَا عَنْ أَبِي عَبْدِ اللَّهِ ع قَوْلُهُ فِي آلِ إِبْرَاهِيمَ وَ آتَيْنَاهُمْ مُلْكاً عَظِيماً قَالَ الْمَلِكُ الْعَظِيمُ أَنْ جَعَلَ مِنْهُمْ أئمةً مَنْ أَطَاعَهُمْ فَقَدْ أَطَاعَ اللَّهَ وَ مَنْ عَصَاهُمْ فَقَدْ عَصَى اللَّهَ فَهَذَا مُلْكٌ عَظِيمٌ.

Tafseer Furat Bin Ibrahim – Muhammad Bin Al Qasim, and Ubeyd Bin Kaseer, by their chains,

'From Abu Abdullah^{asws}, His^{azwj} Words regarding the Progeny of Ibrahim^{as}: '**and have Given them a grand kingdom [4:54]**. He^{asws} said: 'The grand kingdom is that He^{azwj} Made the Imams^{asws} to be from them, one who obeys them^{asws} so he has obeyed Allah^{azwj}, and one who disobeys them^{asws} so he has disobeyed Allah^{azwj}. So, this is the grand kingdom''⁶⁷²

58- فر، تفسير فرات بن إبراهيم الْفَزَارِيُّ رَفَعَهُ قَالَ: سُئِلَ أَبُو جَعْفَرٍ ع عَنْ قَوْلِهِ تَعَالَى فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ قَالَ الْفِتْنَةُ الْكُفْرُ

Tafseer Furat Bin Ibrahim – Al-Fuzari, raising it said, 'Abu Ja'far^{asws} was asked about the Words of the Exalted: **therefore let those who are opposing his orders beware of a Fitna afflicting them or a painful Punishment befalling them [24:63]**. He^{asws} said: 'The Fitna (strife), is the Kufr (disbelief)''.

قِيلَ يَا أَبَا جَعْفَرٍ حَدِّثْنِي فِيمَنْ نَزَلَتْ قَالَ نَزَلَتْ فِي رَسُولِ اللَّهِ ص وَ جَرَى مِثْلُهَا مِنَ النَّبِيِّ ص فِي الْأَوْصِيَاءِ فِي طَاعَتِهِمْ.

⁶⁶⁹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 54

⁶⁷⁰ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 55

⁶⁷¹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 56

⁶⁷² Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 57

It is said, 'O Abu Ja'far^{asws}! Narrate to me regarding the ones it was Revealed?' He^{asws} said: 'It was Revealed regarding Rasool-Allah^{saww}, and it flows similarly from the Prophet^{saww} in the successors^{asws} regarding obedience to them^{asws} 673

59- كا، الكافي العدة عن أحمد عن البرقي عن أبيه عن ابن أسباط عن البطائني عن أبي بصير عن أبي عبد الله ع و لو أننا كتبنا عليهم أن اقتلوا أنفسكم و سلموا للإمام تسليماً أو اخرجوا من دياركم رضا له ما فعلوه إلا قليل منهم و لو أن أهل الخلاف فعلوا ما يوعظون به لكان خيراً لهم و أشد تئيباً

Al Kafi – The number, from Ahmad, from Al Barqy, from his father, from Ibn Asbat, from Al Batainy, from Abu Baseer,

'From Abu Abdullah^{asws}: **And had We Prescribed upon them: "Lay down your lives – and submit to the Imam^{asws} submissively, or go forth from your houses", - in pleasure for him^{asws}, they would not have done it except a few of them; and if they – the people of the opposition, were to do what they are being advised with, it would be better for them and stronger in affirmation [4:66].**

و في هذه الآية ثم لا يجدوا في أنفسهم حرجاً بما قضيت في أمر الولاية و يسلموا لله الطاعة تسليماً.

And in this Verse: **then not find any objection within themselves from what you judge – regarding the matter of the Wilayah, and they accept – to Allah^{azwj} the obedience, submissively [4:65]** 674

60- كا، الكافي علي عن أبيه عن ابن أبي عمير عن ابن أذينة عن بزید قال: تلا أبو جعفر ع أطيعوا الله و أطيعوا الرسول و أولي الأمر منكم فإن حفتهم تنازعاً في الأمر فأرجعوه إلى الله و إلى الرسول و إلى أولي الأمر منكم

Al Kafi – Ali, from his father, from Ibn Abu Umeyr, from Ibn Uzina, from Bureyd who said,

'Abu Ja'far^{asws} recited: **Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59] Thus, if you were to quarrel about anything, refer it to Allah and the Rasool, and to the ones with (Divine) Authority among you [4:59]**.

ثم قال كيف يأمر بطاعتهم و يخص في منازعتهم إنما قال ذلك للمأمورين الذين قيل لهم أطيعوا الله و أطيعوا الرسول.

Then he^{asws} said: 'How can He^{azwj} Command with obeying them^{asws} and Allow regarding their quarrelling? But rather, He^{azwj} Said that to the Commanded ones, those He^{azwj} Said to them: **'Obey Allah and obey the Rasool [4:59]**' 675

61- كا، الكافي فس، تفسير القمي الحسين بن محمد عن المعلى عن أحمد بن نصر عن محمد بن مزوان رفعه إليهم قالوا يا أيها الذين آمنوا لا تؤذوا رسول الله ص في علي و الأئمة كما آذوا موسى فبرأه الله مما قالوا.

(The books) 'Al Kafi' and 'Tafseer Al Qummi' – Al Husayn Bin Muhammad, from Al Moalla, from Ahmad Bin Al Nazr, from Muhammad Bin Marwan,

⁶⁷³ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 58

⁶⁷⁴ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 59

⁶⁷⁵ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 60

'Raising it to them^{asws}, they^{asws} said: 'O you those who believe! Do not hurt Rasool-Allah^{saww} regarding Ali^{asws} and the Imams^{asws} just as **those who hurt Musa. Allah Cleared him from what they said, [33:69]**'⁶⁷⁶.

62- كا، الكافي فس، تفسير القمي الحسيني عن المعلي عن ابن اسباط عن ابن ابي حمزة عن ابي بصير عن ابي عبد الله ع في قوله و من يطع الله و رسوله في ولاية علي ع و الأئمة بعده فقد فاز فوزاً عظيماً هكذا نزلت.

(The books) 'Al Kafi' (and) 'Tafseer Al Qummi – Al Husayn, from Al Moalla, from Ibn Asbat, from Ibn Abu Hamza, from Abu Baseer,

'From Abu Abdullah^{asws} regarding His^{azwj} Words: **And one who obeys Allah and His Rasool regarding the Wilayah of Ali and Wilayah of the Imams from after him, so he would be succeeding with a mighty success [33:71]** – this is how it was Revealed"⁶⁷⁷.

63- شي، تفسير العياشي عن ابي بصير عن ابي عبد الله ص و لو أننا كتبنا عليهم أن افتلوا أنفسكم و سلموا للإمام تسليماً أو اخربوا من دياركم رضاً له ما فعلوه إلا قليلاً منهم و لو أن أهل الخلف فعلوا ما يوعظون به لكان خيراً لهم يعني في علي ع.

Tafseer al Ayyashi – From Abu Baseer,

'From Abu Abdullah^{asws}: **And had We Prescribed upon them: "Lay down your lives – and submit to the Imam^{asws} submissively, or go forth from your houses",** - in pleasure for him^{asws}, **they would not have done it except a few of them; and if they** – the people of the opposition, **were to do what they are being advised with, it would be better for them [4:66]** – meaning regarding Ali^{asws},⁶⁷⁸.

64- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة محمد بن العباس عن محمد بن همام عن محمد بن إسماعيل العلوي عن عيسى بن داود النخاري عن ابي الحسن موسى عن ابيه ع في قول الله عز و جل فأن أطيعوا الله و أطيعوا الرسول فإن تولوا فإنما عليه ما حمل من السمع و الطاعة و الأمانة و الصبر و عليكم ما حملتم من العهد التي أخذها الله عليكم في علي و ما بين لكم في القرآن من فرض طاعته

(The books) 'Kunz Jamie Al Fawaid' (and) 'Taweel Al Ayaat al Zaahir' – Muhammad Bin al Abbas, from Muhammad Bin Hammam, from Muhammad Bin Ismail Al Alawy, from Isa Bin Dawood Al Najjar,

'From Abu Al-Hassan Musa^{asws}, from his^{asws} father^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **Say: 'Obey Allah and obey the Rasool; but if you turn back, so rather upon him is what is Imposed on him [24:54]**, he^{asws} said: 'From the listening, and the obedience, and the entrustment, and the patience, **and upon you is what is Imposed on you**, from the Covenant which Rasool-Allah^{saww} had taken against you with regards to Ali^{asws} and what is between you all in the Quran from the Obligation of obedience.

فَقَوْلُهُ وَ إِنْ تُطِيعُوهُ تَهْتَدُوا أَيْ وَ إِنْ تُطِيعُوا عَلِيّاً تَهْتَدُوا وَ مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ هَكَذَا نَزَلَتْ.

⁶⁷⁶ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 61

⁶⁷⁷ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 62

⁶⁷⁸ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 63

And the Words of the Exalted: **And if you were to obey him, you would be rightly Guided [24:54]**, i.e., if you were to obey Ali^{asws} you would be guided, **and it is not upon the Rasool except for the clear delivery (of the Message) [24:54]** – this is how it was Revealed”⁶⁷⁹.

65- مد، العمدة من مناقب ابن المغازلي عن علي بن الحسين الواسطي عن أبي القاسم الصفار عن عمر بن أحمد بن هارون عن أبيه عن ابن عثمة عن يعقوب بن يوسف عن أبي عسان عن مسعود بن سعيد عن جابر عن أبي جعفر الباقر ع في قوله تعالى أم يحسدون الناس على ما آتاهم الله من فضله قال نحن الناس و الله.

(The book) ‘Al Amdah’ from the virtues by Ibn Al Magazaly, from Ali Bin Al Husayn Al Wasity, from Abu Al Qasim Al Saffar, from Umar Bin Ahmad Bin Haroun, from his father, from Ibn Uqda, from Yaqoub Bin Yusuf, from Abu Gassan, from Masoud Bin Saeed, from Jabir,

‘From Abu Ja’far Al-Baqir^{asws} regarding the Words of the Exalted: **Or are they envying the people upon what Allah has Given them from His Grace? [4:54]**. He^{asws} said: ‘We^{asws} are the people, by Allah^{azwj}’⁶⁸⁰

⁶⁷⁹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 64

⁶⁸⁰ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 17 H 65

CHAPTER 18 – THEY^{asws} ARE THE LIGHTS OF ALLAH^{azwj}, AND THE INTERPRETATION OF THE VERSES OF THE LIGHT (AL NOOR) IS REGARDING THEM^{asws}

1- فس، تفسير القمي مُحَمَّدُ بْنُ هَمَّامٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الصَّائِغِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنِ صَالِحِ بْنِ سَهْلٍ الْهَمْدَانِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ فِي قَوْلِ اللَّهِ نُورُ السَّمَاوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ كَمِشْكَاةٍ الْمِشْكَاةِ فَاطِمَةُ ع

Tafseer Al Qummi – Muhammad Bin Hammam, from Ja'far Bin Muhammad Bin Al Hassan Al Saig, from Al Hassan Bin Ali, from Salih Bin Sahl Al Hamdany who said,

'I heard Abu Abdullah^{asws} saying: 'regarding the Words of Allah^{azwj} Mighty and Majestic: **Allah is Light of the skies and the earth. An example of His Light is like a niche [24:35] – The niche is (Syeda) Fatima^{asws},**

فِيهَا مِصْبَاحُ الْحُسَيْنِ الْمِصْبَاحِ الْحُسَيْنِيِّ فِي زُجَاجَةِ الرَّجَاجَةِ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ كَأَنَّ فَاطِمَةَ كَوْكَبٌ دُرِّيٌّ بَيْنَ نِسَاءِ أَهْلِ الدُّنْيَا وَ نِسَاءِ أَهْلِ الْجَنَّةِ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ يُوقَدُ مِنْ إِبْرَاهِيمَ لَا شَرْقِيَّةٍ وَ لَا غَرْبِيَّةٍ لَا يَهُودِيَّةٍ وَ لَا نَصْرَانِيَّةٍ

wherein is a lamp - Al-Hassan^{asws} is **the lamp**, Al-Husayn^{asws} **is in a glass**, and **the glass is as if it is a brightly shining star** – It is as if Fatima^{asws} is the brightly shining star between the women of the world and women of the people of the Paradise, **ignited from a Blessed olive tree** – ignited from Ibrahim^{as}, **neither eastern nor western** - neither Jewish nor Christian.

يَكَادُ زَيْتُهَا يُضِيءُ يَكَادُ الْعِلْمُ يَنْفَجِرُ مِنْهَا وَ لَوْ لَمْ تَمَسَّهُ نَارٌ نُورٌ عَلَى نُورٍ إِمَامٌ مِنْهَا بَعْدَ إِمَامٍ

Its oil almost illuminates - illumination of the knowledge which almost explodes from her^{asws}, **and even though fire does not touch it. Light upon Light** – an Imam^{asws} from her^{asws} after an Imam^{asws}.

يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ يَهْدِي اللَّهُ لِلْأَيِّمَةِ مَنْ يَشَاءُ وَ يَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ وَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

Allah Guides to His Light ones He so Desires to - Allah^{azwj} Guides to the Imams^{asws} ones He^{azwj} so Desires to. **and Allah Strikes examples for the people, and Allah is Knowing of all things [24:35].**

أَوْ كَطُلُمَاتٍ فَلَانٍ وَ فَلَانٍ فِي بَحْرِ الْجَبِّيِّ يَغْشَاهُ مَوْجٌ يَعْنِي نَعْتَلُ مِنْ فَوْقِهِ مَوْجٌ طَلْحَهُ وَ الرُّبِيُّ طُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ مُعَاوِيَةُ وَ فَيْزُ نَبِيِّ أُمِّيَّةٍ

Or like the darkness [24:40] - so and so and so and so (Abu Bakr and Umar), **in the fathomless ocean, a wave covers it** - meaning Na'sal (Umar), **from above a wave** - Talha and Al Zubeyr, **darkness on top of each other** - Muawiya and Yazeed and the strife of the clan of Umayya.

إِذَا أَخْرَجَ الْمُؤْمِنُ يَدَهُ فِي ظُلْمَةٍ فَتَنَّتْهُمْ لَمْ يَكِدْ يَرَاهَا وَ مَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُورٍ فَمَا لَهُ مِنْ إِمَامٍ يَوْمَ الْقِيَامَةِ يَمِشِي بِنُورِهِ

When he – the Momin, holds out his hand – in the darkness of their Fitna, he almost cannot see it; And one for whom Allah does not Make light to be for him - of the Imams^{asws} from the sons^{asws} of (Syeda) Fatima^{asws} then there would be no light for him [24:40] of an Imam^{asws}, on the Day of Qiyamah, to walk by his^{asws} light’.

وَقَالَ فِي قَوْلِهِ نُورُهُمْ يَسْعَى بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ حَتَّى يَنْزِلُوا مَنَازِلَهُمْ فِي الْجَنَّةِ.

And he^{asws} said regarding His^{azwj} Words: **their Light running in front of them and on their right [57:12].** He^{asws} said: ‘Imams^{asws} of the Momineen, on the Day of Qiyamah, their^{asws} light (Noor) would be running in front of them and on their right until they descend in their houses in the Paradise’.⁶⁸¹

2- كَنْز، كَنْزِ جَامِعِ الْفَوَائِدِ وَتَأْوِيلِ الْآيَاتِ الظَّاهِرَةِ مُحَمَّدُ بْنُ الْعَبَّاسِ عَنِ الْعَبَّاسِ بْنِ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْحَطَّابِ عَنْ أَبِيهِ عَنْ مُوسَى بْنِ سَعْدَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ بِإِسْنَادِهِ عَنْ صَالِحِ بْنِ سَهْلٍ مِثْلَهُ.

(The books) ‘Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira – Muhammad bin Al Abbas Bin Muhammad Bin Al Husayn Bin Abu Al Khattab, from his father, from Musa Bin Sa’dan, from Abdullah Bin Al Qasim, by his chain from Salih Bin Sahl – similar to it’.⁶⁸²

3- يد، التوحيد مع، معاني الأخبار إبراهيم بن هارون الهبستي [الهيتمي] عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ أَبِي التَّلْحِجِّ عَنِ الْحُسَيْنِ بْنِ أَيُّوبَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنِ الْحُسَيْنِ بْنِ سَلِيمَانَ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ الدَّهْلِيِّ عَنِ الْمُضْتَبِلِ بْنِ سِنَارٍ قَالَ: قُلْتُ لِأبي عَبْدِ اللَّهِ الصَّادِقِ عَ اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ قَالَ كَذَلِكَ اللَّهُ عَزَّ وَجَلَّ قَالَ قُلْتُ مَثَلُ نُورِهِ قَالَ لِي مُحَمَّدٌ ص قُلْتُ كَمْ شِكَارٍ قَالَ صَدْرُ مُحَمَّدٍ قُلْتُ فِيهَا مِصْبَاحٌ قَالَ فِيهِ نُورُ الْعِلْمِ يَغْنِي التُّبُوَّةَ قُلْتُ الْمِصْبَاحُ فِي رُجَاحَةٍ قَالَ عَلَّمَ رَسُولُ اللَّهِ ص صَدْرَ إِلَى قَلْبِ عَلِيِّ ع

(The books) ‘Al Tawheed’ (and) ‘Ma’ani Al Akhbaar’ – Ibrahim Bin Haroun Al Haybasti, from Muhammad Bin Ahmad Bin Abu Al Salj, from Al Husayn Bin Ayoub, from Muhammad Bin Ghalib, from Ali Bin Al Husayn, from Al Hassan Bin Ayoub, from Al Husayn Bin Suleyman, from Muhammad Bin Marwan Al Zuhly, from Al Fuzeyl Bin Yasaar who said,

‘I said to Abu Abdullah Al-Sadiq^{asws}, ‘(What about): **Allah is Light of the skies and the earth [24:35]?’** He^{asws} said: ‘Such is Allah^{azwj} Mighty and Majestic’. I said, ‘**An example of His Light [24:35]?’** He^{asws} said: ‘Muhammad^{sawww}’. I said, ‘**is like a niche?**’ He^{asws} said: ‘Chest of Muhammad^{sawww}’. I said, ‘**wherein is a lamp?**’ He^{asws} said: ‘In it is the light of Knowledge, meaning the Prophet-hood’. I said, ‘**the lamp is in a glass?**’ He^{asws} said: ‘The Knowledge of Rasool-Allah^{sawww} passed on to the heart of Ali^{asws}’.

قُلْتُ كَأَنَّهَا قَالَ لِأبي شَيْءٍ تَقْرَأُ كَأَنَّهَا قُلْتُ فَكَيْفَ جَعَلْتُمْ فِدَاكَ قَالَ كَأَنَّهُ كَوَكَبٌ دُرِّيٌّ قُلْتُ يُوَقَّدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ قَالَ ذَلِكَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع لَا يَهُودِيٌّ وَلَا نَصْرَانِيٌّ

I said, ‘**as if it is?**’ He^{asws} said: ‘For which thing are you reading **‘as if it is?’** So I said, ‘So how, may I be sacrificed for you^{asws}?’ He^{asws} said: ‘**as if it is a brightly shining star**’. I said, ‘**ignited from a Blessed olive tree, neither eastern nor western?**’ He^{asws} said: ‘That is Amir-Al-Momineen Ali^{asws} Bin Abu Talib^{asws}, neither Jewish nor Christian’.

⁶⁸¹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 18 H 1

⁶⁸² Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 18 H 2

فُلْتُ يَكَادُ زَيْتُهَا يُضِيءُ وَ لَوْ لَمْ تَمْسَسْهُ نَارٌ قَالَ يَكَادُ الْعِلْمُ يَخْرُجُ مِنْ فَمِ الْعَالِمِ مِنْ آلِ مُحَمَّدٍ ص مِنْ قَبْلِ أَنْ يُنْطَلِقَ بِهِ فُلْتُ نُورٌ عَلَى نُورٍ قَالَ الْإِمَامُ عَلَى أَنْزِلِ الْإِمَامِ.

I said, '**Its oil almost illuminates and even though fire does not touch it?**' He^{asws} said: 'The Knowledge almost comes out from the mouth of the Knowledgeable one^{asws} from the Progeny^{asws} of Muhammad^{saww} from before he^{asws} speaks it'. I said, '**Light upon Light?**' He^{asws} said: 'The Imam^{asws} in the footsteps of the Imam^{asws}, 683

4- فس، تفسير القمي أبي عن عبد الله بن جندب عن الرضا ع أنه كتب إليه مثلنا في كتاب الله كمثل المشكاة و المشكاة في القنديل فنحن المشكاة فيها مصباح المصباح محمد رسول الله ص المصباح في زجاجة الزجاج كأيها كوكب دري يوقد من شجرة مباركة زئونة لا شريفة و لا غريبة لا دعية و لا منكبة

Tafseer Al Qummi – My father, from Abdullah Bin Jundab,

'From Al-Reza^{asws} having written to him in a letter: 'Our^{asws} example in the Book of Allah^{azwj} is a niche and the niche is in the lantern. So, we^{asws} are the niche, **wherein is a lamp**, - the lamp is Muhammad^{saww} Rasool-Allah^{saww}, **the lamp is in a glass, and the glass is as if it is a brightly shining star ignited from a Blessed tree of olives, neither eastern nor western.** – neither a caller nor a denier.

يَكَادُ زَيْتُهَا يُضِيءُ وَ لَوْ لَمْ تَمْسَسْهُ نَارُ الْقُرْآنِ نُورٌ عَلَى نُورٍ إِمَامٌ بَعْدَ إِمَامٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ وَ يَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ وَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ فَالنُّورُ عَلَى يَهْدِي اللَّهِ لَوْلَا بَيْنَا مَنْ أَحَبَّ وَ حَقٌّ عَلَى اللَّهِ أَنْ يَبْعَثَ وَلِيًّا مُشْرِقًا وَجْهَهُ نَبِيًّا بُرْهَانَهُ ظَاهِرَةً عِنْدَ اللَّهِ حُجَّتُهُ

Its oil almost illuminates and even though fire does not touch it. – the Quran, **Light upon Light.** – an Imam^{asws} after an Imam^{asws}. **Allah Guides to His Light ones He so Desires to, and Allah Strikes examples for the people, and Allah is Knowing of all things [24:35].** So, the Light (Noor) is Ali^{asws}. Allah^{azwj} Guides to our^{asws} Wilayah one He^{azwj} Loves, and there is a right upon Allah^{azwj} that He^{azwj} Resurrects the one in our^{asws} Wilayah, as shining of face, radiating his proofs manifesting his arguments in the Presence of Allah^{azwj}.

حَقٌّ عَلَى اللَّهِ أَنْ يَجْعَلَ وَلِيًّا مَعَ النَّبِيِّينَ وَ الصِّدِّيقِينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ وَ حَسَنَ أَوْلَادِكَ رَضِيحًا.

There is a right upon Allah^{azwj} that He^{azwj} Makes the one in our^{asws} Wilayah with be with **the Prophets and the Truthful and the Martyrs and the Righteous; and a goodly company are they! [4:69]**'⁶⁸⁴.

5- فس، تفسير القمي علي بن الحسين عن البرقي عن ابن محبوب عن أبي أيوب عن أبي خالد الكابلي قال: سألت أبا جعفر ع عن قوله فآمنوا بالله و رسوله و النور الذي أنزلنا فقال يا أبا خالد النور و الله الأئمة من آل محمد إلى يوم القيامة هم و الله نور الله الذي أنزل و هم و الله نور الله في السماوات و الأرض و الله

Tafseer Al Qummi – Ali Bin Al Husayn, from Al Barqy, from Ibn Mahboub, from Abu Ayoub, from Abu Khalid Al Kabuli who said,

⁶⁸³ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 18 H 3

⁶⁸⁴ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 18 H 4

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **Therefore believe in Allah and His Rasool and the Light which We Sent down [64:8]**. So he^{asws} said: 'O Abu Khalid! The Light (النور), by Allah^{azwj}, are the Imams^{asws} from the Progeny^{asws} of Muhammad^{saww} up to the Day of Judgment, and they^{asws}, by Allah^{azwj}, are the Light (النور) of Allah^{azwj} which descended, and they^{asws}, by Allah^{azwj}, are the Light (النور) of Allah^{azwj} in the skies and in the earth, by Allah^{azwj}!'

يَا أَبَا خَالِدٍ لِنُورِ الْإِمَامِ فِي قُلُوبِ الْمُؤْمِنِينَ أَنْوَرُ مِنَ الشَّمْسِ الْمُضِيئَةِ بِالنَّهَارِ وَ هُمْ وَاللَّهُ يُنَوِّرُونَ قُلُوبَ الْمُؤْمِنِينَ وَ يَحْجُبُ اللَّهُ نُورَهُمْ عَمَّنْ يَشَاءُ فَتُظْلِمُ قُلُوبُهُمْ

O Abu Khalid! The Light (النور) of the Imam^{asws} in the hearts of the Momineen is more radiant than the bright sun by the day. By Allah^{azwj}! They^{asws} are radiating the hearts of the Momineen and He^{azwj} Allah^{azwj} Mighty and Majestic Blocks their^{asws} Light (النور) from the ones He^{azwj} so Desires to, so it darkens their hearts.

وَاللَّهُ يَا أَبَا خَالِدٍ لَا يُجِبُّنا عَبْدٌ وَ يَتَوَلَّانا حَتَّى يُظَهِّرَ اللَّهُ قَلْبَهُ وَ لَا يُظَهِّرُ اللَّهُ قَلْبَ عَبْدٍ حَتَّى يُسَلِّمَ لَنَا وَ يَكُونَ سَلَامًا لَنَا فَإِذَا كَانَ سَلَامًا لَنَا سَلَّمَ اللَّهُ مِنْ شَدِيدِ الْحِسَابِ وَ آمَنَهُ مِنْ فَرَجِ يَوْمِ الْقِيَامَةِ الْأَكْبَرِ.

By Allah^{azwj}, O Abu Khalid! No servant would respond to us^{asws} and be in our^{asws} Wilayah until Allah^{azwj} Cleans his heart, and Allah^{azwj} does not Clean a heart of a servant until he submits to us^{asws} and becomes submissive to us^{asws}. So when he was submissive to us^{asws}. Allah^{azwj} would Secure him from the difficulties of the Reckoning, and Secure him from the great horrors of the Day of Judgment"⁶⁸⁵.

6- ل، الخصال الحسن بن علي العطّار عن محمد بن علي بن إسماعيل عن علي بن محمد بن عمار عن عمر بن عبدوس عن هاني [هاني] بن المنوكل عن محمد بن علي بن عياض بن عبد الله بن أبي رافع عن أبيه عن جدّه عن أبي أيوب الأنصاري قال قال رسول الله ص لَمَّا خَلَقَ اللَّهُ عَزَّ وَ جَلَّ الْجَنَّةَ خَلَقَهَا مِنْ نُورٍ عَرَّشَهُ ثُمَّ أَخَذَ مِنْ ذَلِكَ النُّورِ فَعَرَّفَهُ فَأَصَابَتِي ثُلُثُ النُّورِ وَ أَصَابَ فَاطِمَةَ ع ثُلُثُ النُّورِ وَ أَصَابَ عَلِيًّا ع وَ أَهْلَ بَيْتِهِ ثُلُثُ النُّورِ

(The book) 'Al Khisaa' – Al Hassan Bin Ali Al Attar, from Muhammad bin Ali Bin Ismail, from Ali Bin Muhammad Bin Aamir, from Umar Bin Ubdous, from Hany Bin Al Mutakkil, from Muhammad Bin Ali Abin Iyaz Bin Abdullah Bin Abu Rafie, from his father, from his grandfather, from Abu Ayoub Al Ansari who said,

'Rasool-Allah^{saww} said: 'When Allah^{azwj} Mighty and Majestic Created the Paradise, He^{azwj} Created it from the Light (Noor) of His^{azwj} Throne. Then He^{azwj} Took from that Noor and Cast it, so a third of the Noor was attained by me^{saww}, and a third of the Noor was attained by (Syeda) Fatima^{asws} and a third of the Noor was attained by Ali^{asws} and the People of his^{asws} Household.

فَمِنْ أَصَابَهُ مِنْ ذَلِكَ النُّورِ اهْتَدَى إِلَى وَلايَةِ آلِ مُحَمَّدٍ وَ مَنْ لَمْ يُصِبْهُ مِنْ ذَلِكَ النُّورِ ضَلَّ عَنْ وَلايَةِ آلِ مُحَمَّدٍ.

⁶⁸⁵ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 18 H 5

So, the one who attains from that Noor would be guided to the Wilayah of the Progeny^{asws} of Muhammad^{saww}, and one who does not attain from that Noor would stray from the Wilayah of the Progeny^{asws} of Muhammad^{saww},⁶⁸⁶

7- فس، تفسير القمي مُحَمَّدُ بْنُ هَمَّامٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ مَالِكِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الصَّائِعِ عَنِ ابْنِ أَبِي عُثْمَانَ عَنْ صَالِحِ بْنِ سَهْلِ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ نُورُهُمْ يَسْعَى بَيْنَ أَيْدِيهِمْ وَ بِأَيْمَانِهِمْ قَالَ قَالَ أَيْمَةُ الْمُؤْمِنِينَ نُورُهُمْ يَسْعَى بَيْنَ أَيْدِيهِمْ وَ بِأَيْمَانِهِمْ حَتَّى يَنْزِلُوا مَنَازِلَ هُمْ.

Tafseer Al Qummi – Muhammad Bin Hamam, from Ja'far Bin Muhammad Bin Malik, from Muhammad Bin Al Husayn Al Saig, from Ibn Abu Usman, from Salih Bin Sahl,

'From Abu Abdullah^{asws} regarding His^{azwj} Words: **their Light running in front of them and on their right [57:12]**. He^{asws} said: 'The Imams^{asws} of the Momineen, their^{asws} Noor would be running in front of them and on their right until they descend in their houses of theirs'.⁶⁸⁷

8- فس، تفسير القمي أَوْ مَنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ قَالَ جَاهِلًا عَنِ الْحَقِّ وَالْوَلَايَةِ فَهَدَيْنَاهُ إِلَيْهَا وَ جَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ قَالَ النُّورُ الْوَلَايَةُ كَمَنْ مَثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِنْهَا يَعْنِي فِي الْوَلَايَةِ غَيْرِ الْأَيْمَةِ ع كَذَلِكَ زَيْنٌ لِلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ.

Tafseer Al-Qummi - **Or is the one who was dead, so We Revived him**, he said, 'Ignorant of the truth and the Wilayah, so We^{azwj} Guided him to it, **and Made for him a Light he can walk with among the people**, - He said, 'The Light is the Wilayah, **like the one similar to him in the darkness not exiting from it?** – meaning in the wilayah of other than the Imams^{asws}, **Like that it was adorned for the Kafirs what they were doing [6:122]**'.⁶⁸⁸ (Not a Hadeeth)

9- فس، تفسير القمي فَالَّذِينَ آمَنُوا بِهِ يَعْنِي بِرَسُولِ اللَّهِ وَ عَزُّوهُ وَ نَصْرُوهُ وَ اتَّبَعُوا النُّورَ الَّذِي أَنْزَلَ مَعَهُ يَعْنِي أَمِيرَ الْمُؤْمِنِينَ أَوْلِيكَ هُمْ الْمُفْلِحُونَ

Tafseer Al-Qummi - **So those who believe in him**, - meaning in Rasool-Allah^{saww}, **and assist him, and help him, and follow the Light which descends with him**, - meaning Amir Al Momineen^{asws} **they would be the successful ones [7:157]**.

فَأَخَذَ اللَّهُ مِيثَاقَ رَسُولِ اللَّهِ عَلَى الْأَنْبِيَاءِ أَنْ يُحِبُّوا أُمَّهُمْ وَ يَنْصُرُوهُ فَقَدْ نَصَرُوهُ بِالْقَوْلِ وَ أَمُّوا أُمَّهُمْ بِذَلِكَ وَ سَيَرَجِعُ رَسُولُ اللَّهِ ص وَ يَرْجِعُونَ وَ يَنْصُرُونَهُ فِي الدُّنْيَا.

Allah^{azwj} Took the Covenant of Rasool-Allah^{saww} upon the Prophets^{as} that they^{as} inform their^{as} communities and they^{as} should help him^{saww}. So, they had helped him^{saww} with the words, and ordered their^{as} communities with that, and Rasool-Allah^{saww} will return, and they^{as} would be returning and helping him^{saww} in the world".⁶⁸⁹

10- كا، الكافي عَلِيُّ بْنُ إِبْرَاهِيمَ بِإِسْنَادِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ اتَّبَعُوا النُّورَ الَّذِي أَنْزَلَ مَعَهُ قَالَ النُّورُ فِي هَذَا الْمَوْضِعِ أَمِيرُ الْمُؤْمِنِينَ وَ الْأَيْمَةُ ع.

Al Kafi – Ali Bin Ibrahim, by his chain,

⁶⁸⁶ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 18 H 6

⁶⁸⁷ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 18 H 7

⁶⁸⁸ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 18 H 8

⁶⁸⁹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 18 H 9

'From Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **and follow the Light which descends with him, [7:157]**. He^{asws} said: 'The Light (Noor) in this place is Amir Al-Momineen^{asws} and the Imams^{asws}, 690

11- ختص، الإختصاص ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ ابْنِ سِنَانٍ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنِ الْمُنَحَّلِ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ تَبَارَكَ وَ تَعَالَى اللَّهُ نُورُ السَّمَاوَاتِ وَ الْأَرْضِ مَثَلُ نُورِهِ فَهُوَ مُحَمَّدٌ فِيهَا مِصْبَاحٌ وَ هُوَ الْعِلْمُ الْمِصْبَاحُ فِي رُحَاةِ فَرْعَمَ أَنَّ الرَّجَاةَ أَمِيرُ الْمُؤْمِنِينَ ع وَ عَلِمَ نَبِيِّ اللَّهِ عِنْدَهُ.

(The books) 'Al Ikhtisas' (and) 'Basaair Al Darajaat' – Muhammad Bin Al Husayn, from Ibn Sinan, from Ammar Bin Marwan, from Al Munakhal, from Jabir,

'From Abu Ja'far^{asws} regarding the Words of the Blessed and Exalted: **Allah is Light of the skies and the earth. An example of His Light is like a niche** – it is Muhammad^{saww}, **wherein is a lamp**, - and it is the knowledge, **the lamp is in a glass, [24:35]**'. He^{asws} claimed that the glass is Amir Al-Momineen^{asws} and the knowledge of the Prophet^{saww} of Allah^{azwj} is with him^{asws}, 691

12- شي، تفسير العياشي عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ قَالَ: قَصَّ أَبُو عَبْدِ اللَّهِ ع قِصَّةَ الْفَرِيقَيْنِ جَمِيعاً فِي الْمِيقَاتِ حَتَّى بَلَغَ الْإِسْتِنَاءَ مِنَ اللَّهِ فِي الْفَرِيقَيْنِ فَقَالَ إِنَّ الْخَيْرَ وَ الشَّرَّ خَلْقَانِ مِنْ خَلْقِ اللَّهِ لَهُ فِيهِمَا الْمَشِيئَةُ فِي تَحْوِيلِ مَا شَاءَ فِيمَا قَدَّرَ فِيهَا حَالٍ عَنْ حَالٍ

Tafseer Al Ayyashi – From Mas'ada Bin Sadaqa who said,

'Abu Abdullah^{asws} related the story for the two groups (good and evil) together during the Covenant, until he^{asws} reached the Exclusion (separation) from Allah^{azwj} regarding the two groups, so he^{asws} said: 'The good and the evil are two creatures from the creatures of Allah^{azwj}. There is Desire for Him^{azwj} regarding them both regarding the conversion of what He^{azwj} so Desire in what He^{azwj} has Pre-determined regarding it, a state from a state.

وَ الْمَشِيئَةُ فِيمَا خَلَقَ لهُمَا مِنْ خَلْقِهِ فِي مُنْتَهَى مَا قَسَمَ لَهُمْ مِنَ الْخَيْرِ وَ الشَّرِّ وَ ذَلِكَ أَنَّ اللَّهَ قَالَ فِي كِتَابِهِ اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَ الَّذِينَ كَفَرُوا أُولَئِكَ هُمُ الطَّاغُوتُ يُخْرِجُونَهُمْ مِنَ النُّورِ إِلَى الظُّلُمَاتِ فَالنُّورُ هُمُ الْإِلْمُ الْعِلْمُ ع وَ الظُّلُمَاتُ عَدُوَّهُمْ.

And the Desire in what He^{azwj} Created for them from His^{azwj} creatures in the end, what He^{azwj} has Apportioned for them from the good and the evil, and that is because He^{azwj} Said in His^{azwj} Book: **Allah is the Guardian of those who believe. He Extracts them from the darkness's into the Light; and (as for) those who are committing Kufr, their guardian is the tyrant who extracts them from the Light into the (multitude of) darkness [2:257]**. So, the light, they^{asws} are the Progeny^{asws} of Muhammad^{saww}, and the darkness's are their^{asws} enemies". 692

13- شي، تفسير العياشي عَنْ بُرَيْدِ الْعَجَلِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ: أَوْ مَنْ كَانَ مَبْتَأاً فَأَخْبِيئَاهُ وَ جَعَلْنَا لَهُ نُوراً يَمْشِي بِهِ فِي النَّاسِ قَالَ الْمَيْثُ الَّذِي لَا يَعْرِفُ هَذَا الشَّأْنَ قَالَ أ تُدْرِي مَا يَعْنِي مَبْتَأاً

Tafseer Al Ayyashi – From Bureyd Al Ijaly,

⁶⁹⁰ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 18 H 10

⁶⁹¹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 18 H 11

⁶⁹² Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 18 H 12

'From Abu Ja'far^{asws}, he (the narrator) said, 'He^{asws} said: **'Or is the one who was dead, so We Revived him and Made for him a Light he can walk with among the people, [6:122]**. He^{asws} said: 'The dead is the one who does not recognise this matter (Wilayah). Do you know what is the meaning of 'dead'?'

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ لَا

He (the narrator) said, 'I said, 'May I be sacrificed for you^{asws}! No'.

قَالَ الْمَيْثُ الَّذِي لَا يَعْرِفُ شَيْئاً فَأَحْيَيْنَاهُ بِحَدَا الْأَمْرِ وَ جَعَلْنَا لَهُ نُوراً يَمْشِي بِهِ فِي النَّاسِ قَالَ إِمَاماً يَأْتُمُّ بِهِ قَالَ كَمَنْ مَثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِنْهَا قَالَ كَمَثَلِ هَذَا الْخَلْقِ الَّذِينَ لَا يَعْرِفُونَ الْإِمَامَ.

He^{asws} said: 'The dead is the one who does not recognise anything, so we^{asws} revive him with this matter (Wilayah), **and Made for him a Light he can walk with among the people, [6:122]**, and Imam^{asws} he can take as an Imam^{asws} with, **like the one similar to him in the darkness not exiting from it? [6:122]**, like an example of these people, those who are not recognising the Imam^{asws},⁶⁹³

14- كشف، كشف الغمة من دلائل الحميري عن محمد الراشدي قال: كتبت إلى أبي محمد ع أسأله عن المشكاة فرجع الجواب المشكاة قلب محمد ص.

(The book) 'Kashf Al Ghumma' – from the evidence of Al Himeyri, from Muhammad Al Raqashy who said,

'I wrote to Abu Muhammad^{asws} asking him^{asws} about the **niche [24:35]**, and the answer came: 'The niches is heart of Muhammad^{sawww},⁶⁹⁴

15- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة روى الحسن بن أبي الحسن الدبلي عن أبيه عن رجاله عن عبد الله بن سليمان قال: قلت لأبي عبد الله ع قوله تعالى قد جاءكم براهان من ربكم وأنزلنا إليكم نورا مبيناً قال البرهان رسول الله ص و النور المبين علي بن أبي طالب ع.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – It is reported by Al Hassan Bin Abu Al Hassan Al Daylami, from his father, from his men, from Abdullah Bin Suleyman who said,

'I said to Abu Abdullah^{asws}, **'O you people! There has come to you a convincing Proof from your Lord and We Sent to you a clear Light [4:174]**. He^{asws} said: 'The convincing proof is Rasool-Allah^{sawww}, and the clear light is Ali^{asws} Bin Abu Talib^{asws},⁶⁹⁵

16- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة محمد بن العباس عن محمد بن جعفر الحسيني عن إدريس بن زياد الحيات عن أبي عبد الله بن أحمد بن عبد الله الحراساني عن يزيد بن إبراهيم أبي حبيب الناجي عن أبي عبد الله عن أبيه عن علي بن الحسين ع أنه قال: مثلنا في كتاب الله كمثل مشكاة فنحن المشكاة و المشكاة الكوة فيها مصباح و المصباح في راحة و الرجاحة محمد ص

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Muhammad Bin Al Abbas, from Muhammad Bin Ja'far Al Hasany, from Idrees Bin Ziyad Al Hannat, from Abu Abdullah Bin Ahmad Bin Abdullah Al Khurasany, from Yazeed Bin Ibrahim Abu Habeeb,

⁶⁹³ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 18 H 13

⁶⁹⁴ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 18 H 14

⁶⁹⁵ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 18 H 15

'From Abu Abdullah^{asws}, from his^{asws} father^{asws}, from Ali^{asws} Bin Al-Husayn^{asws} having said: 'Our^{asws} example in the Book of Allah^{azwj} is an example of a niche, so we^{asws} are the night, and the niche is the alcove wherein is **a niche wherein is a lamp, the lamp is in a glass**, and the glass is Muhammad^{saww}.

كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ قَالِ عَلِيُّ ع زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَ لَوْ لَمْ تَمْسَسْهُ نَارٌ نُوِّرُ عَلَى نُورِ الْقُرْآنِ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ يَهْدِي لِمَا يَنْتَهِنَا مَنْ أَحَبَّ.

It is as if **as if it is a brightly shining star ignited from a Blessed tree of olives – Ali^{asws}, neither eastern nor western. Its oil almost illuminates and even though fire does not touch it. Light upon Light.** – the Quran, **Allah Guides to His Light ones He so Desires to, [24:35]** – Guiding to our^{asws} Wilayah, ones He^{azwj} Loves".⁶⁹⁶

17- فر، تفسير فرات بن إبراهيم فرأت بن إبراهيم الكوفي معنعناً عن أبي جعفر محمد بن علي في قول الله تعالى مثل نور كمشكاة فيها مصباح قال العلم في صدر رسول الله

Tafseer Furat Bin Ibrahim – Furat Bin Ibrahim Al-Kufi transmitting from Abu Ja'far Muhammad^{asws} Bin Ali^{asws} regarding the Words of Allah^{azwj} the Exalted: **An example of His Light is like a niche wherein is a lamp, [24:35].** He^{asws} said: 'The knowledge in the chest of Rasool-Allah^{saww}.

زُجَّاجَةٌ قَالِ الرَّجَّاحَةُ صَدْرُ عَلِيِّ بْنِ أَبِي طَالِبٍ ع

(As for): **in a glass** – he^{asws} said: 'The glass is chest of Ali^{asws} Bin Abu Talib^{asws}.

فِي كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ قَالِ نُورُ الْعِلْمِ

(As for): **and the glass is as if it is a brightly shining star ignited from a Blessed tree of olives**, he^{asws} said: 'Light is the knowledge.

لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ قَالِ مِنْ إِبْرَاهِيمَ خَلِيلِ الرَّحْمَنِ إِلَى مُحَمَّدٍ رَسُولِ اللَّهِ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ لَا يَهُودِيَّةٍ وَلَا نَصْرَانِيَّةٍ

(As for): **neither eastern nor western.** He^{asws} said: 'From Ibrahim^{as} Friend of the Beneficent to Muhammad^{saww} Rasool^{saww} of Allah^{azwj} to Ali^{asws} Bin Abu Talib^{asws} - **neither eastern nor western.** – neither Jewish nor Christian.

يَكَادُ زَيْتُهَا يُضِيءُ وَ لَوْ لَمْ تَمْسَسْهُ نَارٌ نُوِّرُ عَلَى نُورِ قَالِ يَكَادُ الْعَالَمُ مِنْ آلِ مُحَمَّدٍ ص يَتَكَلَّمُ بِالْعِلْمِ قَبْلَ أَنْ يُسْأَلَ عَنْهُ.

(As for): **Its oil almost illuminates and even though fire does not touch it. Light upon Light.** He^{asws} said: 'The knowledge illuminates from the Progeny^{asws} of Muhammad^{saww}. He^{asws} would speak with the knowledge even before he^{asws} is asked about it".⁶⁹⁷

⁶⁹⁶ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 18 H 16

⁶⁹⁷ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 18 H 17

18- فر، تفسير فرات بن إبراهيم جَعْفَرُ بْنُ مُحَمَّدٍ الْفَزَارِيُّ مُعْتَمِناً عَنْ أَبِي عَبْدِ اللَّهِ فِي قَوْلِهِ تَعَالَى اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ مِثْلَ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ الْحَسَنُ الْمِصْبَاحُ الْحَسِينُ فِي رُجَاحَةِ الرَّجَاحَةِ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ فَاطِمَةُ كَوْكَبٌ دُرِّيٌّ مِنْ نِسَاءِ الْعَالَمِينَ

Tafseer Furat Bin Ibrahim – Ja'far Bin Muhammad Al Fazary transmitting,

'From Abu Abdullah^{asws} regarding the Words of the Exalted: **Allah is Light of the skies and the earth. An example of His Light is like a niche wherein is a lamp**, - Al Hassan^{asws}, **the lamp** – Al Husayn^{asws}, **is in a glass, and the glass is as if it is a brightly shining star [24:35]** – (Syeda) Fatima^{asws} is a brightly shining star from the women of the worlds.

يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ إِبرَاهِيمَ الْحَلِيلِ لَا شَرِقِيَّةَ وَلَا عَرَبِيَّةَ يَعْنِي لَا يَهُودِيَّةَ وَلَا نَصْرَانِيَّةَ يَكَادُ زَيْتُهَا يُضِيءُ يَكَادُ الْعِلْمُ يُنْبِغُ مِنْهَا.

ignited from a Blessed tree of olives – Ibrahim^{as} the Friend (of the Beneficent), **neither eastern nor western** – meaning neither Jewish nor Christian, **its oil almost illuminates** – the knowledge almost springs out from her^{asws},⁶⁹⁸

19- فر، تفسير فرات بن إبراهيم جَعْفَرُ بْنُ مُحَمَّدٍ الْفَزَارِيُّ مُعْتَمِناً عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ أَبُو جَعْفَرٍ ع بَلَعْنَا وَاللَّهِ أَعْلَمُ أَنَّ قَوْلَ اللَّهِ تَعَالَى اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ مِثْلَ نُورِهِ فَهُوَ مُحَمَّدٌ ص كَمِشْكَاةٍ الْمَشْكَاةُ هُوَ صَدْرُ نَبِيِّ اللَّهِ فِيهَا مِصْبَاحٌ وَهُوَ الْعِلْمُ

Tafseer Furat Bin Ibrahim – Ja'far Bin Muhammad Al Fazary transmitting from Jabir who said,

'Abu Ja'far^{asws} said: 'It has reached us^{asws}, and Allah^{azwj} is more Knowing, that the Words of Allah^{azwj} the Exalted: **Allah is Light of the skies and the earth. An example of His Light** – of Muhammad^{saww}, **is like a niche [24:35]**. The niche, it is the chest of the Prophet^{saww} of Allah^{azwj}, **wherein is a lamp**, - and it is the knowledge.

المِصْبَاحُ فِي رُجَاحَةٍ فَرَعَمَ أَنَّ الرَّجَاحَةَ أَمِيرُ الْمُؤْمِنِينَ وَ عِلْمَ رَسُولِ اللَّهِ ص عِنْدَهُ

(As for): **the lamp is in a glass**, he^{asws} claimed that the glass is Amir Al Momineen^{asws}, and the knowledge of Rasool-Allah^{saww} is with him^{asws}.

And as for His^{azwj} Words: **as if it is a brightly shining star ignited from a Blessed tree of olives, neither eastern nor western**, he^{asws} said: 'Neither Jewish nor Christian.

وَأَمَّا قَوْلُهُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرِقِيَّةَ وَلَا عَرَبِيَّةَ قَالَ لَا يَهُودِيَّةَ وَلَا نَصْرَانِيَّةَ يَكَادُ زَيْتُهَا يُضِيءُ قَالَ يَكَادُ ذَلِكَ الْعِلْمُ أَنْ يَتَكَلَّمَ فِيكَ قَبْلَ أَنْ يَنْطِقَ بِهِ الرَّجُلُ وَ لَوْ لَمْ تَمَسْسْهُ نَارٌ نُورٌ عَلَى نُورٍ

(As for): **Its oil almost illuminates** – he^{asws} said: 'That knowledge is almost such that he^{asws} speaks regarding you before the man speaks with it, **and even though fire does not touch it. Light upon Light.**

وَ زَعَمَ أَنَّ قَوْلَهُ فِي بُيُوتٍ أَدْنَى اللَّهِ أَنْ تُرْفَعَ وَ يُذَكَّرَ فِيهَا اسْمُهُ قَالَ هِيَ بُيُوتُ الْأَنْبِيَاءِ وَ بَيْتُ عَلِيِّ بْنِ أَبِي طَالِبٍ ع مِنْهَا.

⁶⁹⁸ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 18 H 18

And he^{asws} claimed that His^{azwj} Words: **(The Light is) in houses which Allah has Allowed to be Exalted and His Name is being Mentioned in these; [24:36]**, he^{asws} said: ‘These are houses of the Prophets^{as} and house of Ali^{asws} Bin Abu Talib^{asws} is from these’⁶⁹⁹.

20- فر، تفسير فرات بن إبراهيم جعفر بن محمد الفزاري موعناً عن الحسين بن عبد الله بن جندب قال: أخرج إينا صحيفة فذكر أن أباه كتب إلى أبي الحسن ع جعلت فذاك إني قد كبرت و ضعفت و عجزت عن كثير مما كنت أقوى عليه فأحب جعلت فذاك أن تعلمني كلاماً يُقريني بربي و يزيدني فهماً و علماً

Tafseer Furat Bin Ibrahim – Ja’far Bin Muhammad Al Fazary transmitting from Al Husayn Bin Abdullah Bin Jundab who said,

‘A parchment came out to us and it mentioned that he had written to Abu Al-Hassan^{asws}, ‘May I be sacrificed for you^{asws}! I have become old, and weak, and am frustrated from a lot of what I used to be strong upon. May I be sacrificed for you^{asws}! I would love it if you^{asws} could teach me a speech (which would) draw me closer to my Lord^{azwj} and increase me in understanding and knowledge’.

فكتب إليه قد بعثت إليك كتاب فافزأه و تفهمه فإن فيه شفاعة لمن أراد الله شفاؤه و هدى لمن أراد الله هداة فأكثر من ذكر

He^{asws} wrote to him: ‘I^{asws} have sent a letter to you so read it and understand it, for therein is a healing for the one whom Allah^{azwj} Wants to Heal, and guidance for the one Allah^{azwj} Wants to Guide. Frequent from mentioning (recite the following frequently):

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

‘In the Name of Allah^{azwj} the Beneficent, the Merciful, there is neither might nor strength except with Allah^{azwj} the Exalted the Magnificent’,

وَ اقْرأها على صفوان و آدم

and recited it upon Safwan and Adam’.

قال أبو الطاهر آدم كان رجل [رجلاً] من أصحاب صفوان.

Abu Al-Tahir said, ‘Adam was a man from the companions of Safwan’.

قال علي بن الحسين ع إن محمداً ص كان أمين الله في أرضه فلما انقبض [أن قبض] محمداً ص كنا أهل البيت أمناء الله في أرضه عندنا علم النبلايا و المنايا و أنساب العرب و مؤلذ الإسلام و إننا لتعرف الرجل إذا رأيناه بحقيقة الإيمان و بحقيقة النفاق و إن شيعتنا لمكثوبون معروفون بأسمائهم و أسماء آبائهم

Ali^{asws} Bin Al-Husayn^{asws} said: ‘Surely, Muhammad^{saww} was a trustee of Allah^{azwj} in His^{azwj} earth. When Muhammad^{saww} passed away, we^{asws}, People^{asws} of the Household were trustees of Allah^{azwj} in His^{azwj} earth. With us^{asws} is the knowledge of the afflictions and the

⁶⁹⁹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 18 H 19

deaths, and the lineages of the Arabs, and births of Al-Islam, and we^{asws} tend to recognise the man when we^{asws} see him with the reality of the Eman and with reality of the hypocrisy and our^{asws} Shias are written, well-known with their names and names of their fathers.

أَخَذَ اللَّهُ الْمِيثَاقَ عَلَيْنَا وَعَلَيْهِمْ يَرُدُّونَ مَوَارِدَنَا وَ يَدْخُلُونَ مَدَاخِلَنَا لَيْسَ عَلَى مِلَّةِ إِبْرَاهِيمَ خَلِيلِ اللَّهِ عَزَّوَجَلَّ وَ عَزَّوَجَلَّ إِنَّا يَوْمَ الْقِيَامَةِ آخِذُونَ بِحُجْرَةِ نَبِيِّنَا وَ نَبِيِّنَا آخِذٌ بِحُجْرَةِ رَبِّهِ وَ إِنَّ الْحُجْرَةَ النُّورُ وَ شِعْرَتُنَا آخِذُونَ بِحُجْرَتِنَا

Allah^{azwj} Took the Covenant upon us^{asws} and upon them. They are turning our^{asws} turnings and entering our^{asws} entrances. There isn't anyone upon the Religion of Ibrahim^{as}, Friend of Allah^{azwj}, apart from us^{asws} and them. On the Day of Qiyamah, we^{asws} will be holding with a side of our^{asws} Prophet^{saww}, and our^{asws} Prophet^{saww} would hold a Side of his^{saww} Lord^{azwj}, and that the 'side' is the Light (Noor), and our^{asws} Shias would be holding with our^{asws} sides.

مَنْ فَارَقَنَا هَلَكَ وَ مَنْ تَبِعَنَا نَجَّى وَ الْجَاهِدُ لَوْلَانَا كَافِرٌ وَ مُتَّبِعُنَا وَ تَابِعُ أَوْلِيَانَا مُؤْمِنٌ لَا يُحِبُّنَا كَافِرٌ وَ لَا يُبْغِضُنَا مُؤْمِنٌ مَنْ مَاتَ وَ هُوَ مُحِبُّنَا كَانَ حَقًّا عَلَى اللَّهِ أَنْ يَبْعَثَهُ مَعَنَا نَحْنُ نُورٌ لِمَنْ تَبِعَنَا وَ نُورٌ لِمَنْ أَقْتَدَى بِنَا

One who separates from us^{asws} is destroyed, and one who follows us^{asws} attains salvation, and the rejecter of our^{asws} Wilayah is a Kafir, and our^{asws} follower and follower of our^{asws} friends is a Momin. Neither will a Kafir love us^{asws} nor will a Momin hate us^{asws}. One who dies and he loves us^{asws} would have a right upon Allah^{azwj} that He^{azwj} Resurrects him with us^{asws}. We^{asws} are a Noor (Light) for one who follows us^{asws} and a Noor for the one who believes in us^{asws}.

مَنْ رَزَقَ عَنَّا لَيْسَ مِنَّا وَ مَنْ لَمْ يَكُنْ مَعَنَا فَلَيْسَ مِنَ الْإِسْلَامِ فِي شَيْءٍ بِنَا فَتَحَ اللَّهُ الدِّينَ وَ بِنَا يُحْتَمَى وَ بِنَا أَطْعَمَكُمُ اللَّهُ عُشْبَ الْأَرْضِ وَ بِنَا أَنْزَلَ اللَّهُ عَلَيْكُمُ قَطْرَ السَّمَاءِ وَ بِنَا آمَنَكُمُ اللَّهُ مِنَ الْغَرَقِ فِي بَحْرِكُمْ وَ مِنَ الْحَسْفِ فِي بَرِّكُمْ

One who turns away from us^{asws} isn't from us^{asws}, and one who does not become with us^{asws}, so he isn't from Al-Islam in anything. With us^{asws} Allah^{azwj} Began the Religion and with us^{asws} He^{azwj} will End it, and due to us^{asws} Allah^{azwj} Feeds you^{asws} the herbs of the earth, and due to us^{asws} Allah^{azwj} Send down upon you drops (rain) of the sky, and due to us^{asws} Allah^{azwj} has Secured you from the drowning in your sea, and from the submergence in your land.

وَ بِنَا نَفَعَكُمُ اللَّهُ فِي حَيَاتِكُمْ وَ فِي قُبُورِكُمْ وَ فِي مَحْشَرِكُمْ وَ عِنْدَ الصِّرَاطِ وَ عِنْدَ الْمِيزَانِ وَ عِنْدَ دُخُولِكُمُ الْجَنَّةِ

And by us^{asws} Allah^{azwj} will benefit you during your lifetimes and in your graves, and during your Resurrections, and at the Bridge, and by the Scale, and at the entrance of the Gardens.

إِنَّ مَثَلَنَا فِي كِتَابِ اللَّهِ كَمَثَلِ الْمَشْكَاةِ وَ الْمَشْكَاةِ فِي الْفَنْدِيلِ فَتَنَحُّنُ الْمَشْكَاةُ فِيهَا مِصْبَاحٌ وَ الْمِصْبَاحُ هُوَ مُحَمَّدٌ ص الْمِصْبَاحُ فِي رُجَاحِهِ نَحْنُ الرُّجَاحَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ تُوَفَّدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَ لَا غَرْبِيَّةٍ لَا مُنْكَرَةَ وَ لَا دَعِيَّةَ نِكَادُ زَيْتُهَا نُورٌ يُضِيءُ وَ لَوْ لَمْ تَمْسَسْهُ نَارُ نُورِ الْفُرْقَانِ عَلَى نُورٍ

Our^{asws} example in the book of Allah^{azwj} is like an example of the niche, and the niche is in the lantern. So we^{asws} are **a niche wherein is a lamp**, he^{saww} is Muhammad^{saww}, **the lamp is in a glass**. We^{asws} are the glass, **as if it is a brightly shining star ignited from a Blessed tree**

of olives, neither eastern nor western – neither denier nor a caller, Its oil – light - almost illuminates and even though fire does not touch it. Light the Quran, upon Light.

يَهْدِي اللَّهُ لِنُورٍ مِّنْ نِّشَاءِ لَوْلَا نَبَأُ اللَّهِ بِكُلِّ شَيْءٍ عَلِيمٌ بِأَنْ يَهْدِيَ مَنْ أَحَبَّ لَوْلَا نَبَأُ حَقًّا عَلَى اللَّهِ أَنْ يَبْعَثَ وَلِيًّا مُشْرِقًا وَجْهَهُ نَيْرًا بُرْهَانُهُ عَظِيمًا
عِنْدَ اللَّهِ حُجَّتُهُ وَ يَجِيءُ عَدُوْنَا يَوْمَ الْقِيَامَةِ مُسْوَدًا وَجْهَهُ مُدْخَصَةٌ عِنْدَ اللَّهِ حُجَّتُهُ

Allah Guides to His Light ones He so Desires to, - to our^{asws} Wilayah, and Allah is Knowing of all things [24:35], with that He^{azwj} Guides ones He^{azwj} Loves to our^{asws} Wilayah, there being a right upon Allah^{azwj} that He^{azwj} Resurrects ones in our^{asws} Wilayah being of a shiny face, radiating, his proofs being great in the Presence of Allah^{azwj} of his arguments, and our^{asws} enemy would come on the Day of Qiyamah being blackened of face, his arguments being Refuted in the Presence of Allah^{azwj}.

حَقُّ عَلَى اللَّهِ أَنْ يَجْعَلَ وَلِيًّا زَفِيقَ النَّبِيِّنَ وَ الصَّادِقِينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ وَ حَسَنَ أَوْلِيكَ زَفِيقًا وَ حَقُّ عَلَى اللَّهِ أَنْ يَجْعَلَ عَدُوْنَا زَفِيقًا لِلشَّيَاطِينِ وَ الْكَافِرِينَ وَ يَسُنَّ أَوْلِيكَ زَفِيقًا

There is a right upon Allah^{azwj} that He^{azwj} Makes our^{asws} friend as a friend of **the Prophets and the Truthful and the Martyrs and the Righteous; and a goodly company are they! [4:69]**, and there is a right upon Allah^{azwj} that He^{azwj} Makes our^{asws} enemy to be a friend of the Satan^{la} and the Kafirs, and evil are they as friends.

لِشَهِيدِنَا فَضْلًا عَلَى الشُّهَدَاءِ غَيْرِنَا بَعَثَ دَرَجَاتٍ وَ لِشَهِيدِ شِيعَتِنَا عَلَى شَهِيدِ غَيْرِنَا سَبْعَ دَرَجَاتٍ فَنَحْنُ النُّجَبَاءُ وَ نَحْنُ أَفْرَاطُ الْأَنْبِيَاءِ وَ نَحْنُ أَبْنَاءُ الْأَوْصِيَاءِ وَ نَحْنُ أَوْلَى النَّاسِ بِاللَّهِ وَ نَحْنُ الْمَخْصُوصُونَ فِي كِتَابِ اللَّهِ وَ نَحْنُ أَوْلَى النَّاسِ بِبَيْتِ اللَّهِ

For our^{asws} martyr there is a merit over the other martyrs by ten ranks, and a martyr of our^{asws} Shia over the other martyr by seven ranks. We^{asws} are the captains, and we^{asws} are the inheritors of the Prophets^{as}, and we^{asws} are the sons^{asws} of the successors^{asws}, and we^{asws} are the foremost of the people with Allah^{azwj}, and we^{asws} are the envied ones in the Book of Allah^{azwj}, and we^{asws} are the foremost of the people with the Religion of Allah^{azwj}.

وَ نَحْنُ الَّذِينَ شَرَعَ اللَّهُ لَنَا فَقَالَ اللَّهُ شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَ الَّذِي أُوحَيْنَا إِلَيْكَ يَا مُحَمَّدُ وَ مَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَ مُوسَى وَ عِيسَى فَقَدْ عَلَّمْنَا وَ بَلَّغْنَا مَا عَلَّمْنَا وَ اسْتَوْدَعْنَا عِلْمَهُمْ وَ نَحْنُ وَرَثَةُ الْأَنْبِيَاءِ وَ نَحْنُ ذُرِّيَّةُ أَوْلَى الْعِلْمِ

And we^{asws} are those Allah^{azwj} Legislated for us^{asws}, so He^{azwj} Said: **He has Legislated for you – O Muhammad^{sawww}, from the Religion what He Bequeathed with to Noah, and which We Revealed to you, and what We Bequeathed with to Ibrahim, and Musa, and Isa – So, we^{asws} taught and delivered and entrusted, and we^{asws} are the inheritors of the Prophets^{as}, and we^{asws} are the offspring of the ones with knowledge.**

أَنْ أَقِيمُوا الدِّينَ يَا آلَ مُحَمَّدٍ ص وَ لَا تَتَفَرَّقُوا فِيهِ وَ كُونُوا عَلَى جَمَاعَتِكُمْ كَبُرَ عَلَى الْمُشْرِكِينَ مَنْ أَشْرَكَ بِوَلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع مَا تَدْعُوهُمْ إِلَيْهِ مِنْ وِلَايَةِ عَلِيِّ ع إِنَّ اللَّهَ يَا مُحَمَّدُ يَجْتَنِي إِلَيْهِ مَنْ يَشَاءُ وَ يَهْدِي إِلَيْهِ مَنْ يُبِيبُ مَنْ يُجِيبُكَ إِلَى وِلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

that: "Establish the Religion – O Muhammad^{sawww}, and do not be divided in it!" – and be upon your community, Greatly difficult it is upon those who associate – one who associate with the Wilayah of Ali^{asws} Bin Abu Talib^{asws}, what you are calling them to. – from the

Wilayah of Ali^{asws}. O Muhammad^{saww}! Surely, **Allah Chooses to the ones He so Desires to and He Guides ones who are penitent [42:13]**, one who love you^{asws}, to the Wilayah of Ali^{asws} Bin Abu Talib^{asws},⁷⁰⁰

21- فر، تفسير فرات بن إبراهيم علي بن الحسين عن أصبغ بن نباتة قال: كَتَبَ عَبْدُ اللَّهِ بْنُ جُنْدَبٍ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع جُعِلْتُ فِدَاكَ إِنَّ فِيَّ ضَعْفًا فَمَوَّيْنِ

Tafseer Furat Bin Ibrahim – Ali Bin Al Husayn, from Asbagh Bin Nubata who said,

‘Abdullah Bin Jundab wrote to Ali^{asws} Bin Abu Talib^{asws}, ‘May I be sacrificed for you^{asws}! There is weakness in me, so strengthen me’.

قَالَ فَأَمَرَ عَلِيُّ الْحَسَنَ ع ابْنَهُ أَنْ أَكْتُبَ إِلَيْهِ كِتَابًا

He (the narrator) said, ‘Ali^{asws} instructed his^{asws} son^{asws} Al-Hassan^{asws} that he^{asws} writes a letter to him.

قَالَ فَكَتَبَ الْحَسَنُ ع أَنَّ مُحَمَّدًا ص كَانَ أَمِينُ اللَّهِ فِي أَرْضِهِ فَلَمَّا أَنْ قَبِضَ مُحَمَّدًا ص كُنَّا أَهْلَ بَيْتِهِ فَتَحْنُ أَمْنَاءُ اللَّهِ فِي أَرْضِهِ وَ سَأَقَ الْحَدِيثَ مِثْلَ مَا مَرَّ إِلَّا أَنَّ فِيهِ تَوْقُدٌ مِنْ شَجَرَةٍ مُبَارَكَةٍ عَلَيَّ بِنِ أَبِي طَالِبٍ ع لَا شَرَفِيَّةٍ وَلَا عَرَبِيَّةٍ مَعْرُوفَةٍ لَا يَهُودِيَّةٍ وَلَا نَصْرَانِيَّةٍ.

He said, ‘Al-Hassan^{asws} wrote: ‘Muhammad^{saww} was a trustee of Allah^{azwj} in His^{azwj} earth. When Muhammad^{saww} passed away it was us^{asws}, People^{asws} of the Household. We^{asws} are the trustees of Allah^{azwj} in His^{azwj} earth’ – and continued the Hadeeth similar to what has passed except that in it: **‘ignited from a Blessed tree [24:35]** – Ali^{asws} Bin Abu Talib^{asws}, **neither eastern nor western** – well known, neither Jewish nor Christian’.⁷⁰¹

22- قب، المناقب لابن شهر آشوب أبو خالد الكابلي عن الباقر ع في قوله فآمنوا بالله و رسوله و النور الذي أنزلنا يا أبا خالد النور و الله الأئمة من آل محمد ص

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Abu Khalid Al Kabuly,

‘From Al-Baqir^{asws} regarding His^{azwj} Words: **Therefore believe in Allah and His Rasool and the Light which We Sent down [64:8]**: ‘O Abu Khalid! The Noor (Light), by Allah^{azwj}, are the Imams^{asws} from the Progeny^{asws} of Muhammad^{saww}’.

قَوْلُهُ أَتَمِّمَ لَنَا نُورَنَا الْحَقُّ بِنَا شِيعَتِنَا.

His^{azwj} Words: **Complete our Light for us [66:8]** – Our^{asws} Shias to join up with us^{asws}.

الصَّادِقُ ع فِي قَوْلِهِ تَعَالَى انظُرُونَا نَقْتَسِمَ مِنْ نُورِكُمْ قَالَ إِنَّ اللَّهَ تَعَالَى يَتَّقِسُ النُّورَ يَوْمَ الْقِيَامَةِ عَلَى قَدْرِ أَعْمَالِهِمْ وَ يَتَّقِسُ لِلْمُنَافِقِ فَيَكُونُ فِي إِبْهَامِ رِجْلِهِ الْيَسْرَى فَيُطْفَأُ نُورُهُ الْحَبْرَ

⁷⁰⁰ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 18 H 20

⁷⁰¹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 18 H 21

Al-Sadiq^{asws} regarding the Words of the Exalted: **'Wait for us to acquire from your light'** [57:13]. He^{asws} said: 'Allah^{azwj} the Exalted will Distribute the Light (Noor) on the Day of Qiyamah upon a measurement of their deeds, and Distribute to the hypocrites, and it will happen to be in the toe of his left leg, and his light will be extinguished'.

ثُمَّ قَرَأَ الصَّادِقُ عَ فَيَتَأَدُونَ مِنْ وَرَاءِ السُّورِ أَمْ لَمْ نَكُنْ مَعَكُمْ قَالُوا بَلَى.

Then Al-Sadiq^{asws} recited (saying): **'They will call out to them, 'Were we not with you?' They shall say, 'Yes!'**'⁷⁰²

23- يف، الطرائف ابن المغازي الشافعي بإسناده إلى الحسن قال: سألته عن قول الله تعالى كمشكاة فيها مصباح قال المشكاة فاطمة ع و المصباح الحسن والحسين ع والزجاجة كأنها كوكب دري كانت فاطمة ع كوكباً درياً من نساء العالمين

(The book) 'Al Taraiif' – Ibn Al Magazily Al Shafie, by his chain to Al Hassan (Al Basry) who said,

'I asked him^{asws} about the Words of Allah^{azwj} the Exalted: **a niche wherein is a lamp [24:35]**, he^{asws} said: 'The niche is (Syeda) Fatima^{asws}, and **the lamp** is Al-Hassan and Al-Husayn^{asws}, **and the glass is as if it is a brightly shining star** – (Syeda) Fatima^{asws} was a shining star from the women of the worlds.

يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ الشَّجَرَةُ الْمُبَارَكَةُ إِبْرَاهِيمُ عَ لَا شَرْقِيَّةٍ وَ لَا غَرْبِيَّةٍ لَا يَهُودِيَّةٍ وَ لَا نَصْرَانِيَّةٍ

(As for): **ignited from a Blessed tree** – The Blessed tree is Ibrahim^{as}, **neither eastern nor western**, neither Jewish nor Christian.

(As for): **Its oil almost illuminates**, he^{asws} said: 'The knowledge almost speaks from her^{asws}'.

يَكَادُ زَيْتُهَا يُضِيءُ قَالَ يَكَادُ الْعِلْمُ أَنْ يُنْطَقَ مِنْهَا وَ لَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ قَالَ ابْنُهَا إِمَامٌ بَعْدَ إِمَامٍ

(As for): **and even though fire does not touch it. Light upon Light**, he^{asws} said: 'Her^{asws} sons^{asws}, an Imam^{asws} after an Imam^{asws}'.

يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ قَالَ يَهْدِي لَوْلَا تَهْتَمُّ مَنْ يَشَاءُ.

(As for): **Allah Guides to His Light ones He so Desires to**, he^{asws} said: 'He^{azwj} Guides to their^{asws} Wilayah ones He^{azwj} so Desires to'⁷⁰³.

24- وَ رَوَى ابْنُ بَطْرِيْقٍ مِنْ مَنَاقِبِ ابْنِ الْمَغَازِي عَنِ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَبْدِ الْوَهَّابِ عَنْ عَمْرِ بْنِ عَبْدِ اللَّهِ بْنِ شَوْذَبٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ زِيَادٍ عَنْ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ سَهْلِ الْبَغْدَادِيِّ عَنْ مُوسَى بْنِ الْقَاسِمِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ قَالَ: سَأَلْتُ الْحَسَنَ عَ عَنْ قَوْلِ اللَّهِ كَمِشْكَاتٍ فِيهَا مِصْبَاحٌ ثُمَّ ذَكَرَ نَحْوَهُ.

And it is reported by Ibn Batreeq, from (the book) 'Manaqib' of Ibn Al Mahazily (Al Shafie), from Ahmad Bin Muhammad Bin Abdul Wahab, from Umar Bin Abdullah Bin Showzab, from Muhammad Bin Al Hassan Bin

⁷⁰² Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 18 H 22

⁷⁰³ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 18 H 23

Ziyad, from Ahmad, from Muhammad Bin Sahl Al Baghdady, from Musa bin Al Qasim, from Ali Bin Ja'far, who said,

'I asked Al-Hassan^{asws} about the Words of Allah^{azwj}: **a niche wherein is a lamp [24:35]** – then he mentioned approximate to it''⁷⁰⁴.

25- فر، تفسير فرات بن إبراهيم أبو القاسم الحسيني معنعناً عن جابر عن أبي جعفر ع قال: سألتُهُ عن قول الله يوم ترى المؤمنين والمؤمنات يسعى نورهم بين أيديهم وبأيمانهم قال رسول الله ص هو نور أمم المؤمنين يسعى بين أيديهم يوم القيامة

Tafseer Furat Bin Ibrahim – Abu Al Qasim Al Hasany, transmitting from Jabir,

'From Abu Ja'far^{asws}, he (the narrator) said, 'I asked him^{asws} about the Words of Allah^{azwj}: **On that Day you will see the Momineen and the Momiinat - their Light running in front of them and on their right: [57:12]**. (He^{asws}) said: 'Rasool-Allah^{saww} said it is the Noor (Light) of the Imam^{asws} of the Momineen running in front of them on the Day of Qiyamah.

إِذَا أَدْنَى اللَّهُ لَهُ أَنْ يَأْتِيَ مَنْزِلَهُ فِي جَنَّاتِ عَدْنٍ وَهُمْ يَتَّبِعُونَهُ حَتَّى يَدْخُلُونَ مَعَهُ

Then Allah^{azwj} would Permit for him^{asws} that he^{asws} goes to a house in the Gardens of Eden, and they will be following him^{asws} until they enter along with him^{asws}.

وَأَمَّا قَوْلُهُ وَبِأَيْمَانِهِمْ فَأَنْتُمْ تَأْخُذُونَ بِجُحْرِ آلِ مُحَمَّدٍ ص وَتَأْخُذُ أَلُهُ بِجُحْرِ الْحَسَنِ وَالْحُسَيْنِ ع وَتَأْخُذُهُمَا [بِأَخْدَانِ] بِجُحْرِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَتَأْخُذُ عَلِيٌّ بِجُحْرِ رَسُولِ اللَّهِ ص حَتَّى يَدْخُلُونَ مَعَهُ فِي جَنَّةِ عَدْنٍ

And as for His^{azwj} Words: **and on their right: [57:12]**, so you (Shias) will be holding by a side (Noor) of Progeny^{asws} of Muhammad^{saww}, and his^{saww} family would be holding a side of Al-Hassan^{asws} and Al-Husayn^{asws}, they^{asws} will be holding a side of Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws}, and Ali^{asws} will be holding a side of Rasool-Allah^{saww} until they will (all) be entering with him^{saww} in the Garden of Eden.

فَذَلِكَ قَوْلُهُ بُشْرَاكُمْ الْيَوْمَ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ.

For that are His^{azwj} Words: **'Glad tidings for you today, of Gardens beneath which the rivers flow, abiding eternally therein' – that is the mighty success [57:12]**''⁷⁰⁵.

26- فر، تفسير فرات بن إبراهيم جعفر بن محمد الفزاري معنعناً عن ابن عباس في قول الله تعالى يا أيها الذين آمنوا آمنوا بالله و آمنوا برسوله يؤزكم كفلين من رحمته قال الحسن والحسين ع و يجعل لكم نوراً تمشون به قال أمير المؤمنين علي بن أبي طالب ع.

Tafseer Furat Bin Ibrahim – Ja'far Bin Muhammad Al Fazary transmitting from Ibn Abbas,

'Regarding the Words of Allah^{azwj} the Exalted: **O you who believe! Fear Allah and believe in His Rasool, He will Give you two portions from His Mercy [57:28]**, he said, 'Al-Hassan^{asws}

⁷⁰⁴ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 18 H 24

⁷⁰⁵ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 18 H 25

and Al-Husayn^{asws}, **and He would Make a Light to be for you to be walking with, [57:28].** He said, ‘Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws}’,⁷⁰⁶ **(Not a Hadeeth)**

27- فر، تفسير فرات بن إبراهيم علي بن محمد الزهري مضعناً عن جابر عن أبي جعفر ع في قوله تعالى يا أيها الذين آمنوا اتقوا الله و آمنوا برسوله يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ يَعْنِي حَسَنًا وَ حُسَيْنًا

Tafseer Furat Bin Ibrahim – Ali Bin Muhammad Al Zuhry transmitting from Jabir,

‘From Abu Ja’far^{asws} regarding the Words of the Exalted: **O you who believe! Fear Allah and believe in His Rasool, He will Give you two portions from His Mercy [57:28]** – means Hassan^{asws} and Husayn^{asws}.

قَالَ مَا ضَرَّ مَنْ أَكْرَمَهُ اللَّهُ أَنْ يَكُونَ مِنْ شِيعَتِنَا مَا أَصَابَهُ فِي الدُّنْيَا وَ لَوْ لَمْ يَقْدِرْ عَلَى كُلِّ شَيْءٍ يَأْكُلُهُ إِلَّا الْحَشِيشَ.

He^{asws} said: ‘One whom Allah^{azwj} Honours that he becomes from our^{asws} Shias, it would not harm him what afflicts him in the world, and even if he is able up all things, he would eat only the grass’.⁷⁰⁷

28- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ هَمَّامٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ صَالِحِ بْنِ سَهْلٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع وَ هُوَ يَقُولُ نُورُهُمْ يَسْعَى بَيْنَ أَيْدِيهِمْ وَ بِأَيْمَانِهِمْ قَالَ نُورُ أَيْمَةِ الْمُؤْمِنِينَ يَوْمَ الْقِيَامَةِ يَسْعَى بَيْنَ أَيْدِي الْمُؤْمِنِينَ وَ بِأَيْمَانِهِمْ حَتَّى يَنْزِلُوا بِهِمْ مَنْزِلَهُمْ مِنَ الْجَنَّةِ.

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Muhammad Bin Hammam, from Abdullah Bin Abdul Rahman, from Abdullah Bin Al Qasim, from Salih bin Sahl who said,

‘I heard Abu Abdullah^{asws} and he^{asws} was saying: **‘their Light running in front of them and on their right: [57:12].** He^{asws} said: ‘Noor (Light) of the Imams^{asws} of the Momineen on the Day of Qiyamah would be running in front of the Momineen and on their right until they^{asws} descend them in their houses from the Paradise’.⁷⁰⁸

29- كا، الكافي علي بن محمد عن بعض أصحابنا عن الحسن بن محبوب عن محمد بن الفضل عن أبي الحسن الماضي ع قال: سألتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ مِنْهُمْ نُورِهِ قَالَ يُرِيدُونَ لِيُطْفِئُوا وَ لَآئِيَةَ أَمِيرِ الْمُؤْمِنِينَ ع بِأَفْوَاهِهِمْ

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

‘From Abu Al-Hassan Al-Maazy^{asws} (7th Imam^{asws}), said, ‘I asked Him^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **They are intending to extinguish the Light of Allah with their mouths [61:8].** He^{asws} said: ‘They are intending to extinguish the Wilayah of Amir Al-Momineen^{asws} with their mouths (by talking against it)’.

قُلْتُ وَ اللَّهُ مُنِّمُ نُورِهِ قَالَ ع وَ اللَّهُ مُنِّمُ الْإِمَامَةِ لِقَوْلِهِ عَزَّ وَ جَلَّ الَّذِينَ آمَنُوا بِاللَّهِ وَ رَسُولِهِ وَ النُّورِ الَّذِي أَنْزَلْنَا وَ النُّورُ هُوَ الْإِمَامُ

⁷⁰⁶ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 18 H 26

⁷⁰⁷ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 18 H 27

⁷⁰⁸ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 18 H 28

I said, 'The Words of the Exalted: **but Allah will Complete His light [61:8]**'. He^{asws} said: 'And Allah^{azwj} will Complete the Imamate. And the Imamate, it is the Light (النور), and these are the Words of the Mighty and Majestic: **Therefore believe in Allah and His Rasool and the Light which We Sent down [64:8]**'. He^{asws} said: 'The Light (النور), it is the Imam^{asws}'.

فُلْتُ هُوَ الَّذِي أُرْسِلَ رَسُولُهُ بِالْهُدَى وَ دِينِ الْحَقِّ قَالَ هُوَ الَّذِي أَمَرَ رَسُولُهُ بِالْوَلَايَةِ لَوْصِيهِ وَ الْوَلَايَةُ هِيَ دِينُ الْحَقِّ

I said, '**He is the One Who Sent His Rasool with the Guidance and the Religion of Truth [61:9]**'. He^{asws} said: 'He^{azwj} is Who Commanded His^{azwj} Rasool^{saww} with the Wilayah of his^{saww} successor^{asws}, and the Wilayah - is the Religion of the Truth'.

فُلْتُ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ قَالَ لِيُظْهِرَهُ عَلَى الْأَدْيَانِ عِنْدَ قِيَامِ الْقَائِمِ لِقَوْلِ اللَّهِ عَزَّ وَ حَلَّ وَ اللَّهُ مُتِمُّ نُورِهِ بِوَلَايَةِ الْقَائِمِ وَ لَوْ كَرِهَ الْكَافِرُونَ بِوَلَايَةِ عَلِيِّ ع

I said, '**in order to prevail it upon all the Religions [61:9]**'. He^{asws} said: 'To prevail it upon the entirety of the Religions during the rising of Al-Qaim^{asws}, due to the Words of Allah^{azwj} Mighty and Majestic: **but Allah will Complete His light [61:8]**, by the Wilayah of Al-Qaim^{asws}, and even if the Kafirs abhor the Wilayah of Ali^{asws}'.

فُلْتُ هَذَا تَنْزِيلٌ قَالَ نَعَمْ أَمَّا هَذِهِ الْحُرُوفُ فَتَنْزِيلٌ وَ أَمَّا عَزَبَةُ فَتَأْوِيلٌ.

I said, 'This is Revelation?' He^{asws} said: 'Yes. As for these letter, it is Revelation, and as for others, it is interpretation'.⁷⁰⁹

30- فس، تفسير القمي الحسين بن علي عن أبيه عن الحسين بن سعيد عن النضر عن القاسم بن سليمان عن سماعة عن أبي عبد الله ع في قوله يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ قَالَ الْحُسَيْنُ وَ الْحُسَيْنُ ع وَ يَجْعَلُ لَكُمْ نُورًا تَمْشُونَ بِهِ قَالَ إِمَامًا تَأْتَمُونَ بِهِ لِقَوْلِهِمْ أَهْلَ الْكِتَابِ أَلا يُقَدِّرُونَ عَلَى شَيْءٍ مِنْ فَضْلِ اللَّهِ وَ أَنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَ اللَّهُ ذُو الْفَضْلِ الْعَظِيمِ.

Tafseer Al Qummi – Al Husayn Bin Ali, from his father, from Al Husayn Bin Saeed, from Al Nazr, from Al Qasim Bin Suleyman, from Sama'at,

'From Abu Abdullah^{asws} regarding His^{azwj} Words: **He will Give you two portions from His Mercy [57:28]**. He^{asws} said: 'Al-Hassan^{asws} and Al-Husayn^{asws}, and He would Make a Light to be for you to be walking with [57:28], he^{saww} said: 'An Imam^{asws} they would be following with, **In order for the People of the Book to know that they are not able upon anything from the Grace of Allah, and surely the Grace is in the Hand of Allah. He Gives it to one He so Desires to, and Allah is with the Mighty Grace [57:29]**'.⁷¹⁰

31- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ النَّقَّافِيِّ عَنْ إِسْمَاعِيلَ بْنِ بَشَّارٍ عَنْ عَلِيِّ بْنِ الصَّفَّارِ الْحَضْرَمِيِّ عَنْ جَابِرِ الْجَعْفِيِّ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ حَلَّ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَ آمِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ قَالَ الْحُسَيْنُ وَ الْحُسَيْنُ ع

⁷⁰⁹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 18 H 29

⁷¹⁰ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 18 H 30

(The books) 'Kunz Jamie Al fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ibrahim Bin Muhammad Al Saqafy, from Ismail Bin Basshar, from Ali Bin Al Saqar Al Hazramy, from Jabir Al Jufy who said,

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **O you who believe! Fear Allah and believe in His Rasool, He will Give you two portions from His [57:28].** He^{asws} said: 'Al-Hassan^{asws} and Al-Husayn^{asws}.'

فُلْتُ وَ يَجْعَلُ لَكُمْ نُورًا تَمْشُونَ بِهِ قَالَ يَجْعَلُ لَكُمْ إِمَامًا تَأْتَمُونَ بِهِ.

I said, '**and He would Make a Light to be for you to be walking with, [57:28]**'. He^{asws} said: 'He^{azwj} will Make an Imam^{asws} for you all to be following with''⁷¹¹.

32- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ عَبْدِ الْعَزِيزِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ زَكْرِيَّا عَنْ أَحْمَدَ بْنِ عِيسَى بْنِ يَزِيدَ عَنِ الْحُسَيْنِ بْنِ زَيْدٍ قَالَ حَدَّثَنِي شُعَيْبُ بْنُ وَاقِدٍ قَالَ سَمِعْتُ الْحُسَيْنَ بْنَ زَيْدٍ يُحَدِّثُ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع عَنْ أَبِيهِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ص فِي قَوْلِهِ تَعَالَى يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ قَالَ الْحَسَنُ وَ الْحُسَيْنُ ع وَ يَجْعَلُ لَكُمْ نُورًا تَمْشُونَ بِهِ قَالَ عَلِيُّ ع.

(The books) 'Jamir Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Abdul Aziz Bin Yahya, from Muhammad Bin Zakiya, from Ahmad Bin Isa Bin Yazeed, from Al Husayn Bin Zayd who said, 'It was narrated to me by Shuab Bin Waqid who said, 'I heard Al Husayn Bin Zayd narrating,

'From Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws}, from Jabir Bin Abdullah Al-Ansari, from the Prophet^{saww} regarding the Words of the Exalted: **He will Give you two portions from His [57:28].** He^{saww} said: 'Al-Hassan^{asws} and Al-Husayn^{asws}. **and He would Make a Light to be for you to be walking with, [57:28],** he^{saww} said: 'Ali^{asws}''⁷¹².

33- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة عَلِيُّ بْنُ عَبْدِ اللَّهِ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ بْنِ مَيْمُونٍ عَنْ ابْنِ أَبِي شَيْبَةَ عَنْ جَابِرِ الْمُغَفَّرِيِّ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ قَالَ الْحَسَنُ وَ الْحُسَيْنُ ع وَ يَجْعَلُ لَكُمْ نُورًا تَمْشُونَ بِهِ قَالَ إِمَامٌ عَدَلٍ تَأْتَمُونَ بِهِ وَ هُوَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع.

(The books) 'Jamir Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Ali Bin Abdullah, from Ibrahim Bin Muhammad, from Ibrahim Bin Maymoun, from Ibn Abu Shayba, from Jabir Al Jufy,

'From Abu Ja'far^{asws} regarding the Words of Mighty and Majestic: **He will Give you two portions from His [57:28].** He^{saww} said: 'Al-Hassan^{asws} and Al-Husayn^{asws}. **and He would Make a Light to be for you to be walking with, [57:28].** He^{asws} said: 'A just Imam^{asws} they would be following with, and he is Ali^{asws} Bin Abu Talib^{asws}''⁷¹³.

34- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ عَبْدِ الْعَزِيزِ بْنِ يَحْيَى عَنِ الْمُغِيرَةِ بْنِ مُحَمَّدٍ عَنْ حُسَيْنِ بْنِ الْحَسَنِ الْمُرُوزِيِّ عَنِ الْأَحْوَلِ عَنْ عَمَّارِ بْنِ زُرَيْقٍ عَنْ ثَوْرِ بْنِ يَزِيدَ عَنْ خَالِدِ بْنِ مَعْدَانَ عَنْ كَعْبِ بْنِ عِيَّاضٍ قَالَ: طَعَنْتُ عَلِيَّ ع بَيْنَ يَدَيْ رَسُولِ اللَّهِ ص فَوَكَرَنِي فِي صَدْرِي ثُمَّ قَالَ يَا كَعْبُ إِنَّ لِعَلِيِّ ع نُورَيْنِ نُورًا فِي السَّمَاءِ وَ نُورًا فِي الْأَرْضِ فَمَنْ تَمَسَّكَ بِنُورِهِ أَدْخَلَهُ اللَّهُ الْجَنَّةَ وَ مَنْ أخطأهُ أَدْخَلَهُ النَّارَ فَبَشِّرِ النَّاسَ عَنِّي بِذَلِكَ.

⁷¹¹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 18 H 31

⁷¹² Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 18 H 32

⁷¹³ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 18 H 33

(The books) 'Jamir Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Abdul Aziz Bin Yahya, from Al Mugheira Bin Muhammad Bin Husayn Bin Al Hassan Al Marouzy, from Al Ahowl, from Ammar Bin Zureyq, from Sowr Bin Yazeed, from Khalid Bin Ma'dan, from Ka'ab Bin Iyaz who said,

'I spoke evil about Ali^{asws} in front of Rasool-Allah^{saww}, so he^{saww} prodded me in my chest, then said: 'O Ka'ab! For Ali^{asws} there are two Noors (lights), a Noor in the sky and a Noor in the earth, so the one who adheres with his^{asws} Noor, Allah^{azwj} would Enter him into the Paradise, and one who faults him^{asws}, He^{azwj} would Enter him into the Fire, so give glad tidings to the people with that on my^{saww} behalf'.⁷¹⁴

35- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة رُوِيَ عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ نُورِ وَجْهِ عَلِيِّ بْنِ أَبِي طَالِبٍ عِ سَبْعِينَ أَلْفَ مَلَكٍ يَسْتَغْفِرُونَ لَهُ وَ لِمُحِبِّهِ إِلَى يَوْمِ الْقِيَامَةِ.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel al Ayaat al Zaahira' – It is reported from Anas (well known fabricator) who said,

'Allah^{azwj} Created from the Noor (light) of the face of Ali^{asws} Bin Abu Talib^{asws}, seventy thousand Angels, seeking Forgiveness for him^{asws} (his^{asws} Shias) and for ones who love him^{asws}, up to the Day of Qiyamah'.⁷¹⁵

36- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ بْنِ حَاتِمٍ عَنْ إِسْمَاعِيلَ بْنِ إِسْحَاقَ عَنْ يَحْيَى بْنِ هَاشِمٍ عَنْ أَبِي الْجَائِدِ عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ قَالَ: يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُنِمْ نُورِهِ وَاللَّهُ لَوْ تَرَكَتُمْ هَذَا الْأَمْرَ مَا تَرَكَتَهُ اللَّهُ.

(The books) 'Kunz Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ali Bin Abdullah Bin Hatim, from Ismail Bin Is'haq, from Yahya Bin Hashim, from Abu Al Jaroud,

'From Abu Ja'far^{asws} having said: ***They are intending to extinguish the Light of Allah with their mouths but Allah will Complete His Light, [61:8].*** By Allah^{azwj}! Even if they were to neglect this matter (Al-Wilayah), Allah^{azwj} will not Leave it'.⁷¹⁶

37- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ وَهْبَانَ عَنْ أَحْمَدَ بْنِ جَعْفَرِ الصَّوِّفِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ الرَّبِيعِ عَنْ هَبَيْبِ بْنِ بَشِيرٍ عَنْ أَبِي إِسْحَاقَ الْحَارِثِيِّ بْنِ عَبْدِ اللَّهِ عَنْ عَلِيِّ ع قَالَ: صَعَدَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى أَهْلِ الْأَرْضِ نَظْرَةً فَأَخْتَارَنِي مِنْهُمْ ثُمَّ نَظَرَ ثَانِيَةً فَأَخْتَارَ عَلِيًّا أَحْيَى وَ زَيْدِي وَ وَارِثِي وَ وَصِيِّي وَ خَلِيفَتِي فِي أُمَّتِي وَ وَلِيَّ كُلِّ مُؤْمِنٍ بَعْدِي

(The books) 'Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Husayn, from Muhammad Bin Wahban, from Ahmad Bin Ja'far Al Asoul, from Ali Bin Al Husayn, from Humeyd Bin Al Rabie, from Haysam Bin Bashir, from Abu Is'haq Al Haris Bin Abdullah,

'From Ali^{asws} having said: 'Rasool-Allah^{saww} ascended the pulpit and said: 'Allah^{azwj} Looked at the people of the earth with a consideration and Chose me^{saww} from them. Then He^{azwj} Looked secondly and Chose Ali^{asws} as my^{saww} brother^{asws}, and my^{saww} Vizier, and my^{saww} inheritor, and my^{saww} successor^{asws}, and my^{saww} Caliph in my^{saww} community, and Guardian of every Momin after me^{saww}.

⁷¹⁴ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 18 H 34

⁷¹⁵ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 18 H 35

⁷¹⁶ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 18 H 36

مَنْ تَوَلَّاهُ تَوَلَّى اللَّهَ وَ مَنْ عَادَاهُ عَادَ اللَّهَ وَ مَنْ أَحَبَّهُ أَحَبَّ اللَّهَ وَ مَنْ أَبْغَضَهُ أَبْغَضَهُ اللَّهَ وَ اللَّهَ لَا يُجِبُّهُ إِلَّا مُؤْمِنٌ وَ لَا يُبْغِضُهُ إِلَّا كَافِرٌ وَ هُوَ نُورُ الْأَرْضِ
بَعْدِي وَ رُكْنُهَا وَ هُوَ كَلِمَةُ التَّقْوَى وَ الْعُرْوَةُ الْوُثْقَى

One who befriends him^{asws} Allah^{azwj} would befriend him, and one who is inimical to him^{asws} Allah^{azwj} would be inimical to him, and one who loves him^{asws}, Allah^{azwj} would Love him, and one who hates him^{asws}, Allah^{azwj} would Hate him. By Allah^{azwj}! No one will love him^{asws} except a Momin nor hate him^{asws} except a Kafir, and he^{asws} is a Noor (light) of the earth after me^{saww}, and its cornerstone, and he^{asws} is the Pious Word, and the Firmest Handhold’.

ثُمَّ تَلَا رَسُولُ اللَّهِ ص يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَ يَأْتِي اللَّهَ إِلَّا أَنْ يُسَمِّ نُورَهُ وَ لَوْ كَرِهَ الْكَافِرُونَ يَا أَيُّهَا النَّاسُ مَقَالِي هَذِهِ يُبَلِّغُهَا شَاهِدُكُمْ غَائِبِكُمْ
اللَّهُمَّ إِنِّي أَشْهَدُكَ عَلَيْهِمْ

Then Rasool-Allah^{saww} recited: ***They are intending to extinguish the Light of Allah with their mouths, and Allah Refused except that He would Complete His Light, and even though the Kafirs dislike it [9:32].*** O you people! These words of mine^{asws}, your present ones should deliver to your absent ones. O Allah^{azwj}! ^{saww} keep You^{azwj} as Witness upon them!

أَيُّهَا النَّاسُ وَ إِنَّ اللَّهَ نَظَرَ ثَالِثَةً وَ اخْتَارَ بَعْدِي وَ بَعْدَ أَحِي عَلِيٍّ بِنِ أَبِي طَالِبٍ ع أَخَذَ عَشْرَ إِمَاماً وَاحِداً وَ بَعْدَ وَاحِدٍ كُلِّمًا هَلَكَ وَاحِدٌ قَامَ وَاحِدٌ مِثْلُهُ
كَمَثَلِ بُحُورِ السَّمَاءِ كُلَّمَا غَابَتْ نَجْمٌ طَلَعَ بِحَمِّ هَذَاةً مَهْدِيُونَ لَا يَضُرُّهُمْ كَيْدٌ مَنْ كَادَهُمْ وَ خَدَّاهُمْ

O you people! And Allah^{azwj} Looked thirdly and Chose after me^{saww} and after my^{saww} brother^{asws} Ali^{asws} Bin Abu Talib^{asws}, eleven Imams^{asws}, one^{asws} after another^{asws}. Every time one^{asws} passes away, another one^{asws} like him^{asws} stands, like an example of the stars of the sky, every time a star disappears a star emerges. (They^{asws}) are guides, Guided, it does not harm them^{asws}, a plot of the one who plots against them^{asws} and their abandonment.

هُم حُجَّةُ اللَّهِ فِي أَرْضِهِ وَ شَهَادَةُ اللَّهِ عَلَى خَلْقِهِ مَنْ أَطَاعَهُمْ أَطَاعَ اللَّهَ وَ مَنْ عَصَاهُمْ عَصَى اللَّهَ هُمْ مَعَ الْقُرْآنِ وَ الْقُرْآنُ مَعَهُمْ لَا يَفَارِقُونَهُ حَتَّى يَرُدُّوا عَلَيَّ
الْحَوْضِ.

They^{asws} are the Divine Authorities of Allah^{azwj} in His^{azwj} earth and His^{azwj} witnesses upon His^{azwj} creatures. One who obeys them^{asws} obeys Allah^{azwj}, and one who disobeys them^{asws} disobeys Allah^{azwj}. They^{asws} are with the Quran and the Quran is with them^{asws}, not separating until they return to me^{saww} at the Fountain”⁷¹⁷.

38- كا، الكافي في الروضة عن علي بن محمد عن علي بن العباس عن علي بن محمد بن عمرو بن شمر عن جابر عن أبي جعفر ع قال في حديث طویل في قول الله عز وجل والنجم إذا هوى قال أقسم بقبر محمد ص إذا قبض ما ضلَّ صاحبكم بتفضيله أهل بيته

Al Kafi in Al Rowza (Volume 8) – From Ali Bin Muhammad, from Ali Bin Al Abbas, from Ali Bin Hammad, from Amro Bin Shimr, from Jabir,

‘From Abu Ja’far^{asws} having said in a lengthy Hadeeth regarding the Words of Allah^{azwj} Mighty and Majestic: ***(I Swear) by the star when it swoops down [53:1]:*** he^{asws} said; ‘(It means) I^{azwj} Swear by the (Holy) grave of Muhammad^{saww} when he^{saww} passes away, ***Your companion does not err*** - in giving out the virtues of the People^{asws} of his^{saww} Household.

⁷¹⁷ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 18 H 37

وَمَا عَوَىٰ وَ مَا يَنْطِقُ عَنِ الْهَوَىٰ يُقُولُ مَا يَنْتَكِلُمْ بِفَضْلِ أَهْلِ بَيْتِهِ بِهَوَاهُ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ إِنَّ هُوَ إِلَّا وَحْيِي يُوحَىٰ

and does not deviate [53:2] And he does not speak out of (personal) desire [53:3]. He^{azwj} is Saying that he^{saww} does not speak of the virtues of the People^{asws} of his^{saww} Household out of his^{saww} own desires, and these are the Words of Allah^{azwj} Mighty and Majestic: **Surely it is only a Revelation He Revealed [53:4].**

وَ قَالَ اللَّهُ عَزَّ وَ جَلَّ لِمُحَمَّدٍ ص قُلْ لَوْ أَنَّ عِنْدِي مَا تَسْتَعْتَجِلُونَ بِهِ لَتُضَيَّ الْأُمْرُ بَيْنِي وَ بَيْنَكُمْ قَالَ لَوْ أَنِّي أَمَرْتُ أَنْ أُعَلِّمَكُمُ الَّذِي أَخْتَمْتُمْ فِي صُدُورِكُمْ مِنْ اسْتِعْجَالِكُمْ بِمَوْتِي لَتَطَّلِمُوا أَهْلَ بَيْتِي مِنْ بَعْدِي

And Allah^{azwj} Mighty and Majestic Said to Muhammad^{saww}: **Say: 'If it was with me, what you are hastening with, the matter would have been decided between me and you, [6:58].** He^{saww} said: 'If I^{saww} had been Commanded, I^{saww} would have let you know of that which you are hiding in your chests, from your hastening my^{saww} expiry so you can oppress People of my^{saww} Household from after me^{saww}.

فَكَانَ مَثَلُكُمْ كَمَا قَالَ اللَّهُ عَزَّ وَ جَلَّ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ يَقُولُ أَضَاءَتْ الْأَرْضُ بِنُورِ مُحَمَّدٍ ص كَمَا تُضِيءُ الشَّمْسُ فَضَرَبَ اللَّهُ مَثَلًا مُحَمَّدٍ الشَّمْسِ وَ مَثَلِ الْوَصِيِّ الْقَمَرِ

Your example is as Allah^{azwj} Mighty and Majestic Said: **like the example of those who kindled a fire, but when it had illumined all around them, [2:17].** He^{azwj} is Saying the earth is illuminated with the Noor (light) of Muhammad^{saww} just as the sun illuminates. So, Allah^{azwj} Struck an example of Muhammad^{saww} (with) the sun and an example of the successor^{asws} (with) the moon.

وَ هُوَ قَوْلُهُ عَزَّ دِكْرُهُ جَعَلَ الشَّمْسُ ضِيَاءً وَ الْقَمَرَ نُورًا وَ قَوْلُهُ وَ آيَةٌ لَهُمُ اللَّيْلُ نَسَلَخْنَا مِنْهُ النَّهَارَ فَإِذَا هُمْ مُظْلِمُونَ وَ قَوْلُهُ عَزَّ وَ جَلَّ ذَهَبَ اللَّهُ بِنُورِهِمْ وَ تَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ يَعْنِي فُضِّضَ مُحَمَّدٌ فَظَهَرَتِ الظُّلْمَةُ فَلَمْ يُبْصِرُوا فَضَّلَ أَهْلَ بَيْتِهِ وَ هُوَ قَوْلُهُ عَزَّ وَ جَلَّ وَ إِنْ تَدْعُوهُمْ إِلَى الْهُدَىٰ لَا يَسْمَعُوا وَ تَرَاهُمْ يَنْظُرُونَ إِلَيْكَ وَ هُمْ لَا يُبْصِرُونَ

And it is His^{azwj} Word, Mighty is His^{azwj} Mention: **Made the sun a brightness and the moon a light, [10:5];** and His^{azwj} Word: **And a Sign to them is the night. We Withdraw the day from it, so then they are in darkness [36:37];** and the Words of Mighty and Majestic: **Allah Took away their light, and left them in darkness – not seeing [2:17],** meaning Muhammad^{saww} passes away and the darkness will appear, so they will not be seeing the merits of the People^{asws} of his^{saww} Household, and it His^{azwj} Word Mighty and Majestic: **And even if you do invite them to Guidance, they will not be listening, and you will see them looking towards you and they are not seeing [7:198].**

ثُمَّ إِنَّ رَسُولَ اللَّهِ ص وَضَعَ الْعِلْمَ الَّذِي كَانَ عِنْدَهُ عِنْدَ الْوَصِيِّ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ اللَّهُ نُورُ السَّمَاوَاتِ وَ الْأَرْضِ يَقُولُ أَنَا هَادِي السَّمَاوَاتِ وَ الْأَرْضِ مَثَلُ الْعِلْمِ الَّذِي أُعْطِيْتَهُ وَ هُوَ نُورِي الَّذِي يُهْتَدَىٰ بِهِ مَثَلُ الْمَشْكَاتِ فِيهَا الْمِصْبَاحُ فَالْمِشْكَاتُ قَلْبُ مُحَمَّدٍ ص وَ الْمِصْبَاحُ النُّورُ الَّذِي فِيهِ الْعِلْمُ

Then Rasool-Allah^{saww} placed the knowledge which was with him^{saww}, to be with the successor^{asws}, and it is the Word of Allah^{azwj} Mighty and Majestic: **Allah is Light of the skies and the earth [24:35],** Saying: "I^{azwj} am the Guide of the skies and the earth. An example of the knowledge which I^{azwj} Give, and it is My^{azwj} Light which you can be guided with is an

example of the niche, in it is the lamp". So the niche is the heart of Muhammad^{saww}, and the lamp is the light which is in it, the knowledge.

وَقَوْلُهُ الْمِصْبَاحِ فِي رُجَاحَةٍ يَقُولُ إِنِّي أُرِيدُ أَنْ أَقْبِضَكَ فَاجْعَلِ الَّذِي عِنْدَكَ عِنْدَ الْوَصِيِّ كَمَا يُجْعَلُ الْمِصْبَاحُ فِي الرُّجَاحَةِ كَأَنَّهَا كَوَّكَبٌ ذُرِّيٌّ فَأَعْلَمَهُمْ
فَضَلَ الْوَصِيِّ تَوْفَقَهُ مِنْ شَجَرَةٍ مُبَارَكَةٍ

And His^{azwj} Words: **the lamp is in a glass**, He^{azwj} is Saying: "I^{azwj} Want to Expire you^{saww}, therefore make that which is with you^{saww} to be with the successor^{asws}", just as He^{azwj} Made the lamp to be in the glass: **as if it is a brightly shining star**. So, he^{saww} taught them the merit of the successor^{asws}, **ignited from a Blessed tree of olives**.

فَأَصْلُ الشَّجَرَةِ الْمُبَارَكَةِ إِبْرَاهِيمَ ع وَهُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ رَحْمَتُ اللَّهِ وَ بَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ مَجِيدٌ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ إِنَّ اللَّهَ اصْطَفَى آدَمَ وَ نُوحًا وَ آلَ إِبْرَاهِيمَ وَ آلَ عِمْرَانَ عَلَى الْعَالَمِينَ ذُرِّيَّتَهُ بَعْضُهَا مِنْ بَعْضٍ وَ اللَّهُ سَمِيعٌ عَلِيمٌ

The origin of the Blessed tree is Ibrahim^{as}, and it is the Word of Allah^{azwj} Mighty and Majestic: **The Mercy of Allah and His Blessings are upon you, the People of the Household, surely He is Praised, Glorious [11:73]**; and it is the Word of Allah^{azwj} Mighty and Majestic: **Surely Allah chose Adam and Noah and the progeny of Ibrahim and the progeny of Imran above the worlds [3:33] Offspring, one being from the other; and Allah is Hearing, Knowing [3:34]**.

لَا شَرْقِيَّةَ وَ لَا غَرْبِيَّةَ يَقُولُ لَسْتُمْ بِيَهُودٍ فَتُصَلُّوا قِبَلَ الْمَغْرِبِ وَ لَا نَصَارَى فَتُصَلُّوا قِبَلَ الْمَشْرِقِ وَ أَنْتُمْ عَلَى مِلَّةِ إِبْرَاهِيمَ ص وَ قَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَ لَا نَصْرَانِيًّا وَ لَكِنْ كَانَ حَنِيفًا مُسْلِمًا وَ مَا كَانَ مِنَ الْمُشْرِكِينَ

neither eastern nor western – He^{azwj} is Saying: "You aren't Jews facing the west, nor Christians facing the east, and you are upon the Religion of Ibrahim^{as}". And Allah^{azwj} Mighty and Majestic has Said: **Ibrahim was neither a Jew nor a Christian, but he was (an) upright (man), a Muslim (submitter), and he was not from the Polytheists [3:67]**.

وَ قَوْلُهُ عَزَّ وَ جَلَّ يَكَادُ زَيْتُهَا يُضِيءُ وَ لَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ يَقُولُ مَثَلُ أَوْلَادِكُمُ الَّذِينَ يُوَلَّدُونَ مِنْكُمْ مَثَلُ الرَّيْتِ
الَّذِي يُعْصَرُ مِنَ الرَّيْتُونَ

And the Words of the Mighty and Majestic: **Its oil almost illuminates and even though fire does not touch it. Light upon Light. Allah Guides to His Light ones He so Desires to** - He^{azwj} is Saying: "And example of your children, those being born from you^{saww} is an example of the oil which is squeezed from the olives"

يَكَادُ زَيْتُهَا يُضِيءُ وَ لَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ يَقُولُ يَكَادُونَ أَنْ يَتَكَلَّمُوا بِالنُّبُوَّةِ وَ لَوْ لَمْ يُنزلْ عَلَيْهِمْ مَلَكٌ.

Its oil almost illuminates and even though fire does not touch it. Light upon Light. Allah Guides to His Light ones He so Desires to – He^{azwj} is Saying: "They^{asws} are almost speaking with the Prophet-hood, and even though the Angel did not descend upon them^{asws}",⁷¹⁸

⁷¹⁸ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 18 H 38

39- بي، الغيبة للنعماني الكليني عن محمد بن يحيى عن ابن عيسى عن ابن محبوب عن عبد العزيز العبدي عن ابن أبي يعفور قال: قلت لأبي عبد الله ع إني أخالط الناس فيكثر عجيبي من أقوام لا يتوالونكم ولا يتوالون فلاناً ولا فلاناً لهم أمانة وصدق وفاء وأقوام يتوالونكم ليس لهم تلك الأمانة ولا الوفاء ولا الصدق

(The book) 'Al Ghayba' of Al Numany – Al Kulayni, from Muhammad Bin Yahya, from Ibn Isa, from Ibn Mahboub, from Abdul Al Aziz Al Abdy, from Ibn Abu Yafour who said,

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

قال فاستوى أبو عبد الله ع جالساً وأقبل عليّ كالمغضب ثم قال لا دين لمن دان بولاية إمام جائر ليس من الله ولا عتب على من دان بولاية إمام عادل من الله

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

قلت لا دين لأولئك ولا عتب على هؤلاء

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

ثم قال أ لا تسمع قول الله عز وجل وحل الله ولي الذين آمنوا يخرجهم من الظلمات إلى النور من ظلمات الذنوب إلى نور التوبة أو المغفرة لولايتهم كل إمام عادل من الله

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

قال والذين كفروا أولياؤهم الطاغوت يخرجونهم من النور إلى الظلمات فأبى نور يكون للكافرين فيخرج منه إيماناً عنى بهذا أنهم كانوا على نور الإسلام فلما تولوا كل إمام جائر ليس من الله خرجوا بولايتهم إياهم من نور الإسلام إلى ظلمات الكفر فأوجب الله لهم النار مع الكفار فقال أولئك أصحاب النار هم فيها خالدون.

And He^{azwj} Said **and (as for) those who are committing Kufr, their guardian is the tyrant who extracts them from the Light into the (multitude of) darkness [2:257]**. But rather it Means by this that they were upon the light of Al-Islam. So when they took as guardians every tyrannical imam (leader) who wasn't from Allah^{azwj} Mighty and Majestic, they exited from the light of Al-Islam due to their befriending them, to the darkness of the disbelief.

Thus, Allah^{azwj} Obligated the Fire for them along with the disbelievers **these are the inmates of the Fire; they would be in it eternally [2:257]**’⁷¹⁹.

40- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ قَالَ حَدَّثَنَا أَصْحَابُنَا أَنَّ أَبَا الْحُسَيْنِ ع كَتَبَ إِلَى عَبْدِ اللَّهِ بْنِ جُنْدَبٍ قَالَ لِي عَلِيُّ بْنُ الْحُسَيْنِ ع إِنَّ مَثَلَنَا فِي كِتَابِ اللَّهِ كَمَثَلِ الْمَشْكَاةِ وَالْمَشْكَاةُ فِي الْقِنْدِيلِ فَتَحْنُ الْمَشْكَاةُ فِيهَا مِصْبَاحٌ وَالْمِصْبَاحُ مُحَمَّدٌ الْمِصْبَاحُ فِي رُجَاحِهِ نَحْنُ الرَّجَاحَةُ تَوْقَدُ مِنْ شَجَرَةِ مَبَارَكَةٍ عَلَيَّ زَيْتُونَةٍ مَعْرُوفَةٍ

(The books) ‘Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Al Husayn Bin Ahmad, from Muhammad Bin Isa, from Yunus who said, ‘Our companions narrated,

‘Abu Al-Hassan^{asws} wrote to Abdullah Bin Jundab who said, ‘Ali^{asws} Bin Al-Husayn^{asws} said to me: ‘Our^{asws} example in the Book of Allah^{azwj} is like an example of the niche, and the niche is in the lantern. So, we^{asws} are the niche, **wherein is a lamp**, and the niche is Muhammad^{saww}. **the lamp is in a glass** – we^{asws} are the glass **ignited from a Blessed tree of olives** – Ali^{asws}, well-known.

لَا شَرْعِيَّةَ وَ لَا عَرَبِيَّةَ لَا مُنْكَرَةَ وَ لَا دَعِيَّةَ يَكَادُ زَيْتُهَا يُضِيءُ وَ لَوْ لَمْ تَمْسَسْهُ نَارُ نُورِ الْقُرْآنِ عَلَى نُورِ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ وَ يَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ وَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ بِأَنْ يَهْدِيَ مَنْ أَحَبَّ إِلَى وَلَا يَتَّبِعَا.

neither eastern nor western – neither denier nor a caller, **Its oil almost illuminates and even though fire does not touch it. Light** - the Quran, **upon Light. Allah Guides to His Light ones He so Desires to, and Allah Strikes examples for the people, and Allah is Knowing of all things [24:35]**, with that He^{azwj} Guided one He^{azwj} Loves to our^{asws} Wilayah”⁷²⁰.

41- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة عَنْ عَمْرٍو بْنِ شَمْرِ عَنْ جَابِرٍ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع عَنْ هَذِهِ الْآيَةِ فَقَالَ وَ الَّذِينَ كَفَرُوا بِنُورِ أُمِّيَّةٍ أَعْمَانُهُمْ كَسْرَابٍ بَقِيَعَةٍ يَحْسَبُهُ الظَّمْآنُ مَاءً وَ الظَّمْآنُ نَعْتَلُ فَيَنْطَلِقُ بِهِمْ فَيَمُوتُ أَوْ رَدُّكُمْ الْمَاءَ حَتَّى إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئاً وَ وَجَدَ اللَّهُ عِنْدَهُ فَوْقَاهُ حِسَابَهُ وَ اللَّهُ سَرِيعُ الْحِسَابِ.

(The books) ‘Jamie Al Fawaid’ and ‘Taweel al Ayaat Al Zaahira’ – From Amro Bin Shimir, from Jabir who said,

‘I asked Abu Ja’far^{asws} about this Verse: **‘And those who commit Kufr,- the clan of Umayya, their deeds are like a distant mirage. The thirsty one reckons it to be water,** - and the thirsty one is Na’sal (Umar). He would go with them and say, I will take you to the water’, **until when he comes to it, he does not find anything, and he would find Allah, in Whose Presence He will Fulfil his Recompense, and Allah is Swift in Reckoning [24:39]**”⁷²¹.

42- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة عَنْ مُحَمَّدِ بْنِ جُمُهِورٍ عَنْ حَمَّادٍ عَنْ حَرِيْزٍ عَنِ الْحَكَمِ بْنِ مُهْرَانَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِهِ عَزَّ وَ جَلَّ أَوْ كَظُلُمَاتٍ فِي بَحْرِ لُجِّي يَعْنَاهُ مَوْجٌ مِنْ فَوْقِهِ مَوْجٌ قَالَ أَصْحَابُ الْجَمَلِ وَ صِمْيَنَ وَ النَّهْرَوَانَ

(The book) ‘Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – From Muhammad Bin Jamhour, from Hammad, from hareez, from Al Hakam, from Al Hakam Bin Humran who said,

⁷¹⁹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 18 H 39

⁷²⁰ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 18 H 40

⁷²¹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 18 H 41

'I asked Abu Abdullah^{asws} about the Words of Mighty and Majestic: **Or like the darkness in the fathomless ocean, a wave covers it from above a wave**, - he^{asws} said: 'Companions of (battles of) the camel, and Siffeen, and Al-Naharwan.

مِنْ فَوْقِهِ سَحَابٌ ظَلَمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ قَالَ بُنُو أُمَيَّةٍ إِذَا أَخْرَجَ يَدَهُ يَعْجِي أَمِيرَ الْمُؤْمِنِينَ فِي ظُلُمَاتِهِمْ لَمْ يَكُنْ يَرَاهَا أَيُّ إِذَا نَطَقَ بِالْحِكْمَةِ بَيْنَهُمْ لَمْ يَقْبَلْهَا مِنْهُ أَحَدٌ إِلَّا مَنْ أَقْرَبَ بِوَلَايَتِهِ ثُمَّ بِإِيمَانَتِهِ

(As for): '**(and) from above it is a cloud; darkness on top of each other**. – He^{asws} said: 'The clan of Umayya. **When he holds out his hand**, - meaning Amir Al-Momineen^{asws} in their darkness, **he almost cannot see it** – i.e., when he^{asws} speaks with the wisdom between them, no one accepts it from him^{asws} except one who acknowledges with his^{asws} Wilayah, then with his^{asws} Imamate.

وَمَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُورٍ أَيُّ مَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ إِمَامًا فِي الدُّنْيَا فَمَا لَهُ فِي الْآخِرَةِ مِنْ نُورٍ إِمَامٍ يُرْشِدُهُ وَ يَتَّبِعُهُ إِلَى الْجَنَّةِ.

And one for whom Allah does not Make light to be for him, [24:40] – i.e., one for whom does not Make an Imam^{asws} to be for him in the world, so there would not be for him in the Hereafter any Noor (light) of an Imam^{asws}, guiding him, and he can follow him^{asws} to the Paradise".⁷²²

⁷²² Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 18 H 42

باب 19 رفعة بيوتهم المقدسة في حياتهم و بعد وفاتهم ع و أنها المساجد المشرفة

CHAPTER 19 – THEIR^{asws} HOLY HOUSES ARE RAISED DURING THEIR^{asws} LIFETIMES AND AFTER THEIR^{asws} EXPIRY, AND THESE ARE THE NOBLE MASJIDS (PLACES OF SAJDAH)

1- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنِ الْمُنْذِرِ بْنِ مُحَمَّدِ الْقَابُوسِيِّ عَنِ أَبِيهِ عَنِ عَمِّهِ عَنِ أَبِيهِ عَنِ أَبَانَ بْنِ تَعْلَبٍ عَنْ نُفَيْعِ بْنِ الْحَارِثِ عَنْ أَنَسِ بْنِ مَالِكٍ وَ عَنْ بُرَيْدَةَ قَالَا قَرَأَ رَسُولُ اللَّهِ ص فِي بُيُوتِ أَدْنِ اللَّهِ أَنْ تُرْفَعَ وَ يُذَكَّرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْعُدُوِّ وَ الْأَصَالِ فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ أَيُّ بُيُوتٍ هَذِهِ يَا رَسُولَ اللَّهِ

(The books) ‘Jamie Al Fawaid’ and ‘Taweel Al Ayaat’ – Muhammad Bin Al Abbas, from Al Munzir Bin Muhammad Al Qabusy, from his father, from his uncle, from his father, from Aban Bin Taglub, from Nfie Bin Al Haris, from Anas Bin Malik (well-known fabricator), and from Bureyda, they both said,

‘Rasool-Allah^{saww} recited: **(The Light is) in houses which Allah has Allowed to be Exalted and His Name is being Mentioned in these; Glorifying Him therein in the mornings and the evenings [24:36].** A man stood up to him^{saww} and said, ‘Which house are these, O Rasool-Allah^{saww}?’

فَقَالَ بُيُوتِ الْأَنْبِيَاءِ فَقَامَ إِلَيْهِ أَبُو بَكْرٍ فَقَالَ يَا رَسُولَ اللَّهِ هَذَا الْبَيْتُ مِنْهَا وَ أَشَارَ إِلَى بَيْتِ عَلِيٍّ وَ فَاطِمَةَ ع قَالَ نَعَمْ مِنْ أَفْضَلِهَا.

He^{asws} said: ‘Houses of the Prophets^{as}’. Abu Bakr stood up to him^{saww} and said, ‘O Rasool-Allah^{saww}! Is this house from it?’, and he gestured towards the house of Ali^{asws} and (Syeda) Fatima^{asws}. He^{saww} said: ‘Yes, from its superior’⁷²³.

2- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنِ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ أَبِيهِ عَنِ جَدِّهِ عَنِ مُحَمَّدِ بْنِ الْحَمِيدِ عَنِ مُحَمَّدِ بْنِ الْمُضَيْبِ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فِي بُيُوتِ أَدْنِ اللَّهِ أَنْ تُرْفَعَ وَ يُذَكَّرَ فِيهَا اسْمُهُ قَالَ بُيُوتِ مُحَمَّدٍ رَسُولِ اللَّهِ ص ثُمَّ بُيُوتِ عَلِيٍّ ع مِنْهَا.

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Muhamad Bin Al Hassan Bin Ali, from his father, from his grandfather, from Muhammad Bin Al Hameed, from Muhammad Bin Al Fuzeyl who said,

‘I asked Abu Al-Hassan^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **(The Light is) in houses which Allah has Allowed to be Exalted and His Name is being Mentioned in these; [24:36].** He^{asws} said: ‘Houses of Muhammad^{saww} Rasool-Allah^{saww}, then houses of Ali^{asws} is from these’⁷²⁴.

3- فض، كتاب الروضة عن ابن عباس قال: كُنْتُ فِي مَسْجِدِ رَسُولِ اللَّهِ ص وَ قَدْ قَرَأَ الْقَارِي فِي بُيُوتِ أَدْنِ اللَّهِ أَنْ تُرْفَعَ وَ يُذَكَّرَ فِيهَا اسْمُهُ الْآيَةَ فَقُلْتُ يَا رَسُولَ اللَّهِ مَا الْبُيُوتُ فَقَالَ بُيُوتِ الْأَنْبِيَاءِ وَ أَوْمَأَ يَدِهِ إِلَى مَنْزِلِ فَاطِمَةَ ع.

Kitab Al Rowza, from Ibn Abbas who said,

⁷²³ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 19 H 1

⁷²⁴ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 19 H 2

'I was in the Masjid of Rasool-Allah^{sawww}, and the reciter had recited: **(The Light is) in houses which Allah has Allowed to be Exalted and His Name is being Mentioned in these; [24:36]** – the Verse. I said, 'O Rasool-Allah^{sawww}! What are these houses?' He^{sawww} said: 'Houses of the Prophets^{asr}, and he^{sawww} gestured with his^{sawww} hand towards the house of (Syeda) Fatima^{asws} 725.

4- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ هَمَّامِ بْنِ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَيْسَى بْنِ دَاوُدَ قَالَ حَدَّثَنَا الْإِمَامُ مُوسَى بْنُ جَعْفَرٍ عَنْ أَبِيهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فِي بُيُوتِ أَذْنِ اللَّهِ أَنْ تُرْفَعَ وَ يُذَكَّرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْعُدُوِّ وَ الْأَصَالِ رِجَالٌ

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Muhammad Bin Hammam, from Muhammad Bin Ismail, from Isa Bin Dawood who said,

'It was narrated to us by the Imam Musa Bin Ja'far^{asws}, from his^{asws} father^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **(The Light is) in houses which Allah has Allowed to be Exalted and His Name is being Mentioned in these; Glorifying Him therein in the mornings and the evenings [24:36]**.

قَالَ بُيُوتِ آلِ مُحَمَّدٍ ص بَيْتِ عَلِيٍّ وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ وَ حَمْرَةَ وَ جَعْفَرٍ ع

He^{asws} said: 'Houses of the Progeny^{asws} of Muhammad^{sawww} – house of Ali^{asws}, and (Syeda) Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and Hamza^{asws}, and Ja'far^{asws}.

قُلْتُ بِالْعُدُوِّ وَ الْأَصَالِ

I said, '(What about): **in the mornings and the evenings [24:36]**'. He^{asws} said: 'The Salat during its timings'.

قَالَ الصَّلَاةُ فِي أَوْقَاتِهَا قَالَ ثُمَّ وَصَفَهُمُ اللَّهُ عَزَّ وَ جَلَّ وَ قَالَ رِجَالٌ لَا تُلْهِيهِمْ بَيْعَةٌ وَ لَا نَيْعٌ عَنْ ذِكْرِ اللَّهِ وَ إِقَامِ الصَّلَاةِ وَ إِيْتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَ الْأَبْصَارُ قَالَ هُمْ الرِّجَالُ لَمْ يَخْلُطِ اللَّهُ مَعَهُمْ غَيْرَهُمْ

He^{asws} said: 'The Allah^{azwj} Mighty and Majestic Described them^{asws}: **Men whom neither trading nor selling diverts them from the Zikr of Allah and establishing the Salat and giving the Zakat. They are fearing a Day in which the hearts and the sights would be overturned [24:37]**. They^{asws} are men who do not mingle others while (remembering) Allah^{azwj}.

ثُمَّ قَالَ لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا عَمِلُوا وَ يَزِيدَهُمْ مِنْ فَضْلِهِ قَالَ مَا اخْتَصَّهُمْ بِهِ مِنَ الْمَوَدَّةِ وَ الطَّاعَةِ الْمَفْرُوضَةِ وَ صِيَرَهُمْ مَأْوَاهُمْ الْجَنَّةَ وَ اللَّهُ يَزُرُّ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ.

Then He^{azwj} Said: **For Allah to Recompense them excellently for what they are doing and Increase (for) them from His Grace [24:38]**. What Allah^{azwj} Particularised them^{asws} with, from the cordiality, and the Obligatory obedience, and Rendered their^{asws} abode to be the Paradise, **and Allah Graces one He so Desires to, without measure [24:38]**'.

⁷²⁵ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 19 H 3

و يَعْضُدُهُ قَوْلُ النَّبِيِّ ص الْمَسَاجِدُ بُيُوتُ اللَّهِ فِي الْأَرْضِ وَ هِيَ تُضِيءُ لِأَهْلِ السَّمَاءِ كَمَا تُضِيءُ النَّخُومُ لِأَهْلِ الْأَرْضِ.

And it is supported by the words of the Prophet^{sawww}; ‘The Masjids are houses of Allah^{azwj} in the earth, and these shine for the people of the sky just as the stars shine for the people of the earth’.⁷²⁶

5- وَ رُوِيَ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ ع أَنَّهُمْ قَوْمٌ إِذَا حَضَرَتِ الصَّلَاةُ تَرَكُوا التَّجَارَةَ وَ انْطَلَقُوا إِلَى الصَّلَاةِ وَ هُمْ أَكْبَرُ أَجْرًا مِمَّنْ لَمْ يَتَّجِرُوا.

And it is reported from Abu Ja’far^{asws} and Abu Abdullah^{asws}: ‘They are a people, when the Salat presents, they leave the trading and they go to the Salat, and they are of mighty Recompense than the ones who do not trade’.⁷²⁷

6- فس، تفسير القمي مُحَمَّدُ بْنُ هَمَّامٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ مَالِكٍ عَنِ الْقَاسِمِ بْنِ الرَّبِيعِ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنْ مَنْخَلٍ عَنْ جَابِرٍ عَنِ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ تَعَالَى فِي بُيُوتِ الَّذِينَ أُذِنَ لَهُمْ أَنْ يُزْفَعُوا وَ يُذَكَّرُوا فِيهَا اسْمُهُ قَالَ هِيَ بُيُوتُ الْأَنْبِيَاءِ وَ بُيُوتُ عَلِيِّ ع مِنْهَا.

Tafseer Al Qummi – Muhammad Bin Hammam, from Ja’far Bin Muhammad Bin Malik, from Al Qasim bin Al Rabie, from Muhammad Bin Sinan, from Ammar Bin Marwan, from Munakhal, from Jabir,

‘From Abu Ja’far^{asws} regarding the Words of the Exalted: **(The Light is) in houses which Allah has Allowed to be Exalted and His Name is being Mentioned in these; [24:36]**. He^{asws} said: ‘These are houses of the Prophets^{as} and house of Ali^{asws} is from these’.⁷²⁸

7- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ حَنَانٍ عَنْ سَالِمِ بْنِ الْحُنَاطِ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع عَنْ قَوْلِ اللَّهِ فَأَخْرَجْنَا مَنْ كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِنَ الْمُسْلِمِينَ فَقَالَ أَبُو جَعْفَرٍ ع أَلْ مُحَمَّدٍ ص لَمْ يَبْقَ فِيهَا غَيْرُهُمْ.

Al Kafi – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Hanan, from Salim Al Hannat who said,

‘I asked Abu Ja’far^{asws} about the Words of Allah^{azwj}: **So we brought out ones from the Momineen who were in it [51:35] But We did not find therein apart from a (single) household of the submitters [51:36]**. Abu Ja’far^{asws} said: ‘The Progeny^{asws} of Muhammad^{sawww}. There did not remain anyone in it apart from them^{asws}’.⁷²⁹

8- ل، الخصال ابْنُ إِدْرِيسَ عَنْ أَبِيهِ عَنِ الْأَشْعَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ الرَّزَّازِيِّ عَنِ ابْنِ أَبِي عَثْمَانَ عَنْ مُوسَى بْنِ بَكْرِ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ تَعَالَى اخْتَارَ مِنَ الْبُيُوتَاتِ أَرْبَعَةً فَقَالَ عَزَّ وَ جَلَّ إِنَّ اللَّهَ اصْطَفَى آدَمَ وَ نُوحًا وَ آلَ إِبْرَاهِيمَ وَ آلَ عِمْرَانَ عَلَى الْعَالَمِينَ الْخَيْرَ.

(The book) ‘Al Khisal’ - Ibn Idrees, from Al Ash’ary, from Abu Abdullah Al Razy, from Ibn Abu Usman, from Musa Bin Bakr,

‘From Abu Al-Hassan^{asws} the 1st having said: ‘Rasool-Allah^{sawww} said: ‘Allah^{azwj} the Exalted Chose from the houses, four. So, the Mighty and Majestic Said: **‘Surely Allah chose Adam**

⁷²⁶ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 19 H 4

⁷²⁷ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 19 H 5

⁷²⁸ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 19 H 6

⁷²⁹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 19 H 7

and Noah and the progeny of Ibrahim and the progeny of Imran above the worlds [3:33]”⁷³⁰.

9- ج، الإحتجاج عن ابن نُبَاتَةَ قَالَ: كُنْتُ جَالِسًا عِنْدَ أَمِيرِ الْمُؤْمِنِينَ ع فَجَاءَ ابْنُ الْكَوَاةِ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ لَيْسَ الْبِرُّ بِأَنَّ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَ لَكِنَّ الْبِرَّ مَنْ آتَى وَ أَتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا

(The book) ‘Al Ihtijaj’, from Ibn Nubata who said,

‘I was seated in the presence of Amir Al-Momineen^{asws} and Ibn Al-Kawa came and said, ‘O Amir Al-Momineen^{asws}! The Words of Allah^{azwj} Mighty and Majestic: **and it isn’t righteousness that you should be coming to the houses from its backs, but the righteous is one who fears; and come to the houses from its doors; [2:189].**

وَ قَالَ ع نَحْنُ الْبُيُوتُ الَّتِي أَمَرَ اللَّهُ أَنْ يُؤْتَى مِنْ أَبْوَابِهَا وَ نَحْنُ بَابُ اللَّهِ وَ بُيُوتُهُ الَّتِي يُؤْتَى مِنْهُ فَمَنْ بَايَعَنَا وَ أَقْرَبَ بَوْلَانِنَا فَقَدْ آتَى الْبُيُوتَ مِنْ أَبْوَابِهَا وَ مَنْ خَالَفَنَا وَ فَضَّلَ عَلَيْنَا غَيْرَنَا فَقَدْ آتَى الْبُيُوتَ مِنْ ظُهُورِهَا.

So, he^{asws} said: ‘We^{asws} are the Houses which Allah^{azwj} has Commanded that you should be coming from its Doors. We^{asws} are the Door of Allah^{azwj}, and His^{azwj} Houses which you should be entering from these. The one who has pledged his allegiance to us^{asws}, and acknowledges our^{asws} Wilayah, so he has come to the Houses from its Doors; and the one who has opposed us^{asws}, and preferred others over us^{asws}, so he has come to the Houses from its backs”⁷³¹.

10- كا، الكافي العدة عن البرقي عن محمد بن علي عن محمد بن الفضل عن الثمالي عن أبي جعفر ع قال: أتى قَتَادَةُ بْنُ دِيَامَةَ الْبَصْرِيَّ أَبَا جَعْفَرٍ ع فَقَالَ لَهُ أَنْتَ فَعِيهِ أَهْلُ الْبَصْرَةِ قَالَ نَعَمْ

Al Kafi – The number, from Al Barqi, from Muhammad Bin Ali, from Muhammad Al Fuzeyl, from Al Sumaly,

‘From Abu Ja’far^{asws} having said: ‘Qatadah Bin Diama Al-Basry came to Abu Ja’far^{asws}. He^{asws} said to him: ‘Are you a jurist of the people of Al-Basra?’ He said, ‘Yes’.

فَقَالَ لَهُ أَبُو جَعْفَرٍ ع وَجُحَاكَ يَا قَتَادَةُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ خَلْقًا مِنْ خَلْقِهِ فَجَعَلَهُمْ حُجَجًا عَلَى خَلْقِهِ فَهُمْ أَوْلَادٌ فِي أَرْضِهِ فَوَامٌّ بِأَمْرِهِ يُجْبَأُ فِي عِلْمِهِ اصْطَفَاهُمْ قَبْلَ خَلْقِهِ أَظْلَمَ عَنْ يَمِينِ عَرْشِهِ

Abu Ja’far^{asws} said to him: ‘Woe be to you, O Qatada! Allah^{azwj} Mighty and Majestic Created creatures from His^{azwj} creatures and Made them^{asws} are Divine Authorities, so they^{asws} are pegs in His^{azwj} earth standing with His^{azwj} Command, captains regarding His^{azwj} Knowledge. He^{azwj} Chose them^{asws} before His^{azwj} creatures as shadows on the right of His^{azwj} Throne’.

قَالَ فَسَكَتَ قَتَادَةُ طَوِيلًا ثُمَّ قَالَ أَصْلَحَكَ اللَّهُ وَ اللَّهُ لَقَدْ جَلَسْتُ بَيْنَ يَدَيْ الْفُقَهَاءِ وَ قَدَامَ ابْنِ عَبَّاسٍ فَمَا اضْطَرَبْتُ قَلْبِي قَدَامَ وَاحِدٍ مِنْهُمْ مَا اضْطَرَبْتُ قَدَامَكَ

⁷³⁰ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 19 H 8

⁷³¹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 19 H 9

He (the narrator) said, 'Qatada was silent for a long time, then said, 'May Allah^{azwj} Keep you^{asws} well! By Allah^{azwj}! I have sat in front of the jurists and faced Ibn Abbas, but my heart did not tremble in front of any one of them what it trembles in front of you^{asws}'.

فَقَالَ لَهُ أَبُو جَعْفَرٍ عَ أَ تَدْرِي أَيْنَ أَنْتَ بَيْنَ يَدَيْ بُيُوتِ أَدْنِ اللَّهِ أَنْ تُرْفَعَ وَ يُذَكَّرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْعُدُوِّ وَ الْأَصَالِ رِحَالٌ لَا تُلْهِهِمْ تِجَارَةً وَ لَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَ إِقَامِ الصَّلَاةِ وَ إِبْتَاءِ الزَّكَاةِ فَأَنْتَ تَمَّ وَ نَحْنُ أَوْلَايَكَ

Abu Ja'far^{asws} said: 'Do you know where you are? You are in front of **houses which Allah has Allowed to be Exalted and His Name is being Mentioned in these; Glorifying Him therein in the mornings and the evenings [24:36] Men whom neither trading nor selling diverts them from the Zikr of Allah and establishing the Salat and giving the Zakat. [24:37].** So, you are such, and we are these (houses)'.

فَقَالَ لَهُ فَتَادَةُ صَدَقْتَ وَ اللَّهُ جَعَلَنِي اللَّهُ فِدَاكَ وَ اللَّهُ مَا هِيَ بُيُوتٌ حِجَارَةٌ وَ لَا طِينٌ.

Qatada said to him^{asws}: 'You^{asws} speak the truth, by Allah^{azwj}! May Allah^{azwj} Make me to be sacrificed for you^{asws}! These are neither houses of stones and nor clay!'⁷³²

11- فس، تفسیر القمي أحمد بن إدريس عن أحمد بن محمد بن الحسن بن فضال عن أبي جميلة عن محمد الحلبي عن أبي عبد الله ع في قوله رب اغفر لي و لوالدي و لمن دخل بيتي مؤمناً إنما هي يعني الولاية من دخل فيها دخل بيوت الأنبياء.

Tafseer Al Qummi – Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Al Hassan Bin Fazzal, from Abu Jameela, from Muhammad al Halby,

'From Abu Abdullah^{asws} regarding His^{azwj} Words: **My Lord! Forgive me and my parents and one who entered into my house being a Momin, [71:28]:** 'But rather it means the Wilayah. One who enters into it enters the houses of Prophets^{as}'⁷³³.

12- كا، الكافي العدة عن ابن عيسى عن ابن فضال عن أبي جميلة عن محمد الحلبي عن أبي عبد الله ع في قوله عز و جل رب اغفر لي و لوالدي و لمن دخل بيتي مؤمناً يعني الولاية من دخل في الولاية دخل في بيت الأنبياء

Al Kafi – The number, from Ibn Isa, from Ibn Fazal, from Abu Jameela, from Muhammad Al Halby,

'From Abu Abdullah^{asws} regarding the Words of Mighty and Majestic: **My Lord! Forgive me and my parents and one who entered into my house being a Momin, [71:28]** – it means the Wilayah. One who enters into the Wilayah enters into a house of the Prophets^{as}.

وَ قَوْلِهِ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُم تَطْهِيراً يَعْنِي الْأَيْمَةَ ع وَ وَلَا يَتَّبِعُهُمْ مَنْ دَخَلَ فِيهَا دَخَلَ فِي بَيْتِ النَّبِيِّ ص.

And His^{azwj} Words: **But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]** – meaning the

⁷³² Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 19 H 10

⁷³³ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 19 H 11

Imams^{asws} and their^{asws} Wilayah. One who enters into it enters in a house of the Prophet^{saww},⁷³⁴

13- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنِ الْحَسَنِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ أَبِي الْحُسَيْنِ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ وَ أَنَّ الْمَسَاجِدَ لِلَّهِ قَالَ هُمْ الْأَوْصِيَاءُ.

(The boos) 'Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Al Hassan Bin Ahmad, from Muhammad Bin Isa, from Yunus, from Muhammad Bin Al Fuzeyl,

'From Abu Al-Hassan^{asws} regarding the Words of Mighty and Majestic: **And surely, the places of Sajdah (Masjids) are for Allah, therefore do not call upon anyone (else) with Allah [72:18].** He^{asws} said: 'They (places of Sajdah) are the successors^{asws},⁷³⁵

14- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ أَبِي بَكْرٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عِيسَى بْنِ دَاوُدَ النَّجَّارِ عَنْ مُوسَى بْنِ جَعْفَرٍ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ وَ أَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا قَالَ سَمِعْتُ أَبِي جَعْفَرَ بْنَ مُحَمَّدٍ ع يَقُولُ هُمْ الْأَوْصِيَاءُ وَ الْأَيْمَةُ مِنَّا وَاحِدًا فَوَاحِدًا فَلَا تَدْعُوا إِلَى غَيْرِهِمْ فَتَكُونُوا كَمَنْ دَعَا مَعَ اللَّهِ أَحَدًا هَكَذَا نَزَلَتْ.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Muhammad Bin Abu Bar, from Muhammad Bin Ismail, from Isa Bin Dawood Al Najjar,

'From Musa^{asws} Bin Ja'far^{asws} regarding the Words of Mighty and Majestic: **And surely, the places of Sajdah (Masjids) are for Allah, therefore do not call upon anyone (else) with Allah [72:18].** He^{asws} said: 'I^{asws} heard my^{asws} father^{asws} Ja'far^{asws} Bin Muhammad^{asws} saying: 'They are the successors^{asws} and the Imams^{asws} from us^{asws}, one, so one, **therefore do not call to others, for you will become like the one who calls anyone with Allah** – that is how it was Revealed"⁷³⁶

15- فس، تفسير القمي أَبِي عَنِ الْحُسَيْنِ بْنِ خَالِدٍ عَنِ الرَّضَا ع فِي قَوْلِهِ وَ أَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا قَالَ الْمَسَاجِدُ الْأَيْمَةُ صَلَوَاتُ اللَّهِ عَلَيْهِمْ.

Tafseer Al Qummi – My father, from Al Husayn Bin Khalid,

'From Al-Reza^{asws} regarding His^{azwj} Words: **And surely, the places of Sajdah (Masjids) are for Allah, therefore do not call upon anyone (else) with Allah [72:18].** He^{asws} said: 'The Masjids (places of Sajdah) are the Imams^{asws},⁷³⁷

16- شي، تفسير العياشي عَنِ الْحُسَيْنِ بْنِ مِهْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ وَ أَيْمُونَا وَ جُوهُكُمْ عِنْدَ كُلِّ مَسْجِدٍ قَالَ يَعْنِي الْأَيْمَةَ.

Tafseer Al Qummi – From Al Husayn Bin Mihran,

'From Abu Abdullah^{asws} regarding His^{azwj} Words: **and straighten your faces at every Masjid [7:29].** He^{asws} said: 'It (Masjids) means the Imams^{asws},⁷³⁸

⁷³⁴ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 19 H 12

⁷³⁵ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 19 H 13

⁷³⁶ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 19 H 14

⁷³⁷ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 19 H 15

17- شي، تفسير العياشي عن الحسين بن مهران عن أبي عبد الله ع في قول الله خذوا زينتكم عند كل مسجد قال يعني الأئمة ع.

Tafseer Al Ayyashi – From Al Husayn Bin Mihran,

‘From Abu Abdullah^{asws} regarding His^{azwj} Words: **and straighten your faces at every Masjid [7:29]**. He^{asws} said: ‘It (Masjids) means the Imams^{asws}’,⁷³⁹

18- كا، الكافي حميد بن زياد عن أبي العباس عبيد الله بن أحمد الدهقان عن علي بن الحسن الطاطري عن محمد بن زياد ببيع السابري عن أبان عن أبي بصير قال: سألت أبا عبد الله ع عن قول الله عز وجل في بيوت أذن الله أن ترفع قال هي بيوت النبي ص.

Al Kafi – Humejd Bin Ziyad, from Abu Al Abbas Ubeydullah Bin Ahmad Al Dihaq, from Al Bin Al Hassan Al Tatory, from Muhammad Bin Ziyad Baya Al Sabiry, from Aban, from Abu Baseer who said,

‘I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **houses which Allah has Allowed to be Exalted [24:36]**. He^{asws} said: ‘These are houses of the Prophet^{saww}’,⁷⁴⁰

19- مد، العمدة بإسناده إلى الثعلبي من تفسيره عن المنذر بن محمد القابوسي عن الحسين بن سعيد عن أبيه عن أبان بن تغلب عن نسفيع [نفسيع] بن الحارث عن أنس بن مالك و عن بريدة قالا قرأ رسول الله ص هذه الآية في بيوت أذن الله أن ترفع إلى قوله و الأبصار فقام إليه رجل فقال أي بيوت يا رسول الله هذا البيوت منها أي بيت علي و فاطمة ع قال نعم من أفاضلها.

(The book) ‘Al Amdah’ – By his chain to Al Sa’alby, from his Tafseer, from Al Munzir Bin Muhammad Al Qabusy, from Al Husayn Bin Saeed, from his father, from Aban Bin Taghlab, from Nasfie Bin Al Haris, from Anas Bin Malik (well-known fabricator), and from Bureyda who both said,

‘Rasool-Allah^{saww} recited this Verse: **houses which Allah has Allowed to be Exalted [24:36]** – to His^{azwj} Words: **and the sights (would be overturned) [24:37]**. A man stood up to him^{saww} and said, ‘Which houses, O Rasool-Allah^{azwj}? Is this house from it, i.e., house of Ali^{asws} and (Syeda) Fatima^{asws}?’ He^{saww} said: ‘Yes, from its superior’.⁷⁴¹

⁷³⁸ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 19 H 16

⁷³⁹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 19 H 17

⁷⁴⁰ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 19 H 18

⁷⁴¹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 19 H 19

CHAPTER 20 – THE DEEDS ARE PRESENTED TO THEM^{asws}, AND THEY^{asws} ARE THE WITNESSES UPON THE CREATURES

الآيات البقرة وَ كَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَ يَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا

The Verses – (Surah) Al Baqarah: **And like that, We Made you (Imams) as an intermediary community in order for you (Imams) to become witnesses upon the people, and the Rasool to become a witness upon you. [2:143]**

النساء فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَ جِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا

(Surah) Al Nisaa: **So how will it be, when We Come with a witness from every community, and We Come with you as a witness upon them? [4:41].**

التوبة وَ سَيَرَى اللَّهُ عَمَلَكُمْ وَ رَسُولَهُ ثُمَّ تَرْدُونَ إِلَىٰ عَالِمِ الْغَيْبِ وَ الشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

(Surah) Al Tawbah: **and Allah and His Rasool would be seeing your deeds, then you will be returned to the Knower of the unseen and the seen, so He will Inform you with what you were doing [9:94]**

وَ قَالَ سُبْحَانَهُ وَ قُلْ اعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَ رَسُولَهُ وَ الْمُؤْمِنُونَ وَ سُرُّدُونَ إِلَىٰ عَالِمِ الْغَيْبِ وَ الشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

And the Glorious Said: **And say: ‘Work, for Allah will See your work and (so will) His Rasool and the Momineen; and you shall be Returned to the Knower of the unseen and the seen, then He will inform you of what you were doing’ [9:105]**

النحل وَ يَوْمَ نَبْعَثُ مِنْ كُلِّ أُمَّةٍ شَهِيدًا ثُمَّ لَا يُؤَدُّنَ لِلَّذِينَ كَفَرُوا وَ لَا لَهُمْ يُسْتَعْتَبُونَ

(Surah) Al Nahl: **And on the Day when We will Send a witness from every community, then those who are committing Kufr will neither be Permitted (excuses) nor would they be (Permitted) to make amends [16:84]**

وَ قَالَ تَعَالَىٰ وَ يَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنفُسِهِمْ وَ جِئْنَا بِكَ شَهِيدًا عَلَىٰ هَؤُلَاءِ

And the Exalted Said: **‘And on the Day We will Send into every community a witness upon them from themselves, and We shall Come with you as a witness upon these (witnesses). [16:89]**

القصص وَ نَزَعْنَا مِنْ كُلِّ أُمَّةٍ شَهِيدًا فَقُلْنَا هَاتُوا بُرْهَانَكُمْ فَعَلِمُوا أَنَّ الْحَقَّ لِلَّهِ وَ ضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ

(Surah) Al Qasas: **And We will Draw forth a witness from every community, and We shall Say: “Bring your proof!” So they will come to know that the Truth is for Allah, and it would be lost from them what they used to fabricate [28:75].**

Notes -

وَرَوَى بُرَيْدٌ عَنِ الْبَاقِرِ ع قَالَ: نَحْنُ الْأُمَّةُ الْوَسْطُ وَ نَحْنُ شُهَدَاءُ اللَّهِ عَلَى خَلْقِهِ وَ حُجَّتُهُ فِي أَرْضِهِ.

And it is reported by Bureyd, from Al-Baqir^{asws} having said: ‘We^{asws} are the intermediary Imams^{asws}, and we^{asws} are the witnesses of Allah^{azwj} upon His^{azwj} creatures, and His^{azwj} Divine Authorities in His^{azwj} earth’.

وَ فِي رِوَايَةٍ أُخْرَى قَالَ ع إِبْنَانَا يَرْجِعُ الْعَالِي وَ بِنَا يَلْحَقُ الْمَقْصُرُ.

And in another it is reported, he^{asws} said: ‘To us^{asws} will return the exaggerator, and with us^{asws} join up the reducer’.

وَرَوَى الْحَاكِمُ أَبُو الْقَاسِمِ الْحَسَنِيُّ فِي كِتَابِ شَوَاهِدِ التَّنْزِيلِ بِإِسْنَادِهِ عَنْ سُلَيْمِ بْنِ قَيْسٍ عَنْ عَلِيِّ ع أَنَّ اللَّهَ تَعَالَى إِبَانَا عَنِّي بِقَوْلِهِ لِنَكُونُوا شُهَدَاءَ عَلَى النَّاسِ فَرَسُولُ اللَّهِ شَاهِدٌ عَلَيْنَا وَ نَحْنُ شُهَدَاءُ اللَّهِ عَلَى خَلْقِهِ وَ حُجَّتُهُ فِي أَرْضِهِ وَ نَحْنُ الَّذِينَ قَالَ اللَّهُ وَ كَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا.

And it is reported by Al Hakim Abu Al Qasim Al Haskany, in the book ‘Shawahid Al Tanzeel, by his chain, from Suleym Bin Qays,

‘From Ali^{asws}: ‘Allah^{azwj} the Exalted Means us^{asws} by His^{azwj} Words: ***in order for you (Imams) to become witnesses upon the people, and the Rasool to become a witness upon you.*** [2:143]: ‘Rasool-Allah^{saww} is a witness upon us^{asws}, and we^{asws} are the witnesses of Allah^{azwj} upon His^{azwj} creatures, and His^{azwj} Divine Authorities in His^{azwj} earth, and we^{asws} are those Allah^{azwj} Said of: ***And like that, We Made you (Imams) as an intermediary community [2:143]***’.

1- كَأ، الكافي علي بن محمد عن سهل عن ابن بريد عن زياد النضدي عن سماعة قال قال أبو عبد الله ع في قول الله عز و حل فكيف إذا جئنا من كل أمة بشهيد و جئنا بك على هؤلاء شهيداً قال نزلت في أمة محمد ص خاصة في كل قرن منهم إمام منا شاهد عليهم و محمد ص شاهد علينا.

Al Kafi – Ali Bin Muhammad, from Sahl, from Ibn Yazeed, from Ziyad al Qandy, from Sama’at who said,

‘Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: (Surah) Al Nisaa: ***So how will it be, when We Come with a witness from every community, and We Come with you as a witness upon them? [4:41]***. He^{asws} said: ‘It was revealed regarding the community of Muhammad^{saww} in particular. In every generation from them there is an Imam^{asws} from us^{asws} witnessing upon them, and Muhammad^{saww} is a witness upon us^{asws}’, 742

2- كَأ، الكافي الحسين بن محمد عن المعلى عن الوشاء عن ابن عائد عن ابن أذينة عن بريد قال: سألت أبا عبد الله ع عن قول الله عز و حل و كذلك جعلناكم أمة وسطاً لتكونوا شهداء على الناس فقال ع نحن الأمة الوسطى و نحن شهداء الله على خلقه و حججه في أرضه

Al Kafi – Al Husayn Bin Muhammad, from Al Moalla, from Al Washa, from Ibn Aiz, from Ibn Uzina, from Bureyd who said,

‘I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic: ***And like that, We Made you (Imams) as an intermediary community in order for you (Imams) to become***

⁷⁴² Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 1

witnesses upon the people, [2:143]. He^{asws} said: 'We^{asws} are the intermediary Imams^{asws}, and we^{asws} are the witnesses of Allah^{azwj} upon His^{azwj} creatures, and His^{azwj} Divine Authorities in His^{azwj} earth'.

فُلْتُ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ مَلَّةً أَبِيكُمْ إِبْرَاهِيمَ قَالَ إِيَّانَا عَنَى خَاصَّةً هُوَ سَمَّاكُمْ الْمُسْلِمِينَ مِنْ قَبْلِ فِي الْكُتُبِ الَّتِي مَضَتْ وَ فِي هَذَا الْقُرْآنِ لِيَكُونَ الرَّسُولُ شَهِيداً عَلَيْكُمْ فَرَسُولُ اللَّهِ ص الشَّهِيدُ عَلَيْنَا بِمَا بَلَّغْنَا عَنِ اللَّهِ عَزَّ وَ جَلَّ وَ نَحْنُ الشُّهَدَاءُ عَلَى النَّاسِ فَمَنْ صَدَّقَ صَدَّقْنَا يَوْمَ الْقِيَامَةِ وَ مَنْ كَذَّبَ كَذَّبْنَا يَوْمَ الْقِيَامَةِ.

I said, 'The Words of Allah^{azwj} Mighty and Majestic: **being a sect of your father Ibrahim [22:78].** He^{asws} said: 'It means us^{asws} in particular. **He named you all as the Muslims from before**, in the Book of the past, **And in this**, - the Quran, **the Rasool happens to be a witness upon you [22:78].** So, Rasool-Allah^{azwj} is the witness upon us^{asws} with what we^{asws} deliver on behalf of Allah^{azwj} Mighty and Majestic, we^{asws} are the witnesses upon the people. So, the one who ratifies, we^{asws} shall ratify him on the Day of Qiyamah, and one who belies, we^{asws} shall deny him on the Day of Qiyamah".⁷⁴³

3- قب، المناقب لابن شهر آشوب عني الكاظم ع في قوله تعالى فَاكْتُبْنَا مَعَ الشَّاهِدِينَ قَالَ نَحْنُ هُمْ نَشْهَدُ لِلرُّسُلِ عَلَى أُمَّهَاتِهِمَا.

(The book) 'Al Manaqib' of Ibn Shehr Ashub,

'From Al-Kazim^{asws} regarding the Words of the Exalted: **so Write us down with the testifiers' [3:53].** He^{asws} said: 'We^{asws} are they. We^{asws} are witnesses for the Rasools^{as} upon their^{as} communities".⁷⁴⁴

4- قب، المناقب لابن شهر آشوب قيس بن أبي حازم عن أم سلمة قال قال رسول الله ص في قوله فأولئك مع الذين أنعم الله عليهم من النبيين أنا و الصديقين علي و الصالحين حمزة و حسن أولئك رفيقاً الأئمة الإثنا عشر بعدي.

(The book) 'Al Manaqib' – Qays Bin Abu Hazim,

'From Umm Salama^{ra} who said, 'Rasool-Allah^{saww} said regarding His^{azwj} Words: **And the one who obeys Allah and the Rasool, so they are those upon whom Allah has Bestowed Favours from the Prophets – Me^{saww}, and the Truthful Ali^{asws}, and the Martyrs – Hamza^{asws}, and the Righteous; and a goodly company are they! [4:69]** – the twelve Imams^{asws} after me^{saww}".⁷⁴⁵

5- و عني الباقر ع المراد ب النبيين المصطفى و ب الصديقين المرتضى و ب الشهداء الحسن و الحسين ع و ب الصالحين تسعة من أولاد الحسين ع و حسن أولئك رفيقاً المهدي ع.

And from Al-Baqir^{asws}: 'The Intended with **the Prophets [4:69]**, is Al-Mustafa^{saww}, and with **the Truthful**, is Al-Murtaza^{asws}, and with **the Martyrs**, are Al-Hassan^{asws} and Al-Husayn^{asws},

⁷⁴³ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 2

⁷⁴⁴ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 3

⁷⁴⁵ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 4

and with **the Righteous**, are nine from the children of Al-Husayn^{asws}, **and a goodly company are they! [4:69]**, Al-Mahdi^{asws}, 746

6- قب، المناقب لابن شهرآشوب عن غزوة بن الزبير قال: سألت أبا عبد الله ع عن قوله و قُلِ اعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَ رَسُولُهُ وَ الْمُؤْمِنُونَ فَقَالَ ع إِنَّا عَنَى.

(The book) 'Al Manaqib' of Ibn Shehr Ashub, from Urwat Bin Al Zubeyr who said,

'I asked Abu Abdullah^{asws} about His^{azwj} Words: **And say: 'Work, for Allah will See your work and (so will) His Rasool and the Momineen; [9:105]**. He^{asws} said: 'It means us^{asws}', 747

7- فر، تفسير فرات بن إبراهيم الحسين بن العباس و جعفر بن محمد بن سعيد عن الحسن بن الحسين عن عمرو بن أبي المقدام عن ميمون البان مؤل بني هاشم عن أبي جعفر ع في قول الله تعالى و كذلك جعلناكم أمة وسطاً لتكونوا شهداء على الناس و يكون الرسول عليكم شهيداً قال أبو جعفر ع منا شهيداً على كل زمان علي بن أبي طالب في زمانه و الحسن ع في زمانه و الحسين ع في زمانه و كل من يدعو منا إلى أمر الله.

Tafseer Furat Bin Ibrahim – Al Husayn Bin Al Abbas and Ja'far Bin Muhammad Bin Saeed, from Al Hassan Bin Al Husayn, from Amro Bin Abu Al Miqdam, from Maymun Albaan a slave of the clan of Hashim^{as},

'From Abu Ja'far^{asws} regarding the Words of Allah^{azwj} the Exalted: **And like that, We Made you (Imams) as an intermediary community in order for you (Imams) to become witnesses upon the people, and the Rasool to become a witness upon you. [2:143]**. Abu Ja'far^{asws} said: 'From us^{asws} there is a witness upon every time period. Ali^{asws} Bin Abu Talib^{asws} during his^{asws} era, and Al-Hassan^{asws} during his^{asws} era, and Al-Husayn^{asws} during his^{asws} era, and every one^{asws} from us^{asws} calling to the Command of Allah^{azwj}', 748

8- فر، تفسير فرات بن إبراهيم بإسناده عن بريد قال: كنت عند أبي جعفر ع فسألته عن قوله تعالى يا أيها الذين آمنوا اركعوا و اسجدوا و اعبدوا ربكم و افعلوا الخير لعلكم تفلحون إلى آخر السورة

Tafseer Furat Bin Ibrahim – By his chain, from Bureyd who said,

'I was in the presence of Abu Ja'far^{asws} and I asked him^{asws} about the Words of Allah^{azwj} the Exalted: **O you who believe! Perform Ruku and Sajdah and worship your Lord, and do the good, perhaps you will succeed [22:77]** – up to the end of the Chapter.

قَالَ إِنَّا عَنَى نَحْنُ الْمُجْتَبُونَ لَمْ يَجْعَلْ عَلَيْنَا فِي الدِّينِ مِنْ ضَيْقٍ وَ الْحَرْجِ أَشَدَّ مِنَ الضَّيْقِ

He^{asws} said: 'It means us^{asws}. We^{asws} are the Selected ones. No straitness has been Made to be upon us^{asws} in the Religion, and the blame is severer than the straitness.

مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ إِنَّا عَنَى خَاصَّةً هُوَ سَمَّاكُمْ الْمُسْلِمِينَ سَمَّاْنَا الْمُسْلِمِينَ مِنْ قَبْلِ فِي الْكُتُبِ الَّتِي مَضَتْ وَ فِي هَذَا الْقُرْآنِ لِيَكُونَ الرَّسُولُ شَهِيداً عَلَيْكُمْ فَالرَّسُولُ الشَّهِيدُ عَلَيْنَا بِمَا بَلَّغْنَا عَنِ اللَّهِ وَ نَحْنُ الشُّهَدَاءُ عَلَى النَّاسِ فَمَنْ صَدَّقَ صَدَقْنَا يَوْمَ الْقِيَامَةِ وَ مَنْ كَذَّبَ كَذَّبْنَا يَوْمَ الْقِيَامَةِ.

⁷⁴⁶ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 5

⁷⁴⁷ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 6

⁷⁴⁸ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 7

being a Religion of your father Ibrahim. – it means us^{asws} in particular, **He named you all as the Muslims** – named us^{asws} as the Muslims, **from before.** – in the Books of the past, **And in this,** - the Quran, **the Rasool happens to be a witness upon you, [22:78].** So the Rasool^{saww} is the witness upon us^{asws} with what we^{asws} delivered on behalf of Allah^{azwj}, and we^{asws} are the witnesses upon the people. So, the one who ratifies, we^{asws} shall ratify him on the Day of Qiyamah, and one who belies, we^{asws} shall belie him on the Day of Qiyamah”.⁷⁴⁹

9- فر، تفسير فرات بن إبراهيم أبو القاسم بن شبل عن ظفر بن حمدون بن أحمد عن إبراهيم بن إسحاق عن محمد بن عبد الحميد و عبد الله بن الصلت عن حنان بن سدير عن أبيه قال إبراهيم و حدثني عبد الله بن حماد عن سدير عن أبي جعفر ع قال: قال رسول الله ص و هو في نفر من أصحابه إن مقامي بين أظهركم خير لكم و إن مفارقتي إياكم خير لكم

Tafseer Furat Bin Ibrahim – Abu Al Qasim Bin Shibl, from Zafar Bin Humdan Bin Ahmad, from Ibrahim Bin Is'haq, from Muhammad Bin Abdul Hameed, and Abdullah Bbin Al Salt, from Hanan Bin Sadeyr, from his father. Ibrahim said, 'And it was narrated to me by Abdullah Bin Hammad, from Sadeyr,

'From Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said and he^{saww} was a number of his^{saww} companions: 'My^{saww} staying (alive) in your midst is good for you, and my^{saww} separation (expiry) is good for you'.

فَقَامَ إِلَيْهِ جَابِرُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ وَ قَالَ يَا رَسُولَ اللَّهِ أَمَا مَقَامُكَ بَيْنَ أَظْهَرِنَا فَهُوَ خَيْرٌ لَنَا فَكَيْفَ يَكُونُ مَفَارِقَتُكَ إِيَّاَنَا خَيْرًا لَنَا

Jabir Bin Abdullah Al-Ansary stood up to him^{saww} and said, 'O Rasool-Allah^{saww}! As for your^{saww} staying in our minds, it is good for us (we understand that), how can your^{asws} separation (expiry) from us be good for us?'

قَالَ ع أَمَا مَقَامِي بَيْنَ أَظْهَرِكُمْ فَهُوَ خَيْرٌ لَكُمْ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ وَ مَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَ أَنْتَ فِيهِمْ وَ مَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَ هُمْ يَسْتَعْفِفُونَ
يَغْنِي يُعَذِّبُهُمْ بِالسَّيْفِ

He^{asws} said: 'As for my^{saww} staying in your midst being good for you, it is because Allah^{azwj} Mighty and Majestic: **And Allah was not going to Punish them while you were among them, nor would Allah Punish them while they are seeking Forgiveness [8:33]** – meaning Punish them by the sword.

فَأَمَّا مَفَارِقَتِي إِيَّاكُمْ فَهُوَ خَيْرٌ لَكُمْ لِأَنَّ أَعْمَالَكُمْ تُعْرَضُ عَلَيَّ كُلَّ إِثْنَيْنِ وَ حَمِيسٍ فَمَا كَانَ مِنْ حَسَنٍ حَمِدْتُ اللَّهَ تَعَالَى عَلَيْهِ وَ مَا كَانَ مِنْ سَيِّئٍ اسْتَعْفَرْتُ لَكُمْ.

As for my^{saww} separation from you, it is good for you because your deeds would be present to me^{saww} every Monday and Thursday. So, whatever was from good, I^{saww}, would praise Allah^{azwj} the Exalted upon it, and whatever was from an evil deed, I^{saww} shall seek Forgiveness for you”.⁷⁵⁰

⁷⁴⁹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 8

⁷⁵⁰ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 9

10- ما، الأماالي للشيخ الطوسي بالإسناد عن إبراهيم عن محمد بن الحسين و يعقوب بن يزيد و عبد الله بن الصلت و العباس بن مغروف و منصور و أيوب و القاسم و محمد بن عيسى و محمد بن خالد و غيرههم عن ابن أبي عمير عن ابن أذينة قال: كنت عند أبي عبد الله ع فقلت له جعلت فداك قوله عز و حل و قل اعملوا فسيرى الله عملكم و رسوله و المؤمنون قال إيانا عنى.

(The book) 'Al Amaali' of the sheykh Al Tusi – By the chain from Ibrahim, from Muhammad Bin Al Husayn, and yaqoub Bin Yazeed, and Abdullah Abin Al Salt, and Al Abbas Bin Marouf, and Mansour, and Ayoub, and al Qasim, and Muhammad bin Isa, and Muhammad Bin Khalid, and other, from Ibn Abu Umeyr, from Ibn Uzina who said,

'I was in the presence of Abu Abdullah^{asws}. I said to him^{asws}, 'May I be sacrificed for you^{asws}! The Words of Mighty and Majestic: **And say: 'Work, for Allah will See your work and (so will) His Rasool and the Momineen; [9:105].** He^{asws} said: 'It means us^{asws}, 751

11- ير، بصائر الدرجات محمد بن الحسين و يعقوب بن يزيد عن ابن أبي عمير عن ابن أذينة عن بريد العجلي عنه ع مثله.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al Husayn and Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Ibn Uzina, from Bureyd Al Ijaly, from him^{asws} – similar to it". 752

12- ما، الأماالي للشيخ الطوسي المفيض عن علي بن بلال عن علي بن سليمان عن أحمد بن القاسم عن أحمد بن محمد السبائي عن محمد البرقي عن سعيد بن مسلم عن داود بن كثير الرقي قال: كنت جالساً عند أبي عبد الله ع إذ قال لي مبتدئاً من قبل نفسه يا داود لقد عرضت علي أعمالكم يوم الخميس فرائت فيما عرض علي من عملك صلتك لابن عمك فلان فسرتني ذلك إني علمت أن صلتك له أسرع لفتاء عمره و قطع أجله

(The boo) 'Al-Amaali' of the sheykh Al Tusi Al Mufeed, from Ali Bin Bilal, from Ali Bin Suleyman, from Ahmad Bin Al Qasim, from Ahmad Bin Muhammad Al Sayyari, from Muhammad Al Barqy, from Saeed Bin Muslim, from Dawood Bin Kaseer Al Raqy who said,

'I was seated in the presence of Abu Abdullah^{asws} when he^{asws} said to me initiating from his^{asws} own self: 'O Dawood! Your deeds were presented to me^{asws} on the day of Thursday, so I^{asws} looked into what was presented unto me^{asws} from your deeds, you're helping a son of your uncle, so and so. That cheered me^{asws}. I^{asws} new that your help to him is quicker for the perishing of his age and termination of his term'.

قال داود و كان لي ابن عم معانيد حبيث بلعني عنه و عن عياله سوء حاله فصككت له نفقة قبل خروجي إلى مكة فلما صرت بالمدينة أخبرني أبو عبد الله ع بذلك.

Dawood said, 'And there was a son of an uncle of mine, stubborn, wicked. The evil of his state reached me from him and from his dependants. I gave him expenditure money before my going out to Makkah. When I came to Al-Medina, Abu Abdullah^{asws} informed me with that". 753

13- فس، تفسير القمي أبي عن يعقوب بن شعيب عن أبي عبد الله ع في قوله و قل اعملوا فسيرى الله عملكم و رسوله و المؤمنون الطاهرة ع.

751 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 10

752 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 11

753 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 12

Tafseer Al Qummi – My father, from Yaqoub Bin Shuayb,

‘From Abu Abdullah^{asws} regarding His^{azwj} Words: **And say: ‘Work, for Allah will See your work and (so will) His Rasool and the Momineen; [9:105]: ‘The Momineen (referred to) over her are the Imams^{asws}, the clean’’.**⁷⁵⁴

14- وَ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الصَّفَّارِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ أَعْمَالَ الْعِبَادِ تُعْرَضُ عَلَى رَسُولِ اللَّهِ ص كُلَّ صَبَاحٍ أَبْرَارِهَا وَ فُجَّارِهَا فَاحْذَرُوا فَلَيْسَتْحَيِّ أَحَدُكُمْ أَنْ يُعْرَضَ عَلَى نَبِيِّهِ الْعَمَلُ الْقَبِيحَ.

And from Muhammad Bin Al Hassan Al Saffar,

‘From Abu Abdullah^{asws} having said: ‘The deeds of the servants are presented to Rasool-Allah^{azwj} every morning, of its righteous ones and its immoral ones, therefore be careful lest one of you gets embarrassed that the ugly deeds would get presented to the Prophet^{saww}’.⁷⁵⁵

15- وَ عَنْهُ ع قَالَ: مَا مِنْ مُؤْمِنٍ يَمُوتُ أَوْ كَافِرٍ يُوضَعُ فِي قَبْرِهِ حَتَّى يُعْرَضَ عَمَلُهُ عَلَى رَسُولِ اللَّهِ ص وَ عَلَى أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِمَا وَ هَلُمَّ جَزْأً إِلَى آخِرٍ مَنْ فَرَضَ اللَّهُ طَاعَتَهُ فَذَلِكَ قَوْلُهُ وَ قُلْ اعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَ رَسُولُهُ وَ الْمُؤْمِنُونَ.

And from him^{asws} having said: ‘There is none from a Momin dying, or a Kafir placed in his grave, until his deeds are presented unto Rasool-Allah^{saww} and unto Amir Al-Momineen^{asws}, and so on up to the last one^{asws} Allah^{azwj} has Obligated obedience to him^{asws}, and that is His^{azwj} Word: **And say: ‘Work, for Allah will See your work and (so will) His Rasool and the Momineen; [9:105]’.**⁷⁵⁶

16- مع، معاني الأخبار أبي عن مُحَمَّدِ الْعَطَّارِ عَنْ سَهْلِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِي بصيرٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ أَبَا الْخَطَّابِ كَانَ يَقُولُ إِنَّ رَسُولَ اللَّهِ ص يُعْرَضُ عَلَيْهِ أَعْمَالُ أُمَّتِهِ كُلِّ حَمِيسٍ

(The book) ‘Ma’any Al Akhbar’ – My father, from Muhammad Al Attar, from Sahl, from Al Hassan Bin Ali Bin Abu Hamza, from Bu Baseer who said,

‘I said to Abu Abdullah^{asws}, ‘Abu Al-Khattab was saying that Rasool-Allah^{saww}, the deeds of his^{saww} community are presented to him^{saww} every Thursday’.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع لَيْسَ هَكَذَا وَ لَكِنَّ رَسُولَ اللَّهِ ص يُعْرَضُ عَلَيْهِ أَعْمَالُ أُمَّتِهِ كُلِّ صَبَاحٍ أَبْرَارِهَا وَ فُجَّارِهَا فَاحْذَرُوا وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ قُلْ اعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَ رَسُولُهُ وَ الْمُؤْمِنُونَ وَ سَكَتَ قَالَ أَبُو بصيرٍ إِنَّمَا عَنِ الْأَيْمَّةِ ع.

Abu Abdullah^{asws} said: ‘It isn’t like that! But Rasool-Allah^{azwj}, the deeds of his^{saww} community are presented to him^{saww} every morning, of its righteous ones and of its immoral ones, therefore be careful, and it is the Word of Allah^{azwj} Mighty and Majestic: **And say: ‘Work, for**

⁷⁵⁴ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 13

⁷⁵⁵ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 14

⁷⁵⁶ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 15

Allah will See your work and (so will) His Rasool and the Momineen; [9:105], and he^{asws} was silent. Abu Baseer said, 'But rather, it means the Imams^{asws}, 757'.

17- ب، قرب الإسناد هارون عن ابن زياد عن جعفر عن أبيه ع عن النبي ص قال: **بِمَا أَعْطَى اللَّهُ أُمَّتِي وَفَضَّلَهُمْ بِهِ عَلَى سَائِرِ الْأُمَمِ أَنْ أَعْطَاهُمْ ثَلَاثَ حِصَالٍ لَمْ يُعْطَاهَا إِلَّا نَبِيٌّ وَ ذَلِكَ أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى كَانَ إِذَا بَعَثَ نَبِيًّا قَالَ لَهُ اجْتَهِدْ فِي دِينِكَ وَ لَا حَرْجَ عَلَيْكَ**

(The book) 'Qurb Al Asnaad' – Haroun Ibn Ziyad,

'From Ja'far^{asws}, from his^{asws} father^{asws}, from the Prophet^{saww} having said: 'From what Allah^{azwj} Gave my^{saww} community and Merited them with upon the rest of the communities is that He^{azwj} Gave them three characteristics, He^{azwj} did not Give except to a Prophet^{saww}, and that is that Allah^{azwj} Blessed and Exalted, whenever He^{azwj} Sent a Prophet^{saww}, Said to him^{as}: "Strive in your^{as} Religion and there is no blame upon you^{as}".

وَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَعْطَى ذَلِكَ أُمَّتِي حَيْثُ يَقُولُ وَ مَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرْجٍ يَقُولُ مِنْ ضَيْقٍ وَ كَانَ إِذَا بَعَثَ نَبِيًّا قَالَ لَهُ إِذَا أَحْرَزْتَكَ أَمْرًا تَكْرَهُهُ فَادْعُنِي أَسْتَجِبْ لَكَ

Allah^{azwj} Blessed and Exalted Gave that to my^{saww} community where He^{azwj} is Saying: **and did not Make any hardship upon you in the Religion [22:78]**. He^{azwj} is Speaking of straitness. And whenever He^{azwj} Sent a Prophet^{saww}, Said to him^{as}: "When it grieves you, a matter which you dislike, then supplicate to Me^{azwj}, I^{azwj} shall Answer you!"

وَ إِنَّ اللَّهَ أَعْطَى أُمَّتِي ذَلِكَ حَيْثُ يَقُولُ ادْعُونِي أَسْتَجِبْ لَكُمْ

And Allah^{azwj} Gave my^{saww} community that where He^{azwj} is Saying: **"Supplicate to Me, I will Answer you. [40:60]**.

وَ كَانَ إِذَا بَعَثَ نَبِيًّا جَعَلَهُ شَهِيدًا عَلَى قَوْمِهِ وَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى جَعَلَ أُمَّتِي شَهِدَاءَ عَلَى الْخَلْقِ حَيْثُ يَقُولُ لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَ تَكُونُوا شَهِدَاءَ عَلَى النَّاسِ.

And whenever He^{azwj} Sent a Prophet^{saww}, He^{azwj} Made him^{as} a witness upon his^{as} people, and that Allah^{azwj} Blessed and Exalted Made my^{saww} community as witnesses upon the creatures where He^{azwj} is Saying: **the Rasool happens to be a witness upon you, and you happen to be witnesses upon the people. [22:78]**". 758

18- فس، تفسير القمي وَ يَوْمَ تَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنْفُسِهِمْ يَعْني مِنَ الْأَيِّمَةِ ثُمَّ قَالَ لِنَبِيِّهِ ص وَ جِئْنَا بِكَ يَا مُحَمَّدُ شَهِيدًا عَلَى هَؤُلَاءِ يَعْني عَلَى الْأَيِّمَةِ فَرَسُولُ اللَّهِ شَهِيدٌ عَلَى الْأَيِّمَةِ وَ هُمْ شَهِدَاءُ عَلَى النَّاسِ.

Tafseer Al-Qummi - **And on the Day We will Send into every community a witness upon them from themselves**, - meaning, from the Imams^{asws}. Then He^{azwj} Said to His^{azwj} Prophet^{saww}: **and We shall Come with you – O Muhammad^{saww}, as a witness upon these**

757 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 16

758 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 17

(witnesses). [16:89] – meaning upon the Imams^{asws}. So, Rasool-Allah^{saww} is a witness upon the Imams^{asws}, and they^{asws} are witnessed upon the people”.⁷⁵⁹

19- فس، تفسير القمي وَ نَزَعْنَا مِنْ كُلِّ أُمَّةٍ شَهِيدًا يَقُولُ مِنْ كُلِّ فِرْقَةٍ مِنْ هَذِهِ الْأُمَّةِ إِمَامَهَا.

Tafseer Al-Qummi - **And We will Draw forth a witness from every community, [28:75],** He^{azwj} is Saying, from every sect of this community is its imam”.⁷⁶⁰ **(Not a Hadeeth)**

20- فس، تفسير القمي وَ وُضِعَ الْكِتَابُ وَ جِيءَ بِالنَّبِيِّينَ وَ الشُّهَدَاءِ قَالَ الشُّهَدَاءُ الْأَيْمَةُ ع.

Tafseer Al-Qummi - **and the Book would be placed, and they would come with the Prophets and the witnesses, [39:69].** He said, ‘The witnesses are the Imams^{asws}’,⁷⁶¹ **(Not a Hadeeth)**

21- فس، تفسير القمي يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَ اسْجُدُوا وَ اعْبُدُوا رَبَّكُمْ وَ افْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ وَ جَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ وَ مَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مَلَّةً أَيْبِكُمْ إِبْرَاهِيمَ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ فَهَذِهِ لِمُحَمَّدٍ ص

Tafseer Al-Qummi - **O you who believe! Perform Ruku and Sajdah and worship your Lord, and do the good, perhaps you will succeed [22:77] And strive hard in (the Way of) Allah, with a striving which He is Rightful of. He Chose you and did not Make any hardship upon you in the Religion, being a sect of your father Ibrahim. He named you all as the Muslims from before. [22:78].** So, this is in particular for the progeny^{asws} of Muhammad^{saww}.

وَ قَوْلُهُ لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ يَقُولُ عَلَى آلِ مُحَمَّدٍ ص وَ تَكُونُوا شُهَدَاءَ عَلَى النَّاسِ أَيُّ آلِ مُحَمَّدٍ ص يَكُونُوا شُهَدَاءَ عَلَى النَّاسِ بَعْدَ النَّبِيِّ ص

And His^{azwj} Words: **the Rasool happens to be a witness upon you,** Saying, upon the Progeny^{asws} of Muhammad^{saww}, **and you happen to be witnesses upon the people. [22:78],** i.e., the Progeny^{asws} of Muhammad^{saww} happen to be witnessed upon the people after the Prophet^{saww}.

قَالَ عِيسَى ابْنُ مَرْيَمَ وَ كُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَ الرَّقِيبَ الشَّهِيدُ وَ أَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ وَ إِنَّ اللَّهَ جَعَلَ عَلَى هَذِهِ الْأُمَّةِ بَعْدَ النَّبِيِّ ص شَهِيدًا مِنْ أَهْلِ بَيْتِهِ وَ عَثَرْتَهُ مَا كَانَ فِي الدُّنْيَا مِنْهُمْ أَحَدٌ فَإِذَا فَتِنَا هَلَكَ أَهْلُ الْأَرْضِ

Isa Ibn Maryam said, **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 the watcher is the witness, **and You are a Witness upon all things [5:117],** and that Allah^{azwj} made witnesses to be upon this community after the Prophet^{saww} from People^{asws} of his^{saww} Household and his^{saww} family, for as long as one of them^{asws} is in the world. When they^{asws} pass away, the people of the earth would be destroyed. **(Up to here is not a Hadeeth)**

قَالَ رَسُولُ اللَّهِ ص جَعَلَ اللَّهُ النَّحْمَ أَمَانًا لِأَهْلِ السَّمَاءِ وَ جَعَلَ أَهْلَ بَيْتِي أَمَانًا لِأَهْلِ الْأَرْضِ.

⁷⁵⁹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 18

⁷⁶⁰ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 19

⁷⁶¹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 20

Rasool-Allah^{saww} said: 'Allah^{azwj} Made the stars to be a safety for the inhabitants of the sky, and Made People^{asws} of my^{saww} Household as a safety for the inhabitants of the earth'.⁷⁶²

22- فس، تفسير القمي و يقول الأشهاد هؤلاء الذين كذبوا على ربهم يعني بالأشهاد الأئمة ع ألا لعنة الله على الظالمين آل محمد حقتهم.

Tafseer Al-Qummi - **and the witnesses would be saying, 'They are those who belied upon their Lord.** – meaning by the witnesses, the Imams^{asws}, **Indeed, the Curse of Allah is upon the unjust [11:18]** to the Progeny^{asws} of Muhammad^{saww} of their^{asws} rights".⁷⁶³ (Not a Hadeeth)

23- ير، بصائر الدرجات أحمد بن محمد بن محمد بن أبيه عن ابن أبي عمير عن ابن أذينة عن بُرَيْدِ الْعَجَلِيِّ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع عَنْ قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ كَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَ يَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا قَالَ نَحْنُ الْأَئِمَّةُ الْوَسَطُ وَ نَحْنُ شُهَدَاءُ اللَّهِ عَلَى خَلْقِهِ وَ حُجَّتُهُ فِي أَرْضِهِ.

(The book) 'Basaair Al Darajat' – Ahmad Bin Muhammad, from his father, from Ibn Abu Umeyr, from Ibn Uzina, from Bureyd Al Ijaly who said,

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj} Blessed and Exalted: **And like that, We Made you (Imams) as an intermediary community in order for you (Imams) to become witnesses upon the people, and the Rasool to become a witness upon you. [2:143].** He^{asws} said: 'We^{asws} are the intermediary Imams^{asws}, and we^{asws} are the witnesses of Allah^{azwj} upon His^{azwj} creatures, and His^{azwj} Divine authorities in His^{azwj} earth".⁷⁶⁴

24- ير، بصائر الدرجات عبد الله بن جعفر بن محمد بن عيسى عن الحسين بن سعيد عن جعفر بن بشير عن أبي بصير عن أبي عبد الله ع مثله.

(The book) 'Basaair Al Darajaat' – Abdullah Bin Ja'far, from Muhammad Bin Isa, from Al Husayn Bin Saeed, from Ja'far Bin Bashir, from Abu Baseer, 'From Abu Abdullah^{asws} – similar to it'.⁷⁶⁵

25- ير، بصائر الدرجات بهذا الإسناد عن جعفر بن بشير عن عمرو بن أبي المقدام عن ميمون بن الناب عن أبي جعفر ع في قول الله تبارك و تعالی و كذلك جعلناكم أمة وسطاً لتكونوا شهداء على الناس قال عدلاً ليكونوا شهداء على الناس قال الأئمة و يكون الرسول عليكم شهيداً قال على الأئمة.

(The book) 'Basaair Al Darajaat' – By this chain, from Ja'far Bin Bashir, from Amro Bin Abu Al Miqdam, from Maymun Al Ban,

'From Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Blessed and Exalted: **And like that, We Made you (Imams) as an intermediary community in order for you (Imams) to become witnesses upon the people, [2:143].** He (the narrator) said: 'Just, in order to be witnesses upon the people'. He^{asws} said: 'The Imams^{asws}'. He^{asws} said: 'Upon the Imams^{asws}'.⁷⁶⁶

⁷⁶² Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 21

⁷⁶³ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 22

⁷⁶⁴ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 23

⁷⁶⁵ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 24

⁷⁶⁶ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 25

26- ير، بصائر الدرجات أحمد بن محمد بن الحسين بن سعيد عن حماد عن إبراهيم بن عمر عن سليم بن قيس عن أمير المؤمنين صلوات الله عليه قال: إن الله طهرنا وعصمنا وجعلنا شهداء على خلقه وحجته في أرضه وجعلنا مع القرآن وجعل القرآن معنا لا نفارقه ولا يفارقنا.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al husayn Bin Saeed, from Hammad, from Ibrahim Bbin Umar, from Suleym Bin Qays,

'From Amir Al-Momineen^{asws} having said: 'Allah^{azwj} Cleaned us^{asws} and Fortified us^{asws} and made us^{asws} as witnesses upon His^{azwj} creatures and His^{azwj} divine Authorities in His^{azwj} earth, and made us^{asws} to be with the Quran and Made the Quran to be with us^{asws}. We^{asws} will not separate from it and it will not separate from us^{asws}.'⁷⁶⁷

27- ير، بصائر الدرجات عبد الله بن محمد بن إبراهيم بن محمد بن عيسى بن الحلي عن هازون بن خارحة عن أبي بصير عن أبي عبد الله ع في قول الله تبارك وتعالى وكذلك جعلناكم أمة وسطاً لتكونوا شهداء على الناس قال نحن الشهداء على الناس بما عندهم من الحلال والحرام وما ضيعوا منه.

(The book) 'Basaai Al Darajaat' – Abdullah Bin Muhammad, from Ibrahim Bin Muhammad Bin Al Saqafy, from Bundar Bin Isa, from Al Halby, from Haroun Bin Kharjat, from Abu Baseer,

'From Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Blessed and Exalted: **And like that, We Made you (Imams) as an intermediary community in order for you (Imams) to become witnesses upon the people, [2:143].** He^{asws} said: 'We^{asws} are the witnesses upon the people with what is with them from the Permissible(s) and the Prohibitions, and what they have wasted from it'.⁷⁶⁸

28- ير، بصائر الدرجات عبد الله بن محمد بن إبراهيم بن محمد بن كتاب بنديار بن عاصم عن عمر بن حنظلة قال: قلت لأبي عبد الله ع و كذلك جعلناكم أمة وسطاً لتكونوا شهداء على الناس قال هم الأئمة ع.

(The book) 'Basaair Al Darajaat' – Abdullah Bin Muhammad, from Ibrahim Bin Muhammad in the book of Bundar Bin Aasim, from Umar Bin Hanzala who said,

'I said to Abu Abdullah^{asws}, **And like that, We Made you (Imams) as an intermediary community in order for you (Imams) to become witnesses upon the people, [2:143].** He^{asws} said: 'They are the Imams^{asws}'.⁷⁶⁹

29- ير، بصائر الدرجات أحمد بن محمد بن يعقوب بن يزيد عن الحسن بن علي عن أبي جميلة عن محمد الحلي عن أبي عبد الله ع قال: إن الأعمال تُعرض علي في كل خميس فإذا كان الهلال أكملت فإذا كان النصف من شعبان عرضت على رسول الله ص وعلى علي ع ثم ينسخ في الذكر الحكيم.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad and Yaqoub Bin Yazeed, from Al Hassan Bin Ali, from Abu Jameela, from Muhammad Al Halby,

'From Abu Abdullah^{asws} having said: 'The deeds are presented unto me^{asws} during every Thursday. So whenever the crescent is complete and when it is the middle of Shaban, (these

⁷⁶⁷ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 26

⁷⁶⁸ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 27

⁷⁶⁹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 28

are) presented unto Rasool-Allah^{saww} and unto Ali^{asws}. Then he^{saww} registers it in the Zikr (Register) of the Wise (Allah^{azwj})”⁷⁷⁰.

30- ير، بصائر الدرجات يعقوب بن يزيد عن الوشاء عن أحمد بن عمر عن أبي الحسن ع قال: سئل عن قول الله عز وجل اجعلوا فسيري الله عملاكم ورسوله قال إن أعمال العباد تعرض على رسول الله كل صباح أبارها وفجارها فاخذروا.

(The book) ‘Basaair Al Darajaat’ – Yaqoub Bin Yazeed, from Al Washa, from Ahmad Bin Umar,

‘From Abu Al-Hassan^{asws}, he (the narrator) said, ‘He^{asws} was asked about the Words of Allah^{azwj} Mighty and Majestic: **And say: ‘Work, for Allah will See your work and (so will) His Rasool and the Momineen; [9:105].** He^{asws} said: ‘The deeds of the servants are presented unto Rasool-Allah^{saww} every morning, of its righteous ones and its immoral ones, therefore be careful”⁷⁷¹.

31- ير، بصائر الدرجات الحسن بن علي بن النعمان عن البرزطي عن محمد بن فضال عن محمد بن مسلم عن أبي عبد الله ع مثله-

(The book) ‘Basaair Al Darajaat’ – Al Hassan Bin Ali Bin Al Numan, from Al Bazanty, from Muhammad Bin Fuzeyl, from Muhammad Bin Muslim, ‘From Abu Abdullah^{asws} – similar to it”⁷⁷².

32- شي، تفسير العياشي محمد بن الفضل عن أبي الحسن ع مثله.

Tafseer Al Ayyashi – Muhammad Bin Al Fuzeyl, ‘From Abu Al Hassan^{asws} – similar to it”⁷⁷³.

33- ير، بصائر الدرجات أحمد بن محمد عن الأهوازي عن حماد بن عيسى عن الحسين بن المختار عن أبي بصير عن أبي جعفر ع قال: الأعمال تعرض كل خميس على رسول الله وعلى أمير المؤمنين صلوات الله عليهما.

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Al Ahwazy, from Hammad Bin Isa, from Al Husayn Bin Al Mukhtar, from Abu Baseer,

‘From Abu Ja’far^{asws} having said: ‘The deeds are presented every Thursday unto Rasool-Allah^{saww} and unto Amir Al-Momineen^{asws}”⁷⁷⁴.

34- ير، بصائر الدرجات موسى عن علي بن إسماعيل عن صفوان عن العلاء بن رزين عن محمد بن مسلم قال: سألت عن الأعمال هل تعرض على النبي ص قال ما فيه شك قلت له أ رأيت قول الله تعالى اجعلوا فسيري الله عملاكم ورسوله قال إنهم شهود الله في أرضه.

(The book) ‘Basaair Al Darajaat’ – Musa, from Ali Bin Ismail, from Safwan, from Al A’ala Bin Razeyn, from Muhammad Bin Muslim who said,

‘I asked him^{asws} about the deeds, ‘Do these get presented unto the Prophet^{saww}?’ He^{asws} said: ‘There is no doubt in it’. I said to him^{asws}, ‘What is your^{asws} view of the Words of Allah^{azwj} the

⁷⁷⁰ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 29

⁷⁷¹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 30

⁷⁷² Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 31

⁷⁷³ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 32

⁷⁷⁴ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 33

Exalted: **And say: 'Work, for Allah will See your work and (so will) His Rasool and the Momineen; [9:105]?'** He^{asws} said: 'They^{asws} are the witnesses of Allah^{azwj} in His^{azwj} earth'.⁷⁷⁵

35- ير، بصائر الدرجات عَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ الْقُضَيْلِ عَنْ صَاحِبِهِ قَالَ: إِنَّ أَعْمَالَ هَذِهِ الْأُمَّةِ تُعْرَضُ عَلَى رَسُولِ اللَّهِ ص فِي كُلِّ خَمِيسٍ أَبْرَارِهَا وَ فُجَّارِهَا.

(The book) 'Basaair Al-Darajaat' – Abdullah Bin Ja'far, from Muhammad Bin Isa, from Muhammad Bin Al-Fuzeyl, from his Master^{asws} (Abu Al-Hassan^{asws}) having said: 'The deeds of this community are presented unto Rasool-Allah^{saww} during every Thursday, of its righteous and its immoral'.⁷⁷⁶

36- ير، بصائر الدرجات أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ دَاوُدَ بْنِ النُّعْمَانِ عَنْ أَبِي أَيُّوبَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ أَعْمَالَ الْعِبَادِ تُعْرَضُ عَلَى نَبِيِّكُمْ كُلِّ عَشِيَّةِ الْخَمِيسِ فَلْيَسْتَحْيِ أَحَدُكُمْ أَنْ يَعْزِضَ عَلَى نَبِيِّهِ الْعَمَلِ الْقَبِيحِ.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Dawood Bin Al Numan, from Abu Ayoub, from Muhammad Bin Muslim,

'From Abu Ja'far^{asws} having said: 'The deeds of the servants are presented unto your Prophet^{saww}, every Thursday evening, therefore let (each) one of you be embarrassed to present unto his Prophet^{saww}, the ugly deeds'.⁷⁷⁷

37- ير، بصائر الدرجات أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مَنْصُورِ بُرْزُجٍ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ إِنَّ أَعْمَالَ الْعِبَادِ تُعْرَضُ عَلَى رَسُولِ اللَّهِ ص فَإِذَا كَانَ يَوْمُ عَرَفَةَ هَبَطَ الرَّبُّ تَبَارَكَ وَ تَعَالَى وَ هُوَ قَوْلُ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ قَدِمْنَا إِلَى مَا عَمَلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَنْثُورًا

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Mansour Buzurj, from Suleyman Bin Khalid,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I heard him^{asws} saying: 'The deeds of the servants are presented every Thursday unto Rasool-Allah^{azwj}. When it will be the Day of Qiyamah, the descent of (Command of) the Lord^{azwj} Blessed and Exalted would be recognised, and it is the Word of Allah^{azwj} Blessed and Exalted: **And We will proceed to what they have done of a deed, so We shall Make it as scattered floating dust [25:23]**'.

فَقُلْتُ جُعِلْتُ فِدَاكَ أَعْمَالُ مَنْ هَذِهِ قَالَ أَعْمَالُ مُبْغِضِينَا وَ مُبْغِضِي شِيَعَتِنَا.

I said, 'May I be sacrificed for you^{asws}! Whose deeds are these?' He^{asws} said: 'Deeds of the ones who hate us^{asws} and hate our^{asws} Shias'.⁷⁷⁸

38- ير، بصائر الدرجات أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُوسَى عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبَخْتَرِيِّ عَنْهُ ع قَالَ: تُعْرَضُ الْأَعْمَالُ يَوْمَ الْخَمِيسِ عَلَى رَسُولِ اللَّهِ ص وَ عَلَى الْأُمَّةِ ع.

⁷⁷⁵ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 34

⁷⁷⁶ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 35

⁷⁷⁷ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 36

⁷⁷⁸ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 37

(The book) 'Basaair Al Darajaat' – Ahmad Bin Musa, from yaqoub bin yazeed, from Ibn Abu Umeyr, from Hafis Bin Al Bakhtary,

'From him^{asws} having said: 'The deeds are presented on the day of Thursday unto Rasool-Allah^{saww} and the Imams^{asws}', 779

39- ير، بصائر الدرجات أحمد بن محمد بن الأهوازي عن النضر بن سويد عن يحيى الحلبي عن أدم بن الحر عن معلى بن حنيس عن أبي عبد الله ع في قول الله تبارك وتعالى اعملوا فسيري الله عملكم ورسوله والمؤمنون قال هو رسول الله ص والأئمة ع تعرض عليهم أعمال العباد كل خميس.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Ahwazy, from Al Nazr Bin Suweyd, from Yahya Al Halby, from Udeym Bin Al Hurr, from Moalla Bin Khuneys,

'From Abu Abdullah^{asws} regarding the Words of the Blessed and Exalted: **And say: 'Work, for Allah will See your work and (so will) His Rasool and the Momineen; [9:105].** He^{asws} said: 'It is Rasool-Allah^{saww} and the Imams^{asws}. The deeds of the servants are presented unto them^{asws} every Thursday'.⁷⁸⁰

40- ير، بصائر الدرجات أحمد بن محمد بن الأهوازي عن الميموني قال: سألت أبا عبد الله ع عن قول الله تعالى اعملوا فسيري الله عملكم ورسوله والمؤمنون قال هم الأئمة ع.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Ahwazy, from Al Maysami who said,

'I asked Abu Abdullah^{asws} are the Words of Allah^{azwj} the Exalted: **And say: 'Work, for Allah will See your work and (so will) His Rasool and the Momineen; [9:105].** He^{asws} said: 'They are the Imams^{asws}'.⁷⁸¹

41- ير، بصائر الدرجات أحمد بن محمد بن الحشّاب عن علي بن حسان عن عبد الرحمن بن كثير عن أبي عبد الله ع مثله و زاد في آخره تعرض عنهم أعمال العباد كل يوم إلى يوم القيامة.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Khashab, from Ali Bin Hassan, from Abdul areem Bin Kaseer,

'From Abu Abdullah^{asws} – similar to it, and there is an addition at its end: 'The deeds of the servants are presented every day up to the Day of Qiyamah'.⁷⁸²

42- ير، بصائر الدرجات أحمد بن محمد بن الأهوازي عن محمد بن الفضل عن أبي الحسن ع في هذه الآية قل اعملوا فسيري الله عملكم ورسوله والمؤمنون قال نحن هم.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Ahwazy, from Muhammad Bin Al Fuzeyl,

'From Abu Al-Hassan^{asws} regarding this Verse: **And say: 'Work, for Allah will See your work and (so will) His Rasool and the Momineen; [9:105].** He^{asws} said: 'We^{asws} are they'.⁷⁸³

⁷⁷⁹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 38

⁷⁸⁰ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 39

⁷⁸¹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 40

⁷⁸² Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 41

43- ير، بصائر الدرجات أحمد بن محمد بن الأهوازى عن الحسين بن بشار عن أبي الحسن ع مثله.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Ahwazy, from Al Husayn Bin Bashar, 'From Abu Al-Hassan^{asws} – similar to it'.⁷⁸⁴

44- ير، بصائر الدرجات أحمد بن محمد بن الأهوازى عن القاسم بن محمد بن علي عن أبي بصير عن أبي عبد الله ع قال: تُعْرَضُ عَلَيَّ رُسُومُ اللَّهِ أَعْمَالُ الْعِبَادِ كُلِّ صَبَاحٍ أَتْرَاهَا وَ فُجَارِهَا فَاحْذَرُوا وَ هُوَ قَوْلُ اللَّهِ اَعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَ رُسُولُهُ وَ الْمُؤْمِنُونَ فَسَكَتَ.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Ahwazy, from Al Qasim Bin Muhammad, from Ali, from Abu Baseer,

'From Abu Abdullah^{asws} having said: 'The deeds of the servants are presented unto Rasool-Allah^{saww} every morning, its righteous and its immoral, and it is the Word of Allah^{azwj}: **And say: 'Work, for Allah will See your work and (so will) His Rasool and the Momineen; [9:105]**'. Then he^{asws} was silent'.⁷⁸⁵

45- ير، بصائر الدرجات أحمد بن محمد بن عمن رواه عن صالح بن التضر عن يونس عن أبي الحسن الرضا ع قال: سَمِعْتُهُ يَقُولُ فِي الْأَيَّامِ حِينَ ذَكَرَ يَوْمَ الْحَمِيْسِ فَقَالَ هُوَ يَوْمٌ تُعْرَضُ فِيهِ الْأَعْمَالُ عَلَيَّ اللَّهُ وَ عَلَيَّ رُسُولِهِ ص وَ عَلَيَّ الْأَيِّمَةُ ع.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from the one who reported it, from Salih bin Al Nazr, from Yunus,

'From Abu Al-Hassan Al-Reza^{asws}, he (the narrator) said, 'I heard him^{asws} saying regarding the days when the day of Thursday was mentioned. He^{asws} said: 'It is the day during which the deeds are presented to Allah^{azwj} and to His^{azwj} Rasool^{saww} and to the Imams^{asws}'.⁷⁸⁶

46- ير، بصائر الدرجات ابن يزيد عن الوشاء عن البطائني عن أبي بصير قال: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع قَوْلُ اللَّهِ تَعَالَى اَعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَ رُسُولُهُ وَ الْمُؤْمِنُونَ قُلْتُ مِنَ الْمُؤْمِنُونَ قَالَ مَنْ عَسَى أَنْ يَكُونَ إِلَّا صَاحِبِكَ.

(The book) 'Basaair Al Darajaat' – Ibn Yazeed, from Al Washa, from Al Batainy, from Abu Baseer who said,

'I said to Abu Abdullah^{asws} the Words of Allah^{azwj} the Exalted: **And say: 'Work, for Allah will See your work and (so will) His Rasool and the Momineen; [9:105]**, I said, 'Who are the Momineen?' He^{asws} said: 'Who else can it happen to be except your Master^{asws}?'⁷⁸⁷

47- ير، بصائر الدرجات إبراهيم بن هاشم عن القاسم بن محمد بن أبي بصير قال: قُلْتُ لِلرِّضَا ع اذْعُ اللَّهُ لِي وَ لِأَهْلِ بَيْتِي قَالَ أَوْ لَسْتُ أَفْعَلُ وَ اللَّهُ إِنَّ أَعْمَالَكُمْ تُعْرَضُ عَلَيَّ فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ فَاسْتَعْظَمْتُ ذَلِكَ فَقَالَ أَمَا تَقْرَأُ كِتَابَ اللَّهِ قُلِ اَعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَ رُسُولُهُ وَ الْمُؤْمِنُونَ.

(The book) 'Basaair Al Darajaat' – Ibrahim Bin Hashim, from Al Qasim Bin Muhammad Al Zayyat, from Abdullah Bin Aban Al Zayyat, and his teknonym was Abdul Reza, who said,

⁷⁸³ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 42

⁷⁸⁴ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 43

⁷⁸⁵ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 44

⁷⁸⁶ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 45

⁷⁸⁷ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 46

'I said to Al-Reza^{asws}, 'Supplicate to Allah^{azwj} for me and my family'. He^{asws} said: 'Or haven't I^{asws} already done so? By Allah^{azwj}! Your deeds are presented to me^{asws} during every day and night, so I^{asws} magnify that. Have you not read the Book of Allah^{azwj}: **And say: 'Work, for Allah will See your work and (so will) His Rasool and the Momineen; [9:105]'**'⁷⁸⁸

48- ير، بصائر الدرجات أحمد بن محمد بن محمد بن عبد الله بن أيوب عن داود الرقي قال: دخلت على أبي عبد الله ع فقال لي يا داود أعملكم عرضت علي يوم الخميس فرأيت لك فيها شيئاً فرحني و ذلك صلته لابن عمك أما إنه سيمحق أجله و لا ينقص رزقك

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Abdullah Bin Ayoub, from Dawood Al Raqy who said,

'I entered to see Abu Abdullah^{asws}, and he^{asws} said to me: 'O Dawood! Your deeds were presented unto me^{asws} on the day of Thursday, and I^{asws} saw in it something which made me^{asws} happy, and that was your helping a son of your uncle. But, his term (death) has been deleted and his sustenance will not reduce'.

قال داود و كان لي ابن عم ناصب كثير العيال فلما خرجت إلى مكة أمرت له بصلة فلما دخلت على أبي عبد الله ع أخبرني بهذا.

Dawood said, 'And there was for me a son of an uncle, a Nasibi with a lot of dependents, needy. When I went out to Makkah, I instructed (financial) help for him. When I entered to see Abu Abdullah^{asws}, he^{asws} informed me with this''⁷⁸⁹.

49- ير، بصائر الدرجات أحمد بن محمد بن علي عن أبيه عن ابن بكير عن زرارة قال: سألت أبا جعفر ع عن قول الله تبارك و تعالی قل اعملوا فسيرى الله عملكم و رسوله و المؤمنون قال تريد أن تزوي علي هو الذي في نفسك.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Ali, from his father, from Ibn Bukeyr, from Zurara who said,

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj} Blessed and Exalted: **And say: 'Work, for Allah will See your work and (so will) His Rasool and the Momineen; [9:105]**. He^{asws} said: 'Do you want to show me^{asws} that which is within yourself?'⁷⁹⁰

50- ير، بصائر الدرجات أحمد بن محمد بن الحجاج عن ثعلبة عن زرارة عن أبي جعفر ع في قول الله اعملوا فسيرى الله عملكم و رسوله و المؤمنون قال أما أنت لستم ذلك مبي لتأني العراق فتقول سمعت محمد بن علي ع يقول كذا و كذا و لكنه الذي في نفسك.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Hajjal, from Sa'alba, from Zurara,

'From Abu Ja'far^{asws} regarding the Words of Allah^{azwj}: **And say: 'Work, for Allah will See your work and (so will) His Rasool and the Momineen; [9:105]**. He^{asws} said: 'You will be hearing that from me^{asws} when you go to Al-Iraq, and you will be saying, 'I heard Muhammad^{asws} Bin Ali^{asws} saying such and such', but it is which is within yourself''⁷⁹¹.

⁷⁸⁸ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 47

⁷⁸⁹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 48

⁷⁹⁰ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 49

⁷⁹¹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 50

51- ير، بصائر الدرجات أَبُو طَالِبٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ وَ زُرَّارَةَ قَالَا سَأَلْنَا أَبَا عَبْدِ اللَّهِ عَنِ الْأَعْمَالِ تُعْرَضُ عَلَيَّ رَسُوْلُ اللَّهِ ص قَالَ مَا فِيهِ شَكٌّ ثُمَّ تَلَا هَذِهِ الْآيَةَ وَ قُلِ اْعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَ رَسُوْلُهُ وَ الْمُؤْمِنُونَ قَالَ إِنَّ لِلَّهِ شُهَدَاءَ فِي أَرْضِهِ.

(The book) 'Basaair Al Darajaat' – Abu Talib, from Hammad Bin Isa, from Hareez, from Muhammad Bin Muslim and Zurara who both said,

'We asked Abu Abdullah^{asws} about the deeds being presented unto Rasool-Allah^{saww}. He^{asws} said: 'There is no doubt in it'. Then he^{asws} recited this Verse: **And say: 'Work, for Allah will See your work and (so will) His Rasool and the Momineen; [9:105].** He^{asws} said: 'Surely there are witnesses for Allah^{azwj} in His^{azwj} earth''.⁷⁹²

52- ير، بصائر الدرجات مُحَمَّدُ بْنُ عَلِيٍّ بْنِ سَعِيدِ الرَّيَّانِ عَنْ عَبْدِ اللَّهِ بْنِ أَبَانَ قَالَ: قُلْتُ لِلرِّضَا ع إِنَّ قَوْمًا مِنْ مَوَالِيكَ سَأَلُونِي أَنْ تَدْعُوَ اللَّهَ لَهُمْ فَقَالَ وَ اللَّهُ إِنِّي لَتُعْرَضُ عَلَيَّ فِي كُلِّ يَوْمٍ أَعْمَالُهُمْ.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Ali Bin Saeed Al Zayyat, from Abdullah Bin Aban who said,

'I said to Al-Reza^{asws}, 'There is a group of the ones in your^{asws} Wilayah who asked me that you^{asws} supplicate to Allah^{azwj} for the. He^{asws} said: 'By Allah^{azwj}! Surely their deeds are presented unto me^{asws} during every day''.⁷⁹³

53- ير، بصائر الدرجات أَهْبَيْتُمْ النَّهْدِيَّ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ أَبَانَ قَالَ: قُلْتُ لِلرِّضَا ع وَ كَانَ بَيْنِي وَ بَيْنَهُ شَيْءٌ اذْعُ اللَّهُ لِي وَ لِمَوَالِيكَ فَقَالَ وَ اللَّهُ إِنَّ أَعْمَالَكُمْ لَتُعْرَضُ عَلَيَّ فِي كُلِّ حَمِيْسٍ.

(The book) 'Basaair Al Darajaat' – Al Haysam Al Nahdy, from his father, from Abdullah Bin Aban who said,

'I said to Al-Reza^{asws}, and there was something between me and him^{asws}, 'Supplicate to Allah^{azwj} for me and for the ones in your^{asws} Wilayah'. He^{asws} said: 'By Allah^{azwj}! Your deeds get presented to me^{asws} during every Thursday''.⁷⁹⁴

54- ير، بصائر الدرجات ابْنُ يَزِيْدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَمْرِو وَاحِدٍ مِنْ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ رَسُوْلُ اللَّهِ ص لِأَصْحَابِهِ حَيَاتِي خَيْرٌ لَكُمْ وَ مَمَاتِي خَيْرٌ لَكُمْ قَالُوا أَمَّا حَيَاتِكَ يَا رَسُوْلَ اللَّهِ فَقَدْ عَرَفْنَا فَمَا فِي وَفَاتِكَ

(The book) 'Basaair Al Darajaat' – Ibn Yazeed, from Ibn Abu Umeyr, from someone else from our companions,

'From Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said to his^{saww} companions: 'My^{saww} life is good for you all and my^{saww} expiry is good for you all'. They said, 'As for your^{saww} life, O Rasool-Allah^{saww}, we have recognised, but was is (good) in your^{saww} expiry?'

قَالَ أَمَّا حَيَاتِي فَإِنَّ اللَّهَ يَقُوْلُ وَ مَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَ أَنْتَ فِيهِمْ وَ مَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَ هُمْ يَسْتَغْفِرُونَ وَ أَمَّا وَفَاتِي فَتُعْرَضُ عَلَيَّ أَعْمَالُكُمْ فَأَسْتَغْفِرُ لَكُمْ.

He^{asws} said: 'As for my^{saww} life, Allah^{azwj} is Saying: **'And Allah was not going to Punish them while you were among them, nor would Allah Punish them while they are seeking**

⁷⁹² Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 51

⁷⁹³ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 52

⁷⁹⁴ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 53

Forgiveness [8:33]. And as for my^{saww} expiry, so your deeds will be presented to me^{saww}, and I^{saww} shall seek Forgiveness for you”⁷⁹⁵.

55- ير، بصائر الدرجات إبراهيم بن هاشم عن عثمان بن عيسى عن سماعة عن أبي عبد الله ع قال سمعته يقول ما لكم تسوهون رسول الله فقال له رجل جعلت فذاك فكيف تسوهوه فقال أ ما تعلمون أن أعمالكم تُعرض عليه فإذا رأى فيها معصية ساءه ذلك فلا تسوهوا رسول الله ص و سوهوه.

(The book) ‘Basaair Al Darajaat’ – Ibrahim Bin Hashim, from Usman Bin Isa, from Sama’at,

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘I heard him^{asws} saying: ‘What is the matter with you all hurting Rasool-Allah^{saww}?’ A man said to him^{asws}, ‘May I be sacrificed for you^{asws}! How are we hurting him^{saww}?’ He^{asws} said: ‘Are you not knowing that your deeds get presented to him^{saww}? So, when he^{saww} sees an evil deed in it that hurts him^{saww}, therefore do not hurt Rasool-Allah^{saww}, and (but) cheer him^{saww}’⁷⁹⁶.

56- ير، بصائر الدرجات علي بن إسماعيل عن محمد بن عمرو قال قال عبد الله بن أنان الرثاثة قلت للرضا ع إن قوماً من مواليك سألونني أن تدعو الله لهم قال فقال والله إنني لأعرض أعمالهم على الله في كل يوم.

(The book) ‘Basaair Al Darajaat’ – Ali Bin Ismail, from Muhammad Bin Amro who said, ‘Abdullah Bin Al Zayyat said,

‘I said to Al-Reza^{asws}, ‘A group from the ones in your^{asws} Wilayah asked me that you^{asws} should supplicate to Allah^{azwj} for them’. He^{asws} said: ‘By Allah^{azwj}! I^{asws} present their deeds to Allah^{azwj} during every day’⁷⁹⁷.

57- شي، تفسير العياشي عن أبي بصير قال سمعت أبا جعفر ع يقول نحن نمط الحجاز فقلت و ما نمط الحجاز قال أوسط الأماط إن الله يقول و كذلك جعلناكم أمة وسطاً ثم قال إنا يرجع العالي و بنا يلحق المفضل.

Tafseer Al Ayyashi – From Abu Baseer who said,

‘I heard Abu Ja’far^{asws} Saying: ‘We^{asws} are the prevailing moral standard of Al Hijaz’. I said, ‘And what is the prevailing moral standard of Al-Hijaz?’ The middle standard is that Allah^{azwj} is Saying: **And like that, We Made you (Imams) as an intermediary community [2:143]**. Then he^{asws} said: ‘To us will return the exaggerator, and with us the reducer will join up’⁷⁹⁸.

58- شي، تفسير العياشي عن أبي عمرو الزبيري عن أبي عبد الله ع قال قال الله و كذلك جعلناكم أمة وسطاً لتكونوا شهداء على الناس و يكون الرسول عليكم شهيداً فإن ظننت أن الله عني يحد الأية جميع أهل القبلة من المؤحدين أ فترى أن من لا يجوز شهادته في الدنيا على صاع من تمر يطلب الله شهادته يوم القيامة و يقبلها منه بحضرة جميع الأمم الماضية

Tafseer Al Ayyashi – From Amro Al Zubeyri,

‘From Abu Abdullah^{asws} having said: ‘Allah^{azwj} Said: **And like that, We Made you (Imams) as the intermediary community in order for you (Imams) to become witnesses upon the**

⁷⁹⁵ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 54

⁷⁹⁶ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 55

⁷⁹⁷ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 56

⁷⁹⁸ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 57

people, and the Rasool to become a witness upon you all [2:143]. So if you think that by this Verse Allah^{azwj} Means the entirety of the people of the Qiblah (Muslims), from the ones professing Unitarianism, then what is your view of the one whose testimony is not allowed in the world upon a Sa'a of dates, will Allah^{azwj} Seek his testimony on the Day of Qiyamah and Accept it from him in the presence of the entirety of the past communities?

كَلَّا لَمْ يَغْنِ اللَّهُ مِثْلَ هَذَا مِنْ خَلْقِهِ يَعْنِي الْأُمَّةَ الَّتِي وَجَبَتْ لَهَا دَعْوَةُ إِبْرَاهِيمَ كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ وَ هُمْ الْأُمَّةُ الْوَسْطَى وَ هُمْ خَيْرُ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ.

Never! Allah^{azwj} did not mean the likes of this one from His^{azwj} creatures, meaning the community Obligating for it the supplication of Ibrahim^{as}: **You are the best of the communities raised up for the people; [3:110]**, and they are the intermediary Imams^{asws}, and they **are the best of the communities raised up for the people; [3:110]**".⁷⁹⁹

59- قب، المناقب لابن شهرآشوب عِنْدَ اللَّهِ بْنِ الْحُسَيْنِ عَنِ زَيْنِ الْعَابِدِينَ ع فِي قَوْلِهِ تَعَالَى لِيَكُونُوا شُهَدَاءَ عَلَى النَّاسِ قَالَ نَحْنُ هُمْ.

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Abdullah Bin Al Husayn,

'From Zayn Al-Abideen (Ali^{asws} Bin Al-Husayn^{asws}) regarding the Words of the Exalted: **in order for you (Imams) to become witnesses upon the people, [2:143].** He^{asws} said: 'We^{asws} are they"⁸⁰⁰.

60- وَ فِي خَيْرٍ أَنْ قَوْلُهُ تَعَالَى هُوَ سَمَّاكُمْ الْمُسْلِمِينَ مِنْ قَبْلِ فَدَعْوَةُ إِبْرَاهِيمَ وَ إِسْمَاعِيلَ لِأَلِ مُحَمَّدٍ ع فَإِنَّهُ لِمَنْ لَزِمَ الْحَرَمَ مِنْ قُرَيْشٍ حَتَّى جَاءَ النَّبِيُّ ص ثُمَّ اتَّبَعَهُ وَ آمَنَ بِهِ

And in a Hadeeth – The Words of the Exalted: **He named you all as the Muslims from before [22:78].** So, the supplication of Ibrahim^{as} and Ismail^{as} was for the Progeny^{asws} of Muhammad^{sawww}. It is for the one from Qureysh who necessitated the Sanctuary (Hurrum) until the Prophet^{sawww} came, then followed him^{asws} and believed in him^{sawww}.

وَ أَمَّا قَوْلُهُ تَعَالَى وَ يَكُونُ الرَّسُولُ عَلَيْكُمْ شَهِيداً النَّبِيُّ ص يَكُونُ عَلَى آلِ مُحَمَّدٍ ص شَهِيداً وَ يَكُونُونَ شَهِدَاءَ عَلَى النَّاسِ بَعْدَهُ

And as for the Words of the Exalted: **and the Rasool to become a witness upon you all [2:143].** The Prophet^{sawww} would be a witness upon the progeny^{asws} of Muhammad^{sawww}, and they^{asws} would become witnesses upon the people after him^{sawww}.

وَ كَذَلِكَ قَوْلُهُ وَ كُنْتُ عَلَيْهِمْ شَهِيداً مَا دُمْتُ فِيهِمْ فَلَمَّا تُوِيَ النَّبِيُّ ص صَارُوا شَهِدَاءَ عَلَى النَّاسِ لِأَنَّهُمْ مِنْهُ.

And like that are His^{azwj} Words: **and I was a witness upon them for as long as I was among them [5:117].** When the Prophet^{sawww} expired, they^{asws} became witnesses upon the people, because they^{asws} are from him^{sawww}".⁸⁰¹

61- أَبُو الْوَرْدِ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ تَعَالَى لِيَكُونُوا شَهِدَاءَ عَلَى النَّاسِ قَالَ نَحْنُ هُمْ.

⁷⁹⁹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 58

⁸⁰⁰ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 59

⁸⁰¹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 60

Abu Al Warad,

'From Abu Ja'far^{asws} regarding the Words of the Exalted: **in order for you (Imams) to become witnesses upon the people, [2:143]**. He^{asws} said: 'We^{asws} are them'⁸⁰².

62- بُرَيْدُ الْعَجَلِيِّ عَنْهُ ع فِي قَوْلِهِ تَعَالَى وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِنُحْنُ الْأُمَّةَ الْوَسْطَى وَ نَحْنُ شُهَدَاءُ اللَّهِ عَلَى خَلْقِهِ وَ حُجَّتُهُ فِي أَرْضِهِ.

Bureyd Al Ijaly,

'From him^{asws} regarding the Words of the Exalted: **And like that, We Made you (Imams) as the intermediary community [2:143]**: 'We^{asws} are the intermediary Imams^{asws}, and we^{asws} are the witnesses of Allah^{azwj} upon His^{azwj} creatures, and His^{azwj} divine Authorities'⁸⁰³.

63- وَ فِي رِوَايَةِ حُمْرَانَ عَنْهُ ع إِنَّمَا أَنْزَلَ اللَّهُ تَعَالَى وَ كَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا يَعْنِي عَدْلًا لِيَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَ يَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيداً قَالَ وَ لَا يَكُونُ شُهَدَاءَ عَلَى النَّاسِ إِلَّا الْأَيْمَةُ وَ الرَّسُلُ فَأَمَّا الْأُمَّةُ فَإِنَّهُ غَيْرُ جَائِزٍ أَنْ يَسْتَشْهَدَهَا اللَّهُ تَعَالَى عَلَى النَّاسِ وَ فِيهِمْ مَنْ لَا يُجُوزُ شَهَادَتُهُ فِي الدُّنْيَا عَلَى حَزْمَةٍ يَقُولُ.

And in a report of Humran,

'From him^{asws}: 'But rather Allah^{azwj} the Exalted Revealed: **And like that, We Made you (Imams) as the intermediary community** - meaning, just, **in order for you (Imams) to become witnesses upon the people, and the Rasool to become a witness upon you all [2:143]**. He^{asws} said: 'And none will become witnesses upon the people except the Imams^{asws} and the Rasools^{as}. As for the community, it is not allowed that Allah^{azwj} should Keep them as witnesses upon the people and among there are one whose testimonies are not allowed in the world (even) upon a packet of vegetables'⁸⁰⁴.

64- وَ عَنْ عَطَاءِ بْنِ ثَابِتٍ عَنِ الْبَاقِرِ ع فِي قَوْلِهِ تَعَالَى وَ يَقُولُ الْأَشْهَادُ قَالَ نَحْنُ الْأَشْهَادُ.

And from Ata'a Bin Sabit,

'From Al-Baqir^{asws} regarding the Words of the Exalted: **and the witnesses would be saying, [11:18]**, he^{asws} said: 'We^{asws} are the witnesses'⁸⁰⁵.

65- وَ عَنْ الثُّمَالِيِّ عَنْهُ ع فِي قَوْلِهِ تَعَالَى وَ يَوْمَ نَبْعَثُ مِنْ كُلِّ أُمَّةٍ شَهِيداً قَالَ نَحْنُ الشُّهُودُ عَلَى هَذِهِ الْأُمَّةِ.

And from Al Sumaly,

'From him^{asws} regarding the Words of the Exalted: (Surah) Al Nahl: **And on the Day when We will Send a witness from every community, [16:84]**. He^{asws} said: 'We^{asws} are the witnesses upon this community'⁸⁰⁶.

⁸⁰² Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 61

⁸⁰³ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 62

⁸⁰⁴ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 63

⁸⁰⁵ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 64

⁸⁰⁶ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 65

66- وَ عَنْهُ ع فِي قَوْلِهِ تَعَالَى قُلْ كَفَى بِاللَّهِ شَهِيداً الْآيَةَ قَالَ إِنَّا نَا عَنِّي .

And from him^{asws} regarding the Words of the Exalted: **Say: 'Allah Suffices as a Witness [17:96]** – the Verse. He^{asws} said: 'It means us^{asws},⁸⁰⁷

67- شي، تفسير العياشي عَنْ زُرَّارَةَ عَنْ بُرَيْدِ الْعَجَلِيِّ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ اَعْمَلُوا فَمَسِيرَى اللَّهِ عَمَلَكُمْ وَ رَسُولُهُ وَ الْمُؤْمِنُونَ فَقَالَ مَا مِنْ مُؤْمِنٍ يَمُوتُ وَ لَا كَافِرٍ يُوضَعُ فِي قَبْرِهِ حَتَّى يُعْرَضَ عَمَلُهُ عَلَى رَسُولِ اللَّهِ ص وَ عَلِيِّ ع فَهَلَمَّ جَزْأً إِلَى آخِرِ مَنْ قَرَضَ اللَّهُ طَاعَتَهُ.

Tafseer Al Ayyashi – From Zurara, from Bureyd Al Ijaly who said,

'I said to Abu Ja'far^{asws} regarding the Words of Allah^{azwj}: **And say: 'Work, for Allah will See your work and (so will) His Rasool and the Momineen; [9:105]**. He^{asws} said: 'There is none from a Momin who dies, nor any Kafir placed in his grave, until his deeds are presented unto Rasool-Allah^{saww}, and Ali^{asws}, and so on up to the last of the ones^{asws} the obedience to him^{asws} Allah^{azwj} has Obligated"⁸⁰⁸

68- وَ قَالَ أَبُو عَبْدِ اللَّهِ ع وَ الْمُؤْمِنُونَ هُمْ الْأَيْمَةُ ع.

And Abu Abdullah^{asws} said: **'and the Momineen; [9:105]** – They are the Imams^{asws},⁸⁰⁹

69- كا، الكافي علي بن مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادِ الْقُنْدِيِّ عَنْ سَمَاعَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَ جِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيداً قَالَ هَذَا نَزَلَتْ فِي أُمَّةٍ مُحَمَّدٍ ص خَاصَّةً فِي كُلِّ قَرْنٍ مِنْهُمْ إِمَامٌ مِنَّا شَهِدٌ عَلَيْهِمْ وَ مُحَمَّدٌ ص شَهِدٌ عَلَيْنَا.

(The book) 'Al Kafi' – Ali Bin Muhammad, from Sahl, from Ziyad Al Qindy, from Sama'at who said,

'Abu Abdullah^{asws} said regarding the Words of Mighty and Majestic: **So how will it be, when We Come with a witness from every community, and We Come with you as a witness upon them? [4:41]**. He^{asws} said: 'This was Revealed regarding the community of Muhammad^{saww} in particular. In every generation from them there is an Imam^{asws} from us^{asws}, a witness upon them, and Muhammad^{saww} is a witness upon us^{asws},⁸¹⁰

70- كا، الكافي أحمد بن مِهْرَانَ عَنْ عَبْدِ الْعَظِيمِ الْحُسَيْنِيِّ عَنِ الْحُسَيْنِ بْنِ مِيَاكِحَ عَنْ أَحَبْرَةَ قَالَ: قَرَأَ رَجُلٌ عِنْدَ أَبِي عَبْدِ اللَّهِ ع قُلْ اَعْمَلُوا فَمَسِيرَى اللَّهِ عَمَلَكُمْ وَ رَسُولُهُ وَ الْمُؤْمِنُونَ فَقَالَ لَيْسَ هَكَذَا هِيَ إِيمَانِي وَ الْمَأْمُونُونَ فَتَحَرُّوا الْمَأْمُونُونَ.

Al Kafi – Ahmad Bin Mihran, from Abdul Azeem Al Hasany, from Al Husayn Bin Mayyah, from the one who informed him who said,

'A man recited in the presence of Abu Abdullah^{asws}, **And say: 'Work, for Allah will See your work and (so will) His Rasool and the Momineen; [9:105]**. He^{asws} said: 'It isn't lie that. But

⁸⁰⁷ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 66

⁸⁰⁸ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 67

⁸⁰⁹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 68

⁸¹⁰ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 69

rather it is: **And the trustworthy ones (Mamounoon)**. So we^{asws} are the trustworthy ones^{asws}, 811.

71- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْحَطَّابِ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ تَعَالَى وَ شَاهِدٍ وَ مَشْهُودٍ قَالَ النَّبِيُّ ص وَ أَمِيرُ الْمُؤْمِنِينَ ع.

Al Kafi – Muhammad Bin Yahya, from Salama Bin Al hattab, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer,

‘From Abu Abdullah^{asws} regarding the Words of the Exalted: **And a witness and a witnessed [85:3]**. He^{asws} said; ‘The Prophet^{sawww} and Amir Al-Momineen^{asws}’, 812

72- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة رَوَى الْحُسَيْنُ بْنُ أَبِي الْحَسَنِ الدِّيَلْمِيُّ بِإِسْنَادِهِ عَنْ جَابِرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ وَ جَاءَتْ كُلُّ نَفْسٍ مَعَهَا سَائِقٌ وَ شَهِيدٌ قَالَ السَّائِقُ أَمِيرُ الْمُؤْمِنِينَ ع وَ الشَّهِيدُ رَسُولُ اللَّهِ ص.

(The books) ‘Jamie Al Fawaid’ and ‘Taweel al Ayaat Al Zaahira’ – It is reported by Al Hassan Bin Abu Al Hassan Al Daylami, by his chain from Jabir,

‘From Abu Abdullah^{asws} regarding the Words of Mighty and Majestic: **And every soul will come, with it would be an usher and a witness [50:21]**. He^{asws} said: ‘The usher is Amir Al-Momineen^{asws} and the witness is Rasool-Allah^{sawww}’, 813

73- مُحَاسِبَةُ النَّفْسِ، لِلسَّيِّدِ عَلِيِّ بْنِ طَاوُسٍ نَقْلًا مِنْ كِتَابِ تَفْسِيرِ الْقُرْآنِ لِابْنِ عُقْدَةَ وَ كِتَابِ الدَّلَائِلِ لِعَبْدِ اللَّهِ بْنِ جَعْفَرِ الْحِمَيْرِيِّ وَ تَفْسِيرِ مَا نَزَلَ فِي أَهْلِ الْبَيْتِ ع لِ مُحَمَّدِ بْنِ الْعَبَّاسِ بْنِ مَرْوَانَ بِإِسْنَادِهِمْ إِلَى يَعْقُوبَ بْنِ شَعْبَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ قُلْ اعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَ رَسُولُهُ وَ الْمُؤْمِنُونَ قَالَ هُمْ الْأَيُّمَةُ ع.

(The book) ‘Muhasiba Al Nafs’ of the Seyyid Bin Tawoos, transmitting from the books ‘Tafseer Al Quran; of Ibn Uqda, and ‘Kitab Al Dalail’ of Abdullah Bin Ja’far Al Himeyri, and ‘Tafseer Ma Nazal Fi Ahl Al Bayt’ of Muhammad Bin Al Abbas Bin Marwan with the chains to Yaqoub Bin Shuayb who said,

‘I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **And say: ‘Work, for Allah will See your work and (so will) His Rasool and the Momineen; [9:105]**. He^{asws} said: ‘They (Momineen) are the Imams^{asws}’, 814

74- وَ عَنْ ابْنِ عُقْدَةَ وَ مُحَمَّدِ بْنِ الْعَبَّاسِ بِإِسْنَادِهِمَا إِلَى بُرَيْدِ بْنِ مُعَاوِيَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ هَذِهِ الْآيَةِ قَالَ إِيَّاَنَا عَنِّي.

And from Ibn Uqada, and Muhammad Bin Al Abbas by their chain to Bureyd Bin Muawiya who said,

‘I asked Abu Abdullah^{asws} about this Verse. He^{asws} said: ‘It means us^{asws}’, 815

75- وَ عَنْ مُحَمَّدِ بْنِ الْعَبَّاسِ بِإِسْنَادِهِ عَنْ طَرِيقِ الْجُمْهُورِ إِلَى أَبِي سَعِيدِ الْخُدْرِيِّ أَنَّ عَمَّارًا قَالَ يَا رَسُولَ اللَّهِ وَدِدْتُ أَنَّكَ عُمَّرْتَ فِينَا عُمْرَ نُوحٍ ع

⁸¹¹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 70

⁸¹² Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 71

⁸¹³ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 72

⁸¹⁴ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 73

⁸¹⁵ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 74

And from Muhammad Bin Al Abbas, by his chain from the way of Al Jamhour to Abu Saeed Al Khudry,

'Ammar^{ra} said, 'O Rasool-Allah^{saww}! I^{ra} would love it if you^{saww} were to live among us the age of Noah^{as}'.

فَقَالَ رَسُولُ اللَّهِ ص يَا عَمَّارُ حَيَاتِي خَيْرٌ لَكُمْ وَوَفَاتِي لَيْسَ بِشَرٍّ لَكُمْ أَمَّا حَيَاتِي فَتُحَدِّثُونَ وَ أَسْتَغْفِرُ لَكُمْ وَ أَمَّا بَعْدَ وَفَاتِي فَاتَّقُوا اللَّهَ وَ أَحْسِنُوا الصَّلَاةَ عَلَيَّ وَ عَلَى أَهْلِ بَيْتِي فَإِنَّكُمْ تُعْرَضُونَ عَلَيَّ بِأَسْمَائِكُمْ وَ أَسْمَاءِ آبَائِكُمْ فَإِنْ يَكُنْ خَيْرٌ حَمَدْتُ اللَّهَ وَ إِنْ يَكُنْ سِوَى ذَلِكَ اسْتَغْفَرْتُ اللَّهَ لِدُنُوبِكُمْ

Rasool-Allah^{saww} said: 'O Ammar^{ra}! My^{saww} life is good for you all and my^{saww} expiry isn't with evil for you all. As for my^{saww} life (among you), so you are being narrated to and I^{asws} am seeking Forgiveness for you; and as for after my^{saww} expiry, so fear Allah^{azwj} and improves the Salawat upon me^{saww} and upon People^{asws} of my^{saww} Household, for you will be presented to me^{saww} with your names and names of your fathers, and if there happens to be good deeds, I^{saww} shall praise Allah^{azwj}, and if there happens to be besides that, I^{saww} shall see Forgiveness of Allah^{azwj} for your sins'.

فَقَالَ الْمُنَافِقُونَ وَ الشُّكَّاءُ وَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ* يَزْعُمُونَ أَنَّ الْأَعْمَالَ تُعْرَضُ عَلَيْهِ بَعْدَ وَفَاتِهِ بِأَسْمَاءِ الرِّجَالِ وَ أَسْمَاءِ آبَائِهِمْ وَ أَنْسَابِهِمْ إِلَى قَبَائِلِهِمْ إِنَّ هَذَا هُوَ الْإِفْكُ

The hypocrites and the doubters and those in whose hearts was a disease said, 'He^{azwj} claims that the deeds would be presented to him^{saww} after his^{saww} expiry, with the names of the men and names of their fathers, and their lineages to their tribes. Surely this is a blatant lie!'

فَأَنْزَلَ اللَّهُ حَلَّ جَلَالُهُ وَ قُلْ اْعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَ رَسُولُهُ وَ الْمُؤْمِنُونَ فَيَقِيلُ لَهُ وَ مِنَ الْمُؤْمِنُونَ فَقَالَ عَامَّةٌ وَ خَاصَّةٌ أَمَّا الَّذِينَ قَالَ اللَّهُ وَ الْمُؤْمِنُونَ فَهُمْ آلُ مُحَمَّدٍ ص الْأَيْمَةُ ع

Allah^{azwj}, Majestic is His^{azwj} Majestic Revealed: **And say: 'Work, for Allah will See your work and (so will) His Rasool and the Momineen; [9:105].** It was said to him^{saww}, 'And who are the Momineen?' He^{saww} said: 'General and special. As for those Allah^{azwj} Said **the Momineen; [9:105]**, so they are the Progeny^{asws} of Muhammad^{saww}, the Imams^{asws}'.

ثُمَّ قَالَ وَ سَتُرَدُّونَ إِلَى عَالِمِ الْعَيْبِ وَ الشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ مِنْ طَاعَةٍ وَ مَعْصِيَةٍ.

Then He^{azwj} Said: **and you shall be Returned to the Knower of the unseen and the seen, then He will inform you of what you were doing' [9:105]** – from obedience and disobedience".⁸¹⁶

⁸¹⁶ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 20 H 75

باب 21 تأويل المؤمنين و الإيمان و المسلمين و الإسلام بهم و بولايتهم ع و الكفار و المشركين و الكفر و الشرك و الجبت و الطاغوت و اللات و العزى و الأصنام بأعدائهم و مخالفهم

CHAPTER 21 – INTERPRETATION OF THE (TERMS) ‘MOMINEEN’, AND THE ‘EMAN’, AND THE ‘MUSLIMS’, AND THE ‘ISLAM’ IS THEM^{asws} AND THEIR^{asws} WILAYAH; AND (THE TERMS) THE ‘KAFIRS’, AND THE ‘POLYTHEISTS’, AND THE ‘KUFR’, AND THE ‘SHIRK’, AND THE ‘FALSE GODS (JIBT)’, AND THE ‘TYRANTS’, AND ‘AL LAAT’, AND ‘AL UZZA’, AND THE ‘IDOLS’ ARE THEIR^{asws} ENEMIES AND THEIR^{asws} OPPONENTS

1- قب، المناقب لابن شهر آشوب يزيد بن عبد الملك عن زين العابدين ع أنه قال: في قول الله يسما اشتروا به أنفسهم أن يكفروا بما أنزل الله بغياً قال بالولاية على أمير المؤمنين و الأوصياء من ولديه.

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Yazeed Bin Abdul Malik,

‘From Zayn Al-Abideen (Ali^{asws} Bin Al-Husayn^{asws}) having said regarding the Words of Allah^{azwj}: **Evil is what they are buying by (selling) their souls – that they are disbelieving in what Allah Revealed, out of every envy [2:90].** He^{asws} said: ‘By the Wilayah of Amir Al-Momineen^{asws} and the successors^{asws} from his^{asws} sons^{asws}’.⁸¹⁷

2- فس، تفسير القمي فالذين آتيناهم الكتاب يؤمنون به يعني آل محمد ع و من هؤلاء من يؤمن به يعني أهل الإيمان من أهل القبلة.

Tafseer Al Qummi - **So those to whom We Gave the Book do believe in it**, - meaning the Progeny^{asws} of Muhammad^{saww}, **and from them (people) are ones who believe in it. [29:47]** – meaning the people of Eman from the people of Qiblah (Muslims)’.⁸¹⁸ (Not a Hadeeth)

3- فس، تفسير القمي لقد من الله على المؤمنين إذ بعث فيهم رسولا من أنفسهم فهذه الآية لآل محمد ع.

Tafseer Al Qummi - **Certainly Allah Conferred a Favour upon the Momineen when He Sent among them a Rasool from among themselves, [3:164]** – This Verse is for the Progeny^{asws} of Muhammad^{saww},⁸¹⁹ (Not a Hadeeth)

4- فس، تفسير القمي يحيى بن زكريا عن علي بن حسان عن عبد الرحمن بن كثير عن أبي عبد الله ع في قوله و الذين آمنوا و أتبعناهم ذرياتهم بإيمان أحفناهم ذرياتهم قال الذين آمنوا بالنبي ص و أمير المؤمنين و الذرية الأئمة و الأوصياء أحفناهم ذرياتهم و لم ننقص ذريتهم من الحجة التي جاء بها محمد ص في علي ع و حجتهم واجدة و طاعتهم واجدة

⁸¹⁷ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 1

⁸¹⁸ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 2

⁸¹⁹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 3

Tafseer Al Qummi – Yahya Bin Zakariya, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer,

‘From Abu Abdullah^{asws} regarding His^{azwj} Words: **And those who believe and their offspring follow them with Eman, We will Unite their offspring to be with them [52:21]**: Those who believe in the Prophet^{saww} and Amir Al-Momineen^{asws}, and the offspring, the Imams^{asws} and the successors^{asws}, we^{asws} will join their offspring with them, and their^{asws} offspring will not be deprived from the proof which Muhammad^{saww} has come with regarding Ali^{asws}, and their^{asws} proof is one, and their^{asws} obedience is one”.

بيان: المشهور بين المفسرين أن الآية نزلت في أطفال المؤمنين يلحقهم الله بأبائهم في الجنة و روي ذلك عن الصادق ع.

(Note) And it is well known between the interpreters that the Verse was Revealed regarding the children of the Momineen. Allah^{azwj} will Join them with their father in the Paradise, and that is reported from Al-Sadiq^{asws}”⁸²⁰.

5- شي، تفسير العياشي عن الْمُفَضَّلِ بْنِ صَالِحٍ عَنْ بَعْضِ أَصْحَابِهِ فِي قَوْلِهِ قُولُوا آمَنَّا بِاللَّهِ وَ مَا أُنزِلَ إِلَيْنَا وَ مَا أُنزِلَ إِلَى إِبْرَاهِيمَ وَ إِسْمَاعِيلَ وَ إِسْحَاقَ وَ يَعْقُوبَ وَ الْأَسْبَاطِ أَمَا قَوْلُهُ قُولُوا فَهُمْ آلُ مُحَمَّدٍ ع لِقَوْلِهِ فَإِنْ آمَنُوا يَمْتَلِ مَا آمَنْتُمْ بِهِ فَقَدْ اهْتَدَوْا.

Tafseer Al-Ayyashi, from Al-Mufazzal Bin Salih, from one of his companions regarding His^{azwj} Words: **Say: We believe in Allah and (in) what is Revealed unto us, and what was revealed to Ibrahim and Ismail and Is'haq and Yaqoub and the tribes, [2:136]**. As for His^{azwj} Words: ‘Say’, they are Progeny^{asws} of Muhammad^{saww}, due to His^{azwj} Words: **So if they were to believe with the like of what you are believing in, they would have been Guided; [2:137]**”⁸²¹.

6- شي، تفسير العياشي عَنْ سَلَامٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ آمَنَّا بِاللَّهِ وَ مَا أُنزِلَ إِلَيْنَا قَالَ عَنِّي بِذَلِكَ عَلِيًّا وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ وَ جَزَتْ بَعْدَهُمْ فِي الْأَيْمَةِ ع

Tafseer Al Ayyashi – From Sallam,

‘From Abu Ja’far^{asws} regarding His^{azwj} Words: **Say: We believe in Allah and (in) what is Revealed unto us, [2:136]**. He^{asws} said: ‘It means by that Ali^{asws}, and Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and after them^{asws} in flows in the Imams^{asws}’.

قَالَ ثُمَّ رَجَعَ الْقَوْلُ مِنَ اللَّهِ فِي النَّاسِ فَقَالَ فَإِنْ آمَنُوا يَعْنِي النَّاسَ يَمْتَلِ مَا آمَنْتُمْ بِهِ يَعْنِي عَلِيًّا وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ وَ الْأَيْمَةَ مِنْ بَعْدِهِمْ ع فَقَدْ اهْتَدَوْا وَ إِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ.

He^{asws} said: ‘Then the Word from Allah^{azwj} Turned regarding the people, so He^{azwj} Said: **So if they were to believe** - meaning the people, **with the like of what you are believing in**, - meaning Ali^{asws}, and (Syeda) Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and the Imams^{asws} from after them^{asws}. **they would have been Guided; and if they were to turn back, so rather they are in the discord; [2:137]**”⁸²².

⁸²⁰ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 4

⁸²¹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 5

⁸²² Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 6

7- فس، تفسير القمي الحسين بن محمد عن المفضل بن محمد بن جعفر بن بشير عن الحكم بن زهير عن محمد بن حمدان عن أبي عبد الله ع في قوله إذا دعيت الله وحده كفرتم وإن يشرك به تؤمنوا فالحكم لله العلي الكبير يقول إذا ذكر الله وحده بولاية من أمر الله بولايته كفرتم وإن يشرك به من ليست له ولاية تؤمنوا بأن له ولاية.

Tafseer Al-Qummi – Al Husayn Bin Muhammad, from Al Moalla, from Muhammad Bin Jamhour, from Ja'far Bin Bashi, from Al Haam Bin Zaheer, from Muhammad Bin Hamdan,

'From Abu Abdullah^{asws} regarding His^{azwj} Words: ***That is because when you are called to Allah Alone, you disbelieve, and if He is associated with, you are believing. So the Judgment is for Allah, the Exalted, the Great [40:12]***, said: 'When Allah^{azwj} Mentions along (only) the Wilayah of the one whom Allah^{azwj} has Commanded with his^{asws} Wilayah, you disbelieve, and if He^{azwj} were to associate with him^{asws}, one who hasn't any Wilayah for him, you believe that the Wilayah is for him'⁸²³.

8- شي، تفسير العياشي عن الثماللي عن أبي جعفر ع قال: قال الله تبارك وتعالى في كتابه و نوحاً هدينا من قبل و من ذريته داود إلى قوله أولئك الذين آتيناهم الكتاب والحكم والنبوة إلى قوله بما يكافرين

Tafseer Al Ayyashi – From Al Sumaly,

'From Abu Ja'far^{asws} having said: 'Allah^{azwj} Blessed and Exalted Said in His^{azwj} Book: ***And We Granted to him Is'haq and Yaqoub, each we Guided, and Noah We had Guided from before; and from his offspring Dawood, [6:84]*** – up to His^{azwj} Words: ***They are those We Gave them the Book and the Wisdom and the Prophet-hood.*** – up to His^{azwj} Words: ***Kafirs with it [6:89]***.

فإنه من وكل بالفضل من أهل بيته والإخوان والذرية وهو قول الله إن يكفر به أمك يقول فقد وكلت أهل بيتك بالإيمان الذي أرسلتك به فلا يكفرون به أبداً ولا أضيع الإيمان الذي أرسلتك به وجعلت من أهل بيتك بعدك علماء منك و ولاية أمري بعدك و أهل استنباط علمي الذي ليس فيه كذب ولا إثم ولا ورر ولا بطر ولا رياء.

It is one^{asws} from People^{asws} of his^{saww} Household who has been allocated with the superiority, and the brethren and the offspring, and it is the Word of Allah^{azwj}: "Your^{saww} community with disbelieving with it. The People^{asws} of your^{saww} Household have been Allocated with the Eman which I^{azwj} Sent you^{saww} with it, and they^{asws} will not be believing in it ever, nor wasting the Eman which I^{azwj} Sent you^{saww} with, and I^{azwj} have Made People^{asws} of your^{saww} Household after you^{saww}, knowledgeable ones^{asws} from you^{saww}, and Master of My^{azwj} Commands after you^{saww}, and People^{asws} of the extraction of My^{azwj} Knowledge which there isn't any lie in it, nor a sin, nor falsity, nor boasting, nor showing off!"⁸²⁴.

9- شي، تفسير العياشي عن أبي بصير قال سمعت أبا عبد الله ع يقول لا تتخذوا إلهين إنما هو إله واحد يعني بذلك و لا تتخذوا إمامين إنما هو إمام واحد.

Tafseer Al Ayyashi – From Abu Baseer who said,

⁸²³ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 7

⁸²⁴ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 8

'I heard Abu Abdullah^{asws} saying: '**And Allah Said: "Do not take to two gods, but rather He is One God [16:51]**, it Means by that, 'Do not take two Imams (at a time), but rather he^{asws} is one Imam^{asws}''⁸²⁵.

10- قَب، المناقب لابن شهر آشوب أبو بصيرٍ عَنِ الصَّادِقِ ع فِي قَوْلِهِ تَعَالَى قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ وَاحِدٌ فَهَلْ أَنْتُمْ مُسْلِمُونَ
الْوَصِيَّةَ لِعَلِيِّ ع بَعْدِي نَزَلَتْ مُشَدَّدَةً.

(The book) 'Al Manaqib' of Ibn Sheyhr Ashub – Abu Baseer,

'From Al-Sadiq^{asws} regarding the Words of the Exalted: **Say: 'But rather, It is Revealed unto me, your God is One God. So, will you be submitters?' [21:108]** – to the bequest of Ali^{asws} after me^{saww}. It was Revealed to emphasize''⁸²⁶.

11- الْبَاقِرُ ع فِي قِرَاءَةِ عَلِيِّ ع وَ هُوَ التَّنْزِيلُ الَّذِي نَزَلَ بِهِ جِبْرَائِيلُ عَلَى مُحَمَّدٍ ص فَلَا تَمُوتُنَّ إِلَّا وَ أَنْتُمْ مُسْلِمُونَ الْوَصِيَّةَ لِرَسُولِ اللَّهِ ص وَ الْإِمَامِ بَعْدَهُ.

Al-Baqir^{asws}: 'In the recitation of Ali^{asws}, and it is the Revelation which Jibraeel^{as} descended with unto Muhammad^{saww}: '**therefore do not be dying unless while you are submitting to the bequest of Rasool-Allah^{saww} and the Imam after him [2:132]**'⁸²⁷.

12- وَ عَنِ الصَّادِقِ ع فِي قَوْلِهِ تَعَالَى وَ مَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَ هُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ قَالَ ع غَيْرَ التَّسْلِيمِ لَوْلَا بَيْنَا.

And from Al-Sadiq^{asws} regarding the Words of the Exalted: **And the one who seeks other than Islam as a Religion, it will never be Accepted from him, and in the Hereafter he would be from the losers [3:85]**. He^{asws} said: 'Without the submission to our^{asws} Wilayah''⁸²⁸.

13- وَ عَنْهُ ع فِي قَوْلِهِ تَعَالَى حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَ زَيَّنَهُ فِي قُلُوبِكُمْ يَعْنِي أَمِيرَ الْمُؤْمِنِينَ ع وَ كَرَّهَ إِلَيْكُمُ الْكُفْرَ وَ الْفُسُوقَ وَ الْعِصْيَانَ بُغْضًا لِمَنْ خَالَفَ رَسُولَ اللَّهِ ص وَ خَالَفَنَا.

And from him^{asws} regarding the Words of the Exalted: **But, Allah Endeared the Eman to you and Adorned it in your hearts** – meaning Amir Al-Momineen^{asws}, **and Caused you to dislike the Kufir, and the transgression, and the disobedience [49:7]**, our^{asws} haters the ones who oppose Rasool-Allah^{saww} and oppose us^{asws}''⁸²⁹.

14 - وَ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ تَعَالَى أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ نَجْعَلَهُمْ كَالَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ عَنَىٰ بَنِي عَبْدِ الْمُطَّلِبِ.

From Ibn Abbas regarding the Words of the Exalted: **Or, do those who commit the evil deeds reckon that We will Make them to be like those who believe and do righteous deeds [45:21]** – meaning the sons of Abdul Muttalib^{asws}''⁸³⁰.

⁸²⁵ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 9

⁸²⁶ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 10

⁸²⁷ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 11

⁸²⁸ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 12

⁸²⁹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 13

⁸³⁰ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 14

15- وَ عَنِ الْبَاقِرِ ع فِي قَوْلِهِ تَعَالَى إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ مُشْفِقُونَ إِلَى قَوْلِهِ رَاجِعُونَ نَزَلَتْ فِي عَلِيِّ ع ثُمَّ حَرَتْ فِي الْمُؤْمِنِينَ وَ شَيْعَتِهِ هُمْ الْمُؤْمِنُونَ حَقًّا.

And from Al-Baqir^{asws} regarding the Words of the Exalted: **Surely those who are cautious from fearing their Lord [23:57]** – up to His^{azwj} Words: **returning to their Lord [23:60]**: ‘It was Revealed regarding Ali^{asws}, then it flows in the Momineen and his^{asws} Shias, **These ones, they are the true Momineen. [8:4]**’⁸³¹

16- فِي، الغيبة للنعماني الكُلَيْبِيُّ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ ابْنِ عِيْسَى عَنْ ابْنِ خُبَيْبٍ عَنْ عَمْرِو بْنِ نَابِثٍ عَنْ جَابِرٍ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع عَنْ قَوْلِ اللَّهِ وَ مِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَاداً يُحِبُّونَهُمْ كَحُبِّ اللَّهِ قَالَ هُمْ أَوْلِيَاءُ فُلَانٍ وَ فُلَانٍ اتَّخَذُوهُمْ أَيْمَةً دُونَ الْإِمَامِ الَّذِي جَعَلَهُ اللَّهُ لِلنَّاسِ إِمَاماً

(The book ‘Ghayba’ of Al Numani – Al Kulayni, from Muhammad Bin Yahya, from Ibn Isa, from Ibn Mahboun, from Amro Bin Sabit, from Jabir who said,

‘I asked Abu Ja’far^{asws} about the Words of Allah^{azwj}: **And from the people there are ones who take rivals besides Allah. They are loving them like the love for Allah; [2:165]**. He^{asws} said: ‘They are the friends of so and so, and so and so. They are taking them as imams besides the Imam^{asws} who Allah^{azwj} Made him^{asws} to be and Imam^{asws} for the people.

وَ كَذَلِكَ قَالَ وَ لَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرَوْنَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعاً وَ أَنَّ اللَّهَ شَدِيدُ الْعَذَابِ إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَ رَأَوْا الْعَذَابَ وَ تَقَطَّعَتْ بِهِمُ الْأَسْبَابُ وَ قَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّأُوا مِنَّا الْآيَةَ

And like that, He^{azwj} Said: **and if they could see, those who are being unjust, when they would be seeing the Punishment, that the Strength is for Allah in its entirety, and that Allah is Severe of the Punishment [2:165] When those who were followed shall disavow from those who followed (them), and they see the Punishment, and the reasons are cut off with them [2:166] And those who followed shall say: ‘If only there was a return for us, we would disavow from them just as they are disavowing from us. [2:167]** – the Verse.

ثُمَّ قَالَ أَبُو جَعْفَرٍ ع هُمْ وَ اللَّهُ يَا جَابِرُ أَيْمَةُ الظُّلْمِ وَ أَشْيَاعُهُمْ.

Then Abu Ja’far^{asws} said: ‘They, by Allah^{azwj} O Jabir, are the unjust imams and their adherents’⁸³².

17- كُنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ هَتَّامٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ الْعَلَوِيِّ عَنْ عِيْسَى بْنِ دَاوُدَ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ ع فِي قَوْلِهِ تَعَالَى وَ مَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَ هُوَ مُؤْمِنٌ فَلَا يَخَافُ ظُلْمًا وَ لَا هَضْمًا قَالَ مُؤْمِنٌ بِحَبَّةِ آلِ مُحَمَّدٍ ص وَ مُبْعُضٌ لِعَدُوِّهِمْ.

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Muhammad Bin Hammam, from Muhammad Bin Ismail Al Alawy, from Isa Bn Dawood,

‘From Musa^{asws} Bin Ja’far^{asws}, from his^{asws} father^{asws} regarding the Words of the Exalted: **And one who does from the righteous deeds and he is a Momin, so he will neither fear injustice**

⁸³¹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 51

⁸³² Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 51

nor deprivation [20:112]. He^{asws} said: ‘A Momin with love of Progeny^{asws} of Muhammad^{saww}, and hatred for their^{asws} enemies’.⁸³³

18- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة روى علي بن أسباط عن إبراهيم الجعفرى عن أبي الجارود عن أبي عبد الله ع في قوله تعالى أ إله مع الله بن أكثرهم لا يعلمون قال أي إمام هدى مع إمام ضلال في قرن واحد.

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – It is reported by Ali Bin Asbat, from Ibrahim Al Ja’fary, from Abu Al Jaroud,

‘From Abu Ja’far^{asws} regarding the Words of the Exalted: **Is there a god along with Allah? But, most of them do not know [27:61].** He^{asws} said: ‘i.e., as Imam^{asws} of guidance with an imam of straying in one generation’.⁸³⁴

19- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ سَهْلِ الْعَطَّارِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَحِبِّهِ مُوسَى عَنْ آبَائِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: قَالَ لِي رَسُولُ اللَّهِ ص يَا عَلِيُّ مَا بَيْنَ مَنْ يُحِبُّكَ وَ بَيْنَ أَنْ يَرَى مَا تَعْرُبُ بِهِ عَيْنَاهُ إِلَّا أَنْ يُعَايِنَ الْمَوْتَ

(The books) ‘Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Muhammad Bin Sahl Al Attar, from his father, from his grandfather,

‘Ali son of Ja’far^{asws}, from his brother^{asws} Musa^{asws}, from his^{asws} forefathers^{asws}, from Amir Al-Momineen^{asws} having said: ‘Rasool-Allah^{saww} said: ‘O Ali^{asws}! There is nothing between the one who loves you^{asws} and him seeing what would delight his eyes except that he witnesses the death’.

ثُمَّ تَلَا رَبَّنَا أَخْرَجْنَا نَعْمَلَنَ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ يَعْنِي إِنَّ أَعْدَاءَنَا إِذَا دَخَلُوا النَّارَ قَالُوا رَبَّنَا أَخْرَجْنَا نَعْمَلَنَ صَالِحًا فِي وَلَايَةِ عَلِيٍّ ع غَيْرَ الَّذِي كُنَّا نَعْمَلُ فِي عِدَاوَتِهِ

Then he^{asws} recited: **And they would be screaming therein, ‘Our Lord! Take us out. We will do righteous deeds, other than which we used to do!’ [35:37]** – meaning that our^{asws} enemies, when they enter the Fire, they would say, ‘Our Lord^{azwj}! Take us out, we will do righteous deeds regarding the Wilayah of Ali^{asws} other than which we had done in his^{asws} enmity’.

فَيَقَالُ لَهُمْ فِي الْجُزْأِ أَوْ لَمْ نَعْمَرْكُمْ مَا يَتَذَكَّرُ فِيهِ مَنْ تَذَكَّرَ وَ جَاءَكُمْ النَّذِيرُ وَ هُوَ النَّبِيُّ ص فَذُوقُوا فَمَا لِلظَّالِمِينَ لَإِلَ مُحَمَّدٍ ص مِنْ نَصِيرٍ يَنْصُرُهُمْ وَ لَا يَنْجِيهِمْ مِنْهُ وَ لَا يَخْجُبُهُمْ عَنْهُ.

It will be Said to them in Answer: **Or, did We not Grant you a life-span what he could be doing Zikr during it, one who was mindful? And the warner came to you** - and it is the Prophet^{saww}, **therefore taste; for the ones who are unjust** - to the Progeny^{asws} of Muhammad^{saww}, **there is no helper** - to help them, nor to rescue them from it, nor to veil them from it’.⁸³⁵

⁸³³ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 17

⁸³⁴ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 18

⁸³⁵ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 19

20- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ ع أَنَّهُ قَالَ: أَنْتُمْ الَّذِينَ اجْتَنَبُوا الطَّاعُونَ أَنْ يَعْبُدُوهَا وَ مَنْ أَطَاعَ جَبَّارًا فَقَدْ عَبَدَهُ.

(The books) 'Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – From Abu Baseer,

'From Abu Abdullah^{asws}, from his^{asws} father^{asws} having said: 'You (Shias) are those: **shunning the tyrants and distancing from [39:17]**, and one who obeys a tyrant, so he has worshipped him"⁸³⁶.

21- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ إِدْرِيسَ بْنِ زِيَادٍ عَنْ حَنَانِ بْنِ سَدِيرٍ عَنْ أَبِيهِ قَالَ: سَمِعْتُ صَامِتًا بَيَّاعَ الْهَرَوِيِّ وَ قَدْ سَأَلَ أَبَا جَعْفَرٍ عَ عَنِ الْمُرْجِيَةِ فَقَالَ صَلَّى مَعَهُمْ وَ اشْهَدَ جَنَائِزَهُمْ وَ عُذَّ مَرْضَاهُمْ وَ إِذَا مَاتُوا فَلَا تَسْتَغْفِرْ لَهُمْ فَإِنَّا إِذَا ذُكِرْنَا عَنْدَهُمْ اسْتَمَارَتْ قُلُوبُهُمْ وَ إِذَا ذُكِرَ الَّذِينَ مِنْ دُونِنَا إِذَا هُمْ يَسْتَبْشِرُونَ.

(The books) 'Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' –

'I heard Samit Baya Al-Harwy, and he had asked Abu Ja'far^{asws} about the Murjiites. He^{asws} said: 'Connect with them and attend their funerals and console their sick, and when they die, so do not see Forgiveness for them, for when we^{asws} are mentioned in their presence, their hearts get constricted, and when ones besides us^{asws} are mentioned, then they rejoice"⁸³⁷.

22- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ عَنْ عُبَيْدِ بْنِ مُسْلِمٍ عَنْ جَعْفَرِ بْنِ عَبْدِ اللَّهِ الْمُحَمَّدِيِّ عَنِ الْحَسَنِ بْنِ إِسْمَاعِيلِ الْأَفْطَسِيِّ عَنْ أَبِي مُوسَى الْمَشْرِقِيِّ قَالَ: كُنْتُ عَنْدَهُ وَ حَضَرَهُ قَوْمٌ مِنَ الْكُوفِيِّينَ فَسَأَلُوهُ عَنِ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ لَئِنِ اشْرَكَتَ لَيَحْبَطَنَّ عَمَلُكَ فَقَالَ لَيْسَ حَيْثُ تَذْهَبُونَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ حَيْثُ أَوْحَى إِلَى نَبِيِّهِ ص أَنْ يُبَيِّمَ عَلَيَّا عَ لِلنَّاسِ عِلْمًا أَنْدَسَ إِلَيْهِ مُعَادُ بْنُ جَبَلٍ فَقَالَ اشْرِكْ فِي وَلَايَتِهِ حَتَّى يَسْكُنَ النَّاسُ إِلَى قَوْلِكَ وَ يُصَدِّقُوكَ

(The books) 'Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Muhammad Bin Al Qasim, from Ubeyd Bin Muslim, from Jafar Bin Abdullah al Hamdawiya, from Al Hassan Bin Ismail Al Afzal, from Abu Musa Al Mushriqaty who said,

'I was with him^{asws} and a group from the people of Kufa presented and asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **if you (people) were to associate, your deeds would be Confiscated [39:65]**. He^{asws} said: 'It is not as you are going with it. When Allah^{azwj} Mighty and Majestic Revealed unto His^{azwj} Prophet^{saww} that he^{saww} should nominate Ali^{asws} as a Flag for the people, Ma'az Bin Jabal lurked (among the people), so he said, 'Associate regarding his^{asws} Wilayah' – i.e., along with the first one and the second one (Abu Bakr and Umar), until the people settle upon your words (calm down) and ratify you.

فَلَمَّا أَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ شَكَرًا رَسُولُ اللَّهِ ص إِلَى جَبْرِئِيلَ فَقَالَ إِنَّ النَّاسَ يُكْذِبُونَِّي وَ لَا يُقْبَلُونَ مِنِّي فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ لَئِنِ اشْرَكَتَ لَيَحْبَطَنَّ عَمَلُكَ وَ لَتَكُونَنَّ مِنَ الْخَاسِرِينَ

So when Allah^{azwj} Mighty and Majestic Revealed **O you Rasool! Deliver what has been Revealed unto you from your Lord [5:67]**, Rasool-Allah^{saww} complained to Jibraeel^{as}: 'The

⁸³⁶ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 20

⁸³⁷ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 21

people are belying me^{saww} and are not accepting from me^{saww}. Therefore Allah^{azwj} Mighty and Majestic Revealed: **If you (people) associate, your deeds would be confiscated and you would happen to be from the losers [39:65].**

فَقِي هَذَا نَزَلَتْ هَذِهِ الْآيَةُ وَ لَمْ يَكُنِ اللَّهُ لِيُبْعَثْ رَسُولًا إِلَى الْعَالَمِ وَ هُوَ صَاحِبُ الشَّقَاعَةِ فِي الْعُصَاةِ يَخَافُ أَنْ يُشْرِكَ بِرَبِّهِ

So, this Verse was Revealed regarding this, and it cannot happen that Allah^{azwj} would Send a Prophet^{saww} except as a knowledgeable one, and he^{as} would be in charge of the intercession regarding the disobedient people, fearing associating with his^{as} Lord^{azwj}.

كَانَ رَسُولُ اللَّهِ ص أَوْثَقَ عِنْدَ اللَّهِ مِنْ أَنْ يَقُولَ لَهُ لَيْنُ أُشْرِكْتُ بِهِ وَ هُوَ حَآءٌ يَابِطَالِ الشَّرِكِ وَ رُفْضِ الْأَصْنَامِ وَ مَا عُيِدَ مَعَ اللَّهِ وَ إِنَّمَا عَنَى تُشْرِكُ فِي الْوَلَايَةِ مِنَ الرِّجَالِ فَهَذَا مَعْنَاهُ.

Rasool-Allah^{saww} was more trustworthy in the Presence of Allah^{azwj} that He^{azwj} should be Saying to him^{saww}: “If you^{saww} were to associate with Me^{azwj}”, and he^{saww} had come with invalidation of the Shirk, and the rejections of the idols and whatever is worshipped with Allah^{azwj}, and rather He^{azwj} Meant: “If your (people) were to associate regarding the Wilayah from the (other) men”. Thus, this is its meaning”⁸³⁸.

23- كُنز، كنز جامع الفوائد و تأويل الآيات الظاهرة رُوِيَ عَنْ عَمْرٍو بْنِ شُعْرٍ عَنْ جَابِرِ بْنِ زَيْدٍ قَالَ قَالَ أَبُو جَعْفَرٍ ع قَوْلَ اللَّهِ عَزَّ وَ جَلَّ وَ كَذَلِكَ حَقَّتْ كَلِمَةُ رَبِّكَ عَلَى الَّذِينَ كَفَرُوا أَنَّهُمْ أَصْحَابُ النَّارِ يَغْنِي بَنِي أُمِّيَّةَ هُمْ الَّذِينَ كَفَرُوا وَ هُمْ أَصْحَابُ النَّارِ

(The books) ‘Jamie and Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – It is reported from Amro Bin Shimr, from Jabir Bin Yazeed who said,

‘The Words of Allah^{azwj} Mighty and Majestic: **And like that, the Sentence of your Lord was justified upon those who committed Kufr. They are the inmates of the Fire [40:6]** – meaning clan of Umayya, they are those who committed Kufr, and they are the inmates of the Fire’.

ثُمَّ قَالَ الَّذِينَ يَحْمِلُونَ الْعَرْشَ يَغْنِي الرَّسُولَ وَ الْأَوْصِيَاءَ مِنْ بَعْدِهِ ع يَحْمِلُونَ عِلْمَ اللَّهِ

Then He^{azwj} Said: **‘Those who are holding the Throne [40:7]** – meaning the Rasool^{saww} and the successors^{asws} from after him^{saww} are carrying the Knowledge of Allah^{azwj}.

ثُمَّ قَالَ وَ مَنْ حَوْلَهُ يَغْنِي الْمَلَائِكَةَ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ ... وَ يَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا وَ هُمْ شِيعَةُ آلِ مُحَمَّدٍ ع يَقُولُونَ رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَ عِلْمًا فَاعْفِرْ لِلَّذِينَ تَابُوا مِنْ وَلَايَةِ هَؤُلَاءِ وَ بَنِي أُمِّيَّةَ وَ اتَّبَعُوا سَبِيلَكَ وَ هُوَ أَمِيرُ الْمُؤْمِنِينَ ع وَ فِيهِمْ عَذَابُ الْجَحِيمِ

Then Said: **and ones around it** – meaning the Angels, **are Glorifying with Praise of their Lord . . . and are seeking Forgiveness for those who believe**, - meaning Shias of Progeny^{asws} of Muhammad^{saww}, they are saying, **‘Our Lord! Your Mercy and Knowledge Extends to all things, therefore Forgive those who repent** – from the Wilayah of these ones and clan of Umayya, **and follow Your Way**, - and it is Amir Al-Momineen^{asws}, **and Save them from the Punishment of the Blazing Fire!’ [40:7].**

⁸³⁸ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 22

رَبَّنَا وَادْخُلْهُمْ جَنَّاتِ عَدْنٍ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ وَ قِهِمُ السَّيِّئَاتِ وَ السَّيِّئَاتِ بَنُو أُمِّيَّةٍ وَ عَزِيزُهُمْ وَ شِيعَتُهُمْ

Our Lord! And enter them into the Gardens of Eden which You Promised them, and one who were righteous from their fathers and their wives and their offspring, surely You are the Mighty, the Wise [40:8] And Save them from evil deeds, [40:9] - and the 'evil deeds' are the clan of Umayya and other and their adherents.

ثُمَّ قَالَ إِنَّ الَّذِينَ كَفَرُوا يَعْنِي بَنُو أُمِّيَّةٍ يُبَادُونَ لَمَقْتِ اللَّهِ أَكْبَرَ مِنْ مَقْتِكُمْ أَنْفُسَكُمْ إِذْ تُدْعَوْنَ إِلَى الْإِيمَانِ فَتَكْفُرُونَ

Then Said: **Surely, those who commit Kufr** – meaning clan of Umayya, **would be Called out to: 'Your despising Allah when you were called to the Eman is greater than your despising yourselves, therefore you committed Kufr [40:10]'**.

ثُمَّ قَالَ ذَلِكَ بِأَنَّهُ إِذَا دُعِيَ اللَّهُ بِوَلَايَةِ عَلِيٍّ ع وَحَدَهُ كَفَرْتُمْ وَ إِنْ يُشْرِكْ بِهِ يَعْنِي بِعَلِيٍّ ع تُؤْمِنُوا أَنِّي إِذَا ذُكِرَ إِمَامُ غَيْرِهِ تُؤْمِنُوا بِهِ فَالْحُكْمُ لِلَّهِ الْعَلِيِّ الْكَبِيرِ.

Then Said: **That is because when you are called to Allah** – Wilayah of Ali^{asws}, **Alone, you disbelieve, and if He is associated with,** meaning Ali^{asws}, **you are believing.** – i.e., when another imam is mentioned, you are believing in him **So the Judgment is for Allah, the Exalted, the Great [40:12]'**.⁸³⁹

24- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة عن مُحَمَّدِ الرَّجِيِّ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنِ الْحُسَيْنِ بْنِ الْحُسَيْنِ عَنِ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ ذَلِكَ بِأَنَّهُ إِذَا دُعِيَ اللَّهُ وَحَدَهُ كَفَرْتُمْ بِأَنَّ لِعَلِيٍّ وَوَلَايَةَ وَ إِنْ يُشْرِكْ بِهِ مَنْ لَيْسَتْ لَهُ وَوَلَايَةُ تُؤْمِنُوا فَالْحُكْمُ لِلَّهِ الْعَلِيِّ الْكَبِيرِ.

(The books) 'Jamie Al Fawaid' and 'Taweel Al Ayaay Al Zaahira' – From Muhammad Al Barqy, from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Al Hassan Bin Al Husayn,

'From Abu Ja'far^{asws} regarding the Words of Mighty and Majestic: **That is because when you are called to Allah Alone, you disbelieve,** - with that Wilayah is for Ali^{asws}, **and if He is associated with,** - one who the Wilayah isn't for him, **you are believing. So the Judgment is for Allah, the Exalted, the Great [40:12]'**.⁸⁴⁰

25- وَ رَوَى الرَّجِيُّ أَيْضاً عَنِ ابْنِ أُذَيْنَةَ عَنِ زَيْدِ بْنِ الْحُسَيْنِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ قَالُوا رَبَّنَا أَمَتْنَا اثْنَتَيْنِ وَ أَحْسَبْنَا اثْنَتَيْنِ فَقَالَ فَأَجَابَهُمُ اللَّهُ تَعَالَى ذَلِكَ بِأَنَّهُ إِذَا دُعِيَ اللَّهُ وَحَدَهُ وَ أَهْلُ الْوَلَايَةِ كَفَرْتُمْ بِأَنَّهُ كَانَ لَهُمْ وَوَلَايَةَ وَ إِنْ يُشْرِكْ بِهِ مَنْ لَيْسَتْ لَهُ وَوَلَايَةُ تُؤْمِنُوا وَ إِنْ [بِأَنَّ] لَهُ وَوَلَايَةَ فَالْحُكْمُ لِلَّهِ الْعَلِيِّ الْكَبِيرِ.

And it is reported by Al Barqy as well, from Ibn Uzina, from Zayd Bin Al Hassan who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **They shall say, 'Our Lord! You Made us die twice, and twice have You Given us life, [40:11].** He^{asws} said: 'Allah^{azwj} the Exalted Answered them: **That is because when you are called to Allah Alone,**- and the people of Wilayah, **you disbelieve,** - with that Wilayah is for them^{asws}, **and if He is**

⁸³⁹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 23

⁸⁴⁰ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 24

associated with, - one the Wilayah isn't for him, **you are believing.** – that the Wilayah is for him, **So the Judgment is for Allah, the Exalted, the Great [40:12]**" ⁸⁴¹.

26- قَالَ وَ رَوَى بَعْضُ أَصْحَابِنَا عَنْ جَابِرِ بْنِ يَزِيدَ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَ مَنْ حَوْلَهُ قَالَ يَعْني الْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَ يَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا يَعْنِي شِيعَةَ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ عَ رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَ عِلْمًا فَاعْفِرْ لِلَّذِينَ تَابُوا مِنْ وَلَايَةِ الطَّوَائِغِ الثَّلَاثَةِ وَ مِنْ بَنِي أُمَيَّةٍ وَ اتَّبَعُوا سَبِيلَكَ يَعْنِي وَلَايَةَ عَلِيِّ عَ وَ هُوَ السَّبِيلُ

He said, 'And it is reported by one of our companions, from Jabir Bin Yazeed who said,

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **Those who are holding the Throne and ones around it [40:7]**, he^{asws} said: 'It means the Angels, **are Glorifying with Praise of their Lord and are believing in Him and are seeking Forgiveness for those who believe,** - meaning Shias of Muhammad^{saww} and Progeny^{asws} of Muhammad^{saww}, **'Our Lord! Your Mercy and Knowledge Extends to all things, therefore Forgive those who repent** – from the wilayah of the three tyrants and from clan of Umayyad, **and follow Your Way, [40:7]** - meaning Wilayah of Ali^{asws}, and it is the Way.

وَ هُوَ قَوْلُهُ تَعَالَى وَ فِيهِمُ السَّيِّئَاتِ يَعْنِي الثَّلَاثَةَ وَ مَنْ تَقِيَ السَّيِّئَاتِ يُؤْمِنُ فَقَدْ رَحِمْتَهُ

And it is the Word of the Exalted: **And Save them from evil deeds,** - meaning the three, **and the one You Save from the evil deeds on this Day, so You have been Merciful to him [40:9].**

وَ قَوْلُهُ تَعَالَى إِنَّ الَّذِينَ كَفَرُوا يَعْنِي بَنِي أُمَيَّةٍ يُنَادُونَ لِمَفْعُ اللَّهِ أَكْبَرَ مِنْ مَفْعَتِكُمْ أَنْفُسَكُمْ إِذْ تُدْعَوْنَ إِلَى الْإِيمَانِ يَعْنِي إِلَى وَلَايَةِ عَلِيِّ عَ وَ هِيَ الْإِيمَانُ فَتَكْفُرُونَ.

And the Words of the Exalted: **Surely, those who commit Kufr** – meaning clan of Umayyad, **would be Called out to: 'Your despising Allah when you were called to the Eman** – meaning to Wilayah of Ali^{asws}, and it is the Eman, **is greater than your despising yourselves, therefore you committed Kufr [40:10]**" ⁸⁴².

27- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِي بصيرٍ عَنْ أَبِي جَعْفَرٍ عَ قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَأَقِمَّ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا قَالَ هِيَ الْوَلَايَةُ.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ahmad Bin Al Husayn Bin Saeed, from Ja'far Bin Bashir, from Ali Bin Abu Hamza, from Abu Baseer,

'From Abu Ja'far^{asws}, he (the narrator) said, 'I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **Then set your face for the upright Religion - the nature of Allah which He has Natured the people upon. [30:30].** He^{asws} said: 'It is the Wilayah"' ⁸⁴³.

⁸⁴¹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 25

⁸⁴² Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 26

⁸⁴³ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 27

28- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ عَلِيِّ بْنِ أُسْبَاطٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: قَالَ اللَّهُ عَزَّ وَ جَلَّ فَلَنَذِيقَنَّ الَّذِينَ كَفَرُوا بِرُكُوبِهِمْ وَلَايَةَ عَلِيِّ ع عَذَاباً شَدِيداً فِي الدُّنْيَا وَ لَنَجْزِيَنَّهُمْ أَشْرَافَ الَّذِي كَانُوا يَعْمَلُونَ فِي الْأَجْرَةِ ذَلِكَ جَزَاءُ أَعْدَاءِ اللَّهِ النَّارُ هُمْ فِيهَا دَارُ الْخُلْدِ جَزَاءً بِمَا كَانُوا بِآيَاتِنَا يَجْحَدُونَ وَ الْآيَاتُ الْأَيْمَةُ ع.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ali Bin Asbat, from Ali Bin Muhammad, from Ali Bin Abu Hamza, from Abu Baseer,

'From Abu Abdullah^{asws} having said: 'Allah^{azwj} Mighty and Majestic Said: **Therefore, We will Make those who commit Kufr** – by their neglecting the Wilayah of Ali^{asws}, **to taste severe Punishment**, - in the world, **and We will Recompense them for the evil which they had been doing [41:27]** – in the Hereafter. **That is a Recompense of the enemies of Allah – the Fire. For them, therein is an eternal abode, being a Recompense, due to them having fought against Our Signs [41:28]** – and the 'Signs' are the Imams^{asws}''⁸⁴⁴.

29- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْحُسَيْنِيِّ عَنْ إِدْرِيسَ بْنِ زِيَادٍ الْحَنَاطِيِّ عَنْ أَحْمَدَ بْنِ عَبْدِ الرَّحْمَنِ الْحُرَّاسِيِّ عَنْ يَزِيدَ بْنِ إِبْرَاهِيمَ عَنْ أَبِي حَبِيبٍ النَّسَاجِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع فِي قَوْلِهِ تَعَالَى شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا قَالَ نَحْنُ الَّذِينَ شَرَعَ اللَّهُ لَنَا دِينَهُ فِي كِتَابِهِ

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ja'far Bin Muhammad al Hasany, from Idrees Bin Ziyad al Hannat, from Ahmad Bin Abdul Rahman Al Khurasany, from Yazeed Bin Ibrahim from Abu Habeeb Al Nasajy,

'From Abu Abdullah^{asws}, from Ali Bin Al Husayn^{asws} regarding the Words of the Exalted: **He has Legislated for you from the Religion what He Bequeathed with to Noah, [42:13]** - he^{asws} said: 'We^{asws} are those Allah^{azwj} Legislated His^{azwj} Religion for us in His^{azwj} Book.

وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ شَرَعَ لَكُمْ يَا آلَ مُحَمَّدٍ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَ الَّذِي أَوْحَيْنَا إِلَيْكَ وَ مَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَ مُوسَى وَ عِيسَى أَنْ أَقِيمُوا الدِّينَ يَا آلَ مُحَمَّدٍ وَ لَا تَتَفَرَّقُوا فِيهِ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ مِنْ وَلَايَةِ عَلِيِّ ع اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَ يَهْدِي إِلَيْهِ مَنْ يُنِيبُ أَيُّ مَنْ يُجِيبُكَ إِلَى وَلَايَةِ عَلِيِّ ع.

And that is the Word of Mighty and Majestic: **He has Legislated for you** – Progeny^{asws} of Muhammad^{sawww}, **from the Religion what He Bequeathed with to Noah, and which We Revealed to you, and what We Bequeathed with to Ibrahim, and Musa, and Isa that: "Establish the Religion, O Progeny^{asws} of Muhammad^{sawww}, and do not be divided in it!" Greatly difficult it is upon those who associate what you are calling them to.** – from the Wilayah of Ali^{asws}, **Allah Chooses to the ones He so Desires to and He Guides ones who are penitent [42:13]** – i.e. one who answers you^{sawww} to the Wilayah of Ali^{asws}''⁸⁴⁵.

30- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ هَمَّامٍ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ عَنْ عَبْدِ اللَّهِ الْقَصْبَابِيِّ عَنْ ابْنِ أَبِي بَجْرَانَ قَالَ: كَتَبَ الرَّضَا عَلَيْهِ الصَّلَاةُ وَ السَّلَامُ إِلَى عَبْدِ اللَّهِ بْنِ جُنْدَبٍ وَ أَقْرَأَ فِيهَا رَسُولَهُ قَالَ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع نَحْنُ أَوْلَى النَّاسِ بِاللَّهِ عَزَّ وَ جَلَّ وَ نَحْنُ أَوْلَى النَّاسِ بِدِينِ اللَّهِ وَ نَحْنُ الَّذِينَ شَرَعَ اللَّهُ لَنَا دِينَهُ

⁸⁴⁴ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 28

⁸⁴⁵ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 29

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Hamman, from Abdullah Bin Ja'far, from Abdullah Al Qasbany, from Abu Najran who said,

'Al-Reza^{asws} wrote to Abdullah Bin Jundab and I read the letter. He^{asws} said: 'Ali^{asws} Bin Al-Husayn^{asws} said: 'We^{asws} are the foremost of the people with Allah^{azwj} Mighty and Majestic, and we^{asws} are the foremost of the people with Religion of Allah^{azwj}, and we^{asws} are those Allah^{azwj} Legislated His^{azwj} Religion for us^{asws} .

فَقَالَ فِي كِتَابِهِ شَرَعَ لَكُمْ مِنَ الدِّينِ يَا آلَ مُحَمَّدٍ مَا وَصَى بِهِ نُوحًا فَقَدْ وَصَّانَا بِمَا وَصَى بِهِ نُوحًا وَ الَّذِي أَوْحَيْنَا إِلَيْكَ يَا مُحَمَّدُ وَ مَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَ إِسْمَاعِيلَ وَ إِسْحَاقَ وَ يَعْقُوبَ وَ مُوسَى وَ عِيسَى

He^{azwj} Said in His^{azwj} Book: **He has Legislated for you from the Religion** – O Progeny^{asws} of Muhammad^{sawww}, **what He Bequeathed with to Noah**, - so we^{asws} were bequeathed to with what Noah^{as} had been Bequeathed with **and which We Revealed to you**, - O Muhammad^{sawww}, **and what We Bequeathed with to Ibrahim**, - and Ismail^{as}, and Is'haq^{as}, and Yaqoub^{as}, **and Musa, and Isa [42:13]**.

فَقَدْ عَلَّمَنَا وَ بَلَّغْنَا مَا عَلَّمَنَا وَ اسْتَوْدَعَنَا فَتَحْنُ وَرَثَةَ الْأَنْبِيَاءِ وَ نَحْنُ وَرَثَةُ أُولِي الْعَرْشِ مِنَ الرُّسُلِ أَنْ أَقِيمُوا الدِّينَ يَا آلَ مُحَمَّدٍ وَ لَا تَتَفَرَّقُوا فِيهِ وَ كُونُوا عَلَى جَمَاعَةٍ

So, we^{asws} have learnt and we^{asws} delivered what we^{asws} were Taught and Entrusted (with). We^{asws} are the inheritors of the Prophets^{as}, and we^{asws} are the inheritors of the Determines ones from the Rasools^{as}, **that: "Establish the Religion** – O Progeny^{asws} of Muhammad^{sawww}, **and do not be divided in it!"** – and be upon a community.

كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ مِنْ وِلَايَةِ عَلِيِّ عِ إِنَّ اللَّهَ تَعَالَى يَا مُحَمَّدُ يَجْتَنِي إِلَيْهِ مَنْ بَشَاءَ وَ يَهْدِي إِلَيْهِ مَنْ يُبِيبُ مَنْ يُجِيبُكَ إِلَى وِلَايَةِ عَلِيِّ عِ .

Greatly difficult it is upon those who associate what you are calling them to. – from the Wilayah of Ali^{asws}. Surely Allah^{azwj} the Exalted, O Muhammad^{sawww}, **Chooses to the ones He so Desires to and He Guides ones who are penitent [42:13]** – one who answers you^{sawww} to the Wilayah of Ali^{asws} ” 846

31- كُنز، كُنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنِ الْمُنْدَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ عَمِّهِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ أَبِي بَنِي تَغْلِبَ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ بَشْرِ قَالَ قَالَ مُحَمَّدُ بْنُ الْحَنْفِيَّةِ عِ إِنَّمَا حُبُّنَا أَهْلَ الْبَيْتِ شَيْءٌ يَكْتُبُهُ اللَّهُ فِي قَلْبِ الْمُؤْمِنِ وَ مَنْ كَتَبَهُ اللَّهُ فِي قَلْبِهِ لَا يَسْتَطِيعُ أَحَدٌ مَحْوُهُ أَمَا سَمِعْتَ اللَّهَ تَعَالَى يَقُولُ أَوْلَيْكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ فَحُبُّنَا أَهْلَ الْبَيْتِ الْإِيمَانُ .

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira – Muhammad Bin Al Abbas, from Al Munzir Bin Muhammad, from his father, from his uncle Al Husayn Bin Saeed, from Aban Bin Taglub, from Ali Bin Muhammad Bin Bishr who said,

'Muhammad Bin Al-Hanafiyya said, 'But rather, love for us^{asws} People^{asws} of the Household is a thing Allah^{azwj} has Inscribed in the right heart of the Momin, and one in whose heart Allah^{azwj} has Inscribed, no one has the ability to delete it. Have you not heard Allah^{azwj} the

⁸⁴⁶ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 30

Exalted Saying: **'They, Allah has Written the Eman to be in their hearts [58:22].** Thus, our^{asws} love, of People^{asws} of the Household is the Eman".⁸⁴⁷ (Not a Hadeeth)

32- فر، تفسير فرات بن إبراهيم مُحَمَّدُ بْنُ عَلِيٍّ عَنِ الْحَسَنِ بْنِ جَعْفَرِ بْنِ إِسْمَاعِيلَ عَنْ أَبِي مُوسَى عِمْرَانَ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ عُثَيْدِ الْفَارِسِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ تَعَالَى صِبْغَةَ اللَّهِ وَ مَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً قَالَ صِبْغَةَ الْمُؤْمِنِينَ بِالْوَلَايَةِ فِي الْمِيثَاقِ

Tafseer Furat Bin Ibrahim – Muhammad Bin Ali, from Al Hassan Bin Ja'far Bin Ismail, from Abu Musa Imran Bin Abdullah, from Abdullah Bin Ubeyd Al Farsi, from Muhammad Bin Ali,

'From Abu Abdullah^{asws} regarding the Words of the Exalted: **A Dyeing of Allah; and who is better than Allah in dyeing? [2:138].** He^{asws} said: 'The Momineen were dyed with the Wilayah during the Covenant'.

وَ قَالَ نَزَلَ قَوْلُهُ تَعَالَى مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ اِتِّبَاعًا مَرْضَاتِ اللَّهِ فِي عَلِيٍّ بْنِ أَبِي طَالِبٍ ع.

And he^{asws} said: 'The Words of the Exalted: **And an example of those who are spending their wealth, seeking the Pleasure of Allah [2:265]** were Revealed regarding Ali^{asws} Bin Abu Talib^{asws} ".⁸⁴⁸

33- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ زَكْرِيَّا بْنِ عَاصِمٍ عَنِ الْهَيْثَمِ عَنِ عَبْدِ اللَّهِ الرَّمَادِيِّ عَنِ الرِّضَا عَنِ آبَائِهِ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالذِّينِ قَالَ يُولَايَةَ أَمِيرِ الْمُؤْمِنِينَ ع.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira – Muhammad Bin Al Abbas, from Al Hassan Bin Ali Bin Zakariya Bin Aasim, from Al Haysam, from Abdullah Al Ramady,

'From Al-Reza^{asws}, from his^{asws} forefathers^{asws} regarding the Words of Mighty and Majestic: **Have you seen the one who belies the Religion? [107:1].** He^{asws} said: 'With the Wilayah of Amir Al-Momineen^{asws} ".⁸⁴⁹

34- وَ رَوَى مُحَمَّدُ بْنُ جُمُهورٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي جَبِيلَةَ عَنْ أَبِي أُسَامَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالذِّينِ قَالَ بِالْوَلَايَةِ.

And it is reported by Muhammad Bin Jamhour, from Abdul Rahman Bin Kaseer, from Abu Jameela, from Abu Usama,

'From Abu Abdullah^{asws} regarding the Words of Mighty and Majestic: **Have you seen the one who belies the Religion? [107:1].** He^{asws} said: 'With the Wilayah".⁸⁵⁰

35- فر، تفسير فرات بن إبراهيم بِإِسْنَادِهِ عَنْ أَبَانَ بْنِ تَغْلِبٍ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى الَّذِينَ آمَنُوا وَ لَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ هُمُ الْأَمَنُ وَ هُمْ مُهْتَدُونَ

Tafseer Furat Bin Ibrahim, by his chain from Aban Bin Taghlab who said,

⁸⁴⁷ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 31

⁸⁴⁸ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 32

⁸⁴⁹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 33

⁸⁵⁰ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 34

'I said to Abu Ja'far^{asws} : 'Regarding the Words of Allah^{azwj} Blessed and Exalted: **Those who are believing and are not mixing their Eman with injustice. They, for them is the security, and they are the Guided ones**' [6:82].

قَالَ ع يَا أَبَانُ أَنْتُمْ تَقُولُونَ هُوَ الشِّرْكُ بِاللَّهِ وَ نَحْنُ نَقُولُ هَذِهِ آيَةُ نَزَلَتْ فِي أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ أَهْلِ بَيْتِهِ لِأَنَّهُمْ لَمْ يُشْرِكُوا بِاللَّهِ طَرَفَةً عَيْنٍ قَطُّ وَ لَمْ يَعْبُدُوا اللَّاتَ وَ الْعُزَّى وَ هُوَ أَوَّلُ مَنْ صَلَّى مَعَ النَّبِيِّ وَ هُوَ أَوَّلُ مَنْ صَدَّقَهُ فَهَذِهِ آيَةُ نَزَلَتْ فِيهِ.

He^{asws} said: 'O Aban! You are saying it is the Shirk (association) with Allah^{azwj}, and we^{asws} are saying this Verse was Revealed regarding Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws} and People^{asws} of his^{asws} Household, because they^{asws} did not associate with Allah^{azwj} the blink of an eye at all, and they^{asws} did not worship Al-Laat and Al-Uzza, and he^{asws} is the first one to pray Salat with the Prophet^{saww}, and he^{asws} is the first one to ratify him^{saww}. Thus, this Verse was Revealed regarding him^{asws} .⁸⁵¹

36- فر، تفسير فرات بن إبراهيم مُحَمَّدُ بْنُ الْقَاسِمِ بْنِ عُبَيْدٍ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ تَعَالَى الَّذِينَ آمَنُوا وَ تَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ قَالَ قَالَ رَسُولُ اللَّهِ ص لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع تَدْرِي فِيمَنْ نَزَلَتْ قَالَ اللَّهُ وَ رَسُولُهُ أَعْلَمُ

Tafseer Furat Bin Ibrahim – Muhammad Bin Al Qasim Bin Ubeyd, raising it to,

'Abu Abdullah^{asws} regarding Words of the Exalted: **Those who believe and their hearts are content with the Mention of Allah. Indeed! By the Mention of Allah, the hearts get contented** [13:28]. He^{asws} said: 'Rasool-Allah^{saww} said to Ali^{asws} : 'Do you^{asws} know regarding whom it was Revealed?' He^{asws} said: 'Allah^{azwj} and His^{azwj} are more knowing'.

قَالَ فِيمَنْ صَدَّقَ بِي وَ آمَنَ بِي وَ أَحَبَّكَ وَ عَثَرْتَكَ مِنْ بَعْدِكَ وَ سَلَّمَ لَكَ الْأَمْرَ وَ الْأَيْمَةَ مِنْ بَعْدِكَ.

He^{saww} said: 'Regarding the ones who ratified me^{saww} and love you^{asws} and your^{asws} family from after you^{asws}, and submit the command to you^{asws} and to the Imams^{asws} from after you^{asws} .⁸⁵²

37- فر، تفسير فرات بن إبراهيم عُبَيْدُ بْنُ كَثِيرٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ الْأَحْمَسِيِّ عَنْ مُقْصَلِ بْنِ صَالِحٍ وَ عَبْدِ الرَّحْمَنِ بْنِ حَمَّادٍ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: حُبُّنَا إِيْمَانٌ وَ بُغْضُنَا كُفْرٌ ثُمَّ قَرَأَ هَذِهِ آيَةَ وَ لَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيْمَانَ وَ زَيَّنَّهُ فِي قُلُوبِكُمْ.

Tafseer Furat Bin Ibrahim – Ubeyd Bin aseer, from Muhammad Bin Ismail Al Ahmasy, from Mufazzal Bin Salih, and Abdul Rahman Bin Hammad, from Abu Al Jaroud,

'From Abu Ja'far^{asws} having said: 'Love for us^{asws} is Eman and hatred towards us^{asws} is Kufr'. Then he^{asws} recited this Verse: **But, Allah Endeared the Eman to you and Adorned it in your hearts** [49:7]'.⁸⁵³

38- قب، المناقب لابن شهرآشوب أَبُو حَمَزَةَ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ تَعَالَى إِنَّكُمْ لَعَيٌّ قَوْلٍ مُخْتَلِفٍ فِي أَمْرِ الْوَلَايَةِ يُؤْفَكُ عَنْهُ مَنْ أُفِكَ قَالَ مَنْ أُفِكَ عَنِ الْوَلَايَةِ أُفِكَ عَنِ الْجَنَّةِ.

⁸⁵¹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 35

⁸⁵² Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 36

⁸⁵³ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 37

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Abu Hamza,

'From Abu Ja'far^{asws} regarding the Words of Exalted: **You are at variance in words [51:8]**, regarding the matter of the Wilayah, **He is deluded away from it, one (who is) deluded [51:9]**. He^{asws} said: 'One who is deluded away from the Wilayah, is deluded away from the Paradise'.⁸⁵⁴

39- كما، الكافي علي عن أبيه عن ابن أبي عمير عن ابن أذينة عن زُرارة قال حَدَّثَنِي أَبُو الحَطَّابِ فِي أَحْسَنِ مَا يَكُونُ حَالًا قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ إِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْتَأَزَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ إِذَا ذُكِرَ اللَّهُ وَحْدَهُ بِطَاعَةِ مَنْ أَمَرَ اللَّهُ بِطَاعَتِهِ مِنْ آلِ مُحَمَّدٍ اشْتَأَزَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَ إِذَا ذُكِرَ الَّذِينَ لَمْ يَأْمُرِ اللَّهُ بِطَاعَتِهِمْ إِذَا هُمْ يَسْتَبْشِرُونَ.

Al Kafi – Ali, from his father, from Ibn Abu Umeyr, from Ibn Uzina, from Zurara who said, 'It was narrated to me by Abu Al Khattab in a state as excellent can happen to be. He said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **And when Allah Alone is mentioned, the hearts of those who do not believe in the Hereafter shrink [39:45]**, so he^{asws} said: **And when Allah Alone is mentioned** –the obedience to the one^{asws} whose obedience Allah^{azwj} has Commanded, from the Progeny^{asws} of Muhammad^{saww}, **the hearts of those who do not believe in the Hereafter shrink**, and when there is a mention of the those, the obedience to whom Allah^{azwj} has not Commanded for, **then they are joyful [39:45]**'.⁸⁵⁵

40- فس، تفسير القمي جعفر بن أحمد عن عبد الله بن موسى عن ابن البطائني عن أبيه عن أبي بصير عن أبي عبد الله ع فِي قَوْلِهِ تَعَالَى فَمَا لَهُ مِنْ قُوَّةٍ وَ لَا نَاصِرٍ قَالَ مَا لَهُ مِنْ قُوَّةٍ يَفُوقِي بِهَا عَلَى خَالِقِهِ وَ لَا نَاصِرٍ مِنَ اللَّهِ يَنْصُرُهُ إِنْ أَرَادَ بِهِ سُوءًا

Tafseer Al Qummi – Ja'far Bin Ahmad, from Abdullah Bin Musa, from Ibn Al Batainy, from his father, from Abu Baseer,

'From Abu Abdullah^{asws} regarding the Words of the Exalted: **'So there would neither be any strength for him nor a helper [86:10]**, he^{asws} said: 'There will be no strength to him by which he can strengthen himself against his Creator, nor a helper from Allah^{azwj} to help him, if He^{azwj} Intends evil with him'.

قُلْتُ إِنَّهُمْ يَكِيدُونَ كَيْدًا قَالَ كَادُوا رَسُولَ اللَّهِ ص وَ كَادُوا عَلِيًّا ع وَ كَادُوا فَاطِمَةَ ع وَ قَالَ اللَّهُ يَا مُحَمَّدُ إِنَّهُمْ يَكِيدُونَ كَيْدًا وَ أَكِيدُ كَيْدًا فَمَهْلِكُ الْكَافِرِينَ أَمْهَلُهُمْ زُوَيْدًا لَوْ تَبِعْتِ الْقَائِمَ ع فَيَنْتَقِمَ لِي مِنَ الْجَبَّارِينَ وَ الطَّوَاعِغِ مِنَ قُرَيْشٍ وَ بَنِي أُمَيَّةٍ وَ سَائِرِ النَّاسِ.

I said, **'They would be plotting a plot [86:15]**'. He^{asws} said: 'They plotted against Rasool-Allah^{saww}, and plotted against Ali^{asws}, and plotted against (Syeda) Fatima^{asws}, so Allah^{azwj} Said: **They would be plotting a plot [86:15] And I would be Planning a plan [86:16] So respite the Kafirs, O Muhammad^{saww}, respiting them gently for a while [86:17]**, - up to the time of the Sending of Al-Qaim^{asws}, so he^{asws} will avenge for Me^{azwj} against the mighty and the tyrants of Quraysh, and the clan of Umayyad, and the rest of the people'.⁸⁵⁶

⁸⁵⁴ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 38

⁸⁵⁵ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 39

⁸⁵⁶ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 40

41- فس، تفسير القمي لم يكن الذين كفروا من أهل الكتاب يعني فرئساً و المشركين منفيين حتى تأتيهم البينة قال هم في كفرهم حتى تأتيهم البينة.

Tafseer Al-Qummi - **They did not happen to let go, those who committed Kufr, from the People of the Book** – meaning Qureysh, and the Polytheists, until the clear evidence came to them [98:1]. He said, 'They, were in their Kufr until the clear evidence came to them'.⁸⁵⁷

42- وَ فِي رِوَايَةِ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: الْبَيِّنَةُ مُحَمَّدٌ إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَ الْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ قَالَ أَنْزَلَ عَلَيْهِمُ الْقُرْآنَ فَأَزْتَدُوا وَ كَفَرُوا وَ عَصَوْا أَمِيرَ الْمُؤْمِنِينَ أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ إِنَّ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ قَالَ نَزَلَتْ فِي آلِ مُحَمَّدٍ ع.

And in a report of Abu Al Jaroud,

'From Abu Ja'far^{asws} having said: 'The clear evidence is Muhammad^{saww}: **Surely, those who commit Kufr from the People of the Book and the Polytheists would be in Fire of Hell, [98:6].** He^{asws} said: 'The Quran was Sent down upon them, but they reneged (became apostates), and disbelieved and disobeyed Amir Al-Momineen^{asws} : **Those, they are the worst of the Created beings [98:6] Surely those who believe and are doing righteous deeds, those, they are the best of the Created beings [98:7]** – it was Revealed regarding Progeny^{asws} of Muhammad^{saww}'.⁸⁵⁸

43- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة روى محمد بن خالد البرقي مرفوعاً عن عمرو بن شمر عن جابر عن أبي جعفر ع في قوله عز و حل لم يكن الذين كفروا من أهل الكتاب قال هم مكذبو الشيعة لأن الكتاب هو الآيات و أهل الكتاب الشيعة

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – It is reported by Muhammad Bin Khalid Al Barqy, raising it from Amro Bin Shimr, from Jabir,

'From Abu Ja'far^{asws} regarding the Words of the Mighty and Majestic: **those who committed Kufr, from the People of the Book [98:1]**, he^{asws} said: 'They belied the Shias, because 'the Book' it is the Verses (Signs), and (the People of the Book) are the Shias'.

وَ قَوْلُهُ وَ الْمُشْرِكِينَ مُنْفَكِينَ يَعْنِي الْمُرْجِيَّةَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ قَالَ يَتَّصِحُّ لَهُمُ الْحَقُّ

And His^{azwj} Words: **and the Polytheists** - Meaning the Murjites, **until the clear evidence came to them [98:1].** He^{asws} said: 'Until the Truth was clarified for them'.

وَ قَوْلُهُ رَسُولٌ مِنَ اللَّهِ يَعْنِي مُحَمَّدًا ص يَتْلُوا صُحُفًا مُطَهَّرَةً يَعْنِي يَدُلُّ عَلَى أُولِي الْأَمْرِ مِنْ بَعْدِهِ وَ هُمُ الْأَيْمَةُ ع وَ هُمُ الصُّحُفُ الْمُطَهَّرَةُ

And His^{azwj} Words: **A Rasool from Allah** – meaning Muhammad^{saww}, **reciting pure pages [98:2]** – meaning, he^{saww} points to the Masters^{asws} of the Command from after him^{saww}, and they^{asws} are the Imams^{asws}, and they^{asws} are the pure pages.

وَ قَوْلُهُ فِيهَا كُتُبٌ قَيِّمَةٌ أَي عِنْدَهُمُ الْحَقُّ الْمُبِينُ

⁸⁵⁷ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 41

⁸⁵⁸ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 42

And His^{azwj} Words: **Wherein is correct Scripture [98:3]** – meaning with them^{asws} is the clear Truth’.

وَقَوْلُهُ وَ مَا تَفَرَّقَ الَّذِينَ أَوْثُوا الْكِتَابَ يَغْنِي مُكَذَّبُو الشَّيْعَةِ وَقَوْلُهُ إِلَّا مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَةُ أَيُّ بَعْدَ مَا جَاءَهُمُ الْحَقُّ

And those Given the Book did not separate – meaning those who belied the Shias, **except from after the clear evidence had come to them [98:4]**, i.e., from after the Truth had come to them.

وَمَا أُمِرُوا هَهُنَا إِلَّا لِيُعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ وَالْإِخْلَاصُ الْإِيمَانُ بِاللَّهِ وَ بِرَسُولِهِ ص وَ الْأَيْمَةُ ع وَ قَوْلُهُ وَ يُقِيمُوا الصَّلَاةَ وَ يُؤْتُوا الزَّكَاةَ فَالصَّلَاةُ وَ الزَّكَاةُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع وَ ذَلِكَ دِينُ الْقِيَمَةِ قَالَ هِيَ فَاطِمَةُ ع

And His^{azwj} Words: **And they had not been Commanded** – these kind (of people), **except that they should be worshipping Allah, being sincere to Him of the Religion** – and the sincerity, it is the Eman in Allah^{azwj} and His^{azwj} Rasool^{saww} and the Imams^{asws}. **and they should be establishing the Salat and giving the Zakat** – and the Salat is Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws}, **and that is the correct Religion [98:5]**, he^{asws} said: ‘It is (Syeda) Fatima^{asws}’.

وَقَوْلُهُ إِنَّ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ قَالَ الَّذِينَ آمَنُوا بِاللَّهِ وَ بِرَسُولِهِ وَ بِأُولِي الْأَمْرِ وَ أَطَاعُوهُمْ بِمَا أَمَرُوهُمْ بِهِ فَذَلِكَ هُوَ الْإِيمَانُ وَ الْعَمَلُ الصَّالِحُ

And His^{azwj} Words: **Surely those who believe and are doing righteous deeds, those, they are the best of the Created beings [98:7]**. He^{asws} said: ‘Those who believe in Allah^{azwj} and in His^{azwj} Rasool^{saww}, and in the Masters^{asws} of the command (Ul Al-Amr), and obey them^{asws} with whatever they^{asws} order with, so that, it is the Eman and the righteous deeds.

وَقَوْلُهُ رَضِيَ اللَّهُ عَنْهُمْ وَ رَضُوا عَنْهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع اللَّهُ رَاضٍ عَنِ الْمُؤْمِنِ فِي الدُّنْيَا وَ الْآخِرَةِ وَ الْمُؤْمِنُ وَ إِنْ كَانَ رَاضِيًا عَنِ اللَّهِ فَإِنَّ فِي قَلْبِهِ مَا فِيهِ لِمَا يَرَى فِي هَذِهِ الدُّنْيَا مِنَ التَّمَحِيصِ فَإِذَا عَايَنَ الثَّوَابَ يَوْمَ الْقِيَامَةِ رَضِيَ عَنِ اللَّهِ الْحَقُّ حَقَّ الرِّضَا وَ هُوَ قَوْلُهُ وَ رَضُوا عَنْهُ

And His^{azwj} Words: **Allah being Pleased from them, and they being pleased from Him. That is for one who fears his Lord [98:8]**, he^{asws} said: ‘Allah^{azwj} is Pleased from the Momin in the world and the Hereafter, and the Momin, if he was pleased from Allah^{azwj}, then in his heart would be what is in it, when he sees the in this world scrutinising. So when he witnesses the Rewards on the Day of Qiyamah, he would be pleased from Allah^{azwj} truthfully as is the right of being pleased, and these are the Words of Allah^{azwj} **and they being pleased from Him [98:8]**.

وَقَوْلُهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ أَيُّ أَطَاعَ رَبَّهُ.

And his^{azwj} Words: **That is for one who fears his Lord [98:8]** – i.e., is obedient to his Lord^{azwj},⁸⁵⁹

44- وَ رَوَى ابْنُ أَسْبَاطٍ عَنِ ابْنِ أَبِي حَمْرَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ فِي قَوْلِهِ عَزَّ وَ جَلَّ دِينُ الْقِيَمَةِ قَالَ إِنَّمَا هُوَ ذَلِكَ دِينُ الْقَائِمِ ع.

⁸⁵⁹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 43

And it is reported by Ibn Asbat, from Ibn Abu Hamza, from Abu baser,

‘From Abu Abdullah^{asws} regarding the Words of Mighty and Majestic: **and that is the correct Religion [98:5]**. He^{asws} said: ‘But rather it is that Religion of Al-Qaim^{asws}’.⁸⁶⁰

45- فس، تفسير القمي أ لم تر إلى الذين أوتوا نصيباً من الكتاب يؤمنون بالجنتِ والطَّاعوتِ و يُعولون للذين كفروا هؤلاء أهدى من الذين آمنوا سبيلاً

Tafseer Al-Qummi - **Have you not seen those Given a portion of the Book? They are believing in the false god and the tyrant, and they are saying to those who are committing Kufr, ‘They are more guided of the way than those who are believing’. [4:51]**.

قَالَ نَزَلَتْ فِي الْيَهُودِ حِينَ سَأَلَهُمْ مُشْرِكُو الْعَرَبِ فَقَالُوا أ دِينُنَا أَفْضَلُ أَمْ دِينُ مُحَمَّدٍ قَالُوا بَلْ دِينُكُمْ أَفْضَلُ

He said, ‘It was Revealed regarding the Jews when the Polytheists of the Arabs asked them, so they said, ‘Is our religion superior or the Religion of Muhammad^{saww}?’ They said, ‘But, your religion is superior’.

وَقَدْ رُوِيَ فِيهِ أَيْضاً أَنَّهَا نَزَلَتْ فِي الَّذِينَ عَصَبُوا آلَ مُحَمَّدٍ ص حَقَّهُمْ وَ حَسَدُوا مَنْزِلَتَهُمْ فَقَالَ اللَّهُ أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ وَ مَنْ يَلْعَنِ اللَّهُ فَلَنْ يَجِدَ لَهُ نَصِيراً أَمْ هُمْ نَصِيبٌ مِنَ الْمُلْكِ فَإِذَا لَا يُؤْتُونَ النَّاسَ نَقِيراً يُعْنِي النَّقْطَةَ الَّتِي فِي ظَهْرِ التَّوَاتِ

And it has been reported regarding it as well that it was revealed regarding those who usurped Progeny of Muhammad^{saww} and envied their^{asws} status. So, Allah^{azwj} Said: **‘They are those whom Allah has Cursed; and the one whom Allah Curses, so you will never find there being a helper for him [4:52] Or is there for them a share in the Kingdom? (If) So, they would not be giving the people (even) the speck of the date stone [4:53]** – meaning the speech which is in the bac of the husk.

ثُمَّ قَالَ أَمْ يَحْسُدُونَ النَّاسَ يَعْزِبُ بِالنَّاسِ هَاهُنَا أَمِيرَ الْمُؤْمِنِينَ وَ الْأَيْمَةَ ع عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَ الْحِكْمَةَ وَ آتَيْنَاهُمْ مُلْكاً عَظِيماً وَ هِيَ الْخِلَافَةُ بَعْدَ النَّبُوتِ وَ هُمْ الْأَيْمَةُ ع.

Then He^{azwj} Said: **Or are they envying the people** – meaning by ‘the people’ over here, Amir Al-Momineen^{asws} and the Imams^{asws}, **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]**, and it is the caliphate after the Prophet-hood, and they are the Imams^{asws}.⁸⁶¹ (Not a Hadeeth)

46- فس، تفسير القمي وَ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَ مِيثَاقَهُ الَّذِي وَاثَقَكُمْ بِهِ قَالَ لَمَّا أَخَذَ رَسُولُ اللَّهِ ص الْمِيثَاقَ عَلَيْهِمْ بِالْوِلَايَةِ قَالُوا سَمِعْنَا وَ أَطَعْنَا ثُمَّ نَقَضُوا مِيثَاقَهُ.

Tafseer Al-Qummi - **And recall the Favour of Allah on you and His Covenant which He Bound you with firmly, [5:7]**. He said, ‘When Rasool-Allah^{saww} took the covenant with the

⁸⁶⁰ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 44

⁸⁶¹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 45

Wilayah upon them, they said, 'We hear and we obey!' Then they broke his^{saww} covenant".⁸⁶²

47- فس، تفسیر القمی فی روایة أبي الجارود عن أبي جعفر ع في قوله و منهم من يؤمن به و منهم من لا يؤمن به و رثك أعلم بالمفسدين فهم أعداء محمد و آل محمد من بعده.

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

'From Abu Ja'far^{asws} regarding His^{azwj} Words: **And from them is one believes in it and from them is one who does not believe in it, and your Lord is more Knowing of the corrupters [10:40]:** They are the enemies of Muhammad^{saww} and Progeny^{asws} of Muhammad^{saww} from after him^{saww}".⁸⁶³

48- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة قال مؤلف نهج الإمامة روى صاحب شرح الأخبار بإسناد يرتفعه قال قال أبو جعفر ع في قوله عز و حل و وصى بها إبراهيم نبيه و يعقوب يا بني إن الله اصطفى لكُم الدين فلا تموتن إلا و أنتم مسلمون بولاية علي ع.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – The compiler of (the book) 'Nahj Al Imamah' said, 'It is reported by the author of (the book) 'Sharah Al Ahbar', by the chains raising it, said,

'Abu Ja'far^{asws} said regarding His^{azwj} Words: **And Ibrahim bequeath with it to his sons and (so did) Yaqoub: 'O my sons! Surely Allah has Chosen for you the Religion, therefore do not be dying unless while you are submitting [2:132]** with the Wilayah of Ali^{asws}".⁸⁶⁴

49- كا، الكافي محمد بن يحيى عن أحمد بن أبي زاهر عن الحسن بن موسى الحشاب عن علي بن حسان عن عبد الرحمن بن كثير عن أبي عبد الله ع في قول الله عز و حل الذين آمنوا و لم يلبسوا إيمانهم بظلم قال بما جاء به محمد ص من الولاية و لم يخلطوها بولاية فلان و فلان فهو الملبس بالظلم.

Al Kafi – Muhammad Bin Yahya, from Ahmad Bin Abu Zahar, from Al Hassan Bin Musa Al Khashab, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer,

'From Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **Those who are believing and are not mixing their Eman with injustice. [6:82].** He^{asws} said: 'With what Muhammad^{saww} came with of the Wilayah, and they do not mix it up with the wilayah of so and so, and so and so. So it is the mixing with the injustice".⁸⁶⁵

50- كا، الكافي محمد بن يحيى عن أحمد بن محمد بن ابن محبوب عن الحسين بن نعيم الصحاف قال: سألت أبا عبد الله ع عن قول الله فمنكم مؤمن و منكم كافر فقال عرف الله إيمانهم بولايتنا و كفرهم بما يؤم أخذ عليهم الميثاق في صلب آدم و هم ذر.

Al Kafi – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Al Husayn Bin Nueym Al Sahhaf who said,

⁸⁶² Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 46

⁸⁶³ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 47

⁸⁶⁴ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 48

⁸⁶⁵ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 49

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj}: **so from you is a Kafir and from you is a Momin [64:2]**. He^{asws} said: 'Allah^{azwj} Recognised their Eman by our^{asws} Wilayah, and their disbelief in it, on the day He^{azwj} Took the Covenant upon them in the lineage of Adam^{as} in the realm of the particles"⁸⁶⁶.

51- كا، الكافي علي بن إبراهيم عن أحمد البرقي عن أبيه عن محمد بن سنان عن عمارة بن مزوان عن منخل عن جابر عن أبي جعفر ع قال: نزل جبرئيل بهذه الآية على محمد ص بسما اشتروا به أنفسهم أن يكفروا بما أنزل الله في علي ع بغياً

Al Kafi – Ali Bin Ibrahim, from Ahmad al Barqy, from his father, from Muhammad Bin Sinan, from Ammar Bin Marwan, from Munakhal, from Jabir,

'From Abu Ja'far^{asws} having said: 'Jibraeel^{as} descended with this Verse upon Muhammad^{saww} like this: **Evil is what they are buying by (selling) their souls – that they are disbelieving in what Allah Revealed regarding Ali, out of every envy [2:90]**'.

وَ قَالَ نَزَلَ جِبْرَائِيلُ ع بِهَذِهِ الْآيَةِ عَلَى مُحَمَّدٍ ص هَكَذَا وَ إِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَى عَبْدِنَا فِي عَلِيِّ ع فَأْتُوا بِسُورَةٍ مِثْلِهِ

He^{asws} said: 'Jibraeel^{as} descended with this Verse upon Muhammad^{saww}, like this: **And if you are in doubt as to that which We have Revealed to Our servant regarding Ali then bring a Chapter like it' [2:23]**'.

وَ قَالَ نَزَلَ بِهَذِهِ الْآيَةِ هَكَذَا يَا أَيُّهَا الَّذِينَ أُوتُوا الْكِتَابَ آمِنُوا بِمَا أَنْزَلْنَا فِي عَلِيِّ ع نُورًا مُبِينًا.

And he^{asws} said: 'This Verse was Revealed like this: **O you who have been Given the Book! Believe in what We Revealed regarding Ali^{asws} a clear light [4:47]**'⁸⁶⁷.

52- كا، الكافي علي بن محمد عن البرقي عن أبيه عن أبي طالب عن يونس بن بكار عن أبيه عن جابر عن أبي جعفر ع و لو أنهم فعلوا ما يوعدون به في علي ع لكان خيراً لهم.

Al Kafi – Ali Bin Muhammad, from Al Barqy, from his father, from Abu Talib, from Yunus Bin Bakar, from his father, from Jabir,

'From Abu Ja'far^{asws} : **and if they were to do what they are being advised with regarding Ali^{asws} , it would be better for them [4:66]**'⁸⁶⁸.

53- كا، الكافي الحسين بن محمد عن المعلى عن عبد الله بن إدريس عن محمد بن سنان عن المفضل قال: قلت لأبي عبد الله ع بل نؤثرون الحياة الدنيا قال ولايتهم

Al Kafi – Al Husayn Bin Muhammad, from Al Moalla, from Abdullah Bin Idrees, from Muhammad Bin Sinan, from Al Mufazzal who said,

'I said to Abu Abdullah^{asws} , **But, you are preferring the life of the world [87:16]** He^{asws} said: 'Their wilayah (Of Abu Bakr, Umar and Usman)'.

⁸⁶⁶ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 50

⁸⁶⁷ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 51

⁸⁶⁸ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 52

وَالْآخِرَةُ خَيْرٌ وَأَبْقَى قَالَ وَوَلَايَةُ أَمِيرِ الْمُؤْمِنِينَ ع إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى صُحُفِ إِبْرَاهِيمَ وَ مُوسَى .

And the Hereafter is better and more lasting [87:17] - He^{asws} said: ‘Wilayah of Amir Al-Momineen^{asws} - Surely this is in the former Parchments [87:18] The Parchments of Ibrahim and Musa [87:19]’.⁸⁶⁹

54- كا، الكافي أحمد بن إدريس عن محمد بن حسن بن علي بن عمارة بن مروان عن منخل بن جابر عن أبي جعفر ع قال: جاءكم محمد ص بما لا تهوى أنفسكم بمؤاذه علي ع ف استكبرتم ففريقاً من آل محمد ص كذبتم و فريقاً تقتلون.

Al Kafi – Ahmad Bin Idrees, from Muhammad Bin Hassan, from Muhammad Bin Ali, from Ammar Bin Marwan, from Munakhal, from Jabir,

‘From Abu Ja’far^{asws} having said: ‘Muhammad^{saww}, **came to you with what your souls did not desire, - with the Wilayah of Ali^{asws}, you were arrogant, so a group you belied – Progeny^{asws} of Muhammad^{saww}, and a group you are killing [2:87]’.**⁸⁷⁰

55- كا، الكافي الحسين بن محمد عن المعلى بن محمد عن عبد الله بن إدريس عن محمد بن سينان عن الرضا ع في قول الله عز و جل كبر على المشركين بولاية علي ما تدعوهم إليه يا محمد من ولاية علي هكذا في الكتاب مخطوطة.

Al Kafi – Al Husayn Bin Muhammad, from Al Moalla Bin Muhammad, from Abdullah Bin Idrees, from Muhammad Bin Sinan,

‘From Al-Reza^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **Greatly difficult it is upon those who associate with the Wilayah of Ali, what you are calling them to, O Muhammad, from the Wilayah of Ali [42:13] – like this it is in the preserved Book’.**⁸⁷¹

56- كا، الكافي علي بن إبراهيم عن صالح بن السندي عن جعفر بن بشير عن علي بن أبي حمزة عن أبي بصير عن أبي جعفر ع في قوله تعالى فأقم وجهك للدين حنيفاً قال هي الولاية.

Al Kafi – Ali Bin Ibrahim, from Salih Bin Al Sindy, from Ja’far Bin Bashir, from Ali Bin Abu Hamza, from Abu Baseer,

‘From Abu Ja’far^{asws} regarding Words of the Exalted: **‘Then set your face for the upright Religion [30:30]. He^{asws} said: ‘It is the Wilayah’.**⁸⁷²

57- كا، الكافي الحسين بن محمد عن معلى بن محمد عن محمد بن أورمة و علي بن عبد الله عن علي بن حسن بن علي بن عبد الله بن كثير عن أبي عبد الله ع في قول الله عز و جل إن الذين آمنوا ثم كفروا ثم آمنوا ثم كفروا ثم ازدادوا كفراً لن نقبل توبتهم قال نزلت في فلان و فلان و فلان آمنوا بالي ص في أول الأمر و كفروا حيث عرضت عليهم الولاية حين قال النبي ص من كنت مولاه فعلي مولاه

Al Kafi – Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Awrama and Ali Bin Abdullah, from Ali Bin Hassan, from Abdullah Bin Kaseer,

⁸⁶⁹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 53

⁸⁷⁰ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 54

⁸⁷¹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 55

⁸⁷² Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 56

‘From Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **Those who believe then commit Kufr, then believe, then commit Kufr, then increase in Kufr, [4:137] their repentance will never be Accepted, [3:90].** He^{asws} said: ‘It was Revealed regarding so and so, and so and so, and so and so. They believed in the Prophet^{saww} in the first matter, and they disbelieved when the Wilayah was presented to them, when the Prophet^{saww} said: ‘One whose Master I^{saww} was, so Ali^{asws} is his Master’.

ثُمَّ آمَنُوا بِالْبَيْعَةِ لِأَمِيرِ الْمُؤْمِنِينَ عِثْمَ كَفَرُوا حَيْثُ مَضَى رَسُولُ اللَّهِ ص فَلَمْ يُفْرُوا بِالْبَيْعَةِ ثُمَّ أَزْدَادُوا كُفْرًا بِأَخْدِهِمْ مِنْ بَايَعَهُ بِالْبَيْعَةِ هُمْ فَهَوْلَاءَ لَمْ يَبْقَ فِيهِمْ مِنَ الْإِيمَانِ شَيْءٌ.

Then they believed by pledging allegiance to Amir Al-Momineen^{asws}, then they disbelieved when Rasool-Allah^{saww} passed away, and they did not acknowledged with the allegiance. Then they increased in Kufr by their giving the allegiance to the ones they pledged allegiance to with the allegiances for them. These are the ones, there did not remain in them anything from the Eman”⁸⁷³.

58 - بِحَدِّهِ الْإِسْنَادِ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ تَعَالَى إِنَّ الَّذِينَ ارْتَدَوْا عَلَىٰ أَدْبَارِهِمْ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ فَلَئِن وَّ فَلَانٌ ارْتَدَوْا عَنِ الْإِيمَانِ فِي تَرْكِ وَلَايَةِ أَمِيرِ الْمُؤْمِنِينَ ع

By this chain,

‘From Abu Abdullah^{asws} regarding Words of the Exalted: **Surely, those who turned back upon their back from after the Guidance having become clarified to them, [47:25]** – so and so, and so and so, and so and so turned their backs from the Eman in neglecting the Wilayah of Amir Al-Momineen^{asws}.

فُلْتِ قَوْلُهُ تَعَالَى ذَلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرِهُوا مَا نَزَّلَ اللَّهُ سَنُطِيعُكُمْ فِي بَعْضِ الْأَمْرِ قَالَ نَزَّلَتْ وَاللَّهُ فِيهِمَا وَ فِي أَنْبَاءِهِمَا وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ الَّذِي نَزَّلَ بِهِ جِبْرَائِيلَ ع عَلَىٰ مُحَمَّدٍ ص ذَلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرِهُوا مَا نَزَّلَ اللَّهُ فِي عَلِيٍّ ع سَنُطِيعُكُمْ فِي بَعْضِ الْأَمْرِ

I said, ‘Words of the Exalted: **That is because they said to those who abhorred what Allah Revealed, ‘We shall obey you in some of the matters’, [47:26].** He^{asws} said: ‘It was Revealed, by Allah^{azwj}, regarding the two of them (Abu Bakr & Umar), and regarding their followers, and it is the Word of Allah^{azwj} Mighty and Majestic which Jibraeel^{as} descended with unto Muhammad^{saww}: **That is because they said to those who abhorred what Allah Revealed, - regarding Ali^{asws}, ‘We shall obey you in some of the matters’, [47:26].**

قَالَ دَعَا بَنِي أُمَيَّةَ إِلَىٰ مِيثَاقِهِمْ أَلَّا يُصَيِّرُوا الْأَمْرَ فِينَا بَعْدَ النَّبِيِّ ص وَ لَا يُعْطُونَا مِنَ الْخُمْسِ شَيْئًا وَ قَالُوا إِنَّ أَعْطَيْنَاهُمْ إِيَّاهُ لَمْ يَخْتَانُوا إِلَىٰ شَيْءٍ وَ لَا يُبَالُوا أَلَّا يَكُونَ الْأَمْرُ فِيهِمْ فَقَالُوا سَنُطِيعُكُمْ فِي بَعْضِ الْأَمْرِ الَّذِي دَعَوْتُمُونَا إِلَيْهِ وَ هُوَ الْخُمْسُ أَلَّا نُعْطِيَهُمْ مِنْهُ شَيْئًا

He^{asws} said: ‘The Clan of Umayya called to their covenant, that they will never let the command to be among us^{asws} after the Prophet^{saww}, nor did they give to us^{asws} anything from the Khums, and said, ‘We will not give to them^{asws} who are not needy for anything’, and they did not even care if the command were not to be among them, so they said, **‘We**

⁸⁷³ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 57

'shall obey you in some of the matters', which you are calling us to, and it is *Al-Khums* that we will not give to them^{asws} anything of.

وَقَوْلُهُ كَرِهُوا مَا نَزَّلَ اللَّهُ وَالَّذِي نَزَّلَ اللَّهُ مَا افْتَرَضَ عَلَى خَلْقِهِ مِنْ وِلَايَةِ أَمِيرِ الْمُؤْمِنِينَ ع وَكَانَ مَعَهُمْ أَبُو عُبَيْدَةَ وَكَانَ كَاتِبَهُمْ فَأَنْزَلَ اللَّهُ أَمَّ أَمْرَهُمْ
أَمْرًا فَإِنَّا مُبْرَمُونَ أَمْ يَحْسِبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمِ الْآيَةَ.

And His^{azwj} Words: **abhorred what Allah Revealed [47:26]** - and this is which Allah^{azwj} Revealed what He^{azwj} Obligated upon His^{azwj} creatures from the Wilayah of Amir-Al-Momineen^{asws}. And among them was Abu Ubeyda, and he was their scribe, so Allah^{azwj} Mighty and Majestic Revealed: **Or are they reckoning that We cannot Hear their secrets and their whisperings? Yes! And our Messengers (who are) with them, are recording [43:80]**⁸⁷⁴.

59- وَ بِحَدِّثِ الْإِسْنَادِ عَنْ أَبِي عَبْدِ اللَّهِ ع وَ مَنْ يُرِدُ فِيهِ بِالْحَادِ بِظَلْمٍ قَالَ ع نَزَلَتْ فِيهِمْ حَيْثُ دَخَلُوا الْكَعْبَةَ فَتَعَاهَدُوا وَ تَعَاهَدُوا عَلَى كُفْرِهِمْ وَ جُحُودِهِمْ بِمَا نَزَّلَ فِي أَمِيرِ الْمُؤْمِنِينَ ع فَالْحُدُودُ فِي الْبَيْتِ بِظَلْمِهِمُ الرَّسُولَ وَ وَليِّهِ فُبَعْدًا لِلْقَوْمِ الظَّالِمِينَ.

And by this chain, from Abu Abdullah^{asws}: **and the one who responds with the heresy, with injustice, [22:25]**. He^{asws} said: 'It was Revealed regarding them (Abu Bakr, Umar, Ma'az Bin Jabal, Saalim Mawla, and Ubeydullah Bin Al-Jarrah) when they entered the Kabah and they (wrote out) an agreement and pacted upon their disbelief, and their rejection with what had been Revealed regarding Amir Al-Momineen^{asws}. Thus, they were heretics in the House (Kabah) with their injustices to the Rasool^{saww} and his^{saww} successor^{asws} **Therefore, remoteness is for the unjust people [23:41]**⁸⁷⁵.

60- كا، الكافي الحسين بن محمد عن مَعْلَى بن مُحَمَّدٍ عَن عَلِيِّ بنِ أَسْبَاطٍ عَن عَلِيِّ بنِ أَبِي حَمْرَةَ عَن أَبِي بصيرٍ عَن أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ فَسْتَعْلَمُونَ مَنْ هُوَ فِي ضَلَالٍ مُبِينٍ يَا مَعْشَرَ الْمُكذِّبِينَ حَيْثُ أَنْبَأْتَكُمْ رَسُولَ رَبِّي فِي وِلَايَةِ عَلِيِّ وَ الْأَئِمَّةِ ع مِنْ بَعْدِهِ مَنْ هُوَ فِي ضَلَالٍ مُبِينٍ كَذَا أَنْزَلَتْ

Al Kafi – Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ali Bin Asbat, from Ali Bin Abu Hamza, from Abu Baseer,

'From Abu Abdullah^{asws} regarding His^{azwj} Words: **Soon you shall come to know who is in clear straying' [67:29]: 'Soon you shall come to know who is in clear straying, O group of beliers, where I informed you of the Message of my Lord regarding Wilayah of Ali and the Imams after him, who is in clear straying' [67:29]**. Such is how it was Revealed''.

وَ فِي قَوْلِهِ تَعَالَى إِنْ تَلُّوْا أَوْ تُعْرِضُوْا فَقَالَ إِنْ تَلُّوْا الْأَمْرَ وَ تُعْرِضُوْا عَمَّا أَمَرْتُمْ بِهِ فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

And regarding the Words of Exalted: **and if you turn back or turn aside, then Allah would always be Informed of what you are [4:135]**. He^{asws} said: 'And if you turn back the matter and turn aside from what you have been Commanded with, **then Allah would always be Informed of what you are [4:135]**.

وَ فِي قَوْلِهِ فَلَنُذِيقَنَّ الَّذِينَ كَفَرُوا بِرَّكَاهِمُ وِلَايَةِ أَمِيرِ الْمُؤْمِنِينَ ع عَذَابًا شَدِيدًا فِي الدُّنْيَا وَ لَنَجْزِيَنَّهُمْ أَسْوَأَ الَّذِي كَانُوا يَعْمَلُونَ.

⁸⁷⁴ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 58

⁸⁷⁵ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 59

And regarding His^{azwj} Words: **Therefore, We will Make those who commit Kufr to taste** - due to their neglecting the Wilayah of Amir Al-Momineen^{asws}, **severe Punishment**, - in the world, **and We will Recompense them for the evil which they had been doing [41:27]**".⁸⁷⁶

61- كا، الكافي الحسين بن محمد عن معلى بن محمد عن علي بن أسباط عن علي بن منصور عن إبراهيم بن عبد الحميد عن الوليد بن صبيح عن أبي عبد الله ع ذلك بأنه إذا دعي الله وحده وأهل الولاية كفرتم.

(The book) 'Al Kafi' – Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ali Bin Asbat, from Ali Bin Mansour, from Ibrahim Bin Abdul Hameed, from Al Waleed Bin Sabeeh,

'From Abu Abdullah^{asws} : **That is because when you are called to Allah Alone**, - and the people of Wilayah, **you disbelieve, [40:12]**'.⁸⁷⁷

62- كا، الكافي علي بن إبراهيم عن أحمد بن محمد بن محمد بن خالد بن محمد بن سليمان عن أبيه عن أبي بصير عن أبي عبد الله ع في قول الله تعالى سأل سائل بعذاب واقع للكافرين بولاية علي ليس له دافع

Al Kafi – Ali Bin Ibrahim, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Muhammad Bin Suleyman, from his father, from Abu Baseer,

'From Abu Abdullah^{asws} regarding the Words of Allah^{azwj} the Exalted: **A questioner, asked for the Punishment to befall [70:1] For the Kafirs, regarding the Wilayah of Ali, there wouldn't be a dispeller for it [70:2]**'.

ثم قال هكذا والله نزل بها جبرئيل ع علي محمد ص.

Then he^{asws} said: 'This is how, by Allah^{azwj} Jibraeel^{as} descended with it unto Muhammad^{sawww}'.⁸⁷⁸

63- كا، الكافي محمد بن يحيى عن أحمد بن محمد بن عيسى عن الحسن بن سيف عن أخيه عن أبيه عن أبي حمزة عن أبي جعفر ع في قوله إنكم لفي قول مختلف في أمر الولاية يؤفك عنه من أفك قال من أفك عن الولاية أفك عن الجنة.

Al Kafi – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Sayf, from his father, from his father, from Abu Hamza,

'From Abu Ja'far^{asws} regarding His^{azwj} Words: **You are at variance in words [51:8]**, regarding the matter of the Wilayah, **He is deluded away from it, one (who is) deluded [51:9]**. He^{asws} said: 'One who is deluded away from the Wilayah, is deluded away from the Paradise'.⁸⁷⁹

64- كا، الكافي علي بن إبراهيم عن البرقي عن أبيه عن محمد بن الفضل عن أبي حمزة عن أبي جعفر ع في قوله تعالى هذان خصمان اختصموا في ربهم فالذين كفروا بولاية علي ع قطعت لهم من نار.

Al Kafi – Ali Bin Ibrahim, from Al Barqy, from his father, from Muhammad Bin Al Fuzeyl, from Abu Hamza,

⁸⁷⁶ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 60

⁸⁷⁷ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 61

⁸⁷⁸ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 62

⁸⁷⁹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 63

'From Abu Ja'far^{asws} regarding the Words of Exalted: **These are two disputants disputing regarding their Lord. As for those who are committing Kufr – with the Wilayah of Ali^{asws}, there would be cut out for them clothes of fire [22:19]**'.⁸⁸⁰

65- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْحَطَّابِ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ تَعَالَى صِبْغَةَ اللَّهِ وَ مَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً قَالَ صَبَّغَ الْمُؤْمِنِينَ بِالْوَلَايَةِ فِي الْمِيثَاقِ.

Al Kafi – Muhammad Bin Yahya, from Salama Bin Al Khattab, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer,

'From Abu Abdullah^{asws} regarding the Words of Exalted: **A Dyeing of Allah; and who is better than Allah in dyeing? [2:138]**. He^{asws} said: 'The Momineen were dyed with the Wilayah during the Covenant'.⁸⁸¹

66- كا، الكافي أَحْمَدُ بْنُ مَهْرَانَ عَنْ عَبْدِ الْعَظِيمِ الْحُسَيْنِيِّ عَنْ مُحَمَّدِ بْنِ الْمُضْتَبِلِ عَنْ أَبِي حَمْرَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: نَزَلَ جِبْرَائِيلُ بِهَذِهِ الْآيَةِ هَكَذَا فَأَبَى أَكْثَرَ النَّاسِ بِوَلَايَةِ عَلِيِّ إِلَّا كُفُورًا

Al Kafi – Ahmad Bin Mihran, from Abdul Azeem Al Hasani, from Muhammad Bin Al Fuzeyl, from Abu Hamza,

'From Abu Ja'far^{asws} having said: 'Jibraeel^{as} descended with this Verse like this: **but most of the people refused (to accept) the Wilayah of Ali, except for the denying [17:89]**'.

قَالَ وَ نَزَلَ جِبْرَائِيلُ بِهَذِهِ الْآيَةِ هَكَذَا وَ قُلِ الْحَقُّ مِنْ رَبِّكُمْ فِي وَلَايَةِ عَلِيِّ ع فَمَنْ شَاءَ فَلْيُؤْمِنْ وَ مَنْ شَاءَ فَلْيُكْفُرْ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ آلَ مُحَمَّدٍ نَارًا.

He^{asws} said: 'And Jibraeel^{as} descended with this Verse like this: **And say: 'The Truth is from your Lord regarding the Wilayah of Ali. So the one who so desires to, let him believe, and the one who so desires to, let him disbelieve'. We have Prepared for the ones unjust to the Progeny of Muhammad of their rights, a Fire [18:29]**'.⁸⁸²

67- كا، الكافي الْحُسَيْنِيُّ بْنُ مُحَمَّدٍ عَنِ الْمُعَلَّى عَنِ ابْنِ أَوْزَمَةَ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ وَ هُدُوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ وَ هُدُوا إِلَى صِرَاطِ الْحَمِيدِ قَالَ ذَاكَ حَمْرَةُ وَ جَعْفَرُ وَ عُبَيْدَةُ وَ سَلْمَانُ وَ أَبُو ذَرٍّ وَ الْمِقْدَادُ بْنُ الْأَسْوَدِ وَ عَمَّارٌ هُدُوا إِلَى أَمِيرِ الْمُؤْمِنِينَ

Al Kafi – Al Husayn Bin Muhammad, from Al Moalla, from Ibn Awrama, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer,

'From Abu Abdullah^{asws} regarding His^{azwj} Words: **And they had been Guided to the goodly from the words, and were Guided to the Path of the Praised One [22:24]**. He^{asws} said: 'That is Hamza^{asws}, and Ja'far^{asws}, and Salman^{ra}, and Abu Zarr^{ra}, and Al-Miqdad^{ra} Bin Al-Aswad, and Ammar^{ra}, they were guided to Amir Al-Momineen^{asws}.

وَ قَوْلِهِ حَبَّبَ إِلَيْنَا الْإِيمَانَ وَ زَيَّنَهُ فِي قُلُوبِنَا يَعْنِي أَمِيرَ الْمُؤْمِنِينَ ع وَ كَرَّهَ إِلَيْنَا الْكُفْرَ وَ الْمُسُوقَ وَ الْعَصِيَانَ الْأَوَّلَ وَ الثَّانِي وَ الثَّلَاثَ.

⁸⁸⁰ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 64

⁸⁸¹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 65

⁸⁸² Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 66

And His^{azwj} Words: **But, Allah Endearred the Eman to you and Adorned it in your hearts – meaning Amir Al-Momineen^{asws}, and Caused you to dislike the Kufr, and the transgression, and the disobedience. [49:7] – the first and the second and the third (caliphs)''. 883**

68- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ الْحُسَيْنِ بْنِ نَعِيمٍ الصَّخَّافِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ قَوْلِهِ فَمِنْكُمْ كَافِرٌ وَ مِنْكُمْ مُؤْمِنٌ فَقَالَ اللَّهُ عَزَّ وَ جَلَّ إِيمَانَهُمْ بِمَوَالِينَا وَ كُفْرُهُمْ بِمَا أَخَذَ عَلَيْهِمُ الْمِيثَاقَ وَ هُمْ ذُرِّيَّةُ فِي صُلْبِ آدَمَ ع

Al Kafi – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Al Husayn Bin Nueym Al Sahhaf who said,

'I asked Abu Abdullah^{asws} about His^{azwj} Words: **so from you is a Kafir and from you is a Momin, [64:2].** He^{asws} said: 'Allah^{azwj} Mighty and Majestic Recognised their Eman with our^{asws} Wilayah and their disbelief with it on the day He^{azwj} Took the Covenanted upon them, and they were particles in the lineage of Adam^{asr}.

وَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ فَإِنْ تَوَلَّيْتُمْ فَإِنَّمَا عَلَى رَسُولِنَا الْبَلَاغُ الْمُبِينُ فَقَالَ أَمَا وَ اللَّهُ مَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ وَ مَا هَلَكَ مَنْ هَلَكَ حَتَّى يَقُومَ قَائِمُنَا إِلَّا فِي تَرْكِ وَ لَاتِينَا وَ جُحُودِ حَقِّنَا وَ مَا خَرَجَ رَسُولُ اللَّهِ مِنَ الدُّنْيَا حَتَّى أَلْزَمَ رِقَابَ هَذِهِ الْأُمَّةِ حَقِّنَا وَ اللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ*.

And I asked him^{asws} about the Words of Allah^{azwj}: **And obey Allah and obey the Rasool, but if you turn back, then rather, upon Our Rasool is only the clear delivery (of the Message) [64:12].** He^{asws} said: 'But by Allah^{azwj}! The ones before you were not destroyed, and the ones to be destroyed up to the rising of our^{asws} Qaim^{asws} will not be destroyed except by neglecting our^{asws} Wilayah and rejecting our^{asws} rights, and Rasool-Allah^{saww} did not exit from the world until he^{asws} necessitated our^{asws} rights on the necks of the people: **and Allah Guides the ones He so Desires to the Straight Path [24:46]''. 884**

69- كا، الكافي عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحَكَمِ بْنِ بُهْلُولٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ عَ فِي قَوْلِهِ تَعَالَى وَ لَقَدْ أَوْحَى إِلَيْكَ وَ إِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ قَالَ يَعْنِي إِنْ أَشْرَكْتَ فِي الْوَلَايَةِ عَيْرَهُ

Al Kafi – Ali Bin Ibrahim, from his father, from Al Haam Bin Bahloul, from a man,

'From Abu Abdullah^{asws} regarding Words of the Exalted: **And it has been Revealed to you (people) and to those from before you, if you (people) were to associate, your deeds would be Confiscated [39:65],** he^{asws} said: 'It Means that if you (people) were to associate others in the Wilayah.

بَلِ اللَّهِ فَاعْبُدْ وَ كُنْ مِنَ الشَّاكِرِينَ يَعْنِي بَلِ اللَّهِ فَاعْبُدْ بِالطَّاعَةِ وَ كُنْ مِنَ الشَّاكِرِينَ أَنْ عَصَدْتُكَ بِأَخِيكَ وَ ابْنَ عَمِّكَ.

But you (people) should worship Allah and be from the grateful ones' [39:66] – Meaning, you should worship Allah^{azwj} by the obedience and be of the thankful ones that I^{azwj} have Re-enforced you^{saww} with your^{saww} brother^{asws} and son^{asws} of your^{saww} uncle^{asr}. 885

883 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 67

884 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 68

885 Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 69

70- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ بْنِ أَسَدٍ عَنْ إِبْرَاهِيمَ التَّقْفِي عَنْ عَلِيِّ بْنِ هِلَالٍ عَنِ الْحُسَيْنِ بْنِ وَهَبِ بْنِ عَلِيٍّ بْنِ بَجْرِ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَأَبَى أَكْثَرُ النَّاسِ إِلَّا كُفُورًا قَالَ نَزَلَتْ فِي وِلَايَةِ عَلِيِّ ع .

(The books) 'Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ali Bin Abdullah, Bin Asad, from Ibrahim Al Saqafy, from Ali Bin Hilal, from Al Hassan Bin Wahab bin Ali Bin Baheera, from Jabir,

'From Abu Ja'far^{asws} regarding Words of Allah^{azwj} Mighty and Majestic: **but most of the people refused (to accept) except for the denying [17:89]**. He^{asws} said: 'It was Revealed regarding Wilayah of Ali^{asws} ,⁸⁸⁶

71- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ هُوْدَةَ عَنِ النَّهَّائِدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: فَأَبَى أَكْثَرُ النَّاسِ بِوِلَايَةِ عَلِيِّ ع إِلَّا كُفُورًا.

(The books) – 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Ahmad Bin Howzat, from Al Nahawandy, from Abdullah Bin Hammad, from Abdullah Bin Sinan,

'From Abu Abdullah^{asws} having said: '**but most of the people refused (to accept) – Wilayah of Ali^{asws} , except for the denying [17:89]**' .⁸⁸⁷

72- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ هَمَّامٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَيْسَى بْنِ دَاوُدَ عَنْ أَبِي الْحُسَيْنِ مُوسَى عَنْ أَبِيهِ ع فِي قَوْلِهِ تَعَالَى وَ قُلِ الْحَقُّ مِنْ رَبِّكُمْ فِي وِلَايَةِ عَلِيِّ ع فَمَنْ شَاءَ فَلْيُؤْمِرْ وَ مَنْ شَاءَ فَلْيُكْفُرْ

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Muhammad Bin Hammam, from Muhammad Bin Ismail, from Isa Bin Dawood,

'From Abu Al Hassan Musa^{asws} , from his^{asws} father^{asws} regarding Words of the Exalted: **And say: 'The Truth is from your Lord. – regarding Wilayah of Ali^{asws} , So the one who so desires to, let him believe, and the one who so desires to, let him disbelieve'. [18:29]**.

قَالَ وَ قَرَأَ إِلَى قَوْلِهِ أَحْسَنَ عَمَلًا ثُمَّ قَالَ قِيلَ لِلنَّبِيِّ ص فَاصْدَعْ بِمَا تُؤْمَرُ فِي أَمْرِ عَلِيِّ فَإِنَّهُ الْحَقُّ مِنْ رَبِّكَ فَمَنْ شَاءَ فَلْيُؤْمِرْ وَ مَنْ شَاءَ فَلْيُكْفُرْ فَجَعَلَ اللَّهُ تَزَكُّهُ مَعْصِيَةً وَ كُفْرًا

Then he^{asws} said: 'It was Said to the Prophet^{saww}: **So proclaim what you are Commanded with [15:94]** - regarding the matter of Ali^{asws} , it is the Truth from your^{saww} Lord^{azwj} , **So the one who so desires to, let him believe, and the one who so desires to, let him disbelieve [18:29]**. Thus Allah^{azwj} Made the leaving of it (Wilayah) as a sin and *Kufr*.'

قَالَ ثُمَّ قَرَأَ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ لَإِلٍ مُحَمَّدٍ نَارًا أَحَاطَ بِهِنَّ سُرَادِقُهَا

He (the narrator) said, 'Then he^{asws} recited: **We have Prepared for the ones unjust to the Progeny of Muhammad, a Fire which would surround them in enclosures [18:29]**.

ثُمَّ قَرَأَ إِنَّ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا يَعْنِي بِهِمْ آلَ مُحَمَّدٍ ص .

⁸⁸⁶ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 70

⁸⁸⁷ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 71

Then he^{asws} recited: **Surely those who believing and are doing righteous deeds, We will not Waste a Recompense of the one who does good works [18:30]**, Meaning by them - the Progeny^{asws} of Muhammad^{sawww},⁸⁸⁸

73- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة بهذا الإسناد عنه عن أبيه ع في قول الله عزَّ و حلَّ فالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ قَالَ أَوْلَيْكَ آلُ مُحَمَّدٍ ع وَ الَّذِينَ سَعَوْا فِي قَطْعِ مَوَدَّةِ آلِ مُحَمَّدٍ مُعَاجِزِينَ أَوْلَيْكَ أَصْحَابُ الْحَجِّيمِ قَالَ هِيَ الْأَرْبَعَةُ نَفَرٌ بَعْضِي النَّبِيِّ وَ الْعَدِيِّ وَ الْأُمُويِّينَ.

(The books) – Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – By this chain,

‘From him (Musa^{asws} Bin Ja’far^{asws}), from his^{asws} father^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **Those who believe and are doing righteous deeds, for them is Forgiveness and an honourable sustenance [22:50]**. He^{asws} said: ‘They are the Progeny^{asws} of Muhammad^{sawww}, **And those who strive** – cutting of the cordially of Progeny^{asws} of Muhammad^{sawww}, **in frustrating Our Signs, they would be the inmates of the Blazing Fire’ [22:51]**. He^{asws} said: ‘It is the four persons – meaning Al Taymi (Abu Bar), and al Adayyi (Umar), and the two Umayyads (Usman and Muawiya)’.⁸⁸⁹

74- وَ بِهَذَا الْإِسْنَادِ عَنْهُ عَنْ أَبِيهِ ع فِي قَوْلِهِ عَزَّ وَ حَلَّ قَدْ أَفْلَحَ الْمُؤْمِنُونَ إِلَى قَوْلِهِ هُمْ فِيهَا خَالِدُونَ قَالَ نَزَلَتْ فِي رَسُولِ اللَّهِ ص وَ فِي أَمِيرِ الْمُؤْمِنِينَ ع وَ فَاطِمَةَ وَ الْحُسَيْنِ وَ الْحَسَنِ ع

And by this chain – From him (Musa^{asws} Bin Ja’far^{asws}), from his^{asws} father^{asws} regarding Words of Mighty and Majestic: **The Mominoun have succeeded [23:1]** – up to His^{azwj} Words: **They would be in it eternally [23:11]**. He^{asws} said: ‘It was Revealed regarding Rasool-Allah^{sawww} and regarding Amir Al-Momineen^{asws}, and (Syeda) Fatima^{asws}, and Al-Hassan^{asws} and Al-Husayn^{asws}’.

وَ قَالَ ع نَزَلَ فِي أَمِيرِ الْمُؤْمِنِينَ وَ وُلْدِهِ ع إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ مُشْفِقُونَ وَ الَّذِينَ هُمْ بِآيَاتِ رَبِّهِمْ يُؤْمِنُونَ إِلَى قَوْلِهِ تَعَالَى وَ هُمْ لَهَا سَابِقُونَ.

And he^{asws} said: ‘It was Revealed regarding Amir Al-Momineen^{asws} and his^{asws} sons^{asws}: **Surely those who are cautious from fearing their Lord [23:57] And those who are believing in the Signs of their Lord [23:58]** – up to the Words of the Exalted: **and they are being foremost to these [23:61]**’.⁸⁹⁰

75- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة بهذا الإسناد عنه عن أبيه ع عن علي بن الحسين بن محمد بن العباس بن محمد بن الحسين بن علي ع عن أبيه ع عن جدِّه ع عن ابن أبي عمير عن منصور بن يونس عن إسحاق بن عمارة قال: سألت أبا عبد الله ع عن قول الله عزَّ و حلَّ إِنَّ اللَّهَ يُدْفِعُ عَنِ الَّذِينَ آمَنُوا قَالَ نَحْنُ الَّذِينَ آمَنُوا وَ اللَّهُ يُدْفِعُ عَنَّا مَا أَدَاعَتْ شَيْعَتُنَا.

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Muhammad Bin Al Husayn Bin Ali, from his father, from His grandfather, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Is’haq Bin Ammar who said,

⁸⁸⁸ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 72

⁸⁸⁹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 73

⁸⁹⁰ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 74

'I asked Abu Abdullah^{asws} about Words of Allah^{azwj} Mighty and Majestic: **Surely Allah will Defend those who believe. [22:38]**. He^{asws} said: 'We^{asws} are those who believe and Allah^{azwj} Defends us^{asws} of whatever our^{asws} Shias broadcast"⁸⁹¹.

76- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: نَزَلَ جِبْرَائِيلُ ع عَلَيَّ مُحَمَّدٍ ص بِحَدِيثِهِ الْآيَةِ هَكَذَا فَأَبَى أَكْثَرُ النَّاسِ مِنْ أَمْتِكَ بِوَلَايَةِ عَلِيٍّ ع إِلَّا كُفُورًا.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Ali, from Muhammad bin Al Fuzeyl, from Abu Hamza,

'From Abu Ja'far^{asws} having said: 'Jibraeel^{as} descended unto Muhammad^{saww} with this Verse like this: **but most of the people of your community refused (to accept) the Wilayah of Ali, except for the denying [17:89]**"⁸⁹².

77- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ عَنِ الْحَجَّاجِ بْنِ مَنْهَالٍ عَنْ مُحَمَّدِ بْنِ سَلَمَةَ عَنِ الْكَلْبِيِّ عَنْ أَبِي صَالِحٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: إِنَّ الْوَلِيدَ بْنَ عُقْبَةَ بْنَ أَبِي مُعَيْطٍ قَالَ لِعَلِيِّ ع أَنَا أَبْسَطُ مِنْكَ لِسَانًا وَ أَحَدُ مِنْكَ سِنَانًا وَ أَمْلَأُ مِنْكَ حَشْوًا لِلْكَيْبِيَّةِ

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ibrahim Bin Abdullah, from Al Hajjaj Bin Minhal, from hammad bin Salama, from Al Kalby, from Abu Salih,

'From Ibn Abbas who said, 'Al-Waleed Nom Uqba Bin Abu Mueet said to Ali^{asws}, 'I am more refined than you^{asws} in language, and unparalleled with you^{asws} in age, and similar to you^{asws} in kneeling (being steadfast) in the battalion'.

فَقَالَ لَهُ عَلِيُّ ع اسْكُتْ يَا فَاسِقُ فَأَنْزَلَ اللَّهُ جَلَّ اسْمُهُ أَ فَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا لَا يَسْتَوُونَ.

Ali^{asws} said: 'Be silent, O transgressor!' Thus Allah^{azwj} Revealed: **Is the one who was a Momin like the one who was a transgressor? They are not equal! [32:18]**"⁸⁹³.

78- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ عَلِيٍّ بْنِ عَبْدِ اللَّهِ بْنِ أُسَيْدٍ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ النَّقْعِيِّ عَنْ عَمْرِو بْنِ حَمَّادٍ عَنْ أَبِيهِ عَنْ فَضِيلِ بْنِ الْكَلْبِيِّ عَنْ أَبِي صَالِحٍ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ عَزَّ وَ جَلَّ أَ فَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا لَا يَسْتَوُونَ قَالَ نَزَلَتْ فِي رَجُلَيْنِ أَحَدُهُمَا مِنْ أَصْحَابِ الرَّسُولِ وَ هُوَ الْمُؤْمِنُ وَ الْآخَرُ فَاسِقٌ فَقَالَ الْفَاسِقُ لِلْمُؤْمِنِ أَنَا وَ اللَّهُ أَحَدُ مِنْكَ سِنَانًا وَ أَبْسَطُ مِنْكَ لِسَانًا وَ أَمْلَأُ مِنْكَ حَشْوًا لِلْكَيْبِيَّةِ

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ali Bin Abdullah Bin Asad, from Ibrahim Bin Muhammad Bin Al Saqafy, from Amro Bin Hammad, from his father, from Fuzeyl, from Al Kalby, from Abu Al Salih,

'From Ibn Abbas regarding Words of Mighty and Majestic: **Is the one who was a Momin like the one who was a transgressor? They are not equal! [32:18]**. He said, 'It was Revealed regarding two men, one of them being from the companions of Rasool^{saww}, and he is the Momin, and the other one a transgressor. The transgressor said to the Momin, 'I am

⁸⁹¹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 75

⁸⁹² Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 76

⁸⁹³ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 77

unparalleled with you^{asws} in age, and more refined than you^{asws} of language, and more fulfilling than you being steadfast in the battalions’.

فَقَالَ الْمُؤْمِنُ لِلْفَاسِقِ اسْكُتْ يَا فَاسِقُ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ أَوْفَىٰ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا لَا يَسْتَوُونَ

The Momin said to the transgressor: ‘Be quiet, O transgressor!’ So, Allah^{azwj} Mighty and Majestic Revealed: **Is the one who was a Momin like the one who was a transgressor? They are not equal! [32:18].**

ثُمَّ بَيَّنَّ حَالَ الْمُؤْمِنِ فَقَالَ أَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ جَنَّاتُ الْمَأْوَىٰ نُزُلًا بِمَا كَانُوا يَعْمَلُونَ

Then He^{azwj} Explained the state of the Momin, so He^{azwj} Said: **As for those who believe and do righteous deeds, for them are the resort Gardens, being a hospitality due to what they had been doing [32:19].**

وَ بَيَّنَّ حَالَ الْفَاسِقِ فَقَالَ وَ أَمَّا الَّذِينَ فَسَقُوا فَمَا وَاهُمْ النَّارُ كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا أُعِيدُوا فِيهَا وَ قِيلَ لَهُمْ ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ.

And He^{azwj} Explained the state of the transgressor, so He^{azwj} Said: **And as for those who transgress, their abode is the Fire. Every time they intend to exit from it, there would be returned into it, and it would be said to them: ‘Taste Punishment of the Fire which you were belying with!’ [32:20]’.**⁸⁹⁴ (Not a Hadeeth)

79- وَ ذَكَرَ أَبُو مُخْنَفٍ أَنَّهُ حَرَىٰ عِنْدَ مُعَاوِيَةَ بْنِ الْحَسَنِ بْنِ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِمَا وَ بَيَّنَّ الْفَاسِقَ الْوَلِيدَ بْنِ عُقَيْبَةَ كَلَامًا فَقَالَ لَهُ الْحَسَنُ لَا أَلُومَكَ أَنْ تَسُبَّ عَلِيًّا وَ قَدْ جَلَدَكَ فِي الْحَمْرِ ثَمَانِينَ سَوْطًا وَ قَتَلَ أَبَاكَ صَبْرًا مَعَ رَسُولِ اللَّهِ ص فِي يَوْمِ بَدْرٍ وَ قَدْ سَمَّاهُ اللَّهُ عَزَّ وَجَلَّ فِي غَيْرِ آيَةٍ مُؤْمِنًا* وَ سَمَّاهُ فَاسِقًا.

And Abu Mikhnaf mentioned, ‘(Heated) speech flowed in the presence of Muawiya between Al-Hassan^{asws} Bin Ali^{asws} and the transgressor Al-Waleed Bin Uqba. Al-Hassan^{asws} said to him: ‘what I^{asws} accuse you for is that you hate Ali^{asws}, and that he^{asws} whipped you eighty lashes for consuming wine, and your father was killed at his^{asws} hand on the Day of Badr. Or how insulting can it be (for you) that Allah^{azwj} has Named you as a transgressor but has Named him^{asws} as a Momin in ten Verses from the Quran and Named you as a transgressor’.⁸⁹⁵

80- فس، تفسير القمي أبو القاسم عن محمد بن العباس عن الربيعي عن عبد العظيم الحسيني عن عمر بن رشيدي عن داود بن كثير عن أبي عبد الله ع في قول الله عز وجل قل للذين آمنوا يَغْفِرُوا لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ اللَّهِ قَالَ قُلْ لِلَّذِينَ آمَنُوا يَغْفِرُوا لِلَّذِينَ لَا يَعْرفُونَ أَنَّهُمْ بِمَعْرِفَتِهِمْ أَنَّهُمْ يَعْرِفُونَ الَّذِينَ لَا يَعْلَمُونَ فَإِذَا عَرَفُوهُمْ فَقَدْ عَفَرُوا لَهُمْ.

Tafseer Al Qummi – Abu Al Qasim, from Muhammad Bin Al Abbas, from Al Rowban, from Abdul Azeem Al Hasany, from Umar Bin Rusheyd, from Dawood Bin aseer,

‘From Abu Abdullah^{asws} regarding Words of Allah^{azwj} and Majestic: **Say to those who believe, they should be seeking Forgiveness for those who do not hope for the days of Allah,**

⁸⁹⁴ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 78

⁸⁹⁵ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 79

[45:14]. He^{asws} said: ‘Say to those whom we^{asws} have conferred (granted) our^{asws} recognition upon, that they should make understand those who do not know. So, when they do make them understand, so they have sought Forgiveness for them’.⁸⁹⁶

81- كبير، كبير جامع الفوائد و تأويل الآيات الظاهرة روي أَنَّ عَلِيَّ بْنَ الْحُسَيْنِ عَ ارَادَ أَنْ يَضْرِبَ خُلَاماً لَهُ فَغَرَأَ قُلُوبَ الَّذِينَ آمَنُوا يَتَغَفَّرُوا لِلَّذِينَ لَا يَزِيحُونَ أَيَّامَ اللَّهِ فَوَضَعَ السُّوطَ مِنْ يَدَيْهِ فَجَعَلَ الدُّلَامَ فَقَالَ مَا يَبْكِيكَ

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – It is reported that Ali^{asws} Bin Al Husayn^{asws} wanted to hit a slave of his^{asws}, and he recited: **Say to those who believe, they should be seeking Forgiveness for those who do not hope for the days of Allah, [45:14].** So, he^{asws} placed down the whip from his^{asws} hand. The slave wept. He^{asws} said: ‘What makes you cry?’

فَقَالَ إِنِّي عِنْدَكَ يَا مَوْلَايَ مِنَ الَّذِينَ لَا يَزِيحُونَ أَيَّامَ اللَّهِ فَقَالَ لَهُ أَنْتَ مِمَّنْ يَزِيحُونَ أَيَّامَ اللَّهِ قَالَ نَعَمْ يَا مَوْلَايَ فَقَالَ عَ لَا أُحِبُّ أَنْ أَمْلِكَ مَنْ يَزِيحُ أَيَّامَ اللَّهِ ثُمَّ قَامَتْ قَبْرَ رَسُولِ اللَّهِ صَ وَ قُلِ اللَّهُمَّ اغْفِرْ لِعَلِيِّ بْنِ الْحُسَيْنِ خَطِيئَتَهُ يَوْمَ الدِّينِ وَ أَنْتَ حُرٌّ لِرُوحِهِ اللَّهِ.

He said, ‘I am in your^{asws} presence, O my Master^{asws}, from **those who do not hope for the days of Allah, [45:14].** He^{asws} said to him: ‘You are from the ones who are hoping for the days of Allah^{azwj}’. He said, ‘Yes, my Master^{asws}’. He^{saww} said: ‘I^{asws} do not like to own someone who hopes in the days of Allah^{azwj}’. Arise, go to the grave of Rasool Allah^{saww} and say, ‘O Allah^{azwj}! Forgive Ali^{asws} Bin Al Husayn^{asws} of his^{asws} mistakes on the Day of Reckoning’, and you are free for the Face of Allah^{azwj}’.⁸⁹⁷

82- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنِ عَلِيِّ بْنِ عَبْدِ الْعَزِيزِ عَنْ حُسَيْنِ بْنِ حَكَمٍ عَنْ حَسَنِ بْنِ حُسَيْنٍ عَنْ حَيَّانِ بْنِ عَلِيٍّ عَنِ الْكَلْبِيِّ عَنْ أَبِي صَالِحٍ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ عَزَّ وَ جَلَّ أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ نَجْعَلَهُمْ كَالَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ سَوَاءً نَجْيَاهُمْ وَ مَنَاهُمْ سَاءَ مَا يَحْكُمُونَ قَالَ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ بئو هاشمٍ وَ بئو عَبْدِ الْمُطَّلِبِ وَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ بئو عَبْدِ شَمْسٍ.

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Ali Bin Ubeyd, from Husayn Bin Haam, from Hassan Bin Husayn Bin, from Hayyan Bin Ali, from Al alby, from Abu Salih,

‘From Ibn Abbas regarding Words of Mighty and Majestic: **Or, do those who commit the evil deeds reckon that We will Make them to be like those who believe and do righteous deeds as equal, their lives and their deaths? Evil is what they are judging [45:21].** He said, ‘Those who believe and do righteous deeds are clan of Hashim^{as}, and Clan of Abdul Muttalib^{asws}, and those who are committing the evil days are clan of Abd Shams’.⁸⁹⁸ (Not a Hadeeth)

83- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنِ عَبْدِ الْعَزِيزِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ زَكْرِيَّا عَنْ أَيُّوبَ بْنِ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنِ الْكَلْبِيِّ عَنْ أَبِي صَالِحٍ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ عَزَّ وَ جَلَّ أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ الْآيَةَ قَالَ إِنَّهَا نَزَلَتْ فِي عَلِيِّ بْنِ أَبِي طَالِبٍ وَ حَمْرَةَ وَ عُبَيْدَةَ بْنِ الْحَارِثِ عَ هُمْ الَّذِينَ آمَنُوا وَ فِي ثَلَاثَةٍ مِنَ الْمُشْرِكِينَ عُتْبَةَ وَ شَيْبَةَ ابْنَيْ رَبِيعَةَ وَ الْوَلِيدِ بْنِ عُتْبَةَ وَ هُمْ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ.

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Abdul Aziz Bin Yahya, from Muhammad Bin Zakariya, from Ayoub Bin Suleyman, from Muhammad Bin Marwan, from Al Kalby, from Abu Salih,

⁸⁹⁶ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 80

⁸⁹⁷ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 81

⁸⁹⁸ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 82

‘From Ibn Abbas regarding Words of Mighty and Majestic: **Or, do those who commit the evil deeds reckon [45:21]** – the Verse. He said, ‘It was Revealed regarding Ali Bin Abu Talib^{asws} and Hamza^{asws}, and Ubeyda Bin Al Haris. They are those who believed, and regarding three from the Polytheists were Utbah and Shayba two sons of Rabie, and Al Waleed Bin Utba, and they are **those who commit the evil deeds [45:21]**’.⁸⁹⁹ (Not a Hadeeth)

84- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنِ ابْنِ عُقْدَةَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ عَنْ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ سَعْدِ بْنِ طَرِيفٍ وَ أَبِي حَمْزَةَ عَنِ ابْنِ نُبَاتَةَ عَنْ عَلِيِّ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّهُ قَالَ: سُورَةُ مُحَمَّدٍ ص آيَةٌ فِينَا وَ آيَةٌ فِي بَنِي أُمَيَّةَ.

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Ibn Uqda, from Ahmad Bin Al Hassan, from his father, from Al Husayn Bin Mukhariq, from Sa’ad Bin Tareyf, and Abu Hamza, from Ibn Nubata,

‘From Ali^{asws} having said: ‘In Surah Muhammad^{saww} (Chapter 47) there is a Verse regarding us^{asws} and regarding clan of Umayyad’.⁹⁰⁰

85- وَ عَنْهُ عَنْ عَلِيِّ بْنِ الْعَبَّاسِ عَنْ عَبْدِ بْنِ يَعْقُوبَ عَنْ عَلِيِّ بْنِ هَاشِمٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع مِثْلَهُ.

And from him, from Ali Bin Al Abbas, from Abbad Bin Yaquob, from Ali Bin Hashim, from Jabir, ‘From Abu Ja’far^{asws} – similar to it’.⁹⁰¹

86- وَ عَنْهُ أَيْضاً عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْكَاتِبِ عَنْ مُحَمَّدِ بْنِ الرَّبِيعِ عَنْ عُبَيْدِ بْنِ مُوسَى عَنْ قَطْرِ بْنِ إِبْرَاهِيمَ بْنِ أَبِي الْحَسَنِ مُوسَى ع أَنَّهُ قَالَ: مَنْ أَرَادَ فَضْلَنَا عَلَى عَدُوِّنَا فَلْيَقْرَأْ هَذِهِ السُّورَةَ الَّتِي يَذْكُرُ فِيهَا الَّذِينَ كَفَرُوا وَ صَدُّوا عَنْ سَبِيلِ اللَّهِ فِينَا آيَةٌ وَ فِيهِمْ آيَةٌ إِلَى آخِرِهَا.

And from him as well, from Ahmad Bin Muhammad the scribe, from Humeyd Bin Al Rabie, from Ubeyd Bin Musa, from Qatar,

‘From Ibrahim, son of Abu Al-Hassan Musa^{asws}, he^{asws} said: ‘One who wants (to know) our^{asws} merits over our^{asws} enemies, so let him recite this Chapter wherein is mentioned: **Those who commit Kufr and hinder from the Way of Allah [47:1]** – in it there is a Verse regarding us^{asws} and a Verse regarding them – up to its end’.⁹⁰²

87- وَ عَنْهُ عَنْ أَحْمَدَ بْنِ الْقَاسِمِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ خَالِدٍ عَنِ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ مُحَمَّدِ بْنِ الْفَضِيلِ عَنِ أَبِي حَمْزَةَ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ قَالَ: قَوْلُهُ تَعَالَى ذَلِكَ بِأَنَّهُمْ كَرِهُوا مَا أَنْزَلَ اللَّهُ فِي عَلِيِّ ع فَأَحْبَطَ أَعْمَالَهُمْ.

And from him, from Ahmad Bin Al Qasim, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Muhammad Bin Ali, from Muhammad Bin Al Fuzeyl, from Abu Hamza, from Jabir,

‘From Abu Ja’far^{asws} having said: ‘Words of the Exalted: **That is because they abhorred what Allah Revealed,** - regarding Ali^{asws}, **so He Nullified their deeds [47:9]**’.⁹⁰³

⁸⁹⁹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 83

⁹⁰⁰ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 84

⁹⁰¹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 85

⁹⁰² Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 86

⁹⁰³ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 87

88- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة قَوْلُهُ تَعَالَى وَ مِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْكَ حَتَّى إِذَا خَرَجُوا مِنْ عِنْدِكَ قَالُوا لِلَّذِينَ أُوتُوا الْعِلْمَ مَاذَا قَالَ آنِفًا

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Words of the Exalted: **And from them are ones who listen intently to you until when they exit from your presence, so they are saying to the one Given the Knowledge, ‘What is that he said just now?’ [47:16].**

تَأْوِيلُهُ مَا رَوَاهُ مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ النَّوْفَلِيِّ عَنْ مُحَمَّدِ بْنِ عَيْسَى الْعُبَيْدِيِّ عَنْ أَبِي مُحَمَّدٍ الْأَنْصَارِيِّ وَ كَانَ خَيْرًا عَنْ صَبَّاحِ الْمُزَيَّنِيِّ عَنِ الْحَارِثِ بْنِ حَصِيرَةَ عَنِ ابْنِ نُبَاتَةَ عَنْ عَلِيٍّ ع أَنَّهُ قَالَ: كُنَّا نَكُونُ عِنْدَ رَسُولِ اللَّهِ ص فَيُخْبِرُنَا بِالْوَحْيِ فَأَعْيَبَهُ أَنَا دُونَهُمْ وَ اللَّهُ وَ مَا يَعُونَهُ هُمْ وَ إِذَا خَرَجُوا قَالُوا مَاذَا قَالَ آنِفًا.

Its interpretation is what is reported by Muhammad Bin Al Abbas, from Ahmad Bin Muhammad Al Nowfaly, from Muhammad Bin Isa Al Ubeydi, from Abu Muhammad Al Ansari, and he was from the good companions of Al Muzny, from Al Haris Bin Haseera, from Ibn Nubata,

‘From Ali^{asws} having said: ‘We tended to be in the presence of Rasool-Allah^{saww}, and he^{saww} would inform us of the Revelation. I^{asws} retained it, apart from them, and by Allah^{azwj}, they did not retain it. And when they went out, they said to me^{asws}, ‘**What is that he said just now?’ [47:16]**’.⁹⁰⁴

89- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْكَاتِبِ عَنْ حُسَيْنِ بْنِ خُرَيْمَةَ الرَّازِيِّ عَنْ عَبْدِ اللَّهِ بْنِ بَشِيرٍ عَنْ أَبِي هُرَيْرَةَ عَنْ إِسْمَاعِيلِ بْنِ عِيَّاشٍ عَنْ جُوَيْرٍ عَنِ الضَّحَّاكِ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ عَزَّ وَ جَلَّ فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَ تَقَطَّعُوا أَرْحَامَكُمْ قَالَ نَزَلَتْ فِي بَنِي هَاشِمٍ وَ بَنِي أُمَيَّةَ.

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Muhammad Bin Ahmad the scribe, from Husayn Binhuzeyma Al Razy, from Abdullah Bin Bashir, from Abu Howza, from Ismail Bin Abbas, from Juweybir, from Al Zahha,

‘From Ibn Abbas regard Words of Mighty and Majestic: **So if perhaps you were to be rulers, you would make mischief in the land and cut off your relationships [47:22].** He said, ‘It was revealed regarding Clan of Hashim^{as} and clan of Umayya’.⁹⁰⁵ (Not a Hadeeth)

90- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ عَلِيِّ بْنِ سُلَيْمَانَ الرَّازِيِّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ ابْنِ فَضَّالٍ عَنِ أَبِي جَبَلَةَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْخَلِيِّ عَنِ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِنَّ الَّذِينَ ارْتَدُّوا عَلَىٰ أَدْبَارِهِمْ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ قَالَ الْهُدَىٰ هُوَ سَبِيلُ عَلِيٍّ ع.

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Ali Bin Suleyman Al Razy, from Muhammad Bin Al Husayn, from Ibn Fazzal, from Abu Jameela, from Muhammad Bin Ali Al Halby,

‘From Abu Abdullah^{asws} regarding Words of Allah^{azwj} Mighty and Majestic: **Surely, those who turned back upon their back from after the Guidance having become clarified to them, [47:25].** He^{asws} said: ‘The guidance, it is the way of Ali^{asws}’.⁹⁰⁶

⁹⁰⁴ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 88

⁹⁰⁵ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 89

91- 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 جَابِرِ بْنِ أَبِي جَعْفَرٍ ع عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا نَصَبَ رَسُولُ اللَّهِ ص عَلِيًّا ع يَوْمَ غَدِيرِ خُمٍّ قَالَ قَوْمٌ مَا يَأْلُو يَرْفَعُ ضَبْعَ ابْنِ عَمِّهِ فَأَنْزَلَ اللَّهُ تَعَالَى أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ أَنْ لَنْ يُخْرِجَ اللَّهُ أَضْعَانَهُمْ.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Abdul Aziz Bin Yahya, from Muhammad Bin Zakariya, from Ja'far Bin Muhammad Bin Umarah, from his father, from Jabir,

'From Abu Ja'far^{asws}, from Jabir Bin Abdullah having said, 'When Rasool-Allah^{saww} nominated on the day of Ghadeer Khumm, a group said, 'What is the matter he^{saww} is raising his^{saww} cousin by the arms?' So Allah^{azwj} Revealed: **Or do they in whose hearts is a disease, reckon that Allah will never Bring forth their grudges? [47:29]**'.⁹⁰⁷

92- وَ عَنْهُ عَنْ مُحَمَّدِ بْنِ حَبِيبٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنِ الْحَمَّامِيِّ عَنْ مُحَمَّدِ بْنِ مَالِكٍ عَنْ أَبِي هَارُونَ الْعَبْدِيِّ عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: قَوْلُهُ عَزَّ وَ جَلَّ وَ لَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ قَالَ بَعْضُهُمْ لِعَلِيِّ ع.

And from him, from Muhammad Bin Jareer, from Abdullah Bin Umar, from Al Hamamy, from Muhammad Bin Mali, from Abu Haroun Al Abady, from Abu Saeed Al Khudry who said,

'Words of Mighty and Majestic: **and you can (already) recognise them by their tone of speech, [47:30]**. He said, 'Their hatred for Ali^{asws}''⁹⁰⁸.

93- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة ذَكَرَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرْزَارٍ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ ذَلِكَ بِأَنَّهُمْ كَرِهُوا مَا أَنْزَلَ اللَّهُ فَأَحْبَطَ أَعْمَالَهُمْ وَ قَوْلِهِ ذَلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرِهُوا مَا نَزَّلَ اللَّهُ سَنُطِيعُكُمْ فِي بَعْضِ الْأَمْرِ وَ اللَّهُ يَعْلَمُ إِسْرَارَهُمْ

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Ali Bin Ibrahim mentioned, from his father, from Ismail Bin Marrar, from Muhammad Bin Al Fuzeyl,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I asked him^{asws} about Words of Allah^{azwj} Mighty and Majestic: **That is because they abhorred what Allah Revealed, so He Nullified their deeds [47:9]**, and His^{azwj} Words: **That is because they said to those who abhorred what Allah Revealed, 'We shall obey you in some of the matters', and Allah Knows their secrets [47:26]**.

قَالَ إِنَّ رَسُولَ اللَّهِ ص لَمَّا أَخَذَ الْمِيثَاقَ لِأَمِيرِ الْمُؤْمِنِينَ ع قَالَ أَ تَدْرُونَ مَنْ وَلِيُّكُمْ بَعْدِي قَالُوا اللَّهُ وَ رَسُولُهُ أَعْلَمُ فَقَالَ إِنَّ اللَّهَ يَقُولُ إِنَّ تَظَاهَرَ عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَ جَبْرِيْلُ وَ صَالِحُ الْمُؤْمِنِينَ يَعْنِي عَلِيًّا هُوَ وَلِيُّكُمْ مِنْ بَعْدِي هَذِهِ الْأُولَى.

He^{asws} said: 'Rasool-Allah^{azwj}, when he^{saww} took the covenant for Amir Al-Momineen^{asws}, he^{saww} said: 'Are you knowing who is your guardian after me^{saww}?' They said, 'Allah^{azwj} and His^{azwj} Rasool^{saww} are more knowing'. He^{saww} said: 'Allah^{azwj} is Saying: **and if you back each other against him, then surely Allah, He is his Guardian, and (so are) Jibraeel and the**

⁹⁰⁶ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 90

⁹⁰⁷ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 91

⁹⁰⁸ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 92

corrector of the Momineen [66:4] – meaning Ali^{asws}, he^{asws} is your guardian from after me^{asws}. This is first.

وَأَمَّا الْمَرَّةُ الثَّانِيَةَ لَمَّا أَشْهَدَهُمْ يَوْمَ غَدِيرِ خُمٍّ وَ قَدْ كَانُوا يَقُولُونَ لَيْنَ قَبَضَ اللَّهُ مُحَمَّدًا لَا نُزْجِعُ هَذَا الْأَمْرَ فِي آلِ مُحَمَّدٍ وَ لَا نُعْطِيهِمْ مِنَ الْخُمْسِ شَيْئًا

As for the second time, when he^{saww} kept them as witnesses on the day of Ghadeer Khumm, and they had been saying, ‘When Allah^{azwj} Causes Muhammad^{saww} to expire, we will not let this command returned to be in Progeny^{asws} of Muhammad^{saww}, nor will we give them anything from the Khums’.

فَاطَّلَعَ اللَّهُ نَبِيَّهُ عَلَى ذَلِكَ وَ أَنْزَلَ عَلَيْهِ أَمَّ يَحْسُبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَ نَجْوَاهُمْ بَلَى وَ رُسُلْنَا لَدَيْهِمْ يَكْتُبُونَ

Allah^{azwj} Notified His^{azwj} Prophet^{saww} upon that and Revealed unto him^{saww}: **Or are they reckoning that We cannot Hear their secrets and their whisperings? Yes! And our Messengers (who are) with them, are recording [43:80].**

وَ قَالَ أَيْضًا فِيهِمْ فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَ تَقَطَّعُوا أَرْحَامَكُمْ أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَ أَعَمَّى أَبْصَارَهُمْ أَ فَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا إِنَّ الَّذِينَ ارْتَدُّوا عَلَى أَدْبَارِهِمْ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَى وَ الْهُدَى سَبِيلُ أَمِيرِ الْمُؤْمِنِينَ عَ الشَّيْطَانِ سَوَّلَ لَهُمْ وَ أَمَلَى لَهُمْ

And Said regarding them as well: **So if perhaps you were to be rulers, you would make mischief in the land and cut off your relationships [47:22] They are those Allah has Cursed, so He Made Deafened them and Blinded their visions [47:23] So do they not ponder on the Quran, or are there locks upon (their) hearts [47:24] Surely, those who turned back upon their back from after the Guidance having become clarified to them, - and the Guidance is the way of Amir Al-Momineen^{asws}, the Satan had enticed for them and dictated to them [47:25].**

قَالَ وَ قَرَأَ أَبُو عَبْدِ اللَّهِ عَ هَذِهِ الْآيَةَ هَكَذَا فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ وَ سَلَطْتُمْ وَ مَلَكَتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَ تَقَطَّعُوا أَرْحَامَكُمْ نَزَلَتْ فِي بَنِي عَمَّانَ بَنِي أُمَيَّةَ وَ فِيهِمْ يَقُولُ اللَّهُ أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَ أَعَمَّى أَبْصَارَهُمْ أَ فَلَا يَتَذَكَّرُونَ الْقُرْآنَ فَيَقْضُوا مَا عَلَيْهِمْ مِنَ الْحَقِّ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا.

He (the narrator) said, ‘And Abu Abdullah^{asws} recited this Verse like this: **So if perhaps you were to be rulers, and overcome and possess kingdom, you would make mischief in the land and cut off your relationships [47:22]**, it was Revealed regarding the clan of our^{asws} uncles, clan of Umayyad, and regarding them Allah^{azwj} Said: **They are those Allah has Cursed, so He Made Deafened them and Blinded their visions [47:23] So do they not ponder on the Quran - So they eliminated what was against them from the Truth, or are there locks upon (their) hearts [47:24]’**.⁹⁰⁹

94- وَ قَالَ أَبُو عَبْدِ اللَّهِ عَ كَانَ رَسُولُ اللَّهِ صَ يَدْعُو أَصْحَابَهُ مَنْ أَرَادَ اللَّهُ بِهِ خَيْرًا سَمِعَ وَ عَرَفَ مَا يَدْعُوهُ إِلَيْهِ وَ مَنْ أَرَادَ بِهِ سُوءًا طَبَعَ عَلَى قَلْبِهِ فَلَا يَسْمَعُ وَ لَا يَعْقِلُ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ حَتَّى إِذَا خَرَجُوا مِنْ عِنْدِكَ قَالُوا لِلَّذِينَ أُوتُوا الْعِلْمَ مَاذَا قَالَ أَنْفَاءً أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَ اتَّبَعُوا أَهْوَاءَهُمْ

And Abu Abdullah^{asws} said: ‘Rasool-Allah^{saww} had called his^{saww} companions: ‘One whom Allah^{azwj} Wants good with him, he would listen and recognise, and one whom Allah^{azwj}

⁹⁰⁹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 93

Wants evil with him, would Seal upon his heart, so he will neither listen nor understand, and it is the Word of Allah^{azwj} Mighty and Majestic: **until when they exit from your presence, so they are saying to the one Given the Knowledge, 'What is that he said just now?' They are those Allah has Sealed upon their hearts, and they are pursuing their whims [47:16]**.

وَقَالَ ع لَا يُخْرَجُ مِنْ شِيعَتِنَا أَحَدٌ إِلَّا أَبَدَلْنَا اللَّهُ بِهِ مَنْ هُوَ خَيْرٌ مِنْهُ وَ ذَلِكَ لِأَنَّ اللَّهَ يَقُولُ وَ إِنْ تَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَالِكُمْ.

And he^{asws} said: 'None from our^{asws} Shias would exit (from the world) except Allah^{azwj} would Replace for us^{asws} one who is better than him, and that is because Allah^{azwj} Said: **And if you were to turn back, He would Replace you with another people, then they would not be like you [47:38]**'⁹¹⁰.

95- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة روى شيخ الطائفة بإسناده عن أخطب خوارزم رُفِعَهُ إِلَى ابْنِ عَبَّاسٍ قَالَ: سَأَلَ قَوْمَ النَّبِيِّ ص فِيمَنْ نَزَلَتْ هَذِهِ آيَةٌ وَعَدَّ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – It is reported by sheykh Al Taifa, by his chain from Akhtab Khawarizm, raising it to Ibn Abbas who said,

'A group asked the Prophet^{saww}, 'Regarding who was this Verse Revealed: **Allah Promised those from them who believe and do the righteous deeds, Forgiveness and a Mighty Recompense [48:29]**.

فَقَالَ إِذَا كَانَ يَوْمُ الْقِيَامَةِ عُقِدَ لِرِوَاءٍ مِنْ نُورٍ أبيض وَ نَادَى مُنَادٍ لِيُثْمُ سَيِّدُ الْمُؤْمِنِينَ وَ مَعَهُ الَّذِينَ آمَنُوا بَعْدَ بَعْثِ مُحَمَّدٍ

He^{saww} said: 'When it will be the Day of Judgement, a Caller will Call out while holding a flag of white Light: "Let the Chief of the Momineen arise!" And with him^{asws} would be the ones who believed after the Sending of Muhammad^{saww}.

فَيَقُومُ عَلَيَّ بِنُورٍ أبيض ع فَيُعْطَى اللِّوَاءَ مِنَ النُّورِ الأَبْيَضِ بِيَدِهِ وَ تَحْتَهُ جَمِيعُ السَّابِقِينَ الأُولَى مِنَ المُهَاجِرِينَ وَ الأَنْصَارِ لَا يُخَالِطُهُمْ غَيْرُهُمْ حَتَّى يَجْلِسَ عَلَى مَنْبَرٍ مِنْ نُورٍ رَبِّ العِزَّةِ وَ يُعْرَضُ الجَمِيعُ عَلَيْهِ رَجُلًا رَجُلًا فَيُعْطِيهِ أَجْرَهُ وَ نُورَهُ

Ali^{asws} Bin Abu Talib^{asws} would stand, and Allah^{azwj} would Give him^{asws} the flag of white Light in his^{asws} hand. Under it, would be all the Foremost ones of the Former ones from the Emigrants and the Helpers, not including with them anyone apart from them, until he^{asws} would sit upon the Pulpit of Light of the Lord^{azwj} of Honour. Everyone would be presented to him^{asws}, man after man, and he^{asws} would give him his Recompense and his Light.

فَإِذَا أَتَى عَلَى آخِرِهِمْ قِيلَ لَهُمْ قَدْ عَرَفْتُمْ صِفَتَكُمْ وَ مَنَازِلَكُمْ فِي الجَنَّةِ إِنْ رَبَّكُمْ يَقُولُ إِنْ لَكُمْ عِنْدِي مَغْفِرَةٌ وَ أَجْرًا عَظِيمًا يُعْطَى الجَنَّةَ فَيَقُومُ عَلَيَّ وَ الْقَوْمُ تَحْتَ لِرِوَائِهِ مَعَهُ حَتَّى يَدْخُلَ بِهِمُ الجَنَّةَ

So when he^{asws} comes to the last of them, he^{asws} would be said to all of them: 'Do you now recognise your place and your status in the Paradise?' Surely, your Lord^{azwj} is Saying: "With Me^{azwj} is Forgiveness for you and a magnificent Recompense" – Meaning the Paradise. Ali^{asws}

⁹¹⁰ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 94

‘But rather, our^{asws} love of People^{asws} of the Household is a thing Inscribed in the right heart of the Momin, and one Allah^{azwj} Inscribed in his heart, no one has the ability to delete it. Have you not heard the Glorious Saying: **They, Allah has Written the Eman to be in their hearts and He Aids them with a Spirit from Him. [58:22]** – up to the end of the Verse. Thus our^{asws} love, of People^{asws} of the Household, is the Eman’⁹¹³ (Not a Hadeeth)

98- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنِ الْحَسَنِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ مُقَاتِلِ بْنِ ابْنِ بُكَيْرٍ عَنْ صَبَّاحِ الْأَزْرَقِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ هُوَ أَمِيرُ الْمُؤْمِنِينَ ع وَ شَيْعَتُهُ.

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Al Husayn Bin Ahmad, from Muhammad bin Isa, from Yunus, from Muqatil, from Ibn Bueyr, from Sabbah Al Azraq who said,

‘I heard Abu Abdullah^{asws} saying regarding Words of Allah^{azwj} Mighty and Majestic: **Surely, those who believe and do righteous deeds, for them would be Gardens, then rivers flowing from beneath these. [85:11]:** ‘He is Amir Al-Momineen^{asws}’⁹¹⁴.

99- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنِ أَحْمَدَ بْنِ الْهَيْثَمِ عَنِ الْحَسَنِ بْنِ عَبْدِ الْوَاحِدِ عَنِ الْحَسَنِ بْنِ حُسَيْنِ عَنِ يَحْيَى بْنِ مُسَاوِيرٍ عَنْ إِسْمَاعِيلِ بْنِ زِيَادٍ عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ عَنْ زَيْدِ بْنِ شَرَّاحِيلِ كَاتِبِ عَلِيِّ ع قَالَ سَمِعْتُ عَلِيًّا ع يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ وَأَنَا مُسْنِدُهُ إِلَى ظَهْرِي وَعَائِشَةُ عِنْدَ أُذُنِي فَأَصَعْتُ عَائِشَةَ لِتَسْمَعُ مَا يَقُولُ فَقَالَ أَيُّ أَحْيَى أَمْ لَمْ تَسْمَعْ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ لَهُمْ خَيْرُ الْجَنَّةِ نُورًا أَنْتَ وَ شَيْعَتُكَ وَ مَوْعِدِي وَ مَوْعِدُهُمُ الْخَوْضُ إِذَا جَنَّتِ الْأُمَمُ تَدْعُونَ غُرًّا مُحَجَّلِينَ شِبَاعًا مَرْوِيِّينَ.

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Ahmad Bin Al Haysam, from Al Hassan Bin Abdul Wahid, from Al hassan Bin Husayn, from yahya Bin Musawir, from Ismail Bin Ziyad, from Ibrahim Bin Muhajir, from Yazeed Bin Sharajil,

‘A scribe for Ali^{asws} who said, ‘I heard Ali^{asws} saying: ‘I^{asws} heard Rasool-Allah^{saww} saying and I^{asws} was cushioning him^{saww} to my back and Ayesha was by my ears, and I^{asws} moved in order to listen to what he^{saww} was saying. He^{saww} said: ‘Yes my^{saww} brother^{asws}! Have you^{asws} not heard Allah^{azwj} Mighty and Majestic: **Surely those who believe and are doing righteous deeds, those, they are the best of the Created beings [98:7],** are you^{asws} and your^{asws} Shias, and mine^{saww} and your^{asws} appointment is at the Fountain when communities would be Called, you^{asws} will be called the resplendent ones, passing by’⁹¹⁵.

100- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنِ أَحْمَدَ بْنِ هُوْدَةَ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ أَبِي حَنْظَلَةَ عَنْ يَعْقُوبَ بْنِ مَيْسَمٍ أَنَّهُ وَجَدَ فِي كُتُبِ أَبِيهِ أَنَّ عَلِيًّا ع قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ لَهُمْ خَيْرُ الْجَنَّةِ ثُمَّ التَّمَّتْ إِلَيْهِ فَقَالَ هُمْ أَنْتَ يَا عَلِيُّ وَ شَيْعَتُكَ وَ مِعَادُكَ وَ مِعَادُهُمُ الْخَوْضُ تَأْتُونَ غُرًّا مُحَجَّلِينَ مُتَوَجِّحِينَ

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Ahmad Bin Howza, from Ibrahim Bin Is’haq, from Abdullah Bin Hammad, from Amro Bin Shimr, from Abu Mihnaf, from Yaqoub Bin Maysam,

⁹¹³ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 97

⁹¹⁴ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 98

⁹¹⁵ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 99

'He found in the book of his father that Ali^{asws} said: 'I^{asws} heard Rasool-Allah^{saww} saying: ***Surely those who believe and are doing righteous deeds, those, they are the best of the Created beings [98:7]***, then he^{saww} turned towards me^{asws} and said: 'They are you^{asws} O Ali^{asws} and your^{asws} Shias, and your^{asws} and their appointment is as the Fountain. You all will be coming as resplendent of faces.

قَالَ يَعْقُوبُ فَحَدَّثْتُ بِهِ أَبَا جَعْفَرٍ ع فَقَالَ هَكَذَا هُوَ عِنْدَنَا فِي كِتَابِ عَلِيِّ ع .

Yaqoub said, 'I narrated with it to Abu Ja'far^{asws}, and he^{asws} said: 'That is how it is with us^{asws} in the Book of Ali^{asws}''⁹¹⁶.

⁹¹⁶ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 100

CHAPTER 22 – MISCELLANEOUS REGARDING THE INTERPRETATION OF WORDS OF THE EXALTED: *Say: 'But rather, I preach to you with one (matter) [34:46]*

1- قب، المناقب لابن شهر آشوب الباقير و الصادق ع في قوله تعالى فلْ إِنَّمَا أُعْطِكُمْ بِوَاحِدَةٍ قَالَ الْوَلَايَةُ

(The book) 'Al Manaqib' of Ibn Shehr Ashub –

'Al-Baqir^{asws} and Sadiq^{asws} regarding Words of the Exalted: *Say: 'But rather, I preach to you with one (matter) [34:46]*. He^{asws} said: 'The Wilayah'.

أَنْ تَقُومُوا لِلَّهِ مثنًى وَ فُرَادَى قَالَ الْأَيْمَةُ مِنْ دُرِّيَّتِيهَا.

you will be standing for Allah in pairs and individually, [34:46]. He^{asws} said: 'The Imams^{asws} from their^{asws} offspring"⁹¹⁷.

2- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ النَّوْفَلِيِّ عَنْ يَعْقُوبَ بْنِ يَرِيدَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَلْ إِنَّمَا أُعْطِكُمْ بِوَاحِدَةٍ أَنْ تَقُومُوا لِلَّهِ مثنًى وَ فُرَادَى قَالَ بِالْوَلَايَةِ فَلْتُ وَ كَيْفَ ذَلِكَ

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ahmad Bin Muhammad Al Nowfaly, from Yaqoub Bin Yazeed,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I asked him^{asws} about Words of Allah^{azwj} Mighty and Majestic: *Say: 'But rather, I preach to you with one (matter) - you will be standing for Allah in pairs and individually, [34:46]*. He^{asws} said: 'With the Wilayah'. I said, 'And how is that so?'

قَالَ إِنَّهُ لَمَّا نَصَبَ النَّبِيُّ ص أَمِيرَ الْمُؤْمِنِينَ ع لِلنَّاسِ فَقَالَ مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْ مَوْلَاهُ اِعْتَابَهُ رَجُلًا وَ قَالَ إِنَّ مُحَمَّدًا لَيَدْعُو كُلَّ يَوْمٍ إِلَى أَمْرِ حَدِيدٍ وَ قَدْ بَدَأَ بِأَهْلِ بَيْتِهِ بِمُلْكِهِمْ رَفَائِبًا

'He^{asws} said: 'When the Prophet^{saww} nominated Amir-Al-Momineen^{asws} to the people, so he^{saww} said: 'The one whose Master I^{saww} was, so Ali^{asws} is his Master', a man backbit him^{saww} and said: 'Surely, Muhammad^{saww} is calling to a new matter every day, and has begun with the People^{asws} of his^{saww} Household to be in charge of our reins'.

فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ عَلَى نَبِيِّهِ ص بِذَلِكَ فُرَاتًا فَقَالَ لَهُ فَلْ إِنَّمَا أُعْطِكُمْ بِوَاحِدَةٍ فَقَدْ أَذَيْتُ إِلَيْكُمْ مَا افْتَرَضَ رَبُّكُمْ عَلَيْكُمْ

Allah^{azwj} Mighty and Majestic Revealed upon His^{azwj} Prophet^{saww}, due to that, A Quran (Verse), so He^{azwj} Said: *Say: 'But rather, I preach to you with one (matter), [34:46]*, so I^{saww} have given to you what your Lord^{azwj} has Obligated upon you all'.

⁹¹⁷ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 22 H 1

قُلْتُ فَمَا مَعْنَى قَوْلِهِ عَزَّ وَ جَلَّ أَنْ تُقُومُوا لِلَّهِ مَثْنَى وَ فُرَادَى فَقَالَ أَمَّا مَثْنَى يَعْنِي طَاعَةَ رَسُولِ اللَّهِ ص وَ طَاعَةَ أَمِيرِ الْمُؤْمِنِينَ وَ أَمَّا فُرَادَى فَيَعْنِي طَاعَةَ الْأَئِمَّةِ مِنْ ذُرِّيَّتِهِمَا مِنْ بَعْدِهِمَا وَ لَا وَ اللَّهُ يَا يَعْقُوبُ مَا عَنَى غَيْرَ ذَلِكَ.

I said, ‘So what is the Meaning of the Words of the Mighty and Majestic: **you will be standing for Allah in pairs and individually [34:46]**? So he^{asws} said: ‘As for the ‘pairs’, it means being obedient to Rasool-Allah^{saww} and being obedient to Amir-Al-Momineen^{asws}. And as for His^{azwj} Words: **and individually**, so it means the obedience to the Imam^{asws} from their^{asws} offspring from after the two of them^{asws}. And, by Allah^{azwj} – O Yaqoub – It does not mean other than that’⁹¹⁸.

3- فر، تفسير فرات بن إبراهيم عن الحسين بن سعيد و عبید بن کثیر و جعفر بن محمد القزاري بإسنادهم جميعاً عن عمر بن يزيد عن أبي جعفر و أبي عبد الله ع مثله.

Tafseer Furat Bin Ibrahim, from Al Husayn Bin Saeed, and Ubeyd Bin Kaseer, and Ja’far Bin Muhammad Al Fazary, by all their chain from Umar Bin Yazeed,

‘From Abu Ja’far^{asws} and Abu Abdullah^{asws} – similar to it’⁹¹⁹.

4- كا، الكافي الحسين بن محمد عن المعلى عن الوشاء عن محمد بن الفضل عن الثمالي قال: سألت أبا جعفر ع عن قول الله عز و جل قل إنما أعظكم بواحدة فقال إنما أعظكم بولاية علي ع هي الواحدة التي قال الله تعالى إنما أعظكم بواحدة.

(The book) ‘Al Kafi’ – Al Husayn Bin Muhammad, from Al Moalla, from Al Washa, from Muhammad Bin Al Fuzeyl, from Al Sumali who said,

‘I asked Abu Ja’far^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **Say: ‘But rather, I preach to you with one (matter) [34:46]**. He^{saww} said: ‘But rather I^{saww} am preaching to you all with the Wilayah of Ali^{asws}, it is the one which Allah^{azwj} the Exalted Said: **Say: ‘But rather, I preach to you with one (matter) [34:46]**’⁹²⁰.

Up to here ended the complete volume twenty three from the book

Bihar Al-Anwaar

⁹¹⁸ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 22 H 2

⁹¹⁹ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 22 H 3

⁹²⁰ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 22 H 4