

بحار الأنوار

BIHAR AL-ANWAAR

ج 26

Volume 26

بحار الانوار الجامعة لدرر أخبار الأئمة الاطهار

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

تأليف العلامة فخر الامة المولى الشيخ محمد باقر المجلسي

Author – The Allama, the pride of the community, the Mullah, the Sheikh Muhammad
Baqir Al Majlisi

TABLE OF CONTENTS

CHAPTER 14 – MISCELLANEOUS REGARDING THEIR^{asws} RECOGNITION WITH THE LUMINANCE (NOORANIYA), AND IN IT IS MENTION OF SUMMARY OF THEIR^{asws} MERITS	5
CHAPTERS ON THEIR^{asws} KNOWLEDGE.....	29
CHAPTER 1 – ASPECTS OF THEIR^{asws} KNOWLEDGE AND WHAT IS WITH THEM^{asws} FROM THE BOOKS, AND IT GETS RESONATED IN THEIR^{asws} EARS AND REVERBERATES IN THEIR^{asws} HEARTS.....	29
CHAPTER 2 – THEY^{asws} ARE BEING NARRATED TO (UPDATED), MADE TO UNDERSTAND, AND THEY^{asws} RESEMBLING FROM THE ONES OF THE PAST, AND THE DIFFERENCE BETWEEN THEM^{asws} AND THE PROPHETS^{as}.....	87
CHAPTER 3 – THEY^{asws} ARE BEING INCREASED, AND HAD IT NOT BEEN THAT, IT WOULD DEplete WHAT IS WITH THEM^{asws}, AND THEIR^{asws} SOULS ASCEND TO THE SKY DURING THE NIGHT OF FRIDAY.....	108
CHAPTER 4 – THEY^{asws} ARE NOT KNOWING THE HIDDEN MATTERS (GHAYB), AND ITS MEANING.....	123
CHAPTER 5 – THEY^{asws} ARE TREASURERS OF ALLAH^{azwj} UPON HIS^{azwj} KNOWLEDGE AND BEARERS OF HIS^{azwj} THRONE.....	128
CHAPTER 6 – THEY^{asws} ARE SUCH, IT IS NOT HIDDEN FROM THEM^{asws}, KNOWLEDGE OF THE SKY, AND THE EARTH, AND THE PARADISE, AND THE FIRE, AND HE^{azwj} PRESENTED TO THEM^{asws} THE KINGDOMS OF THE SKIES AND THE EARTH, AND THEY^{asws} KNOW WHATEVER HAS TRANSPIRED AND WHAT WILL BE HAPPENNING UP TO THE DAY OF QIYAMAH.....	133
CHAPTER 7 – THEY^{asws} ARE RECOGNISING THE PEOPLE BY THE REALITY OF THE EMAN, AND REALITY OF THE HYPOCRISY, AND WITH THEM IS A BOOK WHEREIN ARE NAMES OF THE PEOPLE OF THE PARADISE, AND NAMES OF THEIR^{asws} SHIAS, AND THEIR^{asws} ENEMIES, AND THE NEWS OF AN INFORMANT DOES NOT REMOVE THEM^{asws} FROM WHAT THEY^{asws} KNOW OF THEIR STATES.....	144
CHAPTER 8 – ALLAH^{azwj} THE EXALTED RAISES A PILLAR FOR THE IMAM^{asws}, HE^{asws} LOOKS BY IT TO THE DEEDS OF THE SERVANTS.....	163
CHAPTER 9 – NOTHING IS HIDDEN FROM THEM^{asws} FROM THE SITUATIONS OF THEIR^{asws} SHIAS AND WHAT THE COMMUNITY COULD BE NEEDY TO FROM THE ENTIRETY OF THE KNOWLEDGE, AND THEY^{asws} KNOW WHAT WOULD AFFLICT THEM^{asws} FROM THE AFFLICTIONS AND THEY^{asws} ARE BEING PATIENT UPON IT, AND IF THEY^{asws} WERE TO SUPPLICATE TO ALLAH^{azwj} TO REPEL IT, THEY^{asws} WOULD BE ANSWERED, AND THEY^{asws}	

KNOW WHAT IS IN THE CONSCIENCES AND KNOWLEDGE OF THE DEATHS AND THE AFFLICTION AND THE DECISIVE ADDRESS AND THE BIRTHS	169
CHAPTER 10 – WITH THEM^{asws} IS A BOOK WHEREIN ARE NAMES OF THE KINGS, THOSE WHO WOULD BE RULING IN THE EARTH	188
CHAPTER 11 – THE KNOWLEDGE IS DRAWN FROM THEIR^{asws} HOUSE AND THE TRACES OF THE REVELATION IN THESE	190
CHAPTER 12 – WITH THEM^{asws} IS THE ENTIRETY OF THE KNOWLEDGE OF THE ANGELS, AND THE PROPHETS^{as}, AND THEY ARE GIVE WHAT ALLAH^{azwj} DID NOT GIVE TO THE PROPHETS^{as}, AND EVERY IMAM^{asws} KNOWS THE ENTIRETY OF THE KNOWLEDGE OF THE IMAM^{asws} WHO WAS BEFORE HIM^{asws}, NOR CAN THE EARTH REMAIN WITHOUT AN IMAM^{asws}	193
CHAPTER 13 – ANOTHER REGARDING THAT WITH THEM^{asws} ARE BOOKS OF THE PROPHETS. THEY ARE READING THESE UPON THEIR VARIOUS LANGUAGES	216
CHAPTER 14 – THEY^{asws} ARE KNOWING THE ENTIRETY OF THE TONGUES (DIALECTS) AND THE LANGUAGES, AND ARE SPEAKING WITH IT	229
CHAPTER 15 – THEY^{asws} ARE MORE KNOWLEDGEABLE THAN THE PROPHETS^{as}	233
CHAPTER 16 – WHAT IS WITH THEM^{asws} FROM THE WEAPONS OF RASOOL-ALLAH^{saww}, AND HIS^{saww} TRACES (AHADEETH), AND TRACES (AHADEETH) OF THE PROPHETS^{as}	241
CHAPTER 17 – WHENEVER HE^{asws} SAYS SOMETHING REGARDING THE MAN AND IT DOES NOT HAPPEN REGARDING HIM, AND IT WOULD BE REGARDING HIS SON, OR SON OF HIS SON, FOR HE WOULD BE THE ONE IT WAS SAID FOR	263
CHAPTERS ON THE REST OF THEIR^{asws} MERITS, AND THEIR VIRTUES, AND THEIR^{asws} STRANGE AFFAIRS	266
CHAPTER 1 – MENTION OF THE REWARDS OF THEIR^{asws} MERITS, AND THEIR^{asws} CONNECTIONS, AND THE ENTRY OF THE CHEERFULNESS UPON THEM^{asws}, AND THE LOOKING AT THEM^{asws}	266
CHAPTER 2 – MERITS OF RECITING THE POEMS IN THEIR^{asws} PRAISE, AND IN IT IS SOME OF THE MISCELLANEOUS	270
CHAPTER 3 – PUNISHMENT OF ONE WHO CONCEALS SOMETHING FROM THEIR^{asws} MERITS, OR SITS IN A GATHERING THEY^{asws} ARE BEING FAULTED IN, OR OTHERS ARE BEING PREFERED OVER THEM^{asws}, FROM WITHOUT TAQIYYAH (DISSIMULATION), AND THE ALLOWANCE OF THAT DURING THE TAQIYYAH AND THE NECESSITY	273

CHAPTER 4 – THE PROHIBITION OF TAKING THEIR^{asws} MERITS FROM THE ADVERSARIES	282
CHAPTER 5 – SUMMARY OF THEIR^{asws} VIRTUES AND THEIR^{asws} MERITS	284
CHAPTER 6 – THEIR^{asws} SUPERIORITY OVER THE PROPHETS^{as}, AND OVER THE ENTIRETY OF THE CREATURES, AND THEIR^{asws} COVENANT WAS TAKEN FROM THEM^{as}, AND FROM THE ANGELS, AND FROM THE REST OF THE CREATURES, AND THAT THE DETERMINED ONES (UL AL-AZAM), BUT RATHER THEY^{asws} BECAME THE DETERMINED ONES DUE TO HAVING THEIR^{asws} LOVE.....	316
CHAPTER 7 – SUPPLICATIONS OF THE PROPHETS^{as} ARE ANSWERED BY THE INTERMEDIACY AND THE INTERCEDING BY THEM^{asws}	377
CHAPTER 8 – MERIT OF THE PROPHET^{as} AND PEOPLE^{asws} OF HIS^{saww} HOUSEHOLD OVER THE ANGELS, AND THEIR TESTIFICATION WITH THEIR^{asws} WILAYAH.....	396
CHAPTER 9 – THE ANGELS COME TO THEM^{asws} AND TREAD ON THEIR FURNISHINGS, AND THEY^{asws} SEEN THEM ALL	415

باب 14 نادر في معرفتهم صلوات الله عليهم بالنورانية و فيه ذكر جمل من فضائلهم ع

CHAPTER 14 – MISCELLANEOUS REGARDING THEIR^{asws} RECOGNITION WITH THE LUMINANCE (NOORANIYA), AND IN IT IS MENTION OF SUMMARY OF THEIR^{asws} MERITS

1- أَقُولُ ذَكَرَ وَالِدِي رَحِمَهُ اللَّهُ أَنَّهُ رَأَى فِي كِتَابِ عَتِيقٍ، جَمَعَهُ بَعْضُ مُحَدِّثِي أَصْحَابِنَا فِي فَضَائِلِ أَمِيرِ الْمُؤْمِنِينَ ع هَذَا الْحَبْرَ وَ وَجَدْتُهُ أَيْضاً فِي كِتَابِ عَتِيقٍ مُشْتَمِلٍ عَلَى أَخْبَارٍ كَثِيرَةٍ قَالَ رُوِيَ عَنْ مُحَمَّدِ بْنِ صَدَقَةَ أَنَّهُ قَالَ: سَأَلَ أَبُو ذَرٍّ الْعِفَارِيُّ سَلْمَانَ الْفَارِسِيَّ رَضِيَ اللَّهُ عَنْهُمَا يَا أَبَا عَبْدِ اللَّهِ مَا مَعْرِفَةُ الْإِمَامِ أَمِيرِ الْمُؤْمِنِينَ ع بِالنُّورَانِيَّةِ قَالَ يَا جُنْدَبُ فَاْمُضْ بِنَا حَتَّى نَسْأَلَهُ عَنْ ذَلِكَ

I (Majlisi) am saying, 'My father mentioned that he saw in the book of Ateeq, collected by one of narrating companions, regarding merits of Amir Al Momineen^{asws}, this Hadeeth, and I found it as well in the book of Ateeq inclusive of a lot of Ahadeeth, said, 'It is reported from Muhammad Bin Sadaqa having said,

'Abu Zarr Al-Ghifary^{ra} asked Salman Al-Farsi^{ra}, 'O Abu Abdullah! What is the recognition of the Imam Amir Al-Momineen^{asws} with the luminance (Nooraniya)¹?' He^{ra} said, 'O Jundab^{ra}! Come with me^{ra} until we both ask him^{asws} about that'.

قَالَ فَأَتَيْنَاهُ فَلَمْ نَجِدْهُ قَالَ فَانْتَظَرْنَا حَتَّى جَاءَ قَالَ صَلَوَاتُ اللَّهِ عَلَيْهِ مَا جَاءَ بِكُمْ قَالََا جِئْنَاكَ يَا أَمِيرَ الْمُؤْمِنِينَ نَسْأَلُكَ عَنْ مَعْرِفَتِكَ بِالنُّورَانِيَّةِ

He^{ra} said, 'We^{ra} went to him^{asws}, but could not find him^{asws}, so we waited for him^{asws} until he^{asws} came. He^{asws} said: 'What have you^{ra} two come for?' (We^{ra}) said, 'We have come to you^{asws}, O Amir Al-Momineen^{asws}, to ask you^{asws} about your^{asws} recognition with the luminance'.

قَالَ صَلَوَاتُ اللَّهِ عَلَيْهِ مَرْحَباً بِكُمْ مِنْ وَلِيِّنِ مُتَعَاهِدِينَ لِدِينِهِ لَسْتُمْ بِمَقْصُرِينَ لَعَمْرِي إِنَّ ذَلِكَ الْوَاجِبَ [وَاجِبٌ] عَلَى كُلِّ مُؤْمِنٍ وَ مُؤْمِنَةٍ

He^{asws} said: 'Welcome to both of you^{ra} a Custodian pactd to His^{azwj} Religion. You^{asws} are not reducers. By my^{asws} life! That is Obligatory upon every male and female believer'.

ثُمَّ قَالَ صَلَوَاتُ اللَّهِ عَلَيْهِ يَا سَلْمَانَ وَ يَا جُنْدَبُ قَالََا لَيْبِكَ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ ع

Then he^{asws} said: 'O Salman^{ra}, and O Jundab^{ra}!' They^{ra} said, 'At your^{asws} service, O Amir Al-Momineen^{asws}!'

إِنَّهُ لَا يَسْتَكْمِلُ أَحَدُ الْإِيمَانَ حَتَّى يَعْرِفَنِي كُنْهُ مَعْرِفَتِي بِالنُّورَانِيَّةِ فَإِذَا عَرَفَنِي بِهَذِهِ الْمَعْرِفَةِ فَقَدْ امْتَحَنَ اللَّهُ قَلْبَهُ لِلْإِيمَانِ وَ شَرَحَ صَدْرَهُ لِلْإِسْلَامِ وَ صَارَ عَارِفاً مُسْتَبْصِراً وَ مَنْ قَصَرَ عَنْ مَعْرِفَةِ ذَلِكَ فَهُوَ شَاكٌّ وَ مُرْتَابٌ

He^{asws} said: 'No one can have complete Eman until he recognise me^{asws} the essence of my^{asws} recognition with the luminance. When he does recognises me^{asws} with this, then Allah^{azwj} would Test his heart with the Eman, and Expand his chest for Al-Islam, and he would

¹ As a Al-Noor – the Divine Light

become a recogniser, insightful, and the one who is deficient from that, so he is a doubter and suspicious.

يَا سَلْمَانَ وَ يَا جُنْدَبَ قَالَا لَيْتَكَ يَا أَمِيرَ الْمُؤْمِنِينَ

O Salman^{ra} and O Jundab^{ra}! They^{ra} said, 'At your^{asws} service, O Amir Al-Momineen^{asws}!'

قَالَ ع مَعْرِفِي بِالنُّورَانِيَّةِ مَعْرِفَةُ اللَّهِ عَزَّ وَ جَلَّ وَ مَعْرِفَةُ اللَّهِ عَزَّ وَ جَلَّ مَعْرِفِي بِالنُّورَانِيَّةِ وَ هُوَ الدِّينُ الْحَالِصُ الَّذِي قَالَ اللَّهُ تَعَالَى وَ مَا أُمِرُوا إِلَّا لِيُعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَ يُقِيمُوا الصَّلَاةَ وَ يُؤْتُوا الزَّكَاةَ وَ ذَلِكَ دِينُ الْعَمِيمَةِ يَقُولُ مَا أُمِرُوا إِلَّا بِنُبُوَّةِ مُحَمَّدٍ ص وَ هُوَ الدِّينُ الْحَقِيقِيُّ الْمَحْمَدِيُّ السَّمْحَةُ

He^{asws} said: 'My^{asws} recognition with the luminance (Nooraniya) is recognition of Allah^{azwj} Mighty and Majestic. My^{asws} recognition with the luminance, it is the pure Religion which Allah^{azwj} the Exalted Said: **And they had not been Commanded except that they should be worshipping Allah, being sincere to Him of the Religion, upright, and they should be establishing the Salat and giving the Zakat, and that is the correct Religion [98:5].** He^{azwj} is saying, they had not been commanded except with the Prophet-hood of Muhammad^{saww}, and it is the upright, the Mohammedan, the easy.

وَ قَوْلُهُ يُقِيمُونَ الصَّلَاةَ فَمَنْ أَقَامَ وَلَا يَتِي فَقَدْ أَقَامَ الصَّلَاةَ وَ إِقَامَتُهُ وَلَا يَتِي صَعْبٌ مُسْتَصْعَبٌ لَا يَحْتَمِلُهُ إِلَّا مَلَكَ مُقَرَّبٌ أَوْ نَبِيٌّ مُرْسَلٌ أَوْ عَبْدٌ مُؤْمِنٌ ائْتَحَنَ اللَّهُ قَلْبَهُ لِلْإِيمَانِ فَالْمَلَكَ إِذَا لَمْ يَكُنْ مُقَرَّبًا لَمْ يَحْتَمِلْهُ وَ النَّبِيُّ إِذَا لَمْ يَكُنْ مُرْسَلًا لَمْ يَحْتَمِلْهُ وَ الْمُؤْمِنُ إِذَا لَمْ يَكُنْ مُتَّحِنًا لَمْ يَحْتَمِلْهُ

And His^{azwj} Words: **they should be establishing the Salat**, so the one who establishes my^{asws} Wilayah, so he has established the Salat, and establishing my^{asws} Wilayah is difficult, becomes more difficult, none can tolerate it except an Angel of Proximity, or a Messenger Prophet^{as}, or a Momin servant whose heart Allah^{azwj} has Tested for the Eman. Thus, the Angel who does not happen to be of Proximity, would not tolerate it, and the Prophet^{as} when he^{as} is not a Messenger^{as} would not tolerate it, and the Momin when he does not happen to be Tested, would not tolerate it'.

قُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ مَنْ الْمُؤْمِنُ وَ مَا حَيْثُتُهُ وَ مَا حُدُّهُ حَتَّى أَعْرِفَهُ

I said, 'O Amir Al-Momineen^{asws}! who is the Momin, and what is his peak, and what is his limit, until I^{ra} recognise him?'

قَالَ ع يَا أَبَا عَبْدِ اللَّهِ قُلْتُ لَيْتَكَ يَا أَخَا رَسُولِ اللَّهِ

He^{asws} said: 'O Abu Abdullah^{ra}! I^{ra} said, 'At your^{asws} service, O brother^{asws} of Rasool-Allah^{saww}!'

قَالَ الْمُؤْمِنُ الْمُتَّحِنُ هُوَ الَّذِي لَا يُرَدُّ مِنْ أَمْرِنَا إِلَيْهِ شَيْءٌ إِلَّا شَرَحَ صَدْرُهُ لِقَبُولِهِ وَ لَمْ يَشْكُ وَ لَمْ يَرْتَبْ

He^{asws} said: 'The Tested Momin, he is the one who, nothing from our^{asws} instructions are referred to him except he expands his chest for accepting it, and does not doubt and is not suspicious.

اعْلَمَ يَا أَبَا ذَرٍّ أَنَا عَبْدُ اللَّهِ عَزَّ وَ جَلَّ وَ خَلِيفَتُهُ عَلَى عِبَادِهِ لَا يَجْعَلُونَا أَرْبَاباً وَ قُولُوا فِي فَضْلِنَا مَا شِئْتُمْ فَإِنَّكُمْ لَا تَبْلُغُونَ كُنْهَ مَا فِيْنَا وَ لَا نَهَاتِنَهُ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ أَعْطَانَا أَكْبَرَ وَ أَعْظَمَ مِمَّا يَصِفُهُ وَ أَصِفُكُمْ أَوْ يَحْطُرُ عَلَى قَلْبِ أَحَدِكُمْ فَإِذَا عَرَفْتُمُونَا هَكَذَا فَانْتُمْ الْمُؤْمِنُونَ

O Abu Zarr^{ra}! I^{asws} am a servant of the Mighty and Majestic and His^{azwj} Caliph upon His^{azwj} servants. Do not make us^{asws} to be lords and say in our^{asws} merits whatever you desire to, for you will not be reaching its essence of what is in us^{asws} nor its peak, for Allah^{azwj} Mighty and Majestic has Given us^{asws} greater and more magnificent than what your descriptions can described, or can occur upon the heart of one of you. So, when you recognise me^{asws} like this, then you are Momineen’.

قَالَ سَلْمَانٌ قُلْتُ يَا أَخَا رَسُولِ اللَّهِ وَ مَنْ أَقَامَ الصَّلَاةَ أَقَامَ وَلَا يَتِيكَ

Salman^{ra} said, ‘I^{asws} said, ‘O brother^{asws} of Rasool-Allah^{saww}! And one had established the Salat (if he) establishes your^{asws} Wilayah?’

قَالَ نَعَمْ يَا سَلْمَانَ تَصَدِيقُ ذَلِكَ قَوْلُهُ تَعَالَى فِي الْكِتَابِ الْعَزِيزِ وَ اسْتَعِينُوا بِالصَّبْرِ وَ الصَّلَاةِ وَ إِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ فَالصَّبْرُ رَسُولُ اللَّهِ ص وَ الصَّلَاةُ إِقَامَةٌ وَلَا يَتِي

He^{asws} said: ‘Yes, O Salman^{ra}! Verification of that are by Word of the Exalted in the Mighty Book: **And seek Assistance through the patience and the Salat, and it is certainly a difficult thing except upon the humble ones [2:45]**. The patience is Rasool-Allah^{saww} and the Salat is establishment of my^{asws} Wilayah.

فَمِنْهَا قَالَ اللَّهُ تَعَالَى وَ إِنَّهَا لَكَبِيرَةٌ وَ لَمْ يَأْتِهَا وَ إِنَّهُمَا لَكَبِيرَةٌ لِأَنَّ الْوَلَايَةَ كَبِيرَةٌ حَمْلُهَا إِلَّا عَلَى الْخَاشِعِينَ وَ الْخَاشِعُونَ هُمُ الشَّيْعَةُ الْمُسْتَبْصِرُونَ وَ ذَلِكَ لِأَنَّ أَهْلَ الْأَقْوَابِلِ مِنَ الْمُرْجِيَّةِ وَ الْقَدَرِيَّةِ وَ الْخَوَارِجِ وَ غَيْرِهِمْ مِنَ النَّاصِبِيَّةِ يُتْرُونَ لِمُحَمَّدٍ ص لَيْسَ بَيْنَهُمْ خِلَافٌ وَ هُمْ مُخْتَلِفُونَ فِي وَلَايَتِي مُنْكَرُونَ لِذَلِكَ جَاحِدُونَ بِهَا إِلَّا الْقَلِيلُ وَ هُمُ الَّذِينَ وَصَفَهُمُ اللَّهُ فِي كِتَابِهِ الْعَزِيزِ فَقَالَ إِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ

From these, Allah^{azwj} the Exalted Said: **and it is certainly a difficult thing [2:45]**, and did not say, ‘And these two are difficult things’, because the Wilayah is difficult to bear except upon the humble ones, and the humble ones, they are the Shias, the insightful, and that is because the people of ideologies form the Murjiites, and the Qadirites, and the khawarijites and others from the Nasibis (Hostile ones) are acknowledging to Muhammad^{saww}, there is no differing between them, and they are differing regarding my^{asws} Wilayah, denying that, rejecting it, except for the few, and they are those who Allah^{azwj} Described in His^{azwj} Mighty Book, so He^{azwj} Said: **it is certainly a difficult thing except upon the humble ones [2:45]**.

وَ قَالَ اللَّهُ تَعَالَى فِي مَوْضِعٍ آخَرَ فِي كِتَابِهِ الْعَزِيزِ فِي نُبُوَّةِ مُحَمَّدٍ ص وَ فِي وَلَايَتِي فَقَالَ عَزَّ وَ جَلَّ وَ بِئْرٍ مُعَطَّلَةٍ وَ قَصْرِ مَشِيدٍ فَالْقَصْرُ مُحَمَّدٌ وَ الْبَيْرُ الْمُعَطَّلَةُ وَلَا يَتِي عَطَّلُوهَا وَ جَحَدُوهَا

And Allah^{azwj} the Exalted Said in another place in His^{azwj} Mighty Book regarding Prophet-hood of Muhammad^{saww} and regarding my^{asws} Wilayah. The Mighty and Majestic Said: **and an abandoned well and a constructed palace (deserted) [22:45]**. The constructed palace is Muhammad^{saww} and the abandoned well is my^{asws} Wilayah. They abandoned it and rejected it.

وَمَنْ لَمْ يَفْرَ بِوَلَايَتِي لَمْ يَنْفَعُهُ الْإِقْرَارُ بِنُبُوَّةِ مُحَمَّدٍ صِ إِلَّا أَنْتَهُمَا مَقْرُونَانِ وَ ذَلِكَ أَنَّ النَّبِيَّ صِ نَبِيٌّ مُرْسَلٌ وَ هُوَ إِمَامٌ الْخَلْقِ وَ عَلَيَّ مِنْ بَعْدِهِ إِمَامٌ الْخَلْقِ وَ وَصِيُّ مُحَمَّدٍ صِ كَمَا قَالَ لَهُ النَّبِيُّ صِ أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي

And one who does not acknowledge with my^{asws} Wilayah, his acknowledge with Prophet-hood of Muhammad^{sawww} would not benefit him, except these two are paired, and that is because the Prophet^{sawww} is a Messenger Prophet^{sawww}, and he^{sawww} is Imam of the people, and Ali^{asws} from after him^{sawww} is Imam^{asws} of the people, and successor^{asws} of Muhammad^{sawww}, just as the Prophet^{sawww} said to him^{asws}: 'You^{asws} are from me^{sawww} at the status of Haroun^{as} from Musa^{as} except there is no Messenger Prophet^{as} after me^{sawww}.'

وَ أَوْلَانَا مُحَمَّدٌ وَ أَوْسَطُنَا مُحَمَّدٌ وَ آخِرُنَا مُحَمَّدٌ فَمَنْ اسْتَكْمَلَ مَعْرِفَتِي فَهُوَ عَلَى الدِّينِ الْقَيِّمِ كَمَا قَالَ اللَّهُ تَعَالَى وَ ذَلِكَ دِينُ الْقَيِّمَةِ وَ سَابِقُ ذَلِكَ بِعَوْنِ اللَّهِ وَ تَوْفِيقِهِ

And the first one of us^{asws} is Muhammad^{sawww}, and our middle one is Muhammad^{asws}, and our^{asws} last one is Muhammad^{asws}. The one who perfects my^{asws} recognition, so he is upon the correct religion just as Allah^{azwj} the Exalted Said: **and that is the correct Religion [98:5]**, and I^{asws} shall be explaining that with the Support of Allah^{azwj} and His^{azwj} Inclination.

يَا سَلْمَانَ وَ يَا جُنْدَبَ قَالَا لَبَّيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْكَ

O Salman^{ra} and O Jundab^{ra}! They^{ra} said, 'At your^{asws} service, O Amir Al-Momineen^{asws}, may the Salawat of Allah^{azwj} be upon you^{asws}!'

قَالَ كُنْتُ أَنَا وَ مُحَمَّدٌ نُورًا وَاحِدًا مِنْ نُورِ اللَّهِ عَزَّ وَ جَلَّ فَأَمَرَ اللَّهُ تَبَارَكَ وَ تَعَالَى ذَلِكَ النُّورَ أَنْ يُشَقَّ فَقَالَ لِلنَّصْفِ كُنْ مُحَمَّدًا وَ قَالَ لِلنَّصْفِ كُنْ عَلِيًّا فَمِنْهَا قَالَ رَسُولُ اللَّهِ صِ عَلَيَّ مِنِّي وَ أَنَا مِنْ عَلِيٍّ وَ لَا يُؤَدِّي عَنِّي إِلَّا عَلِيٌّ

He^{asws} said: 'I^{asws} and Muhammad^{sawww} were one Noor (Light) from Noor of Allah^{azwj} Mighty and Majestic. Allah^{azwj} Blessed and Exalted Noor to split, so He^{azwj} Said to the half, "Be Muhammad^{sawww}!" And Said to the half: "Be Ali^{asws}!" From it (that's why), Rasool-Allah^{sawww} said: 'Ali^{asws} is from me^{sawww} and I^{sawww} am from Ali^{asws}, and no one should execute (deliver a Message) from me^{sawww} except Ali^{asws}.'

وَ قَدْ وَجَّهَ أَبَا بَكْرٍ بِرَاءَةً إِلَى مَكَّةَ فَنَزَلَ جَبْرَائِيلُ عِ فَقَالَ يَا مُحَمَّدُ قَالَ لَبَّيْكَ قَالَ إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تُؤَدِّيَهَا أَنْتَ أَوْ رَجُلًا عَنْكَ فَوَجَّهَنِي فِي اسْتِرْدَادِ أَبِي بَكْرٍ فَرَدَّدْتُهُ فَوَجَّهَ فِي نَفْسِهِ وَ قَالَ يَا رَسُولَ اللَّهِ أَنْزَلَ فِي الْقُرْآنِ قَالَ لَا وَ لَكِنْ لَا يُؤَدِّي إِلَّا أَنَا أَوْ عَلِيٌّ

And he^{sawww} had diverted Abu Bakr with (Surah) Bara'at to Makkah. Jibraeel^{as} descended and said: 'O Muhammad^{sawww}!' He^{sawww} said: 'Here I^{sawww} am!' He^{as} said: 'Allah^{azwj} Commanded you^{sawww} to execute it or a man from you^{sawww}'. So he^{sawww} sent me^{asws} for returning Abu Bakr, and I^{asws} returned him. So he found (objection) within himself and said, 'O Rasool-Allah^{sawww}! Has the Quran (Verse) been Revealed regarding me?' He^{sawww} said: 'No, but none should execute it except I^{sawww} or Ali^{asws}.'

يَا سَلْمَانَ وَ يَا جُنْدَبَ قَالَا لَبَّيْكَ يَا أَخَا رَسُولِ اللَّهِ

O Salman^{ra} and O Jundab^{ra}! They said, 'At your^{asws} service, O brother^{asws} of Rasool-Allah^{sawww}.'

قَالَ ع مَنْ لَا يَصْلُحُ لِحَمْلِ صَحِيفَةٍ يُؤَدِّيهَا عَنْ رَسُولِ اللَّهِ ص كَيْفَ يَصْلُحُ لِلْإِمَامَةِ

He^{asws} said: 'One who is not correct for carry a parchment to convey it on behalf of Rasool-Allah^{saww}, how can he be correct for the Imamate?

يَا سَلْمَانَ وَ يَا جُنْدَبَ فَأَنَا وَ رَسُولُ اللَّهِ ص كُنَّا نُورًا وَاجِدًا صَارَ رَسُولُ اللَّهِ ص مُحَمَّدٌ الْمُصْطَفَى وَ صِرْتُ أَنَا وَصِيَّهُ الْمُرْتَضَى وَ صَارَ مُحَمَّدٌ النَّاطِقُ وَ صِرْتُ أَنَا الصَّامِتُ وَ إِنَّهُ لَا بُدَّ فِي كُلِّ عَصْرِ مِنَ الْأَعْصَارِ أَنْ يَكُونَ فِيهِ نَاطِقٌ وَ صَامِتٌ

O Salman^{ra}, and O Jundab^{ra}! I^{asws} and Rasool-Allah^{saww} were one Noor. Rasool-Allah^{saww} became Muhammad^{saww} the Chosen one, and I^{asws} became his^{asws} successor^{asws}, the nominated one, and Muhammad^{saww} became the speaking one and I^{asws} became the silent one, and there is no escape in any era from the eras for them to be a speaking one and a silent on in it.

يَا سَلْمَانَ صَارَ مُحَمَّدٌ الْمُنْدِرَ وَ صِرْتُ أَنَا الْهَادِيَ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ إِذَا أَنْتَ مُنْدِرٌ وَ لِكُلِّ قَوْمٍ هَادٍ فَرَسُولُ اللَّهِ ص الْمُنْدِرُ وَ أَنَا الْهَادِيَ.

O Salman^{ra}! Muhammad^{saww} became the warner and I^{asws} became the guide, and this is the Word of Mighty and Majestic: **But rather, you are a Warner, and for every people there is a Guide [13:7]**, Rasool-Allah^{saww} is the warner and I^{asws} am the guide.

اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَى وَ مَا تَعْبِضُ الْأَرْحَامُ وَ مَا تَزْدَادُ وَ كُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ عَالِمِ الْغَيْبِ وَ الشَّهَادَةِ الْكَبِيرِ الْمُتَعَالِ سَوَاءٌ مِنْكُمْ مَنْ أَسْرَّ الْقَوْلَ وَ مَنْ جَهَرَ بِهِ وَ مَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ وَ سَارِبٌ بِالنَّهَارِ لَهُ مُعَقَّبَاتٌ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ.

Allah Knows what every female bears, and what the wombs fall short of (completion) and what they increase; and all things are with a measure in His Presence [13:8] The Knower of the unseen and the seen, the Great, the Most High [13:9] Equal from you is the one who kept (his) words a secret and the one who is aloud with it, and the one who hides at night and is visible at daytime [13:10] For him are successive Angels in front of him and behind him, who guard him by Allah's Command. [13:11]'

قَالَ فَضَرَبَ ع بِيَدِهِ عَلَى أُخْرَى وَ قَالَ صَارَ مُحَمَّدٌ صَاحِبَ الْجَمْعِ وَ صِرْتُ أَنَا صَاحِبَ النَّشْرِ وَ صَارَ مُحَمَّدٌ صَاحِبَ الْحِنَّةِ وَ صِرْتُ أَنَا صَاحِبَ النَّارِ أَقُولُ لَهَا خُذِي هَذَا وَ ذَرِي هَذَا وَ صَارَ مُحَمَّدٌ صَاحِبَ الرَّجْفَةِ وَ صِرْتُ أَنَا صَاحِبَ الْهَدَّةِ وَ أَنَا صَاحِبُ اللَّوْحِ الْمَحْفُوظِ الْهَمِينِ اللَّهُ عَزَّ وَ جَلَّ عَلَّمَ مَا فِيهِ.

He^{ra} said, 'He^{asws} struck his^{asws} one hand upon the other and said: 'Muhammad^{saww} became in charge of the Gathering and I^{asws} became in-charge of the Resurrection, and Muhammad^{saww} became in-charge of the Paradise and I^{asws} became in-charge of the Fire. I^{asws} shall be saying to it: 'Take this one and leave this one!' Muhammad^{saww} became in-charge of the earthquakes and I^{asws} became in-charge of the Scream (Trumpet on the Doom's Day), and I^{asws} am in-charge of the Guarded Tablet. Allah^{azwj} Mighty and Majestic Inspired me^{asws} with knowledge of whatever is in it.

نَعَمْ يَا سَلْمَانَ وَ يَا جُنْدَبَ وَ صَارَ مُحَمَّدٌ يَسُ وَ الْقُرْآنَ الْحَكِيمَ وَ صَارَ مُحَمَّدٌ نَ وَ الْقَلَمِ وَ صَارَ مُحَمَّدٌ طه ما أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى وَ صَارَ مُحَمَّدٌ صَاحِبَ الدَّلَالَاتِ وَ صِرْتُ أَنَا صَاحِبَ الْمُعْجَزَاتِ وَ الْآيَاتِ

Yes, O Salman^{ra} and O Jundab^{ra}! And Muhammad^{saww} became **Ya Seen [36:1] By the Wise Quran [36:2]**, and Muhammad^{saww} became **Noon and the Pen, [68:1]**, and Muhammad^{saww} became **Ta Ha [20:1] We have not Revealed the Quran unto you for you to be distressed [20:2]**, and Muhammad^{saww} became in-charge of the evidences, and I^{asws} became in-charge of the miracles and the Signs.

وَ صَارَ مُحَمَّدٌ خَاتَمَ النَّبِيِّينَ وَ صِرْتُ أَنَا خَاتَمَ الْوَصِيِّينَ وَ أَنَا الصِّرَاطُ الْمُسْتَقِيمُ وَ أَنَا النَّبِيُّ الْعَظِيمُ الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ وَ لَا أَحَدٌ اخْتَلَفَ إِلَّا فِي وِلَايَتِي وَ صَارَ مُحَمَّدٌ صَاحِبَ الدَّعْوَةِ وَ صِرْتُ أَنَا صَاحِبَ السَّيْفِ وَ صَارَ مُحَمَّدٌ نَبِيًّا مُرْسَلًا وَ صِرْتُ أَنَا صَاحِبَ أَمْرِ النَّبِيِّ ص

And Muhammad^{saww} became last of the Prophets^{as} and I^{asws}, (became) last of the successors^{asws}, and I^{asws} am **the Straight Path [1:6]**, and I^{asws} am **the Magnificent News, [78:2] Which they are differing in? [78:3]**, and not one differed except regarding my^{asws} Wilayah; and Muhammad^{saww} became in-charge of the call and I^{asws} became in-charge of the sword, and Muhammad^{saww} became a Messenger Prophet^{saww} and I^{asws} became in-charge of the matter of the Prophet^{saww}.

قَالَ اللَّهُ عَزَّ وَ جَلَّ يُلْفِي الرُّوحَ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ وَ هُوَ رُوحُ اللَّهِ لَا يُعْطِيهِ وَ لَا يُلْقِي هَذَا الرُّوحَ إِلَّا عَلَى مَلِكٍ مُقَرَّبٍ أَوْ نَبِيٍّ مُرْسَلٍ أَوْ وَصِيِّ مُنْتَجَبٍ

Allah^{azwj} Mighty and Majestic Said: **He Casts the Spirit from His Command upon the one He so Desires to from His servants, for him to warn of the Day of the Meeting [40:15]**, and it is a Spirit Allah^{azwj} does not Give it nor Casts this Spirit except upon an Angel of Proximity, or a Messenger Prophet^{saww}, or a Selected successor^{asws}.

فَمَنْ أَعْطَاهُ اللَّهُ هَذَا الرُّوحَ فَقَدْ أَبَانَهُ مِنَ النَّاسِ وَ قَوَّضَ إِلَيْهِ الْقُدْرَةَ وَ أَحْيَا الْمَوْتَى وَ عَلِمَ بِمَا كَانَ وَ مَا يَكُونُ وَ سَارَ مِنَ الْمَشْرِقِ إِلَى الْمَغْرِبِ وَ مِنَ الْمَغْرِبِ إِلَى الْمَشْرِقِ فِي لَحْظَةٍ عَيْنٍ وَ عَلِمَ مَا فِي الصَّمَائِرِ وَ الْقُلُوبِ وَ عَلِمَ مَا فِي السَّمَاوَاتِ وَ الْأَرْضِ.

So, the one whom Allah^{azwj} Gives this Spirit, so He^{azwj} has Manifested him from the people and Delegated the power to him, and he (can then) revive the dead, and knows whatever has happened, and what is to happen, and travels from the east to the west and from the west to the east in a blink of any eyes, and knows what is in the consciences and the hearts, and knows what is in the skies and the earth.

يَا سَلْمَانَ وَ يَا جُنْدَبَ وَ صَارَ مُحَمَّدٌ الذِّكْرَ الَّذِي قَالَ اللَّهُ عَزَّ وَ جَلَّ قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا رَسُولًا يَتْلُوا عَلَيْكُمْ آيَاتِ اللَّهِ إِيَّيْ أُعْطِيتُ عِلْمَ الْمَنَائِمِ وَ الْبَلَايَا وَ فَضْلَ الْحُطَابِ وَ اسْتُودِعْتُ عِلْمَ الْقُرْآنِ وَ مَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ

O Salman^{ra} and O Jundab^{ra}! And Muhammad^{saww} became the Zikr which Allah^{azwj} Mighty and Majestic Said: **Allah has Sent down to you a Zikr [65:10] A Rasool reciting to you Clarifying Verses of Allah [65:11]**. I^{asws} have been Given knowledge of the deaths and the afflictions, and the Decisive Address/Speech, and I^{asws} have been Entrusted knowledge of the Quran, and what will be transpiring up to the Day of Qiyamah.

وَ مُحَمَّدٌ صَ أَقَامَ الْحُجَّةَ لِلنَّاسِ وَ صِرْتُ أَنَا حُجَّةَ اللَّهِ عَزَّ وَ جَلَّ جَعَلَ اللَّهُ لِي مَا لَمْ يَجْعَلْ لِأَحَدٍ مِنَ الْأُولِيِّينَ وَ الْأَخِيرِينَ لِأَنَّيَ مُرْسَلٌ وَ لَا لِمَلِكٍ مُقَرَّبٍ.

And Muhammad^{saww} established the Divine Authority to the people, and I^{asws} was (Appointed) a Divine Authority of Allah^{azwj} Mighty and Majestic. Allah^{azwj} Made to be for me what He^{azwj} did not Make to be for anyone, from the former ones and the latter ones, neither for a Messenger Prophet^{saww} nor for an Angel of Proximity.

يَا سَلْمَانَ وَ يَا جُنْدَبَ قَالَا لَيْتَكَ يَا أَمِيرَ الْمُؤْمِنِينَ

O Salman^{ra} and O Jundab^{ra}! They^{ra} said, 'At your^{asws} service, O Amir Al-Momineen^{asws}!'

قَالَ ع أَنَا الَّذِي حَمَلْتُ نُوحًا فِي السَّفِينَةِ بِأَمْرِ رَبِّي وَ أَنَا الَّذِي أَخْرَجْتُ يُوسُفَ مِنْ بَطْنِ الْحُوتِ بِإِذْنِ رَبِّي وَ أَنَا الَّذِي جَاوَزْتُ بِمُوسَى بْنِ عِمْرَانَ الْبَحْرَ بِأَمْرِ رَبِّي وَ أَنَا الَّذِي أَخْرَجْتُ إِبْرَاهِيمَ مِنَ النَّارِ بِإِذْنِ رَبِّي وَ أَنَا الَّذِي أَجْرَيْتُ أَنْهَارَهَا وَ فَجَّرْتُ عُيُونَهَا وَ عَرَسْتُ أَشْجَارَهَا بِإِذْنِ رَبِّي.

He^{asws} said: 'I^{asws} am the one whom carried Noah^{as} in the ship by the Command of my^{asws} Lord^{azwj}, and I^{asws} am the one who extracted Yusuf^{as} from the belly of the whale by the Permission of my^{asws} Lord^{azwj}, and I^{asws} am the one who caused Musa^{as} Bin Imran^{as} to cross the sea by the Command of my^{asws} Lord^{azwj}, and I^{asws} am the one who extracted Ibrahim^{as} from the fire by the Permission of my^{asws} Lord^{azwj}, and I^{asws} am the one who caused its rivers to flow and flow its springs and planted its trees by the Permission of my^{asws} Lord^{azwj}.

وَ أَنَا عَذَابُ يَوْمِ الظُّلَّةِ وَ أَنَا الْمُنَادِي مِنْ مَكَانٍ قَرِيبٍ قَدْ سَمِعَهُ الثَّقَلَانِ الْجِنُّ وَ الْإِنْسُ وَ فِيهِمْ قَوْمٌ إِنِّي لَأَسْمَعُ كُلَّ قَوْمِ الْجُبَارِيِّنَ وَ الْمُنَافِقِينَ بِلُغَاتِهِمْ وَ أَنَا الْخَضِرُ عَالِمُ مُوسَى وَ أَنَا مُعَلِّمُ سُلَيْمَانَ بْنِ دَاوُدَ وَ أَنَا ذُو الْقُرْنَيْنِ وَ أَنَا فَدْرَةُ اللَّهِ عَزَّ وَ جَلَّ.

And I^{asws} am a punishment on the day of the shadow, and I^{asws} am the caller from a place nearby which the two heavyweights, the Jinn and the humans, would hear and a people would understand it. I^{asws} shall name every tyrannous people and the hypocrites in their own language, and I^{asws} am Al-Khizr^{as}, scholar of Musa^{as}, and I^{asws} am the teacher of Suleyman^{as} Bin Dawood^{as}, and I^{asws} am Zulqarnayn^{as}, and I^{asws} am the Power of Allah^{azwj} Mighty and Majestic.

يَا سَلْمَانَ وَ يَا جُنْدَبَ أَنَا مُحَمَّدٌ أَنَا وَ أَنَا مِنْ مُحَمَّدٍ وَ مُحَمَّدٌ مَنِّي قَالَ اللَّهُ تَعَالَى مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ.

O Salman^{ra} and O Jundab^{ra}! I^{asws} am Muhammad^{saww} and Muhammad^{saww} is me^{asws}, and I^{asws} am from Muhammad^{saww} and Muhammad^{saww} is from me^{asws}. Allah^{azwj} the Exalted Said: **He Let loose the two seas to meet [55:19] Between them is a barrier which they do not violate [55:20].**

يَا سَلْمَانَ وَ يَا جُنْدَبَ قَالَا لَيْتَكَ يَا أَمِيرَ الْمُؤْمِنِينَ

O Salman^{ra} and O Jundab^{ra}! They^{ra} said, 'At your^{asws} service, O Amir Al-Momineen^{asws}!'

قَالَ إِنَّ مَيِّتَنَا لَمْ يَمُتْ وَ عَائِنَا لَمْ يَعْزَبْ وَ إِنَّ قَتْلَانَا لَنْ يُقْتَلُوا

He^{asws} said: 'Our^{asws} deceased are not dead, and our^{asws} hidden ones are not hidden, and our^{asws} killed ones are never killed.

يَا سَلْمَانَ وَ يَا جُنْدَبَ قَالَا لَيْتَكَ صَلَوَاتُ اللَّهِ عَلَيْكَ

O Salman^{ra} and O Jundab^{ra}! They^{ra} said, 'At your^{asws} service, may the Salawat of Allah^{azwj} be upon you^{asws}.'

قَالَ ع أَنَا أَمِيرُ كُلِّ مُؤْمِنٍ وَ مُؤَمَّةٍ بِمَنْ مَضَى وَ بَمَنْ بَقِيَ وَ أُبَدْتُ بِرُوحِ الْعَظَمَةِ وَ إِنَّمَا أَنَا عَبْدٌ مِنْ عِبِيدِ اللَّهِ لَا تُسْمُونَا أَرْبَابًا وَ قُولُوا فِي فَضْلِنَا مَا شِئْتُمْ فَإِنَّكُمْ لَنْ تَبْلُغُوا مِنْ فَضْلِنَا كُنْهَ مَا جَعَلَهُ اللَّهُ لَنَا وَ لَا مِعْشَارَ الْعَشْرِ.

He^{asws} said: 'I^{asws} am Emir of every male and female believer, from the ones past and from the ones remaining, and I^{asws} am supported by the magnificent Spirit, and rather I^{asws} am a servant from the servants of Allah^{azwj}. Do not name us as lords and say regarding our^{asws} merits whatever your hearts desire (for) you will never be reaching from our^{asws} merits, its essence, what Allah^{azwj} has Made it to be for us^{asws}, not (even) a tenth of the tenth.

لِأَنَّ آيَاتِ اللَّهِ وَ دَلَائِلَهُ وَ حُجُجَ اللَّهِ وَ خُلَفَاؤُهُ وَ أَمَنَّاؤُهُ وَ أَيْمَنَتُهُ وَ وَجْهَ اللَّهِ وَ عَيْنَ اللَّهِ وَ لِسَانَ اللَّهِ بِنَا يُعَدُّبُ اللَّهُ عِبَادَهُ وَ بِنَا يُنِيبُ وَ مِنْ بَيْنِ خَلْقِهِ طَهَّرَنَا وَ اخْتَارَنَا وَ اصْطَفَانَا

(This is) because we^{asws} are Signs of Allah^{azwj} and His^{azwj} Evidence, and Divine Authorities of Allah^{azwj}, and His^{azwj} Caliphs, and His^{azwj} Trustees, and His^{azwj} Imams^{asws}, and Face of Allah^{azwj}, and Eye of Allah^{azwj}, and Tongue of Allah^{azwj}. By us^{asws} Allah^{azwj} will Punish His^{azwj} servants and by us^{asws} He^{azwj} will Reward (them); and from between His^{azwj} creatures, He^{azwj} Cleansed us^{asws}, and Chose us^{asws}, and Selected us^{asws}.

وَ لَوْ قَالَ قَائِلٌ لِمَ وَ كَيْفَ وَ فِيهِمْ لَكُفْرٌ وَ أَشْرَكٌ لِأَنَّهُ لَا يُسْأَلُ عَمَّا يَفْعَلُ وَ هُمْ يُسْأَلُونَ.

And if a speaker were to say, 'Why, and how, and regarding what?' He would blaspheme (commit Kufr) and associate (commit Shirk), because He^{azwj} cannot be questioned about what He^{azwj} Does but they will be Questioned.

يَا سَلْمَانَ وَ يَا جُنْدَبَ قَالَا لَيْتَكَ يَا أَمِيرَ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْكَ

O Salman^{ra} and O Jundab^{ra}! They^{ra} said, 'At your^{asws} service, O Amir Al-Momineen^{asws}, may the Salawat of Allah^{azwj} be upon you^{asws}!'

قَالَ ع مَنْ آمَنَ بِمَا قُلْتُ وَ صَدَّقَ بِمَا بَيَّنْتُ وَ فَسَّرْتُ وَ شَرَحْتُ وَ أَوْضَحْتُ وَ نَوَّزْتُ وَ بَرَهَنْتُ فَهُوَ مُؤْمِنٌ مُتَّحِنٌ اِمْتَحَنَ اللَّهُ قَلْبَهُ لِلْإِيمَانِ وَ شَرَحَ صَدْرَهُ لِلْإِسْلَامِ وَ هُوَ عَارِفٌ مُسْتَبْصِرٌ قَدْ انْتَهَى وَ بَلَغَ وَ كَمَلَ

He^{asws} said: 'One who believes in what I^{asws} say and ratifies with what I^{asws} have explained and interpreted and commented and clarified and enlightened, and proved, so he is a Momin whose heart Allah^{azwj} Tested for the Eman and Expanded his chest for Al-Islam, and he would be an insightful recogniser who has peaked and reached and perfected.

وَ مَنْ شَكَ وَ عَنَدَ وَ جَحَدَ وَ وَقَفَ وَ تَحَيَّرَ وَ اِزْتَابَ فَهُوَ مُقْصِرٌ وَ نَاصِبٌ

And one who doubts, and is obstinate (stubborn), and rejects, and pauses, and is confused, and is suspicious, so he is a reducer (Muqassir), and hostile (Nasibi).

يَا سَلْمَانَ وَ يَا جُنْدَبَ قَالَا لَيْتَكَ يَا أَمِيرَ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْكَ

O Salman^{ra} and O Jundab^{ra}! They^{ra} said, 'At your^{asws} service, O Amir Al-Momineen^{asws}, may the Salawat of Allah^{azwj} be upon you^{asws}!'

قَالَ ع أَنَا أَحْيِي وَ أَمِيتُ بِإِذْنِ رَبِّي وَ أَنَا أَنْبِئُكُمْ بِمَا تَأْكُلُونَ وَ مَا تَدَّخِرُونَ فِي بُيُوتِكُمْ بِإِذْنِ رَبِّي وَ أَنَا عَالِمٌ بِصَمَائِرِ قُلُوبِكُمْ وَ الْأَيْمَةُ مِنْ أَوْلَادِي ع يَعْلَمُونَ وَ يَفْعَلُونَ هَذَا إِذَا أَحْبَبُوا وَ أَرَادُوا لِأَنَّا كُنَّا وَاحِدًا أَوْلْنَا مُحَمَّدًا وَ آخِرْنَا مُحَمَّدًا وَ أَوْسَطْنَا مُحَمَّدًا وَ كُنْنَا مُحَمَّدًا

He^{asws} said: 'I^{asws} cause to live and die by the Permission of my^{asws} Lord^{azwj}, and I^{asws} can inform you all with what you have eaten and what you have hoarded in hour houses, by the Permission of my^{asws} Lord^{azwj}, and I^{asws} am a knower with the consciences of your hearts, and the Imams^{asws} from my^{asws} children would be knowing and doing this, whenever they love and want, because all of us^{asws} are one. Our^{asws} first one is Muhammad^{saww}, and our^{asws} last one is Muhammad^{asws}, and our^{asws} middle one is Muhammad^{asws}, and all of us^{asws} are Muhammad^{saww}.

فَلَا تَفَرَّقُوا بَيْنَنَا وَ نَحْنُ إِذَا شِئْنَا شَاءَ اللَّهُ وَ إِذَا كَرِهْنَا كَرِهَ اللَّهُ الْوَيْلُ كُلُّ الْوَيْلِ لِمَنْ أَنْكَرَ فَضْلَنَا وَ خُصُوصِيَّتَنَا وَ مَا أَعْطَانَا اللَّهُ رَبُّنَا لِأَنَّ مَنْ أَنْكَرَ شَيْئًا جِئًا أَعْطَانَا اللَّهُ فَقَدْ أَنْكَرَ قُدْرَةَ اللَّهِ عَزَّ وَ جَلَّ وَ مَشِيئَتَهُ فِينَا.

Do not separate between us^{asws}, and we^{asws}, when we^{asws} desire, Allah^{azwj} Desires, and when we^{asws} dislike, Allah^{azwj} Dislikes. The woe of all woes is for the ones who denies our^{asws} merits, and our^{asws} specialisation, and what our^{asws} Lord^{azwj} Allah^{azwj} has Given us^{asws}, because the one who denies anything from what Allah^{azwj} has Given us^{asws}, so he has denies the Power of Allah^{azwj} Mighty and Majestic, and His^{azwj} Desire regarding us^{asws}.

يَا سَلْمَانَ وَ يَا جُنْدَبَ قَالَا لَيْتَكَ يَا أَمِيرَ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْكَ

O Salman^{ra} and O Jundab^{ra}! They^{asws} said, 'At your^{asws} service, O Amir Al-Momineen^{asws}, may the Salawat of Allah^{azwj} be upon you^{asws}!'

قَالَ ع لَقَدْ أَعْطَانَا اللَّهُ رَبُّنَا مَا هُوَ أَحْلَى وَ أَعْظَمُ وَ أَعْلَى وَ أَحْكَمُ مِنْ هَذَا كُلِّهِ

He^{asws} said: 'Our^{asws} Lord^{azwj} Allah^{azwj} has Given us^{asws} what is more majestic, and more magnificent, and more exalted, and greater than all of this'.

قُلْنَا يَا أَمِيرَ الْمُؤْمِنِينَ مَا الَّذِي أَعْطَاكُمْ مَا هُوَ أَعْظَمُ وَ أَحْلَى مِنْ هَذَا كُلِّهِ

We^{ra} said, 'O Amir Al-Momineen^{asws}! What is that which He^{azwj} has Given you (Imams^{asws}) that is more magnificent, and more majestic than all of this?'

قَالَ قَدْ أَعْطَانَا رَبُّنَا عَزَّ وَ جَلَّ عِلْمَنَا لِإِسْمِ الْأَعْظَمِ الَّذِي لَوْ شِئْنَا خَرَقَتِ السَّمَاوَاتُ وَ الْأَرْضُ وَ الْجَنَّةُ وَ النَّارُ وَ تَعْرُجُ بِهِ إِلَى السَّمَاءِ وَ نَهْبِطُ بِهِ الْأَرْضَ وَ نَعْرُبُ وَ نَشْرُقُ وَ نَنْتَهِي بِهِ إِلَى الْعَرْشِ فَتَجْلِسُ عَلَيْهِ بَيْنَ يَدَيْ اللَّهِ عَزَّ وَ جَلَّ

He^{asws} said; 'Our^{asws} Lord^{azwj} Mighty and Majestic has Given us^{asws} knowledge of the Magnificent Name which if we^{asws} desire we^{asws} can pierce the skies and the earth, and the Paradise and the Fire and we^{asws} can ascend with it to the sky and descend with it to the earth, and to west and east, and end with it to the Throne and sit upon it in front of Allah^{azwj} Mighty and Majestic.

وَ يُطِيعُنَا كُلُّ شَيْءٍ حَتَّى السَّمَاوَاتِ وَ الْأَرْضِ وَ الشَّمْسِ وَ الْقَمَرِ وَ النُّجُومِ وَ الْجِبَالِ وَ الشَّجَرِ وَ الدَّوَابِّ وَ الْبِحَارِ وَ الْجَنَّةِ وَ النَّارِ أَعْطَانَا اللَّهُ ذَلِكَ كُلَّهُ بِالْإِسْمِ الْأَعْظَمِ الَّذِي عَلَّمَنَا وَ حَصَّنَا بِهِ وَ مَعَ هَذَا كُلِّهِ نَأْكُلُ وَ نَشْرَبُ وَ نَمْشِي فِي الْأَسْوَاقِ وَ نَعْمَلُ هَذِهِ الْأَشْيَاءَ بِأَمْرِ رَبِّنَا

And all things obey us^{asws}, even the skies, and the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and the animals, and the oceans, and the Paradise, and the Fire.

Allah^{azwj} Gave us^{asws} all of that by the Magnificent Name which He^{azwj} Taught us^{asws} and Specialised us^{asws} with it; and along with all of it, we^{asws} eat, and drink, and walk in the markets, and we do these things by the Permission of our^{asws} Lord^{azwj}.

وَ نَحْنُ عِبَادُ اللَّهِ الْمُكْرَمُونَ الَّذِينَ لَا يَسْبِقُونَهُ بِالْقَوْلِ وَ هُمْ بِأَمْرِهِ يَعْمَلُونَ وَ جَعَلْنَا مَعْصُومِينَ مُطَهَّرِينَ وَ فَضَّلْنَا عَلَى كَثِيرٍ مِنْ عِبَادِهِ الْمُؤْمِنِينَ فَتَحْنُ نَقُولُ الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَ مَا كُنَّا لِنَهْتَدِيَ لَوْ لَا أَنْ هَدَانَا اللَّهُ وَ حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكَافِرِينَ أَغْنِي الْجَاهِلِينَ بِكُلِّ مَا أَعْطَانَا اللَّهُ مِنَ الْفَضْلِ وَ الْإِحْسَانِ

And we^{asws} are servants of Allah^{azwj}, the Honoured ones, those, ***They do not precede Him in speech and they are only acting by His Command [21:27]***, and Made us^{asws} infallible, Purified, and Merited us^{asws} upon most of His^{azwj} servants, the Momineen. So we^{asws} are saying: ***The Praise is for Allah Who Guided us to this, and we would not have been rightly Guided if Allah had not Guided us. [7:43]*** - meaning the rejectors of all what Allah^{azwj} has Given us^{asws} of the merits and the Favours.

يَا سَلْمَانَ وَ يَا جُنْدَبَ فَهَذَا مَعْرِفَتِي بِالنُّورَانِيَّةِ فَتَمَسَّكَ بِهَا رَاشِدًا فَإِنَّهُ لَا يَبْلُغُ أَحَدٌ مِنْ شَيْعَتِنَا حَدَّ الْإِسْتِصْنَاءِ حَتَّى يَعْرِفَنِي بِالنُّورَانِيَّةِ فَإِذَا عَرَفَنِي بِهَا كَانَ مُسْتَبْتَبِرًا بِالْعَمَلِ كَامِلًا قَدْ خَاضَ بَحْرًا مِنَ الْعِلْمِ وَ ارْتَقَى دَرَجَةً مِنَ الْفَضْلِ وَ اطَّلَعَ عَلَى سِرِّ مِنْ سِرِّ اللَّهِ وَ مَكْنُونِ خَزَائِنِهِ.

O Salman^{ra} and O Jundab^{ra}! So this is my^{asws} recognition with the Al-Noor (luminance), therefore adhere with it, for no one from people has reach a limit of the insight until he recognises me^{asws} with the Al-Noor (the luminance). When he does recognise me^{asws} with it, he would be insightful, matured, perfect, having had splashed from the knowledge and progressed a level from the merits, and been notified upon a secret from the Secrets of Allah^{azwj}, and the hidden of His^{azwj} Treasures''².

2- وَ حَدَّثَنِي وَالِدِي مِنَ الْكِتَابِ الْمَذْكُورِ قَالَ حَدَّثَنَا أَحْمَدُ بْنُ عُبَيْدِ اللَّهِ قَالَ حَدَّثَنَا سُلَيْمَانُ بْنُ أَحْمَدَ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ مُحَمَّدِ الْمُوصِلِيِّ قَالَ أَحْبَبْتَنِي أَبِي عَنْ خَالِدِ بْنِ جَابِرِ بْنِ زَيْدِ الْجُعْفِيِّ وَ قَالَ حَدَّثَنَا أَبُو سُلَيْمَانَ أَحْمَدُ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ سَعِيدٍ عَنْ أَبِي سَعِيدٍ عَنْ سَهْلِ بْنِ زَيْدٍ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ عَنْ جَابِرِ بْنِ زَيْدِ الْجُعْفِيِّ قَالَ: لَمَّا أَفْضَتِ الْحِلَافَةُ إِلَى بَنِي أُمَيَّةَ سَفَكُوا فِيهَا

² Bihar Al Anwaar – V 26, The book of Imamate, P 3 Ch 14 H 1

الدَّمِ الْحَرَامِ وَ لَعَنُوا فِيهَا أَمِيرَ الْمُؤْمِنِينَ عَ عَلَى الْمَنَابِرِ أَلْفَ شَهْرٍ وَ تَبَرَّءُوا مِنْهُ وَ اغْتَالُوا الشَّيْعَةَ فِي كُلِّ بَلَدَةٍ وَ اسْتَأْصَلُوا بُنِيَانَهُمْ مِنَ الدُّنْيَا حِطَامِ دُنْيَاهُمْ فَخَوَّفُوا النَّاسَ فِي الْبُلْدَانِ وَ كُلُّ مَنْ لَمْ يَلْعَنْ أَمِيرَ الْمُؤْمِنِينَ عَ وَ لَمْ يَتَبَرَّأْ مِنْهُ قَتَلُوهُ كَاتِباً مَنْ كَانَ

And it is narrated to me by my father, from the mentioned book, said, 'It is narrated to us by Ahmad Bin Ubeydullah who said, 'It is narrated to us by Suleyman Bin Ahmad who said, 'It is narrated to us by Muhammad Bin Ja'far who said, 'It is narrated to us by Muhammad Bin Ibrahim Bin Muhammad al Nawsily who said, 'It was informed to be by my father, from Khalid, from Jabir Bin Yazeed Al Jufy and said, 'It was narrated to us by Abu Suleyman Ahmad who said, 'It was narrated to us by Muhammad Bin Saeed, from Abu Aseed, from Sahl Bin Ziyad who said, 'It was narrated to us by Muhammad Bin Sinan, from Jabir Bin Yazeed Al Jufy who said,

'When the caliphate went to clan of Umayya they spill the prohibited blood in it and they cursed Amir Al-Momineen^{asws} upon the pulpits for a thousand months, and disavowed from him^{asws}, and they seized the Shias in every city, and they uprooted their structures from the world and wrecked their world. They scared the people in their cities and every one who did not curse Amir Al-Momineen^{asws} and did not disavow from him^{asws}, they killed him, whoever it was.

قَالَ جَابِرُ بْنُ زَيْدِ الْجُعْفِيِّ فَشَكَوْتُ مِنْ بَنِي أُمَيَّةَ وَ أَشْيَاعِهِمْ إِلَى الْإِمَامِ الْمُبِينِ أَطْهَرَ الطَّاهِرِينَ زَيْنِ الْعَبَادِ وَ سَيِّدِ الزُّهَادِ وَ خَلِيفَةِ اللَّهِ عَلَى الْعِبَادِ عَلِيِّ بْنِ الْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِمَا فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ قَدْ قَتَلُونَا تَحْتَ كُلِّ حَجَرٍ وَ مَدْرٍ وَ اسْتَأْصَلُوا شَأْفَتَنَا وَ أَعْلَنُوا لَعْنَ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ عَلَى الْمَنَابِرِ وَ الْمَنَارَاتِ وَ الْأَسْوَاقِ وَ الطَّرِيقَاتِ وَ تَبَرَّءُوا مِنْهُ حَتَّى إِنَّهُمْ لَيَجْتَمِعُونَ فِي مَسْجِدِ رَسُولِ اللَّهِ ص فَيَلْعَنُونَ عَلَيْهِ عَ عَلَانِيَةً

Jabir Bin Yazeed Al-Jufy said, 'I complained of the clan of Umayya and their loyalists to the manifest Imam^{asws}, purest of the pure, and chief of the ascetics, and caliph of Allah^{azwj} upon the servants, Ali^{asws} Bin Al-Husayn^{asws}. I said, 'O son^{asws} of Rasool-Allah^{saww}! They are killing us from beneath every stone and clod, and they are uprooting our foundations, and they are openly cursing our Master^{asws} Amir Al-Momineen^{asws} upon the pulpits and the minarets and the markets and the streets, and they are disavowing from him^{asws} to the extent they are gathering in the Masjid of Rasool-Allah^{saww} and are cursing Ali^{asws} openly.

لَا يُنْكِرُ ذَلِكَ أَحَدٌ وَ لَا يَنْهَرُ فَإِنْ أَنْكَرَ ذَلِكَ أَحَدٌ مِنَّا حَمَلُوا عَلَيْهِ بِأَجْمَعِهِمْ وَ قَالُوا هَذَا رَافِضِيٌّ أَبُو تُرَابٍ وَ أَخَذُوهُ إِلَى سُلْطَانِهِمْ وَ قَالُوا هَذَا ذَكَرَ أَبَا تُرَابٍ بِحَدِيثٍ فَضَرَبُوهُ ثُمَّ حَبَسُوهُ ثُمَّ بَعَدَ ذَلِكَ قَتَلُوهُ

So, neither anyone is denying that nor forbidding. If anyone from us denies that, they attack upon him in their entirety, and they said, 'This one is a rejector (Rafizi), Abu Turabi (Partisan of Ali^{asws}), and they take him to their ruler and say, 'This one mentioned Abu Turab (Ali^{asws}) with good. So they hit him, then they imprison him, then after that, they kill him'.

فَلَمَّا سَمِعَ الْإِمَامُ صَلَوَاتُ اللَّهِ عَلَيْهِ ذَلِكَ مَنِّي نَظَرَ إِلَى السَّمَاءِ فَقَالَ سُبْحَانَكَ اللَّهُمَّ سَيِّدِي مَا أَحْلَمَكَ وَ أَعْظَمَ شَأْنَكَ فِي جِلْمِكَ وَ أَعْلَى سُلْطَانِكَ يَا رَبِّ قَدْ أَفْهَلْتَ عِبَادَكَ فِي بِلَادِكَ حَتَّى ظَنُّوا أَنَّكَ أَفْهَلْتَهُمْ أَبَدًا وَ هَذَا كُلُّهُ بِعَيْنِكَ لَا يُعَالَبُ قَضَاؤُكَ وَ لَا يُرَدُّ الْمُحْتَمُومُ مِنْ تَدْبِيرِكَ كَيْفَ شِئْتَ وَ أَنَّى شِئْتَ وَ أَنْتَ أَعْلَمُ بِهِ مِنَّا

When the Imam^{asws} heard that from me, he^{asws} looked towards the sky and said: 'Glory be to You^{azwj} O Allah^{azwj}, my Master^{azwj}! How Forbearing You^{azwj} are, and how Magnificent is Your^{azwj} Glory in Your^{azwj} Forbearance, and Lofty is Your^{azwj} Authority! O Lord^{azwj}! You^{azwj}

have Respited Your^{azwj} servants in Your^{azwj} city to the extent that they think You^{azwj} will be Respiting them forever, and all this is in Your^{azwj} Eyes. It neither overcomes Your^{azwj} Judgment nor repel the Decrees from Your^{azwj} Management however You^{azwj} Desire, and I^{asws} desire, and You^{azwj} are more Knowing with it than I^{asws} am’.

قَالَ ثُمَّ دَعَا صَلَوَاتِ اللَّهِ عَلَيْهِ وَآلِهِ ابْنَهُ مُحَمَّدًا عَ فَقَالَ يَا بُنَيَّ قَالَ لَيْسَ يَا سَيِّدِي قَالَ إِذَا كَانَ غَدًا فَاغْدُ إِلَى مَسْجِدِ رَسُولِ اللَّهِ صَ وَ خُذْ مَعَكَ الْحَيْطَ الَّذِي أَنْزَلَ مَعَ جِبْرَائِيلَ عَلَى جَدِّنَا صَ فَحَرِّكْهُ تَحْرِيكًا لَيِّنًا وَ لَا تُحَرِّكْهُ شَدِيدًا اللَّهُ اللَّهُ فَيَهْلِكُ النَّاسُ كُلُّهُمْ

He (the narrator) said, ‘Then he^{asws} called his^{asws} son^{asws} Muhammad^{asws} and said: ‘O my^{asws} son^{asws}!’ He^{asws} said: ‘Here I^{asws} am, O my^{asws} Master^{asws}!’ He^{asws} said: ‘When it will be tomorrow, then go to Masjid of Rasool^{saww} and take with you^{asws} the thread which descended with Jibraeel^{as} upon our^{asws} grandfather^{saww}, and move it with a soft movement, and do not move it intensely, Allah^{azwj}, Allah^{azwj}, the people would be destroyed, all of them!’

قَالَ جَابِرٌ فَبَيَّتُ مُتَفَكِّرًا مُتَعَجِّبًا مِنْ قَوْلِهِ فَمَا أَذْرِي مَا أَقُولُ لِمَوْلَايَ عَ فَعَدَوْتُ إِلَى مُحَمَّدٍ عَ وَ قَدْ بَقِيَ عَلَيَّ لَيْلٌ جَرِصًا أَنْ أَنْظُرَ إِلَى الْحَيْطِ وَ تَحْرِيكِهِ فَبَيْنَمَا أَنَا عَلَى ذَاتِي إِذْ خَرَجَ الْإِمَامُ عَ فَكُنْتُ وَ سَلَّمْتُ عَلَيْهِ فَرَدَّ عَلَيَّ السَّلَامَ وَ قَالَ مَا غَدَا بِكَ

Jabir said, ‘I remained thinking, wondering from his^{asws} words. I did not know what I should be saying to my Master^{asws}. In the morning I went to Muhammad^{asws}, and eagerness had remained upon me at night to look at the thread and its movement. While I was upon my animal when the Imam^{asws} came out. So, I stood up and greeted unto him^{asws}, and he^{asws} returned the greeting unto me and said: ‘What made you come in the morning?’

فَلَمْ تَكُنْ تَأْتِينَا فِي هَذَا الْوَقْتِ فَعُلْتُ يَا ابْنَ رَسُولِ اللَّهِ سَمِعْتُ أَبَاكَ صَ يَقُولُ بِالْأَمْسِ خُذِ الْحَيْطَ وَ سِرْ إِلَى مَسْجِدِ رَسُولِ اللَّهِ صَ فَحَرِّكْهُ تَحْرِيكًا لَيِّنًا وَ لَا تُحَرِّكْهُ تَحْرِيكًا شَدِيدًا فَتَهْلِكُ النَّاسُ كُلُّهُمْ

And I did not used to come during this time, so I said, ‘O son^{asws} of Rasool-Allah^{saww}! I heard your^{asws} father^{asws} saying yesterday: ‘Take the thread and travel to the Masjid of Rasool-Allah^{saww}, and move it with a soft movement and do not move it with intense movement, for the people would be destroyed, all of them’.

فَقَالَ يَا جَابِرُ لَوْ لَا الْوَقْتُ الْمَعْلُومُ وَ الْأَجَلُ الْمَحْتُمُ وَ الْقَدَرُ الْمَقْدُورُ لَحَسَنْتُ وَ اللَّهُ بِهَذَا الْخَلْقِ الْمُنْكَوسِ فِي طَرْفَةِ عَيْنٍ لَا بَلَّ فِي لِحْظَةٍ لَا بَلَّ فِي لَمْحَةٍ وَ لَكِنَّا عِبَادٌ مُكْرَمُونَ لَا يَسْبِقُونَهُ بِالْقَوْلِ وَ هُمْ بِأَمْرِهِ يَعْمَلُونَ

He^{asws} said: ‘O Jabir! Had it not been for the known time, and the Decreed term, and the Pre-determined Determination, and by Allah^{azwj} these creatures would have been overturned in the blink of an eye! No, but in a moment. No, but in a flash, **But, they are honoured servants [21:26] They do not precede Him in speech and they are only acting by His Command [21:27]**’.

قَالَ قُلْتُ لَهُ يَا سَيِّدِي وَ لِمَ تَفْعَلُ هَذَا هَيْمَ قَالَ مَا حَضَرَتْ أَبِي بِالْأَمْسِ وَ الشَّيْعَةُ يَشْكُونَ إِلَيْهِ مَا يَلْقَوْنَ مِنَ النَّاصِبِيَّةِ الْمَلَاعِينِ وَ الْقَدَرِيَّةِ الْمُقْصِرِينَ

He (the narrator) said, 'I said to him^{asws}, 'O my Master^{asws}! And why are you doing this with them?' He^{asws} said: 'What was presented to my^{asws} father^{asws} yesterday and the Shias complaining to him^{asws} of what they are facing from the Nasibis, the accursed, and the Qadirites, and the reducers'.

فَقُلْتُ بَلَى يَا سَيِّدِي قَالَ فَإِنِّي أُزْعِبُهُمْ وَكُنْتُ أَحِبُّ أَنْ يَهْلِكَ طَائِفَةٌ مِنْهُمْ وَ يُطَهَّرَ اللَّهُ مِنْهُمْ الْبِلَادَ وَ يُرِيحَ الْعِبَادَ

I said, 'Yes, O my Master^{asws}!' I^{asws} shall terrify them, and I^{asws} had loved to destroy a group from them, and Allah^{azwj} to Clean the city from them, and Give rest to the servants'.

قُلْتُ يَا سَيِّدِي فَكَيْفَ تُزْعِبُهُمْ وَ هُمْ أَكْثَرُ مِنْ أَنْ يُحْصَوْا قَالَ امضِ بِنَا إِلَى الْمَسْجِدِ لِأُرِيكَ قُدْرَةَ اللَّهِ تَعَالَى

I said, 'O my Master^{asws}! How will you^{asws} terrify them and they are more than (that) can be counted?' He^{asws} said: 'Come with me^{asws} to the Masjid and I^{asws} will show you the Power of Allah^{azwj} the Exalted'.

قَالَ جَابِرٌ فَمَضَيْتُ مَعَهُ إِلَى الْمَسْجِدِ فَصَلَّى رَكَعَتَيْنِ ثُمَّ وَضَعَ خَدَّهُ فِي التُّرَابِ وَ كَلَّمَ بِكَلِمَاتٍ ثُمَّ رَفَعَ رَأْسَهُ وَ أَخْرَجَ مِنْ كُمِّهِ خَيْطًا دَقِيقًا يَفُوحُ مِنْهُ رَائِحَةُ الْمِسْكِ وَ كَانَ أَدَقَّ فِي الْمَنْظَرِ مِنْ خَيْطِ الْمَخِيطِ

Jabir said, 'I went with him^{asws} to the Masjid. He^{asws} prayed two Cycles Salat, then placed his^{asws} cheek in the dust and spoke (certain) phrases, then raised his^{asws} head and brought out a thin thread from his^{asws} sleeve, and aroma of musk could be smelt from it, and it was thinner in looks than a thread of the tailor.

ثُمَّ قَالَ خُذْ إِلَيْكَ طَرَفَ الْخَيْطِ وَ امشِ رُوَيْدًا وَ إِيَّاكَ ثُمَّ إِيَّاكَ أَنْ تُحَرِّكَهُ قَالَ فَأَخَذْتُ طَرَفَ الْخَيْطِ وَ مَشَيْتُ رُوَيْدًا فَقَالَ صَلَوَاتُ اللَّهِ عَلَيْهِ فَبِ يَا جَابِرُ فَوَقَفْتُ فَحَرَكْتُ الْخَيْطَ تَحْرِيكًا لَبَنًا فَمَا ظَنَنْتُ أَنَّهُ حَرَكَهُ مِنْ لِيْنِهِ ثُمَّ قَالَ نَاوِلْنِي طَرَفَ الْخَيْطِ

Then he (the narrator) said, 'Take an end of the thread and walk slowly, and beware, then beware of moving it!' So I took an end of the thread and walked slowly. He^{saww} said: 'Stop, O Jabir!' So, I stopped. He^{asws} moved the thread with a soft movement, and I did not think he^{asws} had moved it due to the slightness of its movement. Then he^{asws} said: 'Give me^{asws} an end of the thread'.

قَالَ فَنَاوَلْتُهُ فَقُلْتُ مَا فَعَلْتَ بِهِ يَا ابْنَ رَسُولِ اللَّهِ قَالَ وَحَيْكَ اخْرُجْ إِلَى النَّاسِ وَ انظُرْ مَا حَالُهُمْ

He (the narrator) said, 'I gave it to him^{asws} and I said, 'What did you^{asws} do with it, O son^{asws} of Rasool-Allah^{saww}! He^{asws} said: 'Woe be to you! Go out and look at the people, and look at what their state is'.

قَالَ فَخَرَجْتُ مِنَ الْمَسْجِدِ فَإِذَا صَيْحَاخٌ وَ وُلوَةٌ مِنْ كُلِّ نَاحِيَةٍ وَ زَاوِيَةٌ وَ إِذَا زَلْزَلَةٌ وَ هَدَّةٌ وَ رَحْفَةٌ وَ إِذَا الْهَدَّةُ أَخْرَجَتْ عَامَّةَ دُورِ الْمَدِينَةِ وَ هَلَكَ تَحْتَهَا أَكْثَرُ مِنْ ثَلَاثِينَ أَلْفَ رَجُلٍ وَ امْرَأَةٍ وَ إِذَا بَخَلِقٍ يُخْرِجُونَ مِنَ السَّكِّ هُمْ بِكَاءٌ وَ عَوِيلٌ وَ ضَوْضَاءَةٌ وَ رَنَّةٌ شَدِيدَةٌ وَ هُمْ يَقُولُونَ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ فَدَامَتِ السَّاعَةُ وَ وَقَعَتِ الْوَاقِعَةُ وَ هَلَكَ النَّاسُ وَ أَخْرُونَ يَقُولُونَ الزَّلْزَلَةُ وَ الْهَدَّةُ وَ أَخْرُونَ يَقُولُونَ الرَّحْفَةُ وَ الْقِيَامَةُ

He (the narrator) said, 'I went out from the Masjid, and there was shouting and howling from every area and corner, and there was an earthquake, and crash, and a tremor, and

then the crash. The general houses of Al-Medina were ruined and there were destroyed under it more than thirty thousand men and women, and there the people were coming out from the markets, crying and howling and noise being for them and there was severe humming, and they were saying: **We are for Allah and we are returning to Him [2:156]**, the Hour has been established, and the even has occurred and the people are destroyed!' And others were saying, 'The earthquake, and the crash!' And others were saying, 'The tremor, and the Day of Qiyamah!'

هَلَكَ فِيهَا عَامَّةُ النَّاسِ وَإِذَا أَنَسَ قَدْ أَقْبَلُوا يَبْكُونَ يُرِيدُونَ الْمَسْجِدَ وَبَعْضُهُمْ يَقُولُونَ لِبَعْضٍ كَيْفَ لَا يُخَسَفُ بِنَا وَقَدْ تَرَكْنَا الْأَمْرَ بِالْمَعْرُوفِ وَالنَّهْيِ عَنِ الْمُنْكَرِ وَظَهَرَ الْفُسُوقُ وَالْفُجُورُ وَكَثُرَ الزَّنَا وَالزَّيَا وَشُرِبَ الْخَمْرُ وَاللَّوْاطَةُ وَاللَّهُ لَيَنْزِلَنَّ بِنَا مَا هُوَ أَشَدُّ مِنْ ذَلِكَ وَأَعْظَمُ أَوْ نُصَلِّحَ أَنْفُسَنَا

The generality of the people were destroyed during it, and there were a people coming, crying, intending the Masjid, and they were saying to each other, 'How can there be no submergence with us and we have neglected enjoining with the good and forbidding from the evil, and corruption and immorality have appeared, and the adultery is abundant, and the usury, and drinking of the wine, and the sodomy. By Allah^{azwj}! There will be descending with us what is severer than that, and more grievous, and we should correct ourselves'.

قَالَ جَابِرٌ فَبَقِيْتُ مُتَحَيِّرًا أَنْظُرُ إِلَى النَّاسِ يَبْكُونَ وَيَصِيحُونَ وَيُؤَلُّوْنَ وَيَعْدُونَ زُمْرًا إِلَى الْمَسْجِدِ فَرِحْتُهُمْ حَتَّى وَاللَّهِ بَكَيتُ لِيُكَاثِبَهُمْ وَإِذَا لَا يَدْرُونَ مِنْ أَيْنَ أَتَوْا وَأُحِدُوا

Jabir said, 'I remained confused, looking at the people crying and shouting and howling and coming to the Masjid in groups. I felt pity on them until by Allah^{azwj}, I cried to their crying, and they did not know from where it had come and seized.

فَانصَرَفْتُ إِلَى الْإِمَامِ الْبَاقِرِ ع وَ قَدْ اجْتَمَعَ النَّاسُ لَهُ وَ هُمْ يَقُولُونَ يَا ابْنَ رَسُولِ اللَّهِ مَا تَرَى مَا نَزَلَ بِنَا بِحَرَمِ رَسُولِ اللَّهِ ص وَ قَدْ هَلَكَ النَّاسُ وَ مَاثُوا فَادْعُ اللَّهَ عَزَّ وَ جَلَّ لَنَا فَقَالَ لَهُمْ افْرَعُوا إِلَى الصَّلَاةِ وَ الصَّدَقَةِ وَ الدُّعَاءِ ثُمَّ سَأَلَنِي

I went to the Imam Al-Baqir^{asws}, and the people had gathered to him^{asws} and they were saying, 'O son^{asws} of Rasool-Allah^{saww}! What do you^{asws} see what has befallen with us with the sanctity of Rasool-Allah^{saww}, and the people are destroyed and they have died. Supplicate to Allah^{azwj} Mighty and Majestic for us'. He^{asws} said to them: 'Panic to the Salat and the charity and the supplications (first) then ask me^{asws}'.

فَقَالَ يَا جَابِرُ مَا حَالُ النَّاسِ فَمُلْتُ يَا سَيِّدِي لَا تَسْأَلُ يَا ابْنَ رَسُولِ اللَّهِ خَرِبَتِ الدُّوْرُ وَ الْقُصُورُ وَ هَلَكَ النَّاسُ وَ رَأَيْتُهُمْ بِغَيْرِ رَحْمَةٍ فَرِحْتُهُمْ فَقَالَ لَا رَحْمَةَ اللَّهُ أَبَدًا أَمَا إِنَّهُ قَدْ بَقِيَ عَلَيْكَ بَقِيَّةٌ لَوْ لَا ذَلِكَ مَا رَحِمْتَ أَعْدَاءَنَا وَ أَعْدَاءَ أَوْلِيَانَا

He^{asws} said: 'O Jabir! What is the state of the people?' I said, 'O my Master^{asws}! Do not ask O son^{asws} of Rasool-Allah^{saww}! The houses are ruined, and the castles, and the people are dead, and I saw them being without mercy, so be merciful to them'. He^{asws} said: 'May Allah^{azwj} not Mercy them, ever! A remainder have been left upon you. Had it not been that, I^{asws} would not have mercy of our^{asws} enemies and enemies of our^{asws} friends'.

ثُمَّ قَالَ ع سَخِقًا سَخِقًا بَعْدًا بَعْدًا لِلْقَوْمِ الظَّالِمِينَ وَ اللَّهُ لَوْ حَرَّكَتُ الْحَيْطَ أَذِنَ تَحْرِيكَةً لَهَلَكُوا أَجْمَعِينَ وَ جَعَلَ أَغْلَاهَا أَسْفَلَهَا وَ لَمْ يَبْقَ دَارٌ وَ لَا قَصْرٌ وَ لَكِنَ أَمْرِي سَيِّدِي وَ مَوْلَايَ أَنْ لَا أُحَرِّكَهُ شَدِيدًا

Then he^{asws} said: ‘Crushing, crushing, remoteness, **“Away with the unjust people!” [11:44].** By Allah^{azwj}! Had I^{asws} moved a small movement, they would have all been destroyed, and its top would have been made to be its bottom, and there would have neither remained a house, nor a castle’. But my chief and my Master^{asws} had instructed me not to move it severely.

ثُمَّ صَعِدَ الْمَنَارَةَ وَ النَّاسُ لَا يَرُونَهُ فَنَادَى بِأَعْلَى صَوْتِهِ أَلَا أَيُّهَا الضَّالُّونَ الْمُكَذِّبُونَ فَظَلَّ النَّاسُ أَنَّهُ صَوْتُ مِنَ السَّمَاءِ فَخَرُّوا لِوُجُوهِهِمْ وَ طَارَتْ أَعْيُنُهُمْ وَ هُمْ يَقُولُونَ فِي سُجُودِهِمُ الْأَمَانَ الْأَمَانَ فَإِذَا هُمْ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ وَ لَا يَرُونَ الشَّخْصَ

Then he^{asws} ascended the minaret and the people could not see him^{asws}, and called out at the top of his^{asws} voice: ‘O you strayers, the beliers!’ The people thought it was a voice from the sky, and they fell down to their faces and their hearts flew, and they were saying in their Sajdahs, ‘The safety! The safety!’ There they were **hearing the Scream with the Truth, [50:42]**, and they were not seeing the person.

ثُمَّ أَشَارَ بِيَدِهِ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ أَنَا أَرَاهُ وَ النَّاسُ لَا يَرُونَهُ فَزَلَزَتِ الْمَدِينَةَ أَيْضًا زَلْزَلَةً خَفِيفَةً لَيْسَتْ كَالأُولَى وَ تَهَدَّمَتْ فِيهَا دُورَةٌ كَثِيرَةٌ ثُمَّ تَلَا هَذِهِ الْآيَةَ ذَلِكَ جَزَيْنَاهُمْ بِبَغْيِهِمْ

Then he^{asws} gestured by his^{asws} hand, and I saw him^{asws} and the people were not seeing him^{asws}. Al-Medina experienced an earthquake again, a slight tremor, unlike the first, and a lot of houses were demolished during it. Then he^{asws} recited this Verse: **That was Our Recompense due to their rebellion, [6:146].**

ثُمَّ تَلَا بَعْدَ مَا نَزَلَ فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَلَیْهَا سَافِلَهَا وَ أَمْطَرْنَا عَلَیْهِمْ حِجَارَةً مِنْ طِينٍ مُسْوَمَةً عِنْدَ رَبِّكَ لِلْمُسْرِفِينَ وَ تَلَا ع فَحَرَ عَلَیْهِمُ السَّفْطُ مِنْ قَوْفِهِمْ وَ أَنَاهُمْ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ

Then he^{asws} recited afterwards what was Revealed: **So when Our Command came, We Made its upper part to be its lower part and Rained upon them stones of clay, Marked (for Punishment) in the Presence of your Lord, to the extravagant (people) [51:34].** And he^{asws} recited: **and the roof fell upon them from above them, and the Punishment came to them from where they were not aware of [16:26].**

قَالَ وَ خَرَجَتِ الْمُحَدَّرَاتُ فِي الزَّلْزَلَةِ الثَّانِيَةِ مِنْ خُدُورِهِنَّ مُكَشَّفَاتِ الرُّءُوسِ وَ إِذَا الْأَطْفَالُ يَبْكُونَ وَ يَصْرُخُونَ فَلَا يَلْتَفِتُ أَحَدٌ فَلَمَّا بَصُرَ الْبَايِرُ ع ضَرَبَ بِيَدِهِ إِلَى الْحَيْطِ فَجَمَعَهُ فِي كَفِّهِ فَسَكَتَتِ الزَّلْزَلَةُ ثُمَّ أَخَذَ بِيَدِي وَ النَّاسُ لَا يَرُونَهُ وَ خَرَجْنَا مِنَ الْمَسْجِدِ فَإِذَا قَوْمٌ قَدِ اجْتَمَعُوا إِلَى بَابِ حَائِثِ الْحَدَّادِ

He (the narrator) said, ‘And the veiled women came out during the second earthquake from their veils, uncovering the heads, and the children were crying and shouting and no one turned around. When Al-Baqir^{asws} sighted, he^{asws} hit his^{asws} hand to the thread and gathered it in his^{asws} palm, and the earthquake settled. Then he^{asws} grabbed my hand, and the people were not seeing him^{asws}, and we exited from the Masjid, and there were people who had gathered to a door of the blacksmith’s shop.

وَهُمْ خَلْقٌ كَثِيرٌ يَقُولُونَ مَا سَمِعْتُمْ فِي مِثْلِ هَذَا الْمَدْرَةِ مِنَ الْهَيْمَةِ فَقَالَ بَعْضُهُمْ بَلَى لَهْمَهْمَةٌ كَثِيرَةٌ وَقَالَ آخَرُونَ بَلَى وَاللَّهِ صَوْتٌ وَكَلَامٌ وَصِيَاخٌ كَثِيرٌ وَ لَكُنَّا وَاللَّهِ لَمْ نَقِفْ عَلَى الْكَلَامِ

And they were a lot of people and they were saying, 'We have not heard the like of this period from the activeness'. One of them said, 'Yes, it has been active a lot'. And others said, 'Yes, by Allah^{azwj}! There are a lot of voices, and speech, and shouting, but by Allah^{azwj} we will not stop upon the speech'.

قَالَ جَابِرٌ فَتَنَظَّرَ الْبَاقِرُ عَ إِلَى قِصَّتِهِمْ ثُمَّ قَالَ يَا حَابِرُ دَابُّنَا وَ دَابُّهُمْ إِذَا بَطَرُوا وَ أَشْرُوا وَ تَمَرَّدُوا وَ بَعَا أَرْعَبْنَاهُمْ وَ خَوْفُنَاهُمْ فَيَا أَيُّهَا الرَّدْعُو وَ إِلَّا أَدِنَ اللَّهُ فِي حَسَنِهِمْ

Jabir said, 'Al-Baqir^{asws} looked at their story, then said, 'O Jabir! We preserved and they preserved. When they were careless and were evil, and disobeyed, and rebelled, we terrified them and scared them. So, if they are deterred, (then fine), or else Allah^{azwj} has Permitted regarding their submergence'.

قَالَ جَابِرٌ يَا ابْنَ رَسُولِ اللَّهِ فَمَا هَذَا الْحَيْطُ الَّذِي فِيهِ الْأَعْجُوبَةُ

Jabir said, 'O son^{asws} of Rasool-Allah^{saww}! What is this thread in which are the wonders?'

قَالَ هَذِهِ بَقِيَّةٌ مِمَّا تَرَكَ آلُ مُوسَى وَ آلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ إِنِّي نَبَا يَا جَابِرُ إِنَّ لَنَا عِنْدَ اللَّهِ مَنْزِلَةً وَ مَكَاناً زَافِياً وَ لَوْ لَا نَحْنُ لَمْ يَخْلُقِ اللَّهُ أَرْضاً وَ لَا سَمَاءً وَ لَا جَنَّةً وَ لَا نَاراً وَ لَا شَيْئاً وَ لَا قَمَراً وَ لَا بَرّاً وَ لَا بَحْراً وَ لَا سَهْلاً وَ لَا حَبْلاً وَ لَا رَطْباً وَ لَا يَابِساً وَ لَا حُلُوباً وَ لَا مِزّاً وَ لَا مَاءً وَ لَا نَبَاتاً وَ لَا شَجْراً

He^{asws} said: 'This is a **remnant of what the progeny of Musa and the progeny of Haroun have left, the Angels would be carrying it; [2:248]**, to us^{asws}. O Jabir! There is a status for us^{asws} in the Presence of Allah^{azwj} and a high position, and had it not been for us^{asws}, Allah^{azwj} would have neither Created an earth, nor a sky, nor Paradise, nor Fire, nor sun, nor moon, nor land, nor sea, nor coast, nor mountain, nor wet, nor dry, nor sweet, nor bitter, nor water, nor vegetation, nor tree.

اخْتَرَعْنَا اللَّهُ مِنْ نُورِ ذَاتِهِ لَا يُقَاسُ بِنَا بَشَرٌ بِنَا أَنْقَدَكُمُ اللَّهُ عَزَّ وَ جَلَّ وَ بِنَا هَدَاكُمُ اللَّهُ وَ نَحْنُ وَاللَّهِ دَلَّلْنَاكُمْ عَلَى رَبِّكُمْ فَتَقِفُوا عَلَى أَمْرِنَا وَ نَهْيِنَا وَ لَا تَرُدُّوا كُلَّ مَا وَرَدَ عَلَيْكُمْ مِنَّا فَأَنَا أَكْبَرُ وَ أَجَلُّ وَ أَعْظَمُ وَ أَرْفَعُ مِنْ جَمِيعِ مَا يَرِدُ عَلَيْكُمْ

Allah^{azwj} Contrived us^{asws} from Noor of His^{azwj} Self. No mortal can be compared with us^{asws}. By us^{asws} Allah^{azwj} Mighty and Majestic Saved you, and by us^{asws} Allah^{azwj} Guided you, and by Allah^{azwj} we^{asws} pointed you all to your Lord^{azwj}, therefore stand upon our^{asws} orders and our^{asws} forbiddances, and do not reject all what is referred to you from us^{asws}, for we^{asws} are greater, and more majestic, and more magnificent, and higher than the entirety of whatever is referred to you.

مَا فَهَمُّهُمْ فَاحْمَدُوا اللَّهَ عَلَيْهِ وَ مَا جَهْلُهُمْ فَكَلُوا أَمْرَهُ إِلَيْنَا وَ قُولُوا أَيْمَنَّا أَعْلَمُ بِمَا قَالُوا

Whatever you understand, praise Allah^{azwj} upon it, and whatever you are ignorant of, so allocates its matter to us^{asws} and say, 'Our Imams^{asws} are more knowing with what they^{asws} are saying'.

قَالَ ثُمَّ اسْتَقْبَلَهُ أَمِيرُ الْمَدِينَةِ زَاكِبًا وَ حَوَالِيَهُ حُرَّاسُهُ وَ هُمْ يُنَادُونَ فِي النَّاسِ مَعَاشِرَ النَّاسِ احْضُرُوا ابْنَ رَسُولِ اللَّهِ ص عَلِيَّ بْنَ الْحُسَيْنِ ع وَ تَقَرَّبُوا إِلَى اللَّهِ عَزَّ وَ جَلَّ بِهِ لَعَلَّ اللَّهَ يَصْرِفُ عَنْكُمْ الْعَذَابَ

He (the narrator) said, 'Then the governor of Al-Medina came riding to us and around him were his guards and they were calling us among the people, 'Community of people! Presence the son^{asws} of Rasool-Allah^{saww}, Ali^{asws} Bin Al-Husayn^{asws}, and draw closer to Allah^{azwj} Mighty and Majestic, perhaps Allah^{azwj} would Turn the Punishment away from you all!'

فَلَمَّا بَصُرُوا بِمُحَمَّدِ بْنِ عَلِيٍّ الْبَاقِرِ ع تَبَادَرُوا نُحُوهُ وَ قَالُوا يَا ابْنَ رَسُولِ اللَّهِ أَمَا تَرَى مَا نَزَلَ بِأُمَّةٍ جَدَّكَ مُحَمَّدٍ ص هَلَكُوا وَ فَنُوا عَنْ آجِرِهِمْ أَيْنَ أَبِيكَ حَتَّى نَسْأَلَهُ أَنْ يُخْرِجَ إِلَى الْمَسْجِدِ وَ نَتَقَرَّبَ بِهِ إِلَى اللَّهِ لِيَرْفَعَ اللَّهُ بِهِ عَنْ أُمَّةٍ جَدَّكَ هَذَا الْبَلَاءَ

When they sighted Muhammad^{asws} Bin Ali Al-Baqir^{asws}, they rushed towards him^{asws} and said, 'O son^{asws} of Rasool-Allah^{saww}! Do you^{asws} not see what has befallen with the community of Muhammad^{saww}? They are destroyed and perished to their last one! Where is your^{asws} father^{asws}, until we ask him^{asws} to come out to the Masjid and we can draw closer to Allah^{azwj} by him^{asws}, for Allah^{azwj} to Raise from the community of your^{asws} grandfather^{saww}, this affliction'.

قَالَ لَهُمْ مُحَمَّدُ بْنُ عَلِيٍّ ع يَفْعَلُ اللَّهُ تَعَالَى إِنْ شَاءَ اللَّهُ أَصْلِحُوا أَنْفُسَكُمْ وَ عَلَيْكُمْ بِالتَّوْبَةِ وَ الزَّوْعِ وَ النَّهْيِ عَمَّا أَنْتُمْ عَلَيْهِ فَإِنَّهُ لَا يَأْمُرُ مَكْرًا اللَّهُ إِلَّا الْقَوْمَ الْخَاسِرُونَ

Muhammad^{asws} Bin Ali^{asws} said to them: 'Allah^{azwj} will do so, Allah^{azwj} Willing! Correct yourselves and upon you is with the beseeching, and the repentance, and the piety, and the shunning from what you are upon, **But no one feels secure from the Plan of Allah only the people (who are) losers [7:99]**'.

قَالَ جَابِرٌ فَاتَيْنَا عَلِيَّ بْنَ الْحُسَيْنِ ع وَ هُوَ يُصَلِّي فَانْتظَرْنَا حَتَّى فَرَغَ مِنْ صَلَاتِهِ وَ أَقْبَلَ عَلَيْنَا فَقَالَ يَا مُحَمَّدُ مَا خَبَرَ النَّاسِ فَقَالَ ذَلِكَ لَقَدْ رَأَى مِنْ قُدْرَةِ اللَّهِ عَزَّ وَ جَلَّ مَا لَا زَالَ مُتَعَجِّبًا مِنْهَا

Jabir said, 'We came to Ali^{asws} Bin Al-Husayn^{asws} and he^{asws} was praying Salat. So we waited for him^{asws} until he^{asws} was free from his^{asws} Salat, and turned to face us. He^{asws} said: 'O Muhammad^{asws}! What is the news of the people?' He^{asws} said: 'That has been Shown from the Power of Allah^{azwj} Mighty and Majestic what they have not ceased to be astonished from it'.

قَالَ جَابِرٌ إِنَّ سُلْطَانَهُمْ سَأَلْنَا أَنْ نَسْأَلَكَ أَنْ تَحْضُرَ إِلَى الْمَسْجِدِ حَتَّى يَجْتَمِعَ النَّاسُ يَدْعُونَ وَ يَتَضَرَّعُونَ إِلَى اللَّهِ عَزَّ وَ جَلَّ وَ يَسْأَلُونَهُ الْإِفَالَهَ

Jabir said, 'Their ruler has asked us to ask you^{asws} to be present at the Masjid until the people gather and are supplicating and beseeching to Allah^{azwj} Mighty and Majestic and are asking Him^{azwj} for the removal' (of tremor).

قَالَ فَتَبَسَّمْ عِثْمُ تَلَا أَوْ لَمْ تَكْ تَأْتِيكُمْ رُسُلُكُمْ بِالْبَيِّنَاتِ قَالُوا بَلَى قَالُوا فَادْعُوا وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ وَ لَوْ أَنَّا نَزَّلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَ كَلَّمَهُمُ الْمَوْتَى وَ حَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا مَا كَانُوا لِيُؤْمِنُوا إِلَّا أَنْ يَشَاءَ اللَّهُ وَ لَكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ

He (the narrator) said, 'He^{asws} smiled, then recited: **'Or, did not the Rasools come to you with the clear proofs?' They would say, 'Yes'. They will say: 'Then (you) supplicate'. And a supplication of the Kafirs is only during straying [40:50] And even if We had Sent down to them the Angels, and the dead had spoken to them, and We had Gathered all things in front of them, they would not have believed except if Allah had so Desired, but most of them are ignorant [6:111]'**

فَقُلْتُ سَيِّدِي الْعَجْبُ أَنَّهُمْ لَا يَدْرُونَ مِنْ أَيْنَ أَتَوْا

I said, 'My Master^{asws}! Strange, they don't know from where it came'.

قَالَ أَجَلٌ لَكُمْ تَلَا فَالْيَوْمَ نَنْسَاهُمْ كَمَا نَسُوا لِقَاءَ يَوْمِهِمْ هَذَا وَ مَا كَانُوا بِآيَاتِنَا يَجْحَدُونَ وَ هِيَ وَ اللَّهُ آيَاتُنَا وَ هَدِيهِ أَحَدَهَا وَ هِيَ وَ اللَّهُ وَ لَأَيُّنَا يَا جَابِرُ مَا تَقُولُ فِي قَوْمٍ أَمَاتُوا سُنَّتَنَا وَ تَوَالَوْا أَعْدَاءَنَا وَ انْتَهَكُوا حُرْمَتَنَا فَظَلَمُونَا وَ غَضَبُونَا وَ أَحْيَوْا سُنَنَ الظَّالِمِينَ وَ سَارُوا بِسِيرَةِ الْفَاسِقِينَ

He^{asws} said: 'Yes'. Then he^{asws} recited: **So, today We will Forsake them just as they forgot the meeting of this Day of theirs, and what they were rejecting of our Signs [7:51]**, and by Allah^{azwj}, it is our^{asws} Signs, and this is one of these, is by Allah^{azwj}, our^{asws} Wilayah, O Jabir! What are you saying regarding a people who killed our^{asws} Sunnahs and befriended our^{asws} enemies, and violated our^{asws} sanctities. They oppressed us, and usurped us^{asws}, and revived the ways of the unjust ones and travelled the ways of the transgressors'.

قَالَ جَابِرُ الْحَمْدُ لِلَّهِ الَّذِي مَنَّ عَلَيَّ بِمَعْرِفَتِكُمْ وَ أَهْمَنِي فَضْلَكُمْ وَ وَفَّقَنِي لِطَاعَتِكُمْ مُؤَالاةَ مَوَالِيكُمْ وَ مُعَاداةَ أَعْدَائِكُمْ

Jabir said, 'The Praise is for Allah^{azwj} Who Conferred upon me with your^{asws} recognition and Inspired me your^{asws} merits and Harmonised me^{asws} for obeying you^{asws}, and be a friend to your^{asws} friends and an enemy to your^{asws} enemies'.

قَالَ صَلَوَاتُ اللَّهِ عَلَيْهِ يَا جَابِرُ أَوْ تَدْرِي مَا الْمَعْرِفَةُ الْمَعْرِفَةُ إِبْتِثُ التَّوْحِيدِ أَوَّلًا ثُمَّ الْمَعْرِفَةُ الْمَعْنَى ثَانِيًا ثُمَّ الْمَعْرِفَةُ الْأَبْوَابِ ثَالِثًا ثُمَّ الْمَعْرِفَةُ الْإِمَامِ رَابِعًا ثُمَّ الْمَعْرِفَةُ الْأَرْكَانِ خَامِسًا ثُمَّ الْمَعْرِفَةُ التُّقْبَاءِ سَادِسًا ثُمَّ الْمَعْرِفَةُ النَّجَبَاءِ سَابِعًا

He^{asws} said: 'O Jabir! Or don't you know what the recognition is? The recognition is affirmation of the Tawheed first, then recognition of the meaning secondly, then recognition of the doors thirdly, then recognition of the Imam^{asws} fourthly, the recognition of the elements fifthly, then recognition of the captains sixthly, then recognition of the excellent ones (Al-Nujaba).

وَ هُوَ قَوْلُهُ تَعَالَى لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ كَلِمَاتُ رَبِّي وَ لَوْ جَفْنَا بِمِثْلِهِ مَدَدًا وَ تَلَا أَيْضًا وَ لَوْ أَنَّ مَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَامٌ وَ الْبَحْرُ بَدْءُهُ مِنْ بَعْدِهِ سَعَةُ الْخُرِّ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

And it is the Word of the Exalted: **'If the sea was ink for the Words of my Lord, the sea would be depleted before the Words of my Lord are depleted, and even if We were to bring the like of it as ink' [18:109]**. And He^{azwj} recited as well: **And even if every tree in the**

earth was a pen and the oceans to ink it, from after it seven (more) oceans, the Words of Allah would not be depleted. Surely, Allah is Mighty, Wise [31:27]'.

يَا جَابِرُ إِنِّبَأْتُ التَّوْحِيدَ وَ مَعْرِفَةَ الْمَعَانِي أَمَا إِنِّبَأْتُ التَّوْحِيدَ مَعْرِفَةُ اللَّهِ الْقَدِيمِ الْعَائِبِ الَّذِي لَا تُدْرِكُهُ الْأَبْصَارُ وَ هُوَ يُدْرِكُ الْأَبْصَارَ وَ هُوَ اللَّطِيفُ الْحَبِيرُ وَ هُوَ غَيْبٌ بَاطِنٌ سُدِّرَتْهُ كَمَا وَصَفَ بِهِ نَفْسَهُ

O Jabir! Affirmation of the Tawheed and recognition of the meaning. As for affirmation of the Tawheed, (it is) recognition of Allah^{azwj} as the Ancient, the Hidden Who, **Visions cannot comprehend Him, and He Comprehends the visions; and He is the Knower of the subtleties, the Aware [6:103]**. And He^{azwj} is Hidden, Esoteric. You can only comprehend Him^{azwj} as He^{azwj} has Described Himself^{azwj} with.

وَ أَمَا الْمَعَانِي فَتَحْنُ مَعَانِيهِ وَ مَظَاهِرُهُ فَيُكْمِمْ اخْتَرَعْنَا مِنْ نُورِ ذَاتِهِ وَ فَوَضَّ إِلَيْنَا أُمُورَ عِبَادِهِ فَتَحْنُ نَفْعَلُ بِإِذْنِهِ مَا نَشَاءُ وَ نَحْنُ إِذَا شِئْنَا شَاءَ اللَّهُ وَ إِذَا أَرَدْنَا أَرَادَ اللَّهُ

And as for the meaning, so we^{asws} are its meaning, and its manifestation among you all. He^{azwj} Contrived us^{asws} from Noor of His^{azwj} Self, and Delegated the affairs of His^{azwj} servants to us^{asws}. Thus, we^{asws} are doing whatever we^{asws} desire by His^{azwj} Permission, and when we^{asws} desire, Allah^{azwj} so Desires (as well), and we intend, Allah^{azwj} so Intends.

وَ نَحْنُ أَحَلَّنَا اللَّهُ عَزَّ وَ جَلَّ هَذَا الْمَحَلَّ وَ اصْطَفَانَا مِنْ بَيْنِ عِبَادِهِ وَ جَعَلْنَا حُجَّتَهُ فِي بِلَادِهِ فَمَنْ أَنْكَرَ شَيْئاً وَ رَدَّهُ فَقَدْ رَدَّ عَلَى اللَّهِ جَلَّ اسْمُهُ وَ كَفَرَ بِآيَاتِهِ وَ أَنْبِيَائِهِ وَ رُسُلِهِ

And Allah^{azwj} Mighty and Majestic Settled us^{asws} in this position and Chose us^{asws} from between His^{azwj} servants, and Made us^{asws} His^{azwj} Divine Authorities in His^{azwj} country. So, the one who denies anything and rejects it, and rejects upon Allah^{azwj}, Majestic is His^{azwj} Name, and disbelieves in His^{azwj} Signs, and His^{azwj} Prophets^{as}, and His^{azwj} Rasools^{as}.

يَا جَابِرُ مَنْ عَرَفَ اللَّهَ تَعَالَى بِهَذِهِ الصِّفَةِ فَقَدْ أَتَبَتِ التَّوْحِيدَ لِأَنَّ هَذِهِ الصِّفَةَ مُوَافِقَةٌ لِمَا فِي الْكِتَابِ الْمُنَزَّلِ وَ ذَلِكَ قَوْلُهُ تَعَالَى لَا تُدْرِكُهُ الْأَبْصَارُ وَ هُوَ يُدْرِكُ الْأَبْصَارَ لَيْسَ كَمِثْلِهِ شَيْءٌ وَ هُوَ السَّمِيعُ الْعَلِيمُ وَ قَوْلُهُ تَعَالَى لَا يُسْئَلُ عَمَّا يَفْعَلُ وَ هُمْ يُسْئَلُونَ

O Jabir! One who recognises Allah^{azwj} the Exalted by this description, so he has affirmed the Tawheed, because this description is in accordance to what is in the Revealed Book, and that is the Word of the Exalted: **Visions cannot comprehend Him, and He Comprehends the visions; and He is the Knower of the subtleties, the Aware [6:103] There isn't anything like Him, and He is the Hearing, the Seeing [42:11]**. And Words of the Exalted: **He cannot be questioned about what He Does, but they would be Questioned [21:23]**.

قَالَ جَابِرُ يَا سَيِّدِي مَا أَقَلُّ أَصْحَابِي قَالَ عَ هَيْهَاتَ هَيْهَاتَ أَ تَدْرِي كَمْ عَلَيَّ وَجْهِ الْأَرْضِ مِنْ أَصْحَابِكَ قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ كُنْتُ أَظُنُّ فِي كُلِّ بَلَدَةٍ مَا بَيْنَ الْمِائَتَيْنِ إِلَى الْمِائَتَيْنِ وَ فِي كُلِّ مَا بَيْنَ الْأَلْفِ إِلَى الْأَلْفَيْنِ بَلْ كُنْتُ أَظُنُّ أَكْثَرَ مِنْ مِائَةِ أَلْفٍ فِي أَطْرَافِ الْأَرْضِ وَ نَوَاحِيهِ

Jabir said, 'O my Chief! How few are my companions'. Far be it! Far be it! Do you know how many of your companions there are upon the surface of the earth?' I said, 'O son^{asws} of Rasool-Allah^{sawww}! I guess in every city, there are between one hundred to two hundred, and

in all there are what is between the thousand and two thousand, but I used to think there are more than one hundred thousand in the outskirts of the earth and its areas’.

قَالَ ع يَا جَابِرُ خَالَفَ ظَنِّكَ وَ قَصَّرَ رَأْيَكَ أَوْلِيَاكَ الْمُتَقَصِّرُونَ وَ لَيْسُوا لَكَ بِأَصْحَابٍ قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ وَ مِنَ الْمُتَقَصِّرِ قَالَ الَّذِينَ قَصَرُوا فِي مَعْرِفَةِ الْأَيِّمَةِ وَ عَنِ مَعْرِفَةِ مَا فَرَضَ اللَّهُ عَلَيْهِمْ مِنْ أَمْرِهِ وَ رُوحِهِ

He^{asws} said: ‘O Jabir! Oppose your guess and shorten your view. They are the reducers and aren’t companions of yours’. I said, ‘O son^{asws} of Rasool-Allah^{saww}! And who is the reducer?’ He^{asws} said: ‘Those who are deficient in recognition of the Imams^{asws} and from recognising what Allah^{azwj} has Obligated upon them^{asws} from His^{azwj} Command and His^{azwj} Spirit’.

قُلْتُ يَا سَيِّدِي وَ مَا مَعْرِفَةُ رُوحِهِ قَالَ ع أَنْ يُعْرِفَ كُلُّ مَنْ خَصَّهُ اللَّهُ تَعَالَى بِالرُّوحِ فَقَدْ فَوَّضَ إِلَيْهِ أَمْرَهُ يُخَلِّقُ بِإِذْنِهِ وَ يُحْيِي بِإِذْنِهِ وَ يَعْلَمُ الْغَيْبَ مَا فِي السَّمَاوَاتِ وَ يَعْلَمُ مَا كَانَ وَ مَا يَكُونُ إِلَى يَوْمِ الْقِيَامَةِ وَ ذَلِكَ أَنَّ هَذَا الرُّوحَ مِنْ أَمْرِ اللَّهِ تَعَالَى

I said, ‘O my Chief! And what is recognition of His^{azwj} Spirit?’ He^{asws} said: ‘That one recognises every one whom Allah^{azwj} the Exalted has Specialised with the Spirit, for Allah^{azwj} has Delegated His^{azwj} Command to him^{asws}. He^{asws} creates by his Permission, and revives by His^{azwj} Permission, and he^{asws} knows the hidden of what is in the consciences, and he^{asws} knows what has happened and what will be happening up to the Day of Qiyamah, and that is because this Spirit is from the Commands of Allah^{azwj} the Exalted.

فَمَنْ خَصَّهُ اللَّهُ تَعَالَى بِهَذَا الرُّوحِ فَهَذَا كَامِلٌ غَيْرُ نَاقِصٍ يَفْعَلُ مَا يَشَاءُ بِإِذْنِ اللَّهِ يَسِيرُ مِنَ الْمَشْرِقِ إِلَى الْمَغْرِبِ فِي لَحْظَةٍ وَاحِدَةٍ يَعْرُجُ بِهِ إِلَى السَّمَاءِ وَ يَنْزِلُ بِهِ إِلَى الْأَرْضِ وَ يَفْعَلُ مَا شَاءَ وَ أَزَادَ

The one whom Allah^{azwj} the Exalted Specialises with this Spirit, so this one is perfect, not deficient. He^{asws} does whatever he^{asws} desires by the Permission of Allah^{azwj}. He^{asws} travels from the east to the west in one moment. He^{asws} ascends to the sky by it and descends by it to the earth, and he^{asws} does whatever he^{asws} so desires, and wants’.

قُلْتُ يَا سَيِّدِي أَوْجَدُنِي بَيَانَ هَذَا الرُّوحِ مِنْ كِتَابِ اللَّهِ تَعَالَى وَ إِنَّهُ مِنْ أَمْرِ خَصَّهُ اللَّهُ تَعَالَى بِمُحَمَّدٍ ص

I said, ‘O my Master^{asws}! Find for me the explanation of this Spirit from the Book of Allah^{azwj} the Exalted, and it is from a Command the Exalted Specialised Muhammad^{saww}’.

قَالَ نَعَمْ اقْرَأْ هَذِهِ الْآيَةَ وَ كَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحاً مِنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَ لَا الْإِيمَانُ وَ لَكِنْ جَعَلْنَاهُ نُوراً نَهْدِي بِهِ مَنْ نَشَاءُ مِنْ عِبَادِنَا قَوْلُهُ تَعَالَى أَوْلِيَاكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَ أَيَّدَهُمْ بِرُوحٍ مِنْهُ

He^{asws} said: ‘Yes. Recite this Verse: **And like that We Sent down a Spirit unto you from Our Command. You (people) did not know what the Book was, nor the Eman, but We Made it a ‘Noor’ (Light) We Guide with one We so Desire from Our servants; [42:52].** Words of the Exalted: **They, Allah has Written the Eman to be in their hearts and He Aids them with a Spirit from Him [58:22]’.**

قُلْتُ فَرَجَّحَ اللَّهُ عَنْكَ كَمَا فَرَّجْتَ عَنِّي وَ وَفَّقْتَنِي عَلَى مَعْرِفَةِ الرُّوحِ وَ الْأَمْرِ ثُمَّ قُلْتُ يَا سَيِّدِي صَلَّى اللَّهُ عَلَيْكَ فَأَكْتَمَرُ الشَّيْبَةَ مُقَصِّرُونَ وَ أَنَا مَا أَعْرِفُ مِنْ أَصْحَابِي عَلَى هَذِهِ الصِّفَةِ وَاحِداً

I said, 'May Allah^{azwj} Relieve from you^{asws} just as you^{asws} have relieved from me, and harmonised me upon the Spirit and the Command'. Then I said, 'O my Master^{asws}! May the Salawat of Allah^{azwj} be upon you^{asws}! Most of the Shias are reducing, and I do not recognise anyone from my companions to be upon this description'.

قَالَ يَا جَابِرُ فَإِنَّ لَمْ تَعْرِفْ مِنْهُمْ أَحَدًا فَإِنِّي أَعْرِفُ مِنْهُمْ نَفَرًا قَلِيلًا يَأْتُونَ وَ يُسَلِّمُونَ وَ يَتَعَلَّمُونَ مِنِّي سِرًّا وَ مَكْنُونًا وَ بَاطِنًا عُلُومَنَا

He^{asws} said: 'So if you do not recognise even one from them, so I^{asws} do recognise a small number from them. They come and greet and learn from me^{asws} (about) our^{asws} secrets and our^{asws} hidden and esoteric of our^{asws} knowledge'.

قُلْتُ إِنَّ فُلَانًا بَنُ فُلَانٍ وَ أَصْحَابَهُ مِنْ أَهْلِ هَذِهِ الصِّفَةِ إِنْ شَاءَ اللَّهُ تَعَالَى وَ ذَلِكَ أَنِّي سَمِعْتُ مِنْهُمْ سِرًّا مِنْ أَسْرَارِكُمْ وَ بَاطِنًا مِنْ عُلُومِكُمْ وَ لَا أَظُنُّ إِلَّا وَ قَدْ كَمَلُوا وَ بَلَّغُوا قَالَ يَا جَابِرُ ادْعُهُمْ غَدًا وَ أَحْضِرْهُمْ مَعَكَ

I said, 'So and so, son of so and so and his companion are from the people of this description, Allah^{azwj} Willing, and that is because I heard from them a secret from your^{asws} secrets, and esoteric from your^{asws} knowledge, and I do not think except and they have perfected and reached'. O Jabir! Invite them tomorrow and present them along with yourself'.

قَالَ فَأَحْضِرْتُهُمْ مِنَ الْغَدِ فَسَلَّمُوا عَلَى الْإِمَامِ ع وَ بَجَلُّوهُ وَ وَقَرُّوهُ وَ وَقَفُوا بَيْنَ يَدَيْهِ فَقَالَ ع يَا جَابِرُ أَمَا إِنَّهُمْ إِخْوَانُكَ وَ قَدْ بَقِيََتْ عَلَيْهِمْ بَقِيَّةٌ أَ تُقْرُونَ أَهْلَهَا النَّقْرَ أَنَّ اللَّهَ تَعَالَى يَفْعَلُ مَا يَشَاءُ وَ يَخْتَكُمُ مَا يُرِيدُ وَ لَا مُعْتَبَ لِحُكْمِهِ وَ لَا رَادَّ لِقَضَائِهِ وَ لَا يُسْتَعْلَمُ عَمَّا يَفْعَلُ وَ هُمْ يُسْتَعْلَمُونَ

He (the narrator) said, 'I presented them the next morning. They greeted unto the Imam^{asws}, and honoured him^{asws} and revered him^{asws} and stood in front of him^{asws}. He^{asws} said: 'O Jabir! But, they are your brothers, there remains a remainder upon them. O you number! Are you reciting that Allah^{azwj} the Exalted: **and Allah does whatsoever He so Desires to [14:27] And Allah Judges, there is no Postponement of His Judgment, [13:41]**, nor any repeller to His^{azwj} Judgment, **He cannot be questioned about what He Does, and they would be Questioned [21:23]**.'

قَالُوا نَعَمْ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ وَ يَخْتَكُمُ مَا يُرِيدُ قُلْتُ الْحَمْدُ لِلَّهِ قَدِ اسْتَبَصَّرُوا وَ عَرَفُوا وَ بَلَّغُوا

They said, 'Yes, Allah^{azwj} Does whatever He^{azwj} Desires and Judges whatever He^{azwj} Wants'. I said, 'The Praise is for Allah^{azwj}! They are insightful and recognising and reached'.

قَالَ يَا جَابِرُ لَا تَعْجَلْ بِمَا لَا تَعْلَمُ فَبَقِيََتْ مُتَحَيِّرًا فَقَالَ ع سَأَلْتُهُمْ هَلْ يَفْتَدِرُ عَلِيُّ بْنُ الْحُسَيْنِ أَنْ يَصِيرَ صُورَةً أَيْهِ مُحَمَّدٍ

He^{asws} said: 'O Jabir! Do not be hasty with what you don't know'. So, I remained confused. Ask them, is Ali^{asws} Bin Al-Husayn^{asws} is able upon becoming in the image of his^{asws} son^{asws} Muhammad^{asws}?'

قَالَ جَابِرٌ فَسَأَلْتُهُمْ فَأَمْسَكُوا وَ سَكَتُوا قَالَ ع يَا جَابِرُ سَأَلْتُهُمْ هَلْ يَفْتَدِرُ مُحَمَّدٌ أَنْ يَصِيرَ بِصُورَتِي قَالَ جَابِرٌ فَسَأَلْتُهُمْ فَأَمْسَكُوا وَ سَكَتُوا

Jabir said, 'I asked them. They withheld and were silent. He^{asws} said: 'O Jabir! Ask them, 'Muhammad^{asws} is able upon becoming with my^{asws} image?' I asked them and they withheld and were silent.

قَالَ فَتَنظَرُ إِلَيَّ وَ قَالَ يَا جَابِرُ هَذَا مَا أَخْبَرْتُكَ أَنَّهُمْ قَدْ بَقِيَ عَلَيْهِمْ بَقِيَّةٌ فَقُلْتُ لَهُمْ مَا لَكُمْ مَا تُجِيبُونَ إِمَامَكُمْ فَسَكَتُوا وَ شَكُّوا فَتَنظَرُ إِلَيْهِمْ وَ قَالَ
يَا جَابِرُ هَذَا مَا أَخْبَرْتُكَ بِهِ قَدْ بَقِيََتْ عَلَيْهِمْ بَقِيَّةٌ

He (the narrator) said, 'He^{asws} looked at me^{asws} and said: 'O Jabir! This is what I^{asws} informed you. They, a remainder still remains upon them'. I said to them, 'What is the matter with you all not answering your Imam^{asws}? They were silent and doubted. He^{asws} looked at them and said: 'O Jabir! This is what I^{asws} informed you with. There has remained a remainder upon them'.

وَ قَالَ الْبَاقِرُ ع مَا لَكُمْ لَا تَنْطَفُونَ فَتَنظَرُ بَعْضُهُمْ إِلَى بَعْضٍ يَتَسَاءَلُونَ قَالُوا يَا ابْنَ رَسُولِ اللَّهِ لَا عَلَمَ لَنَا فَعَلَّمْنَا

And Al-Baqir^{asws} said: 'What is the matter with you all not speaking?' They looked at each other asking, they said, 'O son^{asws} of Rasool-Allah^{saww}! There is no knowledge for us, so teach us'.

قَالَ فَتَنظَرُ الْإِمَامُ سَيِّدُ الْعَابِدِينَ عَلِيُّ بْنُ الْحُسَيْنِ ع إِلَى ابْنِهِ مُحَمَّدِ الْبَاقِرِ ع وَ قَالَ لَهُمْ مَنْ هَذَا قَالُوا ابْنُكَ فَقَالَ لَهُمْ مَنْ أَنَا قَالَ أَبُوهُ عَلِيُّ بْنُ
الْحُسَيْنِ

He (the narrator) said, 'The Imam^{asws}, Chief of the worshippers, Ali^{asws} Bin Al-Husayn^{asws} looked at his^{asws} son^{asws} Muhammad Al-Baqir^{asws} and said to them: 'Who is this one?' They said, 'Your^{asws} son^{asws}'. He^{asws} said to them: 'Who am I^{asws}? They said, 'His^{asws} father Ali^{asws} Bin Al-Husayn^{asws}'.

قَالَ فَتَكَلَّمَ بِكَلَامٍ لَمْ تَفْهَمُ فَإِذَا مُحَمَّدٌ بِصُورَةِ أَبِيهِ عَلِيِّ بْنِ الْحُسَيْنِ وَ إِذَا عَلِيُّ بِصُورَةِ ابْنِهِ مُحَمَّدٍ قَالُوا لَا إِلَهَ إِلَّا اللَّهُ

He (the narrator) said, 'He^{asws} spoke with a speech we did not understand, and there, Muhammad^{asws} was in the image of his^{asws} father Ali^{asws} Bin Al-Husayn^{asws}, and there Ali^{asws} was in the image of his^{asws} son^{asws} Muhammad^{asws}. They said, 'There is no god except Allah^{azwj}'.

فَقَالَ الْإِمَامُ ع - لَا تَعَجَبُوا مِنْ قُدْرَةِ اللَّهِ أَنَا مُحَمَّدٌ وَ مُحَمَّدٌ أَنَا وَ قَالَ مُحَمَّدٌ يَا قَوْمُ لَا تَعَجَبُوا مِنْ أَمْرِ اللَّهِ أَنَا عَلِيُّ وَ عَلِيُّ أَنَا وَ كُنَّا وَاحِدٌ مِنْ نُورٍ
وَاحِدٍ وَ رُوْحَنَا مِنْ أَمْرِ اللَّهِ أَوْلْنَا مُحَمَّدٌ وَ أَوْسَطْنَا مُحَمَّدٌ وَ آخِرْنَا مُحَمَّدٌ وَ كُنَّا مُحَمَّدٌ

The Imam^{asws} said: 'Do not be astounded from the Power of Allah^{azwj}. I^{asws} am Muhammad^{saww} and Muhammad^{asws} is me^{asws}'. And Muhammad^{asws} said: 'O people! Do not be astounded from the Command of Allah^{azwj}. I^{asws} am Ali^{asws} and Ali^{asws} is me^{asws}, we^{asws} are all one from one Noor, and our^{asws} souls are from Commands of Allah^{azwj}. The first of us^{asws} is Muhammad^{saww}, and our^{asws} middle one is Muhammad^{asws}, and our^{asws} last one is Muhammad^{asws}, and all of us^{asws} are Muhammad^{saww}'.

قَالَ فَلَمَّا سَمِعُوا ذَلِكَ خَرُّوا لَوُجُوهِهِمْ سُحْدًا وَ هُمْ يَقُولُونَ آمَنَّا بِوَلَايَتِكُمْ وَ بِسِرِّكُمْ وَ بِعَلَانِيَتِكُمْ وَ أَقْرَبْنَا بِخَصَائِكُمْ

He (the narrator) said, 'When they heard that, they fell down to their faces in Sajdah and they were saying, 'We believe in your^{asws} Wilayah, and your^{asws} secrets, and your^{asws} announcements, and we acknowledge your^{asws} specialisations'.

فَقَالَ الْإِمَامُ زَيْنُ الْعَابِدِينَ يَا قَوْمِ اذْفَعُوا رُءُوسَكُمْ فَأَنْتُمْ الْآنَ الْعَارِفُونَ الْفَائِزُونَ الْمُسْتَصْرَبُونَ وَ أَنْتُمْ الْكَامِلُونَ الْبَالِغُونَ اللَّهُ اللَّهُ لَا تُطْلَعُوا أَحَدًا مِنْ الْمُقْصِرِينَ الْمُسْتَضْعَفِينَ عَلَى مَا رَأَيْتُمْ مِنِّي وَ مِنْ مُحَمَّدٍ فَيَسْتَعُوْا عَلَيْكُمْ وَ يُكَدِّبُوْكُمْ قَالُوا سَمِعْنَا وَ أَطَعْنَا قَالَ ع فَانْصَرَفُوا رَاشِدِينَ كَامِلِينَ فَانْصَرَفُوا

The Imam^{asws}, adornment of the worshippers, said: 'O people! Raise your heads, for now you are recognisers, the insightful, and you are perfected, reached. Allah^{azwj}, Allah^{azwj}! Do not notify anyone from the reducers, the weak ones, upon what you have seen from me^{asws}, and from Muhammad^{asws}, for they would be disgraceful upon you and belie you'. They said, 'We hear and we obey'. He^{asws} said: 'So leave being rightly guided, perfected'. They left.

قَالَ جَابِرٌ قُلْتُ سَيِّدِي وَ كُلٌّ مِنْ لَّا يَعْرِفُ هَذَا الْأَمْرَ عَلَى الْوَجْهِ الَّذِي صَنَعْتَهُ وَ بَيَّنَّتهُ إِلَّا أَنَّ عِنْدَهُ حُبَّةٌ وَ يَقُولُ بِفَضْلِكُمْ وَ يَتَبَرَّأُ مِنْ أَعْدَائِكُمْ مَا يَكُونُ حَالُهُ

Jabir says, 'I said, 'My Chief! And every one who does not recognise this matter upon the aspect which you^{asws} did and explained, except that with him is love, and he speaks with your^{asws} merits and disavows from your^{asws} enemies, what would be his state?'

قَالَ ع يَكُونُ فِي خَيْرٍ إِلَى أَنْ يَبْلُغُوا قَالَ جَابِرٌ قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ هَلْ بَعْدَ ذَلِكَ شَيْءٌ يُقْصَرُهُمْ قَالَ ع نَعَمْ إِذَا قَصُرُوا فِي حُقُوقِ إِخْوَانِهِمْ وَ لَمْ يُشَارِكُوهُمْ فِي أَمْوَالِهِمْ وَ فِي سِرِّ أُمُورِهِمْ وَ عَلَانِيَتِهِمْ وَ اسْتَبَدُّوا بِحُطَامِ الدُّنْيَا دُونَهُمْ

He^{asws} said: 'He would happen to be in good until he reaches (this point)'. Jabir said, 'I said, 'O son^{asws} of Rasool-Allah^{sawww}! Is there anything after that they would be deficient?' He^{asws} said: 'Yes, when they are deficient regarding the rights of their brethren and do not participate them in their wealth, and in the secrets of their affairs and their public (affairs), and be enslaved with the debris of the world besides them.

فَهَذَاكَ يُسَلَبُ الْمَعْرُوفُ وَ يُسَلَخُ مِنْ دُونِهِ سَلَخًا وَ يُصِيبُهُ مِنْ آفَاتِ هَذِهِ الدُّنْيَا وَ بَلَائِهَا مَا لَا يُطِيقُهُ وَ لَا يَحْتَمِلُهُ مِنَ الْأَوْجَاعِ فِي نَفْسِهِ وَ دَهَابِ مَالِهِ وَ تَشْتُّتِ شَيْئِهِ لِمَا قَصَرَ فِي بِرِّ إِخْوَانِهِ

So, over there, the good is confiscated, and he is stripped off from besides it with a stripping, and is hit from the afflictions of this world and its scourges what he cannot tolerate nor bear it, of the pains within himself, and the loss of his wealth, and dispersion of his family due to what he had been deficient in the righteousness of his brethren'.

قَالَ جَابِرٌ فَاعْتَمَمْتُ وَ اللَّهُ عَمَّا شَدِيدًا وَ قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ مَا حَقُّ الْمُؤْمِنِ عَلَى أُخِيهِ الْمُؤْمِنِ

Jabir said, 'So I was gloomy, by Allah^{azwj}, with severe gloom, and I said, 'O son^{asws} of Rasool-Allah^{sawww}! What is a right of the Momin upon his Momin brother?'

قَالَ ع يَفْرَحُ لِفَرَحِهِ إِذَا فَرِحَ وَ يَحْزَنُ لِحُزْنِهِ إِذَا حَزِنَ وَ يُنْفِدُ أُمُورَهُ كُلَّهَا فَيَحْصُلُهَا وَ لَا يَغْتَمُّ لِشَيْءٍ مِنْ حُطَامِ الدُّنْيَا الْفَانِيَةِ إِلَّا وَاسَاهُ حَتَّى يَجْرِيَانِ فِي الْحَيَّرِ وَ الشَّرِّ فِي قَدْرٍ وَاحِدٍ

He^{asws} said: 'He is happy to his happiness when he is happy, and grieves to his grief when he grieves, and he implements his affairs, all of it, and attains it, and he is not distressed to anything from the debris of the perishable world until he equalises him and they both flow in the good and the evil as one unit'.

قُلْتُ يَا سَيِّدِي فَكَيْفَ أُوجِبُ اللَّهُ كُلَّ هَذَا لِلْمُؤْمِنِ عَلَى أَحِبِّهِ الْمُؤْمِنِ

I said, 'O my Master^{asws}! How come Allah^{azwj} Obligated all this for the Momin upon his Momin brother?'

قَالَ ع لِأَنَّ الْمُؤْمِنَ أَخُو الْمُؤْمِنِ لِأَبِيهِ وَأُمِّهِ عَلَى هَذَا الْأَمْرِ لَا يَكُونُ أَخَاهُ وَهُوَ أَحَقُّ بِمَا يَمْلِكُهُ

He^{asws} said: 'Because the Momin is a brother of the Momin of his brother and his mother upon this matter. He does not happen to be his (biological) brother, and he is more rightful with whatever he owns'.

قَالَ جَابِرٌ سُبْحَانَ اللَّهِ وَمَنْ يَقْدِرُ عَلَى ذَلِكَ قَالَ ع مَنْ يُرِيدُ أَنْ يَمْرَعَ أَبْوَابَ الْجَنَانِ وَيُعَانِقَ الْخُورَ الْحِسَانَ وَيَجْتَمِعَ مَعَنَا فِي دَارِ السَّلَامِ

Jabir said, 'Glory be to Allah^{azwj}! And who is able upon that?' He^{asws} said: 'One who wants to knock on the doors of the Gardens, and hug the beautiful Houries, and be gathered with us^{asws} in the House of Peace'.

قَالَ جَابِرٌ فَعُلْتُ هَلْ كُنْتُ وَاللَّهِ يَا ابْنَ رَسُولِ اللَّهِ لِأَنِّي فَصَّرْتُ فِي حُقُوقِ إِخْوَانِي وَ لَمْ أَعْلَمْ أَنَّهُ يَلْزُمُنِي عَلَى التَّقْصِيرِ كُلِّ هَذَا وَ لَا عَشْرَةَ وَ أَنَا أَتُوبُ إِلَى اللَّهِ تَعَالَى يَا ابْنَ رَسُولِ اللَّهِ بِمَا كَانَ مِنِّي مِنَ التَّقْصِيرِ فِي رِعَايَةِ حُقُوقِ إِخْوَانِي الْمُؤْمِنِينَ.

Jabir said, 'I said, 'I am destroyed, by Allah^{azwj}, O son^{asws} of Rasool-Allah^{saww}, because I have been deficient regarding the rights of my brethren, and I did not know that it would necessitate me upon the reduction. All this and not even a tenth of it, and I repent to Allah^{azwj} the Exalted, O son^{asws} of Rasool-Allah^{saww}, from what has happened from me, from the reduction in consideration of the rights of my brethren, the Momineen".³

³ Bihar Al Anwaar – V 26, The book of Imamate, P 3 Ch 14 H 2

أبواب علومهم ع

CHAPTERS ON THEIR^{asws} KNOWLEDGE

باب 1 جهات علومهم ع و ما عندهم من الكتب و أنه ينقر في آذانهم و ينكت في قلوبهم

CHAPTER 1 – ASPECTS OF THEIR^{asws} KNOWLEDGE AND WHAT IS WITH THEM^{asws} FROM THE BOOKS, AND IT GETS RESONATED IN THEIR^{asws} EARS AND REVERBERATES IN THEIR^{asws} HEARTS

1- شاء، الإرشاد ج، الإحتجاج كَانَ الصَّادِقُ ع يَقُولُ عَلَّمْنَا غَايِرَ وَ مَرْثُورَ وَ نَكْتُ فِي الْقُلُوبِ وَ نَقْرُ فِي الْأَسْمَاعِ وَ إِنَّ عِنْدَنَا الْجُفْرَ الْأَحْمَرَ وَ الْجُفْرَ الْأَبْيَضَ وَ مُصْحَفَ فَاطِمَةَ ع وَ عِنْدَنَا الْجَامِعَةَ فِيهَا جَمِيعُ مَا تَحْتَاجُ النَّاسُ إِلَيْهِ

(The books) ‘Al-Irshad’ (and) ‘Al-Ihtijaj’ – Al-Sadiq^{asws} was saying: ‘Our^{asws} knowledge is ancient and hymned, and it reverberates in the hearts and resonates in the ears, and that with us^{asws} is (the book) ‘Al-Jafr’ the red, and ‘Al-Jafr’ the white, and Parchment of (Syeda) Fatima^{asws}, and with us^{asws} is (the book) ‘Al-Jamie’ wherein is the entirety of whatever the people could be needy to’.

فَسُئِلَ عَنْ تَفْسِيرِ هَذَا الْكَلَامِ فَقَالَ أَمَّا الْغَايِرُ فَالْعِلْمُ بِمَا يَكُونُ وَ أَمَّا الْمَرْثُورُ فَالْعِلْمُ بِمَا كَانَ وَ أَمَّا النَّكْتُ فِي الْقُلُوبِ فَهُوَ الْإِلْهَامُ وَ أَمَّا النَّقْرُ فِي الْأَسْمَاعِ فَحَدِيثُ الْمَلَائِكَةِ ع نَسَمِعُ كَلَامَهُمْ وَ لَا نَرَى أَشْخَاصَهُمْ

So I asked him^{asws} about the interpretation of this speech, he^{asws} said: ‘As for the ancient, it is the knowledge with what would be transpiring, and as for the hymned, it is the knowledge of what has happened, and as for that which reverberates in the hearts, it is the inspiration, and as for the resonance in the ears, it is narrations of the Angels. We^{asws} hear their speech and do not see their persons.

وَ أَمَّا الْجُفْرُ الْأَحْمَرُ فَوَعَاءٌ فِيهِ سِلَاحُ رَسُولِ اللَّهِ ص وَ لَنْ يُخْرَجَ حَتَّى يَشُومَ قَائِمُنَا أَهْلَ الْبَيْتِ وَ أَمَّا الْجُفْرُ الْأَبْيَضُ فَوَعَاءٌ فِيهِ تَوْرَاهُ مُوسَى وَ إِنْجِيلُ عِيسَى وَ زُبُورُ دَاوُدَ وَ كُتُبُ اللَّهِ الْأُولَى

And as for ‘Al-Jafr’ the red, it is a container wherein are weapons of Rasool-Allah^{saww}, it will never emerge until the rising of our^{asws} Qaim^{asws}, of People of the Household, and as for Al-Jafr the white, it is a container wherein are the Torah of Musa^{as}, and Evangel of Isa^{as}, and Psalms of Dawood^{as}, and the former Books of Allah^{azwj}.

وَ أَمَّا مُصْحَفَ فَاطِمَةَ ع فِيهِ مَا يَكُونُ مِنْ حَدِيثٍ وَ أَسْمَاءٍ مَنْ يَمْلِكُ إِلَى أَنْ تَقُومَ السَّاعَةُ وَ أَمَّا الْجَامِعَةُ فَهُوَ كِتَابٌ طُولُهُ سَبْعُونَ ذِرَاعًا إِمْلَاءُ رَسُولِ اللَّهِ ص مِنْ فُلُقٍ فِيهِ وَ خَطُّ عَلِيِّ بْنِ أَبِي طَالِبٍ ع بِيَدِهِ فِيهِ وَ اللَّهُ جَمِيعُ مَا تَحْتَاجُ إِلَيْهِ النَّاسُ إِلَى يَوْمِ الْقِيَامَةِ حَتَّى إِنَّ فِيهِ أَرْضَ الْحَدِيثِ وَ الْجُلْدَةَ وَ نَصْفَ الْجُلْدَةِ.

And as for Parchment of (Syeda) Fatima^{asws}, in it what events would be transpiring, and names of the ones who would rule up to the Establishment of the House, and as for Al-Jamie, it is a book, its length is of seventy cubits. Rasool-Allah^{saww} dictated it from his^{saww} tongue and written by Ali^{asws} Bin Abu Talib^{asws} with his^{asws} hand. By Allah^{azwj}! In it is the entirety of what the people could be needy to up to the Day of Qiyamah, to the extent that in is compensation for a scratch, and the whipping, and half the whipping”.⁴

2- ما، الأمايلي للشيخ الطوسي أبو القاسم بن شيبان عن ظفر بن محمد بن إبراهيم بن إسحاق عن علي بن مهزيار وجماعة من رجاله وعيهم عن داود بن فرقد عن الحارث النضري قال: قلت لأبي عبد الله ع الذي يسأل عنه الإمام ع و ليس عنده فيه شيء من أين يعلمه قال يُنكث في القلب نكثاً أو ينقر في الأذن نقرًا

(The book) ‘Al Amaali’ of the sheikh Al Tusi – Abu Al Qasim Bin Shibt, from Zafar Bin Hamduweyn, from Ibrahim Bin Is’haq, from Ali Bin Mahziyar, and Hamdawiya, from his men, and others from Dawood Bin Farqad, from Al Haris Al Nazari who said,

‘I said to Abu Abdullah^{asws}, ‘That which the Imam^{asws} is asked about and there isn’t anything with him^{asws} regarding it, from where does he^{asws} know it?’ He^{asws} said: ‘It reverberates in the heart a reverberation, or resonates in the ears a resonance’.

و قيل لأبي عبد الله ع إذا سئل الإمام كيف يجيب قال إلهام أو إسماع أو ربما كانا جميعاً.

And it was said to Abu Abdullah^{asws}, ‘When the Imam^{asws} is asked, how does he^{asws} answer?’ He^{asws} said: ‘Inspiration, or hears, and sometimes it would be both together’.⁵

3- ما، الأمايلي للشيخ الطوسي بالإسناد عن إبراهيم بن ابن عيسى عن عبد الله بن الصلت و محمد بن خالد عن علي بن النعمان عن يزيد بن إسحاق عن أبي حمزة قال سمعت أبا عبد الله ع يقول إن من لم ينكث في قلبه و إن من لم يؤتى في منامه و إن من لم يسمع الصوت مثل صوت السلسلة في الطشت و إن من لم يأتيه صورة أعظم من جبرئيل و ميكائيل

(The book) ‘Al Amaali’ of the sheikh Al Tusi, by the chain from Ibrahim, from Ibn Isa, from Abdullah Bin Al Salt, and Muhammad Bin Khalid, from Ali Bin Al Numan, from Yazed Bin Is’haq, from Abu Hamza who said,

‘From us^{asws} there is one^{asws} it is reverberated in his^{asws} heart, and from us^{asws} there is one who is given during his^{asws} sleep, and from us^{asws} there is one who hears the sound like the sound of the chains in the tray, and for us^{asws} there is one^{asws} to whom comes an image more magnificent than Jibraeel^{as} and Mikaeel^{as}’.

و قال أبو عبد الله ع من لم ينكث في قلبه و من لم يُدَف في قلبه و من لم يُخاطب

And Abu Abdullah^{asws} said: ‘From us^{asws} there is one it is reverberated in his^{asws} heart, and from us^{asws} there is one it is cast into his^{asws} heart, and from us^{asws} there is one who is addressed’.

و قال ع إن من لم يُعائِن مُعائِنَةً و إن من لم يُنقر في قلبه كيت كيت و إن من لم يسمع كما يقع السلسلة في الطشت

⁴ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 1

⁵ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 2

And he^{asws} said: 'From us^{asws} there is one who sees a witnessing, and from us^{asws} there is one it is reverberated in his^{asws} heart, such and such, and from us^{asws} there is one who hears just as the falling chains in the tray'.

قَالَ قُلْتُ وَ الَّذِي يُعَايُنُونَ مَا هُوَ قَالَ خَلَقَ أَكْبَرُ مِنْ جِبْرَائِيلَ وَ مِيكَائِيلَ.

He (the narrator) said, 'I said, 'And the ones who are witnessing, what is it (they^{asws} witness)?' He^{asws} said: 'A creature more magnificent than Jibraeel^{as} and Mikaeel^{as}'.⁶

4- ن، عيون أخبار الرضا عليه السلام بالأسانيب الثلاثة إلى الرضا ع عن آبيه ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَا يَنْقَلِبُ جَنَاحُ طَائِرٍ فِي الْهَوَاءِ إِلَّا وَ عِنْدَنَا فِيهِ عِلْمٌ.

(The book) 'Uyoon Akhbar Al-Reza^{asws}, by the three chains to Al-Reza^{asws}, from his^{asws} forefathers^{asws} having said; 'Rasool-Allah^{saww} said: 'A wing of a bird does not flap in the air except and with us^{asws} is its knowledge''.⁷

5- ير، بصائر الدرجات عَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ إِسْمَاعِيلَ بْنِ سَهْلٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ سُلَيْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ فِي صَحِيفَةٍ مِنَ الْخُدُودِ ثَلَاثٌ جَلْدَةٍ مَنْ تَعَدَّى ذَلِكَ كَانَ عَلَيْهِ حُدٌّ جَلْدَةٍ.

(The book) 'Basaair Al Darajaat' – Abdullah Bin Ja'far, from Muhammad in Isa, from Ismail Bin Sahl, from Ibrahim Bin Abdul Hameed, from Suleyman,

'From Abu Abdullah^{asws} having said: 'In a Parchment of the legal penalties is a third of the whipping. One who exceed that, upon him would be a legal penalty of one lash''.⁸

6- ير، بصائر الدرجات مُحَمَّدُ بْنُ عَبْدِ الْحَمِيدِ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ مَنْصُورِ بْنِ حَارِثٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ إِنَّ النَّاسَ يَذْكُرُونَ أَنَّ عِنْدَكُمْ صَحِيفَةً طُولُهَا سَبْعُونَ ذِرَاعاً فِيهَا مَا يَحْتَاجُونَ إِلَيْهِ النَّاسُ وَ أَنَّ هَذَا هُوَ الْعِلْمُ

(The book) 'Basaair Al Darajaat' – Muhammad Bin Abdul Hameed, from Yunus Bin Yaqoub, from Mansour Bin Hazim,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I said, 'The people are mentioning that there is such a Parchment with you^{asws}, its length is of seventy cubits, wherein is whatever the people could be needy to, and that this, it is the knowledge'.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع لَيْسَ هَذَا هُوَ الْعِلْمُ إِنَّمَا هُوَ أَثَرٌ عَنْ رَسُولِ اللَّهِ ص إِنَّ الْعِلْمَ الَّذِي يَخْدُثُ فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ.

Abu Abdullah^{asws} said: 'This, it isn't the knowledge, but rather it is a trace from Rasool-Allah^{saww}. The knowledge (are the events) which occur during every day and night''.⁹

⁶ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 3

⁷ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 4

⁸ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 5

⁹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 6

7- ير، بصائر الدرجات إبراهيم بن هاشم عن البرقي عن ابن سنان أو غيره عن بشر عن حمزان بن أعين قال: قلت لأبي عبد الله ع عنكم التوراة والإنجيل والزبور وما في الصحف الأولى صحيف إبراهيم وموسى قال نعم قلت إن هذا هو العلم الأكبر قال يا حمزان لو لم يكن غير ما كان ولا يكون ما يحدث بالليل والنهار علمه عندنا أعظم.

(The book) 'Basaair Al Darajaat' – Ibrahim Bin Hashim, from Al Barqy, from Ibn Sinan, or someone else, from Bishr, from Humran, from Ayn who said,

'I said to Abu Abdullah^{asws}, 'With you^{asws} is the Torah, and the Evangel, and the Psalms, and whatever is in **The Parchments of Ibrahim and Musa [87:19]?**' He^{asws} said: 'Yes'. I said, 'Surely this, it is the greatest knowledge'. He^{asws} said: 'O Humran! If it happens to be other than what has (already) happened, but what events occur at night and the day, its knowledge, in our^{asws} presence, is more magnificent'.¹⁰

8- ير، بصائر الدرجات الحسن بن علي بن النعمان عن أبيه علي بن النعمان عن بكر بن كريب قال: كنت عند أبي عبد الله ع فسمعتاه يقول أما والله إن عندنا ما لا يحتاج إلى الناس وإن الناس ليحتاجون إلينا إن عندنا الصحيفة سبعون ذراعاً بخط علي ع وإملاء رسول الله صلى الله عليه وآله وأولادها فيها من كل حلال وحرام إنكم لتأتوننا فتدخلون علينا فنعرف خياركم من شراركم.

(The book) 'Basaair Al Darajaat' – Al Hassan Bin Ali Bin Al Numan, from his father Ali Bin Al Numan, from Bakr Bin Karb who said,

'We were in the presence of Abu Abdullah^{asws} and we heard him^{asws} saying: 'But, by Allah^{azwj}! With us^{asws} is what we^{asws} cannot be needy to the people, and the people are needy to us^{asws}. With us^{asws} is a Parchment of seventy cubits in the handwriting of Ali^{asws} and dictated by Rasool-Allah^{saww}, may the Salawat of Allah^{azwj} be upon them^{asws} and their^{asws} children. In it is from every Permissible and Prohibition. You tend to come to us^{asws} and enter to see us^{asws}, and we^{asws} recognise your good ones from your evil ones'.¹¹

9- ير، بصائر الدرجات محمد بن الحسين عن ابن محبوب عن علي بن رباب عن أبي عبد الله ع أنه سئل عن الجامعة قال تلك صحيفة سبعون ذراعاً في عرض الأديم مثل فخذ الفالج فيها كل ما يحتاج الناس إليه ولا يس من فضية إلا هي فيها حتى أوش الحُدش.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al Husayn, from Ibn Mahboub, from Ali Bin Raib,

'From Abu Abdullah^{asws}, he^{asws} was asked about the (book) Al-Jamie. He^{asws} said: 'That is a parchment of seventy cubits in a width of a thigh of a huge camel. In it is all what the people could be needy to, and there isn't any judgment except and it is in it, to the extent of the compensation of a scratch'.¹²

10- ير، بصائر الدرجات أحمد بن محمد بن الحسين بن سعيد عن ابن أبي عمير عن محمد بن حمزان عن سليمان بن خالد قال سمعت أبا عبد الله ع يقول إن عندنا لصحيفة طولها سبعون ذراعاً إملاء رسول الله ص وخط علي ع بيده ما من حلال ولا حرام إلا وهو فيها حتى أوش الحُدش.

¹⁰ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 7

¹¹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 8

¹² Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 9

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Ibn Abu Umeyr, from Muhammad Bin Humran, from Suleyman bin Khalid who said,

'I heard Abu Abdullah^{asws} saying: 'With us is the Parchment, its length is of seventy cubits, dictated by Rasool-Allah^{saww} and written by Ali^{asws} by his^{asws} own hand. There is none from a Permissible nor a Prohibition except and it is in it, to the extent of the compensation of a scratch".¹³

11- ير، بصائر الدرجات أحمد بن محمد عن الأهوازي عن بعض رجاله عن أحمد بن عمر الحلبي عن أبي بصير قال قال أبو عبد الله ع يا با محمد إن عندنا الجامعة وما يدرهم الجامعة قال قلت جعلت فداك وما الجامعة

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Ahwazy, from one of his men, from Ahmad Bin Umar Al Halby, from Abu Baseer who said,

'Abu Abdullah^{asws} said: 'O Abu Muhammad! With us is (the book) 'Al-Jamie', and what will make them know what is Al-Jamie?' I said, 'May I be sacrificed for you^{asws}! And what is Al-Jamie?'

قال صحيفة طولها سبعون ذراعاً بذراع رسول الله ص أملاه من فلق فيه و خطه علي ع بيمنه فيها كل حلال و حرام و كل شيء يحتاج إليه الناس حتى الأرض في الحديث.

He^{asws} said: 'A Parchment, its length is of seventy cubits, by (a measurement of) cubits (forearm's length) of Rasool-Allah^{saww}. He^{saww} dictated it from the lips of his^{saww} mouth, and Ali^{asws} wrote it by his^{asws} right hand. In it is every Permissible and Prohibition, and all things the people could be needy to, to the extent of the compensation of a scratch".¹⁴

12- ير، بصائر الدرجات يعقوب بن يزيد عن ابن أبي عمير عن إبراهيم بن عبد الحميد و أبي المغراء عن حمران بن أعين عن أبي جعفر ع قال: أشار إلى بيت كبير و قال يا حمران إن في هذا البيت صحيفة طولها سبعون ذراعاً بخط علي ع و إملاء رسول الله ص لو ولينا الناس لحكمنا بما أنزل الله لم نعد ما في هذه الصحيفة.

(The book) 'Basaair Al Darajaat' – Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, and Abu Al Magra'a, from Humran Bin Ayn,

'From Abu Ja'far^{asws}, he (the narrator) said, 'He^{asws} gestured towards a large house and said: 'O Humran! In this house there is a Parchment, its length is of seventy cubits, in the handwriting of Ali^{asws} and dictated by Rasool-Allah^{saww}. If the people were to make us^{asws} as rulers, we^{asws} would judge with what Allah^{azwj} Revealed not returning to what is in this Parchment".¹⁵

13- ير، بصائر الدرجات ابن يزيد عن الوشاء عن ابن سينان عن أبي عبد الله ع قال سمعته يقول إن عندنا صحيفة طولها سبعون ذراعاً أملاه رسول الله ص و خطه علي ع يديه و إن فيها لجميع ما يحتاج إليه الناس حتى أرض الحديث.

(The book) 'Basaair Al Darajaat' – Ibn Yazeed, from Al Washa, from Ibn Sinan,

¹³ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 10

¹⁴ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 11

¹⁵ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 12

'From Abu Abdullah^{asws}, he (the narrator) said, 'I heard him^{asws} saying: 'With us^{asws} there is a Parchment, its length is of seventy cubits, dictated by Rasool-Allah^{saww} and written by the hand of Ali^{asws}, and in it is the entirety of what the people could be needy to, to the extent of the compensation of a scratch'.¹⁶

14 أحمد بن محمد بن الأهواربي عن فضالة عن القاسم بن بُريد عن محمد بن مسلم قال قال أبو جعفر ع إن عندنا صحيفة من كتب علي ع طولها سبعون ذراعاً فنحن نتبع ما فيها لا نعدوها

Ahmad Bin Muhammad, from Al Ahwazy, from Fazalat, from Al Qasim Bin Bureyd, from Muhammad Bin Muslim who said,

'Abu Ja'far^{asws} said: 'With us there is a Parchment from the Books of Ali^{asws}, its length is of seventy cubits. We^{asws} follow what is in it. We^{asws} do not return it'.

و سألته عن ميراث العلم ما بلغ أجماع هو من العلم أم فيه تفسير كل شيء من هذه الأمور التي تتكلم فيه الناس مثل الطلاق و الفرائض و سألته عن ميراث العلم ما بلغ أجماع هو من العلم أم فيه تفسير كل شيء من هذه الأمور التي تتكلم فيه الناس مثل الطلاق و الفرائض

And I asked him^{asws} about inheritance of the knowledge, 'What does it reach. Is it comprehensive of the knowledge or is there interpretation in it of all things from these matters regarding which the people are speaking, like the divorce, and the Obligations?'

فقال إن علياً ع كتب العلم كله القضاء و الفرائض فلو ظهر أمرنا لم يكن شيء إلا فيه سنة مضميها.

He^{asws} said: 'Ali^{asws} wrote down the knowledge, all of it, the judgments and the Obligations. If our^{asws} command appears, there will not happen to be anything except there would be a Sunnah regarding it, we^{asws} shall be accomplishing"¹⁷.

15- ير، بصائر الدرجات ابن يزيد عن محمد بن أبي عمير عن محمد بن حمران عن سليمان بن خالد قال سمعته يقول إن عندنا لصحيفة يقال لها الجامعة ما من حلال ولا حرام إلا وهو فيها حتى أُرش الحدش.

(The book) 'Basaair Al Darajaat' – Ibn Yazeed, from Muhammad Bin Abu Umeyr, from Muhammad Bin Humran, from Suleyman Bin Khalid who said,

'I heard him^{asws} saying: 'With us there is a Parchment called Al-Jamie. There is none from a Permissible nor a Prohibition except and it is in it, to the extent of the compensation of a scratch"¹⁸.

16- ير، بصائر الدرجات أحمد بن محمد بن علي بن الحكم عن علي بن أبي حمزة عن أبي بصير عن أبي جعفر قال: أخرج إلي أبو جعفر ع صحيفة فيها الحلال و الحرام و الفرائض فقلت ما هذه قال هذه إملاء رسول الله ص و خطه علي ع بيده

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Ali Bin Abu Hamza, from Abu Baseer,

¹⁶ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 13

¹⁷ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 14

¹⁸ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 15

'From Abu Ja'far^{asws}, he (the narrator) said, 'Abu Ja'far^{asws} brought out a Parchment to me wherein was the Permissible(s) and the Prohibitions and the Obligations. I said, 'What is this?' He^{asws} said: 'This is a dictation of Rasool-Allah^{saww} and handwritten (text) of Ali^{asws} by his^{asws} hand'.

قَالَ قُلْتُ فَمَا تَبْلَى قَالَ فَمَا يُبْلِيهَا قُلْتُ وَ مَا تُدْرُسُ قَالَ وَ مَا يَدْرُسُهَا قَالَ هِيَ الْجَامِعَةُ أَوْ مِنَ الْجَامِعَةِ.

He (the narrator) said, 'I said, 'Does it not decay?' He^{asws} said: 'It does not decay'. I said, 'And what do you^{asws} teach?' He^{asws} said: 'And whatever he^{asws} teaches, it is from Al-Jamie or from Al-Jamie"¹⁹.

17- ير يعقوب بن إسحاق الرّازي الحريّ عن أبي عمران الأرمي عن عبد الله بن الحكم عن منصور بن حازم و عبد الله بن أبي يعقوب قال قال أبو عبد الله ع إن عندنا صحيفة طولها سبعون ذراعاً فيها ما يحتاج إليه حتى إن فيها أرض الخدش.

Yaqoub Bin Is'haq Al Razy, from Abu Imran Al Armany, from Abdullah Bin Al Kaham, from Mansour Bin Zajim, and Abdullah Bin Abu Yafour who said,

'Abu Abdullah^{asws} said: 'With us^{asws} there is a Parchment, its length is of seventy cubits, wherein is whatever one can be needy to, to the extent of the compensation of a scratch"²⁰.

18- ير، بصائر الدرجات أحمد بن الحسن عن أبيه عن ابن بكير عن محمد بن عبد الملك قال: كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ ع نَحْوًا مِنْ سِتِّينَ رَجُلًا قَالَ فَسَمِعْتُهُ يَقُولُ عِنْدَنَا وَ اللَّهُ صَحِيفَةٌ طُولُهَا سَبْعُونَ ذِرَاعًا مَا خَلَقَ اللَّهُ مِنْ حَلَالٍ أَوْ حَرَامٍ إِلَّا وَ هُوَ فِيهَا حَتَّى إِنَّ فِيهَا أَرْضَ الْخَدَشِ.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Al Hassan, from his father, from Ibn Bukeyr, from Muhammad bin Abdul Malik who said,

'We were in the presence of Abu Abdullah, around seventy men, and we heard him^{asws} saying: 'By Allah^{azwj}! With us^{asws} there is a Parchment, its length is of seventy cubits. Allah^{azwj} has not Created any Permissible nor a Prohibition, except and it is in it, to the compensation of a scratch"²¹.

19- ير، بصائر الدرجات محمد بن الحسين عن محمد بن سينان عن عمارة بن مروان عن المنخل بن جميل عن جابر بن يزيد عن أبي جعفر ع قال قال أبو جعفر ع إن عندي لصحيفة فيها تسع عشرة صحيفة قد حباها رسول الله ص.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al Husayn, from Muhammad Bin Sinan, from Ammar bin Marwan, from Al Munakhal Bin Jameel, from Jabir Bin Yazeed,

'From Abu Ja'far^{asws}. Abu Ja'far^{asws} said: 'With me^{asws} there is a Parchment wherein are nineteen parchments. Rasool-Allah^{saww} had gifted it"²².

20- ير، بصائر الدرجات محمد بن عيسى عن صفوان عن عبد الله بن مسكان عن زرارَةَ قَالَ: دَخَلْتُ عَلَيْهِ وَ فِي يَدِهِ صَحِيفَةٌ فَعَطَّأَهَا مِنِّي بِطِبْلَسَانِهِ ثُمَّ أَخْرَجَهَا فَقَرَأَهَا عَلَيَّ إِنَّ مَا يُحَدِّثُ بِهَا الْمُرْسَلُونَ كَصَوْتِ السَّلْسِلَةِ أَوْ كَمُنَاجَاةِ الرَّجُلِ صَاحِبِهِ.

¹⁹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 16

²⁰ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 17

²¹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 18

²² Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 19

(The book) 'Basaair Al Darajaat' – Muhammad Bin Isa, from Safwan, from Abdullah Bin Muskan, from Zurara who said,

'I entered to see him^{asws} and in his^{asws} hand was a Parchment. He^{asws} covered it from me with his^{asws} pallium, then brought it out and read it out to me: 'What the Messengers^{as} had been narrated with like the sound of the chains, or like whispering of the man to his companion''²³.

21- ير، بصائر الدرجات مُحَمَّدُ بْنُ عَبْدِ الْحَمِيدِ عَنْ يَعْقُوبَ بْنِ يُونُسَ عَنْ مُعْتَبِرٍ قَالَ قَالَ: أَخْرَجَ إِلَيْنَا أَبُو عَبْدِ اللَّهِ عَ صَحِيفَةً عَتِيقَةً مِنْ صُحُفِ عَلِيٍّ عَ فَإِذَا فِيهَا مَا نَقُولُ إِذَا جَلَسْنَا لِنَتَشَهَّدَ.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Abdul Hameed, from Yaqoub Bin Yunus, from Motab who said,

'Abu Abdullah^{asws} brought out a Parchment to us, an ancient from the Parchments of Ali^{asws}, and therein was what we were saying. When we sat down, we witnessed it''²⁴.

22- ير، بصائر الدرجات إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ يَحْيَى بْنِ أَبِي عِمْرَانَ عَنْ يُونُسَ عَنْ حَمَّادِ بْنِ عُمَانَ عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ سَمِعْتُهُ يَقُولُ وَ ذَكَرَ ابْنُ شُبْرَمَةَ فَقَالَ أَبُو عَبْدِ اللَّهِ عَ أَيْنَ هُوَ مِنَ الْجَامِعَةِ إِيمَلَاءِ رَسُولِ اللَّهِ صَ وَ حَطَّ عَلِيٌّ عَ فِيهَا الْحَالُ وَ الْحُرَامُ حَتَّى أُرْشَ الْحَدِيثُ.

(The book) 'Basaair Al Darajaat' – Ibrahim Bin Hasim, from Yahya Bin Abu Imran, from Yunus, from Hammad Bni Usman, from Amro Bin Abu Al Miqdam, from Abu Baseer,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I heard him^{asws} saying, and Ibn Shubrama (the judge) was mentioned, so Abu Abdullah^{asws} said: 'Where is it from Al-Jamie? Rasool-Allah^{saww} dictated it and Ali^{asws} wrote it. In it are the Permissible(s) and the Prohibitions to the extent of the compensation of a scratch''²⁵.

23- ير، بصائر الدرجات عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ الْوَلِيدِ أَوْ عَمَّنْ رَوَاهُ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ مَنْصُورِ بْنِ حَازِمٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَ يَقُولُ إِنَّ عِنْدَنَا صَحِيفَةً فِيهَا مَا يُجْتَنَبُ إِلَيْهِ حَتَّى إِنَّ فِيهَا أُرْشَ الْحَدِيثِ.

(The book) 'Basaair Al Darajaat' – Abdullah Bin Muhammad Bin Al Waleed, or from the one who reported it, from Muhammad Bin Al Waleed, from Yunus Bin Yaqoub, from Mansour Bin Hazim who said,

'I heard Abu Abdullah^{asws} saying: 'With us^{asws} there is a Parchment wherein is whatever one could be needy to, to the extent that therein is the compensation of a scratch''²⁶.

24- ير، بصائر الدرجات عَلِيُّ بْنُ إِسْمَاعِيلَ عَنْ عَلِيِّ بْنِ التُّعْمَانِ عَنْ سُؤَيْدٍ عَنْ أَبِي أَيُّوبَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ عَ قَالَ: كُنْتُ عِنْدَهُ فَدَعَا بِالْجَامِعَةِ فَتَنَطَّرَ فِيهَا جَعْفَرٌ فَإِذَا هُوَ فِيهَا الْمَرْأَةُ تَمُوتُ وَ تَنْزُكُ زَوْجَهَا لَيْسَ لَهَا وَارْتٌ عَيْرُهُ قَالَ فَلَهُ الْمَالُ كُلُّهُ.

(The book) 'Basaair Al Darajaat' – Ali Bin Ismail, from Ali Bin Al Numan, from Suweyd, from Abu Ayoub, from Abu Baseer,

²³ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 20

²⁴ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 21

²⁵ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 22

²⁶ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 23

'From Abu Ja'far^{asws} having said: 'I was in his^{asws} presence and he^{asws} called for Al-Jamie. Ja'far^{asws} looked into it, and there in it was, the woman who had died and left her husband, there wasn't any her for her apart from him. He^{asws} said: 'For him is the wealth, all of it'.²⁷

25- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ أَبَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ إِنَّ فِي أَلْبَيْتِ صَحِيفَةً طُولُهَا سَبْعُونَ ذِرَاعاً مَا خَلَقَ اللَّهُ مِنْ حَلَالٍ وَ لَا حَرَامٍ إِلَّا وَ [هُوَ] فِيهَا حَتَّى أُرْشَ الْحَدِيثُ.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al Husayn, from Ja'far Bin Bashir, from Aban, from Abdul Rahman Bin Abu Abdullah,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I heard him^{asws} saying: 'In the house there is a Parchment, its length is of seventy cubits. Allah^{azwj} has not Created any Permissible nor a Prohibition except and it is in it, to the extent of the compensation of a scratch'.²⁸

26- ير، بصائر الدرجات ابْنُ مَعْرُوفٍ عَنِ الْقَاسِمِ بْنِ عُرْوَةَ وَ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنِ الْقَاسِمِ بْنِ عُرْوَةَ عَنْ أَبِي الْعَبَّاسِ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: وَ اللَّهُ إِنَّ عِنْدَنَا لَصَحِيفَةً طُولُهَا سَبْعُونَ ذِرَاعاً فِيهَا جَمِيعُ مَا يَحْتَاجُ إِلَيْهِ النَّاسُ حَتَّى أُرْشَ الْحَدِيثُ إِمْلَاءً رَسُولِ اللَّهِ ص وَ كَتَبَهَا عَلَيَّ يَدِي صَلَوَاتُ اللَّهِ عَلَيْهِ.

(The book) 'Basaair Al Darajaat' – Ibn Mahboub, from Al Qasim Bin Urwa, and Abdullah Bin Ja'far, from Muhammad Bin Isa, from Al Qasim Bin Urwa, from Abu Al Abbas,

'From Abu Abdullah^{asws} having said: 'By Allah^{azwj}! With us^{asws} there is a Parchment, its length is of seventy cubits wherein is the entirety of what the people could be needy to, to the extent of the compensation of a scratch, dictated by Rasool-Allah^{saww} and Ali^{asws} wrote it by his^{asws} hand, may the Salawat of Allah^{azwj} be upon him^{asws},²⁹

27- خنص، الإختصاص ير، بصائر الدرجات أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنِ الْحَسَنِ بْنِ رَاشِدٍ قَالَ سَمِعْتُ أَبَا إِبْرَاهِيمَ ع يَقُولُ إِنَّ اللَّهَ أَوْحَى إِلَى مُحَمَّدٍ أَنَّهُ قَدْ فَنِيَتْ أَبَائُكَ وَ ذَهَبَتْ دُنْيَاكَ وَ احْتَجَّتْ إِلَى لِقَاءِ رَبِّكَ

(The books) 'Al Ikhtisaas' (and) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Qasim Bin Yahya, from Al Hassan Bin Rashid who said,

'I heard Abu Ibrahim (7th Imam^{asws}) saying: 'Allah^{azwj} Revealed to Muhammad^{saww}: "Your^{saww} days have perished, and your^{saww} world is gone, and you^{saww} are required to meet your^{saww} Lord^{azwj}!"

فَرَفَعَ النَّبِيُّ ص يَدَهُ إِلَى السَّمَاءِ بَاسِطاً وَ قَالَ اللَّهُمَّ عِدَّتَكَ الَّتِي وَعَدْتَنِي إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ

The Prophet^{saww} raised his^{saww} hand extending towards the sky and said: 'O Allah^{azwj}! With You^{azwj} is that which You^{azwj} Promised me^{saww}. You^{azwj} do not break the promised'.

²⁷ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 24

²⁸ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 25

²⁹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 26

فَأَوْحَى اللَّهُ إِلَيْهِ أَنْ ائْتِ أَحَدًا أَنْتَ وَمَنْ تَتَّبِعِي بِهِ فَأَعَادَ الدُّعَاءَ فَأَوْحَى اللَّهُ إِلَيْهِ امْضِي أَنْتَ وَابْنُ عَمِّكَ حَتَّى تَأْتِي أَحَدًا ثُمَّ اصْعَدِي عَلَى ظَهْرِهِ
فَأَجْعَلِ الْقِبْلَةَ فِي ظَهْرِكَ ثُمَّ ادْعِي وَخَشِي الْجَبَلَ يُجِيبُكَ فَإِذَا أَجَابَتْكَ

Allah^{azwj} Revealed to him^{saww}: "If you^{saww} were to come to (Mount) Ohad with one whom you^{saww} trust with!" So, he^{saww} repeated the supplication. Allah^{azwj} Revealed to him^{saww}: "Go! You^{saww} and son^{asws} of your^{saww} uncle^{as}, until you^{asws} come to Ohad, then climb upon his^{asws} back and make the Qiblah to be in your^{saww} back, then call the animals of the mountain, you^{saww} will be answered.

فَاعْمِدِي إِلَى جَفْرَةٍ مِنْهُمْ أَنْثَى وَهِيَ تُدْعَى الْجَفْرَةَ حِينَ نَاهَدَ قَرْنَاهَا الطَّلُوعَ وَ تَشْخُبُ أَوْدَاجَهَا دَمًا وَ هِيَ الَّتِي لَكَ فَمَرِ ابْنَ عَمِّكَ لِيَتِمَّ إِلَيْهَا
فَيَذْبَحَهَا وَ يَسْلُخُهَا مِنْ قِبَلِ الرَّقَبَةِ وَ يَقْلِبُ دَاخِلَهَا فَتَجِدُهَا مَدْبُوعًا

Then deliberate to a young female sheep from them, and it is called Al-Jafra when its horns emerge, and its neck veins are swelled with blood, and it is which is for you^{saww}. Instruct the son^{asws} of your^{saww} uncle^{as} to stand to it and slaughter it, and skin it from the direction of the neck, and overturn its interior, and you^{saww} will find it tanned.

وَ سَأَنْزِلُ عَلَيْكَ الرُّوحَ وَ جِبْرِيْلَ مَعَهُ دَوَاةٌ وَ قَلَمٌ وَ مِدَادٌ لَيْسَ هُوَ مِنْ مِدَادِ الْأَرْضِ يَبْقَى الْمِدَادُ وَ يَبْقَى الْجِلْدُ لَا تَأْكُلُهُ الْأَرْضُ وَ لَا يُبْلِيهِ التُّرَابُ
لَا يَزْدَادُ كَلِّمَا يُنْشَرُ إِلَّا جِدَّةٌ غَيْرَ أَنَّهُ يَكُونُ مَحْفُوظًا مَسْتُورًا

And I^{azwj} shall Send to you^{saww} the (Holy) Spirit and Jibraeel^{as}, and with him^{as} would be ink and a pen, and the ink isn't from the inks of the earth. The ink would remain and the skin would remain. The earth will not consume it nor will the soil decay it. It will only increase in freshness every time apart from that it would be preserved, veiled.

فِيَأْتِي وَحِي يُعْلِمُ بِمَا كَانَ وَ مَا يَكُونُ إِلَيْكَ وَ تُمْلِيهِ عَلَى ابْنِ عَمِّكَ وَ لِيَكْتُبَ وَ يَمُدُّ مِنْ تِلْكَ الدَّوَاةِ

Then Revelation would come letting you^{saww} know with whatever has happened and whatever will be happening, and you^{saww} should dictate it to the son^{asws} of your^{saww} uncle^{as} and let him^{asws} write, and ink it with that ink!"

فَمَضَى ص حَتَّى انْتَهَى إِلَى الْجَبَلِ فَفَعَلَ مَا أَمَرَهُ فَصَادَفَ مَا وَصَفَ لَهُ رَأَيْتُهُ فَلَمَّا ابْتَدَأَ فِي سَلْخِ الْجَفْرَةِ نَزَلَ جِبْرِيْلُ وَ الرُّوحُ الْأَمِينُ وَ عِدَّةٌ مِنَ
الْمَلَائِكَةِ لَا يُحْصِي عَدَدَهُمْ إِلَّا اللَّهُ وَ مَنْ حَضَرَ ذَلِكَ الْمَجْلِسَ

So, he^{saww} went until he^{saww} ended up to the mountain and did what he^{saww} had been Commanded to, concurring with what his^{saww} Lord^{azwj} had Described to him^{saww}. When he^{saww} in the skin of the sheep, Jibraeel^{as} and the Trustworthy Angel descended, and a number of the Angels whose number cannot be accounted except by Allah^{azwj}, and the ones who were present at that gathering.

ثُمَّ وَضَعَ عَلَيَّ ع الْجِلْدَ بَيْنَ يَدَيْهِ وَ جَاءَتْهُ الدَّوَاةُ وَ الْمِدَادُ أَحْضَرَ كَهَيْئَةِ الْبَيْضِ وَ أَشَدَّ خُضْرَةً وَ أَنْوَرَ ثُمَّ نَزَلَ الْوَحْيُ عَلَى مُحَمَّدٍ ص فَجَعَلَ يَمْلِي
عَلَيَّ عَلِيٌّ ع وَ يَكْتُبُ عَلَيَّ ع أَنَّهُ يَصِفُ كُلَّ زَمَانٍ وَ مَا فِيهِ وَ يُخْبِرُهُ بِالظُّهْرِ وَ الْبَطْنِ وَ خَبْرَهُ بِكُلِّ مَا كَانَ وَ مَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ

Then Ali^{asws} placed the skin in front of him^{asws} and the ink came to him^{asws}, and the ink was green like the appearance of the vegetables, and radiant. Then the Revelation descended

unto Muhammad^{saww}, and he^{saww} went on to dictate to Ali^{asws}, and Ali^{asws} wrote. He^{saww} described every ear and whatever would be in it, and informed him^{asws} with the apparent and the esoteric, and informed him^{asws} all what had happened and what would be happening up to the Day of Qiyamah.

وَفَسَّرَ لَهُ أَشْيَاءَ لَا يَعْلَمُ تَأْوِيلَهَا إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ فَأَخْبَرَهُ بِالْكَائِنِينَ مِنْ أَوْلِيَاءِ اللَّهِ مِنْ ذُرِّيَّتِهِ أَبَدًا إِلَى يَوْمِ الْقِيَامَةِ وَ أَخْبَرَهُ بِكُلِّ عَدُوٍّ يَكُونُ لَهُمْ فِي كُلِّ زَمَانٍ مِنَ الْأَزْمَنَةِ حَتَّىٰ فَهِمَ ذَلِكَ كُلَّهُ وَ كَتَبَهُ

And he^{saww} interpreted to him^{asws} the things **none knows its interpretation except Allah, and those who are firmly rooted in knowledge [3:7]**. He^{saww} informed him^{asws} with the two happenings (past and future), from the Guardians^{asws} of Allah^{azwj} from his^{asws} offspring for ever up to the Day of Qiyamah, and informed him^{asws} with every enemy who will happen to be for them^{asws} during every era from the eras, until he^{asws} understood all of that and wrote it.

ثُمَّ أَخْبَرَهُ بِأَمْرِ مَا يَخْدُثُ عَلَيْهِ مِنْ بَعْدِهِ فَسَأَلَهُ عَنْهَا فَقَالَ الصَّبْرُ الصَّبْرُ وَ أَوْصَىٰ إِلَى الْأَوْلِيَاءِ بِالصَّبْرِ وَ أَوْصَىٰ إِلَىٰ أَشْيَاعِهِمْ بِالصَّبْرِ وَ التَّسْلِيمِ حَتَّىٰ يَخْرُجَ الْفَرْجُ وَ أَخْبَرَهُ بِأَشْرَاطِ أَوَانِهِ وَ أَشْرَاطِ وُلْدِهِ وَ عَلَامَاتٍ تَكُونُ فِي مُلْكِ بَيْتِ هَاشِمٍ

Then he^{saww} informed him^{asws} with the matters of what would be occurring upon him^{asws} from after him^{saww}. So, he^{asws} asked him^{saww} about these, he^{saww} said: ‘The patience! The patience, and bequeath to the Guardians^{asws} with the patience, and bequeath to their Shias with the patience, and their lineages until the relief emerges, and he^{saww} informed him^{asws} with the portents of his^{asws} times, and portents of his^{asws} sons^{asws}, and sign which will take place in the kingdom of the Clan of Hashim^{as}.

فَمِنْ هَذَا الْكِتَابِ اسْتُخْرِجَتْ أَحَادِيثُ الْمَلَاحِمِ كُلُّهَا وَ صَارَ الْوَصِيُّ إِذَا أَقْضَىٰ إِلَيْهِ الْأَمْرُ تَكَلَّمَ بِالْعَجَبِ.

Thus, from this book are extracted the Ahadeeth of the epic events, all of them, and the successor^{asws}, when the Command is Given to him^{asws}, became speaking with the wonders”³⁰.

28- قب، المناقب لابن شهر آشوب صفوان بن يحيى عن بعض رجاله عن الصادق ع قال: و الله لقد أُعْطِينَا عِلْمَ الْأَوَّلِينَ وَ الْآخِرِينَ فَقَالَ لَهُ رَجُلٌ مِنْ أَصْحَابِهِ جُعِلْتُ فِدَاكَ أَعِنْدَكُمْ عِلْمُ الْغَيْبِ

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Safwan Bin Yahya, from one of his men,

‘From Al-Sadiq^{asws} having said: ‘By Allah^{azwj}! We^{asws} have been Given knowledge of the former ones and the latter ones’. A man from his^{asws} companions said to him^{asws}, ‘May I be sacrificed for you^{asws}! Is there with you (Imams^{asws}) knowledge of the hidden matters (Ghayb)?’

فَقَالَ لَهُ وَيْحَكَ إِنِّي لِأَعْلَمُ مَا فِي أَصْلَابِ الرِّجَالِ وَ أَرْحَامِ النِّسَاءِ وَيْحَكُمْ وَسَعُوا صُدُورَكُمْ وَ لَتُبْصِرَ أَعْيُنُكُمْ وَ لَنُتَعِ فُلُوبُكُمْ فَتَحْنُ حُجَّةَ اللَّهِ تَعَالَىٰ فِي خَلْقِهِ وَ لَنْ يَسَعَ ذَلِكَ إِلَّا صَدْرُ كُلِّ مُؤْمِنٍ قَوِيٍّ قُوَّتُهُ كَقُوَّةِ جِبَالِ تِهَامَةَ إِلَّا بِإِذْنِ اللَّهِ

³⁰ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 27

He^{asws} said to him: ‘Woe be to you! I^{asws} am more knowing of what is in the ribs (Sulb) of the men and the wombs of the women. Woe be unto you all! Expand your chests in order for your eyes to see and awaken your hearts. We^{asws} are the Divine Authorities of Allah^{azwj} the Exalted among His^{azwj} creatures, and that will never be capacious except the chest of every strong Momin, his strength being like the strength of mount Tahama, except by Permission of Allah^{azwj}.

وَ اللَّهُ لَوْ أَرَدْتُ أَنْ أُحْصِيَ لَكُمْ كُلَّ حَصَاةٍ عَلَيْهَا لِأَخْبَرْتُكُمْ وَ مَا مِنْ يَوْمٍ وَ لَيْلَةٍ إِلَّا وَ الْحُصَى تَلِدُ إِيْلَادًا كَمَا يَلِدُ هَذَا الْخَلْقُ وَ اللَّهُ لَتَسْبِغُضُونَ بَعْدِي حَتَّى يَأْكُلَ بَعْضُكُمْ بَعْضًا.

By Allah^{azwj}! If I^{asws} want to count for you all every pebble upon it, I would inform you, and there is none from a day and night except and the pebble tends to beget just as these people beget. By Allah^{azwj}! You will be hating each other after me^{asws} to the extent that you will consume/destroy each other”.³¹

29- قب، المناقب لابن شهر آشوب بُكَيْرُ بْنُ أَعْيَنَ قَالَ: فُيْضُ أَبُو عَبْدِ اللَّهِ عَ عَلَى ذِرَاعِ نَفْسِهِ وَ قَالَ يَا بُكَيْرُ هَذَا وَ اللَّهُ جِلْدُ رَسُولِ اللَّهِ وَ هَذِهِ وَ اللَّهُ عُرْوَةُ رَسُولِ اللَّهِ وَ هَذَا وَ اللَّهُ لَحْمُهُ وَ هَذَا عَظْمُهُ

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Bukeyr Bin Ayn said,

‘Abu Abdullah^{asws} grabbed upon his^{asws} own upper arm and said: ‘O Bukeyr! By Allah^{azwj}, this is skin of Rasool-Allah^{saww}, and by Allah^{azwj} these are veins of Rasool-Allah^{saww}, and by Allah^{azwj} this is his^{saww} flesh, and these are his^{saww} bones.

وَ اللَّهُ إِنِّي لَأَعْلَمُ مَا فِي السَّمَاوَاتِ وَ أَعْلَمُ مَا فِي الْأَرْضِ وَ أَعْلَمُ مَا فِي الدُّنْيَا وَ أَعْلَمُ مَا فِي الْآخِرَةِ فَرَأَى تَغْيِيرَ جَمَاعَةٍ فَقَالَ يَا بُكَيْرُ إِنِّي لَأَعْلَمُ ذَلِكَ مِنْ كِتَابِ اللَّهِ تَعَالَى إِذْ يَقُولُ وَ نَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ.

By Allah^{azwj}! I^{asws} am more knowing of what is in the skies, and more knowing of what is in the earth, and more knowing of what is in the world, and more knowing of what is in the Hereafter’. Then he^{asws} saw changes (surprise) of the group, so he^{asws} said: ‘O Bukeyr! I^{asws} know that from the Book of Allah^{azwj} the Exalted when He^{azwj} Said: **And We Revealed the Book unto you as a clarification of all things, [16:89]**’.³²

30- ختص، الإختصاص حمزة بن يعلى عن أحمد بن النضر عن عمرو بن شمر عن جابر عن أبي جعفر ع قال: قال يا جابر إننا لو كنا نحدثكم برأينا و هوأنا لكنا من الهالكين و لكننا نحدثكم بأحاديث نكتننهما عن رسول الله ص كما يكتنن هؤلاء ذهابهم و ورقهم.

(The book) ‘Al Ikhtisaas’ – Hamza Bin Ya’la, from Ahmad Bin Al Nazar, from Amro Bin Shimr, from Jabir,

‘From Abu Ja’far^{asws} having said: ‘O Jabir! If we^{asws} had been narrating to you all with our^{asws} opinions and our^{asws} whims, we^{asws} would be from the destroyed ones, but we^{asws} narrated

³¹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 28

³² Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 29

to you with Ahadeeth we^{asws} have treasured from Rasool-Allah^{saww}, and as they (people) are hoarding their gold and their silver”³³.

31- حَتَص، الإختصاص ابْنُ عَيْسَى عَنِ الْأَهْوَاذِيِّ عَنِ فَضَالَةَ عَنِ ابْنِ دَرَّاجٍ عَنِ الْفَضِيلِ عَنِ أَبِي جَعْفَرٍ عَ أَنَّهُ قَالَ: إِنَّا عَلَى بَيْتِهِ مِنْ رَبَّنَا بَيْتَهَا لِتَبِيٍّ فَبَيْتَهَا بَيْتُهُ ص لَنَا وَ لَوْ لَا ذَلِكَ لَكُنَّا كَهؤلاءِ النَّاسِ.

(The book) ‘Al Ikhtisaas’ – Ibn Isa, from Al Ahwazy, from Fazala, from Ibn Darraj, from Al Fuzeyl,

‘From Abu Ja’far^{asws} having said: ‘We are upon an explanation from our^{asws} Lord^{azwj}. He^{azwj} Explained it to His^{azwj} Prophet^{saww}. His^{azwj} Prophet^{saww} explained it to us^{asws}, and had it not been that, we^{asws} would be like these (ordinary) people”³⁴.

32- حَتَص، الإختصاص ابْنُ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ مُرَازِمٍ عَنِ أَبِي عَبْدِ اللَّهِ عَ قَالَ: عَلَّمَ رَسُولُ اللَّهِ ص عَلِيًّا أَلْفَ بَابٍ يَفْتَحُ كُلُّ بَابٍ أَلْفَ بَابٍ.

(The book) ‘Al Ikhtisaas’ – Ibn Yazeed, from Ibn Abu Umeyr, from Murazim,

‘From Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} taught Ali^{asws} a thousand doors, each door opened a thousand doors”³⁵.

33- ير، بصائر الدرجات ابْنُ عَيْسَى عَنِ الْأَهْوَاذِيِّ عَنِ بَعْضِ أَصْحَابِهِ عَنِ أَحْمَدَ بْنِ عُمَرَ الْخَلِّيِّ عَنِ أَبِي بَصِيرٍ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ عَ فَقُلْتُ لَهُ إِنَّ الشَّيْعَةَ يَتَحَدَّثُونَ أَنَّ رَسُولَ اللَّهِ ص عَلَّمَ عَلِيًّا بَاباً يَفْتَحُ مِنْهُ أَلْفُ بَابٍ

(The book) ‘Basaair Al Darajaat’ – Ibn Isa, from Al Ahwazy, from one of his companions, from Ahmad Bin Umar Al Halby, from Abu Baseer who said,

‘I entered to see Abu Abdullah^{asws}. I said to him^{asws}, ‘The Shias are narrating that Rasool-Allah^{saww} taught Ali^{asws} a door, a thousand doors opened from it’.

فَقَالَ أَبُو عَبْدِ اللَّهِ عَ يَا أَبَا مُحَمَّدٍ عَلَّمَ وَ اللَّهُ رَسُولُ اللَّهِ ص عَلِيًّا أَلْفَ بَابٍ يَفْتَحُ لَهُ مِنْ كُلِّ بَابٍ أَلْفُ بَابٍ فَقُلْتُ لَهُ هَذَا وَ اللَّهُ الْعَلَمُ قَالَ إِنَّهُ لَعَلِمٌ وَ لَيْسَ بِذَاكَ.

Abu Abdullah^{asws} said: ‘O Abu Muhammad! By Allah^{azwj} Rasool-Allah^{saww} taught a thousand doors, there opened up for him^{asws} a thousand doors from each door’. I said, to him^{asws}, ‘This, by Allah^{azwj}, is the knowledge!’ He^{asws} said: ‘It is knowledge, and it isn’t that”³⁶.

34- حَتَص، الإختصاص ابْنُ عَيْسَى عَنِ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنِ الْحَجَّالِ عَنِ ثَعْلَبَةَ عَنِ عَبْدِ اللَّهِ بْنِ هِلَالٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَ عَلَّمَ رَسُولُ اللَّهِ ص عَلِيًّا أَلْفَ بَابٍ يَفْتَحُ مِنْهُ أَلْفُ بَابٍ.

(The book) ‘Al Ikhtisaas’ – Ibn Isa, from Muhammad Bin Abdul Jabbar, from Al Hajjal, from Sa’alba, from Abdullah Bin Hilal who said,

³³ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 30

³⁴ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 31

³⁵ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 32

³⁶ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 33

'Abu Abdullah^{asws} said: 'Rasool-Allah^{saww} taught Ali^{asws} a door, a thousand doors opened from it'.³⁷

35- ختص، الإختصاص ابنُ عيسى وَ أَحْمَدُ بْنُ الْحَسَنِ بْنِ فَضَّالٍ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنِ أَبِي عَبْدِ اللَّهِ عِ مِثْلَهُ.

(The book) 'Al Ikhtisaas' – Ibn Isa and Ahmad Bin Al Hassan Bin Fazzal, from Ibn Fazzal, from Ibn Bukeyr,

'From Abu Abdullah^{asws} – similar to it'.³⁸

36- ختص، الإختصاص ابنُ يزيدَ وَ ابنُ هاشمٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنِ الثَّمَالِيِّ عَنِ أَبِي جَعْفَرٍ ع قَالَ قَالَ عَلِيُّ ع لَقَدْ عَلَّمَنِي رَسُولُ اللَّهِ ص أَلْفَ بَابٍ يَفْتَحُ كُلُّ بَابٍ أَلْفَ بَابٍ.

(The book) 'Al Ikhtisaas' – Ibn Yazeed, and Ibn Hashim, from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Al Sumali,

'From Abu Ja'far^{asws} having said: 'Ali^{asws} said: 'Rasool-Allah^{saww} has taught me^{asws} a thousand doors, each door opened a thousand doors'.³⁹

37- ختص، الإختصاص اليُفَيْطِيُّ وَ إِبْرَاهِيمُ بْنُ إِسْحَاقَ عَنِ عَبْدِ اللَّهِ بْنِ حَمَّادِ الْأَنْصَارِيِّ عَنِ صَبَّاحِ الْمُزَنِيِّ عَنِ الْحَارِثِ بْنِ حَصْبِرَةَ عَنِ ابْنِ نُبَاتَةَ عَنِ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: قَالَ إِنَّ رَسُولَ اللَّهِ ص عَلَّمَنِي أَلْفَ بَابٍ مِنَ الْحَلَالِ وَ الْحَرَامِ بِمَا كَانَ وَ بِمَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ كُلُّ بَابٍ مِنْهَا يَفْتَحُ أَلْفَ بَابٍ فَذَلِكَ أَلْفُ أَلْفِ بَابٍ حَتَّى عَلِمْتُ عِلْمَ الْمَنَائَا وَ الْبَلَايَا وَ فَصَّلَ الْخِطَابِ.

(The book) 'Al Ikhtisaas' – Al Yaqteeny and Ibrahim Bin Is'haq, from Abdullah Bin Hammad Al Ansary, from Sabbah Al Muzny, from Al Haris Bin Haseyra, from Ibn Nubata,

'From Amir Al-Momineen^{asws} having said: 'Rasool-Allah^{saww} taught me^{asws} a thousand doors from the Permissible(s) and the Prohibitions, from what had happened and from what is to happen up to the Day of Qiyamah. Each door from it opened a thousand doors. So that is a thousand (over) thousand doors, to the extent that he^{saww} taught knowledge of the deaths and the afflictions, and the decisive address'.⁴⁰

38- ختص، الإختصاص ابنُ عيسى وَ ابنُ عَبْدِ الْجَبَّارِ عَنِ ابْنِ بَرِيْعٍ عَنِ مَنْصُورِ بْنِ يُونُسَ عَنِ الثَّمَالِيِّ عَنِ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: عَلَّمَ رَسُولُ اللَّهِ ص عَلِيًّا أَلْفَ حَرْفٍ يَفْتَحُ أَلْفَ حَرْفٍ وَ الْأَلْفُ حَرْفٍ مِنْهَا يَفْتَحُ أَلْفَ حَرْفٍ.

(The book) 'Al Ikhtisaas' – Ibn Isa and Ibn Abdul Jabbar, from Ibn Bazie, from Mansour Bin Yunus, from Al Sumali,

'From Ali^{asws} Bin Al-Husayn^{asws} having said: 'Rasool-Allah^{saww} taught Ali^{asws} a thousand letters. The thousand letters opened a thousand letters, and a thousand letters from these opened a thousand letters'.⁴¹

³⁷ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 34

³⁸ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 35

³⁹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 36

⁴⁰ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 37

⁴¹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 38

39- ختص، الإختصاص ابنُ عيسى وَ ابْنُ هاشِمٍ عَنْ عَثْمَانَ بْنِ عِيسَى عَنِ ابْنِ بُكَيْرٍ عَنِ ابْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: عَلَّمَ رَسُولُ اللَّهِ ص عَلِيًّا ع حَرْفًا يَفْتَحُ أَلْفَ حَرْفٍ مِنْهَا يَفْتَحُ أَلْفَ حَرْفٍ.

(The book) 'Al Ikhtisaas' – Ibn Isa and Ibn Hashim, from usman Bin Isa, from Ibn Bukeyr, from Ibn Abu Abdullah,

'From Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} taught Ali^{asws} a letter, opening up a thousand letters, each letter from these opened a thousand letters''⁴²

40- ختص، الإختصاص ابنُ عيسى وَ ابْنُ أَبِي الْخَطَّابِ وَ ابْنُ عَبْدِ الْجُبَّارِ جَمِيعاً عَنِ ابْنِ بَرِيْعٍ عَنْ مَنْصُورِ بْنِ يُوسُفَ عَنِ الشُّمَائِرِيِّ عَنِ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: عَلَّمَ رَسُولُ اللَّهِ ص عَلِيًّا كَلِمَةً يَفْتَحُ أَلْفَ كَلِمَةٍ وَ الْأَلْفُ كَلِمَةً يَفْتَحُ كُلُّ كَلِمَةٍ أَلْفَ كَلِمَةٍ.

(The book) 'Al Ikhtisaas' – Ibn Isa, and Ibn Abu Al Khattab, and Ibn Abdul Jabbar, altogether from Ibn Bazie, from Mansour Bin Yunus, from Al Sumaly,

'From Ali^{asws} Bin Al-Husayn^{asws} having said: 'Rasool-Allah^{saww} taught Ali^{asws} a phrase, it opened up a thousand phrases, and each phrase of the thousand phrases opened a thousand phrases''⁴³

41- ختص، الإختصاص الْحُجَّالُ عَنِ اللَّؤْلُؤِيِّ عَنِ مُحَمَّدِ بْنِ سِنَانَ عَنِ إِسْمَاعِيلِ بْنِ جَابِرٍ وَ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو عَنْ عَبْدِ الْحَمِيدِ بْنِ أَبِي الدَّيْلَمِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَوْصَى رَسُولُ اللَّهِ ص إِلَى عَلِيِّ ع بِأَلْفِ كَلِمَةٍ يَفْتَحُ كُلُّ كَلِمَةٍ أَلْفَ كَلِمَةٍ.

(The book) 'Al Ikhtisaas' – Al Hajjal, from Al Lului, from Muhammad Bin Sinan, from Ismail Bin Jabir and Abdul Kareem Bin Amro, from Abdul Hameed Bin Abu Al Daylam,

'From Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} bequeathed to Ali^{asws} with a thousand phrases, each phrase opened a thousand phrases''⁴⁴

42- ختص، الإختصاص ابنُ عيسى وَ الْحَسَنُ بْنُ عَلِيٍّ بْنِ التُّعْمَانِ عَنِ عَلِيِّ بْنِ التُّعْمَانِ عَنِ ابْنِ مُسْنَكَانَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ سَمِعْتُهُ يَقُولُ إِنَّ رَسُولَ اللَّهِ ص أَنَالَ فِي النَّاسِ وَ أَنَالَ وَ أَنَالَ وَ إِنَّا أَهْلُ بَيْتٍ عِنْدَنَا مَعَاقِلُ الْعِلْمِ وَ أَبْوَابُ الْحُكْمِ وَ ضِيَاءُ الْأَمْرِ.

(The book) 'Al Ikhtisaas' – Ibn Isa and Al Hassan Bin Ali Bin Al Numan, from Ali Bin Al Numan, from Ibn Muskan, from Muhammad Bin Muslim,

'From Abu Ja'far^{asws}, he (the narrator) said, 'I heard him^{asws} saying: 'Rasool-Allah^{saww} gave among the people, and he^{saww} gave, and gave, and we^{asws}, People^{asws} of the Household, with us^{asws} is the fortress of knowledge and the doors of wisdom and the illumination of the matter''⁴⁵

43- ختص، الإختصاص ابْنُ زَيْدٍ وَ الْيَفْطِيئِيُّ عَنِ زِيَادِ الْقُنْدِيِّ عَنِ هِشَامِ بْنِ سَالِمٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع عِنْدَ الْعَامَّةِ مِنْ أَحَادِيثِ رَسُولِ اللَّهِ ص شَيْءٌ يَصِحُّ فَقَالَ نَعَمْ إِنَّ رَسُولَ اللَّهِ ص أَنَالَ النَّاسَ وَ أَنَالَ وَ أَنَالَ وَ عِنْدَنَا مَعَاقِلُ الْعِلْمِ وَ فَصْلُ مَا بَيْنَ النَّاسِ.

(The book) 'Al Ikhtisaas' – Ibn Yazeed and Al Yaqteeny, from Ziyad Al Qindy, from Hisham Bin Salim who said,

⁴² Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 39

⁴³ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 40

⁴⁴ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 41

⁴⁵ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 42

'I said to Abu Abdullah^{asws}, 'With the general Muslims there are Ahadeeth of Rasool-Allah^{saww}, something correct'. He^{saww} said: 'Yes. Rasool-Allah^{saww} gave (among) the people, and gave, and gave, and with us^{asws} is the fortress of knowledge, and decisive detail of what is between the people''.⁴⁶

44- ختص، الإختصاص ابنُ عيسى وَ ابْنُ عَبْدِ الْجَبَّارِ عَنِ الْحَجَّالِ عَنِ عَلِيِّ بْنِ حَمَّادٍ عَنِ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ رَسُولَ اللَّهِ ص قَدْ أَنْالَ فِي النَّاسِ وَ أَنْالَ وَ أَنْالَ يُشِيرُ كَذَا وَ كَذَا وَ عِنْدَنَا أَهْلُ الْبَيْتِ أَصُولُ الْعِلْمِ وَ عِرَاهُ وَ ضِيَاؤُهُ وَ أَوَاحِيهِ.

(The book) 'Al Ikhtisaas' – Ibn Isa and Ibn Abdul Jabbar, from Al Hajjal, from Ali Bin Hammad, from Muhammad Bin Muslim who said,

'Abu Abdullah^{asws} said: 'Rasool-Allah^{saww} had gave among the people, and gave, and gave, consulting such and such, and with us^{asws}, People^{asws} of the Household is the origin of the knowledge and its tags, and its illumination, and its ties''.⁴⁷

45- ختص، الإختصاص ابنُ يزيدَ وَ ابْنُ أَبِي الْخَطَّابِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ هِشَامِ بْنِ سَالِمٍ عَنِ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّا نَجِدُ الشَّيْءَ مِنْ أَحَادِيثِنَا فِي أَيْدِي النَّاسِ

(The book) 'Al Ikhtisaas' – Ibn Yazeed and Ibn Abu Al Khattab, from Ibn Abu Umeyr, from Hisham Bin Salim, from Muhammad Bin Muslim who said,

'I said to Abu Abdullah^{asws}, 'We tend to find the thing from our^{asws} Ahadeeth, being in the hands of the people'.

فَقَالَ لَعَلَّكَ لَا تَرَى أَنَّ رَسُولَ اللَّهِ ص أَنْالَ النَّاسَ وَ أَنْالَ وَ أَوْمَأَ بِيَدِهِ عَنْ يَمِينِهِ وَ عَنْ شِمَالِهِ وَ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ وَ إِنَّا أَهْلُ بَيْتِ عِنْدَنَا مَعَاوِلُ الْعِلْمِ وَ ضِيَاءُ الْأَمْرِ وَ فَضْلُ مَا بَيْنَ النَّاسِ.

He^{asws} said: 'Perhaps you do not see that Rasool-Allah^{saww} gave the people, and gave', and he^{asws} gestured by his^{asws} hand from his^{asws} right and from his^{asws} left, and from in front of him^{asws}, and from behind him^{asws}, 'And we^{asws}, People of the Household, with us^{asws} is the fortress of knowledge, and illumination of the matter, and detail of what is between the people''.⁴⁸

46- ختص، الإختصاص ابنُ هشامٍ عَنِ النَّضْرِ عَنِ هِشَامِ بْنِ سَالِمٍ عَنِ الْحَسَنِ بْنِ يَحْيَى قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّا أَهْلُ بَيْتِ عِنْدَنَا مَعَاوِلُ الْعِلْمِ وَ آثَارُ النُّبُوَّةِ وَ عِلْمُ الْكِتَابِ وَ فَضْلُ مَا بَيْنَ النَّاسِ.

(The book) 'Al Ikhtisaas' – Ibn Hashim, from Al Nazar, from Hisham Bin Salim, from Al Hassan Bin Yahya who said,

⁴⁶ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 43

⁴⁷ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 44

⁴⁸ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 45

'I heard Abu Abdullah^{asws} saying: 'We^{asws}, People^{asws} of the Household, with us^{asws} is the fortress of knowledge, and traces of the Prophet-hood, and knowledge of the Book, and detail of what is between the people".⁴⁹

47- ختص، الإختصاص البُطَيْبِيُّ عَنْ زَكْرِيَّا الْمُؤْمِنِ عَنِ ابْنِ مُسْكَانَ وَ أَبِي خَالِدِ الْقَمَاطِ وَ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قَالَ أَبُو جَعْفَرٍ ع إِنَّ رَسُولَ اللَّهِ ص أَنَالَ فِي النَّاسِ وَ أَنَالَ وَ عِنْدَنَا عَرَى الْعِلْمِ وَ أَبْوَابُ الْحُكْمِ وَ مَعَاقِلُ الْعِلْمِ وَ ضِيَاءُ الْأَمْرِ وَ أَوَاحِيهِ

(The book) 'Al Ikhtisaas' – Al Yaqteeny, from Zakariya Al Momin, from Ibn Muskan, and Abu Khalid Al Qammat, and Abu Ayoub Al Khazaz, from Muhammad Bin Muslim who said,

'Abu Ja'far said: 'Rasool-Allah^{saww} gave among the people, and gave, and with us^{asws} is the handle of knowledge, and the doors of wisdom, and the fortress of knowledge, and the illumination of the matter and its ties".

فَمَنْ عَرَفَنَا نَفَعْتُهُ مَعْرِفَتُهُ وَ قُبِلَ مِنْهُ عَمَلُهُ وَ مَنْ لَمْ يَعْرِفْنَا لَمْ يَنْفَعَهُ اللَّهُ بِمَعْرِفَةِ مَا عَلِمَ وَ لَمْ يَقْبَلْ مِنْهُ عِلْمَهُ.

So, the one who recognises us, his recognition would benefit him and his deeds would be Accepted from him, and one who does not recognise us, Allah^{azwj} would not benefit him with recognition of what he knows, and his deeds would not be Accepted from him".⁵⁰

48- ختص، الإختصاص ابنُ عيسى عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحُثَمِيِّ عَنِ الْقَصِيرِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كَانَ عَلَيٌّ ع إِذَا وَرَدَ عَلَيْهِ أَمْرٌ لَمْ يَنْزِلْ بِهِ كِتَابٌ وَ لَا سُنَّةٌ رَحِمَ فَأَصَابَ

(The book) 'Al Ikhtisaas' – Ibn Isa, from Ibn Abu Umeyr, from Al Khas'amy, from Al Quseyr,

'From Abu Ja'far^{asws} having said: 'It was so that whenever a matter was referred to Ali^{asws} not having been Revealed in the Book, nor there being a Sunnah (for it), threw (drew lots) and got it right'.

قَالَ أَبُو جَعْفَرٍ ع وَ هِيَ الْمُعْضَلَاتُ.

Abu Ja'far^{asws} said: 'And these are the dilemmas".⁵¹

49- ختص، الإختصاص ابنُ عيسى عَنِ الْأَهْوَازِيِّ وَ مُحَمَّدِ بْنِ الْبَرْقِيِّ عَنِ النَّضْرِ عَنِ يَحْيَى بْنِ الْحَلْبِيِّ عَنِ ابْنِ مُسْكَانَ عَنِ الْقَصِيرِ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ إِنَّ عَلِيًّا ع كَانَ إِذَا وَرَدَ عَلَيْهِ أَمْرٌ لَمْ يَحِجَّ فِيهِ كِتَابٌ وَ لَمْ يَجْرَ بِهِ سُنَّةٌ رَحِمَ فِيهِ يَعْني سَاهَمَ فَأَصَابَ

(The book) 'Al Ikhtisaas' – Ibn Isa, from Al Ahwazy and Muhammad Al Barqy, from Al Nazar, from Yahya Al Halby, from Ibn Muskan, from Al Qaseyr who said,

'I heard Abu Ja'far^{asws} saying: 'It so happened that whenever a matter was referred to Ali^{asws}, the Book had not come with it and a Sunnah had not informed with it, stoned regarding it, meaning drew lots, and got it right'.

⁴⁹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 46

⁵⁰ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 47

⁵¹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 48

ثُمَّ قَالَ يَا عَبْدَ الرَّحِيمِ وَ تِلْكَ الْمُعْضَلَاتُ.

Then he^{asws} said: ‘O Abdul Raheem! And these are the dilemmas’.⁵²

50- ير، بصائر الدرجات مُحَمَّدُ بْنُ عَيْسَى عَنِ الْأَهْوَاذِيِّ عَنِ فَضَالَةَ عَنِ قَاسِمِ بْنِ بُرَيْدٍ عَنِ مُحَمَّدٍ عَنِ أَحَدِهِمَا ع قَالَ: إِنَّ عِنْدَنَا صَحِيفَةً مِنْ كِتَابِ عَلِيِّ ع أَوْ مُصْحَفِ عَلِيِّ ع طُولُهَا سَبْعُونَ ذِرَاعاً فَتَنَحُّنُ نَتَّبِعُ مَا فِيهَا فَلَا نَعُدُّوهُمَا.

(The book) ‘Basaair Al Darajaat’ – Muhammad Bin Isa, from Al Ahwazy, from Fazalat, from Qasim Bin Bureyd, from Muhammad,

‘From one of the two (5th or 6th) Imam^{asws} having said: ‘With us^{asws} there is a Parchment from the Book of Ali^{asws}, or Parchment of Ali^{asws}, its length is of seventy cubits, and we^{asws} follow what is in it. We^{asws} do not return it’.⁵³

51- ير، بصائر الدرجات مُحَمَّدُ بْنُ عَيْسَى عَنِ يُونُسَ عَنِ حَمَّادٍ عَنِ عَمْرٍو بْنِ أَبِي الْمِقْدَامِ عَنِ أَبِي بَصِيرٍ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ وَ دَكَرَ ابْنُ شُبْرُمَةَ فِي فُتْيَا أَفْتَى بِهَا أَيْنَ هُوَ مِنَ الْجَامِعَةِ إِيمَلَاءِ رَسُولِ اللَّهِ ص بِخَطِّ عَلِيِّ ع فِيهَا جَمِيعُ الْحَلَالِ وَ الْحَرَامِ حَتَّى أَرَشُ الْحُدُشِ.

(The book) ‘Basaair Al Darajaat’ – Muhammad Bin Isa, from Yunus, from Hammad, from Amro Bin Abu Al Miqdam, from Abu Baseer,

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘I heard him^{asws} saying, and Ibn Shubruma (the judge) regarding Fatwas he had issued with: ‘Where is it from Al-Jamie dictated by Rasool-Allah^{saww}, written by Ali^{asws}, wherein is the entirety of the Permissible(s) and the Prohibitions, to the extent of the compensation of a scratch’.⁵⁴

52- ير، بصائر الدرجات مُحَمَّدُ بْنُ عَيْسَى عَنِ فَضَالَةَ عَنِ أَبَانَ عَنِ أَبِي شَيْبَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ صَلَّى عَلِمَ ابْنُ شُبْرُمَةَ عِنْدَ الْجَامِعَةِ إِنَّ الْجَامِعَةَ لَمْ تَدْعَ لِأَحَدٍ كَلَاماً فِيهَا عَلِمَ الْحَلَالِ وَ الْحَرَامِ إِنَّ أَصْحَابَ الْقِيَّاسِ طَلَبُوا الْعِلْمَ بِالْقِيَّاسِ فَلَمْ يَزِدْهُمْ مِنَ الْحَقِّ إِلَّا بُعْداً وَ إِنَّ دِينَ اللَّهِ لَا يُصَابُ بِالْقِيَّاسِ.

(The book) ‘Basaair Al Darajaat’ – Muhammad Bin Isa, from Fazalat, from Aban, from Abu Shayba who said,

‘I heard Abu Abdullah^{asws} saying: ‘The knowledge of Ibn Shubruma (the judge) is lost in the presence of Al-Jamie. Al-Jamie does not leave any speech for anyone. In it is knowledge of the Permissible and the Prohibition. The people of analogy sought the knowledge by the analogy, so it did not increase them from the truth except remoteness, and surely the Religion of Allah^{azwj} cannot be attained with the analogy’.⁵⁵

53- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ مُوسَى بْنِ سَعْدَانَ عَنِ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنِ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ جَبْرَيْلَ أَتَى رَسُولَ اللَّهِ ص بِصَحِيفَةٍ مَخْتُومَةٍ بِسَنَعِ خَوَاتِيمٍ مِنْ ذَهَبٍ وَ أُمِرَ إِذَا حَضَرَهُ أَجْلُهُ أَنْ يَدْفَعَهَا إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ فَيَعْمَلُ بِمَا فِيهِ وَ لَا يَجُوزُ إِلَى غَيْرِهِ وَ أَنْ يَأْمُرَ كُلَّ وَصِيِّ مِنْ بَعْدِهِ أَنْ يَتْلِكَ خَاتَمَهُ وَ يَعْمَلُ بِمَا فِيهِ وَ لَا يَجُوزُ غَيْرُهُ.

⁵² Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 49

⁵³ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 50

⁵⁴ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 51

⁵⁵ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 52

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al Husayn, from Musa Bin Sa'dan, from Abdullah Bin Al Qasim, from Abdullah Bin Sinan who said,

'I heard Abu Abdullah^{asws} saying: 'Jibraeel^{as} came to Rasool-Allah^{saww} with a Parchment, sealed with seven seals of gold, and instructed that when his^{saww} term (death) present, he^{saww} should hand it over to Ali^{asws} Bin Abu Talib^{asws}, so he^{asws} would work with whatever is in it, and it is not allowed to others, and that he^{asws} should instruct every successor^{asws} from after him^{asws} that he^{asws} should open his^{asws} seal and work with whatever is in it, and it is not allowed for others".⁵⁶

54- ير، بصائر الدرجات علي بن الحسين عن أبيه عن إبراهيم بن محمد الأشعري عن مروان عن الفضيل قال: قال لي أبو جعفر ع يا فضيل عندنا كتاب علي سبعمائة [ما] على الأرض شيء يحتاج إليه إلا وهو فيه حتى أوش الحُدُس ثم خطه بيده على إبهامه.

(The book) 'Basaair Al Darajaat' – Ali Bin Al Hassan, from his father, from Ibrahim Bin Muhammad Al Ashary, from Marwan, from Al Fuzeyl who said,

'Abu Ja'far^{asws} said to me: 'O Fuzeyl! With us^{asws} is the Book of Ali^{asws} of seventy cubits. There is nothing upon the earth anyone can be needy to except and it is in it, to the extent of the compensation of a scratch, then he^{asws} wrote by his^{asws} hand upon his^{asws} thumb (continuously)".⁵⁷

55- ير، بصائر الدرجات بإسناد عن إبراهيم بن محمد عن مروان قال سمعت أبا عبد الله ع يقول عندنا كتاب علي ع سبعمائة ذراعاً.

(The book) 'Basaair Al Darajaat' – By the chain from Ibrahim Bin Muhammad, from Marwan who said,

'I heard Abu Abdullah^{asws} saying: 'With us^{asws} is the Book of Ali^{asws} of seventy cubits".⁵⁸

56- ير، بصائر الدرجات محمد بن الحسين بن سعيد عن محمد بن أبي عمير عن محمد بن حكيم عن أبي الحسن ع قال: إنما هلك من كان قبلكم بالقياس وإن الله تبارك وتعالى لم يقبض نبيه حتى أكمل له جميع دينه في حلاله وحرامه

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al Husayn Bin Saeed, from Muhammad Bin Abu Umeyr, from Muhammad Bin Hakeem,

'From Abu Al-Hassan^{asws} having said: 'But rather the ones who were before you were destroyed due to the analogy, and Allah^{azwj} Blessed and Exalted did not Cause His^{azwj} Prophet^{saww} to pass away until He^{azwj} Perfected for him^{saww} the entirety of his^{saww} Religion regarding His^{azwj} Permissible(s) and His^{azwj} Prohibitions.

فجاءكم بما تحتاجون إليه في حياتيه وتستنصون به وبأهل بيته بعد موته وإنها محيية عند أهل بيته حتى إن فيه لأرض الحُدُس ثم قال إن أبا خبيمة ممن يقول قال علي وقلت أنا.

So he^{saww} came to you with whatever you could (possibly) be needy to, and seek help with, and with People^{asws} of his^{saww} Household with after his^{saww} passing away, and it is cached

⁵⁶ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 53

⁵⁷ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 54

⁵⁸ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 55

with People^{asws} of his^{saww} Household, to the extent that in it is the compensation of the scratch”⁵⁹.

57- ير، بصائر الدرجات أحمد بن محمد عن محمد بن علي عن عبد الرحيم بن محمد الأسدي عن عنبسة العابد قال سمعت أبا عبد الله ع يقول إن في الكتاب الذي أملى رسول الله ص و خطه علي ع إن كان في شيء شوم فني النساء.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Muhammad Bin Ali, from Abdul Raheem Bin Muhammad Al Asady, from Anbasa Al Aabid who said,

'I heard Abu Abdullah^{asws} saying: 'In the Book which Rasool-Allah^{saww} dictated and Ali^{asws} wrote it. If there was anything inauspicious in anything, so it is in the women (In a copy – the tongue)'⁶⁰.

58- ير، بصائر الدرجات أحمد بن محمد عن الحسن بن علي عن عبد الله بن سنان عن أبي عبد الله ع قال سمعته يقول إن عندنا جلدًا سبغون ذراعًا أملى رسول الله ص و خطه علي ع بيده و إن فيه جميع ما يحتاجون إليه حتى أرض الخدش.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Hassan Bin Ali, from Abdullah Bin Sinan,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I heard him^{asws} saying: 'With us^{asws} is a skin of seventy cubits dictated by Rasool-Allah^{saww} and written by Ali^{asws} by his^{asws} hand, and in it is the entirety of what they (people) could be needy to, to the extent of the compensation of a scratch'⁶¹.

59- ير، بصائر الدرجات إبراهيم بن هاشم عن جعفر بن محمد عن عبد الله بن ميمون القداح عن أبي عبد الله ع قال: في كتاب علي ع كل شيء يحتاج إليه حتى أرض الخدش و الأرض.

(The book) 'Basaair Al Darajaat' – Ibrahim Bin Hashim, from Ja'far Bin Muhammad, from Abdullah Bin Maymoun Al Qaddah,

'From Abu Abdullah^{asws}, from his^{asws} father^{asws} having said: 'In the Book of Ali^{asws} is everything one can be needy to, even the compensation of the scratch, and the (half) scratch'⁶².

60- ير، بصائر الدرجات إبراهيم بن هاشم عن يحيى بن أبي عمران عن يونس عن حماد قال سمعت أبا عبد الله ع يقول ما خلق الله خللاً و لا حراماً إلا و له حد كحد الدور فما كان من الطريق فهو من الطريق و ما كان من الدور فهو من الدور حتى أرض الخدش و ما سواه و الجلد و نصف الجلد.

(The book) 'Basaair Al Darajaat' – Ibrahim Bin Hashim, from Yahya Bin Abu Imran, from Yunus, from Hammad who said,

'I heard Abu Abdullah^{asws} saying: 'Allah^{azwj} did not Create a Permissible nor a Prohibition except and for it there is a limit like a limit of the house. So, whatever was from the street,

⁵⁹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 56

⁶⁰ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 57

⁶¹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 58

⁶² Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 59

so it is from the street, and whatever was from the house, so it is from the house, even the compensation of a scratch and what is besides it, and the lashing and half a lashing”.⁶³

61- ير، بصائر الدرجات مُحَمَّدُ بْنُ عَيْسَى عَنِ الْحَسَنِ عَنْ فَضَالَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ وَ ذَكَرَ ابْنُ شُبْرُمَةَ فِي فُتْيَاهُ فَقَالَ أَيُّنَ هُوَ مِنَ الْجَامِعَةِ أَمَلَى رَسُولُ اللَّهِ ص وَ خَطَّهُ عَلَيَّ ع بِيَدِهِ فِيهَا جَمِيعَ الْحَالِلِ وَ الْحَرَامِ حَتَّى أَرَشَ الْحَدِيثَ فِيهِ.

(The book) ‘Basaair Al Darajaat’ – Muhammad Bin Isa, from Al Hassan, from Fazalat, from Abu Baseer,

From Abu Abdullah^{asws}, he (the narrator) said, ‘I heard him^{asws} saying, and Ibn Shubruma (the judge) was mentioned regarding his Fatwas. He^{asws} said: ‘Where is it from Al-Jamie dictated by Rasool-Allah^{saww} and written by Ali^{asws} by his^{asws} hand. In it is entirety of the Permissible(s) and the Prohibitions, even the compensation of a scratch is in it”.⁶⁴

62- ير، بصائر الدرجات مُحَمَّدُ بْنُ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ ابْنِ سِنَانَ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ الْحُسَيْنَ ع لَمَّا حَضَرَهُ الَّذِي حَضَرَهُ دَعَا ابْنَتَهُ الْكُبْرَى فَاطِمَةَ فَدَفَعَتْ إِلَيْهَا كِتَابًا مَلْفُوفًا وَ وَصِيَّةً ظَاهِرَةً وَ وَصِيَّةً بَاطِنَةً وَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ مَبْطُونًا لَا يَرُونَ إِلَّا لِمَا بِهِ فَدَفَعَتْ فَاطِمَةُ الْكِتَابَ إِلَى عَلِيِّ بْنِ الْحُسَيْنِ ع ثُمَّ صَارَ ذَلِكَ الْكِتَابَ إِلَيْنَا

(The book) ‘Basaair Al Darajaat’ – Muhammad Bin Ahmad, from Muhammad Bin Al Husayn, from Ibn Sinan, from Abu Al Jaroud,

‘From Abu Ja’far^{asws} having said: ‘Al-Husayn^{asws}, when it presented him^{asws} that which presented him^{asws}, called his^{asws} daughter the elder (Syeda) Fatima^{asws} and handed over a wrapped book to her^{asws}, and an apparent bequest and a hidden bequest, and Ali^{asws} Bin Al-Husayn^{asws} was hidden to what was seen due to what (illness) was with him^{asws}. (Syeda) Fatima^{asws} handed over the book to Ali^{asws} Bin Al-Husayn^{asws}. Then that book came to us^{asws}.

فَقُلْتُ فَمَا فِي ذَلِكَ الْكِتَابِ فَقَالَ فِيهِ وَ اللَّهُ جَمِيعُ مَا يَحْتَاجُ إِلَيْهِ وَ لُدَّ آدَمَ إِلَى أَنْ تَفْتَى الدُّنْيَا.

I said, ‘So what is in that book?’ He^{asws} said: ‘By Allah^{azwj}! In is the entirety of what the children of Adam^{as} could be needy to, up to the end of the world”.

ير، بصائر الدرجات أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مَنْصُورٍ عَنْ أَبِي الْجَارُودِ عَنْهُ ع مِثْلَهُ وَ زَادَ فِي آخِرِهِ وَ اللَّهُ إِنَّ فِيهِ الْحُدُودَ حَتَّى إِنَّ فِيهِ أَرَشَ الْحَدِيثَ.

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Mujammad, from Muhammad Bin Ismail, from Mansour, from Abu Al Jaroud,

‘From him^{asws} – similar to it, and there is an addition in its end: ‘By Allah^{azwj}! In it are the legal penalties, even the compensation of a scratch is in it”.⁶⁵

63- ير، بصائر الدرجات وَ عَنْ حَنَانٍ عَنْ عُثْمَانَ بْنِ زَيْدٍ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ بِإِصْبَعِهِ عَلَى ظَهْرِ كَفِّهِ فَمَسَحَهَا عَلَيْهِ ثُمَّ قَالَ إِنَّ عِنْدَنَا لِأَرَشَ هَذَا فَمَا دُونَهُ.

⁶³ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 60

⁶⁴ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 61

⁶⁵ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 62

(The book) 'Basaair Al Darajaat' – And from Hanan, from Usman Bin Ziyad who said,

'I entered to see Abu Abdullah^{asws}. He^{asws} gestured by his^{asws} finger upon the back of his^{asws} palm and wiped upon it, then said: 'With us^{asws} is the compensation of this and what is below it'.⁶⁶

64- ير، بصائر الدرجات مُحَمَّدُ بْنُ عَيْسَى عَنِ الْأَهْوَازِيِّ عَنِ جَعْفَرِ بْنِ بَشِيرٍ عَنِ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا تَرَكَ عَلَيَّ ع شَيْئاً إِلَّا كَتَبْتُهُ حَتَّى أُرْسَ الْحَدِيثُ.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Isa, from Al Ahwazy, from Ja'far Bin Bashir, from a man,

'From Abu Abdullah^{asws} having said: 'Ali^{asws} did not leave out anything except he^{asws} wrote it, even the compensation of a scratch'.⁶⁷

65- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ ابْنِ مَجْبُوبٍ عَنِ ابْنِ رِثَابٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ سُئِلَ عَنِ الْجَامِعَةِ فَقَالَ تِلْكَ صَحِيفَةٌ سَبْعُونَ ذِرَاعاً فِي عَرْضِ الْأَدِيمِ.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al Husayn, from Ibn Mahboub, from Ibn Raib,

'From Abu Abdullah^{asws} having been asked about (the book) 'Al-Jamie'. He^{asws} said: 'That is a Parchment of seventy cubits in the expanded display'.⁶⁸

66- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ جَعْفَرِ بْنِ بَشِيرٍ عَنِ مُحَمَّدِ بْنِ الْفَضِيلِ عَنِ بَكْرِ بْنِ كَرِبٍ الصَّيْرِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَا لَكُمْ وَ مَا يُرِيدُونَ مِنْكُمْ وَ مَا يَعْبُونَكُمْ يَقُولُونَ الرَّافِضَةُ نَعَمَ وَ اللَّهُ رَفَضْتُمْ الْكَذِبَ وَ اتَّبَعْتُمُ الْحَقَّ

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al Husayn, from Ja'far Bin Bashir, from Muhammad Bin Al Fuzeyl, from Bakr Bin Karb Al Sayrafi who said,

'What is the matter with them and your all, and what are they wanting from you, and why are they faulting you saying, 'The rejecters' (Al-Rafiza). Yes, by Allah^{azwj}! You reject the lie and follow the truth.

أَمَا وَ اللَّهُ إِنَّ عِنْدَنَا مَا لَا نَحْتَاجُ إِلَى أَحَدٍ وَ النَّاسُ يَحْتَاجُونَ إِلَيْنَا إِنَّ عِنْدَنَا الْكِتَابَ بِإِمْلَاءِ رَسُولِ اللَّهِ ص وَ خَطَّهُ عَلَيَّ ع بِيَدِهِ صَحِيفَةً طُولُهَا سَبْعُونَ ذِرَاعاً فِيهَا كُلُّ حَلَالٍ وَ حَرَامٍ.

But, by Allah^{azwj}! With us^{asws} is what we^{asws} are not needy to anyone, and the people are needy to us^{asws}. With us^{asws} is the Book dictated by Rasool-Allah^{saww} and Ali^{asws} wrote it with his^{asws} hand, Parchment the length of it is of seventy cubits. In it is every Permissible and Prohibition".⁶⁹

⁶⁶ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 63

⁶⁷ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 64

⁶⁸ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 65

⁶⁹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 66

67- ير، بصائر الدرجات مُحَمَّدُ بْنُ حَسَّانَ وَ يَعْقُوبُ بْنُ إِسْحَاقَ عَنْ أَبِي عِمْرَانَ الْأَزْمَعِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ يَعْقُوبَ بْنِ سَالِمٍ عَنْ أَبِي الْحَسَنِ الْعَبْدِيِّ عَنْ عَلِيِّ بْنِ مَيْسَرَةَ عَنْ أَبِي أَرَاكَةَ قَالَ: كُنَّا مَعَ عَلِيٍّ عِ بَمَسْكِنٍ فَحَدَّثَنَا أَنَّ عَلِيًّا وَرِثَ مِنْ رَسُولِ اللَّهِ صِ السَّيْفَ وَ بَعْضُ يَقُولُ الْبُعْلَةَ وَ بَعْضُ يَقُولُ وَرِثَ صَحِيفَةً فِي حَمَائِلِ السَّيْفِ إِذْ خَرَجَ عَلِيٌّ عِ وَ تَخَنُّ فِي حَدِيثِهِ

(The book) 'Basaair Al Darajaat' – Muhammad Bin Hassan, and Yaqoub Bin Is'haq, from Abu Imran Al Armany, from Muhammad Bin Ali, from Ali Bin Asbat, from Yaqoub Bin Salim, from Abu Al Hassan Al Abady, from Ali Bin Muayassar, from Abu Araka who said,

'We were with Ali^{asws} at a residence and we discussed that Ali^{asws} inherited the sword from Rasool-Allah^{saww}, and some were saying it was the mule, and some said he^{asws} inherited a Parchment in the sheath of the sword, when Ali^{asws} came out and we were discussing him^{asws}.

فَقَالَ وَ ائِمَّ اللَّهُ لَوْ أَنْشِطَ وَ يُؤَدَّنُ لِحَدِيثِكُمْ حَتَّى يَحُولَ الْحَوْلُ لَا أُعِيدُ حَرْفًا وَ ائِمَّ اللَّهُ إِنَّ عِنْدِي لَصَحْفٍ [لصُحُفًا] كَثِيرَةً قَطَائِعَ رَسُولِ اللَّهِ صِ وَ أَهْلِ بَيْتِهِ وَ إِنَّ فِيهَا لَصَحِيفَةً يُقَالُ لَهَا الْعَبِيطَةُ وَ مَا وَرَدَ عَلَى الْعَرَبِ أَشَدُّ عَلَيْهِمْ مِنْهَا وَ إِنَّ فِيهَا لَسِتَّتَيْنِ قَبِيلَةٌ مِنَ الْعَرَبِ بَهْرَجَتْ مَا لَهَا فِي دِينِ اللَّهِ مِنْ نَصِيبٍ.

He^{asws} said: 'And I^{asws} swear by Allah^{azwj}! If I^{asws} were to be stirred and permitted, I^{asws} would narrated to you all until the year passes by, not repeating a word. And I^{asws} swear by Allah^{azwj}! With me^{asws} are a lot of Parchments, a segment (from) Rasool-Allah^{saww} and People^{asws} of his^{saww} Household, and among these is a Parchment called Al-Abyat, and nothing has arrived upon the Arabs anything severer upon them than it, and in it are sixty tribes from the lowly Arabs, not having any share for them in the Religion of Allah^{azwj}.⁷⁰

68- ير، بصائر الدرجات أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عِ يَقُولُ إِنَّ عِنْدِي الْجَفْرَ الْأَبْيَضَ قَالَ قُلْنَا وَ أَيُّ شَيْءٍ فِيهِ

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al Husayn Bin Abu Al A'ala who said,

'I heard Abu Abdullah^{asws} said: 'With me^{asws} is (the book) 'Al-Jafr' the white'. We said, 'And which thing is in it?'

قَالَ فَقَالَ لِي- زُبُورُ دَاوُدَ وَ تَوْرَاهُ مُوسَى وَ إِنْجِيلُ عِيسَى وَ صُحُفُ إِبْرَاهِيمَ وَ الْحَلَالُ وَ الْحَرَامُ وَ مُصْحَفُ فَاطِمَةَ مَا أَرْعُمُ أَنْ فِيهِ قُرْآنًا وَ فِيهِ مَا يَحْتَاجُ النَّاسُ إِلَيْنَا وَ لَا نَحْتَاجُ إِلَى أَحَدٍ حَتَّى إِنَّ فِيهِ الْجُلْدَةَ وَ نِصْفَ الْجُلْدَةِ وَ ثُلُثَ الْجُلْدَةِ وَ رُبْعَ الْجُلْدَةِ وَ أَرْشَ الْجُدْشِ وَ عِنْدِي الْجَفْرُ الْأَحْمَرُ-

He (the narrator) said, 'He^{asws} said to me: 'Psalms of Dawood^{as}, and Torah of Musa^{as}, and Evangel of Isa^{as}, and Parchments of Ibrahim^{as}, and the Permissible(s) and the Prohibitions, and Parchment of (Syeda) Fatima^{asws}. I^{asws} do not claim Quran is in it, and in it is what the people could be needy to us^{asws}, and we^{asws} are not needy to anyone, to the extent that in it is the lashing, and the half lash, and a third of the lash, and a quarter of the lash, and the compensation of a scratch, and with me^{asws} is (the book) the red Al-Jafr'.

قَالَ قُلْتُ جَعَلْتُ فِدَاكَ وَ أَيُّ شَيْءٍ فِي الْجَفْرِ الْأَحْمَرِ قَالَ السَّلَاحُ وَ ذَلِكَ أَنَّهَا يُفْتَحُ لِلدَّمِ يَفْتَحُهُ صَاحِبُ السَّيْفِ لِقَتْلِ

⁷⁰ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 67

He^{asws} said: 'I said, 'May I be sacrificed for you^{asws}! And which thing is in the red Al-Jafr?'
He^{asws} said: 'The weapons, and that it is opened for the blood (retaliations). The owner of the sword opens it for the killing'.

فَقَالَ لَهُ عَبْدُ اللَّهِ بْنُ أَبِي يَعْقُورٍ أَصْلَحَكَ اللَّهُ فَيَعْرِفُ هَذَا بَنُو الْحَسَنِ قَالَ إِي وَ اللَّهِ كَمَا يُعْرِفُ اللَّيْلُ أَنَّهُ لَيْلٌ وَ النَّهَارُ أَنَّهُ نَهَارٌ وَ لَكِنْ يَحْمِلُهُمُ الْحَسَدُ وَ طَلَبَ الدُّنْيَا وَ لَوْ طَلَبُوا الْحَقَّ لَكَانَ خَيْرًا لَهُمْ.

Abdullah Bin Abu Yafour said to him^{asws}, 'May Allah^{azwj} Keep you^{asws} well! Do the sons of Al-Hassan^{asws} recognise this?' He^{asws} said: 'Yes, by Allah^{azwj}, just as the night recognises it is a night, and the day that it is a day, but the envy carried them and they sought the world, and had they sought the truth, it would have been better for them"⁷¹.

69- ير، بصائر الدرجات أحمد بن الحسن بن فضال عن أبيه عن ابن بكير و أحمد بن محمد بن محمد بن عبد الملك قال: كنا عند أبي عبد الله ع نخوفاً من سبب رجل و هو وسطننا فجاء عبد الخالق بن عبد ربه فقال له كنت مع إبراهيم بن محمد جالساً فذكروا أنك تقول إن عندنا كتاب علي ع

(The book) 'Basaair Al Darajaat' – Ahmad Bin Al Hassan Bin Fazzal, from his father, from Ibn Bukeyr, and Ahmad Bin Muhammad, form Muhammad Bin Abdul Malik who said,

'We were in the presence of Abu Abdullah^{asws} around sixty men, and he^{asws} was in out middle, and Al-Khaliq Bin Abdul Rabb came and said to him^{asws}, 'I was seated with Ibrahim Bin Muhammad and they mentioned that you^{asws} said: 'With us^{asws} there is the Book of Ali^{asws}'.

فَقَالَ لَا وَ اللَّهِ مَا تَرَكَ عَلِيٌّ ع كِتَابًا وَ إِنْ كَانَ تَرَكَ عَلِيٌّ كِتَابًا مَا هُوَ إِلَّا إِهَابِي وَ لَوَدِدْتُ أَنَّهُ عِنْدَ غُلَامِي هَذَا فَمَا أَبَايَ عَلَيْهِ

He^{asws} said: 'No, by Allah^{azwj}! Ali^{asws} did not leave any book, and if Ali^{asws} had left a book, it is not except two frightening ones, and I^{asws} would love it to be with this boy of mine^{asws}, I^{asws} would not mind upon it'.

قَالَ فَحَلَسَ أَبُو عَبْدِ اللَّهِ ع ثُمَّ أَقْبَلَ عَلَيْنَا فَقَالَ مَا هُوَ وَ اللَّهِ كَمَا يَقُولُونَ إِنَّهُمَا جُفْرَانِ مَكْتُوبٌ فِيهِمَا لَا وَ اللَّهِ إِنَّهُمَا لِإِهَابَانِ عَلَيْهِمَا أَصَوَاتُهُمَا وَ أَشْعَابُهُمَا مَدْحُوسِينَ كَتَبًا فِي أَحَدِهِمَا وَ فِي الْآخَرِ سِلَاحُ رَسُولِ اللَّهِ ص

He (the narrator) said, 'Abu Abdullah^{asws} sat up, then turned towards us and said: 'By Allah^{azwj}! It is not as they are saying. These are the two 'Jafrs' (red and white), written. No, by Allah^{azwj}, these are the two frightening ones. Upon them are their description and their poems, included in these writing in one of them, and in the other are the weapons of Rasool-Allah^{saww}'.

وَ عِنْدَنَا وَ اللَّهِ صَحِيفَةٌ طُولُهَا سَبْعُونَ ذِرَاعًا مَا خَلَقَ اللَّهُ مِنْ حَلَالٍ وَ حَرَامٍ إِلَّا وَ هُوَ فِيهَا حَتَّى إِنَّ فِيهَا أَرْشَ الْحَدِيثِ

And with us^{asws}, by Allah^{azwj}, is a Parchment, its length is of seventy cubits. Allah^{azwj} had not Created any Permissible and Prohibition except and it is in it, to the extent that in it is the compensation of a scratch'.

⁷¹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 68

وَقَالَ بِطُفْرِهِ عَلَى ذِرَاعِهِ فَحَطَّ بِهِ وَعِنْدَنَا مُصْحَفٌ فَاطِمَةَ أَمَا وَاللَّهِ مَا هُوَ بِالْقُرْآنِ.

And he^{asws} said by his^{asws} nail upon his^{asws} forearm: 'And with us^{asws} there is a Parchment of (Syeda) Fatima^{asws}. But, by Allah^{azwj}, it is not the Quran'.⁷²

70- ير، بصائر الدرجات أحمد بن محمد بن الحسين بن سعيد عن أحمد بن عمر عن أبي بصير قال: دخلت على أبي عبد الله ع قال فقلت له إني أسألك جعلت فداك عن مسألة ليس هاهنا أحد يسمع كلامي قال فرفع أبو عبد الله ع ستراً بيني وبين بيت آخر فاطلع فيه ثم قال يا با محمد سل عما بدا لك

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Ahmad Bin Umar, from Abu Baseer who said,

'I entered to see Abu Abdullah^{asws} and said to him^{asws}, 'May I be sacrificed for you^{asws}! I want to ask you^{asws} about an issue where there would be no one to hear my speech'. Abu Abdullah^{asws} raised a curtain between me and another room and I looked into it. Then he^{asws} said: 'O Abu Muhammad! Ask about whatever comes to you'.

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ إِنَّ الشَّيْعَةَ يَتَحَدَّثُونَ أَنَّ رَسُولَ اللَّهِ ص عَلَّمَ عَلِيًّا بَابًا يُفْتَحُ مِنْهُ أَلْفُ بَابٍ قَالَ فَقَالَ أَبُو عَبْدِ اللَّهِ ع يَا بَا مُحَمَّدٍ عَلَّمَ وَاللَّهِ رَسُولُ اللَّهِ ص عَلِيًّا أَلْفَ بَابٍ يُفْتَحُ لَهُ مِنْ كُلِّ بَابٍ أَلْفُ بَابٍ

He (the narrator) said, 'I said, 'May I be sacrificed for you^{asws}! The Shias are narrating that Rasool-Allah^{sawww} taught Ali^{asws} a door, a thousand doors opened from it'. Abu Abdullah^{asws} said: 'O Abu Muhammad! By Allah^{azwj}! Rasool-Allah^{sawww} taught Ali^{asws} a door, a thousand doors opened from each door'.

قَالَ قُلْتُ لَهُ هَذَا وَاللَّهِ الْعِلْمُ فَتَكَتْ سَاعَةٌ فِي الْأَرْضِ ثُمَّ قَالَ إِنَّهُ لِعِلْمٍ وَمَا هُوَ بِذَاكَ قَالَ ثُمَّ قَالَ يَا بَا مُحَمَّدٍ وَإِنَّ عِنْدَنَا الْجَامِعَةَ وَمَا يُدْرِيهِمْ مَا الْجَامِعَةُ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ وَمَا الْجَامِعَةُ

He (the narrator) said, 'I said to him^{asws}, 'By Allah^{azwj}, this is the knowledge!' He^{asws} tapped in the ground for a while, then said: 'It is a knowledge, and it is not that'. Then he^{asws} said: 'O Abu Muhammad! And with us is (the book) 'Al-Jamie', and what would make them know what is 'Al-Jamie'? I said, 'May I be sacrificed for you^{asws}! And what is Al-Jamie?'

قَالَ صَحِيفَةٌ طُولُهَا سَبْعُونَ ذِرَاعاً بِذِرَاعِ رَسُولِ اللَّهِ ص وَ إِمْلَاءٍ مِنْ فُلْقٍ فِيهِ وَ حَطَّ عَلَيَّ ع بِيَمِينِهِ فِيهَا كُلُّ حَلَالٍ وَ حَرَامٍ وَ كُلُّ شَيْءٍ يَخْتِاجُ النَّاسُ إِلَيْهِ حَتَّى الْأَرْضُ فِي الْحَدِيثِ

He^{asws} said: 'A Parchment, its length is of seventy cubits, by the cubit of Rasool-Allah^{sawww}, and he^{sawww} dictated from the lips of his^{sawww} mouth, and Ali^{asws} wrote it with his^{asws} right hand. In it is every Permissible and Prohibition, and everything the people could be needy to, to the extent of the compensation of a scratch'.

وَ ضَرَبَ بِيَدِهِ إِلَيَّ فَقَالَ تَأْدُنِي لِي يَا بَا مُحَمَّدٍ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ أَنَا لَكَ اصْنَعْ مَا شِئْتَ فَعَمَّرَنِي بِيَدِهِ فَقَالَ حَتَّى أَرْضُ هَذَا كَأَنَّهُ مُغْضَبٌ

⁷² Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 69

And he^{asws} struck his^{asws} hand to me and said: 'Will you permit me^{asws}, O Abu Muhammad?' I said, 'May I be sacrificed for you^{asws}! I am for you^{asws}, so do what you^{asws} like'. He^{asws} prodded me with his^{asws} hand and said: 'Even the compensation of this', as if he^{asws} was angry.

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ هَذَا وَاللَّهِ الْعِلْمُ قَالَ إِنَّهُ لَعِلْمٌ وَ لَيْسَ بِذَاكَ ثُمَّ سَكَتَ سَاعَةً ثُمَّ قَالَ إِنَّ عِنْدَنَا الْجُفْرَ وَ مَا يُدْرِيهِمْ مَا الْجُفْرُ مِسْكٌ شَاةٍ أَوْ جِلْدٌ بَعِيرٍ

He (the narrator) said, 'I said, 'May I be sacrificed for you^{asws}! By Allah^{azwj}, this is the knowledge!' He^{asws} said: 'It is knowledge, and it isn't that'. Then he^{asws} was silent for a while, then said: 'With us^{asws} is (the book) 'Al-Jafr', and what would make them know what Al-Jafr is? Skin of a sheep or skin of a camel'.

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ مَا الْجُفْرُ قَالَ وَعَاءٌ أَحْمَرٌ وَ أُدِيمٌ أَحْمَرٌ فِيهِ عِلْمُ النَّبِيِّينَ وَ الْوَصِيِّينَ قُلْتُ هَذَا وَاللَّهِ هُوَ الْعِلْمُ قَالَ إِنَّهُ لَعِلْمٌ وَ مَا هُوَ بِذَاكَ

He (the narrator) said, 'I said, 'May I be sacrificed for you^{asws}! What is Al-Jafr?' He^{asws} said: 'A red container and red skin wherein is knowledge of the Prophets^{as} and the successors^{as}'. I said, 'By Allah^{azwj}, this, it is the knowledge!' He^{asws} said: 'It is knowledge, and it is not that'.

ثُمَّ سَكَتَ سَاعَةً ثُمَّ قَالَ وَ إِنَّ عِنْدَنَا لَمْصَحَفَ فَاطِمَةَ وَ مَا يُدْرِيهِمْ مَا مُصْحَفَ فَاطِمَةَ قَالَ فِيهِ مِثْلُ قُرْآنِكُمْ هَذَا ثَلَاثَ مَرَّاتٍ وَاللَّهِ مَا فِيهِ مِنْ قُرْآنِكُمْ حَرْفٌ وَاحِدٌ إِلَّا مَا هُوَ شَيْءٌ أَمَلَاهُ اللَّهُ عَلَيْهَا وَ أَوْحَى إِلَيْهَا

Then he^{asws} was silent for a while, then said: 'And with us^{asws} is the Parchment of (Syeda) Fatima^{asws}, and what would make them know what the Parchment of (Syeda) Fatima^{asws} is? In it is like this Quran of yours' – three times. 'By Allah^{azwj}! There is not even one phrase from your Quran but it is a thing Allah^{azwj} Dictate upon her^{asws} and Revealed to her^{asws}.

قَالَ قُلْتُ هَذَا وَاللَّهِ هُوَ الْعِلْمُ قَالَ إِنَّهُ لَعِلْمٌ وَ لَيْسَ بِذَاكَ قَالَ ثُمَّ سَكَتَ سَاعَةً ثُمَّ قَالَ إِنَّ عِنْدَنَا لَعِلْمَ مَا كَانَ وَ مَا هُوَ كَائِنٌ إِلَى أَنْ تَقُومَ السَّاعَةُ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ هَذَا هُوَ وَاللَّهِ الْعِلْمُ قَالَ إِنَّهُ لَعِلْمٌ وَ مَا هُوَ بِذَاكَ

He (the narrator) said, 'I said, 'By Allah^{azwj}, this is the knowledge!' He^{asws} said: 'It is knowledge, and it isn't that'. Then he^{asws} was silent for a while, then said: 'With us^{asws} is knowledge of what has happened and what is to happen up to the Establishment of the Hour'. I said, 'May I be sacrificed for you^{asws}! By Allah^{azwj}, this is the knowledge!' He^{asws} said: 'It is knowledge, and it is not that'.

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ فَأَيُّ شَيْءٍ هُوَ الْعِلْمُ قَالَ مَا يَخْدُثُ بِاللَّيْلِ وَ النَّهَارِ الْأَمْرُ بَعْدَ الْأَمْرِ وَ الشَّيْءُ بَعْدَ الشَّيْءِ إِلَى يَوْمِ الْقِيَامَةِ.

He (the narrator) said, 'I said, 'May I be sacrificed for you^{asws}! So which thing is the knowledge?' He^{asws} said: 'What occurs at night and the day, the matter after the matter, and the thing after the thing, up to the Day of Qiyamah'.⁷³

⁷³ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 70

71- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ الْبَزْطِيِّ عَنْ حَمَّادِ بْنِ عَثْمَانَ عَنْ عَلِيِّ بْنِ سَعِيدٍ قَالَ: كُنْتُ جَالِسًا عِنْدَ أَبِي عَبْدِ اللَّهِ عَ وَ عِنْدَهُ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَلِيٍّ إِلَى جَنْبِهِ جَالِسًا وَ فِي الْمَجْلِسِ عَبْدُ الْمَلِكِ بْنُ أَعْيَنَ وَ مُحَمَّدُ الطَّيَّارُ وَ شِهَابُ بْنُ عَبْدِ رَبِّهِ فَقَالَ رَجُلٌ مِنْ أَصْحَابِنَا جَعَلْتُ فِدَاكَ إِنَّ عَبْدَ اللَّهِ بْنَ الْحُسَيْنِ يَقُولُ لَنَا فِي هَذَا الْأَمْرِ مَا لَيْسَ لِعَيْرِنَا

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al Husayn, from Al Bazanty, from Hammad Bin Usman, from Al Bin Saeed who said,

'I was seated in the presence of Abu Abdullah^{asws}, and with him^{asws} was Muhammad Bin Abdullah Bin Ali seated to his^{asws} side, and in the gathering were Abdul Malik Bin Ayn, and Muhammad Al-Tayyar, and Shihab Bin Abd Rabbih. A man from our companions said, 'May I be sacrificed for you^{asws}! Abdullah Bin Al-Hassan (Al-Basry) is saying, 'From us, regarding this command is what isn't for others'.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع بَعْدَ كَلَامٍ أَمَا تَعْجَبُونَ مِنْ عَبْدِ اللَّهِ يَزْعُمُ أَنَّ أَبَاهُ عَلِيٌّ مَنْ لَمْ يَكُنْ إِمَامًا وَ يَقُولُ إِنَّهُ لَيْسَ عِنْدَنَا عِلْمٌ وَ صَدَقَ وَ اللَّهُ مَا عِنْدَهُ عِلْمٌ وَ لَكِنَّ وَ اللَّهُ وَ أَهْوَى بِيَدِهِ إِلَى صَدْرِهِ إِنَّ عِنْدَنَا سِلَاحَ رَسُولِ اللَّهِ ص وَ سَيْفَهُ وَ دِرْعَهُ

Abu Abdullah^{asws} after some speech: 'Are you not wondering from Abdullah claiming that his father is Ali^{asws}? One who does not happen to be an Imam^{asws} and said there is no knowledge with us^{asws} and is ratified, by Allah^{azwj} there is no knowledge with him, but by Allah^{azwj} – and he^{asws} gestured by his^{asws} hand towards his^{asws} chest – 'With us^{asws} are weapons of Rasool-Allah^{saww}, and his^{saww} sword, and his^{saww} armour;

وَ عِنْدَنَا وَ اللَّهُ مُصْحَفَ فَاطِمَةَ مَا فِيهِ آيَةٌ مِنْ كِتَابِ اللَّهِ وَ إِنَّهُ لِإِمْلَاءِ رَسُولِ اللَّهِ ص وَ خَطُّهُ عَلِيٌّ ع بِيَدِهِ وَ الْجَفْرُ وَ مَا يَدْرُونَ مَا هُوَ مِثْلُ شَاةٍ أَوْ مِثْلُ بَعِيرٍ

And by Allah^{azwj} with us^{asws} is the Parchment of (Syeda) Fatima^{asws}. There is not Verse from the Book of Allah^{azwj} in it, and it is a dictation of Rasool-Allah^{saww} and Ali^{asws} wrote it with his^{asws} hand, and (the book) 'Al-Jafr', and what would make them know what it is, skin of sheep or skin of a camel?'

ثُمَّ أَقْبَلَ إِلَيْنَا وَ قَالَ أَبْشِرُوا أَمَا تَرْضَوْنَ أَنْتُمْ تَجِيئُونَ يَوْمَ الْقِيَامَةِ آخِذِينَ بِحُجْرَةِ عَلِيٍّ وَ عَلِيٌّ آخِذٌ بِحُجْرَةِ رَسُولِ اللَّهِ ص.

Then he^{asws} faced towards us and said: 'Receive glad tidings! Are you not pleased that you will be coming on the Day of Qiyamah grabbing a side of Ali^{asws}, and Ali^{asws} grabbing a side of Rasool-Allah^{saww}?',⁷⁴

72- ير، بصائر الدرجات أَحْمَدُ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ ابْنِ مُحَمَّدٍ عَنِ ابْنِ رِقَابٍ عَنْ أَبِي عُبَيْدَةَ قَالَ: سَأَلَ أَبُو [أَبَا] عَبْدِ اللَّهِ ع بَعْضَ أَصْحَابِنَا عَنِ الْجَفْرِ فَقَالَ هُوَ جِلْدٌ نُورٍ مَمْلُوءٌ عِلْمًا فَقَالَ لَهُ مَا الْجَامِعَةُ فَقَالَ تِلْكَ صَحِيفَةٌ طَوَّلَهَا سَبْعُونَ ذِرَاعًا فِي عَرْضِ الْأَدِيمِ مِثْلُ فَخِذِ الْفَالَجِ فِيهَا كُلُّ مَا يَجْتَنُجُ النَّاسُ إِلَيْهِ وَ لَيْسَ مِنْ قَضِيَّةٍ إِلَّا وَ فِيهَا حَتَّى أَرَشَ الْحَدِيثِ

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, and Muhammad Bin Al Husayn, from Ibn Mahboub, from Ibn Raib, from Abu Ubeyd who said,

⁷⁴ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 71

'Abu Abdullah^{asws} was asked by one of our companions about (the book) 'Al-Jafr'. He^{asws} said: 'It is an oxen skin filled with knowledge'. He said to him^{asws}, '(The book) 'Al-Jamie'?' He^{asws} said: 'That is a Parchment, its length is of seventy cubits in a wide display like the thing of the camel. In it is all what the people could be needy to, and there isn't any judgment except and it is in it, even the compensation of a scratch'.

قَالَ لَهُ فَمُصْحَفٌ فَاطِمَةَ فَسَكَتَ طَوِيلًا ثُمَّ قَالَ إِنَّكُمْ لَتَبْحَثُونَ عَمَّا تُرِيدُونَ وَعَمَّا لَا تُرِيدُونَ

He said to him^{asws}, 'The Parchment of (Syeda) Fatima^{asws}? He^{asws} was silent for a long time, then said: 'You are exploring about what you want (concerns you) and about what you don't want (does not concern you).

إِنَّ فَاطِمَةَ مَكَتَتْ بَعْدَ رَسُولِ اللَّهِ صَ مَحْسَةً وَ سَبْعِينَ يَوْمًا وَ قَدْ كَانَ دَخَلَهَا حُزْنٌ شَدِيدٌ عَلَى أَبِيهَا وَ كَانَ جَبْرَيْلُ عَ بِأَيْبِهَا فَيُحْسِنُ عَزَاءَهَا عَلَى أَبِيهَا وَ يُطَيِّبُ نَفْسَهَا وَ يُخَبِّرُهَا عَنْ أَبِيهَا وَ مَكَانِهِ وَ يُخَبِّرُهَا بِمَا يَكُونُ بَعْدَهَا فِي دُرِّيَّتِهَا وَ كَانَ عَلِيُّ عَ يَكْتُبُ ذَلِكَ فَهَذَا مُصْحَفٌ فَاطِمَةَ عَ.

(Syeda) Fatima^{asws} remained after Rasool-Allah^{saww} for seventy five days, and intense grief upon her^{asws} father^{saww} had entered her^{asws}, and Jibraeel^{as} was coming to her^{asws} console her^{asws} upon her^{asws} father^{saww} goodly, and making her^{asws} soul feel better, and inform her^{asws} about her^{asws} father^{saww}, and his^{saww} position, and informing her^{asws} with what would be happening after her^{asws} regarding her^{asws} offspring, and Allah^{azwj} wrote that. So, this is the Parchment of (Syeda) Fatima^{asws},⁷⁵

73- ير، بصائر الدرجات أحمد بن موسى عن الحسن بن علي بن النعمان عن أبي زكريا يحيى عن عمرو الزيات عن أبان و عبد الله بن بكير قال لا أعلمه إلا نعلبة أو علاء بن زرين عن محمد بن مسلم قال قال أبو عبد الله ع لا أقوام كانوا يأتونه و يسألونه عما خلف رسول الله ص و دفعه إلى علي و عما خلف علي و دفع إلى الحسن و لقد خلف رسول الله ص عندنا جلدًا ما هو جلد جمل و لا جلد ثور و لا جلد بقرة إلا إهاب شاة فيها كل ما يحتاج إليه حتى أوش الحُدش و الظفر

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhad, from Al Hassan Bin Ali Bin Al Numan, from Abu Zakariya Yahya, from Amro Al Zayyat, from Aban, and Abdullah Bin Bukeyr who said, 'I do not know except either Sa'alba or Ala'a Bin Razeyn, from Muhammad Bin Muslim who said,

Abu Abdullah^{asws} said to a group who had come to him^{asws} and asked him^{asws} about what Rasool-Allah^{saww} had left behind and handed it to Ali^{asws}, and about what Ali^{asws} left behind and handed it to Al-Hassan^{asws}: 'Rasool-Allah^{saww} had left behind a skin with us^{asws}. It is not skin of a camel nor skin of a bull, nor skin of a cow, only skin of a sheep. In it is all what one could be needy to, even the compensation of a scratch.

وَ خَلَقْتُ فَاطِمَةَ عَ مُصْحَفًا مَا هُوَ قُرْآنٌ وَ لَكِنَّهُ كَلَامٌ مِنْ كَلَامِ اللَّهِ أَنْزَلَهُ عَلَيْهَا إِمْلَاءً رَسُولِ اللَّهِ وَ خَطُّ عَلِيِّ عَ.

And (Syeda) Fatima^{asws} left behind a Parchment. It is not Quran, but a speech from the Speeches of Allah^{azwj} having been Revealed unto her^{asws}, dictated by Rasool-Allah^{saww} and handwritten by Ali^{asws},⁷⁶

⁷⁵ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 72

⁷⁶ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 73

74- ير، بصائر الدرجات ابن يزيد و محمد بن الحسين عن ابن أبي عمير عن ابن أذينة عن علي بن سعيد قال: كنت فاعداً عند أبي عبد الله ع و عنده أناس من أصحابنا فقال له معلى بن خنيس جعلت فداك ما لقيت من الحسن بن الحسن

(The book) 'Basaair Al Darajaat' – In Yazeed, and Muhammad Bin Al Husayn, from Ibn Abu Umeyr, from Ibn Azina, from Ali Bin Saeed who said,

'I was seated in the presence of Abu Abdullah^{asws} and with him^{asws} were some people from our companions. Molalla Bin Khunays said to him^{asws}, 'May I be sacrificed for you^{asws}! What you^{asws} are facing from Al-Hassan Bin Al-Hassan'

ثم قال له الطيار جعلت فداك بينا أنا أمشي في بعض السكك إذا لقيت محمد بن عبد الله بن الحسن على حمار حوله أناس من الزيدية فقال لي أيها الرجل إني إني فإني رسول الله ص قال من صلى صلاتنا و استقبل قبلتنا و أكل ذبيحتنا فداك المسلم الذي له ذمة الله و ذمة رسوله من شاء أقام و من شاء طعن

Then Al-Tayyar said to him^{asws}, 'May I be sacrificed for you^{asws}! While I was walking in one of the markets when I met Muhammad Bin Abdullah Bin Al-Hassan upon a donkey, there were some people from the Zaydiites around him. He said to me, 'O you man! To me! To me, for Rasool-Allah^{saww} said: 'One who prays our Salat, and faces towards our Qiblah, and eats our slaughter, so that is the Muslim for whom there is responsibility of Allah^{azwj} and responsibility of His^{azwj} Rasool^{saww}. One who desires can stay, and one who desires can depart'.

فقلت له اتق الله و لا تعرتك هؤلاء الذين حولك فقال أبو عبد الله ع للطيار فلم تغل له غيره قال لا قال فهلا قلت إن رسول الله ص قال ذلك و المسلمون مقرنون بالطاعة فلما قبض رسول الله ص و وقع الاختلاف انقطع ذلك

I said to him, 'Fear Allah^{azwj} and do not be deceived by the ones who are around you'. Abu Abdullah^{asws} said to Al-Tayyar: 'No one else said (anything) to him' He said, 'No'. He^{asws} said: 'Did he not say that Rasool-Allah^{saww} had said that, and the Muslims are acknowledging to him^{saww} with the obedience? When Rasool-Allah^{saww} passed away and the differing occurred, that was cut off'.

فقال محمد بن عبد الله بن علي العجب لعبد الله بن الحسن أنه بهزأ و يقول هذا في حفركم الذي تدعون فعضب أبو عبد الله ع

Muhammad Bin Abdullah Bin Ali said, 'The astonishment to Abdullah Bin Al-Hassan. He is mocking and saying this regarding your^{asws} (book) 'Jafr' which you^{asws} are claiming!'

فقال العجب لعبد الله بن الحسن يقول ليس بينا إمام صدق ما هو إمام و لا كان أبوه إماماً يزعم أن علي بن أبي طالب ع لم يكن إماماً و يُردّد ذلك

He^{asws} said: 'The astonishment to Abdullah Bin Al-Hassan saying there isn't a true Imam^{asws} among us^{asws}. He is not an Imam, nor was his father an Imam^{asws}. He claims that Ali^{asws} Bin Abu Talib^{asws} did not happen to be an Imam^{asws}, and keeps regarding that.

وَأَمَّا قَوْلُهُ فِي الْجَفْرِ فَإِنَّمَا هُوَ جِلْدٌ تَوْرٍ مَذْبُوحٍ كَالْجِرَابِ فِيهِ كُتِبَ وَ عَلِمَ مَا يَخْتِاجُ النَّاسُ إِلَيْهِ إِلَى يَوْمِ الْقِيَامَةِ مِنْ حَلَالٍ وَ حَرَامٍ إِفْلَاءً رَسُولِ اللَّهِ ص وَ خَطَّ عَلَيَّ ع بِيَدِهِ وَ فِيهِ مُصْحَفُ فَاطِمَةَ ع مَا فِيهِ آيَةٌ مِنَ الْقُرْآنِ وَ إِنَّ عِنْدِي خَاتَمَ رَسُولِ اللَّهِ ص وَ دِرْعَهُ وَ سَيْفَهُ وَ لِيَوَاءَهُ وَ عِنْدِي الْجَفْرُ عَلَى رِجْلِ مَنْ رَعِمَ.

And as for his words regarding Al-Jaf'r, so rather it is a skin of an ox slaughtered for the (skin) to be like the bag wherein are books and knowledge what the people could be needy to up to the Day of Judgment, from Permissible(s) and Prohibitions Rasool-Allah^{sawww} dictated it and Ali^{asws} wrote it with his^{asws} hand; and in it is the Parchment of (Syeda) Fatima^{asws}. There is no Verse from the Quran in it; and with me^{asws} is the ring (seal) of Rasool-Allah^{sawww}, and his^{sawww} armour, and his^{sawww} sword, and his^{sawww} flag; and with me^{asws} is (the book) 'Al-Jaf'r', upon the rubbing of the nose of the ones who nose may be rubbed!"

ير، بصائر الدرجات عمران بن موسى عن محمد بن الحسين عن عبيس بن هشام عن محمد بن أبي حمزة و أحمد بن عائذ عن ابن أذينة عن علي بن سعيد قال: كنت عند أبي عبد الله ع فقال له محمد بن عبد الله بن علي العجب لعبد الله بن الحسن إلى آخر الخبر.

(The book) 'Basaair Al Darajaat' – Imran Bin Musa, from Muhammad Bin Al Husayn, from Isa Bin Hisham, from Muhammad Bin Abu Hamza and Ahmad Bin Aiz, from Ibn Uzina, from Ali Bin Saeed who said,

'I was in the presence of Abu Abdullah^{asws} and Muhammad Bin Abdullah Bin Ali said to him^{asws}, 'The astonishment to Abdullah Bin Al-Hassan!' – Up to the end of the Hadeeth".⁷⁷

75- ير، بصائر الدرجات محمد بن عبد الحميد عن محمد بن عمرو عن حماد بن عثمان عن عمر بن يزيد قال: قلت لأبي عبد الله ع الذي أملى جبرئيل على علي ع أقرآن قال لا.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Abdul Hameed, from Muhammad Bin Amro, from Hammad Bin Usman, from Umar Bin Yazeed who said,

'I said to Abu Abdullah^{asws}, 'That which Jibraeel^{as} dictated to Ali^{asws}, is it Quran?' He^{asws} said: 'No'.⁷⁸

76- ير، بصائر الدرجات ابن هاشم عن يحيى بن أبي عمران عن يونس عن رجل عن سليمان بن خالد قال قال أبو عبد الله ع إن في الجفر الذي يذكرونه لما يسوؤهم لأنهم لا يقولون الحق و الحق فيه فليخرجوا قضايا علي ع و فرائضه إن كانوا صادقين

(The book) 'Basaair Al Darajaat' – Ibn Hashim, from Yahya Bin Abu Imran, from Yunus, from a man, from Suleyman Bin Khalid who said,

'Abu Abdullah^{asws} said: 'With regards to the (Book) Al-Jaf'r which they (Zaydiites) are mentioning is due to what is disturbing them. They are not saying the truth, and the Truth is in it. So let them be extracting the judgments of Ali^{asws} and his^{asws} Obligation if they were truthful.

و سلوهم عن الحقات و العمات و ليخرجوا مصحف فاطمة ع فإن فيه وصية فاطمة ع أو سلاح رسول الله ص إن الله يقول انثوني بكتاب من قبل هذا أو آثاره من علم إن كنتم صادقين.

⁷⁷ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 74

⁷⁸ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 75

And ask them about (the inheritances of) the maternal aunts and the paternal aunts, and let them bring out the Parchment of (Syeda) Fatima^{asws}, for therein is a bequest of (Syeda) Fatima^{asws}, and with it are the weapons of Rasool-Allah^{saww}. Allah Mighty and Majestic is Saying: ***Come to me with a Book from before this or traces of knowledge, if you were truthful' [46:4]***.⁷⁹

77- ير، بصائر الدرجات أحمد بن محمد عن عمر بن عبد العزيز عن حماد بن عثمان قال سمعت أبا عبد الله ع يقول تظهر الزنادقة سنة ثمانية وعشرين و مائة و ذلك لأني نظرت في مصحف فاطمة ع

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Hammad Bin Usman who said,

'I heard Abu Abdullah^{asws} saying: 'The atheists will appear in the year one hundred and twenty eight, and that is because I^{asws} saw it in the Parchment of (Syeda) Fatima^{asws}'.

قال فقلت و ما مصحف فاطمة فقال إن الله تبارك و تعالى لما قبض نبيه ص دخل على فاطمة من وفاته من الحزن ما لا يعلمه إلا الله عز و جل فأرسل إليها ملكاً يسأل عنها عمها و يحدتها

He (the narrator) said, 'I said, 'And what is the Parchment of (Syeda)Fatima^{asws}? He^{asws} said: 'When Allah^{azwj} Blessed and Exalted Caused His^{azwj} Prophet^{saww} to pass away, such grief entered upon (Syeda) Fatima^{asws} from his^{saww} expiry what no one knows except Allah^{azwj} Mighty and Majestic. So He^{azwj} Sent an Angel to her^{asws} to divert her^{asws} gloom away from her^{asws}, and narrating to her^{asws}'.

فشدت ذلك إلى أمير المؤمنين ع فقال لها إذ أحست بذلك و سمعت الصوت فولي لي فأعلمته فجعل يكتب كل ما سمع حتى أتت من ذلك مصحفاً

She^{asws} complained of that to Amir Al-Momineen^{asws}. He^{asws} said to her^{asws}: 'Whenever you^{asws} feel that and hear the voice, tell me^{asws}'. So, she^{asws} let him^{asws} know and he^{asws} went on to write all what was hear until a Parchment was affirmed from that'.

قال ثم قال أما إنه ليس من الحلال و الحرام و لكن فيه علم ما يكون.

He (the narrator) said, 'Then he^{asws} said: 'There isn't anything from the Permissible(s) and the Prohibitions but it is in it, knowledge of what will be happening"⁸⁰.

78- ير، بصائر الدرجات أحمد بن محمد عن علي بن الحكم أو غيره عن البرزطي عن بكر بن كريب الصيرفي قال سمعت أبا عبد الله ع يقول أما و الله إن عندنا ما لا نحتاج إلى أحد و الناس يحتاجون إلينا إن عندنا كتاباً إماماً رسول الله ص و خطه علي ع صحيفه فيها كل حلال و حرام و إنكم لتأتوننا فتسألوننا فنعرف إذا أخذوا به و نعرف إذا تركوه.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Ali Bin Al Hakam, or someone else, from Al Bazanty, from Bakr Bin Karb Al Sayrafi who said,

⁷⁹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 76

⁸⁰ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 77

'I heard Abu Abdullah^{asws} saying: 'But, by Allah^{azwj}! With us^{asws} there is what we^{asws} are not needy to anyone and the people are needy to us^{asws}. With us^{asws} there is a book Rasool-Allah^{saww} dictated it and Ali^{asws} wrote it; a Parchment wherein is every Permissible and Prohibition, and you all tend to come to us^{asws} ask us, and we^{asws} recognise when they take with it and we^{asws} recognise when they neglect it''.⁸¹

79- ير، بصائر الدرجات عَبَّادُ بْنُ سُلَيْمَانَ عَنْ سَعْدِ بْنِ سَعْدٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ عَبْدِ صَالِحٍ ع قَالَ: عِنْدِي مُصْحَفٌ فَاطِمَةَ لَيْسَ فِيهِ شَيْءٌ مِنَ الْقُرْآنِ.

(The book) 'Basaair Al Darajaat' – Abbad Bin Suleyman, from Sa'ad Bin Sa'ad, from Ali Bin Abu Hamza,

'From Abd Salih (7th Imam^{asws}) having said: 'With me^{asws} there is the Parchment of (Syeda) Fatima^{asws}. There isn't anything in it from the Quran''.⁸²

80- ير، بصائر الدرجات أَحْمَدُ بْنُ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ أَبِي الْمَغْرَاءِ عَنْ عَبْسَةَ بْنِ مُصْعَبٍ قَالَ: كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَأَتَانِي عَلَيْهِ بَعْضُ الْقَوْمِ حَتَّى كَانَ مِنْ قَوْلِهِ وَ أَخْرَجِي عِدْوَكُ مِنَ الْجِنِّ وَ الْإِنْسِ

(The book) 'Basaair Al Darajaat' – Ahmad Bin Al Hassan, from his father, from Abu Al Magra, from Anbasa Bin Mus'ab who said,

'We were in the presence of Abu Abdullah^{asws} and one of the group praised upon him^{asws} until it was from his words, 'And He^{azwj} Humiliates your^{asws} enemies from the Jinn and the humans'.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع لَقَدْ كُنَّا وَ عِدْوُنَا كَثِيرٌ وَ لَقَدْ أَمْسَيْنَا وَ مَا أَحَدٌ أَعَدَى لَنَا مِنْ ذَوِي قَرَابَاتِنَا وَ مَنْ يَنْتَحِلُ حُبَّنَا إِنَّهُمْ لَيَكْذِبُونَ عَلَيْنَا فِي الْجَفْرِ

Abu Abdullah^{asws} said: 'We^{asws} were such and our^{asws} enemies were a lot, and we^{asws} have become such and there is no enemy for us^{asws} from our near of kin and ones who impersonate our^{asws} love. They are belying upon us^{asws} regarding (the book) Al-Jafr'.

قَالَ قُلْتُ أَصْلَحَكَ اللَّهُ وَ مَا الْجَفْرُ قَالَ هُوَ وَ اللَّهُ مِنْكَ مَاعِزٍ وَ مِنْكَ ضَانٍ يَنْطَبِقُ أَحَدُهُمَا بِصَاحِبِهِ فِيهِ سِلَاحُ رَسُولِ اللَّهِ وَ الْكُتُبُ وَ مُصْحَفُ فَاطِمَةَ أَمَا وَ اللَّهُ مَا أَرْتُمُ أَنَّهُ قُرْآنٌ.

He (the narrator) said, 'I said, 'May Allah^{azwj} Keep you^{asws} well! And what is Al-Jafr?' He^{asws} said: 'By Allah^{azwj}! It skin of a goat, and skin of a sheep. One of them speaks with its counterpart. Therein are weapons of Rasool-Allah^{saww}, and the Books, and Parchment of (Syeda) Fatima^{asws}. But, by Allah^{azwj} do not allege it is a Quran''.⁸³

81- ير، بصائر الدرجات ابْنُ يَزِيدَ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: ذُكِرَ لَهُ وَقِيعَةُ وُلْدِ الْحُسَيْنِ وَ ذَكَرْنَا الْجَفْرَ فَقَالَ وَ اللَّهُ إِنَّ عِنْدَنَا جِلْدَيْ مَاعِزٍ وَ ضَانٍ إِمْلَاءَ رَسُولِ اللَّهِ ص وَ خَطَّ عَلَيَّ ع

(The book) 'Basaair Al Darajaat' – Ibn Yazeed, from Al Hassan Bin Ali, from Abdullah Bin Sinan,

⁸¹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 78

⁸² Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 79

⁸³ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 80

'From Abu Abdullah^{asws}, he (the narrator) said, 'It was mentioned to him^{asws} an event (denial of Al-Jafr) by the sons of Al-Hassan^{asws}, and we mentioned (the book) 'Al-Jafr'. He^{asws} said: 'By Allah^{azwj}! With us^{asws} are two skins, of a goat and a sheep, dictation of Rasool-Allah^{azwj} and writing of Ali^{asws}.

وَإِنَّ عِنْدَنَا لَصَحِيفَةً طُولُهَا سَبْعُونَ ذِرَاعاً أَمْلَأَهَا رَسُولُ اللَّهِ ص وَ خَطَّهَا عَلِيُّ ع بِيَدِهِ وَ إِنَّ فِيهَا لَجَمِيعَ مَا يُجْتَنَجُ إِلَيْهِ حَتَّى أَرْضُ الْحَدِيثِ.

And with us^{asws} is a Parchment, its length is of seventy cubits. Rasool-Allah^{saww} dictated it and Ali^{asws} wrote it by his^{asws} hand, and in it is the entirety of what one could be needy to, even the compensation of a scratch".⁸⁴

82- ير، بصائر الدرجات مُحَمَّدُ بْنُ أَحْمَدَ عَنِ ابْنِ مَعْرُوفٍ عَنِ أَبِي الْفَاسِمِ الْكُوفِيِّ عَنِ بَعْضِ أَصْحَابِهِ قَالَ: ذَكَرَ وَوَلَدَ الْحَسَنِ الْجُفْرَ فَقَالُوا مَا هَذَا بِشَيْءٍ فذَكَرَ ذَلِكَ لِأَبِي عَبْدِ اللَّهِ ع فَقَالَ نَعَمْ هُمَا إِهَابَانِ إِهَابٌ مَاعِزٍ وَ إِهَابٌ صَانٍ مَمْلُؤَانِ كَتَبْنَا فِيهِمَا كُلُّ شَيْءٍ حَتَّى أَرْضُ الْحَدِيثِ.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Ahmad, from Ibn Marouf, from Abu Al Qasim Al Kufy, from one of his companions who said,

'The sons of Al-Hassan mentioned Al-Jafr and they said, 'This is nothing'. That was mentioned to Abu Abdullah^{asws}. He^{asws} said: 'Yes, these are two skins, a skin of a goat and a skin of a sheep, filled book in which is everything, even the compensation of a scratch".⁸⁵

83- ير، بصائر الدرجات أَحْمَدُ بْنُ مُوسَى عَنِ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنِ صَفْوَانَ عَنِ ابْنِ الْمُغِيرَةِ عَنِ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ وَجُحْمٌ أَمْ تَدْرُونَ مَا الْجُفْرُ إِنَّمَا هُوَ جِلْدٌ شَاةٍ لَيْسَتْ بِالصَّغِيرَةِ وَ لَا بِالْكَبِيرَةِ فِيهَا خَطُّ عَلِيِّ ع وَ إِمْلَاءُ رَسُولِ اللَّهِ ص مِنْ فُلُقٍ فِيهِ مَا مِنْ شَيْءٍ يُجْتَنَجُ إِلَيْهِ إِلَّا وَ هُوَ فِيهِ حَتَّى أَرْضُ الْحَدِيثِ.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Musa, from Ali Bin Ismail, from Safwan, from Ibn Al Mugheira, from Abdullah Bin Sinan,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I heard him^{asws} saying: 'Woe be unto you all! Do you know what (the book) 'Al-Jafr' is? But rather is a skin of sheep, neither small not large. In it is handwriting of Ali^{asws} and dictation of Rasool-Allah^{saww} from the lips of his^{saww} mouth. There is nothing one could be needy to except and it is in it, even the compensation of a scratch".⁸⁶

84- ير، بصائر الدرجات السُّنْدِيُّ بْنُ مُحَمَّدٍ عَنِ أَبَانَ بْنِ عُثْمَانَ عَنِ عَلِيِّ بْنِ الْحُسَيْنِ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ عِبْدَ اللَّهِ بْنِ الْحَسَنِ يَزْعُمُونَ أَنَّهُ لَيْسَ عِنْدَهُ مِنَ الْعِلْمِ إِلَّا مَا عِنْدَ النَّاسِ

(The book) 'Basaair Al Darajaat' – Al Sindy Bin Muhammad, from Aban Bin Usman, from Ali Bin Al Husayn,

'From Abu Abdullah^{asws} he (the narrator) said: 'Abdullah Bin Al-Hassan claims that there isn't any knowledge with him except what is with the people'.

⁸⁴ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 81

⁸⁵ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 82

⁸⁶ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 83

فَقَالَ صَدَقَ وَاللَّهِ عَبْدُ اللَّهِ بْنُ الْحُسَيْنِ مَا عِنْدَهُ مِنَ الْعِلْمِ إِلَّا مَا عِنْدَ النَّاسِ وَ لَكِنَّ عِنْدَنَا وَاللَّهِ الْجَامِعَةَ فِيهَا الْحَلَالُ وَالْحَرَامُ وَ عِنْدَنَا الْجُفْرُ أ يَدْرِي عَبْدُ اللَّهِ بْنُ الْحُسَيْنِ مَا الْجُفْرُ مِثْلُ بَعِيرٍ أَمْ مِثْلُ شَاةٍ

He^{asws} said: 'By Allah^{azwj}) Abdullah Bin Al-Hassan speaks the truth. There is no knowledge with him except what is with the people, But with us^{asws}, by Allah^{azwj} are (the books) 'Al-Jamie' wherein is the Permissible(s) and the Prohibitions, and with us^{asws} is 'Al-Jafr'. Does Abdullah Bin Al-Hassan even know what Al-Jafr is, a skin of camel or skin of sheep?

وَ عِنْدَنَا مُصْحَفُ فَاطِمَةَ أَمَا وَاللَّهِ مَا فِيهِ حَرْفٌ مِنَ الْقُرْآنِ وَ لَكِنَّهُ إِمْلَاءُ رَسُولِ اللَّهِ ص وَ خَطُّ عَلِيِّ ع كَيْفَ يَصْنَعُ عَبْدُ اللَّهِ إِذَا جَاءَ النَّاسُ مِنْ كُلِّ أَقْصَى يَسْأَلُونَهُ.

And with us^{asws} is Parchment of (Syeda) Fatima^{asws}. But, by Allah^{azwj}, there is no phrase from the Quran in it, but Rasool-Allah^{saww} dictated it and Ali^{asws} wrote it. How would Abdullah react when the people come to him from every horizon, to ask him?"⁸⁷

85- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ مُعَلَّى بْنِ خُنَيْسٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ فِي بَنِي عَمِّهِ لَوْ أَنَّكُمْ إِذَا سَأَلْتُمْ وَ اخْتَجُّوكم بِالْأَمْرِ كَانَ أَحَبَّ إِلَيَّ أَنْ تَقُولُوا لَهُمْ إِنَّا لَسْنَا كَمَا يَبْلُغُكُمْ وَ لَكِنَّا قَوْمٌ نَطْلُبُ هَذَا الْعِلْمَ عِنْدَ مَنْ هُوَ أَهْلُهُ وَ مَنْ صَاحِبُهُ وَ هُوَ السَّلَاحُ عِنْدَ مَنْ هُوَ وَ هُوَ الْجُفْرُ عِنْدَ مَنْ هُوَ وَ مَنْ صَاحِبُهُ فَإِنْ يَكُنْ عِنْدَكُمْ فَإِنَّا نُبَايِعُكُمْ وَ إِنْ يَكُنْ عِنْدَ غَيْرِكُمْ فَإِنَّا نَطْلُبُهُ حَتَّى نَعْلَمَ.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al Husayn, from Safwan Bin Yahya, from MOalla Bin Khuneys,

'From Abu Abdullah^{asws} having said regarding the clan of Umayya: 'If you all, whenever you ask and argue with the matter, it would be move beloved to me^{asws} if you were to be saying to them, 'We aren't as what has reached you, but we are a people seeking this knowledge with the one who is rightful of it, and one who is its master, and it is correct with the one it is, and it is (the book) 'Al-Jafr' with the one who it, and one who is its owner. So, if these happen to be with you, we shall pledge allegiances to you, and if it happens to be with others, then we shall seek it until we know"⁸⁸.

86- ير، بصائر الدرجات مُحَمَّدُ بْنُ عَبْدِ الْجَبَّارِ عَنِ ابْنِ فَضَّالٍ عَنِ حَمَّادِ بْنِ عُثْمَانَ عَنْ أَبِي بصيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَا مَاتَ أَبُو جَعْفَرٍ ع حَتَّى قَبِضَ مُصْحَفَ فَاطِمَةَ ع.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Hammad Bin Usman, from Abu Baseer who said,

'I heard Abu Abdullah^{asws} saying: 'Abu Ja'far^{asws} did not pass away until I^{asws} took possession of the Parchment of (Syeda) Fatima^{asws}'⁸⁹.

87- ير، بصائر الدرجات بَعْضُ أَصْحَابِنَا عَمَّنْ رَوَاهُ عَنْ فَضَالَةَ عَنْ حَتَّانٍ عَنْ عُثْمَانَ بْنِ زَيْدٍ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ لِي اجْلِسْ فَحَلَسْتُ فَصَرَبَ يَدُهُ بِإِصْبَعِهِ عَلَى ظَهْرِي كَيْفِي فَمَسَحَهَا عَلَيْهِ ثُمَّ قَالَ عِنْدَنَا أَرْضٌ هَذَا فَمَا دُونَهُ وَ مَا فَوْقَهُ.

⁸⁷ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 84

⁸⁸ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 85

⁸⁹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 86

(The book) 'Basaair Al Darajaat' – One of our companions, from the one who reported it, from Fazalat, from Hanan, from Usman Bin Ziyad who said,

'I entered to see Abu Abdullah^{asws}. He^{asws} said to me: 'Be seated'. So, I sat down. He^{asws} struck his^{asws} with his^{asws} fingers upon the back of his^{asws} palm and wiped upon it, then said: 'With us^{asws} is the compensation of this, and what is below it, and what is above it'.⁹⁰

88- ير، بصائر الدرجات أحمد بن محمد بن الحسن بن علي بن عبد الله بن سنان عن أبي عبد الله ع قال: ذكروا ولد الحسن فذكروا الجفر فقال و الله إن عندي جلدتي ماعز و صنان إملاء رسول الله ص و خطه علي ع بيده و إن عندي جلدأ سبعين ذراعاً إملاء رسول الله ص و خطه علي ع بيده و إن فيه لجميع ما يحتاج إليه الناس حتى أزش الحدش.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Hassan Bin Ali, from Abdullah Bin Sinan,

'From Abu Abdullah^{asws}, the (narrator) said, 'They mentioned the sons of Al-Hassan and they mentioned (the book) 'Al-Jafr'. He^{asws} said: 'By Allah^{azwj}! With me^{asws} are two skins, of a goat and of a sheep. Rasool-Allah^{saww} dictated it and Ali^{asws} wrote it by his^{asws} hand; and with me^{asws} is a skin of seventy cubits dictated by Rasool-Allah^{saww} and written by Ali^{asws} by his^{asws} hand, and in it is the entirety of what the people could be needy to, even the compensation of a scratch'.⁹¹

89- ير، بصائر الدرجات عبد الله بن جعفر عن موسى بن جعفر عن الوشاء عن أبي حمزة عن أبي عبد الله ع قال: موصحف فاطمة ع ما فيه شيء من كتاب الله و إنما هو شيء ألقى عليها بعد موت أبيها صلوات الله عليهما.

(The book) 'Basaair Al Darajaat' – Abdullah Bin Ja'far, from Musa Bin Ja'far, from Al Washa, from Abu Hamza,

'From Abu Abdullah^{asws} having said: 'The Parchment of (Syeda) Fatima^{asws}, there is nothing in it from the Book of Allah^{azwj}, and rather it is a thing cast unto her^{asws} after the passing away of her^{asws} father^{saww},⁹²

90- ير، بصائر الدرجات علي بن الحسن بن الحسن السحالي [السحالي] عن مخلول بن إبراهيم عن أبي مرثمة قال: قال لي أبو جعفر ع عندنا الجامعة و هي سبعون ذراعاً فيها كل شيء حتى أزش الحدش إملاء رسول الله ص و خطه علي ع و عندنا الجفر و هو أديم عكاظي قد كتبت فيه حتى ملئت أكارعه فيه ما كان و ما هو كائن إلى يوم القيامة.

(The book) 'Basaair Al Darajaat' – Ali Bin Al Husayn Bin Al Husayn Al Sahal, from Mukhawal Bin Ibrahim, from Abu Maryam who said,

'Abu Ja'far^{asws} said to me: 'With us^{asws} is (the book) 'Al-Jamie', and it is of seventy cubits wherein is everything even the compensation of a scratch, a dictation of Rasool-Allah^{saww} and writing of Ali^{asws}; and with us^{asws} is (the book) 'Al-Jafr', and it is and it is written on the surface of skin until it was completely filled its space, and in it is what has happened and what will be happening up to the Day of Qiyamah'.⁹³

⁹⁰ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 87

⁹¹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 88

⁹² Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 89

⁹³ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 90

91- ير، بصائر الدرجات مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ دَاوُدَ بْنِ سِرْحَانَ وَ يَحْيَى بْنِ مَعْمَرٍ وَ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنِ الْوَلِيدِ بْنِ صَبِيحٍ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ ع يَا وَلِيدُ إِنِّي نَظَرْتُ فِي مُصْحَفِ فَاطِمَةَ ع قُبَيْلُ فَلَمْ أَجِدْ لِي فِيهَا إِلَّا كَعْبَارِ النَّغْلِ.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Ismail, from Ibn Abu Najran, from Muhammad Bin Sinan, from Dawood Bin Sirhan, and Yahya Bin Ma'mar, and Ali Bin Abu Hamza, from Al Waleed Bin Sabeeh who said,

'Abu Abdullah^{asws} said to me: 'O Waleed! I^{asws} looked into the Parchment of (Syeda) Fatima^{asws} just before, and did not find for the clan of so and so in it except like the dust of the slipper''⁹⁴

92- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي بَانَ بْنِ عُثْمَانَ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قِيلَ لَهُ إِنَّ عَبْدَ اللَّهِ بْنَ الْحُسَيْنِ يَزْعُمُ أَنَّهُ لَيْسَ عِنْدَهُ مِنَ الْعِلْمِ إِلَّا مَا عِنْدَ النَّاسِ

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al Husayn, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Aban Bin Usman, from Ali Bin Abu Hamza,

'From Abu Abdullah^{asws}, he (the narrator) said, 'It was said to him^{asws}, 'Abdullah Bin Al-Hassan claim that there isn't any knowledge with him except what is with the people'.

فَقَالَ صَدَقَ وَ اللَّهُ مَا عِنْدَهُ مِنَ الْعِلْمِ إِلَّا مَا عِنْدَ النَّاسِ وَ لَكِنَّ عِنْدَنَا وَ اللَّهُ الْجَامِعَةَ فِيهَا الْحَالُ وَ الْحَرَامُ وَ عِنْدَنَا الْجُفْرُ أَ فَيَدْرِي عَبْدُ اللَّهِ أ مِسْكٌ بَعِيرٍ أَوْ مِسْكٌ شَاةٍ

He^{asws} said: 'By Allah^{azwj} he speaks the truth! There is no knowledge with him except what is with the people, but with us^{asws}, by Allah^{azwj}, is (the book) 'Al-Jamie' wherein are the Permissible(s) and the Prohibitions, and with us is (the book) 'Al-Jafr'. Does Abdullah know whether it is skin of a camel or skin of a sheep?

وَ عِنْدَنَا مُصْحَفُ فَاطِمَةَ أَمَا وَ اللَّهُ مَا فِيهِ حَرْفٌ مِنَ الْقُرْآنِ وَ لَكِنَّهُ إِمْلَاءُ رَسُولِ اللَّهِ ص وَ خَطُّ عَلِيِّ ع كَيْفَ يَصْنَعُ عَبْدُ اللَّهِ إِذَا جَاءَهُ النَّاسُ مِنْ مَحَلٍّ فَنِ يَسْأَلُونَهُ

And with us is the Parchment of (Syeda) Fatima^{asws}. But by Allah^{azwj}, there is no phrase from the Quran in it, but Rasool-Allah^{saww} dictated it and Ali^{asws} wrote it. How would Abdullah deal with it when the people come to him from every place to ask him?

أ مَا تَرْضَوْنَ أَنَّ تَكُونُوا يَوْمَ الْقِيَامَةِ آخِذِينَ بِمُحْرَزَتِنَا وَ نُحْنُ آخِذُونَ بِمُحْرَزَةِ نَبِيِّنَا وَ نَبِينَا آخِذٌ بِمُحْرَزَةِ رَبِّهِ.

Are you not pleased what you (Shias) will be coming on the Day of Qiyamah grabbing by our^{asws} side (light), and we^{asws} will be grabbing by a side (light) of our^{asws} Prophet^{saww}, and our^{asws} Prophet^{saww} will be grabbing with the Side (Light) of his^{saww} Lord^{azwj}.⁹⁵

⁹⁴ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 91

⁹⁵ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 92

93- ير، بصائر الدرجات مُحَمَّدُ بْنُ عِيسَى عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُدَيْنَةَ عَنْ عَلِيِّ بْنِ سَعِيدٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ أَمَا قَوْلُهُ فِي الْجُفْرِ إِنَّمَا هُوَ جِلْدٌ تَوْرٍ مَذْبُوعٌ كَالْجِرَابِ فِيهِ كُتُبٌ وَعِلْمٌ مَا يَحْتَاجُ إِلَيْهِ النَّاسُ إِلَى يَوْمِ الْقِيَامَةِ مِنْ خَلَالِ أَوْ حَرَامِ إِمْلَاءِ رَسُولِ اللَّهِ ص وَحَطُّ عَلِيِّ ع.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Isa, from Ibn Abu Umeyr, from Ibn Uzina, from Ali Bin Saeed who said,

'I heard Abu Abdullah^{asws} saying: 'As for his words regarding (the book) 'Al-Jafr', but rather it is skin of an ox, tanned to be like the bag wherein are books and knowledge of what the people could be needy to up to the Day of Al Qiyamah, from the Permissibles or Prohibitions. Rasool-Allah^{saww} dictated it and Ali^{asws} wrote it'.⁹⁶

94- ير، بصائر الدرجات عِمْرَانُ بْنُ مُوسَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ زُرَّارَةَ عَنْ عِيسَى بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَمْرِ بْنِ أَبِي سَلَمَةَ عَنْ أُمِّهِ أُمِّ سَلَمَةَ قَالَتْ: قَالَتْ أَفْعَدَ رَسُولُ اللَّهِ ص عَلِيًّا فِي بَيْتِي ثُمَّ دَعَا بِجِلْدِ شَاةٍ فَكَتَبَ فِيهِ حَتَّى مَلَأَ أَكْرَعَهُ ثُمَّ دَفَعَهُ إِلَيَّ وَ قَالَ مَنْ جَاءَكَ مِنْ بَعْدِي بِآيَةٍ كَذَا وَ كَذَا فَادْفَعِيهِ إِلَيْهِ

(The book) 'Basaair Al Darajaat' – Imran Bin Musa, from Muhammad Bin Al Husayn, from Muhammad Bin Abdullah Bin Zurara, from Isa Bin Abdullah, from his father, from his grandfather, from Umar Bin Abu Salama,

'From his mother^{ra} Umm Salama^{ra}, he said, 'She^{ra} said, 'Rasool-Allah^{saww} made Ali^{asws} sit in my^{ra} house, then called for the skin of a sheep and wrote in it until its edges were filled up, then handed it over to me^{ra} and said: 'One who comes to you^{ra} after me^{saww} with such and such sign, then hand it over to him'.

فَأَقَامَتْ أُمُّ سَلَمَةَ حَتَّى تُؤَدِّيَ رَسُولُ اللَّهِ ص وَ وُلِّيَ أَبُو بَكْرٍ أَمْرَ النَّاسِ بَعَثَنِي فَعَالَتْ أَذْهَبَ وَ انظُرْ مَا صَنَعَ هَذَا الرَّجُلُ فَجِئْتُ فَجَلَسْتُ فِي النَّاسِ حَتَّى حَطَبَ أَبُو بَكْرٍ ثُمَّ نَزَلَ فَدَخَلَ بَيْتَهُ فَجِئْتُ فَأَخْبَرْتُهَا

Umm Salama^{ra} waited until Rasool-Allah^{saww} passed away and Abu Bakr ruled the people. She^{ra} set me saying, 'Go and look at what this man does'. So I went and sat among the people until Abu Bakr addressed, then descended and entered his house. So I came and informed her^{ra}.

فَأَقَامَتْ حَتَّى إِذَا وُلِّيَ عُمَرُ بَعَثَنِي فَصَنَعَ مِثْلَ مَا صَنَعَ صَاحِبُهُ فَجِئْتُ فَأَخْبَرْتُهَا

She^{ra} waited until when Umar ruled, she^{ra} sent me. He did similar to what his companion had done. So I came and informed her^{ra}.

ثُمَّ أَقَامَتْ حَتَّى وُلِّيَ عُثْمَانُ فَبَعَثَنِي فَصَنَعَ كَمَا صَنَعَ صَاحِبَاهُ فَأَخْبَرْتُهَا

Then she^{ra} waited until Usman ruled, and she^{ra} sent me. He did just as his two companions had done. I informed her^{ra}.

⁹⁶ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 93

ثُمَّ أَقَامَتْ حَتَّى وُجِّيَ عَلَيَّ فَأَرْسَلْتَنِي فَقَالَتْ أَنْظُرْ مَا يَصْنَعُ هَذَا الرَّجُلُ فَجِئْتُ فَجَلَسْتُ فِي الْمَسْجِدِ فَلَمَّا خَطَبَ عَلِيٌّ ع نَزَلَ فَرَأَيْتُ فِي النَّاسِ فَقَالَ
أَذْهَبَ فَاسْتَأْذِنَ عَلَيَّ أُمَّكَ

Then she^{ra} waited until Ali^{asws} ruled, and she^{ra} sent me saying, 'Look at what this man^{asws} does'. I went and sat in the Masjid. When Ali^{asws} had addressed, he^{asws} descended and saw me among the people. He^{asws} said: 'Go and see permission to see your mother^{ra}'.

قَالَ فَخَرَجْتُ حَتَّى جِئْتُهَا فَأَخْبَرْتُهَا وَ قُلْتُ قَالَ لِي اسْتَأْذِنْ عَلَيَّ أُمَّكَ وَ هُوَ خَلْفِي يُرِيدُكَ قَالَتْ وَ أَنَا وَ اللَّهُ أُرِيدُهُ فَاسْتَأْذَنَ عَلَيَّ فَدَخَلَ فَقَالَ
أَعْطَيْتَنِي الْكِتَابَ الَّذِي دَفَعْتَ إِلَيْكَ بِآيَةٍ كَذَا وَ كَذَا

He said, 'I went out until I came to her^{ra} and informed her^{ra} and said, 'He^{asws} said to me: 'Seek permission to see your mother^{ra}', and he^{asws} is behind me, intending to see you^{ra}'. She^{ra} said, 'And I^{ra}, by Allah^{azwj}, want to see him^{asws}. She^{ra} permitted Ali^{asws} and he^{asws} entered. He^{asws} said: 'Give me^{asws} the book which he^{saww} had handed it to you^{ra} with such and such sign'.

كَأَنِّي أَنْظُرُ إِلَى أُمِّي حَتَّى قَامَتْ إِلَى تَابُوتٍ لَهَا فِي جُوفِهِ تَابُوتٌ لَهَا صَغِيرٌ فَاسْتَخْرَجَتْ مِنْ جُوفِهِ كِتَابًا فَدَفَعَتْهُ إِلَى عَلِيٍّ ع ثُمَّ قَالَتْ لِي أُمِّي يَا بُنَيَّ
الزُّمَّةُ فَلَا وَ اللَّهُ مَا رَأَيْتُ بَعْدَ نَبِيِّكَ إِمَامًا غَيْرَهُ.

It is as if I am looking at my mother^{ra}, until she^{ra} stood up to a box of hers^{ra}, inside it was a small box of hers^{ra}. She^{ra} extracted a book from inside it and handed it over to Ali^{asws}. Then my mother^{ra} said to me, 'O my^{ra} son, necessitate (stick to) him^{asws}. By Allah^{azwj}! I^{ra} have not seen any Imam^{asws} after your Prophet^{saww} apart from him^{asws}',⁹⁷

95- ير، بصائر الدرجات إبراهيم بن هاشم عن جعفر بن محمد عن عبد الله بن ميمون عن جعفر عن أبيه ع قال: في كتاب علي ع كل شيء يحتاج إليه حتى الخدش والأرض والهش.

(The book) 'Basaair Al Darajaat' – Ibrahim Bin Hashim, from Ja'far Bin Muhammad, from Abdullah Bin Maymoun,

'From Ja'far^{asws}, from his^{asws} father^{asws} having said: 'In the book of Ali^{asws} there is everything one could be needy to, even the compensation of a scratch and the bite'.⁹⁸

96- ير، بصائر الدرجات محمد بن خالد الطيالسي عن سيف عن منصور أو عن يونس قال حدثني أبو الجارود قال سمعت أبا جعفر ع يقول
لما حضر الحسين ما حضر دعا فاطمة بنته فدفع إليها كتاباً ملفوفاً وصية ظاهرة فقال يا بنتي ضعي هذا في أكابر ولدي فلما رجع علي بن الحسين دفعتني إليه وهو عندنا

(The book) 'Basaair Al Darajaat' – Muhammad Bin Khalid Al tayalisi, from Sayf, from Mansour, or from Yunus who said, 'It was narrated to me by Abu Al Jaroud who said,

'I heard Abu Ja'far^{asws} saying: 'When it presented to Al-Husayn^{asws} what presented, he^{asws} called his^{asws} daughter^{asws} (Syeda) Fatima^{asws} and handed over a book to her^{asws} and an

⁹⁷ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 94

⁹⁸ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 95

apparent bequest. He^{asws} said: 'O my^{asws} daughter^{asws}! Place this in the eldest of my^{asws} sons'. When Ali^{asws} Bin Al Husayn^{asws} returned, she^{asws} handed it to him^{asws}, and it is with us^{asws}.

قُلْتُ مَا ذَاكَ الْكِتَابُ قَالَ مَا يَخْتِاجُ إِلَيْهِ وُلْدُ آدَمَ مُنْذُ كَانَتْ الدُّنْيَا حَتَّى تَفْنَى.

I said, 'What is that book?' He^{asws} said: 'What the children of Adam^{as} could be needy to since the world came into existence until it will perish'.⁹⁹

97- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ صَفْوَانَ عَنْ مُعَلَّى أَبِي عُمَانَ عَنْ مُعَلَّى بْنِ خُنَيْسٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْكُتُبَ كَانَتْ عِنْدَ عَلِيِّ ع فَلَمَّا سَارَ إِلَى الْعِرَاقِ اسْتَوْدَعَ الْكُتُبَ أُمَّ سَلَمَةَ فَلَمَّا مَضَى عَلِيٌّ ع كَانَتْ عِنْدَ الْحُسَيْنِ فَلَمَّا مَضَى الْحُسَيْنُ كَانَتْ عِنْدَ الْحُسَيْنِ فَلَمَّا مَضَى الْحُسَيْنُ ع كَانَتْ عِنْدَ عَلِيِّ بْنِ الْحُسَيْنِ ع ثُمَّ كَانَتْ عِنْدَ أَبِي.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al Husayn, from Safwan, from Moalla Abu Usman, from Moalla Bin Khuneys,

'From Abu Abdullah^{asws} having said: 'The books were with Ali^{asws}. When he^{asws} travelled to Al-Iraq, he^{asws} entrusted the books to Umm Salama^{ra}. When Ali^{asws} passed away, these were with Al-Hassan^{asws}. When Al-Hassan^{asws} passed away, these were with Al-Husayn^{asws}. When Al-Husayn^{asws} passed away, these were with Ali^{asws} Bin Al Husayn^{asws}. Then these were with my^{asws} father^{asws}'.¹⁰⁰

98- ير، بصائر الدرجات أَحْمَدُ بْنُ الْحُسَيْنِ عَنْ أَبِيهِ عَنِ ابْنِ بُكَيْرٍ عَنْ زُرَّارَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ أَعْيَنَ قَالَ: أَرَانِي أَبُو جَعْفَرٍ ع بَعْضَ كُتُبِ عَلِيِّ ع ثُمَّ قَالَ لِي لِأَيِّ شَيْءٍ كَتَبَ هَذِهِ الْكُتُبَ قُلْتُ مَا أَبَيَنَّ الرَّأْيَ فِيهَا قَالَ هَاتِ قُلْتُ عَلِمَ أَنَّ قَائِمَكُمْ يَأْتِيكُمْ يَوْمًا فَأَحَبُّ أَنْ يُعْمَلَ بِمَا فِيهَا قَالَ صَدَقْتُ.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Al Hassan, from his father, from Ibn Bukeyr, from Zurara, from Abdul Malik Bin Ayn who said,

'Abu Ja'far^{asws} showed me one of the books of Ali^{asws}, then said to me: 'For which thing were these books written?' I said, 'What opinion can I express regarding these?' He^{asws} said: 'Give'. I said, 'I know that one day your^{asws} Qaim^{asws} will rise, and he^{asws} would love to act in accordance with what is in it'. He^{asws} said: 'You speak the truth'.¹⁰¹

99- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ عَنْ عَنبَسَةَ الْعَايِدِ قَالَ: سَمِعْتُ جَعْفَرَ بْنَ مُحَمَّدٍ ع وَ ذَكْرَ عِنْدَهُ الصَّلَاةَ فَقَالَ إِنَّ فِي كِتَابِ عَلِيِّ ع الَّذِي أَمْلَأَهُ رَسُولُ اللَّهِ ص أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَا يُعَدُّبُ عَلَى كَثْرَةِ الصَّلَاةِ وَ الصِّيَامِ وَ لَكِنْ يَزِيدُهُ جَزَاءً.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al Husayn, from Abdul Rahman Bin Abu Hashim, from Anbasa Al Aabid who said,

'I heard Ja'far^{asws} Bin Muhammad^{asws} and the Salat was mentioned in his^{asws} presence, he^{asws} said: 'In the Book of Ali^{asws} is that which Rasool-Allah^{saww} dictated. Allah^{azwj} Blessed and

⁹⁹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 96

¹⁰⁰ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 97

¹⁰¹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 98

Exalted will not Punish upon the abundance of the abundance of the Salat and the Fasts, but He^{azwj} will Increase its Recompense”.¹⁰²

100- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ عَنْ عَنبَسَةَ الْعَابِدِ قَالَ: كُنَّا عِنْدَ الْحُسَيْنِ بْنِ عَلِيٍّ عَمَّ جَعْفَرِ بْنِ مُحَمَّدٍ وَجَاءَهُ مُحَمَّدُ بْنُ عِمْرَانَ فَسَأَلَهُ كِتَابَ أَرْضِ فَقَالَ حَتَّى أَخَذَ ذَلِكَ مِنْ أَبِي عَبْدِ اللَّهِ ع

(The book) ‘Basaair Al Darajaat’ – Muhammad Bin Al Husayn, from Abdul Rahman Bin Abu Hashim, from Anbasa Al Aabid who said,

‘We were in the presence of Al-Husayn Bin, uncle of Ja’far^{asws} Bin Muhammad^{asws}, and Muhammad Bin Imran came to him and asked him the book of the earth (real estate). He said, ‘Until I take that from my father^{asws} Abu Abdullah^{asws}’.

قَالَ قُلْتُ وَ مَا شَأْنُ ذَلِكَ عِنْدَ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّهَا وَقَعَتْ عِنْدَ الْحَسَنِ ثُمَّ عِنْدَ الْحُسَيْنِ ثُمَّ عِنْدَ عَلِيٍّ بْنِ الْحُسَيْنِ ثُمَّ عِنْدَ أَبِي جَعْفَرٍ ثُمَّ عِنْدَ جَعْفَرٍ فَكَتَبْنَا عِنْدَهُ.

He (the narrator) said, ‘I said, ‘What is the state of that with Abu Abdullah^{asws}?’ He said, ‘It came to be with Al-Hassan^{asws}, then with Al-Husayn^{asws}, then with Ali^{asws} Bin Al-Husayn^{asws}, then with Abu Ja’far^{asws}, then with Ja’far^{asws}. So we wrote it in his^{asws} presence”’.¹⁰³

101 ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنِ الْحُسَيْنِ عَنِ أَبِي مُحَمَّدٍ عَنْ عَبْدِ الْمَلِكِ قَالَ: دَعَا أَبُو جَعْفَرٍ ع بِكِتَابِ عَلِيٍّ فَجَاءَ بِهِ جَعْفَرٌ مِثْلَ فِجْدِ الرَّجُلِ مَطْوِيٍّ فَإِذَا فِيهِ أَنَّ النِّسَاءَ لَيْسَ هُنَّ مِنْ عَقَارِ الرَّجُلِ إِذَا هُوَ تُؤَيِّ عِنَهَا شَيْءٌ فَقَالَ أَبُو جَعْفَرٍ ع هَذَا وَاللَّهِ خَطُّ عَلِيٍّ يَدِهِ وَ إِمْلَاءُ رَسُولِ اللَّهِ.

(The book) ‘Basaair Al Darajaat’ – Muhammad Bin Al Husayn, from Ja’far Bin Bashir, from Al Husayn, from Abu Makhlad, from Abdul Malik who said,

‘Abu Ja’far^{asws} called for the Book of Ali^{asws}, so Ja’far^{asws} came with it. (It was) like the thing of a man, and in it was, ‘The women, there isn’t anything for them from the real estate of the man when he dies from her’. Abu Ja’far^{asws} said: ‘By Allah^{azwj}! This is the handwriting of Ali^{asws} by his^{asws} hand, and Rasool-Allah^{saww} had dictated it”’.¹⁰⁴

102 ير، بصائر الدرجات ابْنُ هَاشِمٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَمَّادٍ عَنْ جَعْفَرِ بْنِ عِمْرَانَ الْوَشَّاءِ عَنْ أَبِي الْمُقْدَامِ عَنِ ابْنِ عَبَّاسٍ قَالَ: كَتَبَ رَسُولُ اللَّهِ ص كِتَابًا فَدَفَعَهُ إِلَى أُمِّ سَلَمَةَ فَقَالَ إِذَا أَنَا قُبِضْتُ فَقَامَ رَجُلٌ عَلَى هَذِهِ الْأَعْوَادِ يَغْنِي الْمُنْبَرِ فَأَتَاكَ يَطْلُبُ هَذَا الْكِتَابَ فَادْفَعِيهِ إِلَيْهِ

(The book) ‘Basaair Al Darajaat’ – Ibn Hisham, from Abdul Rahman Bin Hammad, from Ja’far Bin Imran Al Washa, from Abu Al Miqdam, from Ibn Abbas who said,

‘Rasool-Allah^{saww} wrote a book and handed it to Umm Salama^{ra}. He^{saww} said: ‘When I^{saww} pass away, a man will return upon this wooden structure, meaning the pulpit, and he^{asws} will come to you seeking this book, so hand it over to him^{asws}’.

¹⁰² Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 99

¹⁰³ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 100

¹⁰⁴ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 101

فَقَامَ أَبُو بَكْرٍ وَ لَمْ يَأْتِهَا وَ قَامَ عُمَرُ وَ لَمْ يَأْتِهَا وَ قَامَ عُثْمَانُ فَلَمْ يَأْتِهَا وَ قَامَ عَلِيٌّ ع فَتَادَاهَا فِي الْبَابِ فَقَالَتْ مَا حَاجْتُكَ فَقَالَ الْكِتَابُ الَّذِي دَفَعَهُ إِلَيْكَ رَسُولُ اللَّهِ ص فَقَالَتْ وَ إِنَّكَ أَنْتَ صَاحِبُهُ

Abu Bakr stood up (became ruler) and did not come to her^{ra}; and Umar stood and did not come to her^{ra}, and Usman stood and did not come to her^{ra}, and Ali^{asws} stood up, and he^{asws} called out to her^{asws} at the door. She^{ra} said, 'What is your^{asws} need?' He^{asws} said: 'The book which Rasool-Allah^{saww} had handed it over to you^{ra}'. She^{ra} said, 'Surely you^{asws} are its (rightful) owner'.

فَقَالَتْ أَمَا وَ اللَّهُ إِنَّ الَّذِي كَتَبَ لِأَحَبِّ أَنْ يُجْبُوكَ بِهِ فَأَخْرَجْتَهُ إِلَيْهِ فَفَتَحَهُ فَنَظَرَ فِيهِ ثُمَّ قَالَ إِنَّ فِي هَذَا لَعِلْمًا جَدِيدًا.

She^{ra} said, 'But, by Allah^{azwj}! The one^{saww} who wrote it loved to gift it to you^{asws}'. She^{ra} brought out to him^{asws}. He^{asws} opened it and looked into it, then said: 'Surely, in this is new knowledge!'¹⁰⁵

103 ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ عُبَيْسَةَ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ قَالَ: جَاءَ مَوْلَى لَهُمْ فَطَلَبَ مِنْهُ كِتَابًا فَقَالَ هُوَ عِنْدَ جَعْفَرٍ فَقُلْتُ وَ لَمْ يَصَرَ عِنْدَ جَعْفَرٍ قَالَ كَانَ عِنْدَ عَلِيٍّ بْنِ الْحُسَيْنِ ع ثُمَّ كَانَ عِنْدَ أَبِي جَعْفَرٍ ثُمَّ هُوَ الْيَوْمَ عِنْدَ جَعْفَرٍ.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al Husayn, from Ja'far Bin Bashir, from Anbasa, from Al Husayn Bin Ali said,

'A slave of theirs came and sought a book from him, so he said, 'It is with Ja'far^{asws}'. I said, 'And why did it come to be with Ja'far^{asws}?'. He said, 'It was with Ali^{asws} Bin Al Husayn^{asws}', then it was with Abu Ja'far^{asws}, then today it is with Ja'far^{asws}'.¹⁰⁶

104 ير، بصائر الدرجات مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نُجْرَانَ عَنْ عَبْدِ اللَّهِ بْنِ أَيُّوبَ عَنْ أَبِيهِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَا تَرَكَ عَلَى شَيْعَتِهِ وَ هُمْ يَحْتَجُّونَ إِلَى أَحَدٍ فِي حَلَالٍ وَ لَا حَرَامٍ حَتَّىٰ إِنَّا وَجَدْنَا فِي كِتَابِهِ أَرْشَ الْحَدِيثِ

(The book) 'Basaair Al Darajaat' – Muhammad Bin Ismail, from Abdul Rahman Bin Abu Najran, from Abdullah in Ayoub, from his father who said,

'I heard Abu Abdullah^{asws} saying: 'He (Ali^{asws}) did not neglect his^{asws} Shias and they would be needy to anyone regarding the Permissible(s) and the Prohibitions, to the extent that we^{asws} find in his^{asws} Book the compensation of a scratch'.

قَالَ ثُمَّ قَالَ أَمَا إِنَّكَ إِنْ رَأَيْتَ كِتَابَهُ لَعَلِمْتَ أَنَّهُ مِنْ كُتُبِ الْأَوَّلِينَ.

He (the narrator) said, 'Then he^{asws} said: 'But you, if you were to see his^{asws} Book, you would know that it is from the former Books''.¹⁰⁷

¹⁰⁵ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 102

¹⁰⁶ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 103

¹⁰⁷ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 104

105 ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ صَفْوَانَ عَنْ أَبِي الصَّبَّاحِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع بَلَّغْنَا أَنَّ رَسُولَ اللَّهِ ص قَالَ لِعَلِيِّ ع أَنْتَ أَحِي وَ صَاحِبِي وَ صَفِيِّ وَ وَصِيِّ وَ خَالِصِي مِنْ أَهْلِ بَيْتِي وَ خَلِيفَتِي فِي أُمَّتِي وَ سَأُتْبِئُكَ فِيمَا يَكُونُ فِيهَا مِنْ بَعْدِي يَا عَلِيُّ إِنِّي أَحْبَبْتُ لَكَ مَا أُحِبُّهُ لِنَفْسِي وَ أَكْرَهُ لَكَ مَا أَكْرَهُهُ لَهَا

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al Husayn, from Safwan, from Abu Al Sabbah who said,

'I said to Abu Abdullah^{asws}, 'It has reached us that Rasool-Allah^{saww} said to Ali^{asws}: 'You^{asws} are my^{saww} brother, and my^{saww} companion, and my^{asws} elite, and my^{saww} successor, and my^{asws} sincere one from my^{saww} family, and my^{saww} Caliph among my^{saww} community, and I^{saww} shall inform you^{asws} with what will be happening in it from after me^{saww}. O Ali^{asws}! I^{asws} love for you^{asws} what I^{saww} love for myself^{saww}, and I^{saww} dislike for you^{asws} what I^{saww} dislike for it'.

فَقَالَ لِي أَبُو عَبْدِ اللَّهِ ع هَذَا مَكْتُوبٌ عِنْدِي فِي كِتَابِ عَلِيِّ ع وَ لَكِنْ دَفَعْتُهُ أَمْسَ حِينَ كَانَ هَذَا الْخَوْفُ وَ هُوَ حِينَ صَلِبَ الْمُغِيرَةُ.

Abu Abdullah^{asws} said to me: 'This is written with me^{asws} in the Book of Ali^{asws}, but yesterday I^{asws} handed (buried it), where there was this fear, and it is when Al-Mugheira was crucified"¹⁰⁸.

106 ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا مَضَى أَبُو جَعْفَرٍ ع حَتَّى صَارَتْ الْكُتُبُ إِلَيَّ.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al Husayn, from Ibn Fazzal, from Ibn Bukeyr, from Zurara,

'From Abu Abdullah^{asws} having said: 'Abu Ja'far^{asws} did not pass away until the Books had come to me^{asws}."¹⁰⁹

107 ير، بصائر الدرجات مُحَمَّدُ بْنُ عِيسَى عَنِ صَفْوَانَ عَنِ أَبِي عَثْمَانَ عَنِ الْمُعَلَّى بْنِ حُنَيْسٍ عَنِ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ فِي بَيْتِي عَمَّ لَوْ أَنَّكُمْ إِذَا سَأَلْتُمْ وَ أَحْبَبْتُمُوهُمْ كَانَ أَحَبَّ إِلَيَّ أَنْ تَقُولُوا لَهُمْ إِنَّا لَسْنَا كَمَا يُبَلِّغُكُمْ وَ لَكِنَّا قَوْمٌ نَطْلُبُ هَذَا الْعِلْمَ عِنْدَ مَنْ هُوَ وَ مَنْ صَاحِبُهُ فَإِنْ يَكُنْ عِنْدَكُمْ فَإِنَّا نَتَّبِعُكُمْ إِلَى مَنْ يَدْعُونَا إِلَيْهِ وَ إِنْ يَكُنْ عِنْدَ غَيْرِكُمْ فَإِنَّا نَطْلُبُهُ حَتَّى نَعْلَمَ مَنْ صَاحِبُهُ

(The book) 'Basaair Al Darajaat' – Muhammad Bin Isa, from Safwan, from Abu Usman, from Al Moalla Bin Khunays,

'Abu Abdullah^{asws} having said regarding the clan of his^{asws} uncle: 'And if they were to ask you and you were to answer them, this would have been more beloved to me^{asws} than for you to say to them that I^{asws} am not as it has reached you, but we are a people who seek this knowledge from the one^{asws} whose has it, and who is the owner of it. If this happens to be with you, then I will follow you to the one you are calling us to, and if this happens to be with others, we would seek it until we learn it from its owner'.

وَ قَالَ إِنَّ الْكُتُبَ كَانَتْ عِنْدَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَلَمَّا سَارَ إِلَى الْعِرَاقِ اسْتَوْدَعَ الْكُتُبَ أُمَّ سَلَمَةَ فَلَمَّا قُتِلَ كَانَتْ عِنْدَ الْحُسَيْنِ ع فَلَمَّا هَلَكَ كَانَتْ عِنْدَ الْحُسَيْنِ ثُمَّ كَانَتْ عِنْدَ أَبِي نُوَيْرٍ ثُمَّ تَزَعُمُ يَسْبِقُونَا إِلَى خَيْرٍ أَمْ هُمْ أَرْعَبُ إِلَيْهِ مِنَّا أَمْ هُمْ أَسْرَعُ إِلَيْهِ مِنَّا وَ لَكِنَّا نَنْتَظِرُ أَمْرَ الْأَشْيَاحِ الَّذِينَ قُبِضُوا

¹⁰⁸ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 105

¹⁰⁹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 106

قَبَلْنَا أَمَا أَنَا فَلَا أُخْرِجُ أَنْ أَقُولَ إِنَّ اللَّهَ قَالَ فِي كِتَابِهِ لِمَنْ أَوْ أَتَارَةً مِنْ عِلْمٍ إِنْ كُنْتُمْ صَادِقِينَ فَمُرُّهُمْ فَلْيَدْعُوا عِنْدَ مَنْ [مَنْ عِنْدَهُ] أَتَرَهُ مِنْ عِلْمٍ إِنْ كَانُوا صَادِقِينَ.

And said: 'The Book used to be with Ali^{asws} Bin Abu Talib^{asws}. When he^{asws} went to Al-Iraq, he^{asws} entrusted the Book to Umm Salma^{ra}. When he^{asws} was martyred, it used to be with Al-Hassan^{asws}, when Al-Hassan^{asws} was no more, it used to be with Al-Husayn^{asws}, then it used to be with my^{asws} father^{asws}, but I^{asws} without any hesitation would say that Allah^{azwj} has Stated in His^{azwj} Book to the people: **or traces of knowledge, if you were truthful' [46:4].** Pass by them. Let them call on the one with whom are the traces of knowledge if they were the truthful"¹¹⁰.

108 ير، بصائر الدرجات الحجال عن الحسين بن الحسين عن محمد بن سنان عن صباح عن عبد الله بن محمد بن عقيل عن أم سلمة قالت أعطاني رسول الله ص كتاباً فقال أمسكي هذا فإذا رأيت أمير المؤمنين صعد منبري فحاجاً يطلب هذا الكتاب فادفعه إليه

(The book) 'Basaair Al Darajaat' – Al Hajal, from Al Hassan Bin Al Husayn, from Muhammad Bin Sinan, from Sabbah, from Abdullah Bin Muhammad Bin Aqeel,

'From Umm Salama^{ra} having said, 'Rasool-Allah^{saww} gave me^{asws} a book and said: 'Withhold this, and when you see Amir Al-Momineen^{asws} ascend my^{saww} pulpit, and he^{asws} comes seeking this book, then hand it to him^{asws}.'

قالت فلما قبض رسول الله ص صعد أبو بكر المنبر فانتظرته فلم يسألها فلما مات صعد عمر فانتظرته فلم يسألها فلما مات عمر صعد عثمان فانتظرته فلم يسألها فلما مات عثمان صعد أمير المؤمنين ع

She^{ra} said, 'When Rasool-Allah^{saww} passed away, Abu Bakr ascended the pulpit. She^{ra} waited, and he did not ask her^{asws}. When he died, Umar ascended. She waited, and he did not ask her^{asws}. When Umar died, Usman ascended. She waited, and he did not ask her. When Usman died, Amir Al Momineen^{asws} ascended.

فلما صعد و نزل جاء فقال يا أم سلمة أريني الكتاب الذي أعطاك رسول الله ص فأعطيته فكان عنده

When he^{asws} had ascended and descended, he^{asws} came and said: 'O Umm Salama^{ra}! Show me^{asws} the book which Rasool-Allah^{saww} gave you^{ra}'. So, it was with him^{asws}.'

قال قلت أي شيء كان ذلك قالت كل شيء محتاج إليه ولدت آدم.

He (the narrator) said, 'I said, 'Which thing was that?' She^{ra} said, 'All things the children of Adam^{as} could be needy to"¹¹¹.

109 ير، بصائر الدرجات أحمد بن محمد بن الحسين بن سعيد و محمد بن عبد الجبار عن عبد الرحمن بن أبي نجران جميعاً عن محمد بن سنان عن أبي الجارود عن أبي جعفر ع قال: لما حضر الحسين ع ما حضر دفع وصيته إلى فاطمة ابنته ظاهرة في كتاب مخرج فلما كان من أمر الحسين ما كان دفعت ذلك إلى علي بن الحسين

¹¹⁰ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 107

¹¹¹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 108

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Husayn Bin Saeed, and Muhammad Bin Abdul Jabbar, from Abdul Rahman Bin Abu Najran, altogether from Muhammad Bin Sinan, from Abu Al Jaroud,

'From Abu Ja'far^{asws} having said: 'When it presented to Al-Husayn^{asws} what presented, he^{asws} handed over his^{asws} apparent bequest to (Syeda) Fatima^{asws}, his^{asws} daughter^{asws} in an inclusive book. When it was from the matter of Al-Husayn^{asws} what happened, she^{asws} handed that to Ali^{asws} Bin Al-Husayn^{asws}'.

قَالَ قُلْتُ فَمَا فِيهِ يَرْحَمُكَ اللَّهُ قَالَ مَا يَحْتَاجُ إِلَيْهِ وَوَلَدُ آدَمَ مُنْذُ كَانَتْ الدُّنْيَا إِلَى أَنْ تَفْتَى.

He (the narrator) said, 'I said, 'So what is in it? May Allah^{azwj} have Mercy on you^{asws}!' He^{asws} said: 'Whatever the children of Adam^{as} could be needy to since the existence of the world up to its perishing'.¹¹²

110 ير، بصائر الدرجات الحسين بن علي عن عبد الله عن عبيس بن هشام عن الحسن بن أشيم عن علي عن أبي بصير قال سمعت أبا عبد الله ع يقول إنا نرأى في الليل والنهار ولو لا أننا نرأى لنعقد ما عندنا

(The book) 'Basaair Al Darajaat' – Al Husayn Bin Ali, from Abdullah, from Ubeys Bin Hisham, from AL Hassan Bin Asheym, from Ali, from Abu Baseer who said,

'I heard Abu Abdullah^{asws} saying: 'We^{asws} get increased during the night and day, and if we^{asws} are not increase, what is with us^{asws} would deplete'.

فَقَالَ أَبُو بَصِيرٍ جُعِلْتُ فِدَاكَ مَنْ يَأْتِيكُمْ

Abu Baseer said, 'May I be sacrificed for you^{asws}! Who comes to you (Imams^{asws})?'

قَالَ إِنَّ مَنَّا لَمَنْ يُعَايِنُ مُعَايِنَةً وَ مَنَّا مَنْ يُنْقَرُ فِي قَلْبِهِ كَيْتٌ وَ كَيْتٌ وَ مَنَّا مَنْ يَسْمَعُ بِأُذُنِهِ وَفَعَا كَوْفَعِ السَّلْسِلَةِ فِي الطَّسْتِ

He^{asws} said: 'From us^{asws} there is one^{asws} who sees with his^{asws} eyes, and from us^{asws} there is one^{asws} who it reverberates in his^{asws} heart, such and such, and from us^{asws} there is one^{asws} who hears with his^{asws} ears a sound like the chain falling in the tray'.

قَالَ قُلْتُ جَعَلَنِي اللَّهُ فِدَاكَ مَنْ يَأْتِيكُمْ بِذَاكَ قَالَ هُوَ خَلْقٌ أَكْبَرُ مِنْ حَبْرَيْلَ وَ مِيكَائِيلَ.

He (the narrator) said: 'May Allah^{azwj} Make me to be sacrificed for you^{asws}! Who comes to you^{asws} with that?' He^{asws} said: 'It is a creature greater than Jibraeel^{as} and Mikaeel^{as}'.¹¹³

111 ير، بصائر الدرجات بعض أصحابنا عن محمد بن حماد عن أحمد بن رزين عن الوليد الطائفي عن أبي عبد الله ع قال: إِنَّ مَنَّا لَمَنْ يُوقَرُ فِي قَلْبِهِ وَ مَنَّا مَنْ يَسْمَعُ بِأُذُنِهِ وَ مَنَّا مَنْ يُنْكُتُ وَ أَفْضَلُ مِمَّنْ يَسْمَعُ.

(The book) 'Basaair Al Darajaat' – One of our companions, from Muhammad Bin Hammad, from Ahmad Bin Razeyn, from Al Waleed Al Taify,

¹¹² Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 109

¹¹³ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 110

'From Abu Abdullah^{asws} having said: 'From us^{asws} there is one it is reverberated in his^{asws} heart, and from us^{asws} there is one^{asws} who hears with his^{asws} ears, and from us^{asws} there is one^{asws} whom it is resonated to (in his^{asws} ears), and it is superior than having listened".¹¹⁴

112 ير، بصائر الدرجات أحمد بن موسى عن الحسن بن علي بن النعمان عن ابن أبي حمزة قال سمعت أبا عبد الله ع يقول إن منا لمن يُنكث في أذنيه وإن منا لمن يرى في منامه وإن منا لمن يسمع الصوت مثل صوت السلسلة التي تقع في الطست.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Musa, from Al Hassan Bin Ali Bin Al Numan, from Ibn Abu Hamza who said,

'I heard Abu Abdullah^{asws} saying: 'From us^{asws} there is one^{asws} it is resonated in his^{asws} ears, and from us^{asws} there is one^{asws} who sees in his^{asws} dream, and from us^{asws} there is one who hears the sound like the sound of the chain falling in the tray".¹¹⁵

113 ير، بصائر الدرجات محمد بن الحسين و عبد الله بن محمد معاً عن ابن محبوب عن العلاء عن محمد بن أبي جعفر ع قال: كان علي ع يعمل بكتاب الله و سنة نبيه فإذا ورد عليه الشيء الحادث الذي ليس في الكتاب و لا في السنة ألهمه الله الحق فيه إلهاماً و ذلك و الله من المفضلات.

(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: 'Ali^{asws} used to act with the Book of Allah^{azwj} Sunnah of his^{asws} Prophet^{sawww}. So, whenever the thing was referred to him^{asws} which wasn't in the Book nor in the Sunnah, Allah^{azwj} Inspired him^{asws} the truth regarding it with an Inspiration, and by Allah^{azwj} that is from the dilemmas".¹¹⁶

114 ير، بصائر الدرجات أحمد بن محمد عن عمر بن عبد العزيز عن محمد بن الفضل عن الثمالي عن علي بن الحسين قال: قلت له جعلت فداك الأئمة يعلمون ما يُضمر فقال علمت و الله ما علمت الأنبياء و الرسل ثم قال لي أريدك قلت نعم قال و نراد ما لم تُزد الأنبياء.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Muhammad Al Guzeyl, from Al Sumaly, from Ali Bin Al Husayn who said,

'I said to him^{asws}, 'May I be sacrificed for you^{asws}! The Imams know what is harboured (in the heart)?' He^{asws} said: 'By Allah^{azwj}! He^{asws} knows what the Prophets^{as} and the Messengers^{as} knew'. Then he^{asws} said to me: 'Shall I increase for you?' I said, 'Yes'. He^{asws} said: 'And we^{asws} are increased with what the Prophet^{sawww} were not increased with".¹¹⁷

115 خصص، الإختصاص ير، بصائر الدرجات أحمد بن محمد عن الحسين بن سعيد عن القاسم بن محمد عن علي بن أبي حمزة عن عمران الحلبي عن أنان بن ثعلب قال: حدثني أبو عبد الله ع كان في ذواته سيف علي ع صحنته صغيرة و إن علياً ع دعا إليه الحسن فدفعها إليه و دفع إليه سكيناً و قال له انصعها فلم يستطع أن يفتحها فدفعها له ثم قال له اقرأ فقرأ الحسن ع الألف و الباء و السين و اللام و حرفاً بعد حرف ثم طواها فدفعها إلى الحسين ع

¹¹⁴ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 111

¹¹⁵ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 112

¹¹⁶ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 113

¹¹⁷ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 114

(The books) 'Al Ikhtisaas' (and) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Ali Bin Abu Hamza, from Imran Al Halby, from Aban Bin Taglub who said,

'Abu Abdullah ^{asws} narrated to me that there was a small parchment in the sheath of the sword of Ali ^{asws}. Ali ^{asws} called Al Hassan ^{asws} to him and handed it to him ^{asws}, and handed a knife to him and said to him ^{asws}: 'Upon it'. But he ^{asws} was not able to open it, so he ^{asws} opened it for him ^{asws}, then said to him ^{asws}: 'Read!' Al Hassan ^{asws} read the (letters) 'Alif', and the 'Baa', and the 'Seen', and the 'Laam', and letter after letter, then folded it and handed it to Al Husayn ^{asws}.

فَلَمْ يَشْدُرْ عَلَى أَنْ يَنْتَحِهَا فَتَعَهَا لَهُ ثُمَّ قَالَ لَهُ اقْرَأْ يَا بَنِي فَتَرَاهَا كَمَا قَرَأَ الْحَسَنُ ع ثُمَّ طَوَاهَا فَذَوَّبَهَا إِلَى ابْنِ الْحُسَيْنِ فَلَمْ يَشْدُرْ عَلَى أَنْ يَنْتَحِهَا فَتَعَهَا لَهُ فَقَالَ لَهُ اقْرَأْ فَلَمْ يَسْتَخْرِجْ مِنْهَا شَيْئاً فَأَخَذَهَا وَ طَوَاهَا ثُمَّ حَمَلَهَا مِنْ ذُوَابَةِ السَّيْفِ

But he ^{asws} was not able upon opening it, so he ^{asws} opened it for him ^{asws}, then said to him ^{asws}: 'Read, O my ^{asws} son ^{asws}!' He ^{asws} read it just as Al Hassan ^{asws} had read, then folded it. The he ^{asws} handed it to Al Hanafiyya, but he was not able upon opening it. So, he ^{asws} opened it for him and said: 'Read!' But nothing came out from it, so he ^{asws} took it and folded it, then threw it from the sheath of the sword'.

قَالَ ثُلُثُ لِأَبِي عَبْدِ اللَّهِ ع وَ أَبِي شَيْءٍ كَانَ فِي تِلْكَ الصَّحِيفَةِ قَالَ هِيَ الْأَحْرُفُ الَّتِي يَنْتَحُ كُلُّ حَرْفٍ أَلْفَ بَابٍ

He (the narrator) said, 'I said to Abu Abdullah ^{asws}, 'And which thing was in that Parchment?' He ^{asws} said: 'These are the letters which, each letter opens a thousand doors'.

قَالَ أَبُو بصيرٍ قَالَ أَبُو عَبْدِ اللَّهِ ع فَمَا خَرَجَ مِنْهَا إِلَّا حَرْفَانِ إِلَى السَّاعَةِ.

Abu Baseer said, 'Abu Abdullah ^{asws} said: 'Nothing has come out from it except for two letters up to this moment''.¹¹⁸

116 ير، بصائر الدرجات مُحَمَّدُ بْنُ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ ابْنِ مُسْكَانَ عَنْ بَدْرِ بْنِ الْوَلِيدِ عَنْ أَبِي الرَّبِيعِ الشَّامِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع الْعَالِمُ إِذَا شَاءَ أَنْ يَعْلَمَ عِلْمَ.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Ibn Muskan, from Badr Bin Al Waleed, from Al Rabie Al Shamy who said,

'Abu Abdullah ^{asws} said: 'The scholar ^{asws}, when he ^{asws} desires to know, knows''.¹¹⁹

117 ير، بصائر الدرجات الْهَيْثَمُ التَّهْدِيُّ عَنِ اللَّؤْلُؤِيِّ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ ابْنِ مُسْكَانَ عَنْ يَزِيدَ بْنِ فَرْقَدٍ التَّهْدِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْإِمَامَ إِذَا شَاءَ أَنْ يَعْلَمَ عِلْمَ.

(The book) 'Basaair Al Darajaat' – Al Haysam Al Nahdy, from Al Luluie, from Safwan Bin Yahya, from Ibn Muskan, from Bureyd Bin Farqad Al Nahdy,

'From Abu Abdullah ^{asws} having said: 'The Imam ^{asws}, when he ^{asws} desires to know, knows''.¹²⁰

¹¹⁸ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 515

¹¹⁹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 516

118 ير، بصائر الدرجات سهل بن زياد عن أيوب بن نوح عن صفوان بن يحيى عن ابن مسكان عن بدر بن الوليد عن أبي الربيع الشامي عن أبي عبد الله ع مثله.

(The book) 'Basaair Al Darajaat' – Sahl Bin Ziyad, from Ayoub Bin Nuh, from Safwan Bin yahya, from Ibn Muskan, from Badr Bin Al Waleed, from Abu Al Rabie Al Shamy,

'From Abu Abdullah^{asws} – similar to it'¹²¹.

119 ختص، الإختصاص ير، بصائر الدرجات أحمد بن محمد بن الحسين بن علي بن فضال عن عمرو بن سعيد عن مصدق بن صدقة عن عمارة الساباطي أو عن أبي عبيدة عن الساباطي قال: سألت أبا عبد الله ع عن الإمام يعلم الغيب قال لا و لكن إذا أراد أن يعلم الشيء أعلمه الله ذلك.

(The books) 'Al Ikhtisaas' (and) 'Basaair Al Darajaat' – Ahmad Bin Al Hassan Bin Ali Bin Fazzal, from Amro Bin Saeed, from Musaddiq Bin Sadaqa, from Ammar Al Sabaty, or from Abu Ubeyda, from Al Sabaty who said,

'I asked Abu Abdullah^{asws} about the Imam^{asws}, 'Does he^{asws} know the hidden matters (Ghayb)?' He^{asws} said: No, but whenever he^{asws} intends to know the thing, Allah^{azwj} Let him^{asws} know that'¹²².

120 ير، بصائر الدرجات عمران بن موسى عن موسى بن جعفر عن عمرو بن سعيد عن أبي عبد الله ع قال: إذا أراد الإمام أن يعلم شيئاً أعلمه الله ذلك.

(The book) 'Basaair Al Darajaat' – Imran Bin Musa, from Musa Bin Ja'far, from Amro Bin Saeed,

'From Abu Abdullah^{asws} having said: 'Whenever the Imam^{asws} intends to know a thing, Allah^{azwj} Lets him^{asws} know that'¹²³.

121 ير، بصائر الدرجات أحمد بن محمد بن الأهوازي عن فضالة عن داود بن فرقد عن الحارث بن المغيرة التصرفي قال: قلت لأبي عبد الله ع جعلت فداك الذي يسأل عنه الإمام وليس عنده فيه شيء من أين يعلمه قال يترك في القلب نكماً أو يترقر في الأذن نقرأ.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Ahwazy, from Fazalat, from Dawood Bin Farqad, from Al Haris Bin Al Mugheira Al Nazary who said,

'I said to Abu Abdullah^{asws}, 'May I be sacrificed for you^{asws}! That which the Imam^{asws} is asked about and there isn't anything with him^{asws} regarding it?' He^{asws} said: 'It reverberates in his^{asws} heart with a reverberation, or resonates in the ears with a resonance'¹²⁴.

122 ير، بصائر الدرجات أحمد بن محمد بن علي بن الحکم عن علي بن أبي حمزة عن أبي بصير قال: قلت لأبي عبد الله ع وقال مثله.

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

¹²⁰ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 117

¹²¹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 118

¹²² Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 119

¹²³ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 120

¹²⁴ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 121

‘Abu Abdullah^{asws} said – and he said similar to it’.¹²⁵

123 ير، بصائر الدرجات عمران بن موسى عن موسى بن جعفر عن عمرو بن سعيد عن عيسى بن حمزة التقي قال: قلت لأبي عبد الله ع إننا نسألك أحياناً فتسرع في الجواب و أحياناً تطرق ثم نجيبنا قال نعم إنه ينكت في آذاننا و قلوبنا فإذا نكت نطقنا و إذا أمسك عنا أمسكنا.

(The book) ‘Basaair Al Darajaat’ – Imran Bin Musa, from Musa Bin Ja’far, from Amro Bin Saeed, from Isa Bin Hamza Al Saqafy who said,

‘I said to Abu Abdullah^{asws}, ‘We ask you^{asws}, sometimes you^{asws} are quick in the answering, and sometimes you^{asws} lower your^{asws} head then answer us’. He^{asws} said: ‘Yes, it gets resonates in our^{asws} ears and our^{asws} hearts. So when it is resonated, we^{asws} speak, and when it is withheld from us^{asws}, we^{asws} withhold’.¹²⁶

124 ير، بصائر الدرجات أحمد بن محمد بن الأهوازبي عن الحسين بن علي بن يقطين عن أبيه قال: سألت أبا الحسن ع عن شيء من أمر العالم فقال نكت في القلب و نقر في الأسماع و قد يكونان معاً.

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Al Ahwazy, from Al Husayn Bin Ali Bin Yaqteeny, from his father who said,

‘I asked Abu Al-Hassan^{asws} about a thing from the matters of the scholar^{asws}. He^{asws} said: ‘It reverberates in the heart and resonates in the ears, and they have happened both together’.¹²⁷

125 ير، بصائر الدرجات سلمة بن الخطاب عن علي بن ميسر المدائبي عن الحسن بن يحيى المدائبي عن أبي عبد الله ع قال: قلت له أخبرني عن الإمام إذا سئل كيف يجيب فقال إلهام و سماع و ربما كانا جميعاً.

(The book) ‘Basaair Al Darajaat’ – Salama Bin Al Khattab, from Ali Bin Muyasser Al Madainy, from Al Hassan Bin Yahya Al Madainy,

From Abu Abdullah^{asws}, he (the narrator) said, ‘I said to him^{asws}, ‘Inform me about the Imam^{asws}, when he^{asws} is asked, how does he^{asws} answer?’ He^{asws} said: ‘Inspiration, and the hearing, and sometimes both together’.¹²⁸

126 ير، بصائر الدرجات محمد بن عبد الحميد عن يونس بن يعقوب عن الحارث بن المغيرة قال: قلت لأبي عبد الله ع هذا العلم الذي يعلمه عالمكم أ شيء يلقي في قلبه أو ينكت في أذنه فسكت حتى عقلقوم ثم قال ذلك و ذلك.

(The book) ‘Basaair Al Darajaat’ – Muhammad Bin Abdul Hameed, from Yunus Bin Yaqoub, from Al Haris Bin Al Mugheira who said,

‘I said to Abu Abdullah^{asws}, ‘This knowledge which your^{asws} scholar^{asws} knows, is it a thing cast in his^{asws} heart, or a resonance in his^{asws} ears?’ He^{asws} was silent until the people became heedless, then he^{asws} said: ‘That and that’.¹²⁹

¹²⁵ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 122

¹²⁶ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 123

¹²⁷ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 124

¹²⁸ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 125

127 ير، بصائر الدرجات مُحَمَّدُ بْنُ عَيْسَى عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْرَةَ عَنْ عَلِيِّ بْنِ يَثْرِبِينَ قَالَ: قُلْتُ لِأَبِي الْحُسَيْنِ عِ عَلْمِ عَالِمِكُمْ أَسْمَاعٌ أَوْ إِهَامٌ قَالَ يَكُونُ سَمَاعاً وَ يَكُونُ إِهَاماً وَ يَكُونَانِ مَعاً.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Isa, from Ahmad Bin Al Hassan, from Muhammad Bin Abu Hamza, from Ali Bin Yaateen who said,

'I said to Abu Al-Hassan^{asws}, 'Knowledge of your^{asws} scholar^{asws}, is it hearing, or inspiration?' He^{asws} said: 'It happens to be hearing, and it happens to be inspiration, and they can both happen together'.¹³⁰

128 تَخَصَّصَ، الْإِكْتِسَاصَ يَرِ، بِصَائِرِ الدَّرَجَاتِ أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْبَزَنْطِيِّ عَنِ حَمَّادِ بْنِ عُمَانَ عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ النَّضْرِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عِ مَا عَلِمَ عَالِمِكُمْ جُمْلَةً يُثَدِّفُ فِي قَلْبِهِ أَوْ يُنَكِّتُ فِي أُذُنِهِ قَالَ فَقَالَ وَحَيُّ كَوْحِي أُمَّ مُوسَى.

(The books) 'Al Ikhtisaas' (and) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Bazanty, from Hammad Bin Usman, from Al Haris Bin Al Mugheira Al Nazary who said,

'I said to Abu Abdullah^{asws}, 'What is the knowledge of your^{asws} scholar^{asws}, is it all cast into his^{asws} heart, or a reverberation in his^{asws} ears?' He^{asws} said: 'A Revelation like Revelation or mother^{as} of Musa^{asws}'.¹³¹

129 ير، بصائر الدرجات مُحَمَّدُ بْنُ عَيْسَى عَنْ أَبِي عَبْدِ اللَّهِ الْحُسَيْنِ بْنِ عَلِيِّ قَالَ: قُلْتُ لِأَبِي إِبْرَاهِيمَ عِ عَلْمِ عَالِمِكُمْ أَ شَيْءٌ يُلْقَى فِي قَلْبِهِ أَوْ يُنَكِّتُ فِي أُذُنِهِ فَقَالَ تَقَرَّرَ فِي الْقُلُوبِ وَ نَكَّتْ فِي الْأَسْمَاعِ وَ قَدْ يَكُونَانِ مَعاً.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Isa, from Abu Abdullah Al Husayn Bin Ali who said,

'I said to Abu Ibrahim (7th Imam^{asws}), 'Knowledge of your^{asws} scholar^{asws}, is it a thing cast into his^{asws} heart, or resonated in his^{asws} ears?' He^{asws} said: 'It reverberates in the heart, and resonates in the hears, and they have both happened together'.¹³²

130 تَخَصَّصَ، الْإِكْتِسَاصَ يَرِ، بِصَائِرِ الدَّرَجَاتِ ابْنُ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ حُمْرَانَ عَنْ سُفْيَانَ بْنِ السَّمْطِ عَنْ عَبْدِ اللَّهِ بْنِ النَّجَاشِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عِ قَالَ: قَالَ فِينَا وَ اللَّهُ مَنْ يُنَقِّرُ فِي أُذُنِهِ وَ يُنَكِّتُ فِي قَلْبِهِ وَ تُصَافِحُهُ الْمَلَائِكَةُ قُلْتُ كَانَ أَوْ الْيَوْمَ قَالَ بَلِ الْيَوْمَ قُلْتُ كَانَ أَوْ الْيَوْمَ قَالَ بَلِ الْيَوْمَ وَ اللَّهُ يَا ابْنَ النَّجَاشِيِّ حَتَّى قَالَهَا ثَلَاثاً.

(The books) 'Al Ikhtisaas' (and) 'Basaair Al Darajaat' – Ibn Yazeed, from Ibn Abu Umeyr, from Muhammad Bin Mumran, from Sufyan Bin Al Simt, from Abdullah Bin Al Najjashi,

'From Abu Abdullah^{asws} having said: 'By Allah^{azwj}! Among us^{asws} there is one it resonates in his^{asws} ears, and reverberates in his^{asws} heart, and the Angels shake his^{asws} hand'. I said, 'It used to happen, or (it happens) today?' He^{asws} said: 'But today'. I said, 'It used to happen, or

¹²⁹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 126

¹³⁰ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 127

¹³¹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 128

¹³² Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 129

(it happens) today?’ He^{asws} said: ‘But, today. By Allah^{azwj}! O Ibn Al Najjashi!’ – until he^{asws} said it thrice”.¹³³

131 ير، بصائر الدرجات الحسن بن علي عن عنبسة عن إبراهيم بن محمد بن حمزان عن أبيه و محمد بن أبي حمزة عن سفيان بن السميط قال حدثني أبو الخير قال: قلت لأبي عبد الله ع إني سألت عبد الله بن الحسن فزعم أن ليس فيكم إمام فقال بلى والله يا ابن النجاشي إن فينا لمن يئنك في قلبه و يوقر في أذنه و يصفحه الملائكة

(The book) ‘Basaair Al Darajaat’ – Al Hassan Bin Ali, from Anbasa, from Ibrahim Bin Muhammad Bin Humran, from his father, and Muhammad Bin Abu Hamza, from Sufyan Bin Al Simt who said, ‘Abu Al Khayr narrated to me who said,

‘I said to Abu Abdullah^{asws}, ‘I asked Abdullah Bin Al Hassan, and he claimed that there isn’t any Imam^{asws} among you all’. He^{asws} said: ‘Yes, by Allah^{azwj}, O ibn Al Najjashi! Among us^{asws} is one it is reverberated in his^{asws} heart, and resonated in his^{asws} hearts, and the Angels shake his^{asws} hand’.

قال قلت فيكم قال إي والله فينا اليوم ثلاثاً.

He (the narrator) said, ‘I said, ‘Among you (Imams^{asws})?’ He^{asws} said: ‘Yes, by Allah^{azwj}! Among us^{asws} today! Yes, by Allah^{azwj}! Among us^{asws} today!’ – thrice”.¹³⁴

132 ير، بصائر الدرجات محمد بن الحسين عن محمد بن إسماعيل عن حمزة بن بزيع عن علي السائي قال: سألت الصادق ع عن مبلغ علمهم فقال مبلغ علمنا ثلاثة ووجه ماضي و غابر و حادث فأما الماضي فمفسر و أما الغابر فمزبور و أما الحادث فقذف في القلوب و نقر في الأسماع و هو أفضل علمنا و لا نبي بعد نبينا.

(The book) ‘Basaair Al Darajaat’ – Muhammad Bin Al Husayn, from Muhammad Bin Ismail, from Hamza Bin Bazie, from Ali Al Saie who said,

‘I asked Al-Sadiq^{asws} about the reach of their^{asws} knowledge. He^{asws} said: ‘The reach of our^{asws} knowledge has three aspects – the past, the ancient, and the current. As for the past, it is interpreted, and as for the ancient, it is built up (over time), and as for the current, it is cast into the hearts, and resonated in the ears, and it is the superior of our^{asws} knowledge, and there is no Prophet^{as} after our Prophet^{saww}’.¹³⁵

133 ير، بصائر الدرجات إبراهيم بن هاشم عن محمد بن الفضيل أو عمرو رواه عن محمد بن الفضيل قال: قلت لأبي الحسن ع رويانا عن أبي عبد الله ع أنه قال إن علمنا غابر و مزبور و نكت في القلب و نقر في الأسماع

(The book) ‘Basaair Al Darajaat’ – Ibrahim Bin Hashim, from Muhammad bin Al Fyuzeyl, from the one who reported it, from Muhammad Bin Al Fuzeyl who said,

‘I said to Abu Al-Hassan^{asws}, ‘We are reporting from Abu Abdullah^{asws} that he^{asws} said: ‘Our^{asws} knowledge is ancient and built up (over time), and is reverberated in the heart, and resonated in the ears’.

¹³³ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 130

¹³⁴ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 131

¹³⁵ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 132

قَالَ أَمَّا الْعَابِرُ فَمَا تَقَدَّمَ مِنْ عِلْمِنَا وَ أَمَّا الْمَرْبُورُ فَمَا يَأْتِينَا وَ أَمَّا النَّكْتُ فِي الْقُلُوبِ فَإِلْهَامٌ وَ أَمَّا النَّقْرُ فِي الْأَسْمَاعِ فَإِنَّهُ مِنَ الْمَلِكِ.

He^{asws} said: 'As for the ancient, it is what preceded from our^{asws} knowledge, and as for the built-up, it is what comes to us^{asws}, and as for the reverberation in the hearts, it is the inspiration, and as for the resonance in the ears, it is from the Angel".¹³⁶

134 وَ رَوَى زُرَّارَةُ مِثْلَ ذَلِكَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ كَيْفَ يَعْلَمُ أَنَّهُ كَانَ الْمَلِكُ وَ لَا يَخَافُ أَنْ يَكُونَ مِنَ الشَّيْطَانِ إِذَا كَانَ لَا يَرَى الشَّخْصَ

And it is reported by Zurara similar to that,

'From Abu Abdullah^{asws}. He said, 'I said, 'How does he^{asws} know that it was the Angel, and he^{asws} does not fear that it could happen to be from the Satan^{la}, when he^{asws} does not see the person?'

قَالَ إِنَّهُ يُلْقَى عَلَيْهِ السَّكِينَةُ فَيَعْلَمُ أَنَّهُ مِنَ الْمَلِكِ وَ لَوْ كَانَ مِنَ الشَّيْطَانِ اعْتَرَاهُ فَرَعٌ وَ إِنْ كَانَ الشَّيْطَانُ يَا زُرَّارَةُ لَا يَتَعَرَّضُ لِصَاحِبِ هَذَا الْأَمْرِ.

He^{asws} said: 'The tranquillity is cast upon him^{asws} and he^{asws} knows that it is from the Angel, and if it had been from the Satan^{la}, it would be alarm, and if it was the Satan^{la}, O Zurara, he^{la} would not present to the Master^{asws} of this Command".¹³⁷

135 ير، بصائر الدرجات أُبُوبُ بْنُ نُوحٍ عَنْ صَفْوَانَ بْنِ بَحْجَى عَنْ شُعَيْبٍ عَنْ ضُرَيْسٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ إِذَا الْعِلْمُ مَا حَدَثَ بِاللَّيْلِ وَ النَّهَارِ يَوْمَ [يَوْمًا] يَوْمٌ وَ سَاعَةٌ بِسَاعَةٍ.

(The book) 'Basaair Al Darajaat' – Ayoub Bin Nuh, from Safwan Bin Yahya, from Shuayn, from Zureys,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I heard him^{asws} saying: 'But rather, the knowledge is what occurs by the night and the day, day by day, and moment by moment".¹³⁸

136 ير، بصائر الدرجات أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ نُعْمَانَ وَ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَلِيِّ بْنِ التُّعْمَانَ عَنِ ابْنِ مُسْكَانَ عَنْ ضُرَيْسٍ قَالَ: كُنْتُ مَعَ أَبِي بَصِيرٍ عِنْدَ أَبِي جَعْفَرٍ ع فَقَالَ لَهُ أَبُو بَصِيرٍ بِمَا يَعْلَمُ عَالِمُكُمْ جَعَلْتُ فِدَاكَ قَالَ يَا أَبَا مُحَمَّدٍ إِنَّ عَالِمَنَا لَا يَعْلَمُ الْغَيْبَ وَ لَوْ وَكَلَّ اللَّهُ عَالِمَنَا إِلَى نَفْسِهِ كَانَ كَبَعْضِكُمْ وَ لَكِنْ يَخْذُلُ إِلَيْهِ سَاعَةً بَعْدَ سَاعَةٍ.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Ali Bin Numan, and Muhammad Bin Abdul Jabbar, from Muhammad Bin Ismail, from Ali Bin Al Numan, from Ibn Muskan, from Zureys who said,

'I was with Abu Baseer in the presence of Abu Ja'far^{asws}. Abu Baseer said to him^{asws}, 'By what does your^{asws} scholar^{asws} know? May I be sacrificed for you^{asws}!' He^{asws} said: 'O Abu Muhammad! Our^{asws} scholar^{asws} does not know the hidden matters (Ghayb), and had

¹³⁶ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 133

¹³⁷ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 134

¹³⁸ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 135

Allah^{azwj} Allocated our^{asws} scholar to himself^{asws}, he^{asws} would be like one of you, but He^{azwj} Narrates to him^{asws}, moment after moment”¹³⁹.

137 ير، بصائر الدرجات أحمد بن محمد بن الأهوازبي عن بعض أصحابنا عن أبي بصير قال: قلت لأبي عبد الله ع جعلت فداك أي شيء هو العلم عندكم قال ما يحدث بالليل والنهار الأمر بعد الأمر والشئ بعد الشئ إلى يوم القيامة.

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

'I said to Abu Abdullah^{asws}, 'May I be sacrificed for you^{asws}! Which thing is the knowledge with you^{asws}?' He^{asws} said: 'What occurs by the night and day, the matter after the matter, and the thing after the thing, up to the Day of Qiyamah”¹⁴⁰.

138 ير، بصائر الدرجات أحمد بن محمد بن محمد بن ابن سينان عن ابن مسكان عن أبي بصير قال سمعته يقول إن عندنا الصحف الأولى صُحف إبراهيم وموسى فقال له زُرَيْسٌ أليسَتْ هِيَ الْأَلْوَا ح فَقَالَ بَلَى قَالَ زُرَيْسٌ إِنَّ هَذَا هُوَ الْعِلْمُ فَقَالَ لَيْسَ هَذَا الْعِلْمُ إِنَّمَا هَذِهِ الْأَثَرُ إِنَّ الْعِلْمَ مَا يَحْدُثُ بِاللَّيْلِ وَ النَّهَارِ يَوْمَ [يَوْمًا] يَوْمٌ وَ سَاعَةٌ بِسَاعَةٍ.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Ibn Sinan, from Ibn Muskan, from Abu Baseer who said,

'I heard him^{asws} saying: 'With us^{asws} are the former Parchment, Parchments of Ibrahim^{as} and Musa^{as}'. Zureys said, 'Aren't these the Tablets?' He^{asws} said: 'Yes'. Zureys said, 'Surely this, it is the knowledge!' He^{asws} said: 'This isn't the knowledge. But rather, these are the traces. The knowledge is what occurs by the night and day, day by day, moment by moment”¹⁴¹.

139 ير، بصائر الدرجات عبد الله بن محمد بن محمد بن الوليد أو عمّن رواه عن محمد بن الوليد عن يونس بن يعقوب عن منصور بن حازم قال سمعت أبا عبد الله ع يقول إن عندنا صحيفة فيه أثر الحَدِيثِ قَالَ قُلْتُ هَذَا هُوَ الْعِلْمُ قَالَ إِنَّ هَذَا لَيْسَ بِالْعِلْمِ إِنَّمَا هُوَ آثَرُهُ إِنَّمَا الْعِلْمُ الَّذِي يَحْدُثُ فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ عَنْ رَسُولِ اللَّهِ ص وَ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

(The book) 'Basaair Al Darajaat' – Abdullah Bin Muhammad, from Muhammad Bin Al Waleed, or from the one who reported it, from Muhammad bin Al Waleed, from Yunus Bin Yaquob, from Mansour Bin Hazim who said,

'I heard Abu Abdullah^{asws} saying: 'With us^{asws} there is a Parchment wherein is the compensation for a scratch'. I said, 'This, it is the knowledge!' He^{asws} said: 'This isn't the knowledge. But rather it is a trace. But rather, the knowledge is which occurs during every day and night, from Rasool-Allah^{saww} and from Ali^{asws} Bin Abu Talib^{asws}”¹⁴².

140 ير، بصائر الدرجات أحمد بن محمد بن محمد بن علي بن الحكم عن سيف بن عميرة عن أبي الصَّبَّاحِ قَالَ حَدَّثَنِي الْعَلَاءُ بْنُ سَيَابَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّا لَنَعْلَمُ مَا فِي اللَّيْلِ وَ النَّهَارِ.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Abu Al Sabbah who said, 'It is narrated to me by Al A'ala Bin Sayaba,

¹³⁹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 136

¹⁴⁰ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 137

¹⁴¹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 138

¹⁴² Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 139

‘From Abu Abdullah^{asws} having said: ‘We^{asws} know what (occurs) during the night and the day’.¹⁴³

141 ير، بصائر الدرجات أحمد بن محمد بن البرقي عن النضر بن سويد عن يحيى بن عمران عن الحارث بن المغيرة عن أبي عبد الله ع قال: إِنَّ الْأَرْضَ لَا تُتْرَكُ بِغَيْرِ عَالِمٍ فُلْتُ الَّذِي يَعْلَمُ عَالِمُكُمْ مَا هُوَ قَالَ وَرَأَيْتُ مَنْ رَسُولَ اللَّهِ ص وَ مِنْ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلِمَ يَسْتَعْنِي بِهِ عَنِ النَّاسِ وَ لَا يَسْتَعْنِي النَّاسُ عَنْهُ

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Al Barqy, from Al Nazar Bin Suweyd, from Yahya Bin Imran, from Al Haris Bin Al Mugheira,

‘From Abu Abdullah^{asws} having said: ‘The earth cannot be left without a scholar^{asws}’. I said, ‘That which your^{asws} scholar^{asws} knows, what is it?’ He^{asws} said: ‘Inheritance from Rasool-Allah^{saww} and from Ali^{asws} Bin Abu Talib^{asws}, knowledge which he^{asws} becomes needless from the people by it, and the people are not needless from him^{asws}’.

فُلْتُ وَ حِكْمَةٌ تُقَدَفُ فِي صَدْرِهِ أَوْ يُنْكَتُ فِي أُذُنِهِ قَالَ ذَلِكَ وَ ذَلِكَ.

I said, ‘And wisdom, does it get cast into his^{asws} chest, or resonated in his^{asws} ears?’ He^{asws} said: ‘That and that’.¹⁴⁴

142 ير، بصائر الدرجات أحمد بن محمد بن الحسين بن سعيد عن فضالة بن أيوب عن عمر بن أبان عن الحارث النضري قال: فُلْتُ لِأبي عبد الله ع أَخْبَرَنِي عَنْ عَلِمٍ عَالِمُكُمْ أ حِكْمَةٌ تُقَدَفُ فِي صَدْرِهِ أَوْ وَرَأَيْتُ مَنْ رَسُولَ اللَّهِ ص أَوْ نَكَّتْ يُنْكَتُ فِي أُذُنِهِ

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Umar Bin Aban, from Al Haris Al Nazary who said,

‘I said to Abu Abdullah^{asws}! Inform me about the knowledge of your^{asws} scholar^{asws}, it is wisdom cast into his^{asws} chest, or an inheritance from Rasool-Allah^{saww}, or a resonance resonating in his^{asws} ears?’

فَقَالَ أَبُو عَبْدِ اللَّهِ ع ذَلِكَ وَ ذَلِكَ ثُمَّ قَالَ وَرَأَيْتُ مَنْ رَسُولَ اللَّهِ ص وَ مِنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع عَلِمَ يَسْتَعْنِي بِهِ عَنِ النَّاسِ وَ لَا يَسْتَعْنِي النَّاسُ عَنْهُ.

Abu Abdullah^{asws} said: ‘That and that’. Then he^{asws} said: ‘An inheritance from Rasool-Allah^{saww} and from Ali^{asws} Bin Abu Talib^{asws}. Knowledge he^{asws} becomes needless from the people by it, and the people are not needless from him^{asws}’.¹⁴⁵

143 ير، بصائر الدرجات أحمد بن محمد بن الحسين بن موسى الخشاب عن الحسن بن الحسن بن محمد بن إسحاق عن صفوان بن الحارث بن المغيرة قال: فُلْتُ أَخْبَرَنِي عَنْ عَلِمٍ عَالِمُكُمْ قَالَ وَرَأَيْتُ مَنْ رَسُولَ اللَّهِ ص وَ مِنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ فُلْتُ إِنَّا نَتَحَدَّثُ أَنَّهُ يُقَدَفُ فِي فُلُوهِمْ وَ يُنْكَتُ فِي آذَانِهِمْ قَالَ ذَلِكَ وَ ذَلِكَ.

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Al Hassan Bin Musa Al Khashab, from Ali Bin Ismail, from Safwan, from Al Haris Bin Al Mugheira who said,

¹⁴³ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 140

¹⁴⁴ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 141

¹⁴⁵ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 142

'I said, 'Inform me about the knowledge of your^{asws} scholar^{asws}'. He^{asws} said: 'Inheritance from Rasool-Allah^{saww} and from Ali^{asws} Bin Abu Talib^{asws}'. I said, 'We are narrating that it gets cast into their^{asws} hearts, and resonated in their^{asws} ears'. He^{asws} said: 'That and that'.¹⁴⁶

144 ير، بصائر الدرجات أحمد بن محمد بن موسى بن القاسم عن ابن أبي عمير عن أبان بن عثمان عن رواه عن أبي عبد الله ع قال سيعنه يقول الأرض لا تترك إلا بعلم يعلم الحلال والحرام يحتاج الناس إليه ولا يحتاج إليهم

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Musa Bin Al Qasim, from Ibn Abu Umeyr, from Aban Bin usman, from the one who reported it,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I heard him^{asws} saying: 'The earth cannot be left except with a scholar^{asws} knowing the Permissible(s) and the Prohibitions. The people would be needy to him^{asws} and he^{asws} would not be needy to them'.

فقلت جعلت فداك ما ذا قال ورأته من رسول الله و من علي بن أبي طالب ع قلت أ حكمة تلقى في صدره أو شيء ينقر في أذنه قال أو ذاك.

I said, 'May I be sacrificed for you^{asws}! What is that?' He^{asws} said: 'Inheritance from Rasool-Allah^{saww} and from Ali^{asws} Bin Abu Talib^{asws}'. I said, 'Is it wisdom cast into his^{asws} chest, or a thing resonating in his^{asws} ears?' He^{asws} said: 'Or that'.¹⁴⁷

145 ير، بصائر الدرجات محمد بن الحسين عن الحسن بن محبوب عن محمد بن الفضل عن أبي حمزة الثمالي عن أبي جعفر ع قال سيعنه يقول فلما قضى محمد ع نبوته واستكمل أيامه أوحى الله إليه يا محمد قد قضيت نبوتك واستكملت أيامك فاجعل العلم الذي عندك والإيمان والإسم الأكرم وميراث العلم وأنار النبوة في العقب من ذريتك كما لم أقطعها من نبوت الأنبياء.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al Husayn, from Al Hassan Bin Mahboub, from Muhammad Bin Al Fazal, from Abu Hamza Al Sumaly,

From Abu Ja'far^{asws}, he (the narrator) said, 'I heard him^{asws} saying: 'When the Prophet-hood of Muhammad^{saww} expired and his^{saww} days were completed, Allah^{azwj} Revealed to him^{saww}: "O Muhammad^{saww}! Your^{saww} Prophet-hood has expired, and your^{saww} days are completed, so make the knowledge which is with you^{saww}, and the Eman, and the Greatest Name, and inheritance of the knowledge, and the Ahadeeth of the Prophet-hood to be in the posterity from your^{saww} offspring, just as I^{azwj} did not Cut it off from the Households of the Prophets^{asws}".¹⁴⁸

146 فر، تفسير فرات بن إبراهيم علي بن محمد الزهري عن القاسم بن إسماعيل الأنباري عن حفص بن عاصم و نصر بن مزاحم و عبد الله بن المغيرة عن محمد بن مروان السدي عن أبان بن أبي عياش عن سليم بن قيس قال: خرج أمير المؤمنين علي بن أبي طالب ع ونحن فعود في المسجد بعد رجوعه من صفين و قبل يوم النهروان فقعده علي ع و اختوشناه فقال له رجل يا أمير المؤمنين أخبرتنا عن أصحابك

Tafseer Furaat Bin Ibrahim – Ali Bin Muhammad al Zuhry, from Al Qasim Bin Ismail Al Anbary, from Hafis Bin Aasim, and Nasr Bin Muzahim, and Abdullah Bin Al Mugheira, from Muhammad Bin Marwan Al Sudy, from Aban Bin Abu Ayyash, from Suleym Bin Qays who said,

¹⁴⁶ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 143

¹⁴⁷ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 144

¹⁴⁸ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 145

'Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws} came out and we were seated in the Masjid, after his^{asws} return from (the battle of) Siffeen, and before the day of (the battle of) Nahrwan. He^{asws} sat down and we sat around him^{asws}. A man said to him^{asws}, 'O Amir Al Momineen^{asws}! Inform us about your^{asws} companions'.

فَقَالَ سَلْ وَ ذَكَرَ قِصَّةَ طَوِيلَةً وَ قَالَ إِنِّي سَمِعْتُ عَنْ رَسُولِ اللَّهِ ص يَقُولُ فِي كَلَامٍ لَهُ طَوِيلٍ إِنَّ اللَّهَ أَمَرَنِي بِحُبِّ أَرْبَعَةِ رِجَالٍ مِنْ أَصْحَابِي وَ أَمَرَنِي أَنْ أُحِبَّهُمْ وَ الْجَنَّةُ تَشْتَاقُ إِلَيْهِمْ فَقِيلَ مَنْ هُمْ يَا رَسُولَ اللَّهِ فَقَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ثُمَّ سَكَتَ

He^{asws} said: 'Ask', and he^{asws} mentioned a long story and said: 'I^{asws} heard from Rasool-Allah^{saww} saying in a lengthy speech of his^{saww}: 'Allah^{azwj} Commanded me^{saww} with loving four men from my^{saww} companions', and Commanded me^{asws} to love them, and the Paradise is desirous for them'. So, it was said, 'Who are they, O Rasool-Allah^{saww}? He^{saww} said: 'Ali Bin Abu Talib^{asws}', then was silent.

فَقَالُوا مَنْ هُمْ يَا رَسُولَ اللَّهِ فَقَالَ عَلِيُّ ثُمَّ سَكَتَ فَقَالُوا مَنْ هُمْ يَا رَسُولَ اللَّهِ فَقَالَ عَلِيُّ وَ ثَلَاثَةٌ مَعَهُ وَ هُوَ إِمَامُهُمْ وَ قَائِدُهُمْ وَ دَلِيلُهُمْ وَ هَادِيَهُمْ لَا يَنْتُونُ وَ لَا يَضِلُّونَ وَ لَا يَرْجِعُونَ وَ لَا يَطُولُ عَلَيْهِمُ الْأَمَدُ فَتَقَسُّوْ قُلُوبُهُمْ سَلْمَانُ وَ أَبُو ذَرٍّ وَ الْمُقَدَّادُ

They said, 'Who are they, O Rasool-Allah^{saww}? He^{saww} said: 'Ali^{asws}', then was silent. They said, 'Who are they, O Rasool-Allah^{saww}? He^{saww} said: 'Ali^{asws} and three with him^{asws}, and he^{asws} is their Imam^{asws}, and their guide, and their pointer, and their guide. They are neither reneging, nor straying, nor returning, nor is the term long upon them so their hearts could be harsh – Salman^{ra}, and Abu Zarr^{ra} and Al-Miqdad^{ra}.'. .

فَذَكَرَ قِصَّةَ طَوِيلَةً ثُمَّ قَالَ ادْعُوا لِي عَلِيًّا فَأَكْبَحَ عَلَيَّ فَأَسْرَّ إِلَيَّ أَلْفَ بَابٍ يَفْتَحُ كُلُّ بَابٍ أَلْفَ بَابٍ

He^{saww} mentioned a long story, then said: 'Call Ali^{asws} for me^{saww}!' He^{saww} devoted upon me^{asws} and divulges secrets to me^{asws} of a thousand doors, each door opening a thousand doors'.

ثُمَّ أَقْبَلَ إِنِّيْنَا أَمِيرُ الْمُؤْمِنِينَ ع وَ قَالَ سَلُونِي قَبْلَ أَنْ تَفْقِدُونِي فَوَ الَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ إِلَيَّ لِأَعْلَمَ بِالتَّوْرَةِ مِنْ أَهْلِ التَّوْرَةِ وَ إِلَيَّ لِأَعْلَمَ بِالإِنْجِيلِ مِنْ أَهْلِ الإِنْجِيلِ وَ إِلَيَّ لِأَعْلَمَ بِالقُرْآنِ مِنْ أَهْلِ القُرْآنِ

The Amir Al-Momineen^{asws} turned towards us and said: 'Ask me^{asws} before you lose me^{asws}, for by Allah^{azwj} Who Split the seed and Formed the person! I^{asws} am more knowing with the Torah than the people of the Torah, and I^{asws} am more knowing with the Evangel than the people of the Evangel, and I^{asws} am more knowing with the Qurah than the people of the Quran!

وَ الَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ مَا مِنْ فِئَةٍ تَبْلُغُ مِائَةَ رَجُلٍ إِلَى يَوْمِ الْقِيَامَةِ إِلَّا وَ أَنَا عَارِفٌ بِقَائِدِهَا وَ سَائِقِهَا وَ سَلُونِي عَنِ القُرْآنِ فَإِنَّ فِي القُرْآنِ بَيَانَ كُلِّ شَيْءٍ فِيهِ عِلْمُ الْأَوَّلِينَ وَ الْآخِرِينَ وَ إِنَّ القُرْآنَ لَمْ يَدْعُ لِقَائِلٍ مَقَالًا وَ مَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَ الرَّاسِخُونَ فِي العِلْمِ لَيْسَ بِوَاحِدٍ

By the One^{azwj} Who Split the seed and Formed the person! There is no group reaching one hundred men up to the Day of Qiyamah except and I^{asws} recognise its guide and its usher. And ask me^{asws} about the Quran, for in the Quran is an explanation of all things. In it is knowledge of the former ones and the latter ones, and that the Quran does not leave any

word for any speaker: **but none knows its interpretation except Allah, and those who are firmly rooted in knowledge [3:7]**, and (it) is (the Knowledge) not with anyone (else).

رَسُولُ اللَّهِ مِنْهُمْ أَعْلَمَهُ اللَّهُ إِتَاهُ فَعَلَّمَنِيهِ رَسُولُ اللَّهِ ص ثُمَّ لَا تَزَالُ فِي عَقِبِنَا إِلَى يَوْمِ الْقِيَامَةِ ثُمَّ قَرَأَ أَمِيرُ الْمُؤْمِنِينَ بِبَيْتِهِ مِمَّا تَرَكَ آلُ مُوسَى وَ آلُ هَارُونَ وَ أَنَا مِنْ رَسُولِ اللَّهِ بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى وَ الْعِلْمُ فِي عَقِبِنَا إِلَى أَنْ تَقُومَ السَّاعَةُ.

And Rasool-Allah^{sawww} was one of them (firmly rooted in the Knowledge). Allah^{azwj} the Glorious had Taught him^{sawww}, and Rasool-Allah^{sawww} learnt it. Then it will not cease to be in his^{sawww} posterity up to the Day of Judgement'. Then he^{asws} recited **and remnants of what the progeny of Musa and the progeny of Haroun have left, the Angels would be carrying it [2:248]**. So I^{asws} am of the status with Rasool-Allah^{sawww} which Haroun^{as} had from Musa^{as} except for the Prophet-hood, and the Knowledge will be in our^{asws} posterity until the Establishment of the Hour".¹⁴⁹

147 فر، تفسير فرات بن إبراهيم علي بن أحمد بن عتابٍ مَعْنَعْنَا عَنْ أَبِي جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ: مَا بَعَثَ اللَّهُ نَبِيًّا إِلَّا أَعْطَاهُ مِنَ الْعِلْمِ بَعْضَهُ مَا خَلَا النَّبِيَّ ص فَإِنَّهُ أَعْطَاهُ مِنَ الْعِلْمِ كُلَّهُ فَقَالَ تَبَيَّنَا لِكُلِّ شَيْءٍ وَ قَالَ كَتَبْنَا لَهُ فِي الْأَلْوَابِ مِنْ كُلِّ شَيْءٍ وَ قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِنَ الْكِتَابِ وَ لَمْ يُخْبِرْ أَنْ عِنْدَهُ عِلْمَ الْكِتَابِ وَ مَنْ لَا يَقَعُ مِنَ اللَّهِ عَلَى الْجَمِيعِ

Tafseer Furaat Bin Ibrahim – Ali Bin Ahmad Bin Attab, transmitting,

'From Abu Ja'far^{asws}, from his^{asws} father^{asws} having said: 'Allah^{azwj} did not Send any Prophet^{as} except He^{azwj} Gave him^{as} from the knowledge, part of it, apart from the Prophet^{sawww}, for He^{azwj} Gave him^{asws} from the knowledge, all of it, so He^{azwj} Said: **'a clarification of all things, [16:89]**, and Said: **And We Prescribed to him in the Tablets, Advice from all things [7:145]**, and Said: **and the one who has Knowledge of the Book [13:43]**, and did not Inform that with him is (all the) knowledge of the Book, and one who does not occur from Allah^{azwj} upon the entirety.

وَ قَالَ لِمُحَمَّدٍ ص أَوْرَثْنَا الْكِتَابَ الَّذِي اصْطَفَيْنَا مِنْ عِبَادِنَا فَمَهَذَا الْكُلُّ وَ نُحْنُ الْمُصْطَفَوْنَ

And Said to Muhammad^{sawww}: **Then We Gave the Book as an inheritance to those We Chose from among Our servants [35:32]**. So this is the whole, and we^{asws} are the Chosen ones.

وَ قَالَ النَّبِيُّ ص فِيمَا سَأَلَ رَبَّهُ رَبِّ زِدْنِي عِلْمًا فَهِيَ الزِّيَادَةُ الَّتِي عِنْدَنَا مِنَ الْعِلْمِ الَّذِي لَمْ يَكُنْ عِنْدَ أَحَدٍ مِنْ أَوْصِيَاءِ الْأَنْبِيَاءِ وَ لَا دُرَّةِ الْأَنْبِيَاءِ غَيْرِنَا فَمَهَذَا الْعِلْمُ عَلِمْنَا الْبَلَايَا وَ الْمَنَائِيَا وَ فَصَّلَ الْخِطَابِ.

And the Prophet^{sawww} said among what he^{sawww} asked his^{sawww} Lord^{azwj}: **'Lord! Increase me in knowledge!' [20:114]**. So this is the increase from the knowledge is with us^{asws} which did not happen to be with anyone from the successors^{as} of the Prophets^{as}, nor offspring of the Prophets^{as} apart from us^{asws}. Therefore, by this knowledge we^{asws} know the deaths and the afflictions, and the decisive address".¹⁵⁰

¹⁴⁹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 146

¹⁵⁰ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 147

148 وَ مِنْ كِتَابِ سُلَيْمِ بْنِ قَيْسٍ، فِي حَدِيثِ طَوِيلٍ أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع قَالَ يَا طَلْحَةَ إِنَّ كُلَّ آيَةٍ أَنْزَلَهَا اللَّهُ عَلَى مُحَمَّدٍ ص عِنْدِي بِإِمْلَاءِ رَسُولِ اللَّهِ ص وَ خَطِّي بِيَدِي وَ تَأْوِيلَ كُلِّ آيَةٍ أَنْزَلَهَا اللَّهُ عَلَى مُحَمَّدٍ ص وَ كُلِّ حَلَالٍ وَ حَرَامٍ أَوْ حَدٍّ أَوْ حُكْمٍ تَحْتَاجُ إِلَيْهِ الْأُمَّةُ إِلَى يَوْمِ الْقِيَامَةِ عِنْدِي مَكْتُوبٌ بِإِمْلَاءِ رَسُولِ اللَّهِ ص وَ خَطِّي بِيَدِي حَتَّى أَرِشَ الْحَدِيثَ

And from the book of Suleym Bin Qays, in a lengthy Hadeeth: ‘Amir Al-Momineen^{asws} said: ‘O Talha! Every Verse Allah^{azwj} Revealed upon Muhammad^{saww} is with me^{asws} by the dictation of Rasool-Allah^{saww} and written by my^{asws} hand, and interpretation of every Verse Allah^{azwj} Revealed unto Muhammad^{saww}, and every Permissible and Prohibition, or legal punishment, or judgment the community could be needy to up to the Day of Qiyamah is with me^{asws}, written by dictation of Rasool-Allah^{saww} and written by my^{asws} hand, even the compensation of a scratch’.

قَالَ طَلْحَةُ كُلُّ شَيْءٍ مِنْ صَغِيرٍ أَوْ كَبِيرٍ أَوْ خَاصٍّ أَوْ عَامٍّ أَوْ كَانَ أَوْ يَكُونُ إِلَى يَوْمِ الْقِيَامَةِ فَهُوَ مَكْتُوبٌ عِنْدَكَ

Talha said: ‘Everything, from small or big, special or general, or had happened or will be happening up to the Day of Qiyamah, so it is written with you?’

قَالَ نَعَمْ وَ سِوَى ذَلِكَ أَنَّ رَسُولَ اللَّهِ ص أَسْرَ إِلَيَّ فِي مَرَضِهِ مِفْتَاحَ أَلْفِ بَابٍ فِي الْعِلْمِ يَفْتَحُ كُلُّ بَابٍ أَلْفَ بَابٍ وَ لَوْ أَنَّ الْأُمَّةَ بَعْدَ قَبْضِ رَسُولِ اللَّهِ ص اتَّبَعُونِي وَ أَطَاعُونِي لَأَكَلُوا مِنْ فَوْقِهِمْ وَ مِنْ تَحْتِ أَرْجُلِهِمْ.

He^{asws} said: ‘Yes, and besides that. Rasool-Allah^{saww} divulged secrets to me^{asws} during his^{saww} illness, being a key to a thousand doors regarding the knowledge, each door opening a thousand doors, and if the community after the passing away of Rasool-Allah^{azwj} were to follow me^{asws} and obey me^{asws}, **they would have eaten from their above and from beneath their legs. [5:66]**’.¹⁵¹

149 وَ رَوَى الْحَسَنُ بْنُ سُلَيْمَانَ فِي كِتَابِ الْمُحْتَضَرِ بِمَا رَوَاهُ مِنْ كِتَابِ نَوَادِرِ الْحِكْمَةِ يَرْفَعُهُ إِلَى إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِيهِ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ ع فِي قَوْلِ اللَّهِ تَعَالَى وَ لَوْ أَنَّ قُرْآنًا سِيرَتْ بِهِ الْجِبَالُ أَوْ قُطِعَتْ بِهِ الْأَرْضُ أَوْ كَلَّمَ بِهِ الْمَوْتَى فَقَدْ وَرَّثَنَا اللَّهُ تَعَالَى هَذَا الْقُرْآنَ فِيهِ مَا يُسَيِّرُ بِهِ الْجِبَالَ وَ يُقَطِّعُ بِهِ الْبُلْدَانَ وَ يُحْيِي بِهِ الْمَوْتَى

And it is reported by Al Hassan Bin Suleyman in Kitab ‘Al Mukhtasar’, from what is reported from ‘Kitab Nawadir Al Hikmah’, raising it to Ibrahim Bin Abdul Hameed, from his father,

‘From Abu Al-Hassan^{asws} the 1st regarding Words of Allah^{azwj} the Exalted: **And even though the Quran is such, the mountain can be moved by it, or the land can be travelled by it, or the dead can be made to speak by it. [13:31].** Allah^{azwj} the Exalted has Made us^{asws} inherit this Quran, and in it is what the mountain can be moved by it, and the cities can be traversed by it, and the dead can be revived by it.

إِنَّ اللَّهَ تَعَالَى يَقُولُ فِي كِتَابِهِ الْعَزِيزِ وَ مَا مِنْ غَائِبَةٍ فِي السَّمَاءِ وَ الْأَرْضِ إِلَّا فِي كِتَابٍ مُبِينٍ وَ قَالَ تَعَالَى ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا فَنَحْنُ اصْطَفَيْنَا اللَّهُ حَلَّ اسْمِهِ فَوَرَّثَنَا هَذَا الْكِتَابَ الَّذِي فِيهِ كُلُّ شَيْءٍ.

¹⁵¹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 148

Allah^{azwj} the Exalted is Saying is His^{azwj} Mighty Book: **And there is nothing from the unseen in the sky and the earth except it is in a Clarifying Book [27:75]**, and the Exalted Said: **Then We Gave the Book as an inheritance to those We Chose [35:32]**. We^{asws} are the one, Allah^{azwj} Majestic is His^{azwj} Name, has Chosen and Made us^{asws} inherit this Book in which are all things”¹⁵².

150 وَ مِمَّا رَوَاهُ مِنْ كِتَابِ مَنْهَجِ التَّحْقِيقِ بِإِسْنَادِهِ عَنْ زَيْدِ بْنِ شَرَّاجِيلَ الْأَنْصَارِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ص لِأَصْحَابِهِ أَخْبِرُونِي بِأَفْضَلِكُمْ قَالُوا أَنْتَ يَا رَسُولَ اللَّهِ قَالَ صَدَقْتُمْ أَنَا أَفْضَلُكُمْ وَ لَكِنْ أُخْبِرُكُمْ بِأَفْضَلِ أَفْضَلِكُمْ أَفْضَلِكُمْ سِلْمًا وَ أَكْثَرِكُمْ عِلْمًا وَ أَعْظَمِكُمْ حِلْمًا عَلَيَّ بْنِ أَبِي طَالِبٍ ع

And what is reported from the book ‘Minhaj Al Tahqeeq’, by his chain from Zayd Bin Sharaheel Al Ansary who said,

‘Rasool-Allah^{saww} said to his^{saww} companion: ‘Inform me^{saww} with the most superior of you all!’ They said, ‘You^{saww} are, O Rasool-Allah^{saww}!’ He^{saww} said: ‘You^{saww} speak the truth. I^{saww} am the most superior of you, but I^{saww} shall inform you with the most superior of your best ones, and the most advanced of you in submission, and the most abundant of you in knowledge, and the most magnificent of you in forbearance, Ali Bin Abu Talib^{asws}.

وَ اللَّهُ مَا اسْتُودِعْتُ عِلْمًا إِلَّا وَ قَدْ أُوْدِعْتُهُ وَ لَا عَلَّمْتُ شَيْئًا إِلَّا وَ قَدْ عَلَّمْتُهُ وَ لَا أَمَرْتُ بِشَيْءٍ إِلَّا وَ قَدْ أَمَرْتُهُ وَ لَا وَكَلْتُ بِشَيْءٍ إِلَّا وَ قَدْ وَكَلْتُهُ بِهِ إِلَّا وَ إِنِّي قَدْ جَعَلْتُ أَمْرَ نِسَائِي بِيَدِهِ وَ هُوَ خَلِيفَتِي عَلَيْكُمْ بَعْدِي فَإِنْ اسْتَشْهَدَكُمْ فَاشْهَدُوا لَهُ.

By Allah^{azwj}! I^{saww} have not been Entrusted with knowledge except and I^{saww} have entrusted it (to someone), nor have I^{saww} known anything except and I^{saww} have taught it, nor inherited anything except and I^{saww} have made it to be inherited, nor allocated with anything except and I^{saww} have allocated with it (someone), and I^{saww} have made the matters of my^{saww} wives to be in his^{asws} hand, and he^{asws} is my^{saww} caliph upon you all after me^{saww}. So, if he^{asws} were to get you to testify, then testify for him^{asws}”¹⁵³.

¹⁵² Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 149

¹⁵³ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 1 H 150

باب 2 أنهم ع محدثون مفهمون و أنهم بمن يشبهون ممن مضى و الفرق بينهم و بين الأنبياء ع

CHAPTER 2 – THEY^{asws} ARE BEING NARRATED TO (UPDATED), MADE TO UNDERSTAND, AND THEY^{asws} RESEMBLING FROM THE ONES OF THE PAST, AND THE DIFFERENCE BETWEEN THEM^{asws} AND THE PROPHETS^{as}

1- ما، الأماالي للشيخ الطوسي المفيد عن علي بن محمد البراز عن زكريا بن يحيى الكشحي عن أبي هاشم الجعفرى قال سمعت الرضا ع يقول الأئمة علماء حكماء صادقون مفهمون محدثون.

(The book) 'Al Amaali' of the sheikh Al Tusi Al Mufeed, from Ali Bin Muhammad Al Bazaz, from Zakariya Bin Yahya Al Kashhi, from Abu Hashim Al Ja'far who said,

'I heard Al-Reza^{asws} saying: 'The Imams^{asws} are the scholars, forbearing ones, truthful, understanding ones, *Muhaddith* (Narrated to/updated)'.¹⁵⁴

2 ير، بصائر الدرجات ابن يزيد عن ابن بزيع عن أبي الحسن ع مثله.

(The book) 'Basaair Al Darajaat' – Ibn Yazeed, from Ibn Bazie,

'From Abu Al-Hassan^{asws} – similar to it'.¹⁵⁵

3- ما، الأماالي للشيخ الطوسي بالإسناد المتقدم عنه ع قال: سمعته يقول لنا أعين لا تشبه أعين الناس و فيها نور ليس للشيطان فيها نصيب.

(The book) 'Al Amaali' of the sheikh Al Tusi, by the preceding chain,

'From him^{asws}, he (the narrator) said, 'I heard him^{asws} saying: 'There are eyes for us^{asws} not resembling the eyes of the people, and in these is Noor (light). There isn't any share for the Satan^{la} in it'.¹⁵⁶

4- ما، الأماالي للشيخ الطوسي أبو القاسم بن شبل عن ظفر بن محمد بن إبراهيم بن إسحاق عن ابن معروف و ابن عيسى عن الحسين بن سعيد عن حماد بن عيسى عن الحسين بن مختار عن أبي بصير عن أبي عبد الله ع قال: كان عليّ محدثاً و كان سلمان محدثاً

(The book) 'Al Amaali' of the sheikh Al Tusi – Abu Al Qasim Bin Shibl, from Zafar Bin Humdoun, from Ibrahim Bin Is'haq, from Abu Marouf, and Ibn Isa, from Al Husayn Bin Saeed, from Hammad Bin Isa, from Al Husayn Bin Mukhtar, from Abu Baseer,

'From Abu Abdullah^{asws} having said: 'Ali^{asws} was a Muhaddith (Narrated to/updated), and Salman^{ra} was a Muhaddith'.

قال قلت فما آية المحدث قال يأتيه ملك فينكح في قلبه كيت و كيت.

¹⁵⁴ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 2 H 1

¹⁵⁵ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 2 H 2

¹⁵⁶ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 2 H 3

He (the narrator) said, 'I said, 'So what is a sign of the Muhaddith?' He^{asws} said: 'An Angel comes to him and it reverberates in his^{asws} heart, such and such".¹⁵⁷

5- ير، بصائر الدرجات أحمد بن محمد عن ابن محبوب عن جميل بن صالح عن زياد بن سوفة عن الحكم بن عيينة قال: دخلت على علي بن الحسين ع يوماً فقال لي يا حكيم هل تدري ما الآية التي كان علي بن أبي طالب يعرف بها صاحب قتلها و يعلم بها الأمور العظام التي كان يحدث بها الناس

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Ibn Mahboub, from Jameel Bin Salih, from Ziyad in Sowqat, from Al Hakam Bin Uyayna who said,

'I entered to see Ali^{asws} Bin Al-Husayn^{asws} one day and he^{asws} said to me: 'O Hakam! Do you know what the sign by which Ali^{asws} Bin Abu Talib^{asws} used to recognise the one who would be killing him^{asws}, and by it he^{asws} knew the great matters which had happened, narrating to the people with it?'

قال الحكم فقلت في نفسي قد وقفت على علم من علم علي بن الحسين أعلم بذلك تلك الأمور العظام قال فقلت لا والله لا أعلم به أخبرني بها يا ابن رسول الله

Al-Hakam said, 'I said within myself, 'I had paused upon the knowledge from the knowledge of Ali^{asws} Bin Al-Husayn^{asws} is more knowing with that, those great matters', so I said: 'No, by Allah^{azwj}, I am not knowing with it. Inform me with it, O son^{asws} of Rasool-Allah^{saww}!

قال هو والله قول الله وما أرسلنا من قبلك من رسول ولا نبي ولا يحدث

He^{asws} said: 'By Allah^{azwj} it is the Word of Allah^{azwj}: **And We did not Send a Rasool or a Prophet, or a Muhaddith before you [22:52]**'.

فقلت وكان علي بن أبي طالب يحدثنا قال نعم وكل إمام منا أهل البيت فهو يحدث.

I said, 'And Ali^{asws} Bin Abu Talib^{asws} was a Muhaddith?' He^{asws} said: 'Yes, and every Imam^{asws} from us^{asws}, People^{asws} of the Household, he^{asws} is a Muhaddith".¹⁵⁸

6- ير، بصائر الدرجات علي بن حسان عن موسى بن بكر عن حمزان عن أبي جعفر ع قال قال رسول الله ص من أهل بيتي اثنا عشر يحدثنا فقال له عبد الله بن زيد كان أخا علي لأمه سبحانه الله كان يحدثنا كالمُنكر لذلك

(The book) 'Basaair Al Darajaat' – Ali Bin Hassan, from Musa Bin Bakr, from Humran,

'From Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'From the People^{asws} of my^{saww} Household, there are twelve Muhaddith (Narrated to/updated)'. Abdullah Bin Zayd said to him^{asws}, and he was a brother to me from his mother's side, 'Glory be to Allah^{azwj}! Muhaddith!' As if he was a denier of that.

¹⁵⁷ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 2 H 4

¹⁵⁸ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 2 H 5

فَأَقْبَلَ عَلَيْهِ أَبُو جَعْفَرٍ ع فَقَالَ أَمَا وَاللَّهِ إِنَّ ابْنَ أُمَّكَ بَعْدَ ذَلِكَ فَذَكَرَ أَنْ يَعْرِفُ ذَلِكَ قَالَ فَلَمَّا قَالَ ذَلِكَ سَكَتَ الرَّجُلُ فَقَالَ أَبُو جَعْفَرٍ ع هِيَ النَّبِيَّةُ هَلْكَ فِيهَا أَبُو الْخَطَّابِ لَمْ يَدْرِ تَأْوِيلَ الْمُحَدَّثِ وَالنَّبِيِّ.

Abu Ja'far^{asws} turned towards him and said: 'But, by Allah^{azwj}! Your cousin afterwards had recognised that'. When he^{asws} said that, the man was silent, so Abu Ja'far^{asws} said: 'It is regarding which Abu Al-Khattab was destroyed. He did not know the interpretation of the Muhaddith and the Prophet^{sawww}'.¹⁵⁹

7- ير، بصائر الدرجات إبراهيم بن هاشم عن يحيى بن أبي عمران عن يونس عن رجل عن محمد بن مسلم قال: ذكرت المحدث عند أبي عبد الله ع قال فقال إنه يسمع الصوت ولا يرى فقلت أصلحك الله كيف يعلم أنه كلام الملك قال إنه يُعطى السكينة والوقار حتى يعلم أنه ملك.

(The book) 'Basaair Al Darajaat' – Ibrahim Bin Hashim, from Yahya Bin Abu Imran, from Yunus, from a man, from Muhammad Bin Muslim who said,

'The Muhaddith was mentioned in the presence of Abu Abdullah^{asws}, so he^{asws} said: 'He^{asws} hears the voice and does not see'. I said, 'May Allah^{azwj} Keep you^{asws} well! How does he^{asws} know that it is the speech of the Angel?' He^{asws} said: 'The tranquillity and the dignity comes to him^{asws} until he^{asws} knows that it is an Angel''.

أقول قد مر في قصص ذي القرنين عن الأصبح أنه قال أمير المؤمنين ع بعد ذكر قصته و فيكم مثله.

I (Majlisi) am saying, 'It has passed in the stories of Zulqarnayn^{as}, from Al-Asbagh that Amir Al Momineen^{asws} said, after mentioning his story: 'And among you all is his example''.¹⁶⁰

8- ير، بصائر الدرجات علي بن إسماعيل عن صفوان بن يحيى عن الحارث بن المغيرة عن حمزة قال حدثنا الحكم بن عيينة عن علي بن الحسين ع قال: إن علم علي ع في آية من القرآن قال و كنمنا الآية قال فكنا نجتمع فنؤدس القرآن فلا نعرف الآية قال فدخلك على أبي جعفر ع فقلت إن الحكم بن عيينة حدثنا عن علي بن الحسين ع أنه قال علم علي ع في آية من القرآن و كنمنا الآية

(The book) 'Basaair Al Darajaat' – Ali Bin Ismail, from Safwan Bin Yahya, from Al Haris Bin Al Mugheira, from Humran who said, 'It was narrated to us by Al Hakam Bin Uyayna,

'From Ali^{asws} Bin Al-Husayn^{asws} having said: 'The knowledge of Ali^{asws} is in a Verse of the Quran'. He^{asws} said, 'And we concealed the Verse'. He (the narrator) said, 'We used to study the Quran but we could not recognise the Verse. So I entered to see Abu Ja'far^{asws} and said, 'Al-Hakam Bin Uyayna narrated to us from Ali^{asws} Bin Al-Husayn^{asws} having said: 'Knowledge of Ali^{asws} is in a Verse of the Quran and we^{asws} concealed the Verse'.

قال أقرأ يا حمزة فقرأت و ما أرسلنا من قبلك من رسول ولا نبي قال فقال أبو جعفر ع و ما أرسلنا من قبلك من رسول ولا نبي و لا محدث فقلت و كان علي ع محدثاً قال نعم

¹⁵⁹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 2 H 6

¹⁶⁰ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 2 H 7

He^{asws} said: 'Recite, O Humran!' So I recited, **And We did not Send a Rasool or a Prophet before you [22:52]**. Abu Ja'far^{asws} said: '**And We did not Send any Rasool or a Prophet or a Muhaddith before you [22:52]**'. I said, 'And Ali^{asws} was a Muhaddith?' He^{asws} said: 'Yes.

فَجِئْتُ إِلَى أَصْحَابِنَا فَقُلْتُ قَدْ أَصَبْتُ الَّذِي كَانَ الْحَكَمُ يَكْتُمُنَا قَالَ قُلْتُ قَالَ أَبُو جَعْفَرٍ كَانَ عَلِيٌّ عَ مُحَمَّدًا فَقَالُوا لِي مَا صَنَعْتَ شَيْئًا إِلَّا سَأَلْتَهُ
مَنْ يُحَدِّثُهُ

I went to our companions and said, 'I was right, Al-Hakam was concealing from us. Abu Ja'far^{asws} said that Ali^{asws} was a Muhaddith'. They said to me, 'Don't make up things, but we will ask the one who^{asws} narrated it'.

قَالَ فَبَعَدَ ذَلِكَ إِنِّي أَتَيْتُ أَبَا جَعْفَرٍ عَ فَقُلْتُ أَلَيْسَ حَدَّثْتَنِي أَنَّ عَلِيًّا عَ كَانَ مُحَدِّثًا قَالَ بَلَى قُلْتُ مَنْ يُحَدِّثُهُ قَالَ مَلَكَ يُحَدِّثُهُ قَالَ قُلْتُ أَقُولُ إِنَّهُ
نَبِيٌّ أَوْ رَسُولٌ قَالَ لَا قَالَ بَلْ مَثَلُهُ مَثَلُ صَاحِبِ سُلَيْمَانَ وَ مَثَلُ صَاحِبِ مُوسَى وَ مَثَلُهُ مَثَلُ ذِي الْقَرْنَيْنِ.

After that, I came to Abu Ja'far^{asws}. I said, 'Did you^{asws} not narrate to me that Ali^{asws} was a Muhaddith?' He^{asws} said: 'Yes'. I said, 'Who narrated it?' He^{asws}: 'An Angel narrated it'. I said, 'I say that he^{asws} was a Prophet^{as} or a Rasool^{as}'. He^{asws} said: 'No, but his^{asws} example is that of the successor of the Suleiman^{as} and the example of successor of Musa^{as}, and his^{asws} example is the example of Zulqarnayn^{as}'.¹⁶¹

9- ير، بصائر الدرجات عَبَّاسُ بْنُ مَعْرُوفٍ عَنْ حَمَّادِ بْنِ عَمَّادٍ عَنْ عَمْرِو بْنِ عَمْرٍو عَنْ حَمَّادِ بْنِ عَمْرٍو عَنْ زُرَّارَةَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ إِنَّ أَبَاكَ حَدَّثَنِي أَنَّ عَلِيًّا وَ
الْحُسَيْنَ وَ الْحُسَيْنَ عَ كَانُوا مُحَدِّثِينَ قَالَ فَقَالَ كَيْفَ حَدَّثَكَ قُلْتُ حَدَّثَنِي أَنَّهُ كَانَ يُنَكِّتُ فِي آذَانِهِمْ قَالَ صَدَقَ أَبِي.

(The book) 'Basaair Al Darajaat' – Abbas Bin Marouf, from hammad Bin Isa, from Hareez, from Zurara who said,

'I said to Abu Abdullah^{asws}, 'Your^{asws} father^{asws} narrated to me that Ali^{asws} and Al-Hassan^{asws} and Al-Husayn^{asws} were Muhaddith (Narrated to/updated)'. He^{asws} said: 'How did he^{asws} narrate to you?' I said, 'He^{asws} narrated to me that it was resonated in his^{asws} ears'. He^{asws} said: 'My^{asws} father^{asws} spoke the truth''.¹⁶²

10- ير، بصائر الدرجات أَبُو مُحَمَّدٍ عَنْ عَمْرٍو عَنْ مَوْسَى بْنِ جَعْفَرٍ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ أَبِي حَمْرَةَ الثَّمَالِيِّ قَالَ: كُنْتُ
أَنَا وَ الْمُعْبِرَةُ بِنْتُ سَعِيدٍ جَالِسَيْنِ فِي الْمَسْجِدِ فَأَتَانَا الْحَكَمُ بْنُ عَمِيْنَةَ فَقَالَ لَقَدْ سَمِعْتُ عَنْ أَبِي جَعْفَرٍ عَ حَدِيثًا مَا سَمِعُهُ أَحَدٌ قَطُّ فَسَأَلْنَاهُ فَأَبَى أَنْ
يُخْبِرَنَا بِهِ فَدَخَلْنَا عَلَيْهِ فَقُلْنَا إِنَّ الْحَكَمَ بْنَ عَمِيْنَةَ أَخْبَرَنَا أَنَّهُ سَمِعَ مِنْكَ مَا لَمْ يَسْمَعْهُ مِنْكَ أَحَدٌ قَطُّ فَأَبَى أَنْ يُخْبِرَنَا بِهِ

(The book) 'Basaair Al Darajaat' – Abu Muhammad, from Imran, from Musa Bin Ja'far, from Ali Bin Asbat, from Muhammad Bin Al Fuzeyl, from Abu Hamza Al Sumali who said,

'I and Al-Mugheira Bin Saeed were both seated in the Masjid and Al-Hakam Bin Uyayna came to us and said, 'I have heard a Hadeeth from Abu Ja'far^{asws}, no one else has heard it at all!' We asked him, but he refused to inform us with it, so we entered to see him^{asws}. We said, 'Al-Hakam Bin Uyayna informed us that he heard from you^{asws} what no one else had heard at all, but he refused to inform us with it'.

¹⁶¹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 2 H 8

¹⁶² Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 2 H 9

فَقَالَ نَعَمْ وَجَدْنَا عِلْمَ عَلِيِّ ع فِي آيَةٍ مِنْ كِتَابِ اللَّهِ وَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَ لَا نَبِيٍّ وَ لَا مُحَدِّثٍ فَعَلْنَا لَيْسَتْ هَكَذَا هِيَ

He^{asws} said: 'Yes, we^{asws} find the knowledge of Ali^{asws} in a Verse from the Book of Allah^{azwj}. **And We did not Send any Rasool or a Prophet or a Muhaddith before you [22:52]**'. We said, 'It isn't like that!'

فَقَالَ فِي كِتَابِ عَلِيِّ وَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَ لَا نَبِيٍّ وَ لَا مُحَدِّثٍ إِلَّا إِذَا تَمَتَّى أَلْفَى الشَّيْطَانُ فِي أَمْنِيَّتِهِ فَعُلْتُ وَ أَيُّ شَيْءٍ الْمُحَدِّثُ
فَقَالَ يُنَكِّتُ فِي أُذُنِهِ فَيَسْمَعُ طَبِينًا كَطَبِينِ الطَّسْتِ أَوْ يُفْرَعُ عَلَى قَلْبِهِ فَيَسْمَعُ وَفَعَا كَوَفِعِ السَّلْسَلَةِ عَلَى الطَّسْتِ

He^{asws} said: 'In the Book of Ali^{asws} (it is): **And We did not Send any Rasool or a Prophet or a Muhaddith before you [22:52]**, except when he^{asws} wishes, the Satan^{la} throws in his^{la} wish'. I said, 'And which thing is the Muhaddith?' He^{asws} said: 'It is resonated in his^{asws} ears, so he^{asws} hears the clanging like the clang of the tray, or it is knocked upon his^{asws} heart, so he^{asws} hears an occurrence like the chain falling upon the tray'.

فَعُلْتُ إِنَّهُ نَبِيٌّ ثُمَّ قَالَ لَا مِثْلُ الْخُضِرِ وَ مِثْلُ ذِي الْقَرْنَيْنِ.

I said, 'He^{asws} is a Prophet^{as} then'. He^{asws} said: 'No, like Al-Khizr^{as} and like Zulqarnayn^{as}'.¹⁶³

11- خنص، الإختصاص ير، بصائر الدرجات أحمد بن محمد بن الحسين بن سعيد عن حماد بن عيسى عن الحسين بن المختار عن الحارث بن المغيرة التضرّي عن حمران قال: قال لي أبو جعفر ع إن علياً ع كان مُحَدِّثًا فَخَرَجْتُ إِلَى أَصْحَابِي فَعُلْتُ لَهُمْ جُنَّتْكُمْ بِعَجِيْبَةٍ قَالُوا مَا هِيَ قُلْتُ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ كَانَ عَلِيٌّ ع مُحَدِّثًا قَالُوا مَا صَنَعْتَ شَيْئًا إِلَّا سَأَلْتَهُ مَنْ يُحَدِّثُهُ

(The books) 'Al Ikhtisaas' (and) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Hammad Bin Isa, from Al Husayn Bin Al Mukhtar, from Al Haris Bin Al Mugheira Al Nazary, from Humran who said,

'Abu Ja'far^{asws} said to me: 'Ali^{asws} was a Muhaddith'. So I went out to my companions and said to them, 'I have come to you with something strange'. They said, 'What is it?' I said, 'I heard Abu Ja'far^{asws} saying Ali^{asws} was a Muhaddith'. They said, 'We will not do anything until we ask him^{asws}, who narrated it'.

فَرَجَعْتُ إِلَيْهِ فَعُلْتُ لَهُ إِلَيَّ حَدَّثْتُ أَصْحَابِي بِمَا حَدَّثَنِي قَالُوا مَا صَنَعْتَ شَيْئًا إِلَّا سَأَلْتَهُ مَنْ يُحَدِّثُهُ

I returned to him^{asws} and said to him^{asws}, 'I narrated to my companions with what you^{asws} had narrated to me. They said, 'We will not do anything until we ask him^{asws} who narrated it'.

فَقَالَ لِي يُحَدِّثُهُ مَلَكٌ قُلْتُ فَتَقُولُ إِنَّهُ نَبِيٌّ قَالَ فَخَرَّكَ يَدَهُ هَكَذَا ثُمَّ قَالَ أَوْ كَصَاحِبِ سُلَيْمَانَ أَوْ كَصَاحِبِ مُوسَى أَوْ كَذِي الْقَرْنَيْنِ أَوْ مَا بَلَغَكُمْ أَنَّهُ قَالَ وَ فِيكُمْ مِنْهُ.

He^{asws} said to me: 'An Angel narrated it'. I said, 'So you^{asws} are saying he^{asws} is a Prophet^{as}'. So he^{asws} moved his^{asws} hand like this, then said: 'Or like the companion of Suleyman^{as}, or

¹⁶³ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 2 H 10

like the companion of Musa^{as}, or like Zulqarnayn^{as}, or has it not reached you that he^{asws} said: 'And among you is his example?'¹⁶⁴

12- ير، بصائر الدرجات ابن معروف عن حماد عن ربعي عن زُرارة عن أبي جعفر ع قال: كُنْتُ بِالْمَدِينَةِ فَلَمَّا شَدُّوا عَلَيَّ دَوَائِمَهُمْ وَقَعَ فِي نَفْسِي شَيْءٌ مِنْ أَمْرِ الْمُحَدَّثِ فَأَتَيْتُ أَبَا جَعْفَرٍ ع فَاسْتَأْذَنْتُ فَقَالَ مَنْ هَذَا قُلْتُ زُرَّارَةَ قَالَ ادْخُلْ

(The book) 'Basaair Al Darajaat' – Ibn Marouf, from hammad, from Rabie, from Zurara,

'From Abu Ja'far^{asws}, he (the narrator) said, 'I was in Al-Medina when they tied up their animals, and something occurred within myself from the matter of the Muhaddith, so I went to Abu Ja'far^{asws} and sought permission. He^{asws} said: 'Who is this?' I said, 'Zurara'. He^{asws} said: 'Enter!'

ثُمَّ قَالَ كَانَ رَسُولُ اللَّهِ ص يُجْلِي عَلَيَّ ع فَنَامَ نَوْمَةً وَ نَعَسَ نَعْسَةً فَلَمَّا رَجَعَ نَظَرَ إِلَى الْكِتَابِ فَمَدَّ يَدَهُ قَالَ مَنْ أَمَلَى هَذَا عَلَيْكَ قَالَ أَنْتَ قَالَ لَا بَلْ جِبْرَائِيلُ.

Then he^{asws} said: 'Rasool-Allah^{saww} had dictated to Ali^{asws} and fell asleep. And he^{saww} slept a short sleep. When he^{saww} woke up, looked at the book and extended his^{saww} hand. He^{saww} said: 'Who dictated this to you^{asws}? He^{saww} said: 'You^{saww} did'. He^{saww} said: 'No, but it was Jibraeel^{asw}'.¹⁶⁵

13- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ صَفْوَانَ عَنْ عَبْدِ اللَّهِ بْنِ مُسْنَكَانَ عَنْ حُجْرِ بْنِ زَائِدَةَ عَنْ حُمْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ فُلَانًا حَدَّثَنِي أَنَّ أَبَا جَعْفَرٍ حَدَّثَهُ أَنَّ عَلِيًّا وَ الْحَسَنَ ع كَانَا مُحَدَّثَيْنِ قَالَ كَيْفَ حَدَّثَكَ قُلْتُ حَدَّثَنِي أَنَّهُ كَانَ يُنْكِتُ فِي آذَانِهِمَا قَالَ صَدَقَ.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al Husayn, from Safwan, from Abdullah Bin Muskan, from Hujr Bin Zaida, from Humran,

'From Abu Abdullah^{asws}, he (the narrator) said, 'So and so narrated to me that Abu Ja'far^{asws} narrated to him that Ali^{asws} and Al-Hassan^{asws} were both Muhaddith'. He^{asws} said: 'How did he narrate to you?' I said, 'He narrated to me that it was resonated in their^{asws} ears'. He^{asws} said: 'He spoke the truth'.¹⁶⁶

14- ير، بصائر الدرجات ابن أبي الخطاب عن البرنظي عن عبد الكريم عن ابن أبي يعفور قال: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّا نَقُولُ إِنَّ عَلِيًّا ع كَانَ يُنْكِتُ فِي قَلْبِهِ أَوْ صَدْرِهِ أَوْ فِي أُذُنِهِ فَقَالَ إِنَّ عَلِيًّا ع كَانَ مُحَدَّثًا

(The book) 'Basaair Al Darajaat' – Ibn Abu Al Khattab, from Al Bazanty, from Abdul Kareem, from Ibn Abu Yafour who said,

'I said to Abu Abdullah^{asws}, 'We are saying that Ali^{asws}, it was reverberated in his^{asws} heart, or his^{asws} chest, or in his^{asws} ears'. He^{asws} said: 'Ali^{asws} was a Muhaddith'. I said, 'Is there his^{asws} example among you?' He^{asws} Ali^{asws} was a Muhaddith'.

فَلَمَّا أَنْ كَرَّرْتُ عَلَيْهِ قَالَ إِنَّ عَلِيًّا ع كَانَ يَوْمَ بَنِي قُرَيْظَةَ وَ النَّضِيرِ كَانَ جِبْرَائِيلُ عَنْ يَمِينِهِ وَ مِيكَائِيلُ عَنْ يَسَارِهِ يُحَدِّثَانِهِ.

¹⁶⁴ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 2 H 11

¹⁶⁵ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 2 H 12

¹⁶⁶ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 2 H 13

When he reiterated to him^{asws}, he^{asws} said: 'Ali^{asws}, on the day of the (battle of) clan of Qureyza, and Al-Nazeer, Jibraeel^{as} was on his^{asws} right and Mikaeel^{as} on his^{asws} left, narrating to (updating) him^{asws}'' 167

15- ير، بصائر الدرجات أحمد بن محمد بن محمد بن سنان عن الحسين بن المختار عن أبي بصير عن أبي عبد الله ع قال سمعته يقول كان علي و الله محدثاً قال قلت له اشرح لي ذلك أصلحك الله قال يبعث الله ملكاً يوقر في أذنيه كيت وكيت و كيت وكيت.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad Bin Sinan, from Al Husayn Bin Al Mukhtar, from Abu Baseer,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I heard him^{asws} saying: 'By Allah^{azwj}! Ali^{asws} was a Muhaddith!' I said to him^{asws}, 'Expand that for me, may Allah^{azwj} Keep you^{asws} well'. He^{asws} said: 'Allah^{azwj} Sends an Angel to resonate such and such and such into his^{asws} ears'' 168

16- ير، بصائر الدرجات عبد الله بن الحشّاب عن ابن سماعه عن علي بن رباط عن ابن أدينة عن زُرارة قال سمعتُ أبا جعفر ع يقول الإثنا عشر الأئمة من آل محمد كلهم محدث من ولد رسول الله ص و ولد عليّ - فرسول الله و عليّ ع هما الوالدان

(The book) 'Basaair Al Darajaat' – Abdullah Bin Al Khashab, from Ibn Sama'at, from Ali Bin Rabat, from Ibn Uzina, from Zurara who said,

'I heard Abu Ja'far^{asws} saying: 'The twelve Imams^{asws} from the Progeny^{asws} of Muhammad^{saww}, all of them are Muhaddith, from the sons^{asws} of Rasool-Allah^{saww} and sons^{asws} of Ali^{asws}. They^{asws} (Rasool-Allah^{saww} and Ali^{asws} Ibn Abi Talib^{asws}) are both the fathers^{asws} (of all believers).

فقال عبد الرحمن بن زيد و أنكر ذلك و كان أحاً لعليّ بن الحسين لأمه فصرّب أبو جعفر ع فخذّه فقال أمّا ابن أمك كان أحدهم.

Abdul Rahman Bin Zayd spoke and denied that, and he was a brother of Ali^{asws} Bin Al-Husayn^{asws} to his^{asws} mother^{as}. Abu Ja'far^{asws} struck his^{asws} thing and said: 'But your^{asws} cousin was one^{asws} of them^{asws}'' 169

17- ير، بصائر الدرجات محمد بن الحسين عن صفوان بن يحيى عن أبي الحسن الرضا ع قال: كان أبو جعفر ع محدثاً.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al Husayn, from Safwan Bin Yahya,

'From Abu Al-Hassan Al-Reza^{asws} having said: 'Abu Ja'far^{asws} was a Muhaddith'' 170

18- ير، بصائر الدرجات أحمد بن محمد بن محمد بن الحجال أو غيره عن القاسم بن محمد عن زُرارة قال: أرسل أبو جعفر ع إلى زُرارة أعلم الحكم بن عبيدة أن أوصياء عليّ محدثون.

¹⁶⁷ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 2 H 14

¹⁶⁸ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 2 H 15

¹⁶⁹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 2 H 16

¹⁷⁰ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 2 H 17

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Hajjal, or someone else from Al Qasim Bin Muhammad, from Zurara who said,

'Abu Ja'far^{asws} sent a message to Zurara: 'Let Al-Hakam Bin Uyayna know that the successors^{asws} of Ali^{asws} are Muhaddith'.¹⁷¹

19- ير، بصائر الدرجات عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ الْمُغْبِيَّ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ الْمُغْبِيَّ عَنْ أَحْمَدَ بْنِ يُونُسَ الْحَجَّالِ عَنْ أَيُّوبَ بْنِ حَسَنِ عَنْ قَتَادَةَ أَنَّهُ كَانَ يَقْرَأُ وَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَ لَا نَبِيٍّ وَ لَا مُحَدِّثٍ.

(The book) 'Basaair Al Darajaat' – Abdullah Bin Muhammad, from Ibrahim Bin Muhammad Al Saqafy, from Ahmad Bin Muhammad Al Saqafy, from Ahmad Bin Yunus Al Hajjal, from Ayoub Bin Hassan, from Qatada,

'He used to recited: **And We did not Send any Rasool or a Prophet or a Muhaddith before you [22:52]**'.¹⁷² (Not a Hadeeth)

20- ير، بصائر الدرجات إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ أَبِي عَبْدِ اللَّهِ النَّبِيِّ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ الْحَارِثِ بْنِ الْمُغْبِيَّةِ النَّصْرِيِّ عَنْ حُمْرَانَ بْنِ أَعْيَنَ قَالَ: أَخْبَرَنِي أَبُو جَعْفَرٍ عَ أَنَّ عَلِيًّا كَانَ مُحَدِّثًا فَقَالَ أَصْحَابُنَا مَا صَنَعْتَ شَيْئًا إِلَّا سَأَلْتَهُ مَنْ يُحَدِّثُهُ فَقَضَى أَلَيْ لَقِيْتُ أَبَا جَعْفَرٍ عَ فَقُلْتُ أَخْبَرْتَنِي أَنَّ عَلِيًّا كَانَ مُحَدِّثًا قَالَ بَلَى قُلْتُ مَنْ كَانَ يُحَدِّثُهُ قَالَ مَلَكَ

(The book) 'Basaair Al Darajaat' – Ibrahim Bin Hashim, from Abdullah Al Barqy, from Safwan Bin Yahya, from Al Haris Bin Al Mugheira Al nazary, from Humran Bin Ayn who said,

'Abu Ja'far^{asws} informed me that Ali^{asws} was a Muhaddith'. Our companions said, 'We will not do anything until we ask him^{asws} who narrated it'. So I decided to meet Abu Ja'far^{asws} and I said, 'You^{asws} informed me that Ali^{asws} was a Muhaddith'. He^{asws} said: 'Yes'. I said, 'Who was the one who narrated it?' He^{asws} said: 'An Angel'.

قُلْتُ فَأَقُولُ إِنَّهُ نَبِيٌّ أَوْ رَسُولٌ قَالَ لَا بَلْ قَالَ مَثَلُهُ مَثَلُ صَاحِبِ سُلَيْمَانَ وَ صَاحِبِ مُوسَى وَ مَثَلُهُ مَثَلُ ذِي الْقُرْنَيْنِ أَمَا سَمِعْتَ أَنَّ عَلِيًّا عَ سُئِلَ عَنْ ذِي الْقُرْنَيْنِ أ نَبِيًّا كَانَ قَالَ لَا وَ لَكِنْ كَانَ عَبْدًا أَحَبَّ اللَّهُ فَأَحَبَّهُ وَ نَاصَحَ اللَّهُ فَصَحَّهَ فَهَذَا مَثَلُهُ.

I said, 'So can I say he^{asws} was a Prophet^{as} or a Rasool^{asws}? He^{asws} said: 'No, but say, 'And example of his^{asws} is the companion of Suleyman^{as}, and companion of Musa^{as}, and his^{asws} example is an example of Zulqarnayn^{as}. Have you not heard that Ali^{asws} was asked about Zulqarnayn^{as}, 'Is he a Prophet^{asws}? He^{asws} said: 'No, but he was a servant who loved Allah^{azwj} so He^{azwj} Loved him^{as}, and he^{as} advised (for the Sake of) Allah^{azwj}, and He (Allah^{azwj}) Advised him^{as}. So this is his^{asws} example'.¹⁷³

21- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ الْحَارِثِ بْنِ أَعْيَنَ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَ أ لَسْتَ حَدَّثْتَنِي أَنَّ عَلِيًّا عَ كَانَ مُحَدِّثًا قَالَ بَلَى قُلْتُ مَنْ يُحَدِّثُهُ قَالَ مَلَكَ يُحَدِّثُهُ قَالَ قُلْتُ فَأَقُولُ إِنَّهُ نَبِيٌّ أَوْ رَسُولٌ

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

¹⁷¹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 2 H 18

¹⁷² Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 2 H 19

¹⁷³ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 2 H 20

'I said to Abu Abdullah^{asws}, 'Didn't you^{asws} narrate to me that Ali^{asws} was a Muhaddith?' He^{asws} said: 'Yes'. I said, 'Who narrated to him^{asws}?' He^{asws} said: 'An Angel'. I said, 'So, shall I say he^{asws} was a Prophet^{as} or a Rasool^{as}?'

قَالَ لَا بَأْسَ مِثْلَهُ مِثْلُ صَاحِبِ سُلَيْمَانَ وَ مِثْلُ ذِي الْقُرْنَيْنِ أَمَا بَلَغَكَ أَنَّ عَلِيًّا ع سُئِلَ عَنْ ذِي الْقُرْنَيْنِ فَقَالُوا كَانَ نَبِيًّا قَالَ لَا بَأْسَ كَانَ عَبْدًا أَحَبَّ اللَّهُ فَأَحَبَّهُ وَ نَاصَحَ اللَّهُ فَنَاصَحَهُ فَهَذَا مِثْلُهُ.

He^{asws} said: 'No, but his^{asws} example is an example of companion of Suleyman^{as}, and example of companion of Musa^{as} and example of Zulqarnayn^{as}. Has it not reached you that Ali^{asws} was asked about Zulqarnayn^{as} and they said, 'Was he^{asws} a Prophet^{as}?' He^{asws} said: 'No, but he^{as} was a righteous servant who loved Allah^{azwj}, so He^{azwj} Loved him^{as}, and he advised (for the Sake of) Allah^{azwj}, so He^{azwj} Advised him^{as}. This is his^{asws} example"¹⁷⁴.

22- حَتَّى، الإختصاص ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ أَبِي خَالِدٍ عَنْ حُمْرَانَ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ ع مَا مَوْضِعَ الْعُلَمَاءِ قَالَ مِثْلُ ذِي الْقُرْنَيْنِ وَ صَاحِبِ سُلَيْمَانَ وَ صَاحِبِ دَاوُدَ.

(The books) 'Al Ikhtisaas' (and) 'Basaair Al Darajaat' – Muhammad Bin Al Husayn, from Safwan Bin Yahya, from Abu Khalid, from Humran who said,

'I said to Abu Abdullah Ja'far^{asws}, 'What is the place of the scholars?' He^{asws} said: 'Like Zulqarnayn, and companion of Suleyman^{as}, and companion of Dawood^{as}'.¹⁷⁵

23- ير، بصائر الدرجات ابْنُ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ مَا مَنَزِلَتُكُمْ وَ مَنَ تُشْبِهُونَ مِمَّنْ مَضَى فَقَالَ كَصَاحِبِ مُوسَى وَ ذِي الْقُرْنَيْنِ كَانَا عَالِمَيْنِ وَ لَمْ يَكُونَا نَبِيَّيْنِ.

(The book) 'Basaair Al Darajaat' – Ibn Yazeed, from Ibn Abu Umeyr, from Ibn Uzina, from Bureyd Bin Muawiya,

'From Abu Ja'far^{asws} and Abu Abdullah^{asws}, he (the narrator) said, 'I said to him^{asws}, 'What are your^{asws} positions, and from the ones you^{asws} are resembling, from the past ones?' He^{asws} said: 'Like companion of Musa^{as}, and Zulqarnayn^{as}. They were both scholars and they^{as} did not happen to be Prophets^{as}'.¹⁷⁶

24- ير، بصائر الدرجات أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ مُحَمَّدٍ عَنِ هِشَامِ بْنِ سَالِمٍ عَنْ عَمَّارٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع مَا مَنَزِلَتُهُمْ أَنْبِيَاءُ هُمْ قَالَ لَا وَ لَكِنَّهُمْ عُلمَاءُ كَمَنَزِلَةِ ذِي الْقُرْنَيْنِ فِي عِلْمِهِ وَ كَمَنَزِلَةِ صَاحِبِ مُوسَى وَ كَمَنَزِلَةِ صَاحِبِ سُلَيْمَانَ.

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

'I said to Abu Abdullah^{asws}, 'What is their^{asws} status, are they^{asws} Prophets^{as}?' He^{asws} said: 'No, but they^{asws} are scholar at the status of Zulqarnayn^{as} in his knowledge, and like the status of the companion of Musa^{as}, and like the status of the companion of Suleyman^{as}'.¹⁷⁷

¹⁷⁴ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 2 H 21

¹⁷⁵ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 2 H 22

¹⁷⁶ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 2 H 23

¹⁷⁷ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 2 H 24

25- ير، بصائر الدرجات ابنُ مَعْرُوفٍ عَنِ الْقَاسِمِ بْنِ عُرْوَةَ عَنْ بُرَيْدِ الْعِجْلِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ الرَّسُولِ وَالنَّبِيِّ وَالْمُحَدَّثِ قَالَ الرَّسُولُ الَّذِي تَأْتِيهِ الْمَلَائِكَةُ وَتَبْلُغُهُ عَنِ اللَّهِ تَبَارَكَ وَتَعَالَى وَالنَّبِيُّ الَّذِي يَرَى فِي مَنَامِهِ فَمَا رَأَى فَهُوَ كَمَا رَأَى وَالْمُحَدَّثُ الَّذِي يَسْمَعُ كَلَامَ الْمَلَائِكَةِ وَ يُنْقَرُ فِي أُذُنِهِ وَ يُنَكَّتْ فِي قَلْبِهِ.

(The book) 'Basaair Al Darajaat' – Ibn Marouf, from Al Qasim Bin Urwa, from Bureyd Al Ijaly who said,

'I asked Abu Abdullah^{asws} about the Rasool^{as} and the Prophet^{as}, and the Muhaddith. He^{asws} said: 'The Rasool^{as} is the one the Angels come to him^{as} and deliver to him^{as} on behalf of Allah^{azwj} the Exalted; and the Prophet^{as} is the one who sees in his^{as} dream. So, whatever he^{as} sees, it is just as he^{as} saw; and the Muhaddith is the one who hears the speech of the Angels, and it is resonated in his^{asws} (ears), and reverberated in his^{asws} heart'.¹⁷⁸

26- ختص، الإختصاص ير، بصائر الدرجات أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْبَرْزَنْطِيِّ عَنِ ثَعْلَبَةَ عَنْ زُرَّارَةَ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَنِ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ كَانَ رَسُولًا نَبِيًّا قُلْتُ مَا هُوَ الرَّسُولُ مِنَ النَّبِيِّ

(The books) 'Al Ikhtisaas' (and) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Bazanty, from Sa'alba, from Zurara who said,

I asked Abu Ja'far^{asws} about Words of Allah^{azwj} Mighty and Majestic: **and he was a Rasool, a Prophet [19:54]**, I said, 'What is the Rasool^{as} from the Prophet^{as}?'

قَالَ النَّبِيُّ هُوَ الَّذِي يَرَى فِي مَنَامِهِ وَ يَسْمَعُ الصَّوْتِ وَ لَا يُعَايِنُ الْمَلَكَ وَ الرَّسُولُ يُعَايِنُ الْمَلَكَ وَ يُكَلِّمُهُ

He^{asws} said: 'The Prophet^{saww}, he^{as} is the one who sees in his^{as} dream and hears the voice and does not see the Angel; and the Rasool^{as} sees the Angel and speaks to him'.

قُلْتُ فَأَلِيمَامُ مَا مَنَزَلَتْهُ قَالَ يَسْمَعُ الصَّوْتِ وَ لَا يَرَى وَ لَا يُعَايِنُ ثُمَّ تَلَا وَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَ لَا نَبِيٍّ وَ لَا مُحَدَّثٍ.

I said, 'The Imam^{asws}, what is his^{asws} status?' He^{asws} said: 'He^{asws} hears the voice and neither sees not witnesses'. Then he^{asws} recited: **And We did not Send any Rasool or a Prophet or a Muhaddith before you [22:52]**'.¹⁷⁹

27- ير، بصائر الدرجات أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ ابْنِ فَصَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ زُرَّارَةَ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَنِ الرَّسُولِ وَالنَّبِيِّ وَالْمُحَدَّثِ فَقَالَ الرَّسُولُ الَّذِي يَأْتِيهِ الْمَلَكُ فَيُحَدِّثُهُ وَ يُكَلِّمُهُ كَمَا يُحَدِّثُ أَحَدَكُمْ صَاحِبَهُ وَالنَّبِيُّ الَّذِي يُؤْتَى فِي مَنَامِهِ نَحْوَ رُؤْيَا إِبْرَاهِيمَ

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Ibn Fazzal, from Ibn Bukeyr, from Zurara who said,

'I asked Abu Ja'far^{asws} about the Rasool^{as} and the Prophet^{as} and the Muhaddith. He^{asws} said: 'The Rasool^{as} is the one whom the Angel comes to and narrates to him^{asws} and he^{as} speaks to him just as one of you narrates to his companion; and the Prophet^{as} is the one who is come to in his^{as} dream, approximate to a dream of Ibrahim^{asr}.

¹⁷⁸ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 2 H 25

¹⁷⁹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 2 H 26

قَالَ قُلْتُ وَ مَا عَلِمَ أَنَّ الَّذِي رَأَى فِي مَنَامِهِ أَنَّهُ حَقٌّ قَالَ بَيَّنَّهُ اللَّهُ حَتَّى يَعْلَمَ أَنَّهُ حَقٌّ وَ يُنَزَّلُ عَلَيْهِ وَ قَدْ كَانَ رَسُولُ اللَّهِ ص نَبِيًّا وَ الْمُحَدَّثُ الَّذِي يَسْمَعُ الصَّوْتَ وَ لَا يَرَى شَيْئًا.

He (the narrator) said, 'I said, 'And what makes him^{asws} know that the one he^{asws} saw in his^{asws} dream, it is true?' He^{asws} said: 'Allah^{azwj} Manifests it until he^{asws} knows it is true, and it is Revealed to him^{asws}; and Rasool-Allah^{saww} was a Prophet^{saww}; and the Muhaddith is the one who hears the voice and does not see anything'.¹⁸⁰

28- ير، بصائر الدرجات إبراهيم بن هاشم قال أخبرنا إسماعيل بن مهران قال: كتب الحسن بن عباس المعروف إلى الرضا ع جعلت فداك أخبرني ما الفرق بين الرسول والنبي والإمام

(The book) 'Basaair Al Darajaat' – Ibrahim Bin Hashim said, 'It was narrated to us by Ismail Bin Mihran who said,

'Al-Hassan Bin Abbas Al-Maroufi wrote to Al-Reza^{asws}, 'May I be sacrificed for you^{asws}! Inform me, what is the difference between the Rasool^{as}, and the Prophet^{as}, and the Imam^{asws}?'

قَالَ فَكَتَبَ أَوْ قَالَ الْفَرْقُ بَيْنَ الرَّسُولِ وَ الْإِمَامِ هُوَ أَنَّ الرَّسُولَ الَّذِي يُنَزَّلُ عَلَيْهِ جِبْرَائِيلُ فَيَرَاهُ وَ يَسْمَعُ كَلَامَهُ وَ النَّبِيَّ يُنَزَّلُ عَلَيْهِ جِبْرَائِيلُ وَ رُبَّمَا نُبِّئَ فِي مَنَامِهِ نَحْوَ رُؤْيَا إِبْرَاهِيمَ وَ النَّبِيَّ رُبَّمَا يَسْمَعُ الْكَلَامَ وَ رُبَّمَا يَرَى الشَّخْصَ وَ لَمْ يَسْمَعْ الْكَلَامَ وَ الْإِمَامَ هُوَ الَّذِي يَسْمَعُ الْكَلَامَ وَ لَا يَرَى الشَّخْصَ.

He (the narrator) said, 'He^{asws} wrote, or said: 'The difference between the Rasool^{as} and the Imam^{asws}, it is that the Rasool^{as} is the one Jibraeel^{as} descends unto him^{as}, so he^{as} sees him^{as} and speaks to him^{as}; and the Prophet^{as}, Jibraeel^{as} descends unto him^{as}, and sometimes he^{as} appears in his^{as} dream approximate to the dream of Ibrahim^{as}, and sometimes the Prophet^{as} hears the speech, and sometimes he^{as} sees the person and does not hear the speech; and the Imam^{asws}, he^{asws} is the one who hears the speech and does not see the person'.¹⁸¹

29- ير، بصائر الدرجات محمد بن الحسين عن جعفر بن بشير عن ابن بكير عن زرارة عن أبي عبد الله ع قال: سألته عن الرسول فقال الرسول الذي يُعابن الملك يجيبه برسالة عن ربه فيكلمه كما يكلم أحدكم صاحبه و النبي لا يُعابن ملكاً إنما يُنزل عليه الوحي و يرى في منامه

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al Husayn, from Ja'far Bni Bashir, from Ibn Bukeyr, from Zurara,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I asked him^{asws} about the Rasool^{as}. He^{asws} said: 'The Rasool^{as} is the one who witnesses the Angel coming to him^{as} with the Message from his Lord^{azwj}. He^{as} speaks to him just as one of you speaks with his companion; and the Prophet^{as} does not witness an Angel, but rather the Revelation descends unto him^{as}, and he^{as} sees in his^{as} dream'.

قُلْتُ مَا عَلِمَهُ إِذَا رَأَى فِي مَنَامِهِ أَنَّ هَذَا حَقٌّ قَالَ بَيَّنَّهُ اللَّهُ حَتَّى يَعْلَمَ أَنَّ ذَلِكَ حَقٌّ وَ الْمُحَدَّثُ يَسْمَعُ الصَّوْتَ وَ لَا يَرَى شَيْئًا.

¹⁸⁰ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 2 H 27

¹⁸¹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 2 H 28

I said, 'What makes him^{as} know, when he^{as} does see in his^{as} dream that this is true?' He^{asws} said: 'Allah^{azwj} Manifests it until he^{as} knows that, that is true; and the Muhaddith hears the voice and does not see anything'.¹⁸²

30- ير، بصائر الدرجات أحمد بن محمد بن الحسين بن محبوب عن الأحول قال: سيعت زراراً يسأل أبا جعفر ع قال أخبرني عن الرسول و النبي و المحدث

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Al Ahowl who said,

'I heard Zurara asking Abu Ja'far^{asws}, 'Inform me about the Rasool^{as} and the Prophet^{as}, and the Muhaddith'.

فقال أبو جعفر ع الرسول الذي يأتيه جبرئيل قبلاً فيراه و يكلمه فهذا الرسول

Abu Ja'far^{asws} said: 'The Rasool^{as} is the one Jibraeel^{as} comes to him^{as}, so he^{as} sees him^{as}, and speaks to him^{as}. So this is the Rasool^{as}.

و أما النبي فإنه يرى في منامه على نحو ما رأى إبراهيم و نحو ما كان رأى رسول الله ص من أسباب النبوة قبل الوحي حتى أتاه جبرئيل من عند الله بالرسالة

And as for the Prophet^{as}, he^{as} sees in his^{as} dream upon an approximation of what Ibrahim^{as} saw, and approximate to what Rasool-Allah^{saww} saw from the means of the Prophet-hood before the Revelation, until Jibraeel^{as} came to him^{as} from the Presence of Allah^{azwj} with the Message.

و كان محمد ص حين جمع له النبوة و جاءته الرسالة من عند الله يبيئه بها جبرئيل و يكلمه بها قبلاً و من الأنبياء من جمع له النبوة و يرى في منامه يأتيه الروح فيكلمه و يحدثه من غير أن يكون رآه في اليقظة

And Muhammad^{saww}, when the Prophet-hood was gathered for him^{saww} and the Message came to him^{saww} from the Presence of Allah^{azwj}, Jibraeel^{as} came with it and spoke to him^{as} with it face to face; and from the Prophets^{as} the is one from whom the Prophet-hood was gathered for him^{saww}, and he saw in his^{as} dream. The Spirit came to him^{as} and he^{as} spoke to it, and he was narrated to from without happen to see him during the wakefulness.

و أما المحدث فهو الذي يحدث فيسمع و لا يعاين و لا يرى في منامه.

And as for the Muhaddith, he^{asws} is the one who is narrated to, so he^{asws} hears him and neither witnesses nor sees in his^{asws} dream".¹⁸³

31- ير، بصائر الدرجات أحمد بن الحسين بن فضال عن علي بن يعقوب الهاشمي عن مروان بن مسلم عن يزيد عن أبي جعفر و أبي عبد الله ع في قوله و ما أرسلنا من قبلك من رسول و لا نبي و لا محدث قلت جعلت فداك ليس هذه قراءةنا فما الرسول و النبي و المحدث

¹⁸² Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 2 H 29

¹⁸³ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 2 H 30

(The book) 'Basaair Al Darajaat' – Ahmad Bin Al Hassan Bin Fazzal, from Ali Bin Yaqoub Al Hashimy, from Marwan Bin Muslim, from Bureyd,

'From Abu Ja'far^{asws} and Abu Abdullah^{asws} regarding His^{azwj} Words: **And We did not Send any Rasool or a Prophet or a Muhaddith before you [22:52]**. I said, 'May I be sacrificed for you^{asws}! This isn't its recitation. So what is the Rasool^{as}, and the Prophet^{as}, and the Muhaddith?'

قَالَ الرَّسُولُ الَّذِي يَظْهَرُ لَهُ الْمَلَكُ فَيُكَلِّمُهُ وَالنَّبِيُّ يَرَى فِي الْمَنَامِ وَرُبَّمَا اجْتَمَعَتِ النُّبُوَّةُ وَالرَّسَالَةُ لِوَاحِدٍ وَالْمُحَدِّثُ الَّذِي يَسْمَعُ الصَّوْتِ وَ لَا يَرَى الصُّورَةَ

He^{asws} said: 'The Rasool^{as} is the one the Angels appears to him^{asws}, so he^{as} speaks to him; and the Prophet^{as} sees in the dream, and sometimes the Prophet-hood and the Messenger-ship is gathered for one; and the Muhaddith is the one who hears the voice and does not see the image'.

قَالَ فُلْتُ أَصْلَحَكَ اللَّهُ كَيْفَ يَغْلَمُ أَنَّ الَّذِي رَأَى فِي الْمَنَامِ هُوَ الْحَقُّ وَ أَنَّهُ مِنَ الْمَلَكِ قَالَ يُوقَعُ عِلْمُ ذَلِكَ حَتَّى يَعْرِفَهُ.

He (the narrator) said, 'I said, 'May I be sacrificed for you^{asws}! How does he^{as} know that the one whom he^{as} sees in the dream, it is the truth, and he is from the Angels?' He^{asws} said: 'The knowledge of that is affirmed, until he^{asws} recognises it''.

وَ رَوَاهُ فِي الْكَافِي عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَلِيِّ بْنِ يَعْقُوبَ إِلَى آخِرِ الْحَدِيثِ وَ فِيهِ قَالَ يُوقَعُ لِذَلِكَ حَتَّى يَعْرِفَهُ لَقَدْ خَتَمَ اللَّهُ بِكِتَابِكُمْ الْكُتُبَ وَ خَتَمَ بِنَبِيِّكُمْ الْأَنْبِيَاءَ.

And it is reported in (the book) 'Al Kafi', from Ahmad Bin Muhammad, and Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ali Bin Hassan, from Ali Bin Yaqoub

- Up to the end of the Hadeeth and in it he^{asws} said: 'He^{asws} is affirmed to that until he^{asws} recognises it. Allah^{azwj} has Ended the Books with your Book, and Ended the Prophets^{as} with your Prophet^{sawww}'.¹⁸⁴

32- ير، بصائر الدرجات أحمد بن محمد بن محمد بن الحجاج عن ثعلبة عن زرارة قال: سألت أبا جعفر ع عن قول الله تبارك وتعالى وكان رسولا نبيا من الرسول من النبي قال هو الذي يرى في منامه و يُعَايِنُ الْمَلَكَ

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Hajjal, from sa'alba, from zurara who said,

'I asked Abu Ja'far^{asws} about Words of Allah^{azwj} Blessed and Exalted: **and he was a Rasool, a Prophet [19:54]**, 'Who is the Rasool^{as} from the Prophet^{as}?' He^{asws} said: 'He (Rasool^{as}) is the one who sees in his^{as} dream and witnesses the Angel'.

قُلْتُ فَيَكُونُ نَبِيٌّ غَيْرَ رَسُولٍ قَالَ نَعَمْ هُوَ الَّذِي يَرَى فِي مَنَامِهِ وَ يَسْمَعُ الصَّوْتِ وَ لَا يُعَايِنُ

I said, 'Can the Prophet^{as} happen to be without being a Rasool^{as}?' He^{asws} said: 'Yes, he^{as} is the one who sees in his^{as} dream, and hears the voice, and does not witness'.

¹⁸⁴ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 2 H 31

قُلْتُ فَإِلِمَامٌ مَا مَنَزَلَتْهُ قَالَ يَسْمَعُ الصَّوْتِ وَ لَا يَرَى وَ لَا يُعَايِنُ ثُمَّ تَلَا وَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَ لَا نَبِيٍّ وَ لَا مُحَدِّثٍ.

I said, 'So the Imam^{asws}, what is his^{asws} status?' He^{asws} said: 'He^{asws} hears the voice and neither sees (in the dream) nor witnesses'. Then he^{asws} recited: **And We did not Send any Rasool or a Prophet or a Muhaddith before you [22:52]**'.¹⁸⁵

33- ير، بصائر الدرجات أحمد بن الحسين بن فضال عن أبيه عن ابن بكير عن زرارة قال: سألت أبا عبد الله ع عن الرسول و عن النبي و عن المحدث المحدث

(The book) 'Basaair Al Darajaat' – Ahmad Bin Al Hassan Bin Fazzal, from his father, from Ibn Bukeyr, from Zurara who said,

'I asked Abu Abdullah^{asws} about the Rasool^{as} and about the Prophet^{as}, and about the Muhaddith.

فَقَالَ الرَّسُولُ الَّذِي يُعَايِنُ الْمَلَكَ يَأْتِيهِ بِالرَّسَالَةِ مِنْ رَبِّهِ يَقُولُ يَا مُرَكَّ كَذَا وَ كَذَا وَ الرَّسُولُ يَكُونُ نَبِيًّا مَعَ الرَّسَالَةِ وَ النَّبِيُّ لَا يُعَايِنُ الْمَلَكَ يُنَزَّلُ عَلَيْهِ النَّبَأُ عَلَى قَلْبِهِ فَيَكُونُ كَالْمُعَمَّى عَلَيْهِ فَيَرَى فِي مَنَامِهِ

He^{asws} said: 'The Rasool^{as} is the one who witnesses the Angel coming to him^{as} with the Message from his^{as} Lord^{azwj} saying: 'He^{azwj} is Commanding you^{as} with such and such', and the Rasool^{as} happens to be a Prophet^{as} with the Message; and the Prophet^{as} witnesses the Angel descending unto him^{as} with the news onto his^{as} heart, so he^{as} happens to be like the blind to him, and sees him in his^{as} dream'.

قُلْتُ فَمَا عَلِمَهُ أَنَّ الَّذِي رَأَى فِي مَنَامِهِ حَقٌّ قَالَ يُبَيِّنُهُ اللَّهُ حَتَّى يَعْلَمَ أَنَّ ذَلِكَ حَقٌّ وَ لَا يُعَايِنُ الْمَلَكَ وَ الْمُحَدِّثُ الَّذِي يَسْمَعُ الصَّوْتِ وَ لَا يَرَى شَاهِدًا.

I said, 'So what makes him^{as} know that the one whom he^{as} saw in his^{as} dream is true?' He^{asws} said: 'Allah^{azwj} Manifests it until he^{asws} knows that, that is true, and he^{as} does not witness the Angel; and the Muhaddith is the one who hears the voice, and does not see a witnessing'.¹⁸⁶

34- ير، بصائر الدرجات عبد الله بن محمد عن إبراهيم بن محمد عن إسماعيل بن يسار عن علي بن جعفر الحضرمي عن زرارة بن أعين قال: سألته عن قوله تعالى و ما أرسلنا من قبلك من رسول و لا نبي و لا محدث قال الرسول الذي يأتيه جبرئيل فبلا فيكلمه و يراه كما يرى أحدكم صاحبته

(The book) 'Basaair Al Darajaat' – Abdullah Bin Muhammad, from Ibrahim Bin Muhammad, from Ismail Bin Yasaar, from Ali Bin Ja'far Al Hazramy, from Zurara Bin Ayn who said,

'I asked him^{asws} about the Words of the Exalted: **And We did not Send any Rasool or a Prophet or a Muhaddith before you [22:52]**. He^{asws} said: 'The Rasool^{as} is the one whom Jibraeel^{as} comes to face to face, and he^{as} speaks to him^{as}, and he^{as} sees him^{as} just as one of you sees his companion.

¹⁸⁵ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 2 H 32

¹⁸⁶ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 2 H 33

وَأَمَّا النَّبِيُّ فَهُوَ الَّذِي يُؤْتَى فِي مَنَامِهِ مِثْلَ رُؤْيَا إِبْرَاهِيمَ وَ نَحْوِ مَا كَانَ يَأْتِي مُحَمَّدًا وَ مِنْهُمْ مَنْ يُجْمَعُ لَهُ الرِّسَالَةُ وَ كَانَ مُحَمَّدٌ ص

And as for the Prophet^{as}, he^{as} is the one whom he^{as} comes to in his^{as} dream, like the dream of Ibrahim^{as}, and approximate to what came to Muhammad^{sawww}, and from them is one for the Message is gathered for him^{as}, and Muhammad^{sawww} was such.

وَ أَمَّا الْمُحَدَّثُ فَهُوَ الَّذِي يَسْمَعُ كَلَامَ الْمَلَكِ وَ لَا يَرَى وَ لَا يَأْتِيهِ فِي الْمَنَامِ.

And as for the Muhaddith, he^{asws} is the one who hears the speech of the Angel and neither sees nor does he^{as} come to him^{asws} in the dream”¹⁸⁷.

35- ير، بصائر الدرجات أَبُو مُحَمَّدٍ عَنْ عَمْرَانَ بْنِ مُوسَى عَنْ ابْنِ أَسْبَاطٍ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنِ الثَّمَالِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ وَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَ لَا نَبِيٍّ وَ لَا مُحَدَّثٍ إِلَّا إِذَا تَمَّتْ أَلْفَى الشَّيْطَانُ فِي أَمْنِيَّتِهِ فَقُلْتُ وَ أَيُّ شَيْءٍ الْمُحَدَّثُ

(The book) ‘Basaair Al Darajaat’ – Abu Muhammad, from Imran Bin Musa, from Ibn Asbat, from Muhammad Bin Al Suzeyl, from Al Sumaly who said,

‘I heard Abu Ja’far^{asws} saying: **‘And We did not Send any Rasool or a Prophet or a Muhaddith before you [22:52]**, except when he^{asws} wishes the Satan^{la} throws in his^{asws} wishes’. I said, ‘And which thing is the Muhaddith?’

فَقَالَ يُنَكِّتُ فِي أُذُنِهِ فَيَسْمَعُ طَبِينًا كَطَبِينِ الطَّسْتِ أَوْ يُرْعِغُ عَلَى قَلْبِهِ فَيَسْمَعُ وَقَعًا كَوَقَعِ السُّلَيْلَةِ عَلَى الطَّسْتِ

He^{asws} said ‘It is resonated in his^{asws} ears, and he^{asws} hears clanging like the clanging of the tray, or it is reverberated upon his^{asws} heart, so he^{asws} hears the falling of the chain upon the tray’.

فَقُلْتُ نَبِيٌّ فَقَالَ لَا مِثْلُ الْخِزْرِ وَ مِثْلُ ذِي الْقَرْنَيْنِ.

I said, ‘A Prophet^{as?}’ He^{asws} said: ‘No, like Al-Khizr^{as}, and like Zulqarnayn^{as}”¹⁸⁸.

36- ير، بصائر الدرجات مُحَمَّدُ بْنُ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ ابْنِ حُبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: عَلِمَ النَّبُوءَ يُدْرَجُ فِي حَوَارِجِ الْإِمَامِ.

(The book) ‘Basaair Al Darajaat’ – Muhammad Bin Ahmad, from Muhammad Bin Al Husayn, from Ibn Mahboub, from Abdullah Bin Sinan,

‘From Abu Abdullah^{asws} having said: ‘The knowledge of Prophet-hood is inserted into the body parts of the Imam^{asws}”¹⁸⁹.

37- ير، بصائر الدرجات عَلِيُّ بْنُ إِسْمَاعِيلَ عَنْ صَفْوَانَ عَنِ الرِّضَا ع قَالَ: كَانَ أَبُو جَعْفَرٍ ع مُحَدَّثًا.

(The book) ‘Basaair Al Darajaat’ – Ali Bin Ismail, from Safwan,

¹⁸⁷ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 2 H 34

¹⁸⁸ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 2 H 35

¹⁸⁹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 2 H 36

‘From Al-Reza^{asws}: ‘Abu Ja’far^{asws} was a Muhaddith’¹⁹⁰.

38- ير، بصائر الدرجات بهذا الإسناد قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع كَانَ الْحَسَنُ وَالْحُسَيْنُ مُحَدِّثَيْنِ.

(The book) ‘Basaair Al Darajaat’ – By this chain, said,

Abu Abdullah^{asws} said: ‘Al-Hassan^{asws} and Al-Husayn^{asws} were both Muhaddith’¹⁹¹.

39- ير، بصائر الدرجات عَبْدُ اللَّهِ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ النَّقْفِيِّ عَنْ إِسْمَاعِيلَ بْنِ يَسَارٍ عَنْ عَلِيِّ بْنِ جَعْفَرِ الْخَضْرَمِيِّ عَنْ سُلَيْمِ بْنِ قَيْسِ الشَّامِيِّ أَنَّهُ سَمِعَ عَلِيًّا ع يَقُولُ إِنِّي وَ أَوْصِيَائِي مِنْ وُلْدِي مَهْدِيُّونَ كُلُّنَا مُحَدِّثُونَ فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ مَنْ هُمْ

(The book) ‘Basaair Al Darajaat’ – Abdullah, from Ibrahim Bin Muhammad Al Saqafi, from Ismail Bin Yasaar, from Ali Bin Ja’far al Hazramy, from Suleym Bin Qays the Syrian,

‘He heard Ali^{asws} saying: ‘I^{asws} and my^{asws} successors^{asws} from my^{asws} sons^{asws} are Guided ones, all of us^{asws} are Muhaddith’. I said, ‘O Amir Al-Momineen^{asws}! Who are they?’

قَالَ الْحَسَنُ وَالْحُسَيْنُ ثُمَّ ابْنِي عَلِيٌّ بِنُ الْحُسَيْنِ عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ

He^{asws} said: ‘Al-Hassan^{asws} and Al-Husayn^{asws}, then my^{asws} son Ali^{asws} Bin Al-Husayn^{asws}, may the Salawat and the greetings be upon them^{asws}’.

قَالَ وَ عَلِيٍّ يَوْمَئِذٍ رَضِيعٌ ثُمَّ ثَمَانِيَةٌ مِنْ بَعْدِهِ وَاحِدًا وَاحِدًا وَ هُمُ الَّذِينَ أَقْسَمَ اللَّهُ بِهِمْ فَقَالَ وَ وَالِدٍ وَ مَا وَ لَدَ أُمَّا الْوَالِدِ فَرَسُولُ اللَّهِ وَ مَا وَ لَدَ يَعْني هؤُلاءِ الْأَوْصِيَاءِ

He^{asws} said: ‘And on that Ali^{asws} (Bin Al-Husayn^{asws}) was a baby. ‘Then eight from after him^{asws}, one after one, and they are those Allah^{azwj} Swore by them^{asws}: **‘And (I Swear by) a father and what he begot [90:3]**. As for the father, it is Rasool-Allah^{saww} and what he^{saww} begot, means these successors^{asws}’.

قُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ أ يَجْتَمِعُ إِمَامَانِ قَالَ لَا إِلَّا وَ أَحَدُهُمَا مُصَمَّتٌ لَا يَنْطِقُ حَتَّى يَمْضِيَ الْأَوَّلُ

I said, ‘O Amir Al-Momineen^{asws}! Can there be two Imams^{asws} together?’ He^{asws} said: ‘No, except and one of them^{asws} would be silent, not speaking until the first one passes away’.

قَالَ سُلَيْمُ الشَّامِيُّ سَأَلْتُ مُحَمَّدَ بْنَ أَبِي يَكْرِ قُلْتُ كَانَ عَلِيٌّ ع مُحَدِّثًا قَالَ نَعَمْ قُلْتُ وَ هَلْ يُحَدِّثُ الْمَلَائِكَةُ إِلَّا الْأَنْبِيَاءَ قَالَ أ مَا تَقْرَأُ وَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَ لَا نَبِيٍّ وَ لَا مُحَدِّثٍ قُلْتُ فَأَمِيرُ الْمُؤْمِنِينَ مُحَدِّثٌ قَالَ نَعَمْ وَ فَاطِمَةُ كَانَتْ مُحَدِّثَةً وَ لَمْ تَكُنْ نَبِيَّةً.

Suleym the Syrian said, ‘I asked Muhammad Bin Abu Bakr, I said, ‘Ali^{asws} was a Muhaddith?’ He said, ‘Yes’. I said, ‘Do the Angels narrate except to the Prophets^{as}?’ He said, ‘Have you not read: **And We did not Send any Rasool or a Prophet or a Muhaddith before you**

¹⁹⁰ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 2 H 37

¹⁹¹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 2 H 38

[22:52]? I said, 'So Amir Al-Momineen^{asws} was a Muhaddith?' He said, 'Yes, and (Syeda) Fatima^{asws} was a Muhaddith, and did not happen to be a Prophet^{asw}'.¹⁹²

40- ير، بصائر الدرجات ابن أبي الحطّاب عن البرزطي عن حماد بن عثمان عن زُرارة قال: سألت أبا جعفر ع من الرسول من النبي من المحدث

(The book) 'Basaair Al Darajaat' – Ibn Abu Al Khattab, from Al Bazanty, from Hammad Bin Usman, from Zurara who said,

'I asked Abu Ja'far^{asws}, 'Who is the Rasool^{as}? Who is the Prophet^{as}? Who is the Muhaddith?'

قال الرسول يأتيه جبرئيل فيكلمه قُبلاً فيراه كما يرى الرجل صاحبه الذي يكلمه فهذا الرسول

He^{asws} said: 'The Rasool^{as}, Jibraeel^{as} comes to him^{as} and speaks to him^{as} face to face, so he^{as} sees him^{as} just as the man sees his companion whom he speaks to. So this is the Rasool^{as}.

و النبي الذي يؤتى في منامه نحو رؤيا إبراهيم و نحو ما كان يأتي رسول الله ص من السبات إذا أتاه جبرئيل هكذا النبي

And the Prophet^{as} is one he (Angel) come to him^{as} in his^{as} dream approximate to the dream of Ibrahim^{as}, and approximate to what had come to Rasool-Allah^{saww} from the slumber when Jibraeel^{as} came to him^{saww}. That is how the Prophet^{as} is.

و منهم من يجمع له الرسالة و النبوة و كان رسول الله ص رسولا نبيا يأتيه جبرئيل قُبلاً فيكلمه و يراه و يأتيه في النوم و النبي الذي يسمع كلام الملك حتى يعاينه فيحدثه

And from them^{as} is one it is gathered for him^{as}, the Message and the Prophet-hood, and Rasool-Allah^{saww} was a Rasool^{as}, a Prophet^{as}. Jibraeel^{as} used to come to him^{as} speaking to him^{as} face to face, and he^{as} sees him^{as} in the sleep. And the Prophet^{as} is one who hears the speech of the Angel until he^{as} witnesses him^{as}, and narrates to him.

فأما المحدث فهو الذي يسمع و لا يعاين و لا يؤتى في المنام.

As for the Muhaddith, he^{asws} is the one who hears and neither witnesses nor is he^{asws} come to in the dream".¹⁹³

41- كاش، رجال الكشي محمد بن مسعود عن علي بن الحسين عن العباس بن عامر عن أنان بن عثمان عن الحارث بن المغيرة قال قال حمزان بن أعين إن الحكم بن عيينة يزوي عن علي بن الحسين ع أن علم علي ع في آية نسأله فلا يجزنا قال حمزان سألت أبا جعفر ع فقال إن علياً ع كان بمنزلة صاحب سليمان و صاحب موسى و لم يكن نبياً و لا رسولاً

(The book) 'Rijal Al Kashy' – Muhammad Bin Masoud, from Ali Bin Al Hassan, from Al Abbas Bin Aamir, from Aban Bin Usman, from Al Haris Bin Al Mugheira who said, 'Humran Bin Ayn said,

¹⁹² Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 2 H 39

¹⁹³ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 2 H 40

'Al-Hakam Bin Uyayna is reporting from Ali^{asws} Bin Al-Husayn^{asws} that knowledge of Ali^{asws} is in a Verse. We asked him, but he did not inform us'. Humran said, 'I asked Abu Ja'far^{asws}, so he^{asws} said: 'Ali^{asws} was at the status of the companion of Suleyman^{as}, and companion of Musa^{as} and he^{asws} did not happen to be a Prophet^{as} nor a Rasool^{asr}.

ثُمَّ قَالَ وَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَ لَا نَبِيٍّ وَ لَا مُحَدِّثٍ قَالَ فَعَجِبَ أَبُو جَعْفَرٍ ع.

Then he^{asws} said: '**And We did not Send any Rasool or a Prophet or a Muhaddith before you [22:52]**'. Abu Ja'far^{asws} was astounded''¹⁹⁴.

42- كَش، رجال الكشي حمَدَوِيَه عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُدَيْنَةَ عَنْ زُرَّارَةَ قَالَ: قَدِمْتُ الْمَدِينَةَ وَ أَنَا شَابٌّ أَمْرُدُ فَدَخَلْتُ سُرَادِقًا لِأَبِي جَعْفَرٍ عِ بِيئِي فَرَأَيْتُ قَوْمًا جُلُوسًا فِي الْمُسْتَطَاطِ وَ صَدْرُ الْمَجْلِسِ لَيْسَ فِيهِ أَحَدٌ وَ رَأَيْتُ رَجُلًا جَالِسًا نَاحِيَةً يَخْتَجِمُ فَعَرَفْتُ بِرَأْيِي أَنَّهُ أَبُو جَعْفَرٍ ع

(The book) 'Rijal Al Kashy' – Hamdawiya, from Muhammad Bin Isa, from Ibn Abu Umeyr, from Ibn Uzina, from Zurara who said,

'I arrived at Al-Medina and I was a beardless youth. I entered the tent of Abu Ja'far^{asws} at Mina and I saw a group sitting in the tent and in the middle of the gathering, there wasn't anyone in it, and I saw a man seated in a corner having cupping performed, so I recognised by my sighting that he^{asws} was Abu Ja'far^{asws}.

فَقَصَدْتُ نَحْوَهُ فَسَلَّمْتُ عَلَيْهِ فَرَدَّ السَّلَامَ عَلَيَّ فَجَلَسْتُ بَيْنَ يَدَيْهِ وَ الْحُجَامُ خَلْفَهُ فَقَالَ أ مِنْ بَنِي أَعْيَنَ أَنْتَ فَقُلْتُ نَعَمْ أَنَا زُرَّارَةُ بْنُ أَعْيَنَ فَقَالَ إِنَّمَا عَرَفْتُكَ بِالشَّبهِ أ حَجَّ هُمْرَانُ فَلْتُ لَا وَ هُوَ يُفَرِّئُكَ السَّلَامَ

I aimed to around him and greeted unto him^{asws}. He^{asws} returned the greetings unto me, and I sat down in front of him^{asws} and the cupper was behind him^{asws}. He^{asws} said: 'Are you from the clan of Ayn?' I said, 'Yes, I am Zurara Bin Ayn'. He^{asws} said: 'But rather I^{asws} recognised you with the resemblance. Is Humran performing Hajj?' I said, 'No, and he conveys the greetings to you^{asws}.

فَقَالَ إِنَّهُ مِنَ الْمُؤْمِنِينَ حَقًّا لَا يَرْجِعُ أَبَدًا إِذَا لَقِيْتَهُ فَأَقْرِئْهُ مِنِّي السَّلَامَ وَ قُلْ لَهُ لِمَ حَدَّثْتَ الْحُكَمَ بْنَ عَيْبَةَ عَنِّي أَنَّ الْأَوْصِيَاءَ مُحَدِّثُونَ لَا مُحَدِّثُهُ وَ أَشْبَاهَهُ بِمَثَلِ هَذَا الْحَدِيثِ

He^{asws} said: 'He is from the Momineen, truly. He will not return, ever! When you meet him, then convey the greetings from me^{asws} and say to him, 'Why did you narrate to Al-Hakam Bin Uyayna from me^{asws}? Surely the successors^{asws} are Muhaddith. Do not narrate it to the like of him with a Hadeeth like this'.

فَقَالَ زُرَّارَةُ فَحَمِدْتُ اللَّهَ تَعَالَى وَ أَتَيْتُ عَلَيْهِ فَقُلْتُ الْحَمْدُ لِلَّهِ فَقَالَ هُوَ الْحَمْدُ لِلَّهِ فَقُلْتُ أَحْمَدُهُ وَ أَسْتَعِينُهُ فَقَالَ هُوَ أَحْمَدُهُ وَ أَسْتَعِينُهُ فَكُنْتُ كَلِّمًا دَكَّرْتُ اللَّهَ فِي كَلَامٍ ذَكَرَ مَعِيَ كَمَا أَدُّكُرُهُ حَتَّى فَرَعْتُ مِنْ كَلَامِي.

¹⁹⁴ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 2 H 41

Zurara said, 'I praised Allah^{azwj} and extolled upon Him^{azwj}, so I said, 'The Praise is for Allah^{azwj}. He^{asws} said: 'The Praise is for Allah^{azwj}. I said, 'I praise Him^{azwj} and seek His^{azwj} Assistance'. He^{asws} said: 'I^{asws} praise Him^{azwj} and seek His^{azwj} Assistance'. So, every time I mentioned Allah^{azwj} in a speech, he^{asws} mentioned along with me just as I mentioned Him^{azwj}, until I was free from my speech".¹⁹⁵

43- كُنز، كُنز جَامِعِ الْفَوَائِدِ وَ تَأْوِيلِ الْآيَاتِ الظَّاهِرَةِ مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ الْحَسَنِيِّ عَنْ إِدْرِيسَ بْنِ زِيَادِ الْحَنَاطِيِّ عَنِ الْحَسَنِ بْنِ مَخْبُوبٍ عَنْ جَبْرِ بْنِ صَالِحٍ عَنِ ابْنِ سَوْقَةَ عَنِ ابْنِ عُيَيْنَةَ قَالَ: قَالَ لِي عَلِيُّ بْنُ الْحُسَيْنِ ع يَا حَكَمُ هَلْ تَدْرِي مَا كَانَتْ الْآيَةُ الَّتِي كَانَ يَعْرِفُ بِهَا عَلِيُّ ع صَاحِبَ قَتْلِهِ وَ يَعْرِفُ بِهَا الْأُمُورَ الْعِظَامَ الَّتِي كَانَ يُحَدِّثُ بِهَا النَّاسَ

(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 Al Hassan bin Mahboub, from Jameel Bin Salih, from Ibn Sowqat, from Ibn Uyayna who said,

'Ali^{asws} Bin Al-Husayn^{asws} said to me: 'Do you know what the Verse was by which Ali^{asws} recognised the one who would kill him^{asws}, and recognised the great matters by it which he^{asws} used to narrate to the people with it?'

قَالَ قُلْتُ لَا وَاللَّهِ فَأَخْبَرَنِي بِهَا يَا ابْنَ رَسُولِ اللَّهِ قَالَ هِيَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَ لَا نَبِيٍّ وَ لَا مُحَدِّثٍ قُلْتُ فَكَانَ عَلِيُّ ع مُحَدِّثًا قَالَ نَعَمْ وَ كُلُّ إِمَامٍ مِنَّا أَهْلَ الْبَيْتِ مُحَدِّثٌ.

He (the narrator) said, 'I said, 'No, by Allah^{azwj}! Inform me with it, O son^{asws} of Rasool-Allah^{saww}!' He^{asws} said: 'Words of Allah^{azwj} Mighty and Majestic: **And We did not Send any Rasool or a Prophet or a Muhaddith before you [22:52]**'. I said, 'So Ali^{asws} was a Muhaddith?' He^{asws} said: 'Yes, and every Imam^{asws} from us^{asws}, People^{asws} of the Household is a Muhaddith".¹⁹⁶

44- كُنز، كُنز جَامِعِ الْفَوَائِدِ وَ تَأْوِيلِ الْآيَاتِ الظَّاهِرَةِ مُحَمَّدُ بْنُ الْعَبَّاسِ عَنِ الْحُسَيْنِ بْنِ عَامِرٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ صَفْوَانَ عَنْ دَاوُدَ بْنِ قُرْقَدٍ عَنِ الْحَارِثِ النَّضْرِيِّ قَالَ: قَالَ لِي الْحَكَمُ بْنُ عُيَيْنَةَ إِنَّ مَوْلَايَ عَلِيَّ بْنَ الْحُسَيْنِ ع قَالَ لِي إِنَّمَا عَلِمَ عَلِيُّ ع كَلِمَةً فِي آيَةٍ وَاحِدَةٍ

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Al Husayn Bin Aamir, from Muhammad in Al Husayn, from his father, from Safwan, from Dawood Bin Farqad, from Al Haris Al Nazary who said,

'Al-Hakam Bin Uyayna said to me, 'My Master Ali^{asws} Bin Al-Husayn^{asws} said to me: 'But rather, knowledge of Ali^{asws}, all of it is in one Verse'.

قَالَ فَخَرَجَ حُمْرَانُ بْنُ أَعْيَنَ لِيَسْأَلَهُ فَوَجَدَ عَلِيًّا ع قَدْ قُبِضَ فَقَالَ لِأَبِي جَعْفَرٍ ع إِنَّ الْحَكَمَ حَدَّثَ عَنِ عَلِيِّ بْنِ الْحُسَيْنِ أَنَّهُ قَالَ إِنَّ عَلِيَّ ع كَلِمَةً فِي آيَةٍ وَاحِدَةٍ

He (the narrator) said, 'So Humran Bin Ayn went out to ask him^{asws} and found Ali^{asws} (Bin Al-Husayn^{asws}) to have passed away, so he said to Abu Ja'far^{asws}, 'Al-Hakam narrated from Ali^{asws} Bin Al-Husayn^{asws} that he^{asws} said: 'Knowledge of Ali^{asws}, all of it is in one Verse'.

¹⁹⁵ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 2 H 42

¹⁹⁶ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 2 H 43

فَقَالَ أَبُو جَعْفَرٍ ع وَ مَا تَدْرِي مَا هِيَ فُلْتُ لَا قَالَ هِيَ قَوْلُهُ تَعَالَى وَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَ لَا نَبِيٍّ وَ لَا مُحَدِّثٍ.

Abu Ja'far^{asws} said: 'And you do not know what it is?' I said, 'No'. He^{asws} said: 'It is the Word of the Exalted: **And We did not Send any Rasool or a Prophet or a Muhaddith before you [22:52]**'.¹⁹⁷

45- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْقَاسِمِ بْنِ عُرْوَةَ عَنْ بُرَيْدِ الْعَجَلِيِّ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع عَنِ الرَّسُولِ وَ النَّبِيِّ وَ الْمُحَدِّثِ فَقَالَ الرَّسُولُ الَّذِي تَأْتِيهِ الْمَلَائِكَةُ وَ يُعَابِئُهُمْ تَبْلُغُهُ الرَّسَالَةَ مِنَ اللَّهِ وَ النَّبِيُّ يَرَى فِي الْمَنَامِ فَمَا رَأَى فَهُوَ كَمَا رَأَى وَ الْمُحَدِّثُ الَّذِي يَسْمَعُ كَلَامَ الْمَلَائِكَةِ وَ حَدِيثَهُمْ وَ لَا يَرَى شَيْئاً بَلْ يُنْقَرُ فِي أُذُنِهِ وَ يُنَكِّثُ فِي قَلْبِهِ.

(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 Al Qasim Bin Urwa, from Bureyd Al Ijaly who said,

'I asked Abu Ja'far^{asws} about the Rasool^{as}, and the Prophet^{as} and the Muhaddith. He^{asws} said: 'The Rasool^{as} is the one the Angels come to, and he^{as} sees them delivering the Message to him^{as} from Allah^{azwj}; and the Prophet^{as} sees in the dream, so whatever he^{as} sees, it is just as he^{as} had seen; and the Muhaddith is the one who hears the speech of the Angels and their narrations, and does not see anything, but it is resonated in his^{asws} ears, and reverberated in his^{asws} heart'.¹⁹⁸

46- كا، الكافي عِلِّيُّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّمَا الْوُفُوفُ عَلَيْنَا فِي الْحَلَالِ وَ الْحَرَامِ فَأَمَّا النَّبِيُّ فَلَا.

(The book) 'Al Kafi' – Ali, from his father, from Ibn Abu Umeyr, from Al Husayn Bin Abu Al A'ala who said,

'Abu Abdullah^{asws} said: 'But rather the pause is upon us^{asws} regarding the Permissible(s) and the prohibitions. As for the Prophet-hood, so no'.¹⁹⁹

47- وَ رَوَى الْحَسَنُ بْنُ سُلَيْمَانَ فِي كِتَابِ الْمُخْتَصَرِ بِإِسْنَادِهِ عَنِ الرِّضَا عَنْ آبَائِهِ ع فِي حَدِيثٍ طَوِيلٍ قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِي كَلَامٍ لَهُمْ وَ إِنَّ شَيْئاً أَخْبَرْتُكُمْ بِمَا هُوَ أَكْبَرُ مِنْ ذَلِكَ قَالُوا فَأَفْعَلْ

And it is reported by Al Hassan Bin Suleyman in the book 'Al Mukhtasar', by his chain,

'From Al-Reza^{asws}, from his^{asws} forefathers^{asws} in a lengthy Hadeeth, said: 'Amir Al-Momineen^{asws} said in a speech to them: 'And if you like, I^{asws} can inform you all with what is greater than that'. They said, 'Do so'.

قَالَ كُنْتُ ذَاتَ لَيْلَةٍ تَحْتَ سَقِيْفَةٍ مَعَ رَسُولِ اللَّهِ ص وَ إِنِّي لِأُحْصِي سِتّاً وَ سِتِّينَ وَ طَأّاً مِنَ الْمَلَائِكَةِ كُلِّ وَ طَأّاً مِنَ الْمَلَائِكَةِ أَعْرَفُهُمْ بِلُغَاتِهِمْ وَ صِفَاتِهِمْ وَ أَسْمَائِهِمْ وَ وَطْئِهِمْ.

¹⁹⁷ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 2 H 44

¹⁹⁸ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 2 H 45

¹⁹⁹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 2 H 46

He^{asws} said: 'One night I^{asws} was beneath a tent along with Rasool-Allah^{saww} and I^{asws} counted sixty six groups of the Angels, each group of the Angels, I^{asws} recognise them by their language and their descriptions, and their names, and their impacts''.²⁰⁰

²⁰⁰ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 2 H 47

باب 3 أنهم ع يزدادون و لو لا ذلك لنفد ما عندهم و إن أرواحهم تعرج إلى السماء في ليلة الجمعة

CHAPTER 3 – THEY^{asws} ARE BEING INCREASED, AND HAD IT NOT BEEN THAT, IT WOULD DEplete WHAT IS WITH THEM^{asws}, AND THEIR^{asws} SOULS ASCEND TO THE SKY DURING THE NIGHT OF FRIDAY

1- ما، الأماالي للشيخ الطوسي عليُّ بنُ شبلٍ عن ظنِّ بنِ مُحمَّدٍ عن إبراهيم بنِ إسحاق عن عبدِ الله بنِ حمادٍ عن ابنِ بكيرٍ قال: قُلْتُ لِأبي عبدِ اللهِ ع أَخْبَرَنِي أَبُو بصيرٍ أَنَّهُ سَمِعَكَ تَقُولُ لَوْ لَا أَنَا تُزَادُ لَأَنْفَدْنَا قَالَ نَعَمْ قَالَ قُلْتُ تُزَادُونَ شَيْئاً لَيْسَ عِنْدَ رَسُولِ اللهِ فَقَالَ لَا إِذَا كَانَ ذَلِكَ إِلَى رَسُولِ اللهِ ص وَحياً وَ إِلَيْنَا حَدِيثاً.

(The book) 'Al Amaali' of the sheikh Al Tusi – Ali Bin Shibl, from Zafar Bin Humdoun, from Ibrahim Bin Is'haq, from Abdullah Bin Hammad, from Ibn Bukeyr who said,

'I said to Abu Abdullah^{asws}, 'Abu Baseer informed me that he heard you^{asws} saying: 'If we^{asws} are not increased, we^{asws} would run out'. He^{asws} said: 'Yes'. I said, 'Are you^{asws} being increased something which wasn't with Rasool-Allah^{saww}? He^{asws} said: 'No. When it was that, to Rasool-Allah^{saww} was Revelation, and to us^{asws} updates".²⁰¹

2- ما، الأماالي للشيخ الطوسي بالإسنادِ عن إبراهيم بنِ إسحاق عن جماعةٍ عن ابنِ فضالٍ عن مُحَمَّدِ بنِ الرَّبيعِ عن عبدِ اللهِ بنِ بكيرٍ عن أبي بصيرٍ قال سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ لَوْ لَا أَنَا تُزَادُ لَأَنْفَدْنَا

(The book) 'Al Amaali' of the sheikh Al Tusi – by the chain from Ibrahim, from a group, from Ibn Fazzal, from Muhammad Bin Al Rabie, from Abdullah Bin Bukeyr, from Abu Baseer who said,

'I heard Abu Abdullah^{asws} saying: 'If we^{asws} are not increased, we^{asws} would run out'.

قال قُلْتُ تُزَادُونَ شَيْئاً لَيْسَ عِنْدَ رَسُولِ اللهِ ص قَالَ إِنَّهُ إِذَا كَانَ ذَلِكَ أُنِيَ النَّبِيُّ ص فَأُخْبِرَ ثُمَّ إِلَى عَلِيِّ ثُمَّ إِلَى بَيْنِهِ وَاحِداً بَعْدَ وَاحِدٍ حَتَّى يَنْتَهِيَ إِلَى صَاحِبِ هَذَا الأَمْرِ.

He (the narrator) said, 'I said, 'Are you increased by things not being with Rasool-Allah^{saww}? He^{asws} said: 'When it was that, it come to the Prophet^{saww} and informed, then to Ali^{asws}, then to his^{asws} sons^{asws} one after one until it ends up to the Master^{asws} of this Command".²⁰²

3- ير، بصائر الدرجات مُحَمَّدُ بنُ عيسى عن زِيَادِ القنديِّ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ: قُلْتُ كَيْفَ يُزَادُ الإِمَامُ فَقَالَ مِنَّا مَنْ يُنْكثُ فِي أُذُنِهِ نَكْثاً وَ مِنَّا مَنْ يُقَدِّفُ فِي قَلْبِهِ قَدْفاً وَ مِنَّا مَنْ يُحَاطِبُ.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Isa, from Ziyad Al Qandy, from the one who mentioned it,

²⁰¹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 3 H 1

²⁰² Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 3 H 2

'From Abu Abdullah^{asws}, he (the narrator) said, 'I said, 'How is the Imam^{asws} increased?' He^{asws} said: 'From us^{asws} there is one it is resonated in his^{asws} ears a resonance, and from us^{asws} is one it is cast into his^{asws} heart a casting, and from us^{asws} is one who is addressed''²⁰³

4- ير، بصائر الدرجات أحمد بن محمد عن الأهوازي عن الجوهري عن البطائني عن أبي بصير قال سمعت أبا عبد الله ع يقول إنا لنزاد في الليل والنهار ولو لم نزد لنفد ما عندنا قال أبو بصير جعلت فداك من يأتيكم به

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Ahwazy, from Al Jowhary, from Al Batainy, from Abu Baseer who said,

'I heard Abu Abdullah^{asws} saying: 'We^{asws} are increased during the night and the day, and if we^{asws} are not increased, what is with us^{asws} would deplete'. Abu Baseer said, 'May I be sacrificed for you^{asws}! Who comes to you^{asws} with it?'

قال إن منا من يعاين وإن منا لمن ينقر في قلبه كيت وكيت و منّا من يسمع بأذنه وفعما كوقع السلسلة في الطست

He^{asws} said: 'From us^{asws} there is one who witnesses, and from us^{asws} there is one it is reverberated in his^{asws} heart such and such, and from us^{asws} there is one who hears with his^{asws} ears an occurrence like the chain falling in the tray'.

فقلت له من الذي يأتيكم بذلك قال خلق أعظم من جبرئيل وميكائيل.

I said to him^{asws}, 'Who is the one who comes to you^{asws} with that?' He^{asws} said: 'A creatures more magnificent than Jibraeel^{as} and Mikaeel^{as}'²⁰⁴.

5- ير، بصائر الدرجات الحسين بن محمد عن أحمد بن محمد عن الحسن بن العباس بن حريش عن أبي جعفر قال: إن لنا في ليالي الجمعة لشأناً من الشأن فقلت جعلت فداك أي شأن

(The book) 'Basaair Al Darajaat' – Al Husayn Bin Muhammad, from Ahmad Bin Muhammad, from Al Hassan Bin Al Abbas Bin Jareesh,

'For us^{asws} during the night of Friday there is a splendour from the splendours'. I said, 'May I be sacrificed for you^{asws}! Which splendour?'

قال يؤذن للملائكة والنبيين والأوصياء الموتى والأزواج الأوصياء والوصي الذي بين ظهرانيكم يعرج بها إلى السماء فيطوفون بعرش ربها أسبوعاً وهم يقولون سبوح قدوس رب الملائكة والروح حتى إذا فرغوا صلوا خلف كل قائمة له ركعتين ثم ينصرفون

He^{asws} said: 'It is Permitted for the Angels and the Prophets^{as} and the deceased successors^{as}, and the souls of the (living) successors^{asws}, and the successor^{asws} who is between your midst. It ascends to the sky and they^{asws} are performing Tawaaf of the Throne of their^{asws} Lord^{azwj}, seven circuits, and they^{asws} are saying: 'Glorious, Holy, Lord^{azwj} of the Angels and the Spirit!', until when they^{asws} are free (from it), they^{asws} pray two Cycles Salat behind every Column, then they^{asws} disperse.

²⁰³ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 3 H 3

²⁰⁴ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 3 H 4

فَتَنَصَّرَفُ الْمَلَائِكَةُ بِمَا وَضَعَ اللَّهُ فِيهَا مِنَ الْاجْتِهَادِ شَدِيدٍ [شَدِيداً] إِعْظَامُهُمْ لِمَا رَأَوْا وَ قَدْ زِيدَ فِي اجْتِهَادِهِمْ وَ خَوْفِهِمْ مِثْلَهُ

The Angels disperse with whatever Allah^{azwj} Places in them of the intense striving in glorification of what they saw, and Increases in their striving and their fear, similar to it.

وَ يَنْصَرِفُ النَّبِيُّونَ وَ الْأَوْصِيَاءُ وَ أَرْوَاحُ الْأَحْيَاءِ شَدِيداً عَجْبُهُمْ وَ قَدْ فَرِحُوا أَشَدَّ الْفَرَحِ لِأَنْفُسِهِمْ وَ يُصْبِحُ الْوَصِيُّ وَ الْأَوْصِيَاءُ قَدْ أَهْمُوا إِهْمَاماً مِنَ الْعِلْمِ عَلِماً مِثْلَ حِمِّ الْغَفِيرِ لَيْسَ شَيْءٌ أَشَدَّ سُروراً مِنْهُمْ اِكْتُمَ فَوَ اللَّهُ هَذَا أَعَزُّ عِنْدَ اللَّهِ مِنْ كَذَا وَ كَذَا عِنْدَكَ حِصْنَةً

And the Prophets^{as} and the successors^{as} and the souls of the living disperse with their^{as} wonders intensified, and are joyful with intense happiness for themselves, and the successor^{asws} and the successors^{asws} having been inspired with inspirations from the knowledge, like knowledge of the immense proportions. There isn't anything suppressed of more intense joy from them^{asws}. By Allah^{azwj}! For this, I^{asws} am mightier as a fortress in the Presence of Allah^{azwj} than such and such are with you'.

قَالَ يَا مَحْبُورُ وَ اللَّهُ مَا يُلْهَمُ الْإِقْرَارُ بِمَا تَرَى إِلَّا الصَّالِحُونَ قُلْتُ وَ اللَّهُ مَا عِنْدِي كَثِيرٌ صَلَاحٍ

He^{asws} said: 'O Mahbour! By Allah^{azwj}! Allah^{azwj} does not Inspire the acknowledgment with what you see except the righteous'. I said, 'By Allah^{azwj}! I do not have a lot of righteousness with me'.

قَالَ لَا تَكْذِبْ عَلَى اللَّهِ فَإِنَّ اللَّهَ قَدْ سَمَّاكَ صَالِحاً حَيْثُ يَقُولُ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَ الصَّادِقِينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ يَغْنِي الَّذِينَ آمَنُوا بِنَا وَ بِأَمِيرِ الْمُؤْمِنِينَ وَ مَلَائِكَتِهِ وَ أَنْبِيَائِهِ وَ جَمِيعِ حُجَجِهِ عَلَيْهِ وَ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ الْأَخْيَارِ الْأَبْرَارِ السَّلَامَ.

He^{asws} said: 'Do not lie upon Allah^{azwj}, for Allah^{azwj} has (already) Named you as righteous Saying: **so they are those upon whom Allah has Bestowed Favours from the Prophets and the Truthful and the Martyrs and the Righteous; [4:69]** – meaning those who believe in us^{asws} and in Amir Al-Momineen^{asws}, and His^{azwj} Angels, and His^{azwj} Prophets^{as}, and the entirety of His^{azwj} Divine Authorities upon him, and upon Muhammad^{saww} and his^{saww} Progeny, the goodly, the pure, the Chosen, the righteous, be the greetings".²⁰⁵

6- ير، بصائر الدرجات أحمد بن موسى عن جعفر بن محمد بن مالك الكوفي عن يوسف الأبراري عن المفضل قال: قال لي أبو عبد الله ع ذات يوم وكان لا يُكِنِّي قَبْلَ ذَلِكَ يَا أَبَا عَبْدِ اللَّهِ فَعُلْتُ كَيْتَبِكَ جَعَلْتُ فِدَاكَ قَالَ إِنَّ لَنَا فِي كُلِّ لَيْلَةٍ جُمُعَةً سُوراً قُلْتُ زَادَكَ اللَّهُ وَ مَا ذَاكَ

(The book) 'Basaair Al Darajaat' – Ahmad Bin Musa, from Ja'far Bin Muhammad Bin Malik Al Kufy, from Yusuf Al Abzary, from Al Mufazzal who said,

'Abu Abdullah^{asws} said to me one day, and he^{asws} had not teknonymed me before that: 'O Abu Abdullah!' I said, 'May I be sacrificed for you^{asws}!' He^{asws} said: 'For us^{asws}, during every night of Friday, there is cheerfulness'. I said, 'May Allah^{azwj} Increase for you^{asws}! And what is that?'

²⁰⁵ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 3 H 5

قَالَ إِنَّهُ إِذَا كَانَ لَيْلَةُ الْجُمُعَةِ وَاتَى رَسُولُ اللَّهِ ص الْعَرْشَ وَ وَاتَى الْأَئِمَّةُ مَعَهُ وَ وَافَيْنَا مَعَهُمْ فَلَا تُرَدُّ أَرْوَاحُنَا إِلَى أَبْدَانِنَا إِلَّا بِعِلْمٍ مُسْتَفَادٍ وَ لَوْ لَا ذَلِكَ لَنَفِدَ مَا عِنْدَنَا.

He^{asws} said: 'Whenever it is the night of Friday, Rasool-Allah^{saww} comes to the Throne and the (deceased) Imams^{asws} arrive with him^{saww}, and we^{asws} (living Imams^{asws}) arrive with them^{asws}. Our^{asws} souls do not return to our^{asws} bodies except with beneficial knowledge, and had it not been for that, it would deplete what is with us^{asws}'.²⁰⁶

7- ير، بصائر الدرجات مُحَمَّدُ بْنُ أَحْمَدَ عَنْ عَلِيِّ بْنِ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ جُمُهَيْرٍ عَمَّنْ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ إِنَّ لَنَا فِي كُلِّ لَيْلَةٍ جُمُعَةٍ وَفِدَةٌ إِلَى رَبِّنَا فَلَا نَنْزِلُ إِلَّا بِعِلْمٍ مُسْتَطْرَفٍ.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Ahmad, from Ali Bin Suleyman, from Muhammad Bin Jamhour, from the one who raised it to,

'Abu Abdullah^{asws} having said: 'For us^{asws}, during every Friday night, a delegation to our^{asws} Lord^{azwj}, so we^{asws} do not descend except with exquisite knowledge''.²⁰⁷

8- ير، بصائر الدرجات الْحَسَنُ بْنُ عَلِيٍّ بْنِ مُعَاوِيَةَ عَنْ مُوسَى بْنِ سَعْدَانَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَيُّوبَ عَنْ شَرِيكَ بْنِ مَلِيحٍ وَ حَدَّثَنِي الْحَضِرُ بْنُ عَيْسَى عَنِ الْكَاهِلِيِّ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَيُّوبَ عَنْ شَرِيكَ بْنِ مَلِيحٍ عَنْ أَبِي يَحْيَى الصَّنْعَائِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ يَا أَبَا يَحْيَى لَنَا²⁰⁸ فِي لَيْلِي الْجُمُعَةِ لَشَأْنٌ مِنَ الشَّأْنِ

(The book) 'Basaair Al Darajaat' – Al Hassan Bin Ali Bin Muawiya, from Musa Bin Sa'dan, from Abdullah Bin Abu Ayoub, from Shareek Bin Mulayh, and it is narrated to me by Al Khizr Bin Isa, from Al Kahily, from Abdullah Bin Abu Ayoub, from Shareek Bin Mulayh, from Abu Yahya Al San'any who said,

'Abu Abdullah^{asws} said: 'O Abu Yahya! For us^{asws}, during the nights of Fridays, there is a splendour from the splendours'.

قَالَ فَمُلْتُ لَهُ جُعِلْتُ فِدَاكَ وَ مَا ذَلِكَ الشَّأْنُ

He (the narrator) said, 'I said to him^{asws}, 'May I be sacrificed for you^{asws}! And what is that splendour?'

قَالَ يُؤَدُّنَ لِأَرْوَاحِ الْأَنْبِيَاءِ الْمَوْتَى وَ أَرْوَاحِ الْأَوْصِيَاءِ الْمَوْتَى وَ رُوحِ الْوَصِيِّ الَّذِي بَيْنَ ظَهْرَائِكُمْ يُعْرَجُ بِهَا إِلَى السَّمَاءِ حَتَّى تُوَافِيَ عَرْشَ رَبِّهَا فَتَطُوفُ بِهَا أُسْبُوعاً وَ تُصَلِّيَ عِنْدَ كُلِّ قَائِمَةٍ مِنْ قَوَائِمِ الْعَرْشِ رُكْعَتَيْنِ

He^{asws} said: 'Permission is Given to the souls of the deceased Prophets^{as}, and souls of the deceased successors^{as}, and soul of the successor^{asws} who is between your midst. They^{as} are ascended to the sky until they arrive at the Throne of their^{as} Lord^{azwj}, and they^{as} perform Tawaaf of it, seven circuits, and pray Salat at every Pillar from the Pillars of the Throne, two Cycles.

²⁰⁶ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 3 H 6

²⁰⁷ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 3 H 7

²⁰⁸ (3) في المصدر: ان لنا.

ثُمَّ تَرُدُّ إِلَى الْأَبْدَانِ الَّتِي كَانَتْ فِيهَا فَتُصْبِحُ الْأَنْبِيَاءُ وَالْأَوْصِيَاءُ قَدْ مُلِئُوا وَأُعْطُوا سُورُوا وَ يُصْبِحُ الْوَصِيُّ الَّذِي بَيْنَ ظَهْرَانَيْكُمْ فَقَدْ زِيدَ فِي عِلْمِهِ مِثْلَ حَمِّ الْغَفِيرِ.

Then these return to the bodies in which they^{as} were. So, the Prophets^{as} and the successor^{asws} become filled up and are Given cheerfulness, and the successor^{asws}, the one^{asws} who is in your midst becomes increased in his^{asws} knowledge like the immense proportions”²⁰⁹.

9- ير، بصائر الدرجات سلمة عن عبد الله بن محمد عن الحسين بن أحمد المنقري عن يونس بن أبي الفضل عن أبي عبد الله ع قال: ما من ليلة جمعة إلا ولأولياء الله فيها سرور قلت كيف ذلك جعلت فداك

(The book) ‘Basaair Al Darajaat’ – Salam, from Abdullah Bin Muhammad, from Al Husayn Bin Ahmad Al Minqary, from Yunus Bin Abu Al Fazl,

‘From Abu Abdullah^{asws} having said: ‘There is none from a Friday night except and the Guardians^{asws} of Allah^{azwj} are in cheerfulness during it’. I said, ‘How is that so? May I be sacrificed for you^{asws}!’

قَالَ إِذَا كَانَتْ لَيْلَةُ الْجُمُعَةِ وَاتَى رَسُولُ اللَّهِ ص الْعَرْشَ وَ وَاقَيْتُ مَعَهُ فَمَا أَرْجِعُ إِلَّا بِعِلْمٍ مُسْتَفَادٍ وَ لَوْ لَا ذَلِكَ لَنَفِدَ مَا عِنْدَنَا.

He^{asws} said: ‘Whenever it was the Friday night, Rasool-Allah^{saww} arrives at the Throne, and I^{asws} arrive with him^{saww}. So, I^{asws} do not return except with beneficial knowledge, and had it not been that, it would deplete what is with us^{asws}’²¹⁰.

10- ير، بصائر الدرجات أحمد بن إسحاق عن الحسن بن عباس بن جريش عن أبي جعفر ع قال قال أبو عبد الله ع و الله إن أزواجنا و أزواج النبيين لتوايى العرش كل ليلة جمعة فما ترد في أبداننا إلا بحم الغفير من العلم.

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

‘From Abu Abdullah^{asws} having said: ‘By Allah^{azwj}! Our^{asws} souls and souls of the Prophets^{as} arrive at the Throne every night of Friday, so we^{asws} do not return to our^{asws} bodies except with knowledge of immense proportions”²¹¹.

11- ير، بصائر الدرجات محمد بن إسحاق بن سعد عن الحسن بن عباس بن جريش عن أبي جعفر ع قال قال رسول الله ص إن أزواجنا و أزواج النبيين توافي العرش كل ليلة جمعة فتصبح الأوصياء و قد زيد في علمهم مثل حم الغفير من العلم.

(The book) ‘Basaair Al Darajaat’ – Muhammad Bin Is’haq Bin Sa’ad, from Al Hassan Bin Abbas Bin Jareesh,

‘From Abu Ja’far^{asws} having said: ‘Rasool-Allah^{saww} said: ‘Our^{asws} souls and souls of the Prophets^{as} arrive at the Throne every night of Friday, so the successors^{asws} become such and they^{asws} have been increased in their^{asws} knowledge like of immense proportions from the knowledge”²¹².

²⁰⁹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 3 H 8

²¹⁰ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 3 H 9

²¹¹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 3 H 10

²¹² Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 3 H 11

12- ير، بصائر الدرجات الحسن بن علي بن نعمان عن البرزطي عن صفوان بن يحيى قال سمعت أبا الحسن ع يقول كان جعفر ع يقول لو لا أنا نرأى لأنفذنا.

(The book) 'Basaair Al Darajaat' – Al Hassan Bin Ali Bin Numan, from Al Bazanty, from Safwan Bin Yahya who said,

I heard Abu Al-Hassan^{asws} saying: 'Ja'far^{asws} was saying: 'Had we^{asws} not been increased we^{asws} would run out''²¹³.

13 ير، بصائر الدرجات أحمد بن محمد بن عمرو عن الأهوازي عن النضر بن يحيى الحلبي عن ذريح المحاربي قال: قال لي أبو عبد الله ع مثله-

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Amro, from Al Ahwazy, from Al Nazar, from Yahya Al Halby, from Zareeh Al Muhariby who said, 'Abu Abdullah^{asws} said similar to it'.

ير، بصائر الدرجات محمد بن الحسين عن صفوان بن يحيى عن محمد بن حكيم قال سمعت أبا الحسن ع مثله-

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al Husayn, from Safwan Bin Yahya, from Muhammad Bin Hakeem who said, 'I heard Abu Al Hassan^{asws} – similar to it'.

ير، بصائر الدرجات أحمد بن محمد بن عبد الله البرقي عن صفوان عن أبي الحسن الرضا عن أبي عبد الله ع مثله -

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Abu Abdullah Al Barqy, from Safwan, From Abu Al-Hassan Al-Reza^{asws}, from Abu Abdullah^{asws} – similar to it'²¹⁴.

14- تختص، الإختصاص ير، بصائر الدرجات أحمد بن محمد بن عمرو بن عبد العزيز عن محمد بن الفضل عن الثمالي عن علي بن الحسين ع قال: قلت جعلت فداك كل ما كان عند رسول الله ص فقد أعطاه أمير المؤمنين ع بعده ثم الحسن بعد أمير المؤمنين ثم الحسين ع ثم كل إمام إلى أن تقوم الساعة

(The books) 'Al Ikhtisaas' (and) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Umar in Abdul Aziz, from Muhammad bin Al Fuzeyl, from Al Sumaly,

'From Ali^{asws} Bin Al-Husayn^{asws}, he (the narrator) said, 'I said, 'May I be sacrificed for you^{asws}! All what was with Rasool-Allah^{saww}, so he^{saww} had given it to Amir Al-Momineen^{asws} after him^{saww}, then Al-Hassan^{asws} after Amir Al-Momineen^{asws}, then Al-Husayn^{asws}, then every Imams^{asws} up to the establishment of the Hour?'

قال ع نعم مع الزيادة التي تحدث في كل سنة وفي كل شهر إي والله وفي كل ساعة.

He^{asws} said: 'Yes, along with the increase which occurs during every year, and during every month. Yes, by Allah^{azwj}, and during every moment''²¹⁵.

²¹³ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 3 H 12

²¹⁴ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 3 H 13

²¹⁵ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 3 H 14

15- ير، بصائر الدرجات أحمد بن محمد بن الأهوازي عن القاسم بن محمد بن علي عن أبي بصير قال سمعت أبا عبد الله ع يقول إنا نتراد في الليل والنهار ولو لم نترد لنفد ما عندنا.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Ahwazy, from Al Qasim Bin Muhammad, from Ali, from Abu Baseer who said,

'I heard Abu Abdullah^{asws} saying: 'We^{asws} are increased during the night and day, and if we^{asws} were not increased, it would depleted what is with us^{asws}.'²¹⁶

16- ير، بصائر الدرجات عبد الله بن محمد بن إبراهيم بن عمر بن بشر بن إبراهيم عن أبي عبد الله ع قال: كنت جالساً عند أبي عبد الله ع إذ جاءه رجل فساله عن مسألة فقال ما عندي فيها شيء.

(The book) 'Basaair Al Darajaat' – Abdullah Bin Muhammad, from Muhammad Bin Ibrahim Bin Umar, from Bishr Bin Ibrahim,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I was seated in the presence of Abu Abdullah^{asws} when a man came and asked him^{asws} about an issue. He^{asws} said: 'There is nothing with me^{asws} regarding it'.

فقال الرجل إنا لله وإنا إليه راجعون هذا الإمام المفترض الطاعة سألته مسألة فزعم أنه ليس عنده فيها شيء.

The man said, '**We are for Allah and we are returning to Him [2:156]**! This is the Imam^{asws} of the Obligatory obedience. I asked him^{asws} a question, and he^{asws} claims there isn't anything with him^{asws} regarding it.

فأصغى أبو عبد الله ع أذنه إلى الحائط كأن إنساناً يكلمه فقال أين السائل عن مسألة كذا وكذا وكان الرجل قد جاوز أسكفة الباب قال ها أنا ذا فقال القول فيها هكذا ثم التفت إلي فقال لو لا نتراد لنفد ما عندنا.

Abu Abdullah^{asws} listened attentively to the wall as if it was a human being speaking to him^{asws}. He^{asws} said: 'Where is the questioner of such and such and such issue?' And the questioner has crossed the doorstep of the door. He said, 'Here I am!' He^{asws} said: 'The word regarding it is like this'. Then he^{asws} turned towards me and said: 'If we^{asws} are not increased, it would deplete what is with us^{asws}.'²¹⁷

17- ير، بصائر الدرجات عبادة بن سليمان عن سعد بن سعد عن صفوان بن يحيى عن أبي الحسن الرضا ع قال قال أبو جعفر ع لو لا أننا نتراد لنفد ما عندنا.

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

'From Abu Al-Hassan Al-Reza^{asws} having said: 'Abu Ja'far^{asws} said: 'If we^{asws} are not increased, it would deplete what is with us^{asws}.'²¹⁸

²¹⁶ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 3 H 15

²¹⁷ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 3 H 16

²¹⁸ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 3 H 17

18- ختص، الإختصاص ير، بصائر الدرجات موسى بن جعفر قال وحدث بخط أبي يعنى جعفر بن محمد بن عبد الله بن عيسى الأشعري عن محمد بن سليمان الدينلي عن أبيه قال: سألت أبا عبد الله ع فقلت جعلت فداك سمعتك و أنت تقول غير مرة لو لا أننا نؤاخذ لأنفدنا

(The books) 'Al Ikhtisaas' (and) 'Basaair Al Darajaat' – Musa Bin Ja'far said, 'I found in the handwriting of my father, meaning Ja'far Bin Muhammad Bin Abdullah reporting it, from Muhammad Bin Isa Al Ash'ary, from Muhammad Bin Suleyman Al Daylami, from his father who said,

'I asked Abu Abdullah^{asws}, I said, 'I heard you^{asws} and you^{asws} were saying more than once: 'If we^{asws} are not increased, we^{asws} would run out''.

قَالَ أَمَّا الْحَلَالُ وَ الْحَرَامُ فَقَدْ وَ اللَّهُ أَنْزَلَهُ اللَّهُ عَلَى نَبِيِّهِ ص بِكَمَالِهِ وَ مَا يُزَادُ الْإِمَامُ فِي حَلَالٍ وَ لَا حَرَامٍ

He^{asws} said: 'As for the Permissible(s) and the Prohibitions, by Allah^{azwj}, Allah^{azwj} has Revealed it upon His^{azwj} Prophet^{saww} with its perfection, and the Imam^{asws} is neither increased regarding the Permissible(s) nor the Prohibitions'.

قَالَ فُؤْتُ مَا هَذِهِ الزِّيَادَةُ قَالَ فِي سَائِرِ الْأَشْيَاءِ سِوَى الْحَلَالِ وَ الْحَرَامِ

He (the narrator) said, 'I said, 'So what is this increase?' He^{asws} said: 'Regarding the rest of the things besides the Permissible(s) and the Prohibitions'.

قَالَ قُلْتُ فَتَزَادُونَ شَيْئاً يَخْفَى عَلَى رَسُولِ اللَّهِ ص

He (the narrator) said, 'I said, 'So you^{asws} are being increased with things hidden from Rasool-Allah^{saww}?'

فَقَالَ لَا إِنَّمَا يُخْرِجُ الْأَمْرُ مِنْ عِنْدِ اللَّهِ فَيَأْتِي بِهِ الْمَلَكُ رَسُولَ اللَّهِ ص فَيَقُولُ يَا مُحَمَّدُ رَبُّكَ يَا مُرُوكَ بِكَذَا وَ كَذَا فَيَقُولُ أَنْطَلِقُ بِهِ إِلَى عَلِيِّ ع

He^{asws} said: 'No, but rather the Command emerges from the Presence of Allah^{azwj}, and the Angels comes with it to Rasool-Allah^{saww} and says: 'O Muhammad^{saww}! Your^{saww} Lord^{azwj} Commands you^{saww} with such and such'. So he^{saww} says: 'Go with it to Ali^{asws}'.

فَيَأْتِي عَلِيّاً فَيَقُولُ أَنْطَلِقُ بِهِ إِلَى الْحُسَيْنِ فَيَقُولُ أَنْطَلِقُ بِهِ إِلَى الْحُسَيْنِ فَلَمْ يَزَلْ هَكَذَا يَنْطَلِقُ إِلَى وَاحِدٍ بَعْدَ وَاحِدٍ حَتَّى يَخْرُجَ إِلَيْنَا

So he comes to Ali^{asws}. He^{asws} says: 'Go with it to Al-Hassan^{asws}'. He^{asws} says: 'Go with it to Al-Husayn^{asws}'. He does not cease to be like that, going with it to one after one, until he comes to us^{asws}.

قُلْتُ فَتَزَادُونَ شَيْئاً لَا يَعْلَمُهُ رَسُولُ اللَّهِ فَقَالَ وَنَحْكَ يَجُوزُ أَنْ يَعْلَمَ الْإِمَامُ شَيْئاً لَمْ يَعْلَمَهُ رَسُولُ اللَّهِ ص وَ الْإِمَامُ مِنْ قِبَلِهِ.

I said, 'So, you^{asws} are being increased by things Rasool-Allah^{saww} did not know?' He^{asws} said: 'Woe be unto you! Can it be allowed that the Imam^{asws} would know a thing Rasool-Allah^{saww} does not know, and the Imam^{asws} is from his^{saww} direction?'²¹⁹

19- ختص، الإختصاص ير، بصائر الدرجات أحمدُ بنُ مُحَمَّدٍ عَنِ الْبُرْنَطِيِّ عَنِ نَعْلَبَةَ عَنِ زُرَّارَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ لَوْ لَا نَزَادُ لَأَنْفَدْنَا قَالَ قُلْتُ تُزَادُونَ شَيْئًا لَا يَعْلَمُهُ رَسُولُ اللَّهِ ص قَالَ إِنَّهُ إِذَا كَانَ ذَلِكَ عُرِضَ عَلَى رَسُولِ اللَّهِ ص ثُمَّ عَلَى الْأَئِمَّةِ ثُمَّ انْتَهَى إِلَيْنَا.

(The books) 'Al Ikhtisaas' (and) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Bazanty, from Sa'alba, from Zurara who said,

'If we^{asws} are not increased, we^{asws} would run out'. I said, 'Are you^{asws} increased anything Rasool-Allah^{saww} did not know?' He^{asws} said: 'Whenever it was that, it is presented unto Rasool-Allah^{saww}, then to the Imam^{asws}, then it ends up to us^{asws}'²²⁰.

20- ختص، الإختصاص ير، بصائر الدرجات مُحَمَّدُ بْنُ عَيْسَى عَنِ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنِ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ لَيْسَ شَيْءٌ يَخْرُجُ مِنَ اللَّهِ حَتَّى يُبَدَأَ بِرَسُولِ اللَّهِ ص ثُمَّ بِأَمِيرِ الْمُؤْمِنِينَ ثُمَّ وَاحِدًا بَعْدَ وَاحِدٍ لِكَيْلَا يَكُونَ آخِرُنَا أَعْلَمَ مِنْ أَوْلَانَا.

(The books) 'Al Ikhtisaas' (and) 'Basaair Al Darajaat' – Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from one of our companions,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I heard him^{asws} saying: 'There isn't anything emerging from Allah^{azwj} until it begins with Rasool-Allah^{saww}, then with Amir Al-Momineen^{asws}, then one after one, lest our^{asws} last one become more knowledgeable than our^{asws} first one''²²¹.

21- ختص، الإختصاص ير، بصائر الدرجات أحمدُ بنُ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ مُحَمَّدِ بْنِ الرَّبِيعِ عَنِ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنِ أَبِي بصيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لَوْ لَا أَنَا نَزَادُ لَأَنْفَدَ [لَأَنْفَدْنَا] قَالَ قُلْتُ جُعِلَتْ فِدَاكَ تُزَادُونَ شَيْئًا لَيْسَ عِنْدَ رَسُولِ اللَّهِ ص قَالَ إِنَّهُ إِذَا كَانَ ذَلِكَ إِلَيَّ إِلَى رَسُولِ اللَّهِ ص فَأُخْبِرُهُ ثُمَّ إِلَيَّ إِلَى عَلِيِّ ع فَأُخْبِرُهُ إِلَى وَاحِدٍ بَعْدَ وَاحِدٍ حَتَّى يَنْتَهِيَ إِلَيَّ صَاحِبَ هَذَا الْأَمْرِ.

(The books) 'Al Ikhtisaas' (and) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Ibn Fazzal Bin Muhammad Bin Al Rabie, from Abdullah Bin Bukeyr, from Abu Baseer who said,

'I heard Abu Abdullah^{asws} saying: 'If we^{asws} are not increased, we^{asws} would run out'. I said, 'May I be sacrificed for you^{asws}! Are you^{asws} increased anything not being with Rasool-Allah^{saww}?' He^{asws} said: 'Whenever it was that, he (Angel) goes to Rasool-Allah^{saww} and informs him^{saww}. Then he goes to Ali^{asws} and informs him^{asws}, to one after one, until he ends up to the Master^{asws} of this Command''²²².

22- ير، بصائر الدرجات عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ عَنِ الْحُشَّابِ عَنِ غِيَاثِ بْنِ مُتَنَّى الْحَلْبِيِّ عَنِ يَزِيدَ بْنِ إِسْحَاقَ عَنِ مُعَمَّرٍ قَالَ: قُلْتُ لِأَبِي الْحُسَيْنِ ع يَكُونُ عِنْدَكُمْ مَا لَمْ يَجِيءْ عِنْدَ النَّبِيِّ ص فَقَالَ يُعْرَضُ ذَلِكَ عَلَيْهِ إِذَا حَدَّثَ ثُمَّ عَلَى مَنْ بَعْدَهُ وَاحِدٌ بَعْدَ وَاحِدٍ.

²¹⁹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 3 H 18

²²⁰ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 3 H 19

²²¹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 3 H 20

²²² Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 3 H 21

(The book) 'Basaair Al Darajaat' – Abdullah Bin Muhammad, from Al Khashab, from Giyas Bin Musanna Al Halby, from Yazeed Bin Is'haq, from Muammar who said,

'I said to Abu Al-Hassan^{asws}, 'Can there happen to be with you^{asws} what did not come to be with Rasool-Allah^{saww}? He^{asws} said: 'That is presented to him^{saww} when it occurs, then to the one after him^{saww}, one after one'.²²³

23- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ مُوسَى بْنِ سَعْدَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ سَمَاعَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ لِلَّهِ عِلْمَيْنِ عِلْمًا أَظْهَرَ عَلَيْهِ مَلَائِكَتُهُ وَ أَنْبِيَآءُهُ وَ رُسُلُهُ فَمَا أَظْهَرَ عَلَيْهِ مَلَائِكَتُهُ وَ رُسُلُهُ وَ أَنْبِيَآءُهُ فَقَدْ عِلْمَانَهُ وَ عِلْمًا اسْتَأْتَرَ بِهِ فَإِذَا بَدَأَ لِلَّهِ فِي شَيْءٍ مِنْهُ أَغْلَمَانَهُ ذَلِكَ وَ غُرُضَ عَلَى الْأَيْمَةِ الَّذِينَ كَانُوا مِنْ قَبْلِنَا.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al Husayn, from Musa Bin Sa'dan, from Abdullah Bin Al Qasim, from Sama'at who said,

'Abu Abdullah^{asws} said: 'For Allah^{azwj} there are two (types of) Knowledge. There is a Knowledge He^{azwj} Manifests to His^{azwj} Angels and His^{azwj} Prophets^{as} and His^{azwj} Rasools^{as}. So, whatever He^{azwj} Manifests to His^{azwj} Angels and His^{azwj} Rasools^{as} and His^{azwj} Prophets^{as}, so know it; and there is a Knowledge He^{azwj} is being Exclusive with it. Whenever there is a change of Decision from Him^{azwj}, He^{azwj} Lets that to be known and Presents it to the Imams^{asws}, the ones who were from before us^{asws}'.²²⁴

24 ير، بصائر الدرجات مُحَمَّدُ بْنُ هَارُونَ عَنْ مُوسَى بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَحْيَةَ مُوسَى ع قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مِثْلَهُ -

(The book) 'Basaair Al Darajaat' – Muhammad Bin Haroun, from Musa Bin Al Husayn, From Ali son of Ja'far^{asws}, from his brother^{asws} Musa^{asws} having said: 'Abu Abdullah^{asws} said' – similar to it".

ير، بصائر الدرجات عبد الله بن محمد عن محمد بن الحسين عن عثمان بن عيسى عن سماعة عن أبي عبد الله مثله -

(The book) 'Basaair Al Darajaat' – Abdullah Bin Muhammad, from Muhammad Bin Al Husayn, from Usman Bin Isa, from Sama'at, 'From Abu Abdullah^{asws} – similar to it'.²²⁵

25- ير، بصائر الدرجات إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ أَبِي عَبْدِ اللَّهِ الرَّبَيعِيِّ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا كَانَ ذَلِكَ بُدِئَ بِرَسُولِ اللَّهِ ص ثُمَّ الْأَدْنَى فَلِأَدْنَى حَتَّى يَنْتَهِيَ إِلَى صَاحِبِ الْأَمْرِ الَّذِي فِي زَمَانِهِ.

(The book) 'Basaair Al Darajaat' – Ibrahim Bin Hashim, from Abu Abdullah Al Barqy raising it to,

'Abu Abdullah^{asws} having said: 'When it was that (Increase of knowledge), it is begun with Rasool-Allah^{saww}, then the lower, so the lower until it ends up to the Master^{asws} of the Command, the one^{asws} who is in its time'.²²⁶

26- ير، بصائر الدرجات أَحْمَدُ بْنُ مُوسَى عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ نُعْمَانَ عَنِ الْبَزْزَنْطِيِّ عَنِ ثَعْلَبَةَ عَنِ زُرَّارَةَ عَنِ أَبِي جَعْفَرٍ ع قَالَ سَمِعْتُهُ يَقُولُ لَوْ لَا أَنَا نَزَّادٌ نَعَدْنَا قَالَ قُلْتُ فَتُرَادُونَ شَيْئًا لَا يَعْلَمُهُ رَسُولُ اللَّهِ ص قَالَ إِذَا كَانَ ذَلِكَ غُرُضَ عَلَى رَسُولِ اللَّهِ ص وَ عَلَى الْأَيْمَةِ ثُمَّ انْتَهَى الْأَمْرُ إِلَيْنَا.

²²³ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 3 H 22

²²⁴ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 3 H 23

²²⁵ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 3 H 24

²²⁶ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 3 H 25

(The book) 'Basaair Al Darajaat' – Ahmad Bin Musa, from Al Husayn Bin Ali Bin Numan, from Al Bazanty, from sa'alba, from Zurara,

'From Abu Ja'far^{asws}, he (the) narrator said, 'I heard him^{asws} saying: 'If we^{asws} are not increased, we^{asws} would run out'. I said, 'Are you^{asws} being increased with thing Rasool-Allah^{sawww} did not know?' He^{asws} said: 'Whenever it was that, it is presented unto Rasool-Allah^{sawww} and to the Imams^{asws}, then the matter ends up to us^{asws}''²²⁷.

27- ختص، الإختصاص ير، بصائر الدرجات مُحَمَّدُ بْنُ عَيْسَى عَنْ يُونُسَ عَنْ هِشَامِ بْنِ سَالِمٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع كَلَامَ سَمِعْتُهُ عَنْ أَبِي الْخَطَّابِ فَقَالَ اعْرِضْهُ عَلَيَّ قَالَ فَقُلْتُ يَقُولُ إِنَّكُمْ تَعْلَمُونَ الْحَالِ وَالْحَرَامَ وَ فَضَلَ مَا بَيْنَ النَّاسِ

(The book) 'Basaair Al Darajaat' – Muhammad Bin Isa, from Yunus, from Hisham Bin Salim who said,

'I said to Abu Abdullah^{asws}, 'There is a speech I heard from Abu Al-Khattab'. He^{asws} said: 'Present it'. I said, 'He says you (Imams^{asws}) are knowing the Permissible(s) and the Prohibitions, and clarify what is between the people'.

فَلَمَّا أَرَدْتُ الْقِيَامَ أَخَذَ يَدِي فَقَالَ يَا مُحَمَّدُ كَذَا عَلِمَ الْقُرْآنَ وَالْحَالِ وَالْحَرَامِ يَسِيرٌ فِي جَنْبِ الْعِلْمِ الَّذِي يَخْدُثُ فِي اللَّيْلِ وَالنَّهَارِ.

When I wanted to arise, he^{asws} grabbed my hand and said: 'O Muhammad! Like that is the knowledge of the Quran, and the Permissible(s) and the Prohibitions is hardly anything in the side of the knowledge occurring during the night and day''²²⁸.

28- ير، بصائر الدرجات ابْنُ يَزِيدَ عَنِ ابْنِ مَحْبُوبٍ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِذَا مَضَى الْإِمَامُ يُفْضِي مِنْ عِلْمِهِ فِي اللَّيْلَةِ الَّتِي يَمْضِي فِيهَا إِلَى الْإِمَامِ الْقَائِمِ مِنْ بَعْدِهِ مِثْلَ مَا كَانَ يَعْلَمُ الْمَاضِي

(The book) 'Basaair Al Darajaat' – Ibn Yazeed, from Ibn Mahboub, from Umar Bin Yazeed who said,

'I said to Abu Abdullah^{asws}, 'When the Imam^{asws} passes away, does from his^{asws} contributively during the night in which he^{asws} passes away, to the Imam^{asws} standing from after him^{asws}, like what the past one^{asws} had known?'

قَالَ وَ مَا شَاءَ اللَّهُ مِنْ ذَلِكَ يُورَثُ كُتُبًا وَ لَا يُوَكَّلُ إِلَى نَفْسِهِ وَ يُزَادُ فِي لَيْلِهِ وَ نَهَارِهِ.

He^{asws} said: 'And whatever Allah^{azwj} so Desires from that. He^{asws} inherits Book and is not Left to himself^{asws}, and is increased during his^{asws} nights and his^{asws} days''²²⁹.

29- ير، بصائر الدرجات أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْأَمْوَازِيِّ عَنِ ابْنِ أَبِي عَمْرٍ عَنِ مَنْصُورِ بْنِ يُونُسَ عَنْ أَبِي بَصِيرٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع الْإِمَامُ إِذَا مَاتَ يَعْلَمُ الَّذِي بَعْدَهُ فِي تِلْكَ السَّاعَةِ مِثْلَ عِلْمِهِ قَالَ يُورَثُ كُتُبًا وَ يُزَادُ فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ وَ لَا يُوَكَّلُ إِلَى نَفْسِهِ.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Ahwazy, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Abu Baseer who said,

²²⁷ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 3 H 26

²²⁸ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 3 H 27

²²⁹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 3 H 28

'I said to Abu Abdullah^{asws}, 'The Imam^{asws}, when he^{asws} passes away, teaches the one^{asws} to be after him^{asws} during that moment, similar to his^{asws} knowledge?' He^{asws} said: 'He^{asws} inherits Books and is increased during every day and night, and is not Left to himself^{asws}'.²³⁰

30- ير، بصائر الدرجات ابن يزيد عن ابن أبي عمير عن منصور عن أبي بصير قال: قلت لأبي عبد الله ع جعلني الله فداك العالم منكم بمضي في اليوم أو في الليلة أو في الساعة خلفه العالم من بعده في ذلك اليوم أو في تلك الساعة يعلم مثل علمه

(The book) 'Basaair Al Darajaat' – Ibn Yazeed from Ibn Abu Umeyr, from Mansour, from Abu Baseer who said,

'I said to Abu Abdullah^{asws}, 'May Allah^{azwj} Make me to be sacrificed for you^{asws}! The knowledge from you (Imams^{asws}) continues during the day or during the night or during the hour the Imam^{asws} after him^{asws} replaces him^{asws} during that day, or during that hour, he^{asws} gets to know like his^{asws} knowledge?'

قال يا أبا محمد يورث كُتُباً و يُزَادُ فِي اللَّيْلِ وَ النَّهَارِ وَ لَا يَكِلُهُ اللَّهُ إِلَى نَفْسِهِ.

He^{asws} said: 'O Abu Muhammad! He^{asws} inherits books, and is increased during the night and the day, and Allah^{azwj} does not Leave him^{asws} to himself^{asws}'.²³¹

31- ير، بصائر الدرجات الحسن بن علي عن أحمد بن هلال عن أبي مالك الحضرمي عن أبي الصباح عن أبي بصير قال: قلت لأبي عبد الله ع يكون أن يمضي هذا الأمر إلى من لم يبلغ قال نعم قلت ما يصنع قال يورث كُتُباً وَ لَا يَكِلُهُ اللَّهُ إِلَى نَفْسِهِ.

(The book) 'Basaair Al Darajaat' – Al Hassan Bin Ali, from Ahmad Bin Hilal, from Abu Malik Al Hazramy, from Abu Al Sabbah, from Abu Baseer who said,

'I said to Abu Abdullah^{asws}, 'Can this Command depart to one^{asws} not yet having attained adulthood?' He^{asws} said: 'Yes'. I said, 'What happens?' He^{asws} said: 'He^{asws} inherits Book and Allah^{azwj} does not Leave him^{asws} to himself^{asws}'.²³²

32- ير، بصائر الدرجات أحمد بن محمد عن ابن محبوب عن يعقوب السراج قال: سألت أبا عبد الله ع متى يمضي الإمام حتى يُؤدِّي علمه إلى من يقوم مقامه من بعده قال فقال لا يمضي الإمام حتى يعلمه إلى من انتخبه الله و لكن يكون صامتاً معه فإذا مضى ولي العلم نطق به من بعده.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Ibn Mahboub, from Yaqaoub Al Sarraj who said,

'I asked Abu Abdullah^{asws}, '(Until) when does the Imam^{asws} continue until he^{asws} deposits his^{asws} knowledge to the one^{asws} to be standing in his^{asws} position from after him^{asws}? He^{asws} said: 'The Imam^{asws} does not pass away until he^{asws} teaches to the one^{asws} Allah^{azwj} Selects, but he^{asws} becomes silent with him^{asws}. So when he^{asws} does pass away, the one^{asws} in charge of the knowledge, the one^{asws} after him^{asws} speaks with it'.²³³

²³⁰ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 3 H 29

²³¹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 3 H 30

²³² Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 3 H 31

²³³ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 3 H 32

33- ير، بصائر الدرجات أحمد بن محمد عن ابن سنان عن محمد بن نعمان قال سمعت أبا عبد الله ع وهو يقول إن الله لا يكلنا إلى أنفسنا ولو وكلنا إلى أنفسنا لكننا كعروض الناس ونحن الذين قال الله عز وجل ادعوني أستجب لكم.

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

'I heard Abu Abdullah^{asws} and he^{asws} said: 'Allah^{azwj} does not Leave us^{asws} to ourselves^{asws}, and had He^{azwj} Left us^{asws} to ourselves, we would be like the ordinary people, and we^{asws} are those Allah^{azwj} Mighty and Majestic Said: **"Supplicate to Me, I will Answer you. [40:60]"**.²³⁴

34- ير، بصائر الدرجات أبو محمد عن عمران بن موسى عن أبي عبد الله الرازي عن أحمد بن محمد بن الحسين بن عمر بن يزيد عن أبي الحسن ع قال: قلت له إن أبي حدثني عن جدك أنه سأل عن الإمام متى يفضي إليه علم صاحبه

(The book) 'Basaair Al Darajaat' – Abu Muhammad, from Imran Bin Musa, from Abu Abdullah Al Razy, from Ahmad Bin Muhammad, from Al Husayn Bin Umar Bin Yazeed,

'From Abu Al-Hassan^{asws}, he (the narrator) said, 'I said to him^{asws}, 'My father narrated to me from your^{asws} grandfather^{asws} that he asked him^{asws} about the Imam^{asws}, 'When does the knowledge of his^{asws} companion^{asws} departs to him^{asws}?'

فقال في الساعة التي يقبض فيها يصير [إليه] علم صاحبه فقال هو أو ما شاء الله يورث كئيباً ولا يورث في الليل والنهار

He^{asws} said: 'The time in which he^{asws} passes away, the knowledge of his^{asws} companion^{asws} comes to him^{asws}. Either it, or whatever Allah^{azwj} so Desires. He^{asws} inherits Books and is not Left to himself^{asws}, and is increased during the night and the day'.

فقلت له عندك تلك الكتب و ذلك الميراث فقال إي والله أنظر فيها.

I said to him^{asws}, 'Are those Books with you^{asws}, and that is the inheritance?' He^{asws} said: 'Yes, by Allah^{azwj}! I^{asws} do look into these'.²³⁵

35- ير، بصائر الدرجات أحمد بن محمد عن الأهوازي عن معمر قال: قلت لو تعلمون الغيب قال فقال أبو جعفر ع ينسبط لنا فنعلم و يقبض عنا فلا نعلم.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Ahwazy, from Moammar who said,

'I said, 'If only you^{asws} knew the hidden matters (Ghayb)! ' Abu Ja'far^{asws} said: 'He^{azwj} Extends to us^{asws}, so we^{asws} know, and He^{azwj} Captures from us^{asws}, so we^{asws} do not know'.²³⁶

36- كثر، كثر جامع الفوائد و تأويل الآيات الظاهرة محمد بن العباس عن علي بن محمد بن مخلد الدهان عن الحسن بن علي بن أحمد العلوي قال: بلغني عن أبي عبد الله ع أنه قال لداود الرقيي أئكم ينال السماء فوالله إن أرواحنا و أرواح النبيين لتنال العرش كل ليلة جمعة

²³⁴ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 3 H 33

²³⁵ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 3 H 34

²³⁶ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 3 H 35

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ali Bin Muhammad Bin Makhlad Al Dahhan, from Al Hassan Bin Ali Bin Ahmad Al Alaqa who said,

'It has reached me from Abu Abdullah^{asws} having said to Dawood Al-Raqy: 'Which one of you can reach the sky?' By Allah^{azwj}! Our^{asws} souls and souls of the Prophets^{as} reach the Throne every night of Friday.

يَا دَاوُدَ قَرَأَ لِي مُحَمَّدُ بْنُ عَلِيٍّ عَ حَمَّ السَّجْدَةَ حَتَّى بَلَغَ فَهُمْ لَا يَسْمَعُونَ ثُمَّ قَالَ نَزَلَ جِبْرَائِيلُ عَلَى رَسُولِ اللَّهِ ص بِأَنَّ الْإِمَامَ بَعْدَهُ عَلِيٌّ ع

O Dawood! Muhammad^{asws} Bin Ali^{asws} recited to me^{asws} Surah Fussilat (41) until he^{asws} reached: **and they are not listening [41:4]**, then he^{asws} said: 'Jibrael^{as} descended unto Rasool-Allah^{azwj} with that the Imam^{asws} after him^{saww} is Ali^{asws}.

ثُمَّ قَرَأَ عَ حَمَّ تَنْزِيلٍ مِنَ الرَّحْمَنِ الرَّحِيمِ كِتَابَ فَصَّلَتْ آيَاتُهُ قُرْآنًا عَرَبِيًّا لِقَوْمٍ يَعْلَمُونَ حَتَّى بَلَغَ فَأَعْرَضَ أَكْثَرُهُمْ عَنْ وِلَايَةِ عَلِيٍّ ع فَهُمْ لَا يَسْمَعُونَ.

Then he^{asws} recited: **Ha Meem [41:1] A Revelation from the Beneficent, the Merciful [41:2] A Book, its Verses are detailed. An Arabic Quran for a people who know [41:3]**, until he^{asws} reached **Glad tidings and warning, but most of them turn away** – from the Wilayah of Ali^{asws}, **and they are not listening [41:4]**".²³⁷

37 كِتَابُ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ شُرَيْحٍ عَنْ عَبْدِ اللَّهِ بْنِ طَلْحَةَ التَّهْدِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ وَ سَأَلَهُ ذَرِيحٌ فَقَالَ لَهُ جَعَلَنِي اللَّهُ فِدَاكَ لِي إِلَيْكَ حَاجَةٌ فَقَالَ يَا ذَرِيحُ هَاتِ حَاجَتَكَ فَمَا أَحَبُّ إِلَيَّ قَضَاءَ حَاجَتِكَ

The book of Ja'far Bin Muhammad Bin Shureyh, from Abdullah Bin Talha al Nahdy who said,

'I heard Abu Abdullah^{asws} saying and Zareeh had asked him^{asws}, saying to him^{asws}, 'May Allah^{azwj} Make me to be sacrificed for you^{asws}! There is a need for me to you^{asws}'. He^{asws} said: 'O Zareeh, give your need, for there is nothing more beloved to me than to fulfil your need'.

فَقَالَ جَعَلَنِي اللَّهُ فِدَاكَ أَخْبَرَنِي هَلْ تَحْتَاجُونَ إِلَى شَيْءٍ مِمَّا تُسْأَلُونَ عَنْهُ لَيْسَ يَكُونُ عِنْدَكُمْ فِيهِ ثَبْتٌ مِنْ رَسُولِ اللَّهِ ص حَتَّى تَنْظُرُونَ إِلَى مَا عِنْدَكُمْ مِنَ الْكُتُبِ

He^{asws} said: 'May Allah^{azwj} Make me to be sacrificed for you^{asws}! Inform me, are you needy to anything from what you^{asws} are being asked about, there doesn't happen to be with you^{asws} regarding it affirmed from Rasool-Allah^{saww} until you^{asws} wait to what is with you^{asws} from the Book?'

قَالَ ع يَا ذَرِيحُ أَمَا وَاللَّهِ لَوْ لَا أَنَا تَزَادُ لَأَنْقَدْنَا

He^{asws} said: 'O Zareeh! But, by Allah^{azwj}! If we^{asws} are not increased, we^{asws} would run out'.

قَالَ عَبْدُ اللَّهِ بْنُ طَلْحَةَ فَقُلْتُ لَهُ تَزَادُونَ مَا لَيْسَ عِنْدَ النَّبِيِّ ص

²³⁷ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 3 H 36

Abdullah Bin Talha said, 'I said to him^{asws}, 'Are you^{asws} being increased by what isn't with the Prophet^{saww}?'

قَالَ إِنَّ دَاوُدَ وَرِثَ النَّبِيِّنَ وَ زَادَهُ اللَّهُ وَ إِنَّ سُلَيْمَانَ وَرِثَ دَاوُدَ وَ زَادَهُ اللَّهُ وَ إِنَّ مُحَمَّدًا ع وَرِثَ دَاوُدَ وَ سُلَيْمَانَ وَ زَادَهُ اللَّهُ وَ إِنَّا وَرِثْنَا النَّبِيَّ وَ زَادَنَا اللَّهُ

He^{asws} said: 'Dawood^{as} inherited the Prophets^{as} and Allah^{azwj} Increased him^{as}; and Suleyman^{as} inherited Dawood^{as} and Allah^{azwj} Increased him^{as}; and Muhammad^{saww} inherited Dawood^{as} and Suleyman^{as}, and we^{asws} inherited the Prophet^{saww} and Allah^{azwj} Increased us^{asws}.

وَ إِنَّا لَسْنَا نُزَادُ شَيْئاً إِلَّا شَيْءٌ يَعْلَمُهُ مُحَمَّدٌ أَوْ مَا سَمِعْتَ أَبِي يَقُولُ إِنَّ أَعْمَالَ الْعِبَادِ تُعْرَضُ عَلَى رَسُولِ اللَّهِ ص كُلِّ خَمِيسٍ فَيَنْظُرُ فِيهَا وَ يَعْلَمُ مَا يَكُونُ مِنْهَا فَلَسْنَا نُزَادُ شَيْئاً إِلَّا شَيْئاً يَعْلَمُهُ هُوَ.

And we^{asws} are not being increased by anything except Muhammad^{saww} knows it, or have you not heard my^{asws} father^{asws} saying: 'The deeds of the servants are presented unto Rasool-Allah^{saww} every Thursday, and he^{saww} looks into it and knows what would be happening from it. Thus, we^{asws} are not increased by anything, except a thing he^{saww} already knows of'²³⁸.

²³⁸ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 3 H 37

CHAPTER 4 – THEY^{asws} ARE NOT KNOWING THE HIDDEN MATTERS (GHAYB), AND ITS MEANING

الآيات آل عمران وَ مَا كَانَ اللَّهُ لِيُظَلِّعَكُمْ عَلَى الْغَيْبِ وَ لَكِنَّ اللَّهَ يَجْتَبِي مَنْ يُرِيدُ مَنْ يَشَاءُ

The Verses – (Surah) Aal-Imraan: **and Allah was not going to Notify you all upon the unseen. But Allah Chooses from His Rasools the one He so Desires to, [3:179]**

الأنعام 51 قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَ لَا أَعْلَمُ الْغَيْبِ وَ لَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ إِنْ أَتَيْتُ إِلَّا مَا يُوحَى إِلَيَّ

(Surah) Al Anaam: **Say: 'I am not saying to you all there are treasures of Allah with me nor do I know the unseen, nor am I saying to you I am an Angel. Surely I follow only what is Revealed unto me'. [6:50]**

وَ قَالَ تَعَالَى وَ عِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ

And the Exalted Said: **And with Him are the keys of the unseen - none knows it except Him, [6:59]**

الأعراف وَ لَوْ كُنْتُ أَعْلَمُ الْغَيْبِ لَاسْتَكْتَرْتُ مِنَ الْخَيْرِ وَ مَا مَسَّنِيَ السُّوءُ

(Surah) Al Araaf: **and had I known the unseen, I would have abundance from the good and the evil would not touch me. [7:188]**

يونس قُلْ إِنَّمَا الْغَيْبُ لِلَّهِ

(Surah) Yunus^{as}: **Say: 'But rather, the unseen is for Allah, [10:20]**

هود حاكيا عن نوح ع وَ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَ لَا أَعْلَمُ الْغَيْبِ

(Surah) Hud^{as}, Narrating on behalf of Nuh^{as}: **And I am not saying to you: 'There are Treasures of Allah with me', nor do I know the unseen, [11:31]**

وَ قَالَ سُبْحَانَهُ وَ لِلَّهِ غَيْبُ السَّمَاوَاتِ وَ الْأَرْضِ

And the Glorious Said: **And for Allah is the unseen of the skies and the earth [11:123]**

النحل وَ لِلَّهِ غَيْبُ السَّمَاوَاتِ وَ الْأَرْضِ

(Surah) Al Nahl: **And for Allah is the unseen of the skies and the earth. [16:77]**

النمل قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَاوَاتِ وَ الْأَرْضِ الْغَيْبُ إِلَّا اللَّهُ

(Surah) Al Naml: **Say: 'The ones in the skies and earth do not know the unseen except Allah, [27:65]**

لَقَمَانِ إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

(Surah) Luqman^{as}: **Surely, Allah, with Him is the Knowledge of the Hour, and He Sends down the rain, and He Knows what is in the wombs; and no soul knows what it would be earning the next day; and no soul knows in which land it shall die. Surely Allah is Knowing, Aware [31:34]**

سَبَأُ قُلْ إِنَّ رَبِّي يَفْذِفُ بِالْحَقِّ عَلَاقِمَ الْغُيُوبِ

(Surah) Saba: **Say: 'Surely, my Lord Casts the Truth, being Knower of the unseen [34:48]**

الجن 26 عالم الغيب فلا يُظهِرُ عَلَى غَيْبِهِ أَحَدًا إِلَّا مَنِ ارْتَضَى مِنْ رَسُولٍ فَإِنَّهُ يَسْمَعُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا

(Surah) Al Jinn: **(He is) Knower of the unseen, and He does not Reveal His hidden matters upon anyone [72:26] Except one He Chooses from a Rasool, for He would Make a guard to travel in front of him and from behind him [72:27]**

Notes: -

كَمَا جَاءَ فِي الْحَدِيثِ أَنَّ مَفَاتِيحَ الْغَيْبِ خَمْسٌ لَا يَعْلَمُهُنَّ إِلَّا اللَّهُ وَقَرَأَ هَذِهِ الْآيَةَ.

Just as it has come in the Hadeeth: 'The keys to the hidden matters are five. None knows these except Allah^{azwj}. And he^{asws} recited this Verse.

وَقَدْ رُوِيَ عَنِ أَيْمَةِ الْهُدَى أَنَّ هَذِهِ الْأَشْيَاءَ الْخَمْسَةَ لَا يَعْلَمُهَا عَلَى التَّفْصِيلِ وَالتَّحْقِيقِ غَيْرُهُ تَعَالَى.

And it has been reported from the Imams^{asws} of guidance: 'These five things, none knows these upon the detail, and the investigation apart from the Exalted'.

1- **فس، تفسير التعمي** إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ قَالَ الصَّادِقُ ع هَذِهِ الْخَمْسَةُ أَشْيَاءٌ لَمْ يُطَّلِعْ عَلَيْهَا مَلَكٌ مُقَرَّبٌ وَلَا نَبِيٌّ مُرْسَلٌ وَ هِيَ مِنْ صِفَاتِ اللَّهِ عَزَّ وَ جَلَّ.

(Not a Hadeeth)²³⁹

2- ل، الخصال ابن الوليد عن الصَّغَارِ عَنِ ابْنِ هَاشِمٍ عَنِ عَبْدِ الرَّحْمَنِ بْنِ حَمَّادٍ عَنِ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنِ أَبِي أُسَامَةَ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ لِي أَبِي أَلَا أُخْبِرُكَ بِخَمْسَةِ لَمْ يُطَّلِعْ اللَّهُ عَلَيْهَا أَحَدًا مِنْ خَلْقِهِ قُلْتُ بَلَى

²³⁹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 4 H 1

(The book) 'Al Khisaal' – Ibn Al Waleed, from Al Saffar, from Ibn Hashim, from Abdul Rahman Bin Hammad, from Ibrahim Bin Abdul Hameed, from Abu Usama,

'From Abu Abdullah^{asws} having said: 'My^{asws} father^{asws} said to me^{asws}: 'Shall I^{asws} inform you with five, Allah^{azwj} has not Notified anyone upon it from His^{azwj} creatures?' I^{asws} said: 'Yes'.

قَالَ إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَ يُنَزِّلُ الْعَيْثَ وَ يَعْلَمُ مَا فِي الْأَرْحَامِ وَ مَا تَدْرِي نَفْسٌ مَاذَا تَكْسِبُ غَدًا وَ مَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ.

He^{asws} said: **Surely, Allah, with Him is the Knowledge of the Hour, and He Sends down the rain, and He Knows what is in the wombs; and no soul knows what it would be earning the next day; and no soul knows in which land it shall die. Surely Allah is Knowing, Aware [31:34]**".²⁴⁰

3- ير، بصائر الدرجات أحمد بن محمد بن محمد بن سنان عن أبي الجارود عن الأصمغ بن نباتة قال سمعت أمير المؤمنين ع يقول إن لله علمين علم استأثر به في غيبه فلم يُطلع عليه نبياً من أنبيائه ولا ملكاً من ملائكته وذلك قول الله تعالى إن الله عنده علم الساعة وينزل العيث ويعلم ما في الأرحام وما تدري نفس ما ذا تكسب غداً وما تدري نفس بأي أرض تموت

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Abu Al Jaroud, from Al Asbagh in Nubata who said,

'I heard Amir-Al-Momineen^{asws} say: 'The Knowledge of Allah^{azwj} is of two (types) – a Knowledge by which He^{azwj} Accounts for the hidden. He^{azwj} did not Grant it to any Prophet^{as} from the Prophets^{as}, or any Angel from the Angels, and these are the Words of Allah^{azwj} the Exalted: **Surely Allah, with Him is the Knowledge of the Hour, and He Sends down the rain, and He Knows what is in the wombs; and no soul knows what it would be earning the next day; and no soul knows in which land it shall die [31:34]**.

و له علم قد أطلع عليه ملائكته فما أطلع عليه محمدًا و آله و ما أطلع عليه محمدًا و آله فقد أطلعني عليه يعلمه الكبير منا و الصغير إلى أن تقوم الساعة.

And He^{azwj} Has a Knowledge which He^{azwj} has Announced it to His^{azwj} Angels. Whatever He^{azwj} Announced it to His^{azwj} Angels, He^{azwj} Announced it to Muhammad^{saww} and his^{saww} Progeny^{asws}, and whatever that was Announced to Muhammad^{saww} and his^{saww} Progeny^{asws} was Announced to me^{asws}, the large and the small from it, up to the Establishment of the Hour (Day of Judgment)".²⁴¹

4- شي، تفسير العياشي عن خلف بن حماد عن رجل عن أبي عبد الله ع قال: إن الله يقول في كتابه و لو كنتم أعلم الغيب لاستكثرت من الخير و ما مسني السوء يعني الفقر.

Tafseer Al Ayyashi – From Khalaf Bin Hammad, from a man,

²⁴⁰ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 4 H 2

²⁴¹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 4 H 3

'From Abu Abdullah^{asws} having said: **'and had I known the unseen, I would have abundance from the good and the evil would not touch me. [7:188]** – meaning the poverty'.²⁴²

5- جاء المجالس للمفيد الحسنيُّ بن أحمد بن المغيرة عن حيدر بن محمد السمرقندي عن محمد بن عمير الكشي عن حماد بن نضر عن ابن زياد عن ابن أبي عمير عن أبي المغيرة قال: كُنْتُ أَنَا وَيَحْيَى بْنُ عَبْدِ اللَّهِ بْنِ الْحَسَنِ عِنْدَ أَبِي الْحَسَنِ ع فَقَالَ لَهُ يَحْيَى جُعِلْتُ فِدَاكَ إِنَّهُمْ يَزْعُمُونَ أَنَّكَ تَعْلَمُ الْغَيْبَ

(The book) 'Al Majaalis' of Al Mufeed of Al Husayn Bin Ahmad Bin Al Mugheira, from Haydar Bin Muhammad Al Samarqandy, from Muhammad Bin Umar Al Kashy, from Hamdawiya Bin Nuseyr, from Ibn Yazeed, from Ibn Abu Umeyr, from Abu Al Mugheira who said,

'I and Yahya Bin Abdullah Bin Al-Hassan were in the presence of Abu Al-Hassan^{asws}. Yahya said to him^{asws}, 'May I be sacrificed for you^{asws}! They are claiming that you know the hidden matters (Ghayb)'.²⁴³

فَقَالَ سُبْحَانَ اللَّهِ صَغُ يَدُكَ عَلَى رَأْسِي فَوَ اللَّهُ مَا بَقِيَتْ شَعْرَةٌ فِيهِ وَ لَا فِي جَسَدِي إِلَّا قَامَتْ ثُمَّ قَالَ لَا وَ اللَّهُ مَا هِيَ إِلَّا وَرَائَهُ عَنِ رَسُولِ اللَّهِ .ص

He^{asws} said: ' Glory be to Allah^{azwj}! Place your hand upon my^{asws} head, for by Allah^{azwj}, there does not remain a single hair in it nor in my^{asws} body except it stood up'. Then he^{asws} said: 'It is only an inheritance from Rasool-Allah^{saww}'.²⁴³

6- هَجَّجَ، هَجَّجَ الْبَلَاغَةَ لَنَا أَخْبَرَ عَ بِأَخْبَارِ التُّرُكِ وَ بَعْضِ الْأَخْبَارِ الْآتِيَةِ قَالَ لَهُ بَعْضُ أَصْحَابِهِ لَقَدْ أُعْطِيتَ يَا أَمِيرَ الْمُؤْمِنِينَ عِلْمَ الْغَيْبِ فَصَحِّحْكَ وَ قَالَ لِلرَّجُلِ وَ كَانَ كَلْبِيًّا يَا أَخَا كَلْبٍ لَيْسَ هُوَ بِعِلْمِ غَيْبٍ وَ إِنَّمَا هُوَ تَعْلَمُ مِنْ ذِي عِلْمٍ

(The book) 'Nahj Al-Balagah' – When he^{asws} was informed with the news of the Turks and some of the news which came to him^{asws}, one of his^{asws} companions said to him^{asws}, 'O Amir Al-Momineen^{asws}! Have you^{asws} been Given knowledge of the hidden matters (Ghayb)?' He^{asws} laughed and said to the man, and he was a Kalybiite: 'O brother of Kaleyb! It isn't knowledge of the hidden matters, and rather is what one would learn from one with knowledge.

وَ إِنَّمَا عِلْمُ الْغَيْبِ عِلْمُ السَّاعَةِ وَ مَا عَدَدَهُ اللَّهُ سُبْحَانَهُ بِقَوْلِهِ إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ الْآتِيَةِ فَيَعْلَمُ سُبْحَانَهُ مَا فِي الْأَرْحَامِ مِنْ ذَكَرٍ أَوْ أَنْثَى أَوْ قَبِيحٍ أَوْ جَمِيلٍ أَوْ سَخِيٍّ أَوْ جَبِيلٍ أَوْ شَقِيٍّ أَوْ سَعِيدٍ وَ مَنْ يَكُونُ فِي النَّارِ حَطَبًا أَوْ فِي الْجَنَّةِ اللَّيْبِيْنَ مُرَافِقًا

And rather, knowledge of the hidden matters is knowledge of the Hour and what Allah^{azwj} the Glorious Counted by His^{azwj} Words: **Surely, Allah, with Him is the Knowledge of the Hour, [31:34]** – the Verse. He^{azwj} the Glorious Knows what is in the wombs, from a male or a female, or ugly or beautiful, or generous or stingy, or wretched or fortunate, or one who would happen to be in the Fire as firewood, or in the Gardens of the Prophets^{as} as a friend.

فَهَذَا عِلْمُ الْغَيْبِ الَّذِي لَا يَعْلَمُهُ أَحَدٌ إِلَّا اللَّهُ وَ مَا سِوَى ذَلِكَ فَعَلِمَهُ اللَّهُ نَبِيَّهُ فَعَلَمَنِيهِ وَ دَعَا لِي بِأَنْ يَعْينَهُ صَدْرِي وَ تَضَطَّمَ عَلَيْهِ جَوَانِحِي.

²⁴² Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 4 H 4

²⁴³ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 4 H 5

So this is knowledge of the hidden matters which no one knows except Allah^{azwj}, and as for what is besides that, so Allah^{azwj} has Taught it to His^{azwj} Prophets^{as}, and he^{saww} taught it to us', and he^{asws} supplicated for me that my chest may retain it and my wings (shoulders) may bear it".²⁴⁴

²⁴⁴ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 4 H 6

CHAPTER 5 – THEY^{asws} ARE TREASURERS OF ALLAH^{azwj} UPON HIS^{azwj} KNOWLEDGE AND BEARERS OF HIS^{azwj} THRONE

1- ير، بصائر الدرجات أحمد عن الأهوازي عن ابن أسباط عن أبيه عن سورة بن كليب قال: قال لي أبو جعفر ع و الله إننا لخزان الله في سمائه و أرضه لا على ذهب و لا على فضة إلا على علمه.

(The book) 'Basaair Al Darajaat' – Ahmad, from Al Ahwazy, from Ibn Asbat, from his father, from Sowrat Bin Kuleyb who said,

'Abu Ja'far^{asws} said to me: 'By Allah^{azwj}! We^{asws} are treasurers of Allah^{azwj} in His^{azwj} skies and His^{azwj} earth, neither upon gold nor upon silver, only upon His^{azwj} Knowledge'.²⁴⁵

2- ير، بصائر الدرجات إبراهيم بن هاشم عن أبي عبد الله البرقي عن خلف بن حماد عن ذريح المحاربي عن الثمالي عن أبي جعفر ع قال: إن منّا لخزنة الله في الأرض و خزنته في السماء لسنا بخزان على ذهب و لا فضة.

(The book) 'Basaair Al Darajaat' – Ibrahim Bin Hashim, from Abu Abdullah Al Barqy, from Khalaf Bin Hammad, from Zareeh Al Muhariby, from Al Sumaly,

'From Abu Ja'far^{asws} having said: 'From us^{asws} are treasurers of Allah^{azwj} in the earth and His^{azwj} treasurers in the sky. We^{asws} aren't treasurers upon gold nor silver'.²⁴⁶

3- ير، بصائر الدرجات محمد بن الحسين عن النضر بن شعيب عن خالد بن ماذ عن الثمالي عن أبي جعفر ع قال سمعته يقول و الله إننا لخزان الله في سمائه و خزائنه في أرضه لسنا بخزان على ذهب و لا فضة و إن منّا لحملة العرش يوم القيامة.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al Husayn, from Al Nazar Bin Shuayb, from Khalid Bin Madd, from Al Sumaly,

'I heard him^{asws} saying: 'By Allah^{azwj}! We^{asws} are treasurers of Allah^{azwj} in His^{azwj} sky and treasurers in His^{azwj} earth. We^{asws} aren't treasurers upon gold nor silver, and from us^{asws} will be bearers of the Throne on the Day of Qiyamah'.²⁴⁷

4- ير، بصائر الدرجات أحمد بن محمد عن الأهوازي و أبي عبد الله البرقي عن أبي طالب عن سدير عن أبي عبد الله ع قال: قلت له جعلت فداك ما أنتم

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Ahwazy, and Abu Abdullah Al Barqy, from Abu Talib, from Sadeyr,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I said to him^{asws}, 'May I be sacrificed for you^{asws}! Who are you (Imams^{asws})?'

²⁴⁵ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 5 H 1

²⁴⁶ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 5 H 2

²⁴⁷ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 5 H 3

قَالَ نَحْنُ خُزَّانُ اللَّهِ عَلَى عِلْمِ اللَّهِ نَحْنُ تَرَاجِمُهُ وَحْيِ اللَّهِ نَحْنُ الْحُجَّةُ الْبَالِغَةُ عَلَى مَا دُونَ السَّمَاءِ وَ فَوْقَ الْأَرْضِ.

He^{asws} said: 'We^{asws} are treasurers of Allah^{azwj} upon the Knowledge of Allah^{azwj}. We^{asws} are interpreters of Revelation of Allah^{azwj}. We^{asws} are the far-reaching Divine Authorities upon what is below the sky and above the earth'.²⁴⁸

5- ير، بصائر الدرجات علي بن محمد عن القاسم بن محمد عن سليمان بن داود المنقري عن سفيان عن سدير عن أبي جعفر ع قال سمعته يقول نحن خزائن الله في الدنيا والآخرة و شيعتنا خزائنا.

(The book) 'Basaair Al Darajaat' – Ali Bin Muhammad, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood Al Minqary, from Sufyan, from Sadeyr,

'From Abu Ja'far^{asws}, he (the narrator) said, 'I heard him^{asws} saying: 'We^{asws} are treasurers of Allah^{azwj} in the world and the Hereafter, and our^{asws} Shias are our^{asws} treasurers''.

ير، بصائر الدرجات علي بن محمد عن القاسم بن محمد عن المنقري عن موسى عن سدير عن أبي جعفر ع و زاد في آخره و لولانا ما عرف الله.

(The book) 'Basaair Al Darajaat' – Ali Bin Muhammad, from Al Qasim Bin Muhammad, from Al Minqary, from Musa, from Sadeyr,

'From Abu Ja'far^{asws}, and there is an increase in its end: 'And had it not been for us^{asws}, Allah^{azwj} would not have been recognised''.²⁴⁹

6- ير، بصائر الدرجات محمد بن الحسين عن محمد بن سينان عن عمارة بن مروان عن المنخل بن جميل عن جابر الجعفي قال قال أبو جعفر ع و الله إنا خزائن الله في السماء و خزائنه في الأرض.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al Husayn, from Muhammad Bin Sinan, from Ammar Bin Marwan, from Al Munakhal Bin Jameel, from Jabir Al Jufy who said,

'Abu Ja'far^{asws} said: 'By Allah^{azwj}! We^{asws} are treasurers of Allah^{azwj} in the sky, and treasurers in the earth''.²⁵⁰

7- ير، بصائر الدرجات أحمد بن محمد عن علي بن الحكم عن دريح المحاربي عن الثمالي عن علي بن الحسين ع قال سمعته يقول إن منّا خزائن الله في سمائه و خزائنه في أرضه و لسنا بخزائن على ذهب و لا فضة.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Zareeh Al Muhariby, from Al Sumaly,

'I heard him^{asws} saying: 'From us^{asws} are treasurers of Allah^{azwj} in His^{azwj} sky, and His^{azwj} treasurers in His^{azwj} earth, and we^{asws} aren't treasurers upon gold nor silver''.²⁵¹

²⁴⁸ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 5 H 4

²⁴⁹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 5 H 5

²⁵⁰ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 5 H 6

²⁵¹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 5 H 7

8- ير، بصائر الدرجات مُحَمَّدُ بْنُ عَبْدِ الْجُبَّارِ عَنْ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ فَصَّالَةَ بْنِ أَيُّوبَ عَنِ ابْنِ أَبِي يَعْغُورٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا ابْنَ أَبِي يَعْغُورِ إِنَّ اللَّهَ وَاحِدٌ مُتَوَحِّدٌ بِالْوَحْدَانِيَّةِ مُتَّفَرِّدٌ بِأَمْرِهِ فَخَلَقَ خَلْقًا فَفَقَدَرَهُمْ بِذَلِكَ الْأَمْرِ فَتَخَنُّهُمْ يَا ابْنَ أَبِي يَعْغُورِ فَتَخَنُّ حُجَّجَ اللَّهِ فِي عِبَادِهِ وَخُرَّائِهِ عَلَى عِلْمِهِ وَالْقَائِمُونَ بِذَلِكَ.

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

'O Ibn Abu Yafour! Allah^{azwj} is One, Individual with the Oneness, Individual with His^{azwj} Command. He^{azwj} Created (certain) creatures and Empowered them with that Command. We^{asws} are they, O Ibn Abu Yafour! We^{asws} are the Divine Authorities of Allah^{azwj} among His^{azwj} servants, and His^{azwj} treasurers upon His^{azwj} Knowledge, and the ones standing with that'.²⁵²

9- ير، بصائر الدرجات أَحْمَدُ بْنُ مُوسَى عَنِ الْكَشَّابِ عَنِ عَلِيِّ بْنِ حَسَّانَ عَنِ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ نَحْنُ وَوَلَدُهُ أَمْرُ اللَّهِ وَخُرَّائُهُ عِلْمُ اللَّهِ وَعَيْنُهُ وَحْيُ اللَّهِ.

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

'I heard Abu Abdullah^{asws} saying: 'We^{asws} are the Masters^{asws} of the Command of Allah^{azwj} (Wali Al-Amr), and treasurers of Knowledge of Allah^{azwj}, and containers of Revelation of Allah^{azwj}'.²⁵³

10- ير، بصائر الدرجات أَحْمَدُ عَنِ الْحُسَيْنِ عَنِ الْحُسَيْنِ بْنِ رَاشِدٍ عَنِ مُوسَى بْنِ الْقَاسِمِ عَنِ عَلِيِّ بْنِ جَعْفَرٍ عَنِ أَخِيهِ ع قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ اللَّهَ خَلَقَنَا فَأَحْسَنَ خَلْقَنَا وَصَوَّرَنَا فَأَحْسَنَ صُورَتَنَا فَجَعَلَنَا خُرَّائَهُ فِي سَمَاوَاتِهِ وَأَرْضِهِ وَ لَوْلَا مَا عَرَفَ اللَّهُ.

(The book) 'Basaair Al Darajaat' – Ahmad, from Al Husayn, from Al Husayn Bin Rashid, from Musa Bin Al Qasim,

'From Ali son of Ja'far^{asws}, from his brother^{asws} having said: 'Abu Abdullah^{asws} said: 'Allah^{azwj} Created us^{asws}, and Made our^{asws} creation beautiful, and Imaged us^{asws}, then He^{azwj} Made us^{asws} treasurers in His^{azwj} skies and His^{azwj} earth, and had it not been for us^{asws}, Allah^{azwj} would not have been recognised'.²⁵⁴

11- ير، بصائر الدرجات عَبْدُ اللَّهِ بْنُ عَامِرٍ عَنِ ابْنِ مَعْرُوفٍ عَنِ أَبِي عَبْدِ الرَّحْمَنِ الْبَصْرِيِّ عَنِ أَبِي الْمَعْرَاءِ عَنِ أَبِي بَصِيرٍ عَنِ خَيْثَمَةَ عَنِ أَبِي جَعْفَرٍ ع قَالَ سَمِعْتُهُ يَقُولُ نَحْنُ خُرَّائُ اللَّهِ.

(The book) 'Basaair Al Darajaat' – Abdullah Bin Aamir, from Ibn Marouf, from Abu Abdul Rahman Al Basary, from Abu Al Magra'a, from Abu baser, from Khaysama,

'From Abu Ja'far^{asws}, he (the narrator) said, 'I heard him^{asws} saying: 'We^{asws} are treasurers of Allah^{azwj}'.²⁵⁵

²⁵² Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 5 H 8

²⁵³ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 5 H 9

²⁵⁴ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 5 H 10

²⁵⁵ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 5 H 11

12- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ النَّضْرِ بْنِ شُعَيْبٍ عَنِ مُحَمَّدِ بْنِ الْمُضَيْلِ عَنِ الثُّمَالِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ قَالَ رَسُولُ اللَّهِ ص قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى اسْتِكْمَالُ حُجَّتِي عَلَى الْأَشْقِيَاءِ مِنْ أُمَّتِكَ مِنْ تَرْكِ وَلَايَةِ عَلِيِّ وَ الْأَوْصِيَاءِ مِنْ بَعْدِكَ فَإِنَّ فِيهِمْ سُنَّتَكَ وَ سُنَّةَ الْأَنْبِيَاءِ مِنْ قَبْلِكَ وَ هُمْ خُزَّانِي عَلَى عِلْمِي مِنْ بَعْدِكَ

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al Husayn, from Al Inazar Bin Shueyn, from Muhammad Bin Al Fuzeyl, from Al Sumali who said,

'I heard Abu Ja'far^{asws} saying: 'Rasool-Allah^{saww} said: 'Allah^{azwj} Blessed and Exalted Said: "My^{azwj} Argument is completed upon the wretched ones from your^{asws} community, from neglecting the Wilayah of Ali^{asws} and the successors^{asws} from after you^{asws}, for among them^{asws} is your^{saww} Sunnah and Sunnah of the Prophets^{as} from before you^{saww}, and they^{asws} are treasurers upon My^{azwj} Knowledge from after you^{saww}".

ثُمَّ قَالَ رَسُولُ اللَّهِ ص لَقَدْ أَنْبَأَنِي جِبْرَائِيلُ بِأَسْمَائِهِمْ وَ أَسْمَاءِ آبَائِهِمْ.

Then Rasool-Allah^{saww} said: 'Jibraeel^{as} has informed me^{saww} with their^{asws} names and names of their^{asws} fathers^{asws},²⁵⁶

13- ير، بصائر الدرجات أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ دَاوُدَ الْعَجَلِيِّ عَنْ زُرَّارَةَ عَنْ هُرَيْرَانَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَخَذَ الْمِيثَاقَ عَلَى أُولِي الْعَرْشِ أَنِّي رَبُّكُمْ وَ مُحَمَّدٌ رَسُولِي وَ عَلِيُّ أَمِيرُ الْمُؤْمِنِينَ وَ أَوْصِيَائُهُ مِنْ بَعْدِهِ وَ لَاهُ أَمْرِي وَ خُزَّانُ عِلْمِي وَ أَنَّ الْمَهْدِيَّ أَنْتَصِرُ بِهِ لِدِينِي.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Dawood Al Ijaly, from Zurara, from Humran,

'From Abu Ja'far^{asws} having said: 'Allah^{azwj} Blessed and Exalted Took the Covenant upon the Determined Ones (Ul Al-Azam) (from the Prophets^{as}): "I^{azwj} am your^{as} Lord^{azwj}, and Muhammad^{saww} is My^{azwj} Rasool^{as}, and Ali^{asws} is Emir of the Momineen^{asws}, and his^{asws} successors^{asws} from after him^{asws} are Masters^{asws} of My^{azwj} Command, and treasurers of My^{azwj} Knowledge, and the Mahdi^{asws}, I^{azwj} shall Help My^{azwj} Religion by him^{asws}!"²⁵⁷

14- ير، بصائر الدرجات عَبْدُ اللَّهِ بْنُ عَامِرٍ عَنْ أَبِي عَبْدِ اللَّهِ الرَّبِيعِيِّ عَنِ الْحُسَيْنِ بْنِ عُرْمَانَ عَنْ مُحَمَّدِ بْنِ الْمُضَيْلِ عَنِ الثُّمَالِيِّ عَنِ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى صِرَاطِ اللَّهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ أَلَا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ يَعْنِي عَلِيًّا أَنَّهُ جَعَلَ عَلِيًّا ع خَازِنَهُ عَلَى مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ مِنْ شَيْءٍ وَ ائْتَمَنَهُ عَلَيْهِ أَلَا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ.

(The book) 'Basaair Al Darajaat' – Abdullah Bin Aamir, from Abu Abdullah Al Barqy, from Al Hassan Bin Usman, from Muhammad Bin Al Fuzeyl, from Al Sumali,

'From Abu Ja'far^{asws} said regarding Words of Allah^{azwj} Blessed and Exalted: **A Path of Allah Who, for Him is whatever is in the skies and whatever is in the earth. Indeed! To Allah do the matters eventually come [42:53]** – meaning Ali^{asws}. He^{azwj} Made Ali^{asws} His^{azwj} treasurer

²⁵⁶ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 5 H 12

²⁵⁷ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 5 H 13

upon whatever is in the skies and whatever is in the earth of anything, and Entrusted to him^{asws}: ***Indeed! To Allah do the matters eventually come [42:53]***".²⁵⁸

²⁵⁸ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 5 H 14

باب 6 أنهم ع لا يحجب عنهم علم السماء و الأرض و الجنة و النار و أنه عرض عليهم ملكوت السماوات و الأرض و يعلمون علم ما كان و ما يكون إلى يوم القيامة

CHAPTER 6 – THEY^{asws} ARE SUCH, IT IS NOT HIDDEN FROM THEM^{asws}, KNOWLEDGE OF THE SKY, AND THE EARTH, AND THE PARADISE, AND THE FIRE, AND HE^{azwj} PRESENTED TO THEM^{asws} THE KINGDOMS OF THE SKIES AND THE EARTH, AND THEY^{asws} KNOW WHATEVER HAS TRANSPIRED AND WHAT WILL BE HAPPENING UP TO THE DAY OF QIYAMAH

1- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ الْبَرْزَنْطِيِّ عَنِ عَبْدِ الْكَرِيمِ عَنِ سَمَاعَةَ بْنِ سَعْدِ الْحُنَيْمِيِّ أَنَّهُ كَانَ مَعَ الْمُفَضَّلِ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَقَالَ لَهُ الْمُفَضَّلُ جُعِلْتُ فِدَاكَ يَفْرُضُ اللَّهُ طَاعَةَ عَبْدٍ عَلَى الْعِبَادِ ثُمَّ يَحْجُبُ عَنْهُ خَبَرَ السَّمَاءِ

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al Husayn, from Bazanty, from Abdul Kareem, from Sama'at Bin Sa'ad Al Khas'amy,

'He was with Al-Mufazzal in the presence of Abu Abdullah^{asws}. Al-Mufazzal said to him^{asws}, 'May I be sacrificed for you^{asws}! Would Allah^{azwj} Obligate obedience of a servant upon the servants, then Veil from him^{asws} news of the sky?'

قَالَ اللَّهُ أَكْرَمُ وَ أَرْأَفُ بِعِبَادِهِ مِنْ أَنْ يَفْرُضَ عَلَيْهِمْ طَاعَةَ عَبْدٍ يَحْجُبُ عَنْهُ خَبَرَ السَّمَاءِ صَبَاحاً أَوْ مَسَاءً.

He^{asws} said: 'Allah^{azwj} is more benevolent and kinder with His^{azwj} servant than Obligating upon them obedience of a servant He^{azwj} has Veiled from him^{asws} news of the sky, morning and evening'.²⁵⁹

2- ير، بصائر الدرجات أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنِ مُحَمَّدِ بْنِ الْمُضَنَّبِلِ عَنِ الثَّمَالِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ لَا وَاللَّهِ لَا يَكُونُ عَالِمٌ جَاهِلًا أَبَدًا عَالِمٌ بِشَيْءٍ جَاهِلٌ بِشَيْءٍ

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Muhammad Bin Al Fuzeyl, from Al Sumaly who said,

'I heard Abu Ja'far^{asws} saying: 'No, by Allah^{azwj}! A scholar^{asws} cannot happen to be ignorant, ever, knower of a thing and ignorant of a thing'.

ثُمَّ قَالَ اللَّهُ أَجَلٌ وَ أَعَزُّ وَ أَعْظَمُ وَ أَكْرَمُ مِنْ أَنْ يَفْرُضَ طَاعَةَ عَبْدٍ يَحْجُبُ عَنْهُ عِلْمَ سَمَائِهِ وَ أَرْضِهِ ثُمَّ قَالَ لَا يَحْجُبُ ذَلِكَ عَنْهُ.

Then he^{asws} said: 'Allah^{azwj} is more Majestic and Mightier and more Magnificent and more Benevolent than to Obligate obedience of a servant having Veiled from him^{asws} knowledge of His^{azwj} sky and His^{azwj} earth'. Then he^{asws} said: 'That is not Veiled from him^{asws}'.²⁶⁰

²⁵⁹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 6 H 1

3- ير، بصائر الدرجات الحسين بن علي عن عبيس بن هشام عن أبي غسان الدهلي عن المفصل بن عمر عن أبي عبد الله ع قال قال: الله أحكّم و أكرّم من أن يفرض طاعة عبد يحبّ عنه خبر السماء صباحاً و مساءً.

(The book) 'Basaair Al Darajaat' – Al Husayn Bin Ali, from Ubeys Bin Hisham, from Abu Gassan Al Zuhly, from Al Mufazzal Bin Umar,

'From Abu Abdullah^{asws} having said: 'Allah^{azwj} is Wiser, and more Benevolent that to Obligate obedience of a servant He^{azwj} has Veiled the news of the sky from him^{asws}, morning and evening"²⁶¹.

4- ير، بصائر الدرجات عبد الله بن محمد عمّن رواه عن محمد بن خالد عن صفوان عن أبي عبد الله ع قال: إن الله أكل و أعظم من أن يحتجّ بعبد من عباده ثم يخفي عنه شيئاً من أخبار السماء و الأرض.

(The book) 'Basaair Al Darajaat' – Abdullah in Muhammad, from the one who report it, from Muhammad Bin Khalid, from Safwan,

'From Abu Abdullah^{asws} having said: 'Allah^{azwj} is more Majestic and more Magnificence that to Argue by a servant from His^{azwj} servants, then Hides from him^{asws} something from the news of the sky and the earth"²⁶².

5 عبد الله بن محمد عن الولوي عن ابن سنان عن سعد بن الأصبع الأزرق قال: دخلت مع حصين و رجل آخر على أبي عبد الله ع قال فاستخلى أبو عبد الله ع برجل فناجاه ما شاء الله قال فسمعت أبا عبد الله ع يقول للرجل أ فتري الله بمنّ بعبد في بلاده و يحتجّ على عباده ثم يخفي عنه شيئاً من أمره.

Abdullah Bin Muhammad, from Al Luluie, from Ibn Sinan, from Sa'ad Bin Al Asbagh Al Arzaq who said,

'I entered with Husarys and another man to see Abu Abdullah^{asws}. Abu Abdullah^{asws} isolated with a man and whispered to him whatever Allah^{azwj} so Desired. I heard Abu Abdullah^{asws} saying to the man: 'Do you see Allah^{azwj} Conferring a servant in His^{azwj} country and Argue against His^{azwj} servants, then Hide from him^{asws} something from His^{azwj} Commands"²⁶³.

6- ير، بصائر الدرجات ابن معروف عن حماد عن حريز عن أبي بصير عن أبي جعفر ع قال: سئل عليّ ع عن علم النبي ص فقال علم النبي علم جميع النبيين و علم ما كان و علم ما هو كائن إلى قيام الساعة

(The book) 'Basaair Al Darajaat' – Ibn Marouf, from Hammad, from Hareez, from Abu Baseer,

'From Abu Ja'far^{asws} having said: 'Ali^{asws} was asked about the knowledge of the Prophet^{saww}. He^{asws} said: 'Knowledge of the Prophet^{saww} is the knowledge of the entirety of the Prophets^{as} and knowledge of whatever has transpired, and knowledge of what will be happening up to the Establishment of the Hour'.

ثم قال و الذي نفسي بيده إنّي لأعلم علم النبي ص و علم ما كان و علم ما هو كائن فيما بيني و بين قيام الساعة.

²⁶⁰ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 6 H 2

²⁶¹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 6 H 3

²⁶² Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 6 H 4

²⁶³ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 6 H 5

Then he^{asws} said: ‘By the One^{azwj} in Whose Hand is my^{asws} soul! I^{asws} am the most knowing with the knowledge of the Prophet^{saww}, and knowledge of what has happened, and knowledge of what will be happening in what is between me^{asws} and Establishment of the Hour’.²⁶⁴

7- ير، بصائر الدرجات أحمد بن محمد بن أبي نجران عن يونس بن يعقوب عن الحارث بن المغيرة عن عبد الأعلى وعبيدة بن بشير قال قال أبو عبد الله ع ابتداء منه و الله إني لأعلم ما في السماوات وما في الأرض وما في الجنة وما في النار وما كان وما يكون إلى أن تقوم الساعة

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Ibn Abu Najran, from Yunus Bin Yaqoub, from Al Haris Bin Al Mugheira, from Abdul A’ala and Ubeyda Bin Bashir who said,

‘Abu Abdullah^{asws} said initiating from himself^{asws}: ‘By Allah^{azwj}! I^{asws} am the most knowing with what is in the skies, and what is in the earth, and what is in the Paradise, and what is in the Fire, and what has happened, and what will be happening up to the Establishment of the Hour’.

ثم قال أعلمه من كتاب الله أنظر إليه هكذا ثم بسط كفيه ثم قال إن الله يقول وأزلنا إليك الكتاب فيه تبيان كل شيء.

Then he^{asws} said: ‘I^{asws} know it from the Book of Allah^{azwj}. I^{asws} look into it like this’, then he^{asws} extended his^{asws} palm, then said: ‘Allah^{azwj} is Saying: **And We Revealed the Book unto you as a clarification of all things, [16:89]**’.²⁶⁵

8- ير، بصائر الدرجات أحمد بن محمد بن محمد بن سينان عن يونس بن الحارث بن المغيرة وعبدو من أصحابنا فيهم عبد الأعلى وعبيدة بن عبد الله بن بشر الخنوعي وعبد الله بن بشير سمعوا أبا عبد الله ع يقول إني لأعلم ما في السماوات وأعلم ما في الأرضين وأعلم ما في الجنة وأعلم ما في النار وأعلم ما كان وما يكون

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Yunus, from Al Haris Bin Al Mugheira, and a number of our companions, among them being Abdul A’ala and Ubeyda Bin Abdullah Bin Bishr Al Khas’amy, and Abdullah Bin Bashir,

‘They heard him^{asws} saying: ‘I^{asws} am the most knowing of what is in the skies, and the most knowing of what is in the earths, and the most knowing of what is in the Paradise, and the most knowing of what is in the Fire, and the most knowing of what has happened and what will be happening’.

ثم مكث هنيهة فرأى أن ذلك كبير على من سمعه فقال فعلمت من كتاب الله أن الله يقول فيه تبيان كل شيء.

Then he^{asws} waited for a while. He^{asws} saw that, that was grievous upon the ones who heard him^{asws}, so he^{asws} said: ‘I^{asws} learnt from the Book of Allah^{azwj}. Allah^{azwj} is Saying in it is **a clarification of all things, [16:89]**’.²⁶⁶

²⁶⁴ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 6 H 6

²⁶⁵ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 6 H 7

²⁶⁶ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 6 H 8

9- ير، بصائر الدرجات أحمد بن إسحاق عن عبد الله بن حماد عن سيف التمار قال: كنا مع أبي عبد الله ع جماعة من الشيعة في الحاجر فقال علينا عين فالتفتنا يمنة ويسرة فلم نر أحدا فقلنا ليس علينا عين

(The book) 'Basaair Al Darajaat' – Ahmad Bin Is'haq, from Abdullah Bin Hammad, from Sayf Al Tammar who said,

'We, a group of the Shias, were with Abu Abdullah^{asws} by Al-Hijr (Black Stone). He^{asws} said: 'Is there an eye (spy) upon us'. We turned right and left, but we did not see anyone. We said, 'There isn't any eye upon us'.

قال و رب الكعبة و رب البيت ثلاث مرات لو كنت بين موسى و الحضر لآخبرتهما أي أعلم منهما و لأنبأتهما ما ليس في أيديهما لأن موسى و الحضر أعطيا علم ما كان و لم يعطيا علم ما هو كائن و إن رسول الله ص أعطى علم ما كان و ما هو كائن إلى يوم القيامة فورثناه من رسول الله ص ورثته.

He^{asws} said: 'By the Lord^{azwj} of the Kabah! By the Lord^{azwj} of the House!' – three times. 'If I^{asws} were to be between Musa^{as} and Al-Khizr^{as}, I^{asws} would inform them I^{asws} am more knowledgeable than them^{as}, and inform them^{as} with what isn't in their hands, because Musa^{as} and Al-Khizr^{as} had been Given knowledge of what had happened and were not Given what is to happen, and Rasool-Allah^{saww} was Given knowledge of what has happened and will be happening up to the Day of Qiyamah, and we^{asws} inherited it from Rasool-Allah^{saww} as inheritance".²⁶⁷

10- ير، بصائر الدرجات عمران بن موسى عن موسى بن جعفر عن علي بن معبد عن جعفر بن عبد الله بن حماد عن عبد الله بن عبد الرحمن عن أبي عمرو عن معاوية بن وهب قال: استأذنت على أبي عبد الله ع فأذن لي فسمعتة يقول في كلام له يا من خصنا بالوصية و أعطانا علم ما مضى و علم ما بقي و جعل أفئدة من الناس تهوي إلينا و جعلنا ورثة الأنبياء ع.

(The book) 'Basaair Al Darajaat' – Imran Bin Musa, from Musa Bin Ja'far, from Ali Bin Ma'bad, from Ja'far Bin Abdullah Bin Hammad, from Abdullah Bin Abdul Rahman, from Abu Amro, from Muawiya Bin Wahab who said,

'I sought permission to see Abu Abdullah^{asws}. He^{asws} permitted to me, and I heard him^{asws} saying in a speech of his^{asws}: 'O One^{azwj} Who Specialised us^{asws} with the successorship, and Gives us^{asws} knowledge of what has passed, and knowledge of what remains, and Made hearts of the people to be inclined towards us^{asws}, and Made us inheritors of the Prophets^{asr}'.²⁶⁸

11- ير، بصائر الدرجات بالإسناد المتقدم عن معاوية عن أبي عبد الله ع قال سمعتة يقول اللهم يا من أعطانا علم ما مضى و ما بقي و جعلنا ورثة الأنبياء و ختم بنا الأمم السالفة و خصنا بالوصية.

(The book) 'Basaair Al Darajaat' – By the preceding chain, from Muawiya,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I heard him^{asws} saying: 'O Allah^{azwj}! O One^{azwj} Who Gave us^{asws} knowledge of what has passed and what remains, and Made us^{asws}

²⁶⁷ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 6 H 9

²⁶⁸ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 6 H 10

inheritors of the Prophets^{as}, and Ended the previous communities with us^{asws} and Specialised us^{asws} with the successorship”.²⁶⁹

12- ج، الإحتجاج عن أبان بن تغلب قال: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عِ إِذْ دَخَلَ عَلَيْهِ رَجُلٌ مِنْ أَهْلِ الْيَمَنِ فَسَلَّمَ عَلَيْهِ فَرَدَّ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامَ فَقَالَ لَهُ مَرْحَبًا يَا سَعْدُ فَقَالَ لَهُ الرَّجُلُ بِهَذَا الْإِسْمِ سَمَّيْتَنِي أُمِّي وَ مَا أَقَلَّ مَنْ يُعْرِفُنِي بِهِ فَقَالَ أَبُو عَبْدِ اللَّهِ عِ صَدَقْتَ يَا سَعْدُ الْمَوْلَى فَقَالَ الرَّجُلُ جُعِلْتُ فِدَاكَ بِهَذَا كُنْتُ أَلْقَبُ

(The book) 'Al Ihtijaj' – From Aban Bin Taglub who said,

“I was in the presence of Abu Abdullah^{asws}, when a man from the people of Al-Yemen came up to him^{asws}. He greeted him^{asws}, and he^{asws} returned his greeting, and then said to him: ‘Welcome to you, O Sa’ad’. So the man said to him^{asws}, ‘It is with this name that my mother had named me, and very few recognise me by it!’ So Abu Abdullah^{asws} said to him: ‘You speak the truth, O Sa’ad Al-Mowla’. The man said to him, ‘May I be sacrificed for you^{asws}, it is this very teknonym that I had’.

فَقَالَ أَبُو عَبْدِ اللَّهِ عِ لَا خَيْرَ فِي اللَّقَبِ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يَقُولُ فِي كِتَابِهِ وَ لَا تَتَابَعُوا بِالْأَلْقَابِ بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ

Abu Abdullah^{asws} said to him: ‘There is no good in the nickname. Allah^{azwj}, Blessed and High is Saying in His^{azwj} Book: ***nor should you insult each other, nor call each other with nicknames. Evil is the false name after the Eman; and ones who do not repent, so these ones, they are the unjust [49:11].***

مَا صِنَاعَتُكَ يَا سَعْدُ فَقَالَ جُعِلْتُ فِدَاكَ إِنَّا أَهْلُ بَيْتٍ نَنْظُرُ فِي النُّجُومِ لَا يُقَالُ إِنَّ بِالْيَمَنِ أَحَدًا أَعْلَمَ بِالنُّجُومِ مِنَّا

What is your work, O Sa’ad?’ He said, ‘May I be sacrificed for you^{asws}, I am from a family, we look in the stars (astrologers). We say (believe) that there is no one more knowledgeable of the stars than we are’.

فَقَالَ أَبُو عَبْدِ اللَّهِ عِ كَمْ ضَوْءُ الْمَشْتَرِيِّ عَلَى ضَوْءِ الْقَمَرِ دَرَجَةً فَقَالَ الْيَمَانِيُّ لَا أَدْرِي فَقَالَ أَبُو عَبْدِ اللَّهِ عِ صَدَقْتَ كَمْ ضَوْءُ الْمَشْتَرِيِّ عَلَى ضَوْءِ عُطَارِدِ دَرَجَةً فَقَالَ الْيَمَانِيُّ لَا أَدْرِي

Abu Abdullah^{asws} said: ‘How much is the illumination of the Jupiter over the illumination of the moon in levels?’ The Yemeni said, ‘I don’t know’. Abu Abdullah^{asws} said: ‘You speak the truth. How much is the illumination of the Jupiter over the illumination of mercury in levels?’ The Yemeni said, ‘I don’t know’.

فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ عِ صَدَقْتَ فَمَا اسْمُ النَّجْمِ الَّذِي إِذَا طَلَعَ هَاجَتِ الْإِبِلُ فَقَالَ الْيَمَانِيُّ لَا أَدْرِي فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ عِ صَدَقْتَ فَمَا اسْمُ النَّجْمِ الَّذِي إِذَا طَلَعَ هَاجَتِ الْبَقَرُ فَقَالَ الْيَمَانِيُّ لَا أَدْرِي

Abu Abdullah^{asws} said to him: ‘You speak the truth. So what is the name of the star which, when it emerges the camels get excited?’ The Yemeni said, ‘I don’t know’. Abu Abdullah^{asws}

²⁶⁹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 6 H 11

said to him: 'You speak the truth. So what is the name of the star which, when it emerges, the cows get excited?' The Yemeni said, 'I don't know'.

فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ عَ صَدَقْتَ فَمَا اسْمُ النُّجْمِ الَّذِي إِذَا طَلَعَ هَاجَتِ الْكِبَابُ فَقَالَ الْيَمَانِيُّ لَا أَدْرِي فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ عَ صَدَقْتَ فِي قَوْلِكَ لَا أَدْرِفَمَا رُحِلُ عِنْدَكُمْ فِي النُّجْمِ فَقَالَ الْيَمَانِيُّ بَجْمٍ نَحْسٍ فَقَالَ أَبُو عَبْدِ اللَّهِ عَ لَا تَقُلْ هَذَا فَإِنَّهُ بَجْمٌ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ فَهُوَ بَجْمٌ الْأَوْصِيَاءِ عَ وَ هُوَ النُّجْمُ الثَّاقِبُ الَّذِي قَالَ اللَّهُ فِي كِتَابِهِ

Abu Abdullah^{asws} said to him: 'You speak the truth. What is the name of the star which when it emerges, the dogs get excited?' The Yemeni said, 'I don't know'. Abu Abdullah^{asws} said: 'You speak the truth in your words, 'I don't know'. So, what is Saturn with you all among the stars?' The Yemeni said, 'An inauspicious star'. Abu Abdullah^{asws} Don't say this, for it is a star of Amir Al-Momineen^{asws}, and it is a star of the successors^{asws}, and it is **the star of piercing brightness [86:3]**, which Allah^{azwj} Mighty and Majestic has Spoken of in His^{azwj} Book'.

فَقَالَ الْيَمَانِيُّ فَمَا مَعْنَى الثَّاقِبِ فَقَالَ إِنَّ مَطْلِعَهُ فِي السَّمَاءِ السَّابِعَةِ فَإِنَّهُ نَقَبٌ بِضَوْئِهِ حَتَّى أَضَاءَ فِي السَّمَاءِ الدُّنْيَا فَمِنْ ثَمَّ سَمَّاهُ اللَّهُ النُّجْمَ الثَّاقِبَ

So the Yemeni said to him^{asws}, 'What is the meaning of 'Al-Saaqib?' He^{asws} said: 'It's beginning is in the seventh sky, and it pierces by its illumination to the extent that it illuminates in the sky of the world. Hence, Allah^{azwj} Mighty and Majestic has Named it as: **The star of piercing brightness [86:3]** (Al-Saaqib)'.

ثُمَّ قَالَ يَا أَخَا الْعَرَبِ عِنْدَكُمْ عَالِمٌ قَالَ الْيَمَانِيُّ نَعَمْ جَعَلْتُ فِدَاكَ إِنَّ بِالْيَمَنِ قَوْمًا لَيْسُوا كَأَحَدٍ مِنَ النَّاسِ فِي عِلْمِهِمْ

Then he^{asws} said: 'O Arab brother! Is there a scholar among you all?' The Yemeni said, 'Yes, may I be sacrificed for you^{asws}! In Al-Yemen there are people who aren't like anyone of the people regarding their knowledge'.

فَقَالَ أَبُو عَبْدِ اللَّهِ عَ وَ مَا يَبْلُغُ مِنْ عِلْمِ عَالِمِهِمْ قَالَ الْيَمَانِيُّ إِنَّ عَالِمَهُمْ لَيَزُجُرُ الطَّيْرَ وَ يَقْفُو الْأَنْتَرُ فِي سَاعَةٍ وَاحِدَةٍ مَسِيرَةَ شَهْرٍ لِلرَّاكِبِ الْمُحِثِ

Abu Abdullah^{asws} said: 'And what has reached from the knowledge of their scholar?' The Yemeni said, 'Their scholar flies in one hour, a distance of a month of the fast rider and the impacts remain'.

فَقَالَ أَبُو عَبْدِ اللَّهِ عَ فَإِنَّ عَالِمَ الْمَدِينَةِ أَعْلَمُ مِنْ عَالِمِ الْيَمَنِ قَالَ الْيَمَانِيُّ وَ مَا يَبْلُغُ مِنْ عِلْمِ عَالِمِ الْمَدِينَةِ

Abu Abdullah^{asws} said: 'There is a scholar^{asws} of Al-Medina who is more knowing than the scholars of Al-Yemen'. The Yemeni said, 'And what has reached from the knowledge of the scholar^{asws} of Al-Medina'.

قَالَ إِنَّ عِلْمَ عَالِمِ الْمَدِينَةِ يَنْتَهِي إِلَى أَنْ يَقْفُو الْأَنْتَرُ وَ لَا يَزُجُرُ الطَّيْرَ وَ يَعْلَمُ مَا فِي اللَّحْظَةِ الْوَاحِدَةِ مَسِيرَةَ الشَّمْسِ تَقْطَعُ اثْنَيْ عَشَرَ بُرْجًا وَ اثْنَيْ عَشَرَ بَرًّا وَ اثْنَيْ عَشَرَ بَحْرًا وَ اثْنَيْ عَشَرَ عَالِمًا

He^{asws} said: 'The knowledge of the scholar^{asws} of Al-Medina ends up to that the impacts remain and he^{asws} does not even fly, and he^{asws} knows what is in the one moment, a travel

distance of the sun, traversing twelve constellation, and twelve lands, and twelve oceans, and twelve worlds’.

فَقَالَ لَهُ الْيَمَانِيُّ مَا ظَنَنْتُ أَنْ أَحَدًا يَعْلَمُ هَذَا وَ مَا يَدْرِي مَا كُنْهَهُ قَالَ ثُمَّ قَامَ الْيَمَانِيُّ.

Al-Yemeni said to him^{asws}, ‘I did not think that anyone who would this’, and he did not know what to do. Then the Yemeni stood up and left”²⁷⁰.

13- فس، تفسير القمي أَبِي عَنْ مَرَّارٍ عَنْ يُونُسَ عَنْ هِشَامٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ تَعَالَى وَ كَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَ الْأَرْضِ وَ لِيَكُونَ مِنَ الْمُوقِنِينَ قَالَ كُشِطَ لَهُ عَنِ الْأَرْضِ وَ مَنْ عَلَيْهَا وَ عَنِ السَّمَاءِ وَ مَا فِيهَا وَ الْمَلِكِ الَّذِي يَحْمِلُهَا وَ الْعَرْشِ وَ مَنْ عَلَيْهِ وَ فُعِلَ ذَلِكَ بِرَسُولِ اللَّهِ ص وَ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ.

Tafseer Al Qummi – My father, from Marraer, from Yunus, from Hisham,

‘From Abu Abdullah^{asws} said regarding Words of Exalted: **And like that We Showed Ibrahim the Kingdoms of the skies and the earth and for he to become from the convinced ones [6:75].** He^{asws} said: ‘It was scrapped off for him from the earth and the ones upon it, and from the sky and the ones in it, and the Angel whom carries it, and the Throne and the one upon it, and that was Done with Rasool-Allah^{saww} and Amir Al-Momineen^{asws}’²⁷¹.

14- ير، بصائر الدرجات مُحَمَّدٌ عَنِ الْحَجَّالِ عَنِ ثَعْلَبَةَ عَنِ عَبْدِ الرَّحِيمِ عَنِ أَبِي جَعْفَرٍ ع فِي هَذِهِ الْآيَةِ وَ كَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَ الْأَرْضِ وَ لِيَكُونَ مِنَ الْمُوقِنِينَ قَالَ كُشِطَ لَهُ عَنِ الْأَرْضِ حَتَّى رَأَاهَا وَ مَنْ فِيهَا وَ عَنِ السَّمَاءِ حَتَّى رَأَاهَا وَ مَنْ فِيهَا وَ الْمَلِكِ الَّذِي يَحْمِلُهَا وَ الْعَرْشِ وَ مَنْ عَلَيْهِ وَ كَذَلِكَ أُرِي صَاحِبِكُمْ.

(The book) ‘Basaair Al Darajaat’ – Muhammad Bin Al Hajjal, from Sa’alba, from Abdul Raheem,

‘From Abu Ja’far^{asws} regarding this Verse: **And like that We Showed Ibrahim the Kingdoms of the skies and the earth and for he to become from the convinced ones [6:75],** said: ‘The earth was scrapped off for him^{as} until he^{as} saw who was in it, and from the sky until he^{as} saw who was in it, and the Angel who was carrying it, and the Throne and one who was upon it, and like that was shown to your Master^{asws} (meaning himself^{asws})’²⁷².

15- ير، بصائر الدرجات أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ عَنِ ابْنِ الْمُغْبِرَةِ عَنِ ابْنِ مُسْكَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع وَ كَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَ الْأَرْضِ وَ لِيَكُونَ مِنَ الْمُوقِنِينَ قَالَ كُشِطَ لِإِبْرَاهِيمَ ع السَّمَاوَاتِ السَّبْعَ حَتَّى نَظَرَ إِلَى مَا فَوْقَ الْعَرْشِ وَ كُشِطَ لَهُ الْأَرْضُ حَتَّى رَأَى مَا فِي الْهَوَاءِ وَ فُعِلَ بِمُحَمَّدٍ ص مِثْلُ ذَلِكَ وَ إِنِّي لَأَرَى صَاحِبِكُمْ وَ الْأَيْمَةَ مِنْ بَعْدِهِ قَدْ فُعِلَ بِهِمْ مِثْلُ ذَلِكَ.

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from his father, from Ibn Al Mugheira, from Ibn Muskan who said,

‘Abu Abdullah^{asws} said: **‘And like that We Showed Ibrahim the Kingdoms of the skies and the earth and for he to become from the convinced ones [6:75].** The seventh sky was scrapped off for Ibrahim^{as} until he^{as} saw what was above the earth, and the earth was

²⁷⁰ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 6 H 12

²⁷¹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 6 H 13

²⁷² Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 6 H 14

scraped off for him^{as} until he^{as} saw what was in the atmosphere, and what was done for Muhammad^{sawww} was similar to that, as your Master^{asws} (meaning himself^{asws}) has been shown, and the Imams^{asws} to come after him^{sawww}, it would be done with them^{asws} similar to that”.²⁷³

16- ير، بصائر الدرجات مُحَمَّدُ بْنُ عِيسَى عَنْ أَبِي عَبْدِ اللَّهِ الْمُؤْمِنِ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ أَبِي دَاوُدَ السَّيِّعِيِّ عَنْ بُرَيْدَةَ الْأَسْلَمِيِّ عَنْ رَسُولِ اللَّهِ ص قَالَ قَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ إِنَّ اللَّهَ أَشْهَدَكَ مَعِي سَبْعَ مَوَاطِنَ حَتَّى ذَكَرَ الْمَوْطِنَ الثَّانِي أَنِّي جَبْرَيْلُ فَأَسْرَى بِي إِلَى السَّمَاءِ فَقَالَ أَيْنَ أَخُوكَ فَقُلْتُ وَدَعْتُهُ خَلْفِي قَالَ فَقَالَ فَادْعُ اللَّهَ يَا نَبِيَّكَ بِهِ

(The book) ‘Basaair Al Darajaat’ – Muhammad Bin Isa, from Abu Abdullah Al Momin, from Ali Bin Hassan, from Abu Dawood Al Sabie, from Bureyda Al Aslamy,

‘From Rasool-Allah^{sawww}. He (the narrator) said, ‘Rasool-Allah^{sawww} said: ‘O Ali^{asws}! Allah^{azwj} Kept you^{asws} as a witness along with me^{sawww} in seven places’, until he^{sawww} mentioned the second place: ‘Jibraeel^{as} came to me^{sawww} and ascended with me^{sawww} to the sky. He^{as} said: ‘Where is your^{sawww} brother^{asws}?’ I^{sawww} said: ‘I^{sawww} left him^{asws} behind me^{sawww}’. He^{as} said: ‘Supplcated to Allah^{azwj} to Make him^{asws} come to you^{sawww}’.

قَالَ فَدَعَوْتُ فَإِذَا أَنْتَ مَعِي فَكُشِطَ لِي عَنِ السَّمَاوَاتِ السَّبْعِ وَالْأَرْضِينَ السَّبْعِ حَتَّى رَأَيْتُ سُكَّانَهَا وَعِمَارَتَهَا وَ مَوْضِعَ كُلِّ مَلَكٍ مِنْهَا فَلَمْ أَرِ مِنْ ذَلِكَ شَيْئاً إِلَّا وَ قَدْ رَأَيْتُهُ كَمَا رَأَيْتُهُ.

He^{sawww} said: ‘I^{sawww} supplicated, and there you^{asws} were with me^{sawww}. The seven skies were scraped off for me^{asws} until I^{sawww} saw its dwellers and its buildings, and place of every Angel from these. I^{sawww} did not see anything from that except and you^{asws} saw it just as I^{sawww} saw it”.²⁷⁴

17- ير، بصائر الدرجات أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ أَوْ غَيْرِهِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ بَشَّارٍ عَنْ أَبِي دَاوُدَ عَنْ بُرَيْدَةَ قَالَ: كُنْتُ جَالِساً مَعَ رَسُولِ اللَّهِ ص وَ عَلِيٍّ ع مَعَهُ إِذْ قَالَ يَا عَلِيُّ أَمْ أَشْهَدَكَ مَعِي سَبْعَ مَوَاطِنَ حَتَّى ذَكَرَ الْمَوْطِنَ الرَّابِعَ لَيْلَةَ الْجُمُعَةِ أُرِيْتُ مَلَكَوَتِ السَّمَاوَاتِ وَ الْأَرْضِ رُفِعَتْ لِي حَتَّى نَظَرْتُ إِلَى مَا فِيهَا فَاسْتَنْتُ إِلَيْكَ فَدَعَوْتُ اللَّهَ فَإِذَا أَنْتَ مَعِي فَلَمْ أَرِ مِنْ ذَلِكَ شَيْئاً إِلَّا وَ قَدْ رَأَيْتُ.

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Al Bin Al Hakam, from someone else, from Sayf Bin Ameyra, from Bashar, from Abu Dawood, from Bureyda who said,

‘I was seated with Rasool-Allah^{sawww} and Ali^{asws} was with him^{sawww}, when he^{sawww} said: ‘O Ali^{asws}! Did I^{sawww} not keep you^{asws} as a witness with me^{sawww} in seven places?, until he^{asws} mentioned the fourth place: ‘On the night of Friday I^{sawww} saw Kingdoms of the skies and the earth. These were raised for me^{sawww} until I^{sawww} looked at what was in it. I^{sawww} yearned for you^{asws} and supplicated to Allah^{azwj}, and there you^{asws} were with me^{sawww}. So, I^{sawww} did not see anything from that except and you^{asws} have seen it”.²⁷⁵

18- ير، بصائر الدرجات مُحَمَّدُ بْنُ عِيسَى عَنْ الزُّبَيْرِيِّ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ يَحْيَى الْحَلْبِيِّ عَنْ أَبِي بَصِيرٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع هَلْ رَأَى مُحَمَّدٌ ص مَلَكَوَتِ السَّمَاوَاتِ وَالْأَرْضِ كَمَا رَأَى إِبْرَاهِيمَ قَالَ نَعَمْ وَ صَاحِبُكُمْ.

²⁷³ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 6 H 15

²⁷⁴ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 6 H 16

²⁷⁵ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 6 H 17

(The book) 'Basaair Al Darajaat' – Muhammad Bin Isa, from Al Barqy, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Abu Baseer who said,

'I said to Abu Abdullah^{asws}, 'Did Muhammad^{saww} see: **the Kingdoms of the skies and the earth and for he to become from the convinced ones [6:75]**, just as Ibrahim^{as} had seen?' He^{asws} said: 'Yes, and (so did) your Master^{asws}'.²⁷⁶

19- ير، بصائر الدرجات الحسن بن علي بن التعمان عن أبيه عن ابن مسكان عن أبي بصير عن أحدهما ع قال: قلت له وكذلك نرى إبراهيم ملكوت السموات والأرض قال كُشِفَتْ لَهُ السَّمَاوَاتُ وَالْأَرْضُ حَتَّى رَأَاهَا وَرَأَى مَا فِيهَا وَالْعَرْشَ وَمَنْ عَلَيْهِ

(The book) 'Basaair Al Darajaat' – Al Hassan Bin Ali Bin Al Numan, from his father, from Ibn Muskan, from Abu Baseer,

'From one of the two (5th or 6th Imam^{asws}), he (the narrator) said, 'I said to him^{asws}, '**And like that We Showed Ibrahim the Kingdoms of the skies and the earth and for he to become from the convinced ones [6:75]**'. He^{asws} said: 'The skies and the earth were scraped off (uncovered) for him^{as} and he^{as} saw these and saw what was in these, and the Throne and the one upon it'.

قَالَ قُلْتُ فَأُوتِيَ مُحَمَّدٌ ص مِثْلَ مَا أُوتِيَ إِبْرَاهِيمُ ع قَالَ نَعَمْ وَصَاحِبِكُمْ هَذَا أَيْضًا.

He (the narrator) said, 'I said, 'Was Muhammad^{saww} Given similar to what Ibrahim^{as} had been Given?' He^{asws} said: 'Yes, and this Master^{asws} of yours as well'.²⁷⁷

20- ير، بصائر الدرجات عبد الله بن محمد عن أبيه عن ابن المغيرة عن منصور بن حازم عن عبد الرحيم عن أبي جعفر ع قال: سألتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَالْأَرْضِ وَ لِيَكُونَ مِنَ الْمُوقِنِينَ قَالَ كُشِطَ لَهُ السَّمَاوَاتُ وَالْأَرْضُ حَتَّى رَأَاهَا وَ مَا فِيهَا وَ حَتَّى رَأَى الْعَرْشَ وَ مَنْ عَلَيْهِ وَ فُعِلَ ذَلِكَ بِرَسُولِ اللَّهِ ص.

(The book) 'Basaair Al Darajaat' – Abdullah Bin Muhammad, from his father, from Ibn Al Mugheira, from Mansour Bin Hazim, from Abdul Raheem,

'From Abu Ja'far^{asws}, he (the narrator) said, 'I asked him^{asws} about: **And like that We Showed Ibrahim the Kingdoms of the skies and the earth and for he to become from the convinced ones [6:75]**'. He^{asws} said: 'The skies and the earth were uncovered for him^{as} until he^{as} saw these and whatever was in them, and to the extent that he^{as} saw the Throne and the one upon it, and that was done with Rasool-Allah^{saww}'.

وَ رَوَى عَبْدُ الرَّحِيمِ وَ فُعِلَ ذَلِكَ بِصَاحِبِكُمْ.

And it is reported by Abdul Raheem: 'And that was done with your Master^{asws}'.

وَ رَوَى أَبُو بَصِيرٍ وَ مَنْصُورٌ وَ لَا أَرَى صَاحِبِكُمْ إِلَّا وَ قَدْ فُعِلَ بِهِ ذَلِكَ.

²⁷⁶ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 6 H 18

²⁷⁷ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 6 H 19

And it is reported by Abu Baseer and Mansour: 'And do not view your Master^{asws} except and that has been done with him^{asws},²⁷⁸

21- ير، بصائر الدرجات إسماعيل عن صفوان بن يحيى عن أيوب عن أبي بصير و لا أرى صاحبكم إلا و قد فعل به ذلك.

(The book) 'Basaair Al Darajaat' – Ismail Bin Safwan Bin Yahya, from Ayoub, from Abu Baseer: 'And do not view your Master^{asws} except and that has been done with him^{asws}.'

و روى عن أبي عبد الله ع قال: قلت هل رأى محمد ص ملكوت السموات و الأرض قال كُشِطَ لَهُ السَّمَاوَاتُ السَّبْعُ حَتَّى نَظَرَ إِلَى السَّمَاءِ السَّابِعَةِ وَ مَا فِيهَا وَ الْأَرْضُونَ السَّبْعَ حَتَّى نَظَرَ إِلَى الْأَرْضِينَ السَّبْعِ وَ مَنْ فِيهِنَّ وَ فَعَلَ بِمُحَمَّدٍ ص كَمَا فَعَلَ بِإِبْرَاهِيمَ وَ إِنِّي لَأَرَى صَاحِبَكُمْ قَدْ فَعَلَ بِهِ مِثْلَ ذَلِكَ.

And it is reported from Abu Abdullah^{asws}, he (the narrator) said, 'I said, 'Did Muhammad^{sawww} see the kingdom of the skies and the earth?' He^{asws} said: 'The seven skies were uncovered for him^{sawww} until he^{sawww} looked at the seven skies and whatever was in these, and the seven earths and the ones in these, and it was Done with Muhammad^{sawww} like what was done with Ibrahim^{as}, and I^{asws} see your Master^{asws}, it has been Done with him^{asws} similar to that'.²⁷⁹

22 مصباح الأنوار بإسناده إلى المفضل قال: دخلت على الصادق ع ذات يوم فقال لي يا مفضل هل عرفت محمداً و علياً و فاطمة و الحسن و الحسين ع كنه معرفتهم قلت يا سيدي و ما كنه معرفتهم

(The book) 'Misbah Al Anwar', by his chain to Al Mufazzal who said,

'I entered to see Al-Sadiq^{asws} one day, and he^{asws} said to me: 'O Mufazzal! Do you recognise Muhammad^{sawww}, and Ali^{asws}, and (Syeda) Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, the essence of their^{asws} recognition?' I said, 'O my Master^{asws}! And what is the essence of their^{asws} recognition?'

قال يا مفضل من عرفهم كنه معرفتهم كان مؤمناً في السمأ الأعلى قال قلت عرفني ذلك يا سيدي

He^{asws} said: 'O Mufazzal! One who recognises the essence of their^{asws} recognition would be a Momin in the high sky'. I said, 'Make me recognise that, O my Master^{asws}!'

قال يا مفضل تعلم أنهم علموا ما خلق الله عز و جل و ذراه و براه و أنهم كلمه التتموى و خزائن السموات و الأرضين و الجبال و الرمال و البحار

He^{asws} said: 'O Mufazzal! Know that they^{asws} know whatever Allah^{azwj} Mighty and Majestic has Created, and its creation, and its formation from nothing, and they^{asws} are the Word of piety, and treasurers of the skies and the earth(s), and the mountains, and the deserts, and the oceans.

²⁷⁸ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 6 H 20

²⁷⁹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 6 H 21

وَعَلِمُوا كَمَ فِي السَّمَاءِ مِنْ نَجْمٍ وَ مَلَكٍ وَ وَزْنَ الْجِبَالِ وَ كَيْلَ مَاءِ الْبِحَارِ وَ أَنْهَارِهَا وَ عُيُونَهَا وَ مَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا عَلِمُواهَا وَ لَا حَبَّةٍ فِي ظُلُمَاتِ الْأَرْضِ وَ لَا رَطْبٍ وَ لَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ وَ هُوَ فِي عِلْمِهِمْ وَ قَدْ عَلِمُوا ذَلِكَ

And they^{asws} know how many stars there are in the sky, and Angels, and weight of the mountains, and measurement of water of the oceans, and its rivers, and its springs: **and there does not fall a leaf** except they^{asws} know it, **nor a seed in the darkness of the earth, nor any wet nor dry except it is in an apparent Book [6:59]**, and it is in their^{asws} knowledge, and they^{asws} had known that’.

فَقُلْتُ يَا سَيِّدِي قَدْ عَلِمْتُ ذَلِكَ وَ أَفْرَزْتُ بِهِ وَ آمَنْتُ قَالَ نَعَمْ يَا مُفَضَّلُ نَعَمْ يَا مُكْرَّمُ نَعَمْ يَا مَحْبُورُ نَعَمْ يَا طَيِّبُ طَبْتُ وَ طَابَتْ لَكَ الْجَنَّةُ وَ لِكُلِّ مُؤْمِنٍ بِهَا.

I said, ‘O my Master^{asws}! I have known that, and acknowledge with it and believe’. He^{asws} said: ‘Yes, O Mufazzal! Yes, O Honourable one! Yes, O delighted one! Yes, O goodly! You are good and (makes other to be) good, and the Paradise is welcoming for you and for everyone who believes in it’.²⁸⁰

²⁸⁰ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 6 H 22

باب 7 أنهم ع يعرفون الناس بحقيقة الإيمان و بحقيقة النفاق و عندهم كتاب فيه أسماء أهل الجنة و أسماء شيعتهم و أعدائهم و أنه لا يزيلهم خير مخبر عما يعلمون من أحوالهم

CHAPTER 7 – THEY^{asws} ARE RECOGNISING THE PEOPLE BY THE REALITY OF THE EMAN, AND REALITY OF THE HYPOCRISY, AND WITH THEM IS A BOOK WHEREIN ARE NAMES OF THE PEOPLE OF THE PARADISE, AND NAMES OF THEIR^{asws} SHIAS, AND THEIR^{asws} ENEMIES, AND THE NEWS OF AN INFORMANT DOES NOT REMOVE THEM^{asws} FROM WHAT THEY^{asws} KNOW OF THEIR STATES

1- ما، الأماي للشيخ الطوسي أبو القاسم بن شبل عن ظفر بن محمد بن إبراهيم بن إسحاق عن أبي جعفر الطالبي عن محمد بن خالد التميمي عن علي بن أبان عن ابن نبتة قال: كنت جالساً عند أمير المؤمنين ع فأتاه رجل فقال يا أمير المؤمنين إني لأحبك في السر كما أحبك في العلانية

(The book) 'Al Amaali' of the sheikh Al Tusi - Abu Al Qasim Bin Shibl, from Zafar Bin Humdoun, from Ibrahim Bin Is'haq, from Abu Ja'afar Al Taaly, from Muhammad Bin Khalid Al Tameemi, from Ali Bin Aban, from Ibn Nubata who said,

'I was seated in the presence of Amir Al-Momineen^{asws} and a man came to him^{asws} and said, 'O Amir Al-Momineen^{asws}! I love you secretly just as I love you^{asws} openly'.

قال فنكت أمير المؤمنين ع بعوده كان في يده في الأرض ساعة ثم رفع رأسه فقال كذبت و الله ما أعرف وجهك في الوجوه و لا اسمك في الأسماء

He (the narrator) said, 'Amir Al-Momineen^{asws} tapped in the earth with a stick in his^{asws} hand for a while, then raised his^{asws} head and said: 'You are lying! By Allah^{azwj} |^{asws} neither recognise your face among the faces nor your name among the names'.

قال الأصبغ فعجبته من ذلك عجباً شديداً فلم أترج حتى أتاه رجل آخر فقال و الله يا أمير المؤمنين إني لأحبك في السر كما أحبك في العلانية

Al-Asbagh Bin Nubata said, 'I was astounded from that with intense astonishment, and I had not departed until another man came to him and said, 'O Amir Al-Momineen^{asws}! I love you^{asws} secretly just as I love you^{asws} openly'.

قال فنكت بعوده ذلك في الأرض طويلاً ثم رفع رأسه فقال صدقت إن طينتنا طينة مرجمومة أخذ الله ميثاقها يوم أخذ الميثاق فلا يشد منها شاد و لا يدخل فيها داخل إلى يوم القيامة أما إنه فاتخذ للفاقة جلباباً فإني سمعت رسول الله ص يقول الفاقة إلى محبيك أسرع من السيل من أعلى الوادي إلى أسفله.

He (the narrator) said, 'He^{asws} tapped with that stick in the ground for a long time, then raised his^{asws} head and said: 'You speak the truth. Surely, our^{asws} clay is Mercied. Allah^{azwj} Took its Covenant on the day He^{azwj} Took the Covenant, so neither will a deviant deviate from it nor will an entering one enter into it up to the Day of Qiyamah. But, (be prepared to) take destitution as a robe, for I^{asws} heard Rasool-Allah^{saww} saying: 'The destitution would be quicker to the one who loves you^{asws} than the torrent from the top of the valley to its bottom''.

في حديث علي ع من أحبنا أهل البيت فليعد للفقير جلباباً.

In a Hadeeth of Ali^{asws}: 'One who loves us^{asws}, People^{asws} of the Household, let him be prepared to the poverty as a robe''.²⁸¹

2- ن، عيون أخبار الرضا عليه السلام أبي عن سعد بن عبد الله عن عبد الله بن عامر بن سعد بن عبد الرحمن بن أبي بجران قال: كتب أبو الحسن الرضا ع وأقرانيه رسالة إلى بعض أصحابه إننا لتعرف الرجل إذا رأيناه بحقيقة الإيمان وبحقيقة النفاق.

(The book) 'Uyoon Akhbar Al-Reza^{asws} – My father, from Sa'ad Bin Abdullah, from Abdullah Bin Aamir Bin Sa'ad Al Rahman Bin Abu Najran who said,

'Abu Al-Hassan Al-Reza^{asws} wrote and read out his^{asws} message to one of his^{asws} companions: 'We^{asws} recognise the man when we^{asws} see him by the reality of the Eman and reality of the hypocrisy''.²⁸²

3- فس، تفسير القمي جعفر بن أحمد عن عبد الكريم بن عبد الرحيم قال: إني لأعرف ما في كتاب أصحاب اليمين وكتاب أصحاب الشمال وأما كتاب أصحاب اليمين بسم الله الرحمن الرحيم.

Tafseer Al Qummi – Ja'far Bin Ahmad, from Abdul Kareem Bin Abdul Rahman who said,

'I^{asws} recognise what is the book of the companions of the right hand, and book of the companions of the left hand, and as for the companions of the right hand (begins with): 'In the ***In the Name of Allah the Beneficent, the Merciful*** [1:1]'.²⁸³

4- ير، بصائر الدرجات إبراهيم بن هاشم عن عمرو بن عثمان عن أبي محمد المشهدي عن آل رجاة البجلي عن أبي عبد الله ع قال: قال رجل لأمر المؤمنين علي بن أبي طالب ع يا أمير المؤمنين أنا والله أجبك قال فقال له كذبت

(The book) 'Basaair Al Darajaat' – Ibrahim Bin Hashim, from Amro Bin Usman, from Abu Muhammad Al Mashady, from the family of Raja'a Al Bajaly,

'From Abu Abdullah^{asws} having said: 'A man said to Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws}, 'O Amir Al-Momineen^{asws}! By Allah^{azwj} I^{asws} love you^{asws}!' He^{asws} said to him: 'You are lying'.

قال سبحانه الله يا أمير المؤمنين أخلف بالله أنني أجبك فتقول كذبت

²⁸¹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 7 H 1

²⁸² Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 7 H 2

²⁸³ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 7 H 3

He said, 'Glory be to Allah^{azwj}, O Amir Al-Momineen^{asws}! I am swearing by Allah^{azwj} that I love you^{asws}, and you^{asws} are saying: 'You are lying'?'

قَالَ وَ مَا عَلِمْتُ أَنَّ اللَّهَ خَلَقَ الْأَرْوَاحَ قَبْلَ الْأَبْدَانِ بِالْفَنِيِّ عَامٍ وَ أَسْكَنَهَا الْهَوَاءَ ثُمَّ عَرَضَهَا عَلَيْنَا أَهْلَ الْبَيْتِ فَوَ اللَّهُ مَا مِنْهَا رُوحٌ إِلَّا وَ قَدْ عَرَفْنَا
بَدَنَهُ فَوَ اللَّهُ مَا رَأَيْتُكَ فِيهَا فَأَيْنَ كُنْتُ

He^{asws} said: 'And what would make you know that Allah^{azwj} Created the souls before the bodies by two thousand years (millenniums) and Settled them in the air. Then He^{azwj} Presented these to us^{asws} People^{asws} of the Household. By Allah^{azwj}! There is no soul from these (Shias) except and I^{asws} recognised its form. By Allah^{azwj}! I^{asws} did not see you among them, so where were you?'

قَالَ أَبُو عَبْدِ اللَّهِ ع كَانَ فِي النَّارِ.

Abu Abdullah^{asws} said: 'He was in the Fire'²⁸⁴.

5- ير، بصائر الدرجات أحمد بن محمد بن ابن محبوب عن صالح بن سهل عن أبي عبد الله ع أن رجلاً جاء إلى أمير المؤمنين ع وهو مع أصحابه فسلم عليه ثم قال أنا والله أجبك وأتولأك

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Ibn Mahboub, from Salih Bin Sahl,

'A man came to Amir Al-Momineen^{asws} and he was from his^{asws} companions. He greeted unto him^{asws}, then said, 'By Allah^{azwj}! I love you^{asws} and befriend you^{asws}'.

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع مَا أَنْتَ كَمَا قُلْتَ وَبِئْسَ الْوَجْهَ الَّذِي خَلَقَ الْأَرْوَاحَ قَبْلَ الْأَبْدَانِ بِالْفَنِيِّ عَامٍ ثُمَّ عَرَضَ عَلَيْنَا الْمُحِبِّ لَنَا فَوَ اللَّهُ مَا رَأَيْتُ
رُوحَكَ فِيمَنْ عَرَضَ عَلَيْنَا فَأَيْنَ كُنْتُ

Amir Al-Momineen^{asws} said to him: 'You are not as you say. Allah^{azwj} Created the souls before the bodies by two thousand years (millenniums), then Presented to us^{asws} the one who loved us^{asws}. By Allah^{azwj}! I^{asws} did not see your soul to be among the ones presented to us^{asws}. So where were you?'

فَسَكَتَ الرَّجُلُ عِنْدَ ذَلِكَ وَ لَمْ يُرَاجِعْهُ.

The man was silent at that and did not respond to him^{asws},²⁸⁵.

6- ير، بصائر الدرجات محمد بن الحسين عن جعفر بن بشير عن آدم عن أبي الحسين عن إسماعيل بن أبي حمزة عن حذيفة عن أبي عبد الله ع قال: جاء رجل إلى أمير المؤمنين ع فقال يا أمير المؤمنين والله إنني لأجيبك فقال له سكتت

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al Husayn, from Ja'far Bin Bashir, from Adam, from Abu Al Husayn, from Ismail Bin Abu Hamza, from the one who narrated it,

²⁸⁴ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 7 H 4

²⁸⁵ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 7 H 5

From Abu Abdullah^{asws} having said: 'A man came to Amir Al-Momineen^{asws} and said, 'O Amir Al Momineen^{asws}! By Allah^{azwj}, I love you^{asws}!' He^{asws} said to him: 'You are lying'.

فَقَالَ لَهُ الرَّجُلُ سُبْحَانَ اللَّهِ كَأَنَّكَ تَعْرِفُ مَا فِي نَفْسِي

The man said to him^{asws}, 'Glory be to Allah^{azwj}! It is as if you^{asws} recognise what is within my soul'.

قَالَ فَعَضِبَ أَمِيرُ الْمُؤْمِنِينَ ع وَرَفَعَ يَدَهُ إِلَى السَّمَاءِ وَ قَالَ كَيْفَ لَا يَكُونُ ذَلِكَ وَ هُوَ رَبُّنَا تَبَارَكَ وَ تَعَالَى خَلَقَ الْأَرْوَاحَ قَبْلَ الْأَبْدَانِ بِالْفِي عَامٍ ثُمَّ عَرَضَ عَلَيْنَا الْمُحِبَّ مِنَ الْمُبْغِضِ فَوَ اللَّهُ مَا رَأَيْتُكَ فِيمَنْ أَحَبَّنَا فَأَيْنَ كُنْتَ.

He^{asws} said: 'Amir Al-Momineen^{asws} was angered and he^{asws} raised his^{asws} hands towards the sky and said: 'How can that not happen to be and He^{azwj} is our Lord^{azwj} Blessed and Exalted! He^{azwj} Created the souls before the bodies by two thousand years (millenniums), then Presented to us^{asws} the one who loves (us^{asws}) and the ones who hate (us^{asws}). By Allah^{azwj}! I^{asws} did not see you among the ones who love us^{asws}. So, where were you?'²⁸⁶

7- ير، بصائر الدرجات الحسنى بن علي بن عبد الله عن عبيس بن هشام عن عبد الكريم عن سماعة عن أبي عبد الله ع قال: بينا أمير المؤمنين ع في مسجد الكوفة إذ أتاه رجل فقال يا أمير المؤمنين و الله إني لأحبك قال ما تفعل قال و الله إني لأحبك قال ما تفعل قال بلى و الله الذي لا إله إلا هو قال و الله الذي لا إله إلا هو ما تحبني

(The book) 'Basaair Al Darajaat' – Al Hassan Bin Ali Bin Abdullah, from Ubeys Bin Hisham, from Abdul Kareem, from Sama'at,

'From Abu Abdullah^{asws} having said: 'While Amir Al-Momineen^{asws} was in the Masjid of Al-Kufa when a man came to him^{asws} and said: 'O Amir Al-Momineen^{asws}! By Allah^{azwj}, I love you^{asws}'. He^{asws} said: 'You are not doing so'. He said, 'By Allah^{azwj}, I love you^{asws}!' He^{asws} said: 'You are not doing so'. He said, 'Yes, by Allah^{azwj} the One^{azwj}, there is no god except He^{azwj}'. He^{asws} said: 'By Allah^{azwj}, the One^{azwj}, there is no god except He^{azwj}! You do not love me^{asws}'.

فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي أَخْلِفُ بِاللَّهِ أَبِي أَحِبُّكَ وَ أَنْتَ تَخْلِفُ بِاللَّهِ مَا أَحِبُّكَ كَأَنَّكَ تُخْبِرُنِي أَنَّكَ أَعْلَمُ بِمَا فِي نَفْسِي

O Amir Al-Momineen^{asws}! I am swearing by Allah^{azwj} and I love you^{asws}, and you^{asws} are swearing by Allah^{azwj} I do not love you^{asws}. It is as if you are informing me that you are more knowing with what is in my soul (than I am)'.

قَالَ فَعَضِبَ أَمِيرُ الْمُؤْمِنِينَ ع وَ إِتَمَّا كَانَ الْحَدِيثُ الْعَظِيمُ يُخْرَجُ مِنْهُ عِنْدَ الْعَضْبِ قَالَ فَرَفَعَ يَدَهُ إِلَى السَّمَاءِ وَ قَالَ كَيْفَ يَكُونُ ذَلِكَ وَ هُوَ رَبُّنَا تَبَارَكَ وَ تَعَالَى خَلَقَ الْأَرْوَاحَ قَبْلَ الْأَبْدَانِ بِالْفِي عَامٍ ثُمَّ عَرَضَ عَلَيْنَا الْمُحِبَّ مِنَ الْمُبْغِضِ فَوَ اللَّهُ مَا رَأَيْتُكَ فِيمَنْ أَحَبَّنَا فَأَيْنَ كُنْتَ.

He^{asws} said: 'Amir Al-Momineen^{asws} was angered, and rather the Hadeeth was great coming out from him^{asws} during the anger. He^{asws} said: 'So, he^{asws} raised his^{asws} hands towards the sky and said: 'How can that not happen to be and He^{azwj} is our Lord^{azwj} Blessed and Exalted. He^{azwj} Created the souls before the bodies by two thousand years (millenniums), then

²⁸⁶ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 7 H 6

Presented to us^{asws} the one who loved (us^{asws}) from the one who hated (us^{asws}). By Allah^{azwj}! I^{asws} did not see you being among the ones who love us^{asws}. So, where were you?"²⁸⁷

8- ير، بصائر الدرجات مُحَمَّدُ بْنُ حَمَّادِ الْكُوَيْطِيِّ عَنْ أَبِيهِ عَنْ نَصْرِ بْنِ مُزَاحِمٍ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ اللَّهَ أَخَذَ مِيثَاقَ شِيعَتِنَا مِنْ صُلْبِ آدَمَ فَتَعَرَّفُ بِذَلِكَ حُبَّ الْمُحِبِّ وَإِنْ أَظْهَرَ خِلَافَ ذَلِكَ بِلِسَانِهِ وَتَعَرَّفُ بُغْضَ الْمُبْغِضِ وَإِنْ أَظْهَرَ حُبَّنَا أَهْلَ الْبَيْتِ.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Hammad Al Kufy, from his father, from Nasr Bin Muzahim, from Amro Bin Shimr, from Jabir,

'From Abu Ja'far^{asws} having said: 'Allah^{azwj} Took the Covenant of our^{asws} Shias from the Sulb (ribs) of Adam^{as}. Thus, we^{asws} recognise the love of the lover and even if he were to display opposite to that by his tongue, and we^{asws} recognise hatred of the hating one and even if he were to display our^{asws} love, People^{asws} of the Household"²⁸⁸

9- ير، بصائر الدرجات أَحْمَدُ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ الْحَسَنِ مَعًا عَنْ ابْنِ مَجْبُوبٍ عَنْ ابْنِ رِئَابٍ عَنِ ابْنِ بُكَيْرٍ قَالَ كَانَ أَبُو جَعْفَرٍ ع يَقُولُ إِنَّ اللَّهَ أَخَذَ مِيثَاقَ شِيعَتِنَا بِالْوِلَايَةِ لَنَا وَ هُمْ ذُرِّيَّةُ يَوْمَ أَخَذَ الْمِيثَاقَ عَلَى الدَّرِّ بِالْإِقْرَارِ لَهُ بِالرُّبُوبِيَّةِ وَ لِمُحَمَّدٍ ص بِالنَّبُوءَةِ

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad and Muhammad Bin Al Husayn both together, from Ibn Mahboub, from Ibn Raid, from Ibn Bukeyr who said,

'Abu Ja'far^{asws} was saying: 'Allah^{azwj} Took the Covenant of our^{asws} Shias with the Wilayah for us^{asws}, they were particles on the day. He^{azwj} Took the Covenant upon the particles with the acknowledgment to Him^{azwj} with the Lordship, and to Muhammad^{saww} with the Prophet-hood.

وَ عَرَضَ اللَّهُ عَلَى مُحَمَّدٍ ص أُمَّتُهُ فِي الطَّيْنِ وَ هُمْ أَطْلَلَةٌ وَ خَلَقَهُمْ مِنَ الطَّيْنَةِ الَّتِي خَلَقَ مِنْهَا آدَمَ وَ خَلَقَ اللَّهُ أَرْوَاحَ شِيعَتِنَا قَبْلَ أَنْ يَدَاهِمَ بِالْفَنَاءِ عَامٍ وَ عَرَضَهُمْ عَلَيْهِ وَ عَرَفَهُمْ رَسُولَ اللَّهِ ص وَ عَرَفَهُمْ عَلِيًّا ع وَ نَحْنُ نَعْرِفُهُمْ فِي لَحْنِ الْقَوْلِ.

And Allah^{azwj} Presented unto Muhammad^{saww}, his^{saww} community, in the clay, and they were shadows, and Created them from the clay which He^{azwj} had Created Adam^{as} from, and Created the souls of our^{asws} Shias before their bodies by two thousand (millenniums) and Presented them to him^{saww}, and Rasool-Allah^{saww} recognised them and Ali^{asws} recognised them, and we^{asws} recognise them in the tone of the word"²⁸⁹

10- ير، بصائر الدرجات ابْنُ يَزِيدَ عَنِ ابْنِ فَضَّالٍ عَنْ ظَرِيفِ بْنِ نَاصِحٍ وَ عَمْرِو عَمْرٍ نَوَاهُ عَنْ حَبَابَةَ الْوَالِيَّةِ قَالَتْ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ لِي ابْنَ أَخٍ وَ هُوَ يَعْرِفُ فَضْلَكُمْ وَ إِنِّي أَحِبُّ أَنْ تُعَلِّمَنِي أَمِنْ شِيعَتِكُمْ قَالَ وَ مَا اسْمُهُ قَالَتْ قُلْتُ فَلَانُ بْنُ فَلَانٍ

(The book) 'Basaair Al Darajaat' – Ibn Yazeed, from Ibn Fazzal, from Taeryf Bin Nasih, and someone else, from the one who reported it from Habanat Al Wailbiya who said,

'I said to Abu Abdullah^{asws}, 'There is a cousin of mine who recognises your^{asws} merits, and I would love it if you^{asws} could let me know, is he from your^{asws} Shias?' He^{asws} said: 'What is his name?' I said, 'So and so, son of so and so'.

²⁸⁷ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 7 H 7

²⁸⁸ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 7 H 8

²⁸⁹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 7 H 9

قَالَتْ فَقَالَ يَا فُلَانَةُ هَاتِ النَّامُوسَ فَجَاءَتْ بِصَحِيفَةٍ تَحْمِلُهَا كَبِيرَةٌ فَنَشَرَهَا ثُمَّ نَظَرَ فِيهَا فَقَالَ نَعَمْ هُوَ ذَا اسْمِهِ وَ اسْمُ أَبِيهِ هَاهُنَا.

She said, 'He^{asws} said: 'O so and so! Give me^{asws} Al-Namous (the code book)'. She came with the big parchment, carrying it. He^{asws} spread it out, then looked into it and said: 'Yes, there is his name and name of his father, over here!'"²⁹⁰

11- ير، بصائر الدرجات أحمد بن محمد بن علي بن حكيم عن ابن عميرة عن الحضرمي عن رجل من بني حنيفة قال: كنت مع عمي فدخل على علي بن الحسين ع فرأى بين يديه صحائف ينظر فيها فقال له أي شيء هذه الصحف جعلت فذاك قال هذا ديوان شيعتنا

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Ali Bin Hakam, from Ibn Aameyrah, from Ali Hazrany, from a man from the clan of Haneefa whos said,

'I was with my uncle and he entered to see Ali^{asws} Bin Al-Husayn^{asws}. He saw a parchment in front of him^{asws}, he^{asws} was looking into it. He said to him^{asws}, 'Which thing is this parchment? May I be sacrificed for you^{asws}!' He^{asws} said: 'The is a register of our^{asws} Shias'.

قَالَ أَفَتَأْذُنُ أَطْلُبُ اسْمِي فِيهِ قَالَ نَعَمْ فَقَالَ فَإِنِّي لَسْتُ أَفْرَأُ وَ ابْنُ أَحِي مَعِي عَلَى الْبَابِ فَتَأْذُنُ لَهُ يَدْخُلُ حَتَّى يَقْرَأَ قَالَ نَعَمْ

He said, 'Can you^{asws} allow me to search my name in it?' He^{asws} said: 'Yes'. He^{asws} said: 'I am not literate and my nephew is with me at the door, so permit him to enter until he reads'. He^{asws} said: 'Yes'.

فَأَدْخَلَنِي عَمِّي فَنَظَرْتُ فِي الْكِتَابِ فَأَوَّلُ شَيْءٍ هَجَمْتُ عَلَيْهِ اسْمِي فَقُلْتُ اسْمِي وَ رَبِّ الْكَعْبَةِ قَالَ وَجْهَكَ فَأَيْنَ أَنَا فَجُرْتُ بِحَمْسَةِ أَسْمَاءٍ أَوْ سِتَّةٍ ثُمَّ وَخَدْتُ اسْمَ عَمِّي

My uncle let me enter until I looked into the book. The first thing I pounced upon was my name, so I said, 'My name, by the Lord^{azwj} of the Kabah!' He said, 'Woe be unto you! So where am I?' I crossed over five or six names, then found the name of my uncle.

فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع- أَخَذَ اللَّهُ مِيثَاقَهُمْ مَعَنَا عَلَى وَلَا يَتَنَا لَا يَزِيدُونَ وَ لَا يَنْقُصُونَ إِنَّ اللَّهَ خَلَقَنَا مِنْ أَعْلَى عَلَيْنِ وَ خَلَقَ شِيعَتَنَا مِنْ طِينَتِنَا أَسْفَلَ مِنْ ذَلِكَ وَ خَلَقَ عَدُوَّنَا مِنْ سَجِينٍ وَ خَلَقَ أَوْلِيَاءَهُمْ مِنْهُمْ مِنْ أَسْفَلَ ذَلِكَ.

Ali^{asws} Bin Al-Husayn^{asws} said: 'Allah^{azwj} Took their Covenant with us^{asws} upon our^{asws} Wilayah. They will neither increase nor decrease. Allah^{azwj} Created us^{asws} from the High Illiyen and Created our^{asws} Shias from our^{asws} clay (from) lower than that, and Created our^{asws} enemies from Sijeen, and Created their friend from them, from lower than that'"²⁹¹

12- ير، بصائر الدرجات أحمد بن محمد بن علي بن الحكيم عن سيف عن حسان عن أبي محمد البراز قال حدثني حذيفة بن أسيد الغفاري صاحب النبي ص قال: دخلت على علي بن الحسين بن علي ع فرأيتته يحمل شيئاً قلت ما هذا قال هذا ديوان شيعتنا

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad from Ali Bin Al Hakam, from Sayf, from Hassan, from Abu Muhammad al Bazaz who said, 'It was narrated to me by Huzeyfa Bin Saeyd Al Gifary,

²⁹⁰ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 7 H 10

²⁹¹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 7 H 11

'A companion of the Prophet^{saww} said: 'I entered to see Ali^{asws} Bin Al-Husayn^{asws} and I saw him^{asws} carrying something. I said, 'What is this?' He^{asws} said: 'This is a register of our^{asws} Shias'.

قُلْتُ أَرِنِي أَنْظُرَ فِيهَا اسْمِي فَقُلْتُ إِيَّيْ لَسْتُ أَقْرَأُ إِنَّ ابْنَ أَحِي يُقْرَأُ فَدَعَا بِكِتَابٍ فَنظَرَ فِيهِ فَقَالَ ابْنُ أَحِي اسْمِي وَ رَبِّ الْكُعْبَةِ قُلْتُ وَإِنَّ ابْنَ أَحِي اسْمِي فَنظَرَ فَوَجَدَ بَعْدَ اسْمِهِ بِتَمَانِيَةِ أَسْمَاءٍ.

I said, 'Can you^{asws} show me to look for my name in it?' I said, 'I am not literate, my nephew is literate. He^{asws} called for the book and he looked into it, and my nephew said, 'My name, by the Lord^{azwj} of the Kabah!' I said, 'Woe be unto you! Where is my name?' So, he looked and found it eight names after his name"²⁹².

13- ير، بصائر الدرجات مُحَمَّدُ بْنُ عَبْدِ الْجُبَّارِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَلِيِّ بْنِ التُّعْمَانِ عَنِ ابْنِ مُسْكَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّ حَبَابَةَ الْوَالِيَّةِ كَانَتْ إِذَا وَقَدَ النَّاسُ إِلَى مُعَاوِيَةَ وَقَدَّتْ هِيَ إِلَى الْحُسَيْنِ ع وَ كَانَتْ امْرَأَةً شَدِيدَةً لِاجْتِهَادِ قَدْ يَسَّ جَلْدُهَا عَلَى بَطْنِهَا مِنَ الْعِبَادَةِ وَ أَنَّهَا خَرَجَتْ مَرَّةً وَ مَعَهَا ابْنُ عَمِّ لَهَا غُلَامٌ

(The book) 'Basaair Al Darajaat' – Muhammad Bin Abdul Jabbar, from Muhammad Bin Ismail, from Ali Bin Al Numan, from Ibn Muskan, from Is'haq, from Is'haq Bin Ammar, from Abu Baseer,

'From Abu Abdullah^{asws}: 'When the people went in a delegation to Muawiya, Hababat Al-Walibiya went in a delegation to Al-Husayn^{asws}. And she was a woman of severe struggle and her skin had dried upon her belly from the (acts of) worship. She went out once and with her was a son of her uncle, a young boy.

فَدَخَلَتْ بِهِ عَلَى الْحُسَيْنِ ع فَقَالَتْ لَهُ جُعِلْتُ لَكَ جُعِلْتُ فِدَاكَ فَانظُرْ هَلْ نَجِدُ ابْنَ عَمِّي هَذَا يَمِينًا عِنْدَكُمْ وَ هَلْ نَجِدُهُ نَاجِيًا قَالَ فَقَالَ نَعَمْ نَجِدُهُ عِنْدَنَا وَ نَجِدُهُ نَاجِيًا.

She entered with him to Al-Husayn^{asws} and said, 'May I be sacrificed for you^{asws}! Can you^{asws} look and see whether you^{asws} find this son of my uncle in what is with you^{asws}, and whether you^{asws} find him as one to attain salvation?' He^{asws} said: 'Yes, we^{asws} do find him with us^{asws}, and we^{asws} do find him as one to attain salvation"²⁹³.

14- ير، بصائر الدرجات ابْنُ زَيْدٍ عَنِ الْوَشَّاءِ عَنْ أَبِي حَمْرَةَ قَالَ: خَرَجْتُ بِأَبِي بَصِيرٍ أَقُوْدُهُ إِلَى بَابِ أَبِي عَبْدِ اللَّهِ ع قَالَ فَقَالَ لِي لَا تَتَكَلَّمْ وَ لَا تُقَلِّ شَيْئًا فَانْتَهَيْتُ بِهِ إِلَى الْبَابِ فَتَنَحَّخْتُ فَسَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ يَا فُلَانَةَ افْتَحِي لِأَبِي مُحَمَّدٍ الْبَابَ

(The book) 'Basaair Al Darajaat' – Ibn Yazeed, from Al Washa, from Abu Hamza who said,

'I went out with Abu Baseer. I seated him at the door of Abu Abdullah^{asws}. He said to me, 'Neither discuss nor speak anything'. So I ended with him to the door, and he cleared his throat. I heard Abu Abdullah^{asws} saying: 'O so and so! Open the door for Abu Muhammad'.

²⁹² Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 7 H 12

²⁹³ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 7 H 13

قَالَ فَدَخَلْنَا وَ السَّرَاحُ بَيْنَ يَدَيْهِ فَإِذَا سَقَطَ بَيْنَ يَدَيْهِ مُفْتُوحٌ قَالَ فَوَقَعَتْ عَلَيَّ الرَّغْدَةُ فَجَعَلْتُ أَرْتَعِدُ فَرَفَعَ رَأْسَهُ إِلَيَّ فَقَالَ أَمْ بَرَّازُ أَنْتَ فَقُلْتُ نَعَمْ جَعَلَنِي اللَّهُ فِدَاكَ

He (the narrator) said, 'So we entered and the lantern was in front of him^{asws}, and there was a bowl in front of him^{asws}, open. The shivering affected me and I went on to tremble. He^{asws} raised his^{asws} head towards me and said: 'Are you Bazzaz?' I said, 'Yes, may I be sacrificed for you^{asws}!'

قَالَ فَرَمَى إِلَيَّ بِمَلَاءَةٍ فُوهِبَةٍ كَانَتْ عَلَى الْمِرْقَةِ فَقَالَ اطْوِ هَذِهِ فَطَوَيْتُهَا ثُمَّ قَالَ أَمْ بَرَّازُ أَنْتَ وَ هُوَ يُنْظَرُ فِي الصَّحِيفَةِ قَالَ فَازْدَدْتُ رَغْدَةً قَالَ فَلَمَّا خَرَجْنَا قُلْتُ يَا أَبَا مُحَمَّدٍ مَا رَأَيْتُ كَمَا مَرَّ بِي اللَّيْلَةَ إِنِّي وَجَدْتُ بَيْنَ يَدَيْ أَبِي عَبْدِ اللَّهِ عَ سَقَطًا قَدْ أَخْرَجَ مِنْهُ صَحِيفَةً فَنَظَرْتُ فِيهَا فَكُلَّمَا نَظَرْتُ فِيهَا أَخَذَتْنِي الرَّغْدَةُ

He (the narrator) said, 'He^{asws} threw a quilt towards me which was upon a pillow and said: 'Fold this'. So I folded it. Then he^{asws} said: 'Are you Bazzaz', and he^{asws} was looking into the parchment. The shivering increased. When we went out, I said, 'O Abu Muhammad! I have not seen a night like what has passed with me. I found a basket in front of Abu Abdullah^{asws} and he^{asws} brought out a parchment from it and looked into it. Every time he^{asws} looked into it, the shivering seized me'.

قَالَ فَضْرَبَ أَبُو بَصِيرٍ يَدَهُ عَلَى جَبْهَتِهِ ثُمَّ قَالَ وَيْحَكَ أَلَا أَخْبَرْتَنِي فِتْلِكَ وَ اللَّهُ الصَّحِيفَةُ الَّتِي فِيهَا أَسْمَاءُ الشَّيْعَةِ وَ لَوْ أَخْبَرْتَنِي لَسَأَلْتُهُ أَنْ يُرِيكَ اسْمَكَ فِيهَا.

He (the narrator) said, 'Abu Baseer struck his hand upon his forehead, then said, 'Woe be unto you! Shall I inform you? By Allah^{azwj} that parchment is the one in which are names of the Shias, and if you had told me I would have asked him^{asws} to show you your name in it''²⁹⁴.

15- ير، بصائر الدرجات علي بن الحسين بن الحسن السنجابي عن الحسين بن يسار عن داود الرقي قال: قلت لأبي الحسن الماضي ع اسمي عندكم في السقط التي فيها أسماء شيعتكم فقال إي والله في التاموس.

(The book) 'Basaair Al Darajaat' – Ali Bin Al Hassan, from Al Husayn Bin Al Hassan Al Snajaie, from Al Husayn Bin Yasser, from Dawood Al Raqy who said,

'I said to Abu Al-Hassan Al-Maazy (7th Imam^{asws}), 'Is my name with you in the basked wherein are names of your^{asws} Shias?' He^{asws} said: 'Yes, by Allah^{azwj}, in Al-Namous (code book)''²⁹⁵.

16- ير، بصائر الدرجات أحمد بن محمد بن البرقي عن المرزبان بن عمران قال: سألت الرضا ع عن نفسي فقلت أسألك عن أهم الأشياء أ من شيعتكم أنا فقال نعم فقلت جعلت فداك فتعرف اسمي في الأسماء قال نعم.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Barqy, from Al Marzaban Bin Imran who said,

²⁹⁴ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 7 H 14

²⁹⁵ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 7 H 15

'I asked Al-Reza^{asws} about myself, I said, 'I ask you^{asws} about the most important of the things. Am I from your^{asws} Shias?' He^{asws} said: 'Yes'. I said, 'May I be sacrificed for you^{asws}! Did you^{asws} recognise my name among the names?' He^{asws} said: 'Yes'.²⁹⁶

17- ير، بصائر الدرجات إبراهيم بن هاشم عن عبد العزيز بن المهدي عن عبد الله بن جندب عن أبي الحسن الرضا ع أنه كتب إليه في رسالة أن شيعتنا مكتوبون بأسمائهم وأسماء آبائهم أخذ الله علينا وعليهم الميثاق يردون مؤردنا ويدخلون مدخلنا ليس على ملة الإسلام غيرنا وغيرهم.

(The book) 'Basaair Al-Darajaat' – Ibrahim Bin Hashim, from Abdul Aziz Bin Al Muhtady, from Abdullah Bin Jundab,

'From Abu Al-Hassan Al-Reza^{asws} having written to him in a message: 'Our^{asws} Shias are written with their names and names of their fathers. Allah^{azwj} has Taken the Covenant upon us^{asws} and upon them. They turn our^{asws} turnings and enter our^{asws} entering. There isn't any nation of Al-Islam apart from us^{asws} and them'.²⁹⁷

18- ير، بصائر الدرجات عبد الله بن محمد عن زواه عن محمد بن الحسن عن عمه علي بن السري الكرخي قال: كنت عند أبي عبد الله ع فدخل عليه شيخ ومعه ابنة فقال له الشيخ جعلت فداك أ من شيعتكم أنا

(The book) 'Basaair Al Darajaat' – Abdullah Bin Muhammad, from the one who reported it, from Muhammad Bin Al Hassan, from his uncle Ali Bin Al Sary Al Karkhy who said,

'I was in the presence of Abu Abdullah^{asws} and an old man entered to see him^{asws} and his son was with him. The sheikh said to him^{asws}, 'May I be sacrificed for you^{asws}! Am I from your^{asws} Shias?'

فأخرج أبو عبد الله ع صحيفة مثل فخذ البعير فناوله طرفها ثم قال له أدرج فأدرجه حتى أوقفه على حرف من حروف المعجم فإذا اسم ابني قبل اسمه فصاح الابن فرحاً اسمي والله

Abu Abdullah^{asws} brought out a parchment like the thigh of a camel and gave him its end, then said to him: 'Go through the list', and he went through the list until he stopped upon a letter from the letters of the dictionary, and there was the name of his son before his name. The son shouted out of happiness, 'My name, by Allah^{azwj}!'

فرح الشيخ ثم قال له أدرج فأدرجه ثم أوقفه أيضاً على اسمه كذلك.

He^{asws} felt pity on the old man. Then he^{asws} said to him: 'Go through the list'. He went through the list, then stopped him upon his name like that'.²⁹⁸

19- ير، بصائر الدرجات أحمد بن محمد عن الأهوازي عن فضالة عن سليمان عن عمر بن أبي بكر عن رجل عن حذيفة بن أسيد الغفاري قال: لما وادع الحسن بن علي ع معاوية و أنصرف إلى المدينة صحبته في منصرفه وكان بين عيني جمل بعير لا يفارقه حيث توجه

²⁹⁶ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 7 H 16

²⁹⁷ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 7 H 17

²⁹⁸ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 7 H 18

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Ahwazy, from Fazalat, from Suleyman, from Umar Bin Abu Bakr, from a man, from Huzeyfa Bin Aseyd Al Gifary who said,

'When Al-Husayn^{asws} Bin Ali^{asws} bade farewell to Muawiya and left to go to Al-Medina, I accompanied him^{asws} in his^{asws} journey, and there was a loaded camel in front of his^{asws} eyes, not separating from it wherever he^{asws} headed.

فَقُلْتُ لَهُ ذَاتَ يَوْمٍ جُعِلْتُ فِدَاكَ يَا أَبَا مُحَمَّدٍ هَذَا الْحِمْلُ لَا يُفَارِقُكَ حَيْثُ مَا تَوَجَّهْتَ فَقَالَ يَا حُدَيْفَةُ أ تَدْرِي مَا هُوَ قُلْتُ لَا قَالَ هَذَا الدِّيْوَانُ
قُلْتُ دِيْوَانٌ مَا ذَا قَالَ دِيْوَانٌ شِيعَتِنَا فِيهِ أَسْمَاؤُهُمْ قُلْتُ جُعِلْتُ فِدَاكَ فَأَرَانِي اسْمِي قَالَ اغْدُ بِالْغَدَاةِ

One day I said to him^{asws}, 'May I be sacrificed for you^{asws} O Abu Muhammad^{asws}! This luggage, you^{asws} do not separate from it wherever you^{asws} are headed'. He^{asws} said: 'O Huzeyfa! Do you know what it is?' I said, 'No'. He^{asws} said: 'This is the register'. I said, 'A register of what?' He^{asws} said: 'Register of our^{asws} Shias wherein are their name'. I said, 'May I be sacrificed for you^{asws}! Show me my name'. He^{asws} said: 'Come in the morning'.

قَالَ فَعَدَوْتُ إِلَيْهِ وَ مَعِيَ ابْنُ أَخِي لِي وَ كَانَ يَقْرَأُ وَ لَمْ أَكُنْ أَقْرَأُ قَالَ مَا عَدَا بِكَ قُلْتُ الْحَاجَةُ الَّتِي وَعَدْتَنِي قَالَ مَنْ ذَا الْفَتَى مَعَكَ قُلْتُ ابْنُ أَخِي لِي
وَ هُوَ يَقْرَأُ وَ لَسْتُ أَقْرَأُ

He^{asws} said: 'I went to him in the morning and with me was a nephew of mine, and he was literate and I could not read. He^{asws} said: 'What have you come for in the morning?' I said, 'The need which you^{asws} promised me'. He^{asws} said: 'Who is that youth with you?' I said, 'A nephew of mine, and he is literate, and I am not literate'.

قَالَ فَقَالَ لِي الْجِلْسَنُ فَجَلَسْتُ فَقَالَ عَلَيَّ بِالْدِّيْوَانِ الْأَوْسَطِ قَالَ فَأَتَيْتُ بِهِ قَالَ فَنَظَرَ الْفَتَى فَإِذَا الْأَسْمَاءُ تَلُوْحُ قَالَ فَبَيْنَمَا هُوَ يَقْرَأُ إِذْ قَالَ هُوَ يَا عَمَاءَهُ
هُوَ ذَا اسْمِي قُلْتُ تَكَلِّتُكَ أُمِّكَ انْظُرْ أَيْنَ اسْمِي قَالَ فَصَفَّحَ ثُمَّ قَالَ هُوَ ذَا اسْمِكَ فَاسْتَبَشَرْنَا وَ اسْتَشْهَدَ الْفَتَى مَعَ الْحُسَيْنِ بْنِ عَلِيٍّ ع.

He (the narrator) said, 'He^{asws} said to me: 'Be seated!' So I sat down. He^{asws} said: 'To me^{asws} with the middle register'. So I came with it'. The youth looked and there were names listed. While he was reading when he said, 'O uncle! Here is my name!' I said, 'May your mother be bereft of you! Look where my name is'. He turned a page, then said, 'There is your name'. So we were cheered, and the youth was martyred with Al-Husayn^{asws} Bin Ali^{asws},²⁹⁹

20- ير، بصائر الدرجات أحمد بن محمد بن الأهوازى عن النضر بن عبد الصمد بن بشير قال: ذكر عند أبي عبد الله ع بدء الأذان و قصته
الأذان في إسرائ النبي ص حتى انتهى إلى السدرة المنتهى قال فقالت السدرة المنتهى ما حازني مخلوق قبلك

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Ahwazy, from Al Nazar, from Abdul Samad Bin Bashir who said,

'It has been mentioned from Abu Abdullah^{asws}, the beginning of Azaan (Call for Salat) and story of the Azaan during the ascension (Mi'raj) of the Prophet^{saww} until he^{asws} ended at (mention of) Al-Sidrat. He^{asws} said, 'So Al-Sidrat Al-Muntaha (The Lote Tree), said: 'No creature has exceeded before you^{saww}'.

²⁹⁹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 7 H 19

قَالَ ثُمَّ ذَا فَتَدَلَّى فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى فَأَوْحَى إِلَى عَبْدِهِ مَا أَوْحَى قَالَ فَدَفَعَ إِلَيْهِ كِتَابَ أَصْحَابِ الْيَمِينِ وَأَصْحَابِ الشَّمَالِ

He^{asws} said: **'Then he approached, so he bowed [53:8] So he was (at a distance of) two bows or nearer [53:9] And He Revealed unto His servant what He Revealed [53:10].** He^{asws} said: 'And He^{azwj} Handed over to him^{saww} a Book of the companions of the right and (a Book of) companions of the left.

قَالَ وَ أَخَذَ كِتَابَ أَصْحَابِ الْيَمِينِ بِيَمِينِهِ فَفَتَحَهُ فَتَنَظَرَ إِلَيْهِ فَإِذَا فِيهِ أَسْمَاءُ أَهْلِ الْجَنَّةِ وَأَسْمَاءُ آبَائِهِمْ وَقَبَائِلِهِمْ

He^{saww} took the Book of companions of the right by his^{saww} right hand, and opened it, and looked in it. In it were the names of the inhabitants of the Paradise and the names of their fathers and their tribes'.

قَالَ فَقَالَ لَهُ أَمَرَ الرَّسُولُ بِمَا أُتْرِلَ إِلَيْهِ مِنْ رَبِّهِ قَالَ فَقَالَ رَسُولُ اللَّهِ ص وَ الْمُؤْمِنُونَ كُلُّ آمَنَ بِاللَّهِ وَ مَلَائِكَتِهِ وَ كُتِبَ وَ رُسُلِهِ

He^{asws} said: 'He^{azwj} Said to him^{saww}: **The Rasool believes in what is Revealed unto him from his Lord [2:285].** Rasool-Allah^{saww} said: **'and (so do) the Momineen. They all believe in Allah, and His Angels, and His Books. They do not differentiate between any one of His Rasools.**

قَالَ فَقَالَ رَسُولُ اللَّهِ ص رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا قَالَ فَقَالَ اللَّهُ قَدْ فَعَلْتُ

He^{asws} said: 'Rasool-Allah^{saww} said: **'Our Lord! Do not Seize us if we forget or we make a mistake. [2:286].** Allah^{azwj} Said: "I^{azwj} have Done so!"

قَالَ رَبَّنَا وَ لَا تُحْمَلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَ اغْفُ عَنَّا إِلَى آخِرِ السُّورَةِ وَ كُلُّ ذَلِكَ يُقُولُ اللَّهُ قَدْ فَعَلْتُ

So the Prophet^{saww} said: **'Our Lord! And do not Load upon us what we have no strength for us with it; [2:286]** – up to the end of the Chapter, and (during) all that Allah^{azwj} was Saying: "I^{azwj} have Done so".

قَالَ ثُمَّ طَوَى الصَّحِيفَةَ فَأَمْسَكَهَا بِيَمِينِهِ وَ فَتَحَ صَحِيفَةَ أَصْحَابِ الشَّمَالِ فَإِذَا فِيهَا أَسْمَاءُ أَهْلِ النَّارِ وَأَسْمَاءُ آبَائِهِمْ وَقَبَائِلِهِمْ قَالَ فَقَالَ رَسُولُ اللَّهِ ص رَبِّ إِنَّ هَؤُلَاءِ قَوْمٌ لَا يُؤْمِنُونَ قَالَ فَقَالَ اللَّهُ فَاصْفَحْ عَنْهُمْ وَ قُلْ سَلَامٌ فَسَوْفَ يَعْلَمُونَ

He^{asws} said, 'Then he^{saww} folded the parchment and withheld it in his^{saww} right hand, and opened the other one, the parchment of the companions of the left. In it were the names of the people of the Fire and the names of their fathers and their tribes. Rasool-Allah^{saww} said: 'They are a people who are not believing'. So Allah^{azwj} Said: 'O Muhammad^{saww}! **So turn away from them and say, 'Salam', for they shall soon come to know [43:89]**'.

قَالَ فَلَمَّا فَرَّغَ مِنْ مُنَاجَاةِ رَبِّهِ رَدَّ إِلَى الْبَيْتِ الْمَعْمُورِ ثُمَّ قَصَّ قِصَّةَ الْبَيْتِ وَ الصَّلَاةِ فِيهِ ثُمَّ نَزَلَ وَ مَعَهُ الصَّحِيفَتَانِ فَدَفَعَهُمَا إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

He^{asws} said: 'When he^{saww} was free from whispering to his^{saww} Lord^{azwj}, returned to the Bayt Al-Mamour'. Then he^{asws} related the story of the House and the Salat in it. 'Then he^{saww}

descended and with him^{saww} were two parchments, and he^{saww} handed them to Ali^{asws} Bin Abu Talib^{asws},³⁰⁰

21- ير، بصائر الدرجات أحمد بن محمد بن إسماعيل عن محمد بن الفضل عن أبي الصباح الكناني عن أبي جعفر ع قال حدثني أبي عمم ذكره قال: خرج علينا رسول الله ص وفي يده المئتي كتاب وفي يده اليسرى كتاب فنشر الكتاب الذي في يده اليمنى فقرأ باسم الله الرحمن الرحيم كتاب لأهل الجنة بأسمائهم وأسماء آباؤهم لا يزداد فيهم واحد ولا ينقص منهم واحد

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Muhammad Bin Ali Fuzeyl, from Abu Al Sabbah Al Kinany,

'From Abu Ja'far^{asws} having said: 'My^{asws} father^{asws} narrated to me^{asws} from the one who mentioned it, said, 'Rasool-Allah^{saww} came out to us and in his^{saww} right hand was a book and in his^{saww} left hand was a book. He^{saww} spread out the book which was in his^{saww} right hand and read: 'In the Name of Allah^{azwj} the Beneficent, the Merciful. A book of the inhabitants of the Paradise with their names and names of their fathers. Neither will even one increase in them nor even one would be reduced from them'.

ثم نشر الذي بيده اليسرى فقرأ كتاب من الله الرحمن الرحيم لأهل النار بأسمائهم وأسماء آباؤهم وقبائلهم لا يزداد فيهم واحد ولا ينقص منهم واحد.

Then he^{saww} spread out the one which was in his^{saww} left hand and read: 'A book from Allah^{azwj} the Beneficent, the Merciful, of the inhabitants of the Fire with their names and names of their fathers and their tribes. Neither will even one increase in them, nor even one will be reduced from them''.³⁰¹

22- ير، بصائر الدرجات أحمد بن محمد بن علي بن الحكم عن عمرو بن الأعمش قال قال الكلبي يا أعمش أي شيء أشد ما سمعت من مناقب علي ع قال فقال حدثني موسى بن طريف عن عبيدة قال سمعت علياً وهو يقول أنا قسيم النار فمن تبعني فهو مني ومن عصاني فهو من أهل النار

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Ali Bin Al hakam, from Amro, from Al Amsh who said,

'Al-Kalby said, 'O Amsh! Which is the severe of what you heard from the virtues of Ali^{asws}?' He said, 'Musa Bin Tareyf narrated to me from Uyayna who said, 'I heard Ali^{asws} and he^{asws} was saying: 'I^{asws} am the distributor of the Fire. So, the one who follows me^{asws}, he is from me^{asws}, and one who disobeys me^{asws}, he is from the inhabitants of the Fire'.

فقال الكلبي عندي أعظم مما عندك أعطى رسول الله ص علياً ع كتاباً فيه أسماء أهل الجنة وأسماء أهل النار فوضعه عند أم سلمة فلما ولي أبو بكر طلبه فقالت ليس لك فلما ولي عمر طلبه فقالت ليس لك فلما ولي علي ع دفعته إليه.

Al-Kalby said, 'With me is greater than what is with you. Rasool-Allah^{saww} gave Ali^{asws} a book wherein were names of the inhabitants of the Paradise and inhabitants of the Fire. He^{asws} placed it with Umm Salama^{ra}. When Abu Bakr became ruler, he sought it. She^{ra} said, 'It isn't

³⁰⁰ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 7 H 20

³⁰¹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 7 H 21

for you'. When Umar became ruler, he sought it. She^{ra} said, 'It isn't for you'. When Usman became ruler he sought it. She^{ra} said, 'It isn't for you'. When Ali^{asws} became rule, she^{ra} handed it to him^{asws},³⁰²

23- ير، بصائر الدرجات عَبْدُ اللَّهِ بْنِ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ سَعِيدٍ عَنْ أَبِي حَفْصِ الْأَعْمَشِيِّ قَالَ قَالَ الْكَلْبِيُّ مَا أَشَدَّ مَا سَمِعْتَ فِي مَنَابِرِ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ قُلْتُ حَدَّثَنِي مُوسَى بْنُ طَرِيفٍ عَنْ عِبَادَةَ قَالَ سَمِعْتُ عَلِيًّا ع يَقُولُ أَنَا قَسِيمُ النَّارِ

(The book) 'Basaair Al Darajaat' – Abdullah Bin Muhammad, from Ibrahim Bin Muhammad, from Usman Bin Saeed, from Abu Hafs Al A'ash, who said,

'Al-Kalby said, 'What is the most severe of what you have heard regarding the virtues of Ali^{asws} Bin Abu Talib^{asws}?' I said, 'Musa Bin Tareyf narrated to me saying, 'I heard Ali^{asws} saying: 'I^{asws} am the distributor of the Fire'.

فَقَالَ الْكَلْبِيُّ عِنْدِي أَعْظَمُ مِمَّا عِنْدَكَ أُعْطِيَ رَسُولُ اللَّهِ ص عَلِيًّا كِتَابًا فِيهِ أَسْمَاءُ أَهْلِ الْجَنَّةِ وَ أَسْمَاءُ أَهْلِ النَّارِ.

Al-Kalby said, 'With me is greater than what is with you. Rasool-Allah^{saww} gave Ali^{asws} a book wherein were names of the inhabitants of the Paradise and names of the inhabitants of the Fire"³⁰³.

24- ير، بصائر الدرجات مُحَمَّدُ بْنُ عَيْسَى عَنْ عَبْدِ الصَّمَدِ بْنِ بَشِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: انْتَهَى النَّبِيُّ ص إِلَى السَّمَاءِ السَّابِعَةِ وَ انْتَهَى إِلَى سِدْرَةِ الْمُنتَهَى قَالَ فَقَالَتْ السِّدْرَةُ مَا جَازَنِي مَخْلُوقٌ قَبْلَكَ ثُمَّ دَنَا فَتَدَلَّ فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى فَأَوْحَى

(The book) 'Basaair Al Darajaat' – Muhammad Bin Isa, from Abdul Samad Bin Bashir,

'From Abu Ja'far^{asws} having said: 'The Prophet^{saww} ended up to the seventh sky and ended to Sidrat Al-Muntaha. Al-Sidrat said, 'No creature has exceeded me before you^{saww}. **Then he approached, so he bowed [53:8] So he was (at a distance of) two bows or nearer [53:9] And He Revealed unto His servant what He Revealed [53:10].**

قَالَ فَدَفَعَ إِلَيْهِ كِتَابَ أَصْحَابِ الْيَمِينِ وَ كِتَابَ أَصْحَابِ الشَّمَالِ فَأَخَذَ كِتَابَ أَصْحَابِ الْيَمِينِ بِيَمِينِهِ وَ فَتَحَهُ وَ نَظَرَ فِيهِ فَإِذَا فِيهِ أَسْمَاءُ أَهْلِ الْجَنَّةِ وَ أَسْمَاءُ آبَائِهِمْ وَ قَبَائِلِهِمْ

He^{asws} said: 'He^{azwj} Handed him the book of the companions of the right hand, and the book of the companions of the left hand. He^{saww} took the book of the companions of the right hand in his^{saww} right hand and looked into it, and in there were names of the inhabitants of the Paradise, and names of their fathers and their tribes'.

قَالَ وَ فَتَحَ كِتَابَ أَصْحَابِ الشَّمَالِ وَ نَظَرَ فِيهِ فَإِذَا فِيهِ أَسْمَاءُ أَهْلِ النَّارِ وَ أَسْمَاءُ آبَائِهِمْ وَ قَبَائِلِهِمْ ثُمَّ نَزَلَ وَ مَعَهُ الصَّحِيفَتَانِ فَدَفَعَهَا إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

He^{asws} said: 'And he^{saww} opened the companions of the left hand and looked into it, and there in it were the names of the inhabitants of the Fire and names of their fathers and their

³⁰² Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 7 H 22

³⁰³ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 7 H 23

tribes. Then he^{saww} descended and with him^{saww} were the two books and he^{saww} handed these two over to Ali^{asws} Bin Abu Talib^{asws},³⁰⁴

25- ير، بصائر الدرجات مُحَمَّدُ بْنُ هَارُونَ عَنْ أَبِي الْحَسَنِ مُوسَى بْنِ الْقَاسِمِ يَرْفَعُهُ قَالَ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ عَ إِذَا لَعَرِفُ الرَّجُلُ إِذَا رَأَيْنَاهُ بِحَقِيقَةِ الْإِيمَانِ وَ حَقِيقَةِ النِّفَاقِ وَ إِنَّ شِيعَتَنَا لَمَكْتُوبُونَ بِأَسْمَائِهِمْ وَ أَسْمَاءِ آبَائِهِمْ.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Haroun, from Abu Al Hassan Musa Bin Al Qasim raising it, said,

'Ali^{asws} Bin Al-Husayn^{asws} said: 'We^{asws} recognise the man when we^{asws} see him by the reality of the Eman and reality of the hypocrisy, and our^{asws} Shias are written with their names and names of their fathers'.³⁰⁵

26- ير، بصائر الدرجات عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ عَنِ الْأَهْوَازِيِّ عَنِ عُمَرَ بْنِ تَيْمٍ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِذَا لَعَرِفُ الرَّجُلُ إِذَا رَأَيْنَاهُ بِحَقِيقَةِ الْإِيمَانِ وَ بِحَقِيقَةِ النِّفَاقِ.

(The book) 'Basaair Al Darajaat' – From Ahmad Bin Al Husayn, from Al Ahwazy, from Umar Bin Tameem, from Ammar Bin Marwan,

'From Abu Ja'far^{asws} having said: 'We^{asws} recognise the man when we^{asws} see him by the reality of the Eman and reality of the hypocrisy'.³⁰⁶

27- ير، بصائر الدرجات إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ عَبْدِ الْعَزِيزِ بْنِ الْمُهْتَدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ حُنْدَبٍ أَنَّهُ كَتَبَ إِلَيْهِ أَبُو الْحَسَنِ ع وَ قَالَ مِثْلَهُ.

(The book) 'Basaair Al Darajaat' – Ibrahim Bin Hashim, from Abdul Aziz Bin Al Muhtady, from Abdullah Bin Jundab,

Abu Al-Hassan^{asws} wrote to him', and said similar to it'.³⁰⁷

28- ير، بصائر الدرجات عَبْدُ اللَّهِ بْنُ عَبَّاسٍ عَنِ ابْنِ أَبِي نَجْرَانَ قَالَ: كَتَبَ أَبُو الْحَسَنِ الرِّضَا ع وَ قَرَأْتُ رِسَالَةً كَتَبَ إِلَى بَعْضِ أَصْحَابِهِ وَ قَالَ مِثْلَهُ.

(The book) 'Basaair Al Darajaat' – Abdullah Bin Abbas, from Ibn Abu Najran who said,

'Abu Al-Hassan Al-Reza^{asws} wrote and read out his^{asws} letter he^{asws} had written to one of his^{asws} companions', and said similar to it'.³⁰⁸

29- ير، بصائر الدرجات الْحَسَنُ بْنُ عَلِيِّ بْنِ النُّعْمَانِ عَنْ أَبِيهِ عَنْ بَكْرِ بْنِ كَرِبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ أَخَذَ الْمِيثَاقَ مِنْ شِرَارِكُمْ.

(The book) 'Basaair Al Darajaat' – Al Hassan Bin Ali Bin Al Numan, from his father, from Bakr Bin Karb,

³⁰⁴ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 7 H 24

³⁰⁵ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 7 H 25

³⁰⁶ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 7 H 26

³⁰⁷ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 7 H 27

³⁰⁸ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 7 H 28

‘From Abu Abdullah^{asws} having said: ‘Allah^{azwj} Took the Covenant, Covenant of our^{asws} Shias from the Sulb (ribs) of Adam^{as}. Thus we^{asws} recognise their good ones from their evil ones’³⁰⁹.

30 ير، بصائر الدرجات مُحَمَّدُ بْنُ حَمَّادِ الْكُوفِيِّ عَنْ أَحَبِيهِ عَنْ نَصْرِ بْنِ مُزَاهِمٍ عَنْ عَمْرِو بْنِ شَيْمِرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ عٍ مِثْلَهُ.

(The book) ‘Basaair Al Darajaat’ – Muhammad Bin Hammad Al Kufy, from his brother, from Nasr Bin Muzahim, from Amro Bin Shimr, from Jabir,

‘From Abu Ja’far^{asws} – similar to it’³¹⁰.

31- ختص، الإختصاص ير، بصائر الدرجات بِهَذَا الْإِسْنَادِ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ عٍ قَالَ: إِنَّ اللَّهَ أَخَذَ مِيثَاقَ شَيْعَتِنَا مِنْ صُلْبِ آدَمَ فَتَعَرَّفُ بِذَلِكَ حُبَّ الْمُحِبِّ وَ إِنْ أَظْهَرَ خِلَافَ ذَلِكَ بِلِسَانِهِ وَ تَعَرَّفُ بُغْضَ الْمُبْغِضِ وَ إِنْ أَظْهَرَ حُبَّنَا أَهْلَ الْبَيْتِ.

(The books ‘Al Ikhtisaas’ (and) ‘Basaair Al Darajaat’ – By this chain, from Jabir,

‘From Abu Ja’far^{asws} having said: ‘Allah^{azwj} Took the Covenant of our^{asws} Shias from the Sulb (ribs) of Adam^{as}. Thus we^{asws} recognise due to that, love of the lover and even if he were to display opposition by his tongue, and we^{asws} recognise the hatred of the hater and even if he displays our^{asws} love, People^{asws} of the Household’³¹¹.

32- ير، بصائر الدرجات أَحْمَدُ بْنُ الْحُسَيْنِ بْنِ فَضَّالٍ عَنْ أَبِيهِ عَنِ ابْنِ بُكَيْرٍ عَنْ زُرَّارَةَ قَالَ: كُنْتُ أَنَا وَ عَبْدُ الْوَاحِدِ بْنُ الْمُخْتَارِ وَ سَعْدُ بْنُ لُقْمَانَ وَ مَعَهُمَا عُمَرُ بْنُ شَجَرَةَ الْكِنْدِيِّ عِنْدَ أَبِي عَبْدِ اللَّهِ عٍ فَقَالَ أَبُو عَبْدِ اللَّهِ عٍ مَنْ هَذَا فَقَالَ لَهُ عُمَرُ بْنُ شَجَرَةَ وَ أَنْتِنَا عَلَيْهِ وَ ذَكَرْنَا مِنْ خَالِهِ وَ وَزَعِهِ وَ حُبِّهِ لِإِخْوَانِهِ وَ بَدَلِهِ وَ صَنِيْعِهِ إِلَيْهِمْ

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Al Hassan Bin Fazzal, from his father, from Ibn Bukeyr, from Zurara who said,

‘I and Abdul Wahid Bin Al-Mukhtar and Sa’ad Bin Luqman, and with them was Umar Bin Shajara Al-Kindy in the presence of Abu Abdullah^{asws}. Abu Abdullah^{asws} said: ‘Who is this?’ Umar Bin Shajara told him^{asws}, and praised upon him, and we mentioned from his state, and his devoutness, and his love for his brethren, and his spending, and his kind acts to them.

فَقَالَ لَمَّا أَبُو عَبْدِ اللَّهِ عٍ مَا أَرَى لَكُمْ عِلْمًا بِالنَّاسِ إِلَيَّ لِأَكْتَفِي مِنَ الرَّجُلِ بِاللَّحْظَةِ إِنَّ دَا مِنْ أَحَبِّ النَّاسِ أَوْ مِنْ شَرِّ النَّاسِ

Abu Abdullah^{asws} said to both of them: ‘I^{asws} do not see any knowledge for you of the people. I^{asws} suffice with the one moment with the men, whether he is from the wicked ones of the people or from the evil people’.

قَالَ فَكَانَ عُمَرُ بَعْدَ مَا نَزَعَ عَنْ مُحَمَّدٍ اللَّهُ رَكِيْبُهُ.

³⁰⁹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 7 H 29

³¹⁰ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 7 H 30

³¹¹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 7 H 31

He (the narrator) said, ‘Umar was such afterwards that there was no Prohibition of Allah^{azwj} except he indulged in it’.³¹²

33- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ هِلَالٍ عَنْ عُقْبَةَ قَالَ: كُنْتُ أَنَا وَالْمُعَلَّى بْنُ خُنَيْسٍ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَقَالَ أَبُو عَبْدِ اللَّهِ ع مَا جَلَسَ بِجُلْسَتِكَ أَحَدٌ إِلَّا عَرَفْتُهُ.

(The book) ‘Basaair Al Darajaat’ – Muhammad Bin Al Husayn, from Muhammad Bin Abdullah Bin Hilal, from Uqba who said,

‘I and Al-Moalla Bin Khunays were in the presence of Abu Abdullah^{asws}, and Abu Abdullah^{asws} said: ‘No one sits in your gathering except I^{asws} recognise him’.³¹³

34- ختص، الإختصاص ير، بصائر الدرجات الْحُسَيْنُ بْنُ عَلِيٍّ عَنْ أَحْمَدَ بْنِ هِلَالٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ ضُرَيْسِ الْكُنَاسِيِّ قَالَ: كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ ع مَعَ جَمَاعَةٍ مِنْ أَصْحَابِنَا إِذْ دَخَلَ عَلَيْهِ رَجُلٌ أَعْرَفُهُ فَذَكَرَ رَجُلًا مِنْ أَصْحَابِنَا وَ لَمَزَهُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَلَمْ يُجِبْهُ بِشَيْءٍ

(The books) ‘Al Ikhtisaas’ (and) ‘Basaair al Darajaat’ - Al Hassan Bin Ali, from Ahmad Bin Hilal, from Ali Bin Al Hakam, from Zureys Al Kunasy who said,

‘We were in the presence of Abu Abdullah^{asws} with a group of our companions when a man I recognised entered to see him^{asws}. He mentioned a man from our companions and backbit him in the presence of Abu Abdullah^{asws}, so he^{asws} did not answer him with anything.

فَطَنَّ الرَّجُلُ أَنَّ أَبَا عَبْدِ اللَّهِ ع لَمْ يَسْمَعْ فَأَعَادَ عَلَيْهِ أَيْضاً فَلَمْ يَلْتَفِتْ إِلَيْهِ فَطَنَّ الرَّجُلُ أَنَّهُ لَمْ يَسْمَعْ فَأَعَادَ الثَّالِثَةَ

The man thought that Abu Abdullah^{asws} had not heard him, so he repeated to him again. But he^{asws} did not turn towards him. The man thought that he^{asws} had not heard, so he repeated for the third time.

فَرَدَّ أَبُو عَبْدِ اللَّهِ ع يَدَهُ إِلَى لِحْيَةِ الرَّجُلِ فَقَبِضَ عَلَيْهَا فَهَزَّهَا ثَلَاثًا حَتَّى ظَنَنْتُ أَنَّ لِحْيَتَهُ قَدْ صَارَتْ فِي يَدِهِ وَ قَالَ لَهُ إِنْ كُنْتُ لَا أَعْرِفُ الرَّجُلَ إِلَّا بِمَا أَتْلَعُ عَنْهُمْ فَيْسَ النَّسَبُ نَسَبِي ثُمَّ أَرْسَلَ لِحْيَتَهُ مِنْ يَدِهِ وَ نَفَعَ مَا بَقِيَ مِنَ الشَّعْرِ فِي كَفِّهِ.

Abu Abdullah^{asws} moved his^{asws} hand to his beard and grabbed it, and shook it thrice until he thought that his beard had come to be in his^{asws} hand, and he^{asws} said to him: ‘If you did not know the man except with what has reached you from them (people), then the most evil of the lineages would be my^{asws} lineage!’ Then he^{asws} released his beard from his^{asws} hand and blew what had remaining from the hair in his^{asws} palm’.³¹⁴

35- ختص، الإختصاص ير، بصائر الدرجات عَلِيُّ بْنُ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو الرِّبَابِ عَنْ مُحَمَّدِ بْنِ حَمْرَةَ عَنْ عَلِيِّ بْنِ خَنْظَلَةَ قَالَ: بَيْنَا أَنَا عِنْدَ أَبِي عَبْدِ اللَّهِ ع إِذْ دَخَلَ رَجُلٌ فَعَمَرَ أَنَا سَأَلَ مِنَ الشَّيْخَةِ فَأَعْرَضَ عَنْهُ أَبُو عَبْدِ اللَّهِ ع بِوَجْهِهِ قَالَ ثُمَّ أَقْبَلَ أَبُو عَبْدِ اللَّهِ ع بِوَجْهِهِ فَرَأَى أَنَّ أَبَا عَبْدِ اللَّهِ ع لَمْ يَفْهَمْ فَأَعَادَ الْكَلَامَ

³¹² Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 7 H 32

³¹³ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 7 H 33

³¹⁴ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 7 H 34

(The books) 'Al Ikhtisaas' (and) 'Basaair al Darajaat' - Ali Bin Ismail, from Muhammad Bin Amro Al Zayyat, from Muhammad Bin Hamza, from Ali Bin Hanzala who said,

'While I was in the presence of Abu Abdullah^{asws} when a man entered to see him^{asws}. He winked at some people from the Shias. So, Abu Abdullah^{asws} turned his^{asws} face away from him. Then Abu Abdullah^{asws} turned his^{asws} face (back), and he views that Abu Abdullah^{asws} had not understood. So he repeated the speech.

فَتَنَاوَلَ أَبُو عَبْدِ اللَّهِ عَ يَدَهُ الْيُسْرَى لِحَيْتِهِ حَتَّى ظَنَّتُ أَنَّهَا سَبَقَتْ فِي يَدِهِ ثُمَّ قَالَ إِنَّ كُنْتُ أَنَا أَتَوَى الرَّجُلَ وَ أَبْرَأُ مِنْهُمْ عَلَى مَا يَبْلُغُنِي عَنْهُمْ لَيْسَتْ النَّسَبَةُ نَسَبِي.

Abu Abdullah^{asws} grabbed the left of his beard until he thought that it would remain in his^{asws} hand. Then he^{asws} said: 'If I^{asws} were befriend the man and disavow from them upon what reaches me from them (hearsay), the evilest of lineages would be my^{asws} lineage"³¹⁵.

36- ير، بصائر الدرجات أحمد بن محمد بن محمد بن محمد بن داود بن فرقد أنه سمع أبا عبد الله ع يقول إنا أهل بيت إذا علمنا من أحد خيراً لم نزل ذلك عنه منا أقاويل الرجال.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Ibn Sinan, from Dawood Bin Farqad,

'He heard Abu Abdullah^{asws} said: 'We^{asws}, People^{asws} of the Household, when we^{asws} know of good from anyone, that (view) would not be removed from us^{asws} by the words of the men (other people)"³¹⁶.

37- ير، بصائر الدرجات ابن زييد عن محمد بن محمد بن محمد بن داود عن أبي عبد الله ع قال: كنا عنده فتناول رجل من أهل الكناسه رجلاً من أصحابنا قال فصدد وجهه عنه قال ثم عمر الثانية فقال أبو عبد الله ع إن كنت إنما أتوى الرجل وأبرأ منهم بأقاول الناس فيسست النسبة هذه ثم أخذ بلحيته فهزتها هزاً شديداً قال ثم بقي في راحته شيء فتمخه.

(The book) 'Basaair Al Darajaat' – Ibn Yazeed, from Muhammad Bin Sinan, from the one who mentioned it,

'From Abu Abdullah^{asws}, he (the narrator) said, 'We were in his^{asws} presence when a man from the people of Al-Kunasa backbit a man from our companions. He^{asws} blocked his^{asws} face from him. Then he winked, so Abu Abdullah^{asws} said: 'If I^{asws} were to rather befriend the man and disavow from them due to the words of the people, then the most evil of the lineages would be this (mine)'. Then he^{asws} grabbed his beard and shook it with a severe shaking, then there remain in his^{asws} palm something, so he^{asws} blew it off"³¹⁷.

38- ير، بصائر الدرجات إبراهيم بن هاشم عن أبي عبد الله البرقي عن خلف بن حماد عن سعد الإسكاف عن الأصمغ بن نباتة أن أمير المؤمنين ع صعد المنبر فحمد الله و أننى عليه ثم قال يا أيها الناس إن شيعتنا خلقتوا من طينة مخزونة قبل أن يخلق آدم بالقي سنة لا يشد فيها شاداً ولا يدخل فيها داخل وإني لأعرفهم حين ما أنظر إليهم

³¹⁵ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 7 H 35

³¹⁶ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 7 H 36

³¹⁷ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 7 H 37

(The book) 'Basaair Al Darajaat' – Ibrahim Bin Hashim, from Abu Abdullah Al Barqy, from Khalaf Bin Hammad, from Sa'ad Al Iskafy, from Al Asbagh Bin Nubata,

'Amir Al-Momineen^{asws} ascended the pulpit. He^{asws} praised Allah^{azwj} and extolled upon Him^{azwj}, then said: 'O you people! Our^{asws} Shias have been Created from the treasured clay before the Creation of Adam^{as} by two thousand years. Neither will a deviant deviate among them nor with an entering one enter to be among them, and I^{asws} recognise them whenever I look at them.

لَأَنَّ رَسُولَ اللَّهِ ص لَمَّا تَقَلَّ فِي عَيْنِي وَ أَنَا أَزْمَدُ قَالَ أَذْهَبَ عَنْهُ الْحَرُّ وَالْفَرُّ وَالْبُرْدُ وَ بَصَرُهُ صَدِيقُهُ مِنْ عَدُوِّهِ فَلَمْ يُصِيبْنِي رَمْدٌ بَعْدُ وَ لَا حَرٌّ وَ لَا بَرْدٌ وَ إِنِّي لَأَعْرِفُ صَدِيقِي مِنْ عَدُوِّي

(This is) because when Rasool-Allah^{sawww} applied spittle in my^{asws} eye, and I^{asws} had sore eyes, he^{sawww} said: 'Remove from him^{asws} the hot and the coldness and the cold, and Make him^{asws} visualise his^{asws} friends from his^{asws} enemies'. So, neither did sore eyes afflict me^{asws} afterwards, nor heat, nor cold, and I^{asws} recognise my^{asws} friend from my^{asws} enemy'.

فَقَامَ رَجُلٌ مِنَ الْمَلَإِ فَسَلَّمَ ثُمَّ قَالَ وَ اللَّهُ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي لَأَدِينُ اللَّهَ بِوَلَايَتِكَ وَ إِنِّي لَأُحِبُّكَ فِي السِّرِّ كَمَا أَظْهَرُ فِي الْعَلَانِيَةِ

A man from the assembly stood up and greeted, then said, 'By Allah^{azwj}, O Amir Al-Momineen^{asws}! I make it a religion with your^{asws} Wilayah, and I love you^{asws} in the secret just as I display in the open'.

فَقَالَ لَهُ عَلِيٌّ ع كَذَبْتَ فَوَ اللَّهُ مَا أَعْرِفُ اسْمَكَ فِي الْأَسْمَاءِ وَ لَا وَجْهَكَ فِي الْوُجُوهِ وَ إِنَّ طِينَتَكَ لَمِنْ غَيْرِ تِلْكَ الطِّينَةِ

Ali^{asws} said to him: 'You are lying! By Allah^{azwj}, I^{asws} do not recognise your name among the names, nor your face among the faces, and that your clay is from other than that clay'.

قَالَ فَجَلَسَ الرَّجُلُ فَذُ فَضَحَهُ اللَّهُ وَ أَظْهَرَ عَلَيْهِ ثُمَّ قَامَ آخِرُ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي لَأَدِينُ اللَّهَ بِوَلَايَتِكَ وَ إِنِّي لَأُحِبُّكَ فِي السِّرِّ كَمَا أُحِبُّكَ فِي الْعَلَانِيَةِ

He (the narrator) said, 'The man sat down, Allah^{azwj} having had Exposed him and Showed him up. Then another stood up and said, 'O Amir Al-Momineen^{asws}! I make a religion of Allah^{azwj} with your^{asws} Wilayah, and I love you^{asws} in the secret just as I love you^{asws} in the open'.

فَقَالَ لَهُ صَدَقْتَ طِينَتَكَ مِنْ تِلْكَ الطِّينَةِ وَ عَلَى وَلَايَتِنَا أَحَدٌ مِثْلَافِكَ وَ إِنَّ رُوحَكَ مِنْ أَرْوَاحِ الْمُؤْمِنِينَ فَاتَّخِذْ لِلْفَقْرِ جَلْبَاباً فَوَ الَّذِي نَفْسِي بِيَدِهِ لَقَدْ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ إِنَّ الْفَقْرَ إِلَى مُحِبِّينَا أَسْرَعُ مِنَ السَّبِيلِ مِنْ أَعْلَى الْوَادِي إِلَى أَسْفَلِهِ.

He^{asws} said to him: 'You speak the truth. Your clay is from that clay, and upon our^{asws} Wilayah your Covenant was Taken, and your^{asws} soul is from the souls of the Momineen, therefore take the poverty as a robe, for by the One^{azwj} in Whose Hand is my^{asws} soul! I^{asws}

have heard Rasool-Allah^{saww} saying that the poverty to one who loves us is quicker than the torrent from the top of the valley to its bottom”.³¹⁸

39- حَتَّصَ، الإِخْتِصَاصَ مُحَمَّدُ بْنُ عَلِيٍّ عَنِ ابْنِ الْمُتَوَكَّلِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنِ ابْنِ أَبِي أَحْمَدَ الْأَزْدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ الْهَاشِمِيِّ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ ع يَا عَبْدَ اللَّهِ بْنَ الْفَضْلِ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى خَلَقَنَا مِنْ نُورٍ عَظَمَتِهِ وَصَنَعَنَا بِرَحْمَتِهِ وَخَلَقَ أَرْوَاحَكُمْ مِنَّا فَخُضُّ نَحْنُ إِلَيْكُمْ وَ أَنْتُمْ تَخُضُّونَ إِلَيْنَا

(The book) ‘Al Ikhtisaas’ – Muhammad Bin Ali, from Ibn Al Mutawakkal, from Ali Bin Ibrahim, from Al Yaqteeny, from Abu Ahmad Al Azdy, from Abdullah Bin Al Fazl Al Hashimy who said,

‘Abu Abdullah^{asws} said to me; ‘O Abdullah Bin Al-Fazl! Allah^{azwj} Blessed and Exalted Created us^{asws} from Noor (Light) of His^{azwj} Magnificence and Made us^{asws} with His^{azwj} Mercy, and Created your (Shias) souls from us^{asws}. Thus we^{asws} incline towards you and you incline towards us^{asws}.

وَ اللَّهُ لَوْ جَهَدَ أَهْلُ الْمَشْرِقِ وَ الْمَغْرِبِ أَنْ يَزِيدُوا فِي شِيعَتِنَا رَجُلًا أَوْ يَنْقُصُوا مِنْهُمْ رَجُلًا مَا قَدَرُوا عَلَى ذَلِكَ وَ إِنَّهُمْ لَمَكْتُوبُونَ عِنْدَنَا بِأَسْمَائِهِمْ وَ أَسْمَاءِ آبَائِهِمْ وَ عَشَائِرِهِمْ وَ أَنْسَابِهِمْ

By Allah^{azwj}! If the people of the east and the west were to struggle to add a single man in our^{asws} Shias, or reduce a man from them, they would not be able upon that, and they (Shias) are written with us^{asws}, with their names and names of their fathers and their clans and their ancestors.

يَا عَبْدَ اللَّهِ بْنَ الْفَضْلِ وَ لَوْ شِئْتَ لَأَرَيْتُكَ اسْمَكَ فِي صَحِيفَتِنَا قَالَ ثُمَّ دَعَا بِصَحِيفَةٍ فَنَشَرَهَا فَوَجَدْتُهَا بَيْضَاءَ لَيْسَ فِيهَا أَثَرُ الْكِتَابَةِ فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ مَا أَرَى فِيهَا أَثَرَ الْكِتَابَةِ قَالَ فَمَسَحَ يَدَهُ عَلَيْهَا فَوَجَدْتُهَا مَكْتُوبَةً وَ وَجَدْتُ فِي أَسْفَلِهَا اسْمِي فَسَجَدْتُ لِلَّهِ شُكْرًا.

O Abdullah Bin Al-Fazl! And if I^{asws} so desire to, I^{asws} can show you your name in our^{asws} parchment’. Then he^{asws} called for a parchment and spread it out. We found whiteness where there weren’t the traces of writing. I said, ‘O son^{asws} of Rasool-Allah^{saww}! I do not see in it any trace of writing’. He^{asws} wiped his^{asws} hand upon it and I found it to be written, and found my name at its bottom, so I performed Sajdah of gratitude to Allah^{azwj}”.³¹⁹

40- كُنز، كُنز جَامِعِ الْفَوَائِدِ وَ تَأْوِيلِ الْآيَاتِ الظَّاهِرَةِ مُحَمَّدُ بْنُ الْعَبَّاسِ عَنِ أَحْمَدَ بْنِ إِدْرِيسَ عَنِ ابْنِ عِيسَى عَنِ ابْنِ مُحَمَّدِ بْنِ رِئَابٍ عَنِ بَكْرِ بْنِ قَالَ قَالَ أَبُو جَعْفَرٍ ع إِنَّ اللَّهَ حَلَّ وَ عَزَّ أَخَذَ مِيثَاقَ شِيعَتِنَا بِالْوَلَايَةِ فَخُضُّ نَعْرِفُهُمْ فِي لَحْنِ الْقَوْلِ.

(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 Mahboub, from Ibn Raib, from Bukeyr who said,

‘Abu Ja’far^{asws} said: ‘Allah^{azwj} Mighty and Majestic Took the Covenant of our^{asws} Shias with the Wilayah, so we^{asws} recognise them in the tone of the words’”.³²⁰

³¹⁸ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 7 H 38

³¹⁹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 7 H 39

³²⁰ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 7 H 40

CHAPTER 8 – ALLAH^{azwj} THE EXALTED RAISES A PILLAR FOR THE IMAM^{asws}, HE^{asws} LOOKS BY IT TO THE DEEDS OF THE SERVANTS

1- ير، بصائر الدرجات معاوية بن حُكَيْمٍ عَنْ أَبِي دَاوُدَ الْمُشْتَرِقِ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْإِمَامَ يَسْمَعُ الصَّوْتَ فِي بَطْنِ أُمِّهِ فَإِذَا بَلَغَ أَرْبَعَةَ أَشْهُرٍ كَتَبَ عَلَى عَضِدِهِ الْأَيْمَنِ وَ تَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَ عَدْلًا لَا مُبَدَّلَ لِكَلِمَاتِهِ

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

'From Abu Abdullah^{asws} having said: 'The Imam^{asws} hears the voice in the belly of his^{asws} mother^{as}. When he^{asws} reaches four months, it is written upon his^{asws} right upper arm: **And the Word of your Lord has been Completed, truly and justly; there is no changer of His Words, [6:115].**

فَإِذَا وَضَعْتَهُ سَطَعَ لَهُ نُورٌ مَا بَيْنَ السَّمَاءِ وَ الْأَرْضِ فَإِذَا دَرَجَ رَفِعَ لَهُ عَمُودٌ مِنْ نُورٍ يَرَى بِهِ مَا بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ.

When she^{as} places him^{asws}, a light shines for him what is between the sky and the earth. So when he^{asws} starts walking, a pillar of light is raised for him^{asws}. He^{asws} sees by it what is between the east and the west".³²¹

2- ير، بصائر الدرجات عبد الله بن عامر عن محمد البرقي عن الحسن بن عثمان عن محمد بن فضيل عن الثمالي قال قال أبو جعفر ع إن الإمام منا ليسمع الكلام في بطن أمه حتى إذا سقط على الأرض أتاه ملك فيكتب على عضده الأيمن و تمت كلمة ربك صدقاً و عدلاً لا مُبَدَّلَ لِكَلِمَاتِهِ وَ هُوَ السَّمِيعُ الْعَلِيمُ حَتَّى إِذَا شَبَّ رَفَعَ اللَّهُ لَهُ عَمُوداً مِنْ نُورٍ يَرَى فِيهِ الدُّنْيَا وَ مَا فِيهَا لَا يُسْتَرُّ عَنْهُ مِنْهَا شَيْءٌ.

(The book) 'Basaair Al Darajaat' – Abdullah Bin Aamir, from Muhammad Al Barqy, from Al Hassan Bin Usman, from Muhammad Bin Fuzeyl, from Al Sumali who said,

'Abu Ja'far^{asws} having said: 'The Imam^{asws} from us^{asws} hears the speech in the belly of his^{asws} mother until when he^{asws} falls upon the ground, an Angel comes to him^{asws} and write upon his^{asws} right upper arm: **And the Word of your Lord has been Completed, truly and justly; there is no changer of His Words, and He is the Hearing, the Knowing [6:115],** until when he^{asws} is a youth, Allah^{azwj} Raises for him^{asws} a pillar of light, he^{asws} sees in it the world and whatever is in it, nothing from it is veiled from him^{asws}.³²²

3- ير، بصائر الدرجات أحمد بن محمد عن علي بن حديد عن جميل بن دراج قال روى غير واحد من أصحابنا قال: لا تتكلموا في الإمام فإن الإمام يسمع الكلام و هو جين في بطن أمه فإذا وضعته كتب الملك بين عينيه و تمت كلمة ربك صدقاً و عدلاً لا مُبَدَّلَ لِكَلِمَاتِهِ فَإِذَا قَامَ بِالْأَمْرِ رَفِعَ لَهُ فِي كُلِّ بَلَدٍ مَنَارٌ يَنْظُرُ بِهِ إِلَى أَعْمَالِ الْعِبَادِ.

³²¹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 8 H 1

³²² Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 8 H 2

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Ali Bin Hadeed, from Jameel Bin Darraj who said, 'It is reported by more than one of our companions,

'He^{asws} said: 'Do not speak regarding the Imam^{asws}, for the Imam^{asws} hears the speech while he^{asws} is in the belly of his^{asws} mother^{as}. When she^{as} places him^{asws}, the Angels writes between his^{asws} eyes: **And the Word of your Lord has been Completed, truly and justly; there is no changer of His Words, [6:115]**. When he^{asws} stands with the Command, a minaret is raised for him^{asws} in every city. He^{asws} looks by it to the deeds of the servants".³²³

4- ير، بصائر الدرجات عَمْرَانُ بْنُ مُوسَى عَنْ أُيُوبَ بْنِ نُوحٍ عَنْ عَبْدِ السَّلَامِ بْنِ سَالِمٍ عَنِ الْحُسَيْنِ عَنِ يُونُسَ بْنِ ظَلْيَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْإِمَامَ يَسْمَعُ فِي بَطْنِ أُمِّهِ فَإِذَا وُلِدَ حُطَّ عَلَى مَنْكِبَيْهِ حُطٌّ ثُمَّ قَالَ هَكَذَا يَبْدُو فَذَلِكَ قَوْلُ اللَّهِ تَعَالَى وَ تَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَ عَدْلًا لَا مُبَدَّلَ لِكَلِمَاتِهِ وَ جُعِلَ لَهُ فِي قَرْيَةٍ عَمُودٌ مِنْ نُورٍ يَرَى بِهِ مَا يَعْمَلُ أَهْلُهَا فِيهَا.

(The book) 'Basaair Al Darajaat' – Imran Bin Musa, from Ayoub Bin Nuh, from Abdul Salam Bin Salim, from Al Husayn, from Yunus Bin Zabyan,

'From Abu Abdullah^{asws} having said: 'The Imam^{asws} hears in the belly of his^{asws} mother. When he^{asws} is born, it is written upon his^{asws} shoulder a line'. Then he^{asws} said: 'Like this', by his^{asws} hand (gesture). 'And that is the Word of Allah^{azwj} the Exalted: **And the Word of your Lord has been Completed, truly and justly; there is no changer of His Words, [6:115]**, and a pillar of light is made to be for him^{asws} in the town, he^{asws} sees by it what its inhabitants are doing in it".³²⁴

5- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ النَّضْرِ بْنِ شُعَيْبٍ عَنِ خَالِدِ بْنِ مَادٍّ وَ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنِ مُحَمَّدِ بْنِ مَرْوَانَ عَنِ الْفُضَيْلِ عَنِ أَبِي جَعْفَرٍ ع قَالَ سَمِعْتُهُ يَقُولُ إِنَّ الْإِمَامَ لَيَسْمَعُ الْكَلَامَ فِي بَطْنِ أُمِّهِ حَتَّى إِذَا سَقَطَ عَلَى الْأَرْضِ أَتَاهُ مَلَكٌ فَيَكْتُبُ عَلَى عَضُدِهِ الْأَيْمَنِ وَ تَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَ عَدْلًا لَا مُبَدَّلَ لِكَلِمَاتِهِ وَ هُوَ السَّمِيعُ الْعَلِيمُ فَإِذَا شَبَّ رَفَعَ اللَّهُ فِي كُلِّ قَرْيَةٍ عَمُودًا مِنْ نُورٍ مَقَامِهِ فِي قَرْيَةٍ وَ يَعْلَمُ مَا يَعْمَلُ فِي الْقَرْيَةِ الْأُخْرَى.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al Husayn, from Al Nazar Bin Shuayb, from Khalid Bin Madd, and Muhammad Bin Al Fuzeyl, from Muhammad Bin Marwan, from Al Fuzeyl,

'From Abu Ja'far^{asws}, he (the narrator) said, 'I heard him^{asws} saying: 'The Imam^{asws} hears the speech in the belly of his^{asws} mother until when he^{asws} falls upon the ground, an Angel comes to him^{asws} and writes upon his^{asws} right upper arm: **And the Word of your Lord has been Completed, truly and justly; there is no changer of His Words, and He is the Hearing, the Knowing [6:115]**. When he^{asws} is a youth, Allah^{azwj} Raises a pillar of light for him^{asws} in every town. He^{asws} stays in a town, and he^{asws} knows what is being done in another town".³²⁵

6- ير، بصائر الدرجات أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْأَهْوَازِيِّ عَنِ مُحَمَّدِ بْنِ فَضَيْلٍ عَنِ بَعْضِ رِجَالِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْإِمَامُ يَسْمَعُ الْكَلَامَ فِي بَطْنِ أُمِّهِ فَإِذَا سَقَطَ إِلَى الْأَرْضِ نُصِبَ لَهُ عَمُودٌ فِي بِلَادِهِ وَ هُوَ يَرَى مَا فِي غَيْرِهَا.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Ahwazy, from Muhammad Bin Fuzeyl, from one of his men,

³²³ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 8 H 3

³²⁴ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 8 H 4

³²⁵ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 8 H 5

'From Abu Abdullah^{asws} having said: 'The Imam^{asws} hears the speech in the belly of his^{asws} mother^{as}. When he^{asws} falls to the ground, a pillar (of light) is installed for him^{asws} in his^{asws} city, and he^{asws} sees what is in other (places)'.³²⁶

7- ير، بصائر الدرجات أحمد بن محمد بن محبوب عن ابن محبوب عن الربيع بن محمد بن مروان قال سيعث أبا عبد الله ع يقول إن الإمام يسمع في بطن أمه فإذا ولد خط بين كفيه و تمت كلمة ربك صدقاً وعدلاً لا مبدل لكلماته فإذا صار الأمر إليه جعل الله له عموداً من نور يُبصر به ما يعمل به أهل كل بلدة.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Ibn Mahboub, from al Rabie Bin Muhammad Al Musly, from Muhammad Bin Marwan who said,

'I heard Abu Abdullah^{asws} saying: 'The Imam^{asws} hears in the belly of his^{asws} mother. When he^{asws} is born, it is written between his^{asws} shoulders: **And the Word of your Lord has been Completed, truly and justly; there is no changer of His Words, [6:115].** When the Command comes to him^{asws}, Allah^{azwj} Makes a pillar of light to be for him^{asws}. He^{asws} sees by it what is being done by the inhabitants of every city'.³²⁷

8- ير، بصائر الدرجات محمد بن عيسى عن الوشاء عن محمد بن الفضيل عن مروان عن الفضيل عن أبي جعفر ع قال سيعثه يقول إن الإمام إذا شب رفع الله له في كل قرية عموداً من نور يعلم ما يعمل في القرية الأخرى.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Isa, from Al Washa, from Muhammad Bin Al Fyzeyl, from Muhammad Bin Marwan, from Al Fuzeyl,

'Abu Ja'far^{asws}, he (the narrator) said, 'I heard him^{asws} saying: 'The Imam^{asws}, when he^{asws} is a youth, Allah^{azwj} Raises for him^{asws} in every town, a pillar of light, he^{asws} knows what is being done in another town'.³²⁸

9- ير، بصائر الدرجات عبد الله بن محمد بن عيسى عن أحمد بن سليمان أو عمه زواه عن أحمد بن سليمان عن أبي محمد الهمداني عن أبي إسحاق الجري قال كنت عند أبي عبد الله ع فسمعتُه وهو يقول إن لله عموداً من نور حجبته الله عن جميع الخلق طرفة عين طرفة الآخر في أذن الإمام فإذا أَرَادَ اللهُ شيئاً أوحاه في أذن الإمام ع.

(The book) 'Basaair Al Darajaat' – Abdullah Bin Muhammad Bin Isa, from Ahmad Bin Suleym, or from the one who reported it, from Ahmad Bin Suleym, from Abu Muhammad Al Hamdany, from Abu Is'haq Al Jareery who said,

'I was in the presence of Abu Abdullah^{asws} and heard him^{asws} saying: 'For Allah^{azwj} there are pillars of light (for) the Divine Authorities of Allah^{azwj} on the entirety of the creatures. It's (one) end is with Allah^{azwj}, and its other end is in the ears of the Imam^{asws}. Whenever Allah^{azwj} Intends anything, Reveals it in the ears of the Imam^{asws}'.³²⁹

10- ير، بصائر الدرجات الحسن بن علي عن صالح بن سهل عن أبي عبد الله ع قال: كنت جالساً عنده فقال لي ائبداء منه يا صالح بن سهل إن الله جعل بينه وبين الرسول رسولاً ولم يجعل بينه وبين الإمام رسولاً

³²⁶ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 8 H 6

³²⁷ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 8 H 7

³²⁸ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 8 H 8

³²⁹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 8 H 9

(The book) 'Basaair Al Darajaat' – Al Hassan Bin Ali, from salih Bin Sahl,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I was seated in his^{asws} presence. He^{asws} said to me initiating from him^{asws}: 'O Salih Bin Sahl! Allah^{azwj} Made messengers to be between Him^{azwj} and the Rasools^{as}, and did not Make messengers to be between Him^{azwj} and the Imam^{asws}'.

قَالَ قُلْتُ وَكَيْفَ ذَلِكَ قَالَ جَعَلَ بَيْنَهُ وَبَيْنَ الْإِمَامِ عَمُوداً مِنْ نُورٍ يَنْظُرُ اللَّهُ بِهِ إِلَى الْإِمَامِ وَ يَنْظُرُ الْإِمَامُ بِهِ إِلَيْهِ فَإِذَا أَرَادَ عِلْمَ شَيْءٍ نَظَرَ فِي ذَلِكَ النُّورِ فَعَرَفَهُ.

He (the narrator) said, 'I said, 'And how is that so?' He^{asws} said: '(Instead) He^{azwj} Made a pillar of light to be between Him^{azwj} and the Imam^{asws}. Allah^{azwj} Looks at the Imam^{asws} by it, and the Imam^{asws} looks at Him^{azwj} by it. When he^{asws} wants to know a thing, he^{asws} looks into that light and recognises it''.³³⁰

بيان: نظر الله تعالى إليه كناية عن إفاضاته عليه و نظره إليه تعالى كناية عن غاية عرفانه.

(Explanation of Majlisi – 'Looking of Allah^{azwj} the Exalted to him^{asws} is a metaphor about His^{azwj} Blessings upon him^{asws}, and his^{asws} looking at Him^{azwj} the Exalted is a metaphor about the peak of his^{asws} gnosis').

11- ير، بصائر الدرجات أحمد بن إسحاق عن الحسن بن العباس بن حريش عن أبي جعفر ع قال قال أبو عبد الله ع إنا أنزلناه نور كهيئة العين على رأس النبي و الأوصياء لا يُرِيدُ أَحَدٌ مِنَّا عِلْمَ أَمْرٍ مِنْ أَمْرِ الْأَرْضِ أَوْ مِنْ أَمْرِ السَّمَاءِ إِلَى الْحُجُبِ الَّتِي بَيْنَ اللَّهِ وَ بَيْنَ الْعَرْشِ إِلَّا رَفَعَ طَرْفَهُ إِلَى ذَلِكَ النُّورِ فَرَأَى تَفْسِيرَ الَّذِي أَرَادَ فِيهِ مَكْتُوباً.

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

From Abu Abdullah^{asws} having said: 'Abu Ja'far^{asws} said: '**Surely We Revealed it during the Night of Pre-determination [97:1]** – A Noor (light) like the eye upon the head of the Prophet^{saww} and the successors^{asws}. No one from us^{asws} wants any knowledge of a matter from the matters of the earth or from matters of the sky up to the Veils which are between Allah^{azwj} and the Throne, except he^{asws} raises his^{asws} eye towards that Noor and he^{asws} sees the interpretation of that which he^{asws} wanted, written therein''.³³¹

12- ير، بصائر الدرجات محمد بن أحمد بن محمد بن موسى عن محمد بن أسد الخزاز عن محمد بن إسماعيل عن عبد الله الخراساني مولى جعفر بن محمد عن بنان الجوزي عن إسحاق الممي قال: قُلْتُ لِأَبِي جَعْفَرٍ ع جَعَلْتُمْ ذَلِكَ مَا قَدَّرَ الْإِمَامُ

(The book) 'Basaair Al Darajaat' – Muhammad Bin Ahmad, from Muhammad Bin Musa, from Muhammad Bin Asad Al Khazaz, from Muhammad Bin Ismail, from Abdullah Khurasany, a slave of Ja'far Bin Muhammad, from Binan Al Jowzy, from Is'haq Al Qummi who said,

'I said to Abu Ja'far^{asws}, 'May I be sacrificed for you^{asws}! What is the ability of the Imam^{asws}?'

³³⁰ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 8 H 10

³³¹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 8 H 11

قَالَ يَسْمَعُ فِي بَطْنِ أُمِّهِ فَإِذَا وَصَلَ إِلَى الْأَرْضِ كَانَ عَلَى مَنْكِبِهِ الْأَيْمَنِ مَكْتُوباً وَ تَمَّتْ كَلِمَةُ رَبِّكَ صِدْقاً وَ عَدْلًا لَا مُبَدَّلَ لِكَلِمَاتِهِ وَ هُوَ السَّمِيعُ الْعَلِيمُ

He^{asws} said: 'He^{asws} hears in the belly of his^{asws} mother. When he^{asws} arrives to the ground it would be written upon his right shoulder: **And the Word of your Lord has been Completed, truly and justly; there is no changer of His Words, and He is the Hearing, the Knowing [6:115].**

ثُمَّ يَبْعَثُ أَيْضاً لَهُ عَمُوداً مِنْ نُورٍ مِنْ تَحْتِ بَطْنَانِ الْعَرْشِ إِلَى الْأَرْضِ يَرَى فِيهِ أَعْمَالَ الْخَلَائِقِ كُلِّهَا ثُمَّ يَنْشَعِبُ لَهُ عَمُودٌ آخَرٌ مِنْ عِنْدِ اللَّهِ إِلَى أُذُنِ الْإِمَامِ كُلَّمَا احتَاجَ إِلَى مَزِيدٍ أُفْرِغَ فِيهِ إفْرَاغاً.

Then a pillar of light is Sent to him^{asws} as well from beneath the interior of the Throne to the earth. He^{asws} sees in it the deeds of the creatures, all of them. Then another pillar is branched out for him^{asws}, from the Presence of Allah^{azwj} to the ears of the Imam^{asws}. Every time he^{asws} is needy to an increase, it is poured into him^{asws} a pouring".³³²

13- ير، بصائر الدرجات أبو مُحَمَّدٍ عَنْ عُمَرَ بْنِ مُوسَى عَنْ مُوسَى بْنِ جَعْفَرِ بْنِ عَبْدِ اللَّهِ عَنْ عَلِيِّ بْنِ أَبِي سَبَاطٍ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ أَبِي بَكْرٍ الْخَضْرِيِّ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ ع يَا بَا بَكْرٍ مَا يَخْفَى عَلَيَّ شَيْءٌ مِنْ بِلَادِكُمْ.

(The book) 'Basaair Al Darajaat' – Abu Muhammad, from Imran Bin Musa, from Musa Bin Ja'far Al Baghdady, from Ali Bin Asbat, from Muhammad Bin Al Fuzeyl, from Abu Bakr AL Hazramy who said,

'Abu Abdullah^{asws} said to me: 'O Abu Bakr! Nothing is hidden from me^{asws} from your city".³³³

14- ير، بصائر الدرجات أحمدُ بْنُ مُحَمَّدٍ عَنِ الْأَهْوَازِيِّ عَنِ عَلِيِّ بْنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ قَالَ: كُنْتُ أَنَا وَ صَفْوَانُ عِنْدَ أَبِي الْحُسَيْنِ ع وَ دَكَّرُوا الْإِمَامَ وَ فَضَّلَهُ قَالَ: إِنَّمَا مَنَزَلَةُ الْإِمَامِ فِي الْأَرْضِ بِمَنْزِلَةِ الْقَمَرِ فِي السَّمَاءِ وَ فِي مَوْضِعِهِ هُوَ مُطَّلِعٌ عَلَى جَمِيعِ الْأَشْيَاءِ كُلِّهَا.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Ahwazy, from Ali Bin Ahmad Bin Muhammad, from his father who said,

'I and Safwan were in the presence of Abu Al-Hassan^{asws} and they mentioned the Imam^{asws} and his^{asws} merits. He^{asws} said: 'But rather, a status of the Imam^{asws} in the earth is at the status of the moon in the sky, and in its place it emerges upon the entirety of the things, all of them".³³⁴

15- ير، بصائر الدرجات أَيْمَنُ النَّهْدِيُّ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ قَالَ: كُنْتُ أَنَا وَ أَحْمَدُ بْنُ أَبِي نَصْرِ عِنْدَ الرَّضَا ع فَحَرَى دِكْرُ الْإِمَامِ فَقَالَ الرَّضَا ع إِنَّمَا هُوَ مِثْلُ الْقَمَرِ يَدُورُ فِي كُلِّ مَكَانٍ أَوْ تَرَاهُ مِنْ كُلِّ مَكَانٍ.

(The book) 'Basaair Al Darajaat' – Al Haysham Al Nahdy, from Ismail Bin Mihran who said,

³³² Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 8 H 12

³³³ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 8 H 13

³³⁴ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 8 H 14

'I and Ahmad Bin Abu Nasr were in the presence of Al-Reza^{asws}, and the mention (discussion) of the Imam^{asws} flowed. Al-Reza^{asws} said: 'But rather, he^{asws} is like the moon circling in every place, or you can see it from every place'.³³⁵

16- وَ رَوَى الشَّيْخُ حَسَنُ بْنُ سُلَيْمَانَ فِي كِتَابِ الْمُحْتَضَرِ، بِمَا رَوَاهُ مِنْ كِتَابِ مَنْهَجِ التَّحْقِيقِ إِلَى سَوَاءِ الطَّرِيقِ نَقْلًا مِنْ كِتَابِ نَوَادِرِ الْحِكْمَةِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ ابْنِ عَمِيرَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ الْإِمَامَ يَسْمَعُ الصَّوْتِ فِي بَطْنِ أُمِّهِ فَإِذَا سَقَطَ إِلَى الْأَرْضِ كُتِبَ عَلَى عَضُدِهِ الْأَيْمَنِ وَ تَمَّتْ كَلِمَةُ رَبِّكَ الْآيَةَ فَإِذَا تَرَعَّرَجَ نُصِبَ لَهُ عَمُودٌ مِنْ نُورٍ مِنَ السَّمَاءِ إِلَى الْأَرْضِ يَرَى بِهِ أَعْمَالَ الْعِبَادِ

And it is reported by the sheykh Hassasn Bin Suleyman in the book 'Al Mukhtasar', from what he reported from the book 'Manhaj Al Tahqeeq' to the same way copied from the book 'Nawadir Al Hikma', from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Ibn Ameyra, from Is'haq Bin Ammar who said,

'Abu Abdullah^{asws} said: 'The Imam^{asws} hears the voices in the belly of his^{asws} mother^{as}. When he^{asws} falls to the ground, it is written upon his^{asws} right upper arm: **And the Word of your Lord has been Completed [6:115]** – the Verse. When he^{asws} grows up, a pillar of light is installed for him^{asws}, from the sky to the earth. He^{asws} sees by it, the deeds of the servant'.

وَ زَادَ يُونُسُ بْنُ ظَبْيَانَ فِيهِ فَإِذَا خَرَجَ إِلَى الْأَرْضِ أَوْبَى الْحِكْمَةَ وَ زُيِّنَ بِالْحِلْمِ وَ الْوَقَارِ وَ أُلْبِسَ الْهَيْبَةَ وَ جُعِلَ لَهُ مِصْبَاحٌ يَعْرِفُ بِهِ الضَّمِيرَ وَ يَرَى بِهِ أَعْمَالَ الْعِبَادِ

And Yunus Bin Zabyan had an increase in it: 'When he^{asws} comes out to the ground, he^{asws} is Given the wisdom and adorned with the forbearance, and the dignity, and Clothed the prestige, and lamp is Made to be for him^{asws} by which he^{asws} recognises the consciences and sees by it the deeds of the servants'.

وَ زَادَ الْفَضْلُ عَنْ أَبِي جَعْفَرٍ ع فَإِذَا وَقَعَ إِلَى الْأَرْضِ سَطَعَ لَهُ نُورٌ مِنَ السَّمَاءِ إِلَى الْأَرْضِ يَرَى بِهِ مَا بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ.

And Al-Fazl, from Abu Ja'far^{asws}: 'When he^{asws} falls to the ground, a light is shone for him^{asws}, from the sky to the earth. He^{asws} sees by it what is between the east and the west'.³³⁶

³³⁵ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 8 H 15

³³⁶ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 8 H 16

باب 9 أنه لا يحجب عنهم شيء من أحوال شيعتهم و ما تحتاج إليه الأمة من جميع العلوم و أنهم يعلمون ما يصيبهم من البلاء و يصبرون عليها و لو دعوا الله في دفعها لأجيبوا و أنهم يعلمون ما في الضمائر و علم المنايا و البلاء و فصل الخطاب و الموالي

CHAPTER 9 – NOTHING IS HIDDEN FROM THEM^{asws} FROM THE SITUATIONS OF THEIR^{asws} SHIAS AND WHAT THE COMMUNITY COULD BE NEEDY TO FROM THE ENTIRETY OF THE KNOWLEDGE, AND THEY^{asws} KNOW WHAT WOULD AFFLICT THEM^{asws} FROM THE AFFLICTIONS AND THEY^{asws} ARE BEING PATIENT UPON IT, AND IF THEY^{asws} WERE TO SUPPLICATE TO ALLAH^{azwj} TO REPEL IT, THEY^{asws} WOULD BE ANSWERED, AND THEY^{asws} KNOW WHAT IS IN THE CONSCIENCES AND KNOWLEDGE OF THE DEATHS AND THE AFFLICTION AND THE DECISIVE ADDRESS AND THE BIRTHS

1- ير، بصائر الدرجات علي بن إسماعيل عن محمد بن عمر عن إسماعيل الأزرق قال سمعت أبا عبد الله يقول إن الله أحكم وأكرم وأجل وأعلم من أن يكون احتج على عباده بحجة ثم يعيب عنه شيئاً من أمرهم.

(The book) 'Basaair Al Darajaat' – Ali Bin Ismail, from Muhammad Bin Umar, from Ismail Al Arzaq who said,

'I heard Abu Abdullah^{asws} saying: 'Allah^{azwj} is Wiser, and more Benevolent, and more Majestic, and more Knowing that for Him^{azwj} to Argue upon His^{azwj} servants by a Divine Authority, then He^{azwj} would Hide from him^{asws} something from their^{asws} matters'.³³⁷

2- ير، بصائر الدرجات أحمد بن محمد بن علي بن الحكم عن خالد الكيال عن عبد العزيز الصائغ قال قال أبو عبد الله ع أ ترى أن الله استرعى راعياً و استخلف خليفة عليهم يحب عنه شيئاً من أمورهم.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Khalid Al Kayyal, from Abdul Aziz Al Saig who said,

'Abu Abdullah^{asws} said: 'Do you see that Allah^{azwj} would Shepherd citizens and Choose a Caliph upon them He^{azwj} has Hidden from him^{asws} something from their matters'.³³⁸

3- ير، بصائر الدرجات محمد بن عيسى بن عبيد عن النضر عن أنان بن تغلب قال: دخلنا على أبي عبد الله ع و عنده رجل من أهل الكوفة يُعائنه في مال له أمره أن يدفعه إليه فجاءه فقال ذهب بمالي فقال والله ما فعلت

(The book) 'Basaair Al Darajaat' – Muhammad Bin Isa Bin Ubeyd, from Al Nazar, from Aban Bin Taglub who said,

³³⁷ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 9 H 1

³³⁸ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 9 H 2

'We entered to see Abu Abdullah^{asws} and in his^{asws} presence was a man from the people of Al-Kufa. He^{asws} was gently reproaching him regarding some wealth for him^{asws}. He^{asws} instructed him to hand it over to him^{asws}, so he had come. He^{asws} said: 'You have gone away with my^{asws} wealth'. He said, 'By Allah^{azwj}, I have not done so'.

فَغَضِبَ فَاسْتَوَى جَالِساً ثُمَّ قَالَ تَقُولُ وَاللَّهِ مَا فَعَلْتُ وَ أَعَادَهَا مِرَاراً ثُمَّ قَالَ أَنْتَ يَا أَبَانُ وَ أَنْتَ يَا زِيَادُ أَمَا وَاللَّهِ لَوْ كُنْتُمْمَا أَمَنَاءَ اللَّهِ وَ خَلِيفَتَهُ فِي أَرْضِهِ وَ حُجَّتَهُ عَلَى خَلْقِهِ مَا خَفِيَ عَلَيْكُمَا مَا صَنَعَ بِالْمَالِ

He^{asws} got angered and sat up, then said: 'You are saying, 'By Allah^{azwj}, I have not done so'?' And he^{asws} repeated it a few times. Then he^{asws} said: 'O Aban, and you, O Ziyad! But, by Allah^{azwj}! If you two were trustees of Allah^{azwj} and His^{azwj} Caliphs in His^{azwj} earth, and His^{azwj} Divine Authorities upon His^{azwj} creatures, it would not have been hidden from you both what has been done with the wealth'.

فَقَالَ الرَّجُلُ عِنْدَ ذَلِكَ جُعِلْتُ فِدَاكَ قَدْ فَعَلْتُ وَ أَخَذْتُ الْمَالَ.

The man said at that, 'May I be sacrificed for you^{asws}! I have done so', and he^{asws} took the wealth"³³⁹.

4- ير، بصائر الدرجات مُحَمَّدُ بْنُ عَيْسَى عَنِ النَّضْرِ عَنْ أَبِي دَاوُدَ عَنْ إِسْمَاعِيلَ بْنِ فَرْوَةَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ سَعْدِ بْنِ أَبِي الْأَصْبَغِ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَ جَالِساً فَدَخَلَ عَلَيْهِ الْحُسَيْنُ بْنُ السَّرِيِّ الْكَرْخِيُّ قَالَ سَأَلَهُ فَقَالَ أَبُو عَبْدِ اللَّهِ عَ وَ جَارَاهُ فِي شَيْءٍ فَقَالَ لَيْسَ هُوَ كَذَلِكَ ثَلَاثاً

(The book) 'Basaair Al Darajaat' – Muhammad Bin Isa, from Al Nazar, from Abu Dawood, from Ismail Bin Farqad, from Muhammad Bin Isa, from Sa'ad Bin Abu Al Asbagh who said,

'I was seated in the presence of Abu Abdullah^{asws} and Al-Hassan Bin Al-Sary Al-Karkhy entered to see him^{asws}. He asked him^{asws}, so Abu Abdullah^{asws} said, (something) and he snarled to him^{asws} regarding something. He^{asws} said: 'It isn't like that' – thrice.

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ عَ أَ تَرَى مَنْ جَعَلَهُ اللَّهُ حُجَّةً عَلَى خَلْقِهِ يَخْفَى عَلَيْهِ شَيْءٌ مِنْ أُمُورِهِمْ.

Then Abu Abdullah^{asws} said: 'Do you see the one whom Allah^{azwj} Made to be a Divine Authority upon His^{azwj} creatures, He^{azwj} would Hide something from him, of their matters?'³⁴⁰

5- ير، بصائر الدرجات عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ عَنِ الْخَشَّابِ عَنْ عَبْدِ اللَّهِ بْنِ جُنْدَبٍ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ الْأَزْرَقِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَ إِنَّ اللَّهَ أَحْكَمُ وَ أَكْرَمُ وَ أَجَلُّ وَ أَعْظَمُ وَ أَعْدَلُ مِنْ أَنْ يَخْتَجَّ بِحُجَّةٍ ثُمَّ يُعَيِّبُ عَنْهُ شَيْئاً مِنْ أُمُورِهِمْ.

(The book) 'Basaair Al Darajaat' – Abdullah Bin Muhammad, from Al Khashab, from Abdullah Bin Jundab, from Ali Bin Ismail Al Arzaq who said,

³³⁹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 9 H 3

³⁴⁰ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 9 H 4

'Abu Abdullah^{asws} said: 'Allah^{azwj} is Wiser, and more Benevolent, and more Majestic, and more Magnificent, and more Just than for Him^{azwj} to Argue by His^{azwj} Divine Authority, then Hide from him^{asws} something of their matters'.³⁴¹

6- ير، بصائر الدرجات مُحَمَّدُ بْنُ عَبْدِ الْجَبَّارِ عَنِ اللَّؤْلُؤِيِّ عَنِ إِسْمَاعِيلِ بْنِ أَبِي فَرْوَةَ عَنْ سَعْدِ بْنِ أَبِي الْأَصْبَغِ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع جَالِسًا إِذْ دَخَلَ عَلَيْهِ الْحُسَيْنُ بْنُ السَّرِيِّ الْكَرْجِيُّ فَسَأَلَ أَبَا عَبْدِ اللَّهِ ع عَنْ شَيْءٍ فَأَجَابَهُ أَبُو عَبْدِ اللَّهِ ع فَقَالَ لَهُ لَيْسَ كَذَلِكَ فَقَالَ أَبُو عَبْدِ اللَّهِ ع هُوَ كَذَلِكَ وَرَدَّهَا عَلَيْهِ مَرَارًا كُلَّ ذَلِكَ يَقُولُ أَبُو عَبْدِ اللَّهِ ع هُوَ كَذَلِكَ وَ يَقُولُ هُوَ لَا

(The book) 'Basaair Al Darajaat' – Muhammad Bin Abdul Jabbar, from A Iluluie, from Ismail Bin Abu Farouq, from Sa'ad Bin Abu Al Asbagh who said,

'I was seated in the presence of Abu Abdullah^{asws} when Al-Hassan Bin Al-Sary Al-Karkhy entered to see him^{asws} and asked Abu Abdullah^{asws} about something. Abu Abdullah^{asws} answered him. He said to him^{asws}, 'It isn't like that'. Abu Abdullah^{asws} said: 'It is like that', and he repeated to him^{asws} repeatedly, during all that Abu Abdullah^{asws} said: 'It is like that', and he was saying it is not.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع أ تَرَى مَنْ جَعَلَهُ اللَّهُ حُجَّةً عَلَى خَلْقِهِ يَخْفَى عَلَيْهِ شَيْءٌ مِنْ أُمُورِهِمْ.

Abu Abdullah^{asws} said: 'Do you see the one whom Allah^{azwj} Made to be His^{azwj} Divine Authority upon His^{azwj} creatures, He^{azwj} would Hide from him^{asws} anything from their matters?'³⁴²

7- ير، بصائر الدرجات إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ عَلِيِّ بْنِ مَعْبُدٍ عَنْ هِشَامِ بْنِ الْحَكَمِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع بِمِثْلِ عَنِ خَمْسِمِائَةِ حَرْفٍ مِنَ الْكَلَامِ فَأَقْبَلْتُ أَقُولُ كَذَا وَ كَذَا يَقُولُونَ فَيَقُولُ لِي قُلْ كَذَا وَ كَذَا

(The book) 'Basaair Al Darajaat' – Ibrahim Bin Hashim, from Ali Bin Ma'bad, from Hisham Bin Al Hakam who said,

'I asked Abu Abdullah^{asws} at Mina about five hundred letter from the speech. I went on to say, 'They are saying such and such', and he^{asws} said: 'Say such and such'.

فَقُلْتُ جُعِلْتُ فِدَاكَ هَذَا الْحَلَالُ وَالْحَرَامُ وَالْقُرْآنُ أَعْلَمُ أَنَّكَ صَاحِبُهُ وَأَعْلَمُ النَّاسُ بِهِ وَ هَذَا هُوَ الْكَلَامُ فَقَالَ لِي وَ تَشْكُ يَا هِشَامُ مَنْ شَاكَ أَنَّ اللَّهَ يَخْتَجُّ عَلَى خَلْقِهِ بِحُجَّةٍ لَا يَكُونُ عِنْدَهُ كُلُّ مَا يَخْتَجُّونَ إِلَيْهِ فَقَدْ افْتَرَى عَلَى اللَّهِ.

I said, 'May I be sacrificed for you^{asws}! This is the Permissible and the Prohibition, and the Quran. I know that you^{asws} are its Master, and the people know of it, and this, it is the speech'. He^{asws} said to me: 'And you are doubting, O Hisham? One who doubts that Allah^{azwj} Argued upon His^{azwj} creatures by a Divine Authority, there does not happen to be with him^{asws} all what they would be arguing to him^{asws}, so he has fabricated upon Allah^{azwj}'.³⁴³

³⁴¹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 9 H 5

³⁴² Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 9 H 6

³⁴³ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 9 H 7

8- ير، بصائر الدرجات علي بن إسماعيل عن حماد بن عيسى عن إبراهيم بن عمر قال قال أبو عبد الله ع من زعم أن الله يحتج بعبد في بلده ثم يسئره عنه جميع ما يحتاج إليه فقد افترى على الله.

(The book) 'Basaair Al Darajaat' – Ali Bin Ismail, from Hammad Bin Iss, from Ibrahim Bin Umar who said,

Abu Abdullah^{asws} said: 'One who claims that Allah^{azwj} Argues with a servant in His^{azwj} City, then Veil from him^{asws} the entirety of what they could be needy to him^{asws} for, so he has fabricated upon Allah^{azwj}'.³⁴⁴

9- ير، بصائر الدرجات الحسين بن محمد عن المعلى عن الوشاء عن محمد بن علي عن خالد الجوزي قال: دخلت على أبي الحسن ع و هو في عرصة داره و هو يومئذ بالرؤيلة فلما نظرت إليه قلت بأبي أنت و أمي يا سيدي مظلوم معصوب مضطهد في نفسي

(The book) 'Basaair Al Darajaat' – Al Husayn Bin Muhammad, from al Moalla, from Al Washa, from Muhammad Bin Ali, from Khalid Al Jawaz who said,

'I entered to see Abu Al-Hassan^{asws} and he^{asws} was in the courtyard of his^{asws} house, and on that day he^{asws} was at Al-Rumeyla (city). When I looked at him^{asws}, I said: 'By my father and my mother, O my Master^{asws}!' (Saying) within myself, (you^{asws} are) 'Oppressed, usurped, persecuted'.

ثم دوت منه فقبلت بين عينيه و جلست بين يديه فالتفت إلي فقال يا خالد نحن أعلم بهذا الأمر فلا تتصور هذا في نفسك

Then I went near him^{asws} and kissed between his^{asws} eyes and sat down in front of him^{asws}. He^{asws} turned towards me and said: 'O Khalid! We^{asws} are more knowing of this matter therefore do not imagine it within yourself'.

قال قلت جعلت فداك و الله ما أردت بهذا شيئاً قال فقال نحن أعلم بهذا الأمر من غيرنا لو أردنا أنزف إيتنا و إن هؤلاء القوم مدد و غايه لا بد من الإتيها إليها

He (the narrator) said, 'I said, 'May I be sacrificed for you^{asws}! By Allah^{azwj} I did not intend anything with this'. He^{asws} said: 'We^{asws} are more knowing with this matter than others. If we^{asws} want it would come to us^{asws}, and for these people there is a term and a peak, there is no escape from the ending to it'.

قال فقلت لا أعود و أصير في نفسي شيئاً أبداً قال فقال لا تعد أبداً.

He (the narrator) said, 'I said, 'I shall not repeat anything within myself, ever, and will be patient'. He^{asws} said: 'Do not repeat ever!'³⁴⁵

10- ير، بصائر الدرجات محمد بن الحسين عن جعفر بن بشير عن يزيد بن إسحاق عن ابن مسلم عن عمر بن يزيد قال: دخلت على أبي عبد الله ع و هو مضطجع و وجهه إلى الحائط فقال لي حين دخلت عليه يا عمر أعمز رجلي ففعدت أعمز رجله فقلت في نفسي الساعة أسأله عن عبد الله و موسى أيهما الإمام قال فحوّل وجهه إلي فقال و الله إن لا أحييك.

³⁴⁴ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 9 H 8

³⁴⁵ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 9 H 9

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al Husayn, from Ja'far Bin Bashir, from Yazeed Bin Is'haq, from Ibn Muslim, from Umar Bin Yazeed who said,

'I entered to see Abu Abdullah^{asws} and he^{asws} was lying down and his^{asws} face was towards the wall. He^{asws} said when I entered to see him^{asws}: 'O Umar! Press my^{asws} legs'. I sat down and pressed his^{asws} legs. I said within myself, 'Now I shall ask him^{asws} about Abdullah and Musa^{asws}, which of the two is the Imam^{asws}'. He^{asws} turned his^{asws} face towards me and said: 'By Allah^{azwj}! The I^{asws} shall not answer you''.³⁴⁶

11- ير، بصائر الدرجات الحسن بن علي بن النعمان عن أبيه عن الشاميين عن أبي داود السيبعي عن أبي سعيد الخدري عن زميئله قال: وعكث وعكاً شديداً في زمان أمير المؤمنين ع فوجدت من نفسي خفة في يوم الجمعة وقلت لا أعرف شيئاً أفضل من أن أفيض على نفسي من الماء وأصلي خلف أمير المؤمنين ع ففعلت

(The book) 'Basaair Al Darajaat' – Al Hassan Bin Ali Bin Al Numan, from his father, from the Syrian, from Abu Dawood Al Sabie, from Abu Saeed Al Khudry, from Rumeyla who said,

'I was sick with severe illness during the era of Amir Al-Momineen^{asws}. During the Friday I found lightness from myself and I said, 'I do not know of anything superior than pouring the water upon myself and pray Salat behind Amir Al-Momineen^{asws}'. So, I did.

ثم جئت إلى المسجد فلما صعد أمير المؤمنين ع المنبر عاد علي ذلك الوعك فلما انصرف أمير المؤمنين ع ودخل القصر دخلت معه فقال يا زميئله رأيتك و أنت متشبك بعصك في بعض

Then I went to the Masjid. When Amir Al-Momineen^{asws} ascended the pulpit, that illness returned to me. When Amir Al-Momineen^{asws} left and entered the building, I entered with him^{asws}. He^{asws} said: 'O Rumeyla! I^{asws} saw you and you were clasping part of you with part'.

فقلت نعم و فصصت عليه القصة التي كنت فيها و الذي حملني على الرعب في الصلاة خلفه فقال يا زميئله ليس من مؤمن يمرض إلا مريضاً يمرضه و لا يحزن إلا حزناً يحزنه و لا يدعو إلا أمناً لدعائه و لا يسكت إلا دعونا له

I said, 'Yes', and narrated the story to him^{asws} which I was in, and that which carried me upon the desire regarding praying the Salat behind him^{asws}. He^{asws} said: 'O Rumeyla! There isn't any Momin with an illness except we^{asws} are afflicted by his illness, nor grieve except we^{asws} grieve with his grief, nor supplicate except we^{asws} say: 'Ameen' to his supplication, not be silent, except we^{asws} supplicate for him^{asws}.

فقلت له يا أمير المؤمنين جعلني الله فداك هذا لمن معك في القصر رأيت من كان في أطراف الأرض قال يا زميئله ليس يعيب عنا مؤمن في شرق الأرض و لا في غيرها.

I said to him^{asws}, 'O Amir Al-Momineen^{asws}! May Allah^{azwj} Make me to be sacrificed for you^{asws}! This is for the ones with you in the building. What is your^{asws} view of the one who

³⁴⁶ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 9 H 10

were to be in the outskirts of the earth?’ He^{asws} said: ‘O Rumeyla! There is no Momin hidden from us^{asws} in the east of the earth nor in its west’.³⁴⁷

12- ير، بصائر الدرجات إبراهيم بن هاشم عن الحسين بن سيف عن أبيه عن عبد الكريم بن عمرو عن أبي الربيع الشامي قال: قلت لأبي عبد الله ع بلغني عن عمرو بن الحمق حديث فقال اغرضه قال دخل على أمير المؤمنين ع فرأى صفره في وجهه فقال ما هذا الصفره فذكر وجعاً به

(The book) ‘Basaair Al Darajaat’ – Ibrahim Bin Hashim, from Al Husayn Bin Sayf, from his father, from Abdul Kareem Bin Amro, from Abu Al rabie Al Shamy who said,

‘I said to Abu Abdullah^{asws}, ‘A Hadeeth has reached me from Amro Bin Al-Hamiq’, He^{asws} said: ‘Present it’. He said, ‘He entered to see Amir Al-Momineen^{asws} and he^{asws} saw paleness in his face, so he^{asws} said, ‘What is this paleness?’ So, he mentioned the pain which was with him.

فَقَالَ لَهُ عَلِيُّ ع إِنَّا لَنَفْرَحُ لَفَرَحِكُمْ وَ نَحْزَنُ لِحَزَنِكُمْ وَ نَمْرُضُ لِمَرَضِكُمْ وَ نَدْعُو لَكُمْ وَ تَدْعُونَ فَنُؤْمِنُ

Ali^{asws} said to him: ‘We^{asws} tend to be happy to your happiness and grieve to your grief, and fall ill to your illness, and we^{asws} supplicate for you and (when) you are supplicating, we^{asws} say: ‘Ameen’.

قَالَ عَمْرُو قَدْ عَرَفْتُ مَا قُلْتَ وَ لَكِن كَيْفَ نَدْعُو فَنُؤْمِنُ فَقَالَ إِنَّا سَوَاءٌ عَلَيْنَا الْبَادِي وَ الْحَاضِرُ فَقَالَ أَبُو عَبْدِ اللَّهِ ع صَدَقَ عَمْرُو.

Amro said, ‘I have recognised what I said, but how come (when) we supplicate you^{asws} are saying ‘Ameen’?’ He^{asws} said: ‘It is the same to us^{asws}, the distant one and the one present’. Abu Abdullah^{asws} said: ‘You speak the truth, Amro’.³⁴⁸

13- ما، الأمالي للشيخ الطوسي الموفيد عن محمد بن محمد بن طاهر عن ابن عثمة عن أحمد بن الحسين بن سعيد عن أبيه عن طريف بن ناصح عن محمد بن عبد الله الأصم عن أبي عبد الله ع قال: سمعتُ أبي يقول لجماعة من أصحابه و الله لو أن على أفواههم أوكية لأخبرت كل رجل منهم ما لا يستوحش إلى شيء و لكن فيكم الإداعة و الله بالبع أمره.

(The book) ‘Al Amaali’ of the sheikh Al Tusi Al Mufeed, from Muhammad Bin Muhammad Bin Tahir, from Ibn Uqda, from Ahmad Bin Al Husayn Bin Saeed, from his father, from Tareyf Bin Nasih, from Muhammad Bin Abdullah Al Asamma,

‘From Abu Abdullah^{asws} having said: ‘I^{asws} heard my^{asws} father^{asws} saying to a group of his^{asws} companions: ‘By Allah^{azwj}! If there were locks upon their mouths I^{asws} would have informed every man from them what they would not have yearned to anything, but among you is the broadcaster, and Allah^{azwj} will Make His^{azwj} Command to reach (its result)’.

أَقُولُ قَدْ رُوِينَا كَثِيرًا فِي كَلِمَاتِ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ قَالَ: عَلِمْتُ الْمَنَائَا وَ الْبَلَابَا وَ الْقَضَائَا وَ فَضَّلَ الْخُطَابِ.

³⁴⁷ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 9 H 11

³⁴⁸ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 9 H 12

I (Majlisi) am saying: 'It has been reported in many words of Amir Al-Momineen^{asws} having said: 'I^{asws} know the deaths and the affliction and the judgment and the decisive address".³⁴⁹

14- ما، الأماالي للشيخ الطوسي الموفيد عن أحمد بن الوليد عن أبيه عن الصقار عن البرقي عن أبيه عن ابن أبي عمير عن المفضل عن أبي عبد الله ع قال قال أمير المؤمنين ع أعطيت تسعاً لم يعطها أحد قبلي سوى النبي ص لقد فُتحت لي السُّبُلُ و عَلِمْتُ الْمَنَابَا وَ الْبَلَابَا وَ الْأَنْسَابَ وَ فَضَّلَ الْخِطَابَ

(The book) 'Al Amaali' of the sheikh Al Tusi Al Mufeed, from Ahmad Bin Al Waleed, from his father, from Al Saffar, from Al Barqy, from his father, from Ibn Abu Umeyr, from Al Mufazzal,

'From Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said: 'I^{asws} have been Given nine (things), no one before me^{asws} had been Given besides the Prophet^{saww}. The ways have been opened for me^{asws}, and I^{asws} know the deaths and the afflictions, and the means, and the decisive address.

وَ لَقَدْ نَظَرْتُ فِي الْمَلَكُوتِ بِإِذْنِ رَبِّي فَمَا غَابَ عَنِّي مَا كَانَ قَبْلِي وَ لَا مَا يَأْتِي بَعْدِي وَ إِنَّ بَوْلَانِي أَكْمَلَ اللَّهُ لَهُدَى الْأُمَّةِ دِينَهُمْ وَ أَمَّمَ عَلَيْهِمُ النَّعَمَ وَ رَضِيَهُمْ إِنْ سَلَّمْتُهُمْ

And I^{asws} had looked among the kingdoms by the Permission of my^{asws} Lord^{azwj}, thus there is nothing hidden from me^{asws} of what has happened before me^{asws} nor what would be coming after me^{asws}, and that Allah^{azwj} Perfected for this community their religion by my^{asws} Wilayah, and Completed the Favours upon them and was Pleased for them with their Islam.

إِذْ يَقُولُ يَوْمَ الْوَلَايَةِ لِمُحَمَّدٍ ص يَا مُحَمَّدُ أَخْبِرْنِي أَنِّي أَكْمَلْتُ لَهُمُ الْيَوْمَ دِينَهُمْ وَ أَمَّمْتُ عَلَيْهِمُ النَّعَمَ وَ رَضِيْتُ إِسْلَامَهُمْ كُلُّ ذَلِكَ مَنَّا مِنَ اللَّهِ عَلَيَّ فَلَهُ الْحَمْدُ.

Then He^{azwj} Said to Muhammad^{saww} on the day of the Wilayah: "O Muhammad^{saww}! Inform them that I^{azwj} have Perfected their religion for them today and Completed the Favours upon them and am Pleased with their Islam!" All that is a Conferment from Allah^{azwj} upon me^{asws}, so for Him^{azwj} is the Praise"³⁵⁰.

15- ما، الأماالي للشيخ الطوسي العضايري عن هارون بن موسى التلعكبري عن ابن عثمة عن عبد الله بن إبراهيم بن فتيبة عن علي بن الحكم عن سليمان بن جعفر عن خالد الكيال عن عبد العزيز الصائغ قال: قال لي أبو عبد الله ع أ ترى أن الله استرعى راعياً و استخلف خليفته ثم يحجب عنه شيئاً من أمورههم.

(The book) 'Al Amaali' of the sheikh Al Tusi – Al Gazairy, from Haroun Bin Musa Al Tal'akbarny, from Ibn Uqda, from Abdullah Bin Ibrahim Bin Quteyba, from Ali Bin Al Hakam, from Suleyman Bin Ja'far, from Khalid Al Kayyal, from Abdul Aziz Al Saig who said,

'Abu Abdullah^{asws} said to me: 'Do you see that Allah^{azwj} would Shepherd sheep and Choose a Caliph, then Veil from him^{asws} something of their matters"³⁵¹.

³⁴⁹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 9 H 13

³⁵⁰ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 9 H 14

³⁵¹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 9 H 15

16- ير، بصائر الدرجات عبد الله بن عامر عن ابن أبي نجران قال: كتب أبو الحسن الرضا ع رسالة وقرأنيها قال قال علي بن الحسين ع إن محمداً ص كان أمين الله في أرضه فلما قبض محمد ص كنا أهل البيت ورثته فنحن أمناء الله في أرضه عندنا علم البلايا و المنايا و أنساب العرب و مؤيد الإسلام و إننا نعرف الرجل إذا رأينا حقيقته الإيمان و حقيقة النفاق

(The book) 'Basaair Al Darajaat' – Abdullah Bin Aamir, from Ibn Abu Najran who said,

'Abu Al-Hassan Al-Reza^{asws} wrote a letter and read it out to us: 'Ali^{asws} Bin Al-Husayn^{asws} said: 'Muhammad^{saww} was a trustee of Allah^{azwj} in His^{azwj} earth. When Muhammad^{saww} passed away, we^{asws}, People^{asws} of the Household inherited him^{saww}. So, we^{asws} are trustees in His^{azwj} earth. With us^{asws} is knowledge of the afflictions and the deaths, and lineages of the Arabs, and births of Al-Islam, and we^{asws} recognise the man when we^{asws} see him by the reality of the Eman and reality of the hypocrisy.

وَ إِنَّ شِيعَتَنَا لَمَكْتُوبُونَ بِأَسْمَائِهِمْ وَ أَسْمَاءِ آبَائِهِمْ أَخَذَ اللَّهُ عَلَيْنَا وَ عَلَيْهِمُ الْمِيثَاقَ يَرُدُّونَ مَوْرِدَنَا وَ يَدْخُلُونَ مَدْخَلَنَا نَحْنُ النُّجَاهُ وَ أَفْرَاطُنَا أَفْرَاطُ الْأَنْبِيَاءِ وَ نَحْنُ أُنْبَاءُ الْأَوْصِيَاءِ وَ نَحْنُ الْمَخْصُوصُونَ فِي كِتَابِ اللَّهِ وَ نَحْنُ أَوْلَى النَّاسِ بِاللَّهِ وَ نَحْنُ أَوْلَى النَّاسِ بِكِتَابِ اللَّهِ وَ نَحْنُ أَوْلَى النَّاسِ بِدِينِ اللَّهِ

And our^{asws} Shias are written with their names and names of their fathers. Allah^{azwj} Took the Covenant upon us^{asws} and them. They turn our^{asws} turning and enter our entrances. We^{asws} are the salvation, and our^{asws} perfection is the perfection of the Prophets^{as}, and we^{asws} are sons^{asws} of the successors^{asws}, and we^{asws} are the ones specialised in the Book of Allah^{azwj}, and we^{asws} are the foremost of the people with Allah^{azwj}, and we^{asws} are the foremost of the people with the Book of Allah^{azwj}, and we^{asws} are the foremost of the people with the Religion of Allah^{azwj}.

نَحْنُ الَّذِينَ شَرَعَ لَنَا دِينَهُ فَقَالَ فِي كِتَابِهِ شَرَعَ لَكُمْ يَا آلَ مُحَمَّدٍ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا فَقَدْ وَصَّانَا بِمَا أَوْصَى بِهِ نُوحًا وَ الَّذِي أَوْحَيْنَا إِلَيْكَ يَا مُحَمَّدٌ وَ مَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَ إِسْمَاعِيلَ وَ مُوسَى وَ عِيسَى

And we^{asws} are those for whom Allah^{azwj} Legislated His^{azwj} Religion for us^{asws}, so He^{azwj} Said in His^{azwj} Book: **He has Legislated to you - O Progeny^{asws} of Muhammad^{saww}, from the Religion what He Bequeathed with to Noah, and which We Revealed to you - O Muhammad^{saww}, and what We Bequeathed with to Ibrahim, and Musa, and Isa [42:13].**

وَ إِسْحَاقَ وَ يَعْقُوبَ فَقَدْ عَلَّمَنَا وَ بَلَّغَنَا مَا عَلَّمْنَا وَ اسْتَوْدَعَنَا عِلْمَهُمْ نَحْنُ وَرَثَةُ الْأَنْبِيَاءِ وَ نَحْنُ وَرَثَةُ أَوْلَى الْعَرَمِ مِنَ الرُّسُلِ أَنْ أَقِيمُوا الدِّينَ يَا آلَ مُحَمَّدٍ وَ لَا تَتَفَرَّقُوا فِيهِ وَ كُونُوا عَلَى جَمَاعَةٍ كَبُرَ عَلَى الْمُشْرِكِينَ مَنْ أَشْرَكَ بِوَلَايَةِ عَلِيِّ ع مَا تَدْعُوهُمْ إِلَيْهِ مِنْ وِلَايَةِ عَلِيِّ إِنَّ اللَّهَ يَا مُحَمَّدُ يَهْدِي إِلَيْهِ مَنْ يُبِيبُ مَنْ يُجِيبُكَ إِلَى وِلَايَةِ عَلِيِّ.

He^{azwj} has Taught us^{asws}, and Delivered to Us^{asws} the Knowledge what we^{asws} know, and Entrusted us^{asws} their^{as} knowledge. We^{asws} are the inheritors of the Determined Ones (Ul Al-Azam) from the Rasools^{as} that you^{asws} would, **"Establish the Religion - O Progeny^{asws} Muhammad^{saww}, and do not be divided in it!"**, and be as one group. **Greatly difficult it is upon the associators - the ones who associate others with the Wilayah of Ali^{asws}, what you are calling them to - from the Wilayah of Ali^{asws}. Allah, O Muhammad^{saww}, Guides towards it ones who are penitent [42:13] - the one who answers you to the Wilayah of Ali^{asws}.**

ير، بصائر الدرجات ابنُ هاشمٍ عَنْ عَبْدِ الْعَزِيزِ بْنِ الْمُهْتَدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ جُنْدَبٍ أَنَّهُ كَتَبَ إِلَيْهِ الرِّضَا عَ أَمَّا بَعْدُ فَإِنَّ مُحَمَّدًا ص كَانَ أَمِينِ اللَّهِ فِي أَرْضِهِ وَ ذَكَرَ مِثْلَهُ.

(The book) 'Basaair Al Darajaat' – Ibn Hashim, from Abdul Aziz Bin Al Muhtady, from Abdullah Bin Jundab,

'Al-Reza^{asws} wrote to him: 'As for after, Muhammad^{sawww} was a trustee of Allah^{azwj} in His^{azwj} earth', and mentioned similar to it".³⁵²

17- ير، بصائر الدرجات أحمدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ ابْنِ مُسْكَانَ قَالَ سَمِعْتُ أَبَا بَصِيرٍ يَقُولُ قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ مِنْ أَيِّنَ أَصَابَ أَصْحَابَ عَلِيٍّ مَا أَصَابَهُمْ مَعَ عِلْمِهِمْ بِمَنَائِمِهِمْ وَ بَلَايَاهُمْ قَالَ فَأَجَابَنِي شِبْهَ الْمُغْضَبِ مِمَّ ذَلِكَ إِلَّا مِنْهُمْ

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Ibn Muskan who said, 'I heard Abu Baseer saying,

'I said to Abu Abdullah^{asws}, 'From where were the companions of Ali^{asws} afflicted by what afflicted them of their deaths and their afflictions?' He^{asws} said: 'He^{asws} answered me resembling the anger, 'From who was that except from them?'

قَالَ قُلْتُ فَمَا بَمَنْعِكَ جَعَلِي اللَّهُ فِذَاكَ قَالَ ذَلِكَ بَابٌ أُغْلِقُ إِلَّا أَنَّ الْحُسَيْنَ بْنَ عَلِيٍّ عَ فَتَحَ مِنْهُ شَيْئًا ثُمَّ قَالَ يَا أَبَا مُحَمَّدٍ إِنَّ أَوْلِيكَ كَانَتْ عَلَى أَفْوَاهِهِمْ أَوْكِيَةٌ.

He (the narrator) said, 'I said, 'What prevents you^{asws}? May I be sacrificed for you^{asws}!' He^{asws} said: 'That is a closed door, except that Al-Husayn^{asws} Bin Ali^{asws}. He^{asws} opened something from it'. Then he^{asws} said: 'O Abu Muhammad! They^{asws} were those having locks upon their mouths".³⁵³

18- ير، بصائر الدرجات مُحَمَّدُ بْنُ أَحْمَدَ عَنْ أَحْمَدَ بْنِ هِلَالٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ حَكِيمٍ عَنْ أَبِي بَصِيرٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ مَنْ لَنَا أَنْ يُحَدِّثَنَا كَمَا كَانَ عَلِيٌّ أَمِيرُ الْمُؤْمِنِينَ يُحَدِّثُ أَصْحَابَهُ بِأَيَّامِهِمْ وَ تِلْكَ الْمُعْضَلَاتِ فَقَالَ أَمَّا إِنَّ فِيكُمْ مِثْلَهُ أَوْلِيكَ كَانَ عَلَى أَفْوَاهِهِمْ أَوْكِيَةٌ.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Ahmad, from Ahmad Bin Hilal, from Ibn Abu Umeyr, from Muhammad Bin Hakeem, from Abu Baseer who said,

'I said to Abu Abdullah^{asws}, 'Who is for us who would narrate to us just as Ali^{asws} Amir Al-Momineen^{asws} used to narrate to his^{asws} companions, with their days, and those dilemmas?' He^{asws} said: 'But, among you is his^{asws} example. They were those having locks upon their mouths".³⁵⁴

19- ير، بصائر الدرجات يَعْقُوبُ بْنُ بَرِيدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَكْرِ بْنِ مُحَمَّدٍ الْأَزْدِيِّ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: قُلْتُ لَهُ مَا لَنَا مَنْ يُحَدِّثُنَا بِمَا يَكُونُ كَمَا كَانَ عَلِيٌّ عَ يُحَدِّثُ أَصْحَابَهُ قَالَ بَلَى وَ اللَّهُ وَ إِنَّ ذَلِكَ لَكُمْ وَ لَكِنَّ هَاتِ حَدِيثَنَا وَاحِدًا حَدَّثْتُمْ بِهِ فَكْتَمْتُمْ فَسَكَتُ فَوَ اللَّهُ مَا حَدَّثَنِي بِحَدِيثٍ إِلَّا وَ قَدْ حَدَّثْتُهُ بِهِ.

³⁵² Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 9 H 16

³⁵³ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 9 H 17

³⁵⁴ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 9 H 18

(The book) 'Basaair Al Darajaat' – Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Bakr Bin Muhammad Al Azdy, from Abu Baseer,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I said to him^{asws}, 'There is no one for us to narrate to us with what would be happening (in the future) just as Ali^{asws} used to narrate to his^{asws} companions?' He^{asws} said: 'Yes, by Allah^{azwj}, and even that can be for you, but give me^{asws} one Hadeeth^{asws} have narrated to you and you have concealed it'. I was silent, for by Allah^{azwj}, he^{asws} had not narrated to me any Hadeeth except and I had narrated it'.³⁵⁵

20- ير، بصائر الدرجات أحمد بن محمد بن علي بن الحكم عن ربيع بن محمد عن سعد بن طريف عن ابن نباتة قال: كان أمير المؤمنين ع إذا وقف الرجل بين يديه قال يا فلان استعد و أعد لنفسك ما تريد فإنك تمرض في يوم كذا و كذا في ساعة كذا و كذا و سبب مرضك كذا و كذا و تموت في شهر كذا و كذا في يوم كذا و كذا في ساعة كذا و كذا

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Rabie Bin Muhammad, from Sa'ad Bin Tareyf, from Ibn Nubata who said,

'Amir Al-Momineen^{asws} was such that whenever he^{asws} paused the man in front of him^{asws}, said: 'O so and so! Get ready and prepare for yourself what you want, for you will be falling sick during such and such day, in such and such time, and the cause of your illness is such and such, and you will be dying in such a such month, during such and such day, during such a such time'.

قال سعد فقلت جعلت فداك فكيف لا تقول أنت و لا تخبرنا فتستعد له قال هذا باب أغلق الجواب فيه علي بن الحسين ع حتى يقوم قائمنا.

Sa'ad said, 'I said, 'May I be sacrificed for you^{asws}! How come you^{asws} are not saying nor informing us, so we can be prepared for it?' He^{asws} said: 'This door, Ali^{asws} Bin Al Husayn^{asws} closed the answer regarding it until the rising of our^{asws} Qaim^{asws}'.³⁵⁶

21- ير، بصائر الدرجات محمد بن عبد الله بن عامر عن عبد الرحمن بن أبي نجران قال: كتبت أبو الحسن الرضا ع و أقرأنيها الرسالة قال قال علي بن الحسين ع عندنا علم المنايا و البليات و فضل الخطاب و أنساب العرب و مؤيد الإسلام.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Abdullah Bin Aamir, from Abdul Rahman bin Abu Najran who said,

'Abu Al-Hassan Al-Reza^{asws} wrote the letter and read it out to us. He^{asws} said: 'Ali^{asws} Bin Al-Husayn^{asws} said: 'With us^{asws} is knowledge of the deaths and the afflictions, and the decisive address and lineages of the Arabs, and births of Al-Islam'.³⁵⁷

22- ير، بصائر الدرجات إبراهيم بن هاشم عن عبد العزيز بن المهدي عن عبد الله بن جندب أنه كتب إليه أبو الحسن الرضا ع أما بعد فإن محمداً كان الله في خلقه فلما قبض كذا أهل البيت ورتبه فتخبر أمنا الله في أرضه عندنا علم المنايا و البليات و أنساب العرب و مؤيد الإسلام.

³⁵⁵ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 9 H 19

³⁵⁶ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 9 H 20

³⁵⁷ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 9 H 21

(The book) 'Basaair Al Darajaat' – Ibrahim Bin Hashim, from Abdul Aziz Bin Al Muhtady, from Abdullah Bin Jundab,

'Abu Al-Hassan Al-Reza^{asws} wrote to him: 'As for after, Muhammad^{saww} was a trustee of Allah^{azwj} among His^{azwj} creatures. When he^{saww} passed away, we^{asws}, People^{asws} of the Household inherited him^{saww}. So, we^{asws} are trustees of Allah^{azwj} in His^{azwj} earth. With us^{asws} is knowledge of the deaths and the afflictions, and lineages of the Arabs, and births of Al-Islam".³⁵⁸

23- ير، بصائر الدرجات أحمد بن الحسين عن أحمد بن إبراهيم عن محمد بن زكريا عن محمد بن نعيم عن يزيد بن إبراهيم عن حذنه عن أبي عبد الله ع قال قال أمير المؤمنين ع علم المنايا والبلايا وفصل الخطاب.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Al Husayn, from Ahmad Bin Ibrahim, from Muhammad Bin Zakariya, from Muhammad Bin Nueym, from Yazdad Bin Ibrahim, from the one who narrated it,

'From Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said: 'I^{asws} know knowledge of the deaths and the afflictions and the decisive address".³⁵⁹

24- ير، بصائر الدرجات ابن زييد عن ابن أبي عمير عن هشام بن سالم رفته إلى أمير المؤمنين ع قال: سلوني قبل أن تفقدوني أ لا تسألون من عنده علم المنايا والبلايا والمضاي وفصل الخطاب.

(The book) 'Basaair Al Darajaat' – Ibn Yazeed, from Ibn Abu Umeyr, from Hisham Bin Salim raising it to,

'Amir Al-Momineen^{asws} said: 'Ask me^{asws} before you lose me! Indeed, you will be asking one with whom is knowledge of the deaths and the afflictions and the judgments and the decisive address".³⁶⁰

25- ير، بصائر الدرجات عبد الله بن محمد عن محمد بن الحسين عن جعفر بن بشير عن عبد الكريم عن أبي بصير عن أبي عبد الله ع قال: يا أبا بصير إنا أهل بيت أوتينا علم المنايا والبلايا والوصايا وفصل الخطاب وعرفنا شيعتنا كعرفان الرجل أهل بيته.

(The book) 'Basaair Al Darajaat' – Abdullah Bin Muhammad, from Muhammad Bin Al Husayn, from Ja'far Bin Bashir, from Abdul Kareem, from Abu Baseer,

'From Abu Abdullah^{asws} having said: 'O Abu Baseer! We^{asws}, People^{asws} of the Household are Given knowledge of the deaths, and the afflictions, and the bequests, and the decisive address, and we^{asws} recognise our^{asws} Shias like the recognition of the man of his family members".³⁶¹

26- ير، بصائر الدرجات عبد الله بن محمد عن إبراهيم بن محمد عن عبد الله بن جبلة و إسماعيل بن عمر عن أبي مريم عبد الغفار بن القاسم عن عمران بن ميمم عن عطاء بن ربيع عن أمير المؤمنين ع أنه كان يقول سلوني قبل أن تفقدوني أ لا تسألون من عنده علم المنايا والبلايا والأنساب.

³⁵⁸ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 9 H 22

³⁵⁹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 9 H 23

³⁶⁰ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 9 H 24

³⁶¹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 9 H 25

(The book) 'Basaair Al Darajaat' – Abdullah Bin Muhammad, from Ibrahim Bin Muhammad, from Abdullah Bin Jabala and Ismail Bin Umar, from Abu Maryam Abdul Gaffar Bin Al Qasim, from Imran Bin Maysam, from Ata'a Bin Rabie,

'From Amir Al-Momineen^{asws} having said: 'Ask me^{asws} before you lose me^{asws}. Indeed, you will be asking one with whom is knowledge of the deaths and the afflictions and the lineages''.³⁶²

27- ير، بصائر الدرجات مُحَمَّدُ بْنُ عِيْسَى عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنِ الْمُفْضَلِ بْنِ عُمَرَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع يَقُولُ إِنِّي أُعْطِيتُ حِصَالًا مَا سَبَقَنِي إِلَيْهَا أَحَدٌ عَلِمْتُ الْمَنَائِمَ وَالْبَلَايَا وَالْأَنْسَابَ وَفَضْلَ الْحِطَابِ.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Isa, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar who said,

'I heard Abu Abdullah^{asws} saying: 'Amir Al-Momineen^{asws} was saying: 'I^{asws} have been Given (certain) characteristics no one has preceded me^{asws} to these. I^{asws} know the deaths, and the afflictions, and the lineages, and the decisive address''.³⁶³

28- ير، بصائر الدرجات عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ الْعَبَّاسِ بْنِ عُبَيْدِ اللَّهِ الْعَبْدِيِّ عَنِ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ عَنِ عَلِيِّ بْنِ حَزْرَوِّ عَنِ ابْنِ ثُبَّانَةَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّا أَهْلُ بَيْتٍ عَلَّمْنَا عِلْمَ الْمَنَائِمِ وَالْبَلَايَا وَالْأَنْسَابِ وَاللَّهُ لَوْ أَنَّ رَجُلًا مِنَّا قَامَ عَلَى جِسْرِ ثُمَّ عَرَضَتْ عَلَيْهِ هَذِهِ الْأُمَّةُ لَخَدَّتْهُمْ بِأَسْمَائِهِمْ وَأَنْسَابِهِمْ.

(The book) 'Basaair Al Darajaat' – Abdullah Bin Muhammad, from Ibrahim Bin Muhammad, from Muhammad Bin Ali, from al Abbas Bin Ubeydullah Al Abady, from Abdul Rahman Bin Al Aswad, from Ali Bin Hzawwair, from Ibn Nubata who said,

'Amir Al-Momineen^{asws} said: 'We^{asws} have been Taught knowledge of the deaths, and the afflictions, and the lineages. By Allah^{azwj}! If a man from us^{asws} were to stand upon a bridge, then this community is presented to him^{asws}, he^{asws} would narrate to them with their names and their lineages''.³⁶⁴

29- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنِ عِمْرَانَ بْنِ مَرْوَانَ عَنِ الْمُنْخَلِ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ سَمِعْتُهُ يَقُولُ إِنَّا أَهْلُ بَيْتٍ عَلَّمْنَا الْمَنَائِمَ وَالْبَلَايَا وَالْأَنْسَابَ فَاعْتَبِرُوا بِنَا وَبِعَدُونَا وَبِهَدَانَا وَبِهَدَاهُمْ وَبِقَضَائِنَا وَبِقَضَائِهِمْ وَبِحُكْمِنَا وَبِحُكْمِهِمْ وَبِمِثْنَانَا وَبِمِثْنِهِمْ يَمُوتُونَ بِالْفَرَحَةِ وَالْدُبَيْلَةِ وَتَمُوتُ بِمَا شَاءَ اللَّهُ.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al Husayn, from Muhammad Bin Sinan, from Imran Bin Marwan, from Ao Munakhal, from Jabir,

'From Abu Ja'far^{asws}, he (the narrator) said, 'I heard him^{asws} saying: 'We^{asws}, People^{asws} of the Household have been Taught the deaths and the afflictions, and the lineages. Therefore take lessons with us^{asws} and with our^{asws} enemies, and with our^{asws} guidance and their guidance, and with our^{asws} judgments and their judgments, and our^{asws} rulings and their

³⁶² Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 9 H 26

³⁶³ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 9 H 27

³⁶⁴ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 9 H 28

rulings, and our deceased and their deceased. They are dying due to the ulcers and the plague, and we^{asws} are dying due to whatever Allah^{azwj} so Desires”.³⁶⁵

30- ير، بصائر الدرجات أبو الفضل العلوئي عن سعيد بن عيسى الكزبزي البصري عن إبراهيم بن الحكم بن طهري عن أبيه عن شريك بن عبد الله عن عبد الأعلى التعلبي عن أبي وقاص عن سلمان الفارسي قال قال أمير المؤمنين ع عندي علم المنايا و البلايا و الوصايا و الأنساب و فصل الخطاب.

(The book) 'Basaair Al Darajaat' – Abu Al Fazl Al Alawy, from Saeed Bin Isa Al Kuzbury Al Basry, from Ibrahim Bin Al Hakam Bin Zuheyr, from his father, from Shareek Bin Abdullah, from Abdul A'ala Al Taglaby, from Abu Waqas,

'From Salman Al-Farsi^{ra} who said, 'Amir Al-Momineen^{asws} said: 'With me^{asws} is knowledge of the deaths and the afflictions, and the bequests, and the lineages, and the decisive address”.³⁶⁶

31- ير، بصائر الدرجات أحمد بن محمد بن محمد بن سلمة عن ابن سلام عن مفضل بن عمر قال سمعت أبا عبد الله ع يقول أعطيت حصلاً ما سبقني إليها أحد من قبلي علمت المنايا و البلايا و فصل الخطاب فلم يفتني ما سبقني و لم يعزب عني ما غاب عني أبشر بإذن الله تعالى و أودى عنه كل ذلك من من الله مكنتني فيه بعلمه.

(The book) 'Basaair Al Darajaat' – Ahmad in Muhammad, from Ibn Salam, from Mufazzal Bin Umar who said,

'I heard Abu Abdullah^{asws} saying: 'I^{asws} have been Given (certain) characteristics what no one from before me has preceded me^{asws} to these. I^{asws} know the deaths and the afflictions and the decisive address. Thus, what has preceded me^{asws} is not missed by me^{asws}, and what is hidden is not far from me^{asws}. I^{asws} rejoice by the Permission of Allah^{azwj} the Exalted and perform all of that of His^{azwj} behalf from a Conferment of Allah^{azwj} Enabling me^{asws} regarding it, with His^{azwj} Knowledge”.³⁶⁷

32- ير، بصائر الدرجات أحمد بن إبراهيم و أحمد بن زكريا عن أحمد بن نعيم عن يزيد بن إبراهيم عن حذيفة من أصحابه عن أبي عبد الله ع قال سمعته يقول عندي علم المنايا و البلايا و الوصايا و الأنساب و الأسباب و فصل الخطاب و مؤلّد الإسلام و مؤلّد الكفر و أنا صاحب الكرات و دولة الدول فاسألوني عما يكون إلى يوم القيامة.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Ibrahim and Ahmad Bin Zakariya, from Ahmad Bin Nueym, from Yazdad Bin Ibrahim, from the one who narrated it, from his companions,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I heard him^{asws} saying: 'With me^{asws} is knowledge of the deaths and the afflictions, and the bequests, and the lineages, and the causes, and the decisive address, and births of Al-Islam, and births of the Kufir, and I^{asws} am in charge of the Return (Raj'at), and the government of the governments, therefore ask me^{asws} about what will be happening up to the Day of Qiyamah”.³⁶⁸

³⁶⁵ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 9 H 29

³⁶⁶ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 9 H 30

³⁶⁷ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 9 H 31

³⁶⁸ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 9 H 32

33- ير، بصائر الدرجات الحسن بن علي عن الحسين و أنس عن مالك بن عطيبة عن أبي حمزة عن أبي المفضل قال قال أمير المؤمنين ع إن الله بعث محمداً بالنبوة و اصطفاه بالرسالة فأنا في الإسلام و أنا و عندنا أهل البيت مفاخر العلم و أبواب الحكيم و ضياء الأمر و فصل الخطاب

(The book) 'Basaair Al Darajaat' – Al Hassan Bin Ali, from Al Husayn and Anas, from Malik Bin Atiya, from Abu Hamza, from Abu Al Mufazzal who said,

'Amir Al-Momineen^{asws} said: 'Allah^{azwj} Sent Muhammad^{saww} with the Prophet-hood, and Chose him^{saww} with the Message, so he^{saww} in Al-Islam and gave, and with us^{asws}, People^{asws} of the Household, are keys of the knowledge, and the doors of wisdom, and illumination of the Commands, and the decisive address.

فمن يحبنا أهل البيت ينفعه إيمانه و يقبل منه عمله و من لم يحبنا أهل البيت لم ينفعه إيمانه و لم يقبل منه عمله و إن أذابت الليل و النهار لم يزل.

So the one who loves us^{asws}, People^{asws} of the Household, his Eman would benefit him and his deeds would be Accepted from him; and one who does not love us^{asws}, People^{asws} of the Household, his Eman would not benefit him and his deeds would not be Accepted from him, and even if he persists night and day incessantly".³⁶⁹

34- ير، بصائر الدرجات الحسن بن علي عن العباس بن عامر عن ضريس عن عبد الواحد بن المختار عن أبي جعفر ع قال: لو كان لألستكم أوكية لحدث كل امرئ بما له و عليه.

(The book) 'Basaair Al Darajaat' – Al Husayn Bin Ali, from Al Abbas Bin Aamir, from Zureys, from Abdul Wahid Bin Al Mukhtar,

'From Abu Ja'far^{asws} having said: 'Had there been locks on your tongues, I^{asws} would have narrated to every person with what is for him and against him".³⁷⁰

35- يج، الخرائج و الجرائح سعد بن ابن أبي الخطاب و أحمد و عبد الله ابني محمد بن عيسى عن ابن محبوب عن ابن رباب عن ضريس الكناسي قال: سمعت أبا جعفر ع يقول و عنده أناس من أصحابه و هم حوله إني لأعجب من قوم يتولوننا و يجعلوننا أئمة و يصفون أن طاعتنا مفترضة عليه كطاعة الله ثم يكسرون حججهم و يخصمون أنفسهم لضعف قلوبهم فينفضوننا حقنا و يعيبون ذلك على من أعطاه الله بزمان حق معرفتنا و التسليم لأمرنا

(The book) 'Al Kharaij Wa Al Jaraih' – Sa'ad, from Ibn Abu Al Khatab, and Ahmad and Abdullah two sons of Muhammad Bin Isa, from Ibn Mahboub, from Ibn Raib, from Zureys Al Knuasy who said,

'I heard Abu Ja'far^{asws} saying, and in his^{asws} presence were people from his^{asws} companions, and they were around him^{asws}: 'I^{asws} wonder from a people befriending us^{asws} making us^{asws} as Imams^{asws} and describing that obedience to us^{asws} is Obligatory upon him (them) like the obedience to Allah^{azwj}, then they are breaking their argument and disputing their own selves due to their weak hearts, so they are being deficient of our^{asws} rights and faulting that upon

³⁶⁹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 9 H 33

³⁷⁰ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 9 H 34

the one whom Allah^{azwj} has Given proof of the right of our^{asws} recognition and the submission to our orders.

أَتَرُونَ اللَّهَ افْتَرَضَ طَاعَةَ أَوْلِيَائِهِ عَلَى عِبَادِهِ ثُمَّ يُخْفِي عَلَيْهِمْ أَخْبَارَ السَّمَاوَاتِ وَالْأَرْضِ وَيَقْطَعُ عَنْهُمْ مَوَادَّ الْعِلْمِ فِيمَا يَرِدُ عَلَيْهِمْ مِمَّا فِيهِ قِوَامُ دِينِهِمْ

Are you viewing that Allah^{azwj} would Obligate upon His^{azwj} servants obedience to His^{azwj} Guardians^{asws} then Hide from them the news of the skies and the earth, and Cut off from them the mines of knowledge regarding whatever is referred to them^{asws} from what would be the foundations of their religion’.

فَقَالَ لَهُ حُمْرَانُ يَا ابْنَ رَسُولِ اللَّهِ أَرَأَيْتَ مَا كَانَ مِنْ قِيَامِ أَمِيرِ الْمُؤْمِنِينَ وَالْحُسَيْنِ وَالْحُسَيْنِ وَخُرُوجِهِمْ وَقِيَامِهِمْ بِدِينِ اللَّهِ وَ مَا أُصِيبُوا بِهِ مِنْ قِبَلِ الطَّوَاغِيَةِ وَالظُّفَرِ بِهِنَّ حَتَّى قُتِلُوا وَ غُلِبُوا

Humran said to him^{asws}, ‘O son^{asws} of Rasool-Allah^{sawww}! What is your^{asws} view of what had happened from the stand of Amir Al-Momineen^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws} and their^{asws} advents and their stands with the Religion of Allah^{azwj}, and what they^{asws} were afflicted with from the direction of the tyrants, and their winning with them^{asws} until they^{asws} were killed and overcome?’

فَقَالَ أَبُو جَعْفَرٍ ع يَا حُمْرَانُ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى قَدْ كَانَ قَدَّرَ ذَلِكَ عَلَيْهِمْ وَ قَضَاهُ وَ أَمْضَاهُ وَ حَتَمَهُ عَلَى سَبِيلِ الْإِخْتِيَارِ ثُمَّ أَخْرَاهُ عَلَيْهِمْ فَيَنْقُدُمُ عِلْمَ إِلَيْهِمْ مِنْ رَسُولِ اللَّهِ ص قَامَ عَلَيٌّ وَ الْحُسَيْنُ ع وَ بَعِلِمُ صَمَتَ مَنْ صَمَتَ مِنَّا

Abu Ja’far^{asws} said: ‘O Humran! Allah^{azwj} Blessed and Exalted had Pre-determined that upon them and Decreed it, and Implemented it, and Destined it upon the Way of the Choice, then Flowed it upon them^{asws}. Thus, by the precedence to them^{asws} of knowledge from Rasool-Allah^{sawww}, Ali^{asws} and Al-Hassan^{asws} and Al-Husayn^{asws} stood with knowledge. He^{asws} was silent, the one^{asws} from us^{asws} who was silent.

وَ لَوْ أَنَّهُمْ يَا حُمْرَانُ حَيْثُ نَزَلَ بِهِمْ مَا نَزَلَ مِنْ ذَلِكَ سَأَلُوا اللَّهَ أَنْ يَدْفَعَهُ عَنْهُمْ وَ أَحْثُوا عَلَيْهِ فِي إِزَالَةِ مُلْكِ الطَّوَاغِيَةِ وَ ذَهَابِ مُلْكِهِمْ لَزَالَ أَسْرَعُ مِنْ سِلْكِ مَنْطُومٍ انْقَطَعَ فَتَبَدَّدَ وَ مَا كَانَ الَّذِي أَصَابَهُمْ لَذَنْبٍ افْتَرَفُوهُ وَ لَا لِغُفُوبَةٍ مَعْصِيَةٍ خَالَفُوا فِيهَا وَ لَكِنْ لِمَنَازِلِ وَ كَرَامَةٍ مِنَ اللَّهِ أَرَادَ أَنْ يُبَلِّغَهُمْ إِلَيْهَا فَلَا تَذَهَبَنَّ بِكَ الْمَدَاهِبُ فِيهِمْ.

O Humran! And they^{asws}, when it befell them^{asws} what befell them^{asws} from that, asked Allah^{azwj} to repel from them^{asws} and insisted upon it regarding the decline of the kingdom of the tyrants and the departure of their kingdoms, these would have decline quicker than tearing of the cut silk cloth, and that which afflicted them^{asws} was not due to any sins they^{asws} had acknowledge nor due to punishment of acts of disobedience they had opposed (Allah^{azwj}) in these, but it was due to the status and Prestige from Allah^{azwj} He^{azwj} Wanted these to reach them^{asws}, therefore do not let their doctrines regarding them^{asws} take you away’³⁷¹.

³⁷¹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 9 H 35

36- ير، بصائر الدرجات ختص ابن عيسى عن الأهوازي و محمد البرقي عن النضر عن يحيى الحلبي عن الحارث النضري قال قال أبو عبد الله ع اتقوا الكلام فإننا نؤتى به.

(The book) 'Basaair Al Darajaat' –Ibn Isa, from Al Ahwazy, and Muhammad Al Barqy, from Al Nazar, from Yahya Al Halby, from Al Haris Al Nazary who said,

'Abu Abdullah^{asws} said: 'Fear the speech (if, why, but etc.) for we^{asws} are come with it (knowledge) from Allah^{azwj}'.³⁷²

37- ير، بصائر الدرجات ختص، الإختصاص اليقطيني عن المؤمن عن الحكم بن أيمن عن النضري و الحضرمي عن أبي عبد الله ع قال قال ما يحدث قبلكم حدث إلا علمنا به فقلت و كيف ذلك قال يأتينا به راكب يضرب.

(The books) 'Basaair Al Darajaat' (and) 'Al Ikhtisaas' – Al Yaqteeny, from Al Momin, from Al hakam Bin Ayman, from Al Nazary, and Al Hazramy,

'From Abu Abdullah^{asws} having said: 'No Hadeeth is narrated before you all except we^{asws} are taught it'. I said, 'And how is that?' He^{asws} said: 'A rider comes striking to us^{asws} with it'³⁷³.

38- ختص، الإختصاص ابن عيسى و محمد بن إسماعيل بن عيسى عن علي بن الحكم عن عروة بن موسى الجعفي قال: قال لنا أبو عبد الله ع يوماً و نحن نتحدث عنده اليوم أفقتت عن هشام بن عبد الملك في قبره فلنا و متى مات فقال اليوم الثالث فحسبنا موته و سألتنا عن ذلك فكان كذلك.

(The book) 'Al Ikhtisaas' – Ibn Isa and Muhammad Bin Ismail Bin Isa, from Ali Bin Al Hakam, from Urwa Bin Musa Al Jufy who said,

'Abu Abdullah^{asws} said to us one day and we were discussing in his^{asws} presence: 'Today I^{asws} uprooted an eye (spy) of Hisham Bin Abdul Malik in his grave'. We said, 'And when did he die?' He^{asws} said: 'On the day of Tuesday'. We calculated his death and asked about that, and it had happened just like that'³⁷⁴.

39- يج، الخرائج و الجرائح سعد عن أحمد بن محمد السبائي عن محمد بن إسماعيل الأنصاري عن صالح بن عتبة الأسدي عن أبيه قال: قال لي أبو عبد الله ع يقولون بأمر ثم يكسرونه و يضعفونه يزعمون أن الله احتج على خلقه برجل ثم تحجب عنه علم السماوات و الأرض لا و الله لا و الله لا و الله

(The book) 'Al Kharaj Wa Al Jaraih' – Sa'ad, from Ahmad Bin Muhammad Al Sayyari, from Muhammad Bin Ismail Al Ansary, from Salih Bin Uqba Al Asady, from his father who said,

'Abu Abdullah^{asws} said to me: 'They are speaking with a matter then they are breaking it and are disputing. They are claiming that Allah^{azwj} Argues upon His^{azwj} creatures by a man, then Hides from him knowledge of the skies and the earth. No, by Allah^{azwj}! No, by Allah^{azwj}'.

قلت فما كان من أمر هؤلاء الطواغيت و أمر الحسين بن علي ع

³⁷² Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 9 H 36

³⁷³ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 9 H 37

³⁷⁴ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 9 H 38

I said, 'So what happened from the matters of those tyrants and the matter of Al-Husayn^{asws} Bin Ali^{asws}?'

فَقَالَ لَوْ أَنَّهُمْ أَلْحَوْا فِيهِ عَلَى اللَّهِ لَأَجَابَهُمُ اللَّهُ وَكَانَ يَكُونُ أَهْوَنَ مِنْ سَلِكِ فِيهِ خَرَزٌ انْقَطَعَ فَذَهَبَ وَ لَكِنَّ كَيْفَ إِنَّا إِذَا نُرِيدُ غَيْرَ مَا أَرَادَ اللَّهُ.

He^{asws} said: 'Had they^{asws} insisted upon Allah^{azwj} regarding it, Allah^{azwj} would have Answered them^{asws}, and it would have become easier than a thread wherein are beads and it breaks, and it would have gone away. But how can we^{asws} want other than what Allah^{azwj} Wants?'

ير، بصائر الدرجات السَّيَّارِي مِثْلَهُ وَ فِي آخِرِهِ هَكَذَا وَ لَكِنَّ كَيْفَ يَا عُقْبَةُ بِأَمْرِ قَدْ أَرَادَهُ وَ قَضَاهُ وَ قَدَّرَهُ وَ لَوْ رَدَدْنَا عَلَيْهِ وَ أَلْحَخْنَا إِنَّا إِذَا نُرِيدُ غَيْرَ مَا أَرَادَ اللَّهُ.

(The book) 'Basaair Al-Darajaat' – Al-Sayyari – similar to it, and in its end is like this: 'How can it be with a matter He^{azwj} has Intended it, and Decreed it, and Pre-determined it; and if we^{asws} were to reject it and insist, then we^{asws} would be wanting other than what Allah^{azwj} Wants'.³⁷⁵

40- كِتَابُ الْمُخْتَصَرِ لِلْحَسَنِ بْنِ سُلَيْمَانَ، رَوَاهُ مِنْ كِتَابِ الْخُطْبِ لِعَبْدِ الْعَزِيزِ بْنِ يَحْيَى الْجُلُودِيِّ قَالَ خَطَبَ أَمِيرُ الْمُؤْمِنِينَ ع فَقَالَ: سَلُونِي قَبْلَ أَنْ تَفْقِدُونِي فَأَنَا عَيْبَةُ رَسُولِ اللَّهِ ص سَلُونِي فَأَنَا فَقَاتُ عَيْنَ الْفِتْنَةِ بِبَاطِنِهَا وَ ظَاهِرِهَا سَلُوا مَنْ عِنْدَهُ عِلْمُ الْبَلَايَا وَ الْمَنَائِي وَ الْوَصَايَا وَ فَصْلِ الْخُطَابِ

The book 'Al Mukhtasar' of Al Hassan Bin Suleyman – It is reported from the book 'Al Khatab' of Abdul Aziz Bin Yahya Al Jaloudy who said,

'Amir Al-Momineen^{asws} preached saying: 'Ask me^{asws} before you lose me^{asws}, for I^{asws} am a container of Rasool-Allah^{saww}! Ask me^{asws}, for I^{asws} poke out the eye of the Fitna with its esoteric and it's apparent. Ask the one^{asws} with whom is knowledge of the deaths and the afflictions and the bequests and the decisive address.

سَلُونِي فَأَنَا يَعْسُوبُ الْمُؤْمِنِينَ حَقًّا وَ مَا مِنْ فِتْنَةٍ تَهْدِي مِائَةً أَوْ تُضِلُّ مِائَةً إِلَّا وَ قَدْ أُتِيَتْ بِمَا تَبْدُهَا وَ سَاتِقِهَا وَ الَّذِي نَفْسِي بِيَدِهِ لَوْ طُويَ لِي الْوَسَادَةُ فَأَجْلِسُ عَلَيْهَا لَفَضَيْتُ بَيْنَ أَهْلِ التَّوْرَةِ بِتَوْرَاتِهِمْ وَ لِأَهْلِ الْإِنْجِيلِ بِإِنْجِيلِهِمْ وَ لِأَهْلِ الرَّبُّورِ بِرَبُّورِهِمْ وَ لِأَهْلِ الْفُرْقَانِ بِفُرْقَانِهِمْ

Ask me^{asws}, for I^{asws} am leader (Yasoob) of the Momineen^{asws} truly, and there is none from a group being guided reaching a hundred, or one hundred straying, and I^{asws} have been Given (knowledge of) its guides and its ushers. By the One^{azwj} in Whose Hand is my^{asws} soul! If the pillow were to be folded out for me, and I sit upon it, I^{asws} would judge between the people of Torah by their Torah, and the people of the Evangel by their Evangel, and the people of the Psalms by their Psalms, and the people of the Furqan (Quran) by their Furqan!'

قَالَ فَقَامَ ابْنُ الْكَوَاءِ إِلَى أَمِيرِ الْمُؤْمِنِينَ وَ هُوَ يَخْطُبُ النَّاسَ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَخْبِرْنِي عَنْ نَفْسِكَ

He (the narrator) said, 'Ibn Al-Kawa stood up to Amir Al-Momineen^{asws} while he^{asws} was addressing the people, and said, 'O Amir Al-Momineen^{asws}! Inform me about yourself^{asws}'.

³⁷⁵ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 9 H 39

فَقَالَ وَيْلَكَ أ تُرِيدُ أَنْ أُزَكِّي نَفْسِي وَ قَدْ نَهَى اللَّهُ عَنْ ذَلِكَ مَعَ أَبِي كُنْتُ إِذَا سَأَلْتُ رَسُولَ اللَّهِ ص أُعْطِيَنِي وَ إِذَا سَكَتُ ابْتَدَأَنِي وَ بَيْنَ الْجَوَانِحِ مِنِّي عِلْمٌ جَمٌّ وَ نَحْنُ أَهْلُ الْبَيْتِ لَا نُقَاسُ بِأَحَدٍ.

He^{asws} said: 'Woe be unto you! Do you want me^{asws} to purify (praise) myself^{asws} and Allah^{azwj} has Forbidden from that, along with it, I^{asws}, when I^{asws} asked Rasool-Allah^{saww}, he^{saww} gave me^{asws}, and when I^{asws} was silent, he^{saww} initiated me^{asws}, and between the two wings (shoulders) of mine^{asws}, there is immense knowledge, and we^{asws}, People^{asws} of the Household cannot be compared with anyone".³⁷⁶

41- وَ مِنَ الْكِتَابِ الْمَذْكُورِ لِلْجَلُودِيِّ، مِنْ جُمْلَةِ خُطْبَةِ صَلَوَاتِ اللَّهِ عَلَيْهِ أَيُّهَا النَّاسُ سَلُونِي قَبْلَ أَنْ تَفْقِدُونِي أَنَا يَعْسُوبُ الْمُؤْمِنِينَ وَ عَايَةُ السَّابِقِينَ وَ لِسَانُ الْمُتَّقِينَ وَ خَاتَمُ الْوَصِيِّينَ وَ خَلِيفَةُ رَبِّ الْعَالَمِينَ أَنَا قَسِيمُ النَّارِ أَنَا صَاحِبُ الْجَنَانِ أَنَا صَاحِبُ الْأَعْرَافِ أَنَا صَاحِبُ الْحَوْضِ إِنَّهُ لَيْسَ مِنَّا إِمَامٌ إِلَّا وَ هُوَ عَارِفٌ بِجَمِيعِ وَلَايَتِهِ وَ أَنَا الْهَادِي بِالْوَلَايَةِ.

And from the mentioned book of Al-Jaloudy, from a summary of his^{asws} sermon: 'O you people! Ask me^{asws} before you lose me^{asws}! I^{asws} am leader (Yasoob) of the Momineen, and peak of the foremost ones, and tongue of the pious, and last of the successors^{asws}, and Caliph of Lord^{azwj} of the worlds. I^{asws} am distributor of the Fire, I^{asws} am Master of the Gardens, I^{asws} am Master of the Heights, I^{asws} am Master of the Fountain. There is no Imam^{asws} from us except and he^{asws} is recognised with the entirety of his^{asws} Wilayah, and I^{asws} am the guide with the Wilayah".³⁷⁷

42- وَ مِنَ كِتَابِ الْقَائِمِ لِلْفَضْلِ بْنِ شاذَانَ، عَنْ صَالِحِ بْنِ حَمَزَةَ عَنِ الْحَسَنِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ ع عَلَى مِنْبَرِ الْكُوفَةِ وَ اللَّهُ إِنِّي لَدَيَّانُ النَّاسِ يَوْمَ الدِّينِ وَ قَسِيمُ اللَّهِ بَيْنَ الْجَنَّةِ وَ النَّارِ لَا يَدْخُلُهَا دَاجِلٌ إِلَّا عَلَى أَحَدٍ قَسَمِيَّ وَ أَنَا الْفَارُوقُ الْأَكْبَرُ وَ قَرْنٌ مِنْ حَدِيدٍ وَ بَابُ الْإِيمَانِ وَ صَاحِبُ الْمَيْسَمِ وَ صَاحِبُ السِّنِينَ

And from the book 'Al Qaim^{asws}' of Al Fazl Bin Shazan, from Salih Bin Hamza, from Al Hassan Bin Abdullah,

'From Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said upon the pulpit of Al-Kufa: 'By Allah^{azwj}! I^{asws} will be the judge of the people of the Day of the Religion (Qiyamah), and Distributor (on behalf of) Allah^{azwj} between the Paradise and the Fire. None will enter it except one of my^{asws} distributions, and I^{asws} am the great distinguisher and pair from iron, and door of Eman, and owner of the branding iron, and Master of the years.

وَ أَنَا صَاحِبُ النَّشْرِ الْأَوَّلِ وَ النَّشْرِ الْآخِرِ وَ صَاحِبُ الْقَضَاءِ وَ صَاحِبُ الْكِرَاتِ وَ دَوْلَةُ الدُّوَلِ وَ أَنَا إِمَامٌ لِمَنْ بَعْدِي وَ الْمُؤَدِّي مَنْ كَانَ قَبْلِي مَا يَتَقَدَّمُنِي إِلَّا أَحْمَدُ ص وَ إِنَّ جَمِيعَ الْمَلَائِكَةِ وَ الرُّسُلِ وَ الرُّوحِ خَلَقْنَا وَ إِنَّ رَسُولَ اللَّهِ لَيُدْعَى فَيَنْطِقُ وَ أَدْعَى فَأَنْطِقُ عَلَى حَدِّ مَنْطِقِهِ

And I^{asws} am Master of the first resurrection and the last resurrection, and Master of the judges, and Master of the Return (Raj'at), and government of the governments, and I^{asws} am Imam^{asws} of the ones after me^{asws}, and the fulfiller of the ones who were before me^{asws}. None precedes me^{asws} except Ahmad^{saww} and the entirety of the Angels and the rasools and the (Holy) Spirit are behind us^{asws}. And Rasool-Allah^{saww} called (the people) so he^{saww} spoke, and I^{asws} called, so I^{asws} spoke upon a limit of his^{saww} talk.

³⁷⁶ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 9 H 40

³⁷⁷ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 9 H 41

وَلَقَدْ أُعْطِيتُ السَّبْعَ الَّتِي لَمْ يَسْبِقْ إِلَيْهَا أَحَدٌ قَبْلِي بَصُرْتُ سُبُلَ الْكِتَابِ وَفُتِحَتْ لِي الْأَسْبَابُ وَ عَلَّمْتُ الْأَنْسَابَ وَ بَجَرَى الْحِسَابِ وَ عَلَّمْتُ الْمَنَائِمَ وَ الْبَلَايَا وَ الْوَصَايَا وَ فَصَّلَ الْخِطَابِ

And I^{asws} have been Given the seven (thing) which no one before me^{asws} has preceded me^{asws} to it – Insight of the ways of the Book, and the causes are opened for me^{asws}, and I^{asws} know the lineages and flow of the reckoning, and I^{asws} know the deaths and the afflictions and the bequests and the decisive address.

وَ نَظَرْتُ فِي الْمَمْلُوكَاتِ فَلَمْ يَعْزُبْ عَنِّي شَيْءٌ غَابَ عَنِّي وَ لَمْ يَفْتِنِي مَا سَبَقَنِي وَ لَمْ يَشْرِكْنِي أَحَدٌ فِيمَا أَشْهَدَنِي يَوْمَ شَهَادَةِ الْأَشْهَادِ وَ أَنَا الشَّاهِدُ عَلَيْهِمْ وَ عَلَى يَدِي يَتِمُّ مَوْعِدُ اللَّهِ وَ تَكْمُلُ كَلِمَتُهُ وَ بِي يَكْمُلُ الدِّينُ وَ أَنَا النُّعْمَةُ الَّتِي أَنْعَمَهَا اللَّهُ عَلَيَّ خَلَقَهُ وَ أَنَا الْإِسْلَامُ الَّذِي ارْتَضَاهُ لِنَفْسِهِ كُلُّ ذَلِكَ مِنْ مَنِّ اللَّهِ.

And I^{asws} looked among the kingdom and nothing was distant from me^{asws} being hidden from me^{asws}, and what has preceded me^{asws} is not lost from me^{asws}, and no one participates with me^{asws} in what I^{asws} shall be witnessed of the Day of witnessing (Qiyamah) of the witnesses, and I^{asws} am the witness upon them, and upon my^{asws} hands the Promise of Allah^{azwj} would be Completed and His^{azwj} Word would be perfected, and by me^{asws} the Religion is perfected, and I^{asws} am the Favour which Allah^{azwj} Favoured upon His^{azwj} creatures, and I^{asws} am the Islam which He^{azwj} is Pleased with Himself^{azwj}. All that is from the Conferment of Allah^{azwj}.³⁷⁸

43- أَقُولُ قَالَ الْبُرْسِيُّ فِي مَشَارِقِ الْأَنْوَارِ، قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لِرُمَيْلَةَ وَ كَانَ قَدْ مَرِضَ وَ أَبْلَى وَ كَانَ مِنْ خَوَاصِّ شِيعَتِهِ وَ عَجَزَتْ يَا رُمَيْلَةُ ثُمَّ رَأَيْتَ خِفَافاً فَآتَيْتَ إِلَى الصَّلَاةِ فَقَالَ نَعَمْ يَا سَيِّدِي وَ مَا أَدْرَاكَ

I (Majlisi) am saying, ‘Al-Bursy said in (the book) ‘Mashariq Al-Anwaar’, ‘Amir Al-Momineen^{asws} said to Rumeyla, and he was ill and afflicted, and he was from the special ones of his^{asws} Shias: ‘You were ill, O Rumeyla, then you saw lightness so you came to the Salat’. He said, ‘Yes, O my Master^{asws}, and what made you realise?’

فَقَالَ يَا رُمَيْلَةُ مَا مِنْ مُؤْمِنٍ وَ لَا مُؤْمِنَةٍ يَمْرُضُ إِلَّا مَرَضَنَا لِمَرَضِهِ وَ لَا حَزَنٍ إِلَّا حَزَنًا لِحَزَنِهِ وَ لَا دَعَا إِلَّا أَمَّنَّا لِدَعَائِهِ وَ لَا سَكَتَ إِلَّا دَعَوْنَا لَهُ وَ لَا مُؤْمِنٌ وَ لَا مُؤْمِنَةٌ فِي الْمَشَارِقِ وَ الْمَغَارِبِ إِلَّا وَ نَحْنُ مَعَهُ.

He^{asws} said: ‘There is no Momin nor a Momina (female Momin) falling sick except we^{asws} fall ill along with to his illness, nor grieve, except we^{asws} grieve to his grief, nor supplicate except we^{asws} say: ‘Ameen’ to his supplication, nor be silent except we^{asws} supplicate for him; and there is no Momin or Momina in the easts or the wests except and we^{asws} are with him’.³⁷⁹

³⁷⁸ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 9 H 42

³⁷⁹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 9 H 43

باب 10 في أن عندهم كتباً فيها أسماء الملوك الذين يملكون في الأرض

CHAPTER 10 – WITH THEM^{asws} IS A BOOK WHEREIN ARE NAMES OF THE KINGS, THOSE WHO WOULD BE RULING IN THE EARTH

1- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ وَ جَعْفَرِ بْنِ بَشِيرٍ عَنْ عُبَيْسَةَ عَنِ ابْنِ خُنَيْسٍ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عِ إِذْ أَقْبَلَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ فَسَلَّمَ عَلَيْهِ ثُمَّ ذَهَبَ وَ رَقَى لَهُ أَبُو عَبْدِ اللَّهِ ع وَ دَمَعَتْ عَيْنُهُ فَقُلْتُ لَهُ لَقَدْ رَأَيْتَكَ صَنَعْتَ بِهِ مَا لَمْ تَكُنْ تَصْنَعُ قَالَ رَفَعْتُ لَهُ لِأَنَّهُ يُنْسَبُ فِي أَمْرِ لَيْسَ لَهُ لَمْ أَجِدْهُ فِي كِتَابِ عَلِيِّ مِنْ خُلَفَاءِ هَذِهِ الْأُمَّةِ وَ لَا مُلُوكِهَا.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al Husayn, from Abdul Rahman Bin Abu Hashim, and Ja'far Bin Bashir, from Anbasa, from Ibn Khuneys who said,

'I was in the presence of Abu Abdullah^{asws} when Muhammad Bin Abdullah Bin Al-Hassan came and greeted him^{asws}. Then he went and Abu Abdullah^{asws} felt pity for him and his^{asws} eyes filled up. I said to him^{asws}, 'I saw you deal with him what you^{saww} do not (normally) do'. He^{asws} said: 'I^{asws} felt pity for him because he intends for a matter, which isn't for him. I do not find him in the book of Ali^{asws} of the caliphs of this community, nor its kings'³⁸⁰.

2- ير، بصائر الدرجات ابْنُ يَعْقُوبَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ جَمَاعَةٍ سَمِعُوا أَبَا عَبْدِ اللَّهِ ع يَقُولُ وَ قَدْ سُئِلَ عَنْ مُحَمَّدٍ فَقَالَ إِنَّ عِنْدِي لِكِتَابَيْنِ فِيهِمَا اسْمُ كُلِّ نَبِيٍّ وَ كُلِّ مَلِكٍ يَمْلِكُ لَا وَ اللَّهُ مَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ فِي أَحَدِهِمَا.

(The book) 'Basaair Al Darajaat' – Ibn Yaquob, from Ibn Abu Umeyr, from Ibn Uzina,

'From a group which heard Abu Abdullah^{asws} saying and he^{asws} had been asked about Muhammad, he^{asws} said: 'With me^{asws} there are two books where are the names of every Prophet^{saww} and every king to rule. By Allah^{azwj}! Muhammad Bin Abdullah is not in any of the two'³⁸¹.

3- ير، بصائر الدرجات أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْأَهْوَازِيِّ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ عَبْدِ الصَّمَدِ بْنِ بَشِيرٍ عَنْ فَضِيلِ سَكْرَةَ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع قَالَ يَا فَضِيلُ أَ تَدْرِي فِي أَيِّ شَيْءٍ كُنْتُ أَنْظُرُ فِيهِ قَبْلَ قَالَ قُلْتُ لَا قَالَ كُنْتُ أَنْظُرُ فِي كِتَابِ فَاطِمَةَ ع فَلَيْسَ مَلِكٌ يَمْلِكُ إِلَّا وَ فِيهِ مَكْتُوبٌ اسْمُهُ وَ اسْمُ أَبِيهِ فَمَا وَجَدْتُ لَوْلَدِ الْحُسَيْنِ فِيهِ شَيْئاً.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Ahwazy, from Al Qasim Bin Muhammad, from Abdul Samad Bin Bashir, from Fuzeyl Sukrah who said,

'I entered to see Abu Abdullah^{asws}. He^{asws} said: 'O Fuzeyl! Do you know which thing I^{asws} was looking into just before?' I said, 'No'. He^{asws} said: 'I^{asws} was looking into the Book of (Syeda) Fatima^{asws}. There isn't any king to rule except an in it is written his name and name of his father. I^{asws} did not find anything in it for the sons of Al-Hassan^{asws}'³⁸².

³⁸⁰ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 10 H 1

³⁸¹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 10 H 2

³⁸² Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 10 H 3

4- ير، بصائر الدرجات علي بن إسماعيل عن صفوان بن يحيى عن العيص بن القاسم عن ابن خنيس قال قال أبو عبد الله ع ما من نبي ولا وصي ولا ملك إلا في كتاب عندي ولا والله ما لمحمد بن عبد الله بن الحسن فيه اسم.

(The book) 'Basaair Al Darajaat' – Ali Bin Ismail, from Safwan Bin Yahya, from Al Ays Bin Al Qasim, from Ibn Khuneys who said,

'Abu Abdullah^{asws} said: 'There is neither any Prophet^{as} nor a successor^{as}, nor a king except (he is mentioned) in a book with me^{asws}. No, by Allah^{azwj}! There is no name of Muhammad Bin Abdullah Bin Al-Hassan^{asws} in it'.³⁸³

5- ير، بصائر الدرجات يعقوب بن يزيد أو عمرو زواه عن يعقوب عن محمد بن أبي عمير عن محمد بن حمران عن سليمان بن خالد قال سمعت أبا عبد الله ع يقول إن عندي لصحيفة فيها أسماء الملوك ما لولد الحسن فيها شيء.

(The book) 'Basaair Al Darajaat' – Yaqoub Bin Yazeed, or from the one who reported it, from Yaqoub, from Muhammad Bin Abu Umeyr, from Muhammad Bin Humran, from Suleyman Bin Khalid who said,

'I heard Abu Abdullah^{asws} saying: 'There is a parchment with me wherein are names of the kings. There is nothing for the sons of Al-Hassan^{asws}'.³⁸⁴

6- ير، بصائر الدرجات عبد الله بن جعفر عن محمد بن عيسى عن صفوان بن العيص بن القاسم قال: قال لي أبو عبد الله ع ما من نبي ولا وصي ولا ملك إلا في كتاب عندي والله ما لمحمد بن عبد الله فيه اسم.

(The book) 'Basaair Al Darajaat' – Abdullah Bin Ja'far, from Muhammad Bin Isa, from Safwan, from Al-Ays Bin Al-Qasim who said,

'Abu Abdullah^{asws} said to me: 'There is neither a Prophet^{as}, nor a successor^{as}, nor any king except he is (mentioned) in a book with me^{asws}. By Allah^{azwj}! There is no name of Muhammad Bin Abdullah in it'.³⁸⁵

7- ير، بصائر الدرجات محمد بن إسماعيل عن ابن أبي بجران عن ابن سينان عن داود بن سرحان و يحيى بن معمر و علي بن أبي حمزة عن الوليد بن صبيح قال: قال لي أبو عبد الله ع يا وليد إني نظرت في مصحف فاطمة ع فلم أجد لي في فلان فيه إلا كعبار التعل.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Ismail, from Ibn Abu Najran, from Ibn Sinan, from Dawood Bin Sirhan, and Yahya Bin Ma'mar, and Ali in Abu Hamza, from Al Waleed Bin Sabeeh who said,

'Abu Abdullah^{asws} said to me: 'O Waleed! I^{asws} looked in the Parchment of (Syeda) Fatima^{asws}, and I^{asws} did not find for the clan of so and so except like the dust of the slipper'.³⁸⁶

³⁸³ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 10 H 4

³⁸⁴ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 10 H 5

³⁸⁵ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 10 H 6

³⁸⁶ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 10 H 7

CHAPTER 11 – THE KNOWLEDGE IS DRAWN FROM THEIR^{asws} HOUSE AND THE TRACES OF THE REVELATION IN THESE

1- ير، بصائر الدرجات إبراهيم بن إسحاق عن عبد الله بن حماد عن صباح المزني عن الحارث بن حصيرة عن الحكم بن عتيبة قال: لقي رجل الحسين بن علي ع بالتعليبة و هو يريد كربلاء فدخل عليه فسلم عليه فقال له الحسين ع من أي البلدان أنت فقال من أهل الكوفة

(The book) 'Basaair Al Darajaat' – Ibrahim Bin Is'haq, from Abdullah Bin Hammad, from Sabbah Al Muzany, from Al Haris Bin Haseyra Al Hakam Bin Uteyba who said,

'A man met Al-Husayn^{asws} Bin Ali^{asws} at Al-Talbiya, and he^{asws} was intending Karbala. He entered to see him^{asws} and greeted to him^{asws}. Al-Husayn^{asws} said to him: 'Which city are you from?' He said, 'From the people of Al-Kufa'.

قَالَ يَا أَخَا أَهْلِ الْكُوفَةِ أَمَا وَاللَّهِ لَوْ لَقَيْتُكَ بِالْمَدِينَةِ لَأَرَيْتُكَ أَتَرَ حَبْرِيَّ مِنْ دَارِنَا وَ نُزُولِهِ عَلَيَّ بِأَلْوَحِيٍّ يَا أَخَا أَهْلِ الْكُوفَةِ مُسْتَقَى الْعِلْمِ مِنْ عِنْدِنَا أَمْ فَعَلِمُوا وَ جَهِلْنَا هَذَا مَا لَا يَكُونُ.

He^{asws} said: 'O brother from the people of Al-Kufa! But, by Allah^{azwj}, if you had met me^{asws} at Al-Medina, I^{asws} would have shown you the traces of Jibraeel^{as} from our^{asws} house and his^{as} descent upon my^{asws} grandfather^{saww} with the Revelation. O brother from the people of Al-Kufa! The knowledge is drawn from our^{asws} possession. Are they (people) knowing and we^{asws} are ignorant? This is what cannot happen to be!'³⁸⁷

2- ير، بصائر الدرجات الهيثم النهدي الكوفي عن الحسن بن علي عن ابن هراسة الشيباني عن شيخ من أهل الكوفة قال: رأيت علي بن الحسين ع بمي فقال بمن الرجل فقلت من أهل العراق فقال لي يا أخا أهل العراق أما لو كنت عندنا بالمدينة لأريناك مواطن حبري من دويرنا استقانا الناس العلم فتراهم علموا و جهلنا.

(The book) 'Basaair Al Darajaat' – Al Haysam Al Kufy, from Al Hassan Bin Ali, from Ibn Harasa Al Shaybani, from a sheikh from the people of Al Kufa who said,

'I saw Ali^{asws} Bin Al-Husayn^{asws} at Mina. He^{asws} said: 'From where is the man?' I said, 'A man from the people Al-Iraq'. He^{asws} said to me: 'O brother from the people of Al-Iraq! But, had you been with us^{asws} at Al-Medina, I^{asws} would have shown you the places of Jibraeel^{as} from our^{asws} house. The people have learned the knowledge from us^{asws}, and you see them as knowing and we^{asws} as ignorant?'³⁸⁸

3- جا، المجالس للمفيد ابن فولويه عن أبيه عن سعد بن ابن عيسى عن ابن محبوب عن أبي أيوب عن محمد بن مسلم عن أبي جعفر ع قال: أما إنه ليس عند أحد من الناس حق ولا صواب إلا شيء أخذوه من أهل البيت ولا أحد من الناس يقضي بحق و عدل إلا و متناح ذلك الفضاء و بائه و أوله و سنه أمير المؤمنين علي بن أبي طالب ع

³⁸⁷ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 11 H 1

³⁸⁸ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 11 H 2

(The book) 'Al Majaalis' of Al Mufeed – Ibn Qawlawayah, from his father, from Sa'ad, from Ibn Isa, from Ibn Mahboub, from Abu Ayoub, from Muhammad Bin Muslim,

'From Abu Ja'far^{asws} having said: 'There is neither truth with anyone from the people nor correctness except it is a thing they have taken from us^{asws}, People^{asws} of the Household, nor is there anyone from the people judging with truth and justice except and a key of that judgment and its door and its first one and its Sunnah is Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws}.

فَإِذَا اشْتَبَهَتْ عَلَيْهِمُ الْأُمُورُ كَانَ الْخَطَأُ مِنْ قِبَلِهِمْ إِذَا أَخْطَأُوا وَ الصَّوَابُ مِنْ قِبَلِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

When the matters are confusing upon them, the error is from their direction, when they are mistaken, and the correctness is from the direction of Ali^{asws} Bin Abu Talib^{asws},³⁸⁹

4- حاء، المجلس للمفيد أحمد بن الوليد عن أبيه عن سعد بن عيسى عن ابن محبوب عن يحيى بن عبد الله بن الحسن قال: سمعت جعفر بن محمد ع يقول و عنده ناس من أهل الكوفة عجباً للناس يقولون أخذوا علمهم كله عن رسول الله ص فعملوا به و اهتدوا و يرون أننا أهل البيت لم نأخذ علمه و لم نهتد به و نحن أهلهم و دريتهم في منازلنا أنزل الوحي و من عندنا خرج إلى الناس العلم

(The book) 'Al Majaalis' of Al Mufeed – Ahmad Bin Al Waleed, from his father, from Sa'ad, from Ibn Isa, from Ibn Mahboub, from Yahya Bin Abdullah Bin Al Hassan who said,

'I heard Ja'far^{asws} Bin Muhammad^{asws} saying, and in his^{asws} presence were people from the inhabitants of Al-Kufa: 'I^{asws} wonder at the people saying that they are taking their knowledge, all of it from Rasool-Allah^{saww}, so they are learned with it, and are guided, and they view us^{asws}, People^{asws} of the Household as not having taken his^{saww} knowledge, and not being guided by it, and although we^{asws} are his^{saww} family and his^{saww} offspring. The Revelation descended in our^{asws} houses, and knowledge emerged from us^{asws} to the people.

أَفَرَأَاهُمْ عِلْمُوا وَ اهْتَدَوْا وَ جَهَلْنَا وَ ضَلَلْنَا إِنَّ هَذَا لَمُحَالٌ.

Do you see them as learned and guided, and us^{asws} as being ignorant and strayed? Surely, this is impossible!³⁹⁰

5- كِتَابُ الْمُخْتَصَرِ لِلْحَسَنِ بْنِ سُلَيْمَانَ، نَقْلًا مِنْ كِتَابِ السَّيِّدِ حَسَنِ بْنِ كَبْشٍ بِإِسْنَادِهِ إِلَى يُوسُفَ بْنِ ظَبْيَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ لَهُ يَا يُوسُفُ إِذَا أَرَدْتَ الْعِلْمَ الصَّحِيحَ فَخُذْ عَنْ أَهْلِ الْبَيْتِ فَإِنَّ رَوِيَتَهُ وَ أَوْتَيْنَا شَرْحَ الْحِكْمَةِ وَ فَضْلَ الْخِطَابِ إِنَّ اللَّهَ اصْطَفَانَا وَ آتَانَا مَا لَمْ يُؤْتِ أَحَدًا مِنَ الْعَالَمِينَ.

Kitab 'Al Mukhtasar' of Al Hassan Bin Suleyman, copying from Kitab of Al Seyyid Hassan Bin Kabash, by his chain to Yunus Bin Zabyan,

'From Abu Abdullah^{asws} having had said to him: 'O Yunus! Whenever you want the correct knowledge, then take it from People^{asws} of the Household, for we^{asws} are narrated it and

³⁸⁹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 11 H 3

³⁹⁰ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 11 H 4

have been Given the commentary of the wisdom, and the decisive address. Allah^{azwj} Chose us^{asws} and Gave us^{asws}: ***'what He had not Given to any other among the nations [5:20]'***.³⁹¹

³⁹¹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 11 H 5

باب 12 أن عندهم جميع علوم الملائكة و الأنبياء و أنهم أعطوا ما أعطاه الله الأنبياء ع و أن كل إمام يعلم جميع علم الإمام الذي قبله و لا يبقى الأرض بغير عالم

CHAPTER 12 – WITH THEM^{asws} IS THE ENTIRETY OF THE KNOWLEDGE OF THE ANGELS, AND THE PROPHETS^{as}, AND THEY ARE GIVE WHAT ALLAH^{azwj} DID NOT GIVE TO THE PROPHETS^{as}, AND EVERY IMAM^{asws} KNOWS THE ENTIRETY OF THE KNOWLEDGE OF THE IMAM^{asws} WHO WAS BEFORE HIM^{asws}, NOR CAN THE EARTH REMAIN WITHOUT AN IMAM^{asws}

1- مع، معاني الأخبار أحمد بن يحيى المكتتب عن أحمد بن محمد الوراق عن علي بن هارون الحميري عن علي بن محمد بن سليمان عن أبيه عن علي بن يقطين عن موسى بن جعفر ع قال: و الله أوتينا ما أوتي سليمان و ما لم يؤت سليمان و ما لم يؤت أحد من العالمين

(The book) 'Ma'ani Al Akhbar' – Ahmad Bin Yahya Al Muktib, from Ahmad Bin Muhammad Al Waraq, from Ali Bin Haroun Al Himeyri, from Ali Bin Muhammad Bin Suleyman, from his father, from Ali Bin Yaqteen,

'From Musa^{asws} Bin Ja'far^{asws} having said: 'By Allah^{azwj}! We^{asws} have been Given what Suleyman^{as} was Given, and what Suleyman^{as} had not been Given, and what no one from the world had been Given.

قال الله عز و جل في قصة سليمان هذا عطاؤنا فامنن أو أمسك بغير حساب و قال في قصة محمد ص ما آتاكم الرسول فخذوه و ما نهاكم عنه فانتهوا.

Allah^{azwj} Mighty and Majestic Said in the story of Suleyman^{as}: ***This is Our Gift, so either confer or withhold, without a Reckoning [38:39]***. And the Mighty and Majestic Said in the story of Muhammad^{saww}: ***And whatever the Rasool gives you, then take it, and whatever he forbids you from, then refrain [59:7]***.³⁹²

2- يد، التوحيد الدقاق عن الأسدي عن النخعي عن الثؤلي عن زيد المعدل و عبد الله بن سنان عن جابر عن أبي جعفر ع قال: إن لله لعلماً لا يعلمه غيره و علماً يعلمه ملائكته المقربون و أنبيأؤه المرسلون و نحن نعلمه.

(The book) 'Al Tawheed' – Al Daqaq, from Al Asady, from Al Nakhaie, from Al Nowfali, from Zayd Al Muadal and Abdullah Bin Sinan, from Jabir,

'From Abu Ja'far^{asws} having said: 'For Allah^{azwj} there is a (type of) Knowledge He^{azwj} does not Teach anyone, and a Knowledge He^{azwj} Teaches His^{azwj} Angels of Proximity, and His^{azwj} Messenger Prophets^{as}, and we^{asws} know it''³⁹³.

³⁹² Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 1

³⁹³ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 2

3- يد، التوحيد ابنُ الْمُتَوَكَّلِ عَنِ الْحَمِيرِيِّ عَنِ ابْنِ عَيْسَى عَنِ ابْنِ مُحَمَّدٍ عَنِ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ أَبِيهِ ع قَالَ: إِنَّ لِلَّهِ عِلْمًا خَاصًّا وَ عِلْمًا عَامًّا فَأَمَّا الْعِلْمُ الْخَاصُّ فَالْعِلْمُ الَّذِي لَمْ يُطْلَعْ عَلَيْهِ مَلَائِكَتُهُ الْمُقَرَّبِينَ وَ أَنْبِيَآءُهُ الْمُرْسَلِينَ وَ أَمَّا عِلْمُهُ الْعَامُّ فَإِنَّهُ عِلْمُهُ الَّذِي أُطْلِعَ عَلَيْهِ مَلَائِكَتُهُ الْمُقَرَّبِينَ وَ أَنْبِيَآءُهُ الْمُرْسَلِينَ وَ قَدْ وَقَعَ إِلَيْنَا مِنْ رَسُولِ اللَّهِ ص.

(The book) 'Al Tawheed' – Ibn Al Mutawakkal, from Al Himeyri, from Ibn Isa, from Ibn Mahboub, from Abdullah Bin Sinan,

'From Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws} having said: 'For Allah^{azwj} there is a special Knowledge and a general Knowledge. As for the special Knowledge, it is the Knowledge which He^{azwj} did not Give it to the Angels of Proximity and His^{azwj} Messenger Prophets^{as}; and as for the general Knowledge, it is His^{azwj} Knowledge which He^{azwj} Notifies His^{azwj} Angels of Proximity, and His^{azwj} Messenger Prophets^{as}, and it has come to us^{asws} from Rasool-Allah^{saww}'.³⁹⁴

4 ير، بصائر الدرجات أحمدُ بنُ مُحَمَّدٍ عَنِ ابْنِ مُحَمَّدٍ عَنِ حَنَانِ الْكِنْدِيِّ عَنِ أَبِيهِ عَنِ أَبِي جَعْفَرٍ ع مِثْلَهُ.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Ibn Mahboub, from Hanan Al Kindy, from his father, from Abu Ja'far^{asws} – similar to it".³⁹⁵

5- ما، الأمالي للشيخ الطوسي المفيدُ عَنِ أَحْمَدَ بْنِ الْوَلِيدِ عَنِ أَبِيهِ عَنِ الصَّفَّارِ عَنِ ابْنِ عَيْسَى عَنِ ابْنِ أَبِي عُمَرَ عَنِ رُبَيْعٍ عَنِ الْفَضِيلِ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ لِلَّهِ عِلْمًا لَمْ يَعْلَمْهُ إِلَّا هُوَ وَ عِلْمًا أَعْلَمَهُ مَلَائِكَتُهُ وَ رُسُلُهُ فَمَا أَعْلَمَهُ مَلَائِكَتُهُ وَ أَنْبِيَآءُهُ وَ رُسُلُهُ فَتَحْنُ نَعْلَمُهُ.

(The book) 'Al Amaali' of the sheikh Al Tusi Al Mufeed, from Ahmad Bin Al Waleed, from his father, from Al Saffar, from Ibn Isa, from Ibn Abu Umeyr, from Rabie, from Al Fuzeyl,

'From Abu Abdullah^{asws} having said: 'For Allah^{azwj} there is a (type of) Knowledge no one knows except He^{azwj}, and a Knowledge He^{azwj} Taught His^{azwj} Angels and His^{azwj} Rasools^{as}. So, whatever He^{azwj} Taught His^{azwj} Angels, and His^{azwj} Prophets^{as}, and His^{azwj} Rasools^{as}, and we^{asws} know it".³⁹⁶

6- فس، تفسير القمي أبي عن ابن أبي عمير عن ابن أذينة عن أبي عبد الله ع قال: الذي عنده علم الكتاب هو أمير المؤمنين ع

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

'From Abu Abdullah^{asws} having said: '**and the one who has Knowledge of the Book [13:43]:** 'He^{asws} is Amir Al-Momineen^{asws}.'

وَ سُئِلَ عَنِ الَّذِي عِنْدَهُ عِلْمٌ مِنَ الْكِتَابِ أَعْلَمُ أَمْ الَّذِي عِنْدَهُ عِلْمُ الْكِتَابِ

And he^{asws} was asked about: **The one with whom was the knowledge from the Book [27:40],** is he more knowledgeable or the one: **who has Knowledge of the Book [13:43]?**

فَقَالَ مَا كَانَ عِلْمُ الَّذِي عِنْدَهُ عِلْمٌ مِنَ الْكِتَابِ عِنْدَ الَّذِي عِنْدَهُ عِلْمُ الْكِتَابِ إِلَّا بِقَدْرِ مَا تَأْخُذُ الْبُعُوضَةُ بِجَنَاحِهَا مِنْ مَاءِ الْبَحْرِ

³⁹⁴ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 3

³⁹⁵ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 4

³⁹⁶ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 5

He^{asws} said: 'The knowledge of **The one with whom was the knowledge from the Book [27:40]**, in the presence of (compared to) the one **who has Knowledge of the Book [13:43]**, was not except by a measurement of what a mosquito can take with its wings from the water of the ocean.

وَقَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ أَلَا إِنَّ الْعِلْمَ الَّذِي هَبَطَ بِهِ آدَمُ مِنَ السَّمَاءِ إِلَى الْأَرْضِ وَجَمِيعَ مَا فَضَّلَتْ بِهِ النَّبِيُّونَ إِلَى خَاتَمِ النَّبِيِّينَ فِي عَتْرَةِ خَاتَمِ النَّبِيِّينَ.

And Amir Al-Momineen^{asws} said: 'Indeed! The knowledge which Adam^{as} descended with from the sky to the earth, and the entirety of what the Prophets^{as} had been Graced with, up to the last of the Prophets^{as}, is in the family of the last of the Prophets^{asr}'.³⁹⁷

7- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحَسَنِ عَنْ حَمَّادٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِيهِ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ ع قَالَ: قُلْتُ لَهُ جُعِلْتُ فِدَاكَ - النَّبِيِّ ص وَرِثَ عِلْمَ النَّبِيِّينَ كُلِّهِمْ قَالَ لِي نَعَمْ قُلْتُ مِنْ لَدُنْ آدَمَ إِلَى أَنْ انْتَهَى إِلَى نَفْسِهِ قَالَ نَعَمْ وَرِثَهُمُ النَّبِيُّونَ وَ مَا كَانَ فِي آبَائِهِمْ مِنَ النَّبِيِّينَ وَ الْعِلْمِ

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

'From Abu Al-Hassan^{asws} the 1st, he (the narrator) said, 'I said to him^{asws}, 'May I be sacrificed for you^{asws}! The Prophet^{saww} inherited the knowledge of Prophets^{as}, all of them^{as}? He^{asws} said: 'Yes'. He^{asws} said: 'From Adam^{as} until ending to himself^{saww}? He^{asws} said: 'Yes, he^{saww} inherited them^{saww} and whatever was from their^{as} fathers^{as}, of the Prophet-hood and the knowledge'.

قَالَ مَا بَعَثَ اللَّهُ نَبِيًّا إِلَّا وَ قَدْ كَانَ مُحَمَّدٌ ص أَعْلَمَ مِنْهُ

He^{asws} said: 'Allah^{azwj} did not Send any Prophet^{as} except and Muhammad^{saww} was more knowledgeable than him^{asr}'.

قَالَ قُلْتُ إِنَّ عِيسَى ابْنَ مَرْيَمَ ع كَانَ يُحْيِي الْمَوْتَى بِإِذْنِ اللَّهِ قَالَ صَدَقْتَ وَ سُلَيْمَانُ بْنُ دَاوُدَ كَانَ يَفْهَمُ كَلَامَ الطَّيْرِ قَالَ وَ كَانَ رَسُولُ اللَّهِ ص يَقْدِرُ عَلَى هَذِهِ الْمَنَازِلِ فَقَالَ إِنَّ سُلَيْمَانَ بْنَ دَاوُدَ قَالَ لِهَذِهِ حِينَ فَقَدَهُ وَ شَكَ فِي أَمْرِهِ مَا لِي لَا أَرَى الْهُدُودَ أَمْ كَانَ مِنَ الْغَائِبِينَ

He (the narrator) said, I said, 'Isa^{as} Bin Maryam^{as} used to revive the dead by the Permission of Allah^{azwj}'. He^{asws} said: 'You speak the truth'. I said, 'Suleiman^{as} Bin Dawood^{as} used to understand the speech of the birds'. He^{asws} said: 'And Rasool-Allah^{saww} had the power over all these. Suleiman^{as} Bin Dawood^{as} said to the Hoopoe bird when he^{as} was on the verge of losing his^{as} command: **What is the matter I cannot see the hoopoe, or was it from the absentees? [27:20]**.

وَ كَانَتْ الْمَرْدَةُ وَ الرِّيحُ وَ النَّمْلُ وَ الْإِنْسُ وَ الْجُرُ وَ الشَّيَاطِينُ لَهُ طَائِعِينَ وَ عَضِبَ عَلَيْهِ فَقَالَ لِأَعْدَبْتَهُ عَذَابًا شَدِيدًا أَوْ لِأَذْبَحْتَهُ أَوْ لِأَيَّتِي بِسُلْطَانٍ مُبِينٍ

³⁹⁷ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 6

And the soft winds, and the turbulent winds, and the ants, and the humans, and the Jinn, and the devils were obedient to him^{as}. And (he) was angry with it (the hoopoe), and he^{as} said: ***I will either punish it with a severe punishment, or I shall slaughter it, or it should come to me with a clear authorisation' (for its absence) [27:21].***

وَإِنَّمَا غَضِبَ عَلَيْهِ لِأَنَّهُ كَانَ يَدُلُّهُ عَلَى الْمَاءِ فَهَذَا وَهُوَ طَيْرٌ قَدْ أُعْطِيَ مَا لَمْ يُعْطَ سُلَيْمَانُ وَإِنَّمَا أَرَادَهُ لِيَدُلَّهُ عَلَى الْمَاءِ فَهَذَا لَمْ يُعْطَ سُلَيْمَانُ وَكَانَتِ الْمَرْدَةُ لَهُ طَائِعِينَ وَ لَمْ يَكُنْ يَعْرِفُ الْمَاءَ تَحْتَ الْهَوَاءِ وَكَانَتِ الطَّيْرُ تَعْرِفُهُ

He^{as} was angry with it because it was a guide for him^{as} over the water, and this one, and it was a bird, it was given that which was not given to Suleyman^{as} and it was the wind, and the ant, and the Jinn, and the human, and the devils, and they were obedient to him^{as}, and it was not for them to understand the water underneath the air, and it was the bird which understood it'.

إِنَّ اللَّهَ يَقُولُ فِي كِتَابِهِ وَ لَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِّعَتْ بِهِ الْأَرْضُ أَوْ كُتِّمَ بِهِ الْمَوْتَى فَعَدُّ وَرِثْنَا نَحْنُ هَذَا الْقُرْآنَ فَعِنْدَنَا مَا تُسِيرُ بِهِ الْجِبَالُ وَ تُقَطِّعُ بِهِ الْبُلْدَانَ وَ يُحْيِي بِهِ الْمَوْتَى بِإِذْنِ اللَّهِ وَ نَحْنُ نَعْرِفُ مَا تَحْتَ الْهَوَاءِ وَ إِنْ كَانَ فِي كِتَابِ اللَّهِ لآيَاتٌ مَا يُرَادُ بِهَا أَمْرٌ مِنَ الْأُمُورِ الَّتِي أُعْطَاهَا اللَّهُ الْمَاضِينَ النَّبِيِّينَ وَ الْمُرْسَلِينَ إِلَّا وَ قَدْ جَعَلَهُ اللَّهُ ذَلِكَ كَلِمَةً لَنَا فِي أُمِّ الْكِتَابِ

Allah^{azwj} has Said in His^{azwj} Book: ***And even though the Quran is such, the mountain can be moved by it, or the land can be travelled by it, or the dead can be made to speak by it [13:31].*** We^{asws} have inherited this Quran and in it is what one can cut off the mountains with and cut off the countries with, and revive with it the dead by the Permission of Allah^{azwj}, and we^{asws} are aware of the water under the air, and in the Book of Allah^{azwj} are Verses with which he^{saww} could command anything by it that Allah^{azwj} had Given to the Prophet^{as} and the Rasools^{as} before but Allah^{azwj} has Made all of that to be for us^{asws} in the Mother of the Book.

إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يَقُولُ وَ مَا مِنْ غَائِبَةٍ فِي السَّمَاءِ وَ الْأَرْضِ إِلَّا فِي كِتَابٍ مُبِينٍ ثُمَّ قَالَ حَلَّ وَ عَزَّ ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَنَحْنُ الَّذِينَ اصْطَفَيْنَا اللَّهُ فَعَدُّ وَرِثْنَا عِلْمَ هَذَا الْقُرْآنِ الَّذِي فِيهِ تَبَيُّانٌ كُلُّ شَيْءٍ.

Allah^{azwj} Blessed and Exalted Says in His^{azwj} Book: ***And there is nothing hidden in the sky and the earth except it is in a Clarifying Book [27:75].*** Then the Mighty and Majestic Said: ***Then We Gave the Book as an inheritance to those We Chose from among Our servants [35:32].*** So, we^{asws} are the ones Chosen by Allah^{azwj} and Made to inherit this knowledge of the Quran in which is the explanation of all things³⁹⁸.

8- ير، بصائر الدرجات مُحَمَّدُ بْنُ عَبْدِ الْحَمِيدِ وَ أَبُو طَالِبٍ جَمِيعاً عَنْ حَنَانَ بْنِ سَدِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ لِلَّهِ عِلْماً عَاماً وَ عِلْماً خَاصاً فَأَمَّا الْخَاصُّ فَالَّذِي لَمْ يَطَّلِعْ عَلَيْهِ مَلَكَ مُقَرَّبٌ وَ لَا نَبِيٌّ مُرْسَلٌ وَ أَمَّا عِلْمُهُ الْعَامُ الَّذِي أَطَّلَعَتْ عَلَيْهِ الْمَلَائِكَةُ الْمُقَرَّبُونَ وَ الْأَنْبِيَاءُ الْمُرْسَلُونَ فَقَدْ دَعَى ذَلِكَ كَلِمَةً إِلَيْنَا

(The book) 'Basaair Al Darajaat' – Muhammad Bin Abdul Hameed and Abu Talib altogether from Hanan Bin Sadeyr,

³⁹⁸ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 7

'From Abu Ja'far^{asws} having said: 'For Allah^{azwj} there is a general Knowledge and a special Knowledge. As for the special, it is which He^{azwj} does not Notify any Angel of Proximity, nor a Messenger Prophet^{sawww} upon it; and as for the general Knowledge, it is which He^{azwj} Notifies the Angels of Proximity and the Messenger Prophets^{as} upon it. All that has been handed to us^{asws}.

ثُمَّ قَالَ أَمَا تَقْرَأُ وَعِنْدَهُ عِلْمُ السَّاعَةِ وَ يُنَزَّلُ الْعَيْتُ وَ يَعْلَمُ مَا فِي الْأَرْحَامِ وَ مَا تَدْرِي نَفْسٌ مَاذَا تَكْسِبُ عَدَاً وَ مَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ.

Then he^{asws} said: 'Have you not recited: **and with Him is Knowledge of the Hour, and to Him you will be Returning [43:85] and no soul knows what it would be earning the next day; and no soul knows in which land it shall die [31:34]'**.³⁹⁹

9- ير، بصائر الدرجات أحمد بن محمد بن محمد بن ابن أبي عمير أو عمّن رواه عن ابن أبي عمير عن جعفر بن عثمان عن سماعة عن أبي بصير و وهيب عن أبي بصير عن أبي عبد الله ع قال: إِنَّ لِلَّهِ عِلْمَيْنِ عِلْمٌ مَكْنُونٌ مَخْزُونٌ لَا يَعْلَمُهُ إِلَّا هُوَ مِنْ ذَلِكَ يَكُونُ الْبَدَاءُ وَ عِلْمٌ عَلَّمَهُ مَلَائِكَتُهُ وَ رُسُلُهُ وَ أَنْبِيَآءُهُ وَ نَحْنُ نَعْلَمُهُ.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Ibn Abu Umeyr, or from the one who reported it, from Ibn Abu Umeyr, from Ja'far Bin usman, from Sama'at, from Abu baser, and Wuheyb, from Abu baser,

'From Abu Abdullah^{asws} having said: 'For Allah^{azwj} there are two (types of) Knowledge. A Knowledge hidden, treasured, none know it except He^{azwj}. From that, the Change of Decision occurs; and there is a Knowledge He^{azwj} Teaches His^{azwj} Angels and His^{azwj} Rasools^{as}, and His^{azwj} Prophets^{as}, and we^{asws} know it''⁴⁰⁰.

10- ير، بصائر الدرجات محمد بن إسماعيل عن علي بن الحكم عن ضريس عن أبي جعفر ع قال سَمِعْتُهُ يَقُولُ إِنَّ لِلَّهِ عِلْمَيْنِ عِلْمٌ مَبْدُولٌ وَ عِلْمٌ مَكْفُوفٌ فَأَمَّا الْمَبْدُولُ فَإِنَّهُ لَيْسَ مِنْ شَيْءٍ يَعْلَمُهُ الْمَلَائِكَةُ وَ الرُّسُلُ إِلَّا وَ نَحْنُ نَعْلَمُهُ وَ أَمَّا الْمَكْفُوفُ فَهُوَ الَّذِي عِنْدَهُ فِي أَمِّ الْكِتَابِ إِذَا خَرَجَ نَقَدًا.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Ismail, from Ali Bin Al Hakam, from Zureys,

'From Abu Ja'far^{asws}, he (the narrator) said, 'I heard him^{asws} saying: 'For Allah^{azwj} there are two (types of) Knowledge – a Knowledge Granted and a Knowledge Withheld. As for the Granted, there is nothing from it He^{azwj} has Notified the Angels and the Rasools^{as} except and we^{asws} know it; and as for the Withheld, it is which is with Him^{azwj} in the Mother of the Book. When it emerges, it is implemented''.

ير، بصائر الدرجات أحمد بن محمد بن محمد بن الربيع الكاتب عن جعفر بن بشير عن أبي جعفر ع مثله و فيه و عِلْمٌ مَكْنُونٌ.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Miuhammad Al Barqy, from Al Rabie the scribe, from Ja'far Bin Bashir,

³⁹⁹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 8

⁴⁰⁰ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 9

‘From Abu Ja’far^{asws} – similar to it, and in it: ‘And a hidden Knowledge’’.⁴⁰¹

11- ير، بصائر الدرجات أحمد بن محمد بن الأهوازبي عن القاسم بن محمد بن محمد بن أبي حمزة عن أبي بصير عن أبي عبد الله ع قال: إن الله تبارك و تعالی قال لنبیه فتول عنهم فما أنت بملوم أراد أن يعدب أهل الأرض ثم بدا لله فنزلت الرحمة فقال دكر يا محمد فإن الذكرى تنفع المؤمنين

(The book) ‘Basaair Al Darajaat’ – ‘Ahmad Bin Muhammad, from Al Ahwazy, from Al Qasim Bin Muhammad, from Ibn Abu Hamza, from Abu Baseer,

‘From Abu Abdullah^{asws} having said: ‘Allah^{azwj} Blessed and Exalted Said to His^{azwj} Prophet^{saww}: **So turn away from them, for you are not with a blame [51:54].** Allah^{azwj} Intended to Punish the inhabitants of the Earth, then Allah^{azwj} Adopted a more kind Approach and Sent down the Mercy, therefore He^{azwj} Said: **And continue to remind – O Muhammad^{saww}, for surely the Zikr benefits the Momineen [51:55].**

فرجعت من قابل فقلت لأبي عبد الله ع جعلت فداك إني حدثت أصحابنا فقالوا بدا لله ما لم يكن في علمه

I returned to the subject. I said to Abu Abdullah^{asws}, ‘May I be sacrificed for you^{asws}, I narrated to our companions, they said, ‘It seems that it was not in Allah^{azwj}’s Knowledge’.

قال فقال أبو عبد الله ع إن لله علمين علم عنده لم يطلع عليه أحدا من خلقه و علم تبدءه إلى ملائكته و رسله فما تبدءه إلى ملائكته و رسله فقد انتهى إلينا.

He (the narrator) said, ‘Abu Abdullah^{asws} said: ‘The Knowledge of Allah^{azwj} is of two types – a Knowledge which is with Him^{azwj} and none from the creation gets it, and a knowledge He^{azwj} has Given to His^{azwj} Angels and His^{azwj} Rasools^{as}. He^{azwj} did not Give it to them but it reached to us^{asws},’⁴⁰²

12- ير، بصائر الدرجات يعقوب بن يزيد و محمد بن الحسين بن الحسين عن ابن أبي عمير عن ابن أدينة عن فضيل بن يسار عن أبي جعفر ع قال: إن لله علماً لا يعلمه غيره و علماً قد أعلمه ملائكته و أنبياءه و رسله فنحن نعلمه ثم أشار بيده إلى صدره.

(The book) ‘Basaair Al Darajaat’ – Yaqoub Bin Yazeed and Muhammad Bin Al Husayn, from Ibn Abu Umeyr, from Ibn Uzina, from Fuzeyl Bin Yasaar,

‘From Abu Ja’far^{asws} having said: ‘For Allah^{azwj} there is a Knowledge He^{azwj} does not Teach to anyone else, and a Knowledge He^{azwj} has Taught to His^{azwj} Angels, and His^{azwj} Prophets^{as}, and His^{azwj} Rasools^{as}, so we^{asws} know it’. Then he^{asws} gestured to his^{asws} chest’’.⁴⁰³

13- ير، بصائر الدرجات محمد بن الحسين بن الحسين عن ابن سنان عن عمارة بن مروان عن جابر قال قال أبو جعفر ع إن لله علماً لا يعلمه إلا هو و علماً تعلمه الملائكة المرسلون و الأنبياء المرسلون فما كان من علم تعلمه الملائكة المرسلون و أنبياء المرسلون فنحن نعلمه.

⁴⁰¹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 10

⁴⁰² Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 11

⁴⁰³ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 12

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al Husayn, from Ibn Sinan, from Ammar Bin Marwan, from Jabir who said,

'For Allah^{azwj} there is a Knowledge none knows it except He^{azwj}, and a Knowledge He^{azwj} Taught it to the Angels of Proximity and the Messenger Prophets^{as}. So, whatever was from the Knowledge He^{azwj} Taught the Angels of Proximity, and His^{azwj} Messenger Prophets^{as}, so we^{asws} know it'.⁴⁰⁴

14- ير، بصائر الدرجات مُحَمَّدُ بْنُ عَبْدِ الْجُبَّارِ عَنْ عَبْدِ اللَّهِ الْحَجَّالِ عَنْ ثَعْلَبَةَ عَنْ عَبْدِ اللَّهِ بْنِ هَلَالٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ لِلَّهِ عِلْمًا لَا يَعْلَمُهُ إِلَّا هُوَ وَ لَهُ عِلْمٌ يَعْلَمُهُ مَلَائِكَتُهُ وَ أَنْبِيَائُهُ وَ رُسُلُهُ فَتَنَحْنُ نَعْلَمُهُ.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Abdul Jabbar, from Abdullah Al Hajal, from Sa'alba, from Abdullah Bin Hilal,

'From Abu Abdullah^{asws} having said: 'For Allah^{azwj} there is a Knowledge none knows except He^{azwj}, and for Him^{azwj} there is a Knowledge He^{azwj} Teaches His^{azwj} Angels and His^{azwj} Prophets^{as}, so we^{asws} know it'.⁴⁰⁵

15- ير، بصائر الدرجات إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ يَحْيَى بْنِ أَبِي عِمْرَانَ عَنْ يُونُسَ عَنْ بَشِيرِ الدَّهَّانِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ لِلَّهِ عِلْمًا لَا يَعْلَمُهُ أَحَدٌ غَيْرُهُ وَ عِلْمًا قَدْ عَلِمَهُ مَلَائِكَتُهُ وَ رُسُلُهُ فَتَنَحْنُ نَعْلَمُهُ.

(The book) 'Basaair Al Darajaat' – Ibrahim Bin hashim, from Yahya Bin Abu Imran, from Yunus, from Bashir Al Dahhan who said,

'I heard Abu Abdullah^{asws} saying: 'For Allah^{azwj} there is a Knowledge no one knows apart from Him^{azwj}, and a Knowledge He^{azwj} has Taught it to His^{azwj} Angels and His^{azwj} Rasools^{as}, so we^{asws} know it'.⁴⁰⁶

16- ير، بصائر الدرجات مُحَمَّدُ بْنُ عَبْدِ الْجُبَّارِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ سُؤَيْدِ القَلَاءِ عَنْ أَبِي أُيُوبَ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ لِلَّهِ عِلْمَيْنِ عِلْمٌ لَا يَعْلَمُهُ إِلَّا هُوَ وَ عِلْمٌ يَعْلَمُهُ مَلَائِكَتُهُ وَ رُسُلُهُ فَمَا عَلِمَهُ مَلَائِكَتُهُ وَ رُسُلُهُ فَتَنَحْنُ نَعْلَمُهُ.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Abdul Jabbar, from Muhammad Bin Ismail, from Ali Bin Al Numan, from Suweyd Al Qala'a, from Abu Ayoub, from Abu Baseer,

'From Abu Abdullah^{asws} having said: 'For Allah^{azwj} there are two (types of) Knowledge – a knowledge none knows except He^{azwj}, and a Knowledge He^{azwj} Taught it to His^{azwj} Angels, and His^{azwj} Rasools^{as}. So, whatever He^{azwj} Taught His^{azwj} Angels and His^{azwj} Rasools^{as}, so we^{asws} know it'.⁴⁰⁷

17- ير، بصائر الدرجات عَبْدِ اللَّهِ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ لِلَّهِ عِلْمًا عِلْمَهُ مَلَائِكَتُهُ وَ أَنْبِيَاءُهُ وَ رُسُلُهُ فَتَنَحْنُ نَعْلَمُهُ وَ عِلْمًا لَمْ يَطَّلِعْ عَلَيْهِ أَحَدٌ مِنْ خَلْقِ اللَّهِ.

⁴⁰⁴ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 13

⁴⁰⁵ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 14

⁴⁰⁶ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 15

⁴⁰⁷ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 16

(The book) 'Basaair Al Darajaat' – Abdullah Bin Muhammad, from Muhammad Bin Al Husayn, from usman Bin Isa, from Sama'at,

'Abu Abdullah^{asws} having said: 'For Allah^{azwj} there is a Knowledge He^{azwj} Taught His^{azwj} Angels and His^{azwj} Prophets^{as} and His^{azwj} Rasools^{as}, and a Knowledge He^{azwj} did not Notify anyone from the Creatures of Allah^{azwj} upon it".⁴⁰⁸

18- ير، بصائر الدرجات أحمد بن محمد بن الأهوازي عن حماد عن ربعي عن الفضيل عن أبي عبد الله ع قال: إن لله علمين علم علمه ملائكته ورسوله و علم عنده لا يعلمه إلا هو فما كانت الملائكة والرسل تعلمه فنحن نعلمه أو ما شاء الله من ذلك.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Ahwazy, from Hammad, from Rabie, from Al Fuzeyl,

'From Abu Abdullah^{asws} having said: 'For Allah^{azwj} there are two (types of) Knowledge – a Knowledge He^{azwj} Taught His^{azwj} Angels, and His^{azwj} Rasools^{as}, and a Knowledge with Him^{azwj} none knows except He^{azwj}. So, whatever the Angels and the Rasools^{as} learnt, we^{asws} know it, or whatever Allah^{azwj} so Desires from that".⁴⁰⁹

19- ير، بصائر الدرجات إبراهيم بن هاشم بن البرقي زعمه قال قال أبو عبد الله ع إن لله علمين علم تعلمه ملائكته ورسوله و علم لا يعلمه غيره فما كان بما يعلمه ملائكته ورسوله فنحن نعلمه و ما خرج من العلم الذي لا يعلم غيره فإلينا يخرج.

(The book) 'Basaair Al Darajaat' – Ibrahim Bin Hashim, from Al Barqy, raising it, said,

'Abu Abdullah^{asws} said: 'For Allah^{azwj} there are two (types of) Knowledge – a Knowledge He^{azwj} Taught His^{azwj} Angels, and His^{azwj} Rasools^{as}, and a Knowledge He^{azwj} none knows apart from Him^{azwj}. So, whatever was from what He^{azwj} Taught His^{azwj} Angels, and His^{azwj} Rasools^{as}, so we^{asws} know it, and whatever emerges from the Knowledge which none know apart from Him^{azwj}, it comes out to us^{asws}".⁴¹⁰

20- ير، بصائر الدرجات أحمد بن محمد بن ابن محبوب عن ابن رباب عن سدير قال: سمعت حمران بن أعين يسأل أبا جعفر ع عن قول الله تبارك و تعالى بديع السماوات و الأرض قال أبو جعفر ع إن الله ابتدع الأشياء كلها على غير مثال كان و ابتدع السماوات و الأرض و لم يكن قبلهن سماوات و لا أرضون أ ما تسمع لقوله تعالى و كان عرشه على الماء

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Ibn Mahboub, from Ibn Raib, from Sadeyr who said,

'I heard Humran Bin Ayn asking Abu Ja'far^{asws} about Words of Allah^{azwj} Blessed and Exalted: **Originator of the skies and the earth [2:117]**. 'Abu Ja'far^{asws} said: 'The beginning of all things for which there were no examples for from before, and the beginning of the skies and the earth, and there were no skies and the earths before. Have you not heard the Words of the Exalted: **And His Throne was upon the water [11:7]?**'

فقال له حمران بن أعين أ رأيت قوله عالم الغيب فلا يظهر على غيره أحداً

⁴⁰⁸ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 17

⁴⁰⁹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 18

⁴¹⁰ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 19

Humran Bin Ayn said to him^{asws}, 'What is your^{asws} view of His^{azwj} Words: **(He is) Knower of the unseen, and He does not Reveal His hidden matters upon anyone [72:26]?**'

فَقَالَ لَهُ أَبُو جَعْفَرٍ عِ إِلَّا مِنْ ارْتَضَى مِنْ رَسُولٍ فَإِنَّهُ يَسْأَلُكَ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ رَصَدًا وَ كَانَ وَ اللَّهُ مُحَمَّدٌ ص مِّنْ ارْتِضَاءِهِ وَ أَمَا قَوْلُهُ عَالِمٍ الْعَيْبِ فَإِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى عَالِمٌ بِمَا غَابَ عَنْ خَلْقِهِ بِمَا يُقَدَّرُ مِنْ شَيْءٍ وَ يُقْضِيهِ فِي عِلْمِهِ

Abu Ja'far^{asws} said: **'Except one He Chooses from a Rasool [72:27]**. And it was so, by Allah^{azwj}, Muhammad^{saww} was from the ones He^{azwj} Chose. And as for His^{azwj} Words **[72:26] The Knower of the unseen!** So Allah^{azwj} Mighty and Majestic is a Knower of whatever is unseen from His^{azwj} creatures with regards to whatever He^{azwj} Determines from something and Ordains it in His^{azwj} Knowledge before He^{azwj} Creates it with what He^{azwj} had Pre-determined of anything and Decreed it in His^{azwj} Knowledge'.

فَذَلِكَ يَا حُمْرَانُ عِلْمٌ مُّؤَقَّوفٌ عِنْدَهُ إِلَيْهِ فِيهِ الْمَشِيئَةُ فَيُقْضِيهِ إِذَا أَرَادَ وَ يَبْدُو لَهُ فِيهِ فَلَا يُقْضِيهِ

So that, O Humran, is a Knowledge Paused in His^{azwj} Presence. To it, with regards to it, is the Desire. So He^{azwj} Ordains it whenever He^{azwj} Intends and Originates for it regarding it, and He^{azwj} Changes His^{azwj} Decision for it with regards to it, and it is not Ordained.

فَأَمَّا الْعِلْمُ الَّذِي يُقَدَّرُ اللَّهُ وَ يُقْضِيهِ وَ يُقْضِيهِ فَهُوَ الْعِلْمُ الَّذِي انْتَهَى إِلَى رَسُولِ اللَّهِ ص ثُمَّ إِلَيْنَا.

As for the knowledge which Allah^{azwj} Mighty and Majestic Determines, so He^{azwj} Ordains it, and Accomplishes it. Thus, it is the Knowledge which ended up to Rasool-Allah^{saww}, then to us^{asws}.

وَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ بِهَذَا الْإِسْنَادِ وَ زَادَ فِيهِ فَمَا يُقَدَّرُ مِنْ شَيْءٍ وَ يُقْضِيهِ فِي عِلْمِهِ أَنْ يَخْلُقَهُ وَ قَبْلَ أَنْ يُقْضِيَهُ إِلَى مَلَائِكَتِهِ فَذَلِكَ يَا حُمْرَانُ عِلْمٌ مُّؤَقَّوفٌ عِنْدَهُ غَيْرُ مَقْضِيٍّ لَا يَعْلَمُهُ غَيْرُهُ إِلَيْهِ فِيهِ الْمَشِيئَةُ فَيُقْضِيهِ إِذَا أَرَادَ إِلَى آخِرِ الْحَدِيثِ.

And it is narrated to us by Abdullah Bin Muhammad, from Ibn Mahboub, by this chain, and there is an increase in it: 'So He^{azwj} does not Pre-determine anything and He^{azwj} had Decreed it in His^{azwj} Knowledge that He^{azwj} will Crete it, and before He^{azwj} Implements it to His^{azwj} Knowledge. So that, O Humran, is Knowledge Withheld with Him^{azwj}, no one knows it apart from Him. In it is the Desire, so He^{azwj} Decrees it when He^{azwj} Intends' – up to the end of the Hadeeth"⁴¹¹.

21- ير، بصائر الدرجات أحمد بن محمد عن علي بن النعمان عن بعض الصادقين يرفعه إلى جعفر ع قال قال أبو جعفر ع بصون التمام و يدعون التهر العظيم قيل له و ما التهر العظيم قال رسول الله ص و العلم الذي آتاه الله إن الله جمع لمحمد ص سنن التبيين من آدم هلم حراً إلى محمد ص

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Ali Bin Al Numan, from one of the two truthful ponies raising it to,

'Ja'far^{asws} said: 'Abu Ja'far^{asws} said: 'They are licking the drop and are claiming the great river'. It was said to him^{asws}, 'And what is the great river?' He^{asws} said: 'Rasool-Allah^{saww} and

⁴¹¹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 20

the knowledge which Allah^{azwj} Gave him^{saww}. Allah^{azwj} Gathered for Muhammad^{saww}, Sunnahs of the Prophets^{as} from Adam^{as} and so on to Muhammad^{saww}.

قِيلَ لَهُ وَ مَا تِلْكَ السُّنَنُ قَالَ عِلْمُ النَّبِيِّينَ بِأَسْرِهِ إِنَّ اللَّهَ جَمَعَ لِمُحَمَّدٍ ص عِلْمَ النَّبِيِّينَ بِأَسْرِهِ وَ إِنَّ رَسُولَ اللَّهِ ص صَبَّرَ ذَلِكَ كُلَّهُ عِنْدَ أَمِيرِ الْمُؤْمِنِينَ
ع

It was said to him^{asws}, 'And what are those Sunnahs?' He^{asws} said: 'Knowledge of the Prophets^{asws} in its entirety. Allah^{azwj} Gathered for Muhammad^{saww} knowledge of Muhammad^{saww} in its entirety, and that Rasool-Allah^{saww} transferred all of that to be with Amir Al-Momineen^{asws}.

فَقَالَ لَهُ الرَّجُلُ يَا ابْنَ رَسُولِ اللَّهِ فَأَمِيرُ الْمُؤْمِنِينَ ع أَعْلَمُ أَوْ بَعْضُ النَّبِيِّينَ

The man said to him^{asws}: 'O son^{asws} of Rasool-Allah^{saww}! Is Amir Al-Momineen^{asws} more knowledgeable or one of the Prophets^{as}?'

فَقَالَ أَبُو جَعْفَرٍ ع اسْمَعُوا مَا يَقُولُ إِنَّ اللَّهَ يَفْتَحُ مَسَامِعَ مَنْ يَشَاءُ إِلَيَّ حَدَّثْتُ أَنَّ اللَّهَ جَمَعَ لِمُحَمَّدٍ ص عِلْمَ النَّبِيِّينَ وَ أَنَّهُ جَعَلَ ذَلِكَ كُلَّهُ عِنْدَ أَمِيرِ الْمُؤْمِنِينَ وَ هُوَ يَسْأَلُنِي هُوَ أَعْلَمُ أَمْ بَعْضُ النَّبِيِّينَ.

Abu Ja'far^{asws} said: 'Listen to what he is saying! Allah^{azwj} Opens the hearing of the one He^{azwj} so Desires to. I^{asws} narrated that Allah^{azwj} Gathered to Muhammad^{saww} knowledge of the Prophets^{asws}, and he^{saww} made all of that to be with Amir Al-Momineen^{asws}, and he is asking me^{asws} whether he^{asws} is more knowledgeable or one of the Prophets^{as}'.⁴¹²

22- ير، بصائر الدرجات يعقوب بن يزيد عن ابن أبي عمير عن ربيع عن الفضيل قال سمعت أبا عبد الله ع يقول إن العلم الذي هبط مع آدم لم يرفع وإن العلم يتوارث وما يموت منا عالم حتى يخلفه من أهله من يعلم علمه أو ما شاء الله.

(The book) 'Basaair Al Darajaat' – Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Rabie, from Al Fuzeyl who said,

'I heard Abu Abdullah^{asws} saying: 'The knowledge which came down with Adam^{as} was not raised, and that the knowledge gets inherited, and no scholar from us^{asws} passes away until he^{asws} leaves behind one^{asws} from his^{asws} family who knows his^{asws} knowledge, or whatever Allah^{azwj} so Desires''.⁴¹³

23- ير، بصائر الدرجات ابن مغروف عن حماد بن عيسى عن حريز عن زرارة عن أبي جعفر ع قال: إن العلم الذي لم يزل مع آدم لم يرفع و العلم يتوارث و كان علي ع عالم هذه الأمة و إنّه لن يهلك منا عالم إلا خلفه من أهله من يعلم مثل علمه أو ما شاء الله.

(The book) 'Basaair Al Darajaat' – Ibn Marouf, from Hammad Bin Isa, from Hareyz, from Zurara,

From Abu Ja'far^{asws} having said: 'The knowledge which did not cease to be with Adam^{as}, was not raised. The knowledge gets inherited, and Ali^{asws} was a scholar of his community, and surely a scholar from us^{asws} will never be destroyed (pass away) except he^{asws} leaves behind

⁴¹² Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 21

⁴¹³ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 22

one^{asws} from his^{asws} family who knows similar to his^{asws} knowledge, or whatever Allah^{azwj} so Desires".⁴¹⁴

24- ير، بصائر الدرجات يَعْتُوْبُ بْنُ يَزِيدَ عَنِ ابْنِ فَضَّالٍ عَنِ مُحَمَّدِ بْنِ الْقَاسِمِ عَنْ أَبِيهِ عَنْ فَضَيْلٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ إِنَّ الْعِلْمَ الَّذِي نَزَلَ مَعَ آدَمَ عَلَى حَالِهِ وَ لَيْسَ يَمْضِي مَنَا عَالِمٌ إِلَّا خَلَفَهُ مَنْ يَعْلَمُ عِلْمَهُ كَانَ عَلِيٌّ ع عَالِمٌ هَذِهِ الْأُمَّةِ.

(The book) 'Basaair Al Darajaat' – Yaqoub Bin Yazeed, from Ibn Fazala, from Muhammad Bin Al Qasim, from his father, from Fuzeyl who said,

'I heard Abu Ja'far^{asws} saying: 'The knowledge which descended with Adam^{as}, is upon its state, and no scholar from us^{asws} passes away except he^{asws} leaves behind one^{asws} from his^{asws} family who knows his^{asws} knowledge. Ali^{asws} was a scholar of this community".⁴¹⁵

25- ير، بصائر الدرجات أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْأَهْوَاذِيِّ عَنِ فَضَالَةَ عَنْ عُمَرَ بْنِ أَبَانَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ الْعِلْمُ الَّذِي نَزَلَ مَعَ آدَمَ مَا رُفِعَ وَ مَا مَاتَ عَالِمٌ فَدَهَبَ عِلْمُهُ.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Ahwazy, from Fazalat, from Umar Bin Aban who said,

'I heard Abu Ja'far^{asws} saying: 'The knowledge which descended with Adam^{as} was not raised, and a scholar passes away but his^{asws} knowledge does not go away".⁴¹⁶

26- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ صَفْوَانَ عَنِ ابْنِ مُسْكَانَ عَنْ حُجْرِ بْنِ زَائِدَةَ عَنْ حُمْرَانَ عَنْهُ ع مِثْلَهُ-

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al Husayn, from Safwan, from Ibn Muskan, from Hujr Bin Zaida, from Humran, from him^{asws}, similar to it'.⁴¹⁷

27- ير، بصائر الدرجات بَعْضُ أَصْحَابِنَا عَنِ السَّنْدِيِّ بْنِ الرَّبِيعِ عَنِ مُحَمَّدِ بْنِ الْقَاسِمِ عَنْ أَبِيهِ عَنِ الْفُضَيْلِ عَنِ أَبِي جَعْفَرٍ ع قَالَ يَا فَضَيْلُ إِنَّ الْعِلْمَ الَّذِي هَبَطَ مَعَ آدَمَ لَمْ يُرْفَعْ وَ إِنَّ الْعِلْمَ كَيْتَوَارَثُ إِنَّهُ لَنْ يَهْلِكَ مِنْ عَالِمٍ إِلَّا خَلَفَهُ مِنْ أَهْلِهِ مَنْ يَعْلَمُ عِلْمَهُ وَ الْعِلْمُ كَيْتَوَارَثُ.

(The book) 'Basaair Al Darajaat' – One of our companions, from Al Sindy Bin Al Rabie, from Muhammad Bin Al Qasim, from his father, from Al Fuzeyl,

From Abu Ja'far^{asws} having said: 'O Fuzeyl! The knowledge which descended with Adam^{as} was not raised, and that knowledge tends to be inherited. No scholar^{asws} is destroyed (passes away) except he^{asws} leaves behind one^{asws} from his^{asws} family one^{asws} who knows his^{asws} knowledge, and the knowledge is inherited".⁴¹⁸

28- ير، بصائر الدرجات إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ يَحْيَى بْنِ أَبِي عِمْرَانَ عَنْ يُوسُفَ عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ الْعِلْمَ الَّذِي نَزَلَ مَعَ آدَمَ لَمْ يُرْفَعْ وَ مَا مَاتَ عَالِمٌ إِلَّا وَ قَدْ وَرَثَ عِلْمَهُ إِنَّ الْأَرْضَ لَا تَبْقَى بِغَيْرِ عَالِمٍ.

⁴¹⁴ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 23

⁴¹⁵ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 24

⁴¹⁶ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 25

⁴¹⁷ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 26

⁴¹⁸ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 27

(The book) 'Basaair Al Darajaat' – Ibrahim Bin Hashim, from Yahya Bin Abu Imran, from Yunus, from Al Haris Bin Al Mugheira who said,

'The knowledge which descended with Adam^{as} was not raised, and no scholar^{asws} passes away except and his^{asws} knowledge gets inherited. The earth cannot remain without a scholar^{asws}.'⁴¹⁹

29- ير، بصائر الدرجات ابن مغزوف عن حماد بن عيسى عن ربعي عن الفضيل عن أبي جعفر ع قال: إن العلم الذي هبط مع آدم لم يرفع و العلم يتوارث و إن علياً ع عالم هذه الأمة و إنّه لم يمّت منا عالم إلا خلف من بعده من يعلم مثل علمه أو ما شاء الله.

(The book) 'Basaair Al Darajaat' – Ibn Marouf, from Hammad Bin Isa, from Rabie, from Al Fuzeyl,

'From Abu Ja'far^{asws} having said: 'The knowledge which descended with Adam^{as} was not raised, and the knowledge is inherited, and that Ali^{asws} is a scholar^{asws} of this community, and it is so that no scholar^{asws} from us^{asws} passes away except he^{asws} leaves behind from after him^{asws}, one^{asws} who knows similar to his^{asws} knowledge, or whatever Allah^{azwj} so Desires''.⁴²⁰

30- ير، بصائر الدرجات محمد بن الحسين عن ابن سينان عن عمارة بن مروان عن جابر عن أبي جعفر ع قال: أعطى الله محمداً ص مثل ما أعطى آدم ع فمن دونه من الأوصياء كلهم يا جابر هل تعرفون ذلك.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al Husayn, from Ibn Sinan, from Ammar Bin Marwan, from Jabir,

'From Abu Ja'far^{asws} having said: 'Allah^{azwj} Gave Muhammad^{saww} similar to what He^{azwj} Gave Adam^{as}, and the ones besides him^{as} from the successor^s, all of them^{as}. O Jabir! Do you understand that?'⁴²¹

31- ير، بصائر الدرجات محمد بن الحسين عن البرزطي عن حماد بن عثمان عن فضيل عن أبي جعفر ع قال: كانت في علي ع سنة ألف نبي

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al Husayn, from Al Bazanty, form Hammad Bin Usman, from Fuzeyl,

'From Abu Ja'far^{asws} having said: 'In Ali^{asws} there were Sunnahs of a thousand Prophets^{as}'.

و قال إن العلم الذي نزل مع آدم لم يرفع و ما مات عالم فذهب علمه و إن العلم ليتوارث إن الأرض لا تبنى بعير عالم.

And he^{asws} said: 'The knowledge which descended with Adam^{as} was not raised, and no scholar^{asws} passes away and his^{asws} knowledge goes away, and that the knowledge gets inherited. The earth cannot remain without a scholar^{asws}.'⁴²²

32- ير، بصائر الدرجات أحمد بن محمد عن البرقي عن النضر عن يحيى الحلبي عن عبد الحميد الطائي عن محمد بن مسلم قال قال أبو جعفر ع إن العلم يتوارث و لا يموت عالم إلا ترك من يعلم مثل علمه أو ما شاء الله.

⁴¹⁹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 28

⁴²⁰ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 29

⁴²¹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 30

⁴²² Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 31

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Barqy, from Al Nazar, from Yahya Al Halby, from Abdul Hameed Al Taie, from Muhammad Bin Muslim who said,

'Abu Ja'far^{asws} said: 'The knowledge is inherited, and no scholar^{asws} passes away except he^{asws} leaves behind one^{asws} who knows similar to his^{asws} knowledge, or whatever Allah^{azwj} so Desires".⁴²³

33- ير، بصائر الدرجات أحمد بن محمد بن الأهوازى عن النضر عن يحيى الخليلي عن يزيد بن محمد بن مسلم عن أبي عبد الله ع قال: إن علياً ع كان عالماً وإن العلم يتوارث ولا يهلك عالم إلا بقي من بعده من يعلم مثل علمه أو ما شاء الله.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Ahwazy, from Al Nazar, from Yahya Al Halby, from Bureyd, from Muhammad Bin Muslim,

'From Abu Abdullah^{asws} having said: 'Ali^{asws} was a scholar^{asws}, and that the knowledge is inherited, and a scholar^{asws} will never be destroyed (pass away) except there would remain from after him^{asws}, one^{asws} who knows similar to his^{asws} knowledge, or whatever Allah^{azwj} so Desires".⁴²⁴

34- ير، بصائر الدرجات عبد الله بن موسى عن الحشّاب عن محمد بن سالم عن العلاء عن محمد بن مسلم عن أبي جعفر ع قال: كان علياً ع عالم هذه الأمة والعلم يتوارث ولا يهلك هالك منهم حتى يؤتى من أهله من يعلم مثل علمه.

(The book) 'Basaair Al Darajaat' – Abdullah Bin Musa, from Al Khashab, from Muhammad Bin Salim, from Al A'ala, from Muhammad Bin Muslim,

'From Abu Ja'far^{asws} having said: 'Ali^{asws} was a scholar of this community, and the knowledge is inherited, and a dying one does not die from them^{asws} until he^{asws} gives one^{asws} from his^{asws} family, similar to his^{asws} knowledge".⁴²⁵

35- ير، بصائر الدرجات ابن معروف عن حماد بن عيسى عن عمر بن يزيد قال قال أبو جعفر ع إن علياً ع كان عالم هذه الأمة والعلم يتوارث ولا يهلك أحد منا إلا ترك من أهله من يعلم مثل علمه أو ما شاء الله.

(The book) 'Basaair Al Darajaat' – Ibn Marouf, from Hammad Bin Isa, from Umar Bin Yazeed who said,

'Abu Ja'far^{asws} said: 'Ali^{asws} was a scholar of this community, and the knowledge is inherited, and no one from us^{asws} is destroyed (passes away) except he^{asws} leaves behind one^{asws} from his^{asws} family who knows similar to his^{asws} knowledge, or whatever Allah^{azwj} so Desires".⁴²⁶

36- ير، بصائر الدرجات ابن يزيد عن ابن فضال عن ابن بكير عن أبي عبد الله ع قال: كنت عنده فذكروا سليمان وما أُعطِيَ من العلم وما أُوتي من الملك

(The book) 'Basaair Al Darajaat' – Ibn Yazeed, from Ibn Fazzal, from Ibn Bukeyr,

⁴²³ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 32

⁴²⁴ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 33

⁴²⁵ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 34

⁴²⁶ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 35

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘I was in his^{asws} presence and they mentioned Suleyman^{as} and what he^{as} had been Given from the knowledge, and what had come to him^{saww}, from the Angels.

فَقَالَ لِي وَ مَا أُعْطِيَ سُلَيْمَانُ بْنُ دَاوُدَ إِذَا كَانَ عِنْدَهُ حَزْفٌ وَاحِدٌ مِنَ الْإِسْمِ الْأَعْظَمِ وَ صَاحِبُكُمْ الَّذِي قَالَ اللَّهُ قُلْ كَفَى بِاللَّهِ شَهِيداً بَيْنِي وَ بَيْنَكُمْ وَ مَنْ عِنْدَهُ عِلْمُ الْكِتَابِ وَ كَانَ وَ اللَّهُ عِنْدَ عَلِيِّ عِلْمُ الْكِتَابِ

He^{asws} said to me: ‘And what had Suleyman^{as} Bin Dawood^{as} been Given. But rather, with him^{asws} was one letter from the Magnificent Name, and your Master^{asws} whom Allah^{azwj} Said of: **Say: ‘I suffice with Allah as a Witness between me and you, and one with whom is Knowledge of the Book [13:43].** And by Allah^{azwj}! With Ali^{asws} was knowledge of the Book’.

فَقُلْتُ صَدَقْتَ وَ اللَّهُ جُعِلْتُ فِدَاكَ.

I said, ‘You^{asws} speak the truth, by Allah^{azwj}, may I be sacrificed for you^{asws}!’⁴²⁷

37- ير، بصائر الدرجات أحمد بن موسى عن الخشاب عن عبد الرحمن بن كثير عن أبي عبد الله ع قال: قال الذي عنده علم من الكتاب أنا آتيك به قبل أن يرتد إليك طرفك قال ففرج أبو عبد الله ع بين أصابعه فوضعها على صدره ثم قال عندنا و الله علم الكتاب كله.

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Musa, from al Khashab, from Abdul Rahman Bin Jaseer,

‘From Abu Abdullah^{asws} having said: ‘**The one with whom was the knowledge from the Book said, ‘I will come to you with it before your glance returns to you’[27:40].** Abu Abdullah^{asws} took his^{asws} fingers and placed it upon his^{asws} chest, and said: ‘By Allah^{azwj}, with us^{asws} is the knowledge of the Book, all of it’⁴²⁸.

38- ير، بصائر الدرجات إبراهيم بن هاشم عن محمد بن سليمان عن سدير قال: كنت أنا و أبو بصير و ميسر و يحيى البرزنجي و داود الرقي في مجلس أبي عبد الله ع إذ خرج إلينا و هو مغطى فلما أخذ مجلسه قال يا عجباً لأقوام يزعمون أننا نعلم الغيب و ما يعلم الغيب إلا الله لقد هممت بضرب خادمتي فلانة فذهبت عني فما عرفتها في أي البيوت من الدار هي

(The book) ‘Basaair Al Darajaat’ – Ibrahim Bin Hashim, from Muhammad Bin Suleyman, from Sadeyr who said,

‘I and Abu Baseer, and Muyasser, and Yahya Al-Bazaz and Dawood Al-Raqy were in a gathering of Abu Abdullah^{asws} when he^{asws} came out to us and he^{asws} an angry. When he^{asws} had taken his^{asws} seat, he^{asws} said: ‘O how strange of the people who are claiming that we^{asws} know the hidden matters (Ghayb), and no one knows the hidden matters except Allah^{azwj}. I^{asws} had thought of hitting my^{asws} so and so maid. She went away from me and I^{asws} did not know in which of the rooms from the house she was’.

فَلَمَّا أَنْ قَامَ مِنْ مَجْلِسِهِ وَ صَارَ فِي مَنْزِلِهِ دَخَلْتُ أَنَا وَ أَبُو بَصِيرٍ وَ مَيْسِرٌ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقُلْنَا لَهُ جُعِلْنَا فِدَاكَ سَمِعْنَاكَ تَقُولُ كَذَا وَ كَذَا فِي أَمْرِ خَادِمَتِكَ وَ نَحْنُ نَعْلَمُ أَنَّكَ تَعْلَمُ عِلْماً كَثِيراً لَا يُنْسَبُ إِلَى عِلْمِ الْغَيْبِ

⁴²⁷ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 36

⁴²⁸ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 37

When he^{asws} stood from his^{asws} gathering and went to his^{asws} house, I and Abu Baseer and Muyasser entered to see Abu Abdullah^{asws}. We said to him^{asws}, 'May we be sacrificed for you^{asws}! We heard you^{asws} saying such and such regarding a maid of yours^{asws}, and we know that you^{asws} know a lot of knowledge, not attributed to knowledge of the hidden matters'.

قَالَ فَقَالَ يَا سَدَيْرُ مَا تَقْرَأُ الْقُرْآنَ قَالَ قُلْتُ قَرَأْتَهُ جُعِلْتُ فِدَاكَ قَالَ فَهَلْ وَجَدْتَ فِيهَا قَرَأْتَ مِنْ كِتَابِ اللَّهِ قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ

He (the narrator) said, 'He^{asws} said: 'O Sadeyr! Don't you read the Quran?' I said, 'We do read it, may I be sacrificed for you^{asws}!' He^{asws} said: 'So, did you find among what you read from the Book of Allah^{azwj}: **The one with whom was the knowledge from the Book said, 'I will come to you with it before your glance returns to you'. [27:40]**'.

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ قَدْ قَرَأْتَهُ قَالَ فَهَلْ عَرَفْتَ الرَّجُلَ وَ عِلِمْتَ مَا كَانَ عِنْدَهُ مِنْ عِلْمِ الْكِتَابِ قَالَ قُلْتُ فَأَخْبِرْنِي حَتَّى أَعْلَمَ

He (the narrator) said, 'I said, 'May I be sacrificed for you^{asws}! We have read it'. He^{asws} said: 'So, do you recognise the man and know what was with him from the knowledge of the Book?' I said, 'Inform me until I do know'.

قَالَ قَدَرُ قَطْرَةٍ مِنَ الْمَطَرِ الْجُودِ فِي الْبَحْرِ الْأَخْضَرِ مَا يَكُونُ ذَلِكَ مِنْ عِلْمِ الْكِتَابِ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ مَا أَقَلَّ هَذَا قَالَ يَا سَدَيْرُ مَا أَكْثَرَهُ لِمَنْ لَمْ يَنْسِبْهُ إِلَى الْعِلْمِ الَّذِي أَخْبَرْتُكَ بِهِ

He^{asws} said: 'A measurement of drop of quality rain in the green ocean, was what happened to be from knowledge of the Book'. He (the narrator) said, 'I said, 'May I be sacrificed for you^{asws}! How little this is!' He^{asws} said: 'O Sadeyr! How much that is for the one who is not attributed to the knowledge which I^{asws} inform you with.

يَا سَدَيْرُ فَهَلْ وَجَدْتَ فِيهَا قَرَأْتَ مِنْ كِتَابِ اللَّهِ فَلْ كَفَى بِاللَّهِ شَهِيداً بَيْنِي وَ بَيْنَكُمْ وَ مَنْ عِنْدَهُ عِلْمُ الْكِتَابِ كُلُّهُ

O Sadeyr! Did you find among what you read from the Book of Allah^{azwj}: **Say: 'I suffice with Allah as a Witness between me and you, and one with whom is Knowledge of the Book [13:43], all of it'**.

قَالَ وَ أَوْماً يَبْدُوهُ إِلَى صَدْرِهِ فَقَالَ عِلْمُ الْكِتَابِ كُلُّهُ وَ اللَّهُ عِنْدَنَا ثَلَاثاً.

He (the narrator) said, 'And he^{asws} gestured by his^{asws} hand to his^{asws} chest and said: 'Knowledge of the Book, all of it, by Allah^{azwj}, is with us^{asws}!' – thrice".⁴²⁹

39- ير، بصائر الدرجات بعض أصحابنا عن الحسن بن موسى عن عبد الرحمن بن كثير عن أبي عبد الله ع في قول الله عز وجل قل كفى بالله شهيداً بيني وبينكم ومن عنده علم الكتاب قال إنا عني وعلي أولنا وأفضلنا وخبرنا.

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

⁴²⁹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 38

'From Abu Abdullah^{asws} regarding Words of Allah^{azwj} Mighty and Majestic: **Say: 'I suffice with Allah as a Witness between me and you, 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 most superior of us^{asws}, and best of us^{asws} .⁴³⁰

40- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ وَ يَعْقُوبُ بْنُ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بُرَيْدٍ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ ع وَ دَكَرَ مِثْلَهُ.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al Husayn and Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Bureyd who said,

'I said to Abu Abdullah^{asws} – and mentioned similar to it'.⁴³¹

41- ير، بصائر الدرجات عَبْدُ اللَّهِ بْنُ أَحْمَدَ عَنِ الْحُسَيْنِ بْنِ مُوسَى عَنِ ابْنِ أَبِي نُجْرَانَ عَنْ مُتَّى قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ عِنْدَهُ عِلْمُ الْكِتَابِ قَالَ نَزَلَتْ فِي عَلِيِّ ع بَعْدَ رَسُولِ اللَّهِ ص وَ فِي الْأئِمَّةِ بَعْدَهُ.

(The book) 'Basaair Al Darajaat' – Abdullah Bin Ahmad, from Al Hassan Bin Musa, from Ibn Abu Najran, from Musanna who said,

'I asked him^{asws} about Words of Allah^{azwj} Mighty and Majestic: **and one with whom is Knowledge of the Book [13:43].** He^{asws} said: 'It was Revealed regarding Ali^{asws} after Rasool-Allah^{saww} and regarding the Imams^{asws} after him^{asws} .⁴³²

42- ختص، الإختصاص ير، بصائر الدرجات أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ عَدَّافٍ عَنْ أَبِي يَعْقُوبَ الْأَخْوَلِ قَالَ: خَرَجْنَا مَعَ أَبِي بَصِيرٍ وَ نَحْنُ عِدَّةٌ فَدَخَلْنَا مَعَهُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ يَا أَبَا مُحَمَّدٍ إِنَّ عِلْمَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع مِنْ عِلْمِ رَسُولِ اللَّهِ ص فَعَلَّمَنَا نَحْنُ فِيمَا عَلَّمَنَا فَاللَّهُ فَاعْبُدْ وَ إِيَّاهُ فَارْحُ.

(The books) 'Al Ikhtisaas' (and) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Muhammad Bin Uzafir, from Abu Yaqoub Al Ahowl who said,

'We went out with Abu Baseer and we were a number. We entered with him to see Abu Abdullah^{asws}. He^{asws} said: 'O Abu Muhammad! Knowledge of Ali^{asws} Bin Abu Talib^{asws} is from knowledge of Rasool-Allah^{saww}. We^{asws} know it regarding what he^{saww} taught him^{asws}. Allah^{azwj} is what I^{asws} worship and to Him^{azwj} I^{asws} shall return'.⁴³³

43- ير، بصائر الدرجات أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي الصَّبَّاحِ قَالَ: وَ اللَّهُ لَقَدْ قَالَ لِي جَعْفَرُ بْنُ مُحَمَّدٍ ع إِنَّ اللَّهَ عَلَّمَ نَبِيَّهُ التَّنْزِيلَ وَ التَّأْوِيلَ قَالَ فَعَلَّمَ رَسُولُ اللَّهِ ص عَلِيًّا قَالَ وَ عَلَّمَنَا وَ اللَّهَ

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Abu Al Sabbah who said,

⁴³⁰ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 39

⁴³¹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 40

⁴³² Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 41

⁴³³ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 42

'By Allah^{azwj}! Ja'far^{asws} Bin Muhammad^{asws} had said to me: 'Allah^{azwj} Taught to His^{azwj} Prophet^{saww} the Revelation and the interpretation. Rasool-Allah^{saww} taught Ali^{asws}, and he^{asws} taught us^{asws}, by Allah^{azwj}'.

ثُمَّ قَالَ مَا صَنَعْتُمْ مِنْ شَيْءٍ أَوْ حَلَفْتُمْ عَلَيْهِ مِنْ بَيْنِ فَأَنْتُمْ مِنْهُ فِي سَعَةٍ.

Then he^{asws} said: 'Whatever you do or swear upon of an oath, you are in a leeway from it'⁴³⁴.

44- ختص، الإختصاص ير، بصائر الدرجات مُحَمَّدُ بْنُ عَبْدِ الْحَمِيدِ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنِ ابْنِ أُذَيْنَةَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ نَزَلَ جَبْرَائِيلُ عَ عَلَى مُحَمَّدٍ ص بِرُمَّانَتَيْنِ مِنَ الْجَنَّةِ فَلَقِيَهُ عَلِيُّ ع فَقَالَ لَهُ مَا هَاتَانِ الرُّمَّانَتَانِ فِي يَدَيْكَ قَالَ أَمَا هَذِهِ فَالْتَّبُوهُ لَيْسَ لَكَ فِيهَا نَصِيبٌ وَ أَمَا هَذِهِ فَالْعِلْمُ

(The books) 'Al Ikhtisaas' (and) 'Basaair Al Darajaat' – Muhammad Bin Abdul Hameed, from Mansour Bin Yunus, from Ibn Uzina, from Muhammad Bin Muslim who said,

'I heard Abu Ja'far^{asws} saying: 'Jibraeel^{as} descended unto Muhammad^{saww} with two pomegranates from the Paradise. He^{saww} met Ali^{asws}, and he^{asws} said to him^{saww}: 'What are these two pomegranates in your^{saww} hand?' He^{saww} said: 'As for this one, it is the Prophet-hood. There isn't any share for you^{asws} in it. And as for this one, it is the knowledge'.

ثُمَّ فَلَقَهَا رَسُولُ اللَّهِ ص فَأَعْطَاهُ نَصْفَهَا وَ أَخَذَ نَصْفَهَا رَسُولُ اللَّهِ ص ثُمَّ قَالَ أَنْتَ شَرِيكِي فِيهِ وَ أَنَا شَرِيكَكَ فِيهِ

Then Rasool-Allah^{saww} split it and gave him^{asws} half of it, and Rasool-Allah^{saww} took its half. Then he^{saww} said: 'You^{asws} are my^{saww} participant in it and I^{saww} am your^{asws} participant in it'.

قَالَ فَلَمْ يَعْلَمْ وَ اللَّهُ رَسُولُ اللَّهِ ص حَزْناً يَمَا عَلَّمَهُ اللَّهُ إِلَّا عَلَّمَهُ عَلِيّاً ع ثُمَّ انْتَهَى ذَلِكَ الْعِلْمُ إِلَيْنَا ثُمَّ وَضَعَ يَدَهُ عَلَى صَدْرِهِ.

He^{asws} said: 'By Allah^{azwj}! Rasool-Allah^{saww} did not learn a single letter from what Allah^{azwj} Taught him^{saww}, except he^{saww} taught Ali^{asws}, then that knowledge ended up to us^{asws}. Then he^{asws} placed his^{asws} hand upon his^{asws} chest'⁴³⁵.

45- ك، إكمال الدين أبي و ابْنُ الْوَلِيدِ مَعاً عَنْ سَعْدِ وَ الْحَمِيرِيِّ مَعاً عَنِ الْيَقْطِينِيِّ عَنْ يُونُسَ عَنِ الْحَارِثِ بْنِ الْمُغْبِرَةِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ لَمْ يَتْرِكِ اللَّهُ الْأَرْضَ بَعْدَ عَالِمٍ يَخْتِاجُ النَّاسَ إِلَيْهِ وَ لَا يَخْتِاجُ إِلَيْهِمْ يَعْلَمُ الْحَلَالَ وَ الْحَرَامَ

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

'From Abu Abdullah^{asws}. He (the narrator) said, 'I heard him^{asws} saying: 'Allah^{azwj} does not Leave the earth without a scholar^{asws}, the people are needy to him^{asws} and he^{asws} is not needy to them, with knowledge of the Permissible(s) and the Prohibitions'.

قُلْتُ جُعِلَتْ فِدَاكَ بِمَاذَا يَعْلَمُ قَالَ بِمَوَارِيثِهِ مِنْ رَسُولِ اللَّهِ ص وَ مِنْ عَلِيِّ بْنِ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْهِ.

⁴³⁴ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 43

⁴³⁵ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 44

I said, 'May I be sacrificed for you^{asws}! That knowledge is due to what?' He^{asws} said: 'By an inheritance from Rasool-Allah^{saww}, and from Ali^{asws} Bin Abu Talib^{asws},⁴³⁶

46- ك، إكمال الدين بهذا الإسناد عن الحارث بن المغيرة عن أبي عبد الله ع قال سمعته يقول إن العلم الذي أنزل مع آدم لم يرفع و ما مات منّا عالم إلا ورث علمه إن الأرض لا تبقى بغير عالم.

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

'From Abu Abdullah^{asws}, the (the narrator) said, 'I heard him^{asws} saying: 'The knowledge which descended with Adam^{as} was not raised, and no scholar^{asws} from us^{asws} passes away except and his^{asws} knowledge is inherited. The earth cannot remain without a scholar^{asws},⁴³⁷

47- ك، إكمال الدين بهذا الإسناد عن أبي بصير عن عثمان بن عمار عن أبي حمزة عن أبيه عن أبي جعفر ع قال قال: يا أبا حمزة إن الأرض لا تخلو إلا وفيها عالم منّا فإن زاد الناس قال قد زادوا وإن نقصوا قال قد نقصوا و لكن يخرج الله ذلك العالم حتى يرى في ولده من يعلم مثل علمه أو ما شاء الله.

(The book) 'Ikmal Al Deen' – By this chain from Al Yaqteeny, from Al Washa, from Umar Bin Aban, from Al Husayn Bin Abu Hamza, from his father,

'O Abu Hamza! The earth cannot be vacant except and there is a scholar^{asws} from us^{asws} in it. So, if the people make an addition, he^{asws} would say: 'They are adding'; and if they make a reduction, he^{asws} would say: 'They are reducing'. And Allah^{azwj} will never Take out that scholar^{asws} until he^{asws} sees among his^{asws} sons^{asws}, one^{asws} who knows similar to his^{asws} knowledge, or whatever Allah^{azwj} so Desires"⁴³⁸.

48- ير، بصائر الدرجات أيوب بن نوح عن صفوان بن يحيى عن الحارث عن أبي عبد الله ع قال: قلت لأخي عن عالمكم قال ورأته من رسول الله ص و من علي بن أبي طالب ع

(The book) 'Basaair Al Darajaat' – Ayoub Bin Nuh, from Safwan Bin Yahya, from Al Haris,

'From Abu Abdullah^{asws}, he (the narrator) said, 'Inform me about the knowledge of your^{asws} scholar^{asws}. He^{asws} said: 'An inheritance from Rasool-Allah^{saww} and from Ali^{asws} Bin Abu Talib^{asws}.'

قال قلت إنا نتحدث أنه يُعَدُّ في قلوبهم و يُنكث في آذانهم قال ذاك و ذاك.

He (the narrator) said, 'I said, 'We are narrating that it tends to be cast into their^{asws} hearts, and resonated in their ears'. He^{asws} said: 'That and that'.⁴³⁹

49- ير، بصائر الدرجات إبراهيم بن هاشم عن ابن فضال عن علي بن عتبة عن أبي كهمش عن الحارث بن المغيرة عن أبي جعفر ع أنه قال: لَنْ يَهْلِكَ مِنَّا أَهْلُ الْبَيْتِ عَالِمٌ حَتَّى يَرَى مَنْ يَخْلُقُهُ يَخْلُقُهُ مِثْلَ عِلْمِهِ أَوْ مَا شَاءَ اللَّهُ

⁴³⁶ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 45

⁴³⁷ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 46

⁴³⁸ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 47

⁴³⁹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 48

(The book) 'Basaair Al Darajaat' – Ibrahim Bin hashim, from Ibn Fazzal, from Ali Bin Uqba, from Abu Kahmash, from Al Haris Bin Al Mugheira,

'From Abu Ja'far^{asws} having said: 'No scholar^{asws} from us^{asws}, People^{asws} of the Household is destroyed (passes away), until he^{asws} sees one^{asws} who would replace him^{asws}, knowing similar to his^{asws} own knowledge or whatever Allah^{azwj} so Desires''.

قَالَ قُلْتُ مَا هَذَا الْعِلْمُ قَالَ وَرِثَةٌ مِنْ رَسُولِ اللَّهِ صَ وَ مِنْ عَلِيِّ بْنِ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْهِمَا يَسْتَعْنِي عَنِ النَّاسِ وَ لَا يَسْتَعْنِي النَّاسُ عَنْهُ.

He (the narrator) said, 'I said, 'What is this knowledge?' He^{asws} said: 'And inheritance from Rasool-Allah^{saww} and from Ali^{asws} Bin Abu Talib^{asws}. He^{asws} becomes needless from the people and the people are not needless from him^{asws}''⁴⁴⁰.

50- ير، بصائر الدرجات إبراهيم بن هاشم عن يحيى بن أبي عمران عن يونس عن رجل قال سمعته يقول إن الله لا يترك الأرض بغير عالم يحتاج الناس إليه ولا يحتاج إليهم يعلم الحلال والحرام

(The book) 'Basaair Al Darajaat' – Ibrahim Bin Hashim, from Yahya Bin Abu Imran, from Yunus, from a man who said,

'Allah^{azwj} does not Leave the earth without a scholar being in it. The people are needy to him^{asws} and he^{asws} is not needy to the people. He^{asws} knows the Permissible(s) and the Prohibitions'.

فَقُلْتُ جُعِلْتُ فِدَاكَ بِمَاذَا يَعْلَمُ قَالَ وَرِثَةٌ مِنْ رَسُولِ اللَّهِ وَ عَلِيِّ بْنِ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْهِمَا.

I said, 'May I be sacrificed for you^{asws}! That knowledge is by what?' He^{asws} said: 'By inheritance from Rasool-Allah^{saww} and Ali^{asws} Bin Abu Talib^{asws}''⁴⁴¹.

51- ير، بصائر الدرجات محمد بن عبد الجبار عن أبي عبد الله البرقي عن فضالة عن عبد الحميد بن النضر عن أبي إسماعيل عن أبي عبد الله ع قال: ليس من إمام بمضي إلا وأوتي الذي من بعده مثل ما أوتي الأول و زيادة خمسة أجزاء.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Abdul Jabbar, from Abu Abdullah Al Barqy, from Fazalat, from Abdul Hameed Bin Al Nazar, from Ismail,

'From Abu Abdullah^{asws} having said: 'There isn't any Imam^{asws} who passes away except he^{asws} gives the one^{asws} to be after him^{asws}, similar to what the first one^{asws} had been given, and increase it by five parts''⁴⁴².

52- ير، بصائر الدرجات إبراهيم بن هاشم عن أبي جعفر عن عبد الحميد عن أبي إسماعيل قال سمعت أبا عبد الله ع يقول ليس من إمام إلا أوتي الذي يكون من بعده مثل ما أوتي الأول و يزيد خمسة أجزاء.

(The book) 'Basaair Al Darajaat' – Ibrahim Bin Hashim, from Abu Ja'far, from Abdul Hameed, from Abu Ismail who said,

⁴⁴⁰ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 49

⁴⁴¹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 50

⁴⁴² Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 51

'I heard Abu Abdullah^{asws} saying: 'There isn't from an Imam^{asws} except he^{asws} gives to the one^{asws} to be from after him^{asws}, similar to what the first had been given, and increased by five parts'.⁴⁴³

53- ير، بصائر الدرجات عبد الله بن محمد عن الخشاب عن محمد بن علي عن عبد الحميد عن أبي عبد الله ع قال: ليس من إمام بمضي إلا وأوتي مثل الأول و زيادة خمسة أجزاء.

(The book) 'Basaair Al Darajaat – Abdullah Bin Muhammad, from Al Khashab, from Muhammad Bin Ali, from Abdul Hameed,

'From Abu Abdullah^{asws} having said: 'There is none from an Imam^{asws} passing away except and he^{asws} gives similar to what the first had been given, and increases five parts'.⁴⁴⁴

54- ير، بصائر الدرجات محمد بن الحسين عن محمد بن الهيثم أو عمّن رواه عنه عن بعض أصحابنا عن عمر بن يزيد قال: قلت لأبي الحسن الرضا ع إني سألت أباك عن مسألة أريد أن أسألك عنها قال و عن أي شيء تسأل

(The book) 'Basaair Al Darajaat – Muhammad Bin Al Husayn, from Muhammad Bin Al Haysam, from the one who reported it, from him, from one of his companions, from Umar Bin Yazeed who said,

'I said to Abu Al-Hassan Al-Reza^{asws}, 'I had asked your^{asws} father^{asws} about an issue I want to ask you^{asws} about it'. He^{asws} said: 'And about which thing do you want to ask?'

قال قلت له عندك علم رسول الله ص و كتبه و علم الأوصياء و كتبهم قال فقال نعم و أكثر من ذلك سل عما بدا لك.

He (the narrator) said, 'I said to him^{asws}, 'Knowledge of Rasool-Allah^{saww}, and His^{azwj} books, and knowledge of the successors^{as} and their^{as} books'. He^{asws} said: 'Yes, and Yes, and more than that. Ask about whatever comes to you'.⁴⁴⁵

55- ير، بصائر الدرجات يعقوب بن يزيد عن ابن أبي عمير عن منصور عن فضيل الأعور عن أبي عبيدة الخداء قال: كنا زمان أبي جعفر ع حين مضى ع تتردد كالعنم لا راعي لها فلقينا سالم بن أبي حفصة فقال يا با عبيدة من إمامك قلت أئمتي آل محمد

(The book) 'Basaair Al Darajaat – Yaqiub Bin Yazeed,, from Ibn Abu Umeyr, from Mansour, from Fuzeyl Al Awr, from Abu Ubeyda Al Haza'a who said,

'During the era of Abu Ja'far^{asws} when he^{asws} passed away, we were in confusion like the sheep having not shepherd for them. We met Salim Bin Abu Jafsa, and he said, 'O Abu Ubeyda! Who is your Imam^{asws}?'. I said, 'My Imams^{asws} are the Progeny^{asws} of Muhammad^{saww}'.

فقال هلكت و أهلكت أ ما سمعت أنا و أنت أبا جعفر ع و هو يقول من مات ليس له إمام مات ميتة جاهلية قلت بلى لعنري لقد كان ذلك

⁴⁴³ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 52

⁴⁴⁴ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 53

⁴⁴⁵ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 54

He said, 'You are destroyed and destroying (others). Didn't I and you hear Abu Ja'far^{asws} and he^{asws} said: 'One who dies and there isn't an Imam^{asws} for him, dies a death of the pre-Islamic period?' I said, 'Yes, by my life! That has been so'.

ثُمَّ بَعْدَ ذَلِكَ بِثَلَاثٍ أَوْ نَحْوِهَا دَخَلْنَا عَلَى أَبِي عَبْدِ اللَّهِ عَ فَرَزَقَ اللَّهُ لَنَا الْمَعْرِفَةَ فَدَخَلْتُ عَلَيْهِ فَقُلْتُ لَهُ لَقَيْتُ سَالِمًا فَقَالَ لِي كَذَا وَكَذَا وَ قُلْتُ لَهُ كَذَا وَ كَذَا فَقَالَ أَبُو عَبْدِ اللَّهِ ع يَا وَئِيلَ لِسَالِمٍ ثَلَاثَ مَرَّاتٍ أَمَا يَدْرِي سَالِمٌ مَا مَنْزِلَةُ الْإِمَامِ الْإِمَامُ أَعْظَمُ مِمَّا يَذْهَبُ إِلَيْهِ سَالِمٌ وَ النَّاسُ أَجْمَعُونَ

Then, after that by three days or so, we entered to see Abu Abdullah^{asws}, and he^{asws} graced the recognition to us. I entered to see him^{asws} and said to him^{asws}, 'I met Salim'. He^{asws} said to me such and such, and I said to him^{asws} such and such. Abu Abdullah^{asws} said: 'O woe be to Salim!' – three times. 'Doesn't Salim know what the status of the Imam^{asws} is?' The Imam^{asws} is more magnificent than what Salim is going towards, and so are the people in their entirety.

يَا بَا عُبَيْدَةَ إِنَّهُ لَمْ يَمُتْ مِنَّا مَيِّتٌ حَتَّى يُخَلَّفَ مِنْ بَعْدِهِ مَنْ يَعْمَلُ بِمِثْلِ عَمَلِهِ وَ يَسِيرُ بِمِثْلِ سِيرَتِهِ وَ يَدْعُو إِلَى مِثْلِ الَّذِي دَعَا إِلَيْهِ

O Ubeyda! A dying one from us^{asws} does not pass away until he^{asws} leaves behind from after him^{asws}, one who deals with similar to his^{asws} deeds, and have methods with the like of his^{asws} methods, and calls to the like of that which he^{asws} had called to.

يَا بَا عُبَيْدَةَ إِنَّهُ لَمْ يَمُتْ مِنَ اللَّهِ مَا أُعْطِيَ دَاوُدَ أَنْ أُعْطِيَ سُلَيْمَانَ أَفْضَلَ مِمَّا أُعْطِيَ دَاوُدَ ثُمَّ قَالَ هَذَا عَطَاؤُنَا فَاثْمُنْ أَوْ أَهْسِبْكَ بِغَيْرِ حِسَابٍ

O Abu Ubeyda! Verily, Allah^{azwj} did not Prevent him^{asws} from what He^{azwj} Gave Dawood^{as}, and He^{azwj} Gave Suleyman^{as} superior than what He^{azwj} had Given Dawood^{as}. Then he^{asws} said: **This is Our Gift, so either confer or withhold, without a Reckoning [38:39]**'.

قَالَ قُلْتُ مَا أُعْطَاهُ اللَّهُ جَعَلْتُ فِدَاكَ قَالَ نَعَمْ يَا بَا عُبَيْدَةَ إِنَّهُ إِذَا قَامَ قَائِمُ آلِ مُحَمَّدٍ حَكَمَ بِحُكْمِ دَاوُدَ وَ سُلَيْمَانَ لَا يَسْأَلُ النَّاسَ بَيِّنَةً.

He (the narrator) said, 'I said, 'What has Allah^{azwj} Given him^{asws}? May I be sacrificed for you^{asws}!' He^{asws} said: 'O Abu Ubeyda! Surely, when the Qaim^{asws} of the Progeny^{asws} of Muhammad^{saww} rises, he^{asws} would judge by the judgment of Dawood^{as} and Suleyman^{as}. He^{asws} will not ask the people for proof''⁴⁴⁶.

56- سن، المحاسن أبي عن النضر عن يحيى بن عمران الحلبي عن أيوب بن الحر عن سليمان بن خالد عن أبي جعفر ع قال: ما كانت الأرض إلا وفيها عالم.

(The book) 'Al Mahasin' – My father, from Al Nazar, from Yahya Bin Imran Al Halby, from Ayoub Bin Al Hurr, from Suleyman Bin Khalid,

'From Abu Ja'far^{asws} having said: 'The earth has not existed except and therein was a scholar^{asws}''⁴⁴⁷.

⁴⁴⁶ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 55

⁴⁴⁷ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 56

57- سن، المحاسن الوشاء عن أبان الأحمري عن الحسين بن زياد العطار قال: قلت لأبي عبد الله ع هل تكون الأرض إلا وفيها عالم قال لا والله لجلاهم وحرامهم وما يحتاجون إليه.

(The book) 'Al Mahasin' – Al Washa, from Aban Al Ahmar, from Al Husayn Bin Ziyad Al Attar who said,

'I said to Abu Abdullah^{asws}, 'Can the earth happen to be except and in it is a scholar^{asws}?' He^{asws} said: 'No by Allah^{azwj}, for their Permissible(s) and their Prohibitions and whatever they could be needy to'.⁴⁴⁸

58- سن، المحاسن الوشاء عن أبان الأحمري عن الحارث بن المغيرة عن أبي عبد الله ع قال سمعته يقول إن الأرض لا تترك إلا بعالم يحتاج الناس إليه ولا يحتاج إلى الناس يعلم الحلال والحرام.

(The book) 'Al Mahasin' – Al Washa, from Aban Al Ahmar, from Al Haris Bin Al Mugheira,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I heard him^{asws} saying: 'The earth cannot be left except with a scholar^{asws}. The people would be needy to him^{asws} and he^{asws} would not be needy to the people, with the knowledge of the Permissible(s) and the Prohibitions''.⁴⁴⁹

59- سن، المحاسن بعض أصحابنا عن الأصم عبد الله بن عبد الرحمن عن الثمالي قال سمعت أبا عبد الله ع يقول لن تنبئ الأرض إلا وفيها عالم يعرف الحق من الباطل.

(The book) 'Al Mahasin' – One of our companions, from Al Asamma Abdullah Bin Abdul Rahman, from Al Sumaly who said,

I heard Abu Abdullah^{asws} saying: 'The earth will never be left except and in it is a scholar^{asws} recognising the truth from the falsehood''.⁴⁵⁰

60- سن، المحاسن أبي عن علي بن النعمان عن شعيب الحداد عن أبي حمزة عن أبي جعفر ع قال: لن تخلو الأرض من رجل يعرف الحق فإذا زاد الناس فيه قال قد زادوا وإذا نقصوا منه قال قد نقصوا وإذا جاءوا به صدقهم ولو لم يكن ذلك كذلك لم يعرف الحق من الباطل.

(The book) 'Al Mahasin' – My father, from Ali Bin Al Numan, from Shuayb Al Haddad, from Abu Hamza,

'Abu Ja'far^{asws} said: 'The earth will never be vacant from a man recognising the truth. So when the people make and addition in it, he^{asws} would say: 'They are adding', and when they make a reduction from it, he^{asws} would say: 'The are reducing', and when they come with it (as it is), he^{asws} would verify them, and if that does not happen like that, the truth would not be recognised from the falsehood''.⁴⁵¹

61- حتنص، الإختصاص ابن عيسى عن علي بن الحكم عن عبد الله بن بكير الهجري عن أبي جعفر ع قال: إن علي بن أبي طالب ع كان هبة لله لمحمد ص ورث علم الأوصياء وعلم من كان قبله من الأنبياء والمرسلين.

(The book) 'Al Ikhtisas' – Ibn Isa, from Ali Bin Al Hakam, from Abdullah Bin Bukeyr Al Hajary,

⁴⁴⁸ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 57

⁴⁴⁹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 58

⁴⁵⁰ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 59

⁴⁵¹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 60

'From Abu Ja'far^{asws} having said: 'Ali^{asws} Bin Abu Talib^{asws} was Hibtullah^{as} (successor^{as} of Adam^{as}) for Muhammad^{saww}, inheriting knowledge of the successor^s and knowledge of the ones who were before him^{asws} from the Prophets^{as} and the Messengers^{asw}'.⁴⁵²

62- ختص، الإختصاص أحمدُ وَ عَبْدُ اللَّهِ ابْنَا مُحَمَّدِ بْنِ عَيْسَى عَنْ مُعَمَّرِ بْنِ خَلَادٍ عَنْ أَبِي الْحَسَنِ الرِّضَا ع قَالَ سَمِعْتُهُ يَقُولُ إِنَّا أَهْلُ بَيْتِ يَتَوَارَثُ أَصَاغِرُنَا عَنْ أَكَابِرِنَا حَدُّو الْقُدَّةِ بِالْقُدَّةِ.

(The book) 'Al Ikhtisas' – Ahmad and Abdullah, two sons of Muhammad Bin Isa, from Muammar Bin Khallad,

'From Abu Al-Hassan Al-Reza^{asws}, he (the narrator) said, 'I heard him^{asws} saying: 'We^{asws}, People^{asws} of the Household inherit from each other, our^{asws} younger ones from our^{asws} elders, like the feathers of the arrow with the arrow".⁴⁵³

63- ختص، الإختصاص ابنُ أَبِي الْخَطَّابِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ عَنْ عَنبَسَةَ بْنِ بَجَادٍ عَنِ الْمُغِيرَةِ الْخَوَارِجِيِّ مَوْلَى عَبْدِ الْمُؤْمِنِ الْأَنْصَارِيِّ عَنِ ابْنِ طَرِيفٍ عَنِ ابْنِ نُبَاتَةَ قَالَ سَمِعْتُ عَلِيًّا ع يَقُولُ عَلَى الْمَنبَرِ سَلُونِي قَبْلَ أَنْ تَفْقِدُونِي فَوَ اللَّهُ مَا مِنْ أَرْضٍ مُخْصِيَةٍ وَ لَا مُجْدِبَةٍ وَ لَا فِتَّةٍ تُضِلُّ مِائَةً أَوْ تَهْدِي مِائَةً إِلَّا وَ عَرَفْتُ قَائِدَهَا وَ سَائِقَهَا وَ قَدْ أَخْبَرْتُ بِهَذَا رَجُلًا مِنْ أَهْلِ بَيْتِي يُخْبِرُ بِكَبِيرَتِهِمْ صَغِيرَتِهِمْ إِلَى أَنْ تَقُومَ السَّاعَةُ.

(The book) 'Al Ikhtisas' – Ibn Abu Al Khattab, from Abdul Rahman Bin Abu Hashim, from Anbasa Bin Bijad, from Al Mugheira Al Hawary, a slave of Abdullah Al Momin Al Ansary, from Ibn Tareyf, from Ibn Nubata who said,

'I heard Ali^{asws} saying upon the pulpit: 'Ask me^{asws} before you lose me^{asws}! By Allah^{azwj}! There is neither a fertile land not infertile, nor a group straying a hundred, or guiding a hundred, except and I^{asws} recognise their guide and their usher, and I^{asws} have informed a man^{asws} from People^{asws} of my^{asws} Household with it. Their^{asws} elders will inform their^{asws} young ones^{asws}, up to the establishment of the Hour".⁴⁵⁴

⁴⁵² Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 61

⁴⁵³ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 62

⁴⁵⁴ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 63

باب 13 آخر في أن عندهم صلوات الله عليهم كتب الأنبياء ع يقرءونها على اختلاف لغاتها

CHAPTER 13 – ANOTHER REGARDING THAT WITH THEM^{asws} ARE BOOKS OF THE PROPHETS. THEY ARE READING THESE UPON THEIR VARIOUS LANGUAGES

1- ختص، الإختصاص ير، بصائر الدرجات موسى بن عُمَرَ عَنِ الْمَيْمُونِيِّ عَنِ سَمَاعَةَ عَنِ شَيْخٍ مِنْ أَصْحَابِنَا عَنْ أَبِي جَعْفَرٍ ع قَالَ: جِئْنَا نُرِيدُ الدُّخُولَ عَلَيْهِ فَلَمَّا صِرْنَا بِاللَّهِلِيزِ سَمِعْنَا قِرَاءَةً بِالسُّرْيَانِيَّةِ بِصَوْتٍ حَسَنٍ يُقْرَأُ وَ يَبْكِي حَتَّى أَبْكِي بَعْضُنَا.

(The books) 'Al Ikhtisas' (and) 'Basaair Al Darajaat' – Musa Bin Umar, from Al Maysami, from Sama'at, from a sheykh from our companions,

'From Abu Ja'far^{asws}, he (the narrator) said: 'We came intending the entry to see him^{asws}. When we came to the door-step, we hear a recitation in Assyrian in a beautiful voice. He^{asws} was reciting and crying, until some of us cried (as well)'.⁴⁵⁵

2- ختص، الإختصاص ير، بصائر الدرجات إبراهيم بن هاشم عَنِ الْحَسَنِ بْنِ إِبْرَاهِيمَ عَنِ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ هِشَامِ بْنِ الْحَكَمِ فِي حَدِيثِ بُرَيْهَةَ النَّصْرَانِي أَنَّهُ جَاءَ مَعَ هِشَامٍ حَتَّى لَقِيَ مُوسَى بْنَ جَعْفَرٍ ع فَقَالَ يَا بُرَيْهَةُ كَيْفَ عِلْمُكَ بِكِتَابِكَ قَالَ أَنَا عَالِمٌ قَالَ كَيْفَ تَعْتَكُ بِتَأْوِيلِهِ قَالَ مَا أَوْتَقَنِي بِعِلْمِي فِيهِ

(The books) 'Al Ikhtisas' (and) 'Basaair Al Darajaat' – Ibrahim Bin hashim, from Al Hassan Bin Ibrahim, from Yunus Bin Abdul Rahman, from Hisham Bin Al Hakam,

'In a Hadeeth of Bureyha the Christian, he came with Hisham until he met Musa^{asws} Bin Ja'far^{asws}. He^{asws} said: 'O Bureyha! How is your knowledge with your Book?' He said, 'I am knower'. He^{asws} said: 'How is your confidence with its interpretation?' He said, 'I am not confident of my knowledge regarding it'.

قَالَ فَايْتَدَأِي مُوسَى بِقِرَاءَةِ الْإِنْجِيلِ فَقَالَ بُرَيْهَةُ وَ الْمَسِيحُ لَقَدْ كَانَ يَرَاهَا هَكَذَا وَ مَا قَرَأَ هَذِهِ الْقِرَاءَةَ إِلَّا الْمَسِيحُ ثُمَّ قَالَ بُرَيْهَةُ إِيَّاكَ لَقَدْ كُنْتُ أَطْلُبُ مِنْذُ خَمْسِينَ سَنَةً فَأَسْأَلُكَ عَلَى يَدَيْهِ.

He (the narrator) said, 'Musa^{asws} initiated me with reciting the Evangel. Bureyha said, 'And the Messiah had seen it like that, and no one has recited this recitation except the Messiah!' Then Bureyha said, 'You^{asws} are the one I have been seeking for fifty years!' He became a Muslim upon his^{asws} hands'.⁴⁵⁶

3- ختص، الإختصاص ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ أَحْمَدَ بْنِ الْحَسَنِ الْمَيْمُونِيِّ عَنِ أَبَانَ بْنِ عُثْمَانَ عَنْ مُوسَى التَّمِيمِيِّ قَالَ: جِئْنَا إِلَى بَابِ أَبِي جَعْفَرٍ ع نَسْتَأْذِنُ عَلَيْهِ فَسَمِعْنَا صَوْتًا خَرِينًا يُقْرَأُ بِالْعِبْرَانِيَّةِ فَبَكَيْنَا حَيْثُ سَمِعْنَا الصَّوْتِ وَ ظَنَنَّا أَنَّهُ بَعَثَ إِلَى رَجُلٍ مِنْ أَهْلِ الْكِتَابِ يَسْتَفْرِئُهُ

⁴⁵⁵ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 13 H 1

⁴⁵⁶ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 13 H 2

(The books) 'Al Ikhtisas' (and) 'Basaair Al Darajaat' – Muhammad Bin Al Husayn, from Ahmad Bin Al Hassan Al Maysami, from Aban Bin Usman, from Musa Al Numeyri who said,

'We came to the door of Abu Ja'far^{asws}. We sought permission to see him^{asws}, and we heard a grief-stricken voice reciting in Hebrew. So, we wept when we heard the voice and we thought he^{asws} had sent for a man from the people of the Book (Christian or Jew) to recite it.

فَأَذِنَ لَنَا فَدَخَلْنَا عَلَيْهِ فَلَمْ نَرِ عِنْدَهُ أَحَدًا فَقُلْنَا أَصْلَحَكَ اللَّهُ سَمِعْنَا صَوْتًا بِالْعِبْرَانِيَّةِ فَظَنَنَّا أَنَّكَ بَعَثْتَ إِلَى رَجُلٍ مِنْ أَهْلِ الْكِتَابِ تَسْتَفْرِئُهُ قَالَ لَا وَ لَكِنْ ذَكَرْتُ مُنَاجَاةَ إِيَّا لِرَبِّهِ فَبَكَيْتُ مِنْ ذَلِكَ

He^{asws} permitted for us and we entered to see him^{asws}, but we did not see anyone with him^{asws}. We said, 'May Allah^{azwj} Keep you^{asws} well! We heard a voice in Hebrew and we thought you^{asws} had sent for a man from the people of the Book (Christian or Jew) to recite it'. He^{asws} said: 'No, but I remembered a secret conversation (Munajaat) of Elia^{as} to his^{as} Lord^{azwj}, so I^{asws} cried from that'.

قَالَ قُلْنَا وَ مَا كَانَ مُنَاجَاةً جَعَلَنِي اللَّهُ فِدَاكَ قَالَ جَعَلَ يَقُولُ يَا رَبِّ أَ تَرَكَ مُعَذِّبِي بَعْدَ طُولِ مُقَامِي لَكَ أَ تَرَكَ مُعَذِّبِي بَعْدَ طُولِ صَلَاتِي لَكَ وَ جَعَلَ يُعَدِّدُ أَعْمَالَهُ

He (the narrator) said, 'We said, 'And what was his secret conversation? May Allah^{azwj} Make me to be sacrificed for you^{asws}!' He^{asws} said: 'He^{as} went on saying: 'O Lord^{azwj}! Will I^{as} see You^{azwj} Punishing me^{as} after the length of my^{as} standing for You^{azwj}? Will I^{as} see You^{azwj} Punishing me^{as} after the length of my^{as} Salat to You^{azwj}!' And he^{saww} went on counting his^{as} deeds.

فَأَوْحَى اللَّهُ إِلَيْهِ أَنِّي لَسْتُ أُعَذِّبُكَ قَالَ فَقَالَ يَا رَبِّ وَ مَا يَمْنَعُكَ أَنْ تَقُولَ لَا بَعْدَ نَعَمٍ وَ أَنَا عَبْدُكَ وَ فِي قَبْضَتِكَ قَالَ فَأَوْحَى اللَّهُ إِلَيْهِ أَنِّي إِذَا قُلْتُ قَوْلًا وَفَيْتُ بِهِ.

Allah^{azwj} Revealed to him^{as}: "I^{azwj} will no Punish you^{as}". He^{as} said: 'And what prevents You^{azwj} from Saying 'No' after 'Yes', and I^{as} am Your^{azwj} servant and in Your^{azwj} Grip'. Allah^{azwj} Revealed to him^{as}: 'I^{azwj}, whenever I^{azwj} Say a Word, I^{azwj} am loyal with it'⁴⁵⁷.

4- يج، الخرائج و الجرائح رُوِيَ أَنَّ جَمَاعَةً اسْتَأْذَنُوا عَلَى أَبِي جَعْفَرٍ ع قَالُوا فَلَمَّا صِرْنَا فِي الدَّهْلِيْزِ إِذَا قِرَاءَةٌ سُرِّيَّاتِيَّةً بِصَوْتٍ حَسَنِ يَقْرَأُ وَ يُبْكِي حَتَّى أَبْكِي بَعْضَنَا وَ مَا نَفْهَمُ مَا يَقُولُ فَظَنَنَّا أَنَّ عِنْدَهُ بَعْضَ أَهْلِ الْكِتَابِ اسْتَفْرَأَهُ

(The books) 'Al-Kharaij Wa Al-Jaraih' – It is reported that a group sought permission to see Abu Ja'far^{asws}. They said, 'When we came to be at the door-step, we heard an Assyrian recitation in a beautiful voice, reciting and crying, until some of us cried, and we did not understand what he^{asws} was saying. We thought that one of the people of the Book (Christian or Jew) was with him^{asws}, reciting it.

فَلَمَّا انْقَطَعَ الصَّوْتُ دَخَلْنَا عَلَيْهِ فَلَمْ نَرِ عِنْدَهُ أَحَدًا قُلْنَا لَقَدْ سَمِعْنَا قِرَاءَةً سُرِّيَّاتِيَّةً بِصَوْتٍ حَزِينٍ قَالَ ذَكَرْتُ مُنَاجَاةَ إِيَّا النَّبِيِّ فَأَبْكَنِي.

⁴⁵⁷ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 13 H 3

When the voice was terminated, we entered to see him^{asws}, but we did not see anyone with him^{asws}. We said, 'We have heard an Assyrian recitation in a grief-stricken voice'. He^{asws} said: 'I^{asws} remembered a secret conversation (Munajaat) of the Prophet Elia^{as}, so it made me^{asws} cry".⁴⁵⁸

5- شي، تفسير العياشي عن عبد الله بن سنان قال: سألت أبا عبد الله ع عن قول الله قل من أنزل الكتاب الذي جاء به موسى نوراً وهدى للناس يجعلونه قرطيس يبدونها قال كانوا يكتبونها ما شاءوا و يبدون ما شاءوا.

Tafseer Al Ayyashi – From Abdullah Bin Sinan who said,

'We asked Abu Abdullah^{asws} about Words of Allah^{azwj}: **Say: 'Who Revealed the Book which Musa came with, being a Light and a Guidance for the people? You Made it as scattered papers manifesting (some of) it and concealing a lot [6:91].** He^{asws} said: 'They used to conceal what they so desired to and manifested what they so desired to".⁴⁵⁹

6- و في رواية أخرى عنه قال: كان يكتبونها في القرطيس ثم يبدون ما شاءوا و يخفون ما شاءوا و قال كل كتاب أنزل فهو عند أهل العلم.

And in another report from him^{asws} having said: 'They were writing it in the papers, then they were innovating whatever they desired and hide whatever they desired'. And he^{asws} said: 'Every Book Revealed, so it is with the people^{asws} of knowledge".⁴⁶⁰

7- يد، التوحيد أبي عن أحمد بن إدريس و محمد الطاطري معاً عن الأشعري عن ابن هاشم عن محمد بن حماد عن الحسن بن إبراهيم عن يونس عن هشام بن الحكم في خبر طويل قال: جاء بزيه جليلي النصارى فقال لأبي الحسن ع جعلت فداك أني لكم التوراة و الإنجيل و كتب الأنبياء

(The book) 'Al Tawheed' – My father, from Ahmad Bin Idrees and Muhammad Al Attar, both together from Al Ash'ary, from Ibn Hashim, from Muhammad Bin Hammad, from Al Hassan Bin Ibrahim, from Yunus, from Hisham Bin Al Hakam in a lengthy Hadeeth, said,

'Bureyha the Christian Bishop came and said to Abu Al-Hassan^{asws}, 'May I be sacrificed for you^{asws}! From where are the Torah and the Evangel and the Books of the Prophet^{as} for you^{asws}?'

قال هي عندنا ورائة من عندهم نقرؤها كما قرءوها و نقولها كما قالوها إن الله لا يجعل حجة في أرضه يسأل عن شيء فيقول لا أدري الخبر.

He^{asws} said: 'These are with us^{asws} being an inheritance from them^{as}. We^{asws} recited these just as they^{as} used to recite, and we^{asws} say it just as they said it. Allah^{azwj} does not Make a Divine Authority in His^{azwj} earth, one who is asked about something, so he says, 'I don't know".⁴⁶¹

8- ير، بصائر الدرجات أحمد بن محمد بن عيسى عن يعقوب بن يزيد عن ابن أبي عمير عن إبراهيم بن عبد الحميد عن الثمالي قال قال علي ع لو نبيت لي وسادة لحكمت بين أهل القرآن بالقرآن حتى يزهر إلى الله و لحكمت بين أهل التوراة بالتوراة حتى يزهر إلى الله و لحكمت بين

⁴⁵⁸ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 13 H 4

⁴⁵⁹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 13 H 5

⁴⁶⁰ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 13 H 6

⁴⁶¹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 13 H 7

أَهْلِ الْإِنْجِيلِ حَتَّى يَزْهَرَ إِلَى اللَّهِ وَ لَوْ لَا آيَةٌ فِي كِتَابِ اللَّهِ لَأَنْبَأْتُكُمْ بِمَا يَكُونُ حَتَّى تَقُومَ السَّاعَةُ.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad Bin Isa, from Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Al Sumali who said,

'Ali^{asws} said: 'If a platform were to be set up for me^{asws}, I^{asws} would judge between the people of the Quran by the Quran, until it becomes (clearly) visible by Allah^{azwj}, and I^{asws} would judge between the people of the Torah by the Torah until it becomes (clearly) visible by Allah^{azwj}, and I^{asws} would judge between the people of the Evangel by the Evangel until it becomes (clearly) visible by Allah^{azwj}, and I^{asws} would judge the people of the Psalms by the Psalms until it becomes (clearly) visible by Allah^{azwj}, and had there not been a (particular) Verse in the Book of Allah^{azwj}, I^{asws} would have informed you with what would be happening up to the establishment of the Hour".⁴⁶²

9- ير، بصائر الدرجات إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ أَبِي عَبْدِ اللَّهِ الرَّضِيِّ عَنْ خَلْفِ بْنِ حَمَّادٍ عَنْ دَاوُدَ بْنِ فَرْقَدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَوْ تَوَى النَّاسُ لِي وَسَادَةً كَمَا تُنْبِئُ لِأَبْنِ صُوحَانَ لَحَكَمْتُ بَيْنَ أَهْلِ التَّوْرَةِ بِالتَّوْرَةِ حَتَّى يَزْهَرَ مَا بَيْنَ السَّمَاءِ وَ الْأَرْضِ وَ لَحَكَمْتُ بَيْنَ أَهْلِ الزَّبُورِ بِالزَّبُورِ حَتَّى يَزْهَرَ مَا بَيْنَ السَّمَاءِ وَ الْأَرْضِ.

(The book) 'Basaair Al Darajaat' – Ibrahim Bin Hashim, from Abu Abdullah al Barqy, from Khalaf Bin Hammad, from Dawood Bin Farqad,

'From Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said: 'If the people were to set up a platform for me^{asws} just as it is set up for Ibn Sowhan, I^{asws} would judge between the people of the Torah by the Torah, until it appears in what is between the sky and the earth, and I^{asws} would judge between the people of the Psalms by the Psalms until it in appears in what is between the sky and the earth, and I^{asws} would judge between the people of the Furqan by the Furqan until it appears in what is between the sky and the earth".⁴⁶³

10- ير، بصائر الدرجات ابْنُ هَاشِمٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ الْقَدَّاحِ عَنِ الصَّادِقِ عَنِ أَبِيهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَوْ وُضِعَتْ لِي وَسَادَةٌ ثُمَّ اتَّكَيْتُ عَلَيْهَا لَقَضَيْتُ بَيْنَ أَهْلِ التَّوْرَةِ بِالتَّوْرَةِ حَتَّى يَزْهَرَ إِلَى رَبِّهَا وَ لَوْ وُضِعَتْ لِي وَسَادَةٌ ثُمَّ اتَّكَيْتُ عَلَيْهَا لَقَضَيْتُ بَيْنَ أَهْلِ الزَّبُورِ بِالزَّبُورِ حَتَّى يَزْهَرَ إِلَى رَبِّهِ وَ لَوْ وُضِعَتْ لِي وَسَادَةٌ ثُمَّ اتَّكَيْتُ عَلَيْهَا لَقَضَيْتُ بَيْنَ أَهْلِ الْفُرْقَانِ بِالْفُرْقَانِ حَتَّى يَزْهَرَ إِلَى رَبِّهِ.

(The book) 'Basaair Al Darajaat' – Ibn Hashim, from Ja'far Bin Muhammad, from Al Qadah,

'From Al-Sadiq^{asws} having said: 'Amir Al-Momineen^{asws} said: 'If a platform is placed me^{asws}, then I recline upon it, I^{asws} would judge between the people of the Torah by the Torah until it is displayed to its Lord^{azwj}, and if a platform were to be placed for me, then I^{asws} recline upon it, I^{asws} would judge between the people of the Evangel by the Evangel until it is displayed to its Lord^{azwj}, and if a platform were to be placed for me^{asws}, then I^{asws} recline upon it, I^{asws} would judge between the people of the Psalms by the Psalms until it is displayed to its Lord^{azwj}, and if a platform were to be place for me^{asws} then I^{asws} recline upon

⁴⁶² Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 13 H 8

⁴⁶³ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 13 H 9

it, I^{asws} would judge the people of the Quran by the Quran until it is displayed to its Lord^{azwj},⁴⁶⁴

11- ير، بصائر الدرجات مُحَمَّدُ بْنُ عَيْسَى عَنْ عَبْدِ الرَّحْمَنِ عَنِ الْفَضِيلِ عَنْ أَبِي بَكْرِ الْحَضْرَمِيِّ عَنْ سَلْمَةَ بْنِ كَهَيْلٍ قَالَ قَالَ عَلِيُّ ع لَوْ اسْتَقَامَتْ لِي الْأُمَّةُ وَ تُبَيِّنَتْ لِي الْوَسَادَةُ لِحَاكَمْتُ فِي التَّوْرَةِ بِمَا أَنْزَلَ اللَّهُ فِي التَّوْرَةِ وَ لِحَاكَمْتُ فِي الْإِنْجِيلِ وَ لِحَاكَمْتُ فِي الزَّبُورِ بِمَا أَنْزَلَ اللَّهُ فِي الزَّبُورِ حَتَّى يَزْهَرَ إِلَيَّ اللَّهُ فِي الْقُرْآنِ بِمَا أَنْزَلَ اللَّهُ.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Isa, from Abdul Rahman, from Al Fuzeyl, from Abu Bakr Al Hazramy, from Salama Bin Kuheyl who said,

'Ali^{asws} said: 'If the community were to stand to me and set up the platform for me^{asws}, I^{asws} would judge regarding the Torah with what Allah^{azwj} has Revealed in the Torah, and judge regarding the Evangel with what Allah^{azwj} Revealed in the Evangel, and judge regarding the Plasms with what Allah^{azwj} Revealed until it is displayed to Allah^{azwj}, and I^{asws} would judge regarding the Quran with what Allah^{azwj} has Revealed'⁴⁶⁵.

12- ير، بصائر الدرجات أَيُّوبُ بْنُ نُوحٍ عَنْ صَفْوَانَ بْنِ بَجِيٍّ عَنْ شُعَيْبِ الْخَزَّازِ عَنْ ضُرَيْسِ الْكُنَّاسِيِّ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع وَ عِنْدَهُ أَبُو بَصِيرٍ فَقَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ دَاوُدَ وَرَثَ الْأَنْبِيَاءِ وَ إِنَّ سُلَيْمَانَ وَرَثَ دَاوُدَ وَ إِنَّ مُحَمَّدًا وَرَثَ سُلَيْمَانَ وَ مَا هُنَاكَ وَ إِنَّا وَرَثْنَا مُحَمَّدًا ص وَ إِنَّا عِنْدَنَا صُحُفَ إِبْرَاهِيمَ وَ الْأَوَاحِ مُوسَى

(The book) 'Basaair Al Darajaat' – Ayoub Bin Nuh, from Safwan Bin Yahya, from Shuayb Al Hazaz, from Zureys Al Kunasy who said,

'I was in the presence of Abu Abdullah^{asws} and Abu Baseer was with him^{asws}. Abu Abdullah^{asws} said: 'Dawood^{as} inherited the Prophets^{as}, and Suleyman^{as} inherited Dawood^{as}, and Muhammad^{saww} inherited Suleyman^{as} and whatever was there, and we^{asws} inherited Muhammad^{saww}, and with us^{asws} are Parchments of Ibrahim^{as}, and the Tablets of Musa^{as}'.

فَقَالَ لَهُ أَبُو بَصِيرٍ إِنَّ هَذَا هُوَ الْعِلْمُ فَقَالَ يَا بَا مُحَمَّدٍ لَيْسَ هَذَا هُوَ الْعِلْمُ إِنَّمَا هَذَا الْأَنْثَرُ إِنَّمَا الْعِلْمُ مَا حَدَثَ بِاللَّيْلِ وَ النَّهَارِ يَوْمًا بِيَوْمٍ وَ سَاعَةً بِسَاعَةٍ.

Abu Baseer said to him^{asws}, 'Surely, this, it is the knowledge!' He^{asws} said: 'O Abu Muhammad! This, it isn't the knowledge. But rather these are the traces. But rather the knowledge is what occurs by the night and the day, day by day, hour by hour'⁴⁶⁶.

13- ير، بصائر الدرجات ابْنُ هَاشِمٍ عَنِ الْحَسَنِ بْنِ إِبْرَاهِيمَ عَنْ يُونُسَ عَنْ هِشَامِ بْنِ الْحَكَمِ فِي حَدِيثِ بُرَيْهَةَ حِينَ سَأَلَ مُوسَى بْنَ جَعْفَرٍ ع بُرَيْهَةَ كَيْفَ عَلِمْتَ بِكِتَابِ اللَّهِ قَالَ أَنَا بِهِ عَالِمٌ قَالَ فَكَيْفَ تَعْلَمُ بِتَأْوِيلِهِ قَالَ مَا أَوْفَّقَنِي بِعِلْمِي فِيهِ قَالَ فَابْتَدَأَ مُوسَى ع فِي قِرَاءَةِ الْإِنْجِيلِ فَقَالَ بُرَيْهَةُ وَ الْمَسِيحُ لَقَدْ كَانَ يَقْرَأُهَا هَكَذَا وَ مَا قَرَأَ هَذِهِ الْقِرَاءَةَ إِلَّا الْمَسِيحُ ثُمَّ قَالَ إِنَّكَ كُنْتَ أَطْلُبُ مِنْذُ خَمْسِينَ سَنَةً

(The book) 'Basaair Al Darajaat' – Ibn Hashim, from Al Hassan Bin Ibrahim, from Yunus, from Hisham Bin Al Hakam in a Hadeeth he reported when,

⁴⁶⁴ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 13 H 10

⁴⁶⁵ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 13 H 11

⁴⁶⁶ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 13 H 12

‘Musa^{asws} Bin Ja’far^{asws} asked Bureyha: ‘How is your knowledge with the Book of Allah^{azwj}?’ He said, ‘I am a knower with it’. He^{asws} said: ‘How is your confidence with its interpretation?’ He said, ‘I am not confidence with my knowledge in it’. He^{asws} said: ‘Musa^{as} began in reciting the Evangel’. Bureyha said, ‘And the Messiah^{as}. He^{as} had recited it like this, and no one has recited this recitation except the Messiah^{as}. Then he said, ‘You^{asws} are the one I have been searching for since fifty years!’

قَالَ هِشَامٌ فَدَخَلَ بُرَيْهَةَ وَ الْمَرْأَةَ عَلَى أَبِي عَبْدِ اللَّهِ ع وَ حَكَى هِشَامُ الْكَلَامَ الَّذِي جَرَى بَيْنَ مُوسَى وَ بَيْنَ بُرَيْهَةَ فَقَالَ بُرَيْهَةُ جَعِلْتُ فِدَاكَ أَتَيْنَ لَكُمْ التَّوْرَةَ وَ الْإِنْجِيلَ وَ كُتُبَ الْأَنْبِيَاءِ

Hisham said, ‘Bureyha and Al-Mura’a entered to see Abu Abdullah^{asws} and Hisham retold the speech which has flowed between Musa^{asws} and Bureyha. Bureyha said, ‘May I be sacrificed for you^{asws}! (From) where are the Torah and the Evangel and the Books of the Prophets^{as} for you^{asws}?’

فَقَالَ هِيَ عِنْدَنَا وَرَأَيْتَ مِنْ عِنْدِهِمْ نَقَرُوهَا كَمَا فَرَعُوها وَ نَقَرُوهَا كَمَا قَالُوها وَ اللَّهُ لَا يَجْعَلُ حُجَّةً فِي أَرْضِهِ يُسْأَلُ عَنْ شَيْءٍ فَيَقُولُ لَا أَدْرِي فَلَرِمَ بُرَيْهَةَ أَبَا عَبْدِ اللَّهِ ع حَتَّى مَاتَ.

He^{asws} said: ‘These are with us^{asws} being an inheritance from them^{as}. We^{asws} recite these just as they^{as} recited them, and we^{asws} are saying it just as they^{as} had said it. And Allah^{azwj} does not Make a Divine Authority in His^{azwj} earth, one who is asked about something, so he says, ‘I don’t know’. Bureyha adhered with Abu Abdullah^{asws} until he died’’.⁴⁶⁷

14- ير، بصائر الدرجات مُحَمَّدُ بْنُ عَبْدِ الْجَبَّارِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ لِي يَا بَا مُحَمَّدٍ إِنَّ اللَّهَ لَمْ يُعْطِ الْأَنْبِيَاءَ شَيْئاً إِلَّا وَ قَدْ أَعْطَاهُ مُحَمَّدًا وَ قَدْ أَعْطَى مُحَمَّدًا جَمِيعَ مَا أُعْطِيَ الْأَنْبِيَاءَ وَ عِنْدَنَا الصُّحُفُ الَّتِي قَالَ اللَّهُ صُحُفِ إِبْرَاهِيمَ وَ مُوسَى

(The book) ‘Basaair Al Darajaat’ – Muhammad Bin Abdul Jabbar, from Muhammad Bin Ismail, from Ali Bin Al Numan, from Ibn Muskan, from Abu Baseer who said,

‘He^{asws} said to me: ‘O Abu Muhammad! Allah^{azwj} did not Give anything to the Prophets^{as} except and He^{azwj} had Given it to Muhammad^{saww}, and Muhammad^{saww} had been Given the entirety of what the Prophets^{as} had been Given, and with us^{asws} are the Parchments which Allah^{azwj} Said: **The Parchments of Ibrahim and Musa [87:19]**’.

فُلْتُ جَعِلْتُ فِدَاكَ وَ هِيَ الْأَلْوَابِحُ قَالَ نَعَمْ.

I said, ‘May I be sacrificed for you^{asws}! And these are the Tablets?’ He^{asws} said: ‘Yes’’.⁴⁶⁸

15- ير، بصائر الدرجات أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْأَهْوَازِيِّ عَنِ النَّضْرِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ سَأَلَهُ عَنْ قَوْلِ اللَّهِ تَعَالَى وَ لَقَدْ كَتَبْنَا فِي الزُّبُورِ مِنْ بَعْدِ الذِّكْرِ مَا الذِّكْرُ وَ مَا الزُّبُورُ قَالَ الذِّكْرُ عِنْدَ اللَّهِ وَ الزُّبُورُ الَّذِي نَزَلَ عَلَى دَاوُدَ وَ سُكُلُ كِتَابٍ نَزَلَ فَهُوَ عِنْدَ الْعَالَمِ.

⁴⁶⁷ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 13 H 13

⁴⁶⁸ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 13 H 14

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Ahwazy, from Al Nazar, from Abdullah Bin Sinan,

'From Abu Abdullah^{asws}, he (the narrator) asked him^{asws} about Words of Allah^{azwj} Exalted: **And We had Written in the Psalms from after the Zikr, [21:105]**, 'What is the Zikr and what is the Psalms?' He^{asws} said: 'The Zikr is with Allah^{azwj} and the Psalms is which was Revealed unto Dawood^{as}, and every Book Revealed, it is with the scholar^{asws}, 469

16- ير، بصائر الدرجات علي بن خالد عن ابن يزيد عن عباس الوراق عن عثمان بن عيسى عن ابن مسكان عن لبيد المرادي أنه حدثه عن سدير بحديث فأنبئته فقلت إن لبيد المرادي حدثني عنك بحديث فقال وما هو قلت جعلت فداك حديث اليماني

(The book) 'Basaair Al Darajaat' – Ali Bin Khalid, from Ibn Yazeed, from Abbas Al Warraq, from Usman Bin Isa, from Ibn Muskan, from Lays Al Murady, he narrated a Hadeeth from Sadeyr,

'I came to him and said, 'Lays Al-Murady narrated to me a Hadeeth from you'. He said, 'And what is it?' I said, 'May I be sacrificed for you! Hadeeth of Al-Yamani'.

قال كنت عند أبي جعفر ع فمر بنا رجل من أهل اليمن فسأله أبو جعفر ع عن اليمن فأقبل يحدث فقال له أبو جعفر ع هل تعرف دار كذا و كذا قال نعم و رأيتها قال فقال له أبو جعفر ع هل تعرف صخرة عندها في موضع كذا قال نعم و رأيتها فقال الرجل ما رأيت رجلاً أعرف بالبلاد منك

He said, 'I was in the presence of Abu Ja'far^{asws} and a man from the people of Al-Yemen passed by us. Abu Ja'far^{asws} asked him about Al-Yemen, and he went on to narrate it. Abu Ja'far^{asws} said to him: 'Do you know such and such house?' He said, 'Yes, and I have seen it'. Abu Ja'far^{asws} said to him: 'Do you know a rock at it in such and such place?' He said, 'Yes, I have seen it'. The man said, 'I have not seen any man more knowing with the country than you^{asws}.

فلما قام الرجل قال لي أبو جعفر ع يا أبا الفضل تلك الصخرة التي غضب موسى ع فألقى الألواح فما ذهب من التوراة التتمته الصخرة فلما بعث الله رسوله أدته إليه و هي عندنا.

When the man stood up, Abu Ja'far^{asws} said to me: 'O Abu Al-Fazl! That is the rock when Musa^{as} was angered and threw the Tablets (at it), so what was gone from the Torah the rock swallowed it. When Allah^{azwj} Sent His^{azwj} Rasool^{saww}, it returned it to him^{saww}, and it is with us^{asws}, 470

17- ير، بصائر الدرجات أحمد بن محمد عن الأهوازي عن النضر عن الحلبي عن عبد الله بن مسكان عن أبي بصير قال قال أبو عبد الله ع يا با محمد عندنا الصخرة التي قال الله صخر إبراهيم و موسى قلت الصخرة هي الألواح قال نعم.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Ahwazy, from Al Nazar, from Al Halby, from Abdullah Bin Muskan, from Abu Baseer who said,

⁴⁶⁹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 13 H 15

⁴⁷⁰ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 13 H 16

'Abu Abdullah^{asws} said: 'O Abu Muhammad! With us is that which Allah^{azwj} Said: **'The Parchments of Ibrahim and Musa [87:19]**'. I said, 'The Parchments, these are Tablets?' He^{asws} said: 'Yes'.⁴⁷¹

18- ير، بصائر الدرجات مُحَمَّدُ بْنُ عَيْسَى عَمَّنْ رَوَاهُ عَنْ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ إِبْرَاهِيمَ الْأَنْصَارِيِّ الْهَمْدَانِيِّ عَنْ أَبِي خَالِدِ الْقَمَاطِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ لَنَا وَلَاذَةً مِنْ رَسُولِ اللَّهِ ص طَهْرٌ وَ عِنْدَنَا صُحُفٌ إِبْرَاهِيمَ وَ مُوسَى وَرَتْنَاهَا مِنْ رَسُولِ اللَّهِ ص.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Isa, from the one who reported it, from Muhammad, from Abdullah Bin Ibrahim Al Ansary Al Hamdany, from Abu Khalid Al Qammat,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I heard him^{asws} saying: 'For us^{asws} are the clean births from Rasool-Allah^{saww}, and with us^{asws} are Parchments of Ibrahim^{as} and Musa^{as}, and we^{asws} inherited from Rasool-Allah^{saww}'.⁴⁷²

19- ير، بصائر الدرجات مُحَمَّدُ بْنُ عَبْدِ الْجَبَّارِ عَنِ الْحُسَيْنِ بْنِ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ الْمِمْبِغِيِّ عَنْ فَيْضِ بْنِ الْمُخْتَارِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ رَسُولَ اللَّهِ ص أَفْضَيْتُ إِلَيْهِ صُحُفُ إِبْرَاهِيمَ وَ مُوسَى ع فَاتَّمَمَ عَلَيْهَا رَسُولُ اللَّهِ ص عَلِيًّا وَ اتَّمَمَ عَلَيْهَا الْحُسَيْنِ حَتَّى انْتَهَيْتُ إِلَيْهَا.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Abdul Jabbar, from Al Hassan Bin Al Husayn, from Ahmad Bin Al Hassan Al Maysami, from Fayz Bin Al Mukhtar,

'From Abu Abdullah^{asws} having said: 'Rasool-Allah^{azwj}, the Parchments of Ibrahim^{as} and Musa^{as} were given out to him^{saww}. Rasool-Allah^{saww} entrusted Ali^{asws} upon them, and he^{asws} entrusted these to Al-Hassan^{asws}, and he^{asws} entrusted these to Al-Husayn^{asws}, until they ended up to us^{asws}'.⁴⁷³

20- ير، بصائر الدرجات أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ سِنَانَ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ وَ شُعَيْبِ الْحَدَّادِ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع عِنْدَنَا الصُّحُفُ الْأُولَى صُحُفُ إِبْرَاهِيمَ وَ مُوسَى فَقَالَ لَهُ ضُرَيْسٌ أَلَيْسَتْ هِيَ الْأَلْوَابُ فَقَالَ نَعَمْ.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Ibn Sinan, from Abdullah Bin Muskan and Shuayb Al Haddad, from Abu Baseer who said,

'Abu Abdullah^{asws} said: 'With us^{asws} are the former Parchments, Parchments of Ibrahim^{as} and Musa^{as}'. Zureys said to him^{asws}, 'Aren't these the Tablets?' He^{asws} said: 'Yes'.⁴⁷⁴

21- ير، بصائر الدرجات إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنِ يَحْيَى بْنِ أَبِي عِمْرَانَ الْهَمْدَانِيِّ عَنْ يُونُسَ عَنْ عَلِيِّ الصَّائِغِ قَالَ: لَقِيْتُ أَبَا عَبْدِ اللَّهِ ع مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ فَدَعَاهُ مُحَمَّدٌ إِلَى مَنْزِلِهِ فَأَبَى أَنْ يَذْهَبَ مَعَهُ وَ أَرْسَلَ مَعَهُ إِسْمَاعِيلَ وَ أَوْمَأَ إِلَيْهِ أَنْ كُفَّ وَ وَضَعَ يَدَهُ عَلَى فِيهِ وَ أَمَرَهُ بِالْكَفِّ

(The book) 'Basaair Al Darajaat' – Ibrahim Bin Hashim, from Yahya Bin Abu Imran Al Hamdany, from Yunus, from Ali Al Saig who said,

⁴⁷¹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 13 H 17

⁴⁷² Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 13 H 18

⁴⁷³ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 13 H 19

⁴⁷⁴ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 13 H 20

'Abu Abdullah^{asws} was met by Muhammad Bin Abdullah Bin Al-Hassan, and Muhammad invited him^{asws} to his house. He^{asws} refused to go with him and sent Ismail with him, and gestured to him that he should restrain (from speaking), and placed his^{asws} hand upon his^{asws} mouth, and instructed him with the restraint.

فَلَمَّا انْتَهَى إِلَى مَنْزِلِهِ أَعَادَ إِلَيْهِ الرَّسُولَ يَسْأَلُهُ إِيَّانَهُ فَأَبَى أَبُو عَبْدِ اللَّهِ عَ وَ أَتَى الرَّسُولَ مُحَمَّدًا فَأَخْبَرَهُ بِامْتِنَاعِهِ فَضَحِكَ مُحَمَّدٌ ثُمَّ قَالَ مَا مَنَعَهُ مِنْ إِيَّانِي إِلَّا أَنَّهُ يَنْظُرُ فِي الصُّحُفِ

When he ended up to his house, he sent a messenger to him^{asws} asking him^{asws} to come to him. Abu Abdullah^{asws} refused and the messenger came to Muhammad informing him of his^{asws} refusal. Muhammad laughed, then said, 'Nothing prevented him^{asws} coming to me except his^{asws} looking into the Parchments'.

قَالَ فَرَجَعَ إِسْمَاعِيلُ فَحَكَى لِأَبِي عَبْدِ اللَّهِ عَ الْكَلَامَ فَأَرْسَلَ أَبُو عَبْدِ اللَّهِ عَ رَسُولًا مِنْ قِبَلِهِ وَ قَالَ إِنَّ إِسْمَاعِيلَ أَخْبَرَنِي بِمَا كَانَ مِنْكَ وَ قَدْ صَدَقْتَ إِيَّيَّ أَنْظُرُ فِي الصُّحُفِ الْأُولَى صُحُفِ إِبْرَاهِيمَ وَ مُوسَى فَسَلْ نَفْسَكَ وَ أَبَاكَ هَلْ دَلَّكَ عِنْدَكُمَا

He^{asws} said: 'Ismail returned and retold the speech to Abu Abdullah^{asws}. So Abu Abdullah^{asws} sent a messenger from him and said: 'Ismail informed me^{asws} with what happened from you, and you spoke the truth. I^{asws} was looking into the former Parchments of Ibrahim^{as} and Musa^{as}. Ask yourself and your father, are these two (Parchments) with you two?'

قَالَ فَلَمَّا أَنَّ بَلَغَهُ الرَّسُولُ سَكَتَ فَلَمْ يُجِبْ بِشَيْءٍ فَأَخْبَرَ الرَّسُولُ أَبَا عَبْدِ اللَّهِ عَ بِسُكُوتِهِ فَقَالَ أَبُو عَبْدِ اللَّهِ عَ إِذَا أَصَابَ وَجْهَ الْجَوَابِ قَلَّ الْكَلَامُ.

He (the narrator) said, When the messenger delivered it, he was silent and did not respond with anything. The messenger informed Abu Abdullah^{asws} of his silence. Abu Abdullah^{asws} said: 'When the answer hit his face, the speech was reduced''⁴⁷⁵.

22- ير، بصائر الدرجات إِبْرَاهِيمُ بْنُ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ أَبِي خَالِدٍ الْقَمَّاطِ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ سَمِعْتُهُ يَقُولُ عِنْدَنَا صُحُفُ إِبْرَاهِيمَ وَ مُوسَى وَ وَرَّثْنَاهَا مِنْ رَسُولِ اللَّهِ ص.

(The book) 'Basaair Al Darajaat' – Ibrahim Bin Is'haq, from Abdullah Bin Hammad, from Abu Khalid Al Qammat,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I heard him^{asws} saying: 'With us^{asws} are Parchments of Ibrahim^{as} and Musa^{as} and we^{asws} inherited these from Rasool-Allah^{saww}''⁴⁷⁶.

23- ير، بصائر الدرجات عَلِيُّ بْنُ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو الرِّيَّاتِ عَنِ ابْنِ قِيَامَا قَالَ: دَخَلْتُ عَلَى أَبِي الْحَسَنِ الرِّضَا عَ وَ قَدْ وُلِدَ لَهُ أَبُو جَعْفَرٍ عَ فَقَالَ إِنَّ اللَّهَ قَدْ وَهَبَ لِي مَا يَرْتِي وَ يَرْتُ آلَ دَاوُدَ.

(The book) 'Basaair Al Darajaat' – Ali Bin Ismail, from Muhammad Bin Amro Al Zayyat, from Ibn Qiyama who said,

⁴⁷⁵ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 13 H 21

⁴⁷⁶ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 13 H 22

'I entered to see Abu Al-Hassan Al-Reza^{asws}, and he^{asws} was Blessed with Abu Ja'far^{asws}, and he^{asws} said: 'Allah^{azwj} has Granted to me^{asws} one^{asws} who would inherit me^{asws} and inherits the progeny of Dawood^{as}'.⁴⁷⁷

24- ير، بصائر الدرجات سلمة بن الخطاب عن عبد الله بن محمد بن عبد الله بن القاسم عن زُرْعَةَ عَنِ الْمُفَضَّلِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع وَرَثَ سُلَيْمَانُ دَاوُدَ وَ إِنَّ مُحَمَّدًا وَرَثَ سُلَيْمَانَ وَ إِنَّا وَرَثْنَا مُحَمَّدًا ص وَ إِنَّ عِنْدَنَا عِلْمَ التَّوْرَةِ وَ الْإِنْجِيلِ وَ الزُّبُورِ وَ تَبْيَانِ مَا فِي الْأَلْوَابِ

(The book) 'Basaair Al Darajaat' – Salama Bin Al Khattab, from Abdullah Bin Muhammad, from Abdullah Bin Al Qasim, from Zur'at, from Al Mufazzal who said,

'Abu Abdullah^{asws} said: 'Suleyman^{as} inherited Dawood^{as}, and Muhammad^{sawww} inherited Suleyman^{as}, and we^{asws} inherited Muhammad^{sawww}, and with us^{asws} knowledge of the Torah, and the Evangel, and the Psalms, and explanation of what is in the Tablets'.

قَالَ قُلْتُ إِنَّ هَذَا هُوَ الْعِلْمُ قَالَ لَيْسَ هَذَا الْعِلْمُ إِنَّمَا الْعِلْمُ مَا يَخْدُثُ يَوْمًا بِيَوْمٍ وَ سَاعَةً بَعْدَ سَاعَةٍ.

He (the narrator) said, 'I said, 'Surely, this, it is the knowledge!' He^{asws} said: 'This isn't the knowledge. But rather the knowledge is what occurs day by day and moment by moment'.⁴⁷⁸

25- ير، بصائر الدرجات أبو محمد عن عمران بن موسى عن موسى بن جعفر البغدادي عن علي بن أسباط عن محمد بن الفضيل عن أبي حمزة الثمالي عن أبي عبد الله ع قَالَ: إِنَّ فِي الْجُرِّ أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَمَّا أَنْزَلَ الْأَوَابِ مُوسَى ع أَنْزَلَهَا عَلَيْهِ وَ فِيهَا تَبْيَانُ كُلِّ شَيْءٍ وَ هُوَ كَاتِبٌ إِلَى أَنْ تَقُومَ السَّاعَةُ

(The book) 'Basaair Al Darajaat' – Abu Muhammad, from Imran Bin Musa, from Musa Bin Ja'far Al Baghdady, from Ali Bin Asbaat, from Muhammad Bin Al Fuzeyl, from Abu Hamza Al Sumaly,

'From Abu Abdullah^{asws} having said: 'It is in (the book) 'Al-Jafr' that when Allah^{azwj} Blessed and Exalted Revealed the Tablets of Musa^{as}, Revealed unto him^{as}, and in it was explanation of all things, and it will exist up to the establishment of the Hour'.

فَلَمَّا انْقَضَتْ أَيَّامُ مُوسَى أَوْحَى اللَّهُ إِلَيْهِ أَنْ اسْتَوْدِعِ الْأَوَابِ وَ هِيَ زَبْرَجْدَةٌ مِنَ الْجَنَّةِ الْجَبَلِ فَأَتَى مُوسَى الْجَبَلِ فَاَنْشَقَّ لَهُ الْجَبَلُ فَجَعَلَ فِيهِ الْأَوَابِ مَلْفُوفَةً فَلَمَّا جَعَلَهَا فِيهِ انطَبَقَ الْجَبَلُ عَلَيْهَا فَلَمْ تَزَلْ فِي الْجَبَلِ حَتَّى بَعَثَ اللَّهُ نَبِيَّهُ مُحَمَّدًا ص

When the days of Musa^{as} expired, Allah^{azwj} Revealed to him^{as} that he^{as} should entrust the Tablets, and these were aquamarine from the Paradise, to be in a mountain. Musa^{as} came to the mountain and the mountain split for him, and he^{as} made the Tablets to be in it, wrapped. When he^{as} placed these in it, the mountain layered upon it, and these did not cease to be in the mountain until Allah^{azwj} Sent His^{azwj} Prophet^{as} Muhammad^{sawww}.

فَأَقْبَلَ رَكْبٌ مِنَ الْيَمَنِ يُرِيدُونَ النَّبِيَّ ص فَلَمَّا انْتَهَوْا إِلَى الْجَبَلِ انْفَرَجَ وَ خَرَجَتِ الْأَوَابِ مَلْفُوفَةً كَمَا وَضَعَهَا مُوسَى ع فَأَخَذَهَا الْقَوْمُ فَلَمَّا وَقَعَتْ فِي أَيْدِيهِمْ الْقَبِي فِي قُلُوبِهِمْ أَنْ لَا يَنْظُرُوا إِلَيْهَا وَ هَابُوهَا حَتَّى يَأْتُوا بِهَا رَسُولَ اللَّهِ ص وَ أَنْزَلَ اللَّهُ جَبْرئيلَ عَلَى نَبِيِّهِ فَأَخْبَرَهُ بِأَمْرِ الْقَوْمِ وَ بِالَّذِي أَصَابُوا

⁴⁷⁷ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 13 H 23

⁴⁷⁸ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 13 H 24

Riders came from Al-Yemen intending the Prophet^{as}. When they ended up to the mountain, it cleft asunder and the Tablets came out wrapped just as Musa^{as} had placed these. The group took these. When it fell into their hands, it was cast into their hearts that they should not look into these and they were awed by it until they came with it to Rasool-Allah^{saww}; and Allah^{azwj} Sent does Jibraeel^{as} unto His^{azwj} Prophet^{saww} and informed him^{saww} with the affair of the group and that which they had attained.

فَلَمَّا قَدِمُوا عَلَى النَّبِيِّ ص ابْتَدَأَهُمُ النَّبِيُّ ص فَسَأَلَهُمْ عَمَّا وَجَدُوا فَقَالُوا وَ مَا عَلِمْنَا بِمَا وَجَدْنَا فَقَالَ أَخْبِرْنِي بِهِ رَبِّي وَ هِيَ الْأَلْوَاخُ قَالُوا نَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ ص فَأَخْرَجُوهُمَا

When they arrived to the Prophet^{saww}, the Prophet^{saww} initiated them and asked them about what they had found. They said, 'And what made you^{saww} know with what we have found?' He^{saww} said: 'My^{saww} Lord^{azwj} Informed me^{saww} with it, and these are the Tablets'. They said, 'We testify that you^{saww} are a Rasool^{saww} of Allah^{azwj}'.

فَدَفَعُوهُمَا إِلَيْهِ فَتَنَظَّرَ إِلَيْهَا وَ قَرَأَهَا وَ كَتَابُهَا بِالْعِبْرَانِيِّ ثُمَّ دَعَا أَمِيرَ الْمُؤْمِنِينَ ع فَقَالَ دُونَكَ هَذِهِ فَفِيهَا عِلْمُ الْأَوَّلِينَ وَ عِلْمُ الْآخِرِينَ وَ هِيَ الْأَلْوَاخُ مُوسَى وَ قَدْ أَمَرَنِي رَبِّي أَنْ أَدْفَعَهَا إِلَيْكَ

They handed it to him^{saww}. He^{saww} looked into these and read it and its writing was in Hebrew. Then he^{saww} called Amir Al-Momineen^{asws} and said: 'Be careful with these for therein is knowledge of the former ones and knowledge of the latter ones, and these are Tablets of Musa^{as}, and my^{saww} Lord^{azwj} has Commanded me^{as} that I^{saww} should hand these over to you^{asws}'.

قَالَ يَا رَسُولَ اللَّهِ لَسْتُ أَحْسِنُ قِرَاءَتَهَا قَالَ إِنَّ جِبْرَائِيلَ أَمَرَنِي أَنْ أَمُرَكَ أَنْ تَضَعَهَا تَحْتَ رَأْسِكَ لِئَلَّا تَكْ هَذِهِ فَإِنَّكَ تُصْبِحُ وَ قَدْ عَلِمْتَ قِرَاءَتَهَا

He^{asws} said: 'O Rasool-Allah^{saww}! ~~I^{asws} am not good at reading it (Hebrew)~~'. He^{saww} said: 'Jibraeel^{as} instructed me^{saww} that I^{saww} should instruct you^{asws} to place these under your^{asws} head during this night of yours^{asws}'. So, in the morning you^{asws} will (be able to) read it'.

قَالَ فَجَعَلَهَا تَحْتَ رَأْسِهِ فَأَصْبَحَ وَ قَدْ عَلَّمَهُ اللَّهُ كُلَّ شَيْءٍ فِيهَا فَأَمَرَهُ رَسُولُ اللَّهِ ص أَنْ يَنْسَخَهَا فَنَسَخَهَا فِي جِلْدِ شَاةٍ وَ هُوَ الْجُفْرُ وَ فِيهِ عِلْمُ الْأَوَّلِينَ وَ الْآخِرِينَ وَ هُوَ عِنْدَنَا وَ الْأَلْوَاخُ وَ عَصَا مُوسَى عِنْدَنَا وَ نَحْنُ وَرَثَةُ النَّبِيِّ ص.

He (Abu Abdullah^{asws}) said: 'He^{asws} made these to be beneath his^{asws} head, and in the morning Allah^{azwj} had Taught him^{asws} all things therein and Rasool-Allah^{saww} instructed him^{asws} to make a copy of it. He^{asws} copied it in a sheep skin, and it is (the book) 'Al-Jafr', and in it is knowledge of the former ones and the latter ones, and it is with us^{asws}, and the Tablets, and the Staff of Musa^{as} are with us^{asws}, and we^{asws} inherited the Prophet^{saww}'.

شيء، تفسير العياشي مثله وَ زَادَ فِي آخِرِهِ قَالَ قَالَ أَبُو جَعْفَرٍ ع تِلْكَ الصَّخْرَةُ الَّتِي حَفِظْتَ أَلْوَاخَ مُوسَى تَحْتَ شَجَرَةٍ فِي وَادٍ يُعْرَفُ بِكَدَا.

The riders came and they knocked the door to him^{5awww}, and they were saying, 'O Muhammad^{5awww}!' He^{5awww} said: 'Yes, O so and so son of so and so, and O so and so son of so and so, and O so and so son of so and so, and O so and so son of so and so, and O so and so son of so and so! Where is the Book which you inherited from Yoshua Bin Noon, successor^{as} of Musa Bin Imran^{as}?'

قَالُوا نَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّكَ مُحَمَّدٌ رَسُولُ اللَّهِ وَاللَّهُ مَا عَلِمَ بِهِ أَحَدٌ قَطُّ مِنْذُ وَقَعِ عِنْدَنَا تَبْلُوكَ

They said, 'We testify that there is no god except Allah^{azwj} Alone, there being no associates for Him^{azwj}, and you^{5awww} Muhammad^{5awww} are a Rasool^{5awww} of Allah^{azwj}. By Allah^{azwj}! No one knew of it at all since it fell in our hands, before you^{5awww}.

قَالَ فَأَخَذَهُ النَّبِيُّ مِنْ فِئْدِهِ هُوَ كِتَابٌ بِالْعِبْرَانِيَّةِ دَرَيْشٌ فَدَفَعَهُ إِلَيْهِ وَ وَضَعْتُهُ عِنْدَ رَأْسِي فَأَصْبَحْتُ بِالْغَدَاةِ وَ هُوَ كِتَابٌ بِالْعِبْرَانِيَّةِ جَلِيلٌ فِيهِ عِلْمٌ مَا خَلَقَ اللَّهُ مِنْذُ قَامَتِ السَّمَاوَاتُ وَ الْأَرْضُ إِلَى أَنْ تُشْرَمَ السَّاعَةُ فَمُلِمْتُ ذَلِكَ.

He (Ali^{asws}) said, 'The Prophet^{5awww} took it, and there it was, a Book in precise Hebrew. He^{5awww} handed it to me^{asws} and I^{asws} placed it under my^{asws} head. I^{asws} woke up in the morning and it is was Book in dignified Arabic where was knowledge of what Allah^{azwj} had Crated since the establishment of the skies and the earth up to the establishment of the Hour. So I^{asws} knew that'.⁴⁸⁰

27- ير، بصائر الدرجات معاوية بن حُكَيْمٍ عَنْ مُحَمَّدِ بْنِ شُعَيْبِ بْنِ عَزْرَوَانَ عَنْ رَجُلٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: دَخَلَ عَلَيْهِ رَجُلٌ مِنْ أَهْلِ بَلْخٍ فَقَالَ لَهُ يَا خُرَاسَانِي تُعْرِفُ وَاِدِي كَذَا وَ كَذَا قَالَ نَعَمْ قَالَ لَهُ تُعْرِفُ صَدْعًا فِي الْوَادِي مِنْ صِفْتِهِ كَذَا وَ كَذَا قَالَ نَعَمْ قَالَ مِنْ ذَلِكَ يُخْرُجُ الدَّجَالُ

(The book) 'Basaair al Darajaat – Muawiya Bin Hukeym, from Muhammad Bin Shuayb Bin Gazwan, from a man,

'From Abu Ja'far^{asws}, he (the narrator) said, 'A man from the people Balkh entered to see him^{asws}. He^{asws} said to him: 'O Khurasany! Do you know of such and such valley?' He said, 'Yes'. He^{asws} said to him: 'Do you know of a rift in the valley, from its description such and such?' He said, 'Yes'. The Dajjal^a will emerge from that'.

قَالَ ثُمَّ دَخَلَ عَلَيْهِ رَجُلٌ مِنْ أَهْلِ الْيَمَنِ فَقَالَ لَهُ يَا يَمَانِي أ تُعْرِفُ شَجَبَ كَذَا وَ كَذَا قَالَ نَعَمْ قَالَ لَهُ تُعْرِفُ شَجَرَةً فِي الشَّعْبِ مِنْ صِفَتِهَا كَذَا وَ كَذَا قَالَ نَعَمْ قَالَ لَهُ تُعْرِفُ صَخْرَةً تَحْتَ الشَّجَرَةِ قَالَ لَهُ نَعَمْ قَالَ فَبَلَّكَ الصَّخْرَةُ الَّتِي حَفِظْتَ الْوَاخَ مُوسَى عَلَى مُحَمَّدٍ ص.

He (the narrator) said, 'Then another man from the people of Al-Yemen entered. He^{asws} said to him: 'O Yemeni! Do you know such and such cave?' He said, 'Yes'. He^{asws} said to him: 'Do you know of a tree in the cave from its description, such and such?' He said, 'Yes'. He^{asws} said to him: 'Do you know of a rock beneath a tree?' He said to him^{asws}, 'Yes'. He^{asws} said: 'That is the rock which preserved the Tablets of Musa^{as} for Muhammad^{5awww}'.⁴⁸¹

⁴⁸⁰ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 13 H 26

⁴⁸¹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 13 H 27

CHAPTER 14 – THEY^{asws} ARE KNOWING THE ENTIRETY OF THE TONGUES (DIALECTS) AND THE LANGUAGES, AND ARE SPEAKING WITH IT

1- ن، عيون أخبار الرضا عليه السلام الأهمداني عن علي عن أبيه عن الهروي قال: كان الرضا ع يكلم الناس بلغاتهم وكان والله أفصح الناس وأعلمهم بكل لسان ولغة فقلت له يوماً يا ابن رسول الله إني لأعجب من معرفتك بهذه اللغات على اختلافها

(The book) 'Uyoon Akhbar Al Reza^{asws} – Al Hamdany, from Ali, from his father, from Al Harwy who said,

'Al-Reza^{asws} used to speak to the people in their own languages, and by Allah^{azwj}, he^{asws} was most eloquent of the people and their most knowledgeable with every dialect and language. I said to him^{asws} one day, 'O son^{asws} of Rasool-Allah^{saww}! I am astounded from your^{asws} recognition of these languages upon their differences'.

فقال يا أبا الصلت أنا حجة الله على خلقه وما كان ليأخذ حجة على قوم وهو لا يعرف لغاتهم أ وما بلغك قول أمير المؤمنين ع أوتينا فصل الخطاب فهل فصل الخطاب إلا معرفة اللغات.

He^{asws} said: 'O Abu Al-Salt! I^{asws} am a Divine Authority of Allah^{azwj} upon His^{azwj} creatures, and He^{azwj} does not Take a Divine Authority upon a people and he^{asws} does not know their language, or has it not reached you the words of Amir Al-Momineen^{asws}: 'We^{asws} are Given the decisive address'? Is the decisive address except recognition of the languages?'⁴⁸²

2- ب، قرب الإسناد محمد بن عيسى عن ابن فضال عن علي بن أبي حمزة قال: كنت عند أبي الحسن ع إذ دخل عليه ثلاثون مملوكاً من الحبش وقد اشتروهم له فكلمهم غلاماً منهم وكان من الحبش جميل فكلمه بكلامه ساعة حتى أتى على جميع ما يريد وأعطاه درهماً فقال أعط أصحابك هؤلاء كل غلام منهم كل هلال ثلاثين درهماً ثم خرجوا

(The book) 'Qurb Al Asnad' – Muhammad Bin Isa, from Ibn Fazal, from Ali Bin Abu Hamza who said,

'I was in the presence of Abu Al-Hassan^{asws} when thirty slaves from Ethiopia entered to see him^{asws}, and they had been bought for him^{asws}. A slave from them spoke, and he was from Ethiopia, handsome. He^{asws} spoke to him in his language for a while until he had all what he wanted and he^{asws} gave him (some) Dirhams. He^{asws} said: 'Give these companions of yours, each one from them, every crescent (month), thirty Dirhams'. Then they went out.

فقلت جعلت فداك لقد رأيتك تكلم هذا الغلام بالحبشية فما ذا أمرته قال أمرته أن يستوصي بأصحابه خيراً ويعطيهم في كل هلال ثلاثين درهماً وذلك أني لما نظرت إليه علمت أنه غلام عاقل من أبناء ملكهم فأوصيته بجميع ما احتاج إليه فقبل وصيتي ومع هذا غلام صديق

I said, 'May I be sacrificed for you^{asws}! I saw you speak to this slave in Ethiopian slave, so what is that did you^{asws} order him with?' He^{asws} said: 'I^{asws} ordered him^{asws} to recommend goodly with his companions, and gave them thirty Dirhams during every crescent, and that

⁴⁸² Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 14 H 1

is because when I^{asws} looked at him, I^{asws} knew that he was an intellectual boy from the sons of their masters. So, I^{asws} advised him with the entirety of what he could be needy to. He accepted my^{asws} advice, and there was sincerity with this boy’.

ثُمَّ قَالَ لَعَلَّكَ عَجِبْتَ مِنْ كَلَامِي إِيَّاهُ بِالْحَبَشِيَّةِ لَا تَعَجَبْ فَمَا خَفِيَ عَلَيْكَ مِنْ أَمْرِ الْإِمَامِ أَحَبُّ وَأَكْثَرُ وَ مَا هَذَا مِنَ الْإِمَامِ فِي عِلْمِهِ إِلَّا كَطَيْرٍ أَخَذَ مِنْ بَحْرٍ قَطْرَةً مِنْ مَاءٍ أَوْ فَتْرَى الَّذِي أَخَذَ مِنْقَارِهِ نَقْصَ مِنَ الْبَحْرِ شَيْئًا

Then he^{asws} said: ‘Perhaps you are wondering from my^{asws} speaking to him in the Ethiopian? Do not wonder. Whatever is hidden from you of the matters of the Imam^{asws} is more wondrous and more. This is nothing from the Imam^{asws} regarding his^{asws} knowledge except like a bird taking from the ocean a drop of water. Do you see that which it takes with its beak reduces anything from the ocean?’

قَالَ فَإِنَّ الْإِمَامَ بِمَنْزِلَةِ الْبَحْرِ لَا يَنْقُذُ مَا عِنْدَهُ وَ عَجَائِبُهُ أَكْثَرُ مِنْ ذَلِكَ وَ الطَّيْرُ حِينَ أَخَذَ مِنَ الْبَحْرِ قَطْرَةً مِنْقَارِهِ لَمْ يَنْقُصْ مِنَ الْبَحْرِ شَيْئًا كَذَلِكَ الْعَالَمُ لَا يَنْقُصُهُ عِلْمُهُ شَيْئًا وَ لَا تَنْقُذُ عَجَائِبُهُ.

He^{asws} said: ‘The Imam^{asws} is at the status of the ocean. Whatever is with him^{asws} does not deplete, and his^{asws} wonders are more than that, and the bird, when it takes from the ocean a drop with its beak, nothing is reduced from the ocean. Like that is the knowledge, nothing is reduced from his^{asws} knowledge nor do his^{asws} wonders run out’⁴⁸³.

3- ختص، الإختصاص البَطْنِيَّ وَ إِبرَاهِيمَ بْنَ مَهْرَبَارَ عَنْ عَلِيِّ بْنِ مَهْرَبَارَ قَالَ: أُرْسِلْتُ إِلَى أَبِي الْحَسَنِ الثَّلَاثِ عَ غُلَامِي وَ كَانَ صِقْلَانِيًّا فَرَجَعَ الْغُلَامُ إِلَيَّ مُتَعَجِّبًا فَقُلْتُ لَهُ مَا لَكَ يَا بُنَيَّ قَالَ وَ كَيْفَ لَا أَتَعَجَّبُ مَا زَالَ يُكَلِّمُنِي بِالصَّقْلَانِيَّةِ كَأَنَّهُ وَاحِدٌ مِنَّا فَطَلَنْتُ أَنَّهُ إِنَّمَا أَرَادَ بِهَذَا اللَّسَانَ كَيْلًا يَسْمَعُ بَعْضُ الْغُلَمَانِ مَا دَارَ بَيْنَهُمْ.

(The book) ‘Al Ikhtisaas’ – Al Yaqteeni and Ibrahim Bin Mahziyar, from Ali Bin Mahziyar who said,

‘I sent my servant to Abu Al-Hassan^{asws} the 3rd, and he was Sicilian. The servant returned astonished. I said to him, ‘What is the matter with you, O my son?’ He said, ‘And how can I not be astonished? He^{azwj} did not cease to speak to me with the Sicilian (language) as if he^{asws} was one of us’. I thought that he^{asws} rather intended with this dialect lest one of the other servants would hear what had circulate between them’⁴⁸⁴.

4- ختص، الإختصاص أحمد بن محمد بن عبد الرحمن بن حماد و عبد الله بن عمران عن محمد بن بشير عن رجل عن عمارة الساباطي قال: قال لي أبو عبد الله ع يا عمارة أبو مسلم فطله وكسا و كسيحه بساطورا قال فقلت له ما رأيت نبطيا أفصح منك بالنبطية فقال يا عمارة و بكل لسان.

(The book) ‘Al Ikhtisaas’ – Ahmad Bin Muhammad, from Abdul Rahman Bin Hammad and Abdullah Bin Imran, from Muhammad Bin Bashir, from a man from Ammas Al Sabatie who said,

⁴⁸³ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 14 H 2

⁴⁸⁴ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 14 H 3

'Abu Abdullah^{asws} said to me: 'O Ammr Abu Muslim! *Fatalalahu waksa was kaseyha basatour*'. I said to him^{asws}, 'I have not seen Nabatean more eloquent than from you^{asws}'. He^{asws} said: 'O Ammar! And with every language'⁴⁸⁵.

5- **ختص، الإختصاص ابن عيسى عن الأهوازيّ وَ البرقيّ عَنِ النَّضْرِ عَنِ يَحْيَى الْحَلْبِيِّ عَنِ أَحْمَدِ مُلَيْحٍ عَنِ أَبِي بَرِيدٍ فَرَقَدٍ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَ وَ قَدْ بَعَثَ غُلَامًا لَهُ أَعْجَمِيًّا فِي حَاجَةٍ فَرَجَعَ إِلَيْهِ فَجَعَلَ يُعَيِّرُ الرِّسَالَةَ فَلَا يُجِيبُهَا حَتَّى طَنَنْتُ أَنَّهُ سَيَعْضُبُ عَلَيْهِ فَقَالَ تَكَلَّمْ بِأَيِّ لِسَانٍ شِئْتَ فَإِنِّي أَفْهَمُ عَنْكَ.**

(The book) 'Al Ikhtisaas' – Ibn Isa, from al Ahwazy and al Barqy, from Al Nazr, from Yahya Al Halby, from the brother of Muleyh, from Abu Yazeed Farqad who said,

'I was in the presence of Abu Abdullah^{asws} and he^{asws} had sent a non-Araba servant of his^{asws} regarding a need. He returned to him^{asws} and went on to change the message, but could not confuse it until I thought he^{asws} would be angered upon him. He^{asws} said: 'Speak in whichever language you so desire to, for I^{asws} would be more understanding than you'⁴⁸⁶.

6- **ختص، الإختصاص مُحَمَّدُ بْنُ حَزْكَ عَنْ يَاسِرِ الْخَادِمِ قَالَ: كَانَ غُلْمَانُ أَبِي الْحَسَنِ عَ فِي الْبَيْتِ سَقَالِيَّةً وَ رُومَ فَكَانَ أَبُو الْحَسَنِ عَ قَرِيبًا مِنْهُمْ فَسَمِعَهُمْ بِاللَّيْلِ يَتَرَاتَبُونَ بِالسَّقَالِيَّةِ وَ الرُّومِيَّةِ وَ يَقُولُونَ إِنَّا كُنَّا نَقْتَصِدُ فِي بِلَادِنَا فِي كُلِّ سَنَةٍ ثُمَّ لَمْ نَقْتَصِدْ هَاهُنَا فَلَمَّا كَانَ مِنَ الْعَدِ وَجَّهَ أَبُو الْحَسَنِ عَ إِلَى بَعْضِ الْأَطْبَاءِ فَقَالَ لَهُ أَفْصِدْ فُلَانًا عِرْقَ كَذَا وَ أَفْصِدْ فُلَانًا عِرْقَ كَذَا وَ كَذَا.**

(The book) 'Al Ikhtisaas' – Muhammad Bin Jazak, from Yasir the servant who said,

'There were Sicilians, Roman servants in the house of Abu Al-Hassan^{asws}, and Abu Al-Hassan^{asws} was close to them. He^{asws} heard them at night speaking in Sicilian and Roman, and they were saying, 'We used to get cupping done in our city every year, and we don't get it done over here'. When it was the next morning, Abu Al-Hassan^{asws} faced towards one of the physicians and said to him: 'Perform cupping on so and so, such and such vein, and cupping for so and so of such and such vein'.

ثُمَّ قَالَ يَا يَاسِرُ لَا تَقْتَصِدْ أَنْتَ قَالَ فَأَقْتَصَدْتُ فُورِمْتُ يَدِي وَ اخْضَرَّتْ فَقَالَ يَا يَاسِرُ مَا لَكَ فَأَخْبَرْتُهُ فَقَالَ أَلَمْ أَنُهِكَ عَنْ ذَلِكَ هَلُمَّ يَدَكَ فَمَسَحَ يَدَهُ عَلَيْهَا وَ تَقَلَّ فِيهَا ثُمَّ أَوْصَانِي أَنْ لَا أَتَعَشَّى فُكُنْتُ بَعْدَ ذَلِكَ بِكُمْ شَاءَ اللَّهُ أَتَعَاوَلُ وَ أَتَعَشَّى فَيَضْرِبُ عَلَيَّ.

Then he^{asws} said: 'O Yasir! You don't get cupping done' I got cupping done, and my hand was injured and turned green. He^{asws} said: 'What is the matter with you?' I informed him^{asws}. He^{asws} said: 'Did I^{asws} not forbid you from that? Give me^{asws} your hand'. He^{asws} wiped his^{asws} hand upon it and applied saliva in it. Then he^{asws} advised me that I should not have supper. After that I became heedless for as long as Allah^{azwj} Desired, and I had supper, and the pain returned to me'⁴⁸⁷.

7- **ختص، الإختصاص ابنُ بَرِيدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ بَعْضِ رِجَالِهِ عَنِ أَبِي عَبْدِ اللَّهِ عَ قَالَ قَالَ الْحَسَنُ بْنُ عَلِيٍّ عَ إِنَّ لِلَّهِ مَدِينَتَيْنِ إِحْدَاهُمَا بِالْمَشْرِقِ وَ الْأُخْرَى بِالْمَغْرِبِ عَلَيْهِمَا سُورٌ مِنْ حَدِيدٍ وَ عَلَى كُلِّ مَدِينَةٍ أَلْفُ أَلْفِ بَابٍ مِصْرَاعَيْنِ مِنْ ذَهَبٍ وَ فِيهَا سَبْعُونَ أَلْفَ أَلْفٍ لَعَةٍ يَتَكَلَّمُ كُلُّ لَعَةٍ بِخِلَافِ لَعَةٍ صَاحِبَتَيْهَا وَ أَنَا أَعْرِفُ جَمِيعَ اللَّعَاتِ وَ مَا فِيهِمَا وَ مَا بَيْنَهُمَا وَ مَا عَلَيْهِمَا حُجَّةٌ غَيْرِي وَ غَيْرِ أَحْمَدِ الْحُسَيْنِيِّ.**

⁴⁸⁵ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 14 H 4

⁴⁸⁶ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 14 H 5

⁴⁸⁷ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 14 H 6

(The book) 'Al Ikhtisaas' – Ibn Yazeed, from Ibn Abu Umeyr, from one of his men,

'From Abu Abdullah^{asws} having said: 'Al-Hassan^{asws} Bin Ali^{asws} said: 'For Allah^{azwj} there are two cities, one in the east and the other in the west. Upon them is an iron bridge, and upon each city there are a thousand (over) thousand doors with shutters of gold, and therein are a thousand (over) thousand languages spoken, each language being a language different from its counterpart, and I^{asws} am a knower of the entirety of the languages, and there is no Divine Authority what in in them, and what is between them and what is upon them, apart from me^{asws}, and apart from my^{asws} brother^{asws} Al-Husayn^{asws},⁴⁸⁸

⁴⁸⁸ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 14 H 7

CHAPTER 15 – THEY^{asws} ARE MORE KNOWLEDGEABLE THAN THE PROPHETS^{as}

1- ير، بصائر الدرجات عليُّ بنُ مُحَمَّدٍ بنِ سَعِيدٍ عَنْ خَمْدَانَ بْنِ سُلَيْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْيَمَانِيِّ عَنْ مُسْلِمِ بْنِ الْحَجَّاجِ عَنْ يُونُسَ عَنِ الْحُسَيْنِ بْنِ عَلْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ خَلَقَ أَوْلَى الْعَزْمِ مِنَ الرُّسُلِ وَ فَضَّلَهُمْ بِالْعِلْمِ وَ أَوْزَنَنَا عَلَيْهِمْ وَ فَضَّلَنَا عَلَيْهِمْ فِي عِلْمِهِمْ وَ عَلَّمَ رَسُولَ اللَّهِ ص مَا لَمْ يَعْلَمُوا وَ عَلَّمَنَا عِلْمَ الرَّسُولِ وَ عَلَّمَهُمْ.

(The book) 'Basaair Al Darajaat' – Ali Bin Muhammad Bin Saeed, from Hamdan Bin Suleyman, from Ubeydullah Bin Muhammad al yamani, from Muslim Bin Al Hajjaj, from Yunus, from Al Husayn Bin Ulwan,

'From Abu Abdullah^{asws} having said: 'Allah^{azwj} Created the Determined Ones (Ul Al-Azam) from the Rasools^{as} and Graced them with the knowledge, and we^{asws} inherited their^{as} knowledge, and He^{azwj} Merited us^{asws} upon them^{as} regarding their^{as} knowledge, and Taught Rasool-Allah^{saww} what they^{as} did not know, and Taught us^{asws} knowledge of the Rasool^{as} and their^{as} knowledge''⁴⁸⁹.

2- ير، بصائر الدرجات اليُطْبِيئِيُّ عَنْ مُحَمَّدِ بْنِ عُمَرَ عَنْ عَبْدِ اللَّهِ بْنِ الْوَلِيدِ السَّمَّانِ قَالَ: قَالَ لِي أَبُو جَعْفَرٍ ع يَا عَبْدَ اللَّهِ مَا تَقُولُ الشَّيْبَعِيُّ فِي عَلِيِّ وَ مُوسَى وَ عَيْسَى ع قَالَ قُلْتُ جُعِلْتُ فِدَاكَ وَ مِنْ أَيِّ حَالَاتٍ تَسْأَلُنِي قَالَ أَسْأَلُكَ عَنِ الْعِلْمِ فَأَمَّا الْفَضْلُ فَهُمْ سَوَاءٌ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ فَمَا عَسَى أَقُولُ فِيهِمْ فَقَالَ هُوَ وَ اللَّهُ أَعْلَمُ مِنْهَا

(The book) 'Basaair Al Darajaat' – Al Yaqteeny, from Muhammad Bin Umar, from Abdullah Bin Al Waleed Al Samman who said,

'Abu Ja'far^{asws} said to me: 'O Abdullah! What are the Shias saying regarding Ali^{asws}, and Musa^{as} and Isa^{as}? I said, 'May I be sacrificed for you^{asws}! And which of the states are you^{asws} asked me?' He^{asws} said: 'I^{asws} am asking you^{asws} about the knowledge. As for the merit, so they^{as} are equal'. I said, 'May I be sacrificed for you^{asws}! What should I be saying regarding them^{as}? He^{asws} said: 'By Allah^{azwj}! He^{asws} is more knowledgeable than both of them^{as}'.

ثُمَّ قَالَ يَا عَبْدَ اللَّهِ أَلَيْسَ يَقُولُونَ إِنَّ لِعَلِيِّ مَا لِلرُّسُولِ مِنَ الْعِلْمِ قَالَ قُلْتُ بَلَى قَالَ فَخَاصِمُهُمْ فِيهِ قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى قَالَ لِمُوسَى ع وَ كَتَبْنَا لَهُ فِي الْأَلْوَابِ مِنْ كُلِّ شَيْءٍ فَأَعْلَمَنَا أَنَّهُ لَمْ يُبَيِّنْ لَهُ الْأَمْرَ كُلَّهُ وَ قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى لِمُحَمَّدٍ ص وَ جِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيداً وَ نَزَّلْنَا عَلَيْكَ الْكِتَابَ بَيِّنَاتٍ لِكُلِّ شَيْءٍ.

Then he^{asws} said: 'O Abdullah^{asws}! Aren't they (Shias) saying that for Ali^{asws} is what knowledge was for the Rasool^{saww}? I said, 'Yes'. He^{asws} said: 'Dispute them regarding it. Allah^{azwj} Blessed and Exalted Said to Musa^{as}: **And We Prescribed to him in the Tablets, Advice from all things [7:145]**. Thus we know that He^{azwj} did not Explain to him^{as} all of the matter. And Allah^{azwj} Blessed and Exalted Said to Muhammad^{saww}: **and We shall Come with you as a witness**

⁴⁸⁹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 15 H 1

upon these (witnesses). And We Revealed the Book unto you as a clarification of all things, [16:89]”⁴⁹⁰.

3- ير، بصائر الدرجات إسماعيل بن شعيب عن علي بن إسماعيل عن بعض رجاله قال: قال أبو عبد الله ع لرجل تمصون الثماد و تدعون التهر الأعظم فقال الرجل ما تعني بهذا يا ابن رسول الله

(The book) ‘Basaair Al Darajaat’ – Ismail Bin Shuayb, from Ali Bin Ismail, from one of his mean who said,

Abu Abdullah^{asws} said to a man: ‘You are sucking the drop and are leaving the great river’. The man said, ‘What is the meaning of this, O son^{asws} of Rasool-Allah^{saww}?’

فقال علم النبي ص علم النبيين بأسره و أوحى الله إلى محمد ص فجعله محمد عند علي ع فقال له الرجل فعلي أعلم أو بعض الأنبياء

He^{asws} said: ‘Knowledge of the Prophet^{saww} is knowledge of (all) the Prophets^{as}, and Allah^{azwj} Revealed to Muhammad^{saww}, and Muhammad^{saww} made it to be with Ali^{asws}. The man said to him^{asws}, ‘So, is Ali^{asws} more knowledgeable or one of the Prophets^{as}?’

فنظر أبو عبد الله ع إلى بعض أصحابه فقال إن الله يفتح مسامع من يشاء أقول له إن رسول الله ص جعل ذلك كله عند علي ع فيقول علي ع أعلم أو بعض الأنبياء.

Abu Abdullah^{asws} looked at one of his^{asws} companions and said: ‘Allah^{azwj} Opens the hearing of the ones He^{azwj} so Desires to. I^{asws} said to him that Rasool-Allah^{saww} made all of that to be with Ali^{asws}, and he is saying (asking) whether Ali^{asws} is more knowledgeable or one of the Prophets^{as}?’⁴⁹¹

يج، الخرائج و الجرائح مرسلاً مثله و زاد في آخره و تلا قال الذي عنده علم من الكتاب ثم فرق بين أصابعه فوضعها على صدره و قال عندنا و الله علم الكتاب كله.

(The book) ‘Al-Kharaij Wa Al-Jaraih’, with an unbroken chain, similar to it, and there is an increase at its end: ‘And he^{asws} recited: **The one with whom was the knowledge from the Book [27:40]**. Then he^{asws} separated between his^{asws} fingers and placed them upon his^{asws} chest and said: ‘With us^{asws}, by Allah^{azwj}, is knowledge of the Book, all of it’.

4- ير، بصائر الدرجات محمد بن الحسين عن أحمد بن بشير عن كثير عن أبي عمران قال قال أبو جعفر ع لقد سأل موسى العالم مسألة لم يكن عنده جوابها و لقد سأل العالم موسى مسألة لم يكن عنده جوابها و لو كنت بينهما لأخبرت كل واحد منهما بجواب مسألتيه و سألتهما عن مسألة لا يكون عندهما جوابها.

(The book) ‘Basaair Al Darajaat’ – Muhammad Bin Al Husayn, from Ahmad Bin Bashir, from Kaseer, from Abu Imran who said,

‘Abu Ja’far^{asws} said: ‘Musa^{as} has asked a question to the scholar (Al-Khizr^{as}), there did not happen to be an answer with him^{as}, and the scholar^{as} asked Musa^{as} a question, there is not happen to be an answer with him^{as}, and if I^{asws} had been between the two, I^{asws} would have

⁴⁹⁰ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 15 H 2

⁴⁹¹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 15 H 3

informed each one of them with an answer to the question(s), and would have asked both of them^{as} a question, there would not have been with them, its answer”.⁴⁹²

5- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ ابْنِ مُسْكَانَ عَنْ سَدِيرِ بْنِ أَبِي جَعْفَرٍ ع قَالَ: لَمَّا لَقِيَ مُوسَى الْعَالِمَ كَلَّمَهُ وَ سَأَلَهُ نَظَرَ إِلَى خُطَّافٍ يَصْنَفِرُ يَرْتَفِعُ فِي السَّمَاءِ وَ يَتَسَقَّلُ فِي الْبَحْرِ فَقَالَ الْعَالِمُ لِمُوسَى أ تَدْرِي مَا يَقُولُ هَذَا الْخُطَّافُ قَالَ وَ مَا يَقُولُ

(The book) ‘Basaair Al Darajaat’ – Muhammad Bin Al Husayn, from Usman Bin Isa, from Ibn Muskan, from Sadeyr,

‘From Abu Ja’far^{asws} having said: ‘When Musa^{as} met the scholar (Al-Khizr^{as}, spoke to him^{as} and asked him^{as}. He^{as} looked at yellow swallows rising in the sky and lowering in the ocean. The scholar^{as} said to Musa^{as}: ‘Do you know what this swallow saying?’ He^{as} said: ‘And what is it saying?’

قَالَ يَقُولُ وَ رَبِّ السَّمَاءِ وَ رَبِّ الْأَرْضِ مَا عَلِمْتُمْ فِي عِلْمِ رَبِّكُمْ إِلَّا مِثْلَ مَا أَخَذْتُ بِمِقْيَارِي مِنْ هَذَا الْبَحْرِ

He^{as} said: ‘It is saying, ‘By the Lord^{azwj} of the sky and Lord^{azwj} of the earth! Both your^{as} knowledge in (comparison to) Knowledge of your^{as} Lord^{azwj} is only like what I took with my beak from this ocean’.

قَالَ فَقَالَ أَبُو جَعْفَرٍ ع أَمَا لَوْ كُنْتُ عِنْدَهُمَا لَسَأَلْتُهُمَا عَنْ مَسْأَلَةٍ لَا يَكُونُ عِنْدَهُمَا فِيهَا عِلْمٌ.

He (the narrator) said, ‘Abu Ja’far^{asws} said: ‘But, if I^{asws} was in their^{as} presence, I^{asws} would have asked them^{as} about an issue, there would not have been any knowledge with them^{as} regarding it’.⁴⁹³

6- ير، بصائر الدرجات إِبْرَاهِيمُ بْنُ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ سَيْفِ التَّمَّارِ قَالَ: كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ ع وَ نَحْنُ جَمَاعَةٌ فِي الْحِجْرِ فَقَالَ وَ رَبِّ هَذِهِ النَّبِيَّةِ وَ رَبِّ هَذِهِ الْكَعْبَةِ ثَلَاثَ مَرَّاتٍ لَوْ كُنْتُ بَيْنَ مُوسَى وَ الْخَضِرِ لَأَخْبَرْتُهُمَا أَنِّي أَعْلَمُ مِنْهُمَا وَ لَأُنْبَأُهُمَا بِمَا لَيْسَ فِي أَيْدِيهِمَا.

(The book) ‘Basaair Al Darajaat’ – Ibrahim Bin Is’haq, from Abdullah Bin Hammad, from Sayf Al Tammar who said,

‘We were in the presence of Abu Abdullah^{asws} and we were a group in Al-Hijr. He^{asws} said: ‘By the Lord^{azwj} of this House and by the Lord^{azwj} of this Kabah! – three times. ‘If I^{asws} was between Musa^{as} and Al-Khizr^{as}, I^{asws} would have informed them^{as} both that I^{asws} am more knowledgeable than they^{asws} are, due to what wasn’t in their hands’.⁴⁹⁴

7- ير، بصائر الدرجات أَحْمَدُ بْنُ الْحُسَيْنِ عَنْ الْحُسَيْنِ بْنِ رَاشِدٍ عَنْ عَلِيِّ بْنِ مَهْرَبَارٍ عَنِ الْأَهْوَازِيِّ قَالَ وَ حَدَّثُونِي جَمِيعاً عَنْ بَعْضِ أَصْحَابِنَا عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ سَيْفِ التَّمَّارِ قَالَ: كُنَّا مَعَ أَبِي عَبْدِ اللَّهِ ع فِي الْحِجْرِ فَقَالَ عَلَيْنَا عَيْنٌ فَالْتَفَتْنَا بَعْثَةً وَ بَسْرَةً وَ قُلْنَا لَيْسَ عَلَيْنَا عَيْنٌ فَقَالَ وَ رَبِّ الْكَعْبَةِ ثَلَاثَ مَرَّاتٍ أَنْ لَوْ كُنْتُ بَيْنَ مُوسَى وَ الْخَضِرِ لَأَخْبَرْتُهُمَا أَنِّي أَعْلَمُ مِنْهُمَا وَ لَأُنْبَأُهُمَا بِمَا لَيْسَ فِي أَيْدِيهِمَا.

⁴⁹² Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 15 H 4

⁴⁹³ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 15 H 5

⁴⁹⁴ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 15 H 6

(The book) 'Basaair Al Darajaat' – Ahmad Bin Al Husayn, from Al Husayn Bin Rashid, from Ali Bin Mahziyar, from Al Ahwazy who said, 'And they all narrated to me from one of our companions, from Abdullah Bin Hammad, from Sayf Al Tammar who said,

'We were with Abu Abdullah^{asws} in 'Al-Hijr'. He^{asws} said: 'There is an eye (spy) upon us'. We turned right and left and we said, 'There isn't any eye (spy) upon us'. He^{asws} said: 'By the Lord^{azwj} of the Kabah! – three times. 'If I^{asws} was between Musa^{as} and Al-Khizr^{as}, I^{asws} would have informed them^{as} both that I^{asws} are more knowledgeable than them^{as}, and informed them^{as} with what wasn't in their^{as} hands'.⁴⁹⁵

8- ير، بصائر الدرجات عبادُ بنُ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ أَبِيهِ عَنْ سَدِيدٍ قَالَ: كُنْتُ أَنَا وَ أَبُو بَصِيرٍ وَ يَحْيَى الْبَزَّازُ وَ دَاوُدُ بْنُ كَثِيرٍ الرَّقِّيُّ فِي مَجْلِسِ أَبِي عَبْدِ اللَّهِ عِ إِذْ خَرَجَ إِلَيْنَا وَ هُوَ مُغْضَبٌ فَلَمَّا أَخَذَ مَجْلِسَهُ قَالَ يَا عَجَبَاهُ لِأَقْوَامٍ يَزْعُمُونَ أَنَّا نَعْلَمُ الْغَيْبَ مَا يَعْلَمُ الْغَيْبَ إِلَّا اللَّهُ لَقَدْ هَمَمْتُ بِضَرْبِ جَارِيَّتِي فَلَأَنَّهُ فَهَرَبَتْ مِنِّي فَمَا عَلِمْتُ فِي أَيِّ بُيُوتِ الدَّارِ هِيَ

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

'I and Abu Baseer and Yahya Al-Bazzaz and Dawood Bin Kaseer Al-Raqy were in a gathering of Abu Abdullah^{asws} when he^{asws} came out to us, and he^{asws} was angry. When he^{asws} had taken his^{asws} seat, he^{asws} said: 'O how strange of people claiming that we^{asws} know the hidden matters (Ghayb). No one knows the hidden matters except Allah^{azwj}. I^{asws} had thought of hitting my^{asws} so and so maid, but she fled from me^{asws}, so I^{asws} do not know in which of the rooms of the house she is in'.

قَالَ سَدِيدٌ فَلَمَّا أَنْ قَامَ عَنْ مَجْلِسِهِ وَ صَارَ فِي مَنْزِلِهِ وَ أَغْلَمْتُ دَخَلْتُ أَنَا وَ أَبُو بَصِيرٍ وَ مُيَسَّرٌ وَ قُلْنَا لَهُ جَعَلْنَا اللَّهُ فِدَاكَ سَمِعْنَاكَ أَنْتَ تَقُولُ كَذَا وَ كَذَا فِي أَمْرِ خَادِمَتِكَ وَ نَحْنُ نَزْعُمُ أَنَّكَ تَعْلَمُ عِلْمًا كَثِيرًا وَ لَا نَنْسُبُكَ إِلَى عِلْمِ الْغَيْبِ

Sadeyr said, 'When he^{asws} arose from his^{asws} gathering and came to be in his^{asws} house, and I knew, I and Abu Baseer and Muyasser entered and we said to him^{asws}, 'May Allah^{azwj} Make us to be sacrificed for you^{asws}! We heard you^{asws} saying such and such regarding the matter of your^{asws} servant, and we are claiming that you^{asws} do know a lot of knowledge and we are not attributing to knowledge of the hidden matters (Ghayb)'.

قَالَ فَقَالَ لِي يَا سَدِيدُ أَلَمْ تَقْرَأَ الْقُرْآنَ قَالَ قُلْتُ بَلَى قَالَ فَهَلْ وَجَدْتَ فِيهَا قَرَأْتَ مِنْ كِتَابِ اللَّهِ قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ قَدْ قَرَأْتُ

He (Sadeyr) said, 'He^{asws} said to me: 'Do you not read the Quran?' I said, 'Yes'. He^{asws} said: 'Did you find among what you read from the Book of Allah^{azwj}: **The one with whom was the knowledge from the Book said, 'I will come to you with it before your glance returns to you'. [27:40]?**' I said, 'May I be sacrificed for you^{asws}! I have read it'.

قَالَ فَهَلْ عَرَفْتَ الرَّجُلَ وَ هَلْ عَلِمْتَ مَا كَانَ عِنْدَهُ مِنْ عِلْمِ الْكِتَابِ قَالَ قُلْتُ فَأَخْبِرْنِي أَفَهُمْ قَالَ قَدَرُ قَطْرَةِ النَّخْلِ فِي الْبَحْرِ الْأَخْضَرِ فَمَا يَكُونُ ذَلِكَ مِنْ عِلْمِ الْكِتَابِ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ مَا أَقَلَّ هَذَا

⁴⁹⁵ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 15 H 7

He^{asws} said: 'Do you recognise the man and do you know what was with him from the knowledge of the Book?' I said, 'Inform me and I shall understand'. He^{asws} said: 'A drop of snow in the green ocean of what can happen to be from the knowledge of the Book'. I said, 'May I be sacrificed for you^{asws}! How little this is!'

قَالَ فَقَالَ لِي يَا سَدَيْرُ مَا أَكْثَرَ هَذَا لِمَنْ يَنْسُبُهُ اللَّهُ إِلَى الْعِلْمِ الَّذِي أُخْبِرُكَ بِهِ يَا سَدَيْرُ فَهَلْ وَجَدْتَ فِيهَا قَرَأْتَ مِنْ كِتَابِ اللَّهِ عَزَّ وَجَلَّ قُلْ كَفَى بِاللَّهِ شَهِيداً بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ قَالَ قُلْتُ قَدْ قَرَأْتُهُ جَعَلْتُ فِدَاكَ

He (Sadeyr) said, 'He^{asws} said to me: 'How abundant this is for one Allah^{azwj} Attributed him to the knowledge. I shall inform you with it, O Sadeyr! Have you found among what you have read from the Book of Allah^{azwj} Mighty and Majestic: **Say: Allah is Sufficient as a Witness between me and you and the one who has Knowledge of the Book [13:43]?**' I said, 'I have read it, may I be sacrificed for you^{asws}!'

قَالَ فَمَنْ عِنْدَهُ عِلْمٌ مِنَ الْكِتَابِ أَفْهَمُ أَمْ مَنْ عِنْدَهُ عِلْمُ الْكِتَابِ قَالَ لَا بَلْ مَنْ عِنْدَهُ عِلْمُ الْكِتَابِ كُلُّهُ قَالَ فَأَوْمَأَ بِيَدِهِ إِلَى صَدْرِهِ وَ قَالَ عِلْمُ الْكِتَابِ وَاللَّهِ كُلُّهُ عِنْدَنَا عِلْمُ الْكِتَابِ وَاللَّهُ كُلُّهُ عِنْدَنَا.

He^{asws} said: 'So is the one with whom is knowledge from the Book more understanding or one with whom is knowledge of the Book?' He (I) said, 'No, but one with whom is knowledge of the Book, all of it'. So, he^{asws} gestured by his^{asws} hand to his^{asws} chest and said: 'Knowledge of Book, by Allah^{azwj}, all of it is with us^{asws}! Knowledge of Book, by Allah^{azwj}, all of it is with us^{asws}!'⁴⁹⁶

9- ير، بصائر الدرجات أحمد بن محمد بن محمد بن عبد العزيز عن محمد بن الفضيل عن الثمالي عن علي بن الحسين ع قال: قلت له جعلت فداك- الأئمة يعلمون ما يضمن فقال علمت واللّه ما علمت الأنبياء والرسل

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Muhammad Bin Al Fuzeyl, from Al Sumali,

'From Ali^{asws} Bin Al-Husayn^{asws}, he (the narrator) said, 'I said to him^{asws}, 'May I be sacrificed for you^{asws}! Do the Imams^{asws} know what is in the consciences?' He^{asws} said: 'I^{asws} know, by Allah^{azwj}, what the Prophets^{as} knew and the Rasool^{sawww}.'

ثم قال لي أزيدك قلت نعم قال و نزايد ما لم نزيد الأنبياء.

Then he^{asws} said to me: 'Shall I^{asws} increase for you?' I said, 'Yes'. He^{asws} said: 'And we^{asws} are increased what the Prophets^{as} were not increased with'⁴⁹⁷.

10- يج، الخرائج و الجرائح روى سعد بن محمد بن يحيى عن عميد بن معمر عن عبد الله بن الوليد السمان قال قال الباقر ع يا عبد الله ما تقول في علي و موسى و عيسى قلت ما عسى أن أقول قال هو و الله أعلم منهما

(The book) 'Al Kharaj Wa Al Jaraih' – It is reported by Sa'ad, from Muhammad in Yahya, from Ameid Bin Ma'mar, from Abdullah Bin Al Waleed Al Samman who said,

⁴⁹⁶ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 15 H 8

⁴⁹⁷ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 15 H 9

'Al-Baqir^{asws} said: 'O Abdullah^{asws}! What are you saying regarding Ali^{asws} and Musa^{as} and Isa^{as}? I said, 'What should I be saying?' He^{asws} said: 'By Allah^{azwj}! He^{asws} is more knowledgeable than both of them^{as}'.

ثُمَّ قَالَ أَلَسْتُمْ تَقُولُونَ إِنَّ لِعَلِيِّ مَا لِرَسُولِ اللَّهِ ص مِنَ الْعِلْمِ فَلْنَا نَعْمَ وَ النَّاسُ يُنْكِرُونَ قَالَ فَخَاصِمُهُمْ فِيهِ بِقَوْلِهِ تَعَالَى لِمُوسَى وَ كَتَبْنَا لَهُ فِي الْأَلْوَاحِ مِنْ كُلِّ شَيْءٍ فَعَلِمْنَا أَنَّهُ لَمْ يَكْتُبْ لَهُ الشَّيْءَ كُلَّهُ

Then he^{asws} said: 'Are you all saying that for Ali^{asws} is what is for Rasool-Allah^{saww}, from the knowledge?' We said, 'Yes, and the people are denying it'. He^{asws} said: 'Then dispute them regarding it by the Words of the Exalted to Musa^{as}: **And We Prescribed to him in the Tablets, Advice from all things [7:145]**. So, we know that He^{azwj} did not Prescribe to him all of the things.

وَ قَالَ لِعِيسَى وَ لِأَبِيٍّ لَكُمْ بَعْضَ الَّذِي تَحْتَلِمُونَ فِيهِ فَعَلِمْنَا أَنَّهُ لَمْ يُبَيِّنْ لَهُ الْأَمْرَ كُلَّهُ وَ قَالَ لِمُحَمَّدٍ ص وَ جِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيداً وَ نَزَّلْنَا عَلَيْكَ الْكِتَابَ تَبْيَاناً لِكُلِّ شَيْءٍ

And He^{azwj} Said to Isa^{as}: **and to clarify for you part of which you are differing in, [43:63]**. So we know that He^{azwj} did not Clarify for him all of the matters. And He^{azwj} Said to Muhammad^{saww}: **and We shall Come with you as a witness upon these (witnesses). And We Revealed the Book unto you as a clarification of all things, [16:89]**'.

وَ سُئِلَ عَنْ قَوْلِهِ فَلَنْ كَفَى بِاللَّهِ شَهِيداً بَيْنِي وَ بَيْنَكُمْ وَ مَنْ عِنْدَهُ عِلْمُ الْكِتَابِ قَالَ وَ اللَّهُ إِثْنَا عَشْرَ وَ عَلِيُّ أَوْلُنَا وَ أَفْضَلُنَا وَ خَيْرُنَا بَعْدَ رَسُولِ اللَّهِ ص

And he (the narrator) asked about His^{azwj} Words: **Say: Allah is Sufficient as a Witness between me and you and the one who has Knowledge of the Book [13:43]**. He^{asws} said; 'By Allah^{azwj}! He^{azwj} Means us^{asws}, and Ali^{asws} is our^{asws} first one and most superior of us^{asws}, and our^{asws} best after Rasool-Allah^{saww}'.

وَ قَالَ إِنَّ الْعِلْمَ الَّذِي نَزَلَ مَعَ آدَمَ عَلَى خَالِهِ وَ لَيْسَ يَمْضِي مِمَّا عَالِمٌ إِلَّا خَلْفَ مَنْ يَعْلَمُ عِلْمَهُ وَ الْعِلْمُ يُتَوَارَثُ.

And he^{asws} said: 'The knowledge which descended with Adam^{as} is upon its (original) state, and no scholar^{asws} from us^{asws} passes away except he^{asws} leaves behind one^{asws} who know his^{asws} knowledge, and the knowledge is inherited''.⁴⁹⁸

11- يج، الخرائج و الجرائح جماعة منهم السيدان المرتضى و المحدثي ابنا الداعي و الأستاذان أبو القاسم و أبو جعفر ابنا كُمَيْحِ عَنِ الشَّيْخِ أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ الْعَبَّاسِ عَنِ أَبِيهِ عَنِ الصَّدُوقِ عَنِ أَبِيهِ عَنِ سَعْدِ عَنِ عَلِيِّ بْنِ مُحَمَّدٍ عَنِ حَمْدَانَ بْنِ سُلَيْمَانَ عَنِ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْيَمَانِيِّ عَنِ مَنِيعِ بْنِ الْحَجَّاجِ عَنِ حُسَيْنِ بْنِ عَلْوَانَ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ فَضَّلَ أَوْلِي الْعَزْمِ مِنَ الرُّسُلِ بِالْعِلْمِ عَلَى الْأَنْبِيَاءِ وَ وَرَثَتَا عِلْمُهُمْ وَ فَضَّلْنَا عَلَيْهِمْ فِي فَضْلِهِمْ وَ عَلَّمَ رَسُولُ اللَّهِ ص مَا لَا يَعْلَمُونَ وَ عَلَّمَنَا عِلْمَ رَسُولِ اللَّهِ ص فَرَوَيْنَا لِشَيْعَتِنَا فَمَنْ قَبِلَ مِنْهُمْ فَهُوَ أَفْضَلُهُمْ وَ أَيْنَمَا نَكُونُ فَشَيْعَتُنَا مَعَنَا.

(The book) 'Al Kharaij Wa Al Jaraih' – A group, from them being Al Seyyidan Al Murtaza and Al Mujtaba, two sons of Al Daie, and they sought permission of Abu Al Qasim, and Abu Ja'far, two sons of Kameeh, from the

⁴⁹⁸ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 15 H 10

sheykh Abu Abdullah Ja'far Bin Muhammad Bin Al Abbas, from his father, from Al Sadouq, from his father, from Sa'ad, from Ali Bin Muhammad, from Hamdan Bin Suleyman, from Abdullah Bin Muhammad Al Yamani, from Manie Bin Al Hakkak, from Husayn Bin Ulwan,

'From Abu Abdullah^{asws} having said: 'Allah^{azwj} Graced the Determined ones (Ul Al-Azam) from the Rasools^{as} with the knowledge over the (other) Prophets^{as}, and we^{asws} inherited their^{as} knowledge, and Merited them^{as} regarding their^{as} merits, and Taught Rasool-Allah^{saww} what they^{as} did not know, and Taught us^{asws} knowledge of Rasool-Allah^{saww}, so we^{asws} report to our^{asws} Shias. So the ones before them, he is their superior, and wherever we^{asws} will happen to be, our^{asws} Shias would be with us^{asws}, 499

12- كِتَابُ الْمُحْتَضِرِ لِلْحَسَنِ بْنِ سُلَيْمَانَ، نَافِلًا مِنْ كِتَابِ الْأَرْبَعِينَ رِوَايَةً سَعْدِ بْنِ الْإِزْبِيلِيِّ عَنْ عَمَّارِ بْنِ خَالِدٍ عَنْ إِسْحَاقَ الْأَزْرَقِ عَنْ عَبْدِ الْمَلِكِ بْنِ سُلَيْمَانَ قَالَ: وَجَدَ فِي دَجِيْرَةِ أَحَدِ حَوَارِيِّ الْمَسِيحِ عِزِّ مَكْتُوبٍ بِالْقَلَمِ السُّرْيَانِيِّ مَنْقُولًا مِنَ التَّوْرَةِ وَ ذَلِكَ لَمَّا تَشَاجَرَ مُوسَى وَ الْحُضَيْرُ ع فِي قَضِيْبَةِ السَّفِيْنَةِ وَ الْعُلَامِ وَ الْجِدَارِ وَ رَجَعَ مُوسَى إِلَى قَوْمِهِ سَأَلَهُ أَحُوهُ هَاؤُنْ عَمَّا اسْتَعْلَمَهُ [اسْتَعْلَمَهُ] مِنَ الْحُضَيْرِ ع فِي السَّفِيْنَةِ وَ شَاهَدَهُ مِنْ عَجَائِبِ الْبَحْرِ

Kitab 'Al Mukhtasar' of Al Hassan Bin Suleyman, copying from Kitab 'Al Arbaeen' – A report of Sa'ad Al Arbily, from Ammar Bin Khalid, from Is'haq Al Arzaq, from Abdul Malik Bin Suleyman who said,

'It was found in the hoard (treasured) of one of the disciples of the Messiah^{as}, a parchment written by the Assyrian pen, copying from the Torah, and what is when Musa^{as} and Al-Khizr^{as} quarrelled regarding the issue of the ship, and the boy, and the wall, and Musa^{as} returned to his^{as} people, his^{as} brother^{as} asked him^{as} about what he^{as} utilised from Al-Khizr^{as} regarding the ship, and witnessing from the wonders of the sea.

قَالَ بَيْنَمَا أَنَا وَ الْحُضَيْرُ عَلَى شَاطِئِ الْبَحْرِ إِذْ سَقَطَ بَيْنَ أَيْدِينَا طَائِرٌ أَخَذَ فِي مَنْقَارِهِ قَطْرَةً مِنْ مَاءِ الْبَحْرِ وَ رَمَى بِهَا نَحْوَ الْمَشْرِقِ ثُمَّ أَخَذَ ثَانِيَةً وَ رَمَى بِهَا نَحْوَ الْمَغْرِبِ ثُمَّ أَخَذَ ثَالِثَةً وَ رَمَى بِهَا نَحْوَ السَّمَاءِ ثُمَّ أَخَذَ رَابِعَةً وَ رَمَى بِهَا نَحْوَ الْأَرْضِ ثُمَّ أَخَذَ خَامِسَةً وَ أَلْقَاهَا فِي الْبَحْرِ فَبُهِتَ الْحُضَيْرُ وَ أَنَا

He (Musa^{as}) said: 'While I^{as} and Al-Khizr^{as} were upon the coast of the sea, when a bird fell (came down) in front of us. It took in its beak a drop of water of the sea and threw it around the east, then it took a second and threw it around the west, then it took a third and threw it around the sky, then it took a fourth and threw it around the ground, then it took a fifth and cast it (back) in the sea. So Al-Khizr^{as} and I^{as} descended.

قَالَ مُوسَى فَسَأَلْتُ الْحُضَيْرَ عَنْ ذَلِكَ فَلَمْ يُجِبْ وَ إِذَا نَحْنُ بِصَيَادٍ يَصْطَادُ فَنَنْظُرُ إِلَيْنَا وَ قَالَ مَا لِي أَرَاكُمْ فِي فِكْرٍ وَ تَعْجَبٍ فَقُلْنَا فِي أَمْرِ الطَّائِرِ فَقَالَ أَنَا رَجُلٌ صَيَّادٌ وَ قَدْ عَلِمْتُ إِشَارَتَهُ وَ أَنْتُمَا نَبِيَّانِ لَا تَعْلَمَانِ قُلْنَا مَا نَعْلَمُ إِلَّا مَا عَلَّمَنَا اللَّهُ عَزَّ وَ جَلَّ

Musa^{as} said: 'I^{as} asked Al Khizr^{as} about that, but he^{as} did not answer, and there we^{as} were by a fisherman fishing. He looked at us^{as} and said: 'What is the matter I see you^{as} both in thought and wondering?' We^{as} said: 'Regarding the matter of the bird'. He said, 'I am a fisherman and I have known its gestures and you^{as} two are Prophets^{as}, not knowing'. We^{as} said: 'We^{as} do not know except what Allah^{azwj} Mighty and Majestic Teaches us^{as}'.

⁴⁹⁹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 15 H 11

قَالَ هَذَا طَائِرٌ فِي الْبَحْرِ يُسَمَّى مُسْلِمٌ لِأَنَّهُ إِذَا صَاحَ يَقُولُ فِي صِيَاحِهِ مُسْلِمٌ وَأَشَارَ بِذَلِكَ إِلَى أَنَّهُ يَأْتِي فِي آخِرِ الزَّمَانِ نَبِيٌّ يَكُونُ عِلْمُ أَهْلِ الْمَشْرِقِ وَالْمَغْرِبِ وَأَهْلِ السَّمَاءِ وَالْأَرْضِ عِنْدَ عِلْمِهِ مِثْلَ هَذِهِ الْقَطْرَةِ الْمُلْقَاةِ فِي الْبَحْرِ وَ يَرِثُ عِلْمَهُ ابْنُ عَمِّهِ وَ وَصِيُّهُ

He said, 'This bird in the sea is called 'Muslim' because when it shouts, it says in its shouting, 'Muslim', and indicated by that to that there will be coming at the end of times, a Prophet^{saww} having knowledge of the people of the east and the west and the sky and the earth. Your^{as} knowledge compared to his^{saww} knowledge is like this drop cast in the sea, and the son^{asws} of his^{saww} brother^{as} and his^{saww} successor^{asws} would inherit his^{saww} knowledge'.

فَسَكَنَ مَا كُنَّا فِيهِ مِنَ الْمُشَاجِرَةِ وَ اسْتَقَلَّ كُلُّ وَاحِدٍ مِنَّا عِلْمَهُ بَعْدَ أَنْ كُنَّا بِهِ مُعْجَبِينَ وَ مَشِينًا ثُمَّ غَابَ الصَّيَّادُ عَنَّا فَعَلِمْنَا أَنَّهُ مَلَكَ بَعَثَهُ اللَّهُ عَزَّ وَ جَلَّ إِلَيْنَا يُعَرِّفُنَا بِتَقْصِينَا حَيْثُ ادَّعَيْنَا الْكَمَالَ.

So the quarrelling what we were in was settled, and each one of us^{as} considered little afterwards, what we^{as} had been astounded with, and we^{as} walked away. Then the fisherman disappeared from us and we^{as} knew that it was an Angel of Allah^{azwj} Mighty and Majestic had Sent him to us^{as} to make us^{as} recognise our deficiencies when we^{as} claiming the perfection".⁵⁰⁰

13- وَ مِنْ كِتَابِ السَّيِّدِ حَسَنِ بْنِ كَبْشٍ، رَفَعَهُ إِلَى كَثِيرِ بْنِ أَبِي عِمْرَانَ عَنِ الْبَاقِرِ ع قَالَ: لَقَدْ سَأَلَ مُوسَى الْعَالِمَ مَسْأَلَةً لَمْ يَكُنْ عِنْدَهُ جَوَابٌ وَ لَوْ كُنْتُ شَاهِدَهُمَا لَأَخْبَرْتُ كُلَّ وَاحِدٍ مِنْهُمَا بِجَوَابِهِ وَ لَسَأَلْتُهُمَا مَسْأَلَةً لَمْ يَكُنْ عِنْدَهُمَا فِيهَا جَوَابٌ.

And from the book of Al Seyyid Hassan Bin Kabash, raising it to Kaseer Bin Abu Imran,

'From Al-Baqir^{asws} having said: 'Musa^{as} had asked the scholar (Al-Khizr^{as}) a question. There did not happen to be an answer with him^{as}, and if I^{asws} had been present with them^{as}, I^{asws} would have informed each one of them^{as} with its answer, and would have asked them a question, there would not have been with them^{as} any answer regarding it".⁵⁰¹

⁵⁰⁰ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 15 H 12

⁵⁰¹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 15 H 13

CHAPTER 16 – WHAT IS WITH THEM^{asws} FROM THE WEAPONS OF RASOOL-ALLAH^{saww}, AND HIS^{saww} TRACES (AHADEETH), AND TRACES (AHADEETH) OF THE PROPHETS^{as}

1- شا، الإرشاد ج، الإحتجاج مُعَاوِيَةَ بْنِ وَهَبٍ عَنْ سَعِيدِ السَّمَّانِ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع إِذْ دَخَلَ عَلَيْهِ رَجُلَانِ مِنَ الرَّيْدِيَّةِ فَقَالَا لَهُ أ نَّيْكُمْ إِمَامٌ مُفْتَرَضٌ طَاعَتُهُ قَالَ فَقَالَا لَا فَقَالَا لَهُ وَ قَدْ أَخْبَرْنَا عَنْكَ الثَّقَاتُ أَنَّكَ تَقُولُ بِهِ سَمَوًا قَوْمًا وَ قَالُوا هُمْ أَصْحَابُ وَرَعٍ وَ تَشْمِيرٍ وَ هُمْ مِمَّنْ لَا يَكْذِبُ

(The books) ‘Al Irshad’ (and) ‘Al Ihtijaj’ – Muawiya Bin Wahab, from Saeed Al Samman who said,

‘I was in the presence of Abu Abdullah^{asws} when two men from the Zaydiites entered to see him^{asws}. They said to him^{asws}, ‘Is there an Imam^{asws} of Obligatory obedience among you?’ He^{asws} said: ‘No’. They said to him^{asws}, ‘And the reliable ones have informed us from you^{asws} that you^{asws} were speaking with it, and they named a group and they said, ‘They are people of devoutness and seriousness, and they are from the ones who do not lie’.

فَقَضِبَ أَبُو عَبْدِ اللَّهِ ع وَ قَالَ مَا أَمَرْتُهُمْ بِهَذَا فَلَمَّا رَأَى الْعَضْبَ بِوَجْهِهِ خَرَجَا فَقَالَ لِي تَعْرِفُ هَذَيْنِ قُلْتُ نَعَمْ هُمَا مِنْ أَهْلِ سُوقَتَا وَ هُمَا مِنَ الرَّيْدِيَّةِ وَ هُمَا يُرْعَمَانِ أَنَّ سَيْفَ رَسُولِ اللَّهِ ص عِنْدَ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ

Abu Abdullah^{asws} was angered and said: ‘I^{asws} did not instruct them with this!’ When they saw the anger in his^{asws} face, they went out. He^{asws} said to me: ‘Do you recognise these two?’ I said, ‘Yes, they are from the people of our markets and they are from the Zaydiites, and they are claiming that the Sword of Rasool-Allah^{saww} is with Abdullah Bin Al-Hassan’.

فَقَالَ كَذَبًا لَعْنَهُمَا اللَّهُ وَ اللَّهُ مَا رَأَهُ عَبْدُ اللَّهِ بِنِ الْحُسَيْنِ بِعَيْنَيْهِ وَ لَا بِوَاحِدَةٍ مِنْ عَيْنَيْهِ وَ لَا رَأَهُ أَبُوهُ اللَّهُمَّ إِلَّا أَنْ يَكُونَ رَأَهُ عِنْدَ عَلِيِّ بْنِ الْحُسَيْنِ ع فَإِنْ كَانَا صَادِقَيْنِ فَمَا عَلَامَةٌ فِي مَقْبِضِهِ وَ مَا أَتَرَ فِي مَوْضِعِ مَضْرِبِهِ

He^{asws} said: ‘They are lying, may Allah^{azwj} Curse them! By Allah^{azwj}! Abdullah Bin Al-Hassan has neither seen it with his eyes, nor with even one of this eyes, nor had his father seen it. O Allah^{azwj}! It only happened to be with Ali^{asws} Bin Al-Husayn^{asws}. If they were truthful, so what is the mark on its handle, and what is the impact in the place of its striking?’

وَ إِنَّ عِنْدِي لَسَيْفَ رَسُولِ اللَّهِ ص وَ إِنَّ عِنْدِي لَرَايَةَ رَسُولِ اللَّهِ ص وَ دِرْعَهُ وَ لَأَمْتَهُ وَ مِغْفَرَهُ فَإِنْ كَانَا صَادِقَيْنِ فَمَا عَلَامَةٌ فِي دِرْعِ رَسُولِ اللَّهِ ص

And surely with me^{asws} is the sword of Rasool-Allah^{saww}, and with me^{asws} is the flag of Rasool-Allah^{saww}, and his^{saww} armour, and his^{as} shield and his^{saww} helmet. If they were truthful, so what is the marking in the armour of Rasool-Allah^{saww}?

وَ إِنَّ عِنْدِي لَرَايَةَ رَسُولِ اللَّهِ ص الْمِغْلَبَةَ وَ إِنَّ عِنْدِي أَلْوَاخَ مُوسَى وَ عَصَاهُ وَ إِنَّ عِنْدِي لِحَاتَمَ سُلَيْمَانَ بْنِ دَاوُدَ ع وَ إِنَّ عِنْدِي الطَّسْتِ الَّذِي كَانَ مُوسَى يُقَرَّبُ بِهَا الْقُرْبَانَ وَ إِنَّ عِنْدِي الْإِسْمَ الَّذِي كَانَ رَسُولُ اللَّهِ ص إِذَا وَضَعَهُ بَيْنَ الْمُسْلِمِينَ وَ الْمُشْرِكِينَ لَمْ يَصِلْ مِنَ الْمُشْرِكِينَ إِلَى الْمُسْلِمِينَ نُسَابَةً

And with me^{asws} is the prevailing flag of Rasool-Allah^{saww}, and with me^{asws} are the Tablets of Musa^{as} and his^{as} staff, and with me^{asws} is the ring of Suleyman^{as} Bin Dawood^{as}, and with me^{asws} is the tray which Musa^{as} presented his^{as} offering, and with me^{asws} is the Magnificent Name which whenever Rasool-Allah^{saww} placed it between the Muslims and the Polytheists, the Polytheists could not arrive to the Muslims with a cross bow.

وَإِنَّ عُنْدِي لَمِثْلَ التَّابُوتِ الَّذِي جَاءَتْ بِهِ الْمَلَائِكَةُ وَمِثْلَ السَّلَاحِ فِينَا كَمِثْلِ التَّابُوتِ فِي بَنِي إِسْرَائِيلَ فِي أَيِّ بَيْتٍ وَجَدَ التَّابُوتُ عَلَى أَبْوَابِهِمْ وَ أَوْتُوا التُّبُوءَ وَ مَنْ سَارَ إِلَيْهِ السَّلَاحُ مِنَّا أُوتِيَ الْإِمَامَةَ

And with me^{asws} is like the ark which the Angels came with, and an example of the weapons with us^{asws} is like an example of the ark among the children of Israel. In whichever household the ark was found to be upon their doors, and they were Given the Prophethood, and the ones from us^{asws} to whom the weapons come to be are Given the Imamate.

وَ لَقَدْ لَيْسَ أَبِي دِرْعَ رَسُولِ اللَّهِ ص فَحَطَّتْ عَلَى الْأَرْضِ حِطْطاً وَ لَيْسَتْهَا أَنَا فَكَانَتْ وَ كَانَتْ وَ قَائِمُنَا مَنْ إِذَا لَيْسَتْهَا مَلَأَهَا إِنْ شَاءَ اللَّهُ.

And my^{asws} father^{asws} had worn the armour^{asws} of Rasool-Allah^{azwj}, and it dragged upon the ground making marks, and I^{asws} wore it, so it was what it was, and our^{asws} Qaim^{asws} is from the ones when he^{asws} wears it, it would fit him^{asws} (perfectly) if Allah^{azwj} so Desires".⁵⁰²

2- ب، قرب الإسناد ابن عيسى عَنِ الْبَرْزَنْطِيِّ قَالَ سَمِعْتُ الرِّضَا ع يَقُولُ أَتَانِي إِسْحَاقُ فَمَسَّأَلَنِي عَنِ السِّيفِ الَّذِي أَخَذَهُ الطُّوسِيُّ هُوَ سَيْفُ رَسُولِ اللَّهِ ص فَعُلْتُ لَهُ لَا إِمَّا السَّلَاحُ فِينَا بِمِثْرِ التَّابُوتِ فِي بَنِي إِسْرَائِيلَ أَيْنَمَا دَارَ السَّلَاحِ كَانَ الْمُلْكُ فِيهِ.

(The book) 'Qurb Al Asnad' – Ibn Isa, from Al Bazanty who said,

'I heard Al-Reza^{asws} saying: 'Is'haq came to me^{asws} and asked me^{asws} about the sword which Al-Towsy (Al-Mamoun) had taken, it was the sword of Rasool-Allah^{saww}. I^{asws} said to him: 'No, but rather the weapons are among us^{asws} at the status of the ark among the children of Israel. Wherever the weapons circulate, the kingdom would be therein".⁵⁰³

3- ب، قرب الإسناد ابن عيسى عَنِ ابْنِ أَسْبَاطٍ قَالَ: سَأَلْتُ الرِّضَا ع عَنِ السَّكِينَةِ فَقَالَ رِيحٌ تَخْرُجُ مِنَ الْجَنَّةِ لَهَا صُورَةٌ كصُورَةِ الْإِنْسَانِ وَ رَائِحَةٌ طَيِّبَةٌ وَ هِيَ الَّتِي أَنْزَلَتْ عَلَى إِبْرَاهِيمَ ص فَأَقْبَلَتْ تَدُورُ حَوْلَ أَرْكَانِ الْبَيْتِ وَ هُوَ يَضَعُ الْأَسَاطِينَ

(The book) 'Qurb Al Asnaad' – Ibn Isa, from Ibn Asbat having said,

'I asked Al-Reza^{asws} about the tranquillity, he^{asws} said: 'A breeze emerging from the Paradise, having a face for it like the face of the human being, and an good aroma, and it is which descended unto Ibrahim^{as}. It went on to circle around the foundations of the House (Kaaba), and he^{as} placed the pillars'.

فَلَمَّا هِيَ مِنَ النَّبِيِّ قَالَ فِيهِ سَكِينَةٌ مِنْ رَبِّكُمْ وَ بَقِيَّةٌ مِمَّا تَرَكَ آلُ مُوسَى وَ آلُ هَارُونَ فَحَمَلَهُ الْمَلَائِكَةُ

⁵⁰² Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 16 H 1

⁵⁰³ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 16 H 2

We said, 'It from which Allah^{azwj} Said: **wherein is tranquillity from your Lord and remnants of what the progeny of Musa and the progeny of Haroun have left, the Angels would be carrying it [2:248]?**'

قَالَ تِلْكَ السَّكِينَةُ كَانَتْ فِي التَّابُوتِ وَكَانَتْ فِيهَا طَسْتُ يُعْسَلُ فِيهَا قُلُوبُ الْأَنْبِيَاءِ وَكَانَتْ [كَانَ] التَّابُوتُ يَدُورُ فِي بَنِي إِسْرَائِيلَ مَعَ الْأَنْبِيَاءِ ع

He^{asws} said: 'That is the tranquillity which was in the ark, and in it was a tray the hearts of the Prophets^{as} were washed in, and the ark used to circulate among the children of Israel with the Prophets^{as}'.

ثُمَّ أَقْبَلَ عَلَيْنَا فَقَالَ فَمَا تَابُوتُكُمْ فَلْنَا السَّلَاحُ قَالَ صَدَقْتُمْ هُوَ تَابُوتُكُمْ.

Then he^{asws} faced towards us and said: 'So, what is your ark?' We said, 'The weapons'. He^{asws} said: 'You speak the truth, it is your ark'.⁵⁰⁴

4- ير، بصائر الدرجات ابنُ مَعْرُوفٍ عَنِ حَمَّادِ بْنِ عِيسَى عَنِ ابْنِ مُسْكَانَ عَنِ سُلَيْمَانَ بْنِ هَارُونَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ الْعَجَلِيَّةَ يَزْعُمُونَ أَنَّ عَبْدَ اللَّهِ بْنَ الْحَسَنِ يَدَّعِي أَنَّ سَيْفَ رَسُولِ اللَّهِ ص عِنْدَهُ

(The book) 'Basaair Al Darajaat' – Ibn Marouf, from Hammad Bin Isa, from Ibn Muskan, from Suleyman Bin Haroun who said,

'I said to Abu Abdullah^{asws}, 'The Ijiliyah are claiming that Abdullah Bin Al-Hassan claimed that the sword of Rasool-Allah^{saww} is with him'.

فَقَالَ وَ اللَّهُ لَقَدْ كَذَبَ فَوَ اللَّهُ مَا هُوَ عِنْدَهُ وَ مَا رَأَهُ بِوَاحِدَةٍ مِنْ عَيْنَيْهِ قَطُّ وَ لَا رَأَهُ أَبُوهُ إِلَّا أَنْ يَكُونَ رَأَهُ عِنْدَ عَلِيِّ بْنِ الْحُسَيْنِ وَ إِنَّ صَاحِبَهُ لَمَحْفُوظٌ مَحْفُوظٌ لَهُ وَ لَا يَذْهَبُ يَمِينًا وَ لَا شِمَالًا فَإِنَّ الْأَمْرَ وَاضِحٌ

He^{asws} said: 'By Allah^{azwj}, he has lied! By Allah^{azwj}, it is not with him, and he has not seen it with even one of his eyes, at all, nor did his father see it, except if he happened to be in the presence of Ali^{asws} Bin Al-Husayn^{asws}, and that its owner is a protector for him, and it will neither go right nor left, for the matter is clear.

وَ اللَّهُ لَوْ أَنَّ أَهْلَ الْأَرْضِ اجْتَمَعُوا عَلَى أَنْ يَحْمِلُوا هَذَا الْأَمْرَ مِنْ مَوْضِعِهِ الَّذِي وَضَعَهُ اللَّهُ مَا اسْتَطَاعُوا وَ لَوْ أَنَّ خَلْقَ اللَّهِ كُلَّهُمْ جَمِيعًا كَفَرُوا حَتَّى لَا يَبْقَى أَحَدٌ جَاءَ اللَّهُ هَذَا الْأَمْرَ بِأَهْلِ يَكُونُونَ هُمْ أَهْلَهُ.

By Allah^{azwj}! If the people of the earth were to gather upon turning this matter around from its place which Allah^{azwj} has Placed it in, they would not be able to, and if Allah^{azwj} were to Create all of them, (and) they all disbelieve until no one remain, Allah^{azwj} would come with a people for this matter, they will becoming its rightful ones".⁵⁰⁵

5- ير، بصائر الدرجات أَحْمَدُ بْنُ الْحُسَيْنِ عَنِ أَبِيهِ عَنِ ظَرِيفِ بْنِ نَاصِحٍ قَالَ: لَمَّا كَانَتِ اللَّيْلَةُ الَّتِي ظَهَرَ فِيهَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ دَعَا أَبُو عَبْدِ اللَّهِ ع بِسَفَطٍ لَهُ فَلَمَّا وَضِعَ بَيْنَ يَدَيْهِ فَتَحَهُ فَمَدَّ يَدَهُ إِلَى شَيْءٍ فَتَنَاوَلَهُ فَتَعَيَّبَ مِنْهُ شَيْءٌ فَعَضِبَ ثُمَّ دَعَا سَعِيدَةَ فَأَسْمَعَهَا

⁵⁰⁴ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 16 H 3

⁵⁰⁵ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 16 H 4

(The book) 'Basaair Al Darajaat' – Ahmad Bin Al Husayn, from his father, from Zareef Bin Nasih who said,

'When it was the night during which Muhammad Bin Abdullah Bin Al-Hassan appeared, Abu Abdullah^{asws} called for a basket of his^{asws}. When he^{asws} had placed it in front of him^{asws}, he^{asws} opened it and extended his^{asws} hand to something and to something. Something was faulty in it, so he^{asws} got angered then called Saeeda and told her off.

فَقَالَ لَهُ حَمْرَةُ بْنُ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ أَصْلَحَكَ اللَّهُ لَقَدْ غَضِبْتَ غَضَبًا مَا أَرَاكَ غَضِبْتَ مِثْلَهُ

Hamza Bin Abdullah Bin Muhammad said to him^{asws}, 'May Allah^{azwj} Keep you well. You^{asws} had got angered with an anger I have not seen you^{asws} getting angry like it'.

فَقَالَ لَهُ مَا تَدْرِي مَا هَذِهِ الْعُقَابُ رَأَيْتُ رَسُولَ اللَّهِ ص قَالَ ثُمَّ أَخْرَجَ صُرَّةً فَأَخَذَهَا بِيَدِهِ فَقَالَ فِي هَذِهِ الصُّرَّةِ مِائَتَا دِينَارٍ عَزَلْنَا عَلَيْيْ بِنُ الْحُسَيْنِ ع عَنْ تَمِّنِ عَمُودَانَ أُعِدَّتْ لِهَذَا الْحَدِيثِ الَّذِي حَدَّثَ اللَّيْلَةَ بِالْمَدِينَةِ

He^{asws} said: 'Do you know what this is? These are retributions of the flag of Rasool-Allah^{azwj}'. Then he^{asws} brought out a bundle and grabbed it with his^{asws} hand and said: 'In this bundle there are two hundred Dinars Ali^{asws} Bin Al-Husayn^{asws} had kept is aside from the price of two pieces of land for this occurrence which happened tonight at Al-Medina'.

قَالَ فَأَخَذَهَا فَمَضَى فَكَانَتْ نَفَقَتَهُ بِطَبِيبَةٍ.

He (the narrator) said, 'He^{asws} took it and went. It was his^{asws} expense money (for a land at) Tayba"⁵⁰⁶.

6- ير، بصائر الدرجات أحمد بن محمد و عبد الله بن عامر عن ابن سنان عن ابن مسكان عن سليمان بن خالد قال: بينما مع أبي عبد الله ع في ثقيفة إذا استأذن عليه أناس من أهل الكوفة فأذن لهم فدخلوا عليه فقالوا يا أبا عبد الله إن أناساً يأتوننا يزعمون أن فيكم أهل البيت إمام مفترض الطاعة فقال ما أعرف ذلك في أهل بيتي

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, and Abdullah Bin Aamir, from Ibn Sinan, from Ibn Muskan, from Suleyman Bin Khalid who said,

'While I was with Abu Abdullah^{asws} in a tent, when some people from the inhabitants of Al-Kufa sought permission to see him^{asws}. He^{asws} permitted for them and they entered to see him^{asws}. They said, 'O Abu Abdullah^{asws}! Some people come to us and they claim that among you People^{asws} of the Household, there is an Imam^{asws} of obligatory obedience'. He^{asws} said: 'I^{asws} do not recognise that among the people my^{asws} household'.

فَقَالُوا يَا أَبَا عَبْدِ اللَّهِ يَزْعُمُونَ أَنَّكَ أَنْتَ هُوَ قَالَ مَا قُلْتُ هُمْ ذَلِكَ قَالُوا يَا أَبَا عَبْدِ اللَّهِ إِنَّهُمْ أَصْحَابُ تَشْمِيرٍ وَأَصْحَابُ خَلْوَةٍ وَأَصْحَابُ وَرَعٍ وَ هُمْ يَزْعُمُونَ أَنَّكَ أَنْتَ هُوَ قَالَ هُمْ أَعْلَمُ وَمَا قَالُوا

They said, 'O Abu Abdullah^{asws}! They are claiming that you^{asws} are him^{asws}'. He^{asws} said: 'I^{asws} did not say that to them'. They said, 'O Abu Abdullah^{asws}! They are people of seriousness,

⁵⁰⁶ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 16 H 5

and people of isolation, and people of devoutness, and they are alleging that you^{asws} are him^{asws}. He^{asws} said: 'They are more knowing of what they are saying'.

قَالَ فَلَمَّا رَأَوْهُ أَنَّهُمْ قَدْ أَعْضَبُوهُ قَامُوا فَخَرَجُوا فَقَالَ يَا سُلَيْمَانُ مَنْ هَؤُلَاءِ قَالَ أَنَا مِنَ الْعَجَلِيَّةِ قَالَ عَلَيْهِمُ لَعْنَةُ اللَّهِ قُلْتُ يَزْعُمُونَ أَنَّ سَيْفَ رَسُولِ اللَّهِ ص وَقَعَ عِنْدَ عَبْدِ اللَّهِ بْنِ الْحَسَنِ

He (the narrator) said, 'When they saw him^{asws} that they had angered him^{asws}, they stood up and went out. He^{asws} said: 'O Suleyman! Who are they?' He said, 'They are people from the Al-Ijiliyah'. He^{asws} said: 'Upon them be Curse of Allah^{azwj}'. I said, 'They are claiming that the sword of Rasool-Allah^{saww} fell to be with Abdullah Bin Al-Hassan'.

قَالَ لَا وَاللَّهِ مَا رَأَى عَبْدُ اللَّهِ بْنُ الْحُسَيْنِ وَلَا أَبُوهُ الَّذِي وَلَدَهُ بِوِاحِدَةٍ مِنْ عَيْنَيْهِ إِلَّا أَنْ يَكُونَ رَأَى عِنْدَ الْحُسَيْنِ بْنِ عَلِيٍّ ع فَإِنْ كَانُوا صَادِقِينَ فَاسْأَلُوهُمْ عَمَّا فِي مَيْسَرَتِهِ وَعَمَّا فِي مَيْمَنَتِهِ فَإِنَّ فِي مَيْسَرَةِ سَيْفِ رَسُولِ اللَّهِ ص وَفِي مَيْمَنَتِهِ عَلَامَةً

He^{asws} said: 'No, by Allah^{azwj}! Abdullah Bin Al-Hassan has not seen it, nor has his father who begot him, with even one of his eye, except if he had seen it with Al-Husayn^{asws} Bin Ali^{asws}. If they were truthful, and ask them about what is in its left and about what is in its right, for there are markings in the left of the sword of Rasool-Allah^{azwj} and in its right'.

ثُمَّ قَالَ وَاللَّهِ عِنْدَنَا لَسَيْفُ رَسُولِ اللَّهِ ص وَدِرْعُهُ وَسِلَاحُهُ وَلَأَمْتُهُ وَاللَّهِ إِنَّ عِنْدَنَا الَّذِي كَانَ رَسُولُ اللَّهِ ص يَضَعُهُ بَيْنَ الْمُشْرِكِينَ وَالْمُسْلِمِينَ فَلَا يَخْلُصُ إِلَيْهِمْ نُشَابَةٌ

Then he^{asws} said: 'By Allah^{azwj}! With us^{asws} is the sword of Rasool-Allah^{saww}, and his^{asws} armour, and his^{asws} weapons, and his^{asws} shield. By Allah^{azwj}, with us^{asws} is that was for Rasool-Allah^{saww}, he^{saww} used to place it between the Polytheists and the Muslims, so no cross bow arrived to them.

وَاللَّهِ إِنَّ عِنْدَنَا لَمِثْلَ التَّابُوتِ الَّذِي جَاءَتْ بِهِ الْمَلَائِكَةُ تَحْمِلُهُ وَاللَّهِ إِنَّ عِنْدَنَا لَمِثْلَ الطَّشْتِ الَّذِي كَانَ مُوسَى يُقَرَّبُ فِيهَا الْفُرْتَانَ وَاللَّهِ إِنَّ عِنْدَنَا لَأَلْوَاحَ مُوسَى وَعَصَاهُ وَإِنَّ قَائِمَنَا مِنْ لَيْسَ دِرْعَ رَسُولِ اللَّهِ ص فَمَلَأَهَا وَ لَقَدْ لَبَسَهَا أَبُو جَعْفَرٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَحَطَّطَ عَلَيْهِ

By Allah^{azwj}, with us^{asws} is like the ark which the Angels had come carrying it. By Allah^{azwj}, with us^{asws} is like the tray, which Musa^{as} used to offering the offering in. By Allah^{azwj}, with us^{asws} are the Tablets of Musa^{as}, and his^{as} staff; and if our^{asws} Qaim^{asws} were to wear the armour of Rasool-Allah^{saww}, it would fit him^{asws}, and Abu Ja'far had worn it, and it left marks upon him^{asws}.

فَقُلْتُ لَهُ أَنْتَ أَلْحَمُّ أَمْ أَبُو جَعْفَرٍ قَالَ كَانَ أَبُو جَعْفَرٍ أَلْحَمَّ مِنِّي وَ لَقَدْ لَبَسْتُهَا أَنَا فَكَانَتْ وَكَانَتْ وَقَالَ بِيَدِهِ هَكَذَا وَ قَلْبَهَا ثَلَاثًا.

I said to him^{asws}, 'Are you^{asws} more stockier or Abu Ja'far^{asws}?' He^{asws} said: 'Abu Ja'far^{asws} was more stockier than me^{asws}, and I^{asws} had worn it, so it was what it was', and he^{asws} gestured with his^{asws} hand like this, and turned it thrice".⁵⁰⁷

⁵⁰⁷ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 16 H 6

7- ير، بصائر الدرجات مُحَمَّدُ بْنُ عَبْدِ الْجُبَّارِ عَنِ الْبَرْقِيِّ عَنِ فَضَالَةَ عَنِ يَحْيَى عَنِ أَبِيهِ عَنِ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ إِنَّ السَّلَاحَ فِينَا كَمَثَلِ التَّابُوتِ فِي بَنِي إِسْرَائِيلَ كَانَ حَيْثُ مَا دَارَ التَّابُوتُ فَتَمَّ الْمُلْكُ وَ حَيْثُ مَا دَارَ السَّلَاحُ فَتَمَّ الْعِلْمُ.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Abdul Jabbar, from Al Barqy, from Fazalat, from Yahya, from his father, from Abdullah Bin Suleyman who said,

'I heard Abu Ja'far^{asws} saying: 'The weapons (of Rasool-Allah^{saww}) are among us^{asws} like an example of the ark among the children of Israel. It so happened that wherever the ark circulated (went), so did the kingdom, and wherever the weapons circulated (go to), so does the knowledge".⁵⁰⁸

8- ير، بصائر الدرجات إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ السَّلَاحَ فِينَا بِمَنْزِلَةِ التَّابُوتِ فِي بَنِي إِسْرَائِيلَ يَدُورُ الْمُلْكُ حَيْثُ دَارَ السَّلَاحُ كَمَا كَانَ يَدُورُ حَيْثُ دَارَ التَّابُوتِ.

(The book) 'Basaair Al Darajaat' – Ibrahim Bin Hashim,

'From Abu Ja'far^{asws} having said: 'The weapons among us^{asws} are at the status of the ark among the children of Israel. The kingdom circulates wherever the weapons circulate, just as it used to circulate wherever the ark circulated".⁵⁰⁹

9- ير، بصائر الدرجات أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْأَهْوَازِيِّ عَنِ فَضَالَةَ عَنِ عُمَرَ بْنِ أَبَانَ عَنِ أُدَيْمِ بْنِ الْحُرِّ عَنِ مُحَمَّدَانَ بْنِ أُعَيْبٍ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَمَّا قُبِضَ رَسُولُ اللَّهِ ص وَرِثَ عَلِيُّ ع عِلْمَهُ وَ سِلَاحَهُ وَ مَا هُنَالِكَ ثُمَّ صَارَ إِلَى الْحَسَنِ وَ الْحُسَيْنِ ثُمَّ صَارَ إِلَى عَلِيِّ بْنِ الْحُسَيْنِ ع.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Ahwazy, from fazala, from Umar Bin Aban, from Udeym Bin Al Hurr, from Humran Bin Ayn,

'From Abu Abdullah^{asws} having said: 'When Rasool-Allah^{saww} passed away, Ali^{asws} inherited his^{saww} knowledge and his^{saww} weapons, and whatever was there. Then it came to Al-Hassan^{asws} and Al-Husayn^{asws}, then it came to Ali^{asws} Bin Al-Husayn^{asws}'.⁵¹⁰

10- ير، بصائر الدرجات عَنْهُ عَنِ فَضَالَةَ عَنِ أَبَانَ عَنِ يَحْيَى بْنِ أَبِي الْعَلَاءِ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَبَسَ أَبِي دِنْعَ رَسُولِ اللَّهِ ص وَ هِيَ دَاثُ الْفُضُولِ فَجَرَّهَا عَلَى الْأَرْضِ.

(The book) 'Basaair Al Darajaat' – From him, from Fazalat, from Aban, from Yahya Bin Abu Al A'ala,

'From Abu Abdullah^{asws} having said: 'My^{asws} father^{asws} wore the armour of Rasool-Allah^{saww} and it is (named as) 'Zat Al-Fuzoul', and it flowed upon the ground (too big)".⁵¹¹

11- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ صَفْوَانَ عَنِ ابْنِ مُسْكَانَ عَنِ حَجْرٍ عَنِ مُحَمَّدَانَ عَنِ أَبِي جَعْفَرٍ ع قَالَ: سَأَلْتُهُ عَمَّا يَتَحَدَّثُ النَّاسُ أَنَّهُ دُفِعَتْ إِلَى أُمَّ سَلَمَةَ صَحِيفَةٌ مَخْتُومَةٌ

⁵⁰⁸ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 16 H 7

⁵⁰⁹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 16 H 8

⁵¹⁰ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 16 H 9

⁵¹¹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 16 H 10

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al Husayn, from Safwan, from Ibn Muskan, from Hujr, from Humran,

'From Abu Ja'far^{asws}, he (the narrator) said, 'I asked him^{asws} about what the people were narrating that a sealed parchment had been handed over to Umm Salama^{ra}.

قَالَ إِنَّ رَسُولَ اللَّهِ ص لَمَّا فُيْضَ وَرِثَ عَلَيَّ ع سِلَاحَهُ وَ مَا هُنَالِكَ ثُمَّ صَارَ إِلَى الْحُسَيْنِ وَ الْحُسَيْنِ ع فَلَمَّا خَشِيَ أَنْ يُفْتَشَا اسْتَوْدَعَا أُمَّ سَلَمَةَ

He^{asws} said: 'When Rasool-Allah^{saww} passed away, Ali^{asws} inherited his^{saww} weapons and whatever was there. Then it came to Al-Hassan^{asws} and Al-Husayn^{asws}. When he^{asws} feared the ransacking, he^{asws} entrusted it to Umm Salama^{ra}.

قَالَ قُلْتُ ثُمَّ فُيْضًا بَعْدَ ذَلِكَ فَصَارَ إِلَى أَبِيكَ عَلِيَّ بْنَ الْحُسَيْنِ ع ثُمَّ انْتَهَى إِلَيْكَ أَوْ صَارَ إِلَيْكَ قَالَ نَعَمْ.

He (the narrator) said, 'Then possession was taken of it and it came to your^{asws} father Ali^{asws} Bin Al-Husayn^{asws}, then it ended up to you^{asws}, or came to you^{asws}? He^{asws} said: 'Yes''⁵¹²

12- ير، بصائر الدرجات بالإسناد المتقدم عن حمران عن أبي جعفر ع قال: ذكرت الكيسانية وما يقولون في محمد بن علي فقال أ لا يقولون عند من كان سلاح رسول الله ص و ما كان في سيفه من علامة كانت في جانبيه إن كانوا يعلمون

(The book) 'Basaair Al Darajaat' – By the preceding chain, from Humran,

'From Abu Ja'far^{asws}, he (the narrator) said: 'The Kaysamites were mentioned and what they were saying regarding Muhammad Bin Ali. He^{asws} said: 'Aren't they saying that with whom would be the weapons of Rasool-Allah^{saww}? And what were the markings in the two sides of his^{saww} sword if they are knowing?'

ثُمَّ قَالَ إِنَّ مُحَمَّدَ بْنَ عَلِيٍّ كَانَ يَحْتَاجُ إِلَى بَعْضِ الْوَصِيَّةِ أَوْ إِلَى الشَّيْءِ مِمَّا فِي الْوَصِيَّةِ فَبِعِثَ إِلَى عَلِيٍّ بْنِ الْحُسَيْنِ فَيَسْخُجُهُ لَهُ.

Then he^{asws} said: 'Muhammad Bin Ali was needy to one of the bequest, or to something from what was in the bequest, so he sent a message to Ali^{asws} Bin Al-Husayn^{asws} and he^{asws} copied it for him''.

ير، بصائر الدرجات أحمد بن محمد عن الأهوازي عن فضالة عن عمربن أبان مثله و زاد في آخيره و لكن لا أحب أن أزيي بإبن عم لي.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Ahwazy, from Fazalat, from Umar Bin Aban

– Similar to it, and there is an increase in its end: 'But I^{asws} do not like to visit a son of an uncle of mine^{asws}'⁵¹³.

13- ير، بصائر الدرجات ابن زييد و محمد عن الحسين عن ابن أبي عمير عن ابن أذينة عن علي بن سعيد قال: كنت عند أبي عبد الله ع فسمعتة يقول إن عندي لحاتم رسول الله ص و ذرعه و سيفه و لواءه.

⁵¹² Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 16 H 11

⁵¹³ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 16 H 12

(The book) 'Basaair Al Darajaat' – Ibn Yazeed and Muhammad, from Al Husayn, from Ibn Abu Umeyr, from Ibn Uzina, from Ali Bin Saeed who said,

'I was in the presence of Abu Abdullah^{asws} and I heard him^{asws} saying: 'With me^{asws} is the seal (insignia) of Rasool-Allah^{saww}, and his^{saww} armour, and his^{saww} sword, and his^{saww} banner''⁵¹⁴

14- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ النَّضْرِ بْنِ شُعَيْبٍ عَنْ عَبْدِ الْعَفَّارِ الْجَازِيِّ قَالَ: ذُكِرَ عِنْدَ أَبِي عَبْدِ اللَّهِ عَ الْكَيْسَانِيَّةِ وَ مَا يُقُولُونَ فِي مُحَمَّدِ بْنِ عَلِيٍّ فَقَالَ أَلَا تَسْأَلُونَهُمْ عِنْدَ مَنْ كَانَ سِلَاحُ رَسُولِ اللَّهِ ص إِنَّ مُحَمَّدَ بْنَ عَلِيٍّ كَانَ يَحْتَاجُ فِي الْوَصِيَّةِ أَوْ الشَّيْءِ فِيهَا فَيَبْعَثُ إِلَى عَلِيِّ بْنِ الْحُسَيْنِ عَ فَيَنْسَخُهَا لَهُ.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al Husayn, from Al Nazar Bin Shuayn, from Abdul Gaffar Al Jazy who said,

'The Kaysanites were mentioned in the presence of Abu Abdullah^{asws} and what they were saying regarding Muhammad Bin Ali. He^{asws} said: 'Didn't you ask them with whom are the weapons of Rasool-Allah^{saww}? Muhammad Bin Ali was needy regarding the bequest, or something in it, so he sent a message to Ali^{asws} Bin Al-Husayn^{asws}, and he^{asws} copied it for him''⁵¹⁵

15- ير، بصائر الدرجات أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْبَرْزَنْطِيِّ عَنْ أَبِي الْحَسَنِ الرَّضَا عَ ذُكِرَ سَيْفُ رَسُولِ اللَّهِ ص فَقَالَ إِنَّهُ مَصْفُودُ الْحَمَائِلِ وَ قَالَ أَنَا بِنُ إِسْحَاقَ فَعَظَمَ بِالْحَقِّ وَ الْمُزْمَةَ السَّيْفَ الَّذِي أَخَذَهُ هُوَ سَيْفُ رَسُولِ اللَّهِ ص فَعُلْتُ لَهُ وَ كَيْفَ يَكُونُ هُوَ وَ قَدْ قَالَ أَبُو جَعْفَرٍ عَ مَثَلُ السَّلَاحِ فِيْنَا مَثَلُ التَّابُوتِ فِي بَنِي إِسْرَائِيلَ أَيُّمَا دَارَ التَّابُوتِ دَارَ الْمُلْكِ.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad Bin Isa, from Al Bazanty,

'From Abu Al-Hassan Al-Reza^{asws}. The sword of Rasool-Allah^{saww} was mentioned, so he^{asws} said: 'It is in a suspender belt'. And he^{asws} said: 'Is'haq came to be and determined with the truth and sanctity of the sword which he had taken, it is the sword of Rasool-Allah^{saww}. So I^{asws} said to him: 'And how can it happen to be him, and Abu Ja'far^{asws} has said: 'And example of the weapons among us are like the ark among the children of Israel. Wherever the ark circulated, the kingdom circulated''⁵¹⁶

16- ير، بصائر الدرجات ابْنُ مَعْرُوفٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْرٍ عَنِ الْعَلَاءِ بْنِ سَيَابَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: سَأَلْتُهُ عَمَّا يَتَحَدَّثُ النَّاسُ إِنَّمَا هِيَ صَحِيفَةٌ مَخْتُومَةٌ

(The book) 'Basaair Al Darajaat' – Ibn Marouf, from Hammad Bin Isa, from Hareez, from Al A'ala Bin Sayaba,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I asked him^{asws} about what the people were narrating, but rather it is a sealed parchment.

قَالَ فَقَالَ إِنَّ رَسُولَ اللَّهِ ص لَمَّا أَرَادَ اللَّهُ أَنْ يَقْبِضَهُ أَوْزَتْ عَلَيْهِ عِلْمَهُ وَ سِلَاحَهُ وَ مَا هُنَاكَ ثُمَّ صَارَ إِلَى الْحَسَنِ وَ إِلَى الْحُسَيْنِ ثُمَّ حِينَ قُتِلَ الْحُسَيْنُ عَ اسْتَوْدَعَهُ أُمَّ سَلَمَةَ ثُمَّ قُبِضَ بَعْدَ ذَلِكَ مِنْهَا

⁵¹⁴ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 16 H 13

⁵¹⁵ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 16 H 14

⁵¹⁶ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 16 H 15

He (the narrator) said, 'He^{asws} said: 'Rasool-Allah^{saww}, when Allah^{azwj} Wanted to Capture him (his^{saww} soul), Ali^{asws} inherited his^{saww} knowledge, and his^{saww} weapons and whatever was there. Then it came to Al-Hassan^{asws} and to Al-Husayn^{asws}. Then, when Al-Husayn^{asws} was (felt he^{asws} was to be) killed, he^{asws} entrusted it to Umm Salama^{ra}. Then after that it was taken from her^{ra}.

قَالَ فَعَلْتُ ثُمَّ صَارَ إِلَى عَلِيِّ بْنِ الْحُسَيْنِ ثُمَّ صَارَ إِلَى أَبِيكَ ثُمَّ انْتَهَى إِلَيْكَ قَالَ نَعَمْ.

He (the narrator) said, 'I said, 'Then it came to Ali^{asws} Bin Al-Husayn^{asws}, then it came to your^{asws} father, then it ended up to you^{asws}?' He^{asws} said: 'Yes''⁵¹⁷

17 أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْأَهْوَازِيِّ عَنِ فَضَالَةَ عَنْ عُمَرَ بْنِ أَبَانَ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ قُلْتُ إِنَّ الْعِجْلِيَّةَ يَزْعُمُونَ أَنَّ سِلَاحَ رَسُولِ اللَّهِ ص عِنْدَ وَكَدِ الْحَسَنِ قَالَ كَذَبُوا وَاللَّهِ قَدْ كَانَ لِرَسُولِ اللَّهِ ص سَيْفَانِ وَ فِي أَحَدِهِمَا عِلَامَةٌ فِي مِمْبَتَيْهِ فُلْيُخِرُوا بِعِلَامَتَيْهِمَا وَ اسْمَايَهُمَا إِنْ كَانُوا صَادِقِينَ وَ لَكِنْ لَا أُزِيرِي ابْنَ عَمِّي

Ahmad Bin Muhammad, from Al Ahwazy, from Fazalat, from Umar Bin Aban, from Suleyman Bin Khalid who said,

'I said, 'The Ajaliyya are claiming that the weapons of Rasool-Allah^{saww} and with the sons of Al-Hassan^{asws}. He^{asws} said: 'They are lying! By Allah^{azwj}, there were two swords for Rasool-Allah^{saww}, and in one of them was a marking in its right, so let them inform with its markings, and their (sword's) names if they were truthful. But, I^{asws} do not visit the son of my^{asws} uncle'.

قَالَ قُلْتُ وَ مَا اسْمُهُمَا قَالَ أَحَدُهُمَا الرَّسُومُ وَ الْآخَرُ مِحْدَمٌ.

He (the narrator) said, 'I said, 'And what are their names?' He^{asws} said: 'One of them (is called) 'Al-Rasoum', and the other 'Mikhzam''⁵¹⁸

18- ير، بصائر الدرجات مُحَمَّدُ بْنُ أَحْمَدَ عَنِ الْحُسَيْنِ عَنِ الْبَرْزَنْطِيِّ عَنْ حَمَّادِ بْنِ عُمَانَ عَنْ عَبْدِ الْأَعْلَى بْنِ أَعْيَنَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ عِنْدِي سِلَاحُ رَسُولِ اللَّهِ ص لَا أَنْزَعُ فِيهِ

(The book) 'Basaair Al Darajaat' – Muhammad Bin Ahmad, from al Husayn,, from Al Bazanty, from Hammad Bin Usman, from Abdul A'la Bin Ayn who said,

'I heard Abu Abdullah^{asws} saying: 'With me^{asws} are weapons of Rasool-Allah^{saww}, I^{asws} cannot be contended regarding it'.

ثُمَّ قَالَ إِنَّ السِّلَاحَ مَدْفُوعٌ عَنْهُ لَوْ وُضِعَ عِنْدَ شَرِّ خَلْقِ اللَّهِ كَانَ أَحْيَرَهُمْ

Then he^{asws} said: 'The weapons are defended from (secure). If these were to be placed with the most evil of the creatures of Allah^{azwj}, he would become their best one'.

⁵¹⁷ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 16 H 16

⁵¹⁸ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 16 H 17

ثُمَّ قَالَ إِنَّ هَذَا الْأَمْرَ يَصِيرُ إِلَى مَنْ يَلُوي لَهُ الحُنُكُ فَإِذَا كَانَتْ مِنَ اللَّهِ فِيهِ المَشِيئَةُ خَرَجَ فَيَقُولُ النَّاسُ مَا هَذَا الَّذِي كَانَ وَ يَضَعُ اللَّهُ لَهُ يَدَهُ عَلَى رَأْسِ رَعِيَّتِهِ.

Then he^{asws} said: 'This command will come to the one (Al-Qaim^{asws}) the necks would be bent. So, when there is the Desire from Allah^{azwj} regarding him^{asws}, he^{asws} would emerge, and the people will be saying, 'This is not what used to be!' And Allah^{azwj} will Place for him^{asws} His^{azwj} Hand upon the heads of his^{asws} citizens'.⁵¹⁹

19- ير، بصائر الدرجات علي بن الحسين عن أبيه عن إبراهيم بن محمد الأشعري عن عمران الحلبي عن عبد الله بن سليمان قال سمعت أبا جعفر ع يقول السلاخ فينا بمنزلة التابوت في بني إسرائيل حيثما دار دار العلم.

(The book) 'Basaair Al Darajaat' – Ali Bin Al Hassan, from his father, from Ibrahim Bin Muhammad al Ashary, from Imran Al Halby, from Abdullah Bin Suleyman who said,

'I heard Abu Ja'far^{asws} saying: 'The weapons among us^{asws} are at the status of the ark among the children of Israel. Wherever it circulates, the knowledge circulates''.⁵²⁰

20- ير، بصائر الدرجات الحسين بن علي عن محمد بن عبد الله بن المغيرة عن سليمان بن جعفر قال: كتبت إلى أبي الحسن الرضا ع عندك سلاح رسول الله ص فكتب إلي بخطه الذي أعرفه هو عندي.

(The book) 'Basaair Al Darajaat' – Al Husayn Bin Ali, from Muhammad Bin Abdullah Bin Al Mugheira, from suleym Bin Ja'far who said,

'I wrote to Abu Al-Hassan Al-Reza^{asws}, 'Are the weapons of Rasool-Allah^{saww} with you^{asws}?' He^{asws} wrote to me in his^{asws} own handwriting which I recognised: 'These are with me^{asws}'.⁵²¹

21- ير، بصائر الدرجات أحمد بن محمد عن الأهوازي عن النضر بن سويد عن يحيى الحلبي عن ابن مسكان عن أبي بصير قال قال أبو عبد الله ع ترك رسول الله ص من المتاع سيفاً و درعاً و عترة و رحلاً و بعلته الشهباء فوث ذلك كله علي بن أبي طالب ع.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Ahwazy, from Al Nazar Bin Suweyd, from yahya Al Kalby, from Ibn Muskan, from Abu Baseer who said,

'Abu Abdullah^{asws} said: 'Rasool-Allah^{saww} left behind from the chattels, a sword, and an armour, and a goat, and a saddlebag, and a mule (called) Al-Shahba'a'. So all that was inherited by Ali^{asws} Bin Abu Talib^{asws}'.⁵²²

22- ير، بصائر الدرجات إبراهيم بن هاشم عن الحسين بن سيف عن أبيه عن فضيل بن عثمان عن الحذاء قال: قال لي أبو جعفر ع يا با عبيد من كان عنده سيف رسول الله ص و درعه و زابته المغلبة و مصحف فاطمة ع قرئت عنده.

(The book) 'Basaair Al Darajaat' – Ibrahim Bin Hashim, from Al Husayn Bin Sayf, from his father, from Fuzeyl Bin usman, from Al Haza'a who said,

⁵¹⁹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 16 H 18

⁵²⁰ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 16 H 19

⁵²¹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 16 H 20

⁵²² Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 16 H 21

'Abu Ja'far^{asws} said to me: 'O Abu Ubeyda! One who has the sword of Rasool-Allah^{saww} with him, and his^{asws} armour, and his prevailing flag, and Parchment of (Syeda) Fatima^{asws}, his eyes would be delighted".⁵²³

23 عَمْرَانُ بْنُ مُوسَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ زُرَّارَةَ عَنْ عَيْسَى بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: جَاءَ جِبْرَائِيلُ إِلَى النَّبِيِّ ص فَقَالَ يَا مُحَمَّدُ إِنَّ بِالْيَمَنِ صَنَمًا مِنْ حِجَارَةٍ مُفَعَّدٌ فِي حَدِيدٍ فَأَبْعَثْ إِلَيْهِ حَتَّى يَجَاءَ بِهِ

Imran Bin Musa, from Muhammad Bin Al Husayn, from Muhammad Bin Abdullah Bin Zurara, from Isa Bin Abdullah, from his father, from his grandfather,

'From Amir Al-Momineen^{asws} having said: 'Jibraeel^{as} came to the Prophet^{saww} and said: 'O Muhammad^{saww}! In Al-Yemen there is an idol of stone seated in iron, so send (someone) to it until he comes with it'.

قَالَ فَبَعَثَنِي النَّبِيُّ ص إِلَى الْيَمَنِ فَجِئْتُ بِالْحَدِيدِ فَدَفَعْتُ إِلَى عُمَرَ الصَّقِيلِ فَضَرَبَ عَنْهُ سَيْمَةً دَا الْفَقَّارِ وَ مَخْدَمًا فَتَقَلَّدَ رَسُولُ اللَّهِ ص مَخْدَمًا وَ قَلَدَنِي دَا الْفَقَّارِ ثُمَّ إِنَّهُ صَارَ إِلَيَّ بَعْدُ الْمَخْدَمِ.

He^{asws} said: 'The Prophet^{saww} sent me^{asws} to Al-Yemen, and I^{asws} came with the iron, and I^{asws} handed it to Umar Al-Sayqal, and he struck two swords from/upon it, 'Zulfiqar' and 'Mikhzam'. Rasool-Allah^{saww} collared (himself^{saww}) with 'Mikhzam' and collared me^{asws} with 'Zulfiqar'. Then Al-Mikhzam came to me^{asws} afterwards".⁵²⁴

24- ير، بصائر الدرجات إِبْرَاهِيمُ بْنُ مُحَمَّدٍ عَنِ الْحَشَّابِ عَنِ مُحَسِّنِ بْنِ مُحَمَّدٍ عَنِ أَبَانَ بْنِ عُثْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَيْسَ أَبِي دَرَجَ رَسُولِ اللَّهِ ص ذَاتَ الْفُضُولِ فَحَطَّتْ وَ لَيْسَتْ أَنَا فَكَانَ وَ كَانَ.

(The book) 'Basaair Al Darajaat' – Ibrahim Bin Muhammad, from Al Khashab, from Muhassin Bin Muhammad, from Aban Bin Usman,

'From Abu Abdullah^{asws} having said: 'My^{asws} father^{asws} wore the armour of Rasool-Allah^{saww} (called) 'Zat Al-Fusoul', and it left marks, and I^{asws} wore it, so it was and it was".⁵²⁵

25- ير، بصائر الدرجات مُحَمَّدُ بْنُ عَبْدِ الْجُبَّارِ عَنْ أَبِي الْقَاسِمِ عَنِ مُحَمَّدِ بْنِ سَهْلٍ عَنِ إِبْرَاهِيمَ بْنِ أَبِي الْبِلَادِ عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدِ الْعَلَوِيِّ عَنِ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ ع قَالَ: لَمَّا حَضَرْتُ عَلِيَّ بْنَ الْحُسَيْنِ ع الْوَفَاةَ قَبْلَ ذَلِكَ قَالَ أَخْرَجَ سَفَطًا أَوْ صُنْدُوقًا عِنْدَهُ فَقَالَ يَا مُحَمَّدُ اجْعَلْ هَذَا الصُّنْدُوقَ قَالَ فَحَمِلَ بَيْنَ أَرْبَعَةٍ

(The book) 'Basaair Al Darajaat' – Muhammad Bin Abdul Jabbar, from Abu Al Qasim, from Muhammad Bin Sahl, from Ibrahim Bin Abu Al Bilad, from Ismail Bin Muhammad Al Alawy,

'From Abu Ja'far Muhammad^{asws} Bin Ali^{asws} having said: 'When the expiry presented to Ali^{asws} Bin Al-Husayn^{asws}, before that he^{asws} said: 'Bring out a basket or a box', which was with him^{asws}. He^{asws} said: 'O Muhammad^{asws}! Carry this box'. So I^{asws} had it carried between four (men).

⁵²³ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 16 H 22

⁵²⁴ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 16 H 23

⁵²⁵ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 16 H 24

قَالَ فَلَمَّا تُؤَيِّ حَاءَ إِخْوَتُهُ يَدْعُونَ فِي الصُّنْدُوقِ فَقَالُوا أَغْطَيْنَا نَصِيبَنَا مِنَ الصُّنْدُوقِ فَقَالَ وَاللَّهِ مَا لَكُمْ فِيهِ شَيْءٌ مَا دَفَعَهُ إِلَيَّ وَكَانَ فِي الصُّنْدُوقِ سِلَاحُ رَسُولِ اللَّهِ ص وَكُتُبُهُ.

He^{asws} said: 'When he^{asws} passed away, his^{asws} brothers came claiming the box and they said, 'Give us our share from the box'. He^{asws} said: 'By Allah^{azwj}! There is nothing for you all in it, and if there was something for you in it, he^{asws} would not have handed it over to me^{asws}'. And in the box were weapons of Rasool-Allah^{saww} and his^{saww} books".⁵²⁶

26- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ هِلَالٍ عَنْ عُقْبَةَ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ صَلَّيْتُ وَخَرَجْتُ حَتَّى إِذَا كُنْتُ قَرِيباً مِنَ الْبَابِ اسْتَقْبَلَنِي مَوْئِي لِبَنِي الْحُسَيْنِ قَالَ كَيْفَ أُمْسَيْتَ يَا بَا عَبْدِ اللَّهِ قَالَ قُلْتُ مَنْ يَتَّقِ اللَّهَ فَهُوَ بِحَيْرِ

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al Husayn, from Muhammad Bin Abdullah Bin Hilal, from Uqba Bin Khalid, from Muhammad Bin Salim,

'From Abu Abdullah^{asws} having said: 'I^{asws} prayed Salat and went out until when I^{asws} was near the door a slave of the clan of Al-Hassan welcomed me^{asws}. He said, 'How is your^{asws} evening, O Abu Abdullah^{asws}? I^{asws} said: 'One who fears Allah^{azwj}, so he is with good'.

قَالَ إِنِّي خَرَجْتُ مِنْ عِنْدِ بَنِي الْحُسَيْنِ أَنْفَاءً فَسَمِعْتُهُمْ يَقُولُونَ إِنَّ شِيعَتَكَ بِالْكُوفَةِ يَزْعُمُونَ أَنَّكَ نَبِيٌّ وَإِنَّ عِنْدَكَ سِلَاحُ رَسُولِ اللَّهِ ص

He said, 'I just came out from the clan of Al-Hassan and I heard them saying that your^{asws} Shias at Al-Kufa are claiming that you^{asws} are a Prophet^{as}, and that with you^{asws} are weapons of Rasool-Allah^{saww}.

قَالَ قُلْتُ يَا بَا فُلَانٍ لَقَدْ اسْتَقْبَلْتَنِي بِأَمْرِ عَظِيمٍ قَالَ وَفَعَلْتُ قُلْتُ نَعَمْ قَالَ ذَاكَ أَرَدْتُ قُلْتُ هَلْ أَنْتَ مُبَلِّغٌ عَنِّي كَمَا بَلَّغْتَنِي قَالَ نَعَمْ

He^{asws} says that 'I^{asws} replied: 'O Abu so and so! You are facing me^{asws} with a grievous matter'. He said, 'And I have done so'. I^{asws} said: 'Yes'. He said, 'That is what I intended'. I^{asws} said: 'Will you deliver from me^{asws} just as it has reached me^{asws}? He said, 'Yes'.

قُلْتُ وَاللَّهِ قَالَ وَحَقِّ الثَّلَاثَةِ يَا بَا عَبْدِ اللَّهِ لَقَدْ أَحْبَبْتُ أَنْ تُؤَكِّدَ عَلَيَّ قُلْتُ أَوْ فَعَلْتُ قَالَ نَعَمْ قُلْتُ ذَاكَ أَرَدْتُ

I^{asws} said: 'By Allah^{azwj}'. He said, 'By the right of the three, O Abu Abdullah! I would love it if you could emphasise upon me'. I^{asws} said: 'Or you will do so?' He said, 'Yes'. I^{asws} said: 'That is what I^{asws} intended'.

قُلْتُ قُلْ لِبَنِي الْحُسَيْنِ مَا تَصْنَعُونَ بِأَهْلِ الْكُوفَةِ فَمِنْهُمْ مَنْ يَصُدُّكُمْ وَفِيهِمْ مَنْ يَكْذِبُ هَذَا أَنَا عِنْدَكُمْ أَزْعُمُ أَنَّ عِنْدِي سِلَاحُ رَسُولِ اللَّهِ ص وَرَأَيْتَهُ وَدِرْعَهُ وَأَنَّ أَبِي قَدْ لَبَسَهَا فَخَطَّتْ عَلَيْهِ فَلْتَأْتِ بَنُو الْحُسَيْنِ فَلْيَقُولُوا مِثْلَ مَا أَقُولُ

I^{asws} said: 'Say to the clan of Al-Hassan, 'What do you have to do with the people of Al-Kufa? From them is one who ratifies and among them is one who belies this. I^{asws} am claiming in your presence that with me^{asws} are weapons of Rasool-Allah^{saww}, and his^{saww} flag, and his^{saww} armour, and that my^{asws} father^{asws} had worn it, and it left marks upon him^{asws} (too tight)'. So go to the clan of Al-Hassan and let them be saying like what I^{asws} said'.

⁵²⁶ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 16 H 25

قَالَ ثُمَّ أَقْبَلَ عَلَيَّ فَقَالَ إِنَّ هَذَا هُوَ الْحَسَدُ لَا وَاللَّهِ مَا كَانَتْ بَنُو هَاشِمٍ يُحْسِنُونَ يَحُجُّونَ وَلَا يُصَلُّونَ حَتَّى عَلَّمَهُمْ أَبِي وَبَقَّرَ لَهُمُ الْعِلْمَ.

He (the narrator) said, 'Then he^{asws} turned towards me and said: 'This, it is the envy. No, by Allah^{azwj}! The clan of Hashim^{as} were not doing good, performing Hajj, nor praying Salat until my^{asws} father^{asws} taught them, and expounded the knowledge for them".⁵²⁷

27- ير، بصائر الدرجات الحجال عن الحسن بن الحسين عن ابن سنان عن العزمي عن أبي المقدام قال: كنت أنا وأبي المقدام حاجين قال فماتت أم أبي المقدام في طريق المدينة قال فحجنت أريد الإذن على أبي جعفر ع فإذا بغلته مسرعة وخرج ليركب فلما رأني قال كيف أنت يا أبا المقدام قال قلت بخير جعلت فداك

(The book) 'Basaair Al Darajaat' – From Al Hassan Bin Al Husayn, from Ibn Sinan, from Arzamy, from Abu Al Miqdam who said,

'I and Abu Al-Miqdam were two pilgrims. The mother of Abu Al-Miqdam died in the road to Al-Medina, so I went to seek permission to Abu Ja'far^{asws}, there his^{asws} mule was saddled and he^{asws} came out in order to ride. When he^{asws} saw me, he^{asws} said: 'How are you, O Abu Al-Miqdam?' I said, 'Good, may I be sacrificed for you^{asws}!'

ثُمَّ قَالَ يَا فَلَانَةَ اسْتَأْذِنِي عَلَى عَمَّتِي قَالَ ثُمَّ قَالَ لَا تَعْجَلْ حَتَّى آتِيكَ

Then he^{asws} said: 'O so and so! Get me^{asws} permission upon seeing my^{asws} aunt'. Then he^{asws} said: 'Do not be hasty until I^{asws} come to you'.

قَالَ فَدَخَلْتُ عَلَى عَمَّتِي فَاطِمَةَ بِنْتِ الْحُسَيْنِ وَطَرَحَتْ وَسَادَةٌ فَجَلَسْتُ عَلَيْهَا ثُمَّ قَالَتْ كَيْفَ أَنْتَ يَا أبا المقدام قلت بخير جعلني الله فداك يا بنت رسول الله قال

He (the narrator) said, 'I entered to see his^{asws} aunt (Syeda) Fatima daughter of Al-Husayn^{asws}. She^{asws} dropped a pillow (for me) and I sat upon it. Then she said, 'How are you, O Abu Al-Miqdam?' I said, 'Good, may Allah^{azwj} Make me to be sacrificed for you, O daughter of Rasool-Allah^{saww}!'

قلت يا بنت رسول الله شيء من آثار رسول الله ص قال فدعت وولدها فجاءوا حمسة فقالت يا أبا المقدام هؤلاء لحم رسول الله ص ودمه و أرثني حفنة فيها وضر عجين و صبائبه حديد فقالت هذه الجفنة التي أهديت إلى رسول الله ص من لحم و تريد قال فأخذتها و تمسحت بها.

He (the narrator) said, 'I said, 'O daughter of Rasool-Allah^{saww}! Something from the traces of Rasool-Allah^{saww}. So she called her children and five of them came. She said, 'O Abu Al-Miqdam! They are flesh of Rasool-Allah^{saww} and his^{saww} blood'. And she showed me a basin wherein was something kneaded and its legs were of iron. She said, 'This is the basin which was gifted to Rasool-Allah^{saww}, filled with meat and porridge'. I took it and wiped it (for Blessings)".⁵²⁸

⁵²⁷ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 16 H 26

⁵²⁸ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 16 H 27

28- ع، علل الشرائع الْمُظْفَرُ الْعُلَوِيُّ عَنِ ابْنِ الْعِيَّاشِيِّ عَنِ أَبِيهِ عَنِ مُحَمَّدِ بْنِ نُصَيْرٍ عَنِ ابْنِ عَيْسَى عَنِ ابْنِ مَرْثَدَانَ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ السَّرَّاجِ عَنْ بَشِيرِ بْنِ جَعْفَرٍ عَنْ مُفَضَّلِ بْنِ عُمَرَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ أ تَدْرِي مَا كَانَ قَمِيصُ يُوسُفَ قَالَ قُلْتُ لَا قَالَ إِنَّ إِبْرَاهِيمَ لَمَّا أُوقِدَتْ لَهُ النَّارُ أَتَاهُ جِبْرَائِيلُ ع بِثَوْبٍ مِنْ ثِيَابِ الْجَنَّةِ وَ أَلْبَسَهُ إِيَّاهُ فَلَمْ يَضُرَّهُ مَعَهُ رِيحٌ وَ لَا بَرْدٌ وَ لَا حَرٌّ

(The book) 'Illal Al Sharaie' – Al Muzaffer Al Alawy, from Ibn Al Ayyashi, from his father, from Muhammad Bin Nuseyr, from Ibn Isa, from Ibn Marouf, from Ibn Mahziyar, from Muhammad Bin Ismail Al Sarraj, from Bishr Bin Ja'far, from Mifazzal Bin Umar,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I heard him^{asws} saying: 'Do you know what was the shirt of Yusuf^{as}?' I said, 'No'. He^{asws} said: 'Ibrahim^{as}, when the fire was inflamed for him^{as}, Jibraeel^{as} came over to him^{as} with a cloth from the clothes of the Paradise. So, he^{as} wore it, and with it, the heat and the cold did not harm him^{as}.

فَلَمَّا حَضَرَ إِبْرَاهِيمَ الْمَوْتُ جَعَلَهُ فِي تَمِيمَةٍ وَ عَلَّقَهُ عَلَى إِسْحَاقَ وَ عَلَّقَهُ إِسْحَاقُ عَلَى يَعْقُوبَ فَلَمَّا وُلِدَ لِيَعْقُوبَ يُوسُفَ عَلَّقَهُ عَلَيْهِ فَكَانَ فِي عَضُدِهِ حَتَّى كَانَ مِنْ أَمْرِهِ مَا كَانَ فَلَمَّا أُخْرِجَ يُوسُفَ الْقَمِيصَ مِنَ التَّمِيمَةِ وَجَدَ يَعْقُوبُ رِيحَهُ وَ هُوَ قَوْلُهُ تَعَالَى إِنَِّّي لِأَجِدُ رِيحَ يُوسُفَ لَوْ لَا أَنْ تُفْتَدُونَ فَهُوَ ذَلِكَ الْقَمِيصُ الَّذِي أَنْزَلَ بِهِ مِنَ الْجَنَّةِ

So when the death presented itself to Ibrahim^{as}, he^{as} made it to be in an amulet and hung it upon Is'haq^{as}, and Is'haq^{as} hung it upon Yaqoub^{as}. So when Yusuf^{as} was born, he^{as} hung it upon him^{as}. Thus, it was on his^{as} shoulder until it was from his^{as} affair which was. So when Yusuf^{as} took it out from the amulet in Egypt, Yaqoub^{as} found its smell, and these are his^{as} words: **'Surely I find the aroma of Yusuf, unless you deem me to be weak minded' [12:94].** So it was that shirt which Allah^{azwj} Sent down from the Paradise'.

قُلْتُ جُعِلْتُ فِدَاكَ فَإِلَى مَنْ صَارَ هَذَا الْقَمِيصُ قَالَ إِلَى أَهْلِهِ وَ كُلُّ نَبِيٍّ وَرَثَ عِلْمًا أَوْ غَيْرَهُ فَقَدْ انْتَهَى إِلَى مُحَمَّدٍ وَ آلِهِ.

I said, 'May I be sacrificed for you^{asws}! So to whom has that shirt come to be?' He^{asws} said: 'To its rightful ones'. Then he^{asws} said: 'Every Prophet^{as} inherited knowledge or something else, so it has ended up to the Progeny^{asws} of Muhammad^{sawww}, 529

29- ير، بصائر الدرجات مُحَمَّدُ بْنُ عَبْدِ الْجُبَّارِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَمَّادٍ عَنْ مُحَمَّدِ بْنِ سَهْلِ عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبَلَادِ عَنْ عَيْسَى بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عُمَرَ بْنِ عَلِيٍّ عَنْ أُمِّهِ أُمِّ الْحُسَيْنِ بِنْتِ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ قَالَتْ بَيْنَا أَنَا وَ خَالِسَةُ عِنْدَ عَمِّي جَعْفَرِ بْنِ مُحَمَّدٍ إِذْ دَعَا سَعِيدَةَ جَارِيَةَ كَانَتْ لَهُ وَ كَانَتْ مِنْهُ بِمَنْزِلَةٍ فَجَاءَتْهُ بِسَفْطٍ فَنَظَرَ إِلَى خَاتَمِهِ عَلَيْهِ ثُمَّ فَضَّهَ ثُمَّ نَظَرَ فِي السَّفْطِ ثُمَّ رَفَعَ رَأْسَهُ فَأَعْلَظَ لَهَا

(The book) 'Basaa'ir Al Darajaat' – Muhammad Bin Abdul Jabbar, from Abdul Rahman Bin Hammad, from Muhammad Bin Sahl, from Ibrahim Bin Abu Al Bilad, from Isa Bin Abdullah, from Muhammad Bin Mnar Bin Ali, from his mother Umm Al Husayn Bint Abdullah Bin Muhammad Bin Ali Bin Al Hsuayn,

'She said, 'While I was seated in the presence of my uncle Ja'far^{asws} Bin Muhammad^{asws} when he^{asws} called Saeeda, a maid of his^{asws}, and she had a status from him^{asws}. She came with a basket. He^{asws} looked at his^{asws} ring upon him^{asws}, then its stone, then looked into the basket, then raised his^{asws} head towards her and was harsh to her.

⁵²⁹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 16 H 28

قَالَتْ قُلْتُ فَدَيْتُكَ كَيْفَ وَ لَمْ أَرَكَ أَغْلَطْتَ لِأَحَدٍ قَطُّ فَكَيْفَ بِسَعِيدَةَ قَالَتْ أ تَدْرِينَ أَيَّ شَيْءٍ صَنَعْتُ يَا بِنْتِي هَذِهِ رَايَةُ رَسُولِ اللَّهِ ص الْعُقَابُ
أَغْفَلْتَهَا حَتَّى اتَّكَلْتُ

She (the narrator) said, 'I said, 'May I be ransomed for you^{asws}! How come, and I have not seen you^{asws} being harsh with anyone at all, so how come with Saeeda?' He^{asws} said: 'Do you know which she has done? O daughter! This is the flag of Rasool-Allah^{saww}, the punisher. She neglected it until it is worn out'.

قَالَتْ ثُمَّ أَخْرَجَ حِرْقَةَ سَوْدَاءَ ثُمَّ وَضَعَهَا عَلَى عَيْنَيْهِ ثُمَّ أَعْطَانِيهَا فَوَضَعْتُهَا عَلَى عَيْنِي وَ وَجْهِي ثُمَّ اسْتَخْرَجَ صُرَّةً فِيهَا دَنَانِيرُ قَدَرِ مَائَتِي دِينَارٍ فَقَالَ
هَذِهِ دَفَعَهَا إِلَيَّ أَبِي مِنْ تَمَنِّ الْعُمُودَانَ لَوْفَعَةَ تَكُونُ بِالْمَدِينَةِ يَنْجُو مِنْهَا مَنْ كَانَ مِنْهَا عَلَى ثَلَاثَةِ أَمْيَالٍ وَ لَهَا اشْتَرَى الطَّيْبَةَ فَوَ اللَّهُ مَا أَدْرَكَهَا أَبِي وَ
وَ اللَّهُ مَا أَدْرِي أَدْرَكَهَا أَمْ لَا

She (the narrator) said, 'Then he^{asws} brought out a black cloth, then placed it upon his^{asws} eyes, then gave it to us. I placed it upon my eyes and my face. Then he^{asws} brought out a bundle in which were Dinars, about two hundred Dinars. He^{asws} said: 'These were handed to me^{asws} by my^{asws} father^{asws} from the price of the two pieces of land for the event to happen at Al-Medina, to rescue from it the ones who would be from it upon a (distance of) three miles, and for it I^{asws} would purchase (a land at) Al-Tayba. By Allah^{azwj}! My^{asws} father^{asws} did not come across it, and by Allah^{azwj}, I^{asws} do not know whether I^{asws} will be coming across it or not'.

قَالَ ثُمَّ اسْتَخْرَجَ صُرَّةً أُخْرَى دُونَهَا فَقَالَ هَذِهِ دَفَعَهَا أَيْضاً لَوْفَعَةَ تَكُونُ بِالْمَدِينَةِ يَنْجُو مِنْهَا مَنْ كَانَ عَلَى مِيلٍ مِنَ الْمَدِينَةِ وَ لَهَا اشْتَرَى الْغُرَيْضَ فَوَ
اللَّهُ مَا أَدْرَكَهَا أَبِي وَ وَ اللَّهُ مَا أَدْرِي أَدْرَكَهَا أَمْ لَا.

Then he^{asws} brought out another bundle besides it and he^{asws} said: 'This as well was handed over for an event which would be occurring at Al-Medina, rescuing from it the ones who would be upon a mile from Al-Medina, and for it I^{asws} shall buy the land. By Allah^{azwj}! My^{asws} father^{asws} did not come across it, and by Allah^{azwj} I^{asws} do not know whether I^{asws} will be coming across it or not'.⁵³⁰

30- ير، بصائر الدرجات عمارة بن موسى عن الحسن بن ظريف عن أبيه عن الحسن بن زيد قال: لَمَّا كَانَ مِنْ أَمْرِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ
الْحُسَيْنِ مَا كَانَ وَ دُعَاؤُهُ لِنَفْسِهِ أَمْرَ أَبُو عَبْدِ اللَّهِ ع بِسَقَطٍ فَأَخْرَجَ إِلَيْهِ مِنْهُ صُرَّةً مِنْهُ مَائَةٌ دِينَارٍ لِيُنْفِقَهَا بِعُمُودَانَ فَمَدَّ يَدَهُ إِلَى حِرْقَةٍ ثُمَّ قَالَ هَذِهِ عُمَاتُ
رَايَةُ رَسُولِ اللَّهِ ص.

(The book) 'Basaair Al Darajaat' – Ammar Bin Musa, from Al Hassan Bin Zareyf, from his father, from Al Hassan Bin Zayd who said,

'When it happened from the matter of Muhammad Bin Abdullah Bin Al-Hassan what happened and his calling (people) to himself, Abu Abdullah^{asws} called for a basket, and he a bundle of two hundred Dinars was brought out from it for him^{asws} in order to spend it for

⁵³⁰ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 16 H 29

two pieces of land. He^{asws} extended his^{asws} hand towards to a cloth, then said: 'This is the punishing flag of Rasool-Allah^{saww},⁵³¹

31- ير، بصائر الدرجات عَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ أَبِي إِبْرَاهِيمَ ع قَالَ: السَّلَاحُ مَدْفُوعٌ عَنْهُ لَوْ وُضِعَ عِنْدَ شَرِّ خَلْقِ اللَّهِ كَانَ خَيْرُهُمْ لَقَدْ حَدَّثَنِي أَبِي أَنَّهُ حَيْثُ بَنَى بِالْتَّقِيْمِيَّةِ وَكَانَ شُقَّ لَهُ فِي الْجِدَارِ فَنُجِدَ الْبَيْتُ فَلَمَّا كَانَ صَبِيحَهُ غُرْسِهِ رَمَى بِبَصَرِهِ فَرَأَى حَذْوَهُ حُمْسَةَ عَشْرٍ مَسْمَارًا فَفَرِعَ لِذَلِكَ وَ قَالَ تَحْوِيلِي فَإِنِّي أُرِيدُ أَنْ أَدْعُو مَوَالِيَّ فِي حَاجَةٍ فَكَشَطُهُ فَمَا مِنْهَا مِسْمَارٌ إِلَّا وَجَدَهُ مَصْرُوفًا طَرَفَهُ عَنِ السَّيْفِ وَ مَا وَصَلَ إِلَيْهِ شَيْءٌ.

(The book) 'Basaair Al Darajaat' – Abdullah Bin Ja'far, from Muhammad Bin Isa, from Yunus,

'From Abu Ibrahim (7th Imam^{asws}) having said: 'The weapons are defended from. If these were to be placed with the evilest creature of Allah^{azwj}, he would become their best one. My^{asws} father^{asws} has narrated to me^{asws} that when a building was constructed by Al-Saqeef, and a wall had been split for it. When it was the morning of his^{asws} wedding, he^{asws} looked and saw around fifteen nails. He^{asws} was alarmed at that and said: 'Transfer, for I^{asws} wanted to invite my^{asws} friends regarding a need'. He^{asws} scraped it and there was no nail from it except it was found its head to have been turned away from the sword, and nothing arrived to him^{asws},⁵³² (i.e., the sword of Rasool-Allah^{saww} had been defended from harm)

32- ير، بصائر الدرجات مُحَمَّدُ بْنُ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ أَبَانَ عَنِ الْحَسَنِ بْنِ سَارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: السَّلَاحُ فِينَا بِمَنْزِلَةِ التَّابُوتِ فِي بَنِي إِسْرَائِيلَ إِذَا وَضِعَ التَّابُوتُ عَلَى بَابِ رَجُلٍ مِنْ بَنِي إِسْرَائِيلَ عَلِمَ بَنُو إِسْرَائِيلَ أَنَّهُ قَدْ أُوتِيَ الْمُلْكَ فَكَذَلِكَ السَّلَاحُ حَيْثُمَا دَارَ دَارَتِ الْإِمَامَةُ.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Ahmad, from Muhammad Bin Isa, from Hammad Bin Isa, from Aban, from Al Hassan Bin Sarah,

'From Abu Ja'far^{asws} having said: 'The weapons among us^{asws} are at the status of the ark among the children of Israel. When the ark was placed at the door of a man from the children of Israel, the children of Israel knew that he would be given the kingdom. Similar to that are the weapons. Wherever they circulate, the Imamate circulates"⁵³³

33- ير، بصائر الدرجات بِالْإِسْنَادِ عَنْ حَمَّادِ بْنِ عَمْرٍو عَنْ أَبِي عَبْدِ اللَّهِ ع قُلْتُ إِنَّ النَّاسَ يَتَكَلَّمُونَ فِي أَبِي جَعْفَرٍ ع يُقُولُونَ مَا بَالُهُمْ تَحَطَّتْ مِنْ وُلْدِ أَبِيهِ مَنْ لَهُ مِثْلُ قَرَابَتِهِ وَ مَنْ هُوَ أَكْبَرُ مِنْهُ وَ قَصُرَتْ عَنْهُ هُوَ أَصْعَرُ مِنْهُ

(The book) 'Basaair Al Darajaat' – By the chain from Hammad, from Abdul A'ala,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I said, 'The people are speaking regarding Abu Ja'far^{asws}. What is the matter it (armour) made marks, from a son of his father, one who had similar to his^{asws} nearness, and one who is older than him^{asws}, and it was short from the one who is younger than him^{asws}?'

⁵³¹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 16 H 30

⁵³² Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 16 H 31

⁵³³ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 16 H 32

فَقَالَ يُعْرِفُ صَاحِبُ هَذَا الْأَمْرِ بِثَلَاثِ خِصَالٍ لَا تَكُونُ فِي غَيْرِهِ هُوَ أَوْلَى النَّاسِ بِالَّذِي قَبْلَهُ وَ هُوَ وَصِيُّهُ وَ عِنْدَهُ سِلَاحُ رَسُولِ اللَّهِ ص وَ وَصِيَّتُهُ وَ ذَلِكَ عِنْدِي لَا أَنَا زَعُ فِيهِ.

He^{asws} said: 'The master of this command is recognised by three characteristics not happening to be in others – He^{asws} would be foremost of the people with the one^{asws} who was before him^{asws}, and he^{asws} is his^{asws} successor^{asws}, and with him^{asws} are the weapons of Rasool-Allah^{saww}, and his^{saww} bequest, and that is with me^{asws}. I^{asws} cannot be contended regarding it'.⁵³⁴

34- ير، بصائر الدرجات أحمد بن محمد بن علي بن الحكم عن إسماعيل بن بزة عن عامر بن جذاعة قال: كنت عند أبي عبد الله ع فقال لا أريك نعل رسول الله ص قال قلت بلى قال فدعا بقمطر ففتحه فأخرج منه نعلين كأنما رفعت الأيدي عنهما تلك الساعة فقال هذيه نعل رسول الله ص وكان يُعجبي بهما كأنما رفعت عنهما الأيدي تلك الساعة.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Ismail Bin Barrah, from Amir Bin Juza'at who said,

'I was in the presence of Abu Abdullah^{asws} and he^{asws} said: 'Shall I^{asws} show you slippers of Rasool-Allah^{saww}?' I said, 'Yes'. He^{asws} called for a container and opened it. He^{asws} extracted two slippers from it as if the hands had been raised from it that very moment (looked new). He^{asws} said: 'These are the slippers of Rasool-Allah^{saww}, and what astounds me^{asws} with these, it is as if the hands have been raised from it this moment'.⁵³⁵

35- ير، بصائر الدرجات أحمد بن الحسين بن الحسين بن أسد بن الحسين القمي عن نعمان بن منذر عن عمرو بن شمر عن جابر عن أبي جعفر ع قال: قال أمير المؤمنين ع حين قُتل عمر نأشدهم فقال نشدوكم بالله هل فيكم أحد ورث سلاح رسول الله و دوابه و خاتمته غيري قالوا لا.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Al Husayn, from Al Husayn Bin Asad, from Al Husayn Al Qummi, from Numan Bin Munzir, from Amro Bin Shimr, from Jabir,

'From Abu Ja'far^{asws} having said: 'Amir Al-Momineen^{asws} said when Umar had been killed, adjuring them (consultation assembly), he^{asws} said: 'We^{asws} adjure you all with Allah^{azwj}! Is there anyone among you who has inherited the weapons of Rasool-Allah^{saww}, and his^{saww} animals, and his^{saww} seal, apart from me^{asws}?' They said, 'No'.⁵³⁶

36- ير، بصائر الدرجات أبو محمد عن عمران بن موسى عن موسى بن جعفر عن ابن أسباط عن محمد بن الفضيل عن الثمالي عن أبي عبد الله ع قال سمعته يقول ألواح موسى عندنا و عصا موسى عندنا و نحن ورثنا النبي ص.

(The book) 'Basaair Al Darajaat' – Abu Muhammad, from Imran Bin Musa, from Musa Bin Ja'far, from Ibn Asbat, from Muhammad Bin Al Fuzeyl, from Al Sumaly,

⁵³⁴ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 16 H 33

⁵³⁵ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 16 H 34

⁵³⁶ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 16 H 35

'From Abu Abdullah^{asws}, he (the narrator) said, 'I heard him^{asws} saying: 'The Tablets of Musa^{as} are with us^{asws}, and staff of Musa^{as} is with us^{asws}, and we^{asws} are the inheritors of the Prophet^{saww}.'⁵³⁷

37- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ صَفْوَانَ عَنْ أَبِي الْحَسَنِ ع قَالَ كَانَ أَبُو جَعْفَرٍ ع يَقُولُ إِنَّمَا السَّلَاحُ فِيْنَا مِثْلُ التَّابُوتِ فِي بَنِي إِسْرَائِيلَ أَيَنَّمَا دَارَ التَّابُوتِ فَتَمَّ الأَمْرُ قُلْتُ فَيَكُونُ السَّلَاحُ مُزَايِلًا لِلْعِلْمِ قَالَ لَا.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al Husayn, from Safwan,

'From Abu Al-Hassan^{asws} having said: 'Abu Ja'far^{asws} had said: 'But rather, the weapons among us^{asws} are like the ark among the children of Israel. Wherever the ark circulates, so does the command'. I said, 'Do the weapons happen to be equal to the knowledge?' He^{asws} said: 'No'.⁵³⁸

38- ير، بصائر الدرجات ابْنُ هَاشِمٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ مُحَمَّدِ بْنِ سُوَيْبٍ عَنِ نُوحِ بْنِ دَرَّاجٍ عَنِ ابْنِ أَبِي يَعْفُورٍ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّمَا مِثْلُ السَّلَاحِ فِيْنَا مِثْلُ التَّابُوتِ فِي بَنِي إِسْرَائِيلَ حَيْثُ دَارَ التَّابُوتِ دَارَ الْعِلْمِ.

(The book) 'Basaair Al Darajaat' – Ibn Hashim, from Ibn Abu Umeyr, from Muhammad Bin Sukeyn, from Nuh Bin Darraj, from Ibn Abu Yafour,

'From Abu Abdullah^{asws} having said: 'But rather as example of the weapons among us^{asws} is an example of the ark among the children of Israel. Wherever the ark circulates, the knowledge circulates'.⁵³⁹

39- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ ابْنِ سِنَانَ عَنِ عَمَّارِ بْنِ مَرْوَانَ عَنِ الْمُتَخَلِّ عَنِ جَابِرٍ قَالَ قَالَ أَبُو جَعْفَرٍ ع أَمْ تَسْمَعُ قَوْلَ رَسُولِ اللَّهِ ص فِي عَلِيٍّ ع وَ اللَّهِ لَتُؤْتِيَنَّ خَاتَمَ سُلَيْمَانَ وَ اللَّهِ لَتُؤْتِيَنَّ عَصَا مُوسَى ع.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al Husayn, from Ibn Sinan, from Ammar Bin Marwan, from Al Munakhal, from Jabir who said,

'Abu Ja'far^{asws} said: 'Have you not heard the words of Rasool-Allah^{saww} regarding Ali^{asws}: 'By Allah^{azwj}! You^{asws} will be given the ring of Suleyman^{as}! By Allah^{azwj}! You^{asws} will be given the staff of Musa^{as}'.⁵⁴⁰

40- ير، بصائر الدرجات مُحَمَّدُ بْنُ عَبْدِ الْجَبَّارِ عَنِ اللَّؤْلُؤِيِّ عَنِ أَبِي الْحَصَنِ الْأَسَدِيِّ عَنِ أَبِي بَصِيرٍ عَنِ أَبِي جَعْفَرٍ ع قَالَ: خَرَجَ أَمِيرُ الْمُؤْمِنِينَ ع ذَلِكَ لَيْلَةً عَلَى أَصْحَابِهِ بَعْدَ عَتَمَةِ وَ هُمْ فِي الرَّحْبَةِ وَ هُوَ يَقُولُ هَمَّهْمَةً فِي لَيْلَةٍ مُظْلِمَةٍ خَرَجَ عَلَيْكُمْ الإِمَامُ وَ عَلَيْهِ قَمِيصُ آدَمَ وَ فِي يَدِهِ خَاتَمَ سُلَيْمَانَ وَ عَصَا مُوسَى.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Abdul Jabbar, from Al Luluie, from Abu Al Husayn Al Asady, from Abu Baseer,

⁵³⁷ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 16 H 36

⁵³⁸ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 16 H 37

⁵³⁹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 16 H 38

⁵⁴⁰ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 16 H 39

'From Abu Ja'far^{asws} having said: 'Amir Al-Momineen^{asws} came out to his^{asws} companions one night after darkness, and they were in Al-Rahba and he^{asws} was saying humming in the dark night: 'The Imam^{asws} comes out to you all and upon him^{asws} is the shirt of Adam^{as}, and in his^{asws} hand is the ring of Suleyman^{as}, and staff of Musa^{as}'.⁵⁴¹

41- ير، بصائر الدرجات سلمة بن الخطاب عن عبد الله بن محمد عن مبيع بن الحجاج البصري عن مجاشع عن معلق عن محمد بن الفضل عن محمد بن علي ع قال: كان عصا موسى ع لآدم فصارت إلى شعيب ثم صارت إلى موسى بن عمران ع وإنها لعندنا وإن عهدي بها آتياً وهي خضراء كهيتها حين انزعرت من شجرها وإنها لتنطق إذا استنطقت

(The book) 'Basaair Al Darajaat' – Salama Bin Al Khattab, from Abdullah Bin Muhammad, from Manie Bin Al Hajaj Al Basry, from Mujashie, from Moalla, from Muhammad Bin Al Fayz,

'From Muhammad^{asws} Bin Ali^{asws} having said: 'The staff of Musa^{as} was for Adam^{as}. It came to Shuayb^{as}, then it came to Musa^{as} Bin Imran^{as}, and it is with us^{asws}, and it is my^{asws} covenant with it now, and it is as green as when it was broken from its tree, and it speaks when questioned.

أعدت لقائمين ليصنع بها كما كان موسى ع يصنع بها وإنها لتزور وتلقف ما يأفكون وتصنع كما تؤمر

It is prepared for our^{asws} Qaim^{asws} for him^{asws} do with it just as Musa^{as} had done with it, and it is intimidating and **it went on to swallow what they were faking [7:117]**. It would do just as it would be ordered to.

وإنها حيث أقبلك تلقف ما يأفكون فتفتح لها شفتان إحداهما في الأرض والأخرى في السقف وبينهما أربعون ذراعاً وتلقف ما يأفكون بلسانها.

It so happened when it came and devour what they were faking, it opened two of its jaws, one of them was in the ground and the other was in the ceiling, and between the two was (a measurement of) forty cubits, and it devoured what they were faking by its tongue".⁵⁴²

42- ير، بصائر الدرجات ابن أبي عمير عن ابن أذينة عن بُريد عن أبي جعفر ع في قول الله تبارك وتعالى إن الله يأمركم أن تؤدوا الأمانات إلى أهلها وإذا حكمتم بين الناس أن تحكموا بالعدل إن الله نعماً يعظكم به قال إيانا عني أن يؤدّي الأول منا إلى الإمام الذي يكون بعده السلاخ والعلم والكتب.

(The book) 'Basaair Al Darajaat' – Ibn Abu Umeyr, from Ibn Uzina, from Bureyd,

'From Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Blessed and 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: 'It Means us^{asws}, that the first one^{asws} of us^{asws} should render to the Imam^{asws} who would happen to be after him^{asws}, the weapons, and the knowledge, and the Books".⁵⁴³

⁵⁴¹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 16 H 40

⁵⁴² Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 16 H 41

⁵⁴³ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 16 H 42

43- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبِلَادِ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ ع تَنْظُرُ فِي كُتُبِ أَبِيكَ فَقَالَ نَعَمْ فَقُلْتُ سَيُفِ رَسُولَ اللَّهِ ص وَ دِرْعُهُ فَقَالَ قَدْ كَانَ فِي مَوْضِعٍ كَذَا وَ كَذَا فَآتَى ذَلِكَ الْمَوْضِعَ مُسَافِرًا وَ مُحَمَّدُ بْنُ عَلِيٍّ ثُمَّ سَكَتَ.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al Husayn, from Ibrahim Bin Abu Al Bilad who said,

'I said to Abu Ja'far^{asws}, 'Do you look into the Books of your^{asws} father^{asws}?' He^{asws} said: 'Yes'. I said, 'Sword of Rasool-Allah^{saww} and his^{saww} armour?' He^{asws} said: 'These were in such and such place. Musafir and Muhammad^{asws} Bin Ali^{asws} went to that place'. Then he^{asws} was silent''.

وَ رُوِيَ أَنَّهُ قَالَ: أَمَرَنِي أَبُو الْحَسَنِ ع بِخُرَاسَانَ فَقَالَ الْحَقُّ بِأَبِي جَعْفَرٍ فَإِنَّهُ صَاحِبُكَ.

And it is reported that he said, 'Abu Al-Hassan^{asws} instructed me at Khurasan saying: 'Join up with Abu Ja'far^{asws} (9th Imam^{asws}), for he^{asws} is your Master^{asws}''⁵⁴⁴.

44- ير، بصائر الدرجات عَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنِ ابْنِ فَضَالٍ عَنْ أَبِي بَانَ عَنِ الْحُسَيْنِ بْنِ أَبِي سَارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: السَّلَاحُ فِيْنَا بِمَنْزِلَةِ التَّابُوتِ إِذَا وُضِعَ التَّابُوتُ عَلَى بَابِ رَجُلٍ مِنْ بَنِي إِسْرَائِيلَ عَلِمَ بَنُو إِسْرَائِيلَ أَنَّهُ قَدْ أُوتِيَ الْمُلْكَ وَ كَذَلِكَ السَّلَاحُ حَيْثُمَا دَارَتْ دَارَتْ الْإِمَامَةُ.

(The book) 'Basaair Al Darajaat' – Abdullah Bin Ja'far, from Muhamad Bin Isa, from Ibn Fazzal, from Aban, from AL Hassan Bin Abu Sarah,

From Abu Ja'far^{asws} having said: 'The weapons among us^{asws} are at the status of the ark. Whenever the ark was placed at the door of a man from the children of Israel, the children of Israel knew that he had been given the kingdom, and similar to that are the weapons. Wherever they circulate, the Imamate circulates (with it)''⁵⁴⁵.

45- ثو، ثواب الأعمال أَبِي عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنِ الْأَشْعَرِيِّ عَنِ يُوْسُفَ بْنِ السُّحْتِ عَنِ الْحُسَيْنِ بْنِ سَهْلٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ مِهْرَانَ قَالَ: دَخَلْتُ عَلَى أَبِي الْحُسَيْنِ مُوسَى ع فَرَأَيْتُ فِي يَدِهِ خَاتَمًا فَصُهُ فَيُرْوَجُ نَفْسُهُ اللَّهُ الْمَلِكُ قَالَ فَأَدْمَتُ النَّظَرَ إِلَيْهِ فَقَالَ مَا لَكَ تَنْظُرُ فِيهِ هَذَا حَجَرَ أَهْدَاهُ جِبْرَائِيلُ لِرَسُولِ اللَّهِ ص مِنْ الْجَنَّةِ فَوَهَبَهُ رَسُولُ اللَّهِ ص لِعَلِيٍّ ع.

(The book) 'Sawaab Al Amaal – My father, from Ahmad Bin Idrees, from Al Ashary, from Yusuf Bin Al Sakht, from Al Hassan Bin Sahl, from Al Hassan Bin Ali Bin Mihran who said,

'I entered to see Abu Al-Hassan Musa^{asws} and I saw a ring in his^{asws} hand with a turquoise stone, its engraving was: 'Allah^{azwj} is the King'. I deliberated in looking at it. He^{asws} said: 'What is the matter with you looking at this stone? Jibraeel^{as} gifted it to Rasool-Allah^{saww} from the Paradise, and Rasool-Allah^{saww} gifted it to Ali^{asws}''⁵⁴⁶.

46- ير، بصائر الدرجات مُحَمَّدُ بْنُ عَيْسَى عَنِ صَفْوَانَ بْنِ يَحْيَى عَنِ شُعَيْبِ بْنِ الْحَدَّادِ عَنْ ضُرَيْسِ بْنِ الْكُنَاسِيِّ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَقَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ عِنْدَنَا صُحُفَ إِبْرَاهِيمَ وَ الْوَاحِ مُوسَى فَقَالَ لَهُ أَبُو بَصِيرٍ إِنَّ هَذَا هُوَ الْعِلْمُ قَالَ يَا أَبَا مُحَمَّدٍ لَيْسَ هَذَا هُوَ الْعِلْمُ إِنَّمَا هُوَ الْأَنْتَرَةُ إِنَّمَا الْعِلْمُ مَا يَخْدُثُ بِاللَّيْلِ وَ النَّهَارِ يَوْمَ [يَوْمًا] يَبُومُ وَ سَاعَةً بِسَاعَةٍ.

⁵⁴⁴ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 16 H 43

⁵⁴⁵ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 16 H 44

⁵⁴⁶ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 16 H 45

(The book) 'Basaair Al Darajaat' – Muhammad Bin Isa, from Safwan Bin Yahya, from Shuayb Al Haddad, from Zureys Al Kunasy who said,

'I was in the presence of Abu Abdullah^{asws}, and Abu Abdullah^{asws} said: 'With us^{asws} are the parchments of Ibrahim^{as} and the Tablets of Musa^{as}'. Abu Baseer said, 'Surely, this, it is the knowledge!' He^{asws} said: 'O Abu Muhammad! This isn't the knowledge, but rather it is trace. But rather, the knowledge is what occurs by the night and the day, day by day, and moment by moment'⁵⁴⁷.

47 إِرْشَادُ الْقُلُوبِ، بِالْإِسْنَادِ إِلَى الْمُفِيدِ يُرْفَعُهُ إِلَى سَلْمَانَ الْفَارِسِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع يَا سَلْمَانَ الْوَيْلُ كُلُّ الْوَيْلِ لِمَنْ لَا يَعْرِفُ لَنَا حَقَّ مَعْرِفَتِنَا وَ أَنْكَرَ فَضْلَنَا

(The book) 'Irshad al Quloob' – By the chain to Al Mufeed, raising it to,

'Salman Al-Farsi^{ra} having said: 'Amir Al-Momineen^{asws} said: 'O Salman^{ra}! The woe of all woes be for the one who does not recognise for us^{asws} the right of our^{asws} recognition, and denies our^{asws} merits.

يَا سَلْمَانَ أَيُّمَا أَفْضَلُ مُحَمَّدٌ ص أَوْ سَلِيمَانُ بْنُ دَاوُدَ ع قَالَ سَلْمَانُ بَلْ مُحَمَّدٌ أَفْضَلُ فَقَالَ يَا سَلْمَانُ فَهَذَا أَصْفُ بِنِ بَرْحِيَا قَدَرُ أَنْ يَحْمِلَ عَرْشَ بَلْقِيسَ مِنْ فَارِسَ إِلَى سَبَا فِي طَرْفَةِ عَيْنٍ وَ عِنْدَهُ عِلْمٌ مِنَ الْكِتَابِ وَ لَا أَفْعَلُ أَنَا أَضْعَافَ ذَلِكَ وَ عِنْدِي أَلْفُ كِتَابٍ

O Salman^{ra}! But rather, is Muhammad^{saww} superior or Suleyman Bin Dawood^{as}? Salman^{ra} said, 'But, Muhammad^{saww} is superior'. He^{asws} said: 'O Salman^{ra}! This, Aasif Bin Barkhiya^{as} had the power to carry the throne of Bilquis from Persia to Saba in the blink of an eye, and with him^{as} was knowledge from the Book, and I^{asws} cannot do so although I^{asws} am a multiple of that and with me^{asws} are a thousand Books?

أَنْزَلَ اللَّهُ عَلَى شَيْثِ بْنِ آدَمَ عَ حَمْسِينَ صَحِيفَةً وَ عَلَى إِدْرِيسَ ع ثَلَاثِينَ صَحِيفَةً وَ عَلَى إِبْرَاهِيمَ الْحَلِيلِ عَشْرِينَ صَحِيفَةً وَ التَّوْرَةَ وَ الْإِنْجِيلَ وَ الزَّبُورَ وَ الْفُرْقَانَ

Allah^{azwj} Revealed unto Shees Bin Adam^{as} five parchments, and upon Idrees thirty parchments, and upon Ibrahim^{as} the Friend twenty five parchments, and the Toarh, and the Evangel, and the Psalms, and the Furqan'.

فَقُلْتُ صَدَقْتَ يَا سَيِّدِي قَالَ الْإِمَامُ ع يَا سَلْمَانُ إِنَّ الشَّاكَّ فِي أُمُورِنَا وَ عُلُومِنَا كَالْمُسْتَهْزِي فِي مَعْرِفَتِنَا وَ حُفُوقِنَا وَ قَدْ فَرَضَ اللَّهُ وَ لَا يَتَنَا فِي كِتَابِهِ فِي غَيْرِ مَوْضِعٍ وَ بَيَّنَّ مَا أَوْجَبَ الْعَمَلُ بِهِ وَ هُوَ مَكْشُوفٌ.

I^{ra} said, 'You^{asws} speak the truth, O my Master^{asws}!' The Imam^{asws} said: 'O Salman^{ra}! The doubter in our^{asws} matter and our^{asws} knowledge is like the mocker regarding our^{asws} recognition, and our^{asws} rights, and Allah^{azwj} has Obligated our^{asws} Wilayah in His^{azwj} Book in other places and Explained what Obligates the acting with it, and it is uncovered'⁵⁴⁸.

⁵⁴⁷ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 16 H 46

⁵⁴⁸ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 16 H 47

48- أَقُولُ رَوَى السَّيِّدُ فِي كِتَابِ سَعْدِ السُّعُودِ، مِنْ كِتَابِ مَا نَزَلَ مِنَ الْقُرْآنِ فِي أَهْلِ الْبَيْتِ ع بِرِوَايَةِ عَبْدِ الْعَزِيزِ بْنِ يَحْيَى الْجَلُودِيِّ عَنْ مُحَمَّدِ بْنِ جَعْفَرِ الْبَرْزَازِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ فَضَّالٍ عَنْ مُحَمَّدِ بْنِ أُورَمَةَ عَنِ الْحُسَيْنِ بْنِ مُوسَى بْنِ جَعْفَرٍ قَالَ: رَأَيْتُ فِي يَدِ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيِّ الرِّضَا ع خَاتَمَ فَصَّةٍ نَاجِلٍ فَقُلْتُ مِثْلَكَ يَابَسُ هَذَا قَالَ هَذَا خَاتَمُ سُلَيْمَانَ بْنِ دَاوُدَ ع.

I (Majlisi) am saying, 'It is reported in the book 'Sa'ad Al Saoud', from the book 'Ma Nazal Min Al Quran Fi Ahl Al-Bayt^{asws}', by a report of Abdul Aziz Bin Yahya Al Jaloudy, from Muhammad Bin Ja'far Al Bazzaz, from Ali Bin Al Hassan Bin Fazzal, from Muhammad Bin Awrama,

'From Al-Husayn son of Musa^{asws} Bin Ja'far^{asws} having said, 'I saw in the hand of Abu Ja'far Muhammad^{asws} Bin Ali Al-Reza^{asws}, a slender turquoise ring, so I said, 'The like of you^{asws} wear this?' He^{asws} said: 'This is the ring of Suleyman^{as} Bin Dawood^{as}'.⁵⁴⁹

⁵⁴⁹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 16 H 48

باب 17 أنه إذا قيل في الرجل شيء فلم يكن فيه و كان في ولده أو ولد ولده فإنه هو الذي قيل فيه

CHAPTER 17 – WHENEVER HE^{asws} SAYS SOMETHING REGARDING THE MAN AND IT DOES NOT HAPPEN REGARDING HIM, AND IT WOULD BE REGARDING HIS SON, OR SON OF HIS SON, FOR HE WOULD BE THE ONE IT WAS SAID FOR

1-1- الكافي مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا قُلْنَا فِي رَجُلٍ قَوْلًا فَلَمْ يَكُنْ فِيهِ وَ كَانَ فِي وُلْدِهِ أَوْ وُلْدِ وُلْدِهِ فَلَا تُنْكِرُوا ذَلِكَ فَ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ.

(The book) 'Al Kafi' – Muhammad Bin Ismail, from Al Fazl Bin Shazan, from Hammad Bin Isa, from Ibrahim Bin Umar Bin Al Yamani,

'From Abu Abdullah^{asws} having said: 'When we^{asws} say a word regarding a man and it does not happen regarding him, and it would happen regarding his son, or son of his son, so do not be denying that, for **Surely Allah Does whatever He so Desires [22:18]**'⁵⁵⁰

2-2- الكافي الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنِ الْمُعَلَّى عَنِ الْوَشَاءِ عَنْ أَحْمَدَ بْنِ عَائِدٍ عَنْ أَبِي خَدِيجَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ قَدْ يَقُومُ الرَّجُلُ بِعَدْلِ أَوْ بِجَوْرِ وَ يُنْسَبُ إِلَيْهِ وَ لَمْ يَكُنْ قَامَ بِهِ فَيَكُونُ ذَلِكَ ابْنَهُ أَوْ ابْنَ ابْنِهِ مِنْ بَعْدِهِ فَهُوَ هُوَ.

(The book) 'Al Kafi' – Al Husayn Bin Muhammad, from Al Moalla, from Al Washa, from Ahmad Bin Aiz, from Abu Khadeeja who said,

'I heard Abu Abdullah^{asws} saying: 'The man has either stood with the justice of with tyranny, and it is attributed to him, and he does not happen to stand with it, so that would happen to be either his son, or son of his son from after him, for he would be it'⁵⁵¹

3-3- ب، قرب الإسناد ابْنُ عَيْسَى عَنِ الْبَرْقَنْطِيِّ فِيمَا كَتَبَ إِلَيْهِ الرِّضَا ع فِي الْوَقْفِ عَلَى أَبِيهِ ع أَنَّ ابْنَ أَبِي حَمَزَةَ فَإِنَّهُ رَجُلٌ تَأْوِيلًا لَمْ يُحْسِنْهُ وَ لَمْ يُؤْتِ عِلْمَهُ فَأَلْقَاهُ إِلَى النَّاسِ فَلَجَّ فِيهِ وَ كَرِهَ إِكْذَابَ نَفْسِهِ فِي إِطْطَالِ قَوْلِهِ بِأَحَادِيثِ تَأْوِيلًا وَ لَمْ يُحْسِنْ تَأْوِيلَهَا وَ لَمْ يُؤْتِ عِلْمَهَا وَ رَأَى أَنَّهُ إِذَا لَمْ يُصَدِّقْ آبَائِي بِذَلِكَ لَمْ يَدْرِ لَعَلَّهُ مَا خُبِّرَ عَنْهُ مِثْلُ السُّعْيَابِيِّ وَ غَيْرِهِ أَنَّهُ كَانَ لَا يَكُونُ مِنْهُ شَيْءٌ

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

'Among what Al-Reza^{asws} wrote to him regarding the (Imamate) stopping at his^{asws} father^{asws}: 'As for Ibn Abu Hamza, so he is a man interpreting interpretations. He was not good at it and was not given its knowledge, and he cast it to the people. He split in it and disliked to belie himself in the invalidation of his words by the Ahadeeth. He interpreted it and was not good at interpreting it and was not given its knowledge and he views that when my^{asws} forefathers^{asws} were not verified with that, he^{asws} did not know, perhaps what he^{asws} informed him about the likes of Al-Sufyani and others, that nothing from it would happen.

⁵⁵⁰ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 17 H 1

⁵⁵¹ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 17 H 2

وَقَالَ هُمْ لَيْسَ يُسْقِطُ قَوْلَ آبَائِهِ شَيْءٌ وَ لَعَمْرِي مَا يُسْقِطُ قَوْلَ آبَائِي شَيْءٌ وَ لَكِنْ قَصُرَ عِلْمُهُ عَنْ غَايَاتِ ذَلِكَ وَ حَقَائِقِهِ فَصَارَتْ فِتْنَةً لَهُ وَ شُبُهَةً عَلَيْهِ وَ فَرَّ مِنْ أَمْرِ فَوَقَعَ فِيهِ

And he said to them that the word of his fathers would not drop anything. By my^{asws} life! The word of my^{asws} forefathers^{asws} would not drop by anything. But his knowledge is deficient about the peak of that and its realities, so the Fitna came to him and he doubted upon it and fled from a matter, and he fell into it’.

وَقَالَ أَبُو جَعْفَرٍ ع مَنْ زَعَمَ أَنَّهُ قَدْ فَرَعَ مِنَ الْأَمْرِ فَقَدْ كَذَبَ لِأَنَّ لِلَّهِ عَزَّ وَ جَلَّ الْمَشِيئَةَ فِي خَلْقِهِ يُحَدِّثُ مَا يَشَاءُ وَ يَفْعَلُ مَا يُرِيدُ

And Abu Ja’far^{asws} said: ‘One who claim that He^{azwj} is free from the Command, so he has lied, because for Allah^{azwj} Mighty and Majestic there is the Desire regarding His^{azwj} creation what He^{azwj} so Desires and Does whatever He^{azwj} Wants’.

وَقَالَ دُرَيْبَةُ بَعْضُهَا مِنْ بَعْضٍ فَأَخْرَجَهَا مِنْ أَوْلَاهَا وَ أَوْلَاهَا مِنْ آخِرِهَا فَإِذَا خُبِرَ عَنْهَا بِشَيْءٍ مِنْهَا بَعِيْنَهُ أَنَّهُ كَائِنٌ فَكَانَ فِي غَيْرِهِ مِنْهُ فَقَدْ وَقَعَ الْخَبْرُ عَلَى مَا أَخْبَرُوا أَلَيْسَتْ فِي أَيْدِيهِمْ أَنَّ أَبَا عَبْدِ اللَّهِ ع قَالَ إِذْ قِيلَ فِي الْمَرْءِ شَيْءٌ فَلَمْ يَكُنْ فِيهِ ثُمَّ كَانَ فِي وُلْدِهِ مِنْ بَعْدِهِ فَقَدْ كَانَ فِيهِ.

And He^{azwj} Said: **Offspring, one being from the other; [3:34]**. So, its end is from its beginning, and its beginning is from its end. So, when He^{azwj} Informed something about it exactly that it will be happening, it happened in someone else from it. So the news occurred upon what they^{asws} had informed. Isn’t it in their hands that Abu Abdullah^{asws} said: ‘When something is said regarding the person and it does not happen in him, then it would happen in his children from after him, for it would have been regarding him’.⁵⁵²

4- فس، تفسير القمي أبي عن ابن محبوب عن ابن رباب عن أبي بصير عن أبي عبد الله ع قال: إن قلنا لكم في الرجل منا قولاً فلم يكن فيه و كان في ولده أو ولد ولده فلا تنكبوا ذلك

Tafseer Al Qummi – My father, from Ibn Mahboub, from Riab, from Abu Baseer,

‘Abu Abdullah^{asws} having said: ‘If we^{asws} were to say a word to you all regarding the man from us^{asws} and it does not happen regarding him^{asws}, and it would happened in his^{asws} son^{asws}, or son^{asws} of his^{asws} son^{asws}, therefore do not be denying that.

إِنَّ اللَّهَ أَوْحَى إِلَى عِمْرَانَ أَبِي وَاهِبٍ لَكَ ذَكَرًا مُبَارَكًا يُبْرِئُ الْأَكْمَهَ وَ الْأَبْرَصَ وَ يُحْيِي الْمَوْتَى بِإِذْنِي وَ جَاعِلُهُ رَسُولًا إِلَى بَنِي إِسْرَائِيلَ

Surely Allah^{azwj} Revealed to Imran^{as}: “I^{azwj} shall Grant a Blessed male for you^{as}. He^{as} would cure the blindness, and the leprosy, and revive the dead by My^{azwj} Permission, and Make him^{as} a Rasool^{as} to the children of Israel!”

فَحَدَّثَ امْرَأَتَهُ حَتَّى بَدَلِكَ وَ هِيَ أُمُّ مَرْيَمَ فَلَمَّا حَمَلَتْ بِهَا كَانَ خَلْقُهَا عِنْدَ نَفْسِهَا غُلَامًا فَلَمَّا وَضَعَتْهَا أَنْتَى قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أَنْتَى وَ لَيْسَ الذَّكَرُ كَالْأُنثَى الْإِبْنَةُ لَا تَكُونُ رَسُولًا يَقُولُ اللَّهُ اللَّهُ أَعْلَمُ بِمَا وَضَعَتْ

⁵⁵² Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 17 H 3

His^{as} wife narrated it to Hanah^{as}, and she^{as} is the mother of Maryam^{as}. When she^{as} was pregnant with it, her^{as} pregnancy in her own self was a boy, **So when she placed (gave birth to) it**, - as a female, **she said: 'My Lord! Surely I have placed a female' [3:36]**, (meaning) the daughter cannot happen to be a Rasool^{as}. Allah^{azwj} Said: **and Allah was more Knowing of what she placed [3:36]**.

فَلَمَّا وَهَبَ اللَّهُ لِمَرْيَمَ عِيسَىٰ كَانَ هُوَ الَّذِي بَشَّرَ اللَّهُ بِهِ عِمْرَانَ وَ وَعَدَهُ إِثْمًا فِإِذَا قُلْنَا لَكُمْ فِي الرَّجُلِ مَنَّا شَيْئًا وَ كَانَ فِي وَكَلِدِهِ أَوْ وَكَلِدِهِ فَلَا تُنْكِرُوا ذَلِكَ.

When Allah^{azwj} Granted Isa^{as} to Maryam^{as}, he^{as} was the one which Allah^{azwj} had Given glad tidings to Imran^{as} with, and had Promised him^{as}. So, whenever we^{asws} say something to you all regarding a man from us^{asws}, and it happens in his^{asws} son^{asws}, or son^{asws} of his^{asws} son^{asws}, so do not be denying that".⁵⁵³

5- ص، قصص الأنبياء عليهم السلام بالإِسْنَادِ إِلَى الصَّدُوقِ بِإِسْنَادِهِ عَنِ ابْنِ أَوْزَمَةَ عَنْ مُحَمَّدِ بْنِ أَبِي صَالِحٍ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدِ بْنِ أَبِي طَلْحَةَ قَالَ: قُلْتُ لِلرَّضَا عَ أَيُّ الرُّسُلِ عَنِ اللَّهِ بِشَيْءٍ ثُمَّ تَأْتِي بِخِلَافِهِ

(The book) 'Qasas Al Anbiya', by the chain to Al Sadouq, by his chain from Ibn Awrama, from Muhammad Bin Abu Salih, from Al Hassan Bin Muhammad Bin Abu Talha said,

'I said to Al-Reza^{asws}, 'Did the Messengers^{as} of Allah^{azwj} come with something, then came with its opposite?'

قَالَ نَعَمْ إِنْ شِئْتَ حَدِّثْكَ وَ إِنْ شِئْتَ أَتَيْتُكَ بِهِ مِنْ كِتَابِ اللَّهِ تَعَالَى قَالَ اللَّهُ تَعَالَى جَلَّتْ عَظَمَتُهُ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ الْآيَةَ فَمَا دَخَلُوهَا وَ دَخَلَ أَبْنَاءُ أَبْنَائِهِمْ

He^{asws} said: 'Yes, if you so like I^{asws} shall narrated to you, and if you like I^{asws} can come with it from the Book of Allah^{azwj} the Exalted. Allah^{azwj} the Exalted, Majestic is His^{azwj} Magnificence Said: **Enter the Holy land which Allah has Prescribed for you [5:21]** – the Verse. They did not enter it, and the sons of their sons entered it.

وَ قَالَ عِمْرَانُ إِنَّ اللَّهَ وَعَدَنِي أَنْ يَهَبَ لِي غُلَامًا نَبِيًّا فِي سَنَتِي هَذِهِ وَ شَهْرِي هَذَا ثُمَّ غَابَ وَ وَكَلِدَتْ امْرَأَتُهُ مَرْيَمَ وَ كَفَلَهَا رَكِيًّا

And Imran^{as} said: 'Surely, Allah^{azwj} has Promised me^{as} that He^{azwj} will Grant a boy to me^{as}, a Prophet^{as}, during this year of mine and this month of mine'. Then he^{as} was absent and his^{as} wife gave birth to Maryam^{as}, **and Zakariyya was in-charge of her [3:37]**.

فَقَالَتْ طَائِفَةٌ صَدَقَ نَبِيُّ اللَّهِ وَ قَالَتِ الْآخَرُونَ كَذَبَ فَلَمَّا وَكَلِدَتْ مَرْيَمُ عِيسَى قَالَتِ الطَّائِفَةُ الَّتِي أَقَامَتْ عَلَى صِدْقِ عِمْرَانَ هَذَا الَّذِي وَعَدَنَا اللَّهُ.

A group said, 'The Prophet^{as} of Allah^{azwj} spoke the truth', and others said, 'He^{as} lied'. When Maryam^{as} gave birth to Isa^{as}, the group which had stood upon the truthfulness of Imran^{as}, said, 'This is which Allah^{azwj} had Promised us".⁵⁵⁴

⁵⁵³ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 17 H 4

⁵⁵⁴ Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 17 H 5

أبواب سائر فضائلهم و مناقبهم و غرائب شئونهم صلوات الله عليهم

CHAPTERS ON THE REST OF THEIR^{asws} MERITS, AND THEIR VIRTUES, AND THEIR^{asws} STRANGE AFFAIRS

باب 1 ذكر ثواب فضائلهم و صلتهم و إدخال السرور عليهم و النظر إليهم

CHAPTER 1 – MENTION OF THE REWARDS OF THEIR^{asws} MERITS, AND THEIR^{asws} CONNECTIONS, AND THE ENTRY OF THE CHEERFULNESS UPON THEM^{asws}, AND THE LOOKING AT THEM^{asws}

1- لي، الأمايلي للصدوق ابن مسرور عن ابن عامر عن عمه عن ابن أبي عمير عن أبان بن عثمان عن أبان بن تغلب عن أبي جعفر عن أبيه عن جدّه ع قال قال رسول الله ص من أَرَادَ التَّوَسُّلَ إِلَيَّ وَ أَنْ يَكُونَ لَهُ عِنْدِي يَدٌ أَشْفَعُ لَهُ بِهَا يَوْمَ الْقِيَامَةِ فَلْيَصِلْ أَهْلَ بَيْتِي وَ يَدْخُلِ السُّرُورَ عَلَيْهِمْ.

(The book) 'Al Amaali' of Al Sadouq – Ibn Masrou, from Ibn Aamir, from his uncle, form Ibn Abu Umeyr, from Aban Bin Usman, from Aban Bin Taghlab,

'From Abu Ja'far^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws} having said: 'Rasool-Allah^{saww} said: 'One who intends the means to me^{saww} and that they should happen to be a hand (favour) for him with me^{saww} that I^{saww} would intercede for him due to it on the Day of Qiyamah, then let him connect (help) People^{asws} of my^{saww} Household, and enter the cheerfulness upon them^{asws}.'⁵⁵⁵

2- سن، الحاسن القاسم عن جدّه عن ابن مسلم عن أبي عبد الله ع قال قال أمير المؤمنين ع ذكُرْنَا أَهْلَ الْبَيْتِ شِقَاءً مِنَ الْوَعَكِ وَ الْأَسْقَامِ وَ وَسْوَاسِ الرَّيْبِ وَ حُبْنَا رِضَى الرَّبِّ تَبَارَكَ وَ تَعَالَى.

(The book) 'Al Mahasin' – Al Qasim, from his grandfather, from Ibn Muslim,

'From Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said: 'Our^{asws} Zikr, of People^{asws} of the Household is a healing from the fever pains, and the diseases, and uncertainties of the doubts, and our^{asws} love is Pleasure of the Lord^{azwj} Blessed and Exalted''.⁵⁵⁶

3- سن، الحاسن مُحَمَّدُ بْنُ عَلِيٍّ الصَّائِعُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: النَّظَرُ إِلَى آلِ مُحَمَّدٍ عِبَادَةٌ.

(The book) 'Al Mahasin' – Muhammad Bin Al Saig,

⁵⁵⁵ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 1 H 1

⁵⁵⁶ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 1 H 2

‘From Abu Abdullah^{asws} having said: ‘The looking at the Progeny^{asws} of Muhammad^{saww} is (an act of) worship’.⁵⁵⁷

4- فس، تفسير القمي أبي عن القاسم بن محمد عن أبي حمزة عن أبي جعفر ع قال: إذا كان يوم القيامة جمع الله الأولين و الآخرين فينادي من كان له عند رسول الله ص يد فليتم فليتم عنق من الناس فيقول ما كانت أياديكم عند رسول الله ص فيقولون كنا نفضل أهل بيته من بعده

Tafseer Al Qummi – My father, from Al Qasim Bin Muhammad, from Abu Hamza,

‘From Abu Ja’far^{asws} having said: ‘When it will be the Day of Qiyamah, Allah^{azwj} will Gather the former ones and the latter ones, and a caller will call out: ‘Anyone who has a hand (favour) for him with Rasool-Allah^{saww}, let him stand!’ Necks from the people would arise, so he would say: ‘What were your favours with Rasool-Allah^{saww}?’ They would say, ‘We used to prefer the People^{asws} of his^{saww} Household from after him^{saww}’.

فَيَقَالُ هُمْ اذْهَبُوا فَطُوفُوا فِي النَّاسِ فَمَنْ كَانَتْ لَهُ عِنْدَكُمْ يَدٌ فَخُذُوا بِيَدِهِ فَادْخُلُوهُ الْجَنَّةَ.

He would say to them: ‘Go and roam around among the people, so the one who has any favour for him with you all, grab his hand and enter him into the Paradise!’⁵⁵⁸

5- سن، المحاسن قال أبو عبد الله ع من وصلنا وصل رسول الله ص و من وصل رسول الله ص فقد وصل الله تبارك و تعالى.

(The book) ‘Al-Mahasin’ – Abu Abdullah^{asws} said: ‘One who helps (connects with) us^{asws}, helps Rasool-Allah^{saww}, and one who helps Rasool-Allah^{saww}, so he has helped Allah^{azwj} Blessed and Exalted’.⁵⁵⁹

6- سن، المحاسن محمد بن علي الصيرفي عن عيسى بن عبد الله عن أبيه عن جده عن أمير المؤمنين ع قال قال رسول الله ص من اصطنع إلي أحد من أهل بيتي يداً كافيته يوم القيامة.

(The book) ‘Al Mahasin’ – Muhammad Bin Ali Al Sayrafi, from Isa Bin Abdullah, from his father, from his grandfather,

‘From Amir Al-Momineen^{asws} having said: ‘Rasool-Allah^{saww} said: ‘One does a favour to anyone from the People^{asws} of my^{saww} Household, it would suffice him on the Day of Qiyamah’.⁵⁶⁰

7- بشاء، بشارة المصطفى بالإسناد عن الصادق عن آباءه ع قال قال رسول الله ص من وصل أحداً من أهل بيتي في دار الدنيا بغير طمير كافيته يوم القيامة بقطار.

(The book) ‘Basharat Al-Mustafa – By the chain from Al-Sadiq^{asws}, from his^{asws} forefathers^{asws} having said: ‘Rasool-Allah^{saww} said: ‘One who helps (connects with) anyone from the

⁵⁵⁷ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 1 H 3

⁵⁵⁸ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 1 H 4

⁵⁵⁹ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 1 H 5

⁵⁶⁰ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 1 H 6

People^{asws} of my^{saww} Household in the house of the world, by a carat, he would be sufficed on the Day of Qiyamah with a hundredweight”.⁵⁶¹

8- أَقُولُ رَوَى ابْنُ بَطْرِيقٍ فِي الْعُمْدَةِ مِنْ تَفْسِيرِ التَّعَلِّيِّ بِإِسْنَادِهِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ عَامِرٍ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مُوسَى الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص حُرِّمَتِ الْجَنَّةُ عَلَى مَنْ ظَلَمَ أَهْلَ بَيْتِي وَ آذَانِي فِي عِثْرَتِي وَ مَنْ صَنَعَ صَنِيعَةً إِلَى أَحَدٍ مِنْ وُلْدِ عَبْدِ الْمُطَّلِبِ وَ لَمْ يُجَازِهِ عَلَيْهَا فَإِنِّي أَجَازِهِ غَدًا إِذَا لَقِيَنِي يَوْمَ الْقِيَامَةِ.

I (Majlisi) am saying, 'It is reported by Ibn Batreeq in (the book) 'Al Umdah', from Tafseer Al Sa'alby, by his chain from Muhammad Bin Abdullah Bin Ahmad Bin Aamir, from his father,

'From Ali^{asws} Bin Musa Al-Reza^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said: '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 anything for anyone from the sons of Abdul Muttalib^{as} and does not get recompensed upon it, so I^{saww} shall recompense him tomorrow when he meets me^{saww} on the Day of Qiyamah”.⁵⁶²

9 مَنَاقِبُ، مُحَمَّدِ بْنِ أَحْمَدَ بْنِ شَادَانَ عَنْ عَائِشَةَ قَالَتْ قَالَ النَّبِيُّ ص ذِكْرُ عَلِيِّ بْنِ أَبِي طَالِبٍ عِبَادَةٌ.

(The book) 'Manaqib' – Muhammad Bin Ahmad Bin Shazan,

'From Ayesha who said, 'The Prophet^{saww} said: 'Zikr of Ali^{asws} Bin Abu Talib^{asws} is (an act of) worship”.⁵⁶³

10- وَ بِإِسْنَادِهِ عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ تَعَالَى جَعَلَ لِأَخِي عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَضَائِلَ لَا تُحْصَى كَثْرَةً فَمَنْ قَرَأَ فَضِيلَةً مِنْ فَضَائِلِهِ مُقَرَّأً بِهَا عَفَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَ مَا تَأَخَّرَ

And by his chain from Al-Sadiq Ja'far^{asws} Bin Muhammad^{asws} having said: 'Rasool-Allah^{saww} said: 'Allah^{azwj} the Exalted Made so many merits for my^{saww} brother^{asws} Ali^{asws} Bin Abu Talib^{asws} which cannot be counted. So, the one who recites one merit from his^{asws} merits, acknowledging with it, Allah^{azwj} would Forgive for him whatever had preceded from his sin, and whatever was delayed.

وَ مَنْ كَتَبَ فَضِيلَةً مِنْ فَضَائِلِهِ لَمْ تَزَلِ الْمَلَائِكَةُ يَسْتَعْمِرُونَ لَهُ مَا بَقِيَ لِيُنْكَرَ الْكِتَابَةَ رَسْمًا وَ مَنْ اسْتَمَعَ إِلَى فَضِيلَةٍ مِنْ فَضَائِلِهِ عَفَرَ اللَّهُ لَهُ الذُّنُوبَ الَّتِي اِكْتَسَبَهَا بِالسَّمْعِ وَ مَنْ نَظَرَ إِلَى كِتَابَةٍ مِنْ فَضَائِلِهِ عَفَرَ اللَّهُ لَهُ الذُّنُوبَ الَّتِي اِكْتَسَبَهَا بِالنَّظَرِ

And one who writes one merit from his^{asws} merits, the Angels would not cease seeking Forgiveness for him for as long as writing of that that book remains; and one who listens to one merit from his^{asws} merits, Allah^{azwj} would Forgive for him the sins which he had amassed by the hearing; and one who looks at the writing of his^{asws} merits, Allah^{azwj} would Forgive for him the sins which he had amassed by the looking’.

ثُمَّ قَالَ النَّظَرُ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع عِبَادَةٌ وَ لَا يَقْبَلُ اللَّهُ إِيمَانَ عَبْدٍ إِلَّا بِوَلَايَتِهِ وَ الْبِرَاءَةِ مِنْ أَعْدَائِهِ.

⁵⁶¹ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 1 H 7

⁵⁶² Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 1 H 8

⁵⁶³ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 1 H 9

Then he^{saww} said: 'The looking at Ali^{asws} Bin Abu Talib^{asws} is (an act of) worship, and Allah^{azwj} will not Accept the Eman of a servant except with his^{asws} Wilayah and the disownment from his^{asws} enemies''⁵⁶⁴.

11- وَ عَنْ عَائِشَةَ قَالَتْ دَخَلَ عَلِيٌّ بِنُ أَبِي طَالِبٍ عَلَى أَبِي فِي مَرَضِهِ الَّذِي قَبَضَهُ اللَّهُ فِيهِ فَجَعَلَ يَنْظُرُ إِلَى عَلِيٍّ بِنِ أَبِي طَالِبٍ فَمَا يَزِيعُ بَصَرُهُ عَنْهُ

And from Ayesha who said, 'Ali^{asws} Bin Abu Talib^{asws} entered to see my father (Abu Bakr) during his illness in which Allah^{azwj} Captured his soul. He went on looking at Ali^{asws} Bin Abu Talib^{asws}, and he did not deviate his sight from him^{asws}.

فَلَمَّا خَرَجَ عَلِيٌّ ع قُلْتُ يَا أَبَتِ رَأَيْتُكَ تَنْظُرُ إِلَى عَلِيٍّ بِنِ أَبِي طَالِبٍ ع فَمَا يَزِيعُ بَصْرُكَ عَنْهُ قَالَ يَا بُنَيَّةُ إِنَّ أَفْعَلَ هَذَا فَقَدْ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ النَّظْرُ إِلَى عَلِيٍّ بِنِ أَبِي طَالِبٍ عِبَادَةٌ.

When Ali^{asws} went out, I said, 'O father! I saw you looking at Ali^{asws} Bin Abu Talib^{asws} and you did not even deviate your sight away from him^{asws}'. He said, 'O daughter! I did this for I have heard from Rasool-Allah^{saww} saying: 'Looking at Ali^{asws} Bin Abu Talib^{asws} is (an act of) worship''⁵⁶⁵.

⁵⁶⁴ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 1 H 10

⁵⁶⁵ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 1 H 11

CHAPTER 2 – MERITS OF RECITING THE POEMS IN THEIR^{asws} PRAISE, AND IN IT IS SOME OF THE MISCELLANEOUS

1 كُنْزُ الْفَوَائِدِ، لِلْكَرَاجِكِيِّ حَدَّثَنِي أَبُو الْحَسَنِ عَلِيُّ بْنُ أَحْمَدَ اللَّعْوِيُّ قَالَ: دَخَلْتُ عَلَى عَلِيِّ بْنِ السَّلْمَاسِيِّ رَجَمَهُ اللَّهُ فِي مَرَضَتِهِ الَّتِي تُوُفِّيَ فِيهَا فَسَأَلْتُهُ عَنْ حَالِهِ فَقَالَ لِحَفَّتِي عَشِيَّةَ أُعْمِيَ عَلَيَّ فِيهَا فَرَأَيْتُ مُؤَلَّيَ أَمِيرِ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْهِ قَدْ أَخَذَ بِيَدِي وَ انْتَشَأَ يَقُولُ

(The book) 'Kunz Al Fawaid' of Al Karajaky – It is narrated to me by Abu Al Hassan Ali Bin Ahmad Al Laghwy who said,

'I entered to see Ali Bin Al-Salamasy during his illness in which he dies. I asked him about his state, and he said, 'I was hit by faintness and there was unconsciousness upon me, during it I saw my Master Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws}, having grabbed me by my hand and he^{asws} prosed saying:

طُوفَانُ آلِ مُحَمَّدٍ فِي الْأَرْضِ غَرَقَ جَهْلَهَا
و سَفَيْتُهُمْ حَمَلِ الَّذِي طَلَبَ النَّجَاةَ وَ أَهْلَهَا
فَأَقْبِضْ بِكَفِّ عَنْ وِلَاةٍ لَا تَحْتَسِنُ مِنْهَا فَصَلِّهَا.

'The flood of the Progeny^{asws} of Muhammad^{sawww} in the earth, its ignorant ones would drown, and they^{asws} ship would carry the ones who seek the salvation and its deserving ones, therefore grab the hand of the Guardians^{asws} and do not be scared from it, it being distant'.⁵⁶⁶

2- وَ حَدَّثَنِي الشَّرِيفُ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْحُسَيْنِيُّ عَنْ أَبِيهِ عَنْ أَبِي الْحَسَنِ أَحْمَدَ بْنِ مُحَمَّدٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ الطَّبْرِيَّ يَقُولُ حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ قَالَ: رَأَيْتُ أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْهِ فِي الْمَنَامِ فَقَالَ لِي يَا هَنَّادُ قُلْتُ لَبَّيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ أَنْشِدْنِي قَوْلَ الْكُمَيْتِ

And it is narrated to me by Al Shareef Muhammad Bin Ubeydullah Al Husayni, from his father, from Abu Al Hassan Ahmad Bin Mahboub who said, 'I heard Abu Ja'far Al Tabari saying, 'It was narrated to us by Hannad Bin Al Sary who said,

'I saw Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws} in the dream and he^{asws} said to me: 'O Hannad!' I said, 'At your^{asws} service, O Amir Al-Momineen^{asws}!' He^{asws} said: 'Prose (recite a poem) to me^{asws} the words of Al-Kumeet'.

و يَوْمَ الدَّوْحِ دَوَّحَ غَدِيرِ خُمٍّ
و لَكِنَّ الرِّجَالَ تَبَايَعُوهَا
أَبَانَ لَنَا الْوِلَايَةَ لَوْ أُطِيعَا
فَلَمْ أَرْ مِثْلَهَا أَمْرًا شَنِيعًا

'And on the day of Al-Dawha, is the day of Ghadeer Khumm, the Wilayah was manifested to us, if only we obey, but the men pledged it, so I did not see any matter atrocious like it'.

⁵⁶⁶ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 2 H 1

قَالَ فَأَنْشَدْتُهُ فَقَالَ لِي خُذْ إِلَيْكَ يَا هَنَادُ فَكُلْتُ هَاتِ يَا سَيِّدِي فَقَالَ ع

وَلَمْ أَرَ مِثْلَهُ حَقًّا أَضْيَعًا.

وَلَمْ أَرَ مِثْلَ الْيَوْمِ يَوْمًا

He said, 'So I recited it. He^{asws} said to me: 'Take it to you, O Hannad!' I said, 'Give, O my Master^{asws}!' He^{asws} said: 'And I have not seen a day like today, and not see, a right lost like it'.⁵⁶⁷

3- ن، عيون أخبار الرضا عليه السلام أحمد بن زياد بن جعفر الهمداني عن علي عن أبيه عن ابن أبي عمير عن عبد الله بن الفضل الهاشمي قال قال أبو عبد الله ع من قال فينا بيت شعر بنى الله له بيتاً في الجنة.

(The book) 'Uyoon Akhbar Al-Reza^{asws}' – Ahmad Bin Ziyad Bin Ja'far al Hamdani, from Ali, from his father, from Ibn Abu Umeyr, from Abdullah Bin Al Fazl Al Hashimi who said,

'Abu Abdullah^{asws} said: 'One who says regarding us^{asws} a couplet of a poem, Allah^{azwj} would Build for him a building in the Paradise'.⁵⁶⁸

4- ن، عيون أخبار الرضا عليه السلام الوراق عن الأسدي عن النخعي عن النوفلي عن علي بن سالم عن أبيه عن أبي عبد الله ع قال: ما قال فينا قائل بيت شعر حتى يؤيد بروح القدس.

(The book) 'Uyoon Akhbar Al Reza^{asws}' – Al Waraq, from Al Asadi, from Al Nakhaie, from Al Nowfaly, from Ali Bin Salim, from his father,

'No speaker says regarding us^{asws} a couplet of a poem, until he is assisted by the Holy Spirit'.⁵⁶⁹

5- ن، عيون أخبار الرضا عليه السلام تميم الفرشي عن أبيه عن أحمد بن علي الأنصاري عن الحسن بن الجهم قال سمعت الرضا ع يقول ما قال فينا مؤمن شعراً يمدحنا به إلا بنى الله تعالى له مدينة في الجنة أوسع من الدنيا سبع مرات يؤورده فيها كل ملك مقرّب وكل نبي مرسل.

(The book) 'Uyoon Akhbar Al Reza^{asws}' – Tameem Al Qarshy, from his father, from Ahmad Bin Ali Al Ansari, from Al Hassan Bin Al Jahm who said,

'I heard Al-Reza^{asws} saying: 'No Momin will say a poem praising us^{asws} with it except Allah^{azwj} the Exalted will Build a city for him in the Paradise more capacious than the world seven times over. Every Angel of Proximity would visit him in it, and every Messenger Prophet^{asw}'.⁵⁷⁰

6- كش، رجال الكشي علي بن محمد بن محمد بن عبد الجبار عن أبي طالب العمري قال: كتبت إلى أبي جعفر ع بأبيات شعرٍ و دكرت فيها أباه و سألته أن يأذن لي في أن أقول فيه فمطع الشعر و حبسه و كتب في صدر ما بقي من القوطاس قد أحسنت فحزاك الله خيراً.

(The book) 'Rijal Al Kashy' – Ali Bin Muhammad, from Muhammad Bin Abdul Jabbar, from Abu Talib Al Qummi who said,

⁵⁶⁷ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 2 H 2

⁵⁶⁸ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 2 H 3

⁵⁶⁹ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 2 H 4

⁵⁷⁰ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 2 H 5

'I wrote to Abu Ja'far^{asws} with (some) couplets of a poem and mentioned in it his^{asws} father^{asws}, and asked him^{asws} to permit for me that I should be saying regarding him^{asws}. He^{asws} cut the poem, and withheld (part of it), and wrote in the middle of what remained from the paper: 'You have done good, may Allah^{azwj} Recompense you goodly''.⁵⁷¹

7- كَش، رَجَالِ الْكَشِيِّ قَالَ نَصْرُ بْنُ الصَّبَّاحِ الْبَلْخِيِّ عَبْدُ اللَّهِ بْنُ غَالِبِ الشَّاعِرِ الَّذِي قَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع إِنَّ مَلَكًا يُلْقِي عَلَيْهِ الشُّعْرَ وَإِنِّي لِأَعْرِفُ ذَلِكَ الْمَلَكَ.

(The book) 'Rijal Al Kashy' – Nasr Bin Al Sabbah Al Balkhi said,

'Abdullah Bin Ghalib is the poet regarding whom Abu Abdullah^{asws} said: 'An Angel cast the poem unto him, and I^{asws} do recognise that Angel''.⁵⁷²

8- كَش، رَجَالِ الْكَشِيِّ مُحَمَّدُ بْنُ مَسْعُودٍ عَنْ حَمْدَانَ بْنِ أَحْمَدَ التَّهْدِيَّ عَنْ أَبِي طَالِبِ الْفُجَمِيِّ قَالَ: كَتَبْتُ إِلَى أَبِي جَعْفَرِ بْنِ الرِّضَا ع فَأَذِنَ لِي أَنْ أُرْتِي أَبَا الْحَسَنِ أَعْنِي أَبَاهُ قَالَ وَكَتَبَ إِلَيَّ أَنْدُبِي وَ أَنْدُبُ أَبِي.

(The book) 'Rijal Al Kashy' – Muhammad Bin Masoud, from Hamdan Bin Ahmad Al Nahdy, from Abu Talib Al Qummi who said,

'I wrote to Abu Ja'far^{asws} Bin Al-Reza^{asws} and to permit for me to compose/recite a Marsiya of Abu Al-Hassan^{asws}, meaning his^{asws} father^{asws}, and he^{asws} wrote to me: 'Lament me^{asws} lament my^{asws} father^{asws}''.⁵⁷³

⁵⁷¹ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 2 H 6

⁵⁷² Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 2 H 7

⁵⁷³ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 2 H 8

باب 3 عقاب من كتم شيئاً من فضائلهم أو جلس في مجلس يعابون فيه أو فضل غيرهم عليهم من غير تقية و تجويز ذلك عند التقية و الضرورة

CHAPTER 3 – PUNISHMENT OF ONE WHO CONCEALS SOMETHING FROM THEIR^{asws} MERITS, OR SITS IN A GATHERING THEY^{asws} ARE BEING FAULTED IN, OR OTHERS ARE BEING REFERRED OVER THEM^{asws}, FROM WITHOUT TAQIYYAH (DISSIMULATION), AND THE ALLOWANCE OF THAT DURING THE TAQIYYAH AND THE NECESSITY

1- م، تفسير الإمام عليه السلام يا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَ اشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ

Tafseer of the Imam (Hassan Al-Askari^{asws}): ***O you those who are believing! Eat from the good (things) what We Provided you (with), and give thanks to Allah if it is Him you are worshipping [2:172]***

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَ الدَّمَ وَ لَحْمَ الْخِنْزِيرِ وَ مَا أَهْلًا بِهِ لَعَنَ اللَّهُ فَمَن اضْطُرَّ غَيْرَ بَاغٍ وَ لَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ

But rather, (it is) Prohibited upon you, the dead, and the blood, and flesh of the swine, and whatever is dedicated with for other than Allah. But the one who is desperate, without coveting nor transgressing, so there is no sin upon him. Surely Allah is Forgiving, Merciful [2:173].

قَالَ الْإِمَامُ ع قَالَ اللَّهُ عَزَّ وَ جَلَّ يَا أَيُّهَا الَّذِينَ آمَنُوا بِتَوْحِيدِ اللَّهِ وَ نُبُوءَةِ مُحَمَّدٍ رَسُولِ اللَّهِ وَ بِإِمَامَةِ عَلِيِّ وَ لِيَّ اللَّهُ كُلُّوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَ اشْكُرُوا لِلَّهِ عَلَى مَا رَزَقْنَاكُمْ مِنْهَا بِالْمَقَامِ عَلَى وَ لَايَةِ مُحَمَّدٍ وَ عَلِيِّ

The Imam^{asws} said: ‘Allah^{azwj} Mighty and Majestic Said: ***O you those who are believing!*** – in the *Tawheed* (Oneness) of Allah^{azwj}, and Prophet-hood of Muhammad^{saww}, Rasool^{saww} of Allah^{azwj}, and in the Imamate of Ali^{asws}, Guardian of Allah^{azwj}, ***Eat from the good (things) what We Provided you (with), and give thanks to Allah*** – Upon what He^{azwj} Provided you from it, with the staying upon the Wilayah of Muhammad^{saww} and Ali^{asws}.

لِيَقِيَكُمْ اللَّهُ بِذَلِكَ شُرُورَ الشَّيَاطِينِ الْمَرْدَةِ عَلَى رَهْمَا عَزَّ وَ جَلَّ فَإِنَّكُمْ كُلَّمَا جَدَّدْتُمْ عَلَى أَنْفُسِكُمْ وَ لَايَةَ مُحَمَّدٍ وَ عَلِيِّ جُدُّدٌ عَلَى مَرْدَةِ الشَّيَاطِينِ لَعَائِنُ اللَّهِ وَ أَعَادَتُكُمْ اللَّهُ مِنْ نَفَحَاتِهِمْ وَ نَفَثَاتِهِمْ

Allah^{azwj} the Exalted has Protected you all with that (from) the evils of Satans^{la}, the renegades upon their^{la} Lord^{azwj} Mighty and Majestic. Therefore, every time you all renew upon yourselves the Wilayah of Muhammad^{saww} and Ali^{asws}, you should renew upon the renegade Satans^{la}, the Curses of Allah^{azwj}, and Allah^{azwj} will Shelter you from their^{la} blowing(s) and their^{la} puffing(s).

فَلَمَّا قَالَهُ رَسُولُ اللَّهِ ص قِيلَ يَا رَسُولَ اللَّهِ وَ مَا نَفَخَاتُهُمْ قَالَ هِيَ مَا يَنْفُخُونَ بِهِ عِنْدَ الْغَضَبِ فِي الْإِنْسَانِ الَّذِي يَحْمِلُونَهُ عَلَى هَلَاكِهِ فِي دِينِهِ وَ دُنْيَاهُ وَ قَدْ يَنْفُخُونَ فِي غَيْرِ حَالِ الْغَضَبِ بِمَا يَهْلِكُونَ بِهِ

So when Rasool-Allah^{saww} said it, it was said, 'O Rasool-Allah^{saww}! And what are their blowing(s)?' He^{saww} said: 'It is what they^{la} are blowing with during the anger in the human being which carries him upon his destruction in his Religion and his world, and they^{la} (also) have blown during other than the state of anger with what they^{la} are destroying him with.

أ تَذُرُونَ مَا أَشَدُّ مَا يَنْفُخُونَ بِهِ هُوَ مَا يَنْفُخُونَ بِإِذْنِهِ [بِأَنَّ] يُوهَمُوهُ أَنَّ أَحَدًا مِنْ هَذِهِ الْأُمَّةِ فَاضِلٌ عَلَيْنَا أَوْ عَدْلٌ لَنَا أَهْلَ الْبَيْتِ كَلًّا وَ اللَّهُ بَلَّ جَعَلَ اللَّهُ تَعَالَى مُحَمَّدًا ص ثُمَّ آلَ مُحَمَّدٍ فَوْقَ جَمِيعِ هَذِهِ الْأُمَّةِ كَمَا جَعَلَ اللَّهُ تَعَالَى السَّمَاءَ فَوْقَ الْأَرْضِ وَ كَمَا زَادَ نُورَ الشَّمْسِ وَ الْقَمَرِ عَلَى السُّهَى

Are you knowing what is the most intense of what they^{la} are blowing with? It is what they^{la} are blowing by worrying him that someone from this community is preferable over us^{asws}, or equal to us^{asws}, the People^{asws} of the Household. Never! By Allah^{azwj}! But Allah^{azwj} the Exalted Made Muhammad^{saww}, the Progeny^{asws} of Muhammad^{saww} to be above the entirety of this community, just as Allah^{azwj} the Exalted Made the sky to be above the earth, and just as the light of the sun and the moon is more enhanced over the distant stars'.

قَالَ رَسُولُ اللَّهِ ص وَ أَمَا نَفَخَاتِهِ فَأَنْ يَرَى أَحَدُكُمْ أَنَّ شَيْئًا بَعْدَ الْقُرْآنِ أَشْفَى لَهُ مِنْ ذِكْرِنَا أَهْلَ الْبَيْتِ وَ مِنَ الصَّلَوَاتِ عَلَيْنَا فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ جَعَلَ ذِكْرِنَا أَهْلَ الْبَيْتِ شِفَاءً لِلصُّدُورِ وَ جَعَلَ الصَّلَوَاتِ عَلَيْنَا مَاجِيَةً لِلْأَوْزَارِ وَ الذُّنُوبِ وَ مُطَهِّرَةً مِنَ الْعُيُوبِ وَ مُضَاعِفَةً لِلْحَسَنَاتِ

Rasool-Allah^{saww} said: 'And as for his^{la} puffing – so if one of you views that there is something after the Quran as a healing for him than our^{asws} mention of the People^{asws} of the Household, and from the (sending of) *Salawat* upon us^{asws}, for Allah^{azwj} Mighty and Majestic Made our^{asws} mention, the People^{asws} of the Household, as a healing for the chests, and Made the *Salawat* upon us as a deletion of the burdens of the sins, and a cleansing from the faults, and a multiplication of the good deeds.

قَالَ الْإِمَامُ ع قَالَ اللَّهُ تَعَالَى إِنْ كُنْتُمْ إِبَاهُ تَعْبُدُونَ أَيُّ إِنْ كُنْتُمْ إِبَاهُ تَعْبُدُونَ فَاشْكُرُوا نِعْمَةَ بَطَاعَةٍ مِنْ يَأْمُرُكُمْ بِطَاعَتِهِ مِنْ مُحَمَّدٍ وَ عَلِيٍّ وَ خُلَفَائِهِمَا الطَّيِّبِينَ ث

The Imam^{asws} said: 'Allah^{azwj} Mighty and Majestic Said **if it is Him you are worshipping [2:172]** – i.e., if it is Him^{azwj} you are worshipping, then be thankful for the Bounties of Allah^{azwj} by obeying the one He^{azwj} Commanded with obeying him, from Muhammad^{saww} and Ali^{asws}, and their^{asws} goodly Caliphs.

قَالَ عَزَّ وَ جَلَّ إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ الَّتِي مَاتَتْ حَتْفًا أَنْفَهَا بِلاَ دَبَاحَةٍ مِنْ حَيْثُ أَدْنَى اللَّهُ فِيهَا وَ الدَّمَ وَ لَحْمَ الْخِنْزِيرِ أَنْ تَأْكُلُوهُ وَ مَا أَهْلًا بِهِ لِعَبْرِ اللَّهِ مَا ذُكِرَ اسْمُ غَيْرِ اللَّهِ عَلَيْهِ مِنَ الدَّبَائِحِ وَ هِيَ الَّتِي يَتَقَرَّبُ بِهَا الْكُفَّارُ بِأَسَامِي أَنْدَادِهِمُ الَّتِي اتَّخَذُوهَا مِنْ دُونِ اللَّهِ

Then Allah^{azwj} Mighty and Majestic Said: **But rather, (it is) Prohibited upon you, the dead** – which dies open-mouthed without having slaughtered from where Allah^{azwj} Permitted with regards to it, **and the blood, and flesh of the swine** – to be eating it, **and whatever is dedicated with for other than Allah** – what the name of other than Allah^{azwj} is mentioned

over it from the slaughtered, and it is which the *Kafirs* are drawing closer with by naming their rivals which they are taking to from besides Allah^{azwj}.

ثُمَّ قَالَ عَزَّ وَ جَلَّ فَصَنَ اضْطُرُّ إِلَى شَيْءٍ مِنْ هَذِهِ الْمُحَرَّمَاتِ غَيْرِ بَاغٍ وَ هُوَ غَيْرُ بَاغٍ عِنْدَ الضَّرُورَةِ عَلَى إِمَامٍ هُدَى وَ لَا عَادٍ وَ لَا مُعْتَدٍ قَوْلٍ بِالْبَاطِلِ فِي نُبُوَّةٍ مَنْ لَيْسَ بِنَبِيِّ وَ إِمَامَةٍ مَنْ لَيْسَ بِإِمَامٍ فَلَا إِثْمَ عَلَيْهِ فِي تَنَاوُلِ هَذِهِ الْأَشْيَاءِ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ سَتَّارٌ لِعُيُوبِكُمْ أَتَيْهَا الْمُؤْمِنُونَ رَحِيمٌ بِكُمْ حِينَ أَبَاحَ لَكُمْ فِي الضَّرُورَةِ مَا حَرَّمَهُ فِي الرَّخَاءِ

Then the Mighty and Majestic Said: **But the one who is desperate** – to something from these Prohibitions, **without coveting**– and he is without a desire (for it) – during the necessity – upon an Imam^{asws} of Guidance, **nor transgressing** – nor giving significance by speaking with the falsehood regarding a prophet-hood of the one who isn't a Prophet^{as}, or (speaking of) Imamate of the one who isn't an Imam^{asws}, **so there is no sin upon him** – in taking these things, **Surely Allah is Forgiving, Merciful [2:173]** – a Veiler of your faults, O you *Momineen*! He^{azwj} is Merciful with you where He^{azwj} Permitted for you during the desperation what He^{azwj} Prohibited during the ease”.

قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع قَالَ رَسُولُ اللَّهِ ص يَا عِبَادَ اللَّهِ اتَّقُوا الْمُحَرَّمَاتِ كُلَّهَا وَ اعْلَمُوا أَنَّ غَيْبَتَكُمْ لِأَحْيِكُمْ الْمُؤْمِنِ مِنْ شِيعَةِ آلِ مُحَمَّدٍ أَكْبَرُ فِي التَّحْرِيمِ مِنَ الْمَيْتَةِ قَالَ اللَّهُ تَعَالَى وَ لَا يَغْتَنَبُ بَعْضُكُمْ بَعْضًا أُجِبْتُ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مِثْلَ فِكْرِهِمْ مَوْهُ

Ali^{asws} Bin Al-Husayn^{asws} said: ‘Rasool-Allah^{saww} said: ‘O servants of Allah^{azwj}! Fear the Prohibitions, all of them – and know that your backbiting of your Momin brother from the Shias of the Progeny^{asws} of Muhammad^{saww} – is greater Prohibition than (eating) the dead. Allah^{azwj} Majestic and Exalted Said: **and do not backbite each other - would one of you like to eat the flesh of his dead brother? But you abhor it [49:12]**.

وَ أَنَّ الدَّمَ أَخْفَى فِي التَّحْرِيمِ عَلَيْكُمْ أَكْلُهُ مِنْ أَنْ يَشِيءَ أَحَدُكُمْ بِأَخِيهِ الْمُؤْمِنِ مِنْ شِيعَةِ آلِ مُحَمَّدٍ ص إِلَى سُلْطَانٍ جَائِرٍ فَإِنَّهُ جِيئَ قَدْ أَهْلَكَ نَفْسَهُ وَ أَخَاهُ الْمُؤْمِنَ وَ السُّلْطَانَ الَّذِي وَشَى بِهِ إِلَيْهِ

And that the (drinking of the) blood is lighter upon you – regarding the Prohibition of consuming it – that if one of you informs of his Momin brother from Shias of Muhammad^{saww} to a tyrannous ruling authority, for he would have destroyed himself, and his Momin brother, and the ruling authority to whom he informed of him to him.

وَ أَنَّ لَحْمَ الْخِنْزِيرِ أَخْفَى تَحْرِيمًا مِنْ تَعْظِيمِكُمْ مَنْ صَعَّرَهُ اللَّهُ وَ تَسْمِيَتِكُمْ بِأَسْمَائِنَا أَهْلِ الْبَيْتِ وَ تَلْقَائِكُمْ بِأَلْقَابِنَا مِنْ سَمَاءِ اللَّهِ بِأَسْمَاءِ الْفَاسِقِينَ وَ لَقَبَهُ بِأَلْقَابِ الْفَاجِرِينَ

And that the flesh of the swine is lighter in Prohibition than your revering of the one whom Allah^{azwj} Belittled, and your naming him with our^{asws} names (titles) of the People^{asws} of the Household, and your teknonyming him with our^{asws} teknonyms to the one whom Allah^{azwj} Named with the names of the mischief-makers, and Teknonymed him with the teknonyms of the evil doers.

وَ أَنَّ مَا أَهْلَ بِهِ لِعَبِيرِ اللَّهِ أَخْفَى تَحْرِيمًا عَلَيْكُمْ مِنْ أَنْ تَعْتَقِدُوا نِكَاحًا أَوْ صَلَاةً جَمَاعَةً بِأَسْمَاءِ أَعْدَائِنَا الْعَاصِيِينَ حُتُوفِنَا إِذَا لَمْ يَكُنْ عَلَيْكُمْ مِنْهُمْ تَوْقِيَّةٌ

And that (consuming) whatever has been sacrificed for other than Allah^{azwj} is lighter in Prohibition upon you than if you were to tie a knot of marriage or a congregational *Salat* with the names of our^{asws} enemies, the usurpers of our^{asws} rights – when there does not happen to be *Taqiyya* upon you, from them.

قَالَ اللَّهُ عَزَّ وَ جَلَّ فَمَنْ اضْطُرَّ إِلَى شَيْءٍ مِنْ هَذِهِ الْمُحَرَّمَاتِ عَجْزَ بَاغٍ وَ لَا عَادٍ فَلَا إِثْمَ عَلَيْهِ مِنَ اضْطُرُّهُ اللَّهُ إِلَى تَنَاوُلِ شَيْءٍ مِنْ هَذِهِ الْمُحَرَّمَاتِ وَ هُوَ مُعْتَمِدٌ لِبَطَاعَةِ اللَّهِ تَعَالَى إِذَا زَالَتِ التَّقِيَّةُ فَلَا إِثْمَ عَلَيْهِ

Allah^{azwj} Mighty and Majestic Says: ***But the one who is desperate*** – to anything from these Prohibitions, ***without coveting nor transgressing, so there is no sin upon him [2:173]*** – the one who is driven out of necessity to taking anything from these Prohibitions – and he believes in the obedience to Allah^{azwj} the Exalted, when the *Taqiyya* is removed, then there is no sin upon him.

فَكَذَلِكَ فَمَنْ اضْطُرَّ إِلَى الْوَقِيْعَةِ فِي بَعْضِ الْمُؤْمِنِينَ لِيُدْفَعَ عَنْهُ أَوْ عَنْ نَفْسِهِ بِذَلِكَ الْهَلَاكِ مِنَ الْكَافِرِينَ النَّاصِبِينَ وَ مَنْ وَشَى بِهِ أَخُوهُ الْمُؤْمِنُ أَوْ وَشَى بِجَمَاعَةِ الْمُسْلِمِينَ لِيُهْلِكَهُمْ فَانْتَصَرَ لِنَفْسِهِ وَ وَشَى بِهِ وَحْدَهُ بِمَا يَعْرِفُهُ مِنْ عُيُوبِهِ الَّتِي لَا يُكْذِبُ فِيهَا وَ مَنْ عَظَّمَ مُهَانًا فِي حُكْمِ اللَّهِ أَوْ أَوْهَمَ الْإِرْزَاءَ عَلَى عَظِيمٍ فِي دِينِ اللَّهِ بِالتَّقِيَّةِ عَلَيْهِ وَ عَلَى نَفْسِهِ وَ مَنْ سَمَّاهُمْ بِالْأَسْمَاءِ الشَّرِيْفَةِ خَوْفًا عَلَى نَفْسِهِ وَ مَنْ تَقَبَّلَ أَحْكَامَهُمْ تَقِيَّةً فَلَا إِثْمَ عَلَيْهِ فِي ذَلِكَ لِأَنَّ اللَّهَ تَعَالَى وَسَّعَ هُمْ فِي التَّقِيَّةِ

And similar to that is the one who is driven to speak ill regarding one of the Momineen, in order to defend from him or from himself with that destruction from the *Kafirs*, the *Nasibis* – and the one who informs on his Momin brother – or informs on a group of the Muslims to destroy them, so he helps himself, and informs with it alone with what he recognises from his faults – in which there is no lie in it, and the one who magnifies a disgraced one in the Judgment of Allah^{azwj}, or purports the lowliness on a great one in the Religion of Allah^{azwj} – due to the *Taqiyya* upon him and upon himself, and the one who names him with the noble names out of fear upon himself, and the one who accept their ruling out of *Taqiyya*, so there is no sin upon him in that, because Allah^{azwj} the Exalted has Given leeway for them in during the *Taqiyya*.

وَ نَظَرَ الْبَاقِرُ ع إِلَى بَعْضِ شِيْعَتِهِ وَ قَدْ دَخَلَ خَلْفَ بَعْضِ الْمُتَأَفِّفِينَ إِلَى الصَّلَاةِ وَ أَحْسَسَ الشَّيْعِيُّ بِأَنَّ الْبَاقِرَ ع قَدْ عَرَفَ ذَلِكَ مِنْهُ فَصَدَّه وَ قَالَ أَعْتَذِرُ إِلَيْكَ يَا ابْنَ رَسُولِ اللَّهِ مِنْ صَلَاتِي خَلْفَ فُلَانٍ فَإِنِّي أَتَّقِيهِ وَ لَوْ لَا ذَلِكَ لَصَلَّيْتُ وَحْدِي

Al-Baqir^{asws} looked at one of his^{asws} Shias and he had entered to be behind the adversaries in the *Salat*, and he sensed the Shiite feeling that Al-Baqir^{asws} had recognised that from him. So he aimed it and said, 'I am (presenting) an excuse to you^{asws}, O son^{asws} of Rasool-Allah^{azwj}, from my praying behind so and so, for I fear him, and had it not been for that, I would have prayed alone'.

فَقَالَ لَهُ الْبَاقِرُ ع يَا أَحِبِّي إِذَا كُنْتَ تَحْتَاجُ أَنْ تَعْتَذِرَ لَوْ تَرَكْتَ يَا عَبْدَ اللَّهِ الْمُؤْمِنَ مَا زَالَتْ مَلَائِكَةُ السَّمَاوَاتِ السَّبْعِ وَ الْأَرْضِينَ السَّبْعِ تُصَلِّي عَلَيْكَ وَ تُلْعَنُ إِمَامَكَ ذَلِكَ وَ إِنَّ اللَّهَ تَعَالَى أَمَرَ أَنْ تُحْسَبَ لَكَ صَلَاتُكَ خَلْفَهُ لِلتَّقِيَّةِ بِسَبْعِمِائَةِ صَلَاةٍ لَوْ صَلَّيْتَهَا وَحْدَكَ فَعَلَيْكَ بِالتَّقِيَّةِ

Al-Baqir^{asws} said to him: 'O my^{asws} brother! But rather, you would have been needy to present an excuse if you had not done so. O Momin servant of Allah^{azwj}! The Angels of the seven skies and the seven earth have not ceased to send Blessings upon you, and curse that

prayer leader of yours, and Allah^{azwj} the Exalted has Commanded that your *Salat* behind him out of *Taqiyya* should be reckoned with seven hundreds *Salat* had you prayed alone, therefore, it is upon you to be with the *Taqiyya*.

وَاعْلَمَنَّ أَنَّ اللَّهَ تَعَالَى بِمَقْتِ [تَارِكَهَا كَمَا بِمَقْتِ] الْمُتَمَتِّي مِنْهُ فَالَا تَرَضَ لِنَفْسِكَ أَنْ تَكُونَ مِنْ لِقَائِكَ عِنْدَهُ كَمَنْزِلَةِ أَعْدَائِهِ.

And know that Allah^{azwj} the Exalted Detests its neglecter just as He^{azwj} Detests the one who abstains from it, therefore do not expose yourself for your status to happen to be in the Presence of Allah^{azwj} like the status of His^{azwj} enemies”⁵⁷⁴.

2- م، تفسير الإمام عليه السلام قَوْلُهُ عَزَّ وَجَلَّ إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلًا أُولَئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَ لَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَ لَهُمْ عَذَابٌ أَلِيمٌ

Tafseer of the Imam (Hassan Al-Askari^{asws}) – Words of Mighty and Majestic: ***Those who are concealing what Allah Revealed from the Book and are purchasing a small price with it, they are not devouring into their bellies except for the Fire, nor will Allah be Speaking to them on the Day of Judgment, nor will He be Purifying them, and for them would be a painful Punishment [2:174]***

أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالََةَ بِالْهُدَى وَ الْعَذَابَ بِالْمَغْفِرَةِ فَمَا أَصْبَرَهُمْ عَلَى النَّارِ

They are those who are buying the straying by (selling) the Guidance, and (buying) the Punishment by (selling) the Forgiveness. So what would be their patience upon the Fire? [2:175]

ذَلِكَ بِأَنَّ اللَّهَ نَزَلَ الْكِتَابَ بِالْحَقِّ وَ إِنَّ الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ

That is because Allah Revealed the Book with the Truth, and those who are differing regarding the Book, they are in discord, remote (from the Truth) [2:176].

قَالَ الْإِمَامُ ع قَالَ اللَّهُ عَزَّ وَجَلَّ فِي صِفَةِ الْكَاتِبِينَ لَفَضَّلْنَا أَهْلَ الْبَيْتِ إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ الْمُشْتَجِلِ عَلَى ذِكْرِ فَضْلِ مُحَمَّدٍ ص عَلَى جَمِيعِ النَّبِيِّينَ وَ فَضْلِ عَلِيِّ ع عَلَى جَمِيعِ الْوَصِيِّينَ وَ يَشْتَرُونَ بِهِ بِالْكَتْمَانِ ثَمَنًا قَلِيلًا يَكْتُمُونَهُ لِيَأْخُذُوا عَلَيْهِ عَرْضًا مِنَ الدُّنْيَا يَسِيرًا وَ يَنَالُوا بِهِ فِي الدُّنْيَا عِنْدَ جُهَالِ عِبَادِ اللَّهِ رِئَاسَةً

The Imam (Hassan Al-Askari^{asws}) said: ‘Allah^{azwj} Mighty and Majestic Said in describing the concealment of our^{asws} merits, the People^{asws} of the Household: ***Those who are concealing what Allah Revealed from the Book*** – the inclusive upon the mention of the preference of Muhammad^{saww} over the entirety of the Prophets^{as}, and the preference of Ali^{asws} over the entirety of the successor^s, ***and are purchasing*** – by the concealment - ***a small price with it*** – concealing it in order to be taking upon it displays from the world easily, and they would be attaining with it in the world, by the ignorance of the servants of Allah^{azwj}, a governance.

⁵⁷⁴ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 3 H 1

قَالَ اللَّهُ تَعَالَى أُولَئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ يَوْمَ الْقِيَامَةِ إِلَّا النَّارَ بَدَلًا مِنْ إِصَابَتِهِمْ أَلْسِنَةً مِنَ الدُّنْيَا لِكَيْتَمَافِهِمُ الْحَقُّ وَ لَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ بِكَلَامٍ خَيْرٍ بَلْ يُكَلِّمُهُمُ بِأَنْ يَلْعَنَهُمْ وَ يُخْزِيَهُمْ وَ يَقُولُ بِئْسَ الْعِبَادُ أَنْتُمْ غَيَّرْتُمْ تَرْتِيبِي وَ أَخْرَجْتُمْ مَنْ قَدَّمْتُمْ مِنْ آخِرَتِهِمْ وَ وَالَيْتُمْ مَنْ عَادَيْتَهُ وَ عَادَيْتُمْ مَنْ وَالَيْتُهُ

Allah^{azwj} the Exalted Said: **they are not devouring into their bellies** – on the Day of Judgment - **except for the Fire** – instead from their small achievement from the world due to their concealment of the Truth. **nor will Allah be Speaking to them on the Day of Judgment** – with good Speech, but He^{azwj} would be Speaking to them by Cursing them and Disgracing them, and He^{azwj} would be Saying: “You are evil servants! You altered My^{azwj} sequence and placed last the one whom I^{azwj} Placed as first, and placed first the one whom I^{azwj} Placed last (Rejected), and befriended the one whom I^{azwj} was Inimical to, and were inimical to the one I^{azwj} Befriended.

وَ لَا يُزَكِّيهِمْ مِنْ دُنُوبِهِمْ لِأَنَّ الدُّنُوبَ إِذَا تَدُوبُ وَ تَضْمَجَلُ إِذَا قَرَنَ بِهَا مُوَالَاةُ مُحَمَّدٍ وَ عَلِيٍّ ع فَأَمَّا مَا يَعْرَفُ مِنْهَا بِالرِّوَالِ عَنْ مُوَالَاةِ مُحَمَّدٍ وَ آلِهِ فَيَلِكُ دُنُوبٌ تَتَضَاعَفُ وَ أَجْرَامٌ تَتَزَايِدُ وَ عُقُوبَاتُهَا تَتَعَاظَمُ وَ لَهُمْ عَذَابٌ أَلِيمٌ مُوجِعٌ فِي النَّارِ

Nor will He be Purifying them – from their sins, because the sins rather, tend to melt and vanish when paired with the Wilayah of Muhammad^{sawww} and Ali^{asws} and their^{asws} goodly Progeny^{asws}. So, as for what is not paired with it, what is declined from the Wilayah of Muhammad^{sawww} and his^{sawww} Progeny^{asws}, so those sins would be multiplied, and its crime is increased, and its consequential Punishment would be magnified. **And for them would be a painful Punishment [2:174]** – Excruciating pain in the Fire.

أُولَئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالََةَ بِالْهُدَى أَخَذُوا الضَّلَالََةَ عِوَضًا عَنِ الْهُدَى وَ الرَّذَى فِي دَارِ الْبُورِ بَدَلًا مِنَ السَّعَادَةِ فِي دَارِ الْقَرَارِ وَ مَحَلِّ الْأَنْبَارِ

They are those who are buying the straying by (selling) the Guidance – taking the straying instead of the Guidance, and the annihilation in the House of doom in exchange from the happiness in the House of the tranquillity and the place of the righteous ones.

وَ الْعَذَابُ بِالْمَغْفِرَةِ اشْتَرَوْا الْعَذَابَ الَّذِي اسْتَحَقُّوا بِمُؤَالَاتِهِمْ لِأَعْدَاءِ اللَّهِ بَدَلًا مِنَ الْمَغْفِرَةِ الَّتِي كَانَتْ تَكُونُ لَهُمْ لَوْ وَالُوا أَوْلِيَاءَ اللَّهِ فَمَا أَصْبَرَهُمْ عَلَى النَّارِ مَا أَجْرَاهُمْ عَلَى عَمَلٍ يُوجِبُ عَلَيْهِمْ عَذَابَ النَّارِ

And (buying) the Punishment by (selling) the Forgiveness – they are buying the Punishment which they are deserving of due to their friendship with the enemies of Allah^{azwj} in exchange from the Forgiveness which would have happened to be for them if they had befriended the friends of Allah^{azwj}, **So what would be their patience upon the Fire? [2:175]** – how audacious they are upon doing what would be Obligated upon them the Punishment of the Fire.

ذَلِكَ بِأَنَّهُمْ يَعْنِي ذَلِكَ الْعَذَابَ الَّذِي وَجِبَ عَلَى هَؤُلَاءِ بِأَثَامِهِمْ وَ أَجْرَامِهِمْ لِمُخَالَفَتِهِمْ لِإِمَامِهِمْ وَ زَوَالِهِمْ عَنْ مُوَالَاةِ سَيِّدِ خَلْقِ اللَّهِ بَعْدَ مُحَمَّدٍ نَبِيِّهِ أَحِبِّهِ وَ صَفِيِّهِ

That – meaning that Punishment which is Obligated upon them due to their sins and their crimes of opposing their Imam^{asws}, and their decline from the friendship of the Chief of the

creatures of Allah^{azwj} after Muhammad^{saww}, His^{azwj} Prophet^{saww}, is his^{saww} brother, his^{saww} successor^{asws}.

بِأَنَّ اللَّهَ نَزَّلَ الْكِتَابَ بِالْحَقِّ نَزَّلَ الْكِتَابَ الَّذِي تَوَعَّدَ فِيهِ مَنْ خَالَفَ الْمُحِقِّينَ وَ جَانَبَ الصَّادِقِينَ وَ شَرَعَ فِي طَاعَةِ الْفَاسِقِينَ نَزَلَ الْكِتَابَ بِالْحَقِّ
أَنَّ مَا يُوعَدُونَ بِهِ يُصِيبُهُمْ وَ لَا يُخْطِئُهُمْ

Is because Allah Revealed the Book with the Truth – Revealed the Book which, wherein are threats against the one who oppose the rightful ones and keep aside from the truthful ones, and proceeded in the obedience of the mischief-makers. The Book was Revealed with the Truth that what they are being threatened with would hit them and will would not miss them.

وَ إِنَّ الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ فَلَمْ يُؤْمِنُوا بِهِ وَ قَالَ بَعْضُهُمْ إِنَّهُ سِحْرٌ وَ بَعْضُهُمْ إِنَّهُ شِعْرٌ وَ بَعْضُهُمْ إِنَّهُ كِهَانَةٌ لَفِي شِقَاقٍ بَعِيدٍ مُخَالَفَةٍ بَعِيدَةٍ عَنِ الْحَقِّ كَانَ الْحَقُّ فِي شِقِّ وَ هُمْ فِي شِقِّ غَيْرِهِ يُخَالَفُهُ

And those who are differing regarding the Book – so they are not believing in it. Some of them say, 'It is sorcery'. And some of them say, 'It is poetry'. And some of them (say), 'It is divination, **they are in discord, remote (from the Truth) [2:176]** – in opposition, far from the Truth, as if the Truth is (to be found) in doubt, and they are in a doubt other than it, opposing it''.

قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع هَذَا أَحْوَالٌ مِنْ كَتَمَ فَضَائِلَنَا وَ حَجَدَ حُقُوقَنَا وَ تَسَمَّى بِأَسْمَائِنَا وَ تَلَقَّبَ بِأَلْقَابِنَا وَ أَعَانَ ظَالِمَنَا عَلَى غَضَبِ حُقُوقِنَا وَ مَالًا عَلَيْنَا أَعْدَاءِنَا وَ التَّقِيَّةَ عَلَيْنَا لَا تُرْعِجُهُ وَ الْمَخَافَةَ عَلَى نَفْسِهِ وَ مَالِهِ وَ إِخْوَانِهِ لَا تَبْعُهُ

Ali^{asws} Bin Al-Husayn^{asws} said: 'These are the states of the ones who conceals our^{asws} merits, and rejects our^{asws} rights, and names with our^{asws} names (titles), and teknonyms with our teknonyms, and assists those who oppress us^{asws} upon usurping our^{asws} rights, and helps our^{asws} enemies against us^{asws} – and the *Taqiyya* is upon (him) for his worries and fear upon himself, and his wealth, and his brethren, of not being pursued.

فَاتَّقُوا اللَّهَ مَعَاشِرَ شِيعَتِنَا لَا تَسْتَعْمِلُوا الْهُونَنَا وَ لَا تَقِيَّةَ عَلَيْنَا وَ لَا تَسْتَعْمِلُوا الْمُهَاجِرَةَ وَ التَّقِيَّةَ تَمْنَعُكُمْ وَ سَأَحَدُكُمْ فِي ذَلِكَ بِمَا يَزِدُّكُمْ وَ يَعْظُمُكُمْ

Therefore fear Allah^{azwj}, group of our^{asws} Shias, and do not be utilising the gentleness while there is no *Taqiyya* upon you, nor be utilising the openness and the *Taqiyya* is preventing you, and I^{asws} shall narrate to you regarding that with what would deter you and caution you: -

دَخَلَ عَلَى أَمِيرِ الْمُؤْمِنِينَ ع رَجُلَانِ مِنْ أَصْحَابِهِ فَوَطِئَ أَحَدُهُمَا عَلَى حَيَّةٍ فَلَدَعَتْهُ وَ وَقَعَ عَلَى الْآخَرَ فِي طَرِيقِهِ مِنْ حَائِطٍ عَقْرَبٌ فَلَسَعَتْهُ وَ سَقَطَا جَمِيعًا فَكَأَنَّهُمَا لِمَا بِهِمَا يَتَضَرَّعَانِ وَ يَبْكِيَانِ

There came to Amir Al-Momineen^{asws}, two men from his^{asws} companions. One of them had trodden upon a snake, so it had bit him, and a scorpion had fallen from a wall upon the other one in his way, so it had stung him, and they had both fallen down. It was as if they were both beseeching and crying due to what had befallen with them.

فَقِيلَ لِأَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ دَعُوهُمَا فَإِنَّهُ لَمْ يَحِنْ حِينُهُمَا وَ لَمْ تَتِمَّ مِحْنَتُهُمَا فَحَمِلَا إِلَى مَنْزِلِهِمَا فَبَقِيََا عَلَيْهِمَا أَلْيَمِينَ فِي عَذَابٍ شَدِيدٍ شَهْرَيْنِ

It was told to Amir Al-Momineen^{asws}, so he^{asws} said: 'Leave them, for it is not the time for them yet (to be cured), and their ordeal is not completed'. So, they were carried over to their houses, and they remained in pain in severe punishment for two months.

ثُمَّ إِنَّ أَمِيرَ الْمُؤْمِنِينَ ع بَعَثَ إِلَيْهِمَا فَحَمِلَا إِلَيْهِ وَ النَّاسُ يَقُولُونَ سَيَمُوتَانِ عَلَى أَيْدِي الْحَامِلِينَ لَهُمَا

Then Amir Al-Momineen^{asws} sent for them, and they were carried over to him^{asws}, and the people were saying, 'They will soon be dying upon the hands of their carriers'.

فَقَالَ كَيْفَ حَالُكُمْ قَالَ لَا نُحْنُ بِأَمٍ عَظِيمٍ وَ فِي عَذَابٍ شَدِيدٍ

He^{asws} said to them: 'How is your state?' They said, 'We are in great pain and in intense punishment'.

قَالَ لَهُمَا اسْتَغْفِرَا اللَّهَ مِنْ ذَنْبٍ أَذَاكُمْ إِلَى هَذَا وَ تَعَوَّذَا بِاللَّهِ مَا يُحِيطُ أَجْرَكُمْ وَ يُعْظِمُ وَزْرَكُمْ قَالَا وَ كَيْفَ ذَلِكَ يَا أَمِيرَ الْمُؤْمِنِينَ

He^{asws} said to them: 'Seek Forgiveness of Allah^{azwj} from every sin you have committed up to this (time), and seek Refuge with Allah^{azwj} from Having your Recompense Thwarted and your burdens to be magnified'. They said, 'And how can that be so, O Amir Al-Momineen^{asws}?'

فَقَالَ عَلِيُّ ع مَا أَصِيبَ وَاحِدٌ مِنْكُمْ إِلَّا بِذَنْبِهِ أَمَا أَنْتَ يَا فُلَانٌ وَ أَقْبَلَ عَلَى أَحَدِهِمَا أَ تَذْكُرُ يَوْمَ عَمَرَ عَلَى سَلْمَانَ الْفَارِسِيِّ فُلَانٌ وَ طَعَنَ عَلَيْهِ لِمَوْلَاتِهِ لَنَا فَلَمْ يَمْتَعَكَ مِنَ الرَّدِّ وَ الْاسْتِخْفَافِ بِهِ خَوْفٌ عَلَى نَفْسِكَ وَ لَا عَلَى أَهْلِكَ وَ لَا عَلَى وُلْدِكَ وَ مَالِكَ أَكْثَرَ مِنْ أَنْ اسْتَحْيَيْتَهُ فَلِذَلِكَ أَصَابَكَ

Ali^{asws} said: 'One of you two has not been hit except due to his sins. As for you, O so and so' – and he^{asws} faced towards one of them – 'Recall the day so and so winked against Salman Al-Farsy^{ra}, may Allah^{azwj} have Mercy on him^{ra}, and spoke ill against him^{ra} due to his^{ra} Wilayah for us^{asws}? You were not prevented from the responding and the taking lightly with it – neither fear upon yourself, nor upon your family, nor upon your children and your wealth, more that you being embarrassed of it. Thus, due to that, you were hit.

فَإِنْ أَرَدْتَ أَنْ يُرِبَلَ اللَّهُ مَا بِكَ فَاعْتَقِدْ أَنْ لَا تَرَى مُرُورًا عَلَى وُلِّيٍّ لَنَا تَقْدِرُ عَلَى نُصْرَتِهِ بِظَهْرِ الْعَيْبِ إِلَّا أَنْ نَصْرْتَهُ إِلَّا أَنْ تَخَافَ عَلَى نَفْسِكَ وَ أَهْلِكَ وَ وُلْدِكَ وَ مَالِكَ

So if you want that Allah^{azwj} Removes what is with you, then be of the belief that you will not see someone faulting upon a friend of ours^{asws} while you are able upon helping him, whether in his presence or absence, except that you will help him, unless if you fear upon yourself, or your family, or your children, or your wealth'.

وَ قَالَ لِلْآخَرِ فَأَنْتَ أَ تَدْرِي لِمَا أَصَابَكَ مَا أَصَابَكَ قَالَ لَا

And he^{asws} said to the other: 'You, do you know why you were hit by what hit you?' He said, 'No'.

قَالَ أَمَا تَدُّكُرُ حَيْثُ أَقْبَلَ قَنْبَرٌ خَادِمِي وَ أَنْتَ بِحَضْرَةِ فَلَانَ الْعَابِي فَفُتِمْتَ إِجْلَالًا لَهُ لِإِجْلَالِكَ لِي فَقَالَ لَكَ أَوْ تَقُومُ لِهَذَا بِحَضْرَتِي فَقُلْتَ لَهُ وَ مَا بَالِي لَا أَقُومُ وَ مَلَائِكَةُ اللَّهِ تَضَعُ لَهُ أَجْنِحَتَهَا فِي طَرَفِهِ فَعَلَيْهَا يَمْشِي

He^{asws} said: 'Do you not recall when my^{asws} servant Qanbar came over and you were in the presence of so and so tyrant? So you stood up in reverence to him due to your reverence for me^{asws}. So he said to you, 'And you are standing up for this one in my presence!' You said to him, 'And why should I not stand, and the Angels of Allah^{azwj} are placing their wings down for him in his way, and it is upon these that he walks?'

فَلَمَّا قُلْتَ هَذَا لَهُ قَامَ إِلَى قَنْبَرٍ وَ ضَرَبَهُ وَ شَتَمَهُ وَ آذَاهُ وَ تَهَدَّدَنِي وَ أَلَزَمَنِي الْإِعْضَاءَ عَلَى قَدِّي فَلِهَذَا سَقَطَتْ عَلَيْكَ هَذِهِ الْحَيَّةُ

When you said this, He stood against Qanbar and struck him, and insulted him, and hurt him, and threatened him and threatened me^{asws}, and necessitating me^{asws} (to tolerate) the speck upon my^{asws} eye. Thus, due to this, this snake fell upon you'.

فَإِنْ أَرَدْتَ أَنْ يُعَافِيكَ اللَّهُ تَعَالَى مِنْ هَذَا فَاعْتَقِدْ أَنْ لَا تَفْعَلْ بِنَا وَ لَا بِأَحَدٍ مِنْ مَوَالِينَا بِحَضْرَةِ أَعْدَائِنَا مَا يُخَافُ عَلَيْنَا وَ عَلَيْهِمْ مِنْهُ

If you want the Allah^{azwj} the Exalted should Pardon you from this, then be of the belief that you will not deal with us^{asws}, nor with anyone from our^{asws} friends, in the presence of our^{asws} enemies, what is feared upon us^{asws} and upon them, from him.

أَمَّا إِنَّ رَسُولَ اللَّهِ ص كَانَ مَعَ تَفْضِيلِهِ لِي لَمْ يَكُنْ يَقُومُ لِي عَنْ مَجْلِسِهِ إِذَا حَضَرْتُهُ كَمَا كَانَ يَفْعَلُهُ بَعْضُ مَنْ لَا يَقِيمُ مِعْشَارَ جُزْءٍ مِنْ مِائَةِ أَلْفٍ جُزْءٍ مِنْ إِجَابِهِ لِي لِأَنَّهُ عَلِمَ أَنَّ ذَلِكَ يَحْمِلُ بَعْضَ أَعْدَاءِ اللَّهِ عَلَى مَا يُعْمَهُ وَ يُعْمِي وَ يُعْمُ الْمُؤْمِنِينَ وَ قَدْ كَانَ يَقُومُ لِقَوْمٍ لَا يَخَافُ عَلَى نَفْسِهِ وَ لَا عَلَيْهِمْ مِثْلَ مَا خَافَهُ عَلَى لَوْ فَعَلَ ذَلِكَ بِي.

However, Rasool-Allah^{saww} was with his^{saww} preferences for me^{asws} – (but) he^{saww} did not use to stand for me^{asws} from his^{saww} sitting whenever I^{asws} presented – just as he^{saww} used to do with some (others) who cannot be compared by one part from a hundred thousand from his^{asws} response to me^{asws}, because he^{saww} knew that, that would carry some of the enemies of Allah^{azwj} upon (doing something) what would grieve him^{saww}, and grieve me^{asws}, and grieve the Momineen. And he^{saww} used to stand up for people, not out of fear upon himself^{saww} nor upon them, like what he^{saww} feared upon me^{asws}, had he^{saww} done that with me^{asws}.

⁵⁷⁵ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 3 H 2

CHAPTER 4 – THE PROHIBITION OF TAKING THEIR^{asws} MERITS FROM THE ADVERSARIES

1- ن، عيون أخبار الرضا عليه السلام أبي عن الحسن بن أحمد المالكي عن أبيه عن إبراهيم بن أبي محمود قال: قلت للرضا ع يا ابن رسول الله إن عندنا أخباراً في فضائل أمير المؤمنين ع وفضلكم أهل البيت و هي من رواية مخالفيكم و لا نعرف مثلها عنكم أفنديين بها

(The book) – ‘Uyoon Al Akhbar Al Reza^{asws}’ – My father, from Al Hassan Bin Ahmad Al Maliki, from his father, from Ibrahim Bin Abu Mahmoud who said,

‘I said to Al-Reza^{asws}, ‘O son^{asws} of Rasool-Allah^{saww}! With us are Ahadeeth regarding the merits of Amir Al-Momineen^{asws} and your^{asws} merits, People^{asws} of the Household, and these are from the reports of the adversaries and we do not recognise the like of it with you^{asws}. Shall we make it a Religion with these?’

فقال يا ابن أبي محمود لقد أخبرني أبي عن أبيه عن جدّه ع أنّ رسول الله ص قال من أصغى إلى ناطق فقد عبده فإن كان الناطق عن الله عزّ و جلّ فقد عبّد الله و إن كان الناطق عن إبليس فقد عبّد إبليس

He^{asws} said: ‘O Ibn Abu Mahmoud! My^{asws} father^{asws} informed me^{asws} from his^{asws} father^{asws} from his^{asws} grandfather^{asws} that Rasool-Allah^{saww} said: ‘One who listens to a speaker so he has worshipped him. If the speaker was from Allah^{azwj} Mighty and Majestic, so he has worshipped Allah^{azwj}, and if he was the speaker from Iblees^{la}, so has worshipped Iblees^{la}.’

ثم قال الرضا ع يا ابن أبي محمود إن مخالفينا وضعوا أخباراً في فضائلنا و جعلوها على أقسام ثلاثة أحدها العلوّ و ثانيها التّقصير في أمرنا و ثالثها التّصريح بمثالب أعدائنا

Then Al-Reza^{asws} said: ‘O Ibn Abu Mahmoud! Our^{asws} adversaries are placing Ahadeeth regarding our^{asws} merits and making these to be upon three categories – one of these is the exaggeration, and the second is reduction in our^{asws} matters, and third is stating the defects of our^{asws} enemies.

فإذا سمع الناس العلوّ فينا كفروا شيعتنا و نسبوه إلى القول بربوبيتنا و إذا سمعوا التّقصير اعتقدوه فينا و إذا سمعوا مثالب أعدائنا باسمائهم ثلبونا بأسمائنا

So when the people hear the exaggeration regarding us^{asws}, they disbelieve our^{asws} Shias and attribute them to the word with our^{asws} Lordship; and when they hear the reduction they believe it regarding us^{asws}; and when they hear the defects of our^{asws} enemies with their names, they defame us^{asws} with our^{asws} names’.

و قد قال الله عزّ و جلّ و لا تسبوا الذين يدعون من دون الله فيسبوا الله عدواً بغير علم

And Allah^{azwj} Mighty and Majestic has Said: ***And do not insult those who are supplicating to the ones besides Allah so they would (in retaliation) be insulting Allah in enmity, without knowledge. [6:108].***

يَا ابْنَ أَبِي مُحَمَّدٍ إِذَا أَخَذَ النَّاسُ بِيَمِينًا وَ شِمَالًا فَالْزِمِ طَرِيقَتَنَا فَإِنَّهُ مَنْ لَزِمَنَا لَزِمْنَاهُ وَ مَنْ فَارَقَنَا فَارَقَنَاهُ

O Ibn Abu Mahmood! When the people take to the right and left, then adhere to our^{asws} way, for the one who adheres to us^{asws}, we^{asws} shall adhere to him, and the one who separates from us^{asws}, we^{asws} shall separate from him.

إِنَّ أَدْنَى مَا يُخْرِجُ الرَّجُلَ مِنَ الْإِيمَانِ أَنْ يَقُولَ لِلْحَصَاةِ هَذِهِ نَوَافُؤُكُمْ يَدِينُ بِذَلِكَ وَ يَبْرَأُ مِمَّنْ خَالَفَهُ

The least of what exits the man from the Eman is that he would be saying for the pebble, 'This is a kernel', then he makes it a religion with that and disavows from the ones who oppose him.

يَا ابْنَ أَبِي مُحَمَّدٍ احْفَظْ مَا حَدَّثْتُكَ بِهِ فَقَدْ جَمَعْتُ لَكَ فِيهِ خَيْرَ الدُّنْيَا وَ الْآخِرَةِ.

O Ibn Abu Mahmood! Preserve what I^{asws} have narrated to you with, for I^{asws} have collected for you in it the good of the world and the Hereafter".⁵⁷⁶

⁵⁷⁶ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 4 H 1

CHAPTER 5 – SUMMARY OF THEIR^{asws} VIRTUES AND THEIR^{asws} MERITS

1- لي، الأماالي للصدوق أبي عن سعد بن أبي الخَطَّابِ عن ابن أسباطٍ عن البَطَّائِيِّ عن أبي بصيرٍ عن الصادقِ جعفرِ بنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: يَا بَا بَصِيرٍ نَحْنُ شَجَرَةُ الْعِلْمِ وَ نَحْنُ أَهْلُ بَيْتِ النَّبِيِّ ص وَ فِي دَارِنَا مَهْبِطُ جَبْرَائِيلَ وَ نَحْنُ خَزَائِنُ عِلْمِ اللَّهِ وَ نَحْنُ مَعَادِنُ وَحْيِ اللَّهِ مَنْ تَبِعَنَا بِنَا وَ مَنْ تَخَلَّفَ عَنَّا هَلَكَ حَقًّا عَلَى اللَّهِ عَزَّ وَ جَلَّ.

(The book) 'Al Amaali' of Al Sadouq – My father, from Sa'ad, from Ibn Abu Al Khattab, from Ibn Asbaat, from al Batainy, from Abu Baseer,

'From Al-Sadiq Ja'far^{asws} Bin Muhammad^{asws} having said: 'O Abu Baseer! We^{asws} are the tree of knowledge, and we^{asws} are the People^{asws} of the Household of the Prophet^{saww}, and in our^{asws} house Jibraeel^{as} descended, and we^{asws} are treasurers of the Knowledge of Allah^{azwj}, and we^{asws} are the mine of Revelation of Allah^{azwj}. One who follows us^{asws} attains salvation, and one who stays behind from us^{asws} is destroyed, being a right upon (people) from Allah^{azwj} Mighty and Majestic''⁵⁷⁷

2- يد، التوحيد مع، معاني الأخبار أبي عن سعد بن أبي عيسى عن الحسين بن سعيد عن فضالة عن أبان عن محمد بن مسلم قال سمعت أبا عبد الله ع يقول إن لله عزَّ و جلَّ خلقاً خلقهم من نوره و رحمته لرحمته

(The book) 'Al Tawheed' (and) 'Ma'ani Al Akhbar' – My father, from Sa'ad, from Ibn Isa, from Al Husayn Bin Saeed, from Fazalat, from Aban, from Muhammad Bin Muslim who said,

'I heard Abu Abdullah^{asws} saying: 'For Allah^{azwj} Mighty and Majestic there are creatures, He^{azwj} Created them from His^{azwj} Noor (Light) and His^{saww} Mercy, and for His^{azwj} Mercy.

فَهُمْ عَيْنُ اللَّهِ النَّاطِرَةُ وَ أُذُنُهُ السَّامِعَةُ وَ لِسَانُهُ النَّاطِقُ فِي خَلْقِهِ بِإِذْنِهِ وَ أَمَنَّاؤُهُ عَلَى مَا أُنزِلَ مِنْ عُذْرٍ أَوْ نُذْرٍ أَوْ حُجَّةٍ

Thus, they^{asws} are the seeing Eye of Allah^{azwj}, and His^{azwj} hearing Ears, and His^{azwj} speaking Tongue among His^{azwj} creatures by His^{azwj} Permission, and they^{asws} are His^{azwj} treasurers upon what He^{azwj} Sent down from an excuse or warning, or Divine Authorities.

فَبِهِمْ يَمْحُو اللَّهُ السَّيِّئَاتِ وَ بِهِمْ يَدْفَعُ الضَّمَمَ وَ بِهِمْ يُنَزِّلُ الرَّحْمَةَ وَ بِهِمْ يُحْيِي مَيِّتًا وَ بِهِمْ يُمِيتُ حَيًّا وَ بِهِمْ يَبْتَلِي خَلْقَهُ وَ بِهِمْ يَقْضِي فِي خَلْقِهِ قَضِيَّةً

By them^{asws} Allah^{azwj} Deletes the evil deeds, and by them^{asws} He^{azwj} Defends from injustices, and by them^{asws} He^{azwj} Sends down the Mercy, and by them^{asws} He^{azwj} Revives the death and Kills the living, and by them^{asws} He^{azwj} Tries His^{azwj} creatures, and by them^{asws} He^{azwj} Judges among His^{azwj} creatures with Decrees'.

قُلْتُ جُعِلْتُ فِدَاكَ مَنْ هَؤُلَاءِ قَالَ الْأَوْصِيَاءُ.

⁵⁷⁷ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 5 H 1

I said, 'May I be sacrificed for you^{asws}! Who are they^{asws}?' He^{asws} said: 'The successors^{asws}'.⁵⁷⁸

3- ما، الأماي للشيخ الطوسي المفيد عن الجعابي عن ابن عفة عن خالد بن يزيد عن أبي خالد عن حنان بن سدير عن أبي إسحاق عن ربيعة السعدي قال: أتيت حذيفة بن اليمان فقلت له حدثني بما سمعت من رسول الله ص و رأيته يعمل به فقال عليك بالقرآن

(The book) 'Al Amaali' of the sheykh Al Tusi al Mufeed, from Al Jiany, from Ibn Uqda, from Khalid Bin Yazeed, from Abu Khalid, from Hanan Bin Sadeyr, from Abu Is'haq, from Rabie Al Sa'ady who said,

'I went to Huzeyfa Bin Al-Yamani and said to him, 'Narrate to me with what you have heard from Rasool-Allah^{saww} and had seen him^{saww} performing'. He said, 'Upon you is to be with the Quran'.

فقلت له قد قرأت القرآن و إنما جئتك لئحدثني بما لم أرى و لم أسمع من رسول الله ص اللهم إني أشهدك على حذيفة أني أتيتك ليحدثني فإنه قد سمع و كتّم

I said to him, 'I have read the Quran, and rather I came to you for you to narrate to me with what I did not see and did not hear from Rasool-Allah^{saww}. O Allah^{azwj}! I keep You^{azwj} a Witness upon Huzeyfa! I came to him for him to narrate to me, but he had heard and is concealing'.

قال فقال حذيفة قد أبلغت في الشدة ثم قال لي خذها قصيرة من طويلة و جامعة لكل أمرك إن آية الجنة في هذه الأمة ليأكل الطعام و يمشي في الأسواق

He (the narrator) said, 'Huzeyfa said, 'I have delivered during the difficulties'. Then he said to me, 'Take it, short from its long and a summary for every affair of yours. A sign of the Paradise in this community eats the food and walks in the markets'.

فقلت له فبين لي آية الجنة فأتبعها و آية النار فأتبعها فقال لي و الذي نفس حذيفة بيده إن آية الجنة و الهداة إليها إلى يوم القيامة الأئمة من آل محمد و إن آية النار و الدعاة إليها إلى يوم القيامة لأعداؤهم.

I said to him, 'Explain to me the sign of Paradise and the sign of Fire, so I can fear it'. He said to me, 'By the One^{azwj} in Whose Hand is the soul of Huzeyfa! A sign of the Paradise and the guides to it up to the Day of Qiyamah are the Imams^{asws} from the Progeny^{asws} of Muhammad^{saww}, and the sign of the Fire and the callers to it up to the Day of Qiyamah and their^{asws} enemies'.⁵⁷⁹ (Not a Hadeeth)

4- ع، علل الشرائع ابن المونكل عن علي بن محمد ماجيلويه عن البرقي عن أبيه عن حماد بن عثمان عن عبيد بن زرار عن أبي عبد الله ع قال: كنت عند زياد بن عبد الله و جماعة من أهل بيتي فقال يا بني علي و فاطمة ما فضلكم على الناس فسكتوا

(The book) 'Illal Al Sharaie' – Ibn Mutawakkal, from Ali Bin Muhammad Majaylawiya, from Al Barqy, from his father, from Hammad Bin Usman, from Ubeyd Bin Zurara,

⁵⁷⁸ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 5 H 2

⁵⁷⁹ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 5 H 3

'From Abu Abdullah^{asws} having said: 'I^{asws} was in the presence of Ziyad Bin Abdullah and a group of his family members. He said, O sons of Ali^{asws} and (Syeda) Fatima^{asws}! What is your merit over the people?' They were silent.

فَقُلْتُ إِنَّ مِنْ فَضْلِنَا عَلَى النَّاسِ أَنَّا لَا نُحِبُّ أَنْ نَكُونَ أَحَدًا سِوَانَا وَ لَيْسَ أَحَدٌ مِنَ النَّاسِ لَا يُحِبُّ أَنْ يَكُونَ مِنَّا إِلَّا أَشْرَكَ ثُمَّ قَالَ ارْزُقُوا هَذَا الْحَدِيثَ.

I^{asws} said, 'From our^{asws} merit over the people is that we^{asws} do not like that we^{asws} become the ones besides us^{asws}, and there isn't anyone from the people who do not love to be from us^{asws}, except he associates (commits shirk)'. Then he^{asws} said: 'Report this Hadeeth"⁵⁸⁰.

5- فس، تفسیر القمي أبي عن عبد الله بن جندب قال: كَتَبْتُ إِلَى أَبِي الْحَسَنِ الرِّضَا عَ اسْأَلُهُ عَنِ تَفْسِيرِ قَوْلِهِ تَعَالَى اللَّهُ نُورُ السَّمَاوَاتِ وَ الْأَرْضِ إِلَى آخِرِ الْآيَةِ فَكَتَبَ إِلَيَّ الْجَوَابَ أَمَا بَعْدُ فَإِنَّ مُحَمَّدًا ص كَانَ أَمِينِ اللَّهِ فِي خَلْقِهِ فَلَمَّا فُيِضَ النَّبِيُّ ص كُنَّا أَهْلَ الْبَيْتِ وَرَثَتَهُ فَنَحْنُ أُمَّةٌ اللَّهُ فِي أَرْضِهِ عِنْدَنَا عِلْمُ الْمَنَائِمِ وَ الْبَلَايَا وَ أَنْسَابِ الْعَرَبِ وَ مَوْلِدِ الْإِسْلَامِ

Tafseer Al Qummi – My father, from Abdullah Bin Jundab who said,

'I wrote to Abu Al-Hassan Al-Reza^{asws}, asking him^{asws} about the interpretation of Words of the Exalted: **Allah is Light of the skies and the earth [24:35]** – up to the end of the Verse. He^{asws} wrote the answer to me: 'As for after, Muhammad^{saww} was a Trustee of Allah^{azwj} among His^{azwj} creatures. When the Prophet^{saww} passed away, it was the People^{asws} of the Household who inherited him^{saww}. Thus, we^{asws} are the Trustees of Allah^{azwj} in His^{azwj} earth. With us^{asws} is the knowledge of the deaths and the afflictions, and the lineages of the Arabs, and the birth of Al-Islam.

وَ مَا مِنْ فِئَةٍ تُضِلُّ مِائَةً وَ تَهْدِي مِائَةً إِلَّا وَ نَحْنُ نَعْرِفُ سَائِقَهَا وَ قَائِدَهَا وَ نَاعِقَهَا وَ إِنَّا لَنَعْرِفُ الرَّجُلَ إِذَا رَأَيْنَاهُ بِحَقِيمَةِ الْإِيمَانِ وَ حَقِيمَةِ النَّفَاقِ إِنَّ شِيعَتَنَا لَمَكْتُوبُونَ بِأَسْمَائِهِمْ وَ أَسْمَاءِ آبَائِهِمْ أَخَذَ اللَّهُ عَلَيْنَا وَ عَلَيْهِمُ الْمِيثَاقَ يَرُدُّونَ مَوْرَدَنَا وَ يَدْخُلُونَ مَدْخَلَنَا لَيْسَ عَلَيَّ جُمْلَةُ الْإِسْلَامِ غَيْرِنَا وَ غَيْرُهُمْ إِلَى يَوْمِ الْقِيَامَةِ

And there is none from a group straying a hundred and guiding a hundred, except and we^{asws} recognise its usher, and its leader, and its caller, and we^{asws} recognise the man when we^{asws} show him the realities of the Eman, and realities of the hypocrisy, and that our^{asws} Shias are registered with their names and the names of their fathers. Allah^{azwj} Took the Covenant upon us^{asws} and upon them. They turn our^{asws} turnings and enter our^{asws} entrances. There wouldn't be anyone upon the Religion of Al-Islam apart from us^{asws} and them up to the Day of Qiyamah.

نَحْنُ آخِذُونَ بِحُجْرَةِ نَبِيِّنَا وَ نَبِيِّنَا آخِذٌ بِحُجْرَةِ رَبِّنَا وَ الْحُجْرَةُ النُّورُ وَ شِيعَتُنَا آخِذُونَ بِحُجْرَتِنَا

We^{asws} would be grabbing an attachment of our^{asws} Prophet^{saww}, and our^{asws} Prophet^{saww} would be grabbing an Attachment of our^{asws} Lord^{azwj} - and the attachment, it is the Light – and our^{asws} Shias would be grabbing our^{asws} attachment.

⁵⁸⁰ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 5 H 4

مَنْ فَارَقَنَا هَلَكَ وَ مَنْ تَبِعَنَا نَجَا وَ مُفَارِقُنَا وَ الْجَاهِدُ لَوْلَانِنَا كَافِرٌ وَ مُتَّبِعُنَا وَ تَابِعُ أَوْلِيَانِنَا مُؤْمِنٌ لَا يُجِبُنَا كَافِرٌ وَ لَا يُبْغِضُنَا مُؤْمِنٌ وَ مَنْ مَاتَ وَ هُوَ يُجِبُنَا كَانَ حَقًّا عَلَى اللَّهِ أَنْ يَبْعَثَهُ مَعَنَا

One who separates from us^{asws} is destroyed, and one who follows us^{asws} achieves salvation, and the separator from us^{asws} and the rejecter of our^{asws} Wilayah is a Kafir, and follower of us^{asws} and follower of our^{asws} friends is a Momin. A Kafir will not love us^{asws} and a Momin will not hate us^{asws}. And one who dies, and he loves us^{asws}, would have a right upon Allah^{azwj} that He^{azwj} Resurrects him to be with us^{asws}.

نَحْنُ نُورٌ لِمَنْ تَبِعَنَا وَ هُدًى لِمَنْ اهْتَدَى بِنَا وَ مَنْ لَمْ يَكُنْ مِنَّا فَلَيْسَ مِنَ الْإِسْلَامِ فِي شَيْءٍ بِنَا فَتَحَ اللَّهُ الدِّينَ وَ بِنَا يَحْتُمُهُ وَ بِنَا أَطْعَمَكُمْ عُشْبَ الْأَرْضِ وَ بِنَا أَنْزَلَ اللَّهُ قَطْرَ السَّمَاءِ وَ بِنَا آمَنَكُمْ اللَّهُ مِنَ الْعَرَقِ فِي بَحْرِكُمْ وَ مِنَ الْحُسْفِ فِي بَرْكُمُ وَ بِنَا نَفَعَكُمْ اللَّهُ فِي حَيَاتِكُمْ وَ فِي قُبُورِكُمْ وَ فِي مَحْشَرِكُمْ وَ عِنْدَ الصَّرَاطِ وَ عِنْدَ الْمِيزَانِ وَ عِنْدَ دُخُولِكُمُ الْجَنَانَ

We^{asws} are a Light for the ones who follow us^{asws}, and a Guidance for the one who seeks Guidance with us^{asws}. And one who does not happen to be from us^{asws}, so he isn't from Al-Islam into anything. And by us^{asws} Allah^{azwj} will Grant victory to the Religion, and by us^{asws} He^{azwj} will end it, and by us^{asws} Allah^{azwj} Feeds you all the vegetation of the earth, and by us^{asws} Allah^{azwj} Sends down the drops of the sky, and by us^{asws} Allah^{azwj} Secures you from drowning in your oceans, and ones who submerge in your lands, and by us^{asws} Allah^{azwj} Benefits you in your lives, and in your graves, and in your Resurrection, and at the Bridge, and at the Scale, and at the entrance of the Gardens.

مَثَلُنَا فِي كِتَابِ اللَّهِ كَمَثَلِ الْمَشْكَاةِ وَ الْمَشْكَاةُ فِي الْقَنْدِيلِ فَتَنَحُّنُ الْمَشْكَاةُ فِيهَا الْمِصْبَاحُ مُحَمَّدٌ رَسُولُ اللَّهِ الْمِصْبَاحُ فِي رُجَاحَةِ الرُّجَاحَةِ كَأَنَّهَا كَوْكَبٌ ذَرِيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَ لَا غَرْبِيَّةٍ لَا دَعِيَّةٍ وَ لَا مُنْكَرَةٍ

Our^{asws} example in the Book of Allah^{azwj} is like a niche, and the niche is in the lantern. Thus, we^{asws} are the **niche wherein is a lamp [24:35]**. The lamp is Muhammad^{saww}, Rasool^{saww} of Allah^{azwj}, **the lamp is in a glass**, from its pure elements, **and the glass is as if it is a brightly shining star ignited from a Blessed tree of olives, neither eastern nor western** – neither disgusting nor evil.

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 عَلِيُّ ع يَهْدِي اللَّهُ لَوْلَانِنَا مَنْ أَحَبَّ وَ حَقٌّ عَلَى اللَّهِ أَنْ يَبْعَثَ وَلِيْنَا مُشْرِقًا وَجْهَهُ نَبِيًّا بُرْهَانُهُ ظَاهِرَةٌ عِنْدَ اللَّهِ حُجَّتُهُ

Its oil almost illuminates and even though fire does not touch it – the Quran. **Light upon Light** – 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 is Ali^{asws}. Allah^{azwj} Guides to our^{asws} Wilayah, the one He^{azwj} Loves, and there is a right upon Allah^{azwj} that He^{azwj} Resurrects the ones in our^{asws} Wilayah with a bright face, His^{azwj} Proof being radiant, a phenomenon in the Presence of Allah^{azwj} of His^{azwj} Divine Authorities.

حَقٌّ عَلَى اللَّهِ أَنْ يَجْعَلَ لَنَا مَعَ الْمُتَّقِينَ النَّبِيِّينَ وَ الصَّادِقِينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ وَ حَسَنَ أَوْلِيَاكَ رَفِيقًا فَشَهَادَاتُنَا لَهُمْ فَضْلٌ عَلَى الشُّهَدَاءِ بِعَشْرِ دَرَجَاتٍ وَ لِشَهِيدِ شِيعَتِنَا فَضْلٌ عَلَى كُلِّ شَهِيدٍ غَيْرِنَا بِتِسْعِ دَرَجَاتٍ

There is a right upon Allah^{azwj} that He^{azwj} Makes the ones in our^{asws} Wilayah, the pious ones, to be with **the Truthful and the Martyrs and the Righteous; and a goodly company are they! [4:69]**. Thus, our^{asws} martyrs, for them is a merit upon the martyrs by ten Levels, and a martyr of our^{asws} Shias has a merit upon all martyrs apart from ours^{asws}, by nine Levels.

نَحْنُ النَّجَبَاءُ وَ نَحْنُ أَفْرَاطُ الْأَنْبِيَاءِ وَ نَحْنُ أَبْنَاءُ الْأَوْصِيَاءِ وَ نَحْنُ الْمُخْصُوصُونَ فِي كِتَابِ اللَّهِ وَ نَحْنُ أَوْلَى النَّاسِ بِرَسُولِ اللَّهِ وَ نَحْنُ الَّذِينَ شَرَعَ اللَّهُ لَنَا دِينَهُ فَقَالَ فِي كِتَابِهِ شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَ الَّذِي أَوْحَيْنَا إِلَيْكَ يَا مُحَمَّدُ وَ مَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَ مُوسَى وَ عِيسَى

So we^{asws} are the excellent ones, and we^{asws} are the excess of the Prophets^{as}, and we^{asws} are the children of the successors^{as}, and we^{asws} are the ones^{asws} particularise in the Book of Allah^{azwj}, and we^{asws} are the foremost of the people with Rasool-Allah^{saww}, and we^{asws} are those Allah^{azwj} Legislated His^{azwj} Religion for us^{asws}, so He^{azwj} Said in His^{azwj} Book: **He has Legislated for you 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 [42:13]**.

فَقَدْ عَلَّمَنَا وَ بَلَّغَنَا مَا عَلَّمْنَا وَ اسْتَوْدَعَنَا عِلْمَهُمْ وَ نَحْنُ وَرَثَةُ الْأَنْبِيَاءِ وَ نَحْنُ وَرَثَةُ أَوْلَى الْعِلْمِ وَ الْعَزْمِ مِنَ الرُّسُلِ أَنْ أَقِيمُوا الدِّينَ كَمَا قَالَ وَ لَا تَتَفَرَّقُوا فِيهِ كَبُرَ عَلَى الْمُشْرِكِينَ مَنْ أَشْرَكَ بِوَلَايَةِ عَلِيٍّ مَا نَدَعُوهُمْ إِلَيْهِ مِنْ وِلَايَةِ عَلِيٍّ

We^{asws} have been Taught, and we^{asws} delivered what we^{asws} were Taught, and we^{asws} kept their^{as} knowledge in trust, and we^{asws} are the inheritors of the Prophets^{as}, and we^{asws} inherited the foremost knowledge and of the Determined ones from the Rasools^{as} **that: “Establish the Religion and do not be divided in it!” Greatly difficult it is upon the associators [42:13]** – ones who associate with the Wilayah of Ali^{asws}, **what you are calling them to** – from the Wilayah of Ali^{asws}.

اللَّهُ يَا مُحَمَّدُ بَجَّتِي إِلَيْهِ مَنْ يَشَاءُ وَ يَهْدِي إِلَيْهِ مَنْ يُبِيبُ مَنْ يُجِيبُكَ إِلَى وِلَايَةِ عَلِيٍّ ع وَ قَدْ بَعَثْتُ إِلَيْكَ بِكِتَابٍ فِيهِ هُدًى فَتَدَبَّرْهُ وَ افْهَمْهُ فَإِنَّهُ شِفَاءٌ وَ نُورٌ.

Allah^{azwj}, O Muhammad^{saww}, **He Guides towards it ones who are penitent [42:13]**, one who answers you^{saww} to the Wilayah of Ali^{asws}, and he^{saww} had been Sent with a Book wherein is Guidance, therefore ponder over it, and understand it, as it is a ‘شِفَاءٌ وَ نُورٌ’ healing and a Light”.⁵⁸¹

6- ل، الخصال ابنُ موسى عَنِ الْعَلَوِيِّ عَنِ مُحَمَّدِ بْنِ الْعَبَّاسِ بْنِ بَسَّامٍ عَنْ مُحَمَّدِ بْنِ خَالِدِ بْنِ إِبْرَاهِيمَ عَنِ الْحَسَنِ بْنِ عَبْدِ اللَّهِ الْيَمَامِيِّ عَنِ عَلِيِّ بْنِ الْعَبَّاسِ عَنْ حَمَّادِ بْنِ عَمْرٍو عَنْ جَعْفَرِ بْنِ يَرْقَانَ [بُرْقَانَ] عَنْ مَيْمُونِ بْنِ مِهْرَانَ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: قَامَ رَسُولُ اللَّهِ ص فِيْنَا حَظِيْبًا فَقَالَ فِي آخِرِ حَظِيْبِيهِ جَمَعَ اللَّهُ عَزَّ وَ جَلَّ لَنَا عَشْرَ حِصَالٍ لَمْ يَجْمَعْهَا لِأَحَدٍ قَبْلَنَا وَ لَا تَكُونُ فِي أَحَدٍ غَيْرِنَا

(The book) ‘Al Khisaal’ – Ibn Musa, from Al alawy, from Muhammad Bin Al Abbas Bin Bassam, from Muhammad Bin Khalid bin Ibrahim, from Al Hassan Bin Abdullah Al Yamami, from Ali Bin Al Abbas, from Hammad Bin Amro, from Ja’far Bin Barqan, from Maymoun Bin Mihran, from Abdullah Bin Abbas who said,

⁵⁸¹ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 5 H 5

'Rasool-Allah^{saww} stood among us addressing and he^{saww} said at the end of his^{saww} sermon: 'Allah^{azwj} Mighty and Majestic Gathered ten characteristics for us^{asws}, He^{azwj} did not Gather for anyone before us^{asws} not with these happen to be in anyone apart from us^{asws}.

فِينَا الْحُكْمُ وَالْحِلْمُ وَالْعِلْمُ وَالنُّبُوَّةُ وَالسَّمَاةُ وَالشَّجَاعَةُ وَالْقَصْدُ وَالصِّدْقُ وَالطُّهُورُ وَالْعَفَافُ وَنَحْنُ كَلِمَةُ التَّقْوَى وَ سَبِيلُ الْهُدَى وَ الْمَثَلُ الْأَعْلَى وَالْحِجَّةُ الْعُظْمَى وَالْعُرْوَةُ الْوُثْقَى وَالْحَبْلُ الْمَتِينُ وَ نَحْنُ الَّذِينَ أَمَرَ اللَّهُ لَنَا بِالْمَوْدَّةِ فَمَاذَا بَعْدَ الْحَقِّ إِلَّا الصَّلَاةُ فَأَتَى نُصْرَفُونَ.

Among us^{asws} is the judgement, and the forbearance, and the Prophet-hood, and the leniency, and the bravery, and the determination, and the truthfulness, and the cleanliness, and the chastity; and we^{asws} are the Word of piety, and the way of guidance, and exalted example, and the conclusive argument, and the firmest handhold, and the strong rope; and we^{asws} are those Allah^{azwj} Commanded the cordiality to be for us^{asws}: **So that is Allah, your True Lord. And what is there after the Truth except for the straying? So how come you are turning away? [10:32]**'⁵⁸².

7- ير، بصائر الدرجات ابن هاشم عن ابن المغيرة عن عبد المؤمن الأنصاري عن حميد بن معاذ عن أهل البصرة عن الضحاک بن مزاحم الخراساني قال قال رسول الله ص إنا أهل البيت أهل بيت الرحمة و شجرة النبوة و موضع الرسالة و مختلَف الملائكة و معدن العلم.

(The book) 'Basaair Al-Darajaat' – Ibn Hashim, from Ibn Al Mugheira, from Abdul Momin Al Ansari, from Humejd Bin Musa, from the people of Al Basra, from Al Zahak Bin Muzahim Al Khurasani who said,

'Rasool-Allah^{saww} said: 'We^{asws} People^{asws} of the Household, and the People^{asws} of the Household of Mercy, and the tree of Prophet-hood, and the place of the Message, and the interchange of the Angels, and the mine of 'العلم' the Knowledge''⁵⁸³.

8- ير، بصائر الدرجات العباس بن معروف عن حماد بن عيسى عن ربعي عن الجارود و هو أبو المنذر قال: دخلت مع أبي علي بن الحسين ع فقال علي بن الحسين ع ما تنفم الناس منا نحن و الله شجرة النبوة و بيت الرحمة و موضع الرسالة و معدن العلم و مختلَف الملائكة.

(The book) 'Basaair Al Darajaat' – Al Abbas Bin Marouf, from hammad Bin Isa, from Rabie, from Al Jaroud, and he is Abu Al Munzir who said,

'I entered to see Ali^{asws} Bin Al-Husayn^{asws} with my father. Ali^{asws} Bin Al-Husayn^{asws} said: 'Do not take revenge of the people from us^{asws}! We^{asws}, by Allah^{azwj}, are the tree of Prophet-hood, and the House of Mercy, and place of the Message, and the mine of the Knowledge, and the interchange of Angels'^{asws},⁵⁸⁴.

9- ير، بصائر الدرجات يعقوب بن إسحاق و محمد بن حسان قالوا أخبرنا أبو عمران الأزمي و هو موسى بن زكريا عن عائذ بن إسماعيل عن حدثة عن خيثمة عن أبي جعفر ع قال: نحن شجرة النبوة و بيت الرحمة و مفاتيح الحكمة و معدن العلم و موضع الرسالة و مختلَف الملائكة و موضع سر الله و نحن وديعة الله في عباده و نحن حرم الله الأكل و نحن عهد الله

⁵⁸² Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 5 H 6

⁵⁸³ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 5 H 7

⁵⁸⁴ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 5 H 8

(The book) 'Basaair Al-Darajaat' – Yaqoub Bin Is'haq and Muhammad Bin Hassan both said, 'We were informed by Abu Imran Al Armany, and he is Musa Bin Zanjawiya, from Aiz Bin Ismail, from the one who narrated it, from Khaysama,

'From Abu Ja'far^{asws} having said: 'We^{asws} are the tree of Prophet-hood, and the house of Mercy, and the keys of wisdom, and the mine of knowledge, and place of the Message, and the interchange of Angels, and the place of secrets of Allah^{azwj}, and we^{asws} are the depository of Allah^{azwj} among His^{azwj} creatures, and we^{asws} are the greatest Sanctity of Allah^{azwj}, and we^{asws} the Covenant of Allah^{azwj}.

فَمَنْ وَفَى بِدَمَّتِنَا فَقَدْ وَفَى بِدَمَّةِ اللَّهِ وَ مَنْ وَفَى بِعَهْدِنَا فَقَدْ وَفَى بِعَهْدِ اللَّهِ وَ مَنْ خَفَرَهَا فَقَدْ خَفَرَ ذِمَّةَ اللَّهِ وَ عَهْدَهُ.

So the one who is loyal with our^{asws} pact so he has been loyal with the Pact of Allah^{azwj}, and one who is loyal with our^{asws} covenant so he has been loyal with the Covenant of Allah^{azwj}, and the one who breaks these, so he has broken a Pact of Allah^{azwj} and His^{azwj} Covenant".⁵⁸⁵

10- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ الْحَكَمِ بْنِ مِسْكِينٍ عَنْ بَعْضِ أَصْحَابِ الْأَعْمَشِ عَنِ الْأَعْمَشِ رَفَعَ الْحَدِيثَ إِلَى أَبِي دَرٍّ رَحِمَهُ اللَّهُ قَالَ: لَمَّا اخْتَلَفَ النَّاسُ بَعْدَ رَسُولِ اللَّهِ ص قَالَ أَبُو دَرٍّ أَهْلُ بَيْتِ نَبِيِّكُمْ هُمْ أَهْلُ بَيْتِ النَّبِيِّ وَ مَوْضِعِ الرَّسَالَةِ وَ مُخْتَلَفُ الْمَلَائِكَةِ وَ بَيْتِ الرَّحْمَةِ وَ مَعْدِنُ الْعِلْمِ.

(The book) 'Basaair Al-Darajaat' – Muhammad Bin Al Husayn, from Al Hakam Bin Miskeen, from one of the companions of Al Amsh, from Al Amsh,

'Raising the Hadeeth to Abu Zarr^{ra}, he (the narrator) said, 'When the people differed after Rasool-Allah^{saww}, Abu Zarr^{ra} said, 'The People^{asws} of the household of your Prophet^{saww}, they^{asws} are the People^{asws} of the house of the Prophet-hood, and place of the Message, and the interchange of Angels, and the house of Mercy, and the mine of the Knowledge".⁵⁸⁶

11- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ ابْنِ أَبِي نُجْرَانَ عَنْ سُلايْمَانَ بْنِ جَعْفَرٍ عَنْ عَبْدِ الْأَعْلَى بْنِ تَمِيمٍ يَدُّكُهُ عَنِ الْفُضَيْلِ قَالَ قَالَ أَبُو جَعْفَرٍ ع يَا فَضَيْلُ مَا يَنْقُمُ النَّاسُ مِنَّا فَوَاللَّهِ إِنَّا لَشَجَرَةُ النَّبِيِّ وَ مَوْضِعِ الرَّسَالَةِ وَ مُخْتَلَفُ الْمَلَائِكَةِ وَ بَيْتِ الرَّحْمَةِ وَ مَعْدِنُ الْعِلْمِ.

(The book) 'Basaair Al-Darajaat' – Muhammad Bin Al Husayn, from Ibn Abu Najran, from Suleyman Bin Ja'far, from Abdul A'la Bin Tameem mentioning it from Al Fuzeyl who said,

'Abu Ja'far^{asws} said: 'O Fuzeyl! What are the people avoiding from us^{asws}? By Allah^{azwj}! We^{asws} are the tree of Prophet-hood, and place of the Message, and the interchange of Angels, and the house of mercy, and the mine of the Knowledge".⁵⁸⁷

12 مُحَمَّدُ بْنُ أَحْمَدَ الْعَلَوِيُّ عَنِ الْعَمْرِيِّ عَنِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَحَبِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّا أَهْلُ الْبَيْتِ شَجَرَةُ النَّبِيِّ وَ مَوْضِعِ الرَّسَالَةِ وَ مُخْتَلَفُ الْمَلَائِكَةِ وَ بَيْتِ الرَّحْمَةِ وَ مَعْدِنُ الْعِلْمِ.

Muhammad Bin Ahmad Al Alawy, from Al Maraky,

⁵⁸⁵ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 5 H 9

⁵⁸⁶ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 5 H 10

⁵⁸⁷ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 5 H 11

'From Ali son of Ja'far^{asws}, from his brother^{asws} having said: 'Rasool-Allah^{saww} said: 'We^{asws}, People^{asws} of the Household are the tree of Prophet-hood, and place of the Message, and the interchange of Angels, and the house of mercy, and the mine of the Knowledge".⁵⁸⁸

13- ير، بصائر الدرجات عَبْدُ اللَّهِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنِ ابْنِ الْمُغَيْرَةِ عَنِ السَّكُونِيِّ عَنِ الصَّادِقِ عَنِ أَبِيهِ ع قَالَ: قَالَ عَلِيُّ ع وَ ذَكَرَ مِثْلَهُ وَ فِيهِ بَيْتُ الرَّأْفَةِ.

(The book) 'Basaair Al Darajaat' – Abdullah Bin Muhammad, from his father, from Ibn Al Mugheira, from Al Sakuny,

'From Al-Sadiq^{asws}, from his^{asws} father^{asws} having said: 'Ali^{asws} said', and mentioned similar to it, and in it: 'House of compassion".⁵⁸⁹

14- ير، بصائر الدرجات أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ مُحَمَّدٍ بْنِ مُهْرَانَ عَنْ أَسْوَدَ بْنِ سَعِيدٍ قَالَ كُنْتُ عِنْدَ أَبِي جَعْفَرٍ ع فَأَنْشَأَ يَقُولُ ابْتِدَاءً مِنْ غَيْرِ أَنْ يُسْأَلَ نَحْنُ حُجَّةُ اللَّهِ وَ نَحْنُ بَابُ اللَّهِ وَ نَحْنُ لِسَانُ اللَّهِ وَ نَحْنُ وَجْهُ اللَّهِ وَ نَحْنُ عَيْنُ اللَّهِ فِي خَلْقِهِ وَ نَحْنُ وُلَاةُ أَمْرِ اللَّهِ فِي عِبَادِهِ.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from al Bazanty, from Muhammad bin Humran, from Aswad Bin Saeed who said,

'I was in the presence of Abu Abdullah^{asws} and he^{asws} composed saying initialling from without having been asked: 'We^{asws} are the Divine Authorities of Allah^{azwj}, and we^{asws} are the door of Allah^{azwj}, and we^{asws} are the Tongue of Allah^{azwj}, and we^{asws} are the Face of Allah^{azwj}, and we^{asws} are the Eye of Allah^{azwj} among His^{azwj} creatures, and we^{asws} are the Masters of the Commands of Allah^{azwj} among His^{azwj} servants".⁵⁹⁰

15- ير، بصائر الدرجات أَحْمَدُ بْنُ مُوسَى عَنِ الْحَسَنِ بْنِ مُوسَى الْكُشَّابِ عَنِ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ نَحْنُ وُلَاةُ أَمْرِ اللَّهِ وَ حَزَنَةُ عِلْمِ اللَّهِ وَ عَيْبَةُ وَحْيِ اللَّهِ وَ أَهْلُ دِينِ اللَّهِ وَ عَلَيْنَا نَزَلَ كِتَابُ اللَّهِ وَ بِنَا عِبَادُ اللَّهِ وَ لَوْلَانَا مَا عُرِفَ اللَّهُ وَ نَحْنُ وَرَثَةُ نَبِيِّ اللَّهِ وَ عَثَرَتُهُ.

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

'I heard Abu Abdullah^{asws} saying: 'We^{asws} are the Masters of the Commands of Allah^{azwj}, and Treasures of the Knowledge of Allah^{azwj}, and receptacle of the Revelation of Allah^{azwj}, and People^{asws} of the Religion of Allah^{azwj}, and upon us^{asws} descended the Book of Allah^{azwj}, and through us^{asws} Allah^{azwj} is being worshipped, and had it not been for us^{asws}, Allah^{azwj} would not have been recognised, and we^{asws} are the inheritors of the Prophet^{saww} of Allah^{azwj} and are his^{saww} family^{asws}".⁵⁹¹

⁵⁸⁸ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 5 H 12

⁵⁸⁹ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 5 H 13

⁵⁹⁰ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 5 H 14

⁵⁹¹ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 5 H 15

16- ير، بصائر الدرجات مُحَمَّدُ بْنُ عَبْدِ الْجَبَّارِ عَنِ الرَّبِيعِيِّ عَنِ فَضَالَةَ بْنِ أَيُّوبَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَعْغُفُورٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا ابْنَ أَبِي يَعْغُفُورِ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى وَاحِدٌ مُتَوَحِّدٌ بِالْوَحْدَانِيَّةِ مُتَفَرِّدٌ بِأَمْرِهِ فَخَلَقَ خَلْقًا فَفَرَدَهُمْ لِذَلِكَ الْأَمْرِ فَفَخَّحُ هُمْ يَا ابْنَ أَبِي يَعْغُفُورِ فَفَخَّحُ حُجَّجَ اللَّهُ فِي عِبَادِهِ وَ شَهَدَاؤُهُ فِي خَلْقِهِ وَ أَمْنَاؤُهُ وَ خُرَّانُهُ عَلَى عِلْمِهِ وَ الدَّاعُونَ إِلَى سَبِيلِهِ وَ الْقَائِمُونَ بِذَلِكَ فَمَنْ أَطَاعَنَا فَقَدْ أَطَاعَ اللَّهَ.

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

'O Ibn AbuYafour! Allah^{azwj} Blessed and Exalted is One, Alone with the Oneness, Individual with His^{azwj} Command. So, He^{azwj} Created creatures and particularised them^{asws} for that Command. We^{asws} are they^{asws}, O Ibn Yafour! We^{asws} are the Divine Authorities of Allah^{azwj} among His^{azwj} servants and His^{azwj} witnesses among His^{azwj} creatures, and His^{azwj} trustees, and His^{azwj} treasurers upon His^{azwj} Knowledge, and the callers to His^{azwj} way, and the ones standing with that. Thus, the one who obeys us^{asws}, so he has obeyed Allah^{azwj} 592

17- ير، بصائر الدرجات عَبَادُ بْنُ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ أَبِيهِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى انْتَجَبَنَا لِنَفْسِهِ فَجَعَلَنَا صَفْوَتَهُ مِنْ خَلْقِهِ وَ أَمْنَاءَهُ عَلَى وَحْيِهِ وَ خُرَّانَهُ فِي أَرْضِهِ وَ مَوْضِعَ سِرِّهِ وَ عَيْنِيهِ عِلْمِهِ

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

'Abu Abdullah^{asws} said: 'Allah^{azwj} Blessed and Exalted Selected us^{asws} for Himself^{azwj}, and Made us^{asws} to be His^{azwj} elites from His^{azwj} creatures, and His^{azwj} trustees upon His^{azwj} Revelations, and His^{azwj} treasurers, and place of His^{azwj} Secrets and receptacles of His^{azwj} Knowledge.

ثُمَّ أَعْطَانَا الشَّفَاعَةَ فَفَخَّحُ أَذُنُهُ السَّمِيعَةَ وَ عَيْنُهُ النَّاطِرَةَ وَ لِسَانَهُ النَّاطِقَ بِإِذْنِهِ وَ أَمْنَاؤُهُ عَلَى مَا نَزَلَ مِنْ عُذْرٍ وَ نُذْرٍ وَ حُجَّةٍ.

Then He^{azwj} Gave us^{asws} the intercession (right to intercede). We^{asws} are His^{azwj} listening Ear, and His^{azwj} speaking Tongue by His^{azwj} Permission, and His^{azwj} trustees upon whatever is Revealed, from an excuse and warning and argument" 593

18- ير، بصائر الدرجات إِبراهيمُ بْنُ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ أَبِي خَالِدِ الْقَمَّاطِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ مَا مَنَزَلَتُكُمْ مِنْ رَبِّكُمْ فَقَالَ حُجَّتُهُ عَلَى خَلْقِهِ وَ بَابُهُ الَّذِي يُؤْتَى مِنْهُ وَ أَمْنَاؤُهُ عَلَى سِرِّهِ وَ تَرَاجِعُهُ وَحْيِهِ.

(The book) 'Basaair Al Darajaat' – Ibrahim Bin Is'haq, from Abdullah Bin Hammad, from Abu Khalid Al Qammat,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I said to him^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! What are your^{asws} statuses from your^{asws} Lord^{azwj}?' He^{asws} said: 'His^{azwj} Divine Authorities upon His^{azwj} creatures, and His^{azwj} door which He^{azwj} can be accessed from, and His^{azwj} trustees upon His^{azwj} Secrets, and interpreters of His^{azwj} Revelation" 594

592 Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 5 H 16

593 Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 5 H 17

594 Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 5 H 18

19- ير، بصائر الدرجات عبد الله بن عامر عن العباس بن معروف عن عبد الرحمن بن أبي عبد الله البصري عن أبي المغراء عن أبي بصير عن خيثمة عن أبي جعفر ع قال سمعته يقول نحن جناب الله ونحن صفوته ونحن خيرته ونحن مستودع موارث الأنبياء ونحن أمناء الله ونحن حجة الله ونحن أركان الإيمان ونحن دعائم الإسلام

(The book) 'Basaair Al Darajaat' – Abdullah Bin Aamir, from Al Abbas Bin Marouf, from Abdul Rahman Bin Abu Abdullah Al Basry, from Abu Al Magra'a, from Abu Baseer, from Khaysama,

'From Abu Ja'far^{asws}, he (the narrator) said, 'I heard him^{asws} saying: 'We^{asws} are the Side (Proximity) of Allah^{azwj}, and we^{asws} are His^{azwj} Elites, and we^{asws} are His^{azwj} Choice, and we^{asws} are a depository of the inheritances of the Prophets^{as}, and we^{asws} are trustees of Allah^{azwj}, and we^{asws} are Divine Authorities of Allah^{azwj}, and we^{asws} are the Constituents of the Eman, and we^{asws} are the foundations of Al-Islam;

و نحن رحمته الله على خلقه و نحن الذين بنا يفتح الله و بنا يختم و نحن أئمة الهدى و مصابيح الدجى و نحن منار الهدى و نحن السابغون و نحن الأحرار و نحن العلم المرفوع للخلق من تمسك بنا لحق و من تخلف عنا عرق

And we^{asws} are Mercy of Allah^{azwj} upon His^{azwj} creatures, and we^{asws} are those, Allah^{azwj} Began by us^{asws} and He^{azwj} will be Ending by us^{asws}, and we^{asws} are the Imams^{asws} of guidance, and lamps for the darkness, and we^{asws} are the minarets of guidance, and we^{asws} are the foremost ones, and we^{asws} are the latter ones, and we^{asws} are the raised flag for the creatures, one who adheres with us^{asws} would catch-up (with Salvation) and one who stays behind would drown;

و نحن قادة العر المحجلين و نحن خيرة الله و نحن الطريق و صراط الله المستقيم إلى الله و نحن من نعمة الله على خلقه و نحن المنهاج و نحن مغدق النبوة و نحن موضع الرسالة و نحن الذين إلتنا مختلف الملائكة

And we^{asws} are the guides of the resplendent (faces), and we^{asws} are the Choice of Allah^{azwj}, and we^{asws} are the Way to and Path of Allah^{azwj}, the Straight (Approach) to Allah^{azwj}, and we^{asws} are from the Favours of Allah^{azwj} upon His^{azwj} creatures, and we^{asws} are the Manifesto, and we^{asws} are the mine of Prophet-hood, and we^{asws} the place of the Message, and we^{asws} are those, to us^{asws} is the interchange of the Angels;

و نحن السراج لمن استضاء بنا و نحن السبيل لمن اقتدى بنا و نحن الهداه إلى الجنة و نحن عز الإسلام و نحن الجسور و القناطر من مضى عليها سبق و من تخلف عنها حوق

And we^{asws} are the Lantern for the one who wants to be illuminated by us^{asws}, and we^{asws} are the way for the one who is guided by us^{asws}, and we^{asws} are the guides to the Paradise, and we^{asws} are the honour of Al-Islam, and we^{asws} are the bridges and the archways, one who passes upon these would precede and one who stays behind from these would be obliterated;

و نحن السنام الأعظم و نحن الذين بنا تنزل الرحمة و بنا تستقون الغيث و نحن الذين بنا يصرف عنكم العذاب فمن عرفنا و نصرنا و عرف حقتنا و أخذ بأمرنا فهو منا و إلتنا.

And we^{asws} are the greatest peak, and we^{asws} are those, due to us^{asws} the Mercy descends and due to us^{asws} you are being quenched the rain, and we^{asws} are those due to us^{asws} the Punishment is diverted away from you all. So, the one who recognises us^{asws}, and helps us^{asws}, and recognises our^{asws} rights, and takes with our^{asws} instructions, so he is from us^{asws} and (his return is) to us^{asws}.⁵⁹⁵

20- ير، بصائر الدرجات أحمد بن الحسين عن أبيه عن عمرو بن ميمون عن عمارة بن هارون عن أبي جعفر ع قال: قال إن محمدًا ص كان أمين الله في أرضه فلما قبضه الله كُنَّا أهل البيت ورثته فنحن أمناء الله في أرضه عندنا علم المنايا والبلايا وأنساب العرب وفصل الخطاب ومولد الإسلام

(The book) 'Basaair Al Darajaat' – Ahmad Bin Al Husayn, from his father, from Amro Bin Maymoun, from Ammar Bin Haroun,

'From Abu Ja'far^{asws} having said: 'Muhammad^{saww} was a trustee of Allah^{azwj} in His^{azwj} earth. When Allah^{azwj} Caused him^{saww} to pass away, we^{asws}, People^{asws} of the Household inherited him^{saww}. So, we^{asws} are trustees of Allah^{azwj} in His^{azwj} earth. With us^{asws} is knowledge of the deaths and the afflictions, and lineages of the Arabs, and the decisive address, and Initiation of Al-Islam.

قال شرع لكم يا آل محمد من الدين ما وصى به نوحاً والذي أوحينا إليك يا محمد وما وصينا به إبراهيم وموسى وعيسى فقد علمنا وبلغنا ما علمناه واستودعنا علمه نحن ورثة الأنبياء ونحن ورثة أولي العزم من الرسل

He has Legislated for you – Progeny^{asws} of Muhammad^{saww}, **from the Religion what He Bequeathed with to Noah, and which We Revealed to you**, - O Muhammad^{saww}, **and what We Bequeathed with to Ibrahim, and Musa, and Isa [42:13]**. So He^{azwj} Taught us^{asws} and it reached us^{asws} what we^{asws} were Taught, and Entrusted us^{asws} with his^{saww} knowledge. We^{asws} are the inheritors of the Prophets^{as}, and we^{asws} are inheritors of the Determined ones from the Rasools^{as}.

أن أقيموا الصلاة والدين يا آل محمد ولا تتفرقوا وكونوا على جماعة كبر على المشركين بولاية علي ما تدعوهم إليه.

“Establish – the Salat, and the Religion – O Progeny^{asws} of Muhammad^{saww}, and do not be divided in it!” – and be upon a group, **Greatly difficult it is upon those who associate** – with the Wilayah of Ali^{asws}, **what you are calling them to [42:13]**”.⁵⁹⁶

21- ك، إكمال الدين ابن الوليد عن الصغار عن ابن عيسى عن الأهوازي عن حماد بن عيسى عن إبراهيم بن عمر عن سليمان بن قيس عن أمير المؤمنين صلوات الله عليه قال إن الله عز وجل طهرنا وعصمنا جعلنا شهداء على خلقه وحجته في أرضه وجعلنا مع القرآن وجعل القرآن معنا لا نقاربه ولا يفارقنا.

(The book) 'Ikmal Al Deen' – Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Al Ahwazy, from Hammad Bin Isa, from Ibrahim Bin Umar, from Suleym Bin Qays,

⁵⁹⁵ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 5 H 19

⁵⁹⁶ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 5 H 20

‘From Amir Al-Momineen^{asws} having said: ‘Allah^{azwj} Mighty and Majestic Purified us^{asws} and Protected us^{asws}. He^{azwj} Made us^{asws} 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}. Neither do we^{asws} separate from it nor does it separate from us^{asws}’⁵⁹⁷.

22- ير، بصائر الدرجات إبراهيم بن هاشم عن النضر عن هشام بن سالم عن الحسين الأحمسي قال سمعت أبا عبد الله ع يقول إنا أهل البيت عندنا معاقلة العلم و آثار النبوة و علم الكتاب و فصل ما بين الناس.

(The book) ‘Basaair Al Darajaat’ – Ibrahim Bin Hashim, from Al Nazar, from Hisham Bin Salim, from Al Husayn Al Ahmasy who said,

‘I heard Abu Abdullah^{asws} saying: ‘We^{asws}, People^{asws} of the Household, with us^{asws} are the bastions of knowledge, and effects (Ahadeeth) of the Prophet-hood, and knowledge of the Book, and decisions of what is between the people (disputes)’⁵⁹⁸.

23- شف، كشف اليقين أحمد بن محمد الطبري عن جعفر بن محمد الكوفي عن الحسن بن عبد الواحد الخزاز عن يحيى بن الحسن بن فورات عن عامر بن كثير عن الحسن بن سعيد عن زياد بن المنذر قال سمعت أبا جعفر محمد بن علي ع و هو يقول نحن شجرة أصلها رسول الله و فرعها أمير المؤمنين علي و أعصانها فاطمة بنت محمد و تمرتها الحسن و الحسين ع

(The book) ‘Kashf Al Yaqeen’ – Ahmad Bin Muhammad Al Tabary, from Ja’far Bin Muhammad Al Kufy, from Al Hassan Bin Abdul Wahid Al Khazaz, from Yahya Bin Al Hassan Bin Furat, from Aamir Bin Kaseer, from Al Hassan Bin Saeed, from Ziyad Bin Al Munzir who said,

‘I heard Abu Ja’far Muhammad^{asws} Bin Ali^{asws} and he^{asws} was saying: ‘We^{asws} are a trees, its root is Rasool-Allah^{saww}, and its (main) branch is Amir Al-Momineen Ali^{asws} and its branch is (Syeda) Fatima^{asws} Bint Muhammad^{saww}, and its fruits are Al-Hassan^{asws} and Al-Husayn^{asws}.

فإنها شجرة النبوة و بيت الرحمة و مفتاح الحكمة و معدن العلم و موضع الرسالة و مختلف الملائكة و موضع سر الله و وديعته و الأمانة التي عُرضت على السماوات و الأرض و حرم الله الأكبر و بيت الله العتيق و حرمه

It is the tree of Prophet-hood, and house of mercy, and keys of wisdom, and mine of knowledge, and place of the Message, and interchange of the Angels, and place of Secrets of Allah^{azwj} and its depository, and the entrustment which was presented to the skies and the earth, and the greatest Sanctity of Allah^{azwj}, and the Ancient house of Allah^{azwj} and His^{azwj} Sanctity.

عندنا علم المنايا و البليات و الوصايا و فصل الخطاب و مؤيد الإسلام و أنساب العرب

With us^{asws} is knowledge of the deaths and the afflictions, and the bequests, and the decisive address, and initiation of Al-Islam, and lineages of the Arabs.

كانوا نوراً مشرقاً حول عرش ربه فامرهم فسبحوا فسبح أهل السماوات بتسبيحهم ثم أهبطوا إلى الأرض فأمرهم فسبحوا فسبح أهل الأرض بتسبيحهم فإنهم لهم الصافون و إنهم لهم المسبحون

⁵⁹⁷ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 5 H 21

⁵⁹⁸ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 5 H 22

They^{asws} were Noor (lights) shining around the Throne of their^{asws} Lord^{azwj}. He^{azwj} Commanded them^{asws}, so they^{asws} glorified (Allah^{azwj}), and the inhabitants glorified (following) to their^{asws} glorification. Then they^{asws} descended to the earth. He^{azwj} Commanded them^{asws}, so they^{asws} glorified (Allah^{azwj}) and the inhabitants of the earth glorified to their^{asws} glorification. So, they^{asws} were the clarifiers for them and they^{asws} were the glorifier for them.

فَمَنْ أَوْفَىٰ بِدِمَّتِيهِمْ فَقَدْ أَوْفَىٰ بِدِيْمَةِ اللَّهِ وَ مَنْ عَرَفَ حَقَّهُمْ فَقَدْ عَرَفَ حَقَّ اللَّهِ هُمْ وَلَاؤُهُ أَمْرُ اللَّهِ وَ خَزَائِنُ وَحْيِ اللَّهِ وَ وَرَثَةُ كِتَابِ اللَّهِ وَ هُمْ الْمُصْطَفَوْنَ بِسِرِّ اللَّهِ وَ الْأَمْنَاءُ عَلَىٰ وَحْيِ اللَّهِ

So the one who fulfils their^{asws} responsibilities so he has fulfilled the responsibilities of Allah^{azwj}, and one who recognises their^{asws} rights, so he has recognised the Rights of Allah^{azwj}. They^{asws} are Masters of the Commands of Allah^{azwj}, and treasurers of Revelations of Allah^{azwj}, and inheritors of the Book of Allah^{azwj}, and they^{asws} are the ones Chosen for the Secrets of Allah^{azwj} and are His^{azwj} trustees upon the Revelations of Allah^{azwj}.

هَؤُلَاءِ أَهْلُ بَيْتِ النَّبُوَّةِ وَ مَعْدِنِ الرَّسَالَةِ وَ الْمُسْتَأْنَسُونَ بِخَفِيِّ أَجْنِحَةِ الْمَلَائِكَةِ مَنْ كَانَ يَغْدُوهُمْ جَبْرَائِيلُ مِنَ الْمَلِكِ الْجَلِيلِ بِخَبَرِ التَّنْزِيلِ وَ بُرْهَانِ التَّأْوِيلِ هَؤُلَاءِ أَهْلُ بَيْتِ أَكْرَمِهِمُ اللَّهُ بِسِرِّهِ وَ شَرَفُهُمْ بِكَرَامَتِهِ وَ أَعَزَّهُمْ بِأَهْدَىٰ وَ تَبَّتْهُمُ بِالْوَحْيِ

They^{asws} are the People^{asws} of the house of Prophet-hood, and mine of the Message, and the ones^{asws} comforted by the flutter of the wings of Angels, the ones^{asws} whom Jibraeel^{as} used to provide them^{asws} with news of the Revelation from the King^{azwj}, the Majestic, and proof of the interpretation. They^{asws} are the People^{asws} of the Household. Allah^{azwj} Honoured them^{asws} with His^{azwj} Secrets, and Ennobled them with His^{azwj} Prestige, and Honoured them^{asws} with the guidance, and Affirmed them with the Revelation.

وَ جَعَلَهُمْ أَيْمَةً هُدًى وَ نُوراً فِي الظُّلْمِ لِلنَّجَاةِ وَ اخْتَصَّهُمْ لِيَدِيهِ وَ فَضَّلَهُمْ بِعِلْمِهِ وَ آتَاهُمْ مَا لَمْ يُؤْتِ أَحَدًا مِنَ الْعَالَمِينَ وَ جَعَلَهُمْ عِمَاداً لِيَدِيهِ وَ مُسْتَوْدَعاً لِمَكْنُونِ سِرِّهِ وَ أَمْنَاءَ عَلَىٰ وَحْيِهِ وَ نُجَبَاءَ مِنْ خَلْقِهِ وَ شُهَدَاءَ عَلَىٰ بَرِيَّتِهِ

And He^{azwj} Made them^{asws} Imams^{asws} of guidance, and light in the darkness for the salvation, and Specialised them for His^{azwj} Religion, and Graced them^{asws} with His^{azwj} Knowledge, and Gave them^{asws} **what He had not Given to any other among the nations [5:20]**, and Made them^{asws} pillars for His^{azwj} Religion, and depository for His^{azwj} hidden Secrets, and trustees upon His^{azwj} Revelation, and captains from His^{azwj} creatures, and witnesses upon His^{azwj} citizens.

اخْتَارَهُمُ اللَّهُ وَ حَبَاهُمْ وَ حَصَّنَهُمْ وَ اصْطَلَفَاهُمْ وَ فَضَّلَهُمْ وَ ارْتَضَاهُمْ وَ انْتَجَبَهُمْ وَ انْتَفَاهُمْ وَ جَعَلَهُمْ لِلْبِلَادِ وَ الْعِبَادِ عُمَرَاءَ وَ أَدْلَاءَ لِلْأُمَّةِ عَلَى الصِّرَاطِ فَهُمْ أَيْمَةُ الْهُدَىٰ وَ الدُّعَاةُ إِلَى التَّقْوَىٰ وَ كَلِمَةُ اللَّهِ الْعُلْيَا وَ حُجَّتُهُ الْعُظْمَىٰ

Allah^{azwj} Chose them^{asws} and Gifted them^{asws}, and Specialised them^{asws}, and Chose them^{asws}, and Merited them^{asws}, and Selected them^{asws}, and Appointed them^{asws}, and Picked them^{asws}, and Made them^{asws} for Emirs for the countries and the servants, and pointers upon the path for the community. They^{asws} are the Imams^{asws} of guidance, and callers to the piety, and the Exalted Word of Allah^{azwj}, and His^{azwj} great Divine Authorities.

وَهُمُ النَّجَاةُ وَ الرُّفَى هُمُ الحَيْرَةُ الكِرَامُ الأَصْفِيَاءُ الحُكَّامُ هُمُ النُّحُومُ الأَعْلَامُ هُمُ الصِّرَاطُ المُسْتَقِيمُ هُمُ السَّبِيلُ الأَقْوَمُ الرَّاعِبُ عَنْهُمْ مَارِقٌ وَ المُقَصِّرُ عَنْهُمْ زَاهِقٌ وَ الأَلَزَمُ لَهُمْ لَاحِقٌ

And they^{asws} are the salvation, and the 'Zulfa' (a means to draw closer to Allah^{azwj}), they^{asws} are the Prestigious Choice, the Elites, the Judges. They^{asws} are the stars, the Signs, they^{asws} are the Straight Path (to Allah^{azwj}), they^{asws} are the most righteous way. The one turning away from them^{asws} is a renegade, and the reducer about them^{asws} would vanish, and the one needy of them^{asws} would catch up (with Salvation).

نُورُ اللَّهِ فِي قُلُوبِ الْمُؤْمِنِينَ وَ البِحَارُ السَّائِعَةُ لِلشَّارِبِينَ أَمْنٌ لِمَنِ التَّحَا إِلَيْهِمْ وَ أَمَانٌ لِمَنِ تَمَسَّكَ بِهِمْ إِلَى اللَّهِ يَدْعُونَ وَ لَهُ يُسَلَّمُونَ وَ بِأَمْرِهِ يَعْمَلُونَ وَ بِكِتَابِهِ يَحْكُمُونَ

(They^{asws} are) Noor (Light) of Allah^{azwj} in the hearts of the Momineen, and the palatable ocean for the drinkers (of Knowledge), a security for the one who shelters to them^{asws}, and a safety for the one who attaches with them^{asws}. They^{asws} call to Allah^{azwj} and to Him^{azwj} they^{asws} are submitting, and are acting by His^{azwj} Command, and judging by His^{azwj} Book.

مِنْهُمْ بَعَثَ اللَّهُ رَسُولَهُ وَ عَلَيْهِمْ هَبَطَتْ مَلَائِكَتُهُ وَ فِيهِمْ نَزَلَتْ سَكِينَتُهُ وَ إِلَيْهِمْ بَعَثَ الرُّوحَ الأَمِينُ مَنَّا مِنَ اللَّهِ عَلَيْهِمْ فَضَّلَهُمْ بِهِ وَ حَصَّنَهُمْ

From them^{asws}, Allah^{azwj} Sent His^{azwj} Rasool^{sawww}, and upon them^{asws} His^{azwj} Angels descended, and among them^{asws} descended His^{azwj} Tranquillity, and to them^{asws} He^{azwj} Sent the Trustworthy Spirit as a Conferment of Allah^{azwj} upon them^{asws}. He^{azwj} Preferred them^{asws} with it, and Specialised them^{asws}.

وَ أُصُولٌ مُبَارَكَةٌ مُسْتَقَرٌّ قَرَارُ الرَّحْمَةِ خِرَازِنُ العِلْمِ وَ وَرَثَةُ الحِلْمِ وَ أَوْلُو التَّقْوَى وَ النُّهَى وَ النُّورِ وَ الضِّيَاءِ وَ وَرَثَةُ الأَنْبِيَاءِ وَ بَقِيَّةُ الأَوْصِيَاءِ مِنْهُمْ الطَّيِّبُ ذِكْرُهُ المُبَارَكُ اسْمُهُ مُحَمَّدٌ المُصْطَفَى المُرْتَضَى وَ رَسُولُهُ الأَمِيُّ

And (they^{asws} are) Blessed roots, stable, calm of the Mercy, treasures of the knowledge, and inheritors of the forbearance, and ones of piety and intellects, and the Noor, and the illumination, and inheritors of the Prophets^{as}, and remaining ones of the successor^s. From them^{asws} is the one of goodly mention, Blessed name, Muhammad^{sawww}, the Chosen, the Selected, and His^{azwj} Rasool^{sawww}, the Ummy (from Makkah).

وَ مِنْهُمْ المَلِكُ الأَزْهَرُ وَ الأَسَدُ المُرْسَلُ حَزْرَةُ وَ مِنْهُمْ المُسْتَقَى بِهِ يَوْمَ الرِّيَازَةِ العَبَّاسُ بِنُ عَبْدِ المُطَّلِبِ عَمُ رَسُولِ اللَّهِ ص وَ صِنُو أَبِيهِ وَ ذُو الجُنَّاحَيْنِ وَ المُحَرِّثَيْنِ وَ القِبْلَتَيْنِ وَ البَيْعَتَيْنِ مِنَ الشَّجَرَةِ المُبَارَكَةِ صَحِيحُ الأَدِيمِ وَاضِحُ البُرْهَانِ

And from them^{asws} is the blossoming king, and the sent lion, Hamza^{as}; and from them^{asws} is the one derived with it on the day of the visitation, Al-Abbas son of Abdul Muttalib^{as}, uncle of Rasool-Allah^{sawww}, and in-law of his^{sawww} father^{as}, and one with two wings, and two sides, and to Qiblahs, and two pledges from the Blessed tree, correct of the skin, clear of the proofs.

وَ مِنْهُمْ حَبِيبٌ مُحَمَّدٌ وَ أَخُوهُ المُبَلَّغُ عَنْهُ مِنْ بَعْدِهِ البُرْهَانُ وَ التَّأْوِيلُ وَ مُحْكَمُ التَّفْسِيرِ أَمِيرُ المُؤْمِنِينَ وَ وَلِيُّ المُؤْمِنِينَ وَ وَصِيُّ رَسُولِ رَبِّ العَالَمِينَ عَلِيُّ بِنِ أَبِي طَالِبٍ عَلَيْهِ مِنَ اللَّهِ الصَّلَوَاتُ الرَّكِيَّةُ وَ البَرَكَاتُ السَّنِيَّةُ

And from them^{asws} is the beloved of Muhammad^{saww}, and his^{saww} brother^{asws}, the deliverer on his^{saww} behalf from after him^{saww}, the proof, and the explanation, and the decisive interpretation, Emir of the Momineen, and successor^{asws} of Rasool^{saww} of Lord^{azwj} of the worlds, Ali^{asws} Bin Abu Talib^{asws}, from Allah^{azwj} be the pure Salawaat, and the lofty Blessings.

هَؤُلَاءِ الَّذِينَ افْتَرَضَ اللَّهُ مَوَدَّتَهُمْ وَوَلَايَتَهُمْ عَلَى كُلِّ مُسْلِمٍ وَ مُسْلِمَةٍ فَقَالَ فِي مُحْكَمِ كِتَابِهِ لِنَبِيِّهِ ص قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى
وَ مَنْ يَفْتَرِفْ حَسَنَةً نَزِدْ لَهُ فِيهَا حُسْنًا إِنَّ اللَّهَ غَفُورٌ شَكُورٌ

They^{asws} are those Allah^{azwj} Obligated their^{asws} cordiality and their^{asws} Wilayah upon every Muslim man and Muslim woman, so 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'. And one who earns good, We will Increase the good for him therein. Surely, Allah is Forgiving, Grateful [42:23]'**

فَقَالَ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيٍّ عَ إِفْرَافُ الْحَسَنَةِ مَوَدَّتْنَا أَهْلَ الْبَيْتِ.

Abu Ja'far Muhammad^{asws} Bin Ali^{asws} said: 'Earning the good, is our^{asws} cordiality, People^{asws} of the Household"⁵⁹⁹.

24- قب، المناقب لابن شهر آشوب المدايني بالإسناد عن جابر الجعفي قال قال الباقر ع نحن ولأه أمر الله و خزان علم الله و ورثة وحي الله و حمله كتاب الله طاعتنا فريضة و حُبنا إيمان و بُغضنا كُفْرٌ مُحْبِنًا فِي الْجَنَّةِ وَ مُبْغِضُنَا فِي النَّارِ.

(The book) 'Al manaqib of Ibn Shehr Ashub – Al Madainy, by the chain from Jabir Al Jufy who said,

'Al-Baqir^{asws} said: 'We^{asws} are the Masters of the Commands of Allah^{azwj}, and treasurers of the Knowledge of Allah^{azwj}, and inheritors of Revelation of Allah^{azwj}, and bearers of the Book of Allah^{azwj}. Obeying us^{asws} is an Obligation, and loving us^{asws} is Eman, and hating us^{asws} is Kufr. One who loves us^{asws} would be in the Paradise, and one who hates us^{asws} would be in the Fire"⁶⁰⁰.

25- وَ قَالَ مَعْرُوفُ بْنُ خَرْبُودَ سَمِعْتُهُ ع يَقُولُ إِنَّ خَيْرَنَا صَعْبٌ مُسْتَصْعَبٌ لَا يَحْتَمِلُهُ إِلَّا مَلَكٌ مُقَرَّبٌ أَوْ نَبِيٌّ مُرْسَلٌ أَوْ عَبْدٌ ائْتَحَنَ اللَّهُ قَلْبُهُ لِلْإِيمَانِ.

And Marouf Bin Kharbouz said,

'I heard him^{asws} saying: 'Our^{asws} Ahadeeth are difficult, becoming more difficult. None can bear it except an Angel of Proximity, or a Messenger Prophet^{as}, or a servant whose heart Allah^{azwj} has Tested for the Eman"⁶⁰¹.

26- وَ كَانَ ع يَقُولُ بَلِيَّةُ النَّاسِ عَلَيْنَا عَظِيمَةٌ إِنَّ دَعْوَانَاهُمْ لَمْ يَسْتَجِيبُوا لَنَا وَ إِنَّ تَرْكَانَاهُمْ لَمْ يَهْتَدُوا بِعَيْرِنَا.

⁵⁹⁹ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 5 H 23

⁶⁰⁰ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 5 H 24

⁶⁰¹ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 5 H 25

And he^{asws} said: 'The Trials of the people are significantly (difficult) regarding us^{asws}. If we^{asws} call them they do not respond to us^{asws}, but if we^{asws} leave them, they do not get guided (through) others'.⁶⁰²

27- وَ قَالَ ع نَحْنُ أَهْلُ بَيْتِ الرَّحْمَةِ وَ شَجَرَةُ النُّبُوَّةِ وَ مَعْدِنُ الْحِكْمَةِ وَ مَوْضِعُ الْمَلَائِكَةِ وَ مَهْبِطُ الْوَحْيِ.

And he^{asws} said: 'We^{asws} are People^{asws} of the Household of mercy, and the tree of Prophethood, and the mine of wisdom, and place of the Angels, and descend of the Revelation'.⁶⁰³

28- بشارة المصطفى مُحَمَّدُ بْنُ عَلِيِّ بْنِ عَبْدِ الصَّمَدِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ الشَّعْرَانِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ يَعْقُوبَ عَنْ جَعْفَرِ بْنِ أَحْمَدَ عَنِ الْحُسَيْنِ بْنِ نَصْرِ بْنِ مُزَاهِمٍ عَنْ إِبْرَاهِيمَ بْنِ الْحَكَمِ عَنْ أَبِي حَكِيمٍ عَنْ جَابِرِ بْنِ زَيْدٍ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيِّ ع أَنَّهُ قَالَ: أَيُّهَا النَّاسُ إِنَّ أَهْلَ بَيْتِ نَبِيِّكُمْ شَرَّفَهُمُ اللَّهُ بِكَرَامَتِهِ وَ اسْتَحْفَظَهُمْ سِرَّهُ وَ اسْتَوَدَعَهُمْ عِلْمَهُ فَهُمْ عِمَادٌ لِدِينِهِ شُهَدَاءُ عِلْمِهِ بَرَاهِمُ قَبْلِ خَلْقِهِ وَ أَظْلُهُمْ تَحْتَ عَرْشِهِ وَ اصْطَفَاهُمْ فَجَعَلَهُمْ عِلْمَ عِبَادِهِ وَ دَهَمَ عَلَى صِرَاطِهِ فَهُمْ الْأَيْمَةُ الْمَهْدِيَّةُ وَ الْقَادَةُ الْبَرَزُورُ وَ الْأُمَّةُ الْوَسْطَى

(The book) 'Basharat al Mustafa' – Muhammad Bin Ali Bin Abdul Samad, from his father, from his grandfather, from Abdullah Bin Ahmad Al Sha'rany, from Ali Bin Al Husayn Bin Yaqoub, from Ja'far Bin Ahmad Bin Al Husayn Bin Nasr Bin Muzahim, from Ibrahim Bin Al Hakam, from Abu Hakeem, from Jabir Bin Yazeed,

'From Abu Ja'far Muhammad^{asws} Bin Ali^{asws} having said: 'O you people! The People^{asws} of the Household of your Prophet^{saww} are such that Allah^{azwj} Ennobled them^{asws} by His^{azwj} Prestige, and Made them^{asws} keepers of His^{azwj} Secrets, and the Entrusted them^{asws} His^{azwj} Knowledge. Thus, they^{asws} are the pillars of His^{azwj} Religion, witnesses of His^{azwj} Knowledge. Allah^{azwj} Formed them^{asws} before His^{azwj} creation, and Shaded them^{asws} beneath His^{azwj} Throne, and Chose them^{asws}. So He^{azwj} Made them (to have the) knowledge of His^{azwj} servants, and Pointed them upon His^{azwj} Way. Thus, they^{asws} are the Guided Imams^{asws} and the guide of the righteous, and the Median Imams^{asws}.

عِصْمَةٌ لِمَنْ لَجَأَ إِلَيْهِمْ وَ نَجَاةٌ لِمَنْ اعْتَمَدَ عَلَيْهِمْ يَعْتَبِطُ مِنْ وَالَاهُمْ وَ يَهْلِكُ مَنْ عَادَاهُمْ وَ يُفُورُ مَنْ تَمَسَّكَ بِهِمْ فِيهِمْ نَزَلَتْ الرِّسَالَةُ وَ عَلَيْهِمْ هَبَطَتِ الْمَلَائِكَةُ وَ إِلَيْهِمْ نَفَثَ الرُّوحُ الْأَمِينُ وَ آتَاهُمُ اللَّهُ مَا لَمْ يُؤْتِ أَحَدًا مِنَ الْعَالَمِينَ

Preservation is for the ones who seek shelter to them^{asws} and salvation is for the ones who rely upon them^{asws}. Exultation is for the one who befriends them^{asws} and destruction is for the one, who is inimical to them^{asws}, and he would be successful, the one who attaches with them^{asws}. The Message was Revealed regarding them^{asws}, and the Angels descended upon them^{asws}, and the Trustworthy Spirit blew to them^{asws}, and they^{asws} have been Given what is not Given to anyone from the universe.

فَهُمُ الْفُرُوعُ الطَّيِّبَةُ وَ الشَّجَرَةُ الْمُبَارَكَةُ وَ مَعْدِنُ الْعِلْمِ وَ مَوْضِعُ الرِّسَالَةِ وَ مُخْتَلَفُ الْمَلَائِكَةِ وَ هُمْ أَهْلُ بَيْتِ الرَّحْمَةِ وَ الْبَرَكَةِ الَّذِينَ أَذْهَبَ اللَّهُ عَنْهُمْ الرَّجْسَ وَ طَهَّرَهُمْ تَطْهِيرًا.

So they^{asws} are the good branches, and the Blessed tree, and the mine of Knowledge, and the receptacle of the Message, and the interchange of the Angels, and they^{asws} are the

⁶⁰² Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 5 H 26

⁶⁰³ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 5 H 27

People^{asws} of the Household of the Mercy and the Blessings, and those from whom Allah^{azwj} Kept Away the uncleanness and Purified them^{asws} with a Purification".⁶⁰⁴

29- فر، تفسیر فرات بن ابراهیم جَعْفَرُ بْنُ مُحَمَّدٍ بْنِ هِشَامٍ مُعْتَمَرًا عَنِ الْحَسَنِ بْنِ عَلِيٍّ ع أَنَّهُ حَمِدَ اللَّهَ تَعَالَى وَ أَتَى عَلَيْهِ وَ قَالَ السَّابِقُونَ الْأَوْلُونَ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ وَ الَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ فَكَمَا أَنَّ لِّلْسَابِقِينَ فَضْلَهُمْ عَلَى مَنْ بَعْدَهُمْ كَذَلِكَ لِأبي عَلِيٍّ بْنِ أَبِي طَالِبٍ فَضِيلَةٌ عَلَى السَّابِقِينَ بِنِسْبَةِ سَبْقِهِ

Tafseer Furaat Bin Ibrahim – Ja'far Bin Muhammad Bin Hisham transmitting,

'From Al-Hassan Bin Ali^{asws} having praised Allah^{azwj} the Exalted and extolled upon Him^{azwj} and said: **'And (as for) the foremost, the first ones from the Emigrants and the Helpers, and those who followed them with goodness [9:100].** So if the former ones have a merit over those who came after them, similarly for Ali^{asws} Bin Abu Talib^{asws} there is a merit over the former ones for being before the former ones.

وَ قَالَ أ حَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَ عِمَارَةَ الْمَسْجِدِ الْحَرَامِ وَ اسْتِحَابَ لِرَسُولِ اللَّهِ ص وَ وَاسَاهُ بِنَفْسِهِ ثُمَّ عَمَّهُ حَمْرُهُ سَيِّدُ الشُّهَدَاءِ وَ قَدْ كَانَ قُتِلَ مَعَهُ كَثِيرٌ فَكَانَ حَمْرُهُ سَيِّدَهُمْ بِقَرَابَتِهِ مِنْ رَسُولِ اللَّهِ ص

And said: **Are you considering the quencher of the pilgrims and the maintainer of the Sacred Masjid as being the like the one who believes in Allah and the Last Day and fights in the Way of Allah? [9:19],** and He^{azwj} Answered for Rasool-Allah^{saww} and made him^{asws} (Ali^{asws}) to be equal his^{saww} self. Then his^{saww} uncle Hamza^{as}, Chief of the martyrs, and he^{as} had killed a lot (of Polytheists) alongside him^{saww}, and Hamza^{as} was their chief due to his^{as} nearness from Rasool-Allah^{saww}.

ثُمَّ جَعَلَ اللَّهُ لِحَمْرٍ جَنَاحَيْنِ يَطِيرُ بِهِمَا مَعَ الْمَلَائِكَةِ فِي الْجَنَّةِ حَيْثُ يَشَاءُ وَ ذَلِكَ لِمَكَانِهِمَا وَ قَرَابَتِهِمَا مِنْ رَسُولِ اللَّهِ ص وَ مَنْزِلَتِهِمَا مِنْهُ وَ صَلَّى رَسُولُ اللَّهِ ص عَلَى حَمْرَةَ سَبْعِينَ صَلَاةً مِنْ بَيْنِ الشُّهَدَاءِ الَّذِينَ اسْتُشْهِدُوا مَعَهُ

Then Allah^{azwj} Made two wings to be for Ja'far^{as} to fly with these with the Angels in the Paradise wherever he^{as} so desires to, and that is due to their position and their nearness from Rasool-Allah^{saww} and their status from him^{saww}; and Rasool-Allah^{saww} prayed seventy Salats upon Hamza^{as} from between the martyrs, those who had been martyred with him^{ra}.

وَ جَعَلَ لِنِسَاءِ النَّبِيِّ ص فَضْلًا عَلَى غَيْرِهِنَّ لِمَكَانِهِنَّ مِنْ رَسُولِ اللَّهِ وَ فَضَّلَ اللَّهُ الصَّلَاةَ فِي مَسْجِدِ النَّبِيِّ ص بِأَلْفِ صَلَاةٍ عَلَى سَائِرِ الْمَسَاجِدِ إِلَّا الْمَسْجِدَ الَّذِي بَنَاهُ إِبْرَاهِيمُ النَّبِيُّ بِمَكَّةَ لِمَكَانِ رَسُولِ اللَّهِ ص

And He^{azwj} Made for the wives of the Prophet^{saww} over others due to their position from Rasool-Allah^{saww}; and Allah^{azwj} Merited the Salat prayed in the Masjid of the Prophet^{saww} with a thousand Salats prayed in the rest of the Masjids, except the Masjid which the Prophet Ibrahim^{as} built at Makkah, due to the position of Rasool-Allah^{saww};

وَ فَضَّلَهُ وَ عَلَّمَ رَسُولُ اللَّهِ ص فَقَالَ قُولُوا

⁶⁰⁴ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 5 H 28

And Merited him^{saww} and Rasool-Allah^{saww} taught, so he^{saww} said:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

‘Say, ‘O Allah^{azwj}! Send Salawat upon Muhammad^{saww} and Progeny^{asws} of Muhammad^{saww} just as You^{azwj} had Sent upon Ibrahim^{as} and progeny of Ibrahim^{as}, You^{azwj} are the Praised, the Glorious’.

فَحَقَّقْنَا عَلَى كُلِّ مُسْلِمٍ أَنْ يُصَلِّيَ عَلَيْنَا مَعَ الصَّلَاةِ عَلَيْهِ فَرِيضَةً وَاجِبَةً مِنَ اللَّهِ وَ أَحَلَّ اللَّهُ لِرَسُولِهِ الْغَنِيمَةَ وَ أَحَلَّهَا لَنَا وَ حَرَّمَ الصَّدَقَاتِ عَلَيْهِ وَ حَرَّمَهَا عَلَيْنَا كَرَامَةً أَكْرَمَنَا اللَّهُ بِهَا وَ فَضِيلَةً فَضَلَّنَا اللَّهُ بِهَا.

Thus, our^{asws} right upon every Muslim is that he sends Salawat upon us^{asws} along with the Salawat upon him^{saww}, being a necessary Obligation from Allah^{azwj}; and Allah^{azwj} Permitted the way booty for His^{azwj} Rasool^{saww} and Permitted it for us^{asws}, and Prohibited the charities unto him^{saww} and Prohibited it unto us^{asws}, as a prestige Allah^{azwj} Honoured us^{asws} with it, and a merit Allah^{azwj} Merited us^{asws} with it’.⁶⁰⁵

30- فر، تفسیر فرات بن إبراهيم جعفر بن محمد الفزاري معنعنا عن أبي عبد الله ع في قوله تعالى إن في ذلك لآياتٍ لأولِي النُّهى قَالَ نَحْنُ وَ اللَّهُ أَوْلُو النُّهى وَ نَحْنُ قَوْمُ اللَّهِ عَلَى خَلْقِهِ وَ خِرَائِهِ عَلَى دِينِهِ نَحْنُ وَ نَسَبُهُ وَ نَكْتُمُ بِهِ مِنْ عَدُوِّنَا كَمَا أَكْتَمَ بِهِ رَسُولُ اللَّهِ ص حَتَّى أَدَانَ اللَّهُ لَهُ فِي الْمُهْجَرَةِ وَ جِهَادِ الْمُشْرِكِينَ

Tafseer Furaat Bin Ibrahim – ‘Ja’far Bin Muhammad al Fuzary transmitting,

‘From Abu Abdullah^{asws} regarding Words of the Exalted: **Surely in that are Signs for the possessors of intellect [20:54].** He^{asws} said: ‘By Allah^{azwj}! We^{asws} are the possessors of the intellect, and we^{asws} are the custodians of Allah^{azwj} upon His^{azwj} creatures, and His^{azwj} treasurers upon His^{azwj} Religion, and His^{azwj}, we^{asws} veil it and conceal it from our^{asws} enemies, just as Rasool-Allah^{saww} had concealed it until Allah^{azwj} Permitted for him^{saww} regarding the emigration and fighting the Polytheists.

فَنَحْنُ عَلَى مِنْهَاجِ رَسُولِ اللَّهِ ص حَتَّى يَأْذَنَ اللَّهُ تَعَالَى لَنَا بِإِظْهَارِ دِينِهِ بِالسَّيْفِ وَ نَدْعُو النَّاسَ إِلَيْهِ وَ نَضْرِبُهُمْ عَلَيْهِ عَوْدًا كَمَا ضَرَبْنَاهُمْ عَلَيْهِ رَسُولُ اللَّهِ ص بَدَأَ.

We^{asws} will be upon the manifesto of Rasool-Allah^{saww} until Allah^{azwj} Permits for us^{asws} with the manifestation of His^{azwj} Religion with the sword, and we^{asws} shall call the people to it and we^{asws} shall strike them upon it again just as Rasool-Allah^{saww} had struck them in the beginning’.⁶⁰⁶

31- فر، تفسیر فرات بن إبراهيم الفضل بن يوسف القصباني معنعنا عن أبي جعفر محمد بن علي ع أَنَّهُ قَالَ: أَيُّهَا النَّاسُ إِنَّ أَهْلَ بَيْتِ نَبِيِّكُمْ شَرَّفَهُمُ اللَّهُ بِكَرَامَتِهِ وَ أَعَزَّهُمْ بِعَدَاةِ وَ اخْتَصَّهُمْ لِدِينِهِ وَ فَضَّلَهُمْ بِعِلْمِهِ وَ اسْتَحْفَظَهُمْ وَ أَوْدَعَهُمْ عِلْمَهُ عَلَى غَيْبِهِ

Tafseer Furaat Bin Ibrahim – Al Fazl Bin Yusuf Al Qasbany transmitting,

⁶⁰⁵ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 5 H 29

⁶⁰⁶ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 5 H 30

'From Abu Ja'far Muhammad^{asws} Bin Ali^{asws} having said: 'O you people! The People^{asws} of the household of your Prophet^{saww}, Allah^{azwj} Ennobled them with His^{azwj} Prestige, and Cherished them^{asws} with His^{azwj} Guidance, and Selected them^{asws} for His^{azwj} Religion, and Graced them^{asws} with His^{azwj} Knowledge, and Protected them^{asws} and Entrusted them^{asws} His^{azwj} Knowledge upon His^{azwj} hidden matters.

فَهُمْ عِمَادٌ لِدِينِهِ شُهَدَاءُ عَلَيْهِ وَ أَوْتَادٌ فِي أَرْضِهِ قُورَامٌ بِأَمْرِهِ تَبْرَأُهُمْ قَبْلَ خَلْقِهِ أَطْلَعَهُ عَنْ يَمِينِ عَرْشِهِ نُجَبَاءُ فِي عِلْمِهِ اخْتَارَهُمْ وَ انْتَجَبَهُمْ وَ ارْتَضَاهُمْ فَحَمَلَهُمْ عِلْمًا لِعِبَادِهِ وَ أَدْلَاءَ لَهُمْ عَلَى صِرَاطِهِ

They^{asws} are the pillars of His^{azwj} Religion, witnesses upon it, and pegs in His^{azwj} earth, standing with His^{azwj} Command. He^{azwj} Formed them^{asws} before His^{azwj} creatures as shadows on the right of His^{azwj} Throne, virtuous in His^{azwj} Knowledge. He^{azwj} Chose them^{asws}, and Selected them^{asws}, and Nominated them^{asws} and Made them^{asws} as flags for His^{azwj} servants and pointers for them upon His^{azwj} Path.

فَهُمُ الْأَيْمَةُ الدُّعَاةُ وَ الْقَادَةُ الْهَادِيَةُ وَ الْقَضَاءُ الْحَكَامُ وَ النُّجُومُ الْأَعْلَامُ وَ الْأُسْرَةُ الْمُتَخَيَّرَةُ وَ الْعِزَّةُ الْمُطَهَّرَةُ وَ الْأُمَّةُ الْوَسْطَى وَ الصِّرَاطُ الْأَعْلَمُ وَ السَّبِيلُ الْأَقْوَمُ زِينَةُ النُّجَبَاءِ وَ وَرَثَةُ الْأَنْبِيَاءِ وَ هُمُ الرَّحْمُ الْمُؤْصُولَةُ وَ الْكَهْفُ الْحَصِينُ لِلْمُؤْمِنِينَ وَ نُورٌ أَبْصَارِ الْمُهْتَدِينَ وَ عِصْمَةٌ لِمَنْ لَحَا إِلَيْهِمْ وَ أَمْنٌ لِمَنْ اسْتَجَارَ بِهِمْ وَ نَجَاةٌ لِمَنْ تَبِعَهُمْ

They^{asws} are the Imams^{asws} of guidance, the callers, and the guiding guides, and the judges, the deciders, and the flagship stars, and the chosen family, and the purified family, and the intermediary Imams^{asws}, and the flags of the path, and the straight Way (to Allah^{azwj}), adornment of the virtuous, and inheritors of the Prophets^{as}, and they^{asws} are the relatives to be connected with, and the fortified cave for the Momineen, and light of the eyes, the Guided ones, and a protection for the ones who shelter to them^{asws}, and a safety for the ones to seek refuge with them^{asws}, and salvation for the one who follows them^{asws}.

يَغْتَبِطُ مَنْ وَالَاهُمْ وَ يَهْلِكُ مَنْ عَادَاهُمْ وَ يَفُوزُ مَنْ تَمَسَكَ بِهِمْ وَ الرَّابِغُ مِنْهُمْ مَارِقٌ وَ اللَّازِمُ لَهُمْ لَاحِقٌ وَ هُمُ الْبَابُ الْمُبْتَلَى بِهِ مَنْ أَتَاهُ نَجَا وَ مَنْ أَبَاهُ هَوَى حِطَّةٌ لِمَنْ دَخَلَهُ وَ حُجَّةٌ عَلَى مَنْ تَرَكَهُ

Joyful is the one who befriends them, and destroyed is the one who is inimical to them^{asws}, and successful is the one who adheres with them^{asws}, and the one who turns away from them^{asws} is a renegade, and the one adhering to them^{asws} would catch up; and they^{asws} are the door to be Tried with, one who comes to it would attain salvation, and one who refuses would collapse, a (door of) Hitta for the one who enters it, and an argument against the one who neglects it.

إِلَى اللَّهِ يَدْعُونَ وَ بِأَمْرِهِ يَعْمَلُونَ وَ بِكُتَابِهِ يَحْكُمُونَ وَ بِآيَاتِهِ يَرْشُدُونَ فِيهِمْ نَزَلَتْ رِسَالَتُهُ وَ عَلَيْهِمْ هَبَطَتْ مَلَائِكَتُهُ وَ إِلَيْهِمْ نَفَتْ الرُّوحُ الْأَمِيرُ فَضْلًا مِنْهُ وَ رَحْمَةً

They^{asws} are calling to Allah^{azwj}, and by His^{azwj} Command they are working, and by His^{azwj} Book they^{asws} are judging, and by His^{azwj} Signs they^{asws} are guiding. His^{azwj} Message descended among them^{asws}, and His^{azwj} Angels descended upon them^{asws}, and the Trustworthy Spirit assists them^{asws} as a Grace from Him^{azwj} and a Mercy.

وَاتَاهُمْ مَا لَمْ يُؤْتِ أَحَدًا مِنَ الْعَالَمِينَ فَعِنْدَهُمْ وَالْحَمْدُ لِلَّهِ مَا يَلْتَمِسُونَ وَيَفْتَقِرُ إِلَيْهِ وَيَخْتَاجُ إِلَيْهِ مِنَ الْعِلْمِ الشَّاقِ وَالْهُدَى مِنَ الضَّلَالَةِ وَالنُّورَ عِنْدَ دُخُولِ الظُّلْمِ

And He^{azwj} Gave them^{asws} what He^{azwj} did not Give to anyone from the worlds. Thus, with them^{asws}, and the Praise is for Allah^{azwj}, is what they (people) are seeking and are lacking and are needy to, from the knowledge, and the Covenant, and the guidance from the straying, and the light during the entry into the darkness.

فَهُمُ الْفُرُوعُ الطَّيِّبَةُ وَالشَّجَرَةُ الْمُبَارَكَةُ وَمَعْدِنُ الْعِلْمِ وَمُنْتَهَى الْحِلْمِ وَمَوْضِعُ الرِّسَالَةِ وَخُتْلَفُ الْمَلَائِكَةِ فَهُمْ أَهْلُ بَيْتِ الرَّحْمَةِ وَالْبِرَكَةِ أَذْهَبَ اللَّهُ عَنْهُمْ الرَّجْسَ وَطَهَّرَهُمْ تَطْهِيرًا.

They are the goodly branch, and the Blessed tree, and the mine of knowledge, and end-point of the forbearance, and place of the Message, and interchange of the Angels. They^{asws} are the People^{asws} of the household of mercy, and the blessings. Allah^{azwj} Removed the uncleanness from them^{asws} and Purified them^{asws} with a Purification”⁶⁰⁷.

32- فر، تفسير فرات بن إبراهيم جعفر بن محمد مَعْنَعْنَا عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا مُفَضَّلُ إِنَّ اللَّهَ خَلَقَنَا مِنْ نُورِهِ وَ خَلَقَ شِيَعَتَنَا مِنَّا وَ سَائِرَ الْخَلْقِ فِي النَّارِ بِنَا يُطَاعُ اللَّهُ وَ بِنَا يُعَصَى

Tafseer Furaat Bin Ibrahim – Ja’far Bin Muhammad transmitting from Al Mufazzal Bin Umar who said,

‘Abu Abdullah^{asws} said: ‘O Mufazzal! Allah^{azwj} Created us^{asws} from His^{azwj} Noor and Created our^{asws} Shias from us^{asws}, and the rest of the creatures would be in the Fire. Through us^{asws} Allah^{azwj} is obeyed and through us^{asws} He^{azwj} is (judged to be) disobeyed.

يَا مُفَضَّلُ سَبَقَتْ عَزِيمَةٌ مِنَ اللَّهِ أَنَّهُ لَا يَقْبَلُ مِنْ أَحَدٍ إِلَّا بِنَا وَ لَا يُعَذِّبُ أَحَدًا إِلَّا بِنَا فَنَحْنُ بَابُ اللَّهِ وَ حُجَّتُهُ وَ أَمْنَاؤُهُ عَلَى خَلْقِهِ وَ خِزَانَةُ فِي سَمَائِهِ وَ أَرْضِهِ

O Mufazzal! A Determination has preceded from Allah^{azwj} that He^{azwj} will not Accept from anyone except through us^{asws}, nor Punish anyone except through us^{asws}. We^{asws} are a Door of Allah^{azwj} and His^{azwj} Divine Authorities, and His^{azwj} trustees upon His^{azwj} creatures, and His^{azwj} treasurers in His^{azwj} sky and His^{azwj} earth.

خَلَلْنَا عَنِ اللَّهِ وَ حَرَمْنَا عَنِ اللَّهِ لَا نَحْتَجِبُ عَنِ اللَّهِ إِذَا شِئْنَا وَ هُوَ قَوْلُهُ تَعَالَى وَ مَا تَشَاؤُنْ إِلَّا أَنْ يَشَاءَ اللَّهُ وَ هُوَ قَوْلُهُ ص إِنَّ اللَّهَ جَعَلَ قَلْبَ وَلِيِّهِ وَحَرًّا لِإِرَادَتِهِ فَإِذَا شَاءَ اللَّهُ شِئْنَا.

We^{asws} permit on behalf of Allah^{azwj} and we^{asws} prohibit on behalf of Allah^{azwj}. We^{asws} are not veiled from Allah^{azwj} when we^{asws} desire, and it is the Word of the Exalted: **And you (Imams) are not desiring except if Allah so Desires. [76:30]**, and it is his^{saww} word that Allah^{azwj} Made the heart of His^{azwj} Guardian^{asws} as a nest of His^{azwj} Intentions, so whenever Allah^{azwj} Desires, we^{asws} desire (the same desire)”⁶⁰⁸.

⁶⁰⁷ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 5 H 31

⁶⁰⁸ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 5 H 32

33- حَتَّصَ، الإختصاص أَبُو الْفَرَجِ عَنْ سَهْلِ عَنْ رَجُلٍ عَنِ ابْنِ حَبَلَةَ عَنْ أَبِي الْمَغْرَاءِ عَنْ مُوسَى بْنِ جَعْفَرٍ ع قَالَ سَمِعْتُهُ يَقُولُ مَنْ كَانَتْ لَهُ إِلَى اللَّهِ حَاجَةٌ وَ أَرَادَ أَنْ يَرَانَا وَ أَنْ يَعْرِفَ مَوْضِعَهُ فَلْيَعْتَسِلْ ثَلَاثَ لَيَالٍ يُنَاجِي بِنَا فَإِنَّهُ يَرَانَا وَ يُغْفَرُ لَهُ بِنَا وَ لَا يَخْفَى عَلَيْهِ مَوْضِعُهُ

(The book) 'Al Ikhtisas' – Abu al Faraj, from Sahl, from a man, from Ibn Jabala, from Abu Al Magra'a,

'From Musa^{asws} Bin Ja'far^{asws}, he (the narrator) said, 'I heard him^{asws} saying: 'One who has a need for him to Allah^{azwj} and wants to see us^{asws} and recognise his place (in the Presence) of Allah^{azwj}, then let him wash for three nights for a secret conversation (Munajaat) with us^{asws}, so he will see us^{asws}, and he (his sins) would be Forgiven for him by us^{asws}, and his place (in the Hereafter) would not be hidden unto him'.

قُلْتُ سَيِّدِي فَإِنَّ رَجُلًا رَأَىكَ فِي مَنَامِهِ وَ هُوَ يَشْرَبُ النَّبِيذَ قَالَ لَيْسَ النَّبِيذُ يُفْسِدُ عَلَيْهِ دِينَهُ إِنَّمَا يُفْسِدُ عَلَيْهِ تَرْكُنَا وَ تَخَلُّفُهُ عَنَّا إِنَّ أَشَقِيَّ أَشَقِيَّائِكُمْ مَنْ يُكَذِّبُنَا فِي الْبَاطِنِ مِمَّا يُخْبِرُ عَنَّا وَ يُصَدِّقُنَا فِي الظَّاهِرِ

I said, 'O my Master^{asws}! Supposing a man sees you^{asws} in his dream and he drinks the Nabeez (alcohol)?' He^{asws} said: 'The Nabeez will not spoil his Religion upon him, but rather neglecting us^{asws} and staying behind from us^{asws} would spoil it upon him. Surely, the most wretched of your wretched ones, is the one who belies us in the hidden from what he has been informed about us^{asws}, and he ratified us^{asws} in the apparent.

نَحْنُ أَبْنَاءُ نَبِيِّ اللَّهِ وَ أَبْنَاءُ رَسُولِ اللَّهِ ص وَ أَبْنَاءُ أَمِيرِ الْمُؤْمِنِينَ وَ أَحِبَابُ رَبِّ الْعَالَمِينَ نَحْنُ مِفْتَاحُ الْكِتَابِ بِنَا نَطَقَ الْعُلَمَاءُ وَ لَوْ لَا ذَلِكَ لَحَرَسُوا

We^{asws} are sons^{asws} of the Prophets^{as} of Allah^{azwj}, and sons^{asws} of Rasool-Allah^{saww}, and sons^{asws} of Amir Al-Momineen^{asws}, and beloved ones of Lord^{azwj} of the worlds. We^{asws} are keys of the Book, so due to us^{asws} the scholars speak, and had it not been that, they would have been muted.

نَحْنُ رَفَعْنَا الْمَنَارَ وَ عَرَفْنَا الْقِبْلَةَ نَحْنُ حَجَرُ الْبَيْتِ فِي السَّمَاءِ وَ الْأَرْضِ بِنَا عُفِّرَ لِأَدَمَ وَ بِنَا ابْتُلِيَ أَيُّوبُ وَ بِنَا افْتَقَدَ يَعْقُوبُ وَ بِنَا حُسِنَ يُوسُفُ وَ بِنَا رُفِعَ الْبَلَاءُ وَ بِنَا أَضَاءَتِ الشَّمْسُ

We^{asws} raised the minarets and introduced the Qiblah. We^{asws} are the (corner) stones of the House in the sky and the earth. Adam^{as} was Forgiven due to us^{asws}, and by us^{asws} Ayoub^{as} was Tried, and by us^{asws} Yaqoub^{as} searched, and by us^{asws} Yunus^{as} was withheld, and by us^{asws} afflictions are raised, and by us^{asws} the sun illuminates.

نَحْنُ مَكْتُوبُونَ عَلَى عَرْشِ رَبَّنَا مَكْتُوبٌ مُحَمَّدٌ خَيْرُ النَّبِيِّينَ وَ عَلِيُّ سَيِّدِ الْوَصِيِّينَ وَ فَاطِمَةُ سَيِّدَةُ نِسَاءِ الْعَالَمِينَ.

We^{asws} (our^{asws} names) are written upon the Throne of our^{asws} Lord^{azwj}, written as: 'Muhammad^{saww} is the best of the Prophets^{as}, and Ali^{asws} is chief of the successors^{asws} and (Syeda) Fatima^{asws} is chieftess of the women of the worlds"⁶⁰⁹.

34- حَتَّصَ، الإختصاص عَلِيُّ بْنُ عَبَّاسٍ عَنْ صَالِحِ بْنِ حَمْرَةَ عَنِ الْحَسَنِ بْنِ عَبْدِ اللَّهِ عَنِ الصَّادِقِ ع قَالَ: خَطَبَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ عَلَيْهِ فَقَالَ فِيمَا يَقُولُ أَيُّهَا النَّاسُ سَلُونِي قَبْلَ أَنْ تَفْقِدُونِي أَيُّهَا النَّاسُ أَنَا قَلْبُ اللَّهِ الْوَاعِي وَ لِسَانُهُ النَّاطِقُ وَ أَمِينُهُ عَلَى سِرِّهِ وَ حُجَّتُهُ عَلَى خَلْقِهِ وَ

⁶⁰⁹ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 5 H 33

خَلِيفَتُهُ عَلَى عِبَادِهِ وَ عَيْنُهُ النَّاطِرَةُ فِي بَرِيَّتِهِ وَ يَدُهُ الْمَبْسُوطَةُ بِالرَّأْفَةِ وَ الرَّحْمَةِ وَ دِينُهُ الَّذِي لَا يُصَدِّقُنِي إِلَّا مَنْ مَحَضَ الْإِيمَانَ مَحْضًا وَ لَا يُكْذِبُنِي إِلَّا مَنْ مَحَضَ الْكُفْرَ مَحْضًا.

The book) 'Al Ikhtisas' – Ali Bin Abbas, from Salih Bin Hamza, from Al Hassan bin Abdullah,

'From Al-Sadiq^{asws} having said: 'Amir Al-Momineen^{asws} addressed. He^{asws} said among what he^{asws} said: 'O you people! Ask me^{asws} before you lose me^{asws}! O you people! I^{asws} am the retaining heart of Allah^{azwj}, and His^{azwj} speaking tongue, and His^{azwj} trustee upon His^{azwj} Secrets, and His^{azwj} Divine Authority upon His^{azwj} creatures, and His^{azwj} Caliph upon His^{azwj} servants, and His^{azwj} looking eye among His^{azwj} created beings, and His^{azwj} hand extended with the kindness and the mercy, and His^{azwj} Religion which none would ratify me^{asws} except on who is of pure Eman purely, nor belie me^{asws} except one of pure Kufr purely"⁶¹⁰.

35- تختص، الإختصاص الحسين بن الحسن بن علي بن سنان عن أبي بصير قال قال أمير المؤمنين صلوات الله عليه أنا الهادي والمهدي وأبو التمامي ونوح الأراذل والمسكين وأنا ملجأ كل ضعيف ومأمّن كل خائف وأنا قائد المؤمنين إلى الجنة وأنا خبز الله المتين وأنا عزوة الله الوثقى وأنا عين الله واللسان الصادق و يده

(The book) 'Al Ikhtisas' – Al Husayn Bin Al Hassan, from bakr Bin Salih, from Al Husayn Bin Saeed, from Al Nazar, from Muhammad Bin Sinan, from Abu Baseer who said,

'Amir Al-Momineen^{asws} said: 'I^{asws} am the guide, the Guided, and the father of orphans, and caretaker of the widows and the poor, and I^{asws} am a shelter of every weak one and a safety of every fearful one, and I^{asws} am a guide of the Momineen to the Paradise, and I^{asws} am the strong rope of Allah^{azwj}, and I^{asws} am the firmest Handhold of Allah^{azwj}, and I^{asws} am the eye of Allah^{azwj} and His^{azwj} truthful tongue, and His^{azwj} hand.

و أنا جنبة الذي تقول نفس يا حسرتي على ما فرطت في جنب الله و أنا يد الله المبسوطه على عبادي بالرحمة و المغفرة و أنا باب حطة من عرفني و عرف حقي فقد عرف ربه لأني وصي نبيه في أرضه و حجتة على خلقه لا ينكر هذا إلا راد على الله و رسوله.

And I^{asws} am His^{azwj} Side which the soul would be saying: '**O regret, upon what I wasted regarding the Side of Allah [39:56]**, and I^{asws} am the hand of Allah^{azwj} extended with the mercy and the forgiveness, and I^{asws} am the door of Hitta (Mercy)⁶¹¹. One who recognises me^{asws} and recognises my^{asws} right, so he has recognised his Lord^{azwj}, because I^{asws} am the successor^{asws} of His^{azwj} Prophet^{saww} in His^{azwj} earth, and His^{azwj} Divine Authority upon His^{azwj} creatures. None would deny this except a repeller upon Allah^{azwj} and His^{azwj} Rasool^{saww}."⁶¹²

36- أقول روى البرقي في مشارق الأنوار عن جابر بن عبد الله الأنصاري عن النبي ص قال: خرج يوماً و معه الحسن و الحسين فخطب الناس ثم قال في خطبته أيها الناس إن هؤلاء عتره نبيكم و أهل بيته و ذريته و خلقاؤه

I (Majlisi) am saying, 'It is reported by Al Bursy in (the book) 'Mashariq Al Anwaar' – From Jabir Bin Abdullah Al Ansary,

⁶¹⁰ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 5 H 34

⁶¹¹ Children of Bani Israel were asked to revere it while entering into the city

⁶¹² Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 5 H 35

'From the Prophet^{saww} he (the narrator) said: 'He^{saww} came out one day and with him^{saww} were Al-Hassan^{asws} and Al-Husayn^{asws}. He^{saww} addressed the people, then said in his^{saww} sermon: 'O you people! They^{asws} are family of your Prophet^{saww}, and People^{asws} of his^{saww} Household, and his^{saww} offspring, and His^{azwj} caliphs.

شَرَّفَهُمُ اللَّهُ بِكَرَامَتِهِ وَاسْتَوَدَّعَهُمْ سِرَّهُ وَاسْتَحْفَظَهُمْ غَيْبَهُ وَاسْتَرْعَاهُمْ عِبَادَهُ وَأَطْلَعَهُمْ عَلَى مَكْنُونِ أَمْرِهِ وَلَقَّنَهُمْ حِكْمَتَهُ وَأَلَّاهُمْ أَمْرَ عِبَادِهِ وَأَمَّرَهُمْ عَلَى خَلْقِهِ وَأَصْطَفَاهُمْ لِتَنْزِيلِ وَحْيِهِ

Allah^{azwj} has Ennobled them^{asws} by His^{azwj} prestige and Entrusted them^{asws} with his^{asws} secrets, and Kept His^{azwj} hidden matters safe with them^{asws}, and Notified them^{asws} upon His^{azwj} hidden matters, and Indoctrinated them^{asws} with His^{azwj} Wisdom, and Made them^{asws} to be in charge of the affairs of His^{azwj} servants, and Made them^{asws} Emirs upon His^{azwj} creatures, and Chose them^{asws} for the descent of His^{azwj} Revelation;

وَأَخْدَمَهُمْ مَلَائِكَتَهُ وَصَرَّفَهُمْ فِي مَمْلَكَتِهِ وَارْتَضَاهُمْ لِسِرِّهِ وَاجْتَبَاهُمْ لِكَلِمَاتِهِ وَاخْتَارَهُمْ لِأَمْرِهِ وَجَعَلَهُمْ أَعْلَامًا لِدِينِهِ وَشُهَدَاءَ عَلَى عِبَادِهِ وَأَمَنَاءَ فِي بِلَادِهِ

And Got His^{azwj} Angels to serve them^{asws}, and Gave them regarding His^{azwj} Kingdom, and Nominated them^{asws} for His^{azwj} secrets, and Selected them^{asws} for His^{azwj} Words, and Chose them^{asws} for His^{azwj} Commands, and Made them^{asws} as flags for His^{azwj} Religion, and as witnesses upon His^{azwj} servants, and a safety regarding His^{azwj} cities.

فَهُمُ الْأَيْمَةُ الْمَهْدِيَّةُ وَالْعِزَّةُ الرَّكِيَّةُ وَالذَّرِيَّةُ النَّبَوِيَّةُ وَالسَّادَةُ الْعُلَوِيَّةُ وَالْأُمَّةُ الْوَسْطَى وَالْكَلِمَةُ الْعُلْيَا وَسَادَةُ أَهْلِ الدُّنْيَا وَالرَّحْمَةُ الْمَوْصُولَةُ عِصْمَةٌ لِمَنْ جَاءَ إِلَيْهِمْ وَبِحَاةٍ لِمَنْ تَمَسَّكَ بِهِمْ

They^{asws} are the Imams^{asws}, the Guided, and the pure family, and the offspring of Prophet-hood, and the exalted chiefs, and the intermediary community, and the lofty word, and chiefs of the people of the worlds, and the mercy connected as a protection for the ones who shelter to them^{asws}, and salvation for the ones who adhere with them^{asws}.

سَعِدَ مَنْ وَالَاهُمْ وَشَقِيَ مَنْ عَادَاهُمْ مَنْ تَلَاهُمْ أَمِنَ مِنَ الْعَذَابِ وَمَنْ تَخَلَّفَهُمْ ضَلَّ وَخَابَ إِلَى اللَّهِ يَدْعُونَ وَعَنْهُ يَقُولُونَ وَبِأَمْرِهِ يَعْمَلُونَ فِي أَبْيَاتِهِمْ هَبَطَ التَّنْزِيلُ وَإِلَيْهِمْ بُعِثَ الْأَمِينُ جِبْرَائِيلُ.

Fortunate is the one who befriends them^{asws}, and wretched is the one who is inimical to them^{asws}. One who follows them^{asws} would be safe from the punishment, and one who stays behind from them^{asws} would stray and incur loss. They^{asws} are calling to Allah^{azwj} and they^{asws} are speaking on His^{azwj} behalf, and by His^{azwj} Commands they are working. The Revelation descended in their^{asws} houses, and to them^{asws} Jibraeel^{as} is Sent''⁶¹³.

37- وَرُوي عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: نَحْنُ جُنُبُ اللَّهِ وَنَحْنُ صَفْوَةُ اللَّهِ وَنَحْنُ حَيْرَةُ اللَّهِ وَنَحْنُ مُسْتَوْدَعُ مَوَارِيثِ الْأَنْبِيَاءِ وَنَحْنُ أَمَنَاءُ اللَّهِ وَنَحْنُ وَجْهُ اللَّهِ وَنَحْنُ آيَةُ الْهُدَى وَنَحْنُ الْعُرْوَةُ الْوُثْقَى

And it is reported from Muhammad Bin Sinan,

⁶¹³ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 5 H 36

'From Abu Abdullah^{asws} having said: 'We^{asws} are the Side (Closeness) of Allah^{azwj}, and we^{asws} are the Elites of Allah^{azwj}, and we^{asws} are the Choice of Allah^{azwj}, and we^{asws} are the depositories of the inheritances of the Prophets^{as}, and we^{asws} are the trustees of Allah^{azwj}, and we^{asws} are the Face of Allah^{azwj}, and we^{asws} are the Sign of Guidance, and we^{asws} are the Firmest Handhold.

وَ بِنَا فَتَحَ اللَّهُ وَ بِنَا خَتَمَ اللَّهُ وَ نَحْنُ الْأَوْلُونَ وَ نَحْنُ الْآخِرُونَ وَ نَحْنُ أَحْيَاؤُ الدَّهْرِ وَ نَوَامِيسُ الْعَصْرِ وَ نَحْنُ سَادَةُ الْعِبَادِ وَ سَاسَةُ الْبِلَادِ وَ نَحْنُ
النَّهْجُ الْقَوِيمُ وَ الصِّرَاطُ الْمُسْتَقِيمُ وَ نَحْنُ عَلَّةُ الْوُجُودِ وَ حُجَّةُ الْمُعْبُودِ

And Allah^{azwj} Began with us^{asws} and Allah^{azwj} will End with us^{asws}, and we^{asws} are the former ones, and we^{asws} are the latter ones, and we^{asws} are the good ones of all time, and laws of the era, and we^{asws} are chiefs of the servants and managers of the cities, and we^{asws} are the peak of straightness, and the straight path, and we^{asws} are the reason for the existence, and Divine Authorities of the Deity.

لَا يَقْبَلُ اللَّهُ عَمَلِ عَامِلٍ جَهْلٍ حَقَّنَا وَ نَحْنُ فَتَادِيلُ النُّبُوَّةِ وَ مَصَابِيحُ الرِّسَالَةِ وَ نَحْنُ نُورُ الْأَنْوَارِ وَ كَلِمَةُ الْجَبْرِ وَ نَحْنُ رَابِعَةُ الْحَقِّ الَّتِي مَنْ تَبِعَهَا نَجَا وَ
مَنْ تَأَخَّرَ عَنْهَا هَوَى وَ نَحْنُ أَيْمَةُ الدِّينِ وَ قَائِدُ الْعُرِّ الْمُحَجَّلِينَ وَ نَحْنُ مَعْدِنُ النُّبُوَّةِ وَ مَوْضِعُ الرِّسَالَةِ

Allah^{azwj} does not Accept the work of a worker ignorant of our^{asws} rights, and we^{asws} are lamps of the Prophet-hood and lanterns of the Message, and we^{asws} are light of the lights, and Word of the Subduer, and we^{asws} are the flag of truth which one who follows it will attain salvation, and one who is delayed from it will collapse, and we^{asws} are the Imams^{asws} of the Religion, and guides of the resplendent, and we^{asws} are the mine of Prophet-hood, and place of the Message;

وَ إِلَيْنَا نُخْتَلِفُ الْمَلَائِكَةُ وَ نَحْنُ سِرَاجٌ لِمَنْ اسْتَضَاءَ وَ السَّبِيلُ لِمَنْ اهْتَدَى وَ نَحْنُ الْفَادَةُ إِلَى الْجَنَّةِ وَ نَحْنُ الْجُسُورُ وَ الْقَنَاطِرُ وَ نَحْنُ السَّنَامُ الْأَعْظَمُ

And to us^{asws} the Angels inter-change, and we^{asws} are a lamp for the ones wants to be illuminated, and the way for the one seeking guidance, and we^{asws} are the guided to the Paradise, and we^{asws} are the bridges and the archways, and we^{asws} are the greatest pinnacle.

وَ بِنَا يَنْزِلُ الْعَيْثُ وَ بِنَا يَنْزِلُ الرَّحْمَةُ وَ بِنَا يُدْفَعُ الْعَذَابُ وَ النِّقْمَةُ فَمَنْ سَمِعَ هَذَا الْمُهْدَى فَلْيَتَفَقَّدْ فِي قَلْبِهِ حُبَّنَا فَإِنْ وَجَدَ فِيهِ الْبُعْضَ لَنَا وَ الْإِنْكَارَ
لِفَضْلِنَا فَقَدْ ضَلَّ عَنْ سَوَاءِ السَّبِيلِ لِأَنَّ حُجَّةَ الْمُعْبُودِ وَ تَرْجَمَانُ وَحْيِهِ وَ عَيْبَةُ عِلْمِهِ وَ مِيزَانُ قِسْطِهِ

And the rains descend due to us^{asws}, and the Mercy descends due to us^{asws}, and due to us^{asws} the punishments and the scourges are defended from. So, the one who hears this guidance, then let him inspect his heart for our^{asws} love. If he finds the hatred for us^{asws} in it and the denial of our^{asws} merits, so he has strayed from the even way, because we^{asws} are Divine Authorities of the Deity, and interpreters of His^{azwj} Revelation, and containers of His^{azwj} Knowledge, and the scale of equity;

وَ نَحْنُ فُرُوعُ الرِّثْوَةِ وَ رِثَابُ الْكِرَامِ الْبَرَّةِ وَ نَحْنُ مِصْبَاحُ الْمَشْكَاتِ الَّتِي فِيهَا نُورُ النُّورِ وَ نَحْنُ صَفْوَةُ الْكَلِمَةِ الْبَاقِيَةِ إِلَى يَوْمِ الْحَشْرِ الْمَأْخُودِ لَهَا
الْمِيقَاتُ وَ الْوَلَايَةُ مِنَ الدَّرِّ.

And we^{asws} are the olive branches, and prestigious righteous nourishers, and we^{asws} are the lamps in a niche wherein is light, Al-Noor of the Lord^{azwj}, and we^{asws} are the Elites, the Word to remain up to the Day of Resurrection to which the Covenant and the Wilayat was Taken from the particles”.⁶¹⁴

38- وَ رُوِيَ عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ خَطَبَ أَمِيرُ الْمُؤْمِنِينَ ع فَقَالَ أَيُّهَا النَّاسُ نَحْنُ أَبْوَابُ الْحِكْمَةِ وَ مَفَاتِيحُ الرَّحْمَةِ وَ سَادَةُ الْأَيْمَةِ وَ أَمْنَاءُ الْكِتَابِ وَ فَضُلُ الْحُطَابِ وَ بِنَا يُؤَيَّبُ اللَّهُ وَ بِنَا يُعَاقِبُ مَنْ أَحَبَّنَا أَهْلَ الْبَيْتِ عَظَمَ إِحْسَانُهُ وَ رَجَحَ مِيزَانُهُ وَ قِيلَ عَمَلُهُ وَ غُفِرَ زَلُّهُ وَ مَنْ أَبْغَضَنَا لَا يَنْفَعُهُ إِسْلَامُهُ

And it is reported from Abu Saeed Al Khudry who said,

‘Amir Al-Momineen^{asws} addressed saying: ‘O you people! We^{asws} are the doors of wisdom, and keys of mercy, and chief of the Imams, and trustees of the Book, and the decisive address, and Allah^{azwj} will Reward by us^{asws}, and Punish by us^{asws}. One who loves us^{asws}, People^{asws} of the Household, He^{azwj} would Magnify his good deeds, Outweigh his scale and Accept his deeds, and Forgive his slips; and one who hates us^{asws}, his Islam would not benefit him.

وَ إِنَّا أَهْلُ بَيْتِ خَصَّنَا اللَّهُ بِالرَّحْمَةِ وَ الْحِكْمَةِ وَ النَّبُوَّةِ وَ الْعِصْمَةِ مِنَّا خَاتَمُ الْأَنْبِيَاءِ أَلَا وَ إِنَّا رَبُّهُ الْحَقُّ مَنْ تَلَاهَا سَبَقَ وَ مَنْ تَأَخَّرَ عَنْهَا مَرَقَ

And we^{asws}, People^{asws} of the Household, Allah^{azwj} Specialised us^{asws} with the Mercy, and the Wisdom, and the Prophet^{saww}, and the infallibility. From us^{asws} is the last of the Prophets^{as}. Indeed! And we^{asws} are the flags of truth, one who follows it would be foremost and one who delays from it would be a renegade.

أَلَا وَ إِنَّا خَيْرُهُ اللَّهُ اصْطَفَانَا عَلَى خَلْقِهِ وَ ائْتَمَّنَا عَلَى وَحْيِهِ فَتَنَحُّ الْهُدَاةُ الْمَهْدِيُونَ وَ لَقَدْ عَلَّمْتُ الْكَلِمَاتِ وَ لَقَدْ عَهَدَ إِلَيَّ رَسُولُ اللَّهِ ص مَا كَانَ وَ مَا يَكُونُ وَ أَنَا أَخُو رَسُولِ اللَّهِ ص وَ خَازِنُ عِلْمِهِ أَنَا الصِّدِّيقُ الْأَكْبَرُ وَ لَا يَفْوُحُهَا غَيْرِي إِلَّا مُفْتَرٍ كَذَّابٌ وَ أَنَا الْفَارُوقُ الْأَعْظَمُ.

Indeed! And we^{asws} are the Choice of Allah^{azwj}. He^{azwj} Chose us^{asws} over His^{azwj} creatures and Entrusted us^{asws} upon His^{azwj} Revelation. We^{asws} are the guides, the Guided ones, and I^{asws} know the words, and Rasool-Allah^{saww} had pacted to me^{asws} whatever had happened and what is to happen, and I^{asws} am the brother^{asws} of Rasool-Allah^{saww}, and a treasurer of his^{saww} knowledge. I^{asws} am the greatest truthful, and no one other than me^{asws} can say it except a fabricating liar, and I^{asws} am the greatest differentiator”.⁶¹⁵

39- يد، التوحيد ابنُ الْمُتَوَكَّلِ عَنِ الْحِمَيْرِيِّ عَنِ ابْنِ عِيْسَى عَنِ ابْنِ مُحَمَّدٍ عَنِ عَبْدِ الْعَزِيزِ عَنِ ابْنِ أَبِي يَعْفُورٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ اللَّهَ وَاحِدٌ أَحَدٌ مُتَوَحَّدٌ بِالْوَحْدَانِيَّةِ مُتَفَرِّدٌ بِأَمْرِهِ خَلَقَ خَلْقًا فَفَوَّضَ إِلَيْهِمْ أَمْرَ دِينِهِ فَتَنَحُّ هُمْ يَا ابْنَ أَبِي يَعْفُورٍ نَحْنُ حُجَّةُ اللَّهِ فِي عِبَادِهِ وَ شَهَادَةُ عَلَى خَلْقِهِ وَ أَمْنَاؤُهُ عَلَى وَحْيِهِ وَ خَزَائِنُهُ عَلَى عِلْمِهِ وَ وَجْهُهُ الَّذِي يُؤْتَى مِنْهُ وَ عَيْنُهُ فِي بَرِّيَّتِهِ وَ لِسَانُهُ النَّاطِقُ وَ بَابُهُ الَّذِي يَدُلُّ عَلَيْهِ

(The book) ‘Al-Tawheed’ – Ibn Al Mutawwak, from Al Himeyri, from Ibn Isa, from Ibn Mahboub, from Abdul Aziz, from Ibn Abu Yafour who said,

⁶¹⁴ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 5 H 37

⁶¹⁵ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 5 H 38

'Abu Abdullah^{asws} said: 'Allah^{azwj} is One, First, Alone with the Oneness, Individual with His^{azwj} Command. He^{azwj} Created creatures and Delegate to them^{asws} the matters of His^{azwj} Religion. We^{asws} are they, O Ibn Abu Yafour! We^{asws} are the Divine Authorities of Allah^{azwj} among His^{azwj} creatures, and His^{azwj} witnesses over His^{azwj} creatures, and His^{azwj} trustees upon His^{azwj} Revelation, and treasurers upon His^{azwj} Knowledge, and His^{azwj} Face which He^{azwj} can be accessed from, and His^{azwj} eye among His^{azwj} created beings, and His^{azwj} speaking tongue, and His^{azwj} door which points to Him^{azwj}.

نَحْنُ الْعَالِمُونَ بِأَمْرِهِ وَ الدَّاعُونَ إِلَى سَبِيلِهِ بِمَا عَرَفَ اللَّهُ وَ بِنَا عَيْدِ اللَّهِ نَحْنُ الْأَدْلَاءُ عَلَى اللَّهِ وَ لَوْلَا مَا عَيْدَ اللَّهُ.

We^{asws} are the knower(s) of His^{azwj} Commands, and the callers to His^{azwj} Way. Through us^{asws} Allah^{azwj} is recognised, and through us^{asws} Allah^{azwj} is worshipped. We^{asws} are the pointers to Allah^{azwj}, and had it not been for us^{asws}, Allah^{azwj} would not be worshipped".⁶¹⁶

40- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ ابْنِ جَبَلَةَ عَنِ الْبَطَائِنِيِّ عَنْ أَبِي بَصِيرٍ قَالَ: قُلْتُ لِأبي عَبْدِ اللَّهِ ع أَلَا تُحَدِّثُنِي فِيكُمْ بِحَدِيثٍ قَالَ نَحْنُ وُلَاةُ أَمْرِ اللَّهِ وَ وَرَثَةُ وَحْيِ اللَّهِ وَ عِيْرَةُ نَبِيِّ اللَّهِ.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al Husayn, from Ibn Jabala, from Al Batainy, from Abu Baseer who said,

'I said to Abu Abdullah^{asws}, 'Can you narrate to me with a Hadeeth regarding you (Imams^{asws})?' He^{asws} said: 'We^{asws} are the Masters of the Commands of Allah^{azwj} and inheritors of the Revelation of Allah^{azwj} and family of the Prophet^{saww} of Allah^{azwj}'.⁶¹⁷

41- أَقُولُ رَوَى ابْنُ بَطْرِيْقٍ فِي الْعُمْدَةِ، مِنْ تَفْسِيرِ التَّعَلِّيِّ بِإِسْنَادِهِ عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص نَحْنُ وُلْدُ عَبْدِ الْمُطَلِّبِ سَادَةُ أَهْلِ الْجَنَّةِ أَنَا وَ حَزْرَةُ وَ عَلِيٌّ وَ جَعْفَرُ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ الْمَهْدِيُّ.

I (Majlisi) am saying, 'It is reported by Ibn Batreeq, from Tafseer Al Sa'alby, by his chain from Anas (well-known fabricator) who said,

'Rasool-Allah^{saww} said: 'We^{asws} are the sons^{asws} of Abdul Muttalib^{as}, chiefs of the inhabitants of the Paradise, I^{saww}, and Hamza^{as}, and Ali^{asws}, and Ja'far^{as}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and Al-Mahdi^{asws}'.⁶¹⁸

42- ل، الخصال الخليلُ بْنُ أَحْمَدَ عَنِ ابْنِ مَنِيْعٍ عَنِ مُصَنَّبٍ عَنِ مَالِكٍ عَنِ أَبِي عَبْدِ الرَّحْمَنِ عَنِ حَفْصِ بْنِ عَاصِمٍ عَنِ أَبِي سَعِيدِ الْخُدْرِيِّ أَوْ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ ص سَبْعَةٌ يُظَلُّهُمُ اللَّهُ عَزَّ وَ جَلَّ فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ إِمَامٌ عَادِلٌ وَ شَابٌ نَشَأَ فِي عِبَادَةِ اللَّهِ عَزَّ وَ جَلَّ وَ رَجُلٌ قَلْبُهُ مُتَعَلِّقٌ بِالْمَسْجِدِ إِذَا خَرَجَ مِنْهُ حَتَّى يَعُودَ إِلَيْهِ وَ رَجُلَانِ كَانَا فِي طَاعَةِ اللَّهِ عَزَّ وَ جَلَّ فَاجْتَمَعَا عَلَى ذَلِكَ وَ تَفَرَّقَا

(The book) 'Al Khisaaal' – Al Khaleel bin Ahmad, from Ibn Manie, from Mus'ab, from Malik, from Abu Abdul Rahman, from Hafs Bin Aasim, from Abu Saeed al Khudry, or from Abu Hureyra (well-known fabricator) who said,

⁶¹⁶ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 5 H 39

⁶¹⁷ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 5 H 40

⁶¹⁸ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 5 H 41

‘He^{saww} said: ‘Seven, Allah^{azwj} Mighty and Majestic will Shade them in a shade on a Day there will be no shade except His^{azwj} shade – a just Imam^{asws}, and a youth growing in worship of Allah^{azwj} Mighty and majestic, and a man whose heart clings with the Masjid when he comes out from it until he returns to it, and two men who were in obedience of Allah^{azwj} Mighty and Majestic, and they gathered upon that and separated;

وَرَجُلٌ ذَكَرَ اللَّهَ عَزَّ وَجَلَّ خَالِيًا فَفَاضَتْ عَيْنَاهُ وَ رَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ حَسَبٍ وَ جَمَالٍ فَقَالَ إِنِّي أَخَافُ اللَّهَ وَ رَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا بَتَّصَدَّقَ بِبَيْمِينِهِ.

And a man mentioning Allah^{azwj} Mighty and Majestic in private and his eyes overflowed, and a man invited by a woman with prestige and beauty but he said, ‘I fear Allah^{azwj}’, and a man who gave in charity so secretly to the extent that his left hand did not know what was given in charity by his right hand”⁶¹⁹.

43- ل، الخصال الْمُظَفَّرُ الْعَلَوِيُّ عَنِ ابْنِ الْعِيَّاشِيِّ عَنِ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ إِشْكِيْبٍ عَنِ مُحَمَّدِ بْنِ عَلِيِّ الْكُوفِيِّ عَنِ أَبِي جَمِيلَةَ عَنِ أَبِي بَكْرٍ الْحَضْرَمِيِّ عَنِ سَلْمَةَ بْنِ كَهَيْلٍ رَفَعَهُ عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ص مِثْلَهُ بِأَدْنَى تَغْيِيرٍ.

(The book) ‘Al Khisaal’ – Al Muzaffar Al Alawy, from Ibn Al Ayyashi, from his father, from Al Husayn Bin Ishkeyb, from Muhammad Bin Ali Al Kufy, from Abu Jameela, from Abu Bakr Al Hazramy, from Salama Bin Kuheyul, raising it from Ibn Abbas,

‘From the Prophet^{saww} – similar to it with little changes”⁶²⁰.

44- ثو، ثواب الأعمال أَبِي عَنِ سَعْدِ بْنِ الْحَمِيرِيِّ عَنِ إِبْرَاهِيمَ بْنِ مَهْرَبَارٍ عَنِ أَحِيَةَ عَلِيِّ عَنِ فَضَالَةَ عَنِ سَلِيمَانَ بْنِ دُرُسْتَوَيْهِ عَنِ عَجَلَانَ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: ثَلَاثَةٌ يُدْخِلُهُمُ اللَّهُ الْجَنَّةَ بِغَيْرِ حِسَابٍ إِمَامٌ عَادِلٌ وَ تَاجِرٌ صَدُوقٌ وَ شَيْخٌ أَفْنَى عُمُرِهِ فِي طَاعَةِ اللَّهِ.

(The book) ‘Sawaab Al Amaal’ – My father, from Sa’ad, from Al Himeyri, from Ibrahim Bin Mahziyar, from his brother Ali, from Fazalat, from Suleyman Bin Dorostawiya, from Ijlan,

‘From Abu Abdullah^{asws} having said: ‘Three, Allah^{azwj} will Enter them into the Paradise without any Reckoning – a just Imam^{asws}, and a truthful trader, and an old man finishing his life in the obedience of Allah^{azwj}”⁶²¹.

45- لي، الأمالي للصدوق ن، عيون أخبار الرضا عليه السلام الطَّلَقَانِيُّ عَنِ ابْنِ عُقْدَةَ عَنِ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ فَضَالٍ عَنِ أَبِيهِ عَنِ أَبِي الْحُسَيْنِ الرِّضَا ع أَنَّهُ قَالَ: نَحْنُ سَادَةٌ فِي الدُّنْيَا وَ مُلُوكٌ فِي الْآخِرَةِ.

(The books) ‘Al Amaali’ of Al Sadouq (and) ‘Uyoon Akhbar Al Reza^{asws}, – Al Talaqany, from Ibn Uqda, from Ali Bin Al Hassan Bin Fazzal, from his father,

‘From Abu Al-Hassan Al-Reza^{asws} having said: ‘We^{asws} are chiefs in the world and kings in the Hereafter”⁶²².

⁶¹⁹ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 5 H 42

⁶²⁰ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 5 H 43

⁶²¹ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 5 H 44

⁶²² Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 5 H 45

46- ما، الأماي للشيخ الطوسي المفيد عن الجعابي عن علي بن إسحاق عن عثمان بن عبد الله عن أبي لهيعة عن أبي ذرعة الحضرمي عن عمر بن علي بن أبي طالب عن أبيه قال: قال لي النبي ص يا علي بنا ينعم الله الدين كما بنا فتحه و بنا يؤلف الله بين قلوبكم بعد العداوة و البغضاء.

(The book) 'Al Amaali' of the sheykh Al Tusi Al Mufeed, from Al Jiany, from Ali Bin Is'haq, from usman Bin Abdullah, from Abu Lahya, from Abu Zur'a Al Hazramy,

'From Umar, son of Ali Bin Abu Talib^{asws}, from his father^{asws} having said: 'The Prophet^{saww} said to me^{asws}: 'O Ali^{asws}! Allah^{azwj} will End the Religion with us^{asws} just as He^{azwj} Began it with us^{asws}, and through us^{asws} Allah^{azwj} Compiles between your hearts after the enmity and the hatred"⁶²³.

47- **عده العتائد اعينادنا أن حجاج الله عز و جل على خليفه بعد نبه محمد ص الأئمة الإثنا عشر أولهم أمير المؤمنين علي بن أبي طالب ثم الحسن ثم الحسين ثم علي بن الحسين ثم محمد بن علي ثم جعفر بن محمد ثم موسى بن جعفر ثم علي بن موسى الرضا ثم محمد بن علي ثم علي بن محمد ثم الحسن بن علي ثم الحجة القائم المنتظر صاحب الزمان و خليفته الرضا صلوات الله عليهم أجمعين و اعينادنا فيهم أنهم أولو الأئمة الذين أمر الله بطاعتهم و أنهم الشهداء على الناس و أنهم أبواب الله و السبيل إليه و الأدلة عليه و أنهم عبيد عليه و تراجمه و حبه و أركان توجيده و أنهم منصوبون من الطيب و الزلل و أنهم الذين أذهب الله عنهم الرجز و طهرهم تطهيراً و أن لهم المنجزات و الدلائل و أنهم أماد أهل الأرض كما أن السوم أماد أهل السماء و أن مملهم في هذه الأمة كمثل سفينة نوح من ركب نجا و كتاب حطه و أنهم عباد الله المكرمون الذين لا يسبقونه بالقول و هم بأمره يعملون و تعتقد أن منهم إماماً و بحسبهم كثر و أن أمرهم أمر الله و نهيتهم نهيه و طاعتهم طاعته و نصيبهم نصيبه و ولي الله وليهم و عدو الله عدوهم و تعتقد أن الأرض لا تخلو من حجة لله على الخلق طاهر أو مناف منحور و تعتقد أن حجة الله في أرضه و خليفته على عبادته في زماننا هذا هو القائم المنتظر ابن الحسن و أنه هو الذي أخبر به النبي ص عن الله عز و جل بأمره و نسيبه و أنه هو الذي يملأ الأرض قسطاً و عدلاً كما ملئت ظلماً و جوراً و أنه هو الذي يظهر الله به دينه على الدين كله و لو كره المشركون و أنه هو الذي يفتح الله على يديه مشارق الأرض و معاربها حتى لا يبقى في الأرض مكان إلا ينادى فيه بالأذان و يكون الدين كله لله و أنه هو المهدي الذي أخبر به النبي ص عن الله عز و جل إذا خرج نزل عيسى ابن مريم ع فصلى خلفه و يكون إذا صلى خلفه مصلياً خلف رسول الله لأنه خليفته و تعتقد أن لا يكون القائم غيره باقي في حبيبته لأد النبي و الأئمة ع بأمره و نسيبه تصوا و به بشروا صلوات الله عليهم.**

(Comments of Sheykh Al Sadouq)⁶²⁴

48 كثر الفوائد، لكرجكي حدثنني أبو الحسن محمد بن أحمد بن شاذان عن أحمد بن محمد بن علي بن محمد عن أحمد بن محمد بن علي عن علي بن عثمان عن محمد بن فزات عن محمد بن علي عن أبيه ع قال قال رسول الله ص علي بن أبي طالب خليفته الله و خليفتي و حجة الله و حجتني و باب الله و بابي و صفي الله و صفيي و حبيب الله و حبيبي و خليل الله و خليلي و سيف الله و سيفي و هو أخي و صاحبي و وزير و وصيي

(The book) 'Kunz Al Fawaid' of Al Karajaky – It is narrated to me by Abu Al Hassan Muhammad Bin Ahmad Bin Shazan, from Ahmad Bin Mutawayh, from Ali Bin Muhammad, from Ahmad Bin Muhammad, from Muhammad Bin Ali, from Ali Bin Usman, from Muhammad bin Furat,

'From Muhammad^{asws} Bin Ali^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said: 'Ali^{asws} Bin Abu Talib^{asws} is a Caliph of Allah^{azwj}, and my^{saww} caliph and a Divine Authority of Allah^{azwj}, and my^{saww} divine authority, and Door of Allah^{azwj} and my door, and Elite of

⁶²³ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 5 H 46

⁶²⁴ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 5 H 47

Allah^{azwj} and my^{saww} elite, and Beloved of Allah^{azwj} and my^{saww} beloved, and Friend of Allah^{azwj} and my^{saww} friend, and Sword of Allah^{azwj} and my^{saww} sword; and he^{asws} is my^{saww} brother^{asws}, and my^{saww} companion, and my^{saww} Vizier, and my^{saww} successor^{asws}.

مُحِبُّهُ حُبِّي وَ مَبْغُضُهُ مَبْغِضِي وَ وَلِيُّهُ وَ لِيِّي وَ عَدُوُّهُ عَدُوِّي وَ زَوْجَتُهُ ابْنَتِي وَ وُلْدُهُ وَ لِدِي وَ حَزْبُهُ حَزْبِي وَ قَوْلُهُ قَوْلِي وَ أَمْرُهُ أَمْرِي وَ هُوَ سَيِّدُ الْوَصِيِّينَ وَ خَيْرُ أُمَّتِي.

One who loves him^{asws} loves me^{saww} and one hating him^{asws} hates me^{saww}, and I^{saww} married my^{saww} daughter^{asws} to him^{asws}, and his^{asws} children are my^{saww} children, and his^{asws} party is my^{saww} party, and his^{asws} word is my^{saww} word, and his^{asws} orders are my^{saww} orders, and he^{asws} is chief of the successor^s and the best of my^{saww} community^s.⁶²⁵

49- وَ حَدَّثَنَا أَبُو الْحَسَنِ بْنُ شاذَانَ عَنْ خَالِ أُمِّهِ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ قَوْلُوهُ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ فَضَيْلٍ عَنِ الثَّمَالِيِّ عَنِ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ جَدِّهِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ فَرَضَ عَلَيْكُمْ طَاعَتِي وَ نَهَأَكُمْ عَنْ مَعْصِيَتِي وَ أَوْجَبَ عَلَيْكُمْ اتِّبَاعَ أَمْرِي

And it is narrated to us by Abu Al Hassan Bin Shazan, from an uncle of his mother Ja'far Bin Muhammad Bin Qawlawayya, from Ali Bin Al Husayn, from Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad, from Muhammad Bin Fuzeyl, from Al Sumaly,

'From Ali^{asws} Bin Al-Husayn^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws} Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws} having said: 'Rasool-Allah^{saww} said: 'Allah^{azwj} has Obligated obedience to me^{saww} upon you all, and Forbidden you from disobeying me^{saww}, and Obligated upon you to follow my^{saww} orders.

وَ فَرَضَ عَلَيْكُمْ مِنْ طَاعَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ بَعْدِي كَمَا فَرَضَ عَلَيْكُمْ مِنْ طَاعَتِي وَ نَهَأَكُمْ عَنْ مَعْصِيَتِهِ وَ جَعَلَهُ أَحْسَنَ وَ زَيْرِي وَ وَصِيَّي وَ وَارِثِي وَ هُوَ مَعِي وَ أَنَا مِنْهُ حُبُّهُ إِيمَانٌ وَ بُغْضُهُ كُفْرٌ حُبُّهُ حُبِّي وَ مَبْغِضُهُ مَبْغِضِي وَ هُوَ مَوْلَى مَنْ أَنَا مَوْلَاهُ وَ أَنَا مَوْلَى كُلِّ مُسْلِمٍ وَ مُسْلِمَةٍ وَ أَنَا وَ هُوَ أَبَوَا هَذِهِ الْأُمَّةِ.

And He^{azwj} Obligated upon you all to obey Ali^{asws} Bin Abu Talib^{asws} after me^{saww} just as He^{azwj} had Obligated upon you to obey me^{saww} and Forbidden you from disobeying him^{asws}, and Made him^{asws} my^{saww} brother^{asws}, and my^{saww} Vizier, and my^{saww} successor^{asws}, and my^{saww} inheritor; and he^{asws} is from me^{saww} and I^{saww} am from him^{asws}. Loving him^{asws} is Eman, and hating him^{asws} is Kufr. One who loves him^{asws} loves me^{saww}, and one who hates him^{asws} hates me^{saww}, and he^{asws} is Master of the ones I^{saww} am a Master of, and I^{saww} am Master of every Muslim man and Muslim woman, and I^{saww} and him^{asws} are two fathers of this community^s.⁶²⁶

50- كِتَابُ الْمُخْتَصَرِ لِلْحَسَنِ بْنِ سُلَيْمَانَ، رُوِيَ أَنَّهُ وَجَدَ بِحِطِّ مَوْلَانَا أَبِي مُحَمَّدٍ الْعَسْكَرِيِّ عَ أَعُوذُ بِاللَّهِ مِنْ قَوْمٍ حَدَفُوا مُخْتَصَرَاتِ الْكِتَابِ وَ نَسُوا اللَّهَ رَبَّ الْأَرْزَابِ وَ النَّبِيَّ وَ سَقَايَ الْكُوْتَرِ فِي مَوَاقِفِ الْحِسَابِ وَ لَطَى وَ الطَّامَةَ الْكُبْرَى وَ نَعِيمَ دَارِ النَّوَابِ

Kitab Al Mukhtasar of Al Hassan Bin Suleyman –

⁶²⁵ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 5 H 48

⁶²⁶ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 5 H 49

It is reported that it was found in the handwriting of our Master Muhammad^{asws} Al-Askari^{asws}: 'I^{asws} seek Refuge with Allah^{azwj} from a people who deleted the Decisive (Verses) of the Book (Quran), and forgot Allah^{azwj} Lord^{azwj} of the lords, and the Prophet^{saww}, and quencher of Al-Kawser during the pausing for the Reckoning, and the fire, and the great calamity, and bliss of the house of Rewards.

فَنَحْنُ السَّنَامُ الْأَعْظَمُ وَ فِينَا النُّبُوَّةُ وَ الْوَلَايَةُ وَ الْكَرْمُ وَ نَحْنُ مَنَارُ الْهُدَى وَ الْعُرْوَةُ الْوُثْقَى وَ الْأَنْبِيَاءُ كَانُوا يَعْتَسِبُونَ مِنْ أَنْوَارِنَا وَ يَعْتَمُونَ آثَارِنَا وَ سَيَظْهَرُ حُجَّةُ اللَّهِ عَلَى الْخَلْقِ بِالسَّيْفِ الْمَسْلُوبِ لِإِظْهَارِ الْحَقِّ

We^{asws} are the greatest pinnacle, and among us^{asws} is the Prophet-hood, and the Wilayah, and the Honour, and we^{asws} are the minarets of guidance, and the firmest handhold, and the Prophets^{as} used to amass from our^{asws} Noors (lights), and tracking our^{asws} traces, and the Divine Authority of Allah^{azwj} upon the creatures will appear with the sword, the one responsible for revealing the truth'.

وَ هَذَا حَطُّ الْحَسَنِ بْنِ عَلِيِّ بْنِ مُحَمَّدِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ.

And this is the handwriting of Al-Hassan^{asws} Bin Ali^{asws} Bin Muhammad^{asws} Bin Ali^{asws} Bin Musa^{asws} Bin Ja'far^{asws} Bin Muhammad^{asws} Bin Ali^{asws} Bin Al Husayn^{asws} Bin Ali^{asws} Amir Al-Momineen^{asws}, 627

51- وَ رُوِيَ أَنَّهُ وَجَدَ أَيْضاً بِحَطِّهِ عَ مَا صُوِّرَتْهُ قَدْ صَعَدْنَا دُرَى الْحَقَائِقِ بِأَقْدَامِ النُّبُوَّةِ وَ الْوَلَايَةِ وَ نُورِنَا سَبْعَ طَبَقَاتٍ أَعْلَامُ الْفَتْوَى بِالْهَدَايَةِ فَنَحْنُ نُيُوثُ الْوَعَى وَ عُيُوثُ النَّدَى وَ طَعَانُ الْعِدَى

And it is reported that it was found as well in his^{asws} handwriting what I copied: 'We^{asws} have ascended the lofty realities with the feet of Prophet-hood and the Wilayah, and our^{asws} Noor (light) is of seven layers, knowing the verdicts with the guidance. We^{asws} are the lions of battle, and rains of generosity, and stabbers of the enemies.

وَ فِينَا السَّيْفُ وَ الْقَلَمُ فِي الْعَاجِلِ وَ لِيَاءِ الْحَمْدِ وَ الْحَوْضُ فِي الْأَجْلِ وَ أَسْبَاطُنَا حُلُقَاءُ الدِّينِ وَ حُلُقَاءُ النَّبِيِّينَ وَ مَصَابِيحُ الْأُمَمِ وَ مَفَاتِيحُ الْكَرِيمِ فَالْكَلِيمُ الْأَيْسَرَ حَلَّةُ الْإِصْطِفَاءِ لِمَا عَهَدْنَا مِنْهُ الْوَفَاءَ وَ رُوحُ الْقُدْسِ فِي جَنَانِ الصَّاقُورَةِ ذَاقَ مِنْ حَدَائِقِنَا الْبَاكُورَةِ

And among us^{asws} is the sword, and the pen currently, and the flag of praise and the Fountain in the future, and our^{asws} people are caliphs of the Religion, and caliphs of the Prophets^{as}, and lamps of the communities, and the keys of benevolence. The 'Kaleem' (Musa^{as}) wore the garment of the Chosen one due to what us^{asws} pacting the loyalty from him^{as}, and the Holy Spirit is in the Garden of Al-Saqoura, tasting from the fruits of our^{asws} orchards.

وَ شَبِعْتُنَا الْفَيْئَةَ النَّاجِيَةَ وَ الْفَرْقَةَ الرَّائِيَةَ وَ صَارُوا لَنَا رِذَاءً وَ صَوْنًا وَ عَلَى الظَّلْمَةِ أَلْبَاءَ وَ عَوْنًا وَ سَيَنْفَجِرُ هُمْ بِنَابِيعِ الْحَيَوَانِ بَعْدَ لَطَى النَّبْرَانِ لِتَمَامِ آلِ حَمٍ وَ طِهِ وَ الطَّوَابِسِينَ مِنَ السَّنِينَ وَ هَذَا الْكِتَابُ دُرَّةٌ مِنْ دُرَرِ الرَّحْمَةِ وَ فَطْرَةٌ مِنْ بَحْرِ الْحِكْمَةِ وَ كَتَبَ الْحَسَنُ بْنُ عَلِيِّ الْعَسْكَرِيِّ فِي سَنَةِ أَرْبَعٍ وَ خَمْسِينَ وَ مِائَتَيْنِ.

⁶²⁷ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 5 H 50

And our^{asws} Shias are the group attaining salvation and the pure sect, and becoming a robe for us^{asws} and a defence, and united against the injustices, and aiders, and the springs of (river) Al-Haywaan will be burst forth for them after flames of the fires to complete the progeny of Hameem, and Taha, and the Ta Seen Meem, from the years. And this letter is a pearl from the jewels of mercy, and a drop from the ocean of wisdom, and is written by Al-Hassan^{asws} Bin Ali Al-Askari^{asws} in the year two hundred and fifty four”⁶²⁸.

52 نَوَادِرُ الرَّاَوْنِدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَعْطِينَا أَهْلَ الْبَيْتِ سَبْعَةً لَمْ يُعْطَهُنَّ أَحَدٌ كَانَ قَبْلَنَا وَ لَا يُعْطَاهُنَّ أَحَدٌ بَعْدَنَا الصَّبَاحَةَ وَ الْفَصَاحَةَ وَ السَّمَاخَةَ وَ الشَّحَاخَةَ وَ الْعِلْمَ وَ الْحِلْمَ وَ الْمَحَبَّةَ فِي النِّسَاءِ.

(The book) ‘Nawadir’ of Al Rawandy, by his chain,

From Musa^{asws} Bin Ja’far^{asws}, from his^{asws} forefathers^{asws} having said: ‘Rasool-Allah^{sawww} said: ‘We^{asws}, People^{asws} of the Household are Given seven (things), no one before us^{asws} had been given, nor will anyone after us^{asws} be Given – the beauty, and the eloquence, and the excusing, and the bravery, and the knowledge, and the forbearance, and the love regarding the women”⁶²⁹.

53- نَحْجُ، نَحْجُ الْبَلَاغَةَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع نَحْنُ شَجَرَةُ النَّبِيِّ وَ مَحَطَّةُ الرِّسَالَةِ وَ مُخْتَلَفُ الْمَلَائِكَةِ وَ مَعَادِنُ الْعِلْمِ وَ بِنَائِيغُ الْحُكْمِ نَاصِرُنَا وَ مُجِنُّنَا يَنْتَظِرُ الرَّحْمَةَ وَ عَدُونَا وَ مُبْعِضُنَا يَنْتَظِرُ السُّطُوَةَ.

(The book) ‘Nahj Al-Balagah’ – Amir Al-Momineen^{asws} said: ‘We^{asws} are the tree of Prophethood, and the harbour of the Message, and the interchange of Angels, and the mine of knowledge, and the springs of wisdom. Our^{asws} helper and one who loves us^{asws} awaits the Mercy, and our^{asws} enemy and one who hates us^{asws} awaits being subdued”⁶³⁰.

54- وَ قَالَ ع فِي بَعْضِ خُطْبِهِ نَحْنُ الشُّعَارُ وَ الْأَصْحَابُ وَ الْحَزَنَةُ وَ الْأَبْوَابُ لَا تُقْتَى الْبُيُوتُ إِلَّا مِنْ أَبْوَابِهَا فَمَنْ أَتَاهَا مِنْ غَيْرِ أَبْوَابِهَا سَمِيَ سَارِقًا فِيهِمْ كَرَائِمُ الْقُرْآنِ وَ هُمْ كُنُوزُ الرَّحْمَنِ إِنْ نَطَقُوا صَدَقُوا وَ إِنْ صَمَّتُوا لَمْ يُسَبِّحُوا.

And he^{asws} said in one of his^{asws} sermons: ‘We^{asws} are the slogans, and the companions, and the treasurers, and the doors. The houses cannot be accessed except from its doors. So, the one who comes to these from other than its doors, would be named as thieves. Among them^{asws} are the honours, and they^{asws} are the treasures of the Beneficent. If they^{asws} speak, they^{asws} would be ratified, and if they^{asws} are silent, they would not be preceded”⁶³¹.

55- وَ قَالَ ع فِي خُطْبَةٍ يَذْكُرُ فِيهَا آلَ مُحَمَّدٍ هُمْ عَيْشُ الْعِلْمِ وَ مَوْتُ الْجَهْلِ يُخْبِرُكُمْ حِلْمُهُمْ عَنْ عِلْمِهِمْ وَ صَمْتُهُمْ عَنْ حُكْمِ مَنْطِقِهِمْ لَا يُخَالِفُونَ الْحَقَّ وَ لَا يَخْتَلِفُونَ فِيهِ

And he^{asws} said in a sermon mentioning in it the Progeny^{asws} of Muhammad^{sawww}: ‘They^{asws} are the life of knowledge and death of ignorance. You are being informed of their^{asws}

⁶²⁸ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 5 H 51

⁶²⁹ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 5 H 52

⁶³⁰ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 5 H 53

⁶³¹ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 5 H 54

forbearance from their^{asws} knowledge, and their^{asws} silence from the wisdom of their^{asws} talk. They^{asws} neither oppose the truth nor do they^{asws} differ in it.

هُم دَعَائِمُ الْإِسْلَامِ وَوَلَائِحُ الْإِعْتِصَامِ بِهِمْ عَادَ الْحَقُّ فِي نِصَابِهِ وَانْتَزَحَ الْبَاطِلُ عَنْ مُقَامِهِ وَانْقَطَعَ لِسَانُهُ عَنْ مَنْبِتِهِ عَقَلُوا الدِّينَ عَقْلًا وَعَايَةً وَرِعَايَةً لَا عَقْلَ سَمَاعٍ وَرِوَايَةً وَإِنْ رِوَاةَ الْعِلْمِ كَثِيرٌ وَرِعَايَتُهُ قَلِيلٌ.

They^{asws} are the foundations of Al-Islam, and the keys of shelter. By them^{asws}, the truth return to be in its spot, and the falsehood is displaced from its position, and its tongue is cut off from its base. Understand the Religion and understanding of retention, not understanding of the hearing and the reports, and surely the reporters of knowledge are many and its shepherds are few”⁶³².

⁶³² Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 5 H 55

باب 6 تفضيلهم ع على الأنبياء و على جميع الخلق و أخذ ميثاقهم عنهم و عن الملائكة و عن سائر الخلق و أن أولي العزم إنما صاروا أولي العزم بحبهم صلوات الله عليهم

CHAPTER 6 – THEIR^{asws} SUPERIORITY OVER THE PROPHETS^{as}, AND OVER THE ENTIRETY OF THE CREATURES, AND THEIR^{asws} COVENANT WAS TAKEN FROM THEM^{as}, AND FROM THE ANGELS, AND FROM THE REST OF THE CREATURES, AND THAT THE DETERMINED ONES (UL AL-AZAM), BUT RATHER THEY^{asws} BECAME THE DETERMINED ONES DUE TO HAVING THEIR^{asws} LOVE

1- فس، تفسير القمي أبي عن الأصبهاني عن المنقري عن حفص عن أبي عبد الله ع قال: كان مما نأجى الله موسى ع إني لا أقبل الصلاة إلا بمن تواضع لعظمتي و ألزم قلبه خوفاً و قطع نهاره بذكرى و لم يبت مضرباً على خطيئته و عرف حق أوليائي و أحبائي

Tafseer Al Qummi – My father, from Asbahany, from Al Minqary, from Hafsa,

‘From Abu Abdullah^{asws} having said: ‘Among what Allah^{azwj} Whispered to Musa^{as} was: “I^{azwj} do not Accept the Salat except from the one humbling to My^{azwj} Magnificence, and necessitates My^{azwj} fear to his heart, and cuts his day with My^{azwj} Zikr and does not spend the night persisting upon his mistakes, and recognises the rights of My^{azwj} friends and My^{azwj} Beloved ones!”

فَقَالَ مُوسَى يَا رَبِّ تَعْنِي بِأَوْلِيَائِكَ وَ أَحِبَّائِكَ إِبْرَاهِيمَ وَ إِسْحَاقَ وَ يَعْقُوبَ

Musa^{as} said: ‘O Lord^{azwj}! Do You^{azwj} Mean by Your^{azwj} friends and Your^{azwj} Beloved ones, Ibrahim^{as} and Is’haq^{as} and Yaqoub^{as}?’

فَقَالَ هُمْ كَذَلِكَ إِلَّا أَنِّي أَرَدْتُ بِذَلِكَ مَنْ مِنْ أَجْلِهِ خَلَقْتُ آدَمَ وَ حَوَاءَ وَ مَنْ مِنْ أَجْلِهِ خَلَقْتُ الْجَنَّةَ وَ النَّارَ

He^{azwj} Said: “They^{as} are like that, except I^{azwj} Intended with that the one^{saww}, from his^{saww} reason I^{azwj} Created Adam^{as} and Hawwa^{as}, and the one^{saww} from his^{saww} reason I^{azwj} Created the Paradise and the Fire!”

فَقَالَ وَ مَنْ هُوَ يَا رَبِّ

He^{as} said: ‘And who is he^{saww}, O Lord^{azwj}?’

فَقَالَ مُحَمَّدٌ أَحْمَدُ شَقَّقْتُ اسْمَهُ مِنْ اسْمِي لِأَنِّي أَنَا الْمَحْمُودُ وَ هُوَ مُحَمَّدٌ

He^{azwj} Said: “Muhammad^{saww}, Ahmad^{saww}. I^{azwj} Derived his^{saww} name from My^{azwj} Name because I^{azwj} am the most Praised One (Mahmoud), and he^{saww} is Muhammad^{saww} (praised one)!”

فَقَالَ مُوسَى يَا رَبِّ اجْعَلْنِي مِنْ أُمَّتِهِ

Musa^{as} said: 'O Lord^{azwj}! Make me^{as} to be from his^{saww} community'.

فَقَالَ لَهُ يَا مُوسَى أَنْتَ مِنْ أُمَّتِهِ إِذَا عَرَفْتَ مَنْزِلَتَهُ وَ مَنْزِلَةَ أَهْلِ بَيْتِهِ إِنَّ مَثَلَهُ وَ مَثَلَ أَهْلِ بَيْتِهِ فِيمَنْ خَلَقْتَ كَمَثَلِ الْفَرْدُوسِ فِي الْجَنَانِ لَا يَنْتَشِرُ وَرَفْقَهَا وَ لَا يَتَغَيَّرُ طَعْمُهَا فَمَنْ عَرَفَهُمْ وَ عَرَفَ حَقَّهُمْ جَعَلْتُ لَهُ عِنْدَ الْجَهْلِ عِلْمًا وَ عِنْدَ الظُّلْمَةِ نُورًا أُجِيبُهُ قَبْلَ أَنْ يَدْعُوَنِي وَ أُعْطِيَهُ قَبْلَ أَنْ يَسْأَلَنِي الْحَبْرَ.

He^{azwj} Said to him^{as}: "O Musa^{as}! You^{as} would be from his^{as} community, when you^{as} recognise his^{saww} status and status of the People^{asws} of his^{saww} Household. His^{saww} example and example of the People^{asws} of Household among the ones I^{azwj} Created, is like an example of Al-Firdows among the Gardens. Neither does its leaves scatter, nor does its taste change. So, the one who recognises them^{asws} and recognises their^{asws} rights, I^{azwj} Make knowledge to be for him^{saww} during the ignorance, and light to be for him^{saww} during the darkness. I^{azwj} shall Answer him^{saww} before he^{saww} even supplicates to Me^{azwj} and Give him^{saww} before he^{saww} even asks Me^{azwj}!"⁶³³

2- فس، تفسير القمي قَالَ الصَّادِقُ ع فِي قَوْلِهِ تَعَالَى وَ إِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ الْاٰيَةَ كَانَ الْمِيثَاقَ مَأْخُوذًا عَلَيْهِمْ لِلَّهِ بِالرُّبُوْبِيَّةِ وَ لِرَسُوْلِهِ بِالنُّبُوَّةِ وَ لِاٰمِيْرِ الْمُؤْمِنِيْنَ وَ الْاٰئِمَّةِ بِالْاِِمَامَةِ

Tafseer Al-Qummi – Al-Sadiq^{asws} said regarding Words of the Exalted: '**And when your Lord Seized from the Children of Adam, [7:172]** – the Verse. The Covenant was Taken upon them for Allah^{azwj} with the Lordship, and for His^{azwj} Rasool^{saww} with the Prophet-hood, and for Amir Al-Momineen^{asws} and the Imams^{asws} with the Imamate.

فَقَالَ اَ لَسْتُ بِرَبِّكُمْ وَ مُحَمَّدٌ نَبِيِّكُمْ وَ عَلِيٌّ اِِمَامَكُمْ وَ الْاٰئِمَّةُ الْهَادُوْنَ اٰئِمَّتُكُمْ فَ قَالُوْا بَلٰى فَقَالَ اللّٰهُ اَنْ تَقُوْلُوْا يَوْمَ الْقِيَامَةِ اَيُّ لِقَالًا تَقُوْلُوْا يَوْمَ الْقِيَامَةِ اِنَّا كُنَّا عَنْ هٰذَا غَافِلِيْنَ

He^{azwj} Said: "**Am I not your Lord?**", and Muhammad^{saww} Your^{azwj} Prophet^{saww}, and Ali^{asws} your Imam^{asws} and the Imams^{asws}, the guides, your Imams^{asws}?" So **They said, 'Yes, we testify'**. Allah^{azwj} Said: "**Lest you should be saying on the Day of Judgment, i.e., lest you would be saying on the Day of Qiyamah, 'We were oblivious of this' [7:172].**

فَاَوَّلُ مَا اَخَذَ اللّٰهُ عَزَّ وَ جَلَّ الْمِيثَاقَ عَلٰى الْاَنْبِيَاءِ بِالرُّبُوْبِيَّةِ وَ هُوَ قَوْلُهُ وَ إِذْ اَخَذْنَا مِنَ النَّبِيِّيْنَ مِيثَاقَهُمْ فَذَكَرَ جُمْلَةَ الْاَنْبِيَاءِ ثُمَّ اَبْرَزَ اَفْضَلَهُمْ بِالْاَسَامِي فَقَالَ وَ مِنْكَ يَا مُحَمَّدُ فَقَدَّمَ رَسُوْلَ اللّٰهِ ص لِاَنَّهُ اَفْضَلُهُمْ وَ مِنْ نُوحٍ وَ اِبْرَاهِيْمَ وَ مُوسٰى وَ عِيْسٰى ابْنِ مَرْيَمَ فَهٰؤُلَاءِ الْخُمْسَةُ اَفْضَلُ الْاَنْبِيَاءِ وَ رَسُوْلُ اللّٰهِ اَفْضَلُهُمْ

The first of what Allah^{azwj} Mighty and Majestic Took was the Covenant upon the Prophets^{as} with the Lordship for Him^{azwj}, and it is His^{azwj} Word: **And when We Took from the Prophets, their Covenants, [33:7]**, so He^{azwj} Mentioned the totality of the Prophets^{as}. Then He^{azwj} Highlighted their^{as} superior with the name, so He^{azwj} Said: **and from you, O Muhammad^{saww}!** So Rasool-Allah^{saww} advanced because he^{saww} is their superior, **and from**

⁶³³ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 1

Noah and Ibrahim and Musa and Isa son of Maryam. So, these are the five superior Prophets^{as}, and Rasool-Allah^{sawww} is their^{as} most superior.

ثُمَّ أَخَذَ بَعْدَ ذَلِكَ مِيثَاقَ رَسُولِ اللَّهِ ص عَلَى الْأَنْبِيَاءِ لَهُ بِالْإِيمَانِ وَ عَلَى أَنْ يَنْصُرُوا أَمِيرَ الْمُؤْمِنِينَ فَقَالَ وَ إِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَ حِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ يَغْنِي رَسُولَ اللَّهِ ص لَتُؤْمِنُنَّ بِهِ وَ لَتَنْصُرُنَّهُ يَغْنِي أَمِيرَ الْمُؤْمِنِينَ صَلَوَاتِ اللَّهِ عَلَيْهِ تُخْبِرُوا أُمَّتَكُمْ بِخَيْرِهِ وَ خَيْرِ وَلِيِّهِ مِنَ الْأَيْمَةِ.

Then after that, He^{azwj} Took the Covenant of Rasool-Allah^{sawww} upon the Prophets^{as} for him^{sawww} with the Eman, and upon (a stipulation) that they^{as} will help Amir Al-Momineen^{asws}, so He^{azwj} Said: **‘And when Allah Took a Covenant of the Prophets: “When I have Given you from a Book and Wisdom - then a Rasool comes to you verifying to what is with you, meaning Rasool-Allah^{sawww}, you must believe in him, and you must help him”. [3:81] – meaning Amir Al-Momineen^{asws}. You^{as} will inform your^{as} communities with his^{sawww} news and news of his^{sawww} guardians^{asws} from the Imams^{asws}’**.⁶³⁴

3- ن، عيون أخبار الرضا عليه السلام بالأسانيد الثلاثة عن الرضا عن آبائه قال قال رسول الله ص إن موسى سأل ربه عز وجل فقال يا رب اجعلني من أمة محمد فأوحى الله تعالى إليه يا موسى إنك لا تصل إلى ذلك.

(The book) ‘Uyoon Akhbar Al-Reza^{asws}’, by the three chains, from Al-Reza^{asws}, from his^{asws} forefathers^{asws} having said: ‘Rasool-Allah^{sawww} said: ‘Musa^{as} asked his^{as} Lord^{azwj} Mighty and Majestic. He^{as} said: ‘O Lord^{azwj}! Make me^{as} to be from the community of Muhammad^{sawww}’. Allah^{azwj} Revealed to him^{as}: “O Musa^{as}! You^{as} cannot arrive to that”’.⁶³⁵

4- ن، عيون أخبار الرضا عليه السلام بإسناد التميمي عن الرضا عن آبائه ع قال قال رسول الله ص أنت يا علي و ولدك خير الله من خلقه.

(The book) ‘Uyoon Akhbar Al-Reza^{asws}’, by the three chains from Al-Reza^{asws}, from his^{asws} forefathers^{asws} having said: ‘Rasool-Allah^{sawww} said: ‘O Ali^{asws}! You^{asws} and your^{asws} sons^{asws} are the Choice of Allah^{azwj} from His^{azwj} creatures”’.⁶³⁶

5- ن، عيون أخبار الرضا عليه السلام بهذا الإسناد قال قال علي ع نحن أهل البيت لا يقاس بنا أحد فينا نزل القرآن و فينا مغدب الرسالة.

(The book) ‘Uyoon Akhbar Al-Reza^{asws}’, by this chain, said, ‘Ali^{asws} said: ‘We^{asws}, People^{asws} of the Household, no one can be compared with us^{asws}. The Quran was Revealed among us^{asws}, and among us^{asws} are the mines of the Message”’.⁶³⁷

6- ع، علل الشرائع أبي عن محمد العطار عن محمد بن أحمد عن موسى بن عمير عن ابن سنان عن أبي سعيد المقاطي عن بكير بن أعين قال: قال لي أبو عبد الله ع هل تدري ما كان الحجز قال قلت لا قال كان ملكاً عظيماً من عظماء الملائكة عند الله عز وجل فلما أخذ الله من الملائكة الميثاق كان أول من آمن به و أقر ذلك الملك فاتخذ الله أميناً على جميع خلقه فألقمه الميثاق و أودعه عنده و استعبد الخلق أن يجذدوا عنده في كل سنة الإقرار بالميثاق و العهد الذي أخذته الله عليهم

⁶³⁴ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 2

⁶³⁵ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 3

⁶³⁶ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 4

⁶³⁷ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 5

(The book) 'Illal Al-Sharaie' – My father, from Muhammad Al Attar, from Muhammad Bin Ahmad, from Musa Bin Umar, from Ibn Sinan, from Abu Saeed Al Qammat, from Bukeyr Bin Ayn who said,

'Abu Abdullah^{asws} said to me: 'Do you know what was Al-Hijr (the Black Stone)?' I said, 'No'. He^{asws} said: 'It was an Angel from the great Angels in the Presence of Allah^{azwj}. When Allah^{azwj} Took the Covenant from the Angels and the first one to believe in it, and accept was that Angel. So Allah^{azwj} Took it as a trustee upon the entirety of His^{azwj} creatures. He^{azwj} Caused it to devour the Covenant, and Deposited it with it, and Commanded the creatures that they should be renewing it in its presence during every year, accepting with the Covenant and the promise which Allah^{azwj} Mighty and Majestic Took upon them.

ثُمَّ جَعَلَهُ اللَّهُ مَعَ آدَمَ فِي الْجَنَّةِ يَدُكُرُ الْمِيثَاقَ وَ يُجَدِّدُ عِنْدَهُ الْإِقْرَارَ فِي كُلِّ سَنَةٍ فَلَمَّا عَصَى آدَمُ فَأُخْرِجَ مِنَ الْجَنَّةِ أَنْسَاهُ اللَّهُ الْعَهْدَ وَ الْمِيثَاقَ الَّذِي أَخَذَ اللَّهُ عَلَيْهِ وَ عَلَى وُلْدِهِ لِمُحَمَّدٍ وَ وَصِيِّهِ وَ جَعَلَهُ بَاهِتًا خَيْرَانَ

Then Allah^{azwj} Made it to be with Adam^{as} in the Paradise, reminding him^{as} of the Covenant, and he^{as} used to renew the acceptance in its presence during every year. So when Adam^{as} disobeyed and came out from the Paradise, Allah^{azwj} Caused him^{as} to forget the promise and the Covenant which Allah^{azwj} had Taken upon him^{as} and upon his^{as} children, for Muhammad^{saww}, and for his^{saww} successor^{asws}, and Made him^{as} to be wandering, confused.

فَلَمَّا تَابَ عَلَى آدَمَ حَوْلَ ذَلِكَ الْمَلَكِ فِي صُورَةِ دُرَّةٍ بَيْضَاءَ فَرَمَاهُ مِنَ الْجَنَّةِ إِلَى آدَمَ وَ هُوَ بِأَرْضِ الْهُنْدِ فَلَمَّا رَأَاهُ أَنْسَ إِلَيْهِ وَ هُوَ لَا يَعْرِفُهُ بِأَكْثَرِ مَنْ أَنَّهُ جَوْهَرَةٌ فَأَنْطَقَهُ اللَّهُ عَزَّ وَ جَلَّ فَقَالَ يَا آدَمُ أ تَعْرِفُنِي قَالَ أَجَلٌ اسْتَحْوَذَ عَلَيْكَ الشَّيْطَانُ فَأَنْسَاكَ ذَكَرَ رَبِّكَ

When Allah^{azwj} Turned to Adam^{as} (with Mercy and Forgiveness), Changed that Angel to be in the image of a white pearl, and had is cast from the Paradise to Adam^{as}, and it was in the land of India. When he^{as} looked at it, he^{as} felt love towards it, and he^{as} did not recognise it, mostly because it was a jewel. And Allah^{azwj} Mighty and Majestic Caused it to speak, so it said to him^{as}: 'O Adam^{as}! Do you^{as} recognise me?' He^{as} said: 'No'. It said, 'The Satan^{la} overcame upon you^{as}, so he^{la} made you^{as} forget the remembrance of your^{as} Lord^{azwj}.'

وَ تَحَوَّلَ إِلَى الصُّورَةِ الَّتِي كَانَ بِهَا فِي الْجَنَّةِ مَعَ آدَمَ فَقَالَ لِآدَمَ أَيْنَ الْعَهْدُ وَ الْمِيثَاقُ فَوَسَّسَ إِلَيْهِ آدَمُ وَ ذَكَرَ الْمِيثَاقَ وَ بَكَى وَ خَضَعَ لَهُ وَ قَبَّلَهُ وَ حَدَّدَ الْإِقْرَارَ بِالْعَهْدِ وَ الْمِيثَاقِ ثُمَّ حَوَّلَ اللَّهُ عَزَّ وَ جَلَّ إِلَى جَوْهَرِ الْحَجَرِ دُرَّةً بَيْضَاءَ تُضِيءُ

Then it transformed itself to its image which it had when it was with Adam^{as} in the Paradise. So it said to Adam^{as}: 'Where are the promise and the Covenant?' So Adam^{as} leapt to it and remembered the Covenant, and wept, and he^{as} threw himself^{as} at it, and kissed it, and renewed the acceptance with the promise and the Covenant. Then Allah^{azwj} Mighty and Majestic Changed it to the essence of the stone, being a white pearl, illuminating.

فَحَمَلَهُ آدَمُ عَلَى عَاتِقِهِ إِجْلَالًا لَهُ وَ تَعْظِيمًا فَكَانَ إِذَا أُعْيِيَ حَمَلَهُ عَنْهُ جِبْرَائِيلُ حَتَّى وَاقَى بِهِ مَكَّةَ فَمَا زَالَ يَأْتِسُ بِهِ بِمَكَّةَ وَ يُجَدِّدُ الْإِقْرَارَ لَهُ كُلَّ يَوْمٍ وَ لَيْلَةٍ ثُمَّ إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَمَّا أَهْبَطَ جِبْرَائِيلَ إِلَى أَرْضِهِ وَ بَنَى الْكَعْبَةَ هَبَطَ إِلَى ذَلِكَ الْمَكَانِ بَيْنَ الرَّجْنِ وَ الْبَابِ وَ فِي ذَلِكَ الْمَوْضِعِ تَرَأَى لِآدَمَ حِينَ أَخَذَ الْمِيثَاقَ وَ فِي ذَلِكَ الْمَوْضِعِ أَلْقَمَ الْمَلَكُ الْمِيثَاقَ فَلَيْتَكَ الْعَلَّةُ وَضِعَ فِي ذَلِكَ الرَّجْنِ

Adam^{as} carried it upon his^{as} shoulder due to its majesty for it, and its reverence. Whenever he^{as} was exhausted, Jibraeel^{as} would carry it on his^{as} behalf until he^{as} arrived at Makkah with

it. He^{as} did not cease to love it in Makkah, and he^{as} would renew the acceptance to it every day and night. Then when Allah^{azwj} Mighty and Majestic Built the Kabah, Placed the Stone in that place because, when Allah^{azwj} Mighty and Majestic Took the Covenant from the Children of Adam^{as}, Took it in that place, and in that place the Angel devoured the Covenant, and due to that it was placed in that corner.

وَ نَحَىٰ آدَمَ مِنْ مَكَانِ النَّبْتِ إِلَى الصَّفَا وَ حَوَّاءَ إِلَى الْمَرْوَةِ وَ جَعَلَ الْحَجَرَ فِي الرُّكْنِ فَكَبَّرَ اللَّهُ وَ هَلَّلَهُ وَ جَدَّهُ فَلِذَلِكَ حَزَبَتِ السُّنَّةُ بِالتَّكْبِيرِ فِي اسْتِقْبَالِ الرُّكْنِ الَّذِي فِيهِ الْحَجَرُ مِنَ الصَّفَا

And Adam^{as} moved away from the place of the House (Kabah) to Al-Safa, and Hawwa^{as} to Al-Marwa, and the Stone was place in that corner. So when Adam^{as} looked from Al-Safa, and the Stone had illuminated in the corner, he exclaimed the Greatness of Allah^{azwj} (*Takbeer*), and extolled Him^{azwj}, and Glorified Him^{azwj}. Thus, it was due to that the Sunnah flowed with the *Takbeer*, and the welcoming the corner wherein is the (Black) Stone, from Al-Safa.

وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَوْدَعَهُ الْعَهْدَ وَ الْمِيثَاقَ وَ أَلْقَمَهُ إِثَاهُ دُونَ غَيْرِهِ مِنَ الْمَلَائِكَةِ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ لَمَّا أَخَذَ الْمِيثَاقَ لَهُ بِالرُّبُوبِيَّةِ وَ لِمُحَمَّدٍ ص بِالنَّبُوتِ وَ لِعَلِيِّ ع بِالْوَصِيَّةِ اصْطَكَّتْ فَرَائِضُ الْمَلَائِكَةِ وَ أَوَّلُ مَنْ أَسْرَعَ إِلَى الْإِقْرَارِ بِذَلِكَ الْمَلَكُ

Therefore, Allah^{azwj} Entrusted the Covenant, and the promise with it apart from others from the Angels because when Allah^{azwj} Mighty and Majestic Took the Covenant for Himself^{azwj} for the Lordship, and for Muhammad^{saww} with the Prophet-hood, and for Ali^{asws} with the successorship, the Angels trembled in awe, and the first one from them who hastened to the acceptance was that Angel.

وَ لَمْ يَكُنْ فِيهِمْ أَشَدُّ حُبًّا لِمُحَمَّدٍ وَ آلِ مُحَمَّدٍ مِنْهُ فَلِذَلِكَ اخْتَارَهُ اللَّهُ عَزَّ وَ جَلَّ مِنْ بَيْنِهِمْ وَ أَلْقَمَهُ الْمِيثَاقَ فَهُوَ يَجِيءُ يَوْمَ الْقِيَامَةِ وَ لَهُ لِسَانٌ نَاطِقٌ وَ عَيْنٌ نَاطِرَةٌ لِيَشْهَدَ لِكُلِّ مَنْ وَاثَاهُ إِلَى ذَلِكَ الْمَكَانِ وَ حَفِظَ الْمِيثَاقَ.

There has never happened to be among them anyone more intense for his love of Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww} than him, and due to that Allah^{azwj} Chose him from between them, and Caused him to devour the Covenant, and he would be coming on the Day of Judgement, and for him would be a speaking tongue, and seeing eyes. He would be testifying for everyone who had been loyal to it at that place, and preserved the Covenant”⁶³⁸.

7- ل، الخصال مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الشَّاهِ عَنْ أَبِي حَامِدٍ عَنْ أَحْمَدَ بْنِ خَالِدِ الْخَالِدِيِّ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ صَالِحِ التَّمِيمِيِّ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ حَاتِمِ الْقَطَّانِ عَنْ حَمَّادِ بْنِ عَمْرٍو عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع عَنْ النَّبِيِّ ص أَنَّهُ قَالَ فِي وَصِيَّةٍ لَهُ يَا عَلِيُّ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَشْرَفَ عَلَى الدُّنْيَا فَاخْتَارَنِي مِنْهَا عَلَى رِجَالِ الْعَالَمِينَ ثُمَّ أَطَّلَعَ النَّبَاتِيَّةَ فَاخْتَارَ الْأَيْمَةَ مِنْ وُلْدِكَ عَلَى رِجَالِ الْعَالَمِينَ بَعْدَكَ ثُمَّ أَطَّلَعَ الرَّابِعَةَ فَاخْتَارَ فَاطِمَةَ عَلَى نِسَاءِ الْعَالَمِينَ.

(The book) ‘Al Khisaal’ – Muhammad Bin Ali Bin Al Shah, from Abu Hamid, from Ahmad Bin Khalid Al Khalidi, from Muhammad Bin Ahmad Bin Salih Al Tameemi, from his father, from Muhammad Bin Hatim Al Qattan, from Hamad Bin Amro, from Ja’far, from his father, from his grandfather,

⁶³⁸ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 6

'From Ali^{asws} Bin Abu Talib^{asws}, from the Prophet^{saww} having said in a bequest of his^{saww}: 'O Ali^{asws}! Allah^{azwj} Mighty and Majestic Overlooked (Considered) upon the word and Chose me^{saww} from it over the men of the worlds. Then He^{azwj} Noticed (Considered) the second time and Chose you^{asws} over the men of the world after me^{saww}. Then He^{azwj} Noticed (Considered) the third time and Chose the Imams^{asws} from your^{asws} son^{asws} over the men of the worlds after you^{asws}. Then He^{azwj} Noticed (Considered) the fourth time and Chose (Syeda) Fatima^{asws} over the women of the worlds''⁶³⁹

8- فس، تفسير العمري وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ ابْنِ مَرْيَمَ قَالَ هَذَا يَوْمَ نَزَّلْتُ فِي قَوْلِهِ وَمِنْكَ وَإِنَّمَا هُوَ مِنْكَ وَمِنْ نُوحٍ فَأَخَذَ اللَّهُ مِيثَاقَ لِبْنَيْهِ عَلَى الْأَنْبِيَاءِ وَأَخَذَ لِبْنَيْهِ عَلَى رَسُولِ اللَّهِ ص.

(Not a Hadeeth)⁶⁴⁰

9- فس، تفسير العمري عَلِيُّ بْنُ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ ابْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ نَعِيمٍ الصَّحَّافِ قَالَ: سَأَلْتُ الصَّادِقَ ع عَنْ قَوْلِهِ فَمِنْكُمْ كَافِرٌ وَمِنْكُمْ مُؤْمِنٌ فَقَالَ عَرَفَ اللَّهُ إِيْمَانَهُمْ بِوَلَايَتِنَا وَكُفْرَهُمْ بِتَرْكِهَا يَوْمَ أَخَذَ عَلَيْهِمُ الْمِيثَاقَ وَهُمْ ذَرٌّ فِي صُلْبِ آدَمَ ع.

Tafseer Al Qummi – Ali Bin Al Husayn, from Ahmad Bin Abu Abdullah, from Ibn Mahboub, from Al Husayn Bin Nueym Al Sahhaf who said,

'I asked Al-Sadiq^{asws} about His^{azwj} Words: **so from you is a Kafir and from you is a Momin [64:2]**, so he^{asws} said: 'Allah^{azwj} Mighty and Majestic Recognised their Eman in our^{asws} Wilayah, and their denial of it on the Day in which He^{azwj} Took the Covenant from them and they were particles in the 'Sulb' (Ribs) of Adam^{asr}'⁶⁴¹

10- فس، تفسير العمري عَلِيُّ بْنُ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ عَلِيِّ بْنِ الْحَكَمِ عَنِ سَيْفِ بْنِ عَمِيرَةَ عَنْ سَهَانَ عَنْ هَاشِمِ بْنِ عَمَّارٍ يَرْفَعُهُ فِي قَوْلِهِ وَكَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ وَمَا بَلَّغُوا مَعْشَارَ مَا آتَيْنَاهُمْ فَكَذَّبُوا رَسُولِي فَكَيْفَ كَانَ نَكِيرِ قَالَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ رَسُولَهُمْ مَا آتَيْنَاهُمْ مَعْشَارَ مَا آتَيْنَاهُمْ مُحَمَّدًا وَآلَ مُحَمَّدٍ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ.

(Not a Hadeeth)⁶⁴²

11- ما، الأمايلي للشيخ الطوسي المُفِيدُ عَنِ ابْنِ قُؤْلُوبِيهِ عَنْ أَبِيهِ عَنْ سَعْدِ عَنِ ابْنِ عِيسَى عَنِ ابْنِ مَعْرُوفٍ عَنِ مُحَمَّدِ بْنِ سِنَانٍ عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَدِّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَا قَبِضَ اللَّهُ نَبِيًّا حَتَّىٰ أَمَرَهُ أَنْ يُوصِيَ إِلَىٰ عَشِيرَتِهِ مِنْ عَصَبَتِهِ وَآمَرَنِي أَنْ أُوصِيَ

(The book) 'Al Amaali ' of the sheykh Al Tusi Al Mufeed, from Ibn Qawlawayi, from his father, from Sa'ad, from Ibn Isa, from Ibn Marouf, from Muhammad Bin Sinan, from Talha Bin Zayd,

'From Ja'far^{asws} Bin Muhammad^{asws}, from his father^{asws}, from his^{asws} grandfather^{asws} having said: 'Rasool-Allah^{saww} said: 'Allah^{azwj} does not Capture (the soul of) a Prophet^{as} until He^{azwj} Commands him^{as} to bequeath to (the superior of) his^{as} clan and his^{asws} tribe, and Commanded me^{as} that I^{asws} bequeath (as well)'.⁶⁴²

⁶³⁹ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 7

⁶⁴⁰ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 8

⁶⁴¹ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 9

⁶⁴² Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 10

فَقُلْتُ إِلَى مَنْ يَا رَبَّ فَقَالَ أَوْصِ يَا مُحَمَّدُ إِلَى ابْنِ عَمِّكَ عَلِيِّ بْنِ أَبِي طَالِبٍ فَإِنِّي قَدْ أَتَيْتُهُ فِي الْكُتُبِ السَّالِفَةِ وَكُتِبَ فِيهَا أَنَّهُ وَصِيكَ وَ عَلَيَّ ذَلِكَ أَخَذْتُ مِيثَاقَ الْخَلَائِقِ وَ مَوَائِقَ أَنْبِيَائِي وَ رُسُلِي أَخَذْتُ مَوَائِقَهُمْ لِي بِالرُّبُوبِيَّةِ وَ لَكَ يَا مُحَمَّدُ بِالنُّبُوَّةِ وَ لِعَلِيِّ بْنِ أَبِي طَالِبٍ بِالْوِلَايَةِ.

I^{saww} said: ‘To whom, O Lord^{azwj}?’ He^{azwj} Said: “Bequeath, O Muhammad^{saww}, to the son^{asws} of your^{saww} uncle^{as}, Ali^{asws} Bin Abu Talib^{asws}, for I^{azwj} have Affirmed him^{asws} in the previous Books and Wrote therein that he^{asws} is your^{saww} successor^{asws}, and upon that I^{azwj} Took the Covenant of the creatures and the Covenants of My^{azwj} Prophets^{as} and My^{azwj} Rasools^{as}. I^{azwj} Took their^{as} Covenants for Me^{azwj} with the Lordship, and for you^{saww}, O Muhammad^{saww}, with the Prophet-hood, and for Ali^{asws} Bin Abu Talib^{asws} with the Wilayah”.⁶⁴³

12- ما، الأماالي للشيخ الطوسي المُنْفِيْدُ عَنِ الْمُظَفَّرِ بْنِ مُحَمَّدٍ عَنِ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ أَبِي النَّجَّاحِ عَنِ مُحَمَّدِ بْنِ مُوسَى الْهَاشِمِيِّ عَنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْبَدَارِيِّ عَنِ أَبِيهِ عَنِ ابْنِ مَجْبُوبٍ عَنِ أَبِي زَكْرِيَّا الْمُؤَصِّلِيِّ عَنِ جَابِرٍ عَنِ أَبِي جَعْفَرٍ عَنِ أَبِيهِ عَنِ جَدِّهِ ع أَنَّ رَسُولَ اللَّهِ ص قَالَ لِعَلِيِّ ع أَنْتَ الَّذِي أَحْتَجُّ اللَّهُ بِكَ فِي ابْتِدَائِهِ الْخَلْقَ حَيْثُ أَقَامَهُمْ أَشْبَاحًا فَقَالَ لَهُمْ أَلَسْتُمْ بِرَبِّكُمْ قَالُوا بَلَى

(The book) ‘Al Amaali’ of the sheykh Al Tusy Al Mufeed, from Al Muzaffar Bin Muhammad, from Muhammad Bin Ahmad Bin Abu Al Salj, from Muhammad Bin Musa Al Hashimy, from Muhammad Bin Abdullah Al Badary, from his father, from Ibn Mahboub, from Abu Zakariya Al Mowsily, from Jabir,

‘From Abu Ja’far^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws}: ‘Rasool-Allah^{saww} said to Ali^{asws}: ‘You^{asws} are the one whom Allah^{azwj} Argued by you^{asws} in the beginning of His^{azwj} creation when He^{azwj} Made them as resemblances. He^{azwj} said to them: **“Am I not your Lord?” They said, ‘Yes, we testify’. [7:172].**

قَالَ وَ مُحَمَّدٌ رَسُولِي قَالُوا بَلَى قَالَ وَ عَلِيُّ أَمِيرُ الْمُؤْمِنِينَ فَأَبَى الْخَلْقُ جَمِيعًا إِلَّا اسْتَجَابُوا وَ عَتُوا عَنْ وَلَائِكَ إِلَّا نَفَرٌ قَلِيلٌ وَ هُمْ أَقَلُّ الْأَقْلَلِ وَ هُمْ أَصْحَابُ الْيَمِينِ.

He^{azwj} Said: ‘And Muhammad^{saww} is My^{azwj} Rasool^{saww}?’ They said, ‘Yes’. He^{saww} Said: ‘And Ali^{asws} is Emir of the Momineen?’ The entirety of the creatures refused only our of arrogance and insolence about your^{asws} Wilayah, except for a small number, and they were fewer of the few, and they are companions of the right hand”.⁶⁴⁴

13- ما، الأماالي للشيخ الطوسي المُنْفِيْدُ عَنِ الْجِعَابِيِّ عَنِ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنِ دَاوُدَ بْنِ رُشَيْدٍ عَنِ مُحَمَّدِ بْنِ إِسْحَاقَ التَّعَلْبِيِّ قَالَ سَمِعْتُ جَعْفَرَ بْنَ مُحَمَّدٍ ع يَقُولُ نَحْنُ خِيَرَةُ اللَّهِ مِنْ خَلْقِهِ وَ شِيعَتُنَا خِيَرَةُ اللَّهِ مِنْ أُمَّةٍ نَبِيَّهِ.

(The book) ‘Al Amaali’ of the sheykh Al Tusi, from Al Jiany, from Ja’far Bin Suleyman, from Dawood Bin Rusheyd, from Muhammad bin IS’haq Al Sa’alby who said,

‘I heard Ja’far^{asws} Bin Muhammad^{asws} saying: ‘We^{asws} are the choice of Allah^{azwj} from His^{azwj} creatures, and our^{asws} Shias are the Choice of Allah^{azwj} from the community of His^{azwj} Prophet^{saww}’,⁶⁴⁵

⁶⁴³ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 11

⁶⁴⁴ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 12

⁶⁴⁵ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 13

14- ن، عيون أخبار الرضا عليه السلام بإسناد التميمي عن الرضا عن أبيه ع قال قال النبي ص الحسن والحسين خير أهل الأرض بعدي و بعد أبيهما و أمهما أفضل نساء أهل الأرض.

(The book) 'Uyoon Akhbar Al-Reza^{asws}, by the chain of Al-Tameemi, from Al-Reza^{asws}, from his^{asws} forefathers^{asws} having said: 'The Prophet^{saww} said: 'Al-Hassan^{asws} and Al-Husayn^{asws} are the best ones of the people of the earth after me^{saww}, and after their^{asws} father^{asws}, and their^{asws} mother^{asws} is the superior of the women of the worlds''⁶⁴⁶.

15- ن، عيون أخبار الرضا عليه السلام ابن عبدوس عن ابن فضال عن حمدان بن سليمان عن الهروي قال: قلت للرضا ع يا ابن رسول الله أخبرني عن الشجرة التي أكل منها آدم و حواء ما كانت فقد اختلف الناس فيها فمنهم من يزوي أنها الحنطة و منهم من يزوي أنها العنب و منهم من يزوي أنها شجرة الحسد

(The book) 'Uyoon Akhbar Al Reza^{asws} – Ibn Abdous, from Ibn Quteyba, from hamdan Bin Suleyman, from Al Harwy who said,

'I said to Al-Reza^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! Inform me about the tree which Adam^{as} and Hawwa^{as} ate from, what was it, for the people are differing regarding it? From them is one who is reporting that it was the wheat, and from them is one reporting that it was the grape, and from them is one reporting that it was the tree of envy'.

فقال كل ذلك حق قلت فما معنى هذه الوجوه على اختلافها

He^{asws} said: 'All that is true'. I said, 'So, what is the meaning of these aspects upon their differences?'

فقال يا أبا الصلت إن شجرة الجنة تحمل أنواعاً فكانت شجرة الحنطة و فيها عنب و ليست كشجرة الدنيا و إن آدم لما أكرمه الله تعالى ذكره بإسجاد ملائكيه له و بإذخاله الجنة قال في نفسه هل خلق الله بشراً أفضل مني

He^{asws} said: 'O Abu Al-Salt! A tree of Paradise can bear (many) varieties. It would be a tree of wheat and in it would be grapes, and it isn't like a tree of the world, and when Allah^{azwj}, Exalted is His^{azwj} Mention, Honoured Adam^{as} by the Sajdahs of His^{azwj} Angels to him^{as}, and by his^{as} entering into the Paradise, he^{as} said within himself^{as}: 'Has Allah^{azwj} Created any mortal superior than me^{as}?'

فعلم الله عز و جل ما وقع في نفسه فناداه ارفع رأسك يا آدم فانظر إلى ساق عرشي

So Allah^{azwj} Mighty and Majestic Knew of what had occurred in him^{as}, so He^{azwj} Called out to him^{as}: "Raise your head, O Adam^{as}, and look at the Base of My^{azwj} Throne!"

فرفع آدم رأسه فنظر إلى ساق العرش فوجد عليه مكتوباً لا إله إلا الله - محمد رسول الله علي بن أبي طالب أمير المؤمنين و زوجته فاطمة سيده نساء العالمين و الحسن و الحسين سيده شباب أهل الجنة

⁶⁴⁶ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 14

Adam^{as} raised his^{as} head and looked at the Base of the Throne and found inscribed upon it: 'There is no god except Allah^{azwj}, Muhammad^{saww} is Rasool^{saww} of Allah^{azwj}, Ali^{asws} Bin Abu Talib^{asws} is Emir of the Momineen, and his^{asws} wife (Syeda) Fatima^{asws} is chieftess of the women of the worlds, and Al-Hassan^{asws} and Al-Husayn^{asws} are chief of the youths of the inhabitants of the Paradise'.

فَقَالَ آدَمُ ع يَا رَبِّ مَنْ هَؤُلَاءِ فَقَالَ عَزَّ وَ جَلَّ مِنْ دُرِّيكَ وَ هُمْ خَيْرٌ مِنْكَ وَ مِنْ جَمِيعِ خَلْقِي وَ لَوْلَاهُمْ مَا خَلَقْتُكَ وَ لَا خَلَقْتُ الْجَنَّةَ وَ النَّارَ وَ لَا السَّمَاءَ وَ الْأَرْضَ فَإِنَّكَ أَنْ تَنْظُرَ إِلَيْهِمْ بِعَيْنِ الْحَسَدِ فَأُخْرِجَكَ عَنْ جَوَارِي

Adam^{as} said: 'O Lord^{azwj}! Who are they?' The Mighty and Majestic Said: "From your^{as} offspring, and they^{asws} are better than you^{as} and the entirety of My^{azwj} creatures, and had it not been for them^{asws}, I^{azwj} would not have Created you^{as}, nor Created the Paradise and the Fire, nor the sky and the earth, therefore beware of looking at them^{asws} with the eye of envy for I^{azwj} will Expel you^{as} from My^{azwj} Vicinity!"

فَنظَرَ إِلَيْهِمْ بِعَيْنِ الْحَسَدِ وَ تَمَّتْ مَنَزِلَتُهُمْ فَتَسَلَّطَ الشَّيْطَانُ عَلَيْهِ حَتَّى أَكَلَ مِنَ الشَّجَرَةِ الَّتِي نُحِيَ عَنْهَا وَ تَسَلَّطَ عَلَى حَوَاءَ لِنَظَرِهَا إِلَى فَاطِمَةَ ع بِعَيْنِ الْحَسَدِ حَتَّى أَكَلَتْ مِنَ الشَّجَرَةِ كَمَا أَكَلَ آدَمُ فَأُخْرِجَهُمَا اللَّهُ عَزَّ وَ جَلَّ عَنْ جَنَّتِهِ وَ أَهْبَطَهُمَا عَنْ جَوَارِي إِلَى الْأَرْضِ.

But he^{as} (still) looked at them^{asws} with the eye of envy and coveted their^{asws} status, so Allah^{azwj} Lifted Guard from the Satan^{la} (so he) overcome upon him^{as} until he^{as} ate from the tree which he^{as} had been Forbidden from, and overcome upon Hawwa^{as} due to her^{as} looking at (Syeda) Fatima^{asws} with the eye of envy until she^{as} ate from the tree just as Adam^{as} had eaten. Thus, Allah^{azwj} Mighty and Majestic Expelled them^{as} from His^{azwj} Paradise and Sent them^{as} down from His^{azwj} Vicinity to the earth".⁶⁴⁷

16- مع، معاني الأخبار أبي عن سعد بن البرقي عن أبيه عن ابن سنان عن إبراهيم بن أبي البلاد عن سدير قال: سألت أبا عبد الله ع عن قول أمير المؤمنين ع إن أمرنا صعب مستصعب لا يقدر به إلا ملك مقرب أو نبي مرسل أو عبد امتحن الله قلبه للإيمان

(The book) 'Ma'any Al Akhbar' – My father, from Sa'ad, from Al Barqy, from his father, from Ibn Sinan, from Ibrahim Bin Abu Al Bilad, from Sadeyr who said,

'I asked Abu Abdullah^{asws} about the Words of Amir Al-Momineen^{asws}: 'Our^{asws} matter is difficult, becoming more difficult, none will acknowledge with it except an Angel of Proximity, or a Messenger Prophet^{as}, or a Momin servant whose heart Allah^{azwj} has Tested for the Eman"'.⁶⁴⁷

فَقَالَ إِنَّ فِي الْمَلَائِكَةِ مُقَرَّبِينَ وَ عَيْرَ مُقَرَّبِينَ وَ مِنْ أَنْبِيَاءِ مُرْسَلِينَ وَ عَيْرَ مُرْسَلِينَ وَ مِنَ الْمُؤْمِنِينَ مُتَّخِنِينَ وَ عَيْرَ مُتَّخِنِينَ فَعَرَضَ أَمْرُكُمْ هَذَا عَلَى الْمَلَائِكَةِ فَلَمْ يُقِرَّ بِهِ إِلَّا الْمُقَرَّبُونَ وَ عَرَضَ عَلَى الْأَنْبِيَاءِ فَلَمْ يُقِرَّ بِهِ إِلَّا الْمُرْسَلُونَ وَ عَرَضَ عَلَى الْمُؤْمِنِينَ فَلَمْ يُقِرَّ بِهِ إِلَّا الْمُتَّخِنُونَ

He^{asws} said: 'Among the Angels there are ones of Proximity and non-Proximity, and from the Prophets^{as} there are Messengers^{as} and non-Messengers^{as}, and from the Momineen there are Tested ones and non-Tested ones. This matter of yours (Wilayah) was presented to the Angels, but none acknowledged with it except the ones of Proximity, and presented to the

⁶⁴⁷ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 15

Prophets^{as}, but none acknowledged with it except the Rasools^{as}, and presented to the Momineen but none acknowledged with it except the Tested ones’.

قَالَ ثُمَّ قَالَ لِي مُرَّ فِي حَدِيثِكَ.

He (the narrator) said, ‘Then he^{asws} said to me: ‘Go through your (collection of) Ahadeeth’’.⁶⁴⁸

17- م، تفسير الإمام عليه السلام، عيون أخبار الرضا عليه السلام المُفَسِّرُ بِإِسْنَادِهِ عَنْ أَبِي مُحَمَّدٍ الْعَسْكَرِيِّ عَنْ أَبِيهِ ع قَالَ: جَاءَ رَجُلٌ إِلَى الرِّضَا ع فَقَالَ لَهُ يَا ابْنَ رَسُولِ اللَّهِ أَخْبِرْنِي عَنْ قَوْلِهِ عَزَّ وَ جَلَّ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ مَا تَفْسِيرُهُ فَقَالَ لَقَدْ حَدَّثَنِي أَبِي عَنْ جَدِّي عَنِ الْبَاقِرِ عَنِ زَيْنِ الْعَابِدِينَ ع أَنَّ رَجُلًا جَاءَ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ أَخْبِرْنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ مَا تَفْسِيرُهُ

(The books) ‘Tafseer Imam^{asws}’ (and) ‘Uyoon Akhbar Al-Reza^{asws} – Al-Mufasssir, by his chain from Abu Muhammad Al-Askari^{asws}, from his^{asws} forefathers^{asws} having said: ‘A person came to Al-Reza^{asws} and said: ‘O son^{asws} of the Rasool-Allah^{saww}, inform me about the Words of Allah^{azwj}: **The Praise is for Allah Lord of the worlds [1:2]**, what is its explanation?’ He^{asws} said: ‘My father^{asws} narrated to me^{asws} from my forefather^{asws} Al-Baqir^{asws} from Zayn-ul-Abideen^{asws} that a person came to Amir-Al-Momineen^{asws} and said: ‘Inform me about the Words of Allah^{azwj}: **The Praise is for Allah Lord of the worlds [1:2]** (الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ), what is its interpretation?’

فَقَالَ الْحَمْدُ لِلَّهِ هُوَ أَنْ عَرَفَ عِبَادَهُ بَعْضَ نِعْمِهِ عَلَيْهِمْ جَمَلًا إِذْ لَا يَفْقَهُونَ عَلَى مَعْرِفَةِ جَمِيعِهَا بِالتَّفْصِيلِ لِأَنَّهَا أَكْثَرُ مِنْ أَنْ تُحْصَى أَوْ تُعْرَفَ

He^{asws} said: “**The Praise is for Allah**” - it is the recognition by him of some of Allah^{azwj}’s Bounties to him, in summary, as he does not have the ability to recognise all of these in detail, because they are too numerous to count or recognise’.

فَقَالَ هُمْ قَوْلُوا الْحَمْدُ لِلَّهِ عَلَى مَا أَنْعَمَ بِهِ عَلَيْنَا رَبُّ الْعَالَمِينَ وَ هُمُ الْجَمَاعَاتُ مِنْ كُلِّ مَخْلُوقٍ مِنَ الْجَمَادَاتِ وَ الْحَيَوَانَاتِ فَأَمَّا الْحَيَوَانَاتُ فَهِيَ يَقْلِبُهَا فِي قُدْرَتِهِ وَ يَغْدُوهَا مِنْ رِزْقِهِ وَ يُحَوِّطُهَا بِكَفِّهِ وَ يُدَبِّرُ كُلًّا مِنْهَا بِمَصْلَحَتِهِ

He^{asws} said to them: ‘Say the Words: **The Praise is for Allah [1:2]** for the Bounties that have been Bestowed. **The Lord of the worlds [1:2]** -includes the communities of all creatures, from the vegetation and animals. As for the animals, He^{azwj} has placed in their hearts ability to fend for themselves and also all about (their requirements) for their betterment.

وَ أَمَّا الْجَمَادَاتُ فَهِيَ بِمُسْكُهَا بِقُدْرَتِهِ بِمُسْكُ الْمُتَّصِلِ مِنْهَا أَنْ يَتَهَافَتَ وَ بِمُسْكُ الْمُتَهَافَتِ مِنْهَا أَنْ يَتَلَاصِقَ وَ بِمُسْكُ السَّمَاءِ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ وَ بِمُسْكُ الْأَرْضِ أَنْ تَنْخَسِفَ إِلَّا بِأَمْرِهِ إِنَّ اللَّهَ بِعِبَادِهِ رَؤُوفٌ رَحِيمٌ

And as for the vegetation, He^{azwj} Maintains it by His^{azwj} Power, and Maintains it, and Holds the sky so that it does not fall down on the earth except by His^{azwj} Permission, and the earth does not collapse except by His^{azwj} Command, He^{azwj} is Gracious and Merciful to His^{azwj} servants.’

⁶⁴⁸ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 16

قَالَ ع وَ رَبُّ الْعَالَمِينَ مَالِكُهُمْ وَ خَالِقُهُمْ وَ سَائِقُ أَرْزَاقِهِمْ إِلَيْهِمْ مِنْ حَيْثُ يَعْلَمُونَ وَ مِنْ حَيْثُ لَا يَعْلَمُونَ فَالْزُّنُ مَفْسُومٌ وَ هُوَ يَا بَنِي آدَمَ عَلَى أَيِّ سِيرَةٍ سَارَهَا مِنَ الدُّنْيَا لَيْسَ تَقْوَى مُتَّقِي بَرَائِدِهِ وَ لَا فُجُورٌ فَاجِرٍ بِنَاقِصِهِ وَ بَيْنَهُ وَ بَيْنَهُ سِتْرٌ وَ هُوَ طَالِبُهُ وَ لَوْ أَنَّ أَحَدَكُمْ يَبْرُؤُ مِنْ رِزْقِهِ لَطَلَبَهُ رِزْقُهُ كَمَا يَطْلُبُهُ الْمَوْتُ

He^{asws} said: 'And **The Lord of the worlds [1:2]** - means that He^{azwj} is their Master and their Creator and gives them sustenance from where they are knowing or whether they are not knowing. Sustenance has been Apportioned, and He^{azwj} gives to the son of Adam^{as} equally regardless of which way he adopts. The pious does not get more due to his piety nor does the mischief-maker gets any less due to his mischief. Between him and his sustenance that he strives for there is a veil. If any of you do not go and seek his sustenance, then sustenance will seek him out like death seeks him out.

فَقَالَ اللَّهُ جَلَّ جَلَالُهُ قُولُوا الْحَمْدُ لِلَّهِ عَلَى مَا أَنْعَمَ بِهِ عَلَيْنَا وَ ذَكَرْنَا بِهِ مِنْ خَيْرٍ فِي كُتُبِ الْأَوَّلِينَ قَبْلَ أَنْ نَكُونَ فِيهِ هَذَا إِيحَابٌ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ ع وَ عَلَى شِبَعِيهِمْ أَنْ يَشْكُرُوهُ بِمَا فَضَّلَهُمْ

Amir-Al-Momineen^{asws} said: 'Allah^{azwj} Said to them, 'Be saying **The Praise is for Allah [1:2]** – upon what He^{azwj} has Favoured with upon us^{asws}, and Mentioned us^{asws} with it from goodness in the former Books from before we^{asws} came to be (in this world). Thus, in this is an Obligation upon Muhammad^{saww} and the Progeny^{asws} due to what He^{azwj} Graced him^{saww} and Graced them^{asws} and upon their^{asws} Shias, that they should be thankful with what they have been Graced with over the others'.

وَ ذَلِكَ أَنَّ رَسُولَ اللَّهِ ص قَالَ لَمَّا بَعَثَ اللَّهُ عَزَّ وَ جَلَّ مُوسَى بْنَ عِمْرَانَ وَ اصْطَفَاهُ نَبِيًّا وَ فَلَاقَ لَهُ الْبَحْرَ وَ نَجَّى بَنِي إِسْرَائِيلَ وَ أَعْطَاهُ التَّوْرَةَ وَ الْأَلْوَاخَ رَأَى مَكَانَهُ مِنْ رَبِّهِ عَزَّ وَ جَلَّ فَقَالَ يَا رَبِّ لَقَدْ أَكْرَمْتَنِي بِكَرَامَةٍ لَمْ تُكْرِمْ بِهَا أَحَدًا قَبْلِي

And that is, because Rasool-Allah^{saww} said: 'When Allah^{azwj} Mighty and Majestic Sent Musa^{as} Bin Imran^{as} and Chose him^{as} as a rescuer, and Split the sea for him^{as} and so he^{as} rescued the Children of Israel, and He^{azwj} Gave him^{as} the Torah and the Tablets – he^{saww} saw his^{as} position from his^{as} Lord^{azwj} Mighty and Majestic, and he^{as} said: 'O Lord^{azwj}! You^{azwj} have Honoured me^{as} with such a prestige, You^{azwj} have not Honoured anyone else with it before me^{as}'.

فَقَالَ اللَّهُ جَلَّ جَلَالُهُ يَا مُوسَى أَمَا عَلِمْتَ أَنَّ مُحَمَّدًا ص أَفْضَلُ عِنْدِي مِنْ جَمِيعِ مَلَائِكَتِي وَ جَمِيعِ خَلْقِي قَالَ مُوسَى يَا رَبِّ فَإِنْ كَانَ مُحَمَّدٌ أَكْرَمَ عِنْدَكَ مِنْ جَمِيعِ خَلْقِكَ فَهَلْ فِي آلِ الْأَنْبِيَاءِ أَكْرَمٌ مِنْ آلِي

Allah^{azwj} Mighty and Majestic Said: "O Musa^{as}! But, do you^{as} not know that Muhammad^{saww} is more superior in My^{azwj} Presence than the entirety of My^{azwj} Angels and the entirety of My^{azwj} creatures?" Musa^{as} said: 'O Lord^{azwj}! So if it was so that Muhammad^{saww} was more prestigious (superior) in Your^{azwj} Presence than the entirety of Your^{azwj} creatures, then is there among the progenies of the Prophets^{as} any more honourable from a progeny?'

قَالَ اللَّهُ جَلَّ جَلَالُهُ يَا مُوسَى أَمَا عَلِمْتَ أَنَّ فَضْلَ آلِ مُحَمَّدٍ عَلَى جَمِيعِ آلِ النَّبِيِّينَ كَفَضْلِ مُحَمَّدٍ عَلَى جَمِيعِ الْمُرْسَلِينَ

Allah^{azwj} Mighty and Majestic Said: "O Musa^{as}! But, do you know that the merit of the Progeny^{asws} of Muhammad^{saww} upon the entirety of the progenies of the Prophets^{as}, is like the merit of Muhammad^{saww} over the entirety of the Mursils^{as}?"

فَقَالَ مُوسَى يَا رَبِّ فَإِنْ كَانَ آلُ مُحَمَّدٍ كَذَلِكَ فَهَلْ فِي أُمَّةٍ الْأَنْبِيَاءِ أَفْضَلُ عِنْدَكَ مِنْ أُمَّتِي ظَلَلْتَ عَلَيْهِمُ الْعَمَامَ وَ أَنْزَلْتَ عَلَيْهِمُ الْمَنَّاءَ وَالسَّلْوَى وَ فَلَقْتَ لَهُمُ الْبَحْرَ

Musa^{as} said: 'O Lord^{azwj}! If it was so that the Progeny^{asws} of Muhammad^{saww} was like that, then is that among the companions of the Prophets^{as} any more honourable in Your^{azwj} Presence than my^{as} community? You^{azwj} Shaded the clouds upon them and Sent down the manna and quails to them, and You^{azwj} Split the sea for them?'

فَقَالَ اللَّهُ حَلَّ جَلَالُهُ يَا مُوسَى أَمَا عَلِمْتَ أَنَّ فَضْلَ أُمَّةِ مُحَمَّدٍ عَلَى جَمِيعِ الْأُمَمِ كَفَضْلِهِ عَلَى جَمِيعِ خَلْقِي فَقَالَ مُوسَى يَا رَبِّ لَيْتَنِي كُنْتُ أَرَاهُمْ

Allah^{azwj}, Majestic is His^{azwj} Majesty Said: "O Musa^{as}! But, do you^{as} not know that the superiority of the community of Muhammad^{saww} over the entirety of the communities is like My^{azwj} Superiority over the entirety of My^{azwj} creatures?" Musa^{as} said: 'O Lord^{azwj}! Alas! If only I^{as} could see them'.

فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ يَا مُوسَى إِنَّكَ لَنْ تَرَاهُمْ فَلَيْسَ هَذَا أَوْانَ ظُهُورِهِمْ وَ لَكِنْ سَوْفَ تَرَاهُمْ فِي الْجَنَّاتِ حَنَاتِ عَدْنٍ وَ الْفِرْدَوْسِ بِحَضْرَةِ مُحَمَّدٍ فِي نَعِيمِهَا يَتَقَابَلُونَ وَ فِي خَيْرَاتِهِ يَتَّبِعُونَ أَ فَتُحِبُّ أَنْ أَسْمِعَكَ كَلَامَهُمْ فَقَالَ نَعَمْ إِلَهِي

Allah^{azwj} the Exalted Revealed unto him^{as}: "O Musa^{as}! You^{as} cannot see them, for this isn't the time of their appearance. But, soon you^{as} will see them in the Paradise, the Gardens of Eden and the *Firdows*, in the presence of Muhammad^{saww}. They would be turning in its Bliss and they would be enjoying in its goodness. Would you^{as} love to hear their voices?" He^{as} said: 'Yes, my^{as} God^{azwj}!'

قَالَ اللَّهُ حَلَّ جَلَالُهُ فَمِ بَيْنَ يَدَيْ وَ اشْدُدْ مِزْرَكَ قِيَامِ الْعَبْدِ الدَّلِيلِ بَيْنَ يَدَيْ الْمَلِكِ الْجَلِيلِ فَمَعَلَ ذَلِكَ مُوسَى ع

Allah^{azwj}, Majestic is His^{azwj} Majesty Said: "Stand in front of Me^{azwj}, and tighten your clothes, like the standing of the humble slave in front of the master, the king, the majestic". Musa^{as} did that.

فَنَادَى رَبُّنَا عَزَّ وَ جَلَّ يَا أُمَّةَ مُحَمَّدٍ فَأَجَابُوهُ كُلُّهُمْ وَ هُمْ فِي أَصْلَابِ آبَائِهِمْ وَ أَرْحَامِ أُمَّهَاتِهِمْ لَيْتَكَ اللَّهُمَّ لَيْتَكَ لَا شَرِيكَ لَكَ لَيْتَكَ إِنَّ الْحَمْدَ وَ النُّعْمَةَ لَكَ وَ الْمُلْكَ لَا شَرِيكَ لَكَ

Our Lord^{azwj} Mighty and Majestic Called out: "O community of Muhammad^{saww}!" They answered Him^{azwj}, all of them, and they were in the loins of their fathers and the wombs of their mothers: 'At Your^{azwj} service O Lord^{azwj}! At Your^{azwj} service! There is no associate for You^{azwj}! At Your^{azwj} service. Surely, the Praise, and the Bounties, and the Kingdom are for You^{azwj} – there being no associate for You^{azwj}.'

قَالَ فَجَعَلَ اللَّهُ عَزَّ وَ جَلَّ تِلْكَ الْإِجَابَةَ شِعَارَ الْحَجِّ

Thus, Allah^{azwj} the Exalted Made that answer from them as a slogan (known as *Talbiyya*) for the Hajj.

ثُمَّ نَادَى رَبُّنَا عَزَّ وَ جَلَّ يَا أُمَّةَ مُحَمَّدٍ إِنَّ رَحْمَتِي سَبَقَتْ غَضَبِي وَ عَفْوِي قَبْلَ عِقَابِي فَقَدْ اسْتَجَبْتُ لَكُمْ مِنْ قَبْلِ أَنْ تَدْعُونِي وَ أَعْطَيْتُكُمْ مِنْ قَبْلِ أَنْ تَسْأَلُونِي

Then our Lord^{azwj} Mighty and Majestic Called out: “O community of Muhammad^{saww}! My^{azwj} Judgment upon you all is that My^{azwj} Mercy shall precede My^{azwj} Wrath, and My^{azwj} Pardon shall be before My^{azwj} Punishment, for I^{azwj} have Obligated for you from before that you should be supplicating to Me^{azwj}, and I^{azwj} shall Grant you from before you even ask Me^{azwj} .

مَنْ لَقِيَ مِنْكُمْ بِشَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ صَادِقٌ فِي أَقْوَالِهِ مُحِقٌّ فِي أَفْعَالِهِ وَ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ أَخُوهُ وَ وَصِيَّهُ مِنْ بَعْدِهِ وَ وَليُّهُ

The one from you who meets Me^{azwj} with the testimony that, ‘There is no god except Allah^{azwj}, Alone, there being no associates for Him^{azwj}, and that Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww}, truthful in his^{saww} statements, rightful in his^{saww} deeds, and that Ali^{asws} Bin Abu Talib^{asws} is his^{saww} brother, and his^{saww} successor from after him^{saww}, and his^{saww} Guardian.

وَ يُلتَزَمُ طَاعَتُهُ كَمَا يُلتَزَمُ طَاعَةَ مُحَمَّدٍ وَ أَنَّ أَوْلِيَاءَهُ الْمُصْطَفَيْنَ الْمُطَهَّرِينَ الْمُبَايِنِينَ بِعَجَابِ آيَاتِ اللَّهِ وَ دَلَائِلِ حُجُجِ اللَّهِ مِنْ بَعْدِهَا أَوْلِيَاؤُهُ أَدْخَلْتُهُ جَنَّتِي وَ إِنْ كَانَتْ ذُنُوبُهُ مِثْلَ زَبَدِ الْبَحْرِ

The obedience to him^{asws} is necessitated just as is the obedience to Muhammad^{saww}, and that His^{azwj} Guardians are the Chosen ones, the best, the Purified, the ones Blessed with the wonderful Signs of Allah^{azwj} and the evidence of the Proofs of Allah^{azwj} from after them^{asws} both. His^{asws} friends, I^{azwj} shall Enter them into My^{azwj} Paradise, and even though his sins may be like the foam of the sea!”

قَالَ فَلَمَّا بَعَثَ اللَّهُ عَزَّ وَ جَلَّ نَبِيَّنَا مُحَمَّدًا ص قَالَ يَا مُحَمَّدُ وَ مَا كُنْتَ بِجَانِبِ الطُّورِ إِذْ نَادَيْتُنَا أُمَّتَكَ بِهَذِهِ الْكِرَامَةِ

He^{asws} said: ‘So when Allah^{azwj} Mighty and Majestic Sent our Prophet^{saww}, Muhammad^{saww}, He^{azwj} Said: “O Muhammad^{saww}! **And you were not by the side of the (Mount) Toor when We Called out [28:46]**, your^{saww} community with this prestige”.

ثُمَّ قَالَ عَزَّ وَ جَلَّ لِمُحَمَّدٍ ص قُلِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ عَلَى مَا اخْتَصَّنِي بِهِ مِنْ هَذِهِ الْفَضِيلَةِ

Then the Mighty and Majestic Said to Muhammad^{saww}: “Say: ‘**The Praise is for Allah Lord of the worlds [1:2]** (الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ) – upon what I^{saww} have been Specialised with from this merit”.

وَ قَالَ لِأُمَّتِهِ قُولُوا أَنْتُمْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ عَلَى مَا اخْتَصَّنَا بِهِ مِنْ هَذِهِ الْفَضَائِلِ.

And He^{azwj} Said to his^{saww} community: “And you all should be saying, ‘**The Praise is for Allah Lord of the worlds [1:2]** (الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ), upon what we have been Specialised with from these merits’”.⁶⁴⁹

18- يد، التوحيد ابن الوليد عن الصَّفَّارِ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنِ الْحَسَنِ بْنِ يُونُسَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ فَطَرْتَ اللَّهُ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا قَالَ التَّوْحِيدُ وَ مُحَمَّدٌ رَسُولُ اللَّهِ وَ عَلِيٌّ أَمِيرُ الْمُؤْمِنِينَ ع.

(The book) ‘Al Tawheed’ – Ibn Al Waleed, from Al Saffar, from Ali Bin Hassan, from Al Hassan Bin Yunus, from Abdul Rahman Bin Kaseer,

‘From Abu Abdullah^{asws} regarding Words of Allah^{azwj} Mighty and Majestic: **the nature of Allah which He has Natured the people upon [30:30]**. He^{asws} said: ‘The *Tawheed*, and Muhammad is a Rasool^{saww} of Allah^{azwj}, and Ali^{asws} is the Emir of the Momineen’.⁶⁵⁰

19- يد، التوحيد الدَّقَاقُ عَنِ الْأَسَدِيِّ عَنِ الزُّرْمَكِيِّ عَنِ جُدْعَانَ بْنِ نَصْرِ عَنْ سَهْلِ بْنِ ابْنِ مُحَمَّدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ دَاوُدَ الرَّقِّيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِهِ عَزَّ وَجَلَّ وَ كَانَ عَرْشُهُ عَلَى الْمَاءِ فَقَالَ لِي مَا يَقُولُونَ قُلْتُ يَقُولُونَ إِنَّ الْعَرْشَ كَانَ عَلَى الْمَاءِ وَ الرَّبُّ فَوْقَهُ فَقَالَ فَقَدْ كَذَبُوا مَنْ زَعَمَ هَذَا فَقَدْ صَيَّرَ اللَّهُ مَحْمُولًا وَ وَصَفَهُ بِصِفَةِ الْمَخْلُوقِينَ وَ لَزِمَهُ أَنَّ الشَّيْءَ الَّذِي يَحْمِلُهُ أَقْوَى مِنْهُ

(The book) ‘Al Tawheed’ – Al Daqaq, from Al Asady, from Al Barmakky, from Juzan Bin Nasr, from Sahl, from Ibn Mahboub, from Abdul Rahman Bin Kaseer, from Dawood Al Raqqy who said,

‘I asked Abu Abdullah^{asws} about Words of Mighty and Majestic: ‘I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **and His Throne was upon the water [11:7]**. So he^{asws} said: ‘What are they (people) saying?’ I said, ‘They are saying that the Throne was upon the water and the Lord^{azwj} was above it’. So he^{asws} said: ‘They are lying! The one who claim this, so he has rendered Allah^{azwj} as a carried One, and described Him^{azwj} by a description of the creatures, and necessitated it that the thing which is carrying Him^{azwj} is stronger than Him^{azwj}’.

قُلْتُ بَيِّنْ لِي جُعِلْتُ فِدَاكَ فَقَالَ إِنَّ اللَّهَ حَمَلَ دِينَهُ وَ عِلْمَهُ الْمَاءَ قَبْلَ أَنْ تَكُونَ أَرْضٌ أَوْ سَمَاءٌ أَوْ جِنٌّ أَوْ إِنْسٌ أَوْ شَمْسٌ أَوْ قَمَرٌ فَلَمَّا أَرَادَ أَنْ يَخْلُقَ الْخَلْقَ نَزَعَهُمْ بِيْنَ يَدَيْهِ فَقَالَ لَهُمْ مَنْ رَبُّكُمْ فَكَانَ أَوَّلَ مَنْ نَطَقَ رَسُولُ اللَّهِ وَ أَمِيرُ الْمُؤْمِنِينَ وَ الْأَئِمَّةَ صَلَوَاتُ اللَّهِ عَلَيْهِمْ فَقَالُوا أَنْتَ رَبُّنَا

I said, ‘Clarify it for me, may I be sacrificed for you^{asws}!’ He^{asws} said: ‘Allah^{azwj} Loaded His^{azwj} Religion and His^{azwj} Knowledge upon the water, before the coming into being of the earth, or sky, or Jinn, or humans, or sun, or moon. When Allah^{azwj} Intended that He^{azwj} Creates the creatures, Scattered them in front of Him^{azwj}, and Said to them: “Who is your Lord^{azwj}?” The first one to speak was Rasool-Allah^{saww} and Amir Al-Momineen^{asws}, and the Imams^{asws}, so they said: ‘You^{azwj} are our^{asws} Lord^{azwj}’.

فَحَمَلَهُمُ الْعِلْمَ وَ الدِّينَ ثُمَّ قَالَ لِلْمَلَائِكَةِ هَؤُلَاءِ حَمَلَةُ عِلْمِي وَ دِينِي وَ أَمَنَاتِي فِي خَلْقِي وَ هُمْ الْمَسْتَوْوُونَ

⁶⁴⁹ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 17

⁶⁵⁰ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 18

He^{azwj} Loaded the Knowledge and the Religion (upon them^{asws}), then Said to the Angels: “They^{asws} are the carriers of My^{azwj} Religion, and My^{azwj} Knowledge, and My^{azwj} Trustees among My^{azwj} creatures, and they would be asked from’.

ثُمَّ قِيلَ لِبَنِي آدَمَ أَفْرُوا لِلَّهِ بِالرُّبُوبِيَّةِ وَ هُوَ لَاءِ النَّفَرِ بِالطَّاعَةِ فَقَالُوا رَبَّنَا أَفْرَزْنَا فَقَالَ لِلْمَلَائِكَةِ اشْهَدُوا فَقَالَتِ الْمَلَائِكَةُ شَهِدْنَا عَلَى أَنْ لَا يَقُولُوا إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ

Then He^{azwj} Said to the Children of Adam^{as}: “Acknowledge to Allah^{azwj} with the Lordship, and to these persons^{asws} with the Wilayah and the obedience!” So they said, ‘Yes, our Lord^{azwj}, we acknowledge’. So Allah^{azwj} Said to the Angels: “Bear witness!” So the Angels said: ‘We bear witness’, upon that they cannot be saying tomorrow that we were ignorant of this’.

أَوْ يَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِنْ قَبْلُ وَ كُنَّا ذُرِّيَّةً مِنْ بَعْدِهِمْ أَ فَتُهْلِكُنَا بِمَا فَعَلَ الْمُبْطِلُونَ يَا دَاوُدُ وَلَا يَسْتَأْذِنُكَ عَلَيْهِمْ فِي الْمِيثَاقِ.

Or you should be saying, ‘But rather, it was our fathers who associated (committed Shirk), and we were the offspring from after them, so should we be destroyed with what the false ones did?’ O Dawood! Our^{asws} Wilayah is confirmed upon them in the Covenant”.⁶⁵¹

20- فر، تفسير فرات بن إبراهيم جعفر بن محمد الأودي مَعْنَى عَنْ جَابِرِ الْجَعْفَرِيِّ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَ مَتَى سُمِّيَ أَمِيرَ الْمُؤْمِنِينَ قَالَ قَالَ لِي أَوْ مَا تَقْرَأُ الْقُرْآنَ قَالَ قُلْتُ بَلَى قَالَ فَاقْرَأْ قُلْتُ وَ مَا أَقْرَأُ

Tafseer Firaat Bin Ibrahim – Ja’far Bin Muhammad Al Awdy, transmitting from Jabir Al Jufy who said,

‘I said to Abu Ja’far^{asws}, ‘When was (Ali^{asws}) named as ‘Amir Al-Momineen?’ He (the narrator) said, ‘He^{asws} said to me: ‘Or do you not read the Quran?’ I said, ‘Yes I do’. He^{asws} said: ‘Then read’. I said, ‘And what shall I read?’

قَالَ أَقْرَأُ وَ إِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَ أَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ

He^{asws} said: ‘**And when your Lord Seized from the Children of Adam, their offspring from their backs and Made them testify against their own selves: “Am I not your Lord?” [7:172].**

فَقَالَ لِي هِيَ إِلَى أَبِيشٍ وَ مُحَمَّدٌ رَسُولِي وَ عَلِيُّ أَمِيرُ الْمُؤْمِنِينَ فَتَمَّ سَمَاءُ يَا جَابِرُ أَمِيرَ الْمُؤْمِنِينَ.

He^{asws} said to me: ‘Increase it to whichever (Hadeeth): “And Muhammad^{saww} is My^{azwj} Rasool^{saww}, and Ali^{asws} is Emir of the Momineen!” So, from then O Jabir, he^{asws} was named as ‘Amir Al-Momineen”’.⁶⁵²

21- ير، بصائر الدرجات أحمد بن محمد بن علي بن الحكم عن مفضل بن صالح عن جابر عن أبي جعفر ع في قول الله عز و جل و لقد عهدنا إلى آدم من قبل فنسي و لم نجد له عزماً قال عهد إليه في محمد و الأئمة من بعده فتك و لم يكن له عزم أنهم هكذا

(The book) ‘Basaair Al-Darajaat’ – Ahmad Bin Muhammad, form Ali Bin Al Hakam, from Mufazzal Bin Salih, from Jabir,

⁶⁵¹ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 19

⁶⁵² Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 20

'From Abu Ja'far^{asws} regarding Words of Allah^{azwj} Mighty and Majestic: **And We had Covenanted to Adam before, but he forgot, and We did not find for him having determination [20:115]**, he^{asws} said: 'Covenanted to him^{as} regarding Muhammad^{saww} and the Imams^{asws} from after him^{asws}, but he neglected, **and We did not find determination in him**, that they^{asws} were like that.

وَإِنَّمَا سُمِّيَ أَوْلُو الْعَزْمِ أَوْلِي الْعَزْمِ لِأَنَّهُ عَهْدَ إِلَيْهِمْ فِي مُحَمَّدٍ وَ الْأَوْصِيَاءِ مِنْ بَعْدِهِ وَ الْمَهْدِيِّ وَ سِيرَتِهِ فَأَجْمَعَ عَنْهُمْ أَنَّ ذَلِكَ كَذَلِكَ وَ الْإِقْرَارُ بِهِ.

And rather the Determined Ones (Ul Al-Azm) have been named as the Determined Ones because it was covenanted to them^{as} regarding Muhammad^{saww} and the successors^{as} from after him^{saww}, and Al-Mahdi^{as} and his^{as} way, and they^{as} gathered their^{as} determination upon that, that was like that, and the acknowledgment with it".⁶⁵³

22- ير، بصائر الدرجات أحمد بن محمد بن علي بن الحکم عن داود العجلي عن زرارَةَ عَنْ حُمْرَانَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى حَيْثُ خَلَقَ الْخَلْقَ خَلَقَ مَاءً عَذْبًا وَ مَاءً مَالِحًا أَجَاجًا فَامْتَزَجَ الْمَاءَانِ فَأَخَذَ طِينًا مِنْ أَيْمِ الْأَرْضِ فَعَرَكَهُ عَرَكًا شَدِيدًا

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Dawood Al Ijaly, from Zurara, from Humran,

From Abu Ja'far^{asws} having said: 'When Allah^{azwj} Blessed and Exalted Created what exists, (also in that) Created water which was sweet and water which was salty and bitter. He^{azwj} Mixed the two streams of water and Took the clay from the Earth. He^{azwj} then Mixed it with a severe mixing.

فَقَالَ لِأَصْحَابِ الْيَمِينِ وَ هُمْ كَالَّذِينَ يَدْبُونَ إِلَى الْجَنَّةِ بِسَلَامٍ وَ قَالَ لِأَصْحَابِ الشَّمَالِ يَدْبُونَ إِلَى النَّارِ وَ لَا أَبَالِي

He^{azwj} Said to the companions of the right hand, and they were in that like particles: "Walk to the Paradise in safety". And Said to the companions of the left hand: "Walk to the Fire and I^{azwj} don't Care".

ثُمَّ قَالَ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا أَنَّ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ

Then Said: **"Am I not your Lord?" They said, 'Yes, we testify'. (He Said): "Lest you should be saying on the Day of Judgment, 'We were oblivious of this'" [7:172].**

قَالَ ثُمَّ أَخَذَ الْمِيثَاقَ عَلَى النَّبِيِّينَ فَقَالَ أَلَسْتُ بِرَبِّكُمْ ثُمَّ قَالَ وَ أَنَّ هَذَا مُحَمَّدٌ رَسُولُ اللَّهِ وَ أَنَّ هَذَا عَلِيُّ أَمِيرُ الْمُؤْمِنِينَ قَالُوا بَلَى

He^{asws} said: 'Then the Covenant was taken from the Prophets^{as}. He^{azwj} Said: **"Am I not your Lord?"**' Then Said: "And this here is Muhammad^{saww} the Rasool^{saww} of Allah^{azwj}, and this here is Ali^{asws} Emir of the Momineen". They^{as} said: 'Yes.'

فَتَبَّتْ هُمْ النَّبِيُّ وَ أَخَذَ الْمِيثَاقَ عَلَى أَوْلِي الْعَزْمِ أَبِي رَبِّكُمْ وَ مُحَمَّدٌ رَسُولُ اللَّهِ وَ عَلِيُّ أَمِيرُ الْمُؤْمِنِينَ وَ أَوْصِيَاؤُهُ مِنْ بَعْدِهِ وَ لَأَهُ أَمْرِي وَ خِزَانُ عِلْمِي وَ أَنَّ الْمَهْدِيَّ أَنْتَصِرَ بِهِ لِدِينِي وَ أَظْهَرُ بِهِ دَوْلَتِي وَ أَنْتَقِمُ بِهِ مِنْ أَعْدَائِي وَ أَعْبُدُ بِهِ طَوْعًا وَ كَرْهًا قَالُوا أَقْرَبْنَا وَ شَهِدْنَا يَا رَبِّ

⁶⁵³ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 21

He^{azwj} Affirmed the Prophet-hood for them^{as}, and Took the Covenant on The Determined Ones (*Ul Ul-Azam*): “I^{azwj} am your^{saww} Lord^{azwj}, and Muhammad^{saww} is My^{azwj} Rasool^{saww}, and Ali^{asws} is Emir of the Momineen and the successors^{asws} after him^{asws} are the Masters of My^{azwj} Command (*Wali Al-Amr*), and the Reservoirs of My^{azwj} Knowledge, and by the Mahdi^{asws} of My^{azwj} religion will be victorious, and My^{azwj} government will be manifested, and revenge will be taken from My^{azwj} enemies, and I^{azwj} will be worshipped willingly or unwillingly”. They^{as} said: ‘We testify and accept, O Lord^{azwj}.’

وَلَمْ يَجْحَدْ آدَمُ وَ لَمْ يُتَرَّ فَتَبَّتْ الْعَرِيضَةُ لَهُؤَلَاءِ الْحُمَسَةِ فِي الْمَهْدِيِّ وَ لَمْ يَكُنْ لِآدَمَ عَزْمٌ عَلَى الْإِقْرَارِ بِهِ وَ هُوَ قَوْلُهُ عَزَّ وَ جَلَّ وَ لَقَدْ عَهَدْنَا إِلَى آدَمَ مِنْ قَبْلِ فَتَسْبِي وَ لَمْ نَجِدْ لَهُ عَزْمًا قَالَ إِنَّمَا يَعْني فَتَرَكَ

Adam^{as} neither reject it nor accept it or showed any determination for those five^{asws} regarding the Mahdi^{asws}, and there was no determination on accepting him^{asws}, and this is in the Words of the Mighty and Majestic: **And We had Covenanted to Adam before, but he forgot, and We did not find for him having determination [20:115]**. He^{asws} said: ‘It means that he^{as} neglected’.

ثُمَّ أَمَرَ نَارًا فَتَأَجَّحَتْ فَقَالَ لِأَصْحَابِ الشَّمَالِ ادْخُلُوهَا فَهَابُوهَا وَ قَالَ لِأَصْحَابِ الْيَمِينِ ادْخُلُوهَا فَدَخَلُوهَا فَكَانَتْ عَلَيْهِمْ بَرْدًا وَ سَلَامًا فَقَالَ أَصْحَابُ الشَّمَالِ يَا رَبِّ أَوْلَانَا فَقَالَ قَدْ أَقَلَّتْكُمْ أَذْهَبُوا فَادْخُلُوهَا فَهَابُوهَا فَتَمَّتْ تَبَّتِ الطَّاعَةُ وَ الْمَعْصِيَةُ وَ الْوَلَايَةُ.

Then He^{azwj} Ordered the Fire to be inflamed. He^{azwj} Said to the companions of the left hand: “Enter it”. They did not do it. And Said to the companions of the right hand: “Enter it”. They entered it, and it was for them cool and safe. The companions of the left hand said, ‘O Lord^{azwj}, reduce it for us.’ He^{azwj} Said: “I^{azwj} have Reduced it for you, go, enter it!” They did not. Thus it was confirmed, the obedience, and the disobedience, and the *Wilayah*”.⁶⁵⁴

23- ير، بصائر الدرجات أحمد بن محمد بن الحسن بن موسى عن علي بن حسان عن عبد الرحمن بن كثير عن أبي عبد الله ع في قوله عز وجل
جل و إذ أخذ ربك من بني آدم من ظهورهم ذريتهم و أشهدهم على أنفسهم أ كنت برئكم قال أخرج الله من ظهر آدم ذريته إلى يوم القيامة
كالدبر فعرفهم أنفسهم و لو لا ذلك لم يعرف أحد ربه و قال أ كنت برئكم قالوا بلى و أن محمدًا رسول الله و عليًا أمير المؤمنين.

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

‘From Abu Abdullah^{asws} regarding Words of Mighty and Majestic: **And when your Lord Seized from the Children of Adam, their offspring from their backs and Made them testify against their own selves: “Am I not your Lord?” [7:172]**. He^{asws} Said: ‘Allah^{azwj} Brought out from the forehead of Adam^{as} his^{as} progeny up to the Day of Qiyamah like particles. They knew Him^{azwj} themselves, and had it not been for that, no one would have recognised his Lord^{azwj}. And Said: “Am I^{azwj} not your Lord^{azwj}?” They said, ‘Yes.’ He^{azwj} Said: “And this here is Muhammad^{saww} the Rasool^{saww} of Allah^{azwj}, and Ali^{asws} the Emir of the Momineen^{asws}”.⁶⁵⁵

24- ير، بصائر الدرجات ابن زييد عن ابن محبوب عن محمد بن الفضيل عن أبي الحسن ع قال: ولأية علي مكتوبة في جميع صحف الأنبياء و
لن يبعث الله نبياً إلا بنبوته محمد و وصية علي صلوات الله عليهم.

⁶⁵⁴ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 22

⁶⁵⁵ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 23

(The book) 'Basaair Al Darajaat' – Ibn Yazeed, from Ibn Mahboub, from Muhammad Bin Al Fuzeyl,

'From Abu Al-Husayn^{asws} having said: 'Wilayah of Ali^{asws} is written in the entirety of the Parchments of the Prophets^{as}, and Allah^{azwj} never Sent a Prophet^{as} except with the Prophet-hood of Muhammad^{saww} and successorship of Ali^{asws}'.⁶⁵⁶

25- ير، بصائر الدرجات أحمد بن محمد بن العباس بن ابن المغيرة عن أبي حفص عن أبي هارون العبدي عن أبي سعيد الخدري قال سمعت رسول الله ص يقول يا علي ما بعث الله نبياً إلا وقد دعاه إلى ولايتك طائِعاً أو كارهياً.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Abbas, from Ibn Al Mugheira, from Abu Hafs, from Abu Haroun Al Abady, from Abu Saeed Al Khudry who said,

'I heard Rasool-Allah^{saww} saying: 'O Ali^{asws}! Allah^{azwj} did not Send a Prophet^{saww} except and He^{azwj} has Called him^{as} to your^{asws} Wilayah, willingly or unwillingly'.⁶⁵⁷

26- ير، بصائر الدرجات الحسن بن علي بن النعمان عن يحيى بن أبي زكريا عن أبيه و محمد بن سماعه عن فيض بن أبي شيبه عن محمد بن مسلم قال سمعت أبا جعفر ع يقول إن الله تبارك وتعالى أخذ ميثاق النبيين على ولاية علي وأخذ عهد النبيين بولاية علي.

(The book) 'Basaair Al Darajaat' – Al Hassan Bin Ali Bin Al Numan, from Yahya Bin Abu Zakariya, from his father, and Muhammad Bin Sama'at, from Fayz Bin Abu Shayba, from Muhammad Bin Muslim who said,

'I heard Abu Ja'far^{asws} saying: 'Allah^{azwj} Blessed and Exalted Took a Covenant of the Prophets^{as} upon the Wilayah of Ali^{asws} and Took a Pact of the Prophets^{as} with the Wilayah of Ali^{asws}'.⁶⁵⁸

27- ير، بصائر الدرجات أحمد بن محمد بن علي بن الحکم عن ابن عميرة عن الحضرمي عن خديفة بن أسيد قال قال رسول الله ص ما تكاملت النبوة لبي في الأطلية حتى عرضت عليه ولايتي و ولاية أهل بيتي و مثلوا له فأقروا بطاعتهم و ولايتهم.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Ibn Ameyra, from Al Hazramy, from Huzeyfa Bin Aseyd who said,

'Rasool-Allah^{saww} said: 'The Prophet-hood of a Prophets^{as} was not completed in the (realm of the) particles until it was presented to him^{as}, my^{saww} Wilayah and Wilayah of People^{asws} of my^{saww} Household, and they^{asws} were resembled for him^{as}, so he^{as} (had to) acknowledge with obeying them^{asws} and being in their^{asws} Wilayah'.⁶⁵⁹

28- ير، بصائر الدرجات السندي بن محمد بن يونس بن يعقوب عن عبد الأعلى قال قال أبو عبد الله ع ما نبئني قط إلا بمعرفة حقنا و بفضلنا على من سوانا.

The book) 'Basaair Al Darajaat' – Al Sindy Bin Muhammad, from Yunus Bin Yaqoub, from Abdul A'ala who said,

⁶⁵⁶ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 24

⁶⁵⁷ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 25

⁶⁵⁸ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 26

⁶⁵⁹ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 27

'Abu Abdullah^{asws} said: 'A Prophet^{as} was not Made a Prophet^{as} at all except by recognising our^{asws} rights and our^{asws} merits over the ones besides us^{asws}''⁶⁶⁰.

29- ير، بصائر الدرجات مُحَمَّدُ بْنُ عَيْسَى عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا مِنْ نَبِيٍّ نُبِيٍّ وَلَا مِنْ رَسُولٍ أُرْسِلَ إِلَّا بِوَلَايَتِنَا وَتَفْضِيلِنَا عَلَى مَنْ سِوَانَا.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Isa, from Muhammad Bin Suleyman, from Yunus Bin Yaqoub, from Abu Baseer,

'From Abu Abdullah^{asws} having said: 'There is none from a Prophet^{as} Made to be a Prophet^{as}, nor a Messenger^{as} Sent, except with our^{asws} Wilayah and our^{asws} superiority over the ones besides us^{asws}''⁶⁶¹.

30- ير، بصائر الدرجات ابْنُ يَزِيدَ عَنْ يَحْيَى بْنِ الْمُبَارِكِ عَنِ ابْنِ جَبَلَةَ عَنْ مُحَمَّدِ بْنِ شُعَيْبٍ عَنْ جَابِرٍ قَالَ قَالَ أَبُو جَعْفَرٍ ع وَلَايَتِنَا وَلَايَةُ اللَّهِ الَّتِي لَمْ يَبْعَثْ نَبِيًّا قَطُّ إِلَّا بِهَا.

(The book) 'Basaair Al Darajaat' – Ibn Yazeed, from Yahya Bin al Mubarik, from Ibn Jabala, from Humeyd Bin Shuayb, from Jabir who said,

'Abu Ja'far^{asws} said: 'Our^{asws} Wilayah is Wilayah of Allah^{azwj} which no Prophet^{as} was Sent except with it''⁶⁶².

31- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ وَهَيْبِ بْنِ خُفْصٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع مِثْلَهُ-

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al Husayn, from Quheyb Bin Hafsa, from Abu Baseer, from Abu Ja'far^{asws} – similar to it'⁶⁶³.

32- ير، بصائر الدرجات حَمَزَةُ بْنُ يَعْلَى عَنْ مُحَمَّدِ بْنِ الْمُضَنَّبِلِ عَنِ الشُّمَالِيِّ عَنْهُ ع مِثْلَهُ-

(The book) 'Basaair Al Darajaat' – Hamza Bin Ya'la, from Muhammad Bin Al Fuzeyl, from Al Sumaly, from him^{asws} – similar to it'⁶⁶⁴.

33- ير، بصائر الدرجات سَلْمَةُ بْنُ الْخَطَّابِ عَنْ عَلِيِّ بْنِ سَيْفٍ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنْ أَحْمَدَ بْنِ رَزْقٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي عَبْدِ اللَّهِ ع مِثْلَهُ

(The book) 'Basaair Al Darajaat' – Salama Bin Al Khattab, from Ali Bin Sayf, from Al Abbas Bin Aamir, from Ahmad Bin Rizq, from Muhammad Bin Abdul Rahman, from Abu Abdullah^{asws} – similar to it'⁶⁶⁵.

34- ير، بصائر الدرجات ابْنُ مَعْرُوفٍ عَنْ سَعْدَانَ عَنْ صَبَّاحِ الْمُرَيْبِيِّ عَنِ الْحَارِثِ بْنِ حَصِيْرَةَ عَنْ حَبَّةِ الْعُرَيْبِيِّ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّ اللَّهَ عَزَّ وَوَلَّيْتِي عَلَى أَهْلِ السَّمَاوَاتِ وَ عَلَى أَهْلِ الْأَرْضِ أَقَرَّ بِهَا مِنْ أَقَرِّ وَ أَنْكَرَهَا مِنْ أَنْكَرٍ أَنْكَرَهَا يُونُسُ فَحَبَسَهُ اللَّهُ فِي بَطْنِ الْحُوتِ حَتَّى أَقَرَّ بِهَا.

⁶⁶⁰ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 28

⁶⁶¹ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 29

⁶⁶² Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 30

⁶⁶³ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 31

⁶⁶⁴ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 32

⁶⁶⁵ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 33

(The book) 'Basaair Al Darajaat' – Ibn Marouf, from Sa'dan, from Sabbah Al Muzny, from Al Haris Bin Haseyr, from Habbat Al Arny who said,

'Amir Al-Momineen^{asws} said: 'Allah^{azwj} Presented my^{asws} Wilayah unto the inhabitants of the skies and to the inhabitants of the earth. It was accepted by the one who accepted, and denied by the one who denied. Yunus^{as} denied it, so Allah^{azwj} Imprisoned him^{as} in the belly of the whale until he^{as} acknowledged with it"⁶⁶⁶.

35- ير، بصائر الدرجات مُحَمَّدُ بْنُ أَحْمَدَ عَنِ ابْنِ بَرِيدٍ عَنِ ابْنِ خُبُوبٍ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ أَبِي الْحَسَنِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ يُوفُونَ بِالَّذِي قَالَ يُوفُونَ بِالَّذِي أَخَذَ عَلَيْهِمْ فِي الْمِيثَاقِ مِنْ وَلَايَتِنَا.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Ahmad, from Ibn Yazeed, from Ibn Mahboub, from Muhammad Bin Al Fuzeyl,

'From Abu Al-Hassan^{asws} regarding Words of Allah^{azwj} Mighty and Majestic: **They are fulfilling the vows [76:7].** He^{asws} said: 'They fulfil the vows of our^{asws} Wilayah which were Taken upon them during the Covenant"⁶⁶⁷.

36- ير، بصائر الدرجات أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ دَاوُدَ الْعِجْلِيِّ عَنْ زُرَّارَةَ عَنْ حُمْرَانَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَخَذَ الْمِيثَاقَ عَلَى أُولِي الْعِزْمِ أَنِّي رُبُّكُمْ وَ مُحَمَّدٌ رَسُولِي وَ عَلِيُّ أَمِيرُ الْمُؤْمِنِينَ وَ أَوْصِيَاؤُهُ مِنْ بَعْدِهِ وَ لَهُ أَهْلِي وَ خَزَائِنُ عِلْمِي وَ أَنَّ الْمَهْدِيِّ أَنْتَصِرُ بِهِ لِدِينِي.

(The book) 'Basaair Al-Darajaat' – Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Dawood Al Ijaly, from Zurara, form Humran,

'From Abu Ja'far^{asws} having said: 'Allah^{azwj} Blessed and Exalted Took the Covenant upon the Determined ones (Ul Al-Azam): "I^{azwj} am your^{as} Lord^{azwj}, and Muhammad^{saww} is My^{azwj} Rasool^{saww}, and Ali^{asws} is Emir of the Momineen, and his^{asws} successors^{asws} from after him^{asws} are the Master of My^{azwj} Command, and treasurers of My^{azwj} Knowledge, and that Al-Mahdi^{asws}, I^{azwj} shall be Helped by him^{asws} for My^{azwj} Religion"⁶⁶⁸.

37- ص، قصص الأنبياء عليهم السلام بالإسنادِ عَنِ الصَّدُوقِ عَنِ أَبِيهِ عَنِ مُحَمَّدِ بْنِ الْعَطَّارِ عَنِ الْفَرَّارِيِّ عَنِ مُحَمَّدِ بْنِ عِمْرَانَ عَنِ اللَّؤْلُؤِيِّ عَنِ ابْنِ بَرِيْعٍ عَنِ ابْنِ طَلْبِيَّانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع اجْتَمَعَ وَ لِدَ آدَمَ فِي بَيْتٍ فَتَشَاحَزُوا فَقَالَ بَعْضُهُمْ خَيْرٌ خَلَقَ اللَّهُ أَبَوَنَا آدَمَ وَ قَالَ بَعْضُهُمْ الْمَلَائِكَةُ الْمُفَرَّبُونَ وَ قَالَ بَعْضُهُمْ حَمَلَةُ الْعَرْشِ إِذْ دَخَلَ عَلَيْهِمْ هِبَةُ اللَّهِ فَقَالَ بَعْضُهُمْ لَقَدْ جَاءَكُمْ مَنْ يُفْرِخُ عَنْكُمْ

(The book) 'Qasas Al-Anbiya' – By the chain from Al Sadouq, from his father, from Muhammad Al Attar, from Fuzary, from Muhammad Bin Imran, from Al Luluie, from Ibn Bazie, from Ibn Zabyan who said,

'Abu Abdullah^{asws} said: 'The children of Adam^{as} gathered in a house and they quarrelled. One of them said, 'The best of the creatures of Allah^{azwj} is our father^{as} Adam^{as}', and one of them said, 'The Angels of Proximity', and one of them said, 'Bearers of the Throne', when Hibtullah^{as} entered to be with them. One of them said, 'There has come to you one who will relieve you'.

⁶⁶⁶ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 34

⁶⁶⁷ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 35

⁶⁶⁸ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 36

فَسَلَّمَ ثُمَّ جَلَسَ فَقَالَ فِي أَيِّ شَيْءٍ كُنْتُمْ فَقَالُوا كُنَّا نَتَفَكَّرُ فِي خَيْرِ خَلْقِ اللَّهِ فَأَخْبَرُوهُ فَقَالَ اصْبِرُوا لِي قَلِيلًا حَتَّى أُرْجِعَ إِلَيْكُمْ

He^{as} greeted then sat down and he^{as} said, 'Regarding which thing were you (discussing)?' They said, 'We were pondering regarding the best of the creatures of Allah^{azwj}', and informed him^{as}. He^{as} said: 'Be patient for me^{as} a little which until I^{as} return to you all'.

فَأَتَى أَبَاهُ فَقَالَ يَا أَبَتِ إِنِّي دَخَلْتُ عَلَى إِخْوَتِي وَهُمْ يَتَشَاخَرُونَ فِي خَيْرِ خَلْقِ اللَّهِ فَسَأَلُونِي فَلَمْ يَكُنْ عِنْدِي مَا أُخْبِرُهُمْ ففُلْتُ اصْبِرُوا حَتَّى أُرْجِعَ إِلَيْكُمْ

He^{as} went to his^{as} father^{as} and said, 'I entered to be with my^{as} brethren and they were quarrelling regarding the best of the creatures of Allah^{azwj}. They asked me^{as}, but there did not happen to be with me^{as} what I^{as} could inform them^{as}, so I^{as} said, 'Be patient until I^{as} return to you all'.

فَقَالَ آدَمُ ص يَا بُيَّيَّ وَقَفْتُ بَيْنَ يَدَيْ اللَّهِ حَلَّ جَلَالُهُ فَتَنَظَّرْتُ إِلَى سَطْرِ عَلَى وَجْهِ الْعَرْشِ مَكْتُوبٌ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مُحَمَّدٌ وَ آلُ مُحَمَّدٍ خَيْرٌ مَنْ بَرَّ اللَّهَ.

Adam^{as} said: 'O my^{as} son^{as}! I^{as} paused in front of Allah^{azwj}, Majestic is His^{azwj} Majesty, and I^{as} looked at the facet of the Throne, it was written: 'In the Name of Allah^{azwj} the Beneficent, the Merciful, Muhammad^{saww} and Progeny^{asws} of Muhammad^{saww} are the best of the ones Allah^{azwj} Created''⁶⁶⁹.

38- ك، إكمال الدين ابن المتوكل عن الأسيدي عن الزمكي عن جعفر بن عبد الله عن الحسن بن سعيد عن محمد بن زياد عن ابن مخزوم عن الصادق ع أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى عَلَّمَ آدَمَ أَسْمَاءَ حُجَجِ اللَّهِ كُلِّهَا ثُمَّ عَرَضَهُمْ وَ هُمْ أَرْوَاحٌ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هؤُلاءِ إِنْ كُنْتُمْ صَادِقِينَ أَنْكُمْ أَحَقُّ بِالْخِلَافَةِ فِي الْأَرْضِ لِتَسْبِيحِكُمْ وَ تَقْدِيسِكُمْ مِنْ آدَمَ

(The book) 'Ikmal Al Deen' – Ibn Al Mutawakkal, from Al Asady, from Al Barmakky, from Ja'far Bin Abdullah, from Al Hassan Bin Saeed, from Muhammad Bin Ziyad, from Ibn Muhriz,

'From Al-Sadiq^{asws}: 'Allah^{azwj} Blessed and Exalted Taught Adam^{as} the names of the Divine Authorities of Allah^{azwj}, all of them, **then presented them**, and they^{asws} were souls, **to the Angels, and He Said: Tell Me their names if you were truthful [2:32]**, that you are more rightful with the Caliphate in the earth due to your glorifications and extollations, than Adam^{as} is.

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ وَقَفُوا عَلَى عَظِيمٍ مِنْزِلَتِهِمْ عِنْدَ اللَّهِ تَعَالَى ذَكَرَهُ فَعَلِمُوا أَنَّهُمْ أَحَقُّ بِأَنْ يَكُونُوا خُلَفَاءَ اللَّهِ فِي أَرْضِهِ وَ حُجَجَهُ عَلَى بَرِيَّتِهِ

They said: Glory be to You! There is no knowledge for us except what You Taught us; surely You are the Knowing, the Wise [2:31] He, Allah^{azwj} Blessed and Exalted said: O Adam! Inform them of their names. [2:33], and they paused upon their great status in the Presence of Allah^{azwj}, Exalted is His^{azwj} Mention, and they knew that they (Imams^{asws}) are more rightful

⁶⁶⁹ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 37

of being Caliphs of Allah^{azwj} in His^{azwj} earth, and being Divine Authorities upon His^{azwj} created beings.

ثُمَّ غَيَّبَهُمْ عَنْ أَبْصَارِهِمْ وَ اسْتَعْبَدَهُمْ بِوَلَايَتِهِمْ وَ مَحَبَّتِهِمْ وَ قَالَ لَهُمْ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَاوَاتِ وَ الْأَرْضِ وَ أَعْلَمُ مَا تُبْدُونَ وَ مَا كُنْتُمْ تَكْتُمُونَ.

Then they^{asws} disappeared from their sights, and He^{azwj} Enslaved them with their^{asws} Wilayah and their^{asws} love and Said to them: **Did I not Say to you that I Know unseen of the skies and the earth and I know what you are manifesting and what you have been concealing? [2:33]**".⁶⁷⁰

39 وَ حَدَّثَنَا بِذَلِكَ الْقَطَّانُ عَنِ السُّكَّرِيِّ عَنِ الْجَوْهَرِيِّ عَنِ ابْنِ عُمَارَةَ عَنْ أَبِيهِ عَنِ الصَّادِقِ ع.

And it was narrated to us with that by Al Qattan, from Al Sukry, from Al Jowhary, from Ibn Umara, from his father, from Al-Sadiq^{asws},⁶⁷¹

40- ص، قصص الأنبياء عليهم السلام الصدوق عن أبيه عن سعد بن ابن عيسى عن البرزطي عن أبي بصير عن أحدهما صلوات الله عليهما قال: لما كان من أمر موسى الذي كان أعطي مكتلاً فيه حوت مالح فقيل له هذا يدلُّك على صاحبك عند عين لا يصيب منها شيء إلا حيا

(The book) 'Qasas Al Anbiya^{as}' – Al Sadouq, from his father, from Sa'ad, from Ibn Isa, from Al Bazanty, from Abu Baseer,

'From one of the two (5th or 6th Imam^{asws}) having said: 'When it was the matter of Musa^{as} which happened, he^{as} was given a wrapping wherein was a salty fish. It was said to him^{as}, 'This will point you^{as} to your^{as} companion by a spring. Nothing takes from it except it lives'.

فَانطَلَقَا حَتَّى بَلَغَا الصَّخْرَةَ وَ جَاوَزَا ثُمَّ قَالَ لِفَتَاهُ آتِنَا غَدَاءَنَا فَقَالَ الْحَوْتُ اتَّخَذَ فِي الْبَحْرِ سَرِيًّا فَافْتَصَّ الْأَنْثَرَ حَتَّى آتَيْتَا صَاحِبَهُمَا فِي حَزِينَةٍ فِي كِسَاءٍ جَالِسًا فَسَلَّمَ عَلَيْهِ وَ أَحَابَ وَ تَعَجَّبَ وَ هُوَ بِأَرْضٍ لَيْسَ بِهَا سَلَامٌ

They both went until they reached the rock and exceeded, then **he said to his youth: 'Bring us our breakfast. [18:62]**. The fish said, 'Take **and it made its way into the sea, slipping away [18:61]**. They pursued the tracks until they came to their companion in an island, seated in a cleat. He^{as} greeted and he answered, and he was astounded as he was in a land not having any greeting in it.

فَقَالَ مَنْ أَنْتَ قَالَ مُوسَى فَقَالَ ابْنُ عِمْرَانَ الَّذِي كَلَّمَهُ اللَّهُ قَالَ نَعَمْ قَالَ فَمَا جَاءَ بِكَ قَالَ أَتَيْتُكَ عَلَى أَنْ تُعَلِّمَنِي قَالَ إِيَّيَّ وَ كَلْتُ بِأَمْرٍ لَا تُطِيعُهُ

He said, 'Who are you^{as}?' Musa^{as} said: 'Son^{as} of Imran^{as} who spoke to Allah^{azwj}'. He said, 'Yes, so what have you^{as} come for?' He^{as} said: 'I^{as} came to you upon (a stipulation) that you teach me^{as}'. He said, 'I am allocated with a matter you^{as} will not be able to tolerate'.

فَحَدَّثَهُ عَنْ آلِ مُحَمَّدٍ وَ عَنْ بَلَائِهِمْ وَ عَمَّا يُصِيبُهُمْ حَتَّى اشْتَدَّ بُكَاءُهُمَا وَ ذَكَرَ لَهُ فَضْلُ مُحَمَّدٍ وَ عَلِيٍّ وَ فَاطِمَةَ وَ الْحُسَيْنَ وَ الْحَسِينَ وَ مَا أُعْطُوا وَ مَا ابْتُلُوا بِهِ فَحَجَلَ يَقُولُ يَا لَيْتَنِي مِنْ أُمَّةٍ مُحَمَّدٍ ص.

⁶⁷⁰ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 38

⁶⁷¹ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 39

He narrated to him^{as} about the Progeny^{asws} of Muhammad^{saww}, and about their^{asws} tribulation, and about what would be afflicting them^{asws}, until both their crying intensified, and he mentioned to him^{as} the merits of Muhammad^{saww}, and Ali^{asws}, and (Syeda) Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and what they^{asws} would be Given, and what they^{asws} would be Tried with. He^{as} went on saying: 'O if only I^{as} was from the community of Muhammad^{saww}!'⁶⁷²

41- ص، قصص الأنبياء عليهم السلام الصدوق عن السُّكَّرِيِّ عَنِ الْجَوْهَرِيِّ عَنِ ابْنِ عُمَارَةَ عَنِ جَابِرِ الْجُعْفِيِّ عَنِ الْبَاقِرِ صَلَوَاتُ اللَّهِ عَلَيْهِ قَالَ: سَأَلْتُهُ عَنْ تَغْيِيرِ الرُّؤْيَا عَنْ دَانِيَالٍ أَهُوَ صَحِيحٌ

(The book) 'Qasas Al-Anbiya^{asr}' – Al-Sadouq, from Al Shukry, from Al Howhary, from Ibn Umara, from Jabir Al Jufy,

'From Al-Baqir^{asws}, he (the narrator) said, 'I asked him^{asws} about the interpretation of the dream of Danyal^{as}, it is correct?'

قَالَ نَعَمْ كَانَ يُوحَى إِلَيْهِ وَكَانَ نَبِيًّا وَكَانَ مِمَّا عَلَّمَهُ اللَّهُ تَأْوِيلَ الْأَحَادِيثِ وَكَانَ صِدِّيقًا حَكِيمًا وَكَانَ وَاللَّهِ يَدِينُ بِمَحَبَّتِنَا أَهْلَ الْبَيْتِ

He^{asws} said: 'Yes, it was Revealed to him^{as}, and he^{as} was a Prophet^{as}, and he^{as} was from the ones Allah^{azwj} Taught the interpretation of the events, and he^{as} was truthful, wise, and by Allah^{azwj} he^{as} made it a Religion with our^{asws} love, People^{asws} of the Household'.

قَالَ جَابِرٌ بِمَحَبَّتِكُمْ أَهْلَ الْبَيْتِ قَالَ إِي وَ اللَّهِ وَ مَا مِنْ نَبِيٍّ وَ لَا مَلِكٍ إِلَّا وَ كَانَ يَدِينُ بِمَحَبَّتِنَا.

Jabir said, 'With your^{asws} love, People^{asws} of the Household?' He^{asws} said: 'Yes, by Allah^{azwj}, and there is none from a Prophet^{as} nor any Angel except and he makes it a Religion with our^{asws} love'.⁶⁷³

42- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ النَّضْرِ عَنِ عَبْدِ الْعَفَّارِ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ تَعَالَى قَالَ لِنَبِيِّهِ شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَ الَّذِي أُوحِيَنا إِلَيْكَ وَ مَا وَصَّينا بِهِ إِبْرَاهِيمَ وَ مُوسَى وَ عِيسَى مِنْ قَبْلِكَ أَنْ أَقِيمُوا الدِّينَ وَ لَا تَتَفَرَّقُوا فِيهِ إِنَّمَا يَعْنِي الْوَلَايَةَ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ يَعْنِي كَبُرَ عَلَى قَوْمِكَ يَا مُحَمَّدُ مَا تَدْعُوهُمْ إِلَيْهِ مِنْ تَوَلِيَةِ عَلِيِّ ع

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al Husayn, from Al Nazar, from Abdul Gaffar,

'From Abu Abdullah^{asws} having said: 'Allah^{azwj} the Exalted Said to His^{azwj} Prophet^{saww}: ***He has Legislated for you 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 [42:13],*** from before you^{saww}, ***that: "Establish the Religion and do not be divided in it!"*** – but rather it means the Wilayah, ***Greatly difficult it is upon those who associate what you are calling them to.*** – meaning, greatly difficult is upon your^{saww} people, O Muhammad^{saww}, what you^{saww} are calling them to, of the Wilayah of Ali^{asws}.

⁶⁷² Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 40

⁶⁷³ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 41

قَالَ إِنَّ اللَّهَ قَدْ أَخَذَ مِيثَاقَ كُلِّ نَبِيٍّ وَكُلِّ مُؤْمِنٍ لِيُؤْمِنُوا بِمُحَمَّدٍ ص وَ عَلِيٍّ وَ بِكُلِّ نَبِيٍّ وَ بِالْوَلَايَةِ ثُمَّ قَالَ لِمُحَمَّدٍ ص أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فِيمُهَادِهِمْ أَفْتَدَهُ يَعْنِي آدَمَ وَ نُوحًا وَ كُلَّ نَبِيٍّ بَعْدَهُ.

He^{asws} said: ‘Allah^{azwj} Took the Covenant of every Prophet^{as} and every Momin to believe in Muhammad^{saww} and Ali^{asws}, and in every Prophet^{as} and with the Wilayah. Then He^{azwj} Said to Muhammad^{saww}: **They are those whom Allah Guided, therefore follow with their guidance [6:90]**, meaning Adam^{as} and Noah^{as} and every Prophet^{as} after him^{asws}.⁶⁷⁴

43- شف، كشف اليقين من كتاب محمد بن أبي الثلج قال حدث الحسن بن محبوب عن أبي زكريا الموصلي عن جبير الجعفي عن أبي جعفر عن أبيه عن جدّه إن النبي ص قال لعلي ع أنت الذي احتج الله به في ابتداء الخلق حيث أقامهم فقال ألسنت برئكم قالوا جميعاً بلى

(The book) ‘Kashf Al Yaqeen, from the book of Muhammad Bin Abu Al Salj who said, ‘It is narrated by Al Hassan Bin Mahboub, from Abu Zakariya Al Mowsily, from Jubeyr Al Jufy,

‘From Abu Ja’far^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws}: ‘The Prophet^{saww} said to Ali^{asws}: ‘You^{asws} are the one Allah^{azwj} Argued by in the beginning of the creation when He^{azwj} Made them stand, so He^{azwj} Said: **“Am I not your Lord?” They said, - all of them, ‘Yes, we testify’. [7:172].**

فَقَالَ مُحَمَّدٌ رَسُولِي فَقَالُوا جَمِيعاً بَلَى فَقَالَ وَ عَلِيٌّ أَمِيرُ الْمُؤْمِنِينَ فَقَالَ الْخَلْقُ جَمِيعاً لَا اسْتِكْبَاراً وَ عُتُوّاً عَنْ وَلَايَتِكَ إِلَّا نَفَرٌ قَلِيلٌ وَ هُمْ أَقَلُّ الْقَلِيلِ وَ هُمْ أَصْحَابُ الْيَمِينِ.

He^{azwj} Said: “Muhammad^{saww} is My^{azwj} Rasool^{saww}!” They all said, ‘Yes’. He^{azwj} Said: “And Ali^{asws} is Emir of the Momineen!” The entirety of the creatures said, ‘No’, out of arrogance and insolence from your^{asws} Wilayah, except a small number, and they were fewest of the few, and they are the companions of the right hand”⁶⁷⁵.

44- شف، كشف اليقين من كتاب الإمامة، عن الحسن بن الحسين الأنصاري عن يحيى بن العلاء عن معروف بن خربوذ المكي عن أبي جعفر ع قال: لو يعلم الناس متى سمي علي أمير المؤمنين لم ينكروا حقه

(The book) ‘Kashf Al-Yaqeen’, from the book ‘Al Imamah’ – From Al Hassan Bin Al Husayn Al Ansary, from Yahya Bin Al A’ala, from Marouf Bin Kharbouz Al Makky,

‘From Abu Ja’far^{asws} having said: ‘If the people knew when Ali^{asws} was named as ‘Amir Al-Momineen’, they would not deny his^{asws} rights’.

فَقِيلَ لَهُ مَتَى سُمِّيَ فَقَرَأَ وَ إِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَ أَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى الْآيَةَ قَالَ مُحَمَّدٌ رَسُولُ اللَّهِ ص وَ عَلِيٌّ أَمِيرُ الْمُؤْمِنِينَ.

It was said to him^{asws}, ‘When was he^{asws} named?’ So he^{asws} recited: **And when your Lord Seized from the Children of Adam, their offspring from their foreheads and Made them testify against their own selves: “Am I not your Lord?” They said, ‘Yes, we testify’. [7:172]**

⁶⁷⁴ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 42

⁶⁷⁵ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 43

– the Verse. He^{asws} said: ‘Muhammad^{saww} is ‘Rasool-Allah^{saww}’ and Ali^{asws} is ‘Amir Al-Momineen^{asws}’,⁶⁷⁶

45- شف، كشف اليقين من كتاب بكر بن محمد الشامي عن محمد بن صالح التمار عن الحسن بن علي عن زهير بن محمد عن محمد بن الحسين الطائي عن إبراهيم بن محمد بن علي بن محمد بن محمد بن فضيل عن أبي الصباح الكناني عن جعفر بن محمد ع قال: أتى رجلاً أمير المؤمنين ع وهو في مسجد الكوفة قد احتج بسيفه قال يا أمير المؤمنين إن في القرآن آية قد أفسدت قلبي وشككتني في ديني قال له ع وما هي قال قوله عز وجل وحل وسئل من أرسلنا من قبلك من رسلنا هل كان في ذلك الزمان غيره نبياً يسأله

(The book) ‘Kashf Al Yaqeen’, from the book of Bakr Bin Muhammad the Syrian, from Muhammad Bin Salih Al Tammar, from Al Hassan Bin Ali, from Zuheyr Bin Muhammad, from Muhammad Bin Al Husayn Al Taie, from Ibrahim Bin Muhammad Bin Ali Bin Muhammad, from Ibn Raib, from Muhammad Bin Fuzeyl, from Abu Al Sabbah Al Kinany,

‘From Ja’far^{asws} Bin Muhammad^{asws} having said: ‘A man came to Amir Al-Momineen^{asws} and he^{asws} was in Masjid of Al-Kufa having had held on to his^{asws} sword. He said: ‘O Amir Al-Momineen^{asws}! There is a Verse in the Quran which has spoilt my heart and caused me to doubt in my religion’. He^{asws} said to him: ‘And what is it?’ He said, ‘His^{azwj} Words: **And ask ones We Sent from before you from Our Rasools, [43:45].** Was there any other prophet^{as} during his^{saww} era he^{saww} could have asked?’

فَقَالَ لَهُ عَلِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اجْلِسْ أُخْبِرْكَ إِنْ شَاءَ اللَّهُ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ فِي كِتَابِهِ سُبحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا

Ali^{asws} said to him: ‘Be seated, I^{asws} shall inform you, if Allah^{azwj} so Desires. Allah^{azwj} Mighty and Majestic is Saying in His^{azwj} Book: **Glorified is He Who Journeyed His Servant on a night from the Sacred Masjid to Masjid Al-Aqsa Which We have Blessed its precincts, in order to Show him from Our Signs. [17:1].**

فَكَانَ مِنْ آيَاتِ اللَّهِ عَزَّ وَجَلَّ الَّتِي أَرَاهَا مُحَمَّدًا ص أَنَّهُ أَتَاهُ جِبْرَائِيلُ ع فَاحْتَمَلَهُ مِنْ مَكَّةَ فَوَاقَى بِهِ بَيْتَ الْمُقَدَّسِ فِي سَاعَةٍ مِنَ اللَّيْلِ ثُمَّ أَتَاهُ بِالْبُرَاقِ فَرَفَعَهُ إِلَى السَّمَاءِ ثُمَّ إِلَى الْبَيْتِ الْمَعْمُورِ

It was from the Signs of Allah^{azwj} Mighty and Majestic which He^{azwj} Showed Muhammad^{saww}, Jibraeel^{as} came to him^{as} and carried him^{saww} from Makkah and arrived with him^{saww} at Bayt Al-Muqaddas in a moment from the night. Then came to him^{saww} with Al-Buraq and raised him^{saww} to the sky, then to Bayt Al-Mamour.

فَتَوَضَّأَ جِبْرَائِيلُ وَتَوَضَّأَ النَّبِيُّ ص كَوْضُؤِهِ وَ أَدَّنَ جِبْرَائِيلُ وَ أَقَامَ مَثْنَى مَثْنَى وَ قَالَ لِلنَّبِيِّ ص تَقَدَّمْ فَصَلِّ وَ اجْهَرْ بِصَلَاتِكَ فَإِنَّ خَلْقَكَ أُفْعًا مِنَ الْمَلَائِكَةِ لَا يَعْلَمُ عَدَدَهُمْ إِلَّا اللَّهُ وَ فِي الصَّفِّ الْأَوَّلِ أَبُوكَ آدَمُ وَ نُوحٌ وَ هُودٌ وَ إِبْرَاهِيمُ وَ مُوسَى وَ كُلُّ نَبِيٍّ أَرْسَلَهُ اللَّهُ مُدَّ خَلْقَ السَّمَاوَاتِ وَ الْأَرْضِ إِلَى أَنْ يَبْعَثَكَ يَا مُحَمَّدُ

Jibraeel^{as} performed Wudu’u, and the Prophet^{saww} performed Wudu’u like his^{as} Wudu’u, and Jibraeel^{as} recited the Azan and Iqamah, two by two, and said to the Prophet^{saww}: ‘Go ahead and pray Salat, and be loud in your^{saww} Salat for behind you^{asws} are a multitude from the

⁶⁷⁶ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 44

Angels, none knows their number except Allah^{azwj}, and in the first row is your^{saww} father^{as} Adam^{as}, and Noah^{as}, and Hud^{as}, and Ibrahim^{as}, and Musa^{as}, and every Prophet^{as} Allah^{azwj} had Sent since the creation of the skies and earth up to your^{saww} Sending, O Muhammad^{saww}!

فَتَقَدَّمَ النَّبِيُّ ص فَصَلَّى بِهِنَّ عَزْرَ هَائِبٍ وَ لَا مُخْتَشِمٍ رُكْعَتَيْنِ فَلَمَّا انْصَرَفَ مِنْ صَلَاتِهِ أَوْحَى اللَّهُ إِلَيْهِ سَلِّ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا آيَةً فَاتَّقَمْتَ إِلَيْهِمْ النَّبِيُّ ص فَقَالَ بِمَ تَشْهَدُونَ قَالُوا نَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّكَ رَسُولُ اللَّهِ ص وَ أَنَّ عَلِيًّا أَمِيرُ الْمُؤْمِنِينَ وَ وَصِيَّكَ

So the Prophet^{saww} advanced and prayed Salat (leading) them two Cycles, without any anxiety or shyness. When he^{saww} finished from his^{saww} Salat, Allah^{azwj} Revealed to him^{saww}: **And ask ones We Sent from before you from Our Rasools, [43:45]** – the Verse. So the Prophet^{saww} turned towards them and said: ‘By what did you all testify?’ They said, ‘We testified that there is no god except Allah^{azwj} Alone, there is no associate for Him^{azwj}, and you^{saww} are Rasool^{saww} of Allah^{azwj}, and Ali^{asws} is Emir of the Momineen and your^{asws} successor^{asws}’.

وَ كُلُّ نَبِيٍّ مَاتَ خَلْفَ وَصِيًّا مِنْ عَصَبَتِهِ غَيْرَ هَذَا وَ أَشَارَ إِلَى عِيسَى ابْنِ مَرْيَمَ فَإِنَّهُ لَا عُصْبَةَ لَهُ وَ كَانَ وَصِيَّهُ شَمْعُونُ الصَّفَا بِنُ حَمُونَ بِنِ عَمَامَةَ وَ تَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ سَيِّدُ النَّبِيِّينَ وَ أَنَّ عَلِيًّا بِنَ أَبِي طَالِبٍ سَيِّدُ الْوَصِيِّينَ أُحَدِّثُ عَلَى ذَلِكَ مَوَاتِفُنَا لَكُمْ بِالشَّهَادَةِ

And every Prophet^{as} who passed away left behind a successor^{as} apart from this one’ – and he^{as} gestured towards Isa Ibn Maryam^{as}, for there was no community for him^{as}, and his^{as} successor^{as} was Shamoun Al-Saffa Bin Hamour Bin Amamah^{as}, and we testify that you^{saww} are a Rasool^{saww} of Allah^{azwj}, chief of the Prophets^{as}, and Ali^{asws} Bin Abu Talib^{asws} is the chief of the successor^s. Our Covenant was Taken upon that for you^{asws} both with the testimony’.

فَقَالَ الرَّجُلُ أَحْيَيْتَ قَلْبِي وَ فَرَّجْتَ عَنِّي يَا أَمِيرَ الْمُؤْمِنِينَ.

The man said, ‘You^{asws} have revived my heart and relieved from me, O Amir Al-Momineen^{asws}!’⁶⁷⁷

46- شي، تفسير العياشي عَنْ عُمَيْدِ اللَّهِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَ لَا نَصْرَانِيًّا لَا يَهُودِيًّا يُصَلِّي إِلَى الْمَغْرِبِ وَ لَا نَصْرَانِيًّا يُصَلِّي إِلَى الْمَشْرِقِ وَ لَكِنْ كَانَ حَنِيفًا مُسْلِمًا عَلَى دِينِ مُحَمَّدٍ ص.

Tafseer Al Ayyashi – From Ubeydullah Al Halby,

‘From Abu Abdullah^{asws} having said: ‘Amir Al-Momineen^{asws} said: **‘Ibrahim was neither a Jew nor a Christian [3:67]** – Neither a Jew Praying to the west, nor a Christian Praying to the east, **but he was (an) upright (man), a Muslim (submitter)** – he^{as} was upon the Religion of Muhammad^{saww},⁶⁷⁸

47- م، تفسير الإمام عليه السلام قَوْلُهُ عَزَّ وَ جَلَّ يَا بَنِي إِسْرَائِيلَ ادْكُرُوا نِعْمَتِي الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَ أَوْفُوا بِعَهْدِي أَوْفَ بِعَهْدِكُمْ وَ إِنِّي أَنَا فَارِهُونَ

⁶⁷⁷ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 45

⁶⁷⁸ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 46

Tafseer Al-Imam^{asws} - The Words of the Mighty and Majestic **O Children of Israel! Recall My Bounties which I Bestowed upon you and fulfil My Covenant, I will Fulfil My Covenant with you; Me alone, you should be fearing [2:40].**

قَالَ الْإِمَامُ ع قَالَ اللَّهُ يَا بَنِي إِسْرَائِيلَ وُلِدَ يَعْقُوبَ إِسْرَائِيلَ اللَّهُ اذْكُرُوا نِعْمَتِي الَّتِي أَنْعَمْتُ عَلَيْكُمْ لَمَّا بَعَثْتُ مُحَمَّدًا ص وَأَقْرَبْتُهُ فِي مَدِينَتِكُمْ وَ لَمْ أَجْشَمْكُمْ الْحَطُّ وَ التَّرْحَالُ إِلَيْهِ وَ أَوْضَحْتُ عَلَامَاتِهِ وَ دَلَائِلَ صِدْقِهِ لِقَلْبَا يَشْتَبِهَ عَلَيْكُمْ حَالَهُ

The Imam (Hassan Al-Askari^{asws}) said: 'Allah Mighty and Majestic Said: **O Children of Israel!** The children of Yaqoub^{as}, the Israelites of Allah^{azwj} - **Recall My Bounties which I Bestowed upon you** – when I^{azwj} Sent Muhammad^{saww} and Settled him^{saww} in your city, and did you trouble your bodies and travelling to him^{saww}, and Clarified his^{saww} Signs and Proofs of his^{saww} truthfulness, so that his^{saww} state would not be confusing upon you.

وَ أَوْفُوا بَعْهْدِي الَّذِي أَحَدْتُهُ عَلَى أَسْلَافِكُمْ أَنْبِيَائِهِمْ وَ أَمْرُوهُمْ أَنْ يُؤَدُّوهُ إِلَى أَخْلَافِهِمْ لِيُؤْمِنُوا بِمُحَمَّدٍ الْعَرَبِيِّ الْقُرَشِيِّ الْهَاشِمِيِّ الْمُبَانِ بِالْآيَاتِ الْمُؤَيَّدِ بِالْمُعْجَزَاتِ الَّتِي مِنْهَا أَنْ كَلَّمْتُهُ ذِرَاعَ مَسْمُومَةٍ وَ نَاطِقَهُ ذَنْبٍ وَ حَنَّ إِلَيْهِ عَوْدُ الْمُنْبَرِ وَ كَثَّرَ اللَّهُ لَهُ الْقَلِيلَ مِنَ الطَّعَامِ وَ أَلَانَ لَهُ الصَّعْبَ مِنَ الْأَحْجَارِ وَ صَلَبَ لَهُ الْمِيَاهُ السَّيَّالَةَ وَ لَمْ يُؤَيِّدْ نَبِيًّا مِنْ أَنْبِيَائِهِ بِدَلَالَةٍ إِلَّا وَ جَعَلَ لَهُ مِثْلَهَا أَوْ أَفْضَلَ مِنْهَا

And fulfil My Covenant which I^{azwj} Took from your ancestors, Informing them and Commanding them that they should be performing it to their descendants to be believing in Muhammad^{saww} the Arabian, the Qureyshite, the Hashemite, the Manifested with the Signs, and the Assisted with the miracles from which are: - the speaking to him^{saww} of the poisoned arm (of the sheep), and the talking wolf, and the wailing to him^{saww} of the wood of the Pulpit, and Allah^{azwj} Multiplying for him^{saww} the little of the food, and the softening for him^{saww} of the hard rocks, and hardening for him^{saww} of the flowing waters, and no Prophet^{saww} from His^{azwj} Prophets^{as} was Assisted with a proof except similar to it was made to be for him^{saww}, or superior than it.

وَ الَّذِي جَعَلَ مِنْ أَكْبَرِ آيَاتِهِ عَلَيَّ بَنَ أَبِي طَالِبٍ شَقِيقَهُ وَ زَفِيفَهُ عَقْلُهُ مِنْ عَقْلِهِ وَ عِلْمُهُ مِنْ عِلْمِهِ وَ حُكْمُهُ مِنْ حُكْمِهِ مُؤَيَّدٌ دِينَهُ بِسَيِّفِهِ الْبَاتِرِ بَعْدَ أَنْ قَطَعَ مَعَاذِيرَ الْمُعَانِدِينَ بِدَلِيلِهِ الْفَاهِرِ وَ عِلْمِهِ الْفَاضِلِ وَ فَضْلِهِ الْكَامِلِ

And that which was made as the greatest of his^{saww} Signs was Ali^{asws} Bin Abu Talib^{asws}, his^{saww} brother, his^{saww} friend, his^{asws} intellect being from his^{saww} intellect, and his^{asws} knowledge being from his^{saww} knowledge, and his^{asws} wisdom being from his^{saww} wisdom, and his^{asws} forbearance being from his^{saww} forbearance. Assisting his^{saww} Religion by his^{asws} sharply cutting sword after having cut off the excuses of the obstinate ones by compelling proofs, and his^{asws} superior intellect, and his^{asws} perfect merits.

أَوْفِ بِعَهْدِكُمْ الَّذِي أُوجِبْتُ بِهِ لَكُمْ نَعِيمَ الْأَبَدِ فِي دَارِ الْكَرَامَةِ وَ مُسْتَقَرِّ الرَّحْمَةِ وَ إِيَّايَ فَارْهَبُونَ فِي مَخَالَفَةِ مُحَمَّدٍ ص فَإِنِّي الْفَادِرُ عَلَى صَرْفِ بَلَاءٍ مَنْ يُعَادِبِكُمْ عَلَى مُوَافَقَتِي وَ هُمْ لَا يَقْدِرُونَ عَلَى صَرْفِ انْتِقَامِي عَنْكُمْ إِذَا أَنْزَلْتُمْ مَخَالَفَتِي.

I will Fulfil My Covenant with you – by which I^{azwj} Obligated for you all the eternal Bounties in the House of Prestige (Paradise), and stable Mercy. **Me alone, you should be fearing**, for I^{azwj} am the One Able upon Turning away the afflictions antagonising you upon My^{azwj}

consent, and they are not able upon turning away My^{azwj} Vengeance from you when you oppose Me^{azwj} 679.

48 قَوْلُهُ عَزَّ وَ جَلَّ وَ إِذْ أَخَذْنَا مِيثَاقَكُمْ الْآيَةَ قَالَ الْإِمَامُ قَالَ اللَّهُ تَعَالَى لَهُمْ وَ إِذْ أَخَذْنَا أَيْ وَ اذْكُرُوا إِذْ أَخَذْنَا مِيثَاقَكُمْ وَ عُهُودَكُمْ أَنْ تَعْمَلُوا بِمَا فِي التَّوْرَةِ وَ مَا فِي الْفُرْقَانِ الَّذِي أَعْطَيْنَاهُ مُوسَى مَعَ الْكِتَابِ الْمَخْصُوصِ بِذِكْرِ مُحَمَّدٍ وَ عَلِيٍّ وَ الطَّيِّبِينَ مِنْ آلِهِمَا بِأَنَّهُمْ سَادَةُ الْخَلْقِ وَ الْقَوَامُونَ بِالْحَقِّ

Words of Mighty and Majestic: **And when We Took a Covenant from you [2:63]** – the Verse. The Imam (Hassan Al-Askari^{asws}) said: ‘Allah^{azwj} Mighty and Majestic Said to them (the Children of Israel) – And recall – when **And when We Took a Covenant from you [2:63]**, and your pacts, that you would be performing with whatever is in the Torah and what is in the Furqan (Criterion) which I^{azwj} Gave to Musa^{as} along with the Book, particularised with the mention of Muhammad^{saww} and Ali^{asws}, and the goodly from their^{asws} Progeny^{asws}, that they^{asws} are the Chiefs of the people, and the ones standing by the Truth.

وَ إِذْ أَخَذْنَا مِيثَاقَكُمْ أَنْ تُقْرُوا بِهِ وَ أَنْ تُؤَدُّوهُ إِلَىٰ أَخْلَافِكُمْ وَ تَأْمُرُوهُمْ أَنْ يُؤَدُّوهُ إِلَىٰ أَخْلَافِهِمْ إِلَىٰ آخِرِ مُدَّارِي فِي الدُّنْيَا لِيُؤْمِنُوا بِمُحَمَّدٍ نَبِيِّ اللَّهِ وَ لِيُسَلِّمَنَّ لَهُ مَا يَأْمُرُوهُمْ فِي عَلِيٍّ وَ لِيَاللَّهُ عَنِ اللَّهِ وَ مَا يُخْبِرُهُمْ بِهِ مِنْ أحوالِ خُلَفَائِهِ بَعْدَهُ الْقَوَامِينَ بِحَقِّ اللَّهِ فَأَبَيْتُمْ قُبُولَ ذَلِكَ وَ اسْتَكْبَرْتُمُوهُ

And when We Took a Covenant from you [2:63] that you would be acknowledging with it, and that you would be depositing it to your posterity and instructing them that they should be depositing it to their posterities up to the last of My^{azwj} Ordainment in the world, that they would be believing in Muhammad^{asws} as a Prophet^{saww} of Allah^{azwj}, and they would be submitting to him^{saww} whatever he^{saww} orders them with – regarding Ali^{asws} being a Guardian of Allah^{azwj}, from Allah^{azwj}, and whatever he^{saww} informs them with it on His^{azwj} behalf – from the situation His^{azwj} Caliphs after him^{saww}, the ones standing by the Rights of Allah^{azwj}. But, you refused the acceptance of that and you became arrogant.

وَ رَفَعْنَا قَوْمَكُمُ الطُّورَ الْجَبَلَ أَمْرًا جَبْرِيًّا أَنْ يَقْطَعَ مِنْ جَبَلِ فَلَسْطِينَ قِطْعَةً عَلَىٰ قَدَرِ مَعْسَكِرِ أَسْلَافِكُمْ فَرَسَحًا فِي فَرَسِحِ قَطْعَتِهَا وَ جَاءَ بِهَا فَرَفَعَهَا فَوْقَ رُءُوسِهِمْ

And We Raised the (Mount) Toor above you – the mountain. We^{azwj} Commanded Jibraeel^{as} that he^{as} cuts off a piece of it – the mountain of Palestine – in accordance to the encampment of your ancestors, one Farsakh by one Farsakh (10km. by 10 km.). So he^{as} cut it and came over with it, and he^{as} raised it above their heads.

فَقَالَ مُوسَىٰ إِمَّا أَنْ تَأْخُذُوا بِمَا أَمَرْتُمْ بِهِ فِيهِ وَ إِمَّا أَنْ أُلْقِيَ عَلَيْكُمْ هَذَا الْجَبَلَ فَالْجِبَلُ فَالْجِبَلُ إِلَىٰ قُبُولِهِ كَارِهِينَ إِلَّا مَنْ عَصَمَهُ اللَّهُ مِنَ الْعِنَادِ فَإِنَّهُ قَبْلَهُ طَائِعًا مُخْتَارًا ثُمَّ لَمَّا قَبِلُوهُ سَخَدُوا وَ عَقَرُوا وَ كَثِيرٌ مِنْهُمْ عَقَرَ خَدْيَهُ لِإِرَادَةِ الْخُضُوعِ لِلَّهِ وَ لَكِنْ نَظَرَ إِلَىٰ الْجَبَلِ هَلْ يَتَّعُ أَمْ لَا وَ آخِرُونَ سَخَدُوا مُخْتَارِينَ طَائِعِينَ.

Musa^{as} said to them: ‘Either you take to whatever you are being Commanded with in it, or else this mountain would be thrown upon you’. So they sought refuge to it acceptance unwillingly, except for the one Allah^{azwj} Saved from the obstinacy, for he accepted it willingly, by choice. Then, when they had accepted it, they performed Sajdah and covered

679 Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 47

themselves with the soil; and most of them covered their cheeks with it, not intending the submission to Allahazwj, but they looked at the mountain, whether it would fall or not; and the others performed Sajdah, by choice, willingly.

فَقَالَ رَسُولُ اللَّهِ ص اِحْمَدُوا اللَّهَ مَعَاشِرَ شِيعَتِنَا عَلَى تَوْفِيقِهِ اِذَا كُمْ فَاِنَّكُمْ فَاِنَّكُمْ تُعَفَّرُونَ فِي سُجُودِكُمْ لَا كَمَا عَفَّرَهُ كَفَرَهُ بَنِي إِسْرَائِيلَ وَ لَكِنْ كَمَا عَفَّرَهُ خِيَارُهُمْ

‘Rasool-Allah^{saww} said: ‘Be praising Allah^{azwj}, group of our^{asws} Shias, upon His^{azwj} Inclination Give to you all, so you should be placing your cheeks in the ground during your Sajdahs, not like that done by the disbelievers of the Children of Israel, but just as their good ones had done it (by choice)’.

قَالَ اللَّهُ عَزَّ وَ جَلَّ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ مِنْ هَذِهِ الْأَوَامِرِ وَ النَّوَهِى عَنْ هَذَا الْأَمْرِ الْجَلِيلِ مِنْ ذِكْرِ مُحَمَّدٍ وَ عَلِيٍّ وَ آهِمَا الطَّيِّبِينَ

Allah^{azwj} Mighty and Majestic Said **Grab what We have Given you with strength** – from these orders and prohibitions from this majestic matter of the mention of Muhammad^{asws} and Ali^{asws} and their^{asws} goodly Progeny^{asws}.

وَ اذْكُرُوا مَا فِيهِ فِيمَا آتَيْنَاكُمْ اذْكُرُوا حَزْبِنَا عَلَى قِيَامِكُمْ بِهِ وَ شَدِيدُ عِقَابِنَا عَلَى اِثَابِكُمْ لَهُ

And remember what is in it – regarding what We^{azwj} have Given you, and remember the Our^{azwj} abundant Rewards upon your standing by it, and the intensity of Our^{azwj} Punishment upon your refusals of it.

لَعَلَّكُمْ تَتَّقُونَ لِيَتَّقُوا الْمُخَالَفَةَ الْمُوجِبَةَ لِلْعَذَابِ فَتَسْتَحِقُّوا بِذَلِكَ حَزْبِنَا الثَّوَابِ

so you may be fearing – in order for you to be fearing the opposition, being obligated of the Punishment, and you would end up being deserving of the abundant Rewards”

قَالَ اللَّهُ عَزَّ وَ جَلَّ ثُمَّ تَوَلَّيْتُمْ يَعْني تَوَلَّى اَسْلَافِكُمْ مِنْ بَعْدِ ذَلِكَ عَنِ الْقِيَامِ بِهِ وَ الْوَفَاءِ بِمَا عَاهَدُوا عَلَيْهِ فَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَ رَحْمَتُهُ يَعْني عَلَى اَسْلَافِكُمْ لَوْ لَا فَضْلُ اللَّهِ عَلَيْهِمْ بِإِمهَالِهِ إِيَّاهُمْ لِلتَّوْبَةِ وَ اِنْظَارِهِمْ لِمَحْوِ الخَطِيئَةِ بِالْإِنَابَةِ

Allah^{azwj} Mighty and Majestic Said to them: **Then you turned back**– meaning the turning back of your ancestors, **from after that** - from the standing by it and fulfilling with what they had been Covenanted upon. **So had it not been for the Grace of Allah and His Mercy upon you** – meaning upon your ancestors. Had it not been for the Grace of Allah^{azwj} upon you with giving them respite for the repentance, and Considering them for the deletion of the mistakes with the Conferment.

لَكُنْتُمْ مِنَ الْخَاسِرِينَ الْمَعْبُورِينَ قَدْ خَسِرْتُمُ الْآخِرَةَ وَ الدُّنْيَا لِأَنَّ الْآخِرَةَ فَسَدَتْ عَلَيْكُمْ بِكُفْرِكُمْ وَ الدُّنْيَا كَانَ لَا يَحْضُرُ لَكُمْ نَعِيمُهَا لِاخْتِرَامِنَا لَكُمْ وَ تَبَيَّ عَلَىكُمْ خَسْرَاتُ نَفُوسِكُمْ وَ أَمَانِيكُمْ الَّتِي قَدْ افْتَطَعْتُمْ دُونَهَا

You would have been from the losers – the disadvantaged ones. You would have incurred losses of the Hereafter and the world, because the Hereafter had already been spoilt upon you due to your disbelief, and the world, you would not have achieved for yourselves its

bounties We had Chosen for you all, and there would have remained upon you the regrets upon yourselves and your aspiration which would have been cut off besides these.

وَ لَكُنَّا أَمَهْلُنَاكُمْ لِلتَّوْبَةِ وَ أَنْظَرْنَاكُمْ لِلْإِنَابَةِ أَيَّ فَعَلْنَا ذَلِكَ بِأَسْلَابِكُمْ فَتَابَ مَنْ تَابَ مِنْهُمْ فَسَعِدَ وَ خَرَجَ مِنْ صُلْبِهِ مَنْ قُدِّرَ أَنْ يَخْرُجَ مِنْهُ الذَّرِيَّةُ الطَّيِّبَةُ الَّتِي تَطَيَّبُ فِي الدُّنْيَا بِاللَّهِ تَعَالَى مَعِيشَتُهَا وَ تَشْرَفُ فِي الْآخِرَةِ بِطَاعَةِ اللَّهِ مَرْتَبَتُهَا.

But, We^{azwj} Gave you respite for the repentance, and Waited for you for the Conferment – i.e. We^{azwj} Did that with your ancestors, so the one who repented, repented and was fortunate, and there came out from his loins the one who was Ordained that he comes out from him, the goodly offspring which was good in the world – with Allah^{azwj} the Exalted – in their lives, and the nobility in the Hereafter – due to the obedience of Allah^{azwj} – of its ranks.

وَ قَالَ الْحُسَيْنُ بْنُ عَلِيٍّ عَ أَمَا إِنَّهُمْ لَوْ كَانُوا دَعَوْا اللَّهَ بِحَمْدِهِ وَ آلِهِ الطَّيِّبِينَ بِصِدْقٍ مِنْ نِيَّاتِهِمْ وَ صِحَّةٍ اعْتِقَادِهِمْ مِنْ قُلُوبِهِمْ أَنْ يُغْصِمَهُمْ حَتَّى لَا يُعَانِدُوهُ بَعْدَ مُشَاهَدَةِ تِلْكَ الْمُعْجِزَاتِ الْبَاهِرَاتِ لَفَعَلَ ذَلِكَ بِجُودِهِ وَ كَرَمِهِ وَ لَكِنَّهُمْ قَصَرُوا فَأَثَرُوا الْهُونَ وَ مَضَوْا مَعَ الْهُوى فِي طَلَبِ لَذَائِهِمْ.

And Al-Husayn^{asws} Bin Ali^{asws} said: ‘But they, had they supplicated to Allah^{azwj} by Muhammad^{saww} and his^{saww} goodly Progeny^{asws}, with the sincerity of their intentions, and the correctness of their beliefs from their hearts, that He^{azwj} Safeguards them until they do not defy Him^{azwj} after their witnessing those convincing miracles, He^{azwj} would have Done that due to His^{azwj} Generosity and His^{azwj} Benevolence. But, they were deficient, and preferred the personal desires with us^{asws}, and they went along with the personal desire, in seeking their pleasures’⁶⁸⁰.

49- م، تفسير الإمام عليه السلام ثُمَّ وَجَّهَ اللَّهُ الْعَدَلَ نَحْوَ الْيَهُودِ فِي قَوْلِهِ أ فَكَلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُكُمْ فَأَخَذَ عُهُودَكُمْ وَ مَوَائِدَكُمْ بِمَا لَا تُحِبُّونَ مَنْ بَدَّلَ الطَّاعَةَ لِأَوْلِيَاءِ اللَّهِ الْأَفْضَلِينَ وَ عِبَادِهِ الْمُتَّحِبِينَ مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ لَمَا قَالُوا لَكُمْ كَمَا أَدَّاهُ إِلَيْكُمْ أَسْأَلُكُمْ الَّذِينَ قَبِلَ لَكُمْ إِنَّ وِلَايَةَ مُحَمَّدٍ هِيَ الْعَرْضُ الْأَقْصَى وَ الْمُرَادُ الْأَفْضَلُ

Tafseer Imam (Hassan Al-Askari^{asws}) - ‘Then Allah^{azwj} Diverted the Rebuke towards the Jews – mentioned – in the Words of the Exalted: **Then your hearts hardened after that - Is it not so that every time the Rasools came to you with what your souls did not desire [2:74]** – So I^{azwj} Took your agreements and your Covenants with what you are not liking, from being obedient to the Guardians^{asws} of Allah^{azwj}, the superior ones, and His^{azwj} Chosen servants, Muhammad^{saww} and his^{saww} goodly Progeny^{asws} due to what they^{asws} said to you, just as your ancestors had passed it on to you, those to whom it was said that the Wilayah of Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, it is the purpose, the ultimate, the intended, the superior.

مَا خَلَقَ اللَّهُ أَحَدًا مِنْ خَلْقِهِ وَ لَا بَعَثَ أَحَدًا مِنْ رُسُلِهِ إِلَّا لِيَدْعُوهُمْ إِلَى وِلَايَةِ مُحَمَّدٍ وَ عَلِيٍّ وَ خُلَفَائِهِ وَ يَأْخُذَ بِهِ عَلَيْهِمُ الْعَهْدَ لِيُقِيمُوا عَلَيْهِ وَ لِيَعْمَلَ بِهِ سَائِرَ عَوَامِّ الْأُمَّمِ

Allah^{azwj} did not Create anyone from His^{azwj} creation, nor did He^{azwj} Send anyone from His^{azwj} Rasools^{as} except he^{as} called them to the Wilayah of Muhammad^{saww}, and Ali^{asws} and his^{asws}

⁶⁸⁰ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 48

Caliphs^{asws}, and He^{azwj} Took upon them the pact in order for them to be standing by it and to be acted in accordance to it by the rest of the generalities of the communities.

فِيهِذَا اسْتَكْبَرْتُمْ كَمَا اسْتَكْبَرَ آبَاؤُكُمْ حَتَّى قَتَلُوا زَكَرِيَّا وَ يَحْيَى وَ اسْتَكْبَرْتُمْ أَنْتُمْ حَتَّى رُمْتُمْ قَتْلَ مُحَمَّدٍ وَ عَلِيٍّ فَخَيَّبَ اللَّهُ سَعْيَكُمْ وَ رَدَّ فِي نُحُورِكُمْ كَيْدَكُمْ

Therefore, due to this, **you were arrogant** – Just as your former ones were arrogant until they killed Zakariyya^{as} Bin Yahya^{as}, and you are being arrogant to the extent that you intended to kill Muhammad^{sawww} and Ali^{asws}. But, Allah^{azwj} the Exalted Defeated your efforts and Repelled your plots in your cunningness.

وَ أَمَّا قَوْلُهُ تَعَالَى تَفْتَلُونَ فَمَعْنَاهُ قَتَلْتُمْ كَمَا تَقُولُ لِمَنْ تُؤَيِّجُهُ وَ يَلْكَ كَمْ تَكْذِبُ وَ كَمْ تُمَخْرِقُ وَ لَا تُرِيدُ مَا لَمْ يَفْعَلْهُ بَعْدُ وَ إِنَّمَا تُرِيدُ كَمْ فَعَلْتَ وَ أَنْتَ عَلَيْهِ مَوْطِنٌ.

And as for His^{azwj} Words, Mighty and Majestic **you are killing** – so its meaning is, ‘you killed’, just as you are saying to the one whom you rebuke, ‘Woe be unto you! How much you lie and how much you chide?’ And you do not mean what he would be doing afterwards. But rather, you mean, ‘How much you have done, and you are habitual upon it’.⁶⁸¹

50- ني، الغيبة للنعماني ابنُ عُقْدَةَ عَنِ الْقَاسِمِ بْنِ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ حَازِمٍ عَنِ عُبَيْسِ بْنِ هِشَامٍ عَنِ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنِ عِمْرَانَ بْنِ قَطْرِ عَنِ الشَّحَامِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ هَلْ كَانَ رَسُولُ اللَّهِ صَ يَعْرِفُ الْأَيْمَةَ ع

(The book) ‘Al Ghayba’ of Al Numani – Ibn Uqda, from Al Qasim Bin Muhammad Bin Al Hassan Bin Hazim, from Ubeys Bin Hisham, form Abdullah Bin Jabala, from Imran Bin Qatar, from Al Shaham whio said,

‘I asked Abu Abdullah^{asws}, ‘Did Rasool-Allah^{sawww} recognise the Imams^{asws}.’

قَالَ كَانَ نُوحٌ عَ يَعْرِفُهُمُ الشَّاهِدُ عَلَى ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَ الَّذِي أُوحِيَنا إِلَيْكَ وَ مَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَ مُوسَى وَ عِيسَى

He^{asws} said: ‘Noah^{as} used to recognise them^{asws}. The testimony upon that are the Words of Mighty and Majestic: **He has Legislated for you 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 [42:13].**

قَالَ شَرَعَ لَكُمْ مِنَ الدِّينِ يَا مَعْشَرَ الشَّيْعَةِ مَا وَصَّى بِهِ نُوحًا.

He^{asws} said: ‘He^{azwj} has Legislated for you from the Religion, O community of Shias, what Noah^{as} had bequeathed with’.⁶⁸²

⁶⁸¹ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 49

⁶⁸² Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 50

51- كُنز، كُنزِ جَامِعِ الْفَوَائِدِ وَ تَأْوِيلِ الْآيَاتِ الظَّاهِرَةِ مِنْ كِتَابِ الْوَاحِدَةِ، عَنِ الْحُسَيْنِ بْنِ عَبْدِ اللَّهِ الْأَطْرُوشِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ الْبَجَلِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ الرَّقِيِّ عَنِ ابْنِ أَبِي بَجْرَانَ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنِ الثَّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَخَذَ وَاحِدًا تَقَرَّرَ فِي وَحْدَانِيَّتِهِ ثُمَّ تَكَلَّمَ بِكَلِمَةٍ فَصَارَتْ نُورًا ثُمَّ خَلَقَ مِنْ ذَلِكَ النُّورِ مُحَمَّدًا ص وَ خَلَقَنِي وَ ذُرِّيَّتِي

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' from the book 'Al Waahida' – From Al Hassan Bin Abdullah Al Utrush, from Ja'far Bin Muhammad al Bajali, from Ahmad bin Muhammad Al Barqy, from Ibn Abu Najran, from Aasim Bin Humejd, from Al Sumali,

'From Abu Ja'far^{asws}: "Amir-Al-Momineen^{asws} said: 'Allah^{azwj} Blessed and Exalted is One, Unique in His^{azwj} Oneness. Then Allah^{azwj} Spoke a Word, so light (نورا) came into being. Then He^{azwj} Created from that light, the light of Muhammad^{saww}, and Created me^{asws} and my^{asws} offspring.

ثُمَّ تَكَلَّمَ بِكَلِمَةٍ فَصَارَتْ نُورًا فَأَسْكَنَهُ اللَّهُ فِي ذَلِكَ النُّورِ وَ أَسْكَنَهُ فِي أَيْدَانِنَا فَنَحْنُ رُوحُ اللَّهِ وَ كَلِمَاتُهُ وَ بِنَا اخْتَجَبَ عَنْ خَلْقِهِ فَمَا زِلْنَا فِي ظِلِّهِ خَضِرَاءَ حَيْثُ لَا شَمْسٌ وَ لَا قَمَرٌ وَ لَا لَيْلٌ وَ لَا نَهَارٌ وَ لَا عَيْنٌ تَطْرُقُ نَعْبُدُهُ وَ نُقَدِّسُهُ وَ نُسَبِّحُهُ قَبْلَ أَنْ يَخْلُقَ خَلْقَهُ

Then He^{azwj} Spoke a Word, so a spirit came into being. So Allah^{azwj} the High Settled it in that light, and Settled it in our^{asws} bodies. Thus, we^{asws} are the Spirit of Allah^{azwj}, and His^{azwj} Word, and it is with us^{asws} that He^{azwj} Argues over His^{azwj} creatures. So we did not cease to be in the green shade when there was neither a sun, nor a moon, nor a night, nor a day, and we^{asws} did not cease to worship Him^{azwj}, and Extol His^{azwj} Holiness, and Glorify Him^{azwj} before He^{azwj} Created His^{azwj} creation.

وَ أَخَذَ مِيثَاقَ الْأَنْبِيَاءِ بِالْإِيمَانِ وَ النُّصْرَةِ لَنَا وَ ذَلِكَ قَوْلُهُ تَعَالَى وَ إِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَ حِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ بِعِزِّي بِمُحَمَّدٍ ص وَ لَتَنْصُرُنَّ وَصِيَّهُ فَقَدْ آمَنُوا بِمُحَمَّدٍ وَ لَمْ يَنْصُرُوهُ وَصِيَّهُ وَ سَيَنْصُرُونَهُ جَمِيعًا

And He^{azwj} Took a Covenant with the Prophets^{as} with the belief and the support for us^{asws}, and that is in the Words of the Mighty and Majestic: **And when Allah Took a Covenant of the Prophets: "When I have Given you from a Book and Wisdom - then a Rasool comes to you verifying to what is with you, you must believe in him, and you must help him" [3:81]** – Meaning, 'You (Prophets^{as}) must believe in Muhammad^{saww}, and must help his^{saww} successor^{asws}. So they believed in Muhammad^{saww} and (but) did not help his^{saww} successor^{asws}, and they^{as} will all be helping him^{asws} altogether.

وَ إِنَّ اللَّهَ أَخَذَ مِيثَاقِي مَعَ مِيثَاقِ مُحَمَّدٍ بِالنُّصْرَةِ بَعْضُنَا لِبَعْضٍ فَقَدْ نَصَرْتُ مُحَمَّدًا ص وَ جَاهَدْتُ بَيْنَ يَدَيْهِ وَ قَتَلْتُ عَدُوَّهُ وَ وَفَيْتُ اللَّهَ بِمَا أَخَذَ عَلَيَّ مِنَ الْمِيثَاقِ وَ الْعَهْدِ وَ النُّصْرَةِ لِمُحَمَّدٍ ص وَ لَمْ يَنْصُرُونِي أَخَذَ مِنْ أَنْبِيَائِهِ وَ رُسُلِهِ لِمَا قَبَضَهُمُ اللَّهُ إِلَيْهِ وَ سَوْفَ يَنْصُرُونِي.

And that Allah^{azwj} Took a Covenant along with the Covenant of Muhammad^{saww} with the supporting of some of us^{asws} for others. So I^{asws} helped Muhammad^{saww} (on behalf of all the Prophets^{as}) and fought in front of him^{saww}, and killed his^{saww} enemies, and fulfilled for Allah^{azwj} with what the Covenant was Taken from me^{asws}, and the oath, and the help for Muhammad^{saww}. And not one of His^{azwj} Prophets^{as} and His^{azwj} Rasools^{as} helped me^{asws}, and

that when Allah^{azwj} Made them^{as} to pass away, and soon they would all be helping me^{asws} (during the Return)”⁶⁸³.

52- كُنز، كُنزِ جَامِعِ الْفَوَائِدِ وَ تَأْوِيلِ الْآيَاتِ الظَّاهِرَةِ نَقَلَ مِنْ خَطِّ الشَّيْخِ أَبِي جَعْفَرِ الطُّوسِيِّ قَدَسَ اللَّهُ رُوحَهُ مِنْ كِتَابِ مَسَائِلِ الْبُلْدَانِ رَوَاهُ بِإِسْنَادِهِ عَنْ أَبِي مُحَمَّدٍ الْفَضْلِ بْنِ شَاذَانَ يَرْفَعُهُ إِلَى جَابِرِ بْنِ زَيْدِ الْجَعْفَرِيِّ عَنْ رَجُلٍ مِنْ أَصْحَابِ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: دَخَلَ سَلْمَانُ رَضِيَ اللَّهُ عَنْهُ عَلَى أَمِيرِ الْمُؤْمِنِينَ ع فَسَأَلَهُ عَنْ نَفْسِهِ

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’, copied from the handwriting of the sheykh Abu Ja’far Al Tusi, from the book ‘Masaail Al Buldaan’, by his chain, from Abu Muhammad Al Fazl Bin Shazan, raising it to Jabir Bin Yazeed Al Jufy,

‘From a man from the companions of Amir Al-Momineen^{asws} having said: ‘Salman^{ra} entered to see Amir Al-Momineen^{asws} and asked him^{asws} about himself^{asws}’.

فَقَالَ يَا سَلْمَانُ أَنَا الَّذِي دُعِيَتِ الْأُمَّمُ كُلُّهَا إِلَى طَاعَتِي فَكَفَرْتُمْ فَعُدَّيْتُمْ بِالنَّارِ وَأَنَا خَازِنُهَا عَلَيْهِمْ حَقًّا أَقُولُ يَا سَلْمَانُ إِنَّهُ لَا يَعْرِفُنِي أَحَدٌ حَقًّا مَعْرِفَتِي إِلَّا كَانَ مَعِيَ فِي الْمَلَأِ الْأَعْلَى

He^{asws} said: ‘O Salman^{ra}! I^{asws} am the one to whom all the communities had been Called to, to obey me^{asws}, but they disbelieved, and were Punished by the Fire, and I^{asws} are their treasurer upon them, true is what I^{asws} saying. O Salman^{ra}! No one recognises me^{asws} as is the right of my^{asws} recognition except the ones who were with me^{asws} in **the exalted assembly [37:8]**’.

قَالَ ثُمَّ دَخَلَ الْحَسَنُ وَ الْحُسَيْنُ ع فَقَالَ يَا سَلْمَانُ هَذَانِ شَنْعَا عَرْشِ رَبِّ الْعَالَمِينَ وَ بِهَيْمَا تُشْرِقُ الْجِنَانُ وَ أُمُّهُمَا خَيْرَةُ السَّنَوَانِ أَخَذَ اللَّهُ عَلَى النَّاسِ الْمِيثَاقَ بِئِي فَصَدَّقَ مَنْ صَدَّقَ وَ كَذَّبَ مَنْ كَذَّبَ فَهُوَ فِي النَّارِ وَ أَنَا الْحُجَّةُ الْبَالِغَةُ وَ الْكَلِمَةُ الْبَاقِيَةُ وَ أَنَا سَفِيرُ السُّفَرَاءِ

He (the narrator) said, ‘Then Al-Hassan^{asws} and Al-Husayn^{asws} entered, so he^{asws} said: ‘O Salman^{ra}! These two are ear-rings of the Throne of Lord^{azwj} of the worlds, and by them^{asws} the Gardens shine, and their^{asws} mother^{asws} is the best of the women. Allah^{azwj} Took my^{asws} Covenant upon the people, so the one who ratified me^{asws} ratified me^{asws} and one who belied me^{asws} belied me^{asws}, and he would be in the Fire. And I^{asws} am the conclusive argument, and the remaining word, and I^{asws} am an ambassador of the ambassadors.

قَالَ سَلْمَانُ يَا أَمِيرَ الْمُؤْمِنِينَ لَقَدْ وَجَدْتُكَ فِي التَّوْرَةِ كَذَلِكَ وَ فِي الْإِنْجِيلِ كَذَلِكَ بِأَبِي أَنْتَ وَ أُمِّي يَا قَتِيلَ كُوفَانَ وَ اللَّهُ لَوْ لَا أَنْ يَقُولَ النَّاسُ وَ شَوْقَاةَ رَحِمِ اللَّهِ قَاتِلَ سَلْمَانَ لَقُلْتُ فِيكَ مَقَالًا تَشْمَعُ مِنْهُ النَّفُوسُ لِأَنَّكَ حُجَّةُ اللَّهِ الَّذِي بِهِ تَابَ عَلَى آدَمَ وَ بِكَ أُبْحَى يُوسُفُ مِنَ الْجُبِّ وَ أَنْتَ قِصَّةُ أَيُّوبَ وَ سَبَبُ تَعْوِيرِ نِعْمَةَ اللَّهِ عَلَيْهِ

Salman^{ra} said, ‘O Amir Al-Momineen^{asws}! I^{ra} have found you^{asws} in the Torah like that, and in the Evangel like that. May my^{ra} father and my^{ra} mother be sacrificed for you^{asws}, O killer of severe evil! By Allah^{azwj}! Had the people not said, ‘O his^{ra} yearning! May Allah^{azwj} have Mercy on him^{ra}, Salman^{ra} will be killed’. I^{ra} would say such words regarding you^{asws}, the souls would be constrained from it, because you^{asws} are the Divine Authority of Allah^{azwj} by whom Adam^{as}

⁶⁸³ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 51

was Forgiven, and by whom Yusuf^{as} was rescued from the well, and you^{asws} are the story of Ayoub^{as} and the cause of the changes of the bounties of Allah^{azwj} upon him^{as}.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَ أَ تَدْرِي مَا قِصَّةُ أَيُّوبَ وَ سَبَبُ تَعْيِيرِ نِعْمَةِ اللَّهِ عَلَيْهِ قَالَ اللَّهُ أَعْلَمُ وَ أَنْتَ يَا أَمِيرَ الْمُؤْمِنِينَ

Amir Al-Momineen^{asws} said: 'Do you^{ra} know what is the story of Ayoub^{as} and the cause of the changes of the bounties of Allah^{azwj} upon him^{as}? He^{ra} said, 'Allah^{azwj} is more Knowing and you^{asws}, O Amir Al-Momineen^{asws}!

قَالَ لَمَّا كَانَ عِنْدَ الْإِنْبَعَاثِ لِلنُّطْقِ شَكََّ أَيُّوبُ فِي مُلْكِي فَقَالَ هَذَا خَطْبٌ جَلِيلٌ وَ أَمْرٌ حَسِيمٌ

He^{asws} said: 'When it was during the revival of the speaking, Ayoub^{as} doubted regarding my^{asws} kingdom, so he^{as} said, 'This is a Majestic Address and a serious matter'.

قَالَ اللَّهُ عَزَّ وَ جَلَّ يَا أَيُّوبُ أَ تَشْكُ فِي صُورَةِ أَفْعَمْتُهُ أَنَا إِنِّي ابْتَلَيْتُ آدَمَ بِالْبَلَاءِ فَوَهَّبْتُهُ لَهُ وَ صَفَحْتُ عَنْهُ بِالتَّسْلِيمِ عَلَيْهِ بِإِمْرَةِ الْمُؤْمِنِينَ وَ أَنْتَ تَقُولُ خَطْبٌ جَلِيلٌ وَ أَمْرٌ حَسِيمٌ فَوَعِزَّتِي لِأَدِيقَتِكَ مِنْ عَدَابِي أَوْ تَتُوبَ إِلَيَّ بِالطَّاعَةِ لِأَمِيرِ الْمُؤْمِنِينَ

Allah^{azwj} Mighty and Majestic Said: "O Ayoub^{as}! Are you^{as} doubting an image I^{asws} Established? I^{azwj} Tried Adam^{as} with the afflictions and Gifted to him^{as} and Pardoned him^{as} from it due to his^{as} submitting to him^{asws} as 'Emir of the Momineen', and you^{as} are saying, 'A Majestic Address and a serious matter'? By My^{azwj} Mighty! I^{saww} shall Make you^{as} taste from My^{azwj} Punishment, or you^{as} repent to Me^{azwj} by obeying Amir Al-Momineen^{asws}!"

تَمَّ أَدْرَكْتُهُ السَّعَادَةَ بِإِيعَانِي أَنَّهُ تَابَ وَ أَدْعَى بِالطَّاعَةِ لِأَمِيرِ الْمُؤْمِنِينَ عَ وَ عَلَى ذُرِّيَّتِهِ الطَّيِّبِينَ عَ.

Then the 'trial' came across him^{as} due to me^{asws}, meaning he^{as} repented and complied with the obedience to Amir Al-Momineen^{asws} and to his^{asws} offspring, willingly".⁶⁸⁴

53- فر، تفسير فرات بن إبراهيم علي بن عتاب مضعناً عن أبي جعفر ع قال: لو أن الجهال من هذه الأمة يعرفون متى سمي أمير المؤمنين لم ينكروا

Tafseer Furat Bin Ibrahim – Ali Bin Attab transmitting,

'From Abu Ja'far^{asws} having said: 'If the ignorant ones of this community were to recognise when Amir Al-Momineen^{asws} was named (as such), they would not deny (his^{asws} rights).

وَ أَنَّ اللَّهَ تَعَالَى حِينَ أَخَذَ مِيثَاقَ ذُرِّيَّةِ آدَمَ عَ وَ ذَلِكَ فِيمَا أَنْزَلَ اللَّهُ عَلَى مُحَمَّدٍ صَ فِي كِتَابِهِ فَتَنَلْ بِهِ حَبْرِيْلُ كَمَا قَرَأْنَاهُ يَا جَابِرُ أَمْ تَسْمَعُ اللَّهَ يَقُولُ فِي كِتَابِهِ وَ إِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَ أَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَ أَنَّ عَلِيًّا أَمِيرَ الْمُؤْمِنِينَ فَوَ اللَّهُ لَسَمَّاهُ اللَّهُ تَعَالَى أَمِيرَ الْمُؤْمِنِينَ فِي الْأُظْلَةِ حَيْثُ أَخَذَ مِنْ ذُرِّيَّةِ آدَمَ الْمِيثَاقَ.

And when Allah^{azwj} the Exalted Took a Covenant of the offspring of Adam^{as}, and that is among what Allah^{azwj} Revealed unto Muhammad^{saww} in His^{azwj} Book. Jibraeel^{as} descended with it just as we tend to read it. O Jabir! Have you not heard Allah^{azwj} Saying in His^{azwj} Book:

⁶⁸⁴ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 52

And when your Lord Seized from the Children of Adam, their offspring from their foreheads and Made them testify against their own selves: "Am I not your Lord?" They said, 'Yes, we testify'. [7:172], and that Muhammad^{sawww} is Rasool^{sawww} of Allah^{azwj} and Ali^{asws} is Emir of the Momineen. By Allah^{azwj}! Allah^{azwj} the Exalted Named him^{asws} as 'Amir Al-Momineen' in the (realm of the) shadows when He^{azwj} Took the Covenant from the offspring of Adam^{asws}.⁶⁸⁵

54- فر، تفسير فرات بن إبراهيم ابن القاسم مُعْتَمَناً عَنْ أَبِي عَبْدِ اللَّهِ ع قَوْلُهُ تَعَالَى وَ إِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ إِلَى آخِرِ الْآيَةِ قَالَ أَخْرَجَ اللَّهُ مِنْ ظَهْرِ آدَمَ ذُرِّيَّتَهُ إِلَى يَوْمِ الْقِيَامَةِ فَخَرَجُوا كَالَّذِ

Tafseer Furat Bin Ibrahim – Ibn Al Qasim transmitting,

'From Abu Abdullah^{asws} regarding Words of the Exalted: **And when your Lord Seized from the Children of Adam, [7:172]** – up to the end of the Verse. He^{asws} said: 'Allah^{azwj} Extracted from the back of Adam^{as} his^{as} offspring up to the Day of Qiyamah, so they came out like the particles.

فَعَرَفْتَهُمْ نَفْسَهُ وَ أَرَاهُمْ نَفْسَهُ وَ لَوْ لَا ذَلِكَ لَمْ يَعْرِفْ أَحَدٌ رَبَّهُ قَالَ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى قَالَ فَإِنَّ مُحَمَّدًا ص عَبْدِي وَ رَسُولِي وَ إِنَّ عَلِيًّا أَمِيرَ الْمُؤْمِنِينَ خَلِيفَتِي وَ أَمِينِي.

He^{azwj} Introduced Himself^{azwj} to them, and had it not been that no one would have recognised his Lord^{azwj}. He^{azwj} Said: **"Am I not your Lord?" They said, 'Yes, we testify'. [7:172]**. He^{azwj} Said: "So, Muhammad^{sawww} is My^{azwj} servant and My^{azwj} Rasool^{sawww}, and Ali^{asws} Amir Al-Momineen^{asws} is My^{azwj} caliph and My^{azwj} trustee".⁶⁸⁶

55- وَ قَالَ النَّبِيُّ ص كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْمَعْرِفَةِ بِأَنَّ اللَّهَ تَعَالَى خَالِقُهُ وَ ذَلِكَ قَوْلُهُ تَعَالَى وَ لَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ.

And the Prophet^{sawww} said: 'Every new-born birth is upon the recognition that Allah^{azwj} the Exalted is His^{azwj} Creator (in his nature), and that is the Word of the Exalted: **And if you were to ask them who created them, they would certainly say, 'Allah'. [43:87]**'.⁶⁸⁷

56- حَتَّى، الإختصاص ابن سنانٍ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ ع إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى تَوَخَّدَ بِمَلَكِهِ فَعَرَفَ عِبَادَهُ نَفْسَهُ ثُمَّ فَوَّضَ إِلَيْهِمْ أَمْرَهُ وَ أَبَاحَ لَهُمْ جَنَّتَهُ

(The book) 'Al Ikhtisaas' – Ibn Sinan, from Al Mufazzal Bin Umar who said,

'Abu Abdullah^{asws} said to me: 'Allah^{azwj} Blessed and Exalted is One in His^{azwj} Kingdom. He^{azwj} Introduced Himself^{azwj} to His^{azwj} servants, the Delegated His^{azwj} Commands to them^{asws} and Legalised His^{azwj} Paradise for them.

فَمَنْ أَرَادَ اللَّهُ أَنْ يُطَهَّرَ قَلْبَهُ مِنَ الْجِنِّ وَ الْإِنْسِ عَرَفَهُ وَ لَا يَتَنَا وَ مَنْ أَرَادَ أَنْ يَطْمَسَ عَلَى قَلْبِهِ أَمْسَكَ عَنْهُ مَعْرِفَتَنَا

⁶⁸⁵ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 53

⁶⁸⁶ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 54

⁶⁸⁷ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 55

So the one whom Allah^{azwj} Wants to Clean his heart, from the Jinn and the human beings, Makes him recognise our^{asws} Wilayah, and one whom He^{azwj} Wants effacement upon his heart, Withholds our^{asws} recognition from him’.

ثُمَّ قَالَ يَا مُفَضَّلُ وَاللَّهِ مَا اسْتَوْجَبَ آدَمُ أَنْ يَخْلُقَهُ اللَّهُ بِيَدِهِ وَ يَنْفَخَ فِيهِ مِنْ رُوحِهِ إِلَّا بِوِلَايَةِ عَلِيِّ عَ وَ مَا كَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا إِلَّا بِوِلَايَةِ عَلِيِّ عَ وَ لَا أَقَامَ اللَّهُ عِيسَى ابْنَ مَرْيَمَ آيَةً لِلْعَالَمِينَ إِلَّا بِالْحُضُوعِ لِعَلِيِّ عَ

Then he^{asws} said: ‘O Mufazzal! By Allah^{azwj}, nothing Obligated that Allah^{azwj} Creates Adam^{as} with His^{azwj} Hands and Blows from His^{azwj} Spirit into him^{as} except with the Wilayah of Ali^{asws}, and Allah^{azwj} did not Speak to Musa^{as} in a conversation except with the Wilayah of Ali^{asws}, nor did Allah^{azwj} Establish Isa^{as} Bin Maryam^{as} a Sign for the world except with the humbleness to Ali^{asws}’.

ثُمَّ قَالَ اجْمَلِ الْأَمْرَ مَا اسْتَأْهَلَ خَلْقَ مِنَ اللَّهِ النَّظَرَ إِلَيْهِ إِلَّا بِالْعُبُودِيَّةِ لَنَا.

Then he^{asws} said: ‘The most beautiful of the matters is what entitles a creature, that Allah^{azwj} would Look at (Consider) him, only with his servitude to us^{asws}’,⁶⁸⁸

57 مشارق الأنوار، بإسناده عن الحسن بن محبوب عن جابر عن أبي عبد الله ع أن رسول الله ص قال لعلي ع يا علي أنت الذي احتج الله بك على الخلق حين أقامهم أشباحاً في ابتدائهم و قال لهم ألسنتكم بركتكم قالوا بلى فقال و محمد نبيكم قالوا بلى قال و علي إمامكم

(The book) ‘Mashaariq Al Anwaar’, by his chain from Al Hassan Bin Mahboub, form Jabir,

‘From Abu Abdullah^{asws}: ‘Rasool-Allah^{saww} said to Ali^{asws}: ‘O Ali^{asws}! You^{asws} are the one whom Allah^{azwj} Argued by against the creatures when He^{azwj} Made them stand as resemblances during their beginning and Said to them: **“Am I not your Lord?” They said, ‘Yes, we testify’.** [7:172]. He^{azwj} Said: “And Muhammad^{saww} is your Prophet^{saww}?” They said, ‘Yes’. He^{azwj} Said: “And Ali^{asws} is your Imam^{asws}?”

قَالَ فَأَبَى الْخَلَائِقُ جَمِيعاً عَنْ وَلَايَتِكَ وَ الْإِقْرَارِ بِفَضْلِكَ وَ عَنَوْا عَنْهَا اسْتِكْبَاراً إِلَّا قَلِيلاً مِنْهُمْ وَ هُمْ أَصْحَابُ الْيَمِينِ وَ هُمْ أَقَلُّ الْقَلِيلِ وَ إِنَّ فِي السَّمَاءِ الرَّابِعَةِ مَلَكٌ [مَلَكاً] يَقُولُ فِي تَسْبِيحِهِ سُبْحَانَ مَنْ دَلَّ هَذَا الْخَلْقَ الْقَلِيلَ مِنْ هَذَا الْعَالَمِ الْكَثِيرِ عَلَى هَذَا الْفَضْلِ الْجَلِيلِ.

He^{saww} said: ‘The creatures in their entirety refused about your^{asws} Wilayah and the acknowledgment of your^{asws} merits and they were insolent about it out of arrogance except a few of them, and they are the companions of the right hand, and they are the fewest of the few; and in the fourth sky there is an Angel saying in his glorification: ‘Glory be to the One^{azwj} who Guided these few creatures out of this abundant world upon this majestic merit’⁶⁸⁹.

58 كبر، كبر، جامع الفوائد و تأويل الآيات الظاهرة محمد بن أبي العباس عن علي بن أحمد بن حاتم عن حسن بن عبد الواحد عن سليمان بن محمد بن أبي فاطمة عن جابر بن إسحاق البصري عن النضر بن إسماعيل الواسطي عن جعفر عن الضحالك عن ابن عباس في قول الله عز و جل و ما كنت بجانب العزبي إذ قضينا إلى موسى الأمر و ما كنت من الشاهدين قال بالملأفة ليوشع بن نون من بعده ثم قال الله لن أدع نبياً

⁶⁸⁸ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 56

⁶⁸⁹ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 57

مِنْ عَزْرٍ وَصِيٍّ وَ أَنَا بَاعِثٌ نَبِيًّا عَرَبِيًّا وَ جَاهِلٌ وَ صِيَّهٌ عَلَيْهِ عَلِيًّا فَذَلِكَ قَوْلُهُ وَ مَا كُنْتُ بِجَانِبِ الْعَرَبِيِّ إِذْ قَضَيْتُنَا إِلَى مُوسَى الْأَمْرِ فِي الْوَصَايَةِ وَ حَدَّثَهُ بِمَا هُوَ كَائِنٌ بَعْدَهُ قَالَ ابْنُ عَبَّاسٍ وَ حَدَّثَ اللَّهُ نَبِيَّهُ صَ بِمَا هُوَ كَائِنٌ وَ حَدَّثَهُ بِأَخْتِلَافِ هَذِهِ الْأُمَّةِ مِنْ بَعْدِهِ فَمَنْ زَعَمَ أَنَّ رَسُولَ اللَّهِ صَ مَاتَ بِعَزْرٍ وَ صِيَّهٍ فَقَدْ كَذَّبَ عَلَى اللَّهِ عَزَّ وَ جَلَّ وَ عَلَى نَبِيِّهِ صَ.

(Not a Hadeeth)⁶⁹⁰

59- وَ جَاءَ فِي تَفْسِيرِ أَهْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ رَوَى بَعْضُ أَصْحَابِنَا عَنْ سَعِيدِ بْنِ الْحَطَّابِ يَرْفَعُهُ إِلَى أَبِي عَبْدِ اللَّهِ عَ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مَا كُنْتُ بِجَانِبِ الْعَرَبِيِّ إِذْ قَضَيْتُنَا إِلَى مُوسَى الْأَمْرِ وَ مَا كُنْتُ مِنَ الشَّاهِدِينَ قَالَ أَبُو عَبْدِ اللَّهِ عَ إِنَّمَا هِيَ أَوْ مَا كُنْتُ بِجَانِبِ الْعَرَبِيِّ إِذْ قَضَيْتُنَا إِلَى مُوسَى الْأَمْرِ وَ مَا كُنْتُ مِنَ الشَّاهِدِينَ.

And it has come in the Tafseer of the People^{asws} of the Household, he (the narrator) said, It has been narrated by one of our companions, from Saeed Bin al Khattab, raising it to,

Abu Abdullah^{asws} regarding Words of Allah^{azwj} Mighty and Majestic: ***And you were not on the western side when We Decreed the Commandment and you were not from the witnesses [28:44].*** Abu Abdullah^{asws} said: 'But rather it is (Revealed as): ***Or were you not there on the western side when We Decreed the Commandment and were you not from the witnesses? [28:44]?***'⁶⁹¹

60- قَالَ أَبُو عَبْدِ اللَّهِ عَ فِي بَعْضِ رَسَائِلِهِ لَيْسَ مَوْقِفٌ أَوْقَفَ اللَّهُ سُبْحَانَهُ نَبِيَّهُ فِيهِ لِيُشْهَدَهُ وَ يَسْتَشْهَدَهُ إِلَّا وَ مَعَهُ أَخُوهُ وَ قَرِينُهُ وَ ابْنُ عَمِّهِ وَ وَصِيُّهُ وَ يُؤْخَذُ مِيثَاقُهُمَا مَعًا صَلَوَاتُ اللَّهِ عَلَيْهِمَا وَ عَلَى ذُرِّيَّتَيْهِمَا الطَّيِّبِينَ.

Abu Abdullah^{asws} in one of his^{asws} letters: 'There isn't any pausing Allah^{azwj} the Glorious Paused His^{azwj} Prophet^{saww} in for him^{saww} to witness and to testify except and with him^{saww} was his^{saww} brother^{asws}, and his^{saww} pair, and son^{asws} of his^{saww} uncle, and his^{asws} successor^{asws}, and He^{azwj} Took both their^{asws} Covenants together, may the Salawat of Allah^{azwj} be upon them^{asws} and upon their^{asws} clean Progeny^{asws}.'⁶⁹²

61- كُنْزٌ، كُنْزٌ، كُنْزٌ جَامِعُ الْفَوَائِدِ وَ تَأْوِيلُ الْآيَاتِ الظَّاهِرَةِ مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ مَالِكٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ مَرْوَانَ عَنْ طَاهِرِ بْنِ مِدْرَارٍ عَنْ أَحِيهِ عَنْ أَبِي سَعِيدِ الْمَدَائِنِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مَا كُنْتُ بِجَانِبِ الطُّورِ إِذْ نَادَيْتُنَا

(The books) 'Kunz Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ja'far Bin Muhammad Bin Malik, from Al Hassan in Ali Bin Marwan, from Tahir Bin Midrar, from his brother, from Abu Saeed Al Madainy who said,

'I asked Abu Abdullah^{asws} about Words of Allah^{azwj} Mighty and Majestic: ***And you were not by the side of the (mount) Toor when We Called out [28:46].***

قَالَ كِتَابُ كَتَبَهُ اللَّهُ عَزَّ وَ جَلَّ فِي وَرَقَةٍ آسَى قَبْلَ أَنْ يَخْلُقَ الْخَلْقَ بِالْفَنِيِّ عَامٍ فِيهَا مَكْتُوبٌ يَا شَيْعَةَ آلِ مُحَمَّدٍ أَغْطِيكُمْ قَبْلَ أَنْ تَسْأَلُونِي وَ غَفَرْتُ لَكُمْ قَبْلَ أَنْ تَسْتَعْفِرُونِي مَنْ آتَى مِنْكُمْ بِوَلَايَةِ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ أَسْكَنْتُهُ جَنَّتِي بِرَحْمَتِي.

⁶⁹⁰ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 58

⁶⁹¹ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 59

⁶⁹² Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 60

He^{asws} said: ‘A Book which Allah^{azwj} Mighty and Majestic Wrote in a Parchment Demonstrating in it, before Allah^{azwj} Created the creatures by two thousand years. In it was Inscribed: ‘O Shias of the Progeny^{asws} of Muhammad^{saww}! I^{azwj} Give you before you ask Me^{azwj}, and Forgive you before you seek Forgiveness from Me^{azwj} – the one from you whom comes with the Wilayah of Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, I^{azwj} shall Settle him in My^{azwj} Paradise by My^{azwj} Mercy’.⁶⁹³

62 وَ رَوَى شَيْخُنَا الطُّوسِيُّ رَحِمَهُ اللَّهُ بِإِسْنَادِهِ عَنِ الْفَضْلِ بْنِ شاذَانَ يَرْفَعُهُ إِلَى سَلِيمَانَ الدِّيَلَمِيِّ عَنْهُ عٍ مِثْلُهُ.

It is reported by our sheykh Al Tusi, by his chain from Al Fazl Bin Shazan, raising it to Suleyman Al Daylami, from him^{asws} – similar to it’.⁶⁹⁴

63- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة الحسن بن أبي الحسن الدنيلمي بإسناده عن فرج بن أبي شيبه قال سمعت أبا عبد الله ع و قد تلا هذه الآية و إذ أخذ الله ميثاق النبيين لما آتيتكم من كتاب و حكمة ثم جاءكم رسول مصدق لما معكم لتؤمنن به يعني رسول الله ص و لتنصرنّه يعني وصيه أمير المؤمنين ع و لم يبعث الله نبياً و لا رسولا إلا و أخذ عليه الميثاق لمحمد ص بالنبوة و لعلي ع بالإمامة.

(The books) ‘Kunz Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Al Hassan Bin Abu Al Hassan Al Daylami, by his chain, from Faraj Bin Abu Shayba who said,

‘I heard Abu Abdullah^{asws} and he had recited this Verse: **And when Allah Took a Covenant of the Prophets: “When I have Given you from a Book and Wisdom - then a Rasool comes to you verifying to what is with you, you must believe in him, - meaning Rasool-Allah^{saww}, and you must help him” [3:81]** – his^{saww} successor^{asws} Amir Al-Momineen^{asws}; and Allah^{azwj} did not Send any Prophet nor any Rasool^{saww} except and He^{azwj} Took the Covenant for Muhammad^{saww} with the Prophet-hood and for Ali^{asws} with the Imamate’.⁶⁹⁵

64- ~~عد، العفائد يجب أن يعتقد أن الله عز و جل لم يخلق خلقاً أفضل من محمد ص و الأئمة ع و أنهم أحب الخلق إلى الله عز و جل و أكبرهم و أولهم إقراراً بما أخذ الله ميثاق النبيين في الذر و أن الله تعالى أعطى كل نبي على قدر معرفته بيئته ص و سبقه إلى الإقرار به و يعتقد أن الله تعالى خلق جميع ما خلق له و لأهل بيته ع و أنه لو لأهل ما خلق السماء و لا الأرض و لا الجنة و لا النار و لا آدم و لا حواء و لا الملائكة و لا شيئاً مما خلق صلوات الله عليهم أجمعين.~~

(Not a Hadeeth)⁶⁹⁶

65- وَ قَالَ الْكَرْجُكِيُّ رَحِمَهُ اللَّهُ فِي كَنْزِ الْفَوَائِدِ، أَخْبَرَنِي الْقَاضِي عَلِيُّ بْنُ مُحَمَّدٍ الْبَغْدَادِيُّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْجَوْهَرِيِّ عَنْ مُحَمَّدِ بْنِ لَاحِقِ بْنِ سَابِقِ عَنْ أَبِيهِ عَنِ الشَّرْقِيِّ بْنِ الْفُطَيْمِيِّ عَنِ تَمِيمِ بْنِ الْمُرِّيِّ عَنِ الْجَارُودِ بْنِ الْمُنْدَرِ الْعَبْدِيِّ وَ كَانَ نَصْرَانِيًّا فَأَسْلَمَ عَامَ الْحَدِيثِيَّةِ وَ حَسَنَ إِسْلَامُهُ وَ كَانَ قَارِئاً لِلْكِتَابِ عَالِماً بِتَأْوِيلِهَا عَلَى وَجْهِ الدَّهْرِ وَ سَالَفِ الْعَصْرِ بَصِيراً بِالْفَلَسْفَةِ وَ الطَّبِّ ذَا رَأْيٍ أَصِيلٍ وَ وَجْهَةٍ جَمِيلٍ أَنْشَأَ يُحَدِّثُنَا فِي أَيَّامِ عَمْرِؤِ بْنِ الْخَطَّابِ قَالَ:

And Al Karajaky said in (the book) ‘Kunz Al Fawaid’ – I was informed by the judge Ali Bin Muhammad Al Baghdady, from Ahmad Bin Muhammad Al Jowhary, from Muhammad Bin Lahiq Bin Sabiq, from his father, from Al Sharqy Bin Ao Mutamy, from Tameem Bin Al Murra, from Al Jaroud Bin Al Munzar Al Abady, and he

⁶⁹³ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 61

⁶⁹⁴ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 62

⁶⁹⁵ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 63

⁶⁹⁶ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 64

was a Christian and he became a Muslim in the year of Al Hudeybiya, and his Islam was good, and he was a reader of the Books, a scholar with their interpretation upon the aspect of the current times and ancient eras, insightful with the philosophy and the medicine, with original views, and beautiful perspectives, he began by narrating to us during the days of Umar Bin Al Khattab, said,

وَقَدْتُ عَلَى رَسُولِ اللَّهِ ص فِي رِحَالٍ مِنْ عَبْدِ الْقَيْسِ دَوِي أَحْلَامٍ وَ أَسْنَانٍ وَ سَمَاحَةٍ وَ بَيَانٍ وَ حُجَّةٍ وَ بُرْهَانٍ فَلَمَّا بَصُرُوا بِهِ ص رَاعَهُمْ مَنظَرُهُ وَ
مَخْضَرُهُ فَصَدَّهُمْ عَنْ بَيَانِهِمْ وَ اعْتَرَتْهُمْ الْعُرْوَاءُ فِي أَبْدَانِهِمْ فَقَالَ زَعِيمُ الْقَوْمِ لِي دُونَكَ فَمَا نَسْتَطِيعُ أَنْ نَكَلِّمَهُ فَاسْتَقْدَمْتُ دُونَهُمْ إِلَيْهِ فَوَقَفْتُ بَيْنَ
يَدَيْهِ فَقُلْتُ سَلَامٌ عَلَيْكَ يَا رَسُولَ اللَّهِ يَا أَبِي أَنْتَ وَ أُمِّي

‘I went to Rasool-Allah^{saww} as a delegate among men from (the clan of) Abd Qays, being with forbearance, and grit, and leniency, and explanations, and arguments, and proofs. When they sighted him^{as}, the scene and his^{saww} presence awed them, and blocked them from their talking, and the shuddering seized them in their bodies. An elder of the group said to me, ‘Besides you, we are not able to speak to him^{saww}. So I went ahead to him^{saww} besides them and paused in front of him^{saww}. I said, ‘The greetings be unto you^{saww}, O Rasool-Allah^{saww}! May my father and my mother be (sacrificed) for you^{saww}’.

ثُمَّ أَنْشَأْتُ أَقُولُ

Then I prosed (a poem) saying, ‘

يَا بَيْتِي الْمُدَى أَتَيْتَكَ رِحَالًا	فَطَلَعْتُ قَرْدُودًا وَ آيًّا نَائِلًا
جَانِبِ الْبَيْدِ وَ الْمَهَابَةِ حَتَّى	عَالَمًا مِنْ طُوبَى الشُّرَى مَا عَالَا
فَطَلَعْتُ دُونَكَ الصَّخَاصِحَ تَهَيَّ	لَا تَعُدُّ الْكَالِلَ فِيكَ كَالِدًا
كُلُّ دَهْنَاءٍ يَغْمُرُ الطَّرْفُ عَنْهَا	أَرْقَلَتْهَا قِلَاصِنَا إِزْقَالًا
ثُمَّ لَمَّا رَأَيْتَكَ أَحْسَسَ مَرِيًّا	أُضْحَمْتُ عَنْكَ هَيْبَةً وَ جِلْدًا
تَحْتَفِي شَرَّ بَأْسٍ يَوْمَ حَمِيْبٍ	هَائِلٍ أَوْجَلِ الثُّلُوبِ وَ هَالَا
وَ نِدَاءٍ لِمَحْشَرِ النَّاسِ طُرًّا	وَ حِسَابًا لِمَنْ تَمَادَى حِتَالًا
خَوَّوْرٍ مِنَ الْإِلَهِ وَ بُرْهَانٍ	وَ نَجْوَى وَ بَرٍّ أَنْ تَنَالَا
وَ أَمَانٍ مِنْهُ لَدَى الْمَشْرِ وَ النَّشْرِ	إِذِ الْتَقَى لَا يُطِيقُ السُّؤَالَا
فَلَيْكَ الْمَوْزُونُ وَ الشَّفَاعَةُ وَ الْكُوْنُورُ	وَ الْفَضْلُ أَنْ يُنْصَنَ السُّؤَالَا
حَصَّكَ اللَّهُ يَا ابْنَ أَمَّةِ الْمُتَيَّرِ	إِذَا مَا بَكَتْ سِحَالًا سِحَالَا
أَنْبِيَاءَ الْأَوَّلِينَ بِاسْمِكَ فِينَا	وَ بِأَسْمَاءِ بَعْدَهُ تَقَالَا

قَالَ فَأَقْبَلَ رَسُولُ اللَّهِ ص عَلَيَّ بِصَفْحَةٍ وَجْهِهِ الْمُبَارَكِ ثَمَّتْ مِنْهُ ضِيَاءٌ لَامِعًا سَاطِعًا كَوَمِضِ الْبَرْقِ فَقَالَ يَا جَارُودُ لَقَدْ تَأَخَّرَ بِكَ وَ بِقَوْمِكَ
الْمَوْعِدُ وَ قَدْ كُنْتُ وَعْدْتُهُ قَبْلَ عَامِي ذَلِكَ أَنْ أَفِدَ إِلَيْهِ بِقَوْمِي فَلَمْ آتِهِ وَ أَنْتَبْتُهُ فِي عَامِ الْحُدَيْبِيَّةِ

He (the narrator) said, ‘Rasool-Allah^{saww} turned towards me with his clear Blessed face, the illumination shone from it like a blinding flash of lightning. He^{saww} said: ‘O Jaroud! There has been a delay of the appointment with you and your people’; and I had promised him^{asws} before that year of mine that I would lead a delegation to him with my people, but did not come to him^{asws} and came to him^{saww} during the year of Al-Hudeybiya.

فَقُلْتُ يَا رَسُولَ اللَّهِ بِنَفْسِي أَنْتَ مَا كَانَ إِبْطَائِي عَنْكَ إِلَّا أَنَّ جَلَّةَ قَوْمِي أَبْطَأُوا عَنْ إِيَابِي حَتَّى سَاقَهَا اللَّهُ إِلَيْكَ لِمَا أَرَادَهَا مِنَ الْخَيْرِ لَدَيْكَ فَأَمَّا مَنْ تَأَخَّرَ عَنْهُ فَحَظُّهُ فَاتَ مِنْكَ فَبَلَغَ أَكْبَرَ عُقُوبَةٍ وَ لَوْ كَانُوا مِنْ رَأَى لَمَا تَخَلَّفُوا عَنْكَ

I said, 'O Rasool-Allah^{saww}! With my soul (sacrificed for) you^{saww}! My delay from you^{saww} wasn't except the frailness of my people in delaying from answering me until Allah^{azwj} Ushered them to you^{saww} due to what good He^{azwj} Wanted for that. As for the one who delayed from it, so his share from you^{saww} is lost. So that is a mighty misdeed and a great punishment, and had they been from the ones who saw you^{saww}, they would not have stayed behind from you^{saww}.

وَ كَانَ عِنْدَهُ رَجُلٌ لَا أَعْرِفُهُ قُلْتُ وَ مَنْ هُوَ قَالُوا سَلْمَانَ الْفَارِسِيِّ ذُو الْبُرْهَانِ الْعَظِيمِ وَ الشَّانِ الْقَدِيمِ فَقَالَ سَلْمَانُ وَ كَيْفَ عَرَفْتَهُ يَا أَخَا عَبْدِ الْفَيْسِ مِنْ قَبْلِ إِيَابِيهِ

And there was a man in his^{saww} presence I did not recognise. I said, 'And who is he?' They said, 'Salman Al-Farsi^{ra}, with the might proofs, and the ancient glory'. Salman^{ra} said, 'And how can you know him^{ra} O brother of Abd Al-Qays from before coming to him^{ra}?'

فَأَقْبَلْتُ عَلَى رَسُولِ اللَّهِ ص وَ هُوَ يَتَلَأَلُ وَ يُشْرِقُ وَجْهُهُ نُورًا وَ سُورًا فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّ قُتَاكَ بِنْتَظِرُ زَمَانِكَ وَ يَتَوَكَّفُ إِيَابَكَ وَ يَهْتِفُ بِاسْمِكَ وَ اسْمِ أَبِيكَ وَ أُمَّكَ وَ بِأَسْمَاءِ أَسْتُ أَصِيبُهَا مَعَكَ وَ لَا أَرَاهَا فِيمَنْ اتَّبَعَكَ

I turned towards Rasool-Allah^{saww} and his^{saww} face was radiating and shining with Noor (radiance) and cheerfulness. I said, 'O Rasool-Allah^{saww}! A clergyman has been awaiting your^{saww} era and had paused for your^{saww} appearance, and had notified of your^{saww} name and name of your^{saww} father^{as} and your^{saww} mother^{as} with a name not attached with you^{saww} nor do I see it among the ones who follow you^{saww}.

قَالَ سَلْمَانُ فَأَخْبَرْتَنَا وَ أَنْشَأْتَ أُخَدِّثُهُمْ وَ رَسُولُ اللَّهِ ص يَسْمَعُ وَ الْقَوْمُ سَامِعُونَ وَاعُونَ قُلْتُ يَا رَسُولَ اللَّهِ لَقَدْ شَهِدْتُ قُتَاً وَ قَدْ خَرَجَ مِنْ نَادٍ مِنْ أُنْدِيَةِ إِيَادٍ إِلَى صَحْصَحٍ ذِي قَتَادٍ وَ سَمْرٍ وَ عَتَادٍ وَ هُوَ مُشْتَمِلٌ بِنَجَادٍ فَوَقَفَ فِي إِضْحِيَانٍ لَيْلٍ كَالشَّمْسِ رَافِعًا إِلَى السَّمَاءِ وَجْهَهُ وَ إِصْبَعَهُ

Salman^{ra} said, 'Inform us', and I began narrating to them, and Rasool-Allah^{saww} was listening and the people were listening, retaining. I said, 'O Rasool-Allah^{saww}! I have seen a clergyman and he had come out from a gathering from the gatherings assisting to correctness with guidance, and informal evening discussion and it was inclusive of improvement. He paused illuminating the night like the sun rising to the sky his face and his finger.

فَدَنَوْتُ مِنْهُ فَسَمِعْتُهُ يَقُولُ اللَّهُمَّ رَبِّ هَذِهِ السَّبْعَةُ الْأَرْقَعَةُ وَ الْأَرْضِيْنَ الْمُمْرَعَةَ وَ مُحَمَّدٍ وَ الثَّلَاثَةَ الْمَحَامِدَةَ مَعَهُ وَ الْعَلِيَّيْنَ الْأَرْبَعَةَ وَ سِبْطِيهِ الْمُنِيْمَةَ الْأَرْفَعَةَ وَ السَّرِيَّ الْأَلْمَعَةَ وَ سَمِيَّ الْكَلِيمِ الصَّرْعَةَ وَ الْحَسَنَ ذِي الرَّفْعَةِ

I went near him and heard him saying, 'O Allah^{azwj}! Lord^{azwj} of these seven spots (skies) and the shielded firmaments, and by Muhammad^{saww} and the three praised ones with him^{saww}, and Ali^{asws} the fourth, and his^{saww} beneficial, lofty grandsons^{asws}, and the secret luminescence, and named as the eloquent speaker, and Al-Hassan^{asws} with loftiness.

أُولَئِكَ النُّبَّاءُ الشَّفَعَةُ وَ الطَّرِيقُ الْمُهَيَّجَةُ وَ دَرَسَةُ الْإِنْجِيلِ وَ حَفْظَةُ التَّنْزِيلِ عَلَى عَدَدِ النُّبَّاءِ مِنْ بَنِي إِسْرَائِيلَ مُحَاةُ الْأَضَالِيلِ وَ نَفَاةُ الْأَبَاطِيلِ الصَّادِقُونَ الْقِيلَ عَلَيْهِمْ تَقُومُ السَّاعَةُ وَ يَمِيزُ تَنَاوُلُ الشَّفَاعَةِ وَ لَهُمْ مِنَ اللَّهِ فَرَضُ الطَّاعَةِ

They are the captains of the intercession, and the prepared path, and learned of the Evangel and preservers of the Revelation upon the number of the captains from the children of Israel, deleters of the strayings, and negaters of the falsehood, and the truthful speakers. The Hour would be established by them^{asws}, and the intercession will be attained through them^{asws}, and for them^{asws}, from Allah^{azwj}, is the Obligatory obedience’.

ثُمَّ قَالَ اللَّهُمَّ لِيُنِّي مُدْرِكُهُمْ وَ لَوْ بَعْدَ لَأَيِّ مِنْ عُمْرِي وَ مَحْيَايَ ثُمَّ أَنْشَأَ يَقُولُ

Then he said, ‘O Allah^{azwj}! If only I could come across them^{asws}, and even if it be after remoteness from my age and my life’. Then he prosed saying,

مَعَى أَنَا قَبِيلَ الْمَوْتِ لِلْحَقِّ مُدْرِكُ
وَ إِذْ عَلَيَّ الدَّعْوُ الْمَرْبُورِ [الْمُتُونُ] بِعَوْلِهِ
فَلَا عَزْوُ أَيِّ سَأَلِكُ مَسْأَلِكَ الْأُولَى [الْأُولَى]
وَ إِذْ كَانَ لِي مِنْ بَعْدِ هَاتِيكَ مُهْلِكُ
فَقَدْ خَالَ مِنْ قَبْلِي وَ مَنْ بَعْدُ يُوْشِكُ
وَ شِيكاً وَ مَنْ ذَا لِلرَّذَى لَيْسَ يَسْأَلُكَ

ثُمَّ أَبُ يُكْفِكُفُ دَمْعُهُ وَ يَرِنُ زَيْنُ الْبَكْرَةِ قَدْ بُرِثَتْ بِرَاءَةٍ وَ هُوَ يَقُولُ

أَنْسَمَ فُسُ قَسَمًا
لَوْ عَاهَنَ أَلْفِي سَنِيَّةٍ
حَتَّى يُلَاقِي أَحَدًا
أَوْ صِيَاءَ أَحَدٍ
دُرِّيَّةً قَابِلِيَّةً
يَحْمِي الْبِيَادَ عَنْهُمْ
لَسْتُ بِنَاسٍ دَرِكُهُمْ
لَيْسَ بِهِ مَكْسِيًا
لَمْ يَلْقَ مِنْهَا سَأَمًا
وَ النُّبَّاءُ الْكُفَّاءُ
أَكْرَمَ مَنْ تَحْتِ السَّمَاءِ
أَكْرَمَ بِمَا مَن قُطَيْمًا
وَ هُمْ جِلَاءُ لِلْحَمَى
حَتَّى أَمَلُ الرَّجَا

ثُمَّ قُلْتُ يَا رَسُولَ اللَّهِ أَنْبِئْنِي أَنْبَأَكَ اللَّهُ بِخَيْرٍ عَنْ هَذِهِ الْأَسْمَاءِ الَّتِي لَمْ تَشْهَدْهَا وَ أَشْهَدْنَا فُسُ

Then I said, ‘O Rasool-Allah^{saww}! Inform me, may Allah^{azwj} Inform you^{saww} goodly, about these name which we have not witnessed and the clergyman has testified to us’.

فَقَالَ رَسُولُ اللَّهِ ص يَا جَارُودُ لَيْلَةَ أُسْرِي بِي إِلَى السَّمَاءِ أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيَّ أَنْ سَلْ مَنْ أَرْسَلْنَا قَبْلَكَ مِنْ رُسُلِنَا عَلَى مَا بُعِثُوا فَقُلْتُ عَلَى مَا بُعِثُوا فَقَالُوا عَلَى نُبُوتِكَ وَ وَلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ الْأَيْمَةِ مِنْكُمْ

Rasool-Allah^{saww} said: ‘O Jaroud! On the night there was an ascension with me^{saww} to the sky, Allah^{azwj} Mighty and Majestic Revealed to me^{asws}: “Ask the ones I^{azwj} Sent before you^{saww}, from Our^{azwj} Rasools^{as}, upon what they^{as} were Sent?” I^{saww} said: ‘Upon what were you^{as} all Sent?’ They^{as} said: ‘Upon your^{saww} Prophet-hood, and Wilayah of Ali^{asws} Bin Abu Talib^{asws}, and the Imams^{asws} from you^{asws} both’.

ثُمَّ أَوْحَى إِلَيَّ أَنْ التَّمَّتْ عَنِ الْعَرْشِ فَالتَّمَّتْ فَإِذَا عَلَيَّ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ عَلِيُّ بْنُ الْحُسَيْنِ وَ مُحَمَّدُ بْنُ عَلِيٍّ وَ جَعْفَرُ بْنُ مُحَمَّدٍ وَ مُوسَى بْنُ جَعْفَرٍ وَ عَلِيُّ بْنُ مُوسَى وَ مُحَمَّدُ بْنُ عَلِيٍّ وَ عَلِيُّ بْنُ مُحَمَّدٍ وَ الْحَسَنُ بْنُ عَلِيٍّ وَ الْمَهْدِيُّ فِي ضَخْضَاخٍ مِنْ نُورٍ يُصَلُّونَ

Then He^{azwj} Revealed to me^{saww}: “Turn towards the right of the Throne!” I^{saww} turned and there were Ali^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and Ali^{asws} Bin Al-Husayn^{asws} and Muhammad^{asws} Bin Ali^{asws}, and Ja’far^{asws} Bin Muhammad^{asws}, and Musa^{asws} Bin Ja’far^{asws}, and Ali^{asws} Bin Musa^{asws}, and Muhammad^{asws} bin Ali^{asws}, and Ali^{asws} Bin Muhammad^{asws}, and Al-Hassan^{asws} Bin Ali^{asws}, and Al-Mahdi^{asws}, praying Salat on dunes of light (Noor)’.

فَقَالَ لِي الرَّبُّ تَعَالَى هَؤُلَاءِ الْمُحَجَّجُ أَوْلِيَائِي وَ هَذَا الْمُنتَقِمُ مِنْ أَعْدَائِي

The Exalted Lord^{azwj} Said to me^{saww}: “They^{asws} are the Divine Authorities, my^{saww} guardians^{asws}, and this one (Al-Mahdi^{asws}) is the avenger from my^{saww} enemies’.

قَالَ الْجَارُودُ فَقَالَ لِي سَلْمَانَ يَا جَارُودُ هَؤُلَاءِ الْمَدْكُورُونَ فِي التَّوْرَةِ وَ الْإِنْجِيلِ وَ الزَّبُورِ

Al-Jaroud said, ‘Salman^{ra} said to me, ‘O Jaroud! They^{asws} are mentioned in the Torah, and the Evangel, and the Psalms’.

فَأَنْصَرَفْتُ بِقَوْمِي وَ أَنَا أَقُولُ

لِكَيْ بَكَ أَمْتَيْهِ النَّهْجِ السَّيِّئِ	أَتَيْتَكَ يَا ابْنَ أَمِنَةَ الرَّسُولِ
وَ صِدْقٌ مَا بَدَا لَكَ أَنْ تَقُولَ	فَقُلْتَ لِكَيْ بَكَ قَوْلُكَ قَوْلَ حَقٍّ
وَ كَلَّكَ كَانَ مِنْ عَمَةٍ ضَلِيلًا	وَ بَصَّرْتَ الْعَمَى مِنْ عِبْدِ شَمْسٍ
مَعَالًا فَبِكَ ظَلَمْتَ بِهِ جَدِيدًا	وَ أَنْبَأْتَنِي عَنْ نُسْرِ الْإِيَادِيِّ
إِلَى حِلْمٍ وَ كُنْتُ بِهَا جَاهِلًا	وَ أَسْمَاءٌ عَمَّتْ عَنَّا فَالْتِ

I left with my people and I was saying (a poem)”⁶⁹⁷.

Notes: -

وَ قَدْ وَرَدَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: أَنَا أَحْرَمُ عِنْدَ اللَّهِ مِنْ أَنْ يَدْعَنِي فِي الْأَرْضِ أَكْثَرَ مِنْ ثَلَاثٍ.

And it has been reported form the Prophet^{as} having said: ‘I^{saww} am more prestigious in the Presence of Allah^{azwj} than Him^{azwj} to Call me^{saww} in the earth more than three (times)’.

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ مَاتَ نَبِيٌّ بِالْمَشْرِقِ وَ مَاتَ وَصِيُّهُ بِالْمَغْرِبِ لَجَمَعَ اللَّهُ بَيْنَهُمَا.

The Prophet^{saww} said: ‘If a Prophet^{as} were to pass away in the east and his^{saww} successor^{asws} passes away in the west, Allah^{azwj} would gather them^{asws} both’.

وَ أَجْمَعَ الرُّوَاهُ عَلَى أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ مَاتَ نَبِيٌّ بِالْمَشْرِقِ وَ مَاتَ وَصِيُّهُ بِالْمَغْرِبِ لَجَمَعَ اللَّهُ بَيْنَهُمَا.

⁶⁹⁷ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 65

And the reports are united upon that when the Prophet^{saww} was Addressed with the Obligation of the Salat on the night of the ascension while he^{saww} was in the sky, Musa^{as} said to him^{saww}: ‘Your^{saww} community will not (be able to) tolerate’.

أَخْبَرَنِي الشَّرِيفُ يَحْيَى بْنُ أَحْمَدَ بْنِ إِبْرَاهِيمَ بْنِ طَبَاطَبَا الْحُسَيْنِيِّ عَنْ عَبْدِ الْوَاحِدِ بْنِ عَبْدِ اللَّهِ الْمُؤَصِّلِيِّ عَنْ أَبِي عَلِيٍّ بْنِ هَمَّامٍ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ الْحَمِيرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ عَبْدِ الْأَعْلَى بْنِ أَعْيَنَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ الصَّادِقَ ع يَقُولُ مَا تَنَبَّأَ نَبِيٌّ قَطُّ إِلَّا بِمَعْرِفَةِ حَقِّنَا وَ تَفْضِيلِنَا عَلَى مَنْ سِوَانَا.

I was informed by Al Shareef Yahya Bin Ahmad Bin Ibrahim Bin Tabataba Al Husayni, from Abdul Washid Bin Abdullah Al Mowsily, from Abu Ali Bin Hammam, from Abdullah Bin Ja’far Al Himeyri, from Abdullah Bin Muhammad, from Muhammad Bin Ahmad, from Yunus Bin Yaqoub, from Abdul A’ala Bin Ayn who said,

‘I heard Abu Abdullah Al-Sadiq^{asws} saying: ‘No Prophet^{as} was Made a Prophet^{as} except with recognition of our^{asws} rights and our^{asws} superiority over the ones besides us^{asws}’.

و قد جاء في الحديث أن رسول الله ص رأى في السماء لما عرج به ملكا على صورة أمير المؤمنين صلوات الله عليه.

And it has come in the Hadeeth that Rasool-Allah^{saww} saw in the sky when there was ascension with him^{saww}, an Angel upon the image of Amir Al-Momineen^{asws}.

وَ هَذَا خَبْرٌ اتَّفَقَ أَصْحَابُ الْحَدِيثَيْنِ عَلَى تَقْلِيهِ حَدَّثَنِي بِهِ مِنْ طَرِيقِ الْعَامَّةِ أَبُو الْحَسَنِ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ شَادَانَ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ مَسْرُورٍ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ عَلَوَيَّْةَ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ صَالِحٍ عَنْ حَدِيدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ مُجَاهِدِ عَنِ ابْنِ عَبَّاسٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ مَا مَرَزْتُ بِمَلَكٍ مِنَ الْمَلَائِكَةِ إِلَّا سَأَلُونِي عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ حَتَّى ظَنَنْتُ أَنَّ اسْمَ عَلِيٍّ أَشْهُرُ فِي السَّمَاءِ مِنْ اسْمِي

And this Hadeeth, the companions of the Hadeeth are united upon transmitting it – It is narrated to me from the ways of the general Muslims, Abu Al Hassan Muhammad Bin Muhammad, Bin Ahmad Bin Shazan, from Ja’far Bin Muhammad Bin Masrour, from Al Husayn Bin Muhammad, from Ahmad Bin Alawiya, from Ibrahim Bin Muhammad, from Abdullah Bin Salih, from Hadeed Bin Abdul Hameed, from Mujahid, from Ibn Abbas who said,

‘When there was an ascension with me^{asws} to the sky, I^{saww} did not pass by any assembly of the Angels except they asked me^{saww} about Ali^{asws} Bin Abu Talib^{asws}, until I^{saww} thought that the name of Ali^{asws} is more well-known in the sky than my^{saww} own name.

فَلَمَّا بَلَغْتُ السَّمَاءَ الرَّابِعَةَ نَظَرْتُ إِلَى مَلَكِ الْمَوْتِ ع فَقَالَ لِي يَا مُحَمَّدُ مَا خَلَقَ اللَّهُ خَلْقًا إِلَّا أَقْبَضُ رُوحَهُ بِيَدِي مَا خَلَا أَنْتَ وَ عَلِيٌّ فَإِنَّ اللَّهَ حَلَّ جَلَالَهُ بِقَبْضِ أَرْوَاحِكُمَا بِمُدْرَتِهِ

When I^{saww} reached the fourth sky, I^{saww} looked at the Angel of death. He said to me^{saww}: ‘O Muhammad^{saww}! Allah^{azwj} did not Create any creature except I will be capturing his soul with my hands, apart from you^{saww} and Ali^{asws}, for Allah^{azwj}, Majestic is His^{azwj} Majesty, will Capture both your^{asws} soul by His^{azwj} Power’.

فَلَمَّا صِرْتُ تَحْتَ الْعَرْشِ نَظَرْتُ فَإِذَا أَنَا بِعَلِيٍّ بْنِ أَبِي طَالِبٍ وَاقِفًا تَحْتَ عَرْشِ رَبِّي فَقُلْتُ يَا عَلِيُّ سَبَقْتَنِي فَقَالَ لِي جَبْرَائِيلُ ع يَا مُحَمَّدُ مَنْ هَذَا الَّذِي يُكَلِّمُكَ قُلْتُ هَذَا أَحِي عَلِيٌّ بْنُ أَبِي طَالِبٍ

When I^{saww} came to be beneath the Throne I looked, and there I^{saww} was with Ali^{asws} Bin Abu Talib^{asws}, paused beneath the Throne of my^{saww} Lord^{azwj}. I^{saww} said: 'O Ali^{asws}! You^{asws} have preceded me^{saww}'. Jibraeel^{as} said to me^{saww}: 'O Muhammad^{saww}! Who are you^{saww} speaking to?' I^{saww} said: 'This is a (lookalike of) my^{saww} brother^{asws} Ali^{asws} Bin Abu Talib^{asws}'.

قَالَ لِي يَا مُحَمَّدُ لَيْسَ هَذَا عَلِيًّا وَ لَكِنَّهُ مَلَكٌ مِنْ مَلَائِكَةِ الرَّحْمَنِ خَلَقَهُ اللَّهُ عَلَى صُورَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ فَتَحْنُ الْمَلَائِكَةُ الْمُقَرَّبُونَ كُلَّمَا اسْتَتَفْنَا إِلَى وَجْهِ عَلِيِّ بْنِ أَبِي طَالِبٍ زُرْنَا هَذَا الْمَلَكَ لِكِرَامَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَى اللَّهِ سُبْحَانَهُ.

He^{as} said to me^{saww}: 'O Muhammad^{saww}! This isn't Ali^{asws}, but he is an Angel from the Angels of the Beneficent Allah^{azwj} has Created upon the image of Ali^{asws} Bin Abu Talib^{asws}. So we, the Angels of Proximity, every time we are desirous to the face of Ali^{asws} Bin Abu Talib^{asws}, we visit this Angel for the prestige of Ali^{asws} Bin Abu Talib^{asws} to Allah^{azwj} the Glorious''.

66 مناقب [المناقب]، مُحَمَّدُ بْنُ أَحْمَدَ بْنِ شَادَانَ الْقُمِّيُّ عَنْ أَبِي مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنْ أَبِي وَائِلٍ عَنْ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ ص قَالَ قَالَ لِي جِبْرِئِيلُ ع يَا مُحَمَّدُ

مَنْ أَبِي فَقَدْ كَفَرَ.

عَلِيِّ خَيْرِ الْبَشَرِ

(The book) 'Manaqib' – Muhammad Bin Ahmad BiN Shazan Al Qummi, from Abu Muawiya, from Al Amsh, from Abu Wail, from Abdullah who said,

'Rasool-Allah^{saww} said: 'Jibraeel^{as} said to me^{saww}: 'O Muhammad^{saww}! Ali^{asws} is the best of human beings. The one who refuses to him^{asws}, (as an Imam so he) has committed Kufr''.⁶⁹⁸

67- وَ بِإِسْنَادِهِ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع يَا عَلِيُّ أَنْتَ خَيْرُ الْبَشَرِ لَا يَشْكُ فِيهِ إِلَّا كَافِرٌ.

And by his chain from Al-Reza^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said to Ali^{asws} Bin Abu Talib^{asws}: 'O Ali^{asws}! You^{asws} are the best of human beings, no one will doubt in it except a Kafir''.⁶⁹⁹

68- وَ عَنْ أَنَسٍ عَنِ عَائِشَةَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ عَلِيُّ بْنُ أَبِي طَالِبٍ خَيْرُ الْبَشَرِ مَنْ أَبِي فَقَدْ كَفَرَ قَبِيلَ قَبِيلَ حَارِثَةَ فَقَالَتْ وَ اللَّهُ مَا حَارِثَةُ مِنْ ذَاتِ نَفْسِي وَ مَا حَمَلَنِي عَلَيْهِ إِلَّا طَلْحَةُ وَ الزُّبَيْرُ.

And from Anas (well-known fabricator), from Ayesha (well-known Ahadith fabricatress) who said,

'I heard Rasool-Allah^{saww} saying: 'Ali^{asws} Bin Abu Talib^{asws} is the best of the human beings. One who refuses, so he has committed Kufr'. It was said, 'Then why did you battle against him^{asws}? She said, 'By Allah^{azwj}! I did not battle against him^{asws} from my own self, and no one carried me upon it except Talha and Al-Zubeyr''.⁷⁰⁰

69- وَ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص لَمَّا عَرَجَ بِي إِلَى السَّمَاءِ انْتَهَى بِي الْمَسِيرُ مَعَ جِبْرِئِيلَ إِلَى السَّمَاءِ الرَّابِعَةِ فَرَأَيْتُ بَيْتًا مِنْ يَأْفُوتِ أَحْمَرَ فَقَالَ لِي جِبْرِئِيلُ يَا مُحَمَّدُ هَذَا هُوَ الْبَيْتُ الْمَعْمُورُ خَلَقَهُ اللَّهُ تَعَالَى قَبْلَ خَلْقِ السَّمَاوَاتِ وَ الْأَرْضِينَ بِخَمْسِينَ أَلْفَ عَامٍ فَمَ يَا مُحَمَّدُ فَصِلْ إِلَيْهِ

⁶⁹⁸ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 66

⁶⁹⁹ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 67

⁷⁰⁰ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 68

And from Ibn Abbas who said,

‘Rasool-Allah^{saww} said: “When I^{saww} Ascended to the sky, I^{saww} ended up in the journey, at the fourth sky. So I^{saww} saw a House of red sapphire. Jibraeel^{as} said to me^{saww}: ‘O Muhammad^{saww}! This is the Frequented House (Bayt Al-Mamour). Allah^{azwj} Created it before the creation of the skies and the firmaments by fifty thousand years. Arise Muhammad and pray Salat in it’.

قَالَ النَّبِيُّ ص وَ جَمَعَ اللَّهُ إِلَى النَّبِيِّينَ فَصَفَّهُمْ جِبْرَائِيلُ ع وَرَأَى صَفًّا فَصَلَّيْتُ بِهِمْ فَلَمَّا سَلَّمْتُ أَتَانِي آتٍ مِنْ عِنْدِ رَبِّي فَقَالَ لِي يَا مُحَمَّدُ رَبُّكَ يُقْرِئُكَ السَّلَامَ وَ يَقُولُ لَكَ سَلِيَ الرَّسُولُ عَلَيَّ مَاذَا أَرْسَلْتُهُمْ مِنْ قَبْلِكَ

The prophet^{saww} said: ‘Allah^{azwj} Gathered the Prophets^{as} and the Rasools^{as}. Jibraeel^{as} organised them^{as} in rows, and I^{saww} Prayed with them^{as} (praying Salat behind me^{saww}). So when I^{saww} greeted (Completed the Salat), there came a Messenger from the Presence of my^{saww} Lord^{azwj} and said: ‘O Muhammad^{saww}! Your^{saww} Lord^{azwj} Conveys His^{azwj} Greetings to you^{saww}, and is Saying to you^{saww}: “Ask the Rasools^{as}, upon what (stipulation) were they^{as} all Sent from before you^{saww}?’

فَقُلْتُ مَعَاشِرَ الرَّسُولِ عَلَيَّ مَاذَا بَعَثَكُمْ رَبِّي قَبْلِي فَقَالَ الرَّسُولُ عَلَيَّ وَلَا تَيْتِكَ وَ وَلَا تَيْتِ عَلِيَّ بْنَ أَبِي طَالِبٍ وَ هُوَ قَوْلُهُ تَعَالَى وَ سَأَلْنَا مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا.

I^{saww} said: ‘O group of Prophets^{as} and the Rasools^{as}! Upon what (stipulation) did my^{saww} Lord^{azwj} Sent you^{as} all, before me^{saww}?’ They said: ‘Upon your^{saww} Wilayah, and the Wilayah of Ali^{asws} Bin Abu Talib^{asws}, – and these are the Words of the Exalted: **And ask ones We Sent from before you from Our Rasools [43:45]**’.⁷⁰¹

70- كِتَابُ الْمُحْتَصَرِّ، لِلْحَسَنِ بْنِ سُلَيْمَانَ مِمَّا رَوَاهُ مِنْ تَفْسِيرِ مُحَمَّدِ بْنِ الْعَبَّاسِ بْنِ مَرْوَانَ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ الْحَسَنِيِّ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ الْفَطَّانِ عَنْ عَبَّادِ بْنِ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ فَضِيلٍ عَنْ مُحَمَّدِ بْنِ سُوقَةَ عَنْ عَلْقَمَةَ عَنِ ابْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ ص فِي حَدِيثِ الْإِسْرَاءِ إِذَا مَلَكَ قَدْ أَتَانِي فَقَالَ يَا مُحَمَّدُ سَلْ مَنْ أَرْسَلْنَا قَبْلَكَ مِنْ رُسُلِنَا عَلَيَّ مَا بُعِثُوا فَقُلْتُ مَعَاشِرَ الرَّسُولِ وَ النَّبِيِّينَ عَلَيَّ مَا بَعَثَكُمْ اللَّهُ قَبْلِي قَالُوا عَلَيَّ وَلَا تَيْتِكَ يَا مُحَمَّدُ وَ وَلَا تَيْتِ عَلِيَّ بْنَ أَبِي طَالِبٍ ع.

Kitab ‘Al-Mukhtasar’, of Al-Hassan Bin Suleyman from what is reported from Tafseer – Muhammad Bin Ali Abbas Bin Marwan, from Ja’far Bin Muhammad Al Hasanna, from Ali Bin Ibrahim Al Qattan, from Abbad Bin Yaqoub, from Muhammad Bin Fuzeyl, from Muhammad Bin Sowqat, from Alqama, from Ibn Masoud who said,

‘Rasool-Allah^{saww} said in a Hadeeth of the ascension (Mi’raj): ‘And there was an Angel who had come to me^{saww}. He said, ‘Ask the ones We^{azwj} Sent before you^{asws}, from Our Rasools^{as}, upon what they had been Sent?’ I^{saww} said: ‘Community of Rasools^{as} and the Prophets^{as}! Upon what had Allah^{azwj} Sent you^{as} all before me^{saww}?’ They^{as} said: ‘Upon your^{saww} Wilayah, O Muhammad^{saww}, and Wilayah of Ali^{asws} Bin Abu Talib^{asws}’.⁷⁰²

⁷⁰¹ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 69

⁷⁰² Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 70

71- وَ مِمَّا رَوَاهُ مِنْ كِتَابِ الْمِعْرَاجِ عَنِ الصَّدُوقِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ الصَّفْرِ عَنْ مُحَمَّدِ بْنِ الْعَبَّاسِ بْنِ بَسَّامٍ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ الْمُهَلَّبِيِّ عَنْ أَحْمَدَ بْنِ صَبِيحٍ عَنِ الْحَسَنِ بْنِ جَعْفَرٍ عَنْ أَبِيهِ عَنْ مَنْصُورٍ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ عَنْ جَدِّهِ ع قَالَ: لَمَّا عُرِجَ بِالنَّبِيِّ ص إِلَى السَّمَاءِ قَالَ الْعَزِيزُ عَزَّ وَ جَلَّ آمَنَ الرَّسُولُ بِمَا أَنْزَلَ إِلَيْهِ مِنْ رَبِّهِ قَالَ قُلْتُ وَ الْمُؤْمِنُونَ قَالَ صَدَقْتَ يَا مُحَمَّدُ مَنْ خَلَقْتَ لِأُمَمِكَ وَ هُوَ أَعْلَمُ قُلْتُ خَيْرَهَا لِأَهْلِهَا

And from what is reported from Kitab 'Al Mi'raj', from Al Sadouq, from Ahmad Bin Muhammad Al Saqr, from Muhammad Bin Al Abbas Bin Bassam, from Abdullah Bin Muhammad Al Muhally, from Ahmad Bin Sabeeh, from Al Hassan Bin Ja'far, from his father, from Mansour,

'From Musa^{asws} Bin Ja'far^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws} having said: 'When there was an ascension with the Prophet^{sawww} to the sky, the Honourable Mighty and Majestic Said: **"The Rasool believes in what is Revealed unto him from his Lord [2:285].** So I^{sawww} said: **'And (so do) the Momineen.** So the Exalted Said: "You^{sawww} speak the truth, O Muhammad^{sawww}! Who have you^{sawww} left behind as a Caliph in your^{sawww} community?". I^{sawww} said: 'The best one of its people'.

قَالَ صَدَقْتَ يَا مُحَمَّدُ إِنِّي أَطَّلَعْتُ إِلَى الْأَرْضِ أَطْلَاعَةً فَاخْتَرْتُكَ مِنْهَا ثُمَّ شَقَقْتُ لَكَ اسْمًا مِنْ أَسْمَائِي فَلَا أُدَكِّرُ فِي مَوْضِعٍ إِلَّا ذُكِرْتَ مَعِي وَ أَنَا الْمَحْمُودُ أَنْتَ مُحَمَّدٌ

He^{azwj} Said: "You^{sawww} speak the truth, O Muhammad^{sawww}! I^{azwj} Looked at the earth and Considered, and I^{azwj} Chose you^{sawww} from it. Then I^{azwj} Derived a name from My^{azwj} Names, and I^{azwj} am not Mentioned in any place except you^{sawww} are mentioned with Me^{azwj}, and I^{azwj} am the most Praise One (Al-Mahmoud), you^{sawww} are the praised one (Muhammad).

ثُمَّ أَطَّلَعْتُ إِلَيْهَا أَطْلَاعَةً أُخْرَى فَاخْتَرْتُ مِنْهَا عَلِيًّا فَجَعَلْتُهُ وَصِيكَ فَأَنْتَ سَيِّدُ الْأَنْبِيَاءِ وَ عَلِيٌّ سَيِّدُ الْأَوْصِيَاءِ إِنِّي خَلَقْتُكَ وَ خَلَقْتُ عَلِيًّا وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ مِنْ شَبْحِ نُورٍ

Then I^{azwj} Looked at it with another Consideration, and Chose Ali^{asws} from it, and Made him^{asws} your^{sawww} successor^{asws}. So, you^{sawww} are chief of the Prophets^{as} and Ali^{asws} is chief of the successors^{asws}. I^{azwj} Created you^{sawww} and Created Ali^{asws}, and (Syeda) Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws} from a resemblance of Noor (light).

ثُمَّ عَرَضْتُ وَلَايَتَهُمْ عَلَى الْمَلَائِكَةِ وَ سَائِرِ خَلْقِي وَ هُمْ أَنْوَاحٌ فَمَنْ قَبِلَهَا كَانَ عِنْدِي مِنَ الْمُقَرَّبِينَ وَ مَنْ جَحَدَهَا كَانَ عِنْدِي مِنَ الْكَافِرِينَ

Then I^{azwj} Presented their^{asws} Wilayah to the Angels and the rest of the My^{azwj} creatures, and they were souls. So, the one who accepted it were the ones of Proximity in My^{azwj} Presence, and one who rejected it was from the Kafirs in My^{azwj} Presence.

يَا مُحَمَّدُ وَ عَرَّتِي وَ جَلَالِي لَوْ أَنَّ عَبْدًا عَبَدَنِي حَتَّى يَنْقَطِعَ أَوْ يَصِيرَ كَالشَّنِّ الْبَالِي ثُمَّ أَتَانِي جَاحِدًا لَوْلَايَتِهِمْ لَمْ أُدْخِلْهُ جَنَّتِي وَ لَا أَظْلَلْتُهُ تَحْتَ عَرْشِي.

O Muhammad^{sawww}! By My^{azwj} Mighty and My^{sawww} Majestic! If a servant were to worship Me^{azwj} until he is cut (into pieces/killed), or becomes like the decayed insect, then comes to me having rejected their^{asws} Wilayah, I^{azwj} will not Enter him into My^{azwj} Paradise, nor Shade him beneath My^{azwj} Throne".⁷⁰³

⁷⁰³ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 71

72- وَ إِمَّا رَوَاهُ مِنْ كِتَابِ السَّيِّدِ حَسَنِ بْنِ كَبْشٍ بِإِسْنَادِهِ عَنْ إِسْمَاعِيلَ بْنِ عَلِيٍّ الدَّعْبَلِيِّ عَنْ أَبِيهِ عَنِ الرَّضَا عَنْ آبَائِهِ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع يَا عَلِيُّ أَنْتَ خَيْرُ الْبَشَرِ لَا يَشْكُ فَيْكَ إِلَّا كَافِرٌ.

And from what is reported from the book of Al Seyyid Bin Kabash, by his chain from Ismail Bin Ali Al Da'baly, from his father,

'From Al-Reza^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said to Ali^{asws} Bin Abu Talib^{asws}: 'O Ali^{asws}! You^{asws} are the best of the human beings. No one will doubt regarding you^{asws} except a Kafir''⁷⁰⁴.

73- وَ مِنْهُ عَنْ وَهَبِ بْنِ مُنْبَهٍ قَالَ: إِنَّ مُوسَى ع نَظَرَ لَيْلَةَ الْخَطَّابِ إِلَى كُلِّ شَجَرَةٍ فِي الطُّورِ وَ كُلِّ حَجَرٍ وَ نَبَاتٍ يَنْطِقُ بِذِكْرِ مُحَمَّدٍ وَ أَنَّى عَشَرَ وَصِيًّا لَهُ مِنْ بَعْدِهِ

And from it, from Wahab Bin Munbah who said,

'On the night of the Address, Musa^{as} looked at every tree in the (mount) Toor and every rock and plant speaking with the Zikr of Muhammad^{saww} and twelve successors^{asws} of his^{saww} from after him^{saww}.

فَقَالَ مُوسَى إِلَهِي لَا أَرَى شَيْئًا خَلَقْتَهُ إِلَّا وَ هُوَ نَاطِقٌ بِذِكْرِ مُحَمَّدٍ وَ أَوْصِيَائِهِ الْإِنِّي عَشَرَ فَمَا مَنَزَلُهُ هَذَا عِنْدَكَ

Musa^{as} said: 'My^{as} God^{azwj}! I^{as} cannot see anything You^{azwj} Created except and it is speaking with the Zikr of Muhammad^{saww} and his^{saww} twelve successors^{asws}. So, what is the status of these ones in Your^{azwj} Presence?'

قَالَ يَا ابْنَ عِمْرَانَ إِنِّي خَلَقْتُهُمْ قَبْلَ أَنْ أُخْلَقَ الْأَنْوَارَ خَلَقْتُهُمْ فِي خِزَانَةِ قُدْسِي تَرْبَعٌ فِي رِيَاضِ مَشِيَّتِي وَ تَتَسَّمُ مِنْ رُوحِ جَبْرُوتِي وَ تُشَاهِدُ أَقْطَارَ مَلَكُوتِي حَتَّى إِذَا شِئْتُ بِمَشِيَّتِي أَنْفَذْتُ قَضَائِي وَ قَدَّرِي

He^{azwj} Said: "O son^{as} of Imran^{as}! I^{azwj} Created them^{asws} before I^{azwj} Created the Lights (Noors), Creating them in the Treasure of My^{azwj} Holiness, rising in the Gardens of My^{azwj} Desires, and breathing from the spirit of My^{azwj} Dominance, and witnessing the horizons of My^{azwj} Kingdom, until when I^{azwj} Desired with My^{azwj} Desire, I^{azwj} Accomplished My^{azwj} Decree and My^{azwj} Determination.

يَا ابْنَ عِمْرَانَ إِنِّي سَبَقْتُ بِهِمُ السُّبَّاقَ حَتَّى أَرْخُوفَ بِهِمْ جَنَانِي

O Ibn Imran^{as}! I^{azwj} Preceded the precedence by them^{asws} until I^{azwj} Decorated My^{azwj} Gardens by them^{asws}.

يَا ابْنَ عِمْرَانَ تَمَسَّكَ بِذِكْرِهِمْ فَإِنَّهُمْ خَزَنَةُ عِلْمِي وَ عَيْنُهُ حِكْمَتِي وَ مَعْدِنُ نُورِي

O son^{as} of Imran^{as}! Adhere with their^{asws} Zikr, for they^{asws} are the treasurers of My^{azwj} Knowledge and receptacles of My^{azwj} Wisdom and mine of My^{azwj} Noor (Light)!''.

⁷⁰⁴ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 72

قَالَ حُسَيْنُ بْنُ عَلْوَانَ فَذَكَرْتُ ذَلِكَ لِجَعْفَرِ بْنِ مُحَمَّدٍ ع فَقَالَ حَقٌّ ذَلِكَ هُمْ أَنَا عَشْرٌ مِنْ آلِ مُحَمَّدٍ عَلِيٌّ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ عَلِيُّ بْنُ الْحُسَيْنِ وَ مُحَمَّدُ بْنُ عَلِيٍّ وَ مَنْ شَاءَ اللَّهُ

Husayn Bin Ulwan said, 'I mentioned that to Ja'far^{asws} Bin Muhammad^{asws}. He^{asws} said: 'That is true. They^{asws} are twelve from the Progeny^{asws} of Muhammad – Ali^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and Ali^{asws} Bin Al-Husayn^{asws}, and Muhammad^{asws} Bin Ali^{asws}, and ones Allah^{azwj} so Desires'.

قُلْتُ جُعِلَتْ فِدَاكَ إِنَّمَا سَأَلْتُكَ لِتُبَيِّنَ الْحَقَّ لِي قَالَ أَنَا وَ ابْنِي هَذَا وَ أَوْمَأَ إِلَى ابْنِهِ مُوسَى وَ الْحَامِسُ مِنْ وُلْدِهِ يَغِيبُ شَخْصُهُ وَ لَا يَحِلُّ ذِكْرُهُ بِاسْمِهِ.

I said, 'May I be sacrificed for you^{asws}! But rather, I asked you^{asws} for you^{asws} to manifest the truth to me'. He^{asws} said: 'I^{asws}, and this son^{asws} of mine^{asws}' – and he^{asws} gestured to his^{asws} son^{asws} Musa^{asws}, 'And the fifth from his^{asws} sons^{asws}, his^{asws} person would be hidden nor would it be permissible to mention his^{asws} name''⁷⁰⁵.

74- وَ مِنْهُ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْعَسْكَرِيِّ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ اخْتَارَنَا مَعَاشِرَ آلِ مُحَمَّدٍ وَ اخْتَارَ الْمَلَائِكَةَ الْمُقَرَّبِينَ وَ مَا اخْتَارَهُمْ إِلَّا لِعِلْمِهِ إِنَّهُمْ لَيَهْتَدُونَ.

And from him, from Al-Hassan^{asws} Bin Ali Al-Askari^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said: 'Allah^{azwj} Chose us^{asws}, community of Progeny^{asws} of Muhammad^{saww}, and Chose the Angels of Proximity, and He^{azwj} did not Choose them^{asws} except for His^{azwj} Knowledge they^{asws} would be guiding''⁷⁰⁶.

75- وَ مِنْهُ عَنِ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: نَظَرَ النَّبِيُّ ص إِلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ ع فَقَالَ هَذَا خَيْرُ الْأَوْلِيَيْنِ وَ خَيْرُ الْأَخْرِيَيْنِ مِنْ أَهْلِ السَّمَاوَاتِ وَ أَهْلِ الْأَرْضِينَ وَ هَذَا سَيِّدُ الصِّدِّيقِينَ وَ سَيِّدُ الْوَصِيِّينَ.

And from it, from Abu Zarr^{ra} said, 'The Prophet^{saww} looked at Ali Bin Abu Talib^{asws} and said: 'This is the best of the former ones, and best of the latter ones, from the inhabitants of the skies and the inhabitants of the earths, and this one^{asws} is chief of the truthful and chief of the successors^{asws}''⁷⁰⁷.

76- مَا، الْأَمَالِي لِلشَّيْخِ الطُّوسِيِّ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ شَادَانَ عَنِ الْمُعَاذِيِّ بْنِ زَكَرِيَّا عَنِ أَحْمَدَ بْنِ هُوْدَةَ عَنِ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنِ مُحَمَّدِ بْنِ سُلَيْمَانَ الدِّبْلَمِيِّ عَنِ أَبِيهِ قَالَ: سَأَلْتُ جَعْفَرَ بْنَ مُحَمَّدٍ ع لِمَ سُمِّيَتْ الْجُمُعَةُ جُمُعَةً قَالَ لِأَنَّ اللَّهَ تَعَالَى جَمَعَ فِيهَا خَلْقَهُ لَوْلَايَةِ مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ.

(The book) 'Al Amaali' of the sheykh Al Tusi – Muhammad Bin Ahmad Bin Shazan, from Al Muafi Bin Zakariya, from Ahmad Bin Howza, from Ibrahim Bin IS'haq, from Muhammad Bin Suleyman Al Saylami, from his father having said,

⁷⁰⁵ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 73

⁷⁰⁶ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 74

⁷⁰⁷ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 75

'I asked Ja'far^{asws} Bin Muhammad^{asws}, 'Why was Friday named as 'Jumma'?' He^{asws} said: 'Because Allah^{azwj} the Exalted Gathered His^{azwj} creatures for the Wilayah of Muhammad^{saww} and People^{asws} of his^{saww} Household'.⁷⁰⁸

77- كِتَابُ تَفْضِيلِ الْأَيْمَةِ عَلَى الْأَنْبِيَاءِ لِلْحَسَنِ بْنِ سُلَيْمَانَ، قَالَ ذَكَرَ السَّيِّدُ حَسَنُ بْنُ كَبْشٍ فِي كِتَابِهِ بِإِسْنَادِهِ مَرْفُوعاً إِلَى عِدَّةٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ص مِنْهُمْ جَابِرُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ وَ أَبُو سَعِيدِ الْخُدْرِيُّ وَ عَبْدُ الصَّمَدِ بْنُ أَبِي أُمَيَّةَ وَ عُمَرُ بْنُ أَبِي سَلَمَةَ وَ غَيْرُهُمْ قَالُوا لَمَّا فَتَحَ النَّبِيُّ ص مَكَّةَ أَرْسَلَ رَسُولَهُ إِلَى كِسْرَى وَ قَيْصَرَ يَدْعُوهُمَا إِلَى الْإِسْلَامِ أَوْ الْجَزْيَةِ وَ إِلَّا آدْنَا بِالْحَرْبِ وَ كَتَبَ أَيْضاً إِلَى نَصَارَى بَجْرَانَ بِمِثْلِ ذَلِكَ

The book 'Tafzeel Al Aemma Ala Al Anbiya', of Al Husayn Bin Suleyman. He said, 'Al Seyyid Hassan Bin Kabash mentioned in his book, by his chain, raising to a number of companions of Rasool-Allah^{saww}, from them Bin Jabir Bin Abdullah Al Ansary, and Abu Saeed al Khudri, and Abdul Samad Bin Abu Umayya, and Umar Bin Abu Salama, and others, they said,

'When the Prophet^{saww} conquered Makkah, sent his^{saww} messenger to Chosroe and Caesar, inviting them both to Al-Islam, or (payment of) taxation, or else there be a proclamation of the war, and he^{saww} wrote as well to the Christians of Najran with similar to that.

فَلَمَّا أَتَتْهُمْ رُسُلُهُ ص فَرَعُوا إِلَى بِيَعْتِهِمُ الْعُظْمَى وَ كَانَ قَدْ حَضَرَهُمْ أَبُو حَارِثَةَ أَسْقَمُهُمُ الْأَوَّلُ وَ قَدْ بَلَغَ يَوْمَئِذٍ مِائَةً وَ عَشْرِينَ سَنَةً وَ كَانَ يُؤْمِنُ بِالنَّبِيِّ وَ الْمَسِيحِ ع وَ يَكْتُمُ ذَلِكَ عَنْ كَفَرَةِ قَوْمِهِ

When his^{saww} messenger came to them, they panicked to their great allegiances (Jews and Christians), and Abu Haris, their first Bishop had presented to them, and on that day he had reached one hundred and twenty years, and he used to believe in the Prophet^{saww} and the Messiah^{as}, and he was concealing that from the disbelief of his people.

فَقَامَ عَلَى عَصَاهُ وَ خَطَبَهُمْ وَ وَعَظَهُمْ وَ الْجَاهُ ثُمَّ بَعْدَ مُشَاجِرَاتٍ كَثِيرَةٍ إِلَى إِحْضَارِ الْجُمُعَةِ الْكُبْرَى الَّتِي وَرَثَهَا شَيْثٌ فَفَتَحَ طَرَفَهَا وَ اسْتَخْرَجَ صَحِيفَةً شَيْثِ الَّتِي وَرَثَهَا مِنْ أَبِيهِ آدَمَ ع فَالْفَوْا فِي الْمَسْبَاحِ الثَّانِي مِنْ فَوَاصِلِهَا-

He stood upon his staff and addressed them and advised them and compelled them after a lot of quarrelling to be present as the great compilation which Shees^{as} had inherited it. He opened its end and brought out a Parchment of Shees^{as} which Shees^{as} had inherited from his^{as} father^{as} Adam^{as}, and wrapped in the second wrapping from its joints –

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَا إِلَهَ إِلَّا أَنَا الْحَيُّ الْقَيُّومُ مُعَقِّبُ الدُّهُورِ وَ فَاصِلُ الْأُمُورِ سَبَّبْتُ بِمَشِيئَتِي الْأَسْبَابَ وَ ذَلَّلْتُ بِقُدْرَتِي الصَّعَابَ وَ أَنَا الْعَزِيزُ الْحَكِيمُ الرَّحْمَنُ الرَّحِيمُ أَرْحَمُ وَ أَرْحَمُ وَ سَبَقْتُ رَحْمَتِي غَضَبِي وَ عَفْوِي عُفُوبِي

"In the Name of Allah^{azwj} the Beneficent the Merciful. There is no god except I^{azwj}, the Living, the Eternal, Adjuster of the times and Detailer of the matters, Causing the causes by My^{azwj} Desire, and Humbling the difficulties by My^{azwj} Power, and I^{azwj} am the Mighty, the Wise, the Beneficent, the Merciful, and I^{azwj} Show Mercy and My^{azwj} Mercy precedes My^{azwj} Wrath, and My^{azwj} pardon (precedes) My^{azwj} Punishment.

⁷⁰⁸ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 76

خَلَقْتُ عِبَادِي لِعِبَادَتِي وَ أَلَزَمْتُهُمْ حُجَّتِي أَلَا إِنِّي بَاعَثْتُ فِيهِمْ رُسُلِي وَ مُنَزَّلْتُ عَلَيْهِمْ كُتُبِي أَنْبِئُكَ مِنْ ذَلِكَ مِنْ لَدُنْ أَوَّلِ مَذْكُورٍ مِنْ بَشَرٍ إِلَى أَحْمَدَ نَبِيِّ وَ خَائِمِ رُسُلِي ذَلِكَ الَّذِي أَجْعَلُ عَلَيْهِ صَلَوَاتِي وَ رَحْمَتِي وَ أَسْأَلُكَ فِي قَلْبِهِ بَرَكَاتِي وَ بِهِ أَكْمَلُ أَنْبِيَائِي وَ نُدْرِي

I^{azwj} Created My^{azwj} servants for My^{azwj} worship, and Necessitated them My^{azwj} Divine Authorities. Indeed! I^{azwj} shall Send My^{azwj} Rasools^{as} among them and Send down My^{azwj} Books upon them, concluding that from the first mentioned from the human beings up to My^{azwj} Prophet^{sawww} Ahmad^{sawww}, and last of the My^{azwj} Rasools^{as}, that is the one I^{azwj} shall Make My^{azwj} Salawat to be upon him^{sawww} and My^{azwj} Mercy. And I^{azwj} shall Send My^{azwj} Blessings to be in his^{sawww} heart, and by him^{sawww} I^{sawww} shall Perfect My^{azwj} Prophets, and My^{azwj} Vows!"

قَالَ آدَمُ مَنْ هَؤُلَاءِ الرُّسُلِ وَ مَنْ أَحْمَدُ هَذَا الَّذِي رَفَعْتَ وَ شَرَّفْتَ قَالَ كُلُّهُمْ مِنْ ذُرِّيَّتِكَ وَ أَحْمَدُ عَائِبُهُمْ وَ وَارِثُهُمْ

Adam^{as} said: 'Who are these Rasools^{as}, and who is this Ahmad^{sawww} whom You^{azwj} Raised and Ennobled?' He^{azwj} Said: "All are from your^{as} offspring, and Ahmad^{sawww} is their^{as} last one and their^{as} inheritor!"

قَالَ يَا رَبِّ بِمَا أَنْتَ بَاعَثْتُهُمْ وَ مُرْسَلُهُمْ قَالَ بِتَوْحِيدِي ثُمَّ أَقَمِّي ذَلِكَ بِثَلَاثِمِائَةٍ وَ ثَلَاثِينَ شَرِيعَةً أَنْظِمُهَا وَ أَكْمَلُهَا لِأَحْمَدَ جَمِيعاً فَأَذِنْتُ لِمَنْ خَاءَنِي بِشَرِيعَةٍ مِنْهَا مَعَ الْإِيمَانِ بِي وَ يَرْسُلِي أَنْ أُدْخِلَهُ الْجَنَّةَ

He^{as} said: 'O Lord^{azwj}! What Message will You^{azwj} be Sending them^{sawww}'. He^{azwj} Said: "With My^{azwj} Tawheed, then I^{azwj} shall Pause that with three hundred and thirteen Laws, Stemming it and Perfecting it all for Ahmad^{sawww}, so I^{azwj} shall Permit for the one who comes to Me^{azwj} with a Law form it with the Eman with Me^{azwj} and with My^{azwj} Rasool^{as}, that I^{azwj} shall Enter him into the Paradise!"

قَالَ قَالَ آدَمُ عَ حَقِّ لِمَنْ عَرَفَكَ يَا إِلَهِي بِنِعْمَتِكَ أَنْ لَا يَعْصِيكَ بِهَا وَ لِمَنْ عَلِمَ سَعَةَ رَحْمَتِكَ وَ مَغْفِرَتِكَ أَنْ لَا يَيْئَسَ مِنْهَا

He (the narrator) said, 'Adam^{as} said: 'It is a right for the one who recognises You^{azwj}, O my^{as} God^{azwj}, with Your^{azwj} Favours, that he does not disobey You^{azwj} with it, and for the one who knows the vastness of Your^{azwj} Mercy and Your^{azwj} Forgiveness that does not despair from it'.

قَالَ يَا آدَمُ أَ تُحِبُّ أَنْ أُرِيكَ أَبْنَاءَكَ هَؤُلَاءِ الَّذِينَ كَرَّمْتُهُمْ وَ اصْطَلَفْتُهُمْ عَلَى الْعَالَمِينَ قَالَ نَعَمْ أَيُّ رَبِّ

He^{azwj} Said: 'O Adam^{as}! Would you^{as} like Me^{azwj} to Show you^{as} these sons of yours^{as}, those whom I^{azwj} Honoured them^{as}, and Chose them^{as} over the worlds?' He^{as} said: 'Yes, Lord^{azwj}'.

فَمَثَلَهُمُ اللَّهُ تَبَارَكَ وَ تَعَالَى قَدَرٌ مَنَازِلُهُمْ وَ مَكَاتِبُهُمْ مِنْ فَضْلِهِ عَلَيْهِمْ وَ نِعْمَتِهِ ثُمَّ عَرَضَهُمْ عَلَيْهِ أَشْبَاحاً فِي ذُرِّيَّتِهِمْ وَ خَاصَّ أَتْبَاعَهُمْ مِنْ أُمَّمِهِمْ

Allah^{azwj} Blessed and Exalted Resembled them^{as} in accordance to their^{as} statuses and their positions, from His^{azwj} Grace upon them and His^{azwj} bounties. Then He^{azwj} Presented them^{as} to him^{as} as resemblances, in their offspring and special followers from their^{as} communities.

فَنَظَرَ إِلَيْهِمْ آدَمُ وَ بَعْضُهُمْ أَعْظَمُ نُوراً مِنْ بَعْضٍ وَ إِذَا فَضَّلَ أَنْوَارِ الْخُمْسَةِ أَصْحَابِ الْمَقَامَاتِ وَ الشَّرَائِعِ مِنَ الْأَنْبِيَاءِ كَفَضَّلَ الْقَمَرِ لَيْلَةَ الْبَدْرِ عَلَى سَائِرِ الْكَوَاكِبِ وَ فَضَّلَ الْعَاقِبِ مُحَمَّدٍ ص فِي عِظَمِ نُورِهِ عَلَى الْخُمْسَةِ كَفَضَّلَ الْخُمْسَةَ عَلَى الْأَنْبِيَاءِ جَمِيعاً

Adam^{as} looked that them^{as}, and some of them were of greater Noor (light) than some, and there was a superiority of the five companions of the positions and Laws from the Prophets^{as} like the superiority of the moon of the night of the full moon over the rest of the stars, and superiority of Muhammad^{saww} among the magnificence of his^{saww} Noor over the five was like the superiority of the five over the Prophets^{as} in their entirety.

فَنظَرَ فَإِذَا حَامَهُ كُلِّ نَبِيٍّ وَ خَاصَّتُهُ مِنْ قَوْمِهِ وَ رَهْطِهِ آخِذُونَ بِحُجْرَةِ ذَلِكَ النَّبِيِّ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ وَ عَنْ يَمِينِهِ وَ شِمَالِهِ تَتَلَاؤُا وَ حُوهُهُمْ وَ تُشْرِقُ جِبَاهُهُمْ نُورًا وَ ذَلِكَ بِحَسَبِ مَنْزِلَةِ ذَلِكَ النَّبِيِّ مِنْ رَبِّهِ وَ بِقَدْرِ مَنْزِلَةِ كُلِّ وَاحِدٍ مِنْ نَبِيِّهِ

He^{as} looked and there, the special ones of every Prophet^{as} and special ones of his^{as} people and his^{as} group were holding on to the light of that Prophet^{saww} from in front of him^{saww} and from behind him^{saww}, and on his^{saww} right, and his^{saww} left. Their faces were shining and their foreheads were shining with radiance, and that was due to the status of that Prophet^{as} from his^{saww} Lord^{azwj}, and the status of every one of from his^{as} Prophet^{saww}.

ثُمَّ نَظَرَ آدَمُ ع إِلَى نُورٍ قَدْ لَمَعَ فَسَدَّ الْجَوُّ الْمُنْحَرِقَ وَ أَخَذَ بِالْمَطَالِعِ مِنَ الْمَشَارِقِ ثُمَّ سَرَى حَتَّى طَبِقَ الْمَعَارِبِ ثُمَّ سَمَا حَتَّى بَلَغَ مَلَكُوتَ السَّمَاءِ فَإِذَا الْأَكْنَافُ قَدْ تَضَوَّعَتْ طَيْبًا وَ إِذَا أَنْوَارٌ أَرْبَعَةٌ قَدْ أَكْتَفَتْهُ عَنْ يَمِينِهِ وَ شِمَالِهِ وَ مِنْ خَلْفِهِ وَ أَمَامِهِ أَشْبَهَ بِهِ أَرْجَاءَ وَ نُورًا يَتَلَوَّهَا أَنْوَارٌ مِنْ بَعْدِهَا يَسْتَمِدُّ مِنْهَا وَ إِذَا هِيَ شَبِيهَةٌ بِهَا فِي ضِيَائِهَا وَ عَظَمَتِهَا وَ نَشْرَبَهَا

Then Adam^{as} looked at the Noor which had glittered and pierced the air, and took the information from the east, then travelled until it layered the west, then rose until it reached the kingdoms of the sky. There the good protection had been placed, and four Noors had protected him^{saww} on his^{saww} right, and his^{saww} left, and from behind him^{saww} and his^{saww} front, resembling goodly with him^{saww}, and there was a light followed by lights from after it, continuing from it, and there it was resembling with its illumination and its magnificence and its spread.

ثُمَّ دَنَّتْ مِنْهَا فَتَكَلَّلَتْ عَلَيْهَا وَ حُفَّتْ بِهَا وَ نَظَرَ فَإِذَا أَنْوَارٌ مِنْ بَعْدِ ذَلِكَ فِي مِثْلِ عَدَدِ الْكَوَاكِبِ وَ دُونَ مَنَازِلِ الْأَوَائِلِ جَدًّا جَدًّا ثُمَّ طَلَعَ عَلَيْهِ سَوَادٌ كَاللَّيْلِ وَ كَالسَّيْلِ يَنْسَلُونَ مِنْ كُلِّ وَجْهِ وَ أَوْبٍ فَأَقْبَلُوا حَتَّى مَلَأُوا الْبِقَاعَ وَ الْأُكُمَ وَ إِذَا هُمْ أَفْبَحُ شَيْءٍ هَيْئَةً وَ صُورًا وَ أَنْتَنَةً رِيحًا

Then he^{as} went near it and culminating upon it, and filling with it, and he^{asws} looked, and there were light from after that like the number of stars and below the first positions, lots and lots. Then blackness emerged upon it like the night, and like the torrent flowing from every direction and layering. They came until they filled the spot and muzzled, and there they were the ugliest things in form and image and stinkiest smell.

فَبِهَرَّ آدَمُ ع مَا رَأَى مِنْ ذَلِكَ فَقَالَ يَا عَالِمَ الْغُيُوبِ وَ يَا عَافِرَ الدُّنُوبِ وَ يَا دَا الْقُدْرَةَ الْبَاهِرَةَ وَ الْمَشِيئَةَ الْعَالِيَةَ مَنْ هَذَا السَّعِيدُ الَّذِي كَرَّمْتَهُ وَ رَفَعْتَهُ عَلَى الْعَالَمِينَ وَ مَنْ هَذِهِ الْأَنْوَارُ الْمُنِيفَةُ الْمُكْتَنَفَةُ لَهُ

Adam^{as} was astonished from what he^{as} saw from that and said: 'O Knower of the hidden matters! And O Forgiver of the sins! And O One with the dazzling Power and prevailing Desire! Who is this fortunate one whom You^{azwj} Honoured and Raised over the worlds, and who are these lights surround protecting him?'

فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ يَا آدَمُ هَؤُلَاءِ وَسِيْلَتَكَ وَ وَسِيْلَهُ مَنْ أَسْعَدْتُ مِنْ خَلْقِي هَؤُلَاءِ السَّابِقُونَ الْمُفْرَبُونَ وَ الشَّافِعُونَ الْمُشْفَعُونَ وَ هَذَا أَحْمَدُ سَيِّدُهُمْ وَ سَيِّدَ بَرِيَّتِي أَخْتَرْتُهُ بِعِلْمِي وَ اسْتَقَمْتُ اسْمَهُ مِنْ اسْمِي

Allah^{azwj} Mighty and Majestic Revealed to him^{as}: "O Adam^{as}! They^{asws} are your^{as} means and the means of the fortunate ones from My^{azwj} creatures. They^{asws} are the foremost, the ones of Proximity, and the interceding ones, the interceders, and this is Ahmad^{saww}, their^{asws} chief, and chief of My^{azwj} Created beings. I^{azwj} Chose him^{saww} with My^{azwj} Knowledge, and Derived his^{as} name from My^{azwj} Name.

فَأَنَا الْمُحْمُودُ وَ هَذَا أَحْمَدُ وَ هَذَا صِنُوهُ وَ وَصِيُّهُ وَ وَارِثُهُ وَ جَعَلْتُ بَرَكَاتِي وَ تَطْهِيرِي فِي عَقِبِهِ وَ هِيَ سَيِّدَةُ إِمَائِي وَ الْبَقِيَّةُ فِي عِلْمِي مِنْ أَحْمَدَ نَبِيِّ وَ هَذَانِ السَّبْطَانِ وَ الْخَلْفَانِ لَهُمْ

I^{azwj} am Al-Mahmoud (the most Praised One) and this is Ahmad^{saww} (the praised one), and this one is his^{saww} in-law, and his^{saww} successor^{asws}, and his^{saww} inheritor, and I^{azwj} had Made My^{azwj} Blessings and My^{azwj} Purification to be in his^{asws} posterity, and she^{asws} is chieftess of My^{azwj} maids, and the remaining one in My^{azwj} Knowledge from Ahmad^{saww}, My^{azwj} Prophet^{as}, and these two are the grandsons^{asws}, and the two caliphs of theirs^{asws}.

وَ هَذِهِ الْأَعْيَانُ الْمُضَارِعُ نُورُهَا أَنْوَارُهُمْ بَقِيَّةٌ مِنْهُمْ إِلَّا أَنَّ كُلًّا اصْطَفَيْتُ وَ طَهَّرْتُ وَ عَلَى كُلِّ بَارَكْتُ وَ تَرَحَّمْتُ وَ كَلًّا بِعِلْمِي جَعَلْتُ قُدُوهُ عِبَادِي وَ نُورَ بِلَادِي

And these ones resembling their^{asws} lights are the obedient subjects, a remainder from them^{asws}, except that I^{azwj} Chose all and Purified and Blessed and Mercied upon all with My^{azwj} Knowledge Made as model for My^{azwj} servants, and Noor of My^{azwj} Country.

وَ نَظَرَ إِلَى شَيْخٍ فِي آجِرِهِمْ يَزْهَرُ فِي ذَلِكَ الصَّفِيحِ كَمَا يَزْهَرُ كَوْكَبُ الصُّبْحِ لِأَهْلِ الدُّنْيَا فَقَالَ تَبَارَكَ وَ تَعَالَى وَ بِعِبَادِي هَذَا السَّعِيدِ أَفْكَ عَنْ عِبَادِي الْأَغْلَالِ وَ أَضْعُ عَنْهُمْ الْأَصَارَ وَ أَنْفُلَا الْأَرْضَ حَنَانًا وَ رَأْفَةً وَ عَدْلًا كَمَا مِلْتُ مِنْ قَلْبِهِ قَسْوَةً وَ شِقْوَةً وَ جَوْرًا

And he^{as} looked at an old man in their end, appearing in that assembly just as the morning star appears to the people of the world. The Blessed and Exalted Said: 'And by this fortunate servant of Mine, I^{azwj} shall Release the shackles of My^{azwj} servants and Place down the burdens from them and Fill the earth with affection and kindness and justice, just as it would have been filled from before it with harshness, and wretchedness and tyranny!'

قَالَ آدَمُ يَا رَبِّ إِنَّ الْكَرِيمَ كُلَّ الْكَرِيمِ مَنْ كَرَّمْتُ وَ إِنَّ الشَّرِيفَ كُلَّ الشَّرِيفِ مَنْ شَرَّفْتُ وَ حَقٌّ يَا إِلَهِي لِمَنْ رَفَعْتَ وَ أَعْلَيْتَ أَنْ يَكُونَ كَذَلِكَ فَبِذَا النَّعْمَ الَّذِي لَا يَنْتَظِعُ وَ الْإِحْسَانَ الَّذِي لَا يَنْفَدُ- [يُنْقَدُ] بِمَ بَلَغَ هَؤُلَاءِ الْعَالُونَ هَذِهِ الْمُنْزِلَةَ مِنْ شَرَفِ عَطَايَاكَ وَ عَظِيمِ فَضْلِكَ وَ حَنَانِكَ وَ كَذَلِكَ مَنْ كَرَّمْتُ مِنْ عِبَادِكَ الْمُرْسَلِينَ

Adam^{as} said: 'O Lord^{azwj}! The honourable of all honourable is the one You^{azwj} Honoured, and the noble of all nobles is the one You^{azwj} Ennobled, and it is a right, O my^{as} God^{azwj}, for the one You^{azwj} Raise and Exalted that he should happen to be light that. O One^{azwj} with the bounties which do not terminate and the Favours which do not deplete! Due to what have these lofty ones reached this status of Your^{azwj} Granted nobility, and Your^{azwj} magnificent Grace, and Your^{azwj} Affection, and like that, the ones You^{azwj} Honoured from Your^{azwj} servants, the Messengers^{as}?'

قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا الرَّحْمَنُ الرَّحِيمُ الْعَزِيزُ الْحَكِيمُ عَالِمُ الْغُيُوبِ وَ مُضَمَّرَاتِ الْقُلُوبِ أَعْلَمُ مَا لَمْ يَكُنْ مِمَّا يَكُونُ كَيْفَ يَكُونُ وَ مَا لَا يَكُونُ لَوْ كَانَ كَيْفَ يَكُونُ

Allah^{azwj} Blessed and Exalted Said: "Surely, I^{azwj} am Allah^{azwj}. There is no god except I^{azwj}, the Beneficent, the Merciful, the Mighty, the Wise, Knower of the hidden matters and the consciences of the hearts. I^{azwj} am more Knowing of what has not happened from what has happened, how it happened, and what has not yet happen, if it were to happen, how it would happen to be.

وَ إِنِّي أَطَّلَعْتُ يَا عَبْدِي فِي عِلْمِي عَلَى قُلُوبِ عِبَادِي فَلَمْ أَرْ فِيهِمْ أَطْوَعَ لِي وَ لَا أَنْصَحَ لِحَلْفِي مِنْ أَنْبِيَائِي وَ رُسُلِي فَجَعَلْتُ لِدَلِّكَ فِيهِمْ رُوحِي وَ كَلِمَتِي وَ أَلَزَمْتُهُمْ عِبَاءَ حُجَّتِي وَ اصْطَفَيْتُهُمْ عَلَى الْبَرَايَا بِرِسَالَتِي وَ وَحْيِي

And I^{azwj} Noticed, O My^{azwj} servant, in My^{azwj} Knowledge, upon the hears of My^{azwj} servants and could not See among them anyone more obedient to Me^{azwj} nor more advisory to My^{azwj} creatures than My^{azwj} Prophets^{as} and My^{azwj} Rasools^{as}, therefore I^{azwj} Made to be in them^{as} the Spirit and My^{azwj} Word, and Necessitated them the weight of My^{azwj} Divine Authorities, and Chose them^{as} over the Created beings with My^{azwj} Message and My^{azwj} Revelation.

ثُمَّ أَلْقَيْتُ مَكَانَاتِهِمْ تِلْكَ فِي مَنَازِلِهِمْ قُلُوبَ حَوَائِمِهِمْ وَ أَوْصِيَاءِهِمْ مِنْ بَعْدُ فَأَلْحَقْتُهُمْ بِأَنْبِيَائِي وَ رُسُلِي وَ جَعَلْتُهُمْ مِنْ وَدَائِعِ حُجَّتِي وَ الْأَسَاءَةِ فِي بَرِيَّتِي لِأَجْرِ بِيهِمْ كَسْرَ عِبَادِي وَ أَقِيمَ بِيهِمْ أَوْدَهُمْ ذَلِكَ أَنِّي بِيهِمْ وَ بِقُلُوبِهِمْ لَطِيفٌ وَ خَبِيرٌ

Then I^{azwj} Cast these positions of theirs in their^{as} houses, hearts of their^{as} intimate ones and their^{as} successor^s from afterwards, so I^{azwj} Made them join up with My^{azwj} Prophets^{as} from the depositories of My^{azwj} Divine Authorities, and the models among My^{azwj} Created beings in order to know with them the violations of My^{azwj} servants, and standing with them^{as}. I^{azwj} Despoited them^{as} with that as I^{azwj} am Subtle and Informed with them and their hearts.

ثُمَّ أَطَّلَعْتُ عَلَى قُلُوبِ الْمُصْطَفَيْنِ مِنْ رُسُلِي فَلَمْ أَجِدْ فِيهِمْ أَطْوَعَ لِي وَ لَا أَنْصَحَ لِحَلْفِي مِنْ مُحَمَّدٍ حَبِيبِي وَ خَالِصَتِي فَأَخَّرْتُهُ عَلَى عِلْمِي وَ رَفَعْتُ دِكْرَهُ إِلَى دِكْرِي

Then I^{azwj} Noticed upon the hearts of the Chosen ones from My^{azwj} Rasools^{as}, and could not find among them anyone more obedient to Me^{azwj} nor more advisory to My^{azwj} creatures more than Muhammad^{sawww} as My^{azwj} Choice and My^{azwj} sincere one. So, I Chose him^{sawww} upon My^{azwj} Knowledge and I^{azwj} Raised his^{sawww} mention to My^{azwj} Mention.

ثُمَّ وَجَدْتُ كَذَلِكَ قُلُوبَ حَائِمَتِهِ الْأَلَمِيِّ مِنْ بَعْدِهِ عَلَى صِفَةِ قَلْبِهِ فَأَلْحَقْتُهُمْ بِهِ وَ جَعَلْتُهُمْ وَرَثَةَ كِتَابِي وَ وَحْيِي وَ أَرْكَانَ حِكْمَتِي وَ نُورِي وَ أَلَيْتُ بِي أَنْ لَا أَعْدَبَ بِنَارِي مَنْ لَقِينِي مُعْتَصِمًا بِتَوْحِيدِي وَ حَبْلٍ مَوْدَّتِهِمْ أَبَدًا

Then I^{azwj} Found like that the hearts of his^{sawww} intimate ones, those from after him^{sawww} upon a description of his^{sawww} heat, so I^{azwj} Joined them^{asws} with him^{sawww}, and Made them^{asws} inheritors of My^{azwj} book, and My^{azwj} Revelation, and cornerstones of My^{azwj} Wisdom, and My^{azwj} Noor, and I^{azwj} Swore with Myself^{azwj} that I^{azwj} will not Punish with My^{azwj}) Fire the one who meets Me^{azwj} holding fast with My^{azwj} Tawheed and the rope of their^{asws} cordiality, ever!"

قَالَ آدَمُ فَمَا هَاتَانِ التُّنَانِ الْعَظِيمَتَانِ

Adam^{as} said: 'So what are these two great parties?'

قَالَ اللَّهُ تَقَدَّسَ اسْمُهُ هُوَ لَا إِلَهَ إِلَّا هُوَ مُحَمَّدٌ صَ أَدْرَكَتْ نَبِيَّهَا فِي عِلْمِهِ فَأَمَنْتَ بِهِ وَ اتَّبَعْتَ فَلَابَسْتُهَا نُورًا مِنْ نُورِي ثُمَّ الَّذِي يَلُونَهُمْ كَذَلِكَ حَتَّى آرَثَ الْأَرْضَ وَ مَنْ عَلَيْهَا وَ هُمْ فِيهَا قَسَمَتْ لَهُمْ مِنْ فَضْلِي وَ رَحْمِي مَنَازِلَ شَتَّى فَأَفْضَلُهُمْ سَابِقُهُمْ إِذَا كَانَ أَعْلَمُهُمْ فِي وَ أَعْمَلُهُمْ بِطَاعَتِي

Allah^{azwj}, Holy is His^{azwj} Name, Said: "Community of Muhammad^{sawww}, coming across its Prophet^{sawww} in his^{sawww} knowledge, so they believed in him^{as} and followed, so I^{azwj} Covered them with light from My^{azwj} Light. Then those who followed them like that, until they inherit the earth and the ones upon it, and for them therein I^{azwj} Shall Apportion for them from My^{azwj} Grace and My^{azwj} Mercy of various positions, so the most superior of them is their preceding one when he was their most knowledgeable one and most working in My^{azwj} obedience.

وَ هَذِهِ التُّلَّةُ الْعُظْمَى الَّتِي مَلَأَتْ بِيَاضُهَا وَ سَوَادُهَا أَرْضِي فَهُمْ أَخَابِتُ خَلْقِي وَ أَشْرَارُ عِبِيدِي وَ هُمُ الَّذِينَ يُدْرِكُونَ مُحَمَّدًا حَيْرَتِي وَ سَيِّدَ بَرِيَّتِي فَيُكْذِبُونَهُ صَادِقًا وَ يُخَوِّفُونَهُ آمِنًا وَ يَعْصُونَهُ رُؤُوفًا وَ هُمْ يَعْرِفُونَهُ وَ النُّورِ الَّذِي أُبْعِثُهُ بِهِ يُظَاهِرُونَ عَلَى إِخْرَاجِهِ مِنْ أَرْضِهِ وَ يَنْظُرُونَ عَلَى قِتَالِهِ وَ عَدَاوَتِهِ ثُمَّ الْقَوَّامِينَ بِالْقِسْطِ مِنْ بَعْدِ هَذَا وَ هُمْ لَهُمْ جَنَّةٌ

And this great party which will fill up its white and its black of My^{azwj} earth, they are the most wicked of My^{azwj} creatures, and their most evils ones of My^{azwj} servants, and they are those who will come across Muhammad^{sawww} My^{azwj} Choice and chief of My^{azwj} Created beings, and they would belie him^{asws} of truthfulness, and scare him^{sawww} of safety, and disobey him^{as} of kindness, and although they would be recognising him^{sawww} and the Noor which I^{azwj} would be Sending with him^{sawww}. They would be backing each other upon expelling him^{sawww} from his^{sawww} land and backing each other upon killing him^{sawww} and being inimical towards him^{sawww}, then the ones standing with the fairness from after this, and they, for them is a shield.

حَقٌّ عَلَيَّ لِأَصْلِيَّ عَذَابُهُمْ نَارًا لَا يَنْقَطِعُ ثُمَّ لِأَحِبَّتِهِمْ بَعْدُوِي الَّذِي اتَّخَذُوهُ وَ ذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي وَ دُونَ أَوْلِيَائِي أَحَلُّ ثُمَّ لِأَتْبَعِي مَنْ يَأْتِي مِنْهُمْ مِنْ بَعْدِهِمْ أَنْتَقِمُ مِنْهُمْ وَ أَنَا غَيْرُ ظَالِمٍ

There is a right upon Me^{azwj} that I^{azwj} Make them arrive them to their Punishment in the Fire, not terminating, then Join them with My^{azwj} enemies, those who took him (Iblees^{la}) and his^{la} offspring as friends from besides Me^{azwj} and My^{azwj} friends. Yes, then they will be followed by the ones from them who come from after them, I^{azwj} shall Take revenge from them, and I^{azwj} am not unjust!"

وَ عِنْدَ انْقِضَاءِ مُنَاجَاةِ آدَمَ رَبَّهُ حَرَّ سَاجِدًا فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ وَ هُوَ أَعْلَمُ بِهِ وَ يَقْلِبُهُ مَا سَجُودَكَ هَذَا قَالَ تَعَبُدُ لَكَ يَا إِلَهِي وَ خَدَكَ وَ تَعْظِيمًا لِأَوْلِيَائِكَ هُوَ لَا إِلَهَ إِلَّا الَّذِينَ كَرَّمْتُمْ وَ رَفَعْتُمْ

And at the termination of the secret conversation of Adam^{as} with his^{as} Lord^{azwj}, he^{as} fell down in Sajdah. Allah^{azwj} Mighty and Majestic Revealed to him^{sawww}, and although He^{azwj} was a Knower with him^{as} and his^{as} heart: "What is this Sajdah of yours^{as}?" He^{sawww} said: 'Worship

to You^{azwj}, O my^{as} God^{azwj}, Alone, and as reverence to these friends of Yours^{azwj} whom You^{azwj} Honoured, and Raised’.

وَكَانَتْ أَوَّلَ سَجْدَةٍ سَجَدَهَا مَخْلُوقٌ فَشَكَرَ اللَّهُ عَزَّ وَ جَلَّ ذَلِكَ لَهُ فَأَسْجَدَ لَهُ مَلَائِكَتُهُ وَ أَبَاحَهُ جَنَّتَهُ وَ أَوْحَى إِلَيْهِ أَمَّا إِنِّي مَخْرُجُهُمْ مِنْ صُلْبِكَ وَ جَاعِلُهُمْ فِي ذُرِّيَّتِكَ

And it was the first Sajdah a creature had performed, so Allah^{azwj} Mighty and Majestic Thanked that to him^{saww}, and His^{azwj} Angels did Sajdah to him^{as}, and He^{azwj} Legalised His^{azwj} Paradise to him^{saww} and Revealed to him^{as}: “But I^{azwj} shall be Extracting them from your^{as} Sulb (ribs) and Made them to be in your^{as} offspring!”

فَلَمَّا قَارَفَ آدَمُ الْحَطِيبَةَ وَ أُخْرِجَ مِنَ الْجَنَّةِ تَوَسَّلَ إِلَى اللَّهِ وَ هُوَ سَاجِدٌ بِمُحَمَّدٍ ص وَ حَامِيَةٍ وَ أَهْلِ بَيْتِهِ هَؤُلَاءِ فَعَفَرَ اللَّهُ لَهُ خَطِيئَتَهُ وَ جَعَلَهُ الْحَلِيفَةَ فِي أَرْضِهِ

When Adam^{as} acknowledge the mistake and was expelled from the Paradise, he^{as} made intermediaries to Allah^{azwj} while he^{as} was in Sajdah, with Muhammad^{saww}, and his^{saww} intimate one, and those People^{asws} of his^{saww} Household. So Allah^{azwj} Forgave his^{as} mistake for him^{as}, and Made him^{as} a caliph in His^{azwj} earth.

فَلَمَّا أَتَى الْقَوْمَ عَلَى بَاقِي الْمَسَاحِ النَّبِيِّ ص وَ ذَكَرَ أَهْلَ بَيْتِهِ عَ أَمَرَهُمْ أَبُو حَارِثَةَ أَنْ يَصِيرُوا إِلَى صَحِيفَةٍ شَيْبِ الْكُبْرَى الَّتِي مِيرَاثُهَا إِلَى إِدْرِيسَ ع وَ كَانَ كِتَابَتُهَا بِالْقَلَمِ السُّرْيَانِيِّ الْقَدِيمِ وَ هُوَ الَّذِي كَتَبَ بِهِ مِنْ بَعْدِ نُوحٍ ع مُلُوكَ الْهَيَاظِلَةِ الْمُتَمَارِدَةِ

When the people came upon the remainder of the second part of the mention of the Prophet^{saww} and mention of the People^{asws} of his^{saww} Household, Abu Jarisa instructed them to come to the great parchment of Shees^{as} which he^{as} had left an inheritance to Idrees^{as}, and its writing was with the ancient Assyrian pen, and it is which was written with from after Noah^{as} by the continuing kings.

فَأُتِصَّ الْقَوْمُ الصَّحِيفَةَ فَأَفْضَوْا مِنْهَا إِلَى هَذَا الرَّسْمِ قَالُوا اجْتَمَعَ إِلَى إِدْرِيسَ ع قَوْمُهُ وَ صَحَابَتُهُ وَ هُمْ يَوْمئِذٍ فِي بَيْتِ عِبَادَتِهِ مِنْ أَرْضِ كُوفَانَ فَخَبَّرَهُمْ بِمَا افْتَصَّ عَلَيْهِمْ

The people opened the parchment and came from it to this writing. They said, ‘The people of Idrees^{as} and his^{as} companions gathered to him^{as}, and in those days they were in the house of his^{as} worship from the land of Kowfan, and he^{as} informed them with what he^{saww} narrated to them.

قَالَ إِنَّ بَنِي أَبِيكُمْ آدَمَ ع لِيُصَلِّهِ وَ بَنِي بَيْتِهِ وَ ذُرِّيَّتُهُ اجْتَمَعُوا فِيمَا بَيْنَهُمْ وَ قَالُوا أَيُّ الْخَلْقِ عِنْدَكُمْ أَكْرَمُ عَلَى اللَّهِ عَزَّ وَ جَلَّ وَ أَرْفَعُ لَدَيْهِ مَكَانًا وَ أَقْرَبُ مِنْهُ مَنْزِلَةً

He said, ‘The sons of your father Adam^{as} of his^{as} lineage, and sons of his^{as} sons, and his^{as} offspring gathered in what is between them and they said, ‘Which of the creatures is most honourable with you with Allah^{azwj} Mighty and Majestic and the loftiest in position to Him^{azwj}, and the closest from Him^{azwj} in status?’

فَقَالَ بَعْضُهُمْ أَبُوكُمْ آدَمُ خَلَقَهُ اللَّهُ عَزَّ وَ جَلَّ بِيَدِهِ وَ أَسْحَدَ لَهُ مَلَائِكَتَهُ وَ جَعَلَهُ الْخَلِيفَةَ فِي أَرْضِهِ وَ سَخَّرَ لَهُ جَمِيعَ خَلْقِهِ وَ قَالَ آخَرُونَ بَلِ الْمَلَائِكَةُ الَّذِينَ لَمْ يَعْصُوا اللَّهَ عَزَّ وَ جَلَّ وَ قَالَ بَعْضُهُمْ لَا بَلِ الْأَمِينُ جِبْرَائِيلُ ع

Some of them said, 'Your father^{as} Adam^{as}. Allah^{azwj} Mighty and Majestic Created him^{as} by His^{azwj} Hands, and His^{azwj} Angels did Sajdah to him^{as}, and He^{azwj} Made him^{saww} the caliph in His^{azwj} earth, and the entirety of His^{azwj} creatures were subdued to him^{as}'. And others said, 'But, the Angels, those who did not disobey Allah^{azwj} Mighty and Majestic'. And some of them said, 'No, but the trustworthy Jibraeel^{as}'.

فَانْطَلَقُوا إِلَى آدَمَ ع فَذَكَرُوا لَهُ الَّذِي قَالُوا وَ اخْتَلَفُوا فِيهِ فَقَالَ يَا بُيَّيْ إِنِّي أَخْبِرْكُمْ بِأَكْرَمِ الْخَلْقِ عِنْدَ اللَّهِ عَزَّ وَ جَلَّ جَمِيعاً ثُمَّ إِنَّهُ وَ اللَّهُ مَا عَدَا أَنْ نَنَحَّ فِي الرُّوحِ حَتَّى اسْتَوَيْتُ جَالِساً فَبَرَقَ لِي الْعَرْشُ الْعَظِيمُ فَتَنَظَّرْتُ فَإِذَا فِيهِ لَا إِلَهَ إِلَّا اللَّهُ - مُحَمَّدٌ خَيْرُهُ اللَّهُ عَزَّ وَ جَلَّ ثُمَّ ذَكَرَ عِدَّةَ أَسْمَاءِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ مَقْرُونَةً بِمُحَمَّدٍ ص

They were to Adam^{as} and they mentioned to him^{as} those who had spoken and differed regarding it. He^{as} said: 'O my^{as} sons! I^{as} shall inform you all with the most honourable of the creatures in the Presence of Allah^{azwj} Mighty and Majestic, in their entirety. Then, by Allah^{azwj}, and when the Spirit was blown into me, until I^{as} sat up seated. The Magnificent Throne shone to me^{as}, so I^{as} looked and therein (was written): 'There is no god except Allah^{azwj}, Muhammad^{saww} is the Choice of Allah^{azwj} Mighty and Majestic'. Then he^{as} mentioned the names paired with Muhammad^{saww}'.

قَالَ آدَمُ ثُمَّ لَمْ أَرِ فِي السَّمَاءِ مَوْضِعَ أَيْمٍ أَوْ قَالَ صَفِيحٍ مِنْهَا إِلَّا وَ فِيهِ مَكْتُوبٌ لَا إِلَهَ إِلَّا اللَّهُ وَ مَا مِنْ مَوْضِعٍ مَكْتُوبٍ فِيهِ لَا إِلَهَ إِلَّا اللَّهُ وَ فِيهِ مَكْتُوبٌ خَلْقاً لَا خَطَأَ مُحَمَّدٌ رَسُولُ اللَّهِ وَ مَا مِنْ مَوْضِعٍ فِيهِ مَكْتُوبٌ مُحَمَّدٌ رَسُولُ اللَّهِ إِلَّا وَ فِيهِ مَكْتُوبٌ عَلَيَّ خَيْرُهُ اللَّهُ الْحَسَنُ صَفْوَةُ اللَّهِ الْحُسَيْنُ أَمِيرُ اللَّهِ عَزَّ وَ جَلَّ

Adam^{as} said: 'Then I^{as} did not see any place of crust in the sky (or said: 'a plate in it') except and in it was written: 'There is no god except Allah^{azwj}', and there was no place wherein was written: 'There is no god except Allah^{azwj}', and in it was written, not erring, 'Muhammad^{saww} is Rasool^{saww} of Allah^{azwj}', and there is none from a place wherein was written: 'Muhammad^{saww} is Rasool^{saww} of Allah^{azwj}', and in it was written: 'Ali^{asws} is Choice of Allah^{azwj}, Al-Hassan^{asws} is elite of Allah^{azwj}, Al-Husayn^{asws} is trustee of Allah^{azwj} Mighty and Majestic'.

وَ ذَكَرَ الْأَيْمَةَ مِنْ أَهْلِ بَيْتِهِ ع وَاحِداً بَعْدَ وَاحِدٍ إِلَى الْقَائِمِ بِأَمْرِ اللَّهِ قَالَ آدَمُ فَمُحَمَّدٌ ص وَ مَنْ خَطَّ مِنْ أَسْمَاءِ أَهْلِ بَيْتِهِ أَكْرَمُ الْخَلَائِقِ عَلَى اللَّهِ

And he^{as} mentioned the Imams^{asws} from the People^{asws} of his^{saww} Household, one after one, up to Al-Qaim^{asws} with the Commands of Allah^{azwj}. Adam^{as} said: 'So, Muhammad^{saww} and the names written from People^{asws} of his^{saww} Household are the most honourable of the creatures to Allah^{azwj}'.

فَلَمَّا أَنْتَهَى الْقَوْمُ إِلَى آخِرِ مَا فِي صَحِيفَةٍ إِدْرِسَ قَرَأُوا صَحِيفَةً إِتْرَاهِيمَ ع وَ فِيهَا مَعْنَى مَا تَقَدَّمَ بَعْثِهِ وَ أَنْفَضُوا.

When the people ended up to the end of what was in the parchment of Idrees^{as}, they read the parchment of Ibrahim^{as}, and therein was meaning of what had preceded exactly, and they adjourned⁷⁰⁹.

78- وَ مِنْهُ، نَقْلًا مِنْ كِتَابِ التَّنْبِيهِ لِلْحَيْرَةِ مِنَ الْفَضْلِ بْنِ شَادَانَ رَوَى أَبُو يُوسُفَ عَنْ مُجَالِدٍ عَنِ الشَّعْبِيِّ أَنَّ عُمَرَ أَتَى النَّبِيَّ ص بِصَحِيفَةٍ قَدْ كُتِبَ فِيهَا التَّوْرَةُ بِالْعَرَبِيَّةِ فَقَرَأَهَا عَلَيْهِ فَعَرَفَ الْعُضْبَ فِي وَجْهِهِ فَقَالَ أَعُوذُ بِاللَّهِ وَ بِرَسُولِهِ مِنْ سَخَطِهِ

And from him, copied from the book 'Al Tanbeeh Lil Harya', from Al Fazl Bin Shazan, reported by Abu Yunus, from Mujalid, from Shaby,

'Umar came to the Prophet^{as} with a parchment in which the Torah had been written in Arabic, and read it out to him^{saww}. He recognised the anger in his^{saww} face. He said, 'I seek Refuge with Allah^{azwj} and with His^{azwj} Rasool^{saww} from his^{saww} anger'.

فَقَالَ النَّبِيُّ ص لَا تَسْأَلُوا أَهْلَ الْكِتَابِ عَنْ شَيْءٍ فَإِنَّهُمْ لَا يَهْتَدُونَكُمْ وَ قَدْ ضَلُّوا وَ عَسَى أَنْ يُحَدِّثُوكُمْ بِبَاطِلٍ فَتُصَدِّقُوهُمْ أَوْ بِحَقٍّ فَتُكَذِّبُوهُمْ فَلَوْ كَانَ مُوسَى ع بَيْنَ أَظْهُرِكُمْ لَمَا حَلَّ لَهُ إِلَّا أَنْ يَسْعَى.

The Prophet^{saww} said: 'Do not ask the people of the Book about anything, for they will not be guiding you, and they (themselves) have strayed, and perhaps they will narrate to you with the falsehood and you will be ratifying them, or with truth and you will be belying them. If Musa^{as} were to be in your midst, it would not be Permissible for him^{as} except to follow me^{saww}',⁷¹⁰

79- وَ مِنْهُ، نَقْلًا مِنَ الْكِتَابِ الْمَذْكُورِ بِحَدِّثِ الْإِسْنَادِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ رَسُولُ اللَّهِ ص أَنَا سَيِّدُ الْأَوْلِيَيْنِ وَ الْآخِرِينَ وَ أَنْتَ يَا عَلِيُّ سَيِّدُ الْخَلَائِقِ بَعْدِي أَوْلُنَا كَأَخِرِنَا وَ آخِرُنَا كَأَوْلِنَا.

And from him, copied from the mentioned book with a deleted chain,

'From Amir Al-Momineen^{asws} having said: 'Rasool-Allah^{saww} said: 'I^{saww} am chief of the former ones and the latter ones, and you^{asws}, O Ali^{asws}, are the chief of the creatures after me^{saww}. Our^{asws} first one is like our^{asws} last one, and our^{asws} last one is like our^{asws} first one^{asws}',⁷¹¹

80- وَ مِنْهُ، نَقْلًا مِنْ تَفْسِيرِ مُحَمَّدِ بْنِ الْعَبَّاسِ بِإِسْنَادِهِ عَنِ الْحَارِثِ وَ سَعِيدِ بْنِ قَيْسٍ عَنِ عَلِيِّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَنَا وَارِدُكُمْ عَلَى الْخَوْضِ وَ أَنْتَ يَا عَلِيُّ السَّقَايِ وَ الْحَسَنُ الدَّائِدُ وَ الْحُسَيْنُ الْأَمْرُ وَ عَلِيُّ بْنُ الْحُسَيْنِ الْقَارِطُ وَ مُحَمَّدُ بْنُ عَلِيِّ النَّاشِرُ

And from him, copied from Tafseer – Muhammad Bin Al Abbas, by his chain from Al Haris, and Saedd Bin Qays,

'From Ali^{asws} having said: 'Rasool-Allah^{saww} said: 'I^{saww} am your receiver at the Fountain, and you^{asws} Ali^{asws} are the Quencher, and Al-Hassan^{asws} is the Pioneer, and Al-Husayn^{asws} is the Commander, and Ali^{asws} Bin Al-Husayn^{asws} is the Proceeder (to the water), and Muhammad^{asws} Bin Ali^{asws} is the Announcer.

⁷⁰⁹ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 77

⁷¹⁰ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 78

⁷¹¹ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 79

وَ جَعْفَرُ بْنُ مُحَمَّدٍ السَّائِقُ وَ مُوسَى بْنُ جَعْفَرٍ مُحْصِي الْمُحِبِّينَ وَ الْمُبْغِضِينَ وَ قَامِعُ الْمُنَافِقِينَ وَ عَلِيُّ بْنُ مُوسَى مُرَبِّ الْمُؤْمِنِينَ وَ مُحَمَّدُ بْنُ عَلِيٍّ مُنْزِلُ أَهْلِ الْجَنَّةِ فِي دَرَجَاتِهِمْ وَ عَلِيُّ بْنُ مُحَمَّدٍ خَطِيبُ شِيعَتِهِ وَ مُرَوِّجُهُمُ الْخَوَرُ

And Ja'far^{asws} Bin Muhammad^{asws} is the Driver (Usher), and Musa^{asws} Bin Ja'far^{asws} is the Counter of the lovers and the haters and the repressor of the hypocrites, and Ali^{asws} bin Musa^{asws} is the Decorator of the Momineen, and Muhammad^{asws} Bin Ali^{asws} is the Settler of the people of the Paradise in the Levels, and Ali^{asws} Bin Muhammad^{asws} is the Speaker of the Shias and Conductor of their marriages with the Houries.

وَ الْحَسَنُ بْنُ عَلِيٍّ سِرَاجُ أَهْلِ الْجَنَّةِ يَسْتَضِيئُونَ بِهِ وَ الْهَادِي الْمَهْدِي شَفِيعُهُمْ يَوْمَ الْقِيَامَةِ حَيْثُ لَا يَأْذُنُ اللَّهُ إِلَّا لِمَنْ يَشَاءُ وَ يَرْضَى.

And Al-Hassan^{asws} Bin Ali^{asws} is the Lamp of the people of the Paradise, illuminating them by it, and the Guide, the Guided (Al-Mahdi^{asws}), is their (Shias') intercessor on the Day of Judgement, where He^{azwj} will only Give Permission, **for one He so Desires and is Pleas'd (with) [53:26]**.⁷¹²

81- وَ مِنْهُ، نَقَلًا مِنْ كِتَابِ الْحَسَنِ بْنِ كَبْشٍ عَنْ أَبِي دَرٍّ رِضْوَانُ اللَّهِ عَلَيْهِ قَالَ: نَظَرَ النَّبِيُّ ص إِلَى عَلِيٍّ ع فَقَالَ هَذَا خَيْرُ الْأَوْلِيَيْنِ وَ خَيْرُ الْأَحْبَرِينَ مِنْ أَهْلِ السَّمَاوَاتِ وَ أَهْلِ الْأَرْضِينَ هَذَا سَيِّدُ الصَّادِقِينَ وَ سَيِّدُ الْوَصِيِّينَ الْخَيْرِ.

And from him, copied from the book of Al Hassan Bin Kabash,

'From Abu Zarr^{ra} having said, 'The Prophet^{saww} looked at Ali^{asws} and said: 'This one is the best of the former ones and best of the latter ones from the inhabitants of the skies and the inhabitants of the earth. This one is chief of the truthful ones, and chief of the successors^{asws},⁷¹³

82- وَ مِنْهُ قَالَ زُوَيْجٍ عَنِ الصَّادِقِ ع أَنَّهُ قَالَ: عَلِمْنَا وَاحِدًا وَ فَضَّلْنَا وَاحِدًا وَ نَحْنُ شَيْءٌ وَاحِدٌ.

And from him who said, 'It is reported from Al-Sadiq^{asws} having said: 'Our^{asws} knowledge is one, and our^{asws} merits are one, and we^{asws} are one thing'.⁷¹⁴

83- وَ قَالَ ع كُلُّ مَا كَانَ لِمُحَمَّدٍ ص فَلَنَا مِثْلُهُ إِلَّا النَّبُوءَةَ وَ الْأَزْوَاجَ.

And he^{asws} said: 'All what was for Muhammad^{saww}, so for us^{asws} is similar to it, except the Prophet-hood and the (number of) wives'.⁷¹⁵

84- وَ مِنْهُ، نَقَلًا مِنْ تَفْسِيرِ ابْنِ مَاهِيَارٍ بِإِسْنَادِهِ عَنْ عِمْرَانَ بْنِ مَيْسَمٍ عَنْ أَبِيهِ قَالَ: كُنْتُ عِنْدَ أَمِيرِ الْمُؤْمِنِينَ ع خَامِسَ خَمْسَةِ وَ أَنَا أَصْعَرُهُمْ يَوْمَئِذٍ نَسَمِعُ أَمِيرَ الْمُؤْمِنِينَ ع يَقُولُ حَدَّثَنِي أَحْيَى أَنَّهُ خَتَمَ أَلْفَ نَبِيٍّ وَ أَبِي خَتَمْتُ أَلْفَ وَصِيٍّ وَ أَنَا كَلَّفْتُ مَا لَمْ يُكَلَّفُوا

And from him, copied from Tafseer – Ibn Mahyar, by his chain, form Imran Bin Maysam, from his father who said,

⁷¹² Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 80

⁷¹³ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 81

⁷¹⁴ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 82

⁷¹⁵ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 83

'I came to Amir Al-Momineen^{asws} and I was the fifth youngest of the five people. I heard him^{asws} say: 'My^{asws} brother Rasool-Allah^{saww} narrated to me^{asws} that he^{saww} is the seal of a thousand Prophets^{as} and I^{asws} am the seal of a thousand successors^{as}, and was mandated to do a task that they had not been mandated to do'.

إِنِّي لِأَعْلَمُ أَلْفَ كَلِمَةٍ مَا يَعْلَمُهَا غَيْرِي وَغَيْرَ مُحَمَّدٍ صَ مَا مِنْهَا كَلِمَةٌ إِلَّا وَ هِيَ مِفْتَاحُ أَلْفِ بَابٍ مَا تَعْلَمُونَ مِنْهَا كَلِمَةً وَاحِدَةً غَيْرَ أَنْتُمْ تَقْرَأُونَ مِنْهَا آيَةً وَاحِدَةً فِي الْقُرْآنِ وَ إِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ وَ مَا تَدْرُونَهَا.

We asked, 'What is your^{asws} justice to the people, O Amir Al-Momineen^{asws}?' He^{asws} said: 'Where are you heading (with this), O son of a brother. I^{asws} know a thousand words, which apart from me^{asws} and apart from Rasool-Allah^{saww} no one knows. You can recognise from it a Verse in the Book of Allah^{azwj}: **And when the Word will occur upon them, We will Bring out to them a walker from the earth to speak to them. Surely the people would not have had certainty in Our Signs [27:82], and you do not know it**'.⁷¹⁶

85- وَ مِنْهُ، نَقْلًا مِنْ كِتَابِ الْقَائِمِ لِلْفَضْلِ بْنِ شاذَانَ عَنْ صَالِحِ بْنِ حَمَزَةَ عَنِ الْحَسَنِ بْنِ عَبْدِ اللَّهِ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع عَلَى مِنْبَرِ الْكُوفَةِ وَ اللَّهُ إِنِّي لَدَيَّانَ النَّاسِ يَوْمَ الدِّينِ وَ قَسِيمُ اللَّهِ بَيْنَ الْجَنَّةِ وَ النَّارِ لَا يَدْخُلُهَا دَاجِلٌ إِلَّا عَلَى أَحَدٍ قَسَمِي وَ أَنَا الْفَارُوقُ الْأَكْبَرُ وَ قَرْنٌ مِنْ حَدِيدٍ وَ بَابُ الْإِيمَانِ وَ صَاحِبُ الْمَيْسَمِ وَ صَاحِبُ السِّنِينَ

And from him, copied from the book 'Al Qaim; of Al Fazl Bin Shazan, from Salih Bin Hamza, from Al Hassan Bin Abdullah,

'From Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said upon the pulpit of Al-Kufa: 'By Allah^{azwj} I^{asws} would be the judge of the people on the Day of Reckoning, and distributor of Allah^{azwj} between the Paradise and the Fire. No entering one shall enter it except upon one of my^{asws} distributions, and I^{asws} am the greatest differentiation, and paired with iron (Zulfiqar), and the door of Eman, and owner of the branding iron, and in charge of the years.

وَ أَنَا صَاحِبُ النَّشْرِ الْأَوَّلِ وَ النَّشْرِ الْآخِرِ وَ صَاحِبُ الْعَصَا وَ صَاحِبُ الْكِرَاتِ وَ دَوَلَةِ الدُّوَلِ وَ أَنَا إِمَامٌ لِمَنْ بَعْدِي وَ الْمُؤَدِّي عَمَّنْ كَانَ قَبْلِي مَا يَتَقَدَّمُنِي إِلَّا أَحْمَدُ وَ إِنَّ جَمِيعَ الرُّسُلِ وَ الْمَلَائِكَةِ وَ الرُّوحِ خَلَقْنَا وَ إِنَّ رَسُولَ اللَّهِ ص لِيُدْعَى فَيَنْطِقُ وَ أَدْعَى فَأَنْطِقُ عَلَى حَدِّ مَنْطِقِهِ

And I^{asws} am in charge of the first publication and the last (of the deeds), and owner of the staff (of Musa^{as}), and in charge of the Return, and government of governments, and I^{asws} am the Imam^{asws} of the ones after me^{asws} and the communicator about the ones who were before me^{asws}. None precede me^{asws} except Ahmad^{saww}, and even if the entirety of the Rasools^{as} and the Angels and the Spirit are behind us^{asws}, and if Rasool-Allah^{saww} calls, it (Spirit) would speak, and I^{asws} call, so it would speak upon a limit of its speaking.

وَ لَقَدْ أُعْطِيتُ السَّعْيَ الَّذِي لَمْ يُسْبِقْ إِلَيْهَا أَحَدٌ قَبْلِي بَصُرْتُ سَبِيلَ الْكِتَابِ وَ فُتِحَتْ لِي الْأَبْوَابُ وَ عُلِّمْتُ الْأَسْبَابَ وَ بَحَّرْتِي السَّحَابَ وَ عَلِمْتُ الْمَنَائِمَ وَ الْبَلَايَا وَ الْوَصِيَّاتِ وَ فَضَّلْتُ الْحَطَابِ وَ نَظَرْتُ فِي الْمَلَكُوتِ فَلَمْ يَغِبْ عَنِّي شَيْءٌ غَابَ عَنِّي وَ لَمْ يَفْتِنِي مَا سَبَقَنِي وَ لَمْ يَشْرِكْنِي أَحَدٌ فِيمَا أَشْهَدُنِي يَوْمَ شَهَادَةِ الْأَشْهَادِ

⁷¹⁶ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 84

And I^{asws} have been Given seven (things) which no one has preceded to before me^{asws} – I^{asws} have insight in the way of the Book, and the doors are opened for me^{asws}, and I^{asws} know the causes and flow of the clouds, and I^{asws} know the deaths and the afflictions, and the bequests, and the decisive address, and I^{asws} looked into the kingdoms but there was nothing hidden from me^{asws}, and whatever had preceded me^{asws} was not lost from me^{asws}, nor does anyone participate with me^{asws} in what I^{asws} shall witness on the Day the witnesses with bear witness.

وَ أَنَا الشَّاهِدُ عَلَيْهِمْ وَ عَلَى يَدِي يَسْمُ مَوْعِدُ اللَّهِ وَ تَكْمُلُ كَلِمَتُهُ وَ بِي يَكْمُلُ الدِّينُ وَ أَنَا النَّعْمَةُ الَّتِي أَنْعَمَهَا اللَّهُ عَلَى خَلْقِهِ وَ أَنَا الْإِسْلَامُ الَّذِي ارْتَضَاهُ لِنَفْسِهِ كُلُّ ذَلِكَ مَتَّأً مِنَ اللَّهِ.

And I am the witness upon them, and upon my^{asws} hands the Promise of Allah^{azwj} will be completed and His^{azwj} Word would be perfected, and by me^{asws} the Religion was perfected, and I^{asws} am the Favour which Allah^{azwj} Favoured upon His^{azwj} creatures, and I^{asws} am the Islam which He^{azwj} is Pleased with Himself^{azwj}, all of that is a conferment from Allah^{azwj}.⁷¹⁷

86- وَ مِنْهُ، نَفَلًا عَنْهُ بِإِسْنَادِهِ عَنِ ابْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ ص فِي حَدِيثِ الْإِسْرَاءِ إِذَا مَلَكَ قَدْ أَتَانِي فَقَالَ يَا مُحَمَّدُ وَ اسْأَلْ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا عَلَى مَا بُعِثُوا فَعُلْتُ مَعَاشِرَ الرُّسُلِ وَ النَّبِيِّينَ عَلَى مَا بَعَثْتُمْ اللَّهُ قَبْلِي قَالُوا عَلَى وَ لَا يَلَيْكَ يَا مُحَمَّدُ وَ وَلَا يَلَيْ عَلِيَّ بْنَ أَبِي طَالِبٍ ع.

And from him, copied from him, by his chain from Ibn Masoud who said,

‘Rasool-Allah^{saww} said it a Hadeeth of the ascension: ‘There was an Angel who had come to me^{saww}, and he said, ‘O Muhammad^{saww}! And ask the one We Sent from before you^{saww}, of Our Rasools^{as}, upon what they were Sent?’ I^{saww} said: ‘Community of Rasools^{as} and the Prophets^{as}! Upon what did Allah^{azwj} Send you^{as} all before me^{saww}?’ They said, ‘Upon your^{saww} Wilayah, O Muhammad^{saww}, and Wilayah of Ali^{asws} Bin Abu Talib^{asws}’.⁷¹⁸

87- وَ مِنْهُ، عَنْهُ بِإِسْنَادِهِ عَنِ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: احْتَنَفْنَا رَسُولَ اللَّهِ ص يَوْمًا فِي مَسْجِدِ الْمَدِينَةِ فَذَكَرَ بَعْضُ أَصْحَابِنَا الْجَنَّةَ فَقَالَ أَبُو دُجَانَةَ يَا رَسُولَ اللَّهِ سَمِعْتُكَ تَقُولُ الْجَنَّةَ مُحَرَّمَةً عَلَى النَّبِيِّينَ وَ سَائِرِ الْأُمَمِ حَتَّى تَدْخُلَهَا

And from him, from him, by his chain from Jabir Bin Abdullah having said,

‘We were around Rasool-Allah^{saww} one day in the Masjid of Al-Medina, and one of our companions mentioned the Paradise. Abu Dujana said, ‘O Rasool-Allah^{saww}! We heard you^{saww} saying that the Paradise is Prohibited unto the Prophets^{as} and the rest of the communities until you^{saww} enter it’.

فَقَالَ لَهُ يَا أَبَا دُجَانَةَ أَمَا عَلِمْتَ أَنَّ لِلَّهِ تَعَالَى لُؤَاءً مِنْ نُورٍ وَ عَمُوداً مِنْ نُورٍ خَلَقَهُمَا اللَّهُ قَبْلَ أَنْ يَخْلُقَ السَّمَاوَاتِ وَ الْأَرْضَ بِالْقِيَامِ مَكْتُوبٌ عَلَى ذَلِكَ لَا إِلَهَ إِلَّا اللَّهُ – مُحَمَّدٌ رَسُولُ اللَّهِ أَلْ مُحَمَّدٍ خَيْرُ الْبَرِيَّةِ صَاحِبُ اللُّؤَاءِ عَلَيَّ إِمَامُ الْقَوْمِ

He^{saww} said to him: ‘O Abu Dujana! Don’t you know that for Allah^{azwj} the Exalted there is a flag of light and a pillar of light. Allah^{azwj} Created these two before He^{azwj} Created the skies

⁷¹⁷ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 85

⁷¹⁸ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 86

and the earth by two thousand years. Inscribed upon that is: ‘There is no god except Allah^{azwj}, Muhammad^{saww} is Rasool^{saww} of Allah^{azwj}, Progeny^{asws} of Muhammad^{saww} is the best of the Created beings, owner of the flag is Ali^{asws}, Imam^{asws} of the people’.

فَقَالَ عَلِيُّ ع الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا بِكَ وَ شَرَّفَنَا بِكَ

Ali^{asws} said: ‘The Praise is for Allah^{azwj} Who Guided us through you^{saww} and Ennobled you^{saww} and Ennobled us through you^{saww}’.

فَقَالَ لَهُ النَّبِيُّ ص أَمَا عَلِمْتَ أَنَّ مَنْ أَحَبَّنَا وَ انْتَحَلَ مَحَبَّتَنَا أَسْكَنَهُ اللَّهُ مَعَنَا وَ تَلَا هَذِهِ الْآيَةَ فِي مَقْعَدِ صِدْقٍ عِنْدَ مَلِيكَ مُقْتَدِرٍ.

The Prophet^{saww} said to him: ‘Don’t you know that the ones who loves us^{asws} and claims our^{asws} love, Allah^{azwj} would Settle him with us^{asws}?’ And he^{saww} recited this Verse: ***In a truthful seat, in the Presence of a Powerful King [54:55]***⁷¹⁹.

88- وَ مِنْهُ، عَنْهُ بِإِسْنَادِهِ عَنْ أَبِي الْوَرْدِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: تَسْنِيمٌ أَشْرَفُ شَرَابِ الْجَنَّةِ يَشْرَبُهُ مُحَمَّدٌ وَ آلُ مُحَمَّدٍ صِرْفًا وَ يُرْجُحُ لِأَصْحَابِ الْيَمِينِ وَ لِسَائِرِ أَهْلِ الْجَنَّةِ.

And from him, from him, by his chain from Abu Al Ward,

‘From Abu Ja’far^{asws} having said: ‘Tasneem is the noblest of the drinks of the Paradise. It will be drunk by Muhammad^{saww} and Progeny^{asws} of Muhammad^{saww} in its pure form, and it shall be mixed for the companions of the right hand and for the rest of the inhabitants of the Paradise’’⁷²⁰.

⁷¹⁹ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 87

⁷²⁰ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 88

CHAPTER 7 – SUPPLICATIONS OF THE PROPHETS^{as} ARE ANSWERED BY THE INTERMEDIACY AND THE INTERCEDING BY THEM^{asws}

1- جمع، جامع الأخبار لي، الأمالي للصدوق ماجيلويه عن عمه عن أحمد بن هلال عن الفضل بن دكين عن معمر بن راشد قال سمعت أبا عبد الله الصادق ع يقول أتى يهودي النبي ص فقام بين يديه يجذ النظر إليه فقال يا يهودي ما حاجتك قال أنت أفضل أم موسى بن عمران النبي الذي كلمه الله و أنزل عليه التوراة و العصا و فلق له البحر و أظله بالعمام

(The books) 'Jami'e Al Akhbar' (and) 'Al Amaali' of Al Sadouq – Majaylawia, from his uncle, from Ahmad Bin Hilal, from Al Fazl Bin Zakeyn, from Ma'mar Bin Rashid who said,

'I heard Abu Abdullah Al-Sadiq^{asws} saying: 'A Jew came to the Prophet^{saww} and stood in front of him^{saww}, blocking his^{saww} view. He^{saww} said: 'O Jew! What is your need?' He said, 'Are you^{saww} superior or Musa^{as} Bin Imran^{as} the Prophet^{saww} whom Allah^{azwj} Spoke to, and Sent down the Torah unto him^{as}, and the Staff, and Split the sea for him^{as}, and Shaded him^{saww} with the clouds?'

فَقَالَ لَهُ النَّبِيُّ ص إِنَّهُ يُكْرَهُ لِعَبْدٍ أَنْ يُرَكِّي نَفْسَهُ وَ لَكِيٌّ أَقُولُ إِنَّ آدَمَ ع لَمَّا أَصَابَ الْخَطِيئَةَ كَانَتْ تَوْبَتُهُ أَنْ قَالَ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ لَمَّا عَمَّرْتَ لِي فَعَمَّرَهَا اللَّهُ لَهُ

The Prophet^{saww} said to him: 'He^{azwj} Dislikes that the servant should attribute purity to himself, but, I^{saww} say that when Adam^{as} made the error, repented by saying: 'O Allah^{azwj}! I^{as} ask You^{azwj} for the Sake of Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}'. So when I^{saww} (agreed) to his^{as} Forgiveness, therefore Allah^{azwj} Forgave him^{as}.

وَ إِنَّ نُوحًا لَمَّا رَكِبَ فِي السَّفِينَةِ وَ خَافَ الْغَرَقَ قَالَ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ لَمَّا أُنَجَّيْتَنِي مِنَ الْغَرَقِ فَجَنَّاهُ اللَّهُ عَنْهُ

And when Noah^{as} sailed in the ship and feared the drowning, he^{as} said: 'Our Allah^{azwj}! I^{as} ask You^{azwj} for the Sake of Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}'. So when I^{saww} (agreed) to save him^{as} from the drowning, therefore Allah^{azwj} Saved him^{as}.

وَ إِنَّ إِبْرَاهِيمَ ع لَمَّا أُلْفِيَ فِي النَّارِ قَالَ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ لَمَّا أُنَجَّيْتَنِي مِنْهَا فَجَعَلَهَا اللَّهُ عَلَيْهِ بَرْدًا وَ سَلَامًا

And when Ibrahim^{as} was flung into the fire, he^{as} said: 'Our Allah^{azwj}! I^{as} ask You^{azwj} for the Sake of Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}'. So when I^{saww} (agreed) for his^{saww} rescue, therefore Allah^{azwj} Made it (fire) to be cool and safe for him^{as}.

وَ إِنَّ مُوسَى لَمَّا أُلْفِيَ عَصَاهُ وَ أُوحِسَ فِي نَفْسِهِ خِيفَةً قَالَ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ لَمَّا آمَنْتَنِي فَقَالَ اللَّهُ جَلَّ جَلَالُهُ لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَى

And when Musa^{as} struck his^{as} staff (in the sea), he^{as} felt fear within himself^{as}, said: 'Our Allah^{azwj}! I^{as} ask You^{azwj} for the Sake of Muhammad^{saww} and the Progeny^{asws} of

Muhammad^{sawww}. When I^{sawww} (agreed) for his^{as} security, Allah^{azwj} Mighty and Majestic Said: **We said: "Do not fear! Surely you will be the uppermost! [20:68].**

يَا يَهُودِيَّ إِنَّ مُوسَى لَوِ أَدْرَكْنِي ثُمَّ لَمْ يُؤْمِنْ بِي وَبُنِيَّيَ مَا نَفَعَهُ إِيمَانُهُ شَيْئاً وَ لَا نَفَعَتْهُ النَّبِيُّهٗ يَا يَهُودِيَّ وَ مِنْ ذُرِّيَّتِي الْمَهْدِيَّ إِذَا خَرَجَ نَزَلَ عَيْسَى ابْنُ مَرْيَمَ عَ لِنُصْرَتِهِ فَقَدَّمَهُ وَ صَلَّى خَلْفَهُ.

O Jew! If Musa^{as} came to know me^{sawww}, then did not believe in me^{sawww} and my^{sawww} Prophet-hood, his^{as} Eman would not benefit him^{as} for anything, nor would the Prophet-hood have benefited him^{as}. O Jew! And from my^{sawww} descendants is Al-Mahdi^{asws}. When he^{asws} comes out, Isa^{as} Bin Maryam^{as} would descend to him^{asws} for his^{asws} help. So he^{asws} would proceed to pray *Salat*, and he^{as} would pray *Salat* behind him^{asws}.⁷²¹

2- مع، معاني الأخبار العجلي عن ابن زكريا القطان عن ابن حبيب عن ابن بيه عن محمد بن سينان عن المفضل قال قال أبو عبد الله ع إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى خَلَقَ الْأَنْوَاحَ قَبْلَ الْأَجْسَادِ بِاللَّيْلِ عَامٍ فَجَعَلَ أَغْلَاهَا وَ أَشْرَفَهَا أَنْوَاحَ مُحَمَّدٍ وَ عَلِيٍّ وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ وَ الْأَئِمَّةَ بَعْدَهُمْ صَلَّى اللَّهُ عَلَيْهِمْ

(The book) 'Ma'any Al Akhbar' – Al Ijaly, from Ibn Zakariya Al Qattan, from Ibn Habeeb, from Ibn Bahloul, from his father, from Muhammad Bin Sinan, from Al Mufazzal who said,

'Abu Abdullah^{asws} said: 'Allah^{azwj} Blessed and Exalted Created the souls before the bodies by two thousand years (millenia), and Made its top and its noblest as souls of Muhammad^{sawww}, and Ali^{asws}, and (Syeda) Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and the Imams^{asws} after them^{asws}, may the Salawat of Allah^{azwj} be upon them^{asws}.

فَعَرَضَهَا عَلَى السَّمَاوَاتِ وَ الْأَرْضِ وَ الْجِبَالِ فَعَشِيهَا نُورُهُمْ فَقَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى لِسَمَاوَاتِ وَ الْأَرْضِ وَ الْجِبَالِ هَؤُلَاءِ أَجْبَائِي وَ أَوْلِيَائِي وَ حُجَجِي عَلَى خَلْقِي وَ أَيْمَّةُ بَرِيَّتِي مَا خَلَقْتُ خَلْقاً هُوَ أَحَبُّ إِلَيَّ مِنْهُمْ وَ هُمْ وَ لِمَنْ تَوَلَّاهُمْ خَلَقْتُ جَنَّتِي

He^{azwj} Presented these to the skies and the earth and the mountains, and they were overwhelmed by their^{asws} Noor (light). Allah^{azwj} Blessed and Exalted Said to the skies and the earth and the mountains: "They^{asws} are My^{azwj} Beloved, and My^{azwj} friends, and My^{azwj} Divine Authorities upon My^{azwj} creatures, and the Imams^{asws} of My^{azwj} Created beings. I^{azwj} have not Created any creature who is more Beloved to Me^{azwj} than they^{asws} are, and for them^{asws} and the ones in their^{asws} Wilayah I^{azwj} Created My^{azwj} Paradise.

وَ لِمَنْ خَالَفَهُمْ وَ عَادَاهُمْ خَلَقْتُ نَارِي وَ مَنْ ادَّعَى مَنْزِلَتَهُمْ مِنِّي وَ مَخَلَّهُمْ مِنْ عَظْمَتِي عَذَاباً لَا أُعَدُّهُ أَحَدًا مِنَ الْعَالَمِينَ وَ جَعَلْتُهُ مَعَ الْمُشْرِكِينَ فِي أَسْفَلِ دَرَكِ نَارِي

And for the ones who oppose them^{asws} and are inimical to them^{asws}, I^{azwj} Created My^{azwj} Fire; and the one who claims their^{asws} status from Me^{azwj}, and their^{asws} positions from My^{azwj} Magnificence, I^{azwj} will **I will Punish him with such a Punishment I have not Punished anyone from the worlds!" [5:115]**, and Make him to be with the Polytheists in the lowest level of My^{azwj} Fire.

⁷²¹ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 7 H 1

وَمَنْ أَقَرَّ بِوَلَايَتِهِمْ وَ لَمْ يَدَّعِ مَنَزِلَتَهُمْ مِنِّي وَ مَكَانَهُمْ مِنْ عَظَمَتِي جَعَلْتُهُ مَعَهُمْ فِي رَوْضَاتِ حَنَاتِي وَ كَانَ لَهُمْ فِيهَا مَا يَشَاءُونَ عِنْدِي وَ أَبْجَتْهُمْ كِرَامَتِي وَ أَخْلَلْتُهُمْ جَوَارِي وَ شَفَعْتُهُمْ فِي الْمُدْنِيِّينَ مِنْ عِبَادِي وَ إِمَائِي فَوَلَايَتُهُمْ أَمَانَةٌ عِنْدَ خَلْقِي فَأَيُّكُمْ يَجْعَلُهَا بِأَتْقَالِهَا وَ يَدَّعِيهَا لِنَفْسِهِ دُونَ حَبِيبِي

And the one who acknowledge with their^{asws} Wilayah and does not claim their^{asws} status from Me^{azwj}, and their^{asws} positions from My^{azwj} Magnificence, I^{azwj} shall Make him to be with them^{asws} in the Orchards of My^{azwj} Gardens, and therein would be for them whatever they so desires in My^{azwj} Presence, and Permit them My^{azwj} Prestige, and Legalise My^{azwj} Vicinity for them, and Intercede for them regarding the sinner from My^{azwj} servants and My^{azwj} maids, for their^{asws} Wilayah is an entrustment with My^{azwj} creatures. So, which one of you will bear it with its weight and claim it for himself besides My^{azwj} Choice?"

فَأَبَتِ السَّمَاوَاتُ وَ الْأَرْضُ وَ الْجِبَالُ أَنْ يَحْمِلْنَهَا وَ أَشْفَقْنَ مِنْ ادِّعَاءِ مَنَزِلَتِهَا وَ تَمَّتِي مَحَلَّهَا مِنْ عَظَمَةِ رَبِّهَا فَلَمَّا أَسْكَنَ اللَّهُ عَزَّ وَ جَلَّ آدَمَ وَ زَوْجَتَهُ الْجَنَّةَ قَالَ لَهَا كَلَّا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَ لَا تَقْرَبَا هَذِهِ الشَّجَرَةَ يَغْنِي شَجَرَةَ الْحِنْطَةِ فَتَكُونَا مِنَ الظَّالِمِينَ

The skies and the earth and the mountains refused **to bear it and feared from it [33:72]**, from the claiming of their^{asws} statuses and coveting their positions from the Magnificence of their^{asws} Lord^{azwj}. When Allah^{azwj} Mighty and Majestic Settled Adam^{as} and his^{as} wife in the Paradise, He^{azwj} Said to them^{as}: **and eat from it a plenteous (food) wherever you two wish to and do not approach this tree**, - meaning the tree of wheat, **for then you will become of the unjust [2:35]**.

فَنَظَرَ إِلَى مَنَزِلَةِ مُحَمَّدٍ وَ عَلِيٍّ وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ وَ الْأئِمَّةِ مِنْ بَعْدِهِمْ فَوَجَدَاهَا أَشْرَفَ مَنَازِلِ أَهْلِ الْجَنَّةِ فَقَالَا يَا رَبَّنَا لِمَنْ هَذِهِ الْمَنَزِلَةُ فَقَالَ اللَّهُ جَلَّ جَلَالُهُ ازْفَعَا رُؤُوسَكُمَا إِلَى سَاقِ عَرْشِي

They both looked at the status of Muhammad^{saww}, and Ali^{asws}, and (Syeda) Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and the Imams^{asws} and found these to be the noblest of statuses of the inhabitants of Paradise. They^{as} said: 'O our^{as} Lord^{azwj}! For whom are these statuses?' Allah^{azwj}, Majestic is His^{azwj} Majesty, Said: "Raise your^{as} heads towards the Base of My^{azwj} Throne!"

فَرَفَعَا رُؤُوسَهُمَا فَوَجَدَا اسْمَ مُحَمَّدٍ وَ عَلِيٍّ وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ وَ الْأئِمَّةِ بَعْدَهُمْ صَلَوَاتِ اللَّهِ عَلَيْهِمْ مَكْتُوبَةً عَلَى سَاقِ الْعَرْشِ بِنُورٍ مِنْ نُورِ الْجُبَارِ جَلَّ جَلَالُهُ فَقَالَا يَا رَبَّنَا مَا أَكْرَمَ أَهْلَ هَذِهِ الْمَنَزِلَةِ عَلَيْكَ وَ مَا أَحَبَّهُمْ إِلَيْكَ وَ مَا أَشْرَفَهُمْ لَدَيْكَ

They^{as} raised their^{asws} heads and found the names of Muhammad^{saww}, and Ali^{asws}, and (Syeda) Fatima^{asws}, and Al-Hassan^{asws} and Al-Husayn^{asws}, and the Imams^{asws} after them^{asws} written upon the Base of the Throne by Noor from the Noor of the Subduer, Majestic is His^{azwj} Majesty. They^{as} said: 'O our^{as} Lord^{azwj}! How prestigious to You^{azwj} are the people of these statuses, and how noble they^{asws} are with You^{azwj}!'

فَقَالَ اللَّهُ جَلَّ جَلَالُهُ لَوْلَاهُمْ مَا خَلَقْتُكُمْ هَؤُلَاءِ خَزَنَةُ عِلْمِي وَ أَمْنَائِي عَلَى سِرِّي إِيَّاكُمْ أَنْ تَنْظُرُوا إِلَيْهِمْ بِعَيْنِ الْحَسَدِ وَ تَتَمَنَّى مَنَزِلَتَهُمْ عِنْدِي وَ تَحْلَهُمْ مِنْ كِرَامَتِي فَتَدْخُلُوا بِذَلِكَ فِي نَهْيِي وَ عِصْيَانِي فَتَكُونُوا مِنَ الظَّالِمِينَ

Allah^{azwj}, Majestic is His^{azwj} Majesty, Said: "Had it not been for them^{asws} I^{azwj} would not have Created you^{as} two. They^{asws} are the treasurers of My^{azwj} Knowledge, and My^{azwj} Trustees

upon My^{azwj} Secrets. Beware of looking towards them with the eye of envy and covet their^{asws} statuses in My^{azwj} Presence, and their^{asws} positions from My^{azwj} Prestige, for due to that, you^{as} will both end up entering into My^{azwj} Prohibition and My^{azwj} disobedience **then you will become of the unjust [2:35]!**"

قَالَ رَبَّنَا وَمِنَ الظَّالِمِينَ قَالَ الْمُتَدَعُونَ لِمَنْزِلَتِهِمْ بَعِيرٌ حَقٌّ قَالَا رَبَّنَا فَأَرْنَا مَنَازِلَ ظَالِمِيهِمْ فِي نَارِكَ حَتَّىٰ نَرَاهَا كَمَا رَأَيْنَا مَنْزِلَتَهُمْ فِي جَنَّتِكَ

They^{as} said: 'Our^{as} Lord^{azwj}! And who are the unjust ones?' He^{azwj} Said: 'The claimants of their statuses without right!' They^{as} said: 'Our^{as} Lord^{azwj}! Show us^{as} the status of their^{asws} oppressors in Your^{azwj} Fire until we^{as} see it just as we^{as} see their^{asws} status in Your^{azwj} Paradise'.

فَأَمَرَ اللَّهُ تَبَارَكَ وَ تَعَالَى النَّارَ فَأَبْرَزَتْ جَمِيعَ مَا فِيهَا مِنْ أَلْوَانِ النَّكَالِ وَ الْعَذَابِ وَ قَالَ اللَّهُ عَزَّ وَ جَلَّ مَكَانَ الظَّالِمِينَ هُمْ الْمُتَدَعِينَ لِمَنْزِلَتِهِمْ فِي أَسْفَلِ دَرَكٍ مِنْهَا كُلُّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا أُعِيدُوا فِيهَا وَ كُلُّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلُوا سِوَاهَا لِيَذُوقُوا الْعَذَابَ

Allah^{azwj} Blessed and Exalted Commanded the Fire and it brought out (to display) the entirety of what was in it from the variety of scourges and punishments, and Allah^{azwj} Mighty and Majestic Said: "A Place of ones unjust to them^{asws}, the claimants of their^{asws} status is in the lowest level from it. **Every time they intend to exit from it, there would be returned into it, [32:20], and Every time their skins are thoroughly burned, We will Replace them for other skins, so that they would be (re) tasting the Punishment; [4:56].**

يَا آدَمُ وَ يَا حَوَاءَ لَا تَنْظُرَا إِلَىٰ أَنْوَارِي وَ حُجَجِي بَعَيْنِ الْحَسَدِ فَأَهْبِطَكُمَا عَنْ جَوَارِي وَ أَجَلٍ بِكُمَا هَوَانِي فَوَسْوَسَ لَهُمَا الشَّيْطَانُ لِيُنْدِي لَهُمَا مَا وُورِي عَنْهُمَا مِنْ سَوَآتِهِمَا وَ قَالَ مَا هَاكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَكَتَيْنِ أَوْ تَكُونَا مِنَ الْخَالِدِينَ وَ قَاسَمْتُهُمَا إِنِّي لَكُمَا لِمِنْ النَّاصِحِينَ

O Adam^{as} and O Hawwa^{as}! Do not look at My^{azwj} Noors (lights) and My^{azwj} Divine Authorities with the eye of envy, for I^{azwj} shall Lower you^{as} from My^{azwj} Vicinity, and Release Disgrace from Me^{azwj}! **But the Satan suggested to them to manifest to them what was hidden from them from their evil, and said, 'Your Lord did not Forbid you from this tree except that you would become two Angels or you would become from eternally living ones' [7:20] And he swore to them both, 'I am from the advisers to you' [7:21].**

فَدَلَّاهُمَا بِغُرُورٍ وَ حَمَلَهُمَا عَلَىٰ تَمَنِّي مَنْزِلَتِهِمْ فَتَنَطَّرَا إِلَيْهِمْ بَعَيْنِ الْحَسَدِ فَخُذِلَا حَتَّىٰ أَكَلَا مِنْ شَجَرَةِ الْخَيْطَةِ فَعَادَ مَكَانَ مَا أَكَلَا شَعِيرًا فَأَصْلُ الْخَيْطَةِ كُلُّهَا بِمَا لَمْ يَأْكُلَاهُ وَ أَصْلُ الشَّعِيرِ كُلُّهُ بِمَا عَادَ مَكَانَ مَا أَكَلَاهُ

Thus, he indicated to them with deceit. [7:22], and carried them^{as} upon coveting their^{asws} status, so they^{as} looked at them^{asws} with the eye of envy. They^{as} were abandoned until they^{as} both ate from the tree of wheat, and there returned to be barley in place of what they had eaten. So, the original wheat, all of it was from what they did not eat, and the original barley, all of it was from what return in place of what they^{as} had eaten.

فَلَمَّا أَكَلَا مِنَ الشَّجَرَةِ طَارَ الْحُلِيُّ وَ الْحُلُّلُ عَنْ أَجْسَادِهِمَا وَ بَقِيَا عُرْيَانَيْنِ وَ طَفِقَا يَخْصِفَانِ عَلَيْنِيهِمَا مِنْ وَرَقِ الْجَنَّةِ وَ نَادَاهُمَا رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَنْ تِلْكَ الشَّجَرَةِ وَ أَقْبَلْ لَكُمَا إِنَّ الشَّيْطَانَ لَكُمَا عَدُوٌّ مُبِينٌ فَ قَالَا رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَ إِن لَّمْ تَغْفِرْ لَنَا وَ تَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ

When they^{as} had eaten from the tree, the ornaments and the garments flew away from their^{as} bodies and they^{as} remained naked, **and they both began to cover upon themselves from the leaves of the Garden, and their Lord Called out to them: "Did I not Forbid you two from that tree and Said to you that the Satan is your open enemy?" [7:22]. They said: 'Our Lord! We wronged ourselves, and if You do not Forgive us and have Mercy on us, we would become from the losers' [7:23].**

قَالَ اهْبِطَا مِنْ جَوَارِي فَلَا يُجَاوِزُنِي فِي حَنَّتِي مَنْ يَعَصِيَنِي فَهَبَطَا مَوْكُولَيْنِ إِلَىٰ أَنْفُسِهِمَا فِي طَلَبِ الْمَعَاشِ فَلَمَّا أَرَادَ اللَّهُ عَزَّ وَ جَلَّ أَنْ يَتُوبَ عَلَيْهِمَا جَاءَهُمَا جَبْرَائِيلُ فَقَالَ لَهُمَا إِنَّكُمَا ظَلَمْتُمَا أَنْفُسَكُمَا بِتَمَيُّي مَنْزِلَةَ مَنْ فَضَّلَ عَلَيْكُمَا فَحَزَاؤُكُمَا مَا قَدْ عُوِّبْتُمَا بِهِ مِنَ الْهُبُوطِ مِنْ جَوَارِ اللَّهِ عَزَّ وَ جَلَّ إِلَىٰ أَرْضِهِ فَاسْأَلَا رَبَّكُمَا بِحَقِّ الْأَسْمَاءِ الَّتِي رَأَيْتُمُوهَا عَلَىٰ سَاقِ الْعَرْشِ حَتَّىٰ يَتُوبَ عَلَيْكُمَا

He^{azwj} Said: "Get down from My^{azwj} Vicinity, for the one who disobeys Me^{azwj} will not be in My^{azwj} Vicinity in My^{azwj} Paradise!" They^{as} were Sent down allocated to their own selves in seeking the livelihood. When Allah^{azwj} Mighty and Majestic Wanted to Turn to them^{as}, Jibraeel^{as} came to them^{as} and said to them^{as}: 'You^{as} two have been unjust to yourselves^{as} by coveting the status of the ones merited over you^{as}, and your^{as} recompense is what you^{as} have been punished with, from the descent from the Vicinity of Allah^{azwj} Mighty and Majestic to His^{azwj} earth. Ask your^{as} Lord^{azwj} by the right of the names which you^{as} saw upon the Base of the Throne until He^{azwj} Turns to you^{as}'.

فَقَالَا اللَّهُمَّ إِنَّا نَسْأَلُكَ بِحَقِّ الْأَكْرَمِينَ عَلَيْكَ - مُحَمَّدٍ وَ عَلِيٍّ وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ وَ الْأَيْمَةَ إِلَّا تُبْتُ عَلَيْنَا وَ رَحْمَتَنَا

They^{as} said: 'O Allah^{azwj}! We^{as} ask You^{azwj} by the right of ones^{asws} prestigious to You^{azwj} – Muhammad^{saww}, and Ali^{asws}, and (Syeda) Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and the Imams^{asws}, Turn to us^{as} and be Merciful to us^{as}'.

فَتَابَ اللَّهُ عَلَيْهِمَا إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ فَلَمْ تَزَلْ أَنْبِيَاءُ اللَّهِ بَعْدَ ذَلِكَ يَحْفَظُونَ هَذِهِ الْأَمَانَةَ وَ يُخْبِرُونَ بِهَا أَوْصِيَاءَهُمْ وَ الْمُخْلِصِينَ مِنْ أُمَّهِمْ

Allah^{azwj} Turned to them^{as}, surely He^{azwj} is the oft-turning, the Merciful. Thus, the Prophets^{as} of Allah^{azwj}, after that, did not cease to preserve this entrustment and informing their^{as} successor^s and the sincere ones of their^{as} communities with it.

فَيَأْتُونَ حَمَلَهَا وَ يُشْفِقُونَ مِنْ ادْعَائِهَا وَ حَمَلَهَا الْإِنْسَانُ الَّذِي قَدْ عُرِفَ فَأَصْلُ كُلِّ ظَلَمٍ مِنْهُ إِلَىٰ يَوْمِ الْقِيَامَةِ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَىٰ السَّمَاوَاتِ وَ الْأَرْضِ وَ الْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَ أشفقن منها وَ حملها الإنسانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا.

But they (skies and earth and mountains) refused to bear it and feared from fulfilling it, and the human being who had recognised, bore it. Thus, the origin of every injustice up to the Day of Qiyamah is from it, and that is the Word 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]**.⁷²²

⁷²² Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 7 H 2

3- مع، معاني الأخبار الدقاق عن العلوبي عن جعفر بن محمد بن مالك عن محمد بن الحسين بن زيد عن محمد بن زياد عن المفضل عن الصادق جعفر بن محمد ع قال: سألته عن قول الله عز وجل واذ ابتلى إبراهيم ربه بكلمات قال هي الكلمات التي تلقاها آدم من ربه فتاب عليه وهو أنه قال يا رب أسألك بحق محمد وعلي وفاطمة والحسين والحسين إلا ثبت علي فتاب الله عليه إنه هو التواب الرحيم

(The book) 'Ma'any Al Akhbar' – Al Daqqaq, from Al Alawy, from Ja'far Bin Muhammad Bin Malik, from Mhammad Bin Al Husayn Bin Zayd, from Muhammad Bin Ziyad, from Al Mufazzal,

'From Al-Sadiq Ja'far^{asws} Bin Muhammad^{asws}, he (the narrator) said, 'I asked him^{asws} about Word of Allah^{azwj} Mighty and Majestic: **And when his Lord Tested Ibrahim with certain words [2:124]**, what are these words?' He^{asws} said: 'These are the (same) words which Adam^{as} received from his^{as} Lord^{azwj}, so He^{azwj} Turned (Mercifully) to him^{as}, and it is that he^{as} said: 'O Lord^{azwj}! I^{as} ask You^{azwj} by the right of Muhammad^{saww}, and Ali^{asws}, and (Syeda) Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, until You^{azwj} Turn towards me^{as}'. Therefore Allah^{azwj} Turned to him^{as} (Mercifully) for He^{azwj} is the Oft-Turning, the Merciful'.

فقلت له يا ابن رسول الله فما يعني عز وجل بقوله فأتمهن قال يعني أتمهن إلى القائم ع اثني عشر إماماً تسعة من ولد الحسين ع

I said to him^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! So what does the Mighty and Majestic Mean by His^{azwj} Words **so He Completed these?**' He^{asws} said: 'It Means – So He^{azwj} Completed these up to Al-Qaim^{ajfj}, twelve Imams^{asws}, nine from the sons^{asws} of Al-Husayn^{asws}.'

قال المفضل فقلت له يا ابن رسول الله ص فأخبرني عن قول الله عز وجل وجعلها كلمة باقية في عقبه قال يعني بذلك الإمامة جعلها الله في عقب الحسين ع إلى يوم القيامة

Al-Mufazzal said, 'So I said to him^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! Inform me about the Words of Allah^{azwj} Mighty and Majestic **And He Made it a Word to continue in his posterity [43:28]**?' He^{asws} said: 'It Means by that, the Imamate. Allah^{azwj} Made it to be in the posterity of Al-Husayn^{asws} up to the Day of Qiyamah'.

قال فقلت له يا ابن رسول الله فكيف صارت الإمامة في ولد الحسين دون ولد الحسين وهما جميعاً ولذا رسول الله ص و سبطاه و سيدا شباب أهل الجنة

He (Al-Mufazzal) said, 'So I said to him^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! So how did the Imamate come to be in the sons^{asws} of Al-Husayn^{asws} besides the sons^{asws} of Al-Hassan^{asws}, and they^{asws} both are the sons^{asws} of Rasool-Allah^{saww} and his^{saww} grandsons^{asws}, and the Chiefs of the youths of the people of the Paradise?'

فقال ع إن موسى وهارون كانا نبيين مرسلين أحوين فجعل الله النبوة في صلبي هارون من دون صلبي موسى ولم يكن لأحد أن يقول لم فعل الله ذلك فإن الإمامة خلافة الله عز وجل ليس لأحد أن يقول لم جعلها الله في صلبي الحسين دون صلبي الحسن لأن الله هو الحكيم في أفعاله لا يستعمل عمًا يفعل و هم يستعملون.

So he^{asws} said: 'Musa^{as} and Haroun^{as} were both Prophets^{as}, Rasools^{as}, brothers. So Allah^{azwj} Made the Prophet-hood to be in the posterity of Haroun^{as} beside the posterity of Musa^{as}, and it was not for anyone to ask, 'Why did Allah^{azwj} do that?' And the Imamate is the

Caliphate of Allah^{azwj} Mighty and Majestic, and it is not for anyone that he should be saying, 'Why did He^{azwj} Make it to be in the posterity of Al-Husayn^{asws} besides the posterity of Al-Hassan^{asws}? This is because He^{azwj} is Allah^{azwj}. He^{azwj} is the Wise in His^{azwj} Deeds: **He cannot be questioned concerning what He Does and they shall be questioned**' [21:23]" ⁷²³

4- ل، الخصال ن، عيون أخبار الرضا عليه السلام مع، معاني الأخبار علي بن الفضل عن أحمد بن محمد بن سليمان عن محمد بن علي بن خلف عن الحسين الأشقر عن عمرو بن أبي المقدام عن أبيه عن ابن جبير عن ابن عباس قال: سألت النبي ص عن الكلمات التي تلقاها آدم من ربه فتأب عليه قال سأله بحق محمد و علي و فاطمة و الحسن و الحسين إلا ثبت علي فتأب الله عليه.

(The books) 'Al Khisaal' (and) 'Uyoon Akhbar Al Reza^{asws}' (and) 'Ma'ani Al Akhbar' – Ali Bin Al Fazal, from Ahmad Bin Muhammad bin Sulyman, from Muhammad bin Ali Bin Khalaf, from Husayn Al Ashqar, from Amro Bin Abu Al Miqdam, from his father, from Ibn Jubeyr, from Ibn Abbas who said,

'I asked the Prophet^{saww} about the words which Adam^{as} received from his^{saww} Lord: **so He Turned to him (Mercifully) [2:37]**. He^{asws} said: 'He^{as} asked Him^{azwj} by the right of Muhammad^{saww}, and Ali^{asws}, and (Syeda) Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, 'Only Turn to me^{as}'. So He^{azwj} Turned to him^{as}' ⁷²⁴

5- مع، معاني الأخبار ابن المتوكل عن محمد بن يحيى عن أحمد بن محمد بن العباس بن معروف عن بكر بن محمد قال حدثني أبو سعيد المدائني يرفعه في قول الله عز و حل فتلقى آدم من ربه كلمات قال سأله بحق محمد و علي و فاطمة و الحسن و الحسين ع.

(The book) 'Ma'ani Al Akhbaar' – Ibn Al Mutawakkal, from Muhammad bin Yahya, from Ahmad Bin Muhammad, from Al Abbas Bin Marouf, from Bakr bin Muihammad who said, 'It was narrated to me by Abu Saeed Al Madainy, raising it,

'Regarding Words of Allah^{azwj} Mighty and Majestic: **Then Adam received (certain) Words from his Lord, [2:38]**. He^{asws} said: 'He^{as} asked Him^{as} by the right of Muhammad^{saww}, and Ali^{asws}, and (Syeda) Fatima^{asws}, and Al-Hassan^{asws} and Al-Husayn^{asws}' ⁷²⁵

6- ص، قصص الأنبياء عليهم السلام بالإسناد عن الصادق عن أبيه عن سعد بن أحمد بن محمد بن الحسين بن علي الخزاز عن عبد الله بن سينان عن أبي عبد الله ع قال: قال آدم ع يا رب بحق محمد و علي و فاطمة و الحسن و الحسين إلا ثبت علي فأوحى الله إليه يا آدم و ما علمك بمحمد فقال حين خلقتني رفعت رأسي فرأيت في العرش مكتوباً محمد رسول الله علي أمير المؤمنين.

(The book) 'Qasas Al Anbiya^{as}' – By the chain from Al Sadouq, from his father, from Sa'ad, from Ahmad Bin Muhammad, from Al Hassan Bin Ali Al Khazaz, from Abdullah Bin Sinan,

'From Abu Abdullah^{asws} having said: 'Adam^{as} said: 'O Lord^{azwj}! By the right of Muhammad^{saww}, and Ali^{asws}, and (Syeda) Fatima^{asws}, and Al-Hassan^{asws} and Al-Husayn^{asws}, only Turn to me^{as}'. Allah^{azwj} Revealed to him^{as}: "O Adam^{as}! And what would make you^{as} know of Muhammad^{saww}? He^{as} said: 'When You^{azwj} Created me^{as}, I^{as} raised my^{as} head and I^{as}

⁷²³ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 7 H 3

⁷²⁴ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 7 H 4

⁷²⁵ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 7 H 5

saw written in the Throne: “Muhammad^{saww} is Rasool-Allah^{saww}, Ali^{asws} is Amir Al-Momineen^{asws}”⁷²⁶.

7- ص، قصص الأنبياء عليهم السلام بالإسناد إلى الصّدوق عن النّقاش عن ابن عُقْدَةَ عن عليّ بن الحسّين بن فضالٍ عن أبيه عن الرّضا ع قال: لَمَّا أَشْرَفَ نُوحٌ عَ عَلَى الْعَرَقِ دَعَا اللَّهَ بِحَقِّنا فَدَفَعَ اللَّهُ عَنْهُ الْعَرَقَ

(The book) ‘Qasas Al Anbiya^{as}’ – By the chain to Al Sadouq, from Al Naqqash, from Ibn Uqda, from Ali Bin Al Hassan Bin Fazzal, from his father,

‘From Al-Reza^{asws} having said: ‘When Noah^{as} overlooked upon the drowning (flood), he^{as} supplicated to Allah^{azwj} by our^{asws} rights, so Allah^{azwj} Defended him^{asws} from the drowning.

وَ لَمَّا رُمِيَ إِبْرَاهِيمُ فِي النَّارِ دَعَا اللَّهَ بِحَقِّنا فَجَعَلَ اللَّهُ النَّارَ عَلَيْهِ بَرْدًا وَ سَلَامًا وَ إِنَّ مُوسَى عَ لَمَّا ضَرَبَ طَرِيقًا فِي الْبَحْرِ دَعَا اللَّهَ بِحَقِّنا فَجَعَلَهُ يَبَسًا وَ إِنَّ عِيسَى عَ لَمَّا أَرَادَ الْيَهُودُ قَتْلَهُ دَعَا اللَّهَ بِحَقِّنا فَجَعَلَ اللَّهُ قَتْلَهُ مِنْ الْقَتْلِ فَرَقَعَهُ إِلَيْهِ.

And when Ibrahim^{as} was thrown into the Fire, he^{as} supplicated by our^{asws} right, so Allah^{azwj} Made the fire to be cool and safe unto him^{as}. And when Musa^{as} struck a path in the sea, he^{as} supplicated by our^{asws} rights, and He^{azwj} Made it dry for him^{as}. And Isa^{as}, when the Jews wanted to kill him^{as}, supplicated to Allah^{azwj}, and He^{azwj} Rescued him^{as} from being killed, and Raised him^{as} to Him^{azwj}.⁷²⁷

8- كشف البقعة عن عليّ الكاتب الأصفهاني عن عليّ بن إبراهيم الغاضي عن أبيه عن سيده عن أبي أحمد الجرجاني عن عبد الله بن محمد الدهقان عن إسحاق بن إبراهيم عن صالح بن أبي نجيح عن محمد بن أبي عبيد عن ابن عباس رضي الله عنهما قال: لَمَّا خَلَقَ اللَّهُ تَعَالَى آدَمَ وَ نَخَعَ فِيهِ مِنْ رُوحِهِ حَظْسَ اللَّهِ الْمُحَمَّدِ لِلَّهِ رَبِّ الْعَالَمِينَ فَقَالَ لَهُ رَبُّهُ يَزِيدُكَ رُحْمًا فَلَمَّا أَسْمَدَ لَهُ الْمَلَائِكَةُ تَدَاخُلَهُ الْمُحِبِّ فَقَالَ يَا رَبِّ خَلَقْتَ خَلْقًا أَحَبَّ إِلَيْكَ مِنِّي فَلَمْ تُحِبِّ فَلَمْ تَقَالَ الْقَائِيَةَ فَلَمْ تُحِبِّ ثُمَّ قَالَ الْقَائِيَةَ فَلَمْ تُحِبِّ ثُمَّ قَالَ اللَّهُ عَزَّ وَ جَلَّ لَهُ نَعَمْ وَ لَوْلَاهُمْ مَا خَلَقْتُكَ فَقَالَ يَا رَبِّ فَأَرِنِيهِمْ فَأَوْسَى اللَّهُ عَزَّ وَ جَلَّ إِلَى مَلَائِكَةِ الْمُحِبِّ أَنْ ارْتَفَعُوا الْمُحِبِّ فَلَمَّا رَفَعَتْ إِذَا آدَمُ بِحَمْسَةِ أَشْبَاحٍ فُتِدَمَ الْعَرْشُ فَقَالَ يَا رَبِّ مَنْ هَؤُلَاءِ قَالَ يَا آدَمُ هَذَا مُحَمَّدٌ نَبِيِّ وَ هَذَا عَلِيُّ أَمِيرُ الْمُؤْمِنِينَ ابْنُ عَمِّ نَبِيِّ وَ وَصِيهِ وَ هَذِهِ فَاطِمَةُ ابْنَةُ نَبِيِّ وَ هَذَانِ الْحَسَنُ وَ الْحُسَيْنُ ابْنَا عَلِيِّ وَ لَكَ نَبِيِّ ثُمَّ قَالَ يَا آدَمُ هُمْ وَ لَكَ نَفْسٌ بِذَلِكَ فَلَمَّا انْتَفَزَ الْمَطِيئَةَ قَالَ رَبِّ أَسْأَلُكَ مُحَمَّدًا وَ عَلِيًّا وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ لَمَّا عَفَرْتَ لِي فَعَفَّرَ اللَّهُ لَهُ بِحَدِّ نَهْدَا الَّذِي قَالَ اللَّهُ عَزَّ وَ جَلَّ فَتَلَقَى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَغَابَ عَلَيْهِ فَلَمَّا هَبَطَ إِلَى الْأَرْضِ صَاعًا حَاتِمًا فَتَنَسَّ عَلَيْهِ مُحَمَّدٌ رَسُولُ اللَّهِ وَ عَلِيُّ أَمِيرُ الْمُؤْمِنِينَ وَ يُكْتَبُ آدَمُ بِأَبِي مُحَمَّدٍ ع.

(Not a Hadeeth)⁷²⁸

9- شي، تفسير العياشي عن عبد الرّمن بن كثير عن أبي عبد الله ع قال: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى عَرَضَ عَلَى آدَمَ فِي الْمِيثَاقِ دُرِّيَّتَهُ فَمَرَّ بِهِ النَّبِيُّ ص وَ هُوَ مُتَكَبِّرٌ عَلَى عَلِيٍّ ع وَ فَاطِمَةَ صَلَوَاتُ اللَّهِ عَلَيْهَا تَتْلُوهُمَا وَ الْحَسَنُ وَ الْحُسَيْنُ ع يَتْلُوَانِ فَاطِمَةَ فَقَالَ اللَّهُ يَا آدَمُ إِنِّي أَنْ تَنْظُرَ إِلَيْهِمْ بِحَسَدٍ أَهْبَطَكَ مِنْ جَوَارِي

Tafseer Al Ayyashi – From Abdul Rahman Bin Kaseer,

⁷²⁶ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 7 H 6

⁷²⁷ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 7 H 7

⁷²⁸ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 7 H 8

'From Abu Abdullah^{asws} having said: "Allah^{azwj} Blessed and Exalted Presented upon Adam^{as} his^{as} offspring during the Covenant. Then he^{as} passed by the Prophet^{saww}, and he^{saww} was leaning upon Ali^{asws}, and (Syeda) Fatima^{asws} was following them^{asws}, and Al-Hassan^{asws} and Al-Husayn^{asws} were following (Syeda) Fatima^{asws}. So Allah^{azwj} Said: "O Adam^{as}! Beware of looking at them^{asws} with envy, I^{azwj} will Cast you^{as} down from My^{azwj} Vicinity".

فَلَمَّا أَسْكَنَهُ اللَّهُ الْجَنَّةَ مَثَّلَ لَهُ النَّبِيَّ وَ عَلِيٌّ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ صَلَوَاتُ اللَّهِ عَلَيْهِمْ فَتَنَظَرَ إِلَيْهِمْ بِحَسَدٍ ثُمَّ عُرِضَتْ عَلَيْهِ الْوَلَايَةُ فَأَنْكَرَهَا فَرَمَتْهُ الْجَنَّةُ بِأَوْرَاقِهَا

When Allah^{azwj} Settled Adam^{as} in the Paradise, He^{azwj} Created for him^{as} a likenesses of the Prophet^{saww} and Ali^{asws} and (Syeda) Fatima^{asws} and Al-Hassan^{asws} and Al-Husayn^{asws}. He^{as} looked at them^{asws} with envy, when Presented with their^{asws} Wilayah, he^{as} denied it. So the covering of the leaves of the Garden fell-off from him^{as}.

فَلَمَّا تَابَ إِلَى اللَّهِ مِنْ حَسَدِهِ وَ أَقَرَّ بِالْوَلَايَةِ وَ دَعَا بِحَقِّ الْحُمْسَةِ مُحَمَّدٍ وَ عَلِيٍّ وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ صَلَوَاتُ اللَّهِ عَلَيْهِمْ غَفَرَ اللَّهُ لَهُ وَ ذَلِكَ قَوْلُهُ فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتِ الْآيَةِ.

So when he^{as} repented to Allah^{azwj} from his^{asws} envy and he^{as} acknowledge their^{asws} Wilayah and supplicated by the sake of the five – Muhammad^{saww} and Ali^{asws} and (Syeda) Fatima^{asws} and Al-Hassan^{asws} and Al-Husayn^{asws}, Allah^{azwj} Forgave him^{as}, and that is in His^{azwj} Words **Then Adam received (certain) Words from his Lord [2:37] – The Verse**".⁷²⁹

10- م، تفسير الإمام عليه السلام قَالَ الْحُسَيْنُ بْنُ عَلِيٍّ ع إِنَّ اللَّهَ تَعَالَى لَمَّا خَلَقَ آدَمَ وَ سَوَّاهُ وَ عَلَّمَهُ أَسْمَاءَ كُلِّ شَيْءٍ وَ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ جَعَلَ مُحَمَّدًا وَ عَلِيًّا وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ أَشْبَاحًا خَمْسَةً فِي ظَهْرِ آدَمَ وَ كَانَتْ أَنْوَارُهُمْ تُضِيءُ فِي الْأَفَاقِ مِنَ السَّمَاوَاتِ وَ الْحُجُبِ وَ الْجِنَانِ وَ الْكُرْسِيِّ وَ الْعَرْشِ

Tafseer of the Imam (Hassan Al-Askari^{asws}) - 'Allah^{azwj} The Exalted, when He^{azwj} Created Adam^{as} and Made him^{as} complete, and Informed him^{as} the names of all things and presented them to the Angels, Made Muhammad^{saww} and Ali^{asws} and (Syeda) Fatima^{asws} and Al-Hassan^{asws} and Al-Husayn^{asws} as five resemblances in the back of Adam^{as}, and it was so that their^{asws} Lights were shining in the horizons of the skies, and the Veils, and the Gardens and the Chair, and the Throne.

فَأَمَرَ اللَّهُ الْمَلَائِكَةَ بِالسَّجْدَةِ لِآدَمَ تَعْظِيمًا لَهُ إِنَّهُ قَدْ فَضَّلَهُ بِأَنْ جَعَلَهُ وَعَاءً لِنَبِيِّكَ الْأَشْبَاحِ الَّتِي قَدْ عَمَّ أَنْوَارُهَا الْأَفَاقِ

Allah^{azwj} the Exalted Commanded the Angels with the *Sajdah* to Adam^{as} as a reverence for him^{as}, as he^{as} had been Graced by him^{as} having been made a receptacle for those resemblances the light of which had prevailed the horizons.

فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى أَنْ يَتَوَاضَعَ لِجَلَالِ عِظَمَةِ اللَّهِ وَ أَنْ يَتَوَاضَعَ لِأَنْوَارِنَا أَهْلِ الْبَيْتِ وَ قَدْ تَوَاضَعَتْ لَهَا الْمَلَائِكَةُ كُلُّهَا فَاسْتَكْبَرَ وَ تَرَفَّعَ فَكَانَ بِإِبَائِهِ ذَلِكَ وَ تَكْبُرِهِ مِنَ الْكَافِرِينَ.

⁷²⁹ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 7 H 9

So they (all) performed Sajdah – to Adam^{as} – **except Iblees**. He^{la} refused to be humble to the Majesty of the Magnificence of Allah^{azwj}, and to humble to our^{asws} Lights of the People^{asws} of the Household, and the Angels had humbled to it, all of them, and he^{la} **was arrogant**, and raised (considered himself^{la} higher), **and he was**, due to that refusal of his^{la} and his arrogance, (became) **from the Kafirs [2:34]**.

قَالَ عَلِيُّ بْنُ الْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِمَا حَدَّثَنِي أَبِي عَنْ أَبِيهِ عَنْ رَسُولِ اللَّهِ ص قَالَ: قَالَ يَا عِبَادَ اللَّهِ إِنَّ آدَمَ لَمَّا رَأَى النُّورَ سَاطِعاً مِنْ صُلْبِهِ إِذْ كَانَ اللَّهُ نَقَلَ أَشْبَاحَنَا مِنْ ذُرْوَةِ الْعَرْشِ إِلَى ظَهْرِهِ رَأَى النُّورَ وَ لَمْ يَتَبَيَّنِ الْأَشْبَاحَ

And Ali^{asws} Bin Al-Husayn^{asws} said: 'My^{asws} father^{asws} narrated to me^{asws} from his^{asws} father^{asws}, from Rasool-Allah^{saww} having said: 'O servants of Allah^{azwj}! When Adam^{as} saw the light shining from his^{as} forehead, when Allah^{azwj} had Transferred our^{asws} resemblances from the peak of the Throne to his^{asws} forehead, saw the light but could not clarify the resemblances.

فَقَالَ يَا رَبِّ مَا هَذِهِ الْأَنْوَارُ قَالَ اللَّهُ عَزَّ وَ جَلَّ أَنْوَارُ أَشْبَاحٍ نَقَلْتُهُمْ مِنْ أَشْرَفِ بَقَاعِ عَرْشِي إِلَى ظَهْرِكَ وَ لِدَلِكِ أَمْرَتِ الْمَلَائِكَةِ بِالسُّجُودِ لَكَ إِذْ كُنْتَ وَعَاءً لِنَلِكِ الْأَشْبَاحِ

So he^{as} said: 'O Lord! What are these lights?' Allah^{azwj} Mighty and Majestic Said: 'Lights of resemblances transferred from the most noble spot of My^{azwj} Throne to your^{as} forehead, and due to that I^{azwj} Commanded the Angels with the *Sajdah* to you^{as}, when you^{as} happened to be a receptacle for those resemblances”.

فَقَالَ آدَمُ يَا رَبِّ لَوْ بَيَّنْتَهَا لِي فَقَالَ اللَّهُ تَعَالَى انظُرْ يَا آدَمُ إِلَى ذُرْوَةِ الْعَرْشِ

Adam^{as} said: 'O Lord^{azwj}! If only You^{azwj} would Clarify these for me^{as}?' So Allah^{azwj} Mighty and Majestic Said: “Look, O Adam^{as}, at the peak of the Throne!”

فَنظَرَ آدَمُ ع وَ وَقَعَ نُورُ أَشْبَاحِنَا مِنْ ظَهْرِ آدَمَ عَلَى ذُرْوَةِ الْعَرْشِ فَانطَبَعَ فِيهِ صُورُ أَشْبَاحِنَا كَمَا يَنْطَبِعُ وَجْهُ الْإِنْسَانِ فِي الْمِرَاةِ الصَّافِيَةِ فَرَأَى أَشْبَاحَنَا فَقَالَ مَا هَذِهِ الْأَشْبَاحُ يَا رَبِّ

Adam^{as} looked, and the light of our^{asws} resemblances fell from the forehead of Adam^{as} to the peak of the Throne, and there became impressed in it the images of the lights of our^{asws} resemblances which were in his^{as} forehead, just as the face of the human being becomes impressed in a clear mirror. Thus, he^{as} saw our^{asws} resemblances, and he^{as} said: 'O Lord^{azwj}! What are these resemblances?'

فَقَالَ يَا آدَمُ هَذِهِ الْأَشْبَاحُ أَفْضَلُ خَلْقِي وَ بَرِّيَائِي هَذَا مُحَمَّدٌ وَ أَنَا الْحَمِيدُ الْمُحْمَدُ فِي أَعْمَالِي شَقَّقْتُ لَهُ اسْمًا مِنْ اسْمِي وَ هَذَا عَلِيُّ وَ أَنَا الْعَلِيُّ الْعَظِيمُ شَقَّقْتُ لَهُ اسْمًا مِنْ اسْمِي

Allah^{azwj} the Exalted Said: 'O Adam^{as}! These are the resemblances of the most superior of My^{azwj} creation, and My^{azwj} created beings – This is Muhammad^{saww}, and I^{azwj} am 'Al-Mahmoud' (The most-Praised One), the Praised in My^{azwj} deeds. I^{saww} Derives for him^{saww} a name from My^{azwj} Names. And this is Ali^{asws}, and I^{azwj} am the 'Al-Ali Al-Azeem' (The Exalted, the Magnificent). I^{azwj} Derived for him^{asws} a name from My^{azwj} Names.

وَهَذِهِ فَاطِمَةُ وَ أَنَا فَاطِرُ السَّمَاوَاتِ وَ الْأَرْضِينَ فَاطِمَةُ أَعْدَائِي عَنْ رَحْمَتِي يَوْمَ فَصْلِ قَضَائِي وَ فَاطِمَةُ أَوْلِيَائِي عَمَّا يَعْزِبُهُمْ وَ يَشِينُهُمْ فَشَقَّقْتُ لَهَا اسْمًا مِنْ اسْمِي

And this is (Syeda) Fatima^{asws}, and I^{azwj} am the Originator (Fatir) of the skies and the earth. She^{asws} will be separating My^{azwj} enemies from My^{azwj} Mercy on the Day of the Decision of My^{azwj} Judgments, and she^{asws} will be separating My^{azwj} friends from whatever would disgrace them and is bad for them. So, I^{azwj} Derived for her^{asws} a name from My^{azwj} Names.

وَ هَذَا الْحَسَنُ وَ هَذَا الْحُسَيْنُ وَ أَنَا الْمُحْسِنُ الْمُحْمِلُ شَقَّقْتُ لهُمَا اسْمًا مِنْ اسْمِي هُوَ لَا حِيَارَ خَلِيقَتِي وَ كِرَامَ نَبِيِّتِي بِهِمْ أَخَذُ وَ بِهِمْ أُعْطِي وَ بِهِمْ أُعَاقِبُ وَ بِهِمْ أُثِيبُ فَتَوَسَّلْ إِلَيَّ بِهِمْ يَا آدَمُ

And these two are Al-Hassan^{asws} and Al-Husayn^{asws}, and I^{azwj} am (Al-Mohsin) the overall Benefactor. I^{azwj} Derived both their^{asws} names from My^{azwj} Name. They are the best of My^{azwj} creation, the most prestigious of My^{azwj} created beings. By them^{asws} I^{azwj} Take, and by them^{asws} I^{azwj} Give, and by them^{asws} I^{azwj} Punish, and by them^{asws} I^{azwj} Affirm, therefore use the Means to Me^{azwj} by them^{asws}, O Adam^{as}!

وَ إِذَا دَهَنَكَ دَاهِيَةٌ فَاجْعَلُهُمْ إِلَيَّ شَفْعَاءَكَ فَإِنِّي آلَيْتُ عَلَى نَفْسِي قَسَمًا حَقًّا لَا أُخَيِّبُ بِهِمْ آمِلًا وَ لَا أُرُدُّ بِهِمْ سَائِلًا فَلِذَلِكَ جِئْتُ رَلْتُ مِنْهُ الْحَطِيئَةَ دَعَا اللَّهَ عَزَّ وَ جَلَّ بِهِمْ فَتَابَ عَلَيْهِ وَ عُفِرَ لَهُ.

And whenever a disaster strikes you^{as}, so make them^{asws} as your^{as} intercessors to Me^{azwj}, for I^{azwj} have Sworn upon Myself^{azwj} a true vow that I^{azwj} will not Disappoint a worker (approaching Me^{azwj}) through them^{asws}, nor will I^{azwj} Reject a beggar (approaching Me^{azwj}) through them^{asws}!" So that is when erroneous slip was made from him^{as}, he^{as} supplicated to Allah^{azwj} Mighty and Majestic by them^{asws}, and He^{azwj} Turned towards him^{saww}, and Forgave him^{as},⁷³⁰

11- م، تفسير الإمام عليه السلام إن موسى ع لما أراد أن يأخذ عليهم عهد الفرقان فرق ما بين المحققين و المبطلين لمحمد ص بنوته و لعلني ع بإمامته و للإمامة الطاهرين بإمامتهم قالوا لن نؤمن لك أن هذا أمر ربك حتى ترى الله جهره عيناً يخرنا بذلك فأخذتهم الصاعقة معاينة و هم ينظرون إلى الصاعقة تنزل عليهم

Tafseer of the Imam (Hassan Al-Askari)^{asws}: 'And that was because when Musa^{as} intended to take the pact upon them, a covenant with the Criterion, differentiating between what is between the ratifiers and the falsifiers to Muhammad^{saww} with his^{saww} Prophet-hood, and to Ali^{asws} with his^{asws} Imamate, and to the Pure Imams^{asws} with their^{asws} Imamate, they said: **'We will never believe in you**, that this is a Command of your^{as} Lord^{azwj} **until we see Allah manifestly**, visually Informing us with that'. So the thunderbolt seized them in view, and they were looking towards the thunderbolt descending upon them''.

وَ قَالَ اللَّهُ عَزَّ وَ جَلَّ يَا مُوسَى إِنِّي أَنَا الْمُكْرِمُ أَوْلِيَائِي وَ الْمُصَدِّقِينَ بِأَصْفِيَائِي وَ لَا أَبَالِي أَنَا الْمُعَذَّبُ لِأَعْدَائِي الدَّافِعِينَ حُقُوقَ أَصْفِيَائِي وَ لَا أَبَالِي

⁷³⁰ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 7 H 10

And Allah^{azwj} Mighty and Majestic Said: "O Musa^{as}! I^{azwj} am Honouring to My^{azwj} friends, the ratifiers of My^{azwj} elites^{asws}, and I^{azwj} don't Mind, and similar to that I^{azwj} am Wrathful to My^{azwj} enemies, the repellers of the rights of My^{azwj} elites^{asws}, and I^{azwj} don't Mind!"

فَقَالَ مُوسَىٰ لِلْبَاقِينَ الَّذِينَ لَمْ يَصْعَقُوا مَاذَا تَقُولُونَ أَتَقْبَلُونَ وَتَعْتَرِفُونَ وَإِلَّا فَانْتُم بِهَؤُلَاءِ لَاحِقُونَ

Musa^{as} said to the remaining ones who were not struck by the thunderbolt: 'What is that you are saying? Are you accepting and acknowledging? O else you would be joining with them (the ones struck by the lightning)'.

قَالُوا يَا مُوسَىٰ لَا نَدْرِي مَا حَلَّ بِكُمْ لِمَاذَا أَصَابَتْكُمْ كَانَتْ الصَّاعِقَةُ مَا أَصَابَتْكُمْ لِأَجْلِكِ إِلَّا أَنَّهُ كَانَتْ نَكْبَةً مِنْ نَكَبَاتِ الدَّهْرِ تُصِيبُ الْبِرَّ وَالْفَاجِرَ

They said, 'O Musa^{as}! We don't know what happened with them and for what they were struck? It was so that the thunderbolt did not strike them due to you^{as}, except that it was a catastrophe from the catastrophes of the time which hits the righteous and the immoral (as well).

فَإِنْ كَانَتْ إِنَّمَا أَصَابَتْكُمْ لِزِدَّتْكُمْ عَلَيَّ وَ عَلِيٍّ وَ أَهْمَا فَسَأَلِ [فَسَأَلَ] اللَّهَ رَبَّنَا بِمُحَمَّدٍ وَ آلِهِ هَؤُلَاءِ الَّذِينَ تَدْعُونَا إِلَيْهِمْ أَنْ يُحْيِي هَؤُلَاءِ الْمَصْعُوقِينَ لِنَسْأَلَهُمْ لِمَاذَا أَصَابَتْكُمْ مَا أَصَابَتْكُمْ

If it was rather, that they were struck to their rejection upon you^{as} with the matter of Muhammad^{sawww} and Ali^{asws} and their^{asws} Progeny^{asws}, then ask Allah^{azwj} your^{sawww} Lord^{azwj}, by Muhammad^{sawww} and his^{sawww} Progeny^{asws}, those whom you^{as} calling us towards them^{asws}, that He^{azwj} should Revive those who have been struck, so that we can ask them, for what they had been struck, (and) what hit them.

فَدَعَا اللَّهَ عَزَّ وَ جَلَّ هُمْ مُوسَىٰ فَأَحْيَاهُمُ اللَّهُ عَزَّ وَ جَلَّ فَقَالَ هُمْ مُوسَىٰ سَلُوهُمْ لِمَاذَا أَصَابَتْكُمْ فَسَأَلُوهُمْ

Musa^{as} supplicated to Allah^{azwj} by them^{asws}, and Allah^{azwj} Mighty and Majestic Revived them. Musa^{as} said: 'Ask them, for what they were struck?'

فَقَالُوا يَا بَنِي إِسْرَائِيلَ أَصَابَنَا مَا أَصَابَنَا لِإِبَائِنَا اعْتِقَادَ نُبُوَّةِ مُحَمَّدٍ مَعَ اعْتِقَادِ إِمَامَةِ عَلِيٍّ

So, they asked them, and they said, 'O Children of Israel! It hit us, what hit us, due to our refusal of believing in the Prophet-hood of Muhammad^{sawww} along with the Imamate of Ali^{asws}.

لَقَدْ رَأَيْنَا بَعْدَ مَوْتِنَا هَذَا مَمَالِكَ رَبِّنَا مِنْ سَمَاوَاتِهِ وَ حُجُجِهِ وَ كُرْسِيِّهِ وَ عَرْشِهِ وَ جَنَانِهِ وَ نِيرَانِهِ فَمَا رَأَيْنَا أَنْفَدَ أَمْرًا فِي جَمِيعِ تِلْكَ الْمَمَالِكِ وَ أَعْظَمَ سُلْطَانًا مِنْ مُحَمَّدٍ وَ عَلِيٍّ وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ

We, have been shown, after the death of ours, the kingdoms of our Lord^{azwj} from His^{azwj} skies, and His^{azwj} Veils, and His^{azwj} Throne, and His^{azwj} Chair, and His^{azwj} Gardens. So, we did not see the implementation of orders in the entirety of those kingdoms, as being of greater

authority than Muhammad^{saww}, and Ali^{asws}, and (Syeda) Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}.

وَ إِنَّا لَمَّا مِتْنَا بِهَذِهِ الصَّاعِقَةِ دُهِبَ بِنَا إِلَى النَّيْرَانِ فَنَادَاهُمْ مُحَمَّدٌ وَعَلِيٌّ عَ كُفُّوا عَنْ هَؤُلَاءِ عَذَابِكُمْ فَهَؤُلَاءِ يُحْيُونَ بِمَسْأَلَةِ سَائِلٍ رَبَّنَا عَزَّ وَجَلَّ بِنَا
وَ بِآلِنَا الطَّيِّبِينَ

And us, when we died by this thunderbolt, they went with us to the Fires, but Muhammad^{asws} and Ali^{asws}, may the *Salawat* and the greetings be upon them, called out to them: ‘Pause from them, their Punishments, for they would be living (again) by the asking of an asker – asking our^{asws} Lord^{azwj} Mighty and Majestic, by us^{asws} and by our^{asws} goodly Progeny^{asws}!’

وَ ذَلِكَ حِينَ لَمْ يُفْدَفُوا فِي الْهَاطِيَةِ فَأَخْرَجُونَا إِلَى أَنْ بُعِثْنَا بِدُعَائِكَ يَا مُوسَى بْنِ عِمْرَانَ بِمُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ

And that is when they did not fling us afterwards, into the abyss, and delayed us until we were Resurrected by your^{as} supplication, O Musa^{as} Bin Imran^{as}, by Muhammad^{saww} and his^{saww} goodly Progeny^{asws}.

فَقَالَ اللَّهُ عَزَّ وَجَلَّ لِأَهْلِ عَصْرِ مُحَمَّدٍ صَ فَإِذَا كَانَ بِالْدُّعَاءِ بِمُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ نَشَرَ ظَلَمَهُ أَسْلَافِكُمْ الْمَصْعُوقِينَ بِظُلْمِهِمْ أَمَا يَجِبُ عَلَيْكُمْ
أَنْ لَا تَتَعَرَّضُوا لِمِثْلِ مَا هَلَكُوا بِهِ إِلَى أَنْ أَحْيَاهُمْ اللَّهُ عَزَّ وَجَلَّ.

Allah^{azwj} Mighty and Majestic Said to the people in the era of Muhammad^{saww}: “So when it was so by the supplication by Muhammad^{saww} and his^{saww} goodly Progeny^{asws}, the injustices spread by your ancestors, the ones struck by the lightning due to their injustices was diffused, so what would be Obligated upon you all if you are objecting similarly to what they were destroyed with, up to their revival by Allah^{azwj} Mighty and Majestic?”⁷³¹

12- م، تفسير الإمام عليه السلام قَالَ رَسُولُ اللَّهِ صَ لِلْيَهُودِ مَعَاشِرَ الْيَهُودِ تُعَانِدُونَ رَسُولَ اللَّهِ صَ وَ تَأْبُونَ الْإِعْتِرَافَ بِأَنَّكُمْ كُنْتُمْ تُكَذِّبُونَ وَ
لَسْتُمْ مِنَ الْجَاهِلِينَ بِأَنَّ اللَّهَ لَا يُعَذِّبُ بِمَا أَحَدًا وَ لَا يُزِيلُ عَنْ فَاعِلٍ هَذِهِ عَذَابُهُ أَبَدًا إِنَّ آدَمَ عَ لَمْ يَفْتَرِحْ عَلَى رَبِّهِ الْمَغْفِرَةَ لِدُنْبِهِ إِلَّا بِالتَّوْبَةِ فَكَيْفَ
تَفْتَرِحُونَهَا أَنْتُمْ مَعَ عِنَادِكُمْ

Tafseer of the Imam (Hassan Al-Askari^{asws}) – Rasool-Allah^{saww} said to the Jews: ‘Community of Jews! You are being inimical to a Rasool^{saww} of Allah^{azwj} and are refusing to acknowledge that you have been belying, and you aren’t from the ignorant one with that Allah^{azwj} will not punish anyone with it, nor decline this punishment from a doer ever, that Adam^{as} did not suggest the Forgiveness to his^{as} Lord^{azwj} except with the repentance. Then how come you are suggesting it with what is with you?’

قِيلَ وَ كَيْفَ كَانَ ذَلِكَ يَا رَسُولَ اللَّهِ فَقَالَ رَسُولُ اللَّهِ صَ لَمَّا وَقَعَتِ الْخَطِيئَةُ مِنْ آدَمَ وَ أُخْرِجَ مِنَ الْجَنَّةِ وَ عُوتِبَ وَ وَبِحَ قَالَ يَا رَبِّ إِنْ ثُبْتُ وَ
أَصْلَحْتُ أَ تَرُدُّنِي إِلَى الْجَنَّةِ قَالَ بَلَى

It was said, ‘How did that happen, O Rasool-Allah^{saww}?’ So Rasool-Allah^{saww} said: ‘When the mistake occurred from Adam^{as} and he^{as} exited from the Garden and was Admonished

⁷³¹ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 7 H 11

(friendly reproach) and Rebuked, he^{as} said: 'O Lord^{azwj}! If I^{as} repent and correct, would You^{azwj} Return me^{as} to the Garden?' He^{azwj} Said: "Yes".

قَالَ آدَمُ فَكَيْفَ أَصْنَعُ يَا رَبِّ حَتَّى أَكُونَ تَائِبًا تَقْبَلُ تَوْبَتِي فَقَالَ اللَّهُ تَعَالَى تُسَبِّحُنِي بِمَا أَنَا أَهْلُهُ وَ تَعْتَرِفُ بِخَطِيئَتِكَ كَمَا أَنْتَ أَهْلُهُ وَ تَتَوَسَّلُ إِلَيَّ بِالْقَاضِلِينَ الَّذِينَ عَلَّمْتُكَ أَسْمَاءَهُمْ وَ فَضَّلْتُكَ بِهِمْ عَلَى مَلَائِكَتِي وَ هُمْ مُحَمَّدٌ وَ آلُهُ الطَّيِّبُونَ وَ أَصْحَابُهُ الْحَبِيبُونَ

Adam^{as} said: 'So how shall I^{as} do so, O Lord^{azwj} – until I^{as} happen to have repented and my^{as} repentance is Accepted?' So Allah^{azwj} Mighty and Majestic Said: "You^{as} should Glorify Me^{azwj} with what I^{azwj} am Rightful of, and you^{as} should acknowledge you^{as} mistake just as you^{as} are rightful of, and you^{as} should beseech to Me^{azwj} by the meritorious ones, those whose names I^{azwj} have Taught you^{as}, and Preferred you by them^{asws} over My^{azwj} Angels, and they^{asws} are Muhammad^{saww} and his^{saww} goodly Progeny^{asws} and his^{saww} Chosen companions^{asws}!"

فَوَقَّعَهُ اللَّهُ تَعَالَى فَقَالَ- يَا رَبِّ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ اللَّهُمَّ وَ بِحَمْدِكَ عَمِلْتُ سُوءًا وَ ظَلَمْتُ نَفْسِي فَارْحَمْنِي وَ أَنْتَ أَرْحَمُ الرَّاحِمِينَ بِحَقِّ مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ وَ خِيَارِ أَصْحَابِهِ الْمُتَّجِبِينَ سُبْحَانَكَ وَ بِحَمْدِكَ لَا إِلَهَ إِلَّا أَنْتَ عَمِلْتُ سُوءًا وَ ظَلَمْتُ نَفْسِي فَتُبَّ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ بِحَقِّ مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ وَ خِيَارِ أَصْحَابِهِ الْمُتَّجِبِينَ

And Allah^{azwj} the Exalted Inclined him^{as} so, and he^{as} said: 'There is no god except You^{azwj}! Glory is for You^{azwj} and with Your^{azwj} Praise. I^{as} have done evil and was unjust to myself^{as} – therefore You^{azwj} be Merciful to me^{as} as You^{azwj} are the most Merciful of the merciful ones, by the right of Muhammad^{saww} and his^{saww} goodly Progeny^{asws} and the best ones^{asws} of his^{saww} companions, the Chosen (Glory is for You^{azwj} and with Your^{azwj} Praise. There is no god except You^{azwj}! I^{as} have done evil and was unjust to myself^{as} – therefore Turn to me^{as}, **surely You are the Oft-turning, the Merciful [2:128]**, by the right of Muhammad^{saww} and his^{saww} goodly Progeny^{asws} and the best of his^{saww} companions, the Chosen ones^{asws}).

فَقَالَ اللَّهُ تَعَالَى لَقَدْ قَبِلْتُ تَوْبَتَكَ وَ آيَةُ ذَلِكَ أَنْ أَنْفِي بِبَشَرَتِكَ فَقَدْ تَعَيَّرْتُ وَ كَانَ ذَلِكَ لِثَلَاثَةِ عَشَرَ مِنْ شَهْرِ رَمَضَانَ فَصُمْ هَذِهِ الثَّلَاثَةَ الْأَيَّامَ الَّتِي تَسْتَقْبِلُكَ فِيهَا أَيَّامُ الْبَيْضِ يُنْقِي اللَّهُ فِي كُلِّ يَوْمٍ بَعْضَ بَشَرَتِكَ

Allah^{azwj} the Exalted Said: "I^{azwj} have Accepted your^{as} repentance, and a sign of that is I^{as} shall Purify your^{as} skin, for it has changed. And that is for the 13th of the Month of Ramazan, therefore Fast these three days which face you^{as}, for these are the days of whiteness, Allah^{azwj} would Purify part of your^{as} skin during every day".

فَصَامَهَا فَنُقِّيَ فِي كُلِّ يَوْمٍ مِنْهَا ثُلُثُ بَشَرَتِهِ فَعِنْدَ ذَلِكَ قَالَ آدَمُ يَا رَبِّ مَا أَعْظَمَ شَأْنُ مُحَمَّدٍ وَ آلِهِ وَ خِيَارِ أَصْحَابِهِ فَأَوْحَى اللَّهُ إِلَيْهِ يَا آدَمُ إِنَّكَ لَوْ عَرَفْتَ كُنَّةَ جَلَالِ مُحَمَّدٍ عِنْدِي وَ آلِهِ وَ خِيَارِ أَصْحَابِهِ لِأَحَبِّيَّتِهِ حُبًّا يَكُونُ أَفْضَلَ أَعْمَالِكَ

So he^{as} Fasted these, and during every day from these, a third of his^{as} skin was Purified. Thus, during that, he^{as} said: 'O Lord^{azwj}! How magnificent is the glory of Muhammad^{saww} and his^{saww} Progeny^{asws}, and the chosen ones of his^{saww} companions!' So Allah^{azwj} the Exalted Revealed unto him^{as}: "O Adam^{as}! You^{as}, if you^{as} were to recognise the majesty of Muhammad^{saww} and his^{saww} Progeny^{asws} in My^{azwj} Presence, and of his chosen companions, your^{as} love for them^{asws} would happen to be the most superior of your^{as} deeds'.

قَالَ يَا رَبِّ عَرَّفَنِي لِأَعْرِفَ قَالَ اللَّهُ تَعَالَى يَا آدَمُ إِنَّ مُحَمَّدًا لَوْ وُزِنَ بِهِ جَمِيعُ الْخَلْقِ مِنَ النَّبِيِّينَ وَ الْمُرْسَلِينَ وَ الْمَلَائِكَةِ الْمُقَرَّبِينَ وَ سَائِرِ عِبَادِي الصَّالِحِينَ مِنْ أَوَّلِ الدَّهْرِ إِلَى آخِرِهِ وَ مِنَ الثَّرَى إِلَى الْعَرْشِ لَرَجَحَ بِهِمْ

Allah^{azwj} the Exalted Said: 'O Adam^{as}! Surely Muhammad^{sawww} is such that if there were to be weighed with him^{sawww}, the entirety of the creatures – from the Prophets^{as}, and the Mursils^{as}, and the Angels of Proximity, and the rest of My^{azwj} righteous servants – from the beginning of time up to its end, and from the soil up to the Throne, he^{sawww} would outweigh them (all).

وَ إِنَّ رَجُلًا مِنْ خِيَارِ آلِ مُحَمَّدٍ لَوْ وُزِنَ بِهِ جَمِيعُ آلِ النَّبِيِّينَ لَرَجَحَ بِهِ وَ إِنَّ رَجُلًا مِنْ خِيَارِ أَصْحَابِ مُحَمَّدٍ لَوْ وُزِنَ بِهِ جَمِيعُ أَصْحَابِ الْمُرْسَلِينَ لَرَجَحَ بِهِمْ

And that, if a man from the chosen ones of the Progeny of Muhammad^{sawww} is such that, if he were to be weighed by the entirety of the progenies of the Prophets^{as}, he^{asws} would outweigh them. And that a man from the best of the companions of Muhammad^{sawww} is such that, if he were to be weighed with the entirety of the companions of the Mursils^{as}, he would outweigh them.

يَا آدَمُ لَوْ أَحَبَّ رَجُلٌ مِنَ الْكُفَّارِ أَوْ جَمِيعُهُمْ رَجُلًا مِنْ آلِ مُحَمَّدٍ وَ أَصْحَابِهِ الْخَيْرِينَ لَكَفَاهُ اللَّهُ عَنْ ذَلِكَ بِأَنْ يُحْتَمَ لَهُ بِالتَّوْبَةِ وَ الْإِيمَانِ ثُمَّ يُدْخِلُهُ اللَّهُ الْجَنَّةَ

O Adam^{as}! If a man from the Kafirs or the entirety of them was to love a man from the Progeny^{asws} of Muhammad^{sawww} and his^{sawww} chosen companions – Allah^{azwj} would Suffice him from that by ending for him with the repentance and the *Eman*, then Allah^{azwj} would Enter him into the Paradise.

إِنَّ اللَّهَ لَيَفِيضُ عَلَى كُلِّ وَاحِدٍ مِنْ مُحِبِّي مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَصْحَابِهِ مِنَ الرَّحْمَةِ مَا لَوْ قُسِمَتْ عَلَى عَدَدِ كَعَدَدِ كُلِّ مَا خَلَقَ اللَّهُ مِنْ أَوَّلِ الدَّهْرِ إِلَى آخِرِهِ وَ كَانُوا كُفَّارًا لَكَفَاهُمْ وَ لَأَدَاهُمْ إِلَى عَاقِبَةِ مَحْمُودَةِ الْإِيمَانِ بِاللَّهِ حَتَّى يَسْتَجِئُوا بِهِ الْجَنَّةَ

Allah^{azwj} Deluges the Mercy upon each one – from those that love Muhammad^{sawww} and the Progeny^{asws} of Muhammad^{sawww} and his^{sawww} companions, what, if it were to be distributed upon a number – like the number of every one whom Allah^{azwj} Created, from the beginning of the time up to its end, and they were all Kafirs, it would suffice them to have a praise-worthy ending – the *Eman* with Allah^{azwj} – until they would be rightful of the Paradise.

وَ لَوْ أَنَّ رَجُلًا مِمَّنْ يُبْغِضُ آلَ مُحَمَّدٍ وَ أَصْحَابَهُ الْخَيْرِينَ أَوْ وَاحِدًا مِنْهُمْ لَعَذَّبَهُ اللَّهُ عَذَابًا لَوْ قُسِمَ عَلَى مِثْلِ عَدَدِ مَا خَلَقَ اللَّهُ لَأَهْلَكَهُمْ اللَّهُ أَجْمَعِينَ.

And that a man from the one who hates (Muhammad^{sawww} and) the Progeny^{asws} of Muhammad^{sawww} and his^{sawww} chosen companions, or one of them^{asws}, Allah^{azwj} would Punish him with such Punishment – if it was to be apportioned upon a number like the number of what Allah^{azwj} the Exalted Created, it would destroy them all".⁷³²

⁷³² Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 7 H 12

13- فض، كتاب الروضة يل، الفضائل لابن شاذان بالإسناد يُرْفَعُهُ إِلَى ابْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ ص لَمَّا خُلِقَ آدَمُ فَسَأَلَ رَبَّهُ أَنْ يُرِيَهُ دُرِّيَّتَهُ مِنَ الْأَنْبِيَاءِ وَالْأَوْصِيَاءِ الْمُقَرَّبِينَ إِلَى اللَّهِ عَزَّ وَ جَلَّ

Kitab 'Al Rowza' (and) 'Al Fazail' of Ibn Sgazan, by the chain raising it to Ibn Masoud who said,

'Rasool-Allah^{saww} said: 'When Adam^{as} was Created, he^{as} asked his^{as} Lord^{azwj} to Show him^{as} his^{as} offspring, from the Prophets^{as}, and the successors^{as}, the ones of Proximity to Allah^{azwj} Mighty and Majestic.

فَأَنْزَلَ اللَّهُ عَلَيْهِ صَحِيفَةً فَفَرَّأَهَا كَمَا عَلَّمَهُ اللَّهُ تَعَالَى إِلَى أَنْ انْتَهَى إِلَى مُحَمَّدٍ النَّبِيِّ الْعَرَبِيِّ عَلَيْهِ أَفْضَلُ الصَّلَاةِ وَالسَّلَامِ فَوَجَدَ عِنْدَ اسْمِهِ اسْمَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع

Allah^{azwj} Sent down a Parchment unto him^{as} and he^{as} read it just as Allah^{azwj} the Exalted had Taught him^{as} until he^{as} ended up to Muhammad^{saww} the Arabian Prophet^{saww}, upon him^{as} be the best of the Salawat and the greetings. He^{as} found with his^{saww} name, the name of Ali^{asws} Bin Abu Talib^{asws}.

فَقَالَ آدَمُ هَذَا نَبِيٌّ بَعْدَ مُحَمَّدٍ فَهَتَفَ بِهِ هَاتِفٌ يَسْمَعُ صَوْتَهُ وَ لَا يَرَى شَخْصَهُ يَقُولُ هَذَا وَارِثُ عِلْمِهِ وَ رُوحُ ابْنَتِهِ وَ وَصِيُّهُ وَ أَبُو دُرِّيَّتِهِ ع

Adam^{as} said: 'This is a Prophet^{as} after Muhammad^{saww}. But, a voice called out to him^{as}, he^{as} heard his voice and did not see his person, saying: 'This is the inheritor of his^{saww} knowledge, and husband of his^{saww} daughter^{asws}, and his^{saww} successor^{asws}, and father^{asws} of his^{saww} offspring^{asws}.

فَلَمَّا وَقَعَ آدَمُ فِي الْخَطِيئَةِ جَعَلَ يَتَوَسَّلُ إِلَى اللَّهِ تَعَالَى بِهِمْ ع فَتَابَ اللَّهُ عَلَيْهِ.

When Adam^{as} fell in the mistake, he^{as} went on to make intermediaries with them^{asws} to Allah^{azwj} the Exalted, so Allah^{azwj} Turned to him^{asws}, 733

14- ط، الأمان رَوَيْتُ عَنْ شَيْخِي مُحَمَّدِ بْنِ النَّجَّارِ مِنْ ثِقَاتِ الْعَامَّةِ مِنْ كِتَابِ الَّذِي جَعَلَهُ تَذْيِيلًا عَلَى تَارِيخِ الْخَطِيبِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ بَحْتِيَارَ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ الْهَمْدَانِيِّ عَنِ الْحُسَيْنِ بْنِ الْحَسَنِ بْنِ زَيْدِ عَنِ الْحَسَنِ بْنِ أَحْمَدَ الْعَلَوِيِّ عَنِ الْحَسَنِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ خَلَادٍ وَ بَكْرِ بْنِ أَحْمَدَ بْنِ خَلْدٍ وَ أَبِي عَبْدِ اللَّهِ الْعَالِيِّ عَنْ مُحَمَّدِ بْنِ هَارُونَ الْمَنْصُورِيِّ عَنْ أَحْمَدَ بْنِ شَاكِرٍ عَنْ يَحْيَى بْنِ أَسْكَمَ الْقَاضِي عَنِ الْمَأْمُونِ عَنِ عَطِيَّةِ الْعَوِيِّ عَنْ ثَابِتِ الْبُنَائِيِّ عَنْ أَنَسِ بْنِ مَالِكٍ

(The book) 'Al Amaan' – It is reported from my sheykh Muhammad Bin Al Najjar, from the reliable ones of the general Muslims, from the book which he made to be under the history of Al Khateeb, from Muhammad Bin Ahmad Bin Bakhtiar, from Muhammad Bin Al Hassan Bin Muhammad Al Hamdany, from Al Husayn Bin Al Hassan Bin Zayd, from Al Hassan Bin Ahmad Al Alawy, from Al Hassan Bin Abdul Tahman Bin Khallad, and Bakr Bin Ahmad Bin Makhlad, and Abu Abdullah Al Ghaliby, from Muhammad Bin Haroun Al Mansoury, from Ahmad Bin Shakir, from Yahya Bin Aksam the judge, from Al Mamoun, from Atiyya Al Awty, from Sabit Al Bunany, from Anas Bin Malik (well-known fabricator),

عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: لَمَّا أَرَادَ اللَّهُ عَزَّ وَ جَلَّ أَنْ يُهْلِكَ قَوْمَ نُوحٍ ع أَوْحَى اللَّهُ إِلَيْهِ أَنْ شَقَّ الْأَوَاحِ السَّاجَ فَلَمَّا شَقَّهَا لَمْ يَدْرِ مَا يَصْنَعُ بِهَا فَهَبَطَ جَبْرَائِيلُ فَأَرَاهُ هَيْئَةَ السَّفِينَةِ وَ مَعَهُ تَابُوتٌ فِيهِ مِائَةٌ أَلْفٍ مِسْمَارٍ وَ تِسْعَةٌ وَ عِشْرُونَ أَلْفَ مِسْمَارٍ

⁷³³ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 7 H 13

'From the Prophet^{saww} having said: 'When Allah^{azwj} Mighty and Majestic Wanted to Destroy the people of Noah, Allah^{azwj} Revealed to him^{as} that he^{as} should split up the teak Tablets'. When he^{as} had split them, he^{as} did not know what to do with them, so Jibraeel^{as} descended and showed him^{as} a structure of the ship and with him^{as} was a box in which were one hundred and twenty nine thousand nails.

فَسَمَّرَ بِالمَسَامِيرِ كُلِّهَا السَّفِينَةَ إِلَى أَنْ بَقِيَتْ حَمْسَةُ مَسَامِيرَ فَضَرَبَ بِيَدِهِ إِلَى مِسْمَارٍ مِنْهَا فَأَشْرَقَ فِي يَدِهِ وَ أَضَاءَ كَمَا يُضِيءُ الكَوْكَبُ الدُّرِّيُّ فِي أَفْقِ السَّمَاءِ فَتَحَيَّرَ مِنْ ذَلِكَ نُوحٌ فَأَنْطَقَ اللَّهُ ذَلِكَ المِسْمَارَ بِلِسَانٍ طَلِقٍ ذَلِكَ

He^{as} nailed the whole ship with the nails until there remained (only) five nails. He^{as} struck his^{as} hand to a nail from it, and it shone in his^{as} hand and illuminated just as the shining star tends to illuminate in the horizons of the sky. Noah^{as} was confused from that. Allah^{azwj} Caused that nail to speak with a free eloquent tongue.

فَقَالَ لَهُ يَا جِبْرَائِيلُ مَا هَذَا المِسْمَارُ الَّذِي مَا رَأَيْتُ مِثْلَهُ قَالَ هَذَا بِاسْمِ خَيْرِ الأولَيْنِ وَ الآخرِينَ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ أَسْمَرُهُ فِي أَوْهَامِ عَلَى جَانِبِ السَّفِينَةِ اليمِينِ

He^{as} said to him^{as}: 'O Jibraeel^{as}! What is this nail which I^{as} have not seen the like of it?' He^{as} said: 'This is a nail of the name of the best of the former ones and the latter ones, Muhammad^{saww} Bin Abdullah^{asws}. Nail it in its front in the right side of the ship'.

ثُمَّ ضَرَبَ بِيَدِهِ عَلَى مِسْمَارٍ ثَانٍ فَأَشْرَقَ وَ أَنَارَ فَقَالَ نُوحٌ وَ مَا هَذَا المِسْمَارُ فَقَالَ مِسْمَارُ أَخِيهِ وَ ابْنِ عَمِّهِ عَلِيِّ بْنِ أَبِي طَالِبٍ فَأَسْمَرُهُ عَلَى جَانِبِ السَّفِينَةِ الْبَسَارِ فِي أَوْهَامِ

Then he^{as} struck his^{as} hand upon a second nail, and it shone and radiated. Noah^{as} said: 'And what is this nail?' He^{as} said: 'A nail of his^{saww} brother, and son^{asws} of his^{saww} uncle^{as}, Ali^{asws} Bin Abu Talib^{asws}, so nail it upon the left side of the ship in its front'.

ثُمَّ ضَرَبَ بِيَدِهِ إِلَى مِسْمَارٍ ثَالِثٍ فَزَهَرَ وَ أَشْرَقَ وَ أَنَارَ فَقَالَ هَذَا مِسْمَارُ فَاطِمَةَ فَأَسْمَرُهُ إِلَى جَانِبِ مِسْمَارِ أَبِيهَا

Then he^{as} struck his^{as} hand upon the third nail, and it blossomed and shone and radiated. He^{as} said: 'This is the nail of (Syeda) Fatima^{asws}, so nail it by the side of the nail of her^{asws} father^{saww}'.

ثُمَّ ضَرَبَ بِيَدِهِ إِلَى مِسْمَارٍ رَابِعٍ فَزَهَرَ وَ أَنَارَ فَقَالَ مِسْمَارُ الحُسَيْنِ فَأَسْمَرُهُ إِلَى جَانِبِ مِسْمَارِ أَبِيهِ

Then he^{as} struck his^{as} hand to the fourth nail, and it blossomed, and radiated. He^{as} said: 'The nail of Al-Hassan^{asws}, so nail it to the side of the nail of his^{asws} father^{asws}'.

ثُمَّ ضَرَبَ بِيَدِهِ إِلَى مِسْمَارٍ خَامِسٍ فَأَشْرَقَ وَ أَنَارَ وَ بَكَى فَقَالَ يَا جِبْرَائِيلُ مَا هَذِهِ النَّدَاؤُةُ فَقَالَ هَذَا مِسْمَارُ الحُسَيْنِ بْنِ عَلِيٍّ سَيِّدِ الشُّهَدَاءِ فَأَسْمَرُهُ إِلَى جَانِبِ مِسْمَارِ أَخِيهِ

Then he^{as} struck his^{as} hand to the fifth nail, and it shone, and radiated, and it cried. He^{as} said: 'O Jibraeel^{as}! What is this sound?' He^{as} said: 'This is the nail of Al-Husayn^{asws} Bin Ali^{asws}, chief of the martyrs, so nail it to the side of the nail of his^{asws} brother^{asws}'.

ثُمَّ قَالَ النَّبِيُّ ص وَحَمَلْنَاهُ عَلَى ذَاتِ أَلْوَاحٍ وَدُسُرٍ قَالَ النَّبِيُّ ص الْأَلْوَاحُ خَشَبُ السَّفِينَةِ وَنَحْنُ الدُّسُرُ لَوْلَا مَا سَارَتِ السَّفِينَةُ بِأَهْلِهَا.

Then the Prophet^{saww} said: **'And We Carried him upon (a ship) of panels and nails [54:13]**. The Prophet^{saww} said: 'The Tablets were the panels (wood) of the ship, and we^{asws} were the nails. Had it not been for us^{asws}, the ship would not have sailed with its inhabitants'.⁷³⁴

15- فر، تفسير فرات بن إبراهيم مُحَمَّدُ بْنُ الْقَاسِمِ بْنِ عُبَيْدٍ عَنِ الْحَسَنِ بْنِ جَعْفَرٍ عَنِ الْحُسَيْنِ بْنِ سَوَّارٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ شُجَاعِ بْنِ الْوَلِيدِ وَ أَبُو بَدْرٍ السَّكُونِيِّ عَنِ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص لَمَّا نَزَلَتِ الْحَطِيبَةُ بِآدَمَ وَ أُخْرِجَ مِنَ الْجَنَّةِ أَنَا هُجْرِيْلُ ع فَقَالَ يَا آدَمُ ادْعُ رَبَّكَ قَالَ يَا حَبِيبِي هُجْرِيْلُ مَا أَدْعُو

Tafseer Furaat Bin Ibrahim – Muhammad Bin Al Qasim Bin Ubeyd, from Al Hassan Bin Ja'far, from Al Husayn Bin Sawwar, from Muhammad Bin Abdullah, from Shuja'a Bin Al Waleed, and Abu Badr Al Sakuny, from Al Amsh, from Abu Salih, from Ibn Abbas who said,

'Rasool-Allah^{saww} said: 'When the mistake befell Adam^{as} and he^{as} was Expelled from the Paradise, Jibraeel^{as} came to him^{as} and said: 'O Adam^{as}! Supplicate to your^{as} Lord^{azwj}'. He^{as} said: 'O my^{as} beloved Jibraeel^{as}! What shall I^{as} supplicate?'

قَالَ قُلْ رَبِّ أَسْأَلُكَ بِحَقِّ الْخُمْسَةِ الَّذِينَ نُخْرِجُهُمْ مِنْ صُلْبِي آخِرَ الزَّمَانِ إِلَّا تُبْتَ عَلَيَّ وَ رَحْمَتِي فَقَالَ لَهُ آدَمُ يَا جِبْرِيْلُ سَمِّهِمْ لِي

He^{as} said: 'Say: 'O Lord^{azwj}! I^{as} ask You^{azwj} by the right of those You^{as} would be Extracting from my^{as} Sulb (lineage) at the end of time, only Turn to me^{as} and have Mercy on me^{as}'. Adam^{as} said to him^{as}: 'Name them for me^{as}'.

قَالَ قُلِ اللَّهُمَّ بِحَقِّ مُحَمَّدٍ نَبِيِّكَ وَ بِحَقِّ عَلِيِّ وَصِيِّ نَبِيِّكَ وَ بِحَقِّ فَاطِمَةَ بِنْتِ نَبِيِّكَ وَ بِحَقِّ الْحَسَنِ وَ الْحُسَيْنِ سِبْطَيْ نَبِيِّكَ إِلَّا تُبْتَ عَلَيَّ فَارْحَمْنِي

He^{as} said: 'Say: 'O Allah^{azwj}! By the right of Muhammad^{saww} Your^{saww} Prophet^{saww}, and by the right of Ali^{asws} successor^{asws} of Your^{azwj} Prophet^{saww}, and by the right of Fatima^{asws} daughter^{asws} of Your^{azwj} Prophet^{saww}, and by the right of Al-Hassan^{asws} and Al-Husayn^{asws} grandsons^{asws} of Your^{azwj} Prophet^{saww}, only Turn to me^{as}, be Merciful to Me^{azwj}'.

فَدَعَا بِحَقِّ آدَمَ فَتَابَ اللَّهُ عَلَيْهِ وَ ذَلِكَ قَوْلُ اللَّهِ تَعَالَى فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ وَ مَا مِنْ عَبْدٍ مَكْرُوبٍ يُخْلِصُ النَّيَّةَ وَ يَدْعُو بِحَقِّ إِلَّا اسْتَجَابَ اللَّهُ لَهُ.

Adam^{as} supplicated with these (names), and Allah^{azwj} Turned to him^{as}, and that is the Word of Allah^{azwj} the Exalted: **Then Adam received (certain) Words from his Lord, so He Turned to him (Mercifully); [2:37]**, and there is no servant in anguish, being of sincere intention, and supplicates with these (names) except Allah^{azwj} would Answer him".⁷³⁵

16- فر، تفسير فرات بن إبراهيم مُحَمَّدُ بْنُ أَحْمَدَ مُعَنَّأً عَنِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ أَبِيهِ عَنِ آبَائِهِ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ تَعَالَى عَرَضَ وَلايَةَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع عَلَى أَهْلِ السَّمَاوَاتِ وَ أَهْلِ الْأَرْضِ فَقَبِلُوهَا مَا خَلَا يُؤْتَسُّ بْنُ مَتَّى فَعَاقَبَهُ اللَّهُ وَ حَبَسَهُ فِي بَطْنِ الْحَوْتِ لِإِنْكَارِهِ وَلايَةَ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع حَتَّى قَبِلَهَا

⁷³⁴ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 7 H 14

⁷³⁵ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 7 H 15

Tafseer Furaat Bin Ibrahim – Muhammad Bin Ahmad transmitting,

From Ja'far^{asws} Bin Muhammad^{asws} from his^{asws} father^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said: 'Allah^{azwj} the Exalted Presented the Wilayah of Ali^{asws} Bin Abu Talib^{asws} to the inhabitants of the skies and inhabitants of the earth, and they accepted it apart from Yunus^{as} Bin Matta^{as}, so Allah^{azwj} Punished him^{as} and Withheld him^{as} in the belly of the whale due to his^{as} denial of the Wilayah of Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws}, until he^{as} accepted it'.

قَالَ أَبُو يَعْقُوبَ فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ لِإِنكَارِي وَلَايَةَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ أَبُو عَبْدِ اللَّهِ فَأَنْكَرْتُ الْحَدِيثَ فَعَرَضْتُهُ عَلَى عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ الْمَدَنِيِّ فَقَالَ لِي لَا تَجْرُعْ مِنْهُ فَإِنَّ أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ ع خَطَبَ بِنَا بِالْكَوْفَةِ فَحَمِدَ اللَّهُ تَعَالَى وَ أَتَيْتَنِي عَلَيْهِ

Abu Yaqoub (a narrator) said, **'and he called out in the darkness that: 'There is no god except Allah! Glorious are You, I was of the unjust ones!' [21:87]**, due to the Wilayah of Ali^{asws} Bin Abu Talib^{asws}. Abu Abdullah (another narrator) said, 'I deny the Hadeeth'. So he presented it to Abdullah Bin Suleyman Al-Madany and he said to me, 'Do not exit from the Hadeeth, for Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws}, addressed us at Al-Kufa. He^{asws} praised Allah^{azwj} the Exalted and extolled upon Him^{azwj}.

فَقَالَ فِي خُطْبَتِهِ فَلَوْ لَا أَنَّهُ كَانَ مِنَ الْمُقَرَّرِينَ لَلَبْتُ فِي بَطْنِهِ إِلَى يَوْمٍ يُبْعَثُونَ فَقَامَ إِلَيْهِ فُلَانُ بْنُ فُلَانٍ وَ قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّا سَمِعْنَا اللَّهَ فَلَوْ لَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ فَقَالَ أَفْعُدُ يَا بَكَّارُ فَلَوْ لَا أَنَّهُ كَانَ مِنَ الْمُقَرَّرِينَ لَلَبْتُ إِلَى آخِرِ الْآيَةِ.

He^{asws} said in his^{asws} sermon: 'Had he^{asws} not become from the accepting ones, **He would have remained in its belly up to the Day he would have been Resurrected [37:144]**'. So and so son of so and so stood up to him^{asws} and said, 'O Amir Al-Momineen^{asws}! We hear Allah^{azwj} (Saying): **But had he not been from the Glorifying ones [37:143]**'. He^{asws} said: 'Be seated, O Bakkar! Had he not been from the accepting ones, he^{as} would have remained' – up to the end of the Verse''.

رواية سعد بن عبد الله عن القائم صلوات الله عليه أن زكريا ع سأل ربه أن يعلمه أسماء الخمسة فأهبط عليه جبرئيل فعلمه إياها.

In a report of Sa'ad Bin Abdullah,

'From Al-Qaim^{asws}: 'Zakariya^{as} asked his^{as} Lord^{azwj} to Teach him^{as} the five names, so Jibraeel^{as} descended unto him^{as} and taught these to him^{as}'.⁷³⁶

⁷³⁶ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 7 H 16

باب 8 فضل النبي و أهل بيته صلوات الله عليهم على الملائكة و شهادتهم بولايتهم

CHAPTER 8 – MERIT OF THE PROPHET^{as} AND PEOPLE^{asws} OF HIS^{saww} HOUSEHOLD OVER THE ANGELS, AND THEIR TESTIFICATION WITH THEIR^{asws} WILAYAH

1- ك، إكمال الدين ن، عيون أخبار الرضا عليه السلام ع، علل الشرائع الحسن بن محمد بن سعيد الهاشمي عن فترات بن إبراهيم عن محمد بن أحمد الهمداني عن العباس بن عبد الله البخاري عن محمد بن القاسم بن إبراهيم عن الهروي عن الرضا عن آتائه عن أمير المؤمنين ع قال قال رسول الله ص ما خلق الله عز و حلأ خلقاً أفضل مني و لا أكرم عليّ مني

(The books) 'Ikmal Al Deen' (and) 'Uyoon Akhbar Al Reza^{asws}' (and) 'Illal Al Sharaie' – Al Hassan Bin Muhammad Bin Saeed Al Hashimy, from Furaat Bin Ibrahim, from Muhammad Bin Ahmad al Hamdany, from Al Abbas Bin Abdullah Al Bukhari, from Muhammad Bin Al Qasim Bin Ibrahim, from Al Harwy,

'From Al-Reza^{asws}, from his^{asws} forefathers^{asws}, from Amir Al-Momineen^{asws} having said: 'Rasool-Allah^{saww} said: 'Allah^{azwj} had not Created any creature superior than me^{saww}, nor any more prestigious to Him^{azwj} than me^{saww}.

قال عليّ ع فقلت يا رسول الله فأنت أفضل أو جبرئيل

Ali^{asws} said: 'I^{asws} said: 'O Rasool-Allah^{saww}! Are you^{saww} superior of Jibraeel^{as}?'

فقال ع يا عليّ إن الله تبارك و تعالی فضل أنبياءه المرسلين على ملائكته المقربين و فضلي على جميع النبيين و المرسلين و الفضل بعدي لك يا عليّ و للأئمة من بعدك و إن الملائكة لخدائنا و خدام محبينا

He^{saww} said: 'O Ali^{asws}! Allah^{azwj} Blessed and Exalted Merited His^{azwj} Prophets^{as}, the Messengers^{as}, over the Angels of Proximity, and Merited me^{as} over the entirety of the Prophets^{as} and the Messengers^{as}, and Merited after me^{saww}, you^{asws} and the Imams^{asws} from after you^{asws}, and surely the Angels are our^{asws} servants and servants of ones who love us^{asws}.

يا عليّ الذين يجملون العرش و من حوله يسبحون بحمد ربهم ... و يستغفرون للذين آمنوا بولايتنا

O Ali^{asws}! **Those who are holding the Throne and ones around it are Glorifying with Praise of their Lord and are believing in Him and are seeking Forgiveness for those who believe, [40:7] – in our^{asws} Wilayah.**

يا عليّ لو لا نحن ما خلق آدم و لا حواء و لا الجنة و لا النار و لا السماء و لا الأرض فكيف لا نكون أفضل من الملائكة و قد سبقناهم إلى معرفة ربنا و تسبيحه و تهليله و تقيده لآن أول ما خلق الله عز و حلأ خلق أزواجنا

O Ali^{asws}! Had it not been for us^{asws}, Allah^{azwj} would have neither Created Adam^{as}, nor Hawwa^{as}, nor the Paradise, nor the Fire, nor the sky, nor the earth. How can we^{asws} not happen to be superior than the Angels and we^{asws} have preceded them to the recognition of our^{asws} Lord^{azwj}, and glorifying Him^{azwj}, and extolling His^{azwj} Oneness and His^{azwj} Holiness, because the first of what Allah^{azwj} Mighty and Majestic Created was our^{asws} souls.

فَأَنْطَقْنَا بِتَوْحِيدِهِ وَ تَحْمِيدِهِ ثُمَّ خَلَقَ الْمَلَائِكَةَ فَلَمَّا شَاهَدُوا أَرْوَاحَنَا نُورًا وَاحِدًا اسْتَغْطَمُوا أَمْرَنَا فَسَبَّحْنَا لِتَعْلَمَ الْمَلَائِكَةُ أَنَّ خَلْقَ مَخْلُوقُونَ وَ أَنَّهُ مُنَزَّهٌ عَنْ صِفَاتِنَا فَسَبَّحَتِ الْمَلَائِكَةُ بِتَسْبِيحِنَا وَ نَزَّهْتُهُ عَنْ صِفَاتِنَا

We^{asws} spoke with His^{azwj} Oneness and His^{azwj} Praise. Then He^{azwj} Created the Angels. When they witnessed our^{asws} souls are being one Noor (light), they revered our^{asws} matter. So we^{asws} glorified (Allah^{azwj}) in order to teach the Angels that we^{asws} were Created, being Created beings, and He^{azwj} removed from our^{asws} attributes. So the Angels glorified (Allah^{azwj}), to our^{asws} glorification, and we^{asws} Removed Him^{azwj} from our^{asws} attributes.

فَلَمَّا شَاهَدُوا عِظَمَ شَأْنِنَا هَلَّلْنَا لِتَعْلَمَ الْمَلَائِكَةُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّا عِبِيدٌ وَ لَسْنَا بِأَهْلَةٍ يَجِبُ أَنْ نُعْبَدَ مَعَهُ أَوْ دُونَهُ فَقَالُوا لَا إِلَهَ إِلَّا اللَّهُ

When they witnessed the magnificence of our^{asws} glory, we^{asws} extolled the Oneness (of Allah^{azwj}) in order to teach the Angels that there is no god except Allah^{azwj} and we^{asws} are servants, and we^{asws} were not gods obligating to be worshipped along with Him^{azwj}, or besides Him^{azwj}. So they said, 'There is no god except Allah^{azwj}'.

فَلَمَّا شَاهَدُوا كِبَرَ مَخْلَقَاتِنَا كَبَّرْنَا لِتَعْلَمَ الْمَلَائِكَةُ أَنَّ اللَّهَ أَكْبَرُ مِنْ أَنْ يُنَالَ عِظَمَ الْمَحَلِّ إِلَّا بِهِ

When they witnessed the greatness of our^{asws} position, we^{asws} exclaimed the Greatness (of Allah^{azwj}) in order to teach the Angels that Allah^{azwj} is Greater than the Magnificent position be attained except by Him^{azwj}.

فَلَمَّا شَاهَدُوا مَا جَعَلَهُ لَنَا مِنَ الْعِزِّ وَ الْقُوَّةِ قُلْنَا لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ لِتَعْلَمَ الْمَلَائِكَةُ أَنَّ لَا حَوْلَ لَنَا وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

When they witnessed what Honour and strength He^{azwj} has Made to be for us^{asws}, we^{asws} said: 'There is neither any might nor strength except with Allah^{azwj}' in order to teach the Angels that there was neither any might for us^{asws} nor strength except through Allah^{azwj}.

فَلَمَّا شَاهَدُوا مَا أَنْعَمَ اللَّهُ بِهِ عَلَيْنَا وَ أَوْجَبَهُ لَنَا مِنْ فُرْضِ الطَّاعَةِ قُلْنَا الْحَمْدُ لِلَّهِ لِتَعْلَمَ الْمَلَائِكَةُ مَا يَحِقُّ لِلَّهِ تَعَالَى دِكْرُهُ عَلَيْنَا مِنَ الْحَمْدِ عَلَى نِعْمِهِ فَقَالَتِ الْمَلَائِكَةُ الْحَمْدُ لِلَّهِ

When they witnessed what Allah^{azwj} have Favoured with upon us^{asws} and Obligated for us^{asws} of the Obligatory obedience, we^{asws} said: 'The Praise is for Allah^{azwj}', in order to teach the Angels what is the Right for Allah^{azwj}, Exalted is His^{azwj} Mention, upon us^{asws}, from the praising (thanking) upon His^{azwj} Favours'. So the Angels said: 'The Praise is for Allah^{azwj}'.

فَبِنَا اهْتَدَوْا إِلَى مَعْرِفَةِ تَوْحِيدِ اللَّهِ وَ تَسْبِيحِهِ وَ تَهْلِيلِهِ وَ تَحْمِيدِهِ وَ تَمْجِيدِهِ

Thus, they were guided by us to recognise the Tawheed of Allah^{azwj}, and His^{azwj} Glorification, and His^{azwj} Extollations, and His^{azwj} Praise.

ثُمَّ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى خَلَقَ آدَمَ فَأَوْدَعَنَا صُلْبَهُ وَ أَمَرَ الْمَلَائِكَةَ بِالسُّجُودِ لَهُ تَعْظِيمًا لَنَا وَ إِكْرَامًا وَ كَانَ سُجُودُهُمْ لِلَّهِ عَزَّ وَ جَلَّ عِبُودِيَّةً وَ لِآدَمَ إِكْرَامًا وَ طَاعَةً لِكُونِنَا فِي صُلْبِهِ

Then Allah^{azwj} Blessed and Exalted Created Adam^{as} and Deposited us^{asws} in his^{as} Sulb (lineage), and Commanded the Angels with the Sajdah to him^{as} as a reverence to us^{asws} and as an honour, and their Sajdahs were (acts of) worship to Allah^{azwj} Mighty and Majestic, and as an honour to Adam^{as}, and obedience to our^{asws} existence in his^{as} Sulb.

فَكَيْفَ لَا نَكُونُ أَفْضَلَ مِنَ الْمَلَائِكَةِ وَ قَدْ سَجَدُوا لِأَدَمَ كُلُّهُمْ أَجْمَعُونَ وَ إِنَّهُ لَمَّا عُرِجَ بِي إِلَى السَّمَاءِ أَدْنَى جِبْرَائِيلَ مَثَى مَثَى وَ أَقَامَ مَثَى مَثَى ثُمَّ قَالَ لِي تَقَدَّمْ يَا مُحَمَّدُ فَقُلْتُ لَهُ يَا جِبْرَائِيلُ أَتَقَدَّمُ عَلَيْكَ فَقَالَ نَعَمْ لِأَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى فَضَّلَ أَنْبِيَاءَهُ عَلَى مَلَائِكَتِهِ أَجْمَعِينَ وَ فَضَّلَكَ خَاصَّةً

So, how can we^{asws} no happen to be superior than the Angels and they had prostrated to Adam^{as}, all of them in their entirety; and surely, when there was an ascension with me^{saww} to the sky, Jibraeel^{as} proclaimed the Azaan, two by two (phrases), and Iqaamah, two by two, then said to me^{saww}: 'Go ahead, O Muhammad^{saww}'. I^{saww} said to him^{as}: 'O Jibraeel^{as}! Can I^{saww} preceded upon you^{as}?'. He^{as} said: 'Yes, because Allah^{azwj} Blessed and Exalted Merited His^{azwj} Prophets^{as} over His^{azwj} Angels in their entirety, and Merited you^{saww} especially'.

فَتَقَدَّمْتُ فَصَلَّيْتُ بِهِمْ وَ لَا فَخَرَ فَلَمَّا انْتَهَيْتُ إِلَى حُجْبِ النُّورِ قَالَ لِي جِبْرَائِيلُ تَقَدَّمْ يَا مُحَمَّدُ وَ تَخَلَّفَ عَنِّي فَقُلْتُ يَا جِبْرَائِيلُ فِي مِثْلِ هَذَا الْمَوْضِعِ تُفَارِقُنِي فَقَالَ يَا مُحَمَّدُ إِنَّ انْتِهَاءَ حَدِّي الَّذِي وَضَعَنِي اللَّهُ عَزَّ وَ جَلَّ فِيهِ إِلَى هَذَا الْمَكَانِ فَإِنْ تَجَاوَزْتُهُ اخْتَرْتُ أَجْنَحِي بِنَعْدِي حُدُودَ رَبِّي حَلَّ جَلَالُهُ

So, I^{saww} went ahead and prayed Salat (leading) them, and there is no pride. When I^{saww} ended up to the Veils of light, Jibraeel^{as} said to me^{saww}: 'Go ahead, O Muhammad^{saww}', and he^{as} stayed behind from me^{saww}. I^{saww} said: 'O Jibraeel^{as}! In the like of this place you^{as} are separating from me^{saww}?'. He^{as} said: 'O Muhammad^{saww}! This is the end point of my^{as} limit which Allah^{azwj} Mighty and Majestic has Placed me^{as} in, up to this place. If I^{as} were to exceed it, my^{as} wings would be incinerated due to my^{as} exceeding the limit of my^{as} Lord^{azwj}, Majestic is His^{azwj} Majestic'.

فَرَجَّ بِي فِي النُّورِ رَحَةً حَتَّى انْتَهَيْتُ إِلَى حَيْثُ مَا شَاءَ اللَّهُ مِنْ عُلُوِّ مُلْكِهِ فَنُودِيْتُ يَا مُحَمَّدُ فَقُلْتُ لَبَّيْكَ رَبِّي وَ سَعْدَيْكَ تَبَارَكْتَ وَ تَعَالَيْتَ

I^{saww} was thrown into the Noor (light) with a throwing until I^{saww} ended up to wherever Allah^{azwj} so Desired from His^{azwj} Lofty Kingdom. He^{azwj} Called out: "O Muhammad^{saww}!" I^{saww} said: 'At Your^{azwj} service, my^{saww} Lord^{azwj}, and Your^{azwj} assistance, Blessed and Exalted are You^{azwj}!'.

فَنُودِيْتُ يَا مُحَمَّدُ أَنْتَ عَبْدِي وَ أَنَا رَبُّكَ فَإِيَّايَ فَاعْبُدْ وَ عَلَيَّ فَتَوَكَّلْ فَإِنَّكَ نُورِي فِي عِبَادِي وَ رَسُولِي إِلَى خَلْقِي وَ حُجَّتِي فِي بَرِيَّتِي

He^{azwj} called out to me^{saww}: "O Muhammad^{saww}! You^{saww} are My^{azwj} servant, and I^{azwj} am your^{saww} Lord^{azwj}, therefore it is Me^{azwj} you^{saww} should worship and be reliant upon Me^{azwj}, for you^{saww} are My^{azwj} Noor among My^{azwj} servants, and My^{azwj} Rasool^{saww} to My^{azwj} creatures, and My^{azwj} Divine Authority among My^{azwj} Created beings.

لَكَ وَ لِمَنْ اتَّبَعَكَ خَلَقْتُ جَنَّتِي وَ لِمَنْ خَالَفَكَ خَلَقْتُ نَارِي وَ لِأَوْصِيَائِكَ أَوْجَبْتُ كِرَامَتِي وَ لِشَيْعَتِهِمْ أَوْجَبْتُ نُورِي

It is for you^{saww} and for the ones who follow you^{saww}, I^{azwj} Created My^{azwj} Paradise, and for the ones who oppose you^{saww} I^{azwj} Created My^{azwj} Fire, and for your^{saww} successors^{asws} I^{azwj} Obligated My^{azwj} Honours, and for their^{asws} Shias I^{azwj} Obligated My^{azwj} Rewards!"

فَقُلْتُ يَا رَبِّ وَمَنْ أَوْصِيَائِي

I^{saww} said: 'O Lord^{azwj}! And who are my^{saww} successors^{asws}?'

فَنُودِيَث يَا مُحَمَّدُ أَوْصِيَاؤُكَ الْمَكْتُوبُونَ عَلَى سَاقِ عَرْشِي فَتَنظَّرْتُ وَ أَنَا بَيْنَ يَدَيْ رَبِّي جَلَّ جَلَالُهُ إِلَى سَاقِ الْعَرْشِ فَرَأَيْتُ أَنِّي عَشْرَ نُورٍ فِي كُلِّ نُورٍ سَطْرٌ أَخْضَرٌ عَلَيْهِ اسْمٌ وَصِيٍّ مِنْ أَوْصِيَائِي

He^{azwj} Called out to me^{saww}: "O Muhammad^{saww}! Your^{saww} successors^{asws} are the ones written upon the Base of My^{azwj} Throne'. So, I^{azwj} looked, and I^{azwj} was in front of my^{saww} Lord^{azwj}, Majestic is His^{azwj} Majesty, at the Base of the Throne, and I^{saww} was twelve Noors (lights), there being a green line in each light, upon it being the name of my^{saww} successor^{asws} from my^{saww} successors^{asws}.

أَوْهَمَ عَلَيَّ بِنُ أَبِي طَالِبٍ وَ آخِرُهُمْ مَهْدِيُّ أُمَّتِي فَقُلْتُ يَا رَبِّ هَؤُلَاءِ أَوْصِيَائِي مِنْ بَعْدِي فَنُودِيَث يَا مُحَمَّدُ هَؤُلَاءِ أَوْلِيَائِي وَ أَوْصِيَائِي وَ أَصْفِيَائِي وَ حُجَّجِي بَعْدَكَ عَلَى بَرِيَّتِي وَ هُمْ أَوْصِيَاؤُكَ وَ خُلَفَاؤُكَ وَ خَيْرُ خَلْقِي بَعْدَكَ

The first of them was Ali^{asws} Bin Abu Talib^{asws}, and their^{asws} last one was Mahdi^{asws} of my^{saww} community, so I^{saww} said: 'O Lord^{azwj}! They^{asws} are my^{saww} successors^{asws} from after me^{saww}?' He^{azwj} Called out to me^{saww}: "O Muhammad^{saww}! They^{asws} are My^{azwj} Guardians, and My^{azwj} Trustees, and My^{azwj} Elites, and My^{azwj} Divine Authorities after you^{saww}, after you^{saww} upon My^{azwj} Created beings, and they^{asws} are your^{saww} successors^{asws}, and your^{saww} caliphs, and best of My^{azwj} creatures.

وَ عَزَّي وَ جَلَالِي لِأُظْهِرَنَّ بِحِمِّ دِينِي وَ لأُعْلِيَنَّ بِحِمِّ كَلِمَتِي وَ لأُطَهِّرَنَّ الْأَرْضَ بِآخِرِهِمْ مِنْ أَعْدَائِي وَ لأَمَكِّنَنَّ مَشَارِقَ الْأَرْضِ وَ مَعَارِبَهَا وَ لأَسْحَرَنَّ لَهُ الرِّيَّاحَ وَ لأَدَلِّلَنَّ لَهُ السَّحَابَ الصَّعَابَ وَ لأَرْقِيَنَّ فِي الْأَسْبَابِ وَ لأَنْصُرَنَّ بِجُنْدِي وَ لأَمِدَّنَّهُ بِمَلَائِكَتِي حَتَّى تَعْلُو دَعْوَتِي وَ تَجْمَعَ الخَلْقُ عَلَى تَوْحِيدِي ثُمَّ لأَدِيمَنَّ مُلْكَهُ وَ لأَدَاوِلَنَّ الْأَيَّامَ بَيْنَ أَوْلِيَائِي إِلَى يَوْمِ الْقِيَامَةِ.

By My^{azwj} Mighty and My^{azwj} Majesty! I^{azwj} will Cause My^{azwj} Religion to prevail by them^{asws}, and Raise My^{azwj} Word by them^{asws}, and Purify the earth by their^{asws} last one^{asws}, from My^{azwj} enemies, and I^{saww} shall Enable him^{asws} upon the easts of the earth and its wests, and I^{saww} shall Submit the winds to him^{as}, and humble the difficult clouds for him^{as} and be gentle to him^{asws} in the causes, and Help him^{asws} with My^{azwj} armies, and Assist him^{asws} with My^{azwj} Angels until My^{azwj} Call is exalted and the creatures unite upon My^{azwj} Tawheed. Then I^{azwj} shall Make his^{as} kingdom to be permanent and Cause the days to pass between My^{azwj} Guardians^{asws} up to the Day of Qiyamah".⁷³⁷

2- ع، علل الشرائع ابن البرقي عن أبيه عن جدّه عن ابن أبي عمير عن عمرو بن ميمون عن أبي عبد الله ع قال: كَانَ جَبْرَيْئِيلُ إِذَا أَتَى النَّبِيَّ ص قَعَدَ بَيْنَ يَدَيْهِ قَعْدَةَ الْعَبْدِ وَ كَانَ لَا يَدْخُلُ حَتَّى يَسْتَأْذِنَهُ.

⁷³⁷ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 8 H 1

(The book) 'Illal Al Sharaie' – Ibn Al Barqy, from his father, from his grandfather, from Ibn Abu Umeyr, from Amro Bin Jumie,

'From Abu Abdullah^{asws} having said: 'Whenever Jibraeel^{as} came to the Prophet^{saww} sat in front of him^{saww} - the sitting of a slave, and he^{as} would not enter until he^{as} sought his^{saww} permission".⁷³⁸

3- ع، علل الشرائع ابْنُ عَبْدِوَسِّ بْنِ فُتَيْبَةَ عَنِ ابْنِ شَادَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَمَّا أُسْرِيَ بِرَسُولِ اللَّهِ ص وَ حَضَرَتِ الصَّلَاةُ أَذَّنَ جِبْرَائِيلُ وَ أَقَامَ الصَّلَاةَ فَقَالَ يَا مُحَمَّدُ تَقَدَّمْ فَقَالَ لَهُ رَسُولُ اللَّهِ ص تَقَدَّمْ يَا جِبْرَائِيلُ فَقَالَ لَهُ إِنَّا لَا نَتَقَدَّمُ عَلَى الْأَدَمِيِّينَ مُنْذُ أَمَرْنَا بِالسُّجُودِ لِآدَمَ.

(The book) 'Illal Al Sharaie' – Ibn Abdous, from Ibn Quteyba, from Ibn Shazan, from Ibn Abu Umeyr, from Hisham Bin Salim,

'From Abu Abdullah^{asws} having said: 'When there was an ascension with Rasool-Allah^{saww} and the Salat presented, Jibraeel^{as} proclaimed the Azaan and the Iqaamah of the Salat. He^{as} said: 'Go ahead! (to lead Salat)' Rasool-Allah^{saww} said to him^{as}: 'You^{as} go ahead!' He^{as} said to him^{as}: 'We (Angels) do not precede the human beings since we were Commanded with the Sajdah to Adam^{as}'.⁷³⁹

4- ج، الإحتجاج م، تفسير الإمام عليه السلام عن أبي مُحَمَّدٍ الْعَسْكَرِيِّ ع أَنَّهُ قَالَ: سَأَلَ الْمُنَافِقُونَ النَّبِيَّ ص فَقَالُوا يَا رَسُولَ اللَّهِ أَخْبِرْنَا عَنْ عَلِيِّ ع هُوَ أَفْضَلُ أَمْ مَلَائِكَةُ اللَّهِ الْمُقَرَّبُونَ

(The books) 'Al Ihtijaj' (and) 'Tafseer of the Imam (Hassan Al Askari^{asws})',

'From Abu Muhammad Al-Askari^{asws} having said: 'The hypocrites asked the Prophet^{saww}, they said, 'O Rasool-Allah^{saww}! Inform us about Ali^{asws}, is he^{asws} superior or the Angels of Proximity of Allah^{azwj}?'

فَقَالَ رَسُولُ اللَّهِ وَ هَلْ شُرِفَتِ الْمَلَائِكَةُ إِلَّا بِحُبِّهَا لِمُحَمَّدٍ وَ عَلِيٍّ وَ قُبُولِهَا لَوْلَا تَبَهُمَا إِنَّهُ لَا أَحَدَ مِنْ حُبِّي عَلِيٍّ ع نَظَّفَ قَلْبَهُ مِنْ قَدَرِ الْغِيْشِ وَ الدَّغْلِ وَ الْعُلِّ وَ بَحَاسَةِ الذُّنُوبِ إِلَّا كَانَ أَطْهَرَ وَ أَفْضَلَ مِنَ الْمَلَائِكَةِ

Rasool-Allah^{saww} said: 'And have the Angels been Ennobled except by their love for Muhammad^{saww} and Ali^{asws}, and their acceptance to their^{asws} Wilayah. Surely, there is no one from the ones who love Ali^{asws}, cleaning his heart from the filth of the cheating, and the corruption, and the grudges, and the uncleanness of the sins, except he would be cleaner and superior than the Angels.

وَ هَلْ أَمَرَ اللَّهُ الْمَلَائِكَةَ بِالسُّجُودِ لِآدَمَ إِلَّا لِمَا كَانُوا قَدْ وَضَعُوهُ فِي نُفُوسِهِمْ أَنَّهُ لَا يَصِيرُ فِي الدُّنْيَا خَلْقٌ بَعْدَهُمْ إِذَا رَفَعُوهُمْ عَنْهَا إِلَّا وَ هُمْ يَعْتَوْنَ أَنْفُسَهُمْ أَفْضَلَ مِنْهُمْ فِي الدِّينِ فَضْلاً وَ أَعْلَمَ بِاللَّهِ وَ بِدِينِهِ عِلْماً فَأَرَادَ اللَّهُ أَنْ يُعَرِّفَهُمْ أَنَّهُمْ قَدْ أَخْطَأُوا فِي ظُنُونِهِمْ وَ اغْتَفَادَاتِهِمْ

And did Allah^{azwj} Command the Angels with the Sajdah to Adam^{as} except due to what they had placed within their own selves that no creature would come to be in the world after

⁷³⁸ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 8 H 2

⁷³⁹ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 8 H 3

them when they were raised from it, except and they meaning themselves to be superior than them in the Religion is merits, and more knowing with Allah^{azwj} and with His^{azwj} Religion, so Allah^{azwj} Wanted them to understand that they were mistaken in their thinking and their beliefs.

فَخَلَقَ آدَمَ وَ عَلَّمَهُ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهَا عَلَيْهِمْ فَعَجَزُوا عَنْ مَعْرِفَتِهَا فَأَمَرَ آدَمَ أَنْ يُنبِئَهُمْ بِهَا وَ عَرَفَهُمْ فَضَلَّهُ فِي الْعِلْمِ عَلَيْهِمْ

So He^{azwj} Created Adam^{as} and Taught him^{as} the names, all of them, then Presented these to them, and they were unable from recognising these. Then He^{azwj} Commanded Adam^{as} to inform them with these and they recognised his^{as} merit regarding the knowledge, over them.

ثُمَّ أَخْرَجَ مِنْ صُلْبِ آدَمَ ذُرِّيَّةً مِنْهُمْ الْأَنْبِيَاءَ وَ الرُّسُلَ وَ الْخِيَارُ مِنْ عِبَادِ اللَّهِ أَفْضَلُهُمْ مُحَمَّدٌ ثُمَّ آلُ مُحَمَّدٍ وَ مِنَ الْخِيَارِ الْفَاضِلِينَ مِنْهُمْ أَصْحَابُ مُحَمَّدٍ وَ خِيَارُ أُمَّةٍ مُحَمَّدٍ

Then He^{azwj} Extracted from the Sulb of Adam^{as}, his^{as} offspring, from them were the Prophets^{as}, and the Rasools^{as}, and the good ones from the servants of Allah^{azwj}, their superior being Muhammad^{saww}, then the Progeny^{asws} of Muhammad, and from the good ones, the meritorious, from them being Muhammad^{saww} and the good ones of the community of Muhammad^{saww}.

وَ عَرَفَ الْمَلَائِكَةُ بِذَلِكَ أَنََّّهُمْ أَفْضَلُ مِنَ الْمَلَائِكَةِ إِلَى آخِرِ مَا نَقَلْنَا سَابِقًا فِي بَابِ عَزْوَةِ تَبُوكَ فِي قِصَّةِ الْعَقَبَةِ.

And so the Angels recognised by that, they^{asws} were superior than the Angels' – up to the end of what we copied before in the chapter on the military expedition of Tabuk in the story of Al-Aqaba".⁷⁴⁰

5- فس، تفسير القمي أبي عن الأصمغاني عن المنقري عن حماد عن أبي عبد الله ع أنه سئل هل الملائكة أكثر أم بنو آدم

Tafseer Al Qummi – My father, from Al Asfahany, from Al Minqary, from Hammad,

'From Abu Abdullah^{asws} having been asked, 'Are the Angels more numerous or the children of Adam^{as}?'

فَقَالَ وَ الَّذِي نَفْسِي بِيَدِهِ لَمَلَائِكَةُ اللَّهِ فِي السَّمَاوَاتِ أَكْثَرُ مِنْ عَدَدِ التُّرَابِ فِي الْأَرْضِ وَ مَا فِي السَّمَاءِ مَوْضِعٌ قَدِمَ إِلَّا وَ فِيهَا مَلَكٌ يُسَبِّحُهُ وَ يُقَدِّسُهُ وَ لَا فِي الْأَرْضِ شَجَرٌ وَ لَا مَدْرٌ إِلَّا وَ فِيهَا مَلَكٌ مُوَكَّلٌ بِهَا يَأْتِي اللَّهَ كُلَّ يَوْمٍ بِعَمَلِهَا وَ اللَّهُ أَعْلَمُ بِهَا

He^{asws} said: 'By the One^{azwj} in Whose Hand is my^{asws} soul! The Angels of Allah^{azwj} in the skies are more numerous than the number of grains of sand in the earth, and there is no place of a foot in the sky except and there is an Angel in it glorifying and extolling the Holiness, nor is there any tree in the earth, nor clod of mud except and in it is an Angel allocated with it. Every day Allah^{azwj} is brought their deeds, and Allah^{azwj} is more Knowing with it.

⁷⁴⁰ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 8 H 4

وَمَا مِنْهُمْ أَحَدٌ إِلَّا وَ يَتَقَرَّبُ كُلُّ يَوْمٍ إِلَى اللَّهِ بِوَلَاتِنَا أَهْلَ الْبَيْتِ وَ يَسْتَغْفِرُ لِمُحِبِّينَا وَ يَلْعَنُ أَعْدَاءَنَا وَ يَسْأَلُ اللَّهَ أَنْ يُرْسِلَ عَلَيْهِمُ الْعَذَابَ رُسَالًا.

And there is no one from these except and he draws closer every day to Allah^{azwj} through our^{asws} Wilayah, People^{asws} of the Household, and he seeks Forgiveness for ones who love us^{asws}, and curses our^{asws} enemies, and asks Allah^{azwj} to Send the Punishment upon them with a Sending".⁷⁴¹

6- ير، بصائر الدرجات ابن عيسى عن ابن بزيع و الحسين بن سعيد عن محمد بن الفضل عن أبي الصباح عن أبي جعفر ع قال: و الله إن في السماء لسبعين صنفاً من الملائكة لو اجتمع عليهم أهل الأرض كلهم يحدون عدداً صنف منهم ما أحصوهم و إنهم ليدبون بولاتنا.

(The book) 'Basaair Al Darajaat' – Ibn Isa, from Ibn Bazie, and Al Husayn Bin Saeed, from Muhammad Bin Al Fuzeyl, from Abu Al Sabbah,

'From Abu Ja'far^{asws} having said: 'By Allah^{azwj}! In the sky there are seventy types of Angels. If the people of the earth, all of them were to be united upon them to count on type of them, they would not be able to count them, and they are making it a Religion with our^{asws} Wilayah".⁷⁴²

7- ير، بصائر الدرجات عبد الله بن عيسى عن أبيه عن عبد الرحمن بن محمد عن إبراهيم بن أبي البلاد عن سدير الصيرفي عن أبي عبد الله ع قال: إن أمركم هذا عرض على الملائكة فلم يقرب به إلا المقرَّبون.

(The book) 'Basaair Al Darajaat' – Abdullah Bin Isa, from his brother, from Abdul Rahman Bin Muhammad, from Ibrahim Bin Abu Al Bilad, from Sadeyr Al Sayrafi,

'From Abu Abdullah^{asws} having said: 'This matter of yours (Wilayah) was Presented to the Angels, but none acknowledged with it except the ones of Proximity".⁷⁴³

8- ير، بصائر الدرجات محمد بن الحسين عن إبراهيم بن أبي البلاد عن سدير عن أبي عبد الله ع قال: إن أمركم هذا عرض على الملائكة فلم يقرب به إلا المقرَّبون و عرض على الأنبياء فلم يقرب به إلا المرسلون و عرض على المؤمنين فلم يقرب به إلا الممتحنون.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al Husayn, from Ibrahim Bin Abu Al Bilad, from Sadeyr,

'From Abu Abdullah^{asws} having said: 'This matter of yours (Wilayah) was Presented to the Angels, but none acknowledged with it except the ones of Proximity, and Presented to the Prophets, but none acknowledge with it except the Messengers^{as}, and Presented to the Momineen, but none acknowledged with it except the Examined ones".⁷⁴⁴

9- ير، بصائر الدرجات محمد بن الحسين عن محمد بن أبيه عن الثمالي عن أبي جعفر ع قال: قال لي يا أبا حمزة أ لا ترى أنه اختار لأمرنا من الملائكة المقرَّبين و من الأنبياء المرسلين و من المؤمنين الممتحنين.

⁷⁴¹ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 8 H 5

⁷⁴² Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 8 H 6

⁷⁴³ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 8 H 7

⁷⁴⁴ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 8 H 8

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al Husayn, from Muhammad Bin Al Haysam, from his father, from Al Sumali,

'From Abu Ja'far^{asws}, he (the narrator) said, 'He^{asws} said to me: 'O Abu Hamza^{ra}! Do you see that the ones Chosen for our^{asws} matter (Wilayah), from the Angels were the ones of Proximity, and from the Prophets^{as} were the Messengers^{as}, and from the Momineen were the Examined ones?'⁷⁴⁵

10- ير، بصائر الدرجات أحمد بن موسى عن محمد بن أحمد مولى حرب عن أبي جعفر الحماصي الكوفي عن الأزهري البطيحي عن أبي عبد الله ع قال: إن الله عرض ولاية أمير المؤمنين ع فقبلها الملائكة و أبأها ملك يقال له فطرس فكسر الله جناحه فلما ولد الحسين بن علي ع بعث الله جبرئيل في سبعين ألف ملك إلى محمد ص يهنئهم بولادته

(The book) 'Basaair Al Darajaat' – Ahmad Bin Musa, from Muhammad Bin Ahmad, a slave of Harn, from Abu Ja'far Al Hammamy Al Kufi, from Al Azhar Al Biteekhy,

'From Abu Abdullah^{asws} having said: 'Allah^{azwj} Presented the Wilayah of Amir Al-Momineen^{asws}. The Angels accepted it and an Angel called Futrus refused it, so Allah^{azwj} Broke his wings. When Al-Husayn^{asws} Bin Ali^{asws} was born, Allah^{azwj} Sent Jibraeel^{as} among seventy thousand Angels to Muhammad^{saww} to congratulate him^{saww} of his^{asws} birth.

فمر فطرس فقال له فطرس يا جبرئيل إلى أين تذهب قال بعني الله إلى محمد ص أهنئهم بمولود ولد في هذه الليلة

(On his way) he^{as} passed by Futrus. Futrus said to him^{as}, 'O Jibraeel^{as}! Where are you^{as} going?' He^{as} said: 'Allah^{azwj} has Sent me^{as} to Muhammad^{saww} to congratulate them (him^{saww}) of the birth of a son^{asws} during this night'.

فقال له فطرس اجلني معك و سل محمدا يدعو لي فقال له جبرئيل اركب جناحي فركب جناحه فأتى محمدا فدخل عليه و هنأه فقال له يا رسول الله إن فطرس ببني و بينه أخوة و سألتني أن أسألك أن تدعو الله له أن يرده عليه جناحه

Futrus said to him^{as}, 'Carry me with you^{as} and ask Muhammad^{saww} to supplicate for me'. Jibraeel^{as} said to him: 'Ride on my wing'. He rode his^{as} wing and came to Muhammad^{saww}. He^{as} entered to see him^{saww} and congratulated him^{saww} and said to him^{saww}: 'O Rasool-Allah^{saww}! Futrus, there is brotherhood between me^{as} and him, and he asked me^{as} to ask you^{saww} to supplicate to Allah^{azwj} for him, for Him^{azwj} to return his wings to him'.

فقال رسول الله ص لفطرس أ تفعل قال نعم فعرض عليه رسول الله ص ولاية أمير المؤمنين ع فقبلها فقال رسول الله ص شأنك بالمهد فتمسح به و تمرغ فيه

Rasool-Allah^{saww} said to Futrus: 'Will you do it?' He said, 'Yes'. Rasool-Allah^{saww} presented to him the Wilayah of Amir Al-Momineen^{asws}, and he accepted it. Rasool-Allah^{saww} said: 'Your concern is with the cradle (of Al-Husayn^{asws}). Wipe with it and wallow in it'.

قال فمضى فطرس إلى مهد الحسين بن علي ع و رسول الله ص يدعو له

⁷⁴⁵ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 8 H 9

He^{asws} said: 'Futrus went to the cradle of Al-Husayn^{asws} Bin Ali^{asws} and Rasool-Allah^{saww} supplicated for him'.

قَالَ قَالَ رَسُولُ اللَّهِ ص فَتَنظَرْتُ إِلَى رِيشِهِ وَ إِنَّهُ لَيَطْلُعُ وَ يَجْرِي مِنْهُ الدَّمُّ وَ يَطُولُ حَتَّى لِحْقِ بِجَنَاحِهِ الْآخَرَ وَ عُجِرَ مَعَ جَبْرَائِيلَ إِلَى السَّمَاءِ وَ صَارَ إِلَى مَوْضِعِهِ.

He^{asws} said: 'Rasool-Allah^{saww} said: 'I^{saww} looked at his feather and it emerged and the blood flowed from it, and it prolonged until it adhered to his other wing, and he ascended along with Jibraeel^{as} to the sky and came to his place''.⁷⁴⁶

11- ير، بصائر الدرجات أحمد بن محمد بن عمار بن عبد العزيز عن الحنظلي عن ابن ظبيان عن أبي عبد الله ع قال سمعنا يقول ما حاورت ملائكة الله تبارك و تعالى في دُؤُها منه إلا بالذي أنتم عليه و إن الملائكة ليصفون ما تصفون و يطلعون ما تطلعون و إن من الملائكة ملائكة يقولون إن قولنا في آل محمد الذي جعلتهم عليه.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Umar, from Umar Bin Abdul Aziz, from Al Khaybari, from Ibn Zabyan,

'From Abu Abdullah^{asws}, he (the narrator) said, 'We heard him^{asws} saying: 'The Angels of Allah^{azwj} Blessed and Exalted did not attain the Proximity from Him^{azwj} except by that which you (Shias) are upon, and that the Angels are describing what you are describing, and are seeking what you are seeking, and that from the Angels there are Angels saying, 'Our word regarding the Progeny^{asws} of Muhammad^{saww} is that which you (Shias) are made to be upon''.⁷⁴⁷

12- ير، بصائر الدرجات أحمد بن محمد السيارى عن عبيد الله بن أبي عبد الله الفارسي و غيره رفعوه إلى أبي عبد الله ع قال: إن الكروبيين قوم من شيعتنا من الخلق الأول جعلهم الله خلف العرش لو قسم نور واحد منهم على أهل الأرض لكفاهم

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad Al Sayyari, from Ubeydullah Bin Abu Abdullah Al Farsi and others raising it to,

Abu Abdullah^{asws} having said: 'Al-Karoubeen are a group of our^{asws} Shias from the first creation. Allah^{azwj} Made them to be behind the Throne. If the Noor (light) of one of them were to be apportion upon the inhabitants of the earth, it would be sufficient for them'.

ثم قال إن موسى ع لما أن سأل ربه ما سأل أمر واحداً من الكروبيين فتجلى للجبل فجعله دكاً.

Then he^{asws} said: 'When Musa^{as} asked his^{as} Lord^{azwj} what he^{as} asked, He^{azwj} Commanded one of the Karoubeen to flash to the mountain, and made it to be rubble''.⁷⁴⁸

13- ك، إكمال الدين الهمداني عن علي بن أبيه عن علي بن مفضل عن الحسين بن خالد عن أبي الحسن علي بن موسى عن أبيه عن آبائه ع قال قال رسول الله ص أنا سيد من خلق الله و أنا خير من جبرئيل و إسرافيل و حملة العرش و جميع الملائكة المُرسلين و أنبياء الله المرسلين

⁷⁴⁶ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 8 H 10

⁷⁴⁷ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 8 H 11

⁷⁴⁸ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 8 H 12

(The book) 'Ikmal Al Deen' – Al Hamdany, from Ali, from his father, from Ali Bin Ma'bad, from Al Husayn Bin Khalid,

'From Abu Al-Hassan Ali^{asws} Bin Musa^{asws}, from his^{asws} father^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said: 'I^{saww} am the chief of the ones Allah^{azwj} Created, and I^{saww} am better than Jibraeel^{as}, and Israfeel^{as}, and bearers of the Throne, and the entirety of the Angels of Proximity, and Prophets^{as} of Allah^{azwj}, the Messengers^{as}.

وَ أَنَا صَاحِبُ الشَّقَاعَةِ وَ الْحَوْضِ الشَّرِيفِ وَ أَنَا وَ عَلِيٌّ أَبَوَا هَذِهِ الْأُمَّةِ مِنْ عَرَفْنَا فَقَدْ عَرَفَ اللَّهُ وَ مَنْ أَنْكَرَنَا فَقَدْ أَنْكَرَ اللَّهَ عَزَّ وَ جَلَّ وَ مِنْ عَلِيٍّ سِبْطًا أُمَّتِي

And I^{saww} am in charge of the intercession, and the noble Fountain, and I^{saww} and Ali^{asws} are two fathers of this community. One who recognises us^{asws} so he has recognised Allah^{azwj} and one who denies us^{asws} so he has denied Allah^{azwj} Mighty and Majestic, and from Ali^{asws} are two grandsons^{asws} of my^{saww} community.

وَ سَيِّدًا شَبَابِ أَهْلِ الْجَنَّةِ الْحَسَنِ وَ الْحُسَيْنِ وَ مِنْ وُلْدِ الْحُسَيْنِ أُمَّةٌ تَسَعُّهُ طَاعَتُهُمْ مَعْصِيَتُهُمْ مَعْصِيَتِي تَأْسِعُهُمْ فَأَيْمُهُمْ وَ مَهْدِيُّهُمْ.

And the chiefs of the youths of the inhabitants of the Paradise are Al-Hassan^{asws} and Al-Husayn^{asws}, and from the sons^{asws} of Al-Husayn^{asws} are the nine Imams^{asws}. Obedience to them^{asws} is obedience to me^{saww}, and disobedience to them^{asws} is disobedience to me^{saww}. The ninth of them^{asws} is their^{asws} Qaim^{asws}, and their^{asws} Mahdi^{asws}.⁷⁴⁹

14- شف، كشف اليقين من كتاب الإمامة عن بُنْدَارِ بْنِ عَاصِمٍ عَمَّنْ حَدَّثَهُ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَمَّا خَلَقَ اللَّهُ الْعَرْشَ خَلَقَ مَلَكَئِنِ فَاسْتَنْفَاهُ فَقَالَ اشْهَدَا أَنْ لَا إِلَهَ إِلَّا أَنَا فَشَهِدَا ثُمَّ قَالَ اشْهَدَا أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ فَشَهِدَا ثُمَّ قَالَ اشْهَدَا أَنَّ عَلِيًّا أَمِيرُ الْمُؤْمِنِينَ فَشَهِدَا.

(The book) 'Kash Al Yaqeen', from the book 'Al Imamate', from Bundar Bin Aasim, from the one who narrated it, from Abdullah Bin Sinan,

'From Abu Abdullah^{asws} having said: 'When Allah^{azwj} Created the Throne, He^{azwj} Created two Angels to surround it. He^{azwj} Said: "Testify that there is no god except I^{azwj}". They testified. Then He^{azwj} Said: "Testify that Muhammad^{saww} is Rasool-Allah^{saww}". They testified. Then He^{azwj} Said: "Testify that Ali^{asws} is Amir Al-Momineen^{asws}". They testified"⁷⁵⁰.

15- م، تفسير الإمام عليه السلام أما تأييد الله تعالى ليعيسى ع بروح القدس فإن جبرئيل هو الذي لما حضر رسول الله ص وهو قد اشتمل بعبائته القطوانية على نفسه وعلى علي و فاطمة و الحسن و الحسين ع و قال اللهم هؤلاء أهلي أنا حزب لمن حازبهم و سلم لمن سالمهم محب لمن أحبهم و مبغض لمن أبغضهم

Tafseer If the Imam (Hassan Al-Askari^{asws}) - And as for the Support of Allah^{azwj} Mighty and Majestic to Isa^{as} with the Holy Spirit, so it was Jibraeel^{as} the one who presented to Rasool-Allah^{saww}, and he^{saww} had put on his^{saww} Al-Qatwaniyya cloak upon himself^{saww} – and upon Ali^{asws}, and (Syeda) Fatima^{asws}, and Al-Hassan^{asws} and Al-Husayn^{asws} and said: 'O Allah^{azwj}!

⁷⁴⁹ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 8 H 13

⁷⁵⁰ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 8 H 14

They^{asws} are my^{saww} family. I^{saww} am at war against the one (who) is at war with them^{asws}, and am at peace with the one who is at a peace with them^{asws}, loving to the one who loves them^{asws}, and hateful towards the one who hates them^{asws}.

فَكُنْ لِمَنْ حَارَبَهُمْ حَرْباً وَ لِمَنْ سَالَمَهُمْ سَلماً وَ لِمَنْ أَحَبَّهُمْ مُحِبّاً وَ لِمَنْ أَبْغَضَهُمْ مُبْغِضاً

Therefore, Be at war with the one who fights against them^{asws}, and Peaceful with the one who is at peace with them^{asws}, and Loving to the one who loves them^{asws}, and Hateful to the one who hates them^{asws}!

فَقَالَ اللَّهُ عَزَّ وَ جَلَّ لَقَدْ أَحْبَبْتُكَ إِلَى ذَلِكَ يَا مُحَمَّدُ

Allah^{azwj} Mighty and Majestic Said: "I^{azwj} have Answered you^{saww} to that, O Muhammad^{saww}!"

فَرَفَعَتْ أُمُّ سَلَمَةَ جَانِبَ الْعَبَاءِ لِتَدْخُلَ فَعَدَّبَهُ رَسُولُ اللَّهِ ص وَ قَالَ لَسْتَ هُنَاكَ وَ إِنْ كُنْتِ عَلَى خَيْرٍ

Then Umm Salma^{fa} raised a side of the cloak in order to enter, but Rasool-Allah^{saww} pulled it away and said: 'Not over here (is your place), although you^{asws} are upon goodness!'

وَ حَاءَ جِبْرِئِيلَ مُدْتَرِئاً وَ قَالَ يَا رَسُولَ اللَّهِ اجْعَلْنِي مِنْكُمْ قَالَ أَنْتَ مِنَّا قَالَ أَفَأَرْفَعُ الْعَبَاءَ وَ أَدْخُلُ مَعَكُمْ قَالَ بَلَى فَدَخَلَ فِي الْعَبَاءِ ثُمَّ خَرَجَ وَ صَعِدَ إِلَى السَّمَاءِ إِلَى الْمَلَكَاتِ الْأَعْلَى وَ قَدْ تَضَاعَفَ حُسْنُهُ وَ بَهَاؤُهُ

And Jibraeel^{as} came over pondering, and said: 'O Rasool-Allah^{saww}! Make me^{as} to be from you^{asws} all!' He^{saww} said: 'You^{as} are from us^{asws}'. He^{as} said: 'Can I raise the cloak and enter (to be) with you^{asws} all?' He^{saww} said: 'Yes'. So he^{as} entered into the cloak, then exited and ascended to the sky towards the high kingdoms, and there had been a doubling of his^{as} beauty and his^{as} glory.

فَقَالَتِ الْمَلَائِكَةُ قَدْ رَجَعْتَ بِجَمَالٍ خِلَافَ مَا ذَهَبَتْ بِهِ مِنْ عِنْدِنَا قَالَ فَكَيْفَ لَا أَكُونُ كَذَلِكَ وَ قَدْ شُرُفْتُ بِأَنْ جُعِلْتُ مِنْ آلِ مُحَمَّدٍ ص وَ أَهْلِ بَيْتِهِ قَالَتِ الْأَمْلاكُ فِي مَلَكُوتِ السَّمَاوَاتِ وَ الْحُجُبِ وَ الْكُرْسِيِّ وَ الْعَرْشِ حَقُّ لَكَ هَذَا الشَّرْفُ أَنْ تَكُونَ كَمَا قُلْتَ

And the (other) Angels said: 'You^{as} have returned different to what you^{as} had gone with from our presence!' He^{as} said: 'And how can I^{as} not happen to the like that and I^{as} have been ennobled with being made to be from the Progeny^{asws} of Muhammad^{saww} and the People^{asws} of his^{saww} Household?' The Angels in the kingdoms of the skies, and the Veils, and the Chair said: 'It is a right for you^{as}, this nobility, that you^{as} should become as you^{as} saying'.

وَ كَانَ عَلِيٌّ ع مَعَهُ جِبْرِئِيلُ عَنْ يَمِينِهِ فِي الْحُرُوبِ وَ مِيكَائِيلُ عَنْ يَسَارِهِ وَ إِسْرَافِيلُ خَلْفَهُ وَ مَلَكُ الْمَوْتِ أَمَامَهُ.

And Ali^{asws} was such that Jibraeel^{as} was with him^{asws} on his^{asws} right during the wars, and Mikaeel^{as} on his^{asws} left, and Israfeel^{as} behind him^{asws}, and the Angel of death in front of him^{asws},⁷⁵¹

⁷⁵¹ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 8 H 15

16- جمع، جامع الأخبار الصدوق عن ابن إدريس عن أبيه عن ابن عيسى عن محمد بن الصَّحَّاح عن عزيز بن عبد الحميد عن إسماعيل بن طلحة عن كثير بن عمير عن جابر بن عبد الله الأنصاري قال سمعت رسول الله ص يقول إن الله خلقني وخلق علياً و فاطمة و الحسن و الحسين و الأئمة ع من نور

(The book) 'Jami'e al Akhbar' of Al Sadouq, from Ibn Idrees, from his father, from Ibn Isa, from Muhammad bin Al Zahhak, from Aziz Bin Abdul Hameed, from Ismail Bin Talha, from Kaseer Bin Umery, from Jabir Bin Abdullah Al Ansari who said,

'I heard Rasool-Allah^{saww} saying: 'Allah^{azwj} Crated me^{saww} and Created Ali^{asws} and (Syeda) Fatima^{asws} and Al-Hassan^{asws} and Al-Husayn^{asws} and the Imams^{asws}, from Noor (Light).

فَعَصَرَ ذَلِكَ النُّورَ فَخَرَجَ مِنْهُ شِيعَتُنَا فَسَبَّحْنَا فَسَبَّحُوا وَ قَدَّسْنَا فَقَدَّسُوا وَ هَلَّلْنَا فَهَلَّلُوا وَ بَجَدْنَا فَمَجَدُوا وَ وَحَدَّثْنَا فَوَحَّدُوا

He^{azwj} Compressed that Noor with a Squeezing and our^{asws} Shias came out from it. We^{asws} glorified (Allah^{azwj}), so they glorified, and we^{asws} extolled the Holiness, so they extolled the Holiness, and we^{asws} proclaimed the Oneness, so they proclaimed the Oneness, and we^{asws} praised, so they praised, and we^{asws} professed the Tawheed, so they professed Tawheed.

ثُمَّ خَلَقَ اللَّهُ السَّمَاوَاتِ وَ الْأَرْضِينَ وَ خَلَقَ الْمَلَائِكَةَ فَمَكَتِ الْمَلَائِكَةُ مِائَةَ عَامٍ لَا تَعْرِفُ تَسْبِيحاً وَ لَا تَقْدِيساً وَ لَا تَمْجِيداً فَسَبَّحْنَا وَ سَبَّحَتْ شِيعَتُنَا فَسَبَّحَتْ الْمَلَائِكَةُ لِتَسْبِيحِنَا وَ قَدَّسْنَا فَقَدَّسَتْ شِيعَتُنَا فَقَدَّسَتْ الْمَلَائِكَةُ لِتَقْدِيسِنَا وَ بَجَدْنَا فَمَجَدَتْ شِيعَتُنَا فَمَجَدَتْ الْمَلَائِكَةُ لِتَمْجِيدِنَا وَ وَحَدَّثْنَا فَوَحَّدَتْ شِيعَتُنَا فَوَحَّدَتْ الْمَلَائِكَةُ لِتَوْحِيدِنَا

Then Allah^{azwj} Created the skies and the earths, and Created the Angels. The Angels remained for one hundred years (millenia), neither recognising any glorification, nor extollation of Holiness, nor praise. So we^{asws} glorified, and our^{asws} Shias glorified and the Angels glorified to our^{asws} glorification, and we^{asws} extolled the Holiness, so our^{asws} Shias extolled the Holiness and the Angels extolled the Holiness to our^{asws} extollations of Holiness, and we^{asws} praised, so our^{asws} Shias praised, and the Angels praised to our^{asws} praising (Allah^{azwj}, and we^{asws} professed the Tawheed, so our^{asws} Shias professed Tawheed, and the Angels professed Tawheed to our^{asws} professing Tawheed'.

وَ كَانَتْ الْمَلَائِكَةُ لَا تَعْرِفُ تَسْبِيحاً وَ لَا تَقْدِيساً مِنْ قَبْلِ تَسْبِيحِنَا وَ تَسْبِيحِ شِيعَتِنَا فَنَحْنُ الْمُوَحَّدُونَ حِينَ لَا مُوَحَّدَ غَيْرَنَا وَ حَقِيقٌ عَلَى اللَّهِ تَعَالَى كَمَا اخْتَصَّصْنَا وَ اخْتَصَّصَ شِيعَتَنَا أَنْ يُنَزِّلَنَا أَعْلَى عَلَّيْنَ

And it was so that the Angels neither recognised glorification (of Allah^{azwj}, nor extollation of Holiness from before our^{asws} glorifying (Allah^{azwj}) and glorification by our^{asws} Shias. So, we^{azwj} were the Unitarians when there was no Unitarian apart from us^{asws}, and had rights upon Allah^{azwj} the Exalted just as He^{azwj} had Chosen us^{asws} and Chosen our^{asws} Shias, that He^{azwj} Descends us^{asws} at the High Illiyeen.

إِنَّ اللَّهَ سُبْحَانَهُ وَ تَعَالَى اصْطَلَقَنَا وَ اصْطَلَفَى شِيعَتَنَا مِنْ قَبْلِ أَنْ نَكُونَ أَجْسَاماً فَدَعَانَا وَ أَحْبَبْنَا فَعَقَّرَ لَنَا وَ لِشِيعَتِنَا مِنْ قَبْلِ أَنْ نَسْتَغْفِرَ اللَّهَ.

Allah^{azwj} the Glorious Chose us^{asws} and Chose our^{asws} Shias from before us^{asws} becoming bodies. So, we^{asws} supplicate and are Answered and He^{azwj} Forgives for us^{asws} for our^{asws} Shias before we^{asws} even seek Forgiveness of Allah^{azwj},⁷⁵²

17 إِرْشَادُ الْقُلُوبِ، عَنْ أَبِي دَرِّ الْعَفَّارِيِّ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ افْتَحَرَ إِسْرَافِيلُ عَلَى جِبْرِئِيلَ فَقَالَ أَنَا خَيْرٌ مِنْكَ قَالَ وَ لِمَ أَنْتَ خَيْرٌ مِنِّي قَالَ لِأَنِّي صَاحِبُ الثَّمَانِيَةِ حَمَلَةِ الْعَرْشِ وَ أَنَا صَاحِبُ النَّفْخَةِ فِي الصُّورِ وَ أَنَا أَقْرَبُ الْمَلَائِكَةِ إِلَى اللَّهِ تَعَالَى

(The book) 'Irshad Al Quloob' –

From Abu Zarr Al-Ghafari^{ra} who said, 'I heard Rasool-Allah^{saww} saying: 'Israfeel^{as} prided over Jibraeel^{as} and said: 'I^{as} am better than you^{as}'. He^{as} said: 'And why are you^{as} better than me^{as}? He^{as} said: 'Because I^{as} am in charge of the eight bearers of the Throne, and I^{as} am in charge of the Blowing into the Trumpet, and I^{as} am the closest of the Angels to Allah^{azwj} the Exalted'.

قَالَ جِبْرِئِيلُ أَنَا خَيْرٌ مِنْكَ فَقَالَ بِمَا أَنْتَ خَيْرٌ مِنِّي قَالَ لِأَنِّي أَمِينُ اللَّهِ عَلَى وَحْيِهِ وَ أَنَا رَسُولُهُ إِلَى الْأَنْبِيَاءِ وَ الْمُرْسَلِينَ وَ أَنَا صَاحِبُ الْحُسُوفِ وَ الْقُدُوفِ [الْقُرُونِ] وَ مَا أَهْلَكَ اللَّهُ أُمَّةً مِنَ الْأُمَمِ إِلَّا عَلَى يَدَيَّ

Jibraeel^{as} said: 'I^{as} am better than you^{as}'. He^{as} said: 'By what are you^{as} better than me^{as}? He^{as} said: 'Because I^{as} am a trustee of Allah^{azwj} upon His^{azwj} Revelation, and I^{as} am His^{azwj} Messenger^{as} to the Prophets^{as} and the Messengers^{as}, and I^{as} am in charge of the eclipses and the earthquakes, and Allah^{azwj} did not Destroy any community from the communities except upon my^{as} hands'.

فَاخْتَصَمَا إِلَى اللَّهِ تَعَالَى فَأَوْحَى إِلَيْهِمَا اسْكُنَا فَوْعِزِّي وَ جَلَالِي لَقَدْ خَلَقْتُ مَنْ هُوَ خَيْرٌ مِنْكُمَا قَالَا يَا رَبِّ أَوْ تَخْلُقْ خَيْرًا مِنَّا وَ تَخْنُ خُلُقَنَا مِنْ نُورٍ

They^{as} took their^{as} dispute to Allah^{azwj} the Exalted, and He^{azwj} Revealed to them^{as}: "Quieten down, for by My^{azwj} Mighty and My^{azwj} Majesty! I^{saww} have Created one who is better than both of you^{as}'. They^{as} said: 'O Lord^{azwj}! And You^{azwj} have Created better than us^{as} and we^{asws} are Created from Noor (light)'.

قَالَ اللَّهُ تَعَالَى نَعَمْ وَ أَوْحَى إِلَى حُجْبِ الْقُدْرَةِ انْكَشِفِي فَإِذَا عَلَى سَائِقِ الْعَرْشِ الْأَيْمَنِ مَكْتُوبٌ - لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ وَ عَلِيٌّ وَ فَاطِمَةٌ وَ الْحُسَيْنُ وَ الْحُسَيْنُ

Allah^{azwj} the Exalted Said: "Yes", and He^{azwj} Revealed to the Veil of Power to Uncover. It uncovered and there upon the right Base of the Throne was written: "There is no god except Allah^{azwj}, Muhammad^{saww}, and Ali^{asws}, and Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws} (are Beloved of Allah^{azwj})".

فَقَالَ جِبْرِئِيلُ يَا رَبِّ فَإِنِّي أَسْأَلُكَ بِحَقِّهِمْ عَلَيْكَ إِلَّا جَعَلْتَنِي خَادِمَهُمْ قَالَ اللَّهُ تَعَالَى قَدْ جَعَلْتُ - فَجِبْرِئِيلُ ع مِنْ أَهْلِ الْبَيْتِ وَ إِنَّهُ لَخَادِمُنَا.

⁷⁵² Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 8 H 16

Jibraeel^{as} said: 'O Lord^{azwj}! I^{as} ask You^{azwj} by their^{asws} right upon You^{azwj} only to Make me^{as} to be their^{asws} servant'. Allah^{azwj} the Exalted Said: "I^{saww} Have Made you^{as} so!" So Jibraeel^{as} is from People^{asws} of the Household, and is our^{asws} servant".⁷⁵³

18 إِرْشَادُ الْقُلُوبِ، بِإِسْنَادِهِ إِلَى مُحَمَّدِ بْنِ زِيَادٍ قَالَ: سَأَلَ ابْنُ مَهْرَانَ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ عَنِ تَفْسِيرِ قَوْلِهِ تَعَالَى إِنَّا لَنَحْنُ الصَّافُونَ وَ إِنَّا لَنَحْنُ الْمُسَبِّحُونَ قَالَ كُنَّا عِنْدَ رَسُولِ اللَّهِ ص فَأَقْبَلَ عَلَيَّ بِنُ أَبِي طَالِبٍ ع فَلَمَّا رَأَهُ النَّبِيُّ ص تَبَسَّمَ فِي وَجْهِهِ وَ قَالَ مَرْحَباً بِمَنْ خَلَقَهُ اللَّهُ قَبْلَ أَبِيهِ آدَمَ بِأَرْبَعِينَ أَلْفَ عَامٍ

(The book) 'Irshad al Quloob' – By his chain to Muhammad Bin Ziyad who said,

'Ibn Mahran asked Abdullah Bin Al-Abbas about the interpretation of the Words of the Exalted: **And indeed we are the ones arranged in rows [37:165] And indeed were the ones Glorifying' [37:166]**, so Ibn Abbas said, 'We were in the presence of Rasool-Allah^{saww}, and Ali^{asws} Bin Abu Talib^{asws} came over. So when the Prophet^{saww} saw him^{asws}, there was a smile in his face, and he^{saww} said: Welcome to the one^{asws} whom Allah^{azwj} Created before Adam^{as} by forty thousand years'.

فَقُلْتُ يَا رَسُولَ اللَّهِ أَكَانَ الْإِبْنُ قَبْلَ الْأَبِ

I said, 'O Rasool-Allah^{saww}! Can the son happen to be (exist) before the father?'

فَقَالَ نَعَمْ إِنَّ اللَّهَ تَعَالَى خَلَقَنِي وَ خَلَقَ عَلَيَّ قَبْلَ أَنْ يَخْلُقَ آدَمَ بِهَذِهِ الْمُدَّةِ خَلَقَ نُورًا قَسَمَهُ نِصْفَيْنِ فَخَلَقَنِي مِنْ نِصْفِهِ وَ خَلَقَ عَلَيَّ مِنْ النِّصْفِ الْآخِرِ قَبْلَ الْأَشْيَاءِ

He^{saww} said: 'Yes. Certainly Allah^{azwj} the Exalted Created me^{saww} and Created Ali^{asws} before He^{azwj} Created Adam^{as}, by this period. He^{azwj} Created Light, and Divided it into two halves. So He^{azwj} Created me^{saww} one-half of it, and Created Ali^{asws} from the other half, before (the creation of) the things.

فَنُورَهَا مِنْ نُورِي وَ نُورِ عَلِيٍّ ثُمَّ جَعَلْنَا عَنْ يَمِينِ الْعَرْشِ ثُمَّ خَلَقَ الْمَلَائِكَةَ

So its light is from my^{saww} Noor and Noor of Ali^{asws}. Then He^{azwj} Made us^{asws} both to be on the right of the Throne. Then He^{azwj} Created the Angels.

فَسَبَّحْنَا وَ سَبَّحَتِ الْمَلَائِكَةُ فَهَلَّلْنَا فَهَلَّلَتِ الْمَلَائِكَةُ وَ كَبَّرْنَا فَكَبَّرَتِ الْمَلَائِكَةُ

And we^{asws} Glorified, so the Angels Glorified, and we^{asws} Extolled the Holiness, so the Angels Extolled the Holiness, and we^{asws} Exclaimed the Greatness, so the Angels Exclaimed the Greatness.

وَ كَانَ ذَلِكَ مِنْ تَعْلِيمِي وَ تَعْلِيمِ عَلِيٍّ وَ كَانَ ذَلِكَ فِي عِلْمِ اللَّهِ السَّابِقِ أَنَّ الْمَلَائِكَةَ تَتَعَلَّمُ مِنَ النَّسِيخِ وَ التَّهْلِيلِ وَ كُلِّ شَيْءٍ يُسَبِّحُ لِلَّهِ وَ يُكَبِّرُهُ وَ يُهَلِّلُهُ بِتَعْلِيمِي وَ تَعْلِيمِ عَلِيٍّ

⁷⁵³ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 8 H 17

And that was from my^{saww} teaching and teaching of Ali^{asws}, and that was in the preceding Knowledge of Allah^{azwj}. The Angels learnt from us^{asws}, the glorification (of Allah^{azwj}), and the extollation of Holiness; and all things Allah^{azwj} is Glorified with, and His^{azwj} Greatness is proclaimed, and His^{azwj} Holiness is extolled, is due to my^{saww} teaching and teaching of Ali^{asws}.

وَكَانَ فِي عِلْمِ اللَّهِ السَّابِقِ أَنْ لَا يَدْخُلَ النَّارَ حُبُّ لِي وَ لِعَلِيِّ وَ كَذَا كَانَ فِي عِلْمِهِ أَنْ لَا يَدْخُلَ الْجَنَّةَ مُبْعِضٌ لِي وَ لِعَلِيِّ إِلَّا وَ إِنَّ اللَّهَ تَعَالَى خَلَقَ مَلَائِكَةً بِأَيْدِيهِمْ أَبَارِيقُ اللَّحْيَيْنِ مَمْلُوءَةٌ مِنْ مَاءِ الْجَنَّةِ مِنَ الْفِرْدَوْسِ

And it was in the preceding Knowledge of Allah^{azwj} that one who loves me^{saww} and Ali^{asws} would not enter the Fire, and like that it was in His^{azwj} Knowledge that he will not enter the Paradise, the one hateful to me^{saww} and to Ali^{asws}, and that Allah^{azwj} the Exalted Created such Angels, having silver pitchers in their hand filled with water from the Paradise, from al Firdows.

فَمَا أَحَدٌ مِنْ شِيعَةِ عَلِيِّ إِلَّا وَ هُوَ طَاهِرُ الْوَالِدَيْنِ تَقِيٌّ تَقِيٌّ أَمِنٌ مُؤْمِنٌ بِاللَّهِ فَإِذَا أَرَادَ بِوَاحِدِهِمْ أَنْ يُوَاقِعَ أَهْلَهُ جَاءَ مَلَكٌ مِنَ الْمَلَائِكَةِ الَّذِينَ بِأَيْدِيهِمْ أَبَارِيقُ الْجَنَّةِ فَفَقَطَّرَ مِنْ ذَلِكَ الْمَاءِ فِي إِنَائِهِ الَّذِي يَشْرَبُ بِهِ فَيَشْرَبُ هُوَ ذَلِكَ الْمَاءِ وَ يُنْبِتُ الْإِيمَانَ فِي قَلْبِهِ كَمَا يُنْبِتُ الزَّرْعَ

There is no one from the Shias of Ali^{asws} except and he is of clean parents, pure, clear, secure, believer in Allah^{azwj}. So, whenever one of them intends to sleep with his wife, an Angel from the Angels, those in whose hands are pitchers of the Paradise, and the water drops from that into his container which he drinks from. So he drinks that water and the Eman grows in his heart just as the plant tends to grow.

فَهُمْ عَلَى بَيْتَةٍ مِنْ رَبِّهِمْ وَ مِنْ نَبِيِّهِمْ وَ مِنْ وَصِيِّ عَلِيِّ وَ مِنْ ابْنَتِي فَاطِمَةَ الزَّهْرَاءِ ثُمَّ الْحَسَنِ ثُمَّ الْحُسَيْنِ وَ الْأَيْمَةَ مِنْ وُلْدِ الْحُسَيْنِ

They are upon a proof from their Lord^{azwj}, and from their Prophet^{saww}, and from my^{saww} successor^{asws} Ali^{asws}, and from my^{saww} daughter^{asws} Fatima Al-Zahra^{asws}, then Al-Hassan^{asws}, then Al-Husayn^{asws}, and the Imams^{asws} from the sons^{asws} of Al-Husayn^{asws}.

قُلْتُ يَا رَسُولَ اللَّهِ وَ مَنْ هُمْ قَالَ أَحَدٌ عَشَرَ مِنِّي أَبُوهُمْ عَلِيُّ بْنُ أَبِي طَالِبٍ عَ ثُمَّ قَالَ النَّبِيُّ ص الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ حُبَّ عَلِيِّ وَ الْإِيمَانَ سَبَبَيْنِ.

I said, 'O Rasool-Allah^{saww}! And who are they^{asws}?' He^{saww} said: 'Eleven from me^{asws}, their^{asws} father is Ali^{asws} Bin Abu Talib^{asws}'. Then the Prophet^{saww} said: 'The Praise is for Allah^{azwj} Who Made the love of Ali^{asws} and the Eman as two causes'⁷⁵⁴.

19- كُنَّا جُلُوسًا عِنْدَ رَسُولِ اللَّهِ ص إِذْ أَقْبَلَ إِلَيْهِ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ أَخْبِرْنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ لِإِبْلِيسَ اسْتَكَرَبْتَ أَمْ حُنْتٌ مِنَ الْعَالِينَ مَنْ هُمْ يَا رَسُولَ اللَّهِ الَّذِينَ هُمْ أَهْلَى مِنَ الْمَلَائِكَةِ الْمُقَرَّبِينَ

(The books) 'Kunz Jamie Al-Fawaid' (and) 'Taweel Al Ayaat Al Zaahira' – It is reported by Al Safouq, by his chain from Abu Saeed Al Khudry who said,

'We were seated in the presence of Rasool-Allah^{saww} when a man came up to him^{saww} and said, 'O Rasool-Allah^{saww}! Inform me about the Words of Allah^{azwj} Mighty and Majestic to

⁷⁵⁴ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 8 H 18

Iblees^{la}: **Were you arrogant or were you from the exalted ones?" [38:75].** Who are they, O Rasool-Allah^{saww} who are more exalted than the Angels of Proximity?'

فَقَالَ رَسُولُ اللَّهِ ص أَنَا وَعَلِيٌّ وَفَاطِمَةُ وَالحَسَنُ وَالحُسَيْنُ ع كُنَّا فِي سُرَادِقِ الْعَرْشِ نُسَبِّحُ اللَّهَ فَسَبَّحَتِ الْمَلَائِكَةُ بِتَسْبِيحِنَا قَبْلَ أَنْ يَخْلُقَ اللَّهُ عَزَّ وَ جَلَّ آدَمَ بِالْقِيَامِ فَلَمَّا خَلَقَ اللَّهُ عَزَّ وَ جَلَّ آدَمَ أَمَرَ الْمَلَائِكَةَ أَنْ يَسْجُدُوا وَ لَمْ يُؤْمَرُوا بِالسُّجُودِ إِلَّا لِأَجْلِنا فَسَجَدَتِ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ إِلَّا إِبْلِيسَ أَبِي أَنْ يَسْجُدَ

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

فَقَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى لَهُ يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإَيْدِي أَسْتَكْبَرْتَ أَمْ كُنْتَ مِنَ الْعَالِينَ أَيْ مِنْ هَؤُلَاءِ الْحَمْسَةِ الْمَكْتُوبَةِ اسْمَاؤُهُمْ فِي سُرَادِقِ الْعَرْشِ

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

فَنَحْنُ بَابُ اللَّهِ الَّذِي يُؤْتِي مِنْهُ وَ بِنَا يَهْتَدِي الْمُهْتَدُونَ فَمَنْ أَحَبَّنَا أَحَبَّهُ اللَّهُ وَ مَنْ أَبْغَضَنَا أَبْغَضَهُ اللَّهُ وَ أَسْكَنَهُ نَارَهُ وَ لَا يُجْبِنَا إِلَّا مَنْ طَابَ مَوْلَدُهُ.

Thus, we^{asws} are the Doors of Allah^{azwj} which are from Him^{azwj}. It is by us^{asws} that the guided ones are guided by. The one who loves us^{asws} loves Allah^{azwj}, and He^{azwj} will Settle him in His^{azwj} Paradise, and the one who hates us^{asws} hates Allah^{azwj}, and He^{azwj} will Settle him in His^{azwj} Fire. And no one would loves us^{asws} except if he is of a good birth".⁷⁵⁵

20 الْمُسْتَدْرَكُ مِنَ الْفَرْدَوْسِ بِإِسْنَادِهِ عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ عَزَّ وَ جَلَّ يُبَاهِي بَعْلِيَّ بْنِ أَبِي طَالِبٍ كُلَّ يَوْمٍ الْمَلَائِكَةُ الْمُقَرَّبِينَ حَتَّى تَقُولَ بَعْ بَعْ هَنِيئًا لَكَ يَا عَلِيُّ.

(The book) 'Al Mustadrak Min Al Fordows' – By his chain from Jabir who said,

'Rasool-Allah^{saww} said: 'Allah^{azwj} Mighty and Majestic Boasts with Ali^{asws} Bin Abu Talib^{asws} to the Angels of Proximity every day until they are saying, 'Congratulations, congratulations to you^{asws}, O Ali^{asws}!',⁷⁵⁶

21- **عده العتاد اغنيادنا في الأبياء و الحج و الرمل ع أنهم أفضل من الملائكة و قول الملائكة لله عز و جل لعنا قال لهم إني جاعل في الأرض حليعة قالوا أ جعل فيها من يُسبَد فيها و يشفك الدماء و نحن نُسبِح بحمديك و نُقدس لك هو قبي فيها لعنزة آدم و لم يمتنوا إلا سنبله فوق سنبلهم و العلم يوجب فضيلة قال الله عز و جل و علم آدم الأسماء كلها ثم عرضهم على الملائكة فقال أنبئوني بأسماء هؤلاء إن كنتم صادقين قالوا سبحانك لا علم لنا إلا ما علمتنا إنك أنت العليم الحكيم قال يا آدم أنبئهم بأسمائهم فلما أنبأهم بأسمائهم قال أ لم أقل لكم إني**

⁷⁵⁵ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 8 H 19

⁷⁵⁶ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 8 H 20

أَعْلَمَ عَيْبَ السَّمَاوَاتِ وَالْأَرْضِ وَأَعْلَمَ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ هَذَا كُلُّهُ يُوجِبُ تَعْزِيلَ آدَمَ عَلَى الْمَلَائِكَةِ وَهُوَ نَبِيٌّ لَكُمْ يَقُولُ اللَّهُ عَزَّ وَجَلَّ لَهُ أَنْبِيَاكُمْ بِأَسْمَائِهِمْ وَمَا يُنْفِثُ تَعْزِيلَ آدَمَ عَلَى الْمَلَائِكَةِ أَمَرَ اللَّهُ عَزَّ وَجَلَّ لَكُمْ بِالسُّجُودِ لِآدَمَ وَ قَوْلُهُ عَزَّ وَجَلَّ فَصَبَّحُوا الْمَلَائِكَةَ كُفْلَهُمْ أَجْمَعُونَ وَ لَمْ يَأْمُرْهُمْ اللَّهُ عَزَّ وَجَلَّ بِالسُّجُودِ إِلَّا لِمَنْ هُوَ أَفْضَلُ وَ كَانَ سُجُودُهُمْ لِلَّهِ عَزَّ وَجَلَّ طَاعَةً لِآدَمَ وَ إِكْرَامًا لِمَا أَوْذَعَهُ مِنْ أَنْبِيَاءِ النَّبِيِّ وَالْأَيْمَةَ صَلَوَاتِ اللَّهِ عَلَيْهِمْ وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَا أَفْضَلُ مِنْ بَنِي إِسْرَائِيلَ وَمِيكَائِيلَ وَ إِسْرَائِيلَ وَ مِنْ جَمِيعِ الْمَلَائِكَةِ الْمُتَعَرِّبِينَ وَ أَنَا خَيْرُ النَّبِيِّينَ وَ سَيِّدُ وُلْدِ آدَمَ وَ أَنَا قَوْلُ اللَّهِ عَزَّ وَجَلَّ لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَ لَا الْمَلَائِكَةُ الْمُتَعَرِّبُونَ فَالَيْسَ ذَلِكَ يُوجِبُ تَعْزِيلَهُمْ عَلَى عِيسَى وَ إِذَا قَالَ اللَّهُ عَزَّ وَجَلَّ ذَلِكَ لِأَنَّ النَّاسَ مِنْهُمْ مَنْ كَانَ يَحْتَقِدُ أَنَّ الرَّبُّوبِيَّةَ لِعِيسَى ع وَ يَتَعَبَّدُ لَهُ صِنْفٌ مِنَ النَّصَارَى وَ مِنْهُمْ مَنْ عَبَدَ الْمَلَائِكَةَ وَ هُمُ الصَّابِيُّونَ وَ خَيْرُهُمْ فَعَالَ اللَّهُ عَزَّ وَجَلَّ لَنْ يَسْتَنْكِفَ الْمُتَعَبِّدُونَ ذُوْنِي أَنْ يَكُونُوا عِبِيدًا لِي وَ لَا الْمَلَائِكَةُ الرَّبُّوبِيُّونَ وَ هُمُ مَعْصُومُونَ لَا يَعْصُونَ مَا أَمَرَهُمْ وَ يَعْصُونَ مَا يُؤْمَرُونَ لَا يَأْكُلُونَ وَ لَا يَشْرَبُونَ وَ لَا يَأْلَمُونَ وَ لَا يَسْتَمْتُونَ وَ لَا يَهْرَمُونَ طَعَامُهُمْ وَ شَرَابُهُمْ التَّقْدِيسُ وَ التَّسْبِيحُ وَ عَيْشُهُمْ مِنْ تَسْبِيحِ الْعَرْشِ وَ تَلَدُّهُمْ بِأَنْوَاعِ الْعُلُومِ خَلَقَهُمُ اللَّهُ بِقُدْرَتِهِ أَنْوَارًا وَ أَنْوَارًا كَمَا شَاءَ وَ أَرَادَ وَ كُلُّ صِنْفٍ مِنْهُمْ يَحْتَضِرُ نَوْعًا مِمَّا خَلَقَ اللَّهُ وَ قُلْنَا بِتَعْزِيلِ مَنْ فَصَّلْنَا عَلَيْهِمْ لِأَنَّ الْعَابِدَةَ الَّتِي يَصْبِرُونَ إِلَيْهَا أَعْظَمُ وَ أَفْضَلُ مِنْ حَالِ الْمَلَائِكَةِ.

(Opinion)⁷⁵⁷

22 مناقب [المناقب]، مُحَمَّدُ بْنُ أَحْمَدَ بْنِ شَاذَانَ بِإِسْنَادِهِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَلَقَ فِي السَّمَاءِ الرَّابِعَةِ مِائَةَ أَلْفٍ مَلَكٍ وَ فِي السَّمَاءِ الْخَامِسَةِ ثَلَاثِمِائَةَ أَلْفٍ مَلَكٍ وَ فِي السَّمَاءِ السَّابِعَةِ مَلَكًا رَأْسُهُ تَحْتَ الْعَرْشِ وَ رِجْلَاهُ تَحْتَ النَّجْوَى وَ مَلَائِكَةٌ أَكْثَرُ مِنْ رِبْعَةِ وَ مُضَرَّ لَيْسَ لَهُمْ طَعَامٌ وَ لَا شَرَابٌ إِلَّا الصَّلَاةُ عَلَى أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ مُحِبِّهِ وَ الْإِسْتِعْفَارُ لِشِبَعَتِهِ الْمُذْنِبِينَ وَ مَوَالِيهِ.

(The book) 'Manaqib' – Muhammad Bin Ahmad Bin Shazan, by his chain from Abu Hureyra (well-known fabricator) who said,

'Rasool-Allah^{saww} said: 'Allah^{azwj} has Created in the fourth sky four hundred thousand Angels, and in the fifth sky three hundred thousand Angels, and in the seventh sky there is an Angel, its head is beneath the Throne, and its legs are beneath the soil, and the (number of) Angels are more than the (clans of) Rabi'e and Muzar. There isn't any food for them nor drink except the (sending of) Salawat upon Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws} and ones who love him^{asws}, and seeking the Forgiveness for his^{asws} Shias, the sinners from the ones in his^{asws} Wilayah'.⁷⁵⁸

23- كِتَابُ الْمُحْتَضَرِّ، لِلْحَسَنِ بْنِ سُلَيْمَانَ مِنْ كِتَابِ السَّيِّدِ الْجَلِيلِ حَسَنِ بْنِ كَبْشٍ بِإِسْنَادِهِ إِلَى الْمُفِيدِ رَفَعَهُ إِلَى مُحَمَّدِ بْنِ الْحَنَفِيَّةِ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اللَّهُ تَعَالَى لِأَعْدَابِ كُلِّ رَعِيَّةٍ دَانَتْ بِطَاعَةِ إِمَامٍ لَيْسَ مِنِّي وَ إِنْ كَانَتْ الرِّعِيَّةُ فِي نَفْسِهَا بَرَّةً وَ لِأَرْحَمَنَ كُلِّ رَعِيَّةٍ دَانَتْ بِإِمَامٍ عَادِلٍ مِنِّي وَ إِنْ كَانَتْ الرِّعِيَّةُ غَيْرَ بَرَّةً وَ لَا تَقِيَّةً

Kitab 'Al Mukhtasar' of Al Hassan Bin Suleyman, from the book of the seyyid Al Jaleel Hassan Bin Kabsh, by his chain up to Al Mufeed, raising it to Muhammad Bin Hanafiyya who said,

'Amir Al-Momineen^{asws} said; 'I^{asws} heard Rasool-Allah^{saww} saying: 'Allah^{azwj} the Exalted Said: "I^{azwj} will Punish every person who makes it a religion with the obedience to an imam who isn't from Me^{azwj} and even though the person may be righteous in himself, and I^{azwj} will be Merciful to every person making it a Religion with a just Imam^{asws} from Me^{azwj}, and even though the person may be non-righteous, nor pious!"

⁷⁵⁷ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 8 H 21

⁷⁵⁸ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 8 H 22

ثُمَّ قَالَ لِي يَا عَلِيُّ أَنْتَ الْإِمَامُ وَالْحُلَيْفَةُ بَعْدِي حَزْبُكَ حَزْبِي وَ سَلْمُكَ سَلْمِي وَأَنْتَ أَبُو سِبْطِي وَ زَوْجُ ابْنَتِي وَ مِنْ ذُرِّيَّتِكَ الْأَيْمَةُ الْمُطَهَّرُونَ وَ أَنَا سَيِّدُ الْأَنْبِيَاءِ وَ أَنْتَ سَيِّدُ الْأَوْصِيَاءِ وَ أَنَا وَ أَنْتَ مِنْ شَجَرَةٍ وَاحِدَةٍ لَوْلَا نَا لَمْ يَخْلُقِ اللَّهُ الْجَنَّةَ وَ لَا النَّارَ وَ لَا الْأَنْبِيَاءَ وَ لَا الْمَلَائِكَةَ

Then he^{saww} said to me^{asws}: 'O Ali^{asws}! You^{asws} are the Imam^{asws}, and the caliph after me^{saww}. Your^{asws} battles are my^{saww} battles, and your^{asws} peace is my^{saww} pace, and you^{asws} are the father^{asws} of my^{saww} grandsons^{asws}, and husband of my^{saww} daughter^{asws}, and from your^{asws} offspring would be the clean Imams^{asws}, and I^{saww} am the chief of the Prophets^{as}, and you^{asws} are the chief of the successors^{asws}, and I^{asws} and you^{asws} are from one tree. Had it not been for us^{asws}, Allah^{azwj} would not have Created the Paradise, nor the Fire, nor the Prophets^{as} nor the Angels'.

قَالَ قُلْتُ يَا رَسُولَ اللَّهِ فَتَخُنُ أَفْضَلُ أُمَّ الْمَلَائِكَةِ

He^{asws} said: 'I^{asws} said: 'O Rasool-Allah^{saww}! So, are we^{asws} superior of the Angels?'

فَقَالَ يَا عَلِيُّ نَحْنُ أَفْضَلُ خَيْرُ خَلِيقَةِ اللَّهِ عَلَى بَسِيطِ الْأَرْضِ وَ خَيْرُهُ مَلَائِكَةُ اللَّهِ الْمُقَرَّبِينَ وَ كَيْفَ لَا نَكُونُ خَيْرًا مِنْهُمْ وَ قَدْ سَبَقْنَاهُمْ إِلَى مَعْرِفَةِ اللَّهِ وَ تَوْحِيدِهِ فَبِنَا عَرَفُوا اللَّهَ وَ بِنَا عَبَدُوا اللَّهَ وَ بِنَا اهْتَدَوْا السَّبِيلَ إِلَى مَعْرِفَةِ اللَّهِ

He^{saww} said: 'O Ali^{asws}! We^{asws} are superior, better creatures of Allah^{azwj} upon the spread of the earth, and better than the Angels of Proximity to Allah^{azwj}, and how can we^{asws} not happen to be better than them and we^{asws} had preceded them to the recognition of Allah^{azwj} and His^{azwj} Tawheed? By us^{asws} Allah^{azwj} was recognised, and by us^{asws} Allah^{azwj} was worshipped, and by us^{asws} they were guided to the way of recognising Allah^{azwj}.

يَا عَلِيُّ أَنْتَ مَيِّ وَ أَنَا مِنْكَ وَ أَنْتَ أَحْيَى وَ وَزِيرِي فَإِذَا مِتُّ ظَهَرْتَ لَكَ صَعَائِقُ فِي صُدُورِ قَوْمٍ وَ سَيَكُونُ فِتْنَةٌ صَيَلَمَ صَمَاءٌ يَسْمُطُ مِنْهَا كُلُّ وَ لِيَجْهَ وَ بَطَانَةٍ وَ ذَلِكَ عِنْدَ فَقْدَانِ شَيْعَتِكَ الْخَامِسُ مِنْ وُلْدِ السَّابِعِ مِنْ وُلْدِكَ يَحْزَنُ لِقَدَمِهِ أَهْلُ الْأَرْضِ وَ السَّمَاءِ فَكَمْ مِنْ مُؤْمِنٍ مُتَكَلِّفٍ مُتَأَسِّفٍ حَزِيرَانٍ عِنْدَ فَقْدِهِ.

O Ali^{asws}! You^{asws} are from me^{saww} and I^{saww} am from you^{asws}, and you^{asws} are my^{saww} brother^{asws}, and my^{saww} Vizier. So when I^{saww} pass away, the grudges will appear in the chests of the people, and Fitna of enduring silence will happen, every confidant and secret holder will fall from it, and that would be at the loss by your^{asws} Shias of the firth from the seventh son^{asws} from your^{asws} sons^{asws}. His^{asws} absence would be grieved by the people of the earth and the sky, so how many a Momin would be unfortunate, anxious, confused during his^{asws} absence⁷⁵⁹.

24- وَ مِنْهُ، عَنِ الْمُفْضَلِ قَالَ: قُلْتُ لِمَوْلَانَا الصَّادِقِ ع مَا كُنْتُمْ قَبْلَ أَنْ يَخْلُقَ اللَّهُ السَّمَاوَاتِ وَ الْأَرْضَ

And from him, from Al Mufazzal who said,

'I said to our Master^{asws} Al-Sadiq^{asws}, 'What were you^{asws} (Infallibles) before Allah^{azwj} Created the skies and the earth?'

⁷⁵⁹ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 8 H 23

قَالَ كُنَّا أَنْوَاراً نُسَبِّحُ اللَّهَ تَعَالَى وَ نُقَدِّسُهُ حَتَّى خَلَقَ اللَّهُ الْمَلَائِكَةَ فَقَالَ لَهُمُ اللَّهُ عَزَّ وَ جَلَّ سَبِّحُوا فَقَالَتْ أَيْ رَبَّنَا لَا عِلْمَ لَنَا

He^{asws} said: 'We^{asws} were Noor(s) (lights) glorifying Allah^{azwj} the Exalted and extolling His^{azwj} Holiness, until Allah^{azwj} Created the Angels. Allah^{azwj} Mighty and Majestic Said to them: "Glorify!" They said, 'Yes O Lord^{azwj}, there is no such knowledge for us'.

فَقَالَ لَنَا سَبِّحُوا فَسَبَّحْنَا فَسَبَّحَتِ الْمَلَائِكَةُ بِتَسْبِيحِنَا أَلَا إِنَّا خُلِقْنَا أَنْوَاراً وَ خُلِقَتْ شِيعَتُنَا مِنْ شُعَاعِ ذَلِكَ النُّورِ فَلِذَلِكَ سُمِّيَتْ شِيعَةً فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ التَّحَقَّتِ السُّفُلَى بِالْعُلَى ثُمَّ قَرَّبَ مَا بَيْنَ إصْبَعَيْهِ.

He^{azwj} Said to us^{asws}: "Glorify!" We^{asws} glorified, so the Angels glorified with our^{asws} glorification. Indeed! We^{asws} were Created as Noor(s) and our^{asws} Shias were Created from rays (Shu'a) of that Noor (light). Therefore, due to that, they have been named as 'Shia'. When it will be the Day of Qiyamah, the lower will join up with the higher', then he^{asws} drew closer his^{asws} fingers".⁷⁶⁰

⁷⁶⁰ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 8 H 24

باب 9 أن الملائكة تأتيهم و تطأ فرشهم و أنهم يرونهم صلوات الله عليهم أجمعين

CHAPTER 9 – THE ANGELS COME TO THEM^{asws} AND TREAD ON THEIR FURNISHINGS, AND THEY^{asws} SEEN THEM ALL

1- ما، الأمامي للشيخ الطوسي ابن الصلت عن ابن عثمة عن محمد بن الفضل بن إبراهيم عن أبيه عن نصر بن قابوس عن جابر عن محمد بن علي بن عبد الله بن عباس قال قال ابن عباس ما وطئت الملائكة فرش أحد من الناس غير فرشنا.

(Not a Hadeeth)⁷⁶¹

2- ع، علل الشرائع علي بن حاتم عن حميد بن زياد عن عبدة الله بن أحمد عن علي بن الحسن الطاطري عن محمد بن زياد عن أبي خديجة قال سمعت أبا عبد الله ع يقول مر بأبي ع رجل و هو يطوف فضربت بيده على منكبيه ثم قال أسألك عن خصال ثلاث لا يعرفهن غيرك و غير رجل آخر

(The book) 'Al Illal Al Sharaie' – Ali Bin Hatim, from Humeyd Bin Ziyad, from Ubeydullah Bin Ahmad, from Ali Bin Al Hassan Al Tatary, from Muhammad Bin Ziyad, from Abu Khadeeja who said,

'I heard Abu Abdullah^{asws} saying: 'A man passed by my^{asws} father^{asws} while he^{asws} was performing Tawaaf, and he struck his hand upon his^{asws} shoulder, then said, 'I ask you^{asws} about three characteristics, none recognise these apart from you^{asws} and another man'.

فَسَكَتَ عَنْهُ حَتَّى فَرَغَ مِنْ طَوَافِهِ ثُمَّ دَخَلَ الْحِجْرَ فَصَلَّى رَكَعَتَيْنِ وَ أَنَا مَعَهُ فَلَمَّا فَرَغَ نَادَى أَيْنَ هَذَا السَّائِلُ فَجَاءَ وَ جَلَسَ بَيْنَ يَدَيْهِ فَقَالَ لَهُ سَلْ فَسَأَلَهُ

He^{asws} was silent from him until he^{asws} was free from his^{asws} Tawaaf. Then he^{asws} entered the room and prayed two Cycle and I^{asws} was with him^{asws}. When he^{asws} was free he^{asws} called out: 'Where is this questioner?' He came and sat in front of him^{asws}. He^{asws} said: 'Ask'.

عَنْ مَسَائِلٍ فَلَمَّا أُجِيبَ قَالَ صَدَقْتَ وَ مَضَى فَقَالَ أَبِي ع هَذَا جِبْرَائِيلُ أَنَاكُمْ يُعَلِّمُكُمْ مَعَامَ دِينِكُمْ.

So he asked him^{asws} about an issue. When he^{asws} had answered him, he said, 'You^{asws} speak the truth', and went away. My^{asws} father^{asws} said: 'This is Jibraeel^{as} coming to you all to teach you the matters of your Religion'⁷⁶².

3- ير، بصائر الدرجات ابن زياد عن ابن سنان عن مسمع كزدين قال: قلت لأبي عبد الله ع إني اعتلتك فكننت إذا أكلت عند الرجل تأديت به و إني أكلت من طعامك و لم تأد به

(The book) 'Basaair Al Darajaat' – Ibn Yazeed, from Ibn Sinan, from Misma'a Kirdeyn who said,

'I said to Abu Abdullah^{asws}, 'I was sick, and it was so that when I ate with the man, I was harmed by it, and I ate from your^{asws} meal, I was not harmed by it'.

⁷⁶¹ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 9 H 1

⁷⁶² Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 9 H 2

قَالَ إِنَّكَ لَتَأْكُلُ طَعَامَ قَوْمٍ تُصَافِحُهُمُ الْمَلَائِكَةُ عَلَى فُرُشِهِمْ قَالَ فُلْتُ وَ يَظْهَرُونَ لَكُمْ قَالَ هُمْ أَلَطَفُ بِصِيبَانِنَا مِنَّا.

He^{asws} said: 'You^{asws} had eaten a meal of a people the Angels shake hands with them^{asws} upon their^{asws} furnishings'. I said, 'And they appear to you^{asws} all?' He^{asws} said: 'They^{asws} are kinder with our^{asws} children than we^{asws} are'.⁷⁶³

4- ير، بصائر الدرجات ابن عيسى عن مُحَمَّدِ بْنِ أَبِي الْعَلَاءِ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: يَا حُسَيْنُ بِيُوتُنَا مَهْبِطُ الْمَلَائِكَةِ وَ مَنْزِلُ الْوَحْيِ وَ ضَرَبَ يَدَيْهِ إِلَى مَسَاوِرِ فِي الْبَيْتِ فَقَالَ يَا حُسَيْنُ مَسَاوِرُ وَ اللَّهُ طَالَ مَا أَتَيْتَ عَلَيْهَا الْمَلَائِكَةُ وَ رِيْمًا التَّقَطْنَا مِنْ رَغِيْبِهَا.

(The book) 'Basaair Al Darajaat' – Ibn Isa, from Muhammad Al Barqy, from Muhammad Bin al Qasim, from Al Husayn Bin Abu Al A'ala,

'From Abu Abdullah^{asws} having said; 'O Husayn! Our^{asws} houses are the landing strips of the Angels, and stations of the Revelation', and he^{asws} struck his^{asws} hands to a pillow in the room and said: 'O Husayn! By Allah^{azwj}, a pillow is taller after the Angels have leaned upon it, and sometimes we pick up their fluff from it'.⁷⁶⁴

5- ير، بصائر الدرجات عمران بن موسى عن موسى بن جعفر عن الحسن بن علي عن عبد الله بن سهل الأشعري عن أبيه عن أبي اليسع قال: دَخَلَ حُمْرَانُ بْنُ أَعْيَنَ عَلَى أَبِي جَعْفَرٍ ع وَ قَالَ لَهُ جَعَلْتُ فِدَاكَ يَبْلُغُنَا أَنَّ الْمَلَائِكَةَ تَنْزِلُ عَلَيْكُمْ فَقَالَ إِنَّ الْمَلَائِكَةَ وَ اللَّهُ لَتَنْزِلُ عَلَيْنَا وَ تَطَأُ فُرُوشَنَا أَمَا تَقْرَأُ كِتَابَ اللَّهِ تَعَالَى إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَ لَا تَحْزَنُوا وَ أَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ.

(The book) 'Basaair Al Darajaat' – Imran Bin Musa, from Musa Bin Ja'far, from Al Hassan Bin Ali, from Abdullah Bin Sahl Al Ash'ary, from his father, from Abu Al Yas'a who said,

'Humran Bin Ayn entered to see Abu Ja'far^{asws} and said to him^{asws}, 'May I be sacrificed for you^{asws}! It has reached us that the Angels tend to descend unto you^{asws} all'. He^{asws} said: 'By Allah^{azwj}! The Angels descend upon us^{asws}, and tread our furnishings. Have you not read the Book of Allah^{azwj} the Exalted: **Surely those who say, 'Our Lord is Allah!', then they are steadfast, the Angels would descend unto them (saying): 'Do not fear, and do not grieve, and receive glad tidings of the Paradise which you were Promised [41:30]'**.⁷⁶⁵

6- ير، بصائر الدرجات عبد الله بن عامر عن الربيع بن أبي الخطاب عن جعفر بن بشير عن سليمان بن خالد عن أبي عبد الله ع قوله تعالى إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَ لَا تَحْزَنُوا وَ أَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ فَقَالَ أَبُو عَبْدِ اللَّهِ ع أَمَا وَ اللَّهُ وَ سَدَّنَاهُمْ الْوَسَائِدَ فِي مَنَازِلِنَا.

(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 Abu Abdullah^{asws} regarding Words of the Exalted: **Surely those who say, 'Our Lord is Allah!', then they are steadfast, the Angels would descend unto them (saying): 'Do not**

⁷⁶³ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 9 H 3

⁷⁶⁴ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 9 H 4

⁷⁶⁵ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 9 H 5

fear, and do not grieve, and receive glad tidings of the Paradise which you were Promised [41:30], Abu Abdullah^{asws} said: ‘By Allah^{azwj}! We^{asws} make them recline upon the cushions in our^{asws} houses’.⁷⁶⁶

7- ير، بصائر الدرجات أحمد بن الحسن بن فضال عن عمرو بن سعيد عن مصدق بن صدقة عن الساباطي قال: أصبت شيئاً على وسائد كانت في منزل أبي عبد الله ع فقال له بعض أصحابنا ما هذا جعلت فداك وكان يشبه شيئاً يكون في الحشيش كثيراً كأنه خرزة

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

‘I came across something upon a pillow which was in the house of Abu Abdullah^{asws}. One of our companions said to him^{asws}, ‘What is this? May I be sacrificed for you^{asws}!’ And it was resembling something than happens to be among a lot of grass, as if it was beads.

فقال أبو عبد الله ع هذا مما يسقط من أجنحة الملائكة ثم قال يا عمارة إن الملائكة لتأتينا وإنها لتمر بأجبحتها على رؤوس صبياننا يا عمارة إن الملائكة لتزاجمنا على نمارقنا.

Abu Abdullah^{asws} said: ‘This is from what falls off from the wings of the Angels’. Then he^{asws} said: ‘O Ammar! The Angels tend to come to us^{asws}, and they pass by upon the heads of our^{asws} children. O Ammar! The Angels tend to compete with each other over our^{asws} cushions’.⁷⁶⁷

8 - ير، بصائر الدرجات أحمد بن محمد بن محمد بن علي بن الحكم عن مالك بن عطية الأحمسي عن الثمالي قال: دخلت على علي بن الحسين ع فأخسست في الدار ساعة ثم دخلت عليه البيت وهو يلتقط شيئاً وأدخل يده في وراء الستر فناوله من كان في البيت فقلت جعلت فداك هذا الذي أراك تلتقط أي شيء؟

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Malik Bin Atiyya Al Ahmasy, from Al Sumali who said,

‘I entered to see Ali^{asws} Bin Al-Husayn^{asws}. I was withheld in the house for a moment, then entered the house to see him^{asws}, and he^{asws} had picked up something and inserted his^{asws} behind the curtain and gave it to someone in the house. I said, ‘May I be sacrificed for you^{asws}! This which you^{asws} picked up, which thing is it?’

فقال فضلة من رغب الملائكة بجمعهم إذا جاءونا و نجعلهم سخاباً لأولادنا قال قلت له جعلت فداك وإنهم ليأتونكم قال يا أبا حمزة إنهم ليزاجموننا على نمارقنا.

He^{asws} said: ‘It is a remnant from the fluff of the Angels. We^{asws} gather it when they come to us^{asws}, and we^{asws} make a toy for our^{asws} children’. I said to him^{asws}. ‘May I be sacrificed for you^{asws}! And they come to you^{asws}?’ He^{asws} said: ‘O Abu Hamza^{ra}! They tend to fight with each other over our^{asws} pillows’.⁷⁶⁸

⁷⁶⁶ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 9 H 6

⁷⁶⁷ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 9 H 7

⁷⁶⁸ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 9 H 8

9- ير، بصائر الدرجات عَبْدُ اللَّهِ بْنِ عَامِرٍ عَنِ ابْنِ مَعْرُوفٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الْبَصْرِيِّ عَنْ أَبِي الْمَغْرَاءِ عَنْ أَبِي بصيرٍ عَنْ خَيْثَمَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ سَمِعْتُهُ يَقُولُ نَحْنُ الَّذِينَ إِلَيْنَا تَحْتَلِفُ الْمَلَائِكَةُ.

(The book) 'Basaair Al Darajaat' – Abdullah Bin Aamir, from Ibn Marouf, from Abdullah bin Abdul Rahman Al Basry, from Abu Al Magra'a, from Abu Baseer, from Khaysama,

'From Abu Ja'far^{asws}, he (the narrator) said, 'I heard him^{asws} saying: 'We^{asws} are those the Angels interchange to us^{asws}, 769

10 أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْبَرْقِيِّ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مَالِكٍ عَنِ الثُّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مِنَّا مَنْ يَسْمَعُ الصَّوْتِ وَ لَا يَرَى الصُّورَةَ وَ إِنَّ الْمَلَائِكَةَ لَتَنَاجِمُنَا عَلَى نُكَاثِنَا وَ إِنَّا لَنَأْخُذُ مِنْ رَغَبِهِمْ فَتَجْعَلُهُ سَخَابًا لِأَوْلَادِنَا.

Ahmad Bin Muhammad, from Al Barqy, from Ali Bin Al Hakam, from Malik, from Al Sumali,

'From Abu Ja'far^{asws} having said: 'From us^{asws} is one who hears the voice and does not see the face, and that the Angels tend to fight each other over our^{asws} pillows, and we^{asws} tend to take from their fluff and make a toy for our^{asws} children''. 770

11- ير، بصائر الدرجات أَحْمَدُ بْنُ مُحَمَّدٍ وَ عَبْدُ اللَّهِ بْنُ عَامِرٍ عَنِ ابْنِ سِنَانٍ عَنْ مِسْمَعٍ كَرْدِينِ الْبَصْرِيِّ قَالَ: كُنْتُ لَا أَزِيدُ عَلَى أَكْلِي فِي اللَّيْلِ وَ النَّهَارِ فَرَبَّمَا اسْتَأْذَنْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع وَ أُخِذَتِ الْمَائِدَةُ لِعَلِّي لَا أَرَاهَا بَيْنَ يَدَيْهِ

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad and Abdullah Bin Aamir, from Ibn Sinan, from Misma'a Kirdeyn Al Basry who said,

'I did not use to eat quite excessively during the night and the day. Sometimes I would seek permission (late) to see Abu Abdullah, and he^{asws} would have taken the meal so that I would not see it.

فَإِذَا دَخَلْتُ دَعَا بِهَا فَأَصْبَحْتُ مَعَهُ مِنَ الطَّعَامِ وَ لَا أَتَأَذَى بِذَلِكَ وَ إِذَا عَقَّبْتُ بِالطَّعَامِ عِنْدَ غَيْرِهِ لَمْ أَقْدِرْ عَلَى أَنْ أَوَّرَ وَ لَمْ أَتَمَّ مِنَ النَّفْخَةِ فَشَكَوْتُ ذَلِكَ إِلَيْهِ وَ أَخْبَرْتُهُ بِأَيِّ إِذَا أَكَلْتُ عِنْدَهُ لَمْ أَتَأَذَّ بِهِ

Then I entered and he^{asws} called for it and I attained with him^{asws} from the meal, and I was not harmed by that, and then I followed it with the meal with others, and I was not able upon settling down, and could not sleep from the murmur (gas). I complained of that to him^{asws} and informed him^{asws} with that whenever I ate with him^{asws} I was not harmed by it.

فَقَالَ يَا أَبَا سَيَّارٍ إِنَّكَ لَتَأْكُلُ طَعَامَ قَوْمٍ صَالِحِينَ تُصَافِحُهُمُ الْمَلَائِكَةُ عَلَى فُرُشِهِمْ قَالَ فُلْتُ يَظْهَرُونَ لَكُمْ قَالَ فَمَسَحَ يَدَهُ عَلَى بَعْضِ صَبِيَانِهِ فَقَالَ هُمْ أَلَطَفُ بِصَبِيَانِنَا مِنَّا بِهِمْ.

He^{asws} said: 'O Abu Sayyar! You are eating food of a righteous people. The Angels shake their^{asws} hands upon their^{asws} furnishings'. I said, 'They appear to you^{asws}? He^{asws} wiped

⁷⁶⁹ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 9 H 9

⁷⁷⁰ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 9 H 10

his^{asws} hand upon one of his^{asws} children and said: ‘They are kinder with our^{asws} children than we^{asws} are’⁷⁷¹.

12- ير، بصائر الدرجات مُحَمَّدُ بْنُ عَبْدِ الْجَبَّارِ عَنِ الْبَرْقِيِّ عَنِ فَضَالَةَ بْنِ أَيُّوبَ عَنْ شُعَيْبٍ عَنِ الْحَارِثِ النَّضْرِيِّ قَالَ: رَأَيْتُ عَلَى بَعْضِ صِبْيَانِهِمْ تَعْوِيداً فَقُلْتُ جَعَلَنِي اللَّهُ فِدَاكَ أَمَا يُكْرَهُ تَعْوِيدُ الْقُرْآنِ تُعَلَّقُ عَلَى الصَّبِيِّ قَالَ إِنَّ دَا لَيْسَ بِدَا إِنَّمَا دَا مِنْ رِيَشِ الْمَلَائِكَةِ إِنَّ الْمَلَائِكَةَ تَطَأُ قُرُشَنَا وَ تَمْسُحُ رُؤُوسَ صِبْيَانِنَا.

(The book) ‘Basaair Al Darajaat’ – Muhammad Bin Abdul Jabbar, from Al Barqy, from Fazalat Bin Ayoub, from Shuayn, from Al Haris Al Nazry who said,

‘I saw an amulet upon one of their^{asws} children so I said, ‘May I be sacrificed for you^{asws}! Isn’t the amulet of the Quran disliked to be upon the children?’ He^{asws} said: ‘This isn’t that, but rather it is from a feather of the angels. The Angels tread our^{asws} furnishings and caress the heads of our^{asws} children’⁷⁷².

13- ير، بصائر الدرجات عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ عَبْدِ الْحَمِيدِ الطَّائِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّهُمْ لَيَأْتُونَنَا وَ يُسَلِّمُونَ وَ نُتِيَّ هُمْ وَ سَائِدَنَا يَعْنِي الْمَلَائِكَةَ.

(The book) ‘Basaair Al Darajaat’ – Abdullah Bin Abdul Rahman, from Hammad Bin Isa, from Al Husayn Bin Al Mukhtar, from Abdul Hameed Al Taie who said,

‘I heard Abu Abdullah^{asws} saying: ‘They tend to come to us^{asws} and greet and we place our^{asws} cushions for them, meaning the Angels’⁷⁷³.

14- ير، بصائر الدرجات إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ صَالِحٍ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ أَبِي حَمَزَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ الْمَلَائِكَةَ لَتُرَاجِمُنَا وَ إِنَّا لَنَأْخُذُ مِنْ رَعْبِهِمْ فَتَجْعَلُهُ سِخَاباً لِأَوْلَادِنَا.

(The book) ‘Basaair Al Darajaat’ – Ibrahim Bin Hashim, from Salih, from Ja’far Bin Bashir, from Ali Bin Al Hakam, from Malik Bin Atoyya, from Abu Hamza,

‘From Abu Ja’far^{asws} having said: ‘The Angels tend to fight each other (for our^{asws} cushions), and we^{asws} tend to take from their fluff and we^{asws} make a toy for our^{asws} children’⁷⁷⁴.

15- ير، بصائر الدرجات إِبْرَاهِيمُ بْنُ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَبَيْنَا أَنَا جَالِسٌ عِنْدَهُ إِذْ أَقْبَلَ مُوسَى ع ابْنُهُ وَ فِي رَقَبَتِهِ قِلَادَةٌ فِيهَا رِيَشٌ غِلَاطٌ فَدَعَوْتُ بِهِ فَقَبَّلْتُهُ وَ ضَمَمْتُهُ إِلَيَّ ثُمَّ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع جَعَلْتُ فِدَاكَ أَيُّ شَيْءٍ هَذَا الَّذِي فِي رَقَبَةِ مُوسَى

(The book) ‘Basaair Al Darajaat’ – Ibrahim Bin Is’haq, from Abdullah Bin Hammad, from Al Mufazzal Bin Umar who said,

‘I entered to see Abu Abdullah^{asws}. While I was seated in his^{asws} presence when Musa^{asws}, his^{asws} son^{asws} came and in his^{asws} neck was a necklace wherein was a thick feather. I called

⁷⁷¹ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 9 H 11

⁷⁷² Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 9 H 12

⁷⁷³ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 9 H 13

⁷⁷⁴ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 9 H 14

present at our^{asws} meal tables, and come to us^{asws} from (with) every fruit during its time, wet and dry, and turn their wings upon us^{asws}, and turn their wings upon our^{asws} children and prevent the (wild) animals to arrive to us^{asws}, and come to us^{asws} during the time of every Salat in order to pray Salat with us^{asws}.

وَمَا مِنْ يَوْمٍ يَأْتِي عَلَيْنَا وَلَا لَيْلٍ إِلَّا وَأَخْبَارُ أَهْلِ الْأَرْضِ عِنْدَنَا وَمَا يَخْدُثُ فِيهَا وَمَا مِنْ مَلِكٍ يَمُوتُ فِي الْأَرْضِ وَ يَتُومُ عَيْزُهُ إِلَّا وَ تَأْتِينَا بِخَبْرِهِ وَ كَيْفَ كَانَ سَيْرُهُ فِي الدُّنْيَا.

And there is none from a day they come to us^{asws}, nor any night except and the news of the people of the earth is with us^{asws}, and what occurs in it, and there is none from a king dying in the earth and another one stands except and they bring us^{asws} his news and how his way was in the world".⁷⁷⁸

19- ير، بصائر الدرجات إِبْرَاهِيمَ بْنِ هَاشِمٍ وَ أَحْمَدُ بْنُ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ عَبْدِ الْكَرِيمِ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ تَنْزَلُ عَلَيْهِمُ الْمَلَائِكَةُ إِلَّا تَخَافُوا وَ لَا تَحْزَنُوا وَ أَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ حُنَّ أَوْلِيَاؤُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَ فِي الْآخِرَةِ وَ لَكُمْ فِيهَا مَا تَشْتَهِي أَنْفُسُكُمْ وَ لَكُمْ فِيهَا مَا تَدْعُونَ نُزُلًا مِنْ عَمُورٍ رَحِيمٍ ثُمَّ قَالَ وَ اللَّهُ إِنَّا لَتَنْكِبُهُمْ عَلَى وَ سَائِدِنَا.

(The book) 'Basaair Al Darajaat' – Ibrahim Bin Hashim and Ahmad Bin Al Husayn, from his father, from Abdul Kareem, from Suleyman Bin Khalid who said,

'I heard Abu Abdullah^{asws} saying: **the Angels would descend unto them (saying): 'Do not fear, and do not grieve, and receive glad tidings of the Paradise which you were Promised [41:30] We are your Guardians in the life of the world and in the Hereafter, and for you therein is whatever your souls desire, and for you therein would be whatever you call for [41:31] Being a hospitality from the Forgiving, Merciful [41:32].** Then he^{asws} said: 'By Allah^{azwj}! We^{asws} recline them on our^{asws} cushions".⁷⁷⁹

20- ير، بصائر الدرجات أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي بَصِيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ تَعَالَى الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَفْتَاؤُا قَالَ يَا بَا مُحَمَّدٍ هُمْ الْأَيْمَةُ مِنْ آلِ مُحَمَّدٍ

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Ibn Mahboub, from Abu Baseer who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} the Exalted: **Surely those who say, 'Our Lord is Allah!', then they are steadfast [41:30],** said: 'O Abu Muhammad, these are the Imams^{asws} from the Progeny^{asws} of Muhammad^{saww}.'

فَقُلْتُ لَهُ تَنْزَلُ عَلَيْهِمُ الْمَلَائِكَةُ قَالَ عِنْدَ الْمَوْتِ بِالْبُشْرَى إِلَّا تَخَافُوا وَ لَا تَحْزَنُوا وَ هِيَ وَ اللَّهُ بَخْرِي فِيمَنْ اسْتَقَامَ مِنْ شِيعَتِنَا وَ سَكَتَ لِأَمْرِنَا وَ كَتَمَ حَدِيثَنَا وَ لَمْ يُدْعِهِ عِنْدَ عَدْوَانَا.

I said to him, '**the Angels would descend unto them,**' He^{asws} said: 'During death with the good news - **(saying): 'Do not fear, and do not grieve,** - and this is, by Allah^{azwj} is what flows for the one who continues in the right way from our^{asws} Shias, and are silent on our^{asws}

⁷⁷⁸ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 9 H 18

⁷⁷⁹ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 9 H 19

commands, and conceal our^{asws} Hadeeth, and they do not spread them among our^{asws} enemies”.⁷⁸⁰

21- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ أَسْلَمَ عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ ع قَالَ سَمِعْتُهُ يَقُولُ مَا مِنْ مَلَكٍ يُهَيِّطُهُ اللَّهُ فِي أَمْرٍ مَّا يَهَيِّطُ لَهُ إِلَّا بَدَأَ بِالْإِمَامِ فَعَرَضَ ذَلِكَ عَلَيْهِ وَإِنْ مُخْتَلَفَ الْمَلَائِكَةِ مِنْ عِنْدِ اللَّهِ تَبَارَكَ وَتَعَالَى إِلَى صَاحِبٍ هَذَا الْأَمْرِ.

(The book) ‘Basaair Al Darajaat’ – Muhammad Bin Al Husayn Bin Aslam, from Ali Bin Abu Hamza,

‘From Abu Al-Hassan Musa^{asws} Bin Ja’far^{asws}, he (the narrator) said, ‘I heard him^{asws} saying: ‘There is none from an Angel Allah^{azwj} Sends down regarding a matter from the ones who descend for Him^{azwj}, except he begins with the Imam^{asws}, and presents that to him^{asws}, and that the interchange of the Angels is from the Presence of Allah^{azwj} Blessed and Exalted to the Master^{asws} of this command’”.⁷⁸¹

22- ير، بصائر الدرجات سِنْدِيُّ بْنُ مُحَمَّدٍ عَنْ أَبِي بَانَ عَنْ زُرَّارَةَ عَنْ مَيْمُونِ الْقَدَّاحِ قَالَ: كَانَ أَبُو جَعْفَرٍ ع عَلَى سَرِيرِهِ وَعِنْدَهُ عَمُّهُ عَبْدُ اللَّهِ بْنُ زَيْدٍ فَقَالَ إِنَّ مَنَا مَنْ يَسْمَعُ الصَّوْتِ وَلَا يَرَى الصُّورَةَ.

(The book) ‘Basaair Al Darajaat’ – Sindy Bin Muhammad, from Aban, from Zurara, from Maymoun Al Qaddah who said,

‘Abu Ja’far^{asws} was upon his^{asws} bed and with him^{asws} was his^{asws} uncle Abdullah Bin Zayd. He^{asws} said: ‘From us^{asws} is one who hears the voice and does not see the face’”.⁷⁸²

23- ير، بصائر الدرجات أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ بَرِيدِ بْنِ إِسْحَاقَ شَعْرٍ عَنِ ابْنِ حَمَزَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ مَنَا لَمَنْ يُنْكثُ فِي أُذُنِهِ وَإِنَّ مَنَا لَمَنْ يُؤْتَى فِي مَنَامِهِ وَإِنَّ مَنَا لَمَنْ يَسْمَعُ صَوْتِ السَّلْسَلَةِ يَقَعُ عَلَى الطَّشْتِ وَإِنَّ مَنَا لَمَنْ يَأْتِيهِ صُورَةٌ أَغْظَمُ مِنْ جِبْرَائِيلَ وَمِيكَائِيلَ.

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Ali Bin Al Numan, from Yazeed Bin Is’haq Sha’r, from Ibn Hamza who said,

‘I heard Abu Abdullah^{asws} saying: ‘From us^{asws} there is one^{asws} it is resonated in his^{asws} ears, and from us^{asws} there is one^{asws} who is come to in his^{asws} dream, and from us^{asws} there is one^{asws} who hears the sound of the chain falling upon the tray, and from us^{asws} there is one^{asws} to whom comes an image more magnificent than Jibraeel^{as} and Mikaeel^{as}’”.⁷⁸³

24- ير، بصائر الدرجات مُحَمَّدُ بْنُ عَيْسَى عَنِ الْحُسَيْنِ بْنِ عَلِيِّ عَنْ جَعْفَرِ بْنِ عُمَرَ عَنْ أَبِي بَانَ عَنْ مَعْبُدٍ قَالَ: كُنْتُ مَعَ أَبِي عَبْدِ اللَّهِ ع فَجَاءَ يَمْشِي حَتَّى دَخَلَ مَسْجِدًا كَانَ يَتَعَبَّدُ فِيهِ أَبُوهُ وَهُوَ يُصَلِّي فِي مَوْضِعٍ مِنَ الْمَسْجِدِ

(The book) ‘Basaair Al Darajaat’ – Muhammad Bin Isa, from Al Hassan Bin Ali, from Ja’far Bin Umar, from Aban, from Ma’bad who said,

⁷⁸⁰ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 9 H 20

⁷⁸¹ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 9 H 21

⁷⁸² Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 9 H 22

⁷⁸³ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 9 H 23

'I was with Abu Abdullah^{asws} and he^{asws} went walking until he^{asws} entered a Masjid his^{asws} father^{asws} used to worship in, and he^{asws} prayed Salat in a place from the Masjid.

فَلَمَّا انصَرَفَ قَالَ يَا مَعْبُدُ أَ تَرَى هَذَا الْمَوْضِعَ قَالَ قُلْتُ نَعَمْ جُعِلْتُ فِدَاكَ قَالَ بَيْنَا أَبِي قَائِمٌ يُصَلِّي فِي هَذَا الْمَكَانِ إِذْ جَاءَهُ شَيْخٌ يَمْشِي حَسَنَ السَّمْتِ فَجَلَسَ وَ بَيْنَا هُوَ جَالِسٌ إِذْ جَاءَ رَجُلٌ آدَمُ حَسَنُ الْوَجْهِ وَ السِّيمَةِ فَقَالَ لِلشَّيْخِ مَا يُجْلِسُكَ فَالَيْسَ بِهَذَا أَمْرَتِ

When he^{asws} had finished, he^{asws} said: 'O Ma'bad! Do you see this place?' I said, 'Yes, may I be sacrificed for you^{asws}!' He^{asws} said: 'While my^{asws} father^{asws} was standing praying Salat in this place when an old man came walking to him^{asws}, of beautiful appearance. He sat down, and while he was sitting when a brown man of a beautiful face and appearance came. He said to the old man, 'What makes you sit (here)? You haven't been Commanded with this!'

فَقَامَا يَتَسَاءَرَانِ وَ انطَلَقَا وَ تَوَارَيْنَا عَنِّي فَلَمْ أَرَ شَيْئًا فَقَالَ أَبِي يَا بُنَيَّ هَلْ رَأَيْتَ الشَّيْخَ وَ صَاحِبَهُ فَقُلْتُ نَعَمْ فَمَنِ الشَّيْخُ وَ مَنْ صَاحِبُهُ فَقَالَ الشَّيْخُ مَلَكُ الْمَوْتِ وَ الَّذِي جَاءَ جِبْرَائِيلُ.

They both stood up whispering to each other and went away and disappeared from me, and I^{asws} did not see anything. My^{asws} father^{asws} said: 'O my^{asws} son^{asws}! Did you^{asws} see the old man and his companion?' I^{asws} said: 'Yes, so who is the old man and who is his companion?' He^{asws} said: 'The old man is the Angel of death, and the one who came was Jibraeel^{as}'.⁷⁸⁴

25- ير، بصائر الدرجات أحمد بن محمد بن الأهوازى عن فضالة عن ابن أبي عمير عن زرارة قال ع بينا أبي في داره مع جارية له إذ أقبل رجل قاطب الوجه فلما رأيته علمت أنه ملك الموت

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Ahwazy, from Fazalat, from Aban, from Zurara,

'He^{asws} said: 'While my^{asws} father was in his^{asws} house with a maid of his^{asws} when a man of sulky face came. When he^{asws} saw him, he^{asws} knew that he was the Angel of death.

قَالَ فَاسْتَقْبَلَهُ رَجُلٌ آخَرُ طَلِقُ الْوَجْهِ وَ حَسَنُ الْبَشْرِ فَقَالَ كَسْتِ بِهَذَا أَمْرَتِ قَالَ فَبَيْنَا أَنَا أُحَدِّثُ الْجَارِيَةَ وَ أُعْجِبُهَا مِمَّا رَأَيْتُ إِذْ قُبِضَتْ

He^{asws} said: 'Then another man being of less sad face and good body faced him and said: 'You have not been Commanded with this!' He^{asws} said: 'While I^{asws} was discussing with the maid and she was astounded from what she had seen, when she died'.

قَالَ فَقَالَ أَبُو عَبْدِ اللَّهِ ع فَكَسَرْتُ الْبَيْتَ الَّذِي رَأَى أَبِي فِيهِ مَا رَأَى فَلَيْتَ مَا هَدَمْتُ مِنَ الدَّارِ إِلَيَّ لَمْ أَكْسِرْهُ.

He (the narrator) said, 'Abu Abdullah^{asws} said: 'The house in which my^{asws} father^{asws} saw in it what he^{asws} saw was broken down. If only the house of my^{asws} father^{asws} would not have been demolished. I^{asws} would not have broken it''.⁷⁸⁵

⁷⁸⁴ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 9 H 24

⁷⁸⁵ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 9 H 25

26- ير، بصائر الدرجات أبو مُحَمَّدٍ عَنْ عِمْرَانَ بْنِ مُوسَى عَنْ الْحُسَيْنِ بْنِ مُعَاوِيَةَ بْنِ وَهَبٍ عَنْ مُحَمَّدِ بْنِ الْفَضْلِ عَنْ عَمْرِو بْنِ أَبَانَ الْكَلْبِيِّ عَنْ مُعْتَبِرٍ قَالَ: تَوَجَّهْتُ مَعَ أَبِي عَبْدِ اللَّهِ ع إِلَى ضَيْعَةٍ لَهُ يُقَالُ لَهَا طَيْبَةٌ فَدَخَلَهَا فَصَلَّى رَكَعَتَيْنِ فَصَلَّيْتُ مَعَهُ فَقَالَ يَا مُعْتَبِرُ إِنِّي صَلَّيْتُ إِلَى ضَيْعَةٍ لَهُ مَعَ أَبِي الْفَجْرِ ذَاتَ يَوْمٍ فَجَلَسَ أَبِي يُسَبِّحُ اللَّهَ

(The book) 'Basaair Al Darajaat' – Abu Muhammad, from Imran Bin Musa, from al Husayn Bin Muawiya Bin Wahab, from Muhammad Bin Al Fazl, from Amro Bin Aban al Kalby, from Moattab who said,

'I headed along with Abu Abdullah^{asws} to an estate of his^{asws} call Tayba. I entered it and prayed two Cycles Salat with him^{asws}. He^{asws} said: 'O Moattab! I prayed to an estate of his^{asws} with my^{asws} father^{asws}, the Fajar Salat, one day. My^{asws} father^{asws} sat to glorify Allah^{azwj}.

فَبَيْنَا هُوَ يُسَبِّحُ إِذْ أَقْبَلَ شَيْخٌ طَوِيلٌ جَمِيلٌ أَبْيَضُ الرَّأْسِ وَاللَّحْيَةِ فَسَلَّمَ عَلَيَّ أَبِي وَ شَابٌ مُقْبِلٌ فِي أَثَرِهِ فَجَاءَ إِلَى الشَّيْخِ وَ سَلَّمَ عَلَيَّ أَبِي وَ أَخَذَ بِيَدِ الشَّيْخِ وَ قَالَ قُمْ فَإِنَّكَ لَمْ تُؤْمَرْ بِهَذَا

While he^{asws} was glorifying when an old man, tall, handsome, white head and beard came. He greeted unto my^{asws} father^{asws}, and a youth came in his footsteps and came to the old man and greeted unto my^{asws} father^{asws}, and grabbed the hand of the old man and said: 'Arise, for you have not been Commanded with this!'

فَلَمَّا ذَهَبَا مِنْ عِنْدِ أَبِي قُلْتُ يَا أَبَتِ مَنْ هَذَا الشَّيْخُ وَ هَذَا الشَّابُّ فَقَالَ أَيُّ بَنِي هَذَا وَ اللَّهُ مَلِكُ الْمَوْتِ وَ هَذَا جِبْرَائِيلُ.

When they went away from the presence of my^{asws} father^{asws}, I^{asws} said: 'O father^{asws}! Who is this old man and this youth?' He^{asws} said: 'Yes, my^{asws} son^{asws}! This, by Allah^{azwj}, is the Angel of death, and this is Jibraeel^{asws} 786

⁷⁸⁶ Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 9 H 26