

# بحار الأنوار

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**Bihar Al-Anwaar – The summary of the pearls of the  
Ahadith of the Pure Imams<sup>-asws</sup>**

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**Author – The Allama, the pride of the community, the Mullah, the Sheikh Muhammad  
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## TABLE OF CONTENTS

<b>CHAPTER 28 – WHAT WOULD TRANSPIRE DURING HIS<sup>-ajfi</sup> APPEARANCE, BY A REPORT OF AL-MUFAZZAL BIN UMAR.....</b>	<b>8</b>
<b>CHAPTER 29 – THE RETURN (RAJ'AT) .....</b>	<b>58</b>
<b>APPENDIX.....</b>	<b>171</b>
<b>Decision.....</b>	<b>191</b>
<b>Decision:.....</b>	<b>191</b>
<b>CHAPTER 30 – CALIPHS OF THE MAHDI<sup>-ajfi</sup>, MAY THE SALAWAAT OF ALLAH<sup>-azwj</sup> BE UPON HIM<sup>-asws</sup> AND WHAT WOULD HAPPEN AFTER HIM<sup>-asws</sup>, MAY THE GREETINGS UPON HIM<sup>-ajfi</sup> AND UPON HIS<sup>-ajfi</sup> FOREFATHERS<sup>-asws</sup> .....</b>	<b>202</b>
<b>CHAPTER 31 - WHAT HAVE EMERGED FROM HIS<sup>-ajfi</sup> LETTERS .....</b>	<b>207</b>
<b>(THE BOOK) 'JANNAT AL-MAWA' (COMPILED BY THE ALLAMA AL-HAAJ MIRZA HUSAYN AL NOORY, MAY ALLAH<sup>-azwj</sup> SANCTIFY HIS SOUL).....</b>	<b>272</b>
<b>REGARDING MENTION OF THE ONES WHO SUCCEEDED IN MEETING THE DIVINE AUTHORITY DURING THE MAJOR OCCULTATION. ....</b>	<b>272</b>
<b>The first story – Ennoblement of Mahmoud Al-Farsy, well-known as brother of Bakr, in the service of the Imam<sup>-ajfi</sup>, may the greetings be upon him<sup>-ajfi</sup>, when he was overlooking upon the destruction (death) and he<sup>-ajfi</sup> saved him from the destruction, and the entry into the doctrine of the Shias .....</b>	<b>273</b>
<b>The second story – Ennoblement of Abdul Mohsin, from the people of the desert, with meeting the Divine Authority, may the greetings be upon him<sup>-ajfi</sup>, and his message to Ali Bin Tawoos, may Allah<sup>-azwj</sup> have Mercy on him .....</b>	<b>281</b>
<b>The third story – Story resembling the story of the green island.....</b>	<b>288</b>
<b>The fourth story – Ennoblement of the Seyyid Razi Al Deeb Muhammad Bin Al Awy in the dream with meeting him<sup>-ajfi</sup>, may the greetings be upon him<sup>-ajfi</sup>, and his<sup>-ajfi</sup> teaching him 'Du'a Al Abraat' for his freedom from the prison. ....</b>	<b>299</b>
<b>The fifth story – Ennoblement of Al-Haaj the Sheikh Ali Al-Makky of his meeting him<sup>-ajfi</sup>, may the greetings be upon him<sup>-ajfi</sup>, in the dream and his<sup>-ajfi</sup> teaching him Du'a Al-Faraj. ....</b>	<b>306</b>

- The sixth story – Ennoblement of a righteous man who was in the neighbourhood at the enclosure of Al-Husayn<sup>-asws</sup>, may the greetings be upon him<sup>-asws</sup>, with meeting the Divine Authority, may the greetings be upon him<sup>-ajfi</sup>, in the dream, and his taking the supplication for the healing from his illness..... 308
- The seventh story – Ennoblement of Muhammad Bin Ali Al Alawy Al-Husayni Al-Misry with his meeting him<sup>-ajfi</sup>, may the greetings be upon him<sup>-ajfi</sup>, among what is between the sleeping and the wakefulness, and his taking the supplication well-known as Al-Alawy Al-Misry to rescue him from what had assaulted him. .... 309
- The eighth story – Ennoblement of Hassan Bin Maslah with his serving him<sup>-ajfi</sup>, may the Greetings be upon him<sup>-ajfi</sup>, in the dream, and his<sup>-ajfi</sup> instructing him with building Masjid Jamakan. .... 314
- The ninth story – Ennoblement of the Allamah Al-Tabatabaie due to his meeting him<sup>-ajfi</sup>, may the greeting be upon him in Masjid Al-Sahla. .... 321
- The tenth story – Speech of the Allama Al-Tabatabaie regarding that he<sup>-ajfi</sup>, may the greetings be upon him<sup>-ajfi</sup>, had hugged him to his<sup>-ajfi</sup> chest..... 324
- The eleventh story – The Allama Al-Tabatabaie witnessed him<sup>-ajfi</sup> when he<sup>-ajfi</sup> was entering the shrine of Al-Askareyn, may the greetings be upon both of them<sup>-asws</sup>. .... 325
- The twelfth story – His<sup>-ajfi</sup>, may the greeting be upon him<sup>-ajfi</sup>, coming to the house of Al-Seyyid Mahdi Bahr Al-Uloom the Allama Tabatabaie to visit him, and his losing him<sup>-ajfi</sup> when he was in the vicinity of Makkah, may Allah<sup>-azwj</sup> Increase its nobility..... 326
- The thirteenth story – The conversation of the Seyyid Bahr Al-Uloom with the Imam<sup>-ajfi</sup>, may the greeting be upon him in the basement at Surmanray ..... 328
- The fourteenth story ..... 330
- The fifteenth story – Ennoblement of the Sheikh Muhammad Hassan Al-Najafi due to his visiting him<sup>-ajfi</sup>, may the greetings be upon him<sup>-ajfi</sup>, in Masjid Al-Sahla, and fulfilment of his need by the Blessings of his<sup>-ajfi</sup> noble existence. .... 331
- The sixteenth story – sighting by the righteous man, the pilgrim Abdul Waiz, a big ember of fire in the place of Al-Mahdi<sup>-ajfi</sup>, may the greeting be upon him in Masjid Al-Sahla. 336
- The seventeenth story – Ennoblement of the Seyyod Baqir Qazwiny and his son with his<sup>-ajfi</sup> visitation in Masjid Al-Sahla ..... 339
- The eighteenth story – Ennoblement of another man of truthful tone with serving him<sup>-ajfi</sup>, may the greeting be upon him<sup>-ajfi</sup> ..... 340

The nineteenth story – Ennoblement of the Seyyid Muhammad, son of the Seyyid Hashim Al Musawy Al-Najafy, well-known as Al Hindi, with his<sup>-ajfi</sup> visitation, may the greeting be upon him<sup>-ajfi</sup> in the Alawite sanctuary on the thirteenth night of the month of Ramazan. .... 342

The twentieth story – Story of the righteous servant Muhammad Al-Aamili and his ennoblement with meeting the Divine Authority, may the greetings be upon him<sup>-ajfi</sup> outside the Noble Al-Najaf ..... 345

The twenty-first story – Another story of the mentioned Seyyid and his ennoblement with meeting the Divine Authority, upon him<sup>-ajfi</sup> be the greetings during when he was overlooking upon the destruction, in his visitation to the Razawi shrine, upon him<sup>-asws</sup> be the greetings..... 348

The twenty-second story – Ennoblement of the Allama Al-Hilli with serving him<sup>-ajfi</sup>, may the greetings be upon him<sup>-ajfi</sup>, and his<sup>-ajfi</sup>, may the greetings be upon him<sup>-ajfi</sup> transcribing a large book which the Allama, may the Pleasure of Allah<sup>-azwj</sup> be upon him, copied it. 352

The twenty-third story – Story of Muammar Bin Gows Al-Sunbasy, one of the servants of the Imam Abu Muhammad Al-Hassan<sup>-asws</sup> Bin Ali Al-Askari<sup>-asws</sup>, may the greetings be upon them<sup>-asws</sup> both, and his descending at Taj Al-Deen Ibn Al-Jaham two years before the conquest of Baghdad..... 354

The twenty-fourth story – Ennoblement of the Sheikh Ibrahim Al-Qateyfi with visiting him<sup>-ajfi</sup>, may the greetings be upon him<sup>-ajfi</sup> ..... 357

The twenty-fifth story – His<sup>-ajfi</sup>, may the greetings be upon him<sup>-ajfi</sup>, writing upon the grave of the Sheikh Al-Mufeed, couplets in eulogising him. .... 358

The twenty-sixth story – Ennoblement of the Sheikh Zayn Al-Deen Ali Bin Yunus Al-Bayazi, author of the book 'Al-Siraat Al-Mustaqeen', with serving him<sup>-ajfi</sup>, may the greetings be upon him<sup>-ajfi</sup>. .... 359

The twenty-seventh story – Story of ennoblement of the Sheikh, the majestic, the pilgrim, a friend of Ali lBin Al-Haaj Mirza Al-Tehrani in the noble basement. .... 361

The twenty-eighth story – Ennoblement of the Seyyid Murtaza Al-Najafy with meeting him<sup>-ajfi</sup>, may the greetings be upon him, in Masjid Al-Kufa, and story of the Sheikh Al-Dakhany, imam (prayer leader) of the community..... 362

The twenty-ninth story – Story of a righteous man from the people of Baghdad, and his ennoblement with visiting the Divine Authority, may the greetings be upon him, in an island of the sea, during the wrecking of his ship. .... 364

The thirtieth story – Ennoblement of another man from the people of Al-Bahrain with serving him<sup>-ajfi</sup>, may the greetings be upon him<sup>-ajfi</sup> and in it is mention of an odd story. .... 367

The thirty-first story – Ennoblement of the scholar, the support, the Seyyid Muhammad Al-Qateyfi with meeting him<sup>-ajfi</sup>, may the greetings be upon him<sup>-ajfi</sup> in Masjid Al-Kufa. 370

The thirty-second story – Ennoblement of another man, his name is Agha Muhammad Mahdy from the residents of Port Mallumin in the noble basement, and his healing by a miracle of the Divine Authority, may the greetings be upon him<sup>-ajfi</sup>, from the deafness and the muteness. .... 374

The thirty-third story – Ennoblement of the scholar, the godly, the master, adornment of the worshippers Al-Salmasy in the noble basement at his reciting Du'a Al-Nadiya. 379

The thirty-fourth story – Ennoblement of the Sheikh Ibn Abu Al-Jawad Al-Numani with visiting him<sup>-ajfi</sup>, may the greetings be upon him<sup>-ajfi</sup>. .... 381

The thirty-fifth story – Ennoblement of another man with meeting him<sup>-ajfi</sup>, and he<sup>-ajfi</sup> was visiting Amir Al-Momineen<sup>-asws</sup>, upon him<sup>-asws</sup> be the greeting, during the day of Sunday. .... 383

The thirty-sixth story – Meeting of the Seyyid Muhammad Al-Aawy, and his reporting of a variety of 'Al-Istikhara' to be done with the rosary. .... 384

The thirty-seventh story – Ennoblement of the Sheikh Muhammad Al-Masghary from Jabal Amel with meeting him<sup>-ajfi</sup>, may the greetings upon him during the sleep, and his<sup>-ajfi</sup> healing him from the illness. .... 386

The thirty-eight story – Ennoblement of the Sheikh Al-Hurr Al-Aamili during the sleep with meeting him<sup>-ajfi</sup>, may the greeting be upon him<sup>-ajfi</sup>, and his crying out for help with him<sup>-ajfi</sup>, may the greeting be upon him<sup>-ajfi</sup>. .... 388

The thirty-ninth story – Sighting by Musatafa Al-Hammoud of Al-Mahdi<sup>-ajfi</sup>, may the greetings be upon him<sup>-ajfi</sup>, in his dream. .... 389

The fortieth story – Ennoblement of Abu Al-Hassan Muhammad Bin Ahmad Bin Abu Al-Lays, with meeting him<sup>-ajfi</sup>, may the greeting be upon him<sup>-ajfi</sup>, and his<sup>-ajfi</sup> teaching him Du'a Al-Faraj (Supplication for the relief)..... 390

The forty-first story – Ennoblement of the master Abu Al-Hassan Al-Aamili with meeting him<sup>-ajfi</sup>, may the greeting be upon him<sup>-ajfi</sup>, in the sleep. .... 392

The forty-second story – Story of Muammar Abu Al-Dunya ..... 396

- The forty-third story – Ennoblement of the Seyyid Muhammad Baqir son of the late Al-Seyyid Ahmad Al-Husayni Al-Qazwiny, by meeting him<sup>-ajfi</sup>, may the greeting be upon him<sup>-ajfi</sup>, in Al Gharwy shrine (Al-Najaf). ..... 399
- The forty-fourth story – Ennoblement of the Seyyid Mahdi Al-Qazwiny with meeting him<sup>-ajfi</sup>, may the greetings be upon him<sup>-ajfi</sup> in his house in research gathering, and entirety of his companions had witnessed him<sup>-ajfi</sup>. ..... 402
- The forty-fifth story – Another ennoblement of his in the island at the town of Al-Mazidiya. .... 407
- The forty-sixth story – Ennoblement of the mentioned Seyyid with his meeting him<sup>-ajfi</sup>, may the greeting be upon him<sup>-ajfi</sup>, during his journey to visit Karbala, and his<sup>-ajfi</sup> miracle, may the greeting be upon him<sup>-ajfi</sup>, in evacuating the clan of Anzah away from the road of the visitors. .... 410
- The forty-seventh story – Crying out for help by a man from the people of the opposition, with the Mahdi<sup>-ajfi</sup>, may the greeting be upon him<sup>-ajfi</sup>, and his<sup>-ajfi</sup> helping him, and his arriving to the caravan after he had overlooked upon the destruction (death). ..... 417
- The forty-eighth story – Complaint of a man from the Persian visitors, from the servants of house of Al Kaled in the shrine of Samarra, to the two Imams<sup>-asws</sup> Al-Askareyn, may the greeting be upon them<sup>-asws</sup> both, and his crying out for help to him<sup>-ajfi</sup>. ..... 421
- The forty-ninth story – Ennoblement of the Sheikh, the martyr, to meeting him<sup>-ajfi</sup>, may the greetings be upon him during his journey from Damascus to Egypt. .... 424
- The fiftieth story – Ennoblement of the Sheikh Muhammad Bin Al-Sheikh Hassan son of the second martyr, may Allah<sup>-azwj</sup> have Mercy on them, to visit him<sup>-ajfi</sup>, may the greetings be upon him<sup>-ajfi</sup>, in noble Makkah. .... 426
- The fifty-first story – A miracle of his<sup>-ajfi</sup>, may the greetings be upon him<sup>-ajfi</sup>, in healing the Sheikh Ali Muhammad son of author of the book ‘Al-Dam’at Al-Sakiba’. ..... 428
- The fifty-second story – Ennoblement of another man by meeting him<sup>-ajfi</sup>, may the greeting be upon him<sup>-ajfi</sup>, during his having despaired from catching upon with the caravan. .... 430
- The fifty-third story – Ennoblement of the Sheikh Qasim Al Huweyzawy by meeting him<sup>-ajfi</sup>, may the greeting be upon him<sup>-ajfi</sup>, at his being cut off from the pilgrims. .... 432
- The fifty-fourth story – Ennoblement of the Seyyid Mahdi Bahr Al-Uloom by meeting him<sup>-ajfi</sup>, may the greeting be upon him<sup>-ajfi</sup> in the mausoleum of Amir Al-Momineen<sup>-asws</sup>, may the greeting be upon him<sup>-asws</sup>. .... 434

**The fifty-fifth story – Ennoblement of the Seyyid Ali bin Tawoos, may Allah<sup>-azwj</sup> have Mercy on him, in the noble basement at pre-dawn listening to his<sup>-ajfi</sup> supplication, may the greeting be upon him<sup>-ajfi</sup>..... 435**

**The fifty-sixth story – Ennoblement of the master Abdul Raheem Al-Damawandy, by his meeting him<sup>-ajfi</sup>, may the greeting be upon him<sup>-ajfi</sup>, in his house. .... 438**

**The fifty-seventh story – Ennoblement of another man by meeting him<sup>-ajfi</sup>, may the greeting be upon him<sup>-ajfi</sup> in an island from the islands of the sea. .... 439**

**The fifty-eighth story – Ennoblement of a man from Baqaly the noble Al-Najaf with meeting him<sup>-ajfi</sup>, may the greeting be upon him<sup>-ajfi</sup>, in Masjid Al-Sahla. .... 443**

**The fifty-ninth story – Ennoblement of Al-Haaj Ali Al-Baghdady by meeting him<sup>-ajfi</sup>, may the greeting be upon him. .... 448**

**TWO IMPORTANT BENEFITS ..... 455**

**The first benefit – Arrival of the letter which came out from Master<sup>-ajfi</sup> of the house, may the greeting be upon him<sup>-ajfi</sup>, to Ali Bin Muhammad Al-Samry with: ‘The once who claims the sighting during the major occultation, he is a liar’ ..... 455**

**The second benefit – In the perseverance upon the worship and the sincerity in the intention for forty days prepares the Momin for the ennoblement with meeting him<sup>-ajfi</sup>, may the greeting be upon him<sup>-ajfi</sup>, and the supplications referred regarding that..... 465**

## CHAPTER 28 – WHAT WOULD TRANSPIRE DURING HIS<sup>-ajfj</sup> APPEARANCE, BY A REPORT OF AL-MUFAZZAL BIN UMAR

أَقُولُ رُوِيَ فِي بَعْضِ مُؤَلَّفَاتِ أَصْحَابِنَا عَنِ الْحُسَيْنِ بْنِ حَمْدَانَ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ وَعَلِيِّ بْنِ عَبْدِ اللَّهِ الْحُسَيْنِيِّ عَنْ أَبِي شُعَيْبٍ وَ مُحَمَّدِ بْنِ نُصَيْرٍ عَنْ عَمْرِو بْنِ الْفَرَاتِ عَنْ مُحَمَّدِ بْنِ الْمُفَضَّلِ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ

I (Majlisi) am saying, 'It is reported in one of the compilation of our companions, from Al-Husayn Bin Hamsan, from Muhammad Bin Ismail, and Ali Bin Abdullah Al Hasany, from Abu Shueyb, and Muhammad Bin Nuseyr, from Amro Bin Al Furaat, from Muhammad Bin Al-Mufazzal, from Al Mufazza Bin Umar who said,

عنوانه النجاشي ص 326 و قال: «أبو عبد الله و قيل أبو محمد الجعفي، كوفي فاسد المذهب، مضطرب الرواية، لا يعبا به، و قيل انه كان خطابيا، و قد ذكرت له مصنفات لا يعول عليها» و عنوانه العلامة في الخلاصة و قال: «متهافت، مرتفع القول، خطابي»

**Note:** *Al-Najashy addressed it (issue of Mufazzal Ibn Umar) on page 326 and said, 'Abu Abdullah, and it is said Abu Muhammad Al-Jufy, Kufi was of spoilt doctrine, troublesome reports, not caring with it. And it is said that he was oratorical, unreliable works have been mentioned being for him'. And he addressed it in the summary and said, '(He was) incoherent, loud-voiced, rhetorical'.*

و زاد الغضائري: «أنه قد زيد عليه شيء كثير و حمل الغلاة في حديثه حملا عظيما لا يجوز أن يكتب حديثه».

*And Al-Gazairy added, 'A lot of things have been added to him, and he carried the exaggerators in his Hadith with a mighty carrying. It is not allowed to write his Hadith'.*

أقول: كيف يكون في أصحاب الأئمة عليهم السلام رجل فاسد المذهب، كذاب غال، مع أنهم عليهم السلام كانوا متوسمين: يعرفون كلا بسيماه و حليته و سريرته،

*I (Majlisi) am saying, 'How can there be among the companions of the Imams<sup>-asws</sup>, may the greetings be upon them<sup>-asws</sup>, a man of spoilt doctrine, a liar, an exaggerator, along with the (fact that) they<sup>-asws</sup> were distinguishers. They recognised all with his marking and his appearance and his secrets.*

و قد روى أنهم كانوا يجربون بعض شيعتهم عن الورود عليهم، لفسقه أو فساد عقيدته أو عدم تحرجه عن الآثام. فكيف لم يجربوا مفضل بن عمرو أضرابه الموصوفين بكذا و كذا، و لم يلعنوهم.

*And it has been reported that they<sup>-asws</sup> used to bar some of their<sup>-asws</sup> Shias from arriving to them<sup>-asws</sup> due to his mischief, or his corrupt beliefs, or if he was not embarrassed from the sins. So how come they<sup>-asws</sup> did not bar Mufazzal Bin Umar and his type, the ones described with such and such, and did not curse them?*

سَأَلْتُ سَيِّدِي الصَّادِقَ ع هَلْ لِلْمَأْمُورِ الْمُتَنْظَرِ الْمَهْدِيِّ ع مِنْ وَقْتٍ مُوقَّتٍ يَعْلَمُهُ النَّاسُ

'I asked my Master<sup>-asws</sup> Al-Sadiq<sup>-asws</sup>, 'Is there for the Commanded, the awaited Al-Mahdi<sup>-ajfj</sup> any (specific) time having been timed for him<sup>-ajfj</sup> let the people know?'



فَقَالَ خَاشٍ لِلَّهِ أَنْ يُوقَّتَ ظُهُورُهُ بِوَقْتٍ يَعْلَمُهُ شَيْعَتُنَا قُلْتُ يَا سَيِّدِي وَ لَمْ دَاك

He<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Forbid that the time of his<sup>-ajfj</sup> appeared be timed for our<sup>-asws</sup> Shias to know it!' I said, 'O my Master<sup>-asws</sup>! And why is that so?'

قَالَ لِأَنَّهُ هُوَ السَّاعَةُ الَّتِي قَالَ اللَّهُ تَعَالَى يَسْئَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لَا يُجِيبُهَا لَوْفَتِهَا إِلَّا هُوَ نُفِثَتْ فِي السَّمَاوَاتِ وَ الْأَرْضِ  
الْآيَةَ

He<sup>-asws</sup> said: 'Because it is the Hour which Allah<sup>-azwj</sup> the Exalted Said: **They are asking you about the Hour, 'When would it transpire?' Say: 'But rather, its knowledge is with my Lord. None can manifest its timing except Him. It would be heavy in the skies and the earth. [7:187] – the Verse.**

وَ هُوَ السَّاعَةُ الَّتِي قَالَ اللَّهُ تَعَالَى يَسْئَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا وَ قَالَ عِنْدَهُ عِلْمُ السَّاعَةِ وَ لَمْ يَكُنْ إِثْمًا عِنْدَ أَحَدٍ وَ قَالَ فَهَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً فَقَدْ جَاءَ أَشْرَاطُهَا الْآيَةَ

And it is the Hour which Allah<sup>-azwj</sup> the Exalted Said: **They are asking you about the Hour, 'When would it transpire?' [79:42].** And Said: **'and with Him is Knowledge of the Hour, [43:85],** and He<sup>-azwj</sup> did not Say it is with anyone. And He<sup>-azwj</sup> Said: **So, are they only awaiting the Hour that would come to them suddenly? It's indications have already come, [47:18] – the Verse.**

وَ قَالَ افْتَرَبَتِ السَّاعَةُ وَ انشَقَّ الْقَمَرُ وَ قَالَ مَا يُدْرِيكَ لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا— يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا وَ الَّذِينَ آمَنُوا مُشْفِقُونَ مِنْهَا وَ يَعْلَمُونَ أَنَّهَا الْحَقُّ أَلَا إِنَّ الَّذِينَ مُجَادُونَ فِي السَّاعَةِ لَفِي ضَلَالٍ بَعِيدٍ

And Said: **The time approached, and the moon split apart [54:1].** And Said: **And what would Make you realise, perhaps the Hour is close? [42:17] They hasten with it, those who do not believe in it. And those who believe are fearful from it and know that it is the Truth. Indeed! Surely, those are disputing regarding the Hour are in a far straying [42:18]'**

قُلْتُ فَمَا مَعْنَى مُجَادُونَ

I said, 'So what is the meaning of **'are disputing'**?'

قَالَ يَقُولُونَ مَتَى وَ لِدَ وَ مَنْ رَأَى وَ أَيْنَ يَكُونُ وَ مَتَى يَظْهَرُ وَ كُلُّ ذَلِكَ اسْتِعْجَالًا لِأَمْرِ اللَّهِ وَ شَكًّا فِي قَضَائِهِ وَ دُخُولًا فِي فُتْرَتِهِ أُولَئِكَ الَّذِينَ خَسِرُوا الدُّنْيَا وَ إِنَّ لِلْكَافِرِينَ لَشَرَّ مَأَبٍ

He<sup>-asws</sup> said: 'They are saying, 'When was he<sup>-ajfj</sup> born?' And 'Who saw?' And 'Where does he<sup>-ajfj</sup> happen to be?' And 'When would be his<sup>-ajfj</sup> appearance?' And all that is hastening for a Command of Allah<sup>-azwj</sup>, and doubting in His<sup>-azwj</sup> Decree, and interfering in His<sup>-azwj</sup> Power. They are those who incur loss in the world, and for the disbelievers there is an evil afterlife!'

قُلْتُ أ فَلا يُوقَّتُ لَهُ وَ قَتَّ

I said, 'Has He<sup>-azwj</sup> not Timed a timing for it?'

فَقَالَ يَا مُفَضَّلُ لَا أَوْقِثْ لَهُ وَقْتًا وَلَا يُوقِثْ لَهُ وَقْتٌ إِنَّ مَنْ وَقَّتْ لِمَهْدِيْنَا وَقْتًا فَقَدْ شَارَكَ اللَّهَ تَعَالَى فِي عِلْمِهِ وَ ادَّعَى أَنَّهُ ظَهَرَ عَلَى سِرِّهِ وَ مَا لِلَّهِ مِنْ سِرٍّ إِلَّا وَ قَدْ وَقَعَ إِلَى هَذَا الْخَلْقِ الْمَعْكُوسِ الضَّالِّ عَنِ اللَّهِ الرَّاعِبِ عَنِ أَوْلِيَاءِ اللَّهِ

He<sup>-asws</sup> said: 'O Mufazzal! I<sup>-asws</sup> will not time a timing for it, nor has He<sup>-azwj</sup> Timed a timing for it. The one who times a timing for our<sup>-asws</sup> Mahdi<sup>-ajfj</sup>, so he has associated with Allah<sup>-azwj</sup> the Exalted in His<sup>-azwj</sup> Knowledge and claimed that His<sup>-azwj</sup> secret has been Revealed to him, and there is no secret of Allah<sup>-azwj</sup> except and it has occurred to these people, the inverted, the strayers away from Allah<sup>-azwj</sup>, the turners away from the friends of Allah<sup>-azwj</sup>.

وَ مَا لِلَّهِ مِنْ خَبْرٍ إِلَّا وَ هُمْ أَحْصُوا بِهِ لِسِرِّهِ وَ هُوَ عِنْدَهُمْ وَ إِمَّا أَلْقَى اللَّهُ إِلَيْهِمْ لِيَكُونَ حُجَّةً عَلَيْهِمْ

And there is no news of Allah<sup>-azwj</sup> except and they<sup>-asws</sup> have been specialised with for His<sup>-azwj</sup> secrets, and it is in their<sup>-asws</sup> possession, and rather Allah<sup>-azwj</sup> has Cast it to them<sup>-asws</sup> for them to be Divine Authorities upon them'.

قَالَ الْمُفَضَّلُ يَا مَوْلَايَ فَكَيْفَ بَدَأَ ظُهُورِ الْمَهْدِيِّ ع وَ إِلَيْهِ التَّسْلِيمُ

Al-Mufazzal said, 'O my Master<sup>-asws</sup>! How will the appearance of Al-Mahdi<sup>-ajfj</sup> begin, and the submission to him<sup>-ajfj</sup>?'

قَالَ ع يَا مُفَضَّلُ يَظْهَرُ فِي شُبُهَةِ لَيْسْتَيْبِينَ فَيَعْلُو دِكْرُهُ وَ يَظْهَرُ أَمْرُهُ وَ يُنَادَى بِاسْمِهِ وَ كُنْيَتِهِ وَ نَسَبِهِ وَ يَكْتُمُ ذَلِكَ عَلَى أَفْوَاهِ الْمُحْفِيِّنَ وَ الْمُبْطَلِينَ وَ الْمُوَافِقِينَ وَ الْمُخَالِفِينَ لَتَلْزَمَهُمُ الْحُجَّةُ بِمَعْرِفَتِهِمْ بِهِ

He<sup>-asws</sup> said: 'O Mufazzal! He<sup>-ajfj</sup> shall appear during suspicions to clarify. So his<sup>-ajfj</sup> mention would raise high, and his<sup>-ajfj</sup> matter would be revealed, and he<sup>-ajfj</sup> will be called by his<sup>-ajfj</sup> name and his<sup>-ajfj</sup> teknonym and his<sup>-ajfj</sup> lineage, and most of that would be upon the mouths of the ratifiers and the falsifiers, and the concurring ones and the adversaries to necessitate them the argument with knowing him<sup>-ajfj</sup>.

عَلَى أَنَّهُ قَدْ قَصَصْنَا وَ دَلَّلْنَا عَلَيْهِ وَ نَسَبْنَا وَ سَمَّيْنَاهُ وَ كُنْيَتَهُ وَ قُلْنَا سَمِيَّ جَدِّهِ رَسُولِ اللَّهِ ص وَ كُنْيَتُهُ لِأَنَّ النَّاسَ مَا عَرَفْنَا لَهُ اسْمًا وَ لَا كُنْيَةً وَ لَا نَسَبًا

(This is) based upon that we<sup>-asws</sup> have narrated, and pointed upon him<sup>-ajfj</sup>, and lineage him<sup>-ajfj</sup>, and named him<sup>-ajfj</sup> and teknonymed him<sup>-asws</sup>, and we<sup>-asws</sup> said: 'His<sup>-ajfj</sup> name is of his<sup>-ajfj</sup> grandfather<sup>-saww</sup> Rasool-Allah<sup>-saww</sup>, and teknonymed him<sup>-ajfj</sup> lest the people say, 'We do not know of any name being for him<sup>-ajfj</sup> nor any teknonym nor any lineage!'

وَ اللَّهُ لَيَحْفَقُ الْإِبْطَاحُ بِهِ وَ بِاسْمِهِ وَ نَسَبِهِ وَ كُنْيَتِهِ عَلَى أَلْسِنَتِهِمْ حَتَّى لَيْسَتَيْبِيَهُ بَعْضُهُمْ لِبَعْضٍ كُلُّ ذَلِكَ لِلزُّرْمِ الْحُجَّةِ عَلَيْهِمْ

By Allah<sup>-azwj</sup>! The clarification with him<sup>-ajfj</sup> will be achieved, and with his<sup>-ajfj</sup> name and his<sup>-ajfj</sup> teknonym, upon their own tongues until they name him<sup>-ajfj</sup> to each other. All that is for necessitating the argument upon them.

مُّ يَظْهَرُ اللَّهُ كَمَا وَعَدَ بِهِ جَدُّهُ ص فِي قَوْلِهِ عَزَّ وَ جَلَّ هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَ دِينَ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَ لَوْ كَرِهَ الْمُشْرِكُونَ

Then Allah<sup>-azwj</sup> will Reveal him<sup>-ajfj</sup> just as his<sup>-ajfj</sup> grandfather<sup>-saww</sup> had promised, in His<sup>-azwj</sup> Words, Mighty and Majestic: **He is the One Who Sent His Rasool with the Guidance and the Religion**

*of Truth in order to prevail it upon all the Religions, and even if the Polytheists dislike it [9:33]’.*

قَالَ الْمُفَضَّلُ يَا مَوْلَايَ فَمَا تَأْوِيلُ قَوْلِهِ تَعَالَى لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَ لَوْ كَرِهَ الْمُشْرِكُونَ

Al-Mufazzal said, ‘O my Master<sup>-asws</sup>! So, what is the interpretation of Words of the Exalted: *in order to prevail it upon all the Religions, and even if the Polytheists dislike it [9:33]?’*

قَالَ ع هُوَ قَوْلُهُ تَعَالَى وَ قَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَ يَكُونَ الدِّينُ كُلُّهُ لِلَّهِ فَوَ اللَّهُ يَا مُفَضَّلُ لِيُرْفَعَ عَنِ الْمَلِكِ وَ الْأَدْيَانِ الْإِخْتِلَافُ وَ يَكُونَ الدِّينُ كُلُّهُ وَاحِدًا كَمَا قَالَ جَلَّ ذِكْرُهُ إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ وَ قَالَ اللَّهُ وَ مَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَ هُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

He<sup>-asws</sup> said: ‘It is Words of the Exalted: **And fight them until Fitna (strife) does not happen and the Religion, all of it happens to be for Allah. [8:39]**. By Allah<sup>-azwj</sup>, O Mufazzal! The differing would be raised away from the nations and the religion and the religion, all of it, would be one, just as He<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Mention, Said: **The Religion in the Presence of Allah is Al-Islam [3:19]**. And Allah<sup>-azwj</sup> Said: **And the one who seeks other than Islam as a Religion, it will never be Accepted from him, and in the Hereafter, he would be from the losers [3:85]’.**

قَالَ الْمُفَضَّلُ فُلْتُ يَا سَيِّدِي وَ مَوْلَايَ وَ الدِّينُ الَّذِي فِي آبَائِهِ إِبْرَاهِيمَ وَ نُوحٍ وَ مُوسَى وَ عِيسَى وَ مُحَمَّدٍ ص هُوَ الْإِسْلَامُ

Al-Mufazzal said, ‘I said, ‘O my chief and my Master<sup>-asws</sup>! And that which is in his<sup>-ajfj</sup> forefathers, Ibrahim<sup>-as</sup>, and Noah<sup>-as</sup>, and Musa<sup>-as</sup>, and Isa<sup>-as</sup>, and Muhammad<sup>-saww</sup>, it is Al-Islam?’

قَالَ نَعَمْ يَا مُفَضَّلُ هُوَ الْإِسْلَامُ لَا غَيْرُ فُلْتُ يَا مَوْلَايَ أَ تَجِدُهُ فِي كِتَابِ اللَّهِ

He<sup>-asws</sup> said: ‘Yes, O Mufazzal! It is Al-Islam, not something else’. I said, ‘O my Master<sup>-asws</sup>! Can you<sup>-asws</sup> find it (for me) in the Book of Allah<sup>-azwj</sup>?’

قَالَ نَعَمْ مِنْ أَوَّلِهِ إِلَى آخِرِهِ وَ مِنْهُ هَذِهِ الْآيَةُ إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ وَ قَوْلُهُ تَعَالَى مَلَّةَ أَبِيكُمْ إِبْرَاهِيمَ هُوَ سَمَّاكُمْ الْمُسْلِمِينَ - وَ مِنْهُ قَوْلُهُ تَعَالَى فِي قِصَّةِ إِبْرَاهِيمَ وَ إِسْمَاعِيلَ وَ اجْعَلْنَا مُسْلِمِينَ لَكَ وَ مِنْ دُرَرِنَا أُمَّةً مُسْلِمَةً لَكَ

He<sup>-asws</sup> said: ‘Yes, from its beginning to its end, and from this is this Verse: **The Religion in the Presence of Allah is Al-Islam [3:19]**. And Words of the Exalted: **a religion of your father Ibrahim. He named you all as the Muslims from before. [22:78]**. And from Words of the Exalted in the story of Ibrahim<sup>-as</sup> and Ismail<sup>-as</sup>: **And Make us both submissive to You, and from our offspring a community submitting to You, [2:128]**.

وَ قَوْلُهُ تَعَالَى فِي قِصَّةِ فِرْعَوْنَ حَتَّى إِذَا أَذْرَكَهُ الرَّقُبُ قَالَ آمَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي آمَنْتُ بِهِ بَنُو إِسْرَائِيلَ وَ أَنَا مِنَ الْمُسْلِمِينَ وَ فِي قِصَّةِ سُلَيْمَانَ وَ بَلْقِيسَ قَبْلَ أَنْ يَأْتُوهُنَّ مُسْلِمِينَ وَ قَوْلَهَا أَسْلَمْتُ مَعَ سُلَيْمَانَ لِلَّهِ رَبِّ الْعَالَمِينَ

And Words of the Exalted in the story of Pharaoh<sup>-la</sup>: **until when the drowning faced him, he said, ‘I believe that there is no god except the One in Whom the Children of Israel believe in, and I am from the submitters’ [10:90]**. And in the story of Suleyman<sup>-as</sup> and Bilquees: **before they come to me in submission?’ [27:38]**. And her words: **and I submit along with Suleyman to Allah, Lord of the worlds!’ [27:44]**.

وَقَوْلِ عِيسَى عَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْخَوَارِثُونَ نَحْنُ أَنْصَارُ اللَّهِ آمَنَّا بِاللَّهِ وَ اشْهَدُ بَأَنَّا مُسْلِمُونَ وَ قَوْلُهُ جَلَّ وَ عَزَّ وَ لَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَ الْأَرْضِ طَوْعًا وَ كَرْهًا

And the words of Isa<sup>as</sup>: **'Who will be my helpers to Allah?' The disciples said: 'We are helpers of Allah. We believe in Allah and testify that we are submitting ones [3:52].** And Words of Majestic and Mighty: **And to Him submit the ones is in the skies and the earth, willingly and unwillingly, [3:83].**

وَ قَوْلُهُ فِي قِصَّةِ لُوطٍ فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِنَ الْمُسْلِمِينَ وَ قَوْلُهُ قُولُوا آمَنَّا بِاللَّهِ وَ مَا أَنْزَلَ إِلَيْنَا إِلَى قَوْلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَ نَحْنُ لَهُ مُسْلِمُونَ وَ قَوْلُهُ تَعَالَى أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِلَى قَوْلِهِ وَ نَحْنُ لَهُ مُسْلِمُونَ

And His<sup>azwj</sup> Words in the story of Lut<sup>as</sup>: **But We did not find therein apart from a (single) household of the submitters [51:36].** And His<sup>azwj</sup> Words: **Say: We believe in Allah and (in) what is Revealed unto us, - up to His<sup>azwj</sup> Words: We do not make any distinction between any of them, and to Him we are submitting [2:136].** And Words of the Exalted: **Or! Were you witnesses when death presented to Yaaqoob, - up to His<sup>azwj</sup> Words: and to Him we are submitting [2:133].**

قُلْتُ يَا سَيِّدِي كَيْمَ الْمِلَلِ قَالَ أَرْبَعَةٌ وَ هِيَ شَرَائِعُ

I said, 'O my Master<sup>ajfj</sup>! How many religions are there?' He<sup>asws</sup> said: 'Four, and these are Laws'.

قَالَ الْمُفَضَّلُ قُلْتُ يَا سَيِّدِي الْمَجُوسُ لِمَ سُمُّوا الْمَجُوسَ

Al-Mufazzal said, 'I said, 'O my Master<sup>asws</sup>! The Magians (Al-Majous - Zoroastrians), why have they been named as Magians?'

قَالَ عَ لِأَنَّهُمْ تَمَجَّسُوا فِي السُّرِّيَانِيَّةِ وَ ادَّعَوْا عَلَى آدَمَ وَ عَلَى شَيْثٍ وَ هُوَ هِبَةُ اللَّهِ أَنَّهُمَا أُطْلِقَا لَهُمْ نِكَاحَ الْأُمَّهَاتِ وَ الْأَخَوَاتِ وَ الْبَنَاتِ وَ الْخَالَاتِ وَ الْعَمَّاتِ وَ الْمُحَرَّمَاتِ مِنَ النِّسَاءِ وَ أَنَّهُمَا أَمْرَاهُمْ أَنْ يُصَلُّوا إِلَى الشَّمْسِ حَيْثُ وَقَفَتْ فِي السَّمَاءِ وَ لَمْ يَجْعَلَا لِصَلَاتِهِمْ وَقْتًا وَ إِنَّمَا هُوَ افْتِرَاءٌ عَلَى اللَّهِ الْكَذِبَ وَ عَلَى آدَمَ وَ شَيْثٍ عَ

He<sup>asws</sup> said: 'Because they are immersed in Assyrian, and that are claiming upon Adam<sup>as</sup> and upon Shees<sup>as</sup>, and he<sup>as</sup> is Hibtullah<sup>as</sup>, that (they allege) it was Permitted for them<sup>as</sup> to marry the mothers, and the sisters, and the daughters, and the maternal aunts, and the paternal aunts, and the sanctimonious ones from the women, and they had been Commanded to pray to the sun when it pauses in the sky, and no timing had been Made to be for their<sup>as</sup> Salats, and rather it is a fabricated lie upon Allah<sup>azwj</sup>, and upon Adam<sup>as</sup> and Shees<sup>as</sup>'.

قَالَ الْمُفَضَّلُ يَا مَوْلَايَ وَ سَيِّدِي لِمَ سُمِّيَ قَوْمُ مُوسَى الْيَهُودَ

Al-Mufazzal said, 'O my Master<sup>asws</sup> and my chief! Why have the people been named as 'Al-Yahoud' (Jews)?'

قَالَ عَ لِقَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِنَّا هَدَدْنَا إِلَيْكَ أَيَّ اهْتَدَيْتَنَا إِلَيْكَ

He<sup>-asws</sup> said: 'Due to the Words of Allah<sup>-azwj</sup> Mighty and Majestic: **Surely, You Guided us to You**. [7:156] – i.e., we were guided (Hada) to You<sup>-azwj</sup>'.

قَالَ فَالْنَّصَارَى

He said, 'The Christians?'

قَالَ ع لِقَوْلِ عِيسَى ع مِنْ أَنْصَارِي إِلَى اللَّهِ وَ تَلَا آيَةَ إِلَى آخِرِهَا فَسَمُّوا النَّصَارَى لِنُصْرَةِ دِينِ اللَّهِ

He<sup>-asws</sup> said: 'Due to the words of Isa<sup>-as</sup>: **'Who will be my helpers to Allah?' [3:52]** – and he<sup>-asws</sup> recited the Verse up to its end. They were names as 'Al-Nasara' due to helping (Nasr) the religion of Allah<sup>-azwj</sup>'.

قَالَ الْمُفَضَّلُ فُفُلْتُ يَا مَوْلَايَ فَلِمَ سَمِّي الصَّابِئُونَ الصَّابِئِينَ

Al-Mufazzal said, 'I said, 'O my Master! Why have the Sabeans named as 'Al-Sabieen'?''

فَقَالَ ع إِنَّهُمْ صَبَّؤًا إِلَى تَغْطِيلِ الْأَنْبِيَاءِ وَ الرُّسُلِ وَ الْمَلِكِ وَ الشَّرَائِعِ وَ قَالُوا كُلُّ مَا جَاءُوا بِهِ بَاطِلٌ فَجَحَدُوا تَوْجِيدَ اللَّهِ تَعَالَى وَ نُبُوَّةَ الْأَنْبِيَاءِ وَ رِسَالَةَ الْمُرْسَلِينَ وَ وَصِيَّةَ الْأَوْصِيَاءِ فَهُمْ بِلَا شَرِيعَةٍ وَ لَا كِتَابٍ وَ لَا رَسُولٍ وَ هُمْ مُعْطَلَةُ الْعَالَمِ

He<sup>-asws</sup> said: 'They aimed (Sabou) to disrupt the Prophets<sup>-as</sup>, and the Rasools<sup>-as</sup>, and the religions, and the Laws, and they said, 'All what they have come with is false'. They rejected the Tawheed of Allah<sup>-azwj</sup> the Exalted, and Prophet-hood of the Prophets<sup>-as</sup> and the Message of the Rasools<sup>-as</sup>, and successorship of the successors<sup>-as</sup>. Thus, they are neither with any Law, nor Book, nor Rasool<sup>-as</sup>, and are disrupters of the world'.

قَالَ الْمُفَضَّلُ سُبْحَانَ اللَّهِ مَا أَجَلَ هَذَا مِنْ عِلْمٍ

Al-Mufazzal said, 'Glory be to Allah<sup>-azwj</sup>! How sublime this is from the knowledge!'

قَالَ ع نَعَمْ يَا مُفَضَّلُ فَأَلْفِهِ إِلَى شِيعَتِنَا لِقَوْلِ بَشْرَةَ فِي الدِّينِ

He<sup>-asws</sup> said: 'Yes, O Mufazzal, for cast it to our<sup>-asws</sup> Shias lest they doubt in the religion'.

قَالَ الْمُفَضَّلُ يَا سَيِّدِي فَنِي أَيْ بُعْثَةٍ يَظْهَرُ الْمَهْدِيُّ

Al-Mufazzal said, 'O my chief! In which spot would Al-Mahdi<sup>-ajfj</sup> appear?'

قَالَ ع لَا تَرَاهُ عَيْنٌ فِي وَقْتِ ظُهُورِهِ إِلَّا رَأَتْهُ كُلُّ عَيْنٍ فَمَنْ قَالَ لَكُمْ غَيْرَ هَذَا فَكَذَّبُوهُ

He<sup>-asws</sup> said: 'No eye will see him<sup>-ajfj</sup> at the time of his<sup>-ajfj</sup> appearance except every eye would see him<sup>-ajfj</sup>. The one who says to you all other than this, so belie him!'

قَالَ الْمُفَضَّلُ يَا سَيِّدِي وَ لَا يُرَى وَقْتِ وِلَادَتِهِ

Al-Mufazzal said, 'O my chief! Will he<sup>-ajfj</sup> not be seen at the time of his<sup>-ajfj</sup> coming to the world?'

قَالَ بَلَىٰ وَ اللَّهُ لَيُرَىٰ مِنْ سَاعَةِ وِلَادَتِهِ إِلَى سَاعَةِ وِفَاةِ أَبِيهِ سِتِّينَ وَ تِسْعَةَ أَشْهُرٍ أَوَّلُ وِلَادَتِهِ وَ قُبْتُ الْفَجْرِ مِنْ لَيْلَةِ الْجُمُعَةِ لِثَمَانٍ خَلَوْنَ مِنْ شَعْبَانَ سَنَةِ سَبْعِ وَ خَمْسِينَ وَ مَائَتَيْنِ إِلَى يَوْمِ الْجُمُعَةِ لِثَمَانٍ خَلَوْنَ مِنْ رَبِيعِ الْأَوَّلِ مِنْ سَنَةِ سِتِّينَ وَ مَائَتَيْنِ

He<sup>-asws</sup> said: ‘Yes, by Allah<sup>-azwj</sup>! He<sup>-ajfj</sup> will be seen from the time of his<sup>-as</sup> being blessed (to his parents<sup>-asws</sup>) up to the time of the expiry of his<sup>-as</sup> father<sup>-asws</sup>, two years and six months. The beginning of his<sup>-ajfj</sup> birth is the time of dawn from Friday night on the eighth vacant from Shaban of the year two hundred and fifty-seven, up to the time of Friday on the eighth vacant from Rabbi Al-Awwal of the year two hundred and sixty.

وَ هُوَ يَوْمٌ وِفَاةِ أَبِيهِ بِالْمَدِينَةِ الَّتِي بِشَاطِئِ دِجْلَةَ بَيْنَ الْمُنْتَكَبِ الْجَبَّارِ الْمُسَمَّى بِاسْمِ جَعْفَرِ الصَّالِّ الْمَلْفَبِّ بِالْمُنْتَوَكِلِ وَ هُوَ الْمُنْتَاكِلُ لَعَنَهُ اللَّهُ تَعَالَى وَ هِيَ مَدِينَةٌ تُدْعَى بِسُرٍّ مَنْ رَأَى وَ هِيَ سَاءٌ مَنْ رَأَى

And it is the day of the expiry of his<sup>-ajfj</sup> father<sup>-asws</sup> in the city which is on the banks of (river) Djlah (Tigris). It will be built by the arrogant, the tyrant names with the name ‘Ja’far’, the strayed, the one titled as ‘Al-Mutawakkil’, and he is the eater, may Allah<sup>-azwj</sup> the Exalted Curse him, and it is the city called Surmanray (cheering the one who sees), and it is Sa’manray (worsens the one who sees).

يَرَى شَخْصَهُ الْمُؤْمِنُ الْمُحَقُّ سَنَةَ سِتِّينَ وَ مَائَتَيْنِ وَ لَا يَرَاهُ الْمُسْتَكْبِرُ الْمُرْتَابُ وَ يَنْفَعُ فِيهَا أَمْرُهُ وَ نَهْيُهُ وَ يَغِيبُ عَنْهَا فَبِظَهْرِ فِي الْقَصْرِ بِصَابِرٍ بِجَانِبِ الْمَدِينَةِ فِي حَرَمِ حِدِّهِ رَسُولِ اللَّهِ ص فَبَلَقَاهُ هُنَاكَ مَنْ يُسْعِدُهُ اللَّهُ بِالنَّظَرِ إِلَيْهِ

His<sup>-ajfj</sup> person would be seen by the Momin, the truthful, in the year two hundred and sixty, and he<sup>-ajfj</sup> will not be seen by the doubter, the suspicious, and he<sup>-ajfj</sup> will implement in it his<sup>-ajfj</sup> orders and his<sup>-ajfj</sup> forbiddances, and he<sup>-ajfj</sup> will disappear from it. He<sup>-ajfj</sup> will appear in the castle at Sabir by the side of the city in the sanctuary of his<sup>-ajfj</sup> grandfather<sup>-saww</sup> Rasool-Allah<sup>-saww</sup>. He will meet him<sup>-ajfj</sup> over there, the one whom Allah<sup>-azwj</sup> would Make fortunate by looking at him<sup>-ajfj</sup>.

ثُمَّ يَغِيبُ فِي آخِرِ يَوْمٍ مِنْ سَنَةِ سِتِّ وَ مَائَتَيْنِ فَلَا تَرَاهُ عَيْنٌ أَحَدٍ حَتَّى يَرَاهُ كُلُّ أَحَدٍ وَ كُلُّ عَيْنٍ

Then he<sup>-ajfj</sup> will disappear in the last day of the year two hundred and sixty, so no eye of anyone would see him<sup>-ajfj</sup> until he<sup>-ajfj</sup> is seen by everyone and every eye!

قَالَ الْمُفَضَّلُ قُلْتُ يَا سَيِّدِي فَمَنْ يُخَاطِبُهُ وَ لِمَنْ يُخَاطَبُ

Al-Mufazzal said, ‘I said, ‘O my chief! Who will address (talk to) him<sup>-ajfj</sup> and whom will he<sup>-ajfj</sup> address to?’

قَالَ الصَّادِقُ ع تُخَاطِبُهُ الْمَلَائِكَةُ وَ الْمُؤْمِنُونَ مِنَ الْجِنِّ وَ يُخْرِجُ أَمْرُهُ وَ نَهْيُهُ إِلَى ثِقَاتِهِ وَ وِلَاتِهِ وَ وَكَلَاتِهِ وَ يُعْعَدُّ بِبَابِهِ مُحَمَّدُ بْنُ نُصَيْرِ النُّمَيْرِيِّ فِي يَوْمِ غَيْبِهِ بِصَابِرٍ

Al-Sadiq<sup>-asws</sup> said: ‘The Angels and the Momineen from the Jinn will address him<sup>-ajfj</sup> and bring out his<sup>-ajfj</sup> orders and his<sup>-ajfj</sup> forbiddances to his<sup>-ajfj</sup> trusted ones, and his<sup>-ajfj</sup> ones in charge, and his<sup>-ajfj</sup> representatives, and Muhammad Bin Nusayr Al-Numeyri would sit at his<sup>-ajfj</sup> door during the day of his<sup>-ajfj</sup> occultation at Sabir.

تَمْ يَطْهَرُ بِمَكَّةَ وَ وَاللَّهِ يَا مُفَضَّلُ كَأَنِّي أَنْظُرُ إِلَيْهِ دَخَلَ مَكَّةَ وَ عَلَيْهِ بُدَّةُ رَسُولِ اللَّهِ ص وَ عَلَى رَأْسِهِ عِمَامَةٌ صَفْرَاءُ وَ فِي رِجْلَيْهِ نَعْلَا رَسُولِ اللَّهِ ص الْمُخْصُوفَةُ وَ فِي يَدِهِ هِرَاوُتُهُ ع يَسُوقُ بَيْنَ يَدَيْهِ عِنَازاً عَجَافاً حَتَّى يَصِلَ بِهَا نَحْوَ الْبَيْتِ لَيْسَ تَمَّ أَحَدٌ يَعْرِفُهُ وَ يَطْهَرُ وَ هُوَ شَابٌّ

The he<sup>-ajfj</sup> will appear at Makkah, and by Allah<sup>-azwj</sup>, O Mufazzal! It is as if I<sup>-asws</sup> am looking at him<sup>-ajfj</sup> entering Makkah and upon him<sup>-ajfj</sup> is a cloak of Rasool-Allah<sup>-saww</sup>, and upon his<sup>-ajfj</sup> head is a yellow turban, and in his<sup>-ajfj</sup> legs are slippers of Rasool-Allah<sup>-saww</sup>, Al-Makhsufa, and in his<sup>-ajfj</sup> hand would be his<sup>-saww</sup> stick. He<sup>-ajfj</sup> is ushering lean female goats in front of him<sup>-ajfj</sup> until he<sup>-ajfj</sup> arrives with them towards the House (Kabah). No one is recognising him<sup>-ajfj</sup>, and he<sup>-ajfj</sup> has appeared and he<sup>-ajfj</sup> is a youth’.

قَالَ الْمُفَضَّلُ يَا سَيِّدِي يَعُودُ شَابًّا أَوْ يَطْهَرُ فِي شَيْبَةٍ

Al-Mufazzal said, ‘O my chief! He<sup>-ajfj</sup> return as a youth or will he<sup>-ajfj</sup> appear during his<sup>-asws</sup> youth?’

فَقَالَ ع سُبْحَانَ اللَّهِ وَ هَلْ يُعْرِفُ ذَلِكَ يَطْهَرُ كَيْفَ شَاءَ وَ بِأَيِّ صُورَةٍ شَاءَ إِذَا جَاءَهُ الْأَمْرُ مِنَ اللَّهِ تَعَالَى مَجْدُهُ وَ حَلَّ دِكْرُهُ

He<sup>-asws</sup> said: ‘Glory be to Allah<sup>-azwj</sup>! And can that be known? He<sup>-ajfj</sup> will appear however he<sup>-ajfj</sup> so desires to and in whichever image he<sup>-ajfj</sup> so desires to when there comes to him<sup>-ajfj</sup> the Command from Allah<sup>-azwj</sup>, Exalted is His<sup>-azwj</sup> Glory and Majestic is His<sup>-azwj</sup> Mention’.

قَالَ الْمُفَضَّلُ يَا سَيِّدِي فَمِنْ أَيْنَ يَطْهَرُ وَ كَيْفَ يَطْهَرُ

Al-Mufazzal said, ‘O my chief! From where would he<sup>-ajfj</sup> appear, and how would he<sup>-ajfj</sup> appear?’

يَا مُفَضَّلُ يَطْهَرُ وَحْدَهُ وَ بِأَيِّ الْبَيْتِ وَحْدَهُ وَ يَلْبِغُ الْكَعْبَةَ وَحْدَهُ وَ يَجُئُ عَلَيْهِ اللَّيْلُ وَحْدَهُ فَإِذَا نَامَتِ الْعُيُونُ وَ عَسَقَ اللَّيْلُ نَزَلَ إِلَيْهِ جِبْرَائِيلُ وَ مِيكَائِيلُ ع وَ الْمَلَائِكَةُ صُفُوفاً

O Mufazzal! He<sup>-ajfj</sup> will appear alone, and he<sup>-ajfj</sup> will come to the House (Kabah) alone, and he<sup>-ajfj</sup> will seek shelter of the Kabah alone, and the night will shield upon him<sup>-ajfj</sup> alone. When the eyes are sleeping and the night is at twilight, Jibraeel<sup>-as</sup> and Mikaeel<sup>-as</sup> and the Angels will descend to him<sup>-ajfj</sup> in rows.

فَيَقُولُ لَهُ جِبْرَائِيلُ يَا سَيِّدِي قَوْلُكَ مَقْبُولٌ وَ أَمْرُكَ جَائِزٌ فَيَمْسُحُ ع يَدَهُ عَلَى وَجْهِهِ وَ يَقُولُ الْحَمْدُ لِلَّهِ الَّذِي صَدَقْنَا وَعَدَهُ وَ أَوْزَنَنَا الْأَرْضَ نَتَبَوُّا مِنَ الْجَنَّةِ حَيْثُ نَشَاءُ فَنِعْمَ أَجْرُ الْعَامِلِينَ-

Jibraeel<sup>-as</sup> will say to him<sup>-ajfj</sup>: ‘O my<sup>-as</sup> chief! Your<sup>-ajfj</sup> word has been Accepted and your<sup>-ajfj</sup> command is allowed’. He<sup>-ajfj</sup> would wipe his<sup>-ajfj</sup> hand upon his<sup>-ajfj</sup> face and say: ***‘The Praise is for Allah who Made His Promise to be true to us and Made us inherit the land that we may settle in the Paradise wherever we so desire to, so best is the Recompense of the workers’ [39:74].***

وَ يَقِفُ بَيْنَ الرُّكْنِ وَ الْمَقَامِ فَيَضْرِبُ صَرْخَةً فَيَقُولُ يَا مَعَايِشِرَ نُفْبَائِي وَ أَهْلَ خَاصَّتِي وَ مَنْ دَخَرَهُمُ اللَّهُ لِنُصْرَتِي قَبْلَ طُهُورِي عَلَى وَجْهِ الْأَرْضِ ائْتُونِي طَائِعِينَ

And he<sup>-ajfj</sup> will pause between Al-Rukn (Al-Yemeni) and Al-Maqam (of Ibrahim<sup>-as</sup>), and he<sup>-ajfj</sup> will make a call. He<sup>-ajfj</sup> would say: 'O community of my<sup>-ajfj</sup> captains and people of my<sup>-ajfj</sup> specials ones, and the ones whom Allah<sup>-azwj</sup> has Treasured for my<sup>-ajfj</sup> help before my<sup>-ajfj</sup> appearance upon the surface of the earth! Come to me<sup>-ajfj</sup> willingly!'

فَتَرَدُّ صَيْحَتُهُ عَ عَلَيْهِمْ وَ هُمْ عَلَى حَارِبِيهِمْ وَ عَلَى فُرُشِهِمْ فِي شَرْقِ الْأَرْضِ وَ عَرَبِيهَا فَيَسْمَعُونَهُ فِي صَيْحَةٍ وَاحِدَةٍ فِي أُذُنِ كُلِّ رَجُلٍ فَيَجِيئُونَ نَحْوَهَا وَ لَا يَمْضِي لَهُمْ إِلَّا كَلَمْحَةِ بَصَرٍ حَتَّى يَكُونَ كُلُّهُمْ بَيْنَ يَدَيْهِ ع بَيْنَ الرُّكْنِ وَ الْمَقَامِ

His<sup>-ajfj</sup> announcement (call) will arrive to them and they would be at their prayer niches and upon their beds in the east of the earth and its west. They would hear him<sup>-ajfj</sup> in one shout in the ear of every man. So they would come towards it, and it will not pass for them except like the blink of an eye until they would all be in front of him<sup>-ajfj</sup>, between Al-Rukn (Al-Yemeni) and Al-Maqam (of Ibrahim<sup>-as</sup>).

فَيَأْمُرُ اللَّهُ عَزَّ وَ جَلَّ النُّورَ فَيَصِيرُ عَمُوداً مِنَ الْأَرْضِ إِلَى السَّمَاءِ فَيَسْتَضِيءُ بِهِ كُلُّ مُؤْمِنٍ عَلَى وَجْهِ الْأَرْضِ وَ يَدْخُلُ عَلَيْهِ نُورٌ مِنْ جَوْفِ بَيْتِهِ فَتَفْرَحُ نَفُوسُ الْمُؤْمِنِينَ بِذَلِكَ النُّورِ وَ هُمْ لَا يَعْلَمُونَ بِظُهُورِ قَائِمِنَا أَهْلِ الْبَيْتِ ع

Allah<sup>-azwj</sup> Mighty and Majestic will Command the Noor (light) and it would become a pillar from the earth to the sky. Every Momin upon the surface of the earth will be illuminated by it, and Noor (light) would enter to him from the inside of his house. The souls of the Momineen will rejoice with that Noor, and they would not be knowing of the appearance of our<sup>-asws</sup> Qaim<sup>-ajfj</sup>, of People<sup>-asws</sup> of the Household.

ثُمَّ يُصْبِحُونَ وَفُؤَاداً بَيْنَ يَدَيْهِ وَ هُمْ ثَلَاثُمِائَةٍ وَ ثَلَاثَةٌ عَشَرَ رَجُلًا بَعْدَهُ أَصْحَابِ رَسُولِ اللَّهِ ص يَوْمَ بَدْرٍ

Then in the morning, they will be standing in front of him<sup>-ajfj</sup>, and they would be three hundred and thirteen men, being of the number of the companions of Rasool-Allah<sup>-sawww</sup> on the day of Badr'.

قَالَ الْمُفَضَّلُ يَا مَوْلَايَ يَا سَيِّدِي فَأَتَانِ وَ سَبْعُونَ رَجُلًا الَّذِينَ قُبِلُوا مَعَ الْحُسَيْنِ بْنِ عَلِيٍّ ع يَطْهَرُونَ مَعَهُمْ

Al-Mufazzal said, 'O my Master<sup>-asws</sup>! O my chief! So (what about) the seventy-two men, those who were killing with Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup>. Will they be appearing with them?'

قَالَ يَطْهَرُ مِنْهُمْ أَبُو عَبْدِ اللَّهِ الْحُسَيْنُ بْنُ عَلِيٍّ ع وَ عَلَيْهِ عِمَامَةٌ سَوْدَاءُ

He<sup>-asws</sup> said: 'From them, Abu Abdullah Al-Husayn Bin Ali<sup>-asws</sup> will appear among twelve thousand Momineen from the Shias of Ali<sup>-asws</sup>, and upon him<sup>-asws</sup> would be a black turban'.

قَالَ الْمُفَضَّلُ يَا سَيِّدِي فَبِعَبْرِ سَنَةِ الْقَائِمِ ع بَابِعُوا لَهُ قَبْلَ ظُهُورِهِ وَ قَبْلَ قِيَامِهِ

Al-Mufazzal said, 'O my chief! It is with other than the Sunha of Al-Qaim<sup>-ajfj</sup>, they are pledging allegiance to him<sup>-ajfj</sup> before his<sup>-ajfj</sup> appearance, and before his<sup>-ajfj</sup> rising!'

فَقَالَ ع يَا مُفَضَّلُ كُلُّ بَيْعَةٍ قَبْلَ ظُهُورِ الْقَائِمِ ع فَبَيْعَتُهُ كُفْرٌ وَ نِفَاقٌ وَ خَدِيعَةٌ لَعَنَ اللَّهُ الْمُبَايِعَ لَهَا وَ الْمُبَايِعَ لَهُ



He<sup>-asws</sup> said: ‘O Mufazzal! Every allegiance before appearance of Al-Qaim<sup>-ajfj</sup>, his allegiance is of Kufr and hypocrisy and a deception. May Allah<sup>-azwj</sup> Curse the ones pledging it and the one being pledged to.

بَلَا يَا مُفَضَّلُ يُسْنِدُ الْقَائِمُ عَ ظَهْرُهُ إِلَى الْحَرَمِ وَ يَمُدُّ يَدَهُ فَتَرَى بَيْضَاءَ مِنْ عَيْرِ سُوءٍ وَ يَقُولُ هَذِهِ يَدُ اللَّهِ وَ عَنِ اللَّهِ وَ بِأَمْرِ اللَّهِ ثُمَّ يَتْلُو هَذِهِ آيَةَ إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَنْ نَكَتَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ آيَةَ

But O Mufazzal! Al-Qaim<sup>-ajfj</sup> would lean his<sup>-ajfj</sup> back to the Sanctuary and extend his<sup>-ajfj</sup> hand. It will be seen as white without any unpleasant, and he<sup>-ajfj</sup> will say: ‘This is a hand of (power of) Allah<sup>-azwj</sup>, and on behalf of Allah<sup>-azwj</sup>, and by a Command of Allah<sup>-azwj</sup>!’ Then he<sup>-ajfj</sup> will recite this Verse: **Surely, those pledging allegiance to you are rather pledging their allegiances to Allah, the Hand of Allah being Above their hands. So the one who breaks, is rather breaking against himself, [48:10]** – the Verse.

فَيَكُونُ أَوَّلَ مَنْ يُقْبِلُ يَدَهُ جِبْرَائِيلُ عَ ثُمَّ يُبَايِعُهُ وَ تُبَايِعُهُ الْمَلَائِكَةُ وَ مُجِبَاءُ الْجِنِّ ثُمَّ النَّبِيَاءُ

The first one to kiss his<sup>-ajfj</sup> hand would be Jibraeel<sup>-as</sup>. Then he<sup>-as</sup> would pledge allegiance to him<sup>-ajfj</sup>, and the Angels will pledge allegiance to him<sup>-ajfj</sup>, and good ones of the Jinn, then the captains.

وَ يُصْبِحُ النَّاسُ بِمَكَّةَ فَيَقُولُونَ مَنْ هَذَا الرَّجُلُ الَّذِي بِجَانِبِ الْكَعْبَةِ وَ مَا هَذَا الْخَلْقِ الَّذِينَ مَعَهُ وَ مَا هَذِهِ آيَةُ الَّتِي رَأَيْنَاهَا اللَّيْلَةَ وَ لَمْ نُرْ مِثْلَهَا فَيَقُولُ بَعْضُهُمْ لِبَعْضٍ هَذَا الرَّجُلُ هُوَ صَاحِبُ الْعَنَزَاتِ -

And the people of Makkah will come to the morning, and they would say, ‘Who is this man who is by the side of the Kabah? And what are these creatures, those who are with him<sup>-ajfj</sup>? And what is this sign which we saw at night and the like of it has not been seen?’ Some of them would say to the other, ‘This is the man who is owner of the female goats’.

Some of them would say to the others, ‘Look! Do you recognise anyone from the ones who are with him<sup>-ajfj</sup>?’ They would say, ‘No, we do not recognise anyone of them except four from the people, and four from the people of Al-Medina, and they are so and so, and so and so’ – and they would count them with their names. And this would happen at the beginning of the rising of the sun during that day.

فَإِذَا طَلَعَتِ الشَّمْسُ وَ أَضَاءَتْ صَاحَ صَائِحُ بِالْحَلَائِقِ مِنْ عَيْنِ الشَّمْسِ بِلِسَانِ عَرَبِيٍّ مُبِينٍ يُسْمَعُ مِنْ فِي السَّمَاوَاتِ وَ الْأَرْضِينَ يَا مَعْشَرَ الْخَلَائِقِ هَذَا مَهْدِيُّ آلِ مُحَمَّدٍ وَ يُسَمِّيهِ بِاسْمِ جَدِّهِ رَسُولِ اللَّهِ ص وَ يَكْتَبِيهِ وَ يَنْسُبُهُ إِلَى أَبِيهِ الْحَسَنِ الْحَادِي عَشَرَ إِلَى الْحُسَيْنِ بْنِ عَلِيٍّ ص بَايِعُوهُ تَهْتَدُوا وَ لَا تُخَالِفُوا أَمْرَهُ فَتَضَلُّوا

When the sun emerges and brightens, a shouter will shout (a call) at the creatures from the eye of the sun, in clear Arabic tongue, being hear by the ones in the skies and the earths: ‘O community of creatures! This is Mahdi<sup>-ajfj</sup> of Progeny<sup>-asws</sup> of Muhammad<sup>-sawww</sup>!’ - and he will name him<sup>-ajfj</sup> by his<sup>-ajfj</sup> name of his<sup>-ajfj</sup> grandfather<sup>-sawww</sup> Rasool-Allah<sup>-sawww</sup>, and teknonym him<sup>-ajfj</sup>, and lineage him<sup>-ajfj</sup> to his<sup>-ajfj</sup> father<sup>-asws</sup> Al-Hassan<sup>-asws</sup>, the eleventh up to Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> – ‘Pledge allegiance to him<sup>-ajfj</sup>, you will be guided, and do not oppose his<sup>-ajfj</sup> orders, so you will stray!’

فَأَوَّلُ مَنْ يُقْبَلُ يَدَهُ الْمَلَائِكَةُ ثُمَّ الْجِنُّ ثُمَّ النَّبِيَاءُ وَيَقُولُونَ سَمِعْنَا وَأَطَعْنَا وَلَا يَبْقَى ذُو أُذُنٍ مِنَ الْخَلَائِقِ إِلَّا سَمِعَ ذَلِكَ الْبَدَاءَ وَ تَقْبَلُ الْخَلَائِقُ مِنَ الْبَدْوِ وَالْحَضَرِ وَالْبَرِّ وَالْبَحْرِ يُجَدِّثُ بَعْضُهُمْ بَعْضًا وَيَسْتَنْفِهُمُ بَعْضُهُمْ بَعْضًا مَا سَمِعُوا بِأَذَانِهِمْ

So, the first one who kiss his<sup>-ajfj</sup> hand would be the Angels, then the Jinn, then the captains, and they would be saying, 'We hear, and we obey!' And there will not remain anyone from the creatures with an ear except he would hear that call, and the creatures would come from the Bedouins and the urban dwellers, and the land and the sea, narrating to each other making each other understand what their ears had heard.

فَإِذَا دَنَّتِ الشَّمْسُ لِلْغُرُوبِ صَرَخَ صَارِخٌ مِنْ مَعْرِبَهَا يَا مَعْشَرَ الْخَلَائِقِ قَدْ ظَهَرَ رَبُّكُمْ بِوَادِي الْيَابِسِ مِنْ أَرْضِ فَلَسْطِينَ وَ هُوَ عُثْمَانُ بْنُ عُبَيْسَةَ الْأَمْوِيُّ مِنْ وُلْدِ يَزِيدِ بْنِ مُعَاوِيَةَ فَبَايَعُوهُ فَهَتَدُوا وَ لَا تُخَالِفُوا عَلَيْهِ فَتَضَلُّوا

When the sun comes close to setting, a shouter would shout (a call) from its west: O community of creatures! Your Lord<sup>-azwj</sup> has appeared at the dry valley, from the land of Palestine, and he is Usman Bin Anbasa Al-Amawy, from the sons of Yazeed<sup>-la</sup> Bin Muawiya<sup>-la</sup>! Pledge allegiance to him, you will be rightly guided and do not oppose him<sup>-ajfj</sup> for you will stray.

فَيَرُدُّ عَلَيْهِ الْمَلَائِكَةُ وَالْجِنُّ وَالنَّبِيَاءُ قَوْلَهُ وَ يُكَدِّبُونَهُ وَ يَقُولُونَ لَهُ سَمِعْنَا وَ عَصَيْنَا وَ لَا يَبْقَى ذُو شَكٍّ وَ لَا مُرْتَابٍ وَ لَا مُنَافِقٍ وَ لَا كَافِرٍ إِلَّا ضَلَّ بِالْبَدَاءِ الْأَخِيرِ وَ سَيِّدَنَا الْقَائِمُ ع مُسْنِدٌ ظَهَرَهُ إِلَى الْكَعْبَةِ وَ يَقُولُ يَا مَعْشَرَ الْخَلَائِقِ أَلَا وَ مَنْ أَرَادَ أَنْ يَنْظُرَ إِلَى آدَمَ وَ شَبِثَ فَهِيَ آدَمُ وَ شَبِثَ

The Angels and the Jinn and the captains would respond to him of his words, and they would belie him and say to him: 'We hear and disobey (you)!' And there will neither anyone with doubt, nor suspicion, nor hypocrite, nor Kafir except he will stray with the second call, and our<sup>-asws</sup> chief Al-Qaim<sup>-ajfj</sup> would lean his<sup>-ajfj</sup> back to the Kabah and say: 'O community of creatures! Indeed, and the one who wants to look at Adam<sup>-as</sup> and Shees<sup>-as</sup>, so here I<sup>-ajfj</sup> am with Adam<sup>-as</sup> and Shees<sup>-as</sup>!

أَلَا وَ مَنْ أَرَادَ أَنْ يَنْظُرَ إِلَى نُوحٍ وَ وَلَدِهِ سَامٍ فَهِيَ آدَمُ وَ نُوحٌ وَ سَامٌ أَلَا وَ مَنْ أَرَادَ أَنْ يَنْظُرَ إِلَى إِبْرَاهِيمَ وَ إِسْمَاعِيلَ فَهِيَ آدَمُ وَ إِبْرَاهِيمُ وَ إِسْمَاعِيلُ أَلَا وَ مَنْ أَرَادَ أَنْ يَنْظُرَ إِلَى مُوسَى وَ يُوشَعَ فَهِيَ آدَمُ وَ مُوسَى وَ يُوشَعُ

Indeed, and the one who wants to look at Noah<sup>-as</sup> and his<sup>-as</sup> son<sup>-as</sup> Sam<sup>-as</sup>, so here I<sup>-ajfj</sup> am with Noah<sup>-as</sup> and Sam<sup>-as</sup>! Indeed, and the one who wants to look at Ibrahim<sup>-as</sup> and Ismail<sup>-as</sup>, so here I<sup>-ajfj</sup> am with Ibrahim<sup>-as</sup> and Ismail<sup>-as</sup>! Indeed, and the one who wants to look at Musa<sup>-as</sup> and Yoshua<sup>-as</sup>, so here I<sup>-ajfj</sup> am with Musa<sup>-as</sup> and Yoshua<sup>-as</sup>!

أَلَا وَ مَنْ أَرَادَ أَنْ يَنْظُرَ إِلَى عِيسَى وَ شَمْعُونٍ فَهِيَ آدَمُ وَ عِيسَى وَ شَمْعُونُ أَلَا وَ مَنْ أَرَادَ أَنْ يَنْظُرَ إِلَى مُحَمَّدٍ وَ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِمَا فَهِيَ آدَمُ وَ مُحَمَّدٌ وَ أَمِيرُ الْمُؤْمِنِينَ ع أَلَا وَ مَنْ أَرَادَ أَنْ يَنْظُرَ إِلَى الْحَسَنِ وَ الْحُسَيْنِ ع فَهِيَ آدَمُ وَ الْحَسَنُ وَ الْحُسَيْنُ

Indeed, and the one who wants to look at Isa<sup>-as</sup> and Shamoun<sup>-as</sup>, so here I<sup>-ajfj</sup> am with Isa<sup>-as</sup> and Shamoun<sup>-as</sup>! Indeed, and the one who wants to look at Muhammad<sup>-saww</sup> and Amir Al-Momineen<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup>, so here I<sup>-ajfj</sup> am with Muhammad<sup>-saww</sup> and Amir Al-Momineen<sup>-asws</sup>! Indeed, and the one who wants to look at Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>, so here I<sup>-ajfj</sup> am with Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>.

أَلَا وَ مَنْ أَرَادَ أَنْ يَنْظُرَ إِلَى الْأَنْبِيَاءِ مِنْ وُلْدِ الْحُسَيْنِ ع فَهِيَ أَنَا ذَا الْأَنْبِيَاءِ ع أَجِيبُوا إِلَى مَسْأَلَتِي فَإِنِّي أَنْتِكُمْ بِمَا نَبِئْتُمْ بِهِ وَ مَا لَمْ تُنَبِّئُوا بِهِ وَ مَنْ كَانَ يَقْرَأُ الْكُتُبَ وَ الصُّحُفَ فَلْيَسْمَعْ مِنِّي

Indeed, and the one who wants to look at the Imams<sup>-asws</sup> from the sons<sup>-asws</sup> of Al-Husayn<sup>-asws</sup>, so here I<sup>-ajfj</sup> am with the Imams<sup>-asws</sup>! Answer to my<sup>-ajfj</sup> request, for I<sup>-ajfj</sup> shall inform you all with what you had been informed with, and what you have not been informed with! And the one who was reciting the Book and the Parchments, then let him hear from me<sup>-ajfj</sup>!

ثُمَّ يَتَّبِعُ بِالصُّحُفِ الَّتِي أَنْزَلَهَا اللَّهُ عَلَى آدَمَ وَ شِيثَ ع وَ يَقُولُ أُمَّةَ آدَمَ وَ شِيثَ هِبَةَ اللَّهِ هَذِهِ وَ اللَّهُ هِيَ الصُّحُفُ حَقًّا وَ لَقَدْ أَرَانَا مَا لَمْ نَكُنْ نَعْلَمُهُ فِيهَا وَ مَا كَانَ خَفِي عَلَيْنَا وَ مَا كَانَ أُسْقِطَ مِنْهَا وَ بُدِّلَ وَ حُرِفَ

Then he<sup>-ajfj</sup> will begin with the Parchment which Allah<sup>-azwj</sup> had Revealed unto Adam<sup>-as</sup> and Shees<sup>-as</sup>, and the community of Adam<sup>-as</sup> and Shees Hibtullah<sup>-as</sup> would say, 'By Allah<sup>-azwj</sup>! These are the Parchments, truly, and we are seeing what we did not happen to know and what had been hidden from us, and nothing has been dropped from these and replaced and altered!'

ثُمَّ يَقْرَأُ صُحُفَ نُوحٍ وَ صُحُفَ إِبْرَاهِيمَ وَ التَّوْرَةَ وَ الْإِنْجِيلَ وَ الزَّبُورَ فَيَقُولُ أَهْلُ التَّوْرَةِ وَ الْإِنْجِيلِ وَ الزَّبُورِ هَذِهِ وَ اللَّهُ صُحُفُ نُوحٍ وَ إِبْرَاهِيمَ ع حَقًّا وَ مَا أُسْقِطَ مِنْهَا وَ بُدِّلَ وَ حُرِفَ مِنْهَا هَذِهِ وَ اللَّهُ التَّوْرَةَ الْجَامِعَةَ وَ الزَّبُورَ التَّامَّ وَ الْإِنْجِيلَ الْكَامِلَ وَ إِحْمَا أضعافُ مَا قَرَأْنَا مِنْهَا-

Then he<sup>-ajfj</sup> will recite the Parchments of Noah and Parchments of Ibrahim<sup>-as</sup>, and the Torah and the Evangel and the Psalms. The people of the Torah, and the Evangel, and the Psalms would say, 'By Allah<sup>-azwj</sup>! These are Parchments of Noah<sup>-as</sup>, and Ibrahim<sup>-as</sup>, truly, and nothing has been dropped from it, and replaced, and altered from these. By Allah<sup>-azwj</sup>! The Torah is whole, and the Psalms are complete, and the Evangel is perfect, and these are additional to what we had been reciting from these!'

يعلم الباحث المطالع أن صحف آدم و شيث و صحف نوح و إبراهيم و هكذا زبور داود عليهم السلام قد ضاعت بضياح أممهم، و ليس الآن رجل في أقطار الأرض يقرأ هذه الصحف أو يتدين بها.

**Note:** The researcher knows that the Parchments of Adam<sup>-as</sup> and Shees<sup>-as</sup>, and Parchments of Noah<sup>-as</sup>, and Ibrahim<sup>-as</sup>, and like that the Psalms of Dawood<sup>-as</sup>, upon them<sup>-as</sup> be the greetings, have been lost with the loss of their communities, and now there isn't any man in the horizons of the earth who reads these Parchments or makes it a religion with these.

ثُمَّ يَتْلُو الْقُرْآنَ فَيَقُولُ الْمُسْلِمُونَ هَذَا وَ اللَّهُ الْقُرْآنُ حَقًّا الَّذِي أَنْزَلَهُ اللَّهُ عَلَى مُحَمَّدٍ ص وَ مَا أُسْقِطَ مِنْهُ وَ حُرِفَ وَ بُدِّلَ

Then he<sup>-ajfj</sup> will recited the Quran. The Muslims will say, 'By Allah<sup>-azwj</sup>! This is the Quran truly which Allah<sup>-azwj</sup> had Revealed until Muhammad<sup>-saww</sup>, and nothing has been dropped from it, and altered, and replaced!'

ثُمَّ تَطْهَرُ الدَّابَّةُ بَيْنَ الرُّكْنِ وَ الْمَقَامِ فَتَكْتُبُ فِي وَجْهِ الْمُؤْمِنِ مُؤْمِنٌ وَ فِي وَجْهِ الْكَافِرِ كَافِرٌ ثُمَّ يُعْبَلُ عَلَى الْقَائِمِ ع رُجُلٌ وَجْهَهُ إِلَى قَعَاهُ وَ قَعَاهُ إِلَى صَدْرِهِ- وَ يَقِفُ بَيْنَ يَدَيْهِ فَيَقُولُ يَا سَيِّدِي أَنَا بِشِيرِ أَمْرِي مَلَكٌ مِنَ الْمَلَائِكَةِ أَنْ أَحَقَّ بِكَ وَ أَبَشِّرَكَ بِمَلَكَ جَيْشِ السُّفْيَانِيِّ بِالْبَيْدَاءِ

Then the walker (of the earth) will appear between Al-Rukn (Al-Yemeni) and Al-Maqam (of Ibrahim<sup>-as</sup>). He will write in the face of the Momin, 'Momin', and in the face of the Kafir, 'Kafir'. Then a man whose face would be towards his back, and his back to his chest will come to Al-

Qaim<sup>-ajfj</sup> and stand in front of him<sup>-ajfj</sup>. He would say, 'O my chief! I am Bashir! An angel from the angels has instructed me to join with you<sup>-ajfj</sup> and give you<sup>-ajfj</sup> the good news of the destruction of the army of Al-Sufyani at Al-Bayda'.

فَيَقُولُ لَهُ الْقَائِمُ عَ بَيْنَ فَصَّتْكَ وَ فَصَّةَ أَخِيكَ فَيَقُولُ الرَّجُلُ كُنْتُ وَ أَخِي فِي جَيْشِ السُّفْيَانِيِّ وَ حَرَبْنَا الدُّنْيَا مِنْ دِمَشْقَ إِلَى الرَّوَّاءِ وَ تَرَكْنَاهَا جَمَاءَ وَ حَرَبْنَا  
الْكُوفَةَ وَ حَرَبْنَا الْمَدِينَةَ وَ كَسَرْنَا الْمُنْبَرِ- وَ زَانَتْ بِعَالِنَا فِي مَسْجِدِ رَسُولِ اللَّهِ ص

Al-Qaim<sup>-ajfj</sup> will say to him: 'Explain your story and story of your brother'. The man would say, 'I and my brother were in the army of Al-Sufyani, and we ruined the world, from Damascus to Al-Zawra and we left it as skulls, and we ruined Al-Kufa, and we ruined Al-Medina, and we broke the pulpit and tied our mules in Masjid of Rasool-Allah<sup>-sawww</sup>.

هذا أيضا من مخالبه، فان جيش السفيناني لا تصل الى المدينة بل يخسف بهم بالبيداء حين يتوجهون إليها من دمشق

**Note:** This as well is imaginary, for the army of Al-Sufyani will not arrive to Al-Medina. But there would be a submergence with them at Al-Bayda when they would be heading towards it from Damascus.

وَ حَرَبْنَا مِنْهَا وَ عَدَدُنَا ثَلَاثُمِائَةَ أَلْفِ رَجُلٍ نُرِيدُ إِخْرَابَ الْبَيْتِ وَ قَتْلَ أَهْلِهِ فَلَمَّا صِرْنَا فِي الْبَيْدَاءِ عَرَسْنَا فِيهَا فَصَاحَ بِنَا صَائِحٌ يَا بَيْدَاءُ أَيُّدِي الظَّالِمِينَ  
فَأَنْجَرَتِ الْأَرْضُ وَ ابْتَلَعَتْ كُلَّ الْجَيْشِ فَوَ اللَّهُ مَا بَقِيَ عَلَى وَجْهِ الْأَرْضِ عَقَالٌ نَاقَةٌ فَمَا سِوَاهُ غَيْرِي وَ غَيْرُ أَخِي

And we came out from it and our numbers were three hundred thousand men, intending to ruin the House (Kabah) and kill its people. When we came to be in Al-Bayda, we had a wedding there. A shouter shouted (a call) at us: 'O Bayda! Destroy the unjust people!' The ground cleft asunder and swallowed the whole army. By Allah<sup>-azwj</sup>! There did not remain upon the surface of the earth any band of camels and what is besides it, apart from me and my brother.

فَإِذَا نَحْنُ بِمَلِكٍ قَدْ ضَرَبَ وَجُوهَنَا فَصَارَتْ إِلَى وَرَائِنَا كَمَا تَرَى فَقَالَ لِأَخِي وَيْلَكَ يَا نَذِيرُ امْضِ إِلَى الْمَلْعُونِ السُّفْيَانِيِّ بِدِمَشْقَ فَأَنْذِرْهُ بِظُهُورِ الْمَهْدِيِّ مِنْ  
آلِ مُحَمَّدٍ عَ وَ عَرِّفْهُ أَنَّ اللَّهَ قَدْ أَهْلَكَ جَيْشَهُ بِالْبَيْدَاءِ

There we were with an Angel who struck our faces, so these came to be behind us just as you<sup>-ajfj</sup> can see. He said to my brother: 'Woe be to you, O Nazeer! Go to the accursed Al-Sufyani at Damascus and warn him with the appearance of Al-Mahdi<sup>-ajfj</sup> from the Progeny<sup>-asws</sup> of Muhammad<sup>-sawww</sup> and let him know that Allah<sup>-azwj</sup> has Destroyed his army at Al-Bayda.

وَ قَالَ لِي يَا بَشِيرُ الْحَقُّ بِالْمَهْدِيِّ بِمَكَّةَ وَ بَشِيرُهُ بِحَلَاكِ الظَّالِمِينَ وَ تُبْ عَلَى يَدِهِ فَإِنَّهُ يَقْبَلُ تَوْبَتَكَ فَيَمُرُّ الْقَائِمُ عَ يَدَهُ عَلَى وَجْهِهِ فَيَرُدُّهُ سَوِيًّا كَمَا كَانَ وَ  
يُبَايِعُهُ وَ يَكُونُ مَعَهُ

And he said to me, 'O Bashir! Join with Al-Mahdi<sup>-ajfj</sup> at Makkah and give him<sup>-ajfj</sup> the good news of the destruction of the oppressors and repent upon his<sup>-ajfj</sup> hands, for he<sup>-ajfj</sup> accept your repentance'. Al-Qaim<sup>-ajfj</sup> would pass his<sup>-ajfj</sup> hand upon his face and return it to be correct just as it had been, and he would pledge allegiance to him<sup>-ajfj</sup> and be with him<sup>-ajfj</sup>.

قَالَ الْمُفَاضِلُ يَا سَيِّدِي وَ تَطْهَرُ الْمَلَائِكَةُ وَ الْحُرِيُّ لِلنَّاسِ

Al-Mufazzal said, 'O my chief! And the Angels and the Jinn would appear to the people?'

قَالَ إِي وَ اللَّهُ يَا مُفَضَّلُ وَ يُحَاطِبُونَهُمْ كَمَا يَكُونُ الرَّجُلُ مَعَ حَاشِيَتِهِ وَ أَهْلِهِ

He<sup>-asws</sup> said: 'Yes, by Allah<sup>-azwj</sup>, O Mufazzal, and they will address them just as the man does with his entourage and his family'.

قُلْتُ يَا سَيِّدِي وَ يَسِيرُونَ مَعَهُ

I said, 'O my chief, and they would be travelling with him<sup>-ajfj</sup>'?

قَالَ إِي وَ اللَّهُ يَا مُفَضَّلُ وَ لَيَنْزِلَنَّ أَرْضَ الْهَجْرَةِ مَا بَيْنَ الْكُوفَةِ وَ النَّجَفِ وَ عَدَدُ أَصْحَابِهِ عَ حِينِيذِ سِنَّةٍ وَ أَرْبَعُونَ أَلْفًا مِنَ الْمَلَائِكَةِ وَ سِتَّةُ آلَافٍ مِنَ الْجِنِّ

He<sup>-asws</sup> said: 'Yes, by Allah<sup>-azwj</sup>, O Mufazzal! And the land of emigration what is between Al-Kufa and Al-Najaf will shake, and on that day the number of his<sup>-ajfj</sup> companions would be forty-six thousand from the Angels, and six thousand from the Jinn'.

وَ فِي رِوَايَةٍ أُخْرَى وَ مِثْلَهَا مِنَ الْجِنِّ بِهِمْ يَنْصُرُهُ اللَّهُ وَ يَفْتَحُ عَلَى يَدَيْهِ

And in another report – 'And similar to it from the Jinn. By them, Allah<sup>-azwj</sup> will Help him<sup>-ajfj</sup> and Grant victory upon his<sup>-ajfj</sup> hands'.

قَالَ الْمُفَضَّلُ فَمَا يَصْنَعُ بِأَهْلِ مَكَّةَ

Al-Mufazzal said, 'So what will the people of Makkah do?'

قَالَ يَدْعُوهُمْ بِالْحِكْمَةِ وَ الْمَوْعِظَةِ الْحَسَنَةِ فَيُطِيعُونَهُ وَ يَسْتَخْلِفُ فِيهِمْ رَجُلًا مِنْ أَهْلِ بَيْتِهِ وَ يُخْرِجُ يُرِيدُ الْمَدِينَةَ

He<sup>-asws</sup> said: 'He<sup>-ajfj</sup> will call them with the wisdom and the goodly preaching. They would obey him<sup>-asws</sup> and he<sup>-ajfj</sup> will appoint a man from his<sup>-ajfj</sup> family members upon them, and he<sup>-ajfj</sup> will go out intending Al-Medina'.

قَالَ الْمُفَضَّلُ يَا سَيِّدِي فَمَا يَصْنَعُ بِالْبَيْتِ

Al-Mufazzal said, 'O my chief! So, what will be done with the House (Kabah)?'

قَالَ يَنْفُضُهُ فَلَا يَدَعُ مِنْهُ إِلَّا الْفُؤَاعِدَ الَّتِي هِيَ أَوَّلُ بَيْتٍ وُضِعَ لِلنَّاسِ بِنَكَّةَ فِي عَهْدِ آدَمَ ع وَ الَّذِي رَفَعَهُ إِبْرَاهِيمُ وَ إِسْمَاعِيلُ ع مِنْهَا وَ إِنَّ الَّذِي بُنِيَ بَعْدَهَا لَمْ يَبْنِهِ نَبِيٌّ وَ لَا وَصِيٌّ ثُمَّ يَبْنِيهِ كَمَا يَشَاءُ اللَّهُ

He<sup>-asws</sup> said: 'He<sup>-ajfj</sup> will break it! So, there will not remain from it except the foundations, which it is was the first House to be Placed for the people at Bakka in the era of Adam<sup>-as</sup>, and that which Ibrahim<sup>-as</sup> and Ismail<sup>-as</sup> had raised from it, and that which was built after it was neither built by a Prophet<sup>-as</sup> nor a successor<sup>-as</sup>. Then he<sup>-ajfj</sup> will build it just as Allah<sup>-azwj</sup> Desires it.

وَ لَيَعْفَيْنَ آثَارَ الظَّالِمِينَ - بِمَكَّةَ وَ الْمَدِينَةَ وَ الْعِرَاقِ وَ سَائِرِ الْأَقَالِيمِ وَ لَيَهْدِمَنَّ مَسْجِدَ الْكُوفَةِ وَ لَيَبْنِيَنَّ عَلَى بُنْيَانِهِ الْأَوَّلِ وَ لَيَهْدِمَنَّ الْقَصْرَ الْعَتِيقَ مَلْعُونٌ مَلْعُونٌ مِنْ بَنَائِهِ

And he<sup>-ajfj</sup> will eradicate the impacts of the oppressors of Makkah and Al-Medina, and Al-Iraq and rest of the regions, and he<sup>-ajfj</sup> will demolish Masjid Al-Kufa and he<sup>-ajfj</sup> will rebuild it based upon its former construction, and he<sup>-ajfj</sup> will demolish the ancient castles. Accursed, Accursed is the one who had built it!

قَالَ الْمُفَضَّلُ يَا سَيِّدِي يُقِيمُ بِمَكَّةَ

Al-Mufazzal said, 'O my chief! Will he<sup>-ajfj</sup> stay at Makkah?'

قَالَ لَا يَا مُفَضَّلُ بَلْ يَسْتَخْلِفُ مِنْهَا رَجُلًا مِنْ أَهْلِهِ فَإِذَا سَارَ مِنْهَا وَتَبَوَّأَ عَلَيْهِ فَيَقْتُلُونَهُ فَيَرْجِعُ إِلَيْهِمْ فَيَأْتُونَهُ مُهْطِعِينَ مُقْبِعِي رُؤْسِهِمْ يَبْكُونَ وَ يَتَضَرَّعُونَ وَ يَقُولُونَ يَا مَهْدِيَّ آلِ مُحَمَّدٍ التَّوْبَةَ التَّوْبَةَ

He<sup>-asws</sup> said: 'No, O Mufazzal! But he<sup>-ajfj</sup> will appoint a man from his<sup>-ajfj</sup> family members upon it. When he<sup>-ajfj</sup> travels from it, they would pounce upon him and kill him. So, he<sup>-ajfj</sup> would return to them. They would come running to him<sup>-ajfj</sup>, covering their heads, crying and beseeching and saying, 'O Mahdi<sup>-ajfj</sup> of Progeny<sup>-asws</sup> of Muhammad<sup>-sawww</sup>! The repentance, the repentance!'

فَيَعِظُهُمْ وَ يُنذِرُهُمْ وَ يُخَذِّرُهُمْ وَ يَسْتَخْلِفُ عَلَيْهِمْ مِنْهُمْ خَلِيفَةً وَ يَسِيرُ فَيَتَّبِعُونَ عَلَيْهِ بَعْدَهُ فَيَقْتُلُونَهُ فَيَرِدُ إِلَيْهِمْ أَنْصَارُهُ مِنَ الْحَيِّ وَ النَّبِيَاءِ وَ يَقُولُ لَهُمْ ارْجِعُوا فَلَا تُبْقُوا مِنْهُمْ بَشَرًا إِلَّا مَنْ آمَنَ فَلَوْ لَا أَنَّ رَحْمَةَ رَبِّكُمْ وَسِعَتْ كُلَّ شَيْءٍ وَ أَنَا تِلْكَ الرَّحْمَةُ لَرَجَعْتُ إِلَيْهِمْ مَعَكُمْ فَقَدْ قَطَعُوا الْأَعْدَارَ بَيْنَهُمْ وَ بَيْنَ اللَّهِ وَ بَيْنِي وَ بَيْنَهُمْ

He<sup>-ajfj</sup> advise them and caution them, and he<sup>-ajfj</sup> would appoint (another) caliph from them, upon them, and he<sup>-ajfj</sup> would travel. They would pounce upon him after it and kill him. He<sup>-ajfj</sup> will return his<sup>-ajfj</sup> helpers from the Jinn and the captains and he<sup>-ajfj</sup> say to them, 'Return, for there does not remain any mortal from them except for who has already believed. If the Mery of your Lord<sup>-azwj</sup> had not been Capacious of all things, and I<sup>-ajfj</sup> am that Mercy, I<sup>-ajfj</sup> would be returning to them along with you all, for they have cut off the excuses between them and Allah<sup>-azwj</sup> and between me<sup>-ajfj</sup> and them!'

فَيَرْجِعُونَ إِلَيْهِمْ فَوَ اللَّهُ لَا يَسْلَمُ مِنَ الْمِائَةِ مِنْهُمْ وَاحِدٌ لَا وَ اللَّهُ وَ لَا مِنْ أَلْفٍ وَاحِدٌ

They will return to them. By Allah<sup>-azwj</sup>! Not even one from a hundred of them would be safe. No, by Allah<sup>-azwj</sup>! Not even one from a thousand!'

قَالَ الْمُفَضَّلُ فُلْتُ يَا سَيِّدِي فَأَيْنَ تَكُونُ دَارُ الْمَهْدِيِّ وَ مُجْتَمَعُ الْمُؤْمِنِينَ

Al-Mufazzal said, 'I said, 'O my chief! Where would be the house of Al-Mahdi<sup>-ajfj</sup> and gathering (point) of the Momineen?'

قَالَ دَارُ مُلْكِهِ الْكُوفَةُ وَ مَجْلِسُ حُكْمِهِ جَامِعُهَا وَ بَيْتُ مَالِهِ وَ مَقْسَمُ غَنَائِمِ الْمُسْلِمِينَ مَسْجِدُ السَّهْلَةِ وَ مَوْضِعُ خَلَوَاتِهِ الدُّكُوْثُ الْبَيْضُ مِنَ الْعَرَبِيِّنَ

He<sup>-asws</sup> said: 'The house of his<sup>-ajfj</sup> kingdom (capital) would be Al-Kufa, and (it would be the) seat of his<sup>-ajfj</sup> rule, and his<sup>-ajfj</sup> public treasury, and distribution (point) of the war booty of the Muslims would be Masjid Al-Sahla, and place of his<sup>-ajfj</sup> isolation would be Al-Zakwat Al-Bayz from Al-Ghariyeyn'.

قَالَ الْمُفَضَّلُ يَا مَوْلَايَ كُلُّ الْمُؤْمِنِينَ يَكُونُونَ بِالْكُوفَةِ

Al-Mufazzal said, 'O my Master<sup>asws</sup>! All the Momineen would happen to be at Al-Kufa?'

قَالَ إِي وَ اللَّهُ لَا يَبْقَى مُؤْمِنٌ إِلَّا كَانَ بِهَا أَوْ حَوْلَيْهَا وَ لَيَبْلُغَنَّ مَجَالَهُ فَرَسٍ مِنْهَا أَلْفِي دِرْهَمٍ وَ لَيُودَدَنَّ أَكْثَرُ النَّاسِ أَنَّهُ اشْتَرَى شَيْئاً مِنْ أَرْضِ السَّبْعِ بِشَيْءٍ مِنْ دَهَبٍ وَ السَّبْعُ خِطَّةٌ مِنْ خِطَطِ هَمْدَانَ وَ لَيَصِيرَنَّ الْكُوفَةُ أَرْبَعَةً وَ خَمْسِينَ مَيْلاً وَ لَيَجَاوِرَنَّ قُصُورَهَا كَرْبَلَاءَ

He<sup>asws</sup> said: 'Yes, by Allah<sup>azwj</sup>! There will not remain any Momin except he would be at it, or around it, and the price of an area of horse from it would reach a thousand Dirhams, and most of the people would wish that they could have bought a palm's width from the land for seven palm's width of gold, and seven areas from the areas of Hamdan, and Al-Kufa would become of forty-five miles, and its castles would be in the neighbourhood of Karbala.

وَ لَيَصِيرَنَّ اللَّهُ كَرْبَلَاءَ مَعْقِلاً وَ مَقَاماً تَحْتَلِفُ فِيهِ الْمَلَائِكَةُ وَ الْمُؤْمِنُونَ وَ لَيَكُونَنَّ لَهَا شَأْنٌ مِنَ الشَّأْنِ وَ لَيَكُونَنَّ فِيهَا مِنَ الْبَرَكَاتِ مَا لَوْ وَقَفَ مُؤْمِنٌ وَ دَعَا رَبَّهُ بِدَعْوَةٍ لَأَعْطَاهُ اللَّهُ بِدَعْوَتِهِ الْوَاحِدَةِ مِثْلَ مُلْكِ الدُّنْيَا أَلْفَ مَرَّةٍ

And Allah<sup>azwj</sup> will Cause Karbala to become a stronghold and a place for the interchange of Angels and the Momineen, and there would happen to be a glory for it from the glories, and there will happen to be Blessings in it what if a Momin were to pause and supplicate to his Lord<sup>azwj</sup>, Allah<sup>azwj</sup> would Grant him for his one supplication, like the kingdom of the world, a thousand times over!

ثُمَّ تَنَفَّسَ أَبُو عَبْدِ اللَّهِ ع وَ قَالَ يَا مُفَضَّلُ إِنَّ بَقَاعَ الْأَرْضِ تَفَاخَرَتْ فَفَخَرَتْ كَعْبَةُ الْبَيْتِ الْحَرَامِ عَلَى بُغْعَةِ كَرْبَلَاءَ فَأَوْحَى اللَّهُ إِلَيْهَا أَنْ اسْكُتِي كَعْبَةُ الْبَيْتِ الْحَرَامِ وَ لَا تَفْتَخِرِي عَلَى كَرْبَلَاءَ فَإِنَّهَا الْبُقْعَةُ الْمُبَارَكَةُ الَّتِي نُودِيَ مُوسَى مِنْهَا مِنَ الشَّجَرَةِ وَ إِنَّهَا الرِّئْوَةُ الَّتِي أَوْتِ إِلَيْهَا مَرْيَمُ وَ الْمَسِيحُ وَ إِنَّهَا الدَّلَالِيَةُ الَّتِي عُسِلَ فِيهَا رَأْسُ الْحُسَيْنِ ع وَ فِيهَا عَسَلَتْ مَرْيَمُ عِيسَى ع وَ اغْتَسَلَتْ مِنْ وِلَادَتِهَا وَ إِنَّهَا خَيْرُ بُغْعَةٍ

Then Abu Abdullah<sup>asws</sup> took a deep breath and said: 'O Mufazzal! A spot of the earth would pride. Kabah, the Sacred House will pride over the spot of Karbala, so Allah<sup>azwj</sup> would Reveal to it: "Be silent Kabah, the Sacred House, and do not pride upon Karbala, for it is the Blessed spot which Musa<sup>as</sup> was called out from it from the tree, and it is the hill which Maryam<sup>as</sup> and the Messiah<sup>as</sup> had sheltered to, and it is the water-wheel in which the head of Al-Husayn<sup>asws</sup> was washed, and in it Maryam<sup>as</sup> washed Isa<sup>as</sup> and she<sup>as</sup> washed from her<sup>as</sup> having given birth, and it is the best spot!"

عَرَجَ رَسُولُ اللَّهِ ص مِنْهَا وَقَفَتْ عَيْبَتِهِ وَ لَيَكُونَنَّ لِشَيْعَتِنَا فِيهَا خَيْرٌ إِلَى ظُهُورِ قَائِمِنَا ع

Rasool-Allah<sup>saww</sup> had ascended from it at the time of his<sup>saww</sup> absence, and it would become for our<sup>asws</sup> Shias the goodness in it up to the appearance of our<sup>asws</sup> Qaim<sup>ajfi</sup>!

قَالَ الْمُفَضَّلُ يَا سَيِّدِي ثُمَّ يَسِيرُ الْمُهْدِيُّ إِلَى أَيْنَ

Al-Mufazzal said, 'O my chief! Then Al-Mahdi<sup>ajfi</sup> would travel to (but) where?'

قَالَ ع إِلَى مَدِينَةِ جَدِّي رَسُولِ اللَّهِ ص فَإِذَا وَرَدَهَا كَانَ لَهُ فِيهَا مَقَامٌ عَجِيبٌ يَطْهَرُ فِيهِ سُورُ الْمُؤْمِنِينَ وَ خِزْيُ الْكَافِرِينَ

He<sup>-asws</sup> said: 'To the city of my<sup>-asws</sup> grandfather<sup>-saww</sup> Rasool-Allah<sup>-saww</sup>. When he<sup>-ajfi</sup> arrives at it, there would be a strange place for him<sup>-ajfi</sup> therein. There shall appear in it happiness of the Momineen and disgrace of the Kafirs'.

قَالَ الْمُفَضَّلُ يَا سَيِّدِي مَا هُوَ ذَلِكَ

Al-Mufazzal said, 'O my chief! What would that be?'

قَالَ يَرِدُ إِلَى قَبْرِ جَدِّهِ صَ فَيَقُولُ يَا مَعَاشِرَ الْخَلَائِقِ هَذَا قَبْرُ جَدِّي رَسُولِ اللَّهِ صَ فَيَقُولُونَ نَعَمْ يَا مَهْدِيَّ آلِ مُحَمَّدٍ

He<sup>-asws</sup> said: 'He<sup>-ajfi</sup> will come to the grave of his<sup>-ajfi</sup> grandfather<sup>-saww</sup>. He<sup>-ajfi</sup> will say: 'O community of creatures! This is the grave of my<sup>-ajfi</sup> grandfather<sup>-saww</sup> Rasool-Allah<sup>-saww</sup>!' They would say, 'Yes, O Mahdi<sup>-ajfi</sup> of Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>!'

فَيَقُولُ وَ مَنْ مَعَهُ فِي الْقَبْرِ فَيَقُولُونَ صَاحِبَاهُ وَ صَاحِبَاةُ أَبُو بَكْرٍ وَ عُمَرُ فَيَقُولُ وَ هُوَ أَعْلَمُ بِهِنَّ وَ الْخَلَائِقُ كُلُّهُنَّ جَمِيعًا يَسْمَعُونَ مِنْ أَبِي بَكْرٍ وَ عُمَرُ وَ كَيْفَ دُفِنَا مِنْ بَيْنِ الْخَلَائِقِ مَعَ جَدِّي رَسُولِ اللَّهِ صَ وَ عَسَى الْمَدْفُونُ غَيْرَهُمَا

He<sup>-ajfi</sup> will say: 'And who are with him<sup>-saww</sup> in the grave?' They would say, 'His<sup>-saww</sup> two companions, Abu Bakr and Umar!' He<sup>-ajfi</sup> will say, and he<sup>-ajfi</sup> would be more knowing with them, and the creatures, all of them together would be listening: 'And who are Abu Bakr and Umar? And how did they, from between the people, come to be buried with my<sup>-ajfi</sup> grandfather<sup>-saww</sup> Rasool-Allah<sup>-saww</sup>? And perhaps the buried ones are other than these two!'

فَيَقُولُ النَّاسُ يَا مَهْدِيَّ آلِ مُحَمَّدٍ صَ مَا هَاهُنَا غَيْرُهُمَا إِهْمَا دُفِنَا مَعَهُ لِأَنَّهُمَا خَلِيفَتَا رَسُولِ اللَّهِ صَ وَ أَبَوَا زَوْجَتَيْهِ

The people would say, 'O Mahdi<sup>-ajfi</sup> of Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>! There is no one over here apart from these two. They were buried with him<sup>-saww</sup> because they were caliphs of Rasool-Allah<sup>-saww</sup> and fathers of two of his<sup>-saww</sup> wives!'

فَيَقُولُ لِلْخَلَائِقِ بَعْدَ ثَلَاثِ أَجْرَجُوهُمَا مِنْ قَبْرَيْهِمَا فَيُخْرِجَانِ عَضَيْنِ طَرِيَّيْنِ لَمْ يَتَغَيَّرْ خَلْقُهُمَا وَ لَمْ يَشْحَبْ لَوْحُهُمَا فَيَقُولُ هَلْ فِيكُمْ مَنْ يَعْرِفُهُمَا فَيَقُولُونَ نَعْرِفُهُمَا بِالصَّمَةِ وَ لَيْسَ صَاحِبًا جَدَّكَ غَيْرَهُمَا

He<sup>-ajfi</sup> would say to the people after three (days): 'Extract them both out from their graves!' They would be brought out green, fresh. Their physique would not have changed, and their complexions would not have greyed. He<sup>-ajfi</sup> would say: 'Is there anyone among you all who recognises them?' They would say, 'We do recognise them by the description and not had lied down alongside your<sup>-ajfi</sup> grandfather<sup>-saww</sup> apart from them!'

فَيَقُولُ هَلْ فِيكُمْ أَحَدٌ يَقُولُ غَيْرَ هَذَا أَوْ يَشْكُ فِيهِمَا فَيَقُولُونَ لَا فَيُؤَخَّرُ إِخْرَاجُهُمَا ثَلَاثَةَ أَيَّامٍ ثُمَّ يَنْتَشِرُ الْخَبْرُ فِي النَّاسِ وَ يَخْضُرُ الْمَهْدِيُّ وَ يَكْشِفُ الْجُدْرَانَ عَنِ الْقَبْرَيْنِ وَ يَقُولُ لِلتَّنْبَاءِ اجْتَنُوا عَنْهُمَا وَ انبِئُوهُمَا

He<sup>-ajfi</sup> will say, 'Is there anyone among you all who says other than this, or doubts regarding them?' They would say, 'No'. He<sup>-ajfi</sup> will delay their exhumation for three days. Then the news will spread among the people, and Al-Mahdi<sup>-ajfi</sup> will present and remove the walls of the two graves and say to the captains: 'Look for them and exhume them both!'



فَيَبْحَثُونَ بِأَيْدِيهِمْ حَتَّى يَصِلُوا إِلَيْهِمَا فَيُخْرِجَانِ عَضْنَيْنِ طَرِيَيْنِ كَصُورَتَهُمَا فَيَكْشِفُ عَنْهُمَا أَكْفَاهُمَا وَ يَأْمُرُ بِرَفْعِهِمَا عَلَى دَوْحَةٍ يَابِسَةٍ نَحْرَةٍ فَيَصِلُهُمَا عَلَيْهَا فَتَحْيَا الشَّجَرَةُ وَ تُورِقُ وَ يَطْوُلُ فَرْعُهَا-

They would dig with their hands until they reach to them. They would be taken out green, fresh like their (original) faces. He<sup>-ajfi</sup> will remove their shrouds and order with raising them upon a dry large tree, rotten. He<sup>-ajfi</sup> will crucify them upon it. The tree would be revived, and sprout leaves and its branches would lengthen.

فَيَقُولُ الْمُؤْتَابُونَ مِنْ أَهْلِ وَلَا يَتِيهَمَا هَذَا وَ اللَّهُ الشَّرْفُ حَقًّا وَ لَقَدْ فُزْنَا بِمَحَبَّتَيْهِمَا وَ وَلَا يَتِيهَمَا وَ يُخْبِرُ مَنْ أَحَقَى نَفْسَهُ مَعْنٍ فِي نَفْسِهِ مَقْيَاسُ حَقَّتِهِ مِنْ مَحَبَّتَيْهِمَا وَ وَلَا يَتِيهَمَا

The suspicious ones from both their friends would say, 'By Allah<sup>-azwj</sup>, this is the true nobility, and we have succeeded by loving them and their friendship!' And the one had hidden within himself a measurement of a seed of their love and their friendship would be informed.

فَيَخْضُرُوهُمَا وَ يَبْرُوهُمَا وَ يُفْتَنُونَ بِيَمَانِهِمَا وَ يُنَادِي مُنَادِي الْمَهْدِيِّ ع كُلُّ مَنْ أَحَبَّ صَاحِبِي رَسُولِ اللَّهِ ص وَ ضَجِيعِيهِ فَلْيَنْفِرْ جَانِبًا فَتَنْجِرُ الْخَلْقُ حِزْمَيْنِ أَحَدَهُمَا مُوَالٍ وَ الْآخَرُ مُتَبَرِّئٍ مِنْهُمَا

He<sup>-ajfi</sup> would present them and show them, and they (people) would be tempted (Tried) by them both, and a caller of Al-Mahdi<sup>-ajfi</sup> would call out: 'Everyone who loves (these) two companions of Rasool-Allah<sup>-saww</sup> and his<sup>-saww</sup> co-buried ones, let him come to one side!' So, the people would be two parts, one of them friends and the other disavowing from the two.

فَيَعْرِضُ الْمَهْدِيُّ ع عَلَى أَوْلِيَائِهِمَا الْبِرَاءَةَ مِنْهُمَا فَيَقُولُونَ يَا مَهْدِيَّ آلِ رَسُولِ اللَّهِ ص نَحْنُ لَمْ نَتَّبِعْ مِنْهُمَا وَ لَسْنَا نَعْلَمُ أَنَّ هُمَا عِنْدَ اللَّهِ وَ عِنْدَكَ هَذِهِ الْمَنْزِلَةُ وَ هَذَا الَّذِي بَدَأَ لَنَا مِنْ فَضْلِهِمَا أ نَتَّبِعُ السَّاعَةَ مِنْهُمَا وَ قَدْ رَأَيْنَا مِنْهُمَا مَا رَأَيْنَا فِي هَذَا الْوَقْتِ مِنْ نَصَارَتِهِمَا وَ عَضَاضَتِهِمَا وَ حَيَاةِ الشَّجَرَةِ بِيَمَانِهِمَا بَلْ وَ اللَّهُ نَتَّبِعُ مِنْكَ وَ مَعْنٍ آمَنَ بِكَ وَ مَنْ لَا يُؤْمِنُ بِيَمَانِهِمَا وَ مَنْ صَلَبَهُمَا وَ أَخْرَجَهُمَا وَ فَعَلَ بِهِمَا مَا فَعَلَ

Al-Mahdi<sup>-ajfi</sup> would present the disavowing to their friends. They would say, 'O Mahdi<sup>-ajfi</sup> of Progeny<sup>-asws</sup> of the Rasool<sup>-saww</sup>! We will not disavow from them, and we don't know that there is this status for them both in the Presence of Allah<sup>-azwj</sup>, and this is which has appeared to us of their merits. Should we disavow now from them, and we have seen from them what we have seen in this time, from their freshness and their greenness, and revival of the tree due to them? But, by Allah<sup>-azwj</sup>! We hereby disavow from you<sup>-ajfi</sup>, and from the ones who believe in you<sup>-ajfi</sup>, and the ones who do not believe in them both, and the one who crucified them, and extracted them, and did with them what was done'.

فَيَأْمُرُ الْمَهْدِيُّ ع رِيحًا سَوْدَاءَ فَتَهْبُ عَلَيْهِمْ فَتَجْعَلُهُمْ كَأَعْجَازِ نَخْلِ حَاوِيَةٍ ثُمَّ يَأْمُرُ بِإِنزَالِهِمَا فَيُنزِلَانِ إِلَيْهِ فَيُحْبِسُهُمَا بِإِذْنِ اللَّهِ تَعَالَى وَ يَأْمُرُ الْخَلْقَ بِالِاجْتِمَاعِ

Al-Mahdi<sup>-ajfi</sup> will order a black wind. It would descend upon them and make them to be like hollowed trunks of palm trees. Then he<sup>-ajfi</sup> will order with bring them both down. They would be brought down to him<sup>-ajfi</sup>. He<sup>-ajfi</sup> will revive them both by the Permission of Allah<sup>-azwj</sup> the Exalted and order the people with gathering.

ثُمَّ يَفْصُ عَلَيْهِمْ فَصَصَ فِعَالِهِمَا فِي كُلِّ كُورٍ وَ دُورٍ - حَتَّى يَفْصَّ عَلَيْهِمْ قَتْلُ هَابِيلَ بْنِ آدَمَ ع وَ جَمْعُ النَّارِ لِإِبْرَاهِيمَ ع وَ طَرْحُ يُوسُفَ ع فِي الْجُبِّ وَ حَبْسُ يُوسُفَ ع فِي الْحُوتِ وَ قَتْلُ يَحْيَى ع وَ صَلْبُ عِيسَى ع وَ عَذَابُ جِرْجِيسَ وَ دَانِيَالَ ع وَ صَرْبُ سَلْمَانَ الْفَارِسِيِّ

Then he<sup>-ajfj</sup> will narrate to them the stories of both their deeds in every generation and time, to the extent that he<sup>-ajfj</sup> will narrate to them the story of the murder of Habeel<sup>-as</sup> son<sup>-as</sup> of Adam<sup>-as</sup>, and gathering of the fire for Ibrahim<sup>-as</sup>, and dropping of Yusuf<sup>-as</sup> into the well, and containment of Yunus<sup>-as</sup> in the whale, and murder of Yahya<sup>-as</sup>, and crucifixion of Isa<sup>-as</sup>, and torment of Jirjees<sup>-as</sup> and Daniyal<sup>-as</sup>, and striking Salman Al-Farsi<sup>-ra</sup>.

وَإِشْعَالِ النَّارِ عَلَى بَابِ أَمِيرِ الْمُؤْمِنِينَ وَفَاطِمَةَ وَالحُسَيْنَ وَالحُسَيْنِ عَ إِخْرَاقِهِمْ بِهَا وَضَرْبِ يَدِ الصِّدِّيقَةِ الْكُبْرَى فَاطِمَةَ بِالسَّوْطِ وَرُفْسِ بَطْنِهَا وَ إِسْقَاطِهَا مُحْسِنًا وَ سَمِّ الحُسَيْنِ عَ وَ ذُبْحِ أَطْفَالِهِ وَ بَيْ عَمِّهِ وَ أَنْصَارِهِ وَ سَيِّ دَرَارِيِّ رَسُولِ اللَّهِ صَ وَ إِزَاقَةِ دِمَائِهِ آلِ مُحَمَّدٍ صَ

And igniting the fire at the door of Amir Al-Momineen<sup>-asws</sup> and (Syeda) Fatima<sup>-asws</sup> and Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup> and to burn them<sup>-asws</sup> down with it, and hitting the hand of the greatest truthful lady Fatima<sup>-asws</sup> with the whip, and kicking her<sup>-ajfj</sup> belly, and martyrdom of Mohsin<sup>-asws</sup>, and poisoning Al-Hassan<sup>-asws</sup>, and killing Al-Husayn<sup>-asws</sup> and slaughter of his<sup>-asws</sup> children and the sons of his<sup>-asws</sup> uncle and his<sup>-asws</sup> helpers, and making captives of the offspring of Rasool-Allah<sup>-saww</sup>, and shedding the bloods of the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>.

وَ كُلِّ دَمٍ سَفَكَ وَ كُلِّ فُرْجٍ نُكِحَ حَرَامًا وَ كُلِّ رَيْنٍ وَ حُبْتٍ وَ فَاحِشَةٍ وَ إِثْمٍ وَ ظُلْمٍ وَ حَوْرٍ وَ غَشْمٍ مُنْذُ عَهْدِ آدَمَ عَ إِلَى وَفْتِ قِيَامِ قَائِمِنَا عَ كُلِّ ذَلِكَ يُعَدِّدُهُ عَ عَلَيْهِمَا وَ يُلْمُهُمَا إِثْمًا فَيَعْتَرِفَانِ بِهِ

And every blood spilt and every forbidden copulation, and every slander, and wickedness, and immorality, and sin, and injustice, and wrongdoing since the era of Adam<sup>-as</sup> up to the time of the rising of our<sup>-asws</sup> Qaim<sup>-ajfj</sup>. All that, he<sup>-ajfj</sup> will count upon them both and impose it upon them, and they would acknowledge with it.

ثُمَّ يَأْمُرُ بِمَا فَيَقْتَصُّ مِنْهُمَا فِي ذَلِكَ الْوَقْتِ بِظَلْمٍ مَنْ حَضَرَ ثُمَّ يَصْلِيهِمَا عَلَى الشَّجَرَةِ وَ يَأْمُرُ نَارًا تَخْرُجُ مِنَ الْأَرْضِ فَتُحْرِقُهُمَا وَ الشَّجَرَةَ ثُمَّ يَأْمُرُ رِيحًا فَتَنْسِفُهُمَا فِي الْيَمِّ نَسْفًا

Then he<sup>-ajfj</sup> will order with them both, so there would be retaliation during that time for the grievances of the ones present. Then he<sup>-ajfj</sup> will crucify them both upon the tree and order the fire to come out from the ground and incinerate them and the tree. Then he<sup>-ajfj</sup> will order a wind, so it would scatter them into the river with a scattering’.

قَالَ الْمُفَضَّلُ يَا سَيِّدِي ذَلِكَ آخِرُ عَذَابِهِمَا

Al-Mufazzal said, ‘O my chief! Would that be the last of both their punishments?’

قَالَ هَبْهَاتِ يَا مُفَضَّلُ وَ اللَّهُ لَيُرِدَنَّ وَ لَيَحْضُرَنَّ السَّيِّدُ الْأَكْبَرُ مُحَمَّدٌ رَسُولُ اللَّهِ صَ وَ الصِّدِّيقُ الْأَكْبَرُ أَمِيرُ الْمُؤْمِنِينَ وَ فَاطِمَةُ وَ الحُسَيْنُ وَ الْأَيْمَةُ عَ وَ كُلُّ مَنْ تَحَضَّرَ الْإِيمَانَ مُحْضًا أَوْ تَحَضَّرَ الْكُفْرَ مُحْضًا وَ لَيَقْتَصَّ مِنْهُمَا لِجَمِيعِهِمْ حَتَّى إِهْمَا لَيُعْتَلَّانِ فِي كُلِّ يَوْمٍ وَ لَيَلْبَسَ أَلْفَ قَتْلَةٍ وَ يُرَدَّانِ إِلَى مَا شَاءَ رَجْمًا

He<sup>-asws</sup> said: ‘Far be it, O Mufazzal! And Allah<sup>-azwj</sup> will Return and Present the greatest chief Muhammad<sup>-saww</sup> Rasool-Allah<sup>-saww</sup>, and the greatest Truthful Amir Al-Momineen<sup>-asws</sup>, and (Syeda) Fatima<sup>-asws</sup>, and Al-Hassan<sup>-asws</sup>, and Al-Husayn<sup>-asws</sup>, and the Imams<sup>-asws</sup>, and (from people) every one of pure Eman or pure Kufr, and there will be retaliation from them both for

entirety of them to the extent that they would both be killing during every day and night, a thousand killings, and they would be returned to whatever Allah<sup>-azwj</sup> their Lord<sup>-azwj</sup> so Desires.

ثُمَّ يَسِيرُ الْمَهْدِيُّ ع إِلَى الْكُوفَةِ وَ يَنْزِلُ مَا بَيْنَ الْكُوفَةِ وَ النَّجْفِ وَ عِنْدَهُ أَصْحَابُهُ فِي ذَلِكَ الْيَوْمِ سِتَّةٌ وَ أَرْبَعُونَ أَلْفًا مِنَ الْمَلَائِكَةِ وَ سِتَّةٌ أَلْفٌ مِنَ الْجِنِّ وَ الثُّقْبَاءُ ثَلَاثُمِائَةٍ وَ ثَلَاثَةٌ عَشَرَ نَفْسًا

Then Al-Mahdi<sup>-ajfi</sup> will travel to Al-Kufa and descend at what is between Al-Kufa and Al-Najaf, and his<sup>-ajfi</sup> companions with him<sup>-ajfi</sup> during that day would be forty-six thousand from the Angels, and six thousand from the Jinn, and the captains would be three hundred and thirteen men’.

قَالَ الْمُفَضَّلُ يَا سَيِّدِي كَيْفَ تَكُونُ دَارُ الْفَاسِقِينَ فِي ذَلِكَ الْوَقْتِ

Al-Mufazzal said, ‘O my chief! How would the house of the mischief-makers be during that time?’

قَالَ فِي لَعْنَةِ اللَّهِ وَ سَخَطِهِ تُخْرَجُهَا الْفِتْنُ وَ تَبْرُكُهَا جَمَاءٌ فَالْوَيْلُ لَهَا وَ لِمَنْ يَحَاكُلُ الْوَيْلُ مِنَ الرِّايَاتِ الصُّفْرِ وَ زَايَاتِ الْمَغْرِبِ وَ مَنْ يَجْلِبُ الْجَزِيرَةَ وَ مِنَ الرِّايَاتِ الَّتِي تَسِيرُ إِلَيْهَا مِنْ كُلِّ قَرِيبٍ أَوْ بَعِيدٍ

He<sup>-asws</sup> said: ‘In the Curse of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Wrath! The Fitna (discord) would ruin it and leave it as skulls. So, the woe of all woes be for it and to the one at it, from the yellow flags, and the flags of the west, and the ones at the island, and from the flags which would travel to it from every near and far (place).

وَ اللَّهُ لَيَنْزِلَنَّ بِهَا مِنْ صُوفِ الْعَذَابِ مَا نَزَلَ بِسَائِرِ الْأُمَمِ الْمُتَمَرِّدَةِ مِنْ أَوَّلِ الدَّهْرِ إِلَى آخِرِهِ وَ لَيَنْزِلَنَّ بِهَا مِنَ الْعَذَابِ مَا لَا عَيْنٌ رَأَتْ وَ لَا أُذُنٌ سَمِعَتْ يَمِثُّهُ وَ لَا يَكُونُ طَوْقَانُ أَهْلِهَا إِلَّا بِالسَّيْفِ

By Allah<sup>-azwj</sup>! A variety of Punishments would befall at it, what had befallen rest of the rebellious communities, from the beginning of time up to its end, and there shall befall at it from the Punishments what no eye has seen, nor any ear heard the like of it, and the flood will not happen with its people except with the sword.

فَالْوَيْلُ لِمَنْ اتَّخَذَ بِهَا مَسْكَنًا فَإِنَّ الْمُقِيمَ بِهَا يَبْقَى لِشِقَائِهِ وَ الْخَارِجَ مِنْهَا بِرَحْمَةِ اللَّهِ

So, the woe be to the one who takes a dwelling at it, for the one staying in it would remain for its wretchedness and the one exiting from it would remain in the Mercy of Allah<sup>-azwj</sup>.

وَ اللَّهُ لَيَبْقَى مِنْ أَهْلِهَا فِي الدُّنْيَا حَتَّى يُقَالَ إِنَّهَا هِيَ الدُّنْيَا وَ إِنَّ دُورَهَا وَ قُصُورَهَا هِيَ الْجَنَّةُ وَ إِنَّ بَنَاتَهَا هُنَّ الْحُورُ الْعِينُ وَ إِنَّ وَلَدَاتَهَا هُنَّ الْوَلَدَانُ وَ لَيَطْرُقَنَّ أَنَّ اللَّهَ لَمْ يَقْسِمِ رِزْقَ الْعِبَادِ إِلَّا بِهَا

By Allah<sup>-azwj</sup>! There shall remain from its people, in the world to the extent that it would be said that it is the word, and its houses and its castles, these are the Paradise, and that its vegetation, these are the Maiden Houries, and its children, they are the children (of Paradise), and it would be thought that Allah<sup>-azwj</sup> has not Apportioned sustenance of the servants except at it!

وَلَيُظْهَرَنَّ فِيهَا مِنَ الْأَمْرَاءِ عَلَى اللَّهِ وَعَلَى رَسُولِهِ ص وَالْحُكْمِ بَعْدَ كِتَابِهِ وَمِنْ شَهَادَاتِ الرُّورِ وَ شَرِبِ الخُمُورِ وَ إِيْتَانِ الفُجُورِ وَ أَكْلِ السُّخْتِ وَ سَفْكِ الدِّمَاءِ مَا لَا يَكُونُ فِي الدُّنْيَا كُلِّهَا إِلَّا دُونَهُ

And there shall prevail therein from the rulers, being against Allah<sup>-azwj</sup> and against His<sup>-azwj</sup> Rasool<sup>-saww</sup> and the decision without His<sup>-azwj</sup> Book, and from the false testimonies, and drinking the wines, and pursuit of immoralities, and each the ill-gotten gains, and shedding the bloods what would not be happening in the world except less than it.

ثُمَّ لَيُخْرِجُهَا اللَّهُ بِتِلْكَ الْفِتْنِ وَ تِلْكَ الرَّايَاتِ حَتَّى لَيَمُرَّ عَلَيْهَا الْمَارُ فَيَقُولُ هَاهُنَا كَانَتْ الرُّوزَاءُ

Then Allah<sup>-azwj</sup> would Throw out that Fitna and those flags until a passer-by would pass by it and say, 'Over here is where Al-Zawra used to be!'

ثُمَّ لَيُخْرِجُ الحُسَيْنِي الفَتَى الصَّبِيحُ الَّذِي نَحْوُ الدَّبَلَمِ بِصَبِيحٍ بِصَوْتٍ لَهُ فَصِيحٌ يَا آلَ أَحْمَدَ أَجِيبُوا الْمَلْهُوفَ وَ الْمُنَادِي مِنَ حَوْلِ الصَّرِيحِ فَتُجِيبُهُ كُنُوزُ اللَّهِ بِالطَّلَاقِ كُنُوزٌ وَ أَيُّ كُنُوزٍ لَيْسَتْ مِنْ فِضَّةٍ وَ لَا ذَهَبٍ بَلْ هِيَ رِجَالٌ كَثِيرٌ الحَدِيدِ عَلَى النَّرَازِيزِ الشُّهْبِ بِأَيْدِيهِمُ الحِرَابِ وَ لَمْ يَزَلْ يَقْتُلُ الظَّلَمَةَ حَتَّى يَرِدَ الكُوفَةَ وَ قَدْ صَفَا أَكْثَرُ الأَرْضِ فَيَجْعَلُهَا لَهُ مَعْقِلًا

Then Al-Hassany, the youth will emerge at Al-Sabeeh which is near Al-Daylam. He will shout with a voice of his. He will call out, 'O Progeny<sup>-asws</sup> of Ahmad<sup>-saww</sup>! Answer the aggrieved!' And the caller would be from around the shrine. The treasures of Allah<sup>-azwj</sup> would answer him at Al-Talaqan. Treasures? And which treasures? These are neither of silver nor gold, but these are men like sheets of iron upon meteoric (fast) horses. In their hands would be the bayonets, and they will not cease killing the oppressors until they arrive at Al-Kufa, and most of the earth would have been cleared. So, they will make it to be a stronghold for him.

فَيَتَّصِلُ بِهِ وَ بِأَصْحَابِهِ خَيْرَ المَهْدِيِّ ع وَ يَقُولُونَ يَا ابْنَ رَسُولِ اللَّهِ مَنْ هَذَا الَّذِي قَدْ نَزَلَ بِسَاحَتِنَا فَيَقُولُ الخُرُوجُوا بِنَا إِلَيْهِ حَتَّى نَنْظُرَ مَنْ هُوَ وَ مَا يُرِيدُ وَ هُوَ وَ اللَّهُ يَعْلَمُ أَنَّهُ المَهْدِيُّ وَ إِنَّهُ لَيَعْرِفُهُ وَ لَمْ يَرِدْ بِذَلِكَ الأَمْرِ إِلَّا لَيَعْرِفَ أَصْحَابُهُ مَنْ هُوَ

They will connect with him and with his companions the news of Al-Mahdi<sup>-ajfj</sup> and say, O son of Rasool-Allah<sup>-saww</sup>! Who is this one who has descended in our yard?' He would say, 'Let us go to him<sup>-ajfj</sup> until we look at who he<sup>-ajfj</sup> is, and what he<sup>-ajfj</sup> wants'. By Allah<sup>-azwj</sup>! He would be knowing that he<sup>-ajfj</sup> is Al-Mahdi<sup>-ajfj</sup>, and he<sup>-ajfj</sup> would know him, and he would not respond with the matter except to let his companions know who he<sup>-ajfj</sup> is.

فَيَخْرِجُ الحُسَيْنِي فَيَقُولُ إِنْ كُنْتُ مَهْدِيَّ آلِ مُحَمَّدٍ فَأَيْنَ هِرَاوَةُ حَدِّكَ رَسُولِ اللَّهِ ص وَ خَاتَمَهُ وَ بُرْدَتَهُ وَ دِرْعُهُ الفَاضِلِ وَ عِمَامَتُهُ السَّحَابِ وَ فَرَسُهُ الأَبْرُوقِ وَ نَاقَتُهُ العَضْبَاءِ وَ بَعْلَتُهُ الدُّدْلُ وَ جِمَارُهُ الخُفُورُ وَ نَجِيبُهُ البُرَاقُ وَ مُصْحَفُ أميرِ المُؤْمِنِينَ ع

Al-Hassani would come out and say, 'If you<sup>-ajfj</sup> were the Mahdi<sup>-ajfj</sup>, so where is the stick of your<sup>-ajfj</sup> grandfather<sup>-saww</sup> Rasool-Allah<sup>-saww</sup>, and his<sup>-saww</sup> ring, and his<sup>-saww</sup> cloak, and his<sup>-saww</sup> armour Al-Fazil, and his<sup>-saww</sup> turban Al-Sahaab, and his<sup>-saww</sup> horse Al-Yarbou, and his<sup>-saww</sup> she-camel Al-Azba'a, and his<sup>-saww</sup> mule Al-Duldul, and his<sup>-saww</sup> donkey Al-Yafour, and his<sup>-saww</sup> ride Al-Buraq, and Quran of Amir Al-Momineen<sup>-asws</sup>'.

فَيَخْرِجُ لَهُ ذَلِكَ ثُمَّ يَأْخُذُ الهِرَاوَةَ فَيَعْرِسُهَا فِي الحَجَرِ الصَّلْدِ وَ تُورِقُ وَ لَمْ يَرِدْ ذَلِكَ إِلَّا أَنْ يُرَى أَصْحَابَهُ فَضَلَّ المَهْدِيَّ ع حَتَّى يُبَايِعُوهُ

He<sup>-ajfi</sup> would bring that out to him. Then he will take the stick and implant it in the solid rock and it would sprout leaves, and he would not intend with that except to show his companions the merit of Al-Mahdi<sup>-ajfi</sup> until they pledge allegiance to him<sup>-ajfi</sup>.

فَيَقُولُ الْحَسَنِيُّ اللَّهُ أَكْبَرُ مَدَّ يَدَكَ يَا ابْنَ رَسُولِ اللَّهِ حَتَّى تُبَايَعَكَ فَيَمُدُّ يَدَهُ فَيُبَايِعُهُ وَ يُبَايِعُهُ سَائِرُ الْعَسْكَرِ الَّذِي مَعَ الْحَسَنِيِّ إِلَّا أَرْبَعِينَ أَلْفًا أَصْحَابَ الْمَصَاحِفِ الْمَعْرُوفُونَ بِالزِّيَادِيَّةِ فَإِنَّهُمْ يَقُولُونَ مَا هَذَا إِلَّا سِحْرٌ عَظِيمٌ

Al-Hassani would say, 'Allah<sup>-azwj</sup> is the Greatest! Extend your<sup>-ajfi</sup> hand, O son<sup>-ajfi</sup> of Rasool-Allah<sup>-saww</sup>! We shall pledge allegiance to you<sup>-ajfi</sup>!' He<sup>-ajfi</sup> will extend his<sup>-ajfi</sup> hand and he would pledge allegiance to him<sup>-ajfi</sup>, and the rest of the army which would be with Al-Hassani would pledge allegiance to him<sup>-ajfi</sup> except forty thousand companions of the Quran, well-known as Zaydiites, for they would say, 'This is not except mighty sorcery!'

فَيَخْتَلِطُ الْعَسْكَرَانِ فَيُشِيرُ الْمَهْدِيُّ عَ عَلَى الطَّائِفَةِ الْمُنْحَرِفَةِ فَيَعْظُمُهُمْ وَ يَدْعُوهُمْ ثَلَاثَةَ أَيَّامٍ فَلَا يَزْدَادُونَ إِلَّا طُغْيَانًا وَ كُفْرًا فَيَأْمُرُ بِقَتْلِهِمْ فَيَقْتُلُونَ جَمِيعًا ثُمَّ يَقُولُ لِأَصْحَابِهِ لَا تَأْخُذُوا الْمَصَاحِفَ وَ دَعْوَاهَا تَكُونُ عَلَيْهِمْ حَسْرَةً كَمَا بَدَّلُوهَا وَ غَيَّرُوهَا وَ حَرَّفُوهَا وَ لَمْ يَعْمَلُوا بِمَا فِيهَا

The two armies would mingle. Al-Mahdi<sup>-ajfi</sup> would come to the party which had deviated and preach to them and call them for three days. They will not increase except in despotism and Kufr. So he<sup>-ajfi</sup> will order with killing them. They would all be killed. Then he<sup>-ajfi</sup> will say to his<sup>-ajfi</sup> companions: 'Do not take the Qurans and leave these to be a regret upon them just as they had replaced it, and changed it, and altered it, and did not act with what is in it!'

قَالَ الْمُفَضَّلُ يَا مَوْلَايَ ثُمَّ مَاذَا يَصْنَعُ الْمَهْدِيُّ

Al-Mufazzal said, 'O my Master<sup>-asws</sup>! Then what will Al-Mahdi<sup>-ajfi</sup> do?'

قَالَ يَقْتُلُ سَرَايَا عَلَى السُّفْيَانِيِّ إِلَى دِمَشْقَ فَيَأْخُذُونَهُ وَ يَذْبَحُونَهُ عَلَى الصَّخْرَةِ

He<sup>-asws</sup> said: 'He<sup>-ajfi</sup> will send a battalion to Al-Sufyani to Damascus. They would seize him, and they would slaughter him at the rock.

ثُمَّ يَطَّهَرُ الْحُسَيْنُ عَ فِي اثْنَيْ عَشَرَ أَلْفَ صِدِّيقٍ وَ اثْنَيْنِ وَ سَبْعِينَ رَجُلًا أَصْحَابِهِ يَوْمَ كَرْبَلَاءَ فَيَا لَكَ عِنْدَهَا مِنْ كَرَّةٍ زَهْرَاءَ بَيْضَاءَ

Then Al-Husayn<sup>-asws</sup> will appear among twelve thousand truthful ones and seventy-two men, his<sup>-asws</sup> companions on the day of Karbala. O for you during it would be a blossoming return, bright!

ثُمَّ يَخْرُجُ الصِّدِّيقُ الْأَكْبَرُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَ وَ يُنْصَبُ لَهُ الْقُبَّةُ بِالنَّخْفِ وَ يُقَامُ أَرْكَانُهَا رُكْنٌ بِالنَّخْفِ وَ رُكْنٌ بِهَجَرَ وَ رُكْنٌ بِصَنْعَاءَ وَ رُكْنٌ بِأَرْضِ طَيْبَةَ

Then the greatest truthful Amir Al-Momineen Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> will appear, and the dome would be set up for him<sup>-asws</sup> at Al-Najaf, and its corners would be established – a corner at Al-Najaf, and a corner at (the Black) Stone, and a corner at Sana'a, and a corner at the land of Tayba.

لَكَأَنِّي أَنْظُرُ إِلَى مَصَابِيحِهِ تُشْرِقُ فِي السَّمَاءِ وَ الْأَرْضِ كَأَضْوَاءِ مِنَ الشَّمْسِ وَ الْقَمَرِ فَعِنْدَهَا تَبْلَى السَّرَائِرُ وَ تَدْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ إِلَى آخِرِ الْآيَةِ

It is as if I<sup>-asws</sup> am looking at its lamps shining in the sky and the earth like the illumination from the sun and the moon. During it, ***On the day when the secrets would be Tested [86:9] On the Day you will see it, every breast-feeding woman shall quit from what she breast-fed, [22:2]*** – up to the end of the Verse.

ثُمَّ يَخْرُجُ السَّيِّدُ الْأَكْبَرُ مُحَمَّدٌ رَسُولُ اللَّهِ ص فِي أَنْصَارِهِ وَ الْمُهَاجِرِينَ وَ مَنْ آمَنَ بِهِ وَ صَدَّقَهُ وَ اسْتَشْهَدَ مَعَهُ

Then the greatest chief, Muhammad<sup>-saww</sup> Rasool-Allah<sup>-saww</sup> would emerge among his<sup>-saww</sup> Helpers and the Emigrants, and the ones who had believed in him<sup>-saww</sup>, and ratified him<sup>-saww</sup>, and were martyred with him<sup>-saww</sup>.

وَ يَخْتَضِرُ مَكِيدَتَهُ وَ الشَّاكُونَ فِيهِ وَ الرَّادُونَ عَلَيْهِ وَ الْقَائِلُونَ فِيهِ إِنَّهُ سَاحِرٌ وَ كَاهِنٌ وَ نَاطِقٌ عَنِ الْهَوَى وَ مَنْ حَارَبَهُ وَ قَاتَلَهُ حَتَّى يَقْتَصَّ مِنْهُمْ بِالْحَقِّ وَ يَجَاوِزُونَ بِأَفْعَالِهِمْ مِنْذُ وَقْتِ ظَهَرَ رَسُولُ اللَّهِ ص إِلَى ظُهُورِ الْمَهْدِيِّ مَعَ إِمَامٍ إِمَامٍ وَ وَقْتِ وَقْتِ

And there would present, his<sup>-saww</sup> beliers, and the ones doubting in him<sup>-saww</sup>, and rejectors against him<sup>-saww</sup>, and the speakers (alleging against) him<sup>-saww</sup> that he<sup>-saww</sup> is a sorcerer, and a soothsayer, and speaks from the personal desires, and the ones who had warred him<sup>-saww</sup>, and fought him<sup>-saww</sup> until it is retaliated from them with the truth, and they are recompensed for their deeds since the time of appearance of Rasool-Allah<sup>-saww</sup> up to the appearance of Al-Mahdi<sup>-ajfj</sup> with Imam<sup>-asws</sup> by Imam<sup>-asws</sup>, and time after time.

وَ يَحِقُّ تَأْوِيلُ هَذِهِ الْآيَةِ وَ تُرِيدُ أَنْ تُنَمَّنَ عَلَى الَّذِينَ اسْتَضَعُّوا فِي الْأَرْضِ وَ نُجْعَلُهُمْ أَيْمَةً وَ نُجْعَلَهُمُ الْوَارِثِينَ وَ تُمَكِّنَ لَهُمْ فِي الْأَرْضِ وَ تُرِي فِرْعَوْنَ وَ هَامَانَ وَ جُنُودَهُمَا مِنْهُمْ مَا كَانُوا يَخْذَرُونَ

And the interpretation of this Verse would be a reality: ***And We Intend to Confer upon those who were weakened in the land, and to Make them Imams, and Make them the inheritors [28:5] And to Enable for them in the land, and to Show Pharaoh and Haman and their armies what they used to beware from them [28:6]'***

قَالَ الْمُفَضَّلُ يَا سَيِّدِي وَ مَنْ فِرْعَوْنُ وَ هَامَانُ

Al-Mufazzal said, 'O my chief! And who are Pharaoh<sup>-la</sup> and Hamman<sup>-la</sup>?'

قَالَ أَبُو بَكْرٍ وَ عُمَرُ

He<sup>-asws</sup> said: 'Abu Bakr and Umar'.

قَالَ الْمُفَضَّلُ فُلْتُ يَا سَيِّدِي وَ رَسُولُ اللَّهِ وَ أَمِيرُ الْمُؤْمِنِينَ ص يَكُونَانِ مَعَهُ

Al-Mufazzal said, 'I said, 'O my chief! And would Rasool-Allah<sup>-saww</sup> and Amir Al-Momineen<sup>-asws</sup> be with him<sup>-ajfj</sup>?'

فَقَالَ لَا بُدَّ أَنْ يَطْلُبَنَا الْأَرْضُ إِي وَ اللَّهُ حَتَّى مَا وَرَاءَ الْخَافِ إِي وَ اللَّهُ وَ مَا فِي الظُّلُمَاتِ وَ مَا فِي فَعْرِ الْبِحَارِ حَتَّى لَا يَبْقَى مَوْضِعٌ قَدَمٍ إِلَّا وَطْنَا وَ أَقَامَا فِيهِ  
الَّذِينَ الْوَاجِبَ لِلَّهِ تَعَالَى

He<sup>-asws</sup> said: 'There is no escape from them<sup>-asws</sup> both treading the earth. Yes, by Allah<sup>-azwj</sup>, to the extend of what is beyond the feared! Yes, by Allah<sup>-azwj</sup>, and what is in the darkness, and what is in the bottom of the oceans, until there does not remain any place of a foot except, they<sup>-asws</sup> would tread and establish in it the religion obligated for Allah<sup>-azwj</sup> the Exalted.

ثُمَّ لَكَأَنِّي أَنْظُرُ يَا مُفَازِلُ إِنِّي مَعَاشِرَ الْأُمَّةِ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ص نَشْكُو إِلَيْهِ مَا نَزَلَ بِنَا مِنَ الْأُمَّةِ بَعْدَهُ وَ مَا نَأَلْنَا مِنَ التَّكْذِيبِ وَ الرَّدِّ عَلَيْنَا وَ سَبِّبْنَا وَ لَعْنَتْنَا وَ تَحْوِيفِنَا بِالْقَتْلِ وَ قَصْدِ طَوَاغِيَتِهِمْ الْوَلَاةَ لِأُمُورِهِمْ مِنْ دُونِ الْأُمَّةِ بِتَرْجِيلِنَا عَنِ الْحُرْمَةِ إِلَى دَارِ مُلْكِهِمْ وَ قَتْلِهِمْ إِيَّانَا بِالسَّمِّ وَ الْحَتْسِ

Then, O Mufazzal, it is as if I<sup>-asws</sup> am looking as us<sup>-asws</sup>, community of the Imams<sup>-asws</sup> being in front of Rasool-Allah<sup>-saww</sup> complaining to him<sup>-saww</sup> of what had befallen with us<sup>-asws</sup> from the community after him<sup>-saww</sup>, and what had afflicted us<sup>-asws</sup> from the lies and the rejection upon us<sup>-asws</sup>, and making us<sup>-asws</sup> captives, and cursing us<sup>-asws</sup>, and frightening us<sup>-asws</sup> with the killing, and the aim of their tyrants, the ones in charge of their affairs from besides the community, with expelling us<sup>-asws</sup> from the sanctity to the house of their rule, and their killing us<sup>-asws</sup> with the poison, and the imprisonment.

فَيَبْكِي رَسُولُ اللَّهِ ص وَ يَقُولُ يَا بَنِيَّ مَا نَزَلَ بِكُمْ إِلَّا مَا نَزَلَ بِجَدِّكُمْ قَبْلَكُمْ

Rasool-Allah<sup>-saww</sup> would cry and say: 'O my<sup>-saww</sup> sons<sup>-asws</sup>! It did not befall you<sup>-asws</sup> all except what had befallen your<sup>-asws</sup> grandfather<sup>-saww</sup> before you<sup>-asws</sup>'.

ثُمَّ تَبْتَدِئُ فَاطِمَةُ ع وَ تَشْكُو مَا نَأَلْنَا مِنْ أَبِي بَكْرٍ وَ عُمَرَ وَ أَخَذَ فَدَاكَ مِنْهَا وَ مَشِيهَا إِلَيْهِ فِي تَجَمُّعِ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ وَ خِطَابًا لَهُ فِي أَمْرِ فَدَاكَ وَ مَا رَدَّ عَلَيْنَا مِنْ قَوْلِهِ إِنَّ الْأَنْبِيَاءَ لَا تُورَثُ وَ احْتِجَاجَهَا بِقَوْلِ زَكْرِيَّا وَ يُحْيَى ع وَ قِصَّةِ دَاوُدَ وَ سُلَيْمَانَ ع

Then (Syeda)Fatima<sup>-asws</sup> will initiate and complain of what had afflicted her<sup>-asws</sup> from Abu Bakr and Umar, and seizure of Fadak from her<sup>-asws</sup>, and her<sup>-asws</sup> having to walk to him in a gathering of the Emigrants and the Helpers, and her<sup>-asws</sup> having to address him regarding the matter of Fadak, and what he had responded to her<sup>-asws</sup> from his words, 'The Prophets<sup>-as</sup> do not leave inheritance', and her<sup>-asws</sup> arguing with the words of Zakariya<sup>-as</sup> and Yahya<sup>-as</sup>, and story of Dawood<sup>-as</sup> and Suleyman<sup>-as</sup>.

وَ قَوْلِ عُمَرَ هَاتِي صَحِيفَتِكَ الَّتِي ذَكَرْتِ أَنَّ أَبَاكَ كَتَبَهَا لَكَ وَ إِخْرَاجَهَا الصَّحِيفَةَ وَ أَخَذَهُ إِيَّاهَا مِنْهَا وَ نَشَرَهُ لَهَا عَلَى رُءُوسِ الْأَشْهَادِ مِنْ قُرَيْشٍ وَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ وَ سَائِرِ الْعَرَبِ وَ تَقْلَهُ فِيهَا وَ تَمْرِيْقَهُ إِيَّاهَا

And words of Umar, 'Give your<sup>-asws</sup> paper which you<sup>-asws</sup> are mentioning that your<sup>-asws</sup> father<sup>-saww</sup> had written it to be for you<sup>-asws</sup>', and her<sup>-asws</sup> bring it out and him seizing it from her<sup>-asws</sup> and displaying it to her upon the heads of the ones from the Qureysh who were present, and the Emigrants and the Helpers, and rest of the Arabs, and his spitting in it, and his tearing it.

وَ بُكَائِهَا وَ رُجُوعِهَا إِلَى قَدْرِ أَبِيهَا رَسُولِ اللَّهِ ص بِاَكْبِيَّةٍ حَزِينَةٍ تَمْشِي عَلَى الرُّمَضَاءِ قَدْ أَفْلَقَتْهَا وَ اسْتَعَاثَتْهَا بِاللَّهِ وَ بِأَبِيهَا رَسُولِ اللَّهِ ص

And her<sup>-asws</sup> crying, and her<sup>-asws</sup> clamouring to the grave of her<sup>-asws</sup> father<sup>-saww</sup> Rasool-Allah<sup>-saww</sup> crying, grieving, walking upon the scorching ground, and her<sup>-asws</sup> anxiety, and her<sup>-asws</sup> crying for help with Allah<sup>-azwj</sup>, and with her<sup>-asws</sup> father<sup>-saww</sup> Rasool-Allah<sup>-saww</sup>.

وَمَثَلُهَا بِمَوْلَى رُقَيْيَةَ بِنْتِ صَيْفِي

فَدَكَانَ بَعْدَكَ أَنْبَاءٌ وَ هَنْبَتَةٌ  
إِنَّا فَعَدْنَاكَ فَعَدَّ الْأَرْضُ وَإِبْلَهَا

لَوْ كُنْتَ شَاهِدَهَا لَمْ يَكُنْ الْحُطْبُ  
وَ احْتَلَّ أَهْلُكَ فَاشْهَدَهُمْ فَقَدْ لَعِبُوا

And her<sup>-asws</sup> giving example with the words of Ruqiyya Bint Sayfi (in a poem), 'There have transpired after You<sup>-saww</sup>, news and difficulties, if you<sup>-saww</sup> had witnessed them, the sermons would not have been big. We have lost you<sup>-saww</sup>, so the earth has lost its rain, and your<sup>-saww</sup> family<sup>-asws</sup> has been tormented. Witness them for they have played.

أَبَدَتْ رِجَالٌ لَنَا فَحَوَى صُدُورِهِمْ  
لِكُلِّ قَوْمٍ لَكُمْ قُرْبٌ وَ مَنْزِلَةٌ  
يَا لَيْتَ قَبْلَكَ كَمَا الْمَوْتُ حَلَّ بِنَا

لَمَّا نَأَيْتَ وَ حَالَتْ دُونَكَ الْحُجُبُ  
عِنْدَ الْإِلَهِ عَلَى الْأَذْنَيْنِ مُفْتَرِبٌ  
أَمَلُوا أَنَاسٌ فَفَارُوا بِالَّذِي طَلَبُوا

The men manifested to us<sup>-asws</sup> the contents of their chests when you<sup>-saww</sup> went and the veil formed a barrier besides you<sup>-saww</sup>. For every people there is a nearness and a status in the Presence of Allah<sup>-azwj</sup> based upon the nearest ones. Oh if only the death had been released with us<sup>-asws</sup> before you<sup>-saww</sup>! The people hoped and they succeeded with that which they had sought!'

وَ تَقْصُ عَلَيْهِ قِصَّةَ أَبِي بَكْرٍ وَ إِنْفَاذِهِ خَالِدَ بْنَ الْوَلِيدِ وَ فُتْنُفَدَا وَ عُمَرَ بْنَ الْخَطَّابِ وَ جَمْعِهِ النَّاسَ لِإِحْرَاجِ أَمِيرِ الْمُؤْمِنِينَ ع مِنْ بَيْتِهِ إِلَى الْبَيْعَةِ فِي سَقِيْفَةِ بَنِي سَاعِدَةَ وَ اشْتِعَالَ أَمِيرِ الْمُؤْمِنِينَ ع بَعْدَ وَفَاةِ رَسُولِ اللَّهِ ص بِضَمِّ أَزْوَاجِهِ وَ قَبْرِهِ وَ تَعْرِيبِهِمْ وَ جَمْعِ الْقُرْآنِ وَ قَضَاءِ دَيْنِهِ وَ إِجْزَارِ عِدَائِهِ وَ هِيَ تَمَانُونَ أَلْفَ دِرْهَمٍ بَاعَ فِيهَا تَلِيدَهُ وَ طَارِفَهُ وَ قَضَاهَا عَنْ رَسُولِ اللَّهِ ص

And she<sup>-asws</sup> would narrate to him<sup>-saww</sup> the story of Abu Bakr and his sending Khalid Bin Al-Waleed and Qunfuz and Umar Bin Al-Khattab and a crowd of people to extricate Amir Al-Momineen<sup>-asws</sup> from his<sup>-asws</sup> house to the allegiance in Saqeefa of the clan of Saaida, and the pre-occupation of Amir Al-Momineen<sup>-asws</sup> after expiry of Rasool-Allah<sup>-saww</sup> with the responsibility of his<sup>-saww</sup> wives, and his<sup>-saww</sup> grave, and consoling them, and collecting the Quran, and paying off his<sup>-saww</sup> debts, and fulfilling his<sup>-saww</sup> promises, and it was eighty thousand Dirhams, he<sup>-asws</sup> had to sell regarding it his<sup>-asws</sup> newly-acquired belongings and paid it off on behalf of Rasool-Allah<sup>-saww</sup>.

وَ قَوْلِ عُمَرَ ائْتُوا يَا عَلِيُّ إِلَى مَا أَجْمَعَ عَلَيْهِ الْمُسْلِمُونَ وَ إِلَّا قَتَلْنَاكَ وَ قَوْلِ فَضَّةَ جَارِيَةَ فَاطِمَةَ إِنَّ أَمِيرَ الْمُؤْمِنِينَ ع مَشْغُولٌ وَ الْحَقُّ لَهُ إِنْ أَنْصَفْتُمْ مِنْ أَنْفُسِكُمْ وَ أَنْصَفْتُمُوهُ

And the words of Umar, 'Come out, O Ali<sup>-asws</sup> to what the Muslims have united upon, or else we will kill you<sup>-asws</sup>!' And the words of Fizza<sup>-ra</sup> the maid of (Syeda) Fatima<sup>-asws</sup>, 'Amir Al-Momineen<sup>-asws</sup> is pre-occupied, and the right for him<sup>-asws</sup> is that you be fair from yourselves and be fair to him<sup>-asws</sup>!'



وَجَمَعَهُمُ الْجُزْلَ وَالْحَطَبَ عَلَى الْبَابِ لِإِحْرَاقِ بَيْتِ أَمِيرِ الْمُؤْمِنِينَ وَفَاطِمَةَ وَالْحُسَيْنَ وَزَيْنَبَ وَأُمَّ كُلثُومَ وَفِضَّةَ

And their gathering the sticks and the firewood at the door to burn down the house of Amir Al-Momineen<sup>-asws</sup>, and (Syeda) Fatima<sup>-asws</sup>, and Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup> and Zainab<sup>-asws</sup>, and Umm Kulsoom<sup>-asws</sup>, and Fizza<sup>-ra</sup>.

وَإِضْرَامِهِمُ النَّارَ عَلَى الْبَابِ وَخُرُوجَ فَاطِمَةَ إِلَيْهِمْ وَخَطَابَهَا لَهُمْ مِنْ وَرَاءِ الْبَابِ وَقَوْلَهَا وَيْحَكَ يَا عُمَرُ مَا هَذِهِ الْجُرْأَةُ عَلَى اللَّهِ وَعَلَى رَسُولِهِ تُرِيدُ أَنْ تَقْطَعَ نَسْلَهُ مِنَ الدُّنْيَا وَتُفْنِيَهُ وَتُطْفِئَ نُورَ اللَّهِ وَاللَّهُ مُتِمُّ نُورِهِ

And their igniting the fire at the door, and the emergence of (Syeda) Fatima<sup>-asws</sup> to them, and her<sup>-asws</sup> addressing to them from behind the door, and her<sup>-asws</sup> words: 'Woe be to you, O Umar! What is this audacity upon Allah<sup>-azwj</sup> and upon His<sup>-azwj</sup> Rasool<sup>-sawww</sup>? Do you want to cut off his<sup>-sawww</sup> lineage from the world and annihilate it and extinguish the Noor of Allah<sup>-azwj</sup>? And (But) Allah<sup>-azwj</sup> will Complete His<sup>-azwj</sup> Noor!'

وَإِنْبَهَارَهُ لَهَا وَقَوْلِهِ كُفِّي يَا فَاطِمَةُ فَلَيْسَ مُحَمَّدٌ حَاضِراً وَلَا الْمَلَائِكَةُ آتِيَةً بِالْأَمْرِ وَالنَّهْيِ وَالرَّجْرُ مِنْ عِنْدِ اللَّهِ وَمَا عَلَيَّ إِلَّا كَأَحَدِ الْمُسْلِمِينَ فَاخْتَارِي إِنْ شِئْتَ خُرُوجَهُ لِيَتَّبِعَهُ أَبِي بَكْرٌ أَوْ إِخْرَاقَكُمْ جَمِيعاً

And his scolding her<sup>-asws</sup> and his words, 'Refrain, O Fatima<sup>-asws</sup>, for Muhammad<sup>-sawww</sup> isn't present nor are the Angels coming with the Commands and the Prohibitions and the Rebukes from the Presence of Allah<sup>-azwj</sup>! And Ali<sup>-asws</sup> isn't except like one of the Muslims, so choose if you<sup>-asws</sup> like, either his<sup>-asws</sup> coming out to pledge allegiance to Abu Bakr or all of you<sup>-asws</sup> being burnt down together!'

فَقَالَتْ وَهِيَ بَاكِئَةٌ اللَّهُمَّ إِنَّكَ نَشَكُو فَقَدْ نَبَّيْنَاكَ وَرَسُولِكَ وَصَفِيَّتِكَ وَازْتِدَادَ أُمَّتِي عَلَيْنَا وَمَنْعَهُمْ إِيَّانَا حَقَّنَا الَّذِي جَعَلْتَهُ لَنَا فِي كِتَابِكَ الْمُنَزَّلِ عَلَى نَبِيِّكَ الْمُرْسَلِ

She<sup>-asws</sup> said, and she<sup>-asws</sup> was crying: 'O Allah<sup>-azwj</sup>! We<sup>-asws</sup> complain to You<sup>-azwj</sup>! Your<sup>-azwj</sup> Prophet<sup>-sawww</sup> and Your<sup>-sawww</sup> Rasool<sup>-sawww</sup> and Your<sup>-sawww</sup> elite is lost (gone) and his<sup>-sawww</sup> community has reneged against us, and they had prevented our<sup>-asws</sup> rights from us<sup>-asws</sup> which You<sup>-azwj</sup> had Made it to be for us<sup>-asws</sup> in Your<sup>-azwj</sup> Revealed Book upon Your<sup>-azwj</sup> Sent Prophet<sup>-sawww</sup>!'

فَقَالَ لَهَا عُمَرُ دَعِي عَنْكَ يَا فَاطِمَةُ حَقِّمَاتِ النِّسَاءِ فَلَمْ يَكُنِ اللَّهُ لِيَجْمَعْ لَكُمْ التُّبُوَّةَ وَالْخِلَافَةَ وَأَخَذَتِ النَّارُ فِي حَشْبِ الْبَابِ وَإِدْخَالَ فُتْنِهِ يَدَهُ لَعْنَةُ اللَّهِ يُرْوَمُ فَتُح الْبَابِ وَضَرْبِ عُمَرَ لَهَا بِالسَّوْطِ عَلَى عَضُدِهَا حَتَّى صَارَ كَالدَّمْلُجِ الْأَسْوَدِ

Umar said to her<sup>-asws</sup>, 'Leave this from you<sup>-asws</sup>, O Fatima<sup>-asws</sup>, the idiocy of the women! Allah<sup>-azwj</sup> did not Gather the Prophet-hood and the Caliphate for you<sup>-asws</sup> all!' And he took the fire in the wood of the door and Qunfuz, may Allah<sup>-azwj</sup> Curse him, inserted his hand wanting to open the door, and Umar struck at her<sup>-asws</sup> with the whip upon her<sup>-asws</sup> upper arm until it became like the thick black bracelet.

وَرَكَلَ الْبَابَ بِرِجْلِهِ حَتَّى أَصَابَ بَطْنَهَا وَهِيَ حَامِلَةٌ بِالْمَحْسِنِ لِسِنَّةِ أَشْهُرٍ وَإِسْقَاطَهَا إِثَاءً وَهُجُومِ عُمَرَ وَفُتْنِهِ وَخَالِدِ بْنِ الْوَلِيدِ وَصَفْقِهِ خَدَّهَا حَتَّى بَدَا فَرْطَاهَا تَحْتَ جَمَارِهَا وَهِيَ تَجْهَرُ بِالْبُكَاءِ وَتَقُولُ وَآبَتَاهُ وَرَسُولَ اللَّهِ ابْنَتُكَ فَاطِمَةُ تُكَدِّبُ وَتُضْرَبُ وَتُقْتَلُ جَبِينٌ فِي بَطْنِهَا

And he kicked the door with his leg until he hit her<sup>-asws</sup> belly, and she<sup>-asws</sup> was expecting Al-Mohsin<sup>-asws</sup> at six months, and her<sup>-asws</sup> losing him<sup>-asws</sup>, and the crowding by Umar, and Qunfuz and Khalid Bin Al-Waleed, and he slapped her<sup>-asws</sup> cheek until her<sup>-asws</sup> earring was seen beneath her<sup>-asws</sup> veil, and she<sup>-asws</sup> was crying loudly and saying: 'Waah father<sup>-saww</sup>! Waah Rasool-Allah<sup>-saww</sup>! Your<sup>-saww</sup> daughter<sup>-asws</sup> Fatima<sup>-asws</sup> has been belied and struck, and a baby has been killed in her<sup>-asws</sup> lap!'

وَ خُرُوجِ أَمِيرِ الْمُؤْمِنِينَ عِ مِنْ دَاخِلِ الدَّارِ مُحَمَّدَ الْعَيْنِ حَاسِرًا حَتَّى أَلْقَى مُلَاءَتَهُ عَلَيْهَا وَ ضَمَّهَا إِلَى صَدْرِهِ وَ قَوْلِهِ لَهَا يَا بِنْتَ رَسُولِ اللَّهِ قَدْ عَلِمْتِي أَنَّ أَبَاكَ بَعَثَهُ اللَّهُ رَحْمَةً لِلْعَالَمِينَ فَاللَّهُ اللَّهُ أَنْ تَكْشِفِي خِمَارَكَ وَ تَرْفَعِي نَاصِيَتِكَ

And the emergence of Amir Al-Momineen<sup>-asws</sup> from inside the house, reddened of eyes, bare footed, until he<sup>-asws</sup> cast his<sup>-asws</sup> sheet upon her<sup>-asws</sup> and hugged her<sup>-asws</sup> to his<sup>-asws</sup> chest, and his<sup>-asws</sup> words to her<sup>-asws</sup>: 'O daughter<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! You<sup>-asws</sup> know that your<sup>-asws</sup> father<sup>-saww</sup>, Allah<sup>-azwj</sup> had Sent him<sup>-saww</sup> as a Mercy for the worlds. So Allah<sup>-azwj</sup>, Allah<sup>-azwj</sup> if you<sup>-asws</sup> were to remove your<sup>-asws</sup> scarf and raised your<sup>-asws</sup> forelocks.

فَوَ اللَّهُ يَا فَاطِمَةُ لَئِنْ فَعَلْتِ ذَلِكَ لَا أَبْقَى اللَّهُ عَلَى الْأَرْضِ مَنْ يَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَ لَا مُوسَى وَ لَا عِيسَى وَ لَا إِبْرَاهِيمَ وَ لَا نُوحًا وَ لَا آدَمَ وَ لَا دَابَّةً تَمْشِي عَلَى الْأَرْضِ وَ لَا طَائِرًا فِي السَّمَاءِ إِلَّا أَهْلَكَهُ اللَّهُ

By Allah<sup>-azwj</sup>, O Fatima<sup>-asws</sup>! If you<sup>-asws</sup> were to do that, Allah<sup>-azwj</sup> will not Let remain upon the earth, the ones who testified that Muhammad<sup>-saww</sup> is Rasool-Allah<sup>-saww</sup>, neither Musa<sup>-as</sup>, nor Isa<sup>-as</sup>, nor Ibrahim<sup>-as</sup>, nor Noah<sup>-as</sup>, nor Adam<sup>-as</sup>, nor any animal walking upon the earth, nor any bird in the sky, except Allah<sup>-azwj</sup> would Destroy it!'

ثُمَّ قَالَ يَا ابْنَ الْخَطَّابِ لَكَ الْوَيْلُ مِنْ يَوْمِكَ هَذَا وَ مَا بَعْدَهُ وَ مَا تَلِيهِ الْخُرُوجِ قَبْلَ أَنْ أَشْهَرَ سَيْفِي فَأُفْنِي غَايِبِ الْأُمَّةِ فَخَرَجَ عُمَرُ وَ خَالِدُ بْنُ الْوَلِيدِ وَ فُتِنْدُ وَ عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ

Then he<sup>-asws</sup> said: 'O Ibn Al-Khattab! The woe is for you from this day of yours, and what is after it, and what follows it. Get out, before I<sup>-asws</sup> bare my<sup>-asws</sup> sword and I<sup>-asws</sup> annihilate the ancient community!' Umar, and Khalid Bin Al-Waleed, and Qunfuz, and Abdul Rahman Bin Abu Bakr went out.

فَصَارُوا مِنْ حَارِجِ الدَّارِ وَ صَاحَ أَمِيرُ الْمُؤْمِنِينَ بِفِضَّةٍ يَا فِضَّةُ مَوْلَاتِكَ فَأَقْبَلِي مِنْهَا مَا تَقْبَلُهُ النِّسَاءُ فَقَدْ جَاءَهَا الْمَحَاضُ مِنَ الرِّفْسَةِ وَ رَدَّ الْبَابَ فَأَسْقَطَتْ مُحْسِنًا فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عِ فَإِنَّهُ لَأَحِقُّ بِجَدِّهِ رَسُولِ اللَّهِ ص فَيَشْكُو إِلَيْهِ

They came to be outside from the door, and Amir Al-Momineen<sup>-asws</sup> called out Fizza<sup>-ra</sup>: 'O Fizza<sup>-ra</sup>, your<sup>-ra</sup> Mistress<sup>-asws</sup>, accept from her<sup>-asws</sup> what the women accept, for the pangs have seized her<sup>-asws</sup> from the kick!' And he<sup>-asws</sup> returned (closed) the door. Mohsin<sup>-asws</sup> fell. Amir Al-Momineen<sup>-asws</sup> said: 'He<sup>-asws</sup> will meet up with Rasool-Allah<sup>-saww</sup> and complain to him<sup>-saww</sup>!'

وَ حَمَلَ أَمِيرُ الْمُؤْمِنِينَ لَهَا فِي سَوَادِ اللَّيْلِ وَ الْحَسَنِ وَ الْحُسَيْنِ وَ زَيْنَبَ وَ أُمَّ كَلْتُومَ إِلَى دُورِ الْمُهَاجِرِينَ وَ الْأَنْصَارِ يُدَكِّرُهُمْ بِاللَّهِ وَ رَسُولِهِ وَ عَهْدِهِ الَّذِي بَايَعُوا اللَّهَ وَ رَسُولَهُ وَ بَايَعُوهُ عَلَيْهِ فِي أَرْبَعَةِ مَوَاطِنَ فِي حَيَاةِ رَسُولِ اللَّهِ ص - وَ تَسْلِيمِهِمْ عَلَيْهِ بِأَمْرَةِ الْمُؤْمِنِينَ فِي جَمِيعِهَا فَكُلُّ يَعْدُهُ بِالنَّصْرِ فِي يَوْمِهِ الْمُقْبِلِ فَإِذَا أَصْبَحَ قَعَدَ جَمِيعُهُمْ عَنْهُ

And Amir Al-Momineen<sup>-asws</sup> carried her<sup>-asws</sup> in the darkness of the night, and Al-Hassan<sup>-asws</sup>, and Al-Husayn<sup>-asws</sup>, and Zainab<sup>-asws</sup>, and Umm Kulsoom<sup>-asws</sup> to the houses of the Emigrants and the Helpers, reminding them of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and of his<sup>-saww</sup> pact which they had pledged Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup> upon in forty places during the lifetime of Rasool-Allah<sup>-saww</sup>, and their greeting him<sup>-asws</sup> as 'Emir of the Momineen' in entirety of these. Every one promised him<sup>-asws</sup> the help the following day. When it was morning, they all sat back from (helping) him<sup>-asws</sup>.

ثُمَّ يَشْكُو إِلَيْهِ أَمِيرُ الْمُؤْمِنِينَ عَ الْمَخَنَ الْعَظِيمَةَ الَّتِي امْتَحَنَ بِهَا بَعْدَهُ وَ قَوْلُهُ لَقَدْ كَانَتْ قِصَّتِي مِثْلَ قِصَّةِ هَارُونَ مَعَ بَنِي إِسْرَائِيلَ وَ قَوْلِي كَقَوْلِهِ لِمُوسَى يَا ابْنَ أُمَّ إِنَّ الْقَوْمَ اسْتَضَعُّوْنِي وَ كَادُوا يَقْتُلُونِي فَلَا تَشْمِتْ بِي الْأَعْدَاءُ وَ لَا تَجْعَلَنِي مَعَ الْقَوْمِ الظَّالِمِينَ

Then Amir Al-Momineen<sup>-asws</sup> complained to him<sup>-saww</sup> of the mighty tribulations which he<sup>-asws</sup> had been Tested with after him<sup>-saww</sup>, and his<sup>-asws</sup> words: 'My<sup>-asws</sup> story was like the story of Haroun<sup>-as</sup> with the children of Israel, and my<sup>-asws</sup> words are like his<sup>-as</sup> words were to Musa: **He said: 'Son of my mother! Surely the people weakened me, and they almost killed me, therefore do not let the enemies to gloat with me nor consider me to be with the unjust people' [7:150].**

فَصَبْرَتْ مُحْتَسِبًا وَ سَلِمَتْ رَاضِيًا وَ كَانَتْ الْحُجَّةُ عَلَيْهِمْ فِي خِلَافِي وَ نَقَضْتُمْ عَهْدِي الَّذِي عَاهَدْتُمْ عَلَيْهِ يَا رَسُولَ اللَّهِ وَ احْتَمَلْتُ يَا رَسُولَ اللَّهِ مَا لَمْ يَحْتَمِلْ وَ صَيُّ نَبِيٍّ مِنْ سَائِرِ الْأَوْصِيَاءِ مِنْ سَائِرِ الْأُمَمِ حَتَّى قَتَلُونِي بِضَرْبَةِ عَبْدِ الرَّحْمَنِ بْنِ مُلْجِمٍ

So I<sup>-asws</sup> was patient, anticipating, and I<sup>-asws</sup> submitted agreeing, and it was the argument against them in my<sup>-asws</sup> opposition, and their breaking of my<sup>-asws</sup> pact which you<sup>-saww</sup> had pacted upon them, O Rasool-Allah<sup>-saww</sup>! And I<sup>-asws</sup> tolerated, O Rasool-Allah<sup>-saww</sup> what no successor<sup>-as</sup> of a Prophet<sup>-as</sup> from the rest of the successors<sup>-as</sup>, from rest of the communities could have tolerated, until they killed me<sup>-asws</sup> with a strike of Abdul Rahman Bin Muljim<sup>-la</sup>.

وَ كَانَ اللَّهُ الرَّقِيبَ عَلَيْهِمْ فِي نَقْضِهِمْ بَيْعِي وَ حُرُوجِ طَلْحَةَ وَ الزُّبَيْرِ بِعَائِشَةَ إِلَى مَكَّةَ يُظْهِرَانِ الْحَجَّ وَ الْعُمْرَةَ وَ سَبْرِهِمْ بِهَا إِلَى الْبَصْرَةِ وَ حُرُوجِي إِلَيْهِمْ وَ تَذْكَيرِي لَهُمْ اللَّهُ وَ إِيَّاكَ وَ مَا جِئْتُ بِهِ يَا رَسُولَ اللَّهِ فَلَمْ يَرْجِعَا حَتَّى نَصَرَنِي اللَّهُ عَلَيْهِمَا حَتَّى أَمْرَقَتْ دِمَاءُ عَشْرِينَ أَلْفَ [أَلْفًا] مِنَ الْمُسْلِمِينَ وَ قُطِعَتْ سَبْعُونَ كَفًّا عَلَى زِمَامِ الْجَمَلِ

And Allah<sup>-azwj</sup> was the Watcher upon them in their breaking my<sup>-asws</sup> allegiance, and the rebellion of Talha and Al-Zubeyer with Ayesha to Makkah, manifesting performance of the Hajj and the Umrah, and their travelling with her to Al-Basra, and my<sup>-asws</sup> going out to them, and my<sup>-asws</sup> reminding to them of Allah<sup>-azwj</sup> and you<sup>-saww</sup> and what you<sup>-saww</sup> had come with, O Rasool-Allah<sup>-saww</sup>! But they did not return until Allah<sup>-azwj</sup> Helped me<sup>-asws</sup> against them both, until I<sup>-asws</sup> had to shed the blood of twenty thousand from the Muslims and cut off seventy hands upon the reins of the camel.

فَمَا لَقِيتُ فِي غَزَوَاتِكَ يَا رَسُولَ اللَّهِ وَ بَعْدَكَ أَصْعَبَ يَوْمًا مِنْهُ أَبَدًا لَقَدْ كَانَ مِنْ أَصْعَبِ الْحُرُوبِ الَّتِي لَقِيتَهَا وَ أَهْوَلَهَا وَ أَعْظَمَهَا فَصَبْرَتْ كَمَا أَدَّبَنِي اللَّهُ بِمَا أَدَّبَكَ بِهِ يَا رَسُولَ اللَّهِ فِي قَوْلِهِ عَزَّ وَ جَلَّ فَاصْبِرْ كَمَا صَبَرَ أَوْلَا الْعَزْمِ مِنَ الرُّسُلِ وَ قَوْلِهِ وَ اصْبِرْ وَ مَا صَبْرَكَ إِلَّا بِاللَّهِ

I<sup>-asws</sup> had not faced in your<sup>-asws</sup> military expeditions and after you<sup>-saww</sup> any day more difficult that it, ever. It was the most difficult of the wards which I<sup>-asws</sup> had to face, and its most horrifying, and its mightiest. I<sup>-asws</sup> observed patience just as Allah<sup>-azwj</sup> had Educated me<sup>-asws</sup>

with what He<sup>-azwj</sup> had Educated you<sup>-saww</sup> with, O Rasool-Allah<sup>-saww</sup> in His<sup>-azwj</sup> Words Mighty and Majestic: **Therefore be patient just as the Determined ones from the Rasools were patient, [46:35].** And His<sup>-azwj</sup> Words: **And be patient and your patience is not but by Allah [16:127].**

وَ حَقٌّ وَ اللَّهُ يَا رَسُولَ اللَّهِ تَأْوِيلُ آيَةِ اللَّهِ الَّتِي أَنْزَلَهَا اللَّهُ فِي الْأُمَّةِ مِنْ بَعْدِكَ فِي قَوْلِهِ وَ مَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَ فَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَ مَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئاً وَ سَيَجْزِي اللَّهُ الشَّاكِرِينَ

And by Allah<sup>-azwj</sup>, O Rasool-Allah<sup>-saww</sup>! A right of the interpretation of the Verse which Allah<sup>-azwj</sup> Revealed regarding the community from after you<sup>-saww</sup>, is in His<sup>-azwj</sup> Words: **And Muhammad is not except for a Rasool; the Rasools have already passed away before him; so if he dies or is killed will you turn back upon your heels? And the one who turns back upon his heels, he will never harm Allah of anything, and Allah would be Recompensing the grateful [3:144]’.**

يَا مُفَضَّلُ وَ يَوْمَ الْحُسَيْنِ ع إِلَى جَدِّهِ ص فَيَقُولُ يَا جَدَّاهُ كُنْتُ مَعَ أَمِيرِ الْمُؤْمِنِينَ فِي دَارِ هِجْرَتِهِ بِالْكُوفَةِ حَتَّى اسْتُشْهِدَ بِضَرْبَةِ عَبْدِ الرَّحْمَنِ بْنِ مُلْجِمٍ لَعْنَهُ اللَّهُ فَوْصَانِي بِمَا وَصَّيْتَهُ

O Mufazzal! And Al-Hassan<sup>-asws</sup> would stand to his<sup>-asws</sup> grandfather<sup>-saww</sup> and say: ‘O grandfather<sup>-saww</sup>! I<sup>-asws</sup> was with Amir Al-Momineen<sup>-asws</sup> in the house of his<sup>-asws</sup> emigration at Al-Kufa until he<sup>-asws</sup> was martyred with a strike of Abdul Rahman Bin Muljim<sup>-la</sup>, may Allah<sup>-azwj</sup> Curse him<sup>-la</sup> with what he<sup>-asws</sup> had bequeathed.

يَا جَدَّاهُ وَ بَلَغَ اللَّعِينُ مُعَاوِيَةَ قَتْلَ أَبِي فَأَنْفَذَ الدَّعِيَّ اللَّعِينُ زِيَاداً إِلَى الْكُوفَةِ فِي مِائَةِ أَلْفٍ وَ خَمْسِينَ أَلْفَ مُقَاتِلٍ -

O grandfather<sup>-saww</sup>! And the murder of my<sup>-asws</sup> father<sup>-asws</sup> reached Muawiya so he sent the Accursed caller Ziyad to Al-Kufa among one hundred and fifty thousand fighters.

هو زياد بن عبيد الثقفي الذي استلحقه معاوية و جعله أخا له من أبي سفيان، و قد كان حين قتل علي عليه السلام عاملا له على بلاد فارس و كرمان، يبغض معاوية و يشنؤه.

**Note:** He is Ziyad Bin Ubeyd Al-Saqafy the one whom Muawiya took and made him a brother of his from Abu Sufyan, and it was when Ali<sup>-asws</sup>, may the greetings be upon him<sup>-asws</sup>, was killed, as a governor of his upon the city of Fars and Kirman. He hated and resented Muawiya.

فأطمعه معاوية و كاتبه و راسله بعد أن صالح مع الحسن السبط عليه السلام فخرج زياد من معقله بفارس بعد ما استوثق من معاوية لنفسه، فجاءه في دمشق و سلم عليه بامرة المؤمنين.

Muawiya coveted him and wrote to him corresponding after he had made a peace treaty with Al-Hassan<sup>-asws</sup>, the grandson<sup>-asws</sup>, may the greetings be upon him<sup>-asws</sup>. Ziyad went out from his stronghold at Fars after he had trusted Muawiya for himself, and he came in Damascus and greeted unto him as ‘Emir Al-Momineen’.

فكما ترى أراد كاتب هذا الحديث أن يعلل صلح الحسن السبط مع معاوية بأنه عليه السلام كان مهزوما وحيدا لا يستطيع أن يبارزه، لكنه جاء بترهات من مخابله تخالف التاريخ الواضح المشهور من رأس.

So, as you can see, the writer of this Hadith wanted to justify the peace treaty of Al-Hassan<sup>-asws</sup> the grandson<sup>-asws</sup>, with Muawiya, that he<sup>-asws</sup>, may the greetings be upon him<sup>-asws</sup>, was

*defeated, along, not having the capacity to compete (fight) with him. But he has come up with nonsense from his imagination opposing the clear history, well-known from the head.*

فَأَمَرَ بِالْقَبْضِ عَلَيَّ وَعَلَىٰ أَحِيِّ الْحُسَيْنِ وَ سَائِرِ إِخْوَانِي وَ أَهْلِ بَيْتِي وَ شِيعَتِنَا وَ مَوَالِينَا وَ أَنْ يَأْخُذَ عَلَيْنَا الْبَيْعَةَ لِمُعَاوِيَةَ فَمَنْ يَأْتِي مِنَّا ضَرَبَ عُنُقَهُ وَ سَيَّرَ إِلَىٰ مُعَاوِيَةَ رَأْسَهُ

So he ordered with capturing me<sup>-asws</sup> and my<sup>-asws</sup> brother<sup>-asws</sup> Al-Husayn<sup>-asws</sup>, and rest of my<sup>-asws</sup> brothers<sup>-asws</sup> and my<sup>-asws</sup> family members, and our<sup>-asws</sup> Shias and our<sup>-asws</sup> friends, and he took the allegiance upon us for Muawiya. The one from us who refused, he struck his neck off and sent his head to Muawiya.

فَلَمَّا عَلِمْتُ ذَلِكَ مِنْ فِعْلِ مُعَاوِيَةَ خَرَجْتُ مِنْ دَارِي فَدَخَلْتُ جَامِعَ الْكُوفَةِ لِلصَّلَاةِ وَ رَفَأْتُ الْمِنْبَرَ وَ اجْتَمَعَ النَّاسُ فَحَمِدْتُ اللَّهَ وَ أَثْنَيْتُ عَلَيْهِ وَ قُلْتُ مَعْشَرَ النَّاسِ عَفَّتِ الدِّيَارُ وَ لُحِيَّتِ الْأَنْزَارُ وَ قَلَّ الْإِصْطِبَارُ فَلَا قَرَارَ عَلَىٰ هَمْزَاتِ الشَّيَاطِينِ وَ حُكْمِ الْحَائِضِينَ السَّاعَةَ

When I<sup>-asws</sup> knew that from the deeds of Muawiya, I<sup>-asws</sup> went out from my<sup>-asws</sup> house and entered the central Masjid of Al-Kufa for the Salat, and I<sup>-asws</sup> ascended the pulpit and gathered the people. I<sup>-asws</sup> praised Allah<sup>-azwj</sup> and extolled upon Him<sup>-azwj</sup> and said: 'Community of people! The houses have become loathsome, and the impacts are being erased and the patience is little. There is no contentment upon the suggestions of the Satans<sup>-la</sup> and decisions of the treacherous now!

وَ اللَّهُ صَحَّتِ الرِّزَاهِينُ وَ فَصَلَّتِ الْأَيَّامُ وَ بَانَتِ الْمُشْكِلَاتُ وَ لَقَدْ كُنَّا نَتَوَقَّعُ تِمَامَ هَذِهِ الْآيَةِ تَأْوِيلَهَا قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ مَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ وَ مَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَنْ يَصُرَ اللَّهُ شَيْئاً وَ سَيَجْزِي اللَّهُ الشَّاكِرِينَ

By Allah<sup>-azwj</sup>! The proofs were correct, and the Verses were detailed, and the problems were cleared, and they were anticipating the completion of this Verse, its interpretation! Allah<sup>-azwj</sup> Mighty and Majestic Said: **And Muhammad is not except for a Rasool; the Rasools have already passed away before him; so if he dies or is killed will you turn back upon your heels? And the one who turns back upon his heels, he will never harm Allah of anything, and Allah would be Recompening the grateful [3:144].**

فَلَقَدْ مَاتَ وَ اللَّهُ جَدِّي رَسُولُ اللَّهِ ص وَ قُتِلَ أَبِي ع وَ صَاحِ الْوَسْوَاسِ الْخُنَاسِ فِي قُلُوبِ النَّاسِ وَ نَعَقَ نَاعِقُ الْفِتْنَةِ وَ خَالَفْتُمُ السُّنَّةَ فَيَا لَهَا مِنْ فِتْنَةٍ صَمَاءَ عَمِيَاءَ لَا يُسْمَعُ لِدَاعِيهَا وَ لَا يُجَابُ مُنَادِيهَا وَ لَا يُخَالَفُ وَ لِيهَا ظَهَرَتْ كَلِمَةُ النِّفَاقِ وَ سَيَّرَتْ رَايَاتُ أَهْلِ الشِّفَاقِ وَ تَكَالَبَتْ جُيُوشُ أَهْلِ الْمَرَاقِ مِنَ الشَّامِ وَ الْعِرَاقِ

By Allah<sup>-azwj</sup>! My<sup>-asws</sup> grandfather<sup>-saww</sup> has died, and my<sup>-asws</sup> father<sup>-asws</sup> has been killed, and the whispering of the Wicked (Satan<sup>-la</sup>) was shouted in the hearts of the people, and a croaker croaked the Fitna, and you opposed the Sunnah! Alas for it from a deafening, blinding Fitna. Neither will its caller be listened to, nor will its caller be answered, nor will its friend be opposed. The word of hypocrisy has appeared, and the flags of the wretched people and the colliding of the armies of the people of Al-Maraq from Syria and Al-Iraq!

هَلُّمُوا رَحْمَتَكُمْ اللَّهُ إِلَىٰ الْإِفْتِتَاحِ وَ النُّورِ الْوَضَّاحِ وَ الْعِلْمِ الْجُحْجَاحِ وَ النُّورِ الَّذِي لَا يُطْفِئُ وَ الْحَقِّ الَّذِي لَا يَخْفَى

Come, may Allah<sup>-azwj</sup> have Mercy on you all, to the beginning, and the clear Noor, and the immense knowledge, and the Noor which will not be extinguished, and the truth which cannot be hidden!

أَيُّهَا النَّاسُ تَبَهَّطُوا مِنْ رُدَّةِ الْعُقَلَةِ وَ مِنْ تَكَاثُفِ الظُّلْمَةِ فَوَ الَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ وَ تَرَدَّى بِالْعِظْمَةِ لَمَّا قَامَ إِلَيَّ مِنْكُمْ عُصْبَةٌ يَفْلُوبِ صَافِيَةٍ وَ نِيَّاتٍ مُخْلِصَةٍ لَا يَكُونُ فِيهَا شَوْبٌ نِفَاقٍ وَ لَا نِيَّةٌ افْتِرَاقٍ لِأَجَاهِدَنَّ بِالسَّيْفِ قُدَمَا قُدَمَا وَ لِأَضِيقَنَّ مِنَ السُّيُوفِ جَوَائِبَهَا وَ مِنَ الرِّمَاحِ أَطْرَافَهَا وَ مِنَ الْحَبْلِ سَنَابِكَهَا فَتَكَلَّمُوا رِجْحَمَكُمُ اللَّهُ

O you people! Wake up from the sleep of heedlessness, and from the veils of darkness! By the One<sup>-azwj</sup> Who Split the seed and Formed the person! And the greatness has deteriorated. If a party from you were to stand to me with truthful hearts and sincere intentions, not happening to have a sign of hypocrisy in it nor intent of division, I<sup>-asws</sup> would fight with the sword, advancing, advancing, and I<sup>-asws</sup> will restrict from the swords, its sides, and from the spears, its ends, and from the horses, its hooves! Speak, may Allah<sup>-azwj</sup> have Mercy on you all!

فَكَأَنَّمَا أُجِئُوا بِلِجَامِ الصَّمْتِ عَنْ إِجَابَةِ الدَّعْوَةِ إِلَّا عِشْرُونَ رَجُلًا فَإِنَّهُمْ قَامُوا إِلَيَّ فَقَالُوا يَا ابْنَ رَسُولِ اللَّهِ مَا تَمْلِكُ إِلَّا أَنْفُسَنَا وَ سُيُوفَنَا فَهِيَ نَحْنُ بَيْنَ يَدَيْكَ لِأَمْرِكَ طَائِعُونَ وَ عَنْ رَأْيِكَ صَادِرُونَ فَمَرْنَا بِمَا شِئْتِ

It was as if they had been reined by the reins of silence from answering the call, except twenty men, for they stood up to me and said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-sawww</sup>! We do not control except ourselves and our swords. Here we are in front of you<sup>-asws</sup>, obedient to your<sup>-asws</sup> orders and ratifying to your<sup>-asws</sup> view. So, order us with whatever you<sup>-asws</sup> so desire to!'

فَنظَرْتُ يَمَنَةً وَ يَسْرَةً فَلَمْ أَرَ أَحَدًا غَيْرَهُمْ فَقُلْتُ لِي أَسْوَةٌ بِحَدِيثِي رَسُولِ اللَّهِ حِينَ عَبَدَ اللَّهُ سِرًّا وَ هُوَ يُؤَمِّدُ فِي تِسْعَةٍ وَ ثَلَاثِينَ رَجُلًا فَلَمَّا أَكْمَلَ اللَّهُ لَهُ الْأَرْبَعِينَ صَارَ فِي عِدَّةٍ وَ أَظْهَرَ أَمْرَ اللَّهِ فَلَوْ كَانَ مَعِيَ عِدَّتُهُمْ جَاهَدْتُ فِي اللَّهِ حَقَّ جِهَادِهِ

I<sup>-asws</sup> looked right and left, but I<sup>-asws</sup> could not find anyone (else) apart from them. I<sup>-asws</sup> said: 'For me<sup>-asws</sup> there is an exemplar in my<sup>-asws</sup> grandfather<sup>-sawww</sup> Rasool-Allah<sup>-sawww</sup>, when he<sup>-sawww</sup> worshipped Allah<sup>-azwj</sup> in secret and on that day he<sup>-sawww</sup> was among thirty-nine men. When Allah<sup>-azwj</sup> Completed forty for him<sup>-sawww</sup>, he<sup>-sawww</sup> became among (a significant) number and revealed the Command of Allah<sup>-azwj</sup>. So, if their number were to be for me<sup>-asws</sup>, I<sup>-asws</sup> would fight for the Sake of Allah<sup>-azwj</sup> as is the right of fighting it!'

ثُمَّ رَفَعْتُ رَأْسِي نَحْوَ السَّمَاءِ فَقُلْتُ اللَّهُمَّ إِنِّي قَدْ دَعَوْتُ وَ أُنذَرْتُ وَ أَمُرْتُ وَ نَهَيْتُ وَ كَانُوا عَنْ إِجَابَةِ الدَّاعِي غَافِلِينَ وَ عَنْ نُصْرَتِهِ قَاعِدِينَ وَ عَنْ طَاعَتِهِ مُقْصِرِينَ وَ لِأَعْدَائِهِ نَاصِرِينَ اللَّهُمَّ فَأَنْزِلْ عَلَيْهِمْ رِجْزَكَ وَ بَأْسَكَ وَ عَذَابَكَ الَّذِي لَا يُرَدُّ عَنِ الْقَوْمِ الظَّالِمِينَ وَ نَزَّلْتُ

Then I<sup>-asws</sup> raised my<sup>-asws</sup> head towards the sky. I<sup>-asws</sup> said: 'O Allah<sup>-azwj</sup>! I<sup>-asws</sup> have called, and warned, and instructed, and forbade, and they were heedless from answering the caller and sitting back from helping him<sup>-asws</sup>, and deficient from obeying him<sup>-asws</sup>, and helpers to his<sup>-asws</sup> enemies (instead). O Allah<sup>-azwj</sup>! Send down upon them Your<sup>-azwj</sup> Torment, and Your<sup>-azwj</sup> Pain, and Your<sup>-azwj</sup> Punishment which cannot be repelled from the unjust people!' And I<sup>-asws</sup> descended.

ثُمَّ خَرَجْتُ مِنَ الْكُوْفَةِ رَاجِلًا إِلَى الْمَدِينَةِ فَجَاءُونِي يُعْوِلُونَ إِنَّ مَعَاوِيَةَ أَسْرَى سَرَايَاهُ إِلَى الْأَنْبَارِ وَ الْكُوْفَةِ وَ شَنَّ غَارَاتِهِ عَلَى الْمُسْلِمِينَ وَ قَتَلَ مَنْ لَمْ يُقَاتِلْهُ وَ قَتَلَ النَّسَاءَ وَ الْأَطْفَالَ فَأَعْلَمْتُهُمْ أَنَّهُ لَا وَفَاءَ لَهُمْ

Then I went out from Al-Kufa to Al-Medina on foot. They came to me<sup>-asws</sup> saying, 'Muawiya has hastened his military to Al-Anbar and Al-Kufa and has started his raids upon the Muslims, and kills the ones who do not fight him, and kills the women and the children!' I<sup>-asws</sup> let them know that there is no loyalty for them.

فَأَنْفَذْتُ مَعَهُمْ رِجَالًا وَ جُيُوشًا وَ عَرَفْتُهُمْ أَنَّهُمْ يَسْتَجِيبُونَ لِمُعَاوِيَةَ وَ يَنْفُضُونَ عَهْدِي وَ يَبْعَتِي فَلَمْ يَكُنْ إِلَّا مَا قُلْتُ لَهُمْ وَ أَخْبَرْتُهُمْ

I<sup>-asws</sup> sent infantry and an army with them and let them know that they will be answering to Muawiya and will break my<sup>-asws</sup> pact and my<sup>-asws</sup> allegiance. It did not happen except what I<sup>-asws</sup> had said to them and had informed them'.

ثُمَّ يَقُومُ الْحُسَيْنُ عَ مُخَضَّبًا بِدَمِهِ هُوَ وَ جَمِيعٌ مَنِ قُبِلَ مَعَهُ فَإِذَا رَأَهُ رَسُولُ اللَّهِ ص بَكَى وَ بَكَى أَهْلُ السَّمَاوَاتِ وَ الْأَرْضِ لِنِكَاحِهِ وَ تَصْرِيحِ فَاطِمَةَ ع فَتَرَزَّلُ الْأَرْضُ وَ مَنْ عَلَيْهَا وَ يَقِفُ أَمِيرُ الْمُؤْمِنِينَ وَ الْحَسَنُ ع عَنِ يَمِينِهِ وَ فَاطِمَةُ عَنِ شِمَالِهِ وَ يُقْبِلُ الْحُسَيْنُ ع

Then Al-Husayn<sup>-asws</sup> stood upon dyed in his<sup>-asws</sup> blood, he<sup>-asws</sup> and entirety of the ones who had been killed with him<sup>-asws</sup>. When Rasool-Allah<sup>-sawww</sup> saw him<sup>-asws</sup>, he<sup>-sawww</sup> cried, and the inhabitants of the sky and the earth cried to his<sup>-sawww</sup> crying, and (Syeda) Fatima<sup>-asws</sup> screamed. The earth and the ones upon it shook, and Amir Al-Momineen<sup>-asws</sup> and Al-Hassan<sup>-asws</sup> stood on his<sup>-asws</sup> right, and (Syeda) Fatima<sup>-asws</sup> on his<sup>-asws</sup> left, and Al-Husayn<sup>-asws</sup> came.

فَيَضُمُّهُ رَسُولُ اللَّهِ ص إِلَى صَدْرِهِ وَ يَقُولُ يَا حُسَيْنُ قَدِيتُكَ قَرَّتْ عَيْنَاكَ وَ عَيْنَايَ فِيكَ وَ عَنِ يَمِينِ الْحُسَيْنِ حَمْرَةٌ أَسَدُ اللَّهِ فِي أَرْضِهِ وَ عَنِ شِمَالِهِ جَعْفَرُ بْنُ أَبِي طَالِبٍ الطَّيَّارُ وَ بَأْتِي مُحْسِنٌ تَحْمِلُهُ حَدِيدَةٌ بِنْتُ حُوَيْلِدٍ وَ فَاطِمَةُ بِنْتُ أَسَدٍ أُمِّ أَمِيرِ الْمُؤْمِنِينَ ع وَ هُنَّ صَارِحَاتٌ

Rasool-Allah<sup>-sawww</sup> hugged him<sup>-asws</sup> to his<sup>-sawww</sup> chest and said: 'O Husayn<sup>-asws</sup>! May you<sup>-asws</sup> be ransomed, and your<sup>-asws</sup> eyes and my<sup>-sawww</sup> eyes be delighted regarding you<sup>-asws</sup>!' And on the right of Al-Husayn<sup>-asws</sup> was Hamza<sup>-as</sup>, lion of Allah<sup>-azwj</sup> in His<sup>-azwj</sup> earth, and on his<sup>-asws</sup> left Ja'far Bin Abu Talib<sup>-as</sup> Al-Tayyar, and Mohsin<sup>-asws</sup> would come being carried by (Syeda) Khadeeja Bint Khuwaylid<sup>-asws</sup> and (Syeda) Fatima Bint Asad<sup>-asws</sup>, mother<sup>-asws</sup> of Amir Al-Momineen<sup>-asws</sup>, and they<sup>-asws</sup> would be screaming.

وَ أُمُّهُ فَاطِمَةُ تَقُولُ هَذَا يَوْمَكُمْ الَّذِي كُنْتُمْ تُوعِدُونَ الْيَوْمَ بِجِدِّ كُلِّ نَفْسٍ مَا عَمِلْتُمْ مِنْ خَيْرٍ مُحْضَرًا وَ مَا عَمِلْتُمْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَ بَيْنَهُ أَمَدًا بَعِيدًا

And his<sup>-asws</sup> mother<sup>-asws</sup> Fatima<sup>-asws</sup> said: '***This is your Day which you were Promised***' [21:103]. Today ***On the Day every soul shall find what it has done of good to be present and what it has done of evil. It will wish that between it and him there was a long duration; [3:30]***'.

قَالَ فَبَكَى الصَّادِقُ ع حَتَّى احْضَلَّتْ لِحْيَتُهُ بِالْذُّمُوعِ ثُمَّ قَالَ لَا قَرَّتْ عَيْنٌ لَا تَبْكِي عِنْدَ هَذَا الذِّكْرِ

He (the narrator) said, 'Al-Sadiq<sup>-asws</sup> cried until his<sup>-asws</sup> beard was dampened with the tears. Then he<sup>-asws</sup> said: 'No eye would be delighted which does not cry during this mention!'

قَالَ وَ بَكَى الْمُفَضَّلُ بُكَاءً طَوِيلًا ثُمَّ قَالَ يَا مَوْلَايَ مَا فِي الذُّمُوعِ يَا مَوْلَايَ

He (the narrator) said, 'And Al-Mufazzal cried with a lengthy crying. Then he said, 'O my Master<sup>-asws</sup>! What is regarding the tears, O my Master<sup>-asws</sup>?'

فَقَالَ مَا لَا يُحْصَى إِذَا كَانَ مِنْ مُحِيقٍ

He<sup>-asws</sup> said: 'What cannot even be counted when that happens from a reality'.

ثُمَّ قَالَ الْمُفَضَّلُ يَا مَوْلَايَ مَا تَقُولُ فِي قَوْلِهِ تَعَالَى وَ إِذَا الْمَوْؤُودَةُ سُئِلَتْ بِأَيِّ ذَنْبٍ قُتِلَتْ

Then Al-Mufazzal said, 'O my Master<sup>-asws</sup>! What are you<sup>-asws</sup> saying regarding Words of the Exalted: **And when the infant is Questioned about [81:8] For what sin was it killed [81:9]**'.

قَالَ يَا مُفَضَّلُ وَالْمَوْؤُودَةُ وَاللَّهُ مُحْسِنٌ لِأَنَّهُ مِنَّا لَا غَيْرَ فَمَنْ قَالَ غَيْرَ هَذَا فَكَذَّبُوهُ

He<sup>-asws</sup> said: 'O Mufazzal! And the infant, by Allah<sup>-azwj</sup>, is Mohsin<sup>-asws</sup>, because he<sup>-asws</sup> is from us<sup>-asws</sup>, not from others. The one who says other than this, belie him!'

قَالَ الْمُفَضَّلُ يَا مَوْلَايَ ثُمَّ مَاذَا

Al-Mufazzal said, 'O my Master<sup>-asws</sup>! Then what?'

قَالَ الصَّادِقُ ع تَقُومُ فَاطِمَةُ بِنْتُ رَسُولِ اللَّهِ ص فَتَقُولُ اللَّهُمَّ أَنْجِزْ وَعْدَكَ وَ مَوْعِدَكَ لِي فِيمَنْ ظَلَمَنِي وَ غَصَبَنِي وَ ضَرَبَنِي وَ جَزَعَنِي بِكُلِّ أَوْلَادِي

Al-Sadiq<sup>-asws</sup> said: ' (Syeda) Fatima<sup>-asws</sup> daughter<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup> would stand up and say: 'O Allah<sup>-azwj</sup>! Fulfil Your<sup>-azwj</sup> Promise and Your<sup>-azwj</sup> appointment for me<sup>-asws</sup> regarding the ones who had oppressed me<sup>-asws</sup>, and hit me<sup>-asws</sup>, and alarmed me<sup>-asws</sup> with all my<sup>-asws</sup> children!'

فَتَبْكِيهَا مَلَائِكَةُ السَّمَاوَاتِ السَّبْعِ وَ حَمَلَةُ الْعَرْشِ وَ سُكَّانُ الْهَوَاءِ وَ مَنْ فِي الدُّنْيَا وَ مَنْ تَحْتَ أَطْبَاقِ النَّارِ صَائِحِينَ صَارِحِينَ إِلَى اللَّهِ تَعَالَى فَلَا يَبْقَى أَحَدٌ مِمَّنْ قَاتَلْنَا وَ ظَلَمْنَا وَ رَضِيَ بِمَا جَرَى عَلَيْنَا إِلَّا قُتِلَ فِي ذَلِكَ الْيَوْمِ أَلْفَ قَتْلَةٍ - دُونَ مَنْ قُتِلَ فِي سَبِيلِ اللَّهِ فَإِنَّهُ لَا يَدُوقُ الْمَوْتَ

The Angels of the seven skies, and bearers of the Throne, and dwellers of the air, and the ones in the earth, and the ones beneath the layers of the soil will cry shouting, screaming to Allah<sup>-azwj</sup> the Exalted. There will not remain anyone from the ones who had killed us<sup>-asws</sup>, and oppressed us<sup>-asws</sup>, and were pleased with what had transpired upon us<sup>-asws</sup>, except he would be killed during that day, a thousand killings, besides the ones who were killing in the Way of Allah<sup>-azwj</sup>, for they had not tasted the death.

وَ هُوَ كَمَا قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ لَا تُحْسِنَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَ يَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُونَ -

And it is just as Allah<sup>-azwj</sup> Mighty and Majestic had Said: **And do not reckon those who are killed in Allah's Way as dead; but, they are alive being sustained in the Presence of their Lord [3:169] Rejoicing in what Allah has Given them from His Grace and they are receiving glad tidings of those whom have yet to join them from the ones they left behind. There would neither be fear upon them nor would they be grieving [3:170]**'.

قَالَ الْمُفَضَّلُ يَا مَوْلَايَ إِنَّ مِنْ شَيْعَتِكُمْ مَنْ لَا يَقُولُ بِرَجْعَتِكُمْ



Al-Mufazzal said, 'O my Master<sup>-asws</sup>! From your<sup>-asws</sup> Shias there are ones who are not saying (believing) in your (Masumeen's) return (Raj'at)!'

قَالَ عَ إِمَّا سَمِعُوا قَوْلَ جَدِّنا رَسُولِ اللَّهِ ص وَ نَحْنُ سَائِرِ الْأَئِمَّةِ نَقُولُ وَ لَنَذِيقَنَّهُمْ مِنَ الْعَذَابِ الْأَذَى ذُونَ الْعَذَابِ الْأَكْبَرِ

He<sup>-asws</sup> said: 'But rather they have heard the word of our<sup>-asws</sup> grandfather<sup>-saww</sup> Rasool-Allah<sup>-saww</sup>, and we<sup>-asws</sup>, rest of the Imams<sup>-asws</sup> are saying: **And We will Make them taste from the smallest Punishment besides the biggest, [32:21]**'.

قَالَ الصَّادِقُ ع الْعَذَابُ الْأَذَى عَذَابُ الرَّجْعَةِ وَ الْعَذَابُ الْأَكْبَرُ عَذَابُ يَوْمِ الْقِيَامَةِ الَّذِي تُبَدَّلُ الْأَرْضُ عَذْرَ الْأَرْضِ وَ السَّمَاوَاتُ وَ بَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ

(He the narrator said), 'Al-Sadiq<sup>-asws</sup> said: 'The smallest punishment is punishment of Al-Raj'at, and the biggest punishment is punishment on the Day of Qiyamah which **the earth would be changed to another earth, and (so will) the skies, and they shall come out to Allah, the One, the Supreme [14:48]**'.

قَالَ الْمُفَضَّلُ يَا مَوْلَايَ نَحْنُ نَعْلَمُ أَنَّكُمْ اخْتِيارُ اللَّهِ فِي قَوْلِهِ تَعَالَى نَرْفَعُ دَرَجَاتٍ مَنْ نَشَاءُ وَ قَوْلِهِ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ وَ قَوْلِهِ إِنَّ اللَّهَ اصْطَفَى آدَمَ وَ نُوحًا وَ آلَ إِبْرَاهِيمَ وَ آلَ عِمْرَانَ عَلَى الْعَالَمِينَ ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ وَ اللَّهُ سَمِيعٌ عَلِيمٌ

Al-Mufazzal, 'O my Master<sup>-asws</sup>! We know you (Imams<sup>-asws</sup>) are the Choice of Allah<sup>-azwj</sup> in His<sup>-azwj</sup> Exalted Words: **We Raise the Levels of the one We so Desire to. [6:83]**. And His<sup>-azwj</sup> Words: **Allah is more Knowing of where to Place His Message. [6:124]**. And His<sup>-azwj</sup> Words: **Surely Allah chose Adam and Noah and the progeny of Ibrahim and the progeny of Imran above the worlds [3:33] Offspring, one being from the other; and Allah is Hearing, Knowing [3:34]**'.

قَالَ الصَّادِقُ ع يَا مُفَضَّلُ فَأَيْنَ نَحْنُ فِي هَذِهِ الْآيَةِ

Al-Sadiq<sup>-asws</sup> said: 'O Mufazzal! So where are we<sup>-asws</sup> in this Verse?'

قَالَ الْمُفَضَّلُ فَوَ اللَّهُ إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَ هَذَا النَّبِيُّ وَ الَّذِينَ آمَنُوا وَ اللَّهُ وَلِيُّ الْمُؤْمِنِينَ وَ قَوْلِهِ مَلَّةً أَبِيكُمْ إِبْرَاهِيمَ هُوَ سَمَّاكُمْ الْمُسْلِمِينَ

Al-Mufazzal said, 'By Allah<sup>-azwj</sup>! **Surely the foremost of people to Ibrahim are those who follow him and this Prophet and those who are believing; and Allah is the Guardian of the Momineen [3:68]**. And His<sup>-azwj</sup> Words: **a sect of your father Ibrahim. He named you all as the Muslims from before [22:78]**'.

وَ قَوْلِهِ عَنِ إِبْرَاهِيمَ وَ اجْنُبْنِي وَ بَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ وَ قَدْ عَلِمْنَا أَنَّ رَسُولَ اللَّهِ ص وَ أَمِيرَ الْمُؤْمِنِينَ ع مَا عَبَدَا صَنَمًا وَ لَا وَثَنًا وَ لَا أَشْرَكَا بِاللَّهِ طَرْفَةَ عَيْنٍ

And His<sup>-azwj</sup> Words on behalf of Ibrahim<sup>-as</sup>: **and Keep me and my sons away from worshipping the idols [14:35]**. And we have known that Rasool-Allah<sup>-saww</sup> and Amir Al-Momineen<sup>-asws</sup> had neither worshipped any idol, nor image, nor associated with Allah<sup>-azwj</sup> even for the blink of an eye.

وَ قَوْلِهِ وَ إِذِ ابْتَلَى إِبْرَاهِيمَ رَبَّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَ مِنْ ذُرِّيَّتِي قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ وَ الْعَهْدُ عَهْدُ الْإِمَامَةِ لَا يَنَالُهُ ظَالِمٌ

And His<sup>-azwj</sup> Words: **And when his Lord Tested Ibrahim with certain words, so He Completed these. He Said: "I will Make you an Imam for the people". He said: 'And from my offspring?' He Said: My Covenant cannot be attained by the unjust [2:124].** And the covenant, is the covenant of the Imamate, an unjust one cannot attain it'.

قَالَ يَا مُفَضَّلُ يَا مَوْلَايَ لَا تَطَاقَةَ لِي بِهِ وَلَا تَحْتَبِرْنِي وَلَا تَتَّبِلْنِي فَمِنْ عِلْمِكُمْ عَلِمْتُ وَمِنْ فَضْلِ اللَّهِ عَلَيْكُمْ أَخَذْتُ

He<sup>-asws</sup> said: 'O Mufazzal! And what made you know that the unjust one cannot attain the Covenant of the Imamate?'

قَالَ الْمُفَضَّلُ يَا مَوْلَايَ لَا تَطَاقَةَ لِي بِهِ وَلَا تَحْتَبِرْنِي وَلَا تَتَّبِلْنِي فَمِنْ عِلْمِكُمْ عَلِمْتُ وَمِنْ فَضْلِ اللَّهِ عَلَيْكُمْ أَخَذْتُ

Al-Mufazzal said, 'O my Master<sup>-asws</sup>! Do not test me with what there is not strength for me with it, nor examine me, not try me. I have learnt from your (Imams<sup>-asws</sup>) knowledge, and I have taken from the Grace of Allah<sup>-azwj</sup> upon you<sup>-asws</sup> all!'

قَالَ الصَّادِقُ ع صَدَقْتَ يَا مُفَضَّلُ وَلَا أَعْتَرَاكَ بِنِعْمَةِ اللَّهِ عَلَيْكَ فِي ذَلِكَ لَمَا كُنْتُ هَكَذَا فَأَيُّنَ يَا مُفَضَّلُ الْآيَاتُ مِنَ الْقُرْآنِ فِي أَنَّ الْكَافِرَ ظَالِمٌ

Al-Sadiq<sup>-asws</sup> said: 'You speak the truth, O Mufazzal, and had it not been for your acknowledging with the Favour of Allah<sup>-azwj</sup> upon you regarding that, you would not have been like this. O Mufazzal! So where are the Verses from the Quran regarding that the Kafir is an unjust one?'

قَالَ نَعَمْ يَا مَوْلَايَ قَوْلُهُ تَعَالَى وَالْكَافِرُونَ هُمُ الظَّالِمُونَ وَالْكَافِرُونَ هُمُ الْفَاسِقُونَ وَمَنْ كَفَرَ وَفَسَقَ وَظَلَمَ لَا يَجْعَلُهُ اللَّهُ لِلنَّاسِ إِمَامًا

He said, 'Yes, my Master<sup>-asws</sup>! Words of the Exalted: **and the Kafirs they are the unjust ones [2:254]**, and the Kafirs, they are the mischief-makers. And the one who disbelieves and makes mischief and is unjust, Allah<sup>-azwj</sup> will not Make him to be an Imam<sup>-asws</sup> for the people'.

قَالَ الصَّادِقُ ع أَحْسَنْتَ يَا مُفَضَّلُ فَمِنْ أَيْنَ قُلْتَ بِرَجْعَتِنَا وَمُصَرَّةِ شِيعَتِنَا تَقُولُ مَعْنَى الرَّجْعَةِ أَنَّ يُرَدُّ اللَّهُ إِلَيْنَا مُلْكَ الدُّنْيَا وَأَنْ يَجْعَلَهُ لِلْمَهْدِيِّ وَنَحْمُهُمْ مَعَى سُلَيْبِنَا الْمُلْكِ حَتَّى يُرَدَّ عَلَيْنَا

Al-Sadiq<sup>-asws</sup> said: 'Excellent, O Mufazzal! From where do you say (believe) in our<sup>-asws</sup> return (Raj'at) while our<sup>-asws</sup> derogating Shias are saying, 'The meaning of the return (Raj'at) is that Allah<sup>-azwj</sup> will Return to us<sup>-asws</sup> kingdom of the world, and that He<sup>-azwj</sup> will Make it to be for Al-Mahdi<sup>-ajfj</sup>? Woe be unto them! When were we<sup>-asws</sup> dispossessed of the kingdom until it would be returned to us<sup>-asws</sup>?'

قَالَ الْمُفَضَّلُ لَا وَاللَّهِ وَمَا سُلِبْتُمُوهُ وَلَا تُسَلَّبُونَهُ لِأَنَّهُ مُلْكُ النَّبُوَّةِ وَالرِّسَالَةِ وَالْوَصِيَّةِ وَالْإِمَامَةِ

Al-Mufazzal said, 'No, by Allah<sup>-azwj</sup>! You<sup>-asws</sup> have neither been robbed nor dispossessed because the kingdom is the Prophet-hood and the Message, and the successor-ship and the Imamate!'

قَالَ الصَّادِقُ ع يَا مُفَضَّلُ لَوْ تَدَبَّرَ الْقُرْآنَ شِيعَتُنَا لَمَا شَكُّوا فِي فَضْلِنَا أَمَا سَمِعُوا قَوْلَهُ عَزَّ وَجَلَّ وَ يُرِيدُ أَنْ تَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا فِي الْأَرْضِ وَ نَجْعَلُهُمْ أُيُمَةً وَ نَجْعَلُهُمُ الْوَارِثِينَ وَ نُمَكِّنَ لَهُمْ فِي الْأَرْضِ وَ نُرِيهِمْ فِرْعَوْنَ وَ هَامَانَ وَ جُنُودَهُمَا مِنْهُمْ مَا كَانُوا يَحْذَرُونَ

Al-Sadiq<sup>asws</sup> said: 'O Mufazzal! If our<sup>asws</sup> Shias were to ponder on the Quran, they would not doubt regarding our<sup>asws</sup> merits. Have they not heard Words of the Mighty and Majestic: **And We Intend to Confer upon those who were weakened in the land, and to Make them Imams, and Make them the inheritors [28:5] And to Enable for them in the land, and to Show Pharaoh and Haman and their armies what they used to beware from them [28:6].**

وَاللَّهُ يَا مُفَضَّلُ إِنَّ تَنْزِيلَ هَذِهِ آيَةِ فِي بَنِي إِسْرَائِيلَ وَتَأْوِيلَهَا فِينَا وَإِنْ فِرْعَوْنَ وَهَامَانَ تَبِمَ وَعَدِي

By Allah<sup>azwj</sup>, O Mufazzal! The Revelation of this Verse is regarding the children of Israel and its interpretation is regarding us<sup>asws</sup>, and Pharaoh<sup>la</sup> and Haman are Taym (Abu Bakr) and Aday (Umar)'.  
 قَالَ الْمُفَضَّلُ يَا مَوْلَايَ فَالْمُنْعَةُ

Al-Mufazzal said, 'O my Master<sup>asws</sup>! (What about) Al-Mut'ah (temporary marriage)?'

قَالَ الْمُنْعَةُ حَالًا طَلَّقَ وَالشَّاهِدُ بِمَا قَوْلَ اللَّهِ عَزَّ وَجَلَّ وَ لَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ مِنْ خِطْبَةِ النِّسَاءِ أَوْ أَكْتُمْتُمْ فِي أَنْفُسِكُمْ عَلِمَ اللَّهُ أَنَّكُمْ سَتَذْكُرُونَهُنَّ وَلَكِنْ لَا تُوعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا أَيُّ مَشْهُودًا

He<sup>asws</sup> said: 'The Mut'ah is absolutely Permissible, and the testimony with it are Words of Allah<sup>azwj</sup> Mighty and Majestic: **And there is no blame upon you regarding what you display with from addressing the women or you conceal within yourselves; Allah Knows you would be mentioning to them, but do not promise them in secret unless if you are saying reasonable words; [2:235]** – i.e., witnessed.

وَالْقَوْلُ الْمَعْرُوفُ هُوَ الْمَشْتَهَرُ بِالْوَالِيِّ وَالشُّهُودُ وَإِنَّمَا اخْتِجَ إِلَى الْوَالِيِّ وَالشُّهُودِ فِي النِّكَاحِ لِيُثَبَّتَ النِّسْلُ وَيَصَحَّ النَّسَبُ وَيَسْتَحَقَّ الْمِيرَاثُ

And the 'reasonable words', it is well-known with the guardian and the witnesses, and rather it is dependent to the guardian and the witnesses in the marriage in order to prove the offspring, and correct the lineage, and rightful ones of the inheritance.

وَقَوْلُهُ وَآتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَرِيئًا وَجَعَلَ الطَّلَاقَ فِي النِّسَاءِ الْمُرْجُوحَاتِ غَيْرِ جَائِزٍ إِلَّا بِشَاهِدَيْنِ ذَوَيْ عَدْلٍ مِنَ الْمُسْلِمِينَ

And His<sup>azwj</sup> Words: **And give women their dowries as a gift, but if they remit for you something from it themselves, then consume it enjoying wholesomely [4:4].** And the divorce is made regarding the married couples is not allowed except with two witnesses with justice from the Muslims.

وَقَالَ فِي سَائِرِ الشَّهَادَاتِ عَلَى الدِّمَاءِ وَالْفُرُوجِ وَالْأَمْوَالِ وَالْأَمْلاكِ وَاسْتَشْهَدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلًا وَامْرَأَتَانِ يَمَنَّ تَرْضَوْنَ مِنَ الشُّهَدَاءِ

And He<sup>azwj</sup> Said regarding rest of the testimonies upon the blood (wergild), and the private parts, and the wealth, and the slaves: **And two witnesses should be bearing witness, from your men. But if there does not happen to be two men, then a man and two women from the ones you are agreeing with from the witnesses. [2:282].**

وَبَيْنَ الطَّلَاقِ عَزْرٌ ذِكْرُهُ فَقَالَ يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ وَاتَّقُوا اللَّهَ رَبَّكُمْ وَ لَوْ كَانَتِ الْمُطَلَّقَةُ تَبِينُ بِثَلَاثِ تَطْلِيقَاتٍ  
بِجَمْعِهَا كَلِمَةً وَاحِدَةً أَوْ أَكْثَرَ مِنْهَا أَوْ أَقَلُّ

And He<sup>-azwj</sup>, Mighty is His<sup>-azwj</sup> Mention, Clarified the divorce. He<sup>-azwj</sup> Said: **O you, the Prophet! (Say): 'When you divorce the women, then divorce them to their waiting period, and calculate the waiting period, and fear Allah - your Lord! [65:1].** And if the divorced woman is cleared with three divorces, she can be united with one word, or more than it, or less.

لَمَّا قَالَ اللَّهُ تَعَالَى وَ أَحْصُوا الْعِدَّةَ وَ اتَّقُوا اللَّهَ رَبَّكُمْ إِلَى قَوْلِهِ تِلْكَ حُدُودُ اللَّهِ وَ مَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ  
أَمْرًا فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَ أَشْهَدُوا ذَوِي عَدْلٍ مِنْكُمْ وَ أَقِيمُوا الشَّهَادَةَ لِلَّهِ ذَلِكَ يُوعِظُ بِهِ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَ  
الْيَوْمِ الْآخِرِ

(This is) due to what Allah<sup>-azwj</sup> the Exalted Said: **and calculate the waiting period, - up to His<sup>-azwj</sup> Words: these are the Limits of Allah, and one who exceeds the Limits of Allah, so he has been unjust to himself. You don't know, perhaps Allah would Bring about a new Command after that' [65:1] So when they do reach their term, then either withhold them with kindness or separate them with kindness, and two just ones from you should bear witness, and they should establish the testimony for the Sake of Allah. That is (what) the ones who believed in Allah and the Last Day is Advised with. [65:2].**

وَ قَوْلِهِ لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا هُوَ نُكْرٌ يَفْعُ بَيْنَ الرَّوْحِ وَ زَوْجِيهِ فَيُطَلِّقُ التَّطْلِيقَةَ الْأُولَى بِشَهَادَةِ ذَوِي عَدْلٍ وَ حُدُّ وَقْتِ التَّطْلِيقِ هُوَ آخِرُ  
الْقُرُوءِ وَ الْقُرْءُ هُوَ الْحَيْضُ وَ الطَّلَاقُ يَجِبُ عِنْدَ آخِرِ لُفْطَةٍ بَيْضَاءَ تَنْزُلُ بَعْدَ الصُّفْرَةِ وَ الْحُمْرَةِ وَ إِلَى التَّطْلِيقَةِ الثَّانِيَةِ وَ الثَّالِثَةِ مَا يُحْدِثُ اللَّهُ بَيْنَهُمَا عَطْفًا أَوْ  
رَوَالً مَا كَرِهَاهُ

And His<sup>-azwj</sup> Words: **You don't know, perhaps Allah would Bring about a new Command after that' [65:1]**, it is a denial which occurs between the husband and the wife, so he divorces the first divorce with the witness of the ones with justice, and a limit of the time of the divorce, it is the last monthly period, and the monthly period, it is the menstruation, and the divorce is obligated at the least white drop descending after the yellow and the red, and to the second and the third divorce what compassion Allah<sup>-azwj</sup> would Bring about between the two and removal of what they had disliked.

وَ هُوَ قَوْلُهُ وَ الْمُطَلَّقَاتُ يَتَرَضَّنَّ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ وَ لَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنُ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ وَ يُغَوَّلُهُنَّ  
أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا وَ هُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ وَ لِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ وَ اللَّهُ عَزِيزٌ حَكِيمٌ

And it is His<sup>-azwj</sup> Word: **And the divorced women should keep themselves in waiting for three menses-free periods; and it is not Permissible for them that they should conceal what Allah has Created in their wombs, if they were believers in Allah and the Last Day; and their husbands are more rightful with their return regarding that if they are intending reconciliation; and for them is the like of that which is upon them with the reasonableness; and for the men is a degree upon them; and Allah is Mighty, Wise [2:228].**

هَذَا لِقَوْلِهِ فِي أَنْ لِلْبُعُولَةِ مُرَاجَعَةَ النِّسَاءِ مِنْ تَطْلِيقَةٍ إِلَى تَطْلِيقَةٍ إِنْ أَرَادُوا إِصْلَاحًا وَ لِلنِّسَاءِ مُرَاجَعَةَ الرِّجَالِ فِي مِثْلِ ذَلِكَ

This is due to His<sup>-azwj</sup> Words that for the husbands there is a (right of) return to the wife from a divorce to a divorce, if they want the reconciliation, and for the woman there is a (right of) return to the men in similar to that.

ثُمَّ بَيَّنَّ تَبَارَكَ وَ تَعَالَى فَقَالَ الطَّلَاقُ مَرَّتَانِ فَإِمْسَاكَ بِمَعْرُوفٍ أَوْ تَسْرِيحٍ بِإِحْسَانٍ وَ فِي الثَّالِثَةِ فَإِنْ طَلَّقَ الثَّالِثَةَ بَانَثَ فَهُوَ قَوْلُهُ فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدُ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ ثُمَّ يَكُونُ كَسَائِرِ الْخَطَابِ لَهَا

Then the Blessed and Exalted Clarified. He<sup>-azwj</sup> Said: **The divorce is twice, then either keep them with reasonableness or release with the goodness; [2:229]**. And regarding the third, so if he were to divorce the third time, she would be irrevocably divorced. It is His<sup>-azwj</sup> Word: **So, if he divorces her (for a third time), she would not be lawful to him afterwards until she marries another husband; [2:230]**. Then he would be like rest of the proposers to her.

وَ الْمُنْعَةُ الَّتِي أَحَلَّهَا اللَّهُ فِي كِتَابِهِ وَ أَطْلَقَهَا الرَّسُولُ عَنِ اللَّهِ لِسَائِرِ الْمُسْلِمِينَ فَهِيَ قَوْلُهُ عَزَّ وَ جَلَّ وَ الْمُحْصَنَاتُ مِنَ التِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ كِتَابَ اللَّهِ عَلَيْكُمْ وَ أَجَلَ لَكُمْ مَا وَرَاءَ ذَلِكَ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ مُسَافِحِينَ فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً وَ لَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرَاضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا

And the Mut'ah which Allah<sup>-azwj</sup> has Permitted in His<sup>-azwj</sup> Book, and the Rasool<sup>-saww</sup> had launched it from Allah<sup>-azwj</sup> to rest of the Muslims, it is the Word of Mighty and Majestic: **And (Prohibited are) the married ones from the women except what your right hands possess, being an Ordinance of Allah upon you all; and Permissible to you are what is behind that, of you are seeking with your wealth, for marriage not for fornication. So whatever (Women) you enjoy with, give them their Obligatory recompense, and there is no blame upon you regarding what you make them agreeable with after the Obligatory (dower); surely Allah was always most-Knowing, Wise [4:24]**.

وَ الرَّفْقُ بَيْنَ الْمُزَوَّجَةِ وَ الْمُنْعَةِ أَنَّ لِلْمُنْعَةِ أَجْرَةً فَتَمْتَعُ سَائِرَ الْمُسْلِمِينَ عَلَى عَهْدِ رَسُولِ اللَّهِ ص فِي الْحَجِّ وَ غَيْرِهِ وَ أَيَّامَ أَبِي بَكْرٍ وَ أَرْبَعِ سِنِينَ فِي أَيَّامِ عُمَرَ حَتَّى دَخَلَ عَلَى أُخْتِهِ عَقْرَاءَ فَوَجَدَ فِي حَجْرِهَا طِفْلاً يَرْضَعُ مِنْ ثَدْيِهَا

And the difference between the (permanent) marriage and the (temporary) marriage is that there is a dower for the wife, and for the Mut'ah it is a payment. All the Muslims were performing Mut'ah in the era of Rasool-Allah<sup>-saww</sup> during the Hajj and other, and in the days of Abu Bakr and four years in the days of Umar, until he entered to see his sister Afra'a and found a child in her room breastfeeding from her breast.

فَنظَرَ إِلَى دِرَّةِ اللَّبَنِ فِي فَمِ الطِّفْلِ فَأَغْضِبَ وَ أَرْجَدَ وَ أَرْبَدَ وَ أَخَذَ الطِّفْلَ عَلَى يَدِهِ وَ خَرَجَ حَتَّى أَتَى الْمَسْجِدَ وَ رَقِيَ الْمِنْبَرَ وَ قَالَ نَادُوا فِي النَّاسِ أَنْ الصَّلَاةَ جَامِعَةً وَ كَانَ غَيْرَ وَقْتِ صَلَاةٍ يَعْلَمُ النَّاسُ أَنَّهُ لِأَمْرِ يُرِيدُهُ عُمَرُ فَحَضَرُوا

He looked at the flow of the milk in the mouth of the child. He became angry, and trembled, and reddened, and took the child upon his hands and went out until he came to the Masjid and ascended the pulpit, and said, 'Call out among the people for the congregational Salat!' And it was other than the time of Salat. The people knew that it was for a matter Umar had wanted, so they presented.

فَقَالَ مَعَاشِرَ النَّاسِ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ وَ أَوْلَادِ فَحْطَانَ مَنْ مِنْكُمْ يُحِبُّ أَنْ يَرَى الْمُحَرَّمَاتِ عَلَيْهِ مِنَ النِّسَاءِ وَ لَهَا مِثْلُ هَذَا الطِّفْلِ قَدْ خَرَجَ مِنْ  
أَخْشَائِهَا وَ هُوَ يُرَضِّعُ عَلَى نَدْيِهَا وَ هِيَ غَيْرُ مُتَبَعِّلَةٍ

He said, 'Community of people from the Emigrants, and the Helpers, and the children of the drought! Who from you would like to see the sanctimonious women to him, and for her would be like this child having come out from her guts, and he is breastfeeding from her breasts, and she is without a spouse?'

فَقَالَ بَعْضُ الْقَوْمِ مَا نُحِبُّ هَذَا فَقَالَ أَلَسْتُمْ تَعْلَمُونَ أَنَّ أُخْتِي عَفْرَاءَ بِنْتُ حَبِئَمَةَ أُمِّي وَ أَبِي الْخَطَّابِ غَيْرُ مُتَبَعِّلَةٍ قَالُوا بَلَى قَالَ فَإِنِّي دَخَلْتُ عَلَيْهَا فِي هَذِهِ  
السَّاعَةِ فَوَجَدْتُ هَذَا الطِّفْلَ فِي حَجْرِهَا فَتَنَاشَدْتُهَا أَنِّي لَكَ هَذَا فَقَالَتْ تَمْتَعْتُ فَأَعْلِمُوا سَائِرَ النَّاسِ أَنَّ هَذِهِ الْمُتَّعَةَ الَّتِي كَانَتْ حَلَالًا لِلْمُسْلِمِينَ فِي عَهْدِ  
رَسُولِ اللَّهِ ص قَدْ رَأَيْتُ تَحْرِمَهَا فَمَنْ أَبِي ضَرَبْتُ جَنْبِيهِ بِالسُّوْطِ -

One of the people said, 'We do not like this!' He said, 'Don't you know that my sister Afra'a Bint Khaysama, my mother, and my father Al-Khattab were without a spouse?' They said, 'Yes'. He said, 'I entered to see her in this moment, and I found this child in her lap. I adjured her, 'From where is this for you?' She said, 'I performed Mut'ah! Know that this Mut'ah which used to be Permissible for the Muslims in the era of Rasool-Allah<sup>-sawww</sup>, I have viewed its prohibition. The one who refuses, I will strike his side with the whip!'

فَلَمْ يَكُنْ فِي الْقَوْمِ مُنْكَرٌ قَوْلَهُ وَ لَا رَادٌّ عَلَيْهِ وَ لَا قَائِلٌ لَا يَأْتِي رَسُولٌ بَعْدَ رَسُولِ اللَّهِ أَوْ كِتَابٌ بَعْدَ كِتَابِ اللَّهِ لَا نَقْبُلُ خِلَافَكَ عَلَى اللَّهِ وَ عَلَى رَسُولِهِ وَ  
كِتَابِهِ بَلْ سَلَّمُوا وَ رَضُوا

So there did not happen to be any one among the people, a denier of his words, nor rebut unto him, nor any speak, nor will any Rasool<sup>-as</sup> be coming after Rasool-Allah<sup>-sawww</sup>, or any Book after the Book of Allah<sup>-azwj</sup> (to say), 'We do not accept your opposing Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-sawww</sup> and His<sup>-azwj</sup> Book!' But they submitted and agreed'.

لم يعنونها أصحاب الرجال و انما عنونوا صفيية بنت الخطاب كانت زوجة قدامة ابن مظعون، و أظن القصة مجعولة مختلفة، فان عمر بن الخطاب كان يتعصب لسنن الجاهلية و لذلك أنكر على رسول الله صلى الله عليه و آله متعة الحج و لم يحل عن احرامه في حجة الوداع مع انه لم يسق الهدى، و قال «أ ننتلق و ذكر أحدنا تقطر»

**Note (1):** *The companions of the men (narrators) did not mean her (Afra'a), and rather they meant Safiyya Bin Al-Khattab. She was a wife of Qadama Ibn Mazoun, and I think the story is made-up (fabricated), for Umar Bin Al Khattab was prejudicial towards the ways of the pre-Islamic period, and due to that he denied upon Rasool-Allah<sup>-sawww</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-sawww</sup> the Mut'ah of Hajj, and he did not permit from its prohibition during the farewell Hajj, along with the fact that he had not ushered a sacrificial animal, and he had said, 'Shall we go, and the penis of one of us is dripping?'*

فالظاهر أنه كان يجد انكار متعة النساء في نفسه من زمن رسول الله صلى الله عليه و آله. لا أنه دخل على عفرات إلخ.

*The apparent is that he was finding the denial of Mut'ah of the women within himself from the time of Rasool-Allah<sup>-sawww</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-sawww</sup> and his<sup>-sawww</sup> Progeny<sup>-asws</sup>, not because he had entered to see Afra'a, etc.'*

بل كان أوعد على المتعة بالرجم، ففي صحيح مسلم ج 1 ص 467 عن أبي نضرة قال: كان ابن عباس يأمر بالمتعة و كان ابن الزبير ينهاه عنها، قال: فذكرت ذلك لجابر. ابن عبد الله فقال: على يدي دار الحديث تمتعنا مع رسول الله صلى الله عليه و آله

**Note (2):** *But, he (Umar) had threatened with stoning (to death) upon performance of Mut'ah. It is in Saheeh Muslim V 1 P 467, from Abu Nazrah who said, 'Ibn Abbas was instructing with performance of Mut'ah and Ibn Al Zubeyr was prohibiting from it'. He said, 'So I mentioned that to Jabir Ibn Abdullah. He said, 'Upon my hands rotate the Hadith. We were performing Mut'ah along with Rasool-Allah<sup>-sawww</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-sawww</sup> and his<sup>-sawww</sup> Progeny<sup>-asws</sup>.*

فلما قام عمر - أى بأمر الخلافة- قال: ان الله كان يحل لرسوله ما شاء بما شاء، و ان القرآن قد نزل منازل، فأتوا الحج و العمرة كما أمركم الله و أتوا نكاح هذه النساء، فلن اوتى برجل نكح امرأة الى أجل الا رجتمه بالحجارة.

*When Umar stood, i.e., with the command of the caliphate, he said, 'Allah<sup>-azwj</sup> had Permitted for His<sup>-azwj</sup> Rasool<sup>-sawww</sup> whatever He<sup>-azwj</sup> so Desired with whatever He<sup>-azwj</sup> so Desired, and the Quran has already been Revealed with its Revelations, so complete the Hajj and the Umrah just as Allah<sup>-azwj</sup> has Commanded you all and refuse the marriage of these women. I will never be brought a woman who had married a woman to a specified term except I will pelt him with the stones (to death)!'*

و في سنن البيهقي ج 7 ص 206 عن أبي نضرة مثل هذا الحديث و لفظه: قال: قلت: ان ابن الزبير ينهى عن المتعة! و ان ابن عباس يأمر بها؟!

*And in 'Sunan' of Al-Bayhaqi V 7 P 206, from Abu Nazarah is similar to this Hadith, and its wordings are- He said, 'I said, 'Ibn Al Zubeyr was prohibiting from the Mut'ah! And Ibn Abbas was instructing with it?'*

فقال: - يعنى جابر- على يدي جرى الحديث تمتعنا مع رسول الله صلى الله عليه و آله، و مع أبى بكر، فلما ولى عمر خطب الناس

*He said, meaning Jabir, 'Upon my hands the Hadith flows. We used to perform Mut'ah along with Rasool-Allah<sup>-azwj</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-sawww</sup> and his<sup>-sawww</sup> Progeny<sup>-asws</sup>, and along with Abu Bakr. When Umar became the ruler, he addressed the people.*

فقال: ان رسول الله صلى الله عليه و آله هذا الرسول، و ان القرآن هذا القرآن، و انهما كانتا متعتان على عهد رسول الله و أنا أنهى عنهما و أعاقب عليهما: أحدهما متعة النساء و لا أقدر على رجل تزوج امرأة الى أجل، الا غيبته بالحجارة.

*He said, 'Rasool-Allah<sup>-sawww</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-sawww</sup> and his<sup>-ajfi</sup> Progeny<sup>-asws</sup>, this is the Rasool<sup>-sawww</sup>, and that the Quran, this is the Quran, and there were two Mut'ahs happening in the era of Rasool-Allah<sup>-sawww</sup>, and I am forbidding from them, and I shall punish upon them – one of them is Mut'ah of the women, and a man will not be able upon marrying a woman to a specified term, except I will make him disappear with the stones (to death)'.*

و كيف كان فقد استفاض عنه قوله «متعتان كانتا على عهد رسول الله أنا أحرمهما و أعاقب عليهما» كما تجده في أحكام القرآن للجصاص ج 1 ص 342، الحيوان للجاحظ ج 4 ص 278، البيان و التبيين له ج 2 ص 282، شرح النهج لابن أبي الحديد ج 1 ص 182 (الخطبة الشفقية) و هكذا ج 12 ص 251 (الخطبة 223) وفيات الأعيان للقاضي أحمد ابن خلكان ج 2 ص 359 (ط- ايران- ترجمة يحيى بن أكنم)

*And how could he have elaborated his words from him, 'and there were two Mut'ahs happening in the era of Rasool-Allah<sup>-sawww</sup>, and I am forbidding from them, and I shall punish upon them' – just as you can find in 'Ahkam Al Quran' of Al jasas V 1 P 342, (and) 'Al Haywan*

*Al Jahaz' V 4 P 278, (and) 'Al Bayan Was Al Tabayayayn Lahu' V 2 P 282, (and) 'Sharh Nahj Al Balagah' of Ibn Abi Al Hadeed V 1 P 185 (sermon of Al Shaqshaqiya), and like that in V 12 P 251 (sermon 223); And 'Fayat Al Ayaat' of the judge Ahmad IN Khalkan V 2 P 359 (Printed in Iran, translated by Yahya Bin Aksam).*

و نقله أرباب التفاسير عند قوله تعالى: «فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ» E\ منهم الفخر الرازي في ج 10 ص 50 من تفسيره الكبير و الطبرسي في مجمع البيان ج 3 ص 32.

*And it is transmitted by the authors of the Tafseers (interpretations) of Words of the Exalted: **So whatever (Women) you enjoy with [4:24]** – from them are Fakhr Al Deen Al-Razi in V 10 P 50 from his 'Tafseer Al Kabeer', and Al Tabarsy in 'Majma Al Bayan' V 3 P 32.*

و في رواية اخرى و أرسلها القوشجي في أواخر مباحث الإمامة من كتابه شرح التجريد ص 408 (ط- ايران 1301):- أيها الناس ثلاث كن على عهد رسول الله و أنا أنهى عنهن و أحرمهن، و أعاقب عليهن: متعة الحج، و متعة النساء، و حى على خير العمل.

*And in another report, and Al Qowshachy has mentioned it at the end of the discussion on the Imamate, from his book 'Sharh Al Tajreed' P 408 (printed in Iran 1301 AH), 'O you people! There are three (matters) which were happening in the era of Rasool-Allah<sup>saww</sup>, and I am forbidding from these and prohibiting these and I shall punish upon these – Mut'ah of Al Hajj, and Mut'ah of the women, and (the phrase 'Hasten to the good deeds' (in the Azaan))'.*

و ان شئت فراجع الدر المنثور ج 2 ص 139-141، ترى فيها روايات كثيرة في ذلك.

*And if you like you can refer to (Tafseer) 'Al Durr Al Mansour' V 2 P 139-141, you will see in it many reports regarding that.*

قَالَ الْمُفَضَّلُ يَا مَوْلَايَ فَمَا شَرَايُطُ الْمُتْعَةِ

Al-Mufazzal said, 'O my Master<sup>asws</sup>! So what are the conditions of the Mut'ah?'

قَالَ يَا مُفَضَّلُ لَهَا سَبْعُونَ شَرْطًا مَنْ خَالَفَ فِيهَا شَرْطًا وَاحِدًا ظَلَمَ نَفْسَهُ

He<sup>asws</sup> said: 'O Mufazzal! There are seventy conditions for it. One who breaks one condition from it, would be unjust to himself'.

قَالَ قُلْتُ يَا سَيِّدِي قَدْ أَمَرْتُمُونَا أَنْ لَا نَتَمَتَّعَ بِبَعِيَّةٍ وَ لَا مَشْهُورَةٍ بِفَسَادٍ وَ لَا مُجْتَنِيَةٍ وَ أَنْ نَدْعُوَ الْمُتْعَةَ إِلَى الْفَاجِشَةِ فَإِنْ أَجَابَتْ فَقَدْ حُرِّمَ الْإِسْتِمْتَاعُ بِهَا

He (the narrator) said, 'I said, 'O my chief! You<sup>asws</sup> have instructed us that we should not perform Mut'ah with a prostitute, nor one well-known with the corruption, nor an insane woman, and call the Mut'ah to the immorality. If she were to answer, so the Mut'ah would be prohibited with her.

وَ أَنْ نَسْأَلَ أُمَّ قَارِعَةَ أَمْ مَشْغُولَةً يَبْغِلُ أَوْ حَمْلٍ أَوْ بَعْدَةَ فَإِنْ شُغِلَتْ بِوَاحِدَةٍ مِنَ الثَّلَاثِ فَلَا حَيْضُ

And we should ask, 'Are you free or pre-occupied with a spouse, or pregnant, or in a waiting period. If she is pre-occupied with one of the three, then it is not permissible.



وَ إِنْ خَلَّتْ فَيَقُولُ لَهَا مَتَّبِعِي نَفْسِكَ عَلَى كِتَابِ اللَّهِ عَزَّ وَ جَلَّ وَ سُنَّةِ نَبِيِّهِ ص نِكَاحاً غَيْرَ سِفَاحٍ أَجْلاً مَعْلُوماً بِأَجْرَةٍ مَعْلُومَةٍ وَ هِيَ سَاعَةٌ أَوْ يَوْمٌ أَوْ يَوْمَانٍ أَوْ شَهْرٌ أَوْ سَنَةٌ أَوْ مَا دُونَ ذَلِكَ أَوْ أَكْثَرَ

And if she is vacant so he should say to her, 'Marry yourself to me based upon the Book of Allah<sup>-azwj</sup> Mighty and Majestic and Sunnah of His<sup>-azwj</sup> Prophet<sup>-saww</sup> in marriage, without adultery, to a known term, with a known payment' - and it could be an hour, or a day, or two days, or a month, or a year, or what is below that or more.

وَ الْأَجْرُ مَا تَرَضِيَ عَلَيْهِ مِنْ حَلْقَةٍ حَاتِمٍ أَوْ شَيْءٍ نَعْلٍ أَوْ شَيْءٍ تَمَرَّةٍ إِلَى فَوْقِ ذَلِكَ مِنَ الدَّرَاهِمِ وَ الدَّنَانِيرِ أَوْ عَرَضٍ تَرْضَى بِهِ فَإِنْ وَهَبَتْ لَهُ حَلَّ لَهُ كَالصَّدَاقِ الْمُؤَهَّبِ مِنَ النِّسَاءِ الْمُرْجُوحَاتِ الَّذِينَ قَالَ اللَّهُ تَعَالَى فِيهِنَّ فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَرِيئًا-

And the payment is what both agree upon, from a ring, or strap of a slipper, of a piece of date to above that from the Dirhams and the Dinars, or any offer you are satisfied with. If she were to gift (forgo) it for him, it would be permissible for him like the dower gifted from the women of the married couples, those Allah<sup>-azwj</sup> has Said regarding them: **And give women their dowries as a gift, but if they remit for you something from it themselves, then consume it enjoying wholesomely [4:4].**

ثُمَّ يَقُولُ لَهَا عَلَى أَلَا تَرْضَيْنِي وَ لَا أَرْتِكِ وَ عَلَى أَنَّ الْمَاءَ لِي أَضَعُهُ مِنْكَ حَيْثُ أَشَاءُ وَ عَلَيْكَ الْإِسْتِزَاءُ حَمْسَةً وَ أَرْبَعِينَ يَوْمًا أَوْ مَحِيضًا وَاجِدًا فَإِذَا قَالَتْ نَعَمْ أَعَدَّتِ الْقَوْلَ ثَانِيَةً وَ عَقَّدَتِ النِّكَاحَ فَإِنْ أَحْبَبْتَ وَ أَحْبَبْتَ هِيَ الْإِسْتِزَاءُ فِي الْأَجْلِ زِدْتُمَا وَ فِيهِ مَا رَوَيْنَاهُ فَإِنْ كَانَتْ تَفْعَلُ فَعَلَيْهَا مَا تَوَلَّتْ مِنَ الْإِحْبَارِ عَنْ نَفْسِهَا وَ لَا جُنَاحَ عَلَيْكَ-

Then he should say to her, 'Based upon that neither will you inherit me, nor will I inherit you, and based upon that the water of mine I can place it wherever I so desire to, and upon you is to be pure for forty-five days or one menstruation'. When she says, 'Yes', she would repeat the words secondly and tie the marriage. And if you like and she likes the increase in the term, you can both increase, and regarding it is what we<sup>-asws</sup> have reported. If she were to do so, it would be upon her what she informs about herself, and there is no blame on you.

يجوز الاستزادة في المدة لكنه بعد انقضاء المدة أو بدلها بعقد جديد و ليس عليها عدة منه

**Note (1):** *The increase in the term is allowed but after the termination of the term, or its remaking with a new tie, and there wouldn't be any waiting period upon her, from it.*

ففي الكافي ج 5 ص 458 عن أبان بن تغلب قال: قلت لابي عبد الله عليه السلام: جعلت فداك الرجل يتزوج المرأة متعة فيتزوجها على شهر ثم انها تقع في قلبه فيحب أن يكون شرطه أكثر من شهر، فهل يجوز أن يزيدا في أجرها و يزداد في الأيام قبل ان تنتقض أيامه التي شرط عليها؟

*It is in Al Kafi V 5 P 458, from Aban Bin Taghlib who said, 'I said to Abu Abdullah<sup>-asws</sup>, 'May I be sacrificed for you<sup>-asws</sup>! The man marries the woman in Mut'ah. He married her based upon a month, then it occurs in his hear that he would love it if his condition were to be more than a month. Is it allowed that he increases it in her payment and increase in the days before the termination of his days which he had stipulated upon her?'*

فقال: لا، لا يجوز شرطان في شرط- يعني أجلان في عقد- قلت: فكيف يصنع؟ قال: يتصدق عليها بما بقي من الأيام ثم يستأنف شرطاً جديداً.

*He<sup>-asws</sup> said: 'No, two conditions are not allowed in one condition – meaning two terms in one tie'. I said, 'So how would he do it?' He<sup>-asws</sup> said: 'He would give in charity upon her with whatever had remained from the days (forgo), then renew the two conditions (time and amount) anew'.*

نعم نقل العلامة في المختلف جواز الزيادة في الأجل و المهر قبل انقضاء المدة أيضا فراجع. و اعلم أن ما ذكره الكاتب في هذا الفصل مروى بروايات أهل البيت عليهم السلام، تراها منبثة في كتاب النكاح أبواب المتعة من الوسائل.

*Yes, the Allama has transmitted regarding the different allowances of the increase in the term and the dower before the termination of the period as well, so refer. And know that what the writer as mentioned in this detail is reported by reports of People<sup>-asws</sup> of the Household, may the greetings be upon them<sup>-asws</sup>. You will see these scattered in the book of Marriage in the chapters on Mut'ah, from 'Al Wasaail'.*

يعني أنها ان كانت تفعل الزنا، لكنها قالت لك عند ما سألت عنها: « لا أفعل» يكون الاثم عليها لا عليك، فان اخبار النساء عن نفسها محكمة، و انها مصدقة على نفسها

**Note (2):** *It means if she used to commit adultery, but she says to you during what you ask about her, 'I did not do it', the sin would be upon her, not upon you, for the woman informing about herself is decisive, and she is a ratifier upon herself.*

وَ قَوْلُ أَمِيرِ الْمُؤْمِنِينَ ع لَعَنَ اللَّهُ ابْنَ الْخَطَّابِ فَلَوْلَاهُ مَا زَنَى إِلَّا شَقِيًّا أَوْ شَقِيَّةً - لِأَنَّهُ كَانَ يَكُونُ لِلْمُسْلِمِينَ غَنَاءٌ فِي الْمُتَعَةِ عَنِ الزَّانَا

And the words of Amir Al-Momineen<sup>-asws</sup>: 'May Allah<sup>-azwj</sup> Curse Ibn Al-Khattab! Had it not been for him, no one would have committed adultery except a wretched man or a wretched woman, because there used to be for the Muslims, needlessness from the adultery in the Mut'ah!'

ثُمَّ تَلَا وَ مِنَ النَّاسِ مَنْ يُعْجَبُ قَوْلَهُ فِي الْحَيَاةِ الدُّنْيَا وَ يُشْهَدُ اللَّهُ عَلَى مَا فِي قَلْبِهِ وَ هُوَ أَلَدُّ الْخِصَامِ وَ إِذَا تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَ يُهْلِكَ الْحَرْثَ وَ النَّسْلَ وَ اللَّهُ لَا يُحِبُّ الْفُسَادَ

Then he<sup>-asws</sup> recited: **And from the people there is one who astounds you with his speech regarding the life of the world, and he testifies to Allah upon what is in his heart, but he is the bitterest of the adversaries [2:204] And when he turns around, he runs along in the land to cause mischief therein and destroy the farm and the lineage; and Allah does not love the mischief [2:205]'.**

ثُمَّ قَالَ إِنَّ مَنْ عَزَلَ بِنُطْقَتِهِ عَنِ زَوْجَتِهِ فِدْيَةُ النُّطْقَةِ عَشْرَةُ دِينَارٍ كَفَّارَةٌ - وَ إِنَّ مِنْ شَرْطِ الْمُتَعَةِ أَنَّ مَاءَ الرَّجُلِ يَضَعُهُ حَيْثُ يَشَاءُ مِنَ الْمُتَمَتِّعِ بِهَا فَإِذَا وَضَعَهُ فِي الرَّحِمِ فَحَلِقَ مِنْهُ وَلَدٌ كَانَ لِأَبِيهِ

Then he<sup>-asws</sup> said: 'The one who isolates with his sperm away from his wife, the wergild of the sperm is ten Dinars expiation, and from the conditions of the Mut'ah is that the water of the man, he can place it wherever he so desires from the enjoyment with her. When he places it in the womb and a child is Created from it, it would be joined with its father'.

ثُمَّ يَقُومُ جَدِّي عَلِيُّ بْنُ الْحُسَيْنِ وَ أَبِي الْبَاقِرِ ع فَيَشْكُرَانِ إِلَى جَدِّهِمَا رَسُولِ اللَّهِ ص مَا فَعَلَ بِمَا

Then my<sup>-asws</sup> grandfather Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> and my<sup>-asws</sup> father<sup>-asws</sup> Al-Baqir<sup>-asws</sup> would stand to their<sup>-asws</sup> grandfather<sup>-saww</sup> Rasool-Allah<sup>-saww</sup> with what had happened with them<sup>-asws</sup>.

ثُمَّ يَقُومُ أَنَا فَأَشْكُو إِلَى جَدِّي رَسُولِ اللَّهِ ص مَا فَعَلَ الْمَنْصُورُ بِي

Then I<sup>-asws</sup> will stand to my<sup>-asws</sup> grandfather<sup>-saww</sup> Rasool-Allah<sup>-saww</sup> of what (the caliph) Al-Mansour had done with me<sup>-asws</sup>.

ثُمَّ يَقُومُ ابْنِي مُوسَى فَيَشْكُو إِلَى جَدِّهِ رَسُولِ اللَّهِ ص مَا فَعَلَ بِهِ الرَّشِيدُ

Then my<sup>-asws</sup> son<sup>-asws</sup> Musa<sup>-asws</sup> will stand and complain to his<sup>-asws</sup> grandfather<sup>-saww</sup> Rasool-Allah<sup>-saww</sup> of what (the caliph Haroun) Al-Rasheed had done with him<sup>-asws</sup>.

ثُمَّ يَقُومُ عَلِيُّ بْنُ مُوسَى فَيَشْكُو إِلَى جَدِّهِ رَسُولِ اللَّهِ ص مَا فَعَلَ بِهِ الْمَأْمُونُ

Then Ali<sup>-asws</sup> Bin Musa<sup>-asws</sup> will stand and complain to his<sup>-asws</sup> grandfather<sup>-saww</sup> Rasool-Allah<sup>-saww</sup> of what (the caliph) Al-Mamoud had done with him<sup>-asws</sup>.

ثُمَّ يَقُومُ مُحَمَّدُ بْنُ عَلِيٍّ فَيَشْكُو إِلَى جَدِّهِ رَسُولِ اللَّهِ ص مَا فَعَلَ بِهِ الْمَأْمُونُ

Then Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> will stand and complain to his<sup>-asws</sup> grandfather<sup>-saww</sup> Rasool-Allah<sup>-saww</sup> of what (the caliph) Al-Mamoun had done with him<sup>-asws</sup>.

ثُمَّ يَقُومُ عَلِيُّ بْنُ مُحَمَّدٍ فَيَشْكُو إِلَى جَدِّهِ رَسُولِ اللَّهِ ص مَا فَعَلَ بِهِ الْمُتَوَكِّلُ

Then Ali<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> will stand and complain to his<sup>-asws</sup> grandfather<sup>-saww</sup> Rasool-Allah<sup>-saww</sup> of what (the caliph) Al-Mutawakkil had done with him<sup>-asws</sup>.

ثُمَّ يَقُومُ الْحُسَيْنُ بْنُ عَلِيٍّ فَيَشْكُو إِلَى جَدِّهِ رَسُولِ اللَّهِ ص مَا فَعَلَ بِهِ الْمُعْتَزُّ

Then Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> will stand and complain to his<sup>-asws</sup> grandfather<sup>-saww</sup> Rasool-Allah<sup>-saww</sup> of what (the caliph) Al-Mu'taz had done with him<sup>-asws</sup>.

ثُمَّ يَقُومُ الْمَهْدِيُّ سَيِّدِي جَدِّي رَسُولِ اللَّهِ وَ عَلَيْهِ قَمِيصُ رَسُولِ اللَّهِ مُضْرَجًا بِدَمِ رَسُولِ اللَّهِ يَوْمَ شَجَّ جَبِينَهُ وَ كَسِرَتْ رَبَاعِيَتُهُ وَ الْمَلَائِكَةُ تَحْفُهُ حَتَّى يَقِفُ بَيْنَ يَدَيْ جَدِّي رَسُولِ اللَّهِ ص

Then Al-Mahdi<sup>-ajfj</sup> will stand, named as my<sup>-asws</sup> grandfather<sup>-saww</sup> Rasool-Allah<sup>-saww</sup>, and upon him<sup>-ajfj</sup> would be a shirt of Rasool-Allah<sup>-saww</sup> smeared with the blood of Rasool-Allah<sup>-saww</sup> on the day his<sup>-saww</sup> forehead was injured and his<sup>-saww</sup> front teeth were broken, and the Angels would surround him<sup>-ajfj</sup> until he<sup>-ajfj</sup> pauses in front of Rasool-Allah<sup>-saww</sup>.

فَيَقُولُ يَا جَدَّاهُ وَصَفْتَنِي وَ دَلَلْتَ عَلَيَّ وَ نَسَبْتَنِي وَ سَمَّيْتَنِي وَ كَتَبْتَنِي فَجَحَدْتَنِي الْأُمَّةُ وَ تَمَرَّدَتْ وَ قَالَتْ مَا وُلِدَ وَ لَا كَانَ وَ أَيْنَ هُوَ وَ مَتَى كَانَ وَ أَيْنَ يَكُونُ وَ قَدْ مَاتَ وَ لَمْ يُعْقَبْ وَ لَوْ كَانَ صَحِيحاً مَا أَخْرَهُ اللَّهُ تَعَالَى إِلَى هَذَا الْوَقْتِ الْمَعْلُومِ فَصَبْرَتْ مُحْتَسِباً وَ قَدْ أَدَانَ اللَّهُ لِي فِيهَا بِأَذْنِهِ يَا جَدَّاهُ

He<sup>-ajfj</sup> will say, 'O grandfather<sup>-saww</sup>! You<sup>-saww</sup> had described me<sup>-ajfj</sup>, and pointed upon me<sup>-ajfj</sup>, and lineaged me<sup>-ajfj</sup>, and named me<sup>-ajfj</sup>, and teknonymed me<sup>-ajfj</sup>, but the community still rejected

me<sup>-ajfj</sup> and it rebelled and said, 'He<sup>-ajfj</sup> has not been born, and does not exist, and where is he<sup>-ajfj</sup>, and when will he<sup>-ajfj</sup> be, and where does he<sup>-ajfj</sup> happen to be, and he<sup>-ajfj</sup> has died, and there is no posterity, and if it was correct, Allah<sup>-azwj</sup> the Exalted would not have Delayed him<sup>-ajfj</sup> up to this known time!' I<sup>-ajfj</sup> was patient and anticipated, and Allah<sup>-azwj</sup> has Permitted me<sup>-ajfj</sup> with His<sup>-azwj</sup> Permission regarding it, O grandfather<sup>-saww</sup>!

فَيَقُولُ رَسُولُ اللَّهِ ص الْحَمْدُ لِلَّهِ الَّذِي صَدَقْنَا وَعَدَّهُ وَ أَوْزَنَّا الْأَرْضَ نَتَّبِعُ مِنْ الْجَنَّةِ حَيْثُ نَشَاءُ فَيَعْمُ أَجْرَ الْعَامِلِينَ

Rasool-Allah<sup>-saww</sup> will say: **'The Praise is for Allah who Made His Promise to be true to us and Made us inherit the land that we may settle in the Paradise wherever we so desire to, so best is the Recompense of the workers' [39:74]**.

وَ يَقُولُ جَاءَ نَصْرُ اللَّهِ وَ الْفَتْحُ وَ حَقَّ قَوْلُ اللَّهِ سُبْحَانَهُ وَ تَعَالَى هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَ دِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَ لَوْ كَرِهَ الْمُشْرِكُونَ-

And he<sup>-saww</sup> will say: **When Help of Allah comes and the victory [110:1]**, and true are the Words of Allah<sup>-azwj</sup> the Glorious and Exalted: **He is the One Who Sent His Rasool with the Guidance and the Religion of Truth in order to prevail it upon all the Religions, and even if the Polytheists dislike it [9:33]**.

وَ يَقْرَأُ إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا لِيُغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَ مَا تَأَخَّرَ وَ يُتِمَّ نِعْمَتَهُ عَلَيْكَ وَ يَهْدِيكَ صِرَاطًا مُسْتَقِيمًا وَ يَنْصُرَكَ اللَّهُ نَصْرًا عَزِيمًا

And he<sup>-saww</sup> will recite: **Surely, We Opened for you a clear victory [48:1] For Allah to Forgive you what has preceded from your sins and what is delayed, the Complete His Favour upon you and Guide you on a Straight Path [48:2] And Allah will Help you with a Mighty Help [48:3]**.

فَقَالَ الْمُفَضَّلُ يَا مَوْلَايَ أَيُّ ذَنْبٍ كَانَ لِرَسُولِ اللَّهِ ص

Al-Mufazzal said, 'O my Master<sup>-asws</sup>! Which sin was there for Rasool-Allah<sup>-saww</sup>?'

فَقَالَ الصَّادِقُ ع يَا مُفَضَّلُ إِنَّ رَسُولَ اللَّهِ ص قَالَ اللَّهُمَّ حَسْبِي ذُنُوبُ شِيعَةِ أَخِي وَ أَوْلَادِي الْأَوْصِيَاءِ مَا تَقَدَّمَ مِنْهَا وَ مَا تَأَخَّرَ إِلَى يَوْمِ الْقِيَامَةِ وَ لَا تَفْضُخْ بَيْنَ النَّبِيِّينَ وَ الْمُرْسَلِينَ مِنْ شِيعَتِنَا

Al-Sadiq<sup>-asws</sup> said: 'O Mufazzal! Rasool-Allah<sup>-saww</sup> said: 'O Allah<sup>-azwj</sup>! Load upon me<sup>-saww</sup> sins of the Shias of my<sup>-saww</sup> brother<sup>-asws</sup>, and my<sup>-saww</sup> children the successors<sup>-asws</sup>, whatever has been sent forward from these and whatever has been delayed from these up to the Day of Qiyamah, and do not Expose me<sup>-saww</sup> between the Prophets<sup>-as</sup> and the Messengers<sup>-as</sup> from our<sup>-asws</sup> Shias!'

فَحَمَلَهُ اللَّهُ إِيَّاهَا وَ غَفَرَ جَمِيعَهَا-

So, Allah<sup>-azwj</sup> will Load him<sup>-saww</sup> with these and Forgive them all'.

هذا من عقائد الغلاة، فإنهم كانوا يعتقدون أن كل من والى الأئمة عليهم السلام جاز لهم ترك العبادة انكالا على ذلك، و كان أصحابنا القدماء يمتحنون من رمى بالغلو في أوقات الصلاة

Note: This is from the beliefs of the exaggerators, for they were believing that all who befriend the Imams<sup>-asws</sup>, may the greeting be upon them<sup>-asws</sup>, it is allowed for them to neglect the worship, relying upon that, and our ancient companions were testing the one who exaggerated regarding the timings of the Salat.

قَالَ الْمُفَضَّلُ فَبَكَيتُ بِكَاءٍ طَوِيلًا وَ قُلْتُ يَا سَيِّدِي هَذَا بِفَضْلِ اللَّهِ عَلَيْنَا فِيكُمْ

Al-Mufazzal said, 'I cried with a lengthy crying, and I said, 'O my chief! This is due to the Grace of Allah<sup>-azwj</sup> upon us, regarding you (Imams<sup>-asws</sup>)'.

قَالَ الصَّادِقُ ع يَا مُفَضَّلُ مَا هُوَ إِلَّا أَنْتَ وَ أُمَّتُكَ بَلَى يَا مُفَضَّلُ لَا تُحَدِّثْ بِهَذَا الْحَدِيثِ أَصْحَابَ الرُّحَصِ مِنْ شِبَعَتِنَا فَيَبْكُلُونَ عَلَى هَذَا الْفَضْلِ وَ يَبْكُونَ الْعَمَلَ فَلَا يُغْنِي عَنْهُمْ مِنَ اللَّهِ شَيْئًا لِأَنَّكَ مَا قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى فِينَا لَا يَشْفَعُونَ إِلَّا لِمَنْ ارْتَضَى وَ هُمْ مِنْ حَشِيَّتِهِ مُشْفِقُونَ-

Al-Sadiq<sup>-asws</sup> said: 'O Mufazzal! It is not except you and the likes of you. Yes, O Mufazzal! Do not narrated with this Hadith to the companions (believers) of the allowance, from our<sup>-asws</sup> Shias for they would be relying upon this Grace and they would neglect the deeds, so it will not avail them of anything from Allah<sup>-azwj</sup>, because we<sup>-asws</sup> are just as Allah<sup>-azwj</sup> Blessed and Exalted has Said regarding us<sup>-asws</sup>: **He Knows what is in front of them and what is behind them, and they will not be interceding except for the one He Approves of, and they are trembling from His fear [21:28]**'.

قَالَ الْمُفَضَّلُ يَا مَوْلَايَ فَقَوْلُهُ لِيُظْهِرُهُ عَلَى الدِّينِ كُلِّهِ مَا كَانَ رَسُولُ اللَّهِ ص ظَهَرَ عَلَى الدِّينِ كُلِّهِ

Al-Mufazzal said, 'O my Master<sup>-asws</sup>! His<sup>-azwj</sup> Words: **in order to prevail it upon all the Religions, [9:33]**. Rasool-Allah<sup>-saww</sup> had not prevailed upon all the religions!'

قَالَ يَا مُفَضَّلُ لَوْ كَانَ رَسُولُ اللَّهِ ص ظَهَرَ عَلَى الدِّينِ كُلِّهِ مَا كَانَتْ مَجُوسِيَّةٌ وَ لَا يَهُودِيَّةٌ وَ لَا صَابِيَّةٌ وَ لَا نَصْرَانِيَّةٌ وَ لَا فِرْقَةٌ وَ لَا خِلَافٌ وَ لَا شَكٌّ وَ لَا شِرْكٌ وَ لَا عَبَدَةٌ أَصْنَامٍ وَ لَا أَوْثَانٍ وَ لَا اللَّاتِ وَ الْعُزَّى وَ لَا عَبَدَةُ الشَّمْسِ وَ الْقَمَرِ وَ لَا النُّجُومِ وَ لَا النَّارِ وَ لَا الْحِجَارَةِ

He<sup>-asws</sup> said: 'O Mufazzal! If Rasool-Allah<sup>-saww</sup> had prevailed upon all the religions, neither would Magians had existed, nor Jews, nor Sabeans, nor Christians, nor any sect, nor opposition, nor doubt, nor association (with Allah<sup>-azwj</sup>), nor worship or idols or images, not Al-Laah, nor Al-Uzza, nor worshippers of the sun, and the moon, nor the stars, nor fire, nor stones.

وَ إِنَّمَا قَوْلُهُ لِيُظْهِرُهُ عَلَى الدِّينِ كُلِّهِ فِي هَذَا الْيَوْمِ وَ هَذَا الْمَهْدِيِّ وَ هَذِهِ الرَّجْعَةُ وَ هُوَ قَوْلُهُ وَ قَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةً وَ يَكُونَ الدِّينُ كُلُّهُ لِلَّهِ-

And rather His<sup>-azwj</sup> Words: **in order to prevail it upon all the Religions, [9:33]** is regarding this day, and this Al-Mahdi<sup>-ajfj</sup>, and this Raj'at. And it is His<sup>-azwj</sup> Word: **And fight them until Fitna (strife) does not happen and the Religion, all of it happens to be for Allah [8:39]**'.

فَقَالَ الْمُفَضَّلُ أَشْهَدُ أَنَّكُمْ مِنْ عِلْمِ اللَّهِ عَلِمْتُمْ وَ بِسُلْطَانِهِ وَ بِمُدْرَرِيهِ قَدَرْتُمْ وَ بِحُكْمِهِ تَطَقْتُمْ وَ بِأَمْرِهِ تَعْمَلُونَ

Al-Mufazzal said, 'I testify you (Imams<sup>-asws</sup>) know from the Knowledge of Allah<sup>-azwj</sup> and are able due to His<sup>-azwj</sup> Authority and His<sup>-azwj</sup> Power, and are speaking with His<sup>-azwj</sup> Wisdom, and are working with His<sup>-azwj</sup> Commands'.

ثُمَّ قَالَ الصَّادِقُ عَ ثَمَّ يَعُودُ الْمَهْدِيُّ عَ إِلَى الْكُوفَةِ وَ تُمَطِّرُ السَّمَاءُ بِهَا جَزَاداً مِنْ ذَهَبٍ كَمَا أَمْطَرَهُ اللَّهُ فِي نَبِيِّ إِسْرَائِيلَ عَلَى أَيُّوبَ وَ يُفَسِّمُ عَلَى أَصْحَابِهِ  
كُنُوزَ الْأَرْضِ مِنْ نَبْرَهَا وَ لُجَيْنِهَا وَ جَوْهَرَهَا

Then Al-Sadiq<sup>asws</sup> said: 'Then Al-Mahdi<sup>ajfi</sup> will return to Al-Kufa, and the sky would rain at it sheets of gold just as Allah<sup>azwj</sup> had Rained it (locusts) among the children of Israel, upon Ayoub<sup>as</sup>, and he<sup>ajfi</sup> will distribute the treasures of the earth upon his<sup>ajfi</sup> companions, from its nuggets, and its silver, and its jewels'.

قَالَ الْمُفَضَّلُ يَا مَوْلَايَ مَنْ مَاتَ مِنْ شِيعَتِكَمْ وَ عَلَيْهِ دَيْنٌ لِإِخْوَانِهِ وَ لِأَصْدَادِهِ كَيْفَ يَكُونُ

Al-Mufazzal said, 'O my Master<sup>asws</sup>! One from your<sup>asws</sup> Shias who dies and there is debt upon him for his brethren and for his opponents, what would happen?'

قَالَ الصَّادِقُ عَ أَوَّلُ مَا يَبْتَدِئُ الْمَهْدِيُّ عَ أَنْ يُنَادِيَ فِي جَمِيعِ الْعَالَمِ أَلَا مَنْ لَهُ عِنْدَ أَحَدٍ مِنْ شِيعَتِنَا دَيْنٌ فَلْيَذْكُرْهُ حَتَّى يَرِدَ الثُّومَةَ وَ الْحُرْدَلَةَ فَضْلاً عَنِ  
الْفَنَاطِيرِ الْمُفْتَضَّةِ مِنَ الذَّهَبِ وَ الْفِضَّةِ وَ الْأَمْلاكِ فَيُؤْتِيَهُ إِيَّاهُ

Al-Sadiq<sup>asws</sup> said: 'The first of what Al-Mahdi<sup>ajfi</sup> begins with is that he<sup>ajfi</sup> would call out among the entire world: 'Anyone who has for him a debt from our<sup>asws</sup> Shias, let him mention it!', to the extent that he<sup>ajfi</sup> would return the garlic and the mustard (seed) as surplus from **hoards, the hoard of gold and silver, [3:14]**, and the slaves, and fulfil it to him'.

قَالَ الْمُفَضَّلُ يَا مَوْلَايَ ثَمَّ مَاذَا يَكُونُ

Al-Mufazzal said, 'O my Master<sup>asws</sup>! Then what will happen?'

قَالَ يَا بُنَيَّ الْقَائِمُ عَ بَعْدَ أَنْ يَطَأَ شَرْقَ الْأَرْضِ وَ غَرْبَهَا الْكُوفَةَ وَ مَسْجِدَهَا وَ يَهْدِمُ الْمَسْجِدَ الَّذِي بَنَاهُ زَيْدُ بْنُ مُعَاوِيَةَ لَعْنَهُ اللَّهُ لَمَّا قَتَلَ الْحُسَيْنَ بْنَ عَلِيٍّ  
عَ وَ هُوَ مَسْجِدٌ لَيْسَ لِلَّهِ مَلْعُونٌ مَلْعُونٌ مَنْ بَنَاهُ

He<sup>asws</sup> said: 'Al-Qaim<sup>ajfi</sup> will come afterwards and tread east of the earth and its west, Al-Kufa and its Masjids, and demolish the Masjid which Yazeed<sup>la</sup> Bin Muawiya<sup>la</sup>, may Allah<sup>azwj</sup> Curse him<sup>la</sup> had built when he<sup>la</sup> killed Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup>, and it is a Masjid which isn't for Allah<sup>azwj</sup>. Accursed! Accursed is the one who built it!'

قَالَ الْمُفَضَّلُ يَا مَوْلَايَ فَكَمْ تَكُونُ مُدَّةَ مُلْكِهِ عَ

Al-Mufazzal said, 'O my Master<sup>ajfi</sup>! How much would be the period of his<sup>ajfi</sup> rule?'

فَقَالَ قَالَ اللَّهُ عَزَّ وَ جَلَّ فَمِنْهُمْ شَقِيٌّ وَ سَعِيدٌ فَأَمَّا الَّذِينَ شَقُوا فَفِي النَّارِ لَهُمْ فِيهَا زَفِيرٌ وَ شَهيقٌ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَ الْأَرْضُ إِلَّا مَا شَاءَ  
رَبُّكَ إِنَّ رَبَّكَ فَعَّالٌ لِمَا يُرِيدُ وَ أَمَّا الَّذِينَ سَعِدُوا فَفِي الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَ الْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ عَطَاءٌ غَيْرَ مَجْدُودٍ

He (the narrator) said, 'He<sup>asws</sup> said: 'Allah<sup>azwj</sup> Mighty and Majestic Said: **from them (some) would be unfortunate and (some) fortunate [11:105] So as for those who are unfortunate, they would be in the Fire wherein sighing and groaning for them [11:106] Abiding therein so long as the skies and the earth endure, except what your Lord so Desires; surely your Lord Does whatsoever He Wants to [11:107] And as for those who are fortunate, they would be**

***in the Paradise, abiding therein for as long as the skies and the earth endure, except what Allah so Desires, being a Gift without interruption [11:108].***

وَالْمَجْدُودُ الْمَقْطُوعُ أَيَّ عَطَاءٍ عَزِيزٍ مَقْطُوعٍ عَنْهُمْ بَلْ هُوَ دَائِمٌ أَبَدًا وَ مَلِكٌ لَا يَنْقُذُ وَ حُكْمٌ لَا يَنْقَطِعُ وَ أَمْرٌ لَا يَبْطُلُ إِلَّا بِاخْتِيَارِ اللَّهِ وَ مَشِيئَتِهِ وَ إِزَادَتِهِ  
الَّتِي لَا يَعْلَمُهَا إِلَّا هُوَ

The interrupted is the terminated, i.e., an award without termination from them, but it would be constant forever, and a kingdom not to deplete, and a ruling not to be cut off, and an order not to be invalidated except by a Choice of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Desire and His<sup>-azwj</sup> Will which no one knows of except He<sup>-azwj</sup>.

تَمُّ الْقِيَامَةِ وَ مَا وَصَفَهُ اللَّهُ عَزَّ وَ جَلَّ فِي كِتَابِهِ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ صَلَّى اللَّهُ عَلَى خَيْرِ خَلْقِهِ مُحَمَّدٍ النَّبِيِّ وَ آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ وَ سَلَّمَ تَسْلِيمًا  
كَثِيرًا كَثِيرًا.

Then it will be Qiyamah and what Allah<sup>-azwj</sup> Mighty and Majestic has Described in His<sup>-azwj</sup> Book. And the Praise is for Allah<sup>-azwj</sup>, Lord<sup>-azwj</sup> of the worlds, and may Allah<sup>-azwj</sup> Send Salawaat upon best of His<sup>-azwj</sup> creatures Muhammad<sup>-saww</sup> the Prophet<sup>-saww</sup>, and his<sup>-saww</sup> goodly Progeny<sup>-asws</sup>, the clean, and Greet with abundant Greetings, a lot, a lot!"<sup>1</sup>

أَقُولُ رَوَى الشَّيْخُ حَسَنُ بْنُ سُلَيْمَانَ فِي كِتَابِ مُنْتَخَبِ الْبَصَائِرِ هَذَا الْحَبْرُ هَكَذَا حَدَّثَنِي الْأَخُ الرَّشِيدُ مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ مُحْسِنِ الطَّارِ أَبَدِي أَنَّهُ وَجَدَ بِحِطِّ  
أَبِيهِ الرَّجُلِ الصَّالِحِ إِبْرَاهِيمَ بْنِ مُحْسِنِ هَذَا الْحَدِيثِ الْأَبْيَ دِكْرُهُ وَ أَرَانِي حِطَّهُ وَ كَتَبْتُهُ مِنْهُ وَ صَوَّرْتُهُ الْحُسَيْنُ بْنُ مُحَمَّدَانَ وَ سَأَقَ الْحَدِيثَ كَمَا مَرَّ إِلَيَّ قَوْلُهُ:  
لَكَأَنِّي أَنْظُرُ إِلَيْهِمْ عَلَى الْبُرَازِينَ الشُّهُبِ بِأَيْدِيهِمْ الْحِرَابِ يَتَعَاوَنُونَ شَوْقًا إِلَى الْحَرْبِ كَمَا تَتَعَاوَى الدِّبَابُ أَمِيرُهُمْ رَجُلٌ مِنْ بَنِي تَمِيمٍ يُقَالُ لَهُ شُعَيْبُ بْنُ صَالِحٍ

I (Majlisi) am saying, 'It is reported by the Sheikh Hassan Bin Suleyman in the book 'Muntakhab Al Basair', this report like this – 'It is narrated to me by the brother of Al Rasheed Muhammad Bin Ibrahim Bin Muhassin Al Tarabady, he found in the handwriting of his father, the righteous man Ibrahim Bin Muhassin, this Hadith, which he mentioned and showed me his handwriting, and I wrote it from him and it was outlined by Al-Husayn Bin Hamdan,

'And he continued the Hadith just as has passed up to his<sup>-asws</sup> words: 'It is as if I<sup>-asws</sup> am looking at them upon the strong horses having bayonets in their hands assisting each other to the war just as the wolves of their command would be assisted by a man from the clan of Tameem called Shuayb Bin Salih.

فَيَقْبِلُ الْحُسَيْنُ ع فِيهِمْ وَجْهَهُ كَدَائِرَةِ الْقَمَرِ يَرُوعُ النَّاسَ جَمَالًا فَيَبْقَى عَلَى أَثَرِ الظُّلْمَةِ فَيَأْخُذُ سَيْفَهُ الصَّغِيرَ وَ الْكَبِيرَ وَ الْعَظِيمَ وَ الْوَضِيعَ ثُمَّ يَسِيرُ بِتِلْكَ  
الرِّايَاتِ كُلِّهَا حَتَّى يَرِدَ الْكُوفَةَ وَ قَدْ جَمَعَ بِهَا أَكْثَرَ أَهْلِ الْأَرْضِ يَجْعَلُهَا لَهُ مَعْقَلًا

Al-Husayn<sup>-asws</sup> would come among them. His<sup>-asws</sup> face would be like the circle of the moon, fascinating the people with his<sup>-asws</sup> beauty. He<sup>-asws</sup> will remain upon the impact of the darkness. He<sup>-asws</sup> will take his<sup>-asws</sup> small sword, and the large, and the mighty and the low. Then he<sup>-asws</sup> will travel with those flags, all of them, until he<sup>-asws</sup> arrives at Al-Kufa, and a lot of people of the earth would have gathered at it, making it a stronghold for him<sup>-asws</sup>.

<sup>1</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 28 H 1 a

ثُمَّ يَنْصِلُ بِهِ وَ بِأَصْحَابِهِ خَيْرَ الْمَهْدِيِّ فَيَقُولُونَ لَهُ يَا ابْنَ رَسُولِ اللَّهِ مَنْ هَذَا الَّذِي نَزَلَ بِسَاحَتِنَا

Then the news of Al-Mahdi<sup>-ajfj</sup> would arrive to him<sup>-asws</sup> and his<sup>-asws</sup> companions. They would say to him<sup>-asws</sup>, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! Who is this who has descended in our yard?'

فَيَقُولُ الْحُسَيْنُ ع اخْرُجُوا بِنَا إِلَيْهِ حَتَّى تَنْظُرُوا مَنْ هُوَ وَ مَا يُرِيدُ وَ هُوَ يَعْلَمُ وَ اللَّهُ أَعْلَمُ أَنَّ الْمَهْدِيَّ ع وَ إِنَّهُ لَيَعْرِفُهُ وَ إِنَّهُ لَمْ يُرِدْ بِذَلِكَ الْأَمْرَ إِلَّا اللَّهُ

Al-Husayn<sup>-asws</sup> will say: 'Let us go out to him<sup>-ajfj</sup> until we look at who he<sup>-ajfj</sup> is, and what he<sup>-ajfj</sup> wants', and he<sup>-asws</sup> would be knowing, by Allah<sup>-azwj</sup>, that he<sup>-ajfj</sup> is Al-Mahdi<sup>-ajfj</sup>, and he<sup>-asws</sup> would recognise him<sup>-ajfj</sup>, and he<sup>-asws</sup> would not intend with that matter except Allah<sup>-azwj</sup>.

فَيَخْرُجُ الْحُسَيْنُ ع وَ بَيْنَ يَدَيْهِ أَرْبَعَةُ آلَافٍ رَجُلٍ فِي أَعْنَاقِهِمُ الْمَصَاحِفُ وَ عَلَيْهِمُ الْمُسُوحُ مُقَلَّدِينَ بِسُيُوفِهِمْ فَيَقْبَلُ الْحُسَيْنُ ع حَتَّى يَنْزِلَ بِقُرْبِ الْمَهْدِيِّ ع فَيَقُولُ سَأَلُوا عَنْ هَذَا الرَّجُلِ مَنْ هُوَ وَ مَاذَا يُرِيدُ

Al-Husayn<sup>-asws</sup> would go out and there will be four thousand men in front of him<sup>-asws</sup> having the Qurans in their necks, and upon them would be the fur coats, collared with the swords. Al-Husayn<sup>-asws</sup> will come until he<sup>-asws</sup> descend nearby Al-Mahdi<sup>-ajfj</sup>. He<sup>-asws</sup> will say: 'Ask around about this man, who is he<sup>-ajfj</sup>, and what is that he<sup>-ajfj</sup> wants'.

فَيَخْرُجُ بَعْضُ أَصْحَابِ الْحُسَيْنِ ع إِلَى عَسْكَرِ الْمَهْدِيِّ ع فَيَقُولُ أَيُّهَا الْعَسْكَرُ الْجَائِلُ مَنْ أَنْتُمْ حَيَّاكُمُ اللَّهُ وَ مَنْ صَاحِبِكُمْ هَذَا وَ مَاذَا يُرِيدُ

Some of the companions of Al-Husayn<sup>-asws</sup> will go out to the soldiers of Al-Mahdi<sup>-ajfj</sup> and say, 'O you roaming soldiers! Who are you? May Allah<sup>-azwj</sup> Keep you alive! And who is this Master<sup>-ajfj</sup> of yours? And what is that he<sup>-ajfj</sup> wants?'

فَيَقُولُ أَصْحَابُ الْمَهْدِيِّ ع هَذَا مَهْدِيُّ آلِ مُحَمَّدٍ ع وَ نَحْنُ أَنْصَارُهُ مِنَ الْجِنِّ وَ الْإِنْسِ وَ الْمَلَائِكَةِ

The companions of Al-Mahdi<sup>-ajfj</sup> will say, 'This is Mahdi<sup>-ajfj</sup> of Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and we are his<sup>-ajfj</sup> helpers from the Jinn and the humans and the Angels'.

ثُمَّ يَقُولُ الْحُسَيْنُ ع خَلُّوا بَيْنِي وَ بَيْنَ هَذَا فَيَخْرُجُ إِلَيْهِ الْمَهْدِيُّ ع فَيَقِفَانِ بَيْنَ الْعَسْكَرَيْنِ فَيَقُولُ الْحُسَيْنُ ع إِنْ كُنْتُ مَهْدِيَّ آلِ مُحَمَّدٍ ص فَأَيْنَ هِرَاوَةَ جَدِّي رَسُولِ اللَّهِ ص وَ خَاتَمَهُ وَ بُرْدَتَهُ وَ دِرْعَتَهُ الْقَاضِلِ وَ عِمَامَتَهُ السَّحَابِ وَ فَرَسَهُ وَ نَاقَتَهُ الْعَضْبَاءِ وَ بَعْلَتَهُ ذُلْدَلٌ وَ حِمَارَهُ يَغْمُورٌ وَ نَجِيْبُهُ الْبُرَائِقُ وَ تَاجُهُ وَ الْمُصْحَفُ الَّذِي جَمَعَهُ أَمِيرُ الْمُؤْمِنِينَ ع بِغَيْرِ تَغْيِيرٍ وَ لَا تَبْدِيلٍ فَيُخْضِرُ لَهُ السَّفَطَ الَّذِي فِيهِ جَمِيعُ مَا طَلَبَهُ

Then Al-Husayn<sup>-asws</sup> will say: 'Isolate between me<sup>-asws</sup> and this one!' Al-Mahdi<sup>-ajfj</sup> would come out to him<sup>-asws</sup>. They<sup>-asws</sup> would stand between the two armies. Al-Husayn<sup>-asws</sup> will say: 'If you<sup>-ajfj</sup> were the Mahdi<sup>-ajfj</sup>, so where is the stick of your<sup>-ajfj</sup> grandfather<sup>-saww</sup> Rasool-Allah<sup>-saww</sup>, and his<sup>-saww</sup> ring, and his<sup>-saww</sup> cloak, and his<sup>-saww</sup> armour Al-Fazil, and his<sup>-saww</sup> turban Al-Sahaab, and his<sup>-saww</sup> horse, and his<sup>-saww</sup> she-camel Al-Azba'a, and his<sup>-saww</sup> mule Al-Duldul, and his<sup>-saww</sup> donkey Al-Yafour, and his<sup>-saww</sup> ride Al-Buraq, and his<sup>-saww</sup> crown, and the Quran which Amir Al-Momineen<sup>-asws</sup> had collected without changes nor replacements?' He<sup>-ajfj</sup> will present the basket in which would be entirety of what he<sup>-asws</sup> had sought'.



وَقَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّهُ كَانَ كُلُّهُ فِي السَّفَطِ وَ تَرَكَاتُ جَمِيعِ النَّبِيِّينَ حَتَّى عَصَا آدَمَ وَ نُوحَ ع وَ تَرِكَةُ هُودَ وَ صَالِحَ ع وَ مَجْمُوعُ إِبْرَاهِيمَ ع وَ صَاعُ يُوسُفَ ع وَ مِكْيَالُ شُعَيْبَ ع وَ مِيزَانُهُ وَ عَصَا مُوسَى ع وَ تَابُوتُهُ الَّذِي فِيهِ بَقِيَّةُ مَا تَرَكَ آلُ مُوسَى وَ آلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ وَ دِرْعُ دَاوُدَ ع وَ خَاتَمُهُ وَ خَاتَمُ سُلَيْمَانَ ع وَ تَاجُهُ وَ رِجْلُ عِيسَى ع وَ مِيرَاثُ النَّبِيِّينَ وَ الْمُرْسَلِينَ فِي ذَلِكَ السَّفَطِ

And Abu Abdullah<sup>-asws</sup> said: 'Surely all of it would be in the basket and relics of all the Prophets<sup>-as</sup>, even the staff of Adam<sup>-as</sup> and Noah, and relics of Hud<sup>-as</sup> and Salih<sup>-as</sup>, and collection of Ibrahim<sup>-as</sup>, and measuring cup of Yusuf, and weight unit of Shuayb<sup>-as</sup> and his<sup>-as</sup> scale, and staff of Musa<sup>-as</sup> and his<sup>-as</sup> ark in which would be remnants of what had been left by the family of Musa<sup>-as</sup> and family<sup>-as</sup> of Haroun<sup>-as</sup>, carried by the Angels, and armour of Dawood<sup>-as</sup> and his<sup>-as</sup> ring, and ring of Suleyman<sup>-as</sup> and his<sup>-as</sup> crown, and ride of Isa<sup>-as</sup>, and inheritance of the Prophets<sup>-as</sup> and the Messengers<sup>-as</sup> would be in the basket.

وَ عِنْدَ ذَلِكَ يَقُولُ الْحُسَيْنُ ع يَا ابْنَ رَسُولِ اللَّهِ أَسْأَلُكَ أَنْ تَعْرِسَ هِرَاوَةَ رَسُولِ اللَّهِ ص فِي هَذَا الْحَجَرِ الصَّلْدِ وَ تَسْأَلَ اللَّهَ أَنْ يُنْبِتَهَا فِيهِ وَ لَا يُرِيدُ بِدَلِّكَ إِلَّا أَنْ يُرِيَّ أَصْحَابَهُ فَضْلَ الْمَهْدِيِّ ع حَتَّى يُطِيعُوهُ وَ يُبَايِعُوهُ

And during that Al-Husayn<sup>-asws</sup> would say: 'O son<sup>-ajfj</sup> of Rasool-Allah<sup>-saww</sup>! I<sup>-asws</sup> ask you<sup>-ajfj</sup> to implant this stick of Rasool-Allah<sup>-saww</sup> in this solid rock and ask Allah<sup>-azwj</sup> for it to grow in it' – and he<sup>-asws</sup> would not intend with that except to show his<sup>-asws</sup> companions the merit of Al-Mahdi<sup>-ajfj</sup> until they would obey him<sup>-ajfj</sup> and pledge allegiance to him<sup>-ajfj</sup>.

وَ يَأْخُذُ الْمَهْدِيَّ ع الْهِرَاوَةَ فَيَعْرِسُهَا فَتَنْبُتُ فَتَعْلُو وَ تَفْرَعُ وَ تُورِقُ حَتَّى تُظِلَّ عَشَاكَرَ الْحُسَيْنِ ع فَيَقُولُ الْحُسَيْنُ ع اللَّهُ أَكْبَرُ يَا ابْنَ رَسُولِ اللَّهِ مَدَّ يَدَكَ حَتَّى أَتَابِعَكَ

And Al-Mahdi<sup>-ajfj</sup> will take the stick and implant it. It would grow and sprout leaves until it shades the army of Al-Husayn<sup>-asws</sup>. Al-Husayn<sup>-asws</sup> would say: 'Allah<sup>-azwj</sup> is the Greatest, O son<sup>-ajfj</sup> of Rasool-Allah<sup>-saww</sup>! Extend your<sup>-ajfj</sup> hand until I<sup>-asws</sup> pledge allegiance to you<sup>-ajfj</sup>!'

فَيُبَايِعُهُ الْحُسَيْنُ ع وَ سَائِرُ عَشَاكَرِهِ إِلَّا الْأَرْبَعَةَ آلَافٍ مِنْ أَصْحَابِ الْمَصَاحِفِ وَ الْمُسُوحِ الشَّعْرِ - الْمَعْرُوفُونَ بِالزَّيْدِيَّةِ فَإِنَّهُمْ يَقُولُونَ مَا هَذَا إِلَّا سِحْرٌ عَظِيمٌ

Al-Husayn<sup>-asws</sup> would pledge allegiance to him<sup>-ajfj</sup>, and rest of his<sup>-asws</sup> army except four thousand from the companions (wearers) of the Qurans and the fur coats, the ones well known as the Zaydiites. They would say, 'This is not except mighty sorcery'.

أَقُولُ لَكُمْ سَأَقُ الْحَدِيثَ إِلَى قَوْلِهِ إِنْ أَنْصَفْتُمْ مِنْ أَنْفُسِكُمْ وَ أَنْصَفْتُمُوهُ نَحْوًا مِمَّا مَرَّ وَ لَمْ يَذْكَرْ بَعْدَهُ شَيْئًا.

Then he continued the Hadith up to his<sup>-asws</sup> words: 'Be fair from yourselves and be fair to him<sup>-ajfj</sup>' – approximate to what has passed, and he did not mention anything after it'.<sup>2</sup>

<sup>2</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 28 H 1 b

## CHAPTER 29 – THE RETURN (RAJ'AT)

1- خص، منتخب البصائر سعد عن ابن عيسى و ابن أبي الخطاب عن البرزطي عن حماد بن عثمان عن محمد بن مسلم قال سمعت حمران بن أعين و أبا الخطاب يحدثان جميعاً قبل أن يحدث أبو الخطاب ما أحدثت أهما سمعا أبا عبد الله ع يقول أول من تنشق الأرض عنه و يرجع إلى الدنيا الحسين بن علي ع و إن الرجعة ليست بعامة و هي خاصة لا يرجع إلا من تحص الإيمان تحصاً أو تحص الشرك تحصاً.

(The book) 'Muntakhab Al Basair' – Sa'ad, from Ibn Isa and Ibn Abu Al Khattab, from Al Bazanty, from Hammad Bin Usman, from Muhammad Bin Muslim who said, 'I heard Humran Bin Ayn and Abu Al Khattab both narrated before the innovation occurred with Abu Al Khattab what he innovated,

'They both heard Abu Abdullah<sup>-asws</sup> saying: 'The first one the earth would cleave asunder from and return to the world is Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup>, and the return (Raj'at) isn't general, and it is particular. No one will return except the one of pure Eman purely or pure Shirk purely'.<sup>3</sup>

هو محمد بن مقلاس- أو مقلاص- الأسدي الكوفي أبو إسماعيل يعرف بابن أبي زينب البراد- كان يبيع الإبراد- من أصحاب أبي عبد الله الصادق عليه السلام، كان مستقيم الطريقة، ثم انحرف و تحول غالباً فأحدث القول بالوهية أبي عبد الله عليه السلام و أنه رسول منه، و قد كان يقول بأن الأئمة عليهم السلام انبياء، يعرف أصحابه بالخطابية.

**Note:** (Abu Al Khattab) – He is Muhammad Bin Maqlas, or Maqlaas Al Asady Al Kufi Abu Ismail known as Ibn Abu Zaynab Al IBarad. He used to see the ice. He was from the companions of Abu Abdullah Al-Sadiq<sup>-asws</sup>. He was of the straight way, then he deviated and became an exaggerator, so he started the word (belief) with the Revelation being for Abu Abdullah<sup>-asws</sup> and that he was a messenger from him<sup>-asws</sup>, and he had been saying the Imams<sup>-asws</sup>, the greetings be upon them<sup>-asws</sup>, were Prophets<sup>-as</sup>. His companions are known as 'Al Khatabiya'.

و مما أحدث أنه كان يقول وقت فضيلة المغرب من بعد سقوط الشفق، و الحال أن سقوط الشفق آخر وقت الفضيلة بإجماع المسلمين، ترى تفصيل ذلك في الوسائل أبواب المواقيت باب 18.

And from what he innovated was that he was saying the time of merit of Al Maghrib (Salat) was from after the drop of twilight, and the situation is that the drop of the twilight is at the end of the time of the merit by a consensus of the Muslims. You will see the detail of that in 'Al Wasail' in the chapter on the timings, chapter 18.

لكنه قد روى أصحابنا عنه أحاديث كثيرة في حال استقامته، و هكذا قبلوا ما لم يختص بروايته في حال الانحراف

But our companions have reported a lot of Ahadith from him during the state of his straightness, and like that they have accepted what was not in particular with his reporting during the state of deviation.

قال الشيخ في العدة: «فما يختص الغلاة بروايته، فإن كانوا ممن عرف لهم حال استقامة و حال غلو، عمل بما روه في حال الاستقامة، و ترك ما روه في حال غلوهم، و لاجل ذلك عملت الطائفة بما رواه أبو الخطاب محمد بن أبي زينب في حال استقامته».

The Sheikh said in 'Al Iddah' – 'Whatever the exaggerators have particularised with his reporting, if they were from the ones whom it was known for them the state of straightness

<sup>3</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 1

*and the state of exaggeration, they should have acted with what they had reported during the state of straightness and should have left what they had reported during the state of their exaggeration, and for that reason, the group acted with what had Abu Al Khattab Muhammad Bin Abu Zaynad had reported during the state of straightness’.*

2- خص، منتخب البصائر بهذا الإسناد عن حماد عن بكر بن أycin قال قال لي من لا أشك فيه يعني أبا جعفر ع إن رسول الله ص و علياً سيرجعان.

(The book) ‘Muntakhab Al Basaair’ – By this chain from Hammad, from Bukeyr Bin Ayn who said,

‘He<sup>-asws</sup> said to me, the one I have no doubt regarding him<sup>-ajfj</sup>, meaning Abu Ja’far<sup>-asws</sup> that Rasool-Allah<sup>-saww</sup> and Ali<sup>-asws</sup> will both be returning’.<sup>4</sup>

3- خص، منتخب البصائر بهذا الإسناد عن حماد عن الفضيل عن أبي جعفر ع قال لا تقولوا الجنت و الطاغوت و لا تقولوا الرجعة فإن قالوا لكم فإنكم قد كنتم تقولون ذلك فقولوا أما اليوم فلا تقول فإن رسول الله ص قد كان يتألف الناس بالمائة ألف درهم ليكفوا عنه فلا تتألفوهم بالكلام.

(The book) ‘Muntakhab Al Basaair’ – By this chain, from Hammad, from Al Fuzeyl,

‘From Abu Ja’far<sup>-asws</sup> having said: ‘Do not be saying (for) ‘Al-Jibt’ and ‘Al-Taghout’ (Abu Bakr and Umar), nor be saying ‘Al-Raj’at’! So if they were to say to you all, ‘You have been saying that!’ Then say, ‘But today, we are not saying so’, for Rasool-Allah<sup>-saww</sup> used to incline the people with (giving them) one hundred thousand Dirhams so they would restrain from him<sup>-saww</sup>, so you should not be confusing them with the talk’.<sup>5</sup>

بيان: أي لا تسموا الملعونين بمذيين الاسمين أو لا تعرضوا لهما بوجه.

**Explanation:** *i.e. Do not be naming the two Accursed ones with these two names, or do not object to them with a face.*

4- خص، منتخب البصائر بهذا الإسناد عن حماد عن زرارة قال سألت أبا عبد الله ع عن هذه الأمور العظام من الرجعة و أشباهها فقال إن هذا الذي تسألون عنه لم ينجى أوأنه و قد قال الله عز و جل بل كذبوا بما لم يحيطوا بعلمه و لما يأتهم تأويله.

(The book) ‘Muntakhab Al Basaair’ – By this chain from Hammad, from Zurara who said,

‘I asked Abu Abdullah<sup>-asws</sup> about these mighty matters, from the Raj’at and its like. He<sup>-asws</sup> said: ‘This which you are asking about, it’s time has not come yet, and Allah<sup>-azwj</sup> Mighty and Majestic Said: **But, they are belying what they have no comprehension of its Knowledge, and its explanation has not yet come to them; [10:39]**’.<sup>6</sup>

5- خص، منتخب البصائر سغد عن ابن يزيد و ابن أبي الخطاب و البطحيني و إبراهيم بن محمد جميعاً عن ابن أبي عمير عن ابن أذينة عن محمد بن الطيار عن أبي عبد الله ع في قول الله عز و جل و يوم نحشر من كل أمة فوجاً- فقال ليس أحد من المؤمنين قتل إلا سيرجع حتى يموت و لا أحد من المؤمنين مات إلا سيرجع حتى يُقتل.

<sup>4</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 2

<sup>5</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 3

<sup>6</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 4

(The book) 'Muntakhab Al Basaair' – Sa'ad, from Ibn Yazeed, and Ibn Abu Al Khattab and Al Yaqteeny and Ibrahim Bin Muhammad, altogether from Ibn Abu Umeyr, from Ibn Uzina, from Muhammad Bin Al Tayyar,

'From Abu Abdullah<sup>-asws</sup> regarding Words of Allah<sup>-azwj</sup> Mighty and Majestic: **And on the Day We will Gather batches from every community, [27:83]**. He<sup>-asws</sup> said: 'There isn't anyone from the Momineen who has been killed except he will be returning until he dies (a natural death), nor is there anyone from the Momineen who dies (a natural death) except he will be returning and be killed!'.<sup>7</sup>

6- خص، منتخب البصائر سَعْدُ عَنِ ابْنِ عَيْسَى عَنِ الْأَهْوَاذِيِّ عَنِ حَمَّادِ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ لِي أَبُو جَعْفَرٍ ع يُنَكِّرُ أَهْلَ الْعِرَاقِ الرَّجْعَةَ قُلْتُ نَعَمْ قَالَ أَمَا يَمُرُّونَ الْقُرْآنَ وَ يَوْمَ نَحْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا.

(The book) 'Muntakhab Al Basaair' – Sa'ad, from Ibn Isa, from Al Ahwazy, from Hammad Bin Isa, from Al-Husayn Bin Al Mukhtar, from Al-Husayn Bin Al Mukhtar, from Abu Baseer who said, '

'Abu Ja'far<sup>-asws</sup> said to me: 'The people of Al Iraq are denying the Raj'at?' I said, 'Yes'. He<sup>-asws</sup> said: 'Are they no reading the Quran: **And on the Day We will Gather batches from every community, [27:83]**'.<sup>8</sup>

7- خص، منتخب البصائر سَعْدُ عَنِ ابْنِ عَيْسَى عَنِ الْبَزَنْطِيِّ عَنِ الْحُسَيْنِ بْنِ عُمَرَ بْنِ يَزِيدَ عَنْ عُمَرَ بْنِ أَبَانَ عَنِ ابْنِ بُكَيْرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ كَأَنِّي بِحُمْرَانَ بْنِ أَعْيَنَ وَ مُبَسَّرِ بْنِ عَبْدِ الْعَزِيزِ يَخْطِئَانِ النَّاسَ بِأَسْتِيفِهِمَا بَيْنَ الصَّفَا وَ الْمَرْوَةِ.

(The book) 'Muntakhab Al Basaair' – Sa'ad, from Ibn Isa, from Al Bazanty, from Al-Husayn Bin Umar Bin Yazeed, from Umar Bin Aban, from Ibn Bukeyr,

'From Abu Abdullah<sup>-asws</sup> having said: 'It is as if I am with Muhran Bin Ayn, and Muyassir Bin Abdul Aziz knocking the people with their sword between Al-Safa and Al-Marwa'.<sup>9</sup>

8- خص، منتخب البصائر سَعْدُ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنِ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَمَّنْ حَدَّثَهُ عَنْ جَابِرِ بْنِ يَزِيدَ عَنْ أَبِي جَعْفَرٍ ع قَالَ سُئِلَ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ لَعْنُ قَتْلُكُمْ فِي سَبِيلِ اللَّهِ أَوْ مُتُّمْ -

(The book) 'Muntakhab Al Basaair' – Sa'ad, from Ibn Abu Al Khattab, from Abdullah Bin Al Mugheira, from the one who narrated it, from Jabir Bin Yazeed,

'From Abu Ja'far<sup>-asws</sup> he (the narrator) said: 'He<sup>-asws</sup> was asked about the Words of Allah<sup>-azwj</sup> Mighty and Majestic: **And whether you are slain in the Way of Allah or you die, [3:157]**.

فَقَالَ يَا جَابِرُ أَ تَدْرِي مَا سَبِيلُ اللَّهِ قُلْتُ لَا وَ اللَّهُ إِلَّا إِذَا سَمِعْتَ مِنْكَ

He<sup>-asws</sup> said: 'O Jabir! Do you know what the Way of Allah<sup>-azwj</sup> is?' I said, 'No, by Allah<sup>-azwj</sup>, except when I hear from you<sup>-asws</sup>!'

<sup>7</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 5

<sup>8</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 6

<sup>9</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 7

فَقَالَ الْقَتْلُ فِي سَبِيلِ عَلِيٍّ عَ وَ دُرَّتِيهِ فَمَنْ قُتِلَ فِي وَلَايَتِهِ قُتِلَ فِي سَبِيلِ اللَّهِ وَ لَيْسَ أَحَدٌ يُؤْمِنُ بِهَذِهِ الْآيَةِ إِلَّا وَ لَهُ قَتْلَةٌ وَ مَيِّتَةٌ إِنَّهُ مَنْ قُتِلَ يُنْشَرُ حَتَّى مَوْتُ وَ مَنْ مَاتَ يُنْشَرُ حَتَّى يُقْتَلَ.

He<sup>-asws</sup> said: ‘The ones killed in the Way of Allah<sup>-azwj</sup> are Ali<sup>-asws</sup> and his<sup>-asws</sup> offspring. So, the one who is killed in his<sup>-asws</sup> Wilayah would have been killed in the Way of Allah<sup>-azwj</sup>, and there isn’t anyone who believes in this Verse except and for him would be a killing and a (natural) death. The one who is killed would be Resurrected until he dies, and the one who dies would be Resurrected until he is killed’.<sup>10</sup>

بيان لعل آخر الخبر تفسير لآخر الآية و هو قوله وَ لَيْسَ أَحَدٌ يُؤْمِنُ إِلَّا وَ لَهُ قَتْلَةٌ وَ مَيِّتَةٌ بِأَنَّ الْإِنْسَانَ إِذَا قُتِلَ فِي سَبِيلِ اللَّهِ يُنْشَرُ حَتَّى يَمُوتَ وَ يُنْشَرُ حَتَّى يُقْتَلَ.

**Explanation:** ‘Perhaps the last Hadith is interpretation of another Verse, and it is His<sup>-azwj</sup> Words: **And whether you die or you are killed, it is to Allah you shall be Gathered [3:158], by it being the intent with Resurrection, Raj’at’.**

9- خص، منتخب البصائر سَعْدُ عَنِ ابْنِ عَيْسَى عَنِ مُحَمَّدِ بْنِ سِنَانٍ عَنِ ابْنِ مُسْكَانَ عَنْ فَيْضِ بْنِ أَبِي شَيْبَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ وَ تَلَا هَذِهِ الْآيَةَ وَ إِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ الْآيَةَ قَالَ لِكُلِّمُنَّ بِرَسُولِ اللَّهِ ص وَ لَيَنْصُرُنَّ عَلِيًّا أَمِيرَ الْمُؤْمِنِينَ ع

(The book) ‘Muntakhab Al Basaair’ – Sa’ad, from Ibn Isa, from Muhammad Bin Sinan, from Ibn Muskab, from Feyz Bin Abu Sheyba who said,

‘I heard Abu Abdullah<sup>-asws</sup> saying, and he<sup>-asws</sup> recited this Verse: **And when Allah Took a Covenant of the Prophets: [3:81]** - the Verse. He<sup>-asws</sup> said: ‘That they would believe in Rasool-Allah<sup>-saww</sup> and that they<sup>-as</sup> would be helping Ali Amir Al-Momineen<sup>-asws</sup>’.

فُلْتُ وَ لَيَنْصُرُنَّ أَمِيرَ الْمُؤْمِنِينَ قَالَ ع نَعَمْ وَ اللَّهُ مِنْ لَدُنْ آدَمَ فَهَلُمَّ جَرًّا فَلَمْ يَبْعَثِ اللَّهُ نَبِيًّا وَ لَا رَسُولًا إِلَّا رَدَّ جَمِيعَهُمْ إِلَى الدُّنْيَا حَتَّى يُفَاتِلُوا بَيْنَ يَدَيَّ عَلِيَّ بْنِ أَبِي طَالِبٍ أَمِيرِ الْمُؤْمِنِينَ ع.

I said, ‘And that they<sup>-as</sup> would be heling Amir Al-Momineen<sup>-asws</sup>?’ He<sup>-asws</sup> said: ‘Yes, by Allah<sup>-azwj</sup>, from since Adam<sup>-as</sup> and onward. So Allah<sup>-azwj</sup> did not Send any Prophet<sup>-saww</sup> nor any Rasool<sup>-saww</sup> except He<sup>-azwj</sup> returned them all to the world until they<sup>-as</sup> would fight in front of Ali<sup>-asws</sup> Bin Abu Talib Amir Al-Momineen<sup>-asws</sup>’.<sup>11</sup>

10- خص، منتخب البصائر سَعْدُ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنِ مُحَمَّدِ بْنِ سِنَانٍ عَنِ عَمَّارِ بْنِ مَسْرُوقٍ عَنِ الْمُتَخَلِّ بْنِ جَبَلٍ عَنِ جَابِرِ بْنِ زَيْدٍ عَنِ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ يَا أَيُّهَا الْمُدَّثِّرُ قُمْ فَأَنْذِرْ يَعْنِي بِذَلِكَ مُحَمَّدًا ص وَ قِيَامَهُ فِي الرَّجْعَةِ يُنْذِرُ فِيهَا

(The book) ‘Muntakhab Al Basaair’ – Sa’ad, from Ibn Abu Al Khattab, from Muhammad Bin Sinan, from Ammar Bin Masrouq, from Al Munakkhal Bin Jameel, from Jabir Bin Yazeed,

‘From Abu Ja’far<sup>-asws</sup> regarding Words of Allah<sup>-azwj</sup> Mighty and Majestic: **O you Al-Muddasir! (the covered one) [74:1] Arise, so warn (others) [74:2]**, meaning by that Muhammad<sup>-saww</sup> and his<sup>-saww</sup> rising during the Raj’at warning during it.

<sup>10</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfi</sup>, Ch 29 H 8

<sup>11</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfi</sup>, Ch 29 H 9

وَقَوْلِهِ إِنَّهَا لِأَحَدَى الْكُفْرِ نَذِيرًا يَعْنِي مُحَدِّدًا ص نَذِيرًا لِلْبَشَرِ فِي الرَّجْعَةِ

And His<sup>-azwj</sup> Words: **Surely it is the great one [74:35] A warning [74:36]** – ‘Meaning Muhammad<sup>-sawww</sup>, **Warning for the humans [74:36]** - during the Return (Al-Raj’at)’.

وَفِي قَوْلِهِ إِنَّا أَرْسَلْنَاكَ كَافَّةً لِلنَّاسِ فِي الرَّجْعَةِ.

And in His<sup>-azwj</sup> Words: **And We did not Send you except to all of the people [34:28]** – ‘During the Raj’at’<sup>12</sup>.

11- خص، منتخب البصائر بهذا الإسناد عن أبي جعفر ع أَنَّ أَمِيرَ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ كَانَ يَقُولُ إِنَّ الْمُدَّتَّزَّ هُوَ كَائِنٌ عِنْدَ الرَّجْعَةِ

(The book) ‘Muntakhab Al Basaair’ – By this chain,

‘From Abu Ja’far<sup>-asws</sup>: ‘Amir Al-Momineen<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, had said: **‘Al-Muddasir! (the covered one) [74:1]**, he<sup>-sawww</sup> would coming into being during the Raj’at’.

فَقَالَ لَهُ رَجُلًا يَا أَمِيرَ الْمُؤْمِنِينَ أ حَيَاةٌ قَبْلَ الْقِيَامَةِ ثُمَّ مَوْتٌ

A man said to him<sup>-asws</sup>, ‘O Amir Al-Momineen<sup>-asws</sup>! Would there be life before the Qiyamah, then death?’

قَالَ فَقَالَ لَهُ عِنْدَ ذَلِكَ نَعَمْ وَ اللَّهُ لَكُفْرَةٌ مِنَ الْكُفْرِ بَعْدَ الرَّجْعَةِ أَشَدُّ مِنْ كُفْرَاتٍ قَبْلَهَا.

He (the narrator) said, ‘He<sup>-asws</sup> said to him during that: ‘Yes, by Allah<sup>-azwj</sup>! The infidelity from the Kufir after the Raj’at is severer from infidelities before it’<sup>13</sup>.

12- خص، منتخب البصائر سَعْدٌ عَنْ ابْنِ أَبِي الْخَطَّابِ عَنْ مُوسَى بْنِ سَعْدَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ الْخَضْرَمِيِّ عَنْ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو الْخُتَمِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ إِبْلِيسَ قَالَ أَنْظِرْنِي إِلَى يَوْمٍ يُبْعَثُونَ فَأَبَى اللَّهُ ذَلِكَ عَلَيْهِ قَالَ فَإِنَّكَ مِنَ الْمُنْتَظَرِينَ إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ

(The book) ‘Muntakhab Al Basaair’ – Sa’ad, from Ibn Abu Al Khattab, from Musa Bin Sa’adan, from Abdullah Bin Al Qasim Al Hazramy, from Abdul Kareem Bin Amro Al Khas’amy who said,

‘I heard Abu Abdullah<sup>-asws</sup> saying: ‘Iblees<sup>-la</sup> said, **‘Respite me to the Day they would be Resurrected’ [7:14]**. But Allah<sup>-azwj</sup> Refused that to him<sup>-la</sup>. **He said: “You are from the Respited ones” [7:15] Till the Day of the known time [15:38]**’.

فَإِذَا كَانَ يَوْمُ الْوَقْتِ الْمَعْلُومِ ظَهَرَ إِبْلِيسُ لَعَنَهُ اللَّهُ فِي جَمِيعِ أَشْيَاعِهِ مُنْذُ خَلَقَ اللَّهُ آدَمَ إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ وَ هِيَ آخِرُ كَرَّةٍ يَكْرُهَا أَمِيرُ الْمُؤْمِنِينَ ع

When it will be the Day of the known time, Iblees<sup>-la</sup>, may Allah<sup>-azwj</sup> Curse him<sup>-la</sup>, would appear among entirety of his<sup>-la</sup> loyalists since Allah<sup>-azwj</sup> Created Adam<sup>-as</sup> up to the known time, and it is the last return Amir Al-Momineen<sup>-asws</sup> would be returning’.

<sup>12</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfi</sup>, Ch 29 H 10

<sup>13</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfi</sup>, Ch 29 H 11

فَقُلْتُ وَ إِنَّمَا لَكَرَاتٌ قَالَ نَعَمْ إِنَّمَا لَكَرَاتٌ وَ كَرَاتٌ مَا مِنْ إِمَامٍ فِي قَرْنٍ إِلَّا وَ يَكُرُّ مَعَهُ الْبِرُّ وَ الْفَاجِرُ فِي دَهْرِهِ حَتَّى يُدِيلَ اللَّهُ الْمُؤْمِنَ مِنَ الْكَافِرِ

I said, 'And there are Returns?' He<sup>-asws</sup> said: 'Yes, there are Returns (Raj'ats) and Returns. There is none from an Imam<sup>-asws</sup> in a generation except that there would be returning with him<sup>-asws</sup>, the righteous and the immoral ones of his<sup>-asws</sup> era until Allah<sup>-azwj</sup> Purifies the Momin from the Kafir.

فَإِذَا كَانَ يَوْمُ الْوَقْتِ الْمَعْلُومِ كَرَّ أَمِيرُ الْمُؤْمِنِينَ ع فِي أَصْحَابِهِ وَ جَاءَ إِبْلِيسُ فِي أَصْحَابِهِ وَ يَكُونُ مِيقَاتِهِمْ فِي أَرْضٍ مِنْ أَرْضِي الْفَرَاتِ يُقَالُ لَهُ الرُّوحَاءُ قَرِيبٌ مِنْ كُوفِيكُمْ فَيَقْتَتِلُونَ قِتَالًا لَمْ يُقْتَتَلْ مِثْلَهُ مُنْذُ خَلَقَ اللَّهُ عَزَّ وَ جَلَّ الْعَالَمِينَ

So, when it will be the Day of the known time, Amir Al-Momineen<sup>-asws</sup> will return among his<sup>-asws</sup> companions, and Iblees<sup>-la</sup> would come among his<sup>-la</sup> companions, and their meeting would be in a land from the lands of the Euphrates call Al-Rawha near from your Kufa. So, they will fight a battle the like of which has not been fought since Allah<sup>-azwj</sup> Mighty and Majestic Created the worlds!

فَكَأَنِّي أَنْظُرُ إِلَى أَصْحَابِ عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ ع قَدْ رَجَعُوا إِلَى خَلْفِهِمُ الْقَهْقَرَى مِائَةَ قَدَمٍ وَ كَأَنِّي أَنْظُرُ إِلَيْهِمْ وَ قَدْ وَقَعَتْ بَعْضُ أَرْجُلِهِمْ فِي الْفَرَاتِ فَعِنْدَ ذَلِكَ يَهْبِطُ الْجَبَّارُ عَزَّ وَ جَلَّ فِي ظِلِّ مِنَ الْعَمَامِ وَ الْمَلَائِكَةُ وَ فَضِي الْأَمْرِ رَسُولُ اللَّهِ ص أَمَامَهُ يَبْدُو حَزْبَةً مِنْ نُورٍ

It is as if I<sup>-asws</sup> am looking at the companions of Ali Amir Al-Momineen<sup>-asws</sup> and they are returning behind them one hundred paces backwards, and it is as if I<sup>-asws</sup> am looking at them and some of their foot soldiers have fallen into the Euphrates. During that. The Subduer, Mighty and Majestic would Desend **in the shadows of the clouds and (so would) the Angels, and the matter would have been Decided? [2:210]**. Rasool-Allah<sup>-saww</sup> would be in front of him<sup>-asws</sup>. In his<sup>-saww</sup> hand would be a bayonet of Noor.

فَإِذَا نَظَرَ إِلَيْهِ إِبْلِيسُ رَجَعَ الْقَهْقَرَى نَاكِصًا عَلَى عَقْبَيْهِ فَيَقُولُونَ لَهُ أَصْحَابُهُ أَيْنَ تُرِيدُ وَ قَدْ ظَفِرْتَ فَيَقُولُ لِي أَرَى مَا لَا تَرَوْنَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ

When Iblees<sup>-la</sup> looks at him<sup>-saww</sup>, he<sup>-la</sup> would return backwards kicking upon his<sup>-la</sup> heels. His<sup>-la</sup> companions would say to him<sup>-la</sup>, 'Where are you intending (to go) and you<sup>-ajfj</sup> are winning?' He<sup>-la</sup> would say, '**Surely I can see what you are not seeing. I fear Allah,[8:48]**, Lord<sup>-azwj</sup> of the worlds'.

فَيَلْحَقُهُ النَّبِيُّ ص فَيَطْعَنُهُ طَعْنَةً بَيْنَ كَتِفَيْهِ فَيَكُونُ هَالِكُهُ وَ هَالِكُ جَمِيعِ أَشْيَاعِهِ

The Prophet<sup>-saww</sup> will catch up with him<sup>-la</sup> and stab him<sup>-la</sup> with a stab between his<sup>-la</sup> shoulders and his<sup>-la</sup> destruction would take place, and destruction of entirety of his<sup>-la</sup> loyalists.

فَعِنْدَ ذَلِكَ يُعْبَدُ اللَّهُ عَزَّ وَ جَلَّ وَ لَا يُشْرَكُ بِهِ شَيْئًا وَ يَمْلِكُ أَمِيرُ الْمُؤْمِنِينَ ع أَرْبَعًا وَ أَرْبَعِينَ أَلْفَ سَنَةٍ حَتَّى يَلِدَ الرَّجُلُ مِنْ شِبَعَةَ عَلِيٍّ ع أَلْفَ وَ لَدٍ مِنْ صُلْبِهِ ذَكَرًا وَ عِنْدَ ذَلِكَ تَطْهَرُ الْجَنَّتَانِ الْمُدْهَمَاتَانِ عِنْدَ مَسْجِدِ الْكُوفَةِ وَ مَا حَوْلَهُ بِمَا شَاءَ اللَّهُ.

During that Allah<sup>-azwj</sup> Mighty and Majestic will be worshipped, and nothing will be associated with Him<sup>-azwj</sup>, and Amir Al-Momineen<sup>-asws</sup> will rule for forty-four thousand years, to the extent that the man from the Shias of Ali<sup>-asws</sup> would beget a thousand male children from his loins,

and during that the **two Gardens [55:46] Both being plush green [55:64]** would appear at Masjid Al-Kufa and what is around it with whatever Allah<sup>-azwj</sup> so Desires".<sup>14</sup>

بيان: هبوط الجبار تعالى كناية عن نزول آيات عذابه و قد مضى تأويل الآية المضمنة في هذا الخبر في كتاب التوحيد و قد سبق الرواية عن الرضا ع هناك أنها هكذا نزلت إلا أن يأتيهم الله بالملائكة في ظلل من الغمام و على هذا يمكن أن يكون الواو في قوله و الملائكة هنا زائدا من النسخ.

**Explanation:** *Descend of the Exalted Subduer is a metaphor about the descend of the signs of His<sup>-azwj</sup> Punishment, and the interpretation of the Verse has passed inclusive regarding this Hadith in 'Kitab Al Tawheed', V 3, and the report from Al-Reza<sup>-asws</sup> has preceded over there that it was revealed like that, except that Allah<sup>-azwj</sup> would come to them with His<sup>-azwj</sup> Angels in the shade of the clouds, and based upon this it is possible that the (letter) 'Waw' in his<sup>-asws</sup> words 'And the Angels) over there is an additions from the copy.*

13- خص، منتخب البصائر بهذا الإسناد عن عبد الله بن القاسم عن الحسين بن أحمد المنقري عن يونس بن زبير عن أبي عبد الله ع قال إن الذي يلي حساب الناس قبل يوم القيامة الحسين بن علي ع فأما يوم القيامة فإتيا هو بعث إلى الجنة و بعث إلى النار.

(The book) 'Muntakhab Al Basaair' – By this chain from Abdullah Bin Al Qasim, from Al-Husayn Bin Ahmad Al Minqari, from Yunus Bin Zabyan,

'From Abu Abdullah<sup>-asws</sup> having said: 'That which would follow the Reckoning of the people before the Qiyaman is Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup>. As for the Day of Qiyamah, rather it is Sending to the Paradise and Sending to the Fire".<sup>15</sup>

14- خص، منتخب البصائر سعد عن أيوب بن نوح و الحسن بن علي بن عبد الله معاً عن العباس بن عامر عن سعيد عن داود بن راشد عن حمزان عن أبي جعفر ع قال إن أول من يرجع لجأركم الحسين ع فيملك حتى تقع حاجباه على عينيه من الكبر.

(The book) 'Muntakhab Al Basaair' – Sa'ad, from Ayoub Bin Nuh, and Al Hassan Bin Ali Bin Abdullah, both together from Al Abbas Bin Aamir, from Saeed, from Dawood Bin Rashid, from Humran,

'From Abu Ja'far<sup>-asws</sup> said: 'The first one to return to your neighbourhood would be Al-Husayn<sup>-asws</sup>. He<sup>-asws</sup> will rule until his<sup>-asws</sup> eyebrows fall upon his<sup>-asws</sup> eyes from the old age".<sup>16</sup>

15- خص، منتخب البصائر سعد عن أحمد بن محمد السبائي عن أحمد بن عبد الله بن قبيصة عن أبيه عن بعض رجاله عن أبي عبد الله ع في قول الله عز و جل يوم هم على النار يُفتنون قال يُكسرون في الكربة كما يكسر الذهب حتى يرجع كل شيء إلى شبيهه يعني إلى حقيقته.

(The book) 'Muntakhab Al Basaair' – Sa'ad, from Ahmad Bin Muhammad Al Sayyari, from Ahmad Bin Abdullah Bin Qabeya, from his father, from one of his men,

'From Abu Abdullah<sup>-asws</sup> regarding Words of Allah<sup>-azwj</sup> Mighty and Majestic: **A Day they would be tormented at the Fire [51:13]**. He<sup>-asws</sup> said: 'They (Shias) would be broken down during the return (Raj'at) just as the gold is broken down, each thing returns to its like, meaning to its reality".<sup>17</sup>

<sup>14</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 12

<sup>15</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 13

<sup>16</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 14

<sup>17</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 15



16- خص، منتخب البصائر سعد بن أبي قيس عن القاسم بن جده الحسن بن أبي إبراهيم ع قال قال لترجعن نفوس دهب و ليمتصن يوم يقوم و من عذب يقتص بعدايه و من أعطي أعاط يعطيه و من قتل اقتص بقتله و يرد لهم أعداؤهم معهم حتى يأخذوا بئارهم

(The book) 'Muntakhab Al Basaair' – Sa'ad, from Al Yaqteeni, from Al Qasim, from his grandfather Al Hassan,

'From Abu Ibrahim (7<sup>th</sup> Imam<sup>-asws</sup>), he (the narrator) said, 'He<sup>-asws</sup> said: 'The departed souls would return and will retaliate on the day they rise – the one who had punished would retaliate due to his punishment, and the one who had been angry, due to his anger, and the one had been killed, due to his killing, and their enemies would be returned for them with them, until they take their revenge.

ثم يعمرون بعدهم ثلاثين شهرا ثم يموتون في ليلة واحدة قد أدركوا نازهم و شفوا أنفسهم و يصيب عدوهم إلى أشد النار عذابا ثم يوقفون بين يدي الجبار عز و جل فيؤخذ لهم بحقوقهم.

Then they would live after them for thirty months. Then they will be dying during one night, having had realised their revenge and healed themselves, and their enemies would come to the severest Punishment of the Fire. Then they shall stand in front of the Subduer Mighty and Majestic, and He<sup>-azwj</sup> will Seize their rights for them".<sup>18</sup>

17- خص، منتخب البصائر بهذا الإسناد عن الحسن بن راشد عن محمد بن عبد الله بن الحسين قال دخلت مع أبي على أبي عبد الله ع فجرى بينهما حديث فقال أبي لأبي عبد الله ع ما تقول في الكفة

(The book) 'Muntakhab Al-Basaair' – By this chain from Al Hassan Bin Rashid, from Muhammad Bin Abdullah Bin Al-Husayn who said,

'I entered to see Abu Abdullah<sup>-asws</sup> with my father and a discussion flowed between them. My father said to Abu Abdullah<sup>-asws</sup>, 'What are you<sup>-asws</sup> saying regarding the return (Raj'at)?

قال أقول فيها ما قال الله عز و جل و ذلك أن تفسيرها صار إلى رسول الله قبل أن يأتي هذا الحرف بحمس و عشرين ليلة قول الله عز و جل تلك إذا كره حاسرة إذا رجعوا إلى الدنيا و لم يقضوا دحولهم

He<sup>-asws</sup> said: 'I<sup>-asws</sup> am saying regarding it what Allah<sup>-azwj</sup> Mighty and Majestic has Said regarding it, and that is that its interpretation has come to Rasool-Allah<sup>-saww</sup> twenty-five nights before this phrase came, the Words of Allah<sup>-azwj</sup> Mighty and Majestic: **that would be a repetition incurring loss' [79:12]**, when they return to the word and their revenge had not been fulfilled'.

فقال له أبي يقول الله عز و جل فإيما هي زجرة واحدة فإذا هم بالساهرة أي شيء أراد بهذا

My father said to him<sup>-asws</sup>, 'Allah<sup>-azwj</sup> Mighty and Majestic Says: **But rather, it would be one Shout [79:13] So then they would be at Al-Sahira [79:14]**. Which thing does He<sup>-azwj</sup> Intend with this?'

فقال إذا انتقم منهم و بانث بقیة الأرواح ساهرة لا تنام و لا تموت.

<sup>18</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfi</sup>, Ch 29 H 16

He<sup>-asws</sup> said: ‘When they take revenge from them, and the souls had remained vigilant, neither sleeping nor dying’.<sup>19</sup>

18- خص، منتخب البصائر سَعْدُ عَنْ جَمَاعَةٍ مِنْ أَصْحَابِنَا عَنْ ابْنِ أَبِي عَثْمَانَ وَ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ الدَّيْلَمِيِّ عَنْ أَبِيهِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ جَعَلْنَاكُمْ أَنْبِيَاءَ وَ جَعَلْنَاكُمْ مُلُوكًا-

(The book) ‘Muntakhab Al Basaair’ – Sa’ad, from a group of our companions, from Ibn Abu Usman and Ibrahim Bin Is’haq, from Muhammad Bin Suleyman Al Daylami, from his father who said,

‘I asked Abu Abdullah<sup>-asws</sup> about Words of Allah<sup>-azwj</sup> Mighty and Majestic: **when He Made Prophets among you and Made you (Imams) kings [5:20].**

فَقَالَ الْأَنْبِيَاءُ رَسُولُ اللَّهِ وَ إِبْرَاهِيمُ وَ إِسْمَاعِيلُ وَ ذُرِّيَّتُهُ وَ الْمُلُوكُ الْأَيْمَةُ ع

He<sup>-asws</sup> said: ‘The Prophets<sup>-as</sup> are Rasool-Allah<sup>-saww</sup>, and Ibrahim<sup>-as</sup>, and Ismail<sup>-as</sup>, and his<sup>-as</sup> offspring, and the kings are the Imams<sup>-asws</sup>’.

قَالَ فَعُلْتُ وَ أَيُّ مُلْكٍ أُعْطِيتُمْ فَقَالَ مُلْكُ الْجَنَّةِ وَ مُلْكُ الْكَرَّةِ.

He (the narrator) said, ‘I said, ‘And which kingdom has He<sup>-azwj</sup> Given you<sup>-asws</sup> all?’ He<sup>-asws</sup> said: ‘Kingdom of the Paradise and kingdom of the return (Raj’at)’.<sup>20</sup>

19- خص، منتخب البصائر سَعْدُ عَنْ ابْنِ عَيْسَى عَنِ الْأَهْوَاذِيِّ وَ مُحَمَّدِ بْنِ بَرْقِيٍّ عَنِ النَّضْرِ عَنْ يَحْيَى بْنِ الْحَلْبِيِّ عَنِ الْمُعَلَّى بْنِ أَبِي عَثْمَانَ عَنِ الْمُعَلَّى بْنِ حُنَيْسٍ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ عَ أَوَّلُ مَنْ يَرْجِعُ إِلَى الدُّنْيَا الْحُسَيْنُ بْنُ عَلِيٍّ عَ فَيَمْلِكُ حَتَّى يَسْقُطَ حَاجِبَاهُ عَلَى عَيْنَيْهِ مِنَ الْكِبَرِ

(The book) ‘Muntakhab Al Basaair’ – Sa’ad, from Ibn Isa, from Al Ahwazy and Muhammad Al Barqy, from Al Nazr, from Yahya Al Halby, from Al Moalla Abu Usman, from Al Moalla Bin Khuneys who said,

‘Abu Abdullah<sup>-asws</sup> said to me: ‘The first one to return to the world would be Al-Husayn Bin Ali<sup>-asws</sup>. He<sup>-asws</sup> will rule until his<sup>-asws</sup> eyebrows would fall upon his<sup>-asws</sup> eyes out of old age’.

قَالَ فَقَالَ أَبُو عَبْدِ اللَّهِ عَ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَأْدُكَ إِلَىٰ مَعَادٍ قَالَ نَبِيُّكُمْ ص رَاجِعُ إِلَيْكُمْ.

He (the narrator) said, ‘Abu Abdullah<sup>-asws</sup> said regarding Words of Allah<sup>-azwj</sup> Mighty and Majestic: **Surely the One Who Imposed the Quran upon you would Take you back to the Return. [28:85].** He<sup>-asws</sup> said: ‘Your Prophet<sup>-saww</sup> shall return to you all’.<sup>21</sup>

20- خص، منتخب البصائر مِنْ كِتَابِ الْوَاحِدَةِ رَوَى عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ عَبْدِ اللَّهِ الْأَطْرُوشِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ الْجَلْبَلِيِّ عَنِ الْبَرْقِيِّ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي جَعْفَرِ الْبَاقِرِ عَ قَالَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَىٰ أَحَدٌ وَاحِدٌ تَفَرَّدَ فِي وَحْدَانِيَّتِهِ ثُمَّ تَكَلَّمَ بِكَلِمَةٍ فَصَارَتْ نُورًا ثُمَّ خَلَقَ مِنْ ذَلِكَ النُّورِ مُحَمَّدًا ص وَ خَلَفَنِي وَ ذُرِّيَّتِي

<sup>19</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfi</sup>, Ch 29 H 17

<sup>20</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfi</sup>, Ch 29 H 18

<sup>21</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfi</sup>, Ch 29 H 19

(The book) 'Muntakhab Al Basaair', from the book 'Al Wahida' – It is reported from Muhammad Bin Al hassan Bin Abdullah Al Utrush, from Ja'far Bin Muhammad Al Bajaly, from Al Barqy, from Ibn Abu Najran, from Aasim Bin Humejd,

'From Abu Ja'far Al-Baqir<sup>-asws</sup> having said: 'Amir Al-Momineen<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Blessed and Exalted is One, Alone, Individual in His<sup>-azwj</sup> Oneness. Then He<sup>-azwj</sup> Spoke with a Word, so it became Noor (Light). Then He<sup>-azwj</sup> Created Muhammad<sup>-saww</sup> from that Noor and Created me<sup>-asws</sup> and my<sup>-asws</sup> offspring.

فَمَا تَكَلَّمَ بِكَلِمَةٍ فَصَارَتْ رُوحًا فَأَسْكَنَهُ اللَّهُ فِي ذَلِكَ النُّورِ وَ أَسْكَنَهُ فِي أَيْدَانِنَا فَتَحْنُ رُوحَ اللَّهِ وَ كَلِمَاتُهُ فَبِنَا اخْتَجَّ عَلَى خَلْقِهِ

Then He<sup>-azwj</sup> Spoke with a Word, so it became a spirit. Allah<sup>-azwj</sup> Settled it in that Noor and Settled it in our<sup>-asws</sup> bodies. Thus, we<sup>-asws</sup> are the Spirit of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Word. By us<sup>-asws</sup> He<sup>-azwj</sup> will Argue upon His<sup>-azwj</sup> creatures.

فَمَا رَلْنَا فِي ظِلِّهِ خَضْرَاءَ حَيْثُ لَا شَمْسٌ وَ لَا قَمَرٌ وَ لَا لَيْلٌ وَ لَا نَهَارٌ وَ لَا عَيْنٌ تَطْرِفُ تَعْبُدُهُ وَ تُقَدِّسُهُ وَ تُسَبِّحُهُ وَ ذَلِكَ قَبْلَ أَنْ يَخْلُقَ الْخَلْقَ

We<sup>-asws</sup> did not cease to be in a green shade when there was neither any sun, nor moon, nor night, nor day, nor an eye blinking. We<sup>-asws</sup> worshipped Him<sup>-azwj</sup> and extolled His<sup>-azwj</sup> Holiness and we<sup>-asws</sup> glorified Him<sup>-azwj</sup>, and that was before He<sup>-azwj</sup> Created the creation.

وَ أَخَذَ مِيثَاقَ الْأَنْبِيَاءِ بِالْإِيمَانِ وَ النُّصْرَةِ لَنَا وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ وَ إِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَ حِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَ لَتَنْصُرُنَّهُ- يَعْنِي لَتُؤْمِنُنَّ بِمُحَمَّدٍ ص وَ لَتَنْصُرُنَّ وَصِيَّهُ وَ سَيَنْصُرُونَهُ جَمِيعًا

And He<sup>-azwj</sup> Took the Covenant of the Prophets<sup>-as</sup> with the Eman and the help for us<sup>-asws</sup>, and that is the Words of 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<sup>-as</sup> will believe in Muhammad<sup>-saww</sup> and you<sup>-as</sup> will help his<sup>-saww</sup> successor<sup>-asws</sup>, and they<sup>-as</sup> will all be helping him<sup>-asws</sup>.

وَ إِنَّ اللَّهَ أَخَذَ مِيثَاقِي مَعَ مِيثَاقِ مُحَمَّدٍ ص بِالنُّصْرَةِ بَعْضِنَا لِبَعْضٍ فَقَدْ نَصَرْتُ مُحَمَّدًا وَ جَاهَدْتُ بَيْنَ يَدَيْهِ وَ قَتَلْتُ عَدُوَّهُ وَ وَفَيْتُ لِلَّهِ بِمَا أَخَذَ عَلَيَّ مِنَ الْمِيثَاقِ وَ الْعَهْدِ وَ النُّصْرَةِ لِمُحَمَّدٍ ص وَ لَمْ يَنْصُرْنِي أَحَدٌ مِنْ أَنْبِيَاءِ اللَّهِ وَ رُسُلِهِ وَ ذَلِكَ لِمَا قَبَضَهُمُ اللَّهُ إِلَيْهِ وَ سَوْفَ يَنْصُرُونِي

And Allah<sup>-azwj</sup> Took my<sup>-asws</sup> Covenant along with the Covenant of Muhammad<sup>-saww</sup> with helping each other. I<sup>-asws</sup> helped Muhammad<sup>-saww</sup> and fought in front of him<sup>-saww</sup>, and killed his<sup>-saww</sup> enemies, and fulfilled to Allah<sup>-azwj</sup> with what He<sup>-azwj</sup> had Taken upon me<sup>-asws</sup> from the Covenant and the pact and the helping to Muhammad<sup>-saww</sup>, and no one from the Prophets<sup>-as</sup> of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Messengers<sup>-as</sup> helped me<sup>-asws</sup>, and that is due to what Allah<sup>-azwj</sup> having Recalled them<sup>-as</sup> to Him<sup>-azwj</sup>.

وَ يَكُونُ لِي مَا بَيْنَ مَشْرِقِهَا إِلَى مَغْرِبِهَا وَ لِيُبْعَثَنَّ اللَّهُ أَحْيَاءَ مِنْ آدَمَ إِلَى مُحَمَّدٍ ص كُلِّ نَبِيٍّ مُرْسَلٍ يَضْرِبُونَ بَيْنَ يَدَيَّ بِالسَّيْفِ هَامَ الْأَمْوَاتِ وَ الْأَحْيَاءِ وَ التَّقْلِينَ جَمِيعًا

And in what is between its east and its west, they<sup>-as</sup> would be (helpers) for me and Allah<sup>-azwj</sup> would be Sending them<sup>-as</sup> alive, from Adam<sup>-as</sup> to Muhammad<sup>-saww</sup>, every Prophet<sup>-as</sup> having

been sent. They<sup>as</sup> would strike with the sword the skulls of the (ones now) dead and the alive, and the two weighty ones (humans and Jinn) altogether.

فَمَا عَجَبًا وَكَيْفَ لَا أَعْجَبُ مِنْ أَمْوَاتٍ يَبْعَثُهُمُ اللَّهُ أَحْيَاءَ يُلْبُونَ زُمْرَةً بِالْأَلْبِيَةِ لَيْتِكَ لَيْتِكَ يَا دَاعِي اللَّهِ قَدْ تَحَلَّلُوا بِسِكِّكَ الْكُوفَةَ قَدْ شَهَرُوا سُيُوفَهُمْ عَلَى عَوَاتِقِهِمْ لِيَضْرِبُونَ بِهَا هَامَ الْكُفْرَةِ وَجَبَابِرَتِهِمْ وَاتَّبَاعِهِمْ مِنْ جَبَابِرَةِ الْأَوْلِيَيْنِ وَالْآخِرِينَ

Oh how strange! And how can I<sup>asws</sup> not be surprised from the dead, Allah<sup>azwj</sup> having Sent them alive, responding group by group with the Talbiyya, 'Here I<sup>as</sup> am! Here I<sup>as</sup> am, O caller of Allah<sup>azwj</sup>!', mingling in the markets of Al-Kufa unsheathing their<sup>as</sup> swords upon their<sup>as</sup> shoulders in order to strike with them the skulls of the Kafirs, and the tyrants and their followers, from the former tyrants and the latter ones.

حَتَّى يُنَجِّزَ اللَّهُ مَا وَعَدَهُمْ فِي قَوْلِهِ عَزَّ وَجَلَّ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَ لِيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَ لِيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا أَيْ يَعْبُدُونَنِي آمِنِينَ لَا يَخَافُونَ أَحَدًا مِنْ عِبَادِي

Until Allah<sup>azwj</sup> would Fulfill what He<sup>azwj</sup> had Promised them in His<sup>azwj</sup> Words, Mighty and Majestic: **Allah Promises those of you who believe and do righteous deeds that He will Make them Caliphs in the earth just as He Made Caliphs, those from before them, and He will Establish their Religion for them which He Approves for them, and He will Exchange for them from afterwards, their fear into security. Worship Me and do not associate anything with Me! [24:55]** – i.e. worship Me<sup>azwj</sup> in security, not fearing anyone from My<sup>azwj</sup> servants.

لَيْسَ عِنْدَهُمْ تَقِيَّةٌ وَ إِنَّ لِي الْكَرَّةَ بَعْدَ الْكَرَّةِ وَ الرَّجْعَةَ بَعْدَ الرَّجْعَةِ وَ أَنَا صَاحِبُ الرَّجْعَاتِ وَ الْكَرَّاتِ وَ صَاحِبُ الصُّوْلَاتِ وَ التَّقِيَّاتِ وَ الدُّوَلَاتِ الْعَجِيْبَاتِ

There wouldn't be any Taqiyya (dissimulation) with them, and for me<sup>asws</sup> would be the repetition after the repetition, and the return (Raj'at) after the return (Raj'at), and I<sup>asws</sup> am the Master<sup>asws</sup> of the Returns and the Repetitions, and Master<sup>asws</sup> of the pounces (attacks) and the vengeance, and the astounding governments!

قوله عليه السلام «أنا صاحب الرجعات و الكرات» أي الرجعات الى الدنيا و الدولة: الغلبة، أي أنا صاحب الغلبة على أهل الغلبة في الحروب، أو المعنى أنه كان دولة كل ذي دولة من الانبياء و الأوصياء بسبب أنوارنا، أو كان غلبتهم على الاعادي بالتوسل بنا كما دلت عليه الاخبار الكثيرة، أو المعنى أن لي علم كل كرة، و علم كل دولة، منه رحمه الله

**Note:** He<sup>asws</sup>, greetings be upon him<sup>asws</sup>, said: 'I<sup>asws</sup> am Master of the Raj'ats (returns) and the repetitions' – i.e. the returns to the world. And the government, is the overcoming, i.e. 'I<sup>asws</sup> am Master<sup>asws</sup> of the overcoming upon the people who had overcome in the wars. Or the meaning is that there would be a government for every one from the Prophets and the successors<sup>as</sup> by the cause of our<sup>asws</sup> Noor. Or their<sup>as</sup> overcoming upon the enemies by the means with us<sup>asws</sup> just as a lot of Ahadith have pointed upon. Or the meaning is: 'There is knowledge for me<sup>asws</sup> of every repetition (Raj'at), and knowledge of every government from it'. May Allah<sup>azwj</sup> have Mercy on him.

وَ أَنَا قَرْنٌ مِنْ حَدِيدٍ وَ أَنَا عَبْدُ اللَّهِ وَ أَحُو رَسُولِ اللَّهِ ص أَنَا أَمِينُ اللَّهِ وَ خَازِنُهُ وَ عَيْنِي سِرِّهِ وَ حِجَابُهُ وَ وَجْهُهُ وَ صِرَاطُهُ وَ مِيزَانُهُ وَ أَنَا الْحَاشِرُ إِلَى اللَّهِ وَ أَنَا كَلِمَةُ اللَّهِ الَّتِي يَجْمَعُ بِهَا الْمُفْتَرَقَ وَ يُفَرِّقُ بِهَا الْمُجْتَمِعَ

And I<sup>-asws</sup> am a fortress of iron, and I<sup>-asws</sup> am a servant of Allah<sup>-azwj</sup> and brother<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! I<sup>-asws</sup> am a trustee of Allah<sup>-azwj</sup>, and His<sup>-azwj</sup> treasurer, and receptacle of His<sup>-azwj</sup> secrets, and His<sup>-azwj</sup> Veil, and His<sup>-azwj</sup> Face, and His<sup>-azwj</sup> Path, and His<sup>-azwj</sup> Scale, and I<sup>-asws</sup> am the usherer to Allah<sup>-azwj</sup>, and I<sup>-asws</sup> am the Word of Allah<sup>-azwj</sup> by which He<sup>-azwj</sup> will Gather the separated ones and Separate the gathered ones by it.

وَ أَنَا أَسْمَاءُ اللَّهِ الْحُسْنَىٰ وَ أَمْنَالُهُ الْعُلْيَا وَ آيَاتُهُ الْكُبْرَىٰ وَ أَنَا صَاحِبُ الْجَنَّةِ وَ النَّارِ أُسْكِنُ أَهْلَ الْجَنَّةِ الْجَنَّةَ وَ أُسْكِنُ أَهْلَ النَّارِ النَّارَ وَ إِلَيَّ تَرْوِجُ أَهْلَ الْجَنَّةِ وَ إِلَيَّ عَذَابُ أَهْلِ النَّارِ وَ إِلَيَّ إِيَابُ الْخَلْقِ جَمِيعاً

And I<sup>-asws</sup> am the beautiful Names of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> lofty Examples and His<sup>-azwj</sup> greatest signs, and I<sup>-asws</sup> am Master<sup>-asws</sup> of the Paradise and the Fire. I<sup>-asws</sup> shall settle the people of the Paradise into the Paradise, and I<sup>-asws</sup> shall settle the people of the Fire into the Fire, up to me<sup>-asws</sup> are the marriages of the people of Paradise, and up to me<sup>-asws</sup> is punishing the people of the Fire, and up to me<sup>-asws</sup> is the return of all the creatures.

وَ أَنَا الْإِيَابُ الَّذِي يَمْوُؤُ بِإِلَيْهِ كُلُّ شَيْءٍ بَعْدَ الْقَضَاءِ وَ إِلَيَّ حِسَابُ الْخَلْقِ جَمِيعاً وَ أَنَا صَاحِبُ الْمُنَاتِ وَ أَنَا الْمُؤَدِّنُ عَلَى الْأَعْرَافِ-

And I<sup>-asws</sup> am the return which all things would be returning to after the Decree, and up to me<sup>-asws</sup> is the Reckoning of all the creatures, and I<sup>-asws</sup> am Master<sup>-asws</sup> of the gifts, and I<sup>-asws</sup> am the proclaimer (Muezzin) upon the heights!

روى الصدوق في المعاني ص 59 بإسناده عن جابر الجعفي، عن أبي جعفر عليه السلام قال خطب أمير المؤمنين بالكوفة منصرفه من النهروان- و ذكر الخطبة الى أن قال فيها: و أنا المؤذن في الدنيا و الآخرة قال الله عز و جل: « فَأَذِّنْ مُؤَدِّنٌ بَيْنَهُمْ أَنْ لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ » E أنا ذلك المؤذن و قال: « وَ أَذَانٌ مِنَ اللَّهِ وَ رَسُولِهِ » E فأنا ذلك الاذان.

**Note:** Al-Sadouq reported in 'Al-Ma'any', P 59, by his chain from Jabir Al-Jufy, from Abu Ja'far<sup>-asws</sup> having said: 'Amir Al-Momineen<sup>-asws</sup> addressed at Al-Kufa on his leaving from Al-Nahrwan' – and he mentioned the sermon in which he<sup>-asws</sup> said: 'I<sup>-asws</sup> am the Muezzin (proclaimer) in the world and the Hereafter! Allah<sup>-azwj</sup> Mighty and Majestic Said: **Then a proclaimer would proclaim among them: 'The Curse of Allah is on the unjust, [7:44]. I<sup>-asws</sup> am that proclaimer! And He<sup>-azwj</sup> Said: 'And He<sup>-azwj</sup> Said 'And a proclamation from Allah and His Rasool [9:3]. So I<sup>-asws</sup> am that 'Azan (proclamation)'.**

وَ أَنَا بَارِزُ الشَّمْسِ أَنَا دَابَّةُ الْأَرْضِ وَ أَنَا قَسِيمُ النَّارِ-

And I<sup>-asws</sup> am the remarkable sun, and I<sup>-asws</sup> am the walker of the earth, and I<sup>-asws</sup> am distributor of the Fire.

و في حديث علي عليه السلام: أنا قسيم النار: هذا الكافر لك و هذا المؤمن لي.

**Note:** And in a Hadith of Ali<sup>-asws</sup>: 'I<sup>-asws</sup> am distributor of the Fire' – meaning he<sup>-asws</sup> would be saying to the Fire: 'This Kafir is for you, and this Momin is for me<sup>-asws</sup>!'

وَ أَنَا حَازِنُ الْجَنَانِ وَ صَاحِبُ الْأَعْرَافِ-

And I<sup>-asws</sup> am treasurer of the Gardens and Master<sup>-asws</sup> of the heights.

فقد روى في المجمع عن الحاكم الحسكاني بإسناده رفعه الى الأصبع بن نباتة قال: كنت جالسا عند علي عليه السلام فأتاه ابن الكواء فسأله عن هذه الآية فقال: ويحك يا ابن الكواء نحن نقف يوم القيامة بين الجنة و النار فمن نصرنا عرفناه بسيماء فأدخلناه الجنة، و من أبغضنا عرفناه بسيماء فأدخلناه النار.

**Note:** It has been reported in 'Al Majma'a', from Al Hakim Al Haskany, by his chain raising it to Al Asbagh Bin Nubata who said, 'I was seated in the presence of Ali<sup>-asws</sup>. Ibn Al Kawa came to him<sup>-asws</sup> and asked him<sup>-asws</sup> about this Verse. He<sup>-asws</sup> said: 'Woe be to you, O Ibn Al Kawa! On the Day of Qiyamah, we<sup>-asws</sup> will be standing between the Paradise and the Fire. The one who would have helped us<sup>-asws</sup>, we<sup>-asws</sup> shall recognise him with his marking and enter him into the Paradise, and the one who would have hated us<sup>-asws</sup>, we shall enter him into the Fire'.

وَ أَنَا أَمِيرُ الْمُؤْمِنِينَ وَ يَغْسُوبُ الْمُتَّقِينَ وَ آيَةُ السَّابِقِينَ وَ لِسَانُ النَّاطِقِينَ وَ خَاتَمُ الْوَصِيِّينَ وَ وَارِثُ النَّبِيِّينَ وَ خَلِيفَةُ رَبِّ الْعَالَمِينَ وَ صِرَاطُ رَبِّي الْمُسْتَقِيمِ وَ قُسْطَاطُهُ وَ الْحُجَّةُ عَلَى أَهْلِ السَّمَاوَاتِ وَ الْأَرْضِينَ وَ مَا فِيهِمَا وَ مَا بَيْنَهُمَا

And I<sup>-asws</sup> am Emir of the Momineen, and leader of the pious, and sign of the preceding ones, and tongue of the speakers, and last of the successors<sup>-asws</sup>, and inheritor of the Prophets<sup>-as</sup>, and caliph of Lord<sup>-azwj</sup> of the worlds, and Path of my<sup>-asws</sup> Lord<sup>-azwj</sup>, the straight, and His<sup>-azwj</sup> Pavilion, and the Divine Authority upon the people of the skies and the earths and whatever is in these, and whatever is between these.

وَ أَنَا الَّذِي احْتَجَّ اللَّهُ بِهِ عَلَيْكُمْ فِي ابْتِدَاءِ خَلْقِكُمْ وَ أَنَا الشَّاهِدُ يَوْمَ الدِّينِ وَ أَنَا الَّذِي عَلِمْتُ عِلْمَ الْمَنَائِمِ وَ الْبَلَايَا وَ الْقَضَايَا وَ فَصَّلَ الْخَطَابِ وَ الْأَنْسَابِ وَ اسْتَحْفَظْتُ آيَاتِ النَّبِيِّينَ الْمُسْتَحْفَظِينَ الْمُسْتَحْفَظِينَ وَ أَنَا صَاحِبُ الْعَصَا وَ الْمِيسَمِ -

And I<sup>-asws</sup> am the one whom Allah<sup>-azwj</sup> had Argued with upon you all in the beginning of your creation, and I<sup>-asws</sup> am the witness on the Day of religion, and I<sup>-asws</sup> am the one who knows the knowledge of the deaths, and the afflictions and the decrees, and the decisive address, and the lineages, and I<sup>-asws</sup> have preserved the signs of the Prophets<sup>-as</sup>, the hidden, the memorised, and I<sup>-asws</sup> am owner of the staff and the branding.

إشارة الى انه صلوات الله عليه دابة الأرض، و قد روى الطبرسي في تفسيره ج 7 ص 347 و الزمخشري في الكشاف ج 2 ص 370 عن حذيفة، عن النبي صلى الله عليه و آله

**Note:** And indication to that he<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, is walker of the earth (Dabbat Al-Arz), and it has been reported by Al Tabarsee in his Tafseer V 7 P 347, and Al Zamakhshari in 'Al Kashaf' V 2 P 370, from Huzeifa, from the Prophet<sup>-sawww</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-sawww</sup>.

قال: دابة الأرض طولها ستون ذراعا لا يدركها طالب، و لا يفوتها هارب فتسم المؤمن بين عينيه و تكتب « مؤمن » و تسم الكافر بين عينيه و تكتب « كافر » و معها عصا موسى و خاتم سليمان، فتجلو وجه المؤمن بالعصا و تختتم أنف الكافر بالخاتم، حتى يقال: يا مؤمن و يا كافر.

He<sup>-sawww</sup> said: 'Walker of the earth, its length would be of sixty cubits. Neither will a seeker reach him nor with a fleer escape him. He will brand the Momin in between his eyes and write: 'Momin', and he will brand the Kafir between his eyes and write: 'Kafir', and with him would be the staff of Musa<sup>-as</sup> and ring of Suleyman<sup>-as</sup>'. He will clear the face of the Momin with the staff and seal the nose of the Kafir with the ring, until it would be said, 'Momin', and 'Kafir'.

وَأَنَا الَّذِي سَخَّرْتُ لِي السَّحَابَ وَالرَّعْدُ وَالْبَرْقُ وَالظُّلْمَ وَالْأَنْوَارَ وَالرِّيَّاحَ وَالْجِبَالُ وَالْبِحَارُ وَالنُّجُومُ وَالشَّمْسُ وَالْقَمَرُ أَنَا الْقَرْنُ الْحَدِيدُ

And I<sup>-asws</sup> am the one who, the clouds would be subservient to me<sup>-asws</sup>, and the thunder, and the lightning, and the darkness, and the lights, and the winds, and the mountains, and the oceans, and the stars, and the sun, and the moon! I<sup>-asws</sup> am the fort of iron.

شبه عليه السلام نفسه بالحصن من الحديد لمناعته و رزاقته و حمايته للخلق:

**Note:** He<sup>-asws</sup>, may the greetings be upon him<sup>-asws</sup>, likened himself<sup>-asws</sup> with the fortress of iron for its impregnability, and its robustness, its protection of the people.

وَأَنَا فَارُوقُ الْأُمَّةِ وَ أَنَا الْهَادِي وَ أَنَا الَّذِي أَحْصَيْتُ كُلَّ شَيْءٍ عَدَدًا يَعْلَمُ اللَّهُ الَّذِي أَوْدَعْتَنِيهِ وَ بَسْرَهُ الَّذِي أَسْرَهُ إِلَى مُحَمَّدٍ ص وَ أَسْرَهُ النَّبِيِّ ص إِلَيَّ وَ أَنَا الَّذِي أَحْلَى رَبِّي اسْمَهُ وَ كَلِمَتَهُ وَ حِكْمَتَهُ وَ عِلْمَهُ وَ فَهْمَهُ

And I<sup>-asws</sup> am distinguisher of the community, and I<sup>-asws</sup> am the guide, and I<sup>-asws</sup> am the one who enumerates all things by number by the Knowledge of Allah<sup>-azwj</sup> which He<sup>-azwj</sup> has Entrusted me<sup>-asws</sup>, and by His<sup>-azwj</sup> secret which Muhammad<sup>-saww</sup> had divulged to me<sup>-asws</sup>, and I<sup>-asws</sup> am the one who my<sup>-asws</sup> Lord<sup>-azwj</sup> Released to me<sup>-asws</sup> His<sup>-azwj</sup> Name, and His<sup>-azwj</sup> Wisdom, and His<sup>-azwj</sup> Knowledge, and His<sup>-azwj</sup> understanding!

يَا مَعْشَرَ النَّاسِ اسْأَلُونِي قَبْلَ أَنْ تَفْقِدُونِي اللَّهُمَّ إِنِّي أَشْهَدُكَ وَ أَسْتَعِينُكَ عَلَيْهِمْ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ وَ الْحَمْدُ لِلَّهِ مُتَّبِعِينَ أَمْرَهُ.

O community of people! Ask me<sup>-asws</sup> before you lose me<sup>-asws</sup>! O Allah<sup>-azwj</sup>! I<sup>-asws</sup> Keep You<sup>-azwj</sup> as Witness and seek Your<sup>-azwj</sup> Assistance against them, and there is neither any might nor strength except with Allah<sup>-azwj</sup> the Exalted, the Magnificent, and the Praise is for Allah<sup>-azwj</sup>, following His<sup>-azwj</sup> Commands”.<sup>22</sup>

21- شي، تفسير العياشي عَنْ صَالِحِ بْنِ مَيْمَنٍ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَنْ قَوْلِ اللَّهِ وَ لَهُ أَسْلَمَ مِنْ فِي السَّمَاوَاتِ وَ الْأَرْضِ طَوْعاً وَ كَرْهاً

Tafseer Al Ayyashi – From Salih Bin Meesam who said,

‘I asked Abu Ja’far<sup>-asws</sup> about Words of Allah<sup>-azwj</sup>: **And to Him submit the ones is in the skies and the earth, willingly and unwillingly, [3:83].**

قَالَ ذَلِكَ جِئَ يَقُولُ عَلِيٌّ ع أَنَا أَوْلَى النَّاسِ بِهَذِهِ الْآيَةِ وَ أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مَنْ يَمُوتُ بَلَى وَ عِدَاً عَلَيْهِ حَقًّا وَ لَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ إِلَى قَوْلِهِ كَاذِبِينَ.

He<sup>-asws</sup> said: ‘That is when Ali<sup>-asws</sup> said: ‘I<sup>-asws</sup> am foremost of the people with this Verse: **And they are swearing by Allah with the most emphatic of their oaths, ‘Allah will not Resurrect ones who die!’ Yes, (It is) a true Promise binding upon Him, but most of the people are not knowing [16:38]** – up to His<sup>-azwj</sup> Words: **lying [16:39]**’.<sup>23</sup>

<sup>22</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 20

<sup>23</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 21

22- لي، الأماالي للصدوق ابن الوليد عن الصَّفَّارِ عَنِ ابْنِ عَيْسَى عَنِ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَامِرِ بْنِ مَعْقِلٍ عَنْ أَبِي حَمَزَةَ الثَّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قَالَ لِي يَا أَبَا حَمَزَةَ لَا تَضَعُوا عَلَيَّا دُونَ مَا وَضَعَهُ اللَّهُ وَ لَا تَرْفَعُوا عَلَيَّا فَوْقَ مَا رَفَعَهُ اللَّهُ كَفَى بِعَلِيِّ أَنْ يُقَاتِلَ أَهْلَ الْكَرَّةِ وَ أَنْ يُزَوِّجَ أَهْلَ الْجَنَّةِ.

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Ali Bin Al Hakam, from Aamir Bin Ma'qir, from Abu Hamza Al Sumali,

'From Abu Ja'far<sup>-asws</sup>, he (the narrator) said, 'He<sup>-asws</sup> said to me: 'O Abu Hamza! Do not place Ali<sup>-asws</sup> below what Allah<sup>-azwj</sup> has Placed him<sup>-asws</sup>, and do not raise Ali<sup>-asws</sup> above what Allah<sup>-azwj</sup> has Raised him<sup>-asws</sup>. It suffices with Ali<sup>-asws</sup> that he<sup>-asws</sup> will fight the people of the return (Raj'at) and get the people of Paradise to be married''<sup>24</sup>

23- فس، تفسير القمي أبي عن ابن أبي عمير عن ابن مسكان عن أبي عبد الله ع قال: ما بعث الله نبياً من لدن آدم فهلم جراً إلا و يرجع إلى الدنيا و ينصر أمير المؤمنين ع و هو قوله لتؤمنن به يعني برسول الله ص و لتنصرن أمير المؤمنين.

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

'From Abu Abdullah<sup>-asws</sup> having said: 'Allah<sup>-azwj</sup> has not sent any Prophet<sup>-as</sup> since Adam<sup>-as</sup> and so on except and he<sup>-as</sup> will return to the world and help Amir Al-Momineen<sup>-asws</sup>, and it is His<sup>-azwj</sup> Word: **you must believe in him [3:81]** – meaning Rasool-Allah<sup>-saww</sup>, and you<sup>-as</sup> will help Amir Al-Momineen<sup>-asws</sup>'<sup>25</sup>

24- فس، تفسير القمي و إن من أهل الكتاب إلا ليؤمنن به قبل موته و يوم القيامة يكون عليهم شهيداً فإنة روي أن رسول الله ص إذا رجع آمن به الناس كلهم.

Tafseer Al-Qummi – **And there is none from the People of the Book except that he would believe in him before his death, and on the Day of Judgement he would happen to be a witness against them [4:159]** – It is reported that when Rasool-Allah<sup>-saww</sup> returns, the people would believe in him<sup>-saww</sup>, all of them''<sup>26</sup> (This is an opinion)

قَالَ وَ حَدَّثَنِي أَبِي عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمِنْهَرِيِّ عَنْ أَبِي حَمَزَةَ عَنْ شَهْرِ بْنِ حَوْشَبٍ قَالَ: قَالَ لِي الْحَجَّاجُ يَا شَهْرُ آيَةٌ فِي كِتَابِ اللَّهِ قَدْ أَعْيَتَنِي فَمَلْتُ أُبَيْهَا الْأَمِيرُ أَبُة آيَةٌ هِيَ فَقَالَ قَوْلُهُ وَ إِنَّ مِنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ وَ اللَّهُ لَإِنِّي لَأَمُرُّ بِالْيَهُودِيِّ وَ النَّصْرَانِيِّ فَتُضْرَبُ عَنْقُهُ ثُمَّ أَرْمَقُهُ بِعَيْنِي فَمَا أَرَاهُ يُحْرِكُ شَفْتَيْهِ حَتَّى يُجْمَلَ

He said, 'And it is narrated to me by my father, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood Al Minqary, from Abu Hamza, from Shahr Bin Hawshab who said,

'Al-Hajjaj said to me, 'O Shahr! There is a Verse in the Book of Allah<sup>-azwj</sup> which has fatigued me'. I said, 'O you Emir! Which Verse is it?' He said, 'His<sup>-azwj</sup> Words **And there is none from the People of the Book except that he would believe in him before his death [4:159]**. By Allah<sup>-azwj</sup>! I shall order with the Jews and the Christians and strike his neck off! Then I shall look at him with my eyes. I will not see him moving his lips until he is carried off (dead)'.

<sup>24</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfi</sup>, Ch 29 H 22

<sup>25</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfi</sup>, Ch 29 H 23

<sup>26</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfi</sup>, Ch 29 H 24 a



فَقُلْتُ أَصْلَحَ اللَّهُ الْأَمِيرَ لَيْسَ عَلَى مَا تَأَوَّلْتَ قَالَ كَيْفَ هُوَ قُلْتُ إِنَّ عِيسَى يَنْزِلُ قَبْلَ يَوْمِ الْقِيَامَةِ إِلَى الدُّنْيَا فَلَا يَبْقَى أَهْلُ مِلَّةِ يَهُودِيٍّ وَلَا عِبْرَةٍ إِلَّا آمَنَ بِهِ قَبْلَ مَوْتِهِ وَ يُصَلِّيَ خَلْفَ الْمَهْدِيِّ

I said, 'May Allah<sup>-azwj</sup> Keep the emir well! It isn't upon what you are interpreting it as!' He said, 'How is it?' I said, 'Isa<sup>-as</sup> will descend to the world before the Day of Qiyamah, so there will neither remain any people of the nation of the Jews nor others except he would believe in him<sup>-as</sup> before his death, and he<sup>-as</sup> will pray Salat behind Al-Mahdi<sup>-ajfj</sup>'.

قَالَ وَجَحَكَ أَيْ لَكَ هَذَا وَمِنْ أَيْنَ جِئْتَ بِهِ فَقُلْتُ حَدَّثَنِي بِهِ مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع فَقَالَ جِئْتَ وَاللَّهِ بِهَا مِنْ عَيْنٍ صَافِيَةٍ.

He said, 'Woe be to you! From where is this for you, and from where have you come with it?' I said, 'It is narrated to me by Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>'. He said, 'By Allah<sup>-azwj</sup>! You have come with it from a clear spring!'<sup>27</sup>

25- فس، تفسير القمي بن كذبوا بما لم يحيطوا بعلمه و لَمَا يَأْتِيهِمْ تَأْوِيلُهُ- أَيْ لَمْ يَأْتِيهِمْ تَأْوِيلُهُ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ قَالَ نَزَلَتْ فِي الرَّجْعَةِ كَذَّبُوا بِهَا أَيْ أَهْمَا لَا تَكُونُ ثُمَّ قَالَ وَ مِنْهُمْ مَنْ يُؤْمِنُ بِهِ وَ مِنْهُمْ مَنْ لَا يُؤْمِنُ بِهِ وَ رَبُّكَ أَعْلَمُ بِالْمُفْسِدِينَ.

Tafseer Al-Qummi - **But, they are belying what they have no comprehension of its Knowledge, and its explanation has not yet come to them; [10:39]** – i.e. Its interpretation has not come to them, **similar to that belied those from before them, so look how was the end result of the unjust ones [10:39]**. He said, 'It was Revealed regarding the Raj'at (return). They belied it that it would not be happening. Then He<sup>-azwj</sup> Said: **And from them is one believes in it and from them is one who does not believe in it, and your Lord is more Knowing of the corrupters [10:40]**'.<sup>28</sup> (An opinion)

26- فس، تفسير القمي وَ لَوْ أَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ آلَ مُحَمَّدٍ حَقَّهُمْ مَا فِي الْأَرْضِ جَمِيعاً لَأَفْتَدَتْ بِهِ فِي ذَلِكَ الْوَقْتِ يَعْني الرَّجْعَةَ.

Tafseer Al Qummi –

**And even if for every soul** - who had oppressed the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> of their<sup>-asws</sup> rights - **was to be whatever is in the earth** – all - **in order to ransom itself with it. [10:54]** – during that time, meaning Al-Raj'at'.<sup>29</sup> (An opinion)

27- فس، تفسير القمي وَ حَشَرْنَا لَهُمْ فَلَمْ نَعَادِرْ مِنْهُمْ أَحَدًا سَأَلَ الْإِمَامَ أَبُو عَبْدِ اللَّهِ ع عَنْ قَوْلِهِ وَ يَوْمَ نَحْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا قَالَ مَا يَقُولُ النَّاسُ فِيهَا قُلْتُ يَقُولُونَ إِنَّهَا فِي الْقِيَامَةِ

Tafseer Al Qummi –

**and We will Gather them, so We will not Leave anyone of them [18:47]** – The Imam<sup>-asws</sup> Abu Abdullah<sup>-asws</sup> was asked about His<sup>-azwj</sup> Words: **And on the Day We will Gather batches from every community, [27:83]**, he<sup>-asws</sup> said: 'What the people saying regarding it?' I said, 'They are saying it is regarding the Qiyamah'.

<sup>27</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 24 b

<sup>28</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 25

<sup>29</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 26

فَقَالَ أَبُو عَبْدِ اللَّهِ عَ أُجْحُضُ اللَّهُ فِي الْقِيَامَةِ مِنْ كُلِّ أُمَّةٍ فَوْجاً وَ يَبْرُكُ الْبَاقِينَ إِنَّمَا ذَلِكَ فِي الرَّجْعَةِ فَأَمَّا آيَةُ الْقِيَامَةِ فَهَذِهِ وَ حَشَرْنَاَهُمْ فَلَمْ نُعَادِرْ مِنْهُمْ أَحَداً إِلَى قَوْلِهِ مَوْعِداً.

Abu Abdullah<sup>-asws</sup> said: ‘Will Allah<sup>-azwj</sup> be Gathering batches from every community and leave the remainder? But rather, that is regarding the Raj’at. As for the Verse of Qiyamah, it is this: **and We will Gather them, so We will not Leave anyone of them [18:47]** – up to His<sup>-azwj</sup> Words: **appointment for you all!’ [18:48]**’.<sup>30</sup>

28- فس، تفسير القمي أحمد بن إدريس عن أحمد بن محمد بن محمد بن عمرو بن عبد العزيز عن إبراهيم بن المستنير عن معاوية بن عمارة قال قلت لأبي عبد الله ع قول الله فإن له معيشة ضنكاً قال هي والله للنصاب

Tafseer Al Qummi – Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Ibrahim Bin Al Mustaneer, from Muawiya Bin Ammar who said,

‘I said to Abu Abdullah<sup>-asws</sup>, ‘Words of Allah<sup>-azwj</sup>: **then surely for him would be a straitened life [20:124]**. He<sup>-asws</sup> said: ‘By Allah<sup>-azwj</sup>! It is for the Nasibis (hostile ones to Ahl Al-Bayt<sup>-asws</sup> and their followers<sup>-asws</sup>)’.

قَالَ جُعِلْتُ فِدَاكَ قَدْ رَأَيْتَاهُمْ دَهْرُهُمْ الْأَطْوَلَ فِي كِفَايَةِ حَتَّى مَاتُوا

He (the narrator) said, ‘May I be sacrificed for you<sup>-asws</sup>! We have seen them in their long lives being in sufficiency until they die!’

قَالَ ذَاكَ وَ اللَّهُ فِي الرَّجْعَةِ يَأْكُلُونَ الْعَذِرَةَ.

He<sup>-asws</sup> said: ‘By Allah<sup>-azwj</sup>! That is regarding the Raj’at. They would be eating the excrement’.<sup>31</sup>

29- فس، تفسير القمي قوله و حرام على قرية أهلكتناها أنهم لا يرجعون - فإنه حدثني أبي عن ابن أبي عمير عن ابن سينان عن أبي بصير و محمد بن مسلم عن أبي عبد الله و أبي جعفر ع قالا كل قرية أهلكت الله أهلها بالعداب لا يرجعون في الرجعة فهذه الآية من أعظم الدلالة في الرجعة لأن أحداً من أهل الإسلام لا ينكر أن الناس كلهم يرجعون إلى القيامة من هلك و من لم يهلك فقولهم لا يرجعون عني في الرجعة فأما إلى القيامة يرجعون حتى يدخلوا النار.

Tafseer Al Qummi –

His<sup>-azwj</sup> Words: **And it is Prohibited upon a town which We Destroyed, that they will not be returning [21:95]** – It is narrated to me by my father, from Ibn Abu Umeyr, from Ibn Sinan, from Abu Baseer and Muhammad Bin Muslim,

‘From Abu Abdullah<sup>-asws</sup> and Abu Ja’far<sup>-asws</sup> both having said: ‘Every town Allah<sup>-azwj</sup> Destroyed by the Punishment will not be returning during the Raj’at. So, this Verse is from the mightiest evidence regarding the Raj’at because anyone from the people of Al-Islam cannot deny that the people, all of them would be returning during the Qiyamah, the ones destroyed, and the

<sup>30</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfi</sup>, Ch 29 H 27

<sup>31</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfi</sup>, Ch 29 H 28

ones not destroyed. So His<sup>-azwj</sup> Words: **they will not be returning [21:95]** – meaning during the Raj'at. As for to the Qiyamah, they will be returning until they enter the Dire".<sup>32</sup>

30- فس، تفسير القمي أبي عن ابن أبي عمير عن أبي بصير عن أبي عبد الله ع قال: انتهى رسول الله ص إلى أمير المؤمنين ع وهو نائم في المسجد قد جمع رمالاً و وضع رأسه عليه فحركه برجله ثم قال فم يا ذابئة الله

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

'From Abu Abdullah<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> ended to Amir Al-Momineen<sup>-asws</sup> and he<sup>-asws</sup> was taking a nap in the Masjid, having had collected the sand and placed his<sup>-asws</sup> head upon it (as a pillow). He<sup>-saww</sup> (Rasool Allah) moved him<sup>-asws</sup> by his<sup>-saww</sup> leg, then said: 'Arise, O walker of Allah<sup>-azwj</sup>!'

فَقَالَ رَجُلٌ مِنْ أَصْحَابِهِ يَا رَسُولَ اللَّهِ أُنْسِمِي بَعْضُنَا بَعْضًا بِهَذَا الْإِسْمِ

A man from his<sup>-saww</sup> companions said: 'O Rasool-Allah<sup>-saww</sup>! Can we name each other with this name?'

فَقَالَ لَا وَاللَّهِ مَا هُوَ إِلَّا لَهُ خَاصَّةٌ وَ هُوَ الدَّابَّةُ الَّتِي ذَكَرَ اللَّهُ فِي كِتَابِهِ وَ إِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ

He<sup>-asws</sup> said: 'No, by Allah<sup>-azwj</sup>! It is not, except for him<sup>-asws</sup> especially, and he<sup>-asws</sup> is the walker who is mentioned in His<sup>-azwj</sup> Book: **And when the Word occurs 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]**.'

ثُمَّ قَالَ يَا عَلِيُّ إِذَا كَانَ آخِرَ الزَّمَانِ أَخْرَجَكَ اللَّهُ فِي أَحْسَنِ صُورَةٍ وَ مَعَكَ مِيسَمٌ تَسِمُ بِهِ أَعْدَاءَكَ

Then he<sup>-saww</sup> said: 'O Ali<sup>-asws</sup>! When it will be the end of times, Allah<sup>-azwj</sup> will Bring you<sup>-asws</sup> forth in an excellent image and with you<sup>-asws</sup> will be a branding iron you<sup>-asws</sup> will be branding your<sup>-asws</sup> enemies with'.

فَقَالَ الرَّجُلُ لِأبي عَبْدِ اللَّهِ ع إِنَّ الْعَامَّةَ يَقُولُونَ هَذِهِ آيَةٌ إِمَّا تُكَلِّمُهُمْ-

The man said to Abu Abdullah<sup>-asws</sup>, 'The general Muslims are saying this Verse is rather their being spoken to (by Allah<sup>-azwj</sup>)'.

فَقَالَ أَبُو عَبْدِ اللَّهِ كَلَّمَهُمُ اللَّهُ فِي نَارِ جَهَنَّمَ إِمَّا هُوَ تُكَلِّمُهُمْ مِنَ الْكَلَامِ وَ الدَّلِيلُ عَلَى أَنَّ هَذَا فِي الرَّجْعَةِ قَوْلُهُ وَ يَوْمَ نَحْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا مِمَّنْ يُكَذِّبُ بِآيَاتِنَا فَهُمْ يُوزَعُونَ حَتَّى إِذَا جَاؤُا قَالَ أَكَذَّبْتُمْ بِآيَاتِي وَ لَمْ تُحِيطُوا بِهَا عِلْمًا أَمَا ذَا كُنْتُمْ تَعْمَلُونَ

Abu Abdullah<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> would Speak to them in the Fire of Hell. But rather, He<sup>-azwj</sup> it is their being spoken to from the talk, and the evidence upon that this is regarding the Raj'at are His<sup>-azwj</sup> Words: **And on the Day We will Gather batches from every community, from the ones who belied Our Signs, so they would be assembled in rows [27:83] Until when they**

<sup>32</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 29

**come, He will say: “Did you belie My Signs while you had no comprehensive knowledge of them? Or what was it that you did?” [27:84].**

قَالَ الْآيَاتُ أَمِيرُ الْمُؤْمِنِينَ وَالْأَيْمَةُ ع

He<sup>-asws</sup> said: ‘The Signs are Amir Al-Momineen<sup>-asws</sup> and the Imams<sup>-asws</sup>’.

فَقَالَ الرَّجُلُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ الْعَامَّةَ تَزْعُمُ أَنَّ قَوْلَهُ وَ يَوْمَ نَحْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا عَنِّي فِي الْقِيَامَةِ

The man said to Abu Abdullah<sup>-asws</sup>, ‘The general Muslims are alleging that His<sup>-azwj</sup> Words: **And on the Day We will Gather batches from every community, [27:83]**, its meaning is regarding Qiyamah!’

فَقَالَ أَبُو عَبْدِ اللَّهِ ع فَيَحْشُرُ اللَّهُ يَوْمَ الْقِيَامَةِ مِنْ كُلِّ أُمَّةٍ فَوْجًا وَ يَدْعُ الْبَاقِينَ لَا وَ لَكِنَّهُ فِي الرَّجْعَةِ وَ أَمَا آيَةُ الْقِيَامَةِ وَ حَشَرْنَاهُمْ فَلَمْ نَعَادِرْ مِنْهُمْ أَحَدًا.

Abu Abdullah<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> will Gather on the Day of Qiyamah, batches from every community, and leave the remainder? No, but it is regarding the Raj’at. And as for the Verse regarding the Qiyamah: **and We will Gather them, so We will not Leave anyone of them [18:47]**’.<sup>33</sup>

حَدَّثَنِي أَبِي قَالَ حَدَّثَنِي ابْنُ أَبِي عُمَيْرٍ عَنِ الْمُفَضَّلِ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ وَ يَوْمَ نَحْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا قَالَ لَيْسَ أَحَدٌ مِنَ الْمُؤْمِنِينَ قُتِلَ إِلَّا يَرْجِعُ حَتَّى يَمُوتَ وَ لَا يَرْجِعُ إِلَّا مَنْ تَحَضَّ الْإِيمَانَ تَحَضًّا أَوْ تَحَضَّ الْكُفْرَ تَحَضًّا

It is narrated to me by my father. He said, ‘It is narrated to me by Umeyr, from Al Mufazzal,

‘From Abu Abdullah<sup>-asws</sup> regarding His<sup>-azwj</sup> Words: **And on the Day We will Gather batches from every community, [27:83]**. He<sup>-asws</sup> said: ‘There isn’t anyone from the Momineen who is killed, except he will return until he dies, and there will not be returning except one who is of pure Eman purely, or pure Kufr purely’.

قَالَ أَبُو عَبْدِ اللَّهِ ع قَالَ رَجُلٌ لِعَمَّارِ بْنِ يَاسِرٍ يَا أَبَا الْيَقْظَانَ آيَةٌ فِي كِتَابِ اللَّهِ قَدْ أَفْسَدَتْ قَلْبِي وَ شَكَّكْتَنِي قَالَ عَمَّارٌ وَ آيَةُ آيَةٍ هِيَ قَالَ قَوْلُ اللَّهِ وَ إِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ الْآيَةُ فَأَيُّهُ دَابَّةٌ هَذِهِ

Abu Abdullah<sup>-asws</sup> said: ‘A man said to Ammar Bin Yasser<sup>-ra</sup>, ‘O Abu Al Yaqzan! There is a Verse in the Book of Allah<sup>-azwj</sup> which has corrupted by heart and made me doubt’. Ammar<sup>-ra</sup> said, ‘And which Verse is it?’ He said, ‘Words of Allah<sup>-azwj</sup>: **And when the Word occurs 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]** – the Verse. So which walker is this?’

قَالَ عَمَّارٌ وَ اللَّهُ مَا أَجْلَسَ وَ لَا أَكَلُ وَ لَا أَشْرَبُ حَتَّى أُرِيكَهَا فَبَجَاءَ عَمَّارٌ مَعَ الرَّجُلِ إِلَى أَمِيرِ الْمُؤْمِنِينَ وَ هُوَ يَأْكُلُ تَمْرًا وَ زُبْدًا فَقَالَ يَا أَبَا الْيَقْظَانَ هَلُمَّ فَجَلَسَ عَمَّارٌ وَ أَقْبَلَ يَأْكُلُ مَعَهُ فَتَعَجَّبَ الرَّجُلُ مِنْهُ

Ammar<sup>-ra</sup> said, ‘By Allah<sup>-azwj</sup>! I<sup>-ra</sup> will neither eat, nor drink, until I<sup>-ra</sup> show it to you’. So Ammar<sup>-ra</sup> came with the man to Amir Al-Momineen<sup>-asws</sup>, and he<sup>-asws</sup> was eating dates and butter. He<sup>-asws</sup>

<sup>33</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfi</sup>, Ch 29 H 30 a

said: 'O Abu Yaqzan! Come'. Ammar<sup>-ra</sup> sat down and went on to eat with him<sup>-asws</sup>. The man was surprised from him.

فَلَمَّا قَامَ عَمَّارٌ قَالَ الرَّجُلُ سُبْحَانَ اللَّهِ يَا أَبَا الْيَمُظَانَ حَلَفْتَ أَنْتَ لَا تَأْكُلُ وَلَا تَشْرَبُ وَلَا تَجْلِسُ حَتَّى تُرِيْبَهَا قَالَ عَمَّارٌ قَدْ أَرَيْتُكَهَا إِنْ كُنْتَ تَعْقِلُ.

When Ammar<sup>-ra</sup> stood up, the man said, 'Glory be to Allah<sup>-azwj</sup>, O Abu Yaqzan! You had vowed that you will neither eat nor drink nor sit down until you show it!' Ammar<sup>-ra</sup> said, 'I<sup>-ra</sup> have showed it to you, if only you would use your intellect'.<sup>34</sup>

31- فس، تفسير القمي سِيرِبِكُمْ آيَاتِهِ فَتَعْرِفُونَهَا- قَالَ أَمِيرُ الْمُؤْمِنِينَ وَ الْأَئِمَّةُ ع إِذَا رَجَعُوا يَعْرِفُهُمْ أَعْدَاؤُهُمْ إِذَا رَأَوْهُمْ وَ الدَّلِيلُ عَلَى أَنَّ الْآيَاتِ هُمْ الْأَئِمَّةُ قَوْلُ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ مَا لِلَّهِ آيَةٌ أَكْبَرُ مِنِّي فَإِذَا رَجَعُوا إِلَى الدُّنْيَا يَعْرِفُهُمْ أَعْدَاؤُهُمْ إِذَا رَأَوْهُمْ فِي الدُّنْيَا.

Tafseer Al Qummi –

**He will Show you His Signs, so you will recognise them, [27:93].** He said, 'Amir Al-Momineen<sup>-asws</sup> and the Imams<sup>-asws</sup>. When they<sup>-asws</sup> return, their<sup>-asws</sup> enemies would recognise them<sup>-asws</sup> when they see them<sup>-asws</sup>, and it evidences upon that the signs, these are the Imams<sup>-asws</sup>. The words of Amir Al-Momineen<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>: 'There is no sign of Allah<sup>-azwj</sup> mightier than me<sup>-asws</sup>!' So when they<sup>-asws</sup> return to the world their<sup>-asws</sup> enemies would recognise them<sup>-asws</sup> when they see them<sup>-asws</sup> in the world'.<sup>35</sup> (argumentation by Ali Bin Ibrahim)

32- فس، تفسير القمي طَسَمَ تِلْكَ آيَاتِ الْكِتَابِ الْمُبِينِ ثُمَّ حَاطَبَ نَبِيَّهُ ص فَقَالَ نَتَلُو عَلَيْكَ يَا مُحَمَّدُ مِنْ نَبِيِّ مُوسَى وَ فِرْعَوْنَ بِالْحَقِّ لِقَوْمٍ يُؤْمِنُونَ إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ وَ جَعَلَ أَهْلَهَا شِيْعًا يَسْتَضَعِفُ طَائِفَةً إِلَى قَوْلِهِ يُذَبِّحُ أَبْنَاءَهُمْ وَ يَسْتَحْيِي نِسَاءَهُمْ إِنَّهُ كَانَ مِنَ الْمُفْسِدِينَ

Tafseer Al Qummi –

**'Ta Sin Meem [28:1] These are the Verses of the Clarifying Book [28:2].** Then He<sup>-azwj</sup> Addressed His<sup>-azwj</sup> Prophet<sup>-saww</sup>. He<sup>-azwj</sup> Said: **We Recite to you from the news of Musa and Pharaoh with the Truth for people who believe [28:3] Surely, Pharaoh exalted himself in the land and made its people into sects, [28:4] – up to His<sup>-azwj</sup> Words: He slaughtered their sons and let their women live. He was from the mischief makers [28:4].**

أَخْبَرَ اللَّهُ نَبِيَّهُ بِمَا نَالَ مُوسَى وَ أَصْحَابَهُ مِنْ فِرْعَوْنَ مِنَ الْقَتْلِ وَ الظُّلْمِ لِيَكُونَ تَعْرِيفًا لَهُ فِيمَا بُصِبُهُ فِي أَهْلِ بَيْتِهِ مِنْ أُمَّتِهِ

Allah<sup>-azwj</sup> Informed His<sup>-azwj</sup> Prophet<sup>-saww</sup> with Musa<sup>-as</sup> and his<sup>-saww</sup> companions had faced from Pharaoh<sup>-la</sup>, from the killing and the injustice, to it to be a consolation for him<sup>-saww</sup> regarding what he<sup>-saww</sup> among his<sup>-saww</sup> family<sup>-asws</sup> faced from his<sup>-saww</sup> community.

ثُمَّ بَشَّرَهُ بَعْدَ تَعْرِيفِهِ أَنَّهُ يَنْفَضُّ عَلَيْهِمْ بَعْدَ ذَلِكَ وَ يَجْعَلُهُمْ حُلَفَاءَ فِي الْأَرْضِ وَ أئِمَّةً عَلَى أُمَّتِهِ وَ يُرُدُّهُمْ إِلَى الدُّنْيَا مَعَ أَعْدَائِهِمْ حَتَّى يَنْتَصِفُوا مِنْهُمْ

Then He<sup>-azwj</sup> Gave him<sup>-saww</sup> glad tidings after Consoling him<sup>-saww</sup>, that He<sup>-azwj</sup> would be Gracing upon them<sup>-asws</sup> after them and Making them<sup>-asws</sup> caliphs upon the earth and as Imams<sup>-asws</sup>

<sup>34</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfi</sup>, Ch 29 H 30 b

<sup>35</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfi</sup>, Ch 29 H 31

upon his<sup>-saww</sup> community and Return them<sup>-asws</sup> to the world with their<sup>-asws</sup> enemies until they retaliate (take revenge) from them.

فَقَالَ وَ نُريدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتَضَعُّوا فِي الْأَرْضِ وَ نَجْعَلَهُمْ أَيْمَةً وَ نَجْعَلَهُمُ الْوَارِثِينَ وَ نُمَكِّنَ لَهُمْ فِي الْأَرْضِ وَ نُريَ فِرْعَوْنَ وَ هَامَانَ وَ جُنُودَهُمَا وَ هُمْ الَّذِينَ عَصَبُوا آلَ مُحَمَّدٍ حَقَّهُمْ وَ قَوْلُهُ مِنْهُمْ أَيُّ مِنْ آلِ مُحَمَّدٍ مَا كَانُوا يَحْذَرُونَ أَيُّ مِنَ الْقَتْلِ وَ الْعَذَابِ

He<sup>-azwj</sup> Said: **And We Intend to Confer upon those who were weakened in the land, and to Make them Imams, and Make them the inheritors [28:5] And to Enable for them in the land, and to Show Pharaoh and Haman and their armies what they used to beware from them [28:6]**, and they are those who usurped the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> of their<sup>-asws</sup> rights. And His<sup>-azwj</sup> Words: **from them** – i.e., from Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, **what they used to beware** – i.e., from the killing and the torment.

And if these Verses had been Revealed regarding Musa<sup>-as</sup> and Pharaoh<sup>-la</sup>, He<sup>-azwj</sup> would have Said: “We<sup>-azwj</sup> would Show Pharaoh<sup>-la</sup> and Hamman<sup>-la</sup> and their armies what they had been cautious of”, i.e., from Musa<sup>-as</sup>, and He<sup>-azwj</sup> would not have Said: “From them”.

وَ لَوْ كَانَتْ هَذِهِ الْآيَةُ نَزَلَتْ فِي مُوسَى وَ فِرْعَوْنَ لَقَالَ وَ نُريَ فِرْعَوْنَ وَ هَامَانَ وَ جُنُودَهُمَا مِنْهُ مَا كَانُوا يَحْذَرُونَ أَيُّ مِنْ مُوسَى وَ لَمْ يَثُلَ مِنْهُمْ فَلَمَّا تَقَدَّمَ قَوْلُهُ وَ نُريدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتَضَعُّوا فِي الْأَرْضِ وَ نَجْعَلَهُمْ أَيْمَةً عَلِمْنَا أَنَّ الْمُخَاطَبَةَ لِلنَّبِيِّ ص

When His<sup>-azwj</sup> Words preceded: **And We Intend to Confer upon those who were weakened in the land, and to Make them Imams, [28:5]**, we know that the Address is to the Prophet<sup>-saww</sup>.

وَ مَا وَعَدَ اللَّهُ رَسُولَهُ فَإِنَّمَا يَكُونُ بَعْدَهُ وَ الْأَيْمَةُ يَكُونُونَ مِنْ وُلْدِهِ وَ إِنَّمَا ضَرَبَ اللَّهُ هَذَا الْمَثَلَ لَهُمْ فِي مُوسَى وَ بَنِي إِسْرَائِيلَ وَ فِي أَعْدَائِهِمْ بِفِرْعَوْنَ وَ جُنُودِهِ

And whatever Allah<sup>-azwj</sup> Promised His<sup>-azwj</sup> Rasool<sup>-saww</sup>, so rather it would be happening after him<sup>-saww</sup>, and the Imams<sup>-asws</sup> would be happening from his<sup>-saww</sup> sons<sup>-asws</sup>, and rather Allah<sup>-azwj</sup> has Struck this example for them regarding Musa<sup>-as</sup> and the children of Israel, and regarding their<sup>-asws</sup> enemies with Pharaoh<sup>-la</sup> and Hamman<sup>-la</sup> and his<sup>-la</sup> armies’.

فَقَالَ إِنَّ فِرْعَوْنَ قَتَلَ بَنِي إِسْرَائِيلَ وَ ظَلَمَ فَأَظْفَرَ اللَّهُ مُوسَى بِفِرْعَوْنَ وَ أَصْحَابِهِ حَتَّى أَهْلَكَهُمُ اللَّهُ وَ كَذَلِكَ أَهْلُ نَبِيِّتِ رَسُولِ اللَّهِ ص أَصَابَهُمْ مِنْ أَعْدَائِهِمُ الْقَتْلُ وَ الْعَصَبُ ثُمَّ يَرُدُّهُمْ اللَّهُ وَ يَرُدُّ أَعْدَاءَهُمْ إِلَى الدُّنْيَا حَتَّى يَقْتُلُوهُمْ

He (Ali Bin Ibrahim) said, ‘Pharaoh<sup>-la</sup> killed the children of Israel and oppressed, so Allah<sup>-azwj</sup> Made Musa<sup>-as</sup> to be victorious with Pharaoh<sup>-la</sup> and his<sup>-la</sup> companions until Allah<sup>-azwj</sup> Destroyed them. And like that are People<sup>-asws</sup> of the Household of Rasool-Allah<sup>-saww</sup>. The killing and the usurpation afflicted them<sup>-asws</sup> from their<sup>-asws</sup> enemies. Then Allah<sup>-azwj</sup> will be Returning them<sup>-asws</sup> and Returning their<sup>-asws</sup> enemies to the world, until He<sup>-azwj</sup> Kills them.

وَ قَدْ ضَرَبَ أَمِيرُ الْمُؤْمِنِينَ ص فِي أَعْدَائِهِ مَثَلًا مِثْلَ مَا ضَرَبَهُ اللَّهُ لَهُمْ فِي أَعْدَائِهِمْ بِفِرْعَوْنَ وَ هَامَانَ فَقَالَ أَيُّهَا النَّاسُ إِنَّ أَوَّلَ مَنْ بَعَى عَلَى اللَّهِ عَزَّ وَ جَلَّ عَلَى وَجْهِ الْأَرْضِ عَنَائِي بِنْتُ آدَمَ ع

And Amir Al-Momineen<sup>-asws</sup> had struck an example regarding his<sup>-asws</sup> enemies like what Allah<sup>-azwj</sup> had Struck for them with Pharaoh<sup>-la</sup> and Hamman<sup>-la</sup>. He<sup>-asws</sup> said: ‘O you people! The first one to rebel against Allah<sup>-azwj</sup> Mighty and Majestic upon the surface of the earth was Anaq daughter of Adam<sup>-as</sup>.

خَلَقَ اللَّهُ لَهَا عِشْرِينَ إصْبَعًا فِي كُلِّ إصْبَعٍ مِنْهَا طُفْرَانٍ طَوِيلَانِ كَالْمِنْجَلَيْنِ الْعَظِيمَيْنِ وَكَانَ مَجْلِسُهَا فِي الْأَرْضِ مَوْضِعَ جَرِيْبٍ فَلَمَّا بَعَثَ اللَّهُ لَهَا أَسَدًا كَالْفِيلِ وَ ذَبَابًا كَالْبَعِيرِ وَ نَسْرًا كَالْحِمَارِ وَ كَانَ ذَلِكَ فِي الْخَلْقِ الْأَوَّلِ فَسَلَطَهُمْ عَلَيْهَا فَقَتَلُوهَا أَلَا وَ قَدْ قَتَلَ اللَّهُ فِرْعَوْنَ وَ هَامَانَ وَ حَسَفَ بِقَارُونَ

Allah<sup>-azwj</sup> had Created twenty fingers for her. In each finger from her there were two long nails like the large claws, and her seat in the ground was a place of an acre. When she rebelled, Allah<sup>-azwj</sup> Sent to her a lion like an elephant (in size), and a wolf like the camel, and an eagle like the donkey, and that was during the first creation. So, they overcame upon her and killed her. Indeed! And Allah<sup>-azwj</sup> had killed Pharaoh<sup>-la</sup> and Hamman<sup>-la</sup>, and there was a submergence with Qaroun<sup>-la</sup>!

وَ إِنَّمَا هَذَا مَثَلٌ لِأَعْدَائِهِ الَّذِينَ غَضَبُوا حَقَّهُ فَأَهْلَكَهُمْ اللَّهُ

And rather, this is example of his<sup>-asws</sup> enemies, those who had usurped his<sup>-asws</sup> rights, so Allah<sup>-azwj</sup> Destroyed them.

ثُمَّ قَالَ عَلِيُّ صَلَوَاتُ اللَّهِ عَلَيْهِ عَلَى أَثَرِ هَذَا الْمَثَلِ الَّذِي ضَرَبَهُ وَ قَدْ كَانَ لِي حَقٌّ حَازَهُ دُونِي مَنْ لَمْ يَكُنْ لَهُ وَ لَمْ أَكُنْ أَشْرِكُهُ فِيهِ وَ لَا تَوْبَةَ لَهُ إِلَّا بِكِتَابٍ مُنْزَلٍ أَوْ بِرَسُولٍ مُرْسَلٍ

Then Ali<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup> said upon the tracks of this except which he<sup>-asws</sup> had struck: 'And there was a right for me<sup>-asws</sup> which he had taken hold of besides me<sup>-asws</sup>, the one it did not happen to be for him, and I<sup>-asws</sup> had not participation in it nor was there any repentance for him except with the Revealed Book, or with a Sent Rasool<sup>-saww</sup>.

وَ أَتَى لَهُ بِالرِّسَالَةِ بَعْدَ مُحَمَّدٍ ص وَ لَا نَبِيَّ بَعْدَ مُحَمَّدٍ فَأَتَى يَتُوبُ وَ هُمْ فِي بَرْزَخِ الْقِيَامَةِ عَرَّتَهُ الْأَمَانِيُّ وَ عَزَّهُ بِاللَّهِ الْعَزُورُ قَدْ أَشْفَى عَلَى جُرْفٍ هَارٍ فَأَهْمَزَ فِي نَارِ جَهَنَّمَ وَ اللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

And where would there for him any Message after Muhammad<sup>-saww</sup> and there is no Prophet<sup>-saww</sup> after Muhammad<sup>-saww</sup>? So how will they repent, and they are in a purgatory of the Qiyamah, having been deceived by the hopes and the arrogance had deceived them with Allah<sup>-azwj</sup>? They are overlooking **upon the brink of a cliff, so it collapses with him into the Fire of Hell? And Allah does not Guide the unjust people [9:109].**

وَ كَذَلِكَ مَثَلُ الْقَائِمِ ع فِي عَيْبِهِ وَ هَرَبِهِ وَ اسْتِتَارِهِ مَثَلُ مُوسَى ع خَائِفٌ مُسْتَتِرٌ إِلَى أَنْ يَأْذَنَ اللَّهُ فِي خُرُوجِهِ وَ طَلَبِ حَقِّهِ وَ قَتْلِ أَعْدَائِهِ فِي قَوْلِهِ أُذِنَ لِلَّذِينَ يُفَاتَلُونَ بِأَنَّهُمْ ظَلَمُوا وَ إِنَّ اللَّهَ عَلَى نَصْرِهِمْ لَقَدِيرٌ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ

And like that is an example of Al-Qaim<sup>-ajfi</sup> regarding his<sup>-ajfi</sup> occultation and his<sup>-ajfi</sup> war and his<sup>-ajfi</sup> concealment, an example of Musa<sup>-as</sup>, fearful, concealing, until Allah<sup>-azwj</sup> Permits regarding his<sup>-ajfi</sup> emergence and seek his<sup>-ajfi</sup> right, and kills his<sup>-ajfi</sup> enemies, in His<sup>-azwj</sup> Words: **There is Permission (to fight) for those who are fought against because they are oppressed, and surely Allah is Able upon Helping them [22:39]. Those who are expelled from their homes without right [22:40]**.

وَ قَدْ ضَرَبَ بِالْحُسَيْنِ بْنِ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِمَا مَثَلًا فِي بَنِي إِسْرَائِيلَ بِإِدَابَتِهِمْ مِنْ أَعْدَائِهِمْ حَيْثُ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع لِمِنْهَالِ بْنِ عَمْرٍو أَصْبَحْنَا فِي قَوْمِنَا مِثْلَ بَنِي إِسْرَائِيلَ فِي آلِ فِرْعَوْنَ يُدْبِحُونَ أَبْنَاءَنَا وَ يَسْتَحْيُونَ نِسَاءَنَا.

And he<sup>-asws</sup> struck an example with Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> regarding the children of Israel by giving them justice from their enemies, when Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> said to Minhal Bin Amro: ‘Our<sup>-asws</sup> companions among our<sup>-asws</sup> people are an example of the children of Israel among the people of Pharaoh<sup>-la</sup>. They are slaughtering our<sup>-asws</sup> sons and letting our<sup>-asws</sup> women live’.<sup>36</sup> (Commentary mingled with Ahadith)

33- فس، تفسير القمي أبي عن النَّصْرِ عَنْ يَحْيَى الْحَلْبِيِّ عَنْ عَبْدِ الْحَمِيدِ الطَّائِيِّ عَنْ أَبِي خَالِدٍ الْكَائِلِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع فِي قَوْلِهِ إِنَّ الَّذِي قُرِضَ عَلَيْكَ الْقُرْآنَ لَرَأْدُكَ إِلَى مَعَادٍ قَالَ يَرْجِعُ إِلَيْكُمْ نَبِيُّكُمْ ص.

Tafseer Al Qummi – My father, from Al Nazr, from Yahya Al Halby, from Abdul Hameed Al Taie, from Abu Khalid Al Kabuly,

‘From Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> regarding His<sup>-azwj</sup> Words: **Surely the One Who Imposed the Quran upon you would Take you back to the Return. [28:85]**. He<sup>-asws</sup> said: ‘Your Prophet<sup>-saww</sup> would be returning to you all!’<sup>37</sup>

34- فس، تفسير القمي وَ لَنَذِيْقَنَّهْمُ مِنَ الْعَذَابِ الْأَذَى دُونَ الْعَذَابِ الْأَكْبَرِ قَالَ الْعَذَابُ الْأَذَى عَذَابُ الرَّجْعَةِ بِالسَّيْفِ وَ مَعْنَى قَوْلِهِ لَعَلَّهُمْ يَرْجِعُونَ أَي يَرْجِعُونَ فِي الرَّجْعَةِ حَتَّى يُعَذَّبُوا.

Tafseer Al Qummi –

**And We will Make them taste from the smallest Punishment besides the biggest, [32:21].** He said, ‘The smallest punishment is the Raj’at with the sword. And the meaning of His<sup>-azwj</sup> Words: **perhaps they would be returning [32:21]** – i.e. they would be returning during the Raj’at until they are punished’.<sup>38</sup> (Opinion)

35- فس، تفسير القمي فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ - بَعْنَى الْعَذَابِ إِذَا نَزَلَ بِبَنِي أُمَيَّةَ وَ أَشْبَاعِهِمْ فِي آخِرِ الزَّمَانِ.

Tafseer Al-Qummi - **But when it does descend in their territory, then evil would be the morning of the warned ones [37:177]** – meaning the Punishment when it befalls the clan of Umayya and their loyalists at the end of times’.<sup>39</sup>

36- فس، تفسير القمي رَبَّنَا أُمَّتْنَا أُمَّتَيْنِ وَ أَحِبِّبْنَا أُمَّتَيْنِ إِلَى قَوْلِهِ مِنْ سَبِيلٍ قَالَ الصَّادِقُ ع ذَلِكَ فِي الرَّجْعَةِ.

Tafseer Al Qummi –

**They shall say, ‘Our Lord! You Made us die twice, and twice have You Given us life, so we do acknowledge our sins. So is there any way out?’ [40:11]** – Al-Sadiq<sup>-asws</sup> said: ‘That is regarding the Raj’at’.<sup>40</sup>

<sup>36</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 32

<sup>37</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 33

<sup>38</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 34

<sup>39</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 35

<sup>40</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 36



بيان: أي أحد الإحياءين في الرجعة و الآخر في القيامة و إحدى الإمامتين في الدنيا و الأخرى في الرجعة و بعض المفسرين صححوا التثنية بالإحياء في القبر للسؤال و الإمامة فيه و منهم من حمل الإمامة الأولى على خلقهم ميتين ككونهم نطفة.

**Explanation:** *One of the revivals is during the Raj'at and the other is during the Qiyamah, and one of the death is in the world and the other is during the Raj'at; and some of the interpreters (of the Quran) have corrected the duality with the life as being in the grave and the questioning, and the two death in it, and from them is one who carried the first death as being their death at creation, like their being a sperm.*

37- فس، تفسير القمي قَالَ عَلِيُّ بْنُ إِبْرَاهِيمَ فِي قَوْلِهِ وَ يُرِيكُمْ آيَاتِهِ يَعْنِي أَمِيرَ الْمُؤْمِنِينَ وَ الْأَيْمَةَ صَلَوَاتُ اللَّهِ عَلَيْهِمْ فِي الرَّجْعَةِ فَإِذَا رَأَوْهُمْ قَالُوا آمَنَّا بِاللَّهِ وَحَدَهُ وَ كَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ أَيَّ جَحْدَنَا بِمَا أَشْرَكْنَاهُمْ فَلَمْ يَكْ يَنْفَعُهُمْ إِيْمَانُهُمْ لَمَّا رَأَوْا بِأَسْنَا سُنَّتَ اللَّهِ الَّتِي قَدْ خَلَّتْ فِي عِبَادِهِ وَ خَسِرَ هُنَالِكَ الْكَافِرُونَ.

Tafseer Al Qummi –

Ali Bin Ibrahim said regarding His<sup>-azwj</sup> Words: **And He shows you His Signs, [40:81]** – meaning Amir Al-Momineen<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup> during the Raj'at. When they see them<sup>-asws</sup> they will say, **'We believe in Allah alone and we deny what we had been associating with Him' [40:84]**, i.e we reject what we had been associated with them<sup>-asws</sup>, **But their Eman wasn't going to benefit them when they saw Our Punishment. (This is) a Sunnah of Allah which Has been set aside among His servants, and that is where the Kafirs lost out [40:85]**".<sup>41</sup> (Opinion)

38- فس، تفسير القمي وَ جَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ لَعَلَّهُمْ يَرْجِعُونَ يَعْنِي فَإِنَّهُمْ يَرْجِعُونَ يَعْنِي الْأَيْمَةَ إِلَى الدُّنْيَا.

Tafseer Al Qummi –

**And He Made it a Word to remain in his posterity, perhaps they would be returning [43:28]** – meaning they<sup>-asws</sup> will be returning, meaning the Imams<sup>-asws</sup>, to the world".<sup>42</sup> (Opinion)

39- فس، تفسير القمي فَازْتَقَبَ أَيَّ اصْبِرْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ قَالَ ذَلِكَ إِذَا خَرَجُوا فِي الرَّجْعَةِ مِنَ الْقَبْرِ تَغَشَى النَّاسَ كُلَّهُمُ الظُّلْمَةُ فَيَقُولُوا هَذَا عَذَابٌ أَلِيمٌ رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ

Tafseer Al Qummi –

**So watch out** - i.e. be patient - **for the day the sky would come with evident smoke [44:10]**. He said, 'Then is when they come out from the graves during the Raj'at, all the people would be overwhelmed by the darkness. They would say, **(They would say), 'This is a painful Punishment! [44:11] Our Lord! Remove the Punishment from us, we are Momineen!' [44:12]**.

فَقَالَ اللَّهُ رَدًّا عَلَيْهِمْ أَنَّى لَهُمُ الدِّكْرَى فِي ذَلِكَ الْيَوْمِ وَ قَدْ جَاءَهُمْ رَسُولٌ مُبِينٌ أَيَّ رَسُولٌ قَدْ بَيَّنَّ لَهُمْ ثُمَّ تَوَلَّوْا عَنْهُ وَ قَالُوا مَعَلَمٌ مَجْنُونٌ

<sup>41</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfi</sup>, Ch 29 H 37

<sup>42</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfi</sup>, Ch 29 H 38

Allah<sup>-azwj</sup> Rebutted unto them: **How can there be the Zikr for them** – during that day - **and a clarifying Rasool had already come to them [44:13]** – i.e. a Rasool<sup>-saww</sup> who had clarified to them, **Then they turned away from him and said, ‘One taught (by others), a madman’ [44:14].**

قَالَ قَالُوا ذَلِكَ لَمَّا نَزَلَ الْوَحْيُ عَلَى رَسُولِ اللَّهِ ص وَ أَخَذَهُ الْعَشْيُ فَقَالُوا هُوَ مَجْنُونٌ

He (Ali Bin Ibrahim) said, ‘They said that when the Revelation descended upon Rasool-Allah<sup>-saww</sup> and the fainting seized him<sup>-saww</sup>, they said, ‘He<sup>-saww</sup> is a madman’.

ثُمَّ قَالَ إِنَّا كَاشِفُوا الْعَذَابَ قَلِيلًا إِنَّكُمْ عَائِدُونَ يَعْني إِلَى الْقِيَامَةِ وَ لَوْ كَانَ قَوْلُهُ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ فِي الْقِيَامَةِ لَمْ يَثُلَ إِنَّكُمْ عَائِدُونَ لِأَنَّهُ لَيْسَ بَعْدَ الْآخِرَةِ وَ الْقِيَامَةِ حَالَةٌ بَعُودُونَ إِلَيْهَا ثُمَّ

Then He<sup>-azwj</sup> Said: **We would be Removing the Punishment a little, (but) you will be returning (to evil) [44:15]** – meaning to the Qiyamah. And if His<sup>-azwj</sup> Words: **for the day the sky would come with evident smoke [44:10]** were to be regarding the Qiyamah, He<sup>-azwj</sup> would not have Said: **‘you will be returning (to evil) [44:15]**, because there isn’t any situation after the Hereafter they could be returning to.

قَالَ يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى يَعْني فِي الْقِيَامَةِ إِنَّا مُنْتَقِمُونَ.

He<sup>-azwj</sup> Said: **On the Day when We will Seize (them) with a mighty Seizure**, - meaning during the Qiyamah - **We will be Taking Revenge [44:16]**.<sup>43</sup>

بيان قال الطبرسي ره إن رسول الله ص دعا على قومه لما كذبوه فقال اللهم سنينا كسني يوسف فأجدبت الأرض فأصابت قريشا المجاعة و كان الرجل لما به من الجوع يرى بينه و بين السماء كالدخان و أكلوا الميتة و العظام ثم جاءوا إلى النبي ص فسأل الله لهم فكشف عنهم

**Explanation:** ‘Al-Tabarsi – Rasool-Allah<sup>-saww</sup> supplicated against his<sup>-saww</sup> people when they belied him<sup>-saww</sup>. He<sup>-saww</sup> said: ‘O Allah<sup>-azwj</sup>! Years like the years of Yusuf<sup>-as</sup>’. So the land dried up and the hunger afflicted Qureysh, and the man, when he was with the hunger, would see the smoke between him and the sky, and they ate the dead and the bones. Then they came to the Prophet<sup>-saww</sup>. He<sup>-saww</sup> asked Allah<sup>-azwj</sup> for them, so it was removed from them.

و قيل إن الدخان من أشرطة الساعة تدخل في مسامع الكفار و المنافقين و هو لم يأت بعد و إنه يأتي قبل قيام الساعة فيدخل أسماعهم حتى أن رؤوسهم تكون كالرأس الحنيد و يصيب المؤمن منه مثل الزكمة و تكون الأرض كلها كبيت أوقد فيه ليس فيه خصاص و يمكث ذلك أربعين يوما.

*And it was said that the smoke is from the conditions of the Hour. It would enter into the ears of the Kafir and the hypocrite, and it has yet to come, and it would be coming before establishment of the Hour. It would enter into their ears until their heads would become like the roasted heads, and the Momin would be afflicted from it like the common cold, and the earth, all of it would be like a house (with fire having been) ignited in it, and there would be any empty space (without smoke) in it, and that would remain for forty days’.*

<sup>43</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfi</sup>, Ch 29 H 39

40- فس، تفسير القمي قَالَ عَلِيُّ بْنُ إِبْرَاهِيمَ فِي قَوْلِهِ يَوْمَ تَشَقَّقُ الْأَرْضُ عَنْهُمْ سِرَاعًا قَالَ فِي الرَّجْعَةِ.

Tafseer Al Qummi –

Ali Bin Ibrahim said regarding His<sup>-azwj</sup> Words: **A Day the earth would cleave asunder from them quickly, [50:44]**. He said, ‘Regarding the Raj’at’’.<sup>44</sup> (Opinion)

41- فس، تفسير القمي حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ قَالَ الْقَائِمُ وَ أَمِيرُ الْمُؤْمِنِينَ ع فِي الرَّجْعَةِ فَسَيَعْلَمُونَ مَنْ أضعفُ ناصراً وَ أَقلُّ عَدَدًا قَالَ هُوَ قَوْلُ أَمِيرِ الْمُؤْمِنِينَ لِزُفَرٍ وَ اللَّهِ يَا ابْنَ صُهَيْبٍ لَوْ لَا عَهْدٌ مِنْ رَسُولِ اللَّهِ وَ كِتَابٌ مِنَ اللَّهِ سَبَقَ لَعَلِمْتُ أَيُّنَا أضعفُ ناصراً وَ أَقلُّ عَدَدًا

Tafseer Al Qummi –

**Until when they see what they are being threatened with.** He said, ‘Al-Qaim<sup>-ajfi</sup> and Amir Al-Momineen<sup>-asws</sup> during the Raj’at - **then they would come to know who is with weaker helpers and fewer number [72:24]**. He said, ‘It is the word of Amir Al-Momineen<sup>-asws</sup> to Zafar (Umar): ‘O son of Zuhak! Had there not been a pact of Rasool-Allah<sup>-saww</sup> and a preceding Book from Allah<sup>-azwj</sup>, you would have known which of us is weaker in helpers and fewer in number!’

قَالَ فَلَمَّا أَخْبَرَهُمْ رَسُولُ اللَّهِ مَا يَكُونُ مِنَ الرَّجْعَةِ قَالُوا مَتَىٰ يَكُونُ هَذَا قَالَ اللَّهُ فُلانَ يَا مُحَمَّدُ إِنَّ أَدْرِي أ قَرِيبٌ مَا تُوعَدُونَ أَمْ يَجْعَلُ لَهُ رَبِّي أَمَدًا

He (the narrator) said, ‘When Rasool-Allah<sup>-saww</sup> informed them of what would be happening from the Raj’at, they said, ‘When will this happen?’ Allah<sup>-azwj</sup> Said: “Say, O Muhammad<sup>-saww</sup>! **‘I don’t know if it is near, what you are being Threatened (with), or whether my Lord has Made a term for it [72:25]!’**”

وَ قَوْلُهُ عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا إِلَّا مَنْ ارْتَضَىٰ مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ رَصَدًا قَالَ يُخْبِرُ اللَّهُ رَسُولَهُ الَّذِي يَرْتَضِيهِ بِمَا كَانَ قَبْلَهُ مِنَ الْأَخْبَارِ وَ مَا يَكُونُ بَعْدَهُ مِنَ الْأَخْبَارِ الْقَائِمِ ع وَ الرَّجْعَةِ وَ الْقِيَامَةِ.

And His<sup>-azwj</sup> Words: **(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]**. He said, ‘Allah<sup>-azwj</sup> will Fulfil to His<sup>-azwj</sup> Rasool<sup>-saww</sup> the one He<sup>-azwj</sup> has Chosen, with news of what had happened before him<sup>-saww</sup>, and what would be happening after him<sup>-saww</sup>, from the news of Al-Qaim<sup>-ajfi</sup>, and the Raj’at and the Qiyamah’’.<sup>45</sup>

42- فس، تفسير القمي جَعَفَرُ بْنُ أَحْمَدَ عَنْ عُبَيْدِ اللَّهِ بْنِ مُوسَىٰ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِيهِ عَنْ أَبِي بصيرٍ فِي قَوْلِهِ فَمَا لَهُ مِنْ قُوَّةٍ وَ لَا ناصِرٍ قَالَ مَا لَهُ قُوَّةٌ يَمْشَىٰ بِهَا عَلَىٰ خَالِقِهِ وَ لَا ناصِرٌ مِنَ اللَّهِ يَنْصُرُهُ إِنْ أَرَادَ بِهِ سُوءًا

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

‘Regarding His<sup>-azwj</sup> Words: **So there would neither be any strength for him nor a helper [86:10]**. He (Al-Sadiq<sup>-asws</sup>) said: ‘There will be no strength for him he can be strengthened with

<sup>44</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfi</sup>, Ch 29 H 40

<sup>45</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfi</sup>, Ch 29 H 41

against his Creator, nor will there be any helper from Allah<sup>-azwj</sup> to help him if he intends evil with it’.

قُلْتُ إِنَّهُمْ يَكِيدُونَ كَيْدًا قَالَ كَادُوا رَسُولَ اللَّهِ ص وَكَادُوا عَلِيًّا ع وَكَادُوا فَاطِمَةَ ع فَقَالَ اللَّهُ يَا مُحَمَّدُ إِنَّهُمْ يَكِيدُونَ كَيْدًا وَ أَكِيدُ كَيْدًا فَمَهْلِكِ الْكَافِرِينَ يَا مُحَمَّدُ أَمْهَلُهُمْ رُوَيْدًا لَوْ قَتِ بَعَثَ الْقَائِمَ ع فَيَنْتَقِمَ لِي مِنَ الْجَبَّارِينَ وَ الطَّوَاعِيَةِ مِنَ قُرَيْشٍ وَ بَنِي أُمَيَّةَ وَ سَائِرِ النَّاسِ.

I said, ‘**They plotted a plot [86:15]?**’ He<sup>-asws</sup> said: ‘They plotted against Rasool-Allah<sup>-saww</sup> and they plotted against Ali<sup>-asws</sup>, and they plotted against Fatima<sup>-asws</sup>, so Allah<sup>-azwj</sup> Said: **They plotted a plot [86:15] And I would be Planning a plan [86:16] So respite the Kafirs**, - O Muhammad<sup>-saww</sup> - **respite them gently for a while [86:17]** – to the time of Sending of Al-Qaim<sup>-ajfi</sup>. He<sup>-ajfi</sup> shall avenge for Me<sup>-azwj</sup> from the tyrants and the obligors from Qureysh and the clan of Umayya and rest of the people’.<sup>46</sup>

43- فس، تفسير القمي بالإسناد المتكلم عن أبي بصير عن أبي عبد الله ع في قوله وللاخرة خير لك من الأولى - قال يعني الكفرة هي الآخرة للنبي ص

Tafseer Al Qummi – By the preceding chain from Abu Baseer,

‘From Abu Abdullah<sup>-asws</sup> regarding His<sup>-azwj</sup> Words: **And the Hereafter is better for you than the first (life) [93:4]**. He<sup>-asws</sup> said: ‘Meaning the Raj’at, it is the Hereafter of the Prophet<sup>-saww</sup>’.

قُلْتُ قَوْلُهُ وَ لَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى قَالَ يُعْطِيكَ مِنَ الْجَنَّةِ فَتَرْضَى.

I said, ‘His<sup>-azwj</sup> Words: **And soon your Lord will Give you, so you will be pleased [93:5]**’. He<sup>-asws</sup> said: ‘Give you<sup>-saww</sup> from the Paradise, so you<sup>-saww</sup> will be pleased’.<sup>47</sup>

44- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة روى الشيخ الطوسي بإسناده عن الفضل بن شاذان يرفعه إلى يزيد الأسلمي قال قال رسول الله ص لعلي يا علي إن الله أشهدك معي سبعة مواطن و ساق الحديث إلى أن قال و المؤمن السابغ أنا نبقى حين لا يبقى أحد و هلاك الأحزاب بأيدينا.

(The books) ‘Kanz Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – It is reported by the Sheikh Al Tusi, by his chain from Al Fazl Bin Shazan, raising it to Bureyda Al Aslamy who said,

‘Rasool-Allah<sup>-saww</sup> said to Ali<sup>-asws</sup>: ‘O Ali<sup>-asws</sup>! Allah<sup>-azwj</sup> Kept you<sup>-asws</sup> as a witness with me<sup>-saww</sup> in seven places’ – and he continued the Hadith up to he<sup>-saww</sup> said: ‘And the seventh place, we<sup>-asws</sup> shall remain when no one else would remain, and the allied enemies would be destroyed by our<sup>-asws</sup> hands’.<sup>48</sup>

45- ن، عيون أخبار الرضا عليه السلام تميم القرشي عن أبيه عن أحمد الأنصاري عن الحسن بن الجهم قال قال المؤمن للرضا ع يا أبا الحسن ما تقول في الرجعة

(The book) ‘Uyoon Akhbar Al-Reza<sup>-asws</sup>’ – Tameem Al Qureyshi, from his father, from Ahmad Al Ansari, from Al Hassan Bin Al Jahm who said,

<sup>46</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfi</sup>, Ch 29 H 42

<sup>47</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfi</sup>, Ch 29 H 43

<sup>48</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfi</sup>, Ch 29 H 44

'Al-Mamoun said to Al-Reza<sup>-asws</sup>, 'O Abu Al Hassan<sup>-asws</sup>! What are you<sup>-asws</sup> saying regarding the Raj'at?'

فَقَالَ عَ إِذَا حَرَجَ الْحَقُّ قَدْ كَانَتْ فِي الْأُمَمِ السَّلَافَةِ وَ نَطَقَ بِهَا الْقُرْآنُ وَ قَدْ قَالَ رَسُولُ اللَّهِ ص يَكُونُ فِي هَذِهِ الْأُمَّةِ كُلُّ مَا كَانَ فِي الْأُمَمِ السَّلَافَةِ خَذُو النَّعْلَ بِالنَّعْلِ وَ الْفُذَّةَ بِالْفُذَّةِ

He<sup>-asws</sup> said: 'It is the truth. It has happened regarding the previous communities and the Quran has spoken with it, and Rasool-Allah<sup>-saww</sup> had said: 'There shall happen in this community all what has happened in the previous communities, a step of the slipper with the slipper, and the arrow with the arrow (in a quiver)'.

وَ قَالَ ص إِذَا حَرَجَ الْمَهْدِيُّ مِنْ وُلْدِي نَزَلَ عِيسَى ابْنُ مَرْيَمَ ع فَصَلَّى خَلْفَهُ

And he<sup>-saww</sup> said: 'When Al-Mahdi<sup>-ajfj</sup> from my<sup>-saww</sup> sons<sup>-asws</sup> emerges, Isa<sup>-as</sup> Ibn Maryam<sup>-as</sup> would descend and pray Salat behind him<sup>-ajfj</sup>'.

وَ قَالَ ص إِنَّ الْإِسْلَامَ بَدَأَ غَرِيباً وَ سَيَعُودُ غَرِيباً فَطُوبَى لِلْغُرَبَاءِ قَبْلَ يَا رَسُولَ اللَّهِ ثُمَّ يَكُونُ مَاذَا قَالَ ثُمَّ يَرْجِعُ الْحَقُّ إِلَى أَهْلِهِ الْخَبَرِ.

And he<sup>-saww</sup> said: 'Al-Islam began estranged and will be returning to be estranged, so beatitude be for the stranger'. It was said, 'O Rasool-Allah<sup>-saww</sup>! Then what will happen?' He<sup>-saww</sup> said: 'Then the truth will return to its people' – the Hadith".<sup>49</sup>

46- مع، معاني الأخبار أبي عن سعد بن الربيع عن محمد بن علي الكوفي عن سفيان عن فراس عن الشعبي قال: قال ابن الكواء لعلي صلّى الله عليه يا أمير المؤمنين أ رأيت قولك العجب كل العجب بين جمادى و رجب

(The book) 'Ma'ani Al Akhbar' – My father, from Sa'ad, from Al Barqy, from Muhammad Bin Ali Al Kufy, from Sufyan, from Fira, from Al Shaby who said,

'Ibn Al-Kawa said to Ali<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, 'O Amir Al-Momineen<sup>-asws</sup>! What is your<sup>-asws</sup> view (meaning) of your<sup>-asws</sup> words: 'The wonder of all wonders is between Jumadi and Rajab!''?

قَالَ وَجَحْكَ يَا أَعْوَزُ هُوَ جَمْعُ أَشْتَاتٍ وَ نَشْرُ أَمْوَاتٍ وَ حَصْدُ نَبَاتٍ وَ هَنَاتٍ بَعْدَ هَنَاتٍ مُهْلِكَاتٍ مُبِيرَاتٍ لَسْتُ أَنَا وَ لَا أَنْتَ هُنَاكَ.

He<sup>-asws</sup> said: 'Woe be to you, O one-eyed! It is gathering of the scattered, and display of the dead, and harvesting of the vegetation, and evil after evil, destructions, wastelands (ruination). Neither I<sup>-asws</sup> nor will you be over there!'<sup>50</sup>

47- مع، معاني الأخبار ابن الوليد عن الصفار عن أحمد بن محمد بن محمد بن عثمان بن عيسى عن صالح بن ميثم عن عباة الأسدي قال: سمعت أمير المؤمنين ص وَ هُوَ مُشْتَكٍ وَ أَنَا قَائِمٌ عَلَيْهِ لِأَبِينِ بَصْرٍ مِنْبَرًا وَ لَأَنْفُصَسَ دِمَشَقَ حَجْرًا حَجْرًا وَ لَأُخْرِجَنَّ الْيَهُودَ وَ النَّصَارَى مِنْ كُلِّ كُوْرِ الْعَرَبِ وَ لَأُسُوْقَنَّ الْعَرَبَ بَعْضَايَ هَذِهِ

<sup>49</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 45

<sup>50</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 46

(The book) 'Ma'any Al Akhbar' – Ibn Al Waleed, from Al Saffar, from Ahmad Bin Muhammad, from Usman Bin Isa, from Salih Bin Meesam, from Abaya Al Asady who said,

'I heard Amir Al-Momineen<sup>-asws</sup> and he<sup>-asws</sup> was complaining, and I was standing to him<sup>-asws</sup>: 'A pulpit will be built at Egypt and Damascus would be broken into pieces and pieces, and the Jews and the Christian will be expelled from every town of the Arabs, and I<sup>-asws</sup> shall usher the Arabs with this stick of mine!'

قَالَ قُلْتُ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ كَأَنَّكَ تُخْبِرُ أَنَّكَ تَحْبَا بَعْدَ مَا تَمُوتُ

He (the narrator) said, 'I said to him<sup>-asws</sup>, 'O Amir Al-Momineen<sup>-asws</sup>! It is as if you<sup>-asws</sup> are informing that you will be living afterwards, you<sup>-asws</sup> will not be dying!'

فَقَالَ هَيْهَاتَ يَا عَبَايَةَ ذَهَبَتْ فِي عَيْرٍ مَذْهَبٍ يَفْعَلُهُ رَجُلٌ مِنِّي.

He<sup>-asws</sup> said: 'Far be it, O Abaya! You have gone into another doctrine. It will be done by a man from me<sup>-asws</sup>'<sup>51</sup>.

قال الصدوق رضي الله عنه إن أمير المؤمنين ع اتقى عباية الأسدي في هذا الحديث و اتقى ابن الكواء في الحديث الأول لأنهما كانا غير محتملين لأسرار آل محمد ص.

*Al-Sadouq, may Allah be Pleased with him said, 'Amir Al-Momineen<sup>-asws</sup> fended off Abaya Al-Asady in this Hadith, and fended off Ibn Al-Kawa in the first Hadith, because they were both intolerant to the secrets of Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>'.*

48- كثر، كثر جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ عَبْدِ اللَّهِ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ النَّقْفِيِّ عَنْ مُحَمَّدِ بْنِ صَالِحِ بْنِ مَسْعُودٍ عَنْ أَبِي الْجَارُودِ عَمَّنْ سَمِعَ عَلِيًّا ع يَقُولُ الْعَجَبُ كُلُّ الْعَجَبِ بَيْنَ جُمَادَى وَ رَجَبٍ فَقَامَ رَجُلٌ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ مَا هَذَا الْعَجَبُ الَّذِي لَا تَزَالُ تَعْجَبُ مِنْهُ

(The books) 'Kanz Jamie Al Fawaid' and Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ali Bin Abdullah, from Ibrahim Bin Muhammad Al Saqafy, from Muhammad Bin Salih Bin Masoud, from Abu Al Jaroud,

'From the one who heard Ali<sup>-asws</sup> saying: 'The wonder of all wonders is between Jumady and Rajab!' A man stood up and said, 'O Amir Al-Momineen<sup>-asws</sup>! What is this wonder which you<sup>-asws</sup> are not ceasing from wondering from it?'

فَقَالَ تَكَلِّتُكَ أُمَّكَ وَ أَيُّ عَجَبٍ أَعْجَبَ مِنْ أَمْوَاتٍ يَضْرِبُونَ كُلَّ عَدُوِّ اللَّهِ وَ لِرَسُولِهِ وَ لِأَهْلِ بَيْتِهِ وَ ذَلِكَ تَأْوِيلُ هَذِهِ الْآيَةِ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ فَدَيَسُوا مِنْ الْآخِرَةِ كَمَا يَبْسُ الْكُفَّارُ مِنْ أَصْحَابِ الْقُبُورِ

He<sup>-asws</sup> said: 'May your mother be bereft of you! And which wonder is more wonderous than the deceased striking every enemy of Allah<sup>-azwj</sup> and of His<sup>-azwj</sup> Rasool<sup>-saww</sup> and of People<sup>-asws</sup> of his<sup>-saww</sup> Household? And that is the interpretation of this Verse: **Then We Returned the prevalence to you over them and Aided you with wealth and sons and Made you more numerous [17:6].**

<sup>51</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfi</sup>, Ch 29 H 47

فَإِذَا اشْتَدَّ الْقِتْلُ قُلْتُمْ مَاتَ أَوْ هَلَكَ أَوْ أَيُّ وَادٍ سَلَكَ وَ ذَلِكَ تَأْوِيلُ هَذِهِ الْآيَةِ ثُمَّ رَدَدْنَا لَكُمْ الْكَزَّةَ عَلَيْهِمْ وَ أَمَدَدْنَاكُمْ بِأَمْوَالٍ وَ بَنِينَ وَ جَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا.

So when the killing intensifies you will say, ‘He<sup>-ajfi</sup> died, or was destroyed, or which valley did he<sup>-ajfi</sup> travel?’ And that is the interpretation of this Verse: **Then We Returned the prevalence to you over them and Aided you with wealth and sons and Made you more numerous [17:6]**.<sup>52</sup>

49- فس، تفسیر القمی ابي عن ابن ابي عمير عن حماد عن ابي عبد الله ع قال: ما يقول الناس في هذه الآية و يوم نحشر من كل امة فوجاً- فقلت يقولون انها في القيامة

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

‘From Abu Abdullah<sup>-asws</sup> having said: ‘What are the people saying regarding this Verse: **And on the Day We will Gather batches from every community, [27:83]**?’ I said, ‘They are saying it is regarding the Qiyamah’.

قال ليس كما يقولون ان ذلك في الرجعة ا يحشر الله يوم القيامة من كل امة فوجاً و يدع الباقيين انما آية القيامة قوله و حشرناهم فلم نغادر منهم احداً

He<sup>-asws</sup> said: ‘It isn’t just as they are saying. That would be during the Raj’at. Would Allah<sup>-azwj</sup> (only) Gather batches from every community and leave the remainder? But rather, the Verse of Al-Qiyamah are His<sup>-azwj</sup> Words: **and We will Gather them, so We will not Leave anyone of them [18:47]**’.

قال علي بن ابراهيم و بما يدل على الرجعة قوله و حرام على قرية اهلكناها انهم لا يرجعون

Ali Bin Ibrahim said, ‘And from what points upon the Raj’at are His<sup>-azwj</sup> Words: **And it is Prohibited upon a town which We Destroyed, that they will not be returning [21:95]**.

فقال الصادق ع كل قرية اهلكها الله بالعداب لا يرجعون في الرجعة قائماً إلى القيامة فيرجعون و من تحصن الإيمان تحصناً و غيرهم ممن لم يهلكوا بالعداب و تحصنوا الكفر تحصناً يرجعون.

Al-Sadiq<sup>-asws</sup> said: ‘Every town Allah<sup>-azwj</sup> Destroys with the Punishment will not be returning during the Raj’at. As for to the Qiyamah, they will be returning, and the one of pure Eman purely and others from the ones who were not destroyed with the Punishment, and pure Kufir purely, will be returning’.<sup>53</sup>

50- فس، تفسیر القمی ابي عن ابن ابي عمير عن عبد الله بن مسكان عن ابي عبد الله ع في قوله و إذ اخذ الله ميثاق النبين لما آتيتكم من كتاب و حكمة ثم جاءكم رسول مصدق لما معكم لتؤمنن به و لتنصرنه-

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

<sup>52</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfi</sup>, Ch 29 H 48

<sup>53</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfi</sup>, Ch 29 H 49

'From Abu Abdullah<sup>-asws</sup> regarding His<sup>-azwj</sup> Words: **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].**

قَالَ مَا بَعَثَ اللَّهُ نَبِيًّا مِنْ لَدُنْ آدَمَ إِلَّا وَ يَرْجِعُ إِلَى الدُّنْيَا فَيَنْصُرُ أَمِيرَ الْمُؤْمِنِينَ وَ قَوْلُهُ لِلْمُؤْمِنِينَ بِهَ يَعْني رَسُولَ اللَّهِ ص وَ لَتَنْصُرُنَّهُ يَعني أَمِيرَ الْمُؤْمِنِينَ ع

He<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> has not Sent any Prophet<sup>-as</sup> from Adam<sup>-as</sup> except and he<sup>-as</sup> will return to the word and help Amir Al-Momineen<sup>-asws</sup>. And His<sup>-azwj</sup> Words: **you must believe in him, - meaning Rasool-Allah<sup>-saww</sup>, and you must help him". [3:81] – meaning Amir Al-Momineen<sup>-asws</sup>'.**

قَالَ عَلِيُّ بْنُ إِبْرَاهِيمَ وَ مِثْلُهُ كَثِيرٌ مِمَّا وَعَدَ اللَّهُ تَعَالَى الْأَيْمَةَ ع مِنَ الرَّجْعَةِ وَ النَّصْرِ فَقَالَ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ يَا مَعْشَرَ الْأَيْمَةِ وَ عَمِلُوا الصَّالِحَاتِ إِلَى قَوْلِهِ لَا يُشْرِكُونَ بِي شَيْئًا فَهَذِهِ مِمَّا يَكُونُ إِذَا رَجَعُوا إِلَى الدُّنْيَا

Ali Bin Ibrahim said, 'And there are many like it from what Allah<sup>-azwj</sup> the Exalted has Promised the Imams<sup>-asws</sup>, of the Raj'at and the help. He<sup>-azwj</sup> Said: **Allah Promises those of you who believe from you – O community of Imams<sup>-asws</sup> - and do righteous deeds – up to His<sup>-azwj</sup> Words - do not associate anything with Me! [24:55].** So, this is from what would be happening when they<sup>-asws</sup> return to the world.

وَ قَوْلُهُ وَ نُريدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتَضَعُّوا فِي الْأَرْضِ وَ نُجْعَلُهُمْ أَيْمَةً وَ نُجْعَلُهُمُ الْوَارِثِينَ وَ نُمَكِّنَ لَهُمْ فِي الْأَرْضِ فَهَذَا كُلُّهُ مِمَّا يَكُونُ فِي الرَّجْعَةِ.

And His<sup>-azwj</sup> Words: **And We Intend to Confer upon those who were weakened in the land, and to Make them Imams, And We Intend to Confer upon those who were weakened in the land, and to Make them Imams, and Make them the inheritors [28:5] And to Enable for them in the land [28:6].** So this, all of it is from what would be happening during the Raj'at".<sup>54</sup>

51- فس، تفسير القمي أبي عن أحمد بن النضر عن عمرو بن شمير قال ذكر عند أبي جعفر ع جابر فقال: رحم الله جابراً لقد بلغ من علمه أنه كان يعرف تأويل هذه الآية إن الذي فرض عليك القرآن لرادك إلى معاد يعنى الرجعة.

Tafseer Al Qummi – My father, from Ahmad Bin Al Nazr, from Amro Bin Shimr who said,

'Jabir was mentioned in the presence of Abu Ja'far<sup>-asws</sup>. He<sup>-asws</sup> said: 'May Allah<sup>-azwj</sup> have Mercy on Jabir. He had reached an extent from his knowledge that he used to know the interpretation of this Verse: **Surely the One Who Imposed the Quran upon you would Take you back to the Return. [28:85] – meaning the Raj'at".<sup>55</sup>**

52- يج، الخرائج و الجرائح سهل بن زياد عن ابن محبوب عن ابن فضال عن سعد الجلاب عن جابر عن أبي جعفر ع قال قال الحسين ع لأصحابه قبل أن يقتل إن رسول الله قال لي يا بني إنك ستساق إلى العراق و هي أرض قد التقى بها النبيون و أوصياء النبيين و هي أرض تدعى عموراء و إنك تستشهد بها و يستشهد معك جماعة من أصحابك لا يجدون ألم مس الحديد

<sup>54</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 50

<sup>55</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 51



(The book) 'Al Kharaij Wa Al Jaraih' – Sahl Bin Ziyad, from Ibn Mahboub, from Ibn Fuzeyl, from Sa'ad Al Jallab, from Jabir,

'From Abu Ja'far<sup>-asws</sup> having said: 'Al-Husayn<sup>-asws</sup> said to his<sup>-asws</sup> companions before he<sup>-asws</sup> was killed: 'Rasool-Allah<sup>-saww</sup> said to me<sup>-asws</sup>: 'O my<sup>-saww</sup> son<sup>-asws</sup>! You<sup>-asws</sup> will be driven to Al-Iraq, and it is a land where the Prophets<sup>-as</sup> and successors<sup>-as</sup> of the Prophets<sup>-as</sup> have got together at it, and it is a land called Amoura, and you<sup>-asws</sup> will be martyred at it, and a group of your<sup>-asws</sup> companions would be martyred at it. They will not be feeling the pain of the touch of iron'.

وَ تَلَا قُلْنَا يَا نَارُ كُونِي بَرْدًا وَ سَلَامًا عَلَىٰ إِبْرَاهِيمَ يُكُونُ الْحَرْبُ بَرْدًا وَ سَلَامًا عَلَيْكَ وَ عَلَيْهِمْ فَأَبَشِرُوا فَوَ اللَّهُ لَعِنَ قَتْلُونَا فَإِنَّا نَرُدُّ عَلَىٰ نَبِينَا

And he<sup>-saww</sup> recited: '**We said: "O fire! Become cool and safe upon Ibrahim!" [21:69].** The war would be cool and safety upon you<sup>-asws</sup> and upon them. So receive glad tidings!' By Allah<sup>-azwj</sup>! If they were to kill us, we shall return to our Prophet<sup>-saww</sup>'.

قَالَ تُمْ أَمْكُتُ مَا شَاءَ اللَّهُ فَأَكُونُ أَوَّلَ مَنْ يَنْشَقُّ الْأَرْضُ عَنْهُ فَأَخْرُجُ خَرْجَةً يُؤَافِقُ ذَلِكَ خَرْجَةَ أَمِيرِ الْمُؤْمِنِينَ وَ قِيَامَ قَائِمِنَا

He<sup>-asws</sup> said: 'Then I<sup>-asws</sup> shall remain for as long as Allah<sup>-azwj</sup> so Desires. I<sup>-asws</sup> shall be the first on the ground would be splitting from. I<sup>-asws</sup> shall come out with an emergence that would be compatible with the emergence of Amir Al-Momineen<sup>-asws</sup> and rising of our<sup>-asws</sup> Qaim<sup>-ajfj</sup>'.

تُمْ لَيَنْزِلَنَّ عَلَيَّ وَفَدَّ مِنَ السَّمَاءِ مِنْ عِنْدِ اللَّهِ لَمْ يَنْزِلُوا إِلَى الْأَرْضِ قَطُّ وَ لَيَنْزِلَنَّ إِلَيَّ جِبْرَائِيلُ وَ مِيكَائِيلُ وَ إِسْرَافِيلُ وَ جُنُودٌ مِنَ الْمَلَائِكَةِ وَ لَيَنْزِلَنَّ مُحَمَّدٌ وَ عَلِيُّ وَ أَنَا وَ أَخِي وَ جَمِيعٌ مِنْ مَنْ اللَّهُ عَلَيْهِ فِي حُمُولَاتٍ مِنْ حُمُولَاتِ الرَّبِّ خَيْلٌ بُلُقٍ مِنْ نُورٍ لَمْ يَرْكَبَهَا مَخْلُوقٌ

Then a delegation from the sky would descend unto me<sup>-asws</sup>, from the Presence of Allah<sup>-azwj</sup>. They would not have descended to the earth at all. And there shall descent to me<sup>-asws</sup>, Jibraeel<sup>-as</sup>, and Mikaeel<sup>-as</sup>, and Israfeel<sup>-as</sup>, and armies from the Angels. And Muhammad<sup>-saww</sup>, and Ali<sup>-asws</sup>, and I<sup>-asws</sup>, and my<sup>-asws</sup> brother<sup>-asws</sup>, and entirety of the ones Allah<sup>-azwj</sup> had Conferred upon him, would descend among loads from the load of the Lord<sup>-azwj</sup>, horses than shine from light. No Created being would have ridden them.

تُمْ لَيَهْرَنَ مُحَمَّدٌ لَوَاءَهُ وَ لَيَدْفَعُنَّهُ إِلَى قَائِمِنَا مَعَ سَيْفِهِ تُمْ إِنَّا نَمْكُتُ مِنْ بَعْدِ ذَلِكَ مَا شَاءَ اللَّهُ تُمْ إِنَّ اللَّهَ يُخْرِجُ مِنْ مَسْجِدِ الْكُوفَةِ عَيْنًا مِنْ دُهْنٍ وَ عَيْنًا مِنْ مَاءٍ وَ عَيْنًا مِنْ لَبَنٍ

Then Muhammad<sup>-saww</sup> will shake his<sup>-saww</sup> flag and hand it to our<sup>-asws</sup> Qaim<sup>-ajfj</sup> along with his<sup>-saww</sup> sword. Then we<sup>-asws</sup> shall remain from after that for as long as Allah<sup>-azwj</sup> so Desires. Then Allah<sup>-azwj</sup> will Extract a spring of oil from Masjid Al-Kufa and a spring of water, and a spring of milk.

تُمْ إِنَّ أَمِيرَ الْمُؤْمِنِينَ عَ يَدْفَعُ إِلَيَّ سَيْفَ رَسُولِ اللَّهِ صَ وَ يَبْعَثُنِي إِلَى الْمَشْرِقِ وَ الْمَغْرِبِ فَلَا آتِي عَلَى عَدُوِّ اللَّهِ إِلَّا أَهْرَقْتُ دَمَهُ وَ لَا أَدْعُ صَمًّا إِلَّا أَحْرَقْتُهُ حَتَّى أَقَعَ إِلَى الْهِنْدِ فَأَفْتَحُهَا

Then Amir Al-Momineen<sup>-asws</sup> would hand over to me<sup>-asws</sup> a sword of Rasool-Allah<sup>-saww</sup> and dispatch me<sup>-asws</sup> to the east and the west. I<sup>-asws</sup> will not come to any enemy of Allah<sup>-azwj</sup> except I<sup>-asws</sup> shall spill his blood, nor will I<sup>-asws</sup> leave any idol except I<sup>-asws</sup> shall incinerate it, until I come to India and conquer it.

وَ إِنَّ دَانِيَالَ وَ يُوشَعَ يَخْرُجَانِ إِلَى أَمِيرِ الْمُؤْمِنِينَ يُفُولَانِ صَدَقَ اللَّهُ وَ رَسُولُهُ وَ يَبْعَثُ اللَّهُ مَعَهُمَا إِلَى الْبَصْرَةِ سَبْعِينَ رَجُلًا فَيَقْتُلُونَ مُقَاتِلِيهِمْ وَ يَبْعَثُ بَعْثًا إِلَى الرُّومِ فَيَفْتَحُ اللَّهُ لَهُمْ ثُمَّ لَأَقْتُلَنَّ كُلَّ دَابَّةٍ حَرَّمَ اللَّهُ لَحْمَهَا حَتَّى لَا يَكُونَ عَلَى وَجْهِ الْأَرْضِ إِلَّا الطَّيِّبُ

Daniyal<sup>-as</sup> and Yoshua<sup>-as</sup> would come out to Amir Al-Momineen<sup>-asws</sup> saying: ‘Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup> spoke the truth!’ And Allah<sup>-azwj</sup> will Send seventy men with them<sup>-as</sup> to Al-Basra. They<sup>-as</sup> would kill their fighters and send a dispatch (army) to Rome. Allah<sup>-azwj</sup> will Grant victory to them. Then they<sup>-as</sup> would kill every animal Allah<sup>-azwj</sup> had Prohibited its flesh until there will not happen to be upon the surface of the earth except the good.

وَ أَعْرَضَ عَلَى الْيَهُودِ وَ النَّصَارَى وَ سَائِرِ الْمِلَلِ وَ لَأُخَيِّرَنَّهُمْ بَيْنَ الْإِسْلَامِ وَ السَّيْفِ فَمَنْ أَسْلَمَ مَنَنْتُ عَلَيْهِ وَ مَنْ كَرِهَ الْإِسْلَامَ أَهْرَقَ اللَّهُ دَمَهُ

And they<sup>-as</sup> will present unto the Jews and the Christians, and rest of the nations, and give them a choice between Al-Islam and the sword. Then one becomes a Muslim, would be conferred upon, and the one who dislikes Al-Islam, Allah<sup>-azwj</sup> would Spill his blood.

وَ لَا يَبْقَى رَجُلٌ مِنْ شِيعَتِنَا إِلَّا أَنْزَلَ اللَّهُ إِلَيْهِ مَلَكًا يَمْسُحُ عَنْ وَجْهِهِ التُّرَابَ وَ يُعْرِفُهُ أَزْوَاجَهُ وَ مَنْزِلَتَهُ فِي الْجَنَّةِ وَ لَا يَبْقَى عَلَى وَجْهِ الْأَرْضِ أَعْمَى وَ لَا مُعْعَدٌّ وَ لَا مُبْتَلَى إِلَّا كَشَفَ اللَّهُ عَنْهُ بَلَاءَهُ بِأَهْلِ الْبَيْتِ

And there will not remain any man from our<sup>-asws</sup> Shias except Allah<sup>-azwj</sup> will Send down an Angel to him, wiping the soil away from his face and introduce him to his wives, and his status in the Paradise. And there will not remain upon the surface of the earth, any blind one, nor a sitting one (disabled), nor afflicted except Allah<sup>-azwj</sup> would Remove his affliction from him due to us<sup>-asws</sup>, People<sup>-asws</sup> of the Household.

وَ لَيَنْزِلَنَّ الْبَرَكَاتُ مِنَ السَّمَاءِ إِلَى الْأَرْضِ حَتَّى إِنَّ الشَّجَرَةَ لَتَقْصِفُ بِمَا يُرِيدُ اللَّهُ فِيهَا مِنَ الثَّمَرَةِ وَ لَتَأْكُلَنَّ ثَمَرَةَ الشِّتَاءِ فِي الصَّيْفِ وَ ثَمَرَةَ الصَّيْفِ فِي الشِّتَاءِ وَ ذَلِكَ قَوْلُهُ تَعَالَى وَ لَوْ أَنَّ أَهْلَ الْعُرَى آمَنُوا وَ اتَّقَوْا لَفَتَحْنَا عَلَيْهِمْ بَرَكَاتٍ مِنَ السَّمَاءِ وَ الْأَرْضِ وَ لَكِنْ كَذَّبُوا فَأَخَذْنَاهُمْ بِمَا كَانُوا يَكْسِبُونَ

And the Blessings will descend from the sky to the earth until the tree (branches) would break with whatever fruits Allah<sup>-azwj</sup> so Wants in it, and the winter fruits would be eaten in the summer and the summer fruits in the winter. And that is Word of the Exalted: ***And if the people of the towns had believed and feared, We would have Opened upon them Blessings from the sky and the earth. But, they belied, so We Seized them due to what they were earning [7:96].***

ثُمَّ إِنَّ اللَّهَ لَيَهَبُ لِشِيعَتِنَا كِرَامَةً لَا يَخْفَى عَلَيْهِمْ شَيْءٌ فِي الْأَرْضِ وَ مَا كَانَ فِيهَا حَتَّى إِنَّ الرَّجُلَ مِنْهُمْ يُرِيدُ أَنْ يَعْلَمَ عِلْمَ أَهْلِ بَيْتِهِ فَيُخْرِجُهُمْ بِعِلْمِ مَا يَعْمَلُونَ.

Then Allah<sup>-azwj</sup> would Gift our<sup>-asws</sup> Shias the extraordinary abilities, nothing in the earth would be hidden unto them and whatever is in it, to the extent that the man from them would want to know the knowledge of his family members (whereabouts), and he would know the knowledge of what they are doing”<sup>56</sup>.

53- خص، منتخب البصائر سعد عن ابن أبي الخطاب و ابن يزيد عن أحمد بن الحسن الميثمي عن محمد بن الحسين عن أبان بن عثمان عن موسى الحنطاط قال سمعت أبا عبد الله ع يقول أيام الله ثلاثة يوم يقوم القائم ع و يوم الكوفة و يوم القيامة.

<sup>56</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 52

(The book) 'Muntakhab Al Basaair' – Sa'ad, from Ibn Abu Al Khattab, and Ibn Yazeed, from Ahmad Bin Al Hassan Al Meesami, from Muhammad Bin Al-Husayn, from Aban Bin Usman, from Musa Al Hannat who said,

'The days of Allah<sup>-azwj</sup> are three – The day of Al-Qaim<sup>-ajfj</sup>, and the day of the Raj'at and the Day of Al-Qiyamah'.<sup>57</sup>

54- خص، منتخب البصائر سعد عن ابن عيسى عن عمر بن عبد العزيز عن رجل عن جميل بن دراج عن المعلی بن حنیس و زید الشحام عن أبي عبد الله ع قال سمعناه يقول إن أول من يكر في الرجعة الحسين بن علي ع و يمكث في الأرض أربعين سنة حتى يسقط حاجباه على عينيه.

(The book) 'Muntakhab Al Basaair' – Sa'ad, from Ibn Isa, from Umar Bin Abdul Aziz, from a man from Jameel Bin Darraj, from Al Moalla Bin Khuneys and Zayd Al Shahham,

'From Abu Abdullah<sup>-asws</sup>, they both said, 'We heard him<sup>-asws</sup> saying: 'The first one to return during the Raj'at would be Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup>, and he<sup>-asws</sup> will remain in the earth for forty years until his<sup>-asws</sup> eyebrows fall upon his<sup>-asws</sup> eyes (out of old age)'.<sup>58</sup>

55- خص، منتخب البصائر سعد عن ابن أبي الحطاب عن محمد بن سنان عن عمار بن مزوان عن المنحل بن جميل عن جابر بن يزيد عن أبي جعفر ع قال: ليس من مؤمن إلا وله فتلة و مؤنة إنه من قبل نثير حتى يموت و من مات نثير حتى يقتل

(The book) 'Muntakhab Al Basaair' – Sa'ad, from Ibn Abu Al Khattab, from Muhammad Bin Sinan, from Ammar Bin Marwan, from Al Munakkhal Bin Jameel, from Jabir Bin Yazeed,

'From Abu Ja'far<sup>-asws</sup> having said: 'There isn't any Momin except for him would be a killing and a death. Surely the one who is killed would be Resurrected until he dies, and the ones who dies would be Resurrected until he is killed!'

ثم تلاوت على أبي جعفر ع هذه الآية كل نفس ذائقة الموت فقال و منشوره [منشورة] قلت قولك و منشوره [منشورة] ما هو فقال هكذا أنزل [نزل] بما جبرئيل على محمد ص كل نفس ذائقة الموت و منشوره [منشورة]

Then I recited this Verse to Abu Ja'far<sup>-asws</sup>, '**Every self shall taste the death [3:185]**. He<sup>-asws</sup> said: 'And would be Raised'. I said, 'Your<sup>-asws</sup> words: 'And would be Raised', what is it?' He<sup>-asws</sup> said: 'That is how Jibraeel<sup>-as</sup> had descended with it unto Muhammad<sup>-saww</sup>, **Every self shall taste the death and be Raised [3:185]**'.

ثم قال ما في هذه الأمة أحد بر ولا فاجر إلا و ينشر أما المؤمنون فينشقون إلى قرة أعينهم و أما الفجار فينشقون إلى خزي الله إياهم

Then he<sup>-asws</sup> said: 'There is no one in this community, neither righteous nor immoral except he would be Raised. As for the Momeen, they would be Raised to the delight of their eyes, and as for the immoral ones, they would be Raised to Allah<sup>-azwj</sup> having Disgraced them.

ألم تسمع أن الله تعالى يقول و لنذيقنهم من العذاب الأدنى دون العذاب الأكبر و قوله يا أيها المدثر ثم فأنذر يعني بذلك محمدا ص قيامه في الرجعة  
يُنذِرُ فِيهَا

<sup>57</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 53

<sup>58</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 54

Have you not heard Allah<sup>-azwj</sup> the Exalted Saying: **And We will Make them taste from the smallest Punishment besides the biggest, [32:21]**. And His<sup>-azwj</sup> Words: **O you Al-Muddasir! (the covered one) [74:1] Arise, so warn (others) [74:2]**? It means Muhammad<sup>-saww</sup> by that, his<sup>-saww</sup> rising during the Raj'at, warning during it.

وَقَوْلُهُ إِذَا فَتَحْنَا عَلَيْهِمْ بَابًا ذَا عَذَابٍ شَدِيدٍ هُوَ عَلِيُّ بْنُ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْهِ إِذَا رَجَعَ فِي الرَّجْعَةِ

And His<sup>-azwj</sup> Words: **Surely, it is the great one [74:35] A warning to the humans [74:36]** – meaning Muhammad<sup>-saww</sup> is a warning to the humans during the Raj'at'.

وَقَوْلُهُ هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَ دِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَ لَوْ كَرِهَ الْمُشْرِكُونَ قَالَ يُظْهِرُهُ اللَّهُ عَزَّ وَ جَلَّ فِي الرَّجْعَةِ

And His<sup>-azwj</sup> Words: **He is the One Who Sent His Rasool with the Guidance and the Religion of Truth in order to prevail it upon all the Religions, and even if the Polytheists dislike it [9:33]**, he<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> would Make it prevail during the Raj'at.

وَقَوْلُهُ حَتَّى إِذَا فَتَحْنَا عَلَيْهِمْ بَابًا ذَا عَذَابٍ شَدِيدٍ هُوَ عَلِيُّ بْنُ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْهِ إِذَا رَجَعَ فِي الرَّجْعَةِ

And His<sup>-azwj</sup> Words: **Until when We Open upon them a Door of severe Punishment, [23:77]**, it is Ali Bin Abu Talib<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, when he<sup>-asws</sup> returns during the Raj'at'.

قَالَ جَابِرٌ قَالَ أَبُو جَعْفَرٍ ع قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ وَ مَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ قَالَ هُوَ أَنَا إِذَا حُرِّجْتُ أَنَا وَ شِيعَتِي وَ حُرِّجَ عُمَمَانُ بْنُ عَقَّانٍ وَ شِيعَتُهُ وَ نَقُتْلُ بَنِي أُمَيَّةَ فَعِنْدَهَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ.

Jabir said, 'Abu Ja'far<sup>-asws</sup> said: 'Amir Al-Momineen<sup>-asws</sup> said regarding Words of Mighty and Majestic: **Sometimes those who are committing Kufr would ardently wish if only they had been submitters [15:2]**: 'Here I<sup>-asws</sup> am that one. When I<sup>-asws</sup> my<sup>-asws</sup> Shias emerge and Usman Bin Affan and his loyalists (emerge), we shall kill the clan of Umayyya. During it those who had committed Kufr would ardently wish if they could have been submitters"<sup>59</sup>.

56- خص، منتخب البصائر سعد عن ابن عيسى عن علي بن الحكم عن ابن عميرة عن أبي داود عن بريدة الأسلمي قال قال رسول الله ص كيف أنت إذا استبأست أمتي من المهدي فيأتيها مثل قرن الشمس يستبشرون به أهل السماء وأهل الأرض

(The book) 'Muntakhab Al Basaair' – Sa'ad, from Ibn Isa, from Ali Bin Al Hakam, from Ibn Aameyra, from Abu Dawood, from Bureyda Al Aslamy who said,

'Rasool-Allah<sup>-saww</sup> said: 'How would you be when my<sup>-saww</sup> community has despaired from the Majdi<sup>-ajfj</sup>? He<sup>-ajfj</sup> would come to it like a ray of the sun. The people of the sky and people of the earth would rejoice with it'.

فَقُلْتُ يَا رَسُولَ اللَّهِ ص بَعْدَ الْمَوْتِ فَقَالَ وَ اللَّهُ إِنَّ بَعْدَ الْمَوْتِ هُدًى وَ إِيمَانًا وَ نُورًا

<sup>59</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 55

I said, 'O Rasool-Allah<sup>-saww</sup>! After the death?' He<sup>-saww</sup> said: 'After the death there is guidance, and Eman, and Noor!'

قُلْتُ يَا رَسُولَ اللَّهِ أَيُّ الْعُمُرَيْنِ أطولُ قَالَ الْآخِرُ بِالضَّعْفِ.

I said, 'O Rasool-Allah<sup>-saww</sup>! Which of the two ages would be longer?' He<sup>-saww</sup> said: 'The other one would be weaker'.<sup>60</sup>

بيان: قوله ص إن بعد الموت أي بعد موت سائر الخلق لا المهدي.

**Explanation:** 'His<sup>-saww</sup> words: 'After the death' – i.e. after death of rest of the people, not Al-Mahdi<sup>-ajfi</sup>.

57- خص، منتخب البصائر سعد بن عبد الله عن ابن عيسى عن عمر بن عبد العزيز عن جميل بن دراج عن أبي عبد الله ع قال قلت له قول الله عز وجل إننا لننصُرُ رُسُلَنَا وَ الَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَ يَوْمَ يَقُومُ الْأَشْهَادُ-

(The book) 'Muntakhab Al Basaa'ir' – Sa'ad, from Ibn Isa, from Umar Bin Abdul Aziz, from Jameel Bin Darraj,

'From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'I said to him<sup>-asws</sup>, 'Words of Allah<sup>-azwj</sup> Mighty and Majestic: **Surely, We would Help Our Rasools and those who believe, in the life of the world and on the Day the witnesses would stand [40:51]**'.

قَالَ ذَلِكَ وَ اللَّهُ فِي الرَّجْعَةِ أَمَا عَلِمْتَ أَنَّ فِي أَنْبِيَاءِ اللَّهِ كَثِيرًا لَمْ يُنصَرُوا فِي الدُّنْيَا وَ قُتِلُوا وَ أُيِّمَّةٌ قَدْ قُتِلُوا وَ لَمْ يُنصَرُوا فَذَلِكَ فِي الرَّجْعَةِ

He<sup>-asws</sup> said: 'That, by Allah<sup>-azwj</sup>, is regarding the Raj'at! Don't you know that among the Prophets<sup>-as</sup> there are many who were not helped in the world, and they were killed, and the Imams<sup>-asws</sup> have been killed and were not helped. So that would be during the Raj'at'.

قُلْتُ وَ اسْتَمِعْ يَوْمَ يُنَادِ الْمُنَادِ مِنْ مَكَانٍ قَرِيبٍ يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ذَلِكَ يَوْمَ الْخُرُوجِ - قَالَ هِيَ الرَّجْعَةُ.

I said, '**And listen intently on the Day when the Caller will Call out from a near place [50:41] A Day they would be hearing the Scream with the Truth, that would be the Day of coming forth [50:42]**'. He<sup>-asws</sup> said: 'It is the Raj'at'.<sup>61</sup>

فس، تفسير القمي أحمد بن إدريس عن ابن عيسى مثله وفيه و الأئمة من بعدهم قتلوا و لم يُنصَرُوا فِي الدُّنْيَا.

Tafseer Al Qummi – Ahmad Bin Idrees, from Ibn Isa,

- Similar to it and in it: 'And the Imams<sup>-asws</sup> from after them<sup>-as</sup> (Prophets<sup>-as</sup>) were killed and were not helped in the world'.<sup>62</sup>

<sup>60</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfi</sup>, Ch 29 H 56

<sup>61</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfi</sup>, Ch 29 H 57 a

<sup>62</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfi</sup>, Ch 29 H 57 b

58- خص، منتخب البصائر سعد عن أحمد و عبد الله ابني محمد بن عيسى و ابن أبي الخطاب جميعاً عن ابن محبوب عن ابن رباب عن زرارَةَ قَالَ كَرِهْتُ أَنْ أَسْأَلَ أَبَا جَعْفَرٍ ع فِي الرَّجْعَةِ فَاخْتَلْتُ مَسْأَلَةً لَطِيْفَةً لِأَبْلُغَ بِهَا حَاجَتِي مِنْهَا فَقُلْتُ أَحْبَبْتَنِي عَمَّنْ قُتِلَ مَاتَ قَالَ لَا الْمَوْتُ مَوْتُ وَ الْقَتْلُ قَتْلٌ فَقُلْتُ مَا أَحَدٌ يُقْتَلُ إِلَّا مَاتَ

(The book) 'Muntakhab Al Basaair' – Sa'ad, from Ahmad and Abdullah, two sons of Muhammad Bin Isa, and Ibn Abu Al Khattab altogether from Ibn Mahboub, from Ibn Riab, from Zurara who said,

'I disliked asking Abu Ja'far<sup>-asws</sup> regarding the Raj'at, so I cited a question I could reach my need with it, from it. I said, 'Inform me about the one killed, is he dead?' He<sup>-asws</sup> said: 'No! The death is death, and the killing is a killing'. I said, 'There is no one who is killed, except he dies!'

قَالَ فَقَالَ يَا زُرَّارَةَ قَوْلَ اللَّهِ أَصْدَقُ مِنْ قَوْلِكَ قَدْ فَرَّقَ بَيْنَ الْقَتْلِ وَ الْمَوْتِ فِي الْقُرْآنِ فَقَالَ ع أَفَإِنْ مَاتَ أَوْ قُتِلَ وَ قَالَ لَيْنَ مُتُّمْ أَوْ قُتِلْتُمْ لِإِلَى اللَّهِ تُحْشَرُونَ فَلَيْسَ كَمَا قُلْتَ يَا زُرَّارَةَ الْمَوْتُ مَوْتُ وَ الْقَتْلُ قَتْلٌ

He (the narrator) said, 'He<sup>-asws</sup> said: 'O Zurara! Words of Allah<sup>-azwj</sup> are more truthful than your words are! He<sup>-azwj</sup> has Differentiated between the killing and the death in the Quran! He<sup>-azwj</sup> Said: **so if he dies or is killed [3:144]**. And Said: **And whether you die or you are killed, it is to Allah you shall be Gathered [3:158]**. So it isn't like what you are saying, O Zurara! The death is death, and the killing is killing.

وَ قَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَ أَمْوَالَهُمْ بِأَنْ هُمْ الْجَنَّةَ يَمْتَلِئُونَ فِي سَبِيلِ اللَّهِ فَيُقْتَلُونَ وَ يُقْتَلُونَ وَ عَدَاءَ عَلَيْهِ حَقًّا

And Allah<sup>-azwj</sup> Mighty and Majestic has Said: **Surely Allah has Bought from the Momineen their own selves and their wealth that for them would be the Paradise, fighting in the Way of Allah, so they are killing and being killed, being a binding Promise upon Him [9:111]**'.

قَالَ فَقُلْتُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ أَ فَرَأَيْتَ مَنْ قُتِلَ لَمْ يَذُوقِ الْمَوْتَ

He (the narrator) said, 'I said, 'Allah<sup>-azwj</sup> Mighty and Majestic says: **Every self shall taste the death [3:185]**. Are you<sup>-asws</sup> viewing that the one who is killed, did not taste the death?'

فَقَالَ لَيْسَ مَنْ قُتِلَ بِالسَّيْفِ كَمَنْ مَاتَ عَلَى فِرَاشِهِ إِنَّ مَنْ قُتِلَ لَا بُدَّ أَنْ يَرْجِعَ إِلَى الدُّنْيَا حَتَّى يَذُوقِ الْمَوْتَ.

He<sup>-asws</sup> said: 'The one who is killed by the sword isn't like the one who dies upon his bed. The one who is killed, there is no escape that he returning to the word until he tastes the death!'<sup>63</sup>

59- خص، منتخب البصائر سعد عن ابن أبي الخطاب عن الصفوان عن الرضا ع قَالَ: سَمِعْتُهُ يَقُولُ فِي الرَّجْعَةِ مَنْ مَاتَ مِنَ الْمُؤْمِنِينَ قُتِلَ وَ مَنْ قُتِلَ مِنْهُمْ مَاتَ.

(The book) 'Muntakhab Al Basaair' – Sa'ad, from Ibn Abu Al Khattab, from Al Safwan,

<sup>63</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfi</sup>, Ch 29 H 58

'From Al-Reza<sup>-asws</sup>, he (the narrator) said, 'I heard him<sup>-asws</sup> saying regarding the Raj'at: 'One from the Momineen who dies would be killed, and one from the killed, would die''.<sup>64</sup>

60- خص، منتخب البصائر سَعْدُ عَنْ أَحْمَدَ وَ عَبْدِ اللَّهِ ابْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ ابْنِ مُحَمَّدِ بْنِ أَبِي جَبَلَةَ عَنْ أَبَانَ بْنِ تَغْلِبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّهُ بَلَغَ رَسُولَ اللَّهِ ص عَنْ بَطْنَيْنِ مِنْ قُرَيْشٍ كَلَامَ تَكَلَّمُوا بِهِ فَقَالَ يَرَى مُحَمَّدًا أَنْ لَوْ قَدْ قَضَى أَنَّ هَذَا الْأَمْرَ يَعُودُ فِي أَهْلِ بَيْتِهِ مِنْ بَعْدِهِ

(The book) 'Muntakhab Al Basaair' – Sa'ad, from Ahmad and Abdullah, two sons of Muhammad Bin Isa, from Ibn Mahboub, from Abu Jameela, from Aban Bin Taghlib,

'From Abu Abdullah<sup>-asws</sup> having said: 'It reached Rasool-Allah<sup>-saww</sup> from two families of Qureysh, some talked they had spoken with. He (one of them) said, 'Muhammad<sup>-saww</sup> view that if this command expires, he<sup>-saww</sup> will return among People<sup>-asws</sup> of his<sup>-saww</sup> Household from after him<sup>-saww</sup>'.

فَأَعْلِمَ رَسُولَ اللَّهِ ص ذَلِكَ فَبَاحَ فِي جَمْعٍ مِنْ قُرَيْشٍ بِمَا كَانَ يَكْتُمُهُ فَقَالَ كَيْفَ أَنْتُمْ مَعَاشِرَ قُرَيْشٍ وَ قَدْ كَفَرْتُمْ بَعْدِي ثُمَّ رَأَيْتُمُونِي فِي كِنْبِيَةِ مَنْ أَصْحَابِي أَضْرِبُ وُجُوهَكُمْ وَ رِقَابَكُمْ بِالسَّيْفِ

Rasool-Allah<sup>-saww</sup> came to know that. He<sup>-saww</sup> announced among a gathering of Qureysh with what they had been concealing. He<sup>-saww</sup> said: 'How will you be, O community of Qureysh, and you would have disbelieved from after me<sup>-saww</sup>? Then you will be seeing me<sup>-saww</sup> in a battalion of my<sup>-saww</sup> companions striking your faces and your necks with the sword!'

قَالَ فَتَزَلَّ جَبْرَيْلُ ع فَقَالَ يَا مُحَمَّدُ قُلْ إِنْ شَاءَ اللَّهُ أَوْ يَكُونُ ذَلِكَ عَلَيَّ بِنِ أَبِي طَالِبٍ ع إِنْ شَاءَ اللَّهُ

He<sup>-asws</sup> said: 'Jibraeel<sup>-as</sup> descended and said: 'O Muhammad<sup>-saww</sup>! Say: 'If Allah<sup>-azwj</sup> so Desires! Or that would be Ali Bin Abu Talib<sup>-asws</sup> if Allah<sup>-azwj</sup> so Desires''.

فَقَالَ رَسُولُ اللَّهِ ص أَوْ يَكُونُ ذَلِكَ عَلَيَّ بِنِ أَبِي طَالِبٍ ع إِنْ شَاءَ اللَّهُ تَعَالَى فَقَالَ جَبْرَيْلُ ع وَاحِدَةً لَكَ وَ اثْنَتَانِ لِعَلَيَّ بِنِ أَبِي طَالِبٍ ع وَ مَوْعِدُكُمْ السَّلَامُ

Rasool-Allah<sup>-saww</sup> said: 'Or that would be Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, if Allah<sup>-azwj</sup> the Exalted so Desires!' Jibraeel<sup>-as</sup> said: 'One for you<sup>-saww</sup> and second for Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, and your<sup>-asws</sup> appointment is Al-Salaam'.

قَالَ أَبَانٌ جُعِلْتُ فِدَاكَ وَ أَيْنَ السَّلَامُ فَقَالَ ع يَا أَبَانَ السَّلَامُ مِنْ ظَهْرِ الْكُوفَةِ.

Aban said, 'May I be sacrificed for you<sup>-asws</sup>! And where is Al-Salaam?' He<sup>-asws</sup> said: 'O Aban! Al-Salaam is from the back of Al-Kufa''.<sup>65</sup>

61- خص، منتخب البصائر سَعْدُ عَنْ ابْنِ عَيْسَى عَنِ ابْنِ أَبِي طَالِبٍ عَنِ ابْنِ مُحَمَّدِ بْنِ أَبِي جَبَلَةَ عَنْ أَبَانَ بْنِ تَغْلِبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ كَانَ فِي هَذِهِ أَعْمَى فَهُوَ فِي الْآخِرَةِ أَعْمَى وَ أَضَلُّ سَبِيلًا قَالَ فِي الرَّجْعَةِ.

<sup>64</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 59

<sup>65</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 60

(The book) 'Muntakhab Al Basaair' – Sa'ad, from Ibn Isa, from Al Yaqteeny, from Ali Bin Al Hakam, from Al Musanna Bin Al Waleed, from Abu Baseer,

'From one of the two (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>-asws</sup>) regarding Words of Allah<sup>-azwj</sup> Mighty and Majestic: **And one who was blind regarding this, so he would be blind in the Hereafter and more straying from the way [17:72].** He<sup>-asws</sup> said: 'During the Raj'at'.<sup>66</sup>

62- خص، منتخب البصائر بهذا الإسناد عن علي بن الحكم عن رفاعه عن عبد الله بن عطاء عن أبي جعفر ع قال: كنت مريضاً يمئى وأبي ع عندي فجاءه الغلام فقال ها هنا رهط من العراقيين يسألون الأذن عليك

(The book) 'Muntakhab Al Basaair' – By this chain, from Ali Bin Al Hakam from Rifa'at, from Abdullah Bin Ata'a,

'From Abu Ja'far<sup>-asws</sup> having said: 'I<sup>-asws</sup> was unwell at Mina and my<sup>-asws</sup> father<sup>-asws</sup> was with me<sup>-asws</sup>. The slave came. He said, 'There is a group of Iraqis over here asking the permission to see you<sup>-asws</sup>'.

فقال أبي ع أدخلهم المسنطاط وقام إليهم فدخل عليهم فما لبث أن سمعت ضحك أبي ع قد ارتفع فأنكرت ووجدت في نفسي من ضحك و أنا في تلك الحال

My<sup>-asws</sup> father<sup>-asws</sup> said: 'Let them enter into the tent', and he<sup>-asws</sup> stood up to them. It was not long before I heard the laughter of my<sup>-asws</sup> father<sup>-asws</sup> to have raised. I<sup>-asws</sup> disliked and found (something) within myself<sup>-asws</sup> from his<sup>-asws</sup> laughter, and I<sup>-asws</sup> was in that state.

ثم عاد إلي فقال يا أبا جعفر عساك وجدت في نفسك من ضحكي فقلت وما الذي غلبك منه الضحك جعلت فذاك

Then he<sup>-asws</sup> returned to me<sup>-asws</sup>. He<sup>-asws</sup> said: 'O Abu Ja'far<sup>-asws</sup>! Perhaps you<sup>-asws</sup> found (something) within yourself from my<sup>-asws</sup> laughter?' I<sup>-asws</sup> said: 'And what is that which overcame you<sup>-asws</sup> to be laughing from it? May I<sup>-asws</sup> be sacrificed for you<sup>-asws</sup>!'

فقال إن هؤلاء العراقيين سألوني عن أمر كان مضى من آباءك و سلفك يؤمنون به و يقرون فعلبي الضحك شورا أن في الخلق من يؤمن به و يقرون

He<sup>-asws</sup> said: 'These Iraqis asked me<sup>-asws</sup> about a matter which the past ones from your<sup>-asws</sup> forefathers<sup>-asws</sup> and your<sup>-asws</sup> ancestors<sup>-asws</sup> had been believing in, and they<sup>-asws</sup> acknowledging. So, the laughter of happiness overcame me<sup>-asws</sup> that among the people there is one believes in it and acknowledges'.

فقلت وما هو جعلت فذاك قال سألوني عن الأموات متى يُبعثون فيقاتلون الأحياء على الدين.

I<sup>-asws</sup> said: 'And what is it? May I<sup>-asws</sup> be sacrificed for you<sup>-asws</sup>!' He<sup>-asws</sup> said: 'They asked me<sup>-asws</sup> about the deceased, when with they be Resurrected and fight the living ones upon the religion'.<sup>67</sup>

63- خص، منتخب البصائر بالإسناد عن علي بن الحكم عن حنان بن سدير عن أبيه قال: سألت أبا جعفر عن الرجعة فقال القدرية تُنكرها ثلاثاً.

<sup>66</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfi</sup>, Ch 29 H 61

<sup>67</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfi</sup>, Ch 29 H 62



(The book) 'Muntakhab Al Basaair' – By the chain from Ali Bin Al Hakam, from Hanan Bin Sadeyr, from his father who said,

'I asked Abu Ja'far about the Raj'at. He<sup>-asws</sup> said: 'The Qadiriya (Fatalists) are denying it'. – thrice".<sup>68</sup>

64- خص، منتخب البصائر سَعْدُ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنْ وَهَيْبِ بْنِ حُنْفُصٍ عَنْ أَبِي بَصِيرٍ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقُلْتُ إِنَّا نَتَحَدَّثُ أَنَّ عُمَرَ بْنَ دَرٍّ لَا يَمُوتُ حَتَّى يُقَاتِلَ قَائِمَ آلِ مُحَمَّدٍ ص

(The book) 'Muntakhab Al Basaair' – Sa'ad, from Ibn Abu Al Khattab, from Wuheyb Bin Hafs, from Abu Baseer who said,

'I said, 'We are narrating that Umar Bin Zarr will not be dying until he fights Al-Qaim<sup>-ajfi</sup> of Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>'.

فَقَالَ إِنَّ مَثَلِ ابْنِ دَرٍّ مَثَلُ رَجُلٍ كَانَ فِي بَنِي إِسْرَائِيلَ يُقَالُ لَهُ عَبْدُ رَبِّهِ وَكَانَ يَدْعُو أَصْحَابَهُ إِلَى ضَلَالَةٍ فَمَاتَ فَكَانُوا يَلُودُونَ بِقَبْرِهِ وَ يَتَحَدَّثُونَ عِنْدَهُ إِذَا خَرَجَ عَلَيْهِمْ مِنْ قَبْرِهِ يَنْفُضُ التُّرَابَ مِنْ رَأْسِهِ وَ يَقُولُ لَهُمْ كَيْتَ وَ كَيْتَ.

He<sup>-asws</sup> said: 'An example of Ibn Zarr is an example of a man who was among the children of Israel called Abd Rabbih, and he used to call his companions to the straying. He died and they were seeking shelter to his grave and discussing at it. When he came out to them from his grave, he shook off the soil from his head and said to them, such, and such".<sup>69</sup>

65- خص، منتخب البصائر سَعْدُ عَنِ ابْنِ هِشَامٍ عَنِ الرَّبِّيِّ عَنْ مُحَمَّدِ بْنِ سِنَانٍ أَوْ غَيْرِهِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع قَالَ رَسُولُ اللَّهِ ص لَقَدْ أَسْرَى بِي رَبِّي عَزَّ وَ جَلَّ فَأَوْحَى إِلَيَّ مِنْ وَرَاءِ حِجَابٍ مَا أَوْحَى وَ كَلَّمَنِي بِمَا كَلَّمَهُ بِهِ وَ كَانَ جَاءَ كَلَّمَنِي بِهِ أَن قَالَ يَا مُحَمَّدُ إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا عَالِمُ الْغَيْبِ وَ الشَّهَادَةِ ... الرَّحْمَنُ الرَّحِيمُ

(The book) 'Muntakhab Al Basaair' – Sa'ad, from Ibn Hisham, from Al Barqy, from Muhammad Bin Sinan, or someone else from Abdullah Bin Sinan who said,

'Abu Abdullah<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup> said: 'My<sup>-saww</sup> Lord<sup>-azwj</sup> Mighty and Majestic Ascended me<sup>-saww</sup>. He<sup>-azwj</sup> Revealed to me<sup>-saww</sup> from behind a Veil what He<sup>-azwj</sup> Revealed and Spoke to me<sup>-saww</sup> with what He<sup>-azwj</sup> Spoke with, and it was from what He<sup>-azwj</sup> Spoke to me<sup>-saww</sup> with that He<sup>-azwj</sup> Said: "O Muhammad<sup>-saww</sup>! Me<sup>-azwj</sup>, I<sup>-azwj</sup> am Allah<sup>-azwj</sup>. There is no god except I<sup>-saww</sup>, Knower of the unseen and the seen, the Beneficent, the Merciful!

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ

Me<sup>-azwj</sup>, I<sup>-azwj</sup> am Allah<sup>-azwj</sup>! There is no god except I<sup>-azwj</sup>, **the King, the Holy, the Giver of peace, the Granter of security, Guardian, the Mighty, the Supreme, the One of every Greatness. Glorious is Allah from what they are associating [59:23].**

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لِي الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لِي مَنْ فِي السَّمَاوَاتِ وَ الْأَرْضِ وَ أَنَا الْعَزِيزُ الْحَكِيمُ

<sup>68</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfi</sup>, Ch 29 H 63

<sup>69</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfi</sup>, Ch 29 H 64

Me<sup>-azwj</sup>, I<sup>-azwj</sup> am Allah<sup>-azwj</sup>! There is no god except I<sup>-azwj</sup>, the Creator, the Maker, the Fashioner. For Me<sup>-azwj</sup> are the most beautiful Names. They glorify to Me<sup>-azwj</sup>, the ones in the skies and the earth, and I<sup>-azwj</sup> am the Mighty the Wise!

يَا مُحَمَّدُ إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا الْأَوَّلُ فَلَا شَيْءَ قَبْلِي وَ أَنَا الْآخِرُ فَلَا شَيْءَ بَعْدِي وَ أَنَا الظَّاهِرُ فَلَا شَيْءَ فَوْقِي وَ أَنَا البَاطِنُ فَلَا شَيْءَ دُونِي وَ أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا بِكُلِّ شَيْءٍ عَلِيمٌ

O Muhammad<sup>-saww</sup>! Me<sup>-azwj</sup>, I<sup>-asws</sup> am Allah<sup>-azwj</sup>! There is no god except I<sup>-azwj</sup>, the First, so there was nothing before Me<sup>-azwj</sup>, and I<sup>-azwj</sup> am the Last so there is nothing after Me<sup>-azwj</sup>, and I<sup>-azwj</sup> am the Apparent, so there is nothing above Me<sup>-azwj</sup>, and I<sup>-azwj</sup> am the Hidden, so there is nothing below Me<sup>-azwj</sup>! And I<sup>-azwj</sup> am Allah<sup>-azwj</sup>! There is no god except I<sup>-azwj</sup>, Knower of all things!

يَا مُحَمَّدُ عَلَيَّ أَوَّلُ مَا أَخَذَ مِيثَاقَهُ مِنَ الْأَيْمَةِ يَا مُحَمَّدُ عَلَيَّ آخِرُ مَنْ أَقْبَضَ رُوحَهُ مِنَ الْأَيْمَةِ وَ هُوَ الدَّابَّةُ الَّتِي تَكَلَّمَهُمْ

O Muhammad<sup>-saww</sup>! The first of what I<sup>-azwj</sup> Took his<sup>-asws</sup> Covenant, from the Imams<sup>-asws</sup>, O Muhammad<sup>-saww</sup>, was Ali<sup>-asws</sup>, the last of the ones I<sup>-azwj</sup> would be Capturing his<sup>-asws</sup> soul from the Imams<sup>-asws</sup>, and he<sup>-asws</sup> is the walker who would be speaking to them.

يَا مُحَمَّدُ عَلَيَّ أَظْهَرُهُ عَلَى جَمِيعِ مَا أَوْجِبه إِلَيْكَ لَيْسَ لَكَ أَنْ تُكْتُمَ مِنْهُ شَيْئاً

O Muhammad<sup>-saww</sup>! Ali<sup>-asws</sup>, I<sup>-azwj</sup> shall Reveal to him<sup>-asws</sup> entirety of what I<sup>-azwj</sup> Reveal to you<sup>-saww</sup>. It isn't for you<sup>-saww</sup> that you<sup>-saww</sup> conceal anything from him<sup>-asws</sup>!

يَا مُحَمَّدُ أَبْطِئُهُ الَّذِي أَسْرَرْتُهُ إِلَيْكَ فَلَيْسَ مَا بَيْنِي وَ بَيْنَكَ سِرٌّ دُونَهُ

O Muhammad<sup>-saww</sup>! I<sup>-azwj</sup> Confide him<sup>-asws</sup> with that which I<sup>-saww</sup> Divulge to you<sup>-saww</sup>, so there isn't any secret between Me<sup>-azwj</sup> and you<sup>-saww</sup> besides him<sup>-asws</sup>!

يَا مُحَمَّدُ عَلَيَّ عَلَيَّ مَا خَلَفْتُ مِنْ خَلَالٍ وَ حَرَامٍ عَلَيَّ عَلَيْهِ بِهِ.

O Muhammad<sup>-saww</sup>! Ali<sup>-asws</sup> is exalted. I<sup>-azwj</sup> have not Created any Permissible and Prohibition (except) Ali<sup>-asws</sup> is a knower of it!"<sup>70</sup>

66- خص، منتخب البصائر من كتاب سليم بن قيس الهلالي رحمه الله عليه الذي رواه عنه أبان بن أبي عمير و قرأ جميعه على سيدنا علي بن الحسين ع بحضور جماعة أعيان من الصحابة منهم أبو الطغليل فأقره عليه زين العابدين ع و قال هذه أحاديثنا صحيحة

(The book) 'Muntakhab Al Basaair' –

From Kitab Suleym Bin Qays Al Hilali, may Allah<sup>-azwj</sup> have Mercy on him, that which is reported from him by Aban Bin Abu Ayyash, and entirety of it was read out to our Master<sup>-asws</sup> Ali Bin Al-Husayn<sup>-asws</sup>, in the presence of a group of supporters from the companions, from them being Abu Al-Tufeyl. Ali Zayn Al-Abideen<sup>-asws</sup> acknowledge it and said: 'This is our<sup>-asws</sup> correct Hadith.

<sup>70</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfi</sup>, Ch 29 H 65

قَالَ أَبَانُ لَقَيْتُ أَبَا الطُّفَيْلِ بَعْدَ ذَلِكَ فِي مَنْزِلِهِ فَحَدَّثَنِي فِي الرَّجْعَةِ عَنْ أَنَسٍ مِنْ أَهْلِ بَدْرٍ وَعَنْ سَلْمَانَ وَالْمِقْدَادِ وَأَبِي بِنِ كَعْبٍ

Aban said, 'I met Abu Al-Tufeyl after that in his house. He narrated to me regarding the Raj'at, from some people from the people of Badr, and from Salman<sup>-ra</sup>, and Al-Miqdad<sup>-ra</sup>, and Ubay Bin Ka'b'.

وَقَالَ أَبُو الطُّفَيْلِ فَعَرَضْتُ هَذَا الَّذِي سَمِعْتُهُ مِنْهُمْ عَلَى عَلِيِّ بْنِ أَبِي طَالِبٍ سَلَامَ اللَّهِ عَلَيْهِ بِالْكُوفَةِ فَقَالَ هَذَا عَلِمَ خَاصًّا لَا يَسْعَى الْأُمَّةَ جَهْلُهُ وَرَدُّ عِلْمِهِ إِلَى اللَّهِ تَعَالَى

And Abu Al-Tufeyl said, 'I presented this which I had heard from them to Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, may the greetings of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, at Al-Kufa. He<sup>-asws</sup> said: 'This is special knowledge. There is no leeway for the community to ignore it and refer its knowledge to Allah<sup>-azwj</sup> the Exalted'.

ثُمَّ صَدَّقَنِي بِكُلِّ مَا حَدَّثُونِي وَقَرَأَ عَلَيَّ بِذَلِكَ قِرَاءَةً كَثِيرَةً فَسَّرَهُ تَفْسِيرًا شَافِيًا حَتَّى صِرْتُ مَا أَنَا بِيَوْمِ الْقِيَامَةِ أَشَدَّ يَقِينًا مِنِّي بِالرَّجْعَةِ وَكَانَ مِمَّا قُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ أَخْبِرْنِي عَنْ حَوْضِ النَّبِيِّ ص فِي الدُّنْيَا أَمْ فِي الْآخِرَةِ

Then he<sup>-asws</sup> ratified me with all what they had narrated to me, and he<sup>-asws</sup> read to me with that, a lot of recitation (Verses), interpreting it a healing interpretation to the extent that I am today of more intense certainty with the Day of Qiyamah than I was with the Raj'at, and it was from what I said, 'O Amir Al-Momineen<sup>-asws</sup>! Inform me about the Fountain of the Prophet<sup>-saww</sup>, is it in the world or in the Hereafter?'

فَقَالَ بَلْ فِي الدُّنْيَا قُلْتُ فَمَنْ الدَّائِدُ عَنْهُ فَقَالَ أَنَا بِيَدِي فَلْيَرِدْنَهُ أَوْلِيَائِي وَ لِيُصْرِفَنَّ عَنْهُ أَعْدَائِي

He<sup>-asws</sup> said: 'But, it is in the world'. I said, 'So who is the impeder from it?' He<sup>-asws</sup> said: 'I<sup>-asws</sup> am. With my<sup>-asws</sup> hand I<sup>-asws</sup> shall let my<sup>-asws</sup> friends arrive and turn my<sup>-asws</sup> enemies away from it'.

وَ فِي رِوَايَةٍ أُخْرَى وَ لِأُورِدْنَهُ أَوْلِيَائِي وَ لِأَصْرِفَنَّ عَنْهُ أَعْدَائِي

And in another report: 'And I<sup>-asws</sup> shall let my<sup>-asws</sup> friends arrive and turn my<sup>-asws</sup> enemies away from it'.

فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ إِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ مَا الدَّابَّةُ قَالَ يَا أَبَا الطُّفَيْلِ اللَّهُ عَنْ هَذَا

I said, 'O Amir Al-Momineen<sup>-asws</sup>! Words of Allah<sup>-azwj</sup> Mighty and Majestic: **And when the Word occurs 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].** What is the walker?' He<sup>-asws</sup> said: 'O Abu Al-Tufeyl! Leave this'.

فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ أَخْبِرْنِي بِهِ جَعَلْتُ فِدَاكَ قَالَ هِيَ دَابَّةٌ تَأْكُلُ الطَّعَامَ وَ تَمَشِي فِي الْأَسْوَاقِ وَ تَنْكِحُ النِّسَاءَ فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ مَنْ هُوَ قَالَ هُوَ رِزُّ الْأَرْضِ الَّذِي تَسْكُنُ الْأَرْضُ بِهِ

I said, 'O Amir Al-Momineen<sup>-asws</sup>! Inform me with it, may I be sacrificed for you<sup>-asws</sup>!' He<sup>-asws</sup> said: 'It is a walker eating the food and walking in the markets and marrying the women'. I said, 'O Amir Al-Momineen<sup>-asws</sup>! Who is he?' He<sup>-asws</sup> said: 'He is a pillar of the earth which the earth is calm due to it'.

فُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ مَنْ هُوَ قَالَ صِدِّيقُ هَذِهِ الْأُمَّةِ وَفَارُوقُهَا وَرَبِّهَا وَذُو قَرْنَيْهَا فُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ مَنْ هُوَ قَالَ الَّذِي قَالَ اللَّهُ تَعَالَى وَ يَتْلُوهُ شَاهِدٌ مِنْهُ وَ الَّذِي عِنْدَهُ عِلْمُ الْكِتَابِ وَ الَّذِي جَاءَ بِالصِّدْقِ وَ الَّذِي صَدَّقَ بِهِ وَ النَّاسُ كُلُّهُمْ كَافِرُونَ غَيْرُهُ

I said, 'O Amir Al-Momineen<sup>-asws</sup>! Who is he?' He<sup>-asws</sup> said: 'Truthful of this community, and its distinguisher, and one with its reins'. I said, 'O Amir Al-Momineen<sup>-asws</sup>! Who is he?' He<sup>-asws</sup> said: 'The one who Allah<sup>-azwj</sup> the Exalted Said: **and a witness from him recites it, [11:17]. and one with whom is Knowledge of the Book [13:43], And the one who came with the truth, and he ratified it, [39:33]**, and the people, all of the were Kafirs apart from him<sup>-asws</sup>'.

فُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ فَسَمِّهِ لِي

I said, 'O Amir Al-Momineen<sup>-asws</sup>! Name him to me'.

قَالَ قَدْ سَمَّيْتُهُ لَكَ يَا أَبَا الطُّفَيْلِ وَ اللَّهُ لَوْ أُدْخِلْتُ عَلَى عَامَّةِ شِيعَتِي الَّذِينَ يَهْمُ أَقَاتِلُ الَّذِينَ أَقْرَبُوا بِطَاعَتِي وَ سَمَّوْنِي أَمِيرَ الْمُؤْمِنِينَ وَ اسْتَحَلُّوا جِهَادَ مَنْ خَالَفَنِي فَحَدَّثْتُهُمْ بِبَعْضِ مَا أَعْلَمُ مِنَ الْحَقِّ فِي الْكِتَابِ الَّذِي نَزَلَ بِهِ جِبْرَائِيلُ عَ عَلَيَّ مُحَمَّدٍ ص لَتَفَرَّقُوا عَنِّي حَتَّى أَبْعَى فِي عِصَابَةٍ مِنَ الْحَقِّ قَلِيلَةً أَنْتَ وَ أَشْبَاهُكَ مِنْ شِيعَتِي

He<sup>-asws</sup> said: 'I<sup>-asws</sup> have named him to you, O Abu Al-Tufeyl! By Allah<sup>-azwj</sup>! If I<sup>-asws</sup> were to enter to be among the generality of my<sup>-asws</sup> Shias, those I<sup>-asws</sup> am with them, the ones who are acknowledging obedience to me<sup>-asws</sup> and are naming me<sup>-asws</sup> as 'Amir Al-Momineen', and they are permitting fighting against the ones who oppose me<sup>-asws</sup>, and I<sup>-asws</sup> were to narrate to them part of what I<sup>-asws</sup> know from the truth in the Book which Jibraeel<sup>-as</sup> descended with unto Muhammad<sup>-saww</sup>, they would disperse away from me until I<sup>-asws</sup> remain among a small group from the truth, you and your like from my<sup>-saww</sup> Shias!'

فَفَرَعْتُ وَ قُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ أَنَا وَ أَشْبَاهِي مُتَفَرِّقُونَ عَنْكَ أَوْ نَتَّبِعُكَ مَعَكَ قَالَ بَلَى نَتَّبِعُونَ

I was alarmed and said, 'O Amir Al-Momineen<sup>-asws</sup>! I and the likes of me, would we disperse away from you<sup>-asws</sup> or be affirmed with you<sup>-asws</sup>?' He<sup>-asws</sup> said: 'But, you will be steadfast'.

ثُمَّ أَقْبَلَ عَلَيَّ فَقَالَ إِنَّ أَمْرَنَا صَعِبٌ مُسْتَصْعَبٌ لَا يَعْرِفُهُ وَ لَا يَقْرُبُهُ إِلَّا ثَلَاثَةٌ مَلَكَ مُقَرَّبٌ أَوْ نَبِيٌّ مُرْسَلٌ أَوْ عَبْدٌ مُؤْمِنٌ نَحِيبٌ امْتَحَنَ اللَّهُ قَلْبَهُ لِلْإِيمَانِ يَا أَبَا الطُّفَيْلِ إِنَّ رَسُولَ اللَّهِ ص فُيْضَ فَارَزَدَ النَّاسَ ضَلَالًا وَ جُهَالًا إِلَّا مَنْ عَصَمَهُ اللَّهُ بِنَا أَهْلَ الْبَيْتِ.

Then he<sup>-asws</sup> faced towards me and said: 'Our<sup>-asws</sup> matter is difficult. No one knows it nor acknowledges with it except three – an Angel of Proximity, or a Messenger Prophet<sup>-as</sup>, or a Momin servant, excellent, Allah<sup>-azwj</sup> has Tested his heart for the Eman. O Abu Al-Tufeyl! Rasool-Allah<sup>-saww</sup> was Recalled, and the people reneged, straying an ignoramus, except the one Allah<sup>-azwj</sup> Protected through us<sup>-asws</sup>, People<sup>-asws</sup> of the Household''<sup>71</sup>.

<sup>71</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 66

67- شي، تفسير العياشي عَنْ سَلَامِ بْنِ الْمُسْتَنِيرِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ لَقَدْ تَسَمَّوْا بِاسْمِ مَا سَمَى اللَّهُ بِهِ أَحَدًا إِلَّا عَلِيَّ بْنَ أَبِي طَالِبٍ وَ مَا جَاءَ تَأْوِيلُهُ قُلْتُ جُعِلَتْ فِدَاكَ مَتَى يَجِيءُ تَأْوِيلُهُ

Tafseer Al Ayyashi – From Sallam Bin Al Mustaneer,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘They are naming with a name Allah<sup>-azwj</sup> has not Named anyone with it except Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, and its interpretation has not come’. I said, ‘May I be sacrificed for you<sup>-asws</sup>! When will its interpretation come?’

قَالَ إِذَا جَاءَتْ جَمَعَ اللَّهُ أَمَامَهُ النَّبِيِّينَ وَ الْمُؤْمِنِينَ حَتَّى يَنْصُرُوهُ وَ هُوَ قَوْلُ اللَّهِ وَ إِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَ حِكْمَةٍ إِلَى قَوْلِهِ أَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ

He<sup>-asws</sup> said: ‘When it comes, Allah<sup>-azwj</sup> would Gather the Prophets<sup>-as</sup> and the Momineen in front of him<sup>-asws</sup> until they help him<sup>-asws</sup>, and it is the Word of Allah<sup>-azwj</sup>: **And when Allah Took a Covenant of the Prophets: “When I have Given you from a Book and Wisdom [3:81] – up the His<sup>-azwj</sup> Words: and I (too) am of the Bearers of Witness with you [3:81].**

فَيَوْمَئِذٍ يَدْفَعُ رَسُولُ اللَّهِ ص الْلَّوَاءَ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَيَكُونُ أَمِيرَ الْخَلَائِقِ كُلِّهِمْ أَمْعِينَ يَكُونُ الْخَلَائِقُ كُلُّهُمْ تَحْتَ لَوَائِهِ وَ يَكُونُ هُوَ أَمِيرَهُمْ فَهَذَا تَأْوِيلُهُ.

On that day Rasool-Allah<sup>-saww</sup> would hand the flag to Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, so he<sup>-asws</sup> would be Emit of the creatures, all of them together. The creatures, all of them would be under his<sup>-asws</sup> flag, and he<sup>-asws</sup> would be their Emir. So, this is its interpretation”<sup>72</sup>.

68- شي، تفسير العياشي عَنْ زُرَّارَةَ قَالَ أَبُو جَعْفَرٍ ع كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ لَمْ يَدُقِ الْمَوْتَ مَنْ قُبِلَ

Tafseer Al Ayyashi – From Zurara,

‘Abu Ja’far<sup>-asws</sup> said: ‘**Every self shall taste the death [3:185].** He has not tasted the death, the one who is killed’.

وَ قَالَ لَا بُدَّ مِنْ أَنْ يَرِجَعَ حَتَّى يَدُقَ الْمَوْتَ.

And he<sup>-asws</sup> said: ‘There is no escape from him returning until he tastes the death’<sup>73</sup>.

69- شي، عَنْ سِيرِينَ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع إِذْ قَالَ مَا يَقُولُ النَّاسُ فِي هَذِهِ الْآيَةِ وَ أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مَنْ مَيِّتَ

From Sirreen who said,

‘I was in the presence of Abu Abdullah<sup>-asws</sup> when he<sup>-asws</sup> said: ‘What are the people saying regarding this Verse: **And they are swearing by Allah with the most emphatic of their oaths, ‘Allah will not Resurrect ones who die!’ [16:38]?’**

<sup>72</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfi</sup>, Ch 29 H 67

<sup>73</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfi</sup>, Ch 29 H 68

قَالَ يَقُولُونَ لَا قِيَامَةَ وَلَا بَعْثَ وَلَا نُشُورَ

He said, 'They are saying, 'There is neither Qiyamah, nor Resurrection, nor Gathering''.

فَقَالَ كَذَّبُوا وَاللَّهِ إِنَّمَا ذَلِكَ إِذَا قَامَ الْقَائِمُ وَكَرَّرَ مَعَهُ الْمَكْرُورَ فَقَالَ أَهْلُ خِلَافِكُمْ قَدْ ظَهَرَتْ دَوْلَتُكُمْ يَا مَعْشَرَ الشَّيْعَةِ وَ هَذَا مِنْ كَذِبِكُمْ تَقُولُونَ رَجَعَ  
فُلَانٌ وَ فُلَانٌ لَا وَاللَّهِ لَا يَبْعَثُ اللَّهُ مَنْ يَمُوتُ

He<sup>-asws</sup> said: 'They are lying, by Allah<sup>-azwj</sup>! But rather that would be when Al-Qaim<sup>-ajfi</sup> rises and the returning ones return with him<sup>-ajfi</sup>. So, the people opposing you would say, 'You government has appeared, O community of the Shias, and this is from your lies you are saying, 'So and so, and so and so (Abu Bakr and Umar) would return. No, by Allah<sup>-azwj</sup>! Allah<sup>-azwj</sup> will not Resurrect the ones dying'.

أَلَا تَرَى أَنَّهُمْ قَالُوا وَ أَفْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ كَانَتِ الْمُشْرِكُونَ أَشَدَّ تَعْظِيمًا لِلَّاتِ وَ الْعَزَى مِنْ أَنْ يُفْسَمُوا بِغَيْرِهَا

Don't you see they are saying, **and they are swearing by Allah with the most emphatic of their oaths [16:38]**? The Polytheists were severer in reverence to Al-Laah and Al-Uzza than they should be swearing with other than these!

فَقَالَ اللَّهُ بَلَى وَ عِدًّا عَلَيْهِ حَقًّا ... لِيُبَيِّنَ لَهُمُ الَّذِي يُخْتَلَفُونَ فِيهِ وَ لِيَعْلَمَ الَّذِينَ كَفَرُوا أَنَّهُمْ كَانُوا كَاذِبِينَ إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ.

Allah<sup>-azwj</sup> Said: **Yes, (It is) a true Promise binding upon Him, [16:38] In order to Clarify to them which they are differing in and for those who are committing Kufr to know that they were lying [16:39] But rather, Our Word for a thing when We Intend it, is that We say to it: "Be!" and it comes into being [16:40]**"<sup>74</sup>

70- خص، منتخب البصائر سعد بن ابن أبي الخطاب عن وهيب بن حفص عن أبي بصير قال: سألت أبا جعفر ع عن قول الله عز وجل إن الله اشتري من المؤمنين أنفسهم وأموالهم بأن لهم الجنة يقاتلون في سبيل الله فيقتلون أو يقتلون إلى آخر الآية فقال ذلك في الميثاق

(The book) 'Muntakhab Al Basaair' – Sa'ad, from Ibn Abu Al Khattab, from Wuheyb Bin Hafs, from Abu Baseer who said,

'I asked Abu Ja'far<sup>-asws</sup> about Words of Allah<sup>-azwj</sup> Mighty and Majestic: **Surely Allah has Bought from the Momineen their own selves and their wealth that for them would be the Paradise, fighting in the Way of Allah, so they are killing and being killed, [9:111]** – up to the end of the Verse. He<sup>-asws</sup> said: 'That is during the Covenant'.

ثُمَّ قَرَأْتَ التَّائِبُونَ الْعَابِدُونَ فَقَالَ أَبُو جَعْفَرٍ ع لَا تَقْرَأْ هَكَذَا وَ لَكِنْ اقْرَأِ التَّائِبِينَ الْعَابِدِينَ إِلَى آخِرِ الْآيَةِ

Then I recited, **'The penitent, the worshippers, [9:112]**. Abu Ja'far<sup>-asws</sup> said: 'Do not recite it like this! But recite it as 'The repenting ones, the worshippers' – up to the end of the Verse.

ثُمَّ قَالَ إِذَا رَأَيْتَ هَؤُلَاءِ فَعِنْدَ ذَلِكَ هُمُ الَّذِينَ اشْتَرَى مِنْهُمْ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِعْنِي فِي الرَّجْعَةِ

<sup>74</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfi</sup>, Ch 29 H 69

Then he<sup>-asws</sup> said: ‘When you see them during that, they are those their souls have been brought from them, and their wealth – meaning during the Raj’at’.

ثُمَّ قَالَ أَبُو جَعْفَرٍ ع مَا مِنْ مُؤْمِنٍ إِلَّا وَ لَهُ مَيْتَةٌ وَ قَتْلَةٌ مِنْ مَاتَ بُعِثَ حَتَّى يُقْتَلَ وَ مَنْ قُتِلَ بُعِثَ حَتَّى يَمُوتَ.

Then Abu Ja’far<sup>-asws</sup> said: ‘There is none from a Momin except and for him would be a death and a killing. One who dies would be Raised until he is killed, and one who is killed would be Raised until he dies’.<sup>75</sup>

71- خص، منتخب البصائر سعد بن ابني عيسى و ابني عبد الجبار و أحمد بن الحسن بن فضال جميعاً عن الحسن بن علي بن فضال عن حميد بن المثنى عن شعيب الخدائي عن أبي الصباح قال سألت أبا جعفر ع فقلت جعلت فداك أكره أن أسميها له فقال لي هو عن الكرات تسألني فقلت نعم

(The book) ‘Muntakhab Al Basaair’ – Sa’ad, from Ibn Isa, and Ibn Abdul Jabbar, and Ahmad Bin Al Hassan Bin Fazzal, altogether from Al Hassan Bin Ali Bin Fazzal, from Humeyd Bin Al Musanna, from Shueyb Al Haza’a, from Abu Al Sabbah who said,

‘I asked Abu Ja’far<sup>-asws</sup>. I said, ‘May I be sacrificed for you<sup>-asws</sup>! I dislike to name it to you<sup>-asws</sup>’. He<sup>-asws</sup> said to me: ‘Is it about the Raj’at you are asking me<sup>-asws</sup>?’ I said, ‘Yes’.

فَقَالَ تِلْكَ الْفُدْرَةُ وَ لَا يُنْكَرُهَا إِلَّا الْقَدَرِيَّةُ لَا تُنْكَرُهَا تِلْكَ الْفُدْرَةُ لَا تُنْكَرُهَا إِلَّا رَسُولُ اللَّهِ ص أَيْ يَقْنَعُ مِنَ الْجَنَّةِ عَلَيْهِ عِدْقُ يُقَالُ لَهُ سَنَةٌ فَتَنَاوَلَهَا رَسُولُ اللَّهِ ص سَنَةً مِنْ كَانَ قَبْلَكُمْ.

He<sup>-asws</sup> said: ‘That is the Pre-determination. No one is denying it except the Qadiriya (Fatalists). Do not deny that Power nor deny that Rasool-Allah<sup>-saww</sup> was brought a tray from Paradise upon which were the dates called ‘Sunnah’. Rasool-Allah<sup>-saww</sup> took it, a Sunnah of the ones who are before you all’.<sup>76</sup>

72- خص، منتخب البصائر ابن عيسى عن الحسن بن الحسين بن علوان عن محمد بن داود العبدي عن الأصمغيني بن نُبَاتَةَ أَنَّ عَبْدَ اللَّهِ بْنَ أَبِي بَكْرٍ الشُّكْرِيَّ قَامَ إِلَى أَمِيرِ الْمُؤْمِنِينَ سَلَامَ اللَّهِ عَلَيْهِ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ أَبَا الْمُعْتَمِرِ تَكَلَّمَ أَنْفَاءً بِكَلَامٍ لَا يَحْتَمِلُهُ قَلْبِي فَقَالَ وَ مَا ذَاكَ

(The book) ‘Muntkhab Al Basaair’ – Ibn Isa, from Al Hassan, from Al-Husayn Bin Ulwan, from Muhammad Bin Dawood Al Abdy, from Al Asbagh Bin Nubata,

‘Abdullah Bin Abu Bakr Al Yashkari stood up to Amir Al-Momineen<sup>-asws</sup>, may the greetings be upon him<sup>-asws</sup>. He said, ‘O Amir Al-Momineen<sup>-asws</sup>! Abu Al-Mo’tamir spoke just now with a talk my heart could not tolerate!’ He<sup>-asws</sup> said: ‘And what is that?’

قَالَ يَزْعُمُ أَنَّكَ حَدَّثْتَهُ أَنَّكَ سَمِعْتَ رَسُولَ اللَّهِ ص يَقُولُ إِنَّا قَدْ رَأَيْنَا أَوْ سَمِعْنَا بِرَجُلٍ أَكْبَرَ سِنًا مِنْ أَبِيهِ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع فَهَذَا الَّذِي كَبُرَ عَلَيْكَ قَالَ نَعَمْ فَهَلْ تُؤْمِنُ أَنْتَ بِهَذَا وَ تَعْرِفُهُ

He said, ‘He claims that you<sup>-asws</sup> had narrated to him that you<sup>-asws</sup> heard Rasool-Allah<sup>-saww</sup> saying: ‘We have seen or heard of a man older in age than his own father’’. Amir Al-

<sup>75</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfi</sup>, Ch 29 H 70

<sup>76</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfi</sup>, Ch 29 H 71

Momineen<sup>-asws</sup> said: 'So this is which has been grievous upon you?' He said, 'Yes. Do you<sup>-asws</sup> believe in this and recognise it?'

فَقَالَ نَعَمْ وَتِلْكَ يَا ابْنَ الْكُؤَاءِ أَفْقَهُ عَنِّي أَخْبَرَكَ عَنْ ذَلِكَ أَنَّ عَزْرِيَّ حَرَجَ مِنْ أَهْلِهِ وَ امْرَأَتِهِ فِي شَهْرَهَا- وَ لَهُ يَوْمَئِذٍ خَمْسُونَ سَنَةً فَلَمَّا ابْتَلَاهُ اللَّهُ عَزَّ وَ جَلَّ بِدَنْبِهِ أَمَاتَهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ فَرَجَعَ إِلَى أَهْلِهِ وَ هُوَ ابْنُ خَمْسِينَ سَنَةً فَاسْتَقْبَلَهُ ابْنُهُ وَ هُوَ ابْنُ مِائَةِ سَنَةٍ وَ رَدَّ اللَّهُ عَزْرِيَّ إِلَى الَّذِي كَانَ بِهِ

He<sup>-asws</sup> said: 'Yes, woe be to you, O Ibn Al Kawa! Understand it from me<sup>-asws</sup>. I<sup>-asws</sup> shall inform you about that. Uzeyr<sup>-as</sup> had gone out from his<sup>-as</sup> family and his<sup>-as</sup> wife during her month (of pregnancy), and one that day there were fifty years for him. When Allah<sup>-azwj</sup> Mighty and Majestic Tried him<sup>-as</sup> for his<sup>-as</sup> fault, Caused him<sup>-as</sup> to die for one hundred years, then Resurrected him<sup>-as</sup>. He<sup>-as</sup> returned to his<sup>-as</sup> family and he<sup>-as</sup> was fifty years old. His<sup>-as</sup> son met him<sup>-as</sup> and he was one hundred years old (plus), and Allah<sup>-azwj</sup> had Returned Uzeyr<sup>-as</sup> to that which was with him<sup>-as</sup>'.

فَقَالَ مَا تَرِيدُ فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع سَلْ عَمَّا بَدَا لَكَ قَالَ نَعَمْ إِنَّ أَنَا سَأَلْتُ مِنْ أَصْحَابِكَ يَزْعُمُونَ أَنَّهُمْ يُرِيدُونَ بَعْدَ الْمَوْتِ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع نَعَمْ تَكَلَّمْ بِمَا سَمِعْتَ وَ لَا تَرِدْ فِي الْكَلَامِ فَمَا قُلْتَ لَهُمْ قَالَ قُلْتُ لَا أَوْمِنُ بِشَيْءٍ مِمَّا قُلْتُمْ

He said, 'Will you not increase?' Amir Al-Momineen<sup>-asws</sup> said to him: 'Ask about whatever comes to you'. He said, 'Yes. Some people from your<sup>-asws</sup> companions are claiming that they would be returning after the death'. Amir Al-Momineen<sup>-asws</sup> said: 'Yes. Speak with what you have heard and do not add in the talk. What did you say to them?' He said, 'I said, 'I do not believe in anything from what you are saying'.

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع وَتِلْكَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ ابْتَلَى قَوْمًا بِمَا كَانَ مِنْ ذُنُوبِهِمْ فَأَمَاتَهُمْ قَبْلَ أَجَالِهِمْ الَّتِي سُمِّيَتْ لَهُمْ ثُمَّ رَدَّهُمْ إِلَى الدُّنْيَا لِيَسْتَوْفُوا أَجْرَهُمْ ثُمَّ أَمَاتَهُمْ بَعْدَ ذَلِكَ

Amir Al-Momineen<sup>-asws</sup> said to him: 'Woe be to you! Allah<sup>-azwj</sup> Mighty and Majestic Tried a people due to what had happened from their sins, so He<sup>-azwj</sup> Caused them to die before their terms which had been specified for them. Then Returned them to the world in order for them to fulfil their terms. Then He<sup>-azwj</sup> Caused them to die after that!'

قَالَ فَكَيْفَ عَلِيَ ابْنَ الْكُؤَاءِ وَ لَمْ يَهْتَدِ لَهُ فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع وَتِلْكَ تَعْلَمُ أَنَّ اللَّهَ عَزَّ وَ جَلَّ قَالَ فِي كِتَابِهِ وَ اخْتَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا لِمِيقَاتِنَا- فَأَنْطَلَقَ بِهِمْ مَعَهُ لِيَسْهَدُوا لَهُ إِذَا رَجَعُوا عِنْدَ الْمَلَأِ مِنْ بَنِي إِسْرَائِيلَ إِنَّ رَبِّي قَدْ كَلَّمَنِي

He (the narrator) said, 'It was grievous upon Ibn Al Kawa and he was not guided to it. Amir Al-Momineen<sup>-asws</sup> said to him: 'Woe be to you! Do you know that Allah Mighty and Majestic Said in His<sup>-azwj</sup> Book: **And Musa chose seventy men of his community for Our Appointment. [7:155]**. He<sup>-as</sup> took them with him<sup>-as</sup> for them to testify for him<sup>-as</sup> when they return to be with the assemblies of the children of Israel, 'My<sup>-as</sup> Lord<sup>-azwj</sup> Spoke to me<sup>-as</sup>'.

فَلَوْ أَنَّهُمْ سَلَّمُوا ذَلِكَ لَهُ وَ صَدَّقُوا بِهِ لَكَانَ خَيْرًا لَهُمْ وَ لَكِنَّهُمْ قَالُوا لِمُوسَى ع لَنْ نُؤْمِنَ لَكَ حَتَّى تَرَى اللَّهَ جَهْرَةً قَالَ اللَّهُ عَزَّ وَ جَلَّ فَأَخَذْتُمْ الصَّاعِقَةَ وَ أَنْتُمْ تَنْظُرُونَ ثُمَّ بَعَثْنَاكُمْ مِنْ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ أ تَرَى يَا ابْنَ الْكُؤَاءِ إِنَّ هَؤُلَاءِ قَدْ رَجَعُوا إِلَى مَنَازِلِهِمْ بَعْدَ مَا مَاتُوا

If they had submitted that to him<sup>-as</sup> and ratified him<sup>-as</sup>, it would have been better for them, but they said, **We will never believe in you until we see Allah manifestly, [2:55]**. Allah<sup>-azwj</sup>



Mighty and Majestic Said: **so the thunderbolt seized you and you were looking on [2:55]. Then We Resurrected you from after your death that you may be grateful [2:56].** Do you see, O Ibn Al Kawa, that they had returned to their houses after having died?’

فَقَالَ ابْنُ الْكَوَاءِ وَ مَا ذَاكَ ثُمَّ أَمَّا هُمْ فَكَأَنَّهُمْ (مكاهم)

Ibn Al-Kawa said, ‘And what is that then that killed them in their places?’

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع لَا وَبَلَّكَ أَوْ لَيْسَ قَدْ أَخْبَرَ اللَّهُ فِي كِتَابِهِ حَيْثُ يَقُولُ وَ ظَلَّلْنَا عَلَيْكُمُ الْعَمَامَ وَ أَنْزَلْنَا عَلَيْكُمُ الْمَنَّاءَ وَ السَّلْوى - فَهَذَا بَعْدَ الْمَوْتِ إِذْ بَعَثَهُمْ

Amir Al-Momineen<sup>asws</sup> said to him: ‘No, woe be to you! And hasn’t Allah<sup>azwj</sup> Informed in His<sup>azwj</sup> Book where He<sup>azwj</sup> Says: **And We Shaded upon you the clouds and We Sent down to you manna and quail: [2:57].** So, this is after the death, then He<sup>azwj</sup> Resurrected them.

وَ أَيْضاً مِثْلُهُمْ يَا ابْنَ الْكَوَاءِ الْمَلَأُ مِنْ بَنِي إِسْرَائِيلَ حَيْثُ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَ هُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ

And as well, similar to them, O Ibn Al Kawa, is the assembly of the children of Israel where Allah<sup>azwj</sup> Mighty and Majestic Said: **Have you not seen those who exited from their homes fearing death, and they were thousands, so Allah Said to them: “Die!” Then He Revived them; [2:243].**

وَ قَوْلُهُ أَيْضاً فِي عَزْرِهِ حَيْثُ أَخْبَرَ اللَّهُ عَزَّ وَ جَلَّ فَقَالَ أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَ هِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّى يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ وَ أَخَذَهُ بِذَلِكَ الذَّنْبِ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ وَ رَدَّهُ إِلَى الدُّنْيَا فَ قَالَ كَمْ لَبِثْتُ فَ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَلْ لَبِثْتُ مِائَةَ عَامٍ فَلَا تَشْكُرَنَّ يَا ابْنَ الْكَوَاءِ فِي فُؤَادِهِ اللَّهُ عَزَّ وَ جَلَّ.

And His<sup>azwj</sup> Words as well regarding Uzeyr<sup>as</sup> where Allah<sup>azwj</sup> Mighty and Majestic Informs. He<sup>azwj</sup> Said: **Or the like the one who passed by a town, and it had fallen down upon its roofs; he said: ‘How will Allah Revive this after its death?’ So Allah Caused him to die – and Seized him<sup>as</sup> for that fault - for a hundred years, then Resurrected him. – then Returned him to the world. He said: “How long did you tarry?” He said: ‘I tarried for a day, or a part of a day’. He Said: “But, You tarried for a hundred years, [2:259].** Therefore do not doubt, O Ibn Al-Kawa, in the Power of Allah<sup>azwj</sup> Mighty and Majestic”<sup>77</sup>

73- خص، منتخب البصائر سعد بن ابن أبي الخطاب عن أبي خالد القمطاط عن عبد الرحمن القصير عن أبي جعفر ع قال: قرأ هذه الآية إن الله اشترى من المؤمنين أنفسهم وأموالهم - فقال هل تدري من يعي فقلت يعاتل المؤمنين فيقتلون و يقتلون

(The book) ‘Muntakhab Al Basaair’ – Sa’ad, from Ibn Abu Al Khattab, from Abu Khalid Al Qammat, from Abdul Rahman Al Qaseyr,

<sup>77</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>ajfi</sup>, Ch 29 H 72

'From Abu Ja'far<sup>-asws</sup>, he (the narrator) said, 'He<sup>-asws</sup> recited this Verse: **Surely Allah has Bought from the Momineen their own selves and their wealth [9:111]**. He<sup>-asws</sup> said: 'Do you know who is meant?' I said, 'The Momineen would be fighting so they would kill and be killed'.

فَقَالَ لَا وَ لَكِنَّ مَنْ قُتِلَ مِنَ الْمُؤْمِنِينَ رُدَّ حَتَّى يَمُوتَ وَ مَنْ مَاتَ رُدَّ حَتَّى يُقْتَلَ وَ تِلْكَ الْقُدْرَةُ فَلَا تُنكَرُهَا.

He<sup>-asws</sup> said: 'No, but the ones from the Momineen who are killed would be returned until they die, and the one who dies would be returned until he is killed, and that is the Power, so do not deny it'.<sup>78</sup>

74- خص، منتخب البصائر بهذا الإسناد عن أبي خالد القمّاط عن حمّان بن أعين عن أبي جعفر ع قال: قُلْتُ لَهُ كَانَ فِي بَنِي إِسْرَائِيلَ شَيْءٌ لَا يَكُونُ هَاهُنَا مِثْلَهُ فَقَالَ لَا

(The book) 'Muntakhab Al Basaair' – By this chain, from Abu Khalid Al Qammat, from Humran Bin Ayn,

'From Abu Ja'far<sup>-asws</sup>, he (the narrator) said, 'I said to him<sup>-asws</sup>, 'Was there anything among the children of Israel, the like of it would not be happening over here?' He<sup>-asws</sup> said: 'No'.

فَقُلْتُ فَحَدِّثْنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ أَمْ تَرَى إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَ هُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ حَتَّى نَظَرَ النَّاسُ إِلَيْهِمْ ثُمَّ أَمَاتَهُمْ مِنْ يَوْمِهِمْ أَوْ رَدَّهُمْ إِلَى الدُّنْيَا

I said, 'Narrated to me about the Words of Allah<sup>-azwj</sup> Mighty and Majestic: **Have you not seen those who exited from their homes fearing death, and they were thousands, so Allah Said to them: "Die!" Then He Revived them; [2:243]**, until people looked at them. Then He<sup>-azwj</sup> Caused them to die from their day, or did He<sup>-azwj</sup> Return them to the world?'

فَقَالَ بَلَى رَدَّهُمْ إِلَى الدُّنْيَا حَتَّى سَكَنُوا الدُّورَ وَ أَكَلُوا الطَّعَامَ وَ نَكَحُوا النِّسَاءَ وَ لَبِثُوا بِذَلِكَ مَا شَاءَ اللَّهُ ثُمَّ مَاتُوا بِالْأَجَالِ.

He<sup>-asws</sup> said: 'But, He<sup>-azwj</sup> Returned them to the world until they settled in the houses and ate the food and married the women, and they remained with that for as long as Allah<sup>-azwj</sup> so Desired, then they died with their terms'.<sup>79</sup>

75- خص، منتخب البصائر سعد عن ابن عيسى عن أبي بصير عن الحسين بن سعيد عن عمرو بن شمر عن جابر بن يزيد عن أبي عبد الله ع قال إن لعلي ع في الأرض كربة مع الحسين ابنه صلوات الله عليهما يُعْبَلُ بِرَأْيِهِ حَتَّى يَنْتَقِمَ لَهُ مِنْ بَنِي أُمَيَّةَ وَ مُعَاوِيَةَ وَ آلِ مُعَاوِيَةَ وَ مَنْ شَهِدَ حَرْبَهُ

(The book) 'Muntakhab Al Basaair' – Sa'ad, from Ibn Isa, from Al Yaqteeny, from Al-Husayn Bin Suyan, from Amro Bin Shimr, from Jabir Bin Yazeed,

'From Abu Abdullah<sup>-asws</sup> having said: 'For Ali<sup>-asws</sup>, in the earth, there would be a return with his<sup>-asws</sup> son<sup>-asws</sup> Al-Husayn<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup> both. He<sup>-asws</sup> will come with his<sup>-asws</sup> flag until he<sup>-asws</sup> takes revenge for him<sup>-asws</sup>, from the clan of Umayya, and Muawiya, and the progeny of Muawiya, and the ones who had attended his wards.

<sup>78</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfi</sup>, Ch 29 H 73

<sup>79</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfi</sup>, Ch 29 H 74

ثُمَّ يَبْعَثُ اللَّهُ إِلَيْهِمْ بِأَنْصَارِهِ يَوْمَئِذٍ مِنْ أَهْلِ الْكُوفَةِ ثَلَاثِينَ أَلْفًا وَ مِنْ سَائِرِ النَّاسِ سَبْعِينَ أَلْفًا فَيَلْقَاهُمْ بِصِفِّينَ مِثْلَ الْمَرَّةِ الْأُولَى حَتَّى يَمُتُّهُمْ وَلَا يَبْقَى مِنْهُمْ مَخْبِرًا

Then Allah<sup>-azwj</sup> would Send to them with his<sup>-asws</sup> helpers. On that day, from the people of Al-Kufa there would be thirty thousand, and from rest of the people there would be seventy thousand. He<sup>-asws</sup> will meet them (in battle) at Siffeen like the first time, until he<sup>-asws</sup> kills them, and there will not remain anyone from them who can inform.

ثُمَّ يَبْعَثُهُمُ اللَّهُ عَزَّ وَ جَلَّ فَيُدْخِلُهُمْ أَشَدَّ عَذَابِهِ مَعَ فِرْعَوْنَ وَ آلِ فِرْعَوْنَ

Then Allah<sup>-azwj</sup> Mighty and Majestic will Resurrect them and Enter them into the severest of His<sup>-azwj</sup> Punishments along with Pharaoh<sup>-la</sup> and people of Pharaoh<sup>-la</sup>.

ثُمَّ كَرَّةٌ أُخْرَى مَعَ رَسُولِ اللَّهِ ص حَتَّى يَكُونَ خَلِيفَةً فِي الْأَرْضِ وَ تَكُونَ الْأَيْمَةُ عِوَالَهُ وَ حَتَّى يَبْعَثَهُ اللَّهُ عَلَانِيَةً فَتَكُونَ عِبَادَتُهُ عَلَانِيَةً فِي الْأَرْضِ كَمَا عَبَدَ اللَّهُ سِرًّا فِي الْأَرْضِ

Then he<sup>-asws</sup> will have another return along with Rasool-Allah<sup>-sawww</sup> until he<sup>-asws</sup> would be caliph in the earth and the (other) Imams<sup>-asws</sup> would be his<sup>-asws</sup> office bearers, and until Allah<sup>-azwj</sup> Resurrects him<sup>-asws</sup> openly. So His<sup>-azwj</sup> worship would be done openly in the earth just Allah<sup>-azwj</sup> had been worshipped secretly in the earth!

ثُمَّ قَالَ إِي وَ اللَّهُ وَ أَضْعَافَ ذَلِكَ ثَمَّ عَقَدَ بِيَدِهِ أَضْعَافًا يُعْطِي اللَّهُ نَبِيَّهُ ص مُلْكَ جَمِيعِ أَهْلِ الدُّنْيَا مُنْذُ يَوْمَ خَلَقَ اللَّهُ الدُّنْيَا إِلَى يَوْمِ يُفْنِيهَا حَتَّى يُنْجِزَ لَهُ مَوْعُودَهُ فِي كِتَابِهِ كَمَا قَالَ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَ لَوْ كَرِهَ الْمُشْرِكُونَ.

Then he<sup>-asws</sup> said: ‘Yes, by Allah<sup>-azwj</sup>, and double of that!’ – then he<sup>-asws</sup> tied ‘double’ with his<sup>-asws</sup> fingers – ‘Allah<sup>-azwj</sup> would Give His<sup>-azwj</sup> Prophet<sup>-sawww</sup> kingdom of entirety of the worlds, since the day Allah<sup>-azwj</sup> Created the world up to the day He<sup>-azwj</sup> would Annihilate it, until He<sup>-azwj</sup> Fulfuls for him<sup>-sawww</sup> His<sup>-azwj</sup> Promise in His<sup>-azwj</sup> Book just as He<sup>-azwj</sup> has Said: **in order to prevail it upon all the Religions, and even if the Polytheists dislike it [9:33]**’.<sup>80</sup>

76- خص، منتخب البصائر سعد عن موسى بن عمر عن عثمان بن عيسى عن خالد بن يحيى قال: قلت لأبي عبد الله ع سمي رسول الله ص أبا بكر صديقاً

(The book) ‘Muntakhab Al Basaair’ – Sa’ad, from Musa Bin Umar, from Usman Bin Isa, from Khalid Bin Yahya who said,

‘I said to Abu Abdullah<sup>-asws</sup>, ‘Did Rasool-Allah<sup>-sawww</sup> name Abu Bakr as ‘Siddique’ (the truthful)?’

فَقَالَ نَعَمْ إِنَّهُ حَيْثُ كَانَ مَعَهُ أَبُو بَكْرٍ فِي الْعَارِ قَالَ رَسُولُ اللَّهِ ص إِنِّي لَأَرَى سَفِينَةَ بَنِي عَبْدِ الْمُطَّلِبِ تَضْطَرِبُ فِي الْبَحْرِ ضَالَّةً فَقَالَ لَهُ أَبُو بَكْرٍ وَ إِنَّكَ لَرَاهَا قَالَ نَعَمْ فَقَالَ يَا رَسُولَ اللَّهِ تَقْدِرُ أَنْ تُرِيْبَهَا فَقَالَ اذْنُ مِي

He<sup>-asws</sup> said: ‘Yes. It was when Abu Bakr was with him<sup>-sawww</sup> in the cave. Rasool-Allah<sup>-sawww</sup> said: ‘I<sup>-sawww</sup> see the ship of the clan of Abdul Muttalib being restless in the sea, lost’. Abu Bakr said

<sup>80</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfi</sup>, Ch 29 H 75

to him<sup>-saww</sup>, 'You<sup>-saww</sup> can see it?' He<sup>-saww</sup> said: 'Yes'. He said, 'O Rasool-Allah<sup>-saww</sup>! Are you<sup>-saww</sup> able upon showing it?' He<sup>-saww</sup> said: 'Come near me<sup>-saww</sup>!'

فَدَنَا مِنْهُ فَمَسَحَ يَدَهُ عَلَى عَيْنَيْهِ ثُمَّ قَالَ لَهُ انْظُرْ فَنَظَرَ أَبُو بَكْرٍ فَرَأَى السَّفِينَةَ تَضْطَرِبُ فِي الْبَحْرِ ثُمَّ نَظَرَ إِلَى قُصُورِ أَهْلِ الْمَدِينَةِ فَقَالَ فِي نَفْسِهِ الْآنَ صَدَّقْتُ  
أَنَّكَ سَاحِرٌ فَقَالَ لَهُ رَسُولُ اللَّهِ ص صِدِّيقٌ أَنْتَ!!

He went near him<sup>-saww</sup>. He<sup>-saww</sup> wiped his<sup>-saww</sup> hand upon his eyes, then said to him: 'Look!' Abu Bakr looked, and he saw the ship being restless in the sea. Then he looked at the castles of the people of Al-Medina. He said within himself, 'I<sup>-asws</sup> ratify that you<sup>-saww</sup> are a sorcerer!' Rasool-Allah<sup>-saww</sup> said to him: 'You are truthful!'

فَقُلْتُ لِمَ سُمِّيَ عُمَرُ الْفَارُوقُ قَالَ نَعَمْ أَلَا تَرَى أَنَّهُ قَدْ فَزَّقَ بَيْنَ الْحَقِّ وَالْبَاطِلِ وَأَخَذَ النَّاسَ بِالْبَاطِلِ

I said, 'Why was Umar named as 'Al-Farouq' (the distinguisher)?' He<sup>-asws</sup> said: 'Yes, do you see that he had distinguished between the truth and the falsehood and took the people with the falsehood?'

فَقُلْتُ فَلِمَ سُمِّيَ سَالِمًا الْأَمِينُ قَالَ لَمَّا أُنْ كَتَبُوا الْكُتُبَ وَوَضَعُوهَا عَلَى يَدِ سَالِمٍ فَصَارَ الْأَمِينُ

I said, 'Why was Salim (Mawla) named as 'Al-Ameen' (the trustworthy)?' He<sup>-asws</sup> said: 'When they wrote the letters and placed them upon the hand of Salim, so he became 'Al-Ameen'.

فَقُلْتُ فَقَالَ أَتُفَوِّدُوا دَعْوَةَ سَعْدٍ قَالَ نَعَمْ قُلْتُ وَكَيْفَ ذَلِكَ قَالَ إِنَّ سَعْدًا يَكْفُرُ فَيَقَاتِلُ عَلِيًّا ع.

I said, 'He<sup>-saww</sup> had said: 'Fear the call of Sa'ad!' He<sup>-asws</sup> said: 'Yes'. I said, 'And how is that so?' He<sup>-asws</sup> said: 'Sa'ad will be returning and fighting against Ali<sup>-asws</sup>'<sup>81</sup>.

77- غط، الغيبة للشيخ الطوسي مُحَمَّدُ الْحَمَيْرِيُّ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ سُلَيْمَانَ بْنِ رُسَيْدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْخَزَّازِيِّ قَالَ: دَخَلَ عَلِيُّ بْنُ أَبِي حَمَزَةَ عَلَى أَبِي الْحَسَنِ الرِّضَا ع فَقَالَ لَهُ أَنْتَ إِمَامٌ قَالَ نَعَمْ فَقَالَ لَهُ إِنِّي سَمِعْتُ جَدَّكَ جَعْفَرَ بْنَ مُحَمَّدٍ ع يَقُولُ لَا يَكُونُ الْإِمَامُ إِلَّا وَ لَهُ عَقِبٌ

(The book) 'Al Ghayba' of the Sheikh Al Tusi – Muhammad Al Himeyri, from his father, from Ali Bin Suleyman Bin Rusheyd, from Al Hassan Bin Ali Al Khazzaz who said, '

'Ali Bin Abu Hamza entered to see Abu Al Hassan Al-Reza<sup>-asws</sup>. He said to him<sup>-asws</sup>, 'Are you<sup>-asws</sup> an Imam<sup>-asws</sup>?' He<sup>-asws</sup> said: 'Yes'. He said to him<sup>-asws</sup>, 'I heard your<sup>-asws</sup> grandfather Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> saying: 'The Imam<sup>-asws</sup> cannot be except and there would be posterity for him<sup>-asws</sup>!'

فَقَالَ أ نَسِيتُ يَا شَيْخُ أَمْ تَنَاسَيْتُ لَيْسَ هَكَذَا قَالَ جَعْفَرٌ إِنَّمَا قَالَ جَعْفَرٌ لَا يَكُونُ الْإِمَامُ إِلَّا وَ لَهُ عَقِبٌ إِلَّا الْإِمَامَ الَّذِي يُخْرِجُ عَلَيْهِ الْحَسَنُ بْنُ عَلِيٍّ ع فَإِنَّهُ لَا عَقِبَ لَهُ

He<sup>-asws</sup> said: 'Are you forgetting, O Sheikh, or are you pretending to forget? Ja'far<sup>-asws</sup> hadn't said it like this. But rather, Ja'far<sup>-asws</sup> said: 'The Imam<sup>-asws</sup> cannot be except and there would

<sup>81</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfi</sup>, Ch 29 H 76

be a posterity for him<sup>-asws</sup>, except the Imam<sup>-ajfj</sup> whom Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> would be coming out to, for there will be no posterity for him<sup>-ajfj</sup>.

فَقَالَ لَهُ صَدَقْتَ جُعِلْتُ فِدَاكَ هَكَذَا سَمِعْتُ جَدَّكَ يَقُولُ.

He said to him<sup>-asws</sup>, 'You<sup>-asws</sup> speak the truth, may I be sacrificed for you<sup>-asws</sup>! Like this I had heard from your<sup>-asws</sup> grandfather<sup>-asws</sup>!'<sup>82</sup>

78- شي، تفسير العياشي عن رفاعَةَ بْنِ مُوسَى قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ أَوَّلَ مَنْ يَكْفُرُ إِلَى الدُّنْيَا الْحُسَيْنُ بْنُ عَلِيٍّ ع وَ أَصْحَابُهُ وَ يَزِيدُ بْنُ مُعَاوِيَةَ وَ أَصْحَابُهُ فَيَقْتُلُهُمْ حَذْوُ الْقُدَّةِ بِالْقُدَّةِ

Tafseer Al Ayyashi – From Rifa'at Bin Musa who said,

'Abu Abdullah<sup>-asws</sup> said: 'The first one to return to the world would be Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> and his<sup>-asws</sup> companions, and Yazeed<sup>-la</sup> Bin Muawiya<sup>-la</sup> and his<sup>-la</sup> companions. He<sup>-asws</sup> will kill them following of the arrow with the arrow'.

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ ع ثُمَّ رَدَدْنَا لَكُمْ الْكَرَّةَ عَلَيْهِمْ وَ أَمَدَدْنَاكُمْ بِأَمْوَالٍ وَ بَيْنَ وَ جَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا.

Then Abu Abdullah<sup>-asws</sup> said: ***Then We Returned the prevalence to you over them and Aided you with wealth and sons and Made you more numerous [17:6]***<sup>83</sup>.

79- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة رَوَى الْحُسَيْنُ بْنُ أَبِي الْحَسَنِ الدَّبَلِيُّ بِإِسْنَادِهِ إِلَى مُحَمَّدِ بْنِ عَلِيٍّ ع عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ أَمْزَنَ وَعَدْنَاهُ وَعَدًّا حَسَنًا فَهُوَ لَاقِيهِ قَالَ الْمُؤَعُوذُ عَلِيُّ بْنُ أَبِي طَالِبٍ وَعَدَهُ اللَّهُ أَنْ يَنْتَقِمَ لَهُ مِنْ أَعْدَائِهِ فِي الدُّنْيَا وَ وَعَدَهُ الْجَنَّةَ لَهُ وَ لِأَوْلِيَائِهِ فِي الْآخِرَةِ.

(The book) 'Kanza Jamie Al Fawaaid' and 'Taweel Al Ayaat Al Zaahir' – It is reported by Al Hassan Bin Au Al Hassan Al Daylami, by his chain to Muhammad Bin Ali,

'From Abu Abdullah<sup>-asws</sup> having said: 'Regarding Words of Mighty and Majestic: ***Is the one We Promised with a goodly Promise, so he would come across it, [28:61]***. He<sup>-asws</sup> said: 'The promised one is Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>. Allah<sup>-azwj</sup> Promised him<sup>-asws</sup> that He<sup>-azwj</sup> will Avenge for him<sup>-asws</sup> from his<sup>-asws</sup> enemies in the world and Promised the Paradise for him<sup>-asws</sup> and for his<sup>-asws</sup> friends in the Hereafter''<sup>84</sup>.

80- جاء المجالس للمفيد الكاتب عَنِ الرَّعْفَرِيِّ عَنِ التَّقْفِيِّ عَنِ إِسْمَاعِيلِ بْنِ أَبِيانٍ عَنِ الْفَضْلِ بْنِ الرُّبَيْرِ عَنِ عِمْرَانَ بْنِ مَيْمَنٍ عَنِ عَبَّادَةَ الْأَسَدِيِّ قَالَ سَمِعْتُ عَلِيًّا ع يَقُولُ أَنَا سَيِّدُ السَّبَبِ وَ فِي سُنَّةٍ مِنْ أَبِي تَوْبٍ وَ اللَّهُ لَيَجْمَعَنَّ اللَّهُ لِي أَهْلِي كَمَا جَمَعُوا لِيَعْتُوبَ.

(The book) 'Al Majaalis' of Al Mufeed – Al Katib, from Al Zafrany, from Ismail Bin aban, from Al Fazl Bin al Zubeyr, from Imran Bin meesam, from Abaya Al Asadi who said,

<sup>82</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 77

<sup>83</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 78

<sup>84</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 79

'I heard Ali<sup>-asws</sup> saying: 'I<sup>-asws</sup> am chief of the grey-haired, and in me<sup>-asws</sup> there is a Sunnah from Ayoub<sup>-as</sup>. By Allah<sup>-azwj</sup>! Allah<sup>-azwj</sup> will be Gathering my<sup>-asws</sup> family<sup>-asws</sup> for me<sup>-asws</sup> just as they had been gathered for Yaqoub<sup>-as</sup>'.<sup>85</sup>

81- كَش، رجال الكشي أَبُو صَالِحٍ خَلْفُ بَنِّ حَمَّادٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ الْمُغِيرَةِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كَأَنِّي بَعْدَ اللَّهِ بْنِ شَرِيكِ الْغَامِرِيِّ عَلَيْهِ عِمَامَةٌ سَوْدَاءُ وَ دُؤَابَتَاهَا بَيْنَ كَتِفَيْهِ مُصْعَدًا فِي لِحْفِ الْجَبَلِ بَيْنَ يَدَيْ قَائِمِنَا أَهْلِ الْبَيْتِ فِي أَرْبَعَةِ آلَافٍ مُكْرَبُونَ وَ مُكْرَبُونَ.

(The book) 'Rijal' of Al Kashy – Abu Salih Khalaf Bin Hammad, from Sahl Bin Ziyad, from Ali Bin al Mugheira,

'From Abu Ja'far<sup>-asws</sup> having said: 'It is as if I<sup>-asws</sup> am with Abdullah Bin Shareek Al-Aamiry. Upon him is a black turban and its two tails are between his shoulders ascending the base of a mountain in front of our<sup>-asws</sup> Qaim<sup>-asws</sup> of People<sup>-asws</sup> of the Household, among four thousand exclamers of Takbeer, and the ones returning''.<sup>86</sup>

82- كَش، رجال الكشي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ أَحْمَدَ بْنِ عَائِدٍ عَنْ أَبِي خَدِيجَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنِّي سَأَلْتُ اللَّهَ فِي إِسْمَاعِيلِ أَنْ يُبَيِّئَهُ بَعْدِي فَأَبَى وَ لَكِنَّهُ قَدْ أَعْطَانِي فِيهِ مَنْزِلَةً أُخْرَى إِنَّهُ يَكُونُ أَوَّلَ مَنْشُورٍ فِي عَشْرَةِ مَنْ أَصْحَابِهِ وَ مِنْهُمْ عَبْدُ اللَّهِ بْنُ شَرِيكِ وَ هُوَ صَاحِبُ لَوَائِهِ.

(The book) 'Rijal' of Al Kashy – Abdullah Bin Muhammad, from Al Washa, from Ahmad Bin Aiz, from Abu Huzeyfa who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'I<sup>-asws</sup> asked Allah<sup>-azwj</sup> regarding Ismail to Make him last (remain) after me<sup>-asws</sup>. He<sup>-azwj</sup> Refused, but He<sup>-azwj</sup> Gave me<sup>-asws</sup> another status regarding him. He would be the first one to be Raised among ten of my<sup>-asws</sup> companions, and from them would be Abdullah Bin Shareek, and he would be the bearer of his flag''.<sup>87</sup>

83- كَش، رجال الكشي وَجَدْتُ فِي كِتَابِ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ بُنْدَارِ الْقُمِّيِّ بِخَطِّهِ حَدَّثَنِي الْحَسَنُ بْنُ أَحْمَدَ الْمَالِكِيِّ عَنْ جَعْفَرِ بْنِ فَضَيْلٍ قَالَ: قُلْتُ لِمُحَمَّدِ بْنِ فُرَاتٍ لَقِيتَ أَنْتَ الْأَصْبَغَ قَالَ نَعَمْ لَقِيتُهُ مَعَ أَبِي فَرَأَيْتُهُ شَيْخًا أَبْيَضَ الرَّأْسَ وَ اللَّحْيَةَ طَوَالًا قَالَ لَهُ أَبِي حَدَّثْنَا بِحَدِيثِ سَمِعْتَهُ مِنْ أَمِيرِ الْمُؤْمِنِينَ ع

(The book) 'Rijal' Al Kashy – I found in the book of Muhammad Bin Al Hassan Bin Bundar Al Qummi, in his handwriting, 'It is narrated to me by Al Hassan Bin Ahmad Al Maliky, from Ja'far Bin Fyzeyl who said,

'I said to Muhammad Bin Furaat, 'Have you met Al-Asbagh?' He said, 'Yes I have met him with my father. I saw him as an old man, white head (hair) and long beard. My father said to him, 'Narrate to us with a Hadith you have heard from Amir Al-Momineen<sup>-asws</sup>'.

قَالَ سَمِعْتُهُ يَقُولُ عَلَى الْمِنْبَرِ أَنَا سَيِّدُ النَّسَبِ وَ فِيَّ شَبَهُ مِنْ أَيُّوبَ وَ لَيَجْمَعَنَّ اللَّهُ لِي شَمْلِي كَمَا جَمَعَهُ لِأَيُّوبَ

He said, 'I heard him<sup>-asws</sup> saying upon the pulpit: 'I<sup>-asws</sup> am chief of the grey-haired ones, and in me<sup>-asws</sup> there is a resemblance from Ayoub<sup>-as</sup>, and Allah<sup>-azwj</sup> will be Gathering my<sup>-asws</sup> family for me<sup>-asws</sup>, just as He<sup>-azwj</sup> had Gathered for Ayoub<sup>-as</sup>!'

<sup>85</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfi</sup>, Ch 29 H 80

<sup>86</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfi</sup>, Ch 29 H 81

<sup>87</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfi</sup>, Ch 29 H 82

قَالَ فَسَمِعْتُ هَذَا الْحَدِيثَ أَنَا وَ أَبِي مِنَ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ فَمَا مَضَى بَعْدَ ذَلِكَ إِلَّا قَلِيلًا حَتَّى تُوُفِّيَ رَحْمَةُ اللَّهِ عَلَيْهِ.

He (the narrator) said, 'I heard this Hadith, I and my father, from Al-Asbagh Bin Nubata'. He said, 'There did not pass after that except a little (time) until he expired. May Allah<sup>-azwj</sup> have Mercy on him".<sup>88</sup>

84- كش، رجال الكشي طاهر بن عيسى عن الشُّجَاعِيِّ عَنِ الْحُسَيْنِ بْنِ بَشَّارٍ عَنْ دَاوُدَ الرَّقِّيِّ قَالَ: قُلْتُ لَهُ إِنَّي قَدْ كَبُرْتُ وَ دَقَّ عَظْمِي أُحِبُّ أَنْ يُقْتَلَ عُمُرِي بِقَتْلِ فِيكُمْ فَقَالَ وَ مَا مِنْ هَذَا بَدٌّ إِنْ لَمْ يَكُنْ فِي الْعَاجِلَةِ تَكُونُ فِي الْأَجَلَةِ.

(The book) 'Rijal' of Al Kashy – Tahir Bin Isa, from Al Shujaie, from Al-Husayn Bin Bashara, from Dawood Al Raqqy who said,

'I said to him<sup>-asws</sup>, 'I have become old, and my bones are brittle. I would love to end my life with being killed regarding you<sup>-asws</sup> all!' He<sup>-asws</sup> said: 'And there is no escape from this. If it does not happen currently, it would happen in the future".<sup>89</sup>

85- كش، رجال الكشي أحمد بن محمد بن رباح عن محمد بن عبد الله بن غالب عن محمد بن الوليد عن يونس بن يعقوب عن عبد الله بن خفصة قال: قال لي أبان بن تغلب مررت بقوم يعيبون علي روايتي عن جعفر ع

(The book) 'Rijal' of Al Kashy – Ahmad Bin Muhammad Bin Rabah, from Muhammad Bin Abdullah Bin Ghalib, from Muhammad Bin Al Waleed, from Yunus Bin Yaqaub, from Abdullah Bin Khafqah who said,

'Aban Bin Taghlib said to me, 'I passed by a group faulting upon me of my reporting from Ja'far<sup>-asws</sup>'.

قَالَ فَلَمَّا كَيْفَ تَلُومُونِي فِي رَوَاتِي عَنْ رَجُلٍ مَا سَأَلْتُهُ عَنْ شَيْءٍ إِلَّا قَالَ قَالَ رَسُولُ اللَّهِ ص

He (the narrator) said, 'I said, 'How can you blame me in my reporting from a man, I have not asked him<sup>-asws</sup> about anything, except he<sup>-asws</sup> has said to me: 'Rasool-Allah<sup>-saww</sup> said?'

قَالَ فَمَرَّ صِبْيَانٌ وَ هُمْ يُنْشِدُونَ الْعَجَبَ كُلِّ الْجُمَادَى وَ رَجَبٍ فَسَأَلْتُهُ عَنْهُ فَقَالَ لِقَاءُ الْأَحْيَاءِ بِالْأَمْوَاتِ.

He (the narrator) said, 'Young boys passed by, and they were prosing (the words of Ali<sup>-asws</sup>), 'The wonder of all wonders between Jumadi and Rajab'. I asked about him about it. He said, 'Meeting of the living with the dead".<sup>90</sup>

86- خص، منتخب البصائر: وَقَفْتُ عَلَى كِتَابِ حُطَبِ لِمَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ ع وَ عَلَيْهِ حُطُّ السَّيِّدِ رَضِيِّ الدِّينِ عَلِيِّ بْنِ مُوسَى بْنِ طَاوُسٍ مَا صُوِّرَتْ هَذَا الْكِتَابِ ذَكَرَ كَاتِبُهُ رَجُلَيْنِ بَعْدَ الصَّادِقِ ع فَيُمْكِنُ أَنْ يَكُونَ تَارِيخُ كِتَابَتِهِ بَعْدَ الْمَائَتَيْنِ مِنَ الْهَجْرَةِ لِأَنَّهُ ع انْتَقَلَ بَعْدَ سَنَةِ مِائَةٍ وَ أَرْبَعِينَ مِنَ الْهَجْرَةِ وَ قَدْ رَوَى بَعْضَ مَا فِيهِ عَنْ أَبِي رُوحٍ فَرَجَّحَ بِنِ فَرُوهَ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ وَ بَعْضَ مَا فِيهِ عَنْ غَيْرِهِمَا ذَكَرَ فِي الْكِتَابِ الْمُشَارَ إِلَيْهِ حُطْبَةً لِأَمِيرِ الْمُؤْمِنِينَ ع تُسَمَّى الْمَحْزُونِ وَ هِيَ

(The book) 'Muntakhab Al Basaair' –

<sup>88</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfi</sup>, Ch 29 H 83

<sup>89</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfi</sup>, Ch 29 H 84

<sup>90</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfi</sup>, Ch 29 H 85

I paused at a book of sermons of our Master<sup>-asws</sup> Amir Al-Momineen<sup>-asws</sup>, and upon it was the handwriting of the Seyyid Al-Razi Al-Deen Ali Bin Musa Bin Tawoos. In the outline of this letter, he mentioned two men after Al-Sadiq<sup>-asws</sup>. It is possible that the date of his writing is after (the year) two hundred from the Hijra because he<sup>-asws</sup> had passed away after the year One hundred and forty from the Hijra, and part of the report what is in it is from Abu Rawh Faraj Bin Farwah, from Mas'ada Bin Sadaqa, from Ja'far Bin Muhammad<sup>-asws</sup>, and part of what is in it is from others, mentioned in the book indicating to it the sermons of Amir Al-Momineen<sup>-asws</sup>, named at 'Al-Mahzoun', and it is: -

الْحَمْدُ لِلَّهِ الْأَخْدِ الْمَحْمُودِ الَّذِي تَوَخَّذَ بِمُلْكِهِ وَ عَلَا بِقُدْرَتِهِ أَحْمَدُهُ عَلَى مَا عَرَفَ مِنْ سَبِيلِهِ وَ أَهَمَّ مِنْ طَاعَتِهِ وَ عَلَّمَ مِنْ مَكْنُونِ حِكْمَتِهِ فَإِنَّهُ مُحَمَّدٌ بِكُلِّ مَا يُؤْبَى مَشْكُورٌ بِكُلِّ مَا يُبْلَى

'The Praise is for Allah<sup>-azwj</sup>, the Praised One Who is Alone with His<sup>-azwj</sup> Kingdom, and Lofty with His<sup>-azwj</sup> Power. I<sup>-asws</sup> praise Him<sup>-azwj</sup> upon what He<sup>-azwj</sup> has Introduced from His<sup>-azwj</sup> Way and Inspired of His<sup>-azwj</sup> obedience from the His<sup>-azwj</sup> hidden Wisdom, for He<sup>-azwj</sup> is Praised with all what He<sup>-azwj</sup> is in charge of, thanked for all what is gone.

وَ أَشْهَدُ أَنَّ قَوْلَهُ عَدْلٌ وَ حُكْمُهُ فَضْلٌ وَ لَمْ يَنْطِقْ فِيهِ نَاطِقٌ بِكَانَ إِلَّا كَانَ قَبْلَ كَانَ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُ اللَّهِ وَ سَيِّدُ عِبَادِهِ خَيْرٌ مِنْ أَهْلِ أَوْلَا وَ خَيْرٌ مِنْ أَهْلِ آخِرًا

And I<sup>-asws</sup> testify that His<sup>-azwj</sup> Word is just, and His<sup>-azwj</sup> Wisdom is Decisive, and He<sup>-azwj</sup> does not Speak regarding it with happening except it does Happen. And I<sup>-asws</sup> testify that Muhammad<sup>-saww</sup> is a servant of Allah<sup>-azwj</sup>, and chief of His<sup>-azwj</sup> servants, best of the former people and best of the latter people.

فَكُلَّمَا نَسَخَ اللَّهُ الْخَلْقَ فَرِيقَيْنِ جَعَلَهُ فِي خَيْرِ الْفَرِيقَيْنِ لَمْ يُسْأَلْ فِيهِ عَائِرٌ وَ لَا نِكَاحٌ جَاهِلِيَّةٍ

Every time Allah<sup>-azwj</sup> Formed the people into two sects, Made him<sup>-saww</sup> to be in the better of the two sects. He<sup>-azwj</sup> did not Apportion in it adulterer nor any pre-Islamic marriage.

ثُمَّ إِنَّ اللَّهَ قَدْ بَعَثَ إِلَيْكُمْ رَسُولًا مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَؤُوفٌ رَحِيمٌ فَ اتَّبِعُوا مَا أَنْزَلَ إِلَيْكُمْ مِنْ رَبِّكُمْ وَ لَا تَتَّبِعُوا مِنْ دُونِهِ أَوْلِيَاءَ قَلِيلًا مَا تَذَكَّرُونَ

Then Allah<sup>-azwj</sup> Sent a Rasool<sup>-saww</sup> to you all, **from yourselves. It is grievous upon him what is distressing upon you, being full of concern upon you. With the Momineen he is kind, merciful [9:128] Follow what is Revealed to you from your Lord and do not follow guardians from the ones besides Him. Little is what you are recalling [7:3].**

فَإِنَّ اللَّهَ جَعَلَ لِخَيْرِ أَهْلًا وَ لِلْحَقِّ دَعَائِمَ وَ لِلطَّاعَةِ عَصْمًا يُعْصَمُ بِحِمِّهِ وَ يُتَمِّمُ مِنْ حَقِّهِ فِيهِمْ عَلَى ارْتِضَاءٍ مِنْ ذَلِكَ وَ جَعَلَ لَهَا رِعَاةً وَ حَفَظَةً يَحْفَظُونَهَا بِرُؤُوفٍ وَ يُعِينُونَ عَلَيْهَا أَوْلِيَاءَ ذَلِكَ بِمَا وُلُّوا مِنْ حَقِّ اللَّهِ فِيهَا

Surely Allah<sup>-azwj</sup> has Made people for the good, and pillars for the truth, and a staff for the obedience, Protecting them and establishing from His<sup>-azwj</sup> Rights among them upon a Pleasure from that, and Made shepherds for it and protectors protecting it with strength and supporting upon it the friends of that with what they are in charge from the rights of Allah<sup>-azwj</sup> in it.



أَمَّا بَعْدُ فَإِنَّ رُوحَ الْبَصَرِ رُوحَ الْحَيَاةِ الَّذِي لَا يَنْفَعُ إِيمَانٌ إِلَّا بِهِ مَعَ كَلِمَةِ اللَّهِ وَ التَّصْدِيقِ بِهَا فَالْكَلِمَةُ مِنَ الرُّوحِ وَ الرُّوحُ مِنَ النُّورِ وَ النُّورُ نُورُ السَّمَاوَاتِ  
فَمَا يُبْدِيكُمْ سَبَبٌ وَصَلَ إِلَيْكُمْ مِنْهُ إِتِقَارٌ وَ اخْتِيَارٌ نِعْمَةً اللَّهُ لَا تَبْلُغُوا شُكْرَهَا حَصَصَكُمْ بِهَا وَ اخْتَصَّكُمْ لَهَا وَ تِلْكَ الْأَمْتَالُ نَصْرُهَا لِلنَّاسِ وَ مَا يَعْقِلُهَا إِلَّا  
الْعَالِمُونَ

As for after, spirit of the sight is the spirit of life which Eman cannot benefit except by it, along with the Word of Allah<sup>-azwj</sup> and ratification with it. The Word is from the spirit, and the spirit is from the Noor, and the Noor is Noor (light) of the skies. Thus, there are means in your hands the effects can be arriving to you all, and choice of the Bounties of Allah<sup>-azwj</sup>. Its thanks cannot reach. He<sup>-azwj</sup> has Specialised you with it and Specialised you for it, **And these examples, We Strike these for the people, and none understand these except for the learned ones [29:43].**

فَأَبَشِرُوا بِنَصْرِ مِنَ اللَّهِ عَاجِلٍ وَ فَتَحِ يَسِيرٍ يُعْرِ اللَّهُ بِهِ أَعْيُنَكُمْ وَ يَذْهَبُ بِحُزْنِكُمْ كُفُوا مَا تَنَاهَى النَّاسُ عَنْكُمْ فَإِنَّ ذَلِكَ لَا يَخْفَى عَلَيْكُمْ إِنَّ لَكُمْ عِنْدَ كُلِّ  
طَاعَةٍ عَوْنًا مِنَ اللَّهِ يَقُولُ عَلَى الْأَلْسِنِ وَ يَثْبُتُ عَلَى الْأَفْئِدَةِ وَ ذَلِكَ عَوْنُ اللَّهِ لِأَوْلِيَائِهِ يَظْهَرُ فِي خَفِيِّ نِعْمَتِهِ لَطِيفًا

Receive glad tidings of the prompt Help from Allah<sup>-azwj</sup>, and easy victory Allah<sup>-azwj</sup> would be Delighting your eyes with it and Do away your grief. Refrain from the people turning away from you, for that is not hidden unto you all. For you, during every act of obedience there is a Support from Allah<sup>-azwj</sup>, spoken upon the tongues and affirmed upon the hearts, and that is a Support of Allah<sup>-azwj</sup> for His<sup>-azwj</sup> friends appearing in the hiddenness of His<sup>-azwj</sup> subtle bounties.

وَ قَدْ أَمَرْتُ لِأَهْلِ التَّقْوَى أَعْصَانَ شَجَرَةِ الْحَيَاةِ وَ إِنَّ فُرْقَانًا مِنَ اللَّهِ بَيْنَ أَوْلِيَائِهِ وَ أَعْدَائِهِ فِيهِ شِفَاءٌ لِلصُّدُورِ وَ ظُهُورٌ لِلنُّورِ يُعْرِ اللَّهُ بِهِ أَهْلَ طَاعَتِهِ وَ يُذِلُّ بِهِ  
أَهْلَ مَعْصِيَتِهِ

And branches of the tree of life have borne fruit for the people of piety, and a Criterion (Quran) from Allah<sup>-azwj</sup> between His<sup>-azwj</sup> friends and His<sup>-azwj</sup> enemies wherein is healing for the chests and manifestation of the Noor. Allah<sup>-azwj</sup> Honours the people of His<sup>-azwj</sup> obedience by it and Disgraces the people of His<sup>-azwj</sup> disobedience by it.

فَلْيُعِدِّ امْرُؤٌ لِذَلِكَ عُذَّتَهُ وَ لَا عُذَّةَ لَهُ إِلَّا بِسَبَبِ بَصِيرَةٍ وَ صِدْقِ نِيَّةٍ وَ تَسْلِيمِ سَلَامَةٍ أَهْلِ الْحِفَّةِ فِي الطَّاعَةِ ثِقَلُ الْمِيزَانِ وَ الْمِيزَانُ بِالْحِكْمَةِ وَ الْحِكْمَةُ قَضَاءٌ  
لِلْبَصَرِ وَ الشُّكُّ وَ الْمَعْصِيَةُ فِي النَّارِ

So let a person prepare his preparations for that, and there is no preparation for him except by a means of insight, and sincere intention, and submission of the safety of the people of lightness in the obedience being heavy on the scale, and the scale is with the wisdom, and the wisdom is illumination of the sight, and the doubt and the disobedience is in the Fire.

وَ لَيْسَا مِنَّا وَ لَا لَنَا وَ لَا إِلَيْنَا فُلُوبُ الْمُؤْمِنِينَ مَطْوِيَّةٌ عَلَى الْإِيمَانِ إِذَا أَرَادَ اللَّهُ إِظْهَارَ مَا فِيهَا فَتَحَهَا بِالْوَحْيِ وَ زَرَعَ فِيهَا الْحِكْمَةَ

And there isn't from us<sup>-asws</sup>, nor for us<sup>-asws</sup>, nor to us<sup>-asws</sup>, hearts of the Momineen folded upon the Eman. When Allah<sup>-azwj</sup> Wants to reveals what is in these, He<sup>-azwj</sup> Opens these with the Revelation, and Cultivates the wisdom in these.

وَ إِنَّ لِكُلِّ شَيْءٍ إِنْ يَبْلُغُهُ لَا يُعْجِلُ اللَّهُ بِشَيْءٍ حَتَّى يَبْلُغَ إِيَّاهُ وَ مُنْتَهَاهُ فَاسْتَبَشِرُوا بِشَيْءٍ مَا بُشِّرْتُمْ وَ اعْتَرَفُوا بِفُرْقَانٍ مَا قُرِبَ لَكُمْ وَ تَنَجَّزُوا مَا وَعَدْتُمْ

And for everything that reaches it, Allah<sup>-azwj</sup> does not Hasten it with a thing except it reaches its end and its peak. So receive glad tidings with glad tidings you have not received and acknowledge with drawing near whatever is drawn near to you and fulfil what you promise.

إِنَّ مِنَّا دَعْوَةً خَالِصَةً يُظْهِرُ اللَّهُ بِهَا حُجَّتَهُ الْبَالِغَةَ وَ يُبَيِّنُ بِهَا نِعْمَهُ السَّابِقَةَ وَ يُعْطِي بِهَا الْكَرَامَةَ الْفَاضِلَةَ مِنْ اسْتَمْسَاكِ بِهَا أَخَذَ بِحِكْمَةٍ مِنْهَا أَنَاكُمْ اللَّهُ رَحْمَتُهُ

From us<sup>-asws</sup> there is a sincere call. Allah<sup>-azwj</sup> will Reveal by it His<sup>-azwj</sup> conclusive Argument and Complete His<sup>-azwj</sup> Excessive Grace and Give the meritorious Benevolence by it to the one who adheres with it, taking wisdom from it, Allah<sup>-azwj</sup> will Bring you His<sup>-azwj</sup> Mercy.

وَ مِنْ رَحْمَتِهِ نُورُ الْقُلُوبِ وَ وَضَعَ عَنْكُمْ أَوْزَارَ الذُّنُوبِ وَ عَجَّلَ شِفَاءَ صُدُورِكُمْ وَ صَالَحَ أُمُورِكُمْ وَ سَلَامٌ مِنَّا دَائِمًا عَلَيْكُمْ تَعَلَّمُونَ بِهِ فِي دُولِ الْأَيَّامِ وَ قَرَارِ الْأَرْحَامِ

And from His<sup>-azwj</sup> Mercy is Noor of the hearts, and He<sup>-azwj</sup> Placed down the burdens of the sins from you, and Hasten the healing of your chests, and Correct your affairs. And the greetings from us<sup>-asws</sup> is constant upon you all. You are learning by it during the turning of the days and the settlement of the wombs.

فَإِنَّ اللَّهَ اخْتَارَ لِدِينِهِ أَقْوَامًا انْتَحَبَهُمْ لِلْقِيَامِ عَلَيْهِ وَ النُّصْرَةَ لَهُ بِحِمِّ طَهَّرَتْ كَلِمَةُ الْإِسْلَامِ وَ أَرْجَاءُ مُفْتَرَضِ الْقُرْآنِ وَ الْعَمَلِ بِالطَّاعَةِ فِي مَشَارِقِ الْأَرْضِ وَ مَغَارِبِهَا

Allah<sup>-azwj</sup> has Chosen a people for His<sup>-azwj</sup> Religion, Selecting them for the standing upon it and the helping for it. The word of Al-Islam appeared through them, and the direction of the Impositions of the Quran, and the working with the obedience in the easts of the earth and its wests.

ثُمَّ إِنَّ اللَّهَ خَصَّصَكُمْ بِالْإِسْلَامِ وَ اسْتَحْلَصَكُمْ لَهُ لِأَنَّهُ اسْمٌ سَلَامَةٌ وَ جَمَاعٌ كَرَامَةٌ اصْطَفَاهُ اللَّهُ فَتَهَجَّهُ وَ بَيَّنَّ حُجَّتَهُ وَ أَرْفَعَهُ وَ حَدَّهُ وَ وَصَفَهُ وَ جَعَلَهُ رِضَى كَمَا وَصَفَهُ وَ وَصَفَ أَخْلَاقَهُ وَ بَيَّنَّ أَطْبَاقَهُ وَ وَكَّدَ مِيثَاقَهُ مِنْ طَهْرٍ وَ بَطْنٍ ذِي خَلَاوَةٍ وَ أَمْنٍ

Then Allah<sup>-azwj</sup> Specialised you with Al-Islam and Purified you for it, because it is a name of safety, and a collection of honours. He<sup>-azwj</sup> Made a Manifesto and Explained His<sup>-azwj</sup> Arguments, and Introduce His<sup>-azwj</sup> Kindness, and its limits, and its description and Made it a Pleasure just as He<sup>-azwj</sup> had Described the description of its manners and Explained its layers, and Emphasised His<sup>-azwj</sup> Covenants from a back and belly with sweetness and security.

فَمَنْ ظَفَرَ بِظَاهِرِهِ رَأَى عَجَائِبَ مَنَاطِرِهِ فِي مَوَارِدِهِ وَ مَصَادِرِهِ وَ مَنْ فَطَّنَ بِمَا بَطَّنَ رَأَى مَكُونِ الْفِطَنِ وَ عَجَائِبَ الْأَمْثَالِ وَ الشُّنَنِ

The one who wins with its apparent would see its wonderous scenarios in its rotations and its implementations, and the one who weans with what is esoteric would see the hidden weaning and wonders of the parables and the Sunnah(s).

فَظَاهِرُهُ أُنْبَقُ وَ بَاطِنُهُ عَمِيقٌ لَا تَنْفُضِي عَجَائِبَهُ وَ لَا تُفْنِي غَرَائِبَهُ فِيهِ يَنَابِيعُ النِّعَمِ وَ مَصَابِيحُ الظُّلَمِ لَا تُفْتَحُ الْخَيْرَاتُ إِلَّا بِمَقَاتِلِهِ وَ لَا تَنْكَشِفُ الظُّلَمُ إِلَّا بِمَصَابِيحِهِ فِيهِ تَفْصِيلٌ وَ تَوْصِيلٌ وَ بَيَانُ الْأَسْمَيْنِ الْأَعْلَيْنِ اللَّذَيْنِ جُمِعَا فَاجْتَمَعَا لَا يَصْلُحَانِ إِلَّا مَعًا

Its apparent is elegant and its esoteric is deep. Its wonders do not terminate nor do its surprises deplete. In it are springs of bounties and lamps for the darkness. The goodness cannot be opened except by its keys, nor can the darkness be removed except by its lamps. In it is detail and elaboration, and explanation of the two lofty Names, those which are gathered. So, these are together. They are not correct except both together.

يُسَمِّيَانِ فَبِعَرَفَانِ وَ يُوصَفَانِ فَبِحَتَمِيَعَانِ قِيَامُهُمَا فِي تَمَامِ أَحَدِهِمَا فِي مَنَازِلِهِمَا جَزَى بِهِيْمَا وَ كُهُمَا نُجُومٌ وَ عَلَى نُجُومِهِمَا نُجُومٌ سَوَاهِمَا تُحْمَى جِهَاهُ وَ تُرَعَى مَرَاعِيهِ

These are named so they are recognised, and they are described, so they their standing is together in completion of one of them in their status flowing with them. And there are stars for them, and upon their stars are stars besides these protecting its protections and taking care of its pastures.

وَ فِي الْقُرْآنِ بَيَانُهُ وَ خُدُودُهُ وَ أَرْكَانُهُ وَ مَوَاضِعُ تَقَادِيرِ مَا حُزِنَ بِحَزَائِنِهِ وَ وُزِنَ بِمِيزَانِهِ مِيزَانُ الْعَدْلِ وَ حُكْمُ الْفُضْلِ إِنَّ رِعَاةَ الدِّينِ فَرَقُوا بَيْنَ الشَّلَكِ وَ الْيَقِينِ وَ جَاءُوا بِالْحَقِّ الْمُبِينِ قَدْ بَيَّنُّوا الْإِسْلَامَ تَبْيَاناً وَ أَسَّسُوا لَهُ أَسَاساً وَ أَرْكَاناً وَ جَاءُوا عَلَى ذَلِكَ شُهُوداً وَ بُرْهَاناً مِنْ غَلَامَاتِ

And in the Quran is its explanation and its limits, and its pillars, and places of determinations what cannot be treasured by its treasures and weighed by its scales, the scales of justice, and decisive rulings. The shepherds of religion separated between the doubt and the conviction, and they came with the clear truth. They explained Al-Islam with detailed explanation, and they placed the foundations for it and pillars, and they came upon that as witnesses and proofs from signs.

وَ أَمَارَاتٍ فِيهَا كِفَاءٌ لِمُكْتَفٍ وَ شِفَاءٌ لِمُسْتَشْفٍ يَحْمُونَ جِهَاهُ وَ يَرَعُونَ مَرَعَاهُ وَ يَصُونُونَ مَصُونَهُ وَ يَهْجُرُونَ مَهْجُورَهُ وَ يُحِبُّونَ مَحْبُوبَهُ بِحُكْمِ اللَّهِ وَ بِرِهِ وَ بِعَظِيمِ أَمْرِهِ وَ ذِكْرِهِ بِمَا يَجِبُ أَنْ يُذَكَّرَ بِهِ

And the Commands therein are sufficient for the sufficer, and a healing for the one seeking to be healed. They protected its protections and took care of its pastures, and they did its dealing, and were loud with its announcements, and loved its beloved by the Judgment of Allah<sup>-azwj</sup> and its righteousness, and with the magnificence of His<sup>-azwj</sup> Commands and His<sup>-azwj</sup> Mention with what He<sup>-azwj</sup> Loved to be Mentioned with.

يَتَوَاصَلُونَ بِالْوَلَايَةِ وَ يَتَلَقَّوْنَ بِحُسْنِ اللَّهْجَةِ وَ يَتَسَاقَفُونَ بِكَأْسِ الرَّوْيَةِ وَ يَتَرَاعَوْنَ بِحُسْنِ الرِّعَايَةِ بِضُدُورِ نَبِيَّةٍ وَ أَخْلَاقِي سَنِيَّةٍ- وَ بِسَلَامٍ رَضِيَّةٍ لَا يُشْرَبُ فِيهِ الدَّيْبَةُ وَ لَا تُشْرَعُ فِيهِ الْعَيْبَةُ

They are communicating with the Wilayah and are meeting each other with the goodly tone, and they are quenching with a cup of saturation, and taking care with goodly care with righteous chests and lofty manners, and with pleasing safety. They are not drinking the lowly in it, nor are they legislating the backbiting in it.

فَمَنْ اسْتَبْطَنَ مِنْ ذَلِكَ شَيْئاً اسْتَبْطَنَ لِحُلُقَا سَنِيَّةً وَ قَطَعَ أَصْلَهُ وَ اسْتَبَدَلَ مَنْزِلَهُ بِنَقْصِهِ مُبْرَماً وَ اسْتِخْلَالَهِ مُجْرِماً مِنْ عَهْدٍ مَعْهُودٍ إِلَيْهِ وَ عَقْدٍ مَعْهُودٍ عَلَيْهِ بِالْبِرِّ وَ التَّقْوَى وَ إِثْبَارِ سَبِيلِ الْهُدَى عَلَى ذَلِكَ عَقْدَ حَلْقَتِهِمْ وَ آخَى أَلْفَتَهُمْ

The one who hides anything from that would have hidden a splendid character and cut off its roots and replaced its status by his with his absolute deficiency, and his permitting a criminal from a pact pacted to him, and a pact pacted against him, with the righteousness, and the

piety, and preferring the way of guidance upon that pact of their creation and brotherhood of their intimacy.

فَعَلَيْهِ يَتَخَابُونَ وَ بِهِ يَتَوَاصَلُونَ فَكَانُوا كَالزَّرْعِ وَ تَفَاضُلُهُ يَبْقَى فَيُؤْخَذُ مِنْهُ وَ يَفْقَى وَ بَيْعَتُهُ التَّخْصِيبُ وَ يَبْلُغُ مِنْهُ التَّخْلِيبُ

They were loving each other based upon that and by it they were helping each other. They were like the seeds, and its merit remains. So it is taken from, and it perishes, and it is sold as an allotment, and the clearance is reached from it.

فَأَنْتَظِرُ أَمْرَهُ فِي قِصْرِ أَيَّامِهِ وَ قِلَّةِ مَقَامِهِ فِي مَنْزِلِهِ حَتَّى يَسْتَبْدِلَ مَنْزِلًا لِيَضَعَ مَنْحَوْلَهُ وَ مَعَارِفَ مُنْقَلَبِهِ فَطُورِي لِذِي قَلْبٍ سَلِيمٍ أَطَاعَ مَنْ يَهْدِيهِ وَ بَحْتَبَ مَا يُؤَدِّيهِ فَيَدْخُلُ مَدْخَلَ الْكِرَامَةِ

So await his orders in the shortness of his days, and the fortress of his staying in his house until he replaces a house in order to place down his falsity and recognises his own turning over. So beatitude is for the one with a sound heart, avoiding the one who guides him and keeps aside what is wanted. So he enters an entrance of the honour.

فَأَصَابَ سَبِيلَ السَّلَامَةِ سَبِيصُ بَصَرِهِ وَ أَطَاعَ هَادِي أَمْرِهِ دُلَّ أَفْضَلَ الدَّلَالَةِ وَ كَشَفَ غِطَاءَ الْجَهَالَةِ الْمُضِلَّةِ الْمُلهِمَةِ فَمَنْ أَرَادَ تَفَكُّرًا أَوْ تَذَكُّرًا فَلْيَذْكُرْ رَأْيَهُ وَ لِيَبْرُزْ بِالْهُدَى مَا لَمْ تُغْلَقْ أَبْوَابُهُ وَ تُفْتَحْ أَسْبَابُهُ وَ قَبْلَ نَصِيحَةٍ مَنْ نَصَحَ بِخُضُوعٍ وَ حُسْنِ خُشُوعٍ بِسَلَامَةِ الْإِسْلَامِ وَ دُعَاءِ التَّمَامِ وَ سَلَامِ بِسَلَامِ نَحِيَّةٍ دَائِمَةٍ لِحَاضِعِ مُتَوَاضِعٍ يَتَنَاقَسُ بِالْإِيمَانِ وَ يَتَعَارَفُ عَدْلَ الْمِيزَانِ

He attains the way of safety. He will be insightful with his insight and obey the guidance of his orders, evidencing the superior evidence, and uncovering the cover of the ignorance, the straying, the distracting. The one who wants to think or mention, then let him mention his view and let him stand out with the guidance what its doors do not close and its means are open and accept the advice of the one who advises with humbleness, and goodly sincerity with the safety of Al-Islam, and the complete call, and be safe with safety of constant to a submissive, humble, competing with the Eman and they know each other with the judicial scale.

فَلْيَقْبَلْ أَمْرَهُ وَ إِكْرَامَهُ بِقَبُولٍ وَ لِيُحْدَرْ قَارِعَةً قَبْلَ حُلُولِهَا إِنَّ أَمْرَنَا صَعْبٌ مُسْتَصَعَبٌ لَا يَحْتَمِلُهُ إِلَّا مَلَكٌ مُقَرَّبٌ أَوْ نَبِيٌّ مُرْسَلٌ أَوْ عَبْدٌ ائْتَمَرَ اللَّهَ قَلْبُهُ لِلْإِيمَانِ لَا يَبْعِي حَدِيثَنَا إِلَّا حُصُونٌ حَصِينَةٌ أَوْ صُدُورٌ أَمِينَةٌ أَوْ أَحْلَامٌ رَزِينَةٌ يَا عَجَبًا كُلَّ الْعَجَبِ بَيْنَ جُمَادَى وَ رَجَبٍ

Let him accept his orders and honour him with accepting and let him beware of a catastrophe before its permeation. Our<sup>-asws</sup> matter is difficult, becoming more difficult. No one can tolerate it except an Angel of Proximity, or a Messenger Prophet<sup>-as</sup>, or a servant whose heart Allah<sup>-azwj</sup> has Tested for the Eman. No one can grasp our<sup>-asws</sup> Ahadith except a fortified fortress, or a secure chest, or a calm dream. O wonder of all wonders between Jumadi and Rajab!

فَقَالَ رَجُلٌ مِنْ شُرْطَةِ الْحَمِيسِ مَا هَذَا الْعَجَبُ يَا أَمِيرَ الْمُؤْمِنِينَ

A man from his<sup>-asws</sup> elite forces said, 'What is this wonder, O Amir Al-Momineen<sup>-asws</sup>?'

قَالَ وَ مَا لِي لَا أَعْجَبُ وَ سَبَقَ الْقَضَاءُ فِيكُمْ وَ مَا تَفْقَهُونَ الْحَدِيثَ إِلَّا صَوْتَاتٍ بَيْنَهُنَّ مَوْتَاتٍ حَصْدُ نَبَاتٍ وَ نَشْرُ أَمْوَاتٍ وَ عَجَبًا كُلَّ الْعَجَبِ بَيْنَ جُمَادَى وَ رَجَبٍ

He<sup>-asws</sup> said: 'And what is the matter I<sup>-asws</sup> should not wonder and the Decree has preceded regarding you all and you are not understanding the Hadith except voices dead people between these, mowing down the vegetation and raising the dead. O wonder of all wonder between Jumadi and Rajab!'

قَالَ أَيضاً رَجُلٌ يَا أَمِيرَ الْمُؤْمِنِينَ مَا هَذَا الْعَجَبُ الَّذِي لَا تَزَالُ تَعْجَبُ مِنْهُ

A man said as well, 'O Amir Al-Momineen<sup>-asws</sup>! What is this wonder you<sup>-asws</sup> are not ceasing to wonder from it?'

قَالَ تَكَلَّمَتِ الْأَخْرَ أُمَّهُ وَ أَيْ عَجَبٍ يَكُونُ أَعْجَبَ مِنْهُ أَمْوَاتٌ يَضْرِبُونَ هَامَ الْأَحْيَاءِ

He<sup>-asws</sup> said: 'May he be bereft of his mother! And which wonder can be more wonderful than it? The dead striking the skulls of the living?'

قَالَ أَيُّ يَكُونُ ذَلِكَ يَا أَمِيرَ الْمُؤْمِنِينَ

He said, 'How can that be, O Amir Al-Momineen<sup>-asws</sup>?'

قَالَ وَالَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ كَأَنِّي أَنْظُرُ قَدْ تَحَلَّلُوا سِكَكَ الْكُوفَةِ وَ قَدْ شَهَرُوا سُيُوفَهُمْ عَلَى مَنَاكِبِهِمْ يَضْرِبُونَ كُلَّ عَدُوِّ اللَّهِ وَ لِرَسُولِهِ وَ لِلْمُؤْمِنِينَ وَ ذَلِكَ قَوْلُ اللَّهِ تَعَالَى يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ قَدْ يَمْسُوا مِنَ الْأَخِرَةِ كَمَا يَمْسُ الْكُفَّارُ مِنْ أَصْحَابِ الْقُبُورِ

He<sup>-asws</sup> said: 'By the One<sup>-azwj</sup> Who Split the seed and Formed the person! It is as if I<sup>-asws</sup> am looking at your market of Al-Kufa to have been entered, and they are brandishing their swords upon their shoulders, striking every enemy of Allah<sup>-azwj</sup> and of His<sup>-azwj</sup> Rasool<sup>-saww</sup> and of the Momineen, and that is the Word of Allah<sup>-azwj</sup> the Exalted: **Then We Returned the prevalence to you over them and Aided you with wealth and sons and Made you more numerous [17:6].**

أَلَا يَا أَيُّهَا النَّاسُ سَلُونِي قَبْلَ أَنْ تَفْقِدُونِي إِنِّي بِطُرُقِ السَّمَاءِ أَعْلَمُ مِنَ الْعَالِمِ بِطُرُقِ الْأَرْضِ أَنَا يَغْسُوبُ الدِّينَ وَ غَايَةُ السَّابِقِينَ وَ لِسَانُ الْمُتَّقِينَ وَ خَاتَمُ الْوَصِيِّينَ وَ وَارِثُ النَّبِيِّينَ وَ خَلِيفَةُ رَبِّ الْعَالَمِينَ أَنَا قَسِيمُ النَّارِ وَ حَازِنُ الْجَنَانِ وَ صَاحِبُ الْخَوْضِ وَ صَاحِبُ الْأَعْرَافِ

Indeed! O you people! Ask me<sup>-asws</sup> before you lose me<sup>-asws</sup>! I<sup>-asws</sup> am more knowing of the ways of heavens than the knower with the roads of the earth! I<sup>-asws</sup> am leader (Yasoob) of the religion, and peak of the preceding ones, and tongue of the pious, and last of the successors<sup>-as</sup>, and inheritor of the Prophets<sup>-as</sup>, and caliph of Lord<sup>-azwj</sup> of the worlds! I<sup>-asws</sup> am distributor of the Fire and treasurer of the Gardens, and master of the Fountain, and master of the heights!

وَ لَيْسَ مِنَّا أَهْلُ النَّبِيِّ إِذَا عَارَفَ بِجَمِيعِ أَهْلِ وَلَايَتِهِ وَ ذَلِكَ قَوْلُ اللَّهِ تَبَارَكَ وَ تَعَالَى إِنَّمَا أَنْتَ مُنذِرٌ وَ لِكُلِّ قَوْمٍ هَادٍ-

And there isn't any Imam<sup>-asws</sup> from us<sup>-asws</sup>, People<sup>-asws</sup> of the Household, except he<sup>-asws</sup> is a knower with entirety of the people of his<sup>-asws</sup> Wilayah, and that is the Word of Allah<sup>-azwj</sup> Blessed and Exalted: **But rather, you are a Warner, and for every people there is a Guide [13:7].**

أَلَا يَا أَيُّهَا النَّاسُ سَلُونِي قَبْلَ أَنْ تَشْعَرَ بِرِجْلِهَا فِتْنَةً شَرَفِيَّةً تَطُّ فِي حَيَاتِهِ أَوْ تَشِبَّ نَارٌ بِالْحَطَبِ الْجُزْلِ غَرِيْبِ الْأَرْضِ رَافِعَةً دَيْلَهَا تَدْعُو يَا وَيْلَهَا بِدَخَلَةٍ أَوْ مِثْلِهَا فَإِذَا اسْتَدَارَ الْفُلُكُ قُلْتُ مَا تَأْتِي بِأَيِّ وَادٍ سَلَكَ

Indeed! O you people! Ask me<sup>-asws</sup> before eastern Fitna kicks in with its legs, trampling in its steps after dead and life, or (before) the fire ignites with plenty of firewood in west of the earth, raising its tail. You will say, 'Oh its woe to it with a shroud!' Or similar to it. When the planets rotate (time passes), you will say, 'He<sup>-ajfi</sup> died, or was destroyed, or by which valley did he<sup>-ajfi</sup> travel?'

فَيَوْمَئِذٍ تَأْوِيلُ هَذِهِ الْآيَةِ ثُمَّ رَدَدْنَا لَكُمْ الْكُرَّةَ عَلَيْهِمْ وَ أَمَدَدْنَاكُمْ بِأَمْوَالٍ وَ بَيْنَ وَ جَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا وَ لِدَلِكِ آيَاتٍ وَ عَلَامَاتٍ أَوْهَنَّ إِخْصَارُ الْكُوفَةِ بِالرَّصِدِ وَ الْحُنْدَقِ وَ تَحْرِيقِ الرُّوَايَا فِي سِكَكِ الْكُوفَةِ وَ تَعْطِيلِ الْمَسَاجِدِ أَرْبَعِينَ لَيْلَةً وَ تَحْفُوقِ رَايَاتٍ ثَلَاثٍ حَوْلَ الْمَسْجِدِ الْأَكْبَرِ يُشْبِهْنَ بِالْهُدَى الْقَاتِلِ وَ الْمَقْتُولِ فِي النَّارِ

On that day would be the interpretation of this Verse: ***Then We Returned the prevalence to you over them and Aided you with wealth and sons and Made you more numerous [17:6]***, and for that there are signs and markings. The first of these is siege of Al-Kufa with the monitors and the ditch, and penetration of the corner in the markets of Al-Kufa, and the Masjids would be suspended for forty nights, and three flags would be flying around the grand Masjid resembling the guidance. The killer and the killed would be in the Fire.

وَ قَتْلُ كَثِيرٍ وَ مَوْتٌ ذَرِيعٌ وَ قَتْلُ النَّفْسِ الرَّكِيَّةِ بِظَهْرِ الْكُوفَةِ فِي سَبْعِينَ وَ الْمَذْبُوحِ بَيْنَ الرُّكْنِ وَ الْمَقَامِ وَ قَتْلُ الْأَسْبَغِ الْمُظْفَرِ صَبْرًا فِي بَيْعَةِ الْأَصْنَامِ مَعَ كَثِيرٍ مِنْ شَيَاطِينِ الْإِنْسِ وَ خُرُوجِ السُّفْيَانِيِّ بِرَايَةٍ خَضْرَاءَ وَ صَلِيبٍ مِنْ دَهَبٍ أَمِيرَهَا رَجُلٌ مِنْ كَلْبٍ

And many would be killed, and sudden death, and Al-Nafs Al-Zakiya (pure soul) would be killed at the back of Al-Kufa among seventy, and the slaughtered one between Al-Rukn (Al-Yemeni) and Al-Maqam (Ibrahim<sup>-as</sup>), and the killing of Al-Asbagh Bin Al-Muzaffar in a combat in allegiance of the idols with many from the Satans<sup>-la</sup> of the human beings and the Jinn, and emergence of Al-Sufyani with a green flag and a crucifix of gold. Its commander would be a man from (clan of) Kalb.

وَ اثْنَيْ عَشَرَ أَلْفَ عِنَانٍ مِنْ يَجْمَلِ السُّفْيَانِيِّ مُتَوَجِّهًا إِلَى مَكَّةَ وَ الْمَدِينَةَ أَمِيرُهَا أَحَدٌ مِنْ بَنِي أُمَيَّةَ يُقَالُ لَهُ حَزْمَةُ أَطْمَسُ الْعَيْنِ السِّمَالِ عَلَى عَيْنِهِ طَرْفَةٌ- يَمِيلُ بِالذَّنْبِ فَلَا تُرَدُّ لَهُ رَايَةٌ حَتَّى يَنْزِلَ الْمَدِينَةَ فَيَجْمَعُ رِجَالًا وَ نِسَاءً مِنْ آلِ مُحَمَّدٍ ص فَيُخْبِسُهُمْ فِي دَارٍ بِالْمَدِينَةِ يُقَالُ لَهَا دَارُ أَبِي الْحَسَنِ الْأَمْوِيِّ

And twelve thousand supporters, the ones carrying Al-Sufyani heading to Makkah and Al-Medina. Its commander would be someone from the clan of Umayya call Khuzeyma, being blind of the left eye. Upon his eye would be a red spot. He will incline with the world. Not flag would return to him (defeated) until he descends at Al-Medina. He will gather men and women from the Progeny<sup>-asws</sup> of Muhammad<sup>-sawww</sup>. He will withhold them in a house at Al-Medina called 'House of Abu Al-Hassan Al-Amawy'.

وَ يَبْعَثُ حَيْلًا فِي طَلَبِ رَجُلٍ مِنْ آلِ مُحَمَّدٍ ص قَدْ اجْتَمَعَ عَلَيْهِ رِجَالٌ مِنَ الْمُسْتَضْعَفِينَ بِمَكَّةَ أَمِيرُهُمْ رَجُلٌ مِنْ عَطْفَانَ حَتَّى إِذَا تَوَسَّطُوا الصَّقَائِحَ الْأَبْيَضَ بِالْبَيْدَاءِ يُخْسَفُ بِهِمْ فَلَا يَنْجُو مِنْهُمْ أَحَدٌ إِلَّا رَجُلًا وَاحِدًا يُحَوِّلُ اللَّهُ وَجْهَهُ فِي فَقَاهُ لِيُنْدِرَهُمْ وَ لِيَكُونَ آيَةً لِمَنْ خَلَقَهُ

And he will dispatch a cavalry in search of a man from the Progeny<sup>-asws</sup> of Muhammad<sup>-sawww</sup>. Men from the weakened ones would have gathered to him at Makkah. Their commander

would be a man from Gatfan, until when they are in the middle of the white sands at Al-Bayda, it will submerge with them. No one from them would be saved except one man, Allah<sup>-azwj</sup> would have Turned around his face in his shoulders, to him to warn them and for him to be a sign for the ones behind him.

فَيَوْمَئِذٍ تَأْوِيلُ هَذِهِ الْآيَةِ وَ لَوْ تَرَى إِذْ فَرَعُوا فَلَا قُوَّةَ وَ أُخِذُوا مِنْ مَكَانٍ قَرِيبٍ

On that day would be the interpretation of this Verse: **A Day they would be hearing the Scream with the Truth, that would be the Day of coming forth [50:42].**

وَ يَبْعَثُ السُّفْيَانِيُّ مِائَةً وَ ثَلَاثِينَ أَلْفًا إِلَى الْكُوفَةِ فَيَنْزِلُونَ بِالرَّوْحَاءِ وَ الْفَارُوقِ وَ مَوْضِعِ مَرْيَمَ وَ عِيسَى ع بِالْقَادِسِيَّةِ وَ يَسِيرُ مِنْهُمْ ثَمَانُونَ أَلْفًا حَتَّى يَنْزِلُوا الْكُوفَةَ مَوْضِعَ قَبْرِ هُودٍ ع بِالثُّخَيْلَةِ فَيَهْجُمُوا عَلَيْهِ يَوْمَ زِينَةَ

And Al-Sufyani will dispatch one hundred and thirty thousand to Al-Kufa. They would descend at Al-Rawha and Al-Farouq, and a place of Maryam<sup>-as</sup> and Isa<sup>-as</sup> at Al-Qadissiyah, and eighty thousands of them would travel until they descend at Al-Kufa, in a place of the grave of Hud<sup>-as</sup> at Al-Nukheyla, and they would attack upon it on the day of adornment.

وَ أَمِيرُ النَّاسِ جَبَّارٌ عَنِيدٌ يُقَالُ لَهُ الْكَاهِنُ السَّاحِرُ فَيَخْرُجُ مِنْ مَدِينَةٍ يُقَالُ لَهُ الرُّوزَاءُ فِي حَمْسَةِ آلَافٍ مِنَ الْكَهَنَةِ وَ يَقْتُلُ عَلَى جِسْرِهَا سَبْعِينَ أَلْفًا حَتَّى يَخْتَمِيَ النَّاسُ الْفُرَاتَ ثَلَاثَةَ أَيَّامٍ مِنَ الدِّمَاءِ وَ تَنْثِنُ الْأَجْسَادِ وَ يَسْبِي مِنَ الْكُوفَةِ أَبْكَارًا لَا يُكْشَفُ عَنْهَا كَفٌّ وَ لَا فِتْنَاعٌ حَتَّى يُوضَعْنَ فِي الْمَحَامِلِ يُزْلَفُ بِهِنَّ الثُّوَيْبَةَ وَ هِيَ الْغُرَيْبِينَ

And the commander of the people would be an obstinate tyrant call the priest, the sorcerer. He will emerge from a city called Al-Zowra'a among five thousand from the priests and kill seventy thousand at its archway until the people would heat up the Euphrates from the blood for three days, and the stench of the bodies. And he will capture virgins from Al-Kufa, neither a hand nor a veil had been removed from them, until he places them in the carriages until he approaches Al-Sawiya with them, and it is Al-Ghariyeyn.

ثُمَّ يَخْرُجُ مِنَ الْكُوفَةِ مِائَةً أَلْفٍ بَيْنَ مُشْرِكٍ وَ مُنَافِقٍ حَتَّى يَضْرِبُونَ دِمَشْقَ لَا يَصُدُّهُمْ عَنْهَا صَادٌّ وَ هِيَ إِزْمَ ذَاتِ الْعِمَادِ وَ تُقْبَلُ زَايَاتُ شَرْقِيَّةِ الْأَرْضِ لَيْسَتْ بِقَطْنٍ وَ لَا كَتَّانٍ وَ لَا خَرِيرٍ مُحْتَمَّةً فِي رُؤُوسِ الْفَنَا بِخَاتَمِ السَّيِّدِ الْأَكْبَرِ يَسُوقُهَا رَجُلٌ مِنْ آلِ مُحَمَّدٍ ص يَوْمَ تُطَيَّرُ بِالْمَشْرِقِ يُوجَدُ رِيحُهَا بِالْمَغْرِبِ كَالْمِسْكِ الْأَذْفَرِ يَسِيرُ الرُّغْبُ أَمَامَهَا شَهْرًا

Then one hundred thousand would emerge from Al-Kufa, between a Polytheist and a hypocrite, until they strike Damascus. No hinderer would hinder them from it, and it is **(People of) Iram, possessors of lofty pillars [89:7]**. And eastern flags would come, neither being of cotton nor linen nor silk. There would be a seal in the top with a seal of the greatest chief (Muhammad<sup>-saww</sup>). A man from the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> would be ushering it. Flying in the east, their aroma would be felt in the west, like the yellow musk. The awe would travel a month in front of it.

وَ يَخْلُفُ أَبْنَاءُ سَعْدِ السَّقَاءِ بِالْكَوفَةِ طَالِبِينَ بِدِمَاءِ آبَائِهِمْ وَ هُمْ أَبْنَاءُ الْفَسَقَةِ حَتَّى يَهْجُمَ عَلَيْهِمْ حَيْلُ الْحُسَيْنِ ع يَسْتَبِقَانِ كَأَهْمًا فَرَسًا رِهَانٍ شُعْتُ غَيْرُ أَصْحَابِ بَوَاكِي وَ قَوَارِحِ إِذْ يَضْرِبُ أَحَدُهُمْ بِرِجْلِهِ بَاكِيَةً يَقُولُ لَا حَيْرَ فِي مَجْلِسٍ بَعْدَ يَوْمِنَا هَذَا اللَّهُمَّ فَإِنَّا النَّائِبُونَ الْحَاشِعُونَ الرَّكَعُونَ السَّاجِدُونَ

And the sons of Sa'ad Al-Saqa'a would differ at Al-Kufa, seeking the blood of their fathers, and they would be sons of mischief until the cavalry of Al-Husayn<sup>-asws</sup> attacks upon them. They would both compete with each other like racing horses. Unkempt, dusty. Crying and grief-stricken. When one of them strikes with his leg, he would cry saying, 'There is no good in a gathering after this day of ours. O Allah<sup>-azwj</sup>! We are the repentant, the humble, the ruk'u performers, and the Sajdah performers'.

فَهُمُ الْأَبْدَالُ الَّذِينَ وَصَفَهُمُ اللَّهُ عَزَّ وَجَلَّ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَ يُحِبُّ الْمُتَطَهِّرِينَ وَ الْمُطَهَّرُونَ نَظَرًاؤُهُمْ مِنْ آلِ مُحَمَّدٍ ص وَ يَخْرُجُ رَجُلٌ مِنْ أَهْلِ نَجْرَانَ زَاهِبٌ يَسْتَجِيبُ الْإِمَامَ فَيَكُونُ أَوَّلَ النَّصَارَى إِجَابَةً وَ يَهْدِمُ صَوْمَعَتَهُ وَ يَدُقُّ صَلِيبَهَا وَ يَخْرُجُ بِالْمَوَالِي وَ ضِعْفَاءِ النَّاسِ وَ الْحَيْلِ

They are the replacements of those whom Allah<sup>-azwj</sup> Mighty and Majestic has Described: **Allah Loves the repenting ones, and He Loves the cleaning ones [2:222]**. And the cleaning ones are their peers from the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>. And a man from the people of Najram will emerge, a monk. He will be answering the Imam<sup>-ajfj</sup>. He would be the first Christian in answering, and he will demolish his monastery and break its crucifix, and he will come out with the slaves and the weak people and the horses.

فَيَسِيرُونَ إِلَى التُّخَيْلَةِ بِأَعْلَامٍ هُدَى فَيَكُونُ جَمْعُ النَّاسِ جَمِيعاً مِنَ الْأَرْضِ كُلِّهَا بِالْفَارُوقِ وَ هِيَ حِجَّةُ أَمِيرِ الْمُؤْمِنِينَ وَ هِيَ مَا بَيْنَ الْبُرْسِ وَ الْفُرَاتِ فَيَقْتُلُ يَوْمَئِذٍ فِيمَا بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ ثَلَاثَةَ آلَافٍ مِنَ الْيَهُودِ وَ النَّصَارَى فَيَقْتُلُ بَعْضُهُمْ بَعْضاً

They will travel to Al-Nukheylya with flags of guidance. The gathering of entirety of the people from the earth, all of it would be at Al-Farouq, and it is a destination of Amir Al-Momineen<sup>-asws</sup>, and it is what is between Al-Burs and the Euphrates. On that day, there will be killed in what is between the east and the west, three thousand from the Jews and the Christians. They will have killed each other.

فَيَوْمَئِذٍ تَأْوِيلُ هَذِهِ الْآيَةِ فَمَا زِلْتِ تِلْكَ دَعْوَاهُمْ حَتَّى جَعَلْنَاهُمْ حَصِيداً خَامِدينَ - بِالسَّيْفِ وَ تَحْتَ ظِلِّ السَّيْفِ وَ يَخْلُفُ مِنْ بَنِي أَشْهَبِ الرَّاجِرِ اللَّحْظِ فِي أَنَاسٍ مِنْ عَيْرِ أَبِيهِ هُرَاباً حَتَّى يَأْتُونَ سِبْطَرَى عُوْدًا بِالسَّجَرِ

On that day would be the interpretation of this Verse: **So that would not cease to be their call until We Make them to be as harvest cut down, motionless [21:15]**, with the sword, and under the shadow of the sword. And he will leave behind from the clan of Ash'hab, the rebuker, the slanderer among the people, from without his father, fleeing until they come to a barbarian sheltering by the tree.

فَيَوْمَئِذٍ تَأْوِيلُ هَذِهِ الْآيَةِ فَلَمَّا أَحْسَبُوا بِأَسْنَا إِذَا هُمْ مِنْهَا يَرْكُضُونَ لَا تَرْكُضُوا وَ ارْجِعُوا إِلَى مَا أُتْرِفْتُمْ فِيهِ وَ مَسَاكِينُكُمْ لَعَلَّكُمْ تُسْئَلُونَ - وَ مَسَاكِينُهُمُ الْكُنُوزُ الَّتِي غَنِمُوا مِنْ أَمْوَالِ الْمُسْلِمِينَ

On that day would be the interpretation of this Verse: **So when they do sense Our Punishment, then they are fleeing from it [21:12] "Do not be fleeing and return to what luxuries you were given therein, and your dwellings, perhaps you would be questioned!" [21:13]**, and their dwelling would be treasures which they would have taken from the wealth of the Muslims as war booty.



وَأَتِيهِمْ يَوْمَئِذٍ الْخُسْفُفُ وَالْقُدْفُفُ وَالْمَسْحُفُ فَيَوْمَئِذٍ تَأْوِيلُ هَذِهِ الْآيَةِ وَ مَا هِيَ مِنَ الظَّالِمِينَ بِبَعِيدٍ وَيُنَادِي مُنَادٍ فِي شَهْرِ رَمَضَانَ مِنْ نَاحِيَةِ الْمَشْرِقِ عِنْدَ طُلُوعِ الشَّمْسِ يَا أَهْلَ الْهُدَى اجْتَمِعُوا وَيُنَادِي مِنْ نَاحِيَةِ الْمَغْرِبِ بَعْدَ مَا تَغَيَّبَ الشَّمْسُ يَا أَهْلَ الْهُدَى اجْتَمِعُوا

On that day the submergence would come to them, and the hurling, and the morphing. On that day would be the interpretation of this Verse: **and it is not far off from the unjust [11:83]**, and a caller will call out in a month of Ramazan from an area of the east at the rising of the sun: 'O people of guidance, gather!' And a caller will call out from an area of the west after the setting of the sun, 'O people of guidance, gather!'

وَمِنَ الْعَدِ عِنْدَ الظُّهْرِ بَعْدَ تَكْوُرِ الشَّمْسِ فَتَكُونُ سَوْدَاءَ مُظْلَمَةً وَ الْيَوْمَ الثَّلَاثِ يُفَرِّقُ بَيْنَ الْحَقِّ وَ الْبَاطِلِ بِخُرُوجِ دَائِيَةِ الْأَرْضِ وَ تُقْبِلُ الرُّومُ إِلَى قَرْيَةٍ بِسَاحِلِ الْبَحْرِ عِنْدَ كَهْفِ الْفَتِيَّةِ وَ يَبْعَثُ اللَّهُ الْفَتِيَّةَ مِنْ كَهْفِهِمْ إِلَيْهِمْ مِنْهُمْ رَجُلٌ يُقَالُ لَهُ مَلِيحَا وَ الْأَخْرُ كَمَسْلَمِينَا وَ هُمَا الشَّاهِدَانِ الْمُسْلِمَانِ لِلْقَائِمِ

And the next morning at midday afterward, the sun will turn becoming black, dark. And the third day, it would be differentiated between the truth and the falsehood by the emergence of the walker of the earth. And the Romans will come to a two at the coast of the sea at the cave of the youth, and Allah<sup>-azwj</sup> will Send the youths from their caves to them. From them would be a man called Makeykha, and the other Kamaslameyna, and they would both be witnessed, submitting to Al-Qaim<sup>-ajfj</sup>.

فَيَبْعَثُ أَحَدَ الْفَتِيَّةِ إِلَى الرُّومِ فَيَرْجِعُ بِعَبْرٍ حَاجَةٍ وَ يَبْعَثُ بِالْآخِرِ فَيَرْجِعُ بِالْفَتْحِ فَيَوْمَئِذٍ تَأْوِيلُ هَذِهِ الْآيَةِ وَ لَهُ أَسْلَمٌ مِنْ فِي السَّمَاوَاتِ وَ الْأَرْضِ طَوْعًا وَ كَرْهًا

He<sup>-ajfj</sup> would send one of the youths to Rome. He would return with a need (having been fulfilled). And he<sup>-ajfj</sup> will send another. He will return with the victory. On that day would be the interpretation of this Verse: **And to Him submit the ones is in the skies and the earth, willingly and unwillingly, [3:83]**.

ثُمَّ يَبْعَثُ اللَّهُ مِنْ كُلِّ أُمَّةٍ فَوْجًا لِيُرِيَهُمْ مَا كَانُوا يُوعَدُونَ فَيَوْمَئِذٍ تَأْوِيلُ هَذِهِ الْآيَةِ وَ يَوْمَ نُحْشِرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا مِمَّنْ يُكَذِّبُ بآيَاتِنَا فَهُمْ يُوزَعُونَ وَ الْوَزْعُ حَقَقَانٌ أَفْقِدْتَهُمْ

Then Allah<sup>-azwj</sup> will Send a batch from every community to Show them what they had been Promised. On that day would be the interpretation of this Verse: **And on the Day We will Gather batches from every community, from the ones who belied Our Signs, so they would be palpitating [27:83]**. And the assembling is the palpitation of their hearts.

وَ يَسِيرُ الصِّدِّيقُ الْأَكْبَرُ بِرَايَةِ الْهُدَى وَ السَّيْفِ ذِي الْقَعَارِ وَ الْمِحْصَرَةِ حَتَّى يَنْزِلَ أَرْضَ الْهِجْرَةِ مَرَّتَيْنِ وَ هِيَ الْكُوفَةُ فَيَهْدِمُ مَسْجِدَهَا وَ يَبْنِيهِ عَلَى بِنَائِهِ الْأَوَّلِ وَ يَهْدِمُ مَا دُونَهُ مِنْ دُورِ الْجُبَابِرَةِ وَ يَسِيرُ إِلَى الْبَصْرَةِ حَتَّى يُشْرِفَ عَلَى بَحْرِهَا وَ مَعَهُ التَّابُوتُ وَ عَصَا مُوسَى

And the greatest truthful will travel with his<sup>-ajfj</sup> flag of guidance and the sword Zulfiqar, and the whip until he<sup>-ajfj</sup> descends at the land of emigration, and it is Al-Kufa. He<sup>-ajfj</sup> will demolish its Masjids and build it upon its former construction, and he<sup>-ajfj</sup> will demolish what is besides it, from the houses of the tyrants, and he<sup>-ajfj</sup> will travel to Al Basra until he<sup>-ajfj</sup> overlooks upon its rive, and with him<sup>-asws</sup> would be the ark, and staff of Musa<sup>-as</sup>.

فَيَعْرِضُ عَلَيْهِ فَيَزْفُرُ فِي الْبَصْرَةِ زَفْرَةً فَتَصْبِرُ بَحْرًا لُجِيًّا لَا يَبْقَى فِيهَا عَيْرٌ مَسْجِدِهَا كَجَوْجُو السَّفِينَةِ عَلَى طَهْرِ الْمَاءِ ثُمَّ يَسِيرُ إِلَى حُرُورَاءَ حَتَّى يُحْرِقَهَا وَ يَسِيرَ مِنْ بَابِ بَنِي أَسَدٍ حَتَّى يَزْفُرَ زَفْرَةً فِي تَقْيِيفٍ وَ هُمْ زَرْعٌ فِرْعَوْنَ

He<sup>-ajfj</sup> will determine upon it and he<sup>-ajfj</sup> will exhale in Al Basra with an exhalation, so the sea would become turbulent. There will not remain in it apart from its Masjids like the hull of the ship upon the surface of the water. Then he<sup>-ajfj</sup> will travel to Haroura until he<sup>-ajfj</sup> burns it down, and he<sup>-ajfj</sup> travel from the door of the clan of Asad until he<sup>-ajfj</sup> exhales with an exhalation among (clan of) Saqeef, and they are the sowing of Pharaoh<sup>-la</sup>.

ثُمَّ يَسِيرُ إِلَى مِصْرَ فَيَصْعَدُ مِنْبَرَهُ فَيُحْطَبُ النَّاسَ فَتَسْتَبِيرُ الْأَرْضُ بِالْعَدْلِ وَ تُعْطِي السَّمَاءُ قَطْرَهَا وَ الشَّجَرُ ثَمَرَهَا وَ الْأَرْضُ نَبَاتَهَا وَ تَنْزِيْلٌ لِأَهْلِهَا وَ تَأْمِنُ الْوُحُوشُ حَتَّى تَرْتَعِيَ فِي طُرُقِ الْأَرْضِ كَأَنْعَامِهِمْ وَ يُقَدِّفُ فِي قُلُوبِ الْمُؤْمِنِينَ الْعِلْمَ فَلَا يَخْتَاجُ مُؤْمِنٌ إِلَى مَا عِنْدَ أُخِيهِ مِنْ عِلْمٍ فَيَوْمَئِذٍ تَأْوِيلُ هَذِهِ الْآيَةِ يُغْنِ اللَّهُ كُلًّا مِنْ سَعْيِهِ-

Then he<sup>-ajfj</sup> will travel to Egypt. He<sup>-ajfj</sup> will ascend its pulpit and address the people. The earth will rejoice with the justice and the sky would give its drops, and the tree its fruits, and the earth its vegetation and adorn for its people, and the wild animals would be secure to the extent that they will graze in their streets like their cattle do, and the knowledge would be cast into the hearts of the Momineen, so no Momin would be needy to the knowledge what is with his brother. On that day would be the interpretation of this Verse: **Allah would Enrich each one from His Capaciousness; [4:130].**

وَ تُخْرِجُ لَهُمُ الْأَرْضُ كُنُوزَهَا وَ يَقُولُ الْقَائِمُ كُلُّوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ فَالْمُسْلِمُونَ يَوْمَئِذٍ أَهْلُ صَوَابٍ لِلدِّينِ أُذُنٌ لَهُمْ فِي الْكَلَامِ فَيَوْمَئِذٍ تَأْوِيلُ هَذِهِ الْآيَةِ وَ جَاءَ رَبُّكَ وَ الْمَلَكُ صَفًّا صَفًّا

And the earth will bring out its treasures to them, and Al-Qaim<sup>-ajfj</sup> would say: ‘Eat, **pleasantly for what you were previously (enduring) during the empty (Fasting) days [69:24].** On that day the Muslims would be people of correctness of the religion. It will be permitted for them regarding the talking. On that day would be the interpretation of this Verse: **And your Lord would come, and the Angel(s) would be (in) rows (and) rows [89:22].**

فَلَا يَقْبَلُ اللَّهُ يَوْمَئِذٍ إِلَّا دِينَهُ الْحَقُّ إِلَّا بِاللَّهِ الدِّينُ الْخَالِصُ فَيَوْمَئِذٍ تَأْوِيلُ هَذِهِ الْآيَةِ أَوْ لَمْ يَرَوْا أَنَّا نَسُوفُ الْمَاءَ إِلَى الْأَرْضِ الْمُجْرَزِ فَتُخْرِجُ بِهِ زَرْعًا تَأْكُلُ مِنْهُ أَنْعَامُهُمْ وَ أَنْفُسُهُمْ أَوْ فَلَا يُبْصِرُونَ وَ يَقُولُونَ مَتَى هَذَا الْفَتْحُ إِنْ كُنْتُمْ صَادِقِينَ قُلْ يَوْمَ الْفَتْحِ لَا يَنْفَعُ الَّذِينَ كَفَرُوا إِيمَانُهُمْ وَ لَا هُمْ يُنظَرُونَ فَأَعْرِضْ عَنْهُمْ وَ انظُرْ إِلَيْهِمْ مُنْتَظِرُونَ-

On that day Allah<sup>-azwj</sup> will not Accept except His<sup>-azwj</sup> religion of the truth. **Indeed! The sincere Religion is for Allah, [39:3].** On that day would be the interpretation of these Verses: **Or do they not see that We Drive the water to a barren land, then We Extract crops with it. Their cattle eat from it and (so do) they themselves. Can they not see? [32:27] And they are saying, ‘When would this victory be, If you are truthful?’ [32:28] Say: ‘On the Day of the victory, those who committed Kufr (before), their expressing Eman (then) would not benefit them nor would they be Respited’ [32:29].**

فَيَمُكِّتُ فِيمَا بَيْنَ خُرُوجِهِ إِلَى يَوْمِ مَوْتِهِ ثَلَاثِمِائَةَ سَنَةٍ وَ تَبِيفٍ وَ عِدَّةُ أَصْحَابِهِ ثَلَاثِمِائَةَ وَ ثَلَاثَةَ عَشَرَ مِنْهُمْ تَسَعَةٌ مِنْ بَنِي إِسْرَائِيلَ وَ سَبْعُونَ مِنَ الْجِنِّ

He<sup>-ajfj</sup> shall remain in what is between his<sup>-ajfj</sup> emergence up to the day of his<sup>-ajfj</sup> death, more than three hundred years, and the number of his<sup>-ajfj</sup> companions would be three hundred and thirteen. From them, nine would be from the children of Israel, and seventy from the Jinn.

وَ مَائَتَانِ وَ أَرْبَعَةٌ وَ ثَلَاثُونَ مِنْهُمْ سَبْعُونَ الَّذِينَ غَضِبُوا لِلَّهِ ص إِذْ هَجَمْتُهُ مُشْرِكُو قُرَيْشٍ فَطَلَبُوا إِلَى نَبِيِّ اللَّهِ أَنْ يَأْذَنَ لَهُمْ فِي إِجَابَتِهِمْ فَأُذِنَ لَهُمْ حَيْثُ نَزَلَتْ هَذِهِ الْآيَةُ إِلَّا الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ وَ ذَكَرُوا اللَّهَ كَثِيرًا وَ انْتَصَرُوا مِنْ بَعْدِ مَا ظَلَمُوا وَ سَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ-

And two hundred and thirty-four, from them seventy would be those who had been angered for the Prophet<sup>-saww</sup> when the Qureysh Polytheists had attacked upon him<sup>-saww</sup>. They will seek to the Prophet<sup>-saww</sup> of Allah<sup>-azwj</sup> to permit for them in answering them. He<sup>-saww</sup> will permit for them when this Verse was Revealed: **Except those who believe and do righteous deeds and remember Allah a lot and defend themselves after they are oppressed. And they shall come to know, those who are being unjust, which overturning they would be Overturned with [26:227].**

وَ عِشْرُونَ مِنْ أَهْلِ الْيَمَنِ مِنْهُمْ الْمُقْدَادُ بْنُ الْأَسْوَدِ وَ مَائَتَانِ وَ أَرْبَعَةٌ عَشْرَ الَّذِينَ كَانُوا بِسَاحِلِ الْبَحْرِ مِمَّا يَلِي عَدَنَ فَبَعَثَ إِلَيْهِمْ نَبِيَّ اللَّهِ بِرِسَالَةٍ فَأَتَوْا مُسْلِمِينَ وَ مِنْ أَفْنَاءِ النَّاسِ أَلْفَانِ وَ ثَمَانِيَةً وَ سَبْعَةَ عَشَرَ

And twenty from the people of Al Yemen. From them would be Al Miqdad Bin Al Aswad<sup>-ra</sup>. And two hundred and fourteen, those who were at the coast of the sea from what follows Aden. The Prophet<sup>-saww</sup> of Allah<sup>-azwj</sup> will send them a message. They will come submitting. And from the variety of the people would be two thousand three hundred and seventeen.

وَ مِنَ الْمَلَائِكَةِ أَرْبَعُونَ أَلْفًا مِنْ ذَلِكَ مِنَ الْمُسَوِّمِينَ ثَلَاثَةٌ أَلْفٍ وَ مِنَ الْمُرْدِفِينَ خَمْسَةٌ أَلْفٍ فَجَمِيعُ أَصْحَابِهِ ع سَبْعَةٌ وَ أَرْبَعُونَ أَلْفًا وَ مِائَةٌ وَ ثَلَاثُونَ مِنْ ذَلِكَ تِسْعَةٌ رُءُوسٍ مَعَ كُلِّ رَأْسٍ مِنَ الْمَلَائِكَةِ أَرْبَعَةٌ أَلْفٍ مِنَ الْجِنِّ وَ الْإِنْسِ عِدَّةٌ يَوْمَ بَدْرٍ

And from the Angels there would be forty thousand. From that, from the marked ones would be three thousand, and from the ones following each other would be five thousand. So, the total of his<sup>-ajfj</sup> companions would be forty-seven thousand one hundred and thirty. From that there would be nine chiefs, with every chief from the Angels there would be four thousand from the Jinn and the humans, the number on the day of Badr.

فِيهِمْ يُقَاتِلُ وَ إِيَّاهُمْ يَنْصُرُ اللَّهُ وَ بِهِمْ يَنْتَصِرُ وَ بِهِمْ يُقَدَّمُ النَّصْرُ وَ مِنْهُمْ نَصْرَةُ الْأَرْضِ

So, by them he<sup>-ajfj</sup> will fight, and Allah<sup>-azwj</sup> will Help them, and by them he<sup>-ajfj</sup> will achieve victory, and by them the help shall preceded, and from them would be the freshness of the earth.

كَتَبْتُهَا كَمَا وَجَدْتُهَا وَ فِيهَا نَقْصُ حُرُوفٍ.

I have written it just as I found it, and in it were deficient (missing) letters (words)”.<sup>91</sup>

<sup>91</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 86

87- كا، الكافي الحسين بن محمد بن محمد بن يحيى عن محمد بن سالم بن أبي سلمة عن الحسن بن شاذان الواسطي قال كتبني إلى أبي الحسن الرضا ع أشكو جفاء أهل واسط و حملهم علي و كانت عصاة من العثمانيه تؤذي

(The book) 'Al Kafi' – Al-Husayn Bin Muhammad and Muhammad Bin Yahya, from Muhammad Bin Salim Bin Abu Salma, from Al Hassan Bin Shazan Al Wasity who said,

'I wrote to Abu Al-Hassan Al-Reza<sup>-asws</sup> complaining of the disloyalty of the people of Wasit and their attacking upon me, and there was a party from the Usman supporters hurting me.

فَوَقَعَ بِحُطِّهِ إِنَّ اللَّهَ جَلَّ دَرُؤُهُ أَحَدًا مِيثَاقًا أَوْلِيَانِنَا عَلَى الصَّبْرِ فِي دَوْلَةِ الْبَاطِلِ فَاصْبِرْ لِحُكْمِ رَبِّكَ فَلَوْ قَدَّ قَامَ سَيِّدُ الْخَلْقِ لَقَالُوا يَا وَيْلَنَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا هَذَا مَا وَعَدَ الرَّحْمَنُ وَ صَدَقَ الْمُرْسَلُونَ.

He<sup>-asws</sup> signed in his<sup>-asws</sup> handwriting: 'Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Mention, Took a Covenant of our<sup>-asws</sup> friends to be upon the patience in the government of falsehood, **Therefore, be patient for the Decision of your Lord [76:24]**. If the chief of the people were to stand, **they would be saying, 'O woe be unto us! Who Resurrected us from our sleeping-places?' (The Angels would say): 'This is what the Beneficent Promised, and the Rasools spoke the truth' [36:52]**'<sup>92</sup>.

88- فس، تفسير القمي فإذا جاء وعد الأخره- يعني القائم صلوات الله عليه و أصحابه ليسووا و جوهكم يعني تسود و جوههم و ليدخلوا المسجد كما دخلوه أول مرة يعني رسول الله ص و أصحابه و أمير المؤمنين ع و أصحابه.

Tafseer Al-Qummi - **So when the other threat comes**, - meaning Al-Qaim<sup>-ajfj</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-ajfj</sup> and his<sup>-ajfj</sup> companion - **they would sadden your faces** – meaning blacken your faces - **and they would enter the Masjid just as they had entered it the first time, [17:7]** – meaning Rasool-Allah<sup>-saww</sup> and his<sup>-saww</sup> companions, and Amir Al-Momineen<sup>-asws</sup> and his<sup>-asws</sup> companions"<sup>93</sup> (Opinion)

89- فس، تفسير القمي حتى إذا رأوا ما يوعدون- قال القائم و أمير المؤمنين ص.

Tafseer Al Qummi - **until when they see what they are being Threatened with, [19:75]**. He said, 'Al-Qaim<sup>-ajfj</sup> and Amir Al-Momineen<sup>-asws</sup>'<sup>94</sup> (opinion)

90- شي، تفسير العياشي عن صالح بن سهل عن أبي عبد الله ع في قوله تعالى ثم ردنا لكم الكرة عليهم قال خروج الحسين ع في الكرة في سبعين رجلاً من أصحابه الذين قتلوا معه عليهم البيض المذهب لكل بيضة وجهان إلى آخر ما مر في باب الآيات المؤولة بالقائم ع.

Tafseer Al Ayyashi – From Salih Bin Sahl,

'From Abu Abdullah<sup>-asws</sup> regarding Words of the Exalted: **Then We Returned the prevalence to you over them [17:6]**. He<sup>-asws</sup> said: 'Emergence of Al-Husayn<sup>-asws</sup> during the Raj'at among seventy men from his<sup>-asws</sup> companions, those that had been killed with him<sup>-asws</sup>. Upon them

<sup>92</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 87

<sup>93</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 88

<sup>94</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 89

would be gilded helmets, for each helmet there being two facets’ – up to the end of what has passed in the chapter on the Verses interpreted with Al-Qaim<sup>-ajfi</sup>’.<sup>95</sup>

91- شا، الإرشاد مسعدةً بئ صدقة عن أبي عبد الله عن أمير المؤمنين ع قال: أنا سيد الشيب و في سنة من أيوب و سيجمع الله لي أهلي كما جمع ليغفوب مثله و ذلك إذا استدار الفلك و فلتنم مات أو هلك إلى آخر ما مر في باب إختيار أمير المؤمنين ع بالقائم ع.

(The book) ‘Al Irshad’ – Mas’ada Bin Sadaqa,

‘From Abu Abdullah<sup>-asws</sup>, from Amir Al-Momineen<sup>-asws</sup> having said: ‘I<sup>-asws</sup> am chief of the grey-haired ones, and in me<sup>-asws</sup> there is a Sunnah from Ayoub<sup>-as</sup>, and Allah<sup>-azwj</sup> will be Gathering my<sup>-asws</sup> family for me<sup>-asws</sup> just as He<sup>-azwj</sup> had Gathered for Yaqoub<sup>-as</sup>, his<sup>-as</sup> family, and that would be when the planets rotate (time passes) and you say, ‘He<sup>-ajfi</sup> had died, or destroyed’ – up to the end of what has passed in the Ahadith of Amir Al-Momineen<sup>-asws</sup> about Al-Qaim<sup>-ajfi</sup>’.<sup>96</sup>

92- خص، منتخب البصائر سعد عن أحمد بن محمد و عبد الله بن عامر بن سعد عن محمد بن خالد عن الثمالي قال قال أبو جعفر ع كان أمير المؤمنين ع يقول من أراد أن يقاتل شيعة الدجال فليقاتل الباكي على دم عثمان و الباكي على أهل النهروان إن من لقي الله مؤمناً بأن عثمان قتل مظلوماً لقي الله عز و جل ساجداً عليه و لا يدرك الدجال

(The book) ‘Muntakhab Al Basaair’ – Sa’ad, from Ahmad Bin Muhammad, and Abdullah Bin Aamir Bin Sa’ad, from Muhammad Bin Khalid Bin Al Sumali who said,

‘Abu Ja’far<sup>-asws</sup> said: ‘Amir Al-Momineen<sup>-as</sup> had said: ‘One who wants to fight against the loyalists of Al-Dajjal, then let him fight against the ones crying upon the blood of Usman, and the ones crying upon the people of Al-Nahrwan! Surely the one who meets Allah<sup>-azwj</sup> believing that Usman had been killed unjustly would meet Allah<sup>-azwj</sup> Mighty and Majestic being Wrathful upon him, and he will not come across Al-Dajjal<sup>-la</sup>’.

فقال رجل يا أمير المؤمنين فإن مات قبل ذلك قال فيبعث من قبره حتى يؤمن به و إن رغم أنفه.

A man said, ‘O Amir Al-Momineen<sup>-asws</sup>! Supposing he dies before that?’ He<sup>-asws</sup> said: ‘He would be Resurrected from his grave until he believes in him<sup>-la</sup>, and even if his nose is rubbed’.<sup>97</sup>

93- ع، علل الشرائع ماجيلويه عن عتبة عن البرقي عن أبيه عن محمد بن سليمان عن داود بن الثعمان عن عبد الرحيم القصير قال: قال لي أبو جعفر ع أما لو قد قام قائمنا لقد ردت إليه الحمراء حتى يجلدنها الحد و حتى ينتقم لابنة محمد فاطمة ع منها إلى آخر ما مر في باب سيره ع.

(The book) ‘Illal Al Sharaie’ – Majaylawiya, from his uncle, from Al Barqy, from his father, from Muhammad Bin Suleyman, from Dawood Bin Al Numan, from Abdul Raheem Al Qaseyr who said,

‘Abu Ja’far<sup>-asws</sup> said to me: ‘If our<sup>-asws</sup> Qaim<sup>-ajfi</sup> had risen, Al-Humeyra (Ayesha) would be returned to him<sup>-ajfi</sup> until he<sup>-ajfi</sup> whips her the legal penalty, and until he<sup>-ajfi</sup> avenges for (Syeda)

<sup>95</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfi</sup>, Ch 29 H 90

<sup>96</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfi</sup>, Ch 29 H 91

<sup>97</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfi</sup>, Ch 29 H 92

Fatima<sup>-asws</sup> the daughter<sup>-asws</sup> of Muhammad<sup>-saww</sup>, from her' – up to the end of what has passed in the chapter of his<sup>-ajfj</sup> conduct".<sup>98</sup>

94- شا، الإرشاد روى عَبْدُ الْكَرِيمِ الْحَنْعَمِيُّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا آن قِيَامُ الْقَائِمِ مُطِرَ النَّاسُ جُمَادَى الْآخِرَةَ وَ عَشْرَةَ أَيَّامٍ مِنْ رَجَبٍ مَطَرًا لَمْ تَرَ الْخَلَائِقُ مِثْلَهُ فَيَنْبُثُ اللَّهُ بِهِ لُحُومَ الْمُؤْمِنِينَ وَ أَسْدَانَهُمْ فِي قُبُورِهِمْ وَ كَأَنِّي أَنْظُرُ إِلَيْهِمْ مُقْبِلِينَ مِنْ قِبَلِ جَهَنَّمَ يَنْفُضُونَ شَعُورَهُمْ مِنَ التُّرَابِ.

(The book) 'Al Irshad' – It is reported by Abdul Kareem Al Khas'amy,

'From Abu Abdullah<sup>-asws</sup> having said: 'When it is time for the rising of Al-Qaim<sup>-ajfj</sup>, the people would be rained upon in Jumadi Al-Akhira and ten days of Rajab, with such a rain the people would not have seen the like of it. Allah<sup>-azwj</sup> would Revive by it the flesh of the Momineen and their bodies from their graves, and it is as if I<sup>-asws</sup> am looking at them coming from the direction of Juheyna, shaking off the soil from their hair".<sup>99</sup>

95- عم، إعلام الورى شا، الإرشاد روى الْمُفَضَّلُ بْنُ عَمَرَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: يَخْرُجُ مَعَ الْقَائِمِ ع مِنْ ظَهْرِ الْكُوفَةِ سَبْعٌ وَ عَشْرُونَ رَجُلًا حَمْسَةَ عَشَرَ مِنْ قَوْمِ مُوسَى ع الَّذِينَ كَانُوا يَهْدُونَ بِالْحَقِّ وَ بِهِ يَعْلَمُونَ- وَ سَبْعَةٌ مِنْ أَهْلِ الْكَهْفِ وَ يُوشِعُ بُنْ نُونٍ وَ سَلْمَانَ وَ أَبُو دُجَانَةَ الْأَنْصَارِيَّ وَ الْمِقْدَادَ وَ مَالِكَ الْأَشْتَرُ فَيَكُونُونَ بَيْنَ يَدَيْهِ أَنْصَارًا وَ حُكَّامًا.

(The books) 'I'lam Al Wara', (and) 'Al Irshad' – It is reported by Al Mufazzal Bin Umar,

'From Abu Abdullah<sup>-asws</sup> having said: 'There shall emerge with Al-Qaim<sup>-ajfj</sup> from the back of Al-Kufa, twenty-seven men – fifteen being from the people of Musa<sup>-as</sup>, those who had been **guiding with the Truth and by it they are dispensing justice [7:159]**, and seven from the people of the cave, and Joshua<sup>-as</sup> Bin Noun<sup>-as</sup>, and Salman<sup>-ra</sup>, and Abu Dajjana Al-Ansari<sup>-ajfj</sup>, and Al-Miqdad<sup>-ra</sup>, and Malik Al-Ashtar<sup>-ra</sup>. So, they would be helpers and rulers in front of him<sup>-ajfj</sup>".<sup>100</sup>

96- بي، الغيبة للنعماني أحمد بن مُحَمَّد بن سَعِيد عن يَحْيَى بن زَكَرِيَّا عن يُوْسُف بن كَلَيْب عن ابْنِ الْبَطَّائِيِّ عن ابْنِ مُهْمِدٍ عن الثَّمَالِيِّ عن أَبِي جَعْفَرٍ ع قَالَ: لَوْ قَدْ خَرَجَ قَائِمُ آلِ مُحَمَّدٍ لَنَصَرَهُ اللَّهُ بِالْمَلَائِكَةِ وَ أَوَّلُ مَنْ يَتَّبِعُهُ مُحَمَّدٌ وَ عَلِيُّ الثَّانِي إِلَى آخِرِ مَا مَرَّ.

(The book) 'Al Ghayba' – Ahmad Bin Muhammad Bin Saeed, from Yahya Bin Zakariya, from Yusuf Bin Kuleyb, from Ibn Al Batainy, from Ibn Humeyd, from Al Sumali,

'From Abu Ja'far<sup>-asws</sup> having said: 'If Al-Qaim<sup>-asws</sup> of Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> were to rise, Allah<sup>-azwj</sup> would Help him<sup>-ajfj</sup> with His<sup>-azwj</sup> Angels, and the first one to follow him<sup>-ajfj</sup> would be Muhammad<sup>-saww</sup> and Ali<sup>-asws</sup> the second' – up to the end of what has passed".<sup>101</sup>

97- غط، الغيبة للشيخ الطوسي سَعْدٌ عن الْحَسَنِ بنِ عَلِيِّ الرِّثْوِيِّ وَ الْحَمِيرِيِّ مَعًا عَنْ أَحْمَدَ بنِ هِلَالٍ عن ابْنِ مُحَمَّدٍ عن الرِّضَا ع فِي حَدِيثٍ لَهُ طَوِيلٍ فِي عِلَامَاتِ ظُهُورِ الْقَائِمِ ع قَالَ وَ الصَّوْتُ الثَّالِثُ يَرُودُ بَدَنًا بَارِزًا نَحْوَ عَيْنِ الشَّمْسِ هَذَا أَمِيرُ الْمُؤْمِنِينَ قَدْ كَرَّ فِي هَلَاكِ الظَّالِمِينَ الْحَبْرِ.

<sup>98</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 93

<sup>99</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 94

<sup>100</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 95

<sup>101</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 96

(The book) 'Al Ghayba' of the Sheikh Al Tusi – Sa'ad, from Al Hassan Bin Ali Al Zaytuni and Al Himeyri, both together from Ahmad Bin Hilal, from Ibn Mahboub,

'From Al-Reza<sup>-asws</sup> in a long Hadith of his<sup>-asws</sup> regarding the signs of the appearance of Al-Qaim<sup>-ajfj</sup>. He<sup>-asws</sup> said: 'And the third voice, they would be seeing a prominent body around the eye of the sun: 'This is Amir Al-Momineen<sup>-asws</sup>! He<sup>-asws</sup> has returned to destroy the oppressors!' – the Hadith".<sup>102</sup>

98- غط، الغيبة للشيخ الطوسي الفضل عن محمد بن علي عن جعفر بن بشير عن خالد بن أبي عمارة عن المفضل بن عمر قال: ذكرنا القائم ع و من مات من أصحابنا ينتظره فقال لنا أبو عبد الله ع إذا قام أبي المؤمن في قبره فيقال له يا هذا إنه قد ظهر صاحبك فإن تشأ أن تلحق به فالحق وإن تشأ أن تُقيم في كرامة ربك فأقيم.

(The book) 'Al Ghayba' of the Sheikh Al Tusi – al Fazl, from Muhammad Bin Ali, from Ja'far Bin Bashir, from Khalid Bin Abu Umara, from Al Mufazzal Bin Umar who said,

'We mentioned Al-Qaim<sup>-ajfj</sup> and the ones from our companions who had died waiting for him<sup>-ajfj</sup>. Abu Abdullah<sup>-asws</sup> said to us: 'When he<sup>-ajfj</sup> rises, the Momin would be brought from his grave and it would be said to him: 'O you! Your Master<sup>-ajfj</sup> has appeared, so if you like you can join with him<sup>-ajfj</sup>, so join, and if you like to stay in the Benevolence of your Lord<sup>-azwj</sup>, then stay".<sup>103</sup>

99- به، من لا يحضره الفقيه علي بن أحمد بن موسى والحسين بن إبراهيم بن أحمد الكاتب عن محمد بن أبي عبد الله الكوفي عن محمد بن إسماعيل البرهمكي عن موسى بن عبد الله النخعي عن أبي الحسن الثالث ع في الزيارة الجامعة و ساق الزيارة إلى أن قال و جعلني ممن يقتص آثاركم و يسئلكم سبلكم و يهتدي بهداكم و يحشر في زمركم و يكر في رجعتكم و يملك في دوليتكم و يشرف في عافيتكم و يمكّن في أيامكم و تفر عنه عداء برؤيتكم

(The book) 'Man La Yahzar Al Faqeeh' – Ali Bin Ahmad Bin Musa, and Al-Husayn Bin Ibrahim Bin Ahmad the scribe, from Muhammad Bin Abu Abdullah Al Kufy, from Muhammad Bin Ismail Al Barmakky, from Musa Bin Abdullah Al Nakhaie,

'From Abu Al Hassan<sup>-asws</sup> the 3<sup>rd</sup> in 'Ziyarat Al Jamie', and he continued the 'Ziyarat' up to he<sup>-asws</sup> said: 'And make me to be from the ones who retaliate in your<sup>-asws</sup> tracks, and travels your<sup>-asws</sup> ways, and is guided by your<sup>-asws</sup> guidance, and is raised in your<sup>-asws</sup> group, and returns in your<sup>-asws</sup> Raj'at, and rules in your government, and is ennobled in your<sup>-asws</sup> well-being, and is enabled in your<sup>-asws</sup> days, and his eyes would be delighted tomorrow by seeing you<sup>-asws</sup> all'.

و في زيارة الوداع و مكّني في دوليتكم و أحياني في رجعتكم.

And in 'Ziyarat Al-Wada'a': 'And enable me in your<sup>-asws</sup> government and revive me in your<sup>-asws</sup> Raj'at".<sup>104</sup>

<sup>102</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 97

<sup>103</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 98

<sup>104</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 99

100- يب، تهذيب الأحكام جماعة من أصحابنا عن هارون بن موسى التلعكبري عن محمد بن علي بن معمر عن علي بن محمد بن مسعدة و الحسن بن علي بن فضال عن سعدان بن مسلم عن صفوان بن مهران الجمال عن الصادق ع في زيارة الأربعين و أشهد أبي بكر مؤمن و بإيائكم موقن بشرايع ديني و خواتيم عملي.

(The book) 'Tahzeeb Al-Ahkaam' – A group of our companions, from Haroun Bin Musa Al-Talaukbary, from Muhammad Bin Ali Bin Ma'mar, from Ali Bin Muhammad Bin Mas'ada, and Al-Hassan Bin Ali Bin Fazzal, from Sa'dan Bin Muslim, from Safwan Bin Mihran Al Jammal,

'From Al-Sadiq<sup>-asws</sup> in Ziyarat Arbaeen: 'And I testify that I am a believer in you<sup>-asws</sup> all, and in your<sup>-asws</sup> fathers<sup>-asws</sup>, convince with the Laws of my religion and the ending of my deeds''.<sup>105</sup>

101- به، من لا يحضر الفقيه قال الصادق ع ليس منا من لم يؤمن بكرتنا و لم يستحل متعتنا.

(The book) 'Man La Yahzar Al Faqih' –

'Al-Sadiq<sup>-asws</sup> said: 'There is no one from us someone who believes in our<sup>-asws</sup> return and does not permit our Mut'ah''.<sup>106</sup>

102- كا، الكافي جماعة عن سهل بن زياد عن محمد بن سليمان الدبليبي عن أبيه عن أبي بصير قال قلت لأبي عبد الله ع قوله تبارك و تعالی و أقسموا بالله جهداً أيمانهم لا يبعث الله من يموت بلى و عداء عليه حقاً و لكن أكثر الناس لا يعلمون-

(The book) 'Al Kafi' – A group, from Sahl Bin Ziyad, from Muhammad Bin Suleyman Al Daylami, from his father, 'From Abu Baseer who said,

'I said to Abu Abdullah<sup>-asws</sup>, 'Words of Blessed and Exalted: **And they are swearing by Allah with the most emphatic of their oaths, 'Allah will not Resurrect ones who die!' Yes, (It is) a true Promise binding upon Him, but most of the people are not knowing [16:38]'**.

قال فقال لي يا أبا بصير ما تقول في هذه الآية

He (the narrator) said, 'He<sup>-asws</sup> said to me: 'O Abu Baseer! What are you saying regarding this Verse?'

قال قلت إن المشركين يزعمون و يخلفون لرسول الله ص أن الله لا يبعث الموتى

He (the narrator) said, 'I said, 'The Polytheists are claiming and swearing to Rasool-Allah<sup>-saww</sup>, 'Surely Allah<sup>-azwj</sup> will not Raise the dead!''

قال فقال تبارك لمن قال هذا سلهم هل كان المشركون يخلفون بالله أم باللات و العزى

He (the narrator) said, 'He<sup>-asws</sup> said: 'Damnation be for the one who says this! Ask them, 'Were the Polytheists swearing by Allah<sup>-azwj</sup> or by Al-Laat and Al-Uzza?''

<sup>105</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 100

<sup>106</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 101



قَالَ قُلْتُ جُعِلْتُ فِدَاكَ فَأُوجِدْنِيهِ

He (the narrator) said, 'I said, 'May I be sacrificed for you<sup>-asws</sup>! Find it for me'.

قَالَ فَقَالَ لِي يَا أَبَا بَصِيرٍ لَوْ قَدْ قَامَ قَائِمُنَا بَعَثَ اللَّهُ إِلَيْهِ قَوْمًا مِنْ شِيعَتِنَا قَبَاغَ سُوفِهِمْ عَلَى عَوَاتِقِهِمْ فَيَبْلُغُ ذَلِكَ قَوْمًا مِنْ شِيعَتِنَا لَمْ يَمُوتُوا فَيَقُولُونَ بُعِثَ فُلَانٌ وَ فُلَانٌ وَ فُلَانٌ مِنْ قُبُورِهِمْ وَ هُمْ مَعَ الْقَائِمِ

He (the narrator) said, 'He<sup>-asws</sup> said to me: 'O Abu Baseer! If our<sup>-asws</sup> Qaim were to stand, Allah<sup>-azwj</sup> would Send to him<sup>-ajfj</sup> a group from our<sup>-asws</sup> Shias. Their swords would be like hedgehogs upon their shoulders. That would reach to a group of our<sup>-asws</sup> Shias who had not died. They would say, 'So and so, and so and so, and so and so have been Resurrected from their graves and they are with Al-Qaim<sup>-ajfj</sup>!'

فَيَبْلُغُ ذَلِكَ قَوْمًا مِنْ عَدُوِّنَا فَيَقُولُونَ يَا مَعْشَرَ الشَّيْعَةِ مَا أَكْذَبَكُمْ هَذِهِ دَوْلَتُكُمْ فَانْتُمْ تَقُولُونَ فِيهَا الكَذِبَ لَا وَ اللَّهُ مَا عَاشَ هَؤُلَاءِ وَ لَا يَعْيشُونَ إِلَى يَوْمِ الْقِيَامَةِ

That would reach a group of our<sup>-asws</sup> enemies. They would say, 'O community of Shias! How full of lies is this government of yours, for you are speaking the lies in it! By Allah<sup>-azwj</sup>! They have not lived, nor will they be living up to the Day of Qiyamah!'

قَالَ فَحَكَى اللَّهُ قَوْلَهُمْ فَقَالَ وَ أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مَنْ يَمُوتُ.

He<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> has Narrated their words. He<sup>-azwj</sup> Said: **And they are swearing by Allah with the most emphatic of their oaths, 'Allah will not Resurrect ones who die! [16:38]'**<sup>107</sup>

103-104، الكافي العدة عَنْ سَهْلِ بْنِ شَيْمُونٍ عَنْ الْأَصَمِّ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ الْبَطَلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ تَعَالَى وَ قَضَيْنَا إِلَى بَنِي إِسْرَائِيلَ فِي الْكِتَابِ لِنُفْسِدَنَّ فِي الْأَرْضِ مَرَّتَيْنٍ - قَالَ قَتْلُ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ طَعْنُ الْحُسَيْنِ ع

(The book) 'Al Kafi' – The number, from Sahl, from Ibn Shmoun, from Al Asamma, from Abdullah Bin Al Qasim Al Batal,

'From Abu Abdullah<sup>-asws</sup> regarding Words of the Exalted: **And We Decreed to the Children of Israel in the Book: "You will make mischief in the land twice, [17:4]**, he<sup>-asws</sup> said: 'Killing of Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> and stabbing of Al-Hassan<sup>-asws</sup>.

وَ لَتَعْلَنَّ عُلوًّا كَبِيرًا قَالَ قَتْلُ الْحُسَيْنِ ع فَإِذَا جَاءَ وَعْدُ أَوْلَاهُمَا إِذَا جَاءَ نَصْرُ دَمِ الْحُسَيْنِ

**and you will declare haughtiness, greatness (for yourselves)!" [17:4]** – he<sup>-asws</sup> said: 'Killing of Al-Husayn<sup>-asws</sup>.

بَعَثْنَا عَلَيْكُمْ عِبَادًا لَنَا أَوْلَىٰ نَأْسٍ شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ قَوْمٌ يَبْعَثُهُمُ اللَّهُ قَبْلَ خُرُوجِ الْقَائِمِ فَلَا يَدْعُونَ وَتْرًا لِأَلِ مُحَمَّدٍ إِلَّا قَتَلُوهُ وَ كَانَ وَعْدًا مَفْعُولًا خُرُوجِ الْقَائِمِ ع

<sup>107</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 102

**So when the first of the two Promises came**, - when the help (for seeking) blood of Al-Husayn<sup>-asws</sup> - **We Sent against you a servant of Ours with mighty prowess, and they ravaged the houses**, - a group Allah<sup>-azwj</sup> would be Sending before emergence of Al-Qaim<sup>-asws</sup>, so they will not leave any grievance of the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> except they would kill him - **and it was always a Promise to be accomplished [17:5]** – emergence of Al-Qaim<sup>-asws</sup>.

ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ خُرُوجَ الْحُسَيْنِ ع فِي سَبْعِينَ مِنْ أَصْحَابِهِ عَلَيْهِمُ الْبَيْضُ الْمُدْهَبُ لِكُلِّ بَيْضَةٍ وَجْهَانِ الْمُؤَدُونَ إِلَى النَّاسِ إِنَّ هَذَا الْحُسَيْنَ قَدْ خَرَجَ حَتَّى لَا يَشْكُ الْمُؤْمِنُونَ فِيهِ وَ إِنَّهُ لَيْسَ بِدَجَالٍ وَ لَا شَيْطَانٍ

**Then We Returned the returning to you over them [17:6]** – emergence of Al-Husayn<sup>-asws</sup> among seventy of his<sup>-asws</sup> companions. Upon them would be while helmets, for each helmet would be two facets, being called out to the people: ‘This is Al-Husayn<sup>-asws</sup>. He<sup>-asws</sup> has come out!’- until the Momineen do not doubt in it – ‘And he<sup>-asws</sup> is neither Dajjal<sup>-la</sup> nor Satan<sup>-la</sup>!’

وَ الْحِجَّةُ الْقَائِمُ بَيْنَ أَظْهُرِهِمْ فَإِذَا اسْتَفْرَتِ الْمَعْرِفَةُ فِي قُلُوبِ الْمُؤْمِنِينَ أَنَّهُ الْحُسَيْنُ ع جَاءَ الْحِجَّةَ الْمَوْتِ فَيَكُونُ الَّذِي يُعَسَلُهُ وَ يُكْفِنُهُ وَ يُحِطُّهُ وَ يَلْحَدُهُ فِي حُفْرَتِهِ الْحُسَيْنُ بْنُ عَلِيٍّ ع وَ لَا يَلِي الْوَصِيَّ إِلَّا الْوَصِيُّ.

And the Divine Authority Al-Qaim<sup>-ajfj</sup> would be in their midst, settling the recognition in the hearts of the Momineen that he<sup>-asws</sup> is indeed Al-Husayn<sup>-asws</sup>. The death will come to Al-Hujjah<sup>-ajfj</sup> (Al-Qaim<sup>-ajfj</sup>), so the one who would wash him<sup>-ajfj</sup>, and enshroud him<sup>-ajfj</sup>, and embalm him<sup>-ajfj</sup>, and bury him<sup>-ajfj</sup> in his<sup>-ajfj</sup> grave would be Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup>, and not one would be in charge (of the funeral) of the successor<sup>-asws</sup> except the successor<sup>-asws</sup>.<sup>108</sup>

104- مصبا، [المصباحين] رَوَى لَنَا جَمَاعَةٌ عَنْ أَبِي عَبْدِ اللَّهِ مُحَمَّدَ بْنَ أَحْمَدَ بْنِ عَبْدِ اللَّهِ بْنِ فُضَاعَةَ بْنِ صَفْوَانَ بْنِ مِهْرَانَ الْجَمَّالِ عَنْ أَبِيهِ عَنْ جَدِّهِ صَفْوَانَ قَالَ: اسْتَأْذَنْتُ الصَّادِقَ ع لِرِيزَاتِهِ مَوْلَانَا الْحُسَيْنِ ع وَ سَأَلْتُهُ أَنْ يُعَرِّفَنِي مَا أَعْمَلُ عَلَيْهِ وَ سَأَقَ الْحَدِيثَ إِلَيَّ أَنْ قَالَ ع فِي الرِّيزَاتِ وَ أَشْهَدُ اللَّهَ وَ مَلَائِكَتَهُ وَ أَنْبِيََاءَهُ وَ رُسُلَهُ أَنِّي بِكُمْ مُؤْمِنٌ وَ بِإِيَابِكُمْ مُوقِنٌ بِشَرَائِعِ دِينِي وَ حَوَاتِيمِ عَمَلِي.

(The book) ‘Al Misbaheen’ – It is reported to us by a group, from Abu Abdullah Muhammad Bin Ahmad Bin Abdullah Bin Quza’at Bin Safwan Al Jammal, from his father, from his grandfather Safwan who said,

‘I sought permission of Al-Sadiq<sup>-asws</sup> to visit (grave of) our Master<sup>-asws</sup> Al-Husayn<sup>-asws</sup>, and I asked him<sup>-asws</sup> let me know what I should do at it’ – and he continued the Hadith up to he<sup>-asws</sup> said in the Ziyarat: ‘And I keep Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Angels and His<sup>-azwj</sup> Prophets<sup>-as</sup> and His<sup>-azwj</sup> Messenger<sup>-as</sup> as witnesses that I am a believer in you<sup>-asws</sup> all, and in your<sup>-asws</sup> fathers<sup>-asws</sup>, convinced with the Laws of my religion and the ending of my deeds!’<sup>109</sup>

105- مصبا فِي رِيزَاتِهِ الْعَبَّاسِ أَنِّي بِكُمْ مُؤْمِنٌ وَ بِإِيَابِكُمْ مِنَ الْمُؤْمِنِينَ.

(The book) ‘Al Misbaheen’ –

‘In Ziyarat’ of Al-Abbas<sup>-asws</sup>: ‘I am a believer in you, and in your<sup>-asws</sup> fathers<sup>-asws</sup>, from the convinced ones’.<sup>110</sup>

<sup>108</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 103

<sup>109</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 104

<sup>110</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 105

106- مصبا، المصباحين صبا، مصباح الزائر زيارة زواها ابن عياش قال حدثني خير بن عبد الله عن الحسين بن روح قال زُرُّ أَيْ الْمَشَاهِدِ كُنْتُ بِحَضْرَتِهَا فِي رَجَبٍ نَقُولُ إِذَا دَخَلْتُ وَ سَأَقَ الزِّيَارَةَ إِلَى أَنْ قَالَ وَ [أَنْ] يَرْجِعَنِي مِنْ حَضْرَتِكُمْ خَيْرَ مَرْجِعٍ إِلَى جَنَابِ مُرِّعِ مُوسَى وَ دَعَا وَ مَهَلٍ إِلَى حِينَ الْأَجَلِ وَ خَيْرَ مَصِيرٍ وَ مَحَلٍ فِي النَّعِيمِ الْأَزَلِّ وَ الْعَيْشِ الْمُقْتَبَلِ وَ دَوَامِ الْأُكْلِ وَ شُرْبِ الرَّحِيقِ وَ السَّلْسِيلِ وَ عَسَلٍ وَ نَهْلٍ لَا سَأَمَ مِنْهُ وَ لَا مَلَلٌ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ وَ تَحْيَاتُهُ حَتَّى الْعُودِ إِلَى حَضْرَتِكُمْ وَ الْفُوزِ فِي كَرَّتِكُمْ.

(The books) 'Al Misbaheen', (and) 'Misbah Al Za'ir' – There is a Ziyarat reported by Ibn Ayyash who said, 'It is narrated to me by Khayr Bin Abdullah, from Al-Husayn Bin Rawh who said,

'Zurr said, 'Whichever of the shrine you attend during Rajab, you should say when you enter' – and he continued the Ziyarat up to he said, 'And He<sup>azwj</sup> should return me from your<sup>asws</sup> presence with a goodly return to a pleasant expansive side and gentleness, and a place to a time of death, and goodly destination and place in the everlasting bounties and the livelihood in the future, and permanent eating, and drinking the (sealed) nectar, and the (river) Salsabeel, and honey, and saturating drink there being no poison from it, nor any fatigue, and Mercy of Allah<sup>azwj</sup> and His<sup>azwj</sup> Blessings and His<sup>azwj</sup> Welcome, until I return to your<sup>asws</sup> presence and the success in your<sup>asws</sup> Raj'at'.<sup>111</sup>

107- قل، إقبال الأعمال مصبا، المصباحين خرج إلى أبي القاسم بن العلاء الهمداني وكيل أبي محمد ع أن مولانا الحسين ع ولد يوم الخميس لثلاث خلون من شعبان فضمنه و ادع فيه بهذا الدعاء و ساق الدعاء إلى قوله و سيد الأسرة الممدود بالئصرة يوم الكزة المعوض من قتله

(The books) 'Iqbal Al Amaal', (and) 'Misbaheen' –

'A representative of Abu Muhammad<sup>asws</sup> came out to Abu Al-Qasim Bin Al-A'ala: 'Our Master<sup>asws</sup> Al-Husayn<sup>asws</sup> was blessed (to his parents<sup>asws</sup>) on the day of Thursday on the third vacant from Shaban, so fast it and supplicate during it with this supplication' – and he continued the supplication up to his words: 'And the chief of the family who is helped with the help on the day of the return, as compensation of his<sup>asws</sup> having been killed.

أَنَّ الْأَيْمَةَ مِنْ نَسْلِهِ وَ النَّفْءَ فِي تَرْبِيهِ وَ الْفُوزَ مَعَهُ فِي أَوْبِيهِ وَ الْأَوْصِيَاءَ مِنْ عَثْرَتِهِ بَعْدَ قَائِمِهِمْ وَ عَيْبَتِهِ حَتَّى يُدْرِكُوا الْأَوْتَارَ وَ يَنْتَأَرُوا النَّارَ وَ يُرْضُوا الْجَبَارَ وَ يَكُونُوا خَيْرَ أَنْصَارٍ إِلَى قَوْلِهِ فَتَحْنُ عَائِدُونَ بِقَبْرِهِ نَشْهَدُ تَرْبَتَهُ وَ نَنْتَظِرُ أَوْبَتَهُ آمِينَ رَبَّ الْعَالَمِينَ.

The Imams<sup>asws</sup> are from his<sup>asws</sup> lineage, and the healing is in his<sup>asws</sup> soul, and the success is with him<sup>asws</sup> in his<sup>asws</sup> coming back from his<sup>asws</sup> family after their<sup>asws</sup> Qaim<sup>ajfj</sup> and his<sup>ajfj</sup> occultation until they realise the grievances and retaliate the retaliation, and they<sup>asws</sup> Pleased the Subduer, and be best helpers' – up to his words: 'So we are taking shelter with his<sup>asws</sup> grave. We attend his<sup>asws</sup> soil and await his<sup>asws</sup> coming back. Ameen, Lord<sup>azwj</sup> of the worlds!'<sup>112</sup>

108- صبا، مصباح الزائر في زيارة القائم ع في السيزداب و وقفتي يا رب لبقيام بطاعته و لئتوى في خدمته و المكث في دولته و اجتناب مغصبيته فإن توفيتني اللهم قبل ذلك فاجعلني يا رب فيمن يكر في رجعتيه و يملك في دولته و يتمكن في أيامه و يستظل تحت أعلامه و يحشر في زمريه و تفر عينه برؤيته.

<sup>111</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>ajfj</sup>, Ch 29 H 106

<sup>112</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>ajfj</sup>, Ch 29 H 107

(The book) 'Misbah Al Zaair' –

'In a Ziyarat of Al-Qaim<sup>-ajfj</sup> in the basement, 'And Harmonise me, O Lord<sup>-azwj</sup>, for Al-Qaim<sup>-ajfj</sup> with obeying him<sup>-ajfj</sup>, and for the death in his<sup>-ajfj</sup> service, and the remaining in his<sup>-ajfj</sup> government, and shunning disobedience to him<sup>-ajfj</sup>. O Allah<sup>-azwj</sup>! If You<sup>-azwj</sup> were to Harmonise me before that, then O Lord<sup>-azwj</sup>, Make me to be among the ones who return during his<sup>-ajfj</sup> return, and rule in his<sup>-ajfj</sup> government, and Enable me during his<sup>-ajfj</sup> days, and to shade beneath his<sup>-ajfj</sup> flag, and to be Raised among his<sup>-ajfj</sup> group, and delight my eyes by seeing him<sup>-ajfj</sup>'<sup>113</sup>

109- صبا، مصباح الزائر في زيارة أخرى له ع و إن أدركني الموت قبل ظهورك فإني أتوسل بك إلى الله سبحانه أن يصلي علي محمد و آل محمد و أن يجعل لي كرامة في ظهورك و رجعة في أيامك لأبلغ من طاعتك مرادي و أشفي من أعدائك فؤادي.

(The book) 'Misbah Al Zaair' –

'In another Ziyarat of his<sup>-ajfj</sup>, 'And if the death comes across me before your<sup>-ajfj</sup> appearance, then I<sup>-ajfj</sup> seek means through you<sup>-ajfj</sup> to Allah<sup>-azwj</sup> the Glorious that He<sup>-azwj</sup> Sends Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and to Make a return to be for me during your<sup>-ajfj</sup> appearance during your<sup>-ajfj</sup> days in order to reach my intent from obeying you<sup>-ajfj</sup>, and heal my heart from your<sup>-ajfj</sup> enemies''<sup>114</sup>

110- صبا، مصباح الزائر في زيارة أخرى اللهم أرنا وجهك ولينك الميمون في حياتنا و بعد الميمون اللهم إني أدين لك بالرجعة بين يدي صاحب هذه البقعة.

(The book) 'Misbah Al Zaair' –

'In another Ziyarat: 'O Allah<sup>-azwj</sup>! Show us the auspicious face of Your<sup>-azwj</sup> friend during our lifetime and after the deaths. O Allah<sup>-azwj</sup>! I make it a religion for You<sup>-azwj</sup> with the Raj'at in front of Master<sup>-asws</sup> of this spot!''<sup>115</sup>

111- صبا، مصباح الزائر عن جعفر بن محمد الصادق ع أنه قال من دعا إلى الله أربعين صباحاً بهذا العهد كان من أنصار قائمنا فإن مات قبله أخرجته الله تعالى من قبره و أعطاه بكل كلمة ألف حسنة و محاه عنه ألف سيئة و هو هذا

(The book) 'Misbah Al Zaair' –

'From Ja'far<sup>-asws</sup> Bin Muhammad Al-Sadiq<sup>-asws</sup> having said: 'One who supplicates to Allah<sup>-azwj</sup> for forty mornings with this pact would be from the helpers of our<sup>-asws</sup> Qaim<sup>-ajfj</sup>. If he were to die before it, Allah<sup>-azwj</sup> the Exalted would Extract him from his grave and Give him a thousand good deeds for every word, and Delete a thousand evil deeds, and it is this: -

اللهم رب النور العظيم و رب الكرمي الرفيع و رب البحر المسجور و منزل التوراة و الإنجيل و الزبور و رب الظل و الحرور و منزل القرآن العظيم و رب الملائكة المقربين و الأنبياء و المرسلين

<sup>113</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 108

<sup>114</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 109

<sup>115</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 110

O Allah-azwj! Lord-azwj of the Mighty Noor, and Lord-azwj of the lofty Chair, and Lord-azwj of the filled ocean, and Revealer of the Torah and the Evangel and the Psalms, and Lord-azwj of the Shade and the heat, and Revealer of the Mighty Quran, and Lord-azwj of the Angels of Proximity, and the Prophets-as and the Messengers-as!

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِوَجْهِكَ الْكَرِيمِ وَ بُنُورِ وَجْهِكَ الْمُنِيرِ وَ مُلْكِكَ الْقَدِيمِ يَا حَيُّ يَا قَيُّوْمُ أَسْأَلُكَ بِاسْمِكَ الَّذِي أَشْرَقَتْ بِهِ السَّمَاوَاتُ وَ الْأَرْضُونَ- يَا حَيُّ قَبْلَ كُلِّ حَيٍّ لَا إِلَهَ إِلَّا أَنْتَ

O Allah-azwj! I ask You-azwj by Your-azwj Benevolent Face, and by the radiant Noor of Your-azwj Face and Your-azwj ancient Kingdom! O living! O eternal! I ask You-azwj by Your-azwj Name which You-azwj Shone the skies and the earths with! O One before every life! There is no god except You-azwj!

اللَّهُمَّ بَلِّغْ مَوْلَانَا الْإِمَامَ الْهَادِيَ الْمَهْدِيَّ الْقَائِمَ بِأَمْرِكَ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ عَلَى آبَائِهِ الطَّاهِرِينَ عَنِ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ فِي مَشَارِقِ الْأَرْضِ وَ مَعَارِبِهَا سَهْلِهَا وَ جَبَلِهَا بَرِّهَا وَ بَحْرِهَا وَ عَتِي وَ عَنِّ وَ الدَّيِّ مِنَ الصَّلَوَاتِ زِنَةَ عَرْشِ اللَّهِ وَ مِدَادَ كَلِمَاتِهِ وَ مَا أَحْصَاهُ عِلْمُهُ وَ أَحَاطَ بِهِ كِتَابُهُ

O Allah-azwj! Deliver to our Master-ajfj, the guiding Imam-ajfj, the Guided, the one to rise with Your-azwj Command, may the Salawaat of Allah-azwj be upon him-ajfj and upon his-ajfj clean forefathers, on behalf of the Momineen and the Mominaat, in the easts of the earth and its wests, its coasts, and its mountains, its lands, and its oceans, and from me and from my father, (such) Salawaat adorning the Throne of Allah-azwj and extent of His-azwj Words, and what His-azwj Knowledge can count, and His-azwj Book can encompass with!

اللَّهُمَّ إِنِّي أُجَدِّدُ لَهُ فِي صَبِيحَةِ يَوْمِي هَذَا وَ مَا عِشْتُ مِنْ أَيَّامِي عَهْدًا وَ عَقْدًا وَ بَيْعَةً لَهُ فِي عُنُقِي لَا أَحُولُ عَنْهَا وَ لَا أَزُولُ أَبَدًا

O Allah-azwj! I renew to him-ajfj, in the morning of this day of mine, and what I have lived in the evening of my days, a pact, an agreement, and allegiance to him-ajfj in my neck, that I will not turn around from it nor will I decline (move from) it, ever!

اللَّهُمَّ اجْعَلْنِي مِنْ أَنْصَارِهِ وَ أَعْوَانِهِ وَ الدَّائِمِينَ عَنْهُ وَ الْمُسَارِعِينَ إِلَيْهِ فِي قَضَاءِ حَوَائِجِهِ وَ الْمُحَامِلِينَ عَنْهُ وَ السَّابِقِينَ إِلَى إِرَادَتِهِ وَ الْمُسْتَشْهِدِينَ بَيْنَ يَدَيْهِ

O Allah-azwj! Make me to be from his-ajfj helpers and his-ajfj supporters, and the defenders from him-ajfj, and the hasteners to him-ajfj in fulfilling his-ajfj needs, and the protectors of his-ajfj, and the ones preceding to his-ajfj wants, and the ones martyred in front of him-ajfj.

اللَّهُمَّ إِنْ حَالَ بَيْنِي وَ بَيْنَهُ الْمَوْتُ الَّذِي جَعَلْتَهُ عَلَى عِبَادِكَ حَتْمًا فَأَخْرِجْنِي مِنْ قَبْرِي مُؤْتَرًّا كَفَنِي شَاهِرًا سِنْفِي مُجَرِّدًا قَتَاتِي مُلَبِّبًا دَعْوَةَ الدَّاعِي فِي الْحَاضِرِ وَ الْبَادِي

O Allah-azwj! If the death, which You-azwj had Made it to be upon Your-azwj servants, were to be a barrier between me and him-ajfj, then Extract me from my grave clothed in my shroud, unsheathing my sword, revealing my obedience, exclaiming Talbiyya to the call of the caller, in the present and the beginning.

اللَّهُمَّ أَرِنِي الطَّلْعَةَ الرَّشِيدَةَ وَ الْعُرَّةَ الْحَمِيدَةَ وَ ائْخُلْ نَاطِرِي بِنَظَرِهِ مِنِّي إِلَيْهِ وَ عَجِّلْ فَرَجَهُ وَ سَهِّلْ مَخْرَجَهُ وَ أَوْسِعْ مِنْهُجَهُ وَ اسْتَلِكْ بِي حَجَّتَهُ فَأَنْفِذْ أَمْرَهُ وَ اشْدُدْ أَرْزَهُ وَ اَعْمُرِ اللَّهُمَّ بِهِ بِلَادَكَ وَ أَحْيِي بِهِ عِبَادَكَ فَإِنَّكَ قُلْتَ وَ قَوْلُكَ الْحَقُّ طَهَّرَ الْقَسَادَ فِي الْبَرِّ وَ الْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ-

O Allah<sup>-azwj</sup>! Show me the emergence of righteous guidance, and the praise-worthy beginning, and apply the kohl of looking at him<sup>-ajfj</sup> with my eyes, and Hasten his<sup>-ajfj</sup> relief, and Ease his<sup>-ajfj</sup> emergence, Broaden his<sup>-ajfj</sup> manifesto, and I ask You<sup>-azwj</sup> for his<sup>-ajfj</sup> manifesto for me so I can enforce his<sup>-ajfj</sup> orders, and tighten its buttons and live long by it, O Allah<sup>-azwj</sup>, in Your<sup>-azwj</sup> Country, and revive Your<sup>-azwj</sup> servants by it, for You<sup>-azwj</sup> Said, and Your<sup>-azwj</sup> Words are True: **Corruption has appeared in the land and the sea due to what the hands of the people have earned, [30:41].**

فَأَظْهِرِ اللَّهُمَّ لَنَا وَوَلِيِّكَ وَابْنِ بِنْتِ نَبِيِّكَ الْمُسَمَّى بِاسْمِ رَسُولِكَ حَتَّى لَا يَطْفَرَّ بِشَيْءٍ مِنَ الْبَاطِلِ إِلَّا مَرَقَهُ وَ يُحَقِّقِ الْحَقَّ وَ يُحَقِّقَهُ وَ اجْعَلْهُ اللَّهُمَّ مَفْرَعًا لِمَطْلُومِ عِبَادِكَ وَ نَاصِرًا لِمَنْ لَا يَجِدُ لَهُ نَاصِرًا غَيْرَكَ وَ مُجَدِّدًا لِمَا عَطَلَ مِنْ أَحْكَامِ كِتَابِكَ وَ مُشِيدًا لِمَا وَرَدَ مِنْ أَعْلَامِ دِينِكَ وَ سُنَنِ نَبِيِّكَ ص وَ اجْعَلْهُ مِنْ حَصْنَتِهِ مِنْ نَاسِ الْمُعْتَدِينَ

O Allah<sup>-azwj</sup>! Reveal to us Your<sup>-azwj</sup> friend, and son<sup>-ajfj</sup> of Your<sup>-azwj</sup> Prophet<sup>-saww</sup>, the one name with the name of Your<sup>-azwj</sup> Rasool<sup>-saww</sup> until the does not appear anything from the falsehood except he<sup>-ajfj</sup> tears it apart, and establishes the truth, and makes it a reality, and O Allah<sup>-azwj</sup>, he<sup>-ajfj</sup> makes it a shelter for the oppressed ones of Your<sup>-azwj</sup> servants, and a helper of the one who cannot find a helper for him apart from You<sup>-azwj</sup>, and a renewal of what have been suspended, from the rulings of Your<sup>-azwj</sup> Book, and a recommender of what is referred from the information of Your<sup>-azwj</sup> religion and Sunnah of Your<sup>-azwj</sup> Prophet<sup>-saww</sup>, and Make him<sup>-ajfj</sup> to be from the one fortified from the process of the aggressors.

اللَّهُمَّ وَ سِرَّ نَبِيِّكَ مُحَمَّدًا ص بِرُؤُوسِهِ وَ مَنْ تَبِعَهُ عَلَى دَعْوَتِهِ وَ ارْحَمِ اسْتِكَانَتَنَا بَعْدَهُ

O Allah<sup>-azwj</sup>! And cheer Your<sup>-azwj</sup> Prophet<sup>-saww</sup> by seeing him<sup>-ajfj</sup> and the ones following him<sup>-ajfj</sup> upon his<sup>-ajfj</sup> call and have Mercy of our submissiveness after him<sup>-ajfj</sup>.

اللَّهُمَّ اكشِفْ هَذِهِ الْعُتْمَةَ عَنِ الْأُمَّةِ بِحُضُورِهِ وَ عَجَلِ لَنَا ظُهُورَهُ إِيَّاهُمْ بِرُؤُوسِهِ بَعِيدًا وَ نَرَاهُ قَرِيبًا الْعَجَلِ يَا مَوْلَايَ يَا صَاحِبَ الزَّمَانِ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

O Allah<sup>-azwj</sup>! Remove this gloom from the community by his<sup>-ajfj</sup> presence and Hasten his<sup>-ajfj</sup> appearance for us, **They are seeing it as being remote [70:6] And We See it as being near [70:7].** The Haster, O my Master<sup>-ajfj</sup>, O Master<sup>-ajfj</sup> of the Time, by Your<sup>-azwj</sup> Mercy, O most Merciful of the merciful ones!

ثُمَّ تَضْرِبُ عَلَى فَجْدِكَ الْأَيْمَنِ ثَلَاثَ مَرَّاتٍ وَ تَقُولُ الْعَجَلِ يَا مَوْلَايَ يَا صَاحِبَ الزَّمَانِ ثَلَاثًا.

Then strike upon you right thigh with your hand three times and say, ‘The haste, O my Master<sup>-ajfj</sup>, O Master<sup>-ajfj</sup> of the Time’ – thrice”<sup>116</sup>

112- صباح، مصباح الزائر رُوِيَ عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: مَنْ أَرَادَ أَنْ يُزُورَ قَبْرَ رَسُولِ اللَّهِ ص وَ الْأَيْمَةَ صَلَوَاتِ اللَّهِ عَلَيْهِمْ مِنْ بَعِيدٍ فَلْيَقُلْ وَ سَأَقِ الزِّيَارَةَ إِلَى قَوْلِهِ إِنِّي مِنَ الْقَائِلِينَ بِفَضْلِكُمْ مُقَرٌّ بِرَجْعَتِكُمْ لَا أَنْكِرُ لِلَّهِ قُدْرَةً وَ لَا أَرْعُمُ إِلَّا مَا شَاءَ اللَّهُ.

(The book) ‘Misbah Al Zaair’ –

'It is reported from Al-Sadiq Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> having said: 'The one who wants to visit the grave of Rasool-Allah<sup>-saww</sup> and the Imams<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup>, from afar, then let him say' – and he<sup>-asws</sup> continued the Ziyarat up to his<sup>-asws</sup> words: 'I am from the believers in your<sup>-asws</sup> merits, acknowledging your<sup>-asws</sup> return, not deny a Power of Allah<sup>-azwj</sup>, nor do I claim except what Allah<sup>-azwj</sup> so Desires''<sup>117</sup>

أقول: أكثر هذه الأخبار المتعلقة بالزيارات و الأدعية المذكورة في كتب الزيارات التي عندنا من الشهيد و المفيد و غيرها و في كتابنا العتيق و في كتاب زوائد الفوائد لولد السيد علي بن طاوس.

**Note:** I (Majlisi) am saying, 'Most of these reports relate with the Ziyaraat and the supplications mentioned in the books of Ziyaraat which are with us, from the martyr, and Al-Mufeed and others, and in our ancient books, and in the book 'Zawaid Al-Fawaid' of a the son of the Seyyid Ali Bin Tawoos'.

113- كذا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ سِنَانِ بْنِ عَمَّارٍ عَنْ مَرْوَانَ عَمَّنْ سَمِعَ أَبَا عَبْدِ اللَّهِ ع فِي حَدِيثٍ طَوِيلٍ فِي صِفَةِ قَبْضِ رُوحِ الْمُؤْمِنِ - قَالَ ثُمَّ يَزُورُ آلَ مُحَمَّدٍ فِي جَنَانِ رَضْوَى فَيَأْكُلُ مَعَهُمْ مِنْ طَعَامِهِمْ وَ يَشْرَبُ مَعَهُمْ مِنْ شَرَابِهِمْ وَ يَتَخَدَّثُ مَعَهُمْ فِي مَجَالِسِهِمْ حَتَّى يُمْرَمَ قَائِمُنَا أَهْلَ الْبَيْتِ

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Ammar Bin Marwan,

'From the one who heard Abu Abdullah<sup>-asws</sup> in a lengthy Hadith in describing the capture of the soul of a Momin. He<sup>-asws</sup> said: 'Then he will visit the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> in the Gardens of pleasure. He would eat with them<sup>-asws</sup> from their<sup>-asws</sup> food, and drink with them<sup>-asws</sup> from their<sup>-asws</sup> drinks, and he will discuss with them<sup>-asws</sup> in their<sup>-asws</sup> gatherings until our<sup>-asws</sup> Qaim<sup>-ajfj</sup> of People<sup>-asws</sup> of the Household, rises.

فَإِذَا قَامَ قَائِمُنَا بَعَثَهُمُ اللَّهُ فَأَقْبَلُوا مَعَهُ يُلَبُّونَ زُمْرًا زُمْرًا - فَعِنْدَ ذَلِكَ يَرْتَابُ الْمُبْطِلُونَ وَ يَضْمَجِلُ الْمُجْلُونَ وَ قَلِيلٌ مَا يَكُونُونَ هَلَكْتَ الْمَحَاضِيرُ وَ نَجَا الْمُفْرُتُونَ مِنْ أَجْلِ ذَلِكَ قَالَ رَسُولُ اللَّهِ ص لِعَلِيِّ ع أَنْتَ أَحْيَى وَ مِعَادُ مَا بَيْنِي وَ بَيْنَكَ وَادِي السَّلَامِ.

When our<sup>-asws</sup> Qaim<sup>-ajfj</sup> rises, Allah<sup>-azwj</sup> would Resurrect them and they would come with him<sup>-ajfj</sup> exclaiming Talbiya in groups and groups. During that, the falsifiers would be suspicious, and the cunning ones will perish, and few is what they would be. The lecturers will be destroyed, and the ones not hastening would be saved. For that reason, Rasool-Allah<sup>-saww</sup> said to Ali<sup>-asws</sup>: 'You<sup>-asws</sup> are my<sup>-saww</sup> brother<sup>-asws</sup> and an appointment what is between me<sup>-saww</sup> and you<sup>-asws</sup>, Wady Al Salaam''<sup>118</sup>

114- وَ عَنِ الْكِتَابِ الْمَذْكُورِ عَنِ الْفَضْلِ عَنْ صَالِحِ بْنِ حَمَّزَةَ عَنِ الْحَسَنِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَنَا الْقَارُوقُ الْأَكْبَرُ وَ صَاحِبُ الْمَيْسَمِ وَ أَنَا صَاحِبُ النَّشْرِ الْأَوَّلِ وَ النَّشْرِ الْآخِرِ وَ صَاحِبُ الْكِرَاتِ وَ دَوْلَةِ الدُّوَلِ وَ عَلَى يَدِي يَتِمُّ مَوْعِدُ اللَّهِ وَ تَكْمُلُ كَلِمَتُهُ وَ يَبِي يَكْمُلُ الدِّينُ.

And from the mentioned book, from Al Fazl, from Salih Bin Hamza, from Al Hassan Bin Abdullah,

<sup>117</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 112

<sup>118</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 113

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Amir Al-Momineen<sup>-asws</sup> said: ‘I<sup>-asws</sup> am the greatest differentiator, and owner of the branding iron, and I<sup>-asws</sup> am master of the first Raising and the second Raising, and master of the returns, and government of the governments, and a Promise of Allah<sup>-azwj</sup> would be completed upon my<sup>-asws</sup> hands, and His<sup>-azwj</sup> Word would be perfected, and by me<sup>-asws</sup> the religion was perfected’’.<sup>119</sup>

115- مل، كامل الزيارات الحسين بن محمد بن عامر عن أحمد بن إسحاق بن سعد بن سعدان بن مسلم قائد أبي بصير قال حدثني بعض أصحابنا عن أبي عبد الله ع في زيارة الحسين ع إلى قوله و نصرتي لكم معدة حتى يركبكم الله و يبعثكم معكم لا مع عدوكم إني من المؤمنين برجعيتكم لا أنكر الله فدره و لا أكذب له مشيئة و لا أزعم أن ما شاء لا يكون.

(The book) ‘Kamil Al Ziyaraat’ – Al-Husayn Bin Muhammad Bin Aamir, from Ahmad Bin Is’haq Bin Sa’ad, from Sa’dan Bin Muslim, guide of Abu Baseer who said, ‘It is narrated to me by one of our companions,

‘From Abu Abdullah<sup>-asws</sup> in Ziyarat of Al-Husayn<sup>-asws</sup>, up to his<sup>-asws</sup> words: ‘And my help for you<sup>-asws</sup> all is prepared until Allah<sup>-azwj</sup> Decides and Sends you<sup>-asws</sup> all! With you<sup>-asws</sup>, with you<sup>-asws</sup> not with your<sup>-asws</sup> enemies! I am from the believers in your<sup>-asws</sup> Raj’at. I am not denying any Power of Allah<sup>-azwj</sup> nor am I belying to Him<sup>-azwj</sup> of any Desire, nor am I claiming that what He<sup>-azwj</sup> so Desires may not happen’’.<sup>120</sup>

116- مل، كامل الزيارات أبو عبد الرحمن محمد بن أحمد بن الحسن العسكري و محمد بن الحسن جميعاً عن الحسين بن علي بن مهزيار عن أبيه عن ابن أبي عمير عن محمد بن مزوان عن أبي حمزة الثمالي عن الصادق ع في زيارة الحسين ع و نصرتي لكم معدة حتى يركبكم الله لدينه و يبعثكم و أشهد أنكم الحجة و بكم ترجى الرحمة فمعكم معكم لا مع عدوكم إني بإياكم من المؤمنين لا أنكر الله فدره و لا أكذب منه بمشيئة

(The book) ‘Kamil Al Ziyaraat’ – Abu Abdul Rahman Muhammad Bin Ahamad Bin Al Hassan Al Askari, and Muhammad Bin Al Hassan, altogether from Al hassan Bin Ali Bin Mahziyar, from his father, from Ibn Abu Umeyr, from Muhammad Bin Marwan, from Abu Hamza Al Sumali,

‘From Al-Sadiq<sup>-asws</sup> in a Ziyarat of Al-Husayn<sup>-asws</sup>, ‘And my help for you<sup>-asws</sup> all is prepared until Allah<sup>-azwj</sup> Revives you<sup>-asws</sup> for His<sup>-azwj</sup> religion and Raises you<sup>-asws</sup>, and I testify that you<sup>-asws</sup> are the Divine Authorities, and due to you<sup>-asws</sup> the Mercy is hoped for. So, with you<sup>-asws</sup>! With you<sup>-asws</sup>, not with your<sup>-asws</sup> enemies! I am a believer in your<sup>-asws</sup> fathers<sup>-asws</sup>, not denying a Power of Allah<sup>-azwj</sup> nor belying from Him<sup>-azwj</sup> any Desire!’

ثم قال اللهم صل على أمير المؤمنين عبدك و أخي رسولك إلى أن قال اللهم أتمم به كلماتك و أنجز به وعدك و أهلك به عدوك و أكتبنا في أوليائه و أحبائيه

Then he<sup>-asws</sup> said: ‘O Allah<sup>-azwj</sup>! Send Salawaat upon Amir Al-Momineen<sup>-asws</sup> Your<sup>-azwj</sup> servant and brother<sup>-asws</sup> of Your<sup>-azwj</sup> Rasool<sup>-saww</sup>’ – up to he<sup>-asws</sup> said: ‘O Allah<sup>-azwj</sup>! Complete Your<sup>-azwj</sup> Words by him<sup>-asws</sup>, and Fulfil Your<sup>-azwj</sup> Promise by him<sup>-asws</sup>, and Destroy Your<sup>-azwj</sup> enemies by him<sup>-asws</sup>, and Write us to be among his<sup>-asws</sup> friends and his<sup>-asws</sup> loving ones.

اللهم اجعلنا شيعة و أنصاراً و أعواناً على طاعتك و طاعة رسولك و ما وكلت به و استخلفته عليه يا رب العالمين.

<sup>119</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 114

<sup>120</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 115



O Allah<sup>-azwj</sup>! Make us to be Shias, and helpers, and supported being upon Your<sup>-azwj</sup> obedience, and obedience of Your<sup>-azwj</sup> Rasool<sup>-saww</sup>, and what You<sup>-azwj</sup> have Allocated with and Made a caliph to be upon it, O Lord<sup>-azwj</sup> of the worlds!’<sup>121</sup>

117- مل، كامل الزيارات أبي و جماعته مشايخي عن محمد بن يحيى العطار و حدثني محمد بن مبيح الجوهري جميعاً عن محمد بن أحمد بن يحيى عن علي بن حسان عن عروة ابن أخي شعيب العرقوقي عن ذكره عن أبي عبد الله ع قال إذا أتيت عند قبر الحسين ع و جزيك عند قبر كل إمام و ساق إلى قوله اللهم لا تجعله آخر العهد من زيارة قبر ابن نبيك و ابعثه مقاماً محموداً تنتصر به لدينك و تقتل به عدوك فإنك وعدته و أنت الرب الذي لا تخلف الميعاد و كذلك تقول عند قبور كل الأئمة ع.

(The book) ‘Kamil Al Ziyaraat’ – My father and a group of my elders, from Muhammad Bin Yahya Al Attar, and it is narrated to me by Muhammad Bin Mattin Al Jowhary, altogether from Muhammad Bin Ahmad Bin Yahya, from Ali Bin Hassan, from Urwah son of the brother of Shueyb Al Aqarquqy, from the one who mentioned it,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘When you come to be by the grave of Al-Husayn<sup>-asws</sup>, and it suffices you by the grave of every Imam<sup>-asws</sup>’ – and he<sup>-asws</sup> continued up to his<sup>-asws</sup> words: ‘O Allah<sup>-azwj</sup>! Do not Make it to be the last time of visiting the grave of the son<sup>-asws</sup> of Your<sup>-azwj</sup> Prophet<sup>-saww</sup>, and Raise him<sup>-asws</sup> to a praise-worthy position to be helped by him<sup>-asws</sup> for Your<sup>-azwj</sup> religion, and kill Your<sup>-azwj</sup> enemies by him<sup>-asws</sup>, for You<sup>-azwj</sup> have Promised it, and You<sup>-azwj</sup> are the Lord<sup>-azwj</sup> Who does not Break the Promise!’ – and like that you should be saying by the grave of every Imam<sup>-asws</sup>’.<sup>122</sup>

118- قل، إقبال الأعمال يستحب أن يُدعى في يوم دحو الأرض بهذا الدعاء و ساقه إلى قوله و ابعثنا في كربته حتى نكون في زمانه من أعوانه.

(The book) ‘Iqbal Al Amaal’ –

‘It is recommended that you supplicate during the day of ‘Dahw Al-Arz’ with this supplication’ – and he continued it up to his words, ‘And Resurrect us during his<sup>-asws</sup> return until we become from his<sup>-asws</sup> supporters during his<sup>-asws</sup> era’.<sup>123</sup>

دحو الأرض حسب الاعتقاد الشيعي هو اليوم الذي بسط الله تعالى فيه الأرض من تحت الكعبة على الماء، وقد أشار الله تعالى في آية 30 من سورة النازعات و الأرض بعد ذلك دحاهما

**Note:** Dahw Al-Arz – By the beliefs of the Shias it is the day in which Allah<sup>-azwj</sup> the Exalted Spread the earth upon the water from beneath the Kaaba, and Allah<sup>-azwj</sup> has Indicated in Verse 30 from the Surah Al-Naziyaat: **And the earth, He Expanded it after that [79:30].**

119- فس، تفسير القمي قتل الإنسان ما أكفره قال هو أمير المؤمنين قال ما أكفره أي ما ذا فعل و أذنب حتى قتلوه

Tafseer Al Qummi –

‘**May the human be killed, what is his Kufr! [80:17].** He said, ‘It is Amir Al-Momineen<sup>-asws</sup>’. He<sup>-azwj</sup> Said: ‘**what is his Kufr! [80:17]** – i.e., what is that he<sup>-asws</sup> die and sinned until you killed him<sup>-asws</sup>?’

<sup>121</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 116

<sup>122</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 117

<sup>123</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 118

Then He<sup>-azwj</sup> Said: **From which thing is his creation? [80:18] From a sperm He Created him and Determined him [80:19] Then the way, He Eased it for him [80:20]**. He said, 'Eased for him the way of good.

ثُمَّ قَالَ مِنْ أَيِّ شَيْءٍ خَلَقَهُ مِنْ نُطْفَةٍ خَلَقَهُ فَقَدَّرَهُ ثُمَّ السَّبِيلَ يَسَّرَهُ قَالَ يَسَّرَ لَهُ طَرِيقَ الْخَيْرِ ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ ثُمَّ إِذَا شَاءَ أَنْشَرَهُ قَالَ فِي الرَّجْعَةِ كَلَّا لَمَّا يَفْضِ مَا أَمَرَهُ أَيُّ لَمْ يَفْضِ أَمِيرُ الْمُؤْمِنِينَ مَا قَدْ أَمَرَهُ وَ سَرَّجِعُ حَتَّى يَفْضِيَ مَا أَمَرَهُ.

**Then He would Cause him to die, so had him buried [80:21] Then when He so Desires, He would Raise him [80:22]**. He said, 'During the Raj'at. **Never! But he has yet to do what He Commanded him [80:23]** – i.e., Amir Al-Momineen<sup>-asws</sup> had not fulfilled what He<sup>-azwj</sup> had Commanded him<sup>-asws</sup>, and he<sup>-asws</sup> will be returning until he<sup>-asws</sup> does fulfill what He<sup>-azwj</sup> had been Commanded with".<sup>124</sup> (opinion)

أَخْبَرَنَا أَحْمَدُ بْنُ إِدْرِيسَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ أَبِي نَصْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ فَعَلِ الْإِنْسَانُ مَا أَكْفَرَهُ قَالَ نَعَمْ نَزَلَتْ فِي أَمِيرِ الْمُؤْمِنِينَ ع مَا أَكْفَرَهُ يَعْنِي بِقَتْلِكُمْ إِيَّاهُ

We are informed by Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Ibn Abu Nasr, from Jameel Bin Darraj, from Abu Salama,

'From Abu Ja'far<sup>-asws</sup>. He (the narrator) said, 'I asked him<sup>-asws</sup> about Words of Allah<sup>-azwj</sup>: **May the human be killed, what is his Kufr! [80:17]**, he<sup>-asws</sup> said: 'Yes, it was Revealed regarding Amir-Al-Momineen<sup>-asws</sup>, meaning your killing him<sup>-asws</sup>.

ثُمَّ نَسَبَ أَمِيرَ الْمُؤْمِنِينَ ع فَتَنَسَبَ خَلْقَهُ وَ مَا أَكْرَمَهُ اللَّهُ بِهِ فَقَالَ مِنْ أَيِّ شَيْءٍ خَلَقَهُ يَقُولُ مِنْ طِينَةِ الْأَنْبِيَاءِ خَلَقَهُ فَقَدَّرَهُ لِلْخَيْرِ ثُمَّ السَّبِيلَ يَسَّرَهُ يَعْنِي سَبِيلَ الْهُدَى ثُمَّ أَمَاتَهُ مَيِّتَةَ الْأَنْبِيَاءِ ثُمَّ إِذَا شَاءَ أَنْشَرَهُ [قُلْتُ مَا قَوْلُهُ ثُمَّ إِذَا شَاءَ أَنْشَرَهُ]

Then He<sup>-azwj</sup> Linked Amir Al-Momineen<sup>-asws</sup>. He<sup>-azwj</sup> Linked his<sup>-asws</sup> creation and what Allah<sup>-azwj</sup> had Honoured him<sup>-asws</sup> with, so He<sup>-azwj</sup> Said: **From which thing is his creation? [80:18]** – from the essence of the Prophets<sup>-as</sup>. He<sup>-azwj</sup> Created him<sup>-asws</sup>, **and Determined him [80:19]**, for the good, **Then the way, He Eased it for him [80:20]** – meaning the way of the Guidance. **Then He would Cause him to die [80:21]** – death of the Prophets<sup>-as</sup>, **Then when He so Desires, He would Raise him [80:22]**'.

قَالَ يَكْفُرُ بَعْدَ قَتْلِهِ فِي الرَّجْعَةِ فَيَفْضِيَ مَا أَمَرَهُ.

He<sup>-asws</sup> said: 'He<sup>-asws</sup> would remain (in the earth) during the Return, after his<sup>-asws</sup> killing, so he<sup>-asws</sup> would fulfil what he<sup>-asws</sup> had been Commanded with".<sup>125</sup>

120- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ مُفَضَّلِ بْنِ صَالِحٍ عَنْ جَابِرٍ عَنْ أَبِي عَبْدِ اللَّهِ الْجَدَلِيِّ قَالَ: دَخَلْتُ عَلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع يَوْمًا فَقَالَ أَنَا دَابَّةُ الْأَرْضِ.

<sup>124</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 119 a

<sup>125</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 119 b

(The books) ‘Kanz Jamie Al Fawaaid’ and Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Ja’far Bin Muhamad Bin Al-Husayn, from Abdullah Bin Abdul Rahman, from Muhammad Bin Abdul Hameed, from Mufazzal Bin Salih, from Jabir, from Abu Abdullah Al Jadaly who said,

‘One day I entered to see Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>. He<sup>-asws</sup> said: ‘I<sup>-asws</sup> am walker of the earth’<sup>.126</sup>

أَقُولُ قَدْ سَبَقَ فِي بَابِ عَلَامَاتِ ظُهُورِهِ عَنِ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ قَالَ: بَعْدَ ذِكْرِ قَتْلِ الدَّجَالِ إِلَّا أَنَّ بَعْدَ ذَلِكَ الطَّامَّةَ الْكُبْرَى فُلْنَا وَ مَا ذَاكَ يَا أَمِيرَ الْمُؤْمِنِينَ

I (Majlisi) am saying, ‘It has preceded in the chapter on the signs of his<sup>-ajfj</sup> appearance, from Amir Al-Momineen<sup>-asws</sup> having said after mentioning killing of Al-Dajjal<sup>-la</sup>: ‘Except that after that would be the great distress!’ We said, ‘And what is that O Amir Al-Momineen<sup>-asws</sup>?’

قَالَ خُرُوجِ دَابَّةٍ مِنَ الْأَرْضِ مِنْ عِنْدِ الصَّخَا مَعَهَا حَاتِمٌ سُلَيْمَانَ وَ عَصَا مُوسَى تَصْعُقُ الْحَاتِمَ عَلَى وَجْهِ كُلِّ مُؤْمِنٍ فَيَنْطَبِعُ فِيهِ هَذَا مُؤْمِنٌ حَقًّا وَ يَضَعُهُ عَلَى وَجْهِ كُلِّ كَافِرٍ فَيَكْتُبُ فِيهِ هَذَا كَافِرٌ حَقًّا إِلَى آخِرِ مَا مَرَّ.

He<sup>-asws</sup> said: ‘Emergence of walker from the earth, from by Al-Safa. With it (him) would be the ring of Suleyman, and the staff of Musa<sup>-as</sup>, and it (he) will place the ring upon the face of every Momin and it would be imprinted in him, ‘This is a Momin, truly’, and he will place it upon the face of every Kafir, and it would be written in him, ‘This is a Kafir, truly’ – up to the end of what has passed’<sup>.127</sup>

121- غط، الغيبة للشيخ الطوسي الفضل بن شاذان عن الحسن بن محبوب عن عمرو بن أبي المقدام عن جابر الجعفي قال سمعت أبا جعفر ع يقول و الله ليملكننا من أهل البيت رجل بعد موته ثلاثمائة سنة يزاد تسعاً

(The book) ‘Al Ghayba’ of the Sheikh Al Tusi – Al Fazl Bin Shazan, from Al Hassan Bin Mahboub, from Amro Bin Abu Al Miqdam, from Jabir Al Jufy who said,

‘I heard Abu Ja’far<sup>-asws</sup> saying: ‘By Allah<sup>-azwj</sup>! A man from us<sup>-asws</sup> People<sup>-asws</sup> of the Household shall rule after his<sup>-asws</sup> death, from three hundred years, add nine’.

فُلْتُ مَتَى يَكُونُ ذَلِكَ قَالَ بَعْدَ الْقَائِمِ فُلْتُ وَ كَمْ يَقُومُ الْقَائِمُ فِي عَالَمِهِ قَالَ تِسْعَ عَشْرَةَ سَنَةً

I said, ‘When would that happen?’ He<sup>-asws</sup> said: ‘After Al-Qaim<sup>-ajfj</sup>. I said, ‘And for how long will Al-Qaim<sup>-ajfj</sup> stay in his<sup>-ajfj</sup> world?’ He<sup>-asws</sup> said: ‘Nineteen years’.

ثُمَّ يَخْرُجُ الْمُنتَصِرُ فَيَطْلُبُ بَدَمَ الْحُسَيْنِ وَ دِمَاءَ أَصْحَابِهِ فَيَقْتُلُ وَ يَسْبِي حَتَّى يَخْرُجَ السَّفَّاحُ.

The Al-Muntasir shall emerge and seek the blood of Al-Husayn<sup>-asws</sup> and blood of his<sup>-asws</sup> companions. So he will kill and take captives until Al-Saffah emerges’<sup>.128</sup>

<sup>126</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 120 a

<sup>127</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 120 b

<sup>128</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 121

بيان: الظاهر أن المراد بالمنتصر الحسين و بالسفاح أمير المؤمنين ص كما سيأتي.

**Explanation:** *The apparent is that the intent with Al-Muntasir is Al-Husayn<sup>-asws</sup>, and with Al-Saffah is Amir Al-Momineen<sup>-asws</sup>, just as I (Majlisi) would be coming with. (see below and H 130)*

122- ختص، الإختصاص عمرو بن ثابت عن جابر قال سمعت أبا جعفر ع يقول و الله ليملكن رجلاً منا أهل البيت بعد موته ثلاثمائة سنة و يزيداً تسعاً

(The book) 'Al Ikhtisaas' – Amro Bin Sabit, from Jabir who said,

'I heard Abu Ja'far<sup>-asws</sup> saying: 'By Allah<sup>-azwj</sup>! A man from us<sup>-asws</sup> People<sup>-asws</sup> of the Household will rule after his<sup>-asws</sup> death, for three hundred years and add nine!'

قَالَ قُلْتُ فَمَتَى يَكُونُ ذَلِكَ

He (the narrator) said, 'I said, 'So when would that happen?'

قَالَ فَقَالَ بَعْدَ مَوْتِ الْقَائِمِ ع قُلْتُ لَهُ وَ كَمْ يَمُومُ الْقَائِمُ فِي عَالَمِهِ حَتَّى يَمُوتَ قَالَ فَقَالَ تِسْعَةَ عَشَرَ مِنْ يَوْمِ قِيَامِهِ إِلَى يَوْمِ مَوْتِهِ

He (the narrator) said, 'He<sup>-asws</sup> said: 'After the death of Al-Qaim<sup>-ajfj</sup>'. I said to him<sup>-asws</sup>, 'And for how long will Al-Qaim<sup>-ajfj</sup> be staying in his<sup>-ajfj</sup> world until he<sup>-ajfj</sup> dies?' He<sup>-asws</sup> said: 'Nineteen years from the day of his<sup>-ajfj</sup> rising up to the day of his<sup>-ajfj</sup> death'.

قَالَ قُلْتُ لَهُ فَيَكُونُ بَعْدَ مَوْتِهِ الْهَرَجُ قَالَ نَعَمْ خَمْسِينَ سَنَةً ثُمَّ يَخْرُجُ الْمُنتَصِرُ إِلَى الدُّنْيَا فَيَطْلُبُ بِدَمِهِ وَ دِمَاءِ أَصْحَابِهِ فَيَقْتُلُ وَ يَسْبِي حَتَّى يُقَالَ لَوْ كَانَ هَذَا مِنْ ذُرِّيَةِ الْأَنْبِيَاءِ مَا قَتَلَ النَّاسُ كُلَّ هَذَا الْقَتْلِ

He (the narrator) said, 'I said to him<sup>-asws</sup>, 'So there would be turmoil after his<sup>-ajfj</sup> death?' He<sup>-asws</sup> said: 'Yes, (for) fifty years. Then Al-Muntasir (Al-Husayn<sup>-asws</sup>) shall emerge to the world. He<sup>-asws</sup> would seek his<sup>-asws</sup> own blood and the blood of his<sup>-asws</sup> companions. He<sup>-asws</sup> will kill and take captives until it is said, 'If this one was from the offspring of the Prophets<sup>-as</sup>, he<sup>-asws</sup> would not have killed the people with all this killing!'

فَيَجْتَمِعُ عَلَيْهِ النَّاسُ أبيضُهُمْ وَ أسودُهُمْ فَيَكْتُمُونَ عَلَيْهِ حَتَّى يُلْجِئُوهُ إِلَى حَرَمِ اللَّهِ فَإِذَا اشْتَدَّ الْبَلَاءُ عَلَيْهِ وَ قُتِلَ الْمُنتَصِرُ خَرَجَ السَّفَاحُ مِنَ الدُّنْيَا غَضَباً لِلْمُنْتَصِرِ فَيَقْتُلُ كُلَّ عَدُوِّ لَنَا وَ هَلْ تَدْرِي مِنَ الْمُنتَصِرِ وَ السَّفَاحِ يَا جَابِرُ الْمُنتَصِرُ الْحُسَيْنُ بْنُ عَلِيٍّ وَ السَّفَاحُ عَلِيُّ بْنُ أَبِي طَالِبٍ ع.

The people will gather to him<sup>-asws</sup>, their white ones and their black ones. They would be a lot to him<sup>-asws</sup> until they shelter him<sup>-asws</sup> to the Sanctuary of Allah<sup>-azwj</sup>. When the afflictions intensify upon him<sup>-asws</sup> and Al-Muntasir (Al-Husayn<sup>-asws</sup>) is killed, Al-Saffah (Ali<sup>-asws</sup>) shall emerge from the world angered for Al-Muntasir (Al-Husayn<sup>-asws</sup>). He<sup>-asws</sup> will every enemy of ours<sup>-asws</sup>, and do you<sup>-asws</sup> known who are Al-Muntsir and Al-Saffah, O Jabir? Al-Muntasir is Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup>, and Al-Saffah is Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>.<sup>129</sup>

<sup>129</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 122

123- كا، الكافي مُحَمَّدُ بْنُ يُحْيَى وَ أَحْمَدُ بْنُ مُحَمَّدٍ جَمِيعاً عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ أَبِي عَبْدِ اللَّهِ الرَّيَّاحِيِّ عَنْ أَبِي الصَّامِتِ الْخُلَوَائِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ص لَقَدْ أُعْطِيتُ السِّتَّ عَلَّمَ الْمَنَائِمَا وَ الْبَلَايَا وَ الْوَصَايَا وَ فَصَلَ الْخُطَابَ وَ إِنِّي لَصَاحِبُ الْكُرَاتِ وَ دَوْلَةِ الدُّوَلِ وَ إِنِّي لَصَاحِبُ الْعَصَا وَ الْمِيسَمِ وَ الدَّابَّةِ الَّتِي تُكَلِّمُ النَّاسَ.

(The book) 'Al Kafi' – Muhammad Bin Yahya and Ahmad Bin Muhammad, altogether from Muhammad Bin Ali Hassan, from Ali Bin Hassan, from Abu Abdullah Al Riyahi, from Abu Al Samir Al Hulwani,

'From Abu Ja'far<sup>asws</sup> having said: 'Amir Al-Momineen<sup>asws</sup> said: 'I<sup>asws</sup> have been Given six – knowledge of the deaths and the afflictions, and the successorship, and the decisive address, and I<sup>asws</sup> am master of the returns, and government of the governments, and I<sup>asws</sup> am owner of the staff (of Musa<sup>as</sup> and the branding iron, and (I<sup>asws</sup> am) the walker who will speak to the people".<sup>130</sup>

124- كا، الكافي مُحَمَّدُ بْنُ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ عَلِيِّ وَ مُحَمَّدُ بْنُ يُحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنِ الْمُفَضَّلِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ص كَثِيراً مَا يَقُولُ أَنَا قَسِيمُ اللَّهِ بَيْنَ الْجَنَّةِ وَ النَّارِ وَ أَنَا الْفَارُوقُ الْأَكْبَرُ وَ أَنَا صَاحِبُ الْعَصَا وَ الْمِيسَمِ الْحَبِيرِ.

(The book) 'Al Kafi' – Muhammad Bin Mihran, from Muhammad Bin Ali and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether from Muhammad Bin Sinan, from Al Mufazzal,

'From Abu Abdullah<sup>asws</sup> having said: 'Amir Al-Momineen<sup>asws</sup> used to frequently say: 'I<sup>asws</sup> am distributor of Allah<sup>azwj</sup> between the Paradise and the Fire, and I<sup>asws</sup> am the greatest differentiator, and I<sup>asws</sup> am owner of the staff and the branding iron!' – the Hadith".<sup>131</sup>

125- يب، تهذيب الأحكام كا، الكافي عَلِيُّ بْنُ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: وَ اللَّهُ لَا تَذْهَبُ الْأَيَّامُ وَ اللَّيَالِي حَتَّى يُحْيِيَ اللَّهُ الْمَوْتَى وَ يُمِيتَ الْأَحْيَاءَ وَ يَرُدَّ الْحَقَّ إِلَى أَهْلِهِ وَ يُعَيِّمَ دِينَهُ الَّذِي ارْتَضَاهُ لِنَفْسِهِ إِلَى آخِرِ مَا أَوْزَدَاهُ فِي كِتَابِ الرِّكَاعَةِ.

(The books) 'Tehzeeb Al Ahkam', (and) 'Al Kafi' – Ali, from his father, from Hammad, from Hareez, from Bureyd Bin Muawiya,

'From Abu Abdullah<sup>asws</sup> having said: 'By Allah<sup>azwj</sup>! The days and the nights will not go away until Allah<sup>azwj</sup> Revives the dead and Kills off the living, and Returns the rights to its rightful ones, and Establish His<sup>azwj</sup> religion which He<sup>azwj</sup> was Pleased with for Himself<sup>azwj</sup> – up to the end of what I (Majlisi) shall refer to in the book of Zakaat".<sup>132</sup>

126- فس، تفسير القمي وَ وَصِيَّتَا الْإِنْسَانِ بِوَالِدَيْهِ إِنَّمَا عَنَى الْحَسَنَ وَ الْحُسَيْنَ ع ثُمَّ عَطَفَ عَلَى الْحُسَيْنِ فَقَالَ حَمَلْتُهُ أُمُّهُ كُرْهًا وَ وَضَعْتَهُ كُرْهًا وَ ذَلِكَ أَنَّ اللَّهَ أَخْبَرَ رَسُولَ اللَّهِ وَ بَشَّرَهُ بِالْحُسَيْنِ قَبْلَ حَمَلِهِ وَ أَنَّ الْإِمَامَةَ يَكُونُ فِي وُلْدِهِ إِلَى يَوْمِ الْقِيَامَةِ

Tafseer Al Qummi –

**And We Bequeathed the human with being kind to his parents [46:15]** – but rather it means Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>. Then He<sup>azwj</sup> Turned to Al-Husayn<sup>asws</sup>: **His mother bore with abhorrence and gave birth to him with abhorrence** – and that is Allah<sup>azwj</sup> Informed Rasool-

<sup>130</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>ajfj</sup>, Ch 29 H 123

<sup>131</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>ajfj</sup>, Ch 29 H 124

<sup>132</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>ajfj</sup>, Ch 29 H 125

Allah<sup>-saww</sup> and gave him<sup>-saww</sup> glad tidings of Al-Husayn<sup>-asws</sup> before his<sup>-asws</sup> conception, and that the Imamate would be in his<sup>-asws</sup> sons<sup>-asws</sup> up to the Day of Qiyamah.

ثُمَّ أَخْبَرَهُ بِمَا يُصِيبُهُ مِنَ الْقَتْلِ وَالْمُصِيبَةِ فِي نَفْسِهِ وَوَلَدِهِ ثُمَّ عَوَّضَهُ بِأَنْ جَعَلَ الْإِمَامَةَ فِي عَقِبِهِ وَأَعْلَمَهُ أَنَّهُ يُقْتَلُ ثُمَّ يَرُدُّهُ إِلَى الدُّنْيَا وَيَنْصُرُهُ حَتَّى يَقْتُلَ أَعْدَاءَهُ وَيُمْلِكَهُ الْأَرْضَ

Then He<sup>-azwj</sup> Informed him<sup>-saww</sup> with what would be afflicting him<sup>-asws</sup>, from the killing and the difficulties regarding himself<sup>-asws</sup> and his<sup>-asws</sup> children, then Compensated him<sup>-asws</sup> with Making the Imamate to be in his<sup>-asws</sup> posterity and Let him<sup>-saww</sup> know that he<sup>-asws</sup> would be killed, then He<sup>-azwj</sup> would Return him<sup>-asws</sup> to the world and Help him<sup>-asws</sup> until he<sup>-asws</sup> kills his<sup>-asws</sup> enemies and rules the earth.

وَهُوَ قَوْلُهُ وَ تُرِيدُ أَنْ تَمُنَّ عَلَى الَّذِينَ اسْتَضَعُوا فِي الْأَرْضِ الْآيَةَ- وَقَوْلُهُ وَ لَقَدْ كَتَبْنَا فِي الزَّبُورِ الْآيَةَ

And it is His<sup>-azwj</sup> Word: **And We Intend to Confer upon those who were weakened in the land, [28:5]** – the Verse. And His<sup>-azwj</sup> Words: **And We had Written in the Psalms [21:105]** – the Verse.

فَبَشَّرَ اللَّهُ نَبِيَّهُ ص أَنَّ أَهْلَ بَيْتِكَ يَمْلِكُونَ الْأَرْضَ وَ يَرْجِعُونَ إِلَيْهَا وَ يَقْتُلُونَ أَعْدَاءَهُمْ

Allah<sup>-azwj</sup> Gave glad tidings to His<sup>-azwj</sup> Prophet<sup>-saww</sup>: “People<sup>-asws</sup> of your<sup>-asws</sup> Household will be ruling the earth and will be returning to it, and they<sup>-asws</sup> will be killing their<sup>-asws</sup> enemies!”

فَأَخْبَرَ رَسُولُ اللَّهِ ص فَاطِمَةَ ع بِخَبَرِ الْحُسَيْنِ ع وَ قَتْلِهِ فَحَمَلَتْهُ كُرْهًا

Rasool-Allah<sup>-saww</sup> informed Fatima<sup>-asws</sup> with the news of Al-Husayn<sup>-asws</sup> and his<sup>-asws</sup> being killed, so she<sup>-asws</sup> bore him<sup>-asws</sup> abhorrently’. (opinion)

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ ع فَهَلْ رَأَيْتُمْ أَحَدًا يُبَشِّرُ بِوَلَدٍ ذَكَرَ فَيَحْمِلُهُ كُرْهًا أَيْ إِنَّمَا اعْتَمَّتْ وَ كَرِهَتْ لَمَّا أُخْبِرَتْ بِقَتْلِهِ وَ وَضَعَتْهُ كُرْهًا لِمَا عَلِمَتْ مِنْ ذَلِكَ

Then Abu Abdullah<sup>-asws</sup> said: ‘Have you ever seen anyone who has been given glad tidings of a male child, so he bore him abhorrently? Yes, she<sup>-asws</sup> was gloomy and dislike due to what she<sup>-asws</sup> had been informed of his<sup>-asws</sup> killing, and she<sup>-asws</sup> placed him<sup>-asws</sup> abhorrently due to what she<sup>-asws</sup> had known from that.

وَكَانَ بَيْنَ الْحُسَيْنِ وَ الْمُسَيَّبِ ع طَهُرٌ وَاحِدٌ وَكَانَ الْمُسَيَّبُ ع فِي بَطْنِ أَبِيهِ سِتَّةَ أَشْهُرٍ وَ فِصَالُهُ أَرْبَعَةٌ وَ عَشْرُونَ شَهْرًا وَ هُوَ قَوْلُ اللَّهِ وَ حَمَلَهُ وَ فِصَالُهُ ثَلَاثُونَ شَهْرًا.

~~And between Al-Hassan<sup>-asws</sup> (being blessed) and Al-Husayn<sup>-asws</sup> (being blessed) there was (a gap of) one menses-free period (of what women have), and Al-Husayn<sup>-asws</sup> was in the belly of his<sup>-asws</sup> mother<sup>-asws</sup> for six months, and his<sup>-asws</sup> weaning was for twenty four months, and it is the Word of Allah<sup>-azwj</sup>: **and his bearing and his weaning is of thirty months [21:105]**’.<sup>133</sup>~~

<sup>133</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 126

127- فس، تفسير القمي قَوْلُهُ وَ إِنَّ لِلَّذِينَ ظَلَمُوا آلَ مُحَمَّدٍ حَقَّهُمْ عَذَاباً دُونَ ذَلِكَ قَالَ عَدَابَ الرَّجْعَةِ بِالسَّيْفِ.

Tafseer Al Qummi –

His<sup>-azwj</sup> Words: **And surely for those who are unjust** - to the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> of their<sup>-asws</sup> rights - **there would be Punishment besides that, [52:47]**. He said, ‘Punishment of the Raj’at with the sword’<sup>134</sup> (opinion)

128- فس، تفسير القمي إِذَا تَثَلَّى عَلَيْهِ آيَاتُنَا قَالَ أَيُّ الثَّانِي أَسَاطِيرِ الْأُولَى أَيْ أَكَاذِيبِ الْأُولَى.

Tafseer Al Qummi –

His<sup>-azwj</sup> Words: **When Our Verses are recited to him [68:15]**. He<sup>-asws</sup> said: ‘Teknonym about the Second one (Umar). **he says, ‘Stories of the former ones’ [68:15]** - i.e., lies of the former ones.

سَنَسِمُهُ عَلَى الْخُرْطُومِ قَالَ فِي الرَّجْعَةِ إِذَا رَجَعَ أَمِيرُ الْمُؤْمِنِينَ وَ يَرْجِعُ أَعْدَاؤُهُ فَيَسْمُهُمْ بِمِيسَمٍ مَعَهُ كَمَا تُوسَمُ الْبَهَائِمُ عَلَى الْخُرَاطِيمِ الْأَنْفِ وَ الشَّقَّتَانِ.

His<sup>-azwj</sup> Words: **We will soon mark him on the nose [68:16]**, he<sup>-asws</sup> said: ‘Regarding the Return (Al-Raj’at). When Amir-Al-Momineen<sup>-asws</sup> returns, and his<sup>-asws</sup> enemies (also) return, so their foreheads would be marked like the branding of the animal, upon their noses – the nose and the two lips’<sup>135</sup> (opinion)

129- فس، تفسير القمي قَوْلُهُ تَعَالَى فَمَ فَإِنْدِرْ قَالَ هُوَ قِيَامُهُ فِي الرَّجْعَةِ يُنْدِرُ فِيهَا.

Tafseer Al Qummi –

His<sup>-azwj</sup> Words of the Exalted: **Arise, so warn (others) [74:2]** – He said, ‘It is his<sup>-saww</sup> rising during the Raj’at and warning during it’<sup>136</sup> (opinion)

130- خص، منتخب البصائر بما رَوَاهُ لِي السَّيِّدِ الْجَلِيلِ نَهَاءُ الدِّينِ عَلِيِّ بْنِ عَبْدِ الْحَمِيدِ الْحُسَيْنِيِّ رَوَاهُ بِطَرِيقِهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْإِيَادِيَّ يَرْفَعُهُ إِلَى أَحْمَدَ بْنِ عُفْبَةَ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ ع سَمِعْتُ عَنِ الرَّجْعَةِ أَوْ حَقَّقَ هِيَ قَالَ نَعَمْ فَيَقِيلُ لَهُ مَنْ أَوَّلُ مَنْ يُخْرُجُ قَالَ الْحُسَيْنُ يُخْرُجُ عَلَى أَثَرِ الْقَائِمِ ع قُلْتُ وَ مَعَهُ النَّاسُ كُلُّهُمْ قَالَ لَا بَلْ كَمَا ذَكَرَ اللَّهُ تَعَالَى فِي كِتَابِهِ يَوْمَ يُنْفَخُ فِي الصُّورِ فَمَتَانُونَ أَفْوَاجاً قَوْمٌ بَعْدَ قَوْمٍ.

(The book) ‘Muntakhab Al Basaair’ – From is reported to me by the majestic Seyyid Baha Al Deen Ali Bin Abdul Hameed Al-Husayni reporting it by his wasy, from Ahmad in Muhammad Al Iyadi, raising it to Ahmad Bin Uqba, from his father,

‘From Abu Abdullah<sup>-asws</sup>. He<sup>-asws</sup> was asked about the Raj’at, is it true? He<sup>-asws</sup> said: ‘Yes’. It was said to him<sup>-asws</sup>, ‘Who will be the first one to emerge?’ He<sup>-asws</sup> said: ‘Al-Husayn<sup>-asws</sup> will emerge upon the tracks of Al-Qaim<sup>-asws</sup>’ I said, ‘And the people would be with him<sup>-asws</sup>, all of them?’ He<sup>-asws</sup> said: ‘No, but just as Allah<sup>-azwj</sup> the Exalted has Informed in His<sup>-azwj</sup> Book: **A Day it would**

<sup>134</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 127

<sup>135</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 128

<sup>136</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 129

**be blown into the Trumpet, so you would be coming in crowds [78:18] – group after group”.**<sup>137</sup>

وَعَنْهُ ع وَ يُقْبَلُ الْحُسَيْنُ ع فِي أَصْحَابِهِ الَّذِينَ قُتِلُوا مَعَهُ وَ مَعَهُ سَبْعُونَ نَبِيًّا كَمَا بَعَثُوا مَعَ مُوسَى بْنِ عِمْرَانَ فَيَدْفَعُ إِلَيْهِ الْقَائِمُ ع الْحَاتِمَ فَيَكُونُ الْحُسَيْنُ ع هُوَ الَّذِي يَلِي غُسْلَهُ وَ كَفْنَهُ وَ حَنَوطَهُ وَ يُؤَارِيهِ فِي حُفْرَتِهِ.

And from him<sup>-asws</sup>: ‘And Al-Husayn<sup>-asws</sup> shall come among his<sup>-asws</sup> companions, those who had been killed with him<sup>-asws</sup>, and with him<sup>-asws</sup> would be seventy Prophets<sup>-as</sup> just as they had been Sent with Musa<sup>-as</sup> Bin Imran<sup>-as</sup>. Al-Qaim<sup>-ajfj</sup> would hand over the ring to him<sup>-asws</sup>, so Al-Husayn<sup>-asws</sup>, he<sup>-asws</sup> would be the one in charge of his<sup>-ajfj</sup> washing and his<sup>-ajfj</sup> enshrouding, and his<sup>-ajfj</sup> embalming and burying him<sup>-ajfj</sup> in his<sup>-ajfj</sup> grave”.<sup>138</sup>

وَعَنْ جَابِرِ الْجُعْفِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ وَ اللَّهُ لَيَمْلِكَنَّ مِنَّا أَهْلَ الْبَيْتِ رَجُلًا بَعْدَ مَوْتِهِ ثَلَاثِمِائَةِ سَنَةٍ وَ يَزِدَادُ تِسْعًا

And from Jabir Al Jufy who said,

‘I heard Abu Ja’far<sup>-asws</sup> saying: ‘By Allah<sup>-azwj</sup>! A man from us<sup>-asws</sup> People<sup>-asws</sup> of the Household will be ruling after his<sup>-asws</sup> death, for three hundred years and add nine!’

قُلْتُ مَتَى يَكُونُ ذَلِكَ قَالَ بَعْدَ الْقَائِمِ ع قُلْتُ وَ كَمْ يَوْمٌ الْقَائِمُ فِي عَالَمِهِ

I said, ‘When would that happen?’ He<sup>-asws</sup> said: ‘After Al-Qaim<sup>-ajfj</sup>’. I said, ‘For how long would Al-Qaim<sup>-ajfj</sup> be staying in his<sup>-ajfj</sup> world?’

قَالَ تِسْعَ عَشْرَةَ سَنَةً ثُمَّ يَخْرُجُ الْمُتَنَصِّرُ إِلَى الدُّنْيَا وَ هُوَ الْحُسَيْنُ ع فَيَطْلُبُ بِدَمِهِ وَ دَمِ أَصْحَابِهِ فَيَقْتُلُ وَ يَسْبِي حَتَّى يَخْرُجَ السَّفَاحُ وَ هُوَ أَمِيرُ الْمُؤْمِنِينَ ع.

He<sup>-asws</sup> said: ‘Nineteen years. Then Al-Muntasir will emerge to the world, and he<sup>-asws</sup> is Al-Husayn<sup>-asws</sup>. He<sup>-asws</sup> shall seek his<sup>-asws</sup> own blood and blood of his<sup>-asws</sup> companions, so he<sup>-asws</sup> will kill and make captives until Al-Saffah emerges, and he<sup>-asws</sup> is Amir Al-Momineen<sup>-asws</sup>’.<sup>139</sup>

وَ رُوِيَ عَنْهُ أَيْضًا بِطَرِيقِهِ إِلَى أَسَدِ بْنِ إِسْمَاعِيلَ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ حِينَ سُئِلَ عَنِ الْيَوْمِ الَّذِي ذَكَرَ اللَّهُ مِقْدَارُهُ فِي الْقُرْآنِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ وَ هِيَ كَرَّةُ رَسُولِ اللَّهِ ص فَيَكُونُ مُلْكُهُ فِي كَرَّتِهِ خَمْسِينَ أَلْفَ سَنَةٍ- وَ يَمْلِكُ أَمِيرُ الْمُؤْمِنِينَ فِي كَرَّتِهِ أَرْبَعَةَ وَ أَرْبَعِينَ أَلْفَ سَنَةٍ.

And it is reported from him as well by his way to Asad Bin Ismail,

‘From Abu Abdullah<sup>-asws</sup> having said when he<sup>-asws</sup> was asked about the day which Allah<sup>-azwj</sup> has Mentioned its measurement in the Quran: **in a day, its measurement would be of fifty thousand years [70:4]** – and it is the return of Rasool-Allah<sup>-saww</sup>. His<sup>-saww</sup> kingdom during his<sup>-saww</sup> return would be of fifty thousand years, and Amir Al-Momineen<sup>-asws</sup> will rule in his<sup>-asws</sup> return for forty-four thousand years”.<sup>140</sup>

<sup>137</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 130 a

<sup>138</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 130 b

<sup>139</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 130 c

<sup>140</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 130 d



روي أيضا بإسناده عن الفضل بن شاذان بإسناده عن أبي جعفر ع قال إذا ظهر القائم و دخل الكوفة بعث الله تعالى من ظهر الكوفة سبعين ألف صديق فيكونون في أصحابه و أنصاره.

It is reported as well by his chain from Al Fazl Bin Shazan, by his chain,

‘From Abu Ja’far<sup>-asws</sup> having said: ‘When Al-Qaim<sup>-ajfj</sup> appears and enters Al-Kufa, Allah<sup>-azwj</sup> the Exalted would Send seventy thousand truthful ones from the back of Al-Kufa. They would be among his<sup>-ajfj</sup> companions and his<sup>-ajfj</sup> helpers’<sup>141</sup>

بيان: أقول عندي كتاب الأنوار المضيفة تصنيف الشيخ علي بن عبد الحميد و الأخبار موجودة فيه

**Explanation:** I (Majlisi) am saying, ‘In my possession there is the book ‘Al Anwaar Al Muziyya’ authored by the Sheikh Ali Bin Abdul Hameed, and the Ahadith are found in it’.

131- خص، منتخب البصائر من كتاب السلطان المفرج عن أهل الإيمان تصنيف الجليل بماء الدين علي بن عبد الكريم الحسيني يرفعه إلى علي بن مهزيار قال: كنت نائماً في مرقدني إذ رأيت فيما يرى النائم قائلاً يقول حج السنة فإنك تلقى صاحب الزمان و ذكر الحديث بطوله ثم قال يا ابن مهزيار إنه إذا فُقد الصبي و تحرك المعري و سار العباسي و بوع السفياني يؤذن لولي الله فأخرج بين الصفا و المروة في ثلاثمائة و ثلاثة عشر

(The book) ‘Muntakhab Al Basaair’, from the book ‘Al Sultan Al Mufarraj An Ahl Al Eman’ authored by the majestic Seyyid Baha Al Deen Ali Bin Abdul Kareem Al Hasany, raising it to Ali Bin Mahziyar who said,

‘I was sleeping in my bed when I saw in what the sleeping one tends to see, a speaker saying: ‘Perform Hajj this year for you shall meet Master<sup>-ajfj</sup> of the Time’ – and he mentioned the Hadith in its length, then he said, ‘O Ibn Mahziyar! When the Chinaman is missed and the westerner moves, and the Abbasides travel (are gone), and Al Sufyani is pledged to, there would be Permission for the friend of Allah<sup>-azwj</sup>, so he<sup>-ajfj</sup> shall emerge between Al-Safa and Al-Marwa among three hundred and thirteen.

فأجيء إلى الكوفة فأهدم مسجدها و أنبئه على بنائه الأول و أهدم ما حوله من بناء الجبارة و أخرج بالناس حجة الإسلام و أجيء إلى يثرب فأهدم الحجرة و أخرج من بها و هما طريتان

He<sup>-asws</sup> would come to Al-Kufa and demolish its Masjids and rebuild it upon its former construction and demolish whatever is around it from the constructions of the tyrants, and he<sup>-ajfj</sup> will perform Hajj with the people, the Hajj of Al-Islam, and he<sup>-ajfj</sup> will come to Yasrib (Al-Medina) and demolish the chamber and extract the ones at it (Abu Bakr and Umar), and they would both be fresh.

فأمر بحماة البقيع و أمر بخشبتين يصبان عليهما فتورقان من تحتهما فيقتل الناس بما أشد من الأولى فينادي مناد الفتنه من السماء يا سماء انبذي و يا أرض لحدي فيؤميد لا يبق على وجه الأرض إلا مؤمن قد أخلص قلبه للإيمان

He<sup>-ajfj</sup> would order with them to face Al-Baqie, and order with two planks of wood to crucify them upon these. These would sprout leaves from beneath them, so the people would be Tried by them more severely than the first time. A caller will call out: ‘The Fitna is from the

<sup>141</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 130 e

sky! O Sky, repudiate! And O earth, Seize!' On that day there will not remain upon the surface of the earth except a Momin who heart would be sincere for the Eman'.

قُلْتُ يَا سَيِّدِي مَا يَكُونُ بَعْدَ ذَلِكَ

I said, 'O my chief! What would happen after that?'

قَالَ الْكَرَّةُ الْكَرَّةُ الرَّجْعَةُ ثُمَّ تَلَا هَذِهِ الْآيَةَ ثُمَّ رَدَدْنَا لَكُمْ الْكَرَّةَ عَلَيْهِمْ وَ أَمَدَدْنَاكُمْ بِأَمْوَالٍ وَ بَنِينَ وَ جَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا.

He said, 'The return! The return! The Raj'at!' Then he recited this Verse: **Then We Returned the prevalence to you over them and Aided you with wealth and sons and Made you more numerous [17:6]**'<sup>142</sup>

132- مل، كامل الزيارات مُحَمَّدُ بْنُ جَعْفَرٍ الرَّزَّازُ عَنْ ابْنِ أَبِي الْخَطَّابِ وَ أَحْمَدَ بْنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ مَرْوَانَ بْنِ مُسْلِمٍ عَنْ بُرَيْدِ الْعِجْلِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع يَا ابْنَ رَسُولِ اللَّهِ ص أَخْبِرْنِي عَنْ إِسْمَاعِيلَ الَّذِي ذَكَرَهُ اللَّهُ فِي كِتَابِهِ حَيْثُ يَقُولُ وَ ادْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَ كَانَ رَسُولًا نَبِيًّا أَكَانَ إِسْمَاعِيلَ بْنُ إِبْرَاهِيمَ ع فَإِنَّ النَّاسَ يَزْعُمُونَ أَنَّهُ إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ

(The book) 'Kamil Al Ziyaraat' – Muhammad Bin Ja'far Al Razzaz, from Ibn Abu Al Khatab, and Ahmad Bin Ali Hassan Bin Ali Bin Fazzal, from Marwan Bin Muslim, from Bureyd Al Ijlaly who said,

'I said to Abu Abdullah<sup>-asws</sup>, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! Inform me about Ismail<sup>-as</sup>, the one Allah<sup>-azwj</sup> has Mentioned in His<sup>-azwj</sup> Book where He<sup>-azwj</sup> Says: **And mention Ismail in the Book. He was truthful of the promise, and he was a Rasool, a Prophet [19:54]**, was it Ismail Bin Ibrahim<sup>-as</sup>, for the people are claiming that he<sup>-as</sup> is Ismail<sup>-as</sup> Bin Ibrahim<sup>-as</sup>?'

فَقَالَ ع إِنَّ إِسْمَاعِيلَ مَاتَ قَبْلَ إِبْرَاهِيمَ وَ إِنَّ إِبْرَاهِيمَ كَانَ حُجَّةً لِلَّهِ قَائِمًا صَاحِبَ شَرِيعَةٍ فَإِلَى مَنْ أُرْسِلَ إِسْمَاعِيلُ إِذَا

He<sup>-asws</sup> said: 'Ismail<sup>-as</sup> passed away before Ibrahim<sup>-as</sup>, and that Ibrahim<sup>-as</sup> was the standing Divine Authority of Allah<sup>-azwj</sup>, the Master of the Law, to whom Ismail<sup>-as</sup> was Sent, then?'

قُلْتُ فَمَنْ كَانَ جُعِلْتُ فِدَاكَ

I said, 'May I be sacrificed for you<sup>-asws</sup>! So who was he<sup>-as</sup>?'

قَالَ ذَلِكَ إِسْمَاعِيلُ بْنُ حِزْقِيلِ النَّبِيِّ ع بَعَثَهُ اللَّهُ إِلَى قَوْمِهِ فَكَذَّبُوهُ وَ قَتَلُوهُ وَ سَلَحُوا قَرُونَ وَ وَجَّهَهُ فَعَضَبَ اللَّهُ لَهُ عَلَيْهِمْ فَوَجَّهَ إِلَيْهِ سَطَاطَيْلَ مَلِكِ الْعَذَابِ فَقَالَ لَهُ يَا إِسْمَاعِيلُ أَنَا سَطَاطَيْلُ مَلِكِ الْعَذَابِ وَجَّهَنِي رَبُّ الْعِزَّةِ إِلَيْكَ لِأَعَذَّبَ قَوْمَكَ بِأَنْوَاعِ الْعَذَابِ كَمَا شِئْتَ

He<sup>-asws</sup> said: 'That was Ismail Bin Hizkeel<sup>-as</sup>, the Prophet<sup>-as</sup> Allah<sup>-azwj</sup> Sent to his<sup>-as</sup> people. They belied him<sup>-as</sup> and murdered him<sup>-as</sup> scraped (the skin) off his<sup>-as</sup> face. Thus, Allah<sup>-azwj</sup> was Angered against them, and Directed Satatail, an Angel of Punishment, to him<sup>-as</sup>. He said to him<sup>-as</sup>: 'O Ismail<sup>-as</sup>! I am Satatail, Angel of Punishment. The Lord<sup>-azwj</sup> of Might has Directed me to Punish your<sup>-as</sup> people with whichever type of Punishment you<sup>-as</sup> like'.

<sup>142</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 131

فَقَالَ لَهُ إِسْمَاعِيلُ لَا حَاجَةَ لِي فِي ذَلِكَ يَا سَطَاطَيْلُ فَأَوْحَى اللَّهُ إِلَيْهِ فَمَا حَاجَتُكَ يَا إِسْمَاعِيلُ

Ismail<sup>-as</sup> said to him: ‘There is no need for myself<sup>-as</sup> with regards to that, O Satatail’. Allah<sup>-azwj</sup> Revealed to him<sup>-as</sup>: “So what is your<sup>-as</sup> need, O Ismail<sup>-as</sup>?”

فَقَالَ إِسْمَاعِيلُ يَا رَبِّ إِنَّكَ أَخَذْتَ الْمِيثَاقَ لِنَفْسِكَ بِالرُّبُوبِيَّةِ وَ لِمُحَمَّدٍ بِالنَّبُوءَةِ وَ لِأَوْصِيَائِهِ بِالْوَلَايَةِ وَ أَخْبَرْتَ خَلْقَكَ بِمَا تَفْعَلُ أَمْتُهُ بِالْحُسَيْنِ بْنِ عَلِيٍّ ع مِنْ بَعْدِ نَبِيِّهَا وَ إِنَّكَ وَعَدْتَ الْحُسَيْنَ أَنْ تَكْرِهُ إِلَى الدُّنْيَا حَتَّى يَنْتَقِمَ بِنَفْسِهِ مِمَّنْ فَعَلَ ذَلِكَ بِهِ

Ismail<sup>-as</sup> said: ‘O Lord<sup>-azwj</sup>! You<sup>-azwj</sup> have Taken the Covenant for Yourself<sup>-azwj</sup> for the Lordship, and for Muhammad<sup>-saww</sup> for the Prophet-hood, and for his<sup>-saww</sup> successor for the Wilayah, and Informed the best of Your<sup>-azwj</sup> creatures for what his<sup>-saww</sup> community would do with Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> after its Prophet<sup>-saww</sup>, and You<sup>-azwj</sup> have Promised Al-Husayn<sup>-asws</sup> that You<sup>-azwj</sup> will Return him<sup>-as</sup> to the world, until he<sup>-asws</sup> avenges by himself<sup>-asws</sup> from the ones who did that to him<sup>-asws</sup>.

فَحَاجَتِي إِلَيْكَ يَا رَبِّ أَنْ تَكْرِيَنِي إِلَى الدُّنْيَا حَتَّى أَنْتَقِمَ مِمَّنْ فَعَلَ ذَلِكَ بِي مَا فَعَلَ كَمَا تَكْرُ الْحُسَيْنَ

Thus, my<sup>-as</sup> need to You<sup>-azwj</sup> – O Lord<sup>-azwj</sup>! – that You<sup>-azwj</sup> should Return me<sup>-as</sup> to the world, until I<sup>-as</sup> take Revenge from the ones who did that with me<sup>-as</sup>, just as You<sup>-azwj</sup> would be Returning Al-Husayn<sup>-asws</sup>.

فَوَعَدَ اللَّهُ إِسْمَاعِيلَ بْنِ حِزْقِيلَ ذَلِكَ فَهُوَ يَكْرُ مَعَ الْحُسَيْنِ بْنِ عَلِيٍّ ع.

Thus, Allah<sup>-azwj</sup> Promised that to Ismail Bin Hizkeel<sup>-as</sup>, and so he<sup>-as</sup> will be returning along with Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup>”<sup>143</sup>.

133- مل، كامل الزيارات الحيمري عن أبيه عن علي بن محمد بن سالم عن محمد بن خالد عن عبد الله بن حماد البصري عن عبد الله بن عبد الرحمن الأصم عن أبي عبيدة البزاز عن حريز قال قلت لأبي عبد الله ع جعلت فداك ما أقل بقاءكم أهل البيت و أقرب آجالكم بعضها من بعض مع حاجة هذا الخلق إليكم

(The book) ‘Kamil Al Ziyaraat’ – Al Himeyri, from his father, from Ali Bin Muhammad Bin Salim, from Muhammad Bin Khalid, from Abdullah Bin Hammad Al Basry, from Abdullah Bin Abdul Rahman Al Asamm, from Abu Ubeyda Al Bazzaz, from Hareyz who said, ‘

‘I said to Abu Abdullah<sup>-asws</sup>, ‘May I be sacrificed for you<sup>-asws</sup>! How less is your<sup>-asws</sup> lasting, People<sup>-asws</sup> of the Household, and how near are your<sup>-asws</sup> terms, some of it from some, along with the need of these people to you<sup>-asws</sup> all!’

فَقَالَ إِنَّ لِكُلِّ وَاحِدٍ مِمَّا صَحِيفَةً فِيهَا مَا يَحْتَاجُ إِلَيْهِ أَنْ يُعْمَلَ بِهِ فِي مُدَّتِهِ فَإِذَا انْقَضَى مَا فِيهَا بِمَا أَمَرَ بِهِ عَرَفَ أَنَّ أَجَلَهُ قَدْ حَضَرَ وَ أَنَاةَ النَّبِيِّ يُنْعَى إِلَيْهِ نَفْسُهُ وَ أَخْبَرَهُ بِمَا لَهُ عِنْدَ اللَّهِ

He<sup>-asws</sup> said: ‘For everyone from us there is a parchment wherein is what he<sup>-asws</sup> could be needy to, to be working with during his<sup>-asws</sup> term. When it expires, whatever is in it, from what he<sup>-asws</sup> had been Commanded with, he<sup>-asws</sup> knows that his<sup>-asws</sup> term has presented, and the

<sup>143</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 132

Prophet<sup>-saww</sup> comes to him<sup>-asws</sup> to obituarise to him<sup>-asws</sup> of his own self and informing him<sup>-asws</sup> with what is for him<sup>-asws</sup> in the Presence of Allah<sup>-azwj</sup>.

وَ إِنَّ الْحُسَيْنَ صَلَوَاتُ اللَّهِ عَلَيْهِ قَرَأَ صَحِيفَتَهُ الَّتِي أُعْطِيَهَا وَ فُسِّرَ لَهُ مَا يَأْتِي وَ مَا يَنْقُى وَ بَقِيَ مِنْهَا أَشْيَاءٌ لَمْ تَنْقُضْ فَخَرَجَ إِلَى الْقِتَالِ وَ كَانَتْ تِلْكَ الْأُمُورُ الَّتِي بَقِيَتْ

And Al-Husayn<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, read his<sup>-asws</sup> parchment which he<sup>-asws</sup> had been Given, and it was interpreted for him<sup>-asws</sup> what things are to come and what remains from it unfulfilled. He<sup>-asws</sup> went on to the battle, and these matters are which remain.

أَنَّ الْمَلَائِكَةَ سَأَلَتِ اللَّهَ فِي نُصْرَتِهِ فَأُذِنَ لَهُمْ فَمَكَتْ تَسْتَعِدُّ لِلْقِتَالِ وَ تَتَأَهَّبُ لِدَلِّكَ حَتَّى قُبِلَ فَتَزَلَّتْ وَ قَدْ انْقَطَعَتْ مُدَّتُهُ وَ قُبِلَ صَلَوَاتُ اللَّهِ عَلَيْهِ

The Angels asked Allah<sup>-azwj</sup> in helping him<sup>-asws</sup>. He<sup>-azwj</sup> Permitted for them. They remained preparing for the battle and getting ready for that, until he<sup>-asws</sup> was killed. They descended, and his<sup>-asws</sup> term had been terminated, and he<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, had been killed.

فَقَالَتِ الْمَلَائِكَةُ يَا رَبِّ أَدْنَتْ لَنَا فِي الْإِحْدَارِ وَ أَدْنَتْ لَنَا فِي نُصْرَتِهِ فَأُخْدَرْنَا وَ قَدْ قَبِضْتُهُ

The Angels said, 'O Lord<sup>-azwj</sup>! You<sup>-azwj</sup> Permitted for us in going down, and You<sup>-azwj</sup> Permitted for us in helping him<sup>-asws</sup>. We went down and You<sup>-azwj</sup> had Recalled him<sup>-asws</sup>!'

فَأَوْحَى اللَّهُ تَبَارَكَ وَ تَعَالَى إِلَيْهِمْ أَنْ الرُّمُومَ قُبِنَتْ حَتَّى تَرُونَهُ قَدْ خَرَجَ فَأَنْصُرُوهُ وَ ابْكُوا عَلَيْهِ وَ عَلَى مَا فَاتَكُمْ مِنْ نُصْرَتِهِ وَ إِنَّكُمْ خُصِصْتُمْ بِنُصْرَتِهِ وَ الْبُكَاءِ عَلَيْهِ

Allah<sup>-azwj</sup> Blessed and Exalted Revealed to them: "Stay with his<sup>-asws</sup> dome until you see him<sup>-asws</sup> to have emerged, then help him<sup>-asws</sup>, and devote to him<sup>-asws</sup> and upon what has been missed by you<sup>-asws</sup> from (not being able to) help him<sup>-asws</sup>, and you are Specialised with helping him<sup>-asws</sup> and the crying upon him<sup>-asws</sup>!"

فَبَكَتِ الْمَلَائِكَةُ قَرْبًا وَ جَزَعًا عَلَى مَا فَاتَهُمْ مِنْ نُصْرَتِهِ فَإِذَا خَرَجَ صَلَوَاتُ اللَّهِ عَلَيْهِ يَكُونُونَ أَنْصَارَهُ.

The Angels cried and mourned to draw near and were alarmed upon what had been missed by them from helping him<sup>-asws</sup>. When he<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, returns they would be his<sup>-asws</sup> helpers".<sup>144</sup>

134- كُنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ مَالِكِ بْنِ الْقَاسِمِ بْنِ إِسْمَاعِيلَ عَنْ عَلِيِّ بْنِ خَالِدِ الْعَاقُوْبِيِّ عَنْ عَبْدِ الْكَرِيمِ الْحُثُعَمِيِّ عَنْ سُلَيْمَانَ بْنِ خَالِدِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع فِي قَوْلِهِ تَعَالَى يَوْمَ تَرْجُفُ الرَّاجِفَةُ تَتَّبِعُهَا الرَّادِفَةُ- قَالَ الرَّاجِفَةُ الْحُسَيْنُ بْنُ عَلِيٍّ ع وَ الرَّادِفَةُ عَلِيُّ بْنُ أَبِي طَالِبٍ ع

(The books) ‘Kanz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Ja’far Bin Muhammad Bin Malik, from Al Qasim Bin Ismail, from Ali Bin Khalid Al Aqouly, from Abdul Kareem Al Khas’amy, from Suleyman Bin Khalid who said,

‘Abu Abdullah<sup>-asws</sup> said regarding Words of the Exalted: **The Day the shaking one will shake (the dust from him) [79:6] The subsequent one would follow him [79:7]**. ‘The shaking one is Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup>, and the subsequent one is Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>.

وَأَوَّلُ مَنْ يَنْفُضُ عَنْ رَأْسِهِ التُّرَابَ الْحُسَيْنِيِّ بْنِ عَلِيٍّ ع فِي حَمْسَةِ وَ سَبْعِينَ أَلْفًا

And the first one to break off from his<sup>-asws</sup> grave and shake the dust from his<sup>-asws</sup> head would be Al-Husayn<sup>-asws</sup> Ibn Ali<sup>-asws</sup>, among seventy-five thousand”.

وَهُوَ قَوْلُهُ تَعَالَى إِنَّا لَنَنْصُرُ رُسُلَنَا وَ الَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَ يَوْمَ يُنْفَخُ الْأَشْهَادُ يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعذِرَتُهُمْ وَ لَهُمُ اللَّعْنَةُ وَ لَهُمْ سُوءُ الدَّارِ.

**Surely, We would Help Our Rasools and those who believe, in the life of the world and on the Day the witnesses would stand [40:51] The Day the unjust ones will not benefit from their excuses, and for them is the Curse, and for them is the evil abode [40:52]**”.<sup>145</sup>

فر، تفسیر فرات بن ابراهيم أبو القاسم العلوي مَعْنَعْنَا عَنْ أَبِي عَبْدِ اللَّهِ ع مِثْلَهُ وَ فِيهِ فِي حَمْسَةِ وَ تِسْعِينَ أَلْفًا.

Tafseer Furaat Bin Ibrahim – Abu Al-Qaim Al Alawy transmitting,

‘From Abu Abdullah<sup>-asws</sup> – similar to it, and in it: ‘Ninety-five thousand’”.<sup>146</sup>

135- خص، منتخب البصائر من كتاب التنزيل والتخريف أحمد بن محمد السيار عن محمد بن خالد عن عمر بن عبد العزيز عن عبد الله بن نجیح اليماني قال قلت لأبي عبد الله ع ثم لستلن يومئذ عن النعيم قال النعيم الذي أنعم الله عليكم بمحمد وآل محمد ص

(The book) ‘Muntkhab Al Basaair’, from the book ‘Al Tanzeel Wa Al Tahreef’ – Ahmad Bin Muhammad Al Sayyari, from Muhammad Bin Khalid, from Umar Bin Abdul Aziz, from Abdullah Bin Najeeh Al Yamani who said,

‘I said to Abu Abdullah<sup>-asws</sup>, **Then you will be Questioned on that Day about the boons [102:8]**. He<sup>-asws</sup> said: ‘The boon which Allah<sup>-azwj</sup> has Favoured upon you all with Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>’.

وَ فِي قَوْلِهِ تَعَالَى لَوْ تَعْلَمُونَ عِلْمَ الْبَاقِينَ قَالَ الْمَعَايِنَةُ

And regarding Words of the Exalted: **No way! If you had the knowledge of certainty [102:5]**. He<sup>-asws</sup> said: ‘Eye-witnessing’.

وَ فِي قَوْلِهِ تَعَالَى كَلَّا سَوْفَ تَعْلَمُونَ قَالَ مَرَّةً بِالْكَرَّةِ وَ أُخْرَى يَوْمَ الْقِيَامَةِ.

<sup>145</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 134 a

<sup>146</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 134 b

And regarding Words of the Exalted: **No way! You will soon be knowing [102:3]**. He said: ‘Once with the return, and another on the Day of Qiyamah’.<sup>147</sup>

136- جش، الفهرست للنجاشي كانت لمؤمن الطاق مع أبي حنيفة حكايات كثيرة فمنها أنه قال له يوماً يا أبا جعفر تقول بالرجعة فقال نعم فقال له أقرضني من كيسك هذا خمسمائة دينار فإذا عُدت أنا و أنت رددتها إليك فقال له في الحال أريد ضميناً يضمن لي أنك تعود إنساناً و إلي أخاف أن تعود قزداً فلا أتمكن من استرجاع ما أخذت.

(The book) ‘Al Fihrist Al Najashy’ –

‘There were many stories for Momin Taq with Abu Haneefa. From them, one day he (Abu Haneefa) said to him, ‘O Abu Ja’far! Are you saying (believing) in the Raj’at?’ He said, ‘Yes’. He said to him, ‘Len me five hundred Dinars from this bag of yours, so when I and you return, I shall return it to you’. He said to him, ‘Currently I would need a guarantor who can guarantee for me that you will be returning as a human being, and I fear that you might return as a monkey, so I will not be able to get back what you had taken’.<sup>148</sup> (This is not a Hadith)

137- خص، منتخب البصائر من كتاب الغارات لإبراهيم بن محمد الثقفني روى حديثاً عن أمير المؤمنين ع منه قيل له فما ذو القرنين

(The book) ‘Muntakhab Al Basaair’, from the book ‘Al Gharaat’ of Ibrahim Bin Muhammad Al Saqafy reported a Hadith,

‘From Amir Al-Momineen<sup>-asws</sup>, it was said to him<sup>-asws</sup>, ‘Who was Zulqarnain<sup>-as</sup>?’

قال ع رجل بعثه الله إلى قومه فكذبوه و ضربوه على قزبه فمات ثم أحياه الله فهو ذو القرنين لأنه ضربت قزناه.

He<sup>-asws</sup> said: ‘A man Allah<sup>-azwj</sup> had Sent to his<sup>-as</sup> people. They belied him<sup>-as</sup> and struck him<sup>-as</sup> upon his<sup>-as</sup> horn (head), so he<sup>-as</sup> died. Then Allah<sup>-azwj</sup> Revived him<sup>-as</sup>, then Sent him<sup>-as</sup> to his<sup>-as</sup> people. They belied him<sup>-as</sup> and struck him<sup>-as</sup> upon his<sup>-as</sup> other horn, so he<sup>-as</sup> died. Then Allah<sup>-azwj</sup> Revived him<sup>-as</sup>, thus he<sup>-as</sup> is Zulqarnain<sup>-as</sup> (one with two horns), because both his<sup>-as</sup> horns had been struck’.<sup>149</sup>

و في حديث آخر و فيكم مثله يريد نفسه.

And in another Hadith: ‘And among you all is his<sup>-as</sup> example’ – intending himself<sup>-asws</sup>’.<sup>150</sup>

و منه أيضاً حدثنا عبد الله بن أسيد الكندي و كان من شرطة الحميس عن أبيه قال: إني لجالس مع الناس عند علي ع إذ جاء ابن معز و ابن نجع معهما عبد الله بن وهب قد جعل في خلفه ثوباً يجزأه فقالا يا أمير المؤمنين اقله و لا تداهن الكذابين

And from him as well, ‘It is narrated to us by Abdullah Bin Useyd Al Kindy, and he was from the elite forces, from his father who said,

<sup>147</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 135

<sup>148</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 136

<sup>149</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 137 a

<sup>150</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 137 b

'I was sitting with the people in the presence of Ali<sup>-asws</sup> when Ibn Muiz and Ibn Na'j came, and with them was Abdullah Bin Wahab. They had placed a cloth in his throat, dragging him. They said, 'O Amir Al-Momineen<sup>-asws</sup>! Kill him and do not sweet talk the liars!'

قَالَ اذْنُهُ فَدَنَا فَقَالَ هُمَا فَمَا يَقُولُ قَالَا يَزْعُمُ اَنَّكَ دَابَّةُ الْاَرْضِ وَ اَنَّكَ تُضْرَبُ عَلٰى هَذَا فُبَيْلَ هَذَا يَغْتَوُونَ رَاسَهُ اِلَى لِحْيَتِهِ

He<sup>-asws</sup> said: 'Bring him near! They brought him near. He<sup>-asws</sup> said to them, 'So what is he saying?' They said, 'He claims that you<sup>-asws</sup> are walker of the earth, and you<sup>-asws</sup> would be struck before this' – meaning his<sup>-asws</sup> head to his<sup>-asws</sup> beard.

فَقَالَ مَا يَقُولُ هُوَ لَآءِ قَالَ يَا اَمِيْرَ الْمُؤْمِنِيْنَ حَدِّثْتُهُمْ حَدِيْثًا حَدَّثْتِيْهِ عَمَّارُ بْنُ يَاسِرٍ

He<sup>-asws</sup> said: 'What are they saying?' He said, 'O Amir Al-Momineen<sup>-asws</sup>! I narrated to them a Hadith which Ammar<sup>-as</sup> Bin Yasser<sup>-ra</sup> had narrated to me'.

قَالَ اَتْرَكُوْهُ فَقَدْ رَوٰى عَنْ عَمْرِوْ يَا ابْنَ اُمِّ السَّوْدَاةِ اِنَّكَ تَبْتَفِرُ الْحَدِيْثَ بَقْرًا خَلُّوْا سَبِيْلَ الرَّجُلِ فَاِنْ يَكُ كَاذِبًا فَعَلَيْهِ كَذِبُهُ وَ اِنْ يَكُ صَادِقًا يُصِيْبُنِي الَّذِي يَقُوْلُ.

He<sup>-asws</sup> said: 'Leave it, for it has been reported from others, O Ibn Umm Al-Sawda'a! You are expounding the Hadith with an expounding. Free the way of the man, for if he is lying, then his lie would be upon him, and if he is truthful, then it would reach me<sup>-asws</sup> that which he is saying".<sup>151</sup>

وَ مِنْهُ اَيْضًا عَنْ عَبَايَةَ قَالَ سَمِعْتُ عَلِيًّا ع يَقُوْلُ اَنَا سَيِّدُ الشَّيْبِ وَ فِيَّ سُنَّةٌ مِنْ اَيُّوْبَ لِاَنَّ اَيُّوْبَ اِثْبَلِي ثُمَّ عَافَاهُ اللهُ مِنْ بَلْوَاهُ وَ اَتَاهُ اَهْلُهُ وَ مِثْلَهُمْ مَعَهُمْ كَمَا حَكَى اللهُ سُبْحَانَهُ

And from him as well, from Abaya who said,

'I heard Ali<sup>-asws</sup> saying: 'I<sup>-asws</sup> am chief of the grey-haired and in me<sup>-asws</sup> there is a Sunnah from Ayoub<sup>-as</sup>, because Ayoub<sup>-as</sup> had been afflicted, then Allah<sup>-azwj</sup> Granted him<sup>-as</sup> well-being from his<sup>-as</sup> afflictions and Gave him<sup>-as</sup> (back) his<sup>-as</sup> family, and similar to them with them, just as Allah<sup>-azwj</sup> the Glorious has Narrated'.

فَرَوٰى اَنَّهُ اٰخِيْنَا لَهُ اَهْلُهُ الَّذِيْنَ قَدْ مَاتُوْا وَ كَشَفَ ضُرَّهُ وَ قَدْ صَحَّ عَنْهُمْ صَلَواْتُ اللهُ عَلَيْهِمْ اَنَّهُ كُلُّ مَا كَانَ فِيْ بَنِيْ إِسْرَائِيْلَ يَكُوْنُ فِيْ هَذِهِ الْاُمَّةِ مِثْلُهُ خَدُو النَّعْلِ بِالنَّعْلِ وَ الْقُدَّةَ بِالْقُدَّةِ

It is reported that He<sup>-azwj</sup> Revived for him<sup>-as</sup> his<sup>-as</sup> family, the ones who had died, and Removed his<sup>-as</sup> harm, and it has been proven correct from them<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup>, all what had happened in the children of Israel would be happening in this community, similar to it, step of the slipper with the slipper and the arrow with the arrow.

وَ قَدْ قَالَ اِنَّ فِيْهِ ع شِبْهَهُ وَ قَوْلُهُ وَ اللهُ لَيَجْمَعَنَّ اللهُ لِيْ اَهْلِيْ كَمَا جُمِعُوْا لِيَعْتُوْبَ ع فَاِنَّ يَعْتُوْبَ فُرِّقَ بَيْنَهُ وَ بَيْنَ اَهْلِهِ بُرْهَةً مِنَ الزَّمَانِ ثُمَّ جُمِعُوْا لَهُ

<sup>151</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 137 c

And he<sup>-asws</sup> said that in him<sup>-asws</sup> was his<sup>-as</sup> resemblance. And his<sup>-asws</sup> words: ‘By Allah<sup>-azwj</sup>! Allah<sup>-azwj</sup> will be Gathering for me<sup>-asws</sup>, my<sup>-asws</sup> family, just as they were Gathered for Yaqoub<sup>-as</sup>. As for Yaqoub<sup>-as</sup>, there was a difference between him<sup>-as</sup> and his<sup>-as</sup> family, a span of time. Then they were Gathered for him<sup>-as</sup>’.

فَقَدْ حَلَفَ ع أَنَّ اللَّهَ سُبْحَانَهُ وَ تَعَالَى سَيَجْمَعُ لَهُ وَوَلَدَهُ كَمَا جَمَعَهُمْ لِيَعْقُوبَ وَ قَدْ كَانَ اجْتِمَاعُ يَعْقُوبَ بِوَلَدِهِ فِي دَارِ الدُّنْيَا فَيَكُونُ أَمِيرُ الْمُؤْمِنِينَ ع كَذَلِكَ فِي الدُّنْيَا يُجْمَعُونَ لَهُ فِي رَجْعَتِهِ ع وَ وُلْدَهُ الْأَيْمَةَ ع وَ هُمْ الْمَنْصُوصُونَ عَلَى رَجْعَتِهِمْ فِي أَحَادِيثِهِمُ الصَّحِيحَةِ الصَّرِيحَةِ وَ الْعَاقِبَةُ لِلْمُتَّقِينَ وَ هُمْ الْمُتَّقُونَ.

He<sup>-asws</sup> had sworn that Allah<sup>-azwj</sup> the Glorious and Exalted will be Gathering for him<sup>-asws</sup>, his<sup>-asws</sup> children just as He<sup>-azwj</sup> had Gathered them for Yaqoub<sup>-as</sup>, and the uniting of Yaqoub<sup>-as</sup> with his<sup>-as</sup> children was in the house of the world, therefore Amir Al-Momineen<sup>-asws</sup> would be like that in the world. They would be gathering for him<sup>-asws</sup> during his<sup>-asws</sup> return, and his<sup>-asws</sup> children are the Imams<sup>-asws</sup>, and they<sup>-asws</sup> are the ones texted upon of their<sup>-asws</sup> returning in their<sup>-asws</sup> correct Ahadith, the explicit, **and the end-result is for the pious [7:128]**, and they<sup>-asws</sup> are the pious”.<sup>152</sup>

138- خص، منتخب البصائر و من كتاب تأويل ما نزل من القرآن في النبي و آله صلوات الله عليه و عليهم- تأليف أبي عبد الله محمد بن العباس بن مزوان و على هذا الكتاب خط السيد رضي الدين علي بن موسى بن طاووس ما صورته قال النجاشي في كتاب الفهرست ما هذا لفظه محمد بن العباس ثقة ثقة في أصحابنا عن سيد له كتاب المقيع في الفقه كتاب الدواجن و قال جماعة من أصحابنا إنه لم يصنف في معناه مثله.

(The book) ‘Muntakhab Al Basaair’ –

‘And from the book ‘Taweel Ma Nazala Min Al-Quran Fi-Aalihi Salawaat Allah<sup>-azwj</sup> Alayhi and Alayhim’, compiled by Abu Abdullah Muhammad Bin Al-Abbas Bin Marwan, and upon this book is the handwriting of the Seyyid Razi Al-Deen Ali Bin Musa Bin Tawoos, its outline is, ‘Al-Najashy said in the book ‘Al-Fihrist’, its wordings are, ‘Muhammad Bin Al-Abbas is trusted, trusted one among our companions, a good eye. For him is ‘Kitab Al-Muqnie’ regarding the jurisprudence, ‘Kitab Al Dawajin’. And a group of our companions said, ‘No one has authored it in its meaning, like it’”.<sup>153</sup> (comment)

رَوَاهُ عَلِيُّ بْنُ مُوسَى بْنِ طَاوُوسٍ عَنْ فَخَّارِ بْنِ مَعْدٍ الْعَلَوِيِّ وَ غَيْرِهِ عَنْ شَاذَانَ بْنِ جَبْرِئِيلَ عَنْ رِجَالِهِ وَ مِنْهُ قَوْلُهُ عَزَّ وَ جَلَّ إِنَّ نَشَأَ نَزَلَ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَافُهُمْ لَهَا حَاضِعِينَ.

A report of Ali Bin Musa Bin Tawoos, from Fakhra Bin Ma’ad Al Alawy and someone else, from Shazan Bin Jibraeel, from his men,

‘And from him are His<sup>-azwj</sup> Words of Mighty and Majestic: **If We Desired to, We would Send down upon them a Sign from the sky, so their necks would be humbled to it [26:4]**”.<sup>154</sup> (This is not a Hadith)

<sup>152</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 137 d

<sup>153</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 138 / 1

<sup>154</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 138 / 2



حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ بْنِ أُسْدٍ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُعَمَّرٍ الْأَسَدِيِّ عَنْ مُحَمَّدِ بْنِ فَضْلِ بْنِ الْكَلْبِيِّ عَنْ أَبِي صَالِحٍ عَنْ ابْنِ عَبَّاسٍ فِي قَوْلِهِ عَزَّ وَجَلَّ إِنَّ نَشَأَ نُزِّلَ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَافُهُمْ لَهَا خَاضِعِينَ قَالَ هَذِهِ نَزَلَتْ فِيْنَا وَ فِي بَنِي أُمَيَّةَ يَكُونُ لَنَا عَلَيْهِمْ دَوْلَةٌ فَتَذِلُّ أَعْنَافُهُمْ لَنَا بَعْدَ صُغُوبَةٍ وَ هَوَانٍ بَعْدَ عِزٍّ.

It is narrated to us by Ali Bin Abdullah Bin Asad, from Ibrahim Bin Muhammad, from Ahmad Bin Muammar Al Asady, from Muhammad Bin Fazl, from Al Kalby, from Abu Salih, from Ibn Abbas,

‘Regarding Words of Mighty and Majestic: ***If We Desired to, We would Send down upon them a Sign from the sky, so their necks would be humbled to it [26:4].*** He said, ‘This was Revealed regarding us and regarding the clan of Umayya. There will be a government for us against them, so their necks would be humbled to us after difficulties and abasement after honour’.<sup>155</sup>

حَدَّثَنَا الْحُسَيْنُ بْنُ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ إِنَّ نَشَأَ نُزِّلَ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَافُهُمْ لَهَا خَاضِعِينَ قَالَ تَخَضَّعَ لَهَا رِقَابُ بَنِي أُمَيَّةَ

It is narrated to us by Al-Husayn Bin Ahmad, from Muhammad Bin Isa, from Yunus, from one of our companions, from Abu Baseer,

‘From Abu Ja’far<sup>-asws</sup>, he (the narrator) said, ‘I asked him<sup>-asws</sup> about Words of Allah<sup>-azwj</sup> Mighty and Majestic: ***If We Desired to, We would Send down upon them a Sign from the sky, so their necks would be humbled to it [26:4].*** He<sup>-asws</sup> said: ‘The necks of the clan of Umayya would be humbled to it’.

قَالَ ذَلِكَ بَارِزٌ عِنْدَ زَوَالِ الشَّمْسِ قَالَ وَ ذَلِكَ عَلِيُّ بْنُ أَبِي طَالِبٍ ص يَبْرُزُ عِنْدَ زَوَالِ الشَّمْسِ عَلَى رُءُوسِ النَّاسِ سَاعَةً حَتَّى يَبْرُزَ وَجْهُهُ يَعْرفُ النَّاسُ حَسْبَهُ وَ نَسَبَهُ

He (the narrator) said, ‘That would be prominent at midday’. He<sup>-asws</sup> said: ‘And that is Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> protruding at midday upon the heads of the people for a time until his<sup>-asws</sup> face would protrude, the people would recognise his<sup>-asws</sup> affiliation and his<sup>-asws</sup> lineage’.

ثُمَّ قَالَ أَمَا إِنَّ بَنِي أُمَيَّةَ لَيَخْبِيَنَّ الرَّجُلَ مِنْهُمْ إِلَى جَنْبِ شَجَرَةٍ فَتَقُولُ هَذَا رَجُلٌ مِنْ بَنِي أُمَيَّةَ فَاقْتُلُوهُ.

Then he<sup>-asws</sup> said: ‘As for the clan of Umayya, the man from them would (try to) hide to the side of a tree, so it would say, ‘This is a man from the clan of Umayya, so kill him!’<sup>156</sup>

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ الرَّيَّاتِ عَنْ مُحَمَّدِ بْنِ يَعْنَى ابْنِ الْجُنَيْدِ عَنْ مُفَضَّلِ بْنِ صَالِحٍ عَنْ جَابِرٍ عَنْ أَبِي عَبْدِ اللَّهِ الْجَدَلِيِّ قَالَ: دَخَلْتُ عَلَى عَلِيِّ ع يَوْمًا فَقَالَ أَنَا دَائِبَةُ الْأَرْضِ.

It is narrated to us by Muhammad Bin Al Abbas, from Ja’far Bin Muhammad Bin Al Hassan, from Abdullah Bin Muhammad Al Zayyat, from Muhammad, meaning Ibn Al Juneyd, from Mufazzal Bin Salih, from Jabir, from Abu Abdullah Al Jadaly who said,

<sup>155</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 138 / 3

<sup>156</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 138 / 4

'I entered to see Ali<sup>-asws</sup> one day. He<sup>-asws</sup> said: 'I<sup>-asws</sup> am walker of the earth''.<sup>157</sup>

حَدَّثَنَا عَلِيُّ بْنُ أَحْمَدَ بْنِ حَاتِمٍ عَنْ إِسْمَاعِيلَ بْنِ إِسْحَاقَ الرَّاشِدِيِّ عَنْ خَالِدِ بْنِ مُحَمَّدٍ عَنْ عَبْدِ الْكَرِيمِ بْنِ يَعْقُوبَ الْجَعْفَرِيِّ عَنْ جَابِرِ بْنِ بَرِيدٍ عَنْ أَبِي عَبْدِ اللَّهِ الْجَدَلِيِّ قَالَ: دَخَلْتُ عَلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ ع فَقَالَ أَلَا أُحَدِّثُكَ ثَلَاثًا قَبْلَ أَنْ يَدْخُلَ عَلَيَّ وَ عَلَيْكَ دَاخِلٌ قُلْتُ بَلَى

It is narrated to us by Ali Bin Ahmad Bin Hatim, from Ismail Bin Is'haq Bin Is'haq Al Rashidy, from Khalid Bin Makhlad, from Abdul Al Kareem Bin Yaqoub Al Jufy, from Jabir Bin Yazeed, from Abu Abdullah Al Jadaly who said,

'I entered to see Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>. He<sup>-asws</sup> said: 'Shall narrate to you three before someone enters to see me<sup>-asws</sup> and you?' I said, 'Yes'.

فَقَالَ أَنَا عَبْدُ اللَّهِ أَنَا دَابَّةُ الْأَرْضِ صِدْقُهَا وَ عِدَّتُهَا وَ أَحْوُ نَبِيِّهَا وَ أَنَا عَبْدُ اللَّهِ لَا أُخْبِرُكَ بِأَنْفِ الْمَهْدِيِّ وَ عَيْنِهِ

He<sup>-asws</sup> said: 'I<sup>-asws</sup> am a servant of Allah<sup>-azwj</sup>. I<sup>-asws</sup> am walker of the earth, its honest one and it's just one, and brother of its Prophet<sup>-saww</sup>, and I<sup>-asws</sup> am a servant of Allah<sup>-azwj</sup>. Shall I<sup>-asws</sup> inform you with the nose of the Mahdi<sup>-ajfj</sup> and his<sup>-ajfj</sup> eyes?'

قَالَ قُلْتُ نَعَمْ فَضْرَبَ بِيَدِهِ إِلَى صَدْرِهِ فَقَالَ أَنَا.

He (the narrator) said, 'I said, 'Yes'. He<sup>-asws</sup> struck his<sup>-asws</sup> to his<sup>-asws</sup> chest, and he<sup>-asws</sup> said: 'I<sup>-asws</sup>!''<sup>158</sup>

حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ الصَّبَّاحِ عَنِ الْحُسَيْنِ بْنِ الْقَاسِمِيِّ عَنِ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَنَانَ بْنِ عُثْمَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَيَابَةَ عَنْ أَبِي دَاوُدَ عَنْ أَبِي عَبْدِ اللَّهِ الْجَدَلِيِّ قَالَ: دَخَلْتُ عَلَى عَلِيٍّ ع فَقَالَ أُحَدِّثُكَ بِسَبْعَةِ أَحَادِيثٍ إِلَّا أَنْ يَدْخُلَ عَلَيْنَا دَاخِلٌ

It is narrated to us by Muhammad Bin Al Hassan Bin Al Sabbah, from Al-Husayn Bin Al Hassan Al Qashy, from Ali Bin Al Hakam, from Aban Bin Usman, from Abdul Rahman Bin Sayaba, from Abu Dawood, from Abu Abdullah Al Jadaly who said,

'I entered to see Ali<sup>-asws</sup>. He<sup>-asws</sup> said: 'Shall I<sup>-asws</sup> narrate to you with seven Ahadith unless someone enters to see us?'

قَالَ قُلْتُ أَفْعَلْ جَعَلْتُ فِدَاكَ قَالَ أ تَعْرِفُ أَنْفَ الْمَهْدِيِّ وَ عَيْنَهُ

He (the narrator) said, 'I said, 'Do so, may I be sacrificed for you<sup>-asws</sup>!' He<sup>-asws</sup> said: 'Do you know the nose of Al-Mahdi<sup>-ajfj</sup> and his<sup>-ajfj</sup> eyes?'

قَالَ قُلْتُ أَنْتَ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ وَ حَاجِبَا الضَّلَالَةِ تَبْدُو مَخَازِبَهُمَا فِي آخِرِ الزَّمَانِ

He (the narrator) said, 'I said, 'You<sup>-asws</sup>, O Amir Al-Momineen<sup>-asws</sup>!' He<sup>-asws</sup> said: 'And a veil of misguidance would manifest their shame at the end of times'.

<sup>157</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 138 / 5

<sup>158</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 138 / 6

قَالَ قُلْتُ أَطْلُ وَاللَّهِ يَا أَمِيرَ الْمُؤْمِنِينَ أَتَهُمَا فَلَانَ وَفُلَانَ فَقَالَ الدَّابَّةُ وَمَا الدَّابَّةُ عِدَّتُهَا وَصِدْفُهَا وَمَوْفِعُ بَعْنِهَا وَاللَّهُ مُهْلِكٌ مَنْ ظَلَمَهَا وَذَكَرَ الْحَدِيثَ.

He (the narrator) said, 'I said, 'I think, by Allah<sup>-azwj</sup> O Amir Al-Momineen<sup>-asws</sup>, these two are so and so, and so and so (Abu Bakr and Umar)'. He<sup>-asws</sup> said: 'The walker! And what is the walker? It's just, and its honest, and the site of its Sending. By Allah<sup>-azwj</sup> it would destroy the ones who had oppressed it' – and he<sup>-asws</sup> mentioned the Hadith".<sup>159</sup>

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ سَعِيدٍ عَنِ الْحَسَنِ السُّلَمِيِّ عَنِ أَيُّوبَ بْنِ نُوحٍ عَنْ صَفْوَانَ عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ عَنْ عِمْرَانَ بْنِ مِثْمٍ عَنْ عَبَّادَةَ قَالَ: أَتَى رَجُلٌ أَمِيرَ الْمُؤْمِنِينَ ع فَقَالَ حَدِّثْنِي عَنِ الدَّابَّةِ قَالَ وَ مَا تُرِيدُ مِنْهَا قَالَ أَحَبُّتُ أَنْ أَعْلَمَ عِلْمَهَا قَالَ هِيَ دَابَّةٌ مُؤْمِنَةٌ تَقْرَأُ الْقُرْآنَ وَ تُؤْمِنُ بِالرَّحْمَنِ وَ تَأْكُلُ الطَّعَامَ وَ تَمْشِي فِي الْأَسْوَاقِ.

It is narrated to us by Ahmad Bin Muhammad Bin Saeed, from Al Hassan Al Sulamy, from Ayoub Bin Nuh, from Safwan, from Yaquob Bin Shueyb, from Imran Bin Meesam, from Abaya who said,

'A man came to Amir Al-Momineen<sup>-asws</sup>. He said, 'Narrate to me about the walker'. He<sup>-asws</sup> said: 'And what are you intending from it?' He said, 'I would love to know its knowledge'. He<sup>-asws</sup> said: 'It is a walking Momin reciting the Quran and believing in the Beneficent and eating the food and walking in the markets".<sup>160</sup>

حَدَّثَنَا الْحُسَيْنُ بْنُ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ صَفْوَانَ مِثْلَهُ وَ زَادَ فِي آخِرِهِ قَالَ مَنْ هُوَ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ هُوَ عَلِيٌّ تَكَلَّمَكَ أُمُّكَ.

It is narrated to us by Al-Husayn Bin Ahmad, from Muhammad Bin Isa, from Safwan –

'Similar to it, and there is an addition in its end. He said, 'And who is he, O Amir Al-Momineen<sup>-asws</sup>? He<sup>-asws</sup> said: 'It is Ali<sup>-asws</sup>, may your mother be bereft of you!'<sup>161</sup>

حَدَّثَنَا إِسْحَاقُ بْنُ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الرَّبِيعِ الْفَرَشِيِّ عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ عَنْ عِمْرَانَ بْنِ مِثْمٍ أَنَّ عَبَّادَةَ حَدَّثَهُ أَنَّهُ كَانَ عِنْدَ أَمِيرِ الْمُؤْمِنِينَ ع وَ هُوَ يَقُولُ حَدَّثَنِي أَخِي أَنَّهُ حَتَمَ أَلْفَ نَبِيٍّ وَ إِنِّي حَتَمْتُ أَلْفَ وَصِيٍّ وَ إِنِّي كَلَّفْتُ مَا لَمْ يُكَلَّفُوا وَ إِنِّي لَأَعْلَمُ أَلْفَ كَلِمَةٍ مَا يَعْلَمُهَا غَيْرِي وَ عَزَى مُحَمَّدٍ ص

It is narrated to us by Is'haq Bin Muhammad Bin Marwan, from his father, from Abdullah Bin Al Zubeyr Al Qurashi, from Yaquob Bin Shueyb, from Imran Bin Meesam,

'Abaya had narrated to him that he was in the presence of Amir Al-Momineen<sup>-asws</sup> and he<sup>-asws</sup> said: 'My<sup>-asws</sup> brother<sup>-saww</sup> narrated to me<sup>-asws</sup> that he<sup>-saww</sup> was last of a thousand Prophets<sup>-as</sup> and that I<sup>-asws</sup> am the last of a thousand successors<sup>-as</sup>, and I<sup>-asws</sup> have been encumbered with what they<sup>-as</sup> had not been encumbered with, and I<sup>-asws</sup> know a thousand phrases what no one knows apart from me<sup>-asws</sup> and Muhammad<sup>-saww</sup>.

مَا مِنْهَا كَلِمَةٌ إِلَّا مِنْفَاتِحُ أَلْفِ بَابٍ بَعْدَ مَا تَعْلَمُونَ مِنْهَا كَلِمَةٌ وَاحِدَةٌ غَيْرَ أَنَّكُمْ 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 تَدْرُوهَا مِنْ؟

<sup>159</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 138 / 7

<sup>160</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 138 / 8

<sup>161</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 138 / 9

There is no phrase from it except it is a key to a thousand doors, after your having learned one phrase from it, apart from that you all are reading from it one Verse in the Quran: **And when the Word occurs 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 are not knowing who (the walker is)".<sup>162</sup>

حَدَّثَنَا أَحْمَدُ بْنُ إِدْرِيسَ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ سَعِيدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ إِسْحَاقَ الْحَضْرَمِيِّ عَنْ أَحْمَدَ بْنِ مُسْتَنَبِرٍ عَنْ جَعْفَرِ بْنِ عُثْمَانَ وَ هُوَ عَمُّهُ قَالَ حَدَّثَنِي صَبَّاحُ الْمُرَبِّيُّ وَ مُحَمَّدُ بْنُ كَثِيرٍ وَ بَشِيرُ بْنُ عَمِيرَةَ الْأَزْدِيُّ قَالَا حَدَّثَنَا عِمْرَانُ بْنُ مَيْمَنٍ عَنْ عَبَّادَةَ بْنِ رَبِيعٍ قَالَ: كُنْتُ جَالِسًا عِنْدَ أَمِيرِ الْمُؤْمِنِينَ ع خَامِسَ حَمْسَةٍ وَ ذَكَرَ نَحْوَهُ.

It is narrated to us by Ahmad Bin Idrees, from Ahamad Bin Muhammad Bin Saeed, from Ahmad Bin Muhammad Bin Is'haq Al Hazramy, from Ahmad Bin Mustaneer, from Ja'far Bin Usman, and he is his uncle who said, 'It is narrated to me by Sabbah Al Muzanny and Muhammad Bi Kaseer Bin Bashir Bin Ameyra Al Azdy, both said, 'It is narrated to us by Imran Bin Meesam, from Abaya Bin Rabie who said,

'I was seated in the presence of Amir Al-Momineen<sup>-asws</sup>, being fifth of five' – and he mentioned approximate to it".<sup>163</sup>

حَدَّثَنَا الْحُسَيْنُ بْنُ إِسْمَاعِيلَ الْقَاضِي عَنْ عَبْدِ اللَّهِ بْنِ أَيُّوبَ الْمُحَرَّمِيِّ عَنْ يَحْيَى بْنِ أَبِي بُكَيْرٍ عَنْ أَبِي حَرِيرَةَ عَنْ عَلِيِّ بْنِ زَيْدِ بْنِ جُدْعَانَ عَنْ خَالِدِ بْنِ أَوْسٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ص تَخْرُجُ دَابَّةُ الْأَرْضِ وَ مَعَهَا عَصَا مُوسَى ع وَ حَاتِمٌ سُلَيْمَانَ ع وَ بَجَلُو وَجْهَ الْمُؤْمِنِينَ بِعَصَا مُوسَى ع وَ تَسِمُ وَجْهَ الْكَافِرِ بِحَاتِمِ سُلَيْمَانَ ع.

It is narrated to us by Al-Husayn Bin Ismail the judge, from Abdullah Bin Ayoub Al Makhzumy, from Yahya Bin Abu Bukeyr, from Abu Hareyz, from Ali Bin Zayd Bin Juz'an, from Khalid Bin Aqs, from Abu Hureyra who said,

'The walker of the earth will emerge and with it would be the staff of Musa<sup>-as</sup> and ring of Suleyman. It will clear the face of the Momin with the staff of Musa<sup>-as</sup> and brand the face of the Kafir with the ring of Suleyman<sup>-as</sup>'.<sup>164</sup>

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدَ بْنِ الْحَسَنِ الْفَقِيهَ عَنْ أَحْمَدَ بْنِ عُبَيْدِ بْنِ نَاصِحٍ عَنِ الْحُسَيْنِ بْنِ عَلْوَانَ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ: دَخَلْتُ عَلَى أَمِيرِ الْمُؤْمِنِينَ ع وَ هُوَ يَأْكُلُ خُبْزًا وَ حَلًّا وَ زَيْتًا فَعُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ إِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ فَمَا هَذِهِ الدَّابَّةُ

It is narrated to us by Ahmad Bin Muhammad Bin Al Hassan the jurist, from Ahmad Bin Ubeyd Bin Nasih, from Al-Husayn Bin Ulwan, from Sa'ad Bin Tareyf, from Al Asbagh Bin Nubata who said,

'I entered to see Amir Al-Momineen<sup>-asws</sup> and he<sup>-asws</sup> was eating bread and vinegar and oil. I said, 'O Amir Al-Momineen<sup>-asws</sup>! Allah<sup>-azwj</sup> Mighty and Majestic Says: **And when the Word occurs upon them, We will Bring out to them a walker from the earth to speak to them. [27:82]**. So what is this walker?'

قَالَ هِيَ دَابَّةٌ تَأْكُلُ خُبْزًا وَ حَلًّا وَ زَيْتًا.

<sup>162</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 138 / 10

<sup>163</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 138 / 11

<sup>164</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 138 / 12

He<sup>-asws</sup> said: 'It is a walker eating bread, and vinegar and oil'.<sup>165</sup>

حَدَّثَنَا الْحُسَيْنُ بْنُ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ سَمَاعَةَ بْنِ مِهْرَانَ عَنِ الْفَضْلِ بْنِ الرَّزِيِّ عَنِ الْأَصْبَغِ بْنِ بُنَائَةَ قَالَ: قَالَ لِي مُعَاوِيَةُ يَا مَعْشَرَ الشِّيْعَةِ تَزْعُمُونَ أَنَّ عَلِيًّا عَ دَابَّةُ الْأَرْضِ فَقُلْتُ نَحْنُ نَقُولُ وَ الْيَهُودُ تَقُولُ

It is narrated to us by Al-Husayn Bin Ahmad, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Sama'at Bin Mihran, from Al Fazl Bin Al Zubeyr, from Al Asbagh Bin Nubata who said,

'Muawiya said to me, 'O community of Shias! You are claiming that Ali<sup>-asws</sup> is walker of the earth?' I said, 'We are saying so and the Jews are saying so'.

فَأَرْسَلْتُ إِلَى رَأْسِ الْجَالُوتِ فَقَالَ وَجْهَكَ يَجِدُونَ دَابَّةَ الْأَرْضِ عِنْدَكُمْ مَكْتُوبَةً فَقَالَ نَعَمْ فَقَالَ مَا هِيَ فَقَالَ رَجُلٌ فَقَالَ أ تَدْرِي مَا اسْمُهُ قَالَ نَعَمْ اسْمُهُ إِلِيَا

He sent for Ra's Al-Jalout. He said, 'Woe be to you! Are you finding the walker of the earth written with you?' He said, 'Yes'. He said, 'And what is it?' He said, 'A man'. He said, 'Do you know what his name is?' He said, 'Yes, his name is Elia'.

قَالَ فَالْتَقَمْتُ إِلِيًّا فَقَالَ وَجْهَكَ يَا أَصْبَغُ مَا أَقْرَبَ إِلِيَا مِنْ عَلِيًّا.

He (the narrator) said, 'He turned to me and said: 'Woe be to you, O Asbagh! How near is (the name) 'Elia' to 'Ali!'"<sup>166</sup>

حَدَّثَنَا الْحُسَيْنُ بْنُ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو جَعْفَرٍ ع أَيُّ شَيْءٍ يَقُولُ النَّاسُ فِي هَذِهِ الْآيَةِ وَ إِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِنَ الْأَرْضِ تُكَلِّمُهُمْ فَقَالَ هُوَ أَمِيرُ الْمُؤْمِنِينَ ع.

It is narrated to us by Al-Husayn Bin Ahmad, from Muhammad Bin Isa, from Yunus, from one of his companions, from Abu Baseer who said,

'Abu Ja'far<sup>-asws</sup> said: 'Which thing are the people saying regarding this Verse: **And when the Word occurs upon them, We will Bring out to them a walker from the earth to speak to them. [27:82].** He<sup>-asws</sup> said: 'It is Amir Al-Momineen<sup>-asws</sup>'.<sup>167</sup>

حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ الصَّبَّاحِ عَنِ الْحُسَيْنِ بْنِ الْحَسَنِ عَنْ عَلِيِّ بْنِ [ابن] الْحَكَمِ عَنْ أَبِي بَانٍ بْنِ عُثْمَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَيَابَةَ وَ يَعْقُوبَ بْنِ شُعَيْبٍ عَنْ صَالِحِ بْنِ مَيْمَنٍ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ ع حَدِّثْنِي

It is narrated to us by Muhammad Bin Al Hassan Bin Al Sabbah, from Al-Husayn Bin Al Hassan, from Ali Bin Al Hakam, from Aban Bin Usman, from Abdul Rahman Bin Sabaya and Yaqoub Bin Shueyb, from Salih Bin Meesam who said,

'I said to Abu Ja'far<sup>-asws</sup>, 'Narrate to me!'

قَالَ فَقَالَ أ مَا سَمِعْتَ الْحَدِيثَ مِنْ أَبِيكَ قُلْتُ لَا كُنْتُ صَغِيرًا

<sup>165</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 138 / 13

<sup>166</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 138 / 14

<sup>167</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 138 / 15

He (the narrator) said, 'He<sup>-asws</sup> said: 'Have you not heard the Hadith from your father?' I said, 'No. I was young'.

قَالَ قُلْتُ فَأَقُولُ فَإِنْ أَصَبْتُ قُلْتُ نَعَمْ وَإِنْ أَخْطَأْتُ رَدَدْتَنِي عَنِ الْخَطَاةِ قَالَ مَا أَشَدَّ شَرَطَكَ

He (the narrator) said, 'I said, 'I shall say, so if I am correct, then you<sup>-asws</sup> say yes, and if I am mistaken, then return me from the mistake'. He<sup>-asws</sup> said: 'How severe is your condition'.

قَالَ قُلْتُ فَأَقُولُ فَإِنْ أَصَبْتُ سَكَتَ وَإِنْ أَخْطَأْتُ رَدَدْتَنِي قَالَ هَذَا أَهْوَنُ عَلَيَّ قُلْتُ تَزْعُمُ أَنَّ عَلِيًّا عَ دَابَّةُ الْأَرْضِ.

He (the narrator) said, 'I shall say, so if I am correct, then you<sup>-asws</sup> stay silent, and if I am mistaken, return me'. He<sup>-asws</sup> said: 'This is easier upon me<sup>-asws</sup>'. I said, 'You<sup>-asws</sup> are claiming that Ali<sup>-asws</sup> is walker of the earth'.<sup>168</sup>

حَدَّثَنَا حَمِيدُ بْنُ زِيَادٍ عَنْ عُبَيْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ هَيْبِكٍ عَنْ عَيْسَى بْنِ هِشَامٍ عَنْ أَبِي بَانٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَيَابَةَ عَنْ صَالِحِ بْنِ مَيْمَنٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قُلْتُ لَهُ حَدِيثِي قَالَ أَلَيْسَ قَدْ سَمِعْتَ أَبَاكَ قُلْتُ هَلَكَ أَبِي وَ أَنَا صَبِيٌّ

It is narrated to us by Hameed Bin Ziyad, from Ubeydullah Bin Ahmad Bin Naheek, from Isa Bin Hisham, from Aban, from Abdul Rahman Bin Sabaya, from Salih Bin Meesam,

'From Abu Ja'far<sup>-asws</sup>, he (the narrator) said, 'I said to him<sup>-asws</sup>, 'Narrate to me'. He<sup>-asws</sup> said: 'Haven't you heard your father?' I said, 'My father died, and I was a child'.

قَالَ قُلْتُ فَأَقُولُ فَإِنْ أَصَبْتُ سَكَتَ وَإِنْ أَخْطَأْتُ رَدَدْتَنِي عَنِ الْخَطَاةِ قَالَ هَذَا أَهْوَنُ

He (the narrator) said, 'I said, 'So I shall say. If I am correct, you<sup>-asws</sup> be silent, and if I am mistaken, return me from the mistake'. He<sup>-asws</sup> said: 'This is easier'.

قَالَ قُلْتُ فَإِنِّي أَزْعُمُ أَنَّ عَلِيًّا دَابَّةُ الْأَرْضِ

He (the narrator) said, 'I said, 'I am claiming that Ali<sup>-asws</sup> is walker of the earth'.

قَالَ وَ سَكَتَ

He (the narrator) said, 'He<sup>-asws</sup> was silent'.

قَالَ فَقَالَ أَبُو جَعْفَرٍ ع وَ أَرَاكَ وَ اللَّهُ سَتَقُولُ إِنَّ عَلِيًّا رَاجِعٌ إِلَيْنَا وَ قَرَأَ إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَأْدُكَ إِلَى مَعَادٍ

He (the narrator) said, 'Abu Ja'far<sup>-asws</sup> said: 'And I<sup>-asws</sup> see you, by Allah<sup>-azwj</sup>, would be saying that Ali<sup>-asws</sup> would be returning to us!' And he<sup>-asws</sup> recited: ***Surely the One Who Imposed the Quran upon you would Take you back to the Return. [28:85].***

قَالَ قُلْتُ وَ اللَّهُ قَدْ جَعَلْتَهَا فِيمَا أُرِيدُ أَنْ أَسْأَلَكَ عَنْهَا فَتَسِيئْتَهَا

He (the narrator) said, 'I said, 'By Allah<sup>-azwj</sup>! You<sup>-asws</sup> have made it to be among what I wanted to ask you about it, but I had forgotten it'.

فَقَالَ أَبُو جَعْفَرٍ عَ أَفَلَا أُخْبِرُكَ بِمَا هُوَ أَكْبَرُ مِنْ هَذَا وَ مَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِلنَّاسِ بِشِيرَاءٍ وَ نَذِيرًا- لَا تَنْبَغِي أَرْضٌ إِلَّا نُودِيَ فِيهَا بِشَهَادَةٍ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ص وَ أَشَارَ بِيَدِهِ إِلَى آفَاقِ الْأَرْضِ.

Abu Ja'far<sup>-asws</sup> said: 'Shall I<sup>-asws</sup> inform you with what is mightier than this? **And We did not Send you except to all of the people as a bearer of glad tidings and a warner, [34:28].** No land will remain except there would be a call in it with the testimony that there is no god except Allah<sup>-azwj</sup> and that Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup> – and he<sup>-asws</sup> indicated by his<sup>-asws</sup> hand to the horizons of the earth"<sup>169</sup>.

حَدَّثَنَا الْحُسَيْنُ بْنُ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِيهِ الْأَخْمَرِ رَفَعَهُ إِلَى أَبِي جَعْفَرٍ عَ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَأْدُكَ إِلَىٰ مَعَادٍ فَقَالَ أَبُو جَعْفَرٍ عَ مَا أَحْسَبُ نَبِيَّكُمْ ص إِلَّا سَيَطَّلِعُ عَلَيْكُمْ إِطْلَاعَةً.

It is narrated to us by Al-Husayn Bin Ahmad, from Muhammad Bin Isa, from Yunus, from Ibrahim Bin Abdul Hameed, from Aban Al Ahmar, raising it to,

'Abu Ja'far<sup>-asws</sup> regarding Words of Allah<sup>-azwj</sup> Mighty and Majestic: **Surely the One Who Imposed the Quran upon you would Take you back to the Return. [28:85].** Abu Ja'far<sup>-asws</sup> said: 'I<sup>-asws</sup> do not reckon your Prophet<sup>-saww</sup> except he<sup>-saww</sup> shall be emerging to you all with an emergence"<sup>170</sup>.

حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ بْنِ مَالِكٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ مَرْوَانَ عَنْ سَعِيدِ بْنِ عَمَّارٍ عَنْ أَبِي مَرْوَانَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَأْدُكَ إِلَىٰ مَعَادٍ

It is narrated to us by Ja'far Bin Muhammad Bin Malik, from Al Hassan Bin Ali Bin Marwan, from Saeed Bin Ammar, from Abu Marwan who said,

'I asked Abu Abdullah<sup>-asws</sup> about Words of Allah<sup>-azwj</sup> Mighty and Majestic: **Surely the One Who Imposed the Quran upon you would Take you back to the Return. [28:85].**

قَالَ فَقَالَ لِي لَا وَ اللَّهُ لَا تَنْقُضِي الدُّنْيَا وَ لَا تَذْهَبُ حَتَّىٰ يَجْتَمِعَ رَسُولُ اللَّهِ ص وَ عَلِيٌّ بِالنُّوْبَةِ فَيَلْتَقِيَانِ وَ بَيْنِيَانِ بِالنُّوْبَةِ مَسْجِدًا لَهُ اثْنَا عَشَرَ أَلْفَ بَابٍ بَعْضُهُ مَوْضِعًا بِالْكُوفَةِ.

He (the narrator) said, 'He<sup>-asws</sup> said to me: 'No, by Allah<sup>-azwj</sup>! The world will neither terminate nor will it go away until Rasool-Allah<sup>-saww</sup> and Ali<sup>-asws</sup> gather at Al-Suwayiya. They shall meet and build a Masjid at Al-Suwayiya having ten thousand doors for it, meaning placed at Al-Kufa"<sup>171</sup>.

حَدَّثَنَا أَحْمَدُ بْنُ هُوْدَةَ الْبَاهِلِيُّ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ النَّهَوْنِدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادِ الْأَنْصَارِيِّ عَنْ أَبِي مَرْزَبَانَ الْأَنْصَارِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ وَ ذَكَرَ مِثْلَهُ قَوْلُهُ وَ لَنْدِيغَتَهُمْ مِنَ الْعَذَابِ الْأَدْنَىٰ دُونَ الْعَذَابِ الْأَكْبَرِ.

<sup>169</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 138 / 17

<sup>170</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 138 / 18

<sup>171</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 138 / 19

It is narrated to us by Ahad Bin Howza Al Bahily, from Ibrahim Bin Is'haq Al Nahawandy, from Abdullah Bin Hammad Al Ansary, from Abu Maryam Al Ansary who said,

'I asked Abu Abdullah<sup>-asws</sup> – and he mentioned similar to His<sup>-azwj</sup> Words: **And We will Make them taste from the smallest Punishment besides the biggest, [32:21]**'.<sup>172</sup>

حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ مُفَضَّلِ بْنِ صَالِحٍ عَنْ زَيْدِ الشَّحَامِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْعَذَابُ الْأَذْيُّ دُونَ الْعَذَابِ الْأَكْبَرِ الرَّجْعَةُ.

It is narrated to us by Al-Husayn Bin Muhammad, from Muhammad Bin Isa, from Yunus, from Mufazzal Bin Salih, from Zayd Al Shaham,

'From Abu Abdullah<sup>-asws</sup> having said: 'The smallest punishment besides the greatest punishment is the Raj'at''.<sup>173</sup>

حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ مُفَضَّلِ بْنِ صَالِحٍ عَنْ زَيْدِ الشَّحَامِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْعَذَابُ الْأَذْيُّ دَائِبُهُ الْأَرْضِ.

It is narrated to us by Al-Husayn Bin Muhammad, from Muhammad Bin Isa, from Yunus, from Mufazzal Bin Salih, from Zayd Al Shaham,

'From Abu Abdullah<sup>-asws</sup> having said: 'The smallest punishment is walker of the earth''.<sup>174</sup>

حَدَّثَنَا هَاشِمُ بْنُ أَبِي خَلْفٍ عَنْ إِبْرَاهِيمَ بْنِ إِسْمَاعِيلَ بْنِ يَحْيَى بْنِ سَلَمَةَ بْنِ كُهَيْلٍ عَنْ أَبِيهِ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ عَنْ مُجَاهِدٍ عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: فِي حُطْبَةِ حُطْبَتِهَا فِي حَجَّةِ الْوَدَاعِ لَأَقْتُلَنَّ الْعَمَالِقَةَ فِي كَنْبَةِ فَقَالَ لَهُ جَبْرِئِيلُ ع أَوْ عَلِيٌّ قَالَ أَوْ عَلِيٌّ بُنْ أَبِي طَالِبٍ ع.

It is narrated to us by Hashim Bin Abu Khalaf, from Ibrahim Bin Ismail Bin Yahya Bin Salama Bin Kuheyl, from his father, from Salama Bin Kuheyl, from Mujahid, from Ibn Abbas,

'From the Prophet<sup>-saww</sup> having said in a sermon he<sup>-saww</sup> had preached during the farewell Hajj: 'I<sup>-saww</sup> shall kill the Amelikites in a battalion'. Jibraeel<sup>-as</sup> said to him<sup>-saww</sup>: 'Or (it would be) Ali<sup>-asws</sup>'. He<sup>-saww</sup> said: 'Or Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>'.<sup>175</sup>

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَمَّنْ ذَكَرَهُ عَنِ الْحَسَنِ بْنِ مُوسَى الْكَشَّابِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ كَرِيمٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لَوْ كَانَ النَّاسُ رَجُلَيْنِ لَكَانَ أَحَدُهُمَا الْإِمَامَ ع

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from the one who mentioned it, from Al Hassan Bin Musa Al Khashab, from Ja'fat Bin Muhammad, from Karram who said,

'Abu Abdullah<sup>-asws</sup> said: 'If the people were two men, one of the two would be the Imam<sup>-asws</sup>'.

وَ قَالَ إِنَّ آخَرَ مَنْ يَمُوتُ الْإِمَامَ ع لِأَمَّا يَحْتَجُّ أَحَدٌ عَلَى اللَّهِ أَنَّهُ تَرَكَهُ بِغَيْرِ حُجَّةٍ لِلَّهِ عَلَيْهِ- الْمُرَادُ بِالْإِمَامِ هُنَا الَّذِي هُوَ آخِرُ مَنْ يَمُوتُ الْحُسَيْنُ ع لِأَنَّ الْحُجَّةَ تُقَوْمُ عَلَى الْخَلْقِ بِمَنْدِرٍ أَوْ هَادٍ

<sup>172</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 138 / 20

<sup>173</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 138 / 21

<sup>174</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 138 / 22

<sup>175</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 138 / 23



And he<sup>-asws</sup> said: ‘The last one to die would be the Imam<sup>-asws</sup>, lest anyone could argue upon Allah<sup>-azwj</sup> and He<sup>-azwj</sup> had Left him without there being a Divine Authority of Allah<sup>-azwj</sup> upon him. The intent with the Imam<sup>-asws</sup> over here is the one who would be the last one to be dying, Al-Husayn<sup>-asws</sup>, because the Divine Authority would be standing upon the creatures with a warning or guidance’.

فِي الْجُمْلَةِ دُونَ الْمَشَارِ إِلَيْهِ ص عَلَى مَا وَرَدَ عَنْهُمْ صَلَوَاتُ اللَّهِ عَلَيْهِمْ فِيمَا تَقَدَّمَ مِنْ أَنَّ الْحُسَيْنَ بْنَ عَلِيٍّ ع هُوَ الَّذِي يُعَسِّلُ الْمَهْدِيَّ وَ يَجُكُّمُ بَعْدَهُ فِي الدُّنْيَا مَا شَاءَ اللَّهُ وَ يَجِبُ عَلَى مَنْ يُقَرُّ لِأَلِ مُحَمَّدٍ ص بِالْإِمَامَةِ وَ فَرْضِ الطَّاعَةِ أَنْ يُسَلِّمَ إِلَيْهِمْ فِيمَا يَقُولُونَ وَ لَا يَرُدُّ شَيْئاً مِنْ حَدِيثِهِمُ الْمَرْوِيِّ عَنْهُمْ إِذَا لَمْ يُخَالِفِ الْكِتَابَ وَ السُّنَّةَ.

In summary, besides the indication to him<sup>-ajfi</sup> is based upon what is reported from them<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup>, among what has preceded from, that Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup>, he<sup>-asws</sup> is the one who would wash Al-Mahdi<sup>-ajfi</sup> and he<sup>-asws</sup> shall rule after him<sup>-ajfi</sup> in the world for as long as Allah<sup>-azwj</sup> so Desires, and it obligates upon the one who acknowledges to Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> with the Imamate and obligation of the obedience that he should submit to them<sup>-asws</sup> in what they<sup>-asws</sup> are saying and not return anything from their Ahadith reported from them<sup>-asws</sup>, then he would not be opposing the Book and the Sunnah”.<sup>176</sup>

مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ مُوسَى بْنِ بَابُوَيْهِ عَنْ عَلِيٍّ بْنِ أَحْمَدَ بْنِ مُوسَى الدَّقَاقِ عَنْ مُحَمَّدِ بْنِ أَبِي عَبْدِ اللَّهِ الْكُوفِيِّ عَنْ مُوسَى بْنِ عَمْرَانَ النَّخَعِيِّ عَنْ عَمِّهِ الْحُسَيْنِ بْنِ بَرِيدِ النَّوْفَلِيِّ عَنْ عَلِيٍّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِيهِ عَنْ أَبِي بصيرٍ قَالَ: قُلْتُ لِلصَّادِقِ ع يَا ابْنَ رَسُولِ اللَّهِ سَمِعْتُ مِنْ أَبِيكَ أَنَّهُ قَالَ يَكُونُ بَعْدَ الْقَائِمِ ع اثْنَا عَشَرَ إِمَاماً

Muhammad Bin Ali Bin Al-Husayn Bin Musa Bin Babuwayh, from Ali Bin Ahmad Bin Musa Al Daqqaq, from Muhammad Bin Abu Abdullah Al Kufy, from Musa Bin Imran Al Nakhaie, from his uncle Al-Husayn Bin Yazeed Al Nowfaly, from Ali Bin Abu Hamza, from his father, from Abu Baseer who said,

‘I said to Al-Sadiq<sup>-asws</sup>, ‘O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! I heard from your<sup>-asws</sup> father<sup>-asws</sup> having said: ‘There shall happen to be twelve Imams<sup>-asws</sup> after Al-Qaim<sup>-ajfi</sup>’.

فَقَالَ قَدْ قَالَ اثْنَا عَشَرَ مَهْدِيّاً وَ لَمْ يَقُلْ اثْنَا عَشَرَ إِمَاماً وَ لَكِنَّهُمْ قَوْمٌ مِنْ شِيعَتِنَا يَدْعُونَ النَّاسَ إِلَى مُوَالَاتِنَا وَ مَعْرِفَةِ حَقِّنَا.

He<sup>-asws</sup> said: ‘He<sup>-asws</sup> had said: ‘Twelve Mahdis (Guided ones)’, and he<sup>-asws</sup> did not say: ‘Twelve Imams<sup>-asws</sup>’, but they would be a group of our<sup>-asws</sup> Shias calling the people to our<sup>-asws</sup> Wilayah and recognition of our<sup>-asws</sup> rights”.<sup>177</sup>

فَقَدْ رُوِيَ فِي الْحَدِيثِ عَنْهُمْ ع مَا كَلِمٌ مَا يُعَلَّمُ يُقَالُ وَ لَا كَلِمٌ مَا يُقَالُ حَانَ وَقْتُهُ وَ لَا كَلِمٌ مَا حَانَ وَقْتُهُ حَضَرَ أَهْلَهُ.

It has been reported in the Hadith from them<sup>-asws</sup>: ‘Not all what is known is said, nor all what is said, its time has arrived, nor all what its time has arrive, its people would be present’”.<sup>178</sup>

<sup>176</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfi</sup>, Ch 29 H 138 / 24

<sup>177</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfi</sup>, Ch 29 H 138 / 25

<sup>178</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfi</sup>, Ch 29 H 138 / 26

وَرُويَ أَيْضاً لَا تُقُولُوا الْجِبْتِ وَ الطَّاعُوتِ وَ تَقُولُوا الرَّجْعَةَ فَإِنْ قَالُوا قَدْ كُنْتُمْ تَقُولُونَ قُولُوا الْآنَ لَا نَقُولُ وَ هَذَا مِنْ بَابِ التَّقِيَّةِ الَّتِي تَعْبَدُ اللَّهُ بِهَا عِبَادَهُ فِي زَمَنِ الْأَوْصِيَاءِ.

And it is reported as well: ‘Do not be saying ‘Al-Jibt’ and ‘Al-Taghoot’ and be saying Al-Raj’at’. If they said, ‘You have been saying so’. Say, ‘Now we are not saying’, and this is from a door of Taqiyya (dissimulation) which Allah<sup>-azwj</sup> has Enslaved His<sup>-azwj</sup> servants with it during the time of the successors<sup>-asws</sup>’. 179

وَ مِنْ كِتَابِ الْبِشَارَةِ لِلسَّيِّدِ رَاضِيِ الدِّينِ عَلِيِّ بْنِ طَاوُسٍ وَجَدْتُ فِي كِتَابِ تَأْلِيفِ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ مَالِكِ الكُوفِيِّ بِإِسْنَادِهِ إِلَى حُمْرَانَ قَالَ: عُمُرُ الدُّنْيَا مِائَةٌ أَلْفَ سَنَةٍ لِسَائِرِ النَّاسِ عِشْرُونَ أَلْفَ سَنَةٍ وَ ثَمَانُونَ أَلْفَ سَنَةٍ لِأَلِ مُحَمَّدٍ عَلَيْهِ وَ عَلَيْهِمُ السَّلَامُ-.

And from the book ‘Al Bisharat’ of the Seyyid Razi Al Deen Ali Bin Tawoos, in a book compiled by Ja’far Bin Muhammad Bin Malik Al Kufi, by his chain to Humran who said,

‘The age of the world is one hundred thousand years. For rest of the people are twenty thousand years, and eighty thousand years are for Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, upon him<sup>-saww</sup> and upon them<sup>-asws</sup> be the greetings’’. 180

139- خص، منتخب البصائر من كتاب المصيبة للحسن بن محبوب بإسنادي المتصل إليه عن محمد بن سالم عن أبي جعفر ع في قوله تعالى ربنا أممنا اثنتين و أحييننا اثنتين فاعترفنا بذنوبنا فهل إلى خروج من سبيل- قَالَ ع هُوَ خَاصٌّ لِأَقْوَامٍ فِي الرَّجْعَةِ بَعْدَ الْمَوْتِ وَ يَجْرِي فِي الْقِيَامَةِ فَبَعْدًا لِلْقَوْمِ الظَّالِمِينَ.

(The book) ‘Muntakhab Al Basaair’, from ‘Kitab Al MaSheikha’ of Al Hassan Bin Mahboub, by the chains connected to it, from Muhammad Bin Salin,

‘From Abu Ja’far<sup>-asws</sup> regarding Words of the Exalted: **‘Our Lord! You Made us die twice, and twice have You Given us life, so we do acknowledge our sins. So is there any way out?’ [40:11].** He<sup>-asws</sup> said: ‘It is especially for groups during the Raj’at after the death, and it flows regarding the Qiyamah: **Therefore, remoteness is for the unjust people [23:41]**’’. 181

140- مل، كامل الزيارات الحسين بن محمد عن المعلى عن أبي المفضل عن ابن صدقة عن المفضل بن عمر عن أبي عبد الله ع قال: كَأَنِّي بِسِرِّيرٍ مِنْ نُورٍ قَدْ وُضِعَ وَ قَدْ ضُرِبَتْ عَلَيْهِ قُبَّةٌ مِنْ يَاقُوتَةٍ حَمْرَاءَ مُكَلَّلَةٍ بِالْجَوْهَرِ وَ كَأَنِّي بِالْحُسَيْنِ ع جَالِساً عَلَى ذَلِكَ السَّرِيرِ وَ حَوْلَهُ تِسْعُونَ أَلْفَ قُبَّةٍ خَضْرَاءَ وَ كَأَنِّي بِالْمُؤْمِنِينَ يُرْوُونَهُ وَ يُسَلِّمُونَ عَلَيْهِ

(The book) ‘Kamil Al Ziyaraat’ – Al-Husayn Bin Muhammad, from Al Moalla, from Abu Al Mufazzal, from Ibn Sadaqa, from Al Mufazzal Bin Umar,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘It is as if I<sup>-asws</sup> am with a throne of light which has been placed and a dome of red ruby has been struck upon it embedded with the jewels, and it is as if I<sup>-asws</sup> am with Al-Husayn<sup>-asws</sup> seated upon that throne and around him<sup>-asws</sup> are seventy thousand green domes, and it is as if I<sup>-asws</sup> am with the Momineen visiting him<sup>-asws</sup> and greeting unto him<sup>-asws</sup>’.

179 Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 138 / 27

180 Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 138 / 28

181 Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 139

فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ لَهُمْ أَوْلِيَانِي سَلُونِي فَطَالَمَا أُوذِيْتُمْ وَ دَلَلْتُمْ وَ اضْطُهِدْتُمْ فَهَذَا يَوْمٌ لَا تَسْأَلُونِي حَاجَةً مِنْ حَوَائِجِ الدُّنْيَا وَ الْآخِرَةِ إِلَّا قَضَيْتُهَا لَكُمْ

Allah<sup>-azwj</sup> Mighty and Majestic Says to them: “My<sup>-azwj</sup> friends! Ask Me<sup>-azwj</sup>! For long you were hurt and humiliated and persecuted. So this day, you will not ask Me<sup>-azwj</sup> of a need from the needs of the world and the Hereafter except I<sup>-azwj</sup> shall Fulfil these for you all!”

فَيَكُونُ أَكْلُهُمْ وَ شُرْبُهُمْ مِنَ الْجَنَّةِ فَهَذِهِ وَ اللَّهُ الْكَرَامَةُ.

So their food and their drink would be from the Paradise. So this, by Allah<sup>-azwj</sup>, is the honour!”<sup>182</sup>

بيان: سؤال حوائج الدنيا يدل على أن هذا في الرجعة.

**Explanation:** *Asking for the needs of the world evidence's that this is during the Raj'at.*

141- غط، الغيبة للشيخ الطوسي ج، الإحتجاج فيما كتب الحميري إلى القائم ع عن الرجل يقول بالحق و يرى المنعة و يقول بالرجعة إلى آخر ما سياتي في توقيعاته ع.

(The book) ‘Al Ghayba’ of the Sheikh Al Tusi, (and) ‘Al Ihtijaj’ –

‘Among what Al-Himeyri wrote to Al-Qaim<sup>-ajfi</sup> about the man who speaks the truth and views the Mut’ah (as being correct), and he says (believes) in the Raj’at’ – up to the end of what I (Majlisi) shall be coming within his<sup>-ajfi</sup> letters”<sup>.183</sup>

142- ج، الإحتجاج فيما خرج من الناجية إلى محمد الحميري على ما سياتي أشهد أنك حجة الله أنتم الأول و الآخر و أن رجعتكم حق لا ريب فيها يوم لا ينفع نفساً إيمانها لم تكن آمنت من قبل أو كسبت في إيمانها خيراً.

(The book) ‘Al Ihtijaj’ –

‘Among what came out from the area (Al-Qaim<sup>-ajfi</sup>) to Muhammad Al-Himeyri, based upon what I (Majlisi) will be coming with, ‘I testify that you<sup>-ajfi</sup> are Divine Authority of Allah<sup>-azwj</sup>. You<sup>-ajfi</sup> are the first, and the last, and that your (Imams<sup>-asws</sup>) return is true, there is no doubt in it. **a soul will not benefit from its Eman which had not believed from before or earned goodness during its Eman. [6:158]**”<sup>.184</sup>

143- من كتاب علل الشرائع، لمحمد بن علي بن إبراهيم بن هاشم و كانت عندنا منه نسخة قديمة قال أخبر الله تعالى نبيه ص في كتابه ما يصيب أهل بيته بعده من القتل و العصب و البلاء ثم يردهم إلى الدنيا و يقتلون أعداءهم و يملكهم الأرض

From the book) ‘Illal Al Sharaie’ of Muhammad Bin Ali Bin Ibrahim Bin Hashim, and there was an ancient copy with us from him.

He said, ‘Allah<sup>-azwj</sup> the Exalted Informed His<sup>-azwj</sup> Prophet<sup>-saww</sup> in His<sup>-azwj</sup> Book of what would be afflicting People<sup>-asws</sup> of his<sup>-saww</sup> Household after him<sup>-saww</sup>, from the killing, and the usurpation

<sup>182</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfi</sup>, Ch 29 H 140

<sup>183</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfi</sup>, Ch 29 H 141

<sup>184</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfi</sup>, Ch 29 H 142

and the afflictions. Then He<sup>-azwj</sup> will Return them<sup>-asws</sup> to the world and they<sup>-asws</sup> would be killing their<sup>-asws</sup> enemies and ruling the earth.

وَهُوَ قَوْلُهُ تَعَالَى وَ لَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ- وَ قَوْلُهُ وَعَدَّ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَ عَمِلُوا الصَّالِحَاتِ آيَةً.

And it is the Word of the Exalted: **And We had Written in the Psalms from after the Zikr, that the earth, My righteous servants shall inherit it [21:105];** and His<sup>-azwj</sup> Words: **Allah Promises those of you who believe and do righteous deeds [24:55]**".<sup>185</sup>

144- وَ فِي رِسَالَةٍ سَعْدِ بْنِ عَبْدِ اللَّهِ فِي أَنْوَاعِ آيَاتِ الْقُرْآنِ بِرِوَايَةِ ابْنِ فُلُوَيْهِ وَ كَانَتْ نُسخَةً قَدِيمَةً مِنْهَا عِنْدَنَا قَالَ أَبُو جَعْفَرٍ ع نَزَلَ جِبْرَائِيلُ بِهَذِهِ الْآيَةِ هَكَذَا فَإِنَّ لِلظَّالِمِينَ آلَ مُحَمَّدٍ حَقَّهُمْ عَذَاباً دُونَ ذَلِكَ وَ لَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ- يَعْنِي عَذَاباً فِي الرَّجْعَةِ.

And in a letter of Sa'ad Bin Abdullah in a variety of Verses of the Quran by a report of Ibn Qawlawayi, and an ancient copy of it was with us,

'Abu Ja'far<sup>-asws</sup> said: 'Jibraeel<sup>-as</sup> descended with this Verse like this: **And surely for those who are unjust to the Progeny of Muhammad, there would be Punishment besides that, but most of them do not know [52:47]** – meaning Punishment during Raj'at".<sup>186</sup>

145- قب، المناقب لابن شهر آشوب قَالَ الرِّضَا ع فِي قَوْلِهِ تَعَالَى أَخْرَجْنَا لَهُمْ دَابَّةً مِنَ الْأَرْضِ تُكَلِّمُهُمْ قَالَ عَلِيُّ ع.

(The book) 'Al Manaqib' of Ibn Shehr Ashub –

'Al-Reza<sup>-asws</sup> said regarding Words of the Exalted: **We will Bring out to them a walker from the earth to speak to them. [27:82].** He<sup>-asws</sup> said: 'Ali<sup>-asws</sup>'.<sup>187</sup>

146- قب، المناقب لابن شهر آشوب أَبُو عَبْدِ اللَّهِ الْجَدَلِيُّ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَنَا دَابَّةُ الْأَرْضِ.

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Abu Abdullah Al Jadaly,

'Amir Al-Momineen<sup>-asws</sup> said: 'I<sup>-asws</sup> am walker of the earth".<sup>188</sup>

147- شي، تفسير العياشي عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ تَعَالَى أَمْوَاتٌ عَبْرَ أَحْيَاءٍ يَعْنِي كُفَّاراً عَبْرَ مُؤْمِنِينَ وَ أَمَّا قَوْلُهُ وَ مَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ- فَإِنَّهُ يَعْنِي أَنَّهُمْ لَا يُؤْمِنُونَ وَ أَنَّهُمْ يُشْرِكُونَ إِلَهَ وَاحِدٍ فَإِنَّهُ كَمَا قَالَ اللَّهُ وَ أَمَّا قَوْلُهُ فَالَّذِينَ لَا يُؤْمِنُونَ فَإِنَّهُ يَعْنِي لَا يُؤْمِنُونَ بِالرَّجْعَةِ أَنَّهُمْ حَقٌّ.

Tafseer Al Ayyashi – From Jabir,

'From Abu Ja'far<sup>-asws</sup> regarding Words of the Exalted: **(They are) dead, not living,** - meaning Kafirs, not Momineen. And as for His<sup>-azwj</sup> Words: **and they are not aware when they would be Resurrected [16:21]** – it means they are not believing and they are associating, **Your God**

<sup>185</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 143

<sup>186</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 144

<sup>187</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 145

<sup>188</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 146

**is one God**, - it is just as Allah<sup>-azwj</sup> has Said. And as for His<sup>-azwj</sup> Words: **so (as for) those who are not believing in the Hereafter [16:22]** – it means not believing in the Raj’at that it is true”.<sup>189</sup>

148- فر، تفسير فرات بن إبراهيم عبد الرحمن بن محمد العلوي معنعنا عن ابن عباس في قوله تعالى و النهار إذا جلاها- قال يعني الأئمة منا أهل البيت يملكون الأرض في آخر الزمان فيملقونها عدلاً و قسطاً.

Tafseer Furaat Bin Ibrahim – Abdul Rahman Bin Muhammad Al Alawy transmitting from Ibn Abbas,

‘Regarding Words of the Exalted: **And the day when it displays it, [91:3]**. He said, ‘It means the Imams<sup>-asws</sup> from us People<sup>-asws</sup> of the Household. They<sup>-asws</sup> will be ruling the earth at the end of time, so they<sup>-asws</sup> would be filling it with justice and fairness”.<sup>190</sup>

149- تفسير النعماني، فيما رواه عن أمير المؤمنين ع قال: و أما الرُّدُّ على من أنكر الرجعة فقول الله عز و جل و يوم نحشر من كل أمة فوجاً ممن يكذب بآياتنا فهم يوزعون- أي إلى الدنيا

Tafseer Al Numani –

‘Among what is reported from Amir Al-Momineen<sup>-asws</sup> having said: ‘And as for the rebuttal upon the one who denies the Raj’at, it is the Word of Allah<sup>-azwj</sup>: **And on the Day We will Gather batches from every community, from the ones who belied Our Signs, so they would be assembled in rows [27:83]** – i.e., to the world.

فأما معنى حشر الآخرة فقوله عز و جل و حشرناهم فلم نعدر منهم أحداً-

As for the meaning of gathering of the Hereafter, are His<sup>-azwj</sup> Words, Mighty and Majestic: **and We will Gather them, so We will not Leave anyone of them [18:47]**.

و قوله سبحانه و حرام على قرية أهلكتها أنهم لا يرجعون في الرجعة فأما في القيامة فهم يرجعون

And Words of the Glorious: **And it is Prohibited upon a town which We Destroyed, that they will not be returning [21:95]** – during the Raj’at. As for regarding the Qiyamah, so they will be returning.

و مثل قوله تعالى و إذ أخذ الله ميثاق النبيين لما آتيتكم من كتاب و حكمة ثم جاءكم رسول مصدق لما معكم لتؤمنن به و لننصرنكم- و هذا لا يكون إلا في الرجعة

And like Words of the Exalted: **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]**. And this cannot happen except during the Raj’at.

<sup>189</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 147

<sup>190</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 148

وَمِثْلُهُ مَا خَاطَبَ اللَّهُ بِهِ الْأَنْبِيَاءَ وَعَدَّهُمْ مِنَ النَّصْرِ وَالْإِنْتِقَامِ مِنْ أَعْدَائِهِمْ فَقَالَ سُبْحَانَهُ وَعَدَّ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ إِلَى قَوْلِهِ لَا يُشْرِكُونَ بِي شَيْئاً وَهَذَا إِنَّمَا يَكُونُ إِذَا رَجَعُوا إِلَى الدُّنْيَا

And similar to it is what Allah<sup>-azwj</sup> has Addressed the Imams<sup>-asws</sup> with and Promised then of the Help and the revenge from their<sup>-asws</sup> enemies. The Glorious Said: **Allah Promises those of you who believe and do righteous deeds** – up to His<sup>-azwj</sup> Words: **and do not associate anything with Me! [24:55]**, and this rather would happen when they return to the world.

وَمِثْلُ قَوْلِهِ تَعَالَى وَ نُريدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتَضَعُّوا فِي الْأَرْضِ وَ نَجْعَلَهُمْ أئِمَّةً وَ نَجْعَلَهُمُ الْوَارِثِينَ-

And like Words of the Exalted: **And We Intend to Confer upon those who were weakened in the land, and to Make them Imams, and Make them the inheritors [28:5]**.

وَقَوْلِهِ سُبْحَانَهُ إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَأْدُكَ إِلَى مَعَادٍ أَيْ رَجْعَةِ الدُّنْيَا

And Words of the Glorious: **Surely the One Who Imposed the Quran upon you would Take you back to the Return. [28:85]** – i.e., return to the world.

وَمِثْلُهُ قَوْلُهُ أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَ هُمْ أَلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ-

And like His<sup>-azwj</sup> Words: **Have you not seen those who exited from their homes fearing death, and they were thousands, so Allah Said to them: “Die!” Then He Revived them; [2:243]**.

وَقَوْلُهُ عَزَّ وَ جَلَّ وَ اخْتَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا لِمِيقَاتِنَا فَرَدَّهُمُ اللَّهُ تَعَالَى بَعْدَ الْمَوْتِ إِلَى الدُّنْيَا وَ شَرِبُوا وَ نَكَحُوا وَ مِثْلُهُ خَيْرُ الْعَزِيرِ.

And Words of the Mighty and Majestic: **And Musa chose seventy men of his community for Our Appointment. [7:155]**. Allah<sup>-azwj</sup> the Exalted Returned them to the world after the death and they drank and married. And similar to it is the Hadith of Uzeyr<sup>-as'</sup>.<sup>191</sup>

150- ير، بصائر الدرجات عبد الله بن محمد عن إبراهيم بن محمد التقي عن بعض من رفعه إلى أبي عبد الله ع قال: قال أمير المؤمنين إني لصاحب العصا والميسم الحنبر.

(The book) 'Basaair Al Darajaat' – Abdullah Bin Muhammad, from Ibrahim Bin Muhammad Al Saqafy, from someone who raised it to,

'Abu Abdullah<sup>-asws</sup> having said: 'Amir Al-Momineen<sup>-asws</sup> said: 'I<sup>-asws</sup> am owner of the staff (of Musa<sup>-as</sup>) and the branding iron".<sup>192</sup>

151- ير، بصائر الدرجات أحمد بن محمد بن عبد الله بن عامر عن ابن سنان عن المفضل عن أبي عبد الله ع قال قال أمير المؤمنين أنا صاحب العصا والميسم.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, and Abdullah Bin Aamir, from Ibn Sinan, from Al Mufazzal,

<sup>191</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 149

<sup>192</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 150

'From Abu Abdullah<sup>-asws</sup> having said: 'Amir Al-Momineen<sup>-asws</sup> said: 'I<sup>-asws</sup> am owner of the staff (of Musa<sup>-as</sup>) and the branding iron".<sup>193</sup>

152- ير، بصائر الدرجات أبو الفضل العلوي عن سعد بن عيسى عن إبراهيم بن الحكم بن طهتر عن أبيه عن شريك بن عبد الله عن عبد الأعلى عن أبي وقاص عن سلمان الفارسي عن أمير المؤمنين ع قال: أنا صاحب الميسم و أنا الفاروق الأكبر و أنا صاحب الكرات و دولة الدول الحبر.

(The book) 'Basaair Al Darajaat' – Abu Al Fazl Al Alawy, from Sa'ad Bin Isa, from Ibrahim Bin Al Hakam Bin Zuheyr, from his father, from Shareek Bin Abdullah, from Abdul A'ala, from Abu Waqas,

'From Salman Al-Farsi<sup>-ra</sup>, from Amir Al-Momineen<sup>-asws</sup> having said: 'I<sup>-asws</sup> am owner of the branding iron, and I<sup>-asws</sup> am the greatest differentiator, and I<sup>-asws</sup> am master of the returns and government of the governments!' – the Hadith".<sup>194</sup>

153- قب، المناقب لابن شهر آشوب عن الباقر ع في شرح قول أمير المؤمنين ع على يدَيَّ تقوم الساعة قال يعني الرجعة قبل القيامة ينصر الله بي و بدرتي المؤمنين.

(The book) 'Al Manaqib' of Ibn Shehr Ashub –

'From Al-Baqir<sup>-asws</sup> regarding the commentary on the words of Amir Al-Momineen<sup>-asws</sup>: 'Upon my<sup>-asws</sup> hands the Hour would be established'. He<sup>-asws</sup> said: 'It means the Raj'at before the Qiyamah. Allah<sup>-azwj</sup> would be helped through me<sup>-asws</sup> and my<sup>-asws</sup> offspring, the Momineen".<sup>195</sup>

154- فس، تفسير القمي جعفر بن أحمد عن عبيد الله بن موسى عن ابن البطحاني عن أبيه عن أبي بصير عن أبي عبد الله ع في قوله تعالى إنهم يكيدون كيداً قال كادوا رسول الله ص و كادوا علياً ع و كادوا فاطمة ع

Tafseer Al Qummi – Ja'far Bin Ahmd, from Ubeydullah Bin Musa, from Ibn Al Batainy, from his father, from Abu Baseer,

'From Abu Abdullah<sup>-asws</sup> regarding Words of the Exalted: **They plotted a plot [86:15]**. He<sup>-asws</sup> said: 'They plotted against Rasool-Allah<sup>-saww</sup>, and they plotted against Ali<sup>-asws</sup>, and they plotted against Fatima<sup>-asws</sup>.

فقال الله يا محمد إنهم يكيدون كيداً و أكيد كيداً فمهل الكافرين يا محمد أمهلهم رؤيداً لو قد بعث القائم ع فينتقم لي من الجبارين و الطواغيت من قرين و بني أمية و سائر الناس.

So Allah<sup>-azwj</sup> Said: "O Muhammad<sup>-saww</sup>! **They plotted a plot [86:15] And I would be Planning a plan [86:16] So respite the Kafirs, - O Muhammad<sup>-saww</sup> - respiting them gently for a while [86:17]**. If Al-Qaim<sup>-ajfj</sup> is Sent, he<sup>-ajfj</sup> will take revenge for Me<sup>-azwj</sup> from the tyrants and the obligors, from Qureysh and from clan of Umayya, and rest of the people".<sup>196</sup>

<sup>193</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 151

<sup>194</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 152

<sup>195</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 153

<sup>196</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 154

155- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ أَبِي جَمِيلَةَ عَنِ الْحَلْبِيِّ وَ رَوَاهُ أَيْضاً عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي بِنِ عُمَانَ عَنِ الْفَضْلِ بْنِ الْعَبَّاسِ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ فَدَمَدَمَ عَلَيْهِمْ رَبُّهُمْ بِدَنبِهِمْ فَسَوَّاهَا قَالَ فِي الرَّجْعَةِ

(The books) ‘Kanz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Ali Bin Muhammad, from Abu Jameela, from Al Halby, and it is reported as well from Ali Bin Al Hakam, from Aban Bin Usman, from Al Fazl Bin Al Abbas,

‘From Abu Abdullah<sup>-asws</sup> regarding His<sup>-azwj</sup> Words: **so their Lord Pounded them due to their sins and Levelled it (their town) [91:14]**. He<sup>-asws</sup> said: ‘During the Raj’at’.

و لَا يَخَافُ عُقُوبَهَا قَالَ لَا يَخَافُ مِنْ مِثْلِهَا إِذَا رَجَعَ.

**And He does not fear its consequence [91:15]** – he<sup>-asws</sup> said: ‘He<sup>-azwj</sup> does not Fear from similar to it when it return (repeated)’<sup>197</sup>.

156- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة فِي تَفْسِيرِ أَهْلِ الْبَيْتِ ع قَالَ حَدَّثَنَا بَعْضُ أَصْحَابِنَا عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ عَبْدِ اللَّهِ بْنِ نَجِيحٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع قَوْلُهُ عَزَّ وَ جَلَّ كَلَّا سَوْفَ تَعْلَمُونَ ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ قَالَ يُعْنِي مَرَّةً فِي الْكُرَّةِ وَ مَرَّةً أُخْرَى يَوْمَ الْقِيَامَةِ.

(The books) ‘Kanz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – In the interpretation of People<sup>-asws</sup> of the Household, he said, ‘It is narrated to us by one of our companions, from Muhammad Bin Ali, from Umar Bin Abdul Aziz, from Abdullah Bin Najeeh who said,

‘I said to Abu Abdullah<sup>-asws</sup>, ‘Words of the Mighty and Majestic: **No way! You will soon be knowing [102:3] Then, No way! You will soon be knowing [102:4]**. He<sup>-asws</sup> said: ‘It means once during the Raj’at and another time on the Day of Qiyamah’<sup>198</sup>.

157- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة رُوِيَ مَرْفُوعاً بِالسَّنَادِ إِلَى مُحَمَّدِ بْنِ خَالِدِ بْنِ ابْنِ سَمَاعَةَ عَنْ عَبْدِ اللَّهِ الْقَاسِمِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُبَيَّسٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ خَاشِعَةً أَبْصَارُهُمْ تَرْهَقُهُمْ ذِلَّةٌ ذَلِكَ الْيَوْمَ الَّذِي كَانُوا يُوعَدُونَ- قَالَ يُعْنِي يَوْمَ خُرُوجِ الْقَائِمِ ع.

(The books) ‘Kanz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – It is reported with an unbroken chain with the chain to Muhammad Bin Khalid, from Ibn Sama’at, from Abdullah Al Qasim, from Muhammad Bin Yahya, from Muyassir,

‘From Abu Ja’far<sup>-asws</sup> regarding Words of the Mighty and Majestic: **Their visions humbled, humiliation having tired them. That is the Day which they had been Promised [70:44]**. He<sup>-asws</sup> said: ‘Meaning the day of emergence of Al-Qaim<sup>-ajfj</sup>’<sup>199</sup>.

158- كش، رجال الكشي قَالَ أَحْمَدُ بْنُ عَلِيٍّ بْنِ كَلْتُومٍ كَانَ أَحْكَمُ بْنُ بَشَّارٍ إِذَا ذُكِرَ عِنْدَهُ الرَّجْعَةُ فَأَنْكَرَهَا فَنَقُولُ أَخَذَ الْمَكْدِبِينَ.

(The book) ‘Rijal’ of Al Kashy – Ahmad Bin Ali Bin Kulsoum said,

<sup>197</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 155

<sup>198</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 156

<sup>199</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 157



‘It was so that whenever Ahkam Bin Bashar, whenever the Raj’at was mentioned in his presence, he disliked it. So we say he is one of the beliers’’.<sup>200</sup> (opinion)

159- كَش، رجال الكشي أحمد بن عليّ القمي عن إدريس بن أيوب عن الحسين بن سعيد عن ابن محبوب عن عبد العزيز العبدي عن زُرارة عن أبي جعفر ع قال: جابر يعلم قول الله عزّ وجلّ إنّ الذي فرض عليك القرآن لرادك إلى معادٍ.

(The book) ‘Rijal’ of Al Kashy – Ahmad Bin Ali Al Qummi, from Idrees Bin Ayoub, from Al-Husayn Bin Saeed, from Ibn Mahboub, from Abdul Aziz Al Abdy, from Zurara,

‘From Abu Ja’far<sup>-asws</sup> having said: ‘Jabir knew the Words of Allah<sup>-azwj</sup> Mighty and Majestic: **Surely the One Who Imposed the Quran upon you would Take you back to the Return. [28:85]**’.<sup>201</sup>

160- كَش، رجال الكشي بهذا الإسناد عن الحسين بن هاشم بن سالم عن محمد بن مسلم و زُرارة قالاً سألنا أبا جعفر ع عن أحاديث تُرواها عن جابر فقلنا ما لنا و لجابر فقال بلغ من إيمان جابر أنّه كان يقرأ هذه الآية إنّ الذي فرض عليك القرآن لرادك إلى معادٍ.

(The book) ‘Rijal’ of Al Kashy – By this chain, from Al-Husayn, from Hisham Bin Salim, from Muhammad Bin Muslim and Zurara who both said,

‘We asked Abu Ja’far<sup>-asws</sup> about Ahadith we are reporting from Jabir. We said, ‘What have we to do with Jabir?’ He<sup>-asws</sup> said: ‘It had reached from the Eman of Jabir that he was reciting this Verse: **Surely the One Who Imposed the Quran upon you would Take you back to the Return. [28:85]**’.<sup>202</sup>

161- كتاب صفات الشيعة، للصادق ع عن عليّ بن أحمد بن عبد الله بن أحمد بن أبي عبد الله البرقي بإسناده عن الصادق ع قال من أقرّ بسبعة أشياء فهو مؤمنٌ و ذكر منها الإيمان بالرجعة.

The book ‘Sifaat Al Shia’ of Al Sadouq, from Ali Bin Ahmad Bin Abdullah Bin Ahmad Bin Abu Abdullah Al Barqy, by his chain,

‘From Al-Sadiq<sup>-asws</sup> having said: ‘One who acknowledged seven things, so he is a Momin’, and he mentioned the belief in the Raj’at’’.<sup>203</sup>

و روى أيضاً فيه عن ابن عبّاد عن ابن فضال بن شاذان عن الرضا ع قال: من أقرّ بتوحيد الله و ساقى الكلام إلى أن قال و أقرّ بالرجعة و المنعنين و آمن بالمعراج و المساءلة في القبر و الخوض و الشفاعة و خلق الجنة و النار و الصراط و الميزان و البعث و النشور و الجزاء و الحساب فهو مؤمنٌ حقاً و هو من شيعتنا أهل البيت.

And it is reported as well in it, from Ibn Ubdous, from Ibn Quteyba, from Al Fazl Bin Shazan,

‘From Al-Reza<sup>-asws</sup> having said: ‘One who acknowledged with the Oneness of Allah<sup>-azwj</sup> – and he<sup>-asws</sup> continued the speech up to he<sup>-asws</sup> said: ‘And acknowledged with the Raj’at, and the two Mut’ahs, and believes in the Mi’rah (ascension), and the questioning in the grave, and

<sup>200</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 158

<sup>201</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 159

<sup>202</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 160

<sup>203</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 161 a

the Fountain, and the intercession, and creation of the Paradise and the Fire, and the Bridge, and the Scale, and the Resurrection, and the Gathering, and the Rewards, and the Reckoning, so he would be a true Momin, and he would be from our<sup>-asws</sup> Shias, People<sup>-asws</sup> of the Household".<sup>204</sup>

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<sup>204</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 161 b

## APPENDIX

اعلم يا أخي إني لا أظنك ترتاب بعد ما مهدت و أوضحت لك في القول بالرجعة التي أجمعت الشيعة عليها في جميع الأعصار و اشتهرت بينهم كالشمس في رابعة النهار حتى نظموها في أشعارهم و احتجوا بما على المخالفين في جميع أمصارهم و شنع المخالفون عليهم في ذلك و أثبتوه في كتبهم و أسفارهم.

*Know, O my brother, I don't think you should hesitate after what has been paved and clarified for you in the words regarding the Raj'at which the Shias are united upon it in entirety of the times and it is well-known between them like the sun in the middle of the day, to the extent that they are organising it in their poems and they are arguing with it against the opponents in entirety of their cities, and the censuring of the opponents against them regarding that, and their affirming it in their books and their literary works.*

منهم الرازي و النيسابوري و غيرها و قد مر كلام ابن أبي الحديد حيث أوضح مذهب الإمامية في ذلك و لو لا مخافة التطويل من غير طائل لأوردت كثيرا من كلماتهم في ذلك.

*From them is Al-Razi, and Al Neshapuri and others, and the speech of Ibn Abi Al Hadeed has passed where he clarified the doctrine of the Imamites regarding that, and had it not been the fear of useless prolongation, I would have referred to many of their speeches regarding that.*

قال ابن أبي الحديد في شرح قوله عليه السلام « فيغريه الله ببني أمية حتى يجعلهم حطاما»: ان قيل: من هذا الرجل الموعود؟ قيل أما الإمامية فيزعمون أنه امامهم الثاني عشر و أنه ابن أمة اسمها نرجس، و أما أصحابنا فيزعمون أنه فاطمي يولد في مستقبل الزمان لام ولد، و ليس بموجود الآن.

*Ibn Abi Al Hadeed said in commentary of his<sup>-asws</sup> words: 'Allah<sup>-azwj</sup> would Destroy the clan of Umayya until He<sup>-azwj</sup> Makes them as debris', 'If it is said, 'Who is this promised man?' It would be said, 'As for the Imamites, they are claiming that he<sup>-ajfi</sup> is their Imam<sup>-ajfi</sup>, the twelfth, and he<sup>-ajfi</sup> is a son<sup>-ajfi</sup> of a maid, her<sup>-as</sup> name is 'Narjis'. And as for our companions (Mu'tazilites), they are claiming that he is a Fatimid to be born in the future times for a mother of children (maid) and he doesn't exist now.*

فان قيل: فمن يكون من بني أمية في ذلك الوقت موجودا حتى يقول عليه السلام في أمرهم ما قال من انتقام هذا الرجل منهم؟

*If it is said, 'So who would be existing from the clan of Umayya during that time until he<sup>-asws</sup>, may the greetings be upon him<sup>-asws</sup>, said regarding their affairs what he<sup>-asws</sup> said, from the revenge taken by this man from them?'*

قيل أما الإمامية، فيقولون بالرجعة، و يزعمون أنه سيعاد قوم بأعيانهم من بني أمية و غيرهم إذا ظهر امامهم المنتظر، و أنه يقطع أيدي أقوام و أرجلهم، و يسمل عيون بعضهم، و يصلب قوما آخرين، و ينتقم من أعداء آل محمد عليهم السلام المتقدمين و المتأخرين، الكلام. راجع ج 51 ص 121. من طبعتنا هذه.

*It is said, as for the Imamites, they are saying (believing) in the Raj'at, and they are claiming that a group will be returning exactly from the clan of Umayya and others when their awaited Imam<sup>-ajfi</sup> appears, and he<sup>-ajfi</sup> will cut off the hand of the people and their legs, and blind the other of some of them, and crucify another people, and avenge from the enemies of*

*Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, upon them<sup>-asws</sup> be the greetings, the preceding ones and the delayed ones'. The speech – refer to V 51 P 121 of this print of ours.*

و كيف يشك مؤمن بحقية الأئمة الأطهار ع فيما تواتر عنهم في قريب من مائتي حديث صريح رواها نيف و أربعون من الثقات العظام و العلماء الأعلام في أزيد من خمسين من مؤلفاتهم كثقة الإسلام الكليني و الصدوق محمد بن بابويه و الشيخ أبي جعفر الطوسي و السيد المرتضى و النجاشي و الكشي و العياشي

*And how can a Momin doubt in the reality of the Pure Imams<sup>-asws</sup> in what has recurred from them<sup>-asws</sup> in nearly two hundred Ahadith explicitly reported by more than forty from the mighty trusted ones, and the scholars of the world in more than fifty of their compilations, like the trusted one of Al-Islam Kulayni, and Al Sadouq Muhammad Bin Babuwayh, and the Sheikh Abu Ja'far Al Tusi, and the Seyyid Al Murtaza, and Al Najashy, and Al Kashy, and Al Ayyashi;*

و علي بن إبراهيم و سليم الهلالي و الشيخ المفيد و الكراجكي و النعماني و الصفار و سعد بن عبد الله و ابن قولويه و علي بن عبد الحميد و السيد علي بن طاوس و ولده صاحب كتاب زوائد الفوائد و محمد بن علي بن إبراهيم و فرات بن إبراهيم و مؤلف كتاب التنزيل و التحريف و أبي الفضل الطبرسي

*And Ali Bin Ibrahim, and Suleym Al Hilali, and the Sheikh Al Mufeed, and Al Karajaky, and Al Numany, and Al Saffar, and Sa'ad Bin Abdullah, and Ibn Qawlawayya, and Ali Bin Abdul Hameed, and the Seyyid Ali Bin Tawoos, and his son author of the book 'Zawaid Al Fawaid', and Muhammad Bin Ali Bin Ibrahim, and Furaat Bin Ibrahim, and compiler of the book 'Al Tanzeel Wa Al Tahreef (Ibn Sayyari), and Abu Al Fazl Al Tabrasi;*

و إبراهيم بن محمد الثقفي و محمد بن العباس بن مروان و البرقي و ابن شهر آشوب و الحسن بن سليمان و القطب الراوندي و العلامة الحلبي و السيد بهاء الدين علي بن عبد الكريم و أحمد بن داود بن سعيد و الحسن بن علي بن أبي حمزة و الفضل بن شاذان و الشيخ الشهيد محمد بن مكّي و الحسين بن حمدان و الحسن بن محمد بن جمهور العمي مؤلف كتاب الواحدة

*And Ibrahim Bin Muhammad Al Saqafi, and Muhammad Bin Al Abbas Bin Marwan, and Al Barqi, and Ibn Shehr Ashub, and Al Hassan Bin Suleyman, and Al Qutub Al Rawandy, and Al Alama Al Hilli, and the Seyyid Baha Al Deen Ali Bin Abdul Kareem, and Ahmad Bin Dawws Bin Saeed, and Al Hassan Bin Ali Bin Abu Hamza, and Al Fazl Bin Shazan, and the Sheikh Al Shaheed Muhammad Bin Makky, and Al-Husayn Bin Hamdan, and Al Hassan Bin Muhammad Bin Jamhour the blind, compiler of the book 'Al Wahida';*

و الحسن بن محبوب و جعفر بن محمد بن مالك الكوفي و طهر بن عبد الله و شاذان بن جبرئيل و صاحب كتاب الفضائل و مؤلف كتاب العتيق و مؤلف كتاب الخطب و غيرهم من مؤلفي الكتب التي عندنا و لم نعرف مؤلفه على التعيين و لذا لم ننسب الأخبار إليهم و إن كان بعضها موجودا فيها.

*Al Hassan Bin Mahboub, and Ja'far Bin Muhammad Bin Malik Al Kufy, and Tahr Bin Abdullah, and Shazan Bin Jibrail, and author of the book 'Al Fazail', and compiler of the book 'Al Ateeq', and compiler of the book 'Al Khatab', and others from the compilers of the books which are in our possession and we do not know its compiler upon the designation and for that we are not attributing the Ahadith to them, and even though part of it exists in these.*

و إذا لم يكن مثل هذا متواترا ففي أي شيء يمكن دعوى التواتر مع ما روته كافة الشيعة خلفا عن سلف.

*And when the likes of this does not constitute 'recurring' then regarding which thing would it be possible to claim recurrence, along with what is reported by all the Shias, posterity from the ancestors?*

و ظني أن من يشك في أمثالها فهو شاك في أئمة الدين و لا يمكنه إظهار ذلك من بين المؤمنين فيحتال في تخريب الملة القويمة بإلقاء ما يتسارع إليه عقول المستضعفين و تشكيكات الملحدين يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَ اللَّهُ مُبِينٌ نُورِهِ وَ لَوْ كَرِهَ الْكَافِرُونَ

*And I think that the one who doubts the likes of them, so he is doubting in the Imams<sup>-asws</sup> of the religion, and it is not possible for him to reveal that between the Momineen, so he deceives that in ruining the orthodox religion by casting what the intellects of the weak ones and the doubts of the atheists would hasten to, **They are intending to extinguish the Light of Allah with their mouths, and Allah Refused except that He would Complete His Light, and even though the Kafirs dislike it [9:32].***

و لنذكر لمزيد التشييد و التأكيد أسماء بعض من تعرض لتأسيس هذا المدعى و صنف فيه أو احتج على المنكرين أو خاصم المخالفين سوى ما ظهر مما قدمنا في ضمن الأخبار و الله الموفق.

*And let us mention for additional confirmation and emphasis, names of some of the ones who objected to the composing of this claimant and classified it, or argued against the deniers, or debated the opponents, besides what has appeared from our presentation in the inclusive Ahadith, and Allah<sup>-azwj</sup> is the Harmoniser.*

فمنهم أحمد بن داود بن سعيد الجرجاني قال الشيخ في الفهرست له كتاب المتعة و الرجعة.

*From them is Ahmad Bin Dawood Bin Saeed Al Jarjani. The Sheikh said in 'Al Fihrist' of his in the book 'Al Mut'ah Wa Al-Raj'at'.*

و منهم الحسن بن علي بن أبي حمزة البطائني و عد النجاشي من جملة كتبه كتاب الرجعة.

*And from them is Al Hassan Bin Ali Bin Abu Hamza Al Batainy, and is counted by Al Najashy in all of his books, 'Kitab Al-Raj'at'.*

و منهم الفضل بن شاذان النيسابوري ذكر الشيخ في الفهرست و النجاشي أن له كتابا في إثبات الرجعة.

*And from them is Al Fazl Bin Shazan Al Neshapuri. The Sheikh mentioned in 'Al Fihrist', and Al Najashy that there are books for him in proving the Raj'at.*

و منهم الصدوق محمد بن علي بن بابويه فإنه عد النجاشي من كتبه كتاب الرجعة.

*And from them is Al Sadouq Muhammad Bin Ali Bin Babuwayh, for he counted Al Najashy from his books, 'Kitab Al-Raj'at'.*

و منهم محمد بن مسعود العياشي ذكر الشيخ و النجاشي في الفهرست كتابه في الرجعة.

*And from them is Muhammad Bin Masoud Al Ayyashi. The Sheikh mentioned and Al Najashy in 'Al Fihrist', his book regarding the Raj'at.*

و منهم الحسن بن سليمان على ما روينا عنه الأخبار .

*And from them is Al Hassan Bin Suleyman, based upon the Ahadith what we reported from him.*

و أما سائر الأصحاب فإنهم ذكروها فيما صنفوا في الغيبة و لم يفرّدوا لها رسالة و أكثر أصحاب الكتب من أصحابنا أفردوا كتابا في الغيبة و قد عرفت سابقا من روى ذلك من عظماء الأصحاب و أكابر المحدثين الذين ليس في جلالتهم شك و لا ارتياب .

*And as for rest of the companions, they are mentioned it among what they have authored regarding the occultation and they did not particularise a message for it, and most of the authors of the books from our companions, they have particularised books regarding the occultation, and it is known the preceding ones who reported that, from the mighty companions and great narrators, those one can neither doubt in their majesty nor be suspicious.*

و قال العلامة رحمه الله في خلاصة الرجال في ترجمة ميسر بن عبد العزيز و قال العقيلي أننى عليه آل محمد و هو ممن يجاهد في الرجعة انتهى .

*And the Allama, may Allah<sup>azwj</sup> have Mercy on him, said in a summary of the men (narrators), in a translation of Maysar Bin Abdul Aziz, and Al Aqeeqy said, 'The Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> praised him', and he was from the ones who struggled regarding the Raj'at – end.*

أقول قبل المعنى أنه يرجع بعد موته مع القائم ع و يجاهد معه و الأظهر عندي أن المعنى أنه كان يجادل مع المخالفين و يحتج عليهم في حقبة الرجعة .

*I (Majlisi) am saying, 'It is said that the meaning is that he would return after his death, along with Al-Qaim<sup>ajfi</sup> and fight alongside him<sup>ajfi</sup>, and the apparent with me is that the meaning is, he used to quarrel with the opponents and argue against them regarding the reality of the Raj'at.*

و قال الشيخ أمين الدين الطبرسي في قوله تعالى **وَ إِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ** أي وجب العذاب و الوعيد عليهم و قيل معناه إذا صاروا بحيث لا يفلح أحد منهم و لا أحد بسببهم و قيل إذا غضب الله عليهم و قيل إذا نزل العذاب بهم عند اقتراب الساعة **أَخْرَجْنَا هُمْ دَابَّةً مِّنَ الْأَرْضِ**

*And the Sheikh Ameem Al Deen Al Tabarsy said regarding Words of the Exalted: **And when the Word occurs upon them, [27:82]** - i.e. the punishment and the threat are obligated upon them. And it is said it's meaning is, when they come to where there is no success for any one of them, nor anyone by their means. And it is said, when the punishment befalls them at the approach of the Hour, **We will Bring out to them a walker from the earth to speak to them. [27:82].***

تخرج بين الصفا و المروة فتخبر المؤمن بأنه مؤمن و الكافر بأنه كافر و عند ذلك يرتفع التكليف و لا تقبل التوبة و هو علم من أعلام الساعة و قيل لا يبقى مؤمن إلا مسحته و لا يبقى منافق إلا خطمته تخرج ليلة جمع و الناس يسرون إلى منى عن ابن عمر .

*It will emerge between Al-Safa and Al Marwa. It will inform the Momin that he is a Momin, and the Kafir that he is a Kafir, and during that the encumberment would be raised and the repentance will no longer be Accepted, and it is a knowledge from the signs of the House. And it is said there will not remain any Momin except it would wipe him, nor will a hypocrite remain*

except he would brand him. It would emerge on the night of Friday and the people would be travelling to Mina. From Ibn Umar.

وَرَوَى مُحَمَّدُ بْنُ كَعْبٍ الْقُرَظِيُّ قَالَ: سُئِلَ عَلِيُّ صَلَوَاتِ الرَّحْمَنِ عَلَيْهِ عَنِ الدَّابَّةِ فَقَالَ أَمَا وَاللَّهِ مَا لَهَا دَنْبٌ وَإِنَّ لَهَا لَلِخِيَةَ وَفِي هَذَا إِشَارَةٌ إِلَى أَنَّهَا مِنَ الْإِنْسِ.

And it is reported by Muhammad Bin Ka'ab Al QuRazi who said, 'Ali<sup>asws</sup>, may the Salawaat of the Beneficent be upon him<sup>asws</sup>, was asked about the walker. He<sup>asws</sup> said: 'But, by Allah<sup>azwj</sup>! There is not tail for it, and that there is a beard for it'. And in this is an indication to the it would be from the humans'.

و روي عن ابن عباس أنها دابة من دواب الأرض لها زغب و ريش و لها أربع قوائم.

And it is reported from Ibn Abbas, 'It is a walker from the animals of the earth. There is fluff for it and feathers and there are four legs for it'.

وَعَنْ حَدِيثَةٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: دَابَّةُ الْأَرْضِ طُولُهَا سِتُونَ ذِرَاعًا لَا يَدْرِكُهَا طَالِبٌ وَلَا يَفُوتُهَا هَارِبٌ فَتَسِيمُ الْمُؤْمِنَ بَيْنَ عَيْنَيْهِ فَتَكْتُبُ بَيْنَ عَيْنَيْهِ مُؤْمِنٌ وَ تَسِيمُ الْكَافِرَ بَيْنَ عَيْنَيْهِ فَتَكْتُبُ بَيْنَ عَيْنَيْهِ كَافِرٌ وَ مَعَهَا عَصَا مُوسَى وَ خَاتَمُ سُلَيْمَانَ ع فَتَجْلُو وَجْهَ الْمُؤْمِنِ بِالْعَصَا وَ تَحْطِمُ أَنْفَ الْكَافِرِ بِالْخَاتَمِ حَتَّى يَقَالَ يَا مُؤْمِنٌ يَا كَافِرٌ.

And from Huzeyfa, from the Prophet<sup>saww</sup> having said: 'Walker of the earth, its length is sixty cubits. Neither will a seeker come across it nor would a flee escape it. It will brand the Momineen between his eyes, so it would be written between his eyes, 'Momin', and it would brand the Kafir between his eyes, so it would be written between his eyes, 'Kafir', and with it would be the staff of Musa<sup>as</sup> and ring of Suleyman<sup>as</sup>. It would clear the face of the Momin with the staff and seal the nose of the Kafir with the seal until it would be said, 'O Momin', and 'O Kafir'.

و رَوَى عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ بَكُونٌ لِلدَّابَّةِ ثَلَاثُ خُرُجَاتٍ مِنَ الدَّهْرِ فَتَخْرُجُ خُرُوجًا بِأَقْصَى الْمَدِينَةِ فَيَفْشُو دِكْرُهَا فِي الْبَادِيَةِ وَلَا يَدْخُلُ دِكْرُهَا الْقَرْيَةَ يَعْنِي مَكَّةَ ثُمَّ تَمُكُّتُ زَمَانًا طَوِيلًا

And it is reported from the Prophet<sup>saww</sup>: 'For the walker, there will happen to be three emergences from the times. It shall come out emerging in the outskirts of Al-Medina. Its mention would spread in the valleys and its mention will not enter the town, meaning Makkah. Then it would remain for a long time.

ثُمَّ تَخْرُجُ خُرُوجًا أُخْرَى قَرِيبًا مِنْ مَكَّةَ فَيَفْشُو دِكْرُهَا فِي الْبَادِيَةِ وَ يَدْخُلُ دِكْرُهَا الْقَرْيَةَ يَعْنِي مَكَّةَ ثُمَّ صَارَ النَّاسُ يَوْمًا فِي أَكْثَرِ الْمَسَاجِدِ عَلَى اللَّهِ حُزْمَةً وَ أَكْرَمَهَا عَلَى اللَّهِ يَعْنِي الْمَسْجِدَ الْحَرَامَ لَمْ تَرَعُهُمْ إِلَّا وَ هِيَ فِي نَاحِيَةِ الْمَسْجِدِ تَدْنُو وَ تَرَعُو مَا بَيْنَ الرُّكْنِ الْأَسْوَدِ إِلَى بَابِ بَنِي الْمُخْزُومِ عَنْ يَمِينِ الْخَارِجِ فِي وَسْطِ مَنْ ذَلِكَ فَيَرْتَضِ النَّاسُ عَنْهَا وَ تَثْبُتُ لَهَا عِصَابَةٌ عَرَفُوا أَنَّهُمْ لَنْ يُعْجِزُوا اللَّهَ

Then it would come out with another emergence, nearby from Makkah. So, its mention would spread in the valleys and its mention would enter the town, meaning Makkah. Then one day the people will come to be in the Masjid of mighty sanctity to Allah<sup>azwj</sup> and honour to Allah<sup>azwj</sup>, meaning the Sacred Masjid. It would not scare them, and it would be in a corner of the Masjid, approaching and rambling what is between the black corner to the door of the clan of

*Makhzum on the right, outside in the middle of that. The people will stay away from it and a party would be affirmed to it. They would recognise, they will never frustrate Allah<sup>-azwj</sup>.*

فَخَرَجَتْ عَلَيْهِمْ تَنْفُضُ رَأْسَهَا مِنَ الثَّرَابِ فَمَرَّتْ بِهِمْ فَجَلَّتْ عَنْ وُجُوهِهِمْ حَتَّى تَرَكَتْهَا كَأَنَّهَا الْكَوْكَبُ الدَّرِّيُّ ثُمَّ وَلَّتْ فِي الْأَرْضِ لَا يَدْرِكُهَا طَالِبٌ وَ لَا يُعْجِزُهَا هَارِبٌ حَتَّى إِنَّ الرَّجُلَ يَتَقَوَّدُ مِنْهَا بِالصَّلَاةِ فَتَأْتِيهِ مِنْ خَلْفِهِ فَيَقُولُ يَا فَلَانُ الْآنَ تُصَلِّي

*It will emerge to them shaking its head from the soil. It will pass by them. It shall flash from their faces until they leave it as if it is a shining star. Then it will turn in the earth. Neither will a seeker come across it nor will a fleer escape it, to the extent that the man would stand and seek refuge from it with the Salat. It would come to him from behind him and say, 'O so and so! Now you are praying Salat!'*

فَيُقْبِلُ عَلَيْهَا بِوَجْهِهِ فَتَسْمُهُ فِي وَجْهِهِ فَيَتَجَاوَزُ النَّاسُ فِي دِيَارِهِمْ وَ يَصْطَلِحُونَ فِي أَسْفَارِهِمْ وَ يَشْتَرِكُونَ فِي الْأَمْوَالِ يُعْرِفُ الْمُؤْمِنُ مِنَ الْكَافِرِ فَيَقَالُ لِلْمُؤْمِنِ يَا مُؤْمِنُ وَ لِلْكَافِرِ يَا كَافِرٌ.

*He would turn to it by his face, and it would brand him in his face. It will be in the vicinity of the people in their houses, and accompany them in the journeys, and participate the wealth. The Momin would be recognised from the Kafir. It would be said to the Momin, 'O Momin', and to the Kafir, 'O Kafir'.*

و روي عن وهب أنه قال وجهها وجه رجل و سائر خلقها خلق الطير و مثل ذلك لا يعرف إلا من النبوات الإلهية.

*And it is reported from Wahab having said, 'Its face is the face of a man, and rest of its physique is the body of the bird, and the like of that cannot be recognise except from Divine Prophecies'.*

و قوله تُكَلِّمُهُمْ أَي تَكَلِّمُهُمْ بِمَا يَسُوؤُهُمْ وَ هُوَ أَنَّهُمْ يَصِيرُونَ إِلَى النَّارِ بِلِسَانِ يَفْهَمُونَهُ وَ قِيلَ تَحَدِّثُهُمْ بِأَنَّ هَذَا مُؤْمِنٌ وَ هَذَا كَافِرٌ وَ قِيلَ بِأَنَّ تَقُولُ لَهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ وَ هُوَ الظاهر.

*And His<sup>-azwj</sup> Word: **speak to them. [27:82]** – i.e. it would speak to them with what would worsen them, and it is, they would be coming to the Fire with a language they understand. And it is said it would narrate to them that this is a Momin and this is a Kafir. And it is said that it would say to them: **Surely, the people would not have had certainty in Our Signs [27:82]**, and it is apparent.*

وَ يَوْمَ نَحْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا مِمَّنْ يُكَذِّبُ بِآيَاتِنَا فَهُمْ يُوزَعُونَ أَي يَدْفَعُونَ وَ قِيلَ يَحْبَسُ أَوْلَهُمْ عَلَى آخِرِهِمْ.

*And on the Day We will Gather batches from every community, from the ones who belied Our Signs, so they would be assembled in rows [27:83], i.e. pushed away. And it is said, their first ones would be withheld to their last ones.*

و استدلل بهذه الآية على صحة الرجعة من ذهب إلى ذلك من الإمامية بأن قال دخول من في الكلام يوجب التبويض فدل ذلك على أن اليوم المشار إليه يحشر فيه قوم دون قوم و ليس ذلك صفة يوم القيامة الذي يقول فيه سبحانه وَ حَشَرْنَا لَهُمْ فَلَمَّ نَعَادِرُ مِنْهُمْ أَحَدًا



*And it can be evidenced with this Verse upon the correctness of the Raj'at. One from the Imamites who goes to that by saying the entry of the one in the talk obliges the differing. That evidence upon that the day indicated to, a people would be raised in it besides a people, and that isn't a description of the Day of Qiyamah regarding which the Glorious Says: **and We will Gather them, so We will not Leave anyone of them [18:47].***

و قد تظاهرت الأخبار عن أئمة الهدى من آل محمد عليه و ع بأن الله سيعيد عند قيام القائم قوما ممن تقدم موتهم من أوليائه و شيعته ليفوزوا بثواب نصرته و معونته و يتهجوا بظهور دولته و يعيد أيضا قوما من أعدائه لينتقم منهم

*And the Ahadith from the Imams<sup>-asws</sup> of guidance from the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> have demonstrated upon it and that Allah<sup>-azwj</sup> will be Returning a people during the rising of Al-Qaim<sup>-ajfi</sup>, from the ones whose death would have preceded, from his<sup>-ajfi</sup> friends and his<sup>-ajfi</sup> Shias, for them to be succeeding with the Rewards of helping him<sup>-ajfi</sup>, and supporting him<sup>-ajfi</sup>, and rejoicing at the appearance of their<sup>-asws</sup> government, and there shall return as well, a people from his<sup>-ajfi</sup> enemies for them to be avenging from them.*

و ينالوا بعض ما يستحقونه من العذاب في القتل على أيدي شيعته و ليبتلوا بالذل و الخزي بما يشاهدون من علو كلمته. و لا يمتري عاقل أن هذا مقدور لله تعالى غير مستحيل في نفسه و قد فعل الله ذلك في الأمم الخالية و نطق القرآن بذلك في عدة مواضع مثل قصة عزيز و غيره على ما فسرناه في موضعه

*And they would face part of what they would be deserving from the punishment regarding the killing, upon the hands of his<sup>-ajfi</sup> Shias, and they would be involved with the humiliation and the disgrace due to what they would be witnessing from the loftiness of his<sup>-ajfi</sup> word. And no sane person would think within himself that this is not possible in the Determinations of Allah<sup>-azwj</sup> the Exalted, and Allah<sup>-azwj</sup> has already Done that in the previous communities and the Quran has Spoken with that in a number of places, like the story of Uzeyr<sup>-as</sup> and others upon what we have interpreted in its place.*

وَ صَحَّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَوْلُهُ سَيَكُونُ فِي أُمَّتِي كُلِّ مَا كَانَ فِي بَنِي إِسْرَائِيلَ حَذْوُ النَّعْلِ بِالنَّعْلِ وَ الْقُدَّةُ بِالْقُدَّةِ حَتَّىٰ لَوْ أَنَّ أَحَدَهُمْ دَخَلَ جُحْرَ ضَبٍّ لَدَخَلْتُمُوهُ.

*And it is proven correct from the Prophet<sup>-saww</sup> in his<sup>-saww</sup> words: 'There shall be happening in my<sup>-saww</sup> community all what had happened in the children of Israel, step of the slipper with the slipper, and the arrow with the arrow, until if one of them had entered the hole of a lizard, you will be entering it (as well)!'*

عَلَىٰ أَنَّ جَمَاعَةً مِنَ الْعُلَمَاءِ تَأَوَّلُوا مَا وَرَدَ مِنَ الْأَخْبَارِ فِي الرَّجْعَةِ عَلَىٰ رُجُوعِ الدَّوْلَةِ وَ الْأَمْرِ وَ النَّهْيِ دُونَ رُجُوعِ الْأَشْخَاصِ لِمَا ظَنُّوا أَنَّ الرَّجْعَةَ تُنَافِي التَّكْلِيفَ

*It is based upon that a group of the scholar are interpreting what has been referred from the Ahadith regarding the Raj'at, upon the returning of the government, and the orders and the prohibitions, besides the return of the personalities due to their thinking that the Raj'at negates the encumberment.*

وَ لَيْسَ كَذَلِكَ لِأَنَّهُ لَيْسَ فِيهَا مَا يُلْجَأُ إِلَىٰ فِعْلِ الْوَاجِبِ وَ الْإِمْتِنَاعِ مِنَ الْقَبِيحِ وَ التَّكْلِيفُ يَصِحُّ مَعَهَا كَمَا يَصِحُّ مَعَ ظُهُورِ الْمُعْجَزَاتِ الْبَاهِرَةِ وَ الْآيَاتِ الْفَاهِرَةِ كَفَلْقِ الْبَحْرِ وَ قَلْبِ الْعَصَا تُعْبَانًا وَ مَا أَشْبَهَ ذَلِكَ وَ لِأَنَّ الرَّجْعَةَ لَمْ يَثْبُتْ بِظَوَاهِرِ الْأَخْبَارِ الْمُنْقُولَةِ فَيَتَطَرَّقُ التَّأْوِيلُ عَلَيْهَا وَ إِنَّمَا الْمُعْوَلُ فِي ذَلِكَ عَلَىٰ إِجْمَاعِ الشَّيْعَةِ الْإِمَامِيَّةِ وَ إِنْ كَانَتْ الْأَخْبَارُ تَعْضُدُهُ وَ تُؤَيِّدُهُ أَنْتَهَى

*And it isn't like that, because there isn't in it what one could resort to doing the obligatory, and the refusal from the ugly deeds, and the encumberment is proven correct with it just as it is proven correct with the appearance of the dazzling miracles and the subduing signs, like splitting the sea, and turning the staff into a serpent and whatever resembles that, and because the Raj'at is not proven with apparent Ahadith transmitted so the interpretation upon it comes into play, and rather interpreted in that is based upon consensus of the Shia Imamites, and even though the Ahadith are contradictory and supportive' – end.*

أقول استدلل الشيخ في تفسيره التبيان أيضا على مذهب القائلين بالرجعة و إنما ذكرنا هذا الكلام بطوله لكثرة فوائده و ليعلم أقوال المخالفين في الدابة و أنه يظهر من أخبارهم أيضا أن الدابة تكون صاحب العصا و الميسم و قد رووا ذلك في جميع كتبهم و ليعلم المراد مما استفيض عن أمير المؤمنين ع أنه ذكر في المواطن الكثيرة أنا صاحب العصا و الميسم.

*I (Majlisi) am saying, 'The Sheikh has evidenced as well in his Tafseer 'Al Tibyan' upon the doctrine of the ones believing in the Raj'at, and rather we are mentioning this speech in its length due to the many of its benefits, and to now the words (beliefs) of the opponents regarding the walker, and it is apparent from their Ahadith as well that the walker would be owner of the staff (of Musa<sup>as</sup>, and the branding iron, and they have reported it in entirety of their books, and for one to know the intent from that from what is ample from Amir Al-Momineen<sup>asws</sup> having mentioned in many places: 'I<sup>asws</sup> am owner of the staff (of Musa<sup>as</sup>) and the branding iron'.*

و روى الرمحشري في الكشاف أنها تخرج من الصفا و معها عصا موسى و خاتم سليمان فتضرب المؤمن في مسجده أو فيما بين عينيه بعضا موسى فتنتك نكتة بيضاء فتفشو تلك النكتة في وجهه حتى يضيء لها وجهه كأنه كوكب دري و تكتب بين عينيه مؤمن و تنتك الكافر بالخاتم في أنفه فتفشو النكتة حتى يسود لها وجهه و تكتب بين عينيه كافر.

*And it is reported by Al Zamakhshari in 'Al Kashaf' that it (walker) would emerge from Al-Safa and with it would be the staff of Musa<sup>as</sup> and ring of Suleyman<sup>as</sup>. It will strike the Momin in his Masjid or in what is between his eyes with the staff of Musa<sup>as</sup>, it would imprint a white spoke. That white spot would spread in his face until his face is illuminated by it as if it was a shining star, and write between his eyes, 'Momin', and imprint the Kafir by the ring in his nose, so the spot would spread until his face is blackened by it, and write in between his eyes, 'Kafir'.*

ثم قال و قرئ تكلمهم من الكلم و هو الجرح و المراد به الوسم بالعصا و الخاتم و يجوز أن يستدل بالتخفيف على أن المراد بالتكليم التجريح انتهى.

*Then he said, 'And it would read their speech from the speeches, and it is the injury, and the intended with it is the branding with the staff and the ring, and it is allowed that it would evidence with the lightning upon, that the intent with the speaking is the defamation' – end.*

و قال الصدوق رحمه الله في رسالة العقائد اعتقادنا في الرجعة أنها حق و قد قال الله عز و جل **أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ**

*And Al Sadouq, may Allah<sup>azwj</sup> have Mercy on him, said in 'Risalat Al Aqaid', 'Our belief regarding the Raj'at is that it is true, and Allah<sup>azwj</sup> Mighty and Majestic has Said: **Have you not seen those who exited from their homes fearing death, and they were thousands, so Allah Said to them: "Die!" Then He Revived them; [2:243].***

كان هؤلاء سبعين ألف بيت و كان يقع فيهم الطاعون كل سنة فيخرج الأغنياء لقوتهم و يبقى الفقراء لضعفهم فيقل الطاعون في الذين يخرجون و يكثر في الذين يقيمون فيقول الذين يقيمون لو خرجنا لما أصابنا الطاعون و يقول الذين خرجوا لو أقمنا لأصابنا كما أصابهم.

*They were seventy thousand household, and the plague used to occur among them every year. So the rich ones would go out due to their (financial) strength, and the poor ones would remain due to their weakness. Thus the plague was little among the ones who had gone out and was a lot among the one who had stayed. So the ones who stayed, said, 'If only we had gone out, the plague would not have afflicted us'. And the ones who had gone out, said, 'If we had stayed, it would have afflicted us just as it has afflicted them'.*

فأجمعوا على أن يخرجوا جميعا من ديارهم إذا كان وقت الطاعون فخرجوا بأجمعهم فنزلوا على شط بحر فلما وضعوا رحالهم ناداهم الله موتوا فماتوا جميعا فكنستهم المارة عن الطريق فبقوا بذلك ما شاء الله تعالى.

*They united upon that they would all be going out altogether from their houses. When it was the time of the plague, they all went out and descended at the coast of a sea. When they had placed down their luggage, Allah<sup>-azwj</sup> Called out to them: "Die!" They all died. The pedestrians swept them away from the road. They remained with that for as long as Allah<sup>-azwj</sup> the Exalted so Desired.*

ثم مر بهم نبي من أنبياء بني إسرائيل يقال له أرميا فقال لو شئت يا رب لأحييتهم فيعمروا بلادك و يلدوا عبادك و عبدوك مع من يعبدك

*Then someone from the Prophets<sup>-as</sup> of the children of Israel called Irmiah<sup>-as</sup> passed by them. He<sup>-as</sup> said: 'If You<sup>-azwj</sup> so Desire, O Lord<sup>-azwj</sup>, You<sup>-azwj</sup> could Revive them, so they would build Your<sup>-azwj</sup> city and give birth to Your<sup>-azwj</sup> servants and worship You<sup>-azwj</sup> along with the ones worshipping You<sup>-azwj</sup>'.*

فأوحى الله تعالى إليه أ فتحب أن أحييهم لك قال نعم فأحياهم الله له و بعثهم معه فهؤلاء ماتوا و رجعوا إلى الدنيا ثم ماتوا بآجالهم.

*Allah<sup>-azwj</sup> the Exalted Revealed to him<sup>-as</sup>: 'Would you love it if I<sup>-azwj</sup> were to Revive them for you<sup>-as</sup>?' He<sup>-as</sup> said: 'Yes'. So Allah<sup>-azwj</sup> Revived them for him<sup>-as</sup> and Resurrected them with him<sup>-as</sup>. They had died and they returned to the world, then they died with their terms.*

و قال الله عز و جل أو كالدبي مر على قرية و هي حاوية على عروشها قال أتى يحيى هذه الله بعد موتها فأماته الله مائة عام ثم بعثه قال كم لبثت قال لبثت يوماً أو بعض يوم قال بل لبثت مائة عام فانظر إلى طعامك و شربك لم يتسنه و انظر إلى حمارك و لتجعلك آية للناس و انظر إلى العظام كيف نشئها ثم نكسوها لحماً فلما تبين له قال أعلم أن الله على كل شيء قدير

*And Allah<sup>-azwj</sup> Mighty and Majestic Said: Or the like the one who passed by a town, and it had fallen down upon its roofs; he said: 'How will Allah Revive this after its death?' So, Allah Caused him to die for a hundred years, then Resurrected him. He said: "How long did you tarry?" He said: 'I tarried for a day, or a part of a day'. He Said: "But, You tarried for a hundred years, so look at your food and your drink – they did not age, and look at your donkey; and in order for Us to Make you a Sign for the people. And look at the bones, how We Set them together, then We Clothed these with flesh". So when it was clear to him, he said: 'I know that Allah is Able over all things'. [2:259].*

فهذا مات مائة سنة و رجع إلى الدنيا و بقي فيها ثم مات بأجله و هو عزيز

*So this one died for a hundred years and returned to the world and remained in it, then he<sup>as</sup> died with his<sup>as</sup> term, and he<sup>as</sup> is Uzeyr<sup>as</sup>.*

و قال الله تعالى في قصة المختارين من قوم موسى لميقات ربه **ثُمَّ بَعَثْنَاكَ مِنْ بَيْنِ أُمَّةٍ لَعَلَّكُمْ تَشْكُرُونَ** ذلك لما سمعوا كلام الله قالوا لا نصدق حتى نرى الله جَهْرَةً فَأَخَذْتَهُمُ الصَّاعِقَةُ **بظلمهم فماتوا**

*And Allah<sup>azwj</sup> the Exalted Said in the story of the chosen ones from the people of Musa<sup>as</sup> to an appointment of his<sup>as</sup> Lord<sup>azwj</sup>. **Then We Resurrected you from after your death that you may be grateful [2:56].** That is due to what they had heard from the Speech of Allah<sup>azwj</sup>. They said, 'We will not ratify until we see Allah manifestly, so the thunderbolt seized you and you were looking on [2:55], due to their injustices. So they died.*

فقال موسى ع يا رب ما أقول بيني إسرائيل إذا رجعت إليهم فأحياهم الله له فرجعوا إلى الدنيا فأكلوا و شربوا و نكحوا النساء و ولد لهم الأولاد ثم ماتوا بأجلهم.

*Musa<sup>as</sup> said: 'O Lord<sup>azwj</sup>! What shall I<sup>as</sup> be saying to the children of Israel when I<sup>as</sup> return to them?' So Allah<sup>azwj</sup> Revived them for him<sup>as</sup>. They returned to the world, ate, and drank, and they married the women and children were born for them. Then they died with their terms.*

و قال الله عز و جل لعيسى ع و إذ تحيي الموتى بإذني و جميع الموتى الذين أحياهم عيسى ع بإذن الله رجعوا إلى الدنيا و بقوا فيها ثم ماتوا بأجلهم.

*And Allah<sup>azwj</sup> Mighty and Majestic Said to Isa<sup>as</sup>: "And when you<sup>as</sup> revived the dead by My<sup>azwj</sup> Permission!", and entirety of the dead, the ones whom Isa<sup>as</sup> had revived by the Permission of Allah<sup>azwj</sup>, had returned to the world and remained in it, then they died with their terms.*

و أصحاب الكهف **لَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ وَ اِزْدَادُوا تِسْعًا** ثم بعثهم الله فرجعوا إلى الدنيا ليسألوا بينهم و قصتهم معروفة

*And companions of the cave, **And they remained in their cave for three hundred years and an increase of nine [18:25].** Then Allah<sup>azwj</sup> Resurrected them, so they returned to the world, and they asked between them, and their story is famous.*

فإن قال قائل إن الله عز و جل قال **وَ تَحْسَبُهُمْ آتِظَامًا وَ هُمْ رُقُودٌ** قيل له فإنهم كانوا موتى و قد قال الله عز و جل **قَالُوا يَا وَيْلَنَا مَن بَعَثَنَا مِن مَّرْقَدِنَا** هذا ما وَعَدَ الرَّحْمَنُ وَ صَدَقَ الْمُرْسَلُونَ و إن قالوا كذلك فإنهم كانوا موتى و مثل هذا كثير.

*If a speaker were to say, 'Allah<sup>azwj</sup> Mighty and Majestic Said: **And you would reckon them as awake, and they are asleep, [18:18],** it would be said, 'They were dead, and Allah<sup>azwj</sup> Mighty and Majestic Said: **They would be saying, 'O woe be unto us! Who Resurrected us from our sleeping-places?' (The Angels would say): 'This is what the Beneficent Promised, and the Rasools spoke the truth' [36:52].** And if they were to say like that, then they were dead, and similar to this is a lot.*

إن الرجعة كانت في الأمم السالفة

*The Raj'at has happened in the previous communities: -*

وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي هَذِهِ الْأُمَّةِ مِثْلُ مَا يَكُونُ فِي الْأُمَّمِ السَّالِفَةِ حَذْوُ التَّغْلِ بِالتَّغْلِ وَالْقُدَّةِ بِالْقُدَّةِ.

*And the Prophet<sup>-sawww</sup> said: 'It shall be happening in this community similar to what has happened in the previous communities, step of the slipper with the slipper and the arrow with the arrow'.*

فَيَجِبُ عَلَى هَذَا الْأَصْلِ أَنْ يَكُونَ فِي هَذِهِ الْأُمَّةِ رَجْعَةٌ وَقَدْ نَقَلَ مَخالفونا أَنَّهُ إِذَا خَرَجَ الْمَهْدِيُّ نَزَلَ عِيسَى ابْنُ مَرْيَمَ فَصَلَّى خَلْفَهُ.

*So it obligates, based upon this origin, that Raj'at would happen in this community, and our opponents have transmitted, 'When Al-Mahdi<sup>-ajfi</sup> emerges, Isa Bin Maryam<sup>-as</sup> would descend and pray Salat behind him<sup>-ajfi</sup>'.*

وَنَزُولُهُ إِلَى الْأَرْضِ رَجُوعُهُ إِلَى الدُّنْيَا بَعْدَ مَوْتِهِ لِأَنَّ اللَّهَ تَعَالَى قَالَ لِيَّ مُتَوَفِّيكَ وَرَافِعَكَ إِلَيَّ وَقَالَ عَزَّ وَجَلَّ وَحَشَرْنَا لَهُمْ فَلَمَّ نُعَادِرُ مِنْهُمْ أَحَدًا وَقَالَ عَزَّ وَجَلَّ وَيَوْمَ نَحْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا يَمُنُّ بِكَذِبِ بَيِّنَاتِنَا فَالْيَوْمَ الَّذِي يَحْشُرُ فِيهِ الْجَمِيعَ غَيْرَ الْيَوْمِ الَّذِي يَحْشُرُ فِيهِ فَوْج.

*And his<sup>-as</sup> descend to the earth is his<sup>-as</sup> return to the world after his<sup>-as</sup> death, because Allah<sup>-azwj</sup> the Exalted Said: **I shall Take you and Raise you to [3:55].** And the Mighty and Majestic Said: **and We will Gather them, so We will not Leave anyone of them [18:47].** And the Mighty and Majestic Said: **And on the Day We will Gather batches from every community, from the ones who belied Our Signs, [27:83].** So the Day in which everyone will be Gathered is other than the day in which batches would be Gathered.*

وَقَالَ اللَّهُ عَزَّ وَجَلَّ وَأَفْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مَنْ يَمُوتُ بَلَى وَعُدًّا عَلَيْهِمْ خَفًّا وَكَرِيًّا أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ يَعْنِي فِي الرَّجْعَةِ وَذَلِكَ أَنَّهُ يَقُولُ لِئَبَيِّنَ لَهُمُ الَّذِي يُحْتَلِفُونَ فِيهِ وَالتَّبَيِّنَ يَكُونُ فِي الدُّنْيَا لَا فِي الْآخِرَةِ وَسَاجِدًا فِي الرَّجْعَةِ كَتَابًا أَبِينَ فِيهَا كَيْفِيَّتِهَا وَالدَّلَالَةَ عَلَى صِحَّةِ كَوْنِهَا إِنْ شَاءَ اللَّهُ.

*And Allah<sup>-azwj</sup> Mighty and Majestic Said: **And they are swearing by Allah with the most emphatic of their oaths, 'Allah will not Resurrect ones who die!' Yes, (It is) a true Promise binding upon Him, but most of the people are not knowing [16:38] – it means during the Raj'at, and that is because He<sup>-azwj</sup> Said: In order to Clarify to them which they are differing in [16:39], and to clarify that it would be happening in the world nor in the Hereafter, and I (Majlisi) shall extract regarding the Raj'at a book in which its state would be manifested, and the evidence upon the correctness of its being, if Allah<sup>-azwj</sup> so Desires.***

وَالْقَوْلُ بِالتَّنَاسُخِ بَاطِلٌ وَمَنْ دَانَ بِالتَّنَاسُخِ فَهُوَ كَافِرٌ لِأَنَّ فِي التَّنَاسُخِ إِطْلَالَ الْجَنَّةِ وَالنَّارِ.

*And the word with the reincarnation is false, and the one who makes it a religion with the reincarnation, he is a Kafir because the reincarnation invalidates the Paradise and the Fire.*

وَقَالَ الشَّيْخُ الْمُفِيدُ فِي أَجْوِبَةِ الْمَسَائِلِ الْعَكْبَرِيَّةِ حِينَ سَأَلَ عَنْ قَوْلِهِ تَعَالَى إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَأَجَابَ بِوَجْهِهِ فَقَالَ وَقَدْ قَالَتِ الْإِمَامِيَّةُ إِنَّ اللَّهَ تَعَالَى يَنْجِزُ الْوَعْدَ بِالنَّصْرِ لِلْأَوْلِيَاءِ قَبْلَ الْآخِرَةِ عِنْدَ قِيَامِ الْقَائِمِ وَالْكَرَّةَ الَّتِي وَعَدَ بِهَا الْمُؤْمِنِينَ فِي الْعَاقِبَةِ.

*And the Sheikh Al Mufeed said in answering the question of Al Akbariya when he was asked about Words of the Exalted: **Surely, We would Help Our Rasools and those who believe, in the life of the world [40:51]**, and answered with its aspect. He said, 'And the Imamites are saying that Allah<sup>-azwj</sup> the Exalted will Fulfil the Promise with the Help for the friend before the Hereafter at the rising of Al-Qaim<sup>-ajfi</sup> and the return which He<sup>-azwj</sup> has Promised the Momineen with it in the posterity.*

و روى قدس الله روحه في كتاب الفصول عن الحارث بن عبد الله الربيعي أنه قال كنت جالسا في مجلس المنصور و هو بالجسر الأكبر و سوار القاضي عنده و السيد الحميري ينشده.

*And he, may Allah<sup>-azwj</sup> Sanctify his soul, said in the book 'Al Fusoul', from Al Haris Bin Abdullah Al Rabie having said, 'I was seated in a gathering of Al Mansour, and he was at the great archway and Sawaar the judge was with him, and the Seyyid Al Hlmeyri prosed it: -*

إن الإله الذي لا شيء يشبهه	آتاكم الملك للدنيا و للدن
آتاكم الله ملكا لا زوال له	حتى يقاد إليكم صاحب الصين
و صاحب الهند مأخوذ برمه	و صاحب الترك محبوس على هون

*'The God whom nothing resembles Him<sup>-azwj</sup> has Given you dominion of the world and of the religion. Allah<sup>-azwj</sup> has Given you a kingdom having no decline for it, the extent He<sup>-azwj</sup> Guide to it the master of China and master of India, taken in captivity, and master of the Turks imprisoned upon humiliation'.*

حتى أتى على القصيدة و المنصور مسرور فقال سوار إن هذا و الله يا أمير المؤمنين يعطيك بلسانه ما ليس في قلبه و الله إن القوم الذين يدين مجبهم لغيركم و إنه لينطوي على عداوتكم

*Until he came upon the poem, and Al Mansour was cheerful. Sawar said, 'By Allah<sup>-azwj</sup>, O commander of the faithful! This one is giving you with his tongue what isn't in his heart. By Allah<sup>-azwj</sup>! They are those people who are making it a religion with loving others, and he is folding upon your enmity!'*

فقال السيد و الله إنه لكاذب و إنني في مدحتك لصادق و إنه حملة الحسد إذ رآك على هذه الحال و إن انقطاعي إليكم و مودتي لكم أهل البيت لمعرق فينا من أبوي و إن هذا و قومه لأعداؤكم في الجاهلية و الإسلام و قد أنزل الله عز و جل على نبيه ص في أهل بيت هذا إِنَّ الَّذِينَ يُنَادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ.

*The Seyyid said, 'By Allah<sup>-azwj</sup>! He is a liar and I am sincere in my praising you, and it is the envy what carries him when he sees you being upon this state and my cutting off (from others) to you, and my cordiality to you, People<sup>-asws</sup> of the Household due to the vein in us from parent, and this one and his people were your enemies during the pre-Islamic period and Al-Islam, and Allah<sup>-azwj</sup> Mighty and Majestic has Revealed unto His<sup>-azwj</sup> Prophet<sup>-saww</sup> regarding People<sup>-asws</sup> of the Household, this **Surely, those who are calling out to you from behind the chambers, most of them are not using their intellects [49:4]**'.*

فقال المنصور صدقت فقال سوار يا أمير المؤمنين إنه يقول بالرجعة و يتناول الشيخين بالسب و الوقعة فيهما

Al Mansour said, 'You speak the truth!' Sawar said, 'O commander of the faithful! He is saying (believing) in the Raj'at and talks badly of the two Sheikhs (Abu Bakr and Umar) with the reviling and the insulting regarding them both!'

فقال السيد أما قوله إني أقول بالرجعة فإني أقول بذلك على ما قال الله وَ يَوْمَ نَحْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا مِمَّنْ يُكَذِّبُ بِآيَاتِنَا فَهُمْ يُوزَعُونَ

The Seyyid said, 'As for his words that I am saying (believing) in the Raj'at, so I am saying with that, based upon what Allah<sup>-azwj</sup> Said: **And on the Day We will Gather batches from every community, from the ones who belied Our Signs, so they would be assembled in rows [27:83].**

و قد قال في موضع آخر وَ حَشَرْنَاَهُمْ فَلَمْ نُعَادِرْ مِنْهُمْ أَحَدًا فَعَلِمْنَا أَنْ هَاهُنَا حَشْرِينَ أَحَدُهُمَا عَامٌ وَ الْآخَرُ خَاصٌ

And He<sup>-azwj</sup> has Said in another place: **and We will Gather them, so We will not Leave anyone of them [18:47].** So, we know that over here there are two gatherings, one of them general and the other special.

و قال سبحانه رَبَّنَا أَمَتْنَا اثْنَتَيْنِ وَ أَحْيَيْتَنَا اثْنَتَيْنِ فَاعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَى خُرُوجٍ مِنْ سَبِيلٍ وَ قال تعالى فَأَمَّا نُهُ مِائَةِ عَامٍ ثُمَّ بَعَثَهُ وَ قال تعالى أَلَمْ تَر إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَ هُمْ أَلُوفٌ خَدَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ فَهَذَا كِتَابُ اللَّهِ.

And the Glorious Said: 'Our Lord! You Made us die twice, and twice have You Given us life, so we do acknowledge our sins. So is there any way out?' [40:11]. And the Exalted Said: **So, Allah Caused him to die for a hundred years, then Resurrected him. [2:259].** And the Exalted Said: **Have you not seen those who exited from their homes fearing death, and they were thousands, so Allah Said to them: "Die!" Then He Revived them; [2:243].** So, this is the Book of Allah<sup>-azwj</sup>.

وَ قَدْ قَالَ رَسُولُ اللَّهِ ص يُحْشَرُ الْمُتَكَبِّرُونَ فِي صُورَةِ الذَّرِّ يَوْمَ الْقِيَامَةِ.

And Rasool-Allah<sup>-saww</sup> has said: 'The arrogant ones will be Resurrected in the images of particles on the Day of Qiyamah'.

وَ قَالَ ص لَمْ يَجْرِ فِي بَنِي إِسْرَائِيلَ شَيْءٌ إِلَّا وَ يَكُونُ فِي أُمَّتِي مِثْلُهُ حَتَّى الْحُسْفُ وَ الْمَسْحُ وَ الْقَذْفُ.

And he<sup>-saww</sup> said: 'Nothing has flowed in the children of Israel except and similar to it would happen in my<sup>-saww</sup> community, even the submergence, and the morphing, and the hurling'.

و قال حذيفة و الله ما أبعد أن يمسخ الله عز و جل كثيرا من هذه الأمة قردة و خنازير.

And Huzeyfa said, 'By Allah<sup>-azwj</sup>! It is not far-fetched if Allah<sup>-azwj</sup> Mighty and Majestic were to Morph most of this community into monkeys and pigs!'

فالرجعة التي أذهب إليها ما نطق به القرآن و جاءت به السنة و إني لأعتقد أن الله عز و جل يرد هذا يعني سوارا إلى الدنيا كلبا أو فردا أو خنزيرا أو ذرة فإنه و الله متعجب متكبر كافر.

*The Raj'at which I am going (pointing) to is what the Quran has Spoken with, and the Sunnah has come with it, and I believe that Allah<sup>-azwj</sup> Mighty and Majestic would Return this one, meaning Sawar, to the world as a dog, or a monkey, or a pig, or a particle, for by Allah<sup>-azwj</sup>, he is tyrannous, arrogant, a Kafir!*

قال فضحك المنصور و أنشأ السيد يقول. إلى آخر الأبيات

عند الإمام الحاكم العادل.

جائيت سوارا أبا شملة

*He (the narrator) said, 'Al Mansour laughed, and the Seyyid prosed (a poem) saying, 'Sawar Abu Shamla knelt in the presence of the imam, the ruler, the just' – up to the end of the couplets.*

و قال رحمه الله في الكتاب المذكور سأل بعض المعتزلة شيخا من أصحابنا الإمامية و أنا حاضر في مجلس فيهم جماعة كثيرة من أهل النظر و المتفقهة فقال له إذا كان من قولك إن الله عز و جل يرد الأموات إلى دار الدنيا قبل الآخرة عند القائم ليشفي المؤمنين كما زعمتم من الكافرين و ينتقم لهم منهم كما فعل بني إسرائيل فيما ذكرتموه حيث تتعلقون بقوله تعالى **لَمْ يَرَدُّنَا لَكُمْ الْكَرَّةَ عَلَيْهِمْ وَ أَمَدَدْنَاكُمْ بِأَمْوَالٍ وَ بَيِّنٍ وَ جَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا**

*And he, may Allah<sup>-azwj</sup> have Mercy on him, said in the mentioned book, 'One of the Mu'tazilites asked a Sheikh from our companions, the Imamites, and I was present in a gather, among them was a large group from the people of insight and the jurists. He said to him, 'When it was from your word that Allah<sup>-azwj</sup> Mighty and Majestic will Return the dead to the house of the world before the Hereafter with Al-Qaim<sup>-ajfi</sup> in order to heal the Momineen from the Kafirs, like what you are claiming, and he<sup>-ajfi</sup> will avenge for them from them just He<sup>-azwj</sup> had Done with the children of Israel, among what you are mentioning where you are linking with Words of the Exalted: **Then We Returned the prevalence to you over them and Aided you with wealth and sons and Made you more numerous [17:6];***

فخبرني ما الذي يؤمنك أن يتوب يزيد و شمر و عبد الرحمن بن ملجم و يرجعوا عن كفرهم و ضلالهم و يصيروا في تلك الحال إلى طاعة الإمام فيجب عليك ولايتهم و القطع بالثواب لهم و هذا نقض مذاهب الشيعة.

*So inform me, what is that which secures you from Yazeed<sup>-la</sup>, and Shimr, and Abdul Rahman Bin Muljim would repent and retract from their Kufr and their straying, and they would come to be in that state to the obedience of the Imam<sup>-ajfi</sup>, then it would obligate upon you to befriend them, and cut with the rewards being for them, and this is a deficiency in the doctrine of the Shias'.*

فقال الشيخ المستول القول بالرجعة إنما قلته من طريق التوقيف و ليس للنظر فيه مجال و أنا لا أجب عن هذا السؤال لأنه لا نص عندي فيه و ليس يجوز لي أن أتكلف من غير جهة النص الجواب

*The questioned Sheikh said, 'The word with the Raj'at, rather I am saying it from the way of the pausing, and there isn't any room for consideration, and I will not answer this question because there is no text with me regarding it, and it isn't allowed for me that I should encumbered the answering from without there being an aspect of text'.*

فشنع السائل و جماعة المعتزلة عليه بالعجز و الانقطاع.



*The questioner and the group of Mu'tazilites shamed upon him with the inability and the cutting off.*

فقال الشيخ أيده الله فأقول أنا إن عن هذا السؤال جوابين أحدهما أن العقل لا يمنع من وقوع الإيمان من ذكره السائل لأنه يكون إذ ذاك قادراً عليه و متمكناً منه و لكن السمع الوارد عن أئمة الهدى ع بالقطع عليهم بالخلود في النار و التدين بلعنهم و البراءة منهم إلى آخر الزمان منع من الشك في حالهم و أوجب القطع على سوء اختيارهم

*The Sheikh, may Allah<sup>-azwj</sup> Aid him, said, 'I am saying there are two answers to this question. One of them is that the intellect does not prevent from occurrence of the belief from the one the questioner has mentioned, because when that happens, he is able upon it, and a master of it, but the hearing referred from the Imams<sup>-asws</sup> of guidance with the cutting off upon them<sup>-asws</sup> with the eternity in the Fire and making it a religion with cursing them<sup>-asws</sup> and the disavowing from them<sup>-asws</sup> up to the end of times, prevents the doubts regarding their<sup>-asws</sup> states, and obligates the cutting upon their evil choices.*

فجروا في هذا الباب مجرى فرعون و هامان و قارون و مجرى من قطع الله عز و جل على خلوده في النار و دل القطع على أنهم لا يختارون أبدا الإيمان من قال الله تعالى وَ لَوْ أَنَّا نَزَّلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَ كَلَّمَهُمُ الْمَوْتَى وَ حَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا مَا كَانُوا لِيُؤْمِنُوا إِلَّا أَنْ يَشَاءَ اللَّهُ يَرِيدُ إِلَّا أَنْ يُلَاجِتَهُمُ اللَّهُ

*Thus they flow in this door the flow of Pharaoh<sup>-la</sup>, and Haman<sup>-la</sup>, and Qaroun<sup>-la</sup>, and flow of the ones cutting off from Allah<sup>-azwj</sup> Mighty and Majestic upon his eternity in the Fire, and the cutting points upon that they will never choose the Eman, ever, from the ones Allah<sup>-azwj</sup> the Exalted Said: **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, [6:111]** – intending only that Allah<sup>-azwj</sup> would Shelter them.*

و الذين قال الله تعالى فيهم إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ وَ لَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ وَ لَوْ أَسْمَعَهُمْ لَتَوَلَّوْا وَ هُمْ مُعْرِضُونَ.

*And the ones Allah<sup>-azwj</sup> the Exalted Said regarding them: **Surely the vilest animals in the Presence of Allah are the deaf, the dumb, those who are not using their intellects [8:22] And if Allah had Known of any good being in them, He would have Made them listen, and if He were to Make them listen, they would have (still) turned back in aversion [8:23].***

ثم قال جل قائلًا في تفصيلهم و هو يوجه القول إلى إبليس لَأَفْلَأَنَّ جَهَنَّمَ مِنْكَ وَ مِمَّن تَبِعَكَ مِنْهُمْ أَجْمَعِينَ و قوله تعالى وَ إِنَّ عَلَيْكَ لَعْنَتِي إِلَى يَوْمِ الدِّينِ

*Then the Majestic Said Speaking in Detailing them, and He<sup>-azwj</sup> is Diverting the Words to Iblees<sup>-la</sup>: **That I will fill Hell from you and from the ones from them who follow you, altogether!** [38:85]. And Words of the Exalted: **And surely upon you is My curse up to the Day of Religion (Reckoning)!** [38:78].*

و قوله تعالى تَبَّتْ يَدَا أَبِي لَهَبٍ وَ تَبَّ مَا أَغْنَىٰ عَنْهُ مَالُهُ وَ مَا كَسَبَ سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ففقطع بالنار عليه و أمن من انتقاله إلى ما يوجب له الثواب و إذا كان الأمر على ما وصفناه بطل ما توهمتموه على هذا الجواب.

*And Words of the Exalted: **May both the hands of Abu Lahab perish, and (so would) he! [111:1] His wealth and what he earns will not avail him [111:2] He shall be arriving at a Fire with flames [111:3].** He<sup>-azwj</sup> Cut the Fire upon him<sup>-la</sup>, and he<sup>-saww</sup> was safe of his<sup>-saww</sup> transfer*

to what obligated the Rewards for him<sup>-saww</sup>. And when the matter upon what we are describing is false, what would be your aspect upon this answer?

و الجواب الآخر أن الله سبحانه إذا رد الكافرين في الرجعة لينتقم منهم لم يقبل لهم توبة و جروا في ذلك مجرى فرعون لما أدركه الغرق قَالَ آمَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي آمَنْتُ بِهِ بَنُو إِسْرَائِيلَ وَ أَنَا مِنَ الْمُسْلِمِينَ

And the other answer is that Allah<sup>-azwj</sup> the Glorious when He<sup>-azwj</sup> Returns the Kafirs during the Raj'at to Take revenge from them, will not Accept repentance for them, and they would flow during that the flow of Pharaoh<sup>-la</sup> when he<sup>-la</sup> came across the drowning: **'I believe that there is no god except the One in Whom the Children of Israel believe in, and I am from the submitters' [10:90].**

قال الله سبحانه له أَلَأَنْ وَ قَدْ عَصَيْتَ قَبْلُ وَ كُنْتَ مِنَ الْمُسْلِمِينَ فرد الله عليه إيمانه و لم ينفعه في تلك الحال ندمه و إقلاعه و كأهل الآخرة الذين لا يقبل الله لهم توبة و لا ينفعهم ندم لأثمهم كالملحجين إذ ذاك إلى الفعل و لأن الحكمة تمنع من قبول التوبة أبدا و يوجب اختصاص بعض الأوقات بقبولها دون بعض.

Allah<sup>-azwj</sup> the Glorious Said: **Now! And you had disobeyed before and you were from the corrupters! [10:91].** Allah<sup>-azwj</sup> Returned his<sup>-la</sup> Eman and his<sup>-la</sup> regret and his<sup>-la</sup> embarkation did not benefit him<sup>-la</sup> in that situation, and like the people of the Hereafter, the ones Allah<sup>-azwj</sup> will not Accept their repentance nor will regret benefit them, like the refugees when that is to the deed, and because the wisdom prevents from accepting the repentance, ever, and it obligates some special timings with its timings besides some.

و هذا هو الجواب الصحيح على مذهب أهل الإمامة و قد جاءت به آثار متظاهرة عن آل محمد ص فروي عنهم في قوله تعالى يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا قُلِ انظُرُوا إِنَّا مُنْتَظِرُونَ

And this, it is the correct answer upon the doctrine of the people of Imamate, and the supportive Ahadith have come from Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>. It is reported from them<sup>-asws</sup> regarding Words of the Exalted: **The day some of the Signs of your Lord do come, a soul will not benefit from its Eman which had not believed from before or earned goodness during its Eman. Say, 'Await, (for) we are awaiting (too)' [6:158].**

فقالوا إن هذه الآية هو القائم ع فإذا ظهر لم يقبل توبة المخالف و هذا يسقط ما اعتمده السائل.

They said, 'This sign, it is Al-Qaim<sup>-ajfi</sup>'. So when he<sup>-ajfi</sup> appears, repentance of the adversary will not benefit him, and this drops what the questioned had been relying upon.

سؤال فإن قالوا في هذا الجواب ما أنكرتم أن يكون الله تعالى على ما أصلتموه قد أغرى عباده بالعصيان و أباحهم الهرج و المرجح و الطغيان لأنهم إذا كانوا يقدرتون على الكفر و أنواع الضلال و قد يمسوا من قبول التوبة لم يدعهم داع إلى الكف عما في طباعهم و لا انزجروا عن فعل قبيح يصلون به إلى النفع العاجل و من وصف الله تبارك و تعالى بإغراء خلقه بالمعاصي و إباحتهم الذنوب فقد أعظم الفرية عليه.

Question, so if they were to say regarding this answer, 'What makes you deny that Allah<sup>-azwj</sup> the Exalted would be upon you are basing it that He<sup>-azwj</sup> has Deceived His<sup>-azwj</sup> servants with the disobedience and Legalised the trouble and turmoil and the aggression, because when they are upon the Kufr and a variety of straying, and they have despaired from the acceptance of

*repentance, a caller will not call them to stop from what they are following, nor would they be rebuked from doing ugly deeds arriving to the current benefits. And the one who describes Allah<sup>-azwj</sup> Blessed and Exalted with deceiving His<sup>-azwj</sup> creatures and legalising the sins, so he has done a mighty fabrication upon Him<sup>-azwj</sup>.*

جواب قيل لهم ليس الأمر على ما ظننتموه و ذلك أن الدواعي لهم إلى المعاصي ترتفع إذ ذاك و لا يحصل لهم داع إلى قبيح على وجه من الوجوه و لا سبب من الأسباب لأنهم يكونون قد علموا بما سلف لهم من العذاب وقت الرجعة على خلاف أئمتهم ع و يعلمون في الحال أنهم معذبون على ما سبق لهم من العصيان و أنهم إن راموا فعل قبيح تزايد عليهم العقاب و لا يكون لهم عند ذلك طبع يدعوهم إلى ما يتزايد عليهم به العذاب بل يتوفر لهم دواعي الطباع و الخواطر كلها إلى إظهار الطاعة و الانتقال عن العصيان.

*Answer, it would be said to them, 'The matter isn't upon what you are thinking it to be, and that which would call them to the disobedience would be raised at that time, and a call would not result for them to the ugly deed upon an aspect from the aspects, nor any means from the means, because they would be known with what would be for them from the punishment at the time of Raj'at upon opposing their Imams<sup>-asws</sup>, and they would know in the situation that they would be punished upon what had preceded from them of the disobediences, and if they were to commit ugly deeds, the punishment would be increased upon them, and there will not be a nature for them during that calling them to what would increase the punishment upon them due to it, but they will have all the motives and the mindsets to reveal the obedience and transfer away from the disobedience.*

و إن لزمنا هذا السؤال لزم جميع أهل الإسلام مثله في أهل الآخرة و حالهم في إبطال توبتهم و كون ندمهم غير مقبول فمهما أجاب الموحدون لمن ألزمهم ذلك فهو جوابنا بعينه.

*And if we were to necessitate this question, it would necessitate all of the people of Al-Islam, similar to it regarding the people of the Hereafter and their state in delaying their repentance, and their regret would be not acceptable. So whatever the monotheists answer to the one who necessitates that to them, it would be our answer exactly.*

سؤال آخر و إن سألوا على المذهب الأول و الجواب المتقدم فقالوا كيف يتوهم من القوم الإقامة على العناد و الإصرار على الخلاف و قد عابنوا فيما تزعمون عقاب القبور و حل بهم عند الرجعة العذاب على ما تزعمون أنهم مقيمون عليه و كيف يصح أن يدعوهم الدواعي إلى ذلك و يخطر لهم في فعله الخواطر ما أنكرتم أن تكونوا في هذه الدعوى مكابرين.

*Another question, and if they ask about the first doctrine and the preceding answer, they would say, 'How can people imagine staying upon the stubbornness and the persisting upon the opposition, and they had witnessed regarding what they are claiming, punishment of the grave and during the Raj'at the punishment would befall them, based upon what you are claiming that they would be staying upon it, and how can it be correct that the caller would call them to that, and the thoughts in his deeds, the thoughts what you are denying to be happening regarding this arrogant claim?'*

جواب قيل لهم يصح ذلك على مذهب من أجاب بما حكيناه من أصحابنا بأن يقول إن جميع ما عددتموه لا يمنع من دخول الشبهة عليهم في استحسان الخلاف لأن القوم يظنون أنهم إنما بعثوا بعد الموت تكربة لهم و ليلوا الدنيا كما كانوا و يظنون أن ما اعتقدوه في العذاب السالف لهم كان غلطا منهم و إذا حل بهم العقاب ثانياً توهموا قبل مفارقة أرواحهم أجسادهم أن ذلك ليس من طريق الاستحقاق و أنه من الله تعالى لكنه كما يكون الدول و كما حل بالأنبياء ع.

*Answer, it would be said to them, 'That is correct upon the doctrine of the one who answer with what we are told from our companions that he would say in entirety of what you are counting would not prevent from the suspicion entering upon them in favour of opposing, because the people would be thinking, rather they have been Resurrected after the death as an honour for them, and they would be in charge of the world just as they had been, and they would be thinking that whatever they had believed in regarding the punishment that was prepared for them, was wrong from them, and when the punishment is released with them secondly, they would imagine before the separation of their souls from their bodies, that wasn't from the way of deserving, and it was from Allah<sup>-azwj</sup> the Exalted, but it was just as the governments happen to be, and just as was released with the Prophets<sup>-as</sup>'.*

و لأصحاب هذا الجواب أن يقولوا ليس ما ذكرناه في هذا الباب بأعجب من كفر قوم موسى ع و عبادتهم العجل و قد شاهدوا منه الآيات و عابوا ما حل بفرعون و ملته على الخلاف و لا هو بأعجب من إقامة أهل الشرك على خلاف رسول الله ص و هم يعلمون عجزهم عن مثل ما أتى به من القرآن و يشهدون معجزاته و آياته ع

*And for the companions of this answer is they would be saying, 'It isn't what we have mentioned in this chapter, stranger than the disbelief of the people of Musa<sup>-as</sup> and their worshipping the calf, and they had witnessed the signs from him<sup>-as</sup> and witnessed what had befallen Pharaoh<sup>-la</sup> and his<sup>-la</sup> people upon the opposition, and it is no stranger that standing of the people of Shirk upon opposing Rasool-Allah<sup>-azwj</sup> and they were knowing of their own inabilities from the likes what he<sup>-saww</sup> had come with, from the Quran, and their having witnessed his<sup>-saww</sup> miracles and his<sup>-saww</sup> signs.*

و يجدون مخبرات أخباره على حقائقها من قوله تعالى سَيُهْزَمُ الْجَمْعُ وَ يُؤْلَوْنَ الدُّبُرُ و قوله عز و جل لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ آمِينَ و قوله عز و جل الم غَلَبَتِ الرُّومُ فِي أَدْنَى الْأَرْضِ وَ هُمْ مِنْ بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ

*And they were finding the information of his<sup>-saww</sup> news upon its realities, from the Words of the Exalted: **The gathering would soon be defeated, and they will turn back [54:45].** And Words of Mighty and Majestic: **You will be entering the Sacred Masjid in safety if Allah so Desires [48:27].** And Words of Mighty and Majestic: **The Romans are defeated [30:2] In a nearby land, and they (Persians), after their victory, would be defeated [30:3].***

و ما حل بهم من العقاب بسيفه ع و هلاك كل من توعد به بالهلاك هذا و فيمن أظهر الإيمان به المنافقون ينضافون في خلافه إلى أهل الشرك و الضلال.

*And what would befall with them from the punishment with his<sup>-ajfi</sup> sword and destruction of every on threatened with this destruction, and among the ones who manifested the Eman with it, the hypocrites in contrast are added to the people of Shirk and straying in opposing him<sup>-ajfi</sup>.*

على أن هذا السؤال لا يسوغ لأصحاب المعارف من المعتزلة لأنهم يزعمون أن أكثر المخالفين على الأنبياء كانوا من أهل العناد و أن جمهور المظهرين الجهل بالله تعالى يعرفونه على الحقيقة و يعرفون أنبياءه و صدقهم و لكنهم في الخلاف على اللجاجة و العناد فلا يتمتع أن يكون الحكم في الرجعة و أهلها على هذا الوصف الذي حكيناه

*Based upon this question, it does not justify the companions of understanding from the Mu'tazilites, because they are claiming that most of the adversaries against the Prophets<sup>-saww</sup> were from the people of obstinacy and that most of the ones feigning ignorance with Allah<sup>-</sup>*

*azwj the Exalted were knowing Him<sup>-azwj</sup> upon the reality, and they were knowing His<sup>-azwj</sup> Prophets<sup>-as</sup> and ratified them<sup>-as</sup>, but their were in the opposition upon the laziness and the obstinacy, and it is not impossible that the ruling regarding the Raj'at and its people would be based upon this description which we have narrated.*

و قد قال الله تعالى وَ لَوْ تَرَى إِذْ وُقِفُوا عَلَى النَّارِ فَقَالُوا يَا لَيْتَنَا نُرَدُّ وَ لَا نُكَذِّبُ بآيَاتِ رَبِّنَا وَ نَكُونُ مِنَ الْمُؤْمِنِينَ بَلْ بَدَأْتُمْ مَا كَانُوا يُخْفُونَ مِنْ قَبْلُ وَ لَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَ إِنَّهُمْ لَكَاذِبُونَ

**And Allah<sup>-azwj</sup> the Exalted Said: And if only you could see when they would be paused upon the Fire, they would say, 'Oh, if only we could be returned, we would not belie the Signs of our Lord, and we would happen to be from the Momineen [6:27] But, it would be manifested to them what they were hiding from before. And if they were to be returned, they would repeat what they had been Forbidden from; and they (would still) be lying [6:28].**

فأخبر سبحانه إن أهل العقاب لو ردهم إلى الدنيا لعادوا إلى الكفر و العناد مع ما شاهدوا في القبور و في المحشر من الأهوال و ما ذاقوا من أليم العذاب.

*The Glorious Informed that the people of punishment, if He<sup>-azwj</sup> were to Return them to the world, they would return to the Kufr and the obstinacy along with what they had witnessed in the graves, and in the plains (of Resurrection) of the horrors, and they pain they had tasted from the punishment'.*

و قال رحمه الله في الإرشاد عند ذكر علامات ظهور القائم ع و أموات ينشرون من القبور حتى يرجعوا إلى الدنيا فيتعارفون فيها و يتزاوون.

*And he, may Allah<sup>-azwj</sup> have Mercy on him, said in 'Al Irshad' at the mentioned of the signs of appearance of Al-Qaim<sup>-ajfi</sup>, 'And the dead would be Raised from the graves until they return to the world, and they would be recognising each other in it and visiting each other'.*

و في المسائل السروية أنه سئل الشيخ قدس الله روحه عمًا يُرْوَى عَنْ مَوْلَانَا جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ ع فِي الرَّجْعَةِ وَ مَا مَعَى قَوْلِهِ لَيْسَ مِنَّا مَنْ لَمْ يَتَّقَلْ بِمَنْعَتِنَا وَ يُؤْمِنُ بِرَجْعَتِنَا. أ هي حشر في الدنيا مخصوص للمؤمن أو لغيره من الظلمة الجبارين قبل يوم القيامة.

*And in (the book) 'Al-Masail Al-Sarwiya' – The Sheikh, may Allah<sup>-azwj</sup> Sanctify his soul, was asked about what is reported from our Master<sup>-asws</sup> Ja'far Bin Muhammad Al-Sadiq<sup>-asws</sup> regarding the Raj'at and what is the meaning of his<sup>-asws</sup> words: 'He isn't from us<sup>-asws</sup>, the one who does not say (believe) in our<sup>-asws</sup> Mut'ah and believes in our<sup>-asws</sup> Raj'at', 'Is it gathering in the world particularising the Momin or for others from the oppressors, the tyrants before the Day of Qiyamah?'*

فكتب الشيخ رحمه الله بعد الجواب عن المتعة و أما قوله ع من لم يقل برجعتنا فليس منا وإنما أراد بذلك ما يختصه من القول به في أن الله تعالى يحشر قوما من أمة محمد ص بعد موتهم قبل يوم القيامة و هذا مذهب يختص به آل محمد ص و القرآن شاهد به

*The Sheikh, may Allah<sup>-azwj</sup> have Mercy on him, wrote after the answer about the Mut'ah, 'And as for his<sup>-asws</sup> word: 'One who does not say (believe) in our<sup>-asws</sup> return, he isn't from us<sup>-asws</sup>', so rather he<sup>-asws</sup> intended with that what he<sup>-asws</sup> specialised from the word with it regarding that Allah<sup>-azwj</sup> the Exalted would Raised a people from the community of Muhammad after their deaths before the Day of Qiyamah, and this is a doctrine especially with the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> and the Qiran testifies with it.*

قال الله عز و جل في ذكر الحشر الأكبر يوم القيامة وَ حَشَرْنَاَهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا و قال سبحانه في حشر الرجعة قبل يوم القيامة وَ يَوْمَ نَحْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا مِمَّنْ يُكَذِّبُ بِآيَاتِنَا فَهُمْ يُوزَعُونَ فأخبر أن الحشر حشران عام و خاص.

*Allah-<sup>azwj</sup> Mighty and Majestic Said in Mentioning the great gathering on the Day of Qiyamah: and We will Gather them, so We will not Leave anyone of them [18:47]. And the Glorious Said regarding the Day of Qiyamah: And on the Day We will Gather batches from every community, from the ones who belied Our Signs, so they would be assembled in rows [27:83]. He-<sup>azwj</sup> Informed that the gatherings are two (types of) gatherings – general and special.*

و قال سبحانه مخبرا عمن يحشر من الظالمين أنه يقول يوم الحشر الأكبر رَبَّنَا أَمَتْنَا اثْنَتَيْنِ وَ أَحْيَيْتَنَا اثْنَتَيْنِ فَاعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَى خُرُوجٍ مِنْ سَبِيلٍ

*And the Glorious Said Informing about the ones from the oppressors who would be gathered. He-<sup>azwj</sup> Said it is the great gathering: ‘Our Lord! You Made us die twice, and twice have You Given us life, so we do acknowledge our sins. So is there any way out?’ [40:11].*

و للعامية في هذه الآية تأويل مردود و هو أن قالوا إن المعني بقوله رَبَّنَا أَمَتْنَا اثْنَتَيْنِ وَ أَحْيَيْتَنَا اثْنَتَيْنِ أنه خلقهم أمواتا ثم أماتهم بعد الحياة و هذا باطل لا يستمر على لسان العرب لأن الفعل لا يدخل إلا على من كان بغير الصفة التي انطوى اللفظ على معناها

*And for the general Muslims, in this Verse, there is a rejected interpretation, and it is that if they say that the meaning of His-<sup>azwj</sup> Words: ‘Our Lord! You Made us die twice, and twice have You Given us life, [40:11], is that He-<sup>azwj</sup> had Created them dead, then Caused them to die after the life’, and this is invalid, not holding upon the language of the Arabs, because the verb cannot enter except upon the one other than the adjective whose meaning the word implies.*

و من خلقه الله أمواتا لا يقال أماته و إنما يقال ذلك فيمن طرأ عليه الموت بعد الحياة كذلك لا يقال أحيا الله ميتا إلا أن يكون قد كان قبل إحيائه ميتا و هذا بين لمن تأمله.

*And the one whom Allah-<sup>azwj</sup> Creates as dead cannot be said that He-<sup>azwj</sup> Caused him to die, and rather that would be said regarding the one the death intervenes upon him after the life. Like that, it cannot be said that Allah-<sup>azwj</sup> Revives the dead unless if he had to have died before his life, and this is clear for the who ponders it.*

و قد زعم بعضهم أن المراد بقوله رَبَّنَا أَمَتْنَا اثْنَتَيْنِ الموتة التي تكون بعد حياتهم في القبور للمساءلة فتكون الأولى قبل الإقبار و الثانية بعده و هذا أيضا باطل من وجه آخر و هو أن الحياة للمساءلة ليست للتكليف فيندم الإنسان على ما فاتته في حاله

*And some of them have claimed that the intend with His-<sup>azwj</sup> Words: ‘Our Lord! You Made us die twice, [40:11], is the death which happened after their life in the graves for the questioning. So the first one would be before the graves and the second after it, and this as well is invalid from another aspect, and it is that the life for the questioning isn’t for the encumberment, so the human being would regret upon what he had missed out on during his state.*

و ندم القوم على ما فاتهم في حياتهم المرتين يدل على أنه لم يرد حياة المساءلة لكنه أراد حياة الرجعة التي تكون لتكليفهم الندم على تفريطهم فلا يفعلون ذلك فيندمون يوم العرض على ما فاتهم من ذلك.

*And the people regretting upon what they had missed out on during their lives, twice, points upon that it does not intend the life of the questioning, but it is the intent of the life of the Raj'at which would be happening due to their encumberment of the regret upon their excesses. So, they would not be doing that, but they would be regretting on the Day of the presentation upon what they had missed out from that'.*

[فصل](#)

## Decision

و الرجعة عندنا تختص بمن محض الإيمان و محض الكفر دون من سوى هذين الفريقين فإذا أراد الله تعالى على ما ذكرناه أوهم الشياطين أعداء الله عز و جل أنهم إنما ردوا إلى الدنيا لطغيانهم على الله فيزدادوا عتوا

*'And the Raj'at in our view is particularly with the one of pure Eman and pure Kufr besides the ones besides these two groups. When Allah<sup>-azwj</sup> the Exalted Wants, based upon what we have mentioned, the Satans<sup>-la</sup>, enemies of Allah<sup>-azwj</sup> Mighty and Majestic would imagine that they are rather being returned to the world due to their obstinacy upon Allah<sup>-azwj</sup>. So, they would increase in insolence.*

فينتقم الله تعالى منهم بأوليائه المؤمنين و يجعل لهم الكرة عليهم فلا يبقى منهم إلا من هو مغمووم بالعذاب و النعمة و العقاب و تصفو الأرض من الطغاة و يكون الدين لله تعالى.

*Allah<sup>-azwj</sup> the Exalted would Avenge from them through His<sup>-azwj</sup> friends, the Momineen, and Make for them the return to them. So, there will not remain from them except the one who is saddened with the punishment, and the scourge, and the torment, and the earth will be cleaned from the tyrants, and the religion would become for Allah<sup>-azwj</sup> the Exalted.*

و الرجعة إنما هي لمحضي الإيمان من أهل الملة و محضي النفاق منهم دون من سلف من الأمم الخالية.

*And the Raj'at, rather it is for the ones of pure Eman from the people of the religion, and pure hypocrisy from them besides the ones past from the previous communities'.*

[فصل](#)

## Decision:

و قد قال قوم من المخالفين لنا كيف يعود كفار الملة بعد الموت إلى طغيانهم و قد عاينوا عذاب الله تعالى في البرزخ و تيقنوا بذلك أنهم مبطلون

*And a group of opponents have said to us, 'How would the Kafirs of the religion return after the death back to their aggression and they would have already witnessed the Punishment of*

*Allah<sup>-azwj</sup> in the purgatory and would have been convinced with that that they would be suffering?'*

فقلت لهم ليس ذلك بأعجب من الكفار الذين يشاهدون في البرزخ ما يحل بهم من العذاب و يعلمونه ضرورة بعد الموافقة لهم و الاحتجاج عليهم بضلالهم في الدنيا فيقولون يا لَيْتَنَا نُرَدُّ وَ لَا نُكْذِبُ بِآيَاتِ رَبِّنَا وَ نَكُونُ مِنَ الْمُؤْمِنِينَ

*I said to them, 'That isn't more surprising that the Kafirs, those who had witnessed the purgatory of what had befallen them from the punishment, and they were knowing it as a necessity after the pause for them, and the argumentation against them with their straying in the world, so they said, 'Oh, if only we could be returned, we would not belie the Signs of our Lord, and we would happen to be from the Momineen [6:27].*

فقال الله عز و جل بَلْ بَدَأَهُمْ مَا كَانُوا يُحْفَمُونَ مِنْ قَبْلُ وَ لَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَ إِهْمُمْ لَكَادِبُونَ فلم يبق للمخالف بعد هذا الاحتجاج شبهة يتعلق بما فيما ذكرناه و المنة لله.

*Allah<sup>-azwj</sup> Mighty and Majestic Said: But, it would be manifested to them what they were hiding from before. And if they were to be returned, they would repeat what they had been Forbidden from; and they (would still) be lying [6:28]. Thus there does not remain for the opponent after this argument, any suspicion he can link with among what we have mentioned, and the Conferment is for Allah<sup>-azwj</sup>.*

و قال السيد الشريف المرتضى رضي الله عنه و حشره مع آياته الطاهرين في أجوبة المسائل التي وردت عليه من بلد الري حيث سألو عن حقيقة الرجعة لأن شذاذ الإمامية يذهبون إلى أن الرجعة رجوع دولتهم في أيام القائم ع من دون رجوع أجسامهم.

*And the Seyyid, the noble Al Murtaza, may Allah<sup>-azwj</sup> be Pleased with him and Raise him with his Pure forefathers, regarding the strange questioned which were referred to him from the city of Al-Rayy when they asked about the reality of Raj'at, because deviants of the Imamites were going to (the thought) than the Raj'at (return) is the return of their<sup>-asws</sup> government during the days of Al-Qaim<sup>-ajfi</sup>, from besides there being return of their<sup>-asws</sup> bodies.*

الجواب اعلم أن الذي تذهب الشيعة الإمامية إليه أن الله تعالى يعيد عند ظهور إمام الزمان المهدي ع قوما ممن كان قد تقدم موته من شيعته ليفوزوا بثواب نصرته و معونته و مشاهدة دولته و يعيد أيضا قوما من أعدائه ليتنقم منهم فيلتذوا بما يشاهدون من ظهور الحق و علو كلمة أهله.

*The answer – 'I know that which the Shia Imamites are going towards. Allah<sup>-azwj</sup> the Exalted will be Returning, during the appearance of the Imam<sup>-ajfi</sup> of the Time, Al-Mahdi<sup>-ajfi</sup>, a people from the ones whose death had preceded him<sup>-ajfi</sup>, being from his<sup>-ajfi</sup> Shias for they to succeed with Rewards of helping him<sup>-ajfi</sup>, and supporting him<sup>-ajfi</sup>, and witnessing his<sup>-ajfi</sup> government, and there shall return as well, a people from his<sup>-ajfi</sup> enemies for him<sup>-ajfi</sup> to take revenge from them. So they would be delighted with what they witness, from the appearance of the truth and the rise of the word of its people.*

و الدلالة على صحة هذا المذهب أن الذي ذهبوا إليه مما لا شبهة على عاقل في أنه مقدور لله تعالى غير مستحيل في نفسه فإننا نرى كثيرا من مخالفينا ينكرون الرجعة إنكار من يراها مستحيلة غير مقدورة



*And the evidence upon correctness of this doctrine is that which they are going towards, from what there is no suspicion upon the intellectual regarding that the Determinations are for Allah<sup>-azwj</sup> the Exalted, without any impossibilities in Himself<sup>-azwj</sup>. We see most of our opponents denying the Raj'at at the denial of the one who sees it as an impossibility, without ability.*

و إذا ثبت جواز الرجعة و دخولها تحت المقدور فالطريق إلى إثباتها إجماع الإمامية على وقوعها فإنهم لا يختلفون في ذلك و إجماعهم قد بينا في مواضع من كتبنا أنه حجة لدخول قول الإمام ع فيه و ما يشتمل على قول المعصوم من الأقوال لا بد فيه من كونه صواباً.

*And when the allowance of the Raj'at is proven, and they enter it beneath the, then the path to proving it is consensus of the Imamites upon its occurrence, for they are not differing in that, and their unity has been clear in place from our books that it is proof due to the entry of the word of the Imam<sup>-asws</sup> regarding it, and whatever is inclusive upon the word of the Infallible from the word, there is no escape regarding it from it happening correctly.*

و قد بينا أن الرجعة لا تنافي التكليف و أن الدواعي مترددة معنا حين لا يظن ظان أن تكليف من يعاد باطل و ذكرنا أن التكليف كما يصح مع ظهور المعجزات الباهرة و الآيات القاهرة فكذلك مع الرجعة فإنه ليس في جميع ذلك ملجئ إلى فعل الواجب و الامتناع من فعل القبيح.

*And we have explained that the Raj'at does not negate the encumberment and that the call is hesitant with us when a thinker does not think that encumberment is from returning the falsehood. And we have mentioned that the encumberment is just as proven correct with appearance of the dazzling miracles and the subduing signs. Like that is with the Raj'at, for it isn't in entirety of that, any refuge to the obligatory deed, and refusal from the ugly deed.*

فأما من تأول الرجعة في أصحابنا على أن معناها رجوع الدولة و الأمر و النهي من دون رجوع الأشخاص و إحياء الأموات فإن قوماً من الشيعة لما عجزوا عن نصره الرجعة و بيان جوازها و أنها تنافي التكليف عولوا على هذا التأويل للأخبار الواردة بالرجعة.

*As for from the interpretation of the Raj'at among our companions is based upon that its meaning is return of the government, and the orders, and the prohibition from besides the return of the personalities and revival of the dead. There is a group from the Shias who are frustrated from supporting the (concept of) Raj'at and explaining its permissibility, and that it negates the encumberment, interpreting upon this interpretation for the Ahadith being referred with the Raj'at.*

و هذا منهم غير صحيح لأن الرجعة لم تثبت بظواهر الأخبار المنقولة في طرق التأويلات عليها فكيف يثبت ما هو مقطوع على صحته بأخبار الأحاد التي لا توجب العلم و إنما المعول في إثبات الرجعة على إجماع الإمامية على معناها بأن الله تعالى يحيي أمواتاً عند قيام القائم ع من أوليائه و أعدائه على ما بيناه فكيف يطرق التأويل على ما هو معلوم فالمعنى غير محتمل انتهى.

*And this, from them, is not correct, because the Raj'at is not proven by the apparent transmission of the Ahadith so the interpretations can be made upon these. How can it be proven what is cut off upon its correctness with the number of Ahadith which does not obligate the knowledge? And rather, the interpretation in proving the Raj'at is based upon consensus of the Imamites upon its meanings that Allah<sup>-azwj</sup> the Exalted will be Reviving the dead during the rising of Al-Qaim<sup>-ajfi</sup>, from his<sup>-ajfi</sup> friends and his<sup>-ajfi</sup> enemies, upon what we have explained. How can the interpretation be made upon what is known. Thus, the meaning is not probable'. -end.*

و قال السيد بن طاووس نور الله ضريحه في كتاب الطرائف روى مسلم في صحيحه في أوائل الجزء الأول بإسناده إلى الجراح بن مليح قال سمعت جابرا يقول عندي سبعون ألف حديث عن أبي جعفر محمد الباقر ع عن النبي ص تركوها كلها

*And the Seyyid Bin Tawoos, may Allah<sup>-azwj</sup> Irradiate his shrine, said in the book 'Al Taraif', 'It is reported by Muslim in his 'Saheeh' in the beginning of the first volume, by his chain to Al Jarah Bin Maleeh who said, 'I heard Jabir saying, 'With me there are seventy thousand Ahadith from Abu Ja'far Muhammad Al-Baqir<sup>-asws</sup>, from the Prophet<sup>-sawww</sup>. I have neglected all of these'.*

راجع صحيح مسلم ج 1 ص 13 و 14، باب وجوب الرواية عن الثقات و ترك الكذابين، و لفظه: « عندي سبعون ألف حديث عن أبي جعفر عن النبي صَلَّى اللهُ عَلَيْهِ وَ آله كُلِّهَا»

**Note:** Refer to Saheeh Muslim V 1 P 13 & 14, chapter on obliging the reports from the trusted ones and leaving the liars, and its wording is, 'With me there are seventy thousand Ahadith from Abu Ja'far<sup>-asws</sup>, from the Prophet<sup>-sawww</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-sawww</sup> and his<sup>-sawww</sup> Progeny<sup>-asws</sup>, all of these'.

و روى عن زهير و سلام بن أبي مطيع عن جابر الجعفي يقول: عندي خمسون ألف حديث عن النبي صَلَّى اللهُ عَلَيْهِ وَ آله.

*And it is reported from Zuheyr and Salam Bi Abu Mutie, from Jabir Al Jufy saying, 'With me there are fifty thousand Ahadith from the Prophet<sup>-sawww</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-sawww</sup> and his<sup>-sawww</sup> Progeny<sup>-asws</sup>'.*

ثم ذكر مسلم في صحيحه بإسناده إلى محمد بن عمر الرازي قال سمعت حريزا يقول لقيت جابر بن يزيد الجعفي فلم أكتب عنه لأنه كان يؤمن بالرجعة

*Then Muslim mentioned in his 'Saheeh', by his chain to Muhammad Bin Umar Al-Razi who said, 'I heard Hareez saying, 'I met Jabir Bin Yazeed Al Jufy, but I did not write from him because he was a believer in Raj'at'.*

ثم قال انظر رحمك الله كيف حرموا أنفسهم الانتفاع برواية سبعين ألف حديث عن نبيهم ص برواية أبي جعفر ع الذي هو من أعيان أهل بيته الذين أمرهم بالتمسك بهم ثم

*Then he said, 'Consider, may Allah<sup>-azwj</sup> have Mercy on you, how they have deprived themselves the benefit of seventy thousand Ahadith from their Prophet<sup>-sawww</sup> by the reporting of Abu Ja'far<sup>-asws</sup>, the one who is from the supporters of People<sup>-asws</sup> of his<sup>-sawww</sup> Household, the ones whom they had been Commanded with adhering with them<sup>-asws</sup>.*

و إن أكثر المسلمين أو كلهم قد رووا إحياء الأموات في الدنيا و حديث إحياء الله تعالى الأموات في القبور للمساءلة و قد تقدمت روايتهم عن أصحاب الكهف و هذا كتابهم يتضمن أَمْ تَرَى إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَ هُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ

*And most of the Muslims, or all of them have reported revival of the dead in the world and the Ahadith of Allah<sup>-azwj</sup> the Exalted Reviving the death in the graves for the questioning, and their reports have preceded about companion of the caves, and their books contain: **Have you not seen those who exited from their homes fearing death, and they were thousands, so Allah Said to them: "Die!" Then He Revived them; [2:243].***

و السبعون الذين أصابتهم الصاعقة مع موسى ع و حديث العزير ع و من أحياء عيسى ابن مريم ع و حديث جريج الذي أجمع على صحته أيضا و حديث الذين يحييهم الله تعالى في القبور للمساءلة

*And the seventy, the ones who were hit by the thunderbolt with Musa<sup>-as</sup>, and Hadith of Uzeyr<sup>-as</sup>, and the ones Isa Ibn Maryam<sup>-as</sup> had revived, and the Hadith of Jareej which they are united upon it being correct as well, and the Hadith of the ones Allah<sup>-azwj</sup> the Exalted Revived in the graves for the questioning.*

فأى فرق بين هؤلاء و بين ما رواه أهل البيت ع و شيعتهم من الرجعة و أي ذنب كان لجابر في ذلك حتى يسقط حديثه

*So which difference is there between them and what the People<sup>-asws</sup> of the Household and their<sup>-asws</sup> Shias have reported, of the Raj'at? And which sin was there for Jabir in that until he dropped his<sup>-asws</sup> Ahadith?*

و قال رحمه الله أيضا في كتاب سعد السعود قال الشيخ في تفسيره التبيان عند قوله تعالى **ثُمَّ بَعَثْنَاكُمْ مِنْ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ**

*And he, may Allah<sup>-azwj</sup> have Mercy on him, said as well in the book 'Sa'd Al Saoud', 'The Sheikh said in his Tafseer 'Al Tibyan' at Words of the Exalted: **Then We Resurrected you from after your death that you may be grateful [2:56].***

استدل بهذه الآية قوم من أصحابنا على جواز الرجعة فإن استدل بما على جوازها كان صحيحا لأن من منع منه و أحاله فالقرآن يكذبه و إن استدل به على وجوب الرجعة و حصولها فلا

*A group of our Shias are evidencing with this Verse upon the permissibility of the Raj'at, for evidencing with it upon its permissibility would be correct because the one who refuses from it and considers it impossibility, so the Quran belies him, and if he evidences with it upon the obligation of the Raj'at and its result, so no'.*

ثم قال السيد رحمه الله أعلم أن الذين لا يختلفون في إحياء الله جل جلاله قوما بعد مماتهم في الحياة الدنيا من هذه الأمة تصديقا لما روى المخالف و المؤلف عن صاحب النبوة ص قال رسول الله ص فيهم إني مخلف فيكم الثقلين كتاب الله و عترتي أهل بيتي لن يفترقا حتى يردا علي الحوض.

*Then the Seyyid, may Allah<sup>-azwj</sup> have Mercy on him, said, 'Those who are not differing regarding Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Majesty Reviving a people from this community after their death in the lifetime of the world, is a verification of what the opponent has reported and the compiler from the owner of the Prophet-hood. Rasool-Allah<sup>-sawww</sup> said regarding them<sup>-asws</sup>: 'I<sup>-sawww</sup> am leaving behind among you all the Book of Allah<sup>-azwj</sup> and my<sup>-sawww</sup> family<sup>-asws</sup>, People<sup>-asws</sup> of my<sup>-sawww</sup> Household. They will never separate until they return to be at the Fountain!'*

أما المخالف فروى الحميدي في الجمع بين الصحيحين عن أبي سعيد الخدري قال قال رسول الله ص لتتبعن سنن من قبلكم شيئا بشيرا و ذراعا بذراع حتى لو دخلوا جحر ضب لتبعتموهم

*As for the opponent, it is reported by Al Humeydi in 'Al Jam'a Bayn Al Sahihey'n', from Abu Saeed Al Khudry who said,*

*'Rasool-Allah<sup>-sawww</sup> said: 'The years would follow from before you all, a palm's width by palm's width, and a cubit by a cubit, to the extent that if they had entered a lizard hole, you would be following them (into it)'.*

قلنا يا رسول الله اليهود والنصارى قال فمن.

*We said, 'O Rasool-Allah<sup>-sawww</sup>! Jews and Christians?' He<sup>-sawww</sup>, 'Then who?'*

و روى الزمخشري في الكشاف عن حذيفة أنهم أشبه الأمم سمنا بني إسرائيل لتركن طريقهم حذو النعل بالنعل و القذة بالقذة حتى أني لا أدري أ تعبدون العجل أم لا.

*And it is reported by Al Zamakhshari in 'Al Kashaf', from Huzeyfa,*

*'You are the most resembling of the communities with the children of Israel, step of the slipper with the slipper, and the arrow with the arrow, to the extent that I<sup>-sawww</sup> don't know whether you are worshipping the calf or not?'*

قال السيد فإذا كانت هذه بعض رواياتهم في متابعة الأمم الماضية و بني إسرائيل و اليهود فقد نطق القرآن الشريف و الأخبار المتواترة أن خلقا من الأمم الماضية و اليهود لما قالوا لَنْ نُؤْمِنَ لَكَ حَتَّى تَرَى اللَّهَ جَهْرَةً فَأَمَاتَهُمُ اللَّهُ ثُمَّ أَحْيَاهُمْ فَيَكُونُ عَلَى هَذَا فِي أُمَّتِنَا مِنْ يَجِيبُهُمُ اللَّهُ فِي الْحَيَاةِ الدُّنْيَا.

*The Seyyid said, 'When these were some of the report regarding following the past communities and children of Israel and the Jews, so the noble Quran has Spoken and the Ahadith are recurrent that some people from the past communities and the Jew, when they said, **We will never believe in you until we see Allah manifestly, [2:55].** So Allah<sup>-azwj</sup> Caused them to die, then Revived them. Thus they happen to be in our community, based upon this, from the ones whom Allah<sup>-azwj</sup> Revived them in the life of the world.*

و رأيت في أخبارهم زيادة على ما تقوله الشيعة من الإشارة إلى أن مولانا عليا يعود إلى الدنيا بعد ضرب ابن ملجم و بعد وفاته كما رجع ذو القرنين

*And I saw in their reports an increase upon what the Shias are saying, from the indication to our Master<sup>-asws</sup> Ali<sup>-asws</sup> would be returning to the world after the strike of Ibn Al-Muljim<sup>-la</sup> and after his<sup>-asws</sup> expiry, just as Zulqarnayn<sup>-as</sup> had returned.*

فمنها ما ذكره الزمخشري في الكشاف في حديث ذي القرنين و عن علي ع سخر له السحاب و مدت له الأسباب و بسط له النور.

*From these is what is mentioned by Al Zamakhshari in 'Al Kashaf' in a Hadith of Zulqarnain<sup>-as</sup>, and from Ali<sup>-asws</sup>, 'The clouds would be subdued for him<sup>-ajfi</sup>, and the means would be extended for him<sup>-ajfi</sup>, and the Noor would be spread out for him<sup>-ajfi</sup>'.*

وَ سُئِلَ عَنْهُ فَقَالَ: أَحَبَّ اللَّهُ فَأَحَبَّهُ

*And he (Ali<sup>-asws</sup>) was asked about him (Zulqarnain<sup>-as</sup>). He<sup>-asws</sup> said, 'He<sup>-as</sup> loved Allah<sup>-azwj</sup> so He<sup>-azwj</sup> Loved him<sup>-as</sup>'.*

وَ سَأَلَ ابْنَ الْكَوَّاءِ مَا دُو الْقَرْنَيْنِ أَمْ مَلَكَ أَمْ نَبِيٌّ فَقَالَ لَيْسَ بِمَلَكَ وَ لَا نَبِيٌّ لَكِنْ كَانَ عَبْدًا صَالِحًا ضُرِبَ عَلَى قَرْنِهِ الْأَيْمَنِ فِي طَاعَةِ اللَّهِ فَمَاتَ ثُمَّ بَعَثَهُ اللَّهُ فَضُرِبَ عَلَى قَرْنِهِ الْأَيْسَرِ فَمَاتَ فَبَعَثَهُ اللَّهُ وَ سُمِّيَ ذَا الْقَرْنَيْنِ وَ فِيكُمْ مِثْلُهُ.

*And Ibn Al Kawa said, 'What is Zulqarnain<sup>as</sup>? Is he<sup>as</sup> an Angel or a Prophet<sup>as</sup>?' He<sup>asws</sup> said: 'He<sup>as</sup> is neither an Angel nor a Prophet<sup>as</sup>, but he<sup>as</sup> was a righteous servant. He<sup>as</sup> was struck on his<sup>as</sup> right horn (head) in obedience of Allah<sup>azwj</sup>, so he<sup>as</sup> died. Then Allah<sup>azwj</sup> Revived him<sup>as</sup>, and he<sup>as</sup> was struck upon his<sup>as</sup> left horn (head), so he<sup>as</sup> died. Allah<sup>azwj</sup> Revived him<sup>as</sup>, and he<sup>as</sup> was named as Zulqarnain<sup>as</sup>, and among you all is his<sup>as</sup> example'.*

و رأيت أيضا في كتب أخبار المخالفين عن جماعة من المسلمين أنهم رجعوا بعد الممات قبل الدفن و بعد الدفن و تكلموا و تحدثوا ثم ماتوا فمن ذلك ما رواه الحاكم النيسابوري في تاريخه في حديث حسام بن عبد الرحمن عن أبيه عن جده و كان قاضي نيسابور

*And I saw as well in the books of Ahadith of the opponents about a group of Muslims, they had returned after the death before the burial, and after the burial, and they spoke and discussed, then they died. From that is what is reported by Al Hakim Al Neshapuri in his history in a Hadith of Hasaam Bin Abdul Rahman, from his father, from his grandfather, and he was a judge of Neshapur.*

دخل عليه رجل فقيل له إن عند هذا حديثا عجبا فقال يا هذا ما هو فقال أعلم أني كنت رجلا نباشا أنبش القبور فماتت امرأة فذهبت لأعرف قبرها فصليت عليها فلما جن الليل قال ذهبت لأنبش عنها و ضربت يدي إلى كفنها لأسلبها فقالت سبحان الله رجل من أهل الجنة تسلب امرأة من أهل الجنة ثم قالت ألم تعلم أنك ممن صليت علي و أن الله عز و جل قد غفر لمن صلى علي.

*A man entered to see him. It was said to him, 'There is a strange Hadith with this one!' He said, 'O you! What is it?' He said, 'Know that I was a grave exhuming man (grave robber), digging the graves. A woman died, so I went to know her grave. I prayed Salat upon her. When the night shielded, I went to dig from her and struck my hand upon her shoulder to her shroud in order to strip her. She said, 'Glory be to Allah<sup>azwj</sup>! A man from the people of Paradise stripping a woman from the people of Paradise!' Then she said, 'Don't you know you are from the ones who had prayed Salat upon me and Allah<sup>azwj</sup> Mighty and Majestic has Forgiven for the ones who had prayed Salat upon me?'*

قال السيد فإذا كان هذا قد رووه و دونوه عن نباش القبور فهلا كان لعلماء أهل البيت ع أسوة به و لأي حال تقابل روايتهم ع بالنفور و هذه المرأة المذكورة دون الذين يرجعون لمهمات الأمور و الرجعة التي يعتقدها علماؤنا و أهل البيت ع و شيعتهم تكون من جملة آيات النبي ص و معجزاته

*The Seyyid said, 'So when this has been reported and besides it about the grave robber, so can there not be an example with it for the scholars of the People (a..) of the Household? And in any case, you are facing their<sup>asws</sup> reports with disgust, and this mentioned woman is below the ones to be returning for the important affairs, and the Raj'at which our scholars are believing in, and the People<sup>asws</sup> of the Household and their<sup>asws</sup> Shias, happen to be from the total signs of the Prophet<sup>saww</sup> and his<sup>saww</sup> miracles.*

و لأي حال تكون منزلته عند الجمهور دون موسى و عيسى و دانيال و قد أحيا الله جل جلاله على أيديهم أمواتا كثيرة بغير خلاف عند العلماء لهذه الأمور.

*And in any case, his<sup>saww</sup> status, in the presence of the majority, would be lower than Musa<sup>as</sup>, and Isa<sup>as</sup>, and Daniyal, and Allah<sup>azwj</sup>, Majestic is His<sup>azwj</sup> Majesty had Revived a lot of dead people upon their<sup>as</sup> hands without there being any differing in the presence of the scholar for these matters'.*

162- أَقُولُ وَ رَوَى الشَّيْخُ حَسَنُ بْنُ سَلِيمَانَ فِي كِتَابِ الْمُحْتَضَرِ مِمَّا رَوَاهُ مِنْ كِتَابِ السَّيِّدِ الْجَلِيلِ حَسَنِ بْنِ كَبْشٍ مِمَّا أَخَذَهُ مِنْ كِتَابِ الْمُفْتَضَبِ بِإِسْنَادِهِ عَنْ سَلْمَانَ الْفَارِسِيِّ قَالَ دَخَلْتُ عَلَى رَسُولِ اللَّهِ ص يَوْمًا فَلَمَّا نَظَرَ إِلَيَّ قَالَ يَا سَلْمَانُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَمْ يَبْعَثْ نَبِيًّا وَ لَا رَسُولًا إِلَّا جَعَلَ لَهُ اثْنَيْ عَشَرَ نَقِيبًا

I (Majlisi) am saying, 'And it is reported by the Sheikh Hassan Bin Suleyman in the book 'Al Muhtazar', from what is reported from the book of the majestic Seyyid Hassan Bin Kabash, from what he had taken from the book 'Al Muqtazab, by his chain,

'From Salman Al Farsi<sup>-ra</sup> who said, 'I entered to see Rasool-Allah<sup>-saww</sup> on day. When he<sup>-saww</sup> looked at me<sup>-ra</sup>, he<sup>-saww</sup> said: 'O Salman<sup>-ra</sup>! Allah<sup>-azwj</sup> Mighty and Majestic did not Send any Prophet<sup>-as</sup> nor any Messenger<sup>-as</sup>, except and He<sup>-azwj</sup> Made twelve captains to be for him<sup>-as</sup>'.

قَالَ قُلْتُ يَا رَسُولَ اللَّهِ لَقَدْ عَرَفْتُ هَذَا مِنْ أَهْلِ الْكِتَابَيْنِ

He<sup>-ra</sup> said, 'I<sup>-ra</sup> said, 'O Rasool-Allah<sup>-saww</sup>! I<sup>-ra</sup> have known this from the people of the two Books (Jews and Christians)!'.

قَالَ يَا سَلْمَانُ فَهَلْ عَلِمْتَ مَنْ تُقْبَائِي الْإِثْنَيْ عَشَرَ الَّذِينَ اخْتَارَهُمُ اللَّهُ لِلْإِمَامَةِ مِنْ بَعْدِي

He<sup>-saww</sup> said: 'O Salman<sup>-ra</sup>! Do you<sup>-ra</sup> know who my<sup>-saww</sup> twelve captains are, the ones Allah<sup>-azwj</sup> has Chosen for the Imamate from after me<sup>-saww</sup>?'.

فَقُلْتُ اللَّهُ وَ رَسُولُهُ أَعْلَمُ

I said, 'Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup> are more knowing'.

قَالَ يَا سَلْمَانُ خَلَقَنِي اللَّهُ مِنْ صَفْوَةِ نُورِهِ وَ دَعَانِي فَأَطَعْتُهُ وَ خَلَقَ مِنْ نُورِي عَلِيًّا فَدَعَاهُ فَأَطَاعَهُ

He<sup>-saww</sup> said: 'O Salman<sup>-ra</sup>! Allah<sup>-azwj</sup> Created me<sup>-saww</sup> from the best of His<sup>-azwj</sup> Noor and Called me<sup>-saww</sup>, so I<sup>-saww</sup> obeyed Him<sup>-azwj</sup>. And He<sup>-azwj</sup> Created Ali<sup>-asws</sup> from my<sup>-saww</sup> Noor. He<sup>-azwj</sup> Called him<sup>-asws</sup>, so he<sup>-asws</sup> obeyed Him<sup>-azwj</sup>.

وَ خَلَقَ مِنْ نُورِي وَ نُورِ عَلِيٍّ فَاطِمَةَ فَدَعَاهَا فَأَطَاعَتْهُ وَ خَلَقَ مِنِّي وَ مِنْ عَلِيٍّ وَ فَاطِمَةَ الْحَسَنَ وَ الْحُسَيْنَ فَدَعَاَهُمَا فَأَطَاعَا

And He<sup>-azwj</sup> Created (Syeda) Fatima<sup>-asws</sup> from my<sup>-saww</sup> Noor and Noor of Ali<sup>-asws</sup>. He<sup>-azwj</sup> Called her<sup>-asws</sup>, so she<sup>-asws</sup> obeyed Him<sup>-azwj</sup>. And He<sup>-azwj</sup> Created Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup> from me<sup>-saww</sup> and from Ali<sup>-asws</sup> and (Syeda) Fatima<sup>-asws</sup>. He<sup>-azwj</sup> Called them<sup>-asws</sup> both. They<sup>-asws</sup> both obeyed Him<sup>-azwj</sup>.

فَسَمَّانَا اللَّهُ عَزَّ وَ جَلَّ بِحَمْسَةِ أَسْمَاءٍ مِنْ أَسْمَائِهِ فَاللَّهُ الْمَحْمُودُ وَ أَنَا مُحَمَّدٌ وَ اللَّهُ الْعَلِيُّ وَ هَذَا عَلِيٌّ وَ اللَّهُ فَاطِرٌ وَ هَذِهِ فَاطِمَةُ وَ اللَّهُ ذُو الْإِحْسَانِ وَ هَذَا الْحَسَنُ وَ اللَّهُ الْمُحْسِنُ وَ هَذَا الْحُسَيْنُ

Allah<sup>-azwj</sup> Mighty and Majestic Named us with five names from His<sup>-azwj</sup> Names. Allah<sup>-azwj</sup> is 'Al Mahmud' and I<sup>-saww</sup> am 'Muhammad., and Allah<sup>-azwj</sup> is Ali and this is Ali, and Allah<sup>-azwj</sup> is 'Fatir' and this is (Syeda) Fatima<sup>-asws</sup>, and Allah<sup>-azwj</sup> is 'Zul Ihsaan', and this is Al Hassan<sup>-asws</sup>, and Allah<sup>-azwj</sup> is 'Al Mohsin' and this is Al-Husayn<sup>-asws</sup>.

ثُمَّ خَلَقَ مِثًّا وَمِنْ نُورِ الْحُسَيْنِ تِسْعَةَ أَيْمَةٍ فَطَاعَهُمْ فَطَاعُوا قَبْلَ أَنْ يَخْلُقَ اللَّهُ عَزَّ وَجَلَّ سَمَاءَ مَبْنِيَّةٍ وَأَرْضًا مَدْحِيَّةً أَوْ هَوَاءً أَوْ مَاءً أَوْ مَلَكًا أَوْ بَشَرًا وَكُنَّا يَعْلَمُهُ أَنْوَارًا تُسَبِّحُهُ وَتَسْمَعُ لَهُ وَتُطِيعُ

Then He<sup>-azwj</sup> Created nine Imams<sup>-asws</sup> from us<sup>-asws</sup> and from the Noor of Al-Husayn<sup>-asws</sup>. He<sup>-azwj</sup> Called them<sup>-asws</sup>, so they<sup>-asws</sup> obeyed Him<sup>-azwj</sup>, before Allah<sup>-azwj</sup> had Created a built sky, and a spread earth, or air, or water, or Angel, or a mortal, and we<sup>-asws</sup> were Noors with His<sup>-azwj</sup> Knowledge, glorifying Him<sup>-azwj</sup> and listening to Him<sup>-azwj</sup> and obeying’.

فَقَالَ سَلْمَانُ قُلْتُ يَا رَسُولَ اللَّهِ يَا أَبِي أَنْتَ وَ أُمِّي مَا لِمَنْ عَرَفَ هَؤُلَاءِ

Salman<sup>-ra</sup> said, ‘I<sup>-ra</sup> said, ‘O Rasool-Allah<sup>-saww</sup>! May my<sup>-ra</sup> father and my<sup>-ra</sup> mother be (sacrificed) for you<sup>-saww</sup>! What is for the one who recognises them<sup>-asws</sup>?’

فَقَالَ يَا سَلْمَانُ مَنْ عَرَفَهُمْ حَقَّ مَعْرِفَتِهِمْ وَ افْتَدَى بِهِمْ قَوْلًا وَلِيَّتِهِمْ وَ تَبَرَّأَ مِنْ عَدُوِّهِمْ فَهُوَ وَ اللَّهُ مِنَّا يَرُدُّ حَيْثُ نَرُدُّ وَ يَسْتَكُنُّ حَيْثُ نَسْكُنُّ

He<sup>-saww</sup> said: ‘O Salman<sup>-ra</sup>! One who recognises them as is the right of recognising them<sup>-asws</sup> and is led by them<sup>-asws</sup> so he befriends their<sup>-asws</sup> friends and disavows from their<sup>-asws</sup> enemies, so he, by Allah<sup>-azwj</sup>, is from us<sup>-asws</sup>. He shall return to where we<sup>-asws</sup> return and settle where we<sup>-asws</sup> settle’.

قُلْتُ يَا رَسُولَ اللَّهِ فَهَلْ يَكُونُ إِيمَانٌ بِهِمْ بِغَيْرِ مَعْرِفَةٍ بِأَسْمَائِهِمْ وَ أَنْسَابِهِمْ

I<sup>-ra</sup> said, ‘O Rasool-Allah<sup>-saww</sup>! Can the belief in them<sup>-asws</sup> happen to be without recognising their<sup>-asws</sup> names and their<sup>-asws</sup> lineages?’

فَقَالَ لَا يَا سَلْمَانُ

He<sup>-saww</sup> said: ‘No, O Salman<sup>-ra</sup>!’

قُلْتُ يَا رَسُولَ اللَّهِ فَأَتَى لِي بِهِمْ

I<sup>-ra</sup> said, ‘O Rasool-Allah<sup>-saww</sup>! So how would it be for me<sup>-ra</sup>, with (recognising all of) them<sup>-asws</sup>?’

قَالَ قَدْ عَرَفْتَ إِلَى الْحُسَيْنِ قَالَ ثُمَّ سَيِّدُ الْعَابِدِينَ عَلِيُّ بْنُ الْحُسَيْنِ ثُمَّ ابْنُهُ مُحَمَّدُ بْنُ عَلِيٍّ بَاقِرٌ عَلِمَ الْأَوَّلِينَ وَ الْآخِرِينَ مِنَ النَّبِيِّينَ وَ الْمُرْسَلِينَ

He<sup>-saww</sup> said: ‘You<sup>-ra</sup> have known up to Al-Husayn<sup>-asws</sup>. Then chief of the worshippers Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, then his<sup>-asws</sup> son<sup>-asws</sup> Muhammad Bin Ali<sup>-asws</sup> expounder of the knowledge of the former ones and the latter ones, from the Prophets<sup>-as</sup> and the Messengers<sup>-as</sup>.

ثُمَّ جَعْفَرُ بْنُ مُحَمَّدٍ لِسَانَ اللَّهِ الصَّادِقِ ثُمَّ مُوسَى بْنُ جَعْفَرٍ الْكَاطِمِ عَيْظُهُ صَبْرًا فِي اللَّهِ ثُمَّ عَلِيُّ بْنُ مُوسَى الرِّضَا لِأَمْرِ اللَّهِ ثُمَّ مُحَمَّدُ بْنُ عَلِيٍّ الْمُخْتَارُ مِنْ خَلْقِ اللَّهِ

Then Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, the truthful tongue of Allah<sup>-azwj</sup>, then Musa<sup>-asws</sup> Bin Ja’far<sup>-asws</sup>, the swallower of his<sup>-asws</sup> rage patiently for the Sake of Allah<sup>-azwj</sup>, then Ali<sup>-asws</sup> Bin Musa<sup>-asws</sup> the pleased to the Commands of Allah<sup>-azwj</sup>, then Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup>, the Chosen from the creatures of Allah<sup>-azwj</sup>.

ثُمَّ عَلِيٌّ بْنُ مُحَمَّدٍ الْهَادِي إِلَى اللَّهِ ثُمَّ الْحَسَنُ بْنُ عَلِيٍّ الصَّامِتِ الْأَمِينِ عَلَى دِينِ اللَّهِ ثُمَّ مُحَمَّدٌ سَمَّاهُ بِاسْمِهِ ابْنُ الْحَسَنِ الْمَهْدِيِّ النَّاطِقِ الْقَائِمِ بِحَقِّ اللَّهِ

Then Ali<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, the guide to Allah<sup>-azwj</sup>, then Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup>, the silent, the trusted upon the religion of Allah<sup>-azwj</sup>. Then MHMD (named with his<sup>-saww</sup> name), son<sup>-ajfi</sup> of Al-Hassan<sup>-asws</sup>, Al-Mahdi<sup>-ajfi</sup>, the speaking, the standing with the Right of Allah<sup>-azwj</sup>.

قَالَ سَلْمَانٌ فَبَكَيْتُ ثُمَّ قُلْتُ يَا رَسُولَ اللَّهِ فَأَنَّى لَسَلْمَانَ لِإِذْرَاقِهِمْ

Salman<sup>-ra</sup> said, 'I<sup>-ra</sup> cried, then said, 'O Rasool-Allah<sup>-saww</sup>! So how can it be for Salman<sup>-ra</sup> to come across them<sup>-asws</sup>?'

قَالَ يَا سَلْمَانُ إِنَّكَ مُدْرِكُهُمْ وَ أَمْثَالُكَ وَ مَنْ تَوَلَّاهُمْ حَقِيقَةَ الْمَعْرِفَةِ

He<sup>-saww</sup> said: 'O Salman<sup>-ra</sup>! You<sup>-ra</sup> will be coming across them<sup>-asws</sup>, and (so will) the likes of you<sup>-ra</sup>, and the ones who befriend them<sup>-asws</sup> with the real recognition'.

قَالَ سَلْمَانٌ فَشَكَرْتُ اللَّهَ كَثِيرًا ثُمَّ قُلْتُ يَا رَسُولَ اللَّهِ إِنِّي مُؤَجَّلٌ إِلَى عَهْدِهِمْ

Salman<sup>-ra</sup> said, 'I<sup>-ra</sup> thanked Allah<sup>-azwj</sup> a lot, then I<sup>-ra</sup> said, 'O Rasool-Allah<sup>-saww</sup>! How can I<sup>-ra</sup> be deferred to their<sup>-asws</sup> era?'

قَالَ يَا سَلْمَانُ افْرَأْ فَإِذَا جَاءَ وَعَدُّ أَوْلَاهُمَا نَعَشْنَا عَلَيْكُمْ عِبَادًا لَنَا أُولِي بَأْسٍ شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ وَ كَانَ وَعْدًا مَفْعُولًا ثُمَّ رَدَدْنَا لَكُمْ الْكَرَّةَ عَلَيْهِمْ وَ أَمَدَدْنَاكُمْ بِأَمْوَالٍ وَ بَيِّنٍ وَ جَعَلْنَاكُمْ أَكْثَرَ تَغْيِيرًا

He<sup>-saww</sup> said: 'O Salman<sup>-ra</sup>! Read, ***So when the first of the two Promises came, We Sent against you a servant of Ours with mighty prowess, and they ravaged the houses, and it was always a Promise to be accomplished [17:5] Then We Returned the prevalence to you over them and Aided you with wealth and sons and Made you more numerous [17:6]***'.

قَالَ سَلْمَانٌ فَاشْتَدَّ بُكَائِي وَ شَوْقِي وَ قُلْتُ يَا رَسُولَ اللَّهِ بَعْدَ مِنْكَ

Salman<sup>-ra</sup> said, 'My<sup>-ra</sup> crying and my<sup>-ra</sup> yearning intensified, and I<sup>-ra</sup> said, 'O Rasool-Allah<sup>-saww</sup>! (Is it) by a pact from you<sup>-saww</sup>?'

فَقَالَ إِي وَ الَّذِي أَرْسَلَ مُحَمَّدًا إِنَّهُ لَبَعْدِي مِنِّي وَ لِعَلِيٍّ وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ وَ تِسْعَةَ أَيْمَةٍ وَ كُلٌّ مِنْهُ هُوَ مِنَّا وَ مَطْلُومٌ مِنَّا

He<sup>-saww</sup> said: 'Yes, by the One<sup>-azwj</sup> Who Sent Muhammad<sup>-saww</sup>! Surely it is for a pact from me<sup>-saww</sup>, and for Ali<sup>-asws</sup>, and Fatima<sup>-asws</sup>, and Al Hassan<sup>-asws</sup>, and Al-Husayn<sup>-asws</sup>, and nine Imams<sup>-asws</sup>, and everyone who is from us<sup>-asws</sup>, and one oppressed regarding us<sup>-asws</sup>.

إِي وَ اللَّهُ يَا سَلْمَانُ ثُمَّ لِيَحْضُرَنَّ إِبْلِيسُ وَ جُنُودُهُ وَ كُلُّ مَنْ تَحَصَّ الْإِيمَانَ مَحْضًا وَ تَحَصَّ الْكُفْرَ مَحْضًا حَتَّى يُؤْخَذَ بِالْقِصَاصِ وَ الْأَوْتَارِ وَ النَّارَاتِ وَ لَا يَطْلُمُ رَبُّكَ أَحَدًا

Yes, by Allah<sup>-azwj</sup>, O Salman<sup>-ra</sup>! Then Iblees<sup>-la</sup> and his<sup>-la</sup> armies will present, and every one of pure Eman purely, and pure Kufr purely, until there is seizure with the retaliation, and the grievances, and the revolutions, ***and your Lord will not Wrong anyone [18:49]***.



وَ نَحْنُ تَأْوِيلُ هَذِهِ آيَةِ وَ نُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتَضَعُّوا فِي الْأَرْضِ وَ نَجْعَلَهُمْ أَيْمَةً وَ نَجْعَلَهُمُ الْوَارِثِينَ وَ نُمَكِّنَ لَهُمْ فِي الْأَرْضِ وَ نُرِي فِي رُؤْيَا وَ هَامَانَ وَ جُنُودَهُمَا مِنْهُمْ مَا كَانُوا يَحْذَرُونَ-

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

قَالَ سَلْمَانٌ فَفُئِمْتُ مِنْ بَيْنِ يَدَيْ رَسُولِ اللَّهِ ص وَ مَا يُبَالِي سَلْمَانُ مَتَى لَقِيَ الْمَوْتَ أَوْ لَقِيَهُ.

Salman<sup>-ra</sup> said, 'I<sup>-ra</sup> stood up from in front of Rasool-Allah<sup>-saww</sup>, and Salman<sup>-ra</sup> did not care when he<sup>-ra</sup> will meet the death or it meets him<sup>-ra</sup>!'<sup>205</sup>

و وجدت بخط بعض الأعلام نقلا من خط الشهيد قدس الله روحه قال روى الصفواني في كتابه بإسناده قال: سئل الرضا ع عن تفسير أمتنا انتنن الآية- قال و الله ما هذه الآية إلا في الكزة.

And I found in the handwriting of one of the scholars transmitting from the handwriting of the martyr, may Allah<sup>azwj</sup> Sanctify his soul, said, 'It is reported by Al Safwany in his book by his chain who said,

'Al-Reza<sup>-asws</sup> was asked about the interpretation of the Verse: **You Made us die twice, [40:11]**. He<sup>-asws</sup> said: 'By Allah<sup>-azwj</sup>! This Verse is not except but regarding the return (Raj'at)'<sup>206</sup>

<sup>205</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 162 a

<sup>206</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 29 H 16 b

باب 30 خلفاء المهدي صلوات الله عليه و أولاده و ما يكون بعده عليه و على آبائه السلام

## CHAPTER 30 – CALIPHS OF THE MAHDI-ajfj, MAY THE SALAWAAT OF ALLAH-azwj BE UPON HIM-asws AND WHAT WOULD HAPPEN AFTER HIM-asws, MAY THE GREETINGS UPON HIM-ajfj AND UPON HIS-ajfj FOREFATHERS-asws

1- ك، إكمال الدين الدقاق عن الأسدي عن النخعي عن التوفلي عن علي بن أبي حمزة عن أبي بصير قال قلت للصادق جعفر بن محمد ع يا ابن رسول الله ص سمعت من أبيك ع أنه قال يكون بعد القائم اثنا عشر مهدياً

(The book) 'Ikmal Al Deen' – Al Daqqaq, from Al Asadi, from A INakhaie, from Al Nowfaly, from Ali Bin Abu Hamza, from Abu Baseer who said,

'I said to Al-Sadiq Ja'far-asws Bin Muhammad-asws, 'O son-asws of Rasool-Allah-saww! I heard your-asws father-asws having said: 'There will happen to be twelve Mahdis (guided ones) after Al-Qaim-ajfj'. (Recording error)

فقال إنما قال اثنا عشر مهدياً و لم يقل اثنا عشر إماماً و لكنهم قوم من شيعتنا يدعون الناس إلى مولانا و معرفة حقتنا.

He-asws said: 'But rather he-asws had said, 'Twelve Mahdis' and did not say: 'Twelve Imams', but a group of our-asws Shias will be calling the people to our-asws Wilayah and recognition of our-asws rights'.<sup>207</sup>

2- غط، الغيبة للشيخ الطوسي محمد الحيمري عن أبيه عن محمد بن عبد الحميد و محمد بن عيسى عن محمد بن الفضل عن أبي حمزة عن أبي عبد الله ع في حديث طويل أنه قال يا أبا حمزة إن من بعد القائم أحد عشر مهدياً من ولد الحسين ع.

(The book) 'Al Ghayba' of the Sheikh Al Tusi – Muhammad Al Himeyri, from his father, from Muhammad Bin Abdul Hameed, and Muhammad Bin Isa, from Muhammad Bin Al Fuzeyl, from Abu Hamza,

'From Abu Abdullah-asws in a lengthy Hadith having said: 'O Abu Hamza! From us-asws, after Al-Qaim-ajfj, there would be twelve Mahdis (guided ones), from the sons of Al-Husayn-asws'.<sup>208</sup>

3- غط، الغيبة للشيخ الطوسي الفضل عن ابن محبوب عن عمرو بن أبي المقدام عن جابر الجعفي قال سمعت أبا جعفر ع يقول و الله ليملكن من أهل البيت رجل بعد موته ثلاثمائة سنة يزداد تسعاً

(The book) 'Al Ghayba' of the Sheikh Al Tusi – Al Fazl, from Ibn Mahboub, from Amro Bin Abu Al Miqdam, from Jabir Al Jufy who said,

'I heard Abu Ja'far-asws saying: 'By Allah-azwj! A man from us-asws, People-asws of the Household shall rule after his death for three hundred years, additional nine'.

<sup>207</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi-ajfj, Ch 30 H 1

<sup>208</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi-ajfj, Ch 30 H 2

قُلْتُ مَتَى يَكُونُ ذَلِكَ قَالَ بَعْدَ الْقَائِمِ قُلْتُ وَ كَمْ يَفُومُ الْقَائِمُ فِي عَالَمِهِ

I said, 'When would that happen?' He<sup>-asws</sup> said: 'After Al-Qaim<sup>-ajfj</sup>'. I said, 'And for how long will Al-Qaim<sup>-ajfj</sup> be staying in his<sup>-ajfj</sup> world?'

قَالَ تِسْعَ عَشْرَةَ سَنَةً ثُمَّ يُخْرِجُ الْمُنتَصِرُ فَيَطْلُبُ بَدَمَ الْحُسَيْنِ وَ دِمَاءَ أَصْحَابِهِ فَيَقْتُلُهُمْ وَ يَسْبِي حَتَّى يُخْرِجَ السَّقَّاحَ.

He<sup>-asws</sup> said: 'Nineteen years'. Then Al-Muntasir will emerge and seek the blood of Al-Husayn<sup>-asws</sup> and blood of his<sup>-asws</sup> companions. He will kill and take captives until Al-Saffah emerges".<sup>209</sup>

4- شا، الإرشاد ليس بعد دولة القائم لأحد دولة إلا ما جاءت به الرواية من قيام ولده إن شاء الله ذلك و لم يرد على القطع و الثبات و أكثر الروايات أنه لن يمضي مهدي الأمة إلا قبل القيامة بأربعين يوماً يكون فيها الهرج و علامة خروج الأموات و قيام الساعة للحساب و الجزاء و الله أعلم.

(The book) 'Irshad' –

'There will not be any government for anyone after the government of Al-Qaim<sup>-ajfj</sup> except what the report has come with from the rising of his<sup>-ajfj</sup> son, if Allah<sup>-azwj</sup> so Desires that, and did not arrive upon the certainty and the affirmation, and most of the report are that Mahdi<sup>-ajfj</sup> of the community will never pass away except forty days before the Qiyamah. There will be trouble and turmoil during it and a sign of the emergence of the dead, and establishment of the Hour for the Reckoning and the Reward, and Allah<sup>-azwj</sup> is more Knowing".<sup>210</sup> (opinion)

5- شي، تفسير العياشي عن جابر قال سمعت أبا جعفر ع يقول و الله ليفلكن رجل من أهل البيت الأرض بعد موته ثلاثمائة سنة و يزداد تسعاً

(The book) 'Tafseer Al Ayyashi' – From Jaber who said,

'I heard Abu Ja'far<sup>-asws</sup> saying: 'By Allah<sup>-azwj</sup>! A man from us<sup>-asws</sup>, People<sup>-asws</sup> of the Household, shall rule the earth after his death, for three hundred years and additional nine'.

قَالَ قُلْتُ فَمَتَى ذَلِكَ قَالَ بَعْدَ مَوْتِ الْقَائِمِ

He (the narrator) said, 'I said, 'When would that be?' He<sup>-asws</sup> said: 'After death of Al-Qaim<sup>-ajfj</sup>'.

قَالَ قُلْتُ وَ كَمْ يَفُومُ الْقَائِمُ فِي عَالَمِهِ حَتَّى يَمُوتَ قَالَ تِسْعَ عَشْرَةَ سَنَةً مِنْ يَوْمِ قِيَامِهِ إِلَى مَوْتِهِ

He (the narrator) said, 'I said, 'And how long will Al-Qaim<sup>-ajfj</sup> in his<sup>-ajfj</sup> world until he<sup>-ajfj</sup> dies?' He<sup>-asws</sup> said: 'Nineteen years from the day of his<sup>-ajfj</sup> rising up to his<sup>-ajfj</sup> death'.

قَالَ قُلْتُ فَيَكُونُ بَعْدَ مَوْتِهِ هَرْجٌ قَالَ نَعَمْ خَمْسِينَ سَنَةً

He (the narrator) said, 'I said, 'So there will be turmoil after his<sup>-ajfj</sup> death?' He<sup>-asws</sup> said: 'Yes, (for) fifty years'.

<sup>209</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 30 H 3

<sup>210</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 30 H 4

قَالَ ثُمَّ يُخْرِجُ الْمَنْصُورَ إِلَى الدُّنْيَا فَيَطْلُبُ دَمَهُ وَ دَمَ أَصْحَابِهِ فَيَقْتُلُ وَ يَسْبِي حَتَّى يُقَالَ لَوْ كَانَ هَذَا مِنْ ذُرِّيَةِ الْأَنْبِيَاءِ مَا قَتَلَ النَّاسَ كُلَّ هَذَا الْقَتْلَ

He<sup>-asws</sup> said: 'Then Al-Mansour (Al-Husayn<sup>-asws</sup>) will emerge to the world seeking his<sup>-asws</sup> blood and blood of his<sup>-asws</sup> companions. He<sup>-asws</sup> will kill and take captives until it would be said, 'If this one was from the offspring of the Prophets<sup>-saww</sup>, he<sup>-asws</sup> would not be killing the people, all this killing!'

فَيَجْتَمِعُ النَّاسُ عَلَيْهِ أَبْيَضُهُمْ وَ أَسْوَدُهُمْ فَيَكْتُمُونَ عَلَيْهِ حَتَّى يُلْجِئُوهُ إِلَى حَرَمِ اللَّهِ فَإِذَا اشْتَدَّ الْبَلَاءُ عَلَيْهِ مَاتَ الْمُنتَصِرُ وَ حَرَجَ السَّفَّاحُ إِلَى الدُّنْيَا غَضَبًا لِلْمُنْتَصِرِ فَيَقْتُلُ كُلَّ عَدُوِّ لَنَا جَائِرٍ وَ يَمْلِكُ الْأَرْضَ كُلَّهَا وَ يُصْلِحُ اللَّهُ لَهُ أَمْرَهُ وَ يَعِيشُ ثَلَاثِمِائَةَ سَنَةٍ وَ يَزِدَادُ تِسْعًا

The people will gather to him<sup>-asws</sup>, their white and their black. They would throng to him<sup>-asws</sup> until they make him<sup>-asws</sup> shelter to the Sanctuary of Allah<sup>-azwj</sup>. When the afflictions intensify upon him<sup>-asws</sup>, Al-Muntasir will die and Al-Saffah (Ali<sup>-asws</sup>) will emerge to the world wrathful for Al-Muntasir. He<sup>-asws</sup> will kill every enemy having been tyrannous to us<sup>-asws</sup>, and he<sup>-asws</sup> will rule the earth, all of it, and Allah<sup>-azwj</sup> will Correct his<sup>-asws</sup> affairs for him<sup>-asws</sup> and he<sup>-asws</sup> will live for three hundred years and additional nine'.

ثُمَّ قَالَ أَبُو جَعْفَرٍ ع يَا جَابِرُ وَ هَلْ تُدْرِي مِنَ الْمُنْتَصِرِ وَ السَّفَّاحِ يَا جَابِرُ الْمُنْتَصِرُ الْحُسَيْنُ وَ السَّفَّاحُ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ.

Then Abu Ja'far<sup>-asws</sup> said: 'O Jabir! And do you know who Al-Muntasir and Al-Saffah are? O Jabir! Al-Muntasir is Al-Husayn<sup>-asws</sup> and Al-Saffah is Amir Al-Momineen<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup> all'.<sup>211</sup>

6- غط، الغيبة للشيخ الطوسي جماعة عن البرزقري عن علي بن سينان الموصلي عن علي بن الحسين عن أحمد بن محمد بن الحليل عن جعفر بن أحمد المصري عن عمه الحسين بن علي عن أبيه عن أبي عبد الله الصادق عن أبيه عن أمير المؤمنين ع قال قال رسول الله ص في الليلة التي كانت فيها وفاته لعلي ع يا أبا الحسن أحضر صحيفة و دواة

(The book) 'Al Ghayba' of the Sheikh Al Tusi – A group, from Al Bazufai, from Ali Bin Sinan Al Mowsily, from Ali Bin Al-Husayn, from Ahmad Bin Muhammad Bin Al Khaleel, from Ja'far Bin Ahmad Al Misry, from his uncle Al-Husayn Bin Ali, from his father,

'From Abu Abdullah Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Amir Al-Momineen<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said to Ali<sup>-asws</sup> during the night in which was his<sup>-saww</sup> expiry: 'O Abu Al-Hassan<sup>-asws</sup>! Present the paper and ink'.

فَأَمَلَى رَسُولُ اللَّهِ ص وَصِيَّتَهُ حَتَّى انْتَهَى إِلَى هَذَا الْمَوْضِعِ فَقَالَ يَا عَلِيُّ إِنَّهُ سَيَكُونُ بَعْدِي اثْنَا عَشَرَ إِمَامًا وَ مِنْ بَعْدِهِمْ اثْنَا عَشَرَ مَهْدِيًّا فَأَنْتَ يَا عَلِيُّ أَوَّلُ الْإِنْتِي عَشَرَ الْإِمَامِ

Rasool-Allah<sup>-saww</sup> dictated his<sup>-saww</sup> bequest until he<sup>-saww</sup> ended up to this subject. He<sup>-saww</sup> said: 'O Ali<sup>-asws</sup>! There will happen to be twelve Imams<sup>-asws</sup> after me<sup>-saww</sup>, and after them<sup>-asws</sup> would be twelve Mahdis (guided ones). You<sup>-asws</sup>, O Ali<sup>-asws</sup>, are first of the twelve Imams<sup>-asws</sup>'.

وَ سَأَقُ الْحَدِيثَ إِلَى أَنْ قَالَ وَ لِيَسَلِّمَهَا الْحُسَيْنُ ع إِلَى ابْنِهِ مُحَمَّدٍ الْمُسْتَحْفَظِ مِنْ آلِ مُحَمَّدٍ ص فَذَلِكَ اثْنَا عَشَرَ إِمَامًا

<sup>211</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 30 H 5

And he<sup>-saww</sup> continued the Hadith up to he<sup>-saww</sup> said: 'And Al-Hassan (Al-Askari<sup>-asws</sup>) to his<sup>-asws</sup> son<sup>-ajfj</sup> MHMD, the preserver from the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>. So that are twelve Imams<sup>-asws</sup>.

ثُمَّ يَكُونُ مِنْ بَعْدِهِ اثْنَا عَشَرَ مَهْدِيًّا فَإِذَا حَضَرَتْهُ الْوَفَاةُ فَلْيَسَلِمَهَا إِلَى ابْنِهِ أَوَّلِ الْمَهْدِيِّينَ - لَهُ ثَلَاثَةٌ أَسْمَاءُ اسْمُ كَاسِمِي وَ اسْمُ أَبِي وَ هُوَ عَبْدُ اللَّهِ وَ أَحْمَدُ وَ الْإِسْمُ الثَّلَاثُ الْمَهْدِيُّ وَ هُوَ أَوَّلُ الْمُؤْمِنِينَ.

Then there shall be twelve Mahdis (guided ones) from after him<sup>-ajfj</sup>. When the expiry presents to him<sup>-ajfj</sup>, then he<sup>-ajfj</sup> will submit it to his<sup>-ajfj</sup> son, the first of the Mahdis. For him<sup>-ajfj</sup> there are thirty names. A name like my<sup>-saww</sup> name, and a name like the name of my<sup>-saww</sup> father<sup>-as</sup>, and it is 'Abdullah', and 'Ahmad', and the third name is 'Al-Mahdi', and he is first of the Momineen".<sup>212</sup>

7- خص، منتخب البصائر بما رواه السيد علي بن عبد الحميد بإسناده عن الصادق ع أنّ منّا بعد القائم ع اثنا عشر مهدياً من ولد الحسين ع.

(The book) 'Muntakhab Al Basair' – From what is reported by the Seyyid Ali Bin Abdul Hameed, by his chain,

'From Al-Sadiq<sup>-asws</sup>: 'From us<sup>-asws</sup>, after Al-Qaim<sup>-ajfj</sup>, there would be twelve Mahdis (guided ones) from the sons of Al-Husayn<sup>-asws</sup>''<sup>213</sup>

8- مل، كامل الزيارات أبي عن سعد بن الجأوراني عن الحسين بن سيف عن أبيه عن الحضرمي عن أبي جعفر و أبي عبد الله ع قالا في ذكر الكوفة فيها مسجد سهيل الذي لم يبعث الله نبياً إلا و قد صلى فيه و منها يظهر عدل الله و فيها يكون قائمهم و القوام من بعده و هي منازل النبيين و الأوصياء و الصالحين.

(The book) 'Kamil Al Ziyaraat' – My father, from Sa'ad, from Al Jamourany, from Al-Husayn Bin Sayf, from his father, from Al Hazramy,

'From Abu Ja'far<sup>-asws</sup> and Abu Abdullah<sup>-asws</sup> both said during the mention of Al-Kufa: 'There is Masjid Suheyl (Sahla). Allah<sup>-azwj</sup> has not Sent any Prophet<sup>-as</sup> except he<sup>-as</sup> has prayed Salat in it, and from it the justice of Allah<sup>-azwj</sup> will appear, and in it would be his<sup>-ajfj</sup> rising, and (so will) the custodians (risers) from after him<sup>-ajfj</sup>, and it is a domicile of the Prophets<sup>-as</sup>, and the successors<sup>-as</sup>, and the righteous ones''<sup>214</sup>

بيان هذه الأخبار مخالفة للمشهور و طريق التأويل أحد وجهين.

**Explanation:** 'These Ahadith are in contradiction to the well-known and the way of the interpretation is one of the two aspects: -

الأول أن يكون المراد بالاثني عشر مهديا النبي ص و سائر الأئمة سوى القائم ع بأن يكون ملكهم بعد القائم ع و قد سبق أن الحسن بن سليمان أولها بجميع الأئمة و قال برجعة القائم ع بعد موته و به أيضا يمكن الجمع بين بعض الأخبار المختلفة التي وردت في مدة ملكه ع.

*The first is that the intent with the twelve Mahdis is the Prophet<sup>-saww</sup> and rest of the Imams<sup>-asws</sup> besides Al-Qaim<sup>-ajfj</sup>, that their<sup>-asws</sup> rule would be after Al-Qaim<sup>-ajfj</sup>. And it has preceded that*

<sup>212</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 30 H 6

<sup>213</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 30 H 7

<sup>214</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 30 H 8

*Al-Hassan Bin Suleyman was the first of them with entirety of the Imams<sup>-asws</sup>, and he said with the return of Al-Qaim<sup>-ajfi</sup> after his<sup>-ajfi</sup> death, and by it as well it is possible to unite between some of the differing Ahadith which have been referred regarding the period of Al-Qaim<sup>-ajfi</sup>.*

و الثاني أن يكون هؤلاء المهديون من أوصياء القائم هادين للخلق في زمن سائر الأئمة الذين رجعوا لئلا يخلو الزمان من حجة و إن كان أوصياء الأنبياء و الأئمة أيضا حججا و الله تعالى يعلم.

*And the second is that those Mahdis would be from the successors of Al-Qaim<sup>-ajfi</sup>, guides for the people in the time of rest of the Imams<sup>-asws</sup>, those having returned, lest the times would be vacant from a Divine Authority, and even though the successors<sup>-as</sup> of the Prophets<sup>-as</sup> and the Imams<sup>-asws</sup> as well are Divine Authorities, and Allah<sup>-azwj</sup> the Exalted Knows'.*

CHAPTER 31 - WHAT HAVE EMERGED FROM HIS-<sup>ajfi</sup> LETTERS

1- غط، الغيبة للشيخ الطوسي أَخْبَرَنَا جَمَاعَةٌ عَنْ أَبِي الْحَسَنِ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ دَاوُدَ الْقُمِّيِّ قَالَ وَجَدْتُ بِحِطِّ أَحْمَدَ بْنِ إِبْرَاهِيمَ النَّوْحِيِّ وَ إِبْنِ أَبِي الْقَاسِمِ الْحُسَيْنِيِّ بْنِ رُوْحٍ رَضِيَ اللَّهُ عَنْهُ عَلَى ظَهْرِ كِتَابٍ فِيهِ جَوَابَاتٌ وَ مَسَائِلٌ أَنْفَعْتُ مِنْ قَمٍّ يُسْأَلُ عَنْهَا هَلْ هِيَ جَوَابَاتُ الْفَقِيهِ عَ أَوْ جَوَابَاتُ مُحَمَّدِ بْنِ عَلِيِّ السَّلْمَغَانِيِّ لِأَنَّهُ حَكَى عَنْهُ أَنَّهُ قَالَ هَذِهِ الْمَسَائِلُ أَنَا أَجَبْتُ عَنْهَا

(The book) 'Al-Ghayba' of the Sheikh Al-Tusi – We are informed by a group, from Abu Al-Hassan Muhammad Bin Ahmad Bin Dawood Al Qummi who said,

'I found in the handwriting of Ahmad Bin Ibrahim Al-Nowbakhty Abu Al-Qasim Al-Husayn Bin Rawh, may Allah-<sup>azwj</sup> be Pleased with him. At the back of the letter there were answers in it and questions which had been dispatched from Qum. He was asked about these, 'Are these answers of the jurist (Al-Qaim-<sup>ajfi</sup>) or answers of Muhammad Bin Ali Al-Shalmagany, because it had been narrated from him that he had said, 'These are the questions I have answered!'

فَكُتِبَ إِلَيْهِمْ عَلَى ظَهْرِ كِتَابِهِمْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ قَدْ وَقَفْنَا عَلَى هَذِهِ الرَّفْعَةِ وَ مَا تَضَمَّنَتْهُ فَجَمِعَهُ جَوَائِزًا وَ لَا مَدْخَلَ لِلْمَحْدُولِ الضَّلَالِ الْمُضِلِّ الْمَعْرُوفِ بِالْعَزَاقِرِيِّ لَعْنَةُ اللَّهِ فِي حَرْفٍ مِنْهُ

He wrote to them on the back of their letter, 'In the Name of Allah-<sup>azwj</sup> the Beneficent, the Merciful! We paused upon this note and what it includes. All of these are our answers and there is no interference for the interferer, the stayer, the strayed well-known as Al-Azaqiry, may Allah-<sup>azwj</sup> Curse him, in any word from these.

وَ قَدْ كَانَتْ أَشْيَاءُ خَرَجَتْ إِلَيْكُمْ عَلَى يَدَيْ أَحْمَدَ بْنِ هِلَالٍ وَ غَيْرِهِ مِنْ نُظَرَائِهِ وَ كَانَ مِنْ اِزْتِدَادِهِمْ عَنِ الْإِسْلَامِ مِثْلُ مَا كَانَ مِنْ هَذَا عَلَيْهِمْ لَعْنَةُ اللَّهِ وَ عَضْبُهُ

And things had come out to you all upon the hands of Ahmad Bin Hilal and others from his peers, and it was due to their renegeing from Al-Islam like what had happened from this one, may the Curse of Allah-<sup>azwj</sup> and His-<sup>azwj</sup> Wrath be upon them'.

فَاسْتَبْتُ قَدِيمًا فِي ذَلِكَ- فَخَرَجَ الْجَوَابُ أَلَا مَنْ اسْتَبَّتْ فَإِنَّهُ لَا ضَرَرَ فِي خُرُوجِ مَا خَرَجَ عَلَى أَيْدِيهِمْ وَ إِنَّ ذَلِكَ صَحِيحٌ.

I wanted to have been affirmed for a long time regarding that. The answer emerged: 'Indeed! One who is steadfast, he would not be harmed regarding the emergence of whatever emerges upon their hands, and even if that is correct''.<sup>215</sup>

هذا هو الظاهر و هو أبو جعفر العبرتاني مر ترجمته في ج 51 ص 380 باب ذكر المذمومين الذين ادعوا البابية، و في الأصل المطبوع و هكذا المصدر ص 243، « أحمد ابن بلال» و هو تصحيف أو خلط بابي طاهر محمد بن علي بن بلال من المذمومين أيضا. فراجع.

**Note:** (1) (Ahmad Bin Hilal) This, it is the apparent, and he is Abu Ja'far Al-Abartaie. His detail has passed in V 51 P 380 in the chapter mentioning the condemned ones, those who had claimed being the access-point (to the Imam-<sup>ajfi</sup>). And like that is in the middle of P 243 'Ahmad

<sup>215</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi-<sup>ajfi</sup>, Ch 31 H 1 a

*Bin Bilal' – and it is a correction or mixed up with Abu Tahir Muhammad Bin Ali Bin Bilal who was from the condemned ones as well. So refer.*

سيجيء من المصنّف- رضوان الله عليه- أنها من تنمة ما كتب السائل: أى كنت قديماً أطلب اثبات هذه التوقيعات، هل هي منكم أولاً؟. لكن الظاهر أنه قد سقط صدر هذا السؤال، و أنها سؤال آخر، لا من تنمة السؤال الأول.

*(2) I shall be coming from the author, may Allah<sup>-azwj</sup> be Please with him, it is from the completions of what the questioner had written, i.e. 'I was for long seeking proving these letters, are these from you or not?' But the apparent is that a content of this question has been dropped, and it is another question, not from the completion of the first question.*

و رُوِيَ قَدِيمًا عَنْ بَعْضِ الْعُلَمَاءِ عَلَيْهِمُ السَّلَامُ وَ الصَّلَاةُ أَنَّهُ سُئِلَ عَنْ مِثْلِ هَذَا بِعَيْنِهِ فِي بَعْضِ مَنْ غَضِبَ اللَّهُ عَلَيْهِ وَ قَالَ ع الْعِلْمُ عَلْمَنَا وَ لَا شَيْءَ عَلَيْنَا مِنْ كُفْرٍ مِنْ كُفْرٍ

And it is reported anciently from one of the scholars (Imams<sup>-asws</sup>), upon them<sup>-asws</sup> be the greetings and the Salawaat, having been asked about similar to this exactly regarding someone Allah<sup>-azwj</sup> had been Wrathful upon, and he<sup>-asws</sup> had said: 'The knowledge is our<sup>-asws</sup> knowledge, and there is nothing upon you all from the Kufr of the one who commits Kufr.

فَمَا صَحَّ لَكُمْ مِمَّا خَرَجَ عَلَى يَدِهِ بِرِوَايَةِ غَيْرِهِ مِنَ الثَّقَاتِ رَحِمَهُمُ اللَّهُ فَاحْمَدُوا اللَّهَ وَ اقْبَلُوهُ وَ مَا شَكَّكُمْ فِيهِ أَوْ لَمْ يَخْرُجْ إِلَيْكُمْ فِي ذَلِكَ إِلَّا عَلَى يَدِهِ فَرُدُّوهُ إِلَيْنَا لِنُصَحِّحَهُ أَوْ نُبْطِلَهُ

Whatever is proven correct for you from what has emerged upon his hand by a report of someone else from the trusted ones, may Allah<sup>-azwj</sup> have Mercy on them, then praise Allah<sup>-azwj</sup> and accept it; and whatever you are doubtful in or did not emerge to you regarding that except upon his hand, then refer it back to us<sup>-asws</sup>, for us<sup>-asws</sup> to be correcting it or invalidating it.

وَ اللَّهُ تَقَدَّسَتْ أَسْمَاؤُهُ وَ جَلَّ تَنَاهُؤُهُ وَ لِيُ تَوْفِيقُكُمْ وَ حَسْبِينَا فِي أُمُورِنَا كُلِّهَا وَ نِعْمَ الْوَكِيلُ

And Allah<sup>-azwj</sup>, Holy are His<sup>-azwj</sup> Names, and Majestic is His<sup>-azwj</sup> Praise will Harmonise you all, and we are accountable in our affairs, all of them, and He<sup>-azwj</sup> is the best Protector'.

وَ قَالَ ابْنُ نُوحٍ أَوَّلُ مَنْ حَدَّثَنَا بِهَذَا التَّوْفِيعِ أَبُو الْحُسَيْنِ مُحَمَّدُ بْنُ عَلِيٍّ بْنِ تَمَّامٍ وَ ذَكَرَ أَنَّهُ كَتَبَهُ مِنْ ظَهْرِ الدَّرَجِ الَّذِي عِنْدَ أَبِي الْحُسَيْنِ بْنِ دَاوُدَ

Ibn Nuh said, 'The first one to narrate to us with the letter was Abu Al-Husayn Muhammad Bin Ali Bin Tammam, and he mentioned that he had written it from the back of the scroll which was in the possession of Abu Al-Hassan Bin Dawood.

فَلَمَّا قَدِمَ أَبُو الْحُسَيْنِ بْنُ دَاوُدَ وَ قَرَأْتَهُ عَلَيْهِ ذَكَرَ أَنَّ هَذَا الدَّرَجَ بِعَيْنِهِ كَتَبَ بِهَا أَهْلُ قُمْ إِلَى الشَّيْخِ أَبِي الْقَاسِمِ وَ فِيهِ مَسَائِلٌ فَأَجَابَهُمْ عَلَى ظَهْرِهِ بِحِطِّ أَحْمَدَ بْنِ إِبْرَاهِيمَ التَّوْبِخْتِيِّ وَ حَصَلَ الدَّرَجُ عِنْدَ أَبِي الْحُسَيْنِ بْنِ دَاوُدَ.

When Abu Al-Hassan Bin Dawood arrived and read it to him, he mentioned that this scroll exactly, the people of Qum had written it to the Sheikh Abu Al-Qasim and in it were question.



He had answered them upon it's back in the handwriting of Ahmad Bin Ibrahim Al-Nowbakhty, and the scroll resulted to be in the possession of Abu Al-Hassan Bin Dawood".<sup>216</sup>

نُسَخَةُ الدُّرَجِ، مَسَائِلُ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ جَعْفَرِ الْحَمِيرِيِّ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَطَالَ اللَّهُ بِقَاءَكَ وَ أَدَامَ عَزَّكَ وَ تَأَيَّدَكَ وَ سَعَادَتَكَ وَ سَلَامَتَكَ وَ أَمَّمَ نِعْمَتَهُ وَ زَادَ فِي إِحْسَانِهِ إِلَيْكَ وَ جَمَّلَ مَوَاهِبِهِ لَدَيْكَ وَ فَضَّلَهُ عِنْدَكَ وَ جَعَلَنِي مِنَ السُّوءِ فِدَاكَ وَ قَدَّمَنِي قِبَلِكَ النَّاسِ يَتَنَافَسُونَ فِي الدَّرَجَاتِ

A copy of the scroll of the questions of Muhammad Bin Abdullah Bin Ja'far Al-Himeyri –

'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! May Allah<sup>-azwj</sup> Prolong your<sup>-ajfi</sup> remaining (life) and Perpetuate your<sup>-ajfi</sup> honour, and Support you<sup>-ajfi</sup>, and Make you<sup>-ajfi</sup> happy, and Keep you<sup>-ajfi</sup> safe, and Complete His<sup>-azwj</sup> Favours and Increased in His<sup>-azwj</sup> Favours to you<sup>-ajfi</sup>, and Make His<sup>-azwj</sup> Gifts to you<sup>-ajfi</sup> beautiful, and Make me<sup>-ajfi</sup> to be from your<sup>-ajfi</sup> evil ransom, and advance me before you<sup>-ajfi</sup> the people competing in the ranks.

فَمَنْ قَبِلْتُمُوهُ كَانَ مَثْبُورًا وَ مَنْ دَفَعْتُمُوهُ كَانَ وَضِعًا وَ الْخَامِلُ مَنْ وَضَعْتُمُوهُ وَ نَعُوذُ بِاللَّهِ مِنْ ذَلِكَ وَ يَبْلَدِنَا أَيْدِكَ اللَّهُ جَمَاعَةً مِنَ الْوُجُوهِ يَتَسَاوَوْنَ وَ يَتَنَافَسُونَ فِي الْمَنْزِلَةِ

The one you<sup>-ajfi</sup> accept is acceptable, and the one you<sup>-ajfi</sup> push away would be dropped, and the inactive would be the one you<sup>-ajfi</sup> drop, and we<sup>-ajfi</sup> seek Refuge with Allah<sup>-azwj</sup> from that. And in our city, may Allah<sup>-azwj</sup> Support you<sup>-ajfi</sup>, there is a community from the (well-known) faces equalling and competing regarding the status (of being a representative).

وَ وَرَدَ أَيْدِكَ اللَّهُ كِتَابُكَ إِلَى جَمَاعَةٍ مِنْهُمْ فِي أَمْرِ أَمْرَتِهِمْ بِهِ مِنْ مُعَاوَنَةٍ ص

And may Allah<sup>-azwj</sup> Support you<sup>-ajfi</sup>! Your<sup>-ajfi</sup> letter arrived to a community of them regard an instruction I<sup>-ajfi</sup> had instructed them of help.

وَ أَخْرَجَ عَلَيَّ بِنُ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ مَالِكِ الْمَعْرُوفِ بِمَالِكِ بَادُوكَةَ وَ هُوَ حَتَّى ص رَحِمَهُمُ اللَّهُ مِنْ بَيْنِهِمْ فَأَعْتَمَّ بِذَلِكَ وَ سَأَلَنِي أَيْدِكَ اللَّهُ أَنْ أَعْلِمَكَ مَا نَالَهُ مِنْ ذَلِكَ فَإِنْ كَانَ مِنْ ذَنْبٍ اسْتَعْفَرَ اللَّهُ مِنْهُ وَ إِنْ يَكُنْ غَيْرَ ذَلِكَ عَرَفْتَهُ مَا يَسْكُنُ نَفْسُهُ إِلَيْهِ إِنْ شَاءَ اللَّهُ

And Ali Bin Muhammad Bin Al-Husayn Bin Malik, well-known as Malik Badouka emerged, and he was circumcised, may Allah<sup>-azwj</sup> have Mercy on them, from between them. He was saddened with that. He asked me, may Allah<sup>-azwj</sup> Support you<sup>-ajfi</sup>, that I should let you<sup>-ajfi</sup> know what had affected him from that. If it was from a sin, he should seek Forgiveness of Allah<sup>-azwj</sup> from it, and if it was other than that, you<sup>-ajfi</sup> should let him know what would calm his soul to it, if Allah<sup>-azwj</sup> so Desires.

التَّوْفِيعِ لَمْ نُكَاتِبْ إِلَّا مَنْ كَاتَبَنَا- وَ قَدْ عَوَّذْتَنِي أَدَامَ اللَّهُ عَزَّكَ مِنْ تَفْضُلِكَ مَا أَنْتَ أَهْلٌ أَنْ تُجْزِيَنِي عَلَى الْعَادَةِ وَ قِبَلِكَ أَعَزَّكَ اللَّهُ فَمَهَاءَ أَنَا مُحْتَاجٌ إِلَى أَشْيَاءَ تُسْأَلُ لِي عَنْهَا

The letter, we do not write except to the one who writes to us. May Allah<sup>-azwj</sup> Perpetuate your<sup>-ajfi</sup> honour! And you<sup>-ajfi</sup> had promised me of your preference what you<sup>-ajfi</sup> are rightful of

<sup>216</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfi</sup>, Ch 31 H 1 b

that you<sup>-ajfj</sup> will fulfil to me upon the norm, and before you<sup>-ajfj</sup>, may Allah<sup>-azwj</sup> Honour you<sup>-ajfj</sup>, there are jurists. I am needy to things asking me about these’.

الظاهر من نسخة الدرر أنها كانت متضمنة لسؤالات مختلفة، فكتب جواب كل منها في هامشه، و لذلك أفرزنا السؤال عن الجواب كما ترى

**Note:** *The apparent from a copy of the scroll is that it was inclusive of the different questions. He<sup>-ajfj</sup> wrote the answer to all of these in its border, and due to that we have sorted the question from the answer just as you can see.*

فَرَوِيَ لَنَا عَنِ الْعَالِمِ ع أَنَّهُ سُئِلَ عَنْ إِمَامٍ قَوْمٍ صَلَّى بِحِمِّ بَعْضِ صَلَاتِهِمْ وَ حَدَّثَتْ عَلَيْهِ حَادِثَةٌ كَيْفَ يَعْمَلُ مَنْ خَلْفَهُ

It has been reported to us from the scholar<sup>-ajfj</sup> that he<sup>-ajfj</sup> was asked about an imam of the people leading Salat with them in one of their Salats, and an accident happened upon him (death), how should the one behind him deal with it?’

فَقَالَ يُؤَخَّرُ وَ يُقَدَّمُ بَعْضُهُمْ وَ يُبْمِ صَلَاتِهِمْ وَ يُعْتَسِلُ مَنْ مَسَّهُ

He<sup>-asws</sup> said: ‘He would put his aside and one of them would go ahead and complete their Salat, and he would wash (bathe)’.

التَّوْفِيقِ لَيْسَ عَلَى مَنْ نَحَاهُ إِلَّا غَسَلَ الْيَدَ وَ إِذَا لَمْ تُحْدِثْ حَادِثَةٌ تَقْطَعُ الصَّلَاةَ تَمَّ صَلَاتُهُ مَعَ الْقَوْمِ

The letter: ‘It wouldn’t be upon the one who set him aside except washing the hand, and when the accident did not occur cutting the Salat, he would complete his Salat with the people’.

وَ رَوِيَ عَنِ الْعَالِمِ ع أَنَّ مَنْ مَسَّ مَيِّتًا بِحِرَارَتِهِ غَسَلَ يَدَهُ وَ مَنْ مَسَّهُ وَ قَدْ بَرَدَ فَعَلَيْهِ الْغُسْلُ وَ هَذَا الْإِمَامُ فِي هَذِهِ الْحَالَةِ لَا يَكُونُ مَسَّهُ إِلَّا بِحِرَارَتِهِ وَ الْعَمَلُ مِنْ ذَلِكَ عَلَى مَا هُوَ وَ أَعْلَاهُ يُنَجِّهِ بِنَيْبِهِ وَ لَا يَمَسُّهُ فَكَيْفَ يَجِبُ عَلَيْهِ الْغُسْلُ

And it is reported from the scholar<sup>-asws</sup>, ‘The one who touches a deceased with his heat, would wash his hands, and the one who touches him, and he has gone cold, upon him would be the washing (bathing), and this imam, in this state, could not have been touched except with his heat, and the action from that is based upon what it is, and perhaps he would have set him aside with his cloth and had not touched him, so how could the washing obligate upon him?’

التَّوْفِيقِ إِذَا مَسَّهُ عَلَى هَذِهِ الْحَالِ لَمْ يَكُنْ عَلَيْهِ إِلَّا غَسْلُ يَدِهِ

The letter: ‘When he touches him upon this state, it would not be upon him except washing the hand’.

وَ عَنْ صَلَاةٍ جَعْفَرٍ إِذَا سَهًا فِي التَّنَسُّيحِ فِي قِيَامٍ أَوْ قُعُودٍ أَوْ رُكُوعٍ أَوْ سُجُودٍ وَ ذَكَرَهُ فِي حَالَةٍ أُخْرَى قَدْ صَارَ فِيهَا مِنْ هَذِهِ الصَّلَاةِ هَلْ يُعِيدُ مَا قَاتَهُ مِنْ ذَلِكَ التَّنَسُّيحِ فِي الْحَالَةِ الَّتِي ذَكَرَهَا أَمْ يَتَجَاوَزُ فِي صَلَاتِهِ

And about Salat of Ja’far<sup>-as</sup>, when there forgetfulness during the standing or sitting or ruk’u, or Sajda, and he remembers it in another state from this Salat which had had come to be in,

should he repeat what he had missed from that glorification during that state in which he remembered it, or he should overlook in his Salat?’

التَّوَقُّعُ إِذَا هُوَ سَهًا فِي حَالَةٍ مِنْ ذَلِكَ ثُمَّ ذَكَرَ فِي حَالَةٍ أُخْرَى فَصَيَّ مَا فَاتَهُ فِي الْحَالَةِ الَّتِي ذَكَرَ

The letter: ‘When he forgets in a state from that, then remembers in another state, he should fulfil what he had missed in that which in which he remembers’.

وَ عَنِ الْمَرْأَةِ بَمُوتِ زَوْجِهَا هَلْ يَجُوزُ أَنْ تَخْرُجَ فِي جَنَازَتِهِ أَمْ لَا

‘And about the women whose husband dies, is it allowed for her to go out in his funeral or not?’

التَّوَقُّعُ يَخْرُجُ فِي جَنَازَتِهِ

The letter: ‘(She) can go out in his funeral’.

وَ هَلْ يَجُوزُ لَهَا وَ هِيَ فِي عِدَّتِهَا أَنْ تَرُورَ قَبْرَ زَوْجِهَا أَمْ لَا

‘And is it allowed for her, while she is in her waiting period, that she visits the grave of her husband or not?’

التَّوَقُّعُ تَرُورَ قَبْرَ زَوْجِهَا وَ لَا تَبِيتُ عَنْ بَيْتِهَا

The letter: ‘She can visit the grave of her husband and not spend the night away from her house’.

وَ هَلْ يَجُوزُ لَهَا أَنْ تَخْرُجَ فِي فَصَاءٍ حَتَّى يَلْتَمِسَهَا أَمْ لَا تَبْرُحُ مِنْ بَيْتِهَا وَ هِيَ فِي عِدَّتِهَا

And is it allowed for her that she goes out regarding a right necessitating her or not, departing from her house while she is in her waiting period?’

التَّوَقُّعُ إِذَا كَانَ حَقٌّ حَرَجَتْ وَ فَصَتْهُوَ وَ إِذَا كَانَتْ لَهَا حَاجَةٌ لَمْ يَكُنْ لَهَا مَنْ يَنْظُرُ فِيهَا حَرَجَتْ لَهَا حَتَّى تَفْضِي وَ لَا تَبِيتُ عَنْ مَنْزِلِهَا.

The letter: When it was a right, she can go out and fulfil it, and it was a need for her, and there does not happen to be anyone who can look into it for her, she can go out for it until she fulfils, and she should not spend the night away from her house”.<sup>217</sup>

وَ رُوِيَ فِي ثَوَابِ الْقُرْآنِ فِي الْفَرَائِضِ وَ غَيْرِهِ أَنَّ الْعَالِمَ ع قَالَ: عَجَبًا لِمَنْ لَمْ يَقْرَأْ فِي صَلَاتِهِ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ كَيْفَ تُقْبَلُ صَلَاتُهُ.

‘And it is reported in ‘Sawab Al-Quran Fi Al-Faraaiz’, and other, that the scholar<sup>-asws</sup> said: ‘Strange of the one who does not recite: **Surely We Revealed it during the Night of Pre-determination [97:1]** (Surah Al-Qadr), how his Salat is Accepted!’

<sup>217</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 31 H 1 c

وَرُوي مَا رَكَتَ صَلَاةً لَمْ يُقْرَأْ فِيهَا بِقُلْ هُوَ اللَّهُ أَحَدٌ.

And it is reported: 'The Salat is not Purified if **Say: 'He, Allah, is One [112:1]** (Surah Al-Tawheed) is not recited in it''.

وَرُوي أَنَّ مَنْ قَرَأَ فِي فَرَائِضِهِ الْهُمَزَةَ أُعْطِيَ مِنَ الدُّنْيَا فَهَلْ يَجُوزُ أَنْ يُقْرَأَ الْهُمَزَةُ وَ يَدَعُ هَذِهِ السُّورَةَ الَّتِي ذَكَرْنَاهَا مَعَ مَا قَدْ رُوي أَنَّهُ لَا تُقْبَلُ الصَّلَاةُ وَلَا تَرَكُّو إِلَّا بِهِيَا

And it is reported that the one who recites (Surah) Al-Humaza in his Obligatory (Salat) would be Given from the world. It is allowed to recited (Surah) Al-Humaza, and leave these Surahs which we have mentioned along what has been reported that the Salat is neither Accepted nor Purified except with these two?'

التَّوْفِيعِ الثَّوَابِ فِي السُّورِ عَلَى مَا قَدْ رُوي وَ إِذَا تَرَكَ سُورَةً مِمَّا فِيهَا الثَّوَابُ وَ قَرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ إِنَّا أَنْزَلْنَاهُ لِفَضْلِهِمَا أُعْطِيَ ثَوَابَ مَا قَرَأَ وَ ثَوَابَ السُّورَةِ الَّتِي تَرَكَ

The letter: 'The Rewards in the Surahs is upon what has been reported, and when the Surahs are left out (it would be) from what Rewards are therein, and **Say: 'He, Allah, is One [112:1]** (Surah Al-Tawheed) is recited, and **Surely We Revealed it during the Night of Pre-determination [97:1]** (Surah Al-Qadr), due to their merits, he would be Given the Rewards of what he had recited and the Rewards of the Surahs which he had left out.

وَ يَجُوزُ أَنْ يُقْرَأَ غَيْرَ هَاتَيْنِ السُّورَتَيْنِ وَ تَكُونُ صَلَاتُهُ تَامَةً وَ لَكِنْ يَكُونُ قَدْ تَرَكَ الْفَضْلَ

And it is allowed to recite other than these two Surahs and his Salat would be complete, but he would have left out the merit'.

وَ عَنْ وَدَاعِ شَهْرِ رَمَضَانَ مَتَى يَكُونُ فَقَدْ اِخْتَلَفَ فِيهِ أَصْحَابُنَا فَبَعْضُهُمْ يَقُولُ يَقْرَأُ فِي آخِرِ لَيْلَةٍ مِنْهُ وَ بَعْضُهُمْ يَقُولُ هُوَ فِي آخِرِ يَوْمٍ مِنْهُ إِذَا رَأَى هَيْلَالَ شَوَّالٍ

'And about bidding farewell to (month of) Ramazan, when should that happen for our companions have differed in it. Some of them are saying it would be recited during the last night from it, and some of them are saying it should be during the last day from it when the crescent of Shawwal is sighted'.

التَّوْفِيعِ الْعَمَلِ فِي شَهْرِ رَمَضَانَ فِي لَيْلِيهِ وَ الْوَدَاعِ يَقَعُ فِي آخِرِ لَيْلَةٍ مِنْهُ فَإِنْ خَافَ أَنْ يَنْقُصَ جَعَلَهُ فِي لَيْلَتَيْنِ

The letter: 'The deed regarding a month of Ramazan is during its nights, and the farewell occurs during the last night from it. If it is feared that it (month) might be deficient, make it to be during the two nights.

وَ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ - أَنَّ رَسُولَ اللَّهِ ص الْمَعْنَى بِهِ ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ مَا هَذِهِ الْقُوَّةُ مُطَاعٍ تَمَّ أَمِينٍ مَا هَذِهِ الطَّاعَةُ وَ أَيْنَ هِيَ قِرَائَتُكَ أَدَامَ اللَّهُ عَزَّكَ بِالتَّعْضُلِ عَلَيَّ بِمَسْأَلَةٍ

'And about the Words of Allah<sup>-azwj</sup> Mighty and Majestic: ***It is certainly the world of an honourable Messenger [81:19]***. Is Rasool-Allah<sup>-saww</sup> being meant by it? ***The processor of strength, distinguished, in the Presence of the Possessor of the Throne [81:20]***. What is this strength? ***Obedient, then trustworthy [81:21]***. What is this obedience, and where is it? Your<sup>-ajfj</sup> view, may Allah<sup>-azwj</sup> Perpetuate your<sup>-ajfj</sup> honour, with the gracing upon me with the issue.

مَنْ تَتَّقِي بِهِ مِنَ الْفُقَهَاءِ عَنْ هَذِهِ الْمَسَائِلِ وَ إِجَابَتِي عَنْهَا مُنْعَمًا مَعَ مَا تَشْرَحُهُ لِي مِنْ أَمْرِ مُحَمَّدٍ بْنِ الْحُسَيْنِ بْنِ مَالِكِ الْمُقَدَّمِ ذِكْرُهُ بِمَا يَسْكُنُ إِلَيْهِ وَ يَعْتَدُ  
بِنِعْمَةِ اللَّهِ عِنْدَهُ وَ تَفَضَّلَ عَلَيَّ بِدُعَائِي جَامِعٍ لِي وَ لِإِخْوَانِي لِلدُّنْيَا وَ الْآخِرَةِ فَعَلَّتْ مُثَابَا إِن شَاءَ اللَّهُ

(I had asked) one from the jurists trusted with about this issue, and he had answered me with favouring and along with what was explained to me from the matter of Muhammad Bin Al-Husayn Bin Malik, whose mention has preceded with what would be calming to him, and prepared with the Bounties of Allah<sup>-azwj</sup> with him, and Grace upon me with the supplication, collectively for me and for my brethren, for the world and the Hereafter, do so, may you<sup>-ajfj</sup> be Rewarded, if Allah<sup>-azwj</sup> so Desires'.

التَّوْفِيقِ جَمَعَ اللَّهُ لَكَ وَ لِإِخْوَانِكَ خَيْرَ الدُّنْيَا وَ الْآخِرَةِ أَطَالَ اللَّهُ بَقَاءَكَ وَ أَدَامَ عَزَّكَ وَ تَأَيَّدَكَ وَ كَرَّمَكَ وَ سَعَادَتَكَ وَ سَلَامَتَكَ وَ أَنْتَمَ نِعْمَتُهُ عَلَيْكَ وَ زَادَ فِي إِحْسَانِهِ إِلَيْكَ وَ جَمَّلَ مَوَاهِبِهِ لَدَيْكَ وَ فَضَّلَهُ عِنْدَكَ وَ جَعَلَنِي مِنْ كُلِّ سُوءٍ وَ مَكْرُوهٍ فِدَاكَ وَ قَدَّمَنِي قِبَلَكَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ صَلَّى اللَّهُ عَلَيَّ مُحَمَّدٍ وَ آلِهِ أَجْمَعِينَ.

The letter: 'May Allah<sup>-azwj</sup> Gather for you and for your brethren, the good of the world and the Hereafter. May Allah<sup>-azwj</sup> Prolong your remaining (life) and Perpetuate your honour, and Support you, and Honour you, and Make you happy, and Keep you safe and Complete His<sup>-azwj</sup> Favours upon you, and Increase in His<sup>-azwj</sup> Favours to you, and Make His<sup>-azwj</sup> Gifts to you beautiful, and His<sup>-azwj</sup> Grace with you, and Make me<sup>-ajfj</sup> to be your ransom from every evil and abhorrence, and Advance me before you. The Praise is for Allah<sup>-azwj</sup>, Lord<sup>-azwj</sup> of the worlds, and may Allah<sup>-azwj</sup> Send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, all!'<sup>218</sup> (P.s. – some answer to issues have been unrecorded)

بيان: خطاب للسفير المتوسط بينه و بين الإمام ع أو للإمام تقيه و قول أطال الله بقاءك آخر كلام الحميري ختم به كتابه و سائر أجزاء الخبر شرحناها في الأبواب المناسبة لها.

**Explanation:** *His words, are addressed to the ambassador, the middleman between him and the Imam<sup>-ajfj</sup>, for to the Imam<sup>-ajfj</sup> in dissimulation (Taqiyya). And the words, 'May Allah<sup>-azwj</sup> Prolong your life' is last of the speech of Al-Himeyri, ending his letter with it, and rest of the parts of the Hadith, we have explained in the chapters appropriate for these'.*

2- غط، الغيبة للشيخ الطوسي من كتاب آخر فَرَأَيْكَ أَدَامَ اللَّهُ عَزَّكَ فِي تَأْمُلِ رُفْعَتِي وَ التَّفَضُّلِ بِمَا يُسَهِّلُ لِأَضْيَعِهِ إِلَى سَائِرِ أَيَادِيكَ عَلَيَّ وَ اخْتِجْتُ أَدَامَ اللَّهُ عَزَّكَ أَنْ تَسْأَلَ لِي بَعْضَ الْفُقَهَاءِ عَنِ الْمُصَلِّي إِذَا قَامَ مِنَ التَّشْهُدِ الْأَوَّلِ لِلرُّكْعَةِ الثَّالِثَةِ هَلْ يَجِبُ عَلَيْهِ أَنْ يُكَبِّرَ فَإِنَّ بَعْضَ أَصْحَابِنَا قَالَ لَا يَجِبُ عَلَيْهِ التَّكْبِيرُ وَ يُجْزِيهِ أَنْ يَقُولَ بِحَوْلِ اللَّهِ وَ قُوَّتِهِ أَقْوَمُ وَ أَقْعَدُ

(The book) 'Al Ghayba' of the Sheikh Al Tusi, from another book,

'So, your<sup>-ajfi</sup> view, may Allah<sup>-azwj</sup> Perpetuate your<sup>-ajfi</sup> honour, ponder on my note and grace with what would ease to add to rest of your<sup>-ajfi</sup> support upon me, and I require, may Allah<sup>-azwj</sup> Perpetuate your<sup>-ajfi</sup> honour, that one of the jurists asked me about the one praying Salat when he stands from the *Tashahhud* of the first Cycle to the ruk'u of the second Cycles, does it obligate upon him that he exclaims Takbeer, for one of our companions said the Takbeer is not obligatory upon him and it would suffice him if he were to say, 'By the Might of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Strength I stand and sit'.

الجواب قال إن فيه حديثين أما أحدهما فإنه إذا انتقل من حالة إلى حالة أخرى فعليه تكبير و أما الآخر فإنه روي أنه إذا رفع رأسه من السجدة الثانية فكبر ثم جلس ثم قام فليس عليه للقيام بعد التعمود تكبير وكذلك التشهد الأول يجزي هذا المجزي و بآيهما أخذت من جهة التسليم كان صواباً

The answer – He<sup>-ajfi</sup> said: 'There are two Ahadith regarding it. As for one of them, it is, when he transfers from a state to another state, upon him is exclaiming Takbeer; and as for the other, it is reported that when he raises his head from the second Sajdah, he exclaims Takbeer, then sits, then he stands, so there isn't any Takbeer upon him for the standing after the sitting; and similar to that, the first *Tashahhud* flowed this flow, and with whichever of the two he takes with, from an aspect of submission, would be correct'.

و عن القصر الخُمَاهَنِ هَلْ تَجُوزُ فِيهِ الصَّلَاةُ إِذَا كَانَ فِي إِصْبَعِهِ

And about Al-Khumahan stone (in a ring), is the Salat allowed in it when it was in his finger?'

الجواب فيه كراهة أن يُصَلِّيَ فِيهِ وَ فِيهِ إِطْلَاقٌ وَ الْعَمَلُ عَلَى الْكِرَاهِيَةِ

The answer regarding it: 'It is disliked to pray Salat in it, and in it is turning loose, and the action is upon the abhorrence'.

و «خماهن» و يقال «خماهان» حجر صلب في غاية الصلابة أغبر يضرب الى الحمرة و قيل انه نوع من الحديد يسمى بالعربية الحجر الحديدي و الصندل الحديدي، و قيل: إنه حجر أبلق يصنع منه الفصوص (برهان قاطع).

**Note:** And 'Khumahan', and it is called, 'Khamahaan', is a solid stone at the peak of solidness, dusty, striking to the redness. And it is said it is a type of iron named in Arabic as 'Al Hajr Al Hadeedi', and 'Al Sandal Al Hadeedi'. And it is said it is an abrasive stone the lobes are made from it (conclusive proof).

و عن رجل اشترى هدياً لرجل غائب عنه و سأله أن ينحر عنه هدياً بمي فلما أراد نحر الهدي نسي اسم الرجل و نحر الهدي ثم ذكره بعد ذلك أئجزي عن الرجل أم لا

And about a man who bought a sacrificial animal for a man absent from him and he had asked him to sacrifice a sacrificial animal at Mina on his behalf. When he intended to sacrifice the animal, he forgot the name of the man and sacrificed the animal. Then he remembered it after that. Is it allowed on behalf of the man or not?

الجواب لا بأس بذلك و قد أجزأ عن صاحبه

The answer: 'There is no problem with that, and he had fulfilled on behalf of his companion'.

وَ عِنْدَنَا حَاكَةٌ مَجُوسٌ يَأْكُلُونَ الْمَيْتَةَ وَ لَا يَغْتَسِلُونَ مِنَ الْجَنَابَةِ وَ يَسْجُدُونَ لَنَا نِيَاباً فَهَلْ يَجُوزُ الصَّلَاةُ فِيهَا مِنْ قَبْلِ أَنْ يُغَسَّلَ

And with us there is a tale of a Magian eating the dead, and not washing from the sexual impurity, and they are weaving the clothes for us. Is the Salat allowed in these from before it being washed?

الجواب لا بأس بالصلاة فيها

The answer: 'There is no problem with the Salat in it'.

وَ عَنِ الْمُصَلِّي يَكُونُ فِي صَلَاةِ اللَّيْلِ فِي ظُلْمَةٍ فَإِذَا سَجَدَ يَغْلُطُ بِالسَّجَادَةِ وَ يَضَعُ جَبْهَتَهُ عَلَى مِسْحٍ أَوْ نَطْعٍ - فَإِذَا رَفَعَ رَأْسَهُ وَجَدَ السَّجَادَةَ هَلْ يَعْتَدُ بِهَذِهِ السَّجْدَةِ أَمْ لَا يَعْتَدُ بِهَا

And about the one praying Salat being in the night Salat in the darkness. When he performs Sajdah, he misses the 'Sajjadah' (Morhr) and places his forehead upon plaster or a leather rug. When he raises his head, he finds the 'Sajjadah' (Morhr). Should he repeat this Sajdah or not repeat with it?

الجواب ما لم يستوي جالسا فلا شيء عليه في رفع رأسه لطلب الخمرة

The answer: For as long as he has not sat evenly then there is nothing upon him in raising his head to seek the 'Khumrah' (small mat/Sajjadah)'.

وَ عَنِ الْمُحْرِمِ يَرْفَعُ الظَّلَالَ هَلْ يَرْفَعُ حَشَبَ الْعَمَارِيَةِ أَوْ الْكَنَيْسَةِ وَ يَرْفَعُ الْجَنَاحَيْنِ أَمْ لَا

And about the one in Ihraam raising the shade. Can he raise the building wood or a carriage and raise the two wings or not?

الجواب لا شيء عليه في تركه و جميع الحشَب

The answer: 'There is nothing upon it in leaving it and entirety of the wood'.

وَ عَنِ الْمُحْرِمِ يَسْتَنْظِلُ مِنَ الْمَطَرِ بِنَطْعٍ أَوْ غَيْرِهِ حَدَرًا عَلَى نِيَابِهِ وَ مَا فِي حَمْلِهِ أَنْ يَبْتَلَّ فَهَلْ يَجُوزُ ذَلِكَ

And about the one in Ihraam shading from the rain with a rug or something else as a caution upon his clothes and whatever is in his carriage from being soaked. Is that allowed?

الجواب إذا فعل ذلك في المحمل في طريقه فعليه دم-

The answer: 'When he does that in the carriage in his way, upon him would be blood (to sacrifice a lamb)'.

وَ الرَّجُلُ يَحُجُّ عَنْ آخَرَ هَلْ يَخْتَأَجُ أَنْ يَذُكُرَ الَّذِي حَجَّ عَنْهُ عِنْدَ عَقْدِ إِحْرَامِهِ أَمْ لَا وَ هَلْ يَجِبُ أَنْ يَذْبَحَ عَنْ حَجِّ عَنْهُ وَ عَنْ نَفْسِهِ أَمْ يُجْزِيهِ هَدْيٌ وَاحِدٌ

And the man performs Hajj on behalf of another. Is he needy to mention the one on whose behalf he is tying his Ihraam, or not, and is he obliged to slaughter on behalf of one on whose behalf he is performing Hajj, and for himself, or would one sacrificial animal suffice him?

الجواب يُذَكَّرُهُ وَإِنْ لَمْ يُفَعَّلْ فَلَا بَأْسَ

The answer: 'He should mention him, and if he does not do so, there is no problem'.

وَ هَلْ يَجُوزُ لِلرَّجُلِ أَنْ يُحْرِمَ فِي كِسَاءِ حَزِّ أُمَّ لَا

And is it allowed for the man that he wear Ihraam in a woollen (Khaz) cloak or not?'

الجواب لَا بَأْسَ بِذَلِكَ وَقَدْ فَعَلَهُ قَوْمٌ صَالِحُونَ-

The answer: 'There is no problem with that, and righteous people had done it'.

يعني الأئمة المعصومين سلام الله عليهم أجمعين، راجع الوسائل ب 8 من أبواب لباس المصلي.

**Note:** Meaning the Infallible Imams<sup>asws</sup>, may the Greetings of Allah<sup>azwj</sup> be upon them<sup>asws</sup> all. Refer to Al Wasaail, chapter 8 from the chapters on clothing of the praying one.

وَ هَلْ يَجُوزُ لِلرَّجُلِ أَنْ يُصَلِّيَ وَ فِي رِجْلِهِ بَطِيْطٌ لَا يُعْطَى الْكَعْبَيْنِ أَمْ لَا يَجُوزُ

And is it allowed for the man that he prays Salat and there is a 'Bateet' in his leg, not covering the two heels, or not allowed?

الجواب جَائِزٌ

The answer: 'Allowed'.

البطيط: رأس الخف بلا ساق، قاله الفيروز آبادي،

**Note:** Al Bateet – Top of the sock without a leg (part). Al Firozabady said it.

وَ يُصَلِّي الرَّجُلُ وَ مَعَهُ فِي كَتَمِهِ أَوْ سَرَاوِيلِهِ سِكِّينٌ أَوْ مُقْتَنَاحٌ حَدِيدٌ هَلْ يَجُوزُ ذَلِكَ

And can the man pray Salat and there is a knife in his sleeve or in his trouser or an iron key. Is that allowed?

الجواب جَائِزٌ

The answer: 'Allowed'.

وَ عَنِ الرَّجُلِ يَكُونُ مَعَ بَعْضِ هَؤُلَاءِ وَ مُتَّصِلًا بِهِمْ بِحُجٍّ وَ يَأْخُذُ عَلَى الْجَاذَةِ وَ لَا يُحْرِمُونَ هَؤُلَاءِ مِنَ الْمَسْلُوحِ فَهَلْ يَجُوزُ لِهَذَا الرَّجُلِ أَنْ يُؤَخَّرَ إِحْرَامَهُ إِلَى دَاتِ عَرَقٍ فَيُحْرِمَ مَعَهُمْ لِمَا يَخَافُ مِنَ الشُّهْرَةِ أَمْ لَا يَجُوزُ أَنْ يُحْرِمَ إِلَّا مِنَ الْمَسْلُوحِ



And about the man who happens to be with some of them, and connects with them performing Hajj, and he takes upon the main road, and they are not wearing Ihram from the Maslakh (juncture). Is it allowed for this man to delay wearing his Ihraam up to Zat Irq (juncture) and wear Ihraam along with them due to what he fears from the publicity, or is it not allowed to he wears Ihraam except from the Maslakh (juncture)?'

الجواب يُحرم من ميقاته ثم يلبس الثياب و يُلبّي في نفسه فإذا بلغ إلى ميقاتهم أظهر

The answer: 'He should wear his Ihraam from his juncture, then he should wear the clothes and exclaim Talbiyya within himself. When he reaches their juncture, he can reveal'.

و عن لبس النعل المغطون- فإن بغض أصحابنا يذكر أن لبسه كراهية

And about wearing the shrivelled slippers, for one of our companions mentioned that wearing it is detestable'.

الجواب جائز ذلك و لا بأس

The answer: 'That is allowed, and there is no problem'.

و عن الرجل من وكلاء الوقف يكون مستنجلاً لما في يده لا يرغ عن أخذ ماله فيما نزلت في قرية و هو فيها أو أدخل منزله و قد حضر طعامه فيدعوني إليه فإن لم أكل من طعامه عاداني عليه و قال فلان لا يستحل أن يأكل من طعامنا فهل يجوز لي أن أكل من طعامه و أتصدق بصدقة و كم مقدار الصدقة

And about the man from representatives of the designated properties legalising (for himself) to what is in his hands. He does not care about takings its wealth. Sometimes I descend in a town, and he is therein, or I enter his house and he has presented his meal. So, they invited me to it. If I do not eat from his meal, he would be inimical to me due to it. So and so said, 'It is not permissible to eat from our food'. Is it allowed for me to eat from his meal and give in charity with something, and how much would be the amount of charity (to be given)?

و إن أهدى هذا الوكيل هديته إلى رجل آخر فأحضر فيدعوني أن أأكل منها و أنا أعلم أن الوكيل لا يرغ عن أخذ ما في يده فهل فيه شيء؟ إن أنا نلت منها

And if this representative were to give a gift to another man and I am present, so he invites me to take from it, and I know that the representative does not care about taking what is in his hands (from the trust property). Would there be anything in it if I were to take from it?

الجواب إن كان لهذا الرجل مال أو معاش غير ما في يده فكل طعامه و اقبل بره و إلا فلا

The answer: 'If there was (personal) wealth for this man or a (another) livelihood other than what is in his hand, then eat his food and accept his ack of kindness, or else, so no!'

و عن الرجل يقول بالحق و يرى المنفعة و يقول بالرجعة إلا أن له أهلاً موافقة له في جميع أمره و قد عاهدتها أن لا يتزوج عليها و لا يتسرى و قد فعل هذا منذ بضع عشرة سنة و وقى بقوله

And about the man saying (believing) with the truth and viewing the Mut'ah, and says (believes) in the Raj'at, except that there is a family for him who are standing for him in entirety of his affairs, and he has pacted that he would neither marry upon it nor take a concubine, and he has been doing this since some ten years and been loyal with his word.

فَوَيْتَمَا غَابَ عَنْ مَنْزِلِهِ الْأَشْهُرَ فَلَا يَتَمَتَّعُ وَلَا يَتَحَرَّكُ نَفْسُهُ أَيْضاً لِذَلِكَ وَ يَرَى أَنَّ وُفُوفَ مَنْ مَعَهُ مِنْ أَخٍ وَ وَلَدٍ وَ عَلَامٍ وَ وَكَيْلٍ وَ حَاشِيَةٍ مِمَّا يُقَلِّلُهُ فِي أَعْيُنِهِمْ وَ يُحِبُّ الْمَقَامَ عَلَى مَا هُوَ عَلَيْهِ مَحَبَّةً لِأَهْلِهِ وَ مِثْلًا لِإِيَّهَا وَ صَيَانَةً لَهَا وَ لِنَفْسِهِ لَا يُحْرِمُ الْمُنْعَةَ بَلْ يَدِينُ اللَّهَ بِمَا فَهَلَ عَلَيْهِ فِي تَرْكِهِ ذَلِكَ مَا تَمَّ أَمْ لَا

Sometimes he is absent from his house for months, and he does not perform Mut'ah nor move himself as well for that, and he views that the pausing of the ones with him, from a brother, and son, and slave, and representative, and entourage is from what they are belittling it in their eyes, and he loves the position based upon what he is upon, love for his family, and inclining towards it, and doing good for it and for himself. He does not outlaw the Mut'ah, but he makes it a religion of Allah<sup>-azwj</sup> with it. Is there any sin upon him in his leaving that or not?

الْجَوَابُ فِي ذَلِكَ يُسْتَحَبُّ لَهُ أَنْ يُطِيعَ اللَّهَ تَعَالَى - لِيُرْوَلَ عَنْهُ الْخُلْفُ فِي الْمَعْصِيَةِ وَ لَوْ مَرَّةً وَاحِدَةً

The answer: 'Regarding that, it is recommended for him that he obeys Allah<sup>-azwj</sup> the Exalted in order to remove away from him the oath in the disobedience, and even if it be once'.

فَإِنْ رَأَيْتَ أَدَامَ اللَّهَ عَزَّكَ أَنْ تَسْأَلَ لِي عَنْ ذَلِكَ وَ تَشْرَحُهُ لِي وَ يُجِيبُ فِي كُلِّ مَسْأَلَةٍ بِمَا الْعَمَلُ بِهِ وَ تُقَلِّدِي الْمِنَّةَ فِي ذَلِكَ جَعَلَكَ اللَّهُ السَّبَبَ فِي كُلِّ خَيْرٍ وَ أَجْرَاهُ عَلَى يَدِكَ فَعَلْتُ مُنَابَأً إِنْ شَاءَ اللَّهُ

So if you (representative of the Imam<sup>-ajfj</sup>) were to view so, may Allah<sup>-azwj</sup> Perpetuate your honour, to ask me about that and explain it to me, and to answer regarding every issue with what can be acted with, and collar me the favour regarding that, may Allah<sup>-azwj</sup> Make you the means in every good, and Reward him<sup>-ajfj</sup> upon your hands, do so. You will be Rewarded if Allah<sup>-azwj</sup> so Desires.

أَطَالَ اللَّهُ بَقَاءَكَ وَ أَدَامَ عَزَّكَ وَ تَأَيَّدَكَ وَ سَعَادَتَكَ وَ سَلَامَتَكَ وَ كَرَامَتَكَ وَ أَمَّ نِعْمَتَهُ عَلَيْكَ وَ زَادَ فِي إِحْسَانِهِ إِلَيْكَ وَ جَعَلَنِي مِنَ السُّؤَى فِدَاكَ وَ قَدَمَنِي عَنْكَ وَ قَبَلَكَ

May Allah<sup>-azwj</sup> Prolong your life, and Perpetuate your honour, and Support you, and Make you happy, and Keep you safe, and Honour you, and Complete His<sup>-azwj</sup> Honour upon you, and Increase in His<sup>-azwj</sup> Favours to you, and Make me to be from your evil ransom, and Advance me on your behalf and before you.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ النَّبِيِّ وَ آلِهِ وَ سَلَّمَ كَثِيرًا

The Praise is for Allah<sup>-azwj</sup>, Lord<sup>-azwj</sup> of the worlds, and may Allah<sup>-azwj</sup> Send Salawaat of Allah<sup>-azwj</sup> upon Muhammad<sup>-saww</sup>, the Prophet<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, and a lot of Greetings'.

قَالَ ابْنُ نُوحٍ نَسَخْتُ هَذِهِ النَّسَخَةَ مِنَ الدَّرَجَاتِ الْقَدِيمَاتِ اللَّذِينَ فِيهِمَا الْخَطُ وَ التَّوْقِيعَاتُ.

Ibn Nuh said, 'I copied from this copy, from the two ancient scrolls, the ones in which were the handwriting and the letters'.<sup>219</sup>

3- ج، الإحتجاج في كتاب آخر لمحمد بن عبد الله الحيمري إلى صاحب الزمان ع من جوابات مسائله التي سأله عنها في سنة سبع و ثلاثمائة

(The book) 'Al Ihtijaj' –

In another letter of Muhammad Bin Abdullah Al-Himeyri to Master<sup>-ajfj</sup> of the Time, from the answers to his issues which he had asked about, in the year three hundred and seven.

سأل عن المحرم يجوز أن يشد المئزر من خلفه إلى عنقه بالطول و يرفع طرفيه إلى حنونه و يجمعهما في خاصرته و يعقدهما و يخرج الطرفين الآخرين من بين رجليه و يرفعهما إلى خاصرته و يشد طرفيه إلى وركيه فيكون مثل السراويل يستتر ما هناك فإن المئزر الأول كنا نتتر به- إذا ركب الرجل جملة يكشف ما هناك و هذا أستر

He asked about the one wearing Ihraam, 'Is it allowed if he were to tighten the wrapping from behind him up to his neck in length and raise its end to his groin and gather the two (ends) in its shortening, and brings out the two other ends from in front of his legs, and raise these to his groin, and tightens its end to his hips, so it would be like the trouser concealing what is over there, for the first wrapping (of Ihraam) we are wrapping with, when the man rides totally, it uncovers what is over there, and this (alternative) is more concealing'.

فأجاب ع جائز أن يتزر الإنسان كيف شاء إذا لم يحدث في المئزر حدثاً بمقراض و لا إبرة يخرجها به عن حد المئزر و غرزه عزراً و لم يعقده و لم يشد بعضه ببعض إذا غطى سرته و ركبتيه كلاهما فإن السنة المجمع عليها بغير خلاف تغطية السرة و الركبتين و الأحب لنا و الأفضل لكل أحد شدته على السبيل المعروفة للناس جميعاً إن شاء الله

He<sup>-ajfj</sup> answered: 'It is allowed for the person to wrap however he so desires to, when he has not innovated in the wrapping an innovation with scissors or needle, expelling him from the limit of the wrapping (Ihraam) due to it, and stitches it with a stitch, and he does not tie a knot, and does not tighten part of it with part when he has covered his navel and his knees, both of them, for the Sunna, there is a consensus upon it, without any differing, is that the navel and the two knees should be covered; and the most beloved to us and the most superior is for every one to tighten upon the way well-known to all the people, if Allah<sup>-azwj</sup> so Desires'.

و سأل رحمه الله هل يجوز أن يشد عليه مكان العقدة تركه

And he, may Allah<sup>-azwj</sup> have Mercy on him, asked, 'Is it allowed to tie a waistband upon it in the place of the knot?'

فأجاب ع لا يجوز شد المئزر بشيء سواه من تكة و لا غيرها

He<sup>-ajfj</sup> answered: 'It is not allowed for the wrapping to be tightened with anything besides it, neither from a waistband nor anything else'.

<sup>219</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 31 H 2

وَسَأَلَ عَنِ التَّوَجُّهِ لِلصَّلَاةِ أَيْ يَقُولُ عَلَى مِلَّةِ إِبْرَاهِيمَ وَ دِينِ مُحَمَّدٍ فَإِنَّ بَعْضَ أَصْحَابِنَا ذَكَرَ أَنَّهُ إِذَا قَالَ عَلَى دِينِ مُحَمَّدٍ فَقَدْ أَبَدَعَ لِأَنَّا لَمْ نَجِدْ فِي شَيْءٍ مِنْ كُتُبِ الصَّلَاةِ خِلا حَدِيثًا فِي كِتَابِ الْقَاسِمِ بْنِ مُحَمَّدٍ - عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ أَنَّ الصَّادِقَ ع قَالَ لِلْحَسَنِ كَيْفَ تَتَوَجَّهُ قَالَ أَقُولُ لَبَّيْكَ وَ سَعْدَيْكَ

And he asked about the orientation (beginning) for the Salat, can one be saying, 'Upon the nation of Ibrahim<sup>-as</sup> and religion of Muhammad<sup>-sawww</sup>', for one of our companions mentioned that when one says, 'Upon the religion of Muhammad<sup>-sawww</sup>', so he has innovated, because we cannot find it in anything from the books of Salat, apart from a Hadith in the book of Al Qasim Bin Muhammad, from his grandfather Al-Hassan Bin Rashid, that Al-Sadiq<sup>-asws</sup> said to Al-Hassan, 'How is your orientation?' He said, 'I am saying, 'Here I am at Your<sup>-azwj</sup> service and Your<sup>-azwj</sup> assistance!'

فَقَالَ لَهُ الصَّادِقُ ع لَيْسَ عَنْ هَذَا أَسْأَلُكَ كَيْفَ تَقُولُ وَجَهْتُ وَجِهِي لِلَّذِي فَطَرَ السَّمَاوَاتِ وَ الْأَرْضَ خَنيفاً مُسْلِماً قَالَ الْحَسَنُ أَقُولُهُ

Al-Sadiq<sup>-asws</sup> said to him: 'I<sup>-asws</sup> did not ask you about this. How are you saying: **I orient my face towards the One Who Originated the skies and the earth, being upright, [6:79]**, submitting'. Al-Hassan said, 'I am saying it'.

فَقَالَ لَهُ الصَّادِقُ ع إِذَا قُلْتَ ذَلِكَ فَقُلْ عَلَى مِلَّةِ إِبْرَاهِيمَ وَ دِينِ مُحَمَّدٍ وَ مِنْهَاجِ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ الْإِثْمَامِ بِآلِ مُحَمَّدٍ خَنيفاً مُسْلِماً وَ مَا أَنَا مِنَ الْمُشْرِكِينَ

Al-Sadiq<sup>-asws</sup> said to him: 'When you have said that, then say, 'Upon the nation of Ibrahim<sup>-as</sup>, and religion of Muhammad<sup>-sawww</sup>, and manifesto of Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, and I am led by the Progeny<sup>-asws</sup> of Muhammad<sup>-sawww</sup>, upright, submitting, **and I am not from the associators' [6:79]**'.

فَأَجَابَ ع التَّوَجُّهُ كُلُّهُ لَيْسَ بِرِضَاةٍ وَ السُّنَّةُ الْمُؤَكَّدَةُ فِيهِ الَّتِي هِيَ كَالْإِجْمَاعِ الَّذِي لَا خِلَافَ فِيهِ وَجَهْتُ وَجِهِي لِلَّذِي فَطَرَ السَّمَاوَاتِ وَ الْأَرْضَ خَنيفاً مُسْلِماً عَلَى مِلَّةِ إِبْرَاهِيمَ وَ دِينِ مُحَمَّدٍ وَ هَدَى أَمِيرَ الْمُؤْمِنِينَ وَ مَا أَنَا مِنَ الْمُشْرِكِينَ إِنَّ صَلَاتِي وَ نُشْكِي وَ تَحْيَايَ وَ تَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَ بِذَلِكَ أُمِرْتُ وَ أَنَا مِنَ الْمُسْلِمِينَ اللَّهُمَّ اجْعَلْنِي مِنَ الْمُسْلِمِينَ أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ثُمَّ يَقْرَأُ الْحَمْدَ

He<sup>-ajfi</sup> said: 'The orientation, all of it, is not an obligation, and the emphatic Sunnah regarding it is that which there is consensus, which there is no differing in it, **I turn my face towards the One Who Originated the skies and the earth, being upright, [6:79]**, submitting to the nation of Ibrahim<sup>-as</sup> and religion of Muhammad<sup>-sawww</sup> and guidance of Amir Al-Momineen<sup>-asws</sup>, **and I am not from the associators' [6:79] 'Surely my Salat, and my sacrifice, and my life, and my death are for Allah Lord of the worlds [6:162] There is no associate for Him; and with that I am Commanded, [6:163]**, and I am from the submitters. O Allah<sup>-azwj</sup>! Make me to be from the submitters. I seek Refuge with Allah<sup>-azwj</sup>, the Hearing, the Knowing, from the Pelted Satan<sup>la</sup>. In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful'. Then he should recite Surah Al Hamd'.

قَالَ الْقَبِيهَ الَّذِي لَا يُشْكُ فِي عِلْمِهِ الدِّينَ لِمُحَمَّدٍ وَ الْهَدَايَةَ لِعَلِيِّ أَمِيرِ الْمُؤْمِنِينَ لِأَنَّهَا لَهُ وَ فِي عَقِبِهِ بَاقِيَةٌ إِلَى يَوْمِ الْقِيَامَةِ فَمَنْ كَانَ كَذَلِكَ فَهُوَ مِنَ الْمُهْتَدِينَ وَ مَنْ شَكَّ فَلَا دِينَ لَهُ وَ تَعُوذُ بِاللَّهِ فِي ذَلِكَ مِنَ الضَّلَالَةِ بَعْدَ الْهُدَى

So said the jurist whom there can be no doubt regarding his knowledge, 'The religion is of Muhammad<sup>-sawww</sup> and the guidance is of Ali Amir Al-Momineen<sup>-asws</sup>, be it is for him<sup>-asws</sup> in his<sup>-asws</sup> posterity, remaining up to the Day of Qiyamah. So the one who was like that, he would be

from the guided ones, and the one who doubts, there is no religion for him, and we seek Refuge with Allah<sup>-azwj</sup> regarding that, from the straying after the guidance’.

وَسَأَلَهُ عَنِ الْفُتُوتِ فِي الْفَرِيضَةِ إِذَا فَرَعَ مِنْ دُعَائِهِ أَنْ يَرُدَّ يَدَيْهِ عَلَى وَجْهِهِ وَ صَدْرِهِ لِلْحَدِيثِ الَّذِي رُوِيَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ أَجَلُ مِنْ أَنْ يَرُدَّ يَدَيْ عُنْدِهِ صِفْرًا بَلْ يَمْلَأُهَا مِنْ رَحْمَتِهِ أَمْ لَا يَجُوزُ فَإِنَّ بَعْضَ أَصْحَابِنَا ذَكَرَ أَنَّ عَمَلًا فِي الصَّلَاةِ

And he asked him<sup>-ajfi</sup> about the ‘Qunout’ in the obligatory (Salat), ‘When he is free from his supplication and returns his hand to his face and his chest, for the Hadith which is reported (states): ‘Allah<sup>-azwj</sup> Mighty and Majestic is more Majestic than for His<sup>-azwj</sup> servant to return his hands with zero without having it filled from His<sup>-azwj</sup> Mercy, or is it not allowed: One of our companions mentioned that he does it in the Salat’.

روى الكليني في كتاب الدعاء من أصول الكافي ج 2 ص 471 عن عبد الله بن ميمون القداح عن أبي عبد الله عليه السلام قال: ما أبرز عبد يده إلى الله العزيز الجبار الا استحى الله عز و جل أن يردّها صفرًا حتى يجعل فيها من فضل رحمته ما يشاء، فإذا دعا أحدكم فلا يرد يده حتى يمسح على وجهه و رأسه.

Note: It is reported by Al-Kulayni in the book of supplications, from Al-Kafi V 2 P 471, from Abdullah Bin Maymoun Al-Qadah, from Abu Abdullah<sup>-asws</sup> having said: ‘A servant does not bring out his hands towards Allah<sup>-azwj</sup>, the Mighty, the Subduer, except Allah<sup>-azwj</sup> Mighty and Majestic is Embarrassed from it being returned with zero, until He<sup>-azwj</sup> Makes to be in it from the Grace of His<sup>-azwj</sup> Mercy whatever He<sup>-azwj</sup> so Desires to. So whenever one of you supplicates, he should not return his hand until he has wiped it upon his face and his head’.

و روى مثله الصدوق في الفقيه ج 1 ص 107، و كما ترى الحديث ظاهر في الدعاء في غير الصلوات.

And similar to it is reported by Al-Sadouq in ‘Al-Faqeeh’ V 1 P 107, and as you can see the Hadith apparent regarding the supplication is without Salawaat.

فَأَجَابَ ع رَدُّ الْيَدَيْنِ مِنَ الْفُتُوتِ عَلَى الرَّأْسِ وَ الْوَجْهِ عَيْرُ جَائِزٍ فِي الْفَرَائِضِ وَ الَّذِي عَلَيْهِ الْعَمَلُ فِيهِ إِذَا رَفَعَ يَدَهُ فِي فُتُوتِ الْفَرِيضَةِ وَ فَرَعَ مِنَ الدُّعَاءِ أَنْ يَرُدَّ بَطْنَ رَاحَتَيْهِ مَعَ صَدْرِهِ تَلْفَاءً رُكْبَتَيْهِ عَلَى تَمَهُّلٍ وَ يَكْبِرُ وَ يَرْكَعُ وَ الْحَبْرُ صَحِيحٌ وَ هُوَ فِي نَوَافِلِ النَّهَارِ وَ اللَّيْلِ دُونَ الْفَرَائِضِ وَ الْعَمَلُ بِهِ فِيهَا أَفْضَلُ

He<sup>-ajfi</sup> answered: ‘Returning the hands from the Qunout, upon neither upon the head nor upon the face is allowed in the obligatory (Salat), and that which is being acted with, when he raises his hand in Qunout of the obligatory (Salat) and is free from the supplication, he should return the inside of his palm with his chest towards his knees slowly, and he should exclaim Takbeer and perform ruk’u. And the Hadith is correct, and it is regarding the optional (Salat) of the day and the night, besides the obligatory, and the acting with it in these is superior’.

و سَأَلَ عَنْ سَجْدَةِ الشُّكْرِ بَعْدَ الْفَرِيضَةِ فَإِنَّ بَعْضَ أَصْحَابِنَا ذَكَرَ أَنَّهَا بَدْعَةٌ فَهَلْ يَجُوزُ أَنْ يَسْجُدَهَا الرَّجُلُ بَعْدَ الْفَرِيضَةِ وَ إِنْ جَازَ فَفِي صَلَاةِ الْمَغْرِبِ هِيَ بَعْدَ الْفَرِيضَةِ أَوْ بَعْدَ الْأَرْبَعِ رَكَعَاتِ النَّافِلَةِ

And he asked about the Sajdah of thanks after the obligatory (Salat), for one of our companions mentioned that it is an innovation. Is it allowed for the man to prostrate it after the obligatory (Salat), and if it is allowed, is it after the Maghrib Salat after the Obligatory or after the four Cycles of optional (Salat)?’

فَأَجَابَ ع سَجْدَةُ الشُّكْرِ مِنَ الْأَرْبَعِ السُّنَنِ وَ أَوْجِبَهَا وَ لَمْ يَقُلْ إِنَّ هَذِهِ السَّجْدَةَ بَدْعَةٌ إِلَّا مَنْ أَرَادَ أَنْ يُحَدِّثَ فِي دِينِ اللَّهِ بَدْعَةً

He<sup>-ajfi</sup> answered: 'The Sajdah of thanks is from the necessary Sunnahs and its obligatory, and he will not say that this Sajdah is an innovation except the one who wants to start an innovation in the religion of Allah<sup>-azwj</sup>.

وَأَمَّا الْحَبْرُ الْمُرَوِّىُّ فِيهَا بَعْدَ صَلَاةِ الْمَغْرِبِ وَ الْإِحْتِلَافُ فِي أَهْلِهَا بَعْدَ الثَّلَاثِ أَوْ بَعْدَ الْأَرْبَعِ فَإِنَّ فَضْلَ الدُّعَاءِ وَ التَّسْبِيحِ بَعْدَ الْفَرَائِضِ عَلَى الدُّعَاءِ بِعَقِيْبِ التَّوَافِلِ كَفَضْلِ الْفَرَائِضِ عَلَى التَّوَافِلِ وَ السَّجْدَةُ دُعَاءٌ وَ تَسْبِيحٌ وَ الْأَفْضَلُ أَنْ يَكُونَ بَعْدَ الْفَرَضِ فَإِنْ جَعَلَتْ بَعْدَ التَّوَافِلِ أَيْضاً جَازَ

As for the Hadith reported regarding it is after Salat Al-Maghrib, and the differing whether it is after the three or after the four, so the superiority of the supplication and the glorification after the obligatory (Salat) upon the supplication with follow-up of the optional (Salat), is like the superiority of the obligatory over the optional, and the Sajdah is a supplication, and glorification, and the superior is that it should be after the obligatory. But if he were to make it after the optional, it is allowed as well'.

وَ سَأَلَ أَنَّ لِبَعْضِ إِخْوَانِنَا مِمَّنْ نَعْرِفُهُ صَبِيْعَةً جَدِيْدَةً يَجْنُبُ صَبِيْعَةَ خَرَابٍ لِلسُّلْطَانِ فِيهَا حِصَّةٌ وَ أَكْرَهُهُ زُبْمًا زَرَعُوا حُدُودَهَا وَ تُؤَدِّيهِمْ عُمَّالُ السُّلْطَانِ وَ يَتَعَرَّضُ فِي الْأَكْلِ مِنْ غَلَّاتِ صَبِيْعَتِهِ وَ لَيْسَ لَهَا قِيَمَةٌ لِخَرَابِهَا وَ إِنَّمَا هِيَ بَاتِرَةٌ مِنْذُ عِشْرِيْنَ سَنَةً وَ هُوَ يَتَحَرَّجُ مِنْ شِرَائِهَا لِأَنَّهُ يُقَالُ إِنَّ هَذِهِ الْحِصَّةَ مِنْ هَذِهِ الصَّبِيْعَةِ كَانَتْ قُبِضَتْ عَنِ الْوَقْفِ قَدِيْمًا لِلسُّلْطَانِ

And he asked, 'For one of our brothers, from the ones we know, there is a new estate by the side of a ruined estate of the ruler wherein is a share, and he ploughs it. Sometimes they cultivate its limits, and the office bearers of the ruler harms them and objects from consuming from the produce of his estate, and there is no value to it due to its ruined state, and rather it is a wilderness since twenty years and he is too embarrassed from buying it, because it would be said, 'This is a share from this estate having been captured from the ancient times for the ruler.

فَإِنْ جَازَ شِرَائُهَا مِنَ السُّلْطَانِ وَ كَانَ ذَلِكَ صَوَابًا كَانَ ذَلِكَ صَالِحًا لَهُ وَ عِمَارَةٌ لِبَصِيْعَتِهِ وَ إِنَّهُ يَزْرَعُ هَذِهِ الْحِصَّةَ مِنَ الْقَرْيَةِ الْبَاتِرَةِ لِقَبْلِ مَاءِ صَبِيْعَتِهِ الْعَامِرَةِ وَ يَنْحَسِبُ عَنْهُ طَعْمُ أَوْلِيَاءِ السُّلْطَانِ وَ إِنْ لَمْ يَجُزْ ذَلِكَ عَمِلَ بِمَا تَأْمُرُهُ إِنْ شَاءَ اللَّهُ

If it is allowed to buy if from the ruler, and that was correct, would that be betterment for him and building for its estate, and this part has been cultivated from the dry town for the surplus water of his built town and abandoned due to the greed of the friends of the ruler and if that work to build it is not allowed, if Allah<sup>-azwj</sup> so Desires'.

فَأَجَابَهُ عِ الصَّبِيْعَةَ لَا يَجُوزُ ائْتِنَاعُهَا إِلَّا مِنْ مَالِكِهَا أَوْ بِأَمْرِهِ وَ رِضَا مِنْهُ

He<sup>-ajfi</sup> answered him: 'The estate, it is not allowed to buy it except from its owner, or by his instructions, and agreement from him'.

وَ سَأَلَ عَنْ رَجُلٍ اسْتَحَلَّ بِأَمْرًا مِنْ حُجَابِهَا وَ كَانَ يَتَحَرَّزُ مِنْ أَنْ يَقَعَ وَ لَدَّ فَجَاءَتْ بِابْنٍ فَتَحَرَّجَ الرَّجُلُ أَنْ لَا يَقْبَلَهُ فَقَبِلَهُ وَ هُوَ شَاكٌ فِيهِ لَيْسَ يَخْلِطُهُ بِنَفْسِهِ فَإِنْ كَانَ مِمَّنْ يَجِبُ أَنْ يَخْلِطُهُ بِنَفْسِهِ وَ يَجْعَلُهُ كَسَائِرِ وُلْدِهِ فَعَلْ ذَلِكَ وَ إِنْ جَازَ أَنْ يَجْعَلَ لَهُ شَيْئًا مِنْ مَالِهِ دُونَ حَقِّهِ فَعَلْ

And he asked about a man who had legalised with a woman from her guards, and he was taking precautions from a child occurring. She came with a son. The man was too embarrassed from not accepting it, so he accepted him, and he was doubtful regarding him, not mingling

him with himself. If he was from the one obligating that he mingles it with himself and makes him like rest of his children, he would do that, and if it is allowed that he makes something from his wealth to be for him, below his right, would do so’.

فَأَجَابَ عِ الْإِسْتِخْلَالَ بِالْمَرْأَةِ يَقَعُ عَلَى وَجْهِهِ وَالْجَوَابُ مُخْتَلَفٌ فِيهَا فَلْيَذْكَرِ الْوَجْهَ الَّذِي وَقَعَ الْإِسْتِخْلَالَ بِهِ مَشْرُوحاً لِيَعْرِفَ الْجَوَابَ فِيمَا يَسْأَلُ عَنْهُ مِنْ أَمْرِ الْوَالِدِ إِنْ شَاءَ اللَّهُ

He<sup>-ajfi</sup> answered: ‘The legalising with the woman occurs upon aspects and the answer is different in these. So let him mention the aspect which the legalising occurred in, expounding to know the answer regarding what he has asked about, from the matter of the child, if Allah<sup>-azwj</sup> so Desires’.

وَ سَأَلَهُ الدُّعَاءَ لَهُ فَخَرَجَ الْجَوَابُ جَادَ اللَّهُ عَلَيْهِ بِمَا هُوَ أَهْلُهُ إِجَابَتَنَا لِحَقِّهِ وَ رِعَايَتَنَا لِأَبِيهِ رَحِمَهُ اللَّهُ وَ قُرْبِهِ مِنَّا بِمَا عَلِمْنَاهُ مِنْ جَمِيلِ نِيَّتِهِ وَ وَقَفْنَا عَلَيْهِ مِنْ مَخَالِطِهِ الْمَقْرَبَةِ لَهُ مِنَ اللَّهِ الَّتِي تُرْضِي اللَّهَ عَزَّ وَ جَلَّ وَ رَسُولَهُ وَ أَوْلِيَاءَهُ عِ بِمَا بَدَأْنَا

And he asked him<sup>-ajfi</sup> for the supplication for him. The answer emerged, ‘May Allah<sup>-azwj</sup> be Generous upon him with what he is rightful of our<sup>-ajfi</sup> answer for his right, and our<sup>-asws</sup> looking after for his father, may Allah<sup>-azwj</sup> have Mercy on him, and his nearness from him with what we<sup>-ajfi</sup> know from the beauty of his intention, and our<sup>-ajfi</sup> pausing upon it from mingling with him due to the nearness of his from Allah<sup>-azwj</sup>, which Pleases Allah<sup>-azwj</sup> Mighty and Majestic and His<sup>-azwj</sup> Rasool<sup>-saww</sup> and his<sup>-saww</sup> friends with what we<sup>-ajfi</sup> had begun.

نَسْأَلُ اللَّهَ بِمَسْأَلَتِهِ مَا أَمَلَهُ مِنْ كُلِّ خَيْرٍ عَاجِلٍ وَ آجِلٍ وَ أَنْ يُصْلِحَ لَهُ مِنْ أَمْرِ دِينِهِ وَ دُنْيَاهُ مَا يُحِبُّ صَلَاحَهُ إِنَّهُ وَلِيُّ قَدِيرٌ.

We<sup>-ajfi</sup> asked Allah<sup>-azwj</sup>, due to his questions what he hopes for, from every good, current, and future, and for Him<sup>-azwj</sup> to Correct for him from the affairs of his religion and his world what he would love to better it, He<sup>-azwj</sup> is the Able Guardian”<sup>220</sup>

4- ج، الإحتجاج وَ كَتَبَ إِلَيْهِ صَلَوَاتُ اللَّهِ عَلَيْهِ أَيْضاً فِي سَنَةِ ثَمَانٍ وَ ثَلَاثِمِائَةٍ كِتَاباً سَأَلَهُ فِيهِ عَنْ مَسَائِلٍ أُخْرَى كَتَبَ فِيهِ

(The book) ‘Al Ihtijaj’ –

‘And he wrote a letter to him<sup>-ajfi</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup> as well, in the year three hundred and eight, asking him<sup>-ajfi</sup> other questions. He wrote in it: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَطَالَ اللَّهُ بَقَاءَكَ وَ أَدَامَ عَزَّكَ وَ كَرَامَتَكَ وَ سَعَادَتَكَ وَ سَلَامَتَكَ وَ أَتَمَّ نِعْمَتَهُ عَلَيْكَ وَ زَادَ فِي إِحْسَانِهِ إِلَيْكَ وَ جَمِيلَ مَوَاهِبِهِ لَدَيْكَ وَ فَضْلِهِ عَلَيْكَ وَ جَزِيلَ قِسْمِهِ لَكَ وَ جَعَلَنِي مِنَ الشُّعْرِ كُلِّهِ فِدَاكَ وَ قَدَّمَنِي قِبَلِكَ

‘In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! May Allah<sup>-azwj</sup> Prolong your<sup>-ajfi</sup> life and Perpetuate your<sup>-ajfi</sup> honour, and your<sup>-ajfi</sup> honour, and Make you<sup>-ajfi</sup> happy, and Keep you<sup>-ajfi</sup> safe, and Complete His<sup>-azwj</sup> Favours upon you<sup>-ajfi</sup>, and Increase in His<sup>-azwj</sup> Favours upon you<sup>-ajfi</sup>, and Make His<sup>-azwj</sup> gifts to you<sup>-ajfi</sup> beautiful, and His<sup>-azwj</sup> Grace upon you<sup>-ajfi</sup>, and Amplify His<sup>-azwj</sup>

<sup>220</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfi</sup>, Ch 31 H 3

apportionment for you<sup>-ajfi</sup>, and Make me from the evil, all of it, your<sup>-ajfi</sup> ransom, and Advance me before you<sup>-ajfi</sup>.

إِنَّ قَبْلَنَا مَشَائِخَ وَ عَجَائِزَ يَصُومُونَ رَجَبَ [رَجَبًا] مِنْذُ ثَلَاثِينَ سَنَةً وَ أَكْثَرَ وَ يَصِلُونَ شَعْبَانَ بِشَهْرِ رَمَضَانَ وَ رَوَى لَهُمْ بَعْضُ أَصْحَابِنَا أَنَّ صَوْمَهُ مُعْصِيَةٌ

Before us there are elderly men and elderly women fasting (month of) Rajab since thirty years and more. They are connecting Shaban with the month of Ramazan, and one of our companions has reported to them that fasting it is an act of disobedience’.

فَأَجَابَ قَالَ الْفَقِيهَ ع- يَصُومُ مِنْهُ أَيَّامًا إِلَى خَمْسَةِ عَشَرَ يَوْمًا ثُمَّ يَفْطَعُهُ إِلَّا أَنْ يَصُومَهُ عَنِ الثَّلَاثَةِ الْأَيَّامِ الْفَائِتَةِ لِلْحَدِيثِ أَنْ نَعَمْ شَهْرُ الْقَضَاءِ رَجَبٌ

He (Abu Al Qasim Bin Rawh Al-Nowbakhty) answered, ‘The jurist (Al-Qaim<sup>-ajfi</sup>) said: ‘He should fast from it some days up to fifteen days, then cut it, except if he were to fast it from three days the missing out on the Hadith that best of the months for the paying back is Rajab’.

وَ سَأَلَ عَنْ رَجُلٍ يَكُونُ فِي مَحْمِلِهِ وَ الثَّلْجُ كَثِيرٌ بِقَامَةِ رَجُلٍ فَيَتَخَوَّفُ إِنْ نَزَلَ الْعَوْصَ فِيهِ وَ يُرْمَى يَسْقُطُ الثَّلْجُ وَ هُوَ عَلَى تِلْكَ الْحَالِ وَ لَا يَسْتَوِي لَهُ أَنْ يَلْبَسَ شَيْئًا مِنْهُ لِكَثْرَتِهِ وَ تَهَافُتِهِ هَلْ يَجُوزُ لَهُ أَنْ يُصَلِّيَ فِي الْمَحْمِلِ الْفَرِيضَةَ فَقَدْ فَعَلْنَا ذَلِكَ أَيَّامًا فَهَلْ عَلَيْنَا فِي ذَلِكَ إِعَادَةٌ أَمْ لَا

And he asked about a man who happens to be in his carriage and there is a lot of snow with stature of a man. So he fears from descending, the diving into it, and sometimes the snow falls while he is upon that state, and it is not even for him that he clears something from it due to its abundance and its scattering. Is it allowed for him that he prays obligatory Salat in the carriage. We have done that for day, it is upon us to repeat regarding that or not?’

فَأَجَابَ ع لَا نَأْسَ بِهِ عِنْدَ الضَّرُورَةِ وَ الشَّدَّةِ

He<sup>-ajfi</sup> answered: ‘There is no problem with it during the necessity and the difficulty’.

وَ سَأَلَ عَنِ الرَّجُلِ يَلْحَقُ الْإِمَامَ وَ هُوَ رَاكِعٌ فَيَرْتَكِعُ مَعَهُ وَ يَحْتَسِبُ تِلْكَ الرَّكْعَةَ فَإِنَّ بَعْضَ أَصْحَابِنَا قَالَ إِنْ لَمْ يَسْمَعْ تَكْبِيرَةَ الرَّكْعَةِ فَلَيْسَ لَهُ أَنْ يَعْتَدَّ بِتِلْكَ الرَّكْعَةِ

And he asked about the man who joins the imam (prayer leader in Salat) while he is performing ruk’u. So he performs ruk’u with him, and counts that ruk’u, for one of our companions said that if he has not heard the Takbeer of the ruk’u, then it isn’t for him that he repeats that ruk’u’.

فَأَجَابَ ع إِذَا لَحِقَ مَعَ الْإِمَامِ مِنْ تَسْبِيحِ الرَّكْعَةِ تَسْبِيحَةً وَاحِدَةً اعْتَدَّ بِتِلْكَ الرَّكْعَةِ وَ إِنْ لَمْ يَسْمَعْ تَكْبِيرَةَ الرَّكْعَةِ

He<sup>-ajfi</sup> answered: ‘When he joins with the imam (prayer leader) from the one glorification of the ruk’u, he would count with that ruk’u and even if he had not heard Takbeer of the ruk’u’.

وَ سَأَلَ عَنْ رَجُلٍ صَلَّى الظُّهْرَ وَ دَخَلَ فِي صَلَاةِ الْعَصْرِ فَلَمَّا أَنْ صَلَّى مِنْ صَلَاةِ الْعَصْرِ رَكَعَتَيْنِ اسْتَيْقَنَ أَنَّهُ صَلَّى الظُّهْرَ رَكَعَتَيْنِ كَيْفَ يَصْنَعُ

And he asked about a man who prays Al-Zohr (Salat) and enters into Salat Al-Asr. When he has prayed two Cycles from Salat Al-Asr, convinced that he had prayed two Cycles of Al-Zohr (instead of four). What should he do?’



فَأَجَابَ عِ إِذْ كَانَ أَحَدَتْ بَيْنَ الصَّلَاتَيْنِ حَدِيثًا يَفْطَعُ بِهَا الصَّلَاةَ أَعَادَ الصَّلَاتَيْنِ وَإِذَا لَمْ يَكُنْ أَحَدَتْ حَدِيثًا جَعَلَ الرَّكْعَتَيْنِ الْأَخِيرَتَيْنِ تَتِمَّةً لِصَلَاةِ الطُّهْرِ وَ صَلَّى الْعَصْرَ بَعْدَ ذَلِكَ

He<sup>-ajfi</sup> answered: 'If an event had occurred between the two Salats terminating the Salat by it, he should repeat the two Salats, and when no event has occurred, he should make the last two Cycles to complete the Al-Zohr Salat and he should pray Al-Asr after that'.

وَ سَأَلَ عَنِ أَهْلِ الْجَنَّةِ هَلْ يَبْتَوَالِدُونَ إِذَا دَخَلُوهَا أَمْ لَا

And he asked about the Paradise, 'Will they be procreating when they enter it or not?'

فَأَجَابَ عِ أَنَّ الْجَنَّةَ لَا حَمْلَ فِيهَا لِلنِّسَاءِ وَ لَا وِلَادَةَ وَ لَا طَمْتٌ وَ لَا نَفَاسٌ وَ لَا شَفَاءَ بِالطُّفُولِيَّةِ وَ فِيهَا مَا تَشْتَهِيهِ الْأَنْفُسُ وَ تَلِدُ الْأَعْيُنُ كَمَا قَالَ سُبْحَانَهُ فَإِذَا اشْتَهَى الْمُؤْمِنُ وَلَدًا خَلَقَهُ اللَّهُ عَزَّ وَ جَلَّ بِعَبْرِ حَمَلٍ وَ لَا وِلَادَةَ عَلَى الصُّورَةِ الَّتِي يُرِيدُ كَمَا خَلَقَ آدَمَ عِ عِبرَةً

He<sup>-ajfi</sup> answered: 'The Paradise, in it there is not pregnancy for the women nor any birth, nor menstruation, nor post-birth bleeding nor any misery with the childhood, **and therein would be what the souls year for delights the eyes, and you shall abide therein eternally [43:71]**, just as the Glorious Said. So when the Momin desires a child, Allah<sup>-azwj</sup> Mighty and Majestic will Create it without any pregnancy nor birth, upon the image which He<sup>-azwj</sup> Wants just as He<sup>-azwj</sup> had Created Adam<sup>-as</sup> as a lesson'.

وَ سَأَلَ عَنِ رَجُلٍ تَزَوَّجَ امْرَأَةً بِشَيْءٍ مَعْلُومٍ إِلَى وَقْتٍ مَعْلُومٍ وَ بَقِيَ لَهُ عَلَيْهَا وَقْتُ فَجَعَلَهَا فِي حِلِّ مِمَّا بَقِيَ لَهُ عَلَيْهَا وَ قَدْ كَانَتْ طَمِثَتْ قَبْلَ أَنْ يَجْعَلَهَا فِي حِلِّ مِنْ أَيَّامِهَا بِثَلَاثَةِ أَيَّامٍ أَمْ يَجُوزُ أَنْ يَتَزَوَّجَهَا رَجُلٌ آخَرَ بِشَيْءٍ مَعْلُومٍ إِلَى وَقْتٍ مَعْلُومٍ عِنْدَ طَهْرِهَا مِنْ هَذِهِ الْحَيْضَةِ أَوْ يَسْتَقْبِلُ بِهَا حَيْضَةً أُخْرَى

And he asked about a man marrying a woman with something known, up to a known time, and there remains time for him upon her. He makes her to be in a release from what had remained for him upon her, and she had a period before he made her to be in a release from her days, by three days. Is he allowed that another man marries her with something known up to the known time during her menses-free period from this menstruation, or faces with her another menstruation?'

فَأَجَابَ عِ يَسْتَقْبِلُ حَيْضَةً غَيْرَ تِلْكَ الْحَيْضَةِ لِأَنَّ أَقَلَّ تِلْكَ الْعِدَّةِ حَيْضَةٌ وَ طَهَارَةٌ تَامَةٌ

He<sup>-ajfi</sup> answered: 'He shall face (wait) a menstruation other than that menstruation because the least of the waiting period is a menstruation and a complete pure period'.

وَ سَأَلَ عَنِ الْأَبْرَصِ وَ الْمَجْدُومِ وَ صَاحِبِ الْقَالِحِ هَلْ يَجُوزُ شَهَادَتُهُمْ فَقَدْ رُوِيَ لَنَا أَنَّهُمْ لَا يُؤْمُونَ الْأَصِحَاءَ

And he asked about the one with vitiligo and the leper, and the one with paralysis. Are their testimonies allowed, for it has been reported to us that they are not safe of the sanitation'.

فَأَجَابَ عِ إِذْ كَانَ مَا يَحْمِلُ حَدِيثًا [حَادِثًا] جَازَتْ شَهَادَتُهُمْ وَ إِذْ كَانَ وِلَادَةً لَمْ يَحْزُرْ

He<sup>-ajfi</sup> answered: 'If whatever was with them was newly occurring, their testimonies would be allowed, and it was a birth-defect, it is not allowed'.

وَ سَأَلَ هَلْ يَجُوزُ لِلرَّجُلِ أَنْ يَتَزَوَّجَ ابْنَةَ امْرَأَتِهِ

And he asked, 'Is it allowed for the man that he marries a daughter of his wife?'

فَأَجَابَ عَ إِذْ كَانَتْ رُبَيْتٌ فِي حَجْرِهِ فَلَا يَجُوزُ وَ إِنْ لَمْ تَكُنْ رُبَيْتٌ فِي حَجْرِهِ وَ كَانَتْ أُمُّهَا فِي غَيْرِ حَبَالِهِ فَقَدْ رُوِيَ أَنَّهُ جَائِزٌ

He<sup>-ajfj</sup> answered: 'If she had been brought up in his lap, then it is not allowed, and if she had not been brought up in his lap and her mother was not under him (married to him), it has been reported that it is allowed'.

وَ سَأَلَ هَلْ يَجُوزُ أَنْ يَتَزَوَّجَ بِنْتَ ابْنَةِ امْرَأَةٍ ثُمَّ يَتَزَوَّجَ جَدَّتَهَا بَعْدَ ذَلِكَ أَمْ لَا

And he asked, 'Is it allowed that he marries a daughter of a wife, then marries her grandmother after that, or not?'

فَأَجَابَ عَ قَدْ هِيَ عَنْ ذَلِكَ

He<sup>-ajfj</sup> answered: 'It has been Prohibited from that'.

وَ سَأَلَ عَنْ رَجُلٍ ادَّعَى عَلَى رَجُلٍ أَلْفَ دِرْهَمٍ أَقَامَ بِهَا الْبَيِّنَةَ الْعَادِلَةَ وَ ادَّعَى عَلَيْهِ أَيْضاً خَمْسَمِائَةَ دِرْهَمٍ فِي صَكِّ آخَرَ وَ لَهُ بِذَلِكَ كُفْلِيَّةٌ بَيِّنَةٌ عَادِلَةٌ وَ ادَّعَى عَلَيْهِ أَيْضاً بِثَلَاثِ مِائَةِ دِرْهَمٍ فِي صَكِّ آخَرَ وَ مَائَتِي دِرْهَمٍ فِي صَكِّ آخَرَ وَ لَهُ بِذَلِكَ كُفْلِيَّةٌ بَيِّنَةٌ عَادِلَةٌ وَ يَزْعُمُ الْمُدَّعَى عَلَيْهِ أَنَّ هَذِهِ الصِّكَّاتُ كُلُّهَا قَدْ دَخَلَتْ فِي الصِّكِّ الَّذِي بِأَلْفِ دِرْهَمٍ وَ الْمُدَّعِي يُنْكِرُ أَنْ يَكُونَ كَمَا زَعَمَ فَهَلْ يُجِبُّ عَلَيْهِ الْأَلْفُ الدَّرْهَمَ مَرَّةً وَاحِدَةً أَوْ يَجِبُّ عَلَيْهِ كَمَا يُقِيمُ الْبَيِّنَةَ بِهِ وَ لَيْسَ فِي الصِّكَّاتِ اسْتِثْنَاءٌ إِذَا هِيَ صَكَّكَ عَلَى وَجْهِهَا

And he asked about a man claiming a thousand Dirhams upon a man, establishing the just evidence with it, and he claims five hundred Dirhams upon him as well in another promissory note, and for him, with all of it, there is just evidence, and he claims upon him three hundred Dirhams as well in another promissory note, and two hundred Dirhams in another promissory note, and there is just evidence for him with that, all of it, and the defendant claims that these promissory notes, all of these are included in the promissory note of a thousand Dirhams, and the claimant denies that being so what he claims. Is it obligated upon him the thousand Dirhams one time, or does it obligate upon him just as he had established the evidence with it, and there are not exclusions regarding the promissory notes, but rather these promissory notes are upon their face value'.

فَأَجَابَ عَ يُؤْخَذُ مِنَ الْمُدَّعَى عَلَيْهِ أَلْفُ دِرْهَمٍ وَ هِيَ الَّتِي لَا شُبُهَةَ فِيهَا وَ تُرَدُّ الْبَيِّنَةُ فِي الْأَلْفِ الْبَاقِي عَلَى الْمُدَّعِي فَإِنْ نَكَلَ فَلَا حَقَّ لَهُ

He<sup>-ajfj</sup> answered: 'A thousand Dirhams would be taken from the defendant, and these are which there is no doubt in it, and the oath would be repeated upon the claimant regarding the remaining thousand. If he recoils, then there is no right for him'.

وَ سَأَلَ عَنْ طِينِ الْقَبْرِ يُوضَعُ مَعَ الْمَيِّتِ فِي قَبْرِهِ هَلْ يَجُوزُ ذَلِكَ أَمْ لَا

And he asked about clay of the grave placed with the deceased in his grave, is that allowed or not?'

فَأَجَابَ عِ بِيُوضَعُ مَعَ الْمَيِّتِ فِي قَبْرِهِ وَ يُخَلَطُ بِخُتْمِهِ إِنْ شَاءَ اللَّهُ

He<sup>-ajfi</sup> answered: 'It can be placed with the deceased in his grave and mingled with his embalment if Allah<sup>-azwj</sup> so Desires'.

وَ سَأَلَ فَقَالَ رُوِيَ لَنَا عَنِ الصَّادِقِ ع أَنَّهُ كَتَبَ عَلَى إِزَارِ إِسْمَاعِيلَ ابْنِهِ إِسْمَاعِيلُ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ فَهَلْ يُجُوزُ لَنَا أَنْ نَكْتُبَ مِثْلَ ذَلِكَ بِطِينِ الْقَبْرِ أَمْ غَيْرِهِ

And he asked. He said, 'It is reported to us from Al-Sadiq<sup>-asws</sup> that he<sup>-asws</sup> had written upon a loin cloth (of shroud) of his<sup>-asws</sup> son Ismail: 'Ismail testifies that there is no god except Allah<sup>-azwj</sup>'. Is it allowed for us to write similar to that with clay of the grave or something else?'

فَأَجَابَ عِ بِجُوزِ ذَلِكَ

He<sup>-ajfi</sup> answered: 'That is allowed'.

وَ سَأَلَ هَلْ يُجُوزُ أَنْ يُسَبِّحَ الرَّجُلُ بِطِينِ الْقَبْرِ وَ هَلْ فِيهِ فَضْلٌ

And he asked, 'Is it allowed that the man to glorify with (rosary of) clay of the grave, and is there any merit in it?'

فَأَجَابَ عِ بِسَبْحِ بِهِ فَمَا مِنْ شَيْءٍ مِنَ التَّسْبِيحِ أَفْضَلَ مِنْهُ وَ مِنْ فَضْلِهِ أَنَّ الرَّجُلَ يَنْسَى التَّسْبِيحَ وَ يُدِيرُ السُّبْحَةَ فَيَكْتُبُ لَهُ التَّسْبِيحَ

He<sup>-ajfi</sup> answered: 'He can glorify with it. There is nothing from the glorification more superior than it, and from its merits is that he may forget the glorification and he would be rotating the rosary, so the glorification would (still) be written for it'.

وَ سَأَلَ عَنِ السَّجْدَةِ عَلَى لَوْحٍ مِنْ طِينِ الْقَبْرِ وَ هَلْ فِيهِ فَضْلٌ

And he asked about performing the Sajdah upon a tablet of clay of the grave, and is there any merit in it?'

فَأَجَابَ عِ بِجُوزِ ذَلِكَ وَ فِيهِ الْقَضَاءُ

He<sup>-ajfi</sup> answered: 'That is allowed, and there is merit in it'.

وَ سَأَلَ عَنِ الرَّجُلِ يَرُورُ قُبُورِ الْأَيْمَةِ عِ هَلْ يُجُوزُ أَنْ يَسْجُدَ عَلَى الْقَبْرِ أَمْ لَا وَ هَلْ يُجُوزُ لِمَنْ صَلَّى عِنْدَ بَعْضِ قُبُورِهِمْ عِ أَنْ يَقُومَ وَرَاءَ الْقَبْرِ وَ يَجْعَلَ الْقَبْرَ قِبْلَةً أَمْ يَقُومُ عِنْدَ رَأْسِهِ أَوْ رِجْلَيْهِ وَ هَلْ يُجُوزُ أَنْ يَتَقَدَّمَ الْقَبْرَ وَ يُصَلِّيَ وَ يَجْعَلَ الْقَبْرَ خَلْفَهُ أَمْ لَا

And he asked about the man, 'Can he visit the graves of the Imams<sup>-asws</sup>? Is it allowed that he performs Sajdah at the grave or not? And is it allowed for the one who prays Salat at one of their<sup>-asws</sup> graves that he stands behind the grave and make the grave to be a Qiblah, or stand by his<sup>-asws</sup> head, or his<sup>-asws</sup> leg. And is it allowed that he goes ahead of the grave and prays Salat and makes the grave to be behind him, or not?'

فَأَجَابَ عَ أَمَّا السُّجُودُ عَلَى الْقَبْرِ فَلَا يَجُوزُ فِي نَافِلَةٍ وَ لَا فَرِيضَةٍ وَ لَا زِيَارَةٍ وَ الَّذِي عَلَيْهِ الْعَمَلُ أَنْ يَضَعَ خَدَّهُ الْأَيْمَنَ عَلَى الْقَبْرِ وَ أَمَّا الصَّلَاةُ فَإِنَّمَا خَلْفَهُ وَ يَجْعَلُ الْقَبْرَ أَمَامَهُ وَ لَا يَجُوزُ أَنْ يُصَلِّيَ بَيْنَ يَدَيْهِ وَ لَا عَنْ يَمِينِهِ وَ لَا عَنْ يَسَارِهِ لِأَنَّ الْإِمَامَ ع لَا يُتَقَدَّمُ عَلَيْهِ وَ لَا يُسَاوَى

He<sup>-ajfi</sup> answered: 'As for the Sajdahs at the grave, these are neither allowed in an optional (Salat) nor obligatory (Salat), nor visitation, and that which he can act upon is to place his right cheek upon the grave. And as for the Salat, it should be behind it, and he should make the grave to be in front of him, and it is not allowed for him to pray (Salat) in front of it, nor on its right, nor on its left, because the Imam<sup>-asws</sup> is such, he<sup>-asws</sup> cannot be preceded upon nor equated'.

وَ سَأَلَ فَقَالَ هَلْ يَجُوزُ لِلرَّجُلِ إِذَا صَلَّى الْفَرِيضَةَ أَوْ النَّافِلَةَ وَ بِيَدِهِ السُّبْحَةُ أَنْ يُدِيرَهَا وَ هُوَ فِي الصَّلَاةِ

And he asked. He said, 'Is it allowed for the man when he prays the obligatory (Salat) or optional (Salat) and there is a rosary in his hand, and he is rotating it while he is in the Salat?'

فَأَجَابَ عَ يَجُوزُ ذَلِكَ إِذَا خَافَ السَّهْوَ وَ الْعَلْطَ

He<sup>-ajfi</sup> said: 'That is allowed when he fears the forgetfulness, and the mistake'.

وَ سَأَلَ هَلْ يَجُوزُ أَنْ يُدِيرَ السُّبْحَةَ بِيَدِهِ الْيَسَارِ إِذَا سَبَّحَ أَوْ لَا يَجُوزُ

And he asked, 'Is it allowed for him to rotate the rosary in the left hand when he glorifies, or is it not allowed?'

فَأَجَابَ عَ يَجُوزُ ذَلِكَ وَ الْحَمْدُ لِلَّهِ

He<sup>-ajfi</sup> answered: 'That is allowed, and the Praise is for Allah<sup>-azwj</sup>'.

وَ سَأَلَ فَقَالَ رُوِيَ عَنِ الْفَقِيهِ فِي بَيْعِ الْوَقُوفِ حَبْرٌ مَأْثُورٌ إِذَا كَانَ الْوَقْفُ عَلَى قَوْمٍ بِأَعْيَانِهِمْ وَ أَعْقَابِهِمْ فَاجْتَمَعَ أَهْلُ الْوَقْفِ عَلَى بَيْعِهِ وَ كَانَ ذَلِكَ أَصْلَحَ لَهُمْ أَنْ يَبِيعُوهُ فَهَلْ يَجُوزُ أَنْ يَشْتَرِيَ مِنْ بَعْضِهِمْ إِنْ لَمْ يَجْتَمِعُوا كُلَّهُمْ عَلَى الْبَيْعِ أَمْ لَا يَجُوزُ إِلَّا أَنْ يَجْتَمِعُوا كُلَّهُمْ عَلَى ذَلِكَ وَ عَنِ الْوَقْفِ الَّذِي لَا يَجُوزُ بَيْعُهُ

And he asked. He said, 'An impactful report is reported from the jurist regarding selling the designated property (Waqf), when the Waqf was upon a specific group and their posterity. The people of the Waqf unite upon selling it, and that was better for them if they were to sell it. Is it allowed to buy from some of them if all of them have not unite upon the selling or it is not allowed except with all of them having united upon that? And about the Waqf which it not allowed to sell it'.

فَأَجَابَ عَ إِذَا كَانَ الْوَقْفُ عَلَى إِمَامِ الْمُسْلِمِينَ فَلَا يَجُوزُ بَيْعُهُ وَ إِنْ كَانَ عَلَى قَوْمٍ مِنَ الْمُسْلِمِينَ فَلْيَبِيعْ كُلُّ قَوْمٍ مَا يَشَاءُونَ عَلَى بَيْعِهِ مُجْتَمِعِينَ وَ مُتَفَرِّقِينَ  
إِنْ شَاءَ اللَّهُ-

He<sup>-ajfi</sup> answered: 'When the Waqf upon an imam of the Muslims, it is not allowed to sell it, and if it was upon a group of Muslims, so let every group sell whatever they are able upon selling it, united and separately, if Allah<sup>-azwj</sup> so Desires'.

وَسَأَلَ هَلْ يُجُوزُ لِلْمَحْرَمِ أَنْ يُصَيِّرَ عَلَىٰ إِنْطِهِ الْمُرْتَكِ أَوْ التُّوتِيَاءَ لِرِيحِ الْعَرَقِ أَمْ لَا يُجُوزُ

And he asked, 'Is it allowed for the one in Ihraam that he applies upon his armpit, Al-Murtak (a deodorant) or Al-Tuwtiya (a sweat blocker) for the odour of the veins, or it is not allowed?'

فَأَجَابَهُ بِجُوزِ ذَلِكَ

He<sup>-asws</sup> answered him: 'That is allowed'.

وَسَأَلَ عَنِ الصَّرِيرِ إِذَا أُشْهِدَ فِي حَالِ صِحَّتِهِ عَلَىٰ شَهَادَةٍ ثُمَّ كُفَّ بَصَرُهُ وَ لَا يَرَىٰ خَطَّهُ فَيَعْرِفُهُ هَلْ يُجُوزُ شَهَادَتُهُ وَ بِاللَّهِ التَّوْفِيقُ أَمْ لَا وَ إِنْ ذَكَرَ هَذَا الصَّرِيرُ الشَّهَادَةَ هَلْ يُجُوزُ أَنْ يَشْهَدَ عَلَىٰ شَهَادَتِهِ أَمْ لَا يُجُوزُ

And he asked about the blind man when he had testified during the state of his good health, then his sight was blinded, and he cannot see his handwriting so he can recognise it. Is his testimony allowed, and with Allah<sup>-azwj</sup> is the Harmonising, or not, and if this blind man remembers the testimony, it is allowed for him to testify upon his own testimony or not allowed?'

فَأَجَابَ ع إِذَا حَفِظَ الشَّهَادَةَ وَ حَفِظَ الْوَقْتَ جَازَتْ شَهَادَتُهُ

He<sup>-ajfi</sup> answered: 'When he has memorised the testimony and memorised the time, his testimony would be allowed'.

وَسَأَلَ عَنِ الرَّجُلِ يُوقِفُ صَنِيعَةً أَوْ دَابَّةً وَ يُشْهِدُ عَلَىٰ نَفْسِهِ بِاسْمِ بَعْضِ وَكَلَاءِ الْوَقْفِ ثُمَّ يَمُوتُ هَذَا الْوَكِيلُ أَوْ يَتَغَيَّرُ أَمْرُهُ وَ يَتَوَلَّىٰ غَيْرُهُ هَلْ يُجُوزُ أَنْ يَشْهَدَ الشَّاهِدُ لِهَذَا الَّذِي أُقِيمَ مَقَامَهُ إِذَا كَانَ أَصْلُ الْوَقْفِ لِرَجُلٍ وَاحِدٍ أَمْ لَا يُجُوزُ ذَلِكَ

And he asked about the man designating (waqf) an estate or an animal, and he testifies upon himself with a man of one of the representatives of the designated trust. Then, this representative dies, or his affair is changed and someone else is in charge. Is it allowed if he were to testify the testimony to this one who is standing in his place when the original waqf was for one man, or is that not allowed?'

فَأَجَابَ ع لَا يُجُوزُ غَيْرَ ذَلِكَ لِأَنَّ الشَّهَادَةَ لَمْ تَقُمْ لِلْوَكِيلِ وَ إِنَّمَا قَامَتْ لِلْمَالِكِ وَ قَدْ قَالَ اللَّهُ تَعَالَىٰ وَ أَقِيمُوا الشَّهَادَةَ لِلَّهِ -

He<sup>-ajfi</sup> answered: 'That is not allowed because the testimony did not stand for the representative, and rather it stand for the owner, and Allah<sup>-azwj</sup> the Exalted has Said: **and they should establish the testimony for the Sake of Allah. [65:2]**'.

وَسَأَلَ عَنِ الرَّكْعَتَيْنِ الْأَخْرَاوَيْنِ قَدْ كَثُرَتْ فِيهِمَا الرِّوَايَاتُ فَبَعْضُ يَرْوِي أَنَّ قِرَاءَةَ الْحَمْدِ وَحْدَهَا أَفْضَلُ وَ بَعْضُ يَرْوِي أَنَّ التَّسْبِيحَ فِيهِمَا أَفْضَلُ فَالْقَضَىٰ لِأَيِّهِمَا لِنَسْتَعْمَلُهُ

And he asked about the two other Cycles (of Salat). The reports are a lot regarding these. Some have reported that reciting (Surah) Al-Hamd alone is superior, and some have reported that the glorification in these two is superior. So the merit of which of the two should we utilise?'

فَأَجَابَ عَ قَدْ نَسَخَتْ قِرَاءَةُ أُمِّ الْكِتَابِ فِي هَاتَيْنِ الرَّكْعَتَيْنِ التَّسْبِيحَ وَالَّذِي نَسَخَ التَّسْبِيحَ قَوْلُ الْعَالِمِ عَ كُلُّ صَلَاةٍ لَا قِرَاءَةَ فِيهَا فَهِيَ خِدَاجٌ إِلَّا لِلْعَلِيلِ أَوْ مَنْ يَكْثُرُ عَلَيْهِ السَّهُوُ فَيَتَخَوَّفُ بَطْلَانَ الصَّلَاةِ عَلَيْهِ

He<sup>-ajfi</sup> answered: 'The recitation of Mother of the Book (Surah Al-Hamd) in these two Cycles (of Salat) would have abrogated the glorification, and the one who abrogates the glorification, the word of the scholar (7<sup>th</sup> Imam<sup>-asws</sup>) is: 'Every Salat there is no recitation in it is a loss except for the sick, or the one upon whom the forgetfulness is a lot, so the invalidation of the Salat would be feared upon him'.

وَ سَأَلَ فَقَالَ يَتَّخَذُ عِنْدَنَا رَبُّ الْجُوزِ لَوْجَعِ الْخَلْقِ وَ الْبَحْبَحَةِ يُؤْخَذُ الْجُوزُ الرُّطْبُ مِنْ قَبْلِ أَنْ يَنْعَقِدَ وَ يُدْقُ دَقًّا نَاعِمًا وَ يُعَصَّرُ مَائُهُ وَ يُصْفَى وَ يُطْبَخُ عَلَى النَّصْفِ وَ يَبْرُكُ يَوْمًا وَ لَيْلَةً ثُمَّ يُنْصَبُ عَلَى النَّارِ وَ يُلْقَى عَلَى كُلِّ سِنَّةٍ أَرْطَالٍ مِنْهُ رَطْلٌ عَسَلٍ وَ يُغْلَى وَ يُنْزَعُ رَغْوَتُهُ وَ يُسْحَقُ مِنَ التُّوشَادِرِ وَ الشَّبِّ الْيَمَانِيِّ مِنْ كُلِّ وَاحِدٍ نِصْفُ مِثْقَالٍ

And he asked. He said, 'Cooked walnuts are taken with us for the throat pain and the hoarseness. The wet walnut is taken from before they set and pounded into soft powder and its water is squeezed and it is filtered and cooked upon the half and left for a day and a night. Then it is installed upon the fire, and an ounce of honey is thrown upon every six ounces, and it is boiled, and its foam is removed, and from crushed salt, and the Yemeni alum, from each one half an ounce.

وَ يُدَافُ بِدَلِكِ إِلَى الْمَاءِ وَ يُلْقَى فِيهِ دِرْهَمٌ زَعْفَرَانٍ مَسْحُوقٍ وَ يُغْلَى وَ يُؤْخَذُ رَغْوَتُهُ وَ يُطْبَخُ حَتَّى يَصِيرَ مِثْلَ الْعَسَلِ نَحِينًا ثُمَّ يُنْزَلُ عَنِ النَّارِ وَ يَبْرُكُ وَ يُشْرَبُ مِنْهُ فَهَلْ يَجُوزُ شُرْبُهُ أَمْ لَا

And it is swept with that to the water and a Dirham of saffron is thrown into it, and is boiled, and its foam is taken and cooked until it become like the thick honey. Then it is taken down from the fire and cooled and drunk from it. Is it allowed to drink or not?'

فَأَجَابَ عَ إِذَا كَانَ كَثِيرُهُ يُسَكِّرُ أَوْ يُعَيِّرُ فَكَلِيلُهُ وَ كَثِيرُهُ حَرَامٌ وَ إِنْ كَانَ لَا يُسَكِّرُ فَهُوَ حَالًا

He<sup>-ajfi</sup> answered: 'When a lot would intoxicate or change, then its little as well as its more is Prohibited, and if it does not intoxicate, then it is Permissible'.

وَ سَأَلَ عَنِ الرَّجُلِ تَعَرُّضُ لَهُ حَاجَةٌ بِمَا لَا يَدْرِي أَنْ يَفْعَلَهَا أَمْ لَا فَيَأْخُذُ خَاتَمَيْنِ فَيَكْتُبُ فِي أَحَدِهِمَا نَعَمَ افْعَلْ وَ فِي الْآخَرَ لَا تَفْعَلْ فَيَسْتَجِيرُ اللَّهَ مِرَارًا ثُمَّ يَرَى فِيهِمَا فَيُخْرِجُ أَحَدَهُمَا فَيَعْمَلُ بِمَا يُخْرِجُ فَهَلْ يَجُوزُ ذَلِكَ أَمْ لَا وَ الْعَامِلُ بِهِ وَ النَّارُ لَهُ أَمْ هُوَ يَجُوزُ مِثْلَ الْإِسْتِخَارَةِ أَمْ هُوَ سِوَى ذَلِكَ

And he asked about the man, a need presents to him from what he does not know whether he should do it or not. So he takes two rings and writes in one of them, 'Yes, I will do it', and in the other, 'Don't do it'. He seeks the Choice of Allah<sup>-azwj</sup> repeatedly, then he views in these, and he extracts one of them and acts with whatever emerges. Is that allowed or not? And the worker with it and the leaver of it, is it allowed like the 'Istikhara' or is it beside that?'

فَأَجَابَ عَ الَّذِي سَنَّهُ الْعَالِمُ عَ فِي هَذِهِ الْإِسْتِخَارَةِ بِالرِّقَاعِ وَ الصَّلَاةِ

He<sup>-ajfi</sup> answered: 'That which the scholar (Imam<sup>-asws</sup>) has conducted regarding this is Istikhara with the Quranic recitation and the Salat'.

وَسَأَلَ عَنْ صَلَاةِ جَعْفَرِ بْنِ أَبِي طَالِبٍ ع فِي أَيِّ أَوْقَاتِنَا أَفْضَلُ أَنْ تُصَلِّيَ فِيهِ وَ هَلْ فِيهَا قُنُوتٌ وَ إِنْ كَانَ فَيَسِي أَيِّ رَكْعَةٍ مِنْهَا

And he asked about the Salat of Ja'far<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, 'In which of its timings it is best that it be prayed in, and is there a Qunout in it, and if there was, so in which Cycle from it?'

فَأَجَابَ ع أَفْضَلُ أَوْقَاتِنَا صَدْرُ النَّهَارِ مِنْ يَوْمِ الْجُمُعَةِ ثُمَّ فِي أَيِّ الْأَيَّامِ شِئْتَ وَ أَيِّ وَقْتٍ صَلَّيْتَهَا مِنْ لَيْلٍ أَوْ نَهَارٍ فَهُوَ جَائِزٌ وَ الْقُنُوتُ مَرَّتَانٍ فِي النَّايَةِ قَبْلَ الرَّكْعَةِ وَ الرَّابِعَةِ

He<sup>-ajfj</sup> answered: 'The best of its timing is the middle of the day from the day of Friday, then in whichever of the days you so desire, and in whichever time of a night or day it is prayed, so it is allowed, and the Qunout is twice in the second (Cycle) before the ruk'u and the fourth'.

وَسَأَلَ عَنِ الرَّجُلِ يَنْوِي إِخْرَاجَ شَيْءٍ مِنْ مَالِهِ وَ أَنْ يَدْفَعَهُ إِلَى رَجُلٍ مِنْ إِخْوَانِهِ ثُمَّ يَجِدُ فِي أَقْرَبَائِهِ مُحْتَاجًا أَوْ يَصْرِفُ ذَلِكَ عَمَّنْ نَوَاهُ لَهُ إِلَى قَرَابَتِهِ

And he asked about the man who intends to extract something from his wealth and hand it to a man from his brothers, then he finds a needy person among his relatives, can he turn that away from the one he had intended for to his relative?'

فَأَجَابَ ع يَصْرِفُهُ إِلَى أَذْنَاهُمَا وَ أَقْرَبَهُمَا مِنْ مَذْهَبِهِ فَإِنْ ذَهَبَ إِلَى قَوْلِ الْعَالِمِ ع لَا يَقْبَلُ اللَّهُ الصَّدَقَةَ وَ ذُو رَحِمٍ مُحْتَاجٍ - فَلْيَقْسِمِ بَيْنَ الْقَرَابَةِ وَ بَيْنَ الَّذِي نَوَى حَتَّى يَكُونَ قَدْ أَخَذَ بِالْفَضْلِ كُلِّهِ

He<sup>-ajfj</sup> answered: 'He can turn it to the lowest of the two and nearest of the two from his doctrine. If he goes to the word of the scholar<sup>-asws</sup> (Imam<sup>-asws</sup>): 'Allah<sup>-azwj</sup> does not Accept the charity while someone with kinship is needy'. So let him divide between the relative and the one who he had intended until he happens to have taken with the merit, all of it'.

رواه في الاختصاص ص 219 بإسناده عن الحسين بن علي عليهما السلام و لفظه « سمعت رسول الله صلى الله عليه و آله يقول: ابدأ بمن تعول: أمك و أباك و أختك و أخاك ثم أدناك فأدناك،

**Note:** And it is reported in Al Ikhtisaas P 219 by his chain from Al-Husayn Bin Ali<sup>-asws</sup>, may the greetings be upon them<sup>-asws</sup> both, and its words are: 'I<sup>-asws</sup> heard Rasool-Allah<sup>-sawww</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-sawww</sup> and his<sup>-sawww</sup> Progeny<sup>-asws</sup>, saying: 'Begin with the ones foremost, your mother, and your father, and your sister, and your brother, then your lowest so your lowest'.

و قال: لا صدقه و ذو رحم محتاج»

And he<sup>-sawww</sup> said: 'There is no charity while the one with kinship is needy'.

أخرجه المصنّف في البحار ج 20 ص 39، و أخرجه النوري في المستدرک ج 1 ص 536، و أخرجه بمضمونه السيوطي في الجامع الصغير عن النسائي و الطبراني في معجمه الكبير، على ما في السراج المنير ج 1 ص 22.

It was extracted by the author in Al Bihar V 20 P 39 and extracted by Al Noury in 'Al Mustadrak' V 1 O 536, and its subject was extracted by Al Suyuti in 'Al Jamie Al Sagheer' from Al Nasaie and Al Tabrani in his 'Ma'jam Al Kabeer', based upon what is in 'Al Siraj Al Muneer' V 1 P 22.

وَسَأَلَ فَقَالَ قَدِ اخْتَلَفَ أَصْحَابُنَا فِي مَهْرِ الْمَرْأَةِ فَقَالَ بَعْضُهُمْ إِذَا دَخَلَ بِهَا سَقَطَ الْمَهْرُ وَ لَا شَيْءَ لَهَا وَ قَالَ بَعْضُهُمْ هُوَ لَازِمٌ فِي الدُّنْيَا وَ الْآخِرَةِ فَكَيْفَ ذَلِكَ وَ مَا الَّذِي يَجِبُ فِيهِ

And he asked. He said, 'Our companions have differed regarding the dower of a woman. Some of them said, 'When he has entered her, the dower is dropped and there is nothing for her'. And some of them say, 'It is necessary in the world and the Hereafter'. So, who is that, and what is that which is obligated regarding it?'

فَأَجَابَ عَ إِذْ كَانَ عَلَيْهِ بِالْمَهْرِ كِتَابٌ فِيهِ دَيْنٌ فَهُوَ لَازِمٌ لَهُ فِي الدُّنْيَا وَ الْآخِرَةِ وَ إِذْ كَانَ عَلَيْهِ كِتَابٌ فِيهِ ذِكْرُ الصَّدَقَاتِ سَقَطَ إِذَا دَخَلَ بِهَا وَ إِذْ لَمْ يَكُنْ عَلَيْهِ كِتَابٌ فَإِذَا دَخَلَ بِهَا سَقَطَ بَاقِي الصَّدَاقِ

He<sup>-ajfj</sup> answered: 'If there was dower upon him with a letter wherein were debts, so it is necessary for him in the world and the Hereafter, and if there was a letter upon him wherein the charities were mentioned, it drops, then he enters her, and even if there does not happen to be a letter upon him. When he does enter her, the remainder dower drops.

وَسَأَلَ فَقَالَ رُويَ عَنِ صَاحِبِ الْعَسْكَرِ عَ أَنَّهُ سئِلَ عَنِ الصَّلَاةِ فِي الْخِزْرِ الَّذِي يُعْشُ بِوَتَرِ الْأَرَانِبِ فَوَقَّعَ يَجُوزُ وَ رُويَ عَنْهُ أَيْضاً أَنَّهُ لَا يَجُوزُ فَأَيُّ الْأَمْرَيْنِ نَعْمَلُ بِهِ

And he asked. He said, 'It is reported from Master<sup>-asws</sup> of Al Asker (11<sup>th</sup> Imam<sup>-asws</sup>). He<sup>-asws</sup> was asked about the Salat prayed in Al-Khazz (wool) which is mixed with rabbit hair. He<sup>-asws</sup> signed: 'Allowed'. And it is reported from him<sup>-asws</sup> as well that it is not allowed. So, which of the two instructions should we be acting with?'

فَأَجَابَ عَ إِذَا خُزِمَ فِي هَذِهِ الْأَوْتَابِ وَ الْجُلُودِ فَأَمَّا الْأَوْتَابُ وَ خَدَهَا فَحَلَالٌ -

He<sup>-ajfj</sup> answered: 'But rather, it is Prohibited in these furs and the skins. As for the furs alone, it is Permissible'.

أخرجه الحرّ العامليّ باب 10 من أبواب لباس المصلّي تحت الرقم 15، و قال: لعل التحريم في الجلود مخصوص بالاراناب و الرخصة في وبرها محمولة على التقية

**Note:** It is extracted by Al Hurr Al Aamily in chapter 10 from the chapters on the clothing for the praying one under no. 15, and he said, 'Perhaps the Prohibition is regarding the skins particularly with the rabbits, and the allowance regarding its fur is carried upon the Taqiyya (dissimulation)'.

وَ قَدْ سئِلَ بَعْضُ الْعُلَمَاءِ عَنْ مَعْنَى قَوْلِ الصَّادِقِ عَ لَا يُصَلِّي فِي الثَّغْلِبِ وَ لَا فِي الثَّوْبِ الَّذِي يَلِيهِ فَقَالَ إِذَا عَنَى الْجُلُودَ دُونَ غَيْرِهِ

And one of the scholars had been asked about the meaning of the words of Al-Sadiq<sup>-asws</sup>: 'Do not pray Salat in (skins) of the foxes nor in the cloth which follows it'. He said, 'But rather he<sup>-asws</sup> meant the skins besides anything else'.

وَ سَأَلَ فَقَالَ نَجِدُ [يَتَّخِذُ] بِأَصْفَهَانِ ثِيَابٍ غُنَابِيَّةً - عَلَى عَمَلِ الْوَشِيِّ مِنْ قَرٍّ وَ إِبْرِيَسِمٍ هَلْ يَجُوزُ الصَّلَاةُ فِيهَا أَمْ لَا



And he asked. He said, 'We find being taken to at Isfahan, patchwork clothing upon the work of the patches from the linen and the silk. Is the Salat allowed in these or not?'

فَأَجَابَ عَ لَا يَجُوزُ الصَّلَاةُ إِلَّا فِي ثَوْبٍ سَدَاهُ أَوْ لَحْمَتُهُ فُطِنَ أَوْ كَتَّانٌ

He<sup>-ajfj</sup> said: 'The Salat is not allowed except in a patched clothed or its knitting is of cotton or flax'.

وَ سَأَلَ عَنِ الْمَسْحِ عَلَى الرَّجْلَيْنِ بَأَيْهِمَا يَبْدَأُ بِالْيَمِينِ أَوْ بِالسَّمَارِ عَلَيْهِمَا جَمِيعاً

And he asked about wiping (Masah) upon the two legs. With which of the two should one begin, with the right or wipe upon them both together?'

فَأَجَابَ عَ بِمَسْحِ عَلَيْهِمَا جَمِيعاً مَعاً- فَإِنْ بَدَأَ بِإِحْدَاهُمَا قَبْلَ الْأُخْرَى فَلَا يَبْتَدِئُ إِلَّا بِالْيَمِينِ

He<sup>-ajfj</sup> answered: 'Wipe upon them both together. So, if you were to begin with one of the two before the other, then do not begin except with the right'.

وَ سَأَلَ عَنِ صَلَاةِ جَعْفَرٍ فِي السَّفَرِ هَلْ يَجُوزُ أَنْ تُصَلَّى أَمْ لَا

And he asked about the Salat of Ja'far<sup>-as</sup> during the journey, 'It is allowed to pray it or not?'

فَأَجَابَ عَ يَجُوزُ ذَلِكَ

He<sup>-asws</sup> answered: 'That is allowed'.

وَ سَأَلَ عَنِ تَسْبِيحِ فَاطِمَةَ عَ مَنْ سَهَا فَجَاَزَ التَّكْبِيرَ أَكْثَرَ مِنْ أَرْبَعٍ وَ ثَلَاثِينَ هَلْ يَرْجِعُ إِلَى أَرْبَعٍ وَ ثَلَاثِينَ أَوْ يَسْتَأْنِفُ وَ إِذَا سَبَّحَ نَمَامَ سَبْعَةٍ وَ سِتِّينَ هَلْ يَرْجِعُ إِلَى سِتَّةٍ وَ سِتِّينَ أَوْ يَسْتَأْنِفُ وَ مَا الَّذِي يَجِبُ فِي ذَلِكَ

And he asked about Tasbeeh (glorification) of (Syeda) Fatima<sup>-asws</sup>, 'One who forgets so he exceeds the Takbeer more than thirty-four, should he return to thirty-four or resume? And when he has glorified the complete sixty-seven, should he return to sixty-six or resume? And what is that which obligates him regarding that?'

فَأَجَابَ عَ إِذَا سَهَا فِي التَّكْبِيرِ حَتَّى يَجَاوِزَ أَرْبَعًا [أَرْبَعًا] وَ ثَلَاثِينَ عَادَ إِلَى ثَلَاثٍ وَ ثَلَاثِينَ وَ يَبْنِي عَلَيْهَا وَ إِذَا سَهَا فِي التَّسْبِيحِ فَتَجَاوَزَ سَبْعًا وَ سِتِّينَ تَسْبِيحَةً عَادَ إِلَى سِتِّينَ وَ سِتِّينَ وَ بَنَى عَلَيْهَا فَإِذَا جَاوَزَ التَّحْمِيدَ مِائَةً فَلَا شَيْءَ عَلَيْهِ.

He<sup>-ajfj</sup> answered: 'When he forgets during the Takbeer until he exceeds thirty-four, he should return to thirty-three and built upon it, and when he forgets during the glorification and he exceeds sixty-seven glorifications, he should return to sixty-six and built upon it. When he exceeds the praises to a hundred, there is nothing upon him''<sup>221</sup>

5- ح، الإحتجاج وَ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ جَعْفَرِ الْحَمِيرِيِّ أَنَّهُ قَالَ: حَرَجَ تَوْقِيعَ مِنَ النَّاحِيَةِ الْمُقَدَّسَةِ حَرَسَهَا اللَّهُ تَعَالَى بَعْدَ الْمَسَائِلِ

<sup>221</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 31 H 4

(The book) 'Ihtijaj' – And from Muhammad Bin Abdullah Bin Ja'far Al Himeyri having said,

'A letter emerged from the Holy Corner (Al-Nahiya), may Allah<sup>-azwj</sup> the Exalted Protect it, and after the questions: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَا لِأَمْرِ اللَّهِ تَعْقِلُونَ وَ لَا مِنْ أَوْلِيَائِهِ تَقْبَلُونَ حِكْمَةً بِالْعَةِ فَمَا تُغْنِ التُّدْرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ

'In the Name of Allah<sup>-azwj</sup> the Beneficent the Merciful! Neither are you using your intellects to the Commands of Allah<sup>-azwj</sup> nor are you accepting from His<sup>-azwj</sup> friends, **Being a perfect Wisdom – but warning did not avail (them) [54:5]**, about a people who are not believing.

السَّلَامُ عَلَيْنَا وَ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ إِذَا أَرَدْتُمْ التَّوَجُّعَ بِنَا إِلَى اللَّهِ تَعَالَى وَ إِنِّيْنَا فَعُولُوا كَمَا قَالَ اللَّهُ تَعَالَى سَلَامٌ عَلَى آلِ بَيْتِ السَّلَامِ عَلَيْكَ يَا دَاعِيَ اللَّهِ وَ رَبَّائِي آيَاتِهِ السَّلَامُ عَلَيْكَ يَا بَابَ اللَّهِ وَ دَرِيَّانَ دِينِهِ

The greeting upon us<sup>-asws</sup> and upon the righteous servants of Allah<sup>-azwj</sup>, whenever you want to orient with us to Allah<sup>-azwj</sup> the Exalted and to us<sup>-asws</sup> then be saying just as Allah<sup>-azwj</sup> the Exalted has Said: 'The greetings be upon the family of Yaseen! The greetings be upon you<sup>-ajfj</sup>, O caller to Allah<sup>-azwj</sup> and the Divine of His<sup>-azwj</sup> signs! The greetings be upon you<sup>-ajfj</sup>, O door of Allah<sup>-azwj</sup> and judge of His<sup>-azwj</sup> religion!

السَّلَامُ عَلَيْكَ يَا خَلِيفَةَ اللَّهِ وَ نَاصِرَ حَقِّهِ السَّلَامُ عَلَيْكَ يَا حُجَّةَ اللَّهِ وَ دَلِيلَ إِزَادَتِهِ السَّلَامُ عَلَيْكَ يَا نَائِي كِتَابِ اللَّهِ وَ تَرْجُمَانَهُ السَّلَامُ عَلَيْكَ فِي آتَاءِ لَيْلِكَ وَ أَطْرَافِ نَهَارِكَ السَّلَامُ عَلَيْكَ يَا بَقِيَّةَ اللَّهِ فِي أَرْضِهِ

The greetings be upon you<sup>-ajfj</sup>, O caliph of Allah<sup>-azwj</sup> and helper of His<sup>-azwj</sup> Rights! The greetings be upon you<sup>-ajfj</sup>, O Divine Authority of Allah<sup>-azwj</sup> and evidence of His<sup>-azwj</sup> Intention! The Greetings be upon you<sup>-ajfj</sup>, O reciter of the Book of Allah<sup>-azwj</sup> and its interpreter! The greetings be upon you<sup>-ajfj</sup> in the period of your<sup>-ajfj</sup> night and ends of your<sup>-ajfj</sup> day! The greetings be upon you<sup>-ajfj</sup>, O remainder of Allah<sup>-azwj</sup> in His<sup>-azwj</sup> earth!

السَّلَامُ عَلَيْكَ يَا مِيثَاقَ اللَّهِ الَّذِي أَخَذَهُ وَ وَكَّدَهُ السَّلَامُ عَلَيْكَ يَا وَعْدَ اللَّهِ الَّذِي ضَمِنَهُ السَّلَامُ عَلَيْكَ أَيُّهَا الْعَلَمُ الْمُنْصُوبُ وَ الْعِلْمُ الْمُنْصُوبُ وَ الْعَوْتُ وَ الرَّحْمَةُ الْوَاسِعَةُ وَ وَعْدٌ غَيْرُ مَكْذُوبٍ

The greetings be upon you<sup>-ajfj</sup>, O Covenant of Allah<sup>-azwj</sup> which He<sup>-azwj</sup> had Taken and Emphasised it! The greetings be upon you<sup>-ajfj</sup>, O Promise of Allah<sup>-azwj</sup> who guaranteed it! The greetings be upon you<sup>-ajfj</sup>, O you<sup>-ajfj</sup> the attributed scholar, and the attributed knowledge, and the relief, and the vast mercy, and a promise not to be belied!

السَّلَامُ عَلَيْكَ حِينَ تَقُومُ السَّلَامُ عَلَيْكَ حِينَ تَقْعُدُ السَّلَامُ عَلَيْكَ حِينَ تَقْرَأُ وَ تَبَيِّنُ السَّلَامُ عَلَيْكَ حِينَ تُصَلِّي وَ تَقْنُتُ السَّلَامُ عَلَيْكَ حِينَ تَرْكَعُ وَ تَسْجُدُ السَّلَامُ عَلَيْكَ حِينَ تَحْمَدُ وَ تَسْتَغْفِرُ

The greetings be to you<sup>-ajfj</sup> when you<sup>-ajfj</sup> stand! The greetings be upon you<sup>-ajfj</sup> when you<sup>-ajfj</sup> are seated! The greetings upon you<sup>-ajfj</sup> when you<sup>-ajfj</sup> recite and explain! The greetings be upon you<sup>-ajfj</sup> when you<sup>-ajfj</sup> pray Salat and perform Qunout! The greetings be upon you<sup>-ajfj</sup> when you<sup>-ajfj</sup> perform ruk'u and Sajdah! The greetings be upon you<sup>-ajfj</sup> when you<sup>-ajfj</sup> praise and seek Forgiveness!

السَّلَامُ عَلَيْكَ حِينَ تَهَلَّلُ وَ تُكَبِّرُ السَّلَامُ عَلَيْكَ حِينَ تُصْبِحُ وَ تُمَسِّي السَّلَامُ عَلَيْكَ فِي اللَّيْلِ إِذَا يَغْشَى وَ النَّهَارَ إِذَا بَجَلَى السَّلَامُ عَلَيْكَ أَيُّهَا الْإِمَامُ  
الْمَأْمُونُ السَّلَامُ عَلَيْكَ أَيُّهَا الْمَقْدَمُ الْمَأْمُولُ السَّلَامُ عَلَيْكَ بِجَوَامِعِ السَّلَامِ

The greetings be upon you<sup>-asws</sup> when you<sup>-ajfj</sup> extol Holiness and exclaim Takbeer! The greetings be upon you<sup>-ajfj</sup> when you<sup>-ajfj</sup> when it is morning and evening! The greetings be upon you<sup>-ajfj</sup> during the night when it overcomes and the day when it brightens! The greetings be upon you<sup>-ajfj</sup>, O you<sup>-ajfj</sup> the secure Imam<sup>-asws</sup>! The greetings be upon you<sup>-ajfj</sup> O you the preceding, the hoped for! The greetings be upon you<sup>-ajfj</sup>, collective greetings’.

أَشْهَدُ مَوْلَايَ أَبِي أَشْهَدُكَ يَا مَوْلَايَ إِنِّي أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ لَا حَبِيبَ إِلَّا هُوَ وَ أَهْلَهُ

The adherent should testify, ‘I testify that you<sup>-ajfj</sup> are my Master<sup>-ajfj</sup>! I testify that there is no god except Allah<sup>-azwj</sup> Alone, there is no associate for Him<sup>-azwj</sup>, and that Muhammad<sup>-saww</sup> is His<sup>-azwj</sup> servant and His<sup>-azwj</sup> Rasool<sup>-saww</sup>. There is no beloved except him<sup>-saww</sup> and his<sup>-saww</sup> family<sup>-asws</sup>.

وَ أَشْهَدُكَ أَنَّ أَمِيرَ الْمُؤْمِنِينَ حُجَّتَهُ وَ الْحَسَنَ حُجَّتَهُ وَ الْحُسَيْنَ حُجَّتَهُ وَ عَلِيَّ بْنَ الْحُسَيْنِ حُجَّتَهُ وَ مُحَمَّدَ بْنَ عَلِيٍّ حُجَّتَهُ وَ جَعْفَرَ بْنَ مُحَمَّدٍ حُجَّتَهُ وَ  
مُوسَى بْنَ جَعْفَرٍ حُجَّتَهُ وَ عَلِيَّ بْنَ مُوسَى حُجَّتَهُ وَ مُحَمَّدَ بْنَ عَلِيٍّ حُجَّتَهُ وَ عَلِيَّ بْنَ مُحَمَّدٍ حُجَّتَهُ وَ الْحَسَنَ بْنَ عَلِيٍّ حُجَّتَهُ وَ أَشْهَدُ أَنَّكَ حُجَّةُ اللَّهِ

And I testify to you<sup>-ajfj</sup> that Amir Al-Momineen<sup>-asws</sup> is His<sup>-azwj</sup> Divine Authority, and Al-Hassan<sup>-asws</sup> is His<sup>-azwj</sup> Divine Authority, and Al-Husayn<sup>-asws</sup> is His<sup>-azwj</sup> Divine Authority, and Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> is His<sup>-azwj</sup> Divine Authority, and Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> is His<sup>-azwj</sup> Divine Authority, and Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> is His<sup>-azwj</sup> Divine Authority, and Musa<sup>-asws</sup> Bin Ja’far<sup>-asws</sup> is His<sup>-azwj</sup> Divine Authority, and Ali<sup>-asws</sup> Bin Musa<sup>-asws</sup> is His<sup>-azwj</sup> Divine Authority, and Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> is His<sup>-azwj</sup> Divine Authority, and Ali<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> is His<sup>-azwj</sup> Divine Authority,, and Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> is His<sup>-azwj</sup> Divine Authority, and I testify that you<sup>-ajfj</sup> are a Divine Authority of Allah<sup>-azwj</sup>!

أَنْتُمْ الْأَوَّلُ وَ الْآخِرُ وَ أَنْ رَجَعْتُمْ حَقٌّ لَا رَيْبَ فِيهَا يَوْمَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيْمَانِهَا خَيْرًا وَ أَنَّ الْمَوْتَ حَقٌّ وَ أَنَّ  
نَاكِرًا وَ نَكِيرًا حَقٌّ

You (all) are the first and the last, and your<sup>-asws</sup> return is true, there is no doubt in it, on a day **a soul will not benefit from its Eman which had not believed from before or earned goodness during its Eman. [6:158]**, and that the death is true, and that Naakir and Nakeer (two questioning Angels in the grave) are true.

وَ أَشْهَدُ أَنَّ الشَّرَّ وَ الْبُعْثَ حَقٌّ وَ أَنَّ الصِّرَاطَ وَ الْمِرْصَادَ حَقٌّ وَ الْمِيزَانَ وَ الْحِسَابَ حَقٌّ وَ الْجَنَّةَ وَ النَّارَ حَقٌّ وَ الْوَعْدَ وَ الْوَعِيدَ بِمَا حَقٌّ

And I testify that the Publicity (Gathering) and the Resurrection are true, and that the Bridge and the Ambush is true, and the Scale and the Reckoning are true, and the Paradise and the Fire are true, and the Promise and the Threat are true.

يَا مَوْلَايَ شَقِيحِي مَنْ خَالَفَكُمْ وَ سَعِدَ مَنْ أَطَاعَكُمْ فَاشْهَدْ عَلَيَّ مَا أَشْهَدُكَ عَلَيْهِ وَ أَنَا وَإِيَّكَ لَكَ بَرِيَّةٌ مِنْ عَدُوِّكَ فَالْحَقُّ مَا رَضِيْتُمُوهُ وَ الْبَاطِلُ مَا سَخِطْتُمُوهُ  
وَ الْمَعْرُوفُ مَا أَمَرْتُمْ بِهِ وَ الْمُنْكَرُ مَا نَهَيْتُمْ عَنْهُ

O my Master<sup>-ajfi</sup>! Wretched is the one who opposes you<sup>-asws</sup> all and fortunate is the one who obeys you<sup>-asws</sup> all! I testify what you<sup>-ajfi</sup> testify upon, and I am a friend to you<sup>-ajfi</sup> and disavow from your<sup>-ajfi</sup> enemy. The truth is what you<sup>-ajfi</sup> are pleased with and the falsehood is what you<sup>-ajfi</sup> are angered with, and the good is what you<sup>-ajfi</sup> instruct with and the evil is what you<sup>-ajfi</sup> refuse from it.

فَنَفْسِي مُؤْمِنَةٌ بِاللَّهِ وَحَدَهُ لَا شَرِيكَ لَهُ وَ بِرَسُولِهِ وَ بِأَمِيرِ الْمُؤْمِنِينَ وَ بِكُمْ يَا مَوْلَايَ أَوْلَكُمْ وَ آخِرُكُمْ وَ نُصْرَتِي مُعَدَّةٌ لَكُمْ وَ مَوَدَّتِي خَالِصَةٌ لَكُمْ آمِينَ آمِينَ

My soul is a believer in Allah<sup>-azwj</sup> Along, there being no associates for Him<sup>-azwj</sup>, and in His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and in Amir Al-Momineen<sup>-asws</sup> and with you<sup>-ajfi</sup> all, O my Masters<sup>-asws</sup>, your<sup>-asws</sup> former ones<sup>-asws</sup> and your<sup>-asws</sup> latter ones, and my help is prepared for you<sup>-asws</sup> all, and my cordiality is sincere to you<sup>-asws</sup> all. Ameen! Ameen!

الدُّعَاءُ عَقِيبَ هَذَا الْقَوْلِ اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ نَبِيِّ رَحْمَتِكَ وَ كَلِمَةِ نُورِكَ وَ أَنْ تَمْلَأَ قَلْبِي نُورَ الْيَقِينِ وَ صَدْرِي نُورَ الْإِيمَانِ وَ فِكْرِي نُورَ النَّبَاتِ وَ عَزْمِي نُورَ الْعِلْمِ وَ قُوَّتِي نُورَ الْعَمَلِ

The supplication in a follow-up of this word is: 'O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> to Send Salawaat upon Muhammad<sup>-saww</sup>, Prophet<sup>-saww</sup> of Your<sup>-azwj</sup> Mercy, and Word of Your<sup>-azwj</sup> Noor, and Fill my heart with the Noor of certainty, and my chest with the Noor of Eman, and my thought with the Noor of affirming, and my determination with the Noor of knowledge, and my strength with the Noor of deeds.

وَ لِسَانِي نُورَ الصِّدْقِ وَ دِينِي نُورَ الْبَصَائِرِ مِنْ عِنْدِكَ وَ بَصْرِي نُورَ الضِّيَاءِ وَ سَمْعِي نُورَ الْحِكْمَةِ وَ مَوَدَّتِي نُورَ الْمَوْلَاةِ لِمُحَمَّدٍ وَ آلِهِ عَ حَتَّى أَلْقَاكَ وَ قَدْ وَفَيْتُ بِعَهْدِكَ وَ مِيثَاقِكَ فَتَعَثِّبْنِي رَحْمَتِكَ يَا وَدِي يَا حَمِيدُ

And my tongue with the Noor of truthfulness, and my religion with the Noor of the insights from You<sup>-azwj</sup>, and my signs with the Noor of illumination, and my ears with the Noor of wisdom, and my cordiality with the Noor of the friendship to Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup> until I meet You<sup>-azwj</sup> and I would have fulfilled Your<sup>-azwj</sup> pact and Your<sup>-azwj</sup> Covenant, so Your<sup>-azwj</sup> Mercy would overwhelm me, O Guardian, O Praised One<sup>-azwj</sup>!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدِ بْنِ الْحَسَنِ حُجَّتِكَ فِي أَرْضِكَ وَ خَلِيفَتِكَ فِي بِلَادِكَ وَ الدَّاعِي إِلَى سَبِيلِكَ وَ الْقَائِمِ بِقِسْطِكَ وَ السَّائِرِ بِأَمْرِكَ وَ لِوَلِيِّ الْمُؤْمِنِينَ وَ بَوَارِ الْكَافِرِينَ وَ مُجَلِّي الظُّلْمَةَ وَ مُنِيرِ الْحَقِّ وَ النَّاطِقِ بِالْحِكْمَةِ وَ الصِّدْقِ وَ كَلِمَتِكَ النَّامَةِ فِي أَرْضِكَ

O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad Bin Al-Hassan<sup>-ajfi</sup>, Your<sup>-azwj</sup> Divine Authority in Your<sup>-azwj</sup> earth, and Your<sup>-azwj</sup> caliph in Your<sup>-azwj</sup> Country, and the caller to Your<sup>-azwj</sup> way, and the one standing with Your<sup>-azwj</sup> fairness, and the one conducting with Your<sup>-azwj</sup> Commands, guardian of the Momineen and ruination of the Kafirs, and brightener of the darkness, and irradiator of the truth, and the speaker with the wisdom and the truth, and Your<sup>-azwj</sup> complete Word in Your<sup>-azwj</sup> earth.

الْمُرْتَقِبِ الخَائِفِ وَ الْوَلِيِّ النَّاصِحِ سَفِينَةِ النِّجَاةِ وَ عِلْمِ الْهُدَى وَ نُورِ أَبْصَارِ الْوَرَى وَ خَيْرِ مَنْ تَقَمَّصَ وَ ارْتَدَى وَ مُجَلِّي الْعَمَاتِ الَّذِي يَمْلَأُ الْأَرْضَ عَدْلًا وَ قِسْطًا كَمَا مَلَأَتْ ظُلْمًا وَ جَوْرًا إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

The watching out, the fearful and the advising friend, ship of salvation, and flag of guidance, and Noor of the sights, and best of the ones identified and cloaked, and remover of sorrows

who will fill the earth with justice and fairness just as it would have been filled with injustice and tyranny, You<sup>-azwj</sup> an Able upon all things!

اللَّهُمَّ صَلِّ عَلَى وَلِيِّكَ وَابْنِ أَوْلِيَائِكَ الَّذِينَ فَرَضْتَ طَاعَتَهُمْ وَ أَوْجَبْتَ حَقَّهُمْ وَ أَذْهَبْتَ عَنْهُمْ الرِّجْسَ وَ طَهَّرْتَهُمْ تَطْهِيراً

O Allah<sup>-azwj</sup>! Send Salawaat upon Your<sup>-azwj</sup> friend and son<sup>-ajfj</sup> of Your<sup>-azwj</sup> friends, those obedience to them<sup>-asws</sup> Your<sup>-azwj</sup> have Imposed, and Obligated their<sup>-asws</sup> rights, and Kept the uncleanness away from them<sup>-asws</sup> and Purified them<sup>-asws</sup> with a Purification.

اللَّهُمَّ أَنْصُرْهُ وَ انْتَصِرْ بِهِ لِذِيكَ وَ انصُرْ بِهِ أَوْلِيَاءَكَ وَ أَوْلِيَاءَهُ وَ شَيْعَتَهُ وَ أَنْصَارَهُ وَ اجْعَلْنَا مِنْهُمْ

O Allah<sup>-azwj</sup>! Help him<sup>-ajfj</sup> and be helped with for Your<sup>-azwj</sup> religion, and Help Your<sup>-azwj</sup> friends by him<sup>-ajfj</sup>, and his<sup>-ajfj</sup> friends, and Help him<sup>-ajfj</sup> and Make us to the from them!

اللَّهُمَّ أَعِذْهُ مِنْ شَرِّ كُلِّ بَاغٍ وَ طَاغٍ وَ مِنْ شَرِّ جَمِيعِ خَلْقِكَ وَ احْفَظْهُ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ وَ عَنْ يَمِينِهِ وَ عَنْ شِمَالِهِ وَ احْرُسْهُ وَ امْنَعْهُ مِنْ أَنْ يُوصَلَ إِلَيْهِ بِسُوءٍ وَ احْفَظْ فِيهِ رَسُولَكَ وَ آلَ رَسُولِكَ

O Allah<sup>-azwj</sup>! Shelter him<sup>-ajfj</sup> from the evil of every rebel and tyrant, and from the evil of entirety of Your<sup>-azwj</sup> creatures and Protect him<sup>-ajfj</sup> from in front of him<sup>-ajfj</sup>, and from behind him<sup>-ajfj</sup>, and from his<sup>-ajfj</sup> right, and from his<sup>-ajfj</sup> left, and Fortify him<sup>-ajfj</sup> and Defend him<sup>-ajfj</sup> from evil arriving to him<sup>-ajfj</sup>, and Preserve Your<sup>-azwj</sup> Rasool<sup>-saww</sup> in him<sup>-ajfj</sup> and Progeny<sup>-asws</sup> of Your<sup>-azwj</sup> Rasool<sup>-saww</sup>.

وَ أَظْهَرْ بِهِ الْعَدْلَ وَ أَيِّدْهُ بِالنَّصْرِ وَ انصُرْ ناصِرِيهِ وَ اخْذُلْ خاذِلِيهِ وَ افصِمْ بِهِ جَبَابِرَةَ الْكُفْرِ وَ اقْتُلْ بِهِ الْكُفَّارَ وَ الْمُنَافِقِينَ وَ جَمِيعَ الْمُلْحِدِينَ حَيْثُ كَانُوا مِنْ مَشَارِقِ الْأَرْضِ وَ مَغَارِبِهَا وَ بَحْرِيهَا وَ امْلَأْ بِهِ الْأَرْضَ عَدْلًا وَ أَظْهَرْ بِهِ دِينَ نَبِيِّكَ مُحَمَّدٍ

And Manifest the justice through him<sup>-ajfj</sup>, and Support him<sup>-ajfj</sup> with the Help, and Help his<sup>-ajfj</sup> helpers, and Abandon his<sup>-ajfj</sup> abandoners, and Break the tyrants of Kufr by his<sup>-ajfj</sup>, and Kill the Kafirs by him<sup>-ajfj</sup>, and the hypocrites, and entirety of the atheists wherever they may be, from the easts of the earth and its wests, its lands and its seas, and Fill the earth by him<sup>-ajfj</sup> with justice and Manifest through him<sup>-ajfj</sup> the religion of Your<sup>-azwj</sup> Prophet<sup>-saww</sup> Muhammad<sup>-saww</sup>.

وَ اجْعَلْنِي مِنَ اللَّهِمَّ مِنْ أَنْصَارِهِ وَ أَعْوَانِهِ وَ أَتْبَاعِهِ وَ شَيْعَتِهِ وَ أَرْنِي فِي آلِ مُحَمَّدٍ عَ مَا يَأْمُرُونَ وَ فِي عَدُوِّهِمْ مَا يَجْتَرُونَ إِلَهَ الْحَقِّ آمِينَ يَا دَا الْجَلالِ وَ الْإِكْرَامِ يَا أَرْحَمَ الرَّاحِمِينَ.

And O Allah<sup>-azwj</sup>, Make me to be from his<sup>-ajfj</sup> helpers, and his<sup>-ajfj</sup> supporters, and his<sup>-ajfj</sup> followers and his<sup>-ajfj</sup> Shias, and Show me in Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> whatever they<sup>-asws</sup> are hoping for, and in their<sup>-asws</sup> enemies whatever they are cautious from, God<sup>-azwj</sup> of Safety, O with the Majesty and the Benevolence, O most Merciful of the merciful ones!"<sup>222</sup>

أقول: قال مؤلف المزار الكبير حدثنا الشيخ الأجل الفقيه العالم أبو محمد عربي بن مسافر العبادي رضي الله عنه قراءة عليه بداره بالحلة في شهر ربيع الأول سنة ثلاث و سبعين و خمسمائة و حدثني الشيخ العفيف أبو البقاء هبة الله بن نماء بن علي بن حمدون رحمه الله قراءة عليه أيضا بالحلة

*I (Majlisi) am saying, 'The compiler of 'Al Mazar Al Kabeer' – It is narrated to us by the Sheikh, the majestic, the jurist, the scholar Abu Muhammad Arabi Bin Musafir al Abady, may Allah*

<sup>222</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 31 H 5

*azwj be Pleased with him, reading it at his house at Al Hilla during the month of Rabie Al Awwal of the year five hundred and the seventy-three, and it is narrated to me by the chaste Sheikh Abu Al Baqa Hibtullah Bin Numa Bin Ali Bin Hamdou, may Allah-azwj have Mercy on him, it was read out to him as well at Hilla.*

قالا جميعا حدثنا الشيخ الأمين أبو عبد الله الحسين بن أحمد بن محمد بن علي بن طحال المقدادي رحمه الله بمشهد مولانا أمير المؤمنين علي بن أبي طالب ص في الطرز الكبير الذي عند رأس الإمام ع في العشر الأواخر من ذي الحجة سنة تسع و ثلاثين و خمسمائة

*They both said together, 'It is narrated to us by the Sheikh Al Ameen Abu Abdullah Al-Husayn Bin Ahmad Bin Muhammad Bin Ali Bin Taha; Al Miqdady, may Allah-azwj be Pleased with him, at the shrine of our Master-asws Amir Al-Momineen-asws Ali Bin Abu Talib-asws in the large embroider which is by the head of the Imam-asws in the last day of Zul Hijjaj of the year five hundred and thirty-nine.*

قال حدثنا الشيخ الأجل المفيد أبو علي الحسن بن محمد الطوسي رضي الله عنه بالمشهد المذكور على صاحبه أفضل السلام في الطرز المذكور في العشر الأواخر من ذي القعدة سنة تسع و خمسمائة.

*He said, 'It is narrated to us by the Sheikh, the majestic Al Mufeed Abu ali Al-Hassan Bin Muhammad Al Tusi, may Allah-azwj be pleased with him at the mentioned shrine, upon its occupant be the most superior greetings in the mentioned embroider in the last tend days of Zul Qadah of the year five hundred and nine.*

قال حدثنا السيد السعيد الوالد أبو جعفر محمد بن الحسن الطوسي رضي الله عنه عن محمد بن إسماعيل عن محمد بن أشناس البزاز قال أخبرنا أبو الحسين محمد بن أحمد بن يحيى القمي قال حدثني محمد بن علي بن زنجويه القمي قال حدثنا أبو جعفر محمد بن عبد الله بن جعفر الحميري.

*He said, 'It is narrated to us by the Seyyid Al Saeed Al Walid Abu Ja'far Muhammad Bin Al-Hassan Al Tusi, may Allah-azwj be Pleased with him, from Muhammad Bin Ismail, from Muhammad Bin Ashnas Al Bazaz who said, 'We are informed by Abu Al-Husayn Muhammad Bin Ahmad Bin Yahya Al Qummi who said, 'It is narrated to me by Muhammad Bin Ali Bin AZanjawiya Al Qummi whos said, 'It is narrated to us by Abu Ja'far Muhammad Bin Abdul Allah Bin Ja'far Al Himeyri.*

قال أبو علي الحسن بن أشناس و أخبرنا أبو المفضل محمد بن عبد الله الشيباني أن أبا جعفر محمد بن عبد الله بن جعفر الحميري أخبره و أجاز له جميع ما رواه أنه خرج إليه من الناحية المقدسة حرسها الله بعد المسائل و الصلاة و التوجه

*Abu Ali Al-Hassan Bin Ashnas, and it is informed to us by Abu Al Mufazzal Muhammad Bin Abdullah Al Shaybani that Abu Ja'far Muhammad Bin Abdullah Bin Ja'far Al Himeyri, informing him and allowing for him entirety of what he reported, it had emerged to him from the Holy Corner (12<sup>th</sup> Imam-ajjj), may Allah-azwj Fortify it, after the questions, the Salat and orientation.*

أوله بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لا لأمر الله تعقلون و ذكر نحو مما مر مع اختلاف أوردناه في كتاب المزار في باب زيارة القائم ع و إنما أوردنا سنده هاهنا ليعلم أسانيد تلك التوقيعات.

*Its beginning is, 'In the Name of Allah-azwj the Beneficent, the Merciful! You are neither using your intellects for the Commands of Allah-azwj' – and he mentioned approximate to what has*

passed, and along with difference we referred in 'Kitab Al Mazar' in the chapter on the Ziyarat of Al-Qaim<sup>-ajfi</sup>, and rather we referred its attribution over here for the attributions of those letters to be known.

6- أَقُولُ ثُمَّ قَالَ فِي الْكِتَابِ الْمَذْكُورِ قَالَ أَبُو عَلِيٍّ الْحَسَنُ بْنُ أَشْنَسَ أَحْبَبْنَا أَبُو مُحَمَّدٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الدَّعَجَلِيُّ عَنْ حَمْرَةَ بْنِ مُحَمَّدٍ بْنِ الْحَسَنِ بْنِ شَيْبٍ عَنْ أَحْمَدَ بْنِ إِبْرَاهِيمَ قَالَ: شَكَوْتُ إِلَى أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عُثْمَانَ شَوْقِي إِلَى رُؤْيَةِ مَوْلَانَا ع فَقَالَ لِي مَعَ الشَّوْقِ تَشْتَهِي أَنْ تَرَاهُ فَعُلْتُ لَهُ نَعَمْ

I (Majlisi) am saying, 'Then he said in the mentioned book, 'Abu Ali Al-Hassan Bin Ashnas said, 'We are informed by Abu Muhammad Abdullah Muhammad Al Deobaly, from Hamza Bin Muhammad Bin Al-Hassan Bin Shabeeb, from Ahmad Bin Ibrahim who said,

'I complained to Abu Ja'far Muhammad Bin Usman of my yearning to see our Master<sup>-ajfi</sup>. He said to me, 'Along with the yearning is your desire to see him<sup>-ajfi</sup>'. I said to him, 'Yes'.

فَقَالَ لِي شَكَرَ اللَّهُ لَكَ شَوْقَكَ وَ أَرَاكَ وَجْهَهُ فِي بُسْرٍ وَ عَافِيَةٍ لَا تَلْتَمِسْنَ يَا أَبَا عَبْدِ اللَّهِ أَنْ تَرَاهُ فَإِنَّ أَيَّامَ الْعَيْبَةِ يُشْتَأَى إِلَيْهِ وَ لَا يُسْأَلُ الْاجْتِمَاعَ مَعَهُ إِنَّهُ عَزَائِمُ اللَّهِ وَ التَّسْلِيمُ لَهَا أَوْلَى وَ لَكِنْ تَوَجَّهْ إِلَيْهِ بِالزِّيَارَةِ

He said to me, 'Allah<sup>-azwj</sup> Thanks to you of your yearning and I shall show you his<sup>-ajfi</sup> face in ease and good health. O Abu Abdullah! Do not seek to see him<sup>-ajfi</sup>, for the days of the occultation there is yearning to him<sup>-ajfi</sup>, and the meeting with him<sup>-ajfi</sup> is not to be asked for. It is a Determination of Allah<sup>-azwj</sup>, and the submission to it comes first, but orient to him<sup>-ajfi</sup> with the Ziyarat.

فَأَمَّا كَيْفَ يُعْمَلُ وَ مَا أَمَلَاهُ عِنْدَ مُحَمَّدِ بْنِ عَلِيٍّ فَانْسَحُوهُ مِنْ عِنْدِهِ وَ هُوَ التَّوَجُّهُ إِلَى الصَّاحِبِ بِالزِّيَارَةِ بَعْدَ صَلَاةِ اثْنَيْ عَشْرَةَ رَكَعَةً تَقْرَأُ قُلْ هُوَ اللَّهُ أَحَدٌ فِي جَمِيعِهَا رَكَعَتَيْنِ رَكَعَتَيْنِ ثُمَّ تُصَلِّي عَلَى مُحَمَّدٍ وَ آلِهِ

As for how one should act and what is dictated, is with Muhammad Bin Ali, so copy it from him, and it is the orientation to the Master<sup>-ajfi</sup> with the Ziyarat after then twelve Cycles Salat. You should recite: **Say: 'He, Allah, is One [112:1]** (Surah Al-Tawheed), in entirety of the two Cycles, two Cycles, then you should send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>.

وَ تَقُولُ قَوْلَ اللَّهِ جَلَّ اسْمُهُ سَلَامٌ عَلَى آلِ يَاسِينَ ذَلِكَ هُوَ الْفَضْلُ الْمُبِينُ مِنْ عِنْدِ اللَّهِ وَ اللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

And you should say the Words of Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Name: 'Greetings be upon the Progeny<sup>-asws</sup> of Yaseen<sup>-saww</sup>!' That is the clear merit from the Presence of Allah<sup>-azwj</sup>, and Allah<sup>-azwj</sup> is with the Mighty Grace.

إِمَامُهُ مَنْ يَهْدِيهِ صِرَاطَهُ الْمُسْتَقِيمَ قَدْ آتَاكُمْ اللَّهُ خِلَافَتَهُ يَا آلَ يَاسِينَ وَ دَكَّرْنَا فِي الزِّيَارَةِ- وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ وَ آلِهِ الطَّاهِرِينَ.

His Imam<sup>-asws</sup> is the one who guides him to His<sup>-azwj</sup> straight path. Allah<sup>-azwj</sup> has Given you all his<sup>-ajfi</sup> caliphate, O Progeny<sup>-asws</sup> of Yaseen<sup>-saww</sup>! And we mention in the Ziyarat: 'And Send Salawaat upon our chief Muhammad<sup>-saww</sup>, the Prophet<sup>-saww</sup>, and his<sup>-saww</sup> Pure Progeny<sup>-asws</sup>'<sup>223</sup>

<sup>223</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfi</sup>, Ch 31 H 6

7- ج، الإحتجاج دُكِرَ كِتَابٌ وَرَدَ مِنَ النَّاحِيَةِ الْمُقَدَّسَةِ حَرَسَهَا اللَّهُ وَرَعَاهَا فِي أَيَّامٍ بَقِيَتْ مِنْ صَفَرٍ سَنَةِ عَشْرِ وَ أَرْبَعِمِائَةٍ عَلَى الشَّيْخِ أَبِي عَبْدِ اللَّهِ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ النُّعْمَانِ قَدَسَ اللَّهُ رُوحَهُ وَ نَوَّرَ ضَرْيَحَهُ

(The book) 'Al Ihtijaj' –

'There was mention of a letter having arrived (in the past) from the Holy Corner (Nahiya), may Allah<sup>-azwj</sup> Fortify it, and it was seen during the days remaining from Safar of the year four hundred and ten, to the Sheikh Abu Abdullah Muhammad Bin Muhammad Bin Al-Numan, may Allah<sup>-azwj</sup> Sanctify his soul and Irradiate his shrine.

دَكَرَ مُوَصَّلُهُ أَنَّهُ تَحْمِلُهُ مِنْ نَاحِيَةِ مُتَّصِلَةِ بِالْحِجَازِ لِنُسْخَتِهِ لِلأَخِ السَّيِّدِ وَالْوَلِيِّ الرَّشِيدِ الشَّيْخِ الْمُفِيدِ أَبِي عَبْدِ اللَّهِ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ النُّعْمَانِ أَدَامَ اللَّهُ إِعْرَازَهُ مِنْ مُسْتَوْدَعِ الْعَهْدِ الْمَأْخُودِ عَلَى الْعِبَادِ

Its arrival was mentioned that it was carried from (The Holy) Corner (Nahiya). It's copy was given to the brother, the righteous, the friend, the rightly guided, the Sheikh Al-Mufeed Abu Abdullah Muhammad Bin Muhammad Bin Al-Numan, may Allah<sup>-azwj</sup> Perpetuate his endearment from an entrustment of the Pact Taken upon the servants: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَمَا بَعْدُ سَلَامٌ عَلَيْكَ أَيُّهَا الْمُؤَلَّى الْمُخْلِصُ فِي الدِّينِ الْمَخْصُوصُ فِينَا بِالْيَقِينِ فَإِنَّا نَحْمَدُ إِلَيْكَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَ نَسْأَلُهُ الصَّلَاةَ عَلَى سَيِّدِنَا وَ مَوْلَانَا نَبِيِّنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ

In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! As for after, greetings be unto you, O you friend, sincere in the religion, and particularised among us<sup>-asws</sup> with the certainty. We<sup>-ajfj</sup> Praise Allah<sup>-azwj</sup> to you, Who, there is no god except He<sup>-azwj</sup>, and we<sup>-ajfj</sup> ask Him<sup>-azwj</sup> for the Salawaat upon our chief and our Master<sup>-saww</sup>, our Prophet<sup>-saww</sup> Muhammad<sup>-saww</sup> and his<sup>-saww</sup> pure Progeny<sup>-asws</sup>.

وَ نُعَلِّمُكَ أَدَامَ اللَّهُ تَوْفِيقَكَ لِنُصْرَةِ الْحَقِّ وَ أَجْزَلَ مَثُوبَتِكَ عَلَى نُطْقِكَ عَنَّا بِالصِّدْقِ أَنَّهُ قَدْ أُذِنَ لَنَا فِي تَشْرِيفِكَ بِالْمَكَاتِبَةِ وَ تَكْلِيفِكَ مَا تُوَدِّيهِ عَنَّا إِلَى مَوَالِينَا قَبْلَكَ أَعَزَّهُمُ اللَّهُ بِطَاعَتِهِ وَ كَفَاهُمُ الْمُهِمَّ بِرِعَائِيهِ هُمْ وَ حِرَاسَتِهِ

We<sup>-ajfj</sup> let you know, may Allah<sup>-azwj</sup> Perpetuate your harmony, to help the truth, and amplify your Rewards upon your speaking of our<sup>-ajfj</sup> behalf with the truthfulness. It has been permitted for us<sup>-ajfj</sup> in ennoble you with the correspondence and encumber you what you should deliver on our<sup>-ajfj</sup> behalf to our<sup>-ajfj</sup> friends before you. May Allah<sup>-azwj</sup> Endear them with obeying Him<sup>-azwj</sup> and Suffice them of the important matter by His<sup>-azwj</sup> Care for them and His<sup>-azwj</sup> Fortification.

فَقِفْ أَمَدَكَ اللَّهُ بِعَوْنِهِ عَلَى أَعْدَائِهِ الْمَارِقِينَ مِنْ دِينِهِ عَلَى مَا نَذَرْتَهُ وَ اعْمَلْ فِي تَأْدِيبِهِ إِلَى مَنْ تَسْكُنُ إِلَيْهِ بِمَا نَزَمْتَهُ

May Allah<sup>-azwj</sup> Extend His<sup>-azwj</sup> Support to you against His<sup>-azwj</sup> enemies, the deviant from His<sup>-azwj</sup> religion! Pause upon what we<sup>-ajfj</sup> are mentioning and act in delivering it to the ones are settled to it with what we<sup>-ajfj</sup> are outlining.

إِنْ شَاءَ اللَّهُ نَحْنُ وَ إِنْ كُنَّا نَأْوِينَ بِمَكَانِنَا النَّائِي عَنْ مَسَاكِينِ الظَّالِمِينَ حَسَبَ الَّذِي أَرَادَهُ اللَّهُ تَعَالَى لَنَا مِنَ الصَّلَاحِ وَ لِشِبَعِيْنَا الْمُؤْمِنِينَ فِي ذَلِكَ مَا دَامَتْ دَوْلَةُ الدُّنْيَا لِلْقَاسِقِينَ



If Allah<sup>-azwj</sup> so Desires, we<sup>-ajfi</sup>, and even though we are avoiding with our<sup>-ajfi</sup> places remote from the dwellings of the oppressors, according to that which Allah<sup>-azwj</sup> the Exalted has Shown to us, from the righteous ones and to our<sup>-ajfi</sup> Shia Momineen regarding that, for as long as the government of the world is for the mischief-makers.

فَإِنَّا جُيِّطُ عَلِمْنَا بِأَنْبَاءِكُمْ وَ لَا يَعْزُبُ عَنَّا شَيْءٌ مِنْ أَخْبَارِكُمْ وَ مَعْرِفَتِنَا بِالرَّزْلِ الَّذِي أَصَابَكُمْ مَدَّ جَنَحَ كَثِيرٍ مِنْكُمْ إِلَى مَا كَانَ السَّلْفُ الصَّالِحُ عَنْهُ شَاسِعاً وَ نَبَدُوا الْعَهْدَ الْمَأْخُودَ مِنْهُمْ وَرَاءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ

Our<sup>-ajfi</sup> knowledge encompasses your news and nothing from your news is hidden from us<sup>-ajfi</sup>, and our<sup>-ajfi</sup> knowing with the error which afflict you all since most of you have gone far away from the previous righteous people, and they have discarded the pact which had been taken from them behind their back as if they are not knowing.

إِنَّا غَيْرُ مُهْمَلِينَ لِمُرَاعَاتِكُمْ وَ لَا نَاسِينَ لِدَعْوَتِكُمْ وَ لَوْ لَا ذَلِكَ لَنَزَلَ بِكُمْ الْأَوَاءُ وَ اصْطَلَمَكُمُ الْأَعْدَاءُ فَاتَّقُوا اللَّهَ جَلَّ جَلَالُهُ وَ ظَاهِرُونَ عَلَيَّ أَنْتِبَاشِكُمْ مِنْ فِتْنَةٍ قَدْ أَنْفَثَ عَلَيْكُمْ يَهْلِكُ فِيهَا مَنْ حُمَّ أَجَلُهُ وَ يُحْمَى عَلَيْهِ مَنْ أُدْرِكَ أَمَلُهُ

We<sup>-ajfi</sup> are not negligent in looking after you all, nor are we<sup>-ajfi</sup> forgetful of your remembrance, and had it not been for that suffering would have befallen you all, and your enemies would have attacked you. So, fear Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Majesty, and it appeared to us<sup>-ajfi</sup> of your being frightened from a Fitna which has recently been upon you all. The one whose time had come perished in it, and there was protection upon him, the one who realised his hopes.

وَ هِيَ أَمَارَةٌ لِأُرُوفِ حَرَكَتِنَا وَ مَبَاتِيكُم بِأَمْرِنَا وَ هَمِينَا وَ اللَّهُ مُنِمْ نُورِهِ ... وَ لَوْ كَرِهَ الْمُشْرِكُونَ اعْتَصِمُوا بِالتَّقِيَّةِ مِنْ سَبِّ نَارِ الْجَاهِلِيَّةِ يَخْشَشُهَا عَصَبٌ أُمُويَّةٌ تُهَوِّلُ بِهَا فِرْقَةً مَهْدِيَّةً

And it is a sign of our<sup>-ajfi</sup> moving away, and your quarrelling with our<sup>-ajfi</sup> orders and our<sup>-ajfi</sup> prohibitions, and Allah<sup>-azwj</sup> will Complete His<sup>-azwj</sup> Noor and even if the Polytheists abhor it. Hold on to the Taqiyya (dissimulation) from the blaze of the fire of the ignoramuses, being ignited by the prejudices of the Umayyids, a guided sect would emerge with it.

أَنَا رَعِيمٌ بِخَاجَةٍ مَنْ لَمْ يَرُمْ مِنْهَا الْمَوَاطِنَ الْحَقِيَّةَ وَ سَلَكَ فِي الطَّعْنِ مِنْهَا السُّبُلَ الرُّضِيَّةَ إِذَا حَلَّ جُمَادَى الْأُولَى مِنْ سَنَتِكُمْ هَذِهِ فَاعْتَبِرُوا بِمَا يَخْدُثُ فِيهِ وَ اسْتَبْقُوا مِنْ رُقَدَتِكُمْ لِمَا يَكُونُ مِنَ الَّذِي يَلِيهِ

I<sup>-ajfi</sup> am the leader with salvation of the one who has not been shot at from the hidden places, and he travels in the taunts on the ways of pleasure. When Jumadi Al-Awwal begins from this year of yours, then take a lesson with what occurs in it, and wake up from your slumbers to what is happening from what which follows it.

سَتَظْهَرُ لَكُمْ مِنَ السَّمَاءِ آيَةٌ جَلِيَّةٌ وَ مِنَ الْأَرْضِ مِثْلُهَا بِالسَّوِيَّةِ وَ يَخْدُثُ فِي أَرْضِ الْمَشْرِقِ مَا يَحْزُنُ وَ يُقْلِقُ وَ يَغْلِبُ مِنْ بَعْدِ عَلَى الْعِرَاقِ طَوَائِفُ عَنِ الْإِسْلَامِ مُرَاقٍ يَضْبِقُ بِسُوءِ فِعَالِهِمْ عَلَى أَهْلِهِ الْأَرْزَاقِ

An obvious sign shall appear to you all from the sky and from the earth similar to it with the sameness, and there shall occur in the eastern land what would grieve and worry and overcome from afterwards upon Al-Iraq, parties from Al-Islam, deviants, restricting with their evil deeds upon its people.

ثُمَّ تَفَرَّجَ الْغَمُّ مِنْ بَعْدِهِ بِبَوَارِ طَاعَتٍ مِنَ الْأَشْرَارِ يُسْرُ بِهَلَاكِهِ الْمُتَّقُونَ الْأَخْيَارُ وَ يَنْفِقُ لِمُرِيدِي الْحَجِّ مِنَ الْأَفَاقِ مَا يَأْمَلُونَهُ عَلَى تَوْفِيرِ غَلْبَةِ مِنْهُمْ وَ اتِّفَاقٍ وَ لَنَا فِي تَيْسِيرِ حَجِّهِمْ عَلَى الْإِخْتِيَارِ مِنْهُمْ وَ الْوَفَاقِ شَأْنٌ يَطْهَرُ عَلَى نِظَامٍ وَ اتِّسَاقٍ

Then the gloom would be relieved from after it with ruination of the tyrant from the evils. The pious, the goodly, will cheered with his destruction, and by co-incident of the ones intending the Hajj from the outskirts what they are hoping for prevalence from them and agreement, and for us<sup>-ajfj</sup> in easing their Hajj upon the choice from them, and the reconciliation is an affair appearing upon a system and consistency.

فَيَعْمَلُ كُلُّ امْرِئٍ مِنْكُمْ مَا يَفْرُبُ بِهِ مِنْ مَحَبَّتِنَا وَ لِيَتَحَنَّنَ مَا يُدَيِّبُهُ مِنْ كِرَاهِيَّتِنَا وَ سَخَطِنَا فَإِنَّ امْرَأً يَبْعُثُهُ فَجَاءَهُ حِينَ لَا تَنْفَعُهُ تَوْبَةٌ وَ لَا يُنَجِّيهِ مِنْ عِقَابِنَا نَدَّمَ عَلَى حَوْبَةٍ وَ اللَّهُ يُلْهِمُكَ الرُّشْدَ وَ يَلْطَفُ لَكُمْ بِالتَّوْفِيقِ بِرَحْمَتِهِ

So let every person from you do what would draw him closer to our<sup>-ajfj</sup> love and let him shun what would drawn him near to our<sup>-asws</sup> abhorrence and our<sup>-ajfj</sup> anger, for death would come to a person when repentance would not benefit him, nor would it save him from our<sup>-ajfj</sup> punishment him regretting upon sins. And Allah<sup>-azwj</sup> will Inspire you the guidance and be Kind to you with the harmony by His<sup>-azwj</sup> Mercy’.

نُسَخُّهُ التَّوْقِيعِ بِالْيَدِ الْعُلْيَا عَلَى صَاحِبِهَا السَّلَامُ هَذَا كِتَابُنَا عَلَيْكَ أَيُّهَا الْأَخُ الْوَلِيُّ وَ الْمُخْلِصُ فِي وُدِّنَا الصَّنِيُّ وَ النَّاصِرُ لَنَا الْوَلِيُّ حَرَسَكَ اللَّهُ بِعَيْنِهِ الَّتِي لَا تَنَامُ فَاحْتَفِظْ بِهِ وَ لَا تُظْهِرْ عَلَى خَطِنَا الَّذِي سَطَرْنَاهُ بِمَا لَهُ صِمْنَاهُ أَحَدًا وَ أَدِّ مَا فِيهِ إِلَى مَنْ تَسْكُنُ إِلَيْهِ وَ أَوْصِ جَمَاعَتَهُمْ بِالْعَمَلِ عَلَيْهِ إِنْ شَاءَ اللَّهُ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ.

A copy of the letter by the hand of the highest one, upon its owner be the greetings. ‘This is our<sup>-ajfj</sup> letter to you, O brother, the friend, the sincere in our<sup>-ajfj</sup> cordiality, the elite, the helper to us<sup>-ajfj</sup>, the loyal. May Allah<sup>-azwj</sup> Fortify you with His<sup>-azwj</sup> Eye which does not sleep. So, preserve it and do not reveal upon our<sup>-ajfj</sup> handwriting which we<sup>-ajfj</sup> have written with what we<sup>-ajfj</sup> have given responsibility anyone for it and deliver whatever is in it to the one who is calm to it, and advise their community with the acting upon it, if Allah<sup>-azwj</sup> so Desires, and may Allah<sup>-azwj</sup> Send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> pure Progeny<sup>-asws</sup>’.<sup>224</sup>

8- ج، الإحتجاج وَرَدَ عَلَيْهِ كِتَابٌ آخَرُ مِنْ قَبْلِهِ صَلَوَاتُ اللَّهِ عَلَيْهِ يَوْمَ الْحَمِيسِ الثَّلَاثِ وَ الْعِشْرِينَ مِنْ ذِي الْحِجَّةِ سَنَةِ اثْنَتَيْ عَشْرَةَ وَ أَرْبَعِمِائَةٍ نُسَخَّتُهُ مِنْ عِنْدِ اللَّهِ الْمُرَابِطِ فِي سَبِيلِهِ إِلَى مُلْهِمِ الْحَقِّ وَ دَلِيلِهِ

(The book) ‘Al Ihtijaj’ –

‘Another letter arrived to him from his<sup>-ajfj</sup> direction, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-ajfj</sup> on the day of Thursday the twenty-third of Zul Hijjah of the year four hundred and twelve, its copy is from Abdullah Al-Murabit in his way to inspirational of the truth, and its evidence is: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ سَلَامٌ عَلَيْكَ أَيُّهَا النَّاصِرُ لِلْحَقِّ الدَّاعِي إِلَى كَلِمَةِ الصِّدْقِ فَإِنَّا نَحْمَدُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ إِلَهَنَا وَ إِلَهَ آبَائِنَا الْأَوَّلِينَ وَ نَسْأَلُهُ الصَّلَاةَ عَلَى نَبِيِّنَا وَ سَيِّدِنَا وَ مَوْلَانَا مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ وَ عَلَى أَهْلِ بَيْتِهِ الطَّيِّبِينَ الطَّاهِرِينَ

In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! Greetings be upon you, O you helper of the truth, the caller to the word of sincerity. We<sup>-ajfi</sup> praise Allah<sup>-azwj</sup> to you Who there is no god except He<sup>-azwj</sup>, our God<sup>-azwj</sup> and God<sup>-azwj</sup> our forefathers<sup>-asws</sup>, the former ones, and we<sup>-ajfi</sup> ask Him<sup>-azwj</sup> for the Salawaat upon our Prophet<sup>-saww</sup>, and our chief and our Master<sup>-saww</sup> Muhammad<sup>-saww</sup>, last of the Prophets<sup>-saww</sup>, and upon People<sup>-asws</sup> of his<sup>-saww</sup> Household, the goodly, the pure.

وَ بَعْدُ فَقَدْ كُنَّا نَنْظُرُنَا مُنَاجَاتِكَ عَصَمَكَ اللَّهُ بِالسَّبَبِ الَّذِي وَهَبَهُ لَكَ مِنْ أَوْلِيَائِهِ وَ حَرَسَكَ مِنْ كَيْدِ أَعْدَائِهِ وَ شَفَعْنَا ذَلِكَ الْآنَ مِنْ مُسْتَقَرِّ لَنَا يُنْصَبُ فِي شَمْرَاخٍ مِنْ بَهْمَاءٍ صِرْنَا إِلَيْهِ أَنْفَاءً مِنْ عَمَالِيلِ الْجُنَا إِلَيْهِ السَّبَارِيثُ مِنَ الْإِيمَانِ وَ يُوشِكُ أَنْ يَكُونَ هُبُوطُنَا مِنْهُ إِلَى صَحْصَحٍ مِنْ غَيْرِ بُعْدٍ مِنَ الدَّهْرِ وَ لَا تَطَاوُلٍ مِنَ الرِّمَانِ وَ يَأْتِيكَ نَبَأٌ مِنَّا بِمَا يَتَجَدَّدُ لَنَا مِنْ خَالٍ

And afterwards, we<sup>-ajfi</sup> have looked into your Munajaats, may Allah<sup>-azwj</sup> Protect you with the means which He<sup>-azwj</sup> has Gifted to you from His<sup>-azwj</sup> friends, and Guarded you from the plots of His<sup>-azwj</sup> enemies, and we<sup>-ajfi</sup> have interceded that for now, for a stableness for us<sup>-ajfi</sup> installed in a stalk of alertness, we<sup>-ajfi</sup> came to it just now from a forest taking shelter to it being content from the Eman, and we<sup>-ajfi</sup> on the point of going down from it to the correctness, from not far from the time, nor prolonged from the times, and news shall come to you from us<sup>-ajfi</sup> with what state can be renewed for us<sup>-asws</sup>.

فَتَعْرِفُ بِذَلِكَ مَا تَعْتَمِدُهُ مِنَ الرُّلْفَةِ إِلَيْنَا بِالْأَعْمَالِ وَ اللَّهُ مُؤَقِّعُكَ لِذَلِكَ بِرَحْمَتِهِ فَلْتَكُنْ حَرَسَكَ اللَّهُ بِعَيْنِهِ الَّتِي لَا تَنَامُ أَنْ تُقَابِلَ بِذَلِكَ فَفِيهِ تُسَلُّ نُفُوسٌ قَوْمٍ حَرَّتْ بَاطِلًا لِاسْتِهَابِ الْمُبْطِلِينَ وَ تَبْتَهَجُ لِدَمَارِهَا الْمُؤْمِنُونَ وَ يَحْزَنُ لِذَلِكَ الْمُجْرِمُونَ

So you will know by that what you can rely on, from the closeness to us<sup>-ajfi</sup> with the deeds, and Allah<sup>-azwj</sup> will Harmonise you to that by His<sup>-azwj</sup> Mercy. May Allah<sup>-azwj</sup> Guard you with His<sup>-azwj</sup> which does not sleep! So you should be confronting with that, for in it are souls of a people who have cultivate in vain to terrify the oppressors, and the Momineen to be joyful at its destructions, and the criminals would grieve at that.

وَ آيَةُ حَرَكَتِنَا مِنْ هَذِهِ الْوَثِيَّةِ حَادِثَةٌ بِالْحَرَمِ الْمُعَظَّمِ مِنْ رَجَسٍ مُنَافِقِي مُدَمِّمٍ مُسْتَجِلٍ لِلدَّمِ الْمُحَرَّمِ يَغْمَدُ بِكَيْدِهِ أَهْلَ الْإِيمَانِ وَ لَا يَبْلُغُ بِذَلِكَ غَرَضَهُ مِنَ الظُّلْمِ لَهُمْ وَ الْعُدْوَانِ لِأَنَّنا مِنْ وَرَاءِ حِفْظِهِمْ بِالِدَّعَاءِ الَّذِي لَا يُجْحَبُ عَنْ مَلِكِ الْأَرْضِ وَ السَّمَاءِ

And a sign of our<sup>-ajfi</sup> movement from these evils is an event at the revered Sanctuary, from the filth of the condemned hypocrite, legalising the prohibited blood, deliberating with his plots the people of Eman, and he will not reach his purpose from the injustice and the aggression to them with that, because we<sup>-ajfi</sup> are protecting them with the supplication from behind them, which is not veiled from King of the earth and the sky.

فَلْيَطْمَئِنَّ بِذَلِكَ مِنْ أَوْلِيَائِنَا الْقُلُوبُ وَ لِيَتَّقُوا بِالْكِفَايَةِ مِنْهُ وَ إِنْ رَاعَتْهُمْ بِهِمُ الْخُطُوبُ وَ الْعَاقِبَةُ لِحَمِيلِ صُنْعِ اللَّهِ سُبْحَانَهُ تَكُونُ حَمِيدَةً لَهُمْ مَا اجْتَنَبُوا الْمُنْهَيَّ عَنْهُ مِنَ الذُّنُوبِ وَ نَحْنُ نَعْتَدُ إِلَيْكَ أَيُّهَا الْوَلِيُّ الْمُخْلِصُ الْمُجَاهِدُ فِينَا الظَّالِمِينَ أَيْدِكَ اللَّهُ بِبَصَرِهِ الَّذِي أَيْدِيهِ السَّلَفُ مِنْ أَوْلِيَائِنَا الصَّالِحِينَ

So let the hearts of our<sup>-ajfi</sup> friend rest assured with that, and let them trust with the sufficing from it, and if the sermons took care of them and the beautiful consequence, the Making of Allah<sup>-azwj</sup> the Glorious would be praise-worthy for them for as long as they shun the prohibited sins, and we pact to you, O you sincere friend, the fighter against the oppressors regarding

us<sup>-asws</sup>! May Allah<sup>-azwj</sup> Support you with His<sup>-azwj</sup> Help which He<sup>-azwj</sup> has Supported the ancestors of our<sup>-ajfi</sup> righteous friends with.

أَنَّهُ مَنْ اتَّقَى رَبَّهُ مِنْ إِخْوَانِكَ فِي الدِّينِ وَ خَرَجَ عَلَيْهِ بِمَا هُوَ مُسْتَحِقُّهُ كَانَ آمِنًا مِنَ الْفِتْنَةِ الْمُظْلِمَةِ - وَ مَحِيهَا الْمُظْلِمَةِ الْمُضِلَّةَ وَ مَنْ بَحَلَ مِنْهُمْ بِمَا آغَارَهُ اللَّهُ مِنْ نِعْمَتِهِ عَلَى مَنْ أَمَرَهُ بِصَلَاتِهِ فَإِنَّهُ يَكُونُ خَاسِرًا بِذَلِكَ لِأَوْلَادِهِ وَ آخِرَتِهِ

Surely the one from your brethren in the religion who fears the Lord<sup>-azwj</sup> and goes out to him with what he is rightful of, would be safe from the dark Fitna and oppressive straying ordeals, and the one from them who is stingy with what Allah<sup>-azwj</sup> has Granted him from His<sup>-azwj</sup> Bounties, upon the one whom He<sup>-azwj</sup> has Commanded with helping him, he would be a loser with that for his former (life) and his Afterlife.

وَ لَوْ أَنَّ أَشْيَاعَنَا وَفَقَّهُمُ اللَّهُ لِرِطَاعَتِهِ عَلَى اجْتِمَاعِ مِنَ الْقُلُوبِ فِي الْوَفَاءِ بِالْعَهْدِ عَلَيْهِمْ لَمَا تَأَخَّرَ عَنْهُمْ الْيَمْنُ بِلِقَائِنَا وَ لَتَعَجَّلَتْ لَهُمُ السَّعَادَةُ بِمُشَاهَدَتِنَا عَلَى حَقِّ الْمَعْرِفَةِ وَ صِدْقِهَا مِنْهُمْ بِنَا فَمَا يَحْسِنُنَا عَنْهُمْ إِلَّا مَا يَنْصِلُ بِنَا بِمَا نَكْرَهُهُ وَ لَا نُؤَيِّزُهُ مِنْهُمْ

And if our<sup>-ajfi</sup> Shias, may Allah<sup>-azwj</sup> Harmonise them to His<sup>-azwj</sup> obedience, were to be upon a unity of the hearts in the loyalty with the pact upon them, and sincerity from them with us<sup>-ajfi</sup>, the conferment of their meeting with us<sup>-ajfi</sup> would not be delayed, and the happiness would be hastened to them with witnessing us<sup>-ajfi</sup> upon a reality of recognition. So, nothing is withholding us<sup>-ajfi</sup> from them except what is connected with us<sup>-ajfi</sup> from what we<sup>-ajfi</sup> dislike, nor do we<sup>-ajfi</sup> prefer it from them.

وَ اللَّهُ الْمُسْتَعَانُ وَ هُوَ حَسْبُنَا وَ نِعْمَ الْوَكِيلُ وَ صَلَوَاتُهُ عَلَى سَيِّدِنَا الْبَشِيرِ النَّذِيرِ مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ وَ سَلَّمَ

And Allah<sup>-azwj</sup> is our<sup>-ajfi</sup> Helper, and He<sup>-azwj</sup> Suffices us<sup>-ajfi</sup>, and is the best Protector, and may His<sup>-azwj</sup> Salawaat be upon our chief, the giver of good news, the warner, Muhammad<sup>-saww</sup>, and his<sup>-saww</sup> Pure Progeny<sup>-asws</sup>, and greetings'.

وَ كَتَبَ فِي غُرَّةِ شَوَّالٍ مِنْ سَنَةِ اثْنَتَيْ عَشْرَةَ وَ أَرْبَعِمِائَةٍ نُسْخَةَ التَّوْفِيعِ بِأَيْدِ الْعُلَمَاءِ صَلَوَاتِ اللَّهِ عَلَى صَاحِبِهَا هَذَا كِتَابُنَا إِلَيْكَ أَيُّهَا الْوَلِيُّ الْمُلْتَمِ لِلْحَقِّ الْعَلِيِّ بِإِمْلَانِنَا وَ خَطِّ نَفْسِنَا

And it is written in the beginning of Shawwal of the year four hundred and twelve. A copy of the letter with the highest of hands, may the Salawaat of Allah<sup>-azwj</sup> be upon its owner. This is how we have written it to you, O friend, the inspired to the truth, the exalted with our dictation, and handwriting of our trusted on.

فَأَخْفِيهِ عَنْ كُلِّ أَحَدٍ وَ اطْوِهِ وَ اجْعَلْ لَهُ نُسْخَةً يَطَّلِعُ عَلَيْهَا مَنْ تَسْكُنُ إِلَى أَمَانَتِهِ مِنْ أَوْلِيَانِنَا شَمَلَهُمُ اللَّهُ بِرَحْمَتِنَا إِنْ شَاءَ اللَّهُ وَ الْحَمْدُ لِلَّهِ وَ الصَّلَاةُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ.

So, hide it from every one and fold it and make a copy of it to notify upon it the to one of your friends whom you are assured to his sincerity from our friends. May Allah<sup>-azwj</sup> Include them with our blessings and our supplications if Allah<sup>-azwj</sup> so Desires. And the Praise is for Allah<sup>-azwj</sup>, and the Salawaat be upon our chief Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Pure Progeny<sup>-asws</sup>' .225

<sup>225</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfi</sup>, Ch 31 H 8

## 9- التَّوْقِيعُ الَّذِي خَرَجَ فِيْمَنْ ارْتَابَ فِيهِ صَلَوَاتُ اللَّهِ عَلَيْهِ ج، الإحتجاج

The letter which emerged regarding the ones being suspicious in him<sup>-ajfj</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-ajfj</sup> (from the book) 'Al-Ihtijah' –

عَنِ الشَّيْخِ الْمُؤْتَقِ أَبِي عُمَرَ الْعَامِرِيِّ رَحِمَهُ اللَّهُ عَلَيْهِ قَالَ تَشَاجَرَ ابْنُ أَبِي غَانِمٍ الْقُرُونِيُّ وَ جَمَاعَةٌ مِنَ الشَّيْعَةِ فِي الْخَلْفِ فَذَكَرَ ابْنُ أَبِي غَانِمٍ أَنَّ أَبَا مُحَمَّدٍ ع مَضَى وَ لَا خَلْفَ لَهُ ثُمَّ إِهْمُ كَتَبُوا فِي ذَلِكَ كِتَابًا وَ أَنْعَدُوهُ إِلَى النَّاحِيَةِ وَ أَعْلَمُوا بِمَا تَشَاجَرُوا فِيهِ فَوَزَدَ جَوَابَ كِتَابِهِمْ بِخَطِّهِ صَلَّى اللَّهُ عَلَيْهِ وَ عَلَى آبَائِهِ

From the Sheikh, the attested Abu Umar Al-Aamiry, may Allah<sup>-azwj</sup> have Mercy upon him, said, 'Ibn Abu Ghanim Al-Qazwiny and a group of the Shias quarrelled regarding the replacement (Imam<sup>-ajfj</sup>). Ibn Abu Ghanim mentioned that Abu Muhammad<sup>-asws</sup> passed away and there was not replacement for him<sup>-asws</sup>. Then they wrote a letter regarding that and dispatched it to Al-Nahiya (the Holy Corner), and they informed regarding what they had quarrelled. An answer to their letter arrived in his<sup>-ajfj</sup> handwriting, may Allah<sup>-azwj</sup> the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-ajfj</sup> and his<sup>-ajfj</sup> forefathers<sup>-asws</sup>. -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ عَافَانَا اللَّهُ وَ إِيَّاكُمْ مِنَ الْفِتَنِ وَ وَهَبَ لَنَا وَ لَكُمْ رُوحَ الْيَقِينِ وَ أَجَارَنَا وَ إِيَّاكُمْ مِنْ سُوءِ الْمُنْقَلَبِ

'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! May Allah<sup>-azwj</sup> Protect us<sup>-ajfj</sup> and you all from the Fitna, and Gift to us<sup>-ajfj</sup> and you all the spirit of certainty and Shelter us and you all from the evil reversal!

إِنَّهُ أَهْمِي إِلَيَّ ارْتِيَابَ جَمَاعَةٍ مِنْكُمْ فِي الدِّينِ وَ مَا دَخَلَهُمْ مِنَ الشَّكِّ وَ الْحَيْرَةِ فِي وِلَاةِ أَمْرِهِمْ فَعَمِنَّا ذَلِكَ لَكُمْ لَا لَنَا وَ سَأَوْنَا فِيكُمْ لَا فِينَا لِأَنَّ اللَّهَ مَعَنَا فَلَا فَاقَةَ بِنَا إِلَى غَيْرِهِ وَ الْحَقُّ مَعَنَا فَلَنْ يُوحِشَنَا مَنْ قَعَدَ عَنَّا وَ نَحْنُ صَنَائِعُ رَبِّنَا وَ الْخَلْقُ بَعْدَ صَنَائِعِنَا

It has ended to me<sup>-ajfj</sup> that a group from you have suspicions in the religion, and what doubts and confusion have entered them regarding the commander of their affairs. That has saddened us<sup>-ajfj</sup> for you, not for us<sup>-ajfj</sup>, and has worsened us<sup>-ajfj</sup> regarding you not regarding us<sup>-ajfj</sup>, because Allah<sup>-azwj</sup> is with us<sup>-ajfj</sup>. So there is no need with us<sup>-ajfj</sup> to others, and the truth is with us<sup>-ajfj</sup>, therefore the ones sitting behind from us<sup>-ajfj</sup> will never make us<sup>-ajfj</sup> lonely, and we<sup>-ajfj</sup> are the Making of our<sup>-ajfj</sup> Lord<sup>-azwj</sup>, and the people are after our<sup>-ajfj</sup> making.

يَا هَوْلَاءِ مَا لَكُمْ فِي الرَّيْبِ تَتَرَدَّدُونَ وَ فِي الْحَيْرَةِ تَنْعَكِسُونَ- أَوْ مَا سَمِعْتُمْ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ-

O you all! What is the matter with you being in doubt, hesitating, and you are overturning and being in confusion? Or have you not heard Allah<sup>-azwj</sup> Mighty and Majestic Saying: **O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59].**

أَوْ مَا عَلِمْتُمْ مَا جَاءَتْ بِهِ الْأَنْبَاءُ بِمَا يَكُونُ وَ يَخْدُتُ فِي أَيْمَانِكُمْ عَلَى الْمَاضِينَ وَ الْبَاقِينَ مِنْهُمْ ع

Or don't you know what the Ahadith have come with of what would be happening and occurring regarding your Imams<sup>-asws</sup>, upon the past ones and the remaining from them<sup>-asws</sup>?

أَوْ مَا رَأَيْتُمْ كَيْفَ جَعَلَ اللَّهُ لَكُمْ مَعَاوِلَ تَأْوُونَ إِلَيْهَا وَأَعْلَامًا تَهْتَدُونَ بِهَا مِنْ لَدُنْ آدَمَ إِلَى أَنْ ظَهَرَ الْمَاضِي ع

Or have you not seen how Allah<sup>-azwj</sup> has Made shelters for you to be taking refuge to, and flags you can be guided with, from since Adam<sup>-as</sup> up to the appearance of the past one<sup>-asws</sup>?

كُلَّمَا غَابَ عِلْمٌ بَدَأَ عِلْمٌ وَإِذَا أَقْلٌ نَجَّمَ طَلَعَ نَجْمٌ فَلَمَّا قَبِضَهُ اللَّهُ إِلَيْهِ ظَنَنْتُمْ أَنَّ اللَّهَ أَبْطَلَ دِينَهُ وَقَطَعَ السَّبَبَ بَيْنَهُ وَبَيْنَ خَلْقِهِ

Every time a flag disappears, a flag appears, and when a star fades a star appears. When Allah<sup>-azwj</sup> Recalled him<sup>-asws</sup> to Him<sup>-azwj</sup> you thought that Allah<sup>-azwj</sup> had Nullified His<sup>-azwj</sup> religion and Terminated the means between Him<sup>-azwj</sup> and His<sup>-azwj</sup> creatures.

كَلَّا مَا كَانَ ذَلِكَ وَلَا يَكُونُ حَتَّى تَقُومَ السَّاعَةُ وَيُظْهَرَ أَمْرُ اللَّهِ وَهُمْ كَارِهُونَ وَإِنَّ الْمَاضِي ع مَضَى سَعِيداً قَتِيداً عَلَى مِنْهَاجِ آبَائِهِ ع حَدَّو النَّعْلِ بِالنَّعْلِ وَفِينَا وَصِيَّتُهُ وَعِلْمُهُ وَمَنْ هُوَ خَلْفُهُ وَمَنْ يَسُدُّ مَسَدَهُ

Never! That cannot happen and will not be happening until establishment of the Hour, and the appearance of the Command of Allah<sup>-azwj</sup> while they would be abhorring. And the past one<sup>-asws</sup> passed away happy, having died upon the manifesto of his<sup>-asws</sup> forefathers<sup>-asws</sup>, step of the slipper with the slipper, and among us is his<sup>-asws</sup> bequest, and his<sup>-asws</sup> knowledge, and one who is his<sup>-asws</sup> replacement, and one who shall guide with his<sup>-asws</sup> guidance.

وَلَا يُنَازِعُنَا مَوْضِعَهُ إِلَّا ظَالِمٌ أَتَمُّ وَلَا يَدَّعِيهِ دُونَنَا إِلَّا جَاحِدٌ كَاذِبٌ وَ لَوْ لَا أَنَّ أَمْرَ اللَّهِ لَا يُغْلَبُ وَسِرُّهُ لَا يُظْهَرُ وَلَا يُغْلَبُ لَظَهَرَ لَكُمْ مِنْ حَقِّنَا مَا تَبَهَّرُ مِنْهُ عُقُولُكُمْ وَ يُرْبِلُ شُكُوكَكُمْ لَكِنَّهُ مَا شَاءَ اللَّهُ كَانَ وَ لِكُلِّ أَجَلٍ كِتَابٌ

And no one will dispute us<sup>-ajfj</sup> of his<sup>-asws</sup> place except an unjust sinner, and no one besides us<sup>-ajfj</sup> would claim it except a rejecting Kafir. And had it not been for the Command of Allah<sup>-azwj</sup> not been overcome, and His<sup>-azwj</sup> secret not been revealed nor announced, it would have appeared to you all of our<sup>-ajfj</sup> rights what would have dazzled your intellects from it and your doubts would have been removed, but whatever Allah<sup>-azwj</sup> so Desires, happens, and for every term there is a Decree.

فَاتَّقُوا اللَّهَ وَ سَلِّمُوا لَنَا وَ رُدُّوا الْأَمْرَ إِلَيْنَا فَعَلَيْنَا الْإِصْدَارَ كَمَا كَانَ مِنَّا الْإِبْرَادُ وَ لَا تُحَاوِلُوا كَشْفَ مَا عُطِيَ عَنْكُمْ وَ لَا تَقْبَلُوا عَنِ الْيَمِينِ وَ تَعَدَّلُوا إِلَى الْيَسَارِ وَ اجْعَلُوا قَصْدَكُمْ إِلَيْنَا بِالْمَوْدَّةِ عَلَى السُّنَّةِ الْوَاضِحَةِ

Fear Allah<sup>-azwj</sup> and submit to us<sup>-ajfj</sup> and refer the matter to us<sup>-ajfj</sup>! It is upon us<sup>-ajfj</sup> to issue orders like what has happened from us<sup>-asws</sup> of the intentions. And do not try to uncover what is hidden from you, and do not incline to the right and turn to the left, and make you aim to us<sup>-ajfj</sup> with the cordiality based upon the clear Sunnah.

فَقَدْ نَصَحْتُ لَكُمْ وَ اللَّهُ شَاهِدٌ عَلَيَّ وَ عَلَيْكُمْ وَ لَوْ لَا مَا عِنْدَنَا مِنْ مَحَبَّةٍ صَلَاحِكُمْ وَ رَحْمَتِكُمْ وَ الْإِسْفَاقِ عَلَيْكُمْ لَكُنَّا عَنْ مَخَاطِبِكُمْ فِي شُغْلٍ بِمَا قَدِ امْتَحَنَّا مِنْ مُنَازَعَةِ الظَّالِمِ الْعُتْلِ الصَّالِّ الْمُنَافِعِ فِي غَيْبِهِ الْمُضَادِّ لِزَيْتِهِ الْمُدَّعِي مَا لَيْسَ لَهُ الْجَاحِدِ حَقٌّ مِنْ افْتِرَاضِ اللَّهِ طَاعَتَهُ الظَّالِمِ الْغَاصِبِ

I<sup>-ajfj</sup> have advised to you all and Allah<sup>-azwj</sup> is a Witness upon me and upon you all, and had not been what is with us<sup>-ajfj</sup>, from love of your betterment, and having mercy on you, and being compassionate upon you, we<sup>-ajfj</sup> would have been too busy from addressing you, from what we<sup>-ajfj</sup> are being Tested, from disputing the harsh oppressor, the follower of his errors, the

adversary to his Lord<sup>-azwj</sup>, the claimant of what isn't for him, the rejector of the rights of the one Allah<sup>-azwj</sup> has Imposed obedience to him<sup>-ajfj</sup>, the usurper.

و فِي ابْنَةِ رَسُولِ اللَّهِ ص لِي أُسْوَةٌ حَسَنَةٌ وَ سَيُّدِي الْجَاهِلِ رِدَاءَ عَمَلِهِ - وَ سَيَعْلَمُ الْكَافِرُ لِمَنْ عَفَى الدَّارَ

And in the daughter<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup> there is a good exemplar for me<sup>-ajfj</sup> and destroy the ignoramus of the cloak of his deeds, and the Kafir shall come to know for whom is the end-result of the (eternal) House.

عَصَمَنَا اللَّهُ وَ إِيَّاكُمْ مِنَ الْمَهَالِكِ وَ الْأَسْوَءِ وَ الْأَفَاتِ وَ الْعَاهَاتِ كُلِّهَا بِرَحْمَتِهِ فَإِنَّهُ وَلِيُّ ذَلِكَ وَ الْقَادِرُ عَلَى مَا يَشَاءُ وَ كَانَ لَنَا وَ لَكُمْ وَلِيًّا وَ حَافِظًا

May Allah<sup>-azwj</sup> Protect us<sup>-ajfj</sup> and you all, from the destructions, and the evils, and the calamities, and disabilities, and all of these by His<sup>-azwj</sup> Mercy, for He<sup>-azwj</sup> is the Guardian of that, and the Able upon whatever He<sup>-azwj</sup> so Desires to, and He<sup>-azwj</sup> would always be a Guardian for us<sup>-ajfj</sup> and for you, and a Protector.

وَ السَّلَامُ عَلَى جَمِيعِ الْأَوْصِيَاءِ وَ الْأَوْلِيَاءِ وَ الْمُؤْمِنِينَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ النَّبِيِّ وَ سَلَّمَ تَسْلِيمًا.

And the greetings be upon entirety of the successors<sup>-as</sup>, and the friends, and the Momineen, and Mercy of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Blessings and may Allah<sup>-azwj</sup> Send Salawaat upon Muhammad<sup>-saww</sup> the Prophet<sup>-saww</sup>, and abundant greetings".<sup>226</sup>

10- ج، الإحتجاج مُحَمَّدُ بْنُ يَعْقُوبَ الْكَلْبِيِّ عَنْ إِسْحَاقَ بْنِ يَعْقُوبَ قَالَ سَأَلْتُ مُحَمَّدَ بْنَ عُمَرَ الْعَمَرِيَّ رَحِمَهُ اللَّهُ أَنْ يُوصِلَ لِي كِتَابًا قَدْ سَأَلْتُ فِيهِ عَنْ مَسَائِلَ أَشْكَلْتُ عَلَيْهَا فَوَرَدَ التَّوْفِيقَ بِحُطِّ مَوْلَانَا صَاحِبِ الرِّمَانِ ع أَنَا مَا سَأَلْتُ عَنْهُ أَرْشَدَكَ اللَّهُ وَ تَبَّتْكَ مِنْ أَمْرِ الْمُنْكَرِينَ لِي مِنْ أَهْلِ بَيْتِنَا وَ بَنِي عَمَّتِنَا

(The book) 'Al Ihtijaj' – Muhammad Bin Yaqaub Al Kulayni, from Is'haq Bin Yaqaub who said,

'I asked Muhammad Bin Usman Al-Aamiry, may Allah<sup>-azwj</sup> have Mercy on him, to deliver a letter for me, I had asked questions in it which were problematic upon me. The letter arrived in the handwriting of our Master<sup>-ajfj</sup>, Master<sup>-ajfj</sup> of the Time: 'As for what you asked about, Allah<sup>-azwj</sup> will Guide you and Affirm you from the affairs of the ones from our<sup>-ajfj</sup> family and from the sons of our<sup>-ajfj</sup> uncle denying me<sup>-asws</sup>.

فَاعْلَمْ أَنَّهُ لَيْسَ بَيْنَ اللَّهِ عَزَّ وَ جَلَّ وَ بَيْنَ أَحَدٍ قَرَابَةٌ مِنْ أَنْكَرَنِي فَلَيْسَ مِنِّي وَ سَبِيلُهُ سَبِيلُ ابْنِ نُوحٍ وَ أَنَا سَبِيلُ عَمِّي جَعْفَرٍ وَ وُلْدِهِ فَسَبِيلُ إِخْوَةِ يُوسُفَ ع وَ أَنَا

Know that there is no relationship between Allah<sup>-azwj</sup> Mighty and Majestic and anyone. The one who denies me<sup>-ajfj</sup>, he isn't from me<sup>-ajfj</sup>, and his way is the way of the son of Noah<sup>-as</sup>. And as for the way of my<sup>-ajfj</sup> uncle Ja'far (the liar) and his sons, it is the way of the brothers of Yusuf<sup>-as</sup>.

الْفَقَاعُ فَشَرِبُهُ حَرَامٌ وَ لَا بَأْسَ بِالسَّلْمَابِ - وَ أَنَا أَمْوَالُكُمْ فَمَا نَقَبَلُهَا إِلَّا لِتَطَهَّرُوا فَمَنْ شَاءَ فَلْيَصِلْ وَ مَنْ شَاءَ فَلْيَقْطَعْ فَمَا آتَانَا اللَّهُ خَيْرٌ بِمَا آتَاكُمْ

<sup>226</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 31 H 9

As for Al-Fuqa'a (intoxicating drink), drinking it is Prohibited, and there is no problem with the Shalmab. And as for your wealth, we<sup>-asws</sup> do not accept it except for your purification. The one who desires, let him connect and one who so desires, let him disconnect, for what Allah<sup>-azwj</sup> has Given us<sup>-ajfj</sup>, it is better than what He<sup>-azwj</sup> has Given you all!

وَأَمَّا ظُهُورُ الْفَرْجِ فَإِنَّهُ إِلَى اللَّهِ وَكَذَبَ الْوَقَاتُونَ

And as for appearance of the relief, surely it is up to Allah<sup>-azwj</sup>, and the timers are lying.

وَأَمَّا قَوْلُ مَنْ زَعَمَ أَنَّ الْحُسَيْنَ ع لَمْ يُقْتَلْ فَكُفْرٌ وَتَكْذِيبٌ وَضَلَالٌ

And as for the world of the one who claims that Al-Husayn<sup>-asws</sup> was not killed, it is blasphemy, and a lie, and a straying.

وَأَمَّا الْحَوَادِثُ الْوَاقِعَةُ فَارْجِعُوا فِيهَا إِلَى رِوَاةِ حَدِيثِنَا فَإِنَّهُمْ حُجَّتِي عَلَيْكُمْ وَأَنَا حُجَّةُ اللَّهِ عَلَيْهِمْ

And as for the newly occurring events, regarding these refer to the narrators of our<sup>-ajfj</sup> Ahadith, for they are my<sup>-ajfj</sup> authority upon you all and I<sup>-ajfj</sup> am a Divine Authority of Allah<sup>-azwj</sup> upon them.

وَأَمَّا مُحَمَّدُ بْنُ عُمَانَ الْعَمْرِيُّ رَضِيَ اللَّهُ عَنْهُ وَعَنْ أَبِيهِ مِنْ قَبْلِ فَإِنَّهُ ثِقْتِي وَكِتَابُهُ كِتَابِي

And as for Muhammad Bin Usman al Amry, may Allah<sup>-azwj</sup> be Pleased with him and his father from before, for he was trustworthy, and his letter is my<sup>-ajfj</sup> letter.

وَأَمَّا مُحَمَّدُ بْنُ عَلِيٍّ بْنِ مَهْرِيَّازِ الْأَهْوَازِيِّ فَسَيُصْلِحُ اللَّهُ قَلْبَهُ وَ يُزِيلُ عَنْهُ شَكَّهُ

And as for Muhammad Bin Ali Bin Mahziyar Al-Ahwazy, Allah<sup>-azwj</sup> will be Correcting his heart, and Remove his doubt from him.

وَأَمَّا مَا وَصَلْتَنَا بِهِ فَلَا قَبُولَ عِنْدَنَا إِلَّا لِمَا طَابَ وَ طَهَّرَ وَ تَمَّنَّ الْمَعْتَبَةَ حَرَامٌ

And as for what he had sent us with, it is not acceptable with us except what is good and clean, and the price (earnings) of the singer is prohibited.

وَأَمَّا مُحَمَّدُ بْنُ شَادَانَ بْنِ نُعَيْمٍ فَإِنَّهُ رَجُلٌ مِنْ شِيعَتِنَا أَهْلُ الْبَيْتِ

And as for Muhammad Bin Shazan Bin Nueym, he is a man from our<sup>-ajfj</sup> Shias, of People<sup>-asws</sup> of the Household.

وَأَمَّا أَبُو الْخَطَّابِ مُحَمَّدُ بْنُ أَبِي زَيْنَبِ الْأَجْدَعِ فَإِنَّهُ مَلْعُونٌ وَأَصْحَابُهُ مَلْعُونُونَ فَلَا يُجَالِسُ أَهْلَ مَقَالَتِهِمْ فَإِنَّ مِنْهُمْ بَرِيءٌ وَأَنَا بَرِيءٌ مِنْهُمْ بِرَاءً

And as for Abu Al-Khattab Muhammad Bin Abu Zainab Al-Ajda'a, he is accursed and his companions are accursed ones, so do not sit with the people of their words (beliefs), for I<sup>-ajfj</sup> am disavowed from them, and my<sup>-ajfj</sup> forefathers<sup>-asws</sup> are disavowed from them.



وَأَمَّا الْمُتَلَبِّسُونَ بِأَمْوَالِنَا فَمَنْ اسْتَحْلَلَ شَيْئاً مِنْهَا فَأَكَلَهُ فَإِنَّمَا يَأْكُلُ النَّيِّرَانَ

And as for the ones clothing with our<sup>-ajfj</sup> wealth, so the one who permits anything from it and consumes it, so he is rather consuming the fires.

وَأَمَّا الْخُمُسُ فَقَدْ أُبِيحَ لِشِبَعَيْنَا وَجُعِلُوا مِنْهُ فِي جِلِّ إِلَى وَقْتِ ظُهُورِ أَمْرِنَا لِتَطْيِبِ وَلَاذُهُمْ وَ لَا تَحْبِثَ

And as for the Khums, it is legalised for our<sup>-asws</sup> Shias and they have been made to be in a release from it up to the time of the appearance of our command, in order to purify their births and not to be wicked.

وَأَمَّا نَدَامَةُ قَوْمٍ شَكُّوا فِي دِينِ اللَّهِ عَلَى مَا وَصَلُونَا بِهِ فَقَدْ أَقَلْنَا مِنْ اسْتِقْطَالٍ وَ لَا حَاجَةَ لَنَا إِلَى صَلَةِ الشَّاكِّينَ

And as for the regret of a people complaining regarding the religion of Allah<sup>-azwj</sup> upon what they are sending to us<sup>-ajfj</sup> with, so we<sup>-ajfj</sup> have reduced the ones who remit, and there is no need for us<sup>-ajfj</sup> to the wealth of the doubters.

وَأَمَّا عَلَّةُ مَا وَقَعَ مِنَ الْعَبِيَّةِ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءٍ إِنْ تُبَدَّ لَكُمْ تَسْؤُكُمْ- إِنَّهُ لَمْ يَكُنْ أَحَدٌ مِنْ آبَائِي إِلَّا وَ قَدْ وَقَعَتْ فِي عُنُقِهِ بَيْعَةٌ لِطَاغِيَةِ زَمَانِهِ وَ إِنِّي أَخْرُجُ حِينَ أَخْرُجُ وَ لَا بَيْعَةَ لِأَحَدٍ مِنَ الطَّوَاعِيَةِ فِي عُنُقِي

And as for the reason for what has occurred of the occultation, Allah<sup>-azwj</sup> Mighty and Majestic Says: **O you who believe! Do not ask about things, if it is declared to you, it would offend you; [5:101].** Surely there has not been anyone from my<sup>-ajfj</sup> forefathers<sup>-asws</sup> except and there has occurred in his<sup>-asws</sup> neck an allegiance to a tyrant of his<sup>-asws</sup> time, and I<sup>-ajfj</sup> shall emerge when I<sup>-ajfj</sup> do emerge and there will not be any allegiance for anyone from the tyrants in my<sup>-ajfj</sup> neck.

وَأَمَّا وَجْهُ الإِنْتِفَاعِ بِي فِي عُنُقِي فَكَالِإِنْتِفَاعِ بِالسَّمْسِ إِذَا غَبَبَهَا عَنِ الْأَبْصَارِ السَّحَابُ وَ إِنِّي لَأَمَانٌ لِأَهْلِ الْأَرْضِ كَمَا أَنَّ النَّجْمَ أَمَانٌ لِأَهْلِ السَّمَاءِ فَأَعْلَفُوا أَبْوَابَ السُّؤَالِ عَمَّا لَا يَعْنِيكُمْ وَ لَا تَتَكَلَّفُوا عِلْمَ مَا قَدْ كُفَيْتُمْ وَ أَكْثِرُوا الدُّعَاءَ بِتَعْجِيلِ الْفَرَجِ فَإِنَّ ذَلِكَ فَرْجُكُمْ وَ السَّلَامُ عَلَيْكَ يَا إِسْحَاقَ بْنَ يَعْقُوبَ وَ عَلَى مَنْ اتَّبَعَ الْهُدَى.

And as for the aspect of the benefitting with me<sup>-ajfj</sup> during my<sup>-ajfj</sup> occultation, it is like benefitting with the sun when the clouds hide it from the sights. And I<sup>-ajfj</sup> am a security for the inhabitants of the earth just as the stars are a security for the inhabitants of the sky. So, shut down the doors of the questions about what does not concern you and do not encumber the knowledge of what has already sufficed you, and frequent the supplication with the hastening of the relief, for in that is your relief. And the greetings be upon you, O Is'haq Bin Yaqoub, and upon the one who follows the guidance''<sup>227</sup>

11- ج، الإحتجاج عَنْ أَبِي الْحُسَيْنِ مُحَمَّدِ بْنِ جَعْفَرِ الْأَسَدِيِّ قَالَ كَانَ فِيمَا وَرَدَ عَلَيَّ مِنَ الشَّيْخِ أَبِي جَعْفَرِ مُحَمَّدِ بْنِ عُثْمَانَ الْعَمَرِيِّ قَدَسَ اللَّهُ رُوحَهُ فِي جَوَابِ مَسْأَلِي إِلَى صَاحِبِ الزَّمَانِ ع

(The book) 'Al Ihtijaj' – From Abu Ali Husyan Muhammad Bin Ja'far Al Asady who said,

<sup>227</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 31 H 10

'It was among what had arrived to me from the Sheikh Abu Ja'far Muhammad Bin Usman Al-Amry, may Allah<sup>-azwj</sup> Sanctify his soul, in answer to the questions to Master<sup>-ajfi</sup> of the Time: -

أَمَا مَا سَأَلْتَ عَنْهُ مِنَ الصَّلَاةِ عِنْدَ طُلُوعِ الشَّمْسِ وَ عِنْدَ غُرُوبِهَا فَلَيْسَ كَانَ كَمَا يَقُولُونَ إِنَّ الشَّمْسَ تَطْلُعُ مِنْ بَيْنِ قَرْنَيْ شَيْطَانٍ وَ تَغْرُبُ بَيْنَ قَرْنَيْ شَيْطَانٍ  
فَمَا أَرْغَمَ أَنْفُ الشَّيْطَانِ بِشَيْءٍ مِثْلَ الصَّلَاةِ فَصَلَّاهَا وَ أَرْغَمَ أَنْفَ الشَّيْطَانِ

'And as for what you asked about the Salat at the emergence of the sun and at its setting - so if it was like what they (people) are saying that the sun emerged from between two horns of Satan<sup>la</sup> and sets between two horns of Satan<sup>la</sup>, then the nose of Satan<sup>la</sup> will not be subbed with anything like the Salat, so pray it and rub the nose of Satan<sup>la</sup>.

وَ أَمَا مَا سَأَلْتَ عَنْهُ مِنْ أَمْرِ الْوَقْفِ عَلَى نَاجِيَتِنَا وَ مَا يُجْعَلُ لَنَا ثُمَّ يَخْتِاجُ إِلَيْهِ صَاحِبُهُ فَكُلُّ مَا لَمْ يُسَلِّمْ فَصَاحِبُهُ فِيهِ بِالْخِيَارِ وَ كُلُّ مَا سَلَّمَ فَلَا خِيَارَ لِصَاحِبِهِ فِيهِ احْتِاجٌ أَوْ لَمْ يَخْتِجْ افْتَقَرَ إِلَيْهِ أَوْ اسْتَعَى عَنْهُ

And as for what you asked about the matter of the Waqf (designated property) to our<sup>-ajfi</sup> (Holy) Corner and what is made to be for us<sup>-ajfi</sup>, then its owner becomes needy to it - so all what had not been submitted to us<sup>-ajfi</sup>, its owner would be with a choice in it, and all what has already been submitted, there is no choice for its owner in it, whether he is needy or not needy, whether he is impoverished to it or needless from it.

وَ أَمَا مَا سَأَلْتَ عَنْهُ مِنْ أَمْرِ مَنْ يَسْتَحِلُّ مَا فِي يَدِهِ مِنْ أَمْوَالِنَا أَوْ يَتَصَرَّفُ فِيهِ تَصَرُّفُهُ فِي مَالِهِ مِنْ غَيْرِ أَمْرِنَا فَمَنْ فَعَلَ ذَلِكَ فَهُوَ مَلْعُونٌ وَ نَحْنُ لِحَصْمَانِهِ  
يَوْمَ الْقِيَامَةِ

And as for what you asked about the matter of the one who permits our<sup>-ajfi</sup> wealth which is in his hand, or he disposes in its disposal, into his own wealth, from without our<sup>-ajfi</sup> orders – the one who does that, he is accursed and we<sup>-ajfi</sup> would be his disputants on the Day of Qiyamah.

وَ قَدْ قَالَ النَّبِيُّ ص الْمُسْتَحِلُّ مِنْ عَثْرَتِي مَا حَرَّمَ اللَّهُ مَلْعُونٌ عَلَى لِسَانِي وَ لِسَانِ كُلِّ نَبِيٍّ مُجَابٍ فَمَنْ ظَلَمْنَا كَانَ فِي جُمْلَةِ الظَّالِمِينَ لَنَا وَ كَانَتْ لَعْنَةُ اللَّهِ عَلَيْهِ لِقَوْلِهِ عَزَّ وَ جَلَّ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ -

And the Prophet<sup>-saww</sup> has said: 'The one who permits from my<sup>-saww</sup> family<sup>-asws</sup> what Allah<sup>-azwj</sup> has Prohibited, is cursed upon my<sup>-saww</sup> tongue and tongue of every Prophet<sup>-saww</sup> Answered. The one who oppresses us<sup>-ajfi</sup> would be among the total of the oppressors to us<sup>-ajfi</sup>, and the Curse of Allah<sup>-azwj</sup> would be upon him due to the Words of the Mighty and Majestic: **Indeed, the Curse of Allah is upon the unjust [11:18].**

وَ أَمَا مَا سَأَلْتَ عَنْهُ مِنْ أَمْرِ الْمَوْلُودِ الَّذِي نَبَتْ فَلَمُنْتُهُ بَعْدَ مَا يُحْتَمُّ هَلْ يُحْتَمُّ مَرَّةً أُخْرَى فَإِنَّهُ يَجِبُ أَنْ تُقَطَعَ فَلَمُنْتُهُ مَرَّةً أُخْرَى فَإِنَّ الْأَرْضَ تَضِجُ إِلَى اللَّهِ عَزَّ وَ جَلَّ مِنْ بَوْلِ الْأَعْلَفِ أَرْبَعِينَ صَبَاحاً

And as for what you have asked about, the matter of the new-born whose foreskin grows after his having been circumcised, would he be circumcised again - it is obligatory to cut the foreskin once again, for the earth clamours to Allah<sup>-azwj</sup> Mighty and Majestic from the urination of the uncircumcised, for forty morning.

وَأَمَّا مَا سَأَلْتَ عَنْهُ مِنْ أَمْرِ الْمُصَلِّي وَ النَّارِ وَ الصُّورَةِ وَ السِّرَاحِ بَيْنَ يَدَيْهِ هَلْ يَجُوزُ صَلَاتُهُ فَإِنَّ النَّاسَ اخْتَلَفُوا فِي ذَلِكَ فَابْلُغْ جَائِزَ لِمَنْ لَمْ يَكُنْ مِنْ  
أَوْلَادِ عَبَدَةِ الْأَوْثَانِ وَ النَّيِّرَانِ يُصَلِّي وَ الصُّورَةَ وَ السِّرَاحِ بَيْنَ يَدَيْهِ وَ لَا يَجُوزُ ذَلِكَ لِمَنْ كَانَ مِنْ أَوْلَادِ عَبَدَةِ الْأَوْثَانِ وَ النَّيِّرَانِ

And as for what you asked about the matter of the praying one while the fire and the image and the lamp is in front of him. Is his Salat allowed, for the people are differing regarding that before you – It is allowed for the one who does not happen to be from the children of the worshippers of the idols and the fires praying while the image and the lamp is in front of him. And that is not allowed for the one who was from the children of the worshippers of the idols and the fires.

وَأَمَّا مَا سَأَلْتَ عَنْهُ مِنْ أَمْرِ الصِّيَاعِ الَّتِي لِنَاجِيَّتِنَا هَلْ يَجُوزُ الْقِيَامُ بِعِمَارَتِهَا وَ آدَاءُ الْحَرَاجِ مِنْهَا وَ صَرْفُ مَا يُفَضَّلُ مِنْ دَخْلِهَا إِلَى النَّاحِيَةِ اخْتِسَاباً لِلْأَجْرِ وَ  
تَقَرُّباً إِلَيْكُمْ

And as for what you asked about the matter of the estates which are for our<sup>ajfi</sup> (Holy) Corner, is it allowed to stand with its construction and pay the taxes from it and send whatever is surplus from its income to the (Holy) Corner, anticipating the rewards and closeness to you all –

فَلَا يَحِلُّ لِأَحَدٍ أَنْ يَتَصَرَّفَ فِي مَالِ غَيْرِهِ بِغَيْرِ إِذْنِهِ فَكَيْفَ يَحِلُّ ذَلِكَ فِي مَالِنَا مَنْ فَعَلَ شَيْئاً مِنْ ذَلِكَ بِغَيْرِ أَمْرِنَا فَقَدْ اسْتَحَلَّ مِنَّا مَا حَرَّمَ عَلَيْهِ وَ مَنْ أَكَلَ  
مِنْ أَمْوَالِنَا شَيْئاً فَإِنَّمَا يَأْكُلُ فِي بَطْنِهِ نَاراً وَ سَيَصَلِّي سَعيراً

It is not allowed for anyone to dispose regarding the wealth of others without his permission, so how can that be permissible regarding our<sup>ajfi</sup> wealth? One who does anything from that without our<sup>ajfi</sup> instructions, so he has permitted from us<sup>asws</sup> what is prohibited unto him, and the one who devours anything from our<sup>ajfi</sup> wealth, rather he is consuming fire in his belly, and will be arriving to the Blazing Fire.

وَأَمَّا مَا سَأَلْتَ عَنْهُ مِنْ أَمْرِ الرَّجُلِ الَّذِي يَجْعَلُ لِنَاجِيَّتِنَا ضَيْعَةً وَ يُسَلِّمُهَا مِنْ قِسْمِ يَهُومِهَا وَ يَغْمُرُهَا وَ يُؤَدِّي مِنْ دَخْلِهَا حَرَاجَهَا وَ مَثُونَتَهَا وَ يَجْعَلُ مَا  
يَبْقَى مِنَ الدَّخْلِ لِنَاجِيَّتِنَا فَإِنَّ ذَلِكَ جَائِزٌ لِمَنْ جَعَلَهُ صَاحِبُ الضَّيْعَةِ قِسْماً عَلَيْهَا إِنَّمَا لَا يَجُوزُ ذَلِكَ لِغَيْرِهِ

And as for what you asked about the matter of the man who makes an estate to be for our<sup>ajfi</sup> (Holy) Corner, and he submits it to a custodian standing with it, and he builds it and pays its taxes from its income and its provisions and makes whatever remains from the income to our<sup>ajfi</sup> (Holy) Corner – That is allowed for the one who makes owner of the estate to be a custodian upon it. But rather, that is not allowed for others.

وَأَمَّا مَا سَأَلْتَ عَنْهُ مِنَ التَّمَارِ مِنْ أَمْوَالِنَا يَمُرُّ بِهِ الْمَارُ فَيَتَنَاوَلُ مِنْهُ وَ يَأْكُلُ هَلْ يَحِلُّ لَهُ ذَلِكَ فَإِنَّهُ يَحِلُّ لَهُ أَكْلُهُ وَ يَحْرَمُ عَلَيْهِ حَمْلُهُ.

And as for what you asked about the fruits from our wealth, the passer-by passes by it, so he takes from it and eats, is that permissible for him – It is permissible for him to eat it and it is prohibited upon him to carry it (take away)”.<sup>228</sup>

<sup>228</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>ajfi</sup>, Ch 31 H 11

12- ك، إكمال الدين أبو جعفر محمد بن محمد الخزازي رضي الله عنه قال حدثنا أبو علي بن أبي الحسين الأسدي عن أبيه قال: ورد علي توقيع من الشيخ أبي جعفر محمد بن عثمان العمري قدس الله روحه ابتداء لم يتقدمه سؤال بسم الله الرحمن الرحيم لعنة الله و الملائكة و الناس أجمعين على من استحل من أموالنا درهماً

(The book) 'Ikmal Al Deen' – Abu Ja'far Muhammad Al Khuzai, may Allah<sup>-azwj</sup> be Pleased with him, said, 'It is narrated to us by Abu Ali Bin Abu Al-Husayn Al Asady, from his father who said,

'A letter arrived to me from the Sheikh Abu Ja'far Muhammad Bin Usman Al-Aamiry, may Allah<sup>-azwj</sup> Sanctify his soul, initiating, no question had preceded it: - 'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! The Curse of Allah<sup>-azwj</sup> and of the Angels and the people altogether is upon the one who permits even one Dirham from our<sup>-ajfi</sup> wealth'.

قال أبو الحسين الأسدي رضي الله عنه فوقع في نفسي أن ذلك فيمن استحل من مال الناحية درهماً دون من أكل منه غير مستحل له و قلت في نفسي إن ذلك في جميع من استحل محرماً فأني فضل في ذلك للحجة ع على غيره

Abu Al-Husayn Al-Asady, may Allah<sup>-azwj</sup> be Pleased with him, said, 'It occurred within myself that it was regarding the one who permits even one Dirham from the wealth of the (Holy) Corner, besides the one who consumes from it without it being permitted for him, and I said withing myself, 'That is regarding entirety of the one permitting a prohibition, so regarding that, which superiority is there for the Divine Authority over others?'

قال فوالذي بعث محمداً بالحق بشيراً لقد نظرت بعد ذلك في التوقيع فوجدته قد انقلب إلى ما كان في نفسي بسم الله الرحمن الرحيم لعنة الله و الملائكة و الناس أجمعين على من أكل من مالنا درهماً حراماً

He said, 'By the One<sup>-azwj</sup> Who Sent Muhammad<sup>-saww</sup> with the truth as a giver of glad tidings! After that, I looked into the letter and found it to have overturned whatever was within myself: - 'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! The Curse of Allah<sup>-azwj</sup> and of the Angels and the people altogether is upon the one who consumes even on Dirham from our<sup>-ajfi</sup> wealth unlawfully'.

قال أبو جعفر محمد بن محمد الخزازي رحمه الله أخرج إلينا أبو علي بن أبي الحسين الأسدي هذا التوقيع حتى نظرنا فيه و قرأناه.

Abu Ja'far Muhammad Bin Muhammad Al-Khuzai, may Allah<sup>-azwj</sup> have Mercy on him, said, 'Abu Ali Bin Abu Al-Husayn al Asady brought this letter out to us until we looked in it and read it''<sup>229</sup>.

13- ك، إكمال الدين المظفر العلوي عن ابن العياشي و حيدر بن محمد عن العياشي عن آدم بن محمد البلخي عن علي بن الحسين الدقاق و إبراهيم بن محمد معاً عن علي بن عاصم الكوفي قال: خرج في توقيعات صاحب الزمان ع ملغون ملغون من سماني في تحفل من الناس.

(The book) 'Ikmal Al Deen' – Al Muzaffar Al Alawy, from Ibn Al Ayyashi and Hayder Bin Muhammad Bin Al Ayyashi, from Adam Bin Muhammad Al Balkhy, from Ali Bin Al-Husayn Al Daqqaq and Ibrahim Bin Muhammad, both together from Ali Bin Aasim Al Kufi who said,

<sup>229</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfi</sup>, Ch 31 H 12

‘It emerged from the letters of Master<sup>-ajfj</sup> of the Time: ‘Accursed! Accursed is the one who names me<sup>-ajfj</sup> in a gathering of the people!’<sup>230</sup>

14- ك، إكمال الدين مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ إِسْحَاقَ قَالَ سَمِعْتُ أَبَا عَلِيٍّ مُحَمَّدَ بْنَ هَمَّامٍ يَقُولُ سَمِعْتُ مُحَمَّدَ بْنَ عُثْمَانَ الْعُمَيْرِيِّ قَدَسَ اللَّهُ رُوحَهُ يَقُولُ خَرَجَ تَوْقِيعٌ بِحَطِّهِ أَعْرَفُهُ مِنْ سَمَائِي فِي جَمْعٍ مِنَ النَّاسِ بِاسْمِي فَعَلَيْهِ لَعْنَةُ اللَّهِ

(The book) ‘Ikmal Al Deen’ – Muhammad Bin Ibrahim Bin Is’haq who said, ‘I heard Abu Ali Muhammad Bin Hammam saying, ‘I heard Muhammad Bin Usman Al Amry, may Allah<sup>-azwj</sup> Sanctify his soul, saying,

‘A letter emerged in his<sup>-ajfj</sup> handwriting, I recognised it: ‘One who names me<sup>-ajfj</sup> in a gathering of the people with my<sup>-ajfj</sup> name, upon him is the Curse of Allah<sup>-azwj</sup>’.

وَ كَتَبْتُ أَسْأَلُهُ عَنْ طُهُورِ الْفَرْجِ فَخَرَجَ فِي التَّوْقِيعِ كَذَبَ الْوَقَائِنُونَ.

And I wrote asking him<sup>-ajfj</sup> about appearance of the relief. It emerged in the letter: ‘The timers are lying!’<sup>231</sup>

15- ك، إكمال الدين أَبِي وَ ابْنُ الْوَلِيدِ مَعَا عَنِ الْحَمَيْرِيِّ عَنْ مُحَمَّدِ بْنِ صَالِحِ الْأُمْدَانِيِّ قَالَ: كَتَبْتُ إِلَى صَاحِبِ الرِّمَانِ ع أَنَّ أَهْلَ بَيْتِي يُؤَدُّونِي وَ يُفَرِّغُونِي بِالْحَدِيثِ الْمَرْوِيِّ عَنْ آبَائِكَ ع أَنَّهُمْ قَالُوا قُؤَامَنَا وَ حُدَامَنَا شِرَارُ خَلْقِ اللَّهِ

(The book) ‘Ikmal Al Deen’ – My father and Ibn Al Waleed, both together from Al Himeyri, from Muhammad Bin Salih Al Hamdany who said,

‘I wrote to Master<sup>-ajfj</sup> of the Time: ‘My family members are hurting me and knocking me with the Hadith reported from your<sup>-ajfj</sup> forefathers<sup>-asws</sup>. They<sup>-asws</sup> said: ‘Our<sup>-asws</sup> custodians and our<sup>-asws</sup> servants are the vilest creatures of Allah<sup>-azwj</sup>’.

فَكَتَبَ ع وَجَّحْتُمْ أَمَا قَرَأْتُمْ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ وَ جَعَلْنَا بَيْنَهُمْ وَ بَيْنَ الْقُرَى الَّتِي بَارَكْنَا فِيهَا قُرَى ظَاهِرَةً وَ نَحْنُ وَ اللَّهُ الْقُرَى الَّتِي بَارَكَ اللَّهُ فِيهَا وَ أَنْتُمْ الْقُرَى الظَّاهِرَةُ.

He<sup>-ajfj</sup> said: ‘Woe be unto you all! Are you not reading the Words of Allah<sup>-azwj</sup> Mighty and Majestic: **And We Made between them and the towns which We had Blessed therein, apparent towns, [34:18]**, and we<sup>-ajfj</sup>, by Allah<sup>-azwj</sup>, are the towns which Allah<sup>-azwj</sup> has Blessed in, and you (Shias) are the apparent towns’<sup>232</sup>.

16- ك، إكمال الدين ابْنُ الْوَلِيدِ عَنْ سَعْدِ بْنِ عَلَانَ عَنْ مُحَمَّدِ بْنِ جَبْرِئِيلَ عَنْ إِبْرَاهِيمَ وَ مُحَمَّدِ ابْنِي الْفَرْجِ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ مَهْرَبَارٍ أَنَّهُ وَرَدَ الْعِرَاقَ شَاكَا مُرْتَاداً فَخَرَجَ إِلَيْهِ قُلٌّ لِلْمَهْرَبَارِ قَدْ فَهِمْنَا مَا حَكَيْتُهُ عَنْ مَوَالِينَا بِنَاجِيَتِكُمْ فُقُلُّ لَكُمْ أَمَا سَمِعْتُمْ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ- هَلْ أَمَرَ إِلَّا بِمَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ

(The book) ‘Ikmal Al Deen’ – Ibn Al Waleed, from Sa’ad, from Allan, from Muhammad Bin Jibraeel, from Ibrahim and Muhammad, two sons of Al Faraj, from Muhammad Bin Ibrahim Bin Mahziyar,

<sup>230</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 31 H 13

<sup>231</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 31 H 14

<sup>232</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 31 H 15

'There arrived to Al-Iraq, a doubter, a renegade. There emerged to him, 'Say to Al-Mahziyar, 'We understood what he has narrated from our Master<sup>-ajfi</sup> in our area: 'Tell them, are you not hearing Allah<sup>-azwj</sup> Mighty and Majestic Saying: **O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59]**. Would He<sup>-azwj</sup> Command except with what would be happening up to the Day of Qiyamah?

أَوْ لَمْ تَرَوْا أَنَّ اللَّهَ عَزَّ وَجَلَّ جَعَلَ لَهُمْ مَعَاقِلَ يَأْوُونَ إِلَيْهَا وَأَعْلَامًا يَهْتَدُونَ بِهَا مِنْ لَدُنْ آدَمَ إِلَى أَنْ ظَهَرَ الْمَاضِي صَلَوَاتُ اللَّهِ عَلَيْهِ

And are you not seeing that Allah<sup>-azwj</sup> Mighty and Majestic has Made intellects to be for them they are sheltering to, and flag they are being guided with, from since Adam<sup>-as</sup> up to the appearance of the past (Imam<sup>-asws</sup>)? May the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>.

كُلَّمَا غَابَ عِلْمٌ بَدَأَ عِلْمٌ وَإِذَا أَقْلٌ نَجَّمَ طَلَعَ نَجْمٌ فَلَمَّا قَبَضَهُ اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ طَنَّتُمْ أَنَّ اللَّهَ قَدْ قَطَعَ السَّبَبَ بَيْنَهُ وَبَيْنَ خَلْقِهِ كَمَا مَا كَانَ ذَلِكَ وَلَا يَكُونُ حَتَّى تَقُومَ السَّاعَةُ وَيُظْهَرُ أَمْرُ اللَّهِ وَهُمْ كَارِهِونَ

Every time a flag disappears, a flag appears, and when a star fades, a star emerges. When Allah<sup>-azwj</sup> Mighty and Majestic Recalled him (Imam Hassan Al-Askari<sup>-asws</sup>) to Him<sup>-azwj</sup>, you thought that Allah<sup>-azwj</sup> has Terminated the means between Him<sup>-azwj</sup> and His<sup>-azwj</sup> creatures. Never! That did not happen and will not be happening until establishment of the Hour, and the Command of Allah<sup>-azwj</sup> appears while they are abhorring.

يَا مُحَمَّدَ بْنَ إِبْرَاهِيمَ لَا يَدْخُلُكَ الشُّكُّ فِيمَا قَدِمْتَ لَهُ فَإِنَّ اللَّهَ لَا يُغْلِي الْأَرْضَ مِنْ حُجَّةٍ أَلَيْسَ قَالَ لَكَ أَبُوكَ قَبْلَ وَقَاتِهِ أَخْضِرَ السَّاعَةَ مَنْ يُعَيِّرُ هَذِهِ الدَّنَانِيرَ الَّتِي عِنْدِي

O Muhammad Bin Ibrahim! Do not let the doubt enter into what has preceded for him, for Allah<sup>-azwj</sup> will not Leave the earth vacant from a Divine Authority. Didn't your father say to you before his death, 'Present right now someone who can keep these Dinars (as entrustment) which are with me!'

فَلَمَّا أَبْطَأَ ذَلِكَ عَلَيْهِ وَخَافَ الشَّيْخُ عَلَى نَفْسِهِ الْوَحَا- قَالَ لَكَ عِيَّتَهَا عَلَى نَفْسِكَ وَأَخْرَجَ إِلَيْكَ كَيْسًا كَبِيرًا وَعِنْدَكَ بِالْحَضْرَةِ ثَلَاثَةٌ أَكْبَاسٍ وَصُرَّةٌ فِيهَا دَنَانِيرٌ مُخْتَلِفَةُ النِّقْدِ

When that was delayed upon him and the sheikh feared the death upon him, he said to you, 'Keep these as entrustment upon yourself', and he brought out a large bag to you, and in your possession at present there are three bags, and a pouch wherein are Dinars of different amounts.

فَعَيَّرْتَهَا وَخَتَمَ الشَّيْخُ عَلَيْهَا بِخَاتَمِهِ وَقَالَ لَكَ الْخَيْمَ مَعَ خَاتَمِي فَإِنْ أَحْيَيْتُنَا فَأَنَا أَحَقُّ بِهَا وَإِنْ أَمُتَ فَاتَّقِ اللَّهَ فِي نَفْسِكَ أَوْلَا نَمَّ فِي

So, you took these, and the sheikh sealed upon it with his seal and said to you, 'Seal along with my seal. If I were to live, then I shall be more rightful with it, and if I were to die, then fear Allah<sup>-azwj</sup> regarding yourself firstly, then regarding me'.

فَخَلَصْنِي وَكُنْ عِنْدَ ظَنِّي بِكَ أَخْرَجَ رَحِمَكَ اللَّهُ الدَّنَانِيرَ الَّتِي اسْتَفْضَلْتَهَا مِنْ بَيْنِ النِّقْدَيْنِ مِنْ حِسَابِنَا وَهِيَ بَضْعَةٌ عَشْرَ دِينَارًا وَاسْتَرَدُّ مِنْ قِبَلِكَ فَإِنَّ الرِّمَانَ أَصْعَبُ مَا كَانَ وَحَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ.

Be sincere to me<sup>-asws</sup> and be with my<sup>-ajfj</sup> thoughts with you. May Allah<sup>-azwj</sup> have Mercy on you! Extract the dinars which you have preferred, from between the two amounts of our calculation, and it is some ten Dinars, and redeem from yourself, for the times are difficult as can be, and Allah<sup>-azwj</sup> Suffices us<sup>-ajfj</sup> and is the best Protector”.<sup>233</sup>

17- ك، إكمال الدين قَالَ الْحُسَيْنُ بْنُ إِسْمَاعِيلَ الْكِنْدِيِّ كَتَبَ جَعْفَرُ بْنُ حَمْدَانَ فَخَرَجَتْ إِلَيْهِ هَذِهِ الْمَسَائِلُ اسْتَحْلَلْتُ بِجَارِيَةٍ وَ شَرَطْتُ عَلَيْهَا أَنْ لَا أَطْلُبَ وَلَدَهَا وَ لَمْ أُرْمَهَا مِنْزِلِي فَلَمَّا أَتَى لِدَلِكْ مُدَّةً قَالَتْ لِي قَدْ حَبِلْتُ فَقُلْتُ لَهَا كَيْفَ وَ لَا أَعْلَمُ أَيَّيَّ طَلَبْتُ مِنْكِ الْوَلَدَ ثُمَّ غَيْبَتْ وَ انصَرَفْتُ وَ قَدْ أَتَتْ بِوَلَدٍ ذَكَرَ

(The book) 'Ikmal Al Deen' – Al-Husayn Bin Ismail Al Kindy said,

'Ja'far Bin Hamdan wrote, so these issues came out to him. 'I released a slave-girl and stipulated upon her that I would not seek her child and will not necessitate my house for her. When a period had come for that, she said to me, 'I am pregnant'. I said to her, 'How, and I don't know I had sought the child from you? Then you disappeared and left, and you have come with a male child!'

فَلَمْ أَنْكِرْهُ وَ لَا قَطَعْتُ عَنْهَا الْإِجْرَاءَ وَ النَّفَقَةَ وَ لِي ضَيْعَةٌ قَدْ كُنْتُ قَبْلَ أَنْ تَصِيرَ إِلَيَّ هَذِهِ الْمَرْأَةَ سَبَلْتُهَا عَلَى وَصَايَايَ وَ عَلَى سَائِرِ وُلْدِي عَلَى أَنَّ الْأَمْرَ فِي الزِّيَادَةِ وَ النُّقْصَانِ مِنْهُ إِلَى أَيَّامِ حَيَاتِي وَ قَدْ أَتَتْ هَذِهِ بِحَدَا الْوَلَدِ

But I neither denied him nor did I cut off the wages and the expenditure from her, and there was an estate for me which I had from before this woman had come to me, so I have placed her upon my bequest and upon rest of my children, based upon that the matter regarding the increase and the decrease from it was up to the days of my life, and this (woman) has come to be with this child.

فَلَمْ أُخْفِهُ فِي الْوَقْتِ الْمُتَقَدِّمِ الْمُؤَبَّدِ وَ أَوْصَيْتُ إِنْ حَدَثَ بِي الْمَوْتُ أَنْ يَجْرِيَ عَلَيْهِ مَا دَامَ صَغِيرًا فَإِذَا كَبُرَ أُعْطِيَ مِنْ هَذِهِ الضَّيْعَةِ جُمْلَةً مَائَتِي دِينَارٍ غَيْرَ مُؤَبَّدٍ وَ لَا يَكُونُ لَهُ وَ لَا لِعَقْبِهِ بَعْدَ إِعْطَائِهِ ذَلِكَ فِي الْوَقْفِ شَيْءٌ

I did not join him during the preceding time for the lifetime, and I bequeathed that if the death were to occur with me, it should flow upon him for as long as he is young. When he is older, he should be given from this estate a total of two hundred Dinars, without perpetuity, nor should there anything be for him, nor for his posterity after him being given that during the time.

فَرَأَيْكَ أَعَزَّكَ اللَّهُ فِي إِشْرَادِي فِيَمَا عَمِلْتُهُ وَ فِي هَذَا الْوَلَدِ بِمَا أَمْتَلْتُهُ وَ الدُّعَاءِ لِي بِالْعَافِيَةِ وَ خَيْرِ الدُّنْيَا وَ الْآخِرَةِ

So, what is your<sup>-ajfj</sup> view, may Allah<sup>-azwj</sup> Honour you<sup>-ajfj</sup>, in guiding me in what I have done, and regarding this child with what I have done for him, and the supplication for me with the well-being and goodness of the world and the Hereafter’.

جَوَائِبُهَا أَمَّا الرَّجُلُ الَّذِي اسْتَحَلَّ بِالْجَارِيَةِ وَ شَرَطَ عَلَيْهَا أَنْ لَا يَطْلُبَ وَلَدَهَا فَسُبْحَانَ مَنْ لَا شَرِيكَ لَهُ فِي قُدْرَتِهِ شَرَطْتُ عَلَى الْجَارِيَةِ شَرَطْتُ عَلَى اللَّهِ عَزَّ وَ جَلَّ هَذَا مَا لَا يُؤْمَنُ أَنْ يَكُونَ وَ حَيْثُ عَرَضَ فِي هَذَا السُّنَدِ وَ لَيْسَ يَعْرِفُ الْوَقْتِ الَّذِي أَتَاهَا فِيهِ فَلَيْسَ ذَلِكَ بِمُوجِبٍ لِبَرَاءَةٍ فِي وَلَدِهِ

<sup>233</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 31 H 16

It's answer: 'As for the man who released the slave-girl and stipulated a condition upon her that he would not seek her child, so Glorified is the One<sup>-azwj</sup> having not associate for Him<sup>-azwj</sup> in His<sup>-azwj</sup> Power. A condition stipulated upon the slave girl is a condition stipulated upon Allah<sup>-azwj</sup> Mighty and Majestic, for as long as it is not believed that it could happen, and when the doubt presented in this, and he does not know the time which had come to her regarding it, so that isn't a reason for being disavowed regarding his son.

وَأَمَّا إِعْطَاءُ الْمِائَتِي دِينَارٍ وَ إِخْرَاجُهُ مِنَ الْوَقْفِ فَأَلْمَأُ مَالُهُ فَعَلَّ فِيهِ مَا أَرَادَ

And s for the giving of two hundred Dinars and his expulsion from the trust, so the wealth is his wealth. He can do in it whatever he wants'.

قَالَ أَبُو الْحُسَيْنِ حَسِبَ الْحِسَابَ قَبْلَ الْمَوْلُودِ فَجَاءَ الْوَلَدُ مُسْتَوِيًا

Abu Al-Husayn said, 'The calculation was calculated before the birth, so the child came as standard'.

وَقَالَ وَجَدْتُ فِي نُسخَةِ أَبِي الْحُسَيْنِ الْهُنْدَاوِيِّ أَنِّي أَتَيْتُكَ اللَّهُ كِتَابَكَ الَّذِي أَنْقَذْتَهُ وَ رَوَى هَذَا التَّوْفِيعَ الْحُسَيْنِيُّ بْنُ عَلِيٍّ بْنِ إِبْرَاهِيمَ عَنِ الشَّارِيِّ.

And he said, 'And I found in a copy of Abu Al-Hassan Al-Hamdany, 'May Allah<sup>-azwj</sup> Keep you alive! Your letter came to me which you had dispatched'. And this letter has been reported by Al-Hassan Bin Ali Bin Ibrahim, from Al-Shary'".<sup>234</sup>

18- ك، إكمال الدين أبو محمد الحسن بن أحمد المكتتب قال: حَدَّثَنَا أَبُو عَلِيٍّ بْنُ هَمَّامٍ بِحَدِّ الدُّعَاءِ وَ ذَكَرَ أَنَّ الشَّيخَ قَدَسَ اللَّهُ رُوحَهُ أَفْلَاهُ عَلَيْهِ وَ أَمْرُهُ أَنْ يَدْعُو بِهِ وَ هُوَ الدُّعَاءُ فِي غَيْبَةِ الْقَائِمِ ع

(The book) 'Ikmal Al Deen' – Abu Muhammad Al-Hassan Bin Ahmad Al Mukattib who said,

'It is narrated to us by Abu Ali Bin Hammam with this supplication, and he mentioned that the Sheikh, may Allah<sup>-azwj</sup> sanctify his soul, had dictated it to him and instructed him that he should be supplicating with it, and it is the supplication regarding the occultation of the Imam<sup>-ajfj</sup>: -

اللَّهُمَّ عَرِّفْنِي نَفْسَكَ فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنِي نَفْسَكَ لَمْ أَعْرِفْ رَسُولَكَ

'O Allah<sup>-azwj</sup>! Introduce to me Yourself<sup>-azwj</sup>, for if You<sup>-azwj</sup> do not Introduce Yourself<sup>-azwj</sup> to me, I would not recognise Your<sup>-azwj</sup> Rasool<sup>-saww</sup>.

اللَّهُمَّ عَرِّفْنِي رَسُولَكَ فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنِي رَسُولَكَ لَمْ أَعْرِفْ حُجَّتَكَ

O Allah<sup>-azwj</sup>! Introduce to me Your<sup>-azwj</sup> Rasool<sup>-saww</sup>! If You<sup>-azwj</sup> do not Introduce Your<sup>-azwj</sup> Rasool<sup>-saww</sup> to me, I would not recognise Your<sup>-azwj</sup> Divine Authority.

اللَّهُمَّ عَرِّفْنِي حُجَّتَكَ فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنِي حُجَّتَكَ ضَلَلْتُ عَنْ دِينِي

<sup>234</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 31 H 17



O Allah-azwj! Introduce to me Your-azwj Divine Authority! If You-azwj do not Introduce Your-azwj Divine Authority to me, I would stray from my religion.

اللَّهُمَّ لَا تُنِّتِي مِيتَةً جَاهِلِيَّةً وَلَا تُرِغْ قَلْبِي بَعْدَ إِذْ هَدَيْتَنِي

O Allah-azwj! Do not Let me die the death of the pre-Islamic period, and do not let my heart deviate after having Guided it.

اللَّهُمَّ فَكَمَا هَدَيْتَنِي بِوِلَايَةِ مَنْ فَرَضْتَ طَاعَتَهُ عَلَيَّ مِنْ وِلَاةِ أَمْرِكَ بَعْدَ رَسُولِكَ صَلَوَاتِكَ عَلَيْهِ وَآلِهِ حَتَّى وَالَيْتُ وِلَاةَ أَمْرِكَ أَمِيرِ الْمُؤْمِنِينَ وَ الْحَسَنِ وَ الْحُسَيْنِ وَ عَلِيّاً وَ مُحَمَّدًا وَ جَعْفراً وَ مُوسَى وَ عَلِيّاً وَ مُحَمَّدًا وَ عَلِيّاً وَ الْحَسَنَ وَ الْحُجَّةَ الْقَائِمَ الْمَهْدِيَّ صَلَوَاتِكَ عَلَيْهِمْ أَجْمَعِينَ

O Allah-azwj! Just as You-azwj have Guided me with Wilayah of the one the obedience to whom You-azwj have Obligated upon me, from the Masters-asws of Your-azwj Command after Your-azwj Rasool-saww, may Your-azwj Salawaat upon him-saww and his-saww Progeny-asws, until I befriended the Masters-asws of Your-azwj Command, Amir Al-Momineen-asws, and Al-Hassan-asws, and Al-Husayn-asws, and Ali-asws, and Muhammad-asws, and Ja'far-asws, and Musa-asws, and Ali-asws, and Muhammad-asws, and Ali-asws, and Al-Hassan-asws, and the Divine Authority Al-Qaim-ajfi Al-Mahdi-ajfi, may Your-azwj Salawaat be upon them all.

اللَّهُمَّ فَتَيْبِنِي عَلَى دِينِكَ وَ اسْتَعْمِلْنِي بِطَاعَتِكَ وَ لَيْتَ قَلْبِي لَوْلِيٍّ أَمْرِكَ وَ عَافِنِي بِمَا امْتَحَنْتَ بِهِ خَلْقَكَ وَ تَيْبِنِي عَلَى طَاعَةِ وَلِيِّ أَمْرِكَ الَّذِي سَرَّجْتَهُ عَنْ خَلْقِكَ

O Allah-azwj! Affirm me upon Your-azwj religion and Utilise me in Your-azwj obedience, and Soften my heart for the Master-ajfi of Your-azwj Command, and Excuse me from what You-azwj are Testing Your-azwj creatures with, and Affirm me upon obeying the Master-ajfi of Your-azwj Command whom You-azwj have Concealed from Your-azwj creature.

فَيُؤَدِّنُكَ غَابَ عَنْ بَرِيَّتِكَ وَ أَمْرِكَ يَنْتَظِرُ وَ أَنْتَ الْعَالِمُ غَيْرُ مُعَلِّمٍ بِالْوَقْتِ الَّذِي فِيهِ صَلَاحٌ أَمْرٍ وَلَيْتَكَ فِي الْإِدْنِ لَهُ بِإِظْهَارِ أَمْرِهِ وَ كَشْفِ سِرِّهِ

So it was by Your-azwj Permission that he-ajfi disappeared from Your-azwj Created beings and he-ajfi awaits Your-azwj Command, and You-azwj are the Know without being taught of the time which is correct for the matter of Your-azwj guardian-ajfi regarding the Permitting for him-ajfi with revealing his-ajfi command, and uncovering his-ajfi secret.

وَ صَبَّرْنِي عَلَى ذَلِكَ حَتَّى لَا أَحِبُّ تَعْجِيلَ مَا أَحْرَتَ وَ لَا تَأْخِيرَ مَا عَجَّلْتَ وَ لَا أَكْشِفَ عَمَّا سَرَّجْتَهُ وَ لَا أَبْحَثَ عَمَّا كَتَمْتَهُ وَ لَا أَنْزِعَكَ فِي تَدْبِيرِكَ وَ لَا أَقُولُ لِمَ وَ كَيْفَ وَ مَا بَالُ وَلِيِّ أَمْرِ اللَّهِ لَا يَظْهَرُ وَ قَدْ امْتَلَأَتِ الْأَرْضُ مِنَ الْجَوْرِ وَ أَفْوَضُ أُمُورِي كُلَّهَا إِلَيْكَ

And Cause me to be patient upon that until I do not love the hastening of what You-azwj have delayed, nor (love) delaying of what You-azwj are Hastening, nor to uncover from what You-azwj have concealed, nor looking at what You-azwj are Concealing, nor disputing You-azwj regarding Your-azwj Power, nor should I be saying, 'Why?', and 'How?', and 'What is the matter the Master-ajfi of the Command is not appearing, and the earth is already filled from tyranny?' And I delegate my affairs, all of them, to You-azwj.

اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ تُرِيَنِي وَلِيَّ أَمْرِكَ ظَاهِراً نَافِذاً لِأَمْرِكَ مَعَ عِلْمِي بِأَنَّ لَكَ السُّلْطَانَ وَ الْقُدْرَةَ وَ الْبُرْهَانَ وَ الْحُجَّةَ وَ الْمَشِيئَةَ وَ الْإِرَادَةَ وَ الْحَوْلَ وَ الْقُوَّةَ فَافْعَلْ ذَلِكَ بِي وَ بِجَمِيعِ الْمُؤْمِنِينَ حَتَّى نَنْظُرَ إِلَى وَلِيِّكَ ظَاهِراً الْمَقَالَةَ وَاضِحَ الدَّلَالَةَ هَادِياً مِنَ الضَّلَالَةِ شَافِياً مِنَ الْجَهَالَةِ أُبْرِرُ

O Allah-azwj! I ask You-azwj to Show me Master-ajfi of Your-azwj Command apparently, implementing Your-azwj Commands, along with my knowledge that for You-azwj is the Authority, and the Power, and the Proof, and the Divine Authority, and the Desire, and the Will, and the Mighty, and the Strength. Do that with me and with entirety of the Momineen until we look at Your-azwj Guardian-ajfi apparently, the clear word, the evidence guiding from the straying, healing from the prominent ignorance.

يَا رَبِّ مَشَاهِدَهُ وَ تَبَّتْ قَوَاعِدُهُ وَ اجْعَلْنَا بِمَنْ تَقَرَّرْ عَيْنُنَا بِرُؤْيَيْهِ وَ أَقِيمْنَا بِحُدُومَتِهِ وَ تَوَفَّنَا عَلَى مِلَّتِهِ وَ احْشُرْنَا فِي زُمْرَتِهِ

O Lord-azwj! Let him-ajfi be observed and Affirm his-ajfi foundations, and Make us to be from the ones whose eyes would be delighted by seeing him-ajfi, and Make us stay in his-ajfi service, and Cause us to die upon his-ajfi nation (religion), and Resurrect us in his-ajfi group.

اللَّهُمَّ أَعِدَّهُ مِنْ شَرِّ جَمِيعِ مَا خَلَقْتَ وَ بَرَأْتَ وَ ذَرَأْتَ وَ أَنْشَأْتَ وَ صَوَّرْتَ وَ احْفَظْهُ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ وَ عَنْ يَمِينِهِ وَ عَنْ شِمَالِهِ وَ مِنْ فَوْقِهِ وَ مِنْ تَحْتِهِ بِحِفْظِكَ الَّذِي لَا يَضِيعُ مِنْ حِفْظَتِهِ بِهِ وَ احْفَظْ فِيهِ رَسُولَكَ وَ وَصِيَّ رَسُولِكَ

O Allah-azwj! Shelter him-ajfi from entirety of evil what You-azwj Created, and Formed, and Multiplied, and Grew, and Imaged, and Protect him-ajfi from his-ajfi front, and from his-ajfi back, and from his-ajfi right, and from his-ajfi left, and from above him-ajfi and from below him-ajfi, with Your-azwj Protection which one who is Protected with it is not wasted, and Preserve in him-ajfi, Your-azwj Rasool-saww and successor-asws of Your-azwj Rasool-saww.

اللَّهُمَّ وَ مَدِّ فِي عُمرِهِ وَ زِدْ فِي أَجَلِهِ وَ أَعِنِّهِ عَلَى مَا أَوْلَيْتَهُ وَ اسْتَرْعَيْتَهُ وَ زِدْ فِي كَرَامَتِكَ لَهُ فَإِنَّهُ الْهَادِي الْمُهْدِي الْقَائِمُ الْمُتَهَدِي الطَّاهِرُ النَّقِيُّ النَّقِيُّ الرَّبِّي الرَّضِيُّ الْمَرْضِيُّ الصَّابِرُ الْمُجْتَهِدُ الشَّاكِرُ

O Allah-azwj! And Extend in his-ajfi age and Increase in his-ajfi term based upon what You-azwj have Given him-ajfi and Taken Care of him-ajfi, and Increase in Your-azwj benevolence to him-ajfi for he-ajfi is the guide, the Guided, the standing, the leading, the Clean, the Pious, the Pure, the virtuous, the pleasing, the pleased, the patient, the striver, the grateful.

اللَّهُمَّ وَ لَا تَسْلُبْنَا الْيَقِينَ لِطُولِ الْأَمَدِ فِي عَيْبِهِ وَ انْقِطَاعِ خَبَرِهِ عَنَّا وَ لَا تُنْسِنَا ذِكْرَهُ وَ انْتِظَارَهُ وَ الْإِيمَانَ بِهِ وَ قُوَّةَ الْيَقِينِ فِي ظُهُورِهِ وَ الدُّعَاءَ لَهُ وَ الصَّلَاةَ عَلَيْهِ حَتَّى لَا يُفْقِدْنَا طَوْلَ عَيْبِهِ مِنْ ظُهُورِهِ وَ قِيَامِهِ وَ يَكُونَ يَقِينًا فِي ذَلِكَ كَيْفِينَا فِي قِيَامِ رَسُولِ اللَّهِ ص وَ مَا جَاءَ بِهِ مِنْ وَحْيِكَ وَ تَنْزِيلِكَ

O Allah-azwj! And do not let us be stripped of the certainty due to the prolonged period of his-ajfi occultation, and the termination of his-ajfi news from us, and do not let us forget his-ajfi mention, and awaiting him-ajfi, and the faith in him-ajfi, and strength of the conviction in his-ajfi appearance, and the supplicating for him-ajfi, and the Salawaat upon him-ajfi, until the length of his-ajfi occultation does not despair us from his-ajfi appearance and his-ajfi standing, and our conviction in that is like our conviction in the stand of Rasool-Allah-saww and whatever he-saww had come with, from Your-azwj Revelation, and Your-azwj Revealed Book.

قَوِّ قُلُوبَنَا عَلَى الْإِيمَانِ بِهِ حَتَّى تَسْلُكَ بِنَا عَلَى يَدِهِ مِنْهَاجِ الْهُدَى وَ الْمَحَجَّةِ الْعُظْمَى وَ الطَّرِيقَةَ الْوَسْطَى وَ قَوِّنَا عَلَى طَاعَتِهِ وَ تَبَتُّنَا عَلَى مُشَايَعَتِهِ وَ اجْعَلْنَا فِي حُرْبِهِ وَ أَعْوَانِهِ وَ أَنْصَارِهِ وَ الرَّاغِبِينَ بِفِعْلِهِ

Strengthen our hearts upon the faith in him-ajfi until You-azwj Cause us to travel upon his-ajfi the manifesto of guidance and the mighty argument, and the middle road. And Strengthen us

upon obeying him<sup>-ajfi</sup>, and Affirm us upon his<sup>-ajfi</sup> desires, and Make us to be in his<sup>-ajfi</sup> party, and his<sup>-ajfi</sup> supporters, and his<sup>-ajfi</sup> helpers, and the ones pleased with his<sup>-ajfi</sup> deeds.

وَلَا تَسْلُبْنَا ذَلِكَ فِي حَيَاتِنَا وَلَا عِنْدَ وَفَاتِنَا حَتَّى تَتَوَقَّأَنَا وَتَحْسُ عَلَى ذَلِكَ غَيْرُ شَاكِينَ وَلَا نَاكِبِينَ وَلَا مُرْتَابِينَ وَلَا مُكَدِّبِينَ

And do not Strip us of that during our lifetimes nor during our deaths until You<sup>-azwj</sup> Cause us to die while we are upon that, without doubting, nor breaking, nor renegeing, nor belying.

اللَّهُمَّ عَجِّلْ فَرَجَهُ وَأَيِّدْهُ بِالنَّصْرِ وَانصُرْ نَاصِرِيهِ وَاحْذُلْ خَادِلِيهِ وَذَمِّدْ عَلَى مَنْ نَصَبَ لَهُ وَكَذَّبَ بِهِ وَأَطْهَرْ بِهِ الْحَقَّ وَأَمِثْ بِهِ الْجُورَ وَاسْتَنْقِذْ بِهِ عِبَادَكَ الْمُؤْمِنِينَ مِنَ الدُّلَى وَانْعَشْ بِهِ الْبِلَادَ وَاقْتُلْ بِهِ الْجَبَابِرَةَ الْكَفْرَةَ وَأَقْصِمْ بِهِ رُءُوسَ الضَّالَّةِ وَذَلِّلْ بِهِ الْمُجْتَابِينَ وَالْكَافِرِينَ

O Allah<sup>-azwj</sup>! Hasten his<sup>-ajfi</sup> relief, and Support him<sup>-ajfi</sup> with the Help, and Help his<sup>-ajfi</sup> helpers, and Abandon his<sup>-ajfi</sup> abandoners, and Pound upon the one who are hostile to him<sup>-ajfi</sup>, and are belying him<sup>-ajfi</sup>, and Reveal the truth by him<sup>-ajfi</sup> and Kill off the tyranny by him<sup>-ajfi</sup>, and Save by him<sup>-ajfi</sup> Your<sup>-azwj</sup> Momineen servants from the humiliation, and revitalise the country by him<sup>-ajfi</sup>, and Kill the Kafir tyrants by him<sup>-ajfi</sup>, and Break the heads of straying by him<sup>-ajfi</sup>, and Humiliate the tyrants and the Kafirs by him<sup>-ajfi</sup>.

وَأَبْرِ بِهِ الْمُنَافِقِينَ وَالتَّكَايِبِينَ وَجَمِيعَ الْمُخَالِفِينَ وَالمُلْحِدِينَ فِي مَشَارِقِ الْأَرْضِ وَمَغَارِبِهَا وَبَحْرِيهَا وَبَرِّيهَا وَسَهْلَيْهَا وَجَبَلَيْهَا حَتَّى لَا تَدَعُ مِنْهُمْ دَيَّاراً وَلَا تُبْقِي لَهُمْ آثَاراً وَتُطَهِّرَ مِنْهُمْ بِلَادَكَ وَاشْفِ مِنْهُمْ صُدُورَ عِبَادِكَ

And Sting by him<sup>-ajfi</sup> the hypocrites and the allegiance-breakers, and entirety of the opponents and the atheists, in the easts of the earth and its wests, and its oceans and its lands, and its coasts and its mountains, until You<sup>-azwj</sup> do not leave from them any houses nor does the trace remain for them, and Purify Your<sup>-azwj</sup> country from them, and Heal from them the chests of Your<sup>-azwj</sup> servants.

وَاجِدِّدْ بِهِ مَا امْتَحَى مِنْ دِينِكَ وَأَصْلِحْ بِهِ مَا بَدَّلَ مِنْ حُكْمِكَ وَغَيِّرْ مِنْ سُنَّتِكَ حَتَّى يَعُودَ دِينُكَ بِهِ وَعَلَى يَدِهِ عَصَاً جَدِيداً صَاحِحاً لَا عِوَجَ فِيهِ وَلَا لَابُدْعَةَ مَعَهُ حَتَّى تُطْفِئَ بِعَدْلِهِ نِيرَانَ الْكَافِرِينَ

And Renew by him<sup>-ajfi</sup> what has been eradicated from Your<sup>-azwj</sup> religion, and Correct by him<sup>-ajfi</sup> whatever has been replaced from Your<sup>-azwj</sup> Decisions, and changed from Your<sup>-azwj</sup> Sunnahs, until Your<sup>-azwj</sup> religion is returned by him<sup>-ajfi</sup> and upon his<sup>-ajfi</sup> hand it is a new situation, correct, there being no crookedness in it, nor any innovation with it until the fires of the Kafirs are extinguished by his<sup>-ajfi</sup> justice.

فَإِنَّهُ عَبْدُكَ الَّذِي اسْتَحْصَنَتْهُ لِنَفْسِكَ وَارْتَضَيْتَهُ لِصِرَةِ دِينِكَ وَاصْطَفَيْتَهُ بِعِلْمِكَ وَعَصَمْتَهُ مِنَ الذُّنُوبِ وَبَرَأْتَهُ مِنَ الْعُيُوبِ وَأَطْلَعْتَهُ عَلَى الْعُيُوبِ وَأَنْعَمْتَ عَلَيْهِ وَطَهَّرْتَهُ مِنَ الرِّجْسِ وَنَقَيْتَهُ مِنَ الدَّنَسِ

He<sup>-ajfi</sup> is Your<sup>-azwj</sup> servant whom You<sup>-azwj</sup> Extracted him<sup>-ajfi</sup> for Yourself<sup>-azwj</sup>, and Selected him<sup>-ajfi</sup> for Helping Your<sup>-azwj</sup> religion, and Chose him<sup>-ajfi</sup> with Your<sup>-azwj</sup> Knowledge, and Fortified him<sup>-ajfi</sup> from the sins, and Freed him<sup>-ajfi</sup> from the faults, and Notified him<sup>-ajfi</sup> upon the unseen matters, and Favoured upon him<sup>-ajfi</sup>, and Purified him<sup>-ajfi</sup> from the uncleanness and Cleaned him<sup>-ajfi</sup> from the filth.

اللَّهُمَّ فَصَلِّ عَلَيْهِ وَ عَلَى آبَائِهِ الْأَيْمَةِ الطَّاهِرِينَ وَ عَلَى شِعْبَتِهِمُ الْمُتَّحِينَ وَ بَلِّغُهُمْ مِنْ آمَلِهِمْ أَفْضَلَ مَا يَأْمُلُونَ وَ اجْعَلْ ذَلِكَ مِنَّا خَالِصاً مِنْ كُلِّ شَكٍّ وَ شُبْهَةٍ وَ رِيَاءٍ وَ سُمْعَةٍ حَتَّى لَا نُرِيدَ بِهِ غَيْرَكَ وَ لَا نَطْلُبُ بِهِ إِلَّا وَجْهَكَ

O Allah<sup>-azwj</sup>! Send Salawaat upon him<sup>-ajfj</sup> and upon his<sup>-ajfj</sup> forefathers<sup>-asws</sup>, the pure Imams<sup>-asws</sup>, and upon their<sup>-asws</sup> Shias, the selected, and Cause them<sup>-asws</sup> to reach their hopes the best of what they<sup>-asws</sup> are hoping for, and Make that to be from us a clearance from every doubt, and suspicious, and show-off, and publicity until we do not intend with him<sup>-ajfj</sup> apart from You<sup>-azwj</sup>, nor do we seek by him<sup>-ajfj</sup> except Your<sup>-azwj</sup> Face.

اللَّهُمَّ إِنَّا نَشْكُو إِلَيْكَ فَقَدْ نَبَّيْنَا وَ غَيَّبْنَا وَ لَيْنَا وَ شِدَّةَ الزَّمَانِ عَلَيْنَا وَ وُقُوعَ الْفِتَنِ بِنَا وَ تَطَاهُرِ الْأَعْدَاءِ وَ كَثْرَةَ عَدُوِّنَا وَ قِلَّةَ عَدَدِنَا

O Allah<sup>-azwj</sup>! We complain to You<sup>-azwj</sup> of the loss of our Prophet<sup>-saww</sup>, and disappearance of our Guardian<sup>-ajfj</sup>, and harshness of the times upon us, and occurrence of the Fitna with us, and prevalence of the enemies, and the large number of our enemies, and fewness of our numbers.

اللَّهُمَّ فَاقْرِحْ ذَلِكَ بِفَتْحِ مِنْكَ تُعَجِّلْهُ وَ بِصَبْرٍ مِنْكَ تُبَسِّرْهُ وَ إِمَامٍ عَدَلٍ تُظْهِرُهُ إِلَهَ الْحَقِّ رَبِّ الْعَالَمِينَ

O Allah<sup>-azwj</sup>! Relieve that with a victory from You<sup>-azwj</sup> to Hasten it, and with Patience from You<sup>-azwj</sup> to Ease it, and a just Imam<sup>-ajfj</sup> Revealed by the God of truth, Lord<sup>-azwj</sup> of the worlds.

اللَّهُمَّ إِنَّا نَسْأَلُكَ أَنْ تَأْتِنَا لَوْلِيَّكَ فِي إِظْهَارِ عَدْلِكَ فِي عِبَادِكَ وَ قَتْلِ أَعْدَائِكَ فِي بِلَادِكَ حَتَّى لَا نَدْعَ لِلْجَوْرِ دَعَامَةً إِلَّا قَصَصْتَهَا وَ لَا بِنِيَّةٍ إِلَّا أَفْنَيْتَهَا وَ لَا قُوَّةَ إِلَّا أَوْهَنْتَهَا وَ لَا زُجْمًا إِلَّا هَدَدْتَهُ وَ لَا حَدًّا إِلَّا قَلَلْتَهُ وَ لَا سِلَاحًا إِلَّا كَلَلْتَهُ وَ لَا رَايَةً إِلَّا نَكَّسْتَهَا وَ لَا شِجَاعًا إِلَّا قَتَلْتَهُ وَ لَا حَيًّا إِلَّا حَذَلْتَهُ اِرْمِهِمْ

O Allah<sup>-azwj</sup>! We ask You<sup>-azwj</sup> to Permit for Your<sup>-azwj</sup> Guardian<sup>-ajfj</sup> in revealing Your<sup>-azwj</sup> justice among Your<sup>-azwj</sup> servants, and kill Your<sup>-azwj</sup> enemies in Your<sup>-azwj</sup> country until You<sup>-azwj</sup> do not leave any pillar for the tyranny except You<sup>-azwj</sup> Break it, nor any construction except You<sup>-azwj</sup> Annihilate it, nor any strength except You<sup>-azwj</sup> Weaken it, nor any corner Except You<sup>-azwj</sup> Limit it, nor any limit except You<sup>-azwj</sup> Persecute it, nor any weapon except You<sup>-azwj</sup> Wear it down, nor any flag except You<sup>-azwj</sup> Set it back, nor any brave except You<sup>-azwj</sup> Kill him, nor any army except You<sup>-azwj</sup> Forsake it (over) throwing them.

يَا رَبِّ بِحَجْرِكَ الدَّامِغِ وَ اضْرِبْهُمْ بِسَيْفِكَ الْقَاطِعِ وَ بِبَأْسِكَ الَّذِي لَا يُرَدُّ عَنِ الْقَوْمِ الْمُجْرِمِينَ وَ عَذِّبْ أَعْدَاءَكَ وَ أَعْدَاءَ دِينِكَ وَ أَعْدَاءَ رَسُولِكَ بِيَدِ وَلِيِّكَ وَ أَيْدِي عِبَادِكَ الْمُؤْمِنِينَ

O Lord<sup>-azwj</sup>, by Your<sup>-azwj</sup> Irrefutable Arguments! And Strike them with Your<sup>-azwj</sup> cutting sword, and Your<sup>-azwj</sup> Prowess which cannot be repelled from the criminal people, and Punish Your<sup>-azwj</sup> enemies, and enemies of Your<sup>-azwj</sup> religion, and enemies of Your<sup>-azwj</sup> Rasool<sup>-saww</sup>, by the hand of Your<sup>-azwj</sup> Guardian<sup>-ajfj</sup> and hands of Your<sup>-azwj</sup> servants, the Momineen.

اللَّهُمَّ احْفَظْ وَلِيَّكَ وَ حُجَّتَكَ فِي أَرْضِكَ هَوَلِ عَدُوِّهِ وَ كَيْدِ مَنْ كَادَهُ وَ امْكُرْ بَيْنَ مَكْرٍ بِهِ وَ اجْعَلْ دَائِرَةَ السُّوءِ عَلَى مَنْ أَرَادَ بِهِ سُوءاً وَ افْطَعْ عَنْهُ مَا دَهَمَهُ وَ أَرْعِبْ بِهِ قُلُوبَهُمْ وَ زَلْزِلْ لَهُ أَقْدَامَهُمْ وَ حُدِّمْ جَهْرَةً وَ بَعْتَةً

O Allah<sup>-azwj</sup>! Suffice Your<sup>-azwj</sup> Guardian<sup>-ajfj</sup> and Your<sup>-azwj</sup> Divine authority in Your<sup>-azwj</sup> earth of the fright of his<sup>-ajfj</sup> enemies, and plots of the one who plots against him<sup>-ajfj</sup>, and Plan with the ones

who plan with him<sup>-ajfj</sup>, and Make the circle of evil to be upon the one who intends evil with him<sup>-ajfj</sup>, and Cut their substances away from him<sup>-ajfj</sup>, and Awe their hearts by him<sup>-ajfj</sup>, and Shake their feet by him<sup>-ajfj</sup>, and Seize them openly and suddenly.

شَدَّدْ عَلَيْهِمْ عِقَابَكَ وَ أَخْرِهِمْ فِي عِبَادِكَ وَ الْعُنُفُ فِي بِلَادِكَ وَ أَسْكِنُهُمْ أَسْفَلَ نَارِكَ وَ أَحِطْ بِهِمْ أَشَدَّ عَذَابِكَ وَ أَصْلِهِمْ نَاراً وَ احْشُ فُجُورَ مَوْتَاهُمْ نَاراً وَ أَصْلِهِمْ حَرَّ نَارِكَ فَإِنَّهُمْ أَضَاعُوا الصَّلَاةَ وَ اتَّبَعُوا الشَّهَوَاتِ وَ أَذَلُّوا عِبَادَكَ

Harshen Your<sup>-azwj</sup> Punishment upon them, and Disgrace them among Your<sup>-azwj</sup> servants, and Curse them in Your<sup>-azwj</sup> country, and Settle them in the lowest (point of) Your<sup>-azwj</sup> Fire, and Encompass them with the harshness of Your<sup>-azwj</sup> Punishment, and Make them arrive to the Fire, and Fill the graves of their deceased with fire, and Cause the heat of Your<sup>-azwj</sup> Fire arrive to them, for they wasted the Salat and followed the lustful desires, and humiliated Your<sup>-azwj</sup> servants.

اللَّهُمَّ وَ أَخِي بِوَلِيِّكَ الْقُرْآنَ وَ أَرِنَا نُورَهُ سَرْمِداً لَا ظُلْمَةَ فِيهِ وَ أَخِي بِهِ الْقُلُوبَ الْمَيِّتَةَ وَ اشْفِ بِهِ الصُّدُورَ الْوَعْرَةَ وَ اجْمَعْ بِهِ الْأَهْوَاءَ الْمُخْتَلِفَةَ عَلَى الْحَقِّ وَ أَمِّمْ بِهِ الْحُدُودَ الْمُعْطَلَةَ وَ الْأَحْكَامَ الْمُهْمَلَةَ حَتَّى لَا يَبْقَى حَقٌّ إِلَّا ظَهَرَ وَ لَا عَدْلٌ إِلَّا زَهَرَ

O Allah<sup>-azwj</sup>! And by Your<sup>-azwj</sup> Guardian<sup>-ajfj</sup>, Revive the Quran and Show us his<sup>-ajfj</sup> continuous Noor, there being no darkness in it, and Revive by him<sup>-ajfj</sup> the hearts of the dead, and Heal by him<sup>-ajfj</sup> the chests of the hateful hearts, and Unite by him<sup>-ajfj</sup> the differing desires to be upon the truth, and Establish the suspended legal penalties by him<sup>-ajfj</sup> and the neglected rulings, until there does not remain any right except it is revealed, nor any justice except it blossoms.

وَ اجْعَلْنَا يَا رَبِّ مِنْ أَعْوَانِهِ وَ يَمِّنُ يُقْوِي سُلْطَانَهُ وَ الْمُؤْتَمِرِينَ لِأَمْرِهِ وَ الرَّاغِبِينَ بِفِعْلِهِ وَ الْمُسْلِمِينَ لِأَحْكَامِهِ وَ يَمِّنُ لَا حَاجَةَ بِهِ إِلَى التَّقِيَّةِ مِنْ خَلْقِكَ

O Lord<sup>-azwj</sup>! And Make us to be from his<sup>-ajfj</sup> supporters, and from the ones who strengthen his<sup>-ajfj</sup> authority, and the ones implementing his<sup>-ajfj</sup> orders, and the ones pleased with his<sup>-ajfj</sup> deeds, and the submitters to his<sup>-ajfj</sup> decisios, and from the ones there is no need along with him<sup>-ajfj</sup> to the Taqiyya (dissimulation) from Your<sup>-azwj</sup> creatures.

أَنْتَ يَا رَبِّ الَّذِي تَكْشِفُ السُّوءَ وَ تُجِيبُ الْمُضْطَرَّ إِذَا دَعَاكَ وَ تُنَجِّي مِنَ الْكَرْبِ الْعَظِيمِ فَاكْشِفِ الصُّرْعَ عَنِّي وَ اجْعَلْهُ خَلِيفَتَكَ فِي أَرْضِكَ كَمَا ضَمِنْتَ لَهُ

O Lord<sup>-azwj</sup>! You<sup>-azwj</sup> are the One<sup>-azwj</sup> Who Removes the evil and Answers the desperate when he supplicates to You<sup>-azwj</sup>, and Resuce from the mighty worries, so Remove the harm away from Your<sup>-azwj</sup> Guardian<sup>-ajfj</sup> and Make him<sup>-ajfj</sup> Your<sup>-azwj</sup> caliph in Your<sup>-azwj</sup> earth, just as You<sup>-azwj</sup> have Guaranteed to him<sup>-ajfj</sup>.

اللَّهُمَّ وَ لَا تَجْعَلْنَا مِنْ حُصَمَاءِ آلِ مُحَمَّدٍ وَ لَا تَجْعَلْنَا مِنْ أَعْدَاءِ آلِ مُحَمَّدٍ وَ لَا تَجْعَلْنِي مِنْ أَهْلِ الْحَنْقِ وَ الْعُظِظِ عَلَى آلِ مُحَمَّدٍ فَإِنِّي أَعُوذُ بِكَ مِنْ ذَلِكَ فَأَعِدْنِي وَ أَسْتَجِيرُ بِكَ فَأَجْرِنِي

O Allah<sup>-azwj</sup>! And do not Cause us to be from the disputants of the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> and do not Cause us to be from the enemies of the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and do not Cause me to be from the people of fury and rage upon Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, for I am seeking refuge with You<sup>-azwj</sup> from that, so Give me refuge, and I seek shelter with You<sup>-azwj</sup>, so Shelter me.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اجْعَلْنِي بِحِمِّ فَائِزاً عِنْدَكَ فِي الدُّنْيَا وَ الْآخِرَةِ وَ مِنَ الْمُفْرِينَ.

O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Make me to be with them<sup>-asws</sup>, a successful one in Your<sup>-azwj</sup> presence, in the world and the Hereafter, and from the ones of Proximity”.<sup>235</sup>

19- ك، إكمال الدين تَوْفِيقٌ مِنْهُ ع كَانَ خَرَجَ إِلَى الْعُمَرِيِّ وَ ابْنِهِ رَضِيَ اللَّهُ عَنْهُمَا رَوَاهُ سَعْدُ بْنُ عَبْدِ اللَّهِ قَالَ الشَّيْخُ أَبُو جَعْفَرٍ رَضِيَ اللَّهُ عَنْهُ وَجَدْتُهُ مُتَبَيَّنًا بِحِطِّ سَعْدِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ وَفَقَّمْنَا اللَّهُ لِبَطَاعَتِهِ وَ تَبَيَّنَّا عَلَى دِينِهِ وَ أَسْعَدَكُمَا بِمَرْضَاتِهِ

(The book) 'Ikmal Al Deen' –

‘A letter from him<sup>-ajfj</sup> had emerged to Al Amry and his son, may Allah<sup>-azwj</sup> be Pleased with them both. It is reported by Sa’ad Bin Abdullah, ‘The Sheikh Abu Ja’far, may Allah<sup>-azwj</sup> be Pleased with him, said, ‘I found it to be proven to be in the handwriting of Sa’ad Bin Abdullah, may Allah<sup>-azwj</sup> be Pleased with him. May Allah<sup>-azwj</sup> Harmonise them to His<sup>-azwj</sup> obedience, and Affirm them both upon His<sup>-azwj</sup> religion, and Make them happy with His<sup>-azwj</sup> Pleasure.

انتهى إلينا ما ذكرتمنا أن الميمني أخبركم عن المختار و مناظرته من لقي و احتجاجه بأن لا خلف غير جعفر بن علي و تصديقه إياه و فهمت جميع ما كتبتمنا به مما قال أصحابكم عنه

‘It has ended to us what both of you mentioned that Al-Meysami informed you both about Al-Mukhtar and his debating the one he meets and his argumentation with there is no replacement (for Al-Hassan Al-Askari<sup>-asws</sup>) apart from Ja’far (the liar) son of Ali<sup>-asws</sup> (Bin Muhammad<sup>-asws</sup>), and his ratifying him, and I<sup>-ajfj</sup> have understood entirety of what you had concealed with from what your companions have said about him.

وَ أَنَا أَعُوذُ بِاللَّهِ مِنَ الْعَمَى بَعْدَ الْجَلَاءِ وَ مِنَ الضَّلَالَةِ بَعْدَ الْهُدَى وَ مِنْ مُوَبِقَاتِ الْأَعْمَالِ وَ مُرَدِّيَاتِ الْفِعْلِ فَإِنَّهُ عَزَّ وَ جَلَّ يَقُولُ أَلَمْ أَحْسِبِ النَّاسَ أَنْ يَرْكَبُوا أَنْ يَقُولُوا آمَنَّا وَ هُمْ لَا يُفْقَهُونَ-

And I<sup>-ajfj</sup> seek Refuge with Allah<sup>-azwj</sup> from the blindness after the clearness, and from the straying after the guidance, and from perilous deeds and agitations of the Fitna, for Allah<sup>-azwj</sup> Mighty and Majestic Says: **Alif Lam Meem [29:1] Do the people reckon that they will be left alone on saying, ‘We believe’, and they will not be Tried? [29:2].**

كَيْفَ يَتَسَاقَطُونَ فِي الْفِتْنَةِ وَ يَتَرَدَّدُونَ فِي الْحَيْرَةِ وَ يَأْخُذُونَ بيميناً وَ شِمَالاً فَارْتَابُوا دِينَهُمْ أَمْ ارْتَابُوا أَمْ عَانَدُوا الْحَقَّ أَمْ جَهِلُوا مَا جَاءَتْ بِهِ الرُّوَايَاتُ الصَّادِقَةُ وَ الْأَخْبَارُ الصَّحِيحَةُ أَوْ عَلِمُوا ذَلِكَ فَتَنَسَّوْا

How come they are falling into the Fitna, and hesitating in the confusion, and are taking to the right and left, separating from their religion? Or are they suspicious, or obstinate to the truth, or are they agreeing what the truthful reports and the correct Ahadith have come with? Or are they knowing that, so they are pretending to forget?

<sup>235</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 31 H 18

أَمْ مَا تَعْلَمُونَ أَنَّ الْأَرْضَ لَا تَخْلُو مِنْ حُجَّةٍ إِلَّا ظَاهِرًا وَإِمًا مَعْمُورًا أَوْ لَمْ يَعْلَمُوا أَنْتِظَامَ أَيْمَتِهِمْ بَعْدَ نَبِيِّهِمْ صَ وَاحِدًا بَعْدَ وَاحِدٍ إِلَى أَنْ أَفْضَى الْأَمْرَ بِأَمْرِ اللَّهِ عَزَّ وَجَلَّ إِلَى الْمَاضِي يُعْنِي الْحَسَنَ بْنَ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِ

Are they not knowing that the earth cannot be vacant from a Divine Authority, either apparent or obscured? And are they not knowing the regularisation of their Imams<sup>-asws</sup> after their Prophet<sup>-saww</sup>, one after one until the command was offloaded with the Command of Allah<sup>-azwj</sup> Mighty and Majestic to the past one, meaning Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>.

فَقَامَ مَقَامَ آبَائِهِ عَ يَهْدِي إِلَى الْحَقِّ وَ إِلَى طَرِيقِ مُسْتَقِيمٍ كَانَ نُورًا ساطِعًا وَ قَمَرًا زَهْرًا اخْتَارَ اللَّهُ عَزَّ وَجَلَّ لَهُ مَا عِنْدَهُ فَمَضَى عَلَى مِنْهَاجِ آبَائِهِ عَ خَدْوَ النَّعْلِ بِالنَّعْلِ عَلَى عَهْدِ عَهْدِهِ وَ وَصِيَّةِ أَوْصِيَ بِهَا إِلَى وَصِيٍّ

So he<sup>-asws</sup> had stood in the place of his<sup>-asws</sup> forefathers<sup>-asws</sup> guiding to the truth and to the straight path. He<sup>-asws</sup> was a shining Noor and a radiant moon. Allah<sup>-azwj</sup> Mighty and Majestic Chose for him<sup>-asws</sup> what is with Him<sup>-azwj</sup>, so he<sup>-asws</sup> passed away upon the manifesto of his<sup>-asws</sup> forefathers<sup>-asws</sup>, step of the slipper with the slipper, upon a pact of his<sup>-asws</sup> pact and a bequest bequeathed with to a successors<sup>-ajfi</sup>.

سَرَّهُ اللَّهُ عَزَّ وَجَلَّ بِأَمْرِهِ إِلَى غَايَةِ وَ أَحَقَّى مَكَانَهُ بِمَشِيئِهِ لِلْقَضَاءِ السَّابِقِ وَ الْقَدْرِ النَّافِذِ وَ فِينَا مَوْضِعُهُ وَ لَنَا فَضْلُهُ

Allah<sup>-azwj</sup> Mighty and Majestic Concealed him<sup>-ajfi</sup> by His<sup>-azwj</sup> Command to a peak, and his<sup>-ajfi</sup> place by His<sup>-azwj</sup> Desire for the preceding Decree and the Pre-determination implemented, and among us is his<sup>-ajfi</sup> place, and for us is his<sup>-ajfi</sup> merit.

وَ لَوْ قَدْ أَذِنَ اللَّهُ عَزَّ وَجَلَّ فِيمَا قَدْ مَنَعَهُ وَ أَرَادَهُ لَا تُرَدُّ وَ تَوْفِيقُهُ لَا يُسْبَقُ فَلْيَدْعُوا عَنْهُمْ اتِّبَاعَ الْهَوَى وَ لْيَقِيمُوا عَلَى أَصْلِهِمُ الَّذِي كَانُوا عَلَيْهِ وَ لَا يَبْتَغُوا عَنْ نَفْسِهِ وَ قَامَ بِحُجَّتِهِ

And if Allah<sup>-azwj</sup> Mighty and Majestic were to Permit regarding what has prevented him<sup>-ajfi</sup> and Remove from him<sup>-ajfi</sup> what has flowed with him<sup>-ajfi</sup>, from His<sup>-azwj</sup> Judgment, it would show them the truth apparently with the best means and clearest evidence, and obvious signs, and he<sup>-ajfi</sup> manifest from himself<sup>-ajfi</sup> and stand with His<sup>-azwj</sup> Arguments.

وَ لَكِنَّ أقدَارَ اللَّهِ عَزَّ وَجَلَّ لَا تُعَالَبُ وَ إِرَادَتُهُ لَا تُرَدُّ وَ تَوْفِيقُهُ لَا يُسْبَقُ فَلْيَدْعُوا عَنْهُمْ اتِّبَاعَ الْهَوَى وَ لْيَقِيمُوا عَلَى أَصْلِهِمُ الَّذِي كَانُوا عَلَيْهِ وَ لَا يَبْتَغُوا عَمَّا سَبَقَ عَنْهُمْ فَيَأْتُوا وَ لَا يَكْشِفُوا سِتْرَ اللَّهِ عَزَّ وَجَلَّ فَيَبْدُوا

But, the Power of Allah<sup>-azwj</sup> Mighty and Majestic cannot be overcome and His<sup>-azwj</sup> Will cannot be repelled, and His<sup>-azwj</sup> Inclination cannot be preceded. Therefore, leave them to follow the whims, and let them be staying upon their origins which they have been upon, and do not be seeking what is concealed from them for they would be sinning, and do not remove the Curtain of Allah<sup>-azwj</sup> Mighty and Majestic, for they would regret.

وَ لْيَعْلَمُوا أَنَّ الْحَقَّ مَعَنَا وَ فِينَا لَا يَقُولُ ذَلِكَ سِوَانَا إِلَّا كَذَابٌ مُفْتَرٍ وَ لَا يَدْعِيهِ غَيْرُنَا إِلَّا ضَالٌّ غَوِيٌّ فَلْيَقْتَصِرُوا مِنَّا عَلَى هَذِهِ الْجُمْلَةِ دُونَ التَّفْسِيرِ وَ يَتَّقُوا مِنْ ذَلِكَ بِالتَّعْرِيزِ دُونَ التَّصْرِيحِ إِنْ شَاءَ اللَّهُ.

And let them know that the truth is with us<sup>-ajfi</sup> and in us<sup>-ajfi</sup>, and no one will say that besides us<sup>-ajfi</sup> except a lying fabricator, and not one will claim it apart from us<sup>-ajfi</sup> except a straying deviant. So let them shorten from us<sup>-ajfi</sup> upon this word besides the interpretation and be content from that with the exposition besides the explicitness, if Allah<sup>-azwj</sup> so Desires”.<sup>236</sup>

20- ك، إكمال الدين مُحَمَّدُ بْنُ الْمُظَفَّرِ الْمِصْرِيُّ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الدَّوْدِيِّ عَنْ أَبِيهِ قَالَ: كُنْتُ عِنْدَ أَبِي الْقَاسِمِ الْحُسَيْنِ بْنِ رَوْحٍ قَدَسَ اللَّهُ رُوحَهُ فَسَأَلَهُ رَجُلًا مَا مَعْنَى قَوْلِ الْعَبَّاسِيِّ لِلنَّبِيِّ ص إِنَّ عَمَّكَ أَبَا طَالِبٍ قَدْ أَسْلَمَ بِحِسَابِ الْجُمَّلِ وَ عَقَدَ يَدَيْهِ ثَلَاثَةً وَ سِتِّينَ

(The book) 'Ikmal Al Deen' – Muhammad Bin Al Muzaffar Al Misry, from Muhammad Bin Ahmad Al Dawoody, from his father who said,

‘I was in the presence of Abu Al-Qasim Al-Husayn Bin Rawh, may Allah<sup>-azwj</sup> Sanctify his soul. A man asked him, ‘What is the meaning of the words of Al-Abbas to the Prophet<sup>-saww</sup>, ‘Your<sup>-saww</sup> uncle Abu Talib<sup>-as</sup> has become a Muslim by a calculation of Al-Jummal’ – and he tied (gestured) by his hand, ‘Sixty-three’?’

قَالَ عَنِّي بِذَلِكَ إِلَهٌ أَحَدٌ جَوَادٌ وَ تَفْسِيرُ ذَلِكَ أَنَّ الْأَلِفَ وَاحِدٌ وَ اللَّامُ ثَلَاثُونَ وَ الهَاءُ خَمْسَةٌ وَ الْأَلِفُ وَاحِدٌ وَ الحَاءُ ثَمَانِيَةٌ وَ الدَّالُ أَرْبَعَةٌ وَ الجِيمُ ثَلَاثَةٌ وَ الْوَاوُ سِتَّةٌ وَ الْأَلِفُ وَاحِدٌ وَ الدَّالُ أَرْبَعَةٌ فَذَلِكَ ثَلَاثَةٌ وَ سِتُّونَ.

He said, ‘He meant by that, One God<sup>-azwj</sup>, Generous, and the interpretation of that is that the (letter) ‘Alif’ is one, and the ‘Laam’ is ‘thirty’, and the ‘Ha’ is five, and the ‘Alif’ is one, and the ‘Ha’ is eight, and the ‘Daal’ is four, and the ‘Jeem’ is three, and the ‘Waw’ is six, and the ‘Alif’ is one, and the ‘Dal’ is four, so that is sixty-three”.<sup>237</sup>

قال المصنف رضوان الله عليه في حل الخبر: لعل المعنى أن أبا طالب أظهر إسلامه للنبي صلى الله عليه وآله أو لغيره بحساب العقود، بأن أظهر الالف أولاً بما يدل على الواحد، ثم اللام بما يدل على الثلاثين و هكذا، و ذلك لأنه كان يتقى من قريش كما عرفت.

**Note:** The author, may Allah<sup>-azwj</sup> be Pleased with him said regarding the state of the Hadith, ‘Perhaps the meaning is that Abu Talib<sup>-as</sup> revealed his<sup>-as</sup> Islam to the Prophet<sup>-saww</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-saww</sup>, or to others by a calculation of the knots by revealing (the letter) ‘Al Alif’ or ‘No’ with what points upon the One<sup>-azwj</sup>, then the ‘Laam’ with what points upon the thirty, and like this, and that is because he<sup>-as</sup> was fearing from Qureysh like what you know’.

ثم قال: و قد قيل في حل أصل الخبر وجوه آخر: منها أنه أشار بإصبعه المسبحة: لا إله إلا الله، محمد رسول الله» فان عقد الخنصر و البنصر و عقد الإبهام على الوسطى يدل على الثلاث و الستين على اصطلاح أهل العقود، و كان المراد بحساب الجمل هذا،

Then he said, ‘And it has been said regarding the state of the origin of the Hadith, other aspects. From these is that he<sup>-as</sup> indicated with his<sup>-as</sup> finger, the rosary, ‘There is no god except Allah<sup>-azwj</sup>, Muhammad<sup>-saww</sup> is Rasool-Allah<sup>-saww</sup>’. So if he<sup>-as</sup> knotted the pinkie and the ring finger, and knotted the thumb upon the middle finger pointing upon the sixty-three, based upon the convention of the people of knots, and the intent with the calculation of Al Jummal is this.

<sup>236</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfi</sup>, Ch 31 H 19

<sup>237</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfi</sup>, Ch 31 H 20



و الدليل على ما ذكرته ما ورد في رواية شعبية، عن قتادة، عن الحسن في خبر طويل نقل منه موضع الحاجة، و هو انه لما حضرت أبا طالب الوفاة دعا رسول الله صلى الله عليه و آله و بكى

*And the evidence upon what I have mentioned is what has been referred in a report of Sha'ba, from Al-Hassan, in a lengthy Hadith. We are transmitting from it the needed subject matter, and it is that when the expiry presented to Abu Talib<sup>-as</sup>, he<sup>-as</sup> called Rasool-Allah<sup>-saww</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-saww</sup> and his<sup>-as</sup> Progeny<sup>-asws</sup>, and cried.*

و قال: يا محمد انى أخرج من الدنيا و ما لي غم الا غمك- الى أن قال- يا عم! انك تخاف على اذى اعدى، و لا تخاف على نفسك عذاب ربي؟.

*And he<sup>-as</sup> said: 'O Muhammad<sup>-saww</sup>! I<sup>-as</sup> am exiting from the world and there is no sorrow for me<sup>-as</sup> except your<sup>-saww</sup> sorrow' – until he<sup>-saww</sup> said: 'O Uncle<sup>-as</sup>! You<sup>-as</sup> are fearing upon the harm of enemies and are not fearing upon yourself<sup>-as</sup> the Punishment of my<sup>-saww</sup> Lord<sup>-azwj</sup>?'*

فضحك أبو طالب و قال: يا محمد دعوتنى و كنت قدما أميناً، و عقد بيده على ثلاث و ستين: عقد الخنصر و البنصر، و عقد الإبهام على إصبعه الوسطى، و أشار بإصبعه المسبحة: يقول: لا إله إلا الله محمد رسول الله إلى آخر ما نقله في ج 35 ص 79. فراجع.

*Abu Talib<sup>-as</sup> laughed and said: 'O Muhammad<sup>-saww</sup>! You<sup>-saww</sup> called me<sup>-as</sup> (to Al-Islam) and I<sup>-as</sup> had been a believer for long' – and he<sup>-as</sup> tied with his<sup>-as</sup> hand upon sixty-three (tying the pinkie and the ring fingers, and tying the thumb upon his<sup>-as</sup> middle finger) and he<sup>-as</sup> indicate by his<sup>-as</sup> fingers the rosary saying: 'There is no god except Allah<sup>-azwj</sup>, Muhammad<sup>-saww</sup> is Rasool-Allah<sup>-saww</sup>' – up to the end of what we transmitted in V 35 P 79, so refer.*

21- غط، الغيبة للشيخ الطوسي جماعة عن التلعكبري عن أحمد بن علي عن الأسيدي عن سعد بن أحمد بن إسحاق رحمه الله عليه أنه جاءه بعض أصحابنا يعلمه أن جعفر بن علي كتب إليه كتاباً يعرفه فيه نفسه و يعلمه أنه القيم بعد أبيه و أن عنده من علم الحلال و الحرام ما يحتاج إليه و غير ذلك من العلوم كلها

(The book) 'Al-Ghayba' of the Sheikh Al-Tusi – A group, from Al-Talukbary, from Ahmad Bin Ali, from Al-Asady, from Sa'ad, from Ahmad Bin Is'haq, may Allah<sup>-azwj</sup> have Mercy on him. One of our companions came to him to let him know that Ja'far (the liar) son of Ali<sup>-asws</sup> (Bin Muhammad<sup>-asws</sup>) had written a letter to him, introducing himself in it, and he let him know that he was the one (Imam<sup>-asws</sup>) standing after his father<sup>-asws</sup>, and that with him was knowledge of the Permissible and the Prohibited what one could be needy to, and other than that from the knowledge, all of it.

قَالَ أَحْمَدُ بْنُ إِسْحَاقَ فَلَمَّا قَرَأْتُ الْكِتَابَ كَتَبْتُ إِلَى صَاحِبِ الزَّمَانِ ع وَ صَيَّرْتُ كِتَابَ جَعْفَرٍ فِي دَرَجِهِ فَخَرَجَ الْجَوَابُ إِلَيَّ فِي ذَلِكَ

Ahmad Bin Is'haq said, 'When I read the letter, I wrote to Master<sup>-ajfj</sup> of the Time, and made the letter of Ja'far (the lair) in its scroll. The answer came to me regarding that: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَتَانِي كِتَابُكَ أَبْتَكَ اللَّهُ وَ الْكِتَابَ الَّذِي أَنْفَذْتَهُ دَرَجَهُ وَ أَحَاطَتْ مَعْرِفَتِي بِجَمِيعِ مَا تَصَمَّنُهُ عَلَى الْخِيَلِ الْفَاطِيهِ وَ تَكَرَّرَ الْخَطَأُ فِيهِ وَ لَوْ تَدَبَّرْتَهُ لَوْفَّتْ عَلَيَّ بَعْضُ مَا وَقَفْتُ عَلَيْهِ مِنْهُ

'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! Your letter came to me<sup>-ajfj</sup>, may Allah<sup>-azwj</sup> Keep you alive, and the letter which you had dispatched in its scroll, and my<sup>-ajfj</sup> understanding encompasses entirety of what is inclusive upon its wordings, and the repetitive

errors in it, and if you had contemplated it, you would have paused upon part of what I<sup>ajfi</sup> paused upon from it.

وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ خَدَا لَا شَرِيكَ لَهُ عَلَى إِحْسَانِهِ إِلَيْنَا وَ فَضْلِهِ عَلَيْنَا أَيْ اللَّهُ عَزَّ وَ جَلَّ لِلْحَقِّ إِلَّا إِيْمَانًا وَ لِلْبَاطِلِ إِلَّا زُهُوقًا وَ هُوَ شَاهِدٌ عَلَيَّ بِمَا أَذْكُرُهُ وَإِيَّيَّ عَلَيَّكُمْ بِمَا أَقُولُهُ

And the Praise is for Allah<sup>azwj</sup>, Lord<sup>azwj</sup> of the worlds, Praising, there being no associates for Him<sup>azwj</sup> upon His<sup>azwj</sup> Favours to us, and His<sup>azwj</sup> Grace upon us. Allah<sup>azwj</sup> Mighty and Majestic Refused for the truth except that He<sup>azwj</sup> would Complete it, and for the falsehood except vanishing it, and He<sup>azwj</sup> is a Witness upon me<sup>ajfi</sup> with what I<sup>ajfi</sup> am mentioning, and for me<sup>ajfi</sup> upon you all, with what I<sup>ajfi</sup> am saying.

إِذَا اجْتَمَعْنَا لِيَوْمٍ لَا رَيْبَ فِيهِ وَ يَسْأَلُنَا عَمَّا نَحْنُ فِيهِ مُخْتَلِفُونَ إِنَّهُ لَمْ يَجْعَلْ لِمَنْ أَحَدٍ مِنَ الْخَلْقِ إِمَامَةً مُفْتَرَضَةً وَ لَا طَاعَةً وَ لَا ذِمَّةً

When we gather for a Day there is no doubt in it, and He<sup>azwj</sup> will Ask us about what we are differing in. He<sup>azwj</sup> has not Made the obligatory Imamate to be for the writer of the letter to the one written to, nor upon you, nor upon anyone from the creatures, nor any obedience nor responsibility.

وَ سَأُيَبِّئُكُمْ ذِمَّةً تَكْتُمُونَ بِمَا إِنْ شَاءَ اللَّهُ يَا هَذَا يَرْحَمُكَ اللَّهُ إِنْ اللَّهُ تَعَالَى لَمْ يَخْلُقِ الْخَلْقَ عَبَثًا وَ لَا أَهْلَهُمْ سُدىً بَلْ خَلَقَهُمْ بِقُدْرَتِهِ وَ جَعَلَ لَهُمْ أَسْمَاعًا وَ أَبْصَارًا وَ قُلُوبًا وَ أَلْبَابًا

And I<sup>ajfi</sup> shall be explaining to you all the responsibility you can be sufficing with, if Allah<sup>azwj</sup> so Desires. O you, may Allah<sup>azwj</sup> have Mercy on you! Allah<sup>azwj</sup> the Exalted did not Create the creatures in vain nor Neglected them in vain. But He<sup>azwj</sup> Created them by His<sup>azwj</sup> Power and Made hearing to be for them, and sight, and heart, and understanding.

ثُمَّ بَعَثَ إِلَيْهِمُ النَّبِيِّينَ عِ مَبْتَرِينَ وَ مُنْذِرِينَ بِأَمْرِهِمْ بِطَاعَتِهِ وَ يَنْهَوْنَهُمْ عَنْ مَعْصِيَتِهِ وَ يُعْرِفُونَهُمْ مَا جَهِلُوهُ مِنْ أَمْرِ خَالِقِهِمْ وَ دِينِهِمْ وَ أَنْزَلَ عَلَيْهِمْ كِتَابًا وَ بَعَثَ إِلَيْهِمْ مَلَائِكَةً يَأْتِينَ بَيْنَهُمْ وَ بَيْنَ مَنْ بَعَثَهُمْ إِلَيْهِمْ بِالْفَضْلِ الَّذِي جَعَلَهُ لَهُمْ عَلَيْهِمْ وَ مَا آتَاهُمْ مِنَ الدَّلَائِلِ الظَّاهِرَةِ وَ الزَّاهِرِينَ الْبَاهِرَةِ وَ الْآيَاتِ الْعَالِيَةِ

Then He<sup>azwj</sup> Sent the Prophets<sup>as</sup> to them, giving good news and warning, instructing them with obeying Him<sup>azwj</sup> and forbidding them from disobeying Him<sup>azwj</sup>, and letting them know what they had been ignorant of from the matter of their Creator and their religion, and Revealed Books upon them, and Sent Angels to them, coming between them and the One<sup>azwj</sup> Who had Sent to them with the Grace which He<sup>azwj</sup> had Made it to be for them, upon them, and what He<sup>azwj</sup> Gave them from the apparent evidence, and the dazzling proofs, and the overcoming signs.

فَمِنْهُمْ مَنْ جَعَلَ النَّارَ عَلَيْهِ بَرْدًا وَ سَلَامًا وَ اتَّخَذَهُ خَلِيلًا وَ مِنْهُمْ مَنْ كَلَّمَهُ تَكْلِيمًا وَ جَعَلَ عَصَاهُ تُعْبَانًا مُبِينًا وَ مِنْهُمْ مَنْ أَحْبَبَ الْمَوْتَى بِإِذْنِ اللَّهِ وَ أَتْبَرَ الْأَحْمَةَ وَ الْأَبْرَصَ بِإِذْنِ اللَّهِ وَ مِنْهُمْ مَنْ عَلَّمَهُ مَنْطِقَ الطَّيْرِ وَ أَوْبَى مِنْ كُلِّ شَيْءٍ

From them<sup>as</sup> was one He<sup>azwj</sup> Made the fire to be cool upon him and safe, and Took him<sup>as</sup> as a friend; and from them<sup>as</sup> was on He<sup>azwj</sup> Spoke to him<sup>as</sup> in a conversation, and Made his<sup>as</sup> staff to be a clear serpent; and from them<sup>as</sup> was one who revived the dead by the Permission

of Allah<sup>-azwj</sup> and cured the blind and the leper, by the Permission of Allah<sup>-azwj</sup>; and from them<sup>-as</sup> was on whom He<sup>-azwj</sup> Taught the speech of the bird and Gave from all things.

ثُمَّ بَعَثَ مُحَمَّدًا ص رَحْمَةً لِّلْعَالَمِينَ وَ تَمَّمَ بِهِ نِعْمَتَهُ وَ حَتَمَ بِهِ أَنْبِيَاءَهُ وَ أَرْسَلَهُ إِلَى النَّاسِ كَافَّةً وَ أَظْهَرَ مِنْ صِدْقِهِ مَا أَظْهَرَ وَ بَيَّنَّ مِنْ آيَاتِهِ وَ عَلَامَاتِهِ مَا بَيَّنَّ  
ثُمَّ قَبَضَهُ ص حَمِيداً فَقِيداً سَعِيداً

Then He<sup>-azwj</sup> Sent Muhammad<sup>-saww</sup> as a Mercy to the worlds, and Completed His<sup>-azwj</sup> Favours by him<sup>-saww</sup>, and Ended His<sup>-azwj</sup> Prophets<sup>-as</sup> by him<sup>-saww</sup>, and Sent him<sup>-saww</sup> to the people in general (all), and Revealed of his<sup>-saww</sup> truthfulness what He<sup>-azwj</sup> Revealed, and Manifested from His<sup>-azwj</sup> Signs and markings what He<sup>-azwj</sup> Manifested. Then He<sup>-azwj</sup> Recalled him<sup>-saww</sup>, praised, happy, fortunate.

وَ جَعَلَ الْأَمْرَ بَعْدَهُ إِلَى أَخِيهِ وَ ابْنِ عَمِّهِ وَ وَصِيَّهِ وَ وَارِثِهِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع ثُمَّ إِلَى الْأَوْصِيَاءِ مِنْ وُلْدِهِ وَاحِداً وَاحِداً أَحْيَا بِهِمْ دِينَهُ وَ أَمَّمَ بِهِمْ نُورَهُ وَ جَعَلَ بَيْنَهُمْ وَ بَيْنَ إِخْوَانِهِمْ وَ بَنِي عَمَّتِهِمْ وَ الْأَذْيَانِ قَالاً ذَنْبِينَ مِنْ دَوِي أَرْحَامِهِمْ فُرْقَاناً بَيِّناً

And He<sup>-azwj</sup> Made the command after him<sup>-saww</sup> to his<sup>-saww</sup> brother<sup>-asws</sup>, and son<sup>-asws</sup> of his<sup>-saww</sup> uncle<sup>-as</sup>, and his<sup>-saww</sup> inheritor Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, then to the successors<sup>-asws</sup> from his<sup>-saww</sup> sons<sup>-asws</sup>, one by one. He<sup>-azwj</sup> Revived His<sup>-azwj</sup> religion by them<sup>-asws</sup>, and Completed His<sup>-azwj</sup> Noor by them<sup>-asws</sup>, and Made between them<sup>-asws</sup> and their<sup>-asws</sup> brothers and sons of their<sup>-asws</sup> uncles, and the lower so the lower from the ones with kinship, a clear criterion.

يُعْرِفُ بِهِ الْحُجَّةَ مِنَ الْمَحْجُوجِ وَ الْإِمَامَ مِنَ الْمَأْمُومِ بِأَنَّ عَصَمَتَهُمْ مِنَ الذُّنُوبِ وَ بَرَأَتُهُمْ مِنَ الْعُيُوبِ وَ طَهَّرَتُهُمْ مِنَ الدَّنَسِ وَ نَزَّهَتُهُمْ مِنَ اللَّبْسِ وَ جَعَلَهُمْ حُرَّانَ عِلْمِهِ وَ مُسْتَوْدَعِ حِكْمَتِهِ وَ مَوْضِعِ سِرِّهِ وَ أَيَّدَهُمْ بِالذَّلَائِلِ

By it was recognised, the Divine Authority from the subject, and the Imam<sup>-asws</sup> from the ones led, by Fortifying them<sup>-asws</sup> from the sins, and Freed them from the faults, and Purified them from the filth, and Stripped them<sup>-asws</sup> from the confusion, and Made them<sup>-asws</sup> treasurers of His<sup>-azwj</sup> Knowledge, and depositories of His<sup>-azwj</sup> Wisdom, and place of His<sup>-azwj</sup> secrets, and He<sup>-azwj</sup> Aided them<sup>-asws</sup> with the evidence(s).

وَ لَوْ لَا ذَلِكَ لَكَانَ النَّاسُ عَلَى سَوَاءٍ وَ لَادَّعَى أَمْرَ اللَّهِ عَزَّ وَ جَلَّ كُلُّ أَحَدٍ وَ لَمَا عُرِفَ الْحَقُّ مِنَ الْبَاطِلِ وَ لَا الْعَالِمُ مِنَ الْجَاهِلِ

And had it not been for that, the people would have been upon sameness, and every one of them would have claimed the Command of Allah<sup>-azwj</sup> Mighty and Majestic, and neither would the truth have been known from the falsehood, nor the knowledgeable one from the ignorant one.

وَ قَدْ ادَّعَى هَذَا الْمُبْطِلُ الْمُفْتَرِي عَلَى اللَّهِ الْكُذِبَ بِمَا ادَّعَاهُ فَلَا أُدْرِي بِأَيَّةِ خَالَةٍ هِيَ لَهُ رَجَاءُ أَنْ يُنِيمَ دَعْوَاهُ أَوْ يَفْقَهُ فِي دِينِ اللَّهِ فَوَ اللَّهُ مَا يَعْرِفُ خَالِلاً مِنْ حَرَامٍ وَ لَا يَفْرُقُ بَيْنَ حُطَاءٍ وَ صَوَابٍ

And this false one has made a claim, the fabricator of lies upon Allah<sup>-azwj</sup>, with what he has claimed. I<sup>-ajfj</sup> do not know with which state he is hoping to complete his claim. Is it due to his understanding in the religion of Allah? By Allah<sup>-azwj</sup>! He neither knows the Permissible from the Prohibited, nor can he differentiate between the mistake and the correctness.

أَمْ يَعْلَمُ فَمَا يَعْلَمُ حَقًّا مِنْ بَاطِلٍ وَ لَا مُحْكَمًا مِنْ مُتَشَابِهٍ وَ لَا يَعْرِفُ حَدَّ الصَّلَاةِ وَ وَقْتَهَا

Or, is it due to knowledge? But, he neither knows a truth from a falsehood, nor a Decisive (Verse) from an Allegorical, and he does not know the limits of the Salat and its timings.

أَمْ يَوَرِّعُ فَاللَّهُ شَهِيدٌ عَلَى تَرْكِهِ الصَّلَاةَ الْفَرْضَ أَرْبَعِينَ يَوْمًا يَزْعُمُ ذَلِكَ لِطَلَبِ الشَّعْوَذَةِ وَ لَعَلَّ خَبْرَهُ قَدْ تَأَدَّى إِلَيْكُمْ وَ هَاتِيكَ ظُرُوفٌ مُسْكِرَةٌ مُنْصَوِّبَةٌ وَ آثَارُ عِصْيَانِهِ لِلَّهِ عَزَّ وَ جَلَّ مَشْهُورَةٌ قَائِمَةٌ

Or is it due to piety? Allah<sup>-azwj</sup> is a Witness upon his neglecting the Obligatory Salat for forty days claiming that it was to seek the sorcery, and perhaps his news has been delivered to you all, his violations of his being intoxicated are attributed, and the impacts of his disobeying Allah<sup>-azwj</sup> Mighty and Majestic is well-known, long-standing.

أَمْ بِأَيِّهِ فَلْيَأْتِ بِهَا أَمْ بِحُجَّةٍ فَلْيَقْدِمْهَا أَمْ بِدَلَالَةٍ فَلْيَدْكُرْهَا

Or it is due to a Verse? Then let him come with it. Or is it due to an argument? So let him establish it. Or is it due to evidence? So let him mention it.

قَالَ اللَّهُ عَزَّ وَ جَلَّ فِي كِتَابِهِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ حَمْدٌ تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ مَا خَلَقْنَا السَّمَاوَاتِ وَ الْأَرْضَ وَ مَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَ أَجَلٍ مُسَمًّى وَ الَّذِينَ كَفَرُوا عَمَّا أَنْذَرُوا مُعْرِضُونَ

Allah<sup>-azwj</sup> Mighty and Majestic Says in His<sup>-azwj</sup> Book: In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! ***Ha Meem [46:1] A Revelation of the Book from Allah, the Mighty, the Wise [46:2] We did not Create the skies and the earth and what is between them except with the Truth and a specified term. Those who are committing Kufr are turning away from what they are being warned of [46:3].***

قُلْ أَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ أُرُونِي مَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَاوَاتِ ائْتُونِي بِكِتَابٍ مِنْ قَبْلِ هَذَا أَوْ أَثَارَةٍ مِنْ عِلْمٍ إِنْ كُنْتُمْ صَادِقِينَ

***Say: 'Have you considered what you are supplicating to from besides Allah? Show me what they have created of the earth. Or do they have a share in the skies? Come to me with a Book from before this or traces of knowledge, if you were truthful' [46:4].***

وَ مَنْ أَضَلُّ مِمَّنْ يَدْعُوا مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ وَ هُمْ عَنْ دُعَائِهِمْ غَافِلُونَ وَ إِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَ كَانُوا بِعِبَادَتِهِمْ كَافِرِينَ

***And who is more straying than one who supplicates to ones from besides Allah who cannot answer him up to the Day of Judgment, and they are heedless from their supplications? [46:5] And when the people are gathered, they would be enemies to them (idols), and they would be denying their having worshipped them [46:6].***

فَأَلْتَمِسْ تَوَلَّى اللَّهُ تَوْفِيقَكَ مِنْ هَذَا الظُّلْمِ مَا ذَكَرْتُ لَكَ وَ ائْتَحْتَهُ وَ سَلَّهُ عَنْ آيَةٍ مِنْ كِتَابِ اللَّهِ يُفَسِّرُهَا أَوْ صَلَاةٍ فَرِيضَةٍ يُبَيِّنُ حُدُودَهَا وَ مَا يَجِبُ فِيهَا لِتَعْلَمَ حَالَهُ وَ مَقْدَارَهُ وَ يَظْهَرَ لَكَ عُورُهُ وَ نُفْصَانُهُ وَ اللَّهُ حَسِيبُهُ

Therefore, beseech Allah<sup>-azwj</sup> to Incline you away from this unjust one, whom I<sup>-ajfi</sup> have mentioned to you, and test him, and ask him about Verse from the Book of Allah<sup>-azwj</sup> for him interpret these, or obligatory Salat for him to explain its limits and what is obligated in these, for you to know his state, and his worth, and for his faults and his deficiencies to be revealed to you, and Allah<sup>-azwj</sup> will Reckon him!

حَفِظَ اللَّهُ الْحَقَّ عَلَى أَهْلِهِ وَ أَقْرَهُ فِي مُسْتَقَرِّهِ وَ قَدْ أَبَى اللَّهُ عَزَّ وَ جَلَّ أَنْ يَكُونَ الْإِمَامَةُ فِي أَحْوَيْنِ بَعْدَ الْحُسَيْنِ وَ الْحُسَيْنِ ع وَ إِذَا أَدِنَ اللَّهُ لَنَا فِي الْقَوْلِ  
ظَهَرَ الْحَقُّ وَ اضْمَحَلَّ الْبَاطِلُ وَ احْتَسَرَ عَنْكُمْ

May Allah<sup>-azwj</sup> Preserve the truth upon his people, and Settle it in its resting place! And Allah<sup>-azwj</sup> Mighty and Majestic has Refused for Imamate to be in two brothers after Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>. And when Allah<sup>-azwj</sup> Permits for us<sup>-ajfi</sup> in the words (speaking), the truth shall appear and the falsehood would waste away and recede away from you all.

وَ إِلَى اللَّهِ أَرْعَبُ فِي الْكِفَايَةِ وَ جَمِيلِ الصُّنْعِ وَ الْوَلَايَةِ وَ حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ.

And to Allah<sup>-azwj</sup> I<sup>-ajfi</sup> desire the sufficiency and beautiful dealings, and the Wilayah, and Allah<sup>-azwj</sup> Suffices us and is the best Protector and may Allah<sup>-azwj</sup> Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>.<sup>238</sup>

22- غط، الغيبة للشيخ الطوسي جماعة عن الصادق عن عمار بن الحسين بن إسحاق عن أحمد بن الحسن بن أبي صالح الحنطدي وكان قد ألح في  
الفضح والطلب و سار في البلاد و كتب على يد الشيخ أبي القاسم بن روح قدس الله روحه إلى الصاحب ع يشكو تعلق قلبه و اشتغاله بالفضح و  
الطلب و يسأل الجواب بما تسكن إليه نفسه و كيف له عما يعمل عليه

(The book) 'Al Ghayba' of the Sheikh Al Tusi – A group, from Al Sadouq, from Ammar Bin Al-Husayn Bin Is'haq, from Ahmad Bin Al-Hassan Bin Abu Salih al Khujnady,

'And he had insisted in examining, and seeking, and travelling in the country, and he wrote upon the hand of the Sheikh Abu Al-Qasim Bin Rawh, may Allah<sup>-azwj</sup> Sanctify his soul, to Master<sup>-ajfi</sup> of the Time, complaining relating his heart, and his pre-occupation with the researching and the seeking (the Imam<sup>-ajfi</sup>), and he asked for the answer with what his soul could be calmed to and he<sup>-ajfi</sup> should uncover from what he can be working upon.

قَالَ فَخَرَجَ إِلَيَّ تَوْفِيعَ نُسخَتُهُ مِنْ بَحْثٍ فَقَدْ طَلَبَ وَ مَنْ طَلَبَ فَقَدْ دُلَّ وَ مَنْ دُلَّ فَقَدْ أَشَاطَ وَ مَنْ أَشَاطَ فَقَدْ أَشْرَكَ-

He said, 'A letter emerged to me, it's copy is: 'The one who researches, so he has sought, and the one who seeks, so he would be pointed, and the one who has been pointed, so he has been lured (by Satan<sup>-la</sup>), and the one who has been lured, so he has associated'.

قَالَ فَكَفَمْتُ عَنِ الطَّلَبِ وَ سَكَنْتُ نَفْسِي وَ عُدْتُ إِلَى وَطَنِي مَسْرُورًا وَ الْخُفْدُ لِلَّهِ.

He said, 'I refrained from the seeking and calmed my soul, and I returned to my homeland happy, and the Praise is for Allah<sup>-azwj</sup>'.<sup>239</sup>

<sup>238</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfi</sup>, Ch 31 H 21

<sup>239</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfi</sup>, Ch 31 H 22

23- بج، الخراج و الجرائح زوي عن أحمد بن أبي روح قال خرجت إلى بغداد في مال لأبي الحسن الخضر بن محمد لأوصله و أمرني أن أدفعه إلى أبي جعفر محمد بن عثمان العمري فأمرني أن أدفعه إلى غيره و أمرني أن أسأل الدعاء للعلة التي هو فيها و أسأله عن الوبر يحل لبسه

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported from Ahmad Bin Abu Rawh who said,

'I went out to Baghdad regarding wealth of Abu Al-Hassan Al-Khazr Bin Muhammad in order to deliver it, and he instructed me that I should hand it over to Abu Ja'far Muhammad Bin Usman al Amry. He instructed me to hand it to someone else, and instructed me that I should ask for the supplication for the illness which he was (suffering) in, and ask him<sup>-ajfj</sup> about the fur, is it permissible to wear it?

فدخلت بغداد و صرحت إلى العمري فأبى أن يأخذ المال و قال صر إلى أبي جعفر محمد بن أحمد و ادفع إليه فإنه أمره بأن يأخذه و قد خرج الذي طلبت فجننت إلى أبي جعفر فأوصلته إليه

I entered Baghdad and came to Al-Amry. He refused to take the wealth and said, 'Go to Abu Ja'far Muhammad Bin Ahmad and hand it to him, for he has been ordered to be taking it, and that which you are seeking would emerge'. I came to Abu Ja'far and gave it to him.

فأخرج إليّ رُفعةً فيها بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ سَأَلْتُ الدُّعَاءَ عَنِ الْعِلَّةِ الَّتِي تَجِدُهَا وَهَبَ اللَّهُ لَكَ الْعَافِيَةَ وَ دَفَعْ عَنْكَ الْأَقَاتِ وَ صَرَفْ عَنْكَ بَعْضَ مَا تَجِدُهُ مِنَ الْحَرَارَةِ وَ عَافَاكَ وَ صَحَّ جِسْمُكَ

A note emerged to me wherein was: 'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! You asked for the supplication from the illness which you are feeling. May Allah<sup>-azwj</sup> Grant the well-being to you and Repel the afflictions away from you, and Turn away from you part of what you are feeling of the heat, and Cure you and Make your body to be healthy.

و سَأَلْتُ مَا يَحِلُّ أَنْ يُصَلَّى فِيهِ مِنَ الْوَبْرِ وَ السَّمُورِ وَ السِّنْجَابِ وَ الْفَنَكِ وَ الدَّقَقِ وَ الْحَوَاصِلِ فَأَمَّا السَّمُورُ وَ التَّعَالِبُ فَحَرَامٌ عَلَيْكَ وَ عَلَى غَيْرِكَ الصَّلَاةُ فِيهِ وَ يَحِلُّ لَكَ جُلُودُ الْمَأْكُولِ مِنَ اللَّحْمِ إِذَا لَمْ يَكُنْ فِيهِ غَيْرُهُ

And you asked what is permissible to pray Salat in, from the fur of the beaver, and the squirrel, and the fox, and the martens, and the birds. As for the beaver and the fox, it is prohibited upon you and upon others to be praying Salat in it, and it is permissible for you the skin of the ones whose meat can be eaten, when there does not happen to be anything else in it.

وَ إِنْ لَمْ يَكُنْ لَكَ مَا تُصَلِّي فِيهِ فَالْحَوَاصِلُ حَائِزٌ لَكَ أَنْ تُصَلِّي فِيهِ الْفِرَاءَ مَتَاعَ الْعَنَمِ مَا لَمْ يَذْبَحْ بِأَرْمِينِيَّةٍ [بِأَرْمِينِيَّةٍ] يَذْبَحُهُ النَّصَارَى عَلَى الصَّلِيبِ فَحَائِزٌ لَكَ أَنْ تَلْبَسَهُ إِذَا ذَبَحَهُ أَحَدٌ لَكَ أَوْ مُخَالَفٌ تَتَّقِي بِهِ.

And if there does not happen to be for you what you can be praying Salat in, then the bird is allowed for you that you pray Salat in it the furs of the sheep so long as it has not been slaughtered at Armenia, slaughtered by the Christians upon the crucifix. It is allowed for you to wear it when a brother of yours has slaughtered it, or an adversary you are trusting with".<sup>240</sup>

<sup>240</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 31 H 23

إلى هنا انتهى ما أردت إيراده في كتاب الغيبة و أرجو من فضله تعالى أن يجعلني من أنصار حجته و القائم بدينه و من أعوانه و الشهداء تحت لوائه و أن يقر عيني و عيون والدي و إخواني و أصحابي و عشائري و جميع المؤمنين برؤيته و أن يكحل عيوننا بغيار مواكب أصحابه فإنه المرجو لكل خير و فضل.

(Majlisi says), 'Up to here ends what I wanted its intent in the book of occultation, and I hope from the Grace of the Exalted that He<sup>-azwj</sup> Makes me to be from the helpers of His<sup>-azwj</sup> Divine Authroitiy, and the ones standing with His<sup>-azwj</sup> religion, and to be from his<sup>-ajfi</sup> supporters and the martyrs unders his<sup>-ajfi</sup> flag, and that He<sup>-azwj</sup> Delights my eyes, and eyes of my father, and my brothers, and my companions, and my clan, and entirety of the Momineen by seeing him<sup>-asws</sup>, and that He<sup>-azwj</sup> Applies the kohl of the dust in our eyes, and companionship of his<sup>-ajfi</sup> companions, for it is a hope of every good and merit.

ألتمس ممن ينظر في كتابي أن يترحم علي و يدعو بالمغفرة لي في حياتي و بعد موتي و الحمد لله أولاً و آخراً و صلى الله على محمد و أهل بيته الطاهرين

I seel from the ones who look into my book that he has mercy upon me and supplicates for the Forgiveness for me during my lifetime and after my death. And the Praise is for Allah<sup>-azwj</sup>, the First and the Last, and may Allah<sup>-azwj</sup> Send Salawaat upon Muhammad<sup>-saww</sup> and People<sup>-asws</sup> of his<sup>-saww</sup> Household, the Pure.

و كتب بيمناه الجانية مؤلفه أحقر عباد الله الغني محمد باقر بن محمد تقي عفي عنهما بالنبي و آله الأكرمين في شهر رجب الأصعب من شهور سنة ثمان و سبعين بعد الألف من الهجرة النبوية.

And it has been written by his guilty right hand, its compiler, the lowest of the servants of Allah<sup>-azwj</sup> the Generous, Muhammad Baqir Bin Muhammad Taqi (Al Majlisi), may Allah<sup>-azwj</sup> Pardon them both throught the Prophet<sup>-saww</sup> and his<sup>-saww</sup> honourable Progeny<sup>-asws</sup> in the month of Rajab in more than a month from the months of the year seventy-eight after the thousand from the Hijra of the Prophet<sup>-saww</sup>.

[جنة المأوى لمؤلفه العلامة الحاج ميرزا حسين النوري قدس سره النوري](#)

## (THE BOOK) 'JANNAT AL-MAWA' (COMPILED BY THE ALLAMA AL-HAAJ MIRZA HUSAYN AL NOORY, MAY ALLAH<sup>-azwj</sup> SANCTIFY HIS SOUL)

[في ذكر من فاز بلقاء الحجة ع أو معجزته في الغيبة الكبرى](#)

### REGARDING MENTION OF THE ONES WHO SUCCEEDED IN MEETING THE DIVINE AUTHORITY DURING THE MAJOR OCCULTATION.

Translator's note: 'I don't see how the following chapter can be deemed to be correct as a letter had emerged stating the following:

و سَيَأْتِي شِيعَتِي مَنْ يَدَّعِي الْمَشَاهِدَةَ أَلَا فَمَنْ ادَّعَى الْمَشَاهِدَةَ قَبْلَ خُرُوجِ السُّفْيَانِيِّ وَ الصَّيْحَةِ فَهُوَ كَذَّابٌ مُفْتَرٍ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

And there will be coming ones from my Shias who would claim the witnessing (to have seen me<sup>-ajfi</sup>). Indeed! The one who claims the witnessing before the emergence of Al-Sufyani and the Scream, so he is a fabricating liar! And there is neither any might nor strength except with Allah<sup>azwj</sup>'.

Refer to chapter 16 Hadith 7, Bihar ul Anwar Vol. 51 .

Secondly, this book 'Jannat Al-Mawa' was penned after Bihar Al-Anwaar and was added, later on, to it to when its original volumes were rearranged. Hence content of 'Jannat Al-Mawa' has nothing to do with the origin Al-Bihar ul Anwar compiler by Muhammad Baqir Al-Majlisi. So it is a deliberate effort made later on in order to strengthens clergy system (mullaism), we however translated it so that readers are not baffled by the claims and wrong intentions of clergy system.



الحكاية الأولى [تشرّف محمود الفارسيّ المعروف بأخي بكر بخدمة الامام عليه السّلام حين أشرف على الهلاك و نجاته من الهلكة، و الدخول في مذهب التشيع]

## The first story – Ennoblement of Mahmoud Al-Farsy, well-known as brother of Bakr, in the service of the Imam<sup>-ajfj</sup>, may the greetings be upon him<sup>-ajfj</sup>, when he was overlooking upon the destruction (death) and he<sup>-ajfj</sup> saved him from the destruction, and the entry into the doctrine of the Shias

حدث السيد المعظم المجل بهاء الدين علي بن عبد الحميد الحسيني النجفي النيلي المعاصر للشهيد الأول في كتاب الغيبة عن الشيخ العالم الكامل القدوة المقرئ الحافظ محمود الحاج المعتمر شمس الحق و الدين محمد بن قارون قال

The Seyyid, the revered, the majestic, the glory of the religion, Ali Bin Abdul Hameed Al-Husayni Al-Najafi, the contemporary of the first martyr, in the book 'Al Ghayba', from the Sheikh, the scholar, the perfect, the role-model, the memoriser, the praised, the pilgrim of Hajj, the sun of the truth and the religion, Muhammad Bin Qaroun said,

دعيت إلى امرأة فأتيتهما و أنا أعلم أنّها مؤمنة من أهل الخير و الصلاح فزوجها أهلها من محمود الفارسيّ المعروف بأخي بكر و يقال له و لأقاربه بنو بكر و أهل فارس مشهورون بشدة التسنن و النصب و العداوة لأهل الإيمان و كان محمود هذا أشدهم في الباب و قد وفقه الله تعالى للتشيع دون أصحابه.

'I was invited to a woman, so I went to her, and I knew that she was a believer from the people of the good and the righteousness. Her family got her married to Mahmoud Al-Farsy, well-known as brother of Bakr, and his relatives were called the clan of Bakr, and the people of Fars were famous with the severity of the sharpness, and the hostility, and the enmity to the people of faith, and this Mahmoud was their severest in the door (hostility), and Allah<sup>-azwj</sup> the Exalted has Harmonised him besides his companions.

فقلت لها و اعجابه كيف سمح أبوك بك و جعلك مع هؤلاء النواصب و كيف اتفق لزوجك مخالفة أهله حتى ترفضهم

I said to her, 'O how strange! How liberal is your father, and he has made you to be with these Nasibis (Hostile ones), and how did your husband agree to oppose his family until you reject them?'

فقلت يا أيها المقرئ إن له حكاية عجيبة إذا سمعها أهل الأدب حكموا أنّها من العجب قلت و ما هي قالت سله عنها سيخبرك.

She said, 'O you Al-Muqry! There is a strange story for him. When the people of education heard it, they decided that it is from the wonders'. I said, 'And what is it?' She said, 'Ask him about it, he will be informing you'.

قال الشيخ فلما حضرنا عنده قلت له يا محمود ما الذي أخرجك عن ملة أهلك و أدخلك مع الشيعة

The Sheikh said, 'When we presented to be in his presence, I said to him, 'O Mahmoud! What is that which brought you out from the religion of your family and entered you to be with the Shias?'

فقال يا شيخ لما اتضح لي الحق تبعته اعلم أنه قد جرت عادة أهل الفرس أنهم إذا سمعوا بورود القوافل عليهم خرجوا يتلقونهم فاتفق أنا سمعنا بورود قافلة كبيرة فخرجت و معي صبيان كثيرون و أنا إذ ذاك صبي مراهق

He said, 'O Sheikh! When the truth was clear for me, I followed it. Know that the norms of the people of Fars flowed that whenever the caravan would arrive to them, they would come out to receive them. By co-incidence I heard of the arrival of a large caravan, so I came out, and there were a lot of boys with me, and when that happened, I was a teenage boy.

فاجتهدنا في طلب القافلة بجهلنا و لم نفكر في عاقبة الأمر و صرنا كلما انقطع منا صبي من التعب خلوه إلى الضعف فضللنا عن الطريق و وقعنا في واد لم نكن نعرفه و فيه شوك و شجر و دغل لم نر مثله قط

We struggled in searching for the caravan without ignorance and we did not think in the consequences of the matter, and came. Every time a boy from us got cut off from us due to the fatigue, he would isolate to the weak. We go lost from the road and we fell in a valley we did not recognise, and in it were thorns and trees and bushes we had not seen the likes of it, at all.

فأخذنا في السير حتى عجزنا و تدلت ألسنتنا على صدورنا من العطش فأيقنا بالموت و سقطنا لوجوهنا.

We took in the travelling until we were frustrated and our tongues were rolling upon our chests out of thirst. We were certain of the death and we fell to our faces.

فبينما نحن كذلك إذا بفارس على فرس أبيض قد نزل قريبا منا و طرح مفرشا لطيفا لم نر مثله تفوح منه رائحة طيبة فالتفتنا إليه و إذا بفارس آخر على فرس أحمر عليه ثياب بيض و على رأسه عمامة لها ذؤابتان

While we were like that when there was a horseman upon a white horse had descended nearby from us. He dropped a thin tablecloth we had not seen the likes of it. A goodly aroma was effusing from it. We turned towards him, and there with the horseman, there was another one upon a red horse. Upon him there were white clothes, and a turban upon his head, having two tails (ends) for it.

فنزل على ذلك المفرش ثم قام فصلى بصاحبه ثم جلس للتعقيب. فالتفت إلي و قال يا محمود فقلت بصوت ضعيف لبيك يا سيدي قال ادن مني فقلت لا أستطيع لما بي من العطش و التعب قال لا بأس عليك.

He descended upon that tablecloth, then stood up and prayed Salat with his companion, then sat down for the follow-up (acts of worship). He turned to me and said: 'O Mahmoud!' I said in a weak voice, 'Here I am, O my chief!' He said, 'Come near me!' I said, 'I am not able', due to what was with me from the thirst and the tiredness. He said, 'There is no problem upon you'.

فلما قالها حسبت كأن قد حدث في نفسي روح متجددة فسعيت إليه حيوفا فمر يده على وجهي و صدري و رفعها إلى حنكي فرده حتى لصق بالحنك الأعلى و دخل لساني في فمي و ذهب ما بي و عدت كما كنت أولا.

When he said it, I reckoned as if a new soul had occurred within myself. I strived towards him, crawling. He passed his hand upon my face and my chest and raised it to my throat and

returned it until it struck with the upper throat, and inserted my tongue into my mouth, and whatever was with me, went away, and I returned to be just as I had been at first.

فقال قم و اتني بمنظلة من هذا الحنظل وكان في الوادي حنظل كثير فأتيته بمنظلة كبيرة فقسّمها نصفين و ناولنيها و قال كل منها

He said, 'Arise and come to me with a colocynth from these colocynths!' and in the valley there were a lot of colocynths. So I came to him with a large colocynth. He divided it into two halves and gave these to me and said: 'Eat from these'.

فأخذتها منه و لم أقدم على مخالفته و عندي أمرني أن أكل الصبر لما أعهد من مرارة الحنظل فلما ذقتها فإذا هي أحلى من العسل و أبرد من الثلج و أطيب ريحا من المسك شبعت و رويت.

I took these from him, and I did not go upon opposing him, and in my view he had instructed me to eat the bitter due to what I had known from the bitterness of the colocynth. When I tasted it, behold, it was sweeter than the honey and colder than the snow, and more aromatic than the musk. I was satiated and saturated.

ثم قال لي ادع صاحبك فدعوته فقال بلسان مكسور ضعيف لا أقدر على الحركة فقال له قم لا بأس عليك فأقبل إليه حبوا و فعل معه كما فعل معي ثم نَحْض ليركب فقلنا بالله عليك يا سيدنا إلا ما أتممت علينا نعمتك و أوصلتنا إلى أهلنا

Then he said to me, 'Call your companion!' I called him. He said in a broken weak tongue, 'I am not able upon the movement'. He said to him: 'Arise, there is no problem upon you!' He went towards him crawling, and he did with him just as he had done with me. Then he got up to ride. We said, 'By Allah<sup>-azwj</sup> upon you, O our chief! If only you could complete your favour upon us and make us arrive to our families!'

فقال لا تعجلوا و خط حولنا برمح خطة و ذهب هو و صاحبه فقلت لصاحبي قم بنا حتى نقف بإزاء الجبل و نقع على الطريق فقمنا و سرنا و إذا بحائط في وجوهنا فأخذنا في غير تلك الجهة فإذا بحائط آخر و هكذا من أربع جوانبنا.

He said: 'Do not be hasty!' And he drew a line (in the sand) around us with his spear and he and his companions went away. I said to my companion, 'Arise with us until we pause facing the mountain and we end up on the road'. We stood and walked, and there was a wall in our faces. So we took in other than that direction, and there was another wall. And like that, from four of our sides.

فجلسنا و جعلنا نبكي على أنفسنا ثم قلت لصاحبي اتنا من هذا الحنظل لتأكله فأتى به فإذا هو أمر من كل شيء و أقبح فرمينا به ثم لبثنا هنيئة و إذا قد استدار من الوحش ما لا يعلم إلا الله عدده و كلما أرادوا القرب منا منعهم ذلك الحائط فإذا ذهبوا زال الحائط و إذا عادوا عاد.

We sat down and went on to cry upon ourselves. Then I said to my companion, 'Bring to us from this colocynth so we can eat it'. He came with it, and behold, it is bitterer than all things and uglier. We threw it away. Then we waited for a while, and the wild animals circled us, what no one knows their numbers except Allah<sup>-azwj</sup>, and every time they intended the nearness from us, that wall prevented them. When they went away, the wall declined, and they returned with a returning'.

قال فبتنا تلك الليلة آمنين حتى أصبحنا و طلعت الشمس و اشتد الحر و أخذنا العطش فجزعنا أشد الجزع و إذا بالفارسين قد أقبلوا و فعلا كما فعلا بالأمس فلما أرادا مفارقتنا قلنا له بالله عليك إلا أوصلتنا إلى أهلنا فقال أبشرا فسيأتيكما من يوصلكما إلى أهليكما ثم غابا.

He said, 'We spent that night in security until it was morning and the sun emerged, and the heat intensified, and the thirsts seized us. We panicked with intense panic, and there were the two horsemen coming over, and they did what they had done the day before. When they wanted to separate from us, we said to him, 'By Allah<sup>-azwj</sup> upon you! If only you could make us arrive to our families!' He said, 'Received good news, for there will be coming, one who will take you to your families'. Then they disappeared.

فلما كان آخر النهار إذا برجل من فراسنا و معه ثلاث أحمره قد أقبل ليحتطب فلما رأنا ارتاع منا و انهمز و ترك حميره فصحننا إليه باسمه و تسمينا له فرجع و قال يا ويلكما إن أهاليكما قد أقاموا عزاءكما قوما لا حاجة لي في الحطب

When it was end of the day, there was a man from our Fars, and with him were three donkeys, coming over to gather firewood. When he saw us, he was scared from us, and he got up and left his donkey. We shouted at him with his name, and we named to him. He returned and said, 'O woe be unto you both! Both your families have established your condolences. Arise, for there is no need for me regarding the firewood'.

فقمنا و ركبنا تلك الأحمره فلما قربنا من البلد دخل أماننا و أخبر أهلنا ففرحوا فرحا شديدا و أكرموه و اخلعوا عليه. فلما دخلنا إلى أهلنا سألونا عن حالنا فحكينا لهم بما شاهدناه فكذبونا و قالوا هو تخيل لكم من العطش.

We stood up and rode those donkeys. When we were near from the city, he entered before us and informed our families. They rejoiced intensely and honoured him and gifted garments upon him. When we entered to see our families, they asked us about our situation. We told them what we had witnessed. They belied us and said, 'It is an imagination of your due to thirst'.

قال محمود ثم أنساني الدهر حتى كان لم يكن و لم يبق على خاطري شيء منه حتى بلغت عشرين سنة و تزوجت و صرت أخرج في المكارة و لم يكن في أهلي أشد مني نصبا لأهل الإيمان سيما زوار الأئمة ع بسرمن رأى فكنت أكرهم الدواب بالقصد لأذيتهم بكل ما أقدر عليه من السرقة و غيرها و أعتقد أن ذلك مما يقربني إلى الله تعالى.

Mahmoud said, 'Then the times made me forget until (as if) it had not happened, and there did not remain anything from it in my mind, until it reached twenty years, and I got married and went out to hire out (the animals), and there did not happen to be among my family anyone severer (harsher) than me in hostility to the people of faith, particularly the visitors of the Imams<sup>-asws</sup> at Surmanray. I used to hire the animals to them with the aim of hurting them with all what I was able upon, from the stealing and other such, and I believed that is from what would draw me near to Allah<sup>-azwj</sup> the Exalted.

فاتفق أني كريت دواي مرة لقوم من أهل الحلة و كانوا قادمين إلى الزيارة منهم ابن السهيلي و ابن عرفة و ابن حارب و ابن الزهدي و غيرهم من أهل الصلاح و مضيت إلى بغداد و هم يعرفون ما أنا عليه من العناد

By co-incidence I hired out my animal once to a group from the people of Al-Hilla, and they had been arriving to the visitation since ancient times. From them was Ibn Al-Saheyli, and Ibn

Arafa, and Ibn Harib, and Ibn Al-Zahdy, and others from the people of righteousness, and I went to Baghdad, and they were knowing what enmity I was upon.

فلما خلوا بي من الطريق و قد امتلأوا علي غيظا و حنقا لم يتركوا شيئا من القبيح إلا فعلوه بي و أنا ساكت لا أقدر عليهم لكثرتهم فلما دخلنا بغداد ذهبوا إلى الجانب الغربي فنزلوا هناك و قد امتلأ فؤادي حنقا.

When they were alone with me from the road, they were filled with rage and fury upon me, they did not leave anything from the ugliness except they said it to me, and I was silent, not being able upon them due to their large numbers. When we entered Baghdad, they went to the western side and descended over there, and my head was filled with fury.

فلما جاء أصحابي قمت إليهم و لطمت على وجهي و بكيت فقالوا ما لك و ما دهاك فحكيت لهم ما جرى علي من أولئك القوم فأخذوا بي سيهم و لعنهم و قالوا طب نفسا فإننا نجتمع معهم في الطريق إذا خرجوا و نصنع بهم أعظم مما صنعوا.

When my companions came, I stood to them and slapped upon my face and cried. They said, 'What is the matter with you, and what has afflicted you?' I told them what had transpired upon me from those people. They took to reviling them and cursing them and said, 'Make yourself to feel good for we shall be gathering with them in the road when they go out, and we shall do with them more than what they have done!'

فلما جن الليل أدركتني السعادة فقلت في نفسي إن هؤلاء الرضاة لا يرجعون عن دينهم بل غيرهم إذا زهد يرجع إليهم فما ذلك إلا لأن الحق معهم فبقيت مفكرا في ذلك و سألت ربي بنبيه محمد ص أن يريني في ليلتي علامة أستدل بها على الحق الذي فرضه الله تعالى على عباده.

When the night shielded, I came across the fortunacy (good fortune/luck). I said within myself, 'They are Rafizis (Shias). They do not return from their religion, but others, when they are ascetic, return to them. So that cannot be except because the truth is with them'. I remained thinking regarding that and I asked my Lord<sup>-azwj</sup>, by His<sup>-azwj</sup> Prophet<sup>-sawww</sup> Muhammad<sup>-sawww</sup> to Show me during my night, a sign I can be pointed with it to the truth which Allah<sup>-azwj</sup> the Exalted has Obligated upon His<sup>-azwj</sup> servants.

فأخذني النوم فإذا أنا بالجنة قد زخرت فإذا فيها أشجار عظيمة مختلفة الألوان و الثمار ليست مثل أشجار الدنيا لأن أغصانها مدلاة و عروقها إلى فوق و رأيت أربعة أنهار من خمر و لبن و عسل و ماء و هي تجري و ليس لها جرف بحيث لو أرادت النملة أن تشرب منها لشربت

The sleep seized me, and there I was at the Paradise having been decorated, and there were large trees in it of various types and fruits, not being like the trees of the world, because their branches, their branches were hanging and their leaves were up to the above. And I saw four rivers of wine and milk and honey and water, and these were flowing and there was no edge (cliff) for these, whereby even if the ant were to drink from it, it could drink.

و رأيت نساء حسنة الأشكال و رأيت قوما يأكلون من تلك الثمار و يشربون من تلك الأنهار و أنا لا أقدر على ذلك فكلما أردت أن أتناول من الثمار تصعد إلى فوق و كلما هممت أن أشرب من تلك الأنهار تغور إلى تحت فقلت للقوم ما بالكم تأكلون و تشربون و أنا لا أطيق ذلك فقالوا إنك لا تأتي إلينا بعد.

And I saw women of beautiful faces, and I saw a people eating from those fruits and drinking from those rivers while I was not able upon that. Every time I intended to take from the fruits,

it ascended to above (beyond reach), and every time I thought of drinking from those rivers, it sank below (beyond reach). I said to the people, 'What is the matter you are (able to be) eating and drinking, while I cannot endure that?' They said, 'You have not come to us yet'.

فبينما أنا كذلك و إذا بفوج عظيم فقلت ما الخبر فقالوا سيدتنا فاطمة الزهراء ع قد أقبلت فنظرت فإذا بأفواج من الملائكة على أحسن هيئة ينزلون من الهواء إلى الأرض و هم حافون بما

While I was like that, and there was a mighty army. I said, 'What is the news?' They said, 'Our chieftess (Syeda) Fatima Al-Zahra<sup>-asws</sup> is coming!' I looked and there were droves of Angels upon a beautiful appearance, descending from the air to the earth, and they were surrounding her<sup>-asws</sup>.

فلما دنت و إذا بالفارس الذي قد خلصنا من العطش بإطعامه لنا الخنظل قائما بين يدي فاطمة ع فلما رأيته عرفته و ذكرت تلك الحكاية و سمعت القوم يقولون هذا محمد بن الحسن القائم المنتظر

When I approached, there I was with the very horseman who had rescued us from the thirst with his feeding us the colocynth, standing in front of (Syeda) Fatima<sup>-asws</sup>. When I saw him, I recognised him and I remembered that narrative, and I heard the people saying, 'This is MHMD son<sup>-ajff</sup> of Al-Hassan<sup>-asws</sup>, the rising one, the awaited one!'

فقام الناس و سلموا على فاطمة ع. فقامت أنا و قلت السلام عليك يا بنت رسول الله فقالت و عليك السلام يا محمود أنت الذي خلصك ولدي هذا من العطش فقلت نعم يا سيدتي

The people stood up and greeted unto (Syeda) Fatima<sup>-asws</sup>. So, I stood up and said, 'The greetings be unto you<sup>-asws</sup>, O daughter<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>!' She<sup>-asws</sup> said: 'The greetings be unto you, O Mahmoud! Are you the one this son<sup>-ajff</sup> of mine<sup>-asws</sup> rescued you from the thirst?' I said, 'Yes, O my chieftess!

فقالت إن دخلت مع شيعتنا أفلحت فقلت أنا داخل في دينك و دين شيعتك مقر بإمامة من مضى من نبيك و من بقي منهم فقالت أبشر فقد فزت.

She<sup>-asws</sup> said: 'Then enter to be with our<sup>-asws</sup> Shias, you have succeeded!' I said, 'I hereby enter into your<sup>-asws</sup> religion and religion of your<sup>-asws</sup> Shias, acknowledging with the Imamate of the ones from your<sup>-asws</sup> sons<sup>-asws</sup> past, and the one from them<sup>-asws</sup> remaining!' She<sup>-asws</sup> said: 'Receive glad tidings, for you have succeeded'".

قال محمود فاتبعت و أنا أبكي و قد ذهل عقلي مما رأيت فانزعج أصحابي لبكائي و ظنوا أنه مما حكيت لهم فقالوا طب نفسا فوالله لنتنقم من الرافضة

Mahmoud said, 'I woke up suddenly and I was crying, and it had entered into my mind from what I had seen. My companions go upset due to my crying, and they thought it was from what I had narrated to them. They said, 'Make yourself feel good, for by Allah<sup>-azwj</sup>, we shall be avenging from the Rafizis (Shias)!'

فسكت عنهم حتى سكتوا و سمعت المؤذن يعلن بالأذان فقامت إلى الجانب الغربي و دخلت منزل أولئك الزوار فسلمت عليهم فقالوا لا أهلا و لا سهلا اخرج عنا لا بارك الله فيك

I was silent from them until they were silent, and I heard the Muezzin proclaiming the Azaan. I stood to the western side and entered the house of those visitors. I greeted unto them. They said, 'Neither is there any welcome nor hello, Get out from us! May Allah<sup>-azwj</sup> not Bless you!'

فقلت إني قد عدت معكم و دخلت عليكم لتعلموني معالم ديني فبهتوا من كلامي و قال بعضهم كذب و قال آخرون جاز أن يصدق.

I said, 'I have returned to be with you all, and have entered to see you for you to teach me the teaching of my religion'. They were amazed at my speech, and some of them said, 'He is lying!' And others said, 'Maybe he should be ratified'.

فسألوني عن سبب ذلك فحكيت لهم ما رأيت فقالوا إن صدقت فإننا ذاهبون إلى مشهد الإمام موسى بن جعفر ع فامض معنا حتى نشيعك هناك فقلت سمعا و طاعة و جعلت أقبّل أيديهم و أقدامهم و حملت إخراجهم و أنا أدعو لهم حتى وصلنا إلى الحضرة الشريفة

They asked me about the cause of that. I narrated to them what I had seen. They said, 'If you are speaking the truth, so we are going to the shrine of the Imam Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>. Come with us until we escort you to over there!' I said, 'I hear and obey', and I went on to kiss their hands and their feet, and I carried their belongings and I was supplicating for them until we arrive to the noble presence.

فاستقبلنا الخدام و معهم رجل علوي كان أكبرهم فسلموا على الزوار فقالوا له افتح لنا الباب حتى نزور سيدنا و مولانا

The servants received us and there was an Alawite man with them who was their eldest. They greeted unto the visitors and said to him, 'Open the door for us until we visit our chief and our Master<sup>-asws</sup>!'

فقال حبا و كرامة و لكن معكم شخص يريد أن يتشيع و رأيت في منامي واقفا بين يدي سيدتي فاطمة الزهراء صلوات الله عليها فقالت لي يأتيك غدا رجل يريد أن يتشيع فافتح له الباب قبل كل أحد و لو رأيت الآن لعرفته.

He said, 'Love and honour, but there is a person with you intending he be escorted, and I saw him in my dream standing in front of my chieftess (Syeda) Fatima Al-Zahra<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon her<sup>-asws</sup>. She<sup>-asws</sup> said to me: 'Tomorrow, a man would come to you intending to be escorted, so open the door for him before every one, and if I were to see him now, I would recognise him!'

فنظر القوم بعضهم إلى بعض متعجبين فقالوا فشرع ينظر إلى واحد واحد فقال الله أكبر هذا و الله هو الرجل الذي رأيت ثم أخذ بيدي فقال القوم صدقت يا سيد و بررت و صدق هذا الرجل بما حكاه و استبشروا بأجمعهم و حمدوا الله تعالى ثم إنه أدخلني الحضرة الشريفة و شيوعي و توليت و تبريت.

The group looked at each other astounded (bewildered). They said, 'So start looking at one by one!' He said, 'Allah<sup>-azwj</sup> is the Greatest! This, by Allah<sup>-azwj</sup>, is the man whom I saw!' Then he held my hand. The group said, 'You speak the truth, O chief, and are righteous, and this man speaks the truth with what he had narrated'. And they all rejoiced and praise Allah<sup>-azwj</sup> the Exalted. Then he made me entered the nobility (of the shine) and escorted me, and I befriended (the People<sup>-asws</sup> of the Household) and disavowed (from their<sup>-asws</sup> enemies).

فلما تم أمري قال العلوي و سيدتك فاطمة تقول لك سيلحقك بعض حطام الدنيا فلا تحفل به و سيخلفه الله عليك و ستحصل في مضايق فاستغث بنا تنجو فقلت السمع و الطاعة

When my affair was complete, the Alawite said, 'And your chieftess (Syeda) Fatima<sup>-asws</sup> said to you: 'Some of the debris of the world will face you, so do not be worried with it, and Allah<sup>-azwj</sup> will be Replacing it upon you, and you will be ending in (financial) constraints, so cry for help along with us you shall be rescued'. I said, 'I hear and obey!'

و كان لي فرس قيمتها مائتا دينار فماتت و خلف الله على مثلها و أضعافها و أصابني مضايق فندبتهم و نجوت و فرج الله عني بهم و أنا اليوم أوالي من والاهم و أعادي من عاداهم و أرجو بهم حسن العاقبة.

And there was a horse for me, its value was one hundred Dinrs. It died, and Allah<sup>-azwj</sup> Replaced upon similar to it, and (financial) straitness afflicted me, so I lamented to them<sup>-asws</sup> and I was rescued, and Allah<sup>-azwj</sup> Relieved me through them<sup>-asws</sup>, and today I am befriending the ones who befriend them<sup>-asws</sup>, and am inimical to the ones being inimical to them<sup>-asws</sup>, and I am hopeful of the goodly end-result due to them<sup>-asws</sup>.

ثم إنني سعيت إلى رجل من الشيعة فزوجني هذه المرأة و تركت أهلي فما قبلت أتزوج منهم

Then I strived to a man from the Shias, and he got me married to this woman, and I left my family. I did not accept getting married from them'.

و هذا ما حكائي في تاريخ شهر رجب سنة ثمان و ثمانين و سبعمائة هجرية و الحمد لله رب العالمين و الصلاة على محمد و آله.

And this is what he told me in the day of a month of Rajab, the year seven hundred and eighty-eight Hijrah, and the Praise is for Allah<sup>-azwj</sup> Lord<sup>-azwj</sup> of the worlds, and may the Salawaat be upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>.<sup>241</sup>

<sup>241</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 32 H 1



الحكاية الثانية [تشرف عبد المحسن من أهل السواد بلقاء الحجّة عليه السلام و رسالته إلى عليّ بن طاوس رحمه الله]

## The second story – Ennoblement of Abdul Mohsin, from the people of the desert, with meeting the Divine Authority, may the greetings be upon him<sup>-ajfj</sup>, and his message to Ali Bin Tawoos, may Allah<sup>-azwj</sup> have Mercy on him

قال السيد الجليل صاحب المقامات الباهرة و الكرامات الظاهرة رضي الدين علي بن طاوس في كتاب غياث سلطان الورى على ما نقله عنه المحدث الأستراآبادي في الفوائد المدنية في نسختين كانت إحداها بخط الفاضل الهندي ما لفظه.

The majestic Seyyid, author of 'Al-Maqamat Al-Bahira Wa Al-Karamat Al-Zaahir', Razi Al-Deen Ali Bin Tawoos in the book 'Giyas Sultan Al-Wara', based upon what was copied from him by the narrator Al-Astarabady in 'Al-Fawaid Al-Madaniya' in two copies. One of these was in the handwriting of the meritorious Al-Hindy, its wordings are: -

يقول علي بن موسى بن جعفر بن طاوس كنت قد توجهت أنا و أخي الصالح محمد بن محمد بن محمد القاضي الآوي ضاعف الله سعادته و شرف خاتمته من الحلة إلى مشهد مولانا أمير المؤمنين صلوات الله و سلامه عليه في يوم الثلاثاء سابع عشر شهر جمادى الأخرى سنة إحدى و أربعين و ستمائة

Ali Bin Musa Bin Ja'far Bin Tawoos said, 'I and my brother Al-Salih Muhammad Bin Muhammad Bin Muhammad, the judge of Al-Aawy, may Allah<sup>-azwj</sup> Double his happiness and Ennoble his ending, we were heading from Al-Hilla to the shrine of our Master<sup>-asws</sup> Amir Al-Momineen<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> greetings be upon him<sup>-asws</sup> during the day of Tuesday on the seventeenth of the month of Jumady Al-Akhar of the year six hundred and forty-one.

فاختار الله لنا المبيت بالقرية التي تسمى دورة بن سنجار و بات أصحابنا و دوابنا في القرية و توجهنا منها أوائل نهار يوم الأربعاء ثامن عشر الشهر المذكور.

Allah<sup>-azwj</sup> Chose for us to spend the night in a town which is named as Dowra Bin Sinjar, and our companions and our animals were in the town, and we headed from it at the beginning of the day of Wednesday the eighteenth of the mentioned month.

فوصلنا إلى مشهد مولانا علي صلوات الله و سلامه عليه قبل ظهر يوم الأربعاء المذكور فزنا و جاء الليل في ليلة الخميس تاسع عشر جمادى الأخرى المذكورة

We arrived to the shrine of our Master<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Greetings be upon him<sup>-asws</sup>, before midday on the day of mentioned Wednesday. We performed visitation and the night from the nights came, of the Thursday the nineteenth of the mentioned Jumadi Al-Akhar.

فوجدت من نفسي إقبالا على الله و حضورا و خيرا كثيرا فشاهدت ما يدل على القبول و العناية و الرأفة و بلوغ المأمول و الضيافة فحدثني أخي الصالح محمد بن محمد الآوي ضاعف الله سعادته أنه رأى في تلك الليلة في يدي لقمة و أنا أقول له هذه من قم مولانا المهدي ع و قد أعطيتها بعضها.

I found within myself facing towards Allah<sup>-azwj</sup> and being present and a lot of good. I witnessed what pointed upon the acceptance, and the care, and the kindness, and reaching of hopes, and the hosting. My brother Salih Muhammad Bin Muhammad Al-Aawy, may Allah<sup>-azwj</sup> Double his happiness, narrated to me that he had seen in his dream during that night, there was a morsel in front of me and I was saying to him, 'This is from the mouth of our Master<sup>-ajfj</sup> Al-Mahdi<sup>-ajfj</sup>, and he<sup>-ajfj</sup> has given me part of it'.

فلما كان سحر تلك الليلة كنت على ما تفضل الله به من نافلة الليل فلما أصبحنا به من نهار الخميس المذكور دخلت الحضرة حضرة مولانا علي صلوات الله عليه على عادتي فورد علي من فضل الله وإقباله و المكاشفة ما كدت أسقط على الأرض و رجفت أعضائي و أقدامي و ارتعدت رعدة هائلة على عوائد فضله عندي و عنايته لي و ما أراي من بره لي و رفاي

When it was pre-dawn of that night, I was upon what Allah<sup>-azwj</sup> had Graced with from 'نافلة الليل' the optional (Salats) of the night. When we came to the morning with it of the day of the mentioned Thursday, I entered the presence, presence of our Master<sup>-asws</sup> Ali<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup> upon my norm, there arrived to me from the Grace of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Acceptance and the disclosure what almost fell down upon the ground, and my limbs and my feet trembled, and I shook with a severe shaking upon the excess of His<sup>-azwj</sup> Grace with me, and His<sup>-azwj</sup> Gifting to me, and what He<sup>-azwj</sup> Showed me from His<sup>-azwj</sup> Kindness to me and my gifts.

و أشرفت على الفناء و مفارقة دار الفناء و الانتقال إلى دار البقاء حتى حضر الجمال محمد بن كنبه و أنا في تلك الحال فسلم علي فعجزت عن مشاهدته و عن النظر إليه و إلى غيره و ما تحققت بل سألت عنه بعد ذلك فعرفوني به تحقيقا و تجددت في تلك الزيارة مكاشفات جليلة و بشارات جميلة.

And I overlooked upon the annihilation and separating the house of annihilation and cutting off to the lasting house, until the cameleer Muhammad Bin Kanila presented while I was in that state. He greeted unto me, but I was unable from witnessing him and from looking at him and to others and what I could check. But I asked about him after that and they let me know with him a search and renewal in that visitation, and a majestic disclosure, and beautiful good news.

و حدثني أخي الصالح محمد بن محمد بن محمد الآوي ضاعف الله سعادته بعده بشارات رواها لي منها أنه رأى كان شخصا يقص عليه في المنام مناما و يقول له قد رأيت كأن فلانا يعني عني و كأنني كنت حاضرا لما كان المنام يقص عليه راكب فرسا و أنت يعني الأخ الصالح الآوي و فارسان آخران قد سعدتم جميعا إلى السماء

And it was narrated to me by my brother Al-Salih Muhammad Bin Muhammad Al-Aawy, may Allah<sup>-azwj</sup> Double his happiness, after it were good news reported it to me. From it is that he saw as if there was a Sheikh cutting upon him in the dream, and he said to him, 'I saw as if there was so and so' – meaning me – 'and it is as if I was present in the dream, a riding horseman cut upon it, and you' – meaning the brother Al-Salih Al-Aawy and two other horsemen, all of them ascending to the sky'.

قال فقلت له أنت تدري أحد الفارسين من هو فقال صاحب المنام في حال النوم لا أدري فقلت أنت يعني عني ذلك مولانا المهدي صلوات الله و سلامه عليه.

He (the narrator) said, 'I said to him, 'Do you know anyone of the two horsemen, who he is?' The owner of the dream said in the state of the sleep, 'I don't know'. I said, 'You' – meaning with that our Master<sup>-ajfj</sup> Al-Mahdi<sup>-ajfj</sup>, may the Salawaat of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> greetings be upon him'.

و توجهنا من هناك لزيارة أول رجب بالحلة فوصلنا ليلة الجمعة سابع عشر جمادى الآخرة بحسب الاستخارة فعرفني حسن بن البقلي يوم الجمعة المذكورة أن شخصا فيه صلاح يقال له عبد المحسن من أهل السواد قد حضر بالحلة و ذكر أنه قد لقيه مولانا المهدي صلوات الله عليه ظاهرا في اليقظة و قد أرسله إلى عندي برسالة

And we headed from over there to visit at the beginning of Rajab, at Al-Hilla. We arrived on the night of Friday the seventeenth of Jumadi Al-Akher, by a calculation of Istikhara. Hassan Bin Al-Baqaly let me know on the day of the mentioned Friday that a person having righteousness in him, called Abdul Mohsin, from the people of the desert had presented at Al-Hilla, and he mentioned that he had met our Master<sup>-ajfj</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-ajfj</sup>, apparently, during the wakefulness, and he had sent him to my presence with a message.

فنفذت قاصدا و هو محفوظ بن قرا فحضرا ليلة السبت ثامن عشر من جمادى الآخرة المقدم ذكرها. فخلوت بهذا الشيخ عبد المحسن فعرفته فهو رجل صالح لا يشك النفس في حديثه و مستغن عنا و سألته

I implemented aiming, and it was Mahfouz Bin Qara. So he presented on the night of Saturday the eighteenth of Jumadi Al-Akher, its mention has preceded. I isolated with this Sheikh Abdul Mohson, and go to know him. He was a righteous man, no soul can doubt in his narration, and needless from us, and I asked him.

فذكر أن أصله من حصن بشر و أنه انتقل إلى الدولاب الذي بإزاء المحلة المعروفة بالمجاهدية و يعرف الدولاب بابن أبي الحسن و أنه مقيم هناك و ليس له عمل بالدولاب و لا زرع و لكنه تاجر في شراء غليلات و غيرها و أنه كان قد ابتاع غلة من ديوان السرائر و جاء ليقبضها و بات عند المعيدية في المواضع المعروفة بالمخير.

He mentioned that his origin was from Hasan Bishr, and he transferred to Al-Dawlab which is parallel to Al-Mahoula, well-known as Al-Jahadiya, and he was known as Al-Dowlab as Ibn Abu Al-Hassan, and he was staying over there, and there was no work for him at Al-Dowlab, nor any farm, but he was a trader in the buying of the provisions and others, and it was so that the provisions from the secret register had been delayed and he had come to take possession of it, and he spent the night with Al-Maeadat in the place known as Al-Habr.

فلما كان وقت السحر كره استعمال ماء المعيدية فخرج بقصد النهر و النهر في جهة المشرق فما أحس بنفسه إلا و هو في قل السلم في طريق مشهد الحسين ع في جهة المغرب و كان ذلك ليلة الخميس تاسع عشر شهر جمادى الآخرة من سنة إحدى و أربعين و ستمائة التي تقدم شرح بعض ما تفضل الله علي فيها و في نهارها في خدمة مولانا أمير المؤمنين ع.

When it was the time of pre-dawn, he returned to utilise the water of Al-Maidiya. He went out to aim for the river, and the river was in the direction of the east. He did not feel himself except and he was in a safe place in the road of the shrine of Al-Husayn<sup>-asws</sup> in the direction of the west, and that was the night of Thursday the nineteenth of the month of Jumadi Al-Akher of the year six hundred and forty-one which, part of which Allah<sup>-azwj</sup> has Graced me with, its

commentary has preceded, and during its day in the service of our Master<sup>-asws</sup> Amir Al-Momineen<sup>-asws</sup>.

فجلست أريق ماء و إذا فارس عندي ما سمعت له حسا و لا وجدت لفرسه حركة و لا صوتا و كان القمر طالعا و لكن كان الضباب كثيرا.

I sat down by the water, and there was a horseman in my presence. I had not heard a hiss for him nor had I felt any movement of his horse, nor any sound, and the moon had emerged, but there was a lot of fog.

فسألته عن الفارس و فرسه فقال كان لون فرسه صدءا و عليه ثياب بيض و هو متحنك بعمامة و متقلد بسيف.

I asked him about the horseman and his horse. He said, 'The colour of his horse was rusty, and upon him were white clothes, and he was turbaned with a turban and collared with a sword.'

فقال الفارس لهذا الشيخ عبد المحسن كيف وقت الناس قال عبد المحسن فظننت أنه يسأل عن ذلك الوقت قال فقلت الدنيا عليه ضباب و غيرة فقال ما سألتك عن هذا أنا سألتك عن حال الناس قال فقلت الناس طيبين مرخصين آمنين في أوطانهم و على أموالهم.

The horseman said to this Sheikh Abdul Mohsin: 'How is the time of the people?' Abdul Mohsin said, 'I thought he<sup>-ajfj</sup> had asked about that time, so I said, 'The world, upon it is the fog and dust'. He said, 'I<sup>-ajfj</sup> did not ask you about this. I<sup>-ajfj</sup> am asking you about the situation of the people'. I said, 'The people are good, free, safe in their homelands and upon their wealth'.

فقال تمضي إلى ابن طاوس و تقول له كذا و كذا و ذكر لي ما قال صلوات الله عليه ثم قال عنه ع فالوقت قد دنا فالوقت قد دنا

He<sup>-ajfj</sup> said, 'Go to Ibn Tawoos and say to him, such and such', and he mentioned to me what he<sup>-ajfj</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-ajfj</sup> had said. Then he said on his<sup>-ajfj</sup> behalf: 'The time has approached! The time has approached!'

قال عبد المحسن فوقع في قلبي و عرفت نفسي أنه مولانا صاحب الزمان ع فوقع على وجهي و بقيت كذلك مغشيا علي إلى أن طلع الصبح

Abdul Mohsin said, 'It occurred in my hear and I knew within myself that he<sup>-ajfj</sup> is our Master<sup>-ajfj</sup>, Master<sup>-ajfj</sup> of the Time. I fed upon my face and remained like that with unconsciousness upon me until the morning emerged.

قلت له فمن أين عرفت أنه قصد ابن طاوس عني قال ما أعرف من بني طاوس إلا أنت و ما في قلبي إلا أنه قصد بالرسالة إليك قلت أي شيء فهمت بقوله ع فالوقت قد دنا فالوقت قد دنا هل قصد وفاي قد دنا أم قد دنا وقت ظهوره صلوات الله و سلامه عليه فقال بل قد دنا وقت ظهوره صلوات الله عليه.

I said to him, 'From where did you know that he aimed for Ibn Tawoos from me?' He said, 'I do not know from the clan of Tawoos except you, and there is nothing in my hear except that he aimed with the message to you'. I said, 'Which thing did you understand with his<sup>-ajfj</sup> words: 'The time has approached! The time has approached!'? Did he<sup>-ajfj</sup> mean that my death had approached or the time of his<sup>-ajfj</sup> appearance? May the Salawaat of Allah<sup>-azwj</sup> and His<sup>-azwj</sup>

greetings be upon him<sup>-asws</sup>. He said, 'But, the time of his<sup>-asws</sup> appearance, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-ajfj</sup>'.

قال فتوجهت ذلك الوقت إلى مشهد الحسين ع و عزمت أنني ألزم بيتي مدة حياتي أعبد الله تعالى و ندمت كيف ما سألته صلوات الله عليه عن أشياء كنت أشتهي أسأله فيها.

He said, 'At that time I headed to the shrine of Al-Husayn<sup>-asws</sup> and I was determined that I would stay in my house for the term of my life, worshipping Allah<sup>-azwj</sup> the Exalted, and I regretted how I did not ask him<sup>-ajfj</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-ajfj</sup>, about thing I used to desire asking him<sup>-ajfj</sup> about.

قلت له هل عرفت بذلك أحدا قال نعم عرفت بعض من كان عرف بخروجي من المعبدية و توهموا أنني قد ضللت و هلكت بتأخيري عنهم و اشتغالي بالغشبية التي وجدتها و لأنهم كانوا يروني طول ذلك النهار يوم الخميس في أثر الغشبية التي لقيتها من خوفي منه ع

I said to him, 'Have you told anyone with that?' He said, 'Yes, I told some of the ones who had known of my having gone out from Al-Maidiya, and they imagined that I have strayed and destroyed due to my delaying from them, and my pre-occupation was with the fainting which I had felt, and because they were seeing me prolong that day, the day of Thursday, in the tracks of the fainting which I had faced from my fear from him<sup>-ajfj</sup>.

فوصيته أن لا يقول ذلك لأحد أبدا و عرضت عليه شيئا فقال أنا مستغن عن الناس و بخير كثير.

I advised him not to say that to anyone, ever, and I presented something to him. He said, 'I am needless from the people and with a lot of good'.

فقممت أنا و هو فلما قام عني نفذت له غطاء و بات عندنا في المجلس على باب الدار التي هي مسكني الآن بالحلة فقممت و كنت أنا و هو في الروشن في خلوة فنزلت لأنام فسألت الله زيادة كشف في المنام في تلك الليلة أراه أنا.

I and him stood up. When he stood up from me, I implemented a covering for him, and he spent the night with us in the gathering, at the door of the house which is my dwelling now at Al-Hillal. I stood up, and I was he were in Al-Riwshan in the privacy to sleep. I asked Allah<sup>-azwj</sup> for additional uncovering in the dream I had seen during that night.

فرأيت كان مولانا الصادق ع قد جاءني بهدية عظيمة و هي عندي و كأنني ما أعرف قدرها فاستيقظت و حمدت الله و سعدت الروشن لصلاة نافلة الليل و هي ليلة السبت ثامن عشر جمادى الآخرة

I saw as if our Master<sup>-asws</sup> Al-Sadiq<sup>-asws</sup> had come to me with mighty gifts, and these are with me, and as if I did not know their worth. I woke up and praised Allah<sup>-azwj</sup> and I ascended at Rawshan for optional Salat at night, and it is the night of Saturday, the eighteenth of Jumadi Al-Akhira.

فاصعد فتح الإبريق إلى عندي فمددت يدي فلزمت عروته لأفرغ على كفي فأمسك ماسك فم الإبريق و أداره عني و منعني من استعمال الماء في طهارة الصلاة فقلت لعل الماء نجس فأراد الله أن يصونني عنه فإن الله عز و جل على عوائد كثيرة أحدها مثل هذا و أعرفها.

Fateh ascended for the pitcher to my presence. I extended my hands and I held on to the handle in order to free my hand, and a withholder withheld the mouth of the pitcher, and rotated away from me and he prevented me from using the water in cleansing for the Salat. I said, 'Perhaps the water is unclean, so Allah<sup>-azwj</sup> Wanted to Protect me from it'. For Allah<sup>-azwj</sup> Mighty and Majestic has a lot of Assistance upon me, one of these is like this, and I recognised it.

فناديت إلى فتح و قلت من أين ملأت الإبريق فقال من المصبة فقلت هذا لعله نجس فاقبله و اطهره و املاه من الشط فمضى و قلبه و أنا أسمع صوت الإبريق و شطفه و ملأه من الشط و جاء به فلزمت عروته و شرعت أقلب منه على كفي فأمسك ماسك فم الإبريق و أداره عني و منعي منه.

I called out to Fateh and said, 'From where did you fill up the pitcher?' He said, 'From the estuary'. I said, 'Perhaps this is unclean, so overturn it and purify it and fill it from the riverbank'. He went and overturned it, and I heard the sound of the pitcher, and it being rinsed, and it being filled from the riverbank, and he came with it. I held its handle and began turning from it upon my palm. A withholder withheld the mouth of the pitcher and moved it away from me and prevented me from it.

فعدت و صبرت و دعوت بدعوات و عاودت الإبريق و جرى مثل ذلك فعرفت أن هذا منع لي من صلاة الليل تلك الليلة و قلت في خاطري لعل الله يريد أن يجري علي حكما و ابتلاء غدا و لا يريد أن أدعو الليلة في السلامة من ذلك و جلست لا يخطر بقلبي غير ذلك.

I stepped back and was patient, and I supplicated with supplications, and I returned the pitcher, and similar to that transpired. I recognised that this prevention of mine is due to the night Salat of that night, and I said in my mind, 'Perhaps Allah<sup>-azwj</sup> Wants a Judgment to flow upon me and Test me tomorrow, and He<sup>-azwj</sup> does not Want me to supplicate tonight regarding the safety from that', and I sat not thinking in my heart apart from that.

فتمت و أنا جالس و إذا برجل يقول لي يعني عبد المحسن الذي جاء بالرسالة كأنه ينبغي أن تمشي بين يديه فاستيقظت و وقع في خاطري أنني قد قصرت في احترامه و إكرامه فثبت إلى الله جل جلاله و اعتمدت ما يعتمد التائب من مثل ذلك و شرعت في الطهارة

I fell asleep while I was seated, and there was a man saying to me, meaning Abdul Mohsin, 'The one who came with the message, it is as if it is befitting that he walks in front of him'. I woke up and it occurred in my mind that I have been deficient in my reverence to him and honouring him. I repented to Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Majesty, and I relied upon what a penitent one relies from the likes of that, and I began in the cleansing.

فلم بمسك أبدا فم الإبريق و تركت على عادتي فتطهرت و صليت ركعتين فطلع الفجر فقضيت نافلة الليل و فهمت أنني ما قمت بحق هذه الرسالة.

I did not withhold the mouth of the pitcher at all, and left upon my norm. I cleansed and prayed two Salat. The dawn emerged and I fulfilled the optional (Salats) of the night, and I understood that I had not stood with the right of this message.

فنزلت إلى الشيخ عبد المحسن و تلقيته و أكرمته و أخذت له من خاصتي ستا نير و من غير خاصتي خمسة عشر دينارا مما كنت أحكم فيه كماليا و خلوت به في الروشن و عرضت ذلك عليه و اعتذرت إليه

I descended to the Sheikh Abdul Mohsin and met him, and honoured him, and I took from my special ones, six Dinars, and from other than my special ones, fifteen Dinars from what I had

decided in just as my own wealth, and I isolated with him in Al-Rawshan, and I presented that to him, and I apologised to him.

فامتنع من قبول شيء أصلاً و قال إن معي نحو مائة دينار و ما آخذ شيئاً أعطه لمن هو فقير و امتنع غاية الامتناع.

He refused from accepting anything originally, and said, 'With me there are approximately one hundred Dinars', and he did not take anything I gave him for the one who is poor, and he refused the peak of refusals.

فقلت إن رسول مثله عليه الصلاة و السلام يعطى لأجل الإكرام لمن أرسله لا لأجل فقره و غناه فامتنع

I said that the Rasool<sup>-saww</sup>, similarly to him, upon him<sup>-saww</sup> be the Salawaat and the greetings, gave for the reason of honouring to the one he<sup>-saww</sup> sent, not for the reason of his poverty and his riches. But he refused.

فقلت له مبارك أما الخمسة عشر فهي من غير خاصتي فلا أكرهك على قبولها و أما هذه الستة دنانير فهي من خاصتي فلا بد أن تقبلها مني

I said to him, 'Blessing! As for the fifteen (Dinars), these are from other than my special ones, so I will not coerce you upon accepting it, and as for these six Dinars, these are from my special one. There is no escape from you accepting these from me'.

فكاد أن يؤيسني من قبولها فألزمته فأخذها و عاد تركها فألزمته فأخذها و تغديت أنا و هو و مشيت بين يديه كما أمرت في المنام إلى ظاهر الدار و أوصيته بالكتمان و الحمد لله و صلى الله على سيد المرسلين محمد و آله الطاهرين.

He almost made me sad from accepting it, so I necessitated him. He took these and returned leaving it. I necessitated him. He took these and I and he went out, and I walked in front of him just as I had been instructed to in the dream, up to the outside of the door, and I advised him with the concealment. And the Praise is for Allah<sup>-azwj</sup>, and may Allah<sup>-azwj</sup> Send Salawaat upon chief of the Messengers<sup>-as</sup> Muhammad<sup>-saww</sup>, and his<sup>-saww</sup> Pure Progeny<sup>-asws</sup>.<sup>242</sup>

## The third story – Story resembling the story of the green island

في آخر كتاب في التعازي عن آل محمد ع و وفاة النبي ص تأليف الشريف الزاهد أبي عبد الله محمد بن علي بن الحسن بن عبد الرحمن العلوي الحسيني رضي الله عنه عن الأجل العالم الحافظ حجة الإسلام سعيد بن أحمد بن الرضي عن الشيخ الأجل المقرئ خطير الدين حمزة بن المسيب بن الحارث

In another book regarding the condolences of Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and expiry of the Prophet<sup>-saww</sup>, compiled by the noble, the ascetic Abu Abdullah Muhammd Bin Ali Bin Al-Hassan Bin Abdul Rahman Al-Alawy Al-Husayni, may Allah<sup>-azwj</sup> be Pleased with him, from the majestic scholar, the memoriser, Proof of Al-Islam Seed Bin Ahmad Bin Al-Razi, from the majestic Sheikh Al-Muqry Khateer Al-Deen Hamza Bin Al-Musayyab Bin Al-Haris,

أنه حكى في داري بالظفرية بمدينة السلام في ثامن عشر شهر شعبان سنة أربع وأربعين وخمسمائة قال حدثني شيخي العالم بن أبي القاسم عثمان بن عبد الباقي بن أحمد الدمشقي في سابع عشر جمادى الآخرة من سنة ثلاث وأربعين وخمسمائة قال حدثني الأجل العالم الحجة كمال الدين أحمد بن محمد بن يحيى الأنباري بداره بمدينة السلام ليلة عاشر شهر رمضان سنة ثلاث وأربعين وخمسمائة.

‘He narrated in my house at Al-Zafariya in the city of peace (Al-Najaf) during the eighteenth of the month of Shaban of the year five hundred and forty-four. He said, ‘It was narrated to me by my elder, the scolar son of Abu Al-Qasim Usman Bin Abdul Baqy Bin Ahmad Al-Damashqy during the seventeenth of Jumadi Al-Akher of the year five hundred and forty three. He said, ‘It is narrated to me by the majestic scholar, Al Hujjat Kamaal Al-Deen Ahmad Bin Muhammad Bin Yahya An Anbari, at his house in the city of peace, on the tenth night of the month of Ramazan of the year five hundred and forty-three.

قال كنا عند الوزير عون الدين يحيى بن هبيرة في رمضان بالسنة المقدم ذكرها و نحن على طبقة و عنده جماعة فلما أفطر من كان حاضرا و تقوض أكثر من حضر خاصرا أردنا الانصراف فأمرنا بالتمسي عنده

He said, ‘We were in the presence of the minister Awn Al-Deen Yahya Bin Hubeyra during Ramazan of the preceding year he mentioned, and we were upon a layer, and in his presence was a group. When the ones present had broken the fast, and most of the ones present had dispersed, we wanted to leave. He instructed us with spending the evening with him.

فكان في مجلسه في تلك الليلة شخص لا أعرفه و لم أكن رأيته من قبل و رأيت الوزير يكثر إكرامه و يقرب مجلسه و يصغي إليه و يسمع قوله دون الحاضرين.

There was a person during that night I did not know him, and I had no seen him before, and I saw the minister frequently honouring him and drawing him closer to his seat, and listening to him, and hearing his words beside the others present.

فنتجارتنا الحديث و المذاكرة حتى أمسينا و أردنا الانصراف ففرغنا بعض أصحاب الوزير أن الغيث ينزل و أنه يمنع من يريد الخروج فأشار الوزير أن نمسي عنده فأخذنا نتحدث فأفضى الحديث حتى تحادثنا في الأديان و المذاهب و رجعنا إلى دين الإسلام و تفرق المذاهب فيه.



We flowed the discussion and the mentioning until it was evening and we wanted to leave. One of the companions of the ministers let us know that it was raining and it would prevent the ones wanting to go out. The minister indicated that we should spend the evening with him. We took to discussing with each other. The discussion went on until we were discussing regarding the religions, and the doctrines, and we returned to the religion of Al-Islam and the differences of the doctrines in it.

فقال الوزير أقل طائفة مذهب الشيعة و ما يمكن أن يكون أكثر منهم في خطتنا هذه و هم الأقل من أهلها و أخذ يذم أحوالهم و يمد الله على قتلهم في أقاصي الأرض.

The minister said, 'The smallest group of a doctrine are the Shias, and it is not possible that most of them would not be in this plan of ours, and they are the fewest from its inhabitants', and he went on to condemn their state and praised Allah<sup>-azwj</sup> upon killing them in the outskirts of the earth.

فالتفت الشخص الذي كان الوزير مقبلا عليه مصغيا إليه فقال له أدام الله أيامك أحدث بما عندي فيما قد تفاوضتم فيه أو أعرض عنه فصمت الوزير ثم قال قل ما عندك.

The person who was facing the minister, turned towards him listening intently to him. He said to him, 'May Allah<sup>-azwj</sup> Perpetuate your days! Can I narrate with what is with me regarding what you are parleying in, or should I turn away from it?' The minister was silent, then said, 'Say what is with you!'

فقال خرجت مع والدي سنة اثنتين و عشرين و خمسمائة من مدينتنا و هي المعروفة بالباهية و لها الرستاق الذي يعرفه التجار و عدة ضياعها ألف و مائتا ضيعة في كل ضيعة من الخلق ما لا يحصي عددهم إلا الله و هم قوم نصارى و جميع الجزائر التي كانت حولهم على دينهم و مذهبهم و مسير بلادهم و جزائرهم مدة شهرين و بينهم و بين البر مسير عشرين يوما

He said, 'I went out with my father in the year five hundred and twenty-two, from our city, and it is well known as Al Bahiya, and for it is a corridor which the traders know of, and the number of its estates is one thousand and two hundred estates, in every estate, from the people, there what their numbers cannot be counted by anyone except Allah<sup>-azwj</sup>, and they are a Christian people, and entirety of the islands which were around them were upon their religion and their doctrine, and the travel distance of their cities and their islands is a period of two months, and between them and the land, there is a travel distance of twenty days.

و كل من في البر من الأعراب و غيرهم نصارى و تتصل بالحبشة و النوبة و كلهم نصارى و يتصل بالبربر و هم على دينهم فإن حد هذا كان بقدر كل من في الأرض و لم نصف إليهم الإفرنج و الروم. و غير خفي عنكم من بالشام و العراق و الحجاز من النصارى

And everyone in the land, from the Bedouins and others, are Christians, and are connected with the Ethiopians and the Nubians, and all of them are Christians, and connected with the Berbers, and they are upon their religion. A limit of this was of measurement of everyone in the earth, and we did not add to them the Afranj (Franks) and the Romans, and it is not hidden from you all, the ones from the Christians in Syria, and Al-Iraq, and the Hijaz.

و اتفق أننا سرنا في البحر و أوغلنا و تعدينا الجهات التي كنا نصل إليها و رغبتنا في المكاسب و لم نزل على ذلك حتى صرنا إلى جزائر عظيمة كثيرة الأشجار مليحة الجدران فيها المدن المملودة و الرساتيق.

And by co-incident we travelled in the sea, and we went too far and exceeded the directions which we were going to, and we were desirous regarding the earnings, and we did not cease to be upon that until we came to a mighty island of many trees, pleasant walls wherein were greenery and the cities.

و أول مدينة وصلنا إليها و أرسى المراكب بها و قد سألنا الناخداه أي شيء هذه الجزيرة قال و الله إن هذه جزيرة لم أصل إليها و لا أعرفها و أنا و أنتم في معرفتها سواء.

And the first city we arrived to, and laid the ships at, and we had asked its captain, 'Which thing is this island?' He said, 'By Allah<sup>-azwj</sup>! This is an island I have not arrived to (before) nor do I recognise it, and I and you all are the same in our recognition'.

فلما أرسينا بها و صعد التجار إلى مشرعة تلك المدينة و سألنا ما اسمها فقيل هي المباركة فسألنا عن سلطانهم و ما اسمه فقالوا اسمه الطاهر فقلنا و أين سرير مملكته فقيل بالزاهرة فقلنا و أين الزاهرة فقالوا بينكم و بينها مسيرة عشر ليال في البحر و خمس و عشرين ليلة في البر و هم قوم مسلمون.

When we anchored at it and the traders ascended to the legislature of the city, and we asked, 'What is it's name?' It was said, 'It is Al-Mubaraka (The Blessed)'. We asked about their ruler and what his name was. They said, 'His name is Al-Tahir'. We said, 'And where is the throne of his kingdom?' It was said, 'At Al-Zahra'. We said, 'And where is Al-Zahra?' They said, 'Between you all and it there is a travel distance of ten night in the sea, and twenty-five nights in the land, and they are a Muslim people'.

فقلنا من يقبض زكاة ما في المركب لنشرع في البيع و الاتباع فقالوا تحضرون عند نائب السلطان فقلنا و أين أعوانه فقالوا لا أعوان له بل هو في داره و كل من عليه حق يحضر عنده فيسلمه إليه.

We said, 'Who takes possession of Zakat of what is in the ships so that we can begin the buying and the selling?' They said, 'Present yourself in the presence of a representative of the ruler'. We said, 'And where are his supporters?' They said, 'There are no supporters of his, but he is in his house, and everyone who has a right upon him, presents in his presence and submits it to him'.

فتعجبنا من ذلك و قلنا أ لا تدلوننا عليه فقالوا بلى و جاء معنا من أدخلنا داره فرأينا رجلا صالحا عليه عباءة و تحته عباءة و هو مفترشها و بين يديه دواة يكتب منها من كتاب ينظر إليه

We were surprised from that and we said, 'Will you not point us to him?' They said, 'Yes', and someone came with us who could enter us into his house. We saw him as a righteous man having a cloak upon him and a garment under him, and he was furnishing it, and in front of him was an ink-pot he was writing from it from a book he was looking into.

فسلمنا عليه فرد علينا السلام و حيانا و قال من أين أقبلتم فقلنا من أرض كذا و كذا فقال كلكم فقلنا لا بل فينا المسلم و اليهودي و النصراني فقال يزن اليهودي جزيته و النصراني جزيته و يناظر المسلم عن مذهبه

We greeted unto him. He responded the greeting to us and welcomed us, and said, 'Where are you coming from?' We said, 'We are from such and such land'. He said, 'All of you?' We said 'No, but among us are the Muslims, and the Jews and the Christians'. He said, 'Weigh for the Jew his taxation, and the Christian of his taxation, and look at the Muslims of his doctrine'.

فوزن والدي عن خمس نفر نصارى عنه و عني و عن ثلاثة نفر كانوا معنا ثم وزن تسعة نفر كانوا يهودا و قال للباقيين هاتوا مذاهبكم فشرعوا معه في مذاهبهم

My father weight on behalf of five Christian persons from him and from me, and on behalf of tree persons who were with us. Then he weight of nine persons who were Jews, and said to the remainder, 'Give your doctrines'. They began with him regarding their doctrines.

فقال لستم مسلمين و إنما أنتم خوارج و أموالكم محل للمسلم المؤمن و ليس بمسلم من لم يؤمن بالله و رسوله و اليوم الآخر و بالوصي و الأوصياء من ذريته حتى مولانا صاحب الزمان صلوات الله عليهم.

He said, 'You aren't Muslims, and rather you are Kharijites, and your wealth is legalised for the Muslim, the Momin, and he isn't a Muslim, one who does not believe in Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and the last Day, and the successor<sup>-asws</sup>, and the successors<sup>-asws</sup> from his<sup>-asws</sup> offspring, even our Master<sup>-ajfj</sup>, Master<sup>-ajfj</sup> of the Time, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-ajfj</sup>'.

فضاقت بهم الأرض و لم يبق إلا أخذ أموالهم.

The earth became constricted with them and they did not remain except their wealth was taken.

ثم قال لنا يا أهل الكتاب لا معارضة لكم فيما معكم حيث أخذت الجزية منكم

Then he said, 'O people of the Book! There is no objection to you regarding what is with you, when the tax has already been taken from you!'

فلما عرف أولئك أن أموالهم معرضة للنهب سألوهم أن يحتملهم إلى سلطانهم فأجاب سؤالهم و تلا لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَ نَجَّى مَنْ حَيَّى عَنْ بَيِّنَةٍ

When those ones realised that their wealth was exposed to the plunder, they asked him to take them to their ruler. He answered their question and recited, ***the ones to be destroyed from a clear proof and to Revive the ones to be revived from a clear proof, and surely Allah is Hearing, Knowing [8:42].***

فقلنا للناخدا و الربان و هو الدليل هؤلاء قوم قد عاشرتاهم و صاروا رفقة و ما يحسن لنا أن نتخلف عنهم أينما يكونوا نكون معهم حتى نعلم ما يستقر حالهم عليه

We said to the captain and the admiral, and he was pointing those people mixing with them, and they had become friends, and it was not good for us if we were to stay behind from them. Wherever they would be, we should be with them, until we know what their situations settles upon.

فقال الربان و الله ما أعلم هذا البحر أين المسير فيه فاستأجرنا ربانا و رجالا و قلعنا القلع و سرنا ثلاثة عشر يوما بلياليها حتى كان قبل طلوع الفجر فكبر الربان فقال هذه و الله أعلام الزاهرة و منارها و جدرها أما قد بانن فسرنا حتى تضاحى النهار.

The admiral said, 'By Allah<sup>-azwj</sup>! I do not know this ocean, where to travel in it'. So we hired an admiral and some men and we took the ship and travelled for thirteen days with their nights until it was before the emergence of the daw. The admiral exclaimed Takbeer. He said, 'By Allah<sup>-azwj</sup>! This is Al-Zahra and its minarets and its walls!' These had appeared. We travelled until the brightness of the day.

فقدمنا إلى مدينة لم تر العيون أحسن منها و لا أحق على القلب و لا أرق من نسيمها و لا أطيب من هوائها و لا أعذب من مائها و هي راكبة البحر على جبل من صخر أبيض كأنه لون الفضة و عليها سور إلى ما يلي البحر و البحر يحوط الذي يليه منها و الأنهار منحرفة في وسطها يشرب منها أهل الدور و الأسواق و تأخذ منها الحمامات و فواضل الأنهار ترمى في البحر و مدى الأنهار فرسخ و نصف

We proceeded to a city the eyes had not seen any more excellent than it, nor more lightening upon the heart, nor softer in its breezes, nor more aromatic of its airs, nor fresher of its waters, and it was riding the sea upon a mountain of white rocks, as it is colour was of silver, and upon it were archways up to what follows the sea, and the sea was surrounding that which followed from it, and the rivers were turning in its midst. The people of the house and the markets were drinking from it, and the baths were being taken from it, and the surplus of the rivers was being thrown in the sea, and extent of the rivers was a Farsakh and a half.

و في تحت ذلك الجبل بساتين المدينة و أشجارها و مزارعها عند العيون و أثمار تلك الأشجار لا يرى أطيب منها و لا أعذب و يعرى الذئب و النعجة عيانا و لو قصد قاصد لتخلية دابة في زرع غيره لما رعته و لا قطعت قطعة حمله و لقد شاهدت السباع و الهوام رابضة في غيض تلك المدينة و بنو آدم يمرون عليها فلا تؤذيهم.

And beneath that mountain were orchards of the city and its trees and its farms by the springs, and fruits of those trees, none had been seen being better than it, nor fresher, and the wolves and the sheep were seen grazing in plain sight, and if someone were to have aimed to isolate an animal in a farm of others, he would not graze it, nor would a piece of its load be cut, and the wild animals and the vermin were witnessed crouching at the tip of that city, and the sons of Adam<sup>-as</sup> (humans) were passing by it, and they were not harming them.

فلما قدمنا المدينة و أرسى المركب فيها و ما كان صحبنا من الشوايبي و الذواييح من المباركة بشريعة الزاهرة صعدا فرأينا مدينة عظيمة عيناء كثيرة الخلق و سبعة الريقة و فيها الأسواق الكثيرة و المعاش العظيم و ترد إليها الخلق من البر و البحر و أهلها على أحسن قاعدة

When we arrived at the city, and the ship was anchored in it, and whatever from the youths and the domestic animals from the blessed streets of Al-Zahra. We ascended and saw a mighty city with a lot of springs, the people being in the midst, and therein were a lot of markets and mighty livelihood, and the people were returning to it from the land and the sea, and its inhabitants were upon a best base.

لا يكون على وجه الأرض من الأمم و الأديان مثلهم و أمانتهم حتى أن المتعیش بسوق يرد إليه من يتاع منه حاجة إما بالوزن أو بالذراع فيبياعه عليها ثم يقول أيا هذا زن لنفسك و اذرع لنفسك.

There did not happen to be any community upon the surface of the earth and the religions like them, and their security, to the extent that the one living with the market, someone would return a needed item he had bought from him, either by the weight or by the cubit, so he would sell upon it, then said, 'O you! Weigh for yourself and measure for yourself!'

فهذه صورة مباحاتهم و لا يسمع بينهم لغو المقال و لا السفه و لا النيممة و لا يسب بعضهم بعضا و إذا نادى المؤذن الأذان لا يتخلف منهم متخلف ذكرًا كان أو أنثى إلا و يسعى إلى الصلاة حتى إذا قضيت الصلاة للوقت المفروض رجع كل منهم إلى بيته حتى يكون وقت الصلاة الأخرى فيكون الحال كما كانت

So, this is an outline of their selling, and not vain word was heard between them, nor foolishness, nor gossip, nor did they revile each other's. And when the Muezzin called for the Azaan, not one of them stayed behind from him, male or female, except and he strived to the Salat, until when he had fulfilled the Salat to the obligated timing, every one of them would return to his house, until it would be the time for another Salat. So, the situation would be just as it had been.

فلما وصلنا المدينة و أرسينا بمشروعها أمرونا بالحضور إلى عند السلطان فحضرنا داره و دخلنا إليه إلى بستان صور في وسطه قبة من قصب و السلطان في تلك القبة و عنده جماعة و في باب القبة ساقية تجري.

When we arrived (back) to the city and anchored at its docks, we were ordered with presenting to the presence of the ruler. We presented at his house and entered to see him, to an orchard having a wooden dome in its middle, and the ruler was in that dome, and in his presence was a group, and at the door of the dome there was flowing water wheel.

فوافينا القبة و قد أقام المؤذن الصلاة فلم يكن أسرع من أن امتلأ البستان بالناس و أقيمت الصلاة فصلى بهم جماعة فلا و الله لم تنظر عيني أخضع منه لله و لا ألين جانبا لرعيته فصلى من صلى مأموما.

We arrived at the dome, and the Muezzin had already established the Salat (recited Iqaama). It could not have been any quicker that the orchard filled up with the people, and the Salat was established. A group prayed Salat with them. By Allah<sup>-azwj</sup>! My eyes had not seen anyone more humble to Allah<sup>-azwj</sup> than him, nor anyone of softer sides to his citizens. So the ones who prayed, prayed being led.

فلما قضيت الصلاة التفت إلينا و قال هؤلاء القادمون قلنا نعم و كانت تحية الناس له أو مخاطبتهم له يا ابن صاحب الأمر فقال على خير مقدم.

When he had fulfilled the Salat, he turned towards us and said: 'They are the arrivals?' We said, 'Yes'. And it was a salutation of the people to him, or addressing to him, 'O son of Master<sup>-ajfj</sup> of the command!' He<sup>-ajfj</sup> said: 'Arrive upon good'.

ثم قال أنتم تجار أو ضياف فقلنا تجار فقال من منكم المسلم و من منكم أهل الكتاب فعرفناه ذلك فقال إن الإسلام تفرق شعبا فمن أي قبيل أنتم

Then he said: 'Are you traders or guests?' We said, 'Traders'. He said: 'Who from you are Muslims, and who from you are people of the Book?' We let him know of that. He said: 'Al-Islam is in different branches. So, from which tribe are you?'

وكان معنا شخص يعرف بالمقري بن دربهان بن أحمد الأهوازي يزعم أنه على مذهب الشافعي فقال له أنا رجل شافعي قال فمن على مذهبك من الجماعة قال كلنا إلا هذا حسان بن غيث فإنه رجل مالكي.

And there was an old man with us known as Al-Maqry Bin Darbahan Bi-Ahmad Al-Ahwazy. He claimed that he was upon the doctrine of Al-Shafie. He said to him, 'I am a Shafie man'. He said: 'So, who (else) from the group is upon your doctrine?' He said, 'All of us except this Hasaan Bin Gays, for he is a Maaliki man'.

فقال أنت تقول بالإجماع قال نعم قال إذا تعمل بالقياس

He said: 'Are you all saying (believing) in the consensus?' He said, 'Yes'. He said: 'Then you are working with the analogy'.

ثم قال بالله يا شافعي تلوت ما أنزل الله يوم المباهلة قال نعم قال ما هو قال قوله تعالى فقلن تعالوا ندع أبناءنا وأبنائكم ونساءنا ونساءكم وأنفسنا وأنفسكم ثم نبهل فنجعل لعنت الله على الكاذبين.

Then he said: 'O Shafie! Have you recited what Allah<sup>-azwj</sup> had Revealed on the day of the imprecation (Mubahila)?' He said, 'Yes'. He said: 'What is it?' He said, 'Words of the Exalted: **then say: 'Come, let us call our sons and your sons, and our women and your women, and ourselves and yourselves, then let us imprecate and make the Curse of Allah to be upon the liars [3:61]'.**

فقال بالله عليك من أبناء الرسول و من نساؤه و من نفسه يا ابن دربهان فأمسك

He said: 'With Allah<sup>-azwj</sup> upon you! Who are the 'sons' of the Rasool<sup>-saww</sup>, and who are his<sup>-saww</sup> 'women', and who is his<sup>-saww</sup> 'self', O Ibn Darbahan?' He withheld (from talking).

فقال بالله هل بلغك أن غير الرسول و الوصي و البتول و السبطين دخل تحت الكساء قال لا فقال و الله لم تنزل هذه الآية إلا فيهم و لا خص بما سواهم.

He said: 'By Allah<sup>-azwj</sup>! Has it reached you that apart from the Rasool<sup>-saww</sup>, and the successor<sup>-asws</sup>, and Al-Batoul (Fatima<sup>-asws</sup>), and the two grandsons<sup>-asws</sup>, had been entered beneath the cloak?' He said, 'No'. He<sup>-ajfj</sup> said: 'This Verse was not Revealed except regarding them<sup>-asws</sup>, nor was anyone particularised with it besides them<sup>-asws</sup>'.

ثم قال بالله عليك يا شافعي ما تقول فيمن طهره الله بالدليل القاطع هل ينحسه المختلفون قال لا

Then he said: 'With Allah<sup>-azwj</sup> upon you, O Shafie! What do you say regarding the ones Allah<sup>-azwj</sup> had Purified with the cutting evidence? Can the adversaries smear it?' He said, 'No'.

قال بالله عليك هل تلوت إنما يريد الله ليذهب عنكم الرجس أهل البيت و يطهركم تطهيراً قال نعم

He said: 'With Allah<sup>-azwj</sup> upon you! Have you recited: **But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]?**' He said, 'Yes'.

قال بالله عليك من يعني بذلك فأمسك فقال و الله ما عنى بما إلا أهلها.

He<sup>-ajfj</sup> said: 'With Allah<sup>-azwj</sup> Upon you! Who is meant by that?' He withheld. He said: 'By Allah<sup>-azwj</sup>! No one is meant by it except its people'.

ثم بسط لسانه و تحدث بحديث أمضى من السهام و أقطع من الحسام فقطع الشافعي و وافقه فقام عند ذلك فقال عفوا يا ابن صاحب الأمر انسب إلي نسبك

Then he extended his tongue and narrated with a Hadith sharper than the arrows and more cutting than the blades. The Shafie was cut and he understood it, so he stood up during that. He said, 'Excuse me, O son of Master<sup>-ajfj</sup> of the command! Lineage to your lineage'.

فقال أنا طاهر بن محمد بن الحسن بن علي بن محمد بن علي بن موسى بن جعفر بن محمد بن علي بن الحسين بن علي الذي أنزل الله فيه وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ هو و الله الإمام المبين و نحن الذين أنزل الله في حقنا ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ وَ اللهُ سَمِيعٌ عَلِيمٌ.

He said, 'I am Tahir, son of Muhammad<sup>-ajfj</sup> Bin Al-Hassan<sup>-asws</sup>, Bin Ali<sup>-asws</sup>, Bin Muhammad<sup>-asws</sup>, Bin Ali<sup>-asws</sup>, Bin Musa<sup>-asws</sup>, Bin Ja'far<sup>-asws</sup>, Bin Muhammad<sup>-asws</sup>, Bin Ali<sup>-asws</sup>, Bin Al-Husayn<sup>-asws</sup>, Bin Ali<sup>-asws</sup> who Allah<sup>-azwj</sup> Revealed regarding him<sup>-asws</sup>: **and We have Enumerated all things in a clarifying Imam [36:12]**. By Allah<sup>-azwj</sup>! He<sup>-asws</sup> is the clarifying Imam<sup>-asws</sup>, and we<sup>-asws</sup> are those Allah<sup>-azwj</sup> has Revealed in our<sup>-asws</sup> right: **Offspring, one being from the other; and Allah is Hearing, Knowing [3:34]**.

يا شافعي نحن أهل البيت نحن ذرية الرسول و نحن أولو الأمر

O Shafie! We<sup>-asws</sup> are people of the Household. We<sup>-asws</sup> are offspring of the Rasool<sup>-saww</sup>, and we<sup>-asws</sup> are Masters<sup>-asws</sup> of the command!'

فخر الشافعي مغشياً عليه لما سمع منه ثم أفاق من غشيته و آمن به و قال الحمد لله الذي منحنى بالإسلام و نقلني من التقليد إلى اليقين.

The Shafie fell down with unconsciousness upon him at what he had heard from him. Then he awoke from his fainting and believed in him, and said, 'The Praise is for Allah<sup>-azwj</sup> Who Tested me with Al-Islam and Transferred me from the Taqleed (following others) to the certainty'.

ثم أمر لنا بإقامة الضيافة فيقينا على ذلك ثمانية أيام و لم يبق في المدينة إلا من جاء إلينا و حادثنا فلما انقضت الأيام الثمانية سأله أهل المدينة أن يقوموا لنا بالضيافة ففتح لهم في ذلك فكثرت علينا الأطعمة و الفواكه و عملت لنا الولائم و لبثنا في تلك المدينة سنة كاملة.

Then he instructed for us with the staying as guests. We remained upon that for eighty days and there did not remain anyone in the city except he came to us and discussed with us. When the eighty days came to an end, the people of the city asked him to be standing for us with the hosting. He opened for them regarding that, and there frequented upon us, the foods, and the fruits, and the banquets were worked for us, and we stayed in that city for a complete year.

فعلمنا و تحققنا أن تلك المدينة مسيرة شهرين كاملة برا و بحرا و بعدها مدينة اسمها الرائقة سلطانها القاسم بن صاحب الأمر ع مسيرة ملكها شهرين و هي على تلك القاعدة و لها دخل عظيم

We knew and investigated that, this city was at a travel distance of two complete months, land and sea, and after it is a city, its name is Al Raiqa. Its ruler is Al-Qasim son of Master<sup>-ajfj</sup> of the command. The travel distance of its kingdom is of two months and it is upon that foundation, and for it's a mighty entrance.

و بعدها مدينة اسمها الصافية سلطانها إبراهيم بن صاحب الأمر ع بالحكام و بعدها مدينة أخرى اسمها ظلوم سلطانها عبد الرحمن بن صاحب الأمر ع مسيرة رستاقها و ضياعها شهران و بعدها مدينة أخرى اسمها عناطيس سلطانها هاشم بن صاحب الأمر ع و هي أعظم المدن كلها و أكبرها و أعظم دخلا و مسيرة ملكها أربعة أشهر.

And after it is a city, its name is Al Safiya. Its ruler is Ibrahim son of Master<sup>-ajfj</sup> of the command, with the judges. And after it is another city, its name is Zaloum. Its ruler is Abdul Rahman son of Master<sup>-ajfj</sup> of the command. The travel distance of its orchards and its estates is of two months. And after it is another city. Its name is Anatees. It's ruler is Hashim son of Mater<sup>-ajfj</sup> of the command, and it is the mightiest of the cities, all of them, and its largest, and of mightiest entrance, and the travel distance of its kingdom is of four months.

فيكون مسيرة المدن الخمس و المملكة مقدار سنة لا يوجد في أهل تلك الخطط و المدن و الضياع و الجزائر غير المؤمن الشيعي الموحد القائل بالبراءة و الولاية الذي يقيم الصلاة و يؤتي الزكاة و يأمر بالمعروف و ينهى عن المنكر

So the travel distance of the five cities and its kingdoms is a measurement of a year. There cannot be found among the people of those boundaries, and the cities, and the estates, and the islands, apart from the Shia Momin, the unitarian, the believer in the disavowing and the Wilayah which he establishes the Salat and gives the Zakat and instructs with the good and forbids from the evil.

سلاطينهم أولاد إمامهم يحكمون بالعدل و به يأمرن و ليس على وجه الأرض مثلهم و لو جمع أهل الدنيا لكانوا أكثر عددا منهم على اختلاف الأديان و المذاهب.

Their rulers are children of their Imam<sup>-ajfj</sup>, judging with the justice and they are instructing with it, and there isn't the like of them upon the surface of the earth, and even if the people of the earth were to unite, they would still be of a larger number than them, upon the various religions and doctrines.

و لقد أقمنا عندهم سنة كاملة نترقب ورود صاحب الأمر إليهم لأنهم زعموا أنها سنة وروده فلم يوفقنا الله تعالى للنظر إليه فأما ابن دربهان و حسان فإحما أقاما بالزاهرة يرقبان رؤيته و قد كنا لما استكثرنا هذه المدن و أهلها سألنا عنها فقيل إنها عمارة صاحب الأمر ع و استخراجه.

We stayed with them for a complete year, watching out for the arrival of Master<sup>-ajfj</sup> of the command to them, because they had claimed that it was a year of his<sup>-ajfj</sup> arrival. But Allah<sup>-azwj</sup> the Exalted did not Harmonised us for the looking at him<sup>-ajfj</sup>. As for Ibn Darbahan and Hasaan, they both stayed at Al-Zahra, anticipating seeing him<sup>-ajfj</sup>, and it was so when we had frequented these cities and its people, we had asked about it. It was said, 'It is a building of Master<sup>-ajfj</sup> of the command and his<sup>-ajfj</sup> extraction'.



فلما سمع عون الدين ذلك نهض و دخل حجرة لطيفة و قد تقضي الليل فأمر بإحضارنا واحدا واحدا و قال إياكم إعادة ما سمعتم أو إجراء على ألفاظكم و شدد و تأكد علينا فخرجنا من عنده و لم يعد أحد منا مما سمعه حرفا واحدا حتى هلك.

When Awn Al-Deen heard that, he got up and entered the narrow room, and the night had expired. He instructed with presenting us one by one, and said, 'Beware of repeating what you hear, or flowing it upon your words!' And he tied it and emphasised upon us. We went out from his presence and not one of us repeated what he had hear, even one word, until he died.

و كنا إذا حضرنا موضعا و اجتمع واحدنا بصاحبه قال أ تذكر شهر رمضان فيقول نعم سترأ لحال الشرط.

And we, when we presented at a place and one of us gathered with his companion, he said, 'Do you remember the month of Ramazan?' He would say, 'Yes'. Concealing the state of the stipulated condition.

فهذا ما سمعته و رويته و الحمد لله وحده و صلواته على خير خلقه محمد و آله الطاهرين و الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

So, this is what I have heard and seen, and the Praise is for Allah<sup>-azwj</sup> Alone, and may His<sup>-azwj</sup> Salawaat be upon the best of His<sup>-azwj</sup> creatures Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Pure Progeny<sup>-asws</sup>, and the Praise is for Allah<sup>-azwj</sup>, Lord<sup>-azwj</sup> of the worlds'.

قلت و روى هذه الحكاية مختصرا الشيخ زين الدين علي بن يونس العاملي البياضي في الفصل الخامس عشر من الباب الحادي عشر من كتاب الصراط المستقيم و هو أحسن كتاب صنف في الإمامة عن كمال الدين الأنباري إلخ و هو صاحب رسالة الباب المفتوح إلى ما قيل في النفس و الروح التي نقلها العلامة المجلسي بتمامها في السماء و العالم.

I said, 'And this tale has been reported briefly by the Sheikh Zayn Al-Deen Ali Bin Yunus al Aamily Al-Bayazi in the fifteenth detail from the eleventh chapter of the book 'Al-Sirat Al-Mustaqeem', and it is an excellent book authored regarding the Imamate, from Kama Al-Deen Al-Anbary, etc., and he was author of the 'Risalat Al-Baab Al-Futouh', up to what it was said regarding the self, and the spirit which was transmitted by the Allama Al-Majlisi in its complete version in the sky and the world.

و قال السيد الأجل علي بن طاوس في أواخر كتاب جمال الأسبوع و هو الجزء الرابع من السمات و المهتمات بعد سوقه الصلوات المهدوية المعروفة التي أولها اللهم صل على محمد المنتجب في الميثاق

And the majestic Seyyid Ali Bin Tawoos said at the end of the book 'Jamal Al-Usbou', and it is the fourth part from 'Al-Samaat Al-Muhimmaat' after continuing 'Al-Salawaat Al-Mahdiya', the well-known, the beginning of it is, 'O Allah<sup>-azwj</sup>! Sent Salawaat of Allah<sup>-azwj</sup> be upon Muhammad<sup>-saww</sup>, the Selected during the Covenant'.

و في آخرها و صل على وليك و ولاة عهدك و الأئمة من ولده و زد في أعمارهم و زد في آجالهم و بلغهم أقصى آمالهم دينا و دنيا و آخرة إلخ.

And in its end, 'And Send Salawaat upon Your<sup>-azwj</sup> friend, and Master<sup>-asws</sup> of Your<sup>-azwj</sup> Pact, and the Imams<sup>-asws</sup> from his<sup>-asws</sup> sons<sup>-asws</sup>, and Increase in their<sup>-asws</sup> ages, and Increase in their

terms, and Make them<sup>-asws</sup> reach the extent of their<sup>-asws</sup> hopes of the religion and world and Hereafter’ – etc.”<sup>243</sup>

– وَ الدُّعَاءُ الْآخِرُ مَرْوِيُّ عَنِ الرِّضَا ع يُدْعَى بِهِ فِي الْعَيْبَةِ أَوَّلُهُ اللَّهُمَّ اذْفَعْ عَنِّي وَلِيَّتِكَ وَ فِي آخِرِهِ اللَّهُمَّ صَلِّ عَلَى وُلَاةِ عَهْدِكَ فِي الْأَيْمَةِ مِنْ بَعْدِهِ إلخ

And another supplication reported from Al-Reza<sup>-asws</sup> to be supplicated with during the occultation. It’s beginning is, ‘O Allah<sup>-azwj</sup>! Defend Your<sup>-azwj</sup> friend!’ And it it’s end: ‘O Allah<sup>-azwj</sup>! Send Salawaat upon the Masters<sup>-ajfj</sup> of Your<sup>-azwj</sup> Pact among the Imams<sup>-asws</sup> from after him<sup>-asws</sup>’ – etc.

قال بعد كلام له في شرح هذه الفقرة ما لفظه و وجدت رواية متصلة الإسناد بأن للمهدي صلوات الله عليه أولاد جماعة ولاة في أطراف بلاد البحر على غاية عظيمة من صفات الأبرار و الظاهر بل المقطوع أنه إشارة إلى هذه الرواية و الله العالم.

He said after a speech of his in the commentary of this paragraph what its wordings are, and I found a report of connected attributions that for Al-Mahdi<sup>-ajfj</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-ajfj</sup>, there are children, being a group of rulers in the ends of the cities of the sea upon a mighty peak from the descriptions of the righteous, and the apparent. But the terminated is that it is an indication to this report. And Allah<sup>-azwj</sup> is more knowing”<sup>244</sup>

و- رواه أيضا السيد الجليل علي بن عبد الحميد النيلي في كتاب السلطان المفرج عن أهل الإيمان عن الشيخ الأجل الأجدد الحافظ حجة الإسلام سعيد الدين رضي البغدادي عن الشيخ الأجل خطير الدين حمزة بن الحارث بمدينة السلام إلخ.

And it is reported as well by the majesti Seyyid Ali Bin Abdul Hameed Al Neyli in the book ‘Al Sultan Al-Faraj An Ahl Al Eman’, from the majestic Sheikh Al-Amjad, Al-Hafiz, Hujjat Al-Islam Saeed Al-Deen Razi Al-Baghdadi, from the majestic Sheylh Khateer Al-Deen Hamza Bin Al-Haris, at the city of peace – etc.

و- رواه المحدث الجزائري في الأنوار عن المولى الفاضل الملقب بالرضا علي بن فتح الله الكاشاني قال روى الشريف الزاهد.

And it is reported by the narrator Al Jazairy in ‘Al Anwar’, from Al Mawla, Al Fazil, the one titles as Al Rrza Ali Bin Fat’a Al Kashany who said, ‘It is reported by Al Shareef Al Zahid.

<sup>243</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 32 H 3 a

<sup>244</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 32 H 3 b

الحكاية الرابعة [تشرف السيد رضي الدين محمد بن محمد الاوي في المنام بلقائه عليه السلام و تعليمه دعاء العبرات لخلاصه من الحبس]

## The fourth story – Ennoblement of the Seyyid Razi Al Deeb Muhammad Bin Al Awy in the dream with meeting him<sup>-ajfj</sup>, may the greetings be upon him<sup>-ajfj</sup>, and his<sup>-ajfj</sup> teaching him ‘Du’a Al Abraat’ for his freedom from the prison.

قال آية الله العلامة الحلي رحمه الله في آخر منهاج الصلاح في دعاء العبرات الدعاء المعروف و هو مروى عن الصادق جعفر بن محمد ع و له من جهة السيد السعيد رضي الدين محمد بن محمد بن محمد الأوي قدس الله روحه حكاية معروفة بخط بعض الفضلاء في هامش ذلك الموضوع روى المولى السعيد فخر الدين محمد بن الشيخ الأجل جمال الدين عن والده عن جده الفقيه يوسف عن السيد رضي المتكور

**Ayatullah** (added later on) Al-Allama Al-Hilli, may Allah<sup>-azwj</sup> have Mercy on him, said at the end of ‘Minhaj Al-Silah’ in the famous ‘Dua Al-Abraat’, and it is reported from Al-Sadiq Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, and form it, from the direction of Al-Seyyid Al Saeed Razi Al-Deen Muhammad Bin Muhammad Bin Muhammad Al Alawy, may Allah<sup>-azwj</sup> Sanctify his soul, there is a well-known tale in the handwriting of one of the meritorious ones in a note of that place, reported by Al Mawla Al Saeed Fakhr Al-Deen Muhammad Bin the majestic Sheikh Jamal Al-Deen, from his father, from his grandfather the jurist Yusuf, from Al-Seyyid Al-Razi, the mentioned,

أنه كان مأخوذاً عند أمير من أمراء السلطان جرماغون مدة طويلة مع شدة و ضيق فأرى في نومه الخلف الصالح المنتظر فبكى و قال يا مولاي اشفع في خلاصي من هؤلاء الظلمة.

‘He had been seized in the presence of a governor from the governors of the ruler Jarmagoun for a long period, with severities. He saw in his dream the righteous replacement, the awaited one. He cried and said, ‘O my Master<sup>-ajfj</sup>! Intercede regarding my being release from these oppressors’.

فقال ع ادع بدعاء العبرات فقال ما دعاء العبرات فقال ع إنه في مصباحك فقال يا مولاي ما في مصباحي فقال ع انظره تجده

He<sup>-ajfj</sup> said: ‘Suppliated with ‘Dua Al Abraat’. He said, ‘What is ‘Du’a Al Abraat?’ He<sup>-ajfj</sup> said: ‘It is in your lamp’. He said, ‘O my Master<sup>-ajfj</sup>! What is in my lamp?’ He<sup>-ajfj</sup> said: ‘Look for it, you will find it!’

فانتبه من منامه و صلى الصبح و فتح المصباح فلقى ورقة مكتوبة فيها هذا الدعاء بين أوراق الكتاب فدعا أربعين مرة.

He woke up from his sleep and prayed the morning (Salat) and opened up the lamp. He came across a note, there was written in it: ‘This is the supplication between the pages of the book, so supplicate forty times’.

و كان لهذا الأمير امرأتان إحداهما عاقلة مدبرة في أموره و هو كثير الاعتماد عليها.

And there were two wives for this governor. One of them was an intellectual, manager regarding his affairs, and he placed a lot of reliance upon her.

فجاء الأمير في نوبتها فقالت له أخذت أحدا من أولاد أمير المؤمنين علي ع فقال لها لم تسألين عن ذلك فقالت رأيت شخصا وكان نور الشمس يتلألأ من وجهه فأخذ بملقي بين إصبعيه ثم قال أرى بعلك أخذ ولدي و يضيق عليه من الطعام و المشرب.

The governor came in her shift. She said to him, 'Have you seized anyone from the children of Amir Al-Momineen<sup>-asws</sup> Ali<sup>-asws</sup>?' He said to her, 'Why are you asking me about that?' She said, 'I saw a person, and the light of the sun was shining from his face. He grabbed my throat between his fingers, then said: 'I see your husband has seized my son, and has restricted upon him, from the food and the drink!'

فقلت له يا سيدي من أنت قال أنا علي بن أبي طالب قولي له إن لم يجل عنه لأخرين بيته.

I said to him, 'O my Chief! Who are you?' He<sup>-asws</sup> said: 'I<sup>-asws</sup> am Ali Bin Abu Talib<sup>-asws</sup>! tell him that if he does not release him, I<sup>-asws</sup> will ruin his house (household)!'

فشاع هذا النوم للسلطان فقال ما أعلم ذلك و طلب نوابه فقال من عندكم مأخوذ فقالوا الشيخ العلوي أمرت بأخذه فقال خلوا سبيله و أعطوه فرسا يركبها و دلوه على الطريق فمضى إلى بيته انتهى.

This dream was spread to the ruler. He said, 'I don't know that'. And he asked his deputies. He said, 'Who is the one seized with you?' They said, 'The alawite Sheikh! You had ordered with seizing him'. He said, 'Free his way and give him a horse he can ride, and poin him upon the road'. So he went to his house. – end"<sup>245</sup>.

– و قال السيد الأجل علي بن طاموس في آخر مهج الدعوات و من ذلك ما حدثني به صديقي و المواخي لي محمد بن محمد القاضي الآوي ضاعف الله جل جلاله سعادته و شرف خاتمه

And the majestic Seyyid Ali Bin Tawoos said at the end of 'Mahj A-Dawaat', and from that is what is what my friend narrated to me with and established brotherhood to me Muhammad Bin Muhammad the Alawite judge, may Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Majesty, Double his happiness and Ennoble his ending.

و ذكر له حديثا عجيبا و سببا غريبا و هو أنه كان قد حدث له حادثة فوجد هذا الدعاء في أوراق لم يجعله فيها بين كتبه فنسخ منه نسخة فلما نسخته فقد الأصل الذي كان قد وجده إلى أن ذكر الدعاء و ذكر له نسخة أخرى من طريق آخر تخالفه. وَ نُحْنُ نَذَكُرُ النُّسْخَةَ الْأَوَّلَى تَيَمُّنًا بَلْفِطِ السَّيِّدِ فَإِنَّ بَيْنَ مَا ذَكَرَهُ وَ نَقَلَ الْعَلَامَةُ أَيْضًا اخْتِلَافًا شَدِيدًا

And he mentioned a wonderous Hadith to him and an strange cause, and it is that an event had occurred with him, so he found this supplication in the pages, he had not made it to be in it between his books. He copied a copy from him. When he had copied it, he lost the original which had had found up to the mention of the supplication, and he mentioned another copy to h im from another way, different to it. And we are mentioned the first copy eloquently in the words of the Seyyid, for between what he had mentioned and the Allama copied as well there are severe differences.

<sup>245</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 32 H 4 a

وَهِيَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اللَّهُمَّ إِنِّي أَسْأَلُكَ يَا رَاحِمَ الْعِزَّاتِ وَيَا كَاشِفَ الْكُرْبَاتِ أَنْتَ الَّذِي تَفْشَعُ سَحَابَ الْمَحَنِ وَفَدَّ أَمْسَتْ ثِقَالًا وَتَجْلُو  
ضَبَابَ الْإِخْنِ وَفَدَّ سَحَبَتْ أَدْيَالًا وَتَجْعَلُ زَرْعَهَا هَشِيمًا وَعِظَامَهَا رَمِيمًا وَتَرُدُّ الْمَغْلُوبَ غَالِيًا وَالْمَطْلُوبَ طَالِيًا

And it is: 'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup>, O One<sup>-azwj</sup> Mercying the tearful, and O remover of the worries! You<sup>-azwj</sup> are the One<sup>-azwj</sup> Who Dissipates the clouds of adversities, and I have spent evening heavy, and the mists of yearning appeared, and I have pulled the tail and made its seeding to be brittle, and its bones as dust, and You Return the overcomed to overcome, and the sought to be a seeker.

إِلَهِي فَكَمْ مِنْ عَبْدٍ نَادَاكَ أَيُّ مَغْلُوبٍ فَانْتَصِرَ فَفَتَحْتَ لَهُ مِنْ نَصْرِكَ أَبْوَابَ السَّمَاءِ بِمَاءٍ مِنْهُمْ وَ فَجَرْتَ لَهُ مِنْ عَزْرِكَ عُيُونًا فَانْتَقَى مَاءَ فَرْجِهِ عَلَى أَمْرِ  
قَدْ فُذِرَ وَ حَمَلْتَهُ مِنْ كِفَايَتِكَ عَلَى ذَاتِ أَلْوَاحٍ وَ دُسْرِ

My God<sup>-azwj</sup>! How many a servant calls out to You<sup>-azwj</sup>, 'I am overcome, so help!' So You<sup>-azwj</sup> had Opened Your<sup>-azwj</sup> Help, the doors of the sky with pouring water, and Burst out Your<sup>-azwj</sup> springs of Your<sup>-azwj</sup> Assistance for him. So the water of his relief met upon a matter which had been Pre-determined and You<sup>-azwj</sup> Carried him from Your<sup>-azwj</sup> Sufficiency **upon (a ship) of panels and nails [54:13]**.

يَا رَبِّ إِنِّي مَغْلُوبٌ فَانْتَصِرْ يَا رَبِّ إِنِّي مَغْلُوبٌ فَانْتَصِرْ يَا رَبِّ إِنِّي مَغْلُوبٌ فَانْتَصِرْ فَصَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ افْتَحْ لِي مِنْ نَصْرِكَ أَبْوَابَ السَّمَاءِ بِمَاءٍ  
مِنْهُمْ وَ فَجِّرْ لِي مِنْ عَزْرِكَ عُيُونًا لِيَلْتَقِيَ مَاءَ فَرْجِي عَلَى أَمْرِ قَدْ فُذِرَ وَ اِحْمِلْنِي يَا رَبِّ مِنْ كِفَايَتِكَ عَلَى ذَاتِ أَلْوَاحٍ وَ دُسْرِ

O Lord<sup>-azwj</sup>! I am overcome, so help! O Lord<sup>-azwj</sup>! I am overcome, so help! O Lord<sup>-azwj</sup>! I am overcome, so help! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Open Your<sup>-azwj</sup> Help for me, the doors of the sky with a downpour of water and Burst for me springs of Your<sup>-azwj</sup> Assistance to meet the water of my relief upon a matter which has been Pre-determined, and Carry me, O Lord<sup>-azwj</sup>, from Your<sup>-azwj</sup> Sufficiency, **upon (a ship) of panels and nails [54:13]**.

يَا مَنْ إِذَا وَجَّ الْعَبْدُ فِي لَيْلٍ مِنْ حَيْرَتِهِ يَهِيمُ فَلَمْ يَجِدْ لَهُ صَرِيحًا يُصْرِخُهُ مِنْ وَيٍّْ وَ لَا حَيِّمٍ صَلَّ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ جُدْ يَا رَبِّ مِنْ مَعُونَتِكَ صَرِيحًا  
مُعِينًا وَ وَلِيًّا يَطْلُبُهُ حَتِينًا يُنَجِّيهِ مِنْ صَبَقِ أَمْرِهِ وَ حَرْجِهِ وَ يُطَهِّرُ لَهُ أَلْمَهَمَ مِنْ أَعْلَامِ فَرْجِهِ

O One<sup>-azwj</sup>, when the servant enters during a night from his confusion, wandering, and he does not find any shouter for him he can shout to a friend nor an intimate one! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny of Muhammad<sup>-saww</sup>, and O Lord<sup>-azwj</sup>, from Your<sup>-azwj</sup> Assistance, an assistance for a shouter and a friend, seeking him urgently to rescue him from the narrowness of his affair and his troubles, and manifest for him the important ones from the signs of his relief.

اللَّهُمَّ فَيَا مَنْ فُذِرْتُهُ فَاهِرَةٌ وَ آيَاتُهُ بَاهِرَةٌ وَ نَعْمَاتُهُ فَاصِمَةٌ لِكُلِّ جَبَّارٍ دَامِعَةٌ لِكُلِّ كَفُورٍ خَتَّارٍ صَلِّ يَا رَبِّ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ انظُرْ إِلَيَّ يَا رَبِّ نَظْرَةً  
مِنْ نَظْرَاتِكَ رَحِيمَةً تَجْلُو بِهَا عَنِّي ظُلْمَةً وَاقِفَةً مُقِيمَةً مِنْ غَايَةِ جَفْتِ مِنْهَا الضُّرُوعُ وَ قَلَقَتْ مِنْهَا الرُّوْعُ وَ اشْتَمَلَ بِهَا عَلَى الْفُلُوبِ الْيَأْسُ وَ جَرَتْ بِسَبَبِهَا  
الْأَنْفَاسُ

O Allah<sup>-azwj</sup>! O One<sup>-azwj</sup> Whose Power is subduing, and His<sup>-azwj</sup> Signs are dazzling, and His<sup>-azwj</sup> Vengeance is Breaking for every tyrant reaching to every treacherous Kafir. O Lord<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Look at me, O

Lord-<sup>azwj</sup>, a Look from Your-<sup>azwj</sup> Looks of Mercy to remove the darkness away from me to be standing straight from a disability, the udders, and the crops are cut off from it, and the despair in inclusive upon the hearts due to it, and the breathing flows due to its cause.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ حِفْظاً حِفْظاً لِعَرَائِسِ عَرَسَتِهَا يَدُ الرَّحْمَنِ وَ شُرْهُمَا مِنْ مَاءِ الْحَيَوَانِ أَنْ تَكُونَ بِيَدِ الشَّيْطَانِ تُحْزِرُ وَ بِفَأْسِهِ تُقَطِّعُ وَ تُحْزِرُ

O Allah-<sup>azwj</sup>! Send Salawaat upon Muhammad-<sup>saww</sup> and Progeny-<sup>asws</sup> of Muhammad-<sup>saww</sup>, and Protection, Protection for the plants Planted by the Hand of the Beneficent, and its drinking from the waters of Al-Haywan (life), and for the hand of Satan-<sup>la</sup> to be cut off, and by His-<sup>azwj</sup> Axe it is cut and incised.

إِلَهِي مَنْ أَوْلَى مِنْكَ أَنْ يَكُونَ عَنْ حَمَاكَ حَارِساً وَ مَانِعاً

My God-<sup>azwj</sup>! Who is foremost than You-<sup>azwj</sup> that he would be a guard and a defender than Your-<sup>azwj</sup> Protection?

إِلَهِي إِنَّ الْأَمْرَ قَدْ هَالَ فَهَوِّنْهُ وَ حَسِّنْ فَأَلِنَهُ وَ إِنَّ الْقُلُوبَ كَاعَتْ فَطَبِّهَا وَ النَّفُوسُ اِزْتَاعَتْ فَسَكِّنْهَا

My God-<sup>azwj</sup>! The matter is coming to an end, so Ease it, and (it is) coarse, so Soften it, and the hearts are behaving badly so Make them insightful, and the souls restless so Calm them.

إِلَهِي تَدَارَكَ أَقْدَاماً قَدْ زَلَّتْ وَ أَفْهَمَافاً فِي مَهَامِهِ الْحَيْرَةَ صَلَّتْ أَجْحَفَ الضَّرِّ بِالْمَضْجُورِ فِي دَاعِيَةِ الْوَيْلِ وَ التُّبُورِ فَهَلْ يَحْسُنُ مِنْ فَضْلِكَ أَنْ تَجْعَلَهُ فَرِيَسَةً لِلْبَلَاءِ وَ هُوَ لَكَ رَاجٍ أَمْ هَلْ يُحْمَلُ مِنْ عَدْلِكَ أَنْ يَحْوِضَ لِحُجَّةِ الْعَمَاءِ وَ هُوَ إِلَيْكَ لَاجٍ

My God-<sup>azwj</sup>! Stabilise a foot which has slipped, and understanding which is confused in its important matters, going astray. The harm is unfair with the harmed one in calling for the woe and the ruination. Is it good from Your-<sup>azwj</sup> Grace that You-<sup>azwj</sup> Make him to be a prey for the afflictions while he is hopeful to You-<sup>azwj</sup>? Or can it be carried from Your-<sup>azwj</sup> justice that he would fall into the abyss of the sorrows while he is sheltering to You-<sup>azwj</sup>?

مَوْلَايَ لَيْنٌ كُنْتُ لَا أَشْقَى عَلَى نَفْسِي فِي التَّقَى وَ لَا أَبْلُغُ فِي حَمْلِ أَعْبَاءِ الطَّاعَةِ مَبْلَغَ الرِّضَا وَ لَا أَنْتَظِمُ فِي سِلْكِ قَوْمٍ رَفَضُوا الدُّنْيَا فَهَمُّ خُمُصِ الْبُطُونِ عَمُشُ الْعُيُونِ مِنَ الْبُكَاءِ بَلْ أَتَيْتُكَ يَا رَبِّ بِضَعْفٍ مِنَ الْعَمَلِ وَ ظَهَرَ ثَقِيلٌ بِالْحَطَاءِ وَ الزَّلَلِ وَ نَفْسٌ لِلرَّاحَةِ مُعْتَادَةٌ وَ لِدَوَاعِي التَّسْوِيفِ مُنْقَادَةٌ

My Master-<sup>azwj</sup>! If I had not been harsh upon myself in the piety, nor overburdened in the burdens of the obedience reaching the Pleasure, nor joined the ranks of the people who rejected the world, so they are flat of the bellies, bleary-eyed from the crying. But I come to You-<sup>azwj</sup>, O Lord-<sup>azwj</sup>, with weakness of the deeds, and a back heavy with the mistakes and the slips, and the soul recurring for the rest, and procrastinating for the call of the spiritualism.

أَمَا يَكْفِيكَ يَا رَبِّ وَسِيلَةَ إِلَيْكَ وَ دَرِيْعَةَ لَدَيْكَ أَيْ لِأَوْلِيَائِكَ مَوَالٍ وَ فِي حَبِيْبِكَ مُعَالٍ أَمَا يَكْفِيْنِي أَنْ أُرْوَحَ فِيهِمْ. مَظْلُوماً وَ أَعْدُوْ مَكْطُوماً وَ أَقْضِي بَعْدَ هُمُومٍ هُمُوماً وَ بَعْدَ رُجُومٍ رُجُوماً

But, does it not suffice You-<sup>azwj</sup>, O Lord-<sup>azwj</sup>, with there being a means to You-<sup>azwj</sup>, and a pretext to You-<sup>azwj</sup>? I am a friend to Your-<sup>azwj</sup> friends, and there is no exaggeration in Your-<sup>azwj</sup> Love. Will You-<sup>azwj</sup> not Suffice me that I should depart to go to them-<sup>asws</sup> as oppressed, and go as gloomy, and fulfil worries after the worries, and pelting after pelting?

أَمَا عِنْدَكَ يَا رَبِّ بِهَذِهِ حُرْمَةٌ لَا تُضَيِّعُ وَ دِمَةٌ بِأَدْنَاهَا يُفْتَنُّ فَلِمَ لَا يَمْنَعُنِي يَا رَبِّ وَ هَا أَنَا دَا عَرِيقٌ وَ تَدْعُنِي بِنَارِ عَدُوِّكَ حَرِيقٌ أَتَجْعَلُ أَوْلِيَاءَكَ لِأَعْدَائِكَ  
مَصَانِدَ وَ تُفَلِّدُهُمْ مِنْ حَسَنِهِمْ فَلَا تَدَّ وَ أَنْتَ مَالِكٌ نَفْسِهِمْ لَوْ قَبَضْتَهَا جَمَدُوا وَ فِي قَبْضَتِكَ مَوَادُّ أَنْفُسِهِمْ لَوْ قَطَعْتَهَا حَمَدُوا

Is there no sanctity with this in Your<sup>-azwj</sup> Presence, O Lord<sup>-azwj</sup> which You<sup>-azwj</sup> will not waste, and a care convinced with its least? So why does it not prevent me, O Lord<sup>-azwj</sup>, and here I am, drowning, and Your<sup>-azwj</sup> enemies are calling me with the fire to be burnt. Are You<sup>-azwj</sup> going to Make Your<sup>-azwj</sup> friends as preys of Your<sup>-azwj</sup> enemies, and Collar them with collars submerging them while Your<sup>-azwj</sup> are the Owner of their souls. If You<sup>-azwj</sup> were to capture these, they would freeze, and in Your<sup>-azwj</sup> Grip is the material of their souls, if You<sup>-azwj</sup> were to Cut it off, they would die.

وَ مَا يَمْنَعُكَ يَا رَبِّ أَنْ تَكْتَفَ بِأَسْهُمٍ وَ تَنْزِعَ عَنْهُمْ مِنْ حِفْظِكَ لِبَاسَهُمْ وَ تُعْرِيبَهُمْ مِنْ سَلَامَةٍ بِهَا فِي أَرْضِكَ يَسْرُحُونَ وَ فِي مِيدَانِ الْبُعْيِ عَلَى عِبَادِكَ يَمْرُحُونَ

And what can prevent You<sup>-azwj</sup>, O Lord<sup>-azwj</sup>, of You<sup>-azwj</sup> were to Restrain their prowess and Remove their clothing away from them, from Your<sup>-azwj</sup> Protection, and Strip them of being in peace released with it in Your<sup>-azwj</sup> land, and frolicking in the plains of immorality upon Your<sup>-azwj</sup> servants?

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَدْرِكْنِي وَ لَمَّا يُدْرِكُنِي الْعَرَقُ وَ تَدَارِكُنِي وَ لَمَّا غُيِبَ شَمْسِي لِلشَّفَقِ

O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-sawww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-sawww</sup>, and Help me, and when the drowning comes across me, Come for my help, and (when) my sun sets for the twilight.

إِلَهِي كَمْ مِنْ خَائِفِ التَّجَا إِلَى سُلْطَانٍ قَابَ عَنْهُ مَخْوفاً بِأَمْنِي وَ أَمَانٍ أ فَأَقْصِدْ يَا رَبِّ بِأَعْظَمَ مِنْ سُلْطَانِكَ سُلْطَاناً أَمْ أَوْسَعَ مِنْ إِحْسَانِكَ إِحْسَاناً أَمْ أَكْثَرَ  
مِنْ اقْتِدَارِكَ اقْتِدَاراً أَمْ أَكْرَمَ مِنْ انْتِصَارِكَ انْتِصَاراً

My God<sup>-azwj</sup>! How many a fearful one too shelter to a ruler, but he turned away from him, fearing for the safety and security? Can I aim, O Lord<sup>-azwj</sup>, for any authority mightier than Your<sup>-azwj</sup> Authority, of any favour more capacious than Your<sup>-azwj</sup> Favours, or any power more than Your<sup>-azwj</sup> Power, or any victory more benevolent than Your<sup>-azwj</sup> victory?

اللَّهُمَّ أَيْنَ كِفَايَتُكَ الَّتِي هِيَ نُصْرَةُ الْمُسْتَغِيثِينَ مِنَ الْأَنْامِ وَ أَيْنَ عِنَايَتُكَ الَّتِي هِيَ جُنَّةُ الْمُسْتَهْدِفِينَ لِجُورِ الْأَيَّامِ إِلَيَّ إِلَيَّ يَا رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ  
إِلَيَّ مَسْتَبِي الضُّرِّ وَ أَنْتَ أَرْحَمُ الرَّاحِمِينَ

O Allah<sup>-azwj</sup>! Where is Your<sup>-azwj</sup> Sufficiency which it helps for the creatures crying out for help? And where is Your<sup>-azwj</sup> Care which is a shield of the ones targeted by the tyranny of the days? To me! To me with it, O Lord<sup>-azwj</sup>! Shield me from the unjust people. I am touched by harm and You<sup>-azwj</sup> and the most Merciful of the merciful ones!

مَوْلَايَ تَرَى تَحْيِرِي فِي أَمْرِي وَ تَقْلُبِي فِي ضَرْبِي وَ انْطَوَايَ عَلَى حُرْقَةِ قَلْبِي وَ حَرَاةِ صَدْرِي فَصَلِّ يَا رَبِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ جُدْ لِي يَا رَبِّ بِمَا أَنْتَ  
أَهْلُهُ فَرجاً وَ مَحْرَجاً وَ يَبْسُرْ لِي يَا رَبِّ نَحْوَ الْيُسْرَى مِنْهَجاً

My Master<sup>-azwj</sup>! You<sup>-azwj</sup> can See the confusion in my affairs, and the swaying in my harm, and my folding upon the burning of my heart, and heat of my chest. So, Send Salawaat, O Lord<sup>-</sup>

azwj, upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and renew for me the relief and a way out, O Lord<sup>-azwj</sup>, with what You<sup>-azwj</sup> are Rightful of, and Ease for me, O Lord<sup>-azwj</sup>, towards the easy approach.

وَ اجْعَلْ لِي يَا رَبِّ مَنْ نَصَبَ جَبَالًا لِي لِيَصْرَعَنِي بِهَا صَرِيحَ مَا مَكَّرَهُ وَ مَنْ حَفَرَ لِي الْبُئْرَ لِيُوقِعَنِي فِيهَا وَاقِعًا فِيمَا حَفَرَهُ

And O Lord<sup>-azwj</sup>, Make for me, the one who establishes a rope for me in order to kill me with it, to be killed by what he had plotted, and the one who digs a well for me to be falling into it, to fall into what he had dug.

وَ اصْرِفِ اللَّهُمَّ عَنِّي شَرَّهُ وَ مَكْرَهُ وَ فَسَادَهُ وَ صَرَّهُ مَا نَصَرْتَهُ عَمَّنْ قَادَ نَفْسَهُ لِدِينِ الدَّيَّانِ وَ مُنَادٍ يُنَادِي لِلْإِيمَانِ

O Allah<sup>-azwj</sup>! And Turn his evil away from me, and his plot, and his mischief, and his harm, (just as) You<sup>-azwj</sup> had Turned it away from the one who had guided himself to a religion of the Judge, and a caller calling to the Eman.

إِلَهِي عَبْدُكَ عَبْدُكَ أَحْبَبَ دَعْوَتَهُ وَ ضَعِيفُكَ ضَعِيفُكَ فَزَجَّ عُثْمَتَهُ فَقَدْ انْقَطَعَ كُلُّ حَبْلِ إِلَّا حَبْلَكَ وَ تَقَلَّصَ كُلُّ ظِلٍّ إِلَّا ظِلَّكَ

My God<sup>-azwj</sup>! Your<sup>-azwj</sup> servant! Your<sup>-azwj</sup> servant! Answer his call. Your<sup>-azwj</sup> guest! Your<sup>-azwj</sup> guest! Relieve his sadness, for every rope has been cut except Your<sup>-azwj</sup> Rope, and every shade has shrunk except Your<sup>-azwj</sup> Shade.

مَوْلَايَ دَعْوَتِي هَذِهِ إِنْ رَدَدْتَهَا أَيْنَ تُصَادِفُ مَوْضِعَ الإِجَابَةِ وَ يَجْعَلُنِي [تُجَيِّلُنِي] إِنْ كَدَّبْتَهَا أَيْنَ تُثَلِّقُنِي مَوْضِعَ الإِجَابَةِ فَلَا تَرُدُّ عَنِّي بَابِكَ مَنْ لَا يَعْرِفُ عَيْرَهُ بَابًا وَ لَا يَمْتَنِعُ دُونَ جَنَابِكَ مَنْ لَا يَعْرِفُ سِوَاهُ جَنَابًا

My Master<sup>-azwj</sup>! This supplication of mine, if You<sup>-azwj</sup> were to Reject it, where else would be the place of its answer? And Make me (my imagination), if You<sup>-azwj</sup> were to Belie it, where would I meet the place of the answer? So, do not Return Return from Your<sup>-azwj</sup> door, the one does not know any other door, nor Prevent besides Your<sup>-azwj</sup> Side/Proximity, the one who does not know any side besides it.

وَ يَسْجُدُ وَ يَقُولُ إِلَهِي إِنْ وَجَّهْتَ إِلَيْكَ بِرَغْبَتِي تَوَجَّهْتُ فَالرَّغْبَةُ خَلِيقٌ بِأَنْ تُجِيبَهُ وَ إِنْ جَبَّيْنَا لَكَ بِإِيْتِهَالِهِ سَجَدَ حَقِيقًا أَنْ يَنْبَلُغَ مَا فَصَدَ وَ إِنْ خَدَّأَ إِلَيْكَ بِمَسْأَلَتِهِ يُعَقِّرُ جَدِيرًا بِأَنْ يَفُوزَ بِمُرَادِهِ وَ يَطْفُرَ

And he is performing Sajdah and saying, 'My<sup>-azwj</sup> God<sup>-azwj</sup>!' And he is being attentive to You<sup>-azwj</sup> with his desirous attention. So, the desirous one is worthy of You<sup>-azwj</sup> Answering him, a forehead is prostrating to You<sup>-azwj</sup> truly with his beseeching that he should reach what he is aiming for, and a cheek is dusty to You<sup>-azwj</sup> worthy with achieving success with his purpose and wins.

وَ هَا أَنَا ذَا يَا إِلَهِي قَدْ تَرَى تَغْفِيرَ خَدِّي وَ ائْتِهَالِي وَ اجْتِهَادِي فِي مَسْأَلَتِكَ وَ جِدِّي فَتَلَقَّ يَا رَبِّ رَغْبَاتِي بِرَأْفَتِكَ قَبُولًا وَ سَهْلًا إِلَيَّ طَلِبَاتِي بِرَأْفَتِكَ وَ صَوْلًا وَ دَلِيلًا لِي فَطُوفَ مَمَرَاتِ إِجَابَتِكَ تَذْلِيلًا

And here I am that O my God<sup>-azwj</sup>! You<sup>-azwj</sup> have seen the dustiness of my chief, and my beseeching, and my struggle in asking You<sup>-azwj</sup>, and my efforts. O Lord<sup>-azwj</sup>! So receive my



desires with Your<sup>-azwj</sup> Kind Acceptance, and Ease to me my requests to be fulfilled by Your<sup>-azwj</sup> Kindness and Subdue for me picking of the fruits of Your<sup>-azwj</sup> Answers with a subduing.

إلهي لا زكن أشد منك ف آوي إلى زكن شديد و قد أوثت إليك و عوّلت في قضاء حوائجي عليك و لا قول أسد من دعائك فاستظهر بقول سديدي  
و قد دعوتك كما أمرت فاستجب لي بفضلك كما وعدت

My God<sup>-azwj</sup>! There is no support stronger than from You<sup>-azwj</sup>, so I take recourse to a strong support, and I have sheltered to You<sup>-azwj</sup> and relied upon You<sup>-azwj</sup> regarding fulfilment of my needs, and there is no word more correct that supplicating to You<sup>-azwj</sup>, so I am revealing with the most correct words and am supplicating to You<sup>-azwj</sup> just as I have been Commanded to, so Answer to me with Your<sup>-azwj</sup> Grace just as I have supplicated.

فهل بقي يا رب إلا أن تجيب و ترحم معي البكاء و النحيب يا من لا إله سواه و يا من يجيب المضطر إذا دعاه رب انصرتني على القوم الظالمين و افتخ لي و أنت خير الفاتحين و الطف بي يا رب و بجميع المؤمنين و المؤمنات برحمتك يا أرحم الراحمين.

So, does there remain, O Lord<sup>-azwj</sup>, except that You<sup>-azwj</sup> Answer and Show Mercy to me of my crying, and the wailing. O One<sup>-azwj</sup>, there is no god besides Him<sup>-azwj</sup>! And O One<sup>-azwj</sup> Who Answers the desperate when he supplicates. Help me Lord<sup>-azwj</sup> against the unjust people, and Grant victory to me, and You<sup>-azwj</sup> as the best of the Victorious ones, and be Kind with me, O Lord<sup>-azwj</sup> and with entirety of the Momineen, by Your<sup>-azwj</sup> Mercy, O most Merciful of the merciful ones!"<sup>246</sup>

<sup>246</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 32 H 4 b

الحكاية الخامسة [تشرف الحاج الشيخ علي المكي بلقائه عليه السلام في المنام و تعليمه الدعاء للفرج]

## The fift story – Ennoblement of Al-Haaj the Sheikh Ali Al-Makky of his meeting him<sup>-ajfj</sup>, may the greetings be upon him<sup>-ajfj</sup>, in the dream and his<sup>-ajfj</sup> teaching him Du’a Al-Faraj.

في كتاب الكلم الطيب و الغيث الصيب للسيد الأيد المتبحر السيد علي خان شارح الصحيفة ما لفظه رأيت بخط بعض أصحابي من السادات الأجلاء الصلحاء الثقات ما صورته.

In the book ‘Al Kalima Al Tayyib Wa Al Gays Al Sayyib’ of the Seyyid Al Ayd Al Mutabahhar Al-Seyyid Ali Khan, commentator of Al Saheefa, its wordings are what I saw in the handwriting of one of my companions from the majestic chiefs, the righteous one, the trusted, its outline is: -

سمعت في رجب سنة ثلاث و تسعين و ألف الأخ العالم العامل جامع الكمالات الإنسية و الصفات القدسية الأمير إسماعيل بن حسين بيك بن علي بن سليمان الحائري الأنصاري أنار الله تعالى برهانه يقول سمعت الشيخ الصالح التقى المتورع الشيخ الحاج عليا المكي

‘I heard in Rajab of the year one thousand and ninety-three (1093 A.H. some 350 years ago), the brother, the scholar, the worker, collector of ‘Al Kalimaat Al Insiya Wa Al Sifat Al Qudsiya’ of the Emir Husayn Beek Bin Ali Bin Suleyman Al Hairy Al Ansary, may Allah<sup>-azwj</sup> the Exalted Irradiate his proofs, saying to the Sheylh, the righteous, the pious, the devout, the Sheikh Al-Haaj Ali Al Makky.

قال إني ابتليت بضيق و شدة و مناقضة خصوم حتى خفت على نفسي القتل و الهلاك فوجدت الدعاء المسطور بعد في جيبى من غير أن يعطينيه أحد فتعجبت من ذلك و كنت متحيرا فأريت في المنام أن قائلا في زي الصلحاء و الزهاد يقول لي إنا أعطيناك الدعاء الفلاني فادع به تنج من الضيق و الشدة و لم يتبين لي من القائل فزاد تعجبي

He said, ‘I was Tried with the (financial) constraints and the severities, and contrarian opponents until feared upon myself of being killed and the destruction. I found the supplication written afterwards in my pocket from without having been given it by anyone. I was surprised from that, and I was confused. I saw in the dream that a speaker in a garb of righteousness and ascetism saying to me, ‘I have given you such and such supplication so supplicate with it, you will be rescued from the (financial) straitness and the severities’, and it was not clarified to me who the speaker was, so my surprise increased.

فأريت مرة أخرى الحجة المنتظر ع فقال ادع بالدعاء الذي أعطيتكه و علم من أردت.

I saw at another time, the Divine Authority the awaited one. He<sup>-ajfj</sup> said: ‘Supplicate with the supplication which I<sup>-ajfj</sup> have given you and teach whoever you want’.

قال و قد جربته مرارا عديدة فأريت فرجا قريبا و بعد مدة ضاع مني الدعاء برهة من الزمان و كنت متأسفا على فواته مستغفرا من سوء العمل

He said, 'And I experimented it a number of times, and I saw nearby relief, and after a period the supplication was lost from me after a period from the times, and I was remorseful upon its loss, seeking Forgiveness from the evil deed.

فجاءني شخص و قال لي إِنَّ هَذَا الدُّعَاءَ قَدْ سَقَطَ مِنْكَ فِي الْمَكَانِ الْقَلْبِيِّ وَ مَا كَانَ فِي بَالِي أَنْ مُحْتُ إِلَى ذَلِكَ الْمَكَانِ فَأَحْدُثُ الدُّعَاءَ وَ سَجَدْتُ لِلَّهِ شُكْرًا وَ هُوَ

A Sheikh came to me and said to me, 'This supplication was dropped from you in such and such place', and it had not been in my mind that I had gone to that place. I took the supplication and performed Sajdah of thanks to Allah<sup>-azwj</sup>, and it is: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ رَبِّ أَسْأَلُكَ مَدَدًا رُوحَانِيًّا تُقَوِّي بِهِ قُوَى الْكَلْبِيَّةِ وَ الْجُرَيْبِيَّةِ حَتَّى أَقْهَرَ عِبَادِي نَفْسِي كُلَّ نَفْسٍ قَاهِرَةً فَتَنْقِضَ لِي إِشَارَةَ رِقَائِقِهَا انْقِصَابًا تَسْتَفُطُ بِهِ قُوَاهَا حَتَّى لَا يَبْقَى فِي الْكَوْنِ ذُو رُوحٍ إِلَّا وَ نَارٌ قَهْرِي قَدْ أَحْرَقَتْ ظُهُورَهُ

'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! Lord<sup>-azwj</sup>! I ask You<sup>-azwj</sup> of spiritual Help I can be strengthened with, the wholly and partial strength, until the most subdued of the servants would be myself, of every subdued self. So, there would be an indication of its delicateness to me dropping its strength by it until there does not remain in the universe anyone with a soul except and the fire of my subduance would burn down its back.

يَا شَدِيدُ يَا شَدِيدُ يَا ذَا الْبَطْشِ الشَّدِيدِ يَا قَهَّارُ أَسْأَلُكَ بِمَا أَوْدَعْتَهُ عِزْرَائِيلَ مِنْ أَسْمَائِكَ الْقَهْرِيَّةِ فَانْقَعَلَتْ لَهُ النَّفُوسُ بِالْقَهْرِ أَنْ تُودِعَنِي هَذَا السِّرِّ فِي هَذِهِ السَّاعَةِ حَتَّى أَلَيَنَّ بِهِ كُلَّ صَعْبٍ وَ أُذِلَّ بِهِ كُلَّ مَنِيعٍ بِقُوَّتِكَ يَا ذَا الْقُوَّةِ الْمَتِينِ

O Strong! O Strong! O One with Prowess! O Subduer! I ask You<sup>-azwj</sup> with what You<sup>-azwj</sup> had Entrusted (the Angel) Izrael from Your<sup>-azwj</sup> Subduing Names, and the souls became restless due to the subduance, that You<sup>-azwj</sup> Entrust this secret to me in this moment until I soften by it every difficulty, and humble by it every invincibility by Your<sup>-azwj</sup> Word. O One with the solid Strength!

تَقْرَأُ ذَلِكَ سَحْرًا ثَلَاثًا إِنْ أُمِكنَ وَ فِي الصُّبْحِ ثَلَاثًا وَ فِي الْمَسَاءِ ثَلَاثًا فَإِذَا اسْتَدَّتْ الْأُمُرُ عَلَى مَنْ يَقْرَأُهُ يَقُولُ بَعْدَ قِرَاءَتِهِ ثَلَاثِينَ مَرَّةً يَا رَحْمَانُ يَا رَحِيمُ يَا أَرْحَمَ الرَّاحِمِينَ أَسْأَلُكَ اللَّطْفَ بِمَا جَزَتْ بِهِ الْمَقَادِيرُ.

Read that at pre-dawn thrive if possible, and in the morning thrice, and in the sky thrice. So when the matter intensifies upon the one who reads it, he should say thirty time after reading it, 'O Beneficent! O Merciful! O most Merciful of the merciful ones! I ask You<sup>-azwj</sup> for the Kindness with what the Pre-determinations flow with'.<sup>247</sup>

<sup>247</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 32 H 5

الحكاية السادسة [تشرف رجل صالح كان مجاوراً بالخائر الحسيني عليه السلام بقاء الحجة عليه السلام في المنام و أخذ الدعاء للشفاء من علته]

**The sixth story – Ennoblement of a righteous man who was in the neighbourhood at the enclosure of Al-Husayn<sup>-asws</sup>, may the greetings be upon him<sup>-asws</sup>, with meeting the Divine Authority, may the greetings be upon him<sup>-ajfj</sup>, in the dream, and his taking the supplication for the healing from his illness.**

السَّيِّحُ إِبرَاهِيمُ الكَفْعَمِيُّ فِي كِتَابِ البَلَدِ الأَمِينِ عَنِ المَهْدِيِّ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ مَنْ كَتَبَ هَذَا الدُّعَاءَ فِي إِنَاءٍ جَدِيدٍ بِتُرابِ الحُسَيْنِ ع وَ عَسَلَهُ وَ شَرِبَهُ شُفِيَ مِنْ عِلَّتِهِ

The Sheikh Ibrahim Al-Kaf'amy in the book 'Al Balad Al Ameen', from Al-Mahdi<sup>-ajfj</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-ajfj</sup>: 'One who writes this supplication in a new utensil with the soil of Al-Husayn<sup>-asws</sup> and washes it, and drinks it, would be cured from his illness: -

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللهِ دَوَاءٌ وَ الحَمْدُ لِلَّهِ شِفَاءٌ وَ لَا إِلَهَ إِلَّا اللهُ كِفَاءٌ هُوَ الشَّافِي شِفَاءً وَ هُوَ الكَافِي كِفَاءً أَذْهَبَ البَأْسَ بِرَبِّ النَّاسِ شِفَاءً لَا يُعَادِرُهُ سُبْحَانَ اللهِ عَلَى مُحَمَّدٍ وَ آلِهِ التَّجَبُّاءِ-

'In the Name of Allah<sup>-azwj</sup> the most Beneficent, the most Merciful! In the Name of Allah<sup>-azwj</sup> the cure, and the Praise of Allah<sup>-azwj</sup> is a healing, and there is no god except Allah<sup>-azwj</sup> a sufficiency, and He<sup>-azwj</sup> is the sufficient of the sufficiency's! Remove the problem! By Lord<sup>-azwj</sup> of the people, a healing leaving no sickness behind, and Send Salawaat of Allah<sup>-azwj</sup> upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, the captains!''<sup>248</sup>

و رأيت بخط السيد زين الدين علي بن الحسين الحسيني رحمه الله أن هذا الدعاء تعلمه رجل كان مجاوراً بالخائر علي مشرفه السلام عن المهدي سلام الله عليه في منامه و كان به علة فشكاها إلى القائم عجل الله فرجه فأمره بكتابته و غسله و شربه ففعل ذلك فبرأ في الحال.

And I saw in the handwriting of the Seyyid Zayn Al-Abideen Ali Bin Al-Husayn Al-Husayni, may Allah<sup>-azwj</sup> have Mercy on him, 'This supplication was taught to a man who was in the vicinity of the enclosure (of Al-Husayn<sup>-asws</sup>), upon its noble one be the greetings, from Al-Mahdi<sup>-ajfj</sup>, may the Greetings of Allah<sup>-azwj</sup> be upon him<sup>-ajfj</sup>, in his dream, and there was an illness with him, so he complained of it to Al-Qaim<sup>-ajfj</sup>, may Allah<sup>-azwj</sup> Hasten his<sup>-ajfj</sup> relief. He<sup>-ajfj</sup> instructed him with writing it, and washing it, and drinking it. He did that and was cured at once''<sup>249</sup>.

<sup>248</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 32 H 6 a

<sup>249</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 32 H 6 b

الحكاية السابعة [تشرف محمد بن علي العلوي الحسيني المصري بلقائه عليه السلام فيما بين النائم و اليقظان و أخذه الدعاء المعروف بالعلوي المصري  
لخلاصه مما دهمه]

**The seventh story – Ennoblement of Muhammad Bin Ali Al Alawy Al-Husayni Al-Misry with his meeting him<sup>-ajfj</sup>, may the greetings be upon him<sup>-ajfj</sup>, among what is between the sleeping and the wakefulness, and his taking the supplication well-known as Al-Alawy Al-Misry to rescue him from what had assaulted him.**

السيد الجليل علي بن طاموس في مهج الدعوات وجدت في مجلد عتيق ذكر كاتبه أن اسمه الحسين بن علي بن هند و أنه كتب في شوال سنة ست و تسعين و ثلاث مائة دعاء العلوي المصري بما هذا لفظ إسناده. دعاء علمه سيدنا المؤمل صلوات الله عليه رجلا من شيعته و أهله في المنام و كان مظلوما ففرج الله عنه و قتل عدوه.

The majestic Seyyid Ali Bin Tawoos in 'Mahj Al-Dawaat', 'I found in an ancient volume mentioning its writing that his name is Al-Husayn Bin Ali Bin Hind, and he had written in Shawwal of the year three hundred and ninety-six (396 A.H.), a supplication of the Alawite, the Egyptian, with what its wordings are its attribution: A supplicated taught to him by the hoped for, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-ajfj</sup>, a man from his<sup>-ajfj</sup> Shias and his<sup>-ajfj</sup> family in the dream, and he was oppressed, so Allah<sup>-azwj</sup> Relieved from him and Killed his enemies.

حدثني أبو علي أحمد بن محمد بن الحسين و إسحاق بن جعفر بن محمد العلوي العريضي بحران قال حدثني محمد بن علي العلوي الحسيني و كان يسكن بمصر قال ذهني أمر عظيم و هم شديد من قبل صاحب مصر فخشيته على نفسي و كان سعي بي إلى أحمد بن طولون

It is narrated to me by Abu Ali Ahmad Bin Muhammad Bin Al-Husayn and Is'haq Bin Ja'far Bin Muhammad Al Alawy Al Ureyzi Bahran who said, 'It is narrated to me by Muhammad Bin Ali Al Alawy Al-Husayni, and he was dwelling in Egypt. He said, 'A mighty matter and severe worries assaulted me from the direction of the governor of Egypt. I feared him upon myself, and he was striving with me to Ahmad Bin Tuloun.

فخرجت من مصر حاجا فصرت من الحجاز إلى العراق فقصدت مشهد مولانا و أبي الحسين بن علي ع عائدا به و لائذا بقبره و مستجيرا به من سطوة من كنت أخافه

I went out from Egypt as a pilgrim. I came from Al-Hijaz to Al-Iraq. I aimed for the shrine of our Master<sup>-asws</sup>, and my (fore) father Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> seeking shelter with him<sup>-asws</sup>, and seeking refuge with his<sup>-asws</sup> grave, and seeking rescue with him<sup>-asws</sup> from the torment of the one I had been fearing.

فأقمت بالخائر خمسة عشر يوما أدعو و أتضرع ليلي و تحاري فتراءى لي قيم الزمان ع و ولي الرحمن و أنا بين النائم و اليقظان فقال لي يقول لك الحسين بن علي ع يا بني خفت فلانا فقلت نعم أراد هلاكني فلجأت إلى سيدي ع أشكو إليه عظيم ما أراد بي.

I stayed at the enclosure for fifteen days supplicating and beseeching, my nights, and my days. The custodian of the Times and friend of the Beneficent appeared to me while I was between the sleep and the wakefulness. He<sup>-ajfj</sup> said to me: 'Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> says to you: 'O my<sup>-asws</sup> son! You are fearing so and so!' I said, 'Yes, he wants my destruction, so I am seeking shelter to my chief complaining to him<sup>-asws</sup> of the grievousness of what he intends with me'.

فقال ع هلا دعوت الله ربك عز وجل و رب آباءك بالأدعية التي دعا بها من سلف من الأنبياء ع فقد كانوا في شدة فكشف الله عنهم ذلك قلت و ما ذا أدعوه

He<sup>-ajfj</sup> said, 'Why don't you supplicate to Allah<sup>-azwj</sup>, your Lord<sup>-azwj</sup> Mighty and Majestic and Lord<sup>-azwj</sup> of your forefathers, with the supplications which the past ones from the Prophets<sup>-as</sup> had supplicated with? They<sup>-as</sup> used to be in adversities, so Allah<sup>-azwj</sup> Removed that from them<sup>-as</sup>'. I said, 'And what is that I should be supplicating?'

فقال ع إذا كان ليلة الجمعة فاغتسل و صل صلاة الليل فإذا سجدت سجدة الشكر دعوت بهذا الدعاء و أنت بارك على ركبته فذكر لي دعاء

He<sup>-ajfj</sup> said: 'When it would be the night of Friday, then wash and pray the night Salat. When you perform Sajdah, Sajdah of thanks, supplication with this supplication while you are kneeling upon your knees' – and he<sup>-ajfj</sup> mentioned a supplication to me.

قال و رأيتني في مثل ذلك الوقت يأتيني و أنا بين النائم و اليقظان

He said, 'And I saw him<sup>-ajfj</sup> in a time similar to that, having come to me while I was between the sleep and the wakefulness'.

قال و كان يأتيني خمس ليال متواليات يكرر علي هذا القول و الدعاء حتى حفظته و انقطع مجيئه ليلة الجمعة.

He said, 'And he<sup>-ajfj</sup> had been coming to me for five nights consecutively reiterating upon this word and the supplication, until I had memorised it and his<sup>-ajfj</sup> coming was terminated on the night of Friday.

فاغتسلت و غيرت ثيابي و تطيبت و صليت صلاة الليل و سجدت سجدة الشكر و جثوت على ركبتي و دعوت الله جل و تعالي بهذا الدعاء فأتاني ليلة السبت فقال لي قد أجيب دعوتك يا محمد و قتل عدوك عند فراغك من الدعاء عند من وشى به إليه.

I bathed and changed my clothes and perfumed, and I prayed the night Salat, and I prostrated the Sajdah of thanks, and I knelt upon my knees and supplicated to Allah<sup>-azwj</sup> Majestic and Exalted with this supplication. He<sup>-ajfj</sup> came to me on the night of Saturday. He<sup>-ajfj</sup> said to me: 'Your supplication has been answered, (O Muhammad), and your enemy has been killed at your being free from the supplication, at the hands of the one who informed with to him'.

فلما أصبحت ودعت سيدي و خرجت متوجها إلى مصر فلما بلغت الأردن و أنا متوجه إلى مصر رأيت رجلا من جيراني بمصر و كان مؤمنا فحدثني أن خصمي قبض عليه أحمد بن طولون فأمر به فأصبح مذبوحا من قفاه

When it was morning, I bade farewell to my chief and went out heading to Egypt. When I reached Jordan while I was heading to Egypt, I saw a man from my neighbourhood at Egypt, and he was a Momin. He narrated to me that my disputant was seized upon by Ahmad Bin

Tuloun and he ordered with him, and in the morning, he had been slaughtered from the back of his neck’.

قال و ذلك في ليلة الجمعة فأمر به فطرح في النيل وكان فيما أخبرني جماعة من أهلينا و إخواننا الشيعة أن ذلك كان فيما بلغهم عند فراغي من الدعاء كما أخبرني مولاي صلوات الله عليه.

He said, ‘And that was during the night of Friday. He ordered with him, and he was dropped in the Nile’. And among what was informed to me by a group of our family members and our Shia brethren, that had happened, among what had reached them, at my being free from the supplication just as my Master<sup>-ajfj</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-ajfj</sup>, had informed me<sup>250</sup>.

ثم ذكر له طريقا آخر - عن أبي الحسن علي بن حماد البصري قال أخبرني أبو عبد الله الحسين بن محمد العلوي قال حدثني محمد بن علي العلوي الحسيني المصري قال أصابني غم شديد و ذهني أمر عظيم من قبل رجل من أهل بلدي من ملوكه فخشيته خشية لم أرح لنفسي منها مخلصا.

Then another way has been mentioned for it – from Abu Al-Hassan Ali Bin Hammad Al Basry who said, ‘I was informed by Abu Abdullah al Husayn Bin Muhammad Al Alawy who said, ‘It is narrated to me by Muhammad Bin Ali Al Alawy Al-Husayni Al Misry who said, ‘I was hit my severe sorrows and a mighty matter assaulted me from the direction of a man from my city, from its king. I feared with a fear I no longer hoped for any rescue for myself from it.

فقصت مشهد ساداتي و آبائي صلوات الله عليهم بالخائر لآنذا بهم عائذا بقرهم و مستجيرا من عظيم سطوة من كنت أخافه و أقمت بما خمسة عشر يوما أدعو و أتضرع ليلا و نهارا

I aimed for the shrine of my chiefs<sup>-asws</sup> and my forefathers<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup>, at the enclosure (of Al-Husayn<sup>-asws</sup>) seeking shelter with them, taking refuge with their<sup>-asws</sup> graves, and seeking to be rescued from mighty torment from the ones I was fearing, and I stayed at it for fifteen days, supplicating and beseeching night and day.

فترأى لي قائم الزمان و ولي الرحمن عليه و على آبائه أفضل التحية و السلام فأتاني بين النائم و اليقظان فقال لي يا بني خفت فلانا فقلت نعم أرادني بكيت و كيت فالتجأت إلى ساداتي ع أشكو إليهم ليخلصوني منه.

Custodian of the Times and friend of the Beneficent, upon him<sup>-ajfj</sup> and upon his<sup>-ajfj</sup> forefathers be the best salutations and the greetings, appeared to me. He<sup>-ajfj</sup> came to me (while I was) between the sleep and the wakefulness. He<sup>-ajfj</sup> said to me: ‘O my<sup>-ajfj</sup> son! You are fearing so and so?’ I said, ‘Yes, he intends me with such and such, so I am seeking shelter to my chiefs<sup>-asws</sup> and complaining to them to rescue me from him’.

فقال هلا دعوت الله ربك و رب آباتك بالأدعية التي دعا بها أجدادي الأنبياء صلوات الله عليهم حيث كانوا في الشدة فكشف الله عز و جل عنهم ذلك قلت و بما ذا دعوه به لأدعوه

He<sup>-ajfj</sup> said: ‘Why don’t you supplicate to Allah<sup>-azwj</sup>, your Lord<sup>-azwj</sup> and Lord<sup>-azwj</sup> of your forefathers<sup>-asws</sup>, with the supplication which my<sup>-ajfj</sup> ancestors, the Prophets<sup>-as</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-as</sup>, had supplicated with whenever they<sup>-as</sup> were in

<sup>250</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 32 H 7 a

adversities, so Allah<sup>-azwj</sup> Mighty and Majestic Removed that from them<sup>-as!</sup> I said, 'And with what supplication should I be supplicating with?'

قال عليه و على آباءه السلام إذا كان ليلة الجمعة قم و اغتسل و صل صلواتك فإذا فرغت من سجدة الشكر فقل و أنت بارك على ركبتيك و ادع بهذا الدعاء مبتهلاً.

He<sup>-ajfj</sup>, may the greetings be upon him<sup>-ajfj</sup> and upon his<sup>-ajfj</sup> forefathers<sup>-asws</sup>, said: 'When it would be the night of Friday, stand and bathe, and pray your Salats. When you are free from the Sajdah of thanks, then say while you are kneeling upon your knees, and supplicate with this supplication, invoking'.

قال و كان يأتيني خمس ليل متواليات يكرر علي القول و هذا الدعاء حتى حفظته و انقطع مجيئه في ليلة الجمعة

He said, 'And he<sup>-ajfj</sup> was coming to me for five consecutive nights, repeating the words to me and this supplication, until I had memorised it, and his<sup>-ajfj</sup> coming was terminated during the night of Friday.

فقمتم و اغتسلت و غيرت ثيابي و تطيبت و صليت ما وجب علي من صلاة الليل و جثوت على ركبتي فدعوت الله عز و جل بهذا الدعاء

I stood up and bathed and changed my clothes and perfumed, and I prayed Salat what was obligated upon me, from the night Salat', and I knelt upon my knees. I supplicated to Allah<sup>-azwj</sup> Mighty and Majestic with this supplication.

فأتاني ع ليلة السبت كهيئته التي يأتيني فيها فقال لي قد أجيب دعوتك يا محمد و قتل عدوك و أهلكه الله عز و جل عند فراغك من الدعاء.

He<sup>-ajfj</sup> came to me on the night of Saturday just like he<sup>-ajfj</sup> had been coming to me during it. He<sup>-ajfj</sup> said to me: 'Your supplication has been Answered, O Muhammad, and your enemy has been killed, and Allah<sup>-azwj</sup> Mighty and Majestic has Destroyed him at your being free from the supplication'.

قال فلما أصبحت لم يكن لي هم غير وداع ساداتي صلوات الله عليهم و الرحلة نحو المنزل الذي هربت منه فلما بلغت بعض الطريق إذا رسول أولادي و كتبهم بأن الرجل الذي هربت منه جمع قوما و اتخذ لهم دعوة فأكلوا و شربوا و تفرق القوم و نام هو و غلمانه في المكان

He said, 'When it was morning, there did not happen to be any concern for me apart from bidding farewell to my chiefs, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup>, and the departing towards the house I had fled from. When I reached one of the roads, there was a messenger of my children and their letters that the man whom I had fled from, a group of people had gathered and taken an (dinner) invitation for them. They ate and drank, and the group separated, and he and his servants slept in a place.

فأصبح الناس و لم يسمع له حس فكشف عنه الغطاء فإذا به مذبوحاً من فقاء و دماؤه تسيل و ذلك في ليلة الجمعة و لا يدرون من فعل به ذلك و يأمروني بالمبادرة نحو المنزل.

The people woke up in the morning and not a hiss was heard for him. The covering was removed from him, and there, he had been slaughtered from the back of his neck, and his



tears were flowing, and that was during the night of Friday, and they did not know who had done that with him, and they were instructing me with rushing back towards the house.

فلما وافيت إلى المنزل و سألت عنه و في أي وقت كان قتله فإذا هو عند فراغي من الدعاء.

When I arrive to the house and I asked about him, and in which time he had been killed, behold, it was at my being free from the supplication’.

ثم ساق رحمه الله الدعاء بتمامه و هو طويل و لذا تركنا نقله حذرا من الخروج عن وضع الكتاب مع كونه في غاية الانتشار و هذه الحكاية موجودة في باب المعاجز من البحار و إنما ذكرناها لذكر السند و تكرر الطريق.

Then he, may Allah<sup>-azwj</sup> have mercy on him, continued the supplication in its complete form, and it is lengthy, and for that reason we left copying it as a precaution from exiting from the subject matter of the book with its being in a peak of the circulation, and this story exists in the chapter of miracles from Al-Bihar (V 51 H 23), and rather we mentioned it for mentioning the attribution and repeating the way’.<sup>251</sup>

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<sup>251</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 32 H 7 b

الحكاية الثامنة [تشرف حسن بن مثلة بخدمته عليه السلام في المنام، و أمره ببناء مسجد جمكران]

## The eighth story – Ennoblement of Hassan Bin Maslah with his serving him<sup>-ajfj</sup>, may the Greetings be upon him<sup>-ajfj</sup>, in the dream, and his<sup>-ajfj</sup> instructing him with building Masjid Jamakran.

في تاريخ قم تأليف الشيخ الفاضل الحسن بن محمد بن الحسن القمي من كتاب مونس الحزين في معرفة الحق و اليقين من مصنفات أبي جعفر محمد بن بابويه القمي ما لفظه بالعربية باب ذكر بناء مسجد جمكران بأمر الإمام المهدي عليه صلوات الله الرحمن و على آباءه المغفرة

In (the book) 'History of Qum' compiled by the meritorious Sheikh Al-Hassan Bin Muhammad Bin Al-Hassan Al-Qummi, from the book 'Munis Al-Hazeen Fi Ma'rifat Al Haq Wal Al-Yaqeen', from the authorship of Abu Ja'far Muhammad Bin Babuwayh Al-Qummi, what its wordings are in Arabic in the chapter mentioned the construction of Masjid Jamakran by the orders of the Imam Al-Mahdi<sup>-ajfj</sup>, may the Salawaat of Allah<sup>-azwj</sup> the Beneficent be upon him<sup>-ajfj</sup> and upon his<sup>-ajfj</sup> forefathers<sup>-asws</sup> be the Forgiveness: -

سبب بناء المسجد المقدس في جمكران بأمر الإمام ع على ما أخبر به الشيخ العفيف الصالح حسن بن مثلة الجمكراني قال كنت ليلة الثلاثاء السابع عشر من شهر رمضان المبارك سنة ثلاث و تسعين و ثلاثمائة نائما في بيتي فلما مضى نصف من الليل فإذا بجماعة من الناس على باب بيتي فأيقظوني و قالوا قم و أجب الإمام المهدي صاحب الزمان فإنه يدعوك

'The cause of the construction of the holy Masjid in Jamakran with the order of the Imam<sup>-ajfj</sup> upon what is informed by the chaste Sheikh Hassan Bin Maslah Al-Jamakrany. He said, 'On the night of Tuesday the seventeenth of the Blessed month of Ramazan of the year three hundred and ninety-three, I was sleeping in my house. When half of the night had passed by, there was a group of people at the door of my house. They woke me up and said, 'Arise and answer the Imam<sup>-ajfj</sup> Al-Mahdi<sup>-ajfj</sup> Master<sup>-ajfj</sup> of the Time, for he<sup>-ajfj</sup> is calling you!'

قال فقمتم و تعبأت و تهيأت فقلت دعوني حتى ألبس قميصي فإذا ببناء من جانب الباب هو ما كان قميصك فتركته و أخذت سراويلي فنودي ليس ذلك منك فخذ سراويلك فألقيته و أخذت سراويلي و لبسته فقمتم إلى مفتاح الباب أطلبه فنودي الباب مفتوح

He said, 'I stood up and packed and prepared. I said, 'Leave me until I wear my shirt'. There was a call from a side of the house, 'It is not your shirt, so leave it!' And I took my trouser, so there was a call, 'That isn't from you, so take your trouser!' I threw it and took my trouser and wore it. I stood up to the keys of the door seeking it. There was a call, 'The door is open!'

فلما جئت إلى الباب رأيت قوما من الأكابر فسلمت عليهم فردوا و رحبوا بي و ذهبوا بي إلى موضع هو المسجد الآن فلما أمعنت النظر رأيت أريكة فرشت عليها فراش حسان و عليها وسائد حسان و رأيت فتى في زي ابن ثلاثين متكئا عليها و بين يديه شيخ و بيده كتاب يقرؤه عليه و حوله أكثر من ستين رجلا يصلون في تلك البقعة و على بعضهم ثياب بيض و على بعضهم ثياب خضر

When I came to the door, I saw a group from the elders. I greeted unto them. They responded and returned with me, and they went with me to a place, it is the Masjid today. When I looked closely, I saw a sofa, an excelled furnishing had been furnished upon it, and there were

excellent pillows upon it, and I saw a youth being about thirty (years old) leaning upon it, and in front of him there was an old man, and in his hand was a letter he was reading it to him, and around him there were more than sixty men praying Salat in that spot, and upon some of them were white clothes and upon some of them were green clothes.

وكان ذلك الشيخ هو الخضر ع فأجلسني ذلك الشيخ ع و دعاني الإمام ع باسمي و قال اذهب إلى حسن بن مسلم و قل له إنك تعمر هذه الأرض منذ سنين و تزرعها و نحن نخرمها زرعت خمس سنين و العام أيضا أنت على حالك من الزراعة و العمارة و لا رخصة لك في العود إليها و عليك رد ما انتفعت به من غلات هذه الأرض ليني فيها مسجد

And that Sheikh, he is Al-Khizr<sup>as</sup>. That Sheikh<sup>as</sup> seated me, and the Imam<sup>ajfi</sup> called me with my name and said: 'Go to Hasan Bin Muslim and say to him, 'You have built this land for years and farmed it, and we<sup>ajfi</sup> are ruining it. You farmed for five years and (this) year as well you are upon your state from the farming, and building, and there is no permission for you in returning to it, and upon you is to return whatever you have benefitted with it, from the crops of this land. A Masjid is to be built in it'.

و قل لحسن بن مسلم إن هذه أرض شريفة قد اختارها الله تعالى من غيرها من الأراضي و شرفها و أنت قد أضفتها إلى أرضك و قد جزاك الله بموت ولدين لك شبابين فلم تنتبه عن غفلتك فإن لم تفعل ذلك لأصابك من نقمة الله من حيث لا تشعر.

And say to Al-Hassan Bin Muslim, 'This land is noble. Allah<sup>azwj</sup> the Exalted has Chosen it from others from the lands and Ennobled it, and you have added it on to your land, and Allah<sup>azwj</sup> will Recompense you with the death of your two youth sons, but you did not wake up from your heedlessness. So, if you do not do that, there shall hit you from the Punishment of Allah<sup>azwj</sup>, from where you would not even be aware of'.

قال حسن بن مثلة قلت يا سيدي لا بد لي في ذلك من علامة فإن القوم لا يقبلون ما لا علامة و لا حجة عليه و لا يصدقون قولي

Hassan Bin Masalah said, 'I said, 'O my chief! There is no escape for me to have a sign regarding that for the people will not be accepting what there is no sign for it, nor any proof upon it, and they will not ratify my words'.

قال إنا سنعلم هناك فاذهب و بلغ رسالتنا و اذهب إلى السيد أبي الحسن و قل له يجيء و يحضره و يطالبه بما أخذ من منافع تلك السنين و يعطيه الناس حتى يبنوا المسجد و يتم ما نقص منه من غلة رهق ملكنا بناحية أردهال و يتم المسجد و قد وقفنا نصف رهق على هذا المسجد ليحلب غلته كل عام و يصرف إلى عمارته.

He<sup>ajfi</sup> said: 'We will be knowing over there, so go and deliver our<sup>ajfi</sup> message, and go to the Seyyid Abu Al-Hassan and tell him to come and present him and demand him with what he has taken from the benefit of those years and give it to the people until they build the Masjid, and complete whatever is deficient from it would be fulfilled from our<sup>ajfi</sup> ownership in the district of Irdihal, and complete the Masjid, and we<sup>ajfi</sup> had dedicated half of the yield upon this Masjid in order to pull its yield every year and to be spent upon its building'.

و قل للناس ليذهبوا إلى هذا الموضع و يعزروه و يصلوا هنا أربع ركعات للتحية في كل ركعة يقرأ سورة الحمد مرة و سورة الإخلاص سبع مرات و يسبح في الركوع و السجود سبع مرات و ركعتان للإمام صاحب الزمان ع

And say to the people to be desirous regarding this place and to be visiting it and praying four Cycles Salat over here of the salutation. In each Cycle Surah Al-Hamd should be recited once, and Surah Al-Ikhlaas seven times, and glorifications in the ruk'u and the Sajdahs seven times, and two Cycles for the Imam<sup>-ajfj</sup>, Master<sup>-ajfj</sup> of the Time.

هكذا يقرأ الفاتحة فإذا وصل إلى **إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ** كرره مائة مرة ثم يقرؤها إلى آخرها وهكذا يصنع في الركعة الثانية و يسبح في الركوع و السجود سبع مرات

This is how Surah Al-Fatiha is to be recited. When he reached to: **(It is) You we worship and You do we seek Assistance (from) [1:5]**, he should repeat it one hundred times. Then he should recite it to its end. And like this, he should do in the second Cycle and glorify in the ruk'u and the Sajdahs, seven times.

فإذا أتم الصلاة بهللا و يسبح تسبيح فاطمة الزهراء ع فإذا فرغ من التسبيح يسجد و يصلي على النبي و آله مائة مرة

When he completes the Salat he should extol the Oneness and glorify with the glorification of (Syeda) Fatima<sup>-asws</sup>. When he is free from the glorifying, he should perform Sajdah and send Salawaat upon the Prophet<sup>-saww</sup>.

ثم قال ع ما هذه حكاية لفظه فمن صلاها فكأنما في البيت العتيق.

Then he<sup>-ajfj</sup> said what are the wordings of this story: 'The one who prays it, it is as if he is in the Ancient House (Kabah)'.

قال حسن بن مثله قلت في نفسي كان هذا موضع أنت تزعم أنما هذا المسجد للإمام صاحب الزمان مشيرا إلى ذلك الفقي المتكئ على الوسائد فأشار ذلك الفقي إلي أن أذهب.

Hassan Bin Masla said, 'I said within myself, 'This place which you are claiming that rather this Masjid for the Imam<sup>-ajfj</sup>, Master<sup>-ajfj</sup> of the Time, indicates to that youth leaning upon the pillows'. That youth gestured to me that I should go.

فرجعت فلما سرت بعض الطريق دعاني ثانية و قال إن في قطع جعفر الكاشاني الراعي معزا يجب أن تشتريه فإن أعطاك أهل القرية الثمن تشتريه و إلا فتعطي من مالك و تجيء به إلى هذا الموضع و تذبحه الليلة الآتية ثم تنفق يوم الأربعاء الثامن عشر من شهر رمضان المبارك لحم ذلك المعز على المرضى و من به علة شديدة فإن الله يشفي جميعهم و ذلك المعز أبلق كثير الشعر و عليه سبع علامات سود و بيض ثلاث على جانب و أربع على جانب سود و بيض كالدراهم.

I returned. When I came to one of the roads, he<sup>-ajfj</sup> called me secondly and said: 'In a flock of Ja'far Al-Kashany the shepherd, there is a goat, it obliges that you buy it. If the people of the town give you the price, buy it, or else give it from your wealth and come with it to this place and slaughter this coming night, then on the day of Wednesday, the eighteenth from the month of Blessed month of Ramazan, give the meat of that goat to the sick, and the one have severe illness with him, for Allah<sup>-azwj</sup> would Heal them all, and upon that goat are a lot of spots, and there are seven markings upon it, black and white, three upon a side and four upon a side, black and white like the Dirham (coin)'.

فذهبت فارجعوني ثالثة و قال ع تقيم بهذا المكان سبعين يوما أو سبعا فإن حملت على السبع انطبق على ليلة القدر و هو الثالث و العشرون و إن حملت على السبعين انطبق على الخامس و العشرين من ذي القعدة و كلاهما يوم مبارك.

I went. He<sup>-ajfj</sup> returned me thirdly and he<sup>-ajfj</sup> said: 'Stay in this place for seventy days, or seven. If you endure upon the seven, then apply upon Laylat Al-Qadr (Night of Pre-determination), and it is the twenty-third, and if you endure upon the seventy, apply upon the twenty-fifth of Zul Qadah, and both of these are Blessed days'.

قال حسن بن مثله فعدت حتى وصلت إلى داري و لم أزل الليل متفكرا حتى اسفر الصبح فأديت الفريضة و جئت إلى علي بن المنذر فقصصت عليه الحال فجاء معي حتى بلغت المكان الذي ذهبوا بي إليه البارحة فقال و الله إن العلامة التي قال لي الإمام واحد منها أن هذه السلاسل و الأوتاد هاهنا.

Hassan Bin Masala said, 'I returned and arrived to my house, and I did not cease thinking at night until the morning paled. I fulfilled the Obligatory (Salat) and came to Ali Bin Al-Munzar. I narrated the situation to him. He came with me until I reached the place which they had gone with me to it the night before. He said, 'By Allah<sup>-azwj!</sup> The markings which the Imam<sup>-ajfj</sup> had said to me, one of these is that these chains and the pegs are over here'.

فذهبنا إلى السيد الشريف أبي الحسن الرضا فلما وصلنا إلى باب داره رأينا خدامه و غلمانه يقولون إن السيد أبا الحسن الرضا ينتظر من سحر أنت من جمكران قلت نعم

We went to the noble Seyyid Abu Al-Hassan Al-Reza. When we arrived to the door of his house, we saw his servants and his boys saying, 'The Seyyid Abu Al-Hassan is awaiting you from pre-dawn. Are you from Jamakran?' I said, 'Yes'.

فدخلت عليه الساعة و سلمت عليه و خضعت فأحسن في الجواب و أكرمني و مكن لي في مجلسه و سبقني قبل أن أحده و قال يا حسن بن مثله إني كنت نائما فرأيت شخصا يقول لي إن رجلا من جمكران يقال له حسن بن مثله يأتيك بالعدو و لتصدقن ما يقول و اعتمد على قوله فإن قوله قولنا فلا تردن عليه قوله فانتبهت من رقدتي و كنت أنتظر الآن.

I entered to see him at once and greeted unto him, and I was humble. He was excellent in the answer and honoured me and enabled for me in his own seat and he preceded me before I could initiate him, and he said, 'O Hassan Bin Masala! I was sleeping, and I saw a person saying to me: 'A man from Jamakran called Hassan Bin Masala will be coming to you in the morning, and you should ratify what he says and rely upon his words, for his words are our<sup>-ajfj</sup> words, so do not reject his words upon him'. I woke up suddenly from my sleep, and I have been awaiting you (until) now'.

فقص عليه الحسن بن مثله القصص مشروحا فأمر بالخيول لتسرح و نخرجوا فركبوا فلما قربوا من القرية رأوا جعفر الراعي و له قطيع على جانب الطريق فدخل حسن بن مثله بين القطيع و كان ذلك المعز خلف القطيع فأقبل المعز عاديا إلى الحسن بن مثله فأخذه الحسن ليعطي ثمنه الراعي و يأتي به

Al-Hassan Bin Masala narrated the story to him with explanations. He ordered for the horses to be saddled and they went out riding. When they were nearby from the town, they saw Ja'far the shepherd and there was a flock for him on the side of the road. Hassan Bin Masala entered into the flock and that goat was at the back of the flock. The goat came towards Al-Hassan Bin Masala. Al-Hassan took it to give its price to the shepherd, and he came with it.

فأقسم جعفر الراعي أني ما رأيت هذا المعز قط و لم يكن في قطيعي إلا أني رأيتة و كلما أريد أن آخذه لا يمكنني و الآن جاء إليكم

Ja'far the shepherd vowed, 'I am not seen this goat at all, and it did not happen to be in my flock except I saw it, and every time I wanted to take it, it did not enable me, and now it has come to you'.

فأتوا بالمعز كما أمر به السيد إلى ذلك الموضع و ذبحوه و جاء السيد أبو الحسن الرضا رضي الله عنه إلى ذلك الموضع و أحضروا الحسن بن مسلم و استردوا منه الغلات و جاءوا بغلات رهق و سقفوا المسجد بالجزوع

They came with the goat just as the Seyyid had been instructed with, to that place, and they slaughtered it, and the Seyyid Abu Al-Hassan Al-Reza, may Allah<sup>-azwj</sup> be Pleased with him, came to that place and they presented Al-Hassan Bin Muslim and returned the yields from him, and they came with the yield to the place and built the roof of the Masjid with the wood.

و ذهب السيد أبو الحسن الرضا رضي الله عنه بالسلاسل و الأوتاد و أودعها في بيته فكان يأتي المرضى و الأعمى و يمسون أبدانهم بالسلاسل فيشفاهم الله تعالى عاجلا و يصحون.

And the Seyyid Abu Al-Hassan Al-Reza, may Allah<sup>-azwj</sup> be Pleased with him, went with the chains and its pegs, and deposited these in his house. He was coming to the sick and the disabled and wiping their bodies with the chains, and Allah<sup>-azwj</sup> the Exalted Healed them immediately and they were healthy.

قال أبو الحسن محمد بن حيدر سمعت بالاستفاضة أن السيد أبا الحسن الرضا في المحلة المدعوة بموسويان من بلدة قم فمرض بعد وفاته ولد له فدخل بيته و فتح الصندوق الذي فيه السلاسل و الأوتاد فلم يجدها.

Abu Al-Hassan Muhammad Bin Haider said, 'I heard at length that the Seyyid Abu Al-Hassan Al-Reza was in a neighbourhood called Mowsiyan from the city of Qum. After his death, a son of his became sick, so they entered his house and opened the box in which was the chair and the pegs, but they could not find it.

انتهت حكاية بناء هذا المسجد الشريف المشتملة على المعجزات الباهرة و الآثار الظاهرة التي منها وجود مثل بقرة بني إسرائيل في معز من معزى هذه الأمة

(This) ends the story of the construction of this noble Masjid inclusive upon the dazzling miracles and the apparent impacts which from these are found like the cow of the children of Israel in the goat from the goats of this community.

قال المؤلف لا يخفى أن مؤلف تاريخ قم هو الشيخ الفاضل حسن بن محمد القمي و هو من معاصري الصدوق رضوان الله عليه و روي في ذلك الكتاب عن أخيه حسين بن علي بن بابويه رضوان الله عليهم و أصل الكتاب على اللغة العربية و لكن في السنة الخامسة و الستين بعد ثمان مائة نقله إلى الفارسية حسن بن علي بن حسن بن عبد الملك بأمر الخاجا فخر الدين إبراهيم بن الوزير الكبير الخاجا عماد الدين محمود بن الصاحب الخاجا شمس الدين محمد بن علي الصفي.

The compiler said, 'It is not hidden that the compiler of 'History of Qum', he is the meritorious Sheikh Hassan Bin Muhammad Al-Qummi, and he is from contemporaries of Al Sadouq, may the Pleasure of Allah<sup>-azwj</sup> be upon him. And it is reported in that book, from his brother Husayn

Bin Ali Bin Babuwayh, may the Pleasure of Allah<sup>-azwj</sup> be upon them, and the original book is upon the Arabic language, but in the year sixty-five after eight hundred, it was copied into Persian by Hassan Bin Ali Bin Hassan Bin Abdul Malik by the order of Al Khwaja Fakhr Al-Deen Ibrahim son of the great minister Ammad Al-Deen Mahmoud, the companions of the Khwaja Shams Al-Deen Muhammad Bin Ali Al-Safy'.

قال العلامة المجلسي في أول البحار إنه كتاب معتبر و لكن لم يتيسر لنا أصله و ما بأيدينا إنما هو ترجمته و هذا كلام عجيب لأن الفاضل الألعبي الأميززا محمد أشرف صاحب كتاب فضائل السادات كان معاصرا له و مقيما بأصفهان و هو ينقل من النسخة العربية

Allama Al-Majlisi said in the beginning of Al-Bihar, 'It is a reliable book, but we could not find its original and it is not in our hands. But it is its translation'. And this is strange talk, because the meritorious, the luminary Mirza Muhammad Ashraf, author of the book 'Fazail Al Sadaat' was a contemporary of his and staying at Isfahan, and he had copied from the Arabic copy.

بل و نقل عنه الفاضل المحقق الآغا محمد علي الكرمانشاهي في حواشيه على نقد الرجال في باب الحاء في اسم الحسن حيث ذكر الحسن بن مثله و نقل ملخص الخبر المذكور من النسخة العربية و أعجب منه أن أصل الكتاب كان مشتملا على عشرين بابا.

But and its was copied from it by the meritorious Agha Muhammad Ali Al-Karmanshani in its margins upon a number of men in the chapter on (the letter) 'Ha', in the name of Al-Hassan, where he mentioned Al-Hassan Bin Masla, and a summary of the afore-mentioned Hadith has been transmitted from the Arabic copy. And stranger than it is that the original book was inclusive upon twenty chapters.

و ذكر العالم الخبير الأميززا عبد الله الأصفهاني تلميذ العلامة المجلسي في كتابه الموسوم برياض العلماء في ترجمة صاحب هذا التاريخ أنه ظفر على ترجمة هذا التاريخ في قم و هو كتاب كبير حسن كثيرة الفوائد في مجلدات عديدة. و لكني لم أظفر على أكثر من مجلد واحد مشتمل على ثمانية أبواب بعد الفحص الشائع.

And the scholar, the informed, Mirza Abdullah Al Isfahani, student of Allama Al-Majlisi mentioned in his book 'Al-Mowsum Bin Riyaz Al Ulama', in a translation of the author of this history that he had succeeded upon translating this history in Qum, and it is a large book, excellent, with a lot of benefits, in a number of volumes, but he did not succeed upon more than one volume, inclusive upon eighty chapter after common examination.

و قد نقلنا الخبر السابق من خط السيد المحدث الجليل السيد نعمة الله الجزائري عن مجموعة نقله منه و لكنه كان بالفارسية فنقلناه ثانيا إلى العربية ليلائم نظم هذا المجموع و لا يخفى أن كلمة التسعين الواقعة في صدر الخبر بالثناة فوق ثم السين المهملة كانت في الأصل سبعين مقدم المهملة على الموحدة

And we have copied the previous Hadith from the handwriting of the Seyyid, the majestic narrator Al-Seyyid Ne'matullah Al-Jazairy, from a collection of copies from him, but it was in Persian. So, we copied it secondly into Arabic to know the system of this collection, and it is not hidden that the word 'Ninety' occurring in the middle of the Hadith with the duodenum above and the neglected (letter) 'Seen', it was in the original as 'seventy', submitted, neglected upon the consolidation.

و اشتبه على الناسخ لأن وفاة الشيخ الصدوق كانت قبل التسعين و لذا نرى جمعا من العلماء يكتبون في لفظ السبع أو السبعين بتقديم السين أو التاء حذرا عن التصحيف و التحريف و الله تعالى هو العالم.

And the suspicion is upon the copier because the death of the Sheikh Al-Sadouq was before the (year) ninety, and for that we all of the scholars writing in the word 'seven' or 'seventy' with precedence of (the letters) 'Seen', or 'Ta' as a precaution from the correction and the alteration, and Allah<sup>-azwj</sup> the Exalted, He<sup>-azwj</sup> is more Knowing".<sup>252</sup>

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<sup>252</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 32 H 8



[الحكاية التاسعة \[تشرف العلامة الطباطبائي في بلقائه عليه السلام في مسجد السهلة\]](#)

## The ninth story – Ennoblement of the Allamah Al-Tabatabaie due to his meeting him<sup>-ajfj</sup>, may the greeting be upon him in Masjid Al-Sahla.

ما حدثني به العالم العامل و العارف الكامل غواص غمرات الخوف و الرجاء و سياح فيافي الزهد و التقى صاحبنا المفيد و صديقنا السديد الآغا علي رضا بن العالم الجليل الحاج المولى محمد النائيني رحمهما الله تعالى عن العالم البدل الورع التقي صاحب الكرامات و المقامات العاليات المولى زين العابدين بن العالم الجليل المولى محمد السلماسي رحمه الله تلميذ آية الله السيد السند و العالم المسدد فخر الشيعة و زينة الشريعة العلامة الطباطبائي السيد محمد مهدي المدعو ببحر العلوم أعلى الله درجته و كان المولى المزبور من خاصته في السر و العلانية.

What has been narrated to me with by the scholar, the worker, and the spiritualist, the perfect, diver in the depths of fear and the hope and the tourer in the ascetism and the piety, our companion Al Mufeed, and our friend the correct, the Agha Ali Reza son of the majestic scholar Al-Haaj Al-Mowla Muhammad Al-Nainy, may Allah<sup>-azwj</sup> the Exalted have Mercy on them both, from the scholar, the replacement, the devout, the pious, owner of the extraordinary power, and the lofty positions, Al-Mowla Zayn Al-Abideen son of the majestic scholar Al-Mowla Muhammd Al-Salmasy, may Allah<sup>-azwj</sup> have Mercy on him, student of Ayatullah Al-Seyyid, the attributed, and the correct scholar, pride of the Shias and adornment of the Law, the Allama Al Tabatabaie Al-Seyyid Muhammad Mahdi, the one called as 'Bahr Al-Uloom', may Allah<sup>-azwj</sup> Exalted his rank, and he was a friend of Al-Mazbour, being from his specials one in the private and the open.

قال كنت حاضرا في مجلس السيد في المشهد الغروي إذ دخل عليه لزيارته المحقق القمي صاحب القوانين في السنة التي رجع من العجم إلى العراق زائرا لقبور الأئمة ع و حاجا لبيت الله الحرام فتفرق من كان في المجلس و حضر للاستفادة منه و كانوا أزيد من مائة و بقيت ثلاثة من أصحابه أرباب الورع و السداد البالغين إلى رتبة الاجتهاد.

He said, 'I was present in a gathering of the Seyyid in the shrine of Al Ghary (Shrine of Imam Ali<sup>-asws</sup> at Al-Najaf), when there entered the researcher Al Qummi, author of 'Al Qawaneen' entered to visit him<sup>-asws</sup> in the year in which the visitors of the graves of the Imams<sup>-asws</sup> non-Arabs returned to Al-Iraq, and pilgrims of the Sacred House of Allah<sup>-azwj</sup>. The ones who were in the gathering and present to benefit from him, and they were more than one hundred, and there remain three of his companions, the lords of devoutness and the correctness, the ones reaching to the rank of Al Ijtihad.

فتوجه المحقق الأيد إلى جناب السيد و قال إنكم فزتم و حزتم مرتبة الولادة الروحانية و الجسمانية و قرب المكان الظاهري و الباطني فتصدقوا علينا بذكر مائة من موائد تلك الخوان و ثمرة من الثمار التي جنيتم من هذه الجنان كي ينشرح به الصدور و يطمئن به القلوب.

The researcher headed to a side of the Seyyid and said, 'You have succeeded and have achieved the ranks of the birth of the spiritual and the physical, and proximity to the position, the apparent and the hidden, so bestow upon us by mentioning a meal from the meals of that banquet and a fruit from the fruits which you have reaped from this garden in order to expand the chests by it and reassure the hearts with it'.

فأجاب السيد من غير تأمل و قال إني كنت في الليلة الماضية قبل ليلتين أو أقل و التردد من الراوي في المسجد الأعظم بالكوفة لأداء نافلة الليل عازما على الرجوع إلى النجف في أول الصباح لئلا يتعطل أمر البحث و المذاكرة و هكذا كان دأبه في سنين عديدة.

The Seyyid answered from without pondering and said, 'During the past night, two nights before or less' – and the uncertainty is from the reporter – 'I was in the great Masjid at Al-Kufa to fulfil the night optional Salats, determined upon the returning to Al-Najaf in the beginning of the morning, in order not to interrupt the matter of the discussion and the arguments, and that is how it was its norm for a number of years.

فلما خرجت من المسجد ألقى في روعي الشوق إلى مسجد السهلة فصرفت خيالي عنه خوفا من عدم الوصول إلى البلد قبل الصبح فيفوت البحث في اليوم و لكن كان الشوق يزيد في كل آن و يميل القلب إلى ذلك المكان

When I went out from the Masjid, I faced in my mind the yearning to Masjid Al-Sahla. I turned my thoughts away from it fearing from not being able to arrive to the city before the morning and the discussion would be missed out during the day, but the yearning increased in every moment and the heart inclined to that place.

فبينما أقدم رجلا و أؤخر أخرى إذا بريح فيها غبار كثير فهاجت بي و أمألتني عن الطريق فكأتمها التوفيق الذي هو خير رفيق إلى أن ألقنتني إلى باب المسجد.

While I was forwarding a foot and delaying the other, when there was a wind wherein was a lot of dust. It heaved with me and inclined me away from the road. It was as if it was the inclination which is the best friend, until it threw me to the door of the Masjid.

فدخلت فإذا به خاليا عن العباد و الزوار إلا شخصا جليلا مشغولا بالمناجاة مع الجبار بكلمات ترق القلوب القاسية و تسح الدموع من العيون الجامدة فطار بالي و تغيرت حالي و رجفت ركبتني و هملت دمعتي من استماع تلك الكلمات التي لم تسمعها أذني و لم ترها عيني مما وصلت إليه من الأدعية المأثورة و عرفت أن الناجي ينشئها في الحال لا أنه ينشد ما أودعه في البال.

I entered, and behold, it was empty from the servants and the visitors except for a majestic person pre-occupied with whispering with the Subduer with phrases which would soften the harsh hearts and flow the tears from the frozen eyes. My mind flew, and my state changed, and my knees trembled, and my tears overflowed from listening those phrases which my ears had not heard, and my eyes had not seen, from what I had reached to from impacts of the supplications, and I recognised that the whisperer was creating these as he went along, and he was not creating what had been deposited in the mind (beforehand).

فوقفت في مكاني مستمعا متلذذا إلى أن فرغ من مناجاته فالتفت إلي و صاح بلسان العجم مهدي بيا أي هلم يا مهدي فتقدمت إليه بخطوات فوقفت فأمرني بالتقدم فمشيت قليلا ثم وقفت فأمرني بالتقدم و قال إن الأدب في الامتثال فتقدمت إليه بحيث تصل يدي إليه و يده الشريفه إلي و تكلم بكلمة.

I paused in my place listening pleurably until he was free from his whispering. He turned to me and shouted in a Persian tongue, 'Mahdi Biya' i.e., 'Come, O Mahdi<sup>-ajfj</sup>!' I went ahead to him a few steps and paused. He instructed me with the coming forward. I walked a little, then paused. He instructed me with the coming forward and said, 'The etiquette is to be coming closer!' I proceeded to him to where my hand could reach to him and his noble hand to me, and he<sup>-ajfj</sup> spoke with phrases.

قال المولى السلماسي رحمه الله و لما بلغ كلام السيد السند إلى هنا أضرب عنه صفحا و طوى عنه كشحا و شرح في الجواب عما سأله المحقق المذكور قبل ذلك عن سر قلة تصانيفه مع طول باعه في العلوم فذكر له وجوها فعاد المحقق القمي فسأل عن هذا الكلام الخفي فأشار بيده شبه المنكر بأن هذا سر لا يذكر.

Al-Mowla Al-Salmasy, may Allah<sup>-azwj</sup> have Mercy on him, said, 'And when the talk of the attributed Seyyid reached to over her, I turned away from him excusing, and folded away from him like a scarf, and he explained in the answer from what the mentioned researcher had asked him before that about the secret of the lack of his classifications along with the length of his giving out the sciences. He mentioned aspects to him. The researcher Al-Qummi returner. He was asked about this hidden talk, so he indicated by his hand, resembling the denial, that his is a secret''.<sup>253</sup>

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<sup>253</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 32 H 9

الحكاية العاشرة [كلام العلامة الطباطبائي في أنه عليه السلام ضمّه إلى صدره]

## The tenth story – Speech of the Allama Al-Tabatabaie regarding that he<sup>-ajfj</sup>, may the greetings be upon him<sup>-ajfj</sup>, had hugged him to his<sup>-ajfj</sup> chest.

حدثني الأخ الصفي المذكور عن المولى السلماسي رحمه الله تعالى قال كنت حاضرا في محفل إفادته فسأله رجل عن إمكان رؤية الطلعة الغراء في الغيبة الكبرى و كان بيده الآلة المعروفة لشرب الدخان المسمى عند العجم بغليان

It is narrated to me by the brother of Al-Safy, the mentioned, from Al-Mowla Al-Salmasy, may Allah<sup>-azwj</sup> the Exalted have Mercy on him, said, 'I was present in a gathering of his lessons. A man asked him about the possibility of seeing the Imam<sup>-ajfj</sup> during the major occultation, and in his hand was a tool well-known for drinking the boiling poison smoke (Hookah) in the presence of the Persians.

He was silent from answering him and lowered his head and addressed himself with a talk hidden from the ears. He said, 'What is its meaning? What shall I be saying in his answer, and he<sup>-ajfj</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-ajfj</sup> had hugged me to his<sup>-ajfj</sup> chest?'

فسكت عن جوابه و طأطأ رأسه و خاطب نفسه بكلام خفي أسمعه فقال ما معناه ما أقول في جوابه و قد ضمنى صلوات الله عليه إلى صدره و ورد أيضا في الخبر تكذيب مدعي الرؤية في أيام الغيبة فكرر هذا الكلام.

And it has been reported as well in the Hadith belying the claimant of the sighting during the days of occultation'. He repeated this speech.

ثم قال في جواب السائل إنه قد ورد في أخبار أهل العصمة تكذيب من ادعى رؤية الحجّة عجل الله تعالى فرجه و اقتصر في جوابه عليه من غير إشارة إلى ما أشار إليه.

Then he said in answer to the questioner, 'It has been referred in the Ahadith of the people of infallibility, the belying of the one who claims the sighting of the Divine Authority, may Allah<sup>-azwj</sup> the Exalted Hasten his<sup>-ajfj</sup> relief', and he was short in his answer to him, from without indicating to what he had indicated to".<sup>254</sup>

<sup>254</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 32 H 10

الحكاية الحادية عشرة [شاهده عليه السلام العلامة الطباطبائي حينما كان يدخل عليه السلام روضة العسكريين عليهما السلام]

## The eleventh story – The Allama Al-Tabatabaie witnessed him<sup>-ajfj</sup> when he<sup>-ajfj</sup> was entering the shrine of Al-Askareyn, may the greetings be upon both of them<sup>-asws</sup>.

و بهذا السند عن المولى المذكور قال صلينا مع جنباه في داخل حرم العسكريين ع فلما أراد النهوض من التشهد إلى الركعة الثالثة عرضته حالة فوقف هنيئة ثم قام.

And by this attribution from the mentioned Al-Mowla, he said, ‘We prayed Salat with him inside the sanctuary of Al-Askareyn. When he wanted to get up from the shrine to the third Cycle (of Salat), a state of presented him, so he paused for a while, then stood up.

و لما فرغنا تعجبنا كلنا و لم نفهم ما كان وجهه و لم يجترئ أحد منا على السؤال عنه إلى أن أتينا المنزل و أحضرت المائدة فأشار إلي بعض السادة من أصحابنا أن أسأله منه فقلت لا و أنت أقرب منا

And when we were free, all of us were surprised and we did not understand what its aspect was, and not one of us had the courage upon asking about it, until we came to the house and the meal was presented. One of the chiefs from our companions indicated to me that I should ask him. I said, ‘No, and you are closest of us’.

فالتفت رحمه الله إلي و قال فيم تقاولون قلت و كنت أجسر الناس عليه إنهم يريدون الكشف عما عرض لكم في حال الصلاة

He, may Allah<sup>-azwj</sup> have Mercy on him, turned and said, ‘Regarding what are you talking?’ I said, and I was the most courageous of the people to him, ‘They are wanting the uncovering from what had presented to you during the state of Salat!’

فقال إن الحجة عجل الله تعالى فرجه دخل الروضة للسلام على أبيه ع فعرضني ما رأيتم من مشاهدة جماله الأنور إلى أن خرج منها.

He said, ‘The Divine Authority, may Allah<sup>-azwj</sup> the Exalted Hasten his<sup>-ajfj</sup> relief, entered the shrine to his<sup>-ajfj</sup> father<sup>-asws</sup>. So it presented me what you saw from sighting his<sup>-ajfj</sup> irradiating beauty until he<sup>-ajfj</sup> went out from it’.<sup>255</sup>

<sup>255</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 32 H 11

الحكاية الثانية عشرة [مجيبه عليه السلام إلى دار السيد مهدي بحر العلوم العلامة الطباطبائي لزيارته و تفقده عند ما كان مجاورا بمكة زادها الله شرفا]

**The twelfth story – His<sup>-ajfj</sup>, may the greeting be upon him<sup>-ajfj</sup>, coming to the house of Al-Seyyid Mahdi Bahr Al-Uloom the Allama Tabatabaie to visit him, and his losing him<sup>-ajfj</sup> when he was in the vicinity of Makkah, may Allah<sup>-azwj</sup> Increase its nobility.**

بهذا السند عن ناظر أموره في أيام مجاورته بمكة قال كان رحمه الله مع كونه في بلد الغربة منقطعاً عن الأهل والإخوة قوي القلب في البذل والعطاء غير مكترث بكثرة المصارف

By this chain about the overseer of his affairs during the days of his being in the vicinity of Makkah, said, 'He, may Allah<sup>-azwj</sup> have Mercy on him, with his being in a strange city, cut off from the family and the brothers, was of a strong heart in the spending and the giving, indifferent to the spending.

فاتفق في بعض الأيام أن لم نجد إلى درهم سبيلاً فعرفته الحال وكثرة المونة وانعدام المال فلم يقل شيئاً وكان دأبه أن يطوف بالبيت بعد الصبح و يأتي إلى الدار فيجلس في القبة المختصة به و تأتي إليه بغليان فيشربه ثم يخرج إلى قبة أخرى تجتمع فيها تلامذته من كل المذاهب فيدرس لكل على مذهبه.

By con-incident, in one of the days, he could not find a way to a Dirham. I recognised the situation, and the abundant provisions and the lack of money. He did not say anything, and it was his norm that he would perform Tawaaf of the House after the morning, and he would go to the house and sit in the dome specialised with him, and we would come to him with a Hookah, and he would drink (smoke) it. Then he would go to another dome where his students from every doctrine would have gathered, and he would give lessons to each upon his own doctrine.

فلما رجع من الطواف في اليوم الذي شكوته في أمسه نفود النفقة و أحضرت الغليان على العادة فإذا بالباب يدقه أحد فاضطرب أشد الاضطراب و قال لي خذ الغليان و أخرجه من هذا المكان و قام مسرعاً خارجاً عن الوقار و السكينة و الآداب

When he returned from having performed the Tawaaf during the day of which he had complained of the depletion of the expense monies in its (previous) evening, and the Hookah was presented upon the norm, someone knocked on the door. He became restless with severe restlessness, and said to me, 'Take the Hookah and take it out from this place!' And he stood upon quickly going out

ففتح الباب و دخل شخص جليل في هيئة الأعراب و جلس في تلك القبة و قعد السيد عند بابها في نهاية الذلة و المسكنة و أشار إلي أن لا أقرب إليه الغليان.

He opened the door and a majestic person entered in the appearance of a Bedouin, and he sat down in that dome, and the Seyyid sat by its door in a peak of humility and poverty, and he indicated to me that I should not bring the Hookah near to him.

فقعدا ساعة يتحدثان ثم قام فقام السيد مسرعا و فتح الباب و قبل يده و أركبه على جملة الذي أناخه عنده و مضى لشأنه و رجع السيد متغير اللون و ناولني برة و قال هذه حوالة على رجل صراف قاعد في جبل الصفا و اذهب إليه و خذ منه ما أحيل عليه.

They both sat discussing for a time. Then he stood up, so the Seyyid stood up quickly and opened the door and kissed his hand and rode him upon his camel which he had knelt with him, and he went to his concern, and the Seyyid returned, changed of colour, and he gave me a note and said, 'This is a transfer note to the money-changer man seated in mount Safa, and go to him and take from him what has been transferred to him'.

قال فأخذتها و أتيت بها إلى الرجل الموصوف فلما نظر إليها قبلها و قال علي بالحماميل فذهبت و أتيت بأربعة حماميل فجاء بالدرهم من الصنف الذي يقال له ريال فرانسه يزيد كل واحد على خمسة قرانات العجم و ما كانوا يقدرون على حمله فحملوها على أكتافهم و أتينا بها إلى الدار.

He said, 'I took it and came with it to the money-changer man. When he looked at it, he kissed it and said, 'To me with the load carriers!' I went and came with four load carriers. He came with the Dirhams from the types which are called 'Riyal Faransa', each increasing upon five 'Qaranats' of the Persians, and they were not able upon carrying it. They carried it upon their shoulders, and we came with it to the house.

و لما كان في بعض الأيام ذهبت إلى الصراف لأسأل منه حاله و ممن كانت تلك الحوالة فلم أر صرافا و لا دكانا فسألت عن بعض من حضر في ذلك المكان عن الصراف فقال ما عهدنا في هذا المكان صرافا أبدا و إنما يقعد فيه فلان فعرفت أنه من أسرار الملك المنان و أطفاف ولي الرحمن.

And when it was during one of the days, I went to the moneychanger to ask him of its situation, and from who was that note. I neither saw a moneychanger nor any shop. I asked one of the ones present in that place about the moneychangers. He said, 'We have not come across any money-changer in this place, ever, and rather so and so sits in it'. I recognised that it is from the secrets of the king, the benefactor, and kind friend of the Beneficent"<sup>256</sup>

<sup>256</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>ajfj</sup>, Ch 32 H 12

الحكاية الثالثة عشرة مكالمة السيد بحر العلوم مع الامام عليه السلام في السرداب بسر من رأى

## The thirteenth story – The conversation of the Seyyid Bahr Al-Uloom with the Imam<sup>-ajfj</sup>, may the greeting be upon him in the basement at Surmanray

12 حدثني السيد السندي و العالم المعتمد المحقق الخبير و المضطلع البصير السيد علي سبط السيد أعلى الله مقامه و كان عالما مبرزا له شرح النافع حسن نافع جدا و غيره عن الورع التقي النقي الوفي الصفي السيد مرتضى صهر السيد أعلى الله مقامه علي بنت أخته و كان مصاحبا له في السفر و الحضر مواظبا لخدماته في السر و العلانية

It is narrated to me by the Seyyid, the authority, and the reliable scholar, the researcher, the informed, and the insightful expert the Seyyid Ali grandson of the Seyyid, may Allah<sup>-azwj</sup> Exalt his position, and he was an outstanding scholar having beneficial explanations for him, excellent benefits, and others from the devoutness, the piety, the purity, the loyalty, the elite Al-Seyyid Al Murtaza son-in-law of the Seyyid, may Allah<sup>-azwj</sup> Exalt his position, to the daughter of his sister, and he was a companions of his in the journey and the staying, attentive to serving him in the private and the publicly.

قال كنت معه في سرمن رأى في بعض أسفار زيارته و كان السيد ينام في حجرة وحده و كان لي حجرة بجانب حجرته و كنت في تحاية المواظبة في أوقات خدماته بالليل و النهار و كان يجتمع إليه الناس في أول الليل إلى أن يذهب شطر منه في أكثر الليالي.

He said, 'I was with him at Surmanray in one of the journeys of his visitations, and the Seyyid would sleep in one room, and there was a room for me by the side of his room, and I was in the end of the attendance during the timings of his service by the night and the day, and the people would gather to him in the beginning of the night up to the passing of most of it, during most of the nights.

فاتفق أنه في بعض الليالي قعد على عادته و الناس مجتمعون حوله فرأيت أنه يكره الاجتماع و يحب الخلوة و يتكلم مع كل واحد بكلام فيه إشارة إلى تعجيله بالخروج من عنده فتنفرق الناس و لم يبق غيري فأمرني بالخروج فخرجت إلى حجرتي متفكرا في حالته في تلك الليلة فمعني الرقاد

Co-incidentally, it was during one of the nights upon his norm, and the people were gathered around him, I saw him as if he was disliking the gathering and loved to be alone, and he was speaking with each one with a speech wherein was an indication to hasten him with going out from his presence. The people disperse and there did not remain anyone else apart from me. He instructed me to go out. I went out to my room, thoughtful regarding his state during that night, but the sleep prevented me.

فصبرت زمانا فخرجت متخفيا لأتفقده حاله فرأيت باب حجرته مغلقا فنظرت من شق الباب و إذا السراج بحاله و ليس فيه أحد فدخلت الحجرة فعرفت من وضعها أنه ما نام في تلك الليلة.

I was patient for a long time. I came out stealthily to check his state. I saw the door of his room being open. I looked from the crevice of the door and there was a lamp facing it, and there wasn't anyone in it. So, I entered the room, and I realised that the one who had placed it, did not sleep during that night.



فخرجت حافيا متخفيا أطلب خبره و أفقو أثره فدخلت الصحن الشريف فرأيت أبواب قبة العسكريين مغلقة فتفقدت أطراف خارجها فلم أجد منه أثرا فدخلت الصحن الأخير الذي فيه السرداب فرأيت مفتاح الأبواب.

I went out bare-footed, fearing, seeking his news, and pausing in his tracks. I entered the noble courtyard. I saw doors of the domes of Al-Askareyn locked. I inspected its outside but could find any trace of him. I entered the other courtyard in which is the basement. I saw its doors open.

فنزلت من الدرج حافيا متخفيا متأنيا بحيث لا يسمع مني حس و لا حركة فسمعت همهمة من صفة السرداب كان أحدا يتكلم مع الآخر و لم أميز الكلمات إلى أن بقيت ثلاثة أو أربعة منها و كان دبيبي أخفى من دبيب النملة في الليلة الظلماء على الصخرة الصماء فإذا بالسيد قد نادى في مكانه هناك يا سيد مرتضى ما تصنع و لم خرجت من المنزل.

I descended from the stairs bare footed whereby neither a hiss would be heard from me nor any movement. I heard humming from the ledge of the basement, as if someone was talking to another, and I could not distinguish the phrases until I remained three or four (steps) from it, and my tiptoeing was lighter than the steps of the ant upon a solid rock during a dark night. There was the Seyyid calling out in his place, 'Over here, O Seyyid Murtaza! What are you doing and why did you come out from the house?'

فبقيت متحيرا ساكتا كالخشب المسندة فعزمت على الرجوع قبل الجواب ثم قلت في نفسي كيف تخفي حالك على من عرفك من غير طريق الحواس فأجبت معتذرا نادما و نزلت في خلال الاعتذار إلى حيث شاهدت الصفة

I remained confused, silent like a wooden plank. I determined upon the returning before the answering, then I said within myself, 'How can your state be hidden upon the one who recognised you from without a way of the sensory perceptions?' So, I answered him apologising, regretful, and I descended in the midst of the apologies to where I could witness the features.

فرأيت وحده واقفا تجاه القبلة ليس لغيره هناك أثر فعرفت أنه يناجي الغائب عن أبصار البشر عليه سلام الله الملك الأكبر فرجعت حريا لكل ملامة غريقا في بحر الندامة إلى يوم القيامة.

I saw him alone, standing facing the Qiblah, there wasn't any trace of anyone over there. I realised that he was whispering to the person hidden from the sights, may the greetings of Allah<sup>-azwj</sup>, the King, the Greatest be upon him<sup>-ajfj</sup>. I returned, worthy of every blame, drowning in an ocean of regret up to the Day of Qiyamah<sup>257</sup>.

<sup>257</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 32 H 13

## The fourteenth story

12 حدث الشيخ الصالح الصفي الشيخ أحمد الصدتوماني وكان ثقة تقيا ورعا قال قد استفاض عن جدنا المولى محمد سعيد الصدتوماني وكان من تلامذة السيد رحمه الله أنه جرى في مجلسه ذكر قضايا مصادفة رؤية المهدي ع حتى تكلم هو في جملة من تكلم في ذلك

It is narrated by the righteous Sheikh, the elite, the Sheikh Ahmad Al-Sadtumany, and he was trustworthy, pious, devout. He said, 'It has been elaborated from our grandfather Al-Mowla Muhammad Saeed Al-Sadtumany, and he was from the students of the Seyyid, may Allah<sup>-azwj</sup> have Mercy on him. In his gathering, there flowed the mentioned of co-incidental sightings of Al-Mahdi<sup>-ajfj</sup> until he spoke in a summary of the ones who had spoken regarding that.

فقال أحببت ذات يوم أن أصل إلى مسجد السهلة في وقت ظننته فيه فارغا من الناس فلما انتهيت إليه وجدته غاصا بالناس و لهم دوي و لا أعهد أن يكون في ذلك الوقت فيه أحد.

He said, 'One day I loved to pray Salat in Masjid Al-Sahla during a time I thought it would be free from the people. When I ended up to it, I found it thronged with the people, and for them was thunderous noise, and I did not expect that there would be anyone in it during that time.

فدخلت فوجدت صفوف صافين للصلاة جامعة فوقفت إلى جنب الحائط على موضع فيه رمل فعلوته لأنظر هل أجد خلا في الصفوف فأسدة فرأيت موضع رجل واحد في صف من تلك الصفوف فذهبت إليه و وقفت فيه.

I entered and found rows had been formed for the congregational Salat. I stood to a side of the wall at a place having sand in it, in order to look whether I can find glitch in the rows, a space. I saw a space for one man in a row from those rows. I went to it and stood in it.

فقال رجل من الحاضرين هل رأيت المهدي ع فعند ذلك سكت السيد و كأنه كان نائما ثم اتبته فكلما طلب منه إتمام المطلب لم يتمه.

A man from the attendees said, 'Did you see Al-Mahdi<sup>-ajfj</sup>?' During that, the Seyyid was silent, and it was as if he was sleeping. Then he woke up. Every time the completion of the story was sought from him, he did not complete it'.<sup>258</sup>

<sup>258</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 32 H 14

الحكاية الخامسة عشرة تشرف الشيخ محمد حسن النجفي لزيارته عليه السلام في مسجد السهلة، و قضاء حاجاته ببركة وجوده الشريف

## The fifteenth story – Ennoblement of the Sheikh Muhammad Hassan Al-Najafi due to his visiting him<sup>-ajfj</sup>, may the greetings be upon him<sup>-ajfj</sup>, in Masjid Al-Sahla, and fulfilment of his need by the Blessings of his<sup>-ajfj</sup> noble existence.

حدث الشيخ الفاضل العالم الثقة الشيخ باقر الكاظمي المجاور في النجف الأشرف آل الشيخ طالب نجل العالم العابد الشيخ هادي الكاظمي قال كان في النجف الأشرف رجل مؤمن يسمى الشيخ محمد حسن السرية وكان في سلك أهل العلم ذا نية صادقة

It is narrated by the meritorious Sheikh, the scholar, the trusted, the Sheikh Baqir Al-Kazmy of the vicinity in the Noble Al-Najaf, the family of the Sheikh, student of the son of the scholar, the worshipper, the Sheikh Hady Al Kazmi who said, 'In the Noble Al-Najaf there was a Momin man called the Sheikh Muhammad Hassan Al-Sareera, and he was in the ranks of the people of knowledge with sincere intention.

و كان معه مرض السعال إذا سعل يخرج من صدره مع الأخلاط دم و كان مع ذلك في غاية الفقر و الاحتياج لا يملك قوت يومه و كان يخرج في أغلب أوقاته إلى البادية إلى الأعراب الذين في أطراف النجف الأشرف ليحصل له قوت و لو شعير

And with him there was patient of cough. Whenever he coughed, there would come out from his chest a mixture of blood, and along with that he was in the peak of poverty and the precaution, not owning the subsistence of his day, and he was going out most of the time to the wilderness to the Bedouins, those in the outskirts of the Noble Al-Najaf in order to achieve subsistence for him, and even if be barley.

و ما كان يتيسر ذلك على وجه يكفيه مع شدة رجائه و كان مع ذلك قد تعلق قلبه بتزويج امرأة من أهل النجف و كان يطلبها من أهلها و ما أجابوه إلى ذلك لقلّة ذات يده و كان في هم و غم شديد من جهة ابتلائه بذلك

And that would not be achieved for him upon its aspect to suffice him along with his strong hopes, and along with that he had linked his heart to marry a woman from the people of Al-Najaf, and he had sought her from her family, but they had not answered him to that due to the scarcity of provisions in his hand, and he was in worries and severe sadness from the aspect of that being delayed.

فلما اشتد به الفقر و المرض و آيس من تزويج البنت عزم على ما هو معروف عند أهل النجف من أنه من أصابه أمر فواظب الرواح إلى مسجد الكوفة أربعين ليلة الأرباء فلا بد أن يرى صاحب الأمر عجل الله فرجه من حيث لا يعلم و يقضي له مراده.

When the poverty and the sickness intensified with him and he despaired from marrying the daughter (woman), he determined upon what is well-known with the people of Al-Najaf that one who is afflicted with a matter would persevere to Masjid Al-Kufa for forty Wednesdays, and it would be inevitable that he would see Master<sup>-ajfj</sup> of the command, may Allah<sup>-azwj</sup> Hasten his<sup>-ajfj</sup> relief from where he would not know, and he<sup>-ajfj</sup> would fulfil his want for him.

قال الشيخ باقر قدس سره قال الشيخ محمد فواظبت على ذلك أربعين ليلة بالأربعاء فلما كانت الليلة الأخيرة و كانت ليلة شتاء مظلمة و قد هبت ريح عاصفة فيها قليل من المطر و أنا جالس في الدكة التي هي داخل في باب المسجد و كانت الدكة الشرقية المقابلة للباب الأول تكون على الطرف الأيسر عند دخول المسجد و لا أتمكن الدخول في المسجد من جهة سعال الدم و لا يمكن قذفه في المسجد و ليس معي شيء أتقي فيه عن البرد

The Sheikh Baqir, may (Allah-azwj) Sanctify his soul, said, 'The Sheikh Muhamad said, 'I persevered for forty nights with the Wednesdays. When it was the last night, and it was a wintry night, dark, and a stormy wind had descended wherein was a little from the rain, and I was seated on the bench which was inside the door of the Masjid, and the bench easterly facing to the first door which happens to be on the left at the entrance of the Masjid, and the entry in the Masjid was not possible from the reason of coughing up blood, nor was it possible to throw it inside the Masjid, and there was nothing with me I could save it in from the cold.

و قد ضاق صدري و اشتد علي همي و غمي و ضاقت الدنيا في عيني و أفكر أن الليالي قد انقضت و هذه آخرها و ما رأيت أحدا و لا ظهر لي شيء و قد تعبت هذا التعب العظيم و تحملت المشاق و الخوف في أربعين ليلة أجيء فيها من النجف إلى مسجد الكوفة و يكون لي الإياب من ذلك.

And my chest was constricted, and my worries and my sadness intensified upon me, and the world was narrowed in my eyes, and I was thinking that the nights had terminated and this it's last, and I have neither seen anyone nor has anything appeared to me, and I am fatigued with the mighty fatigue, and have borne the hardships and the fear during the forty night I have been coming in from Al-Najaf to the Masjid Al-Kufa, and the despair happened to me from that.

فبينما أنا أفكر في ذلك و ليس في المسجد أحد أبدا و قد أوقدت نارا لأسخن عليها قهوة جئت بها من النجف لا أتمكن من تركها لتعودي بها و كانت قليلة جدا إذا بشخص من جهة الباب الأول متوجها إلى

While I was thinking regarding that, and there wasn't anyone in the Masjid at all, and I had ignited a fire to warm up the coffee upon it I had come with it from Al-Najaf, it not being possible for me to return with it, and it was very little, when there was a person from the direction of the first door heading towards me.

فلما نظرته من بعيد تكدرت و قلت في نفسي هذا أعرابي من أطراف المسجد قد جاء إلي ليشرب من القهوة و أبقى بلا قهوة في هذا الليل المظلم و يزيد علي همي و غمي.

When I looked at him from afar, I was ruffled, and I said within myself, 'This is a Bedouin from outskirts of the Masjid who is coming towards me in order to drink from the coffee, and I would remain without coffee in this dark night', and my worries and my sadness increased upon me.

فبينما أنا أفكر إذا به قد وصل إلي و سلم علي باسمي و جلس في مقابلي فتعجبت من معرفته باسمي و ظننته من الذين أخرج إليهم في بعض الأوقات من أطراف النجف الأشرف فصرت أسأله من أي العرب يكون قال من بعض العرب فصرت أذكر له الطوائف التي في أطراف النجف فيقول لا لا و كلما ذكرت له طائفة قال لا لست منها.

While I was thinking when he had arrived to me and greeted unto me with my name, and he sat down facing me. I was surprised from his recognition with my name, and I thought he was from the ones going to them in one of the timings from outskirts of the Noble Al-Najaf. I went

to ask him, 'From which of the Arabs do you happen to be?' He said, 'From one of the Arabs'. I went on to mention to him the tribes which were in the outskirts of Al-Najaf. He kept saying, 'No', 'No', and every time I mentioned a tribe to him, he said, 'I am not from it'.

فأغضبني و قلت له أجل أنت من طريطرة مستهزئا و هو لفظ بلا معنى فتبسم من قولي ذلك و قال لا عليك من أينما كنت ما الذي جاء بك إلى هنا فقلت و أنت ما عليك السؤال عن هذه الأمور

He angered me, and I said to him, 'Yes you are from Tareytarah!', mockingly, and it is a word without any meaning. He smiled from that word of mine and said: 'It is not upon you from wherever you may be! What is that which made you come to over here?' I said, 'And you, it is not upon you to be asking about these affairs'.

فقال ما ضرك لو أخبرتني فتعجبت من حسن أخلاقه و عذوبة منطقته فمال قلبي إليه و صار كلما تكلم ازداد حبي له فعملت له السبيل من التتن و أعطيته فقال أنت اشرب فأنا ما أشرب

He said, 'It would not harm you if you were to inform me'. I was surprised from the goodness of his mannerisms and the sweetness of his talk, so my heart inclined towards him, it became such that every time he spoke, it increased my love for him. So, I worked up a cup of clay for him and gave it to him. He said, 'You drink, for I shall not drink'.

و صببت له في الفنجان قهوة و أعطيته فأخذه و شرب شيئا قليلا منه ثم ناولني الباقي و قال أنت اشربه فأخذته و شربته و لم ألتفت إلى عدم شربه تمام الفنجان و لكن يزداد حبي له أنا فأنا.

And I poured coffee for him in the cup and gave it to him. He took it and drank something little from it, then gave the remainder to me and said: 'You drink it!' I took it and drank it, and I did not turn to (paid attention to) his refusal from drinking the full cup, but my love for him increased, time and again.

فقلت له يا أخي أنت قد أرسلك الله إلي في هذه الليلة تأنسي أ فلا تروح معي إلى أن نجلس في حضرة مسلم ع و نتحدث فقال أروح معك فحدث حديثك.

I said to him, 'O my brother! You, Allah<sup>-azwj</sup> has Sent you to me in this night to comfort me. Will you not come with me until we sit in the presence of Muslim<sup>-as</sup>, and we discuss?' He said, 'I shall come with you, so narrate your narration'.

فقلت له أحكي لك الواقع أنا في غاية الفقر و الحاجة مذ شعرت على نفسي و مع ذلك معي سعال أتتخع الدم و أقذفه من صدري منذ سنين و لا أعرف علاجه و ما عندي زوجة و قد علق قلبي بامرأة من أهل محلتنا في النجف الأشرف و من جهة قلة ما في اليد ما تيسر لي أخذها.

I said to him, 'I shall tell you the event. I am in the peak of the poverty and the need since I was upon myself, and along with that there is a cough with me suffocating the blood and throwing it out from my chest for years, and I do not know its treatment and there is no wife with me, and my heart is hanging with a woman from the people of our neighbourhood in the Noble Al-Najaf, and due to the reasons of the scarcity of what is in the hand, it is not easy for me to take her.

و قد غرني هؤلاء الملائية و قالوا لي اقصدي في حوائجك صاحب الزمان و بت أربعين ليلة الأربعاء في مسجد الكوفة فإنك تراه و يقضي لك حاجتك و هذه آخر ليلة من الأربعين و ما رأيت فيها شيئاً و قد تحملت هذه المشاق في هذه الليالي فهذا الذي جاء بي هنا و هذه حوائجي.

And they have deceived me of the convention (of the people of Al-Najaf), and they said to me, 'Strive in your needs to Master<sup>-ajfj</sup> of the Time, and spend forty Wednesday nights in the Masjid Al-Kufa, for you will see him<sup>-ajfj</sup>, and he<sup>-ajfj</sup> will fulfil your need for you, and this is the last night from the forty and I have not seen anything during it, and I have endured these difficulties during these nights which I have come to over here, and these are my need'.

فقال لي و أنا غافل غير ملتفت أما صدرك فقد برأ و أما الامراة فتأخذها عن قريب و أما ففرك فيبقى على حالة حتى تموت و أنا غير ملتفت إلى هذا البيان أبدا.

He said to me, and I was not paying attention: 'As for your chest, so it has been cured, and as for the woman, you will be taking her very shorty, and as for your poverty, it will remain upon its state until you die', and I did not pay attention to this explanation at all!

فقلت أ لا تروح إلى حضرة مسلم قال قم فقممت و توجه أمامي فلما وردنا أرض المسجد فقال أ لا تصلي صلاة تحية المسجد فقلت أفعل فوقف هو قريبا من الشاخص الموضوع في المسجد و أنا خلفه بفاصلة فأحرمت الصلاة و صرت أقرأ الفاتحة.

I said, 'Will you not come to the presence of Muslim<sup>-as?</sup>' He said, 'Arise!' I stood up and he went in front of me. When we arrived in the land of the Masjid, he said, 'Will you not pray Salat of salutation of the Masjid?' I said, 'I shall do so'. He stood nearby from the person in the Masjid, and I was behind him by a distance. I began the Salat and went on to recite (Surah) Al-Fatiha.

فبينما أنا أقرأ و إذا يقرأ الفاتحة قراءة ما سمعت أحدا يقرأ مثلها أبدا فمن حسن قراءته قلت في نفسي لعله هذا هو صاحب الزمان و ذكرت بعض كلمات له تدل على ذلك

While I was reciting, he recited (Surah) Al-Fatiha in a recitation I had not heard anyone recite like it, ever! From the excellence of his recitation, I said within myself, 'Perhaps this one, he is Master<sup>-ajfj</sup> of the Time', and I remembered some of the phrases of his evidencing upon that.

ثم نظرت إليه بعد ما خطر في قلبي ذلك و هو في الصلاة و إذا به قد أحاطه نور عظيم منعني من تشخيص شخصه الشريف و هو مع ذلك يصلي و أنا أسمع قراءته و قد ارتعدت فرائصي و لا أستطيع قطع الصلاة خوفا منه

Then I looked at him<sup>-ajfj</sup> after that had occurred in my heart, and he<sup>-ajfj</sup> was in the Salat, and behold, a mighty Noor had surrounded him<sup>-ajfj</sup> preventing me from analysing his<sup>-ajfj</sup> noble person, and along with that, he<sup>-ajfj</sup> praying Salat and I was listening to his<sup>-ajfj</sup> recitation, and my limbs were trembling, and I was not able to cut the Salat out of fear from him<sup>-ajfj</sup>.

فأكملتها على أي وجه كان و قد علا النور من وجه الأرض فصرت أندبه و أبكي و أتضجر و أعتذر من سوء أدبي معه في باب المسجد و قلت له أنت صادق الوعد و قد وعدتني الرواح معي إلى مسلم.

I completed it upon whichever aspect it was, and the Noor has risen from the surface of the earth. I went on to mourn, and cry, and apologising, and excusing from my evil etiquette with

him<sup>-ajfj</sup> in the door of the Masjid, and I said to him<sup>-ajfj</sup>, 'You<sup>-ajfj</sup> are truthful of the promise and you<sup>-ajfj</sup> have promised me of the departing with me to Muslim<sup>-as</sup>'.

فبينما أنا أكلم النور و إذا بالنور قد توجه إلى جهة المسلم فتبعته فدخل النور الحضرة و صار في جو القبة و لم يزل على ذلك و لم أزل أندبه و أبكي حتى إذا طلع الفجر عرج النور.

While I was talking to the Noor, and the Noor started heading to the direction of Al-Muslim<sup>-as</sup>. I followed him<sup>-ajfj</sup>. The Noor entered the presence and came to be in the air of the dome and did not descend upon that, and I did not cease mourning and crying until when the dawn emerged, the Noor ascended.

فلما كان الصباح التفت إلى قوله أما صدرك فقد برأ و إذا أنا صحيح الصدر و ليس معي سعال أبدا و ما مضى أسبوع إلا و سهل الله على أخذ البنت من حيث لا أحتسب و بقي فقري على ما كان كما أخبر صلوات الله و سلامه عليه و على آباءه الطاهرين.

When it was the morning, I turned (paid attention) to his<sup>-ajfj</sup> words: 'As for your chest, so it has been cured', and behold I was healthy of the chest and there was no cough with me, ever, and not even a week had passed by except an Allah<sup>-azwj</sup> Eased upon taking the girl from what I had not even anticipated, and my poverty remained upon what it had been just as he<sup>-ajfj</sup>, may the Salawaat of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Greeting be upon him, and upon his<sup>-ajfj</sup> pure forefathers<sup>-asws</sup>, had said".<sup>259</sup>

<sup>259</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 32 H 15

الحكاية السادسة عشرة رؤية الرجل الصالح الحاج عبد الواعظ حمرة نار كبيرة في مقام المهدي عليه السلام في مسجد السهلة

## The sixteenth story – sighting by the righteous man, the pilgrim Abdul Waiz, a big ember of fire in the place of Al-Mahdi<sup>ajfj</sup>, may the greeting be upon him in Masjid Al-Sahla.

حدثني العالم الجليل و الفاضل النبيل مصباح المتقين و زين المجاهدين السيد الأيد مولانا السيد محمد بن العالم السيد هاشم بن مير شجاعت علي الموسوي الرضوي النجفي المعروف بالهندي سلمه الله تعالى و هو من العلماء المتقين و كان يؤم الجماعة في داخل حرم أمير المؤمنين ع و له خبرة و بصيرة بأغلب العلوم المتداولة و هو الآن من مجاوري بلدتنا الشريفة عمرها الله تعالى بوجود الأبرار و الصلحاء.

It is narrated to me by the majestic scholar and the meritorious, the noble, the lamp of the pious, and adornment of the fighters, the Seyyid Al Ayd our master Al-Seyyid Muhammad son of the scholar Al-Seyyid Hashim Bin Meyr Shuja'at Ali Al-Musawy Al-Rizwy well known as Al-Hindi, may Allah<sup>azwj</sup> the Exalted Keep him safe, and he is from the pious scholar, and he used to lead the congregation inside the sanctuary of Amir Al-Momineen<sup>asws</sup>, and for him was experience and insight in most of the current knowledges and now he is from the vicinity of our noble city, may Allah<sup>azwj</sup> the Exalted Build it with existence of the good and the righteous people.

قال كان رجل صالح يسمى الحاج عبد الواعظ كان كثير التردد إلى مسجد السهلة و الكوفة فنقل لي الثقة الشيخ باقر بن الشيخ هادي المقدم ذكره قال و كان عالما بالمقدمات و علم القراءة و بعض علم الجفر و عنده ملكة الاجتهاد المطلق إلا أنه مشغول عن الاستنباط لأكثر من قدر حاجته بمعيشة العيال و كان يقرأ المراثي و يؤم الجماعة و كان صدوقا خيرا معتمدا عن الشيخ مهدي الزنجباجوي

He said, 'There was a righteous man called Al-Haaj Abdul Waiz. He was a frequent returner to Masjid Al-Sahla and Al-Kufa. The trusted Sheikh Baqir son of the Sheikh Hady, whose mention has preceded, transmitted to me. He said, 'He was a scholar of the preliminaries, and knowledge of the recitations, and part of the knowledge of Al-Jafr, and he possessed the faculty of absolute diligence except that too pre-occupied from the extraction (Al-Istinbaat) due to frequency of his needs with the livelihood of the dependants, and he used to recite eulogies, and lead the congregation (in Salat), and he was a good and trustworthy person relying upon the Sheikh Mahdi Al-Zanjawy.

قال كنت في مسجد الكوفة فوجدت هذا العبد الصالح خرج إلى النجف بعد نصف الليل ليصل إليه أول النهار فخرجت معه لأجل ذلك أيضا فلما انتهينا إلى قريب من البئر التي في نصف الطريق لاح لي أسد على قارعة الطريق و البرية خالية من الناس ليس فيها إلا أنا و هذا الرجل

He said, 'I was in Masjid Al-Kufa and I found this righteous servant going out to Al-Najaf after midnight in order to arrive to it at the beginning of the day. I went out with him for that reason as well. When we ended up to nearby from the well which is in midway of the road, a lion appeared to me on a side of the road, and the wilderness was empty from the people. There wasn't anyone in it except I and this man.

فوقفت عن المشي فقال ما بالك فقلت هذا الأسد فقال امش و لا تبال به فقلت كيف يكون ذلك فأصر علي فأبيت فقال لي إذا رأيتني وصلت إليه و وقفت بجذائه و لم يضربني أفتجوز الطريق و تمشي فقلت نعم



I paused from the walking. He said, 'What is the matter with you?' I said, 'This lion'. He said, 'Walk and do not mind him'. I said, 'How can that be?' He insisted upon me. I refused. He said to me, 'When you see me going to him and pause facing him, and he does not harm me, will you cross the road and walk?' I said, 'Yes'.

فتقدمني إلى الأسد حتى وضع يده على ناصيته فلما رأيت ذلك أسرع في مشيي حتى جزتهما و أنا مرعوب ثم لحق بي و بقي الأسد في مكانه.

He went ahead of me to the lion until he placed his hand upon its mane. When I saw that, I quickened in my walking until I crossed over while I was dreading. Then he joined with me, and the lion remained in its place.

قال نور الله قلبه قال الشيخ باقر و كنت في أيام شبابي خرجت مع خالي الشيخ محمد علي القارئ مصنف الكتب الثلاثة الكبير و المتوسط و الصغير و مؤلف كتاب التعزية جمع فيه تفصيل قضية كربلاء من بدئها إلى ختامها بترتيب حسن و أحاديث منتخبة إلى مسجد السهلة

He, may Allah<sup>azwj</sup> Irradiate his heart, said, 'The Sheikh Baqir said, 'And I was in my days of youth. I went out with my maternal uncle the Sheikh Muhammad Ali Qary, author of the book 'Al-Salasa – Al Kabeer Wa Al-Mutawassat Wa Al-Sagheer', and the compiler of the book 'Al-Taziya' in which he collected the detail of the story of Karbala, from its beginning to its end in an excellent arrangement, and the selected Ahadith on Masjid Al-Sahla.

و كان في تلك الأوقات موحشا في الليل ليس فيه هذه العمارة الجديدة و الطريق بينه و بين مسجد الكوفة كان صعبا أيضا ليس بهذه السهولة الحاصلة بعد الإصلاح.

And in those timings, there was loneliness during the night. There weren't these new building, and the road between him and Masjid Al-Kufa was difficult as well. It wasn't travelled with this ease, after the repair work.

فلما صلينا تحية مقام المهدي ع نسي خالي سبيله و تنته فذكر ذلك بعد ما خرجنا و صرنا في باب المسجد فبعثني إليها.

When we had prayed in salutation to the place of Al-Mahdi<sup>ajfj</sup>, my uncle forgot his Hookah and his tobacco. He remembered that after we had gone out and came to the door of the Masjid. So, he sent me to it.

فلما دخلت وقت العشاء إلى المقام فتناولت ذلك وجدت جرة نار كبيرة تلهب في وسط المقام فخرجت مرعوبا منها فرآني خالي على هيئة الرعب فقال لي ما بالك فأخبرته بالجمرة فقال لي سنصل إلى مسجد الكوفة و نسأل العبد الصالح عنها فإنه كثير التردد إلى هذا المقام و لا يخلو من أن يكون له علم بها.

When the time of Al-Isha entered at the place, I took that and found a large ember of fire blazing in the midst of the place. I went out fearful from it. My uncle saw me upon an appearance of fear. He said to me, 'What is the matter with you?' I informed him of the ember. He said to me, 'We shall go to Masjid Al-Kufa and ask the righteous servant, for he frequently comes to this place, and he will not be empty from there being for him knowledge of it'.

فلما سأله خالي عنها قال كثيرا ما رأيتها في خصوص مقام المهدي ع من بين المقامات و الزوايا.

When my uncle asked him, he said, 'I have frequently seen it, especially in the place of Al-Mahdi<sup>-ajfj</sup>, from between the places and the corner'.<sup>260</sup>

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<sup>260</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 32 H 16

الحكاية السابعة عشرة تشرف السيد باقر القزويني و ابنه بزيارته عليه السلام في مسجد السهلة

## The seventeenth story – Ennoblement of the Seyyod Baqir Qazwiny and his son with his<sup>-ajfj</sup> visitation in Masjid Al-Sahla

قال نضر الله وجهه و أخبرني الشيخ باقر المزبور عن السيد جعفر بن السيد الجليل السيد باقر القزويني الآتي ذكره قال كنت أسير مع أبي إلى مسجد السهلة فلما قاربناها قلت له هذه الكلمات التي أسمعها من الناس أن من جاء إلى مسجد السهلة في أربعين أربعاء فإنه يرى المهدي ع أرى أنها لا أصل لها

He, May Allah<sup>-azwj</sup> Freshen his face, said, ‘And it was informed to me by the Sheikh Baqir Al-Mazbour, from Al-Seyyid Ja’far Bin Al-Seyyid the majestic the Seyyid Baqir Al-Qazwiny, exalted be his mention, said, ‘I was travelling with my father to Masjid Al-Sahla. When we were near to it, I said to him these phrases which I had heard from the people, ‘One who comes to Masjid Al-Sahla for forty Wednesday, he would see Al-Mahdi<sup>-ajfj</sup>, ‘I view that there is no origin for it’.

فالتفت إلي مغضبا و قال لي و لم ذلك لمحض أنك لم تره أو كل شيء لم تره عينك فلا أصل له و أكثر من الكلام علي حتى ندمت علي ما قلت.

He turned to me angrily and said to me, ‘And why that only because you do not see him<sup>-ajfj</sup>? Or is everything your eyes do not see, so there is no origin for it?’ And he frequented the talk upon me until I regretted upon what I had said.

ثم دخلنا معه المسجد و كان خاليا من الناس فلما قام في وسط المسجد ليصلي ركعتين للاستجارة أقبل رجل من ناحية مقام الحجة ع و مر بالسيد فسلم عليه و صافحه و التفت إلى السيد والدي و قال فمن هذا فقلت أ هو المهدي ع فقال فمن فركضت أطلبه فلم أجده في داخل المسجد و لا في خارجه.

Then we entered the Masjid with him, and it was empty from the people. When he stood in the middle of the Masjid to pray two Cycles Salat of the recourse (Al-Istijara), a man came from the corner of the place of the Divine Authority, and he passed by the Seyyid. He greeted unto him and shook his hand and my father turned to the Seyyid and said, ‘So who is this?’ I said, ‘Is he Al-Mahdi<sup>-ajfj</sup>?’ He said, ‘Then who?’ I sprinted seeking him, but I could not find him in the interior of the Masjid nor in its outside’.<sup>261</sup>

<sup>261</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 32 H 17

الحكاية الثامنة عشرة تشرف رجل آخر صادق اللهجة بخدمته عليه السلام.

## The eighteenth story – Ennoblement of another man of truthful tone with serving him<sup>-ajfj</sup>, may the greeting be upon him<sup>-ajfj</sup>

و قال أصلح الله باله و أخير الشيخ باقر المزبور عن رجل صادق اللهجة كان حلاقا و له أب كبير مسن و هو لا يقصر في خدمته حتى أنه يحمل له الإبريق إلى الخلاء و يقف ينتظره حتى يخرج فيأخذه منه و لا يفارق خدمته إلا ليلة الأربعاء فإنه يمضي إلى مسجد السهلة

And he, may Allah<sup>-azwj</sup> Keep him of sound mind, said, 'And the Sheikh Baqir Al-Mazbour informed from a man of truthful tone. He was a barber and there was an aged father for him and he was not deficient in serving him to the extent that he would carry the jug for him to the toilet and pause awaiting him until he would come out, then he would take it from him, and he would not separate from serving him except on the night of Wednesday, and for he would go to Masjid Al-Sahla.

ثم ترك الرواح إلى المسجد فسألته عن سبب ذلك فقال خرجت أربعين أربعا فلما كانت الأخيرة لم يتيسر لي أن أخرج إلى قريب المغرب فمشيت وحدي و صار الليل و بقيت أمشي حتى بقي ثلث الطريق و كانت الليلة مقمرة.

Then he left going to the Masjid. I asked him the cause of that. He said, 'I went out for forty Wednesdays. When it was the last, it was not possible for me to go out due to the nearness of Al-Maghrib (Salat). So I walked alone, and the night came, and I remained walking until a third of the road had remain, and the night was moonlit.

فأريت أعرابيا على فرس قد قصدني فقلت في نفسي هذا سيسلبني ثيابي فلما انتهى إلي كلمني بلسان البدو من العرب و سألني عن مقصدي فقلت مسجد السهلة فقال معك شيء من المأكول فقلت لا فقال أدخل يدك في جيبيك

I saw a Bedouin upon a horse who was coming towards me. I said within myself, 'This one will plunder me of my clothes'. When he ended to me, he spoke to be in the Bedouin slang from the Arabs and asked me about my purpose. I said, 'Masjid Al-Sahla'. He said, 'Is there anything with you from the eatables?' I said, 'No'. He said, 'Insert you hand in your pocket!'

هذا نقل بالمعنى و أما اللفظ دورك يدك لجيبك

This has been copied with the meaning, and as for the wordings, (these are): 'Rotate your hand to your pocket!'

فقلت ليس فيه شيء فكرر علي القول بزجر حتى أدخلت يدي في جيبي فوجدت فيه زيبا كنت اشتريته لطفلي عندي و نسيتته فبقي في جيبي.

I said, 'There isn't anything in it'. He reiterated the word upon me with a rebuke until I inserted my hand in my pocket. I found a raisin in it which I had bought for a child with me, and I had forgotten it, and it had remained in my pocket.

ثم قال لي الأعرابي أوصيك بالعود أوصيك بالعود أوصيك بالعود و العود في لسانهم اسم للأب المسن ثم غاب عن بصري فعلمت أنه المهدي ع و أنه لا يرضى بمفارقتي لأبي حتى في ليلة الأربعاء فلم أعد.

Then the Bedouin said to me, 'I advise you with 'Al Awd'! I advise you with 'Al Awd'! I advise you with 'Al-Awd'!' And 'Al Awd', their language is a name for the aged father. Then he disappeared from my sight, and I knew it was Al-Mahdi<sup>-ajfj</sup>, and he<sup>-ajfj</sup> was not pleased with my separating from my father, even during the night of Wednesday. So, I did not return (to Masjid Al-Sahla)".<sup>262</sup>

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<sup>262</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 32 H 18

الحكاية التاسعة عشرة [تشرف السيد محمد ابن السيد هاشم الموسوي النجفي المعروف بالهندي بزيارته عليه السلام في الحرم العلوي ليلة ثلاث و عشرين من شهر رمضان]

## The nineteenth story – Ennoblement of the Seyyid Muhammad, son of the Seyyid Hashim Al Musawy Al-Najafy, well-known as Al Hindi, with his<sup>-ajfj</sup> visitation, may the greeting be upon him<sup>-ajfj</sup> in the Alawite sanctuary on the thirteenth night of the month of Ramazan.

و قال أدام الله إكرامه رأيت في رواية ما يدل على أنك إذا أردت أن تعرف ليلة القدر فأقرأ حم الدخان كل ليلة في شهر رمضان مائة مرة إلى ليلة ثلاث و عشرين

And he, may Allah<sup>-azwj</sup> Perpetuate his honour, said, 'I saw in a report what pointed upon that you, whenever you want to recognise Laylat Al Qadr (The night of Pre-determination), should recited Surah Al Dukhan every night during the month of Ramazan one hundred times up to the night of twenty-third.

فعملت ذلك و بدأت في ليلة الثلاث و العشرين أقرأ على حفظي بعد الفطور إلى أن خرجت إلى الحرم العلوي في أثناء الليل فلم أجد لي موضعا أستقر فيه إلا أن أجلس مقابلا للوجه مستديرا للقبلة بقرب الشمع المعلق لكثرة الناس في تلك الليلة.

I did that and during the twenty-third night I began reciting from my memory after the breaking of the fast until I went out to the Alawite sanctuary during the night but could not find any place for to settle in except facing towards the Qiblah near the hanging candle, due to the large number of people in that night.

فتربعت و استقبلت الشباك و بقيت أقرأ حم فبينما أنا كذلك إذ وجدت إلى جنبي أعرابيا متربعا أيضا معتدل الظهر أسمر اللون حسن العينين و الأنف و الوجه مهيبا جدا كأنه من شيوخ الأعراب إلا أنه شاب و لا أذكر هل كان له لحية خفيفة أم لم تكن و أظن الأول.

I squatted faced the window and remained reciting 'Ha Meem' (Surah Al Dukhan). While I was like that when I found a Bedouin to my side squatting as well, of a straight back, brown colour, excellent eyes, and the nose and face were very majestic as if he was from the Arab Sheikhs, except that he was a youth, and I don't remember whether there was a light beard for him or did not happen to be, and I think it was the first.

فجعلت في نفسي أقول ما الذي أتى بهذا البدوي إلى هذا الموضع و يجلس هذا الجلوس العجيب و ما حاجته في الحرم و أين منزله في هذا الليل أ هو من شيوخ الخزاعة و أضافه بعض الخدمة مثل الكلیددار أو نائبه و ما بلغني خبره و ما سمعت به.

I went on to say within myself, 'What is that which has brought this Bedouin to this place, and he is sitting in this Persian sitting? And what is his need in the sanctuary? And where is his house in this night? Is he from the Sheikhs of Al Khuza'a (clan)? And is he an addition to some of the servant like Al-Kaleydar, or his deputy, and his news has not reached me and I have not heard of him?'

ثم قلت في نفسي لعله المهدي ع و جعلت أنظر في وجهه و هو يلتفت يمينا و شمالا إلى الزوار من غير إسراع في الالتفات يناي الوقار و جلست امرأة قدامي لاصقة بظهرها ركبت فنظرت إليه متبسما ليراها على هذه الحالة فيتبسّم على حسب عادة الناس فنظر إليها و هو غير متبسّم و إلي و رجع إلى النظر يمينا و شمالا فقلت أسأله أنه أين منزله أو من هو .

Then I said within myself, 'Perhaps he is Al-Mahdi<sup>-ajfj</sup>', and I went on to look into his face and he was turning right and left to the visitors from without quickness in the turning, negating the dignity, and a woman sat in front of me, adhering her back to my knees. She looked at him smiling for him to see her upon this state, so he may smile back upon a nor of the people. He looked at her and to me, and he was not smiling, and he returned to look right and left. I said (within myself), 'I shall ask him where his house is, or who he is'.

فلما هممت بسؤاله انكمش فؤادي انكماشاً تأذيت منه جدا و ظننت أن وجهي اصفر من هذه الحالة و بقي الألم في فؤادي حتى قلت في نفسي اللهم إني لا أسأله فدعني يا فؤادي و عد إلى السلامة من هذا الألم فإني قد أعرضت عما أردت من سؤاله و عزمتم على السكوت فعند ذلك سكن فؤادي و عدت إلى التفكير في أمره .

When I thought of asking him, my heart cringed with a cringing, very hurt from him, and I thought that my face paled from this state and the pain remained in my heart until I said withing myself, 'O Allah<sup>-azwj</sup>! I will not ask him, so leave me, O my heart, and return to the safety from this pain, for I am turning away from what I wanted to ask him', and I determined upon being silent. During that, my heart calmed and returned to the thinking regarding his affair.

و هممت مرة ثانية بالاستفسار منه و قلت أي ضرر في ذلك و ما يعني من أن أسأله فانكمش فؤادي مرة ثانية عند ما هممت بسؤاله و بقيت متألما مصفرا حتى تأذيت و قلت عزمتم أن لا أسأله و لا أستفسر إلى أن سكن فؤادي

I thought for a second time with enquiring from him, and I said (within myself), 'Which harm can there be in that? And what prevents me from asking him?' My heart cringed for a second time at what I had thought of questioning him, and I remained in pain, pale, until it hurt, and I said (within myself), 'I am determined not to ask him nor inquire until my heart calms down.

و أنا أقرأ لسانا و أنظر إلى وجهه و جماله و هيئته و أفكر فيه قلبا حتى أأخذني الشوق إلى العزم مرة ثالثة على سؤاله فانكمش فؤادي و تأذيت في الغاية و عزمتم عزمًا صادقا على ترك سؤاله و نصبت لنفسي طريقا إلى معرفته غير الكلام معه و هو أي لا أفارقه و أتبعه حيث قام و مشى حتى أنظر أين منزله إن كان من سائر الناس أو يغيب عن بصري إن كان الإمام ع .

And I recited by tongue and kept looking into his face and his beauty and his appearance and thinking in my heart regarding him until the longing seized me to the determination upon asking him for the third time. My heart cringed and hurt at the peak, and I determined a sincere determination upon leaving asking him, and I installed for myself a way to recognising him, without the talking with him, and it is that I will not separate from him, and I shall follow him when he stands and walk until I look at his house, if he was from rest of the people, or he disappears from my sight, if he was the Imam<sup>-ajfj</sup>.

فأطال الجلوس على تلك الهيئة و لا فاصل بيني و بينه بل الظاهر أن ثيابي ملاصقة لثيابه و أحببت أن أعرف الوقت و الساعة و أنا لا أسمع من كثرة أصوات الناس صوت ساعات الحرم

I prolonged the sitting upon that state, and there was no distance between me and him. But the apparent is that my clothes were sticking (touching) with his clothes, and I would have loved to know the time, and the hour, and I could not hear the clocks of the sanctuary due to the voices of the large number of people.

فصار في مقابلي رجل عنده ساعة فقممت لأسأله عنها و خطوت خطوة ففاتني صاحب الساعة لتزاحم الناس فعدت بسرعة إلى موضعي و لعل إحدى رجلي لم تفارقه فلم أجد صاحبي و ندمت على قيامي ندما عظيما و عاتبت نفسي عتابا شديدا.

A man came in in front of me having a watch with him. I stood up to ask him about it, and took a step, by I missed the owner of the watch due to the crowd of the people. I quickly returned to my place, and perhaps one of my legs had not even separated from him, but I could not find my companion, and I regretted upon my standing up with a mighty regret, and I faulted myself with severe faulting”.<sup>263</sup>

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<sup>263</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>ajfj</sup>, Ch 32 H 19



الحكاية العشرون [قصة العابد الصالح السيد محمد العاملي و تشرفه بلقاء الحجّة عليه السلام خارج النجف الأشرف]

## The twentieth story – Story of the righteous servant Muhammad Al-Aamili and his ennoblement with meeting the Divine Authority, may the greetings be upon him<sup>-ajfj</sup> outside the Noble Al-Najaf

قصة العابد الصالح التقى السيد محمد العاملي رحمه الله ابن السيد عباس سلمه الله آل العباس شرف الدين الساكن في قرية جشيث من قرى جبل عامل وكان من قصته أنه رحمه الله لكثرة تعدي الجور عليه

Story of the worshipper, the righteous, the pious, the Seyyid Muhammad Al-Aamili, may Allah<sup>-azwj</sup> have Mercy on him, son of the Seyyid Abbas, may Allah<sup>-azwj</sup> Keep the family of Abbas safe, Sharaf Al-Deen Al-Saakin in a town of Jasees from a town of Jabal Amel, and it was from his story that he, may Allah<sup>-azwj</sup> have Mercy on him, due to the frequency of the excessive tyranny upon him.

خرج من وطنه خائفا هاربا مع شدة فقره و قلة بضاعته حتى أنه لم يكن عنده يوم خروجه إلا مقدارا لا يسوى قوت يومه و كان متعففا لا يسأل أحدا.

He went out from his homeland, fearful, fleeing along with the severity of his poverty and scarce belonging until there did not happen to be in his possession on the day of his going out, except a measurement of what could not be sufficient for the subsistence of his day, and he was chaste, not asking anyone.

و ساح في الأرض برهة من دهره و رأى في أيام سياحته في نومه و يقظته عجائب كثيرة إلى أن انتهى أمره إلى مجاورة النجف الأشرف على مشرفها آلاف التحية و التحف و سكن في بعض الحجرات الفوقانية من الصحن المقدس و كان في شدة الفقر و لم يكن يعرفه بتلك الصفة إلا قليل و توفي رحمه الله في النجف الأشرف بعد مضي خمس سنوات من يوم خروجه من قريته.

And he travelled in the land for a time and saw during the days of his travels, in his sleep and his wakefulness, a lot of wonders, until his affair ended to the vicinity of the Noble Al-Najaf, may there be a thousand salutations and gifts upon its noble one, and he dwelled in one of the upper rooms of the Holy courtyard, and he was in severe poverty, and he did not happen to be known with that characteristic except by a few, and he, may Allah<sup>-azwj</sup> have Mercy on him, was in the Noble Al-Najaf, after the passing of five years from the day of his going out from his town.

و كان أحيانا يراودني و كان كثير العفة و الحياء يحضر عندي أيام إقامة التعزية و ربما استعار مني بعض كتب الأدعية لشدة ضيق معاشه حتى أن كثيرا ما لا يتمكن لقوته إلا على تميرات يواظب الأدعية المأثورة لسعة الرزق حتى كأنه ما ترك شيئا من الأذكار المروية و الأدعية المأثورة.

And sometimes he used to come to me, and he was with a lot of chastity and the modesty. He presented in my presence in the days the consolation is established (Muharram etc.), and sometimes he would borrow some books of supplications from me due to the severity of the constraints of his livelihood, to the extent that a lot of times he was not able upon for his subsistence except some dates. He kept up with the impactful supplications to expand the

sustenance until it was as if he had not left out anything from the mentioned, the reported, and the impactful supplications.

و اشتغل بعض أيامه على عرض حاجته على صاحب الزمان عليه سلام الله الملك المنان أربعين يوما و كان يكتب حاجته و يخرج كل يوم قبل طلوع الشمس من البلد من الباب الصغير الذي يخرج منه إلى البحر و يبعد عن طرف اليمين مقدار فرسخ أو أزيد بحيث لا يراه أحد ثم يضع عريضته في بندقة من الطين و يودعها أحد نوابه سلام الله عليه و يرميها في الماء إلى أن مضى عليه ثمانية أو تسعة و ثلاثون يوما.

And some of his days he would pre-occupy upon presenting his needs to Master<sup>-ajfj</sup> of the Time, upon him<sup>-ajfj</sup> be the Greetings of Allah<sup>-azwj</sup> the King, the Benefactor, for forty days, and he would write his need and go out from the city every day before rising of the sun, from the small gate from which one goes out to the sea, and he would worship on the right at a distance of a Farsakh or more, where no one would see him. Then he would place his (written) request in a ball of clay and entrust it to one of his<sup>-ajfj</sup> deputies, may the Greetings of Allah<sup>-azwj</sup> be upon him, and throw it into the water – until thirty-eight or thirty-nine days passed upon it.

فلما فعل ما يفعله كل يوم و رجع قال كنت في غاية الملالة و ضيق الخلق و أمشي مطرقا رأسي فالتفت فإذا أنا برجل كأنه لحق بي من ورائي و كان في زي العرب فسلم علي فرددت ع بأقل ما يرد و ما التفت إليه لضيق خلقي

When he had done what he did every day and returned, he said, 'I was in the peak of exhaustion and constrains of the people, and I was walking lowered of head. I turned, and there I was with a man, as if he was catching up with me from behind me, and he was in a garb of the Arabs. He greeted unto he. I responded with less than what he wanted, and I did not turn to him due to my restrictive manners.

فسأرتني مقدارا و أنا على حالي فقال بلهجة أهل قريتي سيد محمد ما حاجتك يمضي عليك ثمانية أو تسعة و ثلاثون يوما تخرج قبل طلوع الشمس إلى المكان الغلاني و ترمي العريضة في الماء تظن أن إمامك ليس مطلعاً على حاجتك.

He walked with me for a distance while I was upon my state. He said in the tone of the people of my town: 'Seyyid Muhammad! What is your need? Thirty-eight or thirty-nine days have passed upon you, you are going out before rising of the sun to such and such place and throwing the (written) request into the water? Do you think that your Imam<sup>-ajfj</sup> is not notified upon your needs?'

قال فتعجبت من ذلك لأنني لم أطلع أحدا على شغلي و لا أحد رأني و لا أحد من أهل جبل عامل في المشهد الشريف لم أعرفه خصوصا أنه لايس الكفية و العقال و ليس مرسوما في بلادنا فخطر في خاطري وصولي إلى المطلب الأقصى و فوزي بالنعمة العظمى و أنه الحجة على البرايا إمام العصر عجل الله تعالى فرجه.

He said, 'I was surprised from that, because I had not notified anyone upon my occupation, nor had anyone seen me, nor anyone from the people of Jabal Amel in the Noble Shrine. I did not recognise him in particular. He was wearing a full turban and the headband, and it isn't the norm in our city. It occurred in my mind of the aimed purpose, and my success with the mighty favour that he<sup>-ajfj</sup> is the Divine Authority upon the created being, Imam<sup>-ajfj</sup> of the Time, may Allah<sup>-azwj</sup> the Exalted Hasten his<sup>-ajfj</sup> relief.

و كنت سمعت قديما أن يده المباركة في النعومة بحيث لا يبلغها يد أحد من الناس فقلت في نفسي أصادفه فإن كان يده كما سمعت أصنع ما يحق بحضرته فمددت يدي و أنا على حالي لمصافحته فمد يده المباركة فصافحته فإذا يده كما سمعت

And I had heard from ancient times that his<sup>-ajfj</sup> Blessed hand, in the tenderness, was where no hand of anyone from the people could reach it. I said within myself, 'I shall shake his<sup>-ajfj</sup> hand. If his<sup>-ajfj</sup> hand was just as I have heard, I shall do what is rightful in his<sup>-ajfj</sup> presence'. So, I extended my hand, while I was upon my state, in order to shake his<sup>-ajfj</sup> hand. He<sup>-ajfj</sup> extended his<sup>-ajfj</sup> Blessed hand. I shook it, and behold, his<sup>-ajfj</sup> hand was just as I had heard.

فتيقنت الفوز و الفلاح فرفعت رأسي و وجهت له وجهي و أردت تقبيل يده المباركة فلم أر أحدا.

So I was convinced of the win and the success. I raised my head and faced my face towards him<sup>-ajfj</sup>, and I wanted to kiss his<sup>-ajfj</sup> Blessed hand, but I did not see anyone.

قلت و والده السيد عباس حي إلى حال التأليف و هو من بني أعمام العالم الحبر الجليل و السيد المؤيد النبيل وحيد عصره و ناموس دهره السيد صدر الدين العاملي المتوطن في أصبهان تلميذ العلامة الطباطبائي بحر العلوم أعلى الله مقامهما.

I said, 'And his father the Seyyid Abbas was alive up to the state of the compilation (of this), and he is from the uncles of the scholar, the spiritualist, the majestic and the Seyyid, the helper, the noble, one of his time, and the law of his time, the Seyyid Sadr Al-Deen Al-Aamili, a dweller in Isfahan, student of the Allama Al-Tabatabaie Bahr Al-Uloom, may Allah<sup>-azwj</sup> Elevate both their positions''<sup>264</sup>.

<sup>264</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 32 H 20

الحكاية الحادية والعشرون [قصة اخرى للسيد المذكور و تشرفه بلقاء الحجّة عليه السلام عند ما أشرف على الهلاك في زيارته للمشهد الرضوي عليه السلام]

**The twenty-first story – Another story of the mentioned Seyyid and his ennoblement with meeting the Divine Authority, upon him<sup>-ajfj</sup> be the greetings during when he was overlooking upon the destruction, in his visitation to the Razawi shrine, upon him<sup>-asws</sup> be the greetings.**

و حدث السيد الصالح المتقدم ذكره قدس الله روحه قال وردت المشهد المقدس الرضوي عليه الصلاة والسلام للزيارة و أقمت فيه مدة و كنت في ضنك و ضيق مع وفور النعمة و رخص أسعارها و لما أردت الرجوع مع سائر الزائرين لم يكن عندي شيء من الزاد حتى قرصة لقوت يومي

And it is narrated by the righteous Seyyid, whose mention preceded, may Allah<sup>-azwj</sup> Sanctify his soul, he said, 'I arrived at the Holy Shrine of Al-Razawi, may the Salawaat and the greetings be upon him<sup>-asws</sup>, for the visitation, and I stayed in it for a period, and I was in (financial) constrains and severity along with abundance of Grace and cheap prices, and when I wanted to return with rest of the visitors, there did not happen to be anything from the provisions with me, even a disc (of bread) for the subsistence of my day.

فخلفت عنهم و بقيت يومي إلى زوال الشمس فزرت مولاي و أديت فرض الصلاة فرأيت أني لو لم ألحق بهم لا يتيسر لي الرفقة عن قريب و إن بقيت أدركتني الشتاء و مت من البرد.

I stayed behind from them and remained my day up to the setting of the sun. I visited my Master<sup>-asws</sup> and fulfilled the Prescribed Salat. I viewed that if I do not join with them, very soon the friendship will not be easy for me, and if I were to remain, the winter would come across me and I would die from the cold.

فخرجت من الحرم المطهر مع ملالة الخاطر و قلت في نفسي أمشي على أثرهم فإن مت جوعا استرحت و إلا لحقت بهم فخرجت من البلد الشريف و سألت عن الطريق و صرت أمشي حتى غربت الشمس و ما صادفت أحدا فعلمت أني أخطأت الطريق و أنا ببادية مهولة لا يرى فيها سوى الحنظل و قد أشرفت من الجوع و العطش على الهلاك

I went out from the pure sanctuary with an exhausted mind, and I said within myself, 'I shall walk upon their tracks. If I were to die of hunger, I shall rest, or else I shall catch up with them'. I went out from the noble city and asked about the road and went on walking until the sun set and I did not meet anyone. I knew that I had mistaken the road and I was in a wild valley where nothing besides the colocynth could be seen, and I was overlooking upon the destruction (death) out of hunger and thirst.

فصرت أكسر حنظلة حنظلة لعلي أظفر من بينها مجحب حتى كسرت نحو من خمسمائة فلم أظفر بها و طلبت الماء و الكلاء حتى جنني الليل و يتست منهما فأيقنت الفناء و استسلمت للموت و بكيت على حالي.

I went on to break the colocynth by colocynth (bushes) perhaps I would be successful with a (small) melon in their midst, until I had broken about five hundred, but I could still not win

with it, and I sought the water and the river until the night shielded, and I despaired from these. I was convinced of the annihilation, and I submitted to the death and cried upon my state.

فتراءى لي مكان مرتفع فصعدته فوجدت في أعلاها عينا من الماء فتعجبت و شكرت الله عز و جل و شربت الماء و قلت في نفسي أتوضأ وضوء الصلاة و أصلي لئلا ينزل بي الموت و أنا مشغول الذمة بما فبادرت إليها.

I saw a high place, so I ascended it and found a spring of water in its top. I was surprised and thanked Allah<sup>-azwj</sup> Mighty and Majestic, and I said within myself, 'I shall perform wud'u for the Salat and I shall pray lest the death befalls me', and I was pre-occupied with the responsibility with it, so I rushed towards it.

فلما فرغت من العشاء الآخرة أظلم الليل و امتلأ البیداء من أصوات السباع و غيرها و كنت أعرف من بينها صوت الأسد و الذئب و أرى أعين بعضها تتوقد كأنها السراج فزادت وحشتي إلا أني كنت مستسلما للموت فأدركني النوم لكثرة التعب

When I was free from the last Isha (Salat), the night darkened and the valley filled up from the sounds of the wild animals and others, and between these I was recognising the sound of the lion, and the wolf, and I saw a spring, part of it was igniting as if it was a lamp. So, my loneliness increased, and I was only submitting to the death, and the sleep came across me due to the exhaustion.

و ما أفقت إلا و الأصوات قد انخمدت و الدنيا بنور القمر قد أضاءت و أنا في غاية الضعف فرأيت فارسا مقبلا علي فقلت في نفسي إنه يقتلني لأنه يريد متاعي فلا يجد شيئا عندي فيغضب لذلك فيقتلني و لا أقل من أن تصيبني منه جراحة.

And I did not wake up except and the sound had frozen, and the world had illuminated with the light of the moon, and I was in the peak of weakness. I saw a horseman coming towards me. I said within myself, 'He will kill me because he will want my belongings and he will not find anything being with me, so he would be angered due to that and kill me, and not less that my being afflicted with an injury from him'.

فلما وصل إلي سلم علي فرددت عليه السلام و طابت منه نفسي فقال ما لك فأومأت إليه بضعفي فقال عندك ثلاث بطيخات لم لا تأكل منها فقلت لا تستهزأني و دعني على حالي

When he arrived to me, he greeted unto me. I responded the greeting to him, and my soul felt good from him. He said, 'What is the matter with you?' I gestured to him of my weakness. He said, 'There are three melons in your possession, why are you not eating from these?' I said, 'Do not mock me, and leave me to be upon my state'.

فقال لي انظر إلى ورائك فنظرت فرأيت شجرة بطيخ عليها ثلاث بطيخات كبار فقال سد جوعك بواحدة و خذ معك اثنتين و عليك بهذا الصراط المستقيم فامش عليه و كل نصف بطيخة أول النهار و النصف الآخر عند الزوال و احفظ بطيخة فإنها تنفعك فإذا غربت الشمس تصل إلى خيمة سوداء يوصلك أهلها إلى القافلة و غاب عن بصري.

He said to me, 'Look behind you!' I looked and I saw a melon tree having three large melons upon it. He said, 'Block your hunger with one, and take two with you, and upon you is to be with this straight path, so walk upon it, and eat half the melon at the beginning of the day,

and the other half at midday, and preserve a melon for it shall benefit you. When the sun sets, you shall arrive to a black tent. Its inhabitant will take you to the caravan'. And he disappeared from my sight.

فقمتم إلى تلك البطيخات فكسرت واحدة منها فرأيتها في غاية الحلاوة و اللطافة كأني ما أكلت مثلها فأكلتها و أخذت معي الاثنتين و لزمت الطريق و جعلت أمشي حتى طلعت الشمس و مضى من طلوعها مقدار ساعة فكسرت واحدة منهما و أكلت نصفها و سرت إلى زوال الشمس فأكلت النصف الآخر و أخذت الطريق.

I stood up to those melons. I broke one from these and I saw it as being at the peak of sweetness and delicateness. It is as if I had eaten the like of it. So, I ate it and took the two with me, and I stuck to the road and went on walking until the sun emerged and continued for the measurement of an hour from its rising. I broke one of them and ate half of it, and I walked up to midday. I ate the other half and took to the road.

فلما قرب الغروب بدت لي تلك الخيمة و رأيت أهلها فبادروا إلي و أخذوني بعنف و شدة و ذهبوا بي إلى الخيمة كأنهم زعموني جاسوسا و كنت لا أعرف التكلم إلا بلسان العرب و لا يعرفون لساني فأتوا بي إلى كبيرهم فقال لي بشدة و غضب من أين جئت تصدقني و إلا قتلتك

When it was close to evening, that tent appeared to me, and I saw it's people. They rushed towards me and seized me by the nose and severity, and they went with me to the tent, as if they were thinking I was a spy, and I did not know the talking except in the Arabic language, nor were they knowing my language. They came with me to their elder. He said to me with harshness and anger, 'Where are you coming from? Speak the truth to me or else I will kill you'.

فأفهمته بكل حيلة شرحا من حالي. فقال أيها السيد الكذاب لا يعبر من الطريق الذي تدعيه متنفس إلا تلف أو أكله السباع ثم إنك كيف قدرت على تلك المسافة البعيدة في الزمان الذي تذكره و من هذا المكان إلى المشهد المقدس مسيرة ثلاثة أيام اصدقني و إلا قتلتك و شهر سيفه في وجهي.

I made him understand by every means, the detail of my situation. He said, 'O you lying Seyyid! No person every crosses from the path which you are claiming except he is either damaged of the lions devour him! Then you, how were you able upon that far distance in a time which you mention, and from this place to the Holy Shrine there is a travel distance of three days? Speak the truth to me or else I shall kill you!' And he unsheathed his sword in my face.

فبدا له البطيخ من تحت عبائي فقال ما هذا فقصصت عليه قصته فقال الحاضرون ليس في هذا الصحراء بطيخ خصوصا هذه البطيخة التي ما رأينا مثلها أبدا فرجعوا إلى أنفسهم و تكلموا فيما بينهم و كأنهم علموا صدق مقالتي

The melon manifested to him from beneath my cloak. He said, 'What is this?' I narrated the story to him. The ones present said, 'There are no melons in this desert, especially this melon which we have not seen any similar to it, ever!' The returned to themselves (consulting) and talking between them, and it was as if they knew the truthfulness of my words.

و أن هذه معجزة من الإمام عليه آلاف التحية و الثناء و السلام فأقبلوا علي و قبلوا يدي و صدروني في مجلسهم و أكرموني غاية الإكرام و أخذوا لباسي تبركا به و كسوني ألبسة جديدة فاخرة و أضافوني يومين و ليلتين.

And in this is a miracle from the Imam<sup>-ajfj</sup>, upon him<sup>-ajfj</sup> be a thousand salutations and praises and greetings. They turned to me and kissed my hand, and they seated me in the centre of their gathering, and honoured me with the peak of honouring, and they took my clothes to be blessed by it and they clothed me with new pride-worthy clothes, and they hosted me for two days and two nights.

فلما كان اليوم الثالث أعطوني عشرة توامين و وجهوا معي ثلاثة منهم حتى أدركت القافلة.

When it was the third day, they gave me ten Toomans (Persian currency), and they send with me three of them until I came across the caravan".<sup>265</sup>

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<sup>265</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 32 H 21

الحكاية الثانية و العشرون [تشرف العلامة الحلي بخدمته عليه السلام في المنام و معجزته عليه السلام في استنساخ كتاب كبير كان يستنسخه العلامة رضوان الله عليه]

**The twenty-second story – Ennoblement of the Allama Al-Hilli with serving him<sup>-ajfj</sup>, may the greetings be upon him<sup>-ajfj</sup>, and his<sup>-ajfj</sup>, may the greetings be upon him<sup>-ajfj</sup> transcribing a large book which the Allama, may the Pleasure of Allah<sup>-azwj</sup> be upon him, copied it.**

السيد الشهيد القاضي نور الله الشوشترى في مجالس المؤمنين في ترجمة آية الله العلامة الحلي قدس سره أن من جملة مقاماته العالية أنه اشتهر عند أهل الإيمان أن بعض علماء أهل السنة ممن تتلمذ عليه العلامة في بعض الفنون ألف كتابا في رد الإمامية و يقرأ للناس في مجالسه و يضلهم و كان لا يعطيه أحدا خوفا من أن يرده أحد من الإمامية

The Seyyid, the martyr, the judge Noorullah Al-Shustary in ‘Majalis Al-Momineen’, in a translation of the Allama Al-Hilli, may Allah<sup>-azwj</sup> Sanctify his soul from all of his lofty positions. It is well publicised with the people of Eman that one of the scholars of the Sunnis from the students of his in some of the skills, compiled a book in refutation of the Imamites and he read it to the people in his gathering and strayed them, and he was not giving it to anyone from that one of the Imamites mighty refute it.

فاحتال رحمه الله في تحصيل هذا الكتاب إلى أن جعل تتلمذه عليه وسيلة لأخذه الكتاب منه عارية فالتجأ الرجل و استحيا من رده و قال إني آليت على نفسي أن لا أعطيه أحدا أزيد من ليلة فاغتنم الفرصة في هذا المقدار من الزمان فأخذه منه و أتى به إلى بيته لينقل منه ما تيسر منه.

He, may Allah<sup>-azwj</sup> have Mercy on him, used a trick in attaining this book. He made his student a means to it take the book from it by borrowing. The man requested, and he was too embarrassed from rejecting it and said, ‘I have sworn upon myself that I will not give it to anyone for more than a night’. The opportunity of this measurement of time saddened him. He took it from him and came with it to his house in order to copy from it whatever was easy (possible) from it.

فلما اشتغل بكتابته و انتصف الليل غلبه النوم فحضر الحجة ع و قال ولني الكتاب و خذ في نومك فانتبه العلامة و قد تم الكتاب بإعجازه ع.

When he pre-occupied with his writing and it was midnight, the sleep overcame. The Divine Authority presented and said: ‘Give me the book and take to your sleep’. The Allama woke up and the book had been completed by his<sup>-ajfj</sup> miracle.

و ظاهر عبارته يومهم أن الملاقاة و المكالمة كان في اليقظة و هو بعيد و الظاهر أنه في المنام و الله العالم.



And the apparent of its expression is that he imagined that the meeting and the talking was during the wakefulness, and it is far-fetched, and the apparent is that it was during the sleep. And Allah<sup>-azwj</sup> is the most Knowing<sup>266</sup>.

و رأيت هذه الحكاية في مجموعة كبيرة، من جمع الفاضل الالمعى علي بن إبراهيم المازندراني و بخطه، و كان معاصرا للشيخ البهائي رحمه الله، هكذا: الشيخ الجليل جمال الدين الحلي، كان علامة علماء الزمان- الى أن قال:-

*Note: And I saw this story in a large collection from a collection of the meritorious, the luminary Ali Bin Ibrahim Al-Mazandarani and in his own handwriting, and he was a contemporary of the Sheikh Al-Bahaie, may Allah<sup>-azwj</sup> have Mercy on him, like this: 'The majestic Sheikh Jamal Al-Deen Al-Hilli was top scholar of the scholars of the time' – until he said –*

و قد قيل: إنه كان يطلب من بعض الأفاضل كتابا لينتسخه، و هو كان يأبى عليه، و كان كتابا كبيرا جدا، فاتفق أن أخذه منه شرطا: بأن لا يبقى عنده غير ليلة واحدة، و هذا كتاب لا يمكن نسخه الا في سنة أو أكثر.

*'And it has been said that he had sought a book from one of the meritorious ones in order to copy it, and he was refusing to him, and it was a very large book. He reconciled that he would take it from him with a condition that it would not remain in his possession apart from one night, and this book was such that it was not possible to copy it except in a year or more.*

فألى به الشيخ رحمه الله، و شرع في كتابته في تلك الليلة فكتب منه صفحات و مله و إذا برجل دخل عليه من الباب بصفة أهل الحجاز، فسلم و جلس، ثم قال: أيها الشيخ أنت مصطر لي الاوراق و أنا أكتب.

*The Sheikh, may Allah<sup>-azwj</sup> have Mercy on him, swore with him and began in writing it during that night. He wrote some pages from it and was fatigued, and behold, a man entered to see him from the door is a description of the people of Al-Hijaz. He greeted and sat down, then said, 'O you Sheikh! Press the papers for me and I shall write!'*

فكان الشيخ يمصطر له الورق و ذلك الرجل يكتب و كان لا يلحق المصطر بسرعة كتابته فلما نقر ديك الصباح و صاح، و إذا الكتاب بأسره مكتوب تماما.

*So, the Sheikh kept pressing the paper for him and that man was writing, and he couldn't keep up with the speed of his writing. When a rooster of the morning crowed and shouted, and behold, the book had been written completely by his quickness.*

و قد قيل: ان الشيخ لما مل الكتابة نام فانتبه فرأى الكتاب مكتوبا، و الله أعلم منه رحمه الله.

*And it has been said, 'When the Sheikh was tired of the writing, he slept. He woke up suddenly and sat the book to have been written. And Allah<sup>-azwj</sup> is more Knowing than him, may Allah<sup>-azwj</sup> have Mercy on him'.*

<sup>266</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 32 H 22

الحكاية الثالثة و العشرون [قصة معمر بن غوث السننسي أحد غلمان الامام أبي محمد الحسن بن علي العسكري عليهما السلام، و نزوله على مفيد الدين ابن الجهم قبل فتح بغداد بستين]

## The twenty-third story – Story of Muammar Bin Gows Al-Sunbasy, one of the servants of the Imam Abu Muhammad Al-Hassan<sup>-asws</sup> Bin Ali Al-Askari<sup>-asws</sup>, may the greetings be upon them<sup>-asws</sup> both, and his descending at Taj Al-Deen Ibn Al-Jaham two years before the conquest of Baghdad.

في مجموعة نفيسة عندي كلها بخط العالم الجليل شمس الدين محمد بن علي بن الحسن الجباعي جد شيخنا البهائي و هو الذي ينتهي نسخ الصحيفة الكاملة إلى الصحيفة التي كانت بخطه و كتبها من نسخة الشهيد الأول رحمه الله و قد نقل عنه عن تلك المجموعة و غيرها العلامة المجلسي كثيرا في البحار و ربما عبر هو و غيره كالسيد نعمه الله الجزائري في أول شرح الصحيفة عنه بصاحب الكرامات ما لفظه.

In a precious collection with me, all of it in the handwriting of the majestic Shams Al-Deen Muhammad Bin Ali Bin Al-Hassan Al Jubaie, grandfather of our elder Al Bahaie, and he is the one to whom ended a complete copy which was in his handwriting, and he wrote it from a copy of the first martyr, may Allah<sup>-azwj</sup> have Mercy on him, and he had copied from him from that collection and other, the Allama Al Majlisi, most of the (book) 'Al-Bihar', and sometimes he crossed it, and others like the Seyyid Ne'matullah Al-Jazairy in the first commentary of the parchment from him, with the owner of the extraordinary powers, its wordings are: -

قال السيد تاج الدين محمد بن معية الحسيني أحسن الله إليه حدثني والدي القاسم بن الحسن بن معية الحسيني تجاوز الله عن سيئاته أن المعمر بن غوث السننسي ورد إلى الحلة مرتين إحداها قديمة لا أحقق تاريخها و الأخرى قبل فتح بغداد بستين

'The Seyyid Taj Al-Deen Muhammad Bin Mueet, may Allah<sup>-azwj</sup> be Good to him, said, 'It is narrated to me by my father Al-Qasim Bin Al-Hassan Bin Mueet Al-Hasany, may Allah<sup>-azwj</sup> Overlook his evil deeds, that Al-Muammar Bin Gows Al-Sunbasy came to Al-Hilla twice. One of these was ancient, I could not research its date, and the other two years before the conquest of Baghdad.

قال والدي و كنت حينئذ ابن ثمان سنوات و نزل على الفقيه مفيد الدين بن جهم و تردد إليه الناس و زاره خالي السعيد تاج الدين بن معية و أنا معه طفل ابن ثمان سنوات و رأيت و كان شخصا طويلا من الرجال يعد في الكهول و كان ذراعه كأنه الخشبة المجلدة و يركب الخيل العتاق و أقام أياما بالحلة و كان يحكي أنه كان أحد غلمان الإمام أبي محمد الحسن بن علي العسكري ع و أنه شاهد ولادة القائم ع.

My father said, 'On that day I was a boy of eight years old, and he descended to the jurist Taj Al-Deen Bin Jahm, and the people were coming to him, and my maternal uncle Al Saeed Taj Al-Deen Bin Mueet visited him while I was with him, being a child of eight years old, and I saw him, and he was a tall man from the men, longer in the middle ages, and his forearm was as if it was a plant wrapped in skin, and he rode the fast horse, and he stayed at Al-Hilla for days. He told him that he was one of the servants of the Imam<sup>-asws</sup> Abu Muhammad Al-Hassan Bin Ali Al-Askari<sup>-asws</sup>, and he had witnessed the birth of Al-Qaim<sup>-ajfj</sup>.

قال والدي رحمه الله و سمعت الشيخ مفيد الدين بن جهم يحكي بعد مفارقتة و سفره عن الحلة أنه قال أخبرنا بسر لا يمكننا الآن إشاعته و كانوا يقولون إنه أخيره بزوال ملك بني العباس فلما مضى لذلك سنتان أو ما يقاربهما أخذت بغداد و قتل المستعصم و انقرض ملك بني العباس فسبحان من له الدوام و البقاء.

My father, may Allah<sup>-azwj</sup> have Mercy on him, said, 'And I heard the Sheikh Mufeed Al-Deen Bin Jahm telling, after his separation and his journey from Al-Hilla, that he said, 'We are informed with a secret it is not possible for us to spread it now'. And they were saying that he informed him with the decline of the Abbasid kingdom. When two years passed for that, or near to that, Baghdad was seized and Al Mu'tasim was killed, and the kingdom of the Abbasids became extinct. Glorious is the One<sup>-azwj</sup> from whom is the Permanency and the Lasting"<sup>267</sup>

– و كتب ذلك محمد بن علي الجباعي من خط السيد تاج الدين يوم الثلاثاء في شعبان سنة تسع و خمسين و ثمانمائة.

And that was written by Muhammad Bin Ali Al-Jabaie, from the handwriting of the Seyyid Taj Al-Deen on the day of Tuesday during Shaban of the year nine hundred and fifty-eight.

و نقل قبل هذه الحكاية- عن المعمر خيرين هكذا من خط ابن معية و يرفع الإسناد عن المعمر بن غوث السننسي عن أبي الحسن الداعي بن نوفل السلمي قال سمعت رسول الله ص يقول إن الله خلق خلقا من رحمته لرحمته و هم الذين يقضون الحوائج للناس فمن استطاع منكم أن يكون منهم فليكن.

And before, this story was copied from Al Muammar, the two Ahadith like this, from the handwriting of Ibn Mueet, and the achain was raised from Al Muammar Bin Gows Al Sunbasy, from Abu Al-Hassan Al Daie Bin Nowfal al Salmy who said, 'I heard Rasool-Allah<sup>-saww</sup> saying: 'Allah<sup>-azwj</sup> Created creatures from His<sup>-azwj</sup> Mercy, and for His<sup>-azwj</sup> Mercy, and by His<sup>-azwj</sup> Mercy, and they are the ones fulfilling the needs of the people. So, the one from you who has the capacity to be from them, then let him be so''.

– و بالإسناد عن المعمر بن غوث السننسي عن الإمام الحسن بن علي العسكري ع أنه قال أحسن ظنك و لو بحجر يطرح الله شره فيه فنتناول حظك منه فقلت أيدك الله حتى بحجر قال أ فلا ترى حجر الأسود.

And by the chain from Al Muammar Bin Gows Al Sunbasy, from the Imam<sup>-asws</sup> Al-Hassan Al-Askari<sup>-asws</sup> having said: 'Have good thoughts, and even if it is with a stone Allah<sup>-azwj</sup> has Dropped evil in it, so you take your good luck from it'. I said, 'May Allah<sup>-azwj</sup> Assist you<sup>-asws</sup>! Even with a stone?' He<sup>-asws</sup> said: 'Cant you see the Black Stone?''

قلت أما الولد فهو القاضي السيد النسابة تاج الدين أبو عبد الله محمد بن القاسم عظيم الشأن جليل القدر استجاز منه الشهيد الأول لنفسه و لولديه محمد و علي و لبنته ست المشايخ

I said, 'As for the son, so he is the judge Al-Seyyid Al-Nasaba Taj Al-Deen Abu Abdullah Muhammad Bin Al-Qasim of mighty glory, majestic worth, permitting from him the first martyr, for himself, and for his sons Muhammad and Ali, and for his daughter, by six Sheikhs.

<sup>267</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 32 H 23 a

و أما والده فهو السيد جلال الدين أبو جعفر القاسم بن الحسن بن محمد بن الحسن بن معية بن سعيد الديباجي الحسني الفقيه الفاضل العالم الجليل عظيم الشأن تلميذ عميد الرؤساء و ابن السكون و معاصر العلامة و الراوي للصحيفة الشريفة الكاملة عنهما عن السيد بهاء الشرف المذكور في أول الصحيفة كما تبين في محله

And as for his father, he is the Seyyid Jalal Al-Deen Abu Ja'far Al-Qasim Bin Al-Hassan Bin Muhmmad Bin Al-Hassan Bin Mueet Bin Saeed Al-Daybaji Al-Hasany, the jurist, the meritorious, the scholar, the majestic, of mighty glory, student of Umeyd Al-Rousa and Ibn Al Sakun, and a contemporary of the scholar, and the reported of the Sahifa Al Sharifa Al Kamila from them both, from the Seyyid Baha'a, the mentioned noble in the beginning of the parchment, just as is clear in his place.

و أما ابن جهم فهو الشيخ الفقيه محمد بن جهم و هو الذي لما سأل الحاجة نصير الدين عن المحقق أعلم تلامذته في الأصوليين أشار إليه و إلى سديد الدين والد العلامة.

And as for Ibn Jaham, he is the Sheikh, the jurist Muhammad Bin Jahm, and he is the one when he asked Khwaja Naseer Al-Deen about the most knowledgeable researchers among the Usoolis, he was indicated to him, and to Sadeed Al-Deen, father of the Allama".<sup>268</sup>

<sup>268</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>ajfj</sup>, Ch 32 H 23 b

[الحكاية الرابعة و العشرون \[تشرف الشيخ إبراهيم القطيفي بزيارته عليه السلام\]](#)

## The twenty-fourth story – Ennoblement of the Sheikh Ibrahim Al-Qateyfi with visiting him<sup>-ajfj</sup>, may the greetings be upon him<sup>-ajfj</sup>

العالم الجليل الشيخ يوسف البحريني في اللؤلؤة في ترجمة العالم الشيخ إبراهيم القطيفي المعاصر للمحقق الثاني عن بعض أهل البحرين أن هذا الشيخ دخل عليه الإمام الحجة ع في صورة رجل يعرفه الشيخ فسأله أي الآيات من القرآن في المواضع أعظم

The majestic scholar the Sheikh Yusuf Al-Nahrainy in ‘Al-Loulou’, in a translation of the scholar, the Sheikh Ibrahim Al-Qateyfi, the contemporary of the second researcher, from one of the people of Al-Bahrain, ‘This Sheikh, the Imam<sup>-ajfj</sup>, the Divine Authority entered to see him in an image of a man the Sheikh knew. He<sup>-ajfj</sup> asked him: ‘Which Verses from the Quran are regarding the mighty preaching?’

فقال الشيخ إِنَّ الَّذِينَ يُلْحِدُونَ فِي آيَاتِنَا لَا يَحْفَظُونَ عَلَيْنَا أَمْ مَنْ يُلْقَى فِي النَّارِ خَيْرٌ أَمْ مَنْ يَأْتِي آمِنًا يَوْمَ الْقِيَامَةِ اعْمَلُوا مَا شِئْتُمْ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

The Sheikh said, ‘**Surely, those distorting Our Verses, they are not hidden from Us. Is the one who is cast into the Fire better, or one whom comes safely on the Day of Judgment? Do whatever you like, He Sees what you are doing [41:40]**’.

فقال صدقت يا شيخ ثم خرج منه فسأل أهل البيت خرج فلان فقالوا ما رأينا أحدا داخلا و لا خارجا.

He<sup>-ajfj</sup> said: ‘You speak the truth, O Sheikh!’ Then he went out from him. He asked the family members, ‘Has so and so gone out?’ They said, ‘We have neither seen anyone entering nor going out’.<sup>269</sup>

<sup>269</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 32 H 24

[الحكاية الخامسة و العشرون \[كتابه عليه السلام على مقبرة الشيخ المفيد أبياتا في رثائه\]](#)

## The twenty-fifth story – His<sup>-ajfj</sup>, may the greetings be upon him<sup>-ajfj</sup>, writing upon the grave of the Sheikh Al-Mufeed, couplets in eulogising him.

قال السيد القاضي نور الله الشوشترى في مجالس المؤمنين ما معناه أنه وجد هذه الأبيات بخط صاحب الأمر ع مكتوبا على قبر الشيخ المفيد رحمه الله.

The Seyyid, the judge, Noorullah Al-Shustary, said in ‘Majaalis Al-Momineen’, what its meaning is, that he found these couplets in the handwriting of Master<sup>-ajfj</sup> of the Command, written upon the grave of the Sheikh Al-Mufeed, may Allah<sup>-azwj</sup> have Mercy on him: -

يوم على آل الرسول عظيم	لا صوت الناعي بفقدك إنه
فالعدل و التوحيد فيك مقيم	إن كنت قد غيبت في جدت الثرى
تليت عليك من الدروس علوم	و القائم المهدي يفرح كلما

*‘There is no voice mourning your loss, it is a grievous day upon the Progeny<sup>-asws</sup> of the Rasool<sup>saww</sup>. Even though you have disappeared in a grave of soil, the justice and the Tawheed is staying inside you. Al-Qaim<sup>-ajfj</sup> Al-Mahdi<sup>-ajfj</sup> rejoices every time the lessons of knowledge are recited upon you’.*<sup>270</sup>

<sup>270</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 32 H 25

الحكاية السادسة و العشرون [تشرف الشيخ زين الدين علي بن يونس البياضي صاحب كتاب «الصراف المستقيم» بخدمته عليه السلام]

## The twenty-sixth story – Ennoblement of the Sheikh Zayn Al-Deen Ali Bin Yunus Al-Bayazi, author of the book ‘Al-Siraat Al-Mustaqeen’, with serving him<sup>-ajfj</sup>, may the greetings be upon him<sup>-ajfj</sup>.

في الصراف المستقيم للشيخ زين الدين علي بن يونس العاملي البياضي قال مؤلف هذا الكتاب علي بن محمد بن يونس خرجت مع جماعة تزيد على أربعين رجلا إلى زيارة القاسم بن موسى الكاظم ع

In (the book) ‘Al-Siraat Al-Mustaqeem’ of the Sheikh Zayn Al-Deen Ali Bin Yunus Al-Aamili Al-Bayazi, the compiler of this book Ali Bin Muhammad Bin Yunus said, ‘I went out with a group of more than forty men to visit Al-Qasim son of Musa Al-Kazim<sup>-asws</sup>.

هذا القاسم عظيم القدر، جليل الشأن: روى الكليني في الكافي في باب الإشارة و النصّ على أبي الحسن الرضا عليه السلام (راجع ج 1 ص 314) بسند معتبر عن أبي إبراهيم عليه السلام في خير طويل

**Note:** This Qasim is of mighty worth, majestic glory. Al-Kulayni reported in the chapter ‘Al-Ishara Wa Al-Nass’ to Abu Al-Hassan Al-Reza<sup>-asws</sup>, (refer to V 1 P 314) with a reliable chain from Abu Ibrahim<sup>-asws</sup> (7<sup>th</sup> Imam<sup>-asws</sup>) in a lengthy Hadith.

أنه قال ليزيد بن سليط: أخبرك يا با عمارة اني خرجت من منزلي فأوصيت الى ابني فلان و أشركت معه بني في الظاهر، و أوصيته في الباطن فأفردته وحده] و لو كان الامر الى لجعلته في القاسم ابني لحيى إياه و رأفتي عليه، و لكن ذلك إلى الله عزّ و جلّ يجعله حيث يشاء.

He<sup>-asws</sup> said to Yazeed Bin Saleet: ‘I<sup>-ajfj</sup> shall inform you, O Abu Amara! I<sup>-asws</sup> went out from my<sup>-asws</sup> house, so I<sup>-asws</sup> bequeathed to my<sup>-asws</sup> son so and so, and I<sup>-asws</sup> associated with him my<sup>-asws</sup> (other) sons in the apparent, and I<sup>-asws</sup> bequeathed to him in the esoteric, so I individualised him alone, and if the command had been up to me<sup>-asws</sup>, I<sup>-asws</sup> would have made it to me in my<sup>-asws</sup> son Al-Qasim due to my<sup>-asws</sup> love for him, and my kindness upon him, but that is up to Allah<sup>-azwj</sup> Mighty and Majestic. He<sup>-azwj</sup> Makes it to be wherever He<sup>-azwj</sup> so Desires’.

و قال السيد الجليل علي بن طائوس في مصباح الزائر: ذكر زيارة أبرار أولاد الأئمة عليهم السلام، اذا أردت زيارة أحد منهم كالقاسم بن الكاظم و العباس بن أمير المؤمنين أو علي بن الحسين المقتول بالطف عليهم السلام و من جرى في الحكم مجراهم، تقف على المزور إلخ.

And the majestic Seyyid Ali Bin Tawoos said in ‘Misbah Al-Zaair’, mentioning the visitation of the children of the Imams<sup>-asws</sup>, may the greetings be upon them<sup>-asws</sup>, ‘Whenever you want to visit anyone of them, like Al-Qasim son of Al-Kazim<sup>-asws</sup>, and Al Abbas<sup>-asws</sup> son<sup>-asws</sup> of Amir Al-Momineen<sup>-asws</sup>, or Ali (Al-Akbar<sup>-asws</sup> son<sup>-asws</sup> of Al-Husayn<sup>-asws</sup>, the killed at Al-Taff (Karbala), upon them<sup>-asws</sup> be the greetings, and the ones who flow in the ruling with their<sup>-asws</sup> flowing, should pause at the shrine’ – etc.

و من الاخبار المشهورة و ان لم نعثر على مأخذها ما روى عن الرضا عليه السلام أنه قال ما معناه: من لم يقدر على زيارتي فليزر أخي القاسم بحلة، و الله العالم، منه رحمة الله.

And from the famous Ahadith, ‘And if even we weren’t able upon finding it, is what is reported from Al-Reza<sup>-asws</sup> having said, what its meaning is: ‘One who is no able upon visiting me<sup>-asws</sup>,

then let him visit my<sup>asws</sup> brother Al-Qasim at Hilla. And Allah<sup>azwj</sup> is most Knowing, and from it is Mercy of Allah<sup>azwj</sup>.

فكنا عن حضرته نحو ميل من الأرض فرأينا فارسا معترضا فظنناه يريد أخذ ما معنا فخبينا ما خفنا عليه.

We were from him approximately one mile from the land. We saw a horseman interceptin. We though he intended to seize whatever is with us. So, we hid whatever we had been fearing upon.

فلما وصلنا رأينا آثار فرسه و لم نره فنظرنا ما حول القبلة فلم نر أحدا فتعجبنا من ذلك مع استواء الأرض و حضور الشمس و عدم المانع فلا يمتنع أن يكون هو الإمام ع أو أحد الأبدال.

When we arrived, we saw the tracks of his horse and did not see him. We looked at what was around the Qiblah but we could not see anyone. We were surprised from that, along with the evenness of the ground, and presence of the sun, and no one to object. It was not impossible that he might be the Imam<sup>ajfj</sup>, or one of the replacements.

قلت و هذا الشيخ جليل القدر عظيم الشأن صاحب المصنفات الرائقة وصفه الشيخ إبراهيم الكفعمي في بعض كلماته في ذكر الكتب التي ينقل عنها بقوله و من ذلك زبدة البيان و إنسان الإنسان المنتزع من مجمع البيان جمع الإمام العلامة فريد الدهر و وحيد العصر مهبط أنوار الجبروت و فاتح أسرار الملكوت خلاصة الماء و الطين جامع كمالات المتقدمين و المتأخرين بقية الحجج على العالمين الشيخ زين الملة و الحق و الدين علي بن يونس لا أخلى الله الزمان من أنوار شموسه و إيضاح براهينه و دروسه بمحمد و آله ع.

I said, 'And this majestic Sheikh of mighty worth, is an author of fine works. The Sheikh Ibrahim Al-Kaf'amy described him in one of the wordings in mentioning the books which he had copied from with his words, and from that is (the book) 'Zabdat Al Bayan', and 'Insan Al-Insan' taken from 'Majma Al-Bayan', a collection of the imam, the Allama, unparalleled of the era the lone of the times, the descent of the rays of the Subduer, and opener of the secrets of the kingdoms, essence of the water and clay, collector of the perfections of the former ones and the latter ones, remainder of the authorities upon the worlds, the Sheikh, adornment of the nation, and the truth, and the religion, Ali Bin Yunus, may Allah<sup>azwj</sup> not Vacate any time from the rays of his sun, and brightness of his proofs and his lessons, with Muhammad<sup>saww</sup> and Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>'.<sup>271</sup>

<sup>271</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>ajfj</sup>, Ch 32 H 26



الحكاية السابعة والعشرون [قصة تشرف الشيخ الأجل الحاج مولى علي بن الحاج ميرزا خليل الطهراني في السرداب الشريف]

## The twenty-seventh story – Story of ennoblement of the Sheikh, the majestic, the pilgrim, a friend of Ali I Bin Al-Haaj Mirza Al-Tehrani in the noble basement.

حدثني مشافهة العالم العامل فخر الأواخر و ذخر الأوائل شمس فلك الزهد و التقى و حاوي درجات السداد و الهدى الفقيه المؤيد النبيل شيخنا الأجل الحاج المولى علي بن الحاج ميرزا خليل الطهراني المتوطن في الغري حيا و ميتا و كان يزور أئمة سامراء في أغلب السنين و يأنس بالسرداب المغيب و يستمد فيه الفيوضات و يعتقد فيه رجاء نيل المكرمات.

It is narrated to me by the orator, the scholar, the worker, pride of the latter ones, and treasure of the former ones, sun of the sky, the ascetic, and the pious, and enclosure of the ranks of the guide, and the guide, the jurist, the supporter, the noble of our elders, the majestic, the pilgrim, the friend, Ali Bin Al-Haaj Mirza Khaleel Al-Tehrani, the dweller in Al-Ghary, alive and dead, and he used to visit the Imams<sup>asws</sup> as Samarrah in most of the years, and the one comforting in the basement of the disappeared one, and derived the successes in it, and believed in him hoping for the noble honours.

وكان يقول إني ما زرت مرة إلا و رأيت كرامة و نلت مكرومة و كان يستر ما رآه غير أنه ذكر لي و سمعه عنه غيري أني كثيرا ما وصلت إلى باب السرداب الشريف في جوف الليل المظلم و حين هدوء من الناس فأرى عند الباب قبل النزول من الدرج نورا يشرق من سرداب الغيبة على جدران الدهليز الأول و يتحرك من موضع إلى آخر كان بيد أحد هناك شمعة مضيئة و هو ينتقل من مكان إلى آخر فيتحرك النور هنا بحركته ثم أنزل و أدخل في السرداب الشريف فما أجد أحدا و لا أرى سراجا.

And he had saying, 'I did not visit once except and I saw extra ordinary events and attained honours, and it was concealed what he had seen, apart from that he mentioned to me, and others have heard from him, 'Many a time I arrived to the door of the noble basement in the middle of the dark night, and when it was calm from the people. I sat at the door, before the descent from the steps, a light shining from the basement of the disappearance upon the walls of the first corridor, and it moved from one place to another. There was a candle in the hand of someone over there and he was transferring from a place to another. The light moved over there with movement, then descended and entered into the noble basement. I did not find anyone, nor did I see a lamp''.<sup>272</sup>

<sup>272</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>ajfj</sup>, Ch 32 H 27

الحكاية الثامنة والعشرون [تشرف السيد مرتضى النجفي بلقائه عليه السلام في مسجد الكوفة و قصة الشيخ الدخني إمام الجماعة]

## The twenty-eighth story – Ennoblement of the Seyyid Murtaza Al-Najafy with meeting him<sup>-ajfi</sup>, may the greetings be upon him, in Masjid Al-Kufa, and story of the Sheikh Al-Dakhany, imam (prayer leader) of the community.

حدثني السيد الثقة الثقي الصالح السيد مرتضى النجفي رحمه الله و قد أدرك الشيخ شيخ الفقهاء و عمادهم الشيخ جعفر النجفي و كان معروفا عند علماء العراق بالصلاح و السداد و صاحبته سنين سفرا و حضرا فما وقفت منه على عثرة في الدين

It is narrated to me by the Seyyid, the pious, the righteous, the Seyyid Murtaza Al-Najafi, may Allah<sup>-azwj</sup> have Mercy on him, and the Sheikh had met the Sheikh of the jurists and their pillar, the Sheikh Ja'far Al-Najafi, and he was well-known in the presence of the scholars of Al-Iraq as being with the righteousness and the rightful guidance, and he accompanied him for years in journeys and presence, and he did not pause upon any stumble being for him in the religion.

قال كنا في مسجد الكوفة مع جماعة فيهم أحد من العلماء المعروفين المبرزين في المشهد الغروي و قد سألته عن اسمه غير مرة فما كشف عنه لكونه محل هتك الستر و إذاعة السر.

He said, 'We were in Masjid Al-Kufa with a group, among them was one of the scholars, the well-known prominent figures in the shrine of Al-Gharwy (Najaf), and I had asked him about his name more than once, but he had not revealed it due to his being in a secret location and broadcasting the secret.

قال و لما حضرت وقت صلاة المغرب جلس الشيخ لدى الخراب للصلاة و الجماعة في تحية الصلاة بين جالس عنده و مؤذن و متطهر و كان في ذلك الوقت في داخل الموضع المعروف بالتنور ماء قليل من قناة خربة و قد رأينا مجراها عند عمارة مقبرة هاني بن عروة و الدرج التي تنزل إليه ضيقة مخروبة لا تسع غير واحد.

He said, 'When the time of the Maghrib Salat presented, the Sheikh sat down in the prayer niche for the Salat, and the congregation was in preparation of the Salat between being seated in his presence, and reciting Azaan, and cleansing, and during that time in the interior of the place well known as 'The oven', there was little water from a ruined canal, and we had seen its flow during the building of the grave of Hany Bin Urwah<sup>-ar</sup>, and the steps which descend to it were narrow, ruined, not wide enough for more than one.

فجئت إليه و أردت النزول فرأيت شخصا جليلا على هيئة الأعراب قاعدا عند الماء يتوضأ و هو غاية من السكينة و الوقار و الطمأنينة و كنت مستعجلا لخوف عدم إدراك الجماعة فوقف قليلا فرأيت كالجبل لا يحركه شيء فقلت و قد أقيمت الصلاة ما معناه لعلك لا تريد الصلاة مع الشيخ أردت بذلك تعجيله فقال لا قلت و لم قال لأنه الشيخ الدخني

I went to it and wanted to descend. I saw a majestic person upon an appearance of the Bedouin seated by the water performing wud'u, and he was at the peak of tranquility and the dignity and assurance, and I was hasty fearing missing out on the congregational Salat. I paused a little and I saw him being like the mountain, with no movement in him of anything.

I said, 'And the Salat is established, 'What you mean? Don't you want the Salat with the Sheikh?' I intended with that for him to hasten. He said: 'No'. I said, 'And why?' He said, 'Because he is the Sheikh Al-Dakhany'.

فما فهمت مراده فوقفته حتى أتم وضوءه فصعد و ذهب و نزلت و توضأت و صليت فلما قضيت الصلاة و انتشر الناس و قد مألأ قلبي و عيني هيئته و سكونه و كلامه فذكرت للشيخ ما رأيت و سمعت منه فتغيرت حاله و ألوانه و صار متفكراً مهموماً

I did not understand his intend, so I paused until he had completed his wud'u. He ascended and went, and I descended and performed wud'u and prayed Salat. When I had fulfilled the Salat, and the people dispersed, and my heart and my eyes had been filled with his appearance and his calmness and his talk. I mentioned to the Sheikh what I had seen and heard from him. His state changed and he became thoughtful, worried.

فقال قد أدركت الحجة ع و ما عرفته و قد أخبر عن شيء ما اطلع عليه إلا الله تعالى. اعلم أني زرت الدخنة في هذه السنة في الرحبة و هي موضع في طرف الغربي من بحيرة الكوفة محل خوف و خطر من جهة أعراب البادية المترددين إليه

He said, 'You have come across the Divine Authority and did not recognise him<sup>-ajfj</sup>, and I have informed about something, do not notify anyone upon it, except Allah<sup>-azwj</sup> the Exalted. Know that I have farmed the millet during this year in Al-Rahba, and it is a place in the side of Al-Ghary from Baheera of Al-Kufa, being a place of fear and danger from the aspect of the Bedouins of the valley frequenting to it'.

فلما قمت إلى الصلاة و دخلت فيها ذهب فكري إلى زرع الدخنة و أهمني أمره فصرت أتفكر فيه و في آفاته.

When I stood to the Salat and entered into it, my thoughts went away to the millet farm, and its matter concerned me. I went on thinking regarding its and regarding its pests.

هذا خلاصة ما سمعته منه رحمه الله قبل هذا التاريخ بأزيد من عشرين سنة و أستغفر الله من الزيادة و النقصان في بعض كلماته.

This is a summary of what I heard from him, may Allah<sup>-azwj</sup> have Mercy on him, more than twenty years before this date, and I seek Forgiveness of Allah<sup>-azwj</sup> from the increase and the decrease in some of his phrases".<sup>273</sup>

<sup>273</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 32 H 28

الحكاية التاسعة و العشرون [قصة رجل صالح من أهل بغداد، و تشرفه بزيارة الحجّة عليه السلام في جزيرة في البحر عند ما تكسرت به سفينته]

## The twenty-ninth story – Story of a righteous man from the people of Baghdad, and his ennoblement with visiting the Divine Authority, may the greetings be upon him, in an island of the sea, during the wrecking of his ship.

في كتاب نور العيون تأليف الفاضل الخبير الأملعي السيد محمد شريف الحسيني الأصبهاني عن أستاذه العالم الصالح الزاهد الورع الأмирزا محمد تقي بن الأмирزا محمد كاظم بن الأмирزا عزيز الله ابن المولى محمد تقي المجلسي الملقب بالألماسي و هو من العلماء الزاهدين و كان بصيرا في الفقه و الحديث و الرجال و قد ذكرنا شرح حاله في رسالة الفيض القدسي في ذكر أحوال العلامة المجلسي رضوان الله عليه قال في رسالة له في ذكر من رآه ع في الغيبة الكبرى حدثني بعض أصحابنا عن رجل صالح من أهل بغداد و هو حي إلى هذا الوقت أي سنة ست و ثلاثين بعد المائة و الألف

In the book 'Noor Al-Uyoon' compiled by the meritorious, and informed, the luminary, the Seyyid Muhammad Shareef Al-Husayni Al-Isfahany, from his teacher the righteous scholar, the devout Al Mirza Muhammad Taqi son of Al Mirza Muhammad Kazim, son of the Mirza Azeezullah, son of the Mowla Muhammad Taqi Al Majlisi, titled as 'The luminary', and he is from the ascetic scholars, and he was insightful in jurisprudence and the Hadith, and the men (narrators), and we have mentioned a commentary of his state in a letter of Al Feyz Al Qudsy in mentioned the situations of the scholar Al-Majlisi, may the Pleasure of Allah<sup>-azwj</sup> be upon him. He said in his letter to him in mention of the ones having seen him<sup>-ajfj</sup> during the major occultation, 'It is narrated to me by one of our companion, from a righteous man from the people of Baghdad, and he is alive up to this time, i.e. the year thirty-six after one thousand and one hundred.

قال إني كنت قد سافرت في بعض السنين مع جماعة فركبنا السفينة و سرنا في البحر فاتفق أنه انكسرت سفينتنا و غرق جميع من فيها و تعلقت أنا بلوح مكسور فألقاني البحر بعد مدة إلى جزيرة فسرت في أطراف الجزيرة فوصلت بعد اليأس من الحياة بصحراء فيها جبل عظيم.

He said, 'I had journeyed during one of the years with a group. We sailed the ship and we travelled in the sea. By co-incidence, our ship broke and entirety of the ones in it drowned, and I attached with a broken plank. After a period, the sea threw me to an island. I walked in the outskirts of the island. After despairing from the life, I arrived to a desert wherein was a mighty mountain.

فلما وصلت إليه رأيت محيطة بالبحر إلا طرفا منه يتصل بالصحراء و استشمتت منه رائحة الفواكه ففرحت و زاد شوقي و صعدت قدرا من الجبل حتى إذا بلغت إلى وسطه في موضع أجلس مقدار عشرين ذراعا لا يمكن الاجتياز منه أبدا

When I arrived to it, I saw it as surrounding the island except one side from it connecting with the desert, and I smelt from its aroma of fruits. I rejoiced and my yearning increased, and I ascended what I was able from the mountain until when I reached to its middle, in a smooth place, a measurement of twenty cubits, it was not possible to get past it, ever.

فتحيرت في أمري فصرت أتفكر في أمري فإذا أنا بحية عظيمة كالأشجار العظيمة تستقبلني في غاية السرعة ففررت منها منهزما مستغيثا بالله تبارك و تعالی في النجاة من شرها كما نجاني في الغرق.

I was confused regarding my affair, so I went on to ponder regarding my matter, and behold, there was a large snake, like the large tree, facing me in the peak of swiftiness. I fled from it defeated, crying out for help with Allah<sup>-azwj</sup> Blessed and Exalted regarding the rescue from its evil just as He<sup>-azwj</sup> had Rescued me from the drowning.

فإذا أنا بحيوان شبه الأرنب قصد الحية مسرعا من أعلى الجبل حتى وصل إلى ذنبها فصعد منه حتى إذا وصل رأس الحية إلى ذلك الحجر الأملس و بقي ذنبه فوق الحجر وصل الحيوان إلى رأسها و أخرج من فمه حمة مقدار إصبع فأدخلها في رأسها ثم نزعها و أدخلها في موضع آخر منها و ولي مدبرا

Then I was with an animal resembling the rabbit aiming quickly to the snake, from the top of the mountain until it arrived to its tail. It climbed on it until when it reached the head of the snake, up to that smooth rock, and its tail remained above the rock, the animal reached to its head and extracted from its mouth a fang of a measurement of a finger and inserted it into its head. Then it removed it and inserted it into another place from it and turned around.

فماتت الحية في مكانها من وقتها و حدث فيها عفونة كادت نفسي أن تطلع من رائحتها الكريهة فما كان بأسرع من أن ذاب لحمها و سال في البحر و بقي عظامها كسلم ثابت في الأرض يمكن الصعود منه.

The snake died in its place from its very time, and there occurred such rottenness in it that my soul almost came out from its abhorrent smell. It could not have been any quicker for its flesh to melt and flow into the sea, and its bones remain like the ladder affirmed in the ground, possible to climb from it.

فتفكرت في نفسي و قلت إن بقيت هنا أموت من الجوع فتوكلت على الله في ذلك و سعدت منها حتى علوت الجبل و سرت من طرف قبلة الجبل فإذا أنا بحديقة بالغة حد الغاية في الغضارة و النضارة و الطراوة و العمارة فسرت حتى دخلتها و إذا فيها أشجار مثمرة كثيرة و بناء عال مشتمل على بيوتات و غرف كثيرة في وسطها.

I thought within myself and said, 'If I were to remain here, I will die from the hunger'. So I relied upon Allah<sup>-azwj</sup> regarding that and ascended from it until I was at the top of the mountain and came from a side facing the mountain. There I was in a garden in the peak of greenness, and the blissfulness, and the freshness, and the design. I walked until I entered it, and therein were a lot of fruit trees, and a tall building, inclusive of houses, and a lot of rooms in its midst.

فأكلت من تلك الفواكه و اختفيت في بعض الغرف و أنا أتفرج الحديقة و أطرافها فإذا أنا بفوارس قد ظهروا من جانب البر قاصدي الحديقة يقدمهم رجل ذو بماء و جمال و جلال و غاية من المهابة يعلم من ذلك أنه سيدهم فدخلوا الحديقة و نزلوا من خيولهم و خلوا سبيلها و توسطوا القصر فتصدر السيد و جلس الباقون متأدبين حوله.

I ate from those fruits and hid in one of the rooms, and I was watching the garden and its outskirts. There I was beholding horsemen having appeared from a side of the wilderness aiming for the garden. Preceding them was a man with glory, and beauty, and majesty, and peak of awe. It could be known from that, he was their chief. They entered the garden and descended from their horses and freed their way, and they were in the midst of the castle. The chief sat in the middle and the rest sat respectfully around him.

ثم أحضروا الطعام فقال لهم ذلك السيد إن لنا في هذا اليوم ضيفا في الغرفة الفلانية و لا بد من دعوته إلى الطعام فجاء بعضهم في طلبي فنخفت و قلت اعفني من ذلك فأخبر السيد بذلك فقال اذهبوا بطعامه إليه في مكانه ليأكله

Then they presented the meal. That chief said to them; 'There is a guest for us in this day in such and such room, and there is no escape from inviting him to the meal'. Some of them came to seek me. I feared and said, 'Excuse me from that'. He informed the chief with that. He said, 'Go with his meal to him in his place so he can eat it!'

فلما فرغنا من الطعام أمر بإحضاري و سألني عن قصتي فحكيت له القصة فقال أ تحب أن ترجع إلى أهلِكَ قلت نعم فأقبل على واحد منهم و أمره بإيصالي إلى أهلي فخرجت أنا و ذلك الرجل من عنده.

When we were free from the meal, he instructed with presenting me and asked me about my story. I narrated the story to him. He said, 'Would you love to return to your family?' I said, 'Yes'. He turned to one of them and instructed him with taking me to my family. I and that man went out from his presence.

فلما سرنا قليلا قال لي الرجل انظر فهذا سور بغداد فنظرت إذا أنا بسوره و غاب عني الرجل فتفطنت من ساعتى هذه و علمت أنى لقيت سيدي و مولاي ع و من سوء حظي حرمت من هذا الفيض العظيم فدخلت بلدي و بيتي في غاية من الحسرة و الندامة.

When we had travelled a little, the man said to me, 'Look, this is an archway of Baghdad!' I looked and beheld, I was at its archway, and the man disappeared from me. I discerned this from my very time and knew that I had met my chief and my Master<sup>-ajfj</sup>, and due to my bad luck, I was deprived from this mighty success. I entered my city and my house in the peak of regret and remorse".

قلت و حدثني العالم الفقيه النبيه الصفي الحاج المولى الهادي الطهراني قدس سره أنه رأى هذه الحكاية في الرسالة المذكورة و الظاهر أن اسمها بحجة الأولياء.

I said, 'And it is narrated to me by the scholar, the jurist, the noble, the elite, the pilgrim, the master, the guide Al-Tehrani, may Allah<sup>-azwj</sup> Sanctify his soul, that he had seen this story in the mentioned correspondence, and the apparent is that its name is a joy to the friends"<sup>274</sup>.

<sup>274</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 32 H 29

الحكاية الثلاثون [تشرف رجل آخر من أهل البحرين بخدمته عليه السلام و فيها ذكر قصة طريفة]

## The thirtieth story – Ennoblement of another man from the people of Al-Bahrain with serving him<sup>-ajfj</sup>, may the greetings be upon him<sup>-ajfj</sup> and in it is mention of an odd story.

و فيه و عن المولى المتقي المذكور قال حدثني ثقة صالح من أهل العلم من سادات شولستان عن رجل ثقة أنه قال اتفق في هذه السنين أن جماعة من أهل البحرين عزموا على إطعام جمع من المؤمنين على التناوب فأطعموا حتى بلغ النوبة إلى رجل منهم لم يكن عنده شيء فاعتتم لذلك وكثر حزنه و هم

And in it, and from the master, the pious, the mentioned, said, 'It is narrated to me by the trusted righteous from the people of knowledge from the chiefs of Showlistan, from a trusted man having said, 'By co-incident in these years, a group from the people of Bahrain determined upon feeding entirety of the Momineen in rotation. So they fed until turn reached to a man from them, there did not happen to be anything with him. He was saddened at that and his grief and his worried became a lot.

فاتفق أنه خرج ليلة إلى الصحراء فإذا بشخص قد وافاه و قال له اذهب إلى التاجر الفلاني و قل يقول لك محمد بن الحسن أعطني الاثنا عشر دينارا التي نذرنا لنا فخذها منه و أنفقها في ضيافتك فذهب الرجل إلى ذلك التاجر و بلغه رسالة الشخص المذكور.

It so happened that he went out at night to the desert, and there he was with a person who arrived to him, and said to him, 'Go to the so and so trader and say, 'Muhammad Bin Al-Hassan tells you to give me twelve Dinars which you had vowed to us'. Take it from him and spend it in your hosting'. The man went to that trader and delivered the message of the mentioned person to him.

فقال التاجر قال لك ذلك محمد بن الحسن بنفسه فقال البحريني نعم فقال عرفته فقال لا فقال التاجر هو صاحب الزمان ع و هذه الدنانير نذرتنا له.

The trader said, 'Muhammad Bin Al-Hassan himself said that?' The Bahraini said, 'Yes'. He said, 'Do you know him?' He said, 'No'. The trader said, 'He<sup>-ajfj</sup> is Master of the Time, and these Dinars, we had vowed it for him<sup>-ajfj</sup>'.

فأكرم الرجل و أعطاه المبلغ المذكور و سأله الدعاء و قال له لما قبل نذري أرجو منك أن تعطيني منه نصف دينار و أعطيك عوضه فجاء البحريني و أنفق المبلغ في مصرفه

He honoured the man and gave him the mentioned extent and asked him for the supplication and said to him, 'When he<sup>-ajfj</sup> has accepted my vow, I hope from you if you could give me half a Dinar from it, and I shall replace it for you'. The Bahraini came and the spent the extent in his spending'.

و قال ذلك الثقة إني سمعت القصة عن البحريني بواسطتين.

And he said, 'That is trusted. I heard the story of the Bahraini from two channels'<sup>275</sup>.

و مما استطرفناه من هذا الكتاب و يناسب المقصود أن المؤلف ذكر في باب من رأى أربع عشرة حكاية ذكرنا منها اثنتين و إحدى عشرة منها موجودة في البحار و ذكر في الرابعة عشر قصة عجيبة.

And from what we have exceeded from this book, and it is appropriate for the purpose that the compiler mentioned in a chapter of the one saw fourteen stories. We are mentioned two from these, and eleven of these are existent in Al-Bihar (Al-Anwaar), and he mentioned in the fourteenth, a strange story.

قال يقول المؤلف الضعيف محمد باقر الشريف إن في سنة ألف و مائة و ثلاث و سبعين كنت في طريق مكة المعظمة صاحبت رجلا ورعا موثقا يسمى حاج عبد الغفور في ما بين الحرمين و هو من تجار تبريز يسكن في اليزد و قد حج قبل ذلك ثلاث مرات و بني في هذا السفر على مجاورة بيت الله سنتين ليدرك فيض الحج ثلاث سنين متواليه.

The compiler, the weak Muhammad Baqir the noble, said, 'In the year one thousand one hundred and seventy-three, I was in a road of the revered Makkah, accompanying a devout man, trusted, named as Haaj Abdul Gafour in what is between the two Sanctuaries, and he was from the traders of Tabriz dwelling in Al Yazd, and he had performed Hajj three times before that, and he was building (upon) two years in this journey, being in the vicinity of the House of Allah<sup>-azwj</sup>, for him to realise the success of the Hajj for three years consecutively.

ثم بعد ذلك في سنة ألف و مائة و ستة و سبعين حين معاودتي من زيارة المشهد الرضوي على صاحبه السلام رأيت أيضا في اليزد و قد مر في رجوعه من مكة بعد ثلاث حججات إلى بندر صورت من بنادر هند لحاجة له و رجع في سنة إلى بيته

Then after that, in the year one thousand and one hundred and seventy-six, when I bade farewell from visiting the Al-Razawi shrine, may the greetings be upon its owner, I saw him as well in Al-Yazd, and he was passing by in his returning from Makkah after having performed three Hajj to Port Surat from the ports of India to a need of his, and returned during the year to his house.

فذكر لي عند اللقاء إنني سمعت من مير أبو طالب أن في السنة الماضية جاء مكتوب من سلطان الأفرنج إلى الرئيس الذي يسكن بندر بمبي من جانبه و يعرف بجندر أن في هذا الوقت ورد علينا رجلان عليهما لباس الصوف و يدعي أحدهما أن عمره سبعمائة و خمسين سنة و الآخر سبعمائة سنة و يقولان بعثنا صاحب الأمر ع لندعوكم إلى دين محمد المصطفى ع

He mentioned to me during the meeting, 'I heard from Meer Abu Talib that in the past year, it came written from a ruler of Al-Afranji (The Franks) to the chief who was settled at the port of Mumbai from its side, and known as Jandar, that in this time two men arrived to us, upon then are woollen clothes, and one of them claims that his age is seven hundred and fifty years, and the other one is seven hundred years old, and they are saying, 'We have been sent by Master<sup>-ajfj</sup> of the command to invite you all to the religion of Muhammad<sup>-saww</sup>, the Chosen one.

<sup>275</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 32 H 30 a



و يقولون إن لم تقبلوا دعوتنا و لم تتدينوا بديننا يغرق البحر بلادكم بعد ثمان أو عشر سنين و التردد من الحاج المذكور و قد أمرنا بقتلهما فلم يعمل فيهما الحديد و وضعناهما على الأثواب و قيناره فلم يخرقا فشدنا أيديهما و أرجلهما و ألقيناها في البحر فخرجا منه سالمين.

And they are saying that if you do not accept our invitation and do not make it a religion with our religion, your city would drown in the sea after eight or nine years' – and the uncertainty is from the mentioned Al-Haaj – 'And I had ordered with having them both killed, but the iron did not work in them, and we had placed them upon the clothes and ignited fire, but it did not burn them. So, we tied up their hands and their legs and threw them into the sea, buy the came out from it safely'.

و كتب إلى الرئيس أن يتفحص في أرباب مذاهب الإسلام و اليهود و المجوس و النصرى و أنهم هل رأوا ظهور صاحب الأمر ع في آخر الزمان في كتبهم أم لا.

And he wrote to the chief, 'If you could look into the lords of the doctrines of Al-Islam, and the Jews, and the Magians, and the Christians, and they, have they seen the appearance of his<sup>-ajfj</sup> command at the end of times, in their books or not?'

قال الحاج المزبور و قد سألت من قسيس كان في بندر صورت عن صحة المكاتب المذكورة فنكر لي كما سمعت و سلاله النجباء مير أبو طالب و ميرزا برك الإيراني و هم الآن من وجوه معارف البندر المذكور نقلا لي كما ذكرت و بالجملة الخبر مشهور منتشر في تلك البلدة و الله العالم.

Al-Haaj Al-Mazbour said, 'And I had asked a priest who was at the port of Surah about the correctness of the correspondence, he mentioned to me just as I had heard, and (I asked) the progeny of the captain Meer Abu Talib, and Mirza Buzurg Al-Irani, and now from the faces who are knowing with the mentioned port. They transmitted to me just as I have mentioned, and in summary, the report is famous, widespread in that city. And Allah<sup>-azwj</sup> is more Knowing"<sup>.276</sup>

<sup>276</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 32 H 30 b

الحكاية الحادية و الثلاثون [تشرف العالم المؤيد السيد محمد القطيفي بلقائه عليه السلام في مسجد الكوفة]

## The thirty-first story – Ennoblement of the scholar, the support, the Seyyid Muhammad Al-Qateyfi with meeting him<sup>-ajfj</sup>, may the greetings be upon him<sup>-ajfj</sup> in Masjid Al-Kufa.

حدثني العالم النبيل و الفاضل الجليل الصالح الثقة العدل الذي قل له البديل الحاج المولى محسن الأصفهاني المجاور لمشهد أبي عبد الله ع حيا و ميتا و كان من أوثق أئمة الجماعة قال حدثني السيد السند و العالم المؤيد التقي الصفوي السيد محمد بن السيد مال الله بن السيد معصوم القطيفي رحمهم الله

It is narrated to me by the scholar, the noble, the meritorious, the majestic, the righteous, the trusted, the just who is said to him, 'Al-Badeel', the pilgrim, the master Mohsin Al Isfahany, the neighbour of the shrine of Abu Abdullah<sup>-asws</sup>, alive and dead, and he was from the most trusted imams (prayer leader) of the congregations. He said, 'It is narrated to me by the Seyyid, the authorise, the scholar, the support, the pious, the elite, the Seyyid Muhammad Bin Al-Seyyid, Malallah son of the Seyyid Masoum Al-Qateyfi, may Allah<sup>-azwj</sup> have Mercy on them.

قال قصدت مسجد الكوفة في بعض ليالي الجمع و كان في زمان مخوف لا يتردد إلى المسجد أحد إلا مع عدة و تهيئة لكثرة من كان في أطراف النجف الأشرف من القطاع و اللصوص و كان معي واحد من الطلاب.

He said, 'I aimed for Masjid Al-Kufa in one of my Friday nights during the times of fear, not one would go to the Masjid except with a number and prepared, due to the large numbers of the ones who were in the outskirts of the Noble Al-Najaf, from the bandits, and the thieves, and there was one of the students with me.

فلما دخلنا المسجد لم نجد فيه إلا رجلا واحدا من المشتغلين فأخذنا في آداب المسجد فلما حان غروب الشمس عمدنا إلى الباب فأغلقناه و طرحنا خلفه من الأحجار و الأخشاب و الطوب و المدر إلى أن اطمأنا بعدم إمكان افتتاحه من الخارج عادة.

When we entered the Masjid, we did not find except one man from the operators. We took to the etiquette of the Masjids. When it was time for the sun to set, we deliberated to the door and closed it, and we dropped the stones and the wood and the bricks, and the clogs of mud behind it, until we were satisfied with impossibility of anyone opening it normally from outside.

ثم دخلنا المسجد و اشتغلنا بالصلاة و الدعاء فلما فرغنا جلست أنا و رفيقي في ذكة القضاء مستقبل القبلة و ذاك الرجل الصالح كان مشغولا بقراءة دعاء كميل في الدهليز القريب من باب الفيل بصوت عال شجي و كانت ليلة قمراء صاحبة و كنت متوجها إلى نحو السماء.

Then we entered the Masjid and pre-occupied with the Salat and the supplications. When we were free, I and my friend sat down in the judges bench facing the Qiblah, and that righteous man was pre-occupied with reciting supplication of Kumeyl in a vestibule from Al Feel door in a loud melodious voice, and the night was moonlit, cloudless, and I was paying attention towards the sky.

فبينما نحن كذلك فإذا بطيب قد انتشر في الهواء و ملاً الفضاء أحسن من ريح نوافج المسك الأذفر و أروح للقلب من النسيم إذا تسحر و رأيت في خلال أشعة القمر إشعاعاً كشعلة النار قد غلب عليها و انخمد في تلك الحال صوت ذلك الرجل الداعي

While we were like that when perfume spread out in the air and filled the environment, excellent from the aromas, effusion of the yellow musk, and more aerating than the breeze when it enchants, and I saw in the midst of the rays of the moon, rays like the flames of fire having overcome upon it, and the voice of that supplicating man froze in that state.

فالتفت فإذا أنا بشخص جليل قد دخل المسجد من طرف ذلك الباب المنغلق في زي لباس الحجاز و على كتفه الشريف سجادة كما هو عادة أهل الحرمين إلى الآن و كان يمشي في سكينه و وقار و هيبة و جلال قاصدا باب المسلم و لم يبق لنا من الخواص إلا البصر الخاسر و اللب الطائر فلما صار بجذائنا من طرف القبلة سلم علينا.

I turned and I was with a majestic person having had entered the Masjid from a side of that locked door in a garb of the clothing of Al-Hijaz, and upon his noble shoulder was a prostration mat just as it is a norm of the people of the two Sanctuaries until today, and he was walking in tranquillity and dignity, and prestige, and majestic, aiming for Al-Muslim door, and there did not remain any perception for us except the loss of sight, and the flying mind. When he came parallel to us from the side of the Qiblah, he greeted unto us.

قال رحمه الله أما رفيقي فلم يبق له شعور أصلاً و لم يتمكن من الرد و أما أنا فاجتهدت كثيراً إلى أن رددت عليه في غاية الصعوبة و المشقة فلما دخل باب المسجد و غاب عنا تراجعت القلوب إلى الصدور فقلنا من كان هذا و من أين دخل

He, may Allah<sup>-azwj</sup> have Mercy on him, said, 'As for my friend, there did not remain any awareness for him originally, and it was not possible to repel. And as for me, I struggled a lot until I responded to it with great difficulty and the hardship. When he entered a door of the Masjid and disappeared from us. The hearts returned to the chests. We said, 'Who was this one? And where did he enter from?'

فمشينا نحو ذلك الرجل فرأيناه قد خرق ثوبه و يبكي بكاء الواله الحزين فسألناه عن حقيقة الحال فقال واطبت هذا المسجد أربعين ليلة من ليالي الجمعة طلباً للتشرف بلقاء خليفة العصر و ناموس الدهر عجل الله تعالى فرجه و هذه الليلة تمام الأربعين و لم أتزود من لقائه ظاهراً غير أنني حيث رأيتوني كنت مشغولاً بالدعاء

We walked towards that man. We saw him to have torn his clothes and crying aloud grief-stricken crying. We asked him about the reality of the situation. He said, 'I have persevered this Masjid for forty nights from the Friday nights seeking to be ennobled with meeting caliph of the Time, and Law of the Time, may Allah<sup>-azwj</sup> the Exalted Hasten his<sup>-ajfj</sup> relief, and this night completes the forty, and I have not been provided from meeting him<sup>-ajfj</sup> apparently apart from that I, where you are seeing me, have been pre-occupied with the supplications'.

فإذا به ع واقفا على رأسي فالتفت إليه ع فقال جه ميكنى أو جه ميخوانى أي ما تفعل أو ما تقرأ و التردد من الفاضل المتقدم

Behold, there he<sup>-ajfj</sup> was standing by my hear. I turned to him<sup>-ajfj</sup>. He<sup>-ajfj</sup> said: 'Che Mikunyy?' Or: 'Che Mikhunyy?' – i.e. 'What are you doing?' Or: 'What are you reciting?' – and the uncertainty is from the meritorious one, the preceding.

و لم أتمكن من الجواب فمضى عني كما شاهدتموه فذهبنا إلى الباب فوجدناه على النحو الذي أغلقناه فرجعنا شاكرين متحسرين.

And I was not able from the answering. He went away from me just he was witnessed. We went to the door. We found it upon the approximate to which we had locked it, so we returned thankful, sighing.

قلت و هذا السيد كان عظيم الشأن جليل القدر و كان شيخنا الأستاذ العلامة الشيخ عبد الحسين الطهراني أعلى الله مقامه كثيرا ما يذكره بخير و يثني عليه ثناء يليغا

I said, 'And this Seyyid was of mighty glory, majestic worth, and he was our elder, the teacher, the Allama, the Sheikh Abdul Husayn Al-Tehrani, may Allah<sup>-azwj</sup> Exalt his position. He was frequently mentioned with good and being praised upon with far reaching praises'.

قال كان رحمه الله تقيا صالحا و شاعرا مجيدا و أدبيا قارنا غريقا في بحار محبة أهل البيت ع و أكثر ذكره و فكره فيهم و لهم حتى أنا كثيرا ما نلقاه في الصحن الشريف فنسأله عن مسألة أدبية فيجيبنا و يستشهد في خلال كلامه بما أنشده هو و غيره في المراثي

He said, 'He, may Allah<sup>-azwj</sup> have Mercy on him, was pious, righteous, and a poet, praised, and fulfillers, reciter, drowning in an ocean of love for People<sup>-asws</sup> of the Household, and frequent was his mention and his thoughts among them and for them until I used to frequently meet him in the Noble courtyard. We would ask him educating questions, and he would answer us and attend in the majestic of his speech with what he and others would prose in the eulogies.

فتغير حاله فيشرع في ذكر مصائبهم على أحسن ما ينبغي و ينقلب مجلس الشعر و الأدب إلى مجلس المصيبة و الكرب و له رحمه الله قصائد رائقة في المراثي دائرة على السن القراء منها القصيدة التي أولها

ما لي إذا ما الليل جنا. أهفو لمن غنى و حنا.

His situation changes, and he began in mentioning their<sup>-asws</sup> difficulties upon as excellent as could be befitting, and he overturned the gathering of the poetry and discipline to a gathering of the difficulty and distress, and there are poems for him, may Allah<sup>-azwj</sup> have Mercy on him, there are delicate poems in the circle of elegies, upon the tongues of the reciters. From these is the poem, the beginning of which is: - *'What is the matter with me when the night shields, I throb for the one who can sing and compose'*.

و هي طويلة و منها القصيدة التي أولها

ألقت لي الأيام فضل قيادها. فأردت غير مرامها و مرادها.

إخ

And it is lengthy. And from these is the poem which it's beginning is: 'The days cast to me the surplus of its leadership, so I wanted other than its goal and its purpose'. – etc.

و منها القصيدة التي يقول فيها في مدح الشهداء.

لهم على الجيش اللهم زئير  
 فعناصر طابت لهم و حجور  
 العنا للنفع لكن أمضي المقدور  
 لو لا تمتلت القصور قصور  
 لا ولدانها و الحور

و ذوي المروة و الوفاء أنصاره  
 طهرت نفوسهم بطيب أصولها  
 عشقوا العنا للدفع لا عشقوا  
 فتمثلت لهم القصور و ما بهم  
 ما شاقهم للموت إلا وعدة الرحمن

إخ:

And from these is the poem: -

*'And with the magnanimity and the loyalty, his helpers, for them is a mighty road upon the army. Their souls were purified with the goodness of their origins, so the components were good for them and the stones. They loved the humbleness for the defence, not loving the humbleness for the benefit, but I continued as much as I could. The castles were resembled to them and what would be with them if the castles were not resembled with the castles. Their enduring hardships to the death was only for a Promise of the Beneficent, not for its servants and the Houries''.*<sup>277</sup>

<sup>277</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>ajfj</sup>, Ch 32 H 31

الحكاية الثانية والثلاثون [تشرف رجل آخر اسمه آقا محمد مهدي من قاطني بندر ملومين في السرداب الشريف، و شفاؤه بإعجاز الحجّة عليه السلام من الصمم والخرس]

## The thirty-second story – Ennoblement of another man, his name is Agha Muhammad Mahdy from the residents of Port Mallumin in the noble basement, and his healing by a miracle of the Divine Authority, may the greetings be upon him-ajfj, from the deafness and the muteness.

في شهر جمادى الأولى من سنة ألف و مائتين و تسعة و تسعين ورد الكاظمين ع رجل اسمه آقا محمد مهدي و كان من قاطني بندر ملومين من بنادر ماجين و ممالك برمة و هو الآن في تصرف الإنجيز و من بلدة كلكتة قاعدة سلطنة ممالك الهند إليه مسافة ستة أيام من البحر مع المراكب الدخانية و كان أبوه من أهل شيراز و لكنه ولد و تعيش في البندر المذكور و ابتلي قبل التأريخ المذكور بثلاث سنين بمرض شديد فلما عوفي منه بقي أصم أخرس.

In the month of Jumadi Al-Awwal of the year one thousand and two hundred and ninety-nine, there arrived at Al-Kazimeyn a man, his name is Agha Muhammad Mahdi, and he was a resident of Port Malumeen from the ports of Majeen and kingdoms of Burma, and today he is in turning of Al-Injeez, and from a city of Calcutta was seated a rule of the kingship of India, to it is a travel distance of six days from the sea with the steam ships, and his father from the people of Shiraz, but he was the son, and living in the mentioned port, and three years before the mentioned date he was afflicted with severe illness for three years. When he recovered from it, he remained deaf and mute.

فتوسل لشفاء مرضه بزيارة أئمة العراق ع و كان له أقارب في بلدة كاظمين ع من التجار المعروفين فنزل عليهم و بقي عندهم عشرين يوماً فصادف وقت حركة مركب الدخان إلى سرمن رأى لطغيان الماء فأتوا به إلى المركب و سلموه إلى راكبيه و هم من أهل بغداد و كربلاء و سألوهم المراقبة في حاله و النظر في حوائجه لعدم قدرته على إبرازها و كتبوا إلى بعض المجاورين من أهل سامرا للتوجه في أمره.

He made the Imams<sup>-asws</sup> of Al-Iraq as intermediaries for healing his illness, and there were relatives for him in the city of Kazimeyn, from the well-known traders. He descended with them and remained with them for twenty days. It coincided with the time of the movement of the steamship to Surmanray due to the stormy waters. They came with him to the ship and submitted him to is sailors, and they were from the people of Baghdad and Karbala and asked them for the sailing in his state, and the vow regarding his needs not being able upon expressing it, and they wrote to some of the neighbours from the people of Samarra to pay attention to his affair.

فلما ورد تلك الأرض المشرفة و الناحية المقدسة أتى إلى السرداب المنور بعد الظهر من يوم الجمعة العاشر من جمادى الآخرة من السنة المذكورة و كان فيه جماعة من الثقات و المقدسين إلى أن أتى إلى الصفة المباركة فبكى و تضرع فيها زماناً طويلاً و كان يكتب قبيلة حاله على الجدار و يسأل من الناظرين الدعاء و الشفاعة.

When they arrived at that noble land and the Holy Corner, he came to the irradiating basement after midday of the day of Friday the tenth of Jumadi Al-Akhira of the mentioned year, and in it was a group of trusted ones and the holy ones, until he came to the Blessed

pavilion. He cried and beseeched for a long period, and a tribe wrote his state upon the wall and asked the beholder for the supplication and the healing.

فما تم بكأؤه و تضرعه إلا و قد فتح الله تعالى لسانه و خرج بإعجاز الحجة ع من ذلك المقام المنيف مع لسان ذلق و كلام فصيح و أحضر في يوم السبت في محفل تدريس سيد الفقهاء و شيخ العلماء رئيس الشيعة و تاج الشريعة المنتهى إليه رئاسة الإمامية سيدنا الأفخم و أستاذنا الأعظم الحاج الأميرزا محمد حسن الشيرازي متع الله المسلمين بطول بقاءه و قرأ عنده متبركا سورة المباركة الفاتحة بنحو أذعن الحاضرون بصحته و حسن قراءته و صار يوما مشهودا و مقاما محمودا.

His crying and his beseeching had not completed except and Allah<sup>-azwj</sup> the Exalted Opened his tongue and he came out by a miracle of the Divine Authority, from that beneficial place with fluent tongue and eloquent speech. And he presented during the day of Saturday in a gathering of lessons of chief of the jurists and Sheikh of the scholar, head of the Shias, and crown of the Law, the governance of the Imamites ending to him, our most luminous master, and our teacher, the mighty, the pilgrim Al-Mirza Muhammad Hassan Al-Shirazi, may Allah<sup>-azwj</sup> Cause the Muslims to enjoy with the prolongation of his life, and he recited in his presence for Blessing, the Blessed Surah Al-Fatiha in such a way which broadcast to the attendees of his health and excellence of his recitation, and it became a witnessed day and a praise-worthy position.

و في ليلة الأحد و الاثنين اجتمع العلماء و الفضلاء في الصحن الشريف فرحين مسرورين و أضاءوا فضاءه من المصاييح و القناديل و نظموا القصة و نشروها في البلاد و كان معه في المركب مادم أهل البيت ع الفاضل اللبيب الحاج ملا عباس الصفار الزنوزي البغدادي

And during the day of Sunday and Monday, the scholars and the meritorious ones gathered in the noble courtyard, happy, cheerful, and they lit the environment with the lamps and the lanterns, and they prosed the story, and they publicised it in the city. And in the ship, there was one praising the People<sup>-asws</sup> of the Household, the meritorious, the understanding, Al-Haaj Mala Abbas Al-Saffar Al-Zanuzy Al-Baghdady.

فقال و هو من قصيدة طويلة. و رآه مريضا و صحيحا.

He said, 'And it is from a lengthy poem, and he had seen him as sick and as healthy.

و في عامها جنت و الزائرين	إلى بلدة سر من قد رآها
رأيت من الصحن فيها فتى	و كان عمي إمام هداها
يشير إذا ما أراد الكلام	و للنفس منه. براهها
و قد قيد السقم منه الكلام	و أطلق من مقلبيه دماها
فوالى إلى باب سرداب من	به الناس طرا ينال منهاها
يروم بغير لسان يزور	و للنفس منه دعت بعناها
و قد صار يكتب فوق الجدار	ما فيه للروح منه شفاها
أروم الزيارة بعد الدعاء	ممن رأى أسطري و تلاها
لعل لساني يعود النصيح	و علي أزور و أدعو الإلهها
إذا هو في رجل مقبل	تراه ورى البعض من أتقياها

تأبط خير كتاب له  
فأومى إليه ادع ما قد كتب  
وأوصى به سيدها جالساً  
فقام وأدخله غيبة الإمام  
وجاء إلى حفرة الصنفة  
وأسرج آخر فيها السراج  
هناك دعا الله مستغفراً  
ومذعاب منها يريد الصلاة  
وقد أطلق الله منه اللسان  
وقد جاء من حيث غاب ابن طه  
وجاء فلما تلاه دعاها  
أن ادعوا له بالشفاء شفاهها  
المغيب من أوصيائها  
التي هي للعين نور ضيائها  
وأدناه من فسه ليراهها  
وعيناه مشغولة ببيكاهها  
قد عاود النفس منه شفاهها  
وتلك الصلاة أم أداها.

و لما بلغ الخبر إلى خريت صناعة الشعر السيد المؤيد الأديب اللبيب فخر الطالبين و ناموس العلويين السيد حيدر بن السيد سليمان الحلبي أيده الله تعالى بعث إلى سرمن رأى كتاباً صورته.

And when the news of the poem reached to Khareyt, Sana'a (Yemen), of the Seyyid, the support, the discipliner, the understanding one, pride of the students, and law of the Alawites, the Seyyid Haider son of the Seyyid Suleyman Al-Hilli, may Allah<sup>-azwj</sup> the Exalted Aid him, sent a letter to Surmanray. It's outline is: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لما هبت من الناحية المقدسة نسمات كرم الإمامة فنشرت نفحات عبير هاتيك الكرامة فأطلقت لسان زائرهما من اعتقاله عند ما قام عندها في تضرعه و ابتهاله

'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! When the breeze of the benevolence of the Imamate came down from the Holy corner, the scents of the fragrance spread out the benevolence. It released the tongue of its visitor from its arrest when he stood at it in beseeching and invoking.

أحبت أن أنظم في سلك من خدم تلك الحضرة في نظم قصيدة تتضمن بيان هذا المعجز العظيم و نشره و أن أهنئ علامة الزمن و غرة وجهه الحسن فرع الأراكة المحمدية و منار الملة الأحمدية علم الشريعة و إمام الشيعة لأجمع بين العبادتين في خدمة هاتين الحضرتين

I would love to prose, in the ways of the ones who have served that presence, in a prose of a poem inclusive the explanation of this mighty miracle, and publicise it, and I would like to congratulate the Sign of the Times, and the brilliance of his<sup>-ajfj</sup> beautiful face being a branch of the Muhammedan<sup>-saww</sup> vein, and minaret of the nation of Al-Ahmadiya, the noble flag, and Imam<sup>-ajfj</sup> of the Shias, to combine between the two acts of worship in serving these two persons.

فنظمت هذه القصيدة الغراء و أهديتها إلى دار إقامته و هي سامرا راجياً أن تقع موقع القبول

I have prosed this brilliant poem and have gifted it to the house of his<sup>-ajfj</sup> staying, and it is Samarra, hoping that it would fall in a place of acceptance'.

فقلت و من الله بلوغ المأمول.



I said, 'And from Allah<sup>-azwj</sup> is achievement of the hopes'.<sup>278</sup>

و يشهده البر و الفاجر	كذا يظهر المعجز الباهر
يبلغها الغائب الحاضر	و تروى الكرامة مأثورة
و يقضي لقوم بما ناظر	يقر لقوم بما ناظر
و قلب بما فرح طائر	فقلب لها ترحا واقع
و أنجد بطرفك يا غائر	أبيل طرف فكرك يا مستدل
و حسبك ما نشر الناشر	تصفح مآثر آل الرسول
لقلب العدو هو الباقر	و دونك نبا صادقا
لنا معجز أمره باهر	فمن صاحب الأمر أمس استبان
أخر علة داؤها ظاهر	بموضع غيبته منذ ألم
رام هو الزمن الغادر	رمى فسه باعتقال اللسان
لدى من هو الغائب الحاضر	فأقبل ملتصقا للشفاة
عن التصدي في أمره جائر	و لفته القول مستأبر
و من ضمير فكره حائر	فبيناه في تحب ناصب
و بارحه ذلك الضائر	إذ اخل من ذلك الاعتقال
و هو لآلائه ذاك	فراح لمولاه في الحامدين
يد كل خلق لها شاكر	لحمري لقد سمعت دأوه
لذلك أنشأها الغاطر	يد لم تزل رحمة للعباد
يضيق شجى صدرها الواغر	تحدر و إن كرهت أنفس
له النهي و هو هو الأمر	و قل إن قائم آل النبي
مما به ينطق الزائر	أمنع زائره الاعتقال
و يقضي على أنه القادر	و يدعوه صدقا إلى طله
و هو يقال به العائر	و يكبر مرجيه دون الغياث
إذا نضض الحارث الفاجر	فحاشاه بل هو نعم المعيث
يلغقه الغامق الفاجر	فهذي الكرامة لا ما غدا
و في نشرها ذمك العاطر	أدم ذكرها يا لسان الزمان
به رمحها أهل عامر	و هن بما سر من رأى و من
خضم البدي غيبته الحامر	هو السيد الحسن المجتبي
بما يهب الزلة الغافر	و قل يا تقاضيت من بقعة
بأوجههم أثر ظاهر	كلا أمميك في الناس ياد له
و هونعت لهم ظاهر	فأنت لبعضهم سر من رأى
رأى و به يوصف الحامر	و أنت لبعضهم ساء من
مهياك فهو بمي سافر	لقد أطلق الحسن المكرمات
و أخلافه روضك الناظر	فأنت صديقة زهو به

<sup>278</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 32 H 32

ونسبح التقى برده الطاهر.

عليم ترى بحجر المدى

إلى أن قال سلمه الله تعالى.

وإلا فما الفخر يا فخر.

كذا فليكن عزة المرسلين

الحكاية الثالثة و الثلاثون [تشرف العالم الرباني المولى زين العابدين السلماسي في السرداب الشريف عند ما كان يقرء دعاء النديّة]

## The thirty-third story – Ennoblement of the scholar, the godly, the master, adornment of the worshippers Al-Salmasy in the noble basement at his reciting Du’a Al-Nadiya.

حدثني الثقة العدل الأمين آغا محمد المجاور لمشهد العسكريين ع المتولي لأمر الشموعات لتلك البقعة العالية فيما ينيف على أربعين سنة و هو أمين السيد الأجل الأستاذ دام علاه عن أمه و هي من الصالحات قالت كنت يوماً في السرداب الشريف مع أهل بيت العالم الرباني و المؤيد السبحاني المولى زين العابدين السلماسي المتقدم ذكره رحمه الله و كان حين مجاورته في هذه البلدة الشريفة لبناء سورها.

It is narrated to me by the trusted, the just, the trustworthy Agha Muhammad, a neighbour of the shrine of Al-Askariyeyn, the one in charge of the matter of the candles of the lofty spot for more than forty years, and he was a trustee of the Seyyid, the majestic teacher, may his loftiness be perpetual, from his mother, and she is from the righteous ones. She said, ‘One day I was in the noble basement with the family members of the spiritual scholar and support of the Glorious, the master, adornment of the worshippers Al-Salmasy, his mention has preceded, may Allah<sup>-azwj</sup> have Mercy on him, and when he was in the neighbourhood of this noble city to build its walls.

قالت و كان يوم الجمعة و المولى المذكور يقرأ دعاء الندبة و كنا نقرؤها بقراءته و كان يبكي بكاء الواله الحزين و يضح ضجيج المستصرخين و كنا نبكي ببكائه و لم يكن معنا فيه غيرنا.

She said, ‘And it was the day of Friday, and the mentioned master was reciting Du’a Al-Nadiya, and we were reciting it along with his recitation, and he was crying the loud crying, the grief-stricken, and clamoured the clamour of the shrieking ones, and we were crying along with his crying, and there was no one else in it apart from us.

فبينما نحن في هذه الحالة و إذا بشرق مسك و نفتحته قد انتشر في السرداب و ملاً فضائه و أخذ هواءه و اشتد نفاحه بحيث ذهب عن جميعنا تلك الحالة فسكننا كأن على رءوسنا الطير و لم نقدر على حركة و كلام

While we were in this state, and behold, the shine of musk and its whiff spread in the basement and filled its environment, and took hold of its air, and its whiff intensified when it went from all of us in that state. We became silent as if the birds were upon our heads and we were not able upon moving and talking.

فبقينا متحيرين إلى أن مضى زمان قليل فذهب ما كنا نستشمه من تلك الرائحة الطيبة و رجعنا إلى ما كنا فيه من قراءة الدعاء فلما رجعنا إلى البيت سألت عن المولى رحمه الله عن سبب ذلك الطيب فقال ما لك و السؤال عن هذا و أعرض عن جوابي.

We remained confused until a little time passed by. It went away, what we were smelling from that perfumed aroma, and we returned to what we were in, from recitation of the supplication. When we returned to the house, I asked the master, may Allah<sup>-azwj</sup> have Mercy on him, about the cause of that perfume. He said, ‘What is it to you and the questioning about this?’ And he turned away from answering me.

وحدثني الأخ الصفي العالم المتقي الأغا علي رضا الأصفهاني الذي مر ذكره و كان صديقه و صاحب سره قال سألته يوما عن لقائه الحجة ع و كنت أظن في حقه ذلك كشيخه السيد المعظم العلامة الطباطبائي كما تقدم فأجابني بتلك الواقعة حرفا بحرف و قد ذكرت في دار السلام بعض كراماته و مقاماته رحمة الله عليه.

And it is narrated to me by the brother of the elite, the scholar, the pious, the Agha Ali Reza Al-Isfahany whose mention has passed, and he was his friend and companion of his secrets. He said, 'One day I asked him about his meeting the Divine Authority, and I used to think regarding that in his right like his elder the Seyyid, the revered, the Allama Al Tabatabaie, just as had preceded. He answered me with that event, word by word, and I had mentioned some of his extraordinary act and his positions, may Allah<sup>-azwj</sup> have Mercy on him".<sup>279</sup>

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<sup>279</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 32 H 33

الحكاية الرابعة و الثلاثون [تشرف الشيخ ابن أبي الجواد النعماني بزيارته عليه السلام]

## The thirty-fourth story – Ennoblement of the Sheikh Ibn Abu Al-Jawad Al-Numani with visiting him<sup>-ajfj</sup>, may the greetings be upon him<sup>-ajfj</sup>.

قال الفاضل الجليل النحرير الأميرزا عبد الله الأصفهاني الشهير بالأفندي في المجلد الخامس من كتاب رياض العلماء في ترجمة الشيخ بن أبي الجواد النعماني أنه ممن رأى القائم ع في زمن الغيبة الكبرى

So said the meritorious, the majestic, the skilful, the Mirza Abdullah Al-Isfahany, famous for the counter examples, in the fifth volume of the book ‘Riyaz Al Ulama’, in a translation of the Sheikh Bin Abu Al-Jaloud Al-Numany, ‘He is from the ones who saw Al-Qaim<sup>-asws</sup> during the time of the major occultation’.

و روى عنه ع و رأيت في بعض المواضع نقلا عن خط الشيخ زين الدين علي بن الحسن بن محمد الخازن الحائري تلميذ الشهيد أنه قد رأى ابن أبي جواد النعماني مولانا المهدي ع فقال له يا مولاي لك مقام بالنعمانية و مقام بالحلة فأين تكون فيهما

And it is reported from him, ‘And I saw in one of the places, transmitted from the handwriting of the Sheikh, adornment of the religion, Ali Bin Al-Hassan Bin Muhammad Al Khazan Al Hairi, student of the martyr. Ibn Abu Jawad Al-Numani had seen our Master<sup>-ajfj</sup> Al-Mahdi<sup>-ajfj</sup>. He said to him<sup>-ajfj</sup>, ‘O my Master<sup>-ajfj</sup>! There is a place for you at Al-Numaniya and a place at Al-Hilla. So where do you happen to be in these two?’

فقال له أكون بالنعمانية ليلة الثلاثاء و يوم الثلاثاء و يوم الجمعة و ليلة الجمعة أكون بالحلة و لكن أهل الحلة ما يتأدبون في مقامي و ما من رجل دخل مقامي بالأدب يتأدب و يسلم علي و على الأئمة و صلى علي و عليهم اثني عشرة مرة ثم صلى ركعتين بسورتين و ناجى الله بهما المناجاة إلا أعطاه الله تعالى ما يسأله أحدها المغفرة.

He<sup>-ajfj</sup> said to him: ‘I<sup>-ajfj</sup> happen to be at Al-Numaniya on the night of Tuesday and the day of Tuesday, and the day of Friday and night of Friday I<sup>-ajfj</sup> happen to be at Al-Hilla. But the people of Al-Hilla are not following me<sup>-ajfj</sup>, and there is none from a man entering my<sup>-ajfj</sup> place with the etiquette politely and greets unto me<sup>-ajfj</sup> and upon the Imams<sup>-asws</sup> and sends Salawaat upon me<sup>-ajfj</sup> and upon them<sup>-asws</sup>, twelve times, then prays two Cycles Salat with two Surahs, and whispers to Allah<sup>-azwj</sup> with these two with the whispering, except Allah<sup>-azwj</sup> the Exalted would Give him what he asks for, one of these being the Forgiveness’.

فقلت يا مولاي علمني ذلك

I said, ‘O my Master<sup>-ajfj</sup>! Teach me that’.

فقال قل اللهم قد أخذ التأديب مني حتى مسني الضُّرُّ وَ أَنْتَ أَرْحَمُ الرَّاحِمِينَ وَ إن كان ما اقترفته من الذنوب أستحق به أضعاف أضعاف ما أدبني به و أنت حلیم ذو أناة تغفو عن كثير حتى يسبق عفوك و رحمتك عذابك و كررها علي ثلاثا حتى فهمتها.

He<sup>-ajfj</sup> said: ‘Say, ‘O Allah<sup>-azwj</sup>! The discipline has been taken away from me until the harm touched me, and You<sup>-azwj</sup> are most Merciful of the merciful ones! And if what I have

acknowledged with of the sins, I am deserving double due to it, (then) Double what You<sup>-azwj</sup> would Discipline me with, and You<sup>-azwj</sup> are Lenient, with Patience. You<sup>-azwj</sup> Forgive a lot, to the extent that Your<sup>-azwj</sup> Forgiveness and Your<sup>-azwj</sup> Punishment precedes Your<sup>-azwj</sup> Punishment', and he repeated it thrice unto me until I understood it.

قلت و النعمانية بلد بين واسط و بغداد و الظاهر أن منه الشيخ أبا عبد الله محمد بن محمد بن إبراهيم بن جعفر الكاتب الشهير بالنعماني المعروف بابن أبي زينب تلميذ الكليني و هو صاحب الغيبة و التفسير و هو و الشيخ الصفواني المعاصر له قد ضبط كل واحد منهما نسخة الكافي و لذا ترى أنه قد يقع في الكافي كثيرا و في نسخة النعماني كذا و في نسخة الصفواني كذا.

I said, 'And Al Numaniya is a city between Wasit and Baghdad, and the apparent is that from it is the Sheikh Abu Abdullah Muhammad Bin Muhammad Bin Ibrahim Bin Ja'far the famous scribe at Al Numaniya, well-known as Ibn Abu Zaynab, student of Al Kulayni, and he is author of 'Al-Ghayba Wa Al-Tafseer', and he and the Sheikh Al-Safwany, the contemporary of his, each one of them has an exact copy of (the book) 'Al-Kafi', and due to that you will see that he has dwelled a lot into Al-Kafi, and in a copy of Al-Numani is like that, and in a copy of Al-Safwany is like that'.<sup>280</sup>

<sup>280</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 32 H 34

الحكاية الخامسة والثلاثون [تشرف رجل آخر بلقائه و هو عليه السلام يزور أمير المؤمنين عليه السلام في يوم الأحد]

## The thirty-fifth story – Ennoblement of another man with meeting him<sup>-ajfj</sup>, and he<sup>-ajfj</sup> was visiting Amir Al-Momineen<sup>-asws</sup>, upon him<sup>-asws</sup> be the greeting, during the day of Sunday.

السيد الأجل علي بن طاوس في جمال الأسبوع أنه شاهد أحد صاحب الزمان ع و هو يزور بمجده الزيارة أمير المؤمنين ع في البقعة لا في النوم يوم الأحد و هو يوم أمير المؤمنين ع.

The majestic Seyyid Ali Bin Tawoos in 'Jamal Al-Usbou', he was one who witnessed Master<sup>-ajfj</sup> of the Time, and he was performing visitation rites with this Ziyarat of Amir Al-Momineen<sup>-asws</sup> in the wakefulness, not in the sleep, on the day of Sunday, and it is a day of Amir Al-Momineen<sup>-asws</sup>: -

السلام على الشجرة النبوية و الدوحة الهاشمية المضيئة المثمرة بالنبوة الموعنة بالإمامة السلام عليك و على ضجيعيك آدم و نوح السلام عليك و على أهل بيتك الطيبين الطاهرين السلام عليك و على الملائكة المحققين بك و الحافين بقبرك

'The greetings be upon the tree of Prophet-hood, and the lofty tree of the luminous Hashemites, fruited with the Prophet-hood, assisted with the Imamate. The greetings be upon you<sup>-asws</sup> and upon the ones lying next to you<sup>-asws</sup>, Adam<sup>-as</sup> and Noah<sup>-as</sup>! The greetings be upon you<sup>-asws</sup> and upon the People<sup>-asws</sup> of your<sup>-asws</sup> Household, the goodly, the pure. The greetings upon you<sup>-asws</sup> and upon the Angels staring at you<sup>-asws</sup>, and the ones surrounding your<sup>-asws</sup> grave.

يا مولاي يا أمير المؤمنين هذا يوم الأحد و هو يومك و باسمك و أنا ضيفك فيه و جارك فأضفني يا مولاي و أجري فإنك كريم تحب الضيافة و مأمول بالإجابة فافعل ما رغبت إليك فيه و رجوته منك بمنزلتك و آل بيتك عند الله و منزلته عندكم و بحق ابن عمك رسول الله صلى الله عليه و آله و عليكم أجمعين.

O my Master<sup>-asws</sup>! O Amir Al-Momineen<sup>-asws</sup>! This is a day of Sunday, and it is your<sup>-asws</sup> day, and with your<sup>-asws</sup> name, and I am your<sup>-asws</sup> guest during it, and your<sup>-asws</sup> neighbour. So, host me O my Master<sup>-asws</sup> and rescue me, for you<sup>-asws</sup> are benevolent. You<sup>-asws</sup> love the hosting and I am hopeful for the answer. So do what I am desiring regarding to you<sup>-asws</sup> during it and am hopeful from you<sup>-asws</sup> with your<sup>-asws</sup> status, and (the status of) People<sup>-asws</sup> of your<sup>-asws</sup> Household in the Presence of Allah<sup>-azwj</sup>, and His<sup>-azwj</sup> Status in your<sup>-asws</sup> presences, and by the right of the son<sup>-saww</sup> of your<sup>-asws</sup> uncle<sup>-as</sup>, Rasool-Allah<sup>-saww</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-saww</sup> and upon you<sup>-asws</sup> all!"<sup>281</sup>

<sup>281</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 32 H 35

الحكاية السادسة و الثلاثون [لقاء السيد محمد الآوي و روايته لنوع من الاستخارة بالسبحة]

## The thirty-sixth story – Meeting of the Seyyid Muhammad Al-Aawy, and his reporting of a variety of ‘Al-Istikhara’ to be done with the rosary.

العلامة الحلبي رحمه الله في منهاج الصلاح قال نوع آخر من الاستخارة رواه عن والدي الفقيه سيد الدين يوسف بن علي بن المطهر رحمه الله عن السيد رضي الدين محمد الآوي الحسيني عن صاحب الأمر ع و هو

The Allama Al-Hilli, may Allah<sup>-azwj</sup> have Mercy on him, in (the book) ‘Minhaj Al-Silah’, said, ‘Another type of Al-Istikhara is reported from my father, the jurist, the correct of religion, Yusuf Bin Ali Bin Al-Mat’har, may Allah<sup>-azwj</sup> have Mercy, from the Seyyid Razi Al-Deen Muhammad Al-Aawy Al-Husayni, from Master<sup>-ajfj</sup> of the command, and it is: -

أَنْ يقرأ فاتحة الكتاب عشر مرات و أقله ثلاث مرات و الأدون منه مرة ثم يقرأ إِنَّا أَنْزَلْنَاهُ عَشْرَ مَرَّاتٍ ثُمَّ يقرأ هَذَا الدُّعَاءَ ثَلَاثَ مَرَّاتٍ

‘One should recite Opening of the Book (Surah Al-Fatiha) ten times, and less than it is three times, and less than it is once. Then recite Surah Al-Qadr ten times. Then recite this supplication three times: -

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ لِعِلْمِكَ بِعَوَاقِبِ الْأُمُورِ وَ أَسْتَشِيرُكَ لِحُسْنِ ظَنِّي بِكَ فِي الْمَأْمُولِ وَ الْمَخْذُورِ

‘O Allah<sup>-azwj</sup>! I seek Your<sup>-azwj</sup> Choice due to Your<sup>-azwj</sup> Knowledge with the consequences of the affairs, and I seek Your<sup>-azwj</sup> consultation due to the goodness of my thoughts with You<sup>-azwj</sup> in the hopeful and the cautious matters!

اللَّهُمَّ إِنْ كَانَ الْأَمْرُ الْفُلَانِي قَدْ نِيَطَتْ بِالْبَرَكَةِ أَعْجَازُهُ وَ بَوَادِيهِ وَ حُفَّتْ بِالْكَرَامَةِ أَيَّامُهُ وَ لَيْالِيهِ فَخِزْ لِي فِيهِ خَيْرَةً تَرُدُّ سُمُوسَهُ دُلُوعًا تَمْعُضُ أَيَّامَهُ سُورًا

O Allah<sup>-azwj</sup>! If the matter of so and so is attached with the Blessings, delay it or begin it, and surround his days and his nights with the benevolence. Choose a choice for me regarding it, turning back its difficulties into ease, spending its days in happiness.

اللَّهُمَّ إِمَّا أَمْرٌ فَأَتَمِّرْهُ وَ إِمَّا نَهْيٌ فَأَنْتَهِيهِ

O Allah<sup>-azwj</sup>! Eigher it be a Command, so I implement it, and it is a Prohibition, so I desist (from it).

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِرَحْمَتِكَ خَيْرَةً فِي عَافِيَةٍ

O Allah<sup>-azwj</sup>! I seek Your<sup>-azwj</sup> Choice with Your<sup>-azwj</sup> Mercy a choice in good health’.

ثُمَّ يَبْضُ عَلَيَّ قِطْعَةً مِنَ السُّبْحَةِ وَ يُضْمِرُ حَاجَتَهُ وَ يُخْرِجُ إِنْ كَانَ عَدَدُ تِلْكَ الْقِطْعَةِ رُجُوعًا فَهُوَ أَفْعَلُ وَ إِنْ كَانَ قُرْدًا لَا تَفْعَلُ أَوْ بِالْعَكْسِ.



Then he should grab a bead from the rosary and think about his need and extract. If the number of that bead was a pair (even), so it would be to do it, and if it was individual (odd), not do it, or vice versa".<sup>282</sup>

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<sup>282</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>ajfj</sup>, Ch 32 H 36

الحكاية السابعة والثلاثون [تشرف الشيخ محمد المشغري من جبل عامل بلقائه عليه السلام في النوم و شفاؤه من علته]

## The thirty-seventh story – Ennoblement of the Sheikh Muhammad Al-Masghary from Jabal Amel with meeting him<sup>-ajfj</sup>, may the greetings upon him during the sleep, and his<sup>-ajfj</sup> healing him from the illness.

في كتاب إثبات الهداة بالنصوص والمعجزات للشيخ المحدث الجليل محمد بن الحسن الحر العاملي رحمه الله قال قد أخبرني جماعة من ثقات الأصحاب أنهم رأوا صاحب الأمر ع في اليقظة و شاهدوا منه معجزات متعدداً و أخبرهم بعدة مغيبات و دعا لهم بدعوات مستجابات و أنجاهم من أخطار مهلكات.

In the book 'Isbat Al Hadaat' with the texts and the miracles of the Sheikh, the narrator, the majestic Muhammad Bin Al-Hassan Al-Hurr Al-Aamili, may Allah<sup>-azwj</sup> have Mercy on him, said, 'A group of trusted ones of the companions informed me that they had seen Master<sup>-ajfj</sup> of the command during the wakefulness, and they had witnessed a number of miracles from him<sup>-ajfj</sup>, and he<sup>-ajfj</sup> had informed them with a number of hidden matters, and supplicated for them with Answered supplication, and rescued them from the destructive dangers.

قال رحمه الله و كنا جالسين في بلادنا في قرية مشغري في يوم عيد و نحن جماعة من أهل العلم و الصلحاء فقلت لهم ليت شعري في العيد المقبل من يكون من هؤلاء حيا و من يكون قد مات

He, may Allah<sup>-azwj</sup> have Mercy on him, said, 'And we were seated in our city in the town of Masghar during a day of Eid, and we were a group from the people of knowledge and the righteousness. I said to them, 'If only I was aware in the next Eid who from them would be alive and who would happen to have died'.

فقال لي رجل كان اسمه الشيخ محمد و كان شريكنا في الدروس أنا أعلم أي أكون في عيد آخر حيا و في عيد آخر حيا و عيد آخر إلى ست و عشرين سنة و ظهر منه أنه جازم بذلك من غير مزاح

A man whose name is the Sheikh Muhammad, said to me, and he was our participant in the lessons, 'I know that I would be alive in the next Eid, and alive in the next Eid, and the next Eid, up to twenty-six years', and it was apparent from him that he was being assertive with that from without mockery.

فقلت له أنت تعلم الغيب قال لا و لكني رأيت المهدي ع في النوم و أنا مريض شديد المرض فقلت له أنا مريض و أخاف أن أموت و ليس لي عمل صالح ألقى الله به

I said to him, 'Do you know the hidden matters?' He said, 'No, but I saw Al-Mahdi<sup>-ajfj</sup> during the sleep while I was severely sick. I said to him<sup>-ajfj</sup>, 'I am sick and am fearing from dying, and there is no righteous deed for me I can meet Allah<sup>-azwj</sup> with!'

فقال لا تخف فإن الله تعالى يشفيك من هذا المرض و لا تموت فيه بل تعيش ستا و عشرين سنة ثم ناولني كأسا كان في يده فشربت منه و زال عني المرض و حصل لي الشفاء و أنا أعلم أن هذا ليس من الشيطان.

He<sup>-ajfj</sup> said: 'Do not fear, for Allah<sup>-azwj</sup> will Heal you from this sickness and you will not be dying in it. But you will be living for twenty-six years'. Then he<sup>-ajfj</sup> gave me a cup which was in his<sup>-ajfj</sup> hand. I drank from it and the illness declined away from me and the cure was achieved for me, and I am more knowing that this isn't from the Satan<sup>-la'</sup>.

فلما سمعت كلام الرجل كتبت التاريخ وكان سنة ألف و تسعة و أربعين و مضت لذلك مدة و انتقلت إلى المشهد المقدس سنة ألف و اثنين و سبعين فلما كانت السنة الأخيرة وقع في قلبي أن المدة قد انقضت فرجعت إلى ذلك التاريخ و حسبته فرأيته قد مضى منه ست و عشرون سنة فقلت ينبغي أن يكون الرجل مات.

When I heard the speech of the man, I wrote down the date, and it was the year one thousand and forty-six, and a period passed for that, and I transferred to the Holy Shrine in the year one thousand and seventy-two. When it was the last year, it occurred in my heart that the period has expired, so I referred to that day and calculated it. I saw that twenty-six years had expired from it. I said, 'It is befitting that the man would be dead'.

فما مضت مدة نحو شهر أو شهرين حتى جاءني كتابة من أخي و كان في البلاد يخبرني أن الرجل المذكور مات.

A period of nor more than a month or two months had passed until a letter came to me from his brother, and he was in the city of Bahrain, informing me that the mentioned man had died<sup>283</sup>.

<sup>283</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 32 H 37

الحكاية الثامنة و الثلاثون [تشرف الشيخ الحرّ العاملي في المنام بلقائه عليه السلام و استغاثته به عليه السلام]

## **The thirty-eight story – Ennoblement of the Sheikh Al-Hurr Al-Aamili during the sleep with meeting him<sup>-ajfj</sup>, may the greeting be upon him<sup>-ajfj</sup>, and his crying out for help with him<sup>-ajfj</sup>, may the greeting be upon him<sup>-ajfj</sup>.**

و في الكتاب المذكور قال رحمه الله إني كنت في عصر الصبي و سني عشر سنين أو نحوها أصابني مرض شديد جدا حتى اجتمع أهلي و أقاربي و بكوا و تهيئوا للتعزية و أيقنوا أني أموت تلك الليلة.

And in the mentioned book, he, may Allah<sup>-azwj</sup> have Mercy on him, said, ‘I was in the period of the childhood and my age was ten years or around it. A very severe illness afflicted me to the extent that my family members and my relatives gathered, and they cried and prepared for the consolation, and they were convinced that I would be dying in that illness.

فأريت النبي و الأئمة الاثني عشر صلوات الله عليهم و أنا فيما بين النائم و اليقظان فسلمت عليهم و صافحتهم واحدا واحدا و جرى بيني و بين الصادق ع كلام و لم يبق في خاطري إلا أنه دعا لي.

I saw the Prophet<sup>-saww</sup> and the twelve Imams<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup>, and I was in what is between the sleep and the wakefulness. I greeted unto them<sup>-asws</sup> and shook their<sup>-asws</sup> hands, one by one, and talk flowed between me and Al-Sadiq<sup>-asws</sup>, and there did not remain in my mind except that he<sup>-asws</sup> supplicated for me.

فلما سلمت على صاحب ع و صافحته بكيت و قلت يا مولاي أخاف أن أموت في هذا المرض و لم أقض وطري من العلم و العمل

I greeted unto the Master<sup>-ajfj</sup> and shook his<sup>-ajfj</sup> hand. I cried and said, ‘O my Master<sup>-ajfj</sup>! I fear that I am dying in this illness, and I have not yet spent (sufficient) time from the knowledge and the deeds’.

فقال ع لا تخف فإنك لا تموت في هذا المرض بل يشفيك الله تعالى و تعمر عمرا طويلا

He<sup>-ajfj</sup> said: ‘Do not fear, for you will not be dying in this illness. But Allah<sup>-azwj</sup> the Exalted will Heal you and you shall live a long age’.

ثم ناولني قدحا كان في يده فشربت منه و أفقت في الحال و زال عني المرض بالكلية و جلست و تعجب أهلي و أقاربي و لم أحدثهم بما رأيت إلا بعد أيام.

Then he<sup>-ajfj</sup> gave me a cup which was in his<sup>-ajfj</sup> hand. I drank from it, and I woke up at once, and the illness declined away from me totally, and I sat up, and my family members and my relatives were surprised, and I did not narrate to them with what I had seen except after (some) days<sup>284</sup>.

<sup>284</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 32 H 38

الحكاية التاسعة و الثلاثون [رؤية مصطفى الحمود المهدي عليه السلام في منامه]

## The thirty-ninth story – Sighting by Musatafa Al-Hammoud of Al-Mahdi<sup>-ajfj</sup>, may the greetings be upon him<sup>-ajfj</sup>, in his dream.

و حدثني الثقة الأمين آغا محمد المتقدم ذكره قال كان رجل من أهل سامراء من أهل الخلف يسمى مصطفى الحمود وكان من الخدام الذين ديدنهم أذية الزوار و أخذ أموالهم بطرق فيها غضب الجبار

And it is narrated to me by the reliable, the trusted Agha Muhammad, his mention has preceded, said, 'There was a man from the people Samarra, from the people of the adversaries, named at Mustafa Al-Hamoud, and he was from the servants (of the shrine), those whose religion is to hurt the visitors and seize their wealth, wherein is Wrath of the Subduer.

و كان أغلب أوقاته في السرداب المقدس على الصفة الصغيرة خلف الشباك الذي وضعه هناك و من جاء من الزوار و يشتغل بالزيارة يحول الخبيث بينه و بين مولاه فينبهه على الأغلاط المتعارفة التي لا تخلو أغلب العوام منها بحيث لم يبق لهم حالة حضور و توجه أصلا.

And most of his timings he was in the Holy basement at the small ledge behind the window. He was placed over there, and the one from the visitors who comes and is pre-occupied with the visitation, the wicked would be a barrier between him and his Master<sup>-asws</sup>, he would alert him upon the common mistakes which most of the common folk would not be vacant from it, so that there would not remain for them a state of presence and attentiveness originally.

فرأى ليلة في المنام الحجة من الله الملك العلام ع فقال له إلى متى تؤذي زواري و لا تدعهم أن يزوروا ما لك و للدخول في ذلك خل بينهم و بين ما تقولون

He saw during the night in a dream, the Divine Authority from Allah<sup>-azwj</sup>, the king of the world (Al-Qaim<sup>-ajfj</sup>). He<sup>-ajfj</sup> said to him: 'Until when will you be hurting my<sup>-ajfj</sup> visitors and not leaving them to be visiting? What is the matter with you and entering into that? Leave alone between them and what you are saying!'

فانتبه و قد أصم الله أذنيه فكان لا يسمع بعده شيئا و استراح منه الزوار و كان كذلك إلى أن ألحقه الله بأسلافه في النار.

He woke up suddenly, and Allah<sup>-azwj</sup> had Deafened his ears, so he did not hear anything after it, and the visitors rested from him, and it was like that until Allah<sup>-azwj</sup> Joined him with his ancestors in the Fire<sup>285</sup>.

<sup>285</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 32 H 39

الحكاية الأربعون [تشرف أبي الحسن محمد بن أحمد بن أبي الليث بلقائه عليه السلام و تعليمه دعاء الفرج]

## The fortieth story – Ennoblement of Abu Al-Hassan Muhammad Bin Ahmad Bin Abu Al-Lays, with meeting him<sup>-ajfj</sup>, may the greeting be upon him<sup>-ajfj</sup>, and his<sup>-ajfj</sup> teaching him Du'a Al-Faraj (Supplication for the relief).

الشيخ الجليل أمين الإسلام فضل بن الحسن الطبرسي صاحب التفسير في كتاب كنوز النجاح قال دعاء علمه صاحب الزمان عليه سلام الله الملك المنان أبا الحسن محمد بن أحمد بن أبي الليث رحمه الله تعالى في بلدة بغداد في مقابر قريش وكان أبو الحسن قد هرب إلى مقابر قريش و التجأ إليه من خوف القتل فنجي منه ببركة هذا الدعاء. قَالَ أَبُو الْحَسَنِ الْمَذْكُورُ إِنَّهُ عَلَّمَنِي أَنْ أَقُولَ

The majestic Sheikh, trustee of Al Ismal, Fazl Bin Al-Hassan Al-Tabarsee, author of the Tafseer, in the book 'Kunouz Al-Najah', said, 'A supplication which Master<sup>-ajfj</sup> of the Time, may the Greeting of Allah<sup>-azwj</sup>, the King, the Benefactor, be upon him<sup>-ajfj</sup>, taught Abu Al-Hassan Muhammad Bin Ahmad Bin Abu Al-Lays, may Allah<sup>-azwj</sup> the Exalted have Mercy on him, in the city of Baghdad among the graves of Qureysh, and Abu Al-Hassan had fled to the graveyard of Qureysh and sought shelter to it from fear of being killed. He was saved from it by the Blessing of this supplication. Abu Al-Hassan, the mentioned, said, 'He<sup>-ajfj</sup> taught me that I should be saying:

اللَّهُمَّ عَظَمَ الْبَلَاءُ وَ بَرِحَ الْحَقَاءُ وَ انْقَطَعَ الرَّجَاءُ وَ انْكَشَفَ الْغَطَاءُ وَ ضَاقَتِ الْأَرْضُ وَ مَنَعَتِ السَّمَاءُ وَ إِلَيْكَ يَا رَبِّ الْمُسْتَكِي وَ عَلَيْكَ الْمُعْوَلُ فِي الشَّدَّةِ وَ الرَّخَاءِ

'O Allah<sup>-azwj</sup>! Mighty is the affliction, and the hidden has been exposed, and the covering has been removed, and the earth is constricted, and the sky has prevented, and to You<sup>-azwj</sup>, O Lord<sup>-azwj</sup>, is the complaint, and upon You<sup>-azwj</sup> is the hoped during the adversity and the well-being.

اللَّهُمَّ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ أُولِي الْأَمْرِ الَّذِينَ فَرَضَتْ عَلَيْنَا طَاعَتَهُمْ فَعَرَفْتَنَا بِذَلِكَ مَنْزِلَتَهُمْ فَفَرِّجْ عَنَّا بِحَقِّهِمْ فَرَجاً عَاجِلاً كَلِمَحِ الْبَصْرِ أَوْ هُوَ أَقْرَبُ

O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-sawww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-sawww</sup>, Masters<sup>-asws</sup> of the command, those You<sup>-azwj</sup> have Imposed obeying them<sup>-asws</sup> upon us, so we recognise their<sup>-asws</sup> status due to that. So Relieve from us, by their<sup>-asws</sup> right, an immediate relief like the blink of an eye or even less.

يَا مُحَمَّدُ يَا عَلِيُّ أَكْفِيَانِي فَإِن كُنَّا كَافِيَانِي وَ انصُرَانِي فَإِن كُنَّا نَاصِرَانِي يَا مَوْلَايَ يَا صَاحِبَ الزَّمَانِ الْعَوْتُ الْعَوْتُ أَدْرِكُنِي أَدْرِكُنِي

O Muhammad<sup>-sawww</sup>! O Ali<sup>-asws</sup>! Suffice me, for both of you<sup>-asws</sup> are my sufficers, and help me, for you<sup>-asws</sup> are both my helpers. O my Master<sup>-ajfj</sup>! O Master<sup>-ajfj</sup> of the Time! The relief! The relief! Come to me! Come to me! Come to me!

قال الراوي إنه ع عند قوله يا صاحب الزمان كان يشير إلى صدره الشريف.

The reporter said, ‘During his words, ‘O Master<sup>-ajfi</sup> of the Time’, he<sup>-ajfi</sup> gestured to his<sup>-ajfi</sup> noble chest’’.<sup>286</sup>

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<sup>286</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfi</sup>, Ch 32 H 40

الحكاية الحادية و الأربعون [تشرف المولى أبي الحسن العاملي بلقائه عليه السلام في النوم]

## The forty-first story – Ennoblement of the master Abu Al-Hassan Al-Aamili with meeting him<sup>-ajfj</sup>, may the greeting be upon him<sup>-ajfj</sup>, in the sleep.

قال العالم النحرير النقاد البصير المولى أبو الحسن الشريف العاملي الغروي تلميذ العلامة المجلسي و هو جد شيخ الفقهاء في عصره صاحب جواهر الكلام من طرف أمه و ينقل عنه في الجواهر كثيرا صاحب التفسير الحسن الذي لم يؤلف مثله و إن لم يبرز منه إلا قليل إلا أن في مقدماته من الفوائد ما يشفي العليل و يروي الغليل و غيره قال في كتاب ضياء العالمين و هو كتاب كبير منيف على ستين ألف بيت كثير الفوائد قليل النظير قال في أواخر المجلد الأول منه في ضمن أحوال الحججة ع بعد ذكر قصة الجزيرة الخضراء مختصرا ما لفظه.

So said the scholar, the skilful, the insightful critic, the master Abu Al-Hassan Al-Shareef Al-Aamili Al-Gharwy, student of the Allama Al Majlisi, and he is grandfather of the Sheikh of the jurists in his era, author of 'Jawahir Al Kalam' from the side of his mother, and he copied a lot from him in 'Al Jawahir', author of the Tafseer, Al-Hassan the like of which has not been compiled, and he did not highlight from it except a little, except that in his preface from (the book) 'Al Fawaid' is what heals the sick, and saturates the thirsty, and other such. He said in the book 'Ziya Al Alameen', and it is a large outstanding book based upon sixty thousand couplets of a lot of benefit, few matches. He said in the end of the first volume from it, in describing the situations of the Divine Authority, after mentioned the story of the green island briefly what its wordings are: -

ثم إن المنقولات المعتبرة في رؤية صاحب الأمر ع سوى ما ذكرنا كثيرة جدا حتى في هذه الأزمنة القريبة فقد سمعت أنا من ثقات أن مولانا أحمد الأردبيلي رآه ع في جامع الكوفة و سأل منه مسائل و أن مولانا محمد تقي والد شيخنا رآه في الجامع العتيق بأصبهان

Then, the reliable transmissions regarding sighting Master<sup>-ajfj</sup> of the command, besides what we have mentioned, are very many even in these nearby times. I have heard from the reliable ones that our master Ahmad Al Ardebeli saw him<sup>-ajfj</sup> in the central Masjid of Al-Kufa and asked him<sup>-ajfj</sup> about some issues, and our master Muhammad Taqi, father of our Sheikh, saw him<sup>-ajfj</sup> in the ancient central Masjid at Isfahan.

و الحكاية الأولى موجودة في البحار و أما الثانية فهي غير معروفة و لم نثر عليها إلا ما ذكره المولى المذكور رحمه الله في شرح مشيخة الفقيه في ترجمة المتوكل بن عمير راوي الصحيفة.

And the first story exists in Al-Bihar (Al-Anwaar), and as for the second, it is not well-known, we did not stumble upon it except what is mentioned by the mentioned master, may Allah<sup>-azwj</sup> have Mercy on him, in commentary of the jurist Sheikhs in a translation of Al Mutawakkil Bin Umeyr, reported of Al Saheefa.

قال رحمه الله إني كنت في أوائل البلوغ طالبا لمرضاة الله ساعيا في طلب رضاه و لم يكن لي قرار بذكره إلى أن رأيت بين النوم و اليقظة أن صاحب الزمان صلوات الله عليه كان واقفا في الجامع القديم بأصبهان قريبا من باب الطنبي الذي الآن مدرسي فسلمت عليه و أردت أن أقبل رجله فلم يدعني و أخذني فقبلت يده و سألت عنه مسائل قد أشكلت علي.



He, may Allah<sup>-azwj</sup> have Mercy on him, said, 'I was in the times of adulthood seeking the Pleasure of Allah<sup>-azwj</sup>, striving in seeking His<sup>-azwj</sup> Pleasure, and there did not happen to be assurance with his<sup>-ajfj</sup> mentioned until I saw between the sleep and the wakefulness that Master<sup>-ajfj</sup> of the Time, may the Salawaat be upon him<sup>-ajfj</sup>, was standing in the ancient central Masjid at Isfahan, near to Al-Tanby door which now is my classroom. I greeted unto him<sup>-ajfj</sup> and wanted to kiss his<sup>-ajfj</sup> feet, but he<sup>-ajfj</sup> did not let me, and held me. So, I kissed his<sup>-ajfj</sup> hand and asked him<sup>-ajfj</sup> about issues which had been problematic upon me.

منها أني كنت أوسوس في صلاتي و كنت أقول إنها ليست كما طلبت مني و أنا مشغول بالقضاء و لا يمكنني صلاة الليل و سألت عنه شيخنا البهائي رحمه الله تعالى

From these is that I used to be uncertain in my Salat and used to say it isn't like what is demanded from me, and I was pre-occupied with re-doing it, and the night Salat was not possible for me. And I asked him<sup>-ajfj</sup> about our Sheikh Al Bahaie, may Allah<sup>-azwj</sup> the Exalted have Mercy on him.

فقال صل صلاة الظهر و العصر و المغرب بقصد صلاة الليل و كنت أفعل هكذا فسألت عن الحجة ع أصلي صلاة الليل فقال صلها و لا تفعل كالمصنوع الذي كنت تفعل إلى غير ذلك من المسائل التي لم يبق في بالي.

He<sup>-ajfj</sup> said: 'Pray Salats Al-Zohr, and Al-Asr, and Al-Maghrib by aiming for the night Salat'. And I used to do like that. I asked the Divine Authority, 'Shall I pray the night Salat?' He<sup>-ajfj</sup> said: 'Pray it and do not do like the doing which you have been doing', up of other than that from the questions which do not remain in my mind.

ثم قلت يا مولاي لا يتيسر لي أن أصل إلى خدمتك كل وقت فأعطني كتابا أعمل عليه دائما فقال ع أعطيت لأجلك كتابا إلى مولانا محمد التاج و كنت أعرفه في النوم فقال ع رح و خذ منه

Then I said, 'O my Master<sup>-ajfj</sup>! It is not easy for me to arrive to your<sup>-ajfj</sup> service all the time, so give me a book I can work upon constantly'. He<sup>-ajfj</sup> said: 'I<sup>-ajfj</sup> have given a book for your reason to Muhammad Al-Taj', and I used to know him in the dream. He<sup>-ajfj</sup> said: 'Go and take from him!'

فخرجت من باب المسجد الذي كان مقابلا لوجهه إلى جانب دار البطيخ محلة من أصبهان فلما وصلت إلى ذلك الشخص فلما رأني قال لي بعثك صاحب ع إلي قلت نعم فأخرج من جيبه كتابا قدبما فلما فتحته ظهر لي أنه كتاب الدعاء فقبلته و وضعته على عيني و انصرفت عنه متوجها إلى صاحب ع فانتبهت و لم يكن معي ذلك الكتاب.

I went out from the door of the Masjid which was parallel to his<sup>-ajfj</sup> face to a side of the door of Al-Bateekh, a locality from Isfahan, and I arrive to that person. When he saw me, he said to me, 'The Master<sup>-ajfj</sup> has sent you to me?' I said, 'Yes'. He brought out an ancient book from his pocket. When I opened it, it was apparent to me that it was a book of supplication, and I placed it upon my eyes and left from him heading to the Master<sup>-ajfj</sup>. I woke up suddenly and that book did not happen to be with me.

فشرعت في التضرع و البكاء و الحوار لقوت ذلك الكتاب إلى أن طلع الفجر فلما فرغت من الصلاة و التعقيب و كان في بالي أن مولانا محمد هو الشيخ و تسميته بالتاج لاشتهاره من بين العلماء.

I began in the beseching, and the crying and the talking at the loss of that book, until the dawn emerged. When I was free from the Salat and the follow-up acts of worship, and it was still in my mind that our master Muhammad (Al-Bahaie), he is the Sheikh, and named as Al Taj for his<sup>ajfi</sup> indication from between the scholars.

فلما جئت إلى مدرسته وكان في جوار المسجد الجامع فرأيتته مشتغلا بمقابلة الصحيفة وكان القاري السيد صالح أمير ذو الفقار الجرفادقاني فجلست ساعة حتى فرغ منه و الظاهر أنه كان في سند الصحيفة لكن للغم الذي كان لي لم أعرف كلامه و لا كلامهم و كنت أبكي

When I came to his classroom, and he was in the vicinity of the central Masjid, I saw him pre-occupied with facing the Parchment (Quran), and the reciter was the righteous Seyyid Ameer Zulfiqar Al-Jarfadqany. I saw for a while until he was free from it. And the apparent is that in the attribution of the Parchment, there was sadness for me, I neither recognised his speech nor their speeches, and I was crying.

فذهبت إلى الشيخ و قلت له رؤياي و كنت أبكي لفوات الكتاب فقال الشيخ أبشر بالعلوم الإلهية و المعارف اليقينية و جميع ما كنت تطلب دائما و كان أكثر صحبتي مع الشيخ في التصوف و كان مانلا إليه

I went to the Sheikh and told him my sighting and I was crying due to the loss of the book. The Sheikh said, 'Receive glad tidings with the Divine Knowledge and the certain understanding, and entirety of what you used to constantly seek!' And most of the companionship with the Sheikh was regarding the mysticism, and he was inclined to it.

فلم يسكن قلبي و خرجت باكيا متفكرا إلى أن ألقى في روعي أن أذهب إلى الجانب الذي ذهبت إليه في النوم فلما وصلت إلى دار البطيخ رأيت رجلا صالحا اسمه آغا حسن و كان يلقب بتاجا

My heart did not calm down, and I went out crying, thoughtful until it was cast in my dream that I should go the person whom I had gone to in the dream. When I arrived to the door of Al-Bateekh, I saw a righteous man, his name was Agha Hassan, and he was titled as 'Taaj'.

فلما وصلت إليه و سلمت عليه قال يا فلان الكتب الوقفية التي عندي كل من يأخذها من الطلبة لا يعمل بشروط الوقف و أنت تعمل به و قال و انظر إلى هذه الكتب و كلما تحتاج إليه خذه

When I arrived to him and greeted unto him, he said, 'O so and so! The trust books which are in my possession, everyone from the students who takes it does not act with the conditions of the trust, and you will act with it'. And he said, 'And look at these books, and all what you are needy to, take it!'

فذهبت معه إلى بيت كتبه فأعطاني أول ما أعطاني الكتاب الذي رأيت في النوم فشرعت في البكاء و النحيب و قلت يكفيني و ليس في بالي أي ذكرت له النوم أم لا و جئت عند الشيخ و شرعت في المقابلة مع نسخته التي كتبها جد أبيه مع نسخة الشهيد و كتب الشهيد نسخته مع نسخة عميد الرؤساء و ابن السكون و قابلها مع نسخة ابن إدريس بواسطة أو بدونها

I went with him to a room of his books. The first of what he gave me was the very book which I had seen in the dream. I stared in the crying and mourning and said, 'It suffices me'. And it did not come into my mind whether I should mention the dream to him or not, and I came to the presence of the Sheikh, and started in comparing with his copy which the grandfather of

his father had written it, along with a copy of the martyr. And the books of the martyr, his copy with the copy of 'The hope of the chiefs' and Ibn Al-Sakoun and compared it with a copy of Ibn Idrees at Wasit, or with others.

وكانت النسخة التي أعطانها صاحب مكتوبة من خط الشهيد و كانت موافقة غاية الموافقة حتى في النسخ التي كانت مكتوبة على هامشها و بعد أن فرغت من المقابلة شرع الناس في المقابلة عندي و بركة إعطاء الحجّة ع صارت الصحيفة الكاملة في جميع البلاد كالشمس طالعة في كل بيت و سيما في أصبهان

And the copy which the owner of the library had given me was from the handwriting of the martyr, and it concurred at the peak of concurrence to the extent in the copy which was written upon its margins. And after I was free from comparing, the people began in the comparison in my presence, and by the Blessing of the Grant of the Divine Authority, it became 'Saheefa Al-Kaamila' in entirety of the cities, like the emerging sun in every house, and especially in Isfahan.

فإن أكثر الناس لهم الصحيفة المتعددة و صار أكثرهم صلحاء و أهل الدعاء و كثير منهم مستجابو الدعوة و هذه الآثار معجزة لصاحب الأمر ع و الذي أعطاني الله من العلوم بسبب الصحيفة لا أحصيها و ذكرها العلامة المجلسي رضوان الله عليه في إجازات البحار مختصراً.

For most of the people there are multi-sheets, and most of them became righteous, and the people of the supplications, and most of them were Answered supplications; and this impact is a miracle of Master<sup>-ajfj</sup> of the command, and that which Allah<sup>-azwj</sup> Gave me from the knowledge by the cause of the Saheefa cannot be counted, and the Allama Al Majlisi, may the Pleasure of Allah<sup>-azwj</sup> be upon him, mentioned it in brief in authorisations of Al-Bihar (last two volumes)<sup>287</sup>.

<sup>287</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 32 H 41

## The forty-second story – Story of Muammar Abu Al-Dunya

حدث السيد الجليل و المحدث العليم النبيل السيد نعمة الله الجزائري في مقدمات شرح العوالي قال حدثني و أجازني السيد الثقة هاشم بن الحسين الأحسائي في دار العلم شيراز في المدرسة المقابلة للبقعة المباركة مزار السيد محمد عابد عليه الرحمة و الرضوان في حجرة من الطبقة الثانية على يمين الداخل قال حكى لي أستاذي الثقة المعدل الشيخ محمد الحرفوشي قدس الله تربته

The majestic Seyyid, and the narrator, the most knowledgeable, the noble, the Seyyid Ne'matullah Al Jazairy in the foreword of the commentary of 'Al-Awaaly'. He said, 'It is narrated to me and authorised to me by the reliable Hashim Bin Al-Husayn Al-Ahsaie in the house of knowledge of Shiraz in the school facing the Blessed spot, shrine of the Seyyid Muhamad Abid, may the Mercy and the Pleasure be upon him, in a room on the second floor on the right of the entrance. He said, 'It was narrated to me by my teacher, the reliable, the just, the Sheikh Muhammad Al-Harfushi, may Allah<sup>-azwj</sup> Sanctify his soil.

قال لما كنت بالشام عمدت يوما إلى مسجد مهجور بعيد من العمران فرأيت شيخا أزهر الوجه عليه ثياب بيض و هيئة جميلة فتجارنا في الحديث و فنون العلم فرأيتته فوق ما يصفه الواصف

He said, 'When I was in Syria, one day I deliberated to Masjid Mahjour, far from Al Amran. I saw a Sheikh of a blossoming face. Upon him were white clothes and a beautiful appearance. We traded in the Hadith and skills of knowledge. I saw him as being above what the describer had described.

ثم تحققت منه الاسم و النسبة ثم بعد جهد طويل قال أنا معمر بن أبي الدنيا صاحب أمير المؤمنين و حضرت معه حروب صفين و هذه الشجة في رأسي و في وجهي من زجة فرسه.

Then I inquired from him the name and the lineage. Then, after a lengthy effort, he said, 'I am Muammar Bin Abu Al Dunya, companion of Amir Al-Momineen<sup>-asws</sup>, and I have attended with him<sup>-asws</sup> the battle of Siffeen', and this Sheikh was in my head and in my face (too close) from the noise of his horse.

ثم ذكر لي من الصفات و العلامات ما تحققت معه صدقه في كل ما قال ثم استجزته كتب الأخبار فأجازني عن أمير المؤمنين و عن جميع الأئمة ع حتى انتهى في الإجازة إلى صاحب الدار عجل الله فرجه و كذلك أجازني كتب العربية من مصنفها كالشيخ عبد القاهر و السكاكي و سعد التفتازاني و كتب النحو عن أهلها و ذكر العلوم المتعارفة.

The he mentioned to me, from the descriptions and the signs, what proved his truthfulness with him in all what he had said. Then I sought his authorisation of books of Ahadith. He authorised me from Amir Al-Momineen<sup>-asws</sup>, and from entirety of the Imams<sup>-asws</sup> until the authorisation ended to owner of the house, may Allah<sup>-azwj</sup> Hasten his<sup>-ajfj</sup> relief, and like that he authorised me the Arabic books from its authors, like the Sheikh Abdul Qahir, and Al-Sakaky, and Sa'ad Al-Taftazany, and books of syntax from its people, and he mentioned known sciences.

ثم قال السيد رحمه الله إن الشيخ محمد الحرفوشي أجازني كتب الأحاديث الأصول الأربعة و غيرها من كتب الأخبار الإجازة و كذلك أجازني الكتب المصنفة في فنون العلوم

Then the Seyyid, may Allah<sup>-azwj</sup> have Mercy on him, said, 'The Sheikh Muhammad Al-Harfushi authorised me the books of Ahadith, 'Al-Usool Al-Arba'a' and others from the books of Ahadith, the authorisation, and like that he authorised me the books authored in the skills of the sciences.

ثم إن السيد رضوان الله عليه أجازني بتلك الإجازة كلما أجازه شيخه الحرفوشي عن معمر بن أبي الدنيا صاحب أمير المؤمنين علي بن أبي طالب ع و أما أنا فأضمن ثقة المشايخ السيد و الشيخ و تعديلها و ورعها و لكني لا أضمن وقوع الأمر في الواقع على ما حكيت و هذه الإجازة العالية لم تتفق لأحد من علمائنا و لا محدثينا لا في الصدر السالف و لا في الأعصار المتأخرة انتهى.

Then the Seyyid, may the Pleasure of Allah<sup>-azwj</sup> be upon him, authorised me those authorisations every time Sheikh Al-Harfushi authorised him, from Muammar Bin Abu Al Dunya, companion of Amir Al-Momineen Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>. And as for I, guarantee the reliability of the Sheikhs, the Seyyid and the Sheikh, and their moderation, and their devoutness. But I cannot guarantee the occurrence in the event based upon what is narrated, and this is the lofty authorisation, not having been given to anyone from our scholars, nor our narrators, nor in the ancestors, nor in the times to come' – end.

و قال سبطه العالم الجليل السيد عبد الله صاحب شرح النخبة و غيره في إجازته الكبيرة لأربعة من علماء حوزة بعد نقل كلام جده و كأنه رضي الله عنه استنكر هذه القصة أو خاف أن تنكر عليه فتبرأ من عهدتها في آخر كلامه

And he said, 'His grandson, the majestic scholar, the Seyyid Abdullah, author of the commentary 'Al-Nakhab' and others said in his great authorisation 'Al Arba'a' from the scholars of Huweyza, after copying the speech of his grandfather, and it is as if he, may Allah<sup>-azwj</sup> be Pleased with him, disliked this story, or feared that it would be disliked upon him. So he disavowed from keeping it at the end of his speech.

و ليست بذلك فإن معمر بن أبي الدنيا المغربي له ذكر متكرر في الكتب و قصة طويلة في خروجه مع أبيه في طلب ماء الحياة و عثوره عليه دون أصحابه مذكرة في كتب التواريخ و غيرها و قد نقل منها نبذا صاحب البحار في أحوال صاحب الدار ع

And it isn't like that, for Muammar Bin Abu Al DUnya Al-Magriby, there is a repeated mentioned of his in the books and lengthy stories regarding his going out with his father in seeking the water of life, and his stumbling upon it besides his companions in the books of history and others, and an overview has been transmitted from it by author of Al-Bihar (Al-Anwaar) regarding the situations of Master<sup>-ajfj</sup> of the house (in V 51).

و ذكر الصدوق في كتاب إكمال الدين أن اسمه علي بن عثمان بن خطاب بن مرة بن مؤيد الهمداني إلا أنه قال معمر أبي الدنيا بإسقاط بن و الظاهر أنه هو الصواب كما لا يخفى و ذكر أنه من حضرموت و البلد الذي هو مقيم فيه طنجة و روى عنه أحاديث مسندة بأسانيد مختلفة.

And Al-Sadouq mentioned in the book 'Ikmal Al-Deen' that his name is Ali Bin Usman Bin Khatab Bin Murrah Bin Muwayid Al-Hamdany, except that he said, 'Muammar Abu Al-Dunya', by dropping 'Bin', and the apparent is that it is the correct just as it is not hidden, and he

mentioned he is from Hazramaut, and the city which he is staying it is Tanja. And he reported reliable Ahadith from him by various chains.

و أما ما نقله الشيخ في مجالسه عن أبي بكر الجرجاني أن المعمر المقيم ببلدة طنجة توفي سنة سبع عشرة و ثلاثمائة فليس بمناف شيئا لأن الظاهر أن أحدهما غير الآخر لتغاير اسميهما و قصتيهما و أحوالهما المنقولة و الله يعلم انتهى و شرح حال المعمر المذكور في آخر فتن البحار.

And as for what the Sheikh has transmitted in his 'Majaalis', from Abu Bakr Al-Jarjany, 'Al-Muammar, the one staying in the city of Tanja died in the year three hundred and seventeen, so it does not contradict anything because the apparent is that one of the two is different to the other, due to the changes of their names and their stories, and their situations are transmitted, and Allah<sup>-azwj</sup> is more Knowing' – end. And the commentary on the situation of Al Muammar is mentioned in the end of Al-Bihar (Al-Anwaar).

و قال السيد الجليل المعظم و الخير المكرم السيد حسين ابن العالم العليم السيد إبراهيم القزويني رحمه الله في آخر إجازته لآية الله بحر العلوم و للبعد طريق آخر إلى الكتب الأربعة و غيرها لم يسمح الأعصار بمثلها و هو ما أجاز لي السيد السعيد الشهيد السيد نصر الله الحائري عن شيخه مولانا أبي الحسن عن شيخه الفاضل السيد نعمة الله عن شيخه السيد هاشم الأحسائي إلى آخر ما نقلناه.

And the Seyyid, the majestic, the revered, said, 'And the report of the honourable Seyyid Husayn son of the knowledgeable scholar Al-Seyyid Ibrahim Al-Qazwiny, may Allah<sup>-azwj</sup> have Mercy on him, at the end of his authorisation of Ayatullah Bahr Al-Uloom, and to the servant of another way to the four books and others, did not allow with similar to it, and it is what is authorised to me by the Seyyid Al Saeed Al Shaheed Al-Seyyid Nasrullah Al Hairi, from his Sheikh our master Abu Al-Hassan, from his meritorious Sheikh Al-Seyyid Ne'matullah, from his Sheikh Al-Seyyid Hashim Al-Ahsaie, up to the end of what we transmitted.

و الشيخ محمد الحرفوشي من الأجلاء قال الشيخ الحر في أمل الأمل الشيخ محمد بن علي بن أحمد الحرفوشي الحريري العاملي الكركي الشامي كان فاضلا عالما أدبيا ماهرا محققا مدققا شاعرا أدبيا منشيا حافظا أعرف أهل عصره بعلوم العربية و ذكر له مؤلفات في الأدبية و شرح قواعد الشهيد و غيرها و ذكره السيد عليخان في سلافة العصر و بالغ في الثناء عليه و قال إنه توفي سنة 1059.

And the Sheikh Muhammad Al Harfushy is from the majestic ones. The Sheikh Al-Hurr said in 'Amal Al Amaal', 'The Sheikh Muhammad Bin Ali Bin Ahmad Al-Harfushy Al-Aamili Al Karky Al-Shamy was meritorious, worker, disciplined, researcher, meticulous, poet, disciplined, reciter, memoriser, a spiritualist of the people of his era with the four sciences, and compilations have been mentioned for him in the literature, and commentary 'Qawaid' of Al Shaheed and others, and is mentioned by the Seyyid Aleyjan in the goodness of the era, and far-reaching in the praises upon him. And he said, 'He died in the year 1059'.<sup>288</sup>

<sup>288</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 32 H 42

الحكاية الثالثة و الأربعون [تشرف السيد محمد باقر نجل المرحوم السيد أحمد الحسيني القزويني بلقائه عليه السلام في المشهد الغروي]

## The forty-third story – Ennoblement of the Seyyid Muhammad Baqir son of the late Al-Seyyid Ahmad Al-Husayni Al-Qazwiny, by meeting him<sup>-ajfj</sup>, may the greeting be upon him<sup>-ajfj</sup>, in Al Gharwy shrine (Al-Najaf).

حدثني سيد الفقهاء و سناد العلماء العالم الرباني المؤيد بالألطف الخفية السيد مهدي القزويني الساكن في الحلة السيفية صاحب التصانيف الكثيرة و المقامات العالية أعلى الله تعالى مقامه فيما كتب بخطه قال حدثني والدي الروحاني و عمي الجسماني جناب المرحوم المبرور العلامة الفهامة صاحب الكرامات و الإخبار ببعض المغيبات السيد محمد باقر نجل المرحوم السيد أحمد الحسيني القزويني

It is narrated to me by the chief of the jurists and attribution of the scholars, the scholar, the spiritualist, the support with the hidden favours, the Seyyid Mahdy Al-Qazwiny, the dweller in Al-Hilla Al Seyfiya, author of a lot of books, and the lofty positions, may Allah<sup>-azwj</sup> the Exalted Raise his position, among what he wrote by his handwriting. He said, 'It is narrated to me by my father the spiritualist, and my uncle physically, the revered, late, the righteous, the Allaama Al Fahamah, author of the extra-ordinary acts, and the Ahadith with some of the occultations, the Seyyid Muhammad Baqir son of the late Al-Seyyid Ahmad Al-Husayni Al-Qazwiny.

أن في الطاعون الشديد الذي حدث في أرض العراق من المشاهد و غيرها في عام ست و ثمانين بعد المائة و الألف و هرب جميع من كان في المشهد الغروي من العلماء المعروفين و غيرهم حتى العلامة الطبائبي و المحقق صاحب كشف الغطاء و غيرها بعد ما توفي منهم جم غفير و لم يبق إلا معدودين من أهله منهم السيد رحمه الله.

'In the severe plague which occurred in the land of Al-Iraq, from the shrine and other (places) in the year eighty-one after one thousand and one hundred, and the entirety of the ones who were in Al Gharwy shrine (Al-Najaf) fled, from the well-known scholars and others, even the Allama Al Tabatabaie, and the researcher, author of 'Kashf Al-Ghita' and others, after a multitude of them had died, and there did not remain except a few from its inhabitants, from them was the Seyyid, may Allah<sup>-azwj</sup> have Mercy on him.

قال و كان يقول كنت أقعد اليوم في الصحن الشريف و لم يكن فيه و لا في غيره أحد من أهل العلم إلا رجلا معهما من مجاوري أهل العجم كان يقعد في مقابلي و في تلك الأيام لقيت شخصا معظما مجلا في بعض سكك المشهد ما رأيته قبل ذلك اليوم و لا بعده مع كون أهل المشهد في تلك الأيام محصورين و لم يكن يدخل عليهم أحد من الخارج قال و لما رأي قال ابتداء منه أنت ترزق علم التوحيد بعد حين.

He said, 'And he had said, 'I was sitting in the noble courtyard today, and there did not happen to be anyone in it, nor anywhere else, anyone from the people of knowledge except a turbaned man from my neighbourhood from the Persian people. He was seated facing me, and in those days, I had met a person, revered, respected, in one of the markets of the shrine. I had not seen him before that day nor after it, along with the existence of the people of the shrine during those days, stranded, and no one from outside happened to enter to see them. He said, 'And when he saw me, he said initiating from him, 'You shall be Graced with knowledge of Tawheed after a while'.

و حدثني السيد المعظم عن عمه الجليل أنه رحمه الله بعد ذلك في ليلة من الليالي قد رأى ملكين نزلا عليه بيد أحدهما عدة ألواح فيها كتابة و بيد الآخر ميزان

And it is narrated to me by the Seyyid, the revered, from his majestic uncle, he, may Allah<sup>-azwj</sup> have Mercy on him, after that during a night from the nights, had seen two Angels descending unto him. In the hand of one of them was a number of tablets wherein was writing, and in the hand of the other was a scale.

فأخذنا يجعلان في كل كفة من الميزان لوحا يوزنونهما ثم يعرضون الألواح المتقابلة علي فأقرؤها و هكذا إلى آخر الألواح و إذا هما يقابلان عقيدة كل واحد من خواص أصحاب النبي ص و خواص أصحاب الأئمة ع مع عقيدة واحد من علماء الإمامية من سلمان و أبي ذر إلى آخر البوابين و من الكليني و الصدوقين و المفيد و المرتضى و الشيخ الطوسي إلى بحر العلوم خالي العلامة الطباطبائي و من بعده من العلماء.

They took to place a table in each hand of the scale, weighing it, then they displayed the tablets facing towards me. I read these, and like that up to the last of the tablets, and they were comparing the beliefs of each one from the special ones of the companions of the Prophet<sup>-saww</sup>, and special ones of the companions of the Imams<sup>-asws</sup>, along with the beliefs of each one of the Imamites scholars, from Salman<sup>-ar</sup>, and Abu Zarr<sup>-ar</sup>, up to the end of the access men, and from Al-Kulayni, and the two Sadouqs, and Al-Mufeed, and Al-Murtaza, and the Sheikh Al-Tusi, up to Bahr Al-Uloom, my maternal uncle, the Allama Al-Tabatabaie, and from the scholars after him.

قال فاطلعت في ذلك المنام على عقائد جميع الإمامية من الصحابة و أصحاب الأئمة ع و بقية علماء الإمامية و إذا أنا محيط بأسرار من العلوم لو كان عمري عمر نوح ع و أطلب هذه المعرفة لما أحطت بعشر معشار ذلك و ذلك بعد أن قال الملك الذي بيده الميزان للملك الآخر الذي بيده الألواح اعرض الألواح علي فلان فإننا مأمورون بعرض الألواح عليه فأصبحت و أنا علامة زماني في العرفان.

He said, 'In that dream, the beliefs of the entirety of the Imamites, from the companions and companions of the Imams<sup>-asws</sup> were notified, and remainder of the Imamites scholars, and behold, I encompassed the secrets of the sciences, even if I had lived the age of Noah<sup>-as</sup> and sought this understanding, I could not have encompassed even a tenth of a tenth of that, and that is after the Angel in whose hand was the scale, said to the other Angels in whose hands were the tablets, 'Display the tablets to so and so, for I am Commanded with displaying the tablets to him!' I woke up in the morning and I am an Allamah of my time in the gnosis.

فلما جلست من المنام و صليت الفريضة و فرغت من تعقيب صلاة الصبح فإذا بطارق يترق الباب فخرجت الجارية فأنتت إلي بقرطاس مرسل من أخي في الدين المرحوم الشيخ عبد الحسين الأعشم فيه أبيات يمدحني فيها فإذا قد جرى علي لسانه في الشعر تفسير المنام علي نحو الإجمال قد ألهمه الله تعالى ذلك و أما أبيات المدح فمنها قوله شعرا.

بك اختتام معال قد افتتحن بخالك.

نرجو سعادة فالي إلى سعادة فالك

When I sat up from the sleep and prayed the obligatory Salat and was free from the follow-up acts of worship of the morning Salat, there was a knocker knocking on the door. The maid went out and came to me with a paper, a correspondence from my brother in the religion, the late, the Sheikh Abdul Husayn Al Asham, wherein were couplets praising me in it. There had flowed upon his tongue in the poems, the interpretation of the dream, upon an approximation of the summary. Allah<sup>-azwj</sup> the Exalted had Inspired him of that. And as for the



praising couplets, from these are the words of the poet, 'We hope for happiness, and the lofty happiness is for you. By you is the ending of the loftiness which had begun with your maternal uncle'.

و قد أخبرني بعقائد جملة من الصحابة المتقابلة مع بعض العلماء الإمامية و من جملة ذلك عقيدة المرحوم خالي العلامة بحر العلوم في مقابلة عقيدة بعض أصحاب النبي ص الذين هم من خواصه و عقيدة علماء آخرين الذين يزيدون على السيد المرحوم المذكور أو ينقصون إلا أن هذه الأمور لما كانت من الأسرار التي لا يمكن إباحتها لكل أحد لعدم تحمل الخلق لذلك مع أنه رحمه الله أخذ علي العهد إلا أبوح به لأحد و كانت تلك الرؤيا نتيجة قول ذلك القائل الذي تشهد القرائن بكونه المنتظر المهدي.

And he had informed me with the beliefs of the total of the companions, compared with some of the Imamites scholars, and from a summary of that are the beliefs of the late, my uncle, the Allamah Bahr Al-Uloom in comparison to the beliefs of some of the companions of the Prophet<sup>-saww</sup>, those who were from his<sup>-saww</sup> special ones, and beliefs of other scholars, those who were increasing upon the late mentioned Seyyid, or they were deficient, except that these affairs, when they happened to be from the secrets which is not possible to be allowed for every one due to the impossibility for the people tolerating that, along with that he, may Allah<sup>-azwj</sup> have Mercy on him, took a pact upon me not to say it to anyone, and that dream is a result of the words of that speaker who the generations will testify that he<sup>-ajfj</sup> happens to be the awaited Al-Mahdi<sup>-ajfj</sup>.

قلت و هذا السيد المبجل كان صاحب أسرار خاله العلامة بحر العلوم و خاصته و صاحب القبة المواجهة لقبة شيخ الفقهاء صاحب جواهر الكلام في النجف الأشرف و حدثني السيد المعظم المزبور و غيره بجملة من كراماته ذكرناها في دار السلام.

I said, 'And this esteemed scholar was owner of secrets of his maternal uncle, the Allama Bahr Al-Uloom, and his special one, and companion of the dome facing the dome of the Sheikh of the jurists, author of 'Jawahir Al Kalaam' in the noble Al-Najaf. And it is narrated to me by the Seyyid, the revered Al-Mazbour and others with a summary of his extra-ordinary acts, we have mentioned in 'Dar Al Salaam'<sup>289</sup>.

<sup>289</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 32 H 43

الحكاية الرابعة و الأربعون [تشرف السيد مهدي القزويني بلقائه عليه السلام في الحلة في داره في مجلس بحثه و قد شاهده جمع من أصحابه]

## **The forty-fourth story – Ennoblement of the Seyyid Mahdi Al-Qazwiny with meeting him<sup>-ajfj</sup>, may the greetings be upon him<sup>-ajfj</sup> in his house in research gathering, and entirety of his companions had witnessed him<sup>-ajfj</sup>.**

حدثني جماعة من الأفاضل الكرام و الصلحاء الفخام منهم السيد السند و الخبر المعتمد زبدة العلماء الأعلام و عمدة الفقهاء العظام حاوي فنون الفضل و الأدب و حائز معالي الحسب و النسب الأميرزا صالح دام علاه ابن سيد المحققين و نور مصباح المجاهدين وحيد عصره و فريد دهره سيدنا المعظم السيد مهدي المتقدم ذكره أعلى الله مقامه و رفع في الخلد أعلامه

It is narrated to me from the meritorious ones, the honourable ones, the righteous ones, the excellent one from them, the Seyyid, the attributed, and the spiritualist, the reliable, the choices of the scholars of the world, and pillar of the revered jurists, expert on the skills of the merits and the discipline, and the holder of the loftiness of the affiliation and the lineage, the Mirza Salih, may his loftiness be perpetual, son of chief of the researchers, and light of the lamp of the fighters, one of his era, and individual of his time, our revered master the Seyyid Mahdi, the afore mentioned, may Allah<sup>-azwj</sup> Raise his position and Raise his flag in the eternity.

و قد كنت سألت عنه سلمه الله أن يكتب لي تلك الحكايات الآتية المنسوبة إلى والده المعظم التي سمعتها من الجماعة فإن أهل البيت أدري بما فيه مع ما هو عليه من الإتقان و الحفظ و الضبط و الصلاح و السداد و الاطلاع و قد صاحبته في طريق مكة المعظمة ذهابا و إيابا فوجدته أيده الله مجرا لا ينزع و كنزا لا ينفد فكتب إلي مطابقا لما سمعته من تلك العصابة.

And I had asked about him, may Allah<sup>-azwj</sup> Keep him safe, that he write down for me those stories which are attributed to his revered father, which I had heard from the community, for the family members know what is in it along with what he is upon, from the consensus and the memorisation, and the exactness, and the righteousness, and the correctness, and the notification, and I had accompanied him in a road of the revered Makkah, going and returning. I found him, may Allah<sup>-azwj</sup> Support him, to be an imperishable ocean, and a treasure not to deplete. He wrote to me in accordance with what I had heard from that group.

و كتب أخوه العالم النحرير و صاحب الفضل المنير السيد الأجدد السيد محمد سلمه الله تعالى في آخر ما كتبه سمعت هذه الكرامات الثلاثة سماعا من لفظ الوالد المرحوم المبرور عطر الله مرقدته صورة ما كتبه.

And his brother, the scholar, the skilful and author of ‘Al-Fazl Al-Minbar’, the glorious Seyyid, the Seyyid Muhammad, may Allah<sup>-azwj</sup> the Exalted Keep him safe, said at the end of what he wrote, ‘I heard of these three extraordinary acts, having heard from the wordings of the late Al-Walid, the righteous, may Allah<sup>-azwj</sup> Perfume his grave. An outline of what he wrote is: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ حدثني بعض الصلحاء الأبرار من أهل الحلة قال خرجت غدوة من داري قاصدا داركم لأجل زيارة السيد أعلى الله مقامه فصار ممر في الطريق على المقام المعروف بقبر السيد محمد ذي الدمعة فرأيت على شباكه الخارج إلى الطريق شخصا يجي المنظر يقرأ فاتحة الكتاب فتأملته فإذا هو غريب الشكل و ليس من أهل الحلة.

'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! It is narrated to me by one of the righteous ones from the people of Al-Hilla. He said, 'I went out early morning from my house aiming for your house for the reason of visiting the Seyyid, may Allah<sup>-azwj</sup> Raise his position. In my passing by I came to be in the road at the position well-known as the grave of the Seyyid Muhammad, 'The one with the teardrops'. I saw at his window outside to the road, and there was a good-looking person reciting Opening of the Book (Surah Al Fatiha). I contemplated him, and there he was of the looks of a stranger, and he wasn't from the people of Al-Hilla.

فقلت في نفسي هذا رجل غريب قد اعتنى بصاحب هذا المرقد و وقف و قرأ له فاتحة الكتاب و نحن أهل البلد نمر و لا نفعل ذلك فوقفت و قرأت الفاتحة و التوحيد فلما فرغت سلمت عليه فرد السلام و قال لي يا علي أنت ذاهب لزيارة السيد مهدي قلت نعم قال فيني معك.

I said within myself, 'This man is a stranger who is looking after the occupant of this grave, and trust, and he is reciting Opening of the Book (Surah Al Fatiha) for him, and we are people of the city. We just pass by and do not do that. I paused and recited (Surahs) Al-Fatiha and Al-Tawheed. When I was free, I greeted unto him. He responded the greeting and said to me, 'O Ali! Are you going to visit the Seyyid Mahdy?' I said, 'Yes'. He said, 'Then I shall (come) with you'.

فلما صرنا ببعض الطريق قال لي يا علي لا تحزن على ما أصابك من الخسران و ذهاب المال في هذه السنة فإنك رجل امتحنك الله بالمال فوجدك مؤديا للحق و قد قضيت ما فرض الله عليك و أما المال فإنه عرض زائل يجيء و يذهب

When we came to one of the roads, he said to me, 'O Ali! Do not grieve upon what has afflicted you from the losses and the going away of the wealth in this year, for you are a man Allah<sup>-azwj</sup> is Testing you with the wealth. He<sup>-azwj</sup> found you fulfilling of the right, and you have fulfilled whatever Allah<sup>-azwj</sup> had Imposed upon you. And as for the wealth, it is a fleeting display, it come and goes'.

و كان قد أصابني خسران في تلك السنة لم يطلع عليه أحد مخافة الكسر فاغتممت في نفسي و قلت سبحان الله كسري قد شاع و بلغ حتى إلى الأجناب إلا أني قلت له في الجواب الحمد لله على كل حال

And losses had afflicted me during that year I have not notified anyone upon it, fearing the fragmentation. I was saddened within myself and said, 'Glory be to Allah<sup>-azwj</sup>! It is as if my secret has been spread and has reached to the extent of the two sides, and I only said to him in the answer, 'The Praise is for Allah<sup>-azwj</sup> upon every situation'.

فقال إن ما ذهب من مالك سيعود إليك بعد مدة و ترجع كحالك الأول و تقضي ما عليك من الدين.

He said, 'Whatever has gone from your wealth will return to you after a period, and you will return to be like your former state, and you will pay back whatever is upon you of the debts'.

قال فسكت و أنا مفكر في كلامه حتى انتهينا إلى باب داركم فوقفت و وقف فقلت ادخل يا مولاي فأنا من أهل الدار فقال لي ادخل أنت أنا صاحب الدار فامتنعت فأخذ بيدي و أدخلني أمامه فلما صرنا إلى المسجد وجدنا جماعة من الطلبة جلوسا ينتظرون خروج السيد قدس سره من داخل الدار لأجل البحث و مكانه من المجلس خال لم يجلس فيه أحد احتراماً له و فيه كتاب مطروح.

He said, 'I was silent, and I was thoughtful regarding his speech until we ended to the door of your house. I paused and he paused. I said, 'Enter, O my master, for I am from the people of the house'. He said to me, 'You enter, I am owner of the house'. I refused, so he held my hand and entered me in front of him. When we came to the Masjid, we found a group of students seated awaiting the coming out of the Seyyid, holy be his secret, from inside the house for the reason of the discussion, and his place from the gathering was vacant, no one had sat in it in respect to him, and in it was a book having been dropped.

فذهب الرجل و جلس في الموضوع الذي كان السيد قدس سره يعتاد الجلوس فيه ثم أخذ الكتاب و فتحه و كان الكتاب شرائع المحقق قدس سره ثم استخرج من الكتاب كراريس مسودة بخط السيد قدس سره و كان خطه في غاية الضعف لا يقدر كل أحد على قراءته

The man went and sat in the place which the Seyyid, holy be his secret, used to sit in. Then he grabbed the book and opened it, and the books was of laws of the researchers, holy be his secret. Then he extracted papers from the book, inked with the handwriting of the Seyyid, holy be his secret, and his handwriting was in the peak of weakness, everyone was not able upon reading it.

فأخذ يقرأ في تلك الكراريس و يقول للطلبة أ لا تعجبون من هذه الفروع و هذه الكراريس هي بعض من جملة كتاب مواهب الأفهام في شرح شرائع الإسلام و هو كتاب عجيب في فنه لم يبرز منه إلا ست مجلدات من أول الطهارة إلى أحكام الأموات.

He took to reading in those papers and saying to the students: 'Are you not wondering from this branch, and these papers, and it is from part of the total book in talents of the understanding in commentary of the laws of Al-Islam? And it is a strange book in its skill, not highlighting from it except six volumes, from the beginning of the cleanliness up to the ruling of the deceased'.

قال الوالد أعلى الله درجته لما خرجت من داخل الدار رأيت الرجل جالسا في موضعي فلما رأني قام و تنحى عن الموضوع فألزمته بالجلوس فيه و رأيت رجلا بهي المنظر وسيم الشكل في زي غريب فلما جلسنا أقبلت عليه بطلاقة وجهه و بشاشة و سؤال عن حاله و استحسنت أن أسأله من هو و أين وطنه

Al-Walid, may Allah<sup>-azwj</sup> Raise his rank, said, 'When I went out from inside of the house, I saw a man seated in my place. When he saw me, he stood up and stepped aside from the place. I necessitated him with the sitting in it and I saw him to be a good-looking man of face in the garb of a stranger. When we were seated, I turned to him with a facing face and smile and asked about his situation and I was too embarrassed to ask him who he was, and where his homeland was.

ثم شرعت في البحث فجعل الرجل يتكلم في المسألة التي نبحت عنها بكلام كأنه اللؤلؤ المتساقط فيبهري كلامه فقال له بعض الطلبة اسكت ما أنت و هذا فتبسم و سكت.

Then I began in the discussion. Then man went on to speak regarding the issue which we were discussing with such a talk, as if he was dropping pearls. His talk dazzled me. One of the students said to him, 'Be quiet! What are you (compared to) this one?' He smiled and was silent.

قال رحمه الله فلما انقضى البحث قلت له من أين كان مجيئك إلى الحلة فقال من بلد السليمانية فقلت متى خرجت فقال بالأمس خرجت منها و ما خرجت منها حتى دخلها نجيب باشا فأتى لها عنوة بالسيف و قد قبض على أحمد باشا الباباني المتغلب عليها و أقام مقامه أخاه عبد الله باشا و قد كان أحمد باشا المتقدم قد خلع طاعة الدولة العثمانية و ادعى السلطنة لنفسه في السليمانية.

He, may Allah<sup>azwj</sup> have Mercy on him, terminated the discussion. I said to him, 'From where is your coming to Al-Hilla?' He said, 'From the city of Al Suleymaniya'. I said, 'When did you go out?' He said, 'Yesterday I went out from it, and I did not go out from it until Najeeb Pasha entered it and forcibly conquered it with the sword, and he captured Ahmad Pasha Al-Babany, overcoming upon it, and his brother Abdullah Pasha is standing in his place, and Ahmad Pasha, the preceding, had given up obedience to the Ottoman empire, and has claimed the authority for himself in Al-Suleymaniya'.

قال الوالد قدس سره فبقيت مفكرا في حديثه و أن هذا الفتح و خبره لم يبلغ إلى حكام الحلة و لم يخاطر لي أن أسأله كيف وصلت إلى الحلة و بالأمس خرجت من السليمانية و بين الحلة و السليمانية ما تزيد على عشرة أيام للراكب المجد.

Al Walid, holy be his secret, said, 'I remained thoughtful regarding his narration, and that this conquest and its news had not reached to the rulers of Al-Hilla, and it did not occur to me that I should ask him how he had arrived to Al-Hilla and he had come out yesterday from Al-Suleymaniya, and between Al-Hilla and Al Suleymaniya is what exceeds upon ten days for a glorious (fast) rider.

ثم إن الرجل أمر بعض خدمة الدار أن يأتيه بماء فأخذ الخادم الإناء ليغترف به ماء من الحب فناده لا تفعل فإن في الإناء حيوانا ميتا فنظر فيه فإذا فيه سام أبرص ميت فأخذ غيره و جاء بالماء إليه فلما شرب قام للخروج.

Then the man instructed one of the servants of the house that he brings him some water. The servant took the container in order to scoop water with it from the well. He called out at him, 'Do not do so, for there is a dead animal in the container'. He looked into it and there was a dead gecko in it. He took another and came with the water to him. When he had drunk, he stood up for going out.

قال الوالد قدس سره فقممت لقيامه فودعني و خرج فلما صار خارج الدار قلت للجماعة هلا أنكرتم على الرجل خبره في فتح السليمانية فقالوا هلا أنكرت عليه.

Al Walid, holy be his secret, said, 'I stood at his standing, and he bade me farewell and went out. When he came to be outside the house, I said to the group, 'Why didn't you deny to the man his news regarding the conquest of Al-Suleymaniya?' They said, 'Why didn't you deny upon him?'

قال فحدثني الحاج علي المتقدم بما وقع له في الطريق و حدثني الجماعة بما وقع قبل خروجي من قراءته في المسودة و إظهار العجب من الفروع التي فيها.

He said, 'It is narrated to me by Al-Haaj Ali, the preceding, with what had occurred for him in the road, and it is narrated to me by the group with what had occurred before my going out from his reading in the draft, and manifestation of the wonder from the branches which were therein.

قال الوالد أعلى الله مقامه فقلت اطلبوا الرجل و ما أظنكم تجدونه هو و الله صاحب الأمر روعي فداه

Al Walid, may Allah<sup>-azwj</sup> Raise his position, said, 'I said, 'Seek out the man, and I don't think you will be finding him. By Allah<sup>-azwj</sup>! He<sup>-ajfj</sup> is Master<sup>-ajfj</sup> of the command! May my soul be sacrificed for him<sup>-ajfj</sup>!'

فتفرق الجماعة في طلبه فما وجدوا له عينا و لا أثرا فكأنما صعد في السماء أو نزل في الأرض.

The group dispersed in search for him. They neither found an eye for him nor any trace. It is as if he had ascended in the sky or descended into the earth.

قال فضبطنا اليوم الذي أخبر فيه عن فتح السليمانية فورد الخبر ببشارة الفتح إلى الحلة بعد عشرة أيام من ذلك اليوم و أعلن ذلك عند حكامها بضرب المدافع المعتاد ضربها عند البشائر عند ذوي الدولة العثمانية.

He said, 'We precisely set the date regarding which he had informed about the conquest of Al-Suleymaniya. The news arrive with the glad tidings of the conquest, to Al-Hilla after ten days from that day, and that was announced in the presence of its rulers by the striking of the tambourines which are usually struck during good news with the people of the Ottoman empire.

قلت الموجود فيما عندنا من كتب الأنساب أن اسم ذا الدمعة حسين و يلقب أيضا بزدي العبرة و هو ابن زيد الشهيد بن علي بن الحسين ع و يكنى بأبي عاتقة و إنما لقب بزدي الدمعة لبكائه في تحجده في صلاة الليل و ربه الصادق ع

I said, 'The existent among what is in our possession, from the books of the lineages, is that the name of 'The one with the tears' is Husayn, and his title as well is 'The one with the tears', and he is a son of Zayd the martyr son of Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, and he is teknonymed as Abu Aatiqa, and rather he has been titled as 'The one with the tears', due to his crying in his standing during the night Salat, and Al-Sadiq<sup>-asws</sup> had nourished him.

فأثره علما جما و كان زاهدا عابدا و توفي سنة خمس و ثلاثين و مائة و زوج ابنته بالمهدي الخليفة العباسي و له أعقاب كثيرة و لكنه سلمه الله أعرف بما كتب.

All the scholars eulogised him, and he was an ascetic, a worshipper, and he died in the year one hundred and thirty-five, and his daughter married Al Mahdy, the Abbasid caliph, and for him is a lot of posterity, but he, may Allah<sup>-azwj</sup> Keep him safe, I know with what he has written".<sup>290</sup>

<sup>290</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 32 H 44

[الحكاية الخامسة و الأربعون \[تشرف آخر له في الجزيرة بقرية المزيديّة\]](#)

## The forty-fifth story – Another ennoblement of his in the island at the town of Al-Mazidiya.

قال سلمه الله و حدثني الوالد أعلى الله مقامه قال لازمت الخروج إلى الجزيرة مدة مديدة لأجل إرشاد عشائر بني زيد إلى مذهب الحق و كانوا كلهم على رأي أهل التنسن و ببركة هداية الوالد قدس سره و إرشاده رجعوا إلى مذهب الإمامية كما هم عليه الآن و هم عدد كثير يزيدون على عشرة آلاف نفس و كان في الجزيرة مزار معروف بقبر الحمزة بن الكاظم يزوره الناس و يذكرون له كرامات كثيرة و حوله قرية تحتوي على مائة دار تقريبا.

He, may Allah<sup>-azwj</sup> Keep him safe, said, 'And it is narrated to me by Al-Walid, may Allah<sup>-azwj</sup> Raise his position, said, 'I had to go out to the island for a long period or the reason of guiding the clan of Zabd to the doctrine of the truth, and all of they were upon a view of the people of the Sunnis, and by the Blessing of the guidance of Al Walid, holy be his secret, and his guidance, they returned to the doctrine of the Imamites, just as they are upon it now, and they are a large number, exceeding upon ten thousand persons, and in the island there was a shrine known as the grave of Hamza son of Al-Kazim<sup>-asws</sup>. The people were visiting it and mentioning many extraordinary events for it, and around it is a town inclusive upon nearly one hundred houses.

قال قدس سره فكنت أستطرق الجزيرة و أمر عليه و لا أزوره لما صح عندي أن الحمزة بن الكاظم مقبور في الري مع عبد العظيم الحسيني فخرجت مرة على عادي و نزلت ضيفا عند أهل تلك القرية فتوقعوا مني أن أزور المرقد المذكور فأبيت و قلت لهم لا أزور من لا أعرف و كان المزار المذكور قلت رغبة الناس فيه لإعراضه عنه.

He, holy be his secret, said, 'I used to peek at the island and pass by it, and I had not visited it due to what was correct in my view that Al-Hamza, son of Al-Kazim<sup>-asws</sup>, had been buried in Al-Rayy along with Abdul Azeem Al-Hasany. So, I went out one, upon my norm, and I descended as a guest with the people of that town. They anticipated from me that I would be visiting the mentioned grave. I refused and said to them, 'I will not visit the one I don't know', and the mentioned shrine, I said, is desired by the people due to my turning away from it.

ثم ركبت من عندهم و بت تلك الليلة في قرية المزيديّة عند بعض ساداتها فلما كان وقت السحر جلست لنافلة الليل و تهيأت للصلاة فلما صليت النافلة بقيت أرتقب طلوع الفجر و أنا على هيئة التعقيب إذ دخل علي سيد أعرفه بالصلاح و التقوى من سادة تلك القرية فسلم و جلس.

Then I rode from their presence and spent the night in the town Al-Mazidiya with one of their chiefs. When it was time of pre-dawn, I sat for the optional night Salat and I prepared for the Salat. When I had prayed the optional Salat, I remained watching out for emergence of dawn, and I was upon the follow-up acts of worship, when there entered to see me, a chief I knew as being with the righteousness and piety, from the chiefs of that town. He greeted and sat down.

ثم قال يا مولانا بالأمس تضيفت أهل قرية الحمزة و ما زرتة قلت نعم قال و لم ذلك قلت لأنني لا أزور من لا أعرف و الحمزة بن الكاظم مدفون بالري

Then he said, 'O our master! Yesterday you were hosted by the people of the town of Hamza and did not visit him'. I said, 'Yes (I did not)'. He said, 'And why is that so?' I said, 'I will not visit the one I don't know, and Al-Hamza son of Al-Kazim<sup>-asws</sup> is buried at Al-Rayy!'

فقال رب مشهور لا أصل له ليس هذا قبر الحمزة بن موسى الكاظم و إن اشتهر أنه كذلك بل هو قبر أبي يعلى حمزة بن القاسم العلوي العباسي أحد علماء الإجازة و أهل الحديث و قد ذكره أهل الرجال في كتبهم و أثنوا عليه بالعلم و الورع.

He said, 'Perhaps it is famous, but there is no origin for it. This grave isn't of Al-Hamza son of Musa Al-Kazim<sup>-asws</sup>, and even though it is famous that it is like that. But it is a grave of Abu Ya'la Hamza Bin Al-Qasim Al-Alawy, Al-Abbasi, of the scholar of the authorising ones, and people of Hadith, and the people of men (narrators) have mentioned him in their books and praised upon him as being with the knowledge and the devoutness'.

فقلت في نفسي هذا السيد من عوام السادة و ليس من أهل الاطلاع على الرجال و الحديث فلعله أخذ هذا الكلام عن بعض العلماء ثم قمت لأرتقب طلوع الفجر فقام ذلك السيد و خرج و أغفلت أن أسأله عن أخذ هذا لأن الفجر قد طلع و تشاغلته بالصلاة.

I said within myself, 'This chief is from the normal chiefs, and he isn't from the people of notification upon the men (narrators) and the Hadith. Perhaps he has taken this speech from one of the scholars'. Then I stood up to watch out for the emergence of dawn. That chief stood up and went out, and I was heedless from asking him about who he had taken this from, because the dawn had emerged, and I pre-occupied with the Salat.

فلما صليت جلست للتعقيب حتى طلع الشمس و كان معي جملة من كتب الرجال فنظرت فيها و إذا الحال كما ذكر فجاءني أهل القرية مسلمين علي و في جملتهم ذلك السيد فقلت جئتني قبل الفجر و أخبرني عن قبر الحمزة أنه أبو يعلى حمزة بن القاسم العلوي فمن أين لك هذا و عنم أخذته

When I had prayed Salat, I sat down for the follow-up acts of worship until the sun emerged, and with me was a total of the books of men (narrators). I looked into these and there was the state just as he had mentioned. The people of the town came to me greeting unto me, and in their total was that chief. I said, 'You had come to be before the dawn and had informed me about the grave of Al-Hamza that he is Abu Ya'la Bin Al-Qasim Al-Alawy. So, from where is this for you, and who have you taken it from?'

فقال و الله ما جئتك قبل الفجر و لا رأيتك قبل هذه الساعة و لقد كنت ليلة أمس بائنا خارج القرية في مكان سماه و سمعنا بقدمك فجئنا في هذا اليوم زائرين لك.

He said, 'By Allah<sup>-azwj</sup>! Neither did I come to you before the dawn nor have I seen you before this time, and last night I had spent the night outside the town in a place' – he named – 'And he heard of your arrival, so we came during this day visiting to you'.

فقلت لأهل القرية الآن لزمي الرجوع إلى زيارة الحمزة فإنني لا أشك في أن الشخص الذي رأيته هو صاحب الأمر ع

I said to the people of the town, 'Now it necessitates me the returning to visit Al Hamza, for I have no doubt that the person whom I saw, he<sup>-ajfj</sup> is Master<sup>-ajfj</sup> of the command'.

قال فركبت أنا و جميع أهل تلك القرية لزيارته و من ذلك الوقت ظهر هذا المزار ظهوراً تاماً على وجه صار بحيث تشد الرجال إليه من الأماكن البعيدة.



He said, 'I and entirety of the people of that town rode to visit him, and from that time this shrine manifested completely upon its aspect to become where, the travellers came to it from faraway places.

قلت في رجال النجاشي حمزة بن القاسم بن علي بن حمزة بن الحسن بن عبيد الله بن العباس بن علي بن أبي طالب ع أبو يعلى ثقة جليل القدر من أصحابنا كثير الحديث له كتاب من روى عن جعفر بن محمد ع من الرجال و هو كتاب حسن.

I said, 'In (the book) 'Rijal' of Al-Najashy, Hamza Bin Al-Qasim Bin Ali Bin Hamza Bin Al-Hassan Bin Ubeydullah son of Al Abbas<sup>-asws</sup>, son of Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, Abu Ya'la is reliable, of majestic worth from our companion. There are many Ahadith for him from the reported from Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, from the men (narrators), and it is an excellent book.

و ذكر الشيخ الطوسي أنه يروي عن سعد بن عبد الله و يروي عنه التلعكبري رحمه الله إجازة فهو في طبقة والد الصدوق.

And the Sheikh Al Tusi mentioned that he reported from Sa'ad Bin Abdullah, and it is reported from him by Al-Talukbary, may Allah<sup>-azwj</sup> have Mercy on him, authorised, and it is in a layer of the father of Al-Sadouq".<sup>291</sup>

<sup>291</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 32 H 45

الحكاية السادسة و الأربعون [تشرف السيد المذكور بلقائه عليه السلام عند مسيره إلى زيارة كربلاء و معجزته عليه السلام في إجلاء بني عنزة عن طريق الزوار]

**The forty-sixth story – Ennoblement of the mentioned Seyyid with his meeting him<sup>-ajfj</sup>, may the greeting be upon him<sup>-ajfj</sup>, during his journey to visit Karbala, and his<sup>-ajfj</sup> miracle, may the greeting be upon him<sup>-ajfj</sup>, in evacuating the clan of Anzah away from the road of the visitors.**

قال أيده الله و حدثني الوالد أعلى الله مقامه قال خرجت يوم الرابع عشر من شهر شعبان من الحلة أريد زيارة الحسين ع ليلة النصف منه فلما وصلت إلى شط الهندية و عبرت إلى الجانب الغربي منه وجدت الزوار الداهبين من الحلة و أطرافها و الواردين من النجف و نواحيه جميعا محاصرين في بيوت عشيرة بني طرف من عشائر الهندية و لا طريق لهم إلى كربلاء لأن عشيرة عنزة قد نزلوا على الطريق و قطعوه عن المارة و لا يدعون أحدا يخرج من كربلاء و لا أحدا يلج إلا انتهبوه.

He, may Allah<sup>-azwj</sup> Support him, said, 'And it is narrated to me by Al Walid, may Allah<sup>-azwj</sup> Raise his position, said, 'I went out on the fourteenth day of the month of Shaban from Al-Hilla, intending visiting Al-Husayn<sup>-asws</sup> on the night of the midst of it. When I arrived to the banks of Al-Hindiya and crossed over to Al-Ghary side from it, I found the visitors going from Al-Hilla and it's outskirts and arriving from Al-Najaf and its areas, all of them enclosed in the houses of the clan of Tarf from the clan of Al-Hindiya, and there was no road for them to Karbala because the clan of Anza had descended upon the road and they were cutting (banditry) on the passer by and not leaving anyone to exit from Karbala nor anyone going in except they plundered him'.

قال فنزلت على رجل من العرب و صليت صلاة الظهر و العصر و جلست أنتظر ما يكون من أمر الزوار و قد تغيمت السماء و مطرت مطرا يسيرا.

He said, 'I descended to a man from the Arabs and prayed Salats Al-Zohr and Al-Asr, and I sat down awaiting what would happen from the affair of the visitors (to Imam Husayn<sup>-asws</sup>), and the sky had clouded, and it rained a little rain.

فبينما نحن جلوس إذ خرجت الزوار بأسرها من البيوت متوجهين نحو طريق كربلاء فقلت لبعض من معي اخرج و اسأل ما الخبر فخرج و رجع إلي و قال لي إن عشيرة بني طرف قد خرجوا بالأسلحة النارية و تجمعوا لإيصال الزوار إلى كربلاء و لو آل الأمر إلى المحاربة مع عنزة.

While we were seated when the visitors came out quickly from the houses heading towards the road of Karbala. I said to someone with me, 'Go out as what the news is!' He went out and returned to me and said to me, 'The clan of Tarf have come out with the weapons of fire and they are gathering for the arrival of the visitors to Karbala, and even if the matter were to result in the battle with (clan of) Anza'.

فلما سمعت قلت لمن معي هذا الكلام لا أصل له لأن بني طرف لا قابلية لهم على مقابلة عنزة في البر و أظن هذه مكيدة منهم لإخراج الزوار عن بيوتهم لأنهم استنقلوا بقاءهم عندهم و في ضيافتهم.

When I heard, I said to the one with me, 'This is the talk there is no origin for it, because the clan of Tarf are not able upon facing (clan of) Anza in the land, and I think this is a plot from them in order to bring out the visitor from their houses, because there remaining with them and being their guests is heavy for them.

فبينما نحن كذلك إذ رجعت الزوار إلى البيوت فتبين الحال كما قلت فلم تدخل الزوار إلى البيوت و جلسوا في ظلها و السماء متغيمه

While we were like that when the visitors returned to the houses. So the situation was clearly just as I had said. But the visitors did not enter into the houses, and they sat down in their shades, and the sky was cloudy.

فأخذتني لهم رقة شديدة و أصابني انكسار عظيم و توجهت إلى الله بالدعاء و التوسل بالنبي و آله و طلبت إغاثة الزوار مما هم فيه.

I was seized by kindness for them, and mighty dejection hit me, and I turned to Allah<sup>-azwj</sup> with the supplication making intermediary with the Prophet<sup>-saww</sup>, and I sought crying out for help for the from what (predicament) they were in.

فبينما أنا على هذا الحال إذ أقبل فارس على فرس رابع كريم لم أر مثله و بيده رمح طويل و هو مشمر عن ذراعيه فأقبل يجنب به جواده حتى وقف على البيت الذي أنا فيه و كان بيتا من شعر مرفوع الجوانب فسلم فرددنا ع

While I was upon this state when a horseman came upon a four-year old horse, gracious. I had not seen similar to it, and in his hand was a long spear, and he had rolled up from his forearms. He came trotting with his horse until he paused at the house which I was in, and it was a house of fur, raised of the sides. He greeted. We responded.

ثم قال يا مولانا يسميني باسمي بعثني من يسلم عليك و هم كنج محمد آغا و صفر آغا و كانا من قواد العساكر العثمانية يقولان فليأت بالزوار فإننا قد طردنا عنزة عن الطريق و نحن ننتظره مع عسكرنا في عرقوب السلیمانية على الجادة فقلت له و أنت معنا إلى عرقوب السلیمانية قال نعم

Then he said, 'O our master' – naming me with my name – 'He has dispatched me, one who greets upon you, and they are Kanj Muhammad Agha, and Safar Agha, and we were from the leaders of the Ottoman soldiers saying, 'Bring the visitors for we have expelled (clan of) Anza from the road, and we are awaiting along with our soldiers in Urqoud Al-Suleymaniya upon the main road!' I said to him, 'And you will be with us up to Urqoud Al-Suleymaniya?' He said, 'Yes'.

فأخرجت الساعة و إذا قد بقي من النهار ساعتان و نصف تقريبا فقلت بخيلنا فقدمت إلينا فتعلق بي ذلك البدوي الذي نحن عنده و قال يا مولاي لا تخاطر بنفسك و بالزوار و أقم الليلة حتى يتضح الأمر فقلت له لا بد من الركوب لإدراك الزيارة المخصوصة.

I brought out the watch and approximately two and a half hours had remained from the day. The Bedouin who we were attached with me, they said, 'O my master! Do not put yourself and the visitors in danger and stay the night until the matter is clear'. I said to him, 'There is no escape from the riding to realise the specialised visitation'.

فلما رأنا الزوار قد ركبنا تبعوا أثرنا بين حاشر و راكب فسرنا و الفارس المذكور بين أيدينا كأنه الأسد الخادر و نحن خلفه حتى وصلنا إلى عرقوب السليمانية فصعد عليه و تبعناه في الصعود ثم نزل و ارتقىنا على أعلى العرقوب فنظرنا و لم نر له عينا و لا أثرا فكأثما صعد في السماء أو نزل في الأرض و لم نر قائدا و لا عسكريا.

When the visitors saw us to be riding, they followed in our tracks being between the walker and the rider. We travelled, and the mentioned horseman was in front of us as if he was the veiled lion, and we were behind him until we arrived to Urqoud Al-Suleymaniya. He ascended upon it, and we followed him in the ascent. Then he descended and we rose to the top of Urqoud. We looked around and we neither saw an eye for him nor any trace. It was as if he had either ascended into the sky or descended into the earth, and neither saw any leader nor any soldiers.

فقلت لمن معي أ بقي شك في أنه صاحب الأمر فقالوا لا و الله و كنت و هو بين أيدينا أطيل النظر إليه كأني رأيته قبل ذلك لكنني لا أذكر أين رأيته فلما فارقتنا تذكرت أنه هو الشخص الذي زارني بالحللة و أخبرني بواقعة السليمانية.

I said to the one with me, 'Does there remain any doubt in that he is Master<sup>-ajfj</sup> of the command?' They said, 'No, by Allah<sup>-azwj</sup>, and while he was in front of us, we used to prolong the looking at him. It is as if I had seen him before that, but I could not remember where I had seen him. When we separated, I remembered that he was the person who had visited me at Al-Hilla and informed me with the event of Al-Suleymaniya.

و أما عشيرة عنزة فلم نر لهم أثرا في منازلهم و لم نر أحدا نسأله عنهم سوى أنا رأينا غيرة شديدة مرتفعة في كبد البر فوردنا كربلاء تحب بنا خيولنا فوصلنا إلى باب البلاد و إذا بعسكر على سور البلد

And as for the clan of Anza, we did not see any trace of them in their houses, and we did not see anyone we could ask about them, except that I saw severe dust (storm) rising in the middle of the wilderness. We arrived at Karbala, our horses were flocked, and we arrived to the door of the city, and there were soldiers upon a bridge of the city.

فنادوا من أين جئتم و كيف وصلتتم ثم نظروا إلى سواد الزوار ثم قالوا سبحان الله هذه البرية قد امتلأت من الزوار أجل أين صارت عنزة فقلت لهم اجلسوا في البلد و خذوا أرزاقكم و لمكة رب يرعاها.

They called out, 'Where are you coming from? And how have you arrived?' Then they looked at the multitude of the visitors, then said, 'Glory be to Allah<sup>-azwj</sup>! This wilderness is filled from the visitors. Yes, where are the (clan of) Anza?' I said to them, 'Be seated in the city and take your sustenance, the Lord<sup>-azwj</sup> has taken care of it!'

ثم دخلنا البلد فإذا أنا بكنج محمد آغا جالسا على تحت قريب من الباب فسلمت عليه فقام في وجهي فقلت له يكفيك فخرا أنك ذكرت باللسان فقال ما الخبر فأخبرته بالقصة فقال لي يا مولاي من أين لي علم بأنك زائر حتى أرسل لك رسولا و أنا و عسكري منذ خمسة عشر يوما محاصرين في البلد لا نستطيع أن نخرج خوفا من عنزة

Then we entered the city, and there I was with Kanj Muhammad Agha seated upon a throne nearby from the gate. I greeted unto him. He stood up in my face. I said to him, 'It suffices you as pride, you have been mentioned with the tongue'. He said, 'What is the news?' I informed him with the story. He said to me, 'O my master! From where could be knowledge

for me that you are visitors until I would send a messenger to you? And I and my soldiers have been besieged in the city since fifteen days, not having the capacity to go out, fearing from (clan of) Anza’.

ثم قال فأين صارت عنزة قلت لا علم لي سوى أنني رأيت غبرة شديدة في كبد البر كأنها غبرة الطعائن

Then he said, ‘So where have the (clan of) Anza gone?’ I said, ‘There is no knowledge for me except I saw a severe dust in the midst of the wilderness as if it was the dust of the camel loads’.

ثم أخرجت الساعة و إذا قد بقي من النهار ساعة و نصف فكان مسيرنا كله في ساعة و بين منازل بني طرف و كربلاء ثلاث ساعات ثم بتنا تلك الليلة في كربلاء.

Then I brought out the watch, and there had remain one and a half hour from the day. So our journey, all of it, was within an hour, and between the houses of the clan of Tarf and Karbala (is a distance of) three hours. Then we spend that night in Karbala.

فلما أصبحنا سألنا عن خبر عنزة فأخبر بعض الفلاحين الذين في بساتين كربلاء قال بينما عنزة جلوس في أنديتهم و بيوتهم إذا بفارس قد طلع عليهم على فرس مطهم و بيده رمح طويل فصرخ فيهم بأعلى صوته يا معاشر عنزة قد جاء الموت الزؤام عساكر الدولة العثمانية تجبهت عليكم بخيلها و رجلها و ها هم على أثري مقبلون فارحلوا و ما أظنكم تنجون منهم.

When we came to the morning, we asked the news about (clan of) Anza. One of the farmers, the ones in the orchards of Karbala, informed. He said, ‘While (clan of) Anza were seated in their gatherings and their houses, a horseman emerged to them upon a heavy horse, and in his hand was a long spear. He shouted among them at the top of his voice: ‘O community of Anza! The sudden death is coming. The soldiers of the Ottoman government are coming to you all with their infantries and their infantries, and here they are upon my tracks! So depart and I don’t think you will be saved from them’.

فألقي الله عليهم الخوف و الذل حتى أن الرجل يترك بعض متاع بيته استعجالاً بالرحيل فلم تمض ساعة حتى ارتحلوا بأجمعهم و توجهوا نحو البر

Allah<sup>-azwj</sup> Cast the fear and the humiliation upon them to the extent that the man left part of the chattels of his house in haste with the departure. An hour had not passed until they had all departed and headed towards the wilderness’.

فقلت له صف لي الفارس فوصف لي و إذا هو صاحبنا بعينه و هو الفارس الذي جاءنا و الحمد لله رب العالمين و الصلاة على محمد و آله الطاهرين حرره الأقل ميرزا صالح الحسيني

I said to him, ‘Describe the horseman to me’. He described to me, and there he was our companion exactly, and he is the horseman who had come to us. And the Praise is for Allah<sup>-azwj</sup>, Lord<sup>-azwj</sup> of the worlds, and the Salawaat be upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> pure Progeny<sup>-asws</sup> – edited a little by Mirza Salih Al-Husayni.

قلت و هذه الحكاية سمعتها شفاها منه أعلى الله مقامه و لم يكن هذه الكرامات منه ببعيدة فإنه ورث العلم و العمل من عمه الأجل الأكمل السيد باقر القزويني خاصة السيد الأعظم و الطود الأشيم بحر العلوم أعلى الله تعالى درجاتهم

I said, 'And this story, I have heard it from his lips, may Allah<sup>-azwj</sup> Raise his position, and these extraordinary acts from him are not far-fetched, for he has inherited the knowledge and the deeds from his uncle, the majestic, the perfect, the seyyid Baqir Al-Qazwiny, especially the Seyyid, the mighty and the most powerful Bahr Al-Uloom, may Allah<sup>-azwj</sup> the Exalted Raise their ranks.

وكان عمه أدبه و ربه و أطلعه على الخفايا و الأسرار حتى بلغ مقاما لا يحوم حوله الأفكار و حاز من الفضائل و الخصائص ما لم يجتمع في غيره من العلماء الأبرار.

And his uncle was his teacher and his caretaker, and he had notified him upon the hidden matters and the secrets until he reached a position the thoughts cannot even swirl around him, and he achieved from the merits and the specialities what have not been gathered in others from the righteous scholars.

منها أنه بعد ما هاجر إلى الحلة و استقر فيها و شرع في هداية الناس و إيضاح الحق و إبطال الباطل صار ببركة دعوته من داخل الحلة و أطرافها من الأعراب قريبا من مائة ألف نفس شيعيا إماميا مخلصا مواليا لأولياء الله و معاديا لأعداء الله.

From these is that afterwards he emigrated to Al-Hilla and settled in it, and he began in guiding the people and clarifying the truth and falsifying the falsehood. It was so by the blessings of his invitation, from the interior of Al-Hilla and its outskirts from the Bedouins, approximately one hundred thousand souls became Shia Imamites, sincere, friend to the friends of Allah<sup>-azwj</sup> and enemies to the enemies of Allah<sup>-azwj</sup>.

بل حدثني طاب ثراه أنه لما ورد الحلة لم يكن في الذين يدعون التشيع من علائم الإمامية و شعارهم إلا حمل موتاهم إلى النجف الأشرف و لا يعرفون من أحكامهم شيئا حتى البراءة من أعداء الله و صاروا بهدايته صلحاء أبرار أتقياء و هذه منقبة عظيمة اختص بها من بين من تقدم عليه و تأخر.

But he, may his soil be good, narrated to me that when he arrived at Al-Hilla, there did not happen to be any flag of the Imamites among those claiming the Shiaism, and their sign was only that they would carry their deceased to the noble Al-Najaf and they were not understanding anything of their rulings, not even disavowing from enemies of Allah<sup>-azwj</sup>, and they became righteous by his guidance, and this is a mighty virtue he is specialised with from between the one who had preceded to it and (ones who) came later.

و منها الكمالات النفسانية من الصبر و التقوى و تحمل أعباء العبادة و سكون النفس و دوام الاشتغال بذكر الله تعالى و كان رحمه الله لا يسأل في بيته عن أحد من أهله و أولاده ما يحتاج إليه من الغداء و العشاء و القهوة و الغليان و غيرها عند وقتها و لا يأمر عبده و إمامه بشيء منها و لو لا التفاتهم و مواظبتهم لكان يمر عليه اليوم و الليلة من غير أن يتناول شيئا منها مع ما كان عليه من التمكن و الثروة و السلطنة الظاهرة

And from these are psychological perfections, from the patience, and the piety, and enduring the burdens of worship, and calming the self, and constant pre-occupation with the Mention of Allah<sup>-azwj</sup> the Exalted. And he, may Allah<sup>-azwj</sup> have Mercy on him, did not ask in his house, from anyone of his family members and his children what he was needy to, from the lunch, and the dinner, and the coffee, and the hookah, and other such at its timings, nor did he order his slaves and his maids with anything from these, and had it not been for them paying attention and their perseverance, the day and the night would have passed upon him from

without him taking anything from it, along with what was upon him from the mastery, and the wealth, and the apparent authority.

وكان يجيب الدعوة و يحضر الولائم و الضيافات لكن يحمل معه كتبا و يقعد في ناحية و يشتغل بالتأليف و لا خبر له عما فيه القوم و لا يخوض معهم في حديثهم إلا أن يسأل عن أمر ديني فيجيبهم.

And he would answer the invitation and attend the wedding feast and the hosting's, but he would carry a book with him and sit in a corner and pre-occupy with the compilation, and there would be no news for him about what the people are in, nor did he delve with them in their discussions except if he was asked about a matter of religion, so he would answer them.

وكان دأبه في شهر الصيام أن يصلي المغرب في المسجد و يجتمع الناس و يصلي بعده النوافل المرتبة في شهر رمضان ثم يأتي منزله و يفطر و يرجع و يصلي العشاء بالناس ثم يصلي نوافلها المرتبة ثم يأتي منزله و الناس معه على كثرتهم

And it was his habit during the month of Fasting is that he would pray Al-Magrib Salat in the Masjid and the people would gather, and he would pray the optional Salat after it, sequentially in the month of Ramazan. Then he would come to his house and break Fast and return, and he would pray Al Isha with the people. Then he would pray its optional, then go to his house, and the people would be with him upon their large numbers.

فلما اجتمعوا و استقروا شرع واحد من القراء فيتلو بصوت حسن رفيع آيات من كتاب الله في التحذير و الترغيب و الموعدة مما يذوب منه الصخر الأصم و يرق القلوب القاسية

When they would gather and settle, he would begin along from the recitation and recite in an excellent voice, loud, the Verses from the Book of Allah<sup>-azwj</sup> in the caution and the desire and the preaching, from what the solid rock would melt, and the hard heart would soften.

ثم يقرأ آخر خطبة من مواعظ نوح البلاغة ثم يقرأ آخر تعزية أبي عبد الله ع ثم يشرع أحد من الصلحاء في قراءة أدعية شهر رمضان و يتابعه الآخرون إلى أن يجيء وقت السحور فيتفرقون و يذهب كل إلى مستقره.

Then he would recite the last sermon from the sermons of Nahj Al-Balagah. Then he would recite at the end, a consolation of Abu Abdullah<sup>-asws</sup>. Then someone from the righteous ones would begin in reciting supplications of the month of Ramazan, and others would follow him until the time of the pre-dawn would come. So, they would disperse and each one would go to his settling place.

و بالجملة فقد كان في المراقبة و مواظبة الأوقات و النوافل و السنن و القراءة مع كونه طاعنا في السن آية في عصره و قد كنا معه في طريق الحج ذهابا و إيابا و صلينا معه في مسجد الغدير و الجحفة

And in general, he was watching out for the exact timings (of Salat), and the optional, and the Sunnahs, and recitations, along with his being old in the years, a sign in his era. And we were with him in the road to Hajj going and returning, and we had prayed Salat with him in Masjid Al-Ghadeer, and Al-Johfa.

و توفي رحمه الله الثاني عشر من ربيع الأول سنة ألف و ثلاث مائة قبل الوصول إلى سماوة بخمس فراسخ تقريبا و قد ظهر منه حين وفاته من قوة الإيمان و الطمأنينة و الإقبال و صدق اليقين ما يقضي منه العجب و ظهر منه حينئذ كرامة باهرة بمحضر من جماعة من الموافق و المخالف ليس هنا مقام ذكرها.

And he, may Allah<sup>-azwj</sup> have Mercy on him, died on the twelfth of Rabbi Al Awwal of the year one thousand three hundred before the arrival to Samawa by around five Farsakhs. And there had been manifest from him, when it was his expiry, from the strength of the Eman, and the tranquillity, and the acceptance, and the sincere conviction, what the wonders were fulfilled from him, and one that there appeared from him a dazzling extraordinary act from the group of the ones agreeing and disagreeing, over here is not the place of mentioning it.

و منها التصانيف الرائقة الكثيرة في الفقه و الأصول و التوحيد و الكلام و غيرها و منها كتاب في إثبات كون الفرقة الناجية فرقة الإمامية أحسن ما كتب في هذا الباب طوي له و حسن مأب.

And from these are the authorships of the books in jurisprudence, and the principles, and the Tawheed, and the theology, and other such, and from these is a book in proving the sect of salvation as being the Imamites, an excellent a book as can be in this subject. Beatitude be for him and an excellent return (to the Hereafter)''.<sup>292</sup>

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<sup>292</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 32 H 46



الحكاية السابعة والأربعون [استغاثة رجل من أهل الخلاف بالمهدي عليه السلام وإيثاره له، وإيصاله بالقافلة بعد ما أشرف على الملاك]

## The forty-seventh story – Crying out for help by a man from the people of the opposition, with the Mahdi-<sup>ajfj</sup>, may the greeting be upon him-<sup>ajfj</sup>, and his-<sup>ajfj</sup> helping him, and his arriving to the caravan after he had overlooked upon the destruction (death).

حدثني العالم الجليل و الخبر النبيل مجمع الفضائل و الفواضل الصفي الوفي المولى علي الرشتي طاب ثراه و كان عالما برا تقيا زاهدا حاويا لأنواع العلم بصيرا ناقدا من تلامذة السيد السند الأستاذ الأعظم دام ظله

It is narrated to me by the majestic scholar, and the noble pontiff, collection of merits and the virtues, the elite, the loyal, the master, Ali Al-Rshty, may his impact be good, and he was a scholar, righteous, ascetic, containing a variety of knowledge, insightful, a critic from the students of the attributed mighty teacher, may his shade be perpetual.

و لما طال شكوى أهل الأرض حدود فارس و من والاه إليه من عدم وجود عالم عامل كامل نافذ الحكم فيهم أرسله إليهم عاش فيهم سعيدا و مات هناك حميدا رحمه الله و قد صاحبه مدة سفرا و حضرا و لم أجد في خلقه و فضله نظيرا إلا يسيرا.

And when the people of the land in the borders of Persia, and the ones in charge complained to him from not being able to find a scholar, a worker, perfect, to implement the rulings among the, he send him to them. He lived happily among them and died over there praised, may Allah-<sup>azwj</sup> have Mercy on him, and I had accompanied him for a period, in the journey and staying, and I did not find any match for him in his manners and his merits except a little.

قال رجعت مرة من زيارة أبي عبد الله ع عازما للنجف الأشرف من طريق الفرات فلما ركبنا في بعض السفن الصغار التي كانت بين كربلاء و طويرج رأيت أهلها من أهل حلة و من طويرج تفترق طريق الحلة و النجف و اشتغل الجماعة باللهو و اللعب و المزاح

He said, 'I returned one from visiting Abu Abdullah-<sup>asws</sup> determined to the noble Al-Najaf from the road of the Euphrates. When we sailed in one of the small boats which were between Karbala and Tuweyrikh, I saw its inhabitants, from the people of Hilla and from Tuweyrikh, separate in the road of Al-Hilla and Al-Najaf, and the group pre-occupied with the play and sport and joking.

رأيت واحدا منهم لا يدخل في عملهم عليه آثار السكينة و الوقار لا يمازح و لا يضاحك و كانوا يعيبون على مذهبه و يقدحون فيه و مع ذلك كان شريكا في أكلهم و شربهم فتعجبت منه إلى أن وصلنا إلى محل كان الماء قليلا فأخرجنا صاحب السفينة فكنا نمشي على شاطئ النهر.

I saw one of them not entering into their deeds. Upon him were traces of tranquillity and the dignity. He neither jested nor laughed, and they were faulting upon his doctrine, and they were dispraising him regarding it, and along with that, he was participating in their eating and their drinking. I was surprised from him until we arrive to a place with little water. So, the owner of the ship expelled us, and we walked upon the riverbank.

فاتفق اجتماعي مع هذا الرجل في الطريق فسألته عن سبب مجانبتة عن أصحابه و ذمهم إياه و قدحهم فيه فقال هؤلاء من أقاربي من أهل السنة و أبي منهم و أمي من أهل الإيمان و كنت أيضا منهم و لكن الله من علي بالتشيع ببركة الحجة صاحب الزمان ع

By co-incident was my gathering with this man in the road, so I asked him about the cause of his keeping aside from his companions and their condemning him and their dispraising him regarding it. He said, 'They are from my relatives from the sunnis and my father is from them, and my mother is from the people of Eman, and I used to be from them as well, but Allah<sup>-azwj</sup> Conferred upon me with the Shiaism by the Blessing of the Divine Authority Master<sup>-ajfj</sup> of the time'.

فسألته عن كيفية إيمانه فقال اسمي ياقوت و أنا أبيع الدهن عند جسر الحلة فخرجت في بعض السنين لجلب الدهن من أهل البراري خارج الحلة فبعدت عنها بمراحل إلى أن قضيت وطري من شراء ما كنت أريده منه و حملته على حماري و رجعت مع جماعة من أهل الحلة و نزلنا في بعض المنازل و نمنا و انتهت فما رأيت أحدا منهم و قد ذهبوا جميعا و كان طريقنا في بيرة قفر ذات سباع كثيرة ليس في أطرافها معمورة إلا بعد فراسخ كثيرة.

I asked about the qualitative state of his Eman. He said, 'My name is Yaqoub, and I am an oil seller by the bridge of Al-Hilla. I went out during one of the years to fetch the oil from the people of the prairies outside Al-Hilla. I was remote from it by some junctions until I had fulfilled my concern from the buying whatever I had intended from it, and I carried it upon my donkey and returned with a group from the people of Al-Hilla. And we descended in one of the junctures, and we slept. And I woke up suddenly and could not see anyone of them, and they had all gone. And our road was in a desolate wilderness with a lot of wild animals. There wasn't any building in it's outskirts except after a lot of Farsakhs.

فقممت و جعلت الحمل على الحمار و مشيت خلفهم فضل عني الطريق و بقيت متحيرا خائفا من السباع و العطش في يومه فأخذت أستغيث بالخلفاء و المشايخ و أسألم الإعانة و جعلتهم شفعاء عند الله تعالى و تضرعت كثيرا فلم يظهر منهم شيء

I stood up and made the load to be upon the donkey and walked behind them. The road was lost from me, and I remain confused, fearful from the wild animals and the thirst during its day. So, I took to crying out for help with the caliphs and the Sheikhs and asked them for the assistance and made them as intercessors in the Presence of Allah<sup>-azwj</sup> the Exalted, and I beseeched a lot, but nothing appeared from them.

فقلت في نفسي إني سمعت من أمي أنها كانت تقول إن لنا إماما حيا يكنى أبا صالح يرشد الضال و يغيث الملهوف و يعين الضعيف فعاهدت الله تعالى إن استغثت به فأعاني أن أدخل في دين أمي.

I said within myself, 'I had heard from my mother that she was saying that there is an Imam<sup>-ajfj</sup> for us, alive, teknonymed as 'Abu Salih', guiding the strayed, and helping the sorrowful, and supporting the weak. I made a pact with Allah<sup>-azwj</sup> the Exalted, if I were to cry for help with him<sup>-ajfj</sup> and he<sup>-ajfj</sup> helps me, I shall enter into the religion of my mother.

فناديته و استغثت به فإذا بشخص في جنبي و هو يمشي معي و عليه عمامة خضراء قال رحمه الله و أشار حينئذ إلى نبات حافة النهر و قال كانت خضرتها مثل خضرة هذا النبات.

I called out to him<sup>-ajfj</sup> and cried out for help with him<sup>-ajfj</sup>, and behold, there was a person on my side, and he was walking with me, and upon him was a green turban. He said, 'May

Allah<sup>-azwj</sup> have Mercy on him!’ And he indicated towards vegetation on the edge of the river, and he said: ‘Its greenery used to be like the greenery of these plants’.

ثم دلي على الطريق و أمرني بالدخول في دين أمني و ذكر كلمات نسيتهها و قال ستصل عن قريب إلى قرية أهلها جميعا من الشيعة

Then he pointed me to the road and instructed me with entering into the religion of my mother, and he mentioned certain phrases I have forgotten, and he said, ‘You will soon be arriving to a town, it’s people, all of them are from the Shias’.

قال فقلت يا سيدي أنت لا تحيء معي إلى هذه القرية فقال ما معناه لا لأنه استغاث بي ألف نفس في أطراف البلاد أريد أن أعينهم ثم غاب عني

He (the narrator) said, ‘I said, ‘O my Master<sup>-ajfj</sup>! Will you<sup>-ajfj</sup> not come with me to this town?’ He<sup>-ajfj</sup> said what it’s meaning is: ‘No, because a thousand souls have cried out for hem in the outskirts of the city. I want to come to their help!’ Then he<sup>-ajfj</sup> disappeared from me.

فما مشيت إلا قليلا حتى وصلت إلى القرية و كان في مسافة بعيدة و وصل الجماعة إليها بعدي بيوم فلما دخلت الحلة ذهبت إلى سيد الفقهاء السيد مهدي القزويني طاب ثراه و ذكرت له القصة فعلمني معالم ديني فسألت عنه عملا أتوصل به إلى لقائه ع مرة أخرى فقال زر أبا عبد الله ع أربعين ليلة الجمعة

I had not walked except a little until I arrived to the two, and it was in a far distance, and the group arrived to it one day after me. When I entered Al-Hilla, I went to the chief of the jurists the Seyyid Mahdi Al-Qzwiny, may his soil be good, and I mentioned the story to him. He taught me the teaching of my religion. I asked him about a deed I can arrive by it to meet him<sup>-ajfj</sup> once again. He said, ‘Visit Abu Abdullah<sup>-asws</sup> for forty Friday nights’.

قال فكنت أزوره من الحلة في ليالي الجمع إلى أن بقي واحدة فذهبت من الحلة في يوم الخميس فلما وصلت إلى باب البلد فإذا جماعة من أعوان الظلمة يطالبون الواردين التذكرة و ما كان عندي تذكرة و لا قيمتها

He said, ‘I was visiting him<sup>-asws</sup> from Al-Hilla during my Friday nights until there remained one. I went from Al-Hillah during the day of Thursday. When I arrived to the door of the city, there was a group of supporters of injustice demanding the tickets from the arrivals, and there was not ticket in my possession, nor its price.

فبقيت متحيرا و الناس متزاحمون على الباب فأردت مرارا أن أتخفى و أجوز عنهم فما تيسر لي و إذا بصاحبي صاحب الأمر ع في زي لباس طلبة الأعاجم عليه عمامة بيضاء في داخل البلد فلما رأيته استغثت به فخرج و أخذني معه و أدخلني من الباب فما رأني أحد

I remained confused and the people were thronging to the door. I repeatedly intended to hide and be allowed from them, but it was not facilitated for me, and behold, there was my companion, Master<sup>-ajfj</sup> of the time, in the garb of Persian students, upon him<sup>-ajfj</sup> was a white turban in the interior of the city. When I saw him<sup>-ajfj</sup>, I cried out for help with him<sup>-ajfj</sup>. He<sup>-ajfj</sup> came out and took me with him<sup>-ajfj</sup> and entered me (into the city) from the gate. No one saw me.

فلما دخلت البلد افتقدته من بين الناس و بقيت متحيرا على فراقه ع و قد ذهب عن خاطري بعض ما كان في تلك الحكاية.

When I entered the city, I lost him<sup>-ajfj</sup> from between the people, and I remained bewildered upon his<sup>-ajfj</sup> separation, and it has gone away from my mind, part of what happened in that story”.<sup>293</sup>

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<sup>293</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 32 H 47

الحكاية الثامنة و الأربعون [شكوى رجل من زائري الأعاجم عن الخادم الكليد دار في مشهد سامراء، إلى الامامين العسكريين عليهما السلام و إغاثته عليه السلام له]

## The forty-eighth story – Complaint of a man from the Persian visitors, from the servants of house of Al Kaled in the shrine of Samarra, to the two Imams<sup>-asws</sup> Al-Askareyn, may the greeting be upon them<sup>-asws</sup> both, and his crying out for help to him<sup>-ajfj</sup>.

حدثني العالم الجليل و المولى النبيل العدل الثقة الرضي المرضي الأميرزا إسماعيل السلماسي و هو من أوثق أهل العلم و الفضل و أئمة الجماعة في مشهد الكاظم ع عن والده العالم العليم المتقدم ذكره المولى زين العابدين السلماسي أو عن أخيه الثقة الصالح الأكبر منه في السن الأميرزا محمد باقر رحمه الله

It is narrated to me by the majestic scholar, and the noble master, the just, the reliable, the pleasing, the pleased, Al-Mirza Ismail Al-Salmay, and he is from the reliable people of knowledge, and the superior, and the imam (prayer leader) of the congregation in the shrine of Al-Kazim<sup>-asws</sup>, from his father the scholar, the most knowledgeable, the aforementioned, master, adornment of the worshippers, Al-Salmasy; or from his brother, the reliable, the righteous, the elder than him in the year, Al-Mirza Muhammad Baqir, may Allah<sup>-azwj</sup> have Mercy on him.

قال سلمه الله و التردد لتطاول الزمان لأن سماعي لهذه الحكاية يقرب من خمسين سنة قال قال والذي مما ذكر من الكرامات للأئمة الطاهرين ع في سرمن رأى في المائة الثانية و الظاهر أنه أواخر المائة أو في أوائل المائة الثالثة بعد الألف من الهجرة

He said, 'May Allah<sup>-azwj</sup> Keep him safe, and the uncertainty is due to the prolonged time because he had made me hear this story nearly fifty years ago. He said, 'My father said from what he mentioned the extraordinary acts of the Pure Imams<sup>-asws</sup> in Surmanray in the second century, and the apparent is that it was at the end of the first hundred (century) and in the beginning of the second century after one thousand from the Hijrah.

أنه جاء رجل من الأعاجم إلى زيارة العسكريين ع و ذلك في زمن الصيف و شدة الحر و قد قصد الزيارة في وقت كان الكليددار في الرواق و مغلقا أبواب الحرم و متهيئا للنوم عند الشباك الغربي.

A man from the Persians came to visit Al-Askareyn<sup>-asws</sup>, and that was during the time of summer and severe heat, and he had aimed for the Ziyarat during the time Al-Kaleydar was in the corridor, and the doors of the sanctuary were closed, and he was preparing for the sleep by the western window.

فلما أحس بمجيء الزوار فتح الباب و أراد أن يزوره فقال له الزائر خذ هذا الدينار و اتركني حتى أزور بتوجه و حضور فامتنع المزور و قال لا أخرم القاعدة فدفع إليه الدينار الثاني و الثالث فلما رأى المزور كثرة الدينانير ازداد امتناعا و منع الزائر من الدخول إلى الحرم الشريف و رد إليه الدينانير.

When he sensed the coming of the visitor, he opened the door and wanted to visit him. The visitor said to him, 'Take this Dinar and leave me until I perform visitation attentively and presence (of heart)'. The guide refused and said, 'I will not break the rule'. He handed the

second Dinar to him, and the third. When the guide saw the many Dinars, he increased refusing and prevented the visitor from entering into the noble sanctuary and returned the Dinars to him.

فتوجه الزائر إلى الحرم و قال بانكسار بأبي أنتما و أمي أردت زيارتكما بخضوع و خشوع و قد اطلعتما على منعه إياي

The visitor headed to the sanctuary and said in failure, 'May my father and my mother be (sacrificed) for you<sup>-asws</sup> both! I wanted to visit you<sup>-asws</sup> with humbleness and submission, and you<sup>-asws</sup> have noticed upon his refusing me!'

فأخرجه المزور و غلق الأبواب ظنا منه أنه يرجع إليه و يعطيه بكل ما يقدر عليه و توجه إلى الطرف الشرقي قاصدا السلوك إلى الشباك الذي في الطرف الغربي.

The guide expelled him and closed the doors, guessing that he might return to him and give him all what he was able upon, and he headed to the eastern side aiming to go to the window which is in the western edge.

فلما وصل إلى الركن و أراد الانحراف إلى طرف الشباك رأى ثلاثة أشخاص مقبلين صافين إلا أن أحدهم متقدم على الذي في جنبه يبسير و كذا الثاني من يليه و كان الثالث هو أصغرهم و في يده قطعة رمح و في رأسه سنان

When he arrived to the corner and wanted to turn to the side of the window, he clearly saw three persons coming except that one of them was slightly ahead of the one by his die, and like that the second from the one following him, and the third, he was their youngest, and in his hand was a piece of a spear, and in its head was a blade.

فبهت المزور عند رؤيتهم فتوجه صاحب الرمح إليه و قد امتلأ غيظا و احمرت عيناه من الغضب و حرك الرمح مريدا طعنه قائلا يا ملعون بن الملعون كأنه جاء إلى دارك أو إلى زيارتك فمنعته.

The guide was stunned at seeing them. The owner of the spear headed towards him, and he was filled with rage and his eyes had reddened from the anger, and he moved the spear intending to stab him, said: 'O Accursed son of the Accursed! It is as if he has come to your house or to visit you, so you prevented him!'

فعند ذلك توجه إليه أكبرهم مشيرا بكفه مانعا له قائلا جارك ارفق ببارك فأمسك صاحب الرمح ثم هاج غضبه ثانيا محركا للرمح قائلا ما قاله أولا فأشار إليه الأكبر أيضا كما فعل فأمسك صاحب الرمح.

During that, their eldest headed to him, indicating with his hand refusing to him, saying, 'Your neighbour! Be kind with your neighbour'. The owner of the spear refrained. Then his anger returned secondly, moving the spear, saying what he had said at first. The elder indicated to him as well just as he had done. The owner of the spear refrained.

و في المرة الثالثة لم يشعر المزور أن سقط مغشيا عليه و لم يفق إلا في اليوم الثاني أو الثالث و هو في داره أتوا به أقاربه بعد أن فتحوا الباب عند المساء لما رأوه مغلقا فوجدوه كذلك و هم حوله باكون

And during the third time, the guide was not aware that he fell down with unconsciousness upon him, and he did not wake up except during the second day or the third, and he was in his house and his relatives came with him afterwards. They opened the door in the evening when they saw it as being closed. They found him like that, and they were crying around him.

فقص عليهم ما جرى بينه و بين الزائر و الأشخاص و صاح أدركوني بالماء فقد احترقت و هلكت فأخذوا يصبون عليه الماء و هو يستغيث إلى أن كشفوا عن جنبه فرأوا مقدار درهم منه قد أسود و هو يقول قد طعنني صاحب القطعة.

He narrated to them what had flowed between him and the visitor, and the persons, and he shouted at them, 'Give me some water, and I am burning and am dying!' They took to pouring the water upon him, and he was crying out for help until they uncovered from his side. They saw of a measurement of a Dirham (coin) from him to have blackened, and he was saying, 'The owner of the spear stabbed me!'

فعند ذلك أشخصوه إلى بغداد و عرضوه على الأطباء فعجز الأطباء من علاجه فذهبوا به إلى البصرة و عرضوه على الطبيب الأفرنجي فتحير في علاجه لأنه جس يده فما أحس بما يدل على سوء المزاج و ما رأى ورما و مادة في الموضع المذكور

During that, they took him to Baghdad and displayed him to the physicians. The physicians were frustrated from treating him. They went with him to Al Basra and displayed him to the physician of Al-Afranj (Franks). He was bewildered in treating him, because he passed his hand (upon the wound) but did not feel anything what would point upon the bad mood (state), and he did not see any swelling and perforation in the mentioned place.

فقال مبتدئا إني أظن أن هذا الشخص قد أساء الأدب مع بعض الأولياء فاشتد بهذا البلاء

He said initiating, 'I think that this person is of evil etiquette along with one of the friends, so this affliction has intensified'.

فلما يتسوا من العلاج رجعوا به إلى بغداد فمات في الرجوع إما في الطريق أو في بغداد و الظاهر أن اسم هذا الخبيث كان حسانا.

When they despaired from the treatment, they returned with him to Baghdad. He died during the return, either in the road or in Baghdad, and the apparent is that the name of this wicked one was Hasaana''<sup>294</sup>.

<sup>294</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>ajfj</sup>, Ch 32 H 48

[الحكاية التاسعة و الأربعون \[تشرف الشيخ الشهيد إلى لقائه عليه السلام في سفره من دمشق إلى مصر\]](#)

## The forty-ninth story – Ennoblement of the Sheikh, the martyr, to meeting him<sup>-ajfi</sup>, may the greetings be upon him during his journey from Damascus to Egypt.

بغية المرید فی الكشف عن أحوال الشهيد للشيخ الفاضل الأجل تلميذه محمد بن علي بن الحسن العودي قال في ضمن وقائع سفر الشهيد رحمه الله من دمشق إلى مصر ما لفظه.

By the peak of the follower in 'Al Kashaf', about the situations of the martyr, the meritorious Sheikh, the majestic student Muhammad Bin Ali Bin Al-Hassan Al Awdy who said, regarding an event of a journey of the martyr, may Allah<sup>-azwj</sup> have Mercy on him, from Damascus to Egypt, what its wordings are: -

و اتفق له في الطريق أظاف إلهية و كرامات جليلة حكى لنا بعضها. منها ما أخبرني به ليلة الأربعاء عاشر ربيع الأول سنة ستين و تسعمائة أنه في الرملة مضى إلى مسجدها المعروف بالجامع الأبيض لزيارة الأنبياء و الذين في الغار وحده فوجد الباب مقفولا و ليس في المسجد أحد فوضع يده على القفل و جذبته فانفتح

'In the road there were Divine Blessings and majestic, extraordinary acts, he told us some of these. From these is what he informed me with on the fourteenth of Rabbi Al Awwal of the year nine hundred and sixty, he was in Ramalla, he went to its Masjid well-known as Al Jamie Al-Abyaz to visit the Prophets<sup>-as</sup>, and the ones in the cave, alone. He found the door locked and there wasn't anyone in the Masjid, so he placed his hand on the lock and pulled it. It opened.

فنزل إلى الغار و اشتغل بالصلاة و الدعاء و حصل له إقبال على الله بحيث ذهل عن انتقال القافلة فوجدتها قد ارتحلت و لم يبق منها أحد فبقي متحيرا في أمره مفكرا في اللحاق مع عجزه عن المشي و أخذ أسبابه و مخافته و أخذ يمشي على أثرها وحده

He descended to the cave and pre-occupied with the Salat and the supplications, and it resulted for him turning to Allah<sup>-azwj</sup>, where he was stunned from the movement of the caravan. He found it to have departed and there did not remain anyone from it. He remained confused regarding his affair, worrying regarding the joining (with them) along with his inability from the walking, and he took his means and his fear and took to walking upon their tracks alone.

فمشى حتى أعياه التعب فلم يلحقها و لم يرها من البعد فبينما هو في هذا المضيق إذ أقبل عليه رجل لاحق به و هو راكب بغلا فلما وصل إليه قال له اركب خلفي فردفه و مضى كالبرق فما كان إلا قليلا حتى لحق به القافلة و أنزله و قال له اذهب إلى رفقتك و دخل هو في القافلة

He walked until he was fatigued, but he could not catch up, and he did not see it from afar. While he was in this constriction when a man came over and met him, and he was riding a mule. When he arrived to him, he said to him, 'Ride behind me!' He rode behind him, and he went like the flash of lightning. It wasn't except a little except he caught up with the caravan, and he descended and said to him: 'Go to your friends!' And he entered into the caravan.



قال فتحريته مدة الطريق أني أراه ثانيا فما رأيته أصلا و لا قبل ذلك.

He said, 'I freed (from) for the duration of the road. I saw him secondly, but I had not seen him originally nor before that'.<sup>295</sup>

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<sup>295</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>ajfj</sup>, Ch 32 H 49

الحكاية الخمسون [تشرف الشيخ محمد بن الشيخ حسن بن الشهيد الثاني رحمهم الله إلى زيارته عليه السلام في مكة المشرفة]

## **The fiftieth story – Ennoblement of the Sheikh Muhammad Bin Al-Sheikh Hassan son of the second martyr, may Allah<sup>-azwj</sup> have Mercy on them, to visit him<sup>-ajfj</sup>, may the greetings be upon him<sup>-ajfj</sup>, in noble Makkah.**

قال الشيخ الأجل الأكمل الشيخ علي ابن العالم النحرير الشيخ محمد بن المحقق المدقق الشيخ حسن بن العالم الرباني الشهيد الثاني في الدر المنثور في ضمن أحوال والده الأجدد وكان مجاورا بمكة حيا و ميتا أخبرني زوجته بنت السيد محمد بن أبي الحسن رحمه الله و أم ولده أنه لما توفي كن يسمعن عنده تلاوة القرآن طول تلك الليلة.

The Sheikh, the majestic, the perfect, the Sheikh Ali son of the skilful scholar the Sheikh Muhammad son of the researcher, the investigator, the Sheikh Hassan son of the spiritualist, the second martyr, in 'Al-Durr Al-Mansour' containing the situations of his glorious fathers, and he was in the vicinity of Makkah alive and dead. He informed his wife, daughter of the Seyyid Muhammad Bin Abu Al-Hassan, may Allah<sup>-azwj</sup> have Mercy on him, and mother of his children that when he expired, recitation of the Quran was heard in his presence for the length of that night.

و مما هو مشهور أنه كان طائفا فجاءه رجل بورد من ورد شتاء ليست في تلك البلاد و لا في ذلك الأوان فقال له من أين أتيت فقال من هذه الخرابات ثم أراد أن يراه بعد ذلك السؤال فلم يره.

And from what is famous is that there was a group. A man came to it with roses from the winter roses, not being in that city, nor in that season. He said to him, 'Where are you coming from?' He said, 'From these ruins'. Then he wanted to see him after that question but did not see him.

قلت و نقل نظيره في البحار عن شيخه و أستاذه السيد المؤيد الأجدد الأميرزا محمد الأسترآبادي صاحب الكتب في الرجال و آيات الأحكام و غيرها و يحتمل الاتحاد و كون الوهم من الراوي لاتحاد الاسم و المكان و العمل و الله العالم

I said, 'And a match of it has been transmitted in Al-Bihar (Al-Anwaar V 52), from his Sheikh and his teacher the Seyyid, the support, the glorious Al Mirza Muhammad Al Astarabady, author of the book 'Fi Al-Rijaal Wa Ayaat Al-Ahkaam', and others, and bearing the unity and existence of the imagination from the reporter, the unity of the name, and the place, and the deed, and Allah<sup>-azwj</sup> is more Knowing.

و هذا المقام من الشيخ المزبور غير بعيد فقد رأينا في ظهر نسخة من شرحه على الاستبصار و كانت من ممتلكاته و كان في مواضع منها خطه و في ظهره خط ولده المذكور ما صورته انتقل مصنف هذا الكتاب و هو الشيخ السعيد الحميد بقية العلماء الماضين و خلف الكملاء الراسخين أعني شيخنا و مولانا و من استفدنا من بركاته العلوم الشرعية من الحديث و الفروع و الرجال و غيره الشيخ محمد بن الشهيد الثاني من دار الغرور إلى دار السرور ليلة الاثنين العاشر من شهر ذي القعدة الحرام سنة ألف و ثلاثين من هجرة سيد المرسلين

And this position from the Sheikh Al-Mazbour is not far-fetched. We have seen in the apparent copy of his commentary upon the foresight, and it was from his properties, and in a

place from it was his handwriting, and in its back was the handwriting of his mentioned son what its outline is transferred by the author of this book, and he is the Sheikh, the fortunate, the praised, a remainder of the past scholars, and replacement of the perfectionists, the ones immersed (in the knowledge), I mean our Sheikh, and our master, and the one benefits us from his blessings, the knowledge of the law from the Hadith, and the branches, and the men (narrator), and other such, the Sheikh Muhammad son of the second martyr, from the house of deceit (world) to the house of happiness (Hereafter), on the night of the tenth of the month of Zul Qadah the sacred, in the year one thousand and thirty from the Hijra of chief of the Messengers<sup>as</sup>.

و قد سمعت منه قدس الله روحه قبيل انتقاله بأيام قلائل مشافهة و هو يقول لي إني أنتقل في هذه الأيام عسى الله أن يعينني عليها و كذا سمعه غيري و ذلك في مكة المشرفة و دفناه برد الله مضجعه في المعلى قريبا من مزار خديجة الكبرى

And I had heard from him, may Allah<sup>azwj</sup> Sanctify his soul, a few days before his death, verbally, and he was saying to me, 'I am going to be dying in these days, perhaps Allah<sup>azwj</sup> will Assist me upon it'. And like that was heard by others, and that was in the noble Makkah, and his burial, may Allah<sup>azwj</sup> Cool his lying place, was in the place nearby from the shrine of (Syeda) Khadeeja<sup>asws</sup> the great.

حرره الفقير إلى الله الغني حسين بن حسن العاملي المشغري عامله الله بلطفه الخفي و الجلي بالنبي و الولي و الصاحب الوفي في التأريخ المذكور و نقل في الدر المشور هذه العبارة عن النسخة المذكورة التي كانت عنده و رزقنا الله زيارته.

The poor to Allah<sup>azwj</sup> freed to the richness, Husayn Bin Hassan Al-Aamili Al Mashgary, may Allah<sup>azwj</sup> Treat him with His<sup>azwj</sup> hidden Kindness, and Make him to be with the Prophet<sup>saww</sup> and the Guardian (Al<sup>asws</sup>) and the loyal companions in the mentioned history, and he copied in the house of dust (world), this writing from the mentioned copy, which was in his possession, and may Allah<sup>azwj</sup> Gace us his visitation'.

و في أمل الآمل الشيخ حسين بن الحسن العاملي المشغري كان فاضلا صالحا جليل القدر شاعرا أدبيا قرأ علي.

And in 'Amal Al-Amaal' of the Sheikh Husayn Bin Al-Hassan Al-Aamily Al-Mashgary was meritorious, righteous, of majestic worth, a pot, educator. He read it to me"<sup>296</sup>.

<sup>296</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>ajfj</sup>, Ch 32 H 50

الحكاية الحادية و الخمسون [معجزة له عليه السلام في شفاء الشيخ علي محمد ابن صاحب كتاب الدمعة الساكبة]

## **The fifty-first story – A miracle of his<sup>-ajfj</sup>, may the greetings be upon him<sup>-ajfj</sup>, in healing the Sheikh Ali Muhammad son of author of the book ‘Al-Dam’at Al-Sakiba’.**

ما في كتاب الدمعة الساكبة لبعض الصلحاء من المعاصرين في آخر اللمعة الأولى من النور السادس منه في معجزات الحجة ع. قال فالأولى أن يحتم الكلام بذكر ما شاهدته في سالف الأيام و هو أنه أصاب ثمرة فؤادي و من انحصرت فيه ذكور أولادي قرّة عيني على محمد حفظه الله الفرد الصمد مرض يزداد أنا فأنا و يشتد

What is in the book ‘Al-Dam’at Al-Sakiba’ of one of the righteous one from a contemporaries in the last luminance of the sixth Noor from it, regarding the miracles of the Divine Authority. He said, ‘The first is that he ended his speech by mentioning what he had witnessed during the pasts days, and it is that the fruit of my heart, and the one my male children were confined to, the delight of my eyes, Muhammad, may Allah<sup>-azwj</sup>, the Individual, the Last, Protect him, was afflicted with an illness, day by day, and it intensified.

فيورثني أحزانا و أشجانا إلى أن حصل للناس من برئه اليأس و كانت العلماء و الطلاب و السادات الأنجاب يدعون له بالشفاء في مظان استجابة الدعوات كمجالس التعزية و عقيب الصلوات.

So it brought me grief and sorrows until it resulted for the people despairing from his being cured, and the scholars and the students, and the great chiefs were supplicating for him with being cured, in thoughts of the supplications being Answered like the gathering of the consolation and performing follow-up Salats.

فلما كانت الليلة الحادية عشرة من مرضه اشتدت حاله و ثقلت أحواله و زاد اضطرابه و كثر التهابه فانقطعت بي الوسيلة و لم يكن لنا في ذلك حيلة فالتجأت بسيدنا القائم عجل الله ظهوره و أرانا نوره

When it was the eleventh night from his illness, his situation worsened and his state was heavier, and his restlessness increased, and he had a lot of inflammation. The means were cut off with me and there did not happen to be any way out for us regarding that. So I resorted with our Master<sup>-ajfj</sup> Al-Qaim<sup>-ajfj</sup>, may Allah<sup>-azwj</sup> Hasten his<sup>-ajfj</sup> appearance and Show us his<sup>-ajfj</sup> Noor.

فخرجت من عنده و أنا في غاية الاضطراب و نهاية الالتهاب و صعدت سطح الدار و ليس لي قرار و توسلت به ع خاشعا و انتدبت خاضعا و ناديته متواضعا و أقول يا صاحب الزمان أغثني يا صاحب الزمان أدركني متمرغا في الأرض و متدحرجا في الطول و العرض

I went out from his presence, and I was at the peak of desperations, and he was at the end of the inflammations, and I ascended the roof of the house and there wasn’t any calmness for me, and I made an intermediary with him<sup>-ajfj</sup> humbly and deputised submissively, and I called out to him<sup>-ajfj</sup> humbly, and I said, ‘O Master<sup>-ajfj</sup> of the time! Help me, O Master<sup>-ajfj</sup> of the time!’ Come to me, I am rolling in the ground and groping in the length and the width!’

ثم نزلت و دخلت عليه و جلست بين يديه فرأيتته مستقر الأنفاس مطمئن الحواس قد بله العرق لا بل أصابه العرق فحمدت الله و شكرت نعماءه التي تتوالى فألبسه الله تعالى لباس العافية ببركته ع.

The I descended and entered to see him and sat in front of him. I saw him being with stable breath and assured senses. The swear had worn him down. No, but the drowning had afflicted him. I praised Allah<sup>-azwj</sup> and thanked for His<sup>-azwj</sup> Favours which are consecutive. Allah<sup>-azwj</sup> the Exalted Clothed him with the clothing of well-being by his<sup>-ajfj</sup> blessings''<sup>297</sup>.

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<sup>297</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 32 H 51

الحكاية الثانية و الخمسون [تشرف رجل آخر بلقائه عليه السلام عند ما أيس عن اللحوق بالقافلة]

## The fifty-second story – Ennoblement of another man by meeting him<sup>-ajfj</sup>, may the greeting be upon him<sup>-ajfj</sup>, during his having despaired from catching upon with the caravan.

العالم الفاضل السيد علي خان الحويزاي في كتاب خير المقال عند ذكر من رأى القائم ع قال فمن ذلك ما حدثني به رجل من أهل الإيمان ممن أثق به أنه حج مع جماعة على طريق الأحساء في ركب قليل

The scholar, the meritorious, the Seyyid Ali Khan Al-Huweyzawy, in the book 'Khayr Al-Maqal', at the mention of the ones who had seen Al-Qaim<sup>-ajfj</sup>, he said, 'From that is what is narrated to me with by a man from the people of Eman, from the ones I trust with, he had performed Hajj with a group upon a pebbly road with little riding.

فلما رجعوا كان معهم رجل يمشي تارة و يركب أخرى فاتفق أنهم أولجوا في بعض المنازل أكثر من غيره و لم يتفق لذلك الرجل الركوب فلما نزلوا للنوم و استراحوا ثم رحلوا من هناك لم يتنبه ذلك الرجل من شدة التعب الذي أصابه و لم يفتقدوه هم و بقي نائما إلى أن أيقظه حر الشمس.

When they returned, there was a man with them walking at times and riding at other times. It so happened that they sought shelter in one of the junctures more than once and the man could not ride to that. When they descended for the sleep and had rested, then they departed from over there, that man did not wake up due to the intensity of the fatigue which had afflicted him, and they did not miss him, and he remained sleeping until the heat of the sun woke him up.

فلما انتبه لم ير أحدا فقام يمشي و هو موقن بالهلاك فاستغاث بالمهدي ع فبينما هو كذلك فإذا هو برجل في زي أهل البادية راكب ناقته

When he woke up, he did not see anyone. He stoop up to walk and he was convinced with the death. So, he cried out for help with Al-Mahdi<sup>-ajfj</sup>. While he was like that, there was a man in the garb of the people of the valleys riding his she-camel.

قال فقال يا هذا أنت منقطع بك

He (the narrator) said, 'He said: 'O you! Are you cut off with (from your caravan)?'

قال فقلت نعم

He (the narrator) said, 'I said, 'Yes'.

قال فقال أ تحب أن ألحقك برفقائك

He (the narrator) said, 'He said, 'Would you like me to join you with your friends?'

قال قلت هذا و الله مطلوبني لا سواه فقرب مني و أناخ ناقته و أردفني خلفه و مشى فما مشينا خطأ يسيرة إلا و قد أدركنا الركب فلما قربنا منهم أنزلني و قال هؤلاء رفقائك ثم تركني و ذهب.

He (the narrator) said, 'I said, 'By Allah<sup>-azwj</sup>, this is my purpose, not besides it!' He came closer to me and knelt his camel and made me ride behind him, and he walked. We had only walked a few steps only and we came across the riders. When we went near them, he made me descend and said: 'They are your friends!' Then he left me and went".<sup>298</sup>

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<sup>298</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 32 H 52

الحكاية الثالثة و الخمسون [تشرف الشيخ قاسم الخويزوي بلقائه عليه السلام عند ما انقطع عن الحاج]

## The fifty-third story – Ennoblement of the Sheikh Qasim Al Huweyzawy by meeting him<sup>-ajfj</sup>, may the greeting be upon him<sup>-ajfj</sup>, at his being cut off from the pilgrims.

و فيه و من ذلك ما حدثني به رجل من أهل الإيمان من أهل بلادنا يقال له الشيخ قاسم و كان كثير السفر إلى الحج قال تعبت يوما من المشي فتمت تحت شجرة فطال نومي و مضى عني الحاج كثيرا فلما انتهت علمت من الوقت أن نومي قد طال و أن الحاج بعد عني و صرت لا أدري إلى أين أتوجه

And regarding it, and from that is what is narrated to me with by a man from the people of Eman, from the people of our city, called the Sheikh Qasim, and he was a frequent traveller to the Hajj. He said, 'One day I was tired from the walking, so I slept beneath a tree. My sleep prolonged and most of the pilgrims went away from me. When I woke-up I knew from the time that my sleep had prolonged and that the pilgrims were remote from me, and I became not knowing where I should be heading to.

فمشيت على الجهة و أنا أصبح بأعلى صوتي يا أبا صالح قاصدا بذلك صاحب الأمر ع كما ذكره ابن طاووس في كتاب الأمان فيما يقال عند إضلال الطريق.

So I walked upon the direct, and I was shouting at the top of my voice, 'O Abu Salih<sup>-ajfj</sup>!' – aiming with that Master<sup>-ajfj</sup> of the time, just as Ibn Tawoos had mentioned it in his book 'Al-Amaan' regarding what should be said at losing the way.

فبينما أنا أصبح كذلك و إذا براكب على ناقه و هو على زي البدو فلما رأي قال لي أنت منقطع عن الحاج فقلت نعم فقال اركب خلفي لألحقك بهم فركبت خلفه فلم يكن إلا ساعة و إذا قد أدركنا الحاج

While I was shouting like that, and behold, there was a rider upon a she-camel, and upon was upon a garb of the Bedouins. When he saw me, he said to me, 'Are you cut off from the pilgrims?' I said, 'Yes'. He said, 'Ride behind me, I shall join you with them'. I rode behind him, and it was not except an hour, and there, we had come across the pilgrims.

فلما قربنا أنزلني و قال لي امض لشأنك فقلت له إن العطش قد أضر بي فأخرج من شدادته ركوة فيها ماء و سقاني منه فو الله إنه ألد و أعذب ماء شربته.

When we were near, he made me descend and said to me: 'Continue to your affair'. I said to him, 'The thirst has harmed me'. He brought out from his belongings a coffee-pot wherein was water and he quenched me from it. By Allah<sup>-azwj</sup>! It was the most pleasurable and the sweetest of water I had drunk'.

ثم إني مشيت حتى دخلت الحاج و التفت إليه فلم أره و لا رأيته في الحاج قبل ذلك و لا بعده حتى رجعتنا.



Then I walked until I entered among the pilgrims and turned to him, but I did not see him, nor did I see him being among the pilgrims before that, nor after it, until we returned".<sup>299</sup>

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<sup>299</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>ajfj</sup>, Ch 32 H 53

الحكاية الرابعة و الخمسون [تشرف السيد مهدي بحر العلوم بلقائه عليه السلام في حرم أمير المؤمنين عليه السلام]

## The fifty-fourth story – Ennoblement of the Seyyid Mahdi Bahr Al-Uloom by meeting him<sup>-ajfj</sup>, may the greeting be upon him<sup>-ajfj</sup> in the mausoleum of Amir Al-Momineen<sup>-asws</sup>, may the greeting be upon him<sup>-asws</sup>.

حدثني العالم الفاضل الصالح الورع في الدين الأميززا حسين اللاهيجي المجاور للمشهد الغروي أيده الله و هو من الصلحاء الأتقياء و الثقة الثبت عند العلماء قال حدثني العالم الصفي المولى زين العابدين السلماسي المتقدم ذكره قدس الله روحه

It is narrated to me by the scholar, the meritorious, the righteous, the devout in the religion, Al-Mirza Husayn Al-Aheej, the one in the vicinity of the shrine of Al-Gharwy (Al-Najaf), may Allah<sup>-azwj</sup> Support him, and he was from the righteous, the pious, and proven to be reliable in the presence of the scholars. He said, 'It is narrated to me by the scholar, the elite, the master, adornment of the worshippers, Al-Salmasy, the aforementioned, may Allah<sup>-azwj</sup> Sanctify his soul.

أن السيد الجليل بحر العلوم أعلى الله مقامه ورد يوماً في حرم أمير المؤمنين عليه آلاف التحية و السلام فجعل يترنم بهذا المصراع.

ز تو دل ربا شنیدن.

چه خوش است صوت قرآن

One day the majestic Seyyid Bahr Al-Uloom, may Allah<sup>-azwj</sup> Raise his position, arrived in the Mausoleum of Amir Al-Momineen<sup>-asws</sup>, may a thousand salutations and the greetings be upon him<sup>-asws</sup>. He went on to sing this couplet (in Persian), 'How nice it is to hear the sound of the Quran in your heart, the Lord<sup>-azwj</sup> Speaking'.

فسئل رحمه الله عن سبب قراءته هذا المصراع فقال لما وردت في الحرم المطهر رأيت الحجة ع جالسا عند الرأس يقرأ القرآن بصوت عال فلما سمعت صوته قرأت المصراع المزبور و لما وردت الحرم ترك قراءة القرآن و خرج من الحرم الشريف.

He, may Allah<sup>-azwj</sup> have Mercy on him, was asked about the cause of his reciting this couplet. He said, 'When I arrived in the pure sanctuary, I saw the Divine Authority seated by the head, reciting the Quran in a loud voice. When I heard his<sup>-ajfj</sup> voice, I recited the couplet, and when I arrived to the sanctuary, he<sup>-ajfj</sup> left recitation of the Quran and exited from the noble sanctuary'<sup>300</sup>.

<sup>300</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 32 H 54

الحكاية الخامسة و الخمسون [تشرف السيد علي بن طاووس رحمه الله في السرداب الشريف سحرا يسمع دعاءه عليه السلام]

## The fifty-fifth story – Ennoblement of the Seyyid Ali bin Tawoos, may Allah<sup>-azwj</sup> have Mercy on him, in the noble basement at pre-dawn listening to his<sup>-ajfj</sup> supplication, may the greeting be upon him<sup>-ajfj</sup>.

رأيت في ملحقات كتاب أنيس العابدين و هو كتاب كبير في الأدعية و الأوراد ينقل عنه العلامة المجلسي في المجلد التاسع عشر من البحار و الأميرزا عبد الله تلميذه في الصحيفة الثالثة ما لفظه نُقِلَ عَنِ ابْنِ طَاوُوسٍ رَحِمَهُ اللهُ أَنَّهُ سَمِعَ سَحْرًا فِي السَّرْدَابِ عَنِ صَاحِبِ الْأَمْرِ ع

I saw in the appendices of the book ‘Anees Al-Abideen’, and it is a large book regarding the supplication and the glorifications, transmitted from it by the Allama Al Majlisi in the 19<sup>th</sup> volume of Al-Bihar (Al-Anwaar), and his student Al Mirza Abdullah in the third page what its wordings are, ‘We are transmitting from Ibn Tawoos, may Allah<sup>-azwj</sup> have Mercy on him, he heard at pre-dawn in the basement, from Master<sup>-ajfj</sup> of the command.

أَنَّه يَقُولُ اللَّهُمَّ إِنَّ شِيعَتَنَا خُلِقَتْ مِنْ شُعَاعِ أَنْوَارِنَا وَ بَقِيَّةِ طِبْتِنَا وَ قَدْ فَعَلُوا ذُنُوبًا كَثِيرَةً اتَّكَلَا عَلَى حُبِّنَا وَ وَلَايَتِنَا فَإِنْ كَانَتْ ذُنُوبُهُمْ بَيْنَكَ وَ بَيْنَهُمْ فَاصْفَحْ عَنْهُمْ فَقَدْ رَضِينَا وَ مَا كَانَ مِنْهَا فِيْمَا بَيْنَهُمْ فَاصْلِحْ بَيْنَهُمْ وَ قَاصِّ بِمَا عَنْ حُسْنِنَا وَ ادْخُلْهُمْ الْجَنَّةَ وَ زَخِرْهُمْ عَنِ النَّارِ وَ لَا تَجْمَعْ بَيْنَهُمْ وَ بَيْنَ أَعْدَائِنَا فِي سَخَطِكَ

He<sup>-ajfj</sup> was saying: ‘O Allah<sup>-azwj</sup>! Our<sup>-asws</sup> Shias were Created from the rays of our<sup>-asws</sup> lights and remnant of our<sup>-asws</sup> clays, and they have done a lot of sins relying of our<sup>-asws</sup> love and our<sup>-asws</sup> Wilayah. If their sins were between You<sup>-azwj</sup> and them, then Pardon them, for we<sup>-asws</sup> are pleased. And whatever from these were regarding what is between them, then Reconcile between them, and Compensate with these from our<sup>-asws</sup> Khums, and Enter them into the Paradise, and Push them away from the Fire, and do not Gather between them and our<sup>-asws</sup> enemies in Your<sup>-azwj</sup> Wrath!’

قلت و يوجد في غير واحد من مؤلفات جملة من المتأخرين الذين قاربنا عصرهم و المعاصرين هذه الحكاية بعبارة تخالف العبارة الأولى و هي هكذا

I said, ‘And it is found in more than one of the compilations, total of the latter ones, those who are closer to our time, and contemporaries of these stories with writing which is different to the first, and it is like this: -

اللهم إن شيعتنا منا خلقوا من فاضل طبتنا و عجنوا بماء ولايتنا اللهم اغفر لهم من الذنوب ما فعلوه اتكالا على حبننا و ولايتنا يوم القيامة و لا تؤاخذهم بما اقترفوه من السيئات إكراما لنا و لا تقاصهم يوم القيامة مقابل أعدائنا فإن خففت موازينهم فثقلها بفاضل حسناتنا.

‘O Allah<sup>-azwj</sup>! Our<sup>-asws</sup> Shias are from us<sup>-asws</sup>. They have been Created from the surplus of our<sup>-asws</sup> clay, and they were kneaded with the water of our<sup>-asws</sup> Wilayah. O Allah<sup>-azwj</sup>! forgive for them the sins what they have done being reliant upon our<sup>-asws</sup> love and our<sup>-asws</sup> Wilayah, on the Day of Qiyamah, and do not Seize them with what they have acknowledged from the evil deeds honouring to us<sup>-asws</sup>, and do not Retaliate them on the Day of Qiyamah in front of our<sup>-asws</sup> enemies. If their scales are light, then Make them heavier with the surplus of our<sup>-asws</sup> good deeds!’

و لم نجد أحدا منهم إلى الآن أسند هذه الحكاية إلى أحد رواها عن السيد أو رآها في واحد من كتبه و لا نقله العلامة المجلسي و معاصروه و من تقدم عليه إلى عهد السيد و لا يوجد في شيء من كتبه الموجودة التي لم يكن عندهم أزيد منها

And we did not find anyone of them until today, attributing this story to anyone having reported it from the Seyyid or having seen it in one of his books, nor did the Allama Al-Majlisi and his contemporaries and the ones preceding him to the era of the Seyyid, transmitted it, nor is it found to be in anyone from his existing books which there does not happen to be in their possession any more than it.

نعم الموجود في أواخر المهج و قد نقله في البحار أيضا هكذا كنت أنا بسرمن رأيت فسمعت سحرا دعاء القائم ع فحفظت منه من الدعاء لمن ذكره الأحياء و الأموات و أبتهم أو قال و أحيهم في عزنا و ملكنا و سلطاننا و دولتنا و كان ذلك في ليلة الأربعاء ثالث عشر ذي القعدة سنة ثمان و ثلاثين و ستمائة.

Yes, it exists in the end of Al Mahaj, and it has been transmitted in Al-Bihar as well like this, 'I was at Surmanrayy. I heard at pre-dawn a supplication of Al-Qaim<sup>ajfi</sup>. I memorised from it from the supplication: 'The One Who is mentioned by the living and the dead, and He<sup>azwj</sup> Keeps them' – or said: 'And Revives them in our<sup>asws</sup> honour, and our<sup>asws</sup> kingdom, and our<sup>asws</sup> authority, and our<sup>asws</sup> government'. And that was during the night of Wednesday of the thirteenth Zul Qadah of the year six hundred and thirty-eight.

و أظن و إن كان بعض الظن إنما أن ما نقلناه أولا مأخوذ من كلام الحافظ الشيخ رجب البرسي و نقل كلماته بالمعنى فإنه قال في أواخر مشارق الأنوار بعد نقل كلام المهج إلى قوله ملكنا ما لفظه و مملكتنا و إن كان شيعتهم منهم و إليهم و عنايتهم مصروفة إليهم فكأنه ع يقول.

And I think, and even if some of the conjectures are a sin, what we have transmitted first is taken from the speech of the memoriser, the Sheikh Rajab Al Barsy, and his words have been transmitted with the meaning, for he said in the end of (the book) 'Mashariq Al-Anwaar' after transmitting the speech of the Mahaj up to his words, 'Our<sup>asws</sup> kingdom', what its wordings are: 'Our<sup>asws</sup> kingdoms', and if they<sup>asws</sup> Shias are from them<sup>asws</sup>, and up to them<sup>asws</sup>, and their<sup>asws</sup> care turning to them<sup>asws</sup>, it is as if he<sup>ajfi</sup> is saying: -

اللهم إن شيعتنا منا و مضافين إلينا و إنهم قد أساءوا و قد قصروا و أخطئوا رأونا أصحابا لهم رضا منهم و قد تقبلنا عنهم بذنوبهم و تحملنا خطاياهم لأن معولهم علينا و رجوعهم إلينا فصرنا لاختصاصهم بنا و اتكالم علينا كانا أصحاب الذنوب إذ العبد مضاف إلى سيده و معول المماليك إلى مواليتهم.

'O Allah<sup>azwj</sup>! If our<sup>asws</sup> Shias as from us<sup>asws</sup>, and an addition to us<sup>asws</sup>, and they have done evil deeds, and have been deficient, and erred, they saw us<sup>asws</sup> as being companions of theirs, pleased from them, and we<sup>asws</sup> are accepting their sins on their behalf and are loading with their errors, because their dependency is upon us<sup>asws</sup>, and their return is to us. Thus we<sup>asws</sup> have become, due to their specialising with us<sup>asws</sup>, and their reliance upon us<sup>asws</sup>, as if we<sup>asws</sup> were companions of the sins when the slave is added to his master, and the dependency of the slaves are to their masters (to deal with).

اللهم اغفر لهم من الذنوب ما فعلوه اتكالا على حينا و طمعا في ولايتنا و تعويلا على شفاعتنا و لا تفضحهم بالسيئات عند أعدائنا و ولنا أمرهم في آخره كما وليتنا أمرهم في الدنيا و إن أحبطت أعمالهم فنقل موازينهم بولايتنا و ارفع درجاتهم بمحبتنا انتهى.

O Allah-<sup>azwj</sup>! Forgive for them from the sins what they have done, relying upon our-<sup>asws</sup> love, and coveting regarding our-<sup>asws</sup> Wilayah, and relying on our-<sup>asws</sup> intercession, and do not Expose them with the evil deeds in the presence of our-<sup>asws</sup> enemies, and their affair is for us-<sup>asws</sup> in its end just as we-<sup>asws</sup> are in charge of their affairs in the world and even if their deeds have been confiscated. Thus, their scales would be heavy due to our-<sup>asws</sup> Wilayah and their ranks raised due to our-<sup>asws</sup> love’ – end”.<sup>301</sup>

فَمِنْ ذَلِكَ مَا رَوَاهُ مُحَمَّدُ بْنُ يَعْقُوبَ الْكُلَيْبِيُّ فِي كِتَابِ الْوَسَائِلِ عَمَّنْ سَمَّاهُ قَالَ: كَتَبْتُ إِلَى أَبِي الْحُسَيْنِ ع أَنَّ الرَّجُلَ يُحِبُّ أَنْ يُفْضِيَ إِلَى إِمَامِهِ مَا يُحِبُّ أَنْ يُفْضِيَ بِهِ إِلَى رَبِّهِ

From that is what is reported by Muhammad Bin Yaqoub Al Kulayni in the book ‘Al-Wasaail’, from the one who heard it, said, ‘I wrote to Abu Al-Hassan-<sup>asws</sup>, ‘The man loves to unload (his concerns) to his Imam-<sup>asws</sup> what he loves to unload with to his Lord-<sup>azwj</sup>’.

قَالَ فَكُنْتُ إِذْ كَانَتْ لَكَ حَاجَةٌ فَحَرِّكَ شَفَتَيْكَ فَإِنَّ الْجَوَابَ يَأْتِيكَ.

He (the narrator) said, ‘He-<sup>asws</sup> wrote: ‘If there was a need (request) for you, just move your lips and the answer will come to you’.<sup>302</sup>

وَ مِنْ ذَلِكَ مَا رَوَاهُ هِبَةُ اللَّهِ بْنُ سَعِيدٍ الرَّائِدِيُّ فِي كِتَابِ الْخَرَائِجِ عَنْ مُحَمَّدِ بْنِ الْفَرَجِ قَالَ: قَالَ لِي عَلِيُّ بْنُ مُحَمَّدٍ ع إِذَا أَرَدْتَ أَنْ تَسْأَلَ مَسْأَلَةً فَارْتَبِهَا وَ ضَعِ الْكِتَابَ تَحْتَ مُصَلَّاتِكَ وَ دَعُهُ سَاعَةً ثُمَّ أَخْرِجْهُ وَ انظُرْ فِيهِ

And from that is what is reported by Hibtullah Bin Saeed Al-Rawandy in the book ‘Al-Kharaij’, from Muhammad Bin Al Faraj who said, ‘Ali Bin Muhammad-<sup>asws</sup> said to me: ‘Whenever you want to ask a question, then write it and place the letter beneath your prayer mat and leave it for a time (hour), then extract it and look into it’.

قَالَ فَفَعَلْتُ فَوَجَدْتُ مَا سَأَلْتُهُ عَنْهُ مُوقِعًا فِيهِ

He (the narrator) said, ‘I did so and found what I have asked about signed in it’.

وَ قَدْ اقْتَصَرْتُ لَكَ عَلَى هَذَا التَّنْبِيهِ وَ الطَّرِيقِ مَفْتُوحَةً إِلَى إِمَامِكَ لِمَنْ يُرِيدُ اللَّهُ جَلَّ جَلَالُهُ عِنَايَتَهُ بِهِ وَ تَمَامَ إِحْسَانِهِ إِلَيْهِ.

And I have shortened for you upon this warning, and the road is open to your Imam-<sup>asws</sup> for the one whom Allah-<sup>azwj</sup>, Majestic is His-<sup>azwj</sup> Majestic, Wants to Care with and Complete His-<sup>azwj</sup> favour to him”.<sup>303</sup>

<sup>301</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi-<sup>ajfj</sup>, Ch 32 H 55 a

<sup>302</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi-<sup>ajfj</sup>, Ch 32 H 55 b

<sup>303</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi-<sup>ajfj</sup>, Ch 32 H 55 c

الحكاية السادسة و الخمسون [تشرف المولى عبد الرحيم الدماوندي بلقائه عليه السلام في داره]

## **The fifty-sixth story – Ennoblement of the master Abdul Raheem Al-Damawandy, by his meeting him<sup>-ajfj</sup>, may the greeting be upon him<sup>-ajfj</sup>, in his house.**

قال العالم الفاضل المتبحر النبيل الصمداني الحاج المولى رضا الهمداني في المفتاح الأول من الباب الثالث من كتاب مفتاح النبوة في جملة كلام له في أن الحجة ع قد يظهر نفسه المقدسة لبعض خواص الشيعة

The scholar, the meritorious, the explorer, the highbred Al-Samdany, the pilgrim, the master Raza Al-Hamdany in beginning of the first of the three chapters from the book 'Miftah Al-Nubuwwah' in a summary of a speech of his that the Divine Authority, his<sup>-ajfj</sup> holy self appears to some of his<sup>-ajfj</sup> special Shias.

أنه ع قد أظهر نفسه الشريفة قبل هذا بخمسين سنة لواحد من العلماء المتقين المولى عبد الرحيم الدماوندي الذي ليس لأحد كلام في صلاحه و سداده.

He<sup>-ajfj</sup>, his<sup>-ajfj</sup> noble self, had appeared fifty years before this to one of the pious scholars, the master Abdul Raheem Al-Damawandy, who it isn't for anyone to talk in correcting him and guiding him.

قال و قال هذا العالم في كتابه إني رأيته ع في داري في ليلة مظلمة جدا بحيث لا تبصر العين شيئا واقفا في جهة القبلة و كان النور يسطع من وجهه المبارك حتى أنني كنت أرى نقوش الفراش بهذا النور.

He (the narrator) said, 'And this scholar said in his book, 'I saw him<sup>-ajfj</sup> in my house during a very dark night where the eye could not see anything, standing in the direction of the Qiblah, and there was a shining light from his<sup>-ajfj</sup> Blessed face to the extent that I was seeing the prink on the bed due to this light''<sup>304</sup>

<sup>304</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 32 H 56

[الحكاية السابعة والخمسون \[تشرف رجل آخر بلقائه عليه السلام في جزيرة من جزائر البحر\]](#)

## The fifty-seventh story – Ennoblement of another man by meeting him<sup>-ajfj</sup>, may the greeting be upon him<sup>-ajfj</sup> in an island from the islands of the sea.

في كتاب المقامات للعالم الجليل المحدث السيد نعمة الله الجزائري حكاية أخرى حدثني رجل من أوثق إخواني في شوشتر في دارنا القريبة من المسجد الأعظم قال لما كنا في بحور الهند تعاطبنا عجائب البحر فحكى لنا رجل من الثقات

And in the book 'Al-Maqamaat' of the scholar, the majestic, the narrator, the Seyyid Ne'matullah Al-Jazairy, there is another tale, 'It is narrated to me by a man from the reliable ones of my brethren in Shustar in our house, nearby from the grand Masjid. He said, 'When we were in the Indian ocean, we were involved in wonders of the ocean. A man from the reliable ones narrated to us.

قال روى من أعتمد عليه أنه كان منزله في بلد على ساحل البحر وكان بينهم وبين جزيرة من جزائر البحر مسير يوم أو أقل و في تلك الجزيرة مياههم و حطبهم و ثمارهم و ما يحتاجون إليه

He said, 'It is reported from the one I rely upon that his house was in a city upon the coast of the sea, and between them and an island from the islands of the sea, there was a travel distance of a day or less, and in that island were their waters, and their firewood, and their fruits, and whatever they were needy to.

فاتفق أنهم على عادتهم ركبوا في سفينة قاصدين تلك الجزيرة و حملوا معهم زاد يوم. فلما توسطوا البحر أتاهم ريح عدلهم عن ذلك القصد و بقوا على تلك الحالة تسعة أيام حتى أشرفوا على الهلاك من قلة الماء و الطعام

It so happened and they, upon their norm, were sailing in a boat aiming for that island, and they were carrying their provisions with them. When they were in the midst of the sea, a wind came to them and turned them away from that aim, and they remain upon that state for nine days until they were overlooking upon the death from the scarcity of water and the food.

ثم إن الهوى رماهم في ذلك اليوم على جزيرة في البحر فخرجوا إليها وكان فيها المياه العذبة و الثمار الحلوة و أنواع الشجر فبقوا فيها نهارا ثم حملوا منها ما يحتاجون إليه و ركبوا سفينتهم و دفعوا.

Then, during that day, the air threw them upon an island from the islands of the ocean. They went out to it, and therein were fresh water (springs), and the fruits, and the sweets, and a variety of trees. They remained in it at daytime, then they carried from it whatever they were needy to, and they sailed their ship and went away.

فلما بعدوا عن الساحل نظروا إلى رجل منهم بقي في الجزيرة فناداهم و لم يتمكنوا من الرجوع فأروه قد شد حزمة حطب و وضعها تحت صدره و ضرب البحر عليها قاصدا لحوق السفينة فحال الليل بينهم و بينه و بقي في البحر.

When they were remote from the coast, they looked at a man from them having remained in the island. He called out to the and they were not able from the returning. They saw him to

have tied a bundle of firewood and placed it under his chest and struck the sea upon it, aiming to catch up with the boat. The night formed a barrier between them and him, and he remained in the sea.

و أما أهل السفينة فما وصلوا إلا بعد مضي أشهر فلما بلغوا أهلهم أخبروا أهل ذلك الرجل فأقاموا مأتمه فبقوا على ذلك عاما أو أكثر ثم رأوا أن ذلك الرجل قدم إلى أهله فتباشروا به و جاء إليه أصحابه فقص عليهم قصته.

And as for the people of the boat, they did not arrive until after the passing of months. When they reached their families and informed the family of that man, they established his mourning. They remained upon that for a year or more, then they saw that, that man had arrived to his family. They rejoiced with him, and his companions came to him. He narrated to them his story.

فقال لما حال الليل بيني و بينكم بقيت تقلبني الأمواج و أنا على الحزمة يومين حتى أوقعتني على جبل في الساحل فتعلقت بصخرة منه و لم أطق الصعود إلى جوفه لارتفاعه فبقيت في الماء و ما شعرت إلا بأفعى عظيمة أطول من المنار و أغلظ منها ف وقعت على ذلك الجبل و مدت رأسها تصطاد الحيتان من الماء فوق رأسي

He said, 'When the night had formed a barrier between me and you all, I remained tossed around by the waves, and I was upon the bundle for two days until it threw me to a mountain in the coast. I attached with a rock from it and could not endure the ascending to its interior due to its height. I remained in the water and was not aware except with a large serpent, taller than the minaret, and thicker than it. It fell upon that mountain and extended its head, preying the fishes from the water above my head.

فأيقنت بالهلاك و تضرعت إلى الله تعالى فرأيت عقربا يدب على ظهر الأفعى فلما وصل إلى دماغها لسعتها بأبرته فإذا لحمها قد تناثر عن عظامها و بقي عظم ظهرها و أضلاعها كالسلم العظيم الذي له مراقي يسهل الصعود عليها.

I was convinced of the death, and I beseeched to Allah<sup>-azwj</sup> the Exalted. I saw a scorpion walking upon the back of the serpent. When it reached to its brain, it stung it with its needle, and behold, its flesh scattered away from its bones, and there remained its backbone and its ribs like the large ladders which has steps for it to ease the climbing upon it'.

قال فرقيت على تلك الأضلاع حتى خرجت إلى الجزيرة شاكرا لله تعالى على ما صنع فمشيت في تلك الجزيرة إلى قريب العصر فرأيت منازل حسنة مرتفعة البنيان إلا أنها خالية لكن فيها آثار الإنس.

He (the narrator) said, 'I climbed upon those ribs until I came out to the island thanking Allah<sup>-azwj</sup> the Exalted upon what He<sup>-azwj</sup> had Done. I walked in that island to near the afternoon. I saw beautiful houses of high construction except that there were vacant, but there were impacts of the human in these'.

قال فاستترت في موضع منها فلما صار العصر رأيت عبيدا و خدما كل واحد منهم على بغل فنزلوا و فرشوا فرشاً نظيفة و شرعوا في تهيئة الطعام و طبخه فلما فرغوا منه رأيت فرسانا مقبلين عليهم ثياب بيض و خضر و بلوح من وجوههم الأنوار فنزلوا و قدم إليهم الطعام.

He (the narrator) said, 'I concealed in a place from these. When the afternoon came, I saw slaves and servants, each one of them being upon a mule. They descended and furnished a



clean sheet, and they began in preparing the good and cooking it. When they were free from it, I saw horsemen coming over. Upon them were white clothes, and green, and light was radiating from their faces. They descended and the meal was forwarded to them.

فلما شرعوا في الأكل قال أحسنهم هيئة و أعلاهم نورا ارفعوا حصة من هذا الطعام لرجل غائب فلما فرغوا ناداني يا فلان بن فلان أقبل فعجبت منه فأتيت إليهم و رحبوا بي فأكلت ذلك الطعام و ما تحققت إلا أنه من طعام الجنة

When they started to eat, their best of appearance, and their highest of Noor said: 'Raise a portion from this meal for an absent man!' When they were free, they called out to me, 'O so and so, son of so and so, come!' I was surprised from it. I came to them, and they were welcoming with me. I ate that meal, and I did not verify except that it was from the food of Paradise.

فلما صار النهار ركبوا بأجمعهم و قالوا لي انتظر هنا فرجعوا وقت العصر و بقيت معهم أياما فقال لي يوما ذلك الرجل الأنور إن شئت الإقامة معنا في هذه الجزيرة أقمت و إن شئت المضي إلى أهلك أرسلنا معك من يبلغك بلدك.

When the afternoon passed, they all rode and said to me: 'Wait over here'. They returned at the time of afternoon, and I remained with them for days. One day that most radiant man said to me: 'If you like you to stay with us in this island, stay, and if you like to go to your family, we shall send someone with you who can make you reach your city'.

فاخترت على شقاوتي بلادي فلما دخل الليل أمر لي بمركب و أرسل معي عبدا من عبيده فسرنا ساعة من الليل و أنا أعلم أن بيبي و بين أهلي مسيرة أشهر و أيام فما مضى من الليل قليل منه إلا و قد سمعنا نباح الكلاب

I chose my city, based upon my wretchedness. When the night entered, he instructed a boat for me and send a slave from his slaves with me. We travelled for an hour from the night, and I know that between me, and my family was a travel distance of months and days. It had not passed a little from the night except and we were hearing the barking of the dogs.

فقال لي ذلك الغلام هذا نباح كلابكم فما شعرت إلا و أنا واقف على باب داري فقال هذه دارك انزل إليها.

That slave said to me, 'This is barking of your dogs'. I was not aware except, and I was standing at the door of my house. He said, 'This is your door, descend to it'.

فلما نزلت قال لي قد خسرت الدنيا و الآخرة ذلك الرجل صاحب الدار ع فالتفت إلى الغلام فلم أره و أنا في هذا الوقت بينكم نادما على ما فرطت هذه حكايتي و أمثال هذه الغرائب كثيرة لا تطول الكلام بها.

When I descended, 'He said to me, 'You have incurred loss of the world and the Hereafter. That man was owner of the house (Al-Qaim-<sup>ajfi</sup>)'. I turned to the slave, but I did not see him, and at this time I am between you all, regretting upon what has been missed out from this tale and parables of this of these oddities are many, we should not prolong the talk with it'.

قلت قد ذكرنا حكاية عن كتاب نور العيون تقرب من هذه إلا أن بينهما اختلاف كثير و الله العالم بالاتحاد و التعدد.

I said, 'We have mentioned a tale from the book 'Noor Al Uyoon', near from this, except that between the two there are many differences, and Allah<sup>-azwj</sup> is most Knowing with the unity and the pluralism''.<sup>305</sup>

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<sup>305</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 32 H 57

الحكاية الثامنة و الخمسون [تشرف رجل من بقالى النجف الأشرف بلقائه عليه السلام في مسجد السهلة]

## The fifty-eighth story – Ennoblement of a man from Baqaly the noble Al-Najaf with meeting him-<sup>ajfj</sup>, may the greeting be upon him-<sup>ajfj</sup>, in Masjid Al-Sahla.

حدثني جماعة من الأتقياء الأبرار منهم السيد السند و الحبر المعتمد العالم العامل و الفقيه النبيه الكامل المؤيد المسدد السيد محمد بن العالم الأوحى السيد أحمد بن العالم الجليل و الحبر المتوحد النبيل السيد حيدر الكاظمي أيده الله تعالى و هو من أجلاء تلامذة المحقق الأستاذ الأعظم الأنصاري طاب ثراه و أحد أعيان أتقياء بلد الكاظمين ع و ملاذ الطلاب و الزوار و المجاورين و هو و إخوته و أبأؤه أهل بيت جليل معروفون في العراق بالصلاح و السداد و العلم و الفضل و التقوى يعرفون ببنت السيد حيدر جده سلمه الله تعالى.

It is narrated to me by a group of the pious ones, the righteous, from them was the Seyyid, the attributed, and the pontiff, the reliable, the scholar, the worker, and the jurist, the intelligent, the perfect, the support, and guide, the Seyyid Muhammad son of the scholar, the only one, the Seyyid Ahmad son of the scholar, the majestic, and the pontiff, the unitarian, the noble, the Seyyid Haydar Al-Kazmy, may Allah-<sup>azwj</sup> the Exalted Support him, and he was from the majestic students of the researcher, the mighty teacher, Al-Ansary, may his soil be good, and one of the assistance of the pious one of the city of Al-Kazimeyn, and the haven of students and the visitors and the neighbours, and he and his brothers and his father are of a majestic household, well known in Al-Iraq with being righteous, and the correct, and the knowledge, and the merits, and the piety, known as the household of the Seyyid Haider, his grandfather, may Allah-<sup>azwj</sup> the Exalted Keep him safe.

قال فيما كتبه إلي و حدثني به شفاه أيضا قال محمد بن أحمد بن حيدر الحسيني الحسيني لما كنت مجاورا في النجف الأشرف لأجل تحصيل العلوم الدينية و ذلك في حدود السنة الخامسة و السبعين بعد المائتين و الألف من الهجرة النبوية كنت أسمع جماعة من أهل العلم و غيرهم من أهل الديانة يصفون رجلا يبيع البقل و شبهه أنه رأى مولانا الإمام المنتظر سلام الله عليه

He said among what he wrote to me, and narrated to me with verbally as well, he said, 'Muhammad Bin Ahmad Bin Haider Al-Hasany Al-Husayni said, 'When I was in the vicinity of the noble Al-Najaf for the reason of attaining the religious sciences, and that in the year seventy five after the thousand and the two hundred from the Hijra, I heard a group from the people of knowledge and others from the religious people describing a vegetable seller, and suspected that he had seen our Imam-<sup>ajfj</sup>, the awaited, may the Greeting of Allah-<sup>azwj</sup> be upon him-<sup>ajfj</sup>.

فطلبت معرفة شخصه حتى عرفته فوجدته رجلا صالحا متدينا و كنت أحب الاجتماع معه في مكان خال لأستفهم منه كيفية رؤيته مولانا الحجة روي فداه فرصت كثيرا ما أسلم عليه و اشتري منه مما يتعاطى ببيعة حتى صار بيني و بينه نوع مودة

I sought to know the person until I knew him. I found him to be a righteous man, religious, and I used to gather with him in a vacant place in order to understand from him the details of his sighting our Master-<sup>ajfj</sup>, the Divine Authority, may my soul be sacrificed for him-<sup>ajfj</sup>. I became frequently greeting unto him and buying from him from what he was selling until there came to be a sort of cordiality between me and him.

كل ذلك مقدمة لتعرف خبره المرغوب في سماعه عندي حتى اتفق لي أي توجّهت إلى مسجد السهلة للاستجارة فيه و الصلاة و الدعاء في مقاماته الشريفة ليلة الأربعاء فلما وصلت إلى باب المسجد رأيت الرجل المذكور على الباب فاعتنمت الفرصة و كلفته المقام معي تلك الليلة

All that was a prelude to know his news which was desirous in my view to hear, until is so happened that I headed to Masjid Al-Sahla for the seeking the help in it, and the Salat and the supplications in its noble place on the night of Wednesday. When I arrive to the door of the Masjid, I saw the mentioned man at the door. So, I seized the opportunity and encumbered him the place with me that night.

فأقام معي حتى فرغنا من العمل الموظف في مسجد سهيل و توجهنا إلى المسجد الأعظم مسجد الكوفة على القاعدة المتعارفة في ذلك الزمان حيث لم يكن في مسجد السهلة معظم الإضافات الجديدة من الخدام و المساكن.

He stayed with me until we were free from the deeds assigned regarding Masjid Al-Sahla and we headed to the grand Masjid of Al-Kufa upon the recognised norm during that time where there would not be in Masjid Al-Sahla most of the new additions from the servants and the dwellers.

فلما وصلنا إلى المسجد الشريف و استقر بنا المقام و عملنا بعض الأعمال الموظفة فيه سألته عن خبره و التمسست منه أن يحدثني بالقصة تفصيلا فقال ما معناه.

When we arrived to the noble Masjid and we settled in the place and had done some of the deeds assigned regarding it, I asked him about his news and requested from him that he narrates to me with the story in detail. He said what it's meaning it: -

أني كنت كثيرا ما أسمع من أهل المعرفة و الديانة أن من لازم عمل الاستجارة في مسجد السهلة أربعين ليلة الأربعاء متوالية بنية رؤية الإمام المنتظر ع وفق لرؤيته و أن ذلك قد جريت مرارا

'I used to hear a lot from the people of understanding and religion that the one who necessitates the deeds of seeking the help in Masjid Al-Sahla for forty Wednesday nights consecutively with intention of sighting the awaited Imam<sup>ajfi</sup>, would be accorded his<sup>ajfi</sup> sighting, and that, that had been experienced repeatedly.

فاشتاقت نفسي إلى ذلك و نويت ملازمة عمل الاستجارة في كل ليلة الأربعاء و لم يمنعني من ذلك شدة حر و لا برد و لا مطر و لا غير ذلك حتى مضى لي ما يقرب من مدة سنة و أنا ملازم لعمل الاستجارة و أبأت في مسجد الكوفة على القاعدة المتعارفة.

So, my soul yearned to that, and I made the intention of necessitating the deeds of the seeking the help during every Wednesday night, and neither heat, nor cold, nor rain, nor other than that would prevent me from that, until almost a year passed for me, and I was sticking to the deeds of seeking the help and spending the night in Masjid Al-Kufa upon the known rule.

ثم إني خرجت عشية يوم الثلاثاء ماشيا على عادي و كان الزمان شتاء و كانت تلك العشية مظلمة جدا لتراكم الغيوم مع قليل مطر فتوجهت إلى المسجد و أنا مطمئن بمجيء الناس على العادة المستمرة حتى وصلت إلى المسجد و قد غربت الشمس و اشتد الظلام و كثر الرعد و البرق

Then I went out in the evening of the day of Tuesday walking upon my norm, and it was the time of winter, and that evening was very dark due to it being overcast with little drizzle. I

headed to the Masjid and I was assured with the people coming upon the continual habit, until I arrived to the Masjid, and the sun had set, and the darkness had intensified, and there was a lot of thunder and lightning.

فاشند بي الخوف و أخذني الرعب من الوحدة لأني لم أصادف في المسجد الشريف أحدا أصلا حتى أن الخادم المقرر للمجيء ليلة الأربعاء لم يبيء تلك الليلة.

The fear intensified with me, and the dread seized me from the loneliness because I did not meet anyone in the noble Masjid originally, and even the servant scheduled for coming on the Wednesday night, he did not come that night.

فاستوحشت لذلك للغاية ثم قلت في نفسي ينبغي أن أصلي المغرب و أعمل عمل الاستجارة عجلة و أمضي إلى مسجد الكوفة فصبرت نفسي و قمت إلى صلاة المغرب فصليتها ثم توجهت لعمل الاستجارة و صلاتها و دعائها و كنت أحفظه.

I felt lonely due to that to the peak, then I said within myself, 'It is appropriate if I were to pray the Maghrib Salat and do the deeds of seeking the help quickly and go to Masjid Al-Kufa'. I observed patience and stood to pray the Maghrib Salat. I prayed it, then became attentive to the deeds of seeking the help and its Salat, and its supplications, and I had memorised these.

فبينما أنا في صلاة الاستجارة إذ حانت مني التفاتة إلى المقام الشريف المعروف بمقام صاحب الزمان ع و هو في قبلة مكان مصلاي فرأيت فيه ضياء كاملا و سمعت فيه قراءة مصلى فطابت نفسي و حصل كمال الأمن و الاطمئنان و ظننت أن في المقام الشريف بعض الزوار و أنا لم أطلع عليهم وقت قدومي إلى المسجد فأكملت عمل الاستجارة و أنا مطمئن القلب.

While I was in the Salat of seeking the help when it came to me that I should turn towards the noble place known as the place of Master<sup>-ajfi</sup> of the time, and it is in direction of the place of my praying. In it was perfect illumination and I heard recitation of the Salat. My soul felt good and resulted in the perfect security and reassurance, and I thought that in the noble place there were some of the visitors and I had not notified to them the time of my arrival to the Masjid. I perfected the deeds of seeking the help and I was reassured of heart.

ثم توجهت نحو المقام الشريف و دخلته فرأيت فيه ضياء عظيما لكني لم أر بعيني سراجا و لكني في غفلة عن التفكير في ذلك و رأيت فيه سيذا جليلا مهابا بصورة أهل العلم و هو قائم يصلي فارتاحت نفسي إليه و أنا أظن أنه من الزوار الغريباء لأني تأملت في الجملة فعلمت أنه من سكنة النجف الأشرف.

Then I headed towards the noble place and entered it. I saw a mighty illumination in it, but I did not see any lamp with my eyes, but I was in the heedlessness from the thinking regarding that, and I saw in it a majestic Seyyid glorious, in the image of the people of knowledge, and he was standing praying Salat. My soul rested to him, and I thought that he was from the visitors, the strangers, because I contemplated him in totality, and I knew that he was from the dwellers of the noble Al-Najaf.

فشرعت في زيارة مولانا الحجة سلام الله عليه عملا بوظيفة المقام و صليت صلاة الزيارة فلما فرغت أردت أكلمه في المضي إلى مسجد الكوفة فهبتة و أكبرته و أنا أنظر إلى خارج المقام فأرى شدة الظلام و أسمع صوت الرعد و المطر

I started in performing the visitation of our Master<sup>-ajfj</sup> the Divine Authority, may the Greeting of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, deeds pursuant to the place, and I prayed Salat of the visitation. When I was free, I wanted to speak to him in going to Masjid Al-Kufa. I was awed by him and consider him great, and I was looking towards outside of the place. I saw severe darkness and heard the sound of thunder and rain.

فالتفت إلي بوجهه الكريم برأفة و ابتسام و قال لي تحب أن تمضي إلى مسجد الكوفة فقلت نعم يا سيدنا عادتنا أهل النجف إذا تشرفنا بعمل هذا المسجد نمضي إلى مسجد الكوفة و نبات فيه لأن فيه سكانا و خداما و ماء.

He turned to me with his honourable face with kindness and smile, and he said to me: 'Would you like to go to Masjid Al-Kufa?' I said, 'Yes, of our chief! Our habit, of the people of Al-Najaf, when we have ennobled with the deeds of this Masjid, we tent to go to Masjid Al-Kufa and spend the night in it, because in it are dwellers, and servants, and there is water'.

فقام و قال قم بنا نمضي إلى مسجد الكوفة فخرجت معه و أنا مسرور به و بحسن صحبته فمشينا في ضياء و حسن هواء و أرض يابسة لا تعلق بالرجل و أنا غافل عن حال المطر و الظلام الذي كنت أراه حتى وصلنا إلى باب المسجد و هو روي فدهاء معي و أنا في غاية السرور و الأمن بصحبته و لم أر ظلاما و لا مطرا.

He stood up and said: 'Arise with us, we shall go to Masjid Al-Kufa'. I went out with him, and I was cheerful with him, and with the excellence of his companionship. We walked in the illumination and goodly air, and dry ground, not attaching with the man, and I was heedless from the state of the rain and the darkness which I had seen, until we arrived at the door of the Masjid, and he<sup>-ajfj</sup>, may my soul be sacrifice for him<sup>-ajfj</sup>, was with me and I was in the peak of happiness and the security with his<sup>-ajfj</sup> companionship, and I neither saw any darkness nor any rain.

فطرقت باب الخارجة عن المسجد و كانت مغلقة فأجابني الخادم من الطارق فقلت افتح الباب فقال من أين أقبلت في هذه الظلمة و المطر الشديد فقلت من مسجد السهلة

I knocked on the door outside from the Masjid, and it was closed. The servant answered me, 'Who is the night comer?' I said, 'Open the door!' He said, 'Where are you coming from in this darkness and the rain is intense?' I said, 'From Masjid Al-Sahla'.

فلما فتح الخادم الباب التفت إلى ذلك السيد الجليل فلم أره و إذا بالدنيا مظلمة للغاية و أصابني المطر فجعلت أنادي يا سيدنا يا مولانا تفضل فقد فتحت الباب و رجعت إلى ورائي أتفحص عنه و أنادي فلم أر أحدا أصلا و أضرب في الهواء و المطر و البرد في ذلك الزمان القليل.

When the servant opened the door, I turned to that majestic Seyyid, but I did not see him, and there, the world was so dark, and the rain hit me. I went on to call out, 'O our chief! O our Master<sup>-ajfj</sup>! Please (enter) for the door has been opened!' And I returned to my back to check him<sup>-ajfj</sup> out, and I was calling out. But I did not see anyone originally, and I was being harmed by the air, and the rain, and the cold in that little time.

فدخلت المسجد و انتبهت من غفلي و كأني كنت نائما فاستيقظت و جعلت ألوم نفسي على عدم التنبيه لما كنت أرى من الآيات الباهرة و أتذكر ما شاهدهته و أنا غافل من كراماته من الضياء العظيم في المقام الشريف مع أبي لم أر سراجا

I entered the Masjid and it ended up from my heedlessness, and it was as if I was sleeping. So I woke up and went on to blame myself upon the inattentiveness at what I had seen from the dazzling signs, and I remembered what I had witnessed, and I was heedless from his<sup>-ajfj</sup> extraordinary acts, from the mighty illumination in the noble place, along with that I did not see any lamp.

و لو كان في ذلك المقام عشرون سراجا لما وفي بذلك الضياء و ذكرت أن ذلك السيد الجليل سماني باسمي مع أبي لم أعرفه و لم أره قبل ذلك.

And had there been twenty lamps in that place, it would not have resulted in that illumination. And I remembered, that Seyyid had name me with my name along with the name of my father and did not recognise him<sup>-ajfj</sup> and had not seen him before that.

و تذكرت أبي لما كنت في المقام كنت أنظر إلى فضاء المسجد فأرى الظلام الشديد و أسمع صوت المطر و الرعد و إني لما خرجت من المقام مصاحباً له سلام الله عليه كنت أمشي في ضياء بحيث أرى موضع قدمي و الأرض يابسة و الهواء عذب حتى وصلنا إلى باب المسجد

And I remembered, when I was in the place, I was looking at the atmosphere of the Masjid, and I had seen severe darkness and had heard the sound of rain and thunder, and when I had gone out from the place accompanying him<sup>-ajfj</sup>, may the Greeting of Allah<sup>-azwj</sup> be upon him<sup>-ajfj</sup>, I was walking in the illumination. I would see the place of my feet and the dry ground, and the fresh air, until we had arrived at the door of the Masjid.

و منذ فارقتي شاهدت الظلمة و المطر و صعوبة الهواء إلى غير ذلك من الأمور العجيبة التي أفادتني اليقين بأنه الحجة صاحب الزمان ع الذي كنت أتمنى من فضل الله التشرف برؤيته و تحملت مشاق عمل الاستجارة عند قوة الحر و البرد لمطالعة حضرته سلام الله عليه فشكرت الله تعالى شأنه و الحمد لله.

And since my separation, I had witnessed the darkness and the rain and the difficult wind to being other than that, from the wonderous matters which benefited my certainty that he<sup>-ajfj</sup> is the Divine Authority, Master<sup>-ajfj</sup> of the time whom I had been wishing for, from the Grace of Allah<sup>-azwj</sup>, the ennoblement with sighting him<sup>-ajfj</sup>, and had endured the difficulties of the deeds of seeking the help during the times of heat and cold, in order to notice his<sup>-ajfj</sup> presence, may the Greeting of Allah<sup>-azwj</sup> be upon him<sup>-ajfj</sup>. So I thanked Allah<sup>-azwj</sup> the Exalted of His<sup>-azwj</sup> Glory, and the praise is for Allah<sup>-azwj</sup>.<sup>306</sup>

<sup>306</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 32 H 58

الحكاية التاسعة و الخمسون [تشرف الحاج علي البغدادي بلقائه عليه السلام]

## The fifty-ninth story – Ennoblement of Al-Haaj Ali Al-Baghdady by meeting him<sup>-ajfj</sup>, may the greeting be upon him.

و قال أدام الله أيام سعادته في كتابه إلى حكاية أخرى اتفقت لي أيضا و هي أني منذ سنين متطاولة كنت أسمع بعض أهل الديانة و الوثاقفة يصفون رجلا من كسبة أهل بغداد أنه رأى مولانا الإمام المنتظر سلام الله عليه

And he, may Allah<sup>-azwj</sup> Perpetuate the days of his happiness, said in his book to me, another tale, 'It happened for me as well, and it is that for years I had been hearing some people of religion and trusted ones describing a man from the from the people of Baghdad that he had seen our Master<sup>-ajfj</sup>, the awaited Imam<sup>-ajfj</sup>, may the Greeting of Allah<sup>-azwj</sup> be upon him<sup>-ajfj</sup>.

و كنت أعرف ذلك الرجل و بيني و بينه مودة و هو ثقة عدل معروف بأداء الحقوق المالية و كنت أحب أن أسأله بيني و بينه لأنه بلغني أنه يخفي حديثه و لا يبيده إلا لبعض الخواص ممن يأمن إذاعته خشية الاشتهار فيهبأ به من ينكر ولادة المهدي و غيبته أو ينسبه العوام إلى الفخر و تنزيه النفس و حيث إن هذا الرجل في الحياة لا أحب أن أصرح باسمه خشية كراهته.

And I used to know that man, and between me and him there was cordiality, and he was trusted, just, know with the fulfilment of the rights of wealth, and I used to love asking him, between me and him, because it had reached me that he was concealing his narrations and not reveal these except to some of the special ones from the ones he was safe would not broadcast it, fearing the publicity, so that the one who denies the birth of the Mahdi<sup>-ajfj</sup> and his<sup>-ajfj</sup> occultation would mock him, or the general public would attribute him to the pride and self-disdain, and where this man, during the life did not like to declare his name, fearing its dislike.

و بالجملة فإني في هذه المدة كنت أحب أن أسمع منه ذلك تفصيلا حتى اتفق لي أني حضرت تشييع جنازة من أهل بغداد في أواسط شهر شعبان من هذه السنة و هي سنة اثنتين و ثلاثمائة بعد الألف من الهجرة النبوية الشريفة في حضرة الإمامين مولانا موسى بن جعفر و سيدنا محمد بن علي الجواد سلام الله عليهما

And in summary, in this period, I used to love listening to that from him in detail, until it so happened for me that I attended escorting a funeral from the people of Baghdad in the middle of the month of Shaban of this year, and it is the year three hundred and two after that thousand from the Prophetic Hijra, in the presence of the two Imams<sup>-asws</sup>, our Master<sup>-asws</sup> Musa Bin Ja'far<sup>-asws</sup>, and our Chief Muhammad<sup>-asws</sup> Bin Ali Al-Jawad<sup>-asws</sup>, may the Greeting of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup> both.

و كان الرجل المزبور في جملة المشيعين فذكرت ما بلغني من قصته و دعوته و جلسنا في الرواق الشريف عند باب الشباك النافذ إلى قبة مولانا الجواد ع فكلفته بأن يحدثنني بالقصة فقال ما معناه.

And the man was strong in the whole of the escorting. I remembered what had reached me from his story, and his claim, and we sat in the noble corridor by the window door, leading to the dome of our Master<sup>-asws</sup> Al Jawad<sup>-asws</sup>. I encumber him that he narrates to me with the story. He said, what it's meaning it: -



أنه في سنة من سني عشرة السبعين كان عندي مقدار من مال الإمام ع عزمت على إيصاله إلى العلماء الأعلام في النجف الأشرف و كان لي طلب على تجارها فمضيت إلى زيارة أمير المؤمنين سلام الله عليه في إحدى زيارته المخصوصة و استوفيت ما أمكنتني استيفاءه من الديون التي كانت لي و أوصلت ذلك إلى متعددين من العلماء الأعلام من طرف الإمام ع لكن لم يف بما كان علي منه بل بقي على مقدار عشرين تومانا فعزمت على إيصال ذلك إلى أحد علماء مشهد الكاظمين.

'In a year from the tenth of the seventy, there was in my possession from the wealth of the Imam<sup>-asws</sup> I was determined upon delivering it to the scholars, the flags in the noble Al-Najaf, and there was a demand for me upon its traders. I went to visit Amir Al-Momineen<sup>-asws</sup>, may the greeting be upon him<sup>-asws</sup>, in one of his<sup>-asws</sup> specialised visitations, and I fulfilled whatever I was able upon fulfilling it, from the debts which were for me, and delivered that to the various scholars, the flags from the side of the Imam<sup>-asws</sup>, but I could not fulfil with what was upon me from him<sup>-asws</sup>. But there still remained an amount of twenty Toomans. I determined upon delivering that to one of the scholar of the shine of Al-Kazimeyn.

فلما رجعت إلى بغداد أحببت أداء ما بقي في ذمتي على التعجيل و لم يكن عندي من النقد شيء فتوجهت إلى زيارة الإمامين ع في يوم خميس و بعد التشرف بالزيارة دخلت على المجتهد دام توفيقه و أخبرته بما بقي في ذمتي من مال الإمام ع و سألته أن يحول ذلك علي تدريجاً و رجعت إلى بغداد في أواخر النهار حيث لم يسعني لشغل كان لي و توجهت إلى بغداد ماشياً لعدم تمكيني من كراء دابة.

When I returned to Baghdad, I loved to pay off whatever had remained in my responsibility upon the haste, and there did not happen to be in my possession, anything from the cash. So I headed to visit the two Imams<sup>-asws</sup> during the day of Thursday, and after the ennoblement with the visitation, I entered to the Mujtahid, may his inclination be perpetual, and I informed him with what had remained in my responsibility, from the wealth of the Imam<sup>-ajfj</sup>, and I asked him to turn it around for me gradually, and I returned to Baghdad at the end of the day where there was no leeway for me for an occupation which was for me, and I headed to Baghdad walking due to the impossibility of my being able to hire an animal.

فلما تجاوزت نصف الطريق رأيت سيداً جليلاً مهاجراً متوجهاً إلى مشهد الكاظمين ع ماشياً فسلمت عليه فرد علي السلام و قال لي يا فلان و ذكر اسمي لم لم تبق هذه الليلة الشريفة ليلة الجمعة في مشهد الإمامين

When I had crossed half the road, I saw a majestic Seyyid, glorious, hearing to the shrine of Al-Kazimeyn, walking. I greeted unto him. He responded the greeting to me and said to me, 'O so and so!' - and he mentioned my name - 'Why did not remain this noble night, the night of Friday, in the shrine of the two Imams<sup>-asws</sup>?'

فقلت يا سيدنا عندي مطلب مهم منعني من ذلك فقال لي ارجع معي و بت هذه الليلة الشريفة عند الإمامين ع و ارجع إلى مهمك غدا إن شاء الله.

I said, 'O our chief! There was an important demand with me preventing me from that'. He said to me: 'Return with me and spend this noble night in the presence of the two Imams<sup>-asws</sup> and return to your important matter in the morning if Allah<sup>-azwj</sup> so Desires'.

فارتاحت نفسي إلى كلامه و رجعت معه منقاداً لأمره و مشيت معه بجانب نهر جار تحت ظلال أشجار خضرة نضرة متدلية على رؤوسنا و هواء عذب و أنا غافل عن التفكير في ذلك و خطر ببالي أن هذا السيد الجليل سماه باسمي مع أنه لم أعرفه ثم قلت في نفسي لعله هو يعرفني و أنا ناس له.

My soul was at rest to his talk, and I returned with him, yielding to his instructions, and I walked with him by the side of a river flowing beneath the shades of green trees, with freshness hand upon our heads, and fresh air, and I was heedless from the thinking regarding that, and occurrence in my mind that this majestic Seyyid had named me with my name, along with that I did not know him. Then I said within myself, 'Perhaps he knows me, and I have forgotten him'.

ثم قلت في نفسي إن هذا السيد كأنه يريد مني من حق السادة و أحببت أن أوصل إلى خدمته شيئا من مال الإمام الذي عندي

Then I said within myself, 'This Seyyid, it is as if he wanted from me from the right of the Seyyid that I should deliver to his service something from the wealth of the Imam<sup>-ajfj</sup> which is in my possession'.

فقلت له يا سيدنا عندي من حقكم بقية لكن راجعت فيه جناب الشيخ الفلاني لأؤدي حقكم بإذنه و أنا أعني السادة

I said to him, 'O our chief! In my possession there is something remaining from your rights, but I referred regarding it to the right honourable Sheikh so and so, to pay your rights by his permission, and I mean the Seyyids'.

فتبسم في وجهي و قال نعم و قد أوصلت بعض حقنا إلى وكلائنا في النجف الأشرف أيضا و جرى على لساني أي قلت له ما أديته مقبول فقال نعم

He smiled in my face and said: 'Yes, and you have delivered part of our rights to our representatives in the noble Al-Najaf as well'. And it flowed upon my tongue that I should say to him what I had delivered whether it was accepted. He said, 'Yes'.

ثم خطر في نفسي أن هذا السيد يقول بالنسبة إلى العلماء الأعلام وكلائنا و استعظمت ذلك ثم قلت العلماء وكلاء على قبض حقوق السادة و شملتني الغفلة.

Then it occurred in myself that this Seyyid is saying with the attribution to the scholars, the flags as 'Our representatives', and that was grievous. Then I said (to myself), 'The scholars are representatives upon taking possession of the rights of the Seyyids', and the heedlessness overcame me.

ثم قلت يا سيدنا قراء تعزية الحسين ع يقرءون حديثا أن رجلا رأى في المنام هودجا بين السماء و الأرض فسأل عمن فيه فقيل له فاطمة الزهراء و خديجة الكبرى فقال إلى أين يريدون فقيل زيارة الحسين ع في هذه الليلة ليلة الجمعة

Then I said, 'O our chief! The reciters of the consolation of Al-Husayn<sup>-asws</sup> are reciting a Hadith that a man saw in the dream, a carriage between the sky and the earth. He asked about the ones in it. It was said to him, '(Syeda) Fatima Al-Zahra<sup>-asws</sup>, and (Syeda) Khadeeja Al-Kubra<sup>-asws</sup>'. He said, 'Where are they intending to go to?' It was said, 'Visitation of Al-Husayn<sup>-asws</sup> in this night, the night of Friday'.

و رأى رقاعا تتساقط من الهودج مكتوب فيها أمان من النار لزوار الحسين ع في ليلة الجمعة هذا الحديث صحيح فقال ع نعم زيارة الحسين ع في ليلة الجمعة أمان من النار يوم القيامة.

And he saw a note falling from the carriage. There was written in it the security from the Fire for the visitors of Al-Husayn<sup>-asws</sup> during the night of Friday. Is this Hadith correct?' He said: 'Yes, visitation of Al-Husayn<sup>-asws</sup> during the night of Friday is a security from the Fire on the Day of Qiyamah'.

قال و كنت قبل هذه الحكاية بقليل قد تشرفت بزيارة مولانا الرضا ع

He (the narrator) said, 'And before this tale by a little, I had been ennobled with visiting our Master<sup>-asws</sup> Al-Reza<sup>-asws</sup>'.

فقلت له يا سيدنا قد زرت الرضا علي بن موسى ع و قد بلغني أنه ضمن لزواره الجنة هذا صحيح فقال ع هو الإمام الضامن فقلت زيارتي مقبولة فقال ع نعم مقبولة.

I said to him, 'O our chief! I have visited Al-Reza Ali Bin Musa<sup>-asws</sup>, and it has reached me that he<sup>-asws</sup> has guaranteed the Paradise for his<sup>-asws</sup> visitors. Is this correct?' He<sup>-ajfj</sup> said: 'He<sup>-asws</sup> is the guarantor Imam<sup>-asws</sup>'. I said, 'Is my visitation accepted?' He<sup>-ajfj</sup> said: 'Yes, accepted!'

و كان معي في طريق الزيارة رجل متدين من الكسبة و كان خليطاً لي و شريكاً في المصرف فقلت له يا سيدنا إن فلانا كان معي في الزيارة زيارته مقبولة فقال نعم العبد الصالح فلان بن فلان زيادته مقبولة

And with me, in the road to the visitation, there was a religious man from the town, and he used to mingle with me and an associate in the dealings. I said to him, 'O our chief! So and so was with me in the visitation, an accepted visitation'. He said, 'Yes, the righteous servant, so and so, son of so and so, is more accepted'.

ثم ذكرت له جماعة من كسبة أهل بغداد كانوا معنا في تلك الزيارة و قلت إن فلانا و فلانا و ذكرت أسماءهم كانوا معنا زيارتهم مقبولة

Then I mentioned to him a group from the town of the people of Baghdad who were with us during that visitation, and I said, 'So and so, and so and so' - and I mentioned their names - 'Were with us in their accepted visitations'.

فأدار ع وجهه إلى الجهة الأخرى و أعرض عن الجواب فهبته و أكبرته و سكت عن سؤاله.

He<sup>-ajfj</sup> turned his<sup>-ajfj</sup> face to another direction and turned away from the answering. I was awed by him<sup>-ajfj</sup> and considered him<sup>-ajfj</sup> great and was silent from asking him<sup>-ajfj</sup>.

فلم أزل ماشياً معه على الصفة التي ذكرتها حتى دخلنا الصحن الشريف ثم دخلنا الروضة المقدسة من الباب المعروف بباب المراد فلم يقف على باب الرواق و لم يقل شيئاً حتى وقف على باب الروضة من عند رجلي الإمام موسى ع

I did not cease walking with him<sup>-ajfj</sup> upon the description which I have mentioned, until we entered the noble courtyard. Then we entered the holy shrine from the door known as 'Baab Al-Murad'. He<sup>-ajfj</sup> did not pause at 'Baab Al-Waraq' and did not say anything until he<sup>-ajfj</sup> paused at the door of the shrine by the legs of the Imam Musa<sup>-asws</sup>.

فوقفت بجانبه و قلت له يا سيدنا اقرأ حتى اقرأ معك فقال السلام عليك يا رسول الله السلام عليك يا أمير المؤمنين و ساق على باقي أهل العصمة ع حتى وصل إلى الإمام الحسن العسكري ع.

I paused by his<sup>-ajfj</sup> side and said to him<sup>-ajfj</sup>, 'O our chief! Recite, until I recite along with you<sup>-ajfj</sup>!' He<sup>-ajfj</sup> said: 'The greetings be unto you<sup>-sawww</sup>, O Rasool-Allah<sup>-sawww</sup>! The greetings be unto you<sup>-asws</sup>, O Amir Al-Momineen<sup>-asws</sup>' – and he<sup>-ajfj</sup> continued upon the remainder of the people<sup>-asws</sup> of infallibility until he arrived to the Imam Al-Hassan Al-Askari<sup>-asws</sup>.

ثم التفت إلي بوجهه الشريف و وقف متبسما و قال أنت إذا وصلت إلى السلام على الإمام العسكري ما تقول

Then he<sup>-asws</sup> turned to me with his<sup>-ajfj</sup> noble face and stood smiling, and said: 'You, whenever you get to the greeting upon the Imam Al-Askari<sup>-asws</sup>, what do you say?'

فقلت أقول السلام عليك يا حجة الله يا صاحب الزمان

I said, 'I am saying, 'The greeting be unto you<sup>-ajfj</sup> O Divine Authority of Allah<sup>-azwj</sup>, O Master<sup>-ajfj</sup> of the time!''

قال فدخل الروضة الشريفة و وقف على قبر الإمام موسى ع و القبلة بين كتفيه.

He (the narrator) said, 'He<sup>-ajfj</sup> entered the noble shrine and paused at the grave of the Imam Musa<sup>-asws</sup>, and the Qiblah was between his<sup>-ajfj</sup> shoulders.

فوقفت إلى جنبه و قلت يا سيدنا زر حتى أزور معك

I paused to his<sup>-ajfj</sup> side and said, 'O our chief! Perform visitation until I perform visitation along with you<sup>-ajfj</sup>'.

فبدأ ع بزيارة أمين الله الجامعة المعروفة فزار بها و أنا أتابعه ثم زار مولانا الجواد ع و دخل القبة الثانية قبة محمد بن علي ع و وقف يصلي فوقفت إلى جنبه متأخرا عنه قليلا احتراماً له و دخلت في صلاة الزيارة

He<sup>-ajfj</sup> began with 'Ziyarat Ameen Allah<sup>-azwj</sup>', the well-known collection. He<sup>-ajfj</sup> performed visitation by it and I was following him<sup>-ajfj</sup>. Then he<sup>-ajfj</sup> performed visitation of our Master<sup>-asws</sup> Al-Jawad<sup>-asws</sup> and entered the second dome, dome of Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> and paused to pray Salat. I stood to his<sup>-ajfj</sup> side, behind him<sup>-ajfj</sup> a little in respect for him<sup>-ajfj</sup>, and I entered in the Salat of the visitation.

فخطر ببالي أن أسأله أن يبيت معي تلك الليلة لأتشرف بضيافته و خدمته و رفعت بصري إلى جهته و هو يجني متقدماً علي قليلاً فلم أره.

It occurred in my mind that I should ask him to spend that night with him to be ennobled by hosting him<sup>-ajfj</sup> and serving him<sup>-ajfj</sup>, and I raised my eyes to his<sup>-ajfj</sup> face, and he<sup>-ajfj</sup> was by my side, in front of me a little, but I did not see him<sup>-ajfj</sup>.

فخففت صلاتي و قمت و جعلت أتصفح وجوه المصلين و الزوار لعلي أصل إلى خدمته حتى لم يبق مكان في الروضة و الرواق إلا و نظرت فيه فلم أر له أثراً أبداً

I lightened my Salat and stood up and went on to browse the faces of the ones praying, and of the visitors, perhaps I could arrive to serving him<sup>-ajfj</sup>, until there did not remain any place in the shrine and the enclosure except and I looked into it but could not see any trace for him<sup>-asws</sup>, ever!

ثم انتبهت و جعلت أتأسف على عدم التنبيه لما شاهدته من كراماته و آياته من انقيادي لأمره مع ما كان لي من الأمر المهم في بغداد و من تسميته إياي مع أنني لم أكن رأيتة و لا عرفته و لما خطر في قلبي أن أدفع إليه شيئاً من حق الإمام ع و ذكرت لي أنني راجعت في ذلك المجتهد الفلاني لأدفع إلى السادة بإذنه قال لي ابتداء منه نعم و أوصلت بعض حقنا إلى وكلائنا في النجف الأشرف.

Then I noticed and went on to regret upon not having paid attention to what I had witnessed from his<sup>-ajfj</sup> extraordinary acts and his<sup>-ajfj</sup> signs from my yielding to his<sup>-ajfj</sup> instructions what had happened to me from the important affair in Baghdad, and from his<sup>-ajfj</sup> naming me along with that I had not seen him nor knew him, and when it had occurred in my mind that I should hand over to him something from the right of the Imam<sup>-ajfj</sup>, and he<sup>-ajfj</sup> had mentioned to me that I had referred regarding that to the so and so Mujtahid to hand over to the Seyyids by his permission. He<sup>-ajfj</sup> had said to me initiating from him<sup>-ajfj</sup>: ‘Yes, and you have delivered part of our<sup>-ajfj</sup> right to our<sup>-ajfj</sup> representatives in the noble Al-Najaf’.

ثم تذكرت أنني مشيت معه بجانب نهر جار تحت أشجار مزهرة متدللية على رؤوسنا و أين طريق بغداد و ظل الأشجار الزاهرة في ذلك التاريخ

The I remembered that I had walked with him<sup>-ajfj</sup> by the side of the rive flowing beneath blossoming trees hanging upon our heads, and where are they in the road of Baghdad and shades of the blossoming trees in that date?

و ذكرت أيضاً أنه سمي خليطي في سفر زيارة مولانا الرضا باسمه و وصفه بالعبد الصالح و بشرني بقبول زيارته و زيارتي

And I remembered as well that he had named my mingling one during the journey of the visitation of our Master<sup>-asws</sup> Al-Reza<sup>-asws</sup> with his name and his description as ‘the righteous servant’ and had given me the glad tidings of the acceptance of his visitation.

ثم إنه أعرض بوجهه الشريف عند سؤالي إياه عن حال جماعة من أهل بغداد من السوق كانوا معنا في طريق الزيارة و كنت أعرفهم بسوء العمل مع أنه ليس من أهل بغداد و لا كان مطلعاً على أحوالهم لو لا أنه من أهل بيت النبوة و الولاية ينظر إلى الغيب من وراء ستر رقيق.

Then he<sup>-ajfj</sup> had turned his<sup>-ajfj</sup> noble face away during my asking him<sup>-ajfj</sup> about the state of a group from the people of Baghdad, from the market. They were with us in the road of the visitation, and I used to know them being with evil deeds, along with that he<sup>-ajfj</sup> wasn’t from the people of Baghdad, nor was he<sup>-ajfj</sup> notified upon their situations, if he<sup>-ajfj</sup> had not been from the People<sup>-asws</sup> of the household of the Prophet-hood and the Wilayat, looking into the hidden matters from behind a thin veil.

و مما أفادني اليقين بأنه المهدي ع أنه لما سلم على أهل العصمة ع في مقام طلب الإذن و وصل السلام إلى مولانا الإمام العسكري التفت إلي و قال لي أنت ما تقول إذا وصلت إلى هنا فقلت أقول السلام عليك يا حجة الله يا صاحب الزمان فتبسم و دخل الروضة المقدسة

And from what had benefitted my certainty that he<sup>-ajfj</sup> is Al-Mahdi<sup>-ajfj</sup> was that when he<sup>-ajfj</sup> had greeted unto the people<sup>-asws</sup> of infallibility in the place of seeking the permission, and send the greeting to our Master<sup>-asws</sup> the Imam Al-Askari<sup>-asws</sup>, he<sup>-ajfj</sup> had turned to me and said to me:

'You, what are you saying when you arrive over here?' I had said, 'I am saying, 'The greeting be unto you<sup>-ajfj</sup>, O Divine Authority of Allah<sup>-azwj</sup>, O Master<sup>-asws</sup> of the time!', he<sup>-ajfj</sup> had smiled and entered the holy shrine.

ثم افتقادي إياه و هو في صلاة الزيارة لما عزمت على تكليفه بأن أقوم بخدمته و ضيافته تلك الليلة إلى غير ذلك مما أفادني القطع بأنه هو الإمام الثاني عشر صلوات الله عليه و على آباءه الطاهرين وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Then my losing him<sup>-ajfj</sup> while he<sup>-ajfj</sup> was in the Salat of the visitation, when I had determined upon encumbering him that I would stand with serving him<sup>-ajfj</sup> and hosting him<sup>-ajfj</sup> during that night, to other than that from what had increased the feeling that he<sup>-ajfj</sup> surely is the twelfth Imam<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-ajfj</sup> and his<sup>-ajfj</sup> pure forefathers<sup>-asws</sup>, and the praise is for Allah<sup>-azwj</sup>, Lord<sup>-azwj</sup> of the worlds.

و ينبغي أن يعلم أن هذا الرجل و الرجل المتقدم ذكره في القصة السابقة هما من السوقة و قد حدثاني بهذين الحديثين باللغة المصحفة التي هي لسان أهل هذا الزمان فاللفظ مني مع المحافظة التامة على المعنى فهو حديث بالمعنى و كتب أقل أهل العلم محمد بن أحمد بن الحسن الحسيني الكاظمي مسكنا.

And it is befitting that this man and the aforementioned man in the previous story, they were from the ordinary people, and they had narrated me with these two Ahadith in the language of the Quran which it is the tongue of the people of this time. The wordings are from me along with the complete memorisation upon the meaning. So it is a Hadith with the meaning and written by the lowest of the people of knowledge, Muhammad Bin Ahmad Bin Al Hassan Al-Husayny Al-Kazimi as a dwelling place.

قلت ثم سألته أيده الله تعالى عن اسمه و حدثني غيره أيضا أن اسمه الحاج علي البغدادي و هو من التجار و أغلب تجارته في طرف جدة و مكة و ما والاها بطريق المكاتبه

I said, 'The I asked him, may Allah<sup>-azwj</sup> the Exalted Support him, about his name, and it is narrated to me by someone else as well, his name is Al-Haaj Ali Al-Baghdady, and he is from the traders and most of his business is in the outskirts of Jeddah and Makkah, and what follows in in the way of the writing.

و حدثني جماعة من أهل العلم و التقوى من سكنة بلدة الكاظم ع بأن الرجل من أهل الصلاح و الديانة و الورع و المواظبين على أداء الأخماس و الحقوق و هو في هذا التأريخ طاعن في السن أحسن الله عاقبته.

And it is narrated to me by a group from the people of knowledge and the piety from the dwellers of the city of Al-Kazim<sup>-asws</sup>, that the man from the righteous people and the religion, and the devoutness, and the preaching upon paying the Khums, and the rights, and he, in this date, was and old man in years, may Allah<sup>-azwj</sup> Make good his end-result".<sup>307</sup>

<sup>307</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 32 H 59

## TWO IMPORTANT BENEFITS

الفائدة الاولى [في توجيه التوقيه الذي خرج من صاحب الدار عليه السلام إلى علي بن محمد السمري بأن من ادعى الرؤية في الغيبة الكبرى فهو كاذب]

**The first benefit – Arrival of the letter which came out from Master<sup>-ajfj</sup> of the house, may the greeting be upon him<sup>-ajfj</sup>, to Ali Bin Muhammad Al-Samry with: ‘The once who claims the sighting during the major occultation, he is a liar’.**

روى الشيخ الطوسي في كتاب الغيبة عن الحسن بن أحمد المكتب و الطبرسي في الاحتجاج مرسلًا أنه خرج التوقيع إلى أبي الحسن السمري.

It is reported by the Sheikh Al-Tusi in the book ‘Al-Ghayba’, from Al-Hassan Bin Ahmad Al-Maktab and Al-Tabary in ‘Al-Ihtijaj’, with an unbroken chain that the letter emerged to Abu Al-Hassan Al-Samry.

يا علي بن محمد السمري اسمع أعظم الله أجر إخوانك فيك فإنك ميت ما بينك و ما بين ستة أيام فاجمع أمرك و لا توص إلى أحد يقوم مقامك بعد وفاتك فقد وقعت الغيبة التامة

‘O Ali Bin Muhammad Al-Samry, listen! May Allah<sup>-azwj</sup> Magnify the Recompense of your brethren regarding you, for you shall be dying in what is between you and six days, therefore gather your affairs and do not bequeath to anyone to be standing in your position after your expiry, for the complete occultation has occurred.

فلا ظهور إلا بعد إذن الله تعالى ذكره و ذلك بعد الأمد و قسوة القلوب و امتلاء الأرض جورًا

So, there will be no appearance except after Allah<sup>-azwj</sup>, Exalted is His<sup>-azwj</sup> Mention, Permits, and that would be after the term and hardening of the hearts, and filling of the earth with tyranny.

و سيأتي من شيعتي من يدعي المشاهدة ألا فمن ادعى المشاهدة قبل خروج السفيناني و الصيحة فهو كذاب مفتر و لا حول و لا قوة إلا بالله العلي العظيم..

And there shall be coming, from my Shias, ones who will claim the witnessing. Indeed! The one who claims the witnessing before the emergence of Al-Sufyan and the Scream, so he is a liar, a fabricator. And there is neither any might nor strength except with Allah<sup>-azwj</sup> the Exalted, the Magnificent”.

و هذا الخبر بظاهره يناهي الحكايات السابقة و غيرها مما هو مذكور في البحار و الجواب عنه من وجوه.

And this Hadith, in its apparent, negates the previous stories and others such from what it mentioned in Al-Bihar (Al-Anwaar), and the answer about it is from aspects.

الأول أنه خبر واحد مرسل غير موجب علما فلا يعارض تلك الوقائع و القصص التي يحصل القطع عن مجموعها بل و من بعضها المتضمن لكرامات و مفاخر لا يمكن صدورهما من غيره ع

The first is that it is a solitary Hadith having been transmitted without valid knowledge, so it does not contradict those events and stories which is a resulting piece from the total. But, and from some of these contain the extraordinary acts and feats which are not possible to be coming from other than him<sup>-ajfj</sup>.

فكيف يجوز الإعراض عنها لوجود خبر ضعيف لم يعمل به ناقله و هو الشيخ في الكتاب المذكور كما يأتي كلامه فيه فكيف بغيره و العلماء الأعلام تلقوها بالقبول و ذكروها في زبرهم و تصانيفهم معولين عليها معتنين بها.

So how can it be allowed to be turning away from these due to the existence of a weak Hadith which the transmitters have not worked with, and he is the Sheikh in the mentioned book, just as his speech have appeared in it. So, how can it be with others, and the scholars, the flags have received it with acceptance and have mentioned these in their discussions and their classification, relying upon these and taking care with it?

الثاني ما ذكره في البحار بعد ذكر الخبر المزبور ما لفظه لعله محمول على من يدعي المشاهدة مع النيابة و إيصال الأخبار من جانبه إلى الشيعة على مثال السفراء لئلا ينافي الأخبار التي مضت و سيأتي فيمن رآه ع و الله يعلم.

The second is what is mentioned in Al-Bihar (Al-Anwaar) after mentioning the discussed Hadith what its wordings are perhaps carried upon the one who claims the witnessing along with the deputyship, and arrival of the news from his<sup>-ajfj</sup> side to the Shias upon the likes of the ambassadors, lest the news be negate that which has passed, and I shall come regarding the ones who have seen him<sup>-ajfj</sup>. And Allah<sup>-azwj</sup> Knows.

الثالث ما يظهر من قصة الجزيرة الخضراء قال الشيخ الفاضل علي بن فاضل المازندراني فقلت للسيد شمس الدين محمد و هو العقب السادس من أولاده ع يا سيدي قد روينا عن مشايخنا أحاديث رويت عن صاحب الأمر ع أنه قال لما أمر بالغيبة الكبرى من رأني بعد غيبتك فقد كذب فكيف فيكم من يراه

The third is what is apparent from the story of the green island. The Sheikh Al Fazil Ali Bin Fazil Al Mazandarany said, 'I said to the Seyyid Shams Al-Deen Muhammad, and he was the sixth posterity from his children, 'O my chief! We are reporting from our elders Ahadith reported from Master<sup>-ajfj</sup> of the time having said: 'When it will be the matter of the major occultation, the one who sees me<sup>-ajfj</sup> after my<sup>-ajfj</sup> occultation, so he has lied!' So how is it among you all, the one who has seen him<sup>-ajfj</sup>?'

فقال صدقت إنه ع إنما قال ذلك في ذلك الزمان لكثرة أعدائه من أهل بيته و غيرهم من فراعنة بني العباس حتى أن الشيعة يمنع بعضها بعضا عن التحدث بذكره و في هذا الزمان تطاولت المدة و أيس منه الأعداء و بلادنا نائمة عنهم و عن ظلمهم و عنائهم الحكاية..

He said, 'You speak the truth. He<sup>-ajfj</sup>, rather said that during that time due to the large numbers of his<sup>-ajfj</sup> enemies from his<sup>-ajfj</sup> own family members and others from the pharaohs (tyrants) of the Abbasids, to the extent that the Shias were preventing each other from discussing his<sup>-ajfj</sup> mention. And in this time, the period has prolonged, and the enemies have despaired from



him<sup>-ajfj</sup>, and our city is far from them and from their injustices, and their trouble is the story. .  
 .’.

و هذا الوجه كما ترى يجري في كثير من بلاد أوليائه ع.

And this aspect, as you can see, flows in most the cities of his<sup>-ajfj</sup> friends.

الرابع ما ذكره العلامة الطباطبائي في رجاله في ترجمة الشيخ المفيد بعد ذكر التوقيعات المشهورة الصادرة منه ع في حقه ما لفظه و قد يشكل أمر هذا التوقيع بوقوعه في الغيبة الكبرى مع جهالة المبلغ و دعواه المشاهدة المنافية بعد الغيبة الصغرى

And the fourth is what is mentioned by the Allama Al-Tabatabaie in his ‘Rijal’ in a translation of the Sheikh Al-Mufeed after mentioned the famous letters issued from him<sup>-ajfj</sup> in his right are it’s wordings, and the matter of this letter resembles with its occurrence during the major occultation with the unknown extent, and his claim of the witnessing which negates the minor occultation.

و يمكن دفعه باحتمال حصول العلم بمقتضى القرائن و اشتغال التوقيع على الملاحم و الإخبار عن الغيب الذي لا يطلع عليه إلا الله و أولياؤه بإظهاره لهم و أن المشاهدة المنفية أن يشاهد الإمام ع و يعلم أنه الحجّة ع حال مشاهدته له و لم يعلم من المبلغ ادعاؤه لذلك.

And it is possible to repel it with obtaining the knowledge in accordance with the evidence, and the inclusion of the letters upon the epics and the news about the hidden matters which no one is notified upon except Allah<sup>-azwj</sup> and His<sup>-azwj</sup> friends, by revealing it to them, and that the witnessing negates that he witnesses the Imam<sup>-ajfj</sup> and knows that he<sup>-ajfj</sup> is the Divine Authority in the state of his witnessing him<sup>-ajfj</sup>, and he does not know the extent of his claim for that.

و قال رحمه الله في فوائده في مسألة الإجماع بعد اشتراط دخول كل من لا نعرفه و ربما يحصل لبعض حفظة الأسرار من العلماء الأبرار العلم بقول الإمام ع بعينه على وجه لا ينافي امتناع الرؤية في مدة الغيبة فلا يسعه التصريح بنسبة القول إليه ع فيبرزه في صورة الإجماع جمعا بين الأمر بإظهار الحق و النهي عن إذاعة مثله بقول مطلق انتهى.

And he, may Allah<sup>-azwj</sup> have Mercy on him, said in his ‘Fawaid’ regarding the issue of the consensus after the stipulation of a condition, ‘The entry of every one we do not know, sometimes results in one of the keepers of the secrets from the righteous scholars of the knowledge with the word of the Imam<sup>-asws</sup> exactly upon its aspect, does not negate the prevention of sighting during the period of the occultation, so there is no leeway for declaring the attribution of the words to him<sup>-ajfj</sup>. So, he highlights it in the image of the consensus between the matter, by manifesting the truth and prohibiting from broadcasting like it, with the absolute saying’ – end.

و يمكن أن يكون نظره في هذا الكلام إلى الوجه الآتي.

And it is possible that there be it’s match regarding this speech, to the coming aspect.

الخامس ما ذكره رحمه الله فيه أيضا بقوله و قد يمنع أيضا امتناعه في شأن الخواص و إن اقتضاه ظاهر النصوص بشهادة الاعتبار و دلالة بعض الآثار و لعل مراده بالآثار الوقائع المذكورة هنا و في البحار أو خصوص ما رواه الكليني في الكافي و النعماني في غيبته و الشيخ في غيبته بأسانيدهم المعتمدة

The fifth is what he, may Allah<sup>-azwj</sup> have Mercy on him, mentioned regarding it as well by his words, 'And it prevents as well, his abstention in the affair of the special ones, and even it contradicts the apparent of the texts with the reliable witnessing, and evidence of some of the reports, and perhaps his intent with the reports are the mentioned events over here, and in Al-Bihar (Al-Anwaar), or in particular what is reported by Al Kulayni in 'Al Kafi', and Al Numani in his 'Ghayba', and the Sheikh in his 'Ghayba', by their reliable attributions,

عن أبي عبد الله ع أنه قال لا بد لصاحب هذا الأمر من غيبة و لا بد له في غيبته من عزله و ما بثلاثين من وحشة.

From Abu Abdullah<sup>-asws</sup> having said: 'There is no escape for the Master<sup>-ajfi</sup> of this command from an occultation, and there is no escape for him<sup>-ajfi</sup> during his<sup>-ajfi</sup> occultation from his<sup>-ajfi</sup> isolation, and even with thirty, of being lonely'.

و ظاهر الخبر كما صرح به شراح الأحاديث أنه ع يستأنس بثلاثين من أوليائه في غيبته و قيل إن المراد أنه على هيئة من سنة ثلاثون أبدا و ما في هذا السن وحشة

And the apparent Hadith is as stated with by the commentators of the Ahadith, that he<sup>-ajfi</sup> is being comforted by thirty of his<sup>-ajfi</sup> friends during his<sup>-ajfi</sup> occultation, and it is said that the intent is that he<sup>-ajfi</sup> is upon an appearance of thirty years old, for ever, and in this age, there is no loneliness.

و هذا المعنى بمكان من البعد و الغرابة و هذه الثلاثون الذين يستأنس بهم الإمام ع في غيبته لا بد أن يتبادلوا في كل قرن إذ لم يقدر لهم من العمر ما قدر لسيدهم ع ففي كل عصر يوجد ثلاثون مؤمنا وليا يتشرفون بلقائه.

And this meaning is with a place from afar and the estranged, and these thirty are those whom the Imam<sup>-ajfi</sup> is being comforted with during his<sup>-ajfi</sup> occultation. There is no escape from them being replace in every century when the age is not abled for them what is abled for their Master<sup>-ajfi</sup>. So, in every era, he<sup>-ajfi</sup> would find thirty Momin friends, they would be ennobled with meeting him<sup>-ajfi</sup>.

وَ فِي خَيْرِ عَلِيٍّ بْنِ إِبْرَاهِيمَ بْنِ مَهْرَبَارَ الْأَهْوَازِيِّ الْمَرْوِيِّ فِي إِكْمَالِ الدِّينِ وَ عَيْبَةِ الشَّيْخِ وَ مُسْنَدِ فَاطِمَةَ ع لِأَبِي جَعْفَرٍ مُحَمَّدِ بْنِ جَرِيرِ الطَّبْرِيِّ وَ فِي لَفْظِ الْأَخِيرِ أَنَّهُ قَالَ لَهُ الْفَقِيُّ الَّذِي لَقِيَهُ عِنْدَ بَابِ الْكَعْبَةِ وَ أَوْصَلَهُ إِلَى الْإِمَامِ ع مَا الَّذِي تُرِيدُ يَا أَبَا الْحَسَنِ قَالَ الْإِمَامُ الْمَخْجُوبُ عَنِ الْعَالَمِ قَالَ مَا هُوَ مَخْجُوبٌ عَنْكُمْ وَ لَكِنَّ حُجُبَهُ سُوءُ أَعْمَالِكُمُ الْخَيْرِ.

And in a Hadith of Ali Bin Ibrahim Bin Mahziyar Al-Ahwazy in (the books) 'Ikmal Al-Deen', and 'Ghayba' of the Sheikh, and 'Musnad Fatima<sup>-asws</sup>' of Abu Ja'far Muhammad Bin Jareer Al Tabari, and in the wording of the last one, the youth said to him, the one who met him at the door of the Kabah, and took him to the Imam<sup>-asws</sup>, 'What is that which you want, O Abu Al-Hassan<sup>-asws</sup>?' The Imam<sup>-asws</sup> said: 'The veiled from the scholar'. He said, 'What is veiled from you<sup>-asws</sup> all? But your<sup>-asws</sup> evil deeds are veiled' – the Hadith.

و فيه إشارة إلى أن من ليس له عمل سوء فلا شيء يحجبه عن إمامه ع و هو من الأوتاد أو من الأبدال في الكلام المتقدم عن الكفعمي رحمه الله.

And in it is an indication to that the one who hasn't evil deeds for him, there is nothing veiled from his Imam<sup>-ajfi</sup>, and he is from the pegs, or from the replacements in the speech preceding from Al-Kaf'amy, may Allah<sup>-azwj</sup> have Mercy on him.

و قال المحقق الكاظمي في أقسام الإجماع الذي استخرجه من مطاوي كلمات العلماء و فحاوي عباراتهم غير الإجماع المصطلح المعروف و ثالثها أن يحصل لأحد من سفراء الإمام الغائب عجل الله فرجه و صلى عليه العلم بقوله إما بنقل مثله له سرا أو بتوقيع أو مكاتبة أو بالسمع منه شفاهها

And the researcher Al-Kazimy said in the selections of the consensus which he extracted from the words of the scholars and the contents of their phrases, 'Consensus is a well know term, and a third of it is that it is obtained for someone from the ambassadors of the hidden Imam<sup>-asws</sup>, may Allah<sup>-azwj</sup> Hasten his<sup>-ajfj</sup> relief and Send Salawaat upon him<sup>-ajfj</sup>, the scholar in his words either transmits similar to it secretly or by a letter, or correspondence, or by the hearing from him verbally.

على وجه لا يناهز امتناع الرؤية في زمن الغيبة و يحصل ذلك لبعض حملة أسرارهم و لا يمكنهم التصريح بما اطلع عليه و الإعلان بنسبة القول إليه و الاتكال في إبراز المدعى على غير الإجماع من الأدلة الشرعية لفقدائها.

(It is) based upon an aspect which does not negate the sighting in the time of occultation, and that results for some of the bearers of their secrets, and it is not possible for them to declare with what he had been notified upon, and the announcing by attributing the words to him<sup>-ajfj</sup>, and the reliance in the presentation by the claimant upon other than the consensus from the evidence of the law of its loss.

و حينئذ فيجوز له إذا لم يكن مأمورا بالإخفاء أو كان مأمورا بالإظهار لا على وجه الإفشاء أن يبرزه لغيره في مقام الاحتجاج بصورة الإجماع خوفا من الضياع و جمعا بين امتثال الأمر بإظهار الحق بقدر الإمكان و امتثال النهي عن إذاعة مثله لغير أهله من أبناء الزمان و لا ريب في كونه حجة

And on that day, it would be allowed for him, when he does not happen to be commanded with hiding it, or he was commanded with revealing it, not upon the aspect of the publicising, that he can divulge it in a place of argumentation with an image of consensus, fearing from the wastage. And the combination between the compliance with the command with revealing the truth as much as possible, and compliance with the prohibition from broadcasting it, telling it to other than its rightful one, from the people of the time, and there is no doubt in his<sup>-ajfj</sup> being an argument.

إما لنفسه فلعلمه بقول الإمام ع و إما لغيره فلكشفه عن قول الإمام ع أيضا غاية ما هناك أنه يستكشف قول الإمام ع بطريق غير ثابت و لا ضير فيه بعد حصول الوصول إلى ما أنيط به حجية الإجماع و لصحة هذا الوجه و إمكانه شواهد تدل عليه.

Either for himself, so his knowledge would be with the words of the Imam<sup>-ajfj</sup>, or for others, so he would be uncovering from the words of the Imam<sup>-ajfj</sup> as well, as the importance over there is that he is exploring the words of the Imam<sup>-ajfj</sup> in an unproven way. And there is no harm in it after having obtained the connection to what the argument of the consensus can be entrusted with, and for the correctness of this aspect, and it's possibility of the witnessing pointing upon it.

منها كثير من الزيارات و الآداب و الأعمال المعروفة التي تداولت بين الإمامية و لا مستند لها ظاهرا من أخبارهم و لا من كتب قدمائهم الواقفين على آثار الأئمة ع و أسرارهم

Among these are many visitations and the disciplines, and the well-known works which are circulating between the Imamites, and there is not attribution for these apparently from their

Ahadith, nor from the books of their ancient ones, the ones pausing upon the Ahadith of the Imams<sup>-asws</sup> and their<sup>-asws</sup> secrets.

و لا أمانة تشهد بأن منشأها أخبار مطلقة أو وجوه اعتبارية مستحسنة هي التي دعتهم إلى إنشائها و ترتيبها و الاعتناء لجمعها و تدوينها كما هو الظاهر في جملة منها نعم لا نضايق في ورود الأخبار في بعضها.

And there is no symptom testifies that its origin is absolute, or desirable legal entities which called them to establish these and take care of these and arranging to collect these and writing these, just as it apparent in a total from these. Yes, we are not bothered in reporting the report in some of these.

و منها ما رواه والد العلامة و ابن طاوس عن السيد الكبير العابد رضي الدين محمد بن محمد الآوي إلى آخر ما مر في الحكاية السادسة و الثلاثين و منها قصة الجزيرة الخضراء المعروفة المذكورة في البحار و تفسير الأئمة ع و غيرها.

And from these is what is reported by the father of the Allama, and Ibn Tawoos from the great Seyyid Razi Al-Deen Muhammad Bin Muhammad Al Aawy, up to the end of what has passed in the thirty-sixth tale, and from these is the story of the green island, the famous, mentioned in Al-Bihar Al-Anwaar, and interpretation of the Imams<sup>-asws</sup> and others.

و منها ما سمعه منه علي بن طاوس في السرداب الشريف.

And from these is what Ali Bin Tawoos had heard from him<sup>-ajfj</sup> in the noble basement.

و منها ما علم محمد بن علي العلوي الحسيني المصري في الخائر الحسيني و هو بين النوم و اليقظة و قد أتاه الإمام ع مكررا و علمه إلى أن تعلمه في خمس ليال و حفظه ثم دعا به و استجيب دعاؤه و هو الدعاء المعروف بالعلوي المصري و غير ذلك.

And from these is what was taught by Muhammad Bin Ali Al-Alawy Al-Husayni Al-Misry in the enclosure of Al-Husayn<sup>-asws</sup>, and he was between the sleep and the wakefulness, and the Imam<sup>-ajfj</sup> had come to him repeatedly and taught him that he should learn it in five nights and memorise it. Then he supplicated with it and his supplication was answered, and it is the supplication known as 'Al-Alawy Al-Misry' and other than that.

و لعل هذا هو الأصل أيضا في كثير من الأقوال المجهولة القائل فيكون المطع على قول الإمام ع لما وجدته مخالفا لما عليه الإمامية أو معظمهم و لم يتمكن من إظهاره على وجهه و خشي أن يضيع الحق و يذهب عن أهله

And perhaps, this, it is the origin as well in many of the unknown words of the speaker, so he would be notified upon the words of the Imam<sup>-ajfj</sup>, when he found it to be opposing to what the Imamites are upon, or most of them, and it was not possible to reveal it upon its aspect, and he feared that the truth would be wasted and go away from its people.

جعل قولاً من أقوالهم و ربما اعتمد عليه و أفتى به من غير تصريح بدليله لعدم قيام الأدلة الظاهرة بإثباته و لعله الوجه أيضا فيما عن بعض المشايخ من اعتبار تلك الأقوال أو تقويتها بحسب الإمكان نظرا إلى احتمال كونها قول الإمام ع ألقاها بين العلماء كيلا يجمعوا على الخطأ و لا طريق لإلقائها حينئذ إلا بالوجه المذكور.

He made it to be one of their<sup>-asws</sup> saying, and sometimes he relied upon it and issued decrees with it from without declaring his evidence due to the impossibility of establishing the apparent evidence for proving it, and perhaps the aspect as well in what is from some of the Sheikhs who rely upon those saying, or strengthen it as possible, given the possibility that it is the saying of the Imam<sup>-ajfj</sup>. He casts is between the scholar lest they gather upon the error, and there is no way of casting it in those days except by the mentioned aspect.

و قال السيد المرتضى في كتاب تنزيه الأنبياء في جواب من قال فإذا كان الإمام ع غائبا بحيث لا يصل إليه أحد من الخلق و لا ينتفع به فما الفرق بين وجوده و عدمه إلخ قلنا الجواب أول ما نقوله أنا غير قاطعين على أن الإمام لا يصل إليه أحد و لا يلقاه بشر فهذا أمر غير معلوم و لا سبيل إلى القطع عليه إلخ.

And the Seyyid Al Murtaza said in the book 'Tanzeeh Al-Anbiya' in answer to the one who said, 'The Imam<sup>-ajfj</sup> would be hidden where no one from the people can arrive to him<sup>-ajfj</sup> nor be benefitted by him<sup>-ajfj</sup>, so what is the difference between his<sup>-ajfj</sup> existing and not existing?' etc. 'We say the answer first of what we are saying is that I am not certain upon that the Imam<sup>-ajfj</sup> is such that no one can arrive to him<sup>-asws</sup>, nor can any mortal meet him<sup>-ajfj</sup>. This is an unknown matter, and there is no way to be certain upon it', etc.

و قال أيضا في جواب من قال إذا كانت العلة في استتار الإمام خوفا من الظالمين و اتقاء من المعاندين فهذه العلة زائلة في أوليائه و شيعته فيجب أن يكون ظاهرا لهم بعد كلام له

And he said as well in answer to the one who said, 'When the reason for the concealment of the Imam<sup>-ajfj</sup> was his<sup>-ajfj</sup> fear from the oppressors and his<sup>-ajfj</sup> saving from the tormentors to this reason is transient in his<sup>-ajfj</sup> friends and his<sup>-ajfj</sup> Shias. So it obliges that he<sup>-ajfj</sup> would appear to them after talking to him.

و قلنا أيضا إنه غير ممنوع أن يكون الإمام يظهر لبعض أوليائه ممن لا يخشى من جهته شيئا من أسباب الخوف و إن هذا مما لا يمكن القطع على ارتفاعه و امتناعه و إنما يعلم كل واحد من شيعته حال نفسه و لا سبيل له إلى العلم بحال غيره.

And we say as well that it is not impossible that the Imam<sup>-ajfj</sup> would appear to some of his<sup>-ajfj</sup> friends, from the ones he<sup>-ajfj</sup> does not fear anything from him, from the causes of fear, and that this is from what is not possible to be certain upon its raising and its possibility, and rather each one from his<sup>-ajfj</sup> knows his own situation and there is not way for him to know the situation of others.

و له في كتاب المقنع في الغيبة كلام يقرب مما ذكره هناك.

And for him in the book 'Al Maqna', regarding the occultation, there is a speech nearby from what is mentioned over here.

و قال الشيخ الطوسي رضوان الله عليه في كتاب الغيبة في الجواب عن هذا السؤال بعد كلام له و الذي ينبغي أن يجاب عن هذا السؤال الذي ذكرناه عن المخالف أن نقول إنا أولا لا نقطع على استتاره عن جميع أوليائه بل يجوز أن يبرز لأكثرهم و لا يعلم كل إنسان إلا حال نفسه

And the Sheikh Al-Tusi, may the Pleasure of Allah<sup>-azwj</sup> be upon him, in the book 'Al-Ghayba', in answer to this question after a speech of his, 'And what which is befitting to answer about

this question is that which we have mentioned from the opponent that we are saying that firstly we are not certain upon his<sup>-ajfj</sup> concealing from entirety of his<sup>-ajfj</sup> friend, but it is allowed that he would come out to most of them, and every human does not know except his own state.

فإن كان ظاهرا له فعلته مزاحمة و إن لم يكن ظاهرا علم أنه إنما لم يظهر له لأمر يرجع إليه و إن لم يعلمه مفصلا لتقصير من جهته إلخ.

So if he<sup>-ajfj</sup> had appeared to him, its reason would be a joke, and if he<sup>-ajfj</sup> did not appear, he would know that rather his<sup>-ajfj</sup> appearance to him was for a matter he<sup>-ajfj</sup> would be returning to, and if he does know the detail, it was negligence from his part, etc.

و تقدم كلمات للسيد علي بن طاوس تناسب المقام خصوصا قوله مع أنه ع حاضر مع الله جل جلاله على اليقين و إنما غاب من لم يلقه عنهم لغيته عن حضرة المتابعة له و لرب العالمين.

And the talk of the Seyyid Ali Bin Tawoos has preceded in the appropriate place, especially his words along with him<sup>-ajfj</sup> being present with Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Majesty, based upon the certainty, and rather he<sup>-ajfj</sup> is hidden from the one from them he<sup>-ajfj</sup> does not meet, for his<sup>-ajfj</sup> occultation is from the presence of the ones who are follower of his<sup>-ajfj</sup>, and for Lord<sup>-azwj</sup> of the worlds.

و فيما نقلنا من كلماتهم و غيرها مما يطول بنقله الكتاب كفاية لرفع الاستبعاد و عدم حملهم الخبر على ظاهره و صرفه إلى أحد الوجوه التي ذكرناها

And among what we have transmitted from their speeches and others is from what would prolong the book by its transmission. It suffices to raise the exclusion and not to carry the report upon its apparent and turn it into one of the aspects which we have mentioned.

السادس أن يكون المخفي على الأنام و المحجوب عنهم مكانه ع و مستقره الذي يقيم فيه فلا يصل إليه أحد و لا يعرفه غيره حتى ولده فلا ينافي لقاءه و مشاهدته في الأماكن و المقامات التي قد مر ذكر بعضها و ظهوره عند المضطر المستغيث به المنتجى إليه التي انقطعت عنه الأسباب و أغلقت دونه الأبواب.

The sixth is that the one hidden unto the people, and his<sup>-ajfj</sup> place is veiled from the, and his<sup>-ajfj</sup> dwelling which he<sup>-ajfj</sup> is staying it, so no one can arrive to him<sup>-ajfj</sup> nor can others know it, not even his<sup>-ajfj</sup> son. So it does not negate meeting him<sup>-ajfj</sup> and witnessing him<sup>-ajfj</sup> in the places and the positions which some of it has already been mentioned, and his<sup>-ajfj</sup> appearance would be during the desperation of the one crying out to him<sup>-ajfj</sup>, the one seeking shelter to him<sup>-asws</sup>, the one from whom the means have been cut off, and the doors have been closed besides him<sup>-ajfj</sup>.

و في دعوات السيد الراوندي و مجموع الدعوات للتلعكبري و قبس المصباح للصهرشتي في خبر أبي الوفاء الشيرازي أنه قال له رسول الله ص في النوم و أما الحجة فإذا بلغ منك السيف للذبح و أوماً بيده إلى الخلق فاستغث به فإنه يغيثك و هو غياث و كهف لمن استغاث فقل يا مولاي يا صاحب الزمان أنا مستغيث بك.

And in (the books) 'Da'waat' of Al-Rawandy, and 'Majmou Al-Dawaat' of Talukbary, and 'Qabs Al-Misbah' of Saharshaty, in a Hadith of Abu Al-Wafa Al-Shirazi, that Rasool-Allah<sup>-saww</sup> said to him in the dream: 'As for the Divine Authority, so when the sword from you reached for the slaughter' - and he<sup>-saww</sup> gestured to the throat - 'So cry out for help with him<sup>-ajfj</sup> for he<sup>-ajfj</sup> come

to your help, and is a cave for the one who cries out for help. So, say, ‘O my Master<sup>-ajfi</sup>! O Master<sup>-ajfi</sup> of the time! I am crying out for help with you<sup>-ajfi</sup>’.

و في لفظ و أما صاحب الزمان فإذا بلغ منك السيف هنا و وضع يده على حلقه فاستعن به فإنه يعينك.

And regarding the wordings, ‘And as for Master<sup>-ajfi</sup> of the time, when the sword reaches from you over here’ – and he<sup>-saww</sup> placed his<sup>-saww</sup> hand upon his<sup>-saww</sup> throat – ‘then seek assistance with him<sup>-ajfi</sup>, for he<sup>-ajfi</sup> will assist you’.

و مما يؤيد هذا الاحتمال ما رواه الشيخ و النعماني في كتابي الغيبة عن المفضل بن عمر قال سمعت أبا عبد الله ع يقول إن لصاحب هذا الأمر غيبتين إحداهما يطول حتى يقول بعضهم مات و يقول بعضهم قتل و يقول بعضهم ذهب حتى لا يبقى على أمره من أصحابه إلا نفر يسير لا يطلع على موضعه أحد من ولده و لا غيره إلا الذي يلي أمره.

And for what supports this possibility is what is reported by the Sheikh and Al-Numani in the two books ‘Al-Ghayba’, from Al-Mufazzal Bin Umar who said, ‘I heard Abu Abdullah<sup>-asws</sup> saying: ‘For Master<sup>-ajfi</sup> of this command there will be two occultations, one of these being longer, until some of them would say, ‘He<sup>-ajfi</sup> died’, and some of them would say, ‘He<sup>-ajfi</sup> was killed’, and some of them would say, ‘He<sup>-ajfi</sup> is gone’, to the extent that there will not remain anyone from his<sup>-ajfi</sup> companions upon his<sup>-ajfi</sup> matter except for a small number. Neither would his<sup>-ajfi</sup> children be notified upon his<sup>-ajfi</sup> place nor others, except the one who is in charge of his<sup>-ajfi</sup> matter’.

و روى الكليني عن إسحاق بن عمار قال أبو عبد الله ع للقائم غيبتان إحداهما قصيرة و الأخرى طويلة الغيبة الأولى لا يعلم بمكانه فيها إلا خاصة شيعته و الأخرى لا يعلم بمكانه فيها إلا خاصة مواليه.

And it is reported by Al-Kulayni, from Is’haq Bin Ammar, ‘Abu Abdullah<sup>-asws</sup> said: ‘For Al-Qaim<sup>-ajfi</sup> will be two occultations, one of them short and the other long. In the first occultation, no one will know of his<sup>-ajfi</sup> place during it except his<sup>-ajfi</sup> special Shias, and in the other no one will know of his<sup>-ajfi</sup> place except his<sup>-ajfi</sup> special friends’.

و رواه النعماني و في لفظه يدون الإشتناء في الثاني و رواه بسند آخر عنه ع قال: للقائم غيبتان إحداهما قصيرة و الأخرى طويلة الأولى لا يعلم بمكانه إلا خاصة شيعته و الأخرى لا يعلم بمكانه إلا خاصة مواليه في دينه.

And it is reported by Al-Numani, and in his wording without the exclusion in the second, and it is reported by another chain from him<sup>-asws</sup> having said: ‘For Al-Qaim there will be two occultations, one of them short and the other long. The first, no one will of his<sup>-ajfi</sup> place except his<sup>-ajfi</sup> special Shias, and the other, no one will know of his<sup>-ajfi</sup> place except his<sup>-ajfi</sup> special friends in his<sup>-ajfi</sup> religion’.

و ليس في تلك القصص ما يدل على أن أحدا لقيه ع في مقر سلطنته و محل إقامته.

And there isn’t anything in these stories which can point upon anyone having met him<sup>-ajfi</sup> in his<sup>-ajfi</sup> seat of power or the place of his<sup>-ajfi</sup> residence.

ثم لا يخفى على الجائس في خلال ديار الأخبار أنه ع ظهر في الغيبة الصغرى لغير خاصته و مواليه أيضا فالذي انفرد به الخواص في الصغرى هو العلم بمستقره و عرض حوائجهم عليه ع فيه فهو المنفي عنهم في الكبرى فحالمهم و حال غيرهم فيها كغير الخواص في الصغرى و الله العالم.

Then it is not hidden from the investigator in penetrating the Ahadith that he<sup>-ajfj</sup> had appeared during the minor occultation for other than his<sup>-ajfj</sup> special ones and his<sup>-ajfj</sup> friend as well. So that which individualises the special ones during the minor (occultation), it is the knowledge with his<sup>-ajfj</sup> residence and presenting their requests to him<sup>-ajfj</sup>. So, it negates from them in the major (occultation). Their state and state of others during it is like other than the special ones during the minor (occultation). And Allah<sup>-azwj</sup> Knows''<sup>.308</sup>

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<sup>308</sup> Bihar Al Anwaar – V 53 The book of History – Imam Al-Mahdi<sup>-ajfj</sup>, Ch 33 H 1



الفائدة الثانية [في أنّ بالمداومة على العبادة و الاخلاص في النية أربعين يوماً، يستعدّ المؤمن للتشرف بلقائه عليه السّلام و الأدعية الواردة في ذلك]

**The second benefit – In the perseverance upon the worship and the sincerity in the intention for forty days prepares the Momin for the ennoblement with meeting him<sup>-ajfj</sup>, may the greeting be upon him<sup>-ajfj</sup>, and the supplications referred regarding that.**

أنه قد علم من تضاعيف تلك الحكايات أن المداومة على العبادة و المواظبة على التضرع و الإنابة في أربعين ليلة الأربعاء في مسجد السهلة أو ليلة الجمعة فيها أو في مسجد الكوفة أو الحائر الحسيني على مشرفه السلام أو أربعين ليلة من أي الليالي في أي محل و مكان كما في قصة الرمان المنقولة في البحار طريق إلى الفوز بلقائه ع و مشاهدة جماله

It is known from these multiple tales that the persistence upon the worship, and the perseverance upon the beseeching and the penitence during forty Wednesday nights in Masjid Al-Sahla, or Friday night in it, or in Masjid Al-Kufa, or the enclosure of Al-Husayn<sup>-asws</sup>, may the greeting be upon its noble one, or forty nights from which nights in whichever location and place, just as is in the story of the pomegranate transmitted in Al-Bihar (Al-Anwaar), is a way to the success in meeting him<sup>-ajfj</sup> and witnessing his<sup>-ajfj</sup> beauty.

و هذا عمل شائع معروف في المشهدين الشريفين و لهم في ذلك حكايات كثيرة و لم نتعرض لذكر أكثرها لعدم وصول كل واحد منها إلينا بطريق يعتمد عليه إلا أن الظاهر أن العمل من الأعمال المجربة و عليه العلماء و الصلحاء و الأتقياء

And this is a well-known common practice in the two noble shrines, and for them regarding that, there are many talks, and we are not mentioning most of them due to the fact that each one of these does not reach to us in a way it can be relied upon, except that the apparent is that the deed is from the experienced deeds, and upon it are the scholars, and the righteous, and the pious.

و لم نعثر لهم على مستند خاص و خير مخصوص و لعلهم عثروا عليه أو استنبطوا ذلك من كثير من الأخبار التي يستظهر منها أن للمداومة على عمل مخصوص من دعاء أو صلاة أو قراءة أو ذكر أو أكل شيء مخصوص أو تركه في أربعين يوماً تأثير في الانتقال و الترقى من درجة إلى درجة و من حالة إلى حالة بل في النزول كذلك فيستظهر منها أن في المواظبة عليه في تلك الأيام تأثير لإنجاح كل مهم أرادته.

And we did not stumble for them upon a specific document and a specific report, and people they would stumble upon it, or they can deduce that from may of the reports which, there is manifest from these that for the one persistence upon the specific deed from a supplication, or a Salat, or a recitation, or Zikr, or eating something specific or leaving it during forty days effects in the transition and the rising from a rank to a rank, and from a state to a state, but in the descent it is lie that. So it appears from it that the persistence upon it during these days would result in success of everything important he had wanted.

ففي الكافي ما أخلص عبد الإيمان بالله و في رواية ما أجمل عبد ذكر الله أربعين صباحاً إلا زهده في الدنيا و بصره داءها و دواءها و أثبت الحكمة في قلبه و أنطق بما لسانه.

In (the book) 'Al Kafi', 'How sincere is the servant of the Eman with Allah<sup>-azwj</sup>?' And in a report: 'How beautiful is a servant mentioning Allah<sup>-azwj</sup> for forty mornings except it would make him ascetic in the world, and disease of his sight and cures it, and affirms the wisdom in his heart, and his tongue would speak with it''.

وَ فِي النَّبِيِّ الْمُرَوِّي فِي لُبِّ اللَّبَابِ لِلْفُطْبِ الرَّاَوْنِدِيِّ مَنْ أَخْلَصَ الْعِبَادَةَ لِلَّهِ أَرْبَعِينَ صَبَاحًا ظَهَرَتْ يَنَابِيعُ الْحِكْمَةِ مِنْ قَلْبِهِ عَلَى لِسَانِهِ.

And in 'All Nabawi Al Marwy Fi Lubb Al Lubab' of Al Qutub Al Rawandy, 'One who is sincere in the worship of Allah<sup>-azwj</sup> for forty morning, the springs of wisdom would appear from his hear upon his tongue''.

وَ فِي أَخْبَارٍ كَثِيرَةٍ مَا حَاصِلُهَا النُّطْفَةُ تَكُونُ فِي الرَّحِمِ أَرْبَعِينَ يَوْمًا ثُمَّ تَصِيرُ عَلْمَةً أَرْبَعِينَ يَوْمًا ثُمَّ تَصِيرُ مُصْنَعَةً أَرْبَعِينَ يَوْمًا فَمَنْ أَرَادَ أَنْ يَدْعُوَ لِلْخُبْلِيِّ أَنْ يَجْعَلَ اللَّهُ مَا فِي بَطْنِهَا ذَكَرًا سَوِيًّا يَدْعُو مَا بَيْنَهُ وَ بَيْنَ تِلْكَ الْأَرْبَعَةِ أَشْهُرٍ.

And in many reports, what it's result is: 'The sperm happens to be in the womb for forty days, then it becomes a cloth for forty days, then becomes a lump for forty days. So, the one who want to supplicate for the pregnancy that Allah<sup>-azwj</sup> should Make whatever in in her belly to be a complete male, should supplicate in what between him and those four months''.

وَ فِي الْكَافِي أَنَّهُ قِيلَ لِلْكَاطِمِ عِ إِنَّا رُؤِينَا عَنِ النَّبِيِّ ص أَنَّهُ قَالَ مَنْ شَرِبَ الْخُمْرَ لَمْ يُحْتَسَبْ لَهُ صَلَاتُهُ أَرْبَعِينَ يَوْمًا إِلَى أَنْ قَالَ إِذَا شَرِبَ الْخُمْرَ بَقِيَ فِي مُشَاشِهِ أَرْبَعِينَ يَوْمًا عَلَى قَدْرِ انْتِقَالِ خَلْقِهِ ثُمَّ قَالَ كَذَلِكَ جَمِيعُ غِذَائِهِ أَكَلَهُ وَ شَرِبَهُ يَبْقَى فِي مُشَاشِهِ أَرْبَعِينَ.

And in Al-Kafi, 'It was said to Al-Kazim<sup>-asws</sup>, 'We are reporting from the Prophet<sup>-saww</sup> having said: 'One who drinks the wine, his Salat would not be counted for forty days', up to he<sup>-asws</sup> said: 'When he drinks the wine, it remains in his interior for forty days upon a measure of transfer of his creation'. Then he<sup>-asws</sup> said: 'Like that are entirety of the body parts, his eating and his drinking remains in his interior for forty (days)''.

وَ وَرَدَ أَنَّ مَنْ تَرَكَ اللَّحْمَ أَرْبَعِينَ صَبَاحًا سَاءَ خُلْفُهُ لِأَنَّ انْتِقَالَ النُّطْفَةِ فِي أَرْبَعِينَ يَوْمًا وَ مَنْ أَكَلَ اللَّحْمَ أَرْبَعِينَ صَبَاحًا سَاءَ خُلْفُهُ وَ مَنْ أَكَلَ الزَّيْتِ وَ أَذْهَنَ بِهِ لَمْ يَفْرُبْهُ الشَّيْطَانُ أَرْبَعِينَ يَوْمًا وَ مَنْ شَرِبَ السُّوَيْقَ أَرْبَعِينَ صَبَاحًا امْتَلَأَتْ كَيْفَاهُ قُوَّةً وَ مَنْ أَكَلَ الْحَلَالَ أَرْبَعِينَ يَوْمًا نَوَّرَ اللَّهُ قَلْبَهُ.

And it is reported that the one who neglects (eating the) meat for forty morning, his manners would worsen, because the transfer of the sperm is during forty days, and the one who eats the meat for forty mornings, his manners would worsen, and the one who consumes the oil and oils (massages) with it, the Satan<sup>-la</sup> would not come near him for forty days, and the one who drinks 'Suweyq' for forty morning, his shoulders would fill up with strength, and the ones who eats the Permissible for forty days, Allah<sup>-azwj</sup> would Irradiate his heart''.

وَ فِي أَمَالِي الصَّدُوقِ فِي خَبَرِ بَهْلُولِ النَّبَاشِ وَ التَّجَاهَةِ إِلَى بَعْضِ جِبَالِ الْمَدِينَةِ وَ تَضَرُّعِهِ وَ إِنَابَتِهِ أَرْبَعِينَ يَوْمًا وَ قَبُولِ تَوْبَتِهِ فِي يَوْمِ الْأَرْبَعِينَ وَ نَزُولِ الْآيَةِ فِيهِ وَ ذَهَابِ النَّبِيِّ ص عِنْدَهُ وَ قِرَاءَتِهَا عَلَيْهِ وَ بَشَارَتِهِ بِقَبُولِ التَّوْبَةِ ثُمَّ قَالَ ص لِأَصْحَابِهِ هَكَذَا تَدَارَكَ الذَّنُوبَ كَمَا تَدَارَكُهَا بَهْلُولُ.

And in (the book) 'Amaali' of Al-Sadouq, 'In a Hadith regarding Bahloul the grave robber and his seeking shelter to one of the mountains of Al-Medina, and his beseeching and his supplicating for forty days, and acceptance of his repentance during the fortieth day, and Revelation of the Verse regarding him, and the going of the Prophet<sup>-saww</sup> to him, and his<sup>-saww</sup> reciting it to him, and glad tidings with the acceptance of the repentance. Then he<sup>-saww</sup> said

to his<sup>-saww</sup> companions: ‘This is how sins are to be dealt with just as they were dealt with Bahloul’.

و ورد أن داود ع بكى على الخطيئة أربعين يوماً.

And it has been reported that Dawood<sup>-as</sup> cried upon the mistake for forty days.

و أحسن من الجميع شاهداً أنه تعالى جعل ميقات نبيه موسى أربعين يوماً و في النبوي أنه ما أكل و ما شرب و لا نام و لا اشتهى شيئاً من ذلك في ذهابه و مجيئه أربعين يوماً شوقاً إلى ربه.

And the better than entirety of the witnesses is that The Exalted Made the meeting of His<sup>-azwj</sup> Prophet<sup>-as</sup> Musa<sup>-as</sup> for forty days, and during it, the Prophet<sup>-as</sup> did not eat and did not drink and did not sleep nor desired anything from that during his<sup>-as</sup> going and his<sup>-as</sup> coming, for forty days, yearning to his<sup>-as</sup> Lord<sup>-azwj</sup>.

و في تفسير العسكري ع كَانَ مُوسَى ع يَقُولُ لِنَبِيِّ إِسْرَائِيلَ إِذَا فَرَّجَ اللَّهُ عَنْكُمْ وَ أَهْلَكَ أَعْدَاءَكُمْ آتِيَكُمْ بِكِتَابٍ مِنْ عِنْدِ رَبِّكُمْ يَشْمَلُ عَلَى أَوَامِرِهِ وَ نَوَاهِيهِ وَ مَوَاعِظِهِ وَ عِبَرِهِ وَ أَمْثَالِهِ

And in Tafseer of Al-Askari<sup>-asws</sup>: ‘Musa<sup>-as</sup> said to the children of Israel: ‘When Allah<sup>-azwj</sup> Relieves from you all and Destroys your enemies, I<sup>-as</sup> shall come to you with a Book from the Presence of your Lord<sup>-azwj</sup>, inclusive upon His<sup>-azwj</sup> Commands and His<sup>-azwj</sup> Prohibitions, and His<sup>-azwj</sup> Preaching, and His<sup>-azwj</sup> Lessons, and His<sup>-azwj</sup> Parables’.

فَلَمَّا فَرَّجَ اللَّهُ عَنْهُمْ أَمَرَ اللَّهُ عَزَّ وَ جَلَّ أَنْ يَأْتِيَ لِلْمِيْعَادِ وَ يَصُومَ ثَلَاثِينَ يَوْماً عِنْدَ أَصْلِ الْجَبَلِ إِلَى أَنْ قَالَ فَأَوْحَى اللَّهُ إِلَيْهِ صُمْ عَشْرًا آخَرَ وَ كَانَ وَعْدُ اللَّهِ أَنْ يُعْطِيَهُ الْكِتَابَ بَعْدَ أَرْبَعِينَ لَيْلَةً.

When Allah<sup>-azwj</sup> Relieved from them Allah<sup>-azwj</sup> Mighty and Majestic Commanded him to come for the appointment and he Fasted for thirty days at the base of the mountain’ – up to he<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> Revealed to him<sup>-as</sup>: “Fast another thirty days!” And the promise of Allah<sup>-azwj</sup> was that He<sup>-azwj</sup> would Give him<sup>-as</sup> the Book after forty days’.

بل ورد أن النبي ص أمر أن يهجر خديجة أربعين يوماً قبل يوم بعثته.

But is has been reported that the Prophet<sup>-saww</sup> was Commanded that he<sup>-saww</sup> stay away from Khadeeja<sup>-asws</sup> for forty days before His<sup>-azwj</sup> Prophet-hood.

و مِنَ الشَّوَاهِدِ الَّتِي تُنَاسِبُ الْمَقَامَ مَا رُوِيَ بِالْأَسَانِيدِ الْمُعْتَبَرَةِ عَنِ الصَّادِقِ ع أَنَّهُ قَالَ: مَنْ دَعَا إِلَى اللَّهِ تَعَالَى أَرْبَعِينَ صَبَاحاً بِهَذَا الْعَهْدِ كَانَ مِنْ أَنْصَارِ قَائِمِنَا فَإِنْ مَاتَ قَبْلَهُ أُخْرِجَهُ اللَّهُ مِنْ قَبْرِهِ وَ أُعْطَاهُ بِكُلِّ كَلِمَةٍ أَلْفَ حَسَنَةٍ وَ مَحَا عَنْهُ أَلْفَ سَيِّئَةٍ وَ هُوَ اللَّهُمَّ رَبُّ النُّورِ الْعَظِيمِ الدُّعَاءُ.

And from the testimony which is appropriate for the place is what is reported by the reliable chains from Al-Sadiq<sup>-asws</sup> having said: ‘One who supplicates to Allah<sup>-azwj</sup> the Exalted for forty morning with this pact would be from the helpers of our<sup>-asws</sup> Qaim<sup>-ajfj</sup>. If he were to die before it, Allah<sup>-azwj</sup> would Extract him from his grave and Give him a thousand goods deed for every phrase and Delete a thousand evil deeds from him, and it is, ‘O Allah<sup>-azwj</sup>! Lord<sup>-azwj</sup> of the Mighty Light!’ – the supplication (Dua Al Noor)’.

وَ فِي إِكْمَالِ الدِّينِ فِي حَدِيثِ حَكِيمَةَ فِي وِلَادَةِ الْمَهْدِيِّ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّهُ عَ لَمَّا وُلِدَ وَ سَجَدَ وَ شَهِدَ بِالتَّوْحِيدِ وَ الرِّسَالَةِ وَ إِمَامَةِ آبَائِهِ عَ قَالَتْ فَصَاحَ أَبُو مُحَمَّدٍ الْحَسَنُ عَ فَقَالَ يَا عَمَّةَ تَنَاوَلِيهِ فَهَاتِيهِ

And in (the book) 'Ikmal Al-Deen' in a Hadith of Hakeema<sup>-as</sup> regarding coming (to the world) of the Mahdi<sup>-ajfj</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-ajfj</sup>, when he<sup>-ajfj</sup> was blessed (to his parents<sup>-asws</sup>) and performed Sajdah and testified with the Tawheed, and the Messenger-ship and the Imamate of his<sup>-ajfj</sup> forefathers<sup>-asws</sup>, she<sup>-as</sup> said; 'Abu Muhammad Al-Hassan<sup>-asws</sup> sighed. He<sup>-asws</sup> said: 'O paternal aunt! Give him<sup>-ajfj</sup> to me<sup>-asws</sup>!' She<sup>-as</sup> took him<sup>-ajfj</sup>.

قَالَتْ فَتَنَاوَلْتُهُ وَ أَنْبَيْتُ بِهِ نَحْوَهُ فَلَمَّا مَثَلْتُ بَيْنَ يَدَيْ أَبِيهِ وَ هُوَ عَلَى يَدَيْ سَلَّمَ عَلَى أَبِيهِ فَتَنَاوَلَهُ الْحَسَنُ عَ وَ الطَّيْرُ تُرْفِرُ عَلَى رَأْسِهِ فَصَاحَ بِطَيْرٍ مِنْهَا فَقَالَ أَحْمَلُهُ وَ احْفَظْهُ وَ رُدَّهُ إِلَيْنَا فِي كُلِّ أَرْبَعِينَ يَوْمًا فَتَنَاوَلَهُ الطَّيْرُ وَ طَارَ بِهِ فِي جَوْ السَّمَاءِ وَ اتَّبَعَهُ سَائِرُ الطَّيْرِ

She<sup>-as</sup> said: 'I<sup>-as</sup> took him<sup>-as</sup> and came with him<sup>-ajfj</sup> towards him<sup>-asws</sup>. When I<sup>-as</sup> stood in front of him<sup>-asws</sup>, and he<sup>-ajfj</sup> was upon my<sup>-as</sup> hands, he<sup>-ajfj</sup> greeted unto his<sup>-ajfj</sup> father<sup>-asws</sup>. Al-Hassan<sup>-asws</sup> took him<sup>-ajfj</sup> and the birds fluttered over his<sup>-ajfj</sup> head. He<sup>-asws</sup> shouted at a bird from these. He<sup>-asws</sup> said: 'Carry him<sup>-ajfj</sup> and protect him<sup>-ajfj</sup> and return him<sup>-ajfj</sup> to us<sup>-asws</sup> during every forty days!' So the bird took him<sup>-ajfj</sup> and flew with him<sup>-ajfj</sup> in the atmosphere of the sky, and the rest of the birds followed it.

فَسَمِعْتُ أَبَا مُحَمَّدٍ عَ يَقُولُ أُسْتَوْدِعُكَ الَّذِي اسْتَوْدَعْتَهُ أُمُّ مُوسَى عَ فَبَكَتْ تَرَجِسُ فَقَالَ لَهَا اسْكُنِي فَإِنَّ الرِّضَاعَ مُحْرَمٌ عَلَيْهِ إِلَّا مِنْ نَدَبِكَ

I<sup>-as</sup> heard Abu Muhammad<sup>-asws</sup> saying: 'I<sup>-asws</sup> entrust you<sup>-ajfj</sup> to the One<sup>-azwj</sup> Whom the mother<sup>-as</sup> of Musa<sup>-as</sup> had entrusted him<sup>-as</sup> to!' Narjis<sup>-as</sup> cried. He<sup>-asws</sup> said to her<sup>-as</sup>: 'Quieten down, for the breast-feeding is Prohibited unto him<sup>-ajfj</sup> except from your<sup>-as</sup> feed!'

إِلَى أَنْ قَالَ قَالَتْ حَكِيمَةَ فَلَمَّا أَنْ كَانَ بَعْدَ أَرْبَعِينَ يَوْمًا رُدَّ الْغُلَامُ وَ وَجَّهَ إِلَيَّ ابْنُ أُخِي فَدَعَانِي فَدَخَلْتُ عَلَيْهِ فَإِذَا أَنَا بِصَبِيٍّ يَمْشِي بَيْنَ يَدَيْهِ

Up to he (the narrator) said, 'Hakeema<sup>-as</sup> said, 'When it was after forty days, the boy was returned and the son<sup>-asws</sup> of my<sup>-as</sup> brother<sup>-asws</sup> headed to me. He<sup>-asws</sup> called me, so I<sup>-as</sup> entered to see him<sup>-asws</sup>. Behold, I<sup>-as</sup> was with the child walking in front of him<sup>-asws</sup>'.

إِلَى أَنْ قَالَ قَالَتْ حَكِيمَةَ فَلَمَّ أَرَى ذَلِكَ الصَّبِيِّ كُلِّ أَرْبَعِينَ يَوْمًا إِلَى أَنْ رَأَيْتُهُ رَجُلًا قَبْلَ مُضِيِّ أَبِي مُحَمَّدٍ عَ الْحَبْرِ ..

Up to he (the narrator) said, 'Hakeema<sup>-as</sup> said, 'I<sup>-as</sup> did not cease to see that child every forty days until I<sup>-as</sup> saw him as a man before Abu Muhammad<sup>-asws</sup> passed away' – the Hadith.

و اعلم أنا قد ذكرنا في الفصل الأول من المجلد الثاني من كتابنا دار السلام أعمالا مخصوصة عند المنام للتوسل إلى رؤية النبي ص و أمير المؤمنين ع و الأئمة ع في المنام و أكثرها مختص بالنبي و بعضها بالوصي صلوات الله عليهما

And know that we have mentioned in the first chapter of the second volume from our book 'Dar Al-Islam', the specific deeds at sleep time for the means to see the Prophet<sup>-saww</sup> and Amir Al-Momineen<sup>-asws</sup> and the Imams<sup>-asws</sup> in the dream, and most of these are specific with the Prophet<sup>-saww</sup>, and some of these are specific with the successor<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup> both.

و لعله يجري في سائر الأئمة ما جرى لهما صلوات الله عليهما لبعض عمومات المنزلة و بذلك صرح المحقق الجليل المولى زين العابدين الجرفادقاني رحمه الله في شرح المنظومة حيث قال في شرح قوله في غايات الغسل.

لدرك ما يقصد من مرام.

و رؤية الإمام في المنام

And perhaps it flows in rest of the Imams<sup>-asws</sup> flows for them<sup>-asws</sup> both, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup>, due to some of the generalised status, and with that stated the researcher, the majestic, the master, adornment of the worshippers Al Jarfadwany, may Allah<sup>-azwj</sup> have Mercy on him, in commentary of the poem where he said in the commentary of his words for washing purposes, 'And sighting the Imam<sup>-asws</sup> in the dream is a realisation of what is aimed from the wishes'.

أنه يدل عليه النبوي المروي في الإقبال في أعمال ليلة النصف من شعبان فأحسن الطهر إلى أن قال ثم سأل الله تعالى أن يراني من ليلته يراني و لكن فيه مضافا إلى استهجان خروج المورد عن البيت إلا بتكلف لا يخفى أن الظاهر بل المقطوع أن نظر السيد رحمه الله إلى ما رواه الشيخ المفيد رحمه الله في الإختصاص عن أبي المعز عن موسى بن جعفر ع

It is evidenced upon by the information referred in 'Al Iqbal' regarding the deeds on the night of the middle of Shaban, 'Improve the cleansing' – up to he said, 'Then ask Allah<sup>-azwj</sup> the Exalted, 'Show me!' He<sup>-azwj</sup> would see from his night, but in it is an addition to the disapproval of the one going out from the house except with encumberment. It is not hidden that the apparent, but the certain is that the Seyyid, may Allah<sup>-azwj</sup> have Mercy on him, looked at what is reported by the Sheikh Al Mufeed, may Allah<sup>-azwj</sup> have Mercy on him in (the book) 'Al Ikhtisaas', from Abu Al-Magra, from Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>.

قَالَ سَمِعْتُهُ يَقُولُ مَنْ كَانَتْ لَهُ إِلَى اللَّهِ حَاجَةٌ وَ أَرَادَ أَنْ يَرَانَا وَ أَنْ يُعْرِفَ مَوْضِعَهُ فَلْيَتَسَلَّلْ ثَلَاثَ لَيَالٍ يُنَاجِي بِنَا فَإِنَّهُ يَرَانَا وَ يُعْفَرُ لَهُ بِنَا وَ لَا يُخْفَى عَلَيْهِ مَوْضِعُهُ الْخَيْرِ.

He said, 'I heard him<sup>-asws</sup> saying: 'On who has a need (request) to Allah<sup>-azwj</sup> and wants to see us<sup>-asws</sup>, and to recognise his place, then let him bathe for three nights, whispering to us<sup>-asws</sup>, so he would see us<sup>-asws</sup>, and (his sins) would be Forgiven for him due to us<sup>-asws</sup>, and his place would not be hidden from him' – the Hadith.

قوله ع يناجي بنا أي يناجي الله تعالى بنا و يعزم عليه و يتوسل إليه بنا أن يرينا إياه و يعرف موضعه عندنا

His<sup>-asws</sup> words: 'Whispers to us<sup>-asws</sup>', i.e., whispers to Allah<sup>-azwj</sup> the Exalted through us<sup>-asws</sup> and is determined upon it and a means to Him<sup>-azwj</sup> by us<sup>-asws</sup>, He<sup>-azwj</sup> would Make him see us<sup>-asws</sup> and he would recognise his place with us<sup>-asws</sup>'.

و قبل أي يهتم برؤيتنا و يحدث نفسه بنا و رؤيتنا و محبتنا فإنه يراهم أو يسألنا ذلك.

And it is said, 'i.e., he is interested in seeing us<sup>-asws</sup>, and discusses himself with us<sup>-asws</sup>, and our<sup>-asws</sup> sighting and our<sup>-asws</sup> love, He<sup>-azwj</sup> would see them<sup>-asws</sup> or asks us<sup>-asws</sup> of that.

و في الجنة الواقعة للشيخ إبراهيم الكفعمي رأيت في بعض كتب أصحابنا أنه من أراد رؤية أحد من الأنبياء و الأئمة ع أو الوالدان في نومه فليقرأ و الشمس و القدر و الجحد و الإخلاص و المعوذتين ثم يقرأ الإخلاص مائة مرة و يصلي على النبي ص مائة مرة و ينام على الجانب الأيمن على وضوئه فإنه يرى من يريد إن شاء الله تعالى و يكلمهم بما يريد من سؤال و جواب.

And in (the book) 'Jannat Al-Waqia' of the Sheikh Ibrahim Al-Kaf'amy, 'I saw in one of the books of our companion and the one who wants to sight any one of the Prophets<sup>-as</sup> and the Imams<sup>-asws</sup> or the parents in his dream, so let him recite (Surahs) Shams, and Al Qadr, and Al-Jahad, and Al-Ikhlās, and Mawawateyn. Then he should recite Al Ikhlās one hundred times, and he should send Salawaat upon the Prophet<sup>-saww</sup> one hundred time, and he should sleep upon the right-hand side being upon his wud'u, so he would see the one he wants, if Allah<sup>-azwj</sup> the Exalted so Desires, and he would speak to them with what he wants, from the question and the answer.

و رأيت في نسخة أخرى هذا بعينه غير أنه يفعل ذلك سبع ليال بعد الدعاء الذي أوله اللهم أنت الحي الذي إلخ و هذا الدعاء رواه السيد علي بن طائوس في فلاح السائل مسندا عن بعض الأئمة ع

And I saw in another copy, this exactly, apart from that he does that for seven nights after the supplication, the beginning of which is, 'You<sup>-azwj</sup> are the Living Who', etc. And this supplication is reported by the Seyyid Ali Bin Tawoos in 'Falah Al Saail' attributed from one of the Imams<sup>-asws</sup>.

قال إذا أردت أن ترى ميتك فبت على طهر و انضع على يمينك و سبح و تسبيح فاطمة ع.

He said, 'When you want to see your deceased, spend the night upon the cleanliness and lie down upon your right, and glorify with the glorification of Fatima<sup>-asws</sup>.

و قال الشيخ الطوسي في مصباحه و من أراد رؤيا ميت في منامه فليقل في منامه اللهم أنت الحي الذي لا يوصف و الإيمان يعرف منه منك بدأت الأشياء و إليك تعود فما أقبل منها كنت ملجأه و منجاه و ما أدير منها لم يكن له ملجأ و لا منجى منك إلا إليك

And the Sheikh Al-Tawoos said in his (book) 'Misbah', 'And the one who wants to see a deceased in his sleep, let him said in his sleep, 'O Allah<sup>-azwj</sup>! You<sup>-azwj</sup> are the Living Who cannot be described, and the Eman is recognised from it. From You<sup>-azwj</sup> began the things, and to You<sup>-azwj</sup> they return. So whatever is Acceptable from these, You<sup>-azwj</sup> are it's Shelter, and its Rescuer, and whatever is turned back from these, there does not happen to be any shelter for it nor any rescuer from You<sup>-azwj</sup> except to You<sup>-azwj</sup>.

فأسألك بلا إله إلا أنت و أسألك ب بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ و بحق حبيبك محمد ص سيد النبيين و بحق علي خير الوصيين و بحق فاطمة سيدة نساء العالمين و بحق الحسن و الحسين الذين جعلتهما سيدي شباب أهل الجنة أجمعين أن تصلي على محمد و آله و أهل بيته و أن تربني ميتي في الحال التي هو فيها فإنك تراه إن شاء الله تعالى.

I ask You<sup>-azwj</sup> by there is no god except You<sup>-azwj</sup>! And I ask You<sup>-azwj</sup> with In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful, and by the right of Your<sup>-azwj</sup> beloved Muhammad<sup>-saww</sup>, chief of the Prophets<sup>-as</sup>, and by the right of Ali<sup>-asws</sup> best of the successors<sup>-as</sup>, and by the right of Fatima<sup>-asws</sup> chieftess of women of the worlds, and by the right of Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>, the ones You<sup>-azwj</sup> have Made to be two chief of the youths of the people of Paradise

altogether, that You<sup>-azwj</sup> Send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup> and People<sup>-asws</sup> of his<sup>-saww</sup> household, and You<sup>-azwj</sup> Show me my deceased in the state which he is! So you will see him if Allah<sup>-azwj</sup> the Exalted so Desires.

و مقتضى إطلاق صدر الخبر أن يكون للداعي إذا عمل بهذه النسخة أن يبدل آخر الدعاء بما يناسب رؤية الإمام الحي و النبي الحي بل الظاهر أن يكون له ذلك إن أراد رؤية كل واحد من الأنبياء و الأئمة ع حيا كان أو ميتا.

And it is a requirement to release issuance of the report that the supplicater, when he works with this copy, he can replace the end of the supplication with whatever is appropriate to see the Imam<sup>-asws</sup> alive, and the Prophet<sup>-saww</sup> alive, but the apparent is that that would be for him when he wants to see every one of the Prophets<sup>-as</sup> and the Imams<sup>-asws</sup>, whether he<sup>-asws</sup> was alive or dead.

بل في كتاب تسهيل الدواء بعد ذكر الدعاء المذكور و ذكر مشايخنا رضوان الله عليهم أن من أراد أن يرى أحدا من الأنبياء أو أئمة الهدى صلوات الله عليهم فليقرأ الدعاء المذكور إلى قوله أن تصلي على محمد و آل محمد ثم يقول إن تريني فلانا و يقرأ بعده سورة و الشمس و و الليل و القدر و الجحد و الإخلاص و المعوذتين ثم يقرأ مرة سورة التوحيد فكل من أراد به يراه و يسأل عنه ما أراد و يجيبه إن شاء الله.

But, in the book 'Tas'heel Al-Dawa'a', after mentioning the aforementioned supplication and mention of our Sheikhs, may the Pleasures of Allah<sup>-azwj</sup> be upon them, 'The one who wants to see any one of the Prophets, or Imams<sup>-asws</sup> of guidance, may the Salawaat of Allah<sup>-azwj</sup> upon them, let him recite the mentioned supplication up to his words, 'You<sup>-azwj</sup> Send Salawaat upon Muhammad<sup>-saww</sup> and the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>', then he should say, 'Show me so and so', and after it he should recited the Surahs Al-Shams, and Al-Layl, and Al-Qadr, and Al-Jahad, and Al-Ikhlās, and Al-Mwazateyn, then he should recite Surah Al Tawheed one hundred times. So all what he wants, he would see, and he can ask about whatever he wants, and he would be Answered, if Allah<sup>-azwj</sup> so Desires.

و حيث بلغ بنا الكلام إلى هذا المقام فالأولى أن نتبرك بذكر بعض الأعمال المختصرة للغاية المذكورة بناء على ما احتملناه و صرح به المحقق المذكور و هو من أعظم العلماء الذين عاصرناهم.

And when the speech has reached with us to this place, so the foremost is that we seek blessings with the mention of some of the brief deeds for the peak of mention, building upon what we have carried, and elucidated with by the mentioned researcher, and he is from the mighty scholar, the ones from their contemporaries.

فمنها ما في فلاح السائل للسيد علي بن طائوس لرؤيا أمير المؤمنين ع في المنام قال إذا أردت ذلك فقل عند مضجعك اللهم إني أسألك يا من لطفه خفي و أياديه باسطة لا تنقضي أسألك بلطفك الخفي الذي ما لطفك به لعبد إلا كفى أن تريني مولاي علي بن أبي طالب ع في منامي.

From these is what questioner Al-Seyyid Ali Bin Tawoos succeeded to see Amir Al-Momineen<sup>-asws</sup> in the dream. He said, 'When you want that, then say during your lying down (to sleep), 'O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup>, O One<sup>-azwj</sup> Whose Kindness is hidden, and His<sup>-azwj</sup> Support is extended, not terminating! I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> hidden Kindness which You<sup>-azwj</sup> have not been Kind with to a servant except he was sufficed, that You<sup>-azwj</sup> Show me my Master<sup>-asws</sup> Ali Bin Abu Talib<sup>-asws</sup> in my dream'.

و حدثني بعض الصلحاء الأبرار طاب ثراه أنه جربه مرارا.

And it is narrated to me by one of the righteous ones, may his soil be good, he had experienced it repeatedly.

و منها ما في المصباح للكفعمي و تفسير البرهان عن كتاب خواص القرآن عن الصادق ع أنَّ مَنْ أَدَمَّنَ قِرَاءَةَ سُورَةِ الْمُزَّمِّلِ رَأَى النَّبِيَّ ص وَ سَأَلَهُ مَا يُرِيدُ وَ أَعْطَاهُ اللَّهُ كُلَّ مَا يُرِيدُ مِنَ الْخَيْرِ.

And from these is what is in (the book) 'Al-Misbah' of Al-Kaf'amy, and 'Tafseer Al-Burhan', from the book 'Khwass Al-Quran', from Al-Sadiq<sup>asws</sup>: 'The one who is habitual in recited Surah Al-Muzzammil would see the Prophet<sup>saww</sup> and ask him<sup>saww</sup> whatever he wants, and Allah<sup>azwj</sup> would Give him all things he wants from the good''.

وَ مِنْهَا مَا رَوَاهُ الْأَوَّلُ أَنَّ مَنْ قَرَأَ سُورَةَ الْقَدْرِ عِنْدَ زَوَالِ الشَّمْسِ مِائَةً مَرَّةً رَأَى النَّبِيَّ ص فِي مَنَامِهِ.

And from these is what is reported at first that the one who recited Surah Al Qadr at the decline of the sun (midday) one hundred times, would see the Prophet<sup>saww</sup> in his dream'.

و منها ما في المجلد الأول من كتاب المجموع الراق للسيد الجليل هبة الله بن أبي محمد الموسوي المعاصر للعلامة رحمه الله أن من أدمن تلاوة سورة الجن رأى النبي ص و سأله ما يريد.

And from these is what is in the first volume of the book 'Al Majmou Al Ra'iq' of the majestic Seyyid Hibtullah Bin Abu Muhammad Al Musawy the contemporary of the Allama, may Allah<sup>azwj</sup> have Mercy on him, 'The one who is habitual in reciting Surah Al Jinn would see the Prophet<sup>saww</sup> (in a dream) and ask him<sup>saww</sup> whatever he wants''.

و منها ما فيه أن من قرأ سورة الكافرون نصف الليل من ليلة الجمعة رأى النبي ص.

And from these is what is in it, 'The one who recites Surah Al-Kafiroun in the middle of the night of a night of Friday, would see the Prophet<sup>saww</sup>'.

و منها قراءة دعاء المجبر على طهارة سبعا عند النوم بعد صوم سبعة أيام رواه الكفعمي في جنته.

And from these is recitation of Dua Al Mujeer, upon cleanliness, for seven (days) at sleep time after Fasting for seven days. It is reported by Al Kaf'amy in his (book) 'Jannat'.

و منها قراءة الدعاء المعروف بالصحيفة المروي في مهج الدعوات خمس مرات على طهارة.

And from these is recitation of the supplication known as 'Al-Saheefa' reported in 'Mahj Al-Dawaat', five times upon the cleanliness.

وَ مِنْهَا مَا رَوَاهُ الْكَفَّعِيُّ عَنِ الصَّادِقِ ع أَنَّهُ قَالَ: مَنْ قَرَأَ سُورَةَ الْقَدْرِ بَعْدَ صَلَاةِ الزَّوَالِ وَ قَبْلَ الظُّهْرِ إِحْدَى وَ عِشْرِينَ مَرَّةً لَمْ يَمُتْ حَتَّى يَرَى النَّبِيَّ ص.

And from these is what is reported by Al Kaf'amy, from Al-Sadiq<sup>asws</sup> having said: 'One who recites (Surah) Al Qadr after Salat Al Zawal (midday) and before Al-Zohr, twenty-one times would not die until he sees the Prophet<sup>saww</sup>'.



و منها ما في بعض المجاميع المعتمدة أن من أراد أن يرى سيد البريات في المنام فليصل ركعتين بعد صلاة العشاء بأي سورة أراد ثم يقرأ هذا الدعاء مائة مرة  
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ يا نور النور يا مدبر الأمور بلغ مني روح محمد و أرواح آل محمد تحية و سلاما.

And from these is what is in one of the reliable collections that the one who wants to see chief of the created beings (Rasool-Allah<sup>-sawww</sup>) in the dream, so let him pray two Cycles Salat after Salat Al Isha with whichever Surah he wants, then recite this supplication one hundred times: 'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! O Light of the Light! O Manager of the affairs! Make me reach the soul of Muhammad<sup>-sawww</sup> and souls of the Progeny<sup>-asws</sup> of Muhammad<sup>-sawww</sup>, salutations and greetings'.

و منها ما في جنة الكفعمي عن كتاب خواص القرآن أنه من قرأ ليلة الجمعة بعد صلاة يصليها من الليل الكوثر ألف مرة و صلى على محمد و آل محمد ألف مرة رأى النبي ص في نومه.

And from these is what is in (the book) 'Jannat' of Al Kaf' amy, from the book 'Khwas Al Quran', 'The one who recites (Surah) Al Kawser a thousand times on the night of Friday after he has prayed it from the night and send Salawaat upon Muhammad<sup>-sawww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-sawww</sup> a thousand times, would see the Prophet<sup>-sawww</sup> in his dream.

تلك عشرة كاملة و باقي الأعمال و الأوراد و الصلوات يطلب من كتابنا المذكور فإن فيه ما تشتهيهِ الأنفس و تلذ الأعين.

These are ten phrases, and there remain the deeds and the remembrances, and the Salats sought from our mentioned book, for in it was the souls desire and delights the eyes.

و لنختم هذه المقالة الشريفة بذكر ندبة أنشأها السيد السند الصالح الصفي إمام شعراء العراق بل سيد الشعراء في الندب و المراثي على الإطلاق السيد حيدر بن السيد سليمان الحلبي المؤيد من عند الملك العلي و قد جمع أيده الله تعالى بين فصاحة اللسان و بلاغة البيان و شدة التقوى و قوة الإيمان بحيث لو رآه أحد لا يتوهم في حقه القدرة على النظم فكيف بأعلى مراتبه.

And we end this noble discussion by mentioning a poem prosed by the Seyyid, the attributed, the righteous, the pure, imam of the poets of Al-Iraq. But he is chief of the poets in the prosing and the eulogies upon linking the Seyyid Haider Bin Al-Seyyid Suleyman Al-Hilli, the support from the Presence of the Exalted King. And he has collected, may Allah<sup>-azwj</sup> the Exalted Support him, between eloquence of the tongue and the eloquence of the explanation, and intense piety and strength of the Eman whereby if anyone were to see him, would not imagine in his right, the ability upon the poems. So how exalted is his rank.

أنشأها بأمر سيد الفقهاء السيد المهدي القزويني النزيل في الحلة في السنة التي صار عمر باشا واليا على أهل العراق و شدد عليهم و أمر بتحرير النفوس لإجراء القرعة و أخذ العسكر من أهل القرى و الأمصار سواء الشريف فيه و الوضيع و العالم فيه و الجاهل و العلوي فيه و غيره و الغني فيه و الفقير

It is prosed by the instruction of chief of the jurists the Seyyid Al-Mahdi Al-Qazwiny, the dweller in Al-Hillal during the year in which Umar Pasha became governor of the people of Al-Iraq, and was harsh upon them, and he ordered with the freeing of the souls by flowing the lottery, and he seized the soldiers from the people of the towns and the cities, besides the nobles in it, and the lowly in it, and the scholar in it, and the ignoramus in it, and others, and the rich in it, and the poor.

فاشند عليهم الأمر و عظم البلاء و ضاقت الأرض و منعت السماء فأنشأ السيد هذه الندبة المشجية فرأى واحد من صلحاء المجاورين في النجف الأشرف الحجة المنتظر ع فقال له ما معناه قد أفلقني السيد حيدر قل له لا يؤذيني فإن الأمر ليس بيدي

So the matter was severe upon them, and the afflictions were mighty, and the earth narrowed, and the sky prevented. So the Seyyid prosed this lamentation 'Al Mashjiya'. One of the righteous ones in the vicinity of the noble Al-Najaf saw the Divine Authority, the awaited one. He said to him<sup>-ajfi</sup> what it's meaning is, 'The Seyyid Haider has worried me'. He<sup>-ajfi</sup> said to him: 'Do not bother me<sup>-ajfi</sup>, for the matter isn't in my<sup>-ajfi</sup> hands'.

و رفع الله عنهم القرعة في أيامه و بعده بسنين و هي هذه

And Allah<sup>-azwj</sup> Raised the readers away from them during his days and after it for years, and it is this: -

يا خيرة من لنا بحرها	موائد الموت دون مصدريها
يطفح من البلاء الخطير بما	فيغرق العقل في تصورها
و شدة عندها انتهت عظما	شداائد الدهر مع تكفورها
ضاقت و لم يأتمها مفرجها	فجاشت النفس من تحيرها
الآن رجس الضلالة استغرق	الأرض فضجت إلى مطهرها
و ملة الله غيرت فندت	تصرخ لله من منيرها
من مخزي و النفوس عاتبة	ما ذا يؤدي لسان مخبرها
لم صاحب الأمر عن رعيته	أغضى فغضت بجزر أكفرها
ما عذره نصب عينه أخذت	شيعته و هو بين أظهرها
يا خيرة الله لا قرار على	ركوب فحشايتها و منكرها
سيفك و الضرب إن شيعتكم	قد بلغ السيف حر منبرها
مات الهدى سيدي فقم و أمت	شمس ضحاها بلبيل عيبرها
و اترك متايا العدى بأنفسهم	تكفر في الروح من تعفرها
لم يشف من هذه الصادر سوى	كسرك صدر القنا بموخرها
و هذه الصحف محر سيفك للأصم	منهم احى الأسطرها
فالنطف اليوم تشتكي و هي في	الأرحام منها إلى مصبرها
فالله يا ابن النبي في فنة	ما ذخرت غيركم لحشرها
ما ذا لأعدائها تقول إذا	لم تنجها اليوم من مدمرها
أشقتة البعد دونك اعترضت	أم حجت منك عين مبصرها
فهاك قلب قلوبنا ترها	تنظرت فيك من تنظرها
كم سهرت أعين و ليس سوى	انتظارها غيرتكم بمسهرها
أين المغيظ العليم للفتنة	المضاعة الحق عند أفخرها
تنضي و أنت الأب الرحيم لها	ما هكذا الظن في ابن أظهرها
إن لم تغفها لجرم أكبرها	فارحم لها ضعف جرم أصغرها

كيف رقاب من الجحيم بكم  
 ترضى بأن تسترقتها عصب  
 إن ترض يا صاحب الزمان بما  
 ماتت شعار الإيمان و اندفنت  
 أبعد بما خطه تراثها  
 الموت خير من الحياة بما  
 ما غر أعداءنا بريحهم  
 مهلا فله من بريته  
 فدعوة الناس إن تكن حبيبت  
 فرب جرى حشى لواءه  
 توشك أنفاسها و قد صمدت  
 حررها الله في تبصيرها  
 لم تله عن نأيها و مزهرها  
 و دام للقوم فعل منكورها  
 ما بين خمر العدى و ميسرها  
 لا قرب الله دار مؤثرها  
 لو تملك النفس من تغيرها  
 و هو مليء بتقصم أظهرها  
 عوائد جل قدر أيسرها  
 لأنها ساء فعل أكثرها  
 شككت إلى الله في تصورها  
 أن تحرق القوم في تسمرها.

و له أيد الله تعالى ندبة أخرى تجري في هذا المجرى تورث في العين قذى و في القلب شجى .

And for him, may Allah<sup>-azwj</sup> the Exalted Support him, there is another lamentation flowing in this flow, inheriting a mote in the eye and melody in the heart.

أقام بيت الهدى الطاهر  
 وكم يظلم دين إلا  
 بعد يدا تشبكي ضعفها  
 ترى منك ناصره غائبا  
 فتومح سمك عتبا يكاد  
 تحرك لا مؤثرا للفقود  
 و توفض عزمك لا بائنا  
 و نعلم أنك عما تروم  
 و لم تحش من قاهر حيث ما  
 و لا بد من أن ترى الظالمين  
 بيوم به ليس تبقى جنبك  
 و لو كنت تملك أمر النهوض  
 و إنا و إن ضرمتنا الخطوب  
 و لكن ترى ليس عند الإله  
 فلو نسأل الله تعجيله  
 لو انك دعوته في الظهور  
 فنقتض عدلك من ديننا  
 و من أمنك منا حشى  
 إلى م و حتى م تشكو العقاب  
 و لم تبلظ عطايش السيوف  
 كم الصبر فت حشى الصابر  
 له إليك من الفجر الجائر  
 لطيبك في نبضها الفاتر  
 و شرك العدى حاضر الناصر  
 يثيرك قبل ندا الأمر  
 على وثبة الأسد الخادر  
 بمقلة من ليس بالساهر  
 لم يك باعك بالقاصر  
 صرى الله فوقك من قاهر  
 بسيفك مقطوعة الدابر  
 على دارع الشرك و الحاسر  
 أخذت له أهبة الفائر  
 لمعطيك جهده رضى العاذر  
 أكبر من جاهك الوافر  
 ظهرتك في الزمن الحاضر  
 بأسمع من لحة الناظر  
 قنا عجمتها يد الأطر  
 خدت بين خافقي طائر  
 لسيفك أم الوغى العافر  
 إلى ورد ماء الطلي الحامر

أما لقدودك من آخر  
وقدما بحيث ضحى المشرقين  
يردن بمن لا يغير الحمام  
وكل فني حيت ضلعه  
يحدثه أهر حاذق  
بأن له أن يسر مستميتنا  
فيبدو أحنف لضم الرياح  
أولئك آل الوغى الملبسون  
هم صنوة الجهد من هاشم  
كواكب منك بليل الكفاح  
لهم أنت قطب وغي ثابت  
ظماء الجياد ولكنهم  
كما تلعب أرماعهم  
وتسمى سيوفهم الماضيات  
فإن سدودوا السمح حكو السماء  
وإن جردوا البيض فالصافات  
فغمة طعن قنا لا تتيل  
و ضرب يؤلف بين النفوس  
ألا أين أنت أيا طالبا  
و أين المعد لحو الضلال  
و ناشر راية دين الإله  
و يا ابن العلي ورتوا كبارا  
و مدحهم منخر المادحين  
و من عاقدوا الحرب أن لا تنام  
تدارك بسيفك وتر الهدى  
كفى أسفا أن يمر الزمان  
و أن ليس أعيننا تستضيء  
على أن فينا اشتياقا إليك  
عليك إمام الهدى غرما  
لك الله حليمك غر النعام  
و طول انتظارك فت القلوب  
فكم ينحت المهم أحشاءنا  
و كم نصب عينك يا ابن النبي  
و كم نحن في كهوات الخطوب  
و لم نك منا عيون الرساء

أثرها فديتك من ثائر  
بظلمة قسطنطين المائر  
أو درك الوتر بالمصادر  
على قلب ليث شري هامر  
بجز عقاب الوغى الكاسر  
لطن العدى أوبة الظافر  
منه لضم المها العاطر  
عدوهم ذلة الصاغر  
و خالصة الحسب الفاخر  
نحف بديرها الباهر  
و هم لك كالفلك الدائر  
رواء المنقف و البائر  
برضاة الكبد الواغر  
لدى الروح بالأجل الماخز  
و سدوا الغضاء على الطائر  
تقوم ببحر دم زاخر  
أستبها عفرة الغادر  
و بين الردي ألغة القاهر  
بماضي الذحول و بالغابر  
و تحديده رسم الهدى الدائر  
و ناعش جد النقي العائر  
حميد المائر عن كابر  
و ذكرهم شرف المناكر  
عن السيف عنهم يد الشاهر  
فقد أمنكتك طلي الوائر  
و لست بناه و لا أمر  
بمصباح طلعتك الزاهر  
كشوق الريا للغي الماطر  
فدا البر تلقى من الفاخر  
فأستاهم بطشة القادر  
و أغضى الجفون على عائر  
و كم تستطيل يد الجائر  
نشاط بقدر البلا الفائر  
فناديك من فيها الفاغر  
بغيرك محقودة الناظر

أصبراً على مثل حر المدى  
أصبراً و هذي تيمس الضلال  
أصبراً و سرب العدى واقع  
نرى سيف أولهم منتضى  
به تفرق اللحم منا وفيه  
و فيه يسومونا خطة  
فنشكو إليهم و لا يحفظون  
و حين البطان التقت حلقته  
عجبنا إليك من الظالمين  
و نعمة بحر الغضا الساعر  
قد أمنت شفرة الجازر  
يروح و يغادر بلا ذاعر  
على هامنا بيد الآخر  
تشطى العظام يد الكاسر  
بما ليس يرضى سوى الكافر  
كشكوى العقيرة للعافر  
و لم نزل لبغي من زاجر  
عجيب الجمال من الناصر.

تمت الرسالة الشريفة بيد مؤلفها العبد المذنب المسيء حسين بن محمد تقي النوري الطبرسي في عصر يوم الأحد الثالث عشر من شوال المكرم سنة 1302 في بلدة سرمن رأى حامدا مصليا مستغفرا اللهم وفقه و كل المؤلفين و البانين للخير بحق محمد و آله.

The noble message has been completed by the hand of the compiler the servant, the sinner, the evil doer Husayn Bin Muhammad Taqi Al Nouri Al-Tabarsi in the afternoon of the day of Sunday the thirteenth of honourable Shawwal of the year 1302 in the city of Surmanray, praising, seeking Forgiveness. O Allah<sup>-azwj!</sup> Harmonise him, and every compiler, and the builders of the good, by the right of Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>.<sup>309</sup>